

## *The Yogatattvabindu*



योगतत्त्वबिन्दु

# Yogatattvabindu

Critical Edition  
with annotated Translation

Von  
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# Contents

<b>Contents</b>	<b>iv</b>
<b>Conventions in the Critical Apparatus</b>	<b>1</b>
Sigla in the Critical Apparatus . . . . .	1
<b>Critical Edition &amp; Annotated Translation</b>	<b>3</b>

# 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. rājayogaparakāra]

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

## [II. kriyāyogasya lakṣaṇam]

- 6 इदानीं क्रियायोगस्य लक्षणं कथ्यते ।  
7 क्रियामुक्तिरयं योगः स्वपिण्डे सिद्धिदायकः ।  
8 यं यं करोति कल्लोलं कार्यारंभे मनः सदा ।  
9 तत्ततः कुम्भनं कुर्वन्क्रियायोगस्ततो भवेत् ॥ II.1 ॥

**Sources:** 2–5 cf. YSv (PT p. 831): pañcadaśaparakāro 'yaṃ rājayogaḥ || kriyāyogo jñānayogaḥ karmayogo haṭhas tathā | dhyānayogo mantrayoga urayogaś ca vāsanā | rājaty etad brahmavaśīva ebhiś ca pañcadaśadhā | idānīm lakṣaṇaṃ caīṣāṃ kathayāmi śṛṇu priye | 7–9 ≈ YSv (PT p. 831): kriyāmuktimayo (kriyāmuktir ayaṃ YK 1.209) yogah sapīṇḍisiddhidāyakaḥ (sapīṇḍe YK 1.210) | yat kāromiti saṅkalpaṃ kāryārambhe manaḥ sadā || 9 ≈ YSv (PT p. 839): tatsāṅgācāraṇaṃ kurvan kriyāyogarato bhavet |

**Testimonia:** 2–5 cf. *Yogasiddhāntacandrikā* (Ed. p. 2): nididhyāsanaṃ caika tānatādirūpo rājayogā-paraparyāyah samādhiḥ | tatsādhanam tu kriyāyogaḥ, caryāyogaḥ, karmayogo, haṭhayogo, mantrayogo, jñānayogaḥ, advaitayogo, lakṣyayogo, brahmayogaḥ, śivayogaḥ, siddhiyogo, vāsanayogo, layayogo, dhyānayogaḥ, premabhaktiyogaś ca |

1 śrī gaṇeśāya namaḥ cett.] śrī ṇe ya maḥ P śrī gaṇeśāya namaḥ || śrī gurave namaḥ || N<sub>1</sub> śrī gaṇeśāya namaḥ || śrī sarasvatyai namaḥ || śrī nirañjanāya namaḥ || D śrī gaṇeśāya namaḥ || om śrī nirañjanāya || U<sub>1</sub> atha rājayogaparakāro likhyate N<sub>1</sub>N<sub>2</sub>D] atha rājayogaparakāra likhyate U<sub>1</sub> rājayogāntargataḥ || binduyogaḥ E atha tattvabimḍuyogaprārāmbhaḥ L atha rājayoga liṣyate P atha rājayoga likhyate U<sub>2</sub> rājayogasyedaṃ phalaṃ PU<sub>2</sub>] rājayogasya idaṃ phalaṃ N<sub>1</sub>N<sub>2</sub>D om. EL °yogenāneka° PN<sub>1</sub>] °yogena aneka° DN<sub>2</sub>U<sub>1</sub>U<sub>2</sub> 2 prekṣaṇasamaya cett.] prekṣaṇasamaya U<sub>2</sub> eva cett.] evaṃ U<sub>2</sub> rājayogaḥ cett.] rājayoga U<sub>2</sub> tasyaite PU<sub>2</sub>] tasya ete cett. 3 caryāyogaḥ cett.] tvaryāyogaḥ U<sub>1</sub> layayogaḥ cett.] nayayogaḥ U<sub>2</sub> 4 lakṣyayogaḥ cett.] lakṣayogaḥ U<sub>1</sub> 5 siddhayogaḥ PU<sub>2</sub>] rājayogaḥ α rājayogaḥ PU<sub>2</sub>] siddhayogaḥ cett. ete pañcadaśayogaḥ DN<sub>1</sub>PU<sub>1</sub>] evaṃ pañcadaśayogaḥ bhavāṃti U<sub>2</sub> 6 idānīm cett.] idānī N<sub>2</sub> atha U<sub>2</sub> kriyāyogasya cett.] kriyāyoga U<sub>2</sub> kathyate cett.] kathayate D om. U<sub>2</sub> 7 kriyāmuktir cett.] kriyāmukti N<sub>2</sub> kriyāmuktiḥ || U<sub>2</sub> ayaṃ cett.] layaṃ N<sub>2</sub> yogaḥ cett.] yogaḥ | N<sub>1</sub>U<sub>1</sub> siddhidāyakaḥ cett.] siddhidāyakaḥ U<sub>2</sub> 9 tattataḥ cett.] tatas tataḥ U<sub>2</sub> tamkṛ tam U<sub>1</sub> kuñcanaṃ cett.] kūrcanaṃ 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>

**Philological Commentary:** 2–5 tasyaite bhedāḥ ...pañcadaśayogaḥ: The initial codification of fifteen yogas appears in N<sub>1</sub>, N<sub>2</sub>, P, D, U<sub>1</sub> and U<sub>2</sub>. It is omitted in E, L and B (missing folio). It is also absent in the *Yogasamgraha*.

## [I. Methods of Rājayoga]

Homage to Śrī Gaṇeśa. Now the methods of Rājayoga are written down. This is the result of Rājayoga<sup>1</sup>: Rājayoga is that by which long-term durability of the body arises [and] even amongst manifold royal pleasures even amongst the manifold royal entertainments and spectacle.<sup>2</sup> This truly is Rājayoga. These are the varieties of this Rājayoga:

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

## [II. Characteristics of Kriyāyoga]

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

**II.1** This Yoga is liberation through [mental] action. It bestows success (*siddhi*) in one's own body. Each wave the mind creates at the beginning of an action, of all those, one shall withdraw oneself. Then Kriyāyoga arises.<sup>5</sup>

<sup>1</sup> This statement seems unconnected to the definition of Rājayoga that follows.

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

<sup>3</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>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 *Prāṇatoṣinī* (Ed. pp. 831-858). In this text, however, the list is incomplete. YSv mentions the total amount of fifteen Yogas but names only eight subcategories of Rājayoga. Because of that, Rāmacandra might have seen the necessity to complete it. The other source he used for compiling his text is *Siddhasiddhāntapaddhati* (SSP) which, however, does not present such a list. A more detailed investigation of the fifteen Yogas can be found at p. ??.

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

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

**Sources:** 1-2 = YSv (PT p. 831): kṣamāvivekavairāgyaśāntisantoṣanispṛhāḥ | etan muktīyuto yo 'sau (muktīyutaś cāsau YK 1.211) kriyāyogo nigadyate | 3-4 = YSv (PT p. 831): mātsaryam mamatā māyā himsā ca madagarvitā | kāmāḥ krodho bhayaṃ lajjā lobho mohas tathā 'śuciḥ (śuciḥ YK 1.212) || 5-6 = YSv (PT p. 831): rāga dveṣau gṛhṇālasyaśrāntidambhākṣamābhramāḥ (gṛhṇālasyaṃ bhrāntir dambho 'kṣamā bhramāḥ YK 1.213) | yasyai tāni na vidyante kriyāyogī sa ucyate ||

**Testimonia:** 8-10 ≈ (Yogasamgraha IGNCA 30020 folio 1r. ll. 1-2): lobhamohau aśucitvaṃ rāga dveṣau ālasyaṃ pāṣaṇḍitvaṃ bhrāntiḥ īndriyavikāraḥ kāmāḥ ete yasya pratidinaṃ nyunā bhavaṃti | 10 ] ≈ Yogasamgraha (IGNCA 30020 folio 1r. l. 2): sa eva kriyāyogī kathyate ||

1 °viveka° cett.] vivekaṃ EU<sub>2</sub> °nisprhāḥ P] °nisprhāḥ D °nisprhā EN<sub>1</sub> °nisprhā ||2|| N<sub>2</sub> °nisprhī U<sub>1</sub> °nisprhāḥ || U<sub>2</sub> 2 etad EPU<sub>1</sub>] etat DN<sub>1</sub>N<sub>2</sub>U<sub>2</sub> yuktīyuto cett.] muktīyuto U<sub>2</sub> yo 'sau N<sub>2</sub>U<sub>1</sub>] yogī DEP<sub>N</sub>U<sub>2</sub> 3 mātsaryam EU<sub>1</sub>U<sub>2</sub>] mātsarya DN<sub>1</sub>P himsā ca E] himsāśā cett. himsāḥ || N<sub>1</sub> 4 °krodhau U<sub>1</sub>U<sub>2</sub>] krodha° EN<sub>1</sub>P °krodho D °śuciḥ cett.] śuciḥ EN<sub>2</sub>U<sub>2</sub> 5 rāga dveṣau cett.] rāgadoṣau U<sub>1</sub> atha dveṣo L gṛhṇā° cett.] gṛhṇā° N<sub>2</sub> bhrāntir dambho cett.] bhrāntir debho D bhrāntitvaṃ E bhrānti dambha° U<sub>1</sub> kṣamā° bhramāḥ cett.] mokṣam ābhramāḥ E kṣamī° bhramāḥ U<sub>1</sub> 6 na cett.] ca E 7 kṣamā° cett.] kṣamāḥ N<sub>1</sub> kṣamā° N<sub>2</sub> vivekavairāgyaśānti cett.] kṣamāḥ vivekavairāgya | śānti° N<sub>1</sub> °vairāgyaśānti° N<sub>2</sub> kṣamā || vivekavairāgya || śānti° D °santoṣa ityādīny cett.] °santoṣādīny E °santoṣa ity ādīno° L °santoṣa ity ādina niraṃtaram U<sub>1</sub> °santoṣa ity ādayo niraṃtaram U<sub>2</sub> utpādyante cett.] utpādyante E °tpādyante L utyaṃte U<sub>1</sub> bahukriyāyogī cett.] bahukriyāyogā D kathyate cett.] sa kathyate DN<sub>2</sub> tkacyate U<sub>2</sub> 8 kāpatyaṃ cett.] kāpayaṃ L yasyāntaḥkaraṇe kapaṭyaṃ N<sub>1</sub> kāpacham U<sub>1</sub> māyā N<sub>1</sub>N<sub>2</sub>] māyā D yāya U<sub>1</sub> pāpa U<sub>2</sub> om. EPL vittam EP] vitam L vitvaṃ N<sub>1</sub>N<sub>2</sub>DU<sub>1</sub> titam U<sub>2</sub> mātsaryam cett.] mātsaryam E mātsarya DU<sub>1</sub> roṣaḥ EU<sub>1</sub>] roṣo cett. eṣo N<sub>2</sub> bhayaṃ cett.] kṣayaṃ E lajjā cett.] lajjā U<sub>1</sub> lobhaḥ PL] lobha° cett. om. U<sub>2</sub> 9 mohāḥ P] moha LN<sub>2</sub> mohā cett. aśucitvaṃ cett.] aśucitvaṃ N<sub>2</sub> rāgaḥ P] rāga° cett. rāja° L om. E dveṣaḥ cett.] dveṣa L om. E ālasyaṃ cett.] om. E pākhaṃḍitvaṃ cett.] pāṣaṇḍitvaṃ DN<sub>1</sub> pākhaṃḍatvaṃ E pārṣaḍitvaṃ N<sub>2</sub> indriyavikāraḥ cett.] īndriyaṃ vikāraḥ P itivikāraḥ L kāmāḥ 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.] bhavaṃti N<sub>1</sub> bahukriyāyogī cett.] bahukriyāyogī DU<sub>1</sub>U<sub>2</sub> kathyate cett.] kathyante U<sub>1</sub>U<sub>2</sub>

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

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

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

**II.4** Attachment and aversion, indignation and idleness, impatience, and dizzy-ness: Whoever does not experience these is called a Kriyāyogī.

Patience, discrimination, equanimity, peace, contentment, etc., are generated in his mind. He alone is called a Yogī of many actions (*bahukriyāyogī*)<sup>6</sup>. Fraud, illusion, property, violence, craving, envy, ego, anger, anxiety, shame, greed, error, impurity, attachment, aversion, idleness, heterodoxy, false view, affection of the senses, sexual desire: He who diminishes these from day to day in his mind, he alone is called a Yogī of many actions (*bahukriyāyogī*).<sup>7</sup>

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

<sup>7</sup>The most notable mention of the term *kriyāyoga* appears in *Pātañjalayogaśāstra* or *Yogasūtra* 2.1 where it is defined as

*tapahsvādhyāyeśvarapraṇidhānāni 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 yogayuktaḥ*). Yoga, which for Patañjali is *samādhi*, shall be achieved by the three elements of Kriyāyoga, namely mental, moral, and physical austerity (*tapas*), repetition of *mantras* or study of sacred literature (*svādhyāya*) and surrender to god (*īśvarapraṇidhāna*). This trinity of means is supposed to destroy the impurities (*kleśas*) of *citta*. These are given in *Pātañjalayogaśāstra* 2.3 as ignorance (*avidyā*), egoism (*asmitā*), attachment (*rāga*), aversion (*dveṣa*) and fear of death (*abhiniveśa*), see (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 yogī's mind, can also be found in the *Yogatattvabindu*. Nārāyaṇatīrtha in this commentary on the *Pātañjalayogaśāstra* titled *Yogasiddhāntacandrikā*, who, like Rāmacandra uses a very similar list of fifteen Yogas (possible source for Rāmacandra's fifteen Yogas), presents Kriyāyoga as the first item of his list and explains its purpose as the generation of *samādhi* and the reduction of *kleśas* (VIMALĀ, 2000:71). In contrast, the Kriyāyoga of Rāmacandra leads to Rājayoga, which he conceptualizes as bringing about the steadiness of the body.

### [III. rājayogasya bhedaḥ ...siddhakuṇḍalinīyoga mantrayogaḥ]

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

**Sources:** 1 cf. YSv (PT p. 831): jñānayogaṃ pravakṣyāmi tajjñānī śivatāṃ vrajet | paṭhanāt smaraṇād vyānān maṇḍanāt brahmasādhakaḥ | tad bhedasyaikaśandhānam aṣṭaiśvāryamayo bhavet | tritīrthaṃ yatra nāḍī ca tripuṇyaṃ parameśvari | ...eṣo 'śya viśvarūpasya rājayogo mato budhaiḥ | viśeṣaṃ kathay-iṣyāmi śṛṇu caikamaṇāḥ sati | cf. YSv (PT p. 831-832): mūlakande sthale caikā nāḍī tejasvati parā (tejasvitāparā YK 1.246) | 2-3 cf. YSv (PT p. 832): gudorddhe (gudordhve YK 1.247) sā tribhāgabhūdiḍā (tridhā bhūyādiḍāvame YK 1.247) nāma śaśiprabhā | śaktirūpā mahānāḍī dhyānāt sarvārthadāyini | dakṣiṇe 'pi kulākhyeti (piṅgalākhyeti YK 1.248) puṣṇrūpā sūryavagrahā | 4-5 cf. YSv (PT p. 832): madhyabhāge suṣumnākhyā brahmaviṣṇuśivatmikā | śuddhacittena sā vijñā vidyutkoṭisamaprabhā | bhuktimuktipradā dhyānād aṇimādiḡuṇapradā |

**Testimonia:** 1 ≈Yogasamgraha (IGNCA 30020 folio 1r. ll. 2-3): atha rājayogasya bhedau kathyete || ≈Yogasamgraha (IGNCA 30020 folio 1r. l. 3): siddhakuṇḍaliyogaḥ mantrayogaś ceti | 2 ≈Yogasamgraha (IGNCA 30020 folio 1r. ll. 3-4): mūlakandasthāne ekā tejomayā mahānāḍī vartate | 2-3 ≈Yogasamgraha (IGNCA 30020 folio 1r. l. 4): iyaṃ idāpīṅgalasuṣumnā bhedā tridhā | vāmbhāge caṃdrarūpā idā | dakṣiṇabhāge sūryarūpā piṅgalā | 4-5 ≈Yogasamgraha (IGNCA 30020 folio 1r. ll. 5-6): madhyamārge atisūkṣmā viśatamṭusamākārā koṭividyutprabhā bhuktimuktipradā suṣumnā nāḍī vartate | yasyāḥ jñāne purusaḥ sarvajña bhavati | 4-5 cf. SSP 2.26 (Ed. p. 38): mūlakandā daṇḍalagnāṃ brahmanāḍīm śvetavarṇāṃ brahmarandhraparyantaṃ gatāṃ saṃsmaret | tanmadhye kamalatantunibhāṃ vidyutkoṭiprabhāṃ ūrdhvagāminīm tāṃ mūrtim manasā lakṣayet | sarvasiddhipradā bhavati |

1 bhedāḥ cett.] bhedā N<sub>2</sub> kathyante cett.] kathyate N<sub>2</sub> om. L ke te DN<sub>1</sub>U<sub>1</sub> | te ke cett. kriyate N<sub>2</sub> siddhakuṇḍalinīyogaḥ EN<sub>1</sub> | siddhakuṇḍalanīyoga | L siddhakuṇḍalanīyogaḥ N<sub>2</sub>D siddhakuṇḍapliṃ yogaḥ P siddhakuṇḍalinīyogaḥ U<sub>1</sub> siddhakuṇḍalinīyoga || U<sub>2</sub> mantrayogaḥ cett.] om. L amū cett.] astu E rājayogaḥ cett.] rājayogaḥ E 2 kathyete P | kathyate cett. kathyamte U<sub>2</sub> mūlakandasthāne cett.] mūlakandasthāne || U<sub>2</sub> mūlakandasthāne 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> iyaṃ E | iyaṃ cett. trayāṃ L ekā cett.] eka | E eka P kā L °suṣumnā N<sub>1</sub>N<sub>2</sub>D | °suṣumnā EPU<sub>2</sub> °suṣumnā LU<sub>1</sub> etān βU<sub>1</sub> | ete N<sub>1</sub>N<sub>2</sub>D 3 idā cett.] om. U<sub>2</sub> vartate cett.] pravartate U<sub>2</sub> dakṣiṇabhāge cett.] dakṣiṇe bhāge U<sub>1</sub> vartate cett.] pravartate U<sub>2</sub> 4 madhyamārge cett.] madhyarḡe D °tisūkṣmā β | atisūkṣmā α padmīni cett.] padmāni LPN<sub>1</sub>N<sub>2</sub> tantusamākārā cett.] tamṭusamākārā P °prabhā cett.] °prabhaḥ U<sub>1</sub> bhuktimuktidā PU<sub>2</sub> | bhuktimuktido α bhuktimuktipradā EL 4-5 śivarūpiṇī suṣumnā nāḍī pravartate U<sub>2</sub> | om. cett. 5 syāṃ em.] syā E asyā PLU<sub>2</sub> om. α jñānotpattau β | °tpane α satyāṃ PLU<sub>2</sub> | satyaṃ E sati α

**Philological Commentary:** 1 idāṇīm ...kathyante: The introductory sentence is omitted in U<sub>1</sub>. 4-0.0 śivarūpiṇī ...pravartate: Sentences unlikely to be authorial, but enriching, are included within the edition in greyscale.

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

Now, varieties of Rājayoga are described. Which are these? One is Siddhakuṇḍalinīyoga [and one<sup>8</sup>] is Mantrayoga. These two Rājayogas are described [in the following]. At the location of the root-bulb<sup>9</sup> exists one major vessel in the form of energy. This single vessel reaches these openings, which are *iḍā*, *piṅgalā* and *suṣumnā*. On the left side is the *iḍā*-channel, resembling the moon. On the right side exists the *piṅgalā*-channel, resembling the sun. Within the middle path is a lotus pond being very subtle. [It is] made from a web of light [and it] shines like a thousand bolts of lightning. She emerges as the central channel assuming the form of benevolence (*śiva*), [and] is the bestower of enjoyment and liberation. While abiding in (*satyām*) her, (*asyām*) knowledge arises. The person becomes all-knowing.

<sup>8</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, 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 *kuṇḍalinī* is not mentioned at all in the subsequent description of this type of Yoga. The relation between "Siddhakuṇḍalinīyoga" and "Mantrayoga" appears mysterious since only the relatively late witness U<sub>2</sub> provides some description of a specific type of Mantrayoga. The additional passages of witness U<sub>2</sub>, highlighted in blue, instructs 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 *Prāṇatoṣiṇī* and *Yogakarnikā*. However, the Yoga introduced in *Yogasvarodaya* at this point is *jñānayoga* and neither *siddhakuṇḍalinīyoga* nor *mantrayoga* are mentioned. Since all manuscripts preserve the strange reading, but only the context of U<sub>2</sub> the terminology makes sense, it must be assumed that the additional passages of U<sub>2</sub> might have been original. The seemingly "additional" material could be "original" material and was lost in the early transmission of the text. A related text, the *Śāradātīlakantra* 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 ātmānaṃ haṃsaṃ āśritā* |), see BÜHNEMANN, 2011: pp. 218, 228.

<sup>9</sup>The root-bulb or *kanda* in yogic literature is usually located below the navel or near the perineum. For more details, see 59. Rāmacandra's concept of the *kanda* is identical to the one found in *Vivekamārtaṇḍa* 16 (*ūrdhvaṃ meḍhrād adho nābheḥ kandayoniḥ khagāṇḍavat | tatra nāḍyaḥ samutpan-nāḥ sahasrāṇi dvīsaptatiḥ* ||) "Above the penis and below the navel is the home of the *kanda*, which is [formed] like the egg of a bird. There, the 72000 channels originate."

## [IV. mūlacakram]

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

**Sources:** 1–6 cf. YSv (PT p. 832): suṣuṃnāntaḥ samāśritya navacakraṃ yathā śṛṇu | mūlādḥaraṃ catuspatraṃ gudorddhe (*gudorddhe* YK 1.250) varttate mahat | tanmadhye svarṇapīṭhe tu trikoṇaṃ maṇḍalaṃ (*trikoṇamaṇḍalaṃ* YK 1.251) param | tatra vahniśikhākārā mūrttiḥ sarvatra siddhidā | aśyā dhyānaṃ manomadhye vinā pīṭhena (*pāṭhena* YK 1.252) vānmayam | sarvaśāstrāṇi saṅkarṣaṃ (*saṅkarṣa* YK 1.252) sadā sphurati yogavit |

**Testimonia:** 1 ≈ *Yogasamgraha* (IGNCA 30020 folio 1r. l. 6): atas taj jñānotpattāv upāyā ucyante | 1–6 cf. SSP 2.1 (Ed. p. 29): piṇḍe navacakraṇi | ādhāre brahmacakraṃ tridhāvartam bhaga-  
 maṇḍalākāram | tatra mūlakandaḥ | tatra śaktiṃ pāvakākārāṃ dhyāyet | tatraiva kāmārūpapiṭhaṃ  
 sarvakāmaphalapradaṃ bhavati | ≈ *Yogasamgraha* (IGNCA 30020 folio 1r. l. 7): gudamūlacakraṃ  
 caturdalaṃ | 4 ≈ *Yogasamgraha* (IGNCA 30020 folio 1r. l. 7): tanmadhye trikoṇākāraṃ kāmapiṭhaṃ |  
 ≈ *Yogasamgraha* (IGNCA 30020 folio 1r. l. 7): tatpiṭhamadhye agniśikhākārā gaṇeśamūrttir varttate | 5  
 ≈ *Yogasamgraha* (IGNCA 30020 folio 1r. ll. 8–9): tasyā mūrter dhyānakaraṇāt sakalakāvyanāṭakādis-  
 akalavānmayam vinābhyāseṇa puruṣasya manomadhye sphurati |

1 suṣuṃṇāyāṃ E] suṣuṃṇāyā PU<sub>2</sub> suṣuṃṇāyā° U<sub>1</sub> suṣuṃṇāyāḥ DN<sub>1</sub>N<sub>2</sub> suṣuṃṇā° L jñānotpattāv  
 upāyāḥ E] jñānotpattau upāyāḥ DLP<sub>U1</sub> jñānotpattau upāyā U<sub>2</sub> jñānotpanno °pāyāḥ N<sub>1</sub> jñānotpanno  
 upāyāḥ N<sub>2</sub> kathyante cett.] kathyate L caturdalaṃ mūlacakraṃ DN<sub>1</sub>U<sub>2</sub>] caturdalaṃ mūlaṃ  
 cakram EPU<sub>1</sub> caturdalaṃmūlacakraṃ L prathamacaturdalaṃmūlacakraṃ N<sub>2</sub> vartate cett.] pravartate  
 U<sub>2</sub> prathamam ādhārācakraṃ PLU<sub>2</sub>] prathamādhārācakraṃ vartate | E 2 raktaṃ em.] rakta° β  
 gaṇeśam daivataṃ em.] gaṇeśadaivataṃ ELU<sub>2</sub> gaṇeśam daivataṃ P °śaktiṃ muṣako vāhanaṃ em.]  
 °śaktimuṣakavāhanaṃ E °śaktir mukhako vāhanaṃ P °śaktimuṣako vāhanaṃ L °śaktiḥ muṣako vāhanaṃ  
 U<sub>2</sub> kūrma em.] kurma U<sub>2</sub> ākuñcanaṃ em.] ākuñcana° PLU<sub>2</sub> ākuṃca° E 3 vāyuh EL] °vāyus P  
 °vāyu U<sub>2</sub> ūrmī em.] urmī U<sub>2</sub> 4 triśikhā PL] triśikhāt E trirekhā U<sub>2</sub> tanmadhye cett.] tanmadhya  
 LN<sub>1</sub> °gniśikhākārikā E] agniśikhākārā ekā αU<sub>2</sub> magniśikhākārā ekā P jñiśikhākārāpakā L vartate  
 cett.] asmi U<sub>2</sub> 5 tasyā cett.] tasyāḥ EN<sub>1</sub>D mūrter cett.] mūrter EL mūrtaḥ U<sub>1</sub> om. U<sub>2</sub> °nāṭakādi°  
 cett.] °nāṭakādi || L °sakala° cett.] om. L °saka° N<sub>2</sub> °vānmayam EPLU<sub>2</sub>] °vāgmayaṃ α sphurati  
 cett.] sphuraṃti L 6 bahir ānandā em.] bahir mānandā U<sub>2</sub> virānandā em.] virānandā U<sub>2</sub>

**Philological Commentary:** 1–4 prathamam ...triśikhā: The whole section is missing in D, N<sub>1</sub>, N<sub>2</sub> and U<sub>1</sub>. Equally detailed passages for the other *cakras* which include assignments to various categories like *daivata*, *bijas*, etc., occur in U<sub>2</sub> only. Subsequently, these passages were either lost in transmission in all other witnesses and were preserved in U<sub>2</sub> only, or the extensive description of the first *cakra* occurred randomly, and the additions of U<sub>2</sub> are not authorial. As these passages are of interest for the history and usage of the text, they have been added to the edition and are presented in greyscale indicate their supplementary status.



## [IV. Cakra within the Root]

Now, the means for the genesis of knowledge in the central channel is described. At the beginning [of the central channel] exists the four-petalled root-*cakra*. The first *cakra* of support (*ādhāra*) is at the anus [and] is red-colored. Gaṇeśa is the deity - he is success, intelligence, and power. The mount is a rat. Kūrma is the seer. Contraction is the seal. Apāna is the vitalwind. Ūrmi is the digit. Ojasvinī is the concentration. In the four petals [exists] *rajas*, *sattva*, *tamas* and the mind-faculties, [as well as] *vaṃ śaṃ ṣaṃ* and *saṃ*. A trident is situated in the middle of the triangle. In the middle is a trident, and *kāmapīṭha*<sup>10</sup> in the shape of a triangle. In the middle of this seat (*pīṭha*) exists a single form in the shape of a flame. By meditating on this form, the whole literature, all *śāstras*, all poems, dramas, etc., everything [related to] elocution, appears in the person's mind without learning. [Assigned to it are] external bliss, yogic bliss, heroic bliss [and] the bliss of coming to rest<sup>11</sup>. A hundredfold recitation of the non-recited 600; 9 *ghaṭis* [and] 40 *palās*.<sup>12</sup>

<sup>10</sup>This refers to one of the four *pīṭhas* of tantric Buddhism and the Kaula Yoginī-Tantra named Kāmarūpa, specifically the present-day Kāmākhya Temple in Assam, which is located at different parts of the yogic body in various yoga traditions. For an in-depth discussion of the term, see LIERSCH, 2023: 48-58, 129, ROSATI, 2020: *et passim* and MALLINSON and SZÁNTÓ, 2021: 119, footnote 144. The *Śārngadharapaddhati*, *Śivayogapradīpikā* and *Siddhasiddhāntapaddhati* place Kāmarūpa at the *brahmacakra*.

<sup>11</sup>Early accounts of "four blisses" can be found in descriptions of sexual yoga in some Vajrayāna works (cf. ISAACSON and SFERRA, 2014: 99 and SFERRA, 2000: 31-33). The earliest mention of these blisses is in the *Hevajratāntra* (1.1.28 *et passim*), which identifies them as *ānanda*, *paramānanda*, *sahajānanda*, and *viramānanda*. The final bliss, *viramānanda*, is known as the "Bliss of Cessation" and refers to the feeling of pleasure experienced by the male partner during sexual ritual at the moment of ejaculation. The concept of the four blisses was later incorporated into the *Amṛtasiddhi*, the earliest text to outline many of the fundamental principles and practices of *haṭhayoga*. However, the *Amṛtasiddhi* contrasts the principles of sexual ritual with the celibate yoga method of male ascetics, which rejected sexual intercourse altogether. The text states that semen (*bindu*) is the source of "the Bliss whose last is Virama" (referring to the four blisses in Vajrayāna) in 7.4, and in 34.3, it asserts that the accomplished yogin delights in the three *ānandas* (likely *ānanda*, *paramānanda*, and *sahajānanda*) without the bliss of ejaculation, reflecting the celibate yoga taught (cf. MALLINSON and SZÁNTÓ, 2021: 17). In a complex process of adaptation, reconfiguration, and innovation, systems of four blisses were incorporated into texts of the late medieval period, such as the *Yogatattvabindu*. The *Amaraughaprabodha*, one of the earliest texts in the *haṭhayoga* corpus, and other later texts that quote the *Amṛtasiddhi*, modified or removed concepts unique to Buddhism, including technical terms from Vajrayāna sexual yoga (BIRCH, 2019: 21). The *Amanaska*, the earliest text on Rājayoga, also mentions various blisses such as *ānanda*, *paramānanda*, *sahajānanda*, and *cinmātrānanda* throughout the text (BIRCH, 2013: *et passim*).

<sup>12</sup>Instructions for the duration of the practice of meditation are in most of the additions of U<sub>2</sub> ...

## [V. svādhiṣṭhānacakram]

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

**Sources:** 1–7 cf. YSv (PT p. 832): liṅgamūle tu pīṭhābhaṃ (*raktābhaṃ* YK 1.253) svādhiṣṭhānan tu ṣaḍdalam | tanmadhye bālasūryābhaṃ mahajjyotiḥ susiddhidam | dhyānā ca varddhate āyuh kan-darpasamatām vrajet |

**Testimonia:** 1 cf. SSP 2.2 (Ed. p. 28): dvitīyaṃ svādhiṣṭhānacakram | tanmadhye paścimābhimukhaṃ liṅgaṃ pravālāṅkurasadṛśaṃ dhyāyet | tatraivodyānapīṭhaṃ jagadākarṣaṇaṃ bhavati | 1–7 ≈ *Yogasam-graha* (IGNCA 30020 folio 1r. ll. 9-11): liṅgo dvitīyaṃ ṣaḍdalaṃ svādhiṣṭhānasamjñakaṃ kamalaṃ udyānapīṭhasamjñakaṃ vartate | tatra atiraktaṃ yābhā samjñakaṃ tejaḥ | tasyā nāt sādhaḥ atisum-darāṃgasan yuvatinām ativallabhaḥ san pratidinam āyusyābhivṛddhimān bhavati | cha |

1 idānīm cett.] idāni N<sub>2</sub> dvitīyaṃ cett.] dvitīye U<sub>2</sub> svādhiṣṭhānacakram U<sub>1</sub>] svādhiṣṭhānacakram DELPN<sub>1</sub>U<sub>2</sub> svādhinacakram N<sub>2</sub> ṣaḍdalaṃ cett.] ṣaḍdalaṃ E ṣaḍdalaṃ N<sub>2</sub> uḍḍīyānapīṭha° U<sub>2</sub>] upāyanapīṭha° E uḍḍīyān pīṭhaṃ L udyānapīṭha° N<sub>1</sub>N<sub>2</sub> udyānapīṭha° D uḍḍānapīṭha° U<sub>1</sub> liṅgaṃ em.] liṅga° U<sub>2</sub> pīṭhaṃ em.] pīṭha° U<sub>2</sub> pītā em.] pīṭha° U<sub>2</sub> 2 guṇaḥ em.] guṇa U<sub>2</sub> vāk em.] vāca U<sub>2</sub> haṃsa em.] haṃsa° U<sub>2</sub> vahaṇa em.] vahaṇa U<sub>2</sub> 3 kāmāgnir em.] kāmāgni° U<sub>2</sub> sthūlo dehaḥ em.] sthūladehā U<sub>2</sub> ṛg vedaḥ em.] ṛg veda U<sub>2</sub> ācāryaḥ em.] ācārya° U<sub>2</sub> 4 śuddhabhumikā em.] śuddhabhumikā U<sub>2</sub> apānaḥ em.] apāna° U<sub>2</sub> 5 tejasvinī em.] tejasī U<sub>2</sub> sahasraḥ em.] sahasra U<sub>2</sub> 6 'tiraktavarṇaṃ PU<sub>2</sub>] atiraktavarṇaṃ cett. atiraktavarṇa° U<sub>1</sub>N<sub>2</sub> sādhaḥ EPLU<sub>2</sub>] sādhaḥ cett. 'tisundaro β] atisundaro α 6–7 yuvatinām ativallabho bhavati N<sub>2</sub>] om. cett. 7 pratidinam β] dinaṃ dinaṃ prati N<sub>1</sub>U<sub>1</sub> dinadinam prati N<sub>2</sub> dinaṃ prati D

**Philological Commentary:** 7 yuvatinām ...bhavati: This additional sentence occurs in N<sub>2</sub> and the *Yogasamgraha* only.

## [V. Svādhīṣṭhānacakra]

Now, the second, the six-petalled Svādhīṣṭhānacakra known as the seat of *Uḍḍīyāna*<sup>13</sup> [is described]. The gender (*liṅga*) is the location. The color is yellow. The shine is yellow. *Rajas* is the quality. *Brahmā* is the deity. *Vaikharī* is the speech. *Sāvitrī* is the power. The mount is the goose. *Vaḥaṇa* is the seer. *Kāmāgni* is the appearance. The body is gross. Being awake is the state. *Ṛg* is the Veda. The penis (*liṅga*) is the spiritual guide. Liberation is residing in the same world as the Brahman. The pure level (*śuddhabhūmikā*) is the principle. The sphere is the smell. *Apāna* is the vitalwind. The internal matrix [is]: *vaṃ bhaṃ maṃ yaṃ raṃ laṃ*. The external matrix [is]: *Kāmā*, *Kāmākhya*, *Tejasvinī*, *Ceṣṭikā*, *Alasā* [and] *Mithunā*. A thousandfold recitation of the non-recited; 6000; 16 *ghaṭis* [and] 40 *palās*. In its middle exists an extremely red glow. The adept becomes very handsome through meditation on it. He becomes one whom young women desire. The vital force increases from day to day.

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for each *cakra*, except the seventh *cakra* at the palate and the ninth *cakra* named *mahāśūnyacakra*. 600 *ajapājapa* refers to the duration of the voiceless uttering of the “natural” *mantra* of the breath: *so ’ham* (“he is I”) - *ham sa* (“I am him”). The same duration of *ajapājapa* for meditation on *cakras* is also found in the *Jogpradīpyakā* of Jayatārāma in verses 889-912. As in many other yoga texts, the total amount of *ajapājapa* per day is declared to be 21600. If 21600 *ajapājapa* would equal 24 hours, then 600 *ajapājapa* would equal  $\approx$  40 minutes. In the additions of  $U_2$ , one finds the same numbers of *ajapājapa* as in the instructions for meditation onto the seven *cakra*-system of Jayatārāma (cf. MAHESĀNANDA et al., 2006: 163). Ignoring this discrepancy, the scribe of  $U_2$  applied this system of seven *cakras* to nine *cakras* of Rāmacandra. The following instruction of “*ghaṭi 9 palāni 40*” is not entirely clear. Usually one *ghaṭi* equals 1/60 of a day (cf. SIRCAR, 1966: 114), which is 24 minutes. One *pala* equals 1/60 of a *ghaṭi*, which is 24 seconds (cf. BOETHLING, 1858: 4). This conception is explicitly stated in the earliest Rājayoga text, the *Amanaska* in 1.35 (cf. BIRCH, 2013: 231). For a more detailed tracing of the usage of the system in yogic and tantric literature, see BIRCH, 2013: 265, endnote 46. According to the system mentioned above, 9 *ghaṭis* and 40 *palas* would equal 232 minutes. Possibly “*ajapājapaśat || 600 || ghaṭi 9 palāni 40 ||*” must then be understood cumulatively, which would equal 272 minutes for the duration of meditation onto the first *cakra*. Other systems are less specific. *Kumbhakapaddhati* 208, i.e. states that “Six winkings are one *prāṇa*, six *prāṇas* make up one *pala*. Sixty *palas* equal the time-period of a *ghaṭikā*.” (*ṣaṇṇimeṣo bhavat prāṇaḥ ṣaḍbhiḥ prāṇaiḥ palam smṛtam | palaiḥ ṣaṣṭibhir eva syād ghaṭikākālasammitā || 208 ||*).

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

## [VI. nābhīsthāne padmam]

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

**Sources:** 7–15.7 cf. YSv (PT p. 832): tṛtīyaṃ nābhīdeśe tu digdalaṃ paramādbhutam | mahāmeghaprabhaṃ tat tu koṭīvidyutsamanvitam | kalpāntāgnisamaṃ (*kalpānto 'gni'* YK 1.255) jyotis tanmadhye samsthitam svayam | tasya (*asya* YK 1.256) dhyānāc cirāyuh syād arogo (*arogī* YK 1.256) jagatām varaḥ (*jagatāmvaraḥ* YK 1.256) | sarvapāpavinirmukto jagatkṣobhakaro (*jaganmokṣakaro* YK 1.256) mahān |

**Testimonia:** 1–7 cf. SSP 2.3 (Ed. p. 30): tṛtīyaṃ nābhicakraṃ pañcāvartam sarpavat kuṇḍalākāram | tanmadhye kuṇḍalinīm śaktim bālārakakoṭisannibhām dhyāyet | sā madhyā śaktiḥ sarvasiddhidā bhavati | **Ci**] *Yogasamgraha* IGNCA 30020 folio 1r. ll. 11: nābhīstnāne daśadalaṃ cakram | **6** ≈ *Yogasamgraha* (IGNCA 30020 folio 1r. ll. 11 - 2v. ll. 1): tanmadhye pañcakoṇaṃ pīṭhe lakṣmīnāparvatī samjñākaṃ guṇā sahita śiva samjñākā rāmaṇaṃ rūpā ≈ *Yogasamgraha* (IGNCA 30020 folio 2v. ll. 1-2): yasyās tejo jihvayā kathitum na śakyate tasā dhyānakaraṇāt sādhakasya śarīraṃ sthiraṃ bhavati | **cha**]

**1 tṛtīyaṃ** cett.] tṛtīye E atha tṛtīyaṃ maṇipūracakraṃ U<sub>2</sub> tṛtīyacakraṃ N<sub>2</sub> **daśadalaṃ** cett.] daśadala° L daśadalakam U<sub>1</sub> om. U<sub>2</sub> **padmaṃ** 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> **kapilaṃ** em.] kapila° U<sub>2</sub> **viṣṇur** em.] viṣṇu U<sub>2</sub> **vāyur** em.] vayu° U<sub>2</sub> **2 samāno** em.] samāna° U<sub>2</sub> **garuḍo** em.] garuḍa° U<sub>2</sub> **sūkṣmaliṅgaṃ devatā** em.] sūkṣmaliṅgadevatāha U<sub>2</sub> **2–3 dakṣiṇo 'gniḥ** em.] dakṣiṇāgniḥ U<sub>2</sub> **3 samipatā** em.] samipatā U<sub>2</sub> **guruliṅgo** em.] guruliṅga° U<sub>2</sub> **5 haṃsagamanā** em.] ahaṃsagamanā U<sub>2</sub> **sahasraḥ** em.] sahasra U<sub>2</sub> **6 tanmadhye** cett.] om. L **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.] kathyitum L kathatū U<sub>1</sub> vaktum U<sub>2</sub> **tasyāḥ** αEU<sub>2</sub>] tasyā PL **7 mūrter** cett.] mūrtir L om. U<sub>2</sub> **\*karaṇāt** cett.] karaṇāt || L °karaṇāt E **puruṣasya** cett.] om. P **śarīraṃ** cett.] om. P **sthiraṃ** cett.] om. P **bhavati** cett.] bhavati vā U<sub>1</sub> om. P

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

## [VI. Lotus within the Navel]

The third, a ten-petalled lotus, exists at the location of the navel. The color is red. Viṣṇu is the deity. Lakṣmī is the power. Vāyu is the seer. Samāna is the vitalwind. Garuḍa is the mount. The subtle body is the deity<sup>14</sup>. Sleep is the state. Madhyamāvāg is the speech. Yajur[veda] is the Veda. The southern fire is the fire. Samīpatā is the liberation. Viṣṇu is the *guruliṅga*<sup>15</sup>. Water is the principle. Rajoviṣaya is the sphere. There are ten petals [and] ten matrices. [The] inner matrix: *ḍaṃ ṭaṃ ṇaṃ taṃ thaṃ daṃ dhaṃ naṃ paṃ phaṃ*. The external matrix: Śānti, Kṣamā, Medhā, Tanayā, Medhavinī, Puṣkarā, Haṃsagamanā, Lakṣyā, Tanmayā and Amṛtā. A thousandfold recitation of the non-recited; 6000; 16 *ghaṭis* [and] 40 *palās*.<sup>16</sup> In its middle exists a *cakra* with five angles. In the middle of it is a single [divine] form. It is not possible to describe her shine with speech. Through the execution of meditation on this [divine] form, the body of the person becomes strong.

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Uḍḍiyāna is probably situated in the Swat valley in modern Pakistan. Throughout the text corpus of Haṭhayoga, the *pīṭhas* are repeatedly located differently in the yogic body. Additionally, the term refers to a certain yogic technique classified as *mudrā*, see MALLINSON and SINGLETON, 2017: pp. 228-258. Depending on the text and tradition, there are different models.

<sup>14</sup> A second deity seems redundant here.

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

<sup>16</sup> The additions of U<sub>2</sub> for each *cakra* are discussed on p. ??.

## [VII. hṛdayamadhye kamalam]

- 1 चतुर्थं हृदयमध्ये द्वादशदलं कमलं वर्तते । अनाहतचक्रं हृदयस्थानं ॥ श्वेतं वर्णं ॥ तमो गुणः ॥ रुद्रो  
 2 देवता ॥ उमा शक्तिः ॥ हिरण्यगर्भ ऋषिः ॥ नन्दि वाहनं ॥ प्रापो वायुः ॥ ज्योतिस्कलाकारणं देहम् ॥  
 3 सुषुप्तिरवस्था ॥ पश्यन्ती वाचा ॥ सामवेदः ॥ गार्हपत्यो अग्निः ॥ शिवो लिङ्गं ॥ प्राप्तिः भूमिका ॥ सरूपता  
 4 मुक्तिः ॥ द्वादशादलानि ॥ द्वादशमात्रा ॥ कं खं गं घं णं चं छं जं झं यं तं थं ॥ बहिर्मात्रा ॥ रुद्राणी ॥  
 5 तेजसा ॥ तापिनी ॥ सुखदा ॥ चैतन्या ॥ शिवदा ॥ शान्तिः ॥ उमा ॥ गौरी ॥ मातरा ॥ ज्वाला ॥ प्र-  
 6 ज्वालिनी ॥ अजपाजपः सहस्रः ॥ ६००० ॥ घ । ९६ प । ४० ॥ अतितेजोमयत्वाद्दृष्टिगोचरं न भवति ।  
 7 तन्मध्ये ऽष्टदलधोमुखं कमलं वर्तते । मनश्चक्रे ॥ मनो देवता ॥ बहिःशक्तिः ॥ आत्मा ऋषिः ॥ नाभिमध्ये  
 8 स्थितं पद्मं नालं तस्य दशाङ्गुलं । कोमलं तस्य तत्रालं निर्मलं चाप्यधोमुखं । कदलीपुष्पसंकाशं तन्-  
 9 मध्ये च प्रतिष्ठितं । मन आनत्यसंकल्पम् । विकल्पात्मकमेव च । पूर्वदले श्वेतवर्णं यदा विश्रमते मनः ॥  
 10 धर्मकीर्तिविद्यादिसद्बुद्धिर्भवति । अग्निकोणे आरक्तवर्णं निद्रालस्यमायामन्दमतिर्भवति । दक्षिणे कृष्णवर्णेति  
 11 तदा क्रोधोत्पत्तिर्भवति । नैरृत्ये नीलवर्णं ममतामतिर्भवति । पश्चिमे कपिलवर्णं क्रीडाहासोत्सवोत्साहमतिर-  
 12 भवति । वायव्ये श्यामवर्णं चिन्तोद्वेगमतिर्भवति । उत्तरे पीतवर्णं भोगशृङ्गारमहोदयमतिर्भवति । ईशाने  
 13 गौरवर्णं ज्ञानसंधानमतिर्भवति ।

**Sources:** 1–7 cf. YSv (PT p. 832): anāhatam aṣṭapīṭhaṃ (*mahāpīṭhaṃ* YK 1.257) caturthakamalaṃ hṛdi | sūryapatraṃ mahājyotir mahāsūkṣman tu cākṣuṣam | sūryapatraṃ dvādaśadalam (sentence *om.* in YK) | tanmadhye 'ṣṭadalam padmam ūrdhvaktraṃ mahāprabham |

**Testimonia:** 1 ≈ *Yogasamgraha* (IGNCA 30020 folio 2v. ll. 2): hṛdayamadhye dvādaśadalam cf. SSP 2.4 (Ed. p. 30): caturthaṃ hṛdayacakram aṣṭadalakamalam adhomukhaṃ tanmadhye karṇikāyāṃ līṅgākārāṃ jyotirūpāṃ dhyāyet | saiva hamsakalā sarvendriyavaśyā bhavati | 6 ≈ *Yogasamgraha* (IGNCA 30020 folio 2v. ll. 2): tejomayatvāt | dṛṣṭigocaraṃ na bhavaty etādrṣaṃ vartate 7 ≈ *Yogasamgraha* (IGNCA 30020 folio 2v. ll. 3): tanmadhye 'ṣṭadalam adhomukhaṃ kamalaṃ ||

1 caturthaṃ cett.] caturthacakrakamalaṃ N<sub>2</sub> kamalaṃ cett.] *om.* N<sub>2</sub> vartate cett.] asti U<sub>2</sub> bhavati N<sub>2</sub> śvetam em.] śveta° U<sub>2</sub> 2 prāṇo em.] prāṇa° U<sub>2</sub> jyotiskalākāraṇaṃ deham em.] jyotiḥ kalākāraṇaṃ dehe U<sub>2</sub> 3 paśyanti em.] paśyaṃti U<sub>2</sub> gārhapatyō 'gniḥ em.] gārhasyatyo gñiḥ U<sub>2</sub> śivo em.] śiva° U<sub>2</sub> prāptiḥ em.] prāpti° U<sub>2</sub> 5 śāntiḥ em.] śānti U<sub>2</sub> mātara em.] mātara U<sub>2</sub> 6 ajapājapaḥ em.] ajapājapa° U<sub>2</sub> sahasraḥ em.] sahasra U<sub>2</sub> °gocaraṃ cett.] gocaratām U<sub>2</sub> bhavati cett.] yāti U<sub>2</sub> 7 'ṣṭadalam EU<sub>2</sub> | 'ṣṭadale P 'ṣṭadalam L aṣṭadalam α adhomukhaṃ kamalaṃ cett.] adhomukhakamalaṃ L mukhaṃ kamalaṃ P vartate cett.] asti U<sub>2</sub> bahiśśaktiḥ conj.] bahiśaktiḥ U<sub>2</sub> ātmā em.] ātma° U<sub>2</sub> 8 daśāṅgulaṃ em.] daśāṅgulaṃ U<sub>2</sub> 9 ānati conj.] unnaty U<sub>2</sub> asaṃkalpam em.] asaṃkalpa U<sub>2</sub> °śveta em.] sveta° U<sub>2</sub> viśramate em.] viśrāmate U<sub>2</sub> 10 nidrālasya em.] nidrā ālasya° U<sub>2</sub> 11 nairṛtye em.] nairṛtye U<sub>2</sub> 12 °śyāma em.] śāma U<sub>2</sub> 13 jñānasamdhāna° em.] jñānasamdhāne U<sub>2</sub>

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

## [VII. Lotus within the Heart]

The fourth twelve-petalled lotus exists in the middle of the heart. The place of the Anāhatacakra is within the heart. The color is white. Tamas is the quality. Rudra is the deity. Umā is the power. Hiraṇyagarbha is the Ṛṣi. Nandi is the mount. Prāṇa is the vitalwind. The instrument of the digit of light is the body. Deep sleep is the state. Paśyantī is the speech. Sāma[veda] is the Veda. The fire is the fire of the householder. Śiva is the *līṅga*. The power to attain anything (*prāpti*) is the level. Sarūpatā is the liberation. [There are] twelve petals, [and] twelve matrices: *kaṁ khaṁ gaṁ ghaṁ ṇaṁ caṁ chaṁ jaṁ jhaṁ yaṁ taṁ* [and] *thaṁ*. The external matrix: Rudrāṇī, Tejasā, Tāpinī, Sukhadā, Caitanyā, Śivadā, Śānti, Umā, Gaurī, Mātārā, Jvalā [and] Prajvālīnī. A thousandfold recitation of the non-recited; 6000; 16 *ghaṭis* [and] 40 *palās*.

Due to being made of [such an] intense light, [the fourth lotus] is not in the range of sight. In its middle exists an eight-petalled lotus facing downwards.

The mind resides in the *cakra*. Manas is the deity. Bahi is the power.<sup>17</sup> The Ṛṣi is the self. In the middle of the navel exists a lotus. Its stalk measures ten *aṅgulas*. The stalk is soft, pure [and] facing downwards. In its middle [it is] endowed with the shine of a banana flower. The mind is unstable, fickle, and full of doubt. While the mind rests on the white eastern petal, clear intellect [endowed with] *dharma*, fame and knowledge, etc., arises. While in the southeast, [which is] reddish, a weak mind arises due to sleep, laziness, and illusion. While in the right south, [being] black, anger is generated. While in the southwest, [being] blue in color, a mind of pride arises. While in the West, [being] brown, a mind that is longing for play, laughing, and celebration arises. While in the northwest, [being] dark in color, a mind restless by sorrow arises. While in the north, [being] yellow, a delighted mind with erotic and enjoyment arises. While in the northeast [being] whitish, a mind of unity through knowledge arises.

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

*caraṇāṅguṣṭhayoryugmāt sañcintya suśirāntanau |*  
*suśirāntabahiśśaktim vyāpinīm cintayet tataḥ ||*

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

### [VIII. kaṇṭhasthāne kamalam]

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

**Sources:** 1 cf. YSv (PT p. 832): prāṇavāyoh sthalañcāsyā liṅgākāraṇa tu kaṇṭikā | kālīkākyā kaṇṭikēyaṃ asyā madhye tu kuṇḍalī | 1-4 cf. YSv (PT p. 832): padmavatyāḥ (*padmāvatyāḥ* YK 1.259) prabhāṅguṣṭhāpramāṇā (*°prāmāṇa* YK 1.259) ratnasannibhā | tasyā saṅgi (*tasya saṅgi* YK 1.260) jīva iti ananto balarūpataḥ | asya dhyānaṃ (*dhyānād* YK 1.260) jagadvaśyaṃ khecariśarvago bhavet | bhavanti vaśyā devādyaś cintākarttur na (*citta*° YK 1.260) cānyathā | iṣṭāniṣṭo (*iṣṭāniṣṭa* YK 1.261) bhaved vaśyaḥ (*vaśyaṃ* YK 1.261) satyaṃ satyaṃ na saṃśayaḥ | iṣṭasiddhir bhavet tasya sarvajñādiguṇodayaḥ | cf. YSv (PT p. 832) = YK 1.262: kalāpatraṃ pañcamana tu viśuddhaṃ kaṇṭhadeśataḥ |

**Testimonia:** 1 = *Yogasamgraha* (IGNCA 30020 folio 2v. ll. 3-4): ta ca prāṇavāyoh sthānam | aṣṭadalaka-malamadhye liṅgākārā kaṇṭikā = *Yogasamgraha* (IGNCA 30020 folio 2v. ll. 4): kaliketi saṃjñikāsti tanmadhye padmarāgaratnasamānavarṇā ṃguṣṭhāpramāṇā ekā puttalikā 2 ≈ *Yogasamgraha* (IGNCA 30020 folio 2v. ll. 5): jīveti saṃjñikāsti | tasyāḥ balaṃ svarūpaṃ ca koṭijihvābhīr vaktuṃ na śakyam || 3 ≈ *Yogasamgraha* (IGNCA 30020 folio 2v. ll. 5-6): asyā mūrter dhyānakaraṇāt sādhaḥkasya svargapātāla ākāśagaṃdhavarakimṇaraguhyakavidyādharastriyo vaśā bhavati | 4 ≈ *Yogasamgraha* (IGNCA 30020 folio 2v. ll. 6-7): pṛthvi loke manuṣyādi striṇāṃ kākathā cha | 5 ≈ *Yogasamgraha* (IGNCA 30020 folio 2v. ll. 7): kaṇṭhasthāne pañcamanaṃ ṣoḍaśadalaṃ viśuddhasaṃjñākaṃ cakram vartate ||

1 °vāyoh cett.] °vāyo U<sub>1</sub>U<sub>2</sub> kaṇṭikā cett.] kaṇṭi U<sub>2</sub> kaliketi cett.] kalikeli L kaṇṭiketi E saṃjñā cett.] om. L 1-2 tatkalikāmadhye cett.] tataḥ N<sub>2</sub> om. L 2 °rāgaratnasamānavarṇāṅguṣṭhāpramāṇaika em.] °rāgasamānavarṇāṅguṣṭhāpramāṇaika E °ratnasamānavarṇā ṃguṣṭhāpramāṇā ekā L °rāgaratnasamānavarṇāṃ || ṃguṣṭhāpramāṇā || ekā PN<sub>1</sub> °rāgaratnasamānavarṇā ṃguṣṭhāpramāṇā ekā N<sub>2</sub> °rāgaratnasamānavarṇā ṃguṣṭhāpramāṇāt ekā DU<sub>1</sub> tasyā EP] tasyāḥ α tasya LU<sub>2</sub> jīveti saṃjñā U<sub>2</sub>] jīveti saṃjñāḥ N<sub>1</sub> jīveti saṃjñāḥ || N<sub>2</sub> jīveti saṃjñā [D jīvasaṃjñā || β om. L tasyā EN<sub>2</sub>P] tasyāḥ DN<sub>1</sub>U<sub>1</sub> tasya U<sub>2</sub> 2-3 balaṃ atha ca svarūpaṃ cett.] balaṃadhyasvarūpaṃ E bala sappa svarūpaṃ L balaṃ atha svarūpaṃ P balaṃ tasya atha svarūpaṃ U<sub>2</sub> 3 koṭijihvābhīr cett.] koṭijihvāyābhi L na cett.] naiva EP asyā cett.] asyāḥ N<sub>1</sub>DU<sub>1</sub> tasyāḥ U<sub>2</sub> mūrter cett.] mūr-tir LN<sub>2</sub> dhyānakaraṇāt cett.] dhyānaṃ karaṇāt || U<sub>2</sub> dhyānāt L °pātālākāśa β] °pātāla ākāśa° α 4 saṃbandhinyaḥ cett.] saṃbandhinya U<sub>2</sub> striyaḥ sādhaḥkasya puruṣasya α] striyo °pi EPL striyo pi U<sub>2</sub> vaśyā bhavanti cett.] vaśyo bhavati N<sub>2</sub> kim α] om. β kathyate cett.] kathyate vā U<sub>1</sub> 5 idāṇiṃ α] om. β kamalaṃ ṣoḍaśadalaṃ kaṇṭhasthāne N<sub>1</sub>DU<sub>1</sub>] kamalaṃṣoḍaśadalaṃ kaṇṭhasthāne N<sub>2</sub> kaṇṭhasthāne ṣoḍaśadalaṃ kamalaṃ EPL viśuddhacakraṃ kaṇṭhasthāne U<sub>2</sub> dhūmraṃ varṇaṃ em.] dhūmravarṇe U<sub>2</sub> 6 virāt em.] virāṭha U<sub>2</sub> udāno em.] udāna° U<sub>2</sub> mahākāraṇaḥ dehaḥ em.] mahākāraṇadeha U<sub>2</sub> 6-7 tūrya āvasthā em.] tūryāvasthā U<sub>2</sub>



It is said that in its middle is the place of the *prāṇa*-vital wind [and] in the middle [of] the eight-petalled lotus is a pericarp (*karṇikā*) in the form of a *liṅga*. The technical designation of her is bud (*kalikā*).<sup>18</sup> In the middle of this bud exists a single thumb-sized [divine] figurine (*puttalikā*)<sup>19</sup> being similar to a ruby-gem in color. Her technical designation is embodied soul (*jīva*).<sup>20</sup> Not even with a thousand tongues is it possible to talk about her nature and her power. Here it is said [that]: “Because of the exercise of meditation on this form the inhabitants of the universe [which are] Humans, Gandharvas, Kinnaras, Guhyakas, Vidyādhara, and [their] females, in the heavenly world, underworld, and open space are obedient to the will of the practicing person.”

[VIII. Lotus within the Throat]

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

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

*ādau sañjāyate bijaṃ brahmāṇḍaṃ sahasāṅkuraḥ | tasya madhye sumeruś ca  
kaṅkāladaṇḍarūpadhṛk | carācarāṇāṃ sarveṣāṃ devādīnāṃ viśeṣataḥ | ālayaḥ savab-  
hūtānāṃ meror abhyantare 'pi ca | pradīpakalikākāro jīvo hṛdi sadā sthitaḥ |*

<sup>19</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 hṛdayaṃ sṛṣṇaṃ prāṇā iha prāṇā jīva iha sthita itī indriyāṇi sṛṣṇaṃ sarven-  
driyāṇi vānmanaścakṣuḥśrotraghrāṇeti sarvāṅgaṃ sṛṣṇaṃ prāṇā ihāyāntu sukhaṃ ciraṃ  
tiṣṭhan tu itī śiraḥ sṛṣṇaṃ svāheti japet | mantranyāsaṃ itī |*

<sup>20</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:

*aṅguṣṭhamātraḥ puruṣo 'ntarātmā  
sadā janānāṃ hṛdaye saṃniviṣṭaḥ |  
taṃ svāc charitāt pravṛtten muñjād iveṣikāṃ dhairyena |  
taṃ vidyāc chukraṃ amṛtaṃ taṃ vidyāc chukraṃ amṛtaṃ itī ||17||*

Also cf. *Svetāśvatara Upaniṣad* 3.13.

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

### [IX. ājñācakram]

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

**Sources:** 5 cf. YSv (PT p. 832) = YK 1.262: asya madhye pumān ekaḥ koṭīcandrasamaprabhaḥ | naśyantyā sādhyarogā hi sahasrāyus ca cintanāt | 7 cf. YSv (PT p. 832): ājñākhyam ṣaṣṭhakaṁ (*ṣaṣṭham* YK 1.264) cakram bhrūvor madhye dvipatrakam | agnirjvalānibham jyotiḥ pūṁsaḥ strīto (*pūṁsastrīto* YK 1.264) vivarjitam | dhyānāc cāśya sarvasiddhirajārāmaratām vrajat |

**Testimonia:** 1–6 cf. SSP 2.5 (Ed. pp. 30–31): pañcamam kaṇṭhacakraṁ caturāṅgulam | tatra vāma iḍā candranāḍī | dakṣiṇe piṅgalā sūryanāḍī | tanmadhye suṣumnāṁ dhyāyēt | saiva anāhatakālā anāhataśid-dhidā bhavati | 5 ≈ *Yogasamgraha* (IGNCA 30020 folio 2v. ll. 7–8): tatra koṭīcamdraprabha ekaḥ puruṣo sti = *Yogasamgraha* (IGNCA 30020 folio 2v. l. 8): tasya puruṣasya dhyānakaraṇād asādhyarogā naśyamti || 6 ≈ *Yogasamgraha* (IGNCA 30020 folio 2v. l. 8): sahasravarṣam jīvati | *Yogasamgraha* (IGNCA 30020 folio 2v. ll. 8–9): bhrūvor madhye dvīdalām ājñācakram ṣaṣṭham | cf. SSP 2.7 (Ed. p. 31): saptamam bhrūvacakraṁ madhyamāṅguṣṭhamatram | tatra jñānanetraṁ dīpaśikhākāram dhyāyēt | tatra vākṣiddhir bhavati |

1 *atharvaṇo* एम् | *atharvaṇa* U<sub>2</sub> *jaṅgamaṁ* em.] *jaṅgama*° U<sub>2</sub> 2 *antarmātrā* em.] *antarmātrār* carāḥ U<sub>2</sub> 3 *icchā* em.] *icchā* U<sub>2</sub> *śaktiḥ* em.] *śakti* U<sub>2</sub> *tāmasi* em.] *tamasi* U<sub>2</sub> 4 *puṣṭā* em.] *puṣṭa*° U<sub>2</sub> *ajapājapaḥ sahasraḥ* em.] *ajapājapasahasra* U<sub>2</sub> 5 *samaprabhaḥ* cett.] *samaprabhaḥ* || U<sub>2</sub> *samaprabhā* LD *sūryasamāna* E *ekaḥ puruṣo* cett.] *ekapuruṣo* D *eka pumān* U<sub>2</sub> *puruṣasya* cett.] *pūṁsaḥ* U<sub>2</sub> *dhyānakāraṇād* cett.] *dhyānakaraṇāt* N<sub>1</sub>N<sub>2</sub> *dhyānakaraṇāt* | DU<sub>1</sub>U<sub>2</sub> 6 *paryantaṁ* cett.] *paryanta* N<sub>2</sub> *om.* L *puruṣo* cett.] *sa puruṣo* EP *jīvati* cett.] *jīvati* | *cha* | U<sub>1</sub> *jīvātīdānīm* E 7 *ṣaṣṭhacakraṁ* α] *ṣaṣṭham bhrūmadhye* EP *ṣaṣṭhaḥ bhrūmadhye* L *ṣaṣṭa bhrūmadhye* U<sub>2</sub> *ājñā* cett.] *ājñā* N<sub>1</sub>N<sub>2</sub>D *nāmakaṁ* U<sub>1</sub>DN<sub>1</sub> | *nāmaka* N<sub>2</sub> *cakraṁ* EPL *cakraṁ raktavarṇam* U<sub>2</sub> *vartate* cett.] *om.* U<sub>2</sub> *agnir* em.] *āgnir* U<sub>2</sub> *himsa* em.] *himsa*° U<sub>2</sub> *caitanyaṁ* em.] *caitanya*° U<sub>2</sub> 7–8 *jñāno dehaḥ* em.] *jñānadehī* U<sub>2</sub> 8 *anupamā* em.] *anupama*° U<sub>2</sub> *pramādaḥ* em.] *pramāda*° U<sub>2</sub> *ardhā mātrā* em.] *ardhamātrā* U<sub>2</sub> *ākāśam* em.] *ākāśā* U<sub>2</sub> 8–9 *jīvo haṁsaḥ* em.] *jivahiṁsa* U<sub>2</sub> 9 *līlā* em.] *līlārambhaḥ* U<sub>2</sub> *sthiṭiḥ* em.] *sthiṭi* U<sub>2</sub> 9–10 *ajapājapaḥ sahasraḥ* em.] *ajapājapasahasra* U<sub>2</sub>

Parā is the speech. Atharvaṇa[veda] is the Veda. The movable is the characteristic (*liṅga*). Jīvaprāptā is the earth. The liberation is the union with the deity (*sāyujyatā*). [Associated with it are] sixteen petals [and] sixteen matrices. The internal matrix: aṃ āṃ iṃ īṃ u ūṃ ṛṃ ṛīṃ ḷṃ ḷīṃ eṃ aiṃ oṃ auṃ aṃ aṃḥ. The external matrix: Vidyā, Avidyā, Icchā, Śakti, Jñānaśakti, Śatālā, Mahāvidyā, Mahāmayā, Buddhi, Tāmasī, Maitrā, Kumārī, Maitrāyaṇī, Rudrā, Puṣṭā, Siṃhanī. A thousandfold recitation of the non-recited; 1000; 2 *ghaṭis*, 46 *palās*. 40 *akṣaras*<sup>21</sup>. In its middle exists a single person shining like a thousand moons. Because of the exercise of meditation on this person, all diseases which are [otherwise] not possible to be controlled vanish. The person lives up to 1001 years.

[IX. Ājñācakra]

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

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

*gurvākṣaraiḥ khendumitair asus taiḥ | ṣaḍbhiḥ palaṃ tair ghaṭikā kṣaḍbhiḥ || syād vā  
ghaṭiṣaṣṭir ahaḥ kharāmair māso dinaistair dvikubhiś ca varṣam |*

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

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

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

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

[X. cakram t̥alumadhye]

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

**Sources:** 3-9 cf. YSv (PT pp. 832-833): catuṣṣaṣṭhidalaṃ t̥alumadhye cakran tu madhyamaṃ | p̥iyūṣapūrṇaṃ (p̥iyūṣapūrṇa° YK 1.266) koṇḍindusannibhaṃ (\*sannibha° YK 1.266) cāmṛtasthali | tanmadhye ghaṭikāsaṃjñā karṇikā raktasannibhā | saha cendukalā tatṛaṃṭadhārāṃ (tāndrā° YK 1.267) sravatya asau | etad dhyātvaṃṛtaiḥ snātva sadā yogāt pramucyate |

**Testimonia:** 1 ≈Yogasamgraha (IGNCA 30020 folio 2v. l. 9): gñijvālākāraṃ paramātmasaṃjñakam vastv āsti | ≈Yogasamgraha (IGNCA 30020 folio 2v. ll. 9-10): tac ca na strīpumān | tasya dhyānakaraṇād ajarāmarāḥ sādḥako bhavati | cha| 3 ≈Yogasamgraha (IGNCA 30020 folio 2v. l. 10): t̥alumadhye catuṣṣaṣṭhidalaṃ amṛtapūrṇaṃ 6 ≈Yogasamgraha (IGNCA 30020 folio 2v. l. 11): adhikataśobhayuktaṃ atiśvetam cakram | tanmadhye raktavarṇaḥghaṃṭikāsaṃjñā varttate | 7 ≈Yogasamgraha (IGNCA 30020 folio 2v. l. 11 - 2r. l.1): tanmadhye prakāṭacandrakalā amṛtadhārāsraṇṭi varttate | 8 ≈Yogasamgraha (IGNCA 30020 folio 2r. l. 1): tasyāḥ kalāyā nirantaram dhyānakartum maraṇam

1 tac cakram bhruvor madhye dvidalakaṃ sthitaṃ α] dvidalaṃ EPL om. U<sub>2</sub> 'gñijvālā° E] agñijvālā° cett. k̄araṃ akalaṃ em.] 'k̄araṃ akalaṃ DN<sub>1</sub>N<sub>2</sub> 'k̄arakamalaṃ β° 'k̄araṃ akala U<sub>1</sub> kiṃcid vastu cett.] kiṃcid vastu U<sub>1</sub> na strī na pumān cett.] na strī pumān EBL 2° 'karaṇāt cett.] 'karaṇāt | U<sub>2</sub> śarīraṃ ajarāmarāṃ U<sub>2</sub>] śarīraṃ ajarāmarāṃ DEN<sub>1</sub>N<sub>2</sub>U<sub>1</sub> śarīraṃ ajarāmaro BLP bhavati cett.] bhavati vā U<sub>2</sub> 3 cakram catuṣṣaṣṭhidalaṃ t̥alumadhye α] t̥alumadhye catuṣṣaṣṭhidalaṃ EPU<sub>2</sub> t̥aludeśe madhye catuṣṣaṣṭhidala LB 'mṛtapūrṇaṃ em.] amṛtapūrṇaṃ cett. amṛtapūrṇa N<sub>2</sub> lalāṭaṃ em.] lalāṭa° U<sub>2</sub> 4 mahākāśā em.] mahākāśa U<sub>2</sub> 6° 'katarasobhayuktaṃ cett.] 'katarasobhayuktaṃ N<sub>2</sub> 'kaśobhayuktaṃ E° 'kataraprabhāmuktaṃ U<sub>2</sub> atiśvetam cett.] |atiśvetam|| LBU<sub>2</sub> 7 raktavarṇaṃ cett.] raktavarṇa° N<sub>2</sub> ghaṇṭikā° cett.] ghāṇṭikā° E ghaṇṭikā° P ghaṇṭikā° L ekā cett.] ekā ekā LB bhūmiḥ cett.] bhūmis° U<sub>1</sub> bhūmi U<sub>2</sub> prakāṭa° cett.] pragaṭa U<sub>1</sub> 'mṛdrakaṭaṃ U<sub>2</sub> 7-8 amṛtadhārāsraṇṭi cett.] 'mṛtadhārā sravanti LB 'mṛtadhārā sravati PU<sub>2</sub> 'mṛtadhārā bhavati E 8 vartate α] om. β kalāyā cett.] kalāyāḥ N<sub>1</sub>N<sub>2</sub>U<sub>1</sub> karṇikāyā LB nāyāti cett.] na yāti LBU<sub>2</sub> 8-9° 'dhyānakaraṇād cett.] 'dhyānād EP 9 amṛtadhārā cett.] amṛtadhārāyāḥ sajivo E amṛtadhārā plāvaṇaṃ P amṛtadhārā plavaṇaṃ U<sub>2</sub> sravati LBU<sub>1</sub>] sravanti N<sub>1</sub>N<sub>2</sub>D bhavati EPU<sub>2</sub>

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

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

[X. Cakra within the Palate]

Now, the seventh *cakra*, having sixty-four petals and being full of nectar, exists in the middle of the palate. The forehead is the Maṇḍala. The moon is the deity. The nectar of immortality is the power. The supreme self is the Rṣi. The seventeenth digit is the resident with the nectar of immortality. The wavy stream of nectar the great space. The uvula is the mother. The ornament/rhythm? (*tālikā*) is a small bell. The own form of the body is the unspeakable Gāyatrī, [which has] the face of a crow, the eye of a human, the horn of a cow, a forehead that is Brahmapaṭhā?, a neck like a horse, the face of a peacock [and] limbs like a goose. [This is] the specific nature of the unspeakable Gayatrī. It is endowed with superabundant beauty. [It is] very bright, in its middle is that which is known as uvula (*ghāṃṭikā*)<sup>22</sup> being red in colour. [It] exists as a single pericarp. In its middle is a site. In the middle of it exists the hidden digit of the moon, being a stream of nectar like a river (*amṛtādhārāsravantī*). Because of the exercise of meditation on this digit, death does not reach him. Due to uninterrupted meditation, the stream (*dhārā*) of nectar flows.

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

*lalanāghaṇṭike yojya pañcamaṇi sthānam ākramet |*  
*ākramed guhyacakraṇ tu karaṇaṇ cordhvamūlakam ||*

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

[XI. aṣṭamacakram brahmarandhrasthāne]

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

**Sources:** 3 cf. YSv (PT p. 833): unmādayavarapittādīdāhaśūlādivedanāḥ (\*śūnyā° YK 1.268) | naśyanti ca śīroduḥkhaṃ jādyabhāvo 'pi naśyati | sadyodhyānādbhuktaviśvaṃ jihvājādyāṇ ca naśyati (last sentence om. in YK) 3-8 cf. YSv (PT p. 833): brahmarandhre 'ṣṭamaṃ cakram śatapatraṃ mahāprabham | jālandharaṃ nāma pīṭhaṃ etat tu parikīrtitam | siddhapuṃsaḥ (\*puṃsa° YK 1.270) sthalaṃ jñātvā agnidhūmanibhā śikhā | ādimadhyāntahīnā stripuṃmūrti (\*mūrtir YK 1.270) varttate parā | antajñāni (\*antaryāmī YK 1.271) bhaved dhyānād ākāśe 'pi samāgamah | nirantraṃ sarvavettā ity ūccāno mahān bhavet | jaganmadhye sthito jantur jagadbādhāvivariṭaḥ |

**Testimonia:** 1 ≈ *Yogasamgraha* (IGNCA 30020 folio 2r. ll. 1-2): kṣayarogaḥ pectajvarahṛdayadāhaśīro..jihvājādyam ca naśyati | 3 ≈ *Yogasamgraha* (IGNCA 30020 folio 2r. ll. 2-3): brahmarandhre śatadalaṃ jālandharapīṭhasaṃjñakaṃ siddhapuruṣaśyānacakraṃ 3-8 cf. SSP 2.8 (Ed. pp. 31-32): aṣṭamaṃ brahmarandhraṃ nirvāṇacakraṃ sūcikāgrabhedyam | tatra dhūmaśikhākāraṃ dhyāyet | tatra jālandharapīṭhaṃ mokṣapradam bhavati |

1 tadā β] om. α kṣayarogapittajvarahṛdayadāhaśīrorogajihvājādyabhāvā em.] yakṣamarogapittajvarahṛdayadāhaśīrorogajihvājādhābhāvā E kṣayarogapittajvarahṛdayadāhaśīrorogajihvājādhābhāvā P kṣayarogapittajvarahṛdayadāharogajihvājādhābhāvā L kṣayarogapittajvarahṛdayadāharogajihvājādhābhāvā B kṣayarogaṃ pittajvarahṛdayadāhaśīrorogajihvājādhābhāvā N<sub>1</sub> kṣayarogaṃ pittajvarahṛdayadāhaśīrorogajihvājādhābhāvātā N<sub>2</sub> kṣayaṃ rogaṃ pittajvarahṛdayadāhaśīrorogajihvājādhābhāvā D kṣayarogapittajvarahṛdayadāhaśīrorogajihvājādhābhāvā U<sub>1</sub> kṣayarogoptatti || jvara hṛdayadāha || śīroroga || jihvājādatā || dayo U<sub>2</sub> bhakṣitam N<sub>2</sub> U<sub>1</sub> | bhakṣitam N<sub>1</sub> bhakṣitām D bhakṣitam api EPLU<sub>2</sub> bhakṣitamār pi B viṣam api α] viṣam LBU<sub>2</sub> viṣan E viṣa P bādgate EPN<sub>2</sub> | bādhyate cett. yadyatra cett.] yady atram api LB yady anna DN<sub>1</sub> 1-2 manah sthiraṃ EP] manasthiraṃ cett. 3 aṣṭamacakraṃ brahmarandhrasthāne śatadalaṃ DN<sub>1</sub> N<sub>2</sub> | cakram brahmarandhrasthāne śatadalaṃ U<sub>1</sub> brahmarandhrasthāne 'ṣṭamaṃ śatadalaṃ cakram EPU<sub>2</sub> brahmarandhrasthāne aṣṭamaṃ śatadalaṃ cakram BL gurur em.] gurur° U<sub>2</sub> caitanyaḥ em.] caitanya° U<sub>2</sub> 4 bhūtaturyātitaṃ em.] bhūtaturyātita° U<sub>2</sub> dehaḥ em.] deha° U<sub>2</sub> 5 vedaḥ em.] veda U<sub>2</sub> anupamaṃ em.] anupama° U<sub>2</sub> ajapājapaḥ sahasraḥ em.] ajapājapasaḥsa U<sub>2</sub> 6 sarvajapaḥ em.] sarvajapa° U<sub>2</sub> 8 kamalasya cett.] kamala° E jālandharapīṭha cett.] jālandharapīṭha° B jātyadharapīṭha E iti cett.] om. B saṃjñā cett.] 'saṃjñā B °puruṣasya sthānam cett.] sthānam mūrti vartate LB

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

[XI. Eighth Cakra at the Aperture of Brahman]

Now [there] exists the eighth *cakra* having one hundred petals located at the aperture of Brahman.<sup>28</sup> The teacher is the deity. Consciousness is the power. Virāt is the Ṛṣi, the witness above everything. That which is made of consciousness is associated with the state beyond the fourth state. It has all colors. It has all matrices. It has all petals. Virāt is the body. Standing still is the state. Wisdom is the speech. The "I am that"-[expression] (*soham*) is the Veda. Unsurpassed is the place. A thousandfold recitation of the non-recited; 1000; 2 *ghaṭis*, 46 *palās*, 40 *akṣaras*. The count of all silent mutterings [per day] is 21600. In this way, it carries on day and night. He who knows the breath is a learned person. With the sound "sa", he exhales. With the sound "ha", he inhales again: "I am he, he is I". Because of that, the embodied soul constantly utters the Mantra. "The (divine) seat of Jālaṃdhara" is the designation of its lotus.<sup>29</sup> [It is] the place of the accomplished person.

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

<sup>24</sup> A fever due to disordered bile, cf. *ibid.* Joṣī, 1968: 618.

<sup>25</sup> The burning sensation in the heart caused by heart disease resulting from disordered bile, cf. *ibid.* Joṣī, 1968: 1721.

<sup>26</sup> The term refers to disorders of the head. When blood, fat, phlegm, or vata decreases, it causes severe pain, cf. *ibid.* Joṣī, 1968: 1452.

<sup>27</sup> Stiffness or numbness of the tongue, cf. *ibid.* Joṣī, 1968: 1452.

<sup>28</sup> The *brahmarandhra*, commonly referred to as the "aperture of Brahmā/Brahman", is a minute aperture atop the cranium near the fontanelle. Its nomenclature draws from the conviction articulated in ancient Upaniṣads, postulating it as a veritable portal enabling the individual soul (*ātman*) to transcend corporeal confines and converge with the boundless universal consciousness (*brahman*).

<sup>29</sup> Find parallels where Jālaṃdhara is on top of the head. See, for example, Saubhagya Upaniṣad or SSP for a similar conception!

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

## [XII. mahāśūnyacakram]

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

**Sources:** 4–6 cf. YSv (PT p. 833): navaman tu mahāśūnyaṃ cakran tu tatparāṭparam | tad upari param kiñcin nāsti kiñcin mahāparam | mahācakram siddhacakraṃ pūrṇagauryādisamjñakam | tanmadhye varttate padmaṃ sahasradalam adbhutam |

**Testimonia:** 1 *≈Yogasamgraha* (IGNCA 30020 folio 2r. l. 3): tanmadhye gñidhūmrāreṣākārā ādimadhyamtarahitā puruṣasya mūrttir asti | *≈Yogasamgraha* (IGNCA 30020 folio 2r. l. 4): tasyāḥ dhyānakar-tuḥ 2 *≈Yogasamgraha* (IGNCA 30020 folio 2r. ll. 4-5): pṛthivyāṃ sthitāv api pṛthvī kṛtabādho na bhavati | trikālikajñānaṃ pratyakṣaṃ bhavati | āyurvṛddhiḥ liṅgaśarīreṇa sarvatra pratyakṣaṃ gamāgamo bhavati | 4–6 *≈Yogasamgraha* (IGNCA 30020 folio 2r. ll. 6-11): brahmaramdhre eva śatadalacakropari mahāśūnyacakraṃ mahāsiddhacakraṃ pūrṇagiricakraṃ iti samjñakam sahasradalam cakram asti | tad upari kiñcin nāsti | tac cakram atiraktaṃ ūrdhvamukhaṃ sakalāśobhāspadam anekakalyāṇapūrṇaṃ mano vācā ma gocara parimalo petam | 4–5 cf. SSP 2.9 (Ed. pp. 32): navamaṃ ākāśacakraṃ soḍaśadalakamalam ūrdhvamukham | tanmadhye karṇikāyāṃ trikūṭākārāṃ tad ūrdhvaśaktiṃ tām paramaśūnyāṃ dhyāyet | tatraiva pūrṇagiriṇiṭhaṃ sarveṣṭasiddhipradam bhavati |

1 'gnidhūmakārekhā β] 'gnidhūmrākārārekhāyāḥ U<sub>2</sub> 'gnidhūmakārāreṣā DN<sub>1</sub> agnidhūmrākārarekhā N<sub>2</sub>U<sub>1</sub> yādṛśī cett.] yādṛśy° E etādrśī U<sub>2</sub> yādṛśy PLB] ādrśy E yādṛśī α om. U<sub>2</sub> tasyā β] tasyāḥ α nādir nānto 'sti cett.] nādināṃ 'to sti P nāsty aṃtaḥ ādir api nāsti α tasyā BELP] tasyāḥ cett. 1–2 mūrter EPU<sub>1</sub>U<sub>2</sub>] mūrtir BDLN<sub>1</sub>N<sub>2</sub> 2 dhyānakaraṇāt pratyakṣanirāmṭaram cett.] dhyānakaraṇāt pratyakṣaṃ nirāmṭaram BE puruṣasyākāśe cett.] puruṣa ākāśe N<sub>2</sub> puruṣasyākāśa° U<sub>2</sub> puruṣasya ākāśi U<sub>1</sub> °gamau cett.] °gamo U<sub>1</sub> °game N<sub>2</sub> bhavataḥ cett.] bhavata U<sub>2</sub> pṛthvīmadhye cett.] pṛthvīmadhye BU<sub>2</sub> sthitasāyāpi cett.] sthitāv api β pṛthvibādho EL] pṛthvibādho B pṛthaka P pṛthvī bādho U<sub>2</sub> pṛthvī kṣato bādho α na bhavati cett.] bhavati P 3 sakalam pratyakṣaṃ nirantaram em.] sakalāpratyakṣaṃ nirantaram α sakalāḥ pratyakṣaṃ nirāmṭara BL sakalāṇ pratyakṣaṃ nirāmṭaram E om. PU<sub>2</sub> paśyati cett.] paśyati LB om. PU<sub>2</sub> pṛthagbhavati E] ca pṛthak bhavati BL ca pṛthak ca bhavati N<sub>1</sub>N<sub>2</sub>U<sub>1</sub> ca pṛthak pṛthak bhavati D om. PU<sub>2</sub> atīśayanāyur EP] atīśayanāyur BL atīśayena āyur α om. U<sub>2</sub> vārdhate cett.] vārdhayate BL 4 °navama cett.] navamaṃ B navama° U<sub>1</sub> bhedaḥ cett.] bheda N<sub>2</sub> kathyante cett.] kathyate LBN<sub>2</sub>U<sub>2</sub> mahāśūnya° cett.] mahāśūnye LBN<sub>1</sub> om. U<sub>2</sub> °cakreti α] °cakram iti EP cakram iti LB om. U<sub>2</sub> samjñā cett.] om. U<sub>2</sub> tad upary EPB] tad upari cett. om. U<sub>2</sub> aparam cett.] om. BLU<sub>2</sub> kimapi cett.] kiṃ api α om. U<sub>2</sub> 5 tasya cett.] tasya cakrasya α madhye tasya U<sub>2</sub> °piṭham BPLU<sub>2</sub>] pīṭha E om. cett. iti PU<sub>2</sub>] iti samjñā BL om. cett. etādrśam cett.] etādrśam E ekādaśam U<sub>2</sub> nāma cett.] nāmaḥ U<sub>1</sub> °cakramadhye α] °cakrasya madhye BELP °cakrasya U<sub>2</sub> ūrdhvamukham α] ūrdhmukham EPL ūrdhvamukham U<sub>2</sub> ūrdhvamukhem B m-a-tīraktavarṇam α] iti raktavarṇam BEL iti raktavarṇa° P ativarṇam U<sub>2</sub> 6 °śobhāspadam cett.] °śobhāspadam E °śobhanāsyadam U<sub>2</sub> anekakalyāṇapūrṇam cett.] °pūrṇa° BN<sub>2</sub> ekam cett.] eka° D om. U<sub>1</sub> vartate cett.] vartato B



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

[XII. Cakra of the Great Void]

Now, the divisions of the ninth *cakra* are explained. The designation of it is “the *cakra* of the great void”. Above that, there is no other. Therefore it is declared the *cakra* of the great perfection. [Another] such name is “(divine) seat of Pūrṇagiri”. In the middle of the *mahāśūnyacakra* exists one lotus facing upward, very red, with a thousand petals - an abode of brilliance and wholeness.<sup>30</sup>

<sup>30</sup>The ninefold *cakra* system of the *Yogatattvabindu* can also be identified in the *Yogasvarodaya*, the *Siddhasiddhāntapaddhati*, the *Yogakarmikā*. Another text that included the same *cakra* system and probably quoted the *Siddhasiddhāntapaddhati* without reference and a few redactions is the *Saubhāgyalakṣmyupaniṣat*:

*atha hainaṃ devā ūcurnavacakra vivekaṃ anubrūhīti | tatheti sa hovāca ādhāre brahmacakraṃ trirāvṛttaṃ bhagamaṇḍalākāraṃ | tatra mūlakande śaktiḥ pāvakākāraṃ dhyāyet | tatraiva kāmārūpapiṭhaṃ sarvakāmapradaṃ bhavati | ity ādhārakakraṃ | dvitīyaṃ svādhīṣṭhānacakraṃ śaddalam | tanmadhye paścimābhimukhaṃ liṅgaṃ pravālāṅkurasadṛṣaṃ dhyāyet | tatraivodyānapīṭhaṃ jagadākarṣaṇasiddhidam bhavati | tṛtīyaṃ nābhicakraṃ pañcāvartaṃ sarpakuṭilākāraṃ | tanmadhye kuṇḍalinīṃ bālārkaakoṭiprabhāṃ tanumadhyāṃ dhyāyet | sāmārthyaśaktiḥ sarvasiddhipradā bhavati | maṇipūracakraṃ hṛdayacakraṃ | aṣṭadalamadhomukhaṃ | tanmadhye jyotirmayaliṅgākāraṃ dhyāyet | saiva haṃsakalā sarvapriyā sarvalokavaśyakarī bhavati | kaṇṭhacakraṃ caturaṅgulaṃ | tatra vāme iḍā candranāḍī dakṣiṇe piṅgalā sūryanāḍī tanmadhye suṣumnāṃ śvetavarṇāṃ dhyāyet | ya evaṃ vedānāhatā siddhidā bhavati | tālucakraṃ | tatramṛtadhārāpravāhaḥ | ghaṇṭikāliṅgamūlacakrarandhre rājadantāvalambinīvivaraṃ daśadvādaśāraṃ | tatra śūnyaṃ dhyāyet | cittalayo bhavati | sapta-  
maṃ bhūcakramaṅguṣṭhamātraṃ | tatra jñānānetraṃ dīpaśikhākāraṃ dhyāyet | tadeva kapālakandavāksiddhidam bhavati | ājñācakram aṣṭamam | brahmarandhraṃ nirvāṇa-  
cakram | tatra sūcikāgṛhetaraṃ dhūmraśikhākāraṃ dhyāyet | tatra jālāndharapīṭhaṃ mokṣapradam bhavati | parabrahmacakraṃ | navamam ākāśacakraṃ | tatra śoḍaśadala-  
padmaṃ ūrdhvamukhaṃ tanmadhyakarmikātrikūṭākāraṃ | tanmadhye ūrdhvaśaktiḥ | tāṃ paśyandhyāyet | tatraiva pūrṇagiripīṭhaṃ sarvecchāsiddhisādhanaṃ bhavati |*

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

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

**Sources:** 1–4 cf. YSv (PT p. 833): ūrddhvakram mahāvaktre (*mahāvaktram* YK 1.274) varṇaśobhāpadaṃ mahat | sarvakalyāṇasampūrṇamasya tulyaṃ na vidyate | parimāṇaṃ vaktam (*vaktum* YK 1.275) asya manasā vacasā na hi | trikoṇākarpikā tatra (*tantram* YK 1.276) varttate jagad īśvari | kalā saptadaśī tatra varttate parameśvari | nirañjanakalā sā tu koṭisūryasamaprabhā | koṭicandraprabhā caiva śītoṣṇādivivarjitā | asya dhyānāt sādhakasya manoduḥkhaṃ bhaven na hi |

**Testimonia:** 4–29.4 ≈ *Yogasamgraha* (IGNCA 30020 folio 2r. ll. 9–11): tat kamalamadhye trikoṇākarpikā | tasyāṃ karṇikāyāṃ saptadaśī nirañjanarūpā koṭisūryaprabhā satī uṣṇabhava hīnā koṭicandrasamasītalākālāstī | tasyāṃ ananta paramāṇataparamāṇadānāṃ sthānaṃ tasyāḥ kalāyā dhyānakaraṇāt sādako yadyādī satī tatra bhavati |

1 **yasya** cett.] yasya kamalasya U<sub>2</sub> **parimāṇaṃ vaktum** em.] parimalo cett. **manasā vacasā** BDLPN<sub>1</sub>N<sub>2</sub>] manaso vacaso E vacasā manasā U<sub>1</sub> manasā vācā U<sub>2</sub> **na** cett.] **om.** L **gocaraḥ** cett.] gocara N<sub>2</sub>U<sub>2</sub> **kamalasya** cett.] kamala° P **triakoṇārūpaikā** E] trikoṇārūpā ekā cett. trikoṇārūpā eka N<sub>1</sub>N<sub>2</sub> **2 saptadaśī** cett.] saptadaśireṇa LB **ekā** cett.] **om.** E °**samaprabhaṃ** cett.] samaprabhā LBU<sub>2</sub> samaprabha P sadṛṣaprabhaṃ U<sub>1</sub> **2–3 param** EU<sub>1</sub>U<sub>2</sub>] paraṃ U<sub>1</sub> para N<sub>2</sub> parim cett. **3 uṣṇabhāvo** cett.] uṣṇabhavo BLP auṣṇabhāvo D udbhavo E °**samaprabhaṃ** N<sub>1</sub>N<sub>2</sub>D] °samaprabhā β °**samaṃ** prabhaṃ U<sub>1</sub> **om.** L **śītalaparaṃ** N<sub>1</sub>D] śītalāṃ paraṃ cett. śītalapara N<sub>2</sub> **om.** L **bhāvo** cett.] śītabhāvo EPB śītalabhāvo U<sub>2</sub> **om.** L **asyāḥ** cett.] asyā N<sub>2</sub>U<sub>2</sub> **kalāyā** N<sub>2</sub>U<sub>1</sub>] kalāyāḥ N<sub>1</sub>D kalāyā EBL kalāyāḥ U<sub>2</sub> **om.** P °**karaṇāt** α] °yogāt β **sādhakasya** cett.] sādha° N<sub>2</sub> **4 na** cett.] **om.** BL **sthāne** em.] stāne U<sub>2</sub> **mokṣo** em.] mokṣa° U<sub>2</sub> **ahaṃ brahmordhvaṃ** em.] haṃ brahmordhaṃ U<sub>2</sub> **5 ahaṃ cakra iti** em.] haṃcakra iti U<sub>2</sub> **sakāro** em.] sakaro U<sub>2</sub> **bhavati** em.] bhavati U<sub>2</sub> **6 pitaṃ** em.] pita° U<sub>2</sub> **sadoditā** em.] sadodita° U<sub>2</sub> **śīvo** em.] śīvo U<sub>2</sub> **6–7 harātmālayāvasthā** em.] hara ātmālayāvasthā U<sub>2</sub> **7 khaṇḍadvaniḥ** em.] khaṇḍadvani U<sub>2</sub> **mūlā** em.] mūla° U<sub>2</sub> **prakṛti** em.] prakṛti° U<sub>2</sub> **8 layo** em.] laya U<sub>2</sub> **dhyānaḥ samādhiḥ** em.] dhyānasamādhi U<sub>2</sub>

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

It is not possible to express the size of it with mind and speech. In the middle of this lotus exists one pericarp with a triangle shape. In the middle of the pericarp exists the seventeenth digit in having an immaculé form. There is a light of the digit, shining like a thousand suns, [but] excessive heat is not arising. Shining like a thousand moons, excess of cold is not arising. Here at this location the “I”(aham) is the deity. The “he is I” (so ’ham) is the power. This self is the Ṛṣi. The path is liberation. Brahma is the I above. “I am a circle”. In fire-area is the letter ”sa”. [There], life arises, and the soul ascends and descends.<sup>31</sup> The place is the hidden place of being. The colour is yellow. The light is the shine of ten million suns. The shine is always visible. Śiva is the deity. The primordial illusion is the power. The state is the dissolution of the self into Hara<sup>32</sup>. The transcendental sound has the nature of a sound with stable resonance. The “fearless” is the seal. The illusion is the root. The original matter is the body. Speech and mind are the range. Without delusion, without doubt, the unaffected and undefiled goal is dissolution, meditation [and] final absorption.

of kumbhaka for pratyāhāra is Kumbhakapaddhati 91-92:

*navasthānāni vijñāya pratyāhāraḥ sa vedhasaḥ |  
pādatalaguhyānābhīḥṛdayoraḥkaṇṭhagaṇṭhikāḥ kramataḥ || 91 ||  
bhrūmadhyam ca lalāṭam brahmasthānam navaitāni |  
yogasiddhiḥ sarvarogaṇāśaḥ pratyāhṛtau bhavet || 92 ||*

“Having realised the nine places, this [following description] is the withdrawal of the senses according to the Creator (*vedhas*). Holding [the breath] in the sequence of [the following places] brings about success in yoga and destruction of all diseases: soles of the feet, generative organ, navel, heart, throat, uvula, middle of the eyebrows, forehead and the crown of the head.” In the *Gorakṣapaddhati* 2.75-76 one finds nine places as *dhyānasthānas*, “places for meditation”:

*gudaṁ meḍhraṁ ca nābhiḥ ca hr̥tpadmaṁ ca tad ūrdhvataḥ |  
ghaṇṭikā lāmbikāsthāna bhrūmadhye ca nabhobilam || 75 ||  
kathitāni navaitāni dhyānasthānāni yogibhiḥ |  
upādhitatvamuktāni kurvanty 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>31</sup> Find parallels of the hemistich.

<sup>32</sup> Epiphet of Śiva.

- 1 तत्रोर्ध्वशक्तिः । एतादृशी संज्ञा एका कला वर्तते । अस्याः कलाया ध्यानकारणात् पुरुषो यदिच्छति त-
- 2 द्भवति । राज्यसुखभोगवृत्तः । स्त्रीमध्ये विलासवतः संगीतविनोदप्रेक्ष्यावतः एव पुरुषस्य प्रतिदिनं शुक्लपक्षे
- 3 चन्द्रकलावत् कला वर्धते । पुण्यपापेऽस्य शरीरस्य न स्पृशतः । निरन्तरध्यानकरणात्तिजस्वरूपप्रकाश-
- 4 सामर्थ्यं भवति । दूरस्थमप्यर्थं समीप इव पश्यति ॥

**Sources:** 1-4 cf. YSv (PT p. 833): anantaparamānandasthānaṃ jñeyam tadūrdhvataḥ (*tadarddhataḥ* YK 1.278) | ūrdhvhagatakālā tatra tasya dhyānād bhaved iti | iti siddhirājayogaṃ strīṇaṃ bhogaṃ mahā-sukham | gītavādyavinodādi saśivaṃ varddhate kṣitau | dhyānaṃ nirantaraṇ cāsyā puṇyapāpe sthire (*sthirau* YK 1.280) na hi | nijarūpasya dṛṣṭiḥ syād dūras-yārthaṇ ca paśyati |

**Testimonia:** 2-4 *≈Yogasamgraha* (IGNCA 30020 folio 3v. ll. 1-4): rājyasukhabhogavataḥ strī vilāsa-vataḥ saṃgītavinoda prekṣāvato pi sādhakasya śuklapakṣacāṃdravat pratidinaṃ tejaso vapuṣāś ca vṛddiḥ puṇyapāpasya śārbhāvāḥ nijasva rūpaprakāśasāmarthaṃ dūrasthapy arthasya samīpastham iva darśanaṃ ca bhavati | cha | tad uktaṃ tattvajñānapradīpikāyāṃ ||

**1 tatrordhvaśaktiḥ** EN<sub>1</sub>U<sub>2</sub>] tatorrdhvaśaktiḥ P urdhvaśaktir U<sub>1</sub> tatra ūrdhva śaktiḥ D tatra ūrdhva śakti N<sub>2</sub> rdhaśakti ardhaśakti BL **etādṛśi** cett.] etādṛśā U<sub>2</sub> etādṛśaṃ D ekādaśā PBL **saṃjñā** cett.] saṃjñākā U<sub>1</sub> **asyāḥ** cett.] asyā U<sub>1</sub> tasyāḥ N<sub>2</sub> **kalāyā** cett.] kalāyāḥ N<sub>2</sub>U<sub>2</sub> **dhyānakāraṇāt** cett.] dhyānakāraṇā D **1-2 tad bhavati** DN<sub>1</sub>N<sub>2</sub>] tad bhavati vā U<sub>1</sub> om. β **2 rājyasukhabhogavṛtaḥ** D] rājyasukhabhogavataḥ N<sub>1</sub>N<sub>2</sub>U<sub>1</sub> tasya sukhabhogavataḥ EPU<sub>2</sub> tasya khaṃ bhogavataḥ B tasya sukhaṃ bhogavantaṃ L **strīmadhye** cett.] śrī strīmadhye N<sub>2</sub> **vilāsavataḥ** cett.] vilāsavata° U<sub>2</sub> vilāsavantaṃ LB °vinodaprekṣyāvataḥ N<sub>1</sub>DU<sub>1</sub>] °vinodaprekṣāvataḥ PN<sub>2</sub> °vinodaprekṣāvata U<sub>2</sub> °ṃ vinodavantaṃ prekṣāvantaḥ B °vilāsavataḥ vinodaprekṣāvataḥ E °ṃ prekṣāvataḥ L **eva** PB] evaṃ cett. eka U<sub>1</sub> **3°vat kalā** β] vṛddhivato N<sub>1</sub>D vṛddhi vaṃto N<sub>2</sub> vṛddhir U<sub>1</sub> **vardhate** DEPN<sub>1</sub>U<sub>1</sub>] vartate cett. **puṇyapāpe** cett.] puṇyapāpau U<sub>1</sub> om. P °śya E] om. P asya cett. **śarīrasya** BL] śarīrena α śarīraṃ EU<sub>2</sub> om. P **na** EBLU<sub>2</sub>] om. αP °sataḥ cett.] sprśāt U<sub>1</sub> **nirantaradhyānakaraṇāt** cett.] niraṃtaraṃ dhyā-nakaraṇāt BL evaṃ puruṣasya pratidinaṃ niraṃtaraṃ dhyānakaraṇāt U<sub>2</sub> om. P °prakāśa° cett.] °ṃ prakāśana° EU<sub>2</sub> **4°stham apy arthaṃ** DU<sub>1</sub>] °stham api padārthaṃ BP °stham api parārthaṃ L °sthoṇi ca dūrasthavastu E °stham api N<sub>1</sub>N<sub>2</sub> °stham api bhavati || dūrastham api padārthaṃ U<sub>2</sub> **saṃipa** cett.] samīpam N<sub>1</sub> samīpaṃ N<sub>2</sub> samīpam U<sub>1</sub> **iva** cett.] eva U<sub>1</sub>

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

Above that is the place of infinite supreme bliss. There above is power (*śakti*). Being designated as such, she is one single digit. Due to the meditation exercise on this part, the person manifests whatever he wishes. He is furnished with royal pleasure and enjoyment. [Even] amusing oneself amongst women and watching musical pleasures, the *kāla* of the person grows daily like the *kalā* of the moon in the bright half of the month.<sup>33</sup> His body is not affected by merit and sin. Due to uninterrupted meditation, the power of the light of innate nature arises. He sees remotely located objects as if they were near.

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<sup>33</sup> Another hint at the royal lifestyle of the audience of Rāmacandra.

## [XIII. lakṣyayogaḥ]

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

## [XIV. ūrdhvalakṣyaḥ]

- 3 प्रथममूर्ध्वलक्ष्यं कथ्यते । आकाशमध्ये दृष्टिः । अथ च मन ऊर्ध्वं कृत्वा स्थाप्यते । एतस्य लक्ष्यस्य  
 4 दृढीकरणात्परमेश्वरस्य तेजसा सह दृष्टैरेक्यं भवति । अथ चाकाशमध्ये यः कश्चिददृष्टः पदार्थो भवति ।  
 5 स साधकस्य दृष्टिगोचरे भवति । अयमेवोर्ध्वलक्ष्यः ।

**Sources:** 1 cf. YSv (PT p. 833): suhasādhyaṃ lakṣayogam idānīm śrṇu pārvati | pañcadhā lakṣayogaś ca ūrddhalakṣādibhedataḥ (ūrdhva YK 2.1) || cf. YSv (PT p. 833): ūrddhalakṣam (ūrdhva YK 2.2) adholakṣo (\*lakṣam YK 2.2) bāhyalakṣam (vāhya° YK 2.2) tathaiva ca | madhyalakṣas (\*lakṣam YK 2.2) tathā jñeyam antarlakṣas (\*lakṣam YK 2.2) tathaiva ca | 3 cf. YSv (PT p. 834): lakṣaṇam śrṇu caiśam hi phalaṃ jñātvā maheśvāri | ākāśe dṛṣṭim āsthāya mana ūrddhan (ūrdhvan YK 2.3) tu kārayet | cf. YSv (PT p. 834): ūrdhalakṣam (ūrdhva° YK 2.4) bhaved eṣā parameśasya caikatā |

1 \*sādhyo cett.] \*sādhyā N<sub>2</sub> \*sādho PB \*sādhe L \*sādhyopa° U<sub>1</sub> **lakṣyayogaḥ** cett.] lakṣayogaḥ BL \*lakṣayogaḥ U<sub>1</sub> lakṣanayogaḥ N<sub>2</sub> **asya β] om.** α **lakṣya°** cett.] lakṣa° BLU<sub>2</sub> alakṣa° U<sub>1</sub> lakṣana° N<sub>2</sub> **pañcabhedā** cett.] pañca bhedāḥ B pañcabhedāḥ L **bhavanti** cett.] bhavanti B bhavati N<sub>2</sub> U<sub>1</sub> **ūrdhvalakṣyam** EP] ūrdhvalakṣam BLN<sub>2</sub> urdhvalakṣya DN<sub>1</sub> urdhvalakṣa N<sub>2</sub> U<sub>1</sub> **2°lakṣyam** EP] \*lakṣam BLU<sub>2</sub> \*lakṣya 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> bāhyalakṣya U<sub>1</sub> bāhyakṣam B lakṣyam 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 bāhyakṣam L **om.** B **antaralakṣyam** EP] antarlakṣya DN<sub>1</sub> U<sub>1</sub> amtaralakṣam BL antarlakṣa N<sub>2</sub> sarvalakṣyam U<sub>2</sub> **3 prathamam** EP] prathamam αU<sub>2</sub> atha L athama B **ūrdhvalakṣyam** E] ūrdhvalakṣyaḥ P urdhvalakṣya U<sub>1</sub> ūrdhvalakṣam L urdhvalakṣam U<sub>2</sub> urdhvalakṣaḥ DN<sub>1</sub> N<sub>2</sub> urdhvalakṣam B **kathyate** cett.] **om.** LB **ākāśamadhye** cett.] **om.** P **dṛṣṭiḥ** cett.] dṛṣṭi 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 ūrdhvaṃ** EPN<sub>2</sub>] mana ūrdhvaṃ D mana urdhvaṃ N<sub>1</sub> U<sub>2</sub> manerddhvaṃ U<sub>1</sub> ūrdhvamāna B ūrdhvaṃ mana L **sthāpyate** cett.] sthāpayati E **lakṣyasya** EPN<sub>1</sub>] lakṣasya cett. lakṣaṇasya N<sub>2</sub> **4 dṛḍhikarāṇāt** cett.] dṛḍhikarāṇāt EP dṛḍhikṛtvā BL **tejasā** cett.] tenasā U<sub>2</sub> teja° BL **dṛṣṭer aikyaṃ** EPU<sub>1</sub> U<sub>2</sub>] dṛṣṭeh aikyaṃ DN<sub>1</sub> dṛṣṭeh ekaṃ N<sub>2</sub> dṛṣṭair aikā BL **atha** cett.] athā B **cākāśa°** EPBU<sub>2</sub>] ca ākāśa° DN<sub>1</sub> U<sub>1</sub> vākāśa° L ākāśa° N<sub>2</sub> **kaścid adṛṣṭaḥ** cett.] kaccit dṛṣṭaḥ B kaccit adṛṣṭaḥ B kaścīta adṛṣṭaḥ N<sub>2</sub> kaścid dṛṣṭa° U<sub>2</sub> **padārtho** cett.] padārthe N<sub>1</sub> padārtha N<sub>2</sub> **5 sa** cett.] **om.** BLN<sub>2</sub> U<sub>2</sub> **dṛṣṭigocare** DN<sub>1</sub> U<sub>2</sub>] dṛṣṭigocarō cett. dṛṣṭigocarā N<sub>2</sub> **bhavati** cett.] bhavati B **evordhvalakṣyaḥ** DEPU<sub>1</sub>] evordhvalakṣaḥ L evordhvalakṣaḥ B evordhvalakṣya N<sub>1</sub> U<sub>2</sub> eva vodhalakṣaṇam N<sub>2</sub>

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

## [XIII. Lakṣyayoga]

Now, the yoga of targets (*lakṣyayoga*), which is easily accomplished<sup>34</sup>, is explained. Of this yoga of targets, there are five subdivisions: 1. The upward directed target (*ūrdhvalakṣya*), 2. the downward directed target (*adholakṣya*), 3. the outer target (*bahyalakṣya*), 4. the central target (*madhyalakṣya*), 5. the inner target (*antaralakṣya*).<sup>35</sup>

## [XIV. Ūrdhvalakṣya]

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

<sup>34</sup>The emphasis on the easiness of Lakṣ(y)ayoga is not just shared with the *Yogasvarodaya* but also with Sundardās's *Sarvāṅgayogapradīpikā* 3.25a: *lakṣayoga hai sugam upāi* |

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

<sup>36</sup>Sundardās shares the concept of *ūrdhvalakṣ(y)a* as fixing the gaze in the sky in his *Sarvāṅgayogapradīpikā* 3.27: (*ūrdhva lakṣa karai ihim bhāmti* | *duṣṭyākāśa rahai dina rāti* | *bibidh prakāra hoi ujīyārā* | *gopi padāratha disahiṃ sārā* || 27 ||) A very similar practice appears already in *Vijñānabhairava* 84: (*ākāśaṃ vimalaṃ paśyan kṛtvā dṛṣṭiṃ niranantarām* | *stabdhātma tatkṣaṇād devi bhairavaṃ vapur āpnuyāt* ||) Although the term *lakṣya* is not used, the central elements of the practice are found here: the gaze is constantly fixed on the sky, establishing a connection with the divine.

## [XV. adholakṣyaḥ]

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

## [XVI. dvayam api bāhyalakṣyam]

- 3 एतद्वयमेव बाह्यलक्ष्यमपि कथ्यते । बाह्याभ्यन्तरमाकाशवत् शून्यलक्ष्यः कर्तव्यः । जाग्रदशायां चलनद  
4 शायां भोजनदशायां स्थितिकाले सर्वस्थाने शून्यस्य ध्यानकारणात् मरणत्रासो न भवति ॥

**Sources:** 1–2 cf. YSv (PT p. 834): nāsikopari deveśi dvādaśāṅgulamānataḥ | dṛṣṭiḥ sthirā (*dṛṣṭisthiran* YK 2.5) tu karttavyā (*karttavyam* YK 2.5) adholakṣam idaṃ bhaja (*bhajet* YK 2.5) | athavā (*tathā ca* YK 2.5) nāsikāgre tu sthirā dṛṣṭir iyaṃ bhavet (*śṛṇu* YK 2.5) | sthirā dṛṣṭiś cirāyuh syāt tathāsau (*yaśya bhavet sthirā dṛṣṭiś cirāyuh* YK 2.6) sthiradṛṣṭimān | 3–4 cf. YSv (PT Ed. p. 834): bāhyalakṣam svayam jñeyam yāti tattvanivāsinām (*\*nirāśinām* YK 2.6) | kāmīnām tu bahir dṛṣṭiś cintādiṣu susiddhidā | etad bāhyamadhyaalakṣam iṣṭacintā nirākulam (*dṛṣṭicintānirākulaḥ* YK 2.7) | antarlakṣam śṛṇu śukradigvidigādivarjitaṃ (*subhru* YK 2.8) | calaj jāgratsusupteṣu bhojaneṣu ca sarvadā | sarvāvasthāsu deveśi cittam śūnye niyojayet | karttā kārayitā śūnyaḥ (*śūnyam* YK 2.10) mūrttimān śūnya īsvaraḥ | harṣaśokaghaṭastho 'yam janmamṛtyū labhet svayam | ghaṭasthā cintyayor mūrttir hatacintāśvarūpadhṛk (*ghaṭasthām cintayen mūrttimūṭaś* YK 2.11) | viśayam viśavad duṣṭam (*dṛṣṭvā* YK 2.11) tyaktvā jñātvā tu mārutam | samjñāśūnyamanā bhūtvā puṇyapāpair na lipyate | bāhyam ābhyantaram kham (*yad* YK 2.12) hi antarlakṣam iti smṛtaṃ | etad dyānāt sadā kiñcid duḥkham na syāc chivo bhavet | śūnyam tu saccidānandam niḥśabdam brahmaśabditaṃ | saśabdam jñeyam ākāśam (*ākāśa* YK 2.13) iti bhedadvayan tv iha |

**1 athādholakṣyaḥ** एम् |] atha adholakṣyaḥ N<sub>1</sub> athādholakṣaḥ PL athādholakṣa B atha adholakṣanaḥ N<sub>2</sub> atha adholakṣaḥ D atha adholakṣa U<sub>1</sub> om. EU<sub>2</sub> **nāsikāyā** cett.] nāsikāyā EU<sub>2</sub> **upari** cett.] upariṣṭāt U<sub>2</sub> **dvādaśāṅgulaparyantaṃ** cett.] dvādaśāṅgulamūlaparyantaṃ E daśāṅgulaparyantaṃ U<sub>2</sub> **dṛṣṭiḥ** cett.] dṛṣṭi° U<sub>1</sub> **atha vā** cett.] om. LB **nāsikāyā** cett.] nāsikāyā U<sub>1</sub> nāsika N<sub>2</sub> **agre** cett.] om. BL **2 dṛṣṭiḥ** cett.] dṛṣṭi° N<sub>2</sub> **sthirā** cett.] om. BL **karttavyā** cett.] om. BL **lakṣadvayasya** cett.] lakṣadvayasya E **dṛḍhikaraṇād** N<sub>2</sub>] dṛḍhikaraṇāt ELN<sub>1</sub> DU<sub>1</sub> U<sub>2</sub> dṛṣṭikaraṇāt P dṛḍhikaraṇān B **dṛṣṭiḥ** cett.] dṛṣṭi° LN<sub>2</sub> U<sub>2</sub> **sthirā** cett.] sthiro B °sthiro L **bhavati** cett.] bhavati B **pavanaḥ** DEPN<sub>1</sub>] pavana° N<sub>2</sub> U<sub>1</sub> U<sub>2</sub> **3 etad dvayam** LPN<sub>2</sub>] etad dūyam E etad dvayadvaya B etad advayam DN<sub>2</sub> etad dvayam U<sub>1</sub> U<sub>2</sub> **eva** α] api β **bāhyalakṣyam** EPU<sub>1</sub> U<sub>2</sub>] °lakṣam cett. **api** α] eva β **kathyate** α] bhavati β bhavati B **bāhyābhyantaram** N<sub>2</sub>] bāhyo bhyantaṃ DN<sub>1</sub> bāhyābhyantaṃ BLPU<sub>1</sub> U<sub>2</sub> bāhyāntara E **ākāśavat** α] ākāśavat B ākāśacen L ākāśe cet PU<sub>2</sub> ākāśe E **śūnyalakṣyaḥ** DN<sub>1</sub> U<sub>1</sub>] śūnyalakṣyam EPU<sub>2</sub> śūnyalakṣaḥ N<sub>2</sub> śūnyam lakṣam BL **karttavyaḥ** cett.] karttavyā BL **jāgraddaśāyām** cett.] jāgraddaśāyām N<sub>2</sub> jāyadaśāyām N<sub>2</sub> jāgraddaśāyām BL **3–4 calanadaśāyām** cett.] cakabadaśāyām N<sub>1</sub> **4 bhojanadaśāyām** cett.] bhojanam daśāyām P om. U<sub>1</sub> **sarvasthāne** cett.] sarvasthāneṣu BL **marāṇatrāso** DN<sub>1</sub>] marāṇatrāso N<sub>2</sub> marāṇasautrām U<sub>1</sub> om. β **na** cett.] om. BEPU<sub>2</sub> **bhavati** N<sub>1</sub> N<sub>2</sub>] bhavati || śūnya D bhavati vā U<sub>1</sub> om. β

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



## [XVI. Adholakṣya]

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

## [XVII. The Pair is also Bāhyalakṣya]

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

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

*prathamahim adho lakṣa kauṣṭh jānaim | nāśā agra dṛṣṭi sthira ānaim |  
yātom mana pavanā thira hoī | adho lakṣa jo sādhai koī || 26 ||*

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

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

<sup>39</sup> This description undoubtedly derives from the *Yogasvarodaya* as quoted in the *Prāṇatoṣinī* (Ed. p. 834), where it is declared a practice of *antaralakṣya*.

<sup>40</sup> Next, Rāmacandra introduces a new topic about the attributes of the body of the Rājayogin instead of following the missing descriptions on *bāhya*-, *madhya*- and *antaralakṣya* as one would expect. However, the subject and descriptions of the three missing *lakṣyayogas* continue later in the text (p. ??). One might speculate that an early copyist could have confused folios. However, as I noted earlier, Rāmacandra followed the content and structure of *Yogasvarodaya* as quoted in *Prāṇatoṣinī*, which presents the exact structure of topics.

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

## [XVIII. rājayogayuktasya puruṣasya yaccharīracihnām]

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

**Sources:** 1 cf. YSv (PT p. 834): idānīm kathayiṣyāmi rājayogasya lakṣaṇam | rājayoge kṛte pumbhiḥ siddhicihnam bhaved iti | cf. YSv (PT p. 834): paripūrṇam bhaved cittam jagatstho 'pi jagadbahiḥ | cf. YSv (PT p. 832): na kṣobho janma mṛtyuś ca na duḥkham na sukham tathā | cf. YSv (Ed. p. 834): bhedābhedau manaḥsthai na jñānam śīlam kulam tathā | cf. YSv (PT p. 834): prakāśakuśasambandhiprasaṅgo 'yam nirantaram | sarvaparakāśako 'sau tu naṣṭabhedādir eva ca | 4 cf. YSv (PT p. 834): asya jāterna cihnaḥ ca niṣkalo 'yam nirañjanaḥ | ananto 'yam mahājyotir vāñchām bhogaṁ dadāti ca |

1 puruṣasya cett.] om. E yac carīracihnām DN<sub>1</sub>P] cinhnam BL śārīre yac cihnām E yac charīre cinham U<sub>1</sub> yat śārīracihnām U<sub>2</sub> yac charīracihūm N<sub>2</sub> tat DEN<sub>1</sub>N<sub>2</sub>] tata U<sub>1</sub> om. cett. sarvatra° α] tatsarvatra° β °pūrṇo cett.] pūrṇā PN<sub>2</sub> bhavati cett.] bhavati B prthivyaṁ conj.] prthivyāḥ cett. prthivyā U<sub>2</sub> dūram U<sub>2</sub>] dūre DEN<sub>1</sub> ddūre U<sub>1</sub> dūra N<sub>2</sub> na tiṣṭhati conj.] tiṣṭhati cett. 2 prthivīm em.] prthivyām E prthī° P prthvām N<sub>1</sub> prthvīm DN<sub>2</sub> prthivyā U<sub>2</sub> vyāpya DEP N<sub>1</sub>N<sub>2</sub>] vyāti U<sub>2</sub> kulam DPN<sub>1</sub>N<sub>2</sub>] kulam BU<sub>2</sub> kalam L bhavati cett.] bhavati BU<sub>2</sub> śīlam cett.] śīlam P 3 siddhasya cett.] siddhasyam prthivi vyāpya tiṣṭhati yasya yanma maraṇai na saḥ sukham na bhati kulam na bhavati śīlam na bhavati sthānam na bhavati asya siddhasya U<sub>1</sub> īśvarasambandhī cett.] īśvaram sambandhī B prakāśo β] prakāśaḥ α 4 nirantaram cett.] nirantaram U<sub>2</sub> pratyakṣo cett.] prakṣaḥ N<sub>1</sub> bhavati cett.] bhavati B coṣṇo cett.] ...o U<sub>1</sub> śveto cett.] khetto N<sub>2</sub>U<sub>1</sub> na pīto cett.] pīto na U<sub>2</sub> bhavati cett.] bhavati BL jātir cett.] jāti DN<sub>2</sub> jānāti U<sub>2</sub> 5 kiñcic cihnām cett.] kiñcic cihnam E kiñcic cihūm DN<sub>1</sub>N<sub>2</sub> kiṁcit khecha cinham U<sub>1</sub> na kiṁcit cinham U<sub>2</sub> ayaṁ cett.] vyayam BL niṣkalo cett.] niṣkalo BU<sub>2</sub> niḥkalo U<sub>1</sub> alakṣyaś cett.] alakṣyaḥ U<sub>1</sub>U<sub>2</sub> alakṣaś BLN<sub>1</sub>N<sub>2</sub> ca cett.] om. U<sub>1</sub>U<sub>2</sub> bhavati cett.] bhavati B phaladvande E] phalacamda DPU<sub>2</sub> phalam camda U<sub>1</sub> phalavamda L phalam jamda B phalacamdra N<sub>1</sub> phalam/ camdra N<sub>2</sub> na cett.] om. N<sub>2</sub> āder cett.] āde D ādar B ādir L yasyecchā E] yasyochā P yasya L yasye B yasya yasyeccha N<sub>1</sub>N<sub>2</sub> yasya yasyechā D yasya yam U<sub>1</sub> yasye chā U<sub>2</sub> na BELP] om. cett. 6 bhavati cett.] bhavati B tam tam DN<sub>1</sub>N<sub>2</sub>] tatam U<sub>1</sub> vā yasya D] vāsyā N<sub>1</sub> vā syā N<sub>2</sub> vā svā U<sub>1</sub> eva α] etata U<sub>1</sub>

**Philological Commentary:** 1–6 idānīm rājayogayuktasya puruṣasya yaccharīracihnām ...sthāne 'nurāgam na prāpnoti: This whole section of the text contains several omissions of complete sentences. Due to their brevity and the similarity in structure, various writers might have inadvertently caused these omissions due to eye-skipping. prthivyāḥ dūram tiṣṭhati: The sentence is omitted in B and L. 2 prthivīm vyāpya tiṣṭhati: The sentence is omitted in B, L and U<sub>1</sub>. yasya ...na bhavati: The sentence is omitted in B, L and U<sub>1</sub>. duḥkham na bhavati: The sentence is omitted in in group β and U<sub>1</sub>. kulam na bhavati: The sentence is omitted in E and U<sub>1</sub>. 3 śīlam na bhavati: The sentence is omitted in B, E, and L. sthānam na bhavati: The sentence is B, E, and L, too. asya siddhasya ...pratyakṣo bhavati: The sentence is omitted in E. 6 tam tam ...prāpnoti: The sentence is omitted in β-group. atha vā yasya mana ...na prāpnoti: The sentence is omitted in β-group.

## [XVIII. Characteristic of a Body of a Person endowed with Rājayoga]

Now, the sign of the body of the person in the state of Rājayoga is taught. Abundance arises at all times. No distance exists on Earth.<sup>42</sup> He dwells on Earth having pervaded [it]. Both birth and death do not exist.<sup>43</sup> Happiness does not exist. Suffering does not exist.<sup>44</sup> Impediment does not exist.<sup>45</sup> Moral conduct (*śīla*) does not exist.<sup>46</sup> Place does not exist. The manifestation of a permanent perception of the connection with god arises within the mind of the accomplished one. Moreover, he is shining - not cold, hot, white or yellow.<sup>47</sup> He does not have a caste nor does he have any attribute. Furthermore, he is without parts, immaculate and uncharacterized. His desire etc., does not arise in [situations of] lust<sup>48</sup> [and] is not located within the duality of the result. He attains expanded enjoyment. However, his mind does not suffer attachment in this very state.

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

<sup>43</sup>In *Amanaska* 1.27 the yogin in *śamādhi* is described as neither alive nor dead, lifeless like a piece of wood (*na ca jīvan mṛto vāpi na paśyati na mīlati | nirjīvaḥ kāṣṭhavad tiṣṭhet layasthaś cābhidhīyate* ); also Cf. *Sarvāṅgayogapradīpikā* 19d (*jarā na vyāpai kālā na śāi* ) “he does not know old age and death ” and 20c (*ajar amar ati bajraśarīrā*) “...non-ageing, immortal supreme diamond body.”

<sup>44</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 (*sukhaṃ duḥkhaṃ na jānāti śitoṣṇaṃ ca na vindati* ); *Haṭhapradīpikā* 4.111 ≈ *Nāḍabindūpaniṣat* 53ab–54cd: (*na vijānāti śitoṣṇaṃ na duḥkhaṃ na sukhaṃ tathā | na mānaṃ nopamānaṃ ca yogi yuktaḥ śamādhinā* ||); also cf. *Sarvāṅgayogapradīpikā* 3.18cd: (*jākaṃ dukh aru sukh nahim koī | harṣ śok vyāpai nahim koī* || 18 ||) “for whom neither sorrow nor joy matters and neither joy nor sorrow overwhelms him.”

<sup>45</sup>Cf. *Sarvāṅgayogapradīpikā* 3.22: (*icchā parai tahāṃ so jāi | tīni lok mahim aṭak na kāi | svarg jāi devani mahim baithai | nāgalok pātāl su paīṭhai* || 22 ||) “He goes where he wants without being stopped in the three worlds, he goes to heaven and sits with the gods, he goes to the underworld and subdues the demons.”

<sup>46</sup>Cf. *Dattātreyayogaśāstra* 162.

<sup>47</sup>Cf. *Amanaska* 1.51: (*vāsarārdhalayenāpi svātmajyotiḥ prakāśate | sūryo gobhir ivoddipto yogi viśvaṃ prakāśate* || 51 ||); Cf. *Sarvāṅgayogapradīpikā* 3.13cd: (*rājayog sab ūpara chājai | jo sādhai so adhik birājai* || 13 ||) “Rājayog is supreme and those who practice it shine even more.” and Cf. *Sarvāṅgayogapradīpikā* 3.23cd: (*hṛdai prakāś rahai dīn rāti | deśai jyoti tel bin vāti* || 23 ||) “The light in his heart remains bright day and night, without oil.”

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

## [XIX. anyad rājayogasya cihnam]

- 1 अन्यद्राजयोगस्य चिह्नं कथ्यते । यस्य राज्यादिलाभे ऽपि फललाभो न भवति । हानावपि मनोमध्ये दुःखं  
 2 न भवति । अथ च तृष्णा न भवति । अथ च कस्मिन्नपि पदार्थे प्राप्ते कस्यापि पदार्थस्योपर्यनिच्छा  
 3 न भवति । अस्मिन्नपि पदार्थे मनसो ऽनुरागो न भवति । अयमपि राजयोगः कथ्यते । अथ च यस्य  
 4 मनः श्रुतिविद्वत्पुरुषे मित्रे शत्रौ च समं भवति । दृष्टिश्च समा भवति । सकलपृथ्वीमध्ये गमनागमनवतः  
 5 सुखभोगवतः यस्य मनसि कर्तृत्वाभिमानो नास्ति । अनुचरलोकमध्ये कर्तृत्वं न ज्ञापयति । सो ऽपि  
 6 राजयोगः कथ्यते । नवीनानि पट्सूत्रमयानि धृतानि वस्त्राणि अथ वा जीर्णानि सच्छिद्राणि धृतानि ...

**Sources:** 1 cf. YSv (PT pp. 834-835): asya citte nānurāgo virāgo na bhaved iti | rājya prāpte 'pi no harṣo hānau duḥkhaṃ bhaven na hi | kvacid vastuni deśasya niḥsvane keṣu kutracit | 3 Cf. YSv (PT p. 835): vidyāvidyāmītraśatrau samā dṛṣṭiś ca sarvaśaḥ | bhogāsaktādikartṛtvena mano no bhavet khavat | 5 Cf. YSv (PT p. 835): lokamadye bhavet kartṛtā manomadye 'pi niṣkriyaḥ | Cf. YSv (PT p. 835): eṣo 'pi rājayogīti sukhe duḥkhe samas tathā |

1 anyad EN<sub>2</sub>] anyat α anyate BL rājayogasya cett.] rājayoga° U<sub>1</sub> cihnam E] cinham BLN<sub>1</sub>U<sub>2</sub> cinham N<sub>2</sub> cinham D rājyādī° cett.] rāja° BL 'lābhe DEN<sub>1</sub>] 'lobhe N<sub>2</sub> 'lābe U<sub>1</sub> 'lābho U<sub>2</sub> lābhety BL 'pi DEN<sub>1</sub>] 'pi ca N<sub>2</sub>U<sub>1</sub> om. U<sub>2</sub> phalalābho DEN<sub>1</sub>N<sub>2</sub>] pala° U<sub>1</sub> aphala° BL om. U<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> hānāv cett.] hānād U<sub>2</sub> hananād BL api cett.] pi BLN<sub>2</sub> 2 bhavati cett.] bhavati BL bhavati cett.] bhavati B 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. E prāpte cett.] prāpta N<sub>1</sub> om. E kasyāpi cett.] kābhyaḍi U<sub>2</sub> om. E padārthasyopary E] padārthasyopari BL padārthopari U<sub>2</sub> padārthasya upari α anicchā E] ānicchā B ānicchā L ānicchā D anusthā N<sub>1</sub> anisthā N<sub>2</sub> aniṣṭā U<sub>1</sub> anicha U<sub>2</sub> 3 na cett.] ni B om. D bhavati cett.] bhavaṃti N<sub>1</sub>D asminn cett.] kasmin EU<sub>2</sub> api cett.] om. BEL manaso BELL] manasaḥ α manasa U<sub>1</sub> om. U<sub>2</sub> 'nurāgo BELL] anurāgo cett. na bhavati E] na bhavati BL na bhavati ayam api padārthe manasonurāgo na bhavati P na bhavati || ayam api padārthe anurāgo na bhavati U<sub>2</sub> bhavati α ayam cett.] atham P atha L api cett.] sama L rājayogaḥ cett.] rājayoga N<sub>2</sub>U<sub>2</sub> ca cett.] caḥ E yasya cett.] ya D 4 śrutividvat em.] munividvat E śunividvat P bhunividvat L śrunividvat BU<sub>1</sub> śrutividvat DN<sub>1</sub>N<sub>2</sub> śuciviśuddha° U<sub>2</sub> puruṣe cett.] puruṣeṣu E mitre cett.] maitre BELL] śatrau cett.] śatro B om. E samā cett.] namnā P sakalapṛthvīmadhye cett.] 'pṛtvī° L gamanāgamanavataḥ P] gamanāgamanavat U<sub>2</sub> gamanāgamanataḥ BL gamanavataḥ EN<sub>1</sub>U<sub>1</sub> gamanam vataḥ D gamavataḥ U<sub>1</sub> 5 sukhabhogavataḥ cett.] sukhabogho bhavataḥ BL sukho bhogavataḥ U<sub>1</sub> sukhabhogavat U<sub>2</sub> kartṛtvābhimāno EPU<sub>1</sub>U<sub>2</sub>] kartutvābhimāno BL kartṛtvādyabhimāno DN<sub>1</sub>N<sub>2</sub> anucara° LB] anuca° α U<sub>2</sub>P atha ca E madhye cett.] madhya BL kartṛtvam na DEPN<sub>2</sub>U<sub>2</sub>] kartṛtvābhimāno BL kartṛtvam N<sub>1</sub>U<sub>1</sub> jñāpayati EPN<sub>1</sub>N<sub>2</sub>U<sub>2</sub>] jñāta payati DU<sub>1</sub> nāsti BL 6 rājayogaḥ EPN<sub>1</sub>] rājayoga cett. navināni cett.] navinīnir api B navinīniś pī L paṭṭa° BEL] paṭa° DPN<sub>1</sub>N<sub>2</sub>U<sub>2</sub> pada° U<sub>1</sub> mayāni cett.] maya E dhṛtāni cett.] tāni U<sub>1</sub> vastrāni cett.] om. U<sub>2</sub> sacchidrāṇi DN<sub>1</sub>N<sub>2</sub>] sachidrāṇi U<sub>2</sub> sachadrāṇi P svachidrāṇi BL chidrāṇi E dhṛtāni cett.] dhvātāni U<sub>2</sub> dhūtāni P

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

## [XIX. Another Characteristic of Rājayoga]

Another characteristic of Rājayoga is described. Even [when] attaining a kingdom<sup>49</sup> etc., the perception that a gain has taken place<sup>50</sup> does not arise. Even in loss [of it], suffering does not arise in the mind, neither does desire arise. And then, concerning whatever object that has been obtained, aversion does not arise towards the object. Concerning this object, affection of the mind does not arise. This is also called Rājayoga. And then the mind of him, who knows the Veda (*śruti*), is equal towards [any] person - [be it] friend and enemy. A neutral view arises.<sup>51</sup> Amidst the whole earth, which is like the comings and goings of joys and pleasures, pride of authorship does not arise in his mind. While wandering the world, he does not wish to know authorship. This is also said to be Rājayoga. New durable clothes made of silk, or old, worn [clothes] with holes smeared with sandalwood and ...

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

<sup>50</sup>I have understood *phalalābhaḥ* as a genitive *tatpuruṣa* in which I took *lābhaḥ* as perception in the sense of the German word "Auffassung" (cf. *Sanskrit Wörterbuch*, p. 223) and *phala* in the sense of gain, win or profit, in order to resemble the great equanimity of the Rājayogin, which I think shall be expressed here.

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

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

[XX.caryāyogaḥ]

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

**Sources:** 1 Cf. YSv (PT p. 835): harṣaśokau na jātveṣāṃ nodvego lokasaṅgame | nityollāse nirākāre nirāsane nirātmani | manasā niścālo bhūtvā sadā tiṣṭhet samo 'pi ca | 4 Cf. YSv (PT p. 835): harṣaśokau na jātveṣāṃ nodvego lokasaṅgame | nityollāse nirākāre nirāsane nirātmani | manasā niścālo bhūtvā sadā tiṣṭhet samo 'pi ca | 6 cf. YSv (PT p. 835): yathākāśe bhraman vāyur ākāśaṃ vrajate svayam | tathākāśe mano linam rājayogakriyā matā | jagatsaṃsarganirlepaṃ padmapatrajalam yathā |

1 kasturikā α] kastūrī BEPU<sub>2</sub> kastūrī L lepair E] lepo cett. vā cett.] cā L kardamalepena E] kardamalepo cett. vā cett.] om. E °śokau cett.] °śoko DN<sub>1</sub>U<sub>2</sub> °śoka N<sub>2</sub> sthau em.] sthaḥ 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 janmamaraṇe na staḥ sukhaṃ na bhavati | kulam na bhavati śīlam na bhavati | sthānam na bhavati | E nagaramadhye cett.] rājayogaḥ nagaramadhye E ṣagaramadhye D vā nagaramadhye U<sub>1</sub> 2 'tha ca PLBU<sub>2</sub>] atha ca DEN<sub>1</sub>N<sub>2</sub>U<sub>1</sub> udvasa° U<sub>2</sub>] yuddhe sam° E utasaṃ° P udvasta° BL udvesū° DN<sub>1</sub>N<sub>2</sub> udassaṃ° U<sub>1</sub> grāmamadhye cett.] grāmaṃ madhye B lokapūrṇagrāmamadhye U<sub>1</sub>] ....pūrṇagrāmamadhye N<sub>1</sub> svetapūrṇagrāmamadhye DN<sub>2</sub> mana PU<sub>2</sub>] manaḥ cett. unam PN<sub>1</sub>N<sub>2</sub>U<sub>2</sub>] unan 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> om. U<sub>1</sub> 'pi em.] pi cett. 3 rājayogaḥ cett.] rājayogaḥ kathyate E 4 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> 'calo PU<sub>2</sub>] calo BL nityo α om. E nityo β] calo α 'bhedyah DEN<sub>1</sub>N<sub>2</sub>] bhedhyaḥ BLP abhedhyaḥ U<sub>1</sub> 'bhedyha U<sub>2</sub> etādṛśa BLP] etādṛśaḥ DEN<sub>1</sub>N<sub>2</sub>U<sub>1</sub> etādṛśa U<sub>2</sub> ātmā cett.] ātmani EU<sub>2</sub> sa LB] om. cett. etādṛśa N<sub>2</sub>] etādṛśo PU<sub>1</sub> etādṛśe DLN<sub>1</sub> etādṛśye B om. EU<sub>2</sub> ātmani cett.] om. EU<sub>2</sub> mano EPU<sub>1</sub>U<sub>2</sub>] manaḥ DN<sub>1</sub>N<sub>2</sub> om. BL 5 yasya cett.] om. BL niścālam cett.] niścāla PLN<sub>2</sub> tiṣṭhati cett.] bhavati U<sub>1</sub> tasyātmanaḥ cett.] tasya ātmanaḥ U<sub>1</sub>U<sub>2</sub> puṇyapāpasparśo cett.] puṇyapāśya sparśo U<sub>1</sub>U<sub>2</sub> padmini patrasya cett.] padmanī patrasya BLP padmapatre E 5-6 yathodakasya sparśo EPL] yathodakasya sparśa B yathā udakasparśo α yathodakasparśo U<sub>2</sub> 6 bhavati cett.] bhavati B kāśamadhye EP] 'kāśamadhye U<sub>2</sub> ākāśamadhye cett. pavanaḥ svechayā cett.] pavanasvachayā DN<sub>1</sub>N<sub>2</sub> bhramati cett.] brahmayati U<sub>1</sub> yasya manaḥ cett.] yamaṇaḥ D pavana° N<sub>2</sub> 7 bhavati cett.] bhavati B caryāyogaḥ cett.] kriyāyogaḥ α

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

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

[XX.Caryāyoga]

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

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

## [XXI. haṭhayogaḥ]

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

## [XXII. haṭhayogasya dvitīyo bhedaḥ]

- 5 इदानीं हठयोगस्य द्वितीयो भेदः कथ्यते । पादादारभ्य शिरः पर्यन्तं स्वशरीरे कोटिसूर्यतेजः समानं श्वेतं  
 6 पीतं नीलं रक्तं किञ्चिद्रूपं चिन्त्यते । तद्ध्यानकारणात् सकलाङ्गे रोगः न भवति । ज्वरनं न भवति ।  
 7 आयुर्वृद्धिर्भवति ॥

**Sources:** 1-4 cf. YSv (PT p. 835): idānīm haṭhayogas tu kathyate haṭhasiddhidah | kṛtvāsanam pavanāśam śarīre rogahārakam | pūrakam kumbhakañcaiva recakam vāyunā bhajet | itthaṃ kramotkramam jñātvā pavanam sādhayet sadā | dhauty ādikarmaṣaṭkañ ca prakuryād haṭhasādhakam | etan nāḍyān tu deveśi vāyupūrṇam pratiṣṭhitam | tato mano nīśalam syāt tata ānanda eva hi | haṭhayogān na kālāḥ syān manonāśo bhaved yadi | 5-7 cf. YSv (PT p. 835): idānīm haṭhayogasya dvitīyaṃ bhedaṃ acchṛṇu | ākāśe nāsikāgre tu sūryakoṭisamaṃ smaret | śvetam raktaṃ tathā pītaṃ kṛṣṇam ity ādirūpaṭaḥ | evaṃ dhyātvā cirāyus syād aṅgājananavarjitam (\*varjitah YK 12.25; possibly em. to aṅgajaraṇavarjitah or aṅgajvaranavarjitah?) | śivatulyo mahātmāsau haṭhayogaprasādataḥ (\*prasāngataḥ YK 12.25) | haṭhāj jyotiḥ (hatha° YK 12.26) mayo bhūtvā hyantareṇa śivo bhavet | ato 'yaṃ haṭhayogaḥ syāt siddhidah | siddhasevitaḥ |

1 haṭhayogaḥ DLPN<sub>1</sub>U<sub>1</sub> | haṭayoga B grahayogaḥ E haṭhayoga U<sub>2</sub> ityādi° cett.] ityādhi° N<sub>2</sub> pavanasya sādhanam cett.] pavanāsādhanaṃ EP kartavyam BEL | kartavyam cett. ca cett.] om. U<sub>1</sub> 1-2 dhautyādi cett.] dhoutyādi B vidhotyādi U<sub>1</sub> 2 sūryanāḍimadhye cett.] sarvasūryanāḍimadhye B pavanaḥ pūrṇo cett.] pavanapūrṇo BL pvanah pūrṇo N<sub>2</sub> yadā tiṣṭhati cett.] yadāti BL mano β | manah α nīśalam cett.] nīśalo BLP 3 manaso β | manasaḥ α nīścalatve cett.] nīścalatvena E ānandasvarūpaṃ cett.] ānaṃdaṃ svarūpaṃ BL ānandaṃ svarūpa° P ānandarūpaṃ E bhāṣate cett.] bhāṣate N<sub>2</sub>U<sub>1</sub> haṭha° cett.] haṭa° B yoga° cett.] yogā° B karanāt cett.] kāraṇāt BELP manah cett.] mana N<sub>2</sub> linam cett.] sthānam U<sub>2</sub> kālāḥ cett.] kālā° B kāla° N<sub>2</sub>U<sub>1</sub> kāsah U<sub>2</sub> 4 nāgacchati cett.] nāma gacchati B nāgachamti D ti nāgachati U<sub>1</sub> 5 haṭhayogasya cett.] haṭayogasya BU<sub>1</sub> haṭhayoga° P dvitīyo cett.] dvitīya° DLP dvitīyam B bhedaḥ cett.] bhedāḥ BL kathyate cett.] kathyante BL pādādārabhya cett.] pādādārabhyā N<sub>1</sub>D śirah cett.] śira° BL śiro U<sub>2</sub> paryantam cett.] paryentaṃ N<sub>1</sub> pariyataṃ U<sub>1</sub> svaśarīre cett.] svaśarīraṃ U<sub>1</sub> koṭisūryatejaḥ cett.] koṭisūrye tejaḥ U<sub>2</sub> samānam cett.] samāna° BL śvetam cett.] śveta° B 6 pītam cett.] om. BL raktaṃ cett.] laktaṃ N<sub>1</sub> kimcidrūpaṃ DN<sub>1</sub>U<sub>2</sub> | kimdrupaṃ BP timdrupaṃ L ciṃrūpaṃ U<sub>1</sub> kiṃcidvarṇam E cintyate cett.] cityate P cimtate BL tad ELPN<sub>2</sub> | tat BU<sub>2</sub> ta DU<sub>1</sub> na N<sub>1</sub> dhyānakāraṇāt β | dhyānaṃ karanāt α sakalāṅge αPU<sub>2</sub> | sakalaṃge BL sakalam E rogaḥ em.] roga N<sub>1</sub>N<sub>2</sub> rogajvalanaṃ βD roga kṣataṃ U<sub>1</sub> na cett.] om. EU<sub>2</sub> jvaranaṃ na bhavati N<sub>2</sub> | jvalanaṃ na bhavati N<sub>1</sub> om. cett. 7 āyur cett.] āyu° N<sub>2</sub> om. D vṛddhir cett.] om. DEL bhavati cett.] bhavati B vardhate EL om. D



## [XXI. Haṭhayoga]

Now, Haṭhayoga is explained. The practice of breath shall be done in this manner: "Exhalation, Inhalation [and] Retention etc. And then due to the six practices (*ṣaṭkarma*), like *dhauti* etc., the purification of the body arises. When the full breath abides in the middle of the sun channel<sup>53</sup>, then the mind is unmovable. The form of bliss immediately shines through the motionless mind. Due to the execution of Haṭhayoga, the mind becomes absorbed into emptiness. The time of death does not approach.

## [XXII. Second Division of Haṭhayoga]

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

<sup>53</sup> Usually the *sūryanāḍi* is the *piṅgalā*-channel or right nostril, as previously declared in III. sentence seven (p. 9, l. 3). In the light of the context it appears more likely that *sūryanaḍi* must refer to the central channel, the *suśūmnā*.

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

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

## [XXIII. jñānayogasya lakṣaṇam]

- 1 इदानीं ज्ञानयोगस्य लक्षणं कथ्यते ।  
 2 एकमेव जगत्पश्येद्विश्वात्मासु विभास्वरं ।  
 3 अविकल्पतया युक्त्या ज्ञानयोगं समाचरेत् ॥ XXIII.1 ॥  
 4 यत्र तत्र स्थितो वापि सर्वज्ञानमयं जगत् ।  
 5 य एवं वेत्ति बोधेन सोऽपि ज्ञानाधिकारवान् ॥ XXIII.2 ॥  
 6 प्राप्नोति सांभवीसत्तां सदाद्वैतपरायणः ।  
 7 यथा न्यग्रोधबीजं हि क्षितावुसं द्रुमायते ॥ XXIII.3 ॥  
 8 एकान्तं नैकधा स्वेन दृश्यते दशधा कृतं ।  
 9 मूलाङ्कुरस्य चोदण्डः शाखाकुसुमपल्लवाः ॥ XXIII.4 ॥

**Sources:** 1 cf. YSv (PT p. 835): idānīm jñānayogasya lakṣaṇam kathyate śive | yaj jñātvā jñānasampūrṇaḥ śivaḥ syān na punarbhavaḥ | 2-3 ≈ YSv (PT p. 835): ekam eva jagat paśyed viśvātmā viśvabhāvaṇaḥ | iti kṛtvā tu vai yukto jñānayogaṁ samācaret | 4-5 ≈ YSv (PT p. 835): yatra tatra sthito vāpi sarva-jñānamayaṁ jagat | ya evam asti bodhena so'pi jñānādhikāraṇaḥ | 6-7 ≈ YSv (PT p. 835): prāpnoti śāmbhaviṁstrān sadā nityaparāyaṇaḥ | yathā nyagrodhaviḥ | 8-9 ≈ YSv (PT p. 835): ādāv ekas tato 'nekaḥ svabhāvaḥ chādanādibhiḥ | varddhate 'harniṣaṁ vṛkṣaḥ patrapallava-istṛtaḥ |

1 idānīm cett.] idānī U<sub>1</sub> kathyate EPN<sub>2</sub>U<sub>1</sub>U<sub>2</sub>] om. BDLN<sub>1</sub> 2 eva cett.] evā BL jagat cett.] cayat P paśyed cett.] paśyad B viśvātmāsu BLP] viśvāvasu E dviśvātmāsu αU<sub>2</sub> 3 avikalpatayā cett.] avikalpatayā U<sub>1</sub>U<sub>2</sub> yuktyā cett.] yuktā BL 4 vāpi cett.] hīṁsa° U<sub>2</sub> 5 ya evam cett.] evam U<sub>1</sub>U<sub>2</sub> vetti cett.] vette na U<sub>1</sub> ve B jñānādhikāraṇaḥ cett.] jñānādhikāraṇāt E 6 prāpnoti cett.] om. E sām̐bhavisattāṁ DU<sub>1</sub>U<sub>2</sub>] sām̐bhaviṁ sattāṁ BP sām̐bhaviṁ sattān L sām̐bhaviṁ satta N<sub>1</sub> sām̐bhavisattā N<sub>2</sub> om. E sadādvaita° cett.] sadāṁdvaita° U<sub>1</sub> om. E 7 yathā cett.] om. E nyagrodhaviḥ cett.] nyagrodhaviḥ DN<sub>1</sub>N<sub>2</sub> nyagrodhaviḥ L om. E hi cett.] om. E kṣitāv cett.] kṣitū B kṣitāptā U<sub>1</sub> om. E uṣṭam drumāyate cett.] uṣṭam drumāyate likāṁ pa..vāḥ P utpadyate yathā L utpadyate B ukta drumāyate U<sub>1</sub> om. E 8 ekāntam cett.] ekānte BL yekāntam U<sub>1</sub> naikadhā cett.] naikadhā E nekadhā BL svena cett.] śveta N<sub>1</sub> śvetana DN<sub>2</sub> dṛśyate cett.] dṛśyamte BL dṛśyet N<sub>2</sub> daśadhā EN<sub>1</sub>N<sub>2</sub>] daśadhāt BL śadhā N<sub>2</sub>U<sub>1</sub> kṛtam em.] kṛtaḥ EL kṛtā α kṛptā B kṛtiḥ U<sub>2</sub> 9 mūlāṅkurasya E] mūlāṁkurutva cett. codanḍāḥ EN<sub>1</sub>U<sub>2</sub>] codarāṭaḥ DN<sub>2</sub> kudamḥ B kudamḥ L śākhākusumapallavāḥ U<sub>2</sub>] śākhākūṇḍalapallavāḥ E śākhākilekālallavā BL śāvārakumbhalapallavāḥ N<sub>1</sub>U<sub>1</sub> śākhākumbhalapallavā N<sub>2</sub> śālāvākumapadtravā D

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

## [XXIII. The Characteristic of Jñānayoga]

Now, the characteristic of Jñānayoga is explained.

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

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

**XXIII.3** By always being totally directed towards non-duality, one attains the being of Śiva (*śāmbhavī*)<sup>56</sup>, just as the seed of the banyan tree<sup>57</sup> scattered in the ground becomes a tree.

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

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in *Amanaska* 2.7-8. (*cittaṃ buddhir ahaṅkāra ṛtvijaḥ somapaṇi manaḥ | indriyāṇi daśa prāṇāṇ juhoti jyoti-maṇḍale || 7 || ā mūlād bilaparyantaṃ vibhāti jyotimaṇḍalam | yogibhiḥ satataṃ dhyeyam aṇimādyasid-dhidam || 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 (*jyotimaṇḍala*) 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).

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

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

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

**Sources:** 1-2 ≈YSv (PT p. 836): snehapuṣṣaphalair vijair vistāro 'yaṃ svabhāvataḥ | tathāsau nirmalo nityo nirvikāro nirañjanaḥ | 3-4 ≈YSv (PT p. 836): eko 'nekaḥ khayam bhūyān sādhanād bahudhā sthitaḥ | pañcatattvamayo buddhimāyāhaṅkāravikriyaḥ | 5-6 ≈YSv (PT p. 836): evaṃ bahuvidham viśvaṃ lokālokasuvistaram | ekam eva na cāno 'sti yo jānāti sa tattvavit | 7 cf. YSv (PT p. 832): sthāvarāḥ parvatādyā hi jaṅgamāḥ khecarādayaḥ | jaṅgamasthāvarākāraḥ saṃsāraḥ syāt sa īśvaraḥ | 7-9 cf. YSv (PT p. 836): svabhāvalīlayā bhāti śūnye'sau śūnyabuddhitāḥ | yad dṛṣṭam viśayam vastu tad dṛśyam iti kathyate | yo dṛṣṭātitaḥ so'dṛśyas tadā dṛṣṭam hi manyate | svatanūbhedam evan tu saṃsāram duḥkhasaṅkulam |

**1 snehapuṣṣaphalaṃ** DN<sub>1</sub>N<sub>2</sub>PU<sub>2</sub>] snehe puṣṣaphala° BL snehapuṣṣam phala U<sub>1</sub> srehapuṣṣaphalaṃ E **bije** cett.] bija BL **vistāro** cett.] vistārā DN<sub>1</sub> 'yaṃ EPN<sub>1</sub>N<sub>2</sub>U<sub>2</sub>] ya BL yaḥ U<sub>1</sub> yasya D **svabhāvataḥ** cett.] svabhāvataḥ BL bhāvataḥ D **2 tathāsau** cett.] yathāsau B tathāpasau P **nirmalo** cett.] nirmalau P **3 eko** cett.] yeko 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.] svayambhūtyā U<sub>1</sub> **svadhāmnā** PU<sub>2</sub>] dhāmnā ca E dhāmnāya B svadhābhāva L svayāmmnā N<sub>1</sub> svadhā..ṣa D svadhāmnāya N<sub>2</sub> svabhāvā U<sub>1</sub> **sthitāḥ** DLP] sthitaḥ cett. **4 °buddhi°** EPL] °buddhir cett. **°vikriyāḥ** EPU<sub>1</sub>] °vikriyā cett. **5 daśavidhā viśvaṃ** BLN<sub>2</sub>] daśavidham viśvaṃ DEPN<sub>1</sub>U<sub>2</sub> daśavidhaviśvaṃ U<sub>1</sub> **lokālokasavistaram** cett.] lokālokasavistarām N<sub>1</sub> lokāloke savistaram U<sub>2</sub> **6 eka** cett.] ekam U<sub>2</sub> **eva** cett.] yeva U<sub>1</sub> **7 pṛthivī°** cett.] pṛthivī° U<sub>1</sub> **°vanaspati°** EN<sub>2</sub>U<sub>2</sub>] vanaśpati P vanaśpati° BDLN<sub>1</sub>U<sub>1</sub> **°parvatādīsthāvara°** BLP<sub>2</sub>U<sub>2</sub>] °parvatādīsthāra° E °parvato tyādīsthāvara° D °parvate tyādīsthāvara° N<sub>1</sub> °parvate 'thyādīsthāvara° N<sub>2</sub> °parvate iyādīsthāvara° U<sub>1</sub> **rūpaḥ** cett.] rūpā BL rūpa N<sub>2</sub> **saṃsāraḥ** cett.] saṃsāra° EU<sub>1</sub> **°hasteśvapakṣity ādiko** BL] °hasty aśvapakṣity ādiko E °hastīśvapakṣity ādiko DN<sub>1</sub> °hastipakṣity ādiko N<sub>2</sub> °hastiasvapakṣity ādiko U<sub>1</sub> °hasttyaś ca pakṣity ādiko U<sub>2</sub> **jaṅgamarūpaḥ** cett.] jaṅgamaḥ rūpaḥ D °rūpā L jagad° U<sub>1</sub> **saṃsāraḥ** cett.] saṃsāro U<sub>1</sub> **ca** cett.] vā D **yo** cett.] yaḥ U<sub>1</sub> ya DN<sub>1</sub>N<sub>2</sub> **8 dṛṣṭi** cett.] dṛṣṭī LN<sub>1</sub> daṣṭī B dārṣṭi D **dṛśya** cett.] dṛśyaḥ N<sub>1</sub> dṛśy° U<sub>1</sub> **dṛṣṭyā** cett.] dyā N<sub>2</sub> **ity** cett.] ty BL śaty N<sub>2</sub> **saṃsārasya** cett.] saṃsāra° PLU<sub>2</sub> **svātmano** BELP] svātmanaḥ α svātmanoḥ U<sub>2</sub> **bhedam** cett.] bheda B bhedaḥ DN<sub>1</sub> **9 °kṛtyam** U<sub>2</sub>] °kṛtya cett. °kṛty 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. **jñānayaogaḥ** cett.] jñānayoga U<sub>2</sub> **tasya** cett.] gatasya U<sub>1</sub> **kāraṇāt** cett.] dhyānakaraṇāt U<sub>1</sub> **kālaḥ** cett.] kāla° U<sub>1</sub> **na** cett.] om. N<sub>2</sub>U<sub>2</sub>

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

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

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

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

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

<sup>59</sup>In the tantric traditions of Śaivism tenfold *tattva*-systems existed ....

## [XXIV. svabhāvabhedam]

- 1 इदानीं स्वभावभेदं कथ्यते । यथा वटबीजं वटरूपेण परिणमते स तत् दशधा भेदं स्वभावत एव प्राप्नोति ।  
 2 मूलान्कुरत्वगण्डशशाखाकलिकापल्लवपुष्पफलस्नेहा इति भेदो दशधा प्राप्नोति । तथा निर्मलो निर्विकारः  
 3 निरञ्जन एक एतादृश आत्मस्वभावादेव पृथ्व्यापतेजोवाय्वाकाशमनोबुद्धिमायाविकाररूपाभेदान्प्राप्नोति ।  
 4 ज्ञानयोगप्रभावादेक एव आत्मा इति निश्चयो भवति । यथैकैकः पृथ्वी क्वचित्कोमलरूपा ॥ क्वचित्मनोह-  
 5 ररूपा ॥ क्वचित्परिमलरूपयुक्ता ॥ क्वचित्परिमलरहिता ॥ क्वचित्सुवर्णरूपा ॥ क्वचित्त्रौप्यरूपा ॥ क्वचिद्र-  
 6 लमयी ॥ क्वचिश्चेता ॥ क्वचित्कृष्णा ॥ क्वचिद्रक्ता ॥ क्वचित्पीता ॥

**Sources:** 1 cf. YSv (PT p. 836): svabhāvabhedam etat śrṇu devi prayatnataḥ | yac chrutvā sarvabodhaḥ syāt muktidaḥ siddhivāñchitaḥ | 4-6 cf. YSv (PT p. 836): ātmano vā prthivyādyāḥ svabhāvaḥ kiñcid ucyate | ātmaiva prthivī dhātṛī komalā ca kvacid dṛḍhā | kvacin manoharā sā ca vimalā ca malāmalā | durgandhā ca sugandhā ca nirgandhā gandhamohinī | svarṇarūpā dhāturūpā citrā ratnamayī parā | kvacit śvetā kvacid raktā kvacit pītā ca kṛṣṇalā | ūrvarā ūrvarā sā tu viśāṃṛtamayī sadā |

1 idānīm cett.] idānī B svabhāva cett.] svābhāva BL tasya E °bhedam DN<sub>1</sub> °bheda N<sub>2</sub> °bhedaḥ cett. vaṭa 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 vaṭarūpeṇa cett.] rūpeṇa BL pariṇamate BLU<sub>2</sub> pariṇāte P pariṇatam αE sa tat U<sub>1</sub> | sa tu N<sub>2</sub> satṛ N<sub>1</sub> sat EP śata BL sa DU<sub>2</sub> daśadhā cett.] dṛśadhā 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> prāpnoti cett.] prāpnoti BLU<sub>1</sub> 2 mūlāṃkuratvagdaṇḍaśākhākālikā-pallavapuṣpaphalasneha E] mūla āṃkuratvakdaṇḍaśākhākālikāpallavā puṣpaphalasneha P mūlaṃ āṃkuratvakdaṇḍaśākhākālikāpallavā || vīstāroyaṃ svābhāvataḥ B mūlaṃ āṃkuratvakdaṇḍaśākhākālikā-pallavā || vīstāroyaṃ svābhāvataḥ || L mūlaṃ āṃkuratvakdaṇḍaśākhāṃ kalikāpallavapuṣpaphalasneha || N<sub>1</sub> mūlāṃkuratvakdaṇḍaśākhāṃ kalikāpallavapuṣpaphalasneha N<sub>2</sub> mūlāṃkuratvakdaṇḍaśākhāṃ kalikāpallavapuṣpaphalasneha D mūlaṃ āṃkuratvakdaṇḍaśākhākālikāpallavapuṣpaphalasneha U<sub>1</sub> om. U<sub>2</sub> iti cett.] om. U<sub>2</sub> bheda daśadhā α] daśabhedān BLP om. U<sub>2</sub> prāpnoti cett.] prāpnotiti P om. U<sub>2</sub> tathā cett.] yathā EU<sub>2</sub> nirmalo BEL] nirmalaḥ αPU<sub>2</sub> 3 nirañjana E] nirañjanaḥ cett. eka cett.] ekaḥ N<sub>1</sub>N<sub>2</sub>U<sub>1</sub> etādṛśa E] etādṛśaḥ N<sub>1</sub>N<sub>2</sub>U<sub>1</sub> ātmasvabhāvād cett.] ātmā svabhāvād E prthivyāpatejovāyābākāśamanobuddhimāyāvikārarūpābhedān BLN<sub>1</sub>] prthivyāpatejovāyābākāśa-manobuddhimāyāvikārarūpābhedān E prthivyetejovādyākāśamanobuddhimāyāvikārarūpābhedān P prthivīpate | jivikāśamanobuddhir māyāvikārarūpābhedāt DN<sub>2</sub> prthakte jivāyuvākāśamanobuddhir māyāvikārarūpābhedāt U<sub>1</sub> prthivyāpatejovāyākāśa || manobuddhimāyāvikārarūpābhedā U<sub>2</sub> 4 jñā-nayogaprabhāvād EU<sub>2</sub>] jñānayogabhavāt α jñānayogaḥ || prabhāvād BL jñānayogaḥ prabhāvād P eva cett.] eka BLP yeva U<sub>1</sub> yathaikaikaḥ em.] yathaikaiva E yathā ekaika BLP U<sub>2</sub> yathā ekaiva DN<sub>1</sub> yathā ekaṃ ca N<sub>2</sub> yathā ekaḥ ca U<sub>1</sub> prthivī β] prthivī α °rūpā β] rūpa α kvacit cett.] om. EPU<sub>1</sub> 4-5 manohararūpā B] manohararūpāḥ L manohararūpa U<sub>2</sub> manoharā DN<sub>1</sub>N<sub>2</sub> om. EPU<sub>1</sub> 5 kvacit cett.] om. EPU<sub>1</sub> °parimala cett.] om. EPU<sub>1</sub> °rūpayuktā BL] °rūpā DN<sub>1</sub> °rūpayuktā N<sub>2</sub> om. EU<sub>1</sub> kvacit cett.] om. PU<sub>1</sub> °parimala cett.] °parimalarūpa E om. PU<sub>1</sub> °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> svarṇarūpā ELN<sub>2</sub>U<sub>2</sub>] svarṇarūpa BD khavarṇakupā U<sub>1</sub> om. P kvacit cett.] om. BLP raupyarūpā E] rūpyarūpā N<sub>1</sub>U<sub>1</sub> rūpyarūpa DN<sub>2</sub> rajatarūpā U<sub>2</sub> om. BLP 5-6 ratnamayī cett.] ratnamai BL 6 kvacit cett.] kvacit ca E śvetā EDU<sub>2</sub>] śveta N<sub>1</sub>N<sub>2</sub>U<sub>1</sub> śvetarūpā L śverūpā B kvacit kṛṣṇā cett.] kṛṣṇa N<sub>1</sub> om. E raktā BELU<sub>2</sub>] °rakta cett.

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

## [XXIV. Division of the Inherent Being]

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

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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 template. However, the exact origin of this specific arrangement of *tattvas* remains unknown. Usually *vikriyā* is not a separate *tattva*, but *ahaṃkāravikriyā* (“transformations of *ahaṃkāra*”) refers to lesser *tattvas* like the *jñānendriyas*, *karmendriyas* and *tanmātras*. Here, it seems the term *vikriyā* is taken as a *tattva* on its own, functioning as a placeholder for the modifications of *ahaṃkāra*.

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

- 1 क्वचित्कर्बुरा ॥ क्वचिन्नानाविधफलरूपा ॥ क्वचित्पुष्परूपा ॥ क्वचिदमृतमयी ॥ स्वभावत एव भवति ॥ तथै-  
 2 वात्मा मनुष्यपक्षिहरिणहस्तीविद्याधरगंधर्वकिन्नरमहापण्डितमहामूर्खरोग्यरोगीक्रोधीशान्तरूपः स्वभावादेव  
 3 भवति ॥ ज्ञानयोगाद्विकाररूपरहितो ज्ञायते । यथा फलस्योत्पत्तिस्थानमेकमेव भवति । अथ च फलस्य  
 4 गतिर्बहुधा दृश्यते ॥ एकं फलं पृथ्वीमध्ये पतति । शुक्लं भवति । एकस्य फलस्य मकरन्दं भ्रमरः पिबति ।  
 5 एकस्य फलस्य मालां कामिनी तुङ्गकुचमंडलोपरि दधाति । एकं फलं ममृतनुष्णोपरि क्षिप्यते । अयं  
 6 वस्तुनः स्वभावः । तथा एक एवात्मा स्वीयभावादेवाष्टौ भोगान्भुनक्ति । के ते ऽष्टौ भोगाः  
 7 सुवासश्च सुवस्त्रश्च सुशय्या सुनितंबिनी ।  
 8 सुस्थानश्चात्रपानान्यष्टौ भोगाश्च धीमताम् ॥ XXIV.1 ॥

**Sources:** 1–5 cf. YSv (PT p. 836): tathā ca devagandharvakinnarādyāḥ khagādayaḥ | sukhasampinḍito rogi tathaiva krodhaśāntadhiḥ | aśeṣarūpabalito nānābuddhirataḥ svayam | devatattvaṃ bhūtaśaktyā jīvasampjñā bhramātmikā | jñānayogī nirvikāro nistāpa eka īśvaraḥ | ātmaikamūrttimān bhūtvā nirvikalpo nirājanah | sukhi duḥkhi mohayukto 'nantacetāḥ svabhāvataḥ |

**Testimonia:** 5 cf. YSv (PT p. 837): śrīpūmrūpī mahān so hi parasparavimohitaḥ | amanaskaḥ svīyab-  
 hāvāt jñānayogī nirākulaḥ | śrakandanādivāmāsu svabhāvād bhogam icchukaḥ |

1 **karburā** cett.] karpurā U<sub>1</sub> **kvaci** cett.] kvacit U<sub>2</sub> om. P **nānāvidhaphalarūpā** cett.] nānāvid-  
 hophalarūpā 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>] viṣarūpā BEL vśarūpā U<sub>2</sub> om. U<sub>1</sub> **kvacid** cett.] kvacit U<sub>2</sub> om. U<sub>1</sub> **amṛtamayī** cett.] amṛ-  
 tarūpamayī E amṛtamaī BL om. U<sub>1</sub> **svabhāvata** cett.] om. U<sub>1</sub> **eva** cett.] om. U<sub>1</sub> **bhavati** cett.]  
 bhavataḥ BL om. U<sub>1</sub> **1–2 tathaivātmā** β] tathātmā α **2 manuṣya** cett.] om. U<sub>1</sub> **pakṣi** cett.]  
 om. U<sub>1</sub> **hariṇa** cett.] **hariṇa** P om. U<sub>1</sub> **hasti** DN<sub>1</sub>] hasti cett. om. U<sub>1</sub> **paṇḍita** cett.]  
 piṇḍata B **mūrkhā** cett.] **rmūrkhā** P **mūrva** DN<sub>1</sub> **mūrṣa** U<sub>1</sub> **rogyarogī** em.] **rogyarogī** E  
**rogi** arogi α U<sub>2</sub> **rogi** BLP **krodhi** cett.] **krodhi** EP **krodha** BL **śānta** cett.] **dhiśānta** BL  
**rūpaḥ** cett.] **rūpāḥ** PL **rūpa** α **svabhāvād** eva cett.] evaṃ svabhāvam U<sub>1</sub> **3 bhavati** cett.] bhavati  
 BL bhati N<sub>1</sub> dharati D **jñānayogād vikāra** N<sub>1</sub> U<sub>1</sub>] jñānayogadhikāra cett. **jñāyate** cett.] jāyate U<sub>2</sub>  
**phalasyotpatti** cett.] plakṣasyotpattiḥ 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> **4 gatir** cett.] gati PN<sub>2</sub> U<sub>1</sub>  
**ekaṃ** cett.] eka° U<sub>2</sub> eva N<sub>2</sub> **phalaṃ** cett.] phala° DN<sub>1</sub> N<sub>2</sub> **prthivī** cett.] prthivi° U<sub>1</sub> **śuklaṃ** cett.]  
 śuṣkaṃ LU<sub>1</sub> U<sub>2</sub> **bhavati** cett.] bhavati B **phalasya** cett.] om. PL **makarandaṃ** ELPN<sub>2</sub> U<sub>1</sub> U<sub>2</sub>] makaramḍa° LN<sub>1</sub>  
 karamḍam B **bhramaraḥ** cett.] bhramaram BL bhramara N<sub>2</sub> **pibati** cett.] pibaṃti P pibati B **5 phalasya**  
 cett.] phalasyam N<sub>2</sub> **mālāṃ** cett.] mālā° N<sub>2</sub> **kāminī** cett.] kāmibī D **tuṅga** cett.] tuṃp° U<sub>1</sub>  
**dadhāti** cett.] dadhāvati N<sub>1</sub> dadhovati N<sub>2</sub> **ekaṃ phalaṃ** em.] ekaṃ phalaṃ BELP eka° α **amṛtam**  
 em.] mṛta° cett. **anuṣṇopari** em.] manuṣyopari cett. **kṣipyate** cett.] kṣapyate B **6 eka** cett.]  
 ekam U<sub>2</sub> **evātmā** cett.] eva ātmā U<sub>2</sub> **svīyabhāvād** cett.] svabhāvād BL **evāṣṭau** cett.]  
 evāṣtau 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.] aṣṭau BL ṣṭe U<sub>1</sub> **bhogāḥ** cett.] bhobauḥ P bhogā U<sub>1</sub> U<sub>2</sub> **7 suvāsa** ca  
 cett.] suvāsac ca B **suvastraṇ ca** E] suvaṃśas ca U<sub>2</sub> **suśayyā** cett.] suśayyā ca U<sub>1</sub> suśayyāḥ BL suyyā  
 P **sunitāmbinī** cett.] sunitāmbinīḥ P sunitāvinīta U<sub>1</sub> **8 susthānaḥ ca** E] susthānās PLN<sub>2</sub> susthātās  
 DN<sub>1</sub> U<sub>1</sub> sudehaṃ U<sub>2</sub> **ānnapānāny L**] vānnapānāny B cānnapānāni E cānpanānp° P cātmapanasyā°  
 N<sub>1</sub> cānmanasyā° DN<sub>2</sub> cānnapānaḥ syā° U<sub>1</sub> sukhasamṭānaṃ U<sub>2</sub> **aṣṭau bhogās ca dhīmatām** EP]  
 aṣṭau bhogās cā sudhīmatām BL ṣṭau bhogāḥ sudhipaṇa° N<sub>1</sub> ṣṭau bhogāḥ sudhiṣaṇa° D aṣṭau bhogāḥ  
 sudhiṣaṇāṃ U<sub>1</sub> aṣṭau bhogāḥ N<sub>2</sub> abhayādicāṣṭakaṃ U<sub>2</sub>



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

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

What are the eight pleasures?<sup>62</sup>

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

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

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

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

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

- 1 पट्टसूत्रमयानि वस्त्राणि १ ॥ पंच वा सप्त वा शालिकायुक्तानि हर्म्याणि तेषु वास्तु २ ॥ अतिविपुला मृदू-  
 2 त्ररच्छन्दवतीशय्या ३ ॥ पञ्चिनी तारुण्यवती मनोहरा गुणवती तत्रोपविस्ता कान्ता ४ ॥ साधवासनं ५ ॥  
 3 अतिमूल्योऽश्वः ६ ॥ मनोरममन्त्रं ७ ॥ तथा विधं पानं ८ ॥ एते ऽष्टौ भोगाः कथिताः । एते दुःखं भजन्ते ।  
 4 भिक्षां याचन्ते च ।  
 5 यथा सूर्यस्य तेजः ॥ दुग्धस्य घृतं ॥ अग्नेर्दाहः ॥ विषान्मूर्च्छा ॥ तिलात्तैलं ॥ वृक्षाच्छाया ॥ फलात्परि-  
 6 मलः ॥ इकाष्ठादग्निः ॥ शार्करादिभ्यो मधुरो रसः ॥ हिमानीभ्यः शैत्यं ॥ इत्यादि-  
 7 पदार्थस्वभाव एव ॥ तथा संसारोऽपि परमेश्वरस्वरूपमध्ये तिष्ठति ॥ परमेश्वरोऽखण्डपरिपूर्णश्च ॥

**Sources:** 1-4 cf. YSv (PT p. 837): ātmāvivekam āgamya calac cittaṃ mahākulam | viṣayāndhatamo dṛṣṭvā no veti paramātmanah | amāyātmā tattvātitaḥ satsandhānavivarjitah | sukhi duḥkhi janma mṛtyuṃ yāti satyaṃ punaḥ punaḥ | vairāgyādidihaṇaṃ tyaktvā viṣavad duḥkhaḥkṛddhiyaḥ | koṭisūryasamātmēti jñānayogād vimucyate | 5-7 cf. YSv (PT p. 837): ravi tejo ghr̥taṃ dugdhe tile tailaṃ svabhāvataḥ | śāśam indau kule śākhaṃ kṣāre ca lavaṇaṃ yathā | tathā brahmaṇi saṃsāro hyakhaṇḍaparipūrvaḥ |

**1 paṭṭa°** एप् | paṭa° BLU<sub>2</sub> padr° αE pada° P **sūtra°** cett.] sūtrā BL **mayāni** cett.] yāni DN<sub>1</sub>N<sub>2</sub> **vastrāṇi** PL] varāṇi cett. **paṃca vā sapta vā** α] paṃcasaptā EP paṃcasatyā LB **śālikā** em.] dṛālikā EN<sub>1</sub> dṛāṃlikā D dadhikā P dātikā BL tālikā N<sub>2</sub> dālikā U<sub>1</sub> **yuktāni** cett.] saudhāni U<sub>2</sub> **teṣu vāstu** LB] teṣu vāsaḥ E teṣu cāsaḥ P vāsāya kecit U<sub>2</sub> *om.* cett. **ativipulā** cett.] ativapulā DN<sub>1</sub> ativipulāṃ U<sub>1</sub> aṣṭau bhogān āha || U<sub>2</sub> **1-2 mṛduttara** em.] mṛdutarā° BELP mṛdu | uttara° α sugrahaṃ || U<sub>2</sub> **2°chandavati°** DN<sub>1</sub>N<sub>2</sub>] °chadavati° P °chadavati° U<sub>1</sub> suvastraṃ || U<sub>2</sub> **śayyā** cett.] suśayā sūstrī U<sub>2</sub> **padmini°** cett.] padmanī N<sub>1</sub> *om.* U<sub>2</sub> **tārūṇyavati°** em.] tārūṇyavati cett. tārūṇyavati N<sub>2</sub> *om.* U<sub>2</sub> **manoharā guṇavati°** cett.] *om.* U<sub>2</sub> **tatropavistā** cett.] tatopavistā P tatrapavistā B *om.* U<sub>2</sub> **kāntā** BELP] *om.* cett. **sādhvāsanam** em.] sādhu āśanam E sādhu āsanam BLP U<sub>2</sub> sādhyāsanam DN<sub>1</sub>N<sub>2</sub> **3 atimūlyo 'śvaḥ** em.] atimūlyāṇ ca E atimūlo 'śvaḥ P atimūlyo asvaṃ BL amūlyo svaś ca α suśvaḥ U<sub>2</sub> **manoramam annam** cett.] manoramyam attam B manoramyam 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**] aṣṭau α **bhogāḥ** cett.] bhogā N<sub>1</sub>N<sub>2</sub> ghogā U<sub>1</sub> **kathitāḥ** EU<sub>2</sub>] kathitā P kathyate N<sub>1</sub>N<sub>2</sub>U<sub>1</sub> kathyamte D *om.* BL **ete** DN<sub>2</sub>U<sub>1</sub>] eke EPN<sub>1</sub> eka BL ekam U<sub>2</sub> **duḥkham** DEN<sub>1</sub>U<sub>1</sub>U<sub>2</sub>] duḥkha P duḥkhā BL duḥkhatam N<sub>2</sub> **bhajante** cett.] bhajate N<sub>2</sub>U<sub>1</sub> **4 bhikṣāṃ** EPN<sub>2</sub>U<sub>1</sub>] bhikṣyāṃ DN<sub>1</sub> bhikṣā BLU<sub>2</sub> **yācante** cett.] yācāṃte P yācāte BL yācate N<sub>2</sub> pācate U<sub>1</sub> **ca** cett.] kiñca E **5 sūryasya** cett.] sūryaś 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> dugdhasy U<sub>1</sub> **ghṛtaṃ** cett.] ghṛtaḥ BLP **agner** E] agne cett. **dāhaḥ** em.] dvāhaḥ BLP dahih N<sub>1</sub> dadhi N<sub>2</sub> dadhiḥ D dārham U<sub>1</sub> dāhiḥ U<sub>2</sub> jvalanam E **viśān** cett.] viśāt U<sub>1</sub> **tilāt** cett.] titilāt P tila N<sub>2</sub> tilā U<sub>1</sub> **vṛkṣāt** EN<sub>1</sub>] vṛkṣāt P vṛkṣā BDLN<sub>2</sub>U<sub>2</sub> vṛakṣā U<sub>1</sub> **phalāt** cett.] phalā BL **5-6 parimalaḥ** cett.] sarimalaḥ BL palāt parimalaḥ D **6 kāṣṭhād** cett.] kāṣṭād PU<sub>2</sub> kaṣṭād BL **agnih β**] āgnih α **śārkarādibhyo** em.] arkarādibhyo E śarkarādibhyo P śarkadibhyo LB **rasaḥ** cett.] *om.* BL **himānibhyaḥ** cett.] sahimānibhyaḥ BL himānītpa N<sub>2</sub> **śaityaṃ** DU<sub>1</sub>] śaityāṃ N<sub>1</sub> śityam U<sub>2</sub> śaityāś N<sub>2</sub> śitam EP śitāḥ BL **6-7 ityāḍipadārthasvabhāva** DN<sub>1</sub>P] ityāḍipadārthā° U<sub>2</sub> ityāḍipadārthasvabhāvataḥ B atyāḍipadārthasvabhāva N<sub>2</sub> ityāḍisvabhāvāḥ U<sub>1</sub> ityāḍipadārthāḥ svabhāvataḥ L ityāḍipadārthānam svabhāvāḥ E **7 eva** cett.] evā N<sub>1</sub> ravaḥ U<sub>1</sub> *om.* E **tathā** cett.] tathā vā U<sub>1</sub> **parameśvarasvarūpamadhye** cett.] paremesvara svarūpasya madhye BL parameśvararūpamadhye U<sub>1</sub> **tiṣṭhati** cett.] tiṣṭhātī B tiṣṭhamti U<sub>2</sub> **'khaṇḍa°** cett.] 'śamḍa° DN<sub>1</sub> yarānda° N<sub>2</sub> khaṇḍaḥ U<sub>1</sub> °paripūrṇaś ca cett.] paripūrṇaḥ E

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

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

Like the rays of the sun, the butter of milk, the burning of fire, the stupor of poison, the sesame oil from the sesame seed, the shade from the tree, the sweet odour from a fruit, the fire from a scabbard, the sweet sap of Śārkara<sup>73</sup> and so on, the cold of piles of snow, and so on is the inherent essence of things. In the same way, the course of the world is also in the centre of the highest God's own form. Moreover, the highest God is indivisible and all-filling.

<sup>65</sup>Within the twenty *upabhoga*s 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>66</sup>The first *adhyāya* of the third *viṃśati* 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>67</sup>This is found as *Śayyābhoga* within the *Mānasollāsa*. In this section, seven kinds of beds and eight kinds of bed-steads are described (SHRIGONDEKAR, 1939:21).

<sup>68</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) Śaṅkhinī, and d) Hastinī, he suggests that the latter two kinds are not worth enjoying (SHRIGONDEKAR, 21.)

<sup>69</sup>The *āsanopabhoga* or "the enjoyment of seats" within the *Mānasollāsa* describe various kinds of royal seats (SHRIGONDEKAR, 1939:15).

<sup>70</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>71</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>72</sup>This is resembled as *pāṇīyabhoga* within the *Mānasollāsa*. In this chapter, everything related to drinking and drinks is described (SHRIGONDEKAR, 1939:23). Instead of following his template closely, Rāmacandra modifies the passage's meaning. The original ideal of his sources text which emphasizes renunciation and detachment to wealth, is weakened by the introduction of the eight pleasures. Instead of radically abandoning wealth, he states that they cause suffering and craving, as we can ...

<sup>73</sup>A liquor prepared from Dhātākī with sugar. Beleg?!

## [XXV. bāhyalakṣyaṃ]

- 1 इदानीं बाह्यलक्ष्यं कथ्यते । नासाग्रादारभ्याङ्गुलचतुष्टयप्रमाणं नीलाकारं तेजपूर्णमाकाशलक्ष्यं कर्तव्यं ।  
 2 अथ वा नासाग्रादारभ्य षडङ्गुलप्रमाणं पवनतत्त्वं धूमाकारं लक्ष्यं कर्तव्यं । अथ वा नासाग्रादारभ्याष्टङ्गुल-  
 3 प्रमाणमतिरक्तं तेजो लक्ष्यं कर्तव्यं । अथ वा नासाग्रादारभ्य दशाङ्गुलप्रमाणं शुक्लं चञ्चलम् उदकं लक्ष्यं  
 4 कर्तव्यं । अथ वा नासाग्रादारभ्य द्वादशाङ्गुलप्रमाणं पीतवर्णं पृथ्वीतत्त्वं लक्ष्यं कर्तव्यं । अथ वा नासाग्रा-  
 5 दारभ्य कोटिसूर्यसमप्रभं तेजःपूर्णमाकाशतत्त्वं लक्ष्यं कर्तव्यं ।

**Sources:** 1 cf. YSv (PT. p. 837): idānīm vāhyalakṣāṇi siddhidāni śrṇu priye | dhāraṇākhyā tu caitāni jñātavyāni viśeṣataḥ | cf. YSv (PT p. 837): līlayā bhāvayel linam jyotiḥpūrṇam mahāparam | atha vā tatra deveśi dhūmrākāraṃ ṣaḍaṅgulam | cf. YSv (PT p. 837): atha vāṣṭāṅgulam raktaṃ nāsikopari lakṣayet | 4-57.2 cf. YSv (PT p. 837): dvādaśāṅgulamānam vā pṛthvitattvan tu pītabham | lakṣayed atha vā tatra koṭisūryasamaprabham | tejaḥ puñjam mahākāśam tattad dhyānāc chivo bhavet | ākāśamadhye ākāśoparito dṛṣṭis usthiram | kṛtvā dhyānād vinā sūryam caṇḍasūryan tu paśyati | atha vā lakṣam etat tu karttur vahiḥ śivopari |

**Testimonia:** 1 cf. SSP 2.28 (Ed. p. 39): atha bahirlakṣyaṃ kathyate | nāsāgrād bahiraṅgulacatuṣṭaye nīlajyotiḥsaṃkāśam lakṣayet | 2 cf. SSP 2.28 (Ed. p. 39): atha vā nāsāgrād ṣaḍaṅgulam adhovāyutattvam dhūmravarṇam lakṣayet | 2-3 cf. SSP 2.28 (Ed. p. 39): atha vā aṣṭāṅgula āraktaṃ tejas tattvam lakṣayet | 3-4 cf. SSP 2.28 (Ed. p. 39): atha vā daśāṅgule kallolavad āpas tattvam lakṣayet | cf. SSP 2.28 (Ed. p. 39): atha vā nāsāgrād dvādaśāṅgule pītavaraṇam pāṛthivatattvam lakṣayet | 4-57.2 cf. SSP 2.28 (Ed. p. 40): atha vā ākāśamukhaṃ dṛṣṭvā lakṣayat kiraṇākulitaṃ paśyati |

**1 bāhyalakṣyaṃ** P] lakṣyaṃ E śāhyalakṣa B bāhyalakṣa L °lakṣam N<sub>1</sub> °lakṣa DN<sub>2</sub> °lakṣyaḥ U<sub>1</sub> lakṣaṇam U<sub>2</sub> catuṣṭaya° cett.] catuṣṭayaṃ BL nīlākāraṃ cett.] nīlākāraṃ BLP nīrākāraṃ N<sub>2</sub> teja° DN<sub>1</sub>N<sub>2</sub>] te-  
 jaḥ cett. jaḥ B pūrṇam cett.] pūrṇakāma U<sub>2</sub> ākāśa° cett.] ākāśam EPLU<sub>1</sub> lakṣyaṃ EPU<sub>1</sub>U<sub>2</sub>] lakṣam  
 BDLN<sub>1</sub> lakṣaṇam N<sub>2</sub> 2 nāsāgrādārabhya cett.] nāsāgrād ābhya DN<sub>1</sub> nāsāgrārabhya N<sub>2</sub> ṣaḍaṅgu-  
 lapramāṇam cett.] ṣaḍaṅgulam pramāṇam B dvādaśaṅgulapramāṇam U<sub>2</sub> pavanatattvam E] °tatvam  
 cett. l.n. B dhūmrākāraṃ cett.] l.n. B lakṣyaṃ cett.] lakṣam DN<sub>1</sub>U<sub>2</sub> lakṣaṇam N<sub>2</sub> vā cett.]  
 om. U<sub>1</sub> 2-3 ārabhyaṣṭāṅgulapramāṇam U<sub>1</sub>] ārabhyā ṣaḍaṅgulapramāṇam N<sub>1</sub> ārabhya ṣaḍaṅgu-  
 lapramāṇam D ārabhyaṃ ṣṭāṅgulapramāṇam N<sub>2</sub> ārabhyaṃ ṣṭaṅgulapramāṇam U<sub>2</sub> 3 atiraktaṃ N<sub>1</sub>N<sub>2</sub>] atiraktaṃ D itiraktaṃ U<sub>1</sub> matiraktaṃ U<sub>2</sub> tejo cett.] teja° U<sub>2</sub> lakṣyaṃ U<sub>1</sub>U<sub>2</sub>] lakṣam N<sub>1</sub>N<sub>2</sub> lakṣaṇam N<sub>2</sub>  
 cañcalam cett.] caṇḍrākāraṃ U<sub>1</sub> lakṣyaṃ U<sub>1</sub>] lakṣya N<sub>1</sub>D lakṣaṇam N<sub>2</sub> lakṣam U<sub>2</sub> 4 dvādaśaṅgu-  
 lapramāṇam cett.] tattvam dvādaśaṅgulapramāṇam E dvādaśā aṅgulapramāṇam U<sub>1</sub> lakṣyaṃ EPU<sub>1</sub>] lakṣaṇam N<sub>2</sub> lakṣam cett. 5 samaprabham cett.] °prabhāṃ L tejaḥpūrṇam cett.] tejaḥ | pūrṇam  
 EB pūrṇam α pūrṇa N<sub>2</sub> lakṣyaṃ DEP<sub>1</sub>U<sub>1</sub>] lakṣam BLU<sub>2</sub> lakṣaṇam N<sub>2</sub>

**Philological Commentary:** 2 ṣaḍaṅgulapramāṇam .... Sentence is omitted in l. ārabhyaṣṭāṅgu-  
 lapramāṇam: Sentence omitted in β, except for U<sub>2</sub>. 3 daśaṅgulapramāṇam: The instruction for a  
 ten-finger wide distance is absent in the surviving testimonia of the YSv. However, it can be found in  
 the other source text of the *Yogatattvabindu*, the *Siddhasiddhāntapaddhati* 2.28 (Ed. p. 39). 4 daśaṅgu-  
 lapramāṇam .... Sentence omitted in β, except for U<sub>2</sub>.

## [XXV. Bāhyalakṣya]

Now the external fixation is taught. Beginning at a four-finger wide distance from the tip of the nose, the space-element, appearing blue, being full of light, shall be made the target [of fixation]. Or, beginning at a six-finger wide distance from the tip of the nose, the wind element, appearing greyish, shall be made the target [of fixation]. Or, beginning at an eight-finger wide distance from the tip of the nose, the very red fire element shall be made the target [of fixation]. Or, beginning at a ten-finger wide distance from the tip of the nose, the white fickle water element shall be made the target [of fixation]. Or, beginning at a twelve-finger wide distance from the tip of the nose, the yellow-coloured earth element shall be made the target [of fixation]. Or, beginning at the tip of the nose<sup>74</sup> the space-element full of fire shining like ten million suns shall be made the target [of fixation].<sup>75</sup>

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

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

This observation perfectly suits the initial definition of Rājāyoga (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>74</sup>Given the explicit instructions of the respective distance of the exercise in the previous sentences, it is surprising that this instruction is lacking the mention of the distance.

<sup>75</sup>The first five external targets, associated with the five elements can also be identified within *Sarvāṅgayogapradīpikā* 3.29-33 (Ed. pp. 104-105).

*bāhya lakṣa aur puni jāṁnahūṁ | pañca tatva kī lakṣa su ṭhānahūṁ |  
agra nāsikā aṅgula cārī | nīla varṇa nabha deṣi bicārī || 29 ||  
nāsā agra aṅgul chah deṣaiṁ | dhūmrāhi varṇ vāyu tat peśai |  
aṅgul aṣṭa nāsikā āgai | rakta varṇ su vahni tat jāgai || 30 ||  
nāsā agra aṅgul daś tāṁī | śvet varṇ jal deṣi tahāṁī |  
nāsā agra su aṅgul bārā | pīta varṇ bhū deṣi apārā || 31 ||  
bāhya lakṣa aur bahuterī | so jānaṁ jo pāvai serī |  
sataguru kṛpā karai jau kabahī | dei batāi chinak maiṁ sabahī || 32 ||*

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

- 1 आकाशमध्ये आकाशोपरि वा दृष्टि कृत्वा ध्यानकारणात्सूर्यं विना सूर्यसंबंधीनीं सहस्रकिरणावलीं पश्य-  
 2 ति । अथ वा शिरोपरयुद्धं सप्तदशांगुलप्रमाणं तेजःपुंजलक्ष्यं कर्तव्यं । अथ वा दृष्टेरे तप्तस्वर्णवर्णाकारं  
 3 पृथ्वीतत्त्वं लक्ष्यं कर्तव्यं । उक्तानां लक्ष्याणां मध्ये यस्य कस्याप्येकस्य लक्ष्यकरणात् वलितपलिता दूरे  
 4 भवन्ति । अङ्गुरोगा विनौषधं दूरे भवन्ति । समग्राः स्वप्नेऽपि मित्रतामयान्ति । सहस्रवर्षपर्यंतमायुषं वर्धते ।  
 5 अपठितं शास्त्रं जिह्वाग्नेणोच्चरते । एतादृशं बहुतरं फलं ॥

**Sources:** 2-4 cf. YSv (PT p. 837): ūrdhvaṃ saptadaśāṅgulyaṃ pramāṇaṃ tejasā prabham | athavā prthivītattvaṃ taptakāñcanasannibham | dṛṣṭiragre tu karttavyaṃ lakṣaṃ etad yat ātmanāṃ | uktānāṃ yasya kasyaiva ekaśaḥ karaṇaṃ priye | balipalitahinaḥ syād auśadhena vinā tathā | 4-5 cf. YSv (PT p. 837): sarvarogāṇi naśyanti mitravac ca vaśi ripuḥ | jīved varṣasahasran tu sarvalokeṣu pūjitaḥ | jihvāgre prabhaved vidyā vinā śāstrāvalokanāt |

**Testimonia:** 1-2 cf. SSP 2.28 (Ed. p. 40): evaṃ nirmalīkaraṇaṃ | atha vordhvaḍṛṣṭayāntarālaṃ lakṣayet | jyotir mukhāni paśyati | atha vā yatra tatrākāśaṃ lakṣayet | ākāśaśaḍṛśaṃ cittaṃ muktīpradaṃ bhavati | 2-4 cf. SSP 2.28 (Ed. p. 40): atha vā dṛṣṭyā taptakāñcanasannibhāṃ bhūmiṃ lakṣayet | dṛṣṭiḥ sthīrā bhavati | ity anekavidhaṃ bahīrlakṣyaṃ |

1 ākāśamadhye cett.] om. BLP ākāśopari cett.] ākāśopari N<sub>1</sub> vā cett.] om. BLP dṛṣṭim cett.] dṛṣṭi B om. L kṛtvā cett.] kṛtvā ākāśamadhye B ākāśamadhye L sūryaṃ cett.] sūrya N<sub>2</sub>U<sub>2</sub> sūryasaṃbhaṃdhinīm P] sūryasaṃbhaṃdhini cett. sahasrakiraṇāvaliṃ P] sahasrakiraṇāvaliṃ U<sub>2</sub> sahasrakiraṇāvali BL sahasrakiraṇāpāṇktiḥ E sahasrāṇy api kiraṇāṇi N<sub>1</sub>U<sub>1</sub> sahasrāṇyapi kiraṇāṇi DN<sub>2</sub> 1-2 paśyati ELU<sub>2</sub> paśyati BDN<sub>1</sub> paśyate N<sub>2</sub> pati P paśyanti U<sub>1</sub> 2 atha vā cett.] atha kā N<sub>1</sub> om. P śiropary em.] śiropari cett. śivopari E śiroparir B om. P ūrdhvaṃ cett.] ūrdhva° L urdhvam B ūrdhvaṃ U<sub>1</sub>U<sub>2</sub> vṛddham E om. P saptadaśāṅgulapramāṇaṃ cett.] saptadaśāṅgulaṃ parāṇaṃ N<sub>2</sub> saptadaśāṅgulapramāṇa° U<sub>2</sub> om. P tejaḥpūṃjalakṣyaṃ E] tejaḥpūṃjaṃ lakṣaṇaṃ P tejaḥpūṃjaṃ lakṣaṃ L teja pūṃjalakṣaṃ N<sub>1</sub> teja pūṃjalakṣyaṃ D tejaḥpūṃjalakṣaṇaṃ N<sub>2</sub> tejaḥpūṃjakam lakṣyaṃ U<sub>1</sub> tejaḥpūṃjaṃ lakṣyaṃ U<sub>2</sub> agre cett.] agne BLP taptasvarṇavarṇākāraṃ U<sub>2</sub>] taptasvarṇavarṇākāraṃ P tatparaṃ svarṇākāraṃ E taptasvarṇavarṇa BL taptavarṇākāraṃ α 3 prthivītattvaṃ αEP] prthivītattvaṃ B prthivātvaṃ L prthivīm tatvaṃ U<sub>2</sub> lakṣyaṃ EPU<sub>1</sub>] lakṣaṃ BDLN<sub>1</sub>U<sub>2</sub> lakṣaṇaṃ N<sub>2</sub> karttavyaṃ cett.] om. P lakṣyāṇāṃ E] lakṣyaṇāṃ U<sub>1</sub>N<sub>1</sub> lakṣyaṇaṃ D lakṣaṇāṇāṃ P lakṣaṇaṃ BL lakṣāṇā° N<sub>2</sub> lakṣaṃ 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> lakṣaṇasya N<sub>2</sub> lakṣyasya U<sub>1</sub> karaṇāt cett.] karaṇa U<sub>1</sub> valitapalitā dūre E] valitaṃ palitādi dūre BL valitapalitādidūre cett. 4 bhavanti EU<sub>2</sub>] bhavati B bhavati cett. aṅgarogā cett.] aṃgarogāḥ E aṃgirogādi 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> samagra° U<sub>2</sub> svapne cett.] svapin N<sub>1</sub>N<sub>2</sub>U<sub>1</sub> svacan D pi U<sub>2</sub>] pya BLP eva DN<sub>1</sub>U<sub>1</sub> evan N<sub>2</sub> mitratām BLP U<sub>2</sub>] mitran E mityaṃ DN<sub>1</sub> nityaṃ N<sub>2</sub> mitevaṃ U<sub>1</sub> ayānti PB] ayānti L āyānti N<sub>2</sub> nāyānti E nāyati DN<sub>1</sub>N<sub>2</sub> naiyati U<sub>1</sub> sahasravarṣaparyamtam α] sahasravarṣaṃ β āyusaṃ DN<sub>1</sub>N<sub>2</sub>] āyusaṃ U<sub>1</sub> āyur β 5 apaṭhitam cett.] apathitaṃ N<sub>2</sub>U<sub>1</sub>U<sub>2</sub> °rate α] °rati BELU<sub>2</sub> °rati B etādṛśaṃ cett.] etādṛśyaṃ U<sub>1</sub> bahutaraṃ phalaṃ α] phalaṃ bahutaraṃ β

**Philological Commentary:** 5 apaṭhitam ...bahutaraṃ phalaṃ: P includes a dittography of the previous lines after XXV. l.5 and reads: etādṛśaṃ mitratāmāyānti sahasravarṣaṃ āyur varādhate apaṭhitam śāstram jihvāgreṇoccarati etādṛśaṃ phalaṃ bahutaraṃ bhavati |.

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

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

<sup>76</sup> A variant of the practice with little differences can also be found in *Advayatāraṅkopaniṣat* 6 (Ed. p. 4):

*atha bahirlakṣyalakṣaṇam | nāsikāgre caturbhiḥ ṣaḍbhir aṣṭabhiḥ daśabhiḥ dvādaśabhiḥ  
kramāt aṅgulānte niladyutiśyāmatvasaḍgraktabhaṅgiṣphuratpīlavarnadvayopetaṁ vy-  
oma yadi paśyati sa tu yogi bhavati | calaḍṛṣṭyā vyomabhāgavikṣituḥ puruṣasya ḍṛṣṭyagre jy-  
otirmayūkḥā vartante | taddarśanena yogi bhavati | taptakāñcanaśaṁkāśajyotirmayūkḥā  
apāṅgānte bhūmau vā paśyati taddṛṣṭiḥ sthirā bhavati | śiṛṣopari dvādaśaṅgulasamikṣituḥ  
amṛtatvaṁ bhavati | yatra kutra sthitasya śirasi vyomajyotiḥ ḍṛṣṭam cet sa tu yogi bhavati  
|| 6 ||*

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

<sup>77</sup> Also Cf. *sivayoga* 4.41cd-47ab for a description of Bāhyalakṣya closely resembling the one in *Advayatāraṅkopaniṣat*.

## [XXVI. antarakṣyam]

- 1 इदानीमन्तरलक्ष्यं कथ्यते । मूलकन्दस्थाने ब्रह्मदण्डादुत्पन्ना श्वेतवर्णा ब्रह्मरन्ध्रपर्यन्तं एका ब्रह्मनाडी वर्तते ।  
 2 ब्रह्मनाडीमध्ये कमलतन्तुसमानाकारा कोटिसूर्यविद्युत्समप्रभा ऊर्ध्वं चलति । एतादृश्येका मूर्तिर्वर्तते । त-  
 3 स्या मूर्तेर्ध्यानकारणादष्टमहासिद्धयो ऽणिमाद्याः । अणिमामहिमालघिमागरिमादुरादर्शनदुराश्रवनवपरका-  
 4 याप्रवेशिताः । पुरुषस्य समीपे आगत्य तिष्ठन्ति ।

**Sources:** 1 cf. YSv (PT p. 838): mūlakandottathatalato brahmanāḍīsamudbhavā | śvetavarṇā brahmarandhraparyantam eva tiṣṭhanti | eṣā tu brahmarandhrākhyā tanmadhye varttate parā | 2-4 cf. YSv (Ed. p. 838): padmatantusamākārā koṭisūryataḍitprabhā | calaty ūrdhvaṃ mahāmūrttir asya dhyānād bhavec chivaḥ | aṇimādy aṣṭasiddhis tu samagreṇa prasīdati |

**Testimonia:** 1 cf. SSP 2.26 (Ed. pp. 37-38): tatra tāvad antarakṣyam kathyate | mūlakandād aṇḍalagnāṃ brahmanāḍīm śvetavarṇāṃ brahmarandhraparyantaṃ gatāṃ saṃsmaret | tanmadhye kamalatantunibhāṃ vidyutkoṭiprabhāṃ ūrdhvagāminīm tāṃ mūrtim manasā lakṣayet | sarvasiddhipradā bhavati |

1 idānīm EU<sub>2</sub>] idānīm cett. antarakṣyam D] anyataram lakṣyam E aṃtaram lakṣyam P antarakṣam BL antarakṣyakam N<sub>1</sub> antarakṣyaṇam N<sub>2</sub> U<sub>1</sub> ataram lakṣyam U<sub>2</sub> kathyate cett.] kartavyam BL mūlakandasthāne cett.] mūlakam sthāne P brahmaṇḍādutpannā cett.] brahmaṇḍotpannā nāḍī E brahmaṇḍa ityannā N<sub>1</sub> brahmaṇḍād utpannā N<sub>2</sub> brahmaṇḍād utpannaḥ U<sub>1</sub> brahmarandhraparyantaṃ cett.] brahmaṇḍaparyantam E ekā brahmanāḍī cett.] ekā nāḍī B ekanāḍī L 2 kamalatantusamānākārā cett.] kamalataṃ samānākārā P maprabhā cett.] bhāprabhā BL ūrdhvaṃ cett.] rdhvaṃ U<sub>1</sub> urdhvaṃ U<sub>2</sub> calati cett.] etādrśyēkā cett.] etādrśī ekā N<sub>1</sub> D om. U<sub>1</sub> N<sub>2</sub> mūrtir cett.] om. U<sub>1</sub> N<sub>2</sub> vartate cett.] om. U<sub>1</sub> N<sub>2</sub> 2-3 tasyā cett.] tasyāḥ N<sub>1</sub> tan E om. U<sub>1</sub> 3 mūrter cett.] mūrte B om. U<sub>1</sub> dhyāna° cett.] om. U<sub>1</sub> karaṇād em.] karaṇāt cett. karaṇac° N<sub>2</sub> om. U<sub>1</sub> aṣṭamahāsiddhayo β] aṇimādyāṣṭasiddhiḥ DU<sub>1</sub> aṇimādisiddhiḥ N<sub>1</sub> 'ṇimādyāḥ P] 'ṇimādayas tasya E aṇimādyāḥ BL U<sub>2</sub> om. α 3-4 aṇimāmahimālaghimāgarimā dure vā yadi vā dure śrūtvā parakāyāpraveśitā conj.] aṇimāmahimālaghimāgarimā dure vā yadi vā dure śrūtvā parakāyāpraveśitā BL P om. cett. 4 samīpe N<sub>1</sub> D] sāmīpe U<sub>1</sub> samīpem B samīpam ELU<sub>2</sub> samīm P āgatyā cett.] āgamyā U<sub>2</sub> tiṣṭhanti EPN<sub>1</sub>] tiṣṭhanti cett.

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



## [XXV. Antarakakṣya]

Now, the inner target is explained. Starting from the location of the root-bulb (*mūlakanda*)<sup>78</sup> originating from the staff of Brahma<sup>79</sup>, being white, extending up to the aperture of Brahma [at the top of the head] exists the single Brahma-channel<sup>80</sup> Within the Brahma channel [exists something] resembling the shape of a stalk of a lotus flower shining like ten million suns [which] goes upwards. [There] exists only one such manifestation. Due to the execution of meditation on this manifestation<sup>81</sup>, the eight supernatural powers of humans beginning with “becoming as small as the smallest particle of matter” (*aṇima*) etc.<sup>82</sup> - *aṇima* (the ability to reduce size to the size of the smallest particle), *mahimā* (the ability to expand one’s body to infinitely large size), *laghimā* (the ability to become weightless), *garimā* (the ability to become heavy), *dūraśravaṇa* (hearing things far away), *dūradarśanam* (seeing things far away) and *parakāyapraveśitā* (entering the bodies of others) - become established for the person after entering [the manifestation’s] imminence.

<sup>78</sup>Various concepts of the location of the *kanda* exist in yogic literature. In the *Yogayājñavalkya* 4.16-27 (Ed. p. 33): (*kandasthānāṃ manuṣyānāṃ dehamadhyān navāṅgulaṃ | caturāṅgulaṃ utsedham āyāmaś ca tathāvidhaḥ ||16|| aṇḍākṛtivad ākāraṃ bhūṣitaṃ tattvagādhībhiḥ | catuṣpadāṃ tiraścāṃ ca dvijānāṃ tundamadyame ||17||*) “The location of the bulb (*kanda*) of humans is nine finger widths from the waist. [It is] four finger widths in height and has the same [measure in] length. It appears like an egg, and [it is] ornamented with the five elements of creation and sustenance. In quadrupeds, birds and other beings, it is in the centre of the belly.” In the *Haṭhapradīpikā* 3.64cd (*gulphadeśasamīpe ca kandaṃ tatra prapīdayet*) instructs the yogin to press the *kanda* with the feet in the context of *uḍḍiyānabandha*, which could imply that the *kanda* is in the genital region (except one assumes the very complex and challenging posture termed *kandapīḍāsana*, cf. *Encyclopedia of Traditional Asanas* Ed. pp. 143-144). Sundaradeva, in *Yuktabhavadēva* 7.224 and Bhavadēvamiśra in *Haṭhasaṅketacandrikā* (ms. no. 2244, f. 36r) argue that the *kanda* is near the navel. In *Yogacūḍāmaṇyupaniṣad* 14cd the *kanda* is in between penis and navel (*ūrdhvaṃ meḍhrādadhō nābheḥ kande yoniḥ khagāṇḍavat*).

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

<sup>80</sup>The term *brahmanāḍī* is a synonym for the *suṣūmnā*, cf., e.g. *Haṭhapradīpikā* 2.67, “The Original Gorakṣasāṭaka” 47, *Yogakuṇḍalīnyopaniṣad* 37c-38b, *Yogacintāmaṇi* (*Śivānandasarasvatī*) (Ed. pp. 46, 112, 116, 140, 191), *Haṭharatnāvalī* 2.8, 2.25, 2.65, 2.69.

<sup>81</sup>Cf. *Vijñānabhairava* 35 (*madhyānāḍī madhyasamsthā bisasūtrābharūpayā | dhyātāntarvyomayā devyā tayā devaḥ prakāśate* |) “The central channel, which is situated within the centre of the body [is endowed] with a form resembling the stalk of a lotus. By meditation upon its empty inner space, god becomes revealed by the goddess [of the middle].”

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

- 1 अथ वा ललाटोपर्याकाशमध्ये शुक्लसदृशस्य तेजसो ध्यानकारणाच्छरीरसम्बन्धिनः कुष्ठदयो रोगा नश्य-  
 2 न्ति । आयुर्वृद्धिर्भवति । अथ वा भ्रुवोर्मध्येऽतिरक्तवर्णस्यातिस्थूलस्य तेजसो ध्यानकरणात्सकालानां पार्थि-  
 3 वपुरुषाणां बल्लभोभवति । तं पुरुषं दृष्ट्वा सर्वेषां दृष्टिस्थिरा भवति ॥

**Sources:** 1 cf. YSv (PT p. 838): lalātopari vā dhyātvā candram vā jyotir īśvaram | nāśayet kuṣṭharogādīn mahāyusmān śivaḥ paraḥ | 2 cf. YSv (PT p. 832): bhruvor madhye 'thavā dhyātvā arkantu teja īśvaram | sthiradṛṣṭau rājapūjyo jīvanmuktaḥ śivo yathā | ātmānam ātmarūpaṁ hi dhyātvā yo niṣkriyo bhavet | nirāśīryatatatto 'yaṁ itaro na nṛpasthitiḥ |

**Testimonia:** 1 cf. SSP 2.27 (Ed. p. 38): atha vā lalāṭordhve gollāṭamaṇḍape sphurattārākāraṁ lakṣayet |

**1 lalāṭopary** E] lalāṭopari cett. **dhyānakaraṇāc** em.] dhyānakāraṇāt cett. **śārīra°** BL] śārīra° cett. **°sambandhināḥ** α] °sambandhī DN<sub>1</sub>U<sub>1</sub> **kuṣṭhādayo** cett.] kuṣṭhādayo DN<sub>2</sub> **rogā** cett.] rogāḥ DPN<sub>1</sub>N<sub>2</sub> **1-2 naśyanti** cett.] naśyamti BP **2 atha vā** cett.] om. E **bhruvor** cett.] bṛvor U<sub>2</sub> **'tirakta°** cett.] atirakta° U<sub>2</sub> tirikta° E **varṇasyātisthūlasya** cett.] varṇasyāti sthālasya U<sub>1</sub> 'tisthūlasyaḥ U<sub>2</sub> **dhyānakaraṇāt** cett.] dhyānaṁ karaṇāt B dhyānakāraṇād E **sakālānām** cett.] sakalānā D bahulānām E **2-3 pāṛthivapuruṣāṇām** cett.] parthivānām tatpuruṣāṇām ca E **3 bhavati** cett.] bhavati | jagad vallabho pi bhavati E **taṁ** cett.] asya E **puruṣaṁ dṛṣṭvā** DN<sub>1</sub>U<sub>1</sub>] puruṣaṁ dṛṣṭā N<sub>2</sub> puruṣaṁ BP puruṣa° L puruṣasyāvalokanena E **sarveṣām** αE] pratisarveṣām cett. **dṛṣṭisthirā** cett.] dṛṣṭiḥ sthirā EP **bhavati** cett.] bhavati B

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

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

*atha vā bhramaraguḥāmādhaye āraktabhramarākāraṃ lakṣayet | atha vā kaṇḍavayaṃ  
tarjanībhyāṃ nirodhayet tataḥ śiromādhaye dhūṃ dhūṃ kāraṃ nādaṃ śṛṇoti | atha vā  
cakṣurmadhye nīlajyotirūpaṃ putalākāraṃ lakṣayed |*

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

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

*athavā kaṇḍayor dvāre tarjanībhyāṃ nirodhayet |  
śrīhaṭṭamastake nādaṃ ghuṃghuṃkāraṃ śṛṇoti ca || 40 ||  
cakṣurmadhye 'thavā nīlajyotirūpaṃ vilokayet |  
antaralakṣyam iti jñeyam bahirlakṣyam atha śṛṇu || 41 ||*

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

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

*aṃtar lakṣa ju sunahuṃ prakāśā | brahma nādikā karahu abhyāsā |  
aṣṭa siddhi nava niddhi jahāṃlauṃ | tārāhiṃ na kabahūṃ jivai jahāṃ lauṃ || 33 ||*

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

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

[XXVI. *nāḍinām bhedāḥ*]

- 1 इदानीं शरीरमध्ये नाडीनां भेदाः कथ्यन्ते । दशमुख्यनाड्यः । तन्मध्ये नाडीद्वयम् । इडापिंगलासंज्ञकं  
 2 नासाद्वारे तिष्ठति । सुषुम्णा भाजुमार्गेण ब्रह्मद्वारपर्यन्तं वहति । सरस्वती मुखमध्ये वर्तते । गांधारीहस्तिजि-  
 3 ह्वाकर्णयो र्मध्ये वहत्यौ तिष्ठतः । पूषालंबुषानेत्रयोर्मध्ये वहत्यौ तिष्ठतः । शंखिनी लिङ्गद्वारादारम्येडामा-  
 4 र्गेण ब्रह्मस्थानपर्यन्तं तिष्ठति । कुहू मूलद्वारादरम्य पिङ्गलामर्गेण ब्रह्मस्थानपर्यन्तं तिष्ठति । एतादृषा नाड्यो  
 5 दशसु द्वारेषु तिष्ठन्ति । अन्या द्विसप्ततिसहस्रपरिमिता नाड्यो लोम्रां मूलेषु सूक्ष्मरूपेण तिष्ठन्ति ॥

**Sources:** 1–5 cf. YSv (PT p. 838): *idānīm śṛṇu nāḍinām bhedam vakṣyāmi siddhidam | meruvāhye idānāmnī piṅgalayā samanvitā | suṣumnā bhānumārgeṇa brahmadvārāvadhi sthitā | sarasvatī sugandhā tu gāndhārī hastijihvakā | jñātavyā karpayormadhye netrayoś ca tathāntimā | pūṣā cālambuṣā ceti mūlasthā kutracit tathā | liṅgadvārādīdāmārge brahmasthānāvadhi priye | nāḍyantaṁ pratilomeṣu sahasrāṇām dvisaptatiḥ |*

**Testimonia:** 1–5 cf. SSP 1.66 (Ed. p. 29): *atha nāḍinām daśadvārāṇi | idā piṅgalā ca nāsadvārāyor vahataḥ | gāndhārī hastijihvikā ca cakṣurdvārāyor vahataḥ | pūṣā yaśasvinī ca karpadvārāyor vahataḥ | alambuṣā ānane vahati | kuhū gudadvāre vahati | śaṅkhinī liṅgadvāre vahati | suṣumnā madhyadeśe vahati | sā daṇḍamārgeṇa brahmanandhraparyantaṁ vahati | evaṁ daśanāḍyo daśadvāreṣu vahanti | anyāḥ sarvanāḍyo romakūpeṣu vahanti |*

1 *idānīm* cett.] *idānī* BLN<sub>2</sub> *nāḍinām* cett.] *nāḍi°* BL *nāḍinām* aparo α *bhedāḥ* cett.] *bhedāḥ* BDLN<sub>1</sub> *kathyante* EPN<sub>2</sub>U<sub>1</sub>] *kathyate* cett. *daśamukhyānāḍyaḥ* EN<sub>2</sub>U<sub>1</sub>U<sub>2</sub>] *daśamukhyānāḍyaḥ* P *daśamukhyenāḍyā* B *daśamukhyānāḍyaḥ* L *daśamukhyānāḍyaḥ* DN<sub>1</sub> *nāḍīdvayam* cett.] *dvayam* E *iḍāpiṅgalā* E] *iḍā* piṅgalā cett. *idānīm* piṅgalā N<sub>2</sub> *iḍam* piṅgalā P *saṁjñakam* cett.] *saṁjñakam* U<sub>1</sub>U<sub>2</sub> *saṁjñikāḥ* BL 2 *nāsadvāre* cett.] *nāsānāsadvāre* D *suṣumnā* β] *suṣumnā* tu α *bhānumārgeṇa* conj.] *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 ELP<sub>U</sub><sub>1</sub> *vahati* tiṣṭhati cett. *sarasvatī* cett.] *ti* sraḥ *sarasvatī* U<sub>2</sub> *vartate* α] *tiṣṭhati* ELP<sub>U</sub><sub>2</sub> *tiṣṭhati* B 2–3 *hastijihvakarpayor* E] *hastinijihve* karpayor DPN<sub>1</sub>N<sub>2</sub> *hastijihve* karpā° BL *harratijihvakarpayor* U<sub>1</sub> *hastinī* || *jihve* || *netrayor* U<sub>2</sub> 3 *madhye* cett.] *om.* LB *vahatyau* DPN<sub>1</sub>N<sub>2</sub>] *vahalyau* E *vahatyō* BL *vahamtyaḥ* U<sub>2</sub> *tiṣṭhataḥ* cett.] *tiṣṭhati* BL *om.* U<sub>2</sub> *pūṣālambuṣānetrayor* em.] *pūṣālambusemā* *netrayor* E *pūṣālambuse* *netrayor* P *pūṣoḍalabuṣe* *netra°* B *pūṣo* *ulabuso* *netra°* L *pūṣāmalambuṣe* *netrayor* DN<sub>1</sub> *pūṣāmalambuṣe* *netayor* N<sub>2</sub> *pūṣālambuṣe* *netayor* U<sub>1</sub> *pūṣāya* *śaḥkinī* || *karpayor* U<sub>2</sub> *vahatyau* cett.] *rvahalyā* E *vahatyō* 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 *tiṣṭhata* || *alambuṣā* || *bhrumadhye* *vamphatyō* *tiṣṭhati* || U<sub>2</sub> *śaṁkhiṇī* cett.] *śaṁkhiṇī* N<sub>1</sub> *kuhū* U<sub>2</sub> *liṅgadvārād* cett.] *liṅgadvārā°* U<sub>1</sub> *ārabhye* cett.] *ārabhya* cett. 3–4 *°dāmārgeṇa* E] *iḍāmārgeṇa* cett. *iḍānīm* *mārgeṇa* N<sub>2</sub> 4 *tiṣṭhati* cett.] *tiṣṭhatiti* E *kuhū* conj.] *śaṁkhiṇī* U<sub>2</sub> *piṅgalā°* em.] *piṅgalā°* U<sub>2</sub> *etādṛṣā* P] *etādṛṣā* DEN<sub>1</sub>U<sub>1</sub>U<sub>2</sub> *etādṛṣyā* BL *etā* N<sub>2</sub> *nāḍyo* cett.] *om.* N<sub>2</sub> 5 *daśasu* *dvāreṣu* cett.] *daśa* *dvāreṣu* L *daśasv* *adhāreṣu* U<sub>1</sub> *tiṣṭhanti* cett.] *tiṣṭhati* U<sub>1</sub> *dvisaptatisahasraparimitā* cett.] *dvisaptatisahasraparimitāgryō* U<sub>1</sub> *hidaśonā* *dvisatyati* *sahasraḥ* || 71110 || *parimitā* U<sub>2</sub> *nāḍyo* BLP] *nāḍayo* E *nāḍhyō* U<sub>2</sub> *om.* U<sub>1</sub> *lomnām* *mūleṣu* DEN<sub>1</sub>N<sub>2</sub>U<sub>2</sub>] *lomnā* BLPU<sub>1</sub>

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

## [XXVI. Division of the Channels]

Now, the divisions of channels within the body are explained.<sup>85</sup> There are ten primary channels.<sup>86</sup> Among them is a pair of channels. [Their] designation is Idā and Piṅgalā [and they] exist at the entrance of the nose. The Suṣūmṇā flows by the path of the sun<sup>87</sup> to the door of Brahma.<sup>88</sup> The Sarasvatī[-channel] exists at the center of the face. The two rivers, Gāndhārī and Hastjihvā, exist within the two ears. The two rivers, Pūṣā and Ālaṃbuṣā, are situated at the center of the two eyes. Śaṃkhinī stretches from the beginning of the opening of the gender through the Idā-channel up to the place of Brahmā/Brahman<sup>89</sup>. Kuhū stretches from the entrance of the root<sup>90</sup> through the Piṅgalā-channel up to the place of Brahmā/Brahman. In such a way, the channels are situated at the ten openings. The other channels, measured as 72000, are situated with a subtle form at the roots of the hairs.

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

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

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

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

<sup>87</sup> 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>88</sup> The *brahmadvāra* is a synonym for the *brahmarandhra*, “The aperture of Brahmā/Brahman”; the fontanelle, through which the vital principle of the yogi exists at death, cf. MALLINSON and SINGLETON, 2017:438

<sup>89</sup> The *brahmasthāna* is a synonym for *brahmarandhra*. Cf. *Dhyānabindopaniṣad* 65. Here the *brahmasthāna* is equated with the *sahasrārācakra*.

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

## [XXVII. śārīramadhye vāyavo daśa]

- 1 इदानीं शरीरमध्ये वायवो दश तिष्ठन्ति । तेषां कार्याणि कथ्यन्ते । प्राणवायुर्हृदयमध्ये उच्छ्वासाप्रश्वासं ।  
 2 अशनपानेच्छा भवति । गुदमध्ये उपानवायुस्तिष्ठति । स आकुञ्चनं स्तंभनं करोति । नाभिमध्ये समानो  
 3 वर्तते । स समग्रा नाडीः शोषयति । तथा नाडीः पोषयति । रुचिं मुत्पादयति । अग्निं दीपयति । तालु-  
 4 मध्ये उदानवायुस्तिष्ठति । स वायुस्क्रमन्नं गिलति । पानीयं पिबति । व्यानवायुः सकले शरीरे वर्तते ।  
 5 तस्मात्स्क्रम्दायोः शरीरं चलयति । †शोकमामोति विकृतः†

**Sources:** 1-67.2 cf. YSv (PT pp. 838-839): idānīm dehamadhyasthāḥ kathyante daśa vāyavaḥ | kāryakāraṇabhāvena kathyante tāni cihnataḥ | prāṇavāyur hr̥di sthitvā śvāsocchvāsaṃ karoti saḥ | asikāntaṃ pitaṃ iśaṃ karoti yogasaṃjñākaḥ | apāno gudaśeṣasthāḥ karoty ākuñcanaṃ sa tu | stambhanaṃ ca tathāpānaḥ samāno nābhimaṇḍale | toṣakādipoṣakaṃ tu nāḍīnāṃ rūcidāyakaḥ | diptāgnimadhye 'pi tathā samānākhyā mahāparā | tālumadhye udānas tu aśnāti pibatīti ca | śārīraṃ sakalaṃ vyāpya vyānavāyuyḥ pratiṣṭhitaḥ | śārīre cālanam teṣu karoti sthāpayaty api | 1-67.2 cf. SSP 1.67 (Ed. pp. 23-24): atha daśavāyavaḥ | hr̥daye prāṇavāyur ucchvāsaniḥśvāsakārako hakārasakārātmakaś ca | gude tv apānavāyuyḥ recakakumbhakapūrakaś ca | nābhau samānavāyuyḥ dīpakaḥ pācakaś ca | kaṇṭhe vyānavāyuyḥ śoṣaṇāpy āyanakārakaś ca | tālau udānavāyuyḥ grasanavamanajalpākārakaś ca | nāgavāyuyḥ sarvāṅgavyāpakaḥ mocakaś cālakaś ca |

1 vāyavo EPU<sub>2</sub>] vāyavas α om. BL daśa EPU<sub>2</sub>] om. cett. tiṣṭhanti cett.] ṣṭamti U<sub>2</sub> om. BL kāryāṇi cett.] nāmāni kāryāṇi E nāmāni karmāṇi P kathyante cett.] kathyate N<sub>2</sub>U<sub>1</sub>U<sub>2</sub> prāṇavāyur EP] prāṇavāyur° αU<sub>2</sub> om. BL hr̥dayamadhye cett.] om. BL ucchvāsāprasvāsaṃ em.] utsvās-aprasvāsaṃ N<sub>1</sub> ūrdhvasvāsaprasvāsaṃ N<sub>2</sub> utsvāsaprasvāsaṃ D ūrdhvasaprasase U<sub>1</sub> śvāsocchāsaṃ E śvāsocchāsaṃ P śvāsośvaroti B śvāsośvareti L 2 aśanapāṇecchā E] aśanapāṇecchā BLPU<sub>2</sub> aśitapiteccha DN<sub>1</sub> asitapiteccha N<sub>2</sub> aśite pitechā U<sub>1</sub> 'pānavāyus em.] apānavāyus DN<sub>1</sub> apānavāyur B apānavāyō LU<sub>2</sub> apānavāyū N<sub>2</sub>U<sub>1</sub> om. E tiṣṭhati cett.] tiṣṭhati B om. E sa cett.] om. U<sub>2</sub> ākuñcanaṃ stambhanaṃ DN<sub>1</sub>U<sub>1</sub>] ākumcanastambhanaṃ N<sub>2</sub> āmkucanastambhanaṃ BLPU<sub>2</sub> karoti cett.] karoti B nābhimadhye cett.] nābhīpadmamadhye U<sub>2</sub> om. E samāno cett.] samāno vāyur E smānā B 3 sa cett.] sapta E samagrā β] samāgram α nāḍīḥ EP] nāḍī BLU<sub>2</sub> nāḍīm U<sub>1</sub> nādhyaṃ DN<sub>1</sub>N<sub>2</sub> śoṣayati cett.] śoṣayati L tathā cett.] om. U<sub>2</sub> nāḍīḥ P] nāḍī E nāḍīm α om. BLU<sub>2</sub> poṣayati em.] poṣayati DPN<sub>1</sub>N<sub>2</sub> poṣayati | tathā poṣayati B poṣayati L pośa iti U<sub>1</sub> śoṣayati U<sub>2</sub> °śoṣaṇāt E rucim cett.] rucir B kvacit DN<sub>1</sub>N<sub>2</sub> utpādayati cett.] utpādayati P agniṃ em.] āgniṃ DN<sub>1</sub>N<sub>2</sub> agniṃ U<sub>1</sub> vahnīm EPU<sub>2</sub> vahnī BL dipayati cett.] dipayati BL 4 udānavāyus BLN<sub>1</sub>U<sub>1</sub>] udāno vāyus DEPU<sub>2</sub> udānāni vāyus N<sub>2</sub> vāyur cett.] vāyuyḥ E vāyū P annam cett.] ratnam EPN<sub>1</sub> gilati cett.] līlāti E galayati B galayati L śīlāti N<sub>1</sub> pibati cett.] pibati P pibati BL vyānavāyuyḥ em.] nāgavāyuyḥ cett. nāgavāyū° L nānāgavāyuyḥ D sakale cett.] sakala° BL sarva° E 5 vāyoḥ cett.] vāyo P śārīram cett.] śārīre BL calayati PU<sub>2</sub>] cālayati E cālāti B cālayati L calayati U<sub>2</sub> calati α śokam-āpnoti vikṛtaḥ U<sub>2</sub>] śokam āpnoti vikṛtaḥ B śokam āpnoti || vivilaḥ E śokam āpnoti vikṛtaḥ L śopham āpnoti vikṛtaḥ P śokam āpnoti vikṛtaḥ U<sub>2</sub> om. α

**Philological Commentary:** 1 teṣāṃ kāryāṇi kathyante: Sentence omitted in in B and L. 2 'pānavāyus ...karoti: Sentence om. in E after the word gudamadhye. 4-5 vyānavāyuyḥ: I have emended nāgavāyū to vyānavāyū based on the description provided in YSv (PT), as the latter term generally corresponds to the given function. Some witnesses, namely E, P, B, L and U<sub>2</sub> contain a nonsensical fragment, "śokam āpnoti vikṛtaḥ", after the description of the vāyū. This fragment is likely a remnant of the original description of nāgavāyū that was lost during transmission.

## [XXVII. The Vitalwinds within the Body]

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

<sup>91</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>92</sup> 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 texts, which are the probable sources and templates for Rāmacandra, the Vyāna vital wind appears to be within the group of the first five major vital winds. This group of five winds is undoubtedly common across yogic literature, cf. MALLINSON and SINGLETON, 2017: 187-198. The emergence of Nāga instead of Vyāna in the witnesses indicates corruption of transmission. The description of the function of the vital wind in this passage makes it likely that the term Vyāna was dropped and replaced with Nāga, and in turn, the description of the function of Nāga was lost. The odd and nonsensical phrase *śokam āpnoti vikṛtaḥ* might be a remnant of this lost description of Nāga. YSv (PT pp. 838-839) reads: *udgāre nāga ākhyātaḥ ūrdhvañyuhḥ pracālāne*; “When belching, it is called the Naga vital wind that initiates the forward movement” and SSP 1.67 (Ed. pp. 23-24) reads: *nāgavāyuhḥ sarvāṅgavyāpakaḥ mocakaś cālakaś ca*, “The Nāga vital wind pervades all limbs of the body and is releasing and moving.” Based on these readings of the possible templates, the passage still remains puzzling.

- 1 कूर्मवायुर्नैत्रमध्ये तिष्ठति । निमेषोन्मेषं करोति । कृकलवायोरुद्गारो भवति । देवदत्तवायोर्जृम्भ उत्पद्यते ।  
2 धनंजयवायोः शब्द उत्पद्यते ॥

[XXVIII. madhyalakṣyam]

- 3 इदानीं मध्यलक्ष्यं कथ्यते । श्वेतवर्णं अथ वा पीतवर्णं रक्तवर्णं वा धूम्रवर्णं वा नीलवर्णं वा ऽग्निशिखासदृशं  
4 विद्युत्समानं सूर्यमण्डलसदृशं अर्धचन्द्रसदृशं ज्वलदाकाशसमाकारं । स्वशरीरपरिमितं तेजोमनोमध्ये लक्ष्यं  
5 कर्तव्यं । एतस्मिन्नलक्ष्ये कृते सति मनोमध्ये स्थितस्य मलस्य दाहो भवति । मनसः सत्त्वगुणो प्रकटो  
6 भवति । पुरुष आनन्दमयो भूत्वा तिष्ठति ॥

**Sources:** 1-67.2 cf. YSv (PT pp. 838-839): netramadhye kūrmanāmā nimeṣonmeṣakṛdayam | udgāre nāga ākhyātāḥ ūrdhāvāyuh pracālāne | kṛkaraḥ kṣutkaro jñeyo devadatto vijṛmbhaṇe | dhanañcayaḥ saccidākāro mṛtadehaṃ na muñcati | yady api sargakāṇḍe sarvameta duktaṃ tathāpi kāryakāraṇab-hāvajñāpanāya punarnirdiṣṭamiti na punaruktam | 2-67.2 cf. SSP 1.67 (Ed. pp. 23-24): kūrmaṇāvāyuh cakṣuṣor unmeṣakārakaś ca | kṛkalaḥ udgārakaḥ kṣutkārakaś ca | devadatto mukhavijṛmbhakaḥ | dhanañ-jayo nādaghoṣakaḥ | iti daśavāyavavalokanena piṇḍotpattiḥ naranārīrūpam | 3 cf. YSv (PT p. 839): idānīm madhyalakṣaṇ tu kathyate siddhikārakam | śvetaṃ raktaṃ tathā pītaṃ dhūmrākāraṇ tu nīlab-ham | cf. YSv (PT p. 839): agnijvālāsamānābhā vidyutpuñjasamaprabhā | ādityamaṇḍalākāramath-avā candramaṇḍalam | 3-6 cf. SSP 2.29 (Ed. p. 41): śvetavarṇam vā raktavarṇam vā kṛṣṇavarṇam vā agniśikhākāraṃ vā jyotirūpam vā vidyudākāraṃ sūryamaṇḍalākāraṃ vā arddhacandrākāraṃ vā yatheṣṭasvapīṇḍamātraṃ sthānavarjitaṃ manasā lakṣayet ity anekaividham madhyamaṃ lakṣyaṃ | 4 cf. YSv (PT p. 839): jvaladākāśatulyamvā bhāvayed rūpamātmanaḥ | etaj jyotirmayaṃ dehaṃ manomadhye tu lakṣayet | 5 cf. YSv (PT p. 839): eteṣāṇ ca kṛte lakṣe nānāduḥkhaṃ praṇāsyati | manas astu malo yāti mahānando bhavet tataḥ |

1 kūrmaṇāvāyur EPU<sub>2</sub>] kūrmaṇāvāyoḥ BL kūrmo vāyu DN<sub>1</sub>N<sub>2</sub> tiṣṭhati DEN<sub>1</sub>N<sub>2</sub>] om. cett. nimeṣon-meṣaṃ EPBU<sub>2</sub>] unmeṣaṃ nimeṣaṃ N<sub>1</sub>N<sub>2</sub> unmeṣaṃ nimeṣaṃ ca D karoti cett.] karoti BL kṛkalavāyur DN<sub>1</sub>N<sub>2</sub>] kṛkalavāyur BLP kṛkalakartāvāyur E puṣkaravāyur U<sub>2</sub> udgāro em.] udgāraṃ EU<sub>2</sub> udhāraṃ BP uhāraṃ L ūdgāro N<sub>1</sub>N<sub>2</sub> ūdgāto D bhavati DN<sub>1</sub>N<sub>2</sub>] karoti EPU<sub>2</sub> karoti BL 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 jṛmbho N<sub>2</sub> jambhā U<sub>1</sub> utpadyate α] bhavati EPU<sub>2</sub> bhavanti B bhavati L 2 dhanam-jayavāyoḥ β] dhanamjayavāyo α śabda cett.] śabdāḥ P śabdāḥ L śabdo N<sub>2</sub> sabta U<sub>1</sub> 3 idānīm cett.] idāni P madhyalakṣyaṃ DN<sub>1</sub>U<sub>1</sub>] madhyalakṣaṇam BN<sub>2</sub> madhyalakṣaṃ P madhye lakṣaṃ L madhye lakṣyaṃ U<sub>2</sub> śveta cett.] sveta U<sub>1</sub> svata 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 atha cett.] amtha E vā cett.] ca E om. BLP varṇam cett.] varṇam || BU<sub>2</sub> varṇa N<sub>2</sub> raktavarṇam E] raktavarṇa N<sub>2</sub> raktaṃ DLN<sub>1</sub>U<sub>1</sub>U<sub>2</sub> om. B vā cett.] om. N<sub>2</sub> dhūmravarṇam em.] dhūmākāro D dhūmāra N<sub>1</sub> dhūmravarṇa N<sub>2</sub> dhūmrākāra U<sub>1</sub> dhūmrākāraṃ β vā D] va N<sub>1</sub> van U<sub>1</sub> yan β om. N<sub>2</sub> vā cett.] vā || BL gni P] agni cett. 4 samānaṃ cett.] samānaṃ || D samāne L sadrṣaṃ cett.] m sadrṣaṃ DN<sub>1</sub> ardha cett.] ūrdhva BDN<sub>1</sub>N<sub>2</sub> ārdha U<sub>1</sub> jvalad cett.] jalad U<sub>1</sub> ākāśa cett.] ā U<sub>1</sub> ākāraṃ U<sub>2</sub> samākāraṃ cett.] samānakāraṃ α samakāraṃ U<sub>2</sub> samākāra L mitaṃ cett.] manomittaṃ U<sub>1</sub> mano cett.] om. U<sub>1</sub> lakṣyaṃ DPN<sub>1</sub>U<sub>1</sub>] tathyaṃ E lakṣaṃ BLU<sub>2</sub> lakṣaṇam N<sub>2</sub> 5 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.] satī BLU<sub>1</sub>U<sub>2</sub> malasya cett.] om. P saḥ cett.] saḥ || BL manaḥ saḥ D guṇo BDN<sub>2</sub>U<sub>1</sub>] guṇe N<sub>1</sub> guṇa EU<sub>2</sub> guṇaḥ PL prakāto cett.] prakāśo EU<sub>2</sub>

**Philological Commentary:** 1 kūrmaṇāvāyur ...nimeṣonmeṣaṃ karoti: Sentences omitted in U<sub>1</sub>. idānīm madhyalakṣyaṃ kathyate: The introductory sentence is omitted in E.



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

[XXVIII. Madhyalakṣya]

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

<sup>93</sup>Cf. *Śivayogapradīpikā* 4.47cd-48:

*śṛṇuṣva madhyalakṣyaṃ ca kathitaṃ pūrvasūribhiḥ || 4.47*  
*śvetādivarṇanavakhaṇḍacandrasaudāminīvahniśikhena bimbāt |*  
*jvalannabho vā sthalaḥinam ekaṃ vilakṣayet tat khalu madhyalakṣyam 4.48 ||*

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

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

<sup>94</sup>The generation of the *sattvic* quality through the practice of *madhyalakṣ(y)a* also appears in *Sarvāṅgayogapradīpikā* 3.28:

*madhya lakṣa mana madhya bicārai | vapu pramāna koi rūpa nihārai |*  
*yāte sātvik upajai āi | madhya lakṣa jo sādhai bhāi ||*

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

## [XXIX. ākāśabhedāḥ]

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

**Sources:** 1–2 cf. YSv (PT p. 839): kathyate tu devyadhunākāśaṃ pañcabhirlakṣaṇaiḥ | ākāśan tu mahākāśaṃ parākāśaṃ parātparam | tattvākāśaṃ sūryakāśamākāśaṃ pañcalakṣaṇam | cf. YSv (PT p. 839; YK 1.37): ākāśan tu mahākāśaṃ parākāśaṃ parātparam | tattvākāśaṃ sūryakāśamākāśaṃ pañcalakṣaṇam | 2–3 cf. YSv (PT p. 839): sabāhyābhyantare nityaṃ nirākāśantu (*nirākāśas tu* YK 2.38) nirmalam | karttavyaṃ lakṣam ākāśaṃ sādhayet sādhanam vinā | ghanāntarālasadṛśaṃ parākāśaṃ tathaiva ca | 3–4 cf. YSv (PT p. 839): kalpāntāgnisamaṃ (*kālāntāgnisamaṃ* YK 2.39cd) jyotir mahākāśaṃ smaret tathā | cf. YSv (PT p. 839) = YK 2.40ab: koṭikoṭipradīpābhaṃ tattvākāśaṃ smaret tathā |

**Testimonia:** 1–2 cf. SSP 2.30 (Ed. p. 42): ākāśaṃ parākāśaṃ mahākāśaṃ tatvākāśaṃ sūryakāśamiti vyomapañcakam | bāhyābhyantare 'tyantaṃ nirmalam nirākāraṃ ākāśaṃ lakṣayet | 2–3 cf. SSP 2.30 (Ed. p. 42): atha vā bāhyābhyantare 'tyantāndhakāranibhaṃ parākāśaṃ avalokayet | 3–4 cf. SSP 2.30 (Ed. p. 42): bāhyābhyantare kālālasaṃkāśaṃ mahākāśaṃ avalokayet | 4–5 cf. SSP 2.30 (Ed. p. 42): bāhyābhyantare nijatatvakarūpaṃ tatvākāśaṃ avalokayet |

1 idānīm EPU<sub>2</sub>] idānīm cett. kathyante cett.] kathyate LN<sub>2</sub>U<sub>2</sub> teṣāṃ cett.] te E ṣaṃ U<sub>1</sub> lakṣyāni cett.] lakṣaṇāni N<sub>2</sub> kathyante DU<sub>1</sub>U<sub>2</sub>] ca kathyante P kathyate N<sub>1</sub>N<sub>2</sub> ākāśaḥ BELP] ākāśa° α paramākāśaḥ BEL] parākāśaḥ PU<sub>2</sub> parākāśa N<sub>1</sub> parākāśa° DN<sub>2</sub>U<sub>1</sub> mahākāśaḥ ELPU<sub>2</sub>] mahākāśa BN<sub>1</sub> mahākāśa° DN<sub>2</sub>U<sub>1</sub> 1–2 tattvākāśaḥ BELU<sub>2</sub>] tatvākāśa N<sub>1</sub> tatvākāśa° DN<sub>2</sub>U<sub>1</sub> 2 sūryākāśaḥ BEL] sūryākāśaḥ N<sub>2</sub>PU<sub>2</sub> sūryākāśa N<sub>1</sub> sūryākāśa° DU<sub>1</sub> ākāśa° cett.] mākāśaṃ U<sub>2</sub> ākāśaṃ BLP °lakṣyaṃ cett.] lakṣam BL °lakṣaṇam N<sub>2</sub> kartavyam E] kartavyaṃ cett. param cett.] om. U<sub>2</sub> bāhyābhyantare cett.] bāhyābhyantarai P 3 ghanāndha° cett.] ghanānṃgha° B ṣvanandha° E dha° L °kāra° cett.] kāraṃ P °sadṛśa° cett.] sadṛśaṃ EU<sub>2</sub> sadṛśaḥ BL parākāśasya cett.] parākāśaikyaṃ E parākāśa° BL °lakṣyaṃ cett.] lakṣam BLU<sub>2</sub> lakṣaṇam N<sub>2</sub> param cett.] U<sub>2</sub> cett. pralayakālina cett.] pralayakālinaḥ BL °jvalad° cett.] °jalad° PB °jjala° U<sub>1</sub> °dāvā° ED] °vaḍavā° BLPU<sub>1</sub>U<sub>2</sub> °vṛd-dha° N<sub>1</sub> °vṛ° N<sub>2</sub> °nalapūrṇam cett.] nalapūrṇa N<sub>1</sub>N<sub>2</sub>U<sub>2</sub> 3–4 mahākāśa° cett.] mahākāśaṃ DPU<sub>1</sub> ghanāṃ dhakārasadṛśaṃ mahākāśasya U<sub>2</sub> 4 °lakṣyaṃ cett.] °lakṣam BDLN<sub>2</sub>U<sub>2</sub> prakāśaprāptau cett.] prakāśaprāpto BL aujvalyaṃ cett.] ujvalam L bhavati cett.] bhavati BL 5 tattvākāśaṃ cett.] tattvāśa° BL °lakṣyaṃ PN<sub>1</sub>U<sub>1</sub>] lakṣam BDLN<sub>2</sub>U<sub>2</sub>

**Philological Commentary:** 1 teṣāṃ lakṣyāni kathyante : Sentence omitted in B and L. E preserves only the first akṣara “te” and omits the rest. 4 tataḥ param bāhyābhyantare ...tattvākāśaṃ lakṣyaṃ kartavyam: Sentences are omitted in E.

## [XXIX. Divisions of Space]

Now, the divisions of space are taught.<sup>95</sup> The fixations of them are taught: Space, beyond space, great space, space of reality, the space of the sun. The fixation onto the pure and formless space (*akāśa*) shall be done internally as well as externally. Therafter, the fixation of the beyond-space (*parākāśa*) which is equal to dense darkness<sup>96</sup> shall be done internally and externally. Then, the fixation of the great space (*mahākāśa*) which is the plethora of the burning fire of the time of dissolution shall be done internally and externally. Then, when internally and externally the brightness of millions of blazing lights arises, he shall execute the fixation [directed onto] the reality-space (*tattvakāśa*) which is as such.

<sup>95</sup>The *Advayatāraṇakopaniṣat* 7 (Ed. pp. 4-5) does not separate the practice of Madhyalakṣya from the five spaces. Here, both practices form a unified whole and follow a specific progression:

*atha madhyalakṣyalakṣaṇam | prātaścitrādivarṇākhaṇḍasūryacakravat vahnijvālā-  
valīvat tadvihīnāntarikṣavat paśyati | tadākārākāritayā avatiṣṭhati | tadbhūyodarśa-  
nena guṇarahitākāśam bhavati | viśphurattāraṇākāradīpyamānagāḍhatamopamam  
paramākāśam bhavati | kālānālasamadyotamānam mahākāśam bhavati | sarvotkrṣṭa-  
paramadyutipradyotamānam tattvākāśam bhavati | koṭisūryaprakāśavaibhavaśamkāśam  
sūryākāśam bhavati | evaṃ bāhyābhyantarasthavyomapañcakaṃ tāraṇakalakṣyam |  
taddarśi vimuktaphalas tādrgvyomasamāno bhavati | tasmāt tāraṇa eva lakṣyam  
amanaskaphalapradaṃ bhavati || 7 ||*

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

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

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

**Sources:** 1 cf. YSv (PT p. 839): sūryākāśaṃ tathā koṭisūryavindusamaṃ (*°bimbasamaṃ* YK 2.40d) smaret | sabāhyābhyantare caivam ākāśaṃ (*caiva sākāśaṃ* YK 2.41b) lakṣayet tu yaḥ | 1–2 cf. YSv (PT p. 839): śivavad vihare dviśve pāpapunyavivarjitah | eteṣāṃ caiva lakṣeṇa karmadvārā 'ghamāharet (*karmadvārānapāharet* YK 2.41d) | 3–4 = YSv (PT p. 832) = YK 2.14: navacakraṃ kalādhāraṃ trilakṣaṃ vyomapañcakam | svadehe yo na jānāti sa yogī nāmadhārakaḥ |

**Testimonia:** 1 cf. SSP 2.30 (Ed. p. 42): atha vā bāhyābhyantare sūryakoṭisadṛśaṃ sūryākāśam avalokayet | 3–4 ≈ *Netratantra with Netroddyota* 7.1: ataḥ paraṃ pravakṣyāmi dhyānaṃ sūksmaṃ anuttamaṃ | ṛtucakraṃ svarādhāraṃ trilakṣyaṃ vyomapañcakam | 3–4 ≈ *Tantrāloka* 19.15: ṣoḍaśādhāraṣaṭcakralakṣyatrayakhapañcakāt | kvacid anyataratrātha prāguktapaśukarmavat | 3–4 ≈ *Manthān-abhairavatantram Kumārikākhaṇḍaḥ* 25.2ab: ṣaṭcakraṃ ṣoḍaśādhāraṃ trilakṣyaṃ vyomapañcakam | 3–4 ≈ SSP 2.31 (Ed. p. 43): navacakraṃ kalādhāraṃ trilakṣyaṃ vyomapañcakam | samyag etan na jānāti sa yogī nāmadhārakaḥ | 3–4 ≈ YSv (PT p. 839): navacakraṃ kalādhāraṃ dvilakṣaṃ vyomapañcakam | samagraṃ yo na jānāti sa yogī nāmadhārakaḥ | 3–4 ≈ *Yogatarāṅgiṇī* quoted with reference *Nityanāthapaddhati* (Ed. p. 72) = *Haṭhatattvakaumudī* 24.1: ṣaṭcakraṃ ṣoḍaśādhāraṃ dvilakṣyaṃ vyomapañcakam | svadehe ye na jānanti kathaṃ siddhyanti yoginaḥ | 3–4 ≈ PT (Ed. p. 172): ṣaṭcakraṃ ṣoḍaśādhāraṃ trilakṣyaṃ vyomapañcakam | svadehe yo vijānāti sa guruḥ kathito budhaiḥ | 3–4 ≈ *Goraḥṣaṭaka (Nowotny)* 13 = *Vivekāmartaṇḍa* 6.3: ṣaṭcakraṃ ṣoḍaśādhāraṃ trailokyaṃ vyomapañcakam | svadehe ye na jānanti kathaṃ siddhyanti yoginaḥ | 3–4 ≈ *Yogacūḍāmanyupaniṣad* 3cd-4ab: ṣaṭcakraṃ ṣoḍaśādhāraṃ trilakṣyaṃ vyomapañcakam ||3|| svadehe yo na jānāti tasya siddhiḥ kathaṃ bhavet | 3–4 ≈ *Maṇḍalabrāhmaṇopaniṣat* 3.4.5: navacakraṃ ṣaḍādhāraṃ trilakṣyaṃ vyomapañcakam | samyag etan na jānāti sa yogī nāmato bhavet | 3–4 ≈ *Haṭhapradīpikā* 4.77: ṣaṭcakraṃ ṣoḍaśādhāraṃ tridhā lakṣaṃ guṇatrayam | śeṣas tu granthavistāras trikūṭaṃ paramaṃ 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 **bāhyābhyantare** cett.] ābhyantare N<sub>2</sub> **prakāśamāna**° cett.] prakāśamāga° P prakāśamān BL °sūrya° cett.] °yarsū° E °sūryaṃ P °bimba° cett.] *om.* E °sahitaṃ cett.] °sahita° BL **sūryakāśaṃ** cett.] sūryakāśa° BLP **lakṣyaṃ** cett.] lakṣaṃ BLN<sub>2</sub> **kartavyaṃ** cett.] kartavyaṃ mataḥ BL **lakṣyāṇām** cett.] lakṣāṇām P lakṣaṇām B lakṣaṃ L lakṣāṇā N<sub>2</sub> **kāraṇāc** N<sub>2</sub>] kāraṇāt E karaṇāt cett. **charīre** N<sub>2</sub>] śarīra° DN<sub>1</sub> śarīre BPLU<sub>2</sub> °śarīraṃ E **2 rogāsaṃsargo** cett.] rogāsaṃsargi E **na** cett.] *om.* E **bhavati** cett.] bhavati B **valitaṃ palitaṃ** DLN<sub>1</sub>N<sub>2</sub>] valīpalitaṃ N<sub>2</sub> valitapalitaṃ BEP **puṇyaṃ** cett.] puṇyāṃ BL **ca** cett.] *om.* E **bhavati** cett.] bhavati BL bhati U<sub>1</sub> **3 navacakraṃ** cett.] śloka navacakraṃ BL navackara° DN<sub>1</sub>N<sub>2</sub> °kṣyaṃ cett.] trilakṣaṃ BLN<sub>2</sub> **4 svadehe yo** β] samakriyā α

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

**XXIX. 1** The nine Cakras<sup>97</sup> of the, the sixteen supports<sup>98</sup>, the three fixations<sup>99</sup> and five spaces. Who does not know [them?] within ones own body, he is only a Yogin by name.<sup>100</sup>

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

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

<sup>98</sup> The sixteen supports of Rāmacandra are big toe support (*pādāṅguṣṭhādhāra*), root support (*mūlādhāra*), anus support (*guḍādhāra*), penis support (*liṅgādhāra*), pleasance [support] (*udyāna*), navel (*nābhīyādhāra*), heart-form support (*hṛdayarūpādhāra*), throat (*kaṇṭhādhāra*), uvula support (textit-ghaṁṭikādhāra), palate support (*tālṅvādhāra*), tongue support (*jihvādhāra*), teeth support (*dantādhāra*), nose (*nāsikādhāra*), breath support at the root of the nose (*nāsāmūle vāyvādhāra*), eyebrows (*bhrūvor-madhyādhāra*), 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>99</sup> The three fixations called *antaralakṣya*, *bāhīrlakṣya* (often called *bāhyalakṣya* in the *pañcalakṣya* system of Rāmacandra and others) and *Madhyalakṣya* are the predecessors of the five fixations found in *Yogatattvabindu*, *Yogasvarodaya* as quoted in *Prāṇatoṣinī* and *Yogakarnīkā* and *Sarvāṅgayogapradīpikā*. The two additional fixations are *ūrdhvalakṣya* and *adholakṣya*. A system of three fixations is taught in *Tantrāloka*, *Manthānabhairavatantram Kumārikākhaṇḍaḥ*, *Netratantra with Netroddyota*, *Gorakṣasāṭaka* (Nowotny), *Śivayogapradīpikā*, *Siddhasiddhāntapaddhati*, *Advayatārakopaniṣat*, *Yogacūḍāmanyupaniṣad*, *Maṇḍalabrāhmaṇopaniṣat*. Structurally, it is surprising that Rāmacandra mentions all five *lakṣyas* in section XIII, then teaches *ūrdhvalakṣya* in section XIV and *adholakṣya* in section XV, and just after the introduction of various other topics, he continues the subject of Lakṣyayoga by teaching *bāhyalakṣya* in section XXIV, *antaralakṣya* in section XXV and finally *madhyalakṣya* in section XXIX. The structural issues of the text are discussed in detail p. on ??.

<sup>100</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 and was transmitted from Śaiva Tantras such as *Tantrāloka*, *Manthānabhairavatantram Kumārikākhaṇḍaḥ* and *Netratantra with Netroddyota* across the early and classical literature of Haṭha- and Rājayoga (e.g. *Haṭhapradīpikā*) and from there into the post-Haṭhapradīpikā era of the same genre, well into the late *Yoga Upaniṣads*. Most of the ...

## [XXX. cakrānām anukramah]

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

**Sources:** 1 cf. SSP 2.1 (Ed. p. 29): atha piṇḍavicārāḥ kathyate piṇḍe navacakraṇi | cf. SSP 2.1 (Ed. p. 29): ādhāre brahmacakraṃ tridhāvartam bhagamaṇḍalākāram | tatra mūlakandaḥ | tatra śaktim pāvakākārām dhyāyet | tatraiva kāmārūpapiṭham sarvakāmaphalapradam bhavati | cf. SSP 2.2 (Ed. p. 29): dvitīyam svādhiṣṭhānacakraṃ | tanmadhye paścimābhimukham liṅgam pravālāṅkurasadṛśam dhyāyet | tatraivodyānapīṭham jagadākaraṇam bhavati | 2 cf. SSP 2.3 (Ed. pp. 29-30): tṛtīyam nābhicakraṃ pañcāvartam sarpavat kuṇḍalākāram | tanmadhye kuṇḍalinīm śaktim bālārakatoṣānnibhām dhyāyet | sā madhyā śaktiḥ sarvasiddhidā bhavati | cf. SSP 2.4 (Ed. p. 30): caturtham hṛdayacakraṃ aṣṭadalakamalam adhomukham | tanmadhye karṇikāyām liṅgākārām jyotirūpām dhyāyet | saiva haṃsakalā sarvendriyavaśyā bhavati | cf. SSP 2.5 (Ed. p. 30): pañcamam kaṇṭhacakraṃ caturaṅgulam | tatra vāma idā candranāḍī | dakṣiṇe piṅgalā sūryanāḍī | tanmadhye suṣumnām dhyāyet | saiva anāhatakālā anāhataśiddhidā bhavati | cf. SSP 2.6 (Ed. p. 31): ṣaṣṭham tālucakraṃ | tatrāmṛtadhārāpravāhaḥ | ghaṇṭikāliṅgam mūlarandhram rājadantaṃ śaṅkhinivivaram daśamadvāram | tatra śūnyam dhyāyet | cittālayo bhavati | 3 cf. SSP 2.7 (Ed. p. 31): sapṭamam bhrūcakraṃ madhyamāṅguṣṭhamatram | tatra jñānanetraṃ dipaśikhākārām dhyāyet | tatra vāksiddhir bhavati | cf. SSP 2.8 (Ed. p. 31): aṣṭamam brahmarandhram nirvāpacakraṃ sūcikāgrabhedyam | tatra dhūmaśikhākārām dhyāyet | tatra jālandharapiṭham mokṣapradam bhavati | cf. SSP (Ed. p. 32): navamam ākāśacakraṃ soḍaśadalakamalam ūrdhvamukham | tanmadhye karṇikāyām trikūṭākārām tadūrdhvaśaktim tām paramaśūnyām dhyāyet | tatraiva pūrṇagiriṇiṭham sarveṣṭasiddhipradam bhavati | iti navacakravācārāḥ ||

1 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 brahmacakraṃ BEL] brahmacakraṃ cett. ādhāropari β] om. α liṅgamūle β] liṅge α svādhiṣṭhānacakraṃ EDPN<sub>1</sub>N<sub>2</sub>] svādhiṣṭhānacakraṃ cett. 2 maṇipūrakacakraṃ ELPN<sub>1</sub>N<sub>2</sub>] maṇipūrakacakraṃ cett. 'nāhata' P] anāhata° BELU<sub>2</sub> viśuddha° cett. cakram BEL] cakram cett. viśuddhicakraṃ β] anāhatacakraṃ α ṣaṣṭham cett.] ṣaṣṭha° L tālucakraṃ EN<sub>1</sub>N<sub>2</sub>] tālucakraṃ DPU<sub>1</sub> tālucakre BL tālucakra U<sub>2</sub> 3 ājñā 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 cett.] brahma° U<sub>1</sub> cakram E] cakram cett. navamam E] navama N<sub>2</sub> navamam rattu U<sub>1</sub> navamam cett. cakram DEN<sub>1</sub>N<sub>2</sub>U<sub>1</sub>U<sub>2</sub>] cakram BLP 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>] 'param βD 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> tatparamaśūnyam D

**Philological Commentary:** 1 idānīm cakrānām anukramah kathyate ...tat paramaśūnyam: Once again, Rāmacandra presents descriptions of the *cakras*, but this time, he provides only brief information, mentioning their names and locations. It's worth noting that these details were already extensively covered in chapters IV to XII. This repetition appears redundant. From this point onwards there appears to be a growing emphasis on the *Siddhasiddhāntapaddhati*.

## [XXX. Sequence of Cakras]

Now, the sequence of the *cakras* is taught. At the support<sup>101</sup>, there is the Brahmacakra. Above the support at the root of the gender is the Svadiṣṭhānacakra. At the navel, there is the Maṇipūrakacakra. In the heart [there is] the Anāhatacakra. Situated within the throat is the Viśuddhicakra. The sixth is the Tālucakra. In the centre of the eyebrows is the Ājñācakra. At the opening of Brahma<sup>102</sup> is the Kālacakra<sup>103</sup> The ninth is the Ākāśacakra<sup>104</sup>. It is supreme emptiness.

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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*.

<sup>101</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.11. This assumption is further supported by the additional descriptions of U<sub>2</sub> folio 2v. l.2 in which it is explicitly located at the anus (*gudasthānam*) and called “*ādhāracakra*” (“*cakra of the support*”). Thus, the location presented here as *ādhāre* (“at the support”) should be understood as *mūlādhāre* (“at the root-support”).

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

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

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

## [XXXI. ādhāracakrasya bhedāḥ]

- 1 इदानीमाधारचक्रस्य भेदाः कथ्यन्ते । पादयोरङ्गुष्ठे तेजसो लक्ष्यकारणात् दृष्टिः स्थिरा भवति । द्वितीयो
- 2 मूलाधारः । पादाङ्गुष्ठस्य मूले उपरपादस्य पार्श्वः स्थाप्यते तदग्निः प्रबलो भवति । एका पार्श्वमूलाधारे
- 3 स्थाप्यते । तस्य पादस्याङ्गुष्ठमूले परस्य पादस्य पार्श्वः स्थाप्यते । तदग्निः प्रदीप्यते । तृतीयं गुदाधारस्थानं ।
- 4 तन्मध्ये संकोचविकाशकुञ्चनकारणात्पवनः स्थिरो भवति । अनु च पुरुषस्य मरणं न भवति ।

**Sources:** 1 cf. YSv (PT p. 832) = YK 2.15: *ṣoḍaśādhārabhedan tu śrṇu devi viśeṣataḥ* | cf. SSP 2.10 (Ed. p. 29): *atha ṣoḍaśādhārāḥ kathyante* | cf. YSv (PT p. 839): *āṅguṣṭhāpādayos tejaḥ salakṣasthiradr̥ṣṭimān* | *pādāṅguṣṭhe ya ādhārāḥ prathamam* (YK 2.16) *yogatattvataḥ* | cf. SSP 2.10 (Ed. p. 32): *tatra prathamāḥ pādāṅguṣṭhādhārāḥ* | *tatrāgratas tejomayaṁ dhyāyet* | *dr̥ṣṭiḥ sthīrā bhavati* | 1–3 cf. YSv (PT p. 839): *dvitīyaṁ pādāmūlan tu pādāmūlaparaṁ* (*pādāmūlaṁ paraṁ* YK 2.16) *sa vai* | *pādasya pārṣṇī* (*pārṣṇī* YK 2.17a) *saṁsthāpya balavān prabhaven munīḥ* | *pādāmūle* *’thavā pādāṅguṣṭhamūlaṁ* (*pr̥ṣṭhe pādāṅguṣṭhe* YK 2.17) *vidhārayet* || 1–3 cf. SSP 2.11 (Ed. p. 33): *dvitīyo mūlādhāras taṁ vāmapādapārṣṇinā nīṣṭhīdyā sthātavyam* | *tatrāgnidīpanaṁ bhavati* | 3–4 cf. YSv (PT p. 839): *ṭṛtīyan tu gudādhāro* (*gudādhāre* YK 2.18) *gudasaṅkocanakriyā* | *vikāśākūñcanaṁ tasya sthīravāyau ca mṛtyujit* | cf. SSP 2.12 (Ed. p. 33): *ṭṛtīyo gudādhāra taṁ vikāśasaṅkocanena nirākuñcayet* | *apānavāyulḥ sthīro bhavati* |

1 *idānīm* cett.] *idānī* N<sub>2</sub> **bhedāḥ** cett.] *bhedā* BL **kathyante** cett.] *kathyanta* E *kathyate* DN<sub>1</sub> **āṅguṣṭhe** cett.] *āṅguṣṭhai* B **tejaso** cett.] *tejasam* BL **lakṣya**° cett.] *lakṣa*° N<sub>2</sub> *lakṣam* *kartavyam* BL **°kāraṇāt** cett.] *°kāraṇāt* P **dr̥ṣṭiḥ** cett.] *dr̥ṣṭi*° N<sub>1</sub>N<sub>2</sub>U<sub>1</sub>U<sub>2</sub> **bhavati** cett.] *bhavatī* L **2 mūlādhārāḥ** cett.] *mūlādhārāḥ* U<sub>1</sub> *mūlādhāre* U<sub>2</sub> **°para**° cett.] *apara*° α *aparasya* BL **pādasya** cett.] *pāda*° BL **pārṣṇīḥ** cett.] *°pārṣṇīḥ* L *dhārāḥ pādāṁduṣṭhasya mūleḥ parapādasya pārṣṇīḥ* P **sthāpyate** cett.] *syāpyate* BL *sthāpyamte* U<sub>2</sub> **tadāgniḥ** cett.] *agni*° D *agniḥ* N<sub>1</sub> *om.* 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.] *ekah* E *ekāṁ* U<sub>1</sub> **pārṣṇīḥ** U<sub>1</sub> | *pārṣṇīḥ* DN<sub>1</sub> *pārṣṇīr* ādau BELP **mūlādhāre** cett.] *mūlādhāra* BU<sub>1</sub> *mūlādhārā* L *mūlādhārāi* D **3 pādasyāṅguṣṭhamūle** cett.] *pādasya āṅguṣṭhamūlaṁ* N<sub>1</sub>U<sub>1</sub> **parasya** EP] *aparasya* cett. **pādasya** cett.] *om.* U<sub>1</sub> **pārṣṇīḥ** cett.] *pārṇī* N<sub>2</sub> *pārṣṇo* U<sub>1</sub> **sthāpyate** BELPU<sub>1</sub> | *sthāpyam* DN<sub>1</sub>N<sub>2</sub> **tadagniḥ** E] *tadagniḥ* BLPU<sub>2</sub> *agnir* DN<sub>1</sub> *agni* N<sub>2</sub>U<sub>1</sub> **pradīpyate** E] *pradīpyate* BLPU<sub>2</sub> *dīpyate* DU<sub>1</sub> *dāpyate* N<sub>1</sub> *dīpate* N<sub>2</sub> **ṭṛtīyam** cett.] *ṭṛtīya* U<sub>2</sub> **°sthānam** cett.] *°sthāne* B **4 °vikāśā** cett.] *°vikāśa*° L **°kuñcana** cett.] *ākūñcana* L *ākūñcana* U<sub>1</sub> *kūñcanaṁ* DN<sub>2</sub> **pavanaḥ** cett.] *pavana*° DU<sub>1</sub>U<sub>2</sub>N<sub>2</sub> **bhavati** cett.] *bhavatī* B **anu ca** DPU<sub>1</sub>U<sub>2</sub> | *anyac* ca E *anūca* N<sub>1</sub>N<sub>2</sub> *anucara*° B *anucakra*° L **na** cett.] *om.* BPL **bhavati** cett.] *bhavatī* BL

**Philological Commentary:** 1 *pādāyoraṅguṣṭhe* ...: Judging by the sources and parallels for this passage as well as the introductory statements Rāmacandra presents for the following *ādhāras*, it appears possible that originally the first *ādhāra* was introduced with something like *prathamāḥ pādāṅguṣṭhādhārāḥ*, too. However, since evidence from the manuscripts is missing I refrained from conjecture. 3 *ekā pārṣṇīr ...sthāpyate*: The sentence is omitted in N<sub>2</sub> and U<sub>2</sub>. *tasya pādasyāṅguṣṭhamūle ...pradīpyate*: The sentence is omitted in U<sub>2</sub>.



## [XXXI. Divisions of the Wheels of Support]

Now, the divisions of the totality<sup>105</sup> of supports<sup>106</sup> [for concentration] are taught. The first is the support at the big toe. From the execution of the fixation onto the light at the big toe of the feet, stability of the gaze arises.<sup>107</sup> The root support is the second [one]. The heel of the other foot is caused to be placed at the big toe joint (*pādasyāṅguṣṭhamūla*)<sup>108</sup>. As a result, the fire is strengthened. One heel is caused to be placed at the Root-container. The heel of the other foot is caused to be placed at the root of the big toe of this foot. The fire of it is caused to be kindled.<sup>109</sup> The third is the location of the anus support. From the execution of expansion and contraction, a stable vital wind arises. And therefore death of the person does not arise.<sup>110</sup>

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

<sup>106</sup>The yogic practice of sixteen *ādhāras* goes back to more ancient yoga traditions of Śaivism and is mentioned in texts such as *Tantrāloka*, *Manthānabhairavatantram* Kumārikākhaṇḍaḥ and *Netratantra with Netroddyota*. The techniques were passed on 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; *Śāradātilakatantra* 25.24-25; *Śivayogaśāstra* 3.17-33; *Siddhasiddhāntapaddhati* 2.10-25; *Yogatarāṅgiṇī* 1.13 (Ed. p. 72-73) quotation with reference "*nityanāthapaddhatau*" (maybe another recension of the *Siddhasiddhāntapaddhati*, see POWELL, 2023:149); *Haṭhatattvakaumudī* 24.10-23; and *Haṭhapradīpikājyotsnā* on *Haṭhapradīpikā*, as well *Prāṇatoṣiṇī* (Ed. p. 839-841) quotation with reference "*yogasvarodaye*" and *Yogakarnikā* quotation with reference "*yogasvarodaye*" 14-36. Comparing the various lists of *ādhāras* reveals a significant variability. Rāmacandra's system is certainly derived from the *Yogasvarodaya*. This passage additionally suggests clear influences from the *Siddhasiddhāntapaddhati*. As POWELL, 2023:151 discussed, the *Śivayogaśāstra* was probably the source text of the *Siddhasiddhāntapaddhati*.

<sup>107</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 *Śivayogaśāstra*) or the light is already present. *Śāradātilakatantra*, however, instructs to fix *prāṇa* in each *ādhāra* listed. Here, the practice of the *ādhāras* is subsumed under the *dhāraṇā* limb in an eight-fold (*aṣṭāṅga*) yoga system.

<sup>108</sup>I suggest to understand the terms *pādasyāṅguṣṭhamūla* as the big toe joint or *articulatio metatarsophalangealis hallucis*.

<sup>109</sup>Either the text is corrupt here, or Rāmacandra did not understand the *Yogasvarodaya*. This might have forced him to additionally draw from the description of the *Siddhasiddhāntapaddhati*, which resulted in the two distinct descriptions. *Netroddyota*, *Śāradātilakatantra* and *Haṭhapradīpikājyotsnā* give the ankle (*gulpha*) as the second *ādhāra*.

<sup>110</sup>*Netroddyota*, *Śāradātilakatantra* and *Haṭhapradīpikājyotsnā* provide the knee (*jānu*) as the third *ādhāra*.