

## *The Yogatattvabindu*



योगतत्त्वबिन्दु

# Yogatattvabindu

Critical and Synoptic  
Edition with annotated Translation

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**ओन्लिने सोउर्चेस्** | | | | | | | | | | | | | | | | | | | | २३



# Introduction





# The List of the 15 Yogas

The authenticity of the list specifying the fifteen Yogas at the beginning of the text is ambiguous. This is due to the discrepancy between the structure of the Yogas presented in the text and the order presented in the list. For example, the text commences with a description of *kriyāyoga* and goes on to describe *siddhakuṇḍalinīyoga* and then mentions *mantrayoga* without adhering to the order presented in the list. This incongruity raises questions as to why the text structure deviates from the list. However, the reference to *jñānotpattav upāyaḥ* may provide some insight into why *jñānayoga* is included as the second *yoga* in the list. To reconcile these apparent inconsistencies, there are several possible explanations: 1) The text is severely corrupted. 2) The list was added by a different hand at a later time. 3) The term *jñānayoga* is included as a result of the practice of *siddhakuṇḍalinīyoga*, which is said to generate knowledge through the central channel, as stated in the text. These explanations may be combined to provide a comprehensive understanding of the situation.

## Lakṣyayoga

- origin tantric Traditions -> e.g. Netratantra
- also check Mālinivijayottara 2004 Vasudeva pp. 256-257
- also *Amanaska* 2.10 Śāmbhavī Mudrā



# Sources

## The Additions of SORI 6082 - U<sub>2</sub>

Analyse the additions of U<sub>2</sub> and present the *cakras* and their attributes in a table .

- Muktabodha- Texte sehe ich 3 Belege für bahiśśakti Muktabodha/kṛīyakramādyotikā.html 2938 suṣirānte bahiśśaktiṃ vinyasedvyomarūpiṇīm | tasyā madhye tu Muktabodha/sakalāgamasārasaṅgraha.html 2186 suṣirāntabahiśśaktiṃ vyāpinīm cintayet tataḥ || Muktabodha/kriyakramadyotikavyākhyā.html 1846 tanmadhye ca bahiśśaktiṃ sudhābindu parisrutim
- Parā<sup>1</sup>.

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<sup>1</sup>Im Kaśm. Śiv. °das ewige Wort, in welchem potentiell alle Begriffe und Worte ruhen; vgl. das śabdabrahma des Vyākaraṇa. [B.]— Schmidt S. 246



# 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

The order of the readings in the critical apparatus is arranged according to the quality of readings in decending order. The critical apparatus is positive. Gemitation is not recorded.

## Abbreviations

- qcr: quote cum notatio (quoted with reference)

## Marking the Reliability of Sources and Testimonia in the Critical Apparatus

To accurately depict information about the textual relationship and estimated degree of relatedness of a passage from the *Yogatattvabindu* in the layers for sources and testimonia of the critical apparatus, a system of sigla was introduced.<sup>2</sup> The sigla are meaningful when a passage is corrupted in all witnesses and can only be reconstructed by means of other texts. The layers of the critical apparatus for sources and testimonia use the following sigla:

**Ce** *citatum ex alio* / quotation from another (text).<sup>3</sup>

**Cee** *citatum ex alio modo edendi* / quotation from another (text) with editorial changes.<sup>4</sup>

**Ci** *citatum in alio* / quotation in another (text).<sup>5</sup>

**Cie** *citatum in alio modo edendi* / quotation in another (text) with editorial changes.<sup>6</sup>

**Re** *relatum ex alio* / (content), attested from another text.<sup>7</sup>

**Ri** *relatum in alio* / (content), attested in another text.<sup>8</sup>

The following acronyms refer to passages that originated from texts that the author of the *Yogatattvabindu* utilized in compiling his work: **Ce**, **Cee**, **Re**. These texts must predate the *Yogatattvabindu*. The other acronyms, such as **Ci**, **Cie**, and

<sup>2</sup>This type of identification system is based on the use of the critical apparatus in (E. STEINKELLNER, H. KRASSER, and H. LASIC, eds. *Jinendrabuddhi's Viśālāmalavatī Pramāṇasamuccayaṭīkā Chapter 1 - Part I: Critical Edition*. Sanskrit Texts from the Tibetan Autonomous Region. Beijing - Vienna: China Tibetology Publishing House, Austrian Academy of Sciences Press, 2005, lii-liii). It was modified for the text-critical work on the *Yogatattvabindu*.

<sup>3</sup>The sigla **Ce** indicates an identical or largely identical content in the lesser witness and only allows for minor deviations in the wording of the passage.

<sup>4</sup>The sigla **Cee** identifies passages with noticeable deviations in the lesser witness.

<sup>5</sup>The sigla **Ci** indicates an identical or largely identical content in the lesser witness and only allows for minor deviations in the wording of the passage.

<sup>6</sup>The sigla **Cie** identifies passages in the lesser witness with noticeable deviations that have the intended character of the composer.

<sup>7</sup>The sigla **Re** identifies content parallels in the lesser witness that are relevant to the constitution of the critical text. It further indicates in certain cases that the composer might have used this source when composing his text.

<sup>8</sup>The sigla **Ri** identifies content parallels in the lesser witness that are relevant to the constitution of the critical text.

**Ri**, are texts that have adopted passages from the *Yogatattvabindu*, or verses or passages that share similar content with the *Yogatattvabindu*, but their relation is given literally, making it impossible to determine who adopted from whom. **Re** and **Ri** each refer to passages that are so closely related in content to those of the *Yogatattvabindu* that they are significant in reconstructing a passage.<sup>9</sup>

## Punctuation

The inconsistent use of punctuation marks in the available witnesses necessitates standardization. Upon close examination, it appears that punctuation has frequently been dropped or added during the transmission of the texts. The neglect or improper handling of punctuation by the copists has resulted in different versions of lists with and without punctuation. In many instances, missing punctuation has led to the addition of case endings, alteration of the text, and the combination of list items into compound formations that were not present in the original text. Although punctuation plays an important role, deviations in punctuation at the end of sentences, lists, and verse-numbering will only be extensively documented in the critical apparatus of the printed edition. This means that emendations of obvious punctuation mistakes will not be recorded in the critical apparatus. However, the digital edition of this work provides a more detailed documentation of deviations in punctuation through diplomatic transcripts of each witness, and even has a function to display sentences cumulatively.

In the printed edition of the *Yogatattvabindu*, standard conventions of punctuation are followed. In verse poetry, a *daṇḍa* (|) marks the end of a half-verse or half of the *śloka*, and a double *daṇḍa* (||) marks the end of a verse. In prose, a single *daṇḍa* indicates the end of a sentence, and a double *daṇḍa* marks the end of a paragraph. Variations in the use of *avagraha* will be recorded, and items in lists will be separated by a double-*daṇḍa*.

## Sandhi

Among the witnesses we see deviating and inconsistent application of *sandhi*. There is no clear evidence that originally *sandhi* was intentionally not applied. This edition

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<sup>9</sup>Ce and Cee have the highest degree of reliability, Ci and Cie have a moderate degree, and Re and Ri have the lowest.



will therefore apply *sandhi* consistently throughout the constituted text to provide a readable text sticking to contemporary conventions in Sanskrit. The variant readings concerning *sandhi* are recorded consistently in the apparatus criticus. This is due to various textcritical problems arising from the inconsistent usage of punctuation which results in application or non-application of *sandhi* wheter the respective witness applied a *daṇḍa* or not. This is particularly the case within lists, which frequently occur in our compilation. Items were most likely originally separated by *daṇḍa*.

## Class Nasals

Due to inconsistent use of class nasals among the witnesses *anusvāras* have been substituted with the respective class nasals throughout the edition.

## Lists

Lists are a frequent feature in the *Yogatattvabindu*. The text opens with a list of 15 Yogas and there are many more lists utilized throughout its content. To produce a consistent and easily readable edition, all lists have been identified, normalized to the Nominative Singular or Nominative Plural form of the respective item, or in the case of explanatory lists, to the Ablative Singular or Plural. The items are separated by a double *daṇḍa*. Differences in punctuation and simple punctuation emendations, unless they are text-critically or systematically significant, will not be recorded in the apparatus criticus.

## **Structural Analysis of the Yogatattvabindu**



# **Critical Edition & Annotated Translation**



- 1 कूर्मवायुर्नैत्रमध्ये तिष्ठति । निमेषोन्मेषं करोति । कृकलवायोरुद्गरो भवति । देवदत्तवायोरुद्गम उत्पद्यते ।  
 2 धनंजयवायोः शब्द उत्पद्यते ॥<sup>[xx]</sup>

[XXVII.<sup>i-v</sup> Madhyalakṣya]

- 3 इदानीं मध्यलक्ष्यं कथ्यते । श्वेतवर्णं अथ वा पीतवर्णं रक्तवर्णं वा धूस्रवर्णं वा नीलवर्णं वा उग्निशिखासदृशं  
 4 विद्युत्समानं सूर्यमण्डलसदृशं अर्धचन्द्रसदृशं ज्वलदाकाशसमाकारं । स्वशरीरपरिमितं तेजोमनोमध्ये लक्ष्यं  
 5 कर्तव्यं । एतस्मिन्नक्ष्ये कृते सति मनोमध्ये स्थितस्य मलस्य दाहो भवति । मनसः सत्त्वगुणो प्रकटो  
 6 भवति । पुरुष आनन्दमयो भूत्वा तिष्ठति ॥<sup>[v]</sup>

1 **kūrmavāyur** EPU<sub>2</sub>] kūrmavāyoh 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  
**kṛkalavāyor** 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 **de-**  
**vadattavāyor** cett.] devadattavāyoh E devadattavāyo N<sub>2</sub>U<sub>2</sub> **jṛmbha** DN<sub>1</sub>U<sub>2</sub>] jṛmbhaṇaṃ E jumbhā  
 BP jṛmbhā L jṛmbho° N<sub>2</sub> jambhā U<sub>1</sub> **utpadyate** α] bhavati EPU<sub>2</sub> bhavaṃti B bhavati L **2 dhanam-**  
**jayavāyoh** β] dhanamjayavāyo α **śabda** cett.] śabdāḥ P śabdaḥ 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>] madhyalakṣaṇaṃ 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 °varṇaṃ PLU<sub>1</sub>U<sub>2</sub>] °varṇaṃ || D °varaṃ P °varṇā  
 | N<sub>1</sub> om. E **atha** cett.] aṃtha E **vā** cett.] ca E *om.* BLP °varṇaṃ cett.] °varṇaṃ || BU<sub>2</sub> °varṇa  
 N<sub>2</sub> **raktavarṇaṃ** E] raktavarṇa N<sub>2</sub> raktam DLN<sub>1</sub>U<sub>1</sub>U<sub>2</sub> *om.* B **vā** cett.] *om.* N<sub>2</sub> **dhūmravarṇaṃ**  
 em.] dhūmakāro 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.] va || BL °gni° P] agni° cett. **4 °samānaṃ** cett.] °samānaṃ || D °samāne  
 L °sadṛśaṃ cett.] °m sadṛśaṃ 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 DN<sub>1</sub>N<sub>2</sub>U<sub>1</sub> 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> lakṣaṇaṃ N<sub>2</sub> **5 etasmi** PLU<sub>2</sub>] etasmi U<sub>1</sub> ekasmi cett. **lakṣye** cett.] lakṣe BLU<sub>2</sub> na  
 lakṣye U<sub>1</sub> lakṣaṇo N<sub>2</sub> **sati** cett.] sati BLU<sub>1</sub>U<sub>2</sub> **malasya** cett.] *om.* P °saḥ cett.] °saḥ || BL manah  
 saḥ D °guṇo BDN<sub>2</sub>U<sub>1</sub>] °guṇe N<sub>1</sub> °guṇa° EU<sub>2</sub> °guṇaḥ PL **prakaṭo** cett.] °prakāṣo EU<sub>2</sub>

**Sources:** 1 **Re**] PT<sup>qcr</sup>·YSV (Ed. pp. 838-839): netramadhye kūrmanāmā nimeṣonmeṣakṛdayam | udgāre  
 nāga ākhyatāḥ ūrddhavāyuh praçālāne | kṛkaraḥ kṣutkaro jñeyo devadatto vijjmbhaṇe | dhanañcayāḥ  
 saccidākāro mṛtadehaṃ na muñcati | yady api sargakāṇḍe sarvametaдукताṃ tathāpi kāryakāraṇabhā-  
 vajñāpanāya punarnirdiṣṭāmiti na punaruktaṃ | **Ri**] SSP 1.67 (Ed. pp. 23-24): kūrmavāyuh cakṣuṣor  
 unmeṣakārakaś ca | kṛkalāḥ udgārakaḥ kṣutkārakaś ca | devadatto mukhavijjmbhakaḥ | dhanañjayo  
 nādaghoṣakah || 1.67 || iti daśavāyavalokanena piṇḍotpattiḥ naranārīrūpaṃ | **3 Re**] PT<sup>qcr</sup>·YSV (Ed. p.  
 839): idānīm madhyalakṣaṇaṃ tu kathyate siddhikāraṃ | śvetam raktam tathā pitaṃ dhūmrākāraṃ  
 tu nilabham | **Re**] PT<sup>qcr</sup>·YSV (Ed. p. 839): agnijvālāsamanābhā vidyutpuñjasamaprabhā | āditya-  
 maṇḍalākāramathavā candramaṇḍalam | **Ri**] SSP 2.29 (Ed. p. 41): śvetavarṇaṃ va raktavarṇaṃ va  
 kṛṣṇavarṇaṃ va agniśikhākāraṃ va jyotirūpaṃ va vidyudākāraṃ sūryamaṇḍalākāraṃ va arddhacan-  
 drākāraṃ va yatheṣṭasvapīṇḍamātrām sthānavarjitaṃ manasā lakṣayet ity anekavidhāṃ madhyamaṃ  
 lakṣyaṃ | **4 Re**] PT<sup>qcr</sup>·YSV (Ed. p. 839): jvaladākāśatulyaṃvā bhāvayen rūpamātmanah | etaj jyoti-  
 rmayam deham manomadhye tu lakṣayet | **5 Re**] PT<sup>qcr</sup>·YSV (Ed. p. 839): eteṣāṃ ca krte lakṣe nānā-  
 duḥkhaṃ prapaśyati | manas astu malo yāti mahānando bhavet tataḥ |

**Philological Commentary:** 1 **XXVII**.<sup>xvii-xviii</sup>: Sentences *om.* in U<sub>1</sub>. **XXVII**<sup>i</sup>: Introductory sentence is missing 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.<sup>[xx]</sup>

[XXVI. <sup>i-v</sup>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 a lightning, like the orb of the sun, like a half-moon, appearing like flaming space, measured according to one's own body, the fixation shall be directed onto the centre of the glowing mind.<sup>10</sup> While abiding in the fixation, the burning of the impurity in the centre of the mind arises. The Sattva quality of the mind becomes revealed.<sup>11</sup> After this has happened, the person abides in supreme bliss.

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<sup>10</sup> *Śivayogapradīpikā* 4.47cd-48:

śṛṅṇuṣva madhyalakṣyaṃ ca kathitaṃ pūrvasūribhiḥ || 4.47  
 śvetādivarṇānavakhaṇḍasucandrasūryasaudāminīvahniśikheṇa bimbāt |  
 jvalan nabho vā sthalaḥinam ekaṃ vilakṣayet tat khalu madhyalakṣyam 4.48 ||

“(47cd) Hear now the central target taught by the ancient sages. (48) Through the image consisting of rays of fire, lightning, sun, moon, and nine [different] colors such as white, etc., one should fixate on the luminous ether or on that which is locationless. Verily, this is the central fixation.”

<sup>11</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 || 28 ||

“The central Lakṣa directs the mind to reside at its center, revealing the true form of the body. It produces a sattvic quality in those who practice it.” (28)

[XXVII.<sup>i-xii</sup> The Divisions of Space]

- 1 इदानीमाकाशभेदाः कथ्यन्ते । तेषां लक्ष्यानि कथ्यन्ते । आकाशः ॥ परमाकाशः ॥ महाकाशः ॥ त  
 2 त्वकाशः ॥ सूर्याकाशः ॥ बाह्याभ्यन्तरे निर्मलं निराकारम् आकाशलक्ष्यं कर्तव्यकर्तव्यम् ॥ ततः परं  
 3 बाह्याभ्यन्तरे घनान्धकारसदृशपराकाशस्य लक्ष्यं कर्तव्यं ।<sup>[iv]</sup> ततः परं प्रलयकालीनज्वलद्वावानलपूर्णं  
 4 बाह्याभ्यन्तरे महाकशलक्ष्यं कर्तव्यं । ततः परं बाह्याभ्यन्तरे कोटिदीपानां प्रकाशप्राप्तौ यादृशं औजस्यं  
 5 भवति । तादृशं तत्त्वाकाशं लक्ष्यं कर्तव्यं ।

**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° DN<sub>1</sub>N<sub>2</sub>U<sub>1</sub> **paramākāśaḥ** BEL] parākāśaḥ PU<sub>2</sub> parākāśa N<sub>1</sub> parākāśa° DN<sub>2</sub>U<sub>1</sub> **mahākāśaḥ** ELP<sub>2</sub>U<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.] lakṣaṃ BL **°lakṣaṇaṃ** N<sub>2</sub> **kartavyaṃ** E] kartavyaṃ cett. **param** cett.] *om.* U<sub>2</sub> **3 bāhyābhyantare** cett.] bāhyābhyantarai P **ghanāndha°** cett.] ghanāṃgha° B śvanandha° E dha° L **°kāra°** cett.] **°kāraṃ** P **°sadṛśa°** cett.] sadṛśaṃ EU<sub>2</sub> sadṛśaḥ BL **parākāśasya** cett.] parākāśaiḥ E parākāśa° BL **lakṣyaṃ** cett.] lakṣaṃ BLU<sub>2</sub> lakṣaṇaṃ N<sub>2</sub> **param** cett.] U<sub>2</sub> cett. **°na** cett.] **°naḥ** BL **°jvalad°** cett.] **°jalad°** PB **°jjala°** U<sub>1</sub> **°dāvā°** ED] **°vaḍavā°** BLPU<sub>1</sub>U<sub>2</sub> **°vṛddha°** N<sub>1</sub> **°vṛ°** N<sub>2</sub> **°rṇaṃ** cett.] **°rṇa** N<sub>1</sub>N<sub>2</sub>U<sub>2</sub> **4 mahākāśa°** cett.] mahākāśaṃ DPU<sub>1</sub> ghanāṃ dhakārasadṛśaṃ mahākāśasya U<sub>2</sub> **°lakṣyaṃ** cett.] **°lakṣaṃ** BDLN<sub>2</sub>U<sub>2</sub> **prakāśaprāptaḥ** cett.] prakāśaprāpto BL **aujvalyaṃ** cett.] ujvalaṃ L **5 bhavati** cett.] bhavati BL **tattvākāśaṃ** cett.] tattvāśa° BL **lakṣyaṃ** PN<sub>1</sub>U<sub>1</sub>] lakṣaṃ BDLN<sub>2</sub>U<sub>2</sub>

**Sources:** **1 Re]** PT<sup>qcr</sup>·YSV (Ed. p. 839): kathyate tu devyadhunākāśaṃ pañcabhirlakṣaṇaiḥ | ākāśan tu mahākāśaṃ parākāśaṃ parātparam | tattvākāśaṃ sūryakāśamākāśaṃ pañcalakṣaṇaṃ | **Re]** PT<sup>qcr</sup>·YSV (Ed. p. 839) = YK<sup>ccn</sup>·YSV 1.37 (Ed. p. 26): ākāśan tu mahākāśaṃ parākāśaṃ parātparam | tattvākāśaṃ sūryakāśamākāśaṃ pañcalakṣaṇaṃ | **2 Re]** PT<sup>qcr</sup>·YSV (Ed. p. 839): sabāhyābhyantare nityaṃ nirākāśantu (*nirākāśas tu* YK<sup>ccn</sup>·YSV 2.38 Ed. p. 26) nirmalam | kartavyaṃ lakṣaṃ ākāśaṃ sādhyet sādhanam vinā | ghanāntarālasadṛśaṃ parākāśaṃ tathaiva ca | **Re]** PT<sup>qcr</sup>·YSV (Ed. p. 839): kalpāntāgnisamaṃ (*kālāntāgnisamaṃ* YK<sup>ccn</sup>·YSV 2.39cd Ed. p. 26) jyotiḥ mahākāśaṃ smaret tathā | **Re]** PT<sup>qcr</sup>·YSV (Ed. p. 839) = YK<sup>ccn</sup>·YSV 2.40ab (Ed. p. 26): koṭikoṭipradīpābhaṃ tattvākāśaṃ smaret tathā |

**Testimonia:** **1 Ri]** SSP 2.30 (Ed. p. 42): ākāśaṃ parākāśaṃ mahākāśaṃ tatvākāśaṃ sūryākāśamiti vyomapañcakam | bāhyābhyantare 'tyantaṃ nirmalaṃ nirākāraṃ ākāśaṃ lakṣayet | **3 Ri]** SSP 2.30 (Ed. p. 42): atha vā bāhyābhyantare 'tyantāndhakāranibhaṃ parākāśaṃ avalokayet | **Ri]** SSP 2.30 (Ed. p. 42): bāhyābhyantare kālānalasamkāśaṃ mahākāśaṃ avalokayet | **Ri]** SSP 2.30 (Ed. p. 42): bāhyābhyantare nijatatvakharūpaṃ tatvākāśaṃ avalokayet |

**Philological Commentary:** **1 XXVII<sup>ii</sup>**: Sentence *om.* in B and L. E preserves only the first *akṣara* “te” and omits the rest. **4 XXVII<sup>lowroman7-viii</sup>**: Sentences are omitted in E.



[XXVII. <sup>i-xii</sup> The Divisions of Space]

Now the divisions of space are taught.<sup>12</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>13</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 (*tattvākāśa*) which is as such.

<sup>12</sup>In contrast to the *Yogatattvabindu*, *Siddhasiddhāntapaddhati* and the quotes of *Yogasvarodaya* in the *Prāṇatoṣinī* and *Yogakarmikā*, the *advaya* 7 (Ed. pp. 4-5) does not separate the practice of Madhyalakṣya and the five spaces. Here, both practices form a unified whole and follow a specific progression:

atha madhyalakṣyalakṣaṇaṃ | prātaścitrādivarṇākhaṇḍasūryacakravat vahnijvālāli-  
vat tadvihināntarikṣavat paśyati | tadākārākāritayā avatiṣṭhati | tadbhūyodarśa-  
nena guṇarahitākāśaṃ bhavati | visphurattārākākāradīpyamānagāḍhatamopamaṃ  
paramākāśaṃ bhavati | kālānalasamadyotamānaṃ mahākāśaṃ bhavati | sarvotkrṣṭa-  
paramadyutipradyotamānaṃ tattvākāśaṃ bhavati | koṭisūryaprakāśavaibhavasamkāśaṃ  
sūryākāśaṃ bhavati | evaṃ bāhyābhyantarasthavyomapañcakam tārakalakṣyam |  
taddarśi vimuktaphalas tādrgvyomasamāno bhavati | tasmāt tāraka eva lakṣyaṃ  
amanaskaphalapradam bhavati || 7 ||

Then, the description of Intermediate Introspection: He sees, at daybreak, like the vast disc of the Sun resplendent with variegated and other colours, like a huge conflagration of Fire and like the mid-etherial regions devoid of these. He stands with a form identical with theirs. By seeing them over and over again, there ensues Ether devoid of qualities; there ensues transcendent Ether resembling palpable darkness brought into relief by the splendour of the radiant Tāraka form; there ensues the great Ether shining like the fire of deluge; there ensues the Tattvākāśa (Ether of Verity) effulgent with transcendent lustre excelling; and there ensues the Ether of Sun dazzling with the splendour of a hundred thousand Suns. Thus the five Ethers, external and internal, become visible to the Introspection of a Tāraka-yogin. He who sees it, released from fruits, becomes like such Ether. Hence the Introspection of Tāraka alone becomes the bestower of the fruit of non-mindedness. (*yogaupaniṣads*)

<sup>13</sup>Instead of extreme brightness as in the *Siddhasiddhāntapaddhati* (Ed. p. 29) and *advaya* (Ed. p. 5), Rāmacandra has chosen dense darkness to characterize his *parākāśa*-visualization.

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

**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 lakṣaṇaṃ 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>] valipalitaṃ 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 navacakra° DN<sub>1</sub>N<sub>2</sub> °kṣyaṃ cett.] trilakṣaṃ BLN<sub>2</sub> **4 svadehe yo** cett.] samakriyā DN<sub>1</sub>N<sub>2</sub>U<sub>1</sub>

**Sources:** **1 Re]** PT<sup>qcr</sup>·Y<sup>SV</sup> (Ed. p. 839): sūryākāśaṃ tathā koṭisūryavindusamaṃ (°bimbasaṃ YK<sup>ccn</sup>·Y<sup>SV</sup> 2.40d Ed. p. 26) smaret | sabāhyābhyantare caivam ākāśaṃ (caiva sākāśaṃ YK<sup>ccn</sup>·Y<sup>SV</sup> 2.41b Ed. p. 26) lakṣayet tu yaḥ | **Re]** PT<sup>qcr</sup>·Y<sup>SV</sup> (Ed. p. 839): śivavad vihare dviśve pāpapuṇyavivarjitāḥ | eteṣāṃ caiva lakṣeṇa karmadvārā 'ghamāharet (karmadvārānapāharet YK<sup>ccn</sup>·Y<sup>SV</sup> 2.41d Ed. p. 26) | **3 Ri]** netratantra 7.1: ataḥ paraṃ pravakṣyāmi dhyānaṃ sūkṣmaṃ anuttamaṃ | ṛtucakraṃ svarādhāraṃ trilakṣyaṃ vyomapañcakam |

**Testimonia:** **1 Ri]** SSP 2.30 (Ed. p. 42): atha vā bāhyābhyantare sūryakoṭisadrśaṃ sūryākāśam avalokayet | **Ri]** SSP 2.31 (Ed. p. 43): navacakraṃ kalādhāraṃ trilakṣyaṃ vyomapañcakam | samyag etan na jānāti sa yogī nāmadhāraḥ | **Re]** PT<sup>qcr</sup>·Y<sup>SV</sup> (Ed. p. 832): navacakraṃ kalādhāraṃ trilakṣyaṃ vyomapañcakam | svadehe yo na jānāti sa yogī nāmadhāraḥ | **Re]** PT<sup>qcr</sup>·Y<sup>SV</sup> (Ed. p. 839): navacakraṃ kalādhāraṃ dvilakṣyaṃ vyomapañcakam | samagraṃ yo na jānāti sa yogī nāmadhāraḥ |

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

**XXVII.<sup>xii</sup>.** The nine Cakras, the sixteen Adhāras, the three Lakṣyas and die five spaces. Who does not know [them?] within ones own body, he is only a Yogin by name.

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