

*The Yogatattvabindu*



योगतत्त्वबिन्दु

Yogatattvabindu

Critical Edition  
with annotated Translation

Von  
Nils Jacob Liersch

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# **Conventions in the Critical Apparatus**

## **Sigla in the Critical Apparatus**

- E : Printed Edition
- P : Pune BORI 664
- L : Lalchand Research Library LRL5876
- B : Bodleian Oxford D 4587 ,
- N<sub>1</sub>: NGMPP B 38-31
- N<sub>2</sub>: NGMPP B 38-35 / A 1327-14
- D<sub>1</sub>: IGNCA 30019
- U<sub>1</sub>: SORI 1574
- U<sub>2</sub>: SORI 6082



# **Critical Edition & Annotated Translation**



[I. rājayogaprakāra]

श्रीगणेशाय नमः ॥ अथ राजयोगप्रकारो लिख्यते । राजयोगस्येदं फलं येन राजयोगेनानेकराज्य-  
भोगसमय एव अनेकपार्थिवविनोदप्रेक्षणसमय एव बहुतरकालं शरीरस्थितिर्भवति । स एव राज  
योगः । 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. kriyāyogasya lakṣaṇam]

इदानीं क्रियायोगस्य लक्षणं कथ्यते ।

क्रियामुक्तिर्यं योगः स्वपिण्डे सिद्धिदायकः ।  
यं यं करोति कल्पोलं कार्यारंभे मनः सदा ।  
तद् तत् आकुञ्चनं कुर्वन्क्रियायोगस्ततो भवेत् ॥ II.111

10

**Sources:** ५ cf. YSV (PT p. 831): atha rājayogaḥ || yogasvarodaye | īsvara uvāca | rājayogam pravakṣyāmi śṛṇu sarvatra siddhidam | guhyādguhyataram devi nānādharmam parāt param rājayogena deveśi nrpapūjyo bhaven narah | rājayogi cirāyuś ca aṣṭaiśvaryamayo bhavet || ४-६ cf. YSV (PT p. 831): pañcadaśaprakāro 'yam rājayogaḥ || kriyāyogo jñānayogaḥ karmayogo haṭhas tathā | dhyānayogo mantrayoga urayogaś ca vāsanā | rājaty etad brahmavaśiva ebhiś ca pañcadaśadhā | idānim lakṣaṇaṁ caiśām kathayāmi śṛṇu priye | ९-११ ≈ YSV (PT p. 831): kriyāmuktimayo (kriyā-muktir ayam YK 1.209) yogaḥ sapindisiddhidāyakah (sapinđe YK 1.210) | yat kāromiti (karomiti YK 1.210) saṅkalpam kāryārambhe manah sadā || ११ ≈ YSV (PT p. 831): tatsāṅgācaranam ("saṅgā" YK 1.210) kurvan kriyāyogarato bhavet |

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

२ śrīgaṇeśāya namaḥ cett.] śrīneynamah P śrīgaṇeśāya namaḥ || śrīgurave namaḥ || N<sub>1</sub> śrīgaṇeśāya namaḥ || śrīsarasarvatyi namaḥ || śrīnirañjanāya namaḥ || D śrīgaṇeśāya namaḥ || om śrīnirāmjanāya || U<sub>1</sub> atha rājayogaprakāro likhyate DN<sub>1</sub>N<sub>2</sub>] atha rājayogaprakāra likhyate U<sub>1</sub> rājyogāntar-gataḥ || binduyogaḥ E atha tattvabimduyoga-prārambhah L atha rājyoga lisyate P atha rājyoga likhyate U<sub>2</sub> rājyogasyedam phalam PU<sub>2</sub>] rājyogasya idam phalam DN<sub>1</sub>N<sub>2</sub> om. EL "yogenāneka° PN<sub>1</sub>] "yogena aneka° DN<sub>2</sub>U<sub>1</sub>U<sub>2</sub> ३ °prekṣaṇasamaya cett.] prekṣaṇasamaya U<sub>2</sub> eva cett.] evam U<sub>2</sub> ३-४ rājyogaḥ cett.] rājyogas U<sub>2</sub> ४ tasyaite PU<sub>2</sub>] tasya ete cett. caryāyogaḥ cett.] tvaryāyogaḥ U<sub>1</sub> ५ layayogaḥ cett.] nayayogaḥ U<sub>2</sub> lakṣayogaḥ cett.] lakṣayogaḥ U<sub>1</sub> ६ siddhayogaḥ PU<sub>2</sub>] rājyogaḥ α rājyogaḥ PU<sub>2</sub>] siddhayogaḥ cett. ete pañcadaśayogaḥ DN<sub>1</sub>PU<sub>1</sub>] evam pamcadaśayogaḥ bhavamti U<sub>2</sub> ८ idānim cett.] idāni N<sub>2</sub> atha U<sub>2</sub> kriyāyogasya cett.] kriyāyogas U<sub>2</sub> kathyate cett.] kathayate D om. U<sub>2</sub> ९ kriyāmuktir cett.] kriyāmukti N<sub>2</sub> kriyāmuktih || U<sub>2</sub> १० ayam cett.] layam N<sub>2</sub> siddhidāyakah cett.] siddhidāyakam U<sub>2</sub> ११ tad tat (Mallinson) em.] tattataḥ DN<sub>1</sub>N<sub>2</sub>P tatas tataḥ U<sub>2</sub> tam kṛtam U<sub>1</sub> ākuñcanam (Mallinson) em.) kuñcanam DPN<sub>1</sub>U<sub>1</sub>U<sub>2</sub> kūrcanam N<sub>2</sub> tato bhavet PU<sub>2</sub>] ato bhava DN<sub>1</sub>N<sub>2</sub> ato va U<sub>1</sub>

[I. Method of Rājayoga]

Homage to the glorious Gaṇeśa. Now, the method of Rājayoga is laid down.

This is the fruit of Rājayoga: Through Rājayoga, the long-term durability of the body arises even when there are manifold royal pleasures [and] even when there is manifold royal entertainment and spectacle.<sup>1</sup> Indeed, this is Rājayoga. These are the varieties of this Rājayoga: 1. Kriyāyoga (“Yoga of [mental] action”); 2. Jñānayoga (“Yoga of gnosis”); 3. Caryāyoga (“Yoga of conduct”);<sup>2</sup> 4. Haṭhayoga (“Yoga of force”); 5. Karmayoga (“Yoga of deeds”); 6. Layayoga (“Yoga of absorption”); 7. Dhyānayoga (“Yoga of meditation”); 8. Mantrayoga (“Yoga of Mantra”); 9. Lakṣayoga (“Yoga of foci”); 10. Vāsanāyoga (“Yoga of mental residues”); 11. Śivayoga (“Yoga of Śiva”); 12. Brahmayoga (“Yoga of Brahman”); 13. Advaitayoga (“Yoga of non-duality”); 14. Siddhayoga (“Yoga of the Siddhas”); 15. Rājayoga (“Yoga for kings”)<sup>3</sup> These are the fifteen Yogas.<sup>4</sup>

[II. Characteristic of Kriyāyoga]

Now, the characteristic of Kriyāyoga is described.<sup>5</sup>

**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.

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<sup>1</sup>This unique definition of Rājayoga possibly alludes to the exceptionally wealthy lifestyle of Rāmacandra’s audience.

<sup>2</sup>The first three Yogas allude to the four *pādas* of the Śaiva āgamas; namely *kriyā[pāda]*, *caryā[pāda]*, *yoga[pāda]* and *jñāna[pāda]*, see GOODALL, 2015: 77.

<sup>3</sup>For Rājayoga with this meaning cf. BIRCH, 2014:12.

<sup>4</sup>The 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 *Prāṇatoṣīṇī* (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 Nārāyaṇatirtha’s *Yogasiddhāntacandrikā*. A comparable list of twelve Yogas occurs in Sundardās’s *Sarvāṅgayogapradipikā*. A detailed investigation of the fifteen Yogas is presented in the introduction starting from p. ??.

<sup>5</sup>For a comparative analysis of all Kriyāyogas within the texts containing complex Yoga taxonomies see p. ?? et seqq.

क्षमाविवेकवैराग्यंशान्तिसन्तोषनिस्पृहाः ।  
एतद्युक्तियुतो योऽसौ क्रियायोगी निगच्यते ॥ II.2॥  
मात्सर्यं ममता माया हिंसा च मद्गर्वता ।  
कामक्रोधौ भयं लज्जा लोभमोहौ तथाऽशुचिः ॥ II.3॥  
5 रागद्वेषौ घृणालस्यं ब्रन्तिदमोऽक्षमा ऋमः ।  
यस्यैतानि न विद्यन्ते क्रियायोगी स उच्यते ॥ II.4॥

यस्यान्तःकरणे क्षमाविवेकवैराग्यशान्तिसन्तोष इत्यादीन्युत्पाद्यन्ते स एव बहुक्रियायोगी कथ्यते ।  
कापट्यं मायावित्वं हिंसा तृष्णा मात्सर्यं अहंकारः रोषो भयं लज्जा लोभः मोहा अशुचित्वं  
रागःद्वेष ॥ आलस्यं पाषांडित्वं भ्रान्तिर् इन्द्रियविकारः कामः । एते यस्य मनसि प्रतिदिनं न्यूना  
10 भवन्ति स एव बहुक्रियायोगी कथ्यते ।

**Sources:** 1-2 = YSV (PT p. 831): kṣamāvivekavairāgyaśāntisantosanispr̄hāḥ | etan muktiyuto yo 'sau (muktiyutaś cāsau YK 1.211) kriyāyoga nigadyate | 3-4 = YSV (PT p. 831): mātsaryam mamaṭā māyā himsā ca madagarvitā | kāmaḥ krodho bhayam lajjā lobho mohas tathā 'śuciḥ (śuciḥ YK 1.212) || 5-6 = YSV (PT p. 831): rāgadveṣau ghr̄ṇālasyaśrāntidambhaḥkṣamābhramāḥ (ghr̄ṇālasyaṁ bhr̄āntir dambho 'kṣamā bhramāḥ YK 1.213) | yasyai tāni na vidyante kriyāyogi sa ucyate ||

**Testimonia:** 8-10 ≈(Yogasamgraha IGNCA 30020 folio 1r. ll. 1-2): lobhamohau aśucitvam rāgadveṣau ālasyam pāṣamḍitvam bhr̄āntih imḍriyavikārah kāmaḥ ete yasya pratidinam nyūnā bhavaṇti | 10 ] ≈Yogasamgraha (IGNCA 30020 folio 1r. l. 2): sa eva kriyāyogi kathyate ||

1 °viveka° cett.] vivekam EU<sub>2</sub> vairāgyam cett.] vairāgya° U<sub>1</sub> °nispr̄hāḥ P]°nispr̄hāḥ D°nispr̄hā EN, °nispr̄hā ] 2| N<sub>2</sub> °nispr̄hi U<sub>1</sub> °nispr̄hāḥ ] U<sub>2</sub> 2 etad EP<sub>U1</sub>] etat DN<sub>1</sub>N<sub>2</sub>U<sub>2</sub> yuktiyuto cett.] muktiyuto U<sub>2</sub> yo'sau N<sub>2</sub>U<sub>1</sub>] yogi DEPN<sub>1</sub>U<sub>2</sub> 3 mātsaryam EU<sub>1</sub>U<sub>2</sub>] mātsarya DN<sub>1</sub>P himsā ca E] himsāsā cett. himsāḥ || N<sub>1</sub> 4 °krodhau U<sub>1</sub>U<sub>2</sub>] krodha° EN; P°krodho D 'śuciḥ cett.] śuciḥ EN<sub>2</sub>U<sub>2</sub>  
5 rāgadveṣau cett.] rāgadosau U<sub>1</sub> atha dveṣo L ghr̄ṇā° cett.] ghr̄ṇā° N<sub>2</sub> bhr̄āntir dambho cett.] bhr̄āntir debho D bhr̄āntivam E bhr̄ānti dambha° U<sub>1</sub> 'kṣamā bhramāḥ cett.] mokṣam ābhramah E kṣamī bhramah U<sub>1</sub> 6 na cett.] ca E 7 kṣamā° cett.] kṣamāḥ N<sub>1</sub> kṣamā N<sub>2</sub> kṣamā ] D vivekavairāgyaśānti cett.] vivekavairāgya | śāmti<sup>o</sup> N<sub>1</sub> vivekavairāgyaśānti<sup>o</sup> N<sub>2</sub> vivekavairāgya || śāmti<sup>o</sup> D °santosa ityādīny cett.] °santosādīny E °santosā ity adīno<sup>o</sup> L °santosā ity ādīna niramtamaram U<sub>1</sub> °santosā ity ādayo niramtamaram U<sub>2</sub> utpādyante cett.] utpadyante E °tpādyamte L utyamte U<sub>1</sub> bahukriyāyogī cett.] bahukriyāyogā D kathyate cett.] sa kathyate DN<sub>2</sub> tkacyate U<sub>2</sub>  
8 kāpaṭyam cett.] kāpaṭyam L yasyāntahkarane kāpaṭyam N<sub>1</sub> kāpaṭam U<sub>1</sub> māyāvitvam N<sub>1</sub>N<sub>2</sub>] māyāvitvam D yayāvitvam U<sub>1</sub> pāpātītam U<sub>2</sub> vittām EP vitām L mātsaryam cett.] mātsarya E mātsarya DU<sub>1</sub> roṣo BDPLN<sub>1</sub>] roṣāḥ EU<sub>1</sub> esō N<sub>2</sub> bhayam cett.] kṣayam E lajjā cett.] lajā U<sub>1</sub> lobhāḥ PL] lobha° cett. om. U<sub>2</sub> mohā cett.] mohāḥ P moha LN<sub>2</sub> aśucitvam cett.] aśucitvam N<sub>2</sub> 9 rāga° cett.] rāgaḥ P rāja° L om. E dveṣa L] dveṣaḥ cett. om. E ālasyam cett.] om. E pāṣamḍitvam DN<sub>1</sub>] pākhamḍitvam LU<sub>1</sub>U<sub>2</sub> pākhamḍatvam E pārsādītvam N<sub>2</sub> bhr̄āntir em.] bhr̄āntih cett. indriyavikārah cett.] imḍriyāyam vikārah P itivikārah L kāmaḥ cett.] kāma N<sub>2</sub> om. U<sub>2</sub> ete cett.] eta L rāte U<sub>1</sub> etate U<sub>2</sub> 10 bhavanti cett.] bhavaṇti N<sub>1</sub> bahukriyāyogī cett.] bahukriyāyogī DU<sub>1</sub>U<sub>2</sub> kathyate cett.] kathyamte U<sub>1</sub>U<sub>2</sub>

**Notes:** 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 (*bahukriyāyogi*)<sup>6</sup>. 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 organ<sup>7</sup> these diminish from day to day, he alone is called a Yogī of many actions (*bahukriyāyogi*).<sup>89</sup>

<sup>6</sup>The term *bahukriyāyogi* is only found in the *Yogatattvabindu*. It seems to be a neologism of Rāmacandra since the *Yogasvarodaya* and *Yogasamgraha* only use the word *kriyāyogi* in its passage on Kriyāyoga to denote its practitioner.

<sup>7</sup>According to section L p.?? Rāmacandra's inner organ (*antaḥkaraṇa*) consist of thinking mind (*manas*), intellect (*buddhi*), ego (*ahaṅkāra*), spirit (*citta*) and consciousness *caitanya*.

<sup>8</sup>The most notable mention of the term *kriyāyoga* appears in *Pātañjalayogaśāstra* or *Yogaśūtra* 2.1 where it is defined as: *tapaḥsvādhyāyeśvarapraṇidhānāni kriyāyogaḥ* || 2.1 || (ĀRANYA, 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 (*abhiniveśa*), see (ĀRANYA, 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*. Nārāyaṇatirtha in this commentary on the *Pātanjalayogaśāstra* titled *Yogasiddhāntacandrikā*, who, like Rāmacandra uses a very similar list of 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.

<sup>9</sup>Kriyāyoga is absent in Sundardās's twelvefold taxonomy of the *Sarvāṅgayogapradipikā*.

[III. rājayogasya bhedāḥ ...siddhakuṇḍalinīyoga mantrayogaḥ]

इदानीं राजयोगस्य भेदाः कथ्यन्ते । के ते । एकः सिद्धकुण्डलिनीयोगः मन्त्रयोगः अमूर् राजयोगौ  
कथ्येते । मूलकन्दस्थाने एका तेजोरूपा महानाडी वर्तते । इयमेका नाडी इडापिङ्गलासुषुम्णान् ॥  
एतान् भेदान् प्राप्नोति । वामभागे चन्द्ररूपा इडानाडी वर्तते । दक्षिणभागे सूर्यरूपा पिङ्गलानाडी  
वर्तते । मध्यमार्गेऽतिसूक्ष्मा पद्मिनीतन्तुसमाकारा कोटिविद्युत्समप्रभा भुक्तिमुक्तिदा शिवरूपिणी  
सुषुम्णा नाडी प्रवर्तते । अस्यां ज्ञानोत्पत्तौ सत्यां पुरुषः सर्वज्ञो भवति ॥

**Sources:** 2 cf. YSV (PT p. 831): jñānayogaṃ pravakṣyāmi tajjñāni śivatām vrajet | paṭhanāt smaraṇād vyānām maṇḍanāt brahmaśādhakah | tad bhedasyaikasandhānam aṣṭaiśvaryamayo bhavet | triṭīrtham yatra nādī ca tripūṇyam paramēsvari | ...eṣo'sya viśvarūpasya rājayogo mato budhaiḥ | višeṣam kathayiṣyāmi śṛṅga caikamanāḥ sati | cf. YSV (PT p. 831-832): mūlakande sthale caikā nādī tejasvati parā (tejasvitāparā YK 1.246) | 3-5 cf. YSV (PT p. 832): gudordhhe (gudordhve YK 1.247) sā tribhāgābhūdiḍā (tridhā bhūyādiḍāvāme YK 1.247) nāma śāśiprabhā | śaktirūpā mahānādī dhyānāt sarvārthatadāyinī | dakṣiṇē'pi kulākhyeti (daksīne piṅgalākhyeti YK 1.248) pumrūpā sūryavīgrahā | 5-6 cf. YSV (PT p. 832): madhyabhāge suṣumnākhyā brahmaviśnuśāvītmikā | śuddhacittena sā vijñā vidyutkoṭisamaprabhā | bhuktimuktipradā dhyānād aṇimādiguṇapradā |

**Testimonia:** 2 ≈Yogasamgraha (IGNCA 30020 folio 1r. ll. 2-3): atha rājayogasya bhedau kathyete || ≈Yogasamgraha (IGNCA 30020 folio 1r. l. 3): siddhakumḍaliyogaḥ mantrayogaś ceti | 3 ≈Yogasamgraha (IGNCA 30020 folio 1r. ll. 3-4): mūlakandasthāne ekā tejomayā mahānādī vartate | 3-5 ≈Yogasamgraha (IGNCA 30020 folio 1r. l. 4): iyam idāpīmgalasusumnā bhedā tridhā | vāmabhāge camdrarūpā idā | dakṣiṇābhāge sūryarūpā piṅgalā | 5-6 ≈Yogasamgraha (IGNCA 30020 folio 1r. ll. 5-6): madhyamārge atisūksmā visatamtusamākārā kotividyutprabhā bhuktimuktipradā susumna nādī vartate | yasyāh jñāne purusaḥ sarvajño bhavati | 5-6 cf. SSP 2.26 (Ed. p. 38): mūlakandād daṇḍalagnām brahmanādīn śvetavarṇām brahmarandhraparyantam gatām saṃsmaret | tanmadhye kamalatantunibhām vidyutkoṭiprabhām ūrdhvagāminīm tām mūrtim manasā lakṣayet | sarvasiddhipradā bhavati |

2 idānīnī rājayogasya cett.] om. U<sub>1</sub> bhedāḥ cett.] bhedā N<sub>2</sub> om. U<sub>1</sub> kathyante cett.] kathyate N<sub>2</sub> om. LU<sub>1</sub> ke te DN<sub>1</sub>U<sub>1</sub>] te ke ELPU<sub>2</sub> kriyate N<sub>2</sub> siddhakuṇḍalinīyogaḥ EN<sub>1</sub>] sidhakundalaniyoga | L siddhakumḍalaniyogaḥ DN<sub>2</sub> siddhakumḍamīlīm yogaḥ P siddhakuṇḍalinīyogaḥ U<sub>1</sub> siddhakuṇḍalinīyoga || U<sub>2</sub> mantrayogaḥ cett.] om. L amūrūpā cett.] astu E rājayogau cett.] rājayogaḥ E 3 kathyete P] kathyate DPN<sub>1</sub>N<sub>2</sub>U<sub>1</sub> kathyamte U<sub>2</sub> mūlakandasthāne cett.] mūlakandasthāne || U<sub>2</sub> mūlamā kamḍasthāne P ekā cett.] eka N<sub>1</sub>N<sub>2</sub> tejorūpā cett.] tejorūpā || U<sub>2</sub> vartate cett.] pravartate U<sub>2</sub> iyam E] iyam cett. trayam L ekā cett.] eka | E eka P kā L "suṣumnān em.] suṣumnān N<sub>1</sub>N<sub>2</sub>D "suṣumnā EPu<sub>2</sub> "suṣumnā LU<sub>1</sub> 4 etān βU<sub>1</sub>] ete N<sub>1</sub>N<sub>2</sub>D idā cett.] om. U<sub>2</sub> vartate cett.] pravarttate U<sub>2</sub> dakṣiṇābhāge cett.] dakṣiṇē bhāge U<sub>1</sub> 5 vartate cett.] pravarttate U<sub>2</sub> madhyamārge cett.] madhyarge D 'tisūksmā β] atisūksmā α padmī cett.] padmani LPN<sub>1</sub>N<sub>2</sub> tantusamākārā cett.] tamtusamākāra° P °prabhā cett.] °prabhāḥ U<sub>1</sub> bhuktimuktidā PU<sub>2</sub>] bhuktimuktido° α bhuktimuktipradā EL 5-6 śivarūpiṇī suṣumnā nādī pravarttate U<sub>2</sub>] om. cett. 6 asyām em.] syā E asyā PLU<sub>2</sub> om. α jñānotpattau β] °tpanne α satyām PLU<sub>2</sub>] satyam E sati α

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

Now, varieties of Rājayoga are described. Which are these? One is Siddhakuṇḍalinīyoga and one<sup>10</sup> is Mantrayoga. These two Rājayogas are described [in the following]. At the location of the root-bulb<sup>11</sup> exists one major channel in the form of light. This single channel splits up into Idā, Piṅgalā and Suṣumnā. On the left side is the lunar Idā-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 occurs. After the generation of knowledge about her has arisen, the person becomes omniscient.

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<sup>10</sup>The use of the term *siddhakuṇḍalinīyoga* 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 *kuṇḍalī* is not mentioned at all in the subsequent description of this type of Yoga. The relation between Siddhakuṇḍalinīyoga and Mantrayoga appears mysterious since only witness U<sub>2</sub> provides a description of a specific type of Mantrayoga. The additional passages of witness U<sub>2</sub>, marked in greyscale, instruct the “recitation of the non-recited” (*ajapājapa*) of the *haṃsaḥ 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 *Prāṇatoṣīṇī* and *Yogakarṇikā*. However, the Yoga introduced in *Yogasvarodaya* at this point is *jñānayoga* and neither *siddhakuṇḍalinīyoga* nor *mantrayoga* are mentioned. Since all manuscripts preserve this reading, but only in the context of U<sub>2</sub> the term makes some sense, one could assume the additional passages of U<sub>2</sub> 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 *kuṇḍalī Śakti* abides in the *haṃsaḥ* [and] supports the [individual] Self.” (*bibharti kuṇḍalī śaktir ātmānam haṃsaṇāśritā*), see BÜHNEMANN, 2011: pp. 218, 228.]

<sup>11</sup>The root-bulb or *kanda* in yogic literature is usually located below the navel or near the perineum. Rāmacandra’s concept of the *kanda* is identical to the one found in Vivekamārtanda 16: “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.” (*ürdhvam̄ meḍhrād adho nābhēḥ kandayonih khagāṇḍavat / tatra nādyah samutpannāḥ sahasrāṇi dvīsapatiḥ ||*)

## [IV. mūlacakram]

इदानीं सुषुम्णायाः ज्ञानोत्पत्तावृपायाः कथ्यन्ते । आदौ चतुर्दलं मूलचक्रं वर्तते । प्रथमं आधारच  
क्रम् । गुदा स्थानम् ॥ रक्तवर्णम् ॥ गणेशं दैवतम् ॥ सिद्धिबुद्धिशाक्तिम् ॥ मुषको वाहनम् ॥ कुर्म  
ऋषिः ॥ आकुञ्चनमुद्रा ॥ अपानवायुः ॥ उर्मी कला ॥ ओजस्विनी धारणा ॥ चतुर्दलेषु रजः स  
5 त्त्वत्मोमनांसि ॥ वं शं षं सं ॥ मध्यत्रिकोणे त्रिशिखा ॥ तन्मध्ये त्रिकोणाकारं कामपिठं वर्तते ।  
तत्पीठमध्ये उम्भिशिखाकारैका मुर्तिर्वर्तते । तस्याः मूर्तेर्ध्यानकरणात्शकाव्यनाटकादिसकलवा  
ञ्चयं विनाभ्यासेन पुरुषस्य मनोमध्ये स्फुरति । अस्य बहिरानन्दः ॥ योगानन्दः ॥ वीरानन्दः ॥  
उपरमानन्दः ॥ अजपाजपशत् ॥ ६०० ॥ घटि १ पल्लानि ४० ॥

**Sources:** 2-8 cf. YSV (PT p. 832): suṣumnāntah samāśritya navacakram yathā śṛṇu | mūlādhāram  
catuṣpatram gudorddhe (gudordhve YK 1.250) varttate mahat | tanmadhye svarṇapīṭhe tu trikoṇam  
maṇḍalam (trikoṇamāṇḍalam YK 1.251) param | tatra vahnīśikhākārā mūrttiḥ sarvatra siddhidā |  
asyā dhyānam manomadhye viṇā piṭhena (piṭhena YK 1.252) vāñmayam | sarvaśastrāṇī saṅkarṣam  
(saṅkarṣa YK 1.252) sadā sphurati yogavit |

**Testimonia:** 2 ≈Yogasamgraha (IGNCA 30020 folio ir. l. 6): atas taj jñānotpattāv upāyā ucyamte  
| 2-8 cf. SSP 2.1 (Ed. p. 29): piṇḍe navacakrāṇi | ḍāḥre brahmacakram tridhāvartaṁ bhaga-  
maṇḍalākāram | tatra mūlakandah | tatra śaktinī pāvakākārām dhyāyēt | tatraiva kāmarūpapīṭham  
sarvakāmaphalapradam bhavati | ≈Yogasamgraha (IGNCA 30020 folio ir. l. 7): gudāmūlacakram  
caturdalam | 5 ≈Yogasamgraha (IGNCA 30020 folio ir. l. 7): tanmadhye trikoṇākāram kāmapīṭham  
| 6 ≈Yogasamgraha (IGNCA 30020 folio ir. l. 7): tatpīṭhamadhye agniśikhākāra gaṇeśamūrt-  
tir varttate | 6-7 ≈Yogasamgraha (IGNCA 30020 folio ir. ll. 8-9): tasyā mūrter dhyānakaraṇāt  
sakalakāvyanātakādisakalavāñmayam vinābhyaśena puruṣasya manomadhye sphurati |

2 suṣumṇāyāḥ DN<sub>1</sub>N<sub>2</sub>] suṣumṇāyām E suṣumṇāyā PU<sub>2</sub> suṣumṇāyā° U<sub>1</sub> suṣumṇā° L jñānotpat-  
tāv upāyāḥ E] jñānotpattau upāyāḥ DLPU<sub>1</sub> jñānotpattau upāyā U<sub>2</sub> jñānotpanno'pāyāḥ N<sub>1</sub> jñānot-  
panno upāyāḥ N<sub>2</sub> kathyante cett.] kathyate L caturdalaṁ mūlacakram DN<sub>1</sub>U<sub>2</sub>] caturdalaṁ  
mūlam cakraṇ EP<sub>U</sub>, caturdalaṁmūlacakram L prathamacaturdalaṁmūlacakram N<sub>2</sub> vartate cett.]  
pravartate U<sub>2</sub> 2-3 prathamam adhāracakram PLU<sub>2</sub>] prathamādhāracakram vartate | E om.  
α 3 gudā sthānam ELPU<sub>2</sub>] om. α raktavarṇam ELPU<sub>2</sub>] om. α gaṇeśam daivatam  
em.] gaṇeśādaivatam ELU<sub>2</sub> gaṇeśam daivataṁ P om. α °śaktim || muṣako vāhanam em.]  
°śaktimuṣakavāhanam E °śaktir mukhako vāhanam P °śaktimuṣako vāhanam L °śaktih muṣako  
vāhanam U<sub>2</sub> om. α 3-4 kurmaṛsiḥ ELPU<sub>2</sub>] om. α 4 ākuñcanamudrā LP<sub>U</sub>]<sub>2</sub> ākuñcamudrā E  
om. α apānavāyuh EL] apānavāyus P apānavāyu U<sub>2</sub> om. α ūrmī em.] urmī U<sub>2</sub> om. α kalā  
ELPU<sub>2</sub>] om. α ojasvinī dhāraṇā ELPU<sub>2</sub>] om. α 4-5 caturdaleṣu rajahsattvatvatomānāmsi  
ELPU<sub>2</sub>] om. α 5 vāñ śam śam sam̄ ELPU<sub>2</sub>] om. α madhyatrikoṇe ELPU<sub>2</sub>] om. α triśikhā  
PL] triśikhāt E trirekhā U<sub>2</sub> om. α tanmadhye cett.] tanmadhyā LN<sub>1</sub> 6 'gniśikhākāraikā  
E] agniśikhākārā ekā α U<sub>2</sub> magniśikhākārā ekā P jñiśikhākarāṇakā L vartate cett.] asmi U<sub>2</sub>  
tasyāḥ EN<sub>1</sub>D] tasyā LPN<sub>2</sub>U<sub>1</sub>U<sub>2</sub> mūrter cett.] mūrtir EL mūrtair U<sub>1</sub> om. U<sub>2</sub> °nāṭakādi° cett.]  
°nāṭakādi || L °sakala° cett.] om. L °saka° N<sub>2</sub> 6-7 °vāñmayam EPLU<sub>2</sub>] °vāñmayam α 7 sphu-  
rati cett.] sphuramti L bahirānandaḥ em.] bahir mānandaḥ U<sub>2</sub> yogānandaḥ em.] yogānandaḥ  
U<sub>2</sub> virānandaḥ em.] virānandaḥ U<sub>2</sub> 8 uparamānandaḥ em.] uparamānandaḥ U<sub>2</sub>

[IV. Cakra of the root]

Now, the means for the genesis of knowledge of the central channel are described. At the beginning [of the central channel] exists the four-petalled root-*cakra*. The first is the *adhāracakra*.<sup>12</sup> The location is the anus. The color is red. The deity is Ganeśa. The power is success and intelligence. The mount is a rat. The Rṣi is Kūrma. The seal is contraction. The vitalwind is Apāna. The digit is Ěrmi. The concentration is Ojasvinī. In the four petals [exists] *rajas*, *sattva*, *tamas* and the mind-faculties; [as well as] *vam* *śam* *śam* and *śam*. A trident is [situated] in the internal triangle. In its middle is *kāmapīṭha*<sup>13</sup> in the shape of a triangle. In the middle of this seat (*pīṭha*) exists a single manifestation in the shape of a flame of fire. As a result of meditation on this manifestation, any literature, [such as] śāstras, poetry, drama, etc., appears in the person's mind without learning. [Assigned to it are] external bliss, yogic bliss, heroic bliss [and] the bliss of coming to rest<sup>14</sup>. A hundredfold recitation of the non-recited: 600. 1 *ghati* [and] 40 *palas*.<sup>15</sup>

<sup>12</sup>This term already occurs in the tenfold *cakra*-system of the 13th c. *Samgitaratnākara* 2.120ab.

<sup>13</sup>This refers to one of the four *pīṭhas* of tantric Buddhism and the Kaula Yogini-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, fn. 144. The Śārṅgadharapaddhati, Śivayogapradipikā and Siddhasiddhāntapaddhati (all texts teach a ninefold *cakra*-system) place Kāmarūpa at the *brahmacakra*.

<sup>14</sup>The 11th c. *Amanaska*, the earliest text on Rājayoga, also mentions various blisses such as *ānanda*, *paramānanda*, *sahajānanda*, and *cintmātrānanda* throughout the text (BIRCH, 2013: *et passim*). The association of four similar blisses (*paramānanda*, *sahajānanda*, *virānanda* and *yogānanda*) with the first *cakra* at the anus is found in the 13th c. *Samgitaratnākara* (2.120cd-2.121ab) of Śārṅgadeva. 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 *Amraughaprabodha*, which cite the *Amṛtasiddhi*, altered or removed Buddhist-specific concepts, such as Vajrayāna sexual yoga terminology (BIRCH, 2019: 21).

<sup>15</sup>See p. ?? note ?? for an explanation of the units of measurement.

[V. svādhiṣṭhānacakram]

इदानीं द्वितीयं स्वाधिष्ठानचक्रं षट् दलं उड्डीयाणपीठसंज्ञकं भवति । लिङ्गस्थानम् ॥ पीत  
प्रभा ॥ रजो गुणः ॥ ब्रह्मा देवता ॥ वैवरी वाच ॥ सावित्री शक्तिः ॥ हंसवाहनम् ॥ वहण ऋषिः ॥  
कामाप्निप्रभा ॥ स्थूलदेहः ॥ जाग्रदवस्था ॥ ऋग्वेदः ॥ आचार्यलिङ्गम् ॥ ब्रह्मसलोकता मोक्षः ॥  
५ शुद्धभूमिका तत्त्वम् ॥ गन्धो विषयः ॥ अपानवायुः ॥ अन्तर्मातृकाः ॥ वं भं यं रं लं ॥ बहिर्मातृ  
काः ॥ कामा ॥ कामारव्या ॥ तेजस्विनी ॥ चेष्टिका ॥ अलसा ॥ मिथुना ॥ अजपाजपः सहस्रः ॥  
६००० ॥ घ । १६ प । ४० ॥ तन्मध्येऽतिरक्तवर्णं तेजो वर्तते । तस्य ध्यानात्साधकोऽतिसुन्दरो  
भवति । युवतीनां अतिवल्लभो भवति । प्रतिदिनमायुर्वर्धते ॥

**Sources:** २-८ cf. YSv (PT p. 832): liṅgamūle tu piṭhābhām (raktābhām YK 1.253) svādhiṣṭhānan tu  
śaddalam | tanmadhye bālaśūryābhām mahajyotiḥ susiddhidam | dhyānāc ca varddhate āyuḥ  
kandarpasamatām vrajet |

**Testimonia:** २ cf. SSP 2.2 (Ed. p. 28): dvitiyam svādhiṣṭhānacakram | tanmadhye paścimāb-  
himukham liṅgam pravālāñkurasadrāśam dhyāyet | tatraivodyānapītham jagadākarsapam bha-  
vati | २-८ ≈Yogasamgraha (IGNCA 30020 folio 1r. ll. 9-11): limgo dvitiyam śatdalām svādhiṣṭ-  
nasamjñākam kamalam udvānapīṭhasamjñākam vartate | tatra atiraktam yahbhā samjñākam  
tejāḥ | tasyā nāt sādhakah atisūndarāṁgasan yuvatinām ativallabhaḥ san pratidinam āyuṣyāb-  
hivṛddhimān bhavati | cha |

२ idāniṁ cett.] idānī N<sub>2</sub> dvitiyam cett.] dvitiye U<sub>2</sub> svādhiṣṭhānacakram U<sub>1</sub>] svād-  
hiṣṭānacakram DELPN<sub>1</sub>U<sub>2</sub> svādhinacakram N<sub>2</sub> śatdalām cett.] śaddalam E śaddalam N<sub>2</sub>  
udḍiyāṇapīṭha<sup>o</sup> U<sub>2</sub>] upāyanapīṭha<sup>o</sup> E uḍḍiyān pīṭha<sup>o</sup> L udvānapīṭha<sup>o</sup> N<sub>1</sub>N<sub>2</sub> udvānapīṭha<sup>o</sup> D  
udāganapīṭha<sup>o</sup> U<sub>1</sub> ३ gunaḥ em.] guna U<sub>2</sub> ४ sthūladehāḥ em.] sthūladehā U<sub>2</sub> rgvedaḥ em.]  
rgveda U<sub>2</sub> ५ śuddhabhūmikā em.] śuddhabhūmikā U<sub>2</sub> antarmāṭrkāḥ em.] antarmāṭrkā U<sub>2</sub>  
५-६ bahirmāṭrkāḥ em.] bahirmāṭrā U<sub>2</sub> ६ tejasvinī em.] tejasī U<sub>2</sub> sahasraḥ em.] sahasra U<sub>2</sub>  
७ 'tiraktavarṇām PU<sub>2</sub>] atiraktavarṇām αE atiraktavarṇā<sup>o</sup> U<sub>1</sub>N<sub>2</sub> sādhako EPLU<sub>2</sub>] sādhakah cett.  
'tisundaro β] atisūndaro α ८ yuvatinām ativallabho bhavati N<sub>2</sub>] om. cett. pratidinam β]  
dinaṁ dinam prati N<sub>1</sub>U<sub>1</sub> dinadinam prati N<sub>2</sub> dinam prati D

[V. Svādhīṣṭānacakra]

Now, the second is the six-petalled Svādhīṣṭānacakra known as the seat of *Uddiyāṇa*<sup>16</sup> The location is the penis. The colour is yellow. The shine is yellow. The quality is Rajas. The deity is Brahmā. The speech is Vaikhari. The power is Sāvitri. The mount is a goose. The Ṛṣi is Vahana. The appearance is Kāmāgni. The body is gross. The state is waking. Ṛg is the Veda. The object of veneration (*linga*) is the teacher. The liberation is Brahmasalokatā (“Residing in the world of Brahmā”). The principle is pure earth. The sense object is smell. The vitalwind is Apāna. The internal syllables [are]:<sup>17</sup> *vam bham mam yam ram lam*. The external mother goddesses [are]: Kāmā, Kāmākhyā, Tejasvinī, Ceştiķā, Alasā [and] Mithunā. A thousandfold recitation of the non-recited; 6000; 16 *ghatis* [and] 40 *palas*. In its middle exists an extremely red light. The adept becomes very handsome as a result of meditation on it. He becomes one whom young women desire. His lifespan increases every day.

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<sup>16</sup>The term *uddiyāṇa* originally refers to one of the four *pīṭhas* of tantric Buddhism and the Kaula Yogini-Tantra, see WHITE, 1996: 260. According to DYCZKOWSKI (1988), SANDERSON (2007) and URBAN, *Uddiyāṇa* 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.

<sup>17</sup>In all instances where  $U_2$  provides the inner (*antar*<sup>o</sup>) syllables and outer (*bahir*<sup>o</sup>) mother goddesses, I have corrected and standardized all occurrences of “*mātrā*” or “*mātrāḥ*” to the appropriate word and form, which is “*mātrkāḥ*”. This emended form, “*mātrkāḥ*”, on one hand, conveys a clearer meaning when applied to *syllables* placed on the *cakras*, while also signifying “mothers” or “mother goddesses,” precisely as presented in all cases where  $U_2$  provides *bahirmātrkā*. In any case  $U_2$  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 *Rājyogah* (fol. 8–9), nearly identical syllable combinations are placed on the petals of the *cakras* within its sixfold *cakra* system (*antarmātrkā nyāsaprakārah - mām mūlādhāre caturdalakramena vinyasya - om̄ vam̄ namah̄ | om̄ śam̄ namah̄ | om̄ śam̄ namah̄ | om̄ śam̄ namah̄ | iti mūlādhāramāṇḍape vinyasya | svādhīṣṭhāne nābhyaḍhaṭhapadmeṣu ṣaṭsudaleṣu | om̄ bham̄ namah̄ | om̄ maṇi namah̄ | om̄ yaṇi namah̄ | om̄ raṇi namah̄ | om̄ laṇi namah̄ | iti ṣaṭsu daleṣu vinyasya |*)

[VI. nābhishthāne padmam]

तृतीयं नाभिस्थाने दशदलं पद्मं वर्तते। कपिलवर्णम्॥ विष्णुदेवता॥ लक्ष्मी शक्तिः॥  
 †आयु+त्रिष्टुपः॥ समानवायुः॥ गरुडवाहनम्॥ सूक्ष्मलिङ्गं देहः॥ स्वप्नावस्था॥ मध्यमा  
 वाक्॥ यजुर्वेदः॥ दक्षिणोऽग्निः॥ समीपता मोक्षः॥ गुरुलिङ्गविष्णुः॥ आपस्तत्त्वम्॥ रसो  
 ५ विषयः॥ दशदलानि॥ दशमातृकाः अन्तर्मातृकाः॥ ढं ढं पं तं थं दं धं नं पं फं॥ बहिर्मातृकाः॥  
 शान्तिः॥ क्षमा॥ मेधा॥ तनया॥ मेधाविनी॥ पुष्करा॥ हंसगमना॥ लक्ष्या॥ तन्मया॥ अ  
 मृता॥ अजपाजपः सहस्रः॥ ६०००॥ घा १६ पा ४०॥ तन्मध्ये पञ्चकोणं चक्रं वर्तते। तन्मध्ये  
 एका मूर्तिर्वत्तते। तस्यास्तेजो जिह्वया कथयितुं न शक्यते। तस्याः मूर्तीर्ध्यानकरणात्पुरुषस्य  
 शरीरं स्थिरं भवति॥

**Sources:** २-९ cf. YSV (PT p. 832): tṛtiyam nābhidēse tu digdalaṁ paramādbhutam | mahāmeghaprabham tat tu koṭividyutsamanvitam | kalpāntāgnisamam (kalpānto 'gni° YK 1.255) jyotis tamadhye samsthitaṁ svayam | tasya (asya YK 1.256) dhyānāc cirāyuh syād arogo (arogi YK 1.256) jagatām varah (jagatāmvarah YK 1.256) | sarvapāpaviniirmukto jagatkṣobhakaro (jagan-mokṣakaro YK 1.256) mahān |

**Testimonia:** २-९ cf. SSP 2.3 (Ed. p. 30): tṛtiyam nābhicakram pañcāvartam sarpavat kundalākāram | tanmadhye kundaliniṁ śaktim bälārkakotisannibhām dhyāyet | sā madhyā śaktih sarvasiddhidā bhavati | Ci] Yogasamgraha IGNCA 30020 folio ir. ll. II: nābhishthāne daśadalam cakram | ७ ≈Yogasamgraha (IGNCA 30020 folio ir. ll. II - 2v. ll. I): tanmadhye pañcakonam pīthe lakṣmināparvati samjñakam gunā sahitā śiva samjñakā rāmaṇam rūpā ८ ≈Yogasamgraha (IGNCA 30020 folio 2v. ll. I-2): yasyās tejo jihvayā kathitum na śakyate tasā dhyānakaraṇāt sādhakasya śariram sthiram bhavati |cha|

२ tṛtiyam cett.] tṛtiye E atha tṛtiyam maṇipūracakram U<sub>2</sub> tṛtiyacakram N<sub>2</sub> daśadalam cett.] daśadala<sup>o</sup> L daśadalam U<sub>1</sub> om. U<sub>2</sub> padmam EPU<sub>1</sub>] \*padme L padma DN<sub>1</sub>N<sub>2</sub> om. U<sub>2</sub> vartate cett.] om. U<sub>2</sub> ३ āyu em.] vayu U<sub>2</sub> sūkṣmalingam dehaḥ em.] sūkṣmalingadevatāha U<sub>2</sub> ४ dakṣino'gniḥ em.] dakṣināgnih U<sub>2</sub> samipatā em.] samipatā U<sub>2</sub> raso em.] rajo U<sub>2</sub> ५ daśamātrikāḥ em.] daśamātrāḥ U<sub>2</sub> antarmātrikāḥ em.] antarmātrā U<sub>2</sub> bahirmātrikāḥ em.] bahirmātrā U<sub>2</sub> ६ haṁsagamanā em.] ahamsagamanā U<sub>2</sub> ७ sahasraḥ em.] sahasra U<sub>2</sub> tanmadhye pancakonam cakram vartate cett.] om. L tanmadhye cett.] om. L ८ ekā cett.] om. L mūrti cett.] om. L vartate cett.] asmi U<sub>2</sub> tasyās βU<sub>1</sub>] tasyā DN<sub>1</sub>N<sub>2</sub> kathayitum cett.] kathayitum L kathatum U<sub>1</sub> vaktum U<sub>2</sub> tasyāḥ αEU<sub>2</sub>] tasyā PL mūrter cett.] mūrtir L om. U<sub>2</sub> °karaṇāt cett.] karaṇāt || L °karaṇāt E puruṣasya cett.] om. P ९ śariram cett.] om. P sthiram cett.] om. P bhavati cett.] bhavati vā U<sub>1</sub> om. P

[VI. Lotus within the place of the navel]

The third ten-petaled lotus exists at the location of the navel. The color is red. The deity is Viṣṇu. The power is Lakṣmī. The Ṛṣi is †Āyu†.<sup>18</sup> The vitalwind is Samāna. The mount is Garuḍa. The body is the subtle body.<sup>19</sup> The state is sleep. The speech is Madhyamā. The Veda is Yajur. The fire is the southern [fire]. The liberation is Samīpatā. The *guruliṅga*<sup>20</sup> is Viṣṇu. The principle is Water. The sense object is taste.<sup>21</sup> There are ten petals [and] ten *mātrkas*. [The] internal syllables [are]: *daṁ tam nam tam tham daṁ dham nam paṁ pham*. The external mother goddesses [are]: Śānti, Kṣamā, Medhā, Tanayā, Medhavinī, Puṣkarā, Haṁsagamanā, Laksyā, Tanmayā and Amṛtā.<sup>22</sup> A thousandfold recitation of the non-recited; 6000; 16 *ghaṭis* [and] 40 *palas*.<sup>23</sup> In its middle exists a *cakra* with five angles. In the middle of it is a single manifestation. It is not possible to describe the splendour of it with speech. As a result of meditation on this manifestation, the body of the person becomes durable<sup>24</sup>.<sup>25</sup>

<sup>18</sup>The name *vayu* for a *r̄si* as attested in manuscript U<sub>2</sub> is probably a mistake. Since immediately afterwards the associated *vāyu* is given this should be an *eyeskip*. My best guess is *āyu*, the name of a sage mentioned in *R̄gveda* 2,14,7 and GELDNER, p. 24.

<sup>19</sup>I corrected *devatāha* to *dehaḥ* since a deity was mentioned before, *sūkṣmaliṅgam* most likely refers to a *deha* and, as in the second *cakra* the *deha* is followed by an *avasthā*.

<sup>20</sup>For the phallus of Śiva, considered as one's teacher or guide, cf. *Sīvapurāṇa* 1.18.31.

<sup>21</sup>I emended *rajo* to *raso* since the association of water with *taste* is well known.

<sup>22</sup>The *bija* series under consideration adheres to the standardised conventions of the six-*cakra* systems of the second millennium, as is evident from its widespread use. Regarding the *bahirmātrkāḥ* of U<sub>2</sub> I was not able to find parallel lists in other texts. A thorough investigation for co-occurrence in my electronic text library did not reveal any such instances. The tradition of associating deities with the *cakra*-petals or series of syllables is well documented, as seen in the *Rudrayāmala Uttaratāntra*, with historical roots that can be traced back to the *Kubjikāmatatantra*, albeit with different enumerations. The conventional practice of juxtaposing *antarmātrkānyāsa* and *bahirmātrkānyāsa* is prevalent and denotes the internal implantation of syllables into the *cakras*, followed by the reinforcement of the outer body by the same alphabetic *bijas*. This concept is further elaborated in texts such as the *Dipikā* on the *Nitāśoḍaśikārṇava* and the *Śāradātilaka*. I want to thank Shaman Hatley for answering my questions regarding this subject.

<sup>23</sup>Thus, the prescribed duration for meditation on this *cakra* is six hours and forty minutes.

<sup>24</sup>The source text specifies this bodily durability as a long lifespan (*cirāyuh*) and freedom from diseases (*aroga*).

<sup>25</sup>In comparison to the previous *svādhishṭhānacakram* 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 ॥ श्वेतवर्णम् ॥ तमो गुणः ॥  
 रुद्रो देवता ॥ उमा शक्तिः ॥ हिरण्यगर्भं ऋषिः ॥ नन्दी वाहनम् ॥ प्राणवायुः ॥ ज्योतिस्कलाका  
 5 रणं देहम् ॥ सुषुप्तिरवस्था ॥ पश्यन्ती वाचा ॥ सामवेदः ॥ गार्हपत्योऽग्निः ॥ शिवलिङ्गम् ॥ प्राप्ति  
 भूमिका ॥ सरूपता मुक्तिः ॥ द्वादशदलानि ॥ द्वादशमात्रकाः ॥ कं खं गं घं ढं चं छं जं झं जं  
 टं ठं ॥ बहिर्मातृकाः ॥ रुद्राणी ॥ तेजसा ॥ तापिनी ॥ सुखदा ॥ चैतन्या ॥ शिवदा ॥ शान्तिः ॥  
 10 उमा ॥ गौरी ॥ मातरा ॥ ज्वाला ॥ प्रज्वालिनी ॥ अजपाजपः सहस्रः ॥ ६००० ॥ घ । १६ प ।  
 ४० ॥ अतितेजोमयत्वाहृष्टिगोचरं न भवति । तन्मध्येऽष्टदलघोमुखं कमलं वर्तते । मनश्वके ॥ मनो  
 देवता ॥ बहिर्शक्तिः ॥ आत्मा ऋषिः ॥ हृदयमध्ये रिथतं पद्मं नालं तस्य दशाङ्गुलं । कोमलं तस्य  
 15 तन्मालं । निर्मलं चाप्यधोमुखं । कदलीपुष्पसंकाशं तन्मध्ये च प्रतिष्ठितं । मन उन्नतिः संकल्पं वि  
 कल्पात्मकमेव च । पूर्वदले श्वेतवर्णं यदा विश्रमते मनः धर्मकीर्तिविद्यादिसद्गुद्धिर्भवति । अग्निकोणे  
 आरक्तवर्णं निद्रालस्यमायामन्दमतिर्भवति । दक्षिणे कृष्णवर्णं तदा क्रोधोत्पत्तिर्भवति । नैऋत्ये नी  
 20 लवर्णं ममतामतिर्भवति । पश्चिमे कपिलवर्णं क्रीडाहासोत्सवोत्साहमतिर्भवति । वायव्ये श्यामवर्णं  
 चिन्तोद्वेगमतिर्भवति ।

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**Sources:** 2-8 cf. YSV (PT p. 832): anāhatam aṣṭapīṭham (*mahāpīṭham* YK I.257) caturthakamalam  
 hṛdi | sūryapatram mahājyotiḥ mahāśukṣmaṇ tu cāksusam | sūryapatram dvādaśadalām (sentence  
 om. in YK) | tanmadhye 'ṣṭadalām padmam ūrddhavaktram mahāprabham |

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**Testimonia:** 2 ≈ *Yogasamgraha* (IGNCA 30020 folio 2v. ll. 2): hṛdayamadhye dvadaśadalām  
 cf. SSP 2.4 (Ed. p. 30): caturthām hṛdayacakram aṣṭadalakamalam adhomukhaṇam tanmadhye  
 karnikāyāṁ lingākārām jyotiṣtūpām dhyāyēt | saiva hamsakālā sarvendriyavaśyā bhavati | 8 ≈ *Yo-*  
*gasamgraha* (IGNCA 30020 folio 2v. ll. 2): tejomayatvāt | dr̄ṣṭigocaram na bhavaty etādṛśam vartate |  
 25 ≈ *Yogasamgraha* (IGNCA 30020 folio 2v. ll. 3): tanmadhye 'ṣṭadalām adhomukhaṇam kamalam ||

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2 caturthām cett.] caturthacakrakamalam N<sub>2</sub> kamalam cett.] om. N<sub>2</sub> vartate cett.] asti U<sub>2</sub>  
 bhavati N<sub>2</sub> 3 nandī em.] nandi U<sub>2</sub> 3-4 jyotiskalākāraṇam deham em.] jyotiḥ kalākāraṇam  
 dehe U<sub>2</sub> 4 paśyanti em.] paśyamti U<sub>2</sub> gārhapatyo'gnih em.] gārhasyatyo gniḥ U<sub>2</sub> 5 an-  
 taramāṭrkāḥ em.] dvādaśamāṭrā U<sub>2</sub> ḥnam em.] yaṁ U<sub>2</sub> 6 bahirmāṭrkāḥ em.] bahrī māṭrā U<sub>2</sub>  
 śāntiḥ em.] śānti U<sub>2</sub> 7 mātarā em.] mātara U<sub>2</sub> ajapājapaḥ em.] ajapājapaḥ U<sub>2</sub> sahasraḥ em.]  
 \*sahasra U<sub>2</sub> 8 °gocaram cett.] gocaratām U<sub>2</sub> bhavati cett.] yāti U<sub>2</sub> 'ṣṭadalām EU<sub>2</sub>] 'ṣṭadale  
 P ḷadalām L aṣṭadalām α adhomukhaṇam kamalam cett.] adhomukhaṇamalam L mukham  
 kamalam P vartate cett.] asti U<sub>2</sub> 9 bahiś śaktih coni.] bahiśaktih U<sub>2</sub> ātmā em.] ātma° U<sub>2</sub>  
 hṛdayamadhye conj.] nābhimadhye U<sub>2</sub> daśāṅgulam em.] daśāṅgulam U<sub>2</sub> 10 unnatiḥ em.] un-  
 naty U<sub>2</sub> asam̄kalpam em.] asam̄kalpa U<sub>2</sub> 11 °sveta em.] sveta° U<sub>2</sub> viśramate em.] viśramate  
 U<sub>2</sub> 12 nīdrālasya em.] nīdrālasya° U<sub>2</sub> nairṛtye em.] nairṛtye U<sub>2</sub> 13 °syāma em.] sāma U<sub>2</sub>

[VII. Lotus within the heart]

The fourth lotus is twelve-petalled [and] exists within the heart. The place of the Anāhatacakra is at the heart. The colour is white. The quality is Tamas. The deity is Rudra. The power is Umā. The Ṛsi is Hiranyagarbha. The mount is Nandi. The vitalwind is Prāṇa. The body is the instrument of the digit of light. The state is deep sleep. The speech is Paśyantī. The Veda is Sāma[veda]. The fire is the fire of the householder. The object of veneration is Śiva. The level is attaining.<sup>26</sup> The liberation is taking the same form [as the deity]. [There are] twelve petals. [The] twelve [internal] syllables [are]: *kam kham gam gham nām cām chām jām jhām nām tām thām*. The external mother goddesses [are]: Rudrānī, Tejasā, Tāpinī, Sukhadā, Caitanyā, Śivadā, Śānti, Umā, Gaurī, Mātarā, Jvalā [and] Prajvālinī. A thousandfold recitation of the non-recited; 6000; 16 *ghatīs* [and] 40 *palas*. Because of being made of [such an] intense light, [the fourth lotus] is not in the range of sight. In its middle exists an eight-petalled lotus facing downwards. The mind resides in the *cakra*. The deity is Manas. The power is Bahi.<sup>27</sup> The Ṛsi is the self. In the middle of the heart<sup>28</sup> 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.

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<sup>26</sup>Cf. *Pātañjalayogaśāstra* 3.45: “Attaining is that by which one can touch the moon with the fingertips.” (*prāptir aṅgulyagrenāpi sprśati candramasam*).

<sup>27</sup>*Bahiśaktiḥ* is the external energy that permeates the external space. The conjecture is based on *Kriyakramadyotikavyākhyā* (Ed. p. 96) and *Sakalāgamasaṛasaṅgraha* quoted with reference *siddhāntaśekhara* (Ed. p. 80): *caranāṅguṣṭhayor yugmāt sañcintya susirāntanau | susirāntabahiśaktim vyāpiniṁ cintayet tataḥ ||*.

<sup>28</sup>I conjectured *nābhi°* to *hrdaya°* since the context is an eight-petalled lotus whose eight petals are discussed in U<sub>2</sub>.

उत्तरे पीतवर्णे भोगशृङ्खारमहोदयमतिर्भवति। ज्ञानसंधानमतिर्भवति। तन्मध्ये प्राणवायोः स्थानमष्टदलकमलमध्ये लिंगाकारा कर्णिका कथ्यते। तस्याः कलिकेति संज्ञा। तत्कलि कामध्ये पद्मरागरत्नसमानवर्णाङ्गुष्ठप्रमाणैका पुत्तलिका वर्तते। तस्या जीवेति संज्ञा। तस्या बलं अथ च स्वरूपं कोटिजिह्वाभिर्वर्कुं न शक्यते। अस्या मूर्त्त्व्यानकारणात्स्वर्गापाताला ५ काशमनुष्यगन्धवेकिन्नरगुह्यकविद्याधरलोकसंबन्धिन्याः स्त्रीयः साधकस्य पुरुषस्य वश्या भवन्ति। इत्यत्र किं कथ्यते॥

**Sources:** १ cf. YSV (PT p. 832): prāṇavāyoh sthalāñcāsya liṅgākāraṇ tu karṇikā | kālikākhyā karṇikeyam asyā madhye tu kuṇḍalī | २-६ cf. YSV (PT p. 832): padmāvatyāḥ (padmāvatyāḥ YK १.२५९) prabhāṅguṣṭhapramāṇā (prāṇāna° YK १.२५९) ratnasannibhā | tasyā saṅgi (tasya saṅgi YK १.२६०) jīva iti ananto balarūpataḥ | asya dhyānam (dhyānād YK १.२६०) jagadvaśyam khecarisarvago bhavet | bhavanti vaśyā devādyāś cintākarttura na (cittā° YK १.२६०) cānyathaḥ | iṣṭāniṣṭo (iṣṭāniṣṭa YK १.२६१) bhaved vaśyāḥ (vaśyām YK १.२६१) satyam satyam na samśayah | iṣṭasiddhir bhavet tasya sarvajñādiguṇodayaḥ |

**Testimonia:** १ = *Yogasamgraha* (IGNCA 30020 folio 2v. ll. ३-४): ta ca prāṇavāyoh sthānam | aşṭadalakamalamadhye liṅgākārā karṇikā २ = *Yogasamgraha* (IGNCA 30020 folio 2v. ll. ४): kaliketi samjñikāsti tanmadhye padmarāgaratnasamānavarṇā amguṣṭhapramāṇā ekā puttaliḥ ३ ≈*Yogasamgraha* (IGNCA 30020 folio 2v. ll. ५): jīveti samjñikāsti | tasyāḥ balam svarūpam ca kotijihvābhīr vaktum na śākyam || ४ ≈*Yogasamgraha* (IGNCA 30020 folio 2v. ll. ५-६): asyā mūrtter dhyānakaraṇāt sādhakasya svargapāṭāla ākāśagamdharmvakimnaraguhyakavidyādharastrīyo vaśā bhavati | ६ ≈*Yogasamgraha* (IGNCA 30020 folio 2v. ll. ६-७): pṛthvi loke manusyādi striṇām kākathā cha |

१ jñānasamdhāna° ष्म।] jñānasamdhāne U<sub>2</sub> °vāyoh cett.] °vāyo U<sub>1</sub>U<sub>2</sub> २ karnikā cett.] karṇi U<sub>2</sub> kaliketi cett.] kalikeli L karṇiketi E samjñā cett.] om. L २-३ tatkalikāmadhye cett.] tataḥ N<sub>2</sub> om. L ३ °rāgaratnasamānavarṇāṅguṣṭhapramāṇaika em.] °rāgaratnasamānavarṇāṅguṣṭhapramāṇā E "ratnasamānavarṇā amguṣṭhapramāṇā ekā L °rāgaratnasamānavarṇām || amguṣṭhapramāṇā || ekā PN<sub>1</sub> °rāgaratnasamānavarṇā amguṣṭhapramāṇā ekā N<sub>2</sub> °rāgaratnasamānavarṇā amguṣṭhapramāṇāt ekā DU<sub>1</sub> tasyā EP] tasyāḥ α tasya LU<sub>2</sub> jīveti samjñā N<sub>1</sub>] jīveti samjñāḥ || N<sub>2</sub> jīveti samjñā | D jīvasamjñā || β om. L tasyā EN<sub>2</sub>P] tasyāḥ DN<sub>1</sub>U<sub>1</sub> tasya U<sub>2</sub> ४ balam atha ca svarūpam cett.] balamadhyasvarūpam E bala sappa svarūpam L balam atha svarūpam P balam tasya atha svarūpam U<sub>2</sub> kotijihvābhīr cett.] kotijihvābhī L na cett.] naiva EP asyā cett.] asyāḥ N<sub>1</sub>DU<sub>1</sub> tasyāḥ U<sub>2</sub> mūrtter cett.] mūrtir LN<sub>2</sub> dhyānakāraṇāt cett.] dhyānam karaṇāt || U<sub>2</sub> dhyānāt L ४-५ °pāṭālākāśa° β] pāṭāla ākāśa° α ५ °sambandhinyāḥ em.] °sambandhinyāḥ ELPα samdadhiṇya U<sub>2</sub> striyāḥ sādhakasya puruṣasya α] striyo 'pi EPL striyo pi U<sub>2</sub> ५-६ vaśyā bhavanti cett.] vaśyo bhavati N<sub>2</sub> ६ kim α] om. β kathyate cett.] kathyate vā U<sub>1</sub>

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.

It is said that in its middle is the place of the *prāṇa*-vitalwind [and] in the middle [of] the eight-petalled lotus is a central receptacle (*karṇikā*)<sup>29</sup> in the form of a *liṅga*. The technical designation of it is bud (*kalikā*).<sup>30</sup> In the middle of this bud exists a single thumb-sized [divine] figurine (*puttalikā*)<sup>31</sup> being similar to a ruby-gem in color. Her technical designation is Jīva.<sup>32</sup> Not even with ten million tongues is it possible to talk about her nature and her power. As a result 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.

<sup>29</sup>Regarding the translating *karṇikā* as “central receptacle” instead the most common translation “pericarp”, see REIGLE, 2012:442.

<sup>30</sup>A similar concept, including the usage of the term *kalikā*, is found in the chapter on creation (*sargakāṇḍa*) of the *Prāṇatoṣīṇī*, 1898: 54. In a quotation attributed to a text called *Śāktānanda*, the *jīva* is described as having the shape of a bud of light (*pradīpakalikākāro jīvo*) and always resides in the heart. (ādau sañjāyate bijam brahmāṇḍam sahasāṅkuraḥ | tasya madhye sumerūś ca kañkāladañḍarūpadhṛk | carācarāñāṁ sarveśāṁ devādināṁ viśeṣataḥ | ālayaḥ savabhūtāñāṁ meror abhyantare ‘pi ca | pradīpaka-likākāro jīvo hṛdi sadā sthitāḥ |).

<sup>31</sup>The concept of a *puttalikā* in the heart can be traced back to the Kaula Tantras, e.g., the *Śāradātilakatantra* 22.126–128: (*puttalikāyā hṛdayām sprśan prāṇā iha prāṇā jīva iha sthita iti indriyāṇi sprśan sarvendriyāṇi vāñmanaścakṣuḥśrotraghrāneti sarvāṅgan sprśan prāṇā ihāyāntu sukhaṇ ciraṇ tiṣṭhan tu iti śiraḥ sprśan svāheti jāpet | mantranyāsam iti |*).

<sup>32</sup>The idea of the thumb-sized soul residing in the heart is already present in the oldest strata of yogic literature. See *Katha Upaniṣad* 6.17 (aṅguṣṭhamātrāḥ puruṣo ‘ntarātmā sadā janānāṁ hṛdaye saṃnivīṣṭaḥ / tam svāc charīrāt pravṛhen muñjād iṣeṣikāṁ dhairyena / tam vidyāc chukram amṛtaṁ tam vidyāc chukram amṛtam iti ||17||). Also cf. *Śvetāśvatara Upaniṣad* 3.13.

[VIII. kanṭhasthāne kamalam]

इदानीं पञ्चमं कमलं षोडशदलं कण्ठस्थाने वर्तते । धूम्रवर्णम् ॥ जीवो देवता ॥ अविद्या शक्तिः ॥  
 विराटृष्णिः ॥ वायुवाहनम् ॥ उदानवायुः ॥ ज्वाला कला ॥ जालस्थरो बन्धः ॥ महाकारणदेहः ॥  
 ५ तूर्यावस्था ॥ परावाचा ॥ अथर्वणवेदः ॥ जङ्गमलिङ्गम् ॥ जीवप्राप्ता भूमिका ॥ सायुज्यता मोक्षः ॥  
 षोडशदलानि ॥ षोडशा ॥ मातृकाः अन्तर्मातृकाः ॥ अं आं इई उं ऊ ऋं लूं लूं एं एं औं औं अं  
 अंः ॥ बहिर्मातृकाः ॥ विद्या ॥ अविद्या ॥ इच्छा ॥ शक्तिः ॥ ज्ञानशक्तिः ॥ शतला ॥ महाविद्या ॥  
 महामाया ॥ बुद्धिः ॥ तामसी ॥ मैत्रा ॥ कुमारी ॥ मैत्रायणी ॥ रुद्रा ॥ पुष्टा ॥ सिंहनी ॥ अजपाजपः  
 सहस्रः ॥ १००० ॥ घ २ प ४६ अक्षर ४० ॥ तन्मध्ये कोटिचन्द्रसमप्रभः एकः पुरुषो वर्तते । तस्य  
 पुरुषस्य ध्यानकरणादसाध्यरोगा नशयन्ति । एकसहस्रवर्षपर्यन्तं पुरुषो जीवति ॥

**Sources:** २-९ cf. YSV (PT p. 832) = YK I.262: kalāpatram pañcaman tu viśuddham kanṭhadeśataḥ | cf. YSV (PT p. 832) = YK I.262: asya madhye pumān ekaḥ koṭicandrasamaprabhah | naśyantya sādhyarogā hi sahasrāyus ca cintanāt |

**Testimonia:** २-९ ≈Yogasamgraha (IGNCA 30020 folio 2v. ll. 7): kamṭhasthāne pañcamam şo-  
 daśadalam viśudhahasamjñakam cakram varttate || २-९ cf. SSP 2.5 (Ed. pp. 30-31): pañcamam  
 kanṭhacakram caturaṅgulam | tatra vāma idā candranādi | dakṣine pingalā süryanādi | tanmad-  
 hye suṣumnām dhyāyet | saiva anāhatakala anāhatasiddhidhī bhavati || ८ ≈Yogasamgraha (IGNCA  
 30020 folio 2v. ll. 7-8): tatra koṭicandraprabhah ekaḥ puruṣo sti = Yogasamgraha (IGNCA 30020  
 folio 2v. l. 8): tasya puruṣasya dhyānakaraṇād asādhyarogā naśyamti || ९ ≈Yogasamgraha (IGNCA  
 30020 folio 2v. l. 8): sahasravarṣam jīvati |

२ idānīm α] om. β kamalam şođadalam kanṭhasthāne DN, U<sub>1</sub>] kamalasodaśadalam  
 kanṭhasthāne N<sub>2</sub> kanṭhasthāne şođadalam kamalam EPL viśuddhacakram kamṭhasthāne U<sub>2</sub>  
 dhūmravarṇam em.] dhūmravarṇe U<sub>2</sub> ३ virāṭ em.] virāṭha U<sub>2</sub> mahākāraṇadehah em.]  
 mahākāraṇadeha U<sub>2</sub> ५ °māṭrkāḥ em.] °māṭrāḥ U<sub>2</sub> antarmāṭrkāḥ em.] antarmāṭrā carāḥ U<sub>2</sub>  
 um em.] u U<sub>2</sub> ६ bahirmāṭrkāḥ em.] bahirmāṭrā U<sub>2</sub> icchā em.] ichā U<sub>2</sub> śaktih em.] śakti U<sub>2</sub>  
 ७ tāmasī em.] tamasi U<sub>2</sub> puṣṭā em.] puṣṭa° U<sub>2</sub> ७-८ ajapājapah sahasrah em.] ajapājapasa-  
 hasra U<sub>2</sub> ८ °samaprabhah cett.] °samaprabhah || U<sub>2</sub> °samaprabhah LD °sūryasamāna E ekaḥ  
 puruṣo cett.] ekapuruṣo D eka pumān U<sub>2</sub> ९ puruṣasya cett.] pumṣah U<sub>2</sub> dhyānakāraṇād cett.]  
 dhyānakaraṇāt N<sub>1</sub>N<sub>2</sub> dhyānakaraṇāt | DU<sub>1</sub>U<sub>2</sub> °paryantam cett.] °paryamta N<sub>2</sub> om. L puruṣo  
 cett.] sa puruṣo EP jīvati cett.] jīvati |cha| U<sub>1</sub> jīvati dānīm E

**[VIII. Lotus within the location of the throat]**

Now, the fifth sixteen-petalled lotus exists at the location of the throat. The color is grey. The deity is Jīva. The power is ignorance. The Ṛṣi is Virāṭa. The mount is the vitalwind. The vitalwind is Udāna. The digit is the flame. The lock is Jālandhara. The body is the primordial cause (*mahākāraṇa*). The state is the fourth state (*tūrya*). The speech is Parā. The Veda is Atharvaṇa[veda]. The object of veneration is the movable. The level is Jīvaprāptā. The liberation is the union with the deity (*sāyujyatā*). [Associated with it are] sixteen petals [and] sixteen *mātrikas*. The internal syllables [are]: am ām im īm u ūm ḥm īm īm em aim om aum am amḥ. The external mother goddesses [are]: Vidyā, Avidyā, Icchā, Śakti, Jñānaśakti, Śatalā, Mahāvidyā, Mahāmayā, Buddhi, Tāmasī, Maitrā, Kumārī, Maitrāyaṇī, Rudrā, Puṣṭā, Simhanī. A thousandfold recitation of the non-recited; 1000; 2 *ghatīs*, 46 *palas*. 40 *aksaras*. In its middle exists the one consciousness shining like a thousand moons. As a result of meditation on this consciousness, incurable diseases vanish. The person lives up to 1001 years.

## [IX. ājñācakram]

इदानीं षष्ठचक्रं आज्ञानामकं वर्तते। अग्निर्देवता॥ सुषुम्णा शक्तिः॥ हंस त्रैषिः॥ चैतन्यवा  
हनं॥ ज्ञानदेहः॥ विज्ञानावस्था॥ अनुपमवाचा॥ सामवेदः॥ प्रमादलिङ्गं॥ †अर्धमात्रा॥ †आ  
काशतत्त्वम्॥ जीवो हंसः॥ चैतन्यलीला आरंभः॥ द्वे मातुके॥ हूँ क्षं॥ अन्तर्मातुके वहिर्मातुके  
5 स्थितिः॥ प्रभा॥ अजपाजपः सहस्रः॥ १०००॥ घा २ पा ४६ अक्षर ४०॥ तच्चक्रं भ्रुवोर्मध्ये  
द्विदलकं स्थितं। तन्मध्येऽग्निज्वालाकारमकलं किंचिद्वस्तु वर्तते। न स्त्री न पुमान्। तस्य ध्यानक  
रणात्पुरुषस्य शरीरमजरामरं भवति॥

**Sources:** 2 cf. YSV (PT p. 832): ājñākhyam ṣaṣṭhakam (ṣaṭkam YK 1.264) cakram bhruvor madhye dvipatrakam | agnijvālānibham jyotiḥ pumṣah strito (pūmsastrito YK 1.264) vivarjitam | dhyānāc cāsyā sarvasiddhirajāmaratām vrajet |

**Testimonia:** 2 *Yogasamgraha* (IGNCA 30020 folio 2v. ll. 8-9): bhrūvor madhye dvidalam ājñācakram ṣaṣṭham | cf. SSP 2.7 (Ed. p. 31): saptamam bhrūcakram madhyamāṅguṣṭhamatram | tatra jñānanetram dipaśikhākaram dhyāyet | tatra vāksiddhir bhavati | 5 ≈*Yogasamgraha* (IGNCA 30020 folio 2v. l. 9): gnijvālākaram paramātmamasamjñakam vastvā asti | ≈*Yogasamgraha* (IGNCA 30020 folio 2v. ll. 9-10): tac ca na stripumān | tasya dhyānakaraṇād ajarāmaraḥ sadhako bhavati |cha|

2 ṣaṣṭhacakram α] ṣaṣṭham bhrūmadhye EP ṣaṣṭhah bhrūmadhye L ṣaṣṭha bhrūmadhye U<sub>2</sub> ājñācett.] ajñā DN<sub>1</sub>N<sub>2</sub> nāmakam DN<sub>1</sub>U<sub>1</sub>] nāmaka N<sub>2</sub> cakram EPL cakram raktavarṇam U<sub>2</sub> vartate cett.] om. U<sub>2</sub> agnir em.] āgnir U<sub>2</sub> 3 jñānadehaḥ em.] jñānadehi U<sub>2</sub> 3-4 akāśa em.] ākāśā U<sub>2</sub> 4 jīvo hamsaḥ em.] jivahiṁsa U<sub>2</sub> °lilā em.] °lilārambhaḥ U<sub>2</sub> mātṛke em.] mātṛā U<sub>2</sub> antarmātṛke em.] antar mātṛā U<sub>2</sub> bahirmātṛke em.] bahirmātṛā U<sub>2</sub> 5 sthitih em.] sthiti U<sub>2</sub> ajapājapah sahasraḥ em.] ajapājapasahasra U<sub>2</sub> 5-6 tac cakram bhruvor madhye dvidalakam sthitam α] dvidalam EPL om. U<sub>2</sub> 6 'gnijvālā° E] agnijvālā° cett. kāram akalam em.] °kāram akalam DN<sub>1</sub>N<sub>2</sub> °kārakalam β] kāram akala U<sub>1</sub> kimcid vastu cett.] kimcit vastu U<sub>1</sub> na stri na pumān cett.] na stri pumān BEL 6-7 °karaṇāt cett.] °karaṇāt | U<sub>2</sub> 7 śārīram ajarāmaram U<sub>2</sub>] śārīram ajarāmaram Eα śārīram ajarāmaro BLP bhavati cett.] bhavati vā U<sub>2</sub>

**Notes:** 6 agnijvālākāra°: Witness B starts here.

## [IX. Ājñācakra]

Now, a sixth *cakra* named Ājñā exists.<sup>33</sup> The deity is fire. The power is the central channel. The Ṛṣi is Haṁsa. The mount is consciousness. The body is knowledge. The state is insight. The speech is the incomparable (*anupama*). The Veda is Sāma[veda]. The object of veneration is intoxication. †[It is consisting of] half a measure.<sup>34</sup> The principle is space. The gander is the living soul. The origin is the activity of consciousness. There are two *māṭrakas*. The inner syllables [are]: ham [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*. 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. As a result of meditation on it, the body of the person becomes non-aging and immortal.

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<sup>33</sup> SSP 2.7 declares this *cakra* to be thumb-sized, and calls it the eye of wisdom (*jñānanetram*) onto which the practitioner shall meditate upon as a flame of a lamp with the result of achieving the perfection of speech (*saptamam bhrūcakrami madhyamāṅguṣṭhamatram | tatra jñānanetram dīpaśikhākāraṇa dhyāyet | tatra vāksiddhir bhavati |*).

<sup>34</sup> It is hard to make sense of *ardhamātrā*. My best hunch is that an *ardha* divides something into two. It might be meant as a synonym hinting at the two *māṭrakas* that follow.

[X. cakram tālumadhye]

इदानीं सप्तमं चक्रं चतुःषष्ठिदलं तालुमध्येऽमृतपूर्णं वर्तते। ललाटमण्डलम्॥ चन्द्रो देवता॥  
 अमृता शक्तिः॥ परमात्मा ऋषिः॥ अमृतवासिनीकला सप्तदशी॥ अमृतकल्पोलनदी॥ महा  
 काशा॥ अंबिका॥ लंबिका॥ घण्टिका॥ तालिका॥ अजपागायत्रीदेहस्वरूपम्॥ काकमुखी॥  
 ५ नरनेत्रा॥ गोशृङ्खाललाटा॥ ब्रह्मपठा॥ हयग्रीवा॥ मयूरमुखा॥ हंसवदञ्जानि॥ अजपागायत्रीस्व  
 रूपम्॥

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**Sources:** २ cf. YSV (PT pp. 832-833): catuhṣaṣṭhidalam tālumadhye cakran tu madhyamam |  
 piyūṣapūrṇam (piyūṣapūrṇa° YK 1.266) koṭindusannibham ("sannibha° YK 1.266) cāmṛasthali |  
 tanmadhye ghaṭikāsamjñā karnikā raktasannibhā | saha cendukalā tatramṛtadhārām (tāndra° YK  
 1.267) sravaty asau | etad dhyātvāmṛtaiḥ snātvā sadā yogāt pramucyate |

**Testimonia:** २ ≈Yogasamgraha (IGNCA 30020 folio 2v. l. 10): tālumadhye catuhṣaṣṭhidalam  
 amṛtapūrṇam

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२ cakram catuhṣaṣṭhidalam tālumadhye α] tālumadhye catuhṣaṣṭhidalam EPU<sub>2</sub> tāludeśe madhye  
 catuhṣaṣṭhidala LB 'mṛtāpūrṇam em.] amṛtapūrṇam cett. amṛtapūrṇa N<sub>2</sub> ३-४ mahākāśā  
 em.] mahākāśa U<sub>2</sub> ४ dehasvarūpam em.] dehasvarūpam U<sub>2</sub> ५ °lalāṭā em.] lalāṭa U<sub>2</sub>  
 ५-६ svarūpam em.] svarūpam U<sub>2</sub>

[X. Cakra within the palate]

Now, the seventh *cakra*, having sixty-four petals [and] being full of nectar, exists in the middle of the palate.<sup>35</sup> The Maṇḍala is the forehead. The deity is the moon. The power is the nectar of immortality. The Ṛṣi is the supreme self. [It is] the river with waves of nectar. [It is] the seventeenth digit. [It is] the residence of the nectar of immortality. [It is] the great space. [It is] the “little mum”<sup>36</sup> [It is] the uvula. [It is] the Tālikā<sup>37</sup>. [It is] the “little bell”. The nature of the body of the unspeakable Gāyatrī<sup>38</sup> [is]: the beak of a crow, the eye[s] of a human<sup>39</sup>, a forehead with the horn[s] of a cow, the recitation is the Brahman,<sup>40</sup> a neck like a horse, the face of a peacock [and] limbs of a swan. [This is] the own form of the unspeakable Gayatrī.<sup>41</sup>

<sup>35</sup>The *cakra* at the palate is located after the *ajñācakra* between the eyebrows, deviating from the typical ascending order. Rāmacandra adopts this sequence from the *Yogasvarodaya*, in contrast to other ninefold *cakra* systems. For details, see table 19 in 2023:214. Rāmacandra revises this order in section XXIX on page 84, borrowing from the SSP, which prioritizes the *tālucakra* before the *ajñācakra*.

<sup>36</sup>The terms *ambikā*, *laṁbikā*, *ghanṭikā*, and *tālikā* may refer to the uvula. In the *Jogpradipyakā*, a haṭhayogic practice called *manthana* (MALLINSON, 2010:207, n.250) describes two variations. The second type (vv. 643–653) instructs the yogin to use a metal peg (*kila dhātamaya*) to churn, purify, and produce *amī* (= *amṛta*) at four locations: *ambikā* (frenum), *lambikā* (tongue), *tālu* (palate), and *ghanṭikā* (uvula). These places correspond to the teats of Kāmadhenu, the “wish-fulfilling cow” (v. 651). The *Vairatapurāṇa* locates an *amṛtacakra* at the forehead emitting “nectar”. This is the dwelling place of Gāyatri known as Kāmadhenu, with four teats: Ambikā, Lambikā, Ghanṭikā, and Tālikā (KAVIRĀJ, 1987:50).

<sup>37</sup>The precise meaning of *tālikā* is unclear. In a private discussion, MALLINSON suggested it might originate from *tālu*.

<sup>38</sup>Tantric *mantras* are frequently associated with a deity and their bodies, cf. HAAS, 2022:20.

<sup>39</sup>The concept of “human eyes” is probably here to emphasize the contrast with the traditional notion of crows possessing only a single eye. I want to thank Dr. Dominic A. HAAS for this note.

<sup>40</sup>Possibly the Veda or any sacred word, like i.e. the sacred syllable *om̄* or speculatively even the *ajapā gāyatrī* itself. However, it is unclear whether the *hamsa mantra* is considered a Vedic Brahman. I am grateful for Dr. Dominic A. HAAS suggestions regarding this passage.

<sup>41</sup>The bird-like body of the *ajapā gāyatrī* seems to refer to the body of a specific *hamsa* (“swan”) as the *ajapā gayatrī* contains ...

अधिकतरशोभयुक्तम् ॥ अतिशेतम् ॥ तन्मध्ये रक्तवर्णं घण्टिकासंज्ञा एका कर्णिका वर्तते । तन्मध्ये भूमिः । तन्मध्ये प्रकटचन्द्रकला अमृतधारास्थवन्ती वर्तते । तस्याः कलाया ध्यानकरणात् तस्य समीपे मरणं नायाति । निरन्तरध्यानकरणादमृतधारा स्थवति । तदा क्ष्यरोगपित्तज्वरहृदयदा हृशिरोरोगजिह्वाजडभावा नश्यन्ति । भक्षितं विषमपि न बाधते । यद्यत्र मनः स्थिरं भवति ॥

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**Sources:** 2 cf. YSV(PT p. 833): unmādajvarapittādīdāhaśūlādivedanāḥ (“śūnya” YK 1.268) | naśyanti ca śiroduhkham jādyabhāvō ’pi naśyati | sadyodhyānādbhuktaviśvam jihvājādyāñ ca naśyati (last sentence *om.* in YK)

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**Testimonia:** 1 ≈Yogasamgraha (IGNCA 30020 folio 2v. l. II): adhikatarasobhayuktam atisvetam cakram | tanmadhye raktavarṇaghamtikāsamjñā varttate | 2 ≈Yogasamgraha (IGNCA 30020 folio 2v. l. II - 2r. l. I): tanmadhye prakaṭacandrakala amṛtādhārāsravantaṁ varttate | ≈Yogasamgraha (IGNCA 30020 folio 2r. l. I): tasyāḥ kalāyā nirantaram dhyānakartum maraṇam 3 ≈Yogasamgraha (IGNCA 30020 folio 2r. ll. I-2): kṣayarogaḥ pettajvaraḥrdayadāhaśiro...jihvāyājadyaṁ ca naśyati |

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1 “**katarasobhayuktam** cett.] “katarasobhayuktam N<sub>2</sub> °kaśobhayuktam E °kataraprabhāmuktam U<sub>2</sub> atisvetam em.] atisvetam U<sub>2</sub> **raktavarṇaṁ** cett.] raktavarṇa N<sub>2</sub> **ghaṇṭikā**° cett.] ghāmtikā° E ghaṇṭikā° P ghanikā° L ekā cett.] ekā ekā LB 2 **bhūmiḥ** cett.] bhūmis° U<sub>1</sub> bhūmi U<sub>2</sub> **prakaṭa**° cett.] pragata U<sub>1</sub> °mdrakatam U<sub>2</sub> **amṛtādhārāsravantaṁ** cett.] ‘mṛtādhārā sravantaṁ LB ‘mṛtādhārā sravati PU<sub>2</sub> ‘mṛtādhārā bhavati E **vartate** α om. β **kalāyā** cett.] kalāyāḥ N<sub>1</sub> N<sub>2</sub> U<sub>1</sub> karnikāyā LB 3 nāyāti cett.] na yāti LBU<sub>2</sub> **“dhyānakaraṇād** cett.] “dhyānād EP **amṛtādhārā** cett.] amṛtādhārāyāḥ sajivo E amṛtādhārā plāvanam P amṛtādhārā plāvanam U<sub>2</sub> sravati LBU<sub>1</sub>] sravanti N<sub>1</sub> N<sub>2</sub> D bhavati EPU<sub>2</sub> **tadā** β om. α 3-4 **kṣayaropapittajvaraḥrdayadāhaśirorogajihvājaḍabhbāvā** em.] yakṣamarogapittajvaraḥrdayadāhaśirorogajihvājaḍabhbāvā E kṣayarogapittajvaraḥrdayadāhaśirorogajihvājaḍabhbāvā P kṣayarogapittajvaraḥrdayadāhaśirorogajihvājaḍabhbāvā L kṣayarogapittajvaraḥrdayadāhaśirorogajihvājaḍabhbāvā N<sub>1</sub> kṣayarogam pittajvaraḥrdayadāhaśirorogajihvājaḍabhbāvā D kṣayarogapittajvaraḥrdayadāhaśirorogajihvājaḍabhbāvā U<sub>1</sub> kṣayarogoptatti || jvara hrdayadāha || śiroroga || jihvājaḍatā || dayo U<sub>2</sub> 4 **bhakṣitam** N<sub>2</sub> U<sub>1</sub>] bhakṣitam N<sub>1</sub> bhakṣitam D bhakṣitam api EPLU<sub>2</sub> bhakṣitamār pi B **viṣam** api α viṣam BLU<sub>2</sub> viṣan E viṁṣa P **bādhate** EPN<sub>2</sub>] bādhate cett. **yadyatra** cett.] yady atram api BL yady anna DN<sub>1</sub> **manah** sthiram EP] manasthiram cett.

[It is] endowed with superabundant beauty. [It is] very bright. In its middle exists a unique central receptacle named “the little bell” (*ghāṇṭikā*)<sup>42</sup> being red in colour. In its centre is a site. In the middle of that exists the hidden digit of the moon, which is oozing a stream of nectar. As a result of meditation on this digit, death does not go near him. As a result of uninterrupted meditation, the stream of nectar flows. Then, the states of wasting[-disease] (*kṣayaroga*)<sup>43</sup>, biliary fever (*pittajvara*)<sup>44</sup>, burning sensation of the heart (*hrdayadāha*)<sup>45</sup>, head-disease (*śiroroga*)<sup>46</sup> and tongue insensibility (*jihvājādya*)<sup>47</sup> vanish. Even ingested venom does not trouble when the mind becomes stable here.

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the unrecited [*a]ham sa* "I am that"-expression. The *hamṣa* is a common metaphor for the soul wandering in the wheel of Brahman or *Samsāra*. Cf. *Svetāśvatara Upaniṣad* 1.6 and 3.18. The animal body parts perhaps symbolize the various physical embodiments the *jīva* undergoes while traversing the *brahmacakra*. As noted by HAAS, 2022:191–192, while the association between the Vedic *Gāyatrī* and birds was once prominent in Vedic literature, it seems to have diminished. However, here, it survived in the context of the *ajapā gāyatrī*.

<sup>42</sup>The term *ghāṇṭikā*, meaning "little bell," commonly denotes the uvula (MALLINSON, 2010: 24, 207 n. 250, 210 n. 260, PADOUX, 1994: 126f.). Within the sixfold *cakra*-system of *Kubjikāmatatantra* 7.85, the uvula serves as a pathway for the ascent of breath, *mantra*, and self between the fifth and the sixth *cakra* (*lalanāghāṇṭike yojya pañcamāṇ sthānam ākramet / ākramed guhyacakram tu karanam cordhvamūlakam //*).

<sup>43</sup>A fever which causes depletion in the body, cf. *Āyurvedīya Mahākośa* (*Āyurvedīya Śabdakośa*) *Sanskrit-Sanskrit [Dictionary]*, Jośī, 1968: 441–442.

<sup>44</sup>A fever due to disordered bile, cf. ibid. Jośī, 1968: 618.

<sup>45</sup>The burning sensation in the heart caused by heart disease resulting from disordered bile, cf. ibid. Jośī, 1968: 1721.

<sup>46</sup>The term refers to disorders of the head. When blood, fat, phlegm, or vata decreases, it causes severe pain, cf. ibid. Jośī, 1968: 1452.

<sup>47</sup>Stiffness or numbness of the tongue, cf. ibid. Jośī, 1968: 1452.

[XI. aşṭamacakram brahmaṇḍhraṣṭhāne]

इदानीं अष्टमचक्रं ब्रह्मरन्ध्रस्थाने शतदलं वर्तते । गुरुदेवता ॥ चैतन्यशक्तिः ॥ विराट् ऋषिः ॥ सर्वो  
त्कृष्टसाक्षिः ॥ भूततुर्यातीतचैतन्यात्मकम् ॥ सर्ववर्णाः ॥ सर्वमात्राः ॥ सर्वदलानि ॥ विराट् देहः ॥  
स्थितावस्था ॥ प्रज्ञा वाचा ॥ सोहं वेदः ॥ अनुपमस्थानं ॥ अजपाजपः सहस्रः ॥ १००० घटि २  
५ पला ४६ अक्षर ४० ॥ सर्वजपः संख्या ॥ २१६०० ॥ एकर्विंशतिसहस्राणिषङ्गतानि ॥ तथैव च नि  
शाहे वहते ॥ प्राणं यो जानाति स पण्डितः ॥

सकारेण बहिर्याति हकारेण विशेषं पुनः ।  
हंसः सोऽहं ततो मन्त्रं जीवो जपति सर्वदा ॥ XI.॥

**Sources:** २-४ cf. YSV (PT p. 833): brahmaṇḍhra 'ṣṭamam cakram śatapatram mahāprabham | ७-९ ≈ Vivekamārtanda 29: hakāreṇa bahir yāti sakāreṇa viśaty adhah | haṁsa haṁsety amum mantram jivo japati sarvadā || ७-९ ≈ Yogabija 106: hakāreṇa bahir yāti sakāreṇa viśen marut | haṁsa haṁseti mantra 'yam̄ sarvajivā japanti vai || ७-९ quoted with reference (yogabije) ≈ Yogacintāmani (f. 6r): sakāreṇa bahir yāti hakāreṇa viśen marut | hamsa haṁseti amum mantram jivo japanti sarvadā || ७-९ quoted with reference (yogabije) ≈ Hṛīhatattvakaumudi 22.27: hakāreṇa bahir yāti sakāreṇa viśet punah | haṁsa haṁseti mantra 'yam̄ sarve jīvā japanti vai || ७-९ ≈ Yogaśikhopaniṣad 1.130cd-131ab (Ed. p. 416): hakāreṇa bahir yāti sakāreṇa viśet punah | haṁsa haṁseti mantra 'yam̄ sarvair jīvaiś ca japyate ||

**Testimonia:** २-४ cf. SSP 2.8 (Ed. pp. 31-32): aşṭamam brahmaṇḍhraṣṭhāne nirvāṇacakram sūcikā-  
grabhedyam |

२ aşṭamacakram brahmaṇḍhraṣṭhāne śatadalām DN<sub>1</sub>N<sub>2</sub>] cakram brahmaṇḍhraṣṭhāne  
śatadalām U<sub>1</sub> brahmaṇḍhraṣṭhāne 'ṣṭamam śatadalām cakram EPU<sub>2</sub> brahmaṇḍhraṣṭhāne  
aşṭamam śatadalām cakram BL ३ dehaḥ em.] deha U<sub>2</sub> ४ vedah em.] veda U<sub>2</sub> ajapājapaḥ  
saḥasraḥ em.] ajapājapaḥasra U<sub>2</sub> ५ sarvajapaḥ em.] sarvajapa° U<sub>2</sub> ६ prāṇam em.] prāṇah  
U<sub>2</sub>

[XI. Eighth cakra at the aperture of brahman]

Now, [there] exists the eighth *cakra* having one hundred petals at the location of the aperture of Brahman.<sup>48</sup> The deity is the teacher. The power is consciousness. The R̄ṣi is Virāṭ. [It is] the witness above everything. The nature of consciousness is the state beyond the fourth state. [It has] all colors. [It has] all *mātrās*<sup>49</sup>. [It has] all petals. The body is Virāṭ. The state is steady<sup>50</sup>. The speech is wisdom. The Veda is the "I am that"-[expression] (*so'ham*). The place is unsurpassed. A thousandfold recitation of the non-recited; 1000; 2 *ghatīs*, 46 *palas*, 40 *akṣaras*. The count of all 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.

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<sup>48</sup>The *brahmarandhra*, often termed the "aperture of Brahman," is a tiny opening at the crown near the fontanelle. Its name originates from ancient Upaniṣadic beliefs, portraying it as a portal for the individual soul (*ātman*) to surpass bodily limitations and merge with the absolute (*brahman*).

<sup>49</sup>This could refer either to syllables, mother goddesses or both.

<sup>50</sup>Possibly in the sense of cessation.

तस्य कमलस्य जालन्धरपीठ इति संज्ञा । सिद्धपुरुषस्य स्थानं । तन्मव्येऽग्निधूमाकारा रेखा यादशी । ताहश्येका पुरुषस्य मूर्तिवर्तते । तस्या नादिनोन्तोऽस्ति । तस्या मूर्तेभ्यानकरणात्प्रत्यक्षं निरन्तरं पुरुषस्याकाशे गमागमौ भवतः । पृथ्वीमध्ये स्थितस्यापि पृथ्वीबाधो न भवति । सकलं प्रत्यक्षं निरन्तरं पश्यति पृथग्भवति । अतिशयेनायुर्वर्धते ॥

**Sources:** 2-31.4 cf. YSv (PT p. 833): jālandharam nāma piṭham etat tu parikrtitam | sidhaphumṣah (‘pumṣa’ YK 1.270) sthalam jñātvā agnidhūmanibhā śikhā | ādimadhyāntahīnā stripumṛtti (‘mūrtir’ YK 1.270) varttate parā | antajñānī (‘antaryāmī’ YK 1.271) bhaved dhyānād ākāśe ‘pi samāgamalā | nirantaram sarvavettā ity üccāno mahān bhavet | jaganmadhye sthito jantur jagadbādhāvivarjitaḥ |

**Testimonia:** 1-4 ≈Yogasamgraha (IGNCA 30020 folio 2r. ll. 2-3): brahmaramdhre śatadalām jālamdharaṇipīṭhasamjñakām siddhapuruṣasyānacakram 2-31.4 cf. SSP 2.8 (Ed. pp. 31-32): tatra dhūmaśikhāram dhyāyet | tatra jālandharaṇipīṭham moksapradāma bhavati | 1 ≈Yogasamgraha (IGNCA 30020 folio 2r. l. 3): tanmadhye gnidhūmrāreśakāra ādimadhyamtarahitā puruṣasya mūrttir asti | 2 ≈Yogasamgraha (IGNCA 30020 folio 2r. l. 4): tasyā dhyānakartuh 3 ≈Yogasamgraha (IGNCA 30020 folio 2r. ll. 4-5): pr̄thivīyām sthitāv api pr̄thvi kṛtabādho na bhavati | trikālikajñānam pratyakṣam bhavati | āyurvṛddih liṅgaśārirena sarvatra pratyakṣam gamāgamo bhavati |

1 kamalasya cett.] kamala° E jālandharapīṭha cett.] jālandharapīṭha° B jātyadharanīpīṭha E iti cett.] om. B samjñā cett.] °samjñā B °puruṣasya sthānam cett.] sthānam mūrti vartate LB ‘gnidhūmākārā rekḥā BL] agnidhūmrākārā rekḥā U<sub>1</sub> ‘gnidhūmākārā reṣā N<sub>1</sub> agnidhūmākārā reṣā D ‘gnidhūmākārarekḥā EP agnidhūmrākārarekḥā N<sub>2</sub> ‘gnidhūmākārā rekḥayāḥ U<sub>2</sub> yādr̄si cett.] yādr̄syō E etadr̄si U<sub>2</sub> 2 tādr̄syō αBPL] ādr̄syō E om. U<sub>2</sub> tasyā β] tasyā α nādir nānto’sti cett.] nādinām’to sti P nāsty amtaḥ ādir api nāsti α tasyā BELP] tasyā cett. mūrter EPU<sub>1</sub>U<sub>2</sub>] mūrtir BDLN<sub>1</sub>N<sub>2</sub> dhyānakaraṇāt pratyakṣam nirantaram BE] dhyānakaraṇāt pratyakṣanirantaram cett. 3 puruṣasyākāśe cett.] puruṣa ākāśe N<sub>2</sub> puruṣasyākāśa° U<sub>2</sub> puruṣasya ākāśi U<sub>1</sub> °gamo cett.] °gamo U<sub>1</sub> “game N<sub>2</sub> bhavataḥ cett.] bhavata U<sub>2</sub> pr̄thvimadhye cett.] pr̄tivimadhye BU<sub>2</sub> sthitasyāpi cett.] sthitāv api β pr̄thvibādho EL] pr̄tivibādho B pr̄thaka P pr̄thvi bādhoko U<sub>2</sub> pr̄thvi kṣato bādho α na bhavati cett.] bhavati P 3-4 sakalam pratyakṣam nirantaram em.] sakalāpratyakṣam nirantaram α sakalāḥ pratyakṣam nirāmtara BL sakalān pratyakṣam nirāmtaram E om. PU<sub>2</sub> 4 paśyati cett.] paśyati LB om. PU<sub>2</sub> pr̄thagbhavati E] ca pr̄thak bhavati BL ca pr̄thak ca bhavati N<sub>1</sub>N<sub>2</sub>U<sub>1</sub> ca pr̄thak pr̄thak bhavati D om. PU<sub>2</sub> atiśayenāyur EP] atiśayanāyur BL atiśayena āyur α om. U<sub>2</sub> vardhate cett.] vardhayate BL

“The seat of Jālandhara” is the name of its lotus.<sup>51</sup> [It is] the place of the accomplished person. In middle of it, there is a streak looking like the manifestation of smoke and fire, and in such a way, the unique manifestation of consciousness exists. It has no end nor a beginning. As a result of meditation on the manifestation, direct perception of both the coming and going of the soul in space arises. Affliction from the earth-element does not arise [anymore] even if one is within the earth. One constantly sees everything direct [and] one becomes separate<sup>52</sup>. The span of life increases greatly.

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<sup>51</sup>Cf. the description of the eighth *cakra* in *Saubhāgyalakṣmyupaniṣat* and *Siddhasiddhāntapaddhati* 2.8.

<sup>52</sup>Probably from the rest of matter in the sense of Sāṃkhya.

[XII. mahāśūnyacakram]

इदानीं नवमचक्रस्य भेदाः कथ्यन्ते । तस्य महाशून्यचक्रम् इति संज्ञा । तदुपर्यपरं किमपि नास्ति ।  
 ५ तदेव महासिद्धचक्रं कथ्यते । तस्य पूर्णगिरिपीठमिति एतादृशं नाम । तस्य महाशून्यचक्रस्य मध्ये  
 ऊर्ध्वमुखमतिरक्तवर्णं सकलशोभास्पदं अनेककल्याणपूर्णं सहस्रदलं एकं कमलं वर्तते यस्य परि  
 मलो मनसो वचसो चागोचरः तस्य कमलस्य मध्ये त्रिकोणरूपैका कर्णिका वर्तते । तत्कर्णिकाम  
 ध्ये सप्तदशी एका निरञ्जनरूपा कला वर्तते । कोटिसूर्यसमप्रभं कलायास्तेजो वर्तते । परमुष्णभावो  
 नास्ति । कोटिचन्द्रसमप्रभं शीतलं परं शीतभावो नास्ति ।

**Sources:** २-४ cf. YSV (PT p. 833): navaman tu mahāśūnyam cakran tu tatparātparam | tad upari param kiñcīn nāsti kiñcīn mahāparam | mahācakram siddhacakram pūrṇagauryādīsamjñakam | tanmadhye varttate padmaṇ sahasradalam adbhutam | ४-७ cf. YSV (PT p. 833): ūrdhvavakram mahāvaktre (mahāvaktram YK 1.274) varṇaśobhāpadam mahat | sarvakalyāṇasampūrṇamasya tulyam na vidyate | parīmāṇam vaktam (vaktum YK 1.275) asya manasā vacasā na hi | trikonakarnikā tatra (°tantram YK 1.276) varttate jagad iṣvari | kalā saptadaśi tatra varttate paramēsvari | nirañjanakalā sā tu koṭisūryasamaprabhā | koṭicandrprabhā caiva śitospādīvivarjīta | asya dhyānat sādhakasya manoduḥkham bhaven na hi |

**Testimonia:** २-४ ≈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 vācām agocara parimalo petam | २-३ cf. SSP 2.9 (Ed. pp. 32): navamam ākāśacakram sodāśadālakamalam ūrdhvamukham | tanmadhye karnikāyām trikūṭakārām tad ūrdhvāśaktim tām paramāśunyām dhyāyet | tatraiva pūrṇagiripitham sarveṣṭasiddhipradam bhavati | २-७ ≈Yogasamgraha (IGNCA 30020 folio 2r. ll. 9-11): tat kamalamadhye trikoṇākarṇikā | tasyām karṇikāyām saptadaśi niramjanarūpā koṭisūryaprabhā sati uṣṇabhabha hinā koṭicandrasamasitalaikākalāsti | tasyām anamta paramāṇamtaparamāṇamdānām sthānam tasyāh kalāy dhyānakaraṇāt sādako yadyādi śati tatra bhavati |

२ °navama cett.] navamam B navamaś° U<sub>1</sub> bhedāḥ cett.] bheda N<sub>2</sub> kathyante cett.] kathyate BLN<sub>2</sub>U<sub>2</sub> mahāśūnya° cett.] mahāśūnye BLN<sub>1</sub> om. U<sub>2</sub> °cakram iti BELP] cakreti α om. U<sub>2</sub> samjñā cett.] om. U<sub>2</sub> tad upary BEP] tad upari cett. om. U<sub>2</sub> aparam cett.] om. BLU<sub>2</sub> kimapi cett.] kim api om. U<sub>2</sub> ३ tasya cett.] tasya cakrasya α madhye tasya U<sub>2</sub> °pitham BPLU<sub>2</sub>] pīṭha E om. cett. iti PU<sub>2</sub>] iti samjñā BL om. cett. etādrśām cett.] etadrśām E ekādaśam U<sub>2</sub> nāma cett.] nāmaḥ U<sub>1</sub> °cakrasya madhye BELP] °cakramadhye α °cakrasya U<sub>2</sub> ४ ūrdhvamukham α] ūrdhmukham EPL ūrdhvamukham U<sub>2</sub> ūrdhvamukhem B atiraktavarṇam α] iti raktavarṇam BEL iti raktavarṇa° P ativarṇam U<sub>2</sub> °śobhāspadam cett.] °śobhāspadam E °śobhanāsyadām U<sub>2</sub> °pūrṇam cett.] °pūrṇa° BN<sub>2</sub> ekam cett.] eka° D om. U<sub>1</sub> vartate cett.] vartato B yasya cett.] yasya kamalasya U<sub>2</sub> ५ manaso vacaso E] manasā vacasā BDLPN<sub>1</sub>N<sub>2</sub> vacasā manasā U<sub>1</sub> manasa vācā U<sub>2</sub> cāgocaraḥ conj.] na gocaraḥ BDEPN<sub>1</sub>U<sub>1</sub> na gocara N<sub>2</sub>U<sub>2</sub> gocaraḥ L kamalasya cett.] kamala° P trikoṇarūpaikā E] trikoṇārūpā eka cett. trikoṇārūpā eka N<sub>1</sub>N<sub>2</sub> ६ saptadaśi cett.] saptadaśireṇā LB eka cett.] om. E °samaprabham cett.] samaprabhā BLU<sub>2</sub> samaprabha P sadṛṣaprabham U<sub>1</sub> param EU<sub>1</sub>U<sub>2</sub>] param U<sub>1</sub> para N<sub>2</sub> parim cett. uṣṇabhabho cett.] uṣṇabhabho BLP auṣṇabhabho D udhbaho E ७ °samaprabham DN<sub>1</sub>N<sub>2</sub>]°samaprabhā β °samam prabhā U<sub>1</sub> om. L śītalām param BEPU<sub>1</sub>U<sub>2</sub>] śītalaparam DN<sub>1</sub> śītalapara N<sub>2</sub> om. L śītabhabho BEP] bhāvo DN<sub>1</sub>N<sub>2</sub>U<sub>1</sub> śītalabhabo U<sub>2</sub> om. L

[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 that *mahāśūnyacakra* exists a single upward-facing extremely red thousand-petalled lotus - an abode of absolute splendour full of countless blessings,<sup>53</sup> whose fragrance is not in range of mind [and] speech, [and] in centre of this lotus exists one central receptacle in the shape of a triangle. In the middle of that central receptacle exists the seventeenth digit in an untainted form. The splendour of the digit is shining like ten million suns, but there is no occurring of heat. Its coolness is that of ten million moons, and yet there is no occurring of coldness.

<sup>53</sup>The ninefold *cakra* system of the *Yogatattvabindu* can also be identified in the *Yogasvarodaya*, the *Siddhasiddhāntapaddhati*, the *Yogakarṇikā*. Another text that included the same *cakra* system and probably quoted the *Siddhasiddhāntapaddhati* without reference and a few redactions is the *Saubhāgyalakṣmyupaniṣat*: (atha haināpi devā ūcurnavacakravivekam anubrūhiti | tatheti sa hovāca ādhāre brahma-cakram trirāvṛttam bhagamañdalākāram | tatra mūlakande śaktih pāvakākāram dhyāyet | tatraiva kāmarūpa-piṭham sarvakāmapradam bhavati | ity ādhāracakram | dvitīyam svādhiṣṭhānacakram ṣaddalam | tanmadhye paścimābhīmukhaṇi litigām pravālānīkurasadrśam dhyāyet | tatraivodyāṇapīṭham jagadākarṣaṇasidhī-dam bhavati | tṛtiyaṇi nābhīcakraṇi pañcāvartam sarpaṇūtilākāram | tanmadhye kuṇḍalinīn bālārakakotiprabhām tanumadhyām dhyāyet | sāmarthyāśaktih sarvasiddhipradā bhavati | maṇipūracakram hṛdayacakram | aṣṭadalam adhomukham | tanmadhye jyotiṁrayalingākāraṇi dhyāyet | saiva haṁsa-kalā sarvapriyā sarvalokavaśyakari bhavati | kaṇṭhacakram caturaṅgulam | tatra vāme idā candranādi dakṣine piṅgalā suryanādi tanmadhye suṣumnānī śvetavarnāṇi dhyāyet | ya evam vedānāhata siddhidā bhavati | tālucakram | tatrāṁṛtad-hārāpravāhah | ghaṇṭikālingamūlacakraranḍhre rājadantāvalambinivvaraṇi daśadvādaśāram | tatra śūnyaṁ dhyāyet | cittalayo bhavati | saptamam bhūcakramaṅguṣṭhamātram | tatra jñānanetrāṇi dipaśikhākāraṇi dhyāyet | tad eva kapālakandavāksiddhidam bhavati | ajiñācakram aṣṭamam | brahma-randhraṇi nirvāṇa-cakram | tatra sūci-kāgrhetaram dhūmraśikhākāraṇi dhyāyet | tatra jālandharapīṭham mokṣapradaṇi bhavati parabrahmacakram | navamam ākāśacakram | tatra soḍaśadala-padnam ūrdhvamukhaṇi tanmadhyakarnikātrikūṭākāraṇi | tanmadhye ūrdhvaśaktih | tām paśyandhyāyet | tatraiva pūrṇagiripiṭham sarvecchāsiddhisādhanam bhavati |) Yet another text that incorporates a system of nine places in the context of a technique of *kumbhaka* for *pratyāhāra* is *Kumbhakapaddhati* 91-92: (navasthānāni vijñāya pratyāhāraḥ sa vedhasaḥ | pādatalaguhyanābhihṛdayorahkaṇṭhaṅgaṇṭikāḥ kramataḥ || 91 || bhrūmadhyam ca lalāṭam brahmasthānaṁ navaitāni | yogasiddhiḥ sarvaroga-nāśaḥ 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 ...’

अस्याः कलाया ध्यानकरणात्साधकस्य दुःखं मनसि न भवति । अत्र स्थानेऽहं देवता ॥ सोऽहं श  
 क्तिः ॥ आत्मा त्रैषिः ॥ मोक्षमार्गः ॥ हं ब्रह्मोर्धं ॥ हं चक्र इति ॥ अग्निचक्रे सकारो भवति ॥ प्राणी  
 रूढो भवेज्जीव आरोहत्यवरोहति ॥ भवगुहा स्थानम् ॥ पीतवर्णम् ॥ कोटिसूर्यप्रतिकाशं तेजः ॥ स  
 दोदितप्रभा ॥ शिवो देवता ॥ मूलमाया शक्तिः ॥ हर आत्मालयावस्था ध्वनिस्थिरा नादात्मकोऽख  
 ५ ण्डध्वनिः ॥ अघोरा मुद्रा ॥ †मूलमाया ॥ † ॥ प्रकृतिदेहः ॥ वाञ्छनोऽगोचरः ॥ निःप्रपञ्चः ॥ निः  
 संशयः ॥ †निस्तरङ्गनिर्लेपलक्षं लयध्यानसमाधि ॥ †

**I** asyāḥ cett.] asyā N<sub>2</sub>U<sub>2</sub> kalāyā N<sub>2</sub>U<sub>1</sub>] kalāyāḥ DN<sub>1</sub> kalāyā BEL kalāyāḥ U<sub>2</sub> om. P °karanāt α] °yogāt β sādhakasya cett.] sādhaka° N<sub>2</sub> na cett.] om. BL sthāne em.] stāne U<sub>2</sub> 2 sakāro em.] sakaro U<sub>2</sub> bhavati em.] bhavati U<sub>2</sub> 4 śivo em.] śivo U<sub>2</sub> 4-5 'khaṇḍadhvaniḥ em.] khaṇḍadhvani U<sub>2</sub>

**As a result of meditation upon the digit suffering does not arise in the mind of the practitioner.** Here, at this location the deity is “I”(*aham*). The power is the “he is I” (*so’ham*). The Ṛṣi is the self. The path is the liberation. Above Brahma[*randhra?*]<sup>54</sup> is *ham*<sup>55</sup>. *ham* is in the *cakra*<sup>56</sup>. In the *cakra* of fire<sup>57</sup> is the letter “sa”. The breathing becomes developed [and] the soul ascends and descends. The place is the hiding place of existance. The colour is yellow. The spleandour is the shine of ten million suns. The shine always arises. The deity is Śiva. The power is primordial illusion. The state is the dissolution of the self into Hara<sup>58</sup> which is the unbroken sound that is not subject to sonic change having the nature of subtle sonic matter.<sup>59</sup> The seal is Aghorā. †Primordial illusion. †<sup>60</sup> The body is original matter. [It is] not in range of mind and speech. [It is] without manifestation. [It is] without doubt. †Absorption into meditation and dissolution is the goal without waves [and] without tarnish.<sup>†61</sup>

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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 meḍhram ca nābhiś ca hr̥tpadmaṁ ca tad ūrdhvataḥ | ghaṇṭikā lambikāsthāna bhrūmadhye ca nabhabilam* || 75 || *kathitāni navaitāni dhyānasthānāni yogibhil upādhitatvamuktāni kurvany aṣṭaguṇodayam* || 76 ||) “Anus and generative organ and navel, heart and [the place] above [the heart], uvula, tongue, middle of eyebrows and crown of the head. These are the nine places of meditation [taught] by the yogis, which free one from the limitations of the material world and bestow the eight supernatural powers.”

<sup>54</sup> It is not clear if this *brahmordhvam* signifies Brahman, Brahmā or even the *brahmarandhra cakra*. Since the syllable “sa” is situated in the *agnicakra* this location here could point at the upper part of the body, the point up to which the *ham*-part of the breath ascends on inhalation.

<sup>55</sup> Probably the syllable “*ham*” in this context refers to the first of the two syllables of the word *hamṣa*.

<sup>56</sup> This particular *cakra* must refer to the current *cakra* which is described here, which appears to be the exact topmost point to which the breath ascends.

<sup>57</sup> Since the bodily fire in most texts of yoga is situated in the navel area, the *agnicakra* perhaps refers to the lowest point of the body the breath decends to.

<sup>58</sup> Epiphet of Śiva. Cf. for example *Hṛ̥thatattvakaumudi* 25.6.

<sup>59</sup> The term *nāda* in śaivaite contexts can be taken as “subtle sonic matter”, cf. *Tāntrikābhidhānakōśa* 3, p. 277.

<sup>60</sup> Possibly a ditto graphy of the mention of *mūlamāyā* a few lines above. The point of mentioning it here is not clear to me.

<sup>61</sup> The meaning of the cruxed passage could not be reconstructed and translated with certainty. The translation is provisional. The compound *layadhyānasamādhi* seems to be a *dvandvā*-compound of the collective unit of the three related terms. The compound could, however, also be dissolved as a *tatpuruṣa* and translated as “absorption into meditation and dissolution”, which seems to provide better sense.

तदुपरि अनन्तपरमानन्दस्य स्थानम्। तत्रोर्ध्वशक्तिः। एतादृशीसंज्ञा एका कला वर्तते। अस्या: कलाया ध्यानकारणात् पुरुषो यदिच्छति तद्भवति। राज्यसुखभोगवतः स्त्रीमध्ये विलासवतः सं गीतविनोदप्रेक्ष्यावतः एव पुरुषस्य प्रतिदिनं शुक्रपक्षे चन्द्रकलावत् कला वर्धते। पुण्यपापेऽस्य शरीरस्य न स्पृशतः। निरन्तरध्यानकरणालिजस्वरूपप्रकाशसामर्थ्यं भवति। दूरस्थमप्यर्थं समीप इव पश्यति॥

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**Sources:** 1-5 cf. YSV (PT p. 833): anantaparamānandasthānam jñeyam tadūrddhvataḥ (*tadard-dhataḥ* YK 1.278) | ürddhvagatakalā tatra tasya dhyānād bhaved iti | iti siddhirājayogam striñām bhogaṁ mahāsukham | gitavādyavinoḍadi saśīvam varddhate kṣitau | dhyānam nirantarañ cāsyā punyapāpe sthira (sthirau YK 1.280) na hi | nijarūpasya drṣṭih syād dūrasyārthañ ca paśyati | 1-5 cf. SS P 2.9 (Ed p. 32): navamam ākāśacakram̄ ūodaśadalakalamālām ūrdhvamukham | tan-madhye karṇikāyām trikūṭākārām̄ **tadūrdhvāsaktiṁ** tām̄ paramaśūnyām̄ dhyāyet | tatraiva pūrṇagiripīṭham̄ sarveṭasiddhipradām̄ bhavati |

**Testimonia:** 1-5 cf. *Saubhāgylakṣmyupaniṣat*: navamamākāśacakram | tatra ūodaśadalapad-mamūrdhvamukham̄ tanmadhyakarṇikātrikūṭākāram | tanmadhye ūrdhvāsaktiḥ | tām̄ paśyand-hyāyet | tatraiva pūrṇagiripīṭham̄ sarveccchāsiddhisādhanam̄ bhavati | 2-5 ≈*Yogasamgraha* (IGNCA 30020 folio 3v. ll. 1-4): rājyasukhabhogavataḥ stri vilāsavataḥ samṛgītavinoda prekṣāvato pi sād-hakasya śuklapakṣācamdravat pratidinam̄ tejaso vapuṣas ca vṛddih punyapāpasya śārbhāvah nijasva rūpaprakāsāśamartham̄ dūrasthapy arthasya samīpastham iva darśanam̄ ca bhavati | cha | tad uktam̄ tattvajñānapradīpikāyām̄ ||

1 ananta° cett.] alakṣa° U<sub>1</sub> sthānam cett.] stānam DU<sub>2</sub> sthānam vartate BL tatrordhvāsaktiḥ EN<sub>1</sub>U<sub>2</sub>] tatordhvāsaktiḥ P urdhvāsaktiḥ U<sub>1</sub> tatra ūrdhva śaktih D tatra ūrdhva śakti N<sub>2</sub> rdhaśakti ardhaśakti BL etādrśi cett.] etādrśā U<sub>2</sub> etādr̄sam D ekādaśā BLP samjñā cett.] samjñākā U<sub>1</sub> asyāḥ cett.] asyā U<sub>1</sub> tasyāḥ N<sub>2</sub> 2 kalāyā cett.] kalāyāḥ N<sub>2</sub>U<sub>2</sub> dhyānakāraṇāt cett.] dhyānakāraṇā D tad bhavati DN<sub>1</sub>N<sub>2</sub>] tad bhavati vā U<sub>1</sub> om. β rājyasukhabhogavataḥ N<sub>1</sub>N<sub>2</sub>U<sub>1</sub>] rājyasukhabhogavataḥ D tasya sukhabhogavataḥ EPU<sub>2</sub> tasya khaṇ bhogavatam B tasya sukham̄ bhogavamtam L strīmadhye cett.] śrī strīmadhye N<sub>2</sub> vilāsavataḥ cett.] vilāsavataḥ U<sub>2</sub> vilāsavamtam LB 3°vinodaprekṣāvataḥ DN<sub>1</sub>U<sub>1</sub>] °vinodaprekṣāvataḥ PN<sub>2</sub> °vinodaprekṣāvataḥ U<sub>2</sub> °m̄ vinodavamtam prekṣāvamtāḥ B °vilāsavataḥ vinodaprekṣāvataḥ E °m̄ prekṣāvataḥ L eva PB] evam̄ cett. eka U<sub>1</sub> °vat kalā β] vṛddhivato N<sub>1</sub>D vṛddhi vāmto N<sub>2</sub> vṛddhir U<sub>1</sub> vardhate DEPN<sub>1</sub>U<sub>1</sub>] vartate cett. puṇyapāpe cett.] puṇyapāpā U<sub>1</sub> om. P 'syā E] om. P asya cett. 3-4 śārīrasya BL] śārīrena α śārīram EU<sub>2</sub> om. P 4 na EBLU<sub>2</sub>] om. αP °śataḥ cett.] sprśāt U<sub>1</sub> nirantaraḍhyānakāraṇāt em.] nirantaraḍhyānakāraṇāt Eα niramtaram dhyānakāraṇāt BL evam̄ puruṣasya pratidinam̄ niramtaram dhyānakāraṇāt U<sub>2</sub> om. P °prakāśa° cett.] °m̄ prakāśana° EU<sub>2</sub> °sthām apy artham DU<sub>1</sub>] °sthām api padārtham BP °sthām api parārtham L °sthōpi ca dūrasthavastu E °sthām api N<sub>1</sub>N<sub>2</sub> °sthām api bhavati || dūrasthām api padārtham U<sub>2</sub> samīpa cett.] samīpam N<sub>1</sub> samīpam N<sub>2</sub> samīpam U<sub>1</sub> 5 iva cett.] eva U<sub>1</sub>

**Notes:** 2 dūrasthām apy artham ...: The final testimony from *Yogasamgraha* IGNCA 30020. The manuscript proceeds with paraphrasing and quoting other yoga texts, identifying its source as *Tattvajñānapradīpikā* (cf. *testimonia*).

Above that is the place of infinite supreme bliss. In that [place], there exists the upper power (*ūrdhvāśakti*)<sup>62</sup> as a unique digit which has such a designation. As a result of meditation on this digit, whatever the person wants arises. Even though [one is] enjoying royal pleasures, amusing oneself amongst women and watching musical performances, the digit of the person grows daily like the digit of the moon in the bright half of the month. His body is not affected by merit and sin. As a result of uninterrupted meditation [onto this digit], the ability to illuminate one's own nature arises. He sees remote objects as if they were near.

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<sup>62</sup> Examining the primary source for the composition of Rāmacandra's account of the ninth *cakra*, found in the YSV (cf. [sources](#)), one might infer that the term *ūrdhvāśakti* is a corruption of the term *tadūrddhvataḥ*. However, the term and concept are validated by its occurrence in SSP 2.9 (cf. [sources](#)), which Rāmacandra must have consulted as well. The association of *ūrdhvāśakti* with a *kalā* is likely an innovation by Rāmacandra, as the *ūrdhvāśakti* of the SSP is not explicitly identified as a *kalā*. Moreover, the *kalā* mentioned in the YSV is not designated as a *śakti*. Rāmacandra, therefore, amalgamates assertions from both sources in his interpretation.

[XIII. laksyayogaḥ]

इदानीं सुखसाध्यो लक्ष्ययोगः कथ्यते । अस्य लक्ष्ययोगस्य पञ्चभेदा भवन्ति । १ ऊर्ध्वलक्ष्यम् । २ अधोलक्ष्यम् । ३ वाह्यलक्ष्यम् । ४ मध्यलक्ष्यम् । ५ अन्तरलक्ष्यम् ।

[XIV. ūrdhvvalakṣyam]

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

**Sources:** २-७ cf. YSV(PT pp. 833-34): sukhasādhyam laksyayogam idānīm śr̄ṇu pārvati | pañcadhā laksayogaḥ ca ūrdhhalakṣadibhedataḥ (ūrdhva YK 2.1) || ūrdhhalakṣam (ūrdhva YK 2.2) adholakṣo (‘lakṣam YK 2.2) bāhyalakṣam (vāhya° YK 2.2) tathaiva ca | madhyalakṣas (‘lakṣam YK 2.2) tatha jñeyam antaralakṣas (‘lakṣam YK 2.2) tathaiva ca | lakṣanam śr̄ṇu caisām hi phalam jñātvā maheśvari | ākāse dr̄ṣṭim āsthāya mana ūrdhhan (ūrdhhan YK 2.3) tu kāryet | ūrdhhalakṣam (ūrdhva° YK 2.4) bhaved eṣā parameśasya caikatā |

**Testimonia:** २-७ cf. *Hathasāmiketacandrikā* (HSC 224.4 fol. 124r l. 7 - f. 124v l.2): atha rājayogāṁga-sukhasādhyo laksyayogaḥ kathyate || laksyayogasya pa(m)cabhedām bhavati | parā ūrdhvvalakṣyām bāhyalakṣyam madhyalakṣyam antaralakṣyam ceti | tatra prathamam ūrdhvvalakṣyam nirūpyate ākāsamadhye dr̄ṣṭih athavā mana ūrdhvam kṛtyā sthāpyate tasya laksyadṛḍhikaraṇāt prathamam tamo jyotir naksatremdrādinām darśanam tato ‘bhyāsaṁ ārdhye manasthairye krameṇa parameśvarasya tejasā sahadṛṣṭher aikyam bhavati ākāsamadhye yaḥ kaścid dr̄ṣṭhah padārtho bhavati sa sādhkasya dr̄ṣṭhigocaro bhavati || ayam ūrdhvvalakṣyayogaaprakārah

२ °sādhyo cett.] °sādhyā N<sub>2</sub> °sādho PB °sādhe L °sādhyo° U<sub>1</sub> laksyayogaḥ cett.] laksyayogaḥ BL °laksyayogaḥ U<sub>1</sub> laksanayogah N<sub>2</sub> asya β] om. α laksyā° cett.] laksyā° BLU<sub>2</sub> alakṣā° U<sub>1</sub> laksana° N<sub>2</sub> pañcabhedā cett.] pamce bhedāḥ B pamcabhedāḥ L bhavanti cett.] bhavamti B bhavati N<sub>2</sub>U<sub>1</sub> ūrdhvvalakṣyam EP] ūrdhvvalakṣam BLN<sub>2</sub> urdhvalakṣya DN<sub>1</sub> urdhvalakṣa N<sub>2</sub>U<sub>1</sub> ३ °laksyam EP] °laksam BLU<sub>2</sub> °laksya DN<sub>1</sub> °lakṣa N<sub>2</sub> om. U<sub>1</sub> bāhyalakṣyam U<sub>2</sub>] bāhyalakṣya DN<sub>1</sub> bāhyalakṣa N<sub>2</sub> bāhyalakya U<sub>1</sub> bāhyaksam B laksyam E madhyalakṣyam P madhyalakṣam L madhyalakṣyam em.] madhyalakṣya DN<sub>1</sub> madhyalakṣa N<sub>2</sub>U<sub>1</sub> madhyalakṣam U<sub>2</sub> bāhyalakṣyam EP bāhyaksam L om. B antaralakṣyam EP] antaralakṣya DN<sub>1</sub>U<sub>1</sub> amtaralakṣam BL antaralakṣa N<sub>2</sub> sarvalakṣyam U<sub>2</sub> ५ prathamam EP] prathamam αU<sub>2</sub> atha L athama B ūrdhvvalakṣyam E] ūrdhvvalakṣya P urdhvalakṣya U<sub>1</sub> ūrdhvvalakṣam L ūrdhvvalakṣam U<sub>2</sub> ūrdhvvalakṣa DN<sub>1</sub>N<sub>2</sub> urdhvalakṣam B kathyate cett.] om. LB ākāsamadhye cett.] om. P dr̄ṣṭih cett.] dr̄ṣṭi B om. P atha ca PN<sub>1</sub>N<sub>2</sub>U<sub>1</sub>] atha vā BDL atha U<sub>2</sub> kadā ca E mana ūrdhvam EPN<sub>2</sub>] mana ūrdham D mana urdhvam N<sub>1</sub>U<sub>2</sub> manerddhvam U<sub>1</sub> ūrdhvamana B ūrdhvam mana L sthāpyate cett.] sthāpayati E ५-६ laksyasya EPN<sub>1</sub>] laksyasya cett. laksanasya N<sub>2</sub> ६ dṛḍhikaraṇāt cett.] dṛḍhakaraṇāt EP dṛḍhikṛtvā BL tejasā cett.] tenasā U<sub>2</sub> teja° BL dṛṣṭer aikyam EPU<sub>1</sub>U<sub>2</sub>] dṛṣṭeh aikyam DN<sub>1</sub> dṛṣṭeh ekam N<sub>2</sub> dṛṣṭair aikā BL atha cett.] athā B cākāsa° EPBU<sub>2</sub>] ca ākāsa° DN<sub>1</sub>U<sub>1</sub> vākāsa° L ākāsa° N<sub>2</sub> kaścid adr̄ṣṭaḥ cett.] kaccit dṛṣṭaḥ B kaccit dṛṣṭaḥ B kaścita adr̄ṣṭaḥ N<sub>2</sub> kaścid dṛṣṭa° U<sub>2</sub> padārtho cett.] padārthe N<sub>1</sub> padārtha N<sub>2</sub> ७ sa cett.] om. BLN<sub>2</sub>U<sub>2</sub> dṛṣṭigocare DN<sub>1</sub>U<sub>2</sub>] dṛṣṭigocaro cett. dṛṣṭigocarā N<sub>2</sub> bhavati cett.] bhavati B evordhvalakṣyah DEPU<sub>1</sub>] evordhvalakṣaḥ L evordhalakṣaḥ B evordhvalakṣya N<sub>1</sub>U<sub>2</sub> eva vodhalakṣanam N<sub>2</sub>

[XIII. Lakṣyayoga]

Now, Lakṣyayoga (the Yoga of foci)<sup>63</sup>, which is easily accomplished<sup>64</sup>, is explained. Of this Lakṣyayoga, there are five subdivisions: 1. The upper focus (*ūrdhvalakṣya*), 2. The lower focus (*adholakṣya*), 3. The outer focus (*bāhyalakṣya*), 4. The middle focus (*madhyalakṣya*), 5. The inner focus (*antaralakṣya*).<sup>656667</sup>

[XIV. The upper focus]

At first, the upper focus is explained. The gaze is on the center of the sky.<sup>68</sup> And then, having directed the mind upwards, it is fixed [there]. As a result of stabilizing this focus unity of the gaze with the splendour of the highest lord arises. And then some object which has not been seen before arises in the center of the sky. That [object] arises in the range of sight of the practitioner. This alone is the upper focus.<sup>6970</sup>

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<sup>63</sup>The original reading of the Yoga is likely *lakṣyayoga* since it crosses the stemma of the  $\alpha$ - and  $\beta$ -group. This reading is supported by the usage in the *Siddhasiddhāntapaddhati* 2.26-2.32 and *Yogasiddhāntacandrikā* (Ed. p. 2). However, *Prānatosinī* (Ed. pp. 833-834) and *Yogakarṇikā* (Ed. pp. 23-24) as well as *Sarvāṅgayogapradipikā* (Ed. pp. 104-105) use the term *lakṣayoga*, indicating that both designations were common.

<sup>64</sup>The emphasis on the easiness of Laks(y)ayoga is not just shared with the *Yogasvarodaya* but also with Sundardās's *Sarvāṅgayogapradipikā* 3.25a: (*lakṣayoga hai sugam upāī* |)

<sup>65</sup>In most other texts it is called *antaralakṣya*, but the *Yogatattvabindu* reads *antaralakṣya* throughout its manuscripts.

<sup>66</sup>The practices of Laks(y)ayoga in Sundardās's *Sarvāṅgayogapradipikā* 3.35 - 3.36 (Ed. pp. 104-105) are basically identical except presented in a different order and subsumed under the category of Haṭhayoga. The *Siddhasiddhāntapaddhati*, one of Rāmacandra's central sources, particularly for the second half of his text, describes three almost identical *lakṣyas* in 2.26 - 2.31: *antaralakṣya*, *bahirlakṣya* and *madhyamāṇa laksyam*.

<sup>67</sup>Lakṣyayoga in Nārāyaṇatirtha's *Yogasiddhāntacandrikā* does not mention any of the five categories. Here, Lakṣyayoga is connected to *Yogasūtra* 1.35. Lakṣyayoga directs the mind onto a specific focus like the tip of the nose etc. in order to stop the activity of the mind. Cf. *Yogasiddhāntacandrikā*, Ed. p. 54.

<sup>68</sup>This could be the Zenith. Cf. *Sanskrit Wörterbuch* (1858: 179).

<sup>69</sup>Sundardās shares the concept of *ūrdhvalakṣ(y)a* as fixing the gaze in the sky is in his *Sarvāṅgayogapradipikā* 3.27: *ūrddha lakṣa karai ihiṇ bhāmti | dusṭyākāśa rahai dina rāti | bibidh prakāra hoi ujijārā | gopi padāratha disahiṁ sārā ||*

<sup>70</sup>A similar practice is presented in *Vijñānabhairava* 84: *ākāśam vimalam paśyan kṛtvā dr̥ṣṭim nirantarām | stabdhātmā tatkṣaṇād devi bhairavaṇ vapur āpnyāt ||* 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. Also cf. *Śivasamhitā* 5. 30-31.

## [XV. adholakṣyah]

अथाघोलक्ष्यः । नासिकाया उपरि द्वादशाङ्गुलपर्यन्तं दृष्टिः स्थिरा कर्तव्या । अथवा नासिकाया अग्रे  
दृष्टिः स्थिरा कर्तव्या । लक्ष्यद्वायस्य दृढीकरणादृष्टिः स्थिरा भवति । पवनः स्थिरो भवति । आयुर्ब-  
र्धते ॥ एतद्वयमेव बाह्यलक्ष्यमपि कथ्यते । बाह्याभ्यन्तरमाकाशवत् शून्यलक्ष्यः कर्तव्यः । जग्रद-  
5 शायां चलनदशायां भोजनदशायां स्थितिकाले सर्वस्थाने शून्यस्य ध्यानकारणात् मरणत्रासो न  
भवति ॥

**Sources:** 2-4 cf. YSV (PT p. 834): nāśikopari deveśi dvādaśāngulamānataḥ | dṛṣṭih sthirā (dṛṣṭisthiran YK 2.5) tu karttavyā (karttavyam YK 2.5) adholakṣam idam bhaja (bhajet YK 2.5) | athavā (tathā ca YK 2.5) nāśikāgre tu sthirā dṛṣṭir iyaṁ bhavet (śṛṇu YK 2.5) | sthirā dṛṣṭis cirāyuh syāt tathāsau (yasya bhavet sthirā dṛṣṭis cirāyuh YK 2.6) sthiradṛṣṭimān | 4-6 cf. YSV (PT Ed. p. 834): bāhyalakṣam svayam jñeyam yāti tattvanivasiṇām (°nirāśinām YK 2.6) | kāminām tu bahir dṛṣṭis cintādiśususidhdhida | etad bāhyamadhyalakṣam iṣṭacātā nīrakulam (dṛṣṭicintānīrakulah YK 2.7) | antarlakṣam śrūṇu śukradigvidgādivarjitaṁ (subhūc° YK 2.8) | (bāhyabhyantara ākāśaṇ vādhāmantraṇ parami matam YK 2.8cd) | calajāgratsusupteṣu bhojanēṣu ca sarvādā | sarvāvasthāsu deveśi cittam śūnye niyojayed | karttā kārayitā śūnyaḥ (śūnyam YK 2.10) mūrttimān śūnya iṣvaraḥ | harṣaśokaghaṭasthaḥ yam janmamṛtyu labhet svayam |

**Testimonia:** 2-4 ≈Hāṭhasaṃketacandrikā (HSC 2244 f. 124v ll. 2-4): atha adholakṣayogah nāśikāyā upari dvādaśāngulaparyamta dṛṣṭih sthirā karttavyā athavā nāśikāyā agre dṝhtih sthirākarttavyā lakṣyadvayasya dṝdhikaraṇad dṛṣṭih sthirā bhavati pavano pi sthīro bhavati jito bhuvati pavanasthairyā mano pi sthīram sāmtam bhavati lakṣadvayadṝdhikaraṇād āyurvard-dhir bhavati 2-6 ≈Hāṭhasaṃketacandrikā (HSC 2244 f. 125r ll. 2-4)...satyam ūrdhvalakṣyavad vāhyalakṣam api kathyate bāhyo abhyamtare ākāśavat chonyalakṣaṇaḥ karttavyaḥ jāgrad daśāyām calanadasāyām ca bhojadaśāyām sthitikāle sarvasthāne śūnyadhyānakaraṇān maraṇā trāso na bhavati |

2 athādhollakṣyah एष ।] atha adholakṣyah N<sub>1</sub> athādhollakṣah PL athādhollakṣa B atha adholakṣanah N<sub>2</sub> atha adholakṣah D atha adholakṣa U<sub>1</sub> om. EU<sub>2</sub> nāśikāyā cett.] nāśikāyāh EU<sub>2</sub> upari cett.] upariṣṭat U<sub>2</sub> dvādaśāngulaparyantam cett.] dvādaśāngulamūlaparyantam E daśāngulaparyamtam U<sub>2</sub> dṛṣṭih cett.] dṛṣṭi° U<sub>1</sub> athavā cett.] om. LB nāśikāyā cett.] nāśikāyāh U<sub>1</sub> nāśika N<sub>2</sub> agre cett.] om. BL 3 dṛṣṭih cett.] dṛṣṭi° N<sub>2</sub> sthirā cett.] om. BL karttavya cett.] om. BL lakṣyadvayasya em.] lakṣadvayasya cett. lakṣadūyasya E dṝdhikaraṇād N<sub>2</sub>] dṝdhikaraṇāt DELN<sub>1</sub>U<sub>1</sub>U<sub>2</sub> dṝṣṭikaraṇāt P dṝdhikaraṇān B dṝṣṭih cett.] dṝṣṭi° LN<sub>2</sub>U<sub>2</sub> sthirā cett.] sthīro B °sthīro L bhavati cett.] bhavati B pavanaḥ DEPN<sub>1</sub>] pavana° N<sub>2</sub>U<sub>1</sub>U<sub>2</sub> om. BL sthīro bhavati cett.] om. BL 4 etad dvayam LPN<sub>2</sub>] etad dūyam E etad dvayadvaya B etat advayam DN<sub>2</sub> etat dvayam U<sub>1</sub>U<sub>2</sub> eva α] api β bāhyalakṣyam EPNU<sub>1</sub>U<sub>2</sub>] °laksam cett. api α] eva β kathyate α] bhavati β bhavati B bāhyābhyantrām N<sub>2</sub>] bāhyo bhyamtaram DN<sub>1</sub> bāhyābhyantrām BLPU<sub>1</sub>U<sub>2</sub> bāhyāmtara E ākāśavat α] ākāśavat B ākāśacen L ākāše cet PU<sub>2</sub> ākāše E śūnyalakṣyah DN<sub>1</sub>U<sub>1</sub>] śūnyalakṣyam EPNU<sub>2</sub> śūnyalakṣaṇ N<sub>2</sub> śūnyam laksam BL karttavyaḥ cett.] karttavyā BL 4-5 jāgraddasāyām cett.] jāgraddasāyām N<sub>2</sub> jāyadasāyām N<sub>2</sub> jāgradādi-dasāyām BL 5 calanadasāyām cett.] cakabadasāyām N<sub>1</sub> bhojanadasāyām cett.] bhojanam dasāyām P om. U<sub>1</sub> sarvasthāne cett.] sarvasthāne BL maraṇatrāśo DN<sub>1</sub>] maraṇatrāśo N<sub>2</sub> maraṇasautrām U<sub>1</sub> om. β na cett.] om. BEPU<sub>2</sub> 6 bhavati N<sub>1</sub>N<sub>2</sub>] bhavati || śūnya D bhavati vā U<sub>1</sub> om. β

[XV. The lower focus]

Now, the lower focus. One should stabilize the gaze up to of twelve finger breadths beyond the nose. Alternatively, one should stabilize the gaze onto the tip of the nose. The gaze becomes still as a result of stabilizing of the two foci. The breath becomes stable. Lifespan increases.<sup>71<sup>72</sup></sup> This pair is also taught as an external focus.<sup>73</sup> [Then] the focus of emptiness which is like space should be executed internally and externally.<sup>74</sup> The fear of death does not arise due to meditation on the void in all states - while eating, moving, waking [and] at the time of rest.<sup>75<sup>76</sup></sup>

<sup>71</sup>In Sundardās's *Sarvāṅgayogapradipikā* 2.26 (Ed. p. 104), one finds the following verse with a very similar concept. He shares the technique of fixing the gaze onto the nose and the notion of the breath becoming stabilized: *prathamahiṇ adho lakṣa kaum jānaiṇ | nāśā agra dṛṣṭi sthira ānaiṇ | yātōṇ mana pavanā thira hoī | adho lakṣa jo sādhai koī ||*.

<sup>72</sup>Sundaradeva, in his *Hathasamketacandrikā* (passage reconstructed from ORI B220, GOML R5239, HSC 2244) adds the following alternative techniques at this point of his text: *athavā dṛṣṭir netrator dvayor netrādhobhāgator akṣikūṭayos tad adhogallayor übhayor upari sthirā kartavyā | ekānte vijane dipam āvarake saṃsthāpya ciram gatvāvalokya stheyam | ghaṭimātram vā ghaṭikārdham vā tato dīpam ācchādyā bhūmau sarvatrāvalokane sarvam śvetanilapitasphuliṅgakanāṇī 'te maṇḍalākāriṇīś ceta jyotiścakrāṇī pañcasat vā drṣyant | tataś cāndhakāre drṣyate | dīptamatsarvam svaśarīram drṣyate bhāsate sarvo 'pi sapradeśo dīptimān sphuto drṣyate | etad ārdye jyotir mayacakrāṇte paramēśvarasya tejomūrtir drṣyate | pūmsah paramānandotpattir jāyate | svadehavismṛtiś ca sambhavati | athavā svanetrator vartmanīr dāksahastamadhyātarjanibhyām aksi kūṭayor adhah krvā akṣivartmani dṛḍham cālani ye ghaṭikārdham cā ghaṭimātram tata evam krte sādhyakasyāgare suśvetajyotiḥ prākāśaḥ prāg bhavatiti | For a translation see p.??.*

<sup>73</sup>This statement associates the two practices of *adholakṣya* with *bāhyalakṣya*, which is described later on in the text. Indeed, these later descriptions instruct the practitioner to focus one of the five elements at various distances in front of the nose or above the head (cf. p. ??).

<sup>74</sup>The description undoubtedly derives from the *Yogasvarodaya* as quoted in the *Prāṇatoṣinī* (Ed. p. 834), where it is declared a practice of *antaralakṣ(y)a*. Rāmacandra extracts this passage from his source text and locates this practice within the *adholakṣya* category.

<sup>75</sup>The translation of *sthitikale* as "time of rest" is confirmed by the four states mentioned in the YSV. See sources.

<sup>76</sup>The concept of five *lakṣ(y)as* appears only in the lost *Yogasvarodaya* and from there made its way into *Prāṇatoṣinī*, *Yogakarṇikā* and *Yogatattvabindu*. The other texts including it are *Sarvāṅgayogapradipikā*, *Hathasamketacandrikā* and *Yogaśiddhāntacandrikā*. In 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), *Maṇḍalabrahmaṇopaniṣat* (cf. 2.6–2.14) or *Advayatārakopaniṣat* (Ed. pp. 3–5) etc. it is never declared as an own type of yoga.

[XVI. rājayogayuktasya puruṣasya yac charīracihnam]

इदानीं राजयोगयुक्तस्य पुरुषस्य यच्छरीरचिह्नं तत् कथ्यते । सर्वत्र पूर्णो भवति । पृथिव्याः दूरे ति  
ष्टति । पृथिवीं व्याप्य तिष्ठति । यस्य जन्ममरणे न स्तः । सुखं न भवति । दुःखं न भवति कुलं न  
भवति । शीलं न भवति । स्थानं न भवति । अस्य सिद्धस्य मनोमध्ये ईश्वरसंबन्धी प्रकाशो निरन्तरं  
प्रत्यक्षो भवति । स च प्रकाशो न शीतो न चोष्णो न शेतो न पीतो भवति । तस्य न जातिर्न किञ्चिच्चि  
हं । अयं च निष्कलो निरञ्जनः । अलक्ष्यश्च भवति । अथ च फलचन्दनकामिन्यादेर्यस्य यस्येच्छा  
भवति । तं तं भोगं प्राप्नोति । अथवास्य मन एव स्थानेऽनुरागं न प्राप्नोति ॥

**Sources:** 2-3 cf. YSV (PT p. 834): idānim kathayisyāmi rājayogasya lakṣaṇam | rājayoge krte  
pūmbhiḥ siddhicīhnam bhaved iti | cf. YSV (PT p. 834): paripūrṇam bhavet cīttam jagatsthō ‘pi  
jagadbahīḥ | 3-4 cf. YSV (PT p. 832): na kṣobho janma mṛtyus ca na duḥkham na sukhām tathā |  
bhedābheda manahsthau na jñānām śīlam kulam tathā | 4-7 cf. YSV (PT p. 834): prakāśuśasam-  
bandhiprasaṅgo ‘yam nirantaram | sarvaprakāśako ‘sau tu naṣṭabhedādir eva ca | asya citte  
nānurāgo virāgo na bhaved iti | 5 cf. YSV (PT p. 834): asya jāterna cīhnañ ca niṣkalo ‘yam ni-  
rañjanaḥ | ananto ‘yam mahājyotir vāñchām bhogam dadāti ca |

2 puruṣasya cett.] om. E **yac charīracihnam** DN<sub>1</sub>P] cīhnam BL śarire yac cīhnam E yac charire  
cīhnam U<sub>1</sub> yat śarīracīhnam U<sub>2</sub> yac charīracīhūm N<sub>2</sub> tat DEN<sub>1</sub>N<sub>2</sub>] tata U<sub>1</sub> om. cett. **sarva-**  
**tra<sup>α</sup>**] tatsarvatra<sup>β</sup> **पूर्णो** cett.] pūrṇā PN<sub>2</sub> **bhavati** cett.] bhavatī B **pṛthivyāḥ** cett.]  
prthivyā U<sub>2</sub> om. BL **dure** DEN<sub>1</sub>] ddure U<sub>1</sub> dūra N<sub>2</sub> dūram U<sub>2</sub> om. BL **2-3 tiṣṭhati** cett.] om. BL  
3 **prthivīm** em.] prthivyām E pṛthī<sup>o</sup> P prthvām N<sub>1</sub> prthvīm DN<sub>2</sub> prthivyā U<sub>2</sub> om. BLU<sub>1</sub> **vyāpya**  
DEPN<sub>1</sub>N<sub>2</sub>] vyāti U<sub>2</sub> om. BLU<sub>1</sub> **tiṣṭhati** cett.] om. BLU<sub>1</sub> **yasya janmamarāṇe na stāḥ** cett.] om.  
BL **sukham** na bhavatī cett.] om. BL **duḥkham** na bhavatī cett.] om. βU<sub>1</sub> **kulam** BU<sub>2</sub>] kūlam  
DPN<sub>1</sub>N<sub>2</sub> kālam L om. EU<sub>1</sub> **3-4 na bhavati** cett.] na bhavatī BU<sub>2</sub> om. EU<sub>1</sub> **4 śīlam** cett.] śīlam  
P om. BEL **na bhavati** cett.] om. BEL **stānam** na bhavatī cett.] om. BEL asya siddhasya  
cett.] siddhasyam prthivī vyāpya tiṣṭhati yasya yanma maraṇai na sah sukhām na bhati kulam  
na bhavatī śīlam na bhavatī stānam na bhavatī asya siddhasya U<sub>1</sub> om. E **manomadhye** cett.]  
om. E **iśvarasam̄bandhi** cett.] iśvaram sam̄bandhi B om. E **prakāśo** BLPU<sub>2</sub>] prakāśaḥ α om.  
E **mirantaram** cett.] mirattaram U<sub>2</sub> om. E **5 prat�akṣo** cett.] prakyaśa N<sub>1</sub> om. E **bhavati**  
cett.] bhavatī B om. E **coṣno** cett.] ...o U<sub>1</sub> **śveto** cett.] kheto N<sub>2</sub>U<sub>1</sub> **na pīto** cett.] pīto na U<sub>2</sub>  
bhavatī cett.] bhavatī BL **jātir** cett.] jāti DN<sub>2</sub> jānāti U<sub>2</sub> **5-6 kiñcic cīhnam** cett.] kiñcic cīhnam  
E kiñcic cīhūm DN<sub>1</sub>N<sub>2</sub> kiñcīt khecha cīhām U<sub>1</sub> na kiñcīt cīhām U<sub>2</sub> **6 ayam** cett.] vyayām  
BL **niṣkalo** cett.] niṣkalo BU<sub>2</sub> niṣkalo U<sub>1</sub> alakṣyaś cett.] alakṣyaḥ U<sub>1</sub>U<sub>2</sub> alakṣyaś BLN<sub>1</sub>N<sub>2</sub> ca  
cett.] om. U<sub>1</sub>U<sub>2</sub> **bhavati** cett.] bhavatī B **phalacandana<sup>o</sup>** DPU<sub>2</sub>] phalacandrana N<sub>1</sub> phalam |  
camdra N<sub>2</sub> phalam camda U<sub>1</sub> phalavamda L phalam jamda B phaladvande E **āder** cett.] āde D  
ādar B ādir L **yasya yasyeccha** N<sub>1</sub>N<sub>2</sub>] yasya yasyechā D yasya yan U<sub>1</sub> yasya chā U<sub>2</sub> yasyechā  
E yasyochā P yasya L yasye B **7 bhavati** αU<sub>2</sub>] na bhavatī ELP na bhavatī B **tam tam** DN<sub>1</sub>N<sub>2</sub>]  
tataṁ U<sub>1</sub> om. β **bhogam prāpnoti** cett.] om. β **vāsyā** N<sub>1</sub>N<sub>2</sub>] vā yasya D vāsvā U<sub>1</sub> om. β **mana**  
α] om. β **eva** DN<sub>1</sub>N<sub>2</sub>] etata U<sub>1</sub> om. β **sthāne'nrāgām na prāpnoti** α] om. β

[XVI. The physical sign of a person who is engaged in Rājayoga]

Now, the physical sign of a person who is engaged in Rājayoga is taught.<sup>77</sup> He is rich at all times. He dwells distant from the world. He dwells in the world, having permeated it. For whom neither birth nor death exists; happiness does not exist;<sup>78</sup> suffering does not exist;<sup>79</sup> descent does not exist;<sup>80</sup> moral conduct does not exist;<sup>81</sup> [and] abode does not exist - in the mind of this perfected one, a light appears immediately before him, which is the connection with god. Moreover, the light is not cold, not hot, neither white nor yellow.<sup>82</sup> Neither does he have a caste, nor does he have any sign. Furthermore, he is without parts, immaculate and uncharacterized. And then, whatever wish for the most excellent fruit, affectionate woman, etc. arises,<sup>83</sup> he obtains that very enjoyment.<sup>84</sup> Furthermore, his mind truly does not suffer attachment in [this] situation.<sup>85</sup>

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<sup>77</sup>The sudden shift from Lakṣayoga to the bodily sign of Rājayoga may seem abrupt, but Rāmacandra follows the YSV's structure, addressing the remaining three types of Lakṣayoga later in the text.

<sup>78</sup>Cf. *Sarvāṅgayogapradipikā* 3.19d: *jarā na vyāpai kāla na ṣāī* | "Old age does not afflict him, nor does time consume him." and 3.20c: *ajara amara ati bajarāśarīrā* | "...non-ageing, immortal supreme diamond body."

<sup>79</sup>Equanimity 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: *sukhaṁ duḥkhaṁ na jānāti śītoṣṇāṁ ca na vindati* |; *Haṭhapradipikā* 4.111 ~ *Nādabindūpaniṣat* 53ab–54cd: *na vijānāti śītoṣṇāṁ na duḥkhaṁ na sukhaṁ tathā* | *na mānāṁ nopamānāṁ ca yogī yuktaḥ samādhinā* ||; also cf. *Sarvāṅgayogapradipikā* 3.18cd: *jākaiṁ dukha aru sukha nahim̄ hoi* | *harsa śoka vyāpai nahim̄ koi* |

<sup>80</sup>Cf. *Sarvāṅgayogapradipikā* 3.22: *icchā parai tahāṁ so jāī* | *tini lok mahim̄ aṭak na kāī* | *svarg jāī devani mahim̄ baithai* | *nāgalok pātāl su paīthai* || 22 ||

<sup>81</sup>Cf. *Dattātreyayogaśāstra* 162.

<sup>82</sup>Cf. *Amanaska* 1.51: *vāsarārdhalayenāpi svātmajyotiḥ prakāśate* | *sūryo gobhir ivoddipto yogī viśvam̄ prakāśate* |; also cf. *Sarvāṅgayogapradipikā* 3.13cd: *rājayoga saba ūpara chājai* | *jo sādhai so adhika birājai* ||; and cf. *Sarvāṅgayogapradipikā* 3.23cd: *hṛdai prakāś rahai din rātī* | *deśai jyoti tel bin vātī* ||

<sup>83</sup>This statement is uncommon. However, the stemma supports the reading *bhavati* over *na bhavati*. This is supported by the respective passage in the YSV (...*mahājyotir vāñchām̄ bhogam̄ dadāti ca* | cf. sources). This suits the agenda of Rāmacandra of detaching Rājayoga from its renunciate connotations.

<sup>84</sup>For similar constructions to "yasya yasyecchā ...tam tam bhogam..." cf. *Anandakanda* 1,15.312 and *Hathatattvakaumudi* 5.39.

<sup>85</sup>This whole section contains omissions of complete sentences. Due to their brevity and the similarity in structure, various writers might have inadvertently caused these omissions by eye-skipping.

## [XVII. anyad rājayogasya cihnam]

अन्यद्राजयोगस्य चिह्नं कथ्यते । यस्य राज्यादिलाभेऽपि फललाभो न भवति । हानावपि मनोमध्ये  
 दुःखं न भवति । अथ च तृष्णा न भवति । अथ च कस्मिन्नपि पदार्थे प्राप्ते कस्यापि पदार्थस्योपर्य  
 ५ निच्छा न भवति । अस्मिन्नपि पदार्थे मनसोऽनुरागो न भवति । अयमपि राजयोगः कथ्यते । अथ  
 च यस्य मनः श्रुतिविद्वत्पुरुषे मित्रे शत्रौ च समं भवति । दृष्टिं समा भवति । सकलपृथ्वीमध्ये  
 गमनागमनवतः सुखभोगवतः यस्य मनसि कर्तृत्वाभिमानो नास्ति । अनुचरलोकमध्ये कर्तृत्वं न  
 ज्ञापयति । सोऽपि राजयोगः कथ्यते ।

**Sources:** २ cf. YSV(PT pp. 834-835): rājyaprāpte 'pi no harṣo hānau duḥkham bhaven na hi | kvacid  
 vastuni deśasya niḥsvane keṣu kutracit | ४ Cf. YSV(PT p. 835): vidyāvidyāmitraśatru samā dr̄ṣṭi  
 ca sarvaśah | bhogaśaktādikartṛtvena mano no bhavet khavat | ६ Cf. YSV(PT p. 835): lokamadhye  
 bhavet karttā manomadhye 'pi niṣkiṛiyā | ७ Cf. YSV(PT p. 835): eṣo 'pi rājayogīti sukhe duḥkhe  
 samas tathā |

२ anyad EN<sub>2</sub>] anyat α anyate BL om. P rājayogasya cett.] rājayoga° U<sub>1</sub> om. P cihnam E] cinham  
 BLN<sub>1</sub>U<sub>2</sub> cimhun N<sub>2</sub> cihum D om. P kathyate cett.] om. P yasya α BELU<sub>2</sub>] om. P rājyādi°  
 cett.] rāja° BL °lābhe DEN<sub>1</sub>] lobhe N<sub>2</sub> °lābhe U<sub>1</sub> lābhety BL om. P 'pi DEN<sub>1</sub>] 'pi ca  
 N<sub>2</sub>U<sub>1</sub> om. PU<sub>2</sub> phalalābho DEN<sub>1</sub>N<sub>2</sub>] pala° U<sub>1</sub> aphala° BL om. PU<sub>2</sub> na bhavati DEN<sub>2</sub>U<sub>1</sub>U<sub>2</sub>] na  
 bhavati BL ba bhavati N<sub>1</sub> om. P hānāv cett.] hānād U<sub>2</sub> hananād BL om. P api cett.] pi BLN<sub>2</sub> om.  
 P २-३ manomadhye duḥkham na cett.] om. P ३ bhavati cett.] bhavatī BL om. P atha ca  
 trṣṇā na cett.] om. P bhavati cett.] bhavatī B om. P atha ca cett.] om. P kasmin cett.] om. P  
 api DU<sub>1</sub>] na BL pi N<sub>1</sub>N<sub>2</sub> adhi U<sub>2</sub> om. EP padārthe cett.] padārthau B padārtho L padārtha° U<sub>2</sub> om.  
 EP prāpte cett.] prāpta N<sub>1</sub> om. EP kasyāpi cett.] kābhyādi U<sub>2</sub> om. EP padārthasypary E]  
 padārthasypari BL padārthopari U<sub>2</sub> padārthasya upari α om. P ३-४ anicchā E] ānicchā B ānicha  
 L anicchā D anusthā N<sub>1</sub> anisthā N<sub>2</sub> anistā U<sub>1</sub> anicha U<sub>2</sub> om. P ४ na cett.] ni B om. DP bhavati  
 cett.] bhavamti N<sub>1</sub>D om. P asminn cett.] kasmin EU<sub>2</sub> api cett.] om. BEL manaso BELP] man-  
 asah α manasa U<sub>1</sub> om. U<sub>2</sub> 'nurāgo BELP] anurāgo cett.] na bhavatī E] na bhavatī BL na bhavatī  
 ayam api padārthe manasonurāgo na bhavati P na bhavatī || ayam api padārthe anurāgo na bhavatī  
 U<sub>2</sub> bhavatī α ayam cett.] atham P atha L api cett.] sama L rājayogaḥ cett.] rājayoga N<sub>2</sub>U<sub>2</sub>  
 ५ ca cett.] caḥ E yasya cett.] ya D śrutividvat em.] munividvat E śunividvat P bhunividvat L  
 śrunividvat BU<sub>1</sub> śrutividyat DN<sub>1</sub>N<sub>2</sub> śuciviśuddha° U<sub>2</sub> puruṣe cett.] puruṣeu E mitre cett.]  
 maitre BELP śatru cett.] śatru B om. E dr̄ṣtiś-ca cett.] om. BL samā cett.] namnā P om.  
 BL bhavati cett.] om. BL sakalapṛthvīmadhye cett.] °pr̄tvī° L ६ gamanāgamanavataḥ P]  
 gamanāgamanavat U<sub>2</sub> gamanāgamanataḥ BL gamanavataḥ EN<sub>1</sub>U<sub>1</sub> gamanānā vataḥ D gamavataḥ  
 U<sub>1</sub> sukhabhogavataḥ cett.] sukhabhogho bhavataḥ BL sukhoo bhogavataḥ U<sub>1</sub> sukhabhogavat  
 U<sub>2</sub> kartṛtvābhīmāno EPU<sub>1</sub>U<sub>2</sub>] kartutvābhīmāno BL kartṛtvādyabhiṁāno DN<sub>1</sub>N<sub>2</sub> anucara°  
 LB] anuca° αU<sub>2</sub> P atha ca E °madhye cett.] °madhya BL kartṛtvām na DEPN<sub>2</sub>U<sub>2</sub>] kartṛtvābhī-  
 mano BL kartṛtvām N<sub>1</sub>U<sub>1</sub> ७ jñāpayati EPN<sub>1</sub>N<sub>2</sub>U<sub>2</sub>] jñātvā payati DU<sub>1</sub> nāsti BL rājayogaḥ EPN<sub>1</sub>]  
 rājayoga cett.

### [XVII. Another sign of Rājayoga]

Another sign of Rājayoga is described. Even when<sup>86</sup> [there is] the attainment of a kingdom etc., the perception of a reward<sup>87</sup> does not arise;[and] even in loss, suffering does not arise within the mind; and neither does desire arise; and then, even when whatever object has been obtained, aversion<sup>88</sup> towards any object does not arise; [and] concerning this object, affection of the mind does not arise; this is said to be Rājayoga. Moreover, when the mind is equal towards a person who has expertise in sacred scriptures, a friend [or] an enemy; an indifferent view arises;<sup>89</sup> [and] when for him who freely moves across the entire world [being] furnished with enjoyment and happiness, the pride of the ability [to do these things] does not arise within the mind; [and] one does not proclaim the ability [to do these things] among all his followers - this is also said to be of Rājayoga.

<sup>86</sup> Grammatical constructions in this text may deviate from classical Sanskrit. In most cases, however, these should not be regarded as errors due to their frequency but as contemporary or regional language usage phenomena. Some constructions in this section and other passages of the text use the genitive as a substitute for other cases, such as the dative, instrumental or locative (cf. WHITNEY 1879: 87 [294]). In particular, this can be observed in this and other places of the text in relative clause constructions beginning with *yasya*, which must, for example, be read as *yasmin*, as otherwise, the corresponding correlative pronoun seems to be missing. The genitive, for example, in connection with the following word *manasi* or *manah* (see edition text) would make the yogin the implicit subject of the sentence and the actual correlative pronoun of the construction referring to *yasya*, in this section *ayam* or *sah*, would appear incongruent. At the same time, the *daṇḍas* in these constructions should be understood as commas or semicolons.

<sup>87</sup> I have understood *phalalābhāḥ* as a genitive *tatpuruṣa* in which I took *lābhāḥ* as “perception” in the sense of the German word “Auffassung” (cf. Sanskrit Wörterbuch 5, 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 Rāmacandra wants to express here.

<sup>88</sup> The most common meaning of the word *anicchā* is indifference. However, even with force, this meaning can not be the word’s intended meaning in this context. Because of that, I propose the meaning of “aversion” as attested in Sanskrit Wörterbuch (1858: 47). The meaning “aversion” can be easily derived by taking *an-icchā* as a *nañ-samāsa* compound that expresses the direct opposite of “desire”. The mention of the word *trṣṇā* in the previous sentence supports this conclusion.

<sup>89</sup> The impartial view onto all things is expressed, e.g. in Amanaska 1.24: *yadā sarvasamo jāto bhaved vyāpāravarjitah | parabrahmaṇi sambaddho yogi prāptalayas tadā |* “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 cendriyārthānām na vetti hi layaṇ gataḥ |* “The yogin who was reached absorption gives no thought to sense objects.”

नवीनानि पद्मसूत्रमयानि धृतानि वस्त्राणि अथवा जीर्णानि सच्छिद्राणि धृतानि कस्तुरिकाचन्दनलेपो वा कर्दमलेपो वा । यस्य मनसि हर्षशोकौ न स्थौ स एव राजयोगः । नगरमध्येऽथ च वनमध्ये उद्वस्त्राममध्ये लोकपूर्णग्राममध्ये वा यस्य मन ऊनं न पूर्ण वा न भवति । सोऽपि राजयोगः ॥

[XVIII. caryāyogaḥ]

- ५ इदानीं चर्यायोगः कथ्यते । निराकारो नित्योऽचलोऽभेद्यः स एतादृशो आत्मा । एतादृशो आत्मनि मनो यस्य निश्चलं तिष्ठिति तस्यात्मनः पुण्यपापस्पर्शो न भवति । उदकमध्ये स्थितस्य पद्मिनीपत्रस्य यथोदकस्पर्शो न भवति तथैवात्मनि । यथाकाशमध्ये पवनः स्वेष्टुया भ्रमति तथा यस्य मनः निराकारमध्ये लीनं भवति स एव चर्यायोगः ॥

**Sources:** २ Cf. YSV (PT p. 835): harṣāśokau na jātv eṣām nodvego lokasaṅgame | nityollāse nirākare nirāsane nirātmani | manasā niścalo bhūtvā sadā tiṣṭhet samo 'pi ca | ५ Cf. YSV (PT p. 835): harṣāśokau na jātvesām nodvego lokasaṅgame | nityollāse nirākare nirāsane nirātmani | manasā niścalo bhūtvā sadā tiṣṭhet samo 'pi ca | ७ cf. YSV (PT p. 835): yathākāśe bhraman vāyur ākāśam vrajate svayam | tathākāśe mano linam rājayogakriyā matā | jagatsaṁsārganirlepaṁ padmapatrajalām yathā |

१ navināni cett.] navinīnīr api B navinīnī pī L paṭṭa° BEL] paṭṭa° DPN<sub>1</sub>N<sub>2</sub>U<sub>2</sub> pada° U<sub>1</sub> °mayāni cett.] °mayo E dhṛtāni cett.] tāni U<sub>1</sub> vastrāni cett.] om. U<sub>2</sub> sacchidrāni DN<sub>1</sub>N<sub>2</sub>] sachidrāni U<sub>2</sub> sachadrāni P svachidrāni BL chidrāni E dhṛtāni cett.] dhvātāni U<sub>2</sub> dhūtāni P kasturikā α] kasturi BEPU<sub>2</sub> kasturi L lepo cett.] lepair E २ vā cett.] cā L kardamalepo cett.] kardamalepena E vā cett.] om. E °śokau cett.] °śoko DN<sub>1</sub>U<sub>2</sub> °śoka N<sub>2</sub> sthau em.] sthāḥ cett. sthā N<sub>2</sub>U<sub>1</sub> sta U<sub>2</sub> sa eva cett.] sa evātra E rājayogaḥ cett.] rājayoga U<sub>2</sub> rājayogaḥ || idānīm || BL tiṣṭhati | yasya janmamarane na stāḥ sukham na bhavati | kulam na bhavati śilam na bhavati sthānam na bhavati | E nagaramadhye cett.] rājayogaḥ nagaramadhye E sagaramadhye D vā nagaramadhye U<sub>1</sub> 'tha ca PLBU<sub>2</sub>] atha ca DEN<sub>1</sub>N<sub>2</sub>U<sub>1</sub> ३ udvasa° U<sub>2</sub>] yuddhe sam° E utasam° P udvasta° BL ud-vesu° DN<sub>1</sub>N<sub>2</sub> udassam° U<sub>1</sub> grāmamadhye cett.] grāmam madhye B lokapūrnagrāmamadhye U<sub>1</sub> ....pūrnagrāmamadhye N<sub>1</sub> svetapūrnagrāmamadhye DN<sub>2</sub> mana PU<sub>2</sub>] manah cett. ūnam PN<sub>1</sub>N<sub>2</sub>U<sub>2</sub>] ūnam DN<sub>2</sub> unam BLU<sub>1</sub> bhaya° E na DN<sub>1</sub>N<sub>2</sub>] om. cett. vā cett.] vām PU<sub>2</sub>. U<sub>1</sub> 'pi em.] pi cett. rājayogaḥ cett.] rājayogaḥ kathyate E ५ caryāyogaḥ cett.] tvaryāyogaḥ U<sub>1</sub> yogaḥ E nirākāro BELPU<sub>1</sub>] nirākālo DN<sub>1</sub>N<sub>2</sub> nirvikāro U<sub>2</sub> nityo α] 'calo PU<sub>2</sub> calo BL om. E 'calo α] nityo β 'bhedyah DEN<sub>1</sub>N<sub>2</sub>] bhedhyah BLP abhedhyah U<sub>1</sub> 'bhedyha U<sub>2</sub> etādr̄śa BLP] etādr̄śaḥ DEN<sub>1</sub>N<sub>2</sub>U<sub>1</sub> etādr̄śa U<sub>2</sub> ātmā cett.] ātmāni EU<sub>2</sub> etādr̄śe DN<sub>1</sub>] sa etādr̄syē B sa etādr̄śe L etādr̄śa N<sub>2</sub> etādr̄śo PU<sub>1</sub> om. EU<sub>2</sub> ātmāni cett.] om. EU<sub>2</sub> ६ mano EPU<sub>1</sub>U<sub>2</sub>] manah DN<sub>1</sub>N<sub>2</sub> om. BL yasya cett.] om. BL niścalam cett.] niścala PLN<sub>2</sub> tiṣṭhati cett.] bhavati U<sub>1</sub> tas्यātmanah cett.] tasya ātmanah U<sub>1</sub>U<sub>2</sub> puṇyapāpasparśo cett.] puṇyapāsyā sparśo U<sub>1</sub>U<sub>2</sub> ६-७ padminipatrasya cett.] padmanipatrasya BLP padmapatre E ७ yathodakasparśo U<sub>2</sub>] yathā udakasparśo α yathodakasya sparśo EPL yathodakasya sparśa B bhavati cett.] bhavati B yathākāśamadhye EP] yathā 'kāśamadhye U<sub>2</sub> yathā ākāśamadhye cett. pavānah svechayā cett.] pavanasvachayā DN<sub>1</sub>N<sub>2</sub> bhramati cett.] brahmayati U<sub>1</sub> yasya manah cett.] yamanah D pavana° N<sub>2</sub> ८ bhavati cett.] bhavati B caryāyogaḥ β] kriyāyogaḥ α

Whether [one has] new clothes made of silk, or old, worn [clothes] with holes, whether [one is] smeared with sandalwood and musk, or smeared with mud - when delight and grief do not reside within the mind, it is that which is Rājayoga. When the mind is neither bored nor overwhelmed situated in a city, a forest, an uninhabited village or a village full of people, also this is Rājayoga.

[XVIII. Caryāyoga]

Now, Caryāyoga is explained.<sup>90</sup> Formless, permanent, immovable [and] unsplittable - such is the self. For whose mind remains steady in such a self, his self does not come into contact with sin and merit. Just as contact with water does not arise for the lotus leaf situated in water, likewise in the [case of] self. When the mind is absorbed into the formless,<sup>91</sup> in the same way as the wind wanders according to its own will in space, only that is Caryāyoga.<sup>92</sup>

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<sup>90</sup>Caryāyoga is not mentioned in YSv (PT and YK). The term is absent in the text and the initial list of fifteen Yogas. Rāmacandra, however, utilizes a passage that in YSv still belongs to the section on Rājayoga to construe this new type of Yoga. Due to its brevity, it might be an attempt to do justice to the list of Yogas provided in the beginning (cf. PT p. 835 (*harsāsokau ...samo 'pi ca*))). The passage's content does not explain why Rāmacandra uses the term *caryā*<sup>o</sup> to specify this type of Yoga. The introduction of Caryāyoga into the list of fifteen yogas is based on the respective *pāda* among the four *pādas* of the śaivaite Āgamas, which bear the same names as the first four Yogas in Rāmacandra's list of fifteen Yogas (*kriyā-*, *jñāna-*, *caryā-* and *yogapāda*). Perhaps, in this context, the concept of *caryā*<sup>o</sup> = *√car + kṛt-*suffix *-yā* f. might express the action, which refers to the meaning "wandering, roaming" of the verbal root *√car*, which Rāmacandra brings up in his description. There is no connection to ritual conduct/discipline of śaivite practices. Since this is mere speculation, I refrain from attempting to translate it.

<sup>91</sup>The term *nirākāra* was already used in the second sentence of this section as an adjective qualifying the self (*ātman*). Here, it is a noun and probably synonymous with the self.

<sup>92</sup>Parallels to Rāmacandra's innovative Caryāyoga can be identified in the texts with similar taxonomies. In *Yogasiddhāntacandrīkā* (ed. pp. 2, 52-53, 100-101, 150) Nārāyaṇatīrtha presents Caryāyoga in the context of *Yogasūtra* 1.33. According to Nārāyaṇatīrtha's commentary, the practice of this involves the cultivation of specific mental attitudes, such as *maitrī* (loving-kindness), *karuṇā* (compassion), *muditā* (compassionate joy) and *upeksā* (equanimity), towards circumstances characterised by happiness, suffering, virtue and vice. Sundardās, in his *Sarvāṅgayogapradipikā* (2.40-51, ed. pp. 96-98), describes the similar sounding Cārcāyog as a type of *bhaktiyog* that is *bhakti* towards the unmanifest consciousness (*avyakta puruṣa*) in rapturous devotion. According to Sundardās, the unmanifest consciousness (*avyakta puruṣa*) is formless, eternal, etc. (40). However, in Sanskrit and *brājbhāṣā* the term means "discussion". It has nothing to do with *caryā*, and we thus must assume that both types are unrelated. A detailed discussion of Caryāyoga can be examined on p.??.

## [XIX. haṭhayogaḥ]

इदानीं हठयोगः कथ्यते । रेचकपूरककुंभक इत्यादिप्रकारेण पवनस्य साधनं कर्तव्यम् । अथ च घौत्यादिष्क्रमकारणात् शरीरस्य शुद्धिर्भवति । सूर्यनाडीमध्ये पवनः पूर्णो यदा तिष्ठति तदा मनो निश्चलं भवति । मनसो निश्चलत्वे आनन्दस्वरूपं प्रत्यक्षं भासते । हठयोगकरणात् मनः शून्यमध्ये ५ लीनं भवति । कालः समीपे नागच्छति ॥

**Sources:** २-५ cf. YSv (PT p. 835): idānīm haṭhayogas tu kathyate haṭhasiddhidaḥ | krtvāsanam pavanāśam śarire roghārakam | pūrakam kumbhakañ caiva recakam vāyunā bhajet | ittham kramotkramam jñātvā pavanam sādhayet sadā | dhauty ādikarmaṣaṭkañ ca prakuryād (saṃskuryād ŠKD p. 501) haṭhasādhakah | etan nādyān tu deveśi vāyupūrṇam pratiṣṭhitam | tato mano niścalam syāt tata ānanda eva hi | haṭhayogān na kālah syān manonāśo (manah śūnye ŠKD p. 501) bhaved yadi |

२ haṭhayogaḥ DLPN<sub>1</sub>U<sub>1</sub>] haṭayoga B grahayogaḥ E haṭhayoga U<sub>2</sub> ity ādi° cett.] ity ādhi° N<sub>2</sub> pavanasya sādhanam cett.] pavanasādhanam EP kartavyam BEL] kartavyam cett. ca cett.] om. U<sub>1</sub> ३ dhautyādi cett.] dhōtyādi B vidhōtyādi U<sub>1</sub> sūryanāḍimadhye cett.] sarvasūryanāḍimadhye B pavanaḥ pūrṇo cett.] pavanapūrṇo BL pvanaḥ pūrṇo N<sub>2</sub> yadā tiṣṭhati cett.] yadāti BL mano β] manah α ४ niścalam cett.] niścalo BLP manaso β] manasah α niścalatve cett.] niścalatvena E ānandasvarūpam cett.] ānaṁḍam svarūpam BL ānandam svarūpa° P ānandarūpam E bhāsate cett.] bhāsate N<sub>2</sub>U<sub>1</sub> haṭha° cett.] haṭa° B yoga° cett.] yoga° B karaṇāt cett.] karaṇāt BELP manah cett.] mana N<sub>2</sub> ५ linam cett.] sthānam U<sub>2</sub> kālah cett.] kālā° B kāla° N<sub>2</sub>U<sub>1</sub> kāsaḥ U<sub>2</sub> nāgacchati cett.] nāma gacchati B nāgachamti D ti nāgachati U<sub>1</sub>

## [XIX. Haṭhayoga]

<sup>93</sup> Now, Haṭhayoga is explained. Breath is to be controlled by means of practices such as: "Exhalation, inhalation [and] retention etc."<sup>94</sup> And then due to the six actions (*satkarma*), like *dhauti* etc.<sup>95</sup>, the purification of the body arises. When the full breath abides in the middle of the sun channel<sup>96</sup>, then the mind is unmoving. When the mind is motionless, then the nature of bliss immediately appears. As a result of Haṭhayoga, the mind becomes absorbed into emptiness. Time [as death] does not approach.

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<sup>93</sup>The YSv's description of the two types of Haṭhayoga is quoted in *Śabdakalpadruma* (SKD), Ed. p. 501. I want to thank Franz Veit for providing this reference.

<sup>94</sup>As also the YSv suggests, the term *ādi* should refer to the other common practices of Haṭhayoga such as, *āsana*, *mudrā*, and *nādānusandhāna*. Cf. *Haṭhapradīpikā* 1.56.

<sup>95</sup>See *Hathapradīpikā* 2.22-37.

<sup>96</sup>Usually the *sūryanāḍī* is the *piigalā*-channel, beginning at the right nostril, as previously declared in the *Yogatattvabindu* itself in III. sentence seven (p. 9, l. 3). Here, it appears more likely that *sūryanāḍī* refers to the central channel, the *suṣumnā*. However, the manuscript's transmission is clear. Nonetheless, the term might very well be corrupted. The context rather suggests to conjecture to *śūnyanāḍī*. In *Jyotsnā* 4.10, Brahmānanda understands "the void" (*śūnya*) as the central channel. In *Hathapradīpikā* 3.4, *śūnyapādavī* is a synonym of *suṣumnā*. Both words *sūrya*<sup>o</sup> and *śūnya*<sup>o</sup> begin with a sibilant, which are often confused, followed by a long *ū*, which in turn is followed by a ligature *rya* or *nya*, and this is the last difference. An illegible manuscript at an early stage of transmission could easily have produced this error.

[XX. haṭhayogasya dvitiyo bhedah]

इदानीं हठयोगस्य द्वितीयो भेदः कथ्यते । पादादारभ्य शिरः पर्यन्तं स्वशरीरे कोटिसूर्यतेजः समानं श्वेतं पीतं नीलं रक्तं किञ्चिद्ग्रुपं चिन्त्यते । तथ्यानकारणात् सकलाङ्गे रोगज्वलनं भवति । आयुर्वृद्धिर्भवति ॥

**Sources:** 2-4 cf. YSV (PT p. 835): idānīm hathayogasya dvitīyam bhedam acchrnu (bhedavat śrnu ŠKD p. 501) | ākāśe nāśikāgre tu sūryakotisamam smaret | śvetam raktam tathā pītam kṛṣnam ity ādirūpataḥ | evam dhyātvā cirāyus syād aṅgājananavarjitam (“varjitaḥ YK 12.25”) | śivatulyo mahāt-māsau haṭhayogaprasādataḥ (“prasaṅgataḥ YK 12.25”) | haṭhāj jyotir (haṭha° YK 12.26) mayo bhūtvā hy antareṇa śivo (śiva ŠKD p. 501) bhavet | ato ‘yam haṭhayogaḥ syāt siddhidaḥ siddhasevitāḥ |

**Testimonia:** 2-3 cf. ~Hathasamketacandrikā (f.125 ll.4-5): pādādarbhyā śiraḥparyamtaśya śarire koṭisūryatejaḥsadrśamścetaṁ pītam raktam vā kiṃcidrūpaṁ vicintyta tasya dhyānakaraṇāt-sarvāmge rogaḥvalanam bhavati ||

2 hathayogasya cett.] haṭhayogasya BU<sub>1</sub> haṭhayoga° P dvitīyo cett.] dvitīya° DLP dvitīyam B bhedaḥ cett.] bhedaḥ BL kathyate cett.] kathyante BL pādādarbhyā cett.] pādādarbhyā N<sub>1</sub>D śiraḥ cett.] śira° BL śiro U<sub>2</sub> paryantam cett.] paryentam N<sub>1</sub> pariyataṁ U<sub>1</sub> svaśarire cett.] svāśariram U<sub>1</sub> koṭisūryatejaḥ cett.] koṭisūryye tejaḥ U<sub>2</sub> samānam cett.] samāna° BL 3 śvetam cett.] śveta° B pītam cett.] om. BL raktam cett.] laktam N<sub>1</sub> kiṃcidrūpaṁ DN<sub>1</sub>U<sub>2</sub>] kimdrupam BP timdrupam L cimrūpam U<sub>1</sub> kiṃcidvarnam E cintyate cett.] cityate P cintate BL tad ELPN<sub>2</sub>] tat BU<sub>2</sub> ta DU<sub>1</sub> na N<sub>1</sub> dhyānakāraṇāt β] dhyānam karaṇāt α sakalāṅge αPU<sub>2</sub>] sakalamge BL sakalam E rogaḥvalanam βD] roga N<sub>1</sub>N<sub>2</sub> roga kṣataṁ U<sub>1</sub> bhavati EU<sub>2</sub>] na bhavati BLPU<sub>1</sub> na bhavati | jvalanam na bhavati N<sub>1</sub> na bhavati | jvaranam na bhavati N<sub>2</sub> āyur cett.] āyu° N<sub>2</sub> om. D vṛddhir cett.] om. DEL 3-4 bhavati cett.] bhavati B vardhate EL om. D

[XX. Second type of Haṭhayoga]

Now, the second type of Haṭhayoga is explained.<sup>97</sup> Some kind of form being white, yellow, blue [and] red, equal to the shine of ten million suns shall be contemplated in the own body from the feet to the top of the head. As a result of meditation on that, the burning of diseases in the entire body arises. The lifespan increases.<sup>98</sup>

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<sup>97</sup> At this point YSv as quoted with reference in YK 12.23 adds a verse not found in the *Prāṇatoṣinī* (*susthāsanam samāśino nīrajāyatalocanah | cintayet paramātmānam yo vadet sa bhavisyati*!).

<sup>98</sup>Cf. YSv (PT p. 835) as presented in sources for XX. p.49: 'Now, listen to the second variation of Haṭhayoga. Contemplate the space at the tip of the nose as being 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 (*anāgajaraṇavarjitaḥ em.*] *anāgājananavarjitaṁ* PT). 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 misses various details, but both description remind of Bāhyalakṣya (see section XXIII on p.65). 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 in *Amanaska* 2.7-8 (*cittam buddhir ahārikāra rtvijah somapam manah | indriyāni daśa prānāñ juhoti jyotimandala* || 7 || *āmūlād bilaparyantam vibhāti jyotimandalam | yogibhiḥ satataṁ dheyam anīmādyasṭasiddhidam* || 8 ||). These verses precede or introduce *śāmbhavī mudrā*. Here, thought, intellect and ego are taught to be the officiants, whereas the mind is the sacrificer who sacrifices the senses and the ten vital breaths into the orb of light (2.7). The orb of light (*jyotimandala*) 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).

## [XXI. jñānayogasya lakṣaṇam]

इदानीं ज्ञानयोगस्य लक्षणं कथ्यते ।  
एकमेव जगत्पश्येद्विश्वात्मासुविभास्वरम् ।  
अविकल्पतया युक्त्या ज्ञानयोगं समाचरेत् ॥ XXI.1 ॥

यत्र तत्र स्थितो वापि सर्वज्ञानमयं जगत् ।  
य एवं वेत्ति बोधेन सोऽपि ज्ञानाधिकारवान् ॥ XXI.2 ॥

प्राप्नोति शास्त्रवाँ सत्तां सदाद्वैतपरायणः ।  
यथा न्यग्रोधबीजं हि क्षितावुसं द्रुमायते ॥ XXI.3 ॥

एकान्तं नैकधा स्वेन दश्यते दशधा कृता ।  
मूलाङ्कुरस्य चोदण्डाः शारवाकुसुमपल्लवाः ॥ XXI.4 ॥

स्नेहपुष्पफलं वीजे विस्तारोऽयं स्वभावतः ।  
तथासौ निर्मलो नित्यो निर्विकारो निरञ्जनः ॥ XXI.5 ॥

**Sources:** 2 cf. YSV (PT p. 835): idāniṁ jñānayogasya lakṣaṇam kathyate śive | yaj jñātvā jñānasam-pūrṇaḥ śivāḥ syān na punarbhavaḥ | 3-4 ≈ YSV (PT p. 835): ekam eva jagat paśyed viśvātmā viśvabhāvanaḥ | iti kṛtvā tu vai yuko jñānayogam samācare | 5-6 ≈ YSV (PT p. 835): yatra tatra sthito vāpi sarvajñānamayam jagat | ya evam asti bodhena so'pi jñānādhikāravān | 7-8 ≈ YSV (PT p. 835): prāpnoti śāmbhavimāntrān sadā nityaparāyanāḥ | yathā nyagrodhabijam hi kṣitau vaptur drumāyate | 9-10 ≈ YSV (PT p. 835): ādāv ekas tato 'nekah svabhāvāch chādanādibhiḥ | varddhate 'harniśām vṛkṣah patrapallavavistṛtaḥ | 11-12 ≈ YSV (PT p. 836): snehapuṣpaphalair vijair vistāro 'yam svabhāvataḥ | tathāsau nirmalo nityo nirvikāro nirañjanāḥ |

2 idāniṁ cett.] idāni U<sub>1</sub> kathyate EPN<sub>2</sub>U<sub>1</sub>U<sub>2</sub>] om. BDLN<sub>1</sub> 3 eva cett.] evā BL jagat cett.] cayat P paśyed cett.] paśyad B viśvātmā cett.] viśvāva<sup>o</sup> E 4 avikalpatāya cett.] āvikalpatāya U<sub>1</sub>U<sub>2</sub> yuktā BL 5 vāpi cett.] hiṁsa<sup>o</sup> U<sub>2</sub> 6 ya evam cett.] evam U<sub>1</sub>U<sub>2</sub> vetti cett.] vette na U<sub>1</sub> ve B jñānādhikāravān cett.] jñānādhikārānāt E 7 prāpnoti cett.] om. E śāmbhavīm sat-tām BP] śāmbhavisattām DU<sub>1</sub>U<sub>2</sub> śāmbhavīm sattān L śāmbhavīm satta N<sub>1</sub> śāmbhavisattā N<sub>2</sub> om. E sadādvaita<sup>o</sup> cett.] sadādm̄vaita<sup>o</sup> U<sub>1</sub> om. E 8 yathā cett.] om. E nyagrodhabijam cett.] nyagrodhabijam DN<sub>1</sub>N<sub>2</sub> nyagrodhabija L om. E hi cett.] om. E kṣitāv cett.] kṣiti B kṣitāptā U<sub>1</sub> om. E uptoṭam drumāyate cett.] uptoṭam drumāyate likām pa.vāḥ P uptoḍyate yathā L uptoḍyate B ukta drumāyate U<sub>1</sub> om. E 9 ekāntam cett.] ekānte BL yekāmtam U<sub>1</sub> om. P naikadā cett.] naikadā E nekadā BL om. P svena cett.] śveta N<sub>1</sub> śvetana DN<sub>2</sub> om. P dr̄ṣyate cett.] dr̄ṣyamte BL dr̄ṣyet N<sub>2</sub> om. P daśadhā EN<sub>1</sub>N<sub>2</sub>] daśadhāt BL śadhā N<sub>2</sub>U<sub>1</sub> om. P kṛtā α] kṛtaḥ EL krptā B kṛtiḥ U<sub>2</sub> om. P 10 mūlāṅkurasya E] mūlāṅkurutva cett. om. P coddandāḥ EN<sub>1</sub>U<sub>2</sub>] codarāṭaḥ DN<sub>2</sub> kudamjaḥ B kudamjaḥ L om. P sākhākusumapallavāḥ U<sub>2</sub>] sākhākuṇḍala pallavāḥ E sākhākilekāla pallavā BL śāvārakumbhalapallavāḥ N<sub>1</sub>U<sub>1</sub> sākhākumbhalapallavā N<sub>2</sub> śālavākumapadratravā D om. P 11 sne-hapuspaphalam DN<sub>1</sub>N<sub>2</sub>PU<sub>2</sub>] snehe puṣpaphala<sup>o</sup> BL snehapuṣpam phala U<sub>1</sub> srehapuṇyaphalam E bije cett.] bija BL vistāro cett.] vistāra DN<sub>1</sub> 'yam EPN<sub>1</sub>N<sub>2</sub>U<sub>2</sub>] ya BL yah U<sub>1</sub> yasya D svabhā-vataḥ cett.] svabhāvatāḥ BL bhāvataḥ D 12 tathāsau cett.] yathāsau B tathāpasau P nirmalo cett.] nirmalau P

[XXI. The characteristic of Jñānayoga]

Now, the characteristic of Jñānayoga is explained.

**XXI.1** He shall see the world as only one, illumined by the supreme self. By the method of non-dualistic thinking, he shall accomplish Jñānayoga.

**XXI.2** Alternatively, wherever one dwells, the world is made of all knowledge. He who knows thus by realisation is also qualified for gnosis.

**XXI.3** The one who is devoted to non-duality always attains the reality of Śambhu<sup>99</sup>, just as the seed of the banyan tree scattered onto the ground [always] becomes a tree.

**XXI.4** By nature [the reality of Śambhu] is not only seen as one [but] has been fabricated tenfold. [Just as] the branches, buds and twigs are [held] up by the stem of the roots and shoots. [...]

**XXI.5** [...] The resin, flower [and] fruit are in the seed. This is the extent [of it] by nature. And so it is pure, eternal, unchanging, and immaculate.

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<sup>99</sup>Rāmacandra uses the term *sāṃbhavīm sattām* as a designation of the ultimate state to be attained by practising Jñānayoga, which he presents as the realization of absolute unity. In medieval Yogatexts, particular in the Rājayoga genre, the feminine noun *sāṃbhavī* most often appears in the context of a non-physical *mudrā*, the so-called *sāṃbhavī mudrā*. For a detailed discussion of *sāṃbhavī mudrā*, its influence and all references, see BIRCH, 2013:71-79. The usage of the feminine noun *sāṃbhavī* to qualify a state is uncommon. More frequently one finds the masculine adjective *sāṃbhava* in order to qualify an exalted yogic state. See for example *Candrāvalokana* 2, *Hṛṣipratiṣṭikā* 4.7, *Anubhavanivedana* 1, *Hṛṣatattvakaumudi* 49.27. The idea has its roots in tantric traditions of Śaivism and refers to an meditative state associated with Śiva.

एको नैकः स्वयंभूश्च स्वधाम्ना बहुधा स्थितः ।  
पञ्चतत्त्वमनोबुद्धिमायाहंकारविक्रियः ॥ XXI.6 ॥

एवं दशविधं विश्वं लोकालोकसुविस्तरम् ।  
एक एव न चान्योऽस्ति यो जानाति स तत्त्ववित् ॥ XXI.7 ॥

- ५ पृथ्वीवनस्पतिपर्वतादिस्थावररूपः संसारः । मनुष्यहस्तेश्वपक्षीत्यादिको जंगमरूपः संसारः । अथ च यो दृष्टिविषयः स दृश्य उच्यते । यो दृष्ट्या न वीक्ष्यते स अहृष्य इत्युच्यते । एवं संसारस्य स्वात्मनो भेदं दूरीकृत्य ऐक्येन दर्शनं स एव ज्ञानयोगः । तस्य करणात्कालः शरीरनाशं न करोति ॥

**Sources:** १-२ ≈YSv (PT p. 836): eko 'nekaḥ khayam bhūyān sādhanād bahudhā sthitah | pañcatattvamayo buddhimāyāhaṅkāravikriyah | ३-४ ≈YSv (PT p. 836): evam bahuvidham viśvam lokālokasuvistaram | ekam eva na cānvo 'sti yo jānāti sa tattvavit | ५ cf. YSv (PT p. 832): sthāvarāḥ parvatādyā hi jaṅgamāḥ khecarādayaḥ | jaṅgamasthāvarākāraḥ samsāraḥ syāt sa iṣvaraḥ | ५-७ cf. YSv (PT p. 836): svabhāvalilayā bhāti śūnye 'sau śūnyabuddhītah | yad drṣṭam viśayam vastu tad drṣyam iti kathyate | yo drṣṭātitah so 'drṣyas tadā drṣṭam hi manyate | svatanūbhedam evan tu samsāram duḥkhasaṅkulam | yatnād dūram parityajya jñānayogo bhavet sudhīḥ | jñānasamyoγa ekas tu ekas tu jñānayogavān | ato hi jñānat 'bhinnam jñeyam jñānat prthak prthak dūrikṛtyaiva mā pṛthvi bhedavākyena darśanāt | jñānayogi bhaved yena jñānayogas tu caikakah | evam jñānān-maheśāni kālajit śivatām vrajet |

१ eko cett.] yecko U<sub>1</sub> **naikaḥ** em.] nekaḥ cett. naika U<sub>1</sub> naiko U<sub>2</sub> neka BN<sub>2</sub> **svayambhūś** ca cett.] svayaṁbhūtyā U<sub>1</sub> **svadhāmnā** PU<sub>2</sub>] dhāmnā ca E dhāmnāya B svadhābhāva L svayāmmnā N<sub>1</sub> svadhā...sa D svadhāmnāva N<sub>2</sub> svabhāvā U<sub>1</sub> **sthitaḥ** cett.] sthitāḥ DLP २ °buddhi° EPL °buddhi cett. **vikriyah** em.] vikriyāḥ EPU<sub>1</sub> vikriyā BDLN<sub>1</sub>N<sub>2</sub>U<sub>2</sub> ३ **daśavidham** viśvam DEPN<sub>1</sub>U<sub>2</sub>] daśavidhā viśvam BLN<sub>2</sub> daśavidhāviśvam U<sub>1</sub> **lokālokasuvistaram** em.] lokālokasuvistaram BDELPN<sub>2</sub>U<sub>1</sub> lokālokasavistarāṇi N<sub>1</sub> lokāloke savistarāṇi U<sub>2</sub> ४ eka cett.] ekam U<sub>2</sub> **eva** cett.] yeva U<sub>1</sub> ५ **pṛthvi°** cett.] pṛthivi° U<sub>1</sub> **vanaspati°** EN<sub>2</sub>U<sub>2</sub>] vanaspati P vanaspati° BDLN<sub>1</sub>U<sub>1</sub> °parvatādiṣṭhāvara° BLPU<sub>2</sub>] °parvatādiṣṭhāvara° E °parvato tyādiṣṭhāmvara° D °parvate tyādiṣṭhāvara° N<sub>1</sub> °parvate 'thyādiṣṭhāvara° N<sub>2</sub> °parvate iyādiṣṭhāvara° U<sub>1</sub> **rūpāḥ** cett.] rūpā BL rūpā N<sub>2</sub> samsāraḥ cett.] samsāra° EU<sub>1</sub> °hasteśvapakṣity ādiko BL] hasty aśvapakṣity ādiko E °hastiā-vapakṣity ādiko DN<sub>1</sub> °hastiā-vapakṣity ādiko N<sub>2</sub> °hastiā-vapakṣity ādiko U<sub>1</sub> °hastyaś ca pakṣity ādiko U<sub>2</sub> **jamgamarūpāḥ** cett.] jamgamarūpāḥ rūpāḥ D °rūpā L jagad° U<sub>1</sub> **samsāraḥ** cett.] samsāraḥ U<sub>1</sub> ६ ca cett.] vā D yo cett.] yaḥ U<sub>1</sub> ya DN<sub>1</sub>N<sub>2</sub> °drṣti cett.] °drṣṭi LN<sub>1</sub> °daṣṭi B °dāṣṭi D drṣya cett.] drṣyad N<sub>1</sub> drṣy° U<sub>1</sub> **drṣṭyā** cett.] dyā N<sub>2</sub> ity cett.] ty BL śaty N<sub>2</sub> **samsārasya** cett.] samsāra° PLU<sub>2</sub> **svātmano** BELP] svātmanāḥ α svātmanoh U<sub>2</sub> ७ **bhedam** cett.] bheda B bhedām DN<sub>1</sub> °kr̥tya cett.] kr̥tyam U<sub>2</sub> °kr̥ty E **aikyena** P] aikam eva E aikyona BLP ekyena DN<sub>1</sub> ekena N<sub>2</sub> ekānta U<sub>1</sub> ekye U<sub>2</sub> **sa eva** E] om. cett. **jñānayogah** cett.] jñānayoga U<sub>2</sub> **tasya** cett.] gatasya U<sub>1</sub> **karaṇāt** cett.] kāraṇāt EP dhyānakaraṇāt U<sub>1</sub> **kālaḥ** cett.] kāla° U<sub>1</sub> **na** cett.] om. N<sub>2</sub>U<sub>2</sub>

**XXI.6** [It] is one, [and] not one, self-existing and exists as many things by its own power, [as] five [gross] elements<sup>100</sup> thinking mind, intellect, illusion, individuation, and modifications.<sup>101</sup>

**XXI.7** Thus, everything is tenfold extending<sup>102</sup> as far as the Lokāloka[-mountain].<sup>103</sup> There is only one. There is nothing else. One who knows this is a knower of truth.

The stationary circuit of mundane existence consists of earth, trees, mountains, etc. The moving circuit of mundane existence consists of humans, elephants, horses, birds, etc. Now, that which is the object of sight is called the visible. That which is not seen by sight is called the invisible. In this way, through the vision of unity, the distinction of one's self from the circuit of mundane existence is to be removed. Only this is Jñānayoga. From the execution of this, time [as death] does not bring about the destruction of the body.

<sup>100</sup>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 ākāśam utpannam ākāśad vāyusambhavaḥ* || 6 || *vayos tejas tataś cāpas tataḥ prthvi samudbhavaḥ* | *etāni pañcatattvāni vistirṇāni ca pañcadhā* || 7 || *tebhyo brahmāṇḍam utpannaṁ 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 (*ākāśa*) originated, and from the ether element, the air element came into existence (6). From the air element, the fire element and from the fire element, the water element and from the water element, the earth element. These five elements unfold in a fivefold manner (7). From these five elements, the universe has arisen, evolves and dissolves. [Then] right here, right there [it] enjoys again (8).”

<sup>101</sup>In the tantric traditions of Śaivism tenfold *tattva*-systems existed 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 *tattwas* remains unknown. Usually *vikriya* 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 *vikriya* is taken as a *tattva* on its own, functioning as a placeholder for the modifications of *ahamkāra*.

<sup>102</sup>The manuscripts read *savistara*, which is nonsensical in this context. Thus, I emended according to the source text's reading.

<sup>103</sup>BIRCH suggested to understand *lokāloka* as the mythical mountain that divides the visible world from the regions of darkness. Cf. and see APTE (1980: 933) for further references.

## [XXII. svabhāvabhedam]

इदानीं स्वभावभेदं कथ्यते । यथा वटबीजं वटरूपेण परिणमते स तदशाधा भेदं स्वभावत एव प्रा  
प्नोति । मूलाङ्कुरत्वगदण्डशारखाकलिकापल्लवपुष्पफलस्त्रेहा इति दशभेदान् प्राप्नोति । तथा निर्मलो  
निर्विकारः निरञ्जन एक एतादृशा आत्मस्वभावादेव पृथ्व्यापतेजोवाच्याकाशमनोचुद्धिमायाविकारस्तु  
पभेदान्त्राप्नोति । ज्ञानयोगप्रभावादेक एव आत्मा इति निश्चयो भवति ।

**Sources:** 1–3 cf. YSV (PT p. 836): svabhāvabhedam etat śṛṇu devi prayatnataḥ | yac chrutvā sarv-abodhaḥ syāt muktidaḥ siddhvīñchitāḥ | ātmano vā pr̄thivyādyāḥ svabhāvah kiñcid ucyate |

2 idānīm cett.] idānī B svabhāva° cett.] svābhāva° BL tasya E °bhedam DN<sub>1</sub>] °bheda N<sub>2</sub> °bhedah  
cett. vata° cett.] vatha° N<sub>2</sub> °bijam DPN<sub>1</sub>N<sub>2</sub>U<sub>1</sub>] °bijam E °bija° U<sub>2</sub> °bijena BL vatarūpeṇa cett.]  
rūpeṇa BL parināmate BLU<sub>2</sub>] parināte P parinātam αE sa tad em.] sa tat U<sub>1</sub> sa tu N<sub>2</sub> satr N<sub>1</sub>  
sat EP śata BL sa DU<sub>2</sub> daśadhā cett.] drśadāh P dasat U<sub>2</sub> bhedam cett.] om. U<sub>2</sub> svabhāvata  
cett.] svabhāva BL om. U<sub>2</sub> eva cett.] om. U<sub>2</sub> 2–3 pr̄pnōti cett.] pr̄pnōti BLU<sub>1</sub> 3 mūlāñku-  
ratvagdañdasākhākalikāpallavapuṣpaphalasneḥā E] mūla am̄kuratvakdamdaśākhākilpikā-  
pallava puṣpaphalasneḥā P mūlam am̄kuratvakdamdaśākhākilapallavā || vistāroyam svābhāvataḥ || L mūlām am̄ku-  
ratvakdamdaśākhām kalikāpallavapuṣpaphalasneḥā || N<sub>1</sub> mūlām kuratvakdañdasākhām kalikā-  
pallavapuṣpaphalasneḥā || N<sub>2</sub> mūlām kuratvakdañdasākhām kalikāpallavapuṣpaphalasneḥā  
D mūlām am̄kuratvakdañdasākhākalikāpallava puṣpaphalasneḥā U<sub>1</sub> om. U<sub>2</sub> iti cett.] om. U<sub>2</sub>  
daśabhedān BELP] bhedo daśadhā α om. U<sub>2</sub> pr̄pnōti cett.] pr̄pnōtiti P om. U<sub>2</sub> tathā cett.]  
yathā EU<sub>2</sub> nirmalo BEL] nirmalaḥ αPU<sub>2</sub> 4 nirañjana E] niramjanah cett. eka cett.] ekaḥ  
N<sub>1</sub>N<sub>2</sub>U<sub>1</sub> etādṛṣa E] etādṛṣaḥ N<sub>1</sub>N<sub>2</sub>U<sub>1</sub> ātmasvabhāvād cett.] ātmā svabhāvād E 4–5 pr̄thvyā-  
patejovāyvākāśamanobuddhimāyāvikārārūpabhedān BL] pr̄thvyāpatejovāyvākāśamanobud-  
dhimāyāvikārārūpābhedān N<sub>1</sub> pr̄thvyāpāpatejovāyvākāśamanobuddhimāyāvikārārūpābhedān  
E pr̄thvyetetejovādvyākāśamanobuddhimāyāvikārārūpābhedān P pr̄thvipate jivikāśamanobud-  
dhir māyāvikārārūpabhedāt DN<sub>2</sub> pr̄thakte jivāyvākāśamanobuddhīr māyāyāvikārārūpabhedāt  
U<sub>1</sub> pr̄thvyaptejovāyvākāśā || manobuddhimāyāvikārārūpabhedā U<sub>2</sub> 5 jñānayoga pr̄abhāvād  
EU<sub>2</sub>] jñānayogabhadāt α jñānayogaḥ || pr̄abhāvād BL jñānayogaḥ pr̄abhāvād P eva cett.] eka  
BLP yeva U<sub>1</sub>

[XXII. Distinction of the nature]

Now, the nature of the self and its distinction<sup>104</sup> is described. Just as the seed of the banyan tree transforms into the shape of the banyan tree - just so, due to its nature it attains a tenfold distinction, 'Root, shoot, bark, branch, twig, bud, the unfolding flower, flower, fruit and resin' are the ten distinctions [it] attains. In the same way, the pure, unchanging, immaculate one attains as such precisely because of the nature of the self - [namely], the divisions of earth, water, fire, wind, space, mind, intellect, illusion, transformations, and form.<sup>105</sup> As a result of the power of Jñānayoga, the conviction arises that 'the self is only one'.

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<sup>104</sup>One comes across the term *svabhāvabhedā* in philosophical systems to signify the division or distinction of essential natures. For a Buddhist example, see BALCEROWICZ (2011: 6 ff.). In some Nyāya texts, the term is picked up to refer to different essential properties of the self, cf., i.e. OGAWA (2023: 162). In the *Netratantantra*, the term *bhāvabhedā* occurs frequently in a similar sense as in this passage of the *Yogatattvabindu*. For example cf. *Netratantra* 16.20–21 (*bhavīṣyanti mahādevi kaliḥ kaṣṭataro yataḥ | tadarthaṁ paramārthaḥ yan mayā te prakaṭikṛtaḥ | paramārthaḥ paratvena mṛtyujit sarvatomukhaḥ | bhāvabhedena yaśṭav yo mokṣasiddhim abhipsatā |*). Here, however, the context is unphilosophical and specifically intended to signify the phenomenological distinction of the self.

<sup>105</sup>Rāmacandra's tenfold taxonomy of *tattvas* appears inconsistent. Here, besides the stable list of the five gross elements, *ahankāra* is replaced with *rūpa* and the order of the other elements is changed. None of the tenfold *tattva*-systems known to me equal Rāmacandra's systems exactly. Taxonomies of *tattvas* like *bhagavadgītā* 7.4 in which Kṛṣṇa presents a list of eight divisions of *prakṛti* are almost identical (*bhūmir āpo 'nalo vāyuḥ khaṇī mano buddhir eva cha | ahankāra itīyaṁ me bhinnā prakṛitir aṣṭādhā ||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*, *vikāra* or *rūpa*. The description of *kundalī* in *Yogayājñavalkya* 4.21 picks up this system. Another system of ten *tattvas* appears in *Uttarasūtra* 1.9 – 1.13 of the *Niśvāsatattvasamhitā* in which the tenfold nature of Sadāśiva is homologised with the *mantra*. Here the following list is given: *prakṛti, puruṣa, niyati, kāla, māyātattva, vidyā, Iśvara, Sadāśiva, dehavyāpiṇi* and *Śakti*, cf. GOODALL and ISAACSON, 2016: 83–84. There is no similarity between the two tenfold *tattva*-systems. However, since Rājayoga is rooted in ancient Śaivism (see BIRCH 2019), and Rāmacandra usually tends to present simplified and transsectarian systems, the choice of a tenfold *tattva*-system might be a remnant of those ancient systems.

यथैकैः पृथ्वी कचित्कोमलरूपा ॥ कचित्मनोहररूपा ॥ कचित्परिमलरूपयुक्ता ॥ कचित्परिमलरहिता ॥ कचित्सुवर्णरूपा ॥ कचिर्लघ्यरूपा ॥ कचिदत्तमयी ॥ कचिश्वेता ॥ कचित्कृष्णा ॥ कचिद्रक्ता ॥ कचित्पीता ॥ कचित्कर्वा ॥ कचिज्ञानाविघफलरूपा ॥ कचित्पुष्परूपा ॥ कचिदमृतमयी ॥ स्वभावत एव भवति ॥

5

तथैवात्मा मनुष्यपक्षिहरिणहस्तीविद्याधरगंधर्वकिञ्चरमहापणिडतमहामूर्खरोग्यरोगीकोधीशा न्तरूपः स्वभावादेव भवति ॥

ज्ञानयोगाद्विकाररूपरहितो ज्ञायते ।

**Sources:** I-4 cf. YSv(PT p. 836): ātmaiva pr̄thivī dhātri komalā ca kvacid dṛḍhā | kvacin manoharā sā ca vimalā ca malāmalā | durgandhā ca sugandhā ca nirgandhā gandhamohini | svarṇarūpā dhāturūpā citrā ratnamayī parā | kvacit śvetā kvacid raktā kvacit pītā ca kṛṣṇalā | ūrvārā ūrvārā sā tu viśamītamayī sadā | 6-61.3 cf. YSv(PT p. 836): tathā ca devagandharvakinnarādyāḥ khagādayaḥ | sukhasampiṇḍito rogi tathaiva kroḍhaśāntadhiḥ | aśeśarūpabaliṭo nānābuddhirataḥ svayam | devatattvam bhūtaśaktyā jīvasamjnā bhramātmikā | jñānayogī nirvikāro nistāpa eka iśvaraḥ | ātmaikamūrttimān bhūtvā nirikalpo nirañjanāḥ | sukhī duḥkhī mohayukto 'nantacetāḥ svabhāvataḥ |

I yathaikaikaḥ एष ।] yathaikaiva E yathā ekaika BLPU<sub>2</sub> yathā ekaiva DN<sub>1</sub> yathā ekam ca N<sub>2</sub> yathā ekai ca U<sub>1</sub> pr̄thvī β] pr̄thivī α °rūpā β] °rūpa α kvacit cett.] om. EPU<sub>1</sub> manohararūpā B] manohararūpāḥ L manohararūpā U<sub>2</sub> manoharā DN<sub>1</sub>N<sub>2</sub> om. EPU<sub>1</sub> kvacit cett.] om. EPU<sub>1</sub> °parimala cett.] om. EPU<sub>1</sub> °rūpayuktā BL] °rūpi<sup>o</sup> DN<sub>1</sub> °rūpayuktaḥ N<sub>2</sub> om. EPU<sub>1</sub> kvacit cett.] om. PU<sub>1</sub> 1-2 °parimala cett.] °parimalarūpā E om. PU<sub>1</sub> 2 °rahitā ELN<sub>1</sub>] rohitā BN<sub>2</sub>U<sub>2</sub> om. DPU<sub>1</sub> kvacit cett.] om. PU<sub>1</sub> suvarṇarūpā ELN<sub>2</sub>U<sub>2</sub>] suvarṇarūpā BD khavarnakupā U<sub>1</sub> om. P kvacit cett.] om. BLP rūpyarūpā N<sub>1</sub>U<sub>1</sub>] raupyarūpā E rūpyarūpā DN<sub>2</sub> rajatarūpā U<sub>2</sub> om. BLP ratnamayī cett.] ratnamāi BLP kvacit cett.] kvacit ca E om. P śvetā EDU<sub>2</sub>] śvetā N<sub>1</sub>N<sub>2</sub>U<sub>1</sub> śvetarūpā L śverūpā B om. P kvacit kṛṣṇā cett.] kṛṣṇā N<sub>1</sub> om. EP 3 kvacid raktā BELU<sub>2</sub>] kvacid rakta cett. om. P kvacit pītā cett.] om. P kvacit karburā cett.] kvacit karpurā U<sub>1</sub> om. P kvaci cett.] kvacit U<sub>2</sub> om. P nānāvidhaphalarūpā cett.] nānāvidhophalarūpā U<sub>1</sub> nānāvidharūpā E om. P kvacit BL] kvacid DN<sub>1</sub>U<sub>1</sub> kvacir U<sub>2</sub> om. PN<sub>2</sub> puṣparūpā DN<sub>1</sub>] viśarūpā BEL viśarūpā U<sub>2</sub> om. U<sub>1</sub>P kvacid cett.] kvacit U<sub>2</sub> om. U<sub>1</sub> 3-4 amṛtamayī cett.] amṛtarūpamayī E amṛtamai BL om. U<sub>1</sub> 4 svabhāvata cett.] om. U<sub>1</sub> eva cett.] om. U<sub>1</sub> bhavati cett.] bhavataḥ BL om. U<sub>1</sub> 6 tathaivātmā β] tathātmā α manusya° cett.] om. U<sub>1</sub> °pakṣi° cett.] om. U<sub>1</sub> °hariṇā° cett.] °hariṇā° P om. U<sub>1</sub> °hasti° DN<sub>1</sub>] hasti cett. om. U<sub>1</sub> °pandita° cett.] pimdata B °mūrkha° cett.] °rmūkha° P °mūrva° DN<sub>1</sub> °mūrṣa° U<sub>1</sub> rogyarogi em.] °rogyarogi E °rogī arogī αU<sub>2</sub> °rogī BLP °kroḍhi° cett.] °kroḍhi° EP °kroḍha° BL 6-7 °śānta° cett.] °dhiśānta° BL 7 °rūpah cett.] °rūpāḥ PL °rūpa α svabhāvād eva cett.] evam svabhāvām U<sub>1</sub> bhavati cett.] bhavati BL bhati N<sub>1</sub> dharati D 9 jñānayogād vikāra N<sub>1</sub>U<sub>1</sub>] jñānayogadhiķāra cett. jñāyate cett.] jāyate U<sub>2</sub>

Just as the single soil at some places appears soft, at some places beautiful, at some places is endowed with fragrance, at some places without fragrance, at some places [it contains] gold, at some places silver, at some places [it contains] gems,<sup>106</sup> at some places appears white, at some places black, at some places red, at some places yellow, at some places appears in variegated colour, at some places like various fruit, at some places like flowers, at some places like a liquid, [and that] only because of its nature.

In the same way, the self also takes the form of a human, a bird, a deer, an elephant, a Vidyādhara, a Gandharva, a centaur, a great scholar or a great fool, a sick or healthy person, an angry or peaceful person, by virtue of its inherent nature.

Through Jñānayoga [the self] without the change of form is known.

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<sup>106</sup>The description of the soil at this point is not clear. The colored soil mentioned next suggests a soil in golden color, silver color and in the color of precious stones. However, the parallel formulations in the *Yogasvarodaya* (i.e *svarṇarūpā dhāturiūpā citrā ratnamayī parā* |) rather suggest soil containing the metals or precious stones in question.

यथा फलस्योत्पत्तिस्थानमेकमेव भवति । अथ च फलस्य गतिर्बहुधा दृश्यते । एकं फलं पृथ्वीमध्ये पतति । शुष्कं भवति । एकस्य फलस्य मकरन्दं भ्रमरः पिवति । एकस्य फलस्य मालां कमिनी तुङ्गकुचमण्डलोपरि दधाति । एकं फलं मृतमनुष्योपरि क्षिप्यते । अयं वस्तुनः स्वभावः । तथा एक एवात्मा स्वीयभावादेवाष्टौ भोगान्भुनक्ति । के तेऽष्टौ भोगाः ॥

5 सुवासश्च सुवस्त्रच्च सुशस्या सुनितांविनी ।  
सुस्थाता चान्नपानान्य अष्टौ भोगाः सुधिष्ठिणम् ॥ XXII.I ॥

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**Sources:** 3 cf. YSV (PT p. 837): *striпumrūpī mahān so hi parasparavimohitah | amanaskaḥ svīyabhāvāt jñānayogī nirākulah | srakcandanādivāmāsu svabhāvād bhogam icchukah |*

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1 **phalasyotpatti** cett.] plakṣasyotpattih E °sthānam cett.] sthānam E °sthāna U<sub>1</sub> **ekam** cett.] ekas D eva N<sub>2</sub> om. E **eva** cett.] kam eva N<sub>2</sub> **bhavati** cett.] bhavati B ti U<sub>1</sub> **gatir** cett.] gati PN<sub>2</sub>U<sub>1</sub> **ekam** cett.] eka° U<sub>2</sub> eva N<sub>2</sub> **phalam** cett.] phala° DN<sub>1</sub>N<sub>2</sub> **prthvi°** cett.] prthivi° U<sub>1</sub> 2 **śuṣkam** LU<sub>1</sub>U<sub>2</sub>] śuṣkam cett.] bhavati cett.] bhavati B **phalasya** cett.] om. PL **makarandam** ELPN<sub>2</sub>U<sub>1</sub>U<sub>2</sub>] makaramḍa<sup>o</sup> LN<sub>1</sub> karamḍam B **bhramaraḥ** cett.] bhramaraṇi BL bhramara N<sub>2</sub> **pibati** cett.] pibam̄ti P pibati B **phalasya** cett.] phalasyam N<sub>2</sub> **mālāṁ** cett.] mālā° N<sub>2</sub> **kāmini** cett.] kāmibi D 3 **tuṅga°** cett.] tuṅ° U<sub>1</sub> **dadhāti** cett.] dadhāvati N<sub>1</sub> dadhovati N<sub>2</sub> **ekam phalam** β) ekaphalam α **kṣipyate** cett.] ksapypate B **eka** cett.] ekam U<sub>2</sub> 4 **evātmā** cett.] eva ātmā U<sub>2</sub> **svīyabhāvād** cett.] svabhāvād BL **evāṣṭau** cett.] evāstau N<sub>2</sub>U<sub>1</sub> evāṣṭa U<sub>2</sub> **bhogān** cett.] bhogāt N<sub>2</sub>U<sub>1</sub> **bhunakti** cett.] ābhunakti N<sub>1</sub> ke te cett.] om. BL 'ṣṭau cett.] aşṭau BL şte U<sub>1</sub> **bhogāḥ** cett.] bhobauḥ P bhogā U<sub>1</sub>U<sub>2</sub> 5 **suvāsaś** ca cett.] suvāsac ca B **suvastrañ** ca E] suvamśāś ca U<sub>2</sub> **suśayyā** cett.] suśayyā ca U<sub>1</sub> suśayyāḥ BL suyyā P **sunitāmbini** cett.] sunitāmbiniḥ P sunitavinīta U<sub>1</sub> 6 **susthāta** em.] susthātās DN<sub>1</sub>U<sub>1</sub> susthānāś PLN<sub>2</sub> susthānāś ca E sudeham U<sub>2</sub> **cānnapānāny** L vānnapānāny B cānnapānāni E cānpānāng° P cātmapanasyā° N<sub>1</sub> cānmanasyā° DN<sub>2</sub> cānnapānah syād° U<sub>1</sub> sukhasamṛtānam U<sub>2</sub> aşṭau **bhogāḥ** sudhiṣānam em.] aşṭau bhogāḥ sudhiṣāṇa° D aşṭau bhogāḥ sudhiṣāṇām U<sub>1</sub> aşṭau bhogāś cā sudhimatām BL aşṭau bhogāḥ sudhiṣāṇa° N<sub>1</sub> aşṭau bhogāś ca dhimatām EP aşṭau bhogāḥ N<sub>2</sub> abhayādicāṣṭakam U<sub>2</sub>

Just as the place of origin of the fruit is only one, but the fruit's course is 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 put onto a dead person. This is the own nature of the thing. Thus [in the same way], the one self enjoys eight enjoyments due to its own nature.<sup>107</sup>

What are the eight enjoyments?<sup>108</sup>

**XXII.1** A good perfume, fine clothing, a good bed, a beautiful woman and a good charioteer,<sup>109</sup> food, drink, [and a] good dwelling-place. Those are the eight enjoyments.

<sup>107</sup>The passage describes a single object's multifaceted nature, using fruit as an example. The author suggests that even though the fruit's origin 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 enjoyments suggests that just as the fruit can have different outcomes and experiences, the self can also have different experiences and enjoyments. Additionally, the passage suggests that the eight enjoyments are perfectly natural to Rāmacandra and his readership.

<sup>108</sup>I was not able to allocate the source of the *aṣṭau bhogāḥ*. The term is mentioned as one of the results of Rājayoga in the *Sarvāṅgayogapradipikā* in which Sundardās takes Rājayoga as that which is commonly known to be *vajrolimudrā*. Cf. *Sarvāṅgayogapradipikā* 3.16: *disai saṃga pūni muktā | aṣṭa prakāra bhoga kau bhuktā | pāpa punya kachu parasai nāmhiṇ | jaisaiṇ kamala rahai jala māṇhiṇ* || 16 || In the *Mānasollāsa* of King Someśvara, one finds the mention of twenty royal *upabhogas*, which, however, include 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 possibility of an exceptionally wealthy lifestyle for Rāmacandra's audience mentioned in section I.

<sup>109</sup>Several plausible readings exist for the fifth element among the eight pleasures. The reading *sudeham*, as an outsider, is probably a later correction. Moreover, although *susthānam* ('a good site') would be a simple and plausible solution, the stemma suggests the reading *susthātā* ('a good charioteer'). This word has only survived in an incorrect grammatical form and needs to be corrected. This choice is supported, among other things, by the fact that a total of eight pleasures must be mentioned in this verse, which is only possible if the last word of the fourth *pāda* is read as *sudhiṣāṇam* ('a good dwelling-place'), which makes the reading *susthānam* redundant. Additionally, Rāmacandra himself introduces a horse as one of the eight enjoyments in the following paragraph of the *Yogatattvabindu*. Thus, *susthātā* as an element related to vehicles is plausible.

पट्टसूत्रमयानि वस्त्राणि १ ॥ पञ्च वा सप्त वा शालिकायुक्तानि हर्ष्याणि २ ॥ अतिविपुला मृदूत्तरछ द्वती शश्या ३ ॥ पद्मिनी तारुण्यवती मनोहरा गुणवती तत्रोपविष्टा कान्ता ४ ॥ साक्षासनम् ५ ॥ अतिमूल्योऽश्वश्रू ६ ॥ मनोरममन्नं ७ ॥ तथा विष्ठं पानम् ८ ॥ एतेऽष्टौ भोगाः कथ्यन्ते । एते दुःखं भजन्ते । भिक्षां याचन्ते च ।

५ यथा सूर्यस्य तेजः ॥ दुधधर्स्य घृतम् ॥ अद्वेर्दाहः ॥ विषान्मूर्छा ॥ तिळात्तैलम् ॥ वृक्षाच्छाया ॥ फलात्परिमलः ॥ काष्ठादग्निः ॥ शार्करादिभ्यो मधुरो रसः ॥ हिमानीभ्यः शैत्यम् ॥ इत्यादिपदार्थं स्वभाव एव ॥ तथा संसारोऽपि परमेश्वरस्वरूपमध्ये तिष्ठति । परमेश्वरोऽखण्दपरिपूर्णश्च ॥

**Sources:** १-५ cf. YSv (PT p. 837): ātmā vivekam āgamyā calac cittam mahākulam | viṣayāndhatamo dṛṣṭvā no vetti paramātmānaḥ | amāyātmā tattvātītah satsandhānavivarjitaḥ | sukhi duḥkhi janmamṛtyum yāti satyam punaḥ punaḥ | vairāgyādīdhanam tyaktvā viṣavād duḥkhakṛddhiyah | koṭisūryasamātmeti jñānayogad vimucyate | ५-७ cf. YSv (PT p. 837): ravi tejo gṛhtam dugdhe tile tailam svabhāvataḥ | śāśam indau kule sākham kṣare ca lavaṇam yathā | tathā brahmaṇi samsāro hyakhaṇḍapariṇāvake |

१ paṭṭa° DEN<sub>1</sub>N<sub>2</sub>] paṭa° BLU<sub>2</sub> pada° PU<sub>1</sub> °sūtra° cett.] °sūtrā° BL °mayāni cett.] °yāni DN<sub>1</sub>N<sub>2</sub> vastrāṇi PL] vasrāṇi cett. pañca vā sapta vā α] pamcasaptā EP pamcasatyā LB sālikā em.] dṛālikā EN<sub>1</sub> dṛāmlikā D dadhikā P dātikā BL tālikā N<sub>2</sub> dālikā U<sub>1</sub> yuktāni cett.] saudhāni U<sub>2</sub> harmyāni α] harmyāni teṣu vāstu LB harmyāni teṣu vāsaḥ E harmyāni teṣu cāsaḥ P harmyāni vāsāya kecīt U<sub>2</sub> ativipula° cett.] ativapulā° DN<sub>1</sub> ativipulān U<sub>1</sub> aştau bhogān āha || U<sub>2</sub> mṛḍutara° em.] mṛḍutara° BELP mṛḍu | uttara° α sugrahām || U<sub>2</sub> १-२ °chadavati° P] °chandavati° DN<sub>1</sub>N<sub>2</sub> °chadavati° U<sub>1</sub> suvastram | U<sub>2</sub> २ °śayyā cett.] suśayā sustri U<sub>2</sub> padmīni cett.] padmanī N<sub>1</sub> om. U<sub>2</sub> tārūnyavatī em.] tārūnyavatī cett. tārūrayavatī N<sub>2</sub> om. U<sub>2</sub> tatropaviṣṭā E] tatopaviṣṭā P tatropavistā α tatrāpavistā B om. U<sub>2</sub> kāntā BELP] om. cett. sādhvāsanam em.] sādhu āśanam E sādhu āśanam BLPU<sub>2</sub> sādhyaśanam DN<sub>1</sub>N<sub>2</sub> ३ atimūlyo śvaś ca em.] amūlyo svāś ca α atimūlyān ca E atimūlo 'svāḥ P atimūlyo asvam BL suśvāḥ U<sub>2</sub> manoramam annam cett.] manoramayam attam B manoramayam annam L manoramam attam DN<sub>1</sub> suṣṭu annam U<sub>2</sub> vidham pānam cett.] vidhapānam BLN<sub>2</sub> vidhayānam U<sub>2</sub> ete cett.] rāte U<sub>1</sub> 'ṣṭau β] aştau α bhogāḥ cett.] bhogā N<sub>1</sub>N<sub>2</sub> ghogā U<sub>1</sub> kathyante D] kathyate N<sub>1</sub>N<sub>2</sub>U<sub>1</sub> kathitāḥ EU<sub>2</sub> kathitā P om. BL ete DN<sub>2</sub>U<sub>1</sub>] eke EPN<sub>1</sub> eka BL ekān U<sub>2</sub> duḥkham DEN<sub>1</sub>U<sub>1</sub>U<sub>2</sub>] duḥkha P duḥkha BL duḥkhatam N<sub>2</sub> ४ bhajante cett.] bhajate N<sub>2</sub>U<sub>1</sub> bhikṣām EPN<sub>2</sub>U<sub>1</sub>] bhikṣyām DN<sub>1</sub> bhikṣā BLU<sub>2</sub> yācante cett.] yāmcante P yāmcate BL yācante N<sub>2</sub> pācate U<sub>1</sub> ca cett.] kiñca E ५ sūryasya cett.] sūryāś ca U<sub>1</sub> tejaḥ cett.] tejāḥ BL dugdhasya DEPN<sub>1</sub>U<sub>2</sub>] dugdha° BL dusya N<sub>2</sub> dugdhasyā U<sub>1</sub> gṛhtam cett.] gṛhtāḥ BLP agnēr E] agne cett. dāhāḥ em.] dvāhāḥ BLP dahih N<sub>1</sub> dadhi N<sub>2</sub> dadhiḥ D dārham U<sub>1</sub> dāhīḥ U<sub>2</sub> jvalanām E viṣān cett.] viṣāt U<sub>1</sub> tilāt cett.] titilāt P tila N<sub>2</sub> tilā U<sub>1</sub> vrksāt EN<sub>1</sub>] vrksāt P vrksā BDLN<sub>2</sub>U<sub>2</sub> vraksā U<sub>1</sub> ६ phalāt cett.] phalā BL parimalaḥ cett.] sarimalaḥ BL palāt parimalaḥ D kāṣṭhād cett.] kāṣṭād PU<sub>2</sub> kāṣṭād BL agnih β] agnih α sārkārādibhyo em.] arkarādibhyo E śarkvarādibhyo P śarkadibhyo LB rasah cett.] om. BL himānībhyaḥ cett.] sahimānībhyaḥ BL himānitpa N<sub>2</sub> śaityam DU<sub>1</sub>] śaityām N<sub>1</sub> śityam U<sub>2</sub> śaityās N<sub>2</sub> śitam EP śitāḥ BL ६-७ ityādipadārthaśvabhbāvā DN<sub>1</sub>P] ityādipadārthā U<sub>2</sub> ityādi-padārthaśvabhbāvataḥ B atyādipadārthaśvabhbāvā N<sub>2</sub> ityādisvabhbāvā U<sub>1</sub> ityādipadārthāḥ svabhbāvataḥ L ityādipadārthānām svabhbāvāḥ E ७ eva cett.] evā N<sub>1</sub> ravaḥ U<sub>1</sub> om. E tathā cett.] tathā vā U<sub>1</sub> parameśvarasavarūpamadhye cett.] paremesvara svarūpasya madhye BL parameśvararūpamadhye U<sub>1</sub> tiṣṭhati cett.] tiṣṭhati B tiṣṭhamti U<sub>2</sub> 'khaṇḍa° cett.] 'ṣamda° DN<sub>1</sub> yarānda° N<sub>2</sub> khaṇḍaḥ U<sub>1</sub> °paripūrṇaś ca cett.] paripūrṇaḥ E

1. Clothes made from silk thread;<sup>110</sup> 2. Mansions endowed with five or seven rooms.<sup>111</sup> 3. A very large bed with a soft and lovely blanket;<sup>112</sup> 4. [on which] there is seated a wife belonging to the Padminī-class<sup>113</sup> of women - youthful, beautiful and virtuous;<sup>114</sup> 5. An excellent seat;<sup>115</sup> 6. An exceptional valuable horse;<sup>116</sup> 7. Appetising food;<sup>117</sup> 8. Various drinks.<sup>118</sup> The eight enjoyments are described. They impart suffering. And [they] require begging.<sup>119</sup>

Just like the rays of the sun, the ghee 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 wood log, the sweet taste of sugary things, the cold of piles of snow, and so on is the nature of things. In the same way, the circuit of mundane existence is within the highest God's nature. Moreover, the highest God is indivisible and complete.

<sup>110</sup>Within 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).

<sup>111</sup>The first *adhyāya* of the third *vimśati* 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).

<sup>112</sup>This is found as *Śayyābhoga* within the *Mānasollāsa*. In this section, seven kinds of beds and eight kinds of bed-steeds are described (SHRIGONDEKAR, 1939:21).

<sup>113</sup>Cf. *Ratirahasya*, Ed. p. 6.

<sup>114</sup>This is resembled as *yosidupabhoga* within the *Mānasollāsa*. In this chapter, King Someśvara describes the qualifications of women a king should marry. The two most important qualities he gives are beauty and full youth. Out of the four kinds of women: a) Padminī, b) Citriṇī, c) Śaṅkhini, and d) Hastini, he suggests that the latter two kinds are not worth enjoying (SHRIGONDEKAR, 1935:21.)

<sup>115</sup>The *āsanopabhoga* or "the enjoyment of seats" within the *Mānasollāsa* describe various kinds of royal seats (SHRIGONDEKAR, 1939:15).

<sup>116</sup>This is resembled as *yānopabhoga* within the *Mānasollāsa*. In this chapter, King Someśvara lists nine kinds of vehicles, including horses (SHRIGONDEKAR, 1939:24).

<sup>117</sup>This 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).

<sup>118</sup>This is resembled as *pāniyabhoga* within the *Mānasollāsa*. In this chapter, everything related to drinking and drinks is described (SHRIGONDEKAR, 1939:23).

<sup>119</sup>To the genre connoisseur, the sentence "*bhikṣām yācante ca /*" initially seems suspiciously strange and suggests a corruption of the text. However, the passage is well preserved in both the  $\alpha$ - and  $\beta$ groups. The subject of the sentence is undoubtedly the *aṣṭau bhogāḥ*. Nevertheless, this statement is aimed at the practitioner. If one takes the transmission of the manuscripts seriously, the question ...

## [XXIII. bāhyalakṣyam]

इदानीं बाह्यलक्ष्यं कथ्यते । नासाग्रादारभ्याङ्गुलचतुष्टयप्रमाणं नीलाकारं तेजः पूर्णमाकाशलक्ष्यं क-  
र्तव्यम् । अथवा नासाग्रादारभ्य षड्ङुलप्रमाणं पवनतत्त्वं धूम्राकारं लक्ष्यं कर्तव्यम् । अथवा नासा-  
ग्रादारभ्याङ्गुलप्रमाणमितरक्तं तेजो लक्ष्यं कर्तव्यम् । अथवा नासाग्रादारभ्य दशाङ्गुलप्रमाणं शुद्धं  
5 चच्चलमुदकं लक्ष्यं कर्तव्यम् । अथवा नासाग्रादारभ्य द्वादशाङ्गुलप्रमाणं पीतवर्णं पृथ्वीतत्त्वं लक्ष्यं  
कर्तव्यम् । अथवा नासाग्रादारभ्य कोटिसूर्यसमप्रभं तेजः पूर्णमाकाशतत्त्वं लक्ष्यं कर्तव्यम् ।

**Sources:** 2 cf. YSV (PT. p. 837): idānīm bāhyalakṣāṇī siddhidānī śrūṇu priye | dhāraṇākhyā tu  
caitāni jñātavyāṇi viśeṣatāḥ | 2-3 cf. SSP 2.28 (Ed. p. 39): atha bahirlakṣyam kathyate | nāsāgrād  
bahiraṅgulacatuṣṭaye nilajyotihsamkāśam laksayet | 3 cf. SSP 2.28 (Ed. p. 39): athavā nāsāgrād  
saḍaṅgulam adhovāyutattvam dhūmravarṇam laksayet | cf. YSV (PT p. 837): līlāyā bhāvayel līnam  
jyotiḥpūrṇam mahāparam | athavā tatra deveśi dhūmrākāram saḍaṅgulam | cf. YSV (PT p. 837):  
athavāṣṭāṅgulam raktam nāsikopari laksayet | 3-4 cf. SSP 2.28 (Ed. p. 39): athavā aṣṭāṅgula ārak-  
tam tejas tattvam laksayet | 4-5 cf. SSP 2.28 (Ed. p. 39): athavā daśāṅgule kallolavad āpās tattvam  
laksayet | 5-6 cf. SSP 2.28 (Ed. p. 39): athavā nāsāgrād dvādaśāṅgule pitavarnam pārthivitatattvam  
laksayet | 5-6 cf. YSV (PT p. 837): dvādaśāṅgulamānam vā pṛthvitattvan tu pītabham | laksayed  
athavā tatra koṭisūryasamaprabham | tejaḥ puṇjām mahākāśam tattad dhyānāc chivo bhavet |  
ākāśamadhye ākāśoparito dr̥ṣṭis usthiram | kṛtvā dhyānād vinā sūryam caṇḍasūryan tu paṣyati |  
athavā lakṣam etat tu karttuvahih śivopari |

**Testimonia:** 2-4 ≈ *Hathasamkētacandrikā* (GOML R 3239 p. 259 ll. 14-17): atha bāhyalakṣyam  
nirūpyate || nāsāgrād ārabhyāṅgulacatuṣṭaya 4 pramāṇapavanatattvam dhūmrākāram laksyah  
kartavyam | athavā nāsāgrād ārabhyāṅgulapramāṇam iti raktam tattvam laksyam kart-  
tavyam |

2 bāhyalakṣyam P] laksyam E sāhyalakṣa B bāhyalakṣa L "lakṣam N<sub>1</sub> "lakṣaṇa DN<sub>2</sub> "lakṣyah U<sub>1</sub>  
laksanam U<sub>2</sub> "catuṣṭaya" cett.] catuṣṭayam BL "nilākāram cett.] nilākāram BLP nirākāram  
N<sub>2</sub> "tejah cett.] teja DN<sub>1</sub>N<sub>2</sub> jaḥ B "pūrṇam cett.] pūrṇakām U<sub>2</sub> "ākāśa" cett.] ākāśam EPLU<sub>1</sub>  
laksyam EPU<sub>1</sub>U<sub>2</sub>] laksam BDLN<sub>1</sub> laksanam N<sub>2</sub> 3 nāsāgrādārabhya cett.] nāsāgrād ābhya DN<sub>1</sub>  
nāsāgrārabhya N<sub>2</sub> om. L "saḍaṅgula" cett.] saḍaṅgulam B dvadasāṅgula<sup>o</sup> U<sub>2</sub> om. L "pa-  
vanatattvam cett.] illeg. B om. L dhūmrākāram cett.] illeg. B laksyam cett.] laksam DN<sub>1</sub>U<sub>2</sub>  
laksanam N<sub>2</sub> om. L karttavyam cett.] om. L athavā cett.] atha U<sub>1</sub> om. BELP 4 ārabhyāṣṭāṅgu-  
lapramāṇam U<sub>1</sub>] ārabhyā sadamgulapramāṇam N<sub>1</sub> ārabhyā saḍamgulapramāṇam D ārabhyam  
ṣṭāṅgulapramāṇam N<sub>2</sub> ārabhyam ṣtagulapramāṇam U<sub>2</sub> om. BELP atiraktam N<sub>1</sub>N<sub>2</sub>] atirat-  
tam D itiriktaṁ U<sub>1</sub> matiraktam U<sub>2</sub> om. BELP tejo cett.] teja<sup>o</sup> U<sub>2</sub> om. BELP laksyam U<sub>1</sub>U<sub>2</sub>]  
laksam N<sub>1</sub>N<sub>2</sub> laksanam N<sub>2</sub> om. BELP karttavyam cett.] om. BELP athavā nāsāgrād ārab-  
hya daśāṅgulapramāṇam śuklam cett.] om. BELP 5 cañcalam cett.] camdrākāram U<sub>1</sub> om.  
BELP udakam cett.] om. BELP laksyam U<sub>1</sub>] laksya N<sub>1</sub>D laksanam N<sub>2</sub> laksam U<sub>2</sub> om. BELP  
karttavyam cett.] om. BELP dvādaśāṅgulapramāṇam cett.] tattvam dvādaśāṅgulapramāṇam  
E dvādaśā amgulapramāṇam U<sub>1</sub> laksyam EPU<sub>1</sub>] laksanam N<sub>2</sub> laksam cett. 6 samaprabham  
cett.] "prabhām" L tejaḥpūrṇam cett.] tejaḥ | pūrṇam EB pūrṇa N<sub>2</sub> laksyam DEPN<sub>1</sub>U<sub>1</sub>] laksam  
BLU<sub>2</sub> laksanam N<sub>2</sub>

[XXIII. The outer focus]

Now, the outer focus is taught. Beginning four finger breadths from the tip of the nose, the space-element, appearing blue, being full of splendour, shall be made the focus. Or, beginning six finger breadths from the tip of the nose, the wind element, in the shape of smoke, shall be made the focus. Or, beginning eight finger breadths from the tip of the nose, the very red fire element shall be made the focus. Or, beginning ten finger breadths from the tip of the nose, the white fickle water element shall be made the focus. Or, beginning twelve finger breadths from the tip of the nose, the yellow-coloured earth element shall be made the focus.<sup>120</sup> Or, beginning at the tip of the nose the space-element full of fire shining like ten million suns shall be made the focus.

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arises as to who would beg for the eight pleasures specified above. A travelling ascetic or mendicant would ask for food and drink, but certainly not for silk clothes, women, expensive horses, etc. This statement can, therefore, only be aimed at young princes. The only one able to grant such costly requests can only be someone extremely rich or a king himself. 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.

<sup>120</sup>In *Sarvāṅgayogapradipikā* 3.29-33 (*bāhya lakṣa aura puni jāmnahūṁ | pañca tatva kī lakṣa su ṭhānahūṁ | agra nāsikā amṛgula cāri | nila varṇa nabha deśi bicārī || 29 || nāsā agra amṛgula chaha deśaiṁ | dhūmrahi varṇa vāyū tat peśai | amṛgul aṣṭā nāsikā āgai | rakta varṇa su vahni tata jāgai || 30 || nāsā agra amṛgula daśa tāmī | śveta varṇa jala deśi tahāmī | nāsā agra su amṛgula bārā | pita varṇa bhū deśi apārā || 31 || bāhya lakṣa aur bahuterī | so jānaiṁ jo pāvai serī | sataguru krpa karai jau kabahi | dei batāi chinaka maiṁ sabahī || 32 ||), the first five outer foci, associated with the five elements can also be identified: '(29) Contemplate the external focus 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 foci 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 दृष्टि कृत्वा ध्यानकारणात्सूर्यं विना सूर्यसंबंधिनीं सहस्रकिरणावलीं पश्यति । अथवा शिरोपर्यूर्ध्वं सप्तदशाङ्गुलप्रमाणं तेजःपुञ्चं लक्ष्यं कर्तव्यम् । अथवा दृष्टेरये तसम्बर्णवर्णाकारं पृथ्वीतत्त्वं लक्ष्यं कर्तव्यम् । उक्तानां लक्ष्याणां मध्ये यस्य कस्याप्येकस्य लक्ष्यकरणात् वलितपलितादिदूरे भवति । अङ्गरोगा विनौषधं दूरे भवन्ति । समग्राः शत्रवः स्वप्नेऽपि मित्रताम् अयान्ति ।

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**Sources:** 2-4 cf. YSV(PT p. 837): ürddhvam̄ saptadaśāngulyam̄ pramāṇam̄ tejasā prabhām | athavā prthivītattvam̄ taptakāñcanasannibham | dr̄ṣṭiragre tu karttavyam̄ lakṣam̄ etad yat ātmānām | uktānām̄ yasya kasyaiva ekaśah karaṇam̄ priye | balipalitahināḥ syād auṣadhenā vinā tathā | 4-5 cf. YSV(PT p. 837): sarvarogāni naśyanti mitravac ca vaśi ripuḥ |

**Testimonia:** 1-2 cf. SSP 2.28 (Ed. p. 40): athavā ākāśamukham̄ dṛṣṭvā lakṣayat kiraṇākulitanam̄ paṣyati | evam nirmalikarāṇam̄ | athavordhvadṛṣṭayāntarālam̄ lakṣayet | jyotiḥ mukhāni paṣyati | athavā yatra tatrākāśam̄ lakṣayet | ākāśasadr̄ṣam̄ cittam̄ muktipradām̄ bhavati | 2-4 cf. SSP 2.28 (Ed. p. 40): athavā dṛṣṭyā taptakāñcanasannibhām̄ bhūmīm̄ lakṣayet | dṛṣṭih̄ sthirā bhavati | ity anekavidhaṁ bahirlakṣyam | 3-4 ≈Haṭhasaṅketacandrikā (ORI B220 folio 24or): uttānām̄ tatvānām̄ madhye yasya kasyāpyekasya lakṣyasya karaṇādvipalitādi dūre bhavati || atāśadham̄teṣṭgarogānām̄ vilayo bhavati || āyurvedhati ca ||

1 ākāśamadhye cett.] om. BLP ākāśopari cett.] ākāśopari N<sub>1</sub> vā αU<sub>2</sub>] om. BELP dṛṣṭim̄ cett.] dṛṣṭi B om. L kṛtvā cett.] kṛtvā ākāśamadhye B ākāśamadhye L śuryam̄ cett.] śurya N<sub>2</sub> U<sub>2</sub> śuryasambandhīnīm̄ em.] śuryasambandhīnīm̄ P śuryasambandhīnī cett. sahasrakiraṇāvalīm̄ P] sahasrakiraṇāvalīm̄ U<sub>2</sub> sahasrakiraṇāvalī BL sahasrakiraṇāpāñktih̄ E sahasrāṇyapi kiraṇāni N<sub>1</sub> U<sub>1</sub> sahasrāṇapī kiraṇāni DN<sub>2</sub> 2 paṣyati ELU<sub>2</sub>] paṣyati BDN<sub>1</sub> paṣyate N<sub>2</sub> pati P paṣyam̄ti U<sub>1</sub> athavā cett.] atha kā N<sub>1</sub> om. P śiroparī em.] śiroparī cett. śivopari E śiroparīr B om. P ürdhvam̄ cett.] ürdhvā L urdhvam̄ B ürddham̄ U<sub>1</sub> U<sub>2</sub> vṛddham̄ E om. P saptadaśāngulapramāṇam̄ cett.] saptadaśāmgulam̄ parāṇam̄ N<sub>2</sub> saptadaśāmgulapramāṇa° U<sub>2</sub> om. P tejaḥpuṇjam̄ lakṣyam̄ U<sub>2</sub>] tejaḥpuṇjalakṣyam̄ E tejaḥpuṇjam̄ lakṣanam̄ P tejaḥpuṇjam̄ lakṣam̄ L tejā pumjalakṣam̄ N<sub>1</sub> tejā pumjalakṣyam̄ D tejaḥpuṇjalakṣanam̄ N<sub>2</sub> tejaḥpuṇjakam̄ lakṣyam̄ U<sub>1</sub> agre cett.] agne BLP 2-3 taptasvarṇavarṇākāram̄ U<sub>2</sub>] taptasvarṇavarṇākāram̄ P tatparam̄ svarṇākāram̄ E taptasuvartavarnā BL taptavartṇākāram̄ α 3 prthivītattvam̄ αEP] prthivītattvam̄ B prthivītattvam̄ L prthivīm̄ tatvam̄ U<sub>2</sub> lakṣyam̄ EPU<sub>1</sub>] lakṣam̄ BDNL<sub>1</sub>U<sub>2</sub> lakṣanam̄ N<sub>2</sub> karttavyam̄ cett.] om. P lakṣyānām̄ E] lakṣyanām̄ U<sub>1</sub>N<sub>1</sub> lakṣyanām̄ D lakṣanānām̄ P lakṣanam̄ BL lakṣānā° N<sub>2</sub> lakṣām̄ U<sub>2</sub> kasyāpy cett.] kasyāpi BLU<sub>1</sub> kasyāp° D lasyāpy N<sub>2</sub> ekasya cett.] kasya BLU<sub>1</sub> elasya N<sub>2</sub> lakṣya° cett.] lakṣa° BL lakṣasya DN<sub>1</sub> lakṣanasya N<sub>2</sub> lakṣyasya U<sub>1</sub> °karaṇāt cett.] karaṇā U<sub>1</sub> 4 °palitādidiure cett.] °palitā dūre E °m̄ palitādī dūre BL bhavati cett.] bhavanti EU<sub>2</sub> bhavati B aṅgarogā cett.] amgarogā E amgirogādi BL dūre cett.] dūri E dūro BL bhavanti DEN<sub>1</sub>U<sub>2</sub>] bhavati PLN<sub>2</sub>U<sub>1</sub> bhavati B samagrāḥ cett.] samagrā N<sub>2</sub> samagrā° U<sub>2</sub> śatravaḥ cett.] śatrave B śatravo L svapne cett.] svapin N<sub>1</sub>N<sub>2</sub>U<sub>1</sub> svacan D 'pi U<sub>2</sub>] pya BELP eva DN<sub>1</sub>U<sub>1</sub> evan N<sub>2</sub> mitratām̄ BLPU<sub>2</sub>] mitran̄ E mityam̄ DN<sub>1</sub> nityam̄ N<sub>2</sub> mitevam̄ U<sub>1</sub> 5 ayānti PB] ayāmti L ayāmti N<sub>2</sub> nāyāmti E nāyāti DN<sub>1</sub>N<sub>2</sub> naiyati U<sub>1</sub>

After having fixed the gaze on the space-element or above the space-element, as a result of meditation, he sees the row of thousand rays connected to the sun without the sun. Or, the mass of light situated seventeen-finger wide distance above the head shall be made the focus. Or, at the front of the gaze, the earth element appearing in the colour of molten gold shall be made the focus.<sup>121122123</sup>

As a result of focussing onto any one of the discussed foci, wrinkles, grey hair, etc., becomes remote. Diseases of the limbs become distant without medical herbs. All enemies become friends even while sleeping.<sup>124</sup>

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<sup>121</sup>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 niladyutiśāmatvasadṛgraktabhaṅgisphurapitavānadvayopetam vyoma yadi paśyati satu yogī bhavati | caladṛṣṭyā vyomabhāgavikṣituḥ puruṣasya dṛṣṭyagre jyotirmayūkhā vartante | taddarśanena yogī bhavati | taptakāñcanasāmkāṣajyotir mayūkhā apāṅgānte bhūmau vā paśyati taddṛṣṭih sthīrā bhavati | śīrṣopari dvādaśāṅgulasamikṣituḥ amṛtatvam bhavati | yatra kutra sthitasya śīrasī vyomajyotir dṛṣṭam cet satu yogī bhavati || 6 ||*

'Now, the characteristics of the outer focus. 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.'

<sup>122</sup>Also Cf. *Śivayogapradipikā* 4.41cd-47ab for a description of Bāhyalakṣya closely resembling the one in *Advayatārakopaniṣat*.

<sup>123</sup>The *Hathasamketacandrikā* (manuscripts checked: ORI B220, GOML R3239, HSC 2244) quotes the Bāhyalakṣya passage from the *Yogatattvabindu* without reference. Yet, it appears that the Sundaradeva's text is corrupted. Moreover, he selected only some of the techniques presented here, cf. sources on pp. 65-67.

<sup>124</sup>It is not entirely clear how *svapne 'pi* is meant here. Either it is supposed to emphasise the effortlessness of getting rid of all enemies, as this happens "overnight". Alternatively, it could also be translated as 'even in a dream', in the sense that one has got rid of all enemies even in the rather uncontrollable state of dreaming.

a

सहस्रवर्षपर्यंतमायुर्वर्धते । अपठितं शास्त्रं जिहाग्रेणोच्चरति । एतादशं बहुतरं फलं भवति ।

[XXIV. antaralakṣyam]

इदानीमन्तरलक्ष्यं कथयते । मूलकन्दस्थाने ब्रह्मदण्डादुत्पन्ना श्वेतवर्णा ब्रह्मरन्त्रपर्यंतं एका ब्रह्मनाडी वर्तते । ब्रह्मनाडी मध्ये कमलतन्तुसमानाकारा कोटिसूर्यविद्युत्समप्रभा ऊर्ध्वं चलति । एतादृश्येका ५ मूर्तीर्वते । तस्या मूर्तीर्ध्यानकारणादिमायष्टसिद्धिः पुरुषस्य समीपे आगत्य तिष्ठति ।

**Sources:** 4-69.1 cf. YSV (PT p. 837): jīved varṣasahasraṇ tu sarvalokeṣu pūjitaḥ | jihvā-  
gre prabhaved vidyā vinā sāstrāvalokanāt | cf. YSV (PT p. 838): mūlakandotthatalato  
brahmaṇāḍisamudbhavā | śvetavarṇā brahmaṇandhṛaparyantam eva tiṣṭhati | eṣā tu brahma-  
ṇandhṛākhyā tanmadhye varttate parā | cf. SSP 2.26 (Ed. pp. 37-38): tatra tāvad antaralakṣyam  
kathyate | mūlakandād daṇḍalagnām brahmaṇāḍīm śvetavarṇām brahmaṇandhṛaparyantam  
gatām samsmaret | tanmadhye kamalatantunibhām vidyutkoṭiprabhām ūrdhvagāminim tām  
mūrtim manasā lakṣayet | sarvasiddhipradā bhavati | 4-5 cf. YSV (Ed. p. 838): padmatan-  
tusamākārā koṭisūryataqitprabhā | calaty ūrdhvaṇ mahāmūrtir asya dhyānād bhavec chivāḥ |  
animādyā aṣṭasiddhis tu samagreṇa prasidati |

**Testimonia:** 3-5 ≈Hathasamketacandrikā (ORI Mysore B220 fol. 24or - fol. 24ov):  
athāṁtaralakṣyam nirūpyate || mūlakamḍasthāne brahmadaṁdād utpannā śvetavarṇā  
brahmaraṁdhraparyamtam ekābrahmaṇāḍi vartate || brahmaṇāḍi madhye kamalataṁ-  
tumānākārakoṭisūryavidiyutprabhā tulya ūrdhvam calati || ekādṛśi ekamūrtir vartate || tasya  
mūrter dhyānakaraṇād animādisiddhayas samipa upatiṣṭhamte ||

1 °varṣaparyam̄tam α] °varṣam β °ayur β] °ayuṣam DN<sub>1</sub>N<sub>2</sub> °ayuṣyam U<sub>1</sub> apāthitam cett.]  
apāthitam N<sub>2</sub>U<sub>1</sub>U<sub>2</sub> °rati BELU<sub>2</sub>] °rate α °rati B etādṛśam cett.] etādṛṣyam U<sub>1</sub> mitratām ayāṁti  
sahasravaraṇam ayur vardhate apāthitam sāstraṁ jihvāgreṇoccarati etādṛṣam P bahutaram  
phalam α] phalam bahutaram β bhavati cett.] bhavati B bhavanti L 3 idānīm EU<sub>2</sub>] idānīm cett.  
antaralakṣyam D] anyataram laksyam E amtaram laksyam P antaralakṣam BL antaralakṣyakam  
N<sub>1</sub> antaralakṣyaṇam N<sub>2</sub>U<sub>1</sub> ataram laksyam U<sub>2</sub> kathyate cett.] kartavyam BL mūlaka-  
ndasthāne cett.] mūlakam sthāne P brahmadaṇḍadutpannā cett.] brahmadaṇḍotpannā  
nādi E brahmadaṁda ityānā N<sub>1</sub> brahmadaṇḍād utpannā N<sub>2</sub> brahmadaṇḍād utpannā U<sub>1</sub>  
brahmaṇandhṛaparyam̄tam cett.] brahmadaṇḍaparyantam E ekā brahmaṇāḍi cett.] ekā nādi  
B ekanāḍi L 4 brahmaṇāḍi madhye cett.] om. N<sub>2</sub> kamalatantusamānākārā cett.] kamalatam  
samānākārā P om. N<sub>2</sub> koṭisūryavidiyutsamaprabhā cett.] koṭisūryavidiyutsabhbhā BL  
om. N<sub>2</sub> ūrdhvam cett.] ūrdhvam U<sub>1</sub> ūrdhvam U<sub>2</sub> om. N<sub>2</sub> calati cett.] om. N<sub>2</sub> etādṛṣyekā  
cett.] etādṛśi ekā DN<sub>1</sub> om. U<sub>1</sub>N<sub>2</sub> 5 mūrtir cett.] om. U<sub>1</sub>N<sub>2</sub> vartate cett.] om. U<sub>1</sub>N<sub>2</sub> tasyā  
cett.] tasyāḥ N<sub>1</sub> tan E om. U<sub>1</sub> mūrter cett.] mūrte B om. U<sub>1</sub> dhyāna° cett.] om. U<sub>1</sub> °kāraṇād  
em.] °kāraṇāt cett.] °kāraṇāc° N<sub>2</sub> om. U<sub>1</sub> animādyāṣṭasiddhiḥ DU<sub>1</sub>] animādisiddhiḥ N<sub>1</sub>  
aṣṭamahāsiddhayo animādyāḥ || U<sub>2</sub> aṣṭamahāsiddhayo 'nimādayas tasya E aṣṭamahāsiddhayo ||  
animādyāḥ || animāmahimālaghimāgirimā dure vā yadi vā yadi vā dure śrutvā parakāyāpraveśitā  
|| B aṣṭamahāsiddhayo animādyāḥ || animāmahimālaghimāgirimā dure vā yadi vā ddure śrutvā  
parakāyāpraveśitā L aṣṭamahāsiddhayo nimādyāḥ animāmahimālaghimāgirimādure diya vā  
dure stutvā parakāyāpraveśitā P puruṣasya cett.] om. N<sub>2</sub> samīpe N<sub>1</sub>D] sāmīpe U<sub>1</sub> samīpem B  
samīpam ELU<sub>2</sub> samim P om. N<sub>2</sub> āgatyā cett.] āgamyā U<sub>2</sub> om. N<sub>2</sub> tiṣṭhati cett.] tiṣṭhanti EPN<sub>1</sub>  
om. N<sub>2</sub>

The lifespan increases up to 1000 years. Unlearned scripture is recited by the tip of the tongue. Such are the manifold results.

[XXIV. The inner focus]

Now, the inner focus is explained. Starting from the location of the root-bulb (*mūlakanda*)<sup>125</sup> originating from the staff of Brahma<sup>126</sup>, being white, extending up to the aperture of Brahma exists the single Brahma-channel.<sup>127</sup> The Brahma-channel, being within [the staff of Brahma],<sup>128</sup> 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 manifestation<sup>129</sup> the accomplishment of the eight supernatural powers beginning with ‘becoming as small as the smallest particle of matter’ etc.<sup>130</sup> exist in proximity of the person.

<sup>125</sup> Various concepts of the location of the *kanda* exist in yogic literature. In the *Yogayājñavalkya* 4.16-27 (*kandasthānām manusyānām dehamadhyān navāngulam | caturaṅgulam utsedham āyāmaś ca tathāvidhah* || 16 || *aṇḍākṛtivad ākārām bhūṣitam tattvagādhibhiḥ | catuspadām tiraścām ca dvijānām tun-damadhyame* || 17 ||) one reads: ‘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.’ *Haṭhapradipikā* 3.64cd (*gulphadesasamīpe ca kandām tatra prapiṣayet*) instructs the yogin to press the *kanda* with the feet in the context of *uddiyānabandha*, which could imply that the *kanda* is in the genital region (except one assumes the very complex and challenging posture termed *kandapiḍāsana*, cf. *Encyclopedia of Traditional Asanas*, pp. 143-144). Sundaradeva, in *Yuktabhavadeva* 7.224 and Bhavadeviśvara in *Haṭhasaṅketacandrikā* (ms. no. 2244, f. 36r) argue that the *kanda* is near the navel. In *Yogacūḍāmanḍyupaniṣad* 14cd the *kanda* is in between penis and navel (*ūrdhvam meḍhrādadho nābheḥ kande yoniḥ khagāndavat*).

<sup>126</sup> 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.

<sup>127</sup> The term *brahmanāḍī* is a synonym for the *suṣūmnā*, cf., e.g. *Haṭhapradipikā* 2.67, “Gorakṣāstaka” 47, *Yogakuṇḍalinyyopaniṣad* 37c-38b, *Yogacintāmaṇi* (*Śivānandasarasvatī*) (Ed. pp. 46, 112, 116, 140, 191), *Haṭharatnāvalī* 2.8, 2.25, 2.65, 2.69.

<sup>128</sup> Naturally, one would read *brahmanāḍīmadhye* compounded, but this would leave the sentence lacking a subject. Therefore, the only option is to read *brahmanāḍī madhye* separately, referring to the inside of the previously mentioned *brahmadaṇḍa*. Assuming another channel within the *brahmanāḍī* like the *citrānāḍī* in *Śivasamhitā* 5.160 would be difficult to proof.

<sup>129</sup>Cf. *Vijñānabhairava* 35.

<sup>130</sup>For an extensive discussion about the yogic supernatural powers (*siddhis*), see JACOBSEN (2017).

अथवा ललाटोपर्यकाशमध्ये शुक्लसदृशस्य तेजसो ध्यानकारणाच्छरीरसम्बन्धिनः कुष्ठादयो  
रोगा नश्यन्ति । आयुर्वृद्धिर्भवति । अथवा भ्रुवोर्मध्येऽतिरक्तवर्णस्यातिस्थूलस्य तेजसो ध्यानक  
रणात्सका—

लानां पार्थिवपुरुषाणां वल्लभो भवति । तं पुरुषं दृष्ट्वा सर्वेषां दृष्टिः स्थिरा भवति ॥

**Sources:** १ cf. YSV (PT p. 838): lalāṭopari vā dhyātvā candram vā jyotir iśvaram | nāśayet kuṣṭharogādin mahāyūsmān śivah parah | २ cf. YSV (PT p. 832): bhruvor madhye 'thavā dhyātvā arkantu teja iśvaram | sthiradr̄ṣṭau rājapūjyo jīvanmuktaḥ śivo yathā | ātmānam ātmarūpaṁ hi dhyātvā yo niṣkriyo bhavet | nirāśiryatataktvo 'yam itaro na nṛpasthitih |

**Testimonia:** १ cf. SSP 2.27 (Ed. p. 38): athavā lalāṭordhvē gollāṭamāṇḍape sphurattārakāraṇam lakṣayet | १-४ ≈ *Hathasāṃketacandrikā* (ORI Mysore B220 fol. 24ov): athavā lalāṭopari ākāśamadhye śukladr̄ṣsyasya tejasodhyānakaraṇāc charirāḥ kuṣṭhādiroga naṣyamtitī || athavā bhruvor-madhye atiriktaśavarṇasyātiriktasthūlasya tejasodhyānakaraṇāt alāñām pārthivapuruṣāñām vallabho bhavati || tam puruṣam dr̄ṣṭvā sarveṣām puruṣāñām dr̄ṣṭih sthirābhavatiti ||

१ *lalāṭopary* E] lalāṭopari BLDN<sub>1</sub> lalāṭopari U<sub>1</sub>U<sub>2</sub> om. N<sub>2</sub> ākāśamadhye cett.] om. N<sub>2</sub> śuklasaḍr̄ṣsyasya cett.] om. N<sub>2</sub> tejaso cett.] om. N<sub>2</sub> dhyānakaraṇāc em.] dhyānakaraṇāt cett. om. N<sub>2</sub> śarīra° BL] śarīra° cett. om. N<sub>2</sub> °sambandhinah  $\beta$ ]°sambandhi DN<sub>1</sub>U<sub>1</sub> °sambandhi N<sub>2</sub> kuṣṭhādayo cett.] kuṣṭādayo DN<sub>2</sub> २ rogā cett.] rogāḥ DPN<sub>1</sub>N<sub>2</sub> naṣyanti cett.] naṣyamti BP vṛddhir cett.] vṛddi N<sub>2</sub> athavā cett.] om. E bhruvor cett.] bṛvor U<sub>2</sub> 'tirakta° cett.] atirakta° U<sub>2</sub> tirikta° E varṇasyātisthūlasya cett.] varṇasyātī sthalasya U<sub>1</sub> 'tisthūlasyaḥ U<sub>2</sub> २-३ dhyānakaraṇāt cett.] dhyānam karaṇāt B dhyānakāraṇād E ३-४ sakālāñām cett.] sakalānā D bahulāñām E ४ pārthivapuruṣāñām cett.] parthivāñām tatpuruṣāñām ca E bhavati cett.] bhavati | jagad vallabho pi bhavati E tam cett.] asya E puruṣam dr̄ṣṭvā DN<sub>1</sub>U<sub>1</sub>] puruṣam dr̄ṣṭā N<sub>2</sub> puruṣam BP puruṣa° L puruṣasyāvalokanena E sarveṣām αE] pratisarveṣām cett. dr̄ṣṭih sthirā EP] dr̄ṣṭisthirā cett. bhavati B

Or, as a result of meditation onto the bright light within the space above the forehead: diseases related to the body, skin disease etc., vanish.<sup>131</sup><sup>132</sup> 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.<sup>133</sup> After having seen this person, everybody's gaze becomes fixed [onto him].<sup>134</sup>

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<sup>131</sup>The *Siddhasiddhāntapaddhati* 2.27 (Ed. p. 38) includes three techniques of *antaralakṣya* which are unparalleled in Rāmacandra's system: 'Or, one should focus the form of a very red bee within the *bhr̥amaraguhā*. Or, one should close both ears with the index fingers and listen to the *dhūm* *dhūm*-sound in the head. Or, one should focus the form of a doll appearing in blue light within the eyes.' (*athavā bhr̥amaraguhāmadhye āraktabhr̥aramarākāram lakṣayet | athavā karnadvayam tarjanibhyām nirodhayet tataḥ siromadhye dhūm dhūm kāram nādaṁ śṛṇoti | athavā cakṣurmadhye nilajyotirūpam putalyākāraṁ lakṣayed |*)

<sup>132</sup>*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: '(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 "ghuṁ ghuṁ". (41) Likewise, within the eyes, one should visualize the form of blue light. Thus, it is known as the internal focus. Now listen to the external fixation.' (*athavā karṇayor dvāre tarjanibhyām nirodhayet | śrihaṭṭamastake nādaṁ ghuṁghuṁkāraṁ śṛṇoti ca || 40 || cakṣurmadhye 'thavā nilajyotirūpam vilokayet | antaralakṣyam iti jñeyam bahirlakṣyam atha śṛṇu || 41 ||*)

<sup>133</sup>For the translation of *pārthivapurushānām* cf. the use of *pārthiva*<sup>o</sup> in section I.1.3.

<sup>134</sup>Examining the current context, it is puzzling why Rāmacandra, as well as the unknown author of the *Yogaśvarodaya*, introduce the ten main channels and ten vital winds immediately after *antaralakṣya* instead of *madhyalakṣya*.

## [XXV. nādinām bhedāḥ]

इदानीं शरीरमध्ये नाडीनां भेदाः कथ्यन्ते । दश मुख्यनाड्यः । तन्मध्ये नाडीद्वयमिडापिंगलासं—  
ज्ञकं नासाद्वारे तिष्ठति । सुषुम्णा तालुमार्गेण ब्रह्मद्वारपर्यन्तं वहति । सरस्वती मुखमध्ये वर्तते ।  
गांधारी हस्तिजिह्वा कर्णयोर्मध्ये वहत्यौ तिष्ठतः । पूषालंबुषानेत्रयोर्मध्ये वहत्यौ तिष्ठतः । शङ्खिनी  
5 लिङ्गद्वारादारभ्येडामार्गेण ब्रह्मस्थानपर्यन्तं तिष्ठति । कुहू मूलद्वारादरभ्य पिङ्गला मर्गेण ब्रह्मस्थान—  
पर्यन्तं तिष्ठति । एतादृषा नाड्यो दशसु द्वारेषु तिष्ठन्ति । अन्या द्विसप्तिसहस्रपरिमिता नाड्यो लोम्नां  
मूलेषु सूक्ष्मरूपेण तिष्ठन्ति ॥

**Sources:** 2-7 cf. YSV (PT p. 838): idānīm śṛṇu nādinām bhedaṁ vakṣyāmi siddhidam | meruvāhye  
idānāmāni piṅgalayā samanvītā | suṣumṇā bhānumārgeṇa brahmadvārāvadhi sthitā | sarasvatī  
sugandhā tu gāndhāri hastijihvakā | jñātavyā karṇayormadhye netrayoś ca tathāntimā | pūṣā  
cālambuṣā ceti mūlasthā kutracit tathā | liṅgadvārādiqāmārge brahmasthānāvadhi priye | nāḍyan-  
tam pratilomesu sahasrānām dvिसप्तatiḥ |

**Testimonia:** 2-7 cf. SSP 1.66 (Ed. p. 29): atha nādinām daśa dvārāṇi | idā piṅgalā ca nāsādvārator  
vahataḥ | gāndhāri hastijihvikā ca cakṣurdvārator vahataḥ | pūṣā yaśasvinī ca karṇadvārator  
vahataḥ | alambuṣā ānane vahati | kuhūr gudadvāre vahati | śaṅkhini liṅgadvāre vahati | suṣumṇā  
madhyadeśe vahati | sā danḍamārgeṇa brahmaṇdhraparyantam vahati | evam daśanāḍyo daśad-  
vāreṣu vahanti | anyāḥ sarvanāḍyo romakūpeṣu vahanti |

2 idānīm cett.] idāni BLN<sub>2</sub> nādinām cett.] nādī° BL nādinām aparo α bhedāḥ cett.]  
bhedaḥ BDLN<sub>1</sub> kathyante EPN<sub>2</sub>U<sub>1</sub>] kathyate cett. daśa mukhyānāḍyāḥ EN<sub>2</sub>U<sub>1</sub>U<sub>2</sub>] daśa  
mukhyānāḍyāḥ P daśa mukhyānāḍyā B daśa mukhyānāḍyās L daśa mukhyānāḍyāḥ DN<sub>1</sub>  
nādīdvayam cett.] dvayam E idāpiṅgalā E] idā pimgalā cett. idānīm pimgalā N<sub>2</sub> idām pim-  
galā P 2-3 samjñākam cett.] samjñākam U<sub>1</sub>U<sub>2</sub> samjñākāḥ BL 3 nāsādvāre cett.] nāsānāsād-  
vāre D suṣumṇā β] suṣumṇā tu α tālumārgeṇa DPN<sub>1</sub>U<sub>1</sub>U<sub>2</sub>] tālumārge BELN<sub>2</sub> °dvāra° cett.]  
°ramdhra° BLP vahati U<sub>2</sub>] vahati tiṣṭhati ELPU<sub>1</sub> vahati tiṣṭhati cett. sarasvatī cett.] ti srah  
saravatī U<sub>2</sub> varṭate α] tiṣṭhati ELPU<sub>2</sub> tiṣṭhati B 4 hastijihvākarṇayor E] hastinijihve DPN<sub>1</sub>N<sub>2</sub>  
hastijihve BL harattijihva U<sub>1</sub> hastinī jiḥve || U<sub>2</sub> karṇayor DEPN<sub>1</sub>N<sub>2</sub>] karna° BL °karṇayor U<sub>1</sub>  
netrāy U<sub>2</sub> madhye cett.] om. LB vahat�au DPN<sub>1</sub>N<sub>2</sub>] vahalyau E vahatyo BL vahamtyaḥ  
U<sub>2</sub> tiṣṭhataḥ cett.] tiṣṭhati BL om. U<sub>2</sub> pūṣālambuṣānetrāy em.] pūṣālambusemā netrāy  
E pūṣālambuse netrāy P pūṣodalaḥ netra° B pūṣo ulabuso netra° L pūṣāmalambuṣe ne-  
trāy DN<sub>1</sub> pūṣāmalambuṣe netrāy N<sub>2</sub> pūṣālambuṣe netrāy U<sub>1</sub> pūṣāya śākhini || karṇayor U<sub>2</sub>  
vahat�au cett.] rvahalyā E vahatyo BLN<sub>1</sub>N<sub>2</sub>U<sub>2</sub> tiṣṭhataḥ DEN<sub>1</sub>N<sub>2</sub>U<sub>1</sub>] tiṣṭhati B tiṣṭhamti L  
tiṣṭataḥ P tiṣṭhataḥ || alambuṣā || bhrumadhye vamhatyo tiṣṭhati || U<sub>2</sub> śaṅkhini cett.] śāmkhanī  
N<sub>1</sub> kuhū U<sub>2</sub> 5 liṅgadvārād cett.] liṅgadvārā° U<sub>1</sub> ārabhye cett. °dāmārgeṇa  
E] idāmārgeṇa cett. idānīm mārgeṇa N<sub>2</sub> tiṣṭhati cett.] tiṣṭhatiti E kuhū conj.] śāmkhanī U<sub>2</sub>  
om. cett. mūladvārād-arabhyā U<sub>2</sub>] om. cett. pimgalā° em.] pimgala° U<sub>2</sub> 5-6 mārgeṇa  
brahmasthānāparyamtam tiṣṭhati U<sub>2</sub>] om. cett. 6 etādrṣā P] etādrṣā DEN<sub>1</sub>U<sub>1</sub>U<sub>2</sub> etādrṣā  
BL etā N<sub>2</sub> nāḍyo cett.] om. N<sub>2</sub> daśasū dvāreṣu cett.] daśa dvāreṣu L daśasū adhāreṣu U<sub>1</sub>  
tiṣṭhamti cett.] tiṣṭhati U<sub>1</sub> dvिसaptatisahasraparimitā cett.] dvि�saptatisahasraparimitāgryo  
U<sub>1</sub> hidāsonā dvि�satyatī sahasraḥ || 71110 || parimitā U<sub>2</sub> nāḍyo BLP] nāḍyo E nāḍhyo U<sub>2</sub> om. U<sub>1</sub>  
6-7 lomnām muleṣu DEN<sub>1</sub>N<sub>2</sub>U<sub>2</sub>] lomnā BLPU<sub>1</sub>

[XXV. Division of the channels]

Now, the divisions of channels within the body are explained.<sup>135</sup> There are ten primary channels.<sup>136</sup> Among them is a pair of channels. [Their] designation is *Iḍā* 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.<sup>137</sup><sup>138</sup> The *Sarasvatī*-[channel] exists within the mouth. The two channels, *Gāndhārī* and *Hastjihvā*, exist within the two ears. The two channels, *Pūṣā* and *Ālambusā*, are situated at the center of the two eyes. *Śamkhini* stretches from the beginning of the opening of the penis through the *Iḍā*-channel up to the place of Brahman<sup>139</sup>. *Kuhū*<sup>140</sup> stretches from the entrance of the root<sup>141</sup> through the *Piṅgalā*-channel up to the place of *Brahmā*/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.

<sup>135</sup> 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.

<sup>136</sup>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): ‘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.’(*tesu nādisahasresu dvisisaptatir udāhṛtāḥ | pradhānāḥ prāṇavāhinyo bhūyas tatra daśa smṛtāḥ ||*). Also cf. *Gorakṣaśataka* (Nowotny) 34. However, the enumeration of ten main channels in yogic literature also has predecessors, e.g., in Śivasiddhānta, cf. *Sārdhatriśatiķalottara* 10.4–5. Other systems, e.g., *Yogayajñavalkya* IV.26 or *Vasiṣṭhasaṃhitā* 2.21, enumerate fourteen primary channels.

<sup>137</sup> According to *Tantrikābhidhānakōśa* 3 (p. 93) the palate is the śivaite 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.III. 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).

<sup>138</sup>The *brahmadvāra* is a synonym for the *brahmaṇḍra*, “The aperture of Brahman”; the fontanelle, through which the vital principle of the yogi exists at death, cf. MALLINSON and SINGLETON, 2017:438

<sup>139</sup>The *brahmasthāna* is a synonym for *brahmaṇḍra*. Cf. *Dhyānabindopaniṣad* 65. Here, the *brahmasthāna* is equated with the *sahasrāracakra*.

<sup>140</sup>The list would be incomplete without *kuhū* as found in U<sub>2</sub> only. However, *śamkhini* and *kuhū* are unexpectedly swapped in U<sub>2</sub>, neither of them is found in YSV (PT), but both channels and their generally accepted locations are in SSP 1.66. Because of that, I conjectured accordingly.

<sup>141</sup>The entrance of the root (*mūladvāra*) in this passage refers to the anus, cf. *Siddhasiddhāntapad-dhati* 1.66 ‘Kuhū conducts through the anus’ (*kuhūr gudadvāre vahati*).

[XXVI. śarīramadhye vāyavo]

इदानीं शरीरमध्ये वायवो दशा तिष्ठन्ति । तेषां कार्याणि कथ्यन्ते । प्राणवायुहृदयमध्ये श्वासोच्छ्वासं करोति । अशनपानेच्छा भवति । गुदमध्येऽपानवायुस्तिष्ठति । स आकुञ्जनं स्तंभनं करोति । ना—  
मिमध्ये समानो वर्तते । स समग्रा नाडीः शोषयति । तथा नाडीः पोषयति । रुचिमुत्पादयति । अर्थि  
5 दीपयति । तालुमध्ये उदानवायुस्तिष्ठति । स वायुरन्नं गिलति । पानीयं पिवति । व्यानवायुः सकले शरीरे वर्तते । तस्माद्वायोः शरीरं चलति । शोकं आप्नोति विकृतेकूर्मवायुर्नेत्रमध्ये तिष्ठति । नि—  
मेषोन्मेषं करोति ।

**Sources:** 2-77.1 cf. YSV (PT pp. 838-839): idāniṁ dehamadhyasthāḥ kathyante daśa vāyavah | kāryakāraṇabhbhāvena kathyante tāni cihnatāḥ | prāṇavāyur hṛdi sthitvā śvāsocchvāsaṁ karoti saḥ | asikāntam pītam iśam karoti yogasamjñakah | apāno guḍadeśasthāḥ karoty ākuñcanam sa tu | stambhanañ ca tathāpānaḥ samano nābhimaṇḍale | toṣakādipoṣakan tu nāqinām rucidāyakah | diptāgnimadhye 'pi tathā samānākhyā mahāparā | tālumadhye udānas tu aśnāti pibatiti ca | śarīram sakalam vyāpya vyānavāyuh pratiṣṭhitah | śarire cālanam tesu karoti sthāpayaty api | netramadhye kūrmanāmā nimeṣonmeṣakṛdayam | 2-77.1 cf. SSP I.67 (Ed. pp. 23-24): atha daśavāyavah | hṛdaye prāṇavāyur ucchvāsanīhvāsakārako hakārasakārātmakaś ca | gude tv apānavāyuh recakakumbhakapūrakaś ca | nābhau samānavāyuh dipakah pācakaś ca | kanṭhe vyānavāyuh śoṣanāpy āyanakārakaś ca | tālau udānavāyuh grasanavamanajalpakārakaś ca | nāgavāyuh sarvāṅgavyāpakaḥ mocakaś cālakaś ca | kūrmavāyuh cakṣuṣor unmeṣakārakaś ca |

2 vāyavo EPU<sub>2</sub>] vāyavas α om. BL daśa EPU<sub>2</sub>] om. cett. tiṣṭhanti cett.] ṣṭamiti U<sub>2</sub> om. BL teṣām cett.] om. BL kāryāni cett.] nāmāni kāryāni E nāmāni kārmāni P om. BL kathyante cett.] kathyate N<sub>2</sub>U<sub>1</sub>U<sub>2</sub> om. BL prāṇavāyur EP] prāṇavāyūḥ α U<sub>2</sub> om. BL hṛdayamadhye cett.] om. BL śvāsocchvāsaṁ em.] śvāsośvaroti B śvāsocchāsaṁ E śvāsośvareti L śvāsocchāsaṁ P śvāsocchvāsaṁ U<sub>2</sub> utsvāsaprasvāsaṁ D utsvāsaprasvāsaṁ N<sub>1</sub> ūrdhvāsvāspraśvāsaṁ N<sub>2</sub> ūdhvasaprasase U<sub>1</sub> 3 karoti cett.] karoti D om. BL aśanapāneccā E] aśanapānechā BLPU<sub>2</sub> aśitapitecchā DN<sub>1</sub> asitapitecha N<sub>2</sub> asite pitechā U<sub>1</sub> 'pānavāyus em.] apānavāyus DN<sub>1</sub> apānāvāyor B apānāvāyo LU<sub>2</sub> apānavāyūḥ N<sub>2</sub>U<sub>1</sub> om. E tiṣṭhati cett.] tiṣṭhati B om. E sa cett.] om. EU<sub>2</sub> ākuñcanam stambhanām DN<sub>1</sub>U<sub>1</sub>] ākum̄canastambhanām N<sub>2</sub> āmkucanastambhanām BLPU<sub>2</sub> om. E karoti cett.] karoti B om. E 3-4 nābhīmadhye cett.] nābhīpadmamadhye U<sub>2</sub> om. E 4 samāno cett.] samāno vāyur E smāni B sa cett.] sapta E samagrā β] samāgram α nādiḥ BLU<sub>2</sub> nādiḥ U<sub>1</sub> nādhyam DN<sub>1</sub>N<sub>2</sub> śoṣayati cett.] śoṣayati L tathā cett.] om. U<sub>2</sub> nādiḥ P] nādi E nādiḥ α om. BLU<sub>2</sub> poṣayati em.] poṣayati DPN<sub>1</sub>N<sub>2</sub> poṣayati | tathā poṣayati B poṣayati L poṣā iti U<sub>1</sub> śoṣayati U<sub>2</sub> °śoṣanāt E rucim cett.] rucir B kvacit DN<sub>1</sub>N<sub>2</sub> utpādayati cett.] utpādayati P agnim em.] āgnim DN<sub>1</sub>N<sub>2</sub> agnim U<sub>1</sub> vahnim EPU<sub>2</sub> vahnī BL 5 dīpayati cett.] dīpayati BL udānavāyus BLN<sub>1</sub>U<sub>1</sub>] udāno vāyus DEPU<sub>2</sub> udānāni vāyus N<sub>2</sub> vāyur cett.] vāyuḥ E vāyu P annam cett.] ratnam EPN<sub>1</sub> gilati cett.] lilati E galayati B galayati L śilati N<sub>1</sub> pibati cett.] pibati P pibati BL vyanavāyuh em.] nāgavāyuh cett. nāgavāyūḥ L nānāgavāyuh D sakale cett.] sakala° BL sarva° E 6 vāyoḥ cett.] vāyo P śarīram cett.] śarire BL calati α] cālati B calayati PU<sub>2</sub> cālayati E cālayati L calayati U<sub>2</sub> śokam β] om. α āpnōti β] om. α vikṛte em.] śokam āpnōti vikṛtaḥ U<sub>2</sub> vikṛtaḥ B vivilaḥ E vikutaḥ L vikṛtaḥ P vikṛtaḥ U<sub>2</sub> om. α kūrmavāyur EPU<sub>2</sub>] kūrmavāyoh BL kūrmo vāyū DN<sub>1</sub>N<sub>2</sub> om. U<sub>1</sub> netramadhye cett.] om. U<sub>1</sub> tiṣṭhati DEN<sub>1</sub>N<sub>2</sub>] om. cett. 6-7 nimeṣonmeṣam BEPU<sub>2</sub>] unmeṣam nimeṣam N<sub>1</sub>N<sub>2</sub> unmeṣam nimeṣam ca D om. U<sub>1</sub> 7 karoti cett.] karoti BL om. U<sub>1</sub>

[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 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 causes to absorb [substances from]<sup>142</sup> 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.<sup>143</sup> Through the vital wind, the body is caused to move. When it is problematic it attains pain. The Kūrma vital wind exists within the eyes. It performs [the] opening and closing [of the eyes].

<sup>142</sup>The 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. *Yogayājñavalkya* 4.55-57 (Ed. p. 40) and 4.69ab (Ed. p. 42).

<sup>143</sup>I 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. Textcritically, however, this choice is difficult and not unambiguous, since according to SSP 1.67 (*nāgavāyuḥ sarvāṅgavyāpakaḥ mocakaś cālakaś ca*), not just Vyāna (as in YSv) but also Nāga pervades the whole body, a concept also attested in *Vasiṣṭhasaṃhitā* 2.49cd and 2.52cd. YSv (PT pp. 838-839) ascribes the function of belching (*udgāra*) to Nāga (*udgāre nāga ākhyātāḥ ūrddhvāyuḥ pracālanaḥ*) 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, Kṛkāra, Devadatta, Dhanañjaya. In the SSP 1.67 (Ed. pp. 23-24): Prāṇa, Apāna, Samāna, Vyāna, Udāna, Nāga, Kūrma, Kṛkāra, 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 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.

कृकलवायोरुद्धारो भवति । देवदत्तवायोर्जूम्भ उत्पद्यते । धनंजयवायोः शब्द उत्पद्यते ॥

[XXVII. madhyalakṣyam]

इदानीं मध्यलक्ष्यं कथ्यते । श्वेतवर्णं अथवा पीतवर्णं रक्तवर्णं वा धूम्रवर्णं वा नीलवर्णं वाऽग्निशिखासहशं विच्युत्समानं सूर्यमण्डलसहशं अर्धचन्द्रसहशं ज्वलदाकाशसमाकारं ५ स्वशरीरपरिमितं तेजो मनोमध्ये लक्ष्यं कर्तव्यं । एतस्मिलक्ष्ये कृते सति मनोमध्ये स्थितस्य मलस्य दाहो भवति । मनसः सत्त्वगुणो प्रकटो भवति । पुरुष आनन्दमयो भूत्वा तिष्ठति ॥

**Sources:** १ cf. YSV (PT pp. 838-839): *udgāre nāga ākhyātah ūrddhavāyuḥ pracālāne | kṛkarah kṣutkaro jñeyo devadatto vijṛmbhaṇe | dhanañjayah saccidākāro mr̄tadeham na muñcati | yady api sargakāṇde sarvam etad uktam tathāpi kāryakāraṇabhbāvajñāpanāya punar nirdiṣṭam iti na punar uktam |* cf. SSP 1.67 (Ed. pp. 23-24): *krkalah udgārakah kṣutkārakaś ca | devadatto mukhavijṛmbhakah | dhanañjayo nādaghoṣakah | iti daśavāyv avalokanena pindotpattiḥ naranārīrūpam |* ३ cf. YSV (PT p. 839): *idānīm madhyalakṣan tu kathyate siddhikārakam | śvetam raktam tathā pītam dhūmrākāran tu nilabham |* cf. YSV (PT p. 839): *agnijvālaśamānābhā vidyutpuñjāsamaprabhā |* ādityamaṇḍalākāram athavā candramaṇḍalam | ३-६ cf. SSP 2.29 (Ed. p. 41): *śvetavarnam vā raktavarnam vā krṣnavarnam vā agniśikhākāram vā jyotiṛūpam vā vidyudākāram sūrya-maṇḍalākāram vā arddhadandrākāram vā yatheṣṭasvapinḍamātram sthānavarjitaṁ manasā lakṣayet ity anekavidhām madhyamam lakṣyam |* ५ cf. YSV (PT p. 839): *jvaladākāśatulyamvā bhāvayed rūpamātmanah | etaj jyotirmayam deham manomadhye tu lakṣayet |* cf. YSV (PT p. 839): *eteśān ca kṛte lakṣe nānāduḥkhām praṇāsyati | manas astu malo yāti mahānando bhavet tataḥ |*

१ **kṛkalavāyor** DN<sub>1</sub>N<sub>2</sub>] kṛkalavāyur BLP kṛkalakartāvāyur E puṣkaravāyur U<sub>2</sub> om. U<sub>1</sub> **udgāro** em.] udgāraṁ EU<sub>2</sub> udhāraṇam BP uhāraṇam L üdgārō N<sub>1</sub>N<sub>2</sub> üdgāto D om. U<sub>1</sub> **bhavati** DN<sub>1</sub>N<sub>2</sub>] karoti EP<sub>U</sub><sub>2</sub> karoti BL om. U<sub>1</sub> **devadattavāyor** cett.] devadattavāyoḥ E devadattavāyo N<sub>2</sub>U<sub>2</sub> jṛmbha DN<sub>1</sub>U<sub>2</sub>] jṛmbhaṇam E jumbhā BP jṛmbhā L jṛmbhō<sup>°</sup> N<sub>2</sub> jambhā U<sub>1</sub> **uptadyate** α] bhavati EP<sub>U</sub><sub>2</sub> bhavamīt B bhavati L **dhanamjayavāyoh** β] dhanamjayavāyo α **śabda** cett.] śabdāḥ P śabdāḥ L śabdo<sup>°</sup> N<sub>2</sub> sabta U<sub>1</sub> ३ idānīm cett.] idānī P om. E **madhyalakṣyam** DN<sub>1</sub>U<sub>1</sub>] madhyalakṣanam BN<sub>2</sub> madhyalakṣam P madhye lakṣam L madhye lakṣyam U<sub>2</sub> om. E **kathyate** cett.] om. E **śveta** cett.] svata<sup>°</sup> U<sub>1</sub> svata<sup>°</sup> U<sub>2</sub> om. E **varṇam** PLU<sub>1</sub>U<sub>2</sub>] varṇam || D **varam** P **varṇā** | N<sub>1</sub> om. E **athavā** cett.] amtha ca E om. BLP **varṇam** cett.] **varṇam** || BU<sub>2</sub> **varṇa** N<sub>2</sub> **raktavarnam** E] raktavarna N<sub>2</sub> raktam DLN<sub>1</sub>U<sub>1</sub>U<sub>2</sub> om. B **vā** cett.] om. N<sub>2</sub> **dhūmravarnam** em.] dhūmākāro D dhūmāra N<sub>1</sub> dhūmravarṇa N<sub>2</sub> dhūmrākāra U<sub>1</sub> dhūmrākāram β **vā** D] va N<sub>1</sub> van U<sub>1</sub> yan β om. N<sub>2</sub> ४ **vā** cett.] vā || BL **'gni'** P] agni<sup>°</sup> cett. **'samānam** cett.] **'samānam** || D **'samāne** L **'sadṛśam** cett.] **'m** sadṛśam DN<sub>1</sub> **ardha**<sup>°</sup> cett.] ūrdhva<sup>°</sup> BDN<sub>1</sub>N<sub>2</sub> ārdha<sup>°</sup> U<sub>1</sub> **jvalad**<sup>°</sup> cett.] jalad U<sub>1</sub> **'ākāśa**<sup>°</sup> cett.] **'ā** U<sub>1</sub> **'ākāram** U<sub>2</sub> **'samākāram** cett.] **'samānakāram** α samakāram U<sub>2</sub> **'samākāra** L ५ **'mitam** cett.] **'manomittam** U<sub>1</sub> **'mano** cett.] om. U<sub>1</sub> lakṣyam DPN<sub>1</sub>U<sub>1</sub>] tathyam E lakṣam BLU<sub>2</sub> lakṣanam N<sub>2</sub> **etasmi** PLU<sub>2</sub>] etasmin U<sub>1</sub> ekasmin cett. lakṣye cett.] lakṣe BLU<sub>2</sub> na lakṣye U<sub>1</sub> lakṣaṇo N<sub>2</sub> **sati** cett.] sati BLU<sub>1</sub>U<sub>2</sub> **malasye** cett.] om. P ६ **'saḥ** cett.] **'saḥ** || BL manah saḥ D **'guṇo** BDN<sub>2</sub>U<sub>1</sub>] **'guṇe** N<sub>1</sub> **'guṇa**<sup>°</sup> EU<sub>2</sub> **'guṇaḥ** PL **prakaṭo** cett.] **'prakāśo** EU<sub>2</sub>

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.<sup>144</sup> When the focus is performed, the burning of impurity within the mind manifests. The *sattva* quality<sup>145</sup> of the mind becomes revealed.<sup>146</sup> The person becomes blissful and remains like that.

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<sup>144</sup>Cf. *Śivayogapradipikā* 4.47cd-48: '(47cd) Hear now the central fixation which has been taught by the ancient sages. (48) One should focus at one [object] devoid of location or the burning space [emerging] from a sphere with flames and lightning shining (*candra*) into [all] nine landmasses (of the continent Jambūdvīpa: Bhārata, Hari, Kimpuruṣa, Rāmyaka, Rāmana, Kuru, Bhadrāśva, Ketumāla and Ilāvṛta) in the colours of white etc. Truly, this is the central fixation.' (śrūṣva madhyalakṣyam ca kathitam pūrvasūribhiḥ || 4.47 śvetādivarṇanavakhaṇḍacandraśaudāminīvahniśikhenā bimbāt | jvalannabho vā sthalahinam ekaṁ vilakṣayet tat khalu madhyalakṣyam 4.48 ||) Despite all similarities, the differences of the techniques are: In the *Śivayogapradipikā*, 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.

<sup>145</sup>For a discussion of the *guṇas* in the context of Pātañjalayoga cf. BRYANT pp. xlvi-xlix.

<sup>146</sup>The generation of the sattvic quality through the practice of *madhyalakṣ(y)a* also appears in *Sarvāṅgayogapradipikā* 3.28: (*madhya lakṣa mana madhya hicārai | vapu pramāna koi rūpa nihārai | yāte sātvik upajai āī | madhya lakṣa jo sādhai bhāī ||*) "The central focus directs the mind to reside at its centre, revealing the true form of the body. It produces the sattvic quality in those who practice it."

## [XXVIII. ākāśabhedāḥ]

इदानीमाकाशभेदाः कथ्यन्ते । तेषां लक्ष्यानि कथ्यन्ते । आकाशः ॥ पराकाशः ॥ महाकाशः ॥ तत्त्वाकाशः ॥ सूर्याकाशः ॥ बाह्याभ्यन्तरे निर्मलं निराकारमाकाशलक्ष्यं कर्तव्यम् । ततः परं वाह्याभ्यन्तरे घनान्धकारसदृशपारकाशस्य लक्ष्यं कर्तव्यं । ततः परं प्रलयकालीनज्वलद्वावानलपूर्णं वा बाह्याभ्यन्तरे महाकाशलक्ष्यं कर्तव्यं । ततः परं बाह्याभ्यन्तरे कोटिदीपानां प्रकाशप्राप्तौ यादृशं औ ज्वल्यं भवति । तादृशं तत्त्वाकाशं लक्ष्यं कर्तव्यम् ।

**Sources:** 2-3 cf. YSV (PT p. 839): kathyate te devyadunākāśam pañcabhir lakṣaṇaiḥ | ākāśan tu mahākāśam parākāśam parātparam | tattvākāśam sūryakāśam ākāśam pañcalakṣaṇam | cf. YSV (PT p. 839; YK 1.37): ākāśan tu mahākāśam parākāśam parātparam | tattvākāśam sūryakāśam ākāśam pañcalakṣaṇam | 3-4 cf. YSV (PT p. 839): sabāhyābhuyantare nityam nirākāśantu (nirākāśas tu YK 2.38) nirmalam | karttavyam laksam ākāśam sādhayet sādhanam vinā | ghanāntarālasadṛśam parākāśam tathaiva ca | 4-5 cf. YSV (PT p. 839): kalpāntāgnisamam (kalāntāgnisamam YK 2.39cd) jyotiḥ mahākāśam smaret tathā | cf. YSV (PT p. 839) = YK 2.4oab: koṭikoṭipradipābhāmī tattvākāśam smaret tathā |

**Testimonia:** 2-3 cf. SSP 2.30 (Ed. p. 42): ākāśam parākāśam mahākāśam tatvākaśam sūryākāśam iti vyomapañcakam | bāhyābhuyantare 'tyantam nirmalam nirākāram ākāśam lakṣayet | 3-4 cf. SSP 2.30 (Ed. p. 42): athavā bāhyābhuyantare 'tyantāndhakāranibhām parākāśam avalokayet | 4-5 cf. SSP 2.30 (Ed. p. 42): bāhyābhuyantare kālānalasamkāśam mahākāśam avalokayet | 5-6 cf. SSP 2.30 (Ed. p. 42): bāhyābhuyantare niyatvatvaharūpaṁ tatvākāśam avalokayet |

2 idānīm EPU<sub>2</sub>] idānīm cett. ākāśabhedāḥ EN<sub>2</sub>U<sub>1</sub>U<sub>2</sub>] ākaśabhedāḥ cett. kathyante cett.] kathyate LN<sub>2</sub>U<sub>2</sub> teṣām cett.] te E शम् U<sub>1</sub> om. BL laksyāni cett.] lakṣaṇāni N<sub>2</sub> om. BL kathyante DU<sub>1</sub>U<sub>2</sub>] ca kathyante P kathyate N<sub>1</sub>N<sub>2</sub> om. BL ākāśaḥ BELP] ākāśa° α parākāśaḥ PU<sub>2</sub>] parākāśa N<sub>1</sub> parākāśa° DN<sub>2</sub>U<sub>1</sub> paramākāśaḥ BEL mahākāśaḥ ELPU<sub>2</sub>] mahākāśa BN<sub>1</sub> mahākāśa° DN<sub>2</sub>U<sub>1</sub> 2-3 tattvakāśaḥ BELU<sub>2</sub>] tatvākāśa N<sub>1</sub> tatvākāśa° DN<sub>2</sub>U<sub>1</sub> 3 sūryākāśaḥ BEL] sūryakāśaḥ N<sub>2</sub> PU<sub>2</sub> sūryakāśa N<sub>1</sub> sūryakāśa° DU<sub>1</sub> nirākāram ākāśa° E] nirākāram ākāśa° α nirākāram ākāśam BLP nirākāram mākāśam U<sub>2</sub> "laksyam cett.] lakṣam BL "lakṣaṇam N<sub>2</sub> karttavyam E] karttavyam cett. param cett.] om. U<sub>2</sub> 3-4 bāhyābhuyantare cett.] bāhyābhuyantare P 4 ghanāndha° cett.] ghanāmgha° B ṣvanandha° E dha° L "kāra° cett.] "kāram P "sadṛśa° cett.] sadṛśam EU<sub>2</sub> sadṛśaḥ BL parākāśasya cett.] parākāśaikyaṁ E parākāśa° BL laksyam cett.] lakṣam BLU<sub>2</sub> lakṣaṇam N<sub>2</sub> param cett.] U<sub>2</sub> cett. pralayakālinā cett.] pralayakālināḥ BL "jvalad° cett.] "jalad° PB "jjala° U<sub>1</sub> "dāvā° ED] "vaḍava° BLPU<sub>1</sub>U<sub>2</sub> "vriddha° N<sub>1</sub> "vr̥° N<sub>2</sub> "nalapūrṇam cett.] nalapūṛṇa N<sub>1</sub>N<sub>2</sub>U<sub>2</sub> 5 mahākāśam DPU<sub>1</sub>] mahākāśa° BELN<sub>1</sub>N<sub>2</sub> ghanām dhakārasadṛśam mahākāśasya U<sub>2</sub> "laksyam cett.] lakṣam BDLN<sub>2</sub>U<sub>2</sub> tataḥ param bāhyābhuyamtare koṭidipānām cett.] om. E prakāśaprāptau cett.] prakāśaprāpto BL om. E yādṛśam cett.] om. E 5-6 aujjvalyam cett.] ujjvalam L om. E 6 bhavati cett.] bhavati BL om. E tādṛśam cett.] om. E tattvākāśam cett.] tattvāśa° BL om. E laksyam PN<sub>1</sub>U<sub>1</sub>] lakṣam BDLN<sub>2</sub>U<sub>2</sub> om. E karttavyam cett.] om. E

[XXVIII. Divisions of space]

Now, the divisions of space are taught.<sup>147</sup> The foci of them are taught: Space, beyond space, great space, space of reality, the space of the sun. The focus onto space shall be visualized as pure and formless internally and externally. Therafter, the focus onto beyond-space shall be visualized as dense darkness<sup>148</sup> internally and externally. Then, the focus onto great space shall be visualized as the plethora of the burning fire of the time of dissolution internally and externally. Afterwards, such focus onto reality space should be visualized as that which resembles the splendour upon being fixed onto the brightness of ten million lights.

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<sup>147</sup>The *Advyatārakopaniṣat* 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: '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*).'  
(*atha madhyalaksyalaksanam | prātaścitrādivarnākhaṇḍasūryacakravat vahnijvālāvalīvat tadvihināntarikṣavat paśyati | tadākārākārityayā avatiṣṭhati | tadbhūyodarśanena guṇarahitākāśam bhavati | visphurattārakākāradipyamānagādhatamopamaṇ paramākāśam bhavati | kālānalasamadyotamānam mahākāśam bhavati | sarvotkṛṣṭaparamadyutipradyotamānam tattvākāśam bhavati | koṭisūryaprakāśavaibhavaṣaṇkāśam sūryākāśam bhavati | evaṁ bāhyābhyan tarasthavyomapañcakanī tārakalakṣyam | taddarśi vimuktaphalas tādrgyomasamāno bhavati | tasmāt tāraka eva laksyam amanaskaphalapradam bhavati || 7 ||)*

<sup>148</sup>Instead of extreme brightness as in the *Siddhasiddhāntapaddhati* (Ed. p. 29) and *Advyatārakopaniṣat* (Ed. p. 5), Rāmacandra has chosen to promote dense darkness in his *parākāśa*-visualization.

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

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

**Sources:** 1 cf. YSV (PT p. 839): *sūryākāśam tathā koṭisūryavindusamam* (°*bimbasamaṁ* YK 2.40d) *smaret | sabāhyābhyanṭare caivam ākāśam* (*caiva sākāśam* YK 2.41b) *lakṣayet tu yaḥ* | 1-2 cf. YSV (PT p. 839): *śivavad vihared viśve pāpapuṇyavivarjītāḥ | eteṣāñ caiva lakṣeṇa karmadvārā 'ghamāharet* (*karmadvārānapāharet* YK 2.41d) | 3-4 = YSV (PT p. 832) = YK 2.14: *navacakram kalādhāram tri-lakṣam vyomapañcakam | svadehe yo na jānāti sa yogī nāmadhārakah |*

**Testimonia:** 1 cf. SSP 2.30 (Ed. p. 42): *athavā bāhyābhyanṭare sūryakoṭisadṛśam sūryākāśam avalokayet* | 3-4 ≈ *Netratantra with Netroddyota* 7.1cd-2: *ataḥ paraṁ pravakṣyāmi dhyānaṁ sūkṣmam anuttamam | ṛtucakram svarādhāram trilakṣyam vyomapañcakam || granthidvādaśasamyuktam śaktitrayasamanvitam | dhāmatrayapathākrāntam nāditrayasamanvitam* || 3-4 ≈ *Tantrāloka* 19.15: *śoḍāśādhāraṣaṭcakralakṣyatrayakhapañcakāt | kvacid anyataratrātha prāguktapaśukarmavat |* 3-4 ≈ *Manthānabhairavatantram Kumārikākhaṇḍaḥ* 25.2ab: *saṭcakram ṣoḍāśādhāram trilakṣyam vyomapañcakam |* 3-4 ≈ *Ūrmikaulārṇavatantra* 2.184: *sarvam samadhiyogena kulena hi tad ucycate | saṭcakram ṣoḍāśādhāram trirlakṣam vyomapañcakam |* 3-4 ≈ SSP 2.31 (Ed. p. 43): *navacakram kalādhāram trilakṣyam vyomapañcakam | samyag etan na jānāti sa yogī nāmadhārakah |* 3-4 ≈ YSV (PT p. 839): *navacakram kalādhāram dvilakṣam vyomapañcakam | samagram yo na jānāti sa yogī nāmadhārakah |* 3-4 ≈ *Yogatarāṅgiṇi* quoted with reference *Nityānāthapaddhati* (Ed. p. 72) = *Hathatattvakaumudi* 24.1: *saṭcakram ṣoḍāśādhāram dvilakṣyam vyomapañcakam | svadehe ye na jānāti katham siddhyanti yoginah |* 3-4 ≈ PT (Ed. p. 172): *saṭcakram ṣoḍāśādhāram trilakṣam vyomapañcakam | svadehe yo vijānāti sa guruḥ kathito budhaiḥ |* 3-4 ≈ *Gorakṣaśataka* (Nowotny) 13 = *Vivekāmartaṇḍa* 6.3: *saṭcakram ṣoḍāśādhāram trailekyam vyomapañcakam | svadehe ye na jānāti katham sidhyanti yoginah |* 3-4 ≈ *Yogacūḍāmanuyupaniṣad* 3cd-4ab: *saṭcakram ṣoḍāśādhāram trilakṣyam vyomapañcakam ||* 3 svadehe yo na jānāti tasya siddhiḥ katham bhavet | 3-4 ≈ *Mandalabrahmaṇopanīṣat* 3.4.5: *navacakram ṣaḍādhāram trilakṣyam vyomapañcakam | samyag etan na jānāti sa yogī nāmato bhavet |* 3-4 ≈ *Hṛṣhapradīpiḥ* 4.77: *saṭcakram ṣoḍāśādhāram tridhā lakṣam guṇatrayam |* śeṣas tu granthavistāras trikūṭam paramam padam |

1 *tataḥ cett.] om. BL paścād cett.] paścāt N<sub>1</sub>N<sub>2</sub>U<sub>1</sub> paccā BL om. E bāhyābhyanṭare cett.] ābhyanṭare N<sub>2</sub> prakāśamāna° cett.] prakāśamāga° P prakāśamān BL °sūrya° cett.] °yarsū° E °sūryam P °bimba° cett.] om. E °sahitaṁ cett.] °sahita° BL sūryakāśam cett.] sūryakāśa° BLP laksyam cett.] laksyam BLN<sub>2</sub> kartavyam cett.] kartavyam mataḥ BL laksyānām cett.] laksyānām P laksyānām B laksyam L laksyānā N<sub>2</sub> 1-2 kāraṇāc N<sub>2</sub>] kāraṇāt E kāraṇāt cett. 2 charire N<sub>2</sub>] śāriṛa° DN<sub>1</sub> śāriṛa BPLU<sub>2</sub> °śāriṛam E rogāsamsargo BLP] rogāsamsargi E rohasamsargo D rohasamsarge N<sub>1</sub> rogāsamsargo N<sub>2</sub>U<sub>1</sub>U<sub>2</sub>] na cett.] om. E bhavati cett.] bhavati B valitam palitam DLN<sub>1</sub>N<sub>2</sub>] valipalitam N<sub>2</sub> valitapalitam BEP punyam cett.] punyām BL ca cett.] om. E bhavati cett.] bhavati BL bhati U<sub>1</sub> 3 navacakram cett.] śloka navacakram BL navacakra° DN<sub>1</sub>N<sub>2</sub> °ksyam cett.] trilakṣam BLN<sub>2</sub> 4 svadehe yo β] samakriyā α*

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

**XXVIII. i** The nine *cakras*,<sup>149</sup> sixteen supports<sup>150</sup>, the three foci<sup>151</sup> and five spaces. Who does not know them within ones own body, he is only a yogin by name.<sup>152</sup>

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<sup>149</sup>A very detailed account of Rāmacandra's ninefold system of *cakras* is presented from IV - XII, pp. 11 - 33. 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.

<sup>150</sup>The sixteen supports of Rāmacandra are big toe support (*pādāṅguṣṭhādhāra*), root support (*mūlādhāra*), anus support (*gudādhāra*), penis support (*lingādhāra*), pleasance [support] (*udyāna*), navel (*nābhyaḍhāra*), heart-form support (*hrdayarūpādhāra*), throat (*kanthādhāra*), uvula support (textitghamṭikādhāra), 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*) and the 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. ?? - ??.

<sup>151</sup>The 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 *Yogatattvabindu*, *Yogaśvarodaya* as quoted in Prāṇatosīni and *Yogakarnikā* and *Sarvāṅgayogapradipikā*. The two additional foci are *ūrdhvvalakṣya* and *adholakṣya*. A system of three foci is taught in *Tantrāloka*, *Manthānabhairavatantram Kumārikākhaṇḍaḥ*, *Netratantra* with *Netroddyota*, *Gorakṣāstaka* (Nowotny), *Śivayogapradipikā*, *Siddhasiddhāntapaddhati*, *Advayatārakopaniṣat*, *Yogacūḍāmanyupaniṣad*, *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. The structural issues of the text are discussed in detail p. on ??.

<sup>152</sup>As can be seen in the sources and testimonia on the previous page, the reception of this verse and the related practices is extremely widespread. They were transmitted from Śaiva Tantras such as *Tantrāloka*, *Manthānabhairavatantram Kumārikākhaṇḍaḥ* and *Netratantra* with *Netroddyota*, across the early and classical literature of Hṛ̥ṣe- and Rajayoga (e.g. *Hṛ̥ṣapradipikā*), and from there into the post-*Hṛ̥ṣapradipikā* 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 ॥ हृदयेऽनाहतचक्रम् ४ ॥ कण्ठस्थाने विशुद्धिचक्रम् ५ ॥ षष्ठं तालुचक्रम् ६ ॥ भ्रुवोर्मध्ये आज्ञाचक्रं ७ ॥ ब्रह्मरन्ध्रस्थाने कलाचक्रम् ८ ॥ नवममाकाशचक्रम् ९ ॥ तत्परमशून्यम् ॥

**Sources:** २ cf. SSP 2.1 (Ed. p. 29): atha piṇḍavicāraḥ kathyate piṇḍe navacakrāṇī | cf. SSP 2.1 (Ed. p. 29): ādhāre brahmacakram tridhāvartam bhagamandalākāram | tatra mūlakandaḥ | tatra śaktim pāvakākārām dhyāyet | tatraiva kāmarūpapīṭham sarvakāmaphalapradam bhavati | cf. SSP 2.2 (Ed. p. 29): dvitiyam svādhiṣṭhānacakram | tanmadhye paścimābhimukham liṅgam pravālāñkurasadṛṣṇam dhyāyet | tatraivodiyānapīṭham jagadākarṣaṇam bhavati | ३ cf. SSP 2.3 (Ed. pp. 29-30): trtiyam nābhīcakram pañcāvartam sarpavat kundalākāram | tanmadhye kundalinīm śaktim bālārkakotisannibhām dhyāyet | sā madhyā śaktiḥ sarvasiddhidā bhavati | cf. SSP 2.4 (Ed. p. 30): caturtham hṛdayacakram aşṭadalakamalam adhomukham | tanmadhye karnikāyām liṅgākārām jyotiṛūpam dhyāyet | saiva hamsakalā sarvendriyavaśyā bhavati | cf. SSP 2.5 (Ed. p. 30): pañcamam kanṭhaçakram caturaṅgulam | tatra vāma idā candranādi | dakshe piṅgalā suryanādi | tanmadhye susūmnām dhyāyet | saiva anāhatatakalā anāhatasiddhidā bhavati | cf. SSP 2.6 (Ed. p. 31): şaṣṭham tālucakram | tatrāmr̥tadhārāpravāhāḥ | ghaṇṭikāliṅgam mūlarandhram rājadantam śāṅkhinivivaram daśamadvāram | tatra śūnyam dhyāyet | cittalayo bhavati | ४ cf. SSP 2.7 (Ed. p. 31): saptamaṇi bhrūcakram madhyamāṅguṣṭhamatram | tatra jñānanetram dipasiṅkhākāram dhyāyet | tatra vāksiddhir bhavati | cf. SSP 2.8 (Ed. p. 31): aşṭamam brahma randhram nirvāṇacakram sūcikāgrabhedyam | tatra dhūmasiṅkhākāram dhyāyet | tatra jālandharapīṭham moksāpradam bhavati | cf. SSP 2.9 (Ed. p. 32): navamam ākāśacakram sodaśadalakamalam ürdhvamukham | tanmadhye karnikāyām trikūṭākārām tadūrdhvāśaktiṁ tām paramaśunyām dhyāyet | tatraiva pūrṇagiripiṭham sarveṭasiddhipradam bhavati | iti navacakravīcāraḥ ||

**2 anukramah** cett.] anukrama N<sub>1</sub> anukramā DN<sub>2</sub> **kathyate** cett.] kathyamte DN<sub>1</sub>N<sub>2</sub> ādhāre cett.] ādhāro BL brahmacakram BEL] brahmacakram cett. ādhāropari β] om. α liṅgamūle β] liṅge α svādhiṣṭhānacakram EDPN<sub>1</sub>N<sub>2</sub>] svādhiṣṭhānacakram cett. ३ maṇipūrakacakram ELPN<sub>1</sub>N<sub>2</sub>] maṇipūrakacakram cett. 'nāhata° P] anāhata° BELU<sub>2</sub> viśuddha° cett. cakram BEL] cakram cett. viśuddhicakram β] anāhatacakram α sāṣṭham cett.] sāṣṭha° L ४ tālucakram EN<sub>1</sub>N<sub>2</sub>] tālucakram DPU<sub>1</sub> tālucakre BL tālucakra U<sub>2</sub> °ajñā cett.] agneja P āgneya L ājñāya B cakram DEN<sub>1</sub>N<sub>2</sub>U<sub>1</sub>U<sub>2</sub>] cakram BDPL °randhra° cett.] om. BELP kāla° U<sub>2</sub>] kāla° BDELPN<sub>1</sub>N<sub>2</sub> brahma° U<sub>1</sub> cakram E] cakram cett. navamam cett.] navama N<sub>2</sub> navamam rattu U<sub>1</sub> cakram DEN<sub>1</sub>N<sub>2</sub>U<sub>1</sub>U<sub>2</sub>] cakram BLP ५ tat° BDLN<sub>1</sub>U<sub>1</sub>U<sub>2</sub>] etat E tataḥ P tata N<sub>2</sub> °parama° N<sub>1</sub>] parama° B para° N<sub>2</sub>U<sub>1</sub> °śūnyam BEL] śūnyam PN<sub>1</sub>N<sub>2</sub>U<sub>1</sub>U<sub>2</sub>] tatparamaśunyam D

[XXIX. Sequence of cakras]

Now, the sequence of the *cakras* is taught.<sup>153</sup> At the base,<sup>154</sup> there is the Brahmacakra. Above the base at the root of the penis is the Svadīsthānacakra. At the navel, there is the Manipūrakacakra. In the heart [there is] the Anāhatacakra. Situated within the throat is the Viśuddhicakra. The sixth is the Tālu-cakra. In the centre of the eyebrows is the Ājñācakra. At the opening of Brahman<sup>155</sup> is the Kalācakra.<sup>156</sup> The ninth is the Ākāśacakra<sup>157</sup>. It is supreme emptiness.

<sup>153</sup>Once again, Rāmacandra presents descriptions of the *cakras*, but this time, he briefly mentions their names which are partially different than in the previous account and their locations. A detailed account of a ninefold *cakra* system was already covered in chapters IV to XII. This repetition appears redundant. There is no corresponding passage in the YSv. Apart from the identical positions of the *cakras* in the SSP, the technical terms of the nine *cakras* in five of nine cases do not correspond for the most part either. In fact, no other nine-fold *cakra* system known to me fully matches the terminology presented here. Either this is Rāmacandra's intellectual property, or he used a third, unknown source or mixed up different sources. A practical tabular overview of the ninefold *cakra* systems and historically closely related systems with eight and six *cakras* can be found in POWELL (2023: 214).

<sup>154</sup>In 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.II.

<sup>155</sup>The *brahmarandhrasthāne* ('at the place of the aperture of Brahman') is the fontanelle, through which the vital principle of the yogi exists at death, cf. MALLINSON and SINGLETON, 2017:438.

<sup>156</sup>The term *kālacakra* ('*cakra* of time') for the eighth *cakra* is not just unprecedented in other texts that teach a ninefold *cakra* system, but the term is obviously not present in any known *cakra* system that refer to the yogic body. A comparison of the term with the current standard collection of electronic texts in yogic and tantric studies, as well as with collections such as Muktabodha and GRETEL, yielded no hits. In other words, this appears to be an original and previously unknown term for a yogic *cakra*. All other texts that I am aware of designate the eighth *cakra* in a ninefold *cakra* system with different terms: Śārgadharapaddhati 4359/256.13, Śivayogapradipikā 3.15 and Siddhasiddhāntapaddhati 2.8 call it *nirvāṇacakram* ('*cakra* of absolute extinction'); *Yogasvarodaya* as quoted in Prāṇatosini (Ed. p. 833) just calls it *aṣṭamāṇ cakram* ('the eighth *cakra*') and *siddhapumṣah sthālam* ('place of the accomplished human'); Rāmacandra himself in the previous chapter on *cakras* in section XI picks this up and calls it *aṣṭamacakram* ('eighth *cakra*') and *siddhapuruṣasya sthānam* ('place of the accomplished person'); Saubhāgyalakṣmyupaniṣat also calls it *nirvāṇacakram*, but provides us with yet another unique designation - *parabrahmacakram* ('*cakra* of the supreme Brahman').

<sup>157</sup>The term *ākāśacakra* for the ninth *cakra* in the known ninefold *cakra* systems occurs in Śivayogapradipikā 3.16 and Siddhasiddhāntapaddhati 2.9 only

[XXX. ādhāracakrasya bhedāḥ]

इदानीमाधारचक्रस्य भेदाः कथ्यन्ते । पादयोरङ्गुष्ठे तेजसो लक्ष्यकारणादृष्टिः स्थिरा भवति । द्वितीयो  
मूलाधारः । पादाङ्गुष्ठस्य मूलेऽपरपादस्य पार्ष्णिः स्थाप्यते । अयिः प्रबलो भवति । एका पार्ष्णिः  
मूलाधारे स्थाप्यते । तस्य पादस्याङ्गुष्ठमूलेऽपरस्य पादस्य पार्ष्णिः स्थाप्यते । अग्निर्प्रदीप्यते ।  
५ तृतीयं गुदाधारस्थानम् । तन्मध्ये सङ्कोचविकासाकुञ्चनकारणात्पवनः स्थिरो भवति ।

**Sources:** २ cf. YSV (PT p. 832) = YK 2.15: śoḍāśādharabhedan tu śrūṇu devi viśeṣataḥ | cf. SSP 2.10 (Ed. p. 29): atha śoḍāśādharāḥ kathyante | cf. YSV (PT p. 839): aṅguṣṭhapādayos tejāḥ salaksasthi-radr̄ṣṭimān | pādāṅguṣṭhe ya ādhāraḥ prathamo (prathamam YK 2.16) yogatattvataḥ | cf. SSP 2.10 (Ed. p. 32): tatra prathamah pādāṅguṣṭhādhāraḥ | tatrāgratas tejomayaṁ dhyāyet | dr̄ṣṭih sthīrā bhavati | २-४ cf. YSV (PT p. 839): dvitīyam pādāmūlāparam (pādāmūlam param YK 2.16) sa vai | pādasya pārṣṇi (pārṣṇi YK 2.17a) samsthāpya balavān prabhaven munih | pādāmūle 'thavā pādāṅguṣṭhamūlam (pr̄ṣṭhe pādāṅguṣṭhe YK 2.17) vidhārayet || २-४ cf. SSP 2.11 (Ed. p. 33): dvitīyo mūlādhāras tam vāmapādāpārṣṇinā nispīdyā sthātavyam | tatrāgnidipanam bhavati | ५ cf. YSV (PT p. 839): tṛtyān tu gudādhāro (gudādhāre YK 2.18) gudasaṅkocanakriyā | vikāśakuñcanam tasya sthiravāyau ca mr̄tyujit | cf. SSP 2.12 (Ed. p. 33): tṛtyo gudādhāra tam vikāsasamkocanena nirākuñcayet | apānavāyuh sthīro bhavati |

**Testimonia:** २ cf. *Hathasamketacandrikā* (GOML R3239 fol. 201 l. 20): ity ādhārāḥ śoḍaśa athok-tānām śoḍāśādharānām kartavyanām āha ≈*Hathasamketacandrikā* (GOML R3239 fol. 202 ll. 1-2): tatra mūlādhāraḥ pādāyor amguṣṭhe tejaso lakṣyakaraṇād dr̄ṣṭih sthīrā bhavati || ity ādhāra-cakram || २-४ ≈*Hathasamketacandrikā* (GOML R3239 fol. 202 ll. 3-8): atha dvitīyādhāraḥ || २|| tatra vāmapādāṅguṣṭasya mūlam aparāpādasya pārṣṇis tasmin kathyate | tadāgnēḥ pradipana bhavati | ekaḥ pārṣṇi mūlādhāre dr̄ḍham sthāpyate tasya pādasya mūlam amguṣṭamūlam aparasya pādasya pārṣṇinā sampīdyā ciram sthīrān sthītaye tadāni agnidipyate || iti dvitīyādhāraḥ || २-५ ≈*Hathasamketacandrikā* (GOML R3239 fol. 202 ll. 9-13): || atha tṛtyādhāraḥ || tṛtyam pādādhārāsthanānam tanmadhye dr̄ḍham muhuś ciram saṅkocasāṅkocavikāśana rūpākuñcanakaraṇāt vāmapādād apārṣṇimūlena gudasya nipīḍana vāyuḥ sthīro bhavati | vāmaram karoti sādhakam iti || iti tṛtyādhāraḥ ||

२ idānīm cett.] idānī N<sub>2</sub> bhedāḥ cett.] bhedā BL kathyante cett.] kathyanta E kathyate DN<sub>1</sub> aṅguṣṭhe cett.] amguṣthai B tejaso cett.] tejasam BL laksya° cett.] laksā° N<sub>2</sub> laksam kartavyam BL °kāraṇād cett.] °kāraṇāt P dr̄ṣṭih cett.] dr̄ṣṭi° N<sub>1</sub>N<sub>2</sub>U<sub>1</sub>U<sub>2</sub> bhavati cett.] bhavatī L ३ mūlādhāraḥ cett.] mūlādhāraḥ U<sub>1</sub> mūlādhare U<sub>2</sub> °para° cett.] apāra° ḡ aparasya BL pādasya cett.] pāda° BL pārṣṇih cett.] °pārṣṇih L dhāraḥ pādāmduṣṭhasya mūleḥ parapādasya pārṣṇih P sthāpyate cett.] syāpyate BL sthāyyamte U<sub>2</sub> agniḥ N<sub>1</sub>] agnim U<sub>1</sub> agni° D tadāgnīḥ BELP om. N<sub>2</sub>U<sub>2</sub> prabalo cett.] om. N<sub>2</sub>U<sub>2</sub> bhavati cett.] bhavatī BL om. N<sub>2</sub>U<sub>2</sub> ekā cett.] ekaḥ E ekām U<sub>1</sub> om. N<sub>2</sub>U<sub>2</sub> ३-४ pārṣṇih U<sub>1</sub>] pārṣṇih DN<sub>1</sub> pārṣṇir ādau BELP om. N<sub>2</sub>U<sub>2</sub> ५ mūlādhāre cett.] mūlādhāra BU<sub>1</sub> mūlādhārā L mūlādhārāi D om. N<sub>2</sub>U<sub>2</sub> sthāpyate cett.] om. N<sub>2</sub>U<sub>2</sub> tasya cett.] om. U<sub>2</sub> pādasyāṅguṣṭhamūle cett.] pādasya amguṣṭhamūlam N<sub>1</sub>U<sub>1</sub> om. U<sub>2</sub> °parasya EP] ḡ aparasya cett. om. U<sub>2</sub> pādasya cett.] om. U<sub>1</sub>U<sub>2</sub> pārṣṇih cett.] pārṣṇi N<sub>2</sub> pārṣṇo U<sub>1</sub> om. U<sub>2</sub> sthāpyate BELPU<sub>1</sub>] sthāpyam DN<sub>1</sub>N<sub>2</sub> om. U<sub>2</sub> agnir DN<sub>1</sub>] agni N<sub>2</sub>U<sub>1</sub> tadagnīḥ E tadagnīḥ BPU<sub>2</sub> tadagnīḥ L pradīpyate E] pradīpyate BELPU<sub>2</sub> dīpyate DU<sub>1</sub> dīpyate N<sub>1</sub> dīpate N<sub>2</sub> ५ tṛtyam cett.] tṛtya U<sub>2</sub> °sthānam cett.] °sthāne B °vikāśā° E] °vikāśā° BDPN<sub>1</sub>N<sub>2</sub> °vikāśā L °vikāśā U<sub>1</sub> °kuñcana cett.] ākuñcana L akumcana U<sub>1</sub> kumcanaṁ DN<sub>2</sub> pavanaḥ cett.] pavana° DU<sub>1</sub>U<sub>2</sub>N<sub>2</sub> bhavati cett.] bhavatī B

[XXX. Divisions of the wheels of support]

Now, the divisions of the group<sup>158</sup> of supports<sup>159</sup> are taught.

As a result of focusing on a light at the big toe(s) of both feet, the gaze becomes steady.<sup>160</sup>

The root support is the second [one]. The heel of the rear foot is caused to be placed at the base of the big toe of the foot.<sup>161</sup> The fire is strengthened. [In other words,] one heel is placed at the root support. The heel of the other foot is placed at the base of the big toe of this foot. The fire is kindled.<sup>162 163</sup>

The third is the place of the anus support.<sup>164</sup> As a result of expansion, contraction and compression, the vital wind becomes stable on it.

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<sup>158</sup>I propose to understand *cakra* here in the sense of “troupe, crowd, totality”, cf. BOETHLING, vol. 2, 1958:209.

<sup>159</sup>The practice of sixteen *ādhāras* goes back to the Yoga traditions of Śaivism and is mentioned in texts such as *Tantrāloka*, *Manthānabhairavatantram* *Kumārikākhanḍah* and *Netratantra* with *Netroddyota*. The techniques were passed on, copied and recycled across the centuries among the Yoga traditions of Haṭha- 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; *Sāradātilakatantra* 25.24–25; *Śivayogapradipikā* 3.17–33; *Siddhasiddhāntapaddhati* 2.10–25; *Yogataraṇī* 1.13 (Ed. p. 72–73) quotation with reference “*nityanāthapaddhatau*” (maybe another recension of the *Siddhasiddhāntapaddhati*, see 2023:149); *Haṭhatattvakaumudi* 24.10–23 and 40.19; and *Haṭhapradipikājyotsnā* on *Haṭhapradipikā*, as well *Prānatosinī* (Ed. p. 839–841) quotation with reference “*yogasvarodaye*” and *Yogakarṇikā* quotation with reference “*yogasvarodaye*” 14–36. *Hathasamketacandrikā* (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 draws from the *Yogasvarodaya* and the *Siddhasiddhāntapaddhati*. When there are differences in the descriptions of the respective *ādhāras* among the texts I note them in the annotations without providing a reference again; for the Sanskrit, see the above-provided references.

<sup>160</sup>In all previously mentioned systems, the big toe is the first *ādhāra*. In most texts, the practitioner is instructed to fixate the mind onto the big toe – either one shall visualize a light there (as in *Śivayogapradipikā*) or the light is already present. *Sāradātilakatantra*, however, instructs to fix *prāṇa* in each *ādhāra* listed. Here, the practice of the *ādhāras* is subsumed under the *dhāraṇā*-limb of an eight-fold (*aṣṭāṅga*) Yoga system.

<sup>161</sup>The base of the big toe of the foot (*pādasyāṅguṣṭhamūla*) is probably the big toe joint of the foot or *articulatio metatarsophalangealis hallucis*.

<sup>162</sup>Rāmacandra combines the techniques presented in YSV and SSP for this *ādhāra*, resulting in a *siddhāsana*-like bodily position.

<sup>163</sup>*Netroddyota*, *Sāradātilakatantra* and *Haṭhapradipikājyotsnā* give the ankle (*gulpha*) as the second *ādhāra*.

<sup>164</sup>*Netroddyota*, *Sāradātilakatantra* and *Haṭhapradipikājyotsnā* provide the knee (*jānu*) as the third *ādhāra*.

अनु च पुरुषस्य मरणं न भवति। चतुर्थं लिङ्गाधारम्। तन्मध्ये लिङ्गसंकोचनाभ्यासात्प  
श्रिमदण्डमध्ये वज्रनाडी भवति। तन्मध्ये पुनराग्यासकरणान्मनःपवनयोः संचारो भवति।  
तयोः संचारान्मध्ये ग्रन्थित्रयं त्रुख्यति। तत्त्वोटानात्पवनो ब्रह्मकमलमध्ये पूर्णो भूत्वा तिष्ठति।  
ततो वीर्यस्तम्भो भवति। पुरुषः सदैव युवैव भवति। पञ्चमं उड्हीयाणं स्वाधिष्ठानम्। तत्र  
५ बन्धनान्मलमूत्रयोर्नाशो भवति।

**Sources:** १-४ cf. Ysv (PT pp. 839-840): liṅgādhāram caturthan tu liṅgasāṅkocanān tu ca | liṅ-  
gasāṅkocanābhyaśāt paścimādaṇḍamadhyagaḥ | vajranādīti (vajrānādī tu YK 2.20) tanmadhye  
punar abhyasyaṁs (abhyasanān YK 2.20) tathā | sañcāro vāyumanasor atisañcāra iti (ratīm sañ-  
carati YK 2.20) tridhā | granthitrayavibhedas ("bhedaḥ YK 2.21) tu tadbhedo brahmamārgataḥ |  
brahmapadmo ("padme YK 2.21) vāyupūrṇo ("pūrṇe YK 2.21) bhūtvā tiṣṭhati yogirāṭ | viryastambho<sup>1</sup>  
bhavet tena sādhayet tu sadā yuvā | mūlādhāre brahmapadme śatpadme ca tathā tathā | १-४ cf.  
SSP 2.13 (Ed. pp. 33-34): caturtho meḍhrādhāraḥ | liṅgasāṅkocanena brahmagrānthaṭrayam  
bhītvā bhramaraguhāyāṁ viśramya tata ūrdhvamukhe bindustambhanāṁ bhavati| eṣā vajroli  
prasiddhā ४-५ cf. YSV (PT p. 840): pañcamam jaṭharādhāraṁ tadā bandhayati kramāt | mṛtyunā  
bhaṅgasiddho 'yam (mṛtyunā māṅga° YK 2.23) mṛtyor (mṛtyur YK 2.23) eva kṣayañkaraḥ | anena  
paścimād ūrdhdam (ūrdhvān YK 2.24) vāyūḥ kuryād viśāladhiḥ | bandho 'yam buddhimana-  
soḥ pañcamādhārakālaṭit | ४-५ cf. SSP 2.14 (Ed. p. 34): pañcame odyāñādhārayor bandhanān  
malamūtrasaṅkocanāṁ bhavati | \*udyānā° etc. in various mss.

**Testimonia:** १-४ ≈*Hathasamketacandrikā* (GOML R3239 fol. 202 ll. 14-19): atha caturtham liṅgād-  
hāraḥ || tanmadhye liṅgasāṅkocanābhysāt mūlabandhena gudāyā muhuḥ saṅkocane kṛte liṅ-  
gasāṅkocanām svayam eva bhavati | tayoḥ sañcāram madhye granthitrayam ṛṭyati tata ṛṭānāt  
pavano brahmakamalamadhe pūrṇo bhūtvā tiṣṭhati tadā viryastambho bhavati | puruṣaḥ sadaiva  
yuvā tiṣṭhati | iti caturthādhāraḥ | ४-५ ≈*Hathasamketacandrikā* (GOML R3239 fol. 202 ll. 20 - 203;  
athāmamuprāṇām tatra bandhanān malamūtranāśo bhavati |

१ anu ca DPU<sub>1</sub> U<sub>2</sub>] anyac ca E anūca N<sub>1</sub> N<sub>2</sub> anucakra° B anucakra° L na cett.] om. BPL caturtham  
cett.] caturtha° BDL saṅkocanā° cett.] sakonā° N<sub>2</sub> १-२ paścima° cett.] paścima° BP paścama°  
L २ vajra° cett.] vajñā° BPL prajñā° E bhavati cett.] bhavati BL °karāṇān EPU<sub>2</sub>] karāṇāt cett.  
manah° cett.] punah° BL pavanayoh cett.] pavanayo BL samcāro cett.] samcoro D bhavati  
cett.] bhavati BL ३ tayoḥ cett.] tayo B samcārān cett.] samcārāt DU<sub>1</sub> trūṭyati cett.] trūṭyati B  
trūṭyatāt L trudyati U<sub>1</sub> ti N<sub>2</sub> °tattraṭanāt N<sub>1</sub> U<sub>2</sub>] tatraṭanāt BELU<sub>1</sub> tata traṭanāt DN<sub>2</sub> pavano  
BEL] pavanah cett. °kamala° cett.] °ka° BL pūrṇo cett.] pūrṇā BL ४ puruṣaḥ cett.] puruṣa N<sub>2</sub>  
sadaiva cett.] samdaivam P yuvaiva DL] yuvā E yuve P yuvaiv B yuveva N<sub>1</sub> yurvaiva N<sub>2</sub> yuvaivam  
U<sub>1</sub> yuvaivam U<sub>2</sub> bhavati cett.] bhavati B prabhavati P pañcamam cett.] pamcama B pamcam  
N<sub>2</sub> uddiyānām svādhishṭhānam PU<sub>2</sub>] udhiyānām svādhishṭhānam BL udyānām DN<sub>1</sub> odyānām  
N<sub>2</sub> uddyānām U<sub>1</sub> uddiyānām svādhishṭhānam P udgiryānām svādhishṭhānam E ५ bandhanā E]  
badhadānān U<sub>2</sub> bamdhānāt N<sub>1</sub> N<sub>2</sub> vamdhānāt D bamdhādānāt U<sub>1</sub> bamdhādānān P bamdhā diyate  
BL malamūtrayor cett.] mūlamūcayor L bhavati cett.] bhavati B

And afterwards, the person does not die.

The fourth is the penis support. As a result of the practice of contracting the penis in the middle of the [support], the adamantine channel (i.e., central channel)<sup>165</sup> becomes active in the posterior staff (i.e., spine).<sup>166</sup> From the repeated practice, both breath and mind move into that. Caused by the transition of both [breath and mind] the trinity of knots<sup>167</sup> within [the central channel] are pierced. Because of the piercing of those, the breath becomes full in Brahmā's lotus and remains there.<sup>168</sup> As a result of that, the stopping of semen arises.<sup>169</sup> The person becomes youthful forever.<sup>170</sup>

The fifth is Uddiyāṇa,<sup>171</sup> that is, Svādhishṭhāna. As a result of performing a lock at that place, faeces and urine disappear.<sup>172</sup>

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<sup>165</sup>The adamantine channel (*vajranāḍī*) 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* ("adamantine womb").

<sup>166</sup>The staff of the back (*paścimadāṇḍa*) is the spine. Cf. *Śārngadharapaddhati* 4365.

<sup>167</sup>The trinity of knots are: 1. the knot of Brahmā/Brahman (*brahmagrānθī*) is situated in the lower regions of the body (cf. *Gorakṣayogaśāstra* 23-24); 2. the knot of Viṣṇu (*viṣṇugrānθī*) at the level of the heart (cf. *Gorakṣayogaśāstra* 25 and *Gorakṣaśataka* 80); and 3. the knot of Rudra (*rudragrānθī*) at the level of the head or between the eyebrows (cf. *Gorakṣayogaśāstra* 25 and *Gorakṣaśataka* 81). Depending on text and tradition, it is either the breath (cf. *Amṛtasiddhi* 13.9-11) or the *kundalī* (cf. *Yogabija* 96-97 and *Gorakṣaśataka* 74-86) that enters the central channel and pierces the knots. *Gorakṣaśataka* 48 states that the entrance to the central channel is blocked by phlegm and that the three knots have arisen from the three *guṇas*. They obstruct the central passage.

<sup>168</sup>Brahmā's lotus refers to the eighth *cakra* in Rāmacandra's system, cf. chapter VIII, p. 29. The same location is expressed in the *Siddhasiddhāntapaddhati* 2.13 and *Yogatarāṅgiṇī* commentary on 1.13 with the term *brahmaṛaguḥā* ("buzzing hive") situated on top of the head (*Jogpradipyakā* 932; also cf. *Śārngadharapaddhati* 4366 and *Gorakhbhāṇī* 28.2 and 30.4).

<sup>169</sup>Breath, mind and semen are interconnected. If one of them stops its movement, all stop their movement. Cf. *Amṛtasiddhi* 7.19-20 and 23.

<sup>170</sup>Most of the consulted texts situate the fourth *adhāra* at the penis (*meḍhra*). *Śāradātīlakatantra* and *Hathapradipikājyotsnā* place the fourth support at the thighs (*ūru*). *Śivayogapradipikā* 3.20 and *Siddhasiddhāntapaddhati* 2.13 additionally associates the practice with the arrest of semen (*bindustambha*). However, *Siddhasiddhāntapaddhati* calls this *vajrolī*.

<sup>171</sup>For a discussion of the term *uddiyāṇa*, see p.13 fn. 23.

<sup>172</sup>*Śivayogapradipikā*, *Siddhasiddhāntapaddhati* and *Yogatarāṅgiṇī* share the concept of binding at Uddiyāṇa. *Haṭhatattvakaumudi* instructs to do a pressing (*moṭana*) at the waist (*kaṭau*). *Netroddyota*, along with *Śāradātīlakatantra* and *Hathapradipikājyotsnā* situate the fifth *adhāra* at the anus (*pāyū* or *sivani*). The *Yogasvarodaya* situates the fifth *adhāra* at the belly (*jāṭharādhāra*).

षष्ठो नाभ्याधारः । तत्र प्रणवाभ्यासादनाहतो नादः स्वयमुत्पद्यते । सप्तमो हृदयरूपाधारः ।  
 तस्मिन्स्थाने प्राणवायोर्निरोधात्पुर्वपि कमलान्धर्यमुखानि विकसन्ति । अष्टमः कण्ठाधारः । तत्र  
 जालन्परो बन्धो दीयते । तस्मिन्सतीडायां पिङ्गलायां पवनः स्थिरो भवति । नवमो घण्टिकाधारः ।  
 तत्र जिह्वायन्त्रं लग्नं भवति । ततोऽमृतकलाया अमृतं स्वति । तदमृतपानाच्छरीरमध्ये रोगसंचारो न  
 भवति ।

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**Sources:** 1 cf. YSV (PT p. 840): nābhyaḍhāro bhavet ṣaṭhas (ṣaṭhaṁ YK 2.25) tatra prāṇam sam-abhyaset | svayam utpadyate nādo nādato muktidantataḥ (muktidāntaḥ YK 1.25) | cf. SSP 2.15 (Ed. p. 34): ṣaṭhe nābhyaḍhāra 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 | ūrddhakatrāṇi (ūrdhvavaktrāṇi YK 2.26) padmāni vikasanti mahān bhavet | 2-3 cf. YSV (PT p. 840) = YK 2.27: kanṭhādhāraḥ ṣṭamas tatra kanṭhasaṅkocakalṣanāḥ | jālandharākhyo bandhah syat tasmin sati marud dṛḍhah | 2-3 cf. SSP 2.17 (Ed. p. 34): aṣṭame kanṭhādhāre kanṭhamūlam cibukena nirodhayet | iḍāpiṅgalayor vāyuh sthiro bhavati | 3-5 cf. YSV (PT p. 840): navamo ghaṇṭikādhāras tatra jihvāgramagratāḥ (jihvāgrataḥ krte YK 2.28) | sampivatyamṛtam tasmād yogajimṛtyujitparah | 3-5 cf. SSP 2.18 (Ed. p. 35): navame ghaṇṭikādhāre jihvāgram dhārayet | amṛtakalā sravati |

**Testimonia:** 1 ≈*Hathasamketacandrikā* (GOML R3239 fol. 203 ll. 1-3): atha ṣaṭho nābhyaḍhārah | tatra pranavābhyaśe harau samāhitamanah puruṣasya nā harau nādomanaḥ sthairyam svayam utpadyate | 1-2 ≈*Hathasamketacandrikā* (GOML R3239 fol. 203 ll. 4-5): atha saptamam hṛdayarūpa ādhārah || tasmin brāhmaṇavāyor nirodhāc chakaramalāni svayam ūrdhamukham vilasanti | 2-3 ≈*Hathasamketacandrikā* (GOML R3239 fol. 203 ll. 6-9): athāṣṭamaḥ kanṭhādhārah | tatra jālandharabandho diyate tasmin satiḍāpiṅgalayām pavanaḥ sthiro bhavati | 3-5 ≈*Hathasamketacandrikā* (GOML R3239 fol. 203 ll. 9-13): atha navamam ghaṇṭikādhārah | tatra jihvāyā agram dattam cet tatav uparitah amṛtam yat sravati taj jihvāgreṇa yogī pibati | tad amṛtāpānāc chariramadhye rogāṇām sañcāro na bhavati |

1 nābhyaḍhārah cett.] nābhyaḍhāras U<sub>1</sub> nābhyaḍhāre U<sub>2</sub> tatra cett.] om. E pranavābhyaśād β] pranavābhyaśāt DN<sub>1</sub>N<sub>2</sub> pranavābhyaśāt U<sub>1</sub> anāhato cett.] anohato U<sub>2</sub> om. E nādaḥ cett.] nāraḥ P om. E svaya cett.] svayam N<sub>2</sub> om. E utpadyate cett.] utpadyate N<sub>1</sub> om. E saptamo cett.] om. BE hṛdaya cett.] hṛdayā° U<sub>2</sub> om. BE °rūpādhārah N<sub>2</sub>U<sub>1</sub>] °rūpādhārah L rūpa ādhārah DN<sub>1</sub> °dhārah U<sub>2</sub> om. BE 2 prāṇavāyor cett.] prāṇavāyō B nirodhāt β] nirūmḍhanāt α sad api BE] sadapi cett. ūrdhvamukhāni cett.] ūrdhvamukham DN<sub>1</sub>N<sub>2</sub> ūrusyordha mukham bhavati U<sub>1</sub> aṣṭamāḥ DPN<sub>1</sub>U<sub>1</sub>U<sub>2</sub>] aṣṭamam E aṣṭame BL aṣṭamā° N<sub>2</sub> tatra cett.] tatraḥ D 3 jālandharo cett.] jālandhara° N<sub>2</sub> jalām BL diyate cett.] dipaye U<sub>1</sub> satiḍāyām EP] satiyām BL sati iḍāyām DN<sub>1</sub>U<sub>1</sub>U<sub>2</sub> satiśādāyām N<sub>2</sub> pavanaḥ cett.] pavana° D bhavati cett.] bhavati BL navamo cett.] navo B ghaṇṭikā° cett.] ghaṇṭikā° P ghamṭā° L °dhārah cett.] dhāras U<sub>1</sub> 4 jihvāgram cett.] jihvāyāgram D juhvāyām U<sub>1</sub> bhavati cett.] bhavati B bhavati vā U<sub>1</sub> tato cett.] tataḥ N<sub>1</sub>U<sub>1</sub> 'mṛtakalāyā BEPN<sub>1</sub>N<sub>2</sub>] mṛtakalāyām L amṛtakalāyāh DU<sub>1</sub> amṛtam cett.] amṛta P om. L sravati cett.] om. L tadaṁṛtāpānāc DP] tadaṁṛtāpānāt EN<sub>1</sub>N<sub>2</sub>U<sub>1</sub> tadaṁṛtakalāyām amṛtāpānī° B amṛtāpānā Tadaṁṛtāpānā U<sub>2</sub> charīra° cett.] śarīra° EN<sub>1</sub>N<sub>2</sub> na cett.] om. BL 5 bhavati cett.] bhavati B

The sixth is the support of the navel. From the repeated practice of *pranava*,<sup>173</sup> the unstruck sound<sup>174</sup> arises by itself.<sup>175</sup>

The seventh is the support of the heart form. The six lotuses [become] upward facing [and] open up from the restraint of the breath in this location.<sup>176</sup>

The throat support is the eighth. There, Jālandhara lock<sup>177</sup> is effected. When [the lock] is engaged, the breath in the Idā and Piṅgalā channels becomes stable.<sup>178</sup>

The ninth is the support of the uvula. The tip of the tongue becomes attached to it. As a result of that, the nectar of immortality flows from the immortality digit. From drinking the nectar of immortality, diseases do not spread in the body.<sup>179</sup>

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<sup>173</sup>The syllable *om*. See BRYANT 2009, pp. 105–109 and HARIMOTO 2014, pp. 151–163 for a more detailed discussion of the term *pranava* in the context of the *Pātanñjalayogaśāstra*.

<sup>174</sup>Cf. *Haṭhapradipikā* 4.17 et seqq.

<sup>175</sup>*Siddhasiddhāntapaddhati* instructs recitation of *om* at the navel, *Yogatarāṇī* adds meditation on the form of consciousness (*cindrūpam*) to the same recipe, whereas in *Haṭhatattvakaumudi* 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, *Śivayogapradipikā* instructs to contemplate Kunḍalinī at the navel. *Netroddyota* lists the *kanda* as the sixth support.

<sup>176</sup>Rāmacandra's mention of *ṣadapi kamalāny* ("six lotuses") seems inappropriate, since he previously (section XXIX) taught a ninefold *cakra* system. The result of the practice associated with the seventh *ādhāra* in *Siddhasiddhāntapaddhati*, *Yogasvarodaya* and *Yogatarāṇī* is confined to the blossoming of the heart lotus alone. In the *Haṭhatattvakaumudi*, it is not the heart itself, but consciousness blossoming in the heart. In *Śivayogapradipikā*, the heart centre consists of a downward-facing eight-petaled lotus and is declared to be the bestower of one's desires. Here, one should bring the mind into the pericarp (*karṇikā*) in the form of a *liṅga* of light. *Netroddyota* lists the term *nāḍi* as the seventh *adhāra*. It is described as the middle path between navel and heart and considered the abode of all desires (*nābhihṛṇmadhyamārge tu sarvakāmābhidho mataḥ*!), whereas *Śāradātilakatantra* and *Haṭhapradipikājyotsnā* list the navel as the seventh *adhāra*.

<sup>177</sup>The passage demonstrates how Rāmacandra is jumping between his two sources. In chapter XI, he situated Jālandhara at the *brahmaṇḍhra*. A discussion of the term can be found at p. 30.

<sup>178</sup>*Netroddyota* places the support at the belly (*jathara*). *Śāradātilakatantra* and *Haṭhapradipikājyotsnā* place the eighth support in the heart. All other texts present the same concept.

<sup>179</sup>Most texts with the sixteen *ādhara* system share this concept. Only *Śāradātilakatantra* and *Haṭhapradipikājyotsnā* situate the ninth support at the neck (*grīva*) and *Netrodyota* at the heart.

दशमस्ताल्वाधारः । तन्मध्ये चालनं दोहनं च कृत्वा लम्बिकाप्रवेशे सति तालुनि मशा जिहा ति-  
ष्टति । एकादशो जिहातले जिहाधारः । तस्मिन्जिहाग्रेण मन्थनं क्रियते । तस्मिन्कुतोऽतिमधुरं पा-  
नीयं स्वति । तथा च कवित्वगीतछन्दोनाटकादिविषयज्ञानमुत्पद्यते । तदुपरि द्वादशो दन्तयोर्मध्ये  
दन्ताधारः । तस्मिन्थाने जिहाया अग्रं घटीमात्रमर्घटीमात्रं बलात्कारेण स्थाप्यते । तस्मिन्सति  
साधकस्य समग्रा रोगा नश्यन्ति ।

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**Sources:** 1-2 cf. YSV (PT p. 840): daśamas tālukādhāras tatra jihvāgrataḥ kṛte (hemistich omitted in YK) | calane dohanā caiva jihvā jaḍati lambitā (jāyeta lambitam YK 2.28cd) | nāśikāpraptajī-  
hveyam tālulagnā bhavet tataḥ | 1-2 cf. SSP 2.19 (Ed. p. 35): daśame tālvādhāre tālvantar garbhe  
lambikām cālanadohanābhyām dirghikṛtvā vīparītena praveśayet | kāṣṭhibhavati | 2-3 cf. YSV  
(PT p. 840): ekādaśi (ekādaśo YK 2.29) bhavej jihvā talajādhāra iśvari | jihvāgramathane tasmin  
pāniyam madhuram bhavet | tatpītēš kavir gitijyotiś (gitir 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  
sarvarogakṣayaṇkarah (sarvarogaḥ YK 2.31b) | dhārayed dantayor madhye jihvāgrañ ca balād api |  
dhṛtvārddhaghāṭikāmāṭram sarvarogan (sarvarogāñs YK 2.32b) tu nāśayet | cf. SSP 2.21 (Ed. p. 36):  
dvādaśe bhrūmadhyādhāre tatra candramaṇḍalam dhyāyet śitalatām yāti |

**Testimonia:** 1-2 ≈*Haṭhasamketacandrikā* (GOML R3239 fol. 203 ll. 14-15): atha daśamam tālvā-  
dhārah | spaṣṭam || 2-3 ≈*Haṭhasamketacandrikā* (GOML R3239 fol. 203 ll. 15-17): ekādaśo jihvā tato  
jihvādhārah sravati || tasmin jihvāgreṇa mathanam kriyate tasmin kṛte atimadhuram pāniyam  
sudhāvat | kavitva gītacchamdanāṭkādi jñānam svayam utpadyate | 2-5 ≈*Haṭhasamketacandrikā*  
(GOML R3239 fol. 203 ll. 18-20): atha tadupari dvādaśodantayor madhye dantādhārah tasmin  
sthāne jihvāyā agrām ghaṭīmāṭram ardthaghaṭīmāṭram balāt sthāpyate || tasmin sati samasta  
roganāśo bhavati ||

1 daśamas cett.] daśamam B daśamam E daśama N<sub>1</sub>N<sub>2</sub> tanmadhye cett.] stāmnmadhye U<sub>1</sub>  
cānanam cett.] cānanam D vānam E dohanam cett.] dollahanam E dohanam chedanam U<sub>2</sub>  
kṛtvā cett.] kratvā BL sva kṛtvā U<sub>1</sub> lambikā cett.] cālam vikā U<sub>1</sub> sati cett.] śe sati P grati DN<sub>1</sub>N<sub>2</sub>  
tāluni magnā cett.] tāluni lagnā N<sub>2</sub> tāluni lagnā U<sub>1</sub> tālumagnā BPL jihvā cett.] juhvā U<sub>1</sub> om. N<sub>2</sub>  
1-2 tiṣṭhati cett.] om. N<sub>2</sub> 2 ekādaśo cett.] om. N<sub>2</sub> jihvātale cett.] om. EN<sub>1</sub>N<sub>2</sub> jihvādhārah  
cett.] om. N<sub>2</sub> tasmin cett.] tasmin na U<sub>1</sub> om. N<sub>2</sub> manthanam cett.] mathanam DLP kriyate  
cett.] kṛtvā BL 'timadhuram cett.] atimadhuram N<sub>1</sub>N<sub>2</sub> satimadhuram BDL 3 sravati cett.]  
sravati B tathā cett.] tadā E kamīn nāśikā phatkāravat || tathā N<sub>2</sub> ca cett.] om. BL kavitva°  
cett.] kvacitva° BL kvacitta° D kavitvam U<sub>2</sub> °gīta° N<sub>1</sub>N<sub>2</sub>U<sub>1</sub>] om. cett. °chando° β] °chamdevac-  
chamda° U<sub>1</sub> °chamda° cett. °nāṭkādi° cett.] °nādi° U<sub>1</sub> °viṣaya° βD] °viṣaye N<sub>1</sub>N<sub>2</sub> viṣayanam  
U<sub>1</sub> jñānam cett.] jñānam cett.] jñānam U<sub>1</sub> utpadyate cett.] utpadyamte B dvādaśo dantayor BLPU<sub>1</sub>]  
dvādaśadantayo madhye E dvādaśor damtayo madhye U<sub>2</sub> dvādaśayor madhye DN<sub>1</sub>N<sub>2</sub> 4 jihvāyā  
cett.] jihvāyām U<sub>1</sub> agrām cett.] agnām BL gram N<sub>2</sub> ghaṭīmāṭram cett.] ghaṭīmāṭram DN<sub>1</sub>N<sub>2</sub>  
ardhaghaṭīmāṭram em.] arddhaghāṭīmāṭram DN<sub>1</sub>N<sub>2</sub> ārdhaghāṭikāmāṭram U<sub>1</sub> ārgaghāṭīmāṭram  
PU<sub>2</sub> ārgaghāṭīmāṭram B ārddhaghāṭīmāṭram L om. E balātkaṛeṇa EDN<sub>1</sub>N<sub>2</sub>] bālātkaṛeṇa  
PU<sub>1</sub>U<sub>2</sub> bālātkaṛeṇa BL tasmin cett.] tasmiṁ BL sati cett.] om. BL 5 naśyanti cett.] naśyamti B

The tenth is the support of the palate. After the moving and milking have been done, [and] after abiding at the entrance with the tongue in the middle of it, the tongue resides inserted within the [cavity above the] palate.<sup>180</sup>

The eleventh is the tongue support at the surface of the tongue. In the middle of that [support], the tip of the tongue is churned.<sup>181</sup> While doing that, a very sweet liquid oozes out. Moreover, after that, the knowledge of areas like poetry, singing, metric and dance is generated.<sup>182</sup>

Above that is the twelfth, the tooth support within the teeth.<sup>183</sup> At this place, the tip of the tongue is to be positioned with force for the duration of one and a half *ghatīs*<sup>184</sup>. Abiding therein, the diseases of the practitioner will entirely disappear.<sup>185</sup>

<sup>180</sup>The ninth, tenth, eleventh and twelfth support are all associated with the tongue related hathayogic *khecarimudrā* and its forerunners. For a detailed account of this *khecarimudrā*, see MALLINSON (2010). *Netrodyota* places the tenth support at the tortoise channel (*kūrmanādī*), whereas *Śāradātilakatantra* and *Hṝthapradipikājyotsnā* situates it at the throat *kanṭha*.

<sup>181</sup>For a discussion of the term *manthana* in the context of *khecarimudrā* see MALLINSON 2010, pp. 207–208 n. 250.

<sup>182</sup>Almost all text teaching the sixteen *adhāras* share the concept of the churning of the tongue with just minor differences: *Siddhasiddhāntapaddhati* teaches the destruction of all diseases (*sarvaroganāśa*) as the result of this practice, *Yogatarāṅgini* calls the practice *jihvādhobhāgādhāra*. The *Netrodyota* alone teaches the throat (*kanṭha*) as the eleventh *adhāra* but states that “Above the place of the uvula is a stream of nectar resembling nectar itself.” (*lambhakasya sthitā cordhve sudhādhāraḥ sudhātmakah* ||).

<sup>183</sup>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 the section on the sixteen *adhāras*.

<sup>184</sup>One *ghatī* equals 1/60 of a day (cf. SIRCAR, 1966: 114), which is 24 minutes. One and a half textitghatīs would thus equal 36 minutes

<sup>185</sup>Most of the texts teach a practice that involves contact between the tongue and the teeth. Rāmacandra and *Yogasvarodaya* 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. *Hṝthatattvakauṇḍī* mixes the two previous ideas. The name of the twelfth *adhāra* here is *dvijādhāra*, and Sundaradeva also calls it *rājadanta*. The yogin presses the tip of the tongue against this point, and hence, he perceives an inner light within six months. *Yogatarāṅgini* surprisingly teaches the same technique as Rāmacandra and not the *bhrūmadhyādhāra* of *Siddhasiddhāntapaddhati*. *Netrodyota* names the palate as the twelfth support and lets us know that at the root of it is that which is blissful, which is enveloped by the *somakalā*. *Śāradātilakatantra* and *Hṝthapradipikājyotsnā* list the nose as the twelfth support.

त्रयोदशो नासिकाधारः । तस्मिलक्ष्ये कृते सति मनः स्थिरं भवति । चतुर्दशो नासामूले वाच्वाधारः । तस्मिन्दृष्टे: स्थैर्यकारणात्प्रथमे मासे स्वीयं तेजः प्रत्यक्षं भवति । तेजसः प्रत्यक्षत्वे पर्थिवं बन्धनं त्रुट्यति । पञ्चदशो भ्रुवोर्मध्याधारः । तस्मिन्दृष्टे: स्थिरीकरणात्कोटिकरणानि स्फुरन्ति । षोडशो नेत्राधारः । अयमङ्गुल्यग्रेण चाल्प्यते । तदभ्यासात्पृथ्वीमध्ये यत्किञ्चित्तेजो वर्तते । तत्सर्वतेजो ५ दृष्टिविषयं भवति । तदर्शनात्पुरुषः सर्वज्ञो भवति ।

**Sources:** १ cf. YSV (PT p. 832): nāśādhāras tato (*tataḥ* YK 2.32b) jñeyo nāśālakṣas trayodaśah (trayodaśa YK 2.32d) | manāḥsthirakaro yas tu (*sthiraṁ karoty eva* YK 2.33a) vāyusthirakaro (*vāyuḥ* YK 2.32b) mahān | cf. SSP 2.22 (Ed. p. 36): trayodaše nāśādhāre tasyāgram lakṣayet manāḥ sthiram bhavati | १-३ cf. YSV (PT p. 839) = YK 2.33ab-34cd): nāśāpuṭe sthirā dṛṣṭir ādhāro 'yam caturdaśah | kṛte 'smīn sviyatejāḥ syāt pratyakṣam saṭtrimāsataḥ | pārthivām trūṭati kṣipram pratyakṣam sviyatejasā | १-३ cf. SSP 2.23 (Ed. p. 36): caturdaše nāśāmūle kapāṭādhāre dṛṣṭim dhārayet | saṇmāsaj yojitihpuṇjam paśyati | ३ cf. YSV (PT p. 839): pañcadaśo bhruvormadhye sthira (*sthira* YK 2.35) dṛṣṭis tathā dhruvam | asmin dṛṣṭih sthirā koṭih (*koṭi°* YK 2.35) kiraṇāni sphuranti hi | cf. SSP 2.24 (Ed. pp. 36-37): pañcadaśe laṭādhāre tatra jyotiḥpuṇjam lakṣayet | tejasvi bhavati | ३-५ cf. YSV (PT pp. 840-41): netrādhāraḥ ṣoḍaśo 'yam (*aṅgulyagre na* YK 2.36) aṅgulyagreṇa cālayet | prthvīmadhye tu yatkiñcid varttate (*sarvajñāḥ prabhavas tena varddhate* YK 2.36) jaṭharānalāḥ | pratyakṣam tad bhavet sarvam tad ābhyaśān na samśayah | ३-५ cf. SSP 2.25 (Ed. p. 37): avaśiṣte ṣoḍaśe brahmaṇandhraṁ ākāśacakram | tatra śrigurucaraṇāmbujayugmam sadāvalokayet | ākāśavat pūrṇo bhavati |

**Testimonia:** २-९३.१ ≈*Hathasamketacandrikā* (GOML R3239 fol. 203 l. 21 - fol. 204 l. 1): atha trayodaśo nāśikādhāraḥ || tasmin lakṣye kṛte sati manāḥ sthiram bhavati | १-३ ≈*Hathasamketacandrikā* (GOML R3239 fol. 204 ll. 2-4): atha caturdaśo nāśāmūle lalāṭe pyādhāraḥ | tasmin dṛṣṭasthairyakaraṇāt ṣaṭhe māsi sviyam tejaḥ pratyakṣam bhavati | tejaḥ pratyakṣatve pārthiva sakalabandhanam trudyati | ≈*Hathasamketacandrikā* (GOML R3239 fol. 204 ll. 5-6): atha pam-cadaśo bhrūmadhye ajñādhāraḥ asmin dṛṣṭeh sthirkaranāṁ koṭikiranāṁ puraḥ sphuramti | ३-५ ≈*Hathasamketacandrikā* (GOML R3239 fol. 204 ll. 5-6): atha ṣoḍaśonetrādhāraḥ || ayam amgulya-greṇa cālyate tadā bhyāsāt pṛthvīmadhye yatkiñcit tejo vartate | tatsarvam tejo dṛṣṭi viśoṣaṇam bhavati | tad darśanāt puruṣaḥ sarvajño bhavati || iti pūrvoktaṣoḍādhāraṇām spaṣṭo 'rthaḥ ||

१ nāśikādhāraḥ cett.] nāśikāgrādhāraḥ EP tasmil lakṣye em.] tasmil lakṣe U<sub>2</sub> tasminim lakṣye EPU<sub>1</sub> tasmin lakṣe DN<sub>1</sub>N<sub>2</sub> tasmin draṣṭe BL sati cett.] om. BL manāḥ sthiram EP] minasthire B manāḥ sthira L manasthiram cett.] nāśāmūle vāyādhāraḥ DN<sub>1</sub>N<sub>2</sub>] nāśāmūle vādhāraḥ U<sub>1</sub> nāśāmūladhāraḥ P nāśo mūlādhāraḥ BL nāśāmūlādhāraḥ EU<sub>2</sub> २ tasmin cett.] tasmiṇi na cett. dṛṣṭeh cett.] llakṣe krute sati B lakṣe kṛte sati L na dṛṣṭeh U<sub>1</sub> ṣaṭhe U<sub>2</sub> māse BLU<sub>1</sub>] māsi cett. sviyam cett.] svayam BLN<sub>2</sub>U<sub>2</sub> pārthivam cett.] pārthiva N<sub>2</sub> ३ trūṭyati PU<sub>2</sub>U<sub>1</sub>] tuṭyati E trūṭyatī BL trudyati N<sub>1</sub>N<sub>2</sub>D bhruvor madhyādhāraḥ P] bhruvor madhyādhāras E bhruvor madhye dhāraḥ BL bhruvor madhye ajñādhāraḥ D bhruvor madhye ādhāraḥ N<sub>1</sub>N<sub>2</sub> bhruvor madhye ādhāra U<sub>1</sub> bhruvor madhyādhāra U<sub>2</sub> tasmin cett.] asmin N<sub>1</sub> smin D asin U<sub>1</sub> dṛṣṭeh cett.] dṛṣṭe L na dṛṣṭeh U<sub>1</sub> dṛṣṭi° U<sub>2</sub> kiraṇāni α] koṭikiranāḥ EP koṭikiranāḥ U<sub>2</sub> koṭikiranāḥ BL ṣoḍaśo cett.] ṣoḍaśāḥ DN<sub>1</sub>N<sub>2</sub> ४ netrādhāraḥ cett.] netrā LB ayam β] ayam α aṅgulyagreṇa cett.] agulyagreṇa N<sub>1</sub>D amgugreṇa N<sub>2</sub> pṛthvi° cett.] pṛthvi° LB<sub>2</sub> tejo cett.] tejaḥ DN<sub>1</sub>N<sub>2</sub> om. U<sub>1</sub> vartate cett.] vataṭe U<sub>1</sub> tatsarvatejo DN<sub>1</sub>N<sub>2</sub>] tatsarvam cett. ५ bhavati cett.] bhavati B taddarśanāt cett.] tadarśanāt P tatdarsaḥ U<sub>1</sub> bhavati cett.] bhavati B

The thirteenth is the support of the nose. When that is set as the focus, the mind becomes stable.<sup>186</sup>

The fourteenth is the support of the vital wind at the bridge of the nose. As a result of stabilizing the gaze therein, one's own brilliance becomes apparent within six months. When the brilliance has manifested the mundane bond breaks.<sup>187</sup>

The fifteenth support is situated in the middle of the eyebrows. As a result of stabilizing the gaze therein, ten million rays of light sparkle.<sup>188</sup>

The sixteenth is the eye support. It is caused to be rubbed with the fingertips. As a result of that practice, some light arises from the earth[-element].<sup>189</sup> That entire light becomes the object of vision. As a result of seeing that, the person becomes omniscient.<sup>190</sup>

<sup>186</sup>The majority of texts teach either the nose, the base of the nose as in *Śivayogapradipikā* (*ghṛṇāmūla*) and *Hṝhatattvakaumudī* (*grāṇapada*), or the tip of the nose (*nāsāgra*) as the *Siddhasiddhāntapaddhati* and *Yogatarāṅgiṇī*. Whereas *Netrodyota*, *Śāradātilakatantra* and *Hṝhapradipikājyotsnā* teach the place in between the brows as the thirteenth *adhāra*.

<sup>187</sup>*Yogasvarodaya* and *Siddhasiddhāntapaddhati* provide the term *kapātādhāra*. *Yogatarāṅgiṇī* teaches the base of the nose as the fourteenth *adhāra*. All other texts teach fixing the mind and the breath at the forehead. *Netrodyota* calls this place at the forehead "a wish-fulfilling jewel with its abode at the crossroads of the four channels" (*cintāmanyabhidhānākhyāś catuṣpathanivāsiyat*).

<sup>188</sup>*Śivayogapradipikā* teaches gazing above the brows, which quickly brings about the appearance of light. *Siddhasiddhāntapaddhati* calls it the "support of the forehead" (*lalātādhāra*), 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 dr̄ḍhābhyaśe sūryākāśo liyate*!). *Hṝhatattvakaumudī* 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. *Netrodyota* declares it as the "support of the fourth state" (*turyādhāra*). *Śāradātilakatantra* and *Hṝhapradipikājyotsnā* also teach the top of the head (*mūrdhan*) as the fifteenth.

<sup>189</sup>Perhaps, *tejas* arises from *pr̄thvi*, because its origin is unknown and in Śaiva Tantras the earth as the bottom *tattva* contains the entire *brahmāṇḍa*, cf. *Tantrikābhidhānakosa* 3, 2013, p. 501.

<sup>190</sup>Rāmacandra's description of *neutrādhāra* is very similar to *Yogatarāṅgiṇī*, which also instructs the yogin to rub the eyes with the fingers in order to generate the perception of a light. Other texts have some noteworthy differences: *Śivayogapradipikā* teaches to fix [the gaze] above the eyes. Due to that, the yogin sees a mass of light in the corner of his eyes. *Hṝhatattvakaumudī* 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 (*śrigurucaraṇāmbujayugmaṇi*) at the *brahmarandhra* in which the *akāśacakra* is situated. The *Hṝhapradipikājyotsnā*, too, lists the *brahmarandhra*. *Śāradātilakatantra* and *Netratantra* teach ...

## [XXXI. aṣṭāṅgayogasya vicāraḥ]

इदानीमषाङ्गयोगस्य विचारः कथ्यते । यमनियमासनप्राणायामप्रत्याहारध्यानधारणासमाधिरिति  
एतेषां लक्षणानि कथ्यन्ते । शान्तिः ॥ षण्णामिन्द्रियाणां जयः ॥ आहारः स्वल्पः ॥ निद्राजयः ॥  
शैत्यजयः ॥ उष्णजयः ॥ एते यमाः ॥ नियमाः खलु मनः चापलभावान्विवार्य स्थैर्यं स्थाप्यते ॥ ए  
५ कान्ते सेवनम् ॥ प्राणिमात्रे समा बुद्धिः ॥ औदासीन्यं ॥ कस्यापि वस्तुन इच्छा न कर्तव्या ॥ यथा-  
लाभसंतोषः ॥ परमेश्वरनाम न विस्मरणीयम् ॥ मनोमध्ये दैन्यं न कर्तव्यम् ॥ इति नियमाः ॥

**Sources:** 2 cf. YSV (PT p. 841): idānīm yogam aṣṭāṅgam śrnu lakṣaṇasamyutam | cf. YSV (PT p. 841) = YK 5.29-30ab: yamaś ca niyamaś caiva cāsanam prāṇasamyamah | pratyāhāro dhāraṇā ca samādhiś ca višeṣataḥ | aṣṭāṅgayoga ebbis tu caiteṣāṁ lakṣaṇam śrnu | cf. SSP 2.32 (Ed. p. 45): yamaniyamāsanaprāṇyām apratyāhāradhāraṇādhyānasamādhayoh ṣṭāṅgāni | 3-4 cf. YSV (PT p. 842): śāntih santosa āhāro nidṛalpā (nidṛalpam YK 5.30) manaso damah | śūnyāntahkaraṇāñ ceti ("karaṇāś ceti YK 5.31) yamā iti prakīrttitāḥ | 3-4 cf. SSP 2.32 (Ed. p. 44): tatra yama iti upaśamah sarvendriyajayaḥ āhāranidrāśitavatātapaṭajayaś caivam śanaiḥ śanaiḥ sādhayet | 4 cf. YSV (PT p. 841): cāpalyaṁ tu dure tyaktvā manah sthairyyam vidhāya ca | ekatru melanam nityam prāṇāmātre na sā matih (sāmabhīḥ YK 5.32c) | sadodāśinabhāvās tu sarvatrecchāvivarjanam ("vivarjītāḥ YK 5.32d) | yathālābhena santuṣṭah paramēśvaramānasah | mānadarānaparityāga ete tu niyamā iti | cf. SSP 2.33 (PT p. 44): niyama iti manovṛttinām niyamanam | iti ekāntavāśo nihsaṅgatā audāsinyam yathāpraptisamtuṣṭir vairāgyam gurucaraṇāvarūḍhatvam iti niyamalakṣaṇam |

2 idānīm cett.] idānīm N<sub>2</sub>U<sub>1</sub>U<sub>2</sub> aṣṭāṅgayogasya cett.] aṣṭāṅgayoga<sup>o</sup> E vicāraḥ cett.] vicāra U<sub>2</sub>  
°dhyānadhāraṇāsamādhīr iti EP<sub>2</sub>] dhāraṇādhyānasamādhīr iti BL dhyānadhāraṇāsamādhī-  
hiyāḥ N<sub>1</sub>N<sub>2</sub> dhyānadhāraṇāsamādhī DU<sub>1</sub> 3 kathyante cett.] kathyate U<sub>1</sub> śāntīḥ β] śāntī<sup>o</sup> α  
śaṇīnam EU<sub>1</sub>] ṣaṇīnam DLN<sub>1</sub>N<sub>2</sub> ṣaṇīnam BP śāna U<sub>2</sub> indriyāṇām cett.] imdriyāṇām B āhāraḥ  
svalpah<sub>2</sub> U<sub>2</sub>] svalpāhāraḥ E āhāraḥ svalpah<sub>2</sub> BP āhāraḥ] svalpah<sub>2</sub> || L svalpāḥ N<sub>1</sub> āhāraḥ svalpāḥ  
N<sub>2</sub> āhāraḥ svalpāḥ D āhāraḥ sajayah<sub>1</sub> U<sub>1</sub> nidrājayaḥ cett.] nidrāyā jayaḥ B nidrāyāḥ jayaḥ LU<sub>2</sub>  
4 śaityajayaḥ cett.] śaityajayaḥ N<sub>1</sub> śiṭoṣṇajayaḥ E uṣṇajayaḥ cett.] uṣṇajayaḥ BU<sub>2</sub> ausṇajayaḥ  
U<sub>1</sub> om. E ete cett.] ya te BL yamāḥ cett.] yamāniyamāḥ P yamaḥ BL niyamāḥ E] niyamāḥ  
αU<sub>2</sub> om. BPL khalu cett.] khalu N<sub>1</sub>N<sub>2</sub>U<sub>2</sub> manah DN<sub>2</sub>U<sub>1</sub>] om. cett. cāpala<sup>o</sup> BEL] cāpala<sup>o</sup>  
PU<sub>2</sub> capala<sup>o</sup> α nivārya cett.] nivārye D nirvārya BLP nivāraya U<sub>1</sub> sthairyē cett.] om. BLDU<sub>2</sub>  
4-5 ekānte sevanam EN<sub>1</sub>] ekāmta sevānam PDN<sub>2</sub>U<sub>1</sub>U<sub>2</sub> ekāmtasevānām BL 5 samā buddhiḥ  
cett.] samā buddhi U<sub>1</sub>U<sub>2</sub> audāsinyam E] udāsinyam BLPN<sub>2</sub> udāsinyām U<sub>1</sub> udāsinyā DN<sub>1</sub>N<sub>2</sub>  
vastuna EP<sub>2</sub>] vastunāh αBL kartavyā cett.] kartavyam U<sub>1</sub>U<sub>2</sub> 6 paramēśvaranāma cett.]  
paramēśvarah nāma U<sub>1</sub>U<sub>2</sub> na cett.] om. DN<sub>1</sub>N<sub>2</sub> vismaranīyam EN<sub>1</sub>] vismaranīyam BDLPU<sub>1</sub>  
vismaniyam N<sub>2</sub> vismaranām U<sub>2</sub> manomadhye cett.] yan mano madhye U<sub>2</sub> mano U<sub>1</sub> na αU<sub>2</sub>]  
om. BELP iti niyamāḥ EP] iti niyamāḥ BLU<sub>2</sub> om. α

[XXXI. Procedure of Aṣṭāṅgayoga]

Now, the reflection of the eightfold Yoga<sup>191</sup> is explained: observances, restrictions, posture, breath control, withdrawal of the senses, meditation, concentration<sup>192</sup> and absorption. Their characteristics are taught.

Peace, mastery of the six senses<sup>193</sup>, little food, conquest of sleep, conquest of cold, [and] conquest of heat.<sup>194</sup> These are the observances.

Now, the restrictions: the mind is to be restrained from the unsteady state [and] caused to be grounded in tranquility, retreating to a lonely place, maintaining equanimity towards all kinds of living beings, indifference, one shall not desire any object, contentment with whatever is obtained, never forgetting the name of the highest lord, one shall not indulge in self-pity.

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the *dvādaśānta* as the sixteenth support, cf. *Tantrikābhidhānakosha* 3, p. 210. *Netrodyota* explains: *nādyādhāraḥ paraḥ sūkṣmo ghanavyāptiprabodhakah* || “The support of the [central?] channel is the highest subtle one which awakens complete pervasion.”

<sup>191</sup> 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 and why it was not included within the list methods of Rājayoga. Suffice it to say that he followed the structure of his main source text. A comparative analysis of the integration of Aṣṭāṅgayoga into the early modern complex yoga taxonomies can be found on p. ??.

<sup>192</sup> The reversed order of the sixth (*dhāraṇā*) and seventh (*dhyāna*) limb of the “classical” Pātañjalayoga model is striking (cf. *Pātañjalayogaśāstra* 2.29). Rāmacandra’s main source text, the *Yogasvarodaya*, 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 (J<sub>1</sub> and J<sub>2</sub>) with Rāmacandra’s order. According to VASUDEVA, 2004: 380–381, this reversed order frequently appears in Yoga texts structured in *saḍāṅga* or even *pañcāṅga* systems. It is found in *Jayākhyasamhitā* and *Maitrāyanīyopaniṣad*. Furthermore, it is present in the Śaiva *Rauravatantra*, *Kiranatantra*, *Mataigatantra*, as well as in Buddhist Tantras like the *Guhyasamājatantra* and *Kālacakratantra*. *Vāyupurāṇa* teaches this “reversed” order in its *pañcāṅga* schema. 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 *Prāṇatosini* 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.

<sup>193</sup> The sixth sense is the mental faculty (*manas* or *citta*), cf. WHITE, 2021: 18.

<sup>194</sup> Rāmacandra presents a unique mix of his two primary sources: *Yogasvarodaya* lists peace (*śānti*), contentment (*santosa*), little sleep (*nindrālpa*), taming of the mind (*manaso dama*) and emptiness of the inner organ (*śūnyāntaḥkaraṇa*). *Siddhasiddhāntapaddhati* lists: tranquillity (*upaśama*), mastery of all senses (*sarvendriyajaya*), and conquest of food, sleep, cold, wind, heat (*ahāranidrāśitavātātapajaya*).

आसनस्य लक्षणं बहुग्रन्थेषु निरूपितमस्ति । तेनात्र न निरूप्यते । प्राणायामस्तु सुकुमरेण साधितुं न शक्यते । अतस्तस्य नाममात्रं कथ्यते । प्रत्याहारः कथ्यते । मनः संसारान्निवृत्यात्मनि स्थाप्यते । मनोमध्ये ये विकारा उत्पद्यन्ते । तेऽपि निवारणीयाः । अनेकचमत्कारिणी बुद्धिरुत्पद्यते । सा गोप्या । ध्यानं च बहुतरं प्रागुक्तं तेनात्र नोच्यते ॥

**Sources:** 1 cf. YSV (PT p. 841): āsanāni ca tāvanti yāvanto jīvajantavaḥ | SSP 2.34 (Ed. p. 44): āsanam iti svasvarūpe samāsannatā | svastikāsanam padmāsanam siddhāsanam eteśām madhye yatheṣṭam ekam̄ vidhāya sāvadhānena sthātavyam ity āsanalakṣaṇam | 1-2 cf. YSV (PT p. 841): prāṇayāmas tridhā ceti bahudhā prathamaṁ śrūṇu | āsane prāṇasamyāme na saktāḥ sukuṁrakāḥ | mahāpunyaprabhāveṇa śakyate tu mahātmanā | 1-2 cf. SSP 2.45 (Ed. p. 45): prāṇayāma iti prāṇasya sthiratā | recakapūrakakumbhakasaṅghatākaraṇāni catvāri prāṇayāmalakaṣaṇāni | 2-4 cf. YSV (PT p. 841) = YK 7.6-7: kṛtvā kalevaramū śuddhamū kuryād yatnair mahātmanā | mano nivārya samsāre viṣayesu tathaiva ca | manovikārān sarvāś ca tyaktvā śūnyamayo bhavet | pratyāhāro bhavaty eṣu sarvanindācamatkṛtaḥ | 2-4 cf. SSP 2.36 (Ed. p. 45): pratyāhāra iti caitanyaturaṅgānām pratyāhāraṇam vikāragrasanam utpannavikārasyāpi nivṛttir nirbhātīti pratyāhāralakaṣaṇām | 4 cf. YSV (PT p. 841) = YK 7.8: dhyānan tu dvividham proktam sthūlasūks-mavibhedataḥ | sthūlam mantramayam viddhi sūkṣmantu mantravarjjitam | cf. SSP 2.38 (Ed. p. 46): atha dhyānam | asti kaścana paramādvaitasya bhāvah | sa evātmeti yathā yadyat sphurati tattatsvarūpam eveti bhāvayet | sarvabhuṭeṣu samadṛṣṭiṣ ca | iti dhyānalakṣaṇam |

1 āsanasya lakṣaṇam α] āsanalakṣaṇam EPL āsanalakṣaṇam tu U<sub>2</sub> āsanam lakṣaṇām B bahugrantheṣu U<sub>2</sub>] bahugrantheṣu BL bahuṣu gramtheṣu EP bahūgramthe α nīrūpitam EPU<sub>2</sub>] nīrūpitam | DN<sub>1</sub>N<sub>2</sub> nīrūpyam BL nīrūpitam tan U<sub>1</sub> asti β] ataḥ α tenātra β] atrāyam N<sub>1</sub>N<sub>2</sub> atrāyam D atra U<sub>1</sub> na EPU<sub>1</sub>] om. cett. sukumāreṇa EP] kumāreṇa BLU<sub>2</sub> kūmāreṇa puruṣena α 2 atas tasya EPU<sub>1</sub>] ataḥ tasya DN<sub>1</sub> ata tasya N<sub>2</sub> atā tasya U<sub>2</sub> ataḥ BL nāmamāṭram EPN<sub>1</sub>U<sub>2</sub>] nāmamāṭre DN<sub>2</sub>U<sub>1</sub> nāma BL kāthya teβ] kāthitam α kāthya te cett.] pratyato E nīrvyātmanī em.] nīrvyātmani BLPU<sub>1</sub>U<sub>2</sub> nīrvyātmani E nīrvyātmaṇi DN<sub>1</sub>N<sub>2</sub> sthāpyate cett.] om. N<sub>2</sub> 3 vikārā cett.] vikārah P vikārāh D om. N<sub>2</sub> utpadyante cett.] om. N<sub>2</sub> te'pi cett.] om. N<sub>2</sub> nīvāraṇiyāḥ EPDN<sub>1</sub>] nīvāraṇiyā BL vāraṇiyāḥ N<sub>2</sub> nīvāraṇiyāḥ U<sub>1</sub>U<sub>2</sub> kāriṇī BELPU<sub>1</sub>U<sub>2</sub>] kārakarakārāni N<sub>1</sub>N<sub>2</sub> kārakārāni D buddhir cett.] buddhi DN<sub>1</sub>N<sub>2</sub> utpadyate cett.] utpadyate EBDU<sub>2</sub> utpadyataram P 3-4 sā gopyā BLU<sub>2</sub>] sā gopyāḥ N<sub>2</sub> sāmṛgopyāḥ DN<sub>1</sub> sā gaupyā U<sub>1</sub> sāmṛgopāmṛgam E om. P 4 dhyānam cett.] om. P ca cett.] om. PU<sub>1</sub>U<sub>2</sub> bahutaram cett.] om. P prāg β] om. α uktam DU<sub>1</sub>U<sub>2</sub>] uktam | E uktam cett. tenātra cett.] tena atra DN<sub>1</sub>U<sub>1</sub> nocyste cett.] na ucyate U<sub>1</sub>

The characteristic of posture has been discussed in many works. For that reason, it is not discussed here.

Young persons can not practise breath control.

That is why it is just mentioned by name.<sup>195</sup>

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. The changes that arises within the mind should also be restrained. An intellect 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.<sup>196</sup>

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<sup>195</sup> 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 | mahāpunyaprabhāvēna 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 *prāṇayāma* 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*, consciously decided to exclude these teachings due to the reason he presents. Therefore, he probably directly hints at his audience: *sukumāras*, young persons, or, taking into consideration all previous allusions to a wealthy and royal lifestyle, even young princes.

<sup>196</sup> Rāmacandra perhaps refers to the teaching of the nine *cakras* and other sections of the text in which meditation is mentioned. The same schema is already found in the *dhyāna* descriptions of *Śivayogapradipika* 3.4-33, cf. 2023: pp. 165, 212-215. He might also hint at the various methods he subsumes under Laksayoga. 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." (*saṁādhir niścalā buddhiḥ śvāsocchvāsādīvarjitaḥ |*). 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.

[XXXII. piṇḍabrahmāṇḍayor aikyam]

इदानीं पिण्डब्रह्माण्डयोरैक्यमस्ति । तस्मात्ब्रह्माण्डमध्ये ये पदार्थास्तेऽपि पिण्डमध्ये सन्ति । ते कथ्यन्ते । पादयोरङ्गुष्ठतले तलं वर्तते । तदुपरि तलातलं वर्तते । गुल्फयोर्महातलं वर्तते । जङ्घामध्ये सुतलं वर्तते । जान्वोर्मध्ये वितलं वर्तते । ऊर्वोर्मध्येऽतलं वर्तते ।

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**Sources:** 2-3 cf. YSV (PT p. 841): piṇḍabrahmāṇḍayor aikyam śrṇv idānīm prayatnataḥ | brahmāṇḍe santi ye cāñḍāḥ piṇḍamadhye 'pi te sthitāḥ | 2-3 cf. SSP 3.1 (Ed. p. 28): piṇḍamadhye carācaram yo jānāti sa yogī piṇḍasamvittir bhavati | 3-4 cf. YSV (PT pp. 841-42): talaṁ pādāṅguṣṭhatale tasyopari talātalam | mahātalam gulphayor madhye gulphopari rasātalam | sutalam jaṅghayor madhye vitalam jānumadhyakam | ūrvormadhye 'talaṁ proktam saptapātalam īritam | talaṁ talātalañ ceti mahātalarasātalam | saptapātalam etat tu sutalam vitalātalam | 3-4 cf. SSP 3.1-2 (Ed. pp. 48-49): kūrmaṇ pādātale vasati | pātālam pādāṅguṣṭhe | talātalam aṅguṣṭhāgre | mahātalam pādaprṣṭhe | rasātalam gulphe | sutalam jaṅghāyām | vitalam jānvoh | atalam ūrvoh |

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2 **piṇḍa**<sup>o</sup> cett.] piṇḍa<sup>o</sup> DN<sub>1</sub> **brahmāṇḍayor** BELP] "brahmāṇḍayoh αU<sub>2</sub> **aikyam** cett.] ekyam B ekam N<sub>2</sub> **tasmāt** cett.] tasmā B tasmāntē N<sub>2</sub> **padārthāś** cett.] padārthāḥ DN<sub>1</sub> padārthā N<sub>2</sub> U<sub>1</sub> te 'pi cett.] te BLP sarve pi U<sub>1</sub> tanmadhye U<sub>2</sub> **santi** cett.] santiti E sati BU<sub>2</sub> sam̄i<sup>o</sup> L te DN<sub>1</sub>N<sub>2</sub>] om. cett. 3 **kathyante** cett.] kathyate BPU<sub>1</sub> **pādayor** cett.] padas E pādayos PL pādayas B pādayo<sup>o</sup> U<sub>2</sub> **aṅguṣṭatale** em.] amguṣṭatale U<sub>1</sub> amguṣṭatale DN<sub>1</sub>N<sub>2</sub> "mguṣṭatale U<sub>2</sub> tālas BL tele P tale E **talām** cett.] talam ca U<sub>1</sub> mūlam rasātalañ U<sub>2</sub> **tadupari** em.] tadupari U<sub>1</sub> tādupari DN<sub>1</sub>N<sub>2</sub> pādopari β **vartate** cett.] vartate | pādopari talām vartate P **gulphayor** β] gulpho α **mahātalam** β] parimahātalam α **jaṅghā<sup>o</sup>** cett.] jaghā<sup>o</sup> U<sub>2</sub> om. P 4 **sutalam** cett.] stutalam B om. P **vartate** BELU<sub>2</sub>] om. cett. **jānvormadhye** DU<sub>1</sub>] jānvomadhye N<sub>1</sub>N<sub>2</sub> jānumadhye EPU<sub>2</sub> jānubhyām BL **vartate** EBL] om. cett. 'talām E] atalam cett. **vartate** ELB] om. cett.

[XXXII. Identity of the universe and the body]

Now, there is the identity of the universe and the body.<sup>197</sup> Because of that, the objects which exist in the universe are also in the body. They are taught.

Tala 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.<sup>198</sup> Sutala exists within the lower leg. Vitala exists within the knee. Atala exists within the two thighs.<sup>199</sup>

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<sup>197</sup>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.

<sup>198</sup>A description of *rasātala* is missing in the *Yogatattvabindu*. Either this item of the enumeration was lost in transmission or an authorial mistake. A phrase like “*gulphopari rasātalany vartate*” would be expected at this point of the text. Both source texts Rāmacandra used describe *rasātala* right after the description of *mahātala*.

<sup>199</sup>Hindu cosmography, according to various *Purāṇas*, the *Atharaveda*, etc. assume fourteen worlds (*lokas*), seven higher ones (*vyāhṛti*) and seven lower ones (*pātālas*). The 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 ĀRAṄYA in his *bhāṣya* on *Yogaśūtra* 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.136. 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.137.

[XXXIII. piṇḍamadhye lokatrayam]

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

[XXXIV. uparitanam lokacatuṣkam]

- 5 इदानीं उपरितनं लोकचतुष्कं कथ्यते । पृष्ठदण्डाङ्के महर्लोकः । दण्डछिद्रमध्ये जनलोकः ।  
तदण्डनाडीमध्ये तपोलोकः । दण्डकमलमध्ये सत्यलोकः ॥

**Sources:** 2 cf. YSV (PT p. 842): idānīm piṇḍamadhye tu saptalokam śṛṇu priye | mūlādhāre tu bhūrloko liṅgāgre tu bhuvas tataḥ | svarloko liṅgamūle tu merumūle mahas tathā | 5–6 cf. YSV (PT p. 842): merucchidre janoloko merunādyāṁ tapas tathā | kamale martyalokas tu iti lokaḥ pr̄thak pr̄thak | bhūrbhuvaḥsvarmaḥ ceti janaś caiva tapas tathā | saptamaḥ satyalokas tu saptaloka iti smṛtaḥ | saptalokais tu pātālair bhuvanānī caturdaśa |

**Testimonia:** 2 cf. SSP 3.3 (Ed. p. 49): bhūrloko guhyasthāne bhuvarloko liṅgasthāne svarlokam nābhishthāne evam lokatraye indro devatā piṇḍamadhye sarvendriyaniyāmakah sa evendrah | 5–6 cf. SSP 3.4 (Ed. p. 49): dāṇḍāṅkure maharlokaḥ dāṇḍakuharesh janolokaḥ | dāṇḍanāle tapolokaḥ | mūlakamale satyalokaḥ |

2 idānīm cett.] idānīm upati tataṁ lokam U<sub>1</sub> piṇḍamadhye cett.] pim̄dopari L piḍopiri B śarīra-madhye E liṅgāgre cett.] liṅgamūle N<sub>1</sub>N<sub>2</sub> bhuvarlokaḥ DEPU<sub>1</sub>U<sub>2</sub>] bhuvarloka° BL om. N<sub>1</sub>N<sub>2</sub> liṅgamūle PU<sub>1</sub>U<sub>2</sub>] liṅgamadhye BDL om. N<sub>1</sub>N<sub>2</sub> svarlokaḥ cett.] svargalokaḥ N<sub>2</sub> svaravar-lokaḥ U<sub>1</sub> 5 uparitanam DEU<sub>1</sub>] uparitana° LU<sub>2</sub> uparijanam N<sub>1</sub>N<sub>2</sub> uparitanu° PB lokacatuṣkam DPN<sub>1</sub>N<sub>2</sub>U<sub>2</sub>] lokacatuṣka E lokaḥ catuṣṭayam BL lokam catuṣkam U<sub>1</sub> pr̄sthadaṇḍāṅkure cett.] pr̄sthadamaṇḍākūle N<sub>2</sub> pr̄sthadamaṇḍākūre P damdaṣṭāthemskure B damdaṣṭāthemkure L maharlokaḥ cett.] maharloka B dāṇḍachidra° cett.] dāṇḍachidra° P dāṇḍasthita° U<sub>1</sub> uchidra° U<sub>2</sub> janalokaḥ cett.] janaloka BL 6 taddaṇḍa° cett.] dāṇḍa° U<sub>2</sub> °nādīmadhye EU<sub>1</sub>] nālīmadhye PU<sub>2</sub> nālikāmadhye B tālikāmadhye B nālāmadhye B nālī N<sub>1</sub>N<sub>2</sub> tapolokaḥ cett.] polokaḥ B dandakamalamadhye cett.] dandamalamadhye EU<sub>1</sub>

**Notes:** 6 taddaṇḍanādīmadhye ...: After section XXXIV up until section XLVIII, approximately 25% of the entire text disappears in the two most important witnesses of the α-group. The two Nepalese manuscripts N<sub>1</sub> and N<sub>2</sub> exhibit a substantial lacuna, which further suggests their close affiliation. They must both be derived from the same exemplar. The omissions of the readings of N<sub>1</sub> and N<sub>2</sub> will not be documented in the apparatus until after their respective gaps to prevent an unnecessarily inflated critical apparatus with entries for every omitted word. The reader will be informed in this apparatus layer once their evidence resumes.

[XXXIII. Triad of worlds]

Now, the threefold world within the body is taught.<sup>200</sup> The earth realm (*bhūrloka*) is situated at the root support (*mūladhāra*). The atmosphere (*bhuvarloka*) is at the tip of the penis. Heaven (*svarloka*) exists at the base of 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*).<sup>201</sup>

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<sup>200</sup>The earliest conception of the equation of the cosmos with the body is found in *Rgveda* 10,90. This concept becomes linked with yogic practice in subsequent Hindu traditions. According to the *Bhagavadgītā* and the *Kūrma Purāṇa*, the deities Viṣṇu and Śiva are described as engaging in the practice of Yoga. During this practice, they assimilate all external aspects by either encompassing the entire universe within their cosmic bodies or by engulfing everything, see MUÑOZ and LORENZEN, 2011:88. For a detailed exposition of the Purāṇic concept of the universe in Patañjali's Yoga, see the commentaries on *Patañjalayogaśāstra* 3.25, i.e., ĀRAṄYA, 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.

<sup>201</sup>For 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 । तेऽपि पिण्डमध्ये वर्तन्ते । +शरीरमध्ये द्वौ कुक्षौ ॥ द्वे सविथनी ॥ वक्षःस्थले कण्ठमूले ॥ कण्ठमध्ये ॥ लम्बिकामूले ॥ तालुद्वारे ॥ तालुमध्ये ॥ ललाटे ॥

**Sources:** 2-4 cf. YSv (PT p. 842): atha brahmāṇḍamadhyasthāś catvāro lokapālakāḥ | piṇḍamadhye tu tān jñātvā sarvasiddhiśvaro bhavet | īndro brahmā viṣṇur iśāś catvāras cātmadevatāḥ | mūlādhāre catuspatre gajārūḍho mahān iti | srṣṭikarttā ca tatraiva svādhiṣṭhāne mahān hariḥ | maṇipūre sūlapāṇiraṣṭasiddhiśvaro mahān | tāludvāre tālumadhye lalāṭe vakṣakanṭhake | śrīṅgātikā kapāle ca lambikā brahmaṇḍhrake | navacakram ūrddhvacakrañ ca trikūṭety ekavimśatiḥ | brahmāṇḍāni vasantīti jñātavyāni prayatnataḥ | 2-4 cf. SSP 3.4-5 (Ed. pp. 50-53): evam lokacatuṣṭaye brahmā devatā | piṇḍamadhye anekamānābhīmānasvarūpi tiṣṭhati | viṣṇulokaḥ kukṣau tiṣṭhati | tatra viṣṇur devatā | piṇḍamadhye 'nekavyāpārakārake bhavati | hrdaye rudralokaḥ | tatra rudro devatā | piṇḍamadhye ugrasvarūpi tiṣṭhati | vakṣaḥsthala iṣvaralokaḥ tatreśvaro devatā | piṇḍamadhye trptisvarūpi tiṣṭhati | kanṭhamūle sadāśivalokaḥ tatra sadāśivo devatā | piṇḍamadhye saumyarūpi tiṣṭhati | kanṭhamadhye nilakaṇṭhalokaḥ tatra nilakaṇṭho devatā | pindamadhye 'bhayasvarūpi tiṣṭhati | tāludvāre śivalokaḥ | tatra śivo devatā | pindamadhye 'nupamasvarūpi tiṣṭhati | lambikāmūle bhairavalokaḥ | tatra bhairavo devatā | piṇḍamadhye sarvottamasvarūpi tiṣṭhati | tatrābhyaṇtare mahāsiddhalokaḥ | tatra mahāsiddhadevatā | piṇḍamadhye prabodhasvarūpi tiṣṭhati | lalāṭamadhye 'nādilokaḥ | lalāṭamadhye 'nādilokaḥ | tatrānādir devatā | piṇḍamadhye ānandaparāhantāsvarūpi tiṣṭhati | śrīṅgaṭe kulalokaḥ | tatra kuleśvara devatā | piṇḍamadhye ānandasvarūpi tiṣṭhati | śāṅkhmadhye nalinīsthāne 'kuleśalokaḥ | tatra akuleśvara devatā | piṇḍamadhye nirabhīmānāvasthā tiṣṭhati | brahmaṇḍhrake parabrahmalokaḥ | tatra parabrahmadevatā | piṇḍamadhye paripūrṇadāśā tiṣṭhati | ūrdhvakamale parāparalokaḥ | tatra parameśvara devatā | piṇḍamadhye parāparabhaṭṭas tiṣṭhati | trikūṭasthāne śaktilocah | tatra parāśaktir devatā | piṇḍamadhye 'stivāvasthā sarvāśām sarvakartṛtvāvasthā tiṣṭhati | evam piṇḍamadhye saptaपालासहायिम्-तिभ्रह्माण्ड-स्थानविराह |

2 catvāro DU<sub>1</sub>] caturdaśa° cett. lokasvāminah D] lokāḥ svāminaḥ U<sub>1</sub> °lokāsthānāni BLP °lokāḥ stānāni U<sub>2</sub> °lokāni sthānāni E te 'pi EU<sub>1</sub>] tānyapi cett. piṇḍamadhye EU<sub>1</sub>] piṇḍe BELU<sub>2</sub> piḍe P vartante E] vartate cett. dvau kukṣau BL] dvau kuksī EPB<sub>2</sub> dvau kuksināu D dvau kuksināu U<sub>1</sub> 2-3 dve sakthini ELU<sub>2</sub>] dve sakthīnī PB vartate DU<sub>1</sub> 3 vaksahsthale em.] vakṣasthale DU<sub>1</sub> vakṣaḥ sthalam EB vakṣaḥschalam P vakṣassthalam U<sub>2</sub> kanṭhamūle LU<sub>2</sub>] kamṭhamūlam EPB kamṭhasya mūle DU<sub>1</sub> kanṭhamadhye DU<sub>1</sub>] kamardhye B kamṭhamadhyam EL kamṭhamadhyah PU<sub>2</sub> lambikāmūle em.] lambikāy mūle DU<sub>1</sub> lambikāmūlam cett. tāludvāre DU<sub>1</sub>] tāludvāram cett. tālumadhye DU<sub>1</sub>] tālumadhyam cett. lalāṭe DU<sub>1</sub>] lalāṭamadhye E lalāṭamadhyam BLPU<sub>2</sub>

[XXXV. Lords of the world]

Now, there are four lords of the world in the external universe.<sup>202</sup> They also exist in the internal universe. [Other deities and worlds exist within the body]<sup>203</sup> 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,...<sup>204</sup>

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<sup>202</sup>Only the reading of D and U<sub>1</sub> ( $\alpha$ -group) is plausible and *lectio difficilior*. The source text confirms this; the *Yogasvarodaya* introduces the *lokapālakāḥ*, which Rāmacandra rewrites into *lokasvāmināḥ*. In the  $\beta$ -group, the subject was not understood and rewritten in an attempt to fix the passage. This fact, and the incompleteness of this following list, resulted in the introduction of the *caturdaśalokāsthānāni*.

<sup>203</sup>I decided to add the words in the square brackets to derive the most probable sense of the list of locations based on the source texts.

<sup>204</sup>This passage is corrupted. The source text *Yogasvarodaya* and the parallel passages in the *Siddhasiddhāntapaddhati* allow us to understand what the author originally intended to express. However, this passage cannot be reconstructed with any certainty based on the available material. The content intended by Rāmacandra must have been somewhere between the two sources available to him (see sources in the first layer of the *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] is the great one who is seated on an elephant (Indra). (2) There at Svādiṣṭhāna is the Creator, the great Hari (Brahmā). (3) In the Maṇipūra is the one with the trident in hand, the great lord of the eight supernatural powers (Viṣṇu). (4) at the gate of the palate, (5) amid the palate, (6) on the forehead, (7) in the chest and (8) throat, (9) at the junction in the skull, and at (10) the uvula, (11) as well as at the opening of Brahman and (20) at the nine *cakras*, upper *cakra* 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 (*kuksau*). 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 (*kanṭhamūle*) is the world of Sadāśiva. Sadāśiva is the deity there. Within the body, he exists in the form of being beneficial. In the centre of the throat (*kanṭhamadhye*) is the world of Nilakaṇṭha. Nilakaṇṭha 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. ....

शृङ्खाटिकायां कपालमध्ये ॥ कमलिनीमध्ये ॥ ब्रह्मरस्त्रे ॥ ऊर्ध्वकमलिन्यास्त्रिकूटस्थाने ॥ †एवमेक  
विशस्थानचेकविंशतिब्रह्मांडानि वसन्ति ।

[XXXVI. saptadvīpāni piṇḍamadhye]

इदानीं सप्तद्वीपानि पिंडमध्ये कथ्यन्ते । मज्जामध्ये जम्बुद्वीपः ॥ अस्थिमध्ये शाकद्वीपः ॥ शिरो-  
मध्ये शाल्मलिद्वीपः ॥ मांसमध्ये कुशद्वीपः ॥ त्वचामध्ये क्रौंचद्वीपः ॥ शरीरस्य लोममध्ये गो-  
मयद्वीपः ॥ नखमध्ये श्वेतद्वीपः ॥ एतानि द्वीपानि गुप्तानि मध्ये तिष्ठन्ति ।

**Sources:** 4–6 cf. YSV (PT p. 842): *sapta dvipāni kathyante 'dhunā tāni śṛṇu priye | jambūdvipas tu majjāyām śākadvipas tu madhyamah | śālmadvipah śiromadhye māṃsamadhye kuśas tathā | tvaci krauñco lomamadhye gomayadvipaḥ iritaḥ | nakhamadhye tathā śvetāḥ saptadvipā vasundharā | jambūḥ śākas tathā śalmaḥ kuśaḥ krauñcas ca gomayah | śvetāḥ sapteti khaṇḍāni saptakhaṇḍair vasundharā | guptāny etāni rūpāni dehamadhye sthirāni ca |*

**Testimonia:** 4–6 cf. SSP 3.7 (Ed. p. 54): *majjāyām jambūdvipah | asthiṣu śākadvipah | śirāsu sūkṣmadvipah | tvakṣu krauñcadvipah | romasu gomayadvipah | nakheṣu śvetadvipah | māṃse plakṣadvipah | evam saptadvipah |*

1 śrṅgātikāyām DU<sub>1</sub>] śrmgātikā cett. kapalamadhye conj.] karālamadhye L kapolamadhye cett. kamalinimadhye cett.] kamalinimadhyam BL brahmarandhre DU<sub>1</sub>] brahmaramdhra° E brahmaramdhram cett. ūrdhvakamalinyāstrikuṭasthāne em.] urdhvakamalinyā trikuṭasthānam U<sub>2</sub> urdhvakamalinyā trikuṭasthāne U<sub>1</sub> ūrdhvakamalinyāḥ || trikuṭasthāne || saptapātale D ūrdhvam kamalinyā trikuṭasthānam LP kamalinyām strikuṭasthānam B kamalinyas trikuṭasthānam E evam cett.] evam D 1–2 ekavimśasthāneš P] vimśasthānek° B ekam vimśasthāneš L ekavimśatisthāne DE ekavimśasthān U<sub>2</sub> 2 ekavimśatibrahmāṇḍāni EDU<sub>1</sub>] ekavimśabrahmāṇi BLPU<sub>2</sub> vasanti cett.] vasamtī BL 4 kathyante cett.] kathyate BL jambū cett.] jambū P asthi DE] asthi P asti BLU<sub>1</sub>U<sub>2</sub> śākadvipah DEPU<sub>2</sub>] śākaladvipah BL śaktidvipah U<sub>1</sub> 4–5 śiromadhye DU<sub>1</sub>U<sub>2</sub>] śrāmadhye BEP śarīramadhye L 5 śālmalidvipah cett.] śālmalidvipah U<sub>2</sub> śākaladvipah B śākadvipah L lomamadhye cett.] lomadhye U<sub>1</sub>U<sub>2</sub> 5–6 gomayadvipah DU<sub>1</sub>] gomedadvipah cett. 6 nakhamadhye cett.] taravamadhye LU<sub>1</sub> śvetadvipah DU<sub>1</sub>] puṣkaradvipah cett. dvipāni cett.] rūpaṇi DU<sub>1</sub> guptāni BLPU<sub>2</sub>] gupta° DU<sub>1</sub> om. E

[two] at the crossroads of the centre of the skull, at the centre of the lotus pond, at the aperture of Brahman, and at the place of the three peaks above the lotuses. † Thus, the 21 worlds reside in 21 locations.<sup>205</sup>

[XXXVI. Seven islands within the body]

Now, the seven islands within the body<sup>206</sup> are taught.<sup>207</sup>

(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.

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There, Śiva is the deity. Within the body, he exists in his matchless form. At the root of the uvula (*lambikāmūle*) is the world of Bhairava. There, Bhairava is the deity. In the body, he exists in the most excellent form. Therein is the world of Mahāsiddha. Mahāsiddha is the deity there. In the body, he exists in the form of awakening. Within the forehead (*lalāṭamadhye*) is the world of Anādi. Anādi is the deity there. Within the body, he is situated in the form of the blissful supreme destroyer. At the crossroads of the three paths (*śrīgate*) is the world of the Kula. There, the Kuleśvara is the deity. Within the body, he resides in the form of bliss. Within the temple (*śāṅkhamadhye*) at the location of Nalinī is the World of Akuleśa. There, Akuleśvara is the deity. Within the body, he resides in the state of being free from pride, at the aperture of Brahman (*brahmaṇḍhre*), the world of Parabrahma. There, Parabrahma is the deity. Within the body, he resides in a state of completeness. At the upper lotus (*ūrdhvakamale*) 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 Rāmacandra’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 would underline the profanist agenda of the text.

<sup>205</sup> Unfortunately, the transmission of Rāmacandra’s texts only contains fourteen locations.

<sup>206</sup> *Hatharatnāvalī* 4.39 identifies the seven islands with the seven *dhātus*.

<sup>207</sup> The world of earth (*bhurloka*) consists of seven islands and seven oceans.

[XXXVII. piṇḍamadhye saptasamudrāḥ]

इदानीं पिण्डमध्ये सप्तसमुद्रः कथ्यन्ते । प्रस्वेदमध्ये क्षारसमुद्रः ॥ ललाटमध्ये क्षीरसमुद्रः ॥ व-  
सामध्ये मधुसमुद्रः ॥ कफमध्ये दधिसमुद्रः ॥ मेदमध्ये घृतसमुद्रः ॥ रक्तमध्ये इक्षुसमुद्रः ॥ वीर्य-  
मध्ये श्वसमुद्रः ॥ पादमध्ये कूर्मस्थानम् ॥

5

[XXXVIII. navadvāramadhye navakhaṇḍāni]

इदानीं नवद्वारमध्ये नवखण्डानि कथ्यन्ते । भरतखण्डः ॥ काश्मीरखण्डः ॥ स्त्रीमण्डलखण्डः ॥  
द्विजखण्डः ॥ एकपादखण्डः ॥ राक्षसखण्डः ॥ घान्धारखण्डः ॥ कैवर्त्तखण्डः ॥ गर्भखण्डः ॥

**Sources:** 2-4 cf. YSV (PT pp. 842-43): samudrāḥ sapta kathyante piṇḍamadhye vyavasthitāḥ | lavaṇekṣusurāśarpirdadhidugdhajalāntakāḥ | lavaṇām svedamadhye tu ikṣūrakte madhu tvaci | sarpir medo vasāmadhye dadhi kṣirām lalāṭake | vīryamadhye ‘mrto jñeyāḥ pāde kūrmāḥ sthitō mahān | 2-4 cf. SSP 3.8 (Ed. p. 29): mūrte kṣārasamudrāḥ | sukre ‘mr̄tasamudrāḥ | lālāyāṁ kṣirāsamudrāḥ | kaphe dadhisamudrāḥ | medasi gṛhtasamudrāḥ | vasāyāṁ madhusamudrāḥ | rakte ikṣusamudrāḥ | evam̄ saptasamudrāḥ || 6-7 cf. YSV (PT p. 843): idānīn tu navadvāre navakhaṇḍāni samśr̄nu | pāvīvādau bhāratām khaṇḍām kāśmīram trika-maṇḍalam | dvijakhaṇḍām ekapādām khaṇḍām vakṣye samāṇḍalam | kaivarttām garṭtagānd-hāram̄ navakhaṇḍām iti sthitam | 6-7 cf. SSP 3.9 (Ed. p. 55): navakhaṇḍāḥ nava dvāreṣu vas-anti bhāratkhaṇḍāḥ kāśmirakhaṇḍāḥ karparakhaṇḍāḥ śrikhaṇḍāḥ śāṅkhakhaṇḍāḥ ekapā-dakhaṇḍāḥ gāndhārakhaṇḍāḥ kaivartakhaṇḍāḥ mahāmerukhaṇḍāḥ evam̄ navakhaṇḍāḥ |

**2 saptasamudrāḥ** cett.] samudrāḥ BL kathyante cett.] kathyate B kathyete D prasvedamadhye cett.] svedamadhye U<sub>1</sub> kṣārasamudrāḥ cett.] sārasasamudrāḥ L kṣārasasamudrāḥ U<sub>1</sub> kṣārasāgarāḥ U<sub>2</sub> lalāṭamadhye cett.] lālāmадhye P kṣirāsamudrāḥ cett.] kṣirāḥ samudrāḥ E 2-3 vasāmadhye cett.] vāṇīmadhye E vīryamadhye svāduḥ samudrāḥ || majjāmadhye U<sub>2</sub> **3 madhusamudrāḥ** EP] madasamudrāḥ B madyasamudrāḥ L madhusamūdraḥ U<sub>2</sub> meda° cett.] medo° BEP **raktamadhye** PU<sub>1</sub>U<sub>2</sub>] vasāmadhye madhusamudrāḥ || raktamadhye D vasāmadhye madhusamudrāḥ raktamadhye U<sub>1</sub> rasamadhye E ikṣusamudrāḥ BDL ikṣurasamudrāḥ U<sub>1</sub>U<sub>2</sub> ikṣurasasamudrāḥ EP 4 ‘mr̄tasamudrāḥ U<sub>1</sub>] amṛtasamudrāḥ D svādusamudrāḥ E svādu-kasamudrāḥ BL svādudakasamudrāḥ P pādāmadhye cett.] karmasthāna pādāmadhye B karmasthāna pādāmadhye L pādāmtale D kūrmasthānam cett.] om. BL 6 navadvāra-madhye EU<sub>1</sub>] navadvāreṣu EPU<sub>1</sub> om. BL navakhaṇḍāni BPLU<sub>2</sub>] navakhaṇḍāḥ DU<sub>1</sub> om. E kathyante cett.] kathyate U<sub>1</sub> bharatakhaṇḍāḥ DU<sub>1</sub>] mukhe bharatakhaṇḍāḥ BPL pādāmadhye kūrmasthānam | mukham̄ bharatakhaṇḍām U<sub>2</sub> om. E kāśmirakhaṇḍāḥ DU<sub>1</sub>] nāśikayoh kinnarakhaṇḍanarahari-khaṇḍāuh E nāśikayoh kinarakhaṇḍē 3 P nāśikayor madhye kināra-hari-khaṇḍā B nāśikayor madhye kinārasimhakhaṇḍā L nāśikayoh || kinnara || harikhaṇḍā U<sub>2</sub> strīmaṇḍalakhaṇḍāḥ DU<sub>1</sub>] om. cett. 7 dvijakhaṇḍāḥ DU<sub>1</sub>] netrayoḥ ketumāla bhadrāśvau E ne-trayoy ketumāla bhadrāśve 4 P netrayo ketumāla bhadrāśve BL netrayoḥ || ketumāla || bhadrāśve U<sub>2</sub> ekapādakhaṇḍāḥ D] yekapādakhaṇḍāḥ U<sub>1</sub> om. cett. rākṣasakhaṇḍāḥ DU<sub>1</sub>] karṇayoy hiranmayakhaṇḍā ramyakhaṇḍā E karnayor hiranmayaramyakhaṇḍā 5 P karnayor hiranmayaramyakhaṇḍā BL karṇayoy || hiranmaya || ramyakamde U<sub>2</sub> ghāndhārakhaṇḍā DU<sub>1</sub>] gude kurukhaṇḍā E gude kurukhaṇḍā 6 P gude kurukhaṇḍāḥ BL gudekurukhaṇḍām U<sub>2</sub> kaivarttakhaṇḍāḥ DU<sub>1</sub>] limge ilāvṛtakhaṇḍā E limge ilāvṛtaḥ 7 P ilāvṛtam BL limge ulāvṛtam U<sub>2</sub> garbhakhaṇḍāḥ DU<sub>1</sub>] evam̄ navakhaṇḍāḥ U<sub>2</sub> om. cett.

[XXXVII. Seven oceans within the body]

Now, the seven oceans within the body are taught.<sup>208</sup> (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 turtle.<sup>209</sup>

[XXXVIII. Nine continents within the nine Doors]

Now, the nine continents<sup>210</sup> within the nine doors<sup>211</sup> are taught: Bharata (1), Kaśmīra (2), Strīmaṇḍala (3), Dvija (4), Ekapāda (5), Rākṣasa (6), Ghandhāra (7), Kaivartta (8) [and] Garbha (9).<sup>212</sup>

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<sup>208</sup>Rāmacandra, 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 (*lavaṇa*), sugar (*ikṣu*), wine (*surā*), butter (*sarpīr*), 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."

<sup>209</sup>The earth consisting of seven islands with mount meru in its centre represented as a tortoise floating on waters of the seven oceans, cf. *Märkanḍeya Purāṇa* 58, *Bhāgavata Purāṇa* 5.16-26 and BRYANT, 2009:354.

<sup>210</sup>The island of Jambudvīpa consists of nine continents.

<sup>211</sup>The nine doors (*navadvāra*) refer to the nine openings of the body: mouth, nostrils, eyes, ears, anus and gender.

<sup>212</sup>There is complete divergence between the two main groups of manuscripts. I edited according to the  $\alpha$ -group since their readings are close to the source texts. The  $\beta$ -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  $\beta$ -group assigns the names of an alternative system to the areas. Perhaps a scribe was dissatisfied with the alternative nomenclature. The  $\beta$ -group situates (1) the Bharata-khaṇḍa within the mouth, (2-3) the Kinnara- und Harikaṇḍa in the two nostrils, (4-5) the Ketumāla- and Bhadrāśva[-khaṇḍa] in the eyes, (6-7) the Hiranyamaya- and Ramyakakaṇḍa in the ears, (8) the Kurukhaṇḍa at the anus, and (9) the Ilāvṛta[-khaṇḍa] 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 इकुलपर्वताः कथ्यन्ते । मेरुदंडमध्ये मेरुपर्वतः ॥ ब्रह्मकपाटमध्ये कैलासपर्वतः ॥ पृष्ठमध्ये हिमाचलः ॥ वामस्कंधे मलयाचलः ॥ दक्षिणस्कंधे मन्दराचलः ॥ दक्षणकर्णे वि  
न्याचलः ॥ वामकर्णे मैनाकः ॥ ललाटमध्ये श्रीशैलः । अपरे पर्वताः पादयोगुलीनां मूलेषु वर्तन्ते ।

5

## [XL. śarīre navanāḍyāḥ]

इदानीं शरीरे नवनाड्यं तिष्ठन्ति । तन्मध्ये नवानां नदीनां स्थानानि वर्तन्ते । गंगायमुना वितस्ता चंद्रभागा सरस्वती विपाशा शतरुद्रा इरावती नर्मदा । अपरा नद्योपनदिनीर्वाराः स्रोतांसि तटाकानि वारीकूपा द्विसप्तसहस्रनाडीनां मध्ये तिष्ठन्ति ।

**Sources:** 2-5 cf. YSV (PT p. 843): idānīm parvatāś cāṣṭau kathyante śrūṇu yatnataḥ | merudanḍe sumerus tu piṭhamadhye himālayāḥ | vāmaskandhe tathā dakṣe malayo mandarācalāḥ | vindhyas tu dakṣine karne vāme maināka iṣvari | laṭate madhyadeśu tu śrīśailaḥ parameṣvari | tathā brahmakapāṭasthaḥ kailasāḥ parvato mahān | sumerur himavān vindhyo malayo mandaras tathā | śrīśailo mainākaś ceti kailāśo 'ṣṭau ca parvatāḥ | apare parvatāḥ sarveaṅgulimadhyavāśināḥ | 2-5 cf. SSP 3.10 (Ed. p. 56): meruparvato merudanḍe vasati | kailāśo brahmakapāṭe vasati | himālayāḥ prṣṭhe | malayo vāmakandhare | mandaro dakṣiṇākandhare | vindhyo dakṣiṇākarpe | maināko vāmkarne | śrīparvato lalāṭe | evam aṣṭa kulaparvatāḥ | anye upaparvatāḥ sarvāṅguliṣu vasanti | 7-9 cf. YSV (PT p. 843): śarīre navanāḍītāḥ narmadā ca maheṣvari | idāyāṁ yamunā devi piṅgalāyāṁ sarasvati | suṣumnāyāṁ vahed gaṅgā cānyonyāsu ca nādiṣu | gaṅgā sarasvati godā narmadā yamunā tathā | kāveri candrabhāgā ca vitāṭa ca idāvati | dvisaptatisahasreṣu nadinadā-parisravah | 7-9 cf. SSP 3.11-12 (Ed. p. 57): piṇasā yamunā gaṅgā candrabhāgā sarasvati | vipāśā śatarudrā ca śrīrātriś caiva narmadā | evam navanadyo navanāḍīṣu vasanti | anyā upanadyaḥ kulyopakulyā dvisaptatisahasranāḍisu vasanti |

2 idānīm DU<sub>1</sub>] idānīm cett. piṇḍamadhye DU<sub>1</sub>] om. cett. 'ṣṭakulaparvatāḥ em.] aşṭakulaparvatāḥ PDU<sub>1</sub> aşṭakulaparvatāḥ U<sub>2</sub> aşṭamakulaparvatāḥ BEL meruparvatāḥ em.] merumparvatāḥ DU<sub>1</sub> merumamdarāḥ cett. 2-3 kailasaparvatāḥ DU<sub>1</sub>] kailasāḥ cett. 3 prṣṭhamadhye EU<sub>2</sub>] prṣṭhamadhye P prthviamadhye BL paṭīmadhye D paṭīthamadhye U<sub>1</sub> himācalāḥ cett.] himācalāḥ || parvataḥ D himācalaparvataḥ U<sub>1</sub> 4 śrīśailaḥ cett.] śrīśailaṣaḥ B parvatāḥ DU<sub>1</sub>] śailaḥ EU<sub>2</sub> śaila BPL amgulīnām DEP] amgulibhyām U<sub>1</sub> amguli° BL mülesu cett.] madhye DU<sub>1</sub> 4-5 vartante cett.] vartate BL parvate U<sub>1</sub> 7 śarīre cett.] śarīramadhye EU<sub>2</sub> navanāḍyas EU<sub>2</sub>] navanadyas BLP ṣaṇvāṇāḍyas D ṣaṇvāṇāḍyahs U<sub>1</sub> tiṣṭhanti cett.] tiṣṭhati DU<sub>2</sub> navānām nadinām cett.] navanadinām E vartante cett.] niwartamte U<sub>2</sub> vartate B 8 sarasvati cett.] sarasvati L vipāśā cett.] vaipaśā DU<sub>1</sub> śatarudrā em.] śātahṛdā DPU<sub>1</sub> śatahradā E śāṣṭatahrdā B śāṭadrūmā U<sub>2</sub> irāvati DE] irāvati BLPU<sub>1</sub> om. U<sub>2</sub> aparā cett.] gaṁḍakī U<sub>1</sub> nadyopanadīnirjharāḥ srotāṁsi em.] nadyopanadinairbhurasrota° D nadyūpanadinairbhurasrota° U<sub>1</sub> nadyo nadānirjārā srotāṁsi P nadyo nadānirjñārāsty etāṁsi BL nadyo nadānirjñārāsrotāsi U<sub>2</sub> nadyo nadānī srotāṁsi E taṭākāni E] taṭāka D taṭāni BLP taṭaga U<sub>1</sub> taṭāhāni U<sub>2</sub> 9 vāpikūpā cett.] vāpikupāḥ D dvisaptati° cett.] dvisaptati° BP disaptati E sahasraṇāḍinām cett.] sahasraṇāḍinā B sahastraṇāḍi EU<sub>1</sub> tiṣṭhanti cett.] tiṣṭhamṛti U<sub>1</sub>

[XXXIX. Eight major mountains within the body]

Now, the eight major mountains<sup>213</sup> within the body are taught.<sup>214</sup> (1) Within the spine is Mount Meru.<sup>215</sup> (2) Within the door of Bahman is Mount Kailāsa.<sup>216</sup> (3) Within the back is the Himālaya.<sup>217</sup> (4) Within the left shoulder the mountains of Malaya.<sup>218</sup> (5) Within the right shoulder Mount Mandara.<sup>219</sup> (6) In the right ear, the Vindhya mountain.<sup>220</sup> (7) the Maināka[-mountain]<sup>221</sup> is in the left ear. (8) Within the forehead Śrīsaila.<sup>222</sup> Other mountains exist in the hands, feet, and toes.

[XL. Nine rivers within the body]

Now, within the body, nine rivers<sup>223</sup> 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.

<sup>213</sup>The eight major mountains of Jambudvipa.

<sup>214</sup>*Hatharatnāvalī* 4.38ab situates all major mountains within the bones of the spine: *viñā-danḍamayo merur asthini kula-parvatāḥ* | “The bones of Mount Meru resembling a *viñā* are the major mountains.” A related idea is expressed within *Yogavāsiṣṭha* 73.59cd: *jambūdvipe mahāmeruṇi kula-parvatasamkulam* || 59 ||. “In the continent of Jambudvipa, there is the great Mount Meru, filled with noble peaks.”

<sup>215</sup>Mount Meru is considered to be situated at the centre of the universe. According to *Amṛtasiddhi* 2.1, the central channel (*susumṇā*, *madhyamā*, etc.) is situated within Mount Meru.

<sup>216</sup>Cf. *Hathatattvakaumudi* 31.1-7. Here, Sundaradeva situates Mount Kailasā at the center of the thousand-petalled lotus. Furthermore, he associates Mount Kailasā as the abode of Śiva, having the nature of the form of *bindu*, etc.

<sup>217</sup>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.

<sup>218</sup>The term *malayācala* usually refers to the mountain range on the west of Malabar (see BOETHLING, 1858:37).

<sup>219</sup>In the *samudramanthana* episode of the *Viṣṇupurāṇa* (Ed. p. 75) Mount Mandara was used as a churning rod to churn the ocean of milk.

<sup>220</sup>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||).

<sup>221</sup>See *Puranic encyclopaedia* p.468 for references.

<sup>222</sup>The mountain has been associated with Yoga practice, cf. *Yogatārāvalī* 28.

<sup>223</sup>The main microcosmic rivers of the yogic body are frequently associated with the main subtle channels, c.f., for example, *Haṭhapradipikā* 3.108.

## [XLI. saptavimśatinakṣatrāṇi ...]

सप्तविंशतिनक्षत्राणि द्विसप्ततिकोष्ठकाश्चांत्राभ्यन्तरे वसन्ति । द्वादश राशयः ॥ मेषः ॥ वृषः ॥ मि  
थुनः ॥ कर्कः ॥ सिंहः ॥ कन्या ॥ तुला ॥ वृश्चिकः ॥ दनुः ॥ मकरः ॥ कुम्भः ॥ मीनः ॥  
नवग्रहाः ॥ आदित्या ॥ सोमः ॥ मङ्गलः ॥ वृथः ॥ बृहस्पतिः ॥ शुकः ॥ शनिः ॥ राहुः ॥ केतुः ॥  
५ पञ्चदशतिथयोऽत्र मध्ये वसन्ति । यथा समुद्रमध्ये लहरी वर्तते । तथा शरीरमध्ये उर्मी नाम लहरी  
भवति । तथा उर्मी श्रलनाञ्छरीरे चलनं भवति । धावनं भवति । तन्मध्ये समग्रं तारामण्डलं वर्तते ।  
त्रयस्त्रिंशत्कोटयो देवता बाहुरोममध्ये वसन्ति ।

**Sources:** २-५ cf. YSV (PT p. 843): itas tato dehamadhye rkṣaś ca saptavimśatiḥ | yogāś ca rāśayaś  
caiva grahāś ca tithayas tathā | २-५ cf. SSP 3.13 (Ed. p. 57): saptavimśatir nakṣatrāṇī | dvādaśā  
rāśayah | navagrahāḥ | nava lakṣa tārāḥ | pañcadaśa tithayah | ete 'ntarvalaye dvisaptatisahas-  
rakoṣṭheśu vasanti | २-६ cf. YSV (PT p. 843): laharīśu mīnamani cāvahanaṁ sthāpanam tathā |  
sarvāṅgeśu ca deveśi samagram ṛksaṁḍalam | trayastriṁśatkoṭay astu nivasanti ca devatāḥ |  
५-६ cf. SSP 3.13 (Ed. pp. 57-58): anekatārāmaṇḍalam ūrmipūnje vasati | trayastriṁśatkoṭidevatā  
bāhuromakūpeśu vasanti | ६-७ cf. YSV (PT p. 843): sarvāṅgeśu ca deveśi samagram ṛksaṁḍalam  
| trayastriṁśatkoṭay astu nivasanti ca devatāḥ | ६-७ cf. SSP 3.13 (Ed. p. 58): trayastriṁśatkoṭidevatā  
bāhuromakūpeśu vasanti |

२ dvisaptatikoṣṭhakāścāṁtrābhyaṇtare D] dvisaptatikoṣṭākāś cāṁtrābhyaṁtar U<sub>1</sub> dvisap-  
tatikoṣṭhakāṁtrābhyaṁtare P dvisaptatikoṣṭhakāṁtrābhyaṁtare B dvisaptatikoṣṭhakāṁtrāb-  
hyāṁtare L dvisaptatikoṣṭhakāṁtrābhyaṁtare U<sub>2</sub> dvisaptatikoṣṭhakābhyaṇtare E rāśayah  
cett.] rāśayah B mesāḥ E] mesa || U<sub>2</sub> meṣā° cett. vrṣaḥ E] vrṣabha || U<sub>2</sub> °vrṣā° cett. २-३ mithu-  
nah E] mithuna || U<sub>2</sub> °mithūnah P °mithūna° B °mithuna° cett. ३ karkaḥ cett.] karka° P karka ||  
U<sub>2</sub> °karka° cett. simhāḥ E] simha || U<sub>2</sub> °simhā° cett. kanyā E] kanyā || U<sub>2</sub> °kanyā° cett. tulā E]  
tula || U<sub>2</sub> °tūla° cett. vr̄scīkaḥ em.] vr̄scīko E vr̄scīka || U<sub>2</sub> °vr̄scīka° cett. danuḥ em.] dhanur E  
dhana || U<sub>2</sub> °dhana° cett. makaraḥ em.] makara || U<sub>2</sub> °makara° cett. kumbhaḥ em.] kumbha ||  
U<sub>2</sub> °kumbha° cett. mināḥ em.] °mināḥ E minā BL miṇā || U<sub>2</sub> °mīna cett. ४ navagrahāḥ cett.]  
navagrahāḥ P ādityā em.] āditya° cett. ravi || U<sub>2</sub> somaḥ em.] °soma° cett. °soma | D camdra ||  
U<sub>2</sub> mañgalāḥ em.] mangala | D mangala || U<sub>2</sub> budhāḥ em.] budha || U<sub>2</sub> budha | D °budha° cett.  
bṛhaspatīḥ em.] bṛhaspatī P bṛhaspatī | D vṛhasyati || U<sub>2</sub> °bṛhaspatī° cett. śukraḥ em.] śukra ||  
U<sub>2</sub> śukra° D °śukra° cett. śaniḥ em.] °śaniḥ P śanī || U<sub>2</sub> °śani° cett. rāhuḥ P] rāhu || U<sub>2</sub> °rāhu°  
cett. ketuḥ PU<sub>1</sub>U<sub>2</sub>] ketavāḥ E °ketu cett. ५ pañcadaśatithayo DEU<sub>1</sub>P] pamcadaśatithayah ||  
L pamcadaśatithih || B padaśatithayo U<sub>2</sub> tra DEPU<sub>2</sub>] atra BL ātra U<sub>1</sub> vasanti cett.] tiṣṭhamti  
U<sub>2</sub> yathā cett.] piṭhasya romamadhye yathā U<sub>1</sub> samudramadhye cett.] om. P laharī cett.]  
laharā B om. P tathā cett.] om. P ūrmi D] urmi BLP urmi U<sub>1</sub> kūrmī E ६ bhavati cett.]  
bhavanti U<sub>2</sub> tathā ūrmeś U<sub>1</sub>] tasyāḥ ūrmyāḥ D ūrmyāś calāś E ūrmyāś calāś P ūrmīś calāś B  
ūrmyāś calāḥ || U<sub>2</sub> om. L calānāc charire em.] calācharire D calanāśarire U<sub>1</sub> cataḥ || śarire B  
cataḥ śarire P tataḥ śarira° U<sub>2</sub> tataḥ E om. L dhāvanāṁ bhavati DU<sub>1</sub>] dhāvanaṁ ca cett. om. E  
samagṛam cett.] samagṛam B samagra° U<sub>1</sub>U<sub>2</sub> ७ trayastriṁśatkoṭayo BL] trayastriṁśatkoṭyo P  
trayaḥ triṁśatkoṭyo U<sub>2</sub> trayaḥ striṣatkoṭi U<sub>1</sub> trayastriṣatkoṭyo D trayastriṁśatkoṭi° E devatā  
DU<sub>1</sub>] devatāḥ | cett. vasanti cett.] vasamti DU<sub>1</sub>

## [XLI. Twentyseven stars ...]

Twenty-seven stars<sup>224</sup> reside withing the seventy-two<sup>225</sup> chambers inside the guts.<sup>226</sup>

The twelve zodiacal signs (*rāśi*): Aries, Taurus, Twins, Cancer, Lion, Virgo, Libra, Scorpio, Sagittarius, Capricorn, Aquarius, and Fish.<sup>227</sup>

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

Just as the wave resides in the ocean, so does the wave called Ūrmī<sup>228</sup> 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.

<sup>224</sup>In *Hathatattvakaumudi* 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 nṛṇām | jihvāmūle 'mrtaśrāvo bhrūmadhye cātmadarśanam* || 34 || *kampanam tathā mūrdhni manasaivātmadarśanam | devodyānāni ramyāni nakṣatrāṇi ca candramāḥ || r̥ṣayah siddhagandharvāḥ prakāśan yānti yoginām ||*

<sup>225</sup>Considering the reading of the SSP a corruption at this place is likely. Instead of reading 72, the correct reading here is probably *dviṣaptatisahasrakoṣṭhesu* and would raise the number of chambers inside the guts to 72000. Unfortunately, none of the manuscripts preserve the correct reading.

<sup>226</sup>cf. *Amṛtasiddhi* 1.17 and *Śivasamhitā* 2.2.

<sup>227</sup>The twelve zodiac signs are mentioned in the *Vasiṣṭhasamhitā 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.

<sup>228</sup>This concept of *ūrmi* which Rāmacandra presents here briefly is unusual. Rāmacandra possibly 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).” (*anekatārāmanḍalam ūrmipuṇje vasati* /). Nevertheless, perhaps Rāmacandra’s *ūrmi* is connected to a more ancient teaching and refers to a Kashmiri Śaiva concept related to *spandaśakti*. In his commentary to *Spandakārikā* 1.1 Kṣemarāja writes: *sā caiśā spandaśaktir garbhikrtānantasargasamhāraikaghānāhantācamatkārānadarūpā niḥsesaśuddhāśud-dharūpāmātrmeyasāṃkocavikāsābhāsanasatattvā sarvopaniṣadupāsyā yugapad evonmeṣanimeṣamayī || tathā hi śivādeḥ ksityantasyāśeṣasya tattvagrāmasya prāksṛṣṭasya samhartrūpā yā nimeṣabhbūr asāv evodbhavisyaddaśāpekṣayā sraṣṭurūponmeṣabhbūmis tathā viśvanimeṣabhbūś cidghanatonmeṣasārā cidghanatān-imajjanabhūmir api viśvonmeṣarūpā || yad āgamah | lelihānā sadā devi 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.

पृष्ठरोममध्ये षडशीतिसहस्रदिव्यतपस्त्विनः । पीठोपपीठाणि ऊर्ध्वपृष्ठे परियाणे रोमणि तन्मध्ये  
वसन्ति । हृदयरोममध्ये तक्षकमहानागः ॥ कर्कोटकः ॥ शङ्खः ॥ पुलकः ॥ वासुकिः ॥ अनन्तः ॥  
शेषः ॥ एते नागा वसन्ति । उदररोममध्येऽपरे नागा वसन्ति । गणगन्यविकिन्नरप्सरोविद्याधरगु-  
ह्याकाः । शरीरमध्ये मर्मस्थानेऽनेकतीथर्वली वसन्ति । अश्रुपातमध्ये मेघमण्डलं वसति । अनन्ताः  
५ सिद्धयो बुद्ध्यश्च प्रकाशमध्ये वर्तन्ते । चन्द्रसूर्यो द्वयोर्नेत्रयोर्मध्ये वर्तते । अनेकवनस्पतिगुल्मलता  
तृणानि जङ्घारोममध्ये वसन्ति ।

**Sources:** १-२ cf. YSV (PT p. 843): tathā piṭhāni sarvāṇī dehamadhye sthitāni ca | १-२ cf. SSP 3.13 (Ed. p. 58): anekapiṭhopapīṭhākā romakūpeṣu vasanti | २-३ cf. YSV (PT p. 843): hr̄daye vyomamadhye tu anantādyastu vāsukīḥ | udare vyomamadhye tu pare nāgā vasanti hi | २-३ cf. SSP 3.13 (Ed. p. 58): kulanāgā vakṣasi vasanti | ३-४ cf. YSV (PT p. 843): udare vyomamadhye tu 'pare nāgā vasanti hi | gandharvakinnarālā śūrā vidyādharaḥpsarādayah | anekatirthavarṇāś ca guhyakāś ca vasanti hi | ३-४ cf. SSP 3.13 (Ed. p. 58): gandharvakinnarākimpurūṣā apsarasām gaṇā udare vasanti | ४-५ cf. YSV (PT p. 843): anantasiddhahayuddhā prakāśo varttate hr̄di | meghasya maṇḍalam jñeyam aśrūpāte tathaiva ca | cf. SSP 3.13 (Ed. p. 59, in mss. B<sub>1</sub>, W, P<sub>1</sub>, P<sub>3</sub>): anekatirthāni marmasthāne vasanti | anantasiddhā matiprakāse vasanti | ५-६ cf. YSV (PT p. 843): candrārkau netrayormadhye jaṅghā lomasu sākṣināḥ | trṇagulmādikañcāpi viśvarūpam smaret tataḥ | ५-६ cf. SSP 3.13 (Ed. p. 59): candrasūryau netradvaye vasataḥ | anekavṛkṣalaṭāgulmatṛṇāni jaṅghāromakasthāne vasanti|

१ प्रश्टिरोममध्ये एम् ॥] प्रश्टिरोममध्ये BLU<sub>1</sub> प्रश्टरोममध्ये PU<sub>2</sub> पिठास्या रोममध्ये D om. E शादास्ति° DU<sub>1</sub>U<sub>2</sub>] शादासि° BL शादासि° P om. E °sahasra° cett.] om. E divya cett.] om. E °tapasvinah BLPU<sub>2</sub>] °tapasvino DU<sub>1</sub> om. E पिठोपपीठाणि em.] पिठोपपीठे LP miṣṭhopa-  
piṭher B piṭhamahāpiṭhau DU<sub>1</sub> piṭhopapīṭho<sup>°</sup> U<sub>2</sub> om. E उर्ध्वप्रश्टे em.] urdhvaprashṭhu U<sub>1</sub>  
ürddhva tuṣṭo D ordhva U<sub>2</sub> dvavoṣṭo P dvaiṣṭhu B dvaiṣṭhi L om. E pariyanē em.] pariyanī<sup>°</sup> BDPU<sub>1</sub>U<sub>2</sub> pariya<sup>°</sup> L om. E romanī em.] romāni BDLP<sub>2</sub> romāni U<sub>1</sub> om. E tanmadhye cett.] om.  
E २ vasanti cett.] santi U<sub>1</sub> om. E hr̄dayarōmamadhye cett.] om. BL takṣakamahānāgah D]  
takṣakah mahānāgah EU<sub>2</sub> takṣakamahānāga P takṣamā nāgah U<sub>1</sub> om. BL karkotakah DPU<sub>2</sub>]  
karkotah U<sub>1</sub> om. EBL śāṅkhah cett.] om. BL pulakah<sup>°</sup> P] pulikah U<sub>1</sub> pulika D kulakah U<sub>2</sub>  
takṣakah E om. BL vāsuki<sup>°</sup> EPU<sub>2</sub>] vāsuki DU<sub>1</sub> om. BL anantah<sup>°</sup> P] ananta<sup>°</sup> E ānaṁta<sup>°</sup> U<sub>1</sub> ānanta  
DU<sub>2</sub> om. BL ३ śeṣah U<sub>2</sub>] °sesah E śoṣa P °śoṣa U<sub>1</sub> śeṣā D om. BL ete cett.] om. BL nāgā<sup>°</sup>  
cett.] nāga E om. BL vasanti cett.] om. BL °madhye cett.] °madhye | D 'pare U<sub>1</sub>] apare cett.  
३-४ ganagandharvakinnarāpsarovidyādharaघुयाकाह em.] gunagandharvakinnarāpsaro  
vidyādharaघुयाकाह E gunagamdhārvakinnarābhāro vidyādharaघुयाकाह B gunagamdhār-  
vakinnarābhāro vidyādharaघुयाकाह L gaṇagamdhārvakinnarāpuruṣāpsarovidyādharaघुयाका-  
U<sub>1</sub> gaṇagamdhārvakimnarakimpurusa<sup>°</sup> | apsarovidyādhāra | guhyaka D gamdhāgamdhārvakinn-  
narāpsaro vidyādharaघुयाकाह U<sub>2</sub> ४ śarīramadhye cett.] śarīmadhye D madhye P marmas-  
thāne U<sub>1</sub>] karmasthāne D om. cett. 'nekatirthāvali PU<sub>2</sub>] anekatirthāvali BL naikatirthavalli U<sub>1</sub>  
nenekatirthavalli D anekatirthāni E meghamāṇḍalam cett.] meghamāṇḍala B vasati EPU<sub>2</sub>]  
vasati L vasamti DU<sub>1</sub> vasamti B anantah DEP] anamta BLU<sub>2</sub> ५ buddhayaś cett.] buddhayaś  
B vartante EP<sub>2</sub>] vartate BLDU<sub>1</sub> °sūryau cett.] °sūryo BDL dvayor DEP] dvayā<sup>°</sup> B dvayo  
LU<sub>2</sub> om. U<sub>1</sub> netrayor DE] netreyor P netrayo B netrayoh U<sub>2</sub> netradvaya U<sub>1</sub> madhye cett.]  
om. U<sub>1</sub> vartate cett.] pravartate U<sub>2</sub> vasamti U<sub>1</sub> ५-६ anekavanaspatigulmalatātṛṇāni BELP]  
anaikavanaspatigulmalatātṛṇāni D anekavanaspatigulmalatāni U<sub>1</sub> anekavana | spatigulmalatātṛṇāni  
U<sub>2</sub> ६ °roma<sup>°</sup> cett.] °rora<sup>°</sup> BL madhye cett.] sthāne D vasanti cett.] vasati U<sub>2</sub> varttamte D

Within the pores of the back, there are 86000 (*sadaśītisahasra*) 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].<sup>229</sup>

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.<sup>230</sup>

<sup>229</sup> Notably, none of the known sources contains the names of the snake demons.

<sup>230</sup> 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: *jānāti yaḥ sarvam idam sa yogi nātra saṃśayaḥ* |, "One who knows all this is a yogi, in this, there is no doubt." SSP 3.1 explains: *pīṇḍamadhye carācaram yo jānāti sa yogi pīṇḍasamṛvittir bhavati* || 1 || "He who knows the movable and immovable within the body is a yogi who has realization of the body."

पुरुषस्य नृत्यदर्शनात् ॥ गीतश्रवणात् ॥ वल्लभवस्तुनो दर्शनात् ॥ य आनन्द उत्पद्यते सः स्वर्ग लोकः कथ्यते । रोगपीडितो दुर्जनेभ्यः पुरुषस्य यद्वयं उत्पद्यते । तद्वहूतरं नरकं कथ्यते । अथ च यत्कर्मकरणात् सर्वेषां लोकानां स्वमनसी च शुभं न भरते तत्कर्मवन्धनमित्युच्यते । अथ च यत्कर्मकरणान्मनोमध्ये शङ्खा न भवति तत्कर्म मुक्तिकारणम् ।

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[XLII. rājayogaśarire cihnāni]

इदानीं राजयोगाच्छरीरे एतादृशानि 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 बुभुक्षापिपासनिद्रोषणातशीतबाधा न कुर्वन्ति ।

**Sources:** 1-2 cf. YSV (PT pp. 843-844): samagradarśanān muktaḥ svargabhogañ ca matsukham | tad etac cintayā yāti rogaśokavivarjitaḥ | 1-2 cf. SSP 3.14 (Ed. pp. 59-60): yat sukhām tat svargaḥ | yad duḥkham tan narakāḥ | yat karma tad bandhanam | yo nirvikalpaḥ sā muktih | svasvarūpajñā-nadaśāyāṁ nidrādau svātmajāgarah śāntir bhavati | evam̄ sarvadeheṣu viśvarūpah paramēśvaraḥ paramātmā 'khaṇḍasvabhāvena ghaṭe ghaṭe cit svarūpi tiṣṭhati | 2-4 cf. YSV (PT p. 844): yatkarmā karmanā ūśākā manomadhye bhaved vahiḥ | tatkarmakaraṇam muktir ity āha bhagavān ūśāḥ | 6-11.1 cf. YSV (PT p. 844): yasya darśanāmātreyā rogaśokavivarjitaḥ | paramānandacittāḥ syāt tapasvī caiva kirttitāḥ | saptadvipā bhaved drṣṭā tattvajñānam tato bhavet | sarvabhāvan vijāniyād vajradeho bhavet tathā | sarпадaṣṭe viṣam na syāt kṣudhā nidrā ṛṣā tathā |

1 puruṣasya cett.] puruṣasyāvādyā U<sub>1</sub> nṛtyadarśanāt DEP] nityadarśanād D darśanāt || U<sub>2</sub> nṛtyod° U<sub>1</sub> gītaśravaṇāt cett.] gītaśravaṇād U<sub>1</sub> darśanāt U<sub>1</sub>] darśanād U<sub>1</sub> ya P] yā U<sub>1</sub> yah BDEL om. U<sub>2</sub> sah E] sa DU<sub>1</sub>U<sub>2</sub> 1-2 svargalokaḥ BELP] svargaloka U<sub>2</sub> bahuṛānamdaḥ svarga-phulaḥ D bahuṛānamdaḥ svargaphalaḥ U<sub>1</sub> 2 °piḍito E] °piḍato BP °piḍāto U<sub>2</sub> °piḍano L °piḍā D °piḍa U<sub>1</sub> durjanebhyaḥ cett.] durjanebhya BLP yadduḥkham L] yat duḥkham E yat duḥkha B yaduḥkham P duḥkham DU<sub>1</sub> duḥkha U<sub>2</sub> tadbahutaram cett.] tat bahutaram D bahutaram U<sub>1</sub> narakam cett.] nakam U<sub>1</sub> 2-3 atha ca yat karmakaraṇāt sarveṣāṁ lokānām svamanasi ca śubhaṁ na bharate tat karma bandhanam ity ucyate U<sub>1</sub>] om. cett. 4 yatkarmakaraṇāt PU<sub>2</sub>] yatkarmakaraṇāt cett. manomadhye cett.] manobudhye BL ūśākā cett.] ūśākā U<sub>2</sub> bhavati cett.] bhavanti U<sub>2</sub> muktikāraṇam cett.] kamuktikāraṇam LB 6 idāniṁ cett.] idāni BP<sub>2</sub> rājayogāccharire DEL] rājayogāccharire || B rājayogāccharire U<sub>1</sub> rājayogāśarire U<sub>2</sub> rogayogāccharire P etādrśāni cett.] yādrśāni E sakalaroganāśāḥ cett.] sakalarogaḥ nāśāḥ U<sub>1</sub> sakalapṛthvīm cett.] sakalām pṛthvīm P 7 tadanantaram cett.] tad amṛtaram P tad anaṁtara° U<sub>2</sub> tattvav-iṣayam DU<sub>1</sub>] om. cett. samagrām bhāṣām PDU<sub>1</sub>] samagrā bhāṣā EU<sub>2</sub> samagrā bhāṣā B samagra bhāṣā L 8 °damśena E] °damśo P °damśema B °damśe DLU<sub>1</sub>U<sub>2</sub> sati DU<sub>1</sub>] om. cett. na cett.] om. L bhavati cett.] bhavati B vati U<sub>2</sub> tataḥ cett.] tat° BL om. U<sub>1</sub> puruṣasya cett.] om. U<sub>1</sub> bubhukṣā EDU<sub>2</sub>] bunukṣā P babhukṣā BL om. U<sub>1</sub> pipāsanidroṣṇatā° L] pipāsanidroṣṇatā° U<sub>2</sub> pipāsanidrā | uṣṇatā || D pipāsanidrollatā EB pipāsanidrolmatā P om. U<sub>1</sub> °śīta° cett.] śītatā P śītoṣṇatā E śīta nā D om. U<sub>1</sub> bādhā na PBL] bādhām na EDU<sub>2</sub> om. U<sub>1</sub> kurvanti cett.] kuroti D om. U<sub>1</sub>

Whatsoever bliss is generated as a result of witnessing dance, listening to songs, [and] viewing beloved objects, that is called heaven. The suffering which arises for a person afflicted by disease or by bad persons is considered a very great hell. Moreover, as a result of performing actions that do not bring about happiness in all worlds and in one's own mind, is it said that this [very] action is binding.<sup>231</sup> Furthermore, from whatever action within the mind concern does not arises, that action becomes the cause for liberation.<sup>232</sup>

[XLII. Characteristics of rājayogic body]

Now, such characteristics manifest in the body through Rājayoga.<sup>233</sup> 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.

<sup>231</sup>This sentence is only preserved in U<sub>1</sub>. Since this statement is also resembled in the sources I included it in the edition.

<sup>232</sup>Structurally, lacking any introductory statement, 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.

<sup>233</sup>The 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.

वाक्सिद्धिर्भवति । विद्युत्पाते शरीरे काचिद् ग्लानिर्भवति । तदनन्तरं पवनरूपी पुरुषो भवति । समग्रां पृथ्वीं दृष्ट्या पश्यति । अणिमाद्यसिद्धिर्भवति ।

महापद्मश्च पद्मश्च शङ्खो मकरकच्छपौ  
मुकुन्दकुन्दनीलाश्च खर्वश्च निधयो नव ॥ XLII.ii॥

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

**Sources:** 6–117.1 cf. YSV(PT p. 844): usñatā śitatā ceti väksiddhiḥ syān na samśayaḥ | vidyutpāte 'pi dehasya kvacid dhānir na jāyate | 1–7 cf. YS (PT p. 844): tato 'sau väyuyogi syād dṛṣṭvā pr̄thvikulānvitah | anīmādyā aṣṭasiddhiḥ syān mahāpadmodayas tathā | āgacchanti samipe ca nidhayo nātra samśayaḥ | 3–7 = *Amarakośa* I.I.165–I.I.166: mahāpadmāś ca padmaś ca śāṅkho makarakacchapau | mukundakundanilāś ca kharvāś ca nidhayo navaḥ || 7–0.0 cf. YSV(PT p. 844): yatreccchā gamanam tatra svarge martyerasātale | sphuraty ājñākhyāḥ sarvatra samipe parameśvarāḥ | kāraṇe hāraṇe śakto rakṣaṇe'pi ca pārvati | ātmamadhye mano nityaṁ nirjane nivaset sudhiḥ | kṛtvātmanamasor aikyaṁ prāpnōti paramam padam |

1 śarīre DU<sub>1</sub>] om. cett. kvācid glānir na U<sub>1</sub>] kācid glānir na BL na kimcid glānir D kācidbādhāpi E kācid dhānir na U<sub>2</sub> °rūpi PU<sub>2</sub>] °rūpi BL °yogī U<sub>1</sub> °yopī D °rūsi E puruṣo cett.] puruṣi E 2 pr̄thvīm cett.] pr̄thvī B dṛṣṭyā DEP] dṛṣṭā BL dṛṣṭvā U<sub>1</sub>U<sub>2</sub> anīmādyāaṣṭasiddhir cett.] anīmāmahimāgarimālādhimā tathā U<sub>2</sub> bhavati cett.] prātikāmyamisātvam || viśiṣṭvaṁ || ity aṣṭasiddhayah || U<sub>2</sub> 4 mahāpadmāś ca padmaś ca em.] padmaś ca mahāpadmāś ca U<sub>2</sub> śripadmaś ca mahāpadmaṇī PB om. DELU<sub>1</sub> śāṅkho BLU<sub>2</sub>] samkho P om. DU<sub>1</sub> makarakacchapau em.] makarakachapaḥ BLU<sub>2</sub> makarakachapaḥ P 5 mukundakundanilāś ca em.] mukumdo kumdaś ca nilaś ca U<sub>2</sub> kumdonukumdanilaś ca P kumdonukumdoś ca nilaś ca BL kharvaś ca nidhayo nava em.] vijñeyāni dhyayonava P vajrayoni cīdātmakā BL vajrayo navanidhi U<sub>2</sub> 7 mahāpadmādyā EDU<sub>1</sub>] mahāpadmajñā BL mamaḥāpadmā P nava nidhyayaḥ E] nava nidhapa U<sub>1</sub> nidhyayaḥ D nanidhyayaḥ || L navinidhyayaḥ || B dhānavanidhaya P samipa E] samipe cett. āgacchanti cett.] āgacchatī U<sub>2</sub> āgacchatī || nava nidhyayaḥ samipa āgacchanti | B ākāśamadhye cett.] ākāśa° U<sub>1</sub> daśasū cett.] °daśa U<sub>2</sub> dikṣu cett.] dikṣumadhye DU<sub>1</sub> gamanāgamanabalaṁ DPU<sub>1</sub>U<sub>2</sub>] gamanāgamanavallabhāṁ BL gamanāgamanē bhavataḥ balaṁ E bhavati cett.] bhavati B 8 bhavati cett.] bhavati U<sub>1</sub> tatra cett.] yatra BPU<sub>1</sub> paśyati cett.] paśyamti BU<sub>2</sub> 9 karaṇe cett.] karaṇam D haraṇe cett.] taraṇe U<sub>2</sub> sāmarthyam cett.] ca sāmarthyam U<sub>1</sub>....marthyam D

Perfection of speech arises. Within the moment of a thunderstrike, fatigue does not occur in the body. Subsequently, the person assumes the nature of the wind. He sees the entire earth with a glance. The eight supernatural powers beginning with “becoming infinitely small” etc. (*animādi*) 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.<sup>234</sup>

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

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<sup>234</sup> These so-called nine treasures of god Kubera are mentioned i.e. in *Śivapurāṇa* 2.3.15. I emend according to the traditional list. The nine treasures that an virtuous emperor possesses are also mentioned in *Sarvāṅgayogapradipikā* 3.21 (jākaim saba baiṭhe hi sūjñai | asa sabahimna kī bhāṣā būjñai | sakala siddhi ājñā mahim jākai | navanidhi sadā rahaim ḥim̄ga tākai || 21 ||) as one of the result of Rājayoga (Rājayoga in the *Sarvāṅgayogapradipikā* is vajrolimudrā). Furthermore, they are mentioned in *Jogpradipyakā* 601 (nātika chānda sahajahi pāvai aṣṭasidha navanidha cali āvai | prāṇāyāma ādi vasi hoī dasavai dvāra pahautai soī || 601 ||) in the context of the so-called *mahābandhamudrā*. Furthermore, the *navanidhis* occur in the *vajroli-section* of the *Jog Manjari*: jākaum saba dehi ko sūjhāi aura sakala jiva kī bhāṣā būjhāi | sarva siddhi āgyā maiṁ jākai navanidhi rahai sadā ḥim̄ga tākai |

[XLIII. gurubhakteḥ phalam]

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

5 सम्यक्स्वभावकिरणोदयचिद्विलासग्रस्तसमग्रस्वशान्तिमहतां स्वयमेव याति  
ग्रस्ते स्ववेगनिचये पदपिंडमैक्यं सत्यं भवेत्समरसं गुरुवत्सलानां ॥ XLIV.ii॥

[XLIV. avadhūtapuruṣasya lakṣaṇam]

इदानीमवधूतपुरुषस्य लक्षणं कथ्यते ।

10 यस्य हस्ते धैर्यदण्डः खर्पं शून्यमासनं  
योगैश्वर्येण संपन्नः सोवधूत उदाहृतः ॥ XLV.ii॥

**Sources:** 3-125.10 cf. YSV (PT p. 844): candraḥ sūryaḥ sthiro yāvat tāvad dehasthitis tathā | tāvad  
ekam samābhāṣya prāpnoti ca sadāgatiḥ | sa bhavet kavītā dhirā niścalā sāntir eva ca | gurupā-  
dprasādena tad aikyam yāti siddhibhāk | 4-6 cf. SSP 5.79 (Ed. p. 105): samyvitkriyāvikaraṇoday-  
acidvilāsaviśrāntim eva bhajatām svayam eva bhāti | graste svaveganicaye padapiṇḍam aikyam  
satyam bhavet samarasam guruvatsalānām | 9 ≈SSP 6.10 (Ed. p. III): yasya dhairyamayo daṇḍah  
parākāśam ca kharparam | yogapatiṭam nijāsaktih so 'vadhūto 'bhidhiyate |

**2 gurubhakteḥ cett.]** gurubhaktaiḥ P phalam cett.] phalam bhavati U<sub>2</sub> viśrāmaṅkaraṇam cett.]  
viśrāmaṁ karamṇam B viśrāmaṁ karaṇam L icchatā cett.] icchatām BL sadguroḥ cett.]  
sadguruḥ DU<sub>1</sub> kṛtvā cett.] kṛ.. D kṛtvā || U<sub>2</sub> sāvadhanām cett.] māvadhanām U<sub>2</sub> 3 karāṇiyam  
cett.] kṛtvā karāṇiyam L kṛtvā karāṇiyam B abhyāsabalāt cett.] abhyāsabalāt || L paramaprāp-  
tiḥ cett.] paramapadaprāptiḥ U<sub>2</sub> tena cett.] tena saha DU<sub>1</sub> svasya manasaḥ BLPU<sub>2</sub>] svasya  
manah D svascha manah U<sub>1</sub> svaśisyamanasah E samarasam L] samarasam DPU<sub>2</sub> svāsthyaṁ  
E om. BU<sub>1</sub> karttavyam cett.] om. B candrasūryau yāvat EPU<sub>1</sub>] candrasūryau yāvit D cam-  
drasūryayat L camdrasūryayat U<sub>2</sub> om. B piṇḍo BLPU<sub>2</sub>] piṇḍe DE piṇḍau U<sub>1</sub> om. B 4 niścalo  
PLU<sub>1</sub>U<sub>2</sub>] niścalau DE OM. B bhavati cett.] bhavatih D bhavataḥ E ślokaḥ DU<sub>2</sub>] śloka LU<sub>1</sub>  
5 samyak° cett.] samyagaḥ U<sub>1</sub> "kiraṇodaya° cett.] karaṇotdṛdi U<sub>2</sub> °cidvilāsa° cett.] samarad  
vilāsa || B cidvilāsam | D cidvilāsam U<sub>1</sub> °grastasamagra° em.] grastasamagram U<sub>1</sub> grastam cett.  
°svaśānti° cett.] saśānti U<sub>1</sub> mahatām U<sub>1</sub>] bhavatām U<sub>2</sub> mavatām D samatām E manasā BLP  
svayam cett.] svam B yāti cett.] yāmi P śānti BL 6 graste cett.] grāme U<sub>2</sub> svaveganicaye cett.]  
svavegam̄ nicaye D svaveganīcaye U<sub>1</sub> sveramgaṇicaye U<sub>2</sub> padapiṇḍamaikyam cett.] padapiṇḍa-  
maikyam D yada piṇḍam aikyam U<sub>2</sub> satyam cett.] satam B satām L guruvatsalānām DPU<sub>2</sub>]  
guruvatsalābham BL guruvatsalām ca E guruvatchalānām U<sub>1</sub> 8 lakṣaṇam cett.] lakṣaṇam BLDU<sub>1</sub>  
kathyate cett.] āha BL 9 haste cett.] hastai U<sub>2</sub> kharparam cett.] kharaparam DU<sub>1</sub> śūnyam  
āsanām cett.] śūnyabhāsanam B śūnyanāmakam U<sub>1</sub> 10 yogaiśvaryena cett.] yogaiśvaryai B  
yogaiśvarye L sampannaḥ cett.] sampanna P sapannaḥ U<sub>2</sub> sovadhūta cett.] sovadhūtam BL  
udāhṛtaḥ cett.] udāhṛtam BL

[XLIII. Result of devotion towards the teacher]

This is the result of devotion to the teacher.<sup>235</sup> Within the self resides the mind's longing for achieving inner peace. The individual who has served the teacher should nurture an attentive mind. Through the power of practice, one attains the supreme state. By means of this [practice], 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. i** 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 own true 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.<sup>236</sup>

**XLIV. i** He, who has the staff of courage<sup>237</sup> in [his] hand, whose begging bowl is the empty seat<sup>238</sup>, [he who is] endowed with the power of Yoga is called an accomplished Avadhūta.

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<sup>235</sup>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).

<sup>236</sup>According to KANAMARLAPUDI, 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. The Avadhūta was integrated into the Brahmanical *āśrama* system, its unconventional traits and unorthodox practice was tamed, and the Avadhūta was thereby elevated, according to KANAMARLAPUDI, to a legitimate and finally even to the highest class of *samnyāsa āśrama*. In KANAMARLAPUDIS words, the Avadhūta became a sanitised *samnyāsin*. If Rāmacandra indeed wrote this text for the education of princes the boundaries of the term would be pushed even further.

<sup>237</sup>Alternatively, the term *danda* could be understood as a scepter and *dhairyā*, a term that can have royal connotations (cf. BOETHLING, 1858:167) could be translated as "steadfastness of a prince".

<sup>238</sup>Regarding the reasons mentioned above, the term *āśana* could alternatively be translated as "throne".





भेदाभेदौ यस्य भीक्षाभरणं जागरं तथा  
एतादशोऽपि पुरुषः सोऽवधूत उदाहृतः ॥ XLIV.2॥

आत्मा ह्यकारो विज्ञेयो वकारो भववासना ।  
घूत तत्कंपनं प्रोक्तं सोऽवधूतो निगद्यते ॥ XLIV.3॥

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

यः पुरुषो द्वितियं न पश्यति केवलं स्वस्वरूपं पश्यति सोऽवधूतः । अथवा यस्य मनश्चलभावं  
न दधाति सोऽवधूतः कथ्यते । यन्न दश्यते तदव्यक्तमित्युच्यते । तदव्यक्तं प्रत्यक्षेण पश्यति । य  
10 तिक्तिपश्यति तत्सर्वं ग्रसति मुक्तमिति ज्ञायते । सोऽवधूतः कथ्यते ।

आवधूततनुः सोमा निराकारपदे स्थितः ।  
सर्वेषां दर्शनानां च स्वस्वरूपं प्रकाशते ॥ XLIV.5॥

**Sources:** 1-2 ≈SSP 6.11 (Ed. p. 111) : bhedābheda svayam bhikṣām kṛtvā sāsvādane rataḥ |  
jaraṇam tanmayibhāvah so 'vadhūto 'bhidiyate | 11-12 ≈SSP 6.32 (Ed. p. 118): avadhūtatanur  
yogi nirākārapade sthitah | sarveśām darśanānām ca svasvarūpam prakāsate |

1 **bhedābheda** cett.] bhedābhedo U<sub>2</sub> **bhikṣābharaṇam** cett.] bhikṣābhakṣaṇam DU<sub>1</sub> **jāgarām**  
P] jāraṇam BDELU<sub>1</sub> jiraṇam U<sub>2</sub> 2 **etādṛśo** 'pi cett.] tādṛśopi BL **so'vadhūta** cett.] sovadhūtam  
BL 3 **ātmā** EPD] ātmāt B ātmār U<sub>1</sub> ā U<sub>2</sub> **hy akāro** cett.] dyukāro BL **vijñeyo** cett.]  
vijñoyau B **vakāro** cett.] vikāro BL 4 **dhūtas** cett.] dhūtam E dhūtasa D **tatkampānam** cett.]  
samtāpanām E **so'vadhūto** cett.] so vadhūta BLP **nigadyate** cett.] nirucyate U<sub>1</sub> 5 **vakārārtha**  
cett.] vikārādirsthor BL **'tha** cett.] ya BU<sub>1</sub> U<sub>2</sub> 6 **etad dvayam** P] etad dūyam E etadvayam  
cett. **yah jānati** BL] jāpam kuryat E yan jayati yah P jiyate yah D jiryate yah U<sub>1</sub> jayati yah U<sub>2</sub>  
udāhṛtaḥ cett.] udāhṛttā B udāhṛtaḥ L udārataḥ U<sub>1</sub> 8 **dvitīyam** cett.] dvitīya P **paśyati**  
cett.] paśyati || U<sub>2</sub> paśyamti B **paśyati** cett.] tiṣṭhati DU<sub>1</sub> **vā** cett.] °vo E °cā DU<sub>1</sub> **manas**  
cett.] manah DU<sub>1</sub> **cañcalā**° cett.] camcalam BL camcali U<sub>2</sub> **bhāvam** cett.] bhāva B bhāve  
U<sub>1</sub> 9 **dadhāti** cett.] dhadhāti | BD **so'vadhūtaḥ** cett.] so vadhūtaḥ | BL **kathyate** cett.] om.  
BL **yan na** EPU<sub>1</sub>] yanma D athavā kasyase panna BL om. U<sub>2</sub> **dṛṣyate** cett.] iṣyate B om. U<sub>2</sub>  
tad cett.] °d BL **tad avyaktam** cett.] tad avyakta° DU<sub>1</sub> **paśyati** cett.] yasyati BL paśyati U<sub>1</sub>  
9-10 **yatkīmcid** DU<sub>1</sub>U<sub>2</sub>] yatkīmcid BELP 10 **paśyati** DU<sub>1</sub>] dṛṣyate PLU<sub>2</sub> r̄ṣyate EB **tatsarvam**  
cett.] tatatsarvam P tatsarva L **grasati** P] grasati DU<sub>1</sub> grasamti U<sub>2</sub> grastāti E **muktam** cett.]  
muktim U<sub>2</sub> **jñāyate** cett.] jñāyate || U<sub>2</sub> jñānam paśyati | E **so'vadhūtaḥ** cett.] sāvadhūtaḥ P  
kathyate cett.] kathyamte U<sub>2</sub> 11 **tanuh** BEU<sub>1</sub>] tanu PLD rutu U<sub>2</sub> **somā** L] somo cett. **sthitaḥ**  
cett.] sthita U<sub>1</sub> 12 **darśanānām** cett.] darpaṇānām U<sub>2</sub> **prakāsate** BLP] prakāsate cett.

**XLIV. 2** Whose alms are “difference and non-difference”<sup>239</sup> whose ornament is vigilance<sup>240</sup>, such a person is called an Avadhūta.

**XLIV.3** The letter *a* is, in fact, to be known as the self and the letter *va* as the impressions of [mundane] existence; *dhūta* (‘shaking off’) is said to be the special weapon; he is called an Avadhūta.<sup>241</sup>

**XLIV. 4** The meaning of the letter *a* is the being of the embodied soul, the meaning of the letter *va* then impressions. He who knows this couple is declared to be an Avadhūta.<sup>242</sup>

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.<sup>243</sup>

**XLIV.5** The one who prepares the Soma, who is manifested as an Avadhūta, who is situated place of the universal spirit, all philosophical views reveal themselves in his own essential nature.

<sup>239</sup>The *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*.

<sup>240</sup>Only the manuscript P preserves the reading “*jāgaram*”, which is the word of the source text and according to BRUNNER, 1963:134f. means vigilance in śaivaite traditions. The other manuscripts present following variants: *jāraṇam*, and *jīraṇam*. The other options do not make good sense. Another possibility would be to understand *jāgaram* as “armor”. This option is only convincing if one is willing to consider that Rāmacandra addresses an audience of *kṣatriyas*.

<sup>241</sup>I could not identify this verse’s source. Thus, the verse could be authorial.

<sup>242</sup>I could not identify this verse’s source. Thus, this verse could be authorial, too.

<sup>243</sup>I was not able to identify the source for this passage.

सत्यमेकमजनित्यमनन्तमक्षयं ध्रुवं।

ज्ञात्वा यस्तं वदेद्विमान् सत्यवादी स कथ्यते॥ XLIV.6॥

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

5 +प्रसरं भासते शक्तिः संकोचं भासते शिवः।†

तयोः संयोगकर्ता यः स भवेत् सत्ययोगभाक्॥ XLIV.7॥

विश्वातीतं तया विश्वमेकमेव विराजते।

संयोगेन सदा यस्य सिद्धयोगी स गद्यते॥ XLIV.8॥

सर्वासां निजवृत्तीनां विस्मृतिं भजते तु यः।

10 स भवेत्सिद्धसिद्धान्ते सिद्धयोगी स गद्यते॥ XLIV.9॥

उदासीनः सदा शान्तो महानन्दमयोऽपि च।

यो भवेत् सिद्धयोगेन सिद्धयोगी स कथ्यते॥ XLIV.10॥

**Sources:** 1-2 cf. SSP 6.60 (Ed. p. 128): satyam ekam ajam nityam anantam cākṣayam dhruvam | jñātvā yas tu vaded dhiraḥ satyavādī sa kathyate | 5-6 ≈SSP 6.64 (Ed. p. 129): prasaram bhāsate śaktih samkocam bhāsate śivah | taylor yogasya kartā yah sa bhavet siddhayogirat | 7-8 ≈SSP 6.65 (Ed. p. 130): viśvātītam yathā viśvam ekam eva virājate | samyogena sadā yas tu siddhayogi bhavet tu sah ||65|| 9-10 ≈SSP 6.66 (Ed. p. 130): sarvāsām nijavṛttinām prasṛtir bhajate layam | sa bhavet siddhasiddhānte siddhayogi mahābalah | 11-12 ≈SSP 6.67 (Ed. p. 130): udāśināḥ sadā śāntāḥ svastho 'ntarnījabhāsakāḥ | mahānandamayo dhiraḥ sa bhavet siddhayogirat |

1 ekam cett.] ekām DU<sub>1</sub> ajam cett.] ja D nityam BELP] nityam cett. anantam BELP] manam tam DU<sub>1</sub>U<sub>2</sub> 2 jñātvā cett.] jñātvāt LD yas tam em.] hy evam β hy .... D hy astam U<sub>1</sub> vaded cett.] vadet U<sub>2</sub> satyavādī cett.] om. L sa cett.] om. U<sub>2</sub> 3 yatkimcid DPU<sub>1</sub>] yatkimcin E yatkim BL om. U<sub>2</sub> aikyena D] aikena U<sub>1</sub> kena BL yena P na E om. U<sub>2</sub> paśyati DEP] paśyati U<sub>1</sub> paśyamti BL om. U<sub>2</sub> sa sa D] sa cett. om. U<sub>2</sub> ekaḥ cett.] eko E om. U<sub>2</sub> tasya cett.] hy evam E om. U<sub>2</sub> manaso BELP] mano DU<sub>1</sub> om. U<sub>2</sub> jānāti L] vijānāti E na jānāti P jānātir B jātītā D jnānamti U<sub>1</sub> om. U<sub>2</sub> na nāśo na BLP] nāśo na D nāśā na E tādr̄śot U<sub>1</sub> om. U<sub>2</sub> tādr̄śām cett.] om. U<sub>2</sub> padārtham cett.] padārtha P om. U<sub>2</sub> jñātvā cett.] jñā BL om. U<sub>2</sub> kāle cett.] kāla DU<sub>1</sub> om. U<sub>2</sub> 4 ceṣṭā cett.] om. U<sub>2</sub> bhavati cett.] om. U<sub>2</sub> sa satyavādī kathyate cett.] om. U<sub>2</sub> 5 prasaram conj.] vāsare PLU<sub>2</sub> vāsare E vāsre B vasare DU<sub>1</sub> bhāsate conj.] bhāsare BDEPU<sub>2</sub> bhāskare LU<sub>1</sub> śaktih cett.] śaktih [DU<sub>2</sub> om. BL samkocam conj.] samkoco DEPU<sub>1</sub>U<sub>2</sub> om. BL bhāsate conj.] bhāsare DEPU<sub>2</sub> bhāskare U<sub>1</sub> om. BL śivah em.] pi ca cett. 6 tayoh cett.] om. BLU<sub>1</sub> samyogakartā yah cett.] sayogaḥ kartavyaḥ B samyogaḥ karttā yah L sa bhavet cett.] bhavat B samvit svabhāvāt U<sub>1</sub> 7 viśvātītam em.] viśvātīta DU<sub>2</sub> viśvātīta BL viśvānīta EP viśvāso viśvātīta U<sub>1</sub> 8 samyogena D] samyogo na cett. gadyate cett.] kathyate PU<sub>1</sub> 9 nijavṛttinām cett.] bijavṛttinām BL vismr̄tim U<sub>1</sub>U<sub>2</sub>] vismr̄tim L vismr̄ti BP vismr̄tir E 10 siddhānte cett.] siddhasiddhānto E 11 udāśināḥ cett.] udāśina U<sub>1</sub> om. L sadā śānto cett.] om. L mahānandamayo BU<sub>1</sub>] mahānamdamayā U<sub>2</sub> brahmānandamayo EP om. L 'pi ca cett.] om. L 12 yo bhavet siddhayogena siddhayogi sa kathyate cett.] om. L

**Notes:** 9 sarvāsām .... 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.

**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.<sup>244</sup> † He who is devoted to their union, he is a proponent of Satyayoga.<sup>245</sup>.

**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 obtains oblivion from all inherent fluctuations [of the mind]<sup>246</sup>, 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 Siddhayoga<sup>247</sup> is said to be a Siddhayogin.

<sup>244</sup> Rāmacandra has borrowed the verse from the *Siddhasiddhāntapaddhati* abd then redacted the verse. I was not able to construe 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.

<sup>245</sup> The term *satyayoga* is absent from the source text of this verse. The term *satyayoga* is not included in the initial taxonomy of fifteen methods for Rājayoga. However, it does appear in the text. Due to the problematic nature of the first half of the verse, it is not easy to make a final judgement on the term *satyayoga*. In the light of the source text, it could be a corruption of the term *siddhayoga* which could have arisen from the homoioteleutic ending of the preceding verse. Furthermore, no other medieval or premodern Yoga texts use the term to designate a distinct type of Yoga. On the other hand, all manuscripts read *satyayogabhāk*. For this reason, Rāmcandra may also have regarded Satyayoga as a synonym for Siddhayoga.

<sup>246</sup> SSP (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 accoring to the doctrine of the Siddhas." In *Hathapradipikā* 4.25\*25 (4.34 in the Vulgate of the *Hathapradipikā*) *laya* is defined as *viṣayavismṛti*: *apunarvāsanotthānāl* *layo viṣayavismṛtiḥ* |

<sup>247</sup> Besides the mention of *siddhakundaliniyoga* 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 saṅketam adbhitam]

अधुना कमलानां तु शृणु संकेतमद्भूतम्।  
 अनेकाकारभेदोत्थं कं स्वरूपन्तु निमलम्।  
 कमलं तेन विस्वातं त्रिविधं तत्त्वदेहकम्॥ XLVI.1॥

5

## [XLVI. ādhārakamalam]

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

**Sources:** 2–10 cf. YSV (PT p. 844): adhunā kamalānān tu śṛṇu saṅketam adbhitam | anekākārabhedotham kām svarūpan tu nirmalam | kamalam tena vikhyātam trividham tattvadehakam | 7–9 cf. YSV (PT p. 844): tatradhārasa catuspatre sattvarajastamodayaḥ | etad bhāvasthitaś cātmā sādhvasādhu karovit | asmin sati sthire citte yamo vandīva gacchati |

2 śṛṇu cett.] nuṣre P adbhitam E] adbhitam cett. 3 anekākārabhedotham EU<sub>1</sub>] anekākārabhedocham BP anekākārabhedāttham L kām cett.] kiṇ BL om. U<sub>1</sub> svarūpan tu em.] svarūpātmakam malam BELP svavarūpātmakam malam U<sub>1</sub> svarūpātmakam param U<sub>2</sub> 4 trividham cett.] vividham P tattvadehakam em.] tatra dehagam BELU<sub>2</sub> tena dehagam U<sub>1</sub> 6 athādhah PU<sub>1</sub>U<sub>2</sub>] athādhā<sup>o</sup> BL om. E kamalam cett.] om. E kathyate cett.] om. E ādhārakamalam cett.] ārakamalam B samjñā cett.] kām E kamalam ātmasvarūpam em.] kamātmā tasmāt kamalam iti samjñā E kamātmasvarūpam P masvarūpam B kamātmasvarūpam L kām ātmā U<sub>1</sub> ekam ātmasvarūpam || U<sub>2</sub> 6–7 sa ātmanam cett.] om. E 7 anekarūpam PU<sub>2</sub>] anekarūpam svarūpam U<sub>1</sub> anarūpam BL om. E paśyate cett.] paśyate U<sub>1</sub> om. E tadṛśanām kamalam em.] tadṛśanām kamala U<sub>1</sub> tadṛśanām mala E tadṛśa na BL tad darśanām malaḥ || U<sub>2</sub> ity ucyate cett.] iti kathyate U<sub>1</sub> kamalam cett.] kamala U<sub>1</sub> samjñā cett.] samjñām L asyādhāraḥ BELP] asyādhāra<sup>o</sup> U<sub>1</sub>U<sub>2</sub> 8 kamalasya dalaṁ catusṭayam BL] kamaladalasya E kamalasya P kamalasya dala<sup>o</sup> U<sub>1</sub>U<sub>2</sub> bhabati cett.] bhavati BL prathamadalam U<sub>1</sub>] prathamam BELU<sub>2</sub> om. P sattvaguṇasya cett.] satyaguṇasya L rājoguṇasya LU<sub>2</sub>] rājayogasya P rājayogaya E rājoguṇaḥ B rajoguṇa U<sub>1</sub> 8–9 tamoguṇasya PU<sub>1</sub>U<sub>2</sub>] tamoguṇaḥ EL tamoguṇ B 9 caturthe cett.] caturtho E om. B dale mana ELU<sub>2</sub>] dalam enas P dalam manaḥ U<sub>1</sub> om. B tiṣṭhati cett.] stiṣṭhati U<sub>1</sub> om. B etad cett.] etac U<sub>1</sub> om. B dala cett.] om. BU<sub>1</sub> catusṭayam EL] catusṭaya<sup>o</sup> PU<sub>1</sub>U<sub>2</sub> om. B samgād PU<sub>1</sub>] ca samgād E samjñāgīd L samyogād U<sub>2</sub> om. B ātmā cett.] ātma U<sub>1</sub> om. B sādhvasādhu U<sub>2</sub>] sādhvasādhu U<sub>1</sub> sāvadhwāsādhu P sādhu EL om. B karoti cett.] om. B tasmin cett.] om. U<sub>1</sub> kamale cett.] om. U<sub>1</sub> 10 niścali EPU<sub>2</sub>] niccali BL om. U<sub>1</sub> kr̄te cett.] om. U<sub>1</sub> sati cett.] om. U<sub>1</sub> puruṣasya cett.] om. U<sub>1</sub> samīpe cett.] om. U<sub>1</sub> maranām cett.] om. U<sub>1</sub> na gacchati cett.] nāgacchati U<sub>2</sub> om. U<sub>1</sub> kr̄te cett.] om. U<sub>1</sub>

[XLV. Mysterious convention of the lotusflower]

**XLV.I** Now, carefully listen to the mysterious convention of the lotus flowers. Arising from the blossoming of the manifold appearances [of the world], the nature of its own form is spotless.<sup>248</sup> Because of this, the lotus flower is generally known as the threefold body of reality.<sup>249</sup>

[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 own true form of the self. One perceives the self in manifold forms. Thus, its technical designation is “*kamala*” (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.<sup>250</sup>

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<sup>248</sup>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.

<sup>249</sup>This verse introduces the following sections which describe the bodily *kamalas*. The first *kamala* appears to be the four petalled lotus of the *mūlādhāra*. The second *kamala* the twelve-petalled lotus of the heart. The third *kamala* one is eight-petalled and situated within the twelve-petalled *kamala*.

<sup>250</sup>Mentioning this part of the yogic body again seems redundant, as this was done already in the context of the first *cakra* (cf. p. 11) within the detailed treatment of the *cakras*. The main difference, however, is that this time, this location is described as a lotus (*kamala*) and not as a *cakra*. Interestingly, the passage implies a yogic practice contrary to the meditation technique in the context of the first *cakra*. In order to delay death, the unspecified practice instructs to cause stillness within the *kamala*.

## [XLVII. hrdayakamalasya bhedah]

इदानीं हृदयकमलस्य भेदः कथ्यते । द्वादशदलानि सिद्धपुरुषाः कथ्यन्ते । तथा द्विषाणां दलानाम एष्टदलं मध्ये एकं कठिनं भवति । तदैष्टदलं कमलं हृदये तिष्ठति । ते उभे हृदये तिष्ठतः । प्रथमे दले शब्दस्तिष्ठति । द्वितीये दले स्पर्शस्तिष्ठति । तृतीये दले रूपं तिष्ठति । चतुर्थे दले रसस्तिष्ठति । पञ्चमे दले गन्धस्तिष्ठति । सष्ठे दले चित्तं तिष्ठति । सप्तमे दले बुद्धिस्तिष्ठति । अष्टमे दलेऽहंकारस्तिष्ठति । एतदैष्टदलमध्ये समग्रपृथिव्याकारो वर्तते । अथ च तत्कमलं अधोमुखं तिष्ठति । अस्य कमलस्य ध्यानादात्मप्रकाशो भवति । प्रकाशादनन्तरं कमलमूर्खमुखं भवति । तथा सूर्यप्रकाशादनन्तरं तदा कमलमध्ये कमलं विकसति ।

**Sources:** 2-3 cf. YSV (PT p. 844): anāhato dvitiyam yatkathyate śrūṇu śraddhayā | anāhate mahāpiṭhe caturasrasamanvitam | varttate 'ṣṭadalām padmam adhovaktran tu satpuram | 3-6 cf. YSV (PT p. 844): sparśasabdārūparasagandhā buddhir manas tathā | ahaṅkārah kramād ete tatrāṣṭadalasamsthitāḥ | 6-7 cf. YSV (PT p. 844): saparyā prthag ākārā varttate tatra niścittam | dhyānād ātmaprakāśo 'syā prakāśam kamalam tataḥ | 7-8 cf. YSV (PT p. 845): yathā sūryaprakāśena ūrddhvavaktram prakāśitam | ātmadhyānāt sadā tatra āyur vṛddhir dine dine |

**2 hrdayakamalasya bhedah BLP]** hrdayakamalasya dvitiyo bhedah U<sub>1</sub> hrdayakamalasya bhedāḥ U<sub>2</sub> hryakamalabhedāḥ E kathyate cett.] kathyamte E dvādaśadalāni βU<sub>1</sub>] om. DN<sub>1</sub>N<sub>2</sub> sid-dhapuruṣāḥ cett.] siddhāḥ puruṣāḥ U<sub>2</sub> kathyante BLU<sub>1</sub>] kathayamti EP kathayamti U<sub>2</sub> tathā BLPU<sub>2</sub>] tathāpi U<sub>1</sub> om. E dvīṣāññām em.] dvīṣāññām PU<sub>2</sub> dvīṣāññām BL varṇā° U<sub>1</sub> anuparṇā° E dalānām EP<sub>1</sub>U<sub>2</sub>] dalānām BL 2-3 aṣṭadalām conj.] astadalānām EP<sub>2</sub> aṣṭadalā U<sub>1</sub> 3 madhye PU<sub>2</sub>] madhyā BEL ekaṁ cett.] eva U<sub>1</sub> kaṭhiṇam E] kaṭhiṇam BLPU<sub>2</sub> kaṭitam U<sub>1</sub> tadaṣṭadalām cett.] tata aṣṭadalām U<sub>1</sub> te ubhe PLU<sub>1</sub>] te ubha BU<sub>2</sub> te ubhaye E hrdaye cett.] pi U<sub>1</sub> tiṣṭhatāḥ cett.] kathyate U<sub>1</sub> prathame dale EU<sub>1</sub>] prathamadale P prathamadale | BL prathamadala° U<sub>2</sub> 3-4 śabdas cett.] śabdaḥ U<sub>1</sub> 4 tiṣṭhati cett.] stiṣṭhati U<sub>1</sub> dvitiye dale PU<sub>1</sub>] dvitiyadale cett. sparśas cett.] sparśāḥ EU<sub>1</sub> tiṣṭhati cett.] om. E trītye E] trītyā° BL trītyā° PU<sub>1</sub>U<sub>2</sub> rūpam cett.] rūpāḥ U<sub>1</sub> caturthe dale EP] caturthadale BLU<sub>1</sub> caturthadala° U<sub>2</sub> rasas cett.] rasāḥ U<sub>1</sub> 4-5 pañcame dale EU<sub>1</sub>U<sub>2</sub>] pañcamadale cett. 5 gaṇḍhas cett.] gaṇḍha BP gaṇḍhāḥ U<sub>1</sub> tiṣṭhati cett.] stiṣṭhati U<sub>1</sub> saṣṭhe dale U<sub>1</sub>U<sub>2</sub>] saṣṭhadale BPL saṣṭhe dale U<sub>1</sub>U<sub>2</sub> paṣṭhadale E cittām EP<sub>2</sub>] cīmṭa B cīmṭta L cīttāḥ U<sub>1</sub> tiṣṭhati cett.] stiṣṭhati U<sub>1</sub> saṭpame dale EU<sub>1</sub>U<sub>2</sub>] saṭpamadale cett. buddhis cett.] budhiḥ U<sub>1</sub> aṣṭāme dale EP<sub>1</sub>U<sub>2</sub>] aṣṭamadale BL 'hamkāra EP] ahamkāras BL ahamkāraḥ U<sub>1</sub>U<sub>2</sub> 6 etad aṣṭadalāmadhye cett.] etad aṣṭadale madhye P etat tatadalāmadhye U<sub>1</sub> samagrapṛthivyākāro BPLU<sub>2</sub>] samagryā prthvākāro U<sub>1</sub> prthivyākāro E tatkalamālā U<sub>1</sub>] tatkalamālādhya cett. adhomukham U<sub>1</sub>] mukham cett. 7 dhyānād ātmaprakāśo U<sub>1</sub>] dhyānākāśo BPL dhyānād ātmaprakāśo U<sub>2</sub> nādāt prakāśo E prakāśād cett.] prakāśāvan L prakāśā° E anantaram PU<sub>1</sub>U<sub>2</sub>] anamtara | B amtaram L °namtaram E kamalam cett.] kamalam B ūrdhvamukham cett.] mūrdhvamukham B tathā cett.] yathā U<sub>1</sub> sūryaprakāśād anantaram U<sub>2</sub>] sūryo prakāśānamtaram | B sūryaprakāśānamtaram EPLU<sub>1</sub> 7-8 tadā kamalamadhye BPL] tadā malamadhye U<sub>2</sub> tadā saromadhye E tadā U<sub>1</sub> 8 vikasati cett.] visati P

**Notes:** 2-3 tathā dvīṣāññām ...kaṭhiṇam 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.<sup>251</sup> This eight-leaved lotus is situated in the heart. They are both situated in the heart.<sup>252</sup>

Speech is situated in the first leaf. Touch is situated in the second leave. The form is situated in the third leave. The taste is situated in the fourth leave. The smell is situated in the fifth leaf. The mental faculty (*citta*) is situated in the sixth leave. The intellect (*buddhi*) is situated in the seventh leaf. The principle of individuation (*ahamkara*) is situated in the eighth leaf. The form of the entire world (*samagrapṛthyākāro*) exists within the eight leaves.<sup>253</sup>

At that point, the lotus remains facing downward. As a result of the meditation on that lotus, the light of the self arises. Because of the light the lotus faces upwards without delay. Thus, immediately after, as a result of the sun-like light, the lotus within the lotus blooms.

<sup>251</sup> Rāmacandra 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 be facing upwards and bloom using meditation, it seems reasonable that 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.

<sup>252</sup> Related 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 Vidyāpiṭha. The concept of the two lotuses can be found in the *Siddhayogeśvarīmata* 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. For a depiction of the *mandala* of *Siddhayogeśvarīmata* 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 *Vijnānabhairava* 49.

<sup>253</sup> For the Śaiva exegetes of Kashmir, the heart is the binding force of all conscious experiences. The individual person is a *kula* composed of eight elements: five senses, ego, the mental faculty and the intellect. These eight are a unified, interrelated *kaula* based on consciousness as their common substrate. Cf. MULLER-ORTEGA 1989, p. 59 and PANDEY 1963, p. 594-97.

तथेदमप्यात्मप्रकाशानन्तरमूर्खमुखं विकसति । तन्मध्ये परमानन्दरूपाभूमिर्भवति । तस्याहं सो  
 ५ हं स इति संज्ञा । तस्या मध्ये स्वात्मनो ध्यानादिने दिने आयूर्वर्धयति । रोगा दूरे भवन्ति । +श  
 क्लिखिशली कृता सम्यक्गुद्रा भवति खेचरी ।† चिदानन्दाद्वयश्वन्द्रचंद्रिका चेतनान्विता । परमात्मा  
 महासूररश्मिपुंजः प्रकाशकः । प्रकाशानन्दयोरैक्यं प्रकर्तव्यं । निरन्तरं स्वयमभिर्महाज्योतिराभाति  
 परमं पदं । सदादितमनश्वन्दः सूर्योदयमिवक्षते तेन ग्रस्तो मनश्वन्दः सोऽपि लीनः स्वयं पदे ।  
 पदमेव महानभिर्येन ग्रस्तं कलामयं । एवं चन्द्रार्कवहीनां सङ्केतः परमार्थतः ।

**Sources:** २-३ cf. YSV (PT p. 845): śaktiprasannatā syāc ca rogaśokavivarjitaḥ | yasya mudrāb-  
 hyāsaśāli samyak siddhā ca khecarī | ३-६ cf. YSV (PT p. 845): cidānandamayaṁ cittaṁ cetanā  
 candrikānvitā | paramātmā mahāsuryaḥ surya ekaḥ prakāśakaḥ | prakāśānandayor aikyaṁ kart-  
 tavyaṁ ca nirantaram | diptas tathā mahājyotiḥ avirbhāti param padam | ६ cf. YSV (PT p. 845):  
 sadoditam manahsuryam candrajyotir iveskate |

१ tatheda EPU<sub>2</sub>] tathā idam U<sub>1</sub> tam BL apy EU<sub>1</sub>] api cett. ātmaprakāśānāmṛtaram PU<sub>2</sub>] ātmaprakāśānātaram U<sub>1</sub> ātmāprakāśānāntaram E ūrdhvamukham̄ ELU<sub>1</sub>U<sub>2</sub>] ūrdhvam̄ mukham̄ P mūrdhvam̄ mukham̄ B tanmadhye cett.] tanamadhye U<sub>2</sub> °rūpābhūmir cett.] °rūpo bhūmir L bhavati cett.] bhavati U<sub>1</sub> २ ham̄ sa cett.] ham E tasyā PU<sub>1</sub>U<sub>2</sub>] tasya BL svātmano cett.] svātmanah̄ U<sub>1</sub> dhyānād cett.] dhyād BU<sub>2</sub> āyur̄ cett.] hy āyur̄ E vārdhayati BL] vārdhati U<sub>1</sub>U<sub>2</sub> vārdhatte EP rogā cett.] rogo E dūre cett.] dūro P dūrā L bhavanti cett.] bhavati BE २-३ śaktis BLPU<sub>1</sub>U<sub>2</sub>] tathā dviśāśaktis E ३ trivalī kṛtā conj.] trivali kṛtaṁ U<sub>1</sub> trityalokāntaḥ U<sub>2</sub> trityalokāmāta° P trityalokāmītaḥ E trityayo lokāmāta° BL mudrā cett.] samudrā E bhavati khecarī U<sub>1</sub>] ca khecarī PLU<sub>2</sub> ca khecarī B khecarī E cidānandādvaya E] cidānandādayaś P cidā-  
 nāmādādayaḥ U<sub>2</sub> cidānāmādādayaṁ U<sub>1</sub> cidānāmādādayoś BL ś-ca-ndracāmṛdikā E] candrikā L caṛikā B caṛiś caṛikā P caṇḍraḥ cetanāś U<sub>1</sub> caṇḍrāś caṛikā U<sub>2</sub> cetanānvitā em.] veti  
 nāmānvitāḥ E cetanānvitāḥ P cetanāvītāḥ BL caṇḍrākānvitā U<sub>1</sub> cetanānvitāḥ U<sub>2</sub> ३-४ paramā-  
 māmāhāsuryaraśmiपुम्जः U<sub>1</sub>] paramātmāmāhāsuryaraśmiपुम्जः BPLU<sub>2</sub> paramātmānaśa-  
 haraśmiपुम्जः E ४ prakāśakah cett.] prakāśah E agnī cett.] manasi E mahājyotir cett.]  
 mahājyotiś U<sub>1</sub> abhāti cett.] abhāti U<sub>1</sub> ५ paramāmṛtā padam̄ EPLU<sub>1</sub>] paramāmṛtā padam̄ B paramā-  
 mṛtā padam̄ U<sub>2</sub> sadoditamanaś BEL] sadoditamanaś U<sub>1</sub> sadoditamanaś PU<sub>2</sub> candraḥ cett.]  
 candraḥ B suryodayam̄ E suryodaya BPLU<sub>2</sub> suryodaye U<sub>1</sub> iveskate cett.] aveksate E ca lakṣyate  
 U<sub>1</sub> grasto cett.] grasto U<sub>1</sub>U<sub>2</sub> manaś cett.] manah̄ | B candraḥ cett.] ścaṇdraḥ B līnaḥ P]  
 līna B līnam̄ LU<sub>1</sub> lipyaḥ EU<sub>2</sub> ६ padam̄ cett.] m P mahānagnir cett.] mahānagnih L yena  
 PU<sub>1</sub>U<sub>2</sub>] yame E surya° BL kalāmayaṁ cett.] kalāmayaḥ U<sub>1</sub> candrārkavahninām̄ EPU<sub>2</sub>] caṇ-  
 drārkavahninām̄ L caṇḍrārkavahninām̄ B caṇḍrārkavatām̄ U<sub>1</sub> sañketāḥ cett.] samketanām̄  
 BL paramārthataḥ cett.] paramārthataḥ vā U<sub>1</sub>

**Notes:** २ rogā dūre .... Evidence of E resumes at this point and resynchronizes with the structure  
 of the other witnesses.

Likewise, immediately after this, the light of the self [arises], the upward-facing [one] blooms. Within it, the level which has nature of the supreme bliss arises. The technical designation of it is “I am he, he is I”. Because of meditation on the own self, which exists within it, the force of life is caused to grow day by day. Diseases are remote. † By accomplishing the Śakti which is connected with the three [sun, fire and moon]<sup>254</sup> correctly, the seal (*mudrā*) [which is known as] *Khecari*<sup>255</sup> arises. †<sup>256</sup> The unity of bliss and consciousness (*cit*) is the splendour of the moon endowed with awareness (*cetanā*). The supreme 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. Constantly, one's own fire is the great light that illuminates the supreme place. The ever-existing mind being the moon, perceives how the sun rises, [and] by that, the mind being the moon, is devoured, it even disappears in its own place. The great fire, however is that by which the place made of digits, is devoured. Thus, in reality there is a convention between the moon, the sun and the fire..<sup>257</sup>

<sup>254</sup> In this context sun, moon and fire represent the intertwined knower, the process of knowing and the object of knowledge. Cf. MULLER-ORTEGA 1989, p. 157.

<sup>255</sup> In the Haṭha- and Rājayogacorpus *Khecarimudrā* usually refers either to a physical practice in which the yogin inserts his tongue into the nasopharyngeal cavity (cf. MALLINSON 2010) or to *sāmbhavimudrā*, like in *Śivayogapradipikā* 5.3, *Haṭhapradipikā* 4.5-7 or *Candrāvalokana* 2, which equate *khecarī* and *sāmbhavi*. Here, however, both is not the case. This passage draws on the concept of *khecarimudrā* of the Kashmiri Śaiva exegetes of the Trika division. They describe *khecarimudrā* as “the ability of consciousness to freely move (*carati*) about in the space (*kha*) of the heart”. Cf. MULLER-ORTEGA 1989, pp. 142-146 and SINGH, JOO, and BAUMER, p. 5.

<sup>256</sup> It is difficult to make unquestionable sense of the Sanskrit based on what is handed down in the manuscripts of the *Yogatattvabindu*. However, we know that Rāmacandra must have modified the respective passage of the *Yogasvarodaya* (PT Ed. p. 845). I conjecture that the original reading was *śaktis triśalī*, which points to the power of the sun, fire and moon and picked up in the following sentences. However, this is based on a rather bold conjecture which uses the reading of manuscript *U1* and refines it with parts of the passage of the *Yogasvarodaya*.

<sup>257</sup> Abhinavagupta describes a largely identical practice is in *Tantrāloka* 5.19b-25a: *tatra dhyānamayam tāvad anuttaram ihotcye | yah prakāśah svatantra 'yam citsvabhāvo hrdi sthitāḥ | sarvatattvamayaḥ proktam etac ca triśiromate | kadaṁlisāmpuṭākāraṇam sambhāyābhyanṭarāntaram ikṣate hrdayāntaḥstam̄ tatpuṭapam iva tattvavit somasūryāgnisaṅghaṭṭam̄ tatra dhyāyed ananyadhiḥ taddhyānāraṇisaṅkṣobhāṇ mahābhairavahavyabhuṭ hṛdayākhye mahākuṇḍe jāavalan sphittaām̄ vrajet | tasya śaktimataḥ sphitaśakteḥ bhairavatejasāḥ māṭṛmānaprameyākhyām dhāmabhedena bhāvayet / vahnyarkasomaśaktinām̄ tad eva tri-tayaṇam bhavet | parā parāparā ceyam aparā ca sadoditā |* MULLER-ORTEGA (1989: 157) translates: “Now as for the Supreme, as it is called here, there is meditation on it. ....”

[XLVIII. yogasiddhar anantaram jñānam]

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

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

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

2 yogasiddhar LU<sub>1</sub>] yo yogasiddhar B yogasiddher EU<sub>2</sub> yogasiddhe P anāmtaram cett.] anāmtaram | B naranamtaram P etādrśam cett.] etādrśa U<sub>1</sub> jñānam cett.] jñānam L 3 yadā cett.] padā U<sub>1</sub> kāraṇam cett.] kāraṇam || U<sub>2</sub> kulākulam cett.] kulākulam U<sub>2</sub> 4 ca em.] na BELPU<sub>1</sub>U<sub>2</sub> param cett.] para° BL tattvam EPU<sub>2</sub>] tatvam U<sub>1</sub> tatva° P om. BL anāma  $\beta$  manā bhā U<sub>1</sub> 6 anāmā cett.] anāmay U<sub>1</sub> ekaḥ EPU<sub>2</sub>] eka BLU<sub>1</sub> kaścītputroṣo cett.] °putro BL anāmnaś ca cett.] anāmnaḥ P anāthāḥ U<sub>1</sub> parāvaraḥ EPU<sub>2</sub>] parāvaraḥ ca U<sub>1</sub> parāvaraḥ BL parāvarat cett.] parātparāḥ E param padam ELU<sub>1</sub>U<sub>2</sub>] paramapadam P param pada B paramam śūnyam U<sub>1</sub>U<sub>2</sub>] paramaśūnyam BP paramaśūnya L 7 śūnyān nirañjanam EU<sub>2</sub>] śūnyā nirajjanam BL śūnya nirajjanam PU<sub>1</sub> 8 anāmnaḥ cett.] amnaḥ B pañcagunāḥ cett.] pañcagunāḥ E anutpannatvam cett.] teṣy anutattvam E ācalatvam U<sub>1</sub>] om. cett. anupamatvam cett.] avayavatvam E om. B ananyatvam EP] ananyatvam nirmalatvam U<sub>2</sub> ananyastvam U<sub>1</sub> anatvam BL ceti EPLU<sub>1</sub>U<sub>2</sub>] cetiḥ B 9 parāvaraḥ cett.] om. P pañcagunāḥ cett.] pañcagunā U<sub>2</sub> om. P niścalatvam cett.] om. P nirmalatvam cett.] niśkarmatvam E om. U<sub>2</sub> paripūrṇatvam cett.] paripūnativam P akalatvam ELP] akalamtvam B prakāśatvam U<sub>1</sub> akalatvam || nirvikāratvam U<sub>2</sub> ceti cett.] om. U<sub>1</sub>

**Notes:** 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.I** When the creator himself, the cause, the "Kula (Śakti) and Akula (Śiva)", did not exist, then the unmanifest<sup>258</sup>, the supreme reality (*param tattvam*), the nameless one, existed.<sup>259</sup>

It is nameless (A) and all-encompassing (B). From being all-encompassing [it is] the supreme place (C). From being the supreme place [it is] the supreme emptiness (D). From being the emptiness [it is] immacule (E).<sup>260</sup>

The five qualities of the nameless (A) are: Unbornness, indivisibility, immobility, incomparability and uniqueness. The five qualities of the all-encompassing (B)<sup>261</sup> [are]: immobility, purity, completeness, pervasiveness, partlessness.

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The light, the freedom, whose essential nature is consciousness contains within it all principles, realities, things. This light abides in the Heart. It has been described in this way in the *Trisiro-mata*: The knower of truth sees that reality within the Heart like a flower within which are all external and internal things, a flower shaped like a plantain bloom. He should meditate with undistracted mind on the union there in the Heart of the sun, moon, and fire. From this meditation, as from the agitation of two firesticks, one comes to experience the oblation fire of the great Bhairava which expands and flames violently in the great firepit known as the Heart. Having arrived at the effulgence of Bhairava, which is the possessor of the powers and full of the powers, one should contemplate its identity with the abode of the knowing subject, the means of knowledge, and the known object. That triad is the very same triad as the triad of powers of fire, sun, and moon, as well as that of the always arising powers of Parā, Parāparā and Aparā."

<sup>258</sup> See ŚĀRNĀGADHARA 427I.

<sup>259</sup> 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.

<sup>260</sup> The five qualities of the supreme reality (A,B,C,D,E) each have five qualities of their own.

<sup>261</sup> The five qualities of *parāvara* do not occur in the sources and seem to be authorial.

# **Appendix**

## **Figures**



Figure O.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.

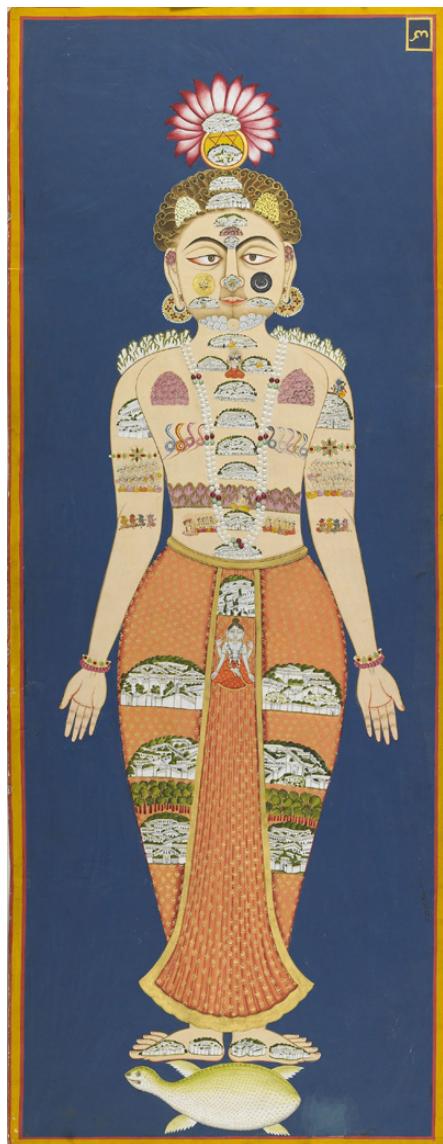


Figure 0.2: The Equivalence of Self and Universe (detail), folio 6 from the *Siddhasiddhāntapaddhati* (Bulaki), India, Rajasthan, Jodhpur, 1824 (Samvat 1881), 122 x 46 cm, RJS 2378, Mehrangarh Museum Trust.



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