



# THE YOGATATTVABINDU OF RĀMACANDRA

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

## INAUGURAL-DISSERTATION

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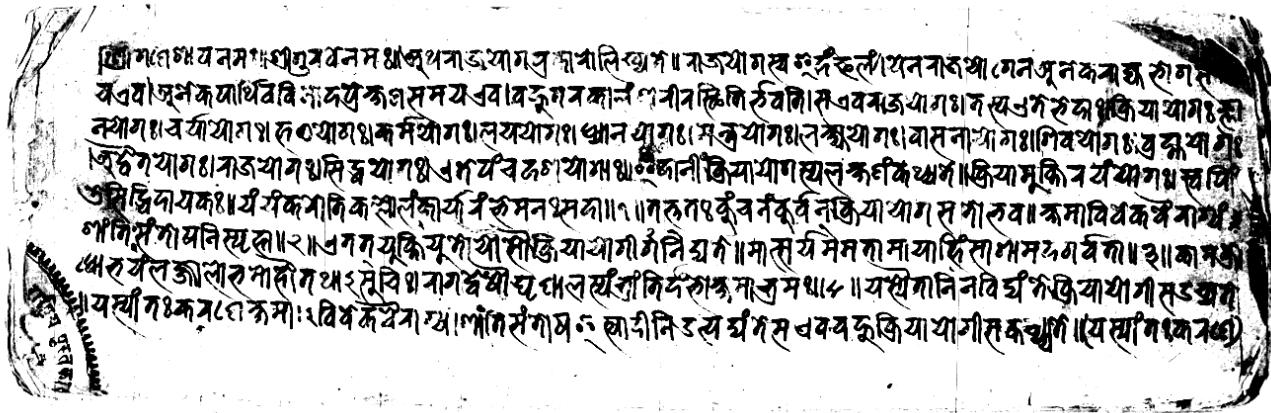


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<sup>1</sup>For more information about the ERC-funded *Hatha Yoga Project* (2015–2020), see <http://hyp.soas.ac.uk/> (Alternatively: <https://web.archive.org/web/20240516171430/http://hyp.soas.ac.uk/>; saved on archive.org: 04.10.2023).

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# **Chapter I**

## **Introduction**



## I.I General remarks

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

The *Yogatattvabindu* has not been discussed comprehensively or considered in the secondary literature on yoga. The only exception is Birch (2014: 415–416) who briefly described its list of fifteen yogas in the context of the “fifteen medieval yogas” and noted that a similar taxonomy occurs in Nārāyaṇatīrtha’s *Yogasiddhāntacandrikā* (17th century), a commentary on the *Pātañjalayogaśāstra* that integrates fifteen medieval yogas within its *aṣṭāṅga* format. An incomplete account of the fifteen yogas is found within the Sanskrit yoga text *Yogasvarodaya*, which is known only through quotations in the *Prāṇatosinī*, *Yogakarṇikā* and *Śabdakalpadruma*.<sup>5</sup> The *Yogasvarodaya* provides a total of fifteen yogas but names only eight of them in its introductory *ślokas*. A complete account of the text is yet to be found and might be lost forever. The *Yogasvarodaya* is the primary source and template for the compilation of the *Yogatattvabindu*. Besides several passages, Rāmacandra, in many instances, follows its content and structure by rewriting the *Yogasvarodaya*’s *ślokas* into prose or quoting

<sup>2</sup>The dating of the text is discussed on p. 5.

<sup>3</sup>The detailed discussion of the place of origin is found on p. 180, n. 358.

<sup>4</sup>This is a remarkable increase in the number of proclaimed yogas compared to the standard medieval tetrad of Mantrayoga, Layayoga, Hathayoga and Rājayoga.

<sup>5</sup>Manuscripts under the name of *Yogasvarodaya* seem to be lost. I was not able to allocate the manuscripts of the text in any manuscript catalogue at hand.

them directly without attribution. Due to the incomplete transmission of the *Yogasvarodaya*, Rāmacandra's *Yogatattvabindu* is a natural and valuable starting point for an unprecedented in-depth study of the complex early modern yoga taxonomies, a phenomenon that can be narrowed down very precisely in terms of time and as I will show regarding its localisation. The other source text that Rāmacandra used is the *Siddhasiddhāntapaddhati* whose content he draws on, particularly in the second half of his composition. Another text that includes a similar taxonomy of twelve yogas divided into three tetrads is Sundardās's *Brajbhāṣa* yoga text named *Sarvāṅgayogapradipikā* which not just shares most of the types of yogas but also provides a different and valuable perspective on the addressed yoga categories.<sup>6</sup>

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

One printed edition of the *Yogatattvabindu* was published in 1905 with a Hindi translation and based on an unknown manuscript(s).<sup>7</sup> This publication has the title “*Binduyoga*” confirmed by the printed text’s colophon. However, as I discuss in the course of the introduction, the text was originally known as *Yogatattvabindu*. The consulted manuscripts contain significant discrepancies, structural differences and variant readings between them and the printed edition. Furthermore, the manuscripts are scattered over the northern half of the Indian subcontinent and Nepal, which suggests that it was widely transmitted

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<sup>6</sup>For a comparative table of the complex early modern yoga taxonomies see table 2 on p. 247.

<sup>7</sup>*Binduyoga.Binduyogaḥ with Bhāṣāṭikā*. Ed. by Jvālāprasāda Miśra. Mumbai, 1905.

at some point. Lengthy passages of the *Yogatattvabindu* are quoted without attribution in a text called *Yogasaṃgraha* and Sundaradeva's *Hathasaṅketacandrikā*. The critical edition will undoubtedly improve on the published edition and shed further light on the transmission of this important work.

This dissertation contains an introduction, critical edition and annotated translation of the *Yogatattvabindu*. Besides an overview of the manuscript evidence and the editorial policies underlying the edition, the introduction discusses provenance, authorship and the audience of the *Yogatattvabindu*. Furthermore, an unprecedented systematic and comprehensive comparative analysis of the complex early modern yoga taxonomies based on the new critical edition of the *Yogatattvabindu* and a novel and up-to-date examination of the texts mentioned above with similarly complex yoga taxonomies will determine their position within the broader history of yoga and enhance our knowledge of the development of yoga traditions in the early modern period.

## 1.2 *Dating the Yogatattvabindu and the Yogasvarodaya*

THE oldest dated manuscript of the *Yogatattvabindu* N,<sup>8</sup> was written in Nepal *samvat* 837, which is 1716 CE. Since the text of this manuscript is missing a significant and lengthy passage (ca. 23,50% of the entire text) and contains various corruptions, one can assume that some time had passed from the original composition for the transmission to deteriorate to this extent. Therefore, it is likely that the work was composed at least a few decades before the creation of this Nepalese manuscript, sometime in the 17th century. The discovery that Sundaradeva's *Hathasaṅketacandrikā* quotes a lengthy passage of the *Yogatattvabindu* without attribution confirms this suspicion. The passages quoted from the *Yogatattvabindu* include the teachings on the sixteen *ādhāras*<sup>9</sup> and the teachings on Laksyayoga and its subtypes.<sup>10</sup> The dating of the *Hathasaṅketacandrikā* just recently had to be revised due to the discovery that some first-hand notes surrounding the main text of the Ujjain *Yogacintāmaṇi* were in all likelihood borrowed from Sundaradeva's *Hathasaṅketacandrikā*.<sup>11</sup> Birch (2018) dated the

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<sup>8</sup>For a description of the manuscript see p. 24.

<sup>9</sup>*Hathasaṅketacandrikā* (MMPP 2244, f. 95r l. 3 - f. 96r l. 4).

<sup>10</sup>*Hathasaṅketacandrikā* (MMPP 2244, f. 124r l. 7 - f. 125r l. 3).

<sup>11</sup>Cf. Birch, 2024: 52-54.

Ujjain *Yogacintāmaṇi* to 1659 CE.<sup>12</sup> Thus, the *terminus ante quem* for the compilation of the *Hathasaṅketacandrikā* is 1659 CE which automatically makes it also the *terminus ante quem* for the *Yogatattvabindu* and the *Yogasvarodaya*, due to the fact that Sundaradeva quoted from the *Yogatattvabindu* and Rāmacandra quoted from and rewrote the contents of the *Yogasvarodaya*. Thus, we can safely assume that the *Yogatattvabindu* was written in the course of the first half of the 17th century or earlier. For this reason, Rāmacandra's most important source text, the *Yogasvarodaya*, must have been written even before this.

### I.3 Synopsis of the *Yogatattvabindu*'s contents

RĀMACANDRA'S *Yogatattvabindu* can be divided into 59 sections. Many of these sections are brief, consisting of only a few sentences or lists of specific contents or concepts the author wishes to convey. However, some sections are significantly longer. Almost every section is introduced with clearly identifiable section markers. In these cases, a section begins with recognisable phrases such as *atha*, *idānīm* or *idam*. Sometimes, sections start without section markers. Nevertheless, the thematic shifts were so significant that I, as the editor, felt obliged to mark these passages as separate sections.<sup>13</sup> The wording of the text remains entirely unchanged.

By far, the largest part of the text deals with explaining various yogas. Of the fifteen yogas, presented as methods of Rājayoga<sup>14</sup> mentioned in the introduction, Rāmacandra explains only eight in the course of the text. These are Rājayoga, Kriyāyoga, Siddha[kuṇḍalinī]yoga, Mantrayoga, Lakṣyayoga, Haṭhayoga, and Jñānayoga. Surprisingly, there are also three additional yogas not listed among the fifteen initially mentioned: Aṣṭāṅgayoga, Satyayoga, and Sahajayoga. The individual yogas, both those explicitly described and those merely mentioned in the taxonomy, are thoroughly discussed in the chapter "Comparative analysis of the complex early modern yoga taxonomies."<sup>15</sup> This chapter analyses and compares them with the three other texts containing

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<sup>12</sup>Cf. Birch, 2018: 50, n. III.

<sup>13</sup>This specifically pertains to sections VI, VII, XIV, XVII, and XLI.

<sup>14</sup>See p. 73.

<sup>15</sup>See p. 245.

complex yoga taxonomies, particularly to conclude the significance of the complex yoga taxonomies in the history of yoga.

Beyond the discussion of the fifteen yogas, there are further contents. The other major subject is the yogic body. In sections XXV-XXVI, Rāmacandra names, describes and explains the functions of the ten physical channels (*nāḍis*) and the ten vital winds (*vāyus*). In sections XXXII-XLI, he postulates the identity of the universe (*brahmāṇḍa*) and the body (*piṇḍa*). Following this, Rāmacandra lists numerous macrocosmic elements within the body: the worlds (*lokas*), rulers of the worlds (*lokasyāmins*), seven islands (*dvipas*), seven oceans (*samudras*), nine regions (*khaṇḍas*), eight major mountains (*parvatas*), nine rivers (*nāḍis*), twenty-seven constellations (*nakṣatras*), and so on. Structurally, Rāmacandra simply names the macrocosmic element and then locates it in the body. Finally, in sections LV-LVII, Rāmacandra lists the digits (*kalās*) of the moon (*candra*), sun (*sūrya*), and fire (*agni*). Another significant component of the *Yogatattvabindu* is a variant of a set of teachings that can be traced back to an ancient Śaiva paradigm.<sup>16</sup> This set consists of teachings on *cakras*,<sup>17</sup> *ādhāras*,<sup>18</sup> *lakṣyas*,<sup>19</sup> and *vyomas* or *ākāśas*.<sup>20</sup>

Other topics include a description of the tamed Avadhūta,<sup>21</sup> and a description of the division of the heart lotus (*hrdayakamala*), whose reception can be traced back to the teachings of the Śaiva exegetes of Kashmir.<sup>22</sup> Other sections discuss a pentadic cosmogony<sup>23</sup>, or the importance of the teacher (*guru*) for yoga practice.<sup>24</sup> The work concludes with a lengthy section titled the “Secret teaching of the scriptures of yoga in all of the scriptures” (*yogaśāstrarahasya*

<sup>16</sup> *Yogatattvabindu* XXVIII.1: *navacakraṁ kalādhāraṁ trilakṣyaṁ vyomapamcakam | svadehe yo na jānāti sa yogi nāmadhārakah* || Variants of this verse are found in numerous yoga texts with a Śaiva orientation and older Śaiva Tantras. I discuss this ancient Śaiva paradigm on p. 329.

<sup>17</sup> A total of nine *cakras*, along with meditation instructions on these, are described in detail in sections IV-XII. In section XXIX, nine *cakras* are listed again, but only with names and locations.

<sup>18</sup> The sixteen containers (*ādhāras*) are described in section XXX. These include specific locations suitable for meditation and *bandha* techniques.

<sup>19</sup> The *Yogatattvabindu* includes five meditative foci (*lakṣyas*), which are collectively referred to as the Rajayoga method Lakṣayoga. The chapters of the sub-variants are found in sections XIII-XV and XXIII-XXIV.

<sup>20</sup> These are five meditative spaces that the Yogi can traverse, described in section XXVIII.

<sup>21</sup> The original archetype of the antinomian ascetic is tamed in XLIV.

<sup>22</sup> See sections XLV-XLVII.

<sup>23</sup> See sections XLVIII-LIV.

<sup>24</sup> See sections XLIII-LVIII.

*samagrásāstramadhye), which primarily concerns the ultimate yoga teaching for those called *cakravartin*, namely Sahajayoga. This yoga enables the practitioner to enjoy all the benefits of yoga without the need to practice it. The following table provides an overview of all contents of the *Yogatattvabindu*, arranged by sections:*

Table I: Topics of the *Yogatattvabindu*

Sec- tion	Topic in Sanskrit	Topic in IAST
I	<i>rājayogaprakārah</i>	Method of Rājayoga
II	<i>kriyāyogasya lakṣaṇam</i>	Characteristic of Kriyāyoga
III	<i>siddhakuṇḍalinīyoga mantrayogaḥ</i>	Siddhakuṇḍalinīyoga [and] Mantrayoga
IV	<i>mūlacakram</i>	Cakra of the root
V	<i>svādhiṣṭhānacakram</i>	Svādhiṣṭhānacakra
VI	<i>nābhishthāne padmam</i>	Lotus within the place of the navel
VII	<i>hrdayamadhye kamalam</i>	Lotus within the heart
VIII	<i>kaṇṭhasthāne kamalam</i>	Lotus within the location of the throat
IX	<i>ājñācakram</i>	Ājñācakra
X	<i>cakram tālumadhye</i>	Cakra within the palate
XI	<i>aṣṭamacakram brahmaṇḍhrasthāne</i>	Eighth cakra at the aperture of brahman
XII	<i>mahāśūnyacakram</i>	Cakra of the great void
XIII	<i>lakṣayogaḥ</i>	Lakṣayoga
XIV	<i>ūrdhvacakram</i>	The upper focus
XV	<i>adholakṣyam</i>	The lower focus
XVI	<i>rājayogayuktasya puruṣasya yac charīracih-</i> <i>nam</i>	The physical sign of a person who is engaged in Rājayoga
XVII	<i>anyad rājayogasya cihnam</i>	Another sign of Rājayoga
XVIII	<i>caryāyogaḥ</i>	Caryāyoga
XIX	<i>haṭhayogaḥ</i>	Haṭhayoga
XX	<i>haṭhayogasya dvitiyo bhedāḥ</i>	Second type of Haṭhayoga
XXI	<i>jñānayogasya lakṣaṇam</i>	The characteristics of Jñānayoga
XXII	<i>svabhāvabhedam</i>	Distinction of the nature
XXIII	<i>bāhyalakṣyam</i>	The outer focus
XXIV	<i>antaralakṣyam</i>	The inner focus
XXV	<i>nāḍīnāṁ bhedāḥ</i>	Division of the channels
XXVI	<i>śariramadhye vāyavaḥ</i>	The vital winds within the body
XXVII	<i>madhyalakṣyam</i>	Central focus
XXVIII	<i>ākāśabhedāḥ</i>	Divisions of space
XXIX	<i>cakrānāṁ anukramāḥ</i>	Sequence of cakras
XXX	<i>ādhāracakrasya bhedāḥ</i>	Divisions of the wheels of support
XXXI	<i>aṣṭāṅgayogasya vicāraḥ</i>	Reflection of Aṣṭāṅgayoga

Table I: Topics of the *Yogatattvabindu* (continued)

Section	Topic in Sanskrit	Topic in IAST
XXXII	<i>pīṇḍabrahmāṇdayor aikyam</i>	Identity of the universe and the body
XXXIII	<i>pīṇḍamadhye lokatravayam</i>	Triad of worlds
XXXIV	<i>uparitanam lokacatuṣkam</i>	Tetrad of the upper worlds
XXXV	<i>caturā lokasvāminah</i>	Lords of the world
XXXVI	<i>saptadvipāni pīṇḍamadhye</i>	Seven continents within the body
XXXVII	<i>pīṇḍamadhye saptasamudrāḥ</i>	Seven oceans within the body
XXXVIII	<i>navadvāramadhye navakhaṇḍāni</i>	Nine regions within the nine Doors
XXXIX	<i>pīṇḍamadhye ṣṭakulaparvatāḥ</i>	Eight major mountains within the body
XL	<i>śarire navanāḍyāḥ</i>	Nine rivers within the body
XLI	<i>saptavimśatinakṣatrāṇi...</i>	Twenty-seven constellations ...
XLII	<i>rājayogāc charire cihnāni</i>	Signs in the body as a result of Rājayoga
XLIII	<i>gurubhakteḥ phalam</i>	Result of devotion towards the teacher
XLIV	<i>avadhūtapuruṣasya laksanam</i>	Characteristics of an Avadhūta person
XLV	<i>kamalānāṁ saṃketam abhutam</i>	The wonderful, esoteric teaching of the lotus flowers
XLVI	<i>ādhārakalam</i>	Lotus of support
XLVII	<i>hṛdayakamalasya bhedāḥ</i>	Division of the heart Lotus
XLVIII	<i>yogaśiddhar anantaram jñānam</i>	After the success in yoga, such knowledge arises
XLIX	<i>pīṇḍotpattiḥ</i>	Origin of the body
L	<i>śariramadhye pañca mahābhūtāni</i>	Five great elements within the body
LI	<i>pañcaprakārā antaḥkaranasya</i>	Five modes of the internal organ
LII	<i>kulapañcakasya bhedāḥ</i>	Divisions of the pentad of the kula
LIII	<i>etādṛśam ekaṇi jñānam</i>	Such unique knowledge
LIV	<i>karma kāmaḥ candraḥ sūryaḥ agniḥ</i>	Action, desire, moon, sun and fire
LV	<i>candrasya śodāśakalāḥ</i>	Sixteen digits of the moon
LVI	<i>sūryasya dvādaśakalāḥ</i>	Twelve digits of the sun
LVII	<i>agnisambandhinyoḥ daśakalāḥ</i>	Ten digits related to fire
LVIII	<i>yogasya māhātmyam</i>	Majesty of yoga
LIX	<i>yogaśāstrarahasyam</i>	Secret teaching of the scriptures of yoga

## 1.4 Rāmacandra and the audience of his text

THE article by Jason Birch titled “Rājayoga: Reincarnations of the King of All Yogas” (2014) re-evaluates the reception history of the term *rājayoga*, significantly enhancing our understanding, coloured by modern interpre-

tations, with a far more nuanced perspective. As the title of Birch's article directly suggests, the term Rājayoga has been used by different traditions at various times, with their understanding and interpretation of this compound word being highly diverse. A significant insight for this dissertation is that in the extant Sanskrit literature on Yoga, the interpretation of Rājayoga as "Yoga for kings" is comparatively rare. Birch (2014: 412) notes:

In fact, my research has revealed only two texts which contain the gloss of Rājayoga as "the Yoga fit for kings." Both are eighteenth-century Vedāntic works, namely, the *Rājayogabhāṣya* and Divākara's commentary to the *Bodhasāra*.

Divākara's commentary is particularly interesting. Here, Rājayoga is described as the Yoga of kings - "rulers could accomplish it even when they remain in their position as kings."<sup>25</sup> The following pages demonstrate that Rāmacandra's *Yogatattvabindu* likely falls into this category. Textual evidence suggests that the *Yogatattvabindu* is one of the rare examples of a Rājayoga text composed for the warrior aristocracy, taught to members of a royal court, and perhaps even to the king himself. Rāmacandra begins his treatise on Rājayoga with the following definition. In *Yogatattvabindu* section I, ll. 1-2 he writes:

atha rājayogaprakāro likhyate || rājayogasyedam phalam | yena rājayo-  
genānekārājyabhogaśamaya eva | anekapārthivavivinodaprekṣaṇasamaya  
eva | bahutarakālam śarīrasthitir bhavati |

Now, the method of Rājayoga is laid down. This is the fruit of Rājayoga: Through Rājayoga, the long-term durability of the body arises even when there are manifold royal pleasures [and] even when there is manifold royal entertainment and spectacle.

The core message is unequivocal. Rājayoga enables the practitioner to achieve lasting health and bodily stability while leading a life filled with royal pleasures and entertainment. Consequently, the Rājayoga described in the text is not intended for ascetics who pursue soteriological goals with minimal material possessions but explicitly for individuals exposed to affluent life realities.

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<sup>25</sup>Birch, 2014: 430.

In light of the initial definition presented in the text, the *Yogatattvabindu* is at least directed at affluent householders. However, the adjectives “*rājya*” and “*pārthiva*” used in the definition already suggest a more specific courtly context. The effect of *śarīrasthiti* promoted by Rājayoga can also be seen as an indicator of a courtly audience, as the qualities of strength, discipline, and resilience were essential for fulfilling the primary duty of the *kṣatriya* caste, namely the protection and defence of the population. The motif of physical and mental strengthening through yoga in a courtly context is exemplified by the famous yoga tradition of the Mysore Palace. Tirumalai Krishnamacharya was employed as a yoga teacher by Maharaja Krishnaraja Wodiyar IV (1884–1940) within the court’s educational program at the Mysore Palace from the 1930s until the early 1950s, primarily to cultivate the physical robustness and mental agility of the royal family.<sup>26</sup>

In his book containing a new edition of the *Dattātreyayogaśāstra* (2024: 21–22), Mallinson argues convincingly that the state and name of Rājayoga in the early texts of Haṭhayoga reflect developments within the monastic traditions of the time. Mallinson dates the *Dattātreyayogaśāstra* to 1200 CE, four centuries before the composition of the *Yogatattvabindu*. Many monastic institutions had gained significant power and autonomy, distancing themselves from royal patronage. The heads of these monasteries, known as *mathādhipatis*, began to function similarly to kings (*rājas*) and were sometimes even referred to by such titles. Mallinson refers to Sanderson’s observation that Śaiva *mathādhipatis* from Bengal to Karnataka ruled like kings, engaging in activities such as founding monasteries, bestowing land-grants on brahmins, rewarding poets, founding temples and settlements, and providing means of irrigation. These *mathādhipatis* were often given royal or imperial titles. Furthermore, Mallinson demonstrates that the heads of monasteries where *haṭha* yoga texts were likely composed were also conceived of as kings. Could it be that the *Yogatattvabindu* is a text from one of the *mathas* described by Mallinson, even though the *Yogatattvabindu* was written approximately four centuries later? This can be ruled out for two reasons, even though powerful *mathas* still existed in Rāmacandra’s time. Firstly, there are no indications of specific ascetic affiliations in the *Yogatattvabindu*; on the contrary, Rāmacandra strives to give

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<sup>26</sup>See Singleton, 2010: 177–178 and Sjoman, 1996: 52–53.

this text a religiously neutral character and is careful to obscure the Śaiva roots of the source texts he uses. Secondly, the text explicitly speaks out against celibate ascetics, a stance that would hardly be expected from a text belonging to and intended for the audience of a *matha*.

Rāmacandra writes in *Yogatattvabindu* LVIII.6:

*ajñānakulaśilānām yatiñām brahmacāriñām |  
upadeśam na grhṇiyād anyathā narakām dhruvam ||*

One should not accept the teaching of celibate ascetics whose nature is confused by ignorance; otherwise, hell is inevitable.

Ascetics can thus be excluded as a potential audience at this point.<sup>27</sup> Certainly, the development of the *mathas* described by Mallinson (2024: 21–23), where *mathādhipatis* gained immense power and influence and promoted practices known as Rājayoga, did not go unnoticed by other rulers. It is possible that these circumstances inspired other rulers to include Rājayoga in their courtly training programs.

Beyond the introduction, further indications of the text's intended audience are scattered throughout the *Yogatattvabindu*. For instance, Rāmacandra points out that certain yogic practices can enhance one's attractiveness and cultivate popularity among young women,<sup>28</sup> or even subject women to one's will.<sup>29</sup> A result of meditation on the ninth *cakra* is that the practitioner, even while enjoying royal pleasures, amusing himself among women, and watching musical performances, finds that his vitality increases daily like the waxing moon.<sup>30</sup> As a result of practising *antaralakṣya*, a meditation on a red light

<sup>27</sup>There are literary accounts of kings renouncing their kingdom to become ascetic yogins, such as the *jogi khaṇḍa* of the *Padmāvat*. Mallinson (2021: 75) cites the respective passage and provides a translation. In the *Yogatattvabindu*, Rājayoga is reinterpreted so that the king can remain in his position as the "enjoyer of the earth" while simultaneously achieving all soteriological goals without the inconveniences of an ascetic lifestyle.

<sup>28</sup>*Yogatattvabindu* V ll. 6–7: *tanmadhye 'tiraktavarṇām tejo vartate | tasya dhyānakaraṇāt sādhako 'tisundaro bhavati | yuvatinām ativallabho bhavati |*

<sup>29</sup>*Yogatattvabindu* VII ll. 4–6: *asyā mūrter dhyānakāraṇāt svargapāṭalākāśamanusyagandharvakin-naraguhyakavidyādhara lokasambandhinyāḥ striyāḥ sādhakasya puruṣasya vaśyā bhavanti |*

<sup>30</sup>*Yogatattvabindu* XII ll. 1–5: *rājyasukhabhogavrtah | strīmadhye vilāsavataḥ saṃgītavinodaprekṣyā-vataḥ eva puruṣasya pratidinam̄ ūklapakṣe candrakalāvat kalā vardhate |*

between the eyebrows, he becomes beloved among all royal people.<sup>31</sup> Furthermore, one of the outcomes of Rājayoga is that every desire for worldly pleasures is fulfilled without attachment to those pleasures. As an example, Rāmacandra mentions most excellent fruits and women.<sup>32</sup> Another result of Rājayoga, according to Rāmacandra, is that even if one were to obtain an entire kingdom, the feeling of having gained something does not arise.<sup>33</sup> Furthermore, the absence of non-violence (*ahimsā*) in the context of the presentation of Aṣṭāṅgayoga's *yamas* and *niyamas* points to a *kṣatriya* audience. The duties of a ruler sometimes involve "cruel" actions, such as enforcing laws, possibly through war. For this reason, a ruler cannot adhere to *ahimsā*.<sup>34</sup>

An important example<sup>35</sup> that solidifies the above interpretation of a particular wealthy setting is the mention of the eight enjoyments (*aṣṭau bhogāḥ*). I was not able to allocate the source of the *aṣṭau bhogāḥ* yet. However, in the *Mānasollāsa* of King Someśvara, one finds the mention of twenty royal *upabhogas*, which, however, includes all of the mentioned eight in much greater detail.<sup>36</sup> The eight enjoyments seem to be a simplified form of the twenty royal enjoyments from King Someśvara's *Mānasollāsa*. Thus, the origin of this enumeration of pleasures likely stems from a courtly context. The eight enjoyments are introduced as the result of the innate nature of the self. Rāmacandra's depiction suggests that his audience is familiar with these enjoyments. In *Yogatattvabindu* XXII p. ll. 1-4, it states:

paṭṭasūtramayāni vastrāṇi 1 || pañca vā sapta vā śālikāyuktāni harmyāṇi 2  
 || ativipulā mṛdūttarachadavatī śayyā 3 || padminī tāruṇyavatī manoharā  
 gunavatī tatropaviṣṭā kāntā 4 || sādhvāsanam 5 || atimūlyo 'svaś ca 6 ||  
 manoramam annam 7 || tathāvidham pānam 8 || ete 'ṣṭau bhogāḥ kathitāḥ  
 | ete duḥkham bhajante | bhikṣām yacante ca |

<sup>31</sup> *Yogatattvabindu* XXIV ll. 2-3: *atha vā bhruvor madhye 'tiraktavarṇasyātisthūlasya tejaso dhyā-nakaraṇāt sakalānām pārthivapuruṣānām vallabho bhavati |*

<sup>32</sup> *Yogatattvabindu* XVI ll. 6-7: *atha ca phalacandanakāminy āder yasya yasyeccha bhavati | tam tam bhogam prāpnōti | athvāya mana eva sthāne 'nurāgam na prāpnōti ||*

<sup>33</sup> *Yogatattvabindu* XVII ll. 1: *yasya rājyādhilabhe 'pi ||*

<sup>34</sup> Cf. *Yogatattvabindu* XXXI.

<sup>35</sup> This passage has no parallel to the *Yogasvarodaya*.

<sup>36</sup> Shrigondekar, 1939: 5.

1. Clothes made from silk thread;<sup>37</sup>
2. Mansions endowed with five or seven rooms;<sup>38</sup>
3. A very large bed with a soft and lovely blanket;<sup>39</sup>
4. [on which] there is seated wife belonging to the Padminī-class of women - youthful, beautiful and virtuous;<sup>40</sup>
5. An excellent seat;<sup>41</sup>
6. An exceptional valuable horse;<sup>42</sup>
7. Appetising food;<sup>43</sup>
8. Various drinks.<sup>44</sup>

These are the eight enjoyments. They bring about suffering. And [they] require begging.

The last sentence of the above quote, “And [they] require begging.” (*bhiksām yacante ca* |), is initially puzzling, but the tradition is unequivocal. The subject of the sentence is undoubtedly the *aṣṭau bhogaḥ*. Nevertheless, this statement addresses the practitioner. One has to ask who would beg for the eight pleasures specified above. A travelling ascetic or mendicant would ask for food and drink, but certainly not for silk clothes, women, expensive horses, and the like. The average householder would aspire to this, but the phrase *yācante*

<sup>37</sup>The twenty *upabhogas* of the *Mānasollāsa* we find the interesting 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. Cf. Shrigondekar, 1939: 14.

<sup>38</sup>The first *adhyāya* of the third *vिन्दि* 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. Cf. Shrigondekar, 1939: 6-7.

<sup>39</sup>This is found as *Śayyābhoga* within the *Mānasollāsa*. In this section, seven kinds of beds and eight kinds of bed-steeds are described. Cf. Shrigondekar, 1939: 14.

<sup>40</sup>This is resembled as *yosidupabhoga* within the *Mānasollāsa*. In this chapter, King Someśvara describes the qualifications of women whom 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) Citrinī, c) Saṅkhini, and d) Hastinī, he suggests that the latter two kinds are not worth enjoying. Cf. Shrigondekar, 1939: 21.

<sup>41</sup>The *āsanopabhoga* or “the enjoyment of seats” within the *Mānasollāsa* describes various kinds of royal seats. Cf. Shrigondekar, 1939: 15.

<sup>42</sup>This is resembled as *yānopabhoga* within the *Mānasollāsa*. In this chapter, King Someśvara lists nine kinds of vehicles, including horses. Cf. Shrigondekar, 1939: 24.

<sup>43</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. Cf. Shrigondekar, 1939: 21.

<sup>44</sup>This is resembled as *pāniyabhoga* within the *Mānasollāsa*. In this chapter, everything related to drinking and drinks is described. Cf. Shrigondekar, 1939: 23.

still seems inappropriate and overshoots the mark. Above all, there is no logical answer as to who exactly would be begged for such valuable objects and women. This statement can, therefore, only address to members of the royal court. The only one able to grant such costly requests is someone very wealthy, probably the king himself.

In the last section of the *Yogatattvabindu* (LIX), Rāmacandra presents his *yogaśastrarahasya samagraśāstramadhye*, “secret teaching of the scriptures of yoga in all of the scriptures.” This chapter explicitly states that this secret teaching of yoga should be revealed before a king with certain qualities.

yasya rājño manomadhye kapaṭam nāsti | yasmin drṣte deśakasya trāso na  
bhavati | tasya manah suddham bhavati | yasya pr̄thivyam kīrtir bhavati |  
yasya manomadhye satpuruṣavacanaviśvāso bhavati | yo rājā sadānān-  
dapūrṇo bhavati | yasya pārśve pratyakṣam anekam manohārivastūni  
bhavanti | etādṛśasya rājño 'gre yogarahasyam kathanīyam |

The king in whose mind there is no deceit and, when seen, there is no fear of a leader, has a purified mind. Who has fame on earth, in whose mind there is trust in good people, who is a king always filled with bliss, at whose side there is an abundance of enchanting objects visible [to all], in the presence of such a king the secret of yoga shall be explained.

Rāmacandra then mentions the characteristics of the person unsuitable for the secret teachings of yoga. Next, he presents Sahajayoga as the ideal yoga for a *kṣatriya* or monarch:

vilāsininām manohārigitaśravaṇāt || atisundarakāmininām rūpadarśanāt  
|| kastūrikarpūragandhayo grahaṇāt || manahśitalakāryatikomala-  
paravastunah sparśakāraṇāt || atimādhuryam citte karoti | tādṛśah  
svādanāt || anekadeśānām sādhvasādhuṣṭhānadarśanāt || maitreṇa  
saha komalavacanāt || śatruṇā saha kāthinya vacanāt || yasya manasi  
harṣo vā dveṣo na bhavati | sa puruṣa iśvaropadeśako jñeyah || svalīlayā  
vadati calati ca bhāvābhāvayoś cittam udāśinām bhavati || kasyāmcid  
vārttāyām haṭham na karoti | yasya manah sahajānande magnaṁ bhavati

॥ tena puruṣena dṛṣṭih sthirā kartavyā | āsanam dṛḍham kartavyam |  
 pavanah sthirah kartavyah | etādṛśah kaścin niyamah siddhasya noktaḥ |  
 manahpavanābhyaṁ yadā sahajānandah svasvarūpeṇa prakāśyate | sa  
 sahajayogaḥ kathyate rājayogamadhye | iti cakravartināmakathanam |

Because of listening to the mindblowing musical performances of charming women, looking at the shape of stunning women, smelling the fragrance of camphor and musk, touching objects that make the mind relax and that are extremely soft and superb, [because of all these things] he experiences exquisite beauty in the mind. As a result of enjoying such things, seeing good and bad places of many countries, speaking sweetly with friends, and speaking harshly to enemies, joyful excitement and hatred do not arise in his mind. This person is known as a teacher of the supreme lord. Through his own play, he speaks and moves. The mind is equanimous in both existence and non-existence. He does not commit violence in any business, whose mind is immersed in inherent bliss. By a [regular] person, the gaze shall be stabilized. The position shall be stabilized. The breath shall be stabilized. Any such a rule is not prescribed for the accomplished [person]. When by means of mind and breath, the natural bliss appears through one's own true nature; it is called Sahajayoga (“natural yoga”) [in this system] of Rajayoga. This is the explanation for those named *cakravartin* (“Universal Ruler”).

A passage from the *Yogavāsiṣṭa*-part within the *Moksopaya* (2.11.3-18) sheds a brighter light on the religious aspirations of the warrior aristocracy. In a dialogue between Rāma and Vāsiṣṭa, a brief account of the “descent of knowledge” (*jñānāvatāra*) is given in order to explain to Rāma the reason why he, as a prince, is entitled to salvific knowledge. Jürgen Hanneder summarizes and explains these passages as follows:

At the end of the *kṛtayuga*, when the system of ritual action (*kriyākrama*) was being lost, “protectors of the earth” (i.e. kings) were created for establishing and maintaining ritual and rules

(2.11.10–11). Furthermore *smṛti*-works and ritual works were taught on earth for attaining success in the three aims of life *dharma*, *kāma* and *artha* (12). But with the passage of time the situation declined: when the people were only intent on their daily food, the kings quarrelled over lands, thus all beings became guilty and had to be punished (13–14). Then the kings could no longer protect the earth by peaceful means and became dejected together with their subjects. In order to remove their dejection, it is said, the doctrines of knowledge (*jñānadṛṣṭi*) were taught by the sages (16): First, the *adhyātmavidyā* was taught to the kings and later on spread to the people, wherefore it was called *rājavidyā* (17). Through this “secret of the kings” (*rājaguhyam*) the rulers attained a state free from suffering. There is at least one more occurrence of the term *rājavidyā* in the Mokṣopaya:

*prabhutvam samadrṣṭitvam tac ca syād rājavidyayā |  
tām eva yo na jānāti nāsau mantri na so 'dhipah* || (3.78.39)

Rulership and the condition of having equal vision – that occurs through *rājavidyā*.

Who does not know it is neither a minister nor a king.

...The background of the issue of how *kṣatriyas* can obtain the salvific knowledge or become liberated is that their caste duties enjoin “cruel” actions, like law enforcement and the protection of subjects, in the worst case, through war. Naturally, the accumulation of such bad *karmas* was seen as an impediment to the attainment of the religious aim, while their active life, and perhaps even the concept of the king as the “enjoyer of the earth” was difficult to align with the wide-spread notions of a religiously accomplished way of life that involved some kind of restraint.<sup>45</sup>

Although originating centuries before the composition of the *Yogatattvabindu*, these insights on the *kṣatradharma* have not lost their validity for *kṣa-*

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<sup>45</sup>Hanneder, 2006: 121.

*triyas* in Rāmacandra's period. The depiction of the *yogaśāstrarahasya* presented in *Yogatattvabindu* LIX describes a lifestyle characterized by wealth and royal pleasures. Rāmacandra emphasizes the dissolution of violence-induced bad *karma*. His Sahajayoga is characterized by the fact that it can be maintained without deprivations and continuous practice, making it the ideal yoga for a ruler. The king is explicitly addressed with the word *rājan* and finally with the word *cakravartin*. For this reason, the *Yogatattvabindu* is an important example of a Rājayoga text written for the warrior aristocracy and members of a royal court.

The following scenario, therefore, seems most likely: Rāmacandra, our author, held the title *paramahamsa* according to the colophons of the manuscripts, suggesting his initiation as a Daśanāmī Samnyāsī.<sup>46</sup> He was a locally distinguished yogin hired by an unknown King in northern India<sup>47</sup> in order to teach yoga to the members of the royal court and perhaps to the king himself.<sup>48</sup> These circumstances would also plausibly explain the relatively low register of Sanskrit. Yoga was trendy then and, therefore, could not be omitted from the educational program of a 17th-century Hindu royal court.<sup>49</sup> The *Yogatattvabindu* was commissioned by the king as a written legitimization of the yoga teachings tailored to the royal court. Rāmacandra did not need to rein-

<sup>46</sup> See Clark, 2006: 42–45.

<sup>47</sup> See n. 358 on p. 180 for a discussion of the place of the composition of the *Yogatattvabindu*.

<sup>48</sup> The *Yogatattvabindu* XXVIII.1 presents a variant of a widely circulated verse, whose origins can be traced back to the *Netratantra* 7.1–2, composed between 700–850 CE, cf. Sanderson, 2004: 243. This verse presents a specific set of yogic teachings, an ancient Śaiva paradigm found in various texts. This consists of six to nine *cakras*, sixteen *ādhāras*, three to five *lakṣyas*, and five *vyomas*, *ākāśas*, or *khas*. For an overview, see p. 149. It is interesting to note that Rāmacandra gives these teachings such a central place in his *Yogatattvabindu*, as the *Netratantra*'s association with kingship has been illustrated by Alexis Sanderson, particularly its usage at the courts of Śaiva officiants in the capacity of royal priests or *rājapurohitas*. From the ninth to the eleventh century, it is well documented that Śaiva and Mahāyāna gurus conducted “apotropaic, restorative, and aggressive mantra rituals” to safeguard the king and the kingdom in the realms of South and Southeast Asia. The *Netratantra* is one such text employed by Śaiva gurus in the service of royalty. This same set of yogic teachings is also found in the *Śivayogapradipikā*. Seth Powell (2024: 146) notes in his dissertation that the *Śivatattvaratnākara*, an extensive compendium attributed to a king named Keḍadi Basavabhūpāla (also known as Basavarāja, Basavāppa Nāyaka I), who reigned from 1696–1714 in Ikkeri, Karnataka, quotes a large portion of the *Śivayogapradipikā* in its seventh chapter, a section providing instructions on yoga for the king. Thus, this is yet another example of a text that provides an intriguing early modern example of the adaptation of yoga in a non-ascetic and courtly environment.

<sup>49</sup> In the conclusion of the comparative analysis of complex early modern yoga taxonomies, I discuss the increase in yoga's popularity at the time. See p. 416 et seqq.

vent the wheel for this but instead utilized two texts that were likely important to his original religious group, the *Yogasvarodaya* and *Siddhasiddhāntapaddhati*, and rewrote them in a way that the teachings presented now directly addressed his courtly audience. This text could have served the courtiers for self-study, or perhaps Rāmacandra used it as a textual basis for his teaching at the royal court. His courtly audience likely included young courtiers such as the king's descendants. In section XXXI of the *Yogatattvabindu*, Rāmacandra explains the limbs of Aṣṭāṅgayoga. Here, he states explicitly that *sukumāras* ("young children" or "young princes") should not practice *prāṇāyama*, and it is, therefore, only mentioned by name.<sup>50</sup> It is indeed very striking that Rāmacandra, although we know that the *Yogasvarodaya* taught many *kumbhakas* and *mudrās*, did not adopt these.<sup>51</sup>

There is no doubt that yoga was practised at royal courts in northern India during this period. Jacqueline Hargreaves, in her 2020 article "Visual Evidence for Royal Yogins"<sup>52</sup> presents three paintings created in the 17th - 18th centuries depicting royal yogins.

The first painting (Figure 2), created circa 1740-50 CE, depicts a prince in royal gear, such as a crown, silk scarf, and richly adorned with jewellery, his body containing depictions of Śiva at the forehead, Brahmā at the heart, and Viṣṇu at the navel. While sitting in a cross-legged yogic position, he is performing breath control (*prāṇāyāma*). The painting is currently deposited in the Bhuri Singh Museum, Chamba in Himachal Pradesh.

The second painting (Figure 3) from 1690-1700 C.E. depicts a crowned prince named Mandhāta seated in a yogic position and, as Hargreaves suggests, probably practising *prāṇāyāma*. This picture contains the same three deities, just in another order. Here, the lower two are reversed, with Viṣṇu at the heart

<sup>50</sup> *Yogatattvabindu* XXXI p. 165 ll. 1-2: *prāṇāyāmas tu sukumārēṇa sādhitum na śakyate | atas tasya nāmātṛam kathyate |* I consider it very likely that Rāmacandra refrained from delivering a description of the eighth limb *samādhi* at this point. *Prānatośinī*, quoted with reference to *Yogasvarodaya* (Ed. p. 841), defines *samādhi* as: *saṁādhir niścalā buddhil̄ svāsocchvāsādivarjitaḥ |* "Samādhi is the immovable intellect devoid of inhalation, exhalation, and so forth." As a precaution, that is something that one would avoid teaching to very young yoga practitioners.

<sup>51</sup> See p. 41, p. 42, p. 43, and p. 253.

<sup>52</sup> Jacqueline Hargreaves. Visual Evidence for Royal Yogins. <https://web.archive.org/web/20240514091726/https://www.theluminescent.org/2020/08/visual-evidence-for-royal-yogins.html>; Saved on archive.org: 22.07.2024. 2020.

and Brahmā at the navel. The picture was obtained in India, Pahari, Nurpur and is currently in the Cleveland Museum of Art.

The third painting (Figure 4) is a miniature from circa the 19th century held in the Wellcome Collection. The painting illustrates a person called Appu Sahib Patumkar performing a yogic posture called *dhanurāsana* “bow-posture” on an antelope’s skin. According to Hargreaves, the practitioner’s name suggests he is a person of a noble family.



Figure 2: A prince in royal gear performing breath-control (*prāṇāyāma*).

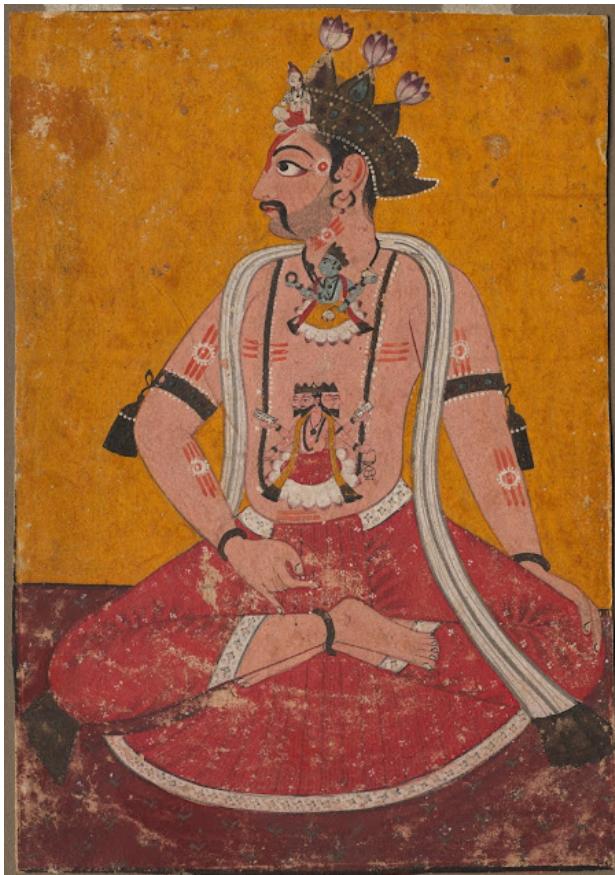


Figure 3: The crowned prince Mandhāta seated in a yogic position.

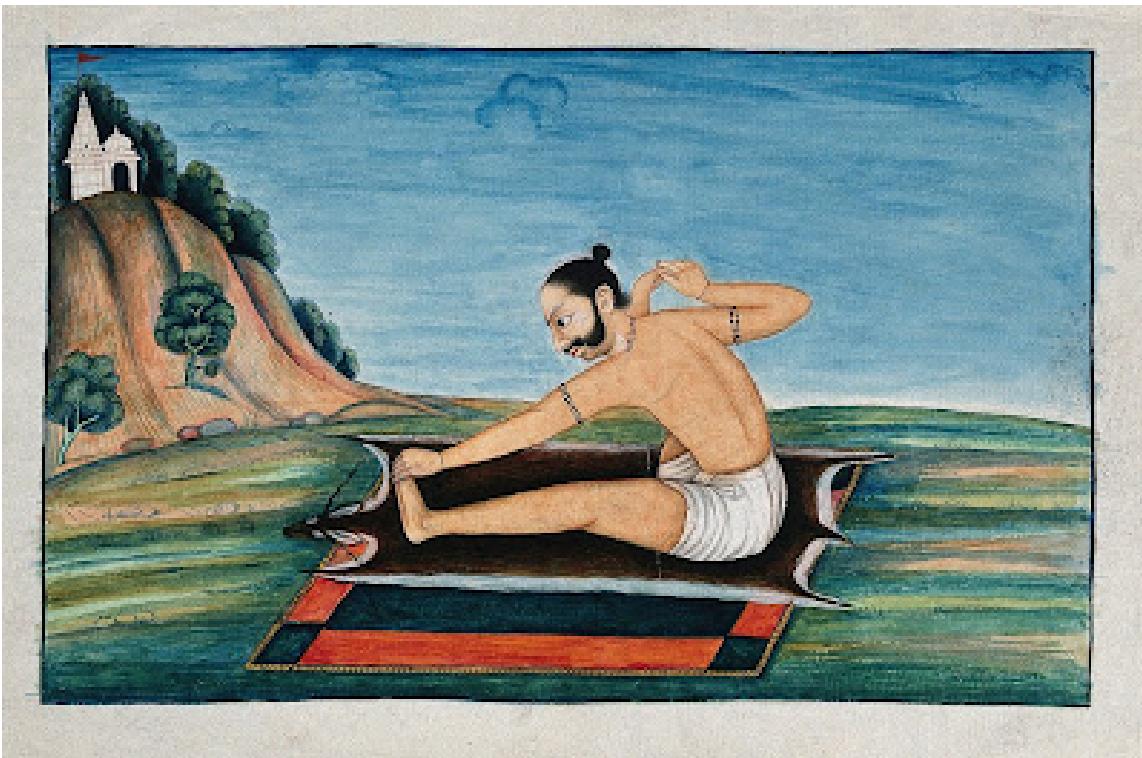


Figure 4: Appu Sahib Patumkar performing jogh [*āsana*].

## 1.5 Editorial matters

THE section “Editorial Matters” covers essential text-critical formalities.

Following a description of the consulted and yet-to-be-consulted witnesses, there is an initial discussion of the title. That is particularly relevant in the case of Rāmacandra’s text, where an unusual scenario arises: the text is known by more than eight different titles according to colophons, title pages, library cards, the printed edition, and citations. That phenomenon requires further discussion. Subsequently, the source texts, testimonies and parallels are briefly described and contextualized. Next, I will present a stemmatic analysis, a presentation of the text’s stylistic peculiarities, and an outline of the conventions used in the critical edition.

### 1.5.1 Description of the consulted witnesses

**Siglum:** N<sub>I</sub>

**Catalogue:** National Archives Kathmandu; microfilmed by the Nepalese German Manuscript Preservation Project (NGMPP) and catalogued by the Nepalese German Manuscript Cataloguing Project (NPMCP).

**Title:** *Tattvayogabindu*

**Ms. No.:** B 38/31

**Acc No.:** NAK 5/2724

**Dimensions:** 26.5 x 8.5 cm x 13 folios

**Material:** Paper

**Language:** Sanskrit

**Script:** Pracalita (Nepalākṣara)

**Date:** Nepal samvat 837 = 1716 CE

**Condition:** Incomplete (4 folios are missing)

**Remarks:** For now, this is the oldest dated surviving textual witness and often provides the best readings. After section XXXIV, there is a *lacuna* until section XLVIII, approximately 23.50% of the entire text is missing.

**Opening:** *śrīgaṇeśāya namah* || *śrī gurave namah* || *atha rājayogaprakāro likhyate* ||

**Final Colophon:** *iti śrī paramarahasyāṁ śrīrāmacaṁdraviracitāyāṁ tatvayo-*  
*gabimdu samāptaḥ* ||

**Comments after Final Colophon:** || *śrī svasti* || || *samvat 837* || *vinā guru na sid-*  
*dhati* || [Second hand adds in a mix of Nepālī and Newārī:] *eka vacana*  
*sosyā sālikasem caudha bhuvana kā mola* || *kahane soka hadiyā avakyā vajāye me*  
*ḍhola* || I || *popoṣṭakamā* 10 | 11 | 12 | 13 ja(m)mā 4 *patra aghaḍiṣī ṭaṭāye.. ho*

**Siglum:** N<sub>2</sub>

**Collection:** National Archives Kathmandu; microfilmed by the Nepalese German Manuscript Preservation Project (NGMPP) and catalogued by the Nepalese German Manuscript Cataloguing Project (NPMCP).

**Title:** *Tattvayogabindu* (The title folio reads: *sri rājayogabinduprārambhāḥ*. The library card reads *Rājayogatattvabindu.*)

**Ms. No.:** B 38/35

**Acc No.:** NAK 3/750

**Dimensions:** 33 x 16 cm x 11 folios

**Material:** Paper    **Language:** Sanskrit    **Script:** Devanāgarī

**Date:** not dated

**Condition:** Incomplete

**Remarks:** Manuscript N<sub>2</sub> has a *lacuna* after section XXXIV up until section XLVIII. Approximately 23,50% of the entire text is missing. The *lacuna* is indicated on f. 8 recto l. 1. It stops at the same place where manuscript N<sub>1</sub> has missing folios. Thus, we have to assume that manuscript N<sub>2</sub> is a direct copy of manuscript N<sub>1</sub>. I decided to collate N<sub>2</sub> since it sometimes includes several different and sometimes better readings, which must be emendations and conjectures by the scribe. NGMCP catalogues another scan of the same manuscript under Ms. No. A 1327-14. However, the scan is poor.

**Opening:** *śrīgaṇeśāya namāḥ || atha rājayogaprakāro likhyate ||*

**Final Colophon:** *iti śrī paramarahasye śrīrāmacaṇdraviracitāyāṁ tatvayogabindu samāptam ||*

**Comments after Final Colophon:** *|| śubham || yad akṣarapadabhraṣṭam mātrāhī-  
nam cayad bhavet || tat sarvam ksamya tām eva prasīdapatameśvara || I || sūrye  
turaṅge navacandraghasre jyeṣṭhākhyakṛṣṇe bhrguvārayuktam || tattvaprayogaḥ  
sadaharsasamjñām likhitam suhetoh bhavatiḥ dehi || bhūyat ||*

**Siglum:** D

**Collection:** Indhira Gandhi National Centre for the Arts (IGNCA), cf. *Descriptive Catalogue of Yoga Manuscripts (Updated)* of the Kaivalyadhama S.M.Y.M. Samiti (2005: 104-105).

**Title:** *Tattvayogabindu*

**Ms. No.:** 30019

**Dimensions:** 21 x 10,3 cm x 16 folios

**Material:** Paper

**Language:** Sanskrit

**Script:** Devanāgarī

**Date:** Vikram samvat 1841 = 1784 CE

**Condition:** Incomplete

**Remarks:** Folios 15 & 16 are missing. The *lacuna* of D streches from verse XLIV.9 up to section L. The scan indicates that folio 19 is missing, too. However, the text is complete on folio 18.

**Opening:** śrīgaṇeśāya namah || śrī sarasvatyai namah || śrī nirañjanāya namah || atha rājayogaprakāro likhyate ||

**Final Colophon:** iti paramahaṁsyāḥ śrī rāmacaṁdraviracitāyāḥ tatvayogabiṁdu samāptah ||

**Comments after Final Colophon:** śubham astu | samvat 1841 || bhādau śudha 15  
lī O ve sarva śake rā rāma rāma cha

**Siglum:** U<sub>I</sub>

**Collection:** Scindia Oriental Research Institute (SORI) Vikram University (Ujjain), cf. *Descriptive Catalogue of Yoga Manuscripts (Updated)* of the Kaivalyadhama S.M.Y.M. Samiti (2005: 104-105, 246-247).

**Title:** *Tattvayogaviduh* (The title folio reads: *atha yogataprārambhah*.)

**Ms. No.:** 1574

**Dimensions:** 20 x 13 cm x 45 folios

**Material:** Paper

**Language:** Sanskrit

**Script:** Devanāgarī

**Date:** not dated

**Condition:** Incomplete

**Remarks:** Manuscript U<sub>I</sub> contains a *lacuna* within section LVII. This comparatively large and important section is almost entirely absent in this manuscript. Especially during the great *lacuna* in N<sub>1</sub> and N<sub>2</sub>, the readings of this manuscript became important for the constitution of the text.

**Opening:** śrīgaṇeśāya namaḥ || *atha rājayoga likhyate* ||

**Final Colophon:** iti śrī pāramahāṃsyāṁ śrī rāmacaṇdraviracitāyāṁ tatvayo-gaviduh samāptah

**Comments after Final Colophon:** śubham bhūyāt ||

**Siglum:** U<sub>2</sub>

**Collection:** Scindia Oriental Research Institute (SORI) Vikram University (Ujjain), cf. *Descriptive Catalogue of Yoga Manuscripts (Updated)* of the Kaivalyadharma S.M.Y.M. Samiti (2005: 394–395), here catalogued under the title *Rājayoga*.

**Title:** *Tattvabinduyoga*. (The title folio reads: *atha śrī rājayogaprārambhah || śrīrāmavaracitena ||*)

**Ms. No.:** 6082

**Dimensions:** 21 x 11 cm x 37 folios

**Material:** Paper    **Language:** Sanskrit    **Script:** Devanāgarī

**Scribe:** Bābājī Rājadherakara

**Date:** Śaka 1805, Vikram samvat 1940 = 1883 CE

**Condition:** Complete

**Remarks:** This manuscript contains additional information on the ninefold *cakra* system in the sections IV-XII.

**Opening:** *śrīgaṇeśaya namah || śrī gurave namah || atha rājayogaprakāro likhyate ||*

**Final Colophon:** *iti śrī rāmacandraparamahāṁsaviracitas tatvabimduyogasamāptah ||*

**Comments after Final Colophon:** *śrī śubham bhavatu || śrīśitārāmārpāṇam astuh  
|| idam pustakam || śake 1805 || vikramārka sammat || 1940 || jayanām asaṁvatsare  
|| udagayane || griṣmartau? || vaiśākh māse || kṛṣṇapakṣe || tithau 23 || bhānuvāsare  
|| prathamayāmye || śrīkṣetra avamti kāyām || śrī mahārudramahākālasaṁnidhāne  
na saṁpūrṇam || lekhanam ānamt? sutu? bābājī rājadherakareṇa likhyate ||  
yādrśam pustakam dr̄ṣtvā tādṛṣam likhitam mayā || yadi śuddham aśuddho vā  
mama doṣo na diyate || i || śrīrāma || cha ||*

**Siglum:** B

**Collection:** Oxford Bodleian Library (OBL), Sanskrit Manuscripts of Candra Shum Shere (CSS), cf. *Descriptive Catalogue of Yoga Manuscripts (Updated)* of the Kaivalyadhama S.M.Y.M. Samiti (2005: 102-103).

**Title:** The title folio reads: *tatvabimduyogaḥ*.

**Ms. No.:** d. 458 (7)

**Dimensions:** 15 folios

**Material:** Paper

**Language:** Sanskrit

**Script:** Devanāgarī

**Date:** not dated

**Condition:** Incomplete

**Remarks:** First and last folio missing. Evidence of B starts at section IX. This is one of the manuscripts donated by Shum Shere, Chandra Mahārāja Chandra Shamsher Jang Bahadur Rana in 1909.

**Opening:** not available

**Final Colophon:** not available

**Comments after Final Colophon:** not available

Siglum: L

**Collection:** Lalchand Research Library Ancient Indian Manuscript Collection; *Lal Chand Research Indological Research Center Manuscript Catalog - DAV College Chandigarh* (2017: 251) = Hoshiarpur Vishveshvarananda Vedic Research Institute's (HVVRI) Ms. No. 5876 "Tattvabindūyogaḥ" by Rāmacandra", cf. *Descriptive Catalogue of Yoga Manuscripts (Updated)* of the Kaivalyadhama S.M.Y.M. Samiti (2005: 102-103). All Manuscripts of HVVRI have been transferred to Chandigarh.

**Title:** *Tattvabinduyoga*

**Ms. No.:** 5876

**Dimensions:** ?? x ?? cm x 43 folios

**Material:** Paper

**Language:** Sanskrit

**Script:** Devanāgarī

**Date:** not dated

**Condition:** Complete

**Remarks:** The manuscript is digitized and available online under:

<https://dav.splrarerebooks.com/collection/view/tattvabinduyogah>

**Opening:** śrīgaṇeśāya namah | atha tattvabimduyogaprārambhah

**Final Colophon:** iti rājamacāndraparahaṁsa viracites tatvabimduyogasamāptam ||  
śrī kṛṣṇārpaṇam astu || cha ||

**Comments after Final Colophon:** not available

**Siglum:** P

**Collection:** Bhandarkar Oriental Research Institute (BORI), cf. *Descriptive Catalogue of Yoga Manuscripts (Updated)* of the Kaivalyadhamma S.M.Y.M. Samiti (2005: 394–395), here catalogued under the title *Rājayoga*.

**Title:** *Tattvabinduyoga*. The library card reads *Rājayoga (Tattvabinduyoga)*.

**Ms. No.:** 644

**Dimensions:** 25 x 11,2 cm x 29 folios

**Material:** Paper

**Language:** Sanskrit

**Script:** Devanāgarī

**Date:** Vikram samvat 1867 = 1810 CE

**Condition:** Complete

**Remarks:**

**Opening:** śrīne ya mah | atha rājayoga liṣyate

**Final Colophon:** iti śrīrāmacaṇḍraparamahaṇsa viracitas tatvabinduyogasamāptah

**Comments after Final Colophon:** saṃvat 1867 pauṣakṛṣṇah 12 ravau śubham  
bhuyāt || cha ||

**Siglum:** E

**Title:** *Binduyogaḥ with Bhāṣatikā*

**Collection:** Kaivalyadham Library

**No.:** 6387

**Editors:** Jvālāprasāda Miśra, son of the revered scholar Sukhānanda Miśra

**Material:** Paper

**Language:** Sanskrit and Hindi

**Script:** Devanāgarī

**Date:** 1905 CE

**Condition:** Contains *lacunae*. A large section is transposed. Problematic passages of the unknown exemplar were emended or conjectured by the Pandit.

**Remarks:** Printed Edition written in Mumbai together with Hindi Translation and *Bhāṣatikā* commentary.

**Opening:** śrīgaṇeśāya namah | rājayogāntargataḥ || binduyogaḥ

**Final Colophon:** iti rājayoge candraparamahāṁsaparipūrṇapīṭhamāhātmyaprakāśakah binduyogaḥ samāptaḥ || śubham astu ||

**Comments after Final Colophon:** iti śrīsarvaguṇasampannapamṛditasukhā-nandamiśrasūrisūnupāṇḍitajvālāprasādamiśrakṛtabhāṣatikāsahito rājayoge binduyogaḥ samāptaḥ || śubham astu || śrīr astu ||

### 1.5.2 Manuscripts not consulted

The official commencement of the funded period of this dissertation project on 15 March 2021 coincided with the numerous lockdowns and travel restrictions imposed due to the COVID-19 pandemic. Consequently, during the phase of the dissertation when additional manuscripts could have been collected, I was confined to my desk at home. The brief windows of opportunity for travel were further obstructed by pandemic-related familial complications. Although I have identified the following three manuscripts in catalogues, I have regrettably been unable to consult them for this work thus far.

Update: Only a few weeks before the submission of this dissertation, I was able to locate additional manuscripts of this text in catalogues, listed under the title *Rājayogaprakāra* in the NCC, which is why I had previously overlooked them. According to current knowledge, a total of seven manuscripts from the listed ones should be obtainable, and their consultation would be desirable. One of the seven is particularly promising, as it must belong to the  $\alpha$ -group, while four of them, judging by their title, belong to the  $\beta$ -group. Two of the manuscripts bear the title *Rājayogaprakāra* and are yet to be classified. Another manuscript titled *Rājayogaprakāra* is reported in the catalogue to be extremely damaged, incomplete (only two folios remain), and quite recent. The whereabouts of two other catalogued manuscripts cannot be precisely determined at present. I am working on consulting these manuscripts and, if necessary, collate them for the final printed version of this work for publication.

#### 1.5.2.1 Important

- Kolkata (former Calcutta) Sanskrit Library. NCC: CS. III. 65. = *A Descriptive Catalogue of Sanskrit Manuscripts of The Calcutta Sanskrit College*, 1900: 37. Title: *Tattvayogabinduh*. Author: Paramahamsa Rāmacandra. Material: Countrymade white paper. Dimensions 9x 3 inches x 22 folios. Date: Vikram Samvat 1847 (1790 CE). Condition: old, slightly worm-eaten, generally correct and complete. This manuscript is the most important among the unconsulted ones. The title indicates that it belongs to the  $\alpha$ -group.

- Royal Asiatic Society of Bengal (RASB). Kolkata. Hall (1859: 14) reports a manuscript XXV in his catalogue called “Tattva-bindu-yoga”. The entry says, “Defining the divisions of Yoga. By Ramachandra Paramahansa. Leaves 18, *ślokas* 440. F.E.H.”. The amount of *ślokas* must approximate the amount of text and not the actual number of verses since the text mixes prose and verse but is mainly written in prose. The abbreviation “F. E. H.” indicates that this manuscript personally belonged to Fitzedward Hall. The New Catalogus Catalogorum (NCC) (Vol. 8: 54) revealed: “Tattvabindu(yoga) - by Rāmacandra Paramahamsa. Ben. 66. IM. 5441 (inc.). Hall p. 14.”. The abbreviation “IM” indicates that the manuscript of Hall should be deposited at the Royal Asiatic Society of Bengal (RASB). NCC (Vol. 23: 259) lists two manuscripts at the RASB: VIII. B. 6605. 6606. One of them should be the Hall manuscript. The title of the manuscript indicates that it should belong to the  $\beta$ -group.
- Sanskrit Vidyāpeetham near Yamuna Kinare, Etawah (U.P). Title: *Tattvabindūyogaḥ*. Author: Rāmacandraḥ. Script: Devanāgarī. Condition: incomplete. Ms. No: ESV 7 (P20), cf. *Descriptive Catalogue of Yoga Manuscripts (Updated)* of the Kaivalyadhama S.M.Y.M. Samiti (2005: 102-103). The title of the manuscript indicates that it should belong to the  $\beta$ -group.
- Nagpur University Library (NUL). *Catalogue Of Sanskrit Manuscripts In The Nagpur University Library*, 1957: Ms. No. 6769. Title: *Tattvabindūyogaḥ*. Author: Rāmacandra Paramahamsa. Material: Paper. Script: Devanāgarī. Judging by the title, this manuscript belongs to the  $\beta$ -group.
- Ānandāśrama Pune. Title: *Rājayogaprakāra*. Ms. No.: 2872. Website: <https://www.aanandashram-sanstha.org/>
- Baroda Oriental Institute. NCC (Vol. 23: 259) reports a manuscript in “Baroda II. 10558”. This is *An Alphabetical List of Manuscripts in the Oriental Institute Baroda, Vol. II* (1950: 1238) reports it under the title *Rājayogaprakāraḥ*. I was able to obtain the manuscript two weeks before submission of the dissertation. I would like to thank Harshal Bhatt for his immediate help. The title in the colophon is *Rājayogavicāra*. The manuscript decends directly from the  $\alpha$ -group. It was written by a learned scribe since the manuscript contains creative solutions for the problematic passages. A few readings appear to be helpful and confirm some of the emendations. Thus, it will

be collated for publication. However, a first reading of this manuscript suggests that it will not improve the critical edition significantly.

### 1.5.2.2 Damaged

- Lucknow Sanskrit Parishad. *A Catalogue Of Manuscripts In Akhil Bharatiya Sanskrit Parishad*, 2021: 224. Title: *Rājayoga Prakārah?*. Author: Rāmacandra. Serial No.: 74. Accession No.: 1266. Condition: Incomplete. Only two folios. Condition and Age: Recent.

### 1.5.2.3 Probably unobtainable

- NCC: Darbhanga Raj 2146 (inc.). Probably: Descriptive Catalogue of Raj Manuscripts Preserved in Kameshwar Singh Sanskrit University, Darbhanga. Title: *Rājayogaprakāra*. <https://lnmu.ac.in>. Unfortunately, I have no access to the catalogue.
- CPB. (Ms. No.: 4579-80. *Catalogue of Sanskrit and Prakrit Manuscripts in the Central Provinces and Berar*, 1926: 408 (1926: 408). Title “Rājayoga”. Author: Rāmacandra Paramahamsa. Subject: Yoga. Owner. (4579) Nārāyām Purānī of Hardā (Hoshangābād district). (4580) Viśvambharnāth of Ratanpur (Bilāspur district). Comment: According to what I heard from my colleagues, these manuscripts might be hard to track down. Possibly, one of them ended up in the above-mentioned collection of the Nagpur University Library (NUL).

### 1.5.3 Discussion of the text’s original title

It is striking that there is disagreement among the witnesses of Rāmacandra’s text regarding the title. The variants are: *Tattvabinduyoga*, *Tattvayogabindu*, *Tattvayogaviduh*, *Rājayogatattvabindu*, *Binduyoga*, *Rājayoga*, *Rājayogaprakāra*, *Rājayogavicāra* and *Tattvajñānapradipikā*. Four of the manuscripts of the  $\beta$ -group<sup>53</sup> consulted in this critical edition—B, L, P, U<sub>2</sub>, and three additional yet unexamined manuscripts likely belonging to the  $\beta$ -group—bear the title *Tattvabinduyoga* according to their colophons or cover pages. The printed edition E

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<sup>53</sup>See p. 54 for the stemmatic analysis of the manuscripts.

is titled *Binduyogah*. From a stemmatological perspective, the printed edition E must descend from a  $\beta$ -group manuscript.

It is challenging to derive a convincing meaning from the title *Tattvabinduyoga* and even *Binduyoga*, especially considering the actual content of the work. The term *bindu* does not appear even once in the entire text. Exploring various possible interpretations and translations of this compound, such as “Yoga of the points [of reality],” none seem satisfactory. If an interpretation of such a title were correct, one would expect an explanation of *bindu* in the text. Although various yoga practices involving concentration on specific bodily points are mentioned frequently, these are never referred to as *bindus*.

It is not apparent why Jvalāprasāda Miśra, the editor of the 1905 printed edition, made the editorial decision to discard the title of his exemplar and rename the text to *Binduyoga* as it does not enhance the title’s relevance to the work. The term *binduyoga*, for example appearing in the *Amṛtasiddhi* (7.14), where *binduyoga* designates its core yoga practice<sup>54</sup> is not applicable here, as Rāmacandra neither teaches *mudrās* nor practices involving sexual fluids.<sup>55</sup> Nor does *bindu* function as an ultimate *tattva* within the 36-*tattva* systems of Śaivism, since such a *bindu* is not mentioned by Rāmacandra.<sup>56</sup> On the contrary, Rāmacandra’s text teaches a tenfold *tattva* system.<sup>57</sup> The only plausible, simple, and natural explanation is that Jvalāprasāda Miśra must have understood *Binduyoga* as “Yoga of the points [for concentration],” given that larger chunks of the text teach *cakras*, *laksyas*, and *ādhāras* for meditation. For these reasons, and notably because the term *bindu* does not appear in the work, it is highly unlikely that Rāmacandra’s text was originally titled *Tattvabinduyoga*.

Instead, the title of the  $\beta$ -group manuscripts likely originated from the same archetype as the  $\alpha$ -group manuscripts, specifically D, N<sub>1</sub>, N<sub>2</sub>, U<sub>1</sub>, and an as-yet unexamined manuscript, all of which bear the title *Tattvayogabindu* in their colophons. Given that the  $\alpha$ -group not only contains the oldest dated manuscript of the text but also frequently offers superior readings, it can be

<sup>54</sup> *Amṛtasiddhi* 7.14: *binduyogam parityajya yo mohād anyam icchatī | sa śākhoṭakavṛkṣeṣu müḍho jāgarti niṣphalam ||*

<sup>55</sup> On the contrary, Rāmacandra discredits the practice of *mudrās* in section LVIII.

<sup>56</sup> See Gengnagel, 1996: 177 for the 36 *tattvas* of Śaivasiddhānta. Additionally, see Goodall, 2016: 77 et seqq. for a discussion on the genesis of the Śaiva *tattva* systems.

<sup>57</sup> *Yogatattvabindu* XXII l. 4 mentions Earth (*prthvi*), Water (*āpa*), Fire (*tejas*), Wind (*vāyu*), Space (*ākāśa*), Mind (*manas*), Intellect (*buddhi*), Illusion (*māyā*), Transformations (*vikāra*), and Form (*rūpa*).

asserted with high confidence that the  $\beta$ -group title resulted from a metathesis of the two compound elements *bindu* and *yoga*.

Considering the aforementioned issues with the term *bindu*, which appears only in the title and not within the text, this title makes a bit more sense. The term “*bindu*” is a common suffix in titles of various Sanskrit texts.<sup>58</sup> The employment of the term ““*bindu*” in the titles of these texts emphasises the idea of expressing essential, seminal points in a condensed way to make complex topics more accessible and intelligible. As such, the term suggests that each work strives to distil the essence of its subject into basic doctrines or principles. In the case of Rāmacandra’s text, “*bindu*” makes perfect sense when understood in this way.

However, this title still leaves some doubts. Although the first part of the compound now makes sense, the remaining parts do not fit well. *Tattvayogabindu* could be interpreted as “Drops of the yoga of reality” or “Drops of the yoga of principles,” but this again does not align with the text’s content. Evidence suggesting that other recipients did not accept the titles of the  $\alpha$ - and  $\beta$ -groups appears in Sundaradeva’s *Hathasaṅketacandrikā*, which cites extensively from Rāmacandra’s text<sup>59</sup> but does so without citation, which is unusual since he typically references his sources. Another testimony, titled *Yogasamgraha*, cites approximately 20% of Rāmacandra’s entire text.<sup>60</sup> Here, the author in his quotation renames the text to *Tattvajñānapradipikā*. Other titles also circulate, found both on manuscript cover pages and in manuscript catalogues. These titles, like *Rājayoga*, *Rājayogaprakāra*, or *Rājayogavicāra* attempt to capture the work’s content better and may have been lent because the title available to them in the colophons appeared misleading.

How can this be explained? Is it possible that even the title of the  $\alpha$ -group has succumbed to textual corruption? Could it be that the title of the  $\alpha$ -group is also a result of metathesis and that the three components of the title were confused by scribes early in the transmission? The following text-imminent

<sup>58</sup> See, for example, *Siddhāntatattvabindu* NGMPP, Ms. No. MA 905-3 and NGMPP, Ms. No. E 1189-13 (“Drops of the [supreme] reality of Siddhānta”); *Nyāyabindu* (“Drops of reasoning”), cf. NCC Vol 10. (2007: 252); *Nirṇyabindu* (“Drops of verdict”), NCC Vol 10. (2007: 146); *Bhaktibindu* (“Drops of devotion”), NCC Vol 15. (2007: 148); *Dharmabindu* (“Drops of law”), NCC Vol. 9 (2007: 257), etc.

<sup>59</sup> For references see p. 50.

<sup>60</sup> For references see p. 49.

observation supports the possibility that no surviving manuscript preserves the title in its original form. In section LVIII, ll. 1–8 Rāmacandra's text reads:

*idānīm yogasya māhātmyaṁ kathyate | guroranugrahāt | śāstrasya  
paṭhanāt | ācārakaraṇāt | vedāntarahasya śravaṇāt | dhyānakaraṇāt  
| layasādhanāt | upavāsakaraṇāt | caturaśītyāsanasādhanāt | vairā-  
gyasyotpatteḥ | vairāgyakaraṇāt | haṭhayogasya karaṇāt | idāpingalayoh  
pavanadhāraṇāt | mahāmudrādidaśamudrāsādhanāt | maunakaraṇāt  
| vanavāsāt | bahutarakleśakaraṇāt | bahutarakālam yantramāntrādis-  
ādhanāt | tapahkaraṇāt | bahutarārthādānāt | tirthasevākaraṇāt |  
āśramācārapālanāt | saṃnyāsagrahaṇāt | ṣaddarśanagrahaṇāt | siro-  
maṇḍanāt | anyopāyakaraṇāt | yogatattvāṁ na prāpyate | sa tu yogo  
gurusevayā prāpyate |*

Now, the majesty of yoga is taught.

As a result of the grace of the teacher, studying the teaching, execution of good conduct, hearing the secret of Vedānta, meditation, dissolution, fasting, practising 84 postures, generating indifference, cultivating indifference, doing Haṭhayoga, holding the breath of the Idā- and Piṅgalā-channels, practising the ten seals [like] the great-seal etc., observing silence, dwelling in the forest, causing excessive distress, practising Mantra and Yantra, etc. for a long time, doing austerities, giving many donations, frequenting places of pilgrimage, preserving the custom of the stages of life, adhering renunciation, grasping the six philosophies, shaving the head, doing other methods, the reality of yoga is not attained. It [the reality of yoga] is truly attained by serving the teacher.

The negation of these practices, associated with yoga and even those previously taught by Rāmacandra himself, clearly illustrates that this passage forms a climax of the entire text. The word combination *tattvayoga* is never found throughout the text, whereas *yogatattva* appears only in this singular location. Given the centrality of this passage and the previously noted inconsistencies in the titles from the  $\alpha$ - and  $\beta$ -groups, it seems most likely that the work's original title was *Yogatattvabindu*.

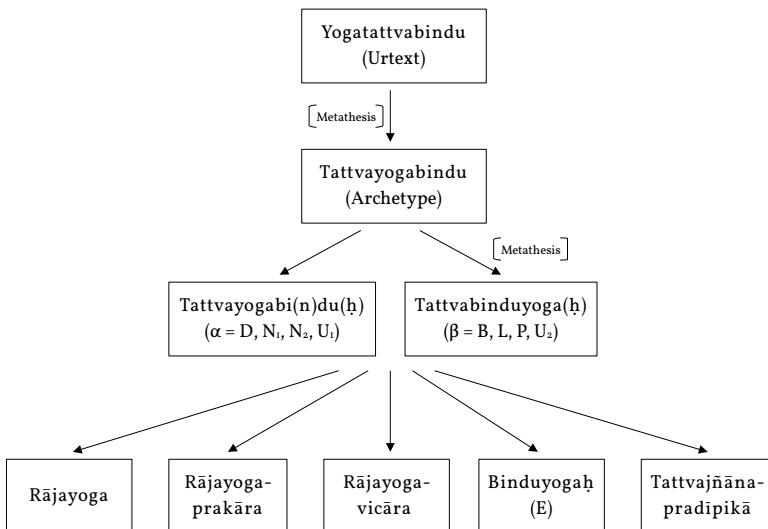


Figure 5: The hypothesis of transmission of the *Yogatattvabindu*'s title.

Considering the overall content of the text, the title *Yogatattvabindu*, which can be translated as “Drops of the [supreme] reality of yoga,” is convincing. Taking the *bindu* as a plural even captures the great variety of yogas presented in the initial yoga taxonomy. Another argument for this emendation is the frequency of this word combination in common e-text collections. In several thousand searched texts, many within the yoga and Tantra genres, the combination *tattvayoga* yields only 19 hits. None of these hits can be meaningfully applied to our text. In contrast, the combination *yogatattva* appears 109 times with congruent meanings and is also frequently found in the titles of yoga works.<sup>61</sup> In favour, we note that manuscript N<sub>2</sub>'s library card reads *Rājayo-*

<sup>61</sup> For example, *Yogatattva*, cf. NCC Vol. 22 (2007: 70); *Yogatattvasamāśasūtra*, cf. NCC Vol. 22 (2007: 70); *Yogatattvaupanisad*, cf. *Yogatattvopaniṣad* (Ed. p. 363–388); *Yogatattvadipikā*, cf. *Descriptive Catalogue of Yoga Manuscripts (Updated)* (2005: 232); *Yogatattvopaniṣaddipikā*, cf. *Descriptive Catalogue of Yoga Manuscripts (Updated)* (2005: 232), etc. Furthermore, the position of “tattva” is also supported by its use in the title *Hṛhatattvakaumudi* by Sundaradeva.

*gatattvabindu* and the title page of manuscript U<sub>1</sub> introduces the text with *atha yogata[tva?]prārambhah*.

The existence of so many variants of the title in the colophons, cover pages of manuscripts, and catalogue entries can ultimately only be attributed to an early scribal error in the text's transmission—a metathesis of entire words, which early on transformed the compound of the work's title from *yogatattva*<sup>o</sup> into *tattvayoga*<sup>o</sup>. Subsequent scribes or editors either caused another metathesis, attempted to correct the inappropriate title, replaced it entirely, or omitted it altogether.

#### I.5.4 Description of the sources

In the critical edition of the *Yogatattvabindu*, the author's sources are indicated in the first layer of the critical apparatus, corresponding to the respective passage. Overall, two texts form the basis of Rāmacandra's work: the *Yugasvarodaya* and the *Siddhasiddhāntapaddhati*. However, Rāmacandra does not provide references for these sources in any instance. On the one hand, there are some direct quotations, often in the form of verses. On the other hand, which constitutes the majority, Rāmacandra used his sources as a textual basis, either transforming them into prose, paraphrasing and editorially altering them or blending the contents of both sources. Nevertheless, the passages can be identified, as the contents of these sources are highly similar. It is so similar that glancing at the source texts helped make the correct editorial decisions or appropriately correct corrupt passages.

##### I.5.4.1 *Yugasvarodaya*

The *Yugasvarodaya* (YSv) is the main source text, and Rāmacandra's *Yogatattvabindu*. Rāmacandra derives most of his content from this text and even follows its structure to a great extent. The majority of sections in the *Yogatattvabindu* result from Rāmacandra rewriting the *ślokas* of the *Yugasvarodaya* into prose, incorporating specific editorial changes to align with his agenda. Thus, this text is of utmost importance for the reconstruction of the *Yogatattvabindu*'s doubtful passages. The text will be described in detail in the chapter "Compara-

tive analysis of the complex early modern yoga taxonomies".<sup>62</sup> Hence, another treatment would be redundant. So far, the *Yogasvarodaya* is a text known solely through quotations found in the *Prāṇatoṣinī* and *Yogakanikā*, which will be described below. Manuscripts have yet to be found and remain a desideratum for the time being.

#### 1.5.4.2 Prāṇatoṣinī

The *Prāṇatoṣinī* (PT) by Rāmatoṣaṇa<sup>63</sup> is a Tantra compendium (*nibandha*) from the 19th century, compiled by the author in Bengal.<sup>64</sup> This extensive compendium addresses creation, the four *puruṣārthas*, and devotion. The *Prāṇatoṣinī* is divided into six major *kāṇḍas* ("sections"): 1. *sargakāṇḍa* (subject: the creation of the universe and cosmogony), 2. *dharmaṅkāṇḍa* (subject: rituals and Dharma of the twice-born), 3. *arthakāṇḍa* (subject: daily routine, deity worship, purification practices, rites, offerings, etc.), 4. *kāmyakāṇḍa* (subject: wish-fulfilment practices, protective mantras, etc.), 5. *bhaktikāṇḍa* (subject: performance of devotional deity worship), and 6. *jñānakāṇḍa* (subject: Mokṣa, yoga, etc.). The author draws from a multitude of texts circulating in this region during the 19th century.

Additional topics of the *Prāṇatoṣinī* range from *mantras*, *yantras*, and their meanings<sup>65</sup> to meditations, religious stories, legends, and deity worship,<sup>66</sup> the six acts of magic, tantric rituals including sexual rites, and various areas of tantric philosophy.<sup>67</sup>

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<sup>62</sup> See p. 253.

<sup>63</sup> Although the printed editions identify Rāmatoṣaṇa as the author of this work, sometimes bearing the titles Vidyālambkāra or Bhaṭṭācārya, Shāstri (1905: 2) mentions another name: "Babu Prāṇakṛṣṇa Visvās of Kharhadaha, within ten miles of Calcutta, collected in the beginning of the nineteenth century a large number of Tantra, Purāṇa and Smṛti MSS., for the purpose of compiling Prāṇatoṣinī, Prāṇakṛṣṇā Kriyāmbudhi and other encyclopaedic works on Hindu ritual and worship."

Since the *Prāṇatoṣinī* is frequently cited in recent secondary literature on tantric studies but lacks detailed studies, critical editions, or complete translations into Western languages, this discrepancy remains unresolved.

<sup>64</sup> *Prāṇatoṣinī* of Rāmatoṣaṇa. Ed. by Vidyāsāgara, Jivānanda. Calcutta: Vidyāsāgara, Jivānanda, 1898.

<sup>65</sup> See Slouber, 2010: 69–70.

<sup>66</sup> See Kinsley, 1997: 149–150.

<sup>67</sup> See Urban, 2010: 100.

The *Prāṇatoṣīṇī* incorporates a total of 304 verses from the *Yogasvarodaya* in its *jñānakāṇḍa*.<sup>68</sup> Therefore, it is currently the most extensive source of the *Yogasvarodaya*. All its verses are cited with the reference *yogasvarodaye*. These verses are quoted in a largely coherent sequence, giving the reader the impression of having the complete transmission of the text. However, this is not the case. Many additional verses of the *Yogasvarodaya* can be found in the *Yogakarṇikā* described below. There are numerous overlaps between the quotations. The main difference lies in the fact that, unlike the *Prāṇatoṣīṇī*, the *Yogakarṇikā* primarily includes practical instructions from the *Yogasvarodaya*, such as instructions for *prāṇāyāma-*, *kumbhaka-*, or *mudrā* techniques.

#### 1.5.4.3 Yogakarṇikā

The *Yogakarṇikā* (YK) of Nāth Aghorānanda is another significant source of the *Yogasvarodaya*.<sup>69</sup> The *Yogakarṇikā* is an extensive anthology on yoga, comprising 1253 verses divided into 15 *pādas*. The text derives its verses from a wide array of sources, often, though not always, citing them with references. Besides various Purāṇas (*Mārkandeyapurāṇa*, *Narasimhapurāṇa*, etc.) and Tantras (*Kūbjikamatatantra*, *Grahayāmala*, *Rudrayāmala*, etc.), Nāth Aghorānanda also cites texts from the Haṭha and Rājayoga genres (*Yogasvarodaya*, *Haṭhapradīpikā*, *Dattatreyayogaśāstra*, *Gherāndasamhitā*, *Yogayājñavalkya*, various works attributed to Gorakṣa, etc.). Based on the established dating of the *Yogasvarodaya*, which must have been written before 1659 CE,<sup>70</sup> and Mallinson's dating of the *Gherāndasamhitā* to circa 1700 CE,<sup>71</sup> we can confidently assume that the *Yogakarṇikā* was written no earlier than the 18th century. The fifteen *pādas* are thematically structured as follows:

1. *dinacārya* ("daily routine"); 280 verses
2. *laksādiyogaḥ* ("Yoga of foci, etc."); 123 verses
3. *prāṇāyāmaḥ* ("Breath control"); 108 verses

<sup>68</sup> *Prāṇatoṣīṇī*, 1898: 831–848.

<sup>69</sup> *Yogakarṇikā* (An Ancient Treatise on Yoga). Ed. by Nath Sharma, Narendra. Delhi: Eastern Book Linkers, 2004.

<sup>70</sup> Cf. p. 5.

<sup>71</sup> Mallinson, 2004: xiv.

4. *yogasanketah* (“Preliminaries”); 80 verses
5. *sādhanasaṅketa* (“Consensus of methods”); 36 verses
6. *pratyāhāraḥ* (“withdrawal of the senses”); 34 verses
7. *kumbhakavidhiḥ* (“precepts for breath-retention”); 78 verses
8. *mudrāśadhanam* (“discipline of [haṭhayogic] seals”); 214 verses
9. *dhāraṇā* (“concentration”); 31 verses
10. *dhyānam* (“meditation”); 50 verses
11. *saṁādhiḥ* (“meditative absorption”); 34 verses
12. *layayogah* (“Yoga of absorption”); 26 verses
13. *āsanāni* (“postures”); 57 verses
14. *ghaṭaśodhanam* (“purification of the pot [the body]”); 56 verses
15. *tyājyagrāhyavidhānam* (“injunctions and prohibitions”); 36 verses<sup>72</sup>

The *Yogakarṇikā* cites a total of 134 verses with reference (*yogasvarodaye* or *svarodaye*) and at least four if not eight or more additional verses without reference:<sup>73</sup>

- 1.210-213 [probably 1.209-216]: Kriyāyoga; 4-8 or more verses quoted without reference
- 1.244-280: main *nāḍis* and nine *cakras*; 36 ślokas quoted with reference
- 2.1-41: five *lakṣyas*, sixteen *ādhāras*, five *ākāśas*; 41 ślokas quoted with reference
- 4.40-49: *satkarmas*; 9 verses quoted with reference
- 4.53-54: *trāṭaka*; 2 verses quoted with reference
- 4.67-80: various *kumbhakas* (*vyutkrama*, *bhāstrika*, *bhrāmari*, *kapālabhāti*, *antardhauti*, *vārisāra*, *nāḍikṣālanam*, *mūlaśodhanam*); 13 verses quoted with reference
- 5.29-33: Aṣṭāṅgayoga; 4 verses quoted with reference

<sup>72</sup>There are two additional introductory verses and eight final verses that are not counted into the chapters.

<sup>73</sup>See p. 253 n.467.

- 6.23-34: *pratyāhara*; 2 verses quoted with reference
- 7.2-10: various *kumbhakas* (*śitkāra*, *sūryabheda*, *ujjāyi*, *śitalī*, *bhāstrikā*, *bhrāmari*, *mūrcchā*, *kevala*; 8 verses quoted with reference
- 7.23-28: *sūryabheda*; 6 verses quoted with reference
- 7.68-72: *sanmukhikarana*, also called *dantodara*; 4 verses quoted with reference
- 8.136-141: *khecarīmudrā*; 5 verses quoted with reference
- 12.2: a general statement to *laya*; 1 verse quoted with reference
- 12.23-25: Haṭhayoga practice involving colour visualisation; 3 verses quoted with reference

It is noteworthy that many practical instructions on *śatkarmas*, *kumbhakas*, and *mudrās* from the *Yogasvarodaya* were not incorporated by Rāmacandra into his *Yogatattvabindu*.

A particularly distinctive feature of the *Yogakarṇikā* is its first chapter, which is also by far the most extensive.<sup>74</sup> No other Sanskrit yoga text known to me describes the daily routine of a yogin in such detail regarding ritual ablutions, mantra recitation, as well as other ritual acts such as dressing, applying sectarian markings (*tilaka*), including tying the hair into a knot, offerings, and the devotional performance of prostrations before one's own *iṣṭadevatā*, etc.<sup>75</sup>

#### I.5.4.4 Siddhasiddhāntapaddhati

The *Siddhasiddhāntapaddhati* (SSP), one of the authoritative Sanskrit sources of the modern Nātha Sampradāya, often attributed to Gorakṣanātha, is another crucial source of the *Yogatattvabindu*.<sup>76</sup> Overall, the *Yogasvarodaya* and the *Siddhasiddhāntapaddhati* are very similar in content and structure. The degree

<sup>74</sup> It is also the only chapter in which almost no sources are given. Either all these verses are from Nāth Aghorānanda himself, or, and this is the more likely scenario, in my opinion, the sources are missing from the printed copy. I suspect further verses were taken from the *Yogasvarodaya*.

<sup>75</sup> Further details on the first chapter of the *Yogakarṇikā* can be found within the comparative analysis of Caryāyoga on p.289.

<sup>76</sup> All quotations from the SSP are from the following edition: *Siddhasiddhāntapaddhatih*: A treatise on the Nātha philosophy by Gorakṣanātha. Ed. by Gharote, M. L. and G. K. Pai. Lonavla: The Lonavla Yoga Institute, 2016.

of similarity is so high that mutual influence appears plausible and possible. However, it should be noted that these similarities could also be explained by a third, previously unknown source, or the same pool of orally transmitted teachings. Nevertheless, or perhaps precisely because of this closeness, Rāmacandra decided to use the *Yogasvarodaya* and the *Siddhasiddhāntapaddhati* as the two main sources for his *Yogatattvabindu*.

In secondary literature, at least three attempts have been made to date the *Siddhasiddhāntapaddhati*. While White (2003: 224) accepts the historical Gorakṣanātha as the author of the text, placing its origin in the 12th century, Bouy (1994: 19) dates the text much later, to the period between 1600–1650 CE. This period is based on Bouy's dating of the *Gorakṣasiddhāntasamgraha* to the first half of the seventeenth century, and the fact that this text quotes the *Siddhasiddhāntapaddhati*. Mallinson<sup>77</sup> estimates the age of the *Siddhasiddhāntapaddhati* to be around 1700 CE. His estimation is based on the period when the Nātha Sampradāya was institutionalized. Mallinson hypothesizes that this text was composed to meet the need for a systematic religious scripture, which would serve as the authoritative textual foundation for the newly official institutionalized Nātha Sampradāya. Thanks to the present examination of the *Yogatattvabindu*, the period of origin can now be further narrowed.

Due to the newly established date for the *Hṛthasanketacandrikā*<sup>78</sup> which quotes from the *Yogatattvabindu* and because Rāmacandra extensively quotes from the *Siddhasiddhāntapaddhati*, the new *terminus ante quem* for dating the *Siddhasiddhāntapaddhati* must be set to 1659 CE. Thus, the *Siddhasiddhāntapaddhati* was likely composed during the first half of the 17th century or earlier. Furthermore, the strong parallels between the *Amaraughaśāsana*, whose oldest manuscript is dated to 1525 CE, and the *Siddhasiddhāntapaddhati*, according to Mallinson (2011: 16), suggest the possibility of the latter borrowing from the former.<sup>79</sup> If we accept the possibility that the *Siddhasiddhāntapaddhati* bor-

<sup>77</sup>Cf. James Mallinson, ed. *Yogic Identities: Tradition and Transformation*. 2013. URL: <https://web.archive.org/web/20240116124707/https://asia-archive.si.edu/essays/yogic-identities/>.

<sup>78</sup>See p. 5.

<sup>79</sup>I noticed the following five clear parallels: 1. *Amaraughaśāsana* 12 ≈ SSP 1.37; 2. *Amaraughaśāsana* 13 ≈ SSP 1.38; 3. *Amaraughaśāsana* 14 ≈ SSP 1.39; 4. *Amaraughaśāsana* 15 ≈ SSP 1.40; and 5. *Amaraughaśāsana* 16 ≈ SSP 1.41. I consider it highly likely that more parallels exist between the *Ama-*

rowed content from the *Amaraughaśāsana*,<sup>80</sup> then 1525 CE could be considered as a possible *terminus a quo*. For the reasons mentioned, the initial composition of the *Siddhasiddhāntapaddhati* likely occurred between 1525–1659 CE, a span of 134 years. Considering Mallinson's arguments, the first half of the 17th century appears more probable as the period of composition than the second half of the 16th century.

The *Siddhasiddhāntapaddhati* is an exceptionally systematic exposition of the philosophical teachings associated with the Nātha Sampradāya. Similar to the *Yogatattvabindu*, this text is a blend of prose and verse, presenting complex teachings in relatively simple Sanskrit, aside from some *termini technici*. The text comprises six *upadeśas*: 1. *piṇḍotpatti* ("genesis of the body"), 2. *piṇḍavicāra* ("discussion of the body"), 3. *piṇḍasaṃvitti* ("insight into the body"), 4. *piṇḍādharah* ("substratum of the body"), 5. *piṇḍapadayoh samarasakarāṇam* ("effecting a uniform taste of the [supreme] place and the body<sup>2</sup>), 6. *avadhūtayogilakṣaṇam* ("characteristics of an *avadhūtayogin*").<sup>81</sup>

Rāmacandra made extensive use of the *Siddhasiddhāntapaddhati*. While the first half of the *Yogatattvabindu* (I-XXVIII) can be primarily traced back to the *Yogaśvarodaya*, with Rāmacandra occasionally referring to specific formulations or concepts from the *Siddhasiddhāntapaddhati*, the influence of the *Siddhasiddhāntapaddhati* begins to increase significantly from section XXIX onwards. This influence is characterized less by literal quotations and more by specific formulations, the adoption of concepts, rephrasings, or paraphrasings, which are sometimes more, sometimes less skillfully integrated with the content of the closely related *Yogaśvarodaya* into his text.<sup>82</sup> Additionally, there are many direct quotations, exclusively of verses, which are incorporated into his text without reference. Apart from a single verse, Rāmacandra does not

*raughaśāsana* and the *Siddhasiddhāntapaddhati*. Unfortunately, I have not yet had the opportunity to invest more time in a thorough examination of this matter.

<sup>80</sup> Further supporting this is the fact that the only manuscript found of the *Amaraughaśāsana*, a Śāradā from Kashmir, mentions the following nine rivers in *Siddhasiddhāntapaddhati* 3.11-12: Pinasā, Yamunā, Gaṅgā, Candrabhāgā, Sarasvatī, Vipāsā, Śatarudrā, Śrirātri, and Narmadā. Some river names might be corrupted here, but the point is that some of them are specifically linked to the Kashmir region of India. I discuss the role of these rivers in the *Yogaśvarodaya*, *Siddhasiddhāntapaddhati*, and *Yogaśvarodaya* on p. 180, n. 358.

<sup>81</sup> A summary of the chapter contents can be found in Gharote and Pai, 2016: xvii-xxiii.

<sup>82</sup> Rāmacandra used *Siddhasiddhāntapaddhati* 1.4, 1.17-20, 1.22-26, 1.30-34, 1.37-67, 2.1-26, 2.28-34, 2.36, 2.38, 2.45, 3.1-14, 4.9, 5.55-60, 5.60, 5.79, 6.10-11, 6.32, 6.60, 6.64-67.

adopt these verses verbatim but always tries to editorially modify them to varying extents.<sup>83,84</sup>

#### 1.5.4.5 Amanaska

The *Amanaska* is another source text for Rāmacandra's *Yogatattvabindu*. According to Birch's (2013) research, the *Amanaska* is one of the most significant and influential texts on Rājayoga. It has profoundly impacted numerous subsequent yoga texts, including the *Hathapradipikā*, *Amaraughaprabodha*, *Śivayogapradipikā*, and *Yogatarāvalī*, as well as modern works like Yugaladāsa's *Yogamārgaprakāśikā* and Brahmānanda's *Jyotsnā*. Additionally, the *Amanaska* is frequently cited in compendiums such as *Yogacintāmaṇi*, *Hathatattvakau-mudī*, and *Gorakṣasiddhāntasaṅgraha*. It also influenced the twelfth chapter of Hemacandra's *Yogaśāstra* and was incorporated into two late Yoga Upaniṣads.<sup>85</sup> Birch dates the first chapter of the *Amanaska* to between the 15th and 16th centuries CE, while the second chapter is dated to the 11th or 12th centuries CE. This second chapter contains some of the earliest teachings on Rājayoga. The text is structured as a dialogue between the supreme god (*iśvara*) and the sage Vāmadeva. Vāmadeva initiates the discussion by asking how one attains liberation in life (*jīvanmukti*). *Īśvara*'s response is the practice of *amanaska* (the no-mind state), synonymous with *samādhi* and Rājayoga. In order to achieve the *amanaska* state, the dissolution of mind and breath is required, primarily through the practice of *śāmbhavimudrā*. This yoga practice leads to the perception of the non-dual state (*advaitapada*), the highest reality (*paratattva*). According to Birch, the second chapter reveals Śaiva origins but avoids specific tantric sect affiliations. *Amanaska* 2.3-4 describes Rājayoga as both the king

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<sup>83</sup>I identified a total of fifteen such verses: YTB 28.1 ≈ SSP 2.31; YTB 41.1 ≈ SSP 5.79; YTB 44.1 ≈ SSP 6.10; YTB 44.2 ≈ SSP 6.11; YTB 44.5 ≈ SSP 6.32; YTB 44.7 ≈ SSP 6.64; YTB 44.8 ≈ SSP 6.65; YTB 44.9 ≈ SSP 6.66; YTB 44.10 ≈ SSP 6.67; YTB 48.1 = SSP 1.4; YTB 58.1 ≈ SSP 5.60-61ab; YTB 58.2 ≈ SSP 5.61cd-62ab; YTB 58.3 ≈ SSP 5.64; YTB 58.4 ≈ SSP 5.64cd-5.65ab and YTB 58.4 ≈ SSP 5.65cd-5.66cd.

<sup>84</sup>For a discussion of the *Siddhasiddhāntapaddhati* in relation to the *Śivayogapradipikā*, see Powell, 20: 147-152.

<sup>85</sup>All information presented here is derived from Birch's dissertation, "The *Amanaska*: King of All Yogas. A Critical Edition and Annotated Translation with a Monographic Introduction" (2013). This summary provides only a brief overview of the work. For a comprehensive introduction to the text, see Birch (2013: 1-16).

(*rāja*) of all yogas and a means for the yogin to attain the supreme Self, who is the illustrious king.

A significant aspect of the *Amanaska* is its rejection of most Haṭhayoga techniques. Instead, it advocates an effortless path to liberation through the practice of *amanaska*. Birch notes that the text eschews complex metaphysics and philosophical elaborations.

The *Yogatattvabindu* shares two and a half verses with the *Amanaska* in *Yogatattvabindu* LIX: YTB LIX.2cd ≈ *Amanaska* 1.12ab, YTB LIX.6 ≈ *Amanaska* 2.36, YTB LIX.7 ≈ *Amanaska* 2.37. Although editorially modified variants of these verses are also present in the *Yugasvarodaya*, Rāmacandra's formulations align more closely with those in the *Amanaska*, suggesting that he had access to this text.

### 1.5.5 Description of the testimonia

To date, I have been able to identify two testimonies of the *Yogatattvabindu*, namely the *Yogasamgraha* and the *Hathasaniketacandrikā*. Both texts adopt conspicuously long passages from the source text. These sections serve as crucial additional evidence for reconstructing the *Yogatattvabindu*. They are included in the second layer of the critical apparatus when available for the respective passage of the text.

#### 1.5.5.1 Yogasamgraha

The *Yogasamgraha* is a compendium of excerpts from various Yoga texts, currently known solely from a single manuscript.<sup>86</sup> Although written in Devanāgarī script, the manuscript is exceedingly difficult to read. The scribe's handwriting is often imprecise and is not carefully executed. The manuscript consists of only eight folios in total. Folio 1 and folio 2 recto are missing. The text commences on folio 2 verso amidst the extensive testimonia of the *Yogatattvabindu*. It is precisely above the first line of folio 2 recto where a second hand inscribed the title *Yogasamgraha* over the first line of folio 2 verso.

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<sup>86</sup> *Yogasamgraha*; Ms. No.: 30019; Indira Gandhi National Centre for the Arts (IGNCA). The paper manuscript is incomplete and in very poor condition overall.

The *Yogasaṃgraha* cites the *Yogatattvabindu*'s sections II-XII in sequence,<sup>87</sup> initially giving the impression that this manuscript is another, albeit incomplete, textual witness of the *Yogatattvabindu*. However, closer examination reveals various slight editorial alterations to the citations. The citation of the *Yogatattvabindu* in the *Yogasaṃgraha* concludes after section XII with “*cha | tad uktam tattvajñānapradīpikāyām ||*.” Beyond this point, there are no further citations of the *Yogatattvabindu* in the *Yogasaṃgraha*. Subsequently, the manuscript contains what appears to be an unsystematic collection of various yogic topics and practices. The manuscript lacks a colophon. This absence and the nature of the handwriting likely explain the title assigned to this manuscript by the IGNCA. I propose that the *Yogasaṃgraha* represents a compilation made by a Yoga practitioner, likely a householder, who recorded personally relevant content.

Besides the *Yogatattvabindu*, I have so far only been able to identify the *Uttaragitā* as another source. Additional topics covered in this manuscript include the *nāḍīs*, *prāṇāyāma*, *kundalini*, the *haṃsamantra*, and various descriptions of *mudrās*, such as *khecarimudrā*, *haṃsamudrā*, *bhūcarimudrā*, and, towards the end of the manuscript, *unmanimudrā*.

### 1.5.5.2 *Hathasāṅketacandrikā*

The *Hathasāṅketacandrikā* is an unpublished Sanskrit yoga text from the 17th century,<sup>88</sup> authored by Sundaradeva.

Sundaradeva, a Brahmin of the Kāśyapa Gotra, was the son of Govindadeva and the grandson of Viśvanāthadeva. He resided in Benares during the 17th century, where he was likely active not only as an author but also as a physician (*vaidya*). Sundaradeva did not originate from Benares but, like many scholars of his time, probably moved there from the southern regions of India, facilitated by the “Pax Mughalia.”<sup>90</sup> Sundaradeva authored not only the

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<sup>87</sup> *Yogasaṃgraha* IGNCA 30020 f. 2v. l. 1 - f. 4r. l. 4 ≈ *Yogatattvabindu* II-XII.

<sup>88</sup> The dating of the *Hathasāṅketacandrikā* has recently been revised due to the discovery that some first-hand notes surrounding the main text of the Ujjain *Yogacintāmaṇi* were likely borrowed from Sundaradeva's *Hathasāṅketacandrikā*.<sup>89</sup> Birch (2018) dated the Ujjain *Yogacintāmaṇi* to 1659 CE.

<sup>90</sup> The ancestry, location, and profession of Sundaradeva are derived from the colophon of the Jodhpur manuscript of the *Hathasāṅketacandrikā* (MMPP 2244 f. 145v). See Birch, 2018: 123.

*Hathasaṅketacandrikā* but also another extensive yoga text, the *Hathatattvakaumudi*,<sup>91</sup> as well as various works on Ayurveda.<sup>92</sup>

The *Hathasaṅketacandrikā* is an exceedingly comprehensive compendium<sup>93</sup> on yoga, written in a mixture of verse and prose. Its topics and sources are remarkably diverse and have yet to undergo a systematic academic examination. A critical edition of the *Hathasaṅketacandrikā* remains a desideratum. The text comprises a compilation of various teachings of Haṭha and Rājayoga,<sup>94</sup> which are interconnected with diverse teachings from the Upaniṣads, the epics, Pātañjalayoga, various Tantras, the *Yogavāsiṣṭha*, and various Purāṇas. Birch (2018: 123 et seqq.) also discovered fascinating parallels to the *Bahr al-Hayāt*, such as breathing techniques (*prāṇāyāmas*) in non-seated positions.<sup>95</sup> The eclectic mix and sheer number of yoga techniques taught in this text surpass those found in most other Sanskrit yoga texts.

Some of the descriptions of these techniques in the *Hathasaṅketacandrikā* were taken without reference from the *Yogatattvabindu*.<sup>96</sup>

The passages quoted include the teachings on the sixteen *ādhāras*<sup>97</sup> and the teachings on Lakṣayoga and its subtypes.<sup>98</sup> These passages are predominantly adopted verbatim by Sundaradeva, though some may have undergone slight editorial changes. One passage, in particular, stands out. Within the descriptions of the *adholakṣya*, there is a passage teaching two additional tech-

<sup>91</sup> Birch (2013: 162–165) discusses the *Hathatattvakaumudi* in relation to the *Amanaska*. For an edition of the *hathatattvakaumudi* see: *Hathatattvakaumudi: A Treatise on Haṭhayoga* by Sundaradeva. Ed. by Gharote, M. L., P. Devnath, and V. J. Jha. Lonavla: The Lonavla Yoga Institute, 2007.

<sup>92</sup> These include *Bhūpālavallabha* (or *Bhūpacaryā*), the *Cikitsāsundara*, the *Lilāvatī*, and the *Yogokti-vivekacandra* and *Yogoktyupadeśāṇīrtā*. See Birch (2018: 58–62) for references and a discussion on the entanglement of yoga and Ayurveda in Sundaradeva's works.

<sup>93</sup> In terms of *śloka*, the text likely exceeds 3000 verses.

<sup>94</sup> The text includes, for instance, an extended description of *āsanas*, some of which are not found in other yoga texts; cf. *Hathasaṅketacandrikā* MMPP 2244 f. 16r l. 4 – f. 22v l. 6.

<sup>95</sup> See Ernst (2013: 59–69) for a translation of the fourth chapter of the *Bahr al-Hayāt*. Additionally, see Ernst, 2003.

<sup>96</sup> In an entry by Theodor Aufrecht in the *Catalogus Catalogorum* for the title *Tattvayogabindu*, currently listed in *New Catalogus Catalogorum: An Alphabetical Register of Sanskrit and Allied Works and Authors*, 2007: 60 (Vol. 8), it states: “Q. by Sundaradeva in his C. *Hathasaṅketacandrikā*.” This not only attests to Theodor Aufrecht's incredible erudition in Sanskrit literature but also indicates that he read the texts he catalogued with remarkable attention, as the *Yogatattvabindu* is cited without reference in approximately the second third of the *Hathasaṅketacandrikā*.

<sup>97</sup> *Hathasaṅketacandrikā* (MMPP 2244, f. 95r l. 3 – f. 96r l. 4).

<sup>98</sup> *Hathasaṅketacandrikā* (MMPP 2244, f. 124r l. 7 – f. 125r l. 3).

niques absent from the manuscript tradition of the *Yogatattvabindu*.<sup>99</sup> The first technique describes a specific form of gazing. After positioning the eyes in a particular manner and staring at a lamp for a set period, the yogin can subsequently see in the dark, perceive the luminous form of God, experience a sense of bliss, and lose bodily awareness. The second technique involves rubbing the eyes in specific spots to induce further light phenomena. The origin of these techniques is uncertain. Most likely, these additions originate from Sundaradeva himself. However, it is not entirely impossible that these techniques were originally from the *Yogatattvabindu*, with the manuscript tradition failing to preserve them. That is because the quotations from the *Yogatattvabindu* in the original *Hathasamketacandrikā* must be significantly older than any surviving manuscript or, perhaps because the manuscript tradition of the *Yogatattvabindu* is prone to haplographies and eye skips due to the frequent structural similarities and identical beginnings of certain sentences.<sup>100</sup>

### 1.5.6 Notes on the parallels

In the third layer of the critical apparatus, I list relevant parallel passages from other texts that do not fall under the categories of source texts or testimonies but should still be included in the critical apparatus due to their significance for editorial decisions or their high informational value.

- In the context of the eight *cakra* of *Yogatattvabindu* XI, manuscript U<sub>2</sub> presents additional material. The text includes a widely known verse that describes the mechanism of the so-called *hamsamantra*, also known as *ajapāgāyatri*.<sup>101</sup> The source text of the verse in U<sub>2</sub> is hard to pinpoint. In order to elucidate the possible sources, it was useful to display the texts that share the verse. These include: ≈*Vivekamārtanda* 29, ≈*Yogabija* 106, ≈*Yogacintāmani* (PULL, f. 6r), ≈*Hathatattvakaumudī* 22.27, and ≈*Yogaśikhopaniṣad* 1.130cd-131ab (Ed. p. 416).

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<sup>99</sup> *Hathasamketacandrikā* I based on ORI B 220 (f. 239 r l. 8 - f. 240r l. 13), GOML R 3239 (f. 258 l. 14 - f. 259 l. 10) and MMPP 2244 (f. 124r ll. 5-9 - f. 125r ll. 1-2).

<sup>100</sup> I have edited the additional material on p. 334.

<sup>101</sup> *Yogatattvabindu* XI.1: sakāreṇa bahir yāti hakāreṇa viśet punah | haṁsaḥ so'haṁ tato mantrāṁ jivo japeti sarvadā ||

- *Yogatattvabindu* XXVIII.1 presents a variant of a widely circulated verse, whose origins can be traced back to the *Netratantra*. Rāmacandra adopts this variant from the *Yugasvarodaya*. Further investigations into the variants of this verse revealed insights into an extensive and centuries-spanning intertextual network. This verse provides an intriguing starting point for further studies on the genesis of the Hatha- and Rājayoga text corpus from the 11th century CE, precisely at the intersection where ascetic and tantric traditions converge and produce new literature. This verse also appears later in the *Hathapradipikā*, where it forms the first verse of a tetrad of verses, which, for reasons yet to be clarified, is attributed to Saubhadra.<sup>102</sup> I have identified the following parallels to YTB XXVIII.1: ≈*Netratantra* with *Netroddyota* 7.1cd-2, ≈*Tantrāloka* 19.15, ≈*Ūrmikaulārṇavatantra* 2.184, ≈*Vivekāmartaṇḍa* 6.3, ≈*Yogatarāṅgiṇī* quoted with reference *Nityanāthapaddhati* (Ed. p. 72), ≈*Gorakṣāśataka* (Nowotny) 13, ≈*Hathapradipikā* 4.58, ≈*Yogacūḍāmanyupaniṣad* 3cd-4ab, ≈*Maṇḍalabrahmaṇopaniṣat* 3.4.5, ≈*Hathatattvakaumudī* 24.1, ≈*Siddhasiddhāntapaddhati* 2.31 (Ed. p. 43), ≈*Prāṇatosiṇī* (Ed. p. 172).
- In *Yogatattvabindu*L, Rāmacandra presents the five great elements within the body (*śarīramadhye pañca mahābhūtāni*). Rāmacandra drew these descriptions from the *Siddhasiddhāntapaddhati* and the *Yugasvarodaya*. Notably, this description can be found in almost identical form in *Amaraughaśāsana* II-16. I noticed the following parallels: YTB L 1. 1-5 ≈*Amaraughaśāsana* II-16 ≈SSP 1.37-41 ≈YSv(PT p. 846). Although this contributes little to the constitution of the edited text, this insight is nevertheless relevant from the perspective of yoga research, as the sources of the *Siddhasiddhāntapaddhati* have not yet been systematically explored. My observations suggest that both the *Yugasvarodaya* and the *Amaraughaśāsana* are important candidates in this category.
- In *Yogatattvabindu* section XLI.1, the β-group of witnesses (currently B, E, L, P, and U<sub>2</sub>) quoted a verse on the *navanidhis* which is a variant of *Amarakośa* I.I.165 - I.I.166.

<sup>102</sup> Before *Hathapradipikā* verse 4.58, it is stated: *tathā hi saubhadram nāma ślokacatuṣṭayam |*

## I.6 Stemmatic analysis

THE stemmatic analysis of the *Yogatattvabindu* for the creation of a *stemma codicum* that represents the relationships between the collated manuscripts is based on philological observations and supplemented by various computational methods from the field of phylogenetics to support these observations empirically. The following pages of this section will explain how I construe the *stemma codicum*.

### I.6.1 Philological observations

Before collating the manuscripts, I transcribed every single available witness of the *Yogatattvabindu* and arranged the transcriptions synoptically. This approach proved helpful for the critical editing of the *Yogatattvabindu*. The text comprises a mixture of prose and verse. Many prose passages are structurally very similar, with identical beginnings and sentence endings, resulting in virtually no manuscript that does not omit words, sentences, or entire sections due to eye skips caused by the text's arrangement. Additionally, there are frequent instances across the manuscripts where words, phrases, or even whole passages are transposed. No manuscript exists without substantial *lacunae*. Creating a synoptic comparison of the transcriptions was crucial to maintaining an overview in these cases and reconstructing a text closest to the original. The synoptic comparison reveals the structural differences and provides a clear overview. See the following example:

%	tasya cakrasya	pūrṇagiri	etādrśam nāma / \D
%	tasya cakrasya	pūrṇagiri	etādrśam nāma / \N1
%	tasya cakrasya	pūrṇagiri	etādrśam nāma / \N2
%	tasya cakrasya	pūrṇagire	etādrśam nāmāḥ \U1
%	tasya	pūrṇagiripītham iti	etādrśam nāma \P
%madhye	tasya	pūrṇagiripītham iti	ekādaśam nāma // \U2
%	tasya	pūrṇagiripītham iti samjñā	etādrsam nāma \B
%	tasya	pūrṇagiripītham iti samjñā	etādrśam nāma \L
%	tasya	pūrṇagiripītha	etadrśam nāma / \E

Figure 6: Examplee: Synoptic transcription of the *Yogatattvabindu*'s witnesses.

This one example (Figure 6) of one sentence illustrates the broad structural differences as they recur consistently. It became apparent during the

transcription of the textual witnesses that the transmission of the text divides into two main branches, each traceable to an archetype.<sup>103</sup> I refer to the first archetype as  $\alpha$ , as its manuscripts predominantly preserve superior readings (D, N<sub>1</sub>, N<sub>2</sub>, and U<sub>1</sub>). Thus, these four manuscripts form the  $\alpha$ -group. Although this group frequently contains errors, in most cases, there are one or more manuscripts where the reading is entirely convincing. This group also includes the oldest dated manuscript N<sub>1</sub> (1716 CE) from Nepal, of which N<sub>2</sub> is a direct copy. I also collated N<sub>2</sub> as it provided two significant benefits. Firstly, the hand of N<sub>1</sub> is partially difficult to read and, in some places, almost illegible, so N<sub>2</sub>, being very readable, was extremely helpful. Secondly, there are occasional minor discrepancies between the manuscripts, likely corrections by the scribe of N<sub>2</sub>. This scribe had an excellent understanding of the text, and his corrections proved to be useful. Unfortunately, the transmission of the  $\alpha$ -group has significant gaps, some of which overlap, resulting in extended text passages where only one witness of the  $\alpha$ -group can be relied upon.

I refer to the second archetype as  $\beta$ . This group is significant due to the abovementioned circumstances, as its transmission contains almost the entire text with only a few isolated gaps. Among the five available textual witnesses of the  $\beta$ -group is the printed edition E, based on a hitherto unknown manuscript. The Pandit editor attempted to correct poorly transmitted text passages by his *divinatio*. Unfortunately, apart from some grammatical emendations, he often failed in this endeavour.

A further branching of manuscripts splits from the  $\beta$ -group, comprising B and L. These contain the worst and most erroneous transmission of the text by far. Surprisingly, in some rare cases, they provided the decisive and only sensical reading, making their inclusion in the collation indispensable. Overall, the  $\beta$ -group is noted for containing additional material in some passages, usually verse insertions that elaborate on a specific term. These were critically edited with the available witnesses and included in the grayscale.

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<sup>103</sup> Paolo Trovato and others explain the very high rate of lost archetypes and two-branched stemmata by “the high (90%) rate of extinction of individual copies”, cf. Trovato, 2017: 86.

### 1.6.2 Computer Stemmatatics applied to the *Yogatattvabindu*

For the final constitution of the *stemma codicum*, all transcriptions of the entire *Yogatattvabindu* were analyzed using common algorithms from phylogenetic software tools for stemmatic analysis. The dataset was stored in the Nexus format. The numerous gaps in the transmission were coded as non-significant sites in the data to prevent the results from being distorted by the large *lacunae* or the interpolations of the  $\beta$ -group, particularly manuscript U<sub>2</sub>. The results were compared with my philological observations, and the findings of both approaches were combined. Here, I present three phylogenetic trees which support and complement my philological considerations. This work serves as an example of how such computer-assisted methods can be applied to stemmatic analysis in a less complex transmission like that of the *Yogatattvabindu*, to create a *stemma codicum* based on empirical data, harmonizing the empiricism of phylogenetic analysis with the expertise of the philologist. No computer-generated tree can automatically provide an optimal representation of a text's transmission.<sup>104</sup> Maas explains that this arises because the strict bifurcating structure of the computer-generated tree, in which every existing textual witness is connected by exactly one line to a single inferred witness, cannot account for the contamination in the tradition. Furthermore, this bifurcating structure cannot represent cases where some copies were made more than once and more than one copy has survived. In the computer-generated tree, every existing manuscript is represented as a copy of an inferred witness, which is inaccurate; in most text transmissions, numerous manuscripts are copies of other existing manuscripts.<sup>105</sup> This is also true in the case of the *Yogatattvabindu*. If the editor is aware of these issues, knows his text's transmission well, and manually modifies the deep structures of the computer-generated models to eradicate wrongly assumed bifurcations and contamination, then cladistic analysis enables the editor to transform the computer-generated tree into a well-grounded, plausible, and data-based *stemma codicum*.

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<sup>104</sup>Cf. Guillaumin (2020: 339–356) for an overview of the criticism digital methods have faced since their inception.

<sup>105</sup>See Maas, 2009: 80.

### I.6.2.1 Tree I: Maximum Parsimony

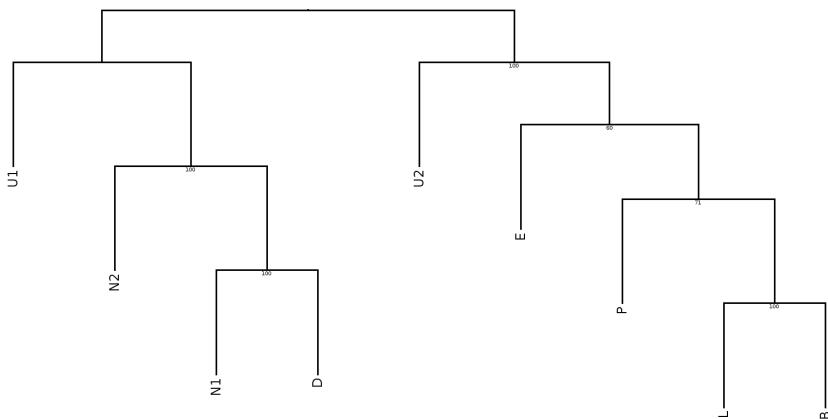


Figure 7: Mesquite Version 3.81 (build 955). **Algorithm:** *Parsimony Tree Analysis* with PAUP 4.a168. **Dataset:** Full collation of the *Yogatattvabindu*.

The phylogenetic analysis method based on the *Maximum Parsimony* algorithm is one of the most widely used methods for stemmatic analysis in philology.<sup>106</sup> The tree (Figure 7) has an excellent CI (Consistency Index) of 0.869. This means that the proposed tree structure can explain about 87% of the phylogenetic tree's trait changes. My earlier observation that the manuscripts divide into two main groups was an explicit criterion for placing the root of the tree precisely between these two groups, a division also supported by the *Maximum Parsimony* algorithm. However, this tree has two apparent weaknesses. It does not recognize that N<sub>2</sub> is a direct copy of N<sub>1</sub>. That is because the scribe of N<sub>2</sub> integrated an additional sentence and improved some passages, making the character states closer to those of U<sub>1</sub>. The second weakness, indicated by

<sup>106</sup> *Maximum Parsimony* calculates all possible bifurcating trees and searches for the most parsimonious tree (the one requiring the fewest changes) among them. *Maximum Parsimony* groups manuscripts according to their shared derived characters. Only parsimony informative sites in the data are used for the *Maximum Parsimony* analysis. A site within the data is considered informative if it consists of more than one variant and at least two variants are recorded at least twice. All other sites are excluded, cf. Windram, Shaw, Robinson, and Howe (2008: 445-446).

the relatively low bootstrap score<sup>107</sup> of only 60 at the branching where E is located, and the bootstrap score of 71 at the branching where P is located. That is because the character states resulting from the editorial interventions of the Pandit of the printed edition cannot be smoothly explained by the computer in light of the remaining transmission. Therefore, the positions of E and P must be carefully considered. The position of U<sub>2</sub> was also surprising. With many interpolations, this manuscript might easily have been underestimated for its stemmatic relevance to the  $\beta$ -group. However, its base text (excluding the interpolations) conserves an important transmission stage of the  $\beta$ -group.

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<sup>107</sup> Bootstrapping is a method to detect statistical support of phylogenetic trees, see Felsenstein (1985). Bootstrapping is a test to determine whether the whole dataset supports the tree or if the tree is a marginal choice among several almost equal alternatives. That is accomplished by testing the tree with randomized subsamples of the dataset, then building trees from each of these and finally calculating the frequency with which the different parts of the tree are reproduced in each of these random subsamples. The bootstrap support is assigned according to the frequency of a specific group of manuscripts occurring in the subsample trees. If the specific group is found in every subsample tree, then the bootstrap support will be 100%; if it is found in only half of the subsamples, it will have a bootstrap support of 50%. Values of 70% or higher are considered to indicate reliable groupings, cf. Baldauf (2003: 250).

### I.6.2.2 Tree 2: Neighbour-joining

These are two unrooted Neighbor-joining trees (Figure 8).<sup>108</sup> They are based on the same dataset. The only difference lies in the distance measures used to quantify the evolutionary distance between sequences of *akşaras*.

These distances are then used to construct phylogenetic trees. The left tree uses the Gene Content Distance,<sup>109</sup> while the right tree uses the standard p-distance, a simple measure of sequence divergence.<sup>110</sup> The results differ only slightly, but in my assessment, the trees of both distances correspond with key philological observations, particularly regarding the  $\alpha$ -group. While the tree using the Gene Content Distance reflects the close relationship between  $N_1$  and  $N_2$ , it does not show that  $N_1$  is the manuscript closest to the archetype  $\alpha$ .

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<sup>108</sup> *Neighbor-joining* is a particular approach to phylogenetic analysis that SplitsTree can execute. The primary mechanism behind this is a hierarchical clustering technique, see Naruya and Nei, 1987. A concise explanation by the authors is as follows: “The principle of this method is to find pairs of operational taxonomic units (OTUs [=neighbours]) that minimize the total branch length at each level of clustering of OTUs starting from a star-shaped tree. The branch lengths and topology of a parsimonious tree can be quickly determined using this method.” In this case, it can be visualized as follows: The algorithm is fed with a diverse set of texts in the form of manuscript transcripts, which act as operational taxonomic units. *Neighbor-joining* divides them into smaller groups with shared features. First, the algorithm measures the distance of each possible pair of manuscripts. This distance indicates how different or similar they are regarding specific features. Then, the algorithm finds the two manuscripts with the smallest distance between them. These are the “closest neighbours” in terms of similarity. These two individual manuscripts are then joined together to form a node. This node represents an assumed common ancestor. The algorithm then recalculates the distances between this newly created node and all other manuscripts. These distances reflect each manuscript’s overall similarity or dissimilarity to the new node. The process repeats and identifies the next pair of nearest manuscripts or groups of manuscripts, creates the next node, and adjusts the distances. In this way, a phylogenetic tree is created. The function repeats these steps until all manuscripts and groups of manuscripts are connected in an undirected tree-like structure in which the length of the branches and the distance between the nodes represent the relationships of the manuscripts based on their similarities. Neighbour-joining assumes a constant rate of evolution across all lineages, and branch lengths correspond to evolutionary distances. The resulting trees can vary considerably depending on how the data are coded and how gaps are treated. The application of *neighbor-joining* to support philological work is discussed by Hoenen, Manafzadeh, Stadler, Roos, Hoenen, and Guillaumin (2020: 319).

<sup>109</sup> The Gene Content Distance is a measure used to compare the presence or absence of genes across different genomes. The distance between two genomes is calculated based on the differences in their gene content, cf. Huson and Steel, 2004. Instead of gene content, in our case, the presence or absence of *akşaras* is compared.

<sup>110</sup> The “Uncorrected P” or p-distance calculates the proportion of nucleotide or amino acid sites at which two sequences differ. The calculation of Uncorrected P is simple. The number of differing sites is divided by the total number of sites compared; see Huson and Bryant, 2022: 46.

Conversely, this relationship is correctly depicted in the tree using p-distance (Uncorrected P).

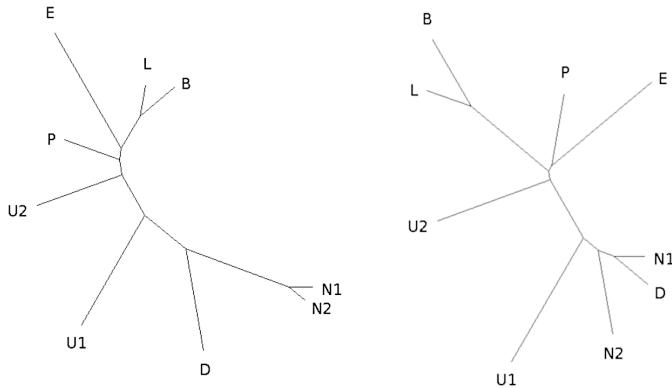


Figure 8: SplitsTree 4 version 4.19.2. **Algorithm:** *Neighbor-joining* (unrooted). Two trees with identical algorithms and datasets but different distance measures. **Distance** (left): Gene Content Distance. **Distance** (right): Uncorrected P. **Dataset:** Full collation of the *Yogatattvabindu*.

### 1.6.2.3 Tree 3: Minimum Spanning Tree

Another vital aspect is illustrated by the *Minimum Spanning Tree* (Figure 9).<sup>III</sup> A *Minimum Spanning Tree* can help to confirm important manuscripts due to its algorithmic properties. In our case, it highlights the central manuscripts of the two groups, namely N<sub>1</sub> for the  $\alpha$ -group and P for the  $\beta$ -group, which perfectly aligns with the philological observation. The *Minimum Spanning Tree* algorithm has only been used rarely in philology. Further experiments with different text traditions with known stemma would be necessary to determine whether these valid results occur repeatedly.

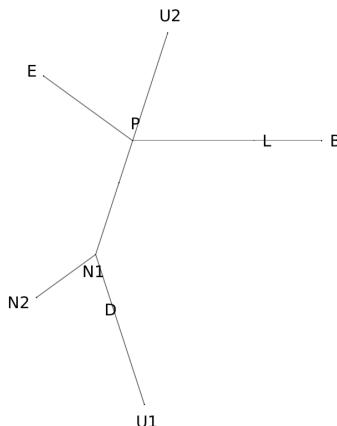


Figure 9: Software: SplitsTree App 6.3.12. Algorithm: *Minimum Spanning Tree*. Distance: Uncorrected P. Dataset: Full collation of the *Yogatattvabindu*.

<sup>III</sup>The algorithm underlying the *Minimum Spanning Tree* calculates an undirected and unrooted tree-shaped graph representing the simplest way to connect all the manuscripts by minimizing the corresponding nodes based on their pairwise distances, see e.g. Hoenen, Manafzadeh, Stadler, Roos, Hoenen, and Guillaumin (2020: 317). Also see Cormen, Leierson, Rivest, and Stein (2009). Furthermore, see Huson and Bryant (2022: 43). The goal of the *Minimum Spanning Tree* is to calculate the connections between the manuscripts so that the total length to connect all manuscripts settles on the minimum. The *Minimum Spanning Tree* thus, in our use case, represents the simplest and most efficient way to connect a set of manuscripts while minimizing the total distance (based on their differences) of the connections. The resulting tree is far from a stemma and does not include hypothetical ancestral nodes at branching points; any shown branching point corresponds to a manuscript in every case.

### 1.6.2.4 Stemma codicum

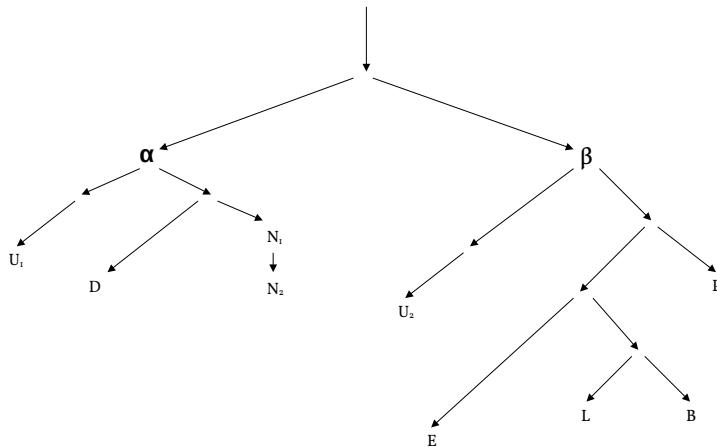


Figure 10: Stemmatic hypothesis of the *Yogatattvabindu*.

The cumulative evidence from the phylogenetic algorithms, combined with my philological observations and considerations, leads to the following *stemma codicum* of the *Yogatattvabindu*. This graph represents a plausible hypothesis of the relationships between the textual witnesses based on the current state of knowledge, forming the foundation upon which the critical edition presented in this dissertation was prepared.

## 1.7 Conventions for the critical edition

To enhance reader convenience, the critical edition with its apparatus and the translation together with annotations are presented on facing pages. This arrangement eliminates the need for constant page-turning when the reader wishes to consult the edition, translation, and annotations. While this format offers a significant advantage, it also presents a challenge: the length of the critical edition, including the multi-level critical apparatus on the verso page, does not always match the length of the translation and annotations on

the recto page. Despite efforts to minimize this discrepancy, such as shortening annotations, printing empty spaces on one or both pages was often unavoidable.<sup>112</sup>

The constituted text of the critical edition has been set in modern Devanāgarī, reflecting the vast majority of manuscripts and presumably the original text of the *Yogatattvabindu*. The editor introduced the headings and section numbering in large Roman numerals within square brackets to organize the text, make the beginning of new topics clear, and facilitate citation. These headings correspond to the sections introduced in the text by recognizable phrases such as *atha*, *idānīm*, and the like. Rāmacandra did not distinguish between chapters, subchapters, sections, and subsections but instead linked themes with these phrases. The headings in square brackets follow this convention. The verse numbering begins with the section numbering and subsequently counts the number of verses per section. Among the text's witnesses, there is a deviating and inconsistent application of *sandhi*. For the edition text, I have standardized *sandhi* and, when necessary, added *avagrahas* to provide a readable text adhering to contemporary conventions in Sanskrit. The variant readings concerning *sandhi* are consistently recorded in the apparatus criticus. That is due to various text-critical problems<sup>113</sup> arising from the inconsistent usage of punctuation, which results in the application or non-application

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<sup>112</sup>This undertaking was laborious, and due to the complexity of the critical apparatus and the evolving technology used in this work, each page had to be manually typeset. This manual process did not achieve the precision that computer-generated typesetting would provide. I decided to typeset the critical edition with the Lua<sup>L</sup>T<sub>E</sub>X package "ekdosis," see <https://ctan.org/pkg/ekdosis>. Ekdosis allows for creating multilingual critical editions with a multi-level critical apparatus and a printable PDF document. The primary reason for this choice is that the entire edition is also output as a TEI-compliant XML file. This file can then be converted into an HTML file, i.e., a digital edition (which I hope to publish soon for the *Yogatattvabindu*) with the press of a button using a script and an XSLT processor, facilitating computer-aided stemmatic analysis, data mining, and similar tasks. I want to thank Robert Alessi for his incredible support. I hope that ekdosis, which holds great potential for philologists seeking to leverage digital humanities, will continue to be developed and enable automatic page breaks of a complex multi-layered critical apparatus in an alignment environment of facing pages with translation and annotation. I hope some readers will appreciate the effort made to provide the convenience of not having to flip between the edition, translation, and annotations in my edition.

<sup>113</sup>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 copyists' neglect or improper handling of punctuation has resulted in different versions of lists with and without punctuation. In many instances, missing punctuation has led to the change of case endings, alteration of the text, and

of *sandhi* depending on whether the respective witness applied a *danda* or not. That is particularly the case within lists, which frequently occur in our compilation. Items were most likely originally separated by double *dandas*.

These lists are a frequent feature in the *Yogatattvabindu*. The text opens with a list of 15 Yogas, and many more lists are utilized throughout its content. In order to produce a consistent and easily readable edition, lists have been 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 of the lists are always separated by a double *danda* (||).

The critical edition follows the standard conventions of punctuation. In verse poetry, a *danda* (|) marks the end of a half-verse or quarter of the *śloka*, and a double *danda* (||) marks the end of a verse. In prose, a single *danda* indicates the end of a sentence, and a double *danda* marks the end of a section. In most cases, the *danda* in prose corresponds to a full stop.

Furthermore, I have standardized gemination and degemination of consonants after semi-vowels. Due to the inconsistent use of class nasals among the witnesses, *anusvāras* have been substituted with the respective class nasals throughout the edition.

### 1.7.1 Grammatical particularities

Grammatical constructions in this text may deviate from classical Sanskrit. In most cases, however, these should not be regarded as errors due to their frequency but as phenomena of contemporary or regional language usage. Some passages of the text use the genitive as a substitute for other cases, such as the dative, instrumental or locative.<sup>114</sup> In particular, this can be observed in this and other places in the text in relative clause constructions beginning with *yasya*, which must be read as *yasmin*, as otherwise, the corresponding correlative pronoun seems to be missing. A *danda* must often be read as a comma in these relative clause constructions.

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the combination of list items into compound formations that were not present in the original text.

<sup>114</sup>Cf. Whitney 1879: 87, 294).

### 1.7.2 Guide to the apparatus

The critical apparatus consists of five layers, not all of which are populated on each page. These are sources, testimonia, parallels, the critical apparatus with readings of the witnesses, and notes. To facilitate the differentiation of sources, testimonia, and parallels for the reader, these are marked as such on each page where they occur, aside from the critical apparatus.

The numbering of all layers of the apparatus and the lemmata follows the line numbering. This applies to both prose passages and verses. Every line is counted, and every fifth line of the text is numbered on the far left margin. The numbering is bold and blue to aid the reader's navigation in the apparatus. When present, the first layer of the apparatus displays the source texts. It should be noted that Rāmacandra does not adopt the sources verbatim but often converts verses into prose and occasionally adds or omits information according to his agenda. When Rāmacandra incorporates verses, he usually makes editorial changes. According to the schema, variables in the source texts are indicated in round brackets following the affected word.

In the second layer, if available, testimonia are recorded. In the third layer, if available, parallel passages that are helpful or informative for the reconstruction of the text are noted. All texts used in these first three layer are consistently cited. If these texts are only available in manuscript form, the entry begins with the title, followed by an abbreviation for the location, the Ms. No., in round brackets (e.g., MMPP 2244 f. 99r l. 1-2). When the passage of the source, the testimony or the parallel is identical, it is preceded by the equal sign (=). The approximate sign (≈) is used instead when the passage is approximate to a certain degree.

The fourth layer contains the critical apparatus. The critical apparatus is positive. Each lemma begins with the corresponding line number, followed by the selected reading. The selected reading is followed by one or more sigla that contain this reading. The closing square bracket separates this from the variants that follow. These are presented with the reading followed by the siglum. The selected reading is always highlighted in bold. The abbreviation "cett." has been introduced to keep the critical apparatus concise. It stands for the Latin *ceteri*, meaning literally "the rest," and refers to all other witnesses

except those named for each lemma. This entry can appear only once per lemma. Here is an example:

indriyavikārah cett.] im̄ndriyam vīkārah P iti vikārah L

When the selected reading results from an emendation (em.) or a conjecture (conj.), the corresponding abbreviation appears instead of a witness, a group of witnesses ( $\alpha$  or  $\beta$ ), or the *ceteri* (cett.) abbreviation before the square bracket. If the emendation or conjecture is attributed to a colleague, the colleague's surname is printed in uppercase letters before the abbreviation. If the reasoning behind the conjecture is not self-explanatory, it is explained in the annotations. The plus sign (+) represents illegible or missing letters due to manuscript damage. Given the manageable number of textual witnesses, all variants are recorded in the lemmata of the critical apparatus. If words or sentences are omitted (om.), this is always noted in the corresponding entry before the respective siglum. However, in cases of larger *lacunae*, such as the *lacunae* in N<sub>1</sub> and N<sub>2</sub>, which encompass 23,50% of the total text, I have opted to omit to record each omission in the apparatus for the sake of a more concise critical apparatus. For these cases, I have documented this in the last register of the apparatus, which informs about the beginning and end of larger gaps in the text, with a note that the large *lacunae* for this section are not included in the critical apparatus. In addition to comments regarding omissions, the last layer also contains information about transpositions of passages and other such details. According to the conventions of recent publications of critical editions of Yoga texts<sup>115</sup>, the lemmata in the critical apparatus, as well as all sources, testimonia, and parallels, are set in Roman transliteration.

### 1.7.3 Guide to the translation and annotations

The translation is arranged parallel to the critical edition on the recto side of the book. In the translations, I have endeavoured to reflect the style of Sanskrit. Thus, I have sought to balance literal and idiomatic translation well. Verse insertions have been enumerated according to the numbering

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<sup>115</sup>See, for example, *Amṛtasiddhi* (2021), *Śivayogapradipikā* (2023), or *Amaraugha* and *Amaraughaprabodha* (2024).

of the sections and clearly marked as such. When translations of certain words derive from a secondary or tertiary meaning, and the significance is not immediately apparent, the Sanskrit term is noted in round brackets. Technical terms from Sanskrit or proper names have not been translated into English. Technical terms with various possible translations, whose meaning can only be discerned in the context of the entire text, are printed in Sanskrit but accompanied by a translation in round brackets. English words that had to be added to facilitate the translation or provide contextual information that was not immediately evident are integrated into the translation in square brackets. The footnotes discuss textual issues, provide additional information, explain technical terms, or highlight important or interesting parallels to other texts.

#### 1.7.4 Abbreviations and signs

Ed. Edition

Ibid. Ibidem

em. emendation

conj. conjecture

BIRCH Jason Birch

HANNEDER Jürgen Hanneder

MALLINSON James Mallinson

SELLMER Sven Sellmer

unm. unmetrical

illeg. illegible

f. folio

ff. folios

r recto

v verso

l. line

ll. lines

pc post correctionem

et seqq. et sequentia (“and those following”)

Ms. Manuscript

Mss. Manuscripts

Ms. No. Manuscript number

YTB *Yogatattvabindu*

YSv *Yugasvarodaya*

SSP *Siddhasiddhāntapaddhati*

YK *Yogakarṇikā*

ŚKD *Śabdakalpadruma*

NGMCP Nepalese German Manuscript Cataloguing Project

NGMPP Nepalese German Manuscript Preservation Project

- IGNCA Indira Gandhi National Centre for the Arts (Delhi)  
SORI Scindia Oriental Research Institute Vikram University (Ujjain)  
ORI Oriental Research Institute (Mysore)  
GOML Government Oriental Manuscript Library (Chennai)  
MMPP Maharaja Man Singh Pustak Prakash Research Centre  
PULL Panjab University Library Lahore  
IFP French Institute of Pondicherry
- + illegible letter (++ = one *akṣara*)  
† marks the beginning and end of a hitherto unreconstructable passage  
= passage or verse is identical  
≈ passage of verse is similar

### 1.7.5 Sigla in the critical apparatuses

- α: D, N<sub>1</sub>, N<sub>2</sub>, U<sub>1</sub>
- β: B, E, L, P, U<sub>2</sub>
- cett.: ceteri (all manuscripts except the ones mentioned in the lemma)
- 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
- YK : *Yogakarṇikā*
- YSv : *Yugasvarodaya*
- PT : *Prāṇatosiṇī*
- J : *Hathasaṅketacandrikā* MMPP MS. No. 2244
- C : *Hathasaṅketacandrikā* GOML Ms. No. R 3239
- C<sub>pc</sub> : *Hathasaṅketacandrikā* GOML Ms. No. R 3239
- M : *Hathasaṅketacandrikā* ORI Ms. No. B 220

## **Chapter 2**

# **Critical Edition & Annotated Translation**



[I. rājayogaprakāra]

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

[II. kriyāyogasya lakṣaṇam]

इदानीं क्रियायोगस्य लक्षणं कथ्यते ।

क्रियामुक्तिर्यं योगः स्वपिण्डे सिद्धिदायकः ।  
१० यं यं करोति कल्पोलं कार्यारंभे मनः सदा ।  
तत्तताकुञ्चनं कुर्वन्त्विक्रियायोगस्ततो भवेत् ॥II.॥

**Sources:** 2-4 cf. YSV (PT p. 831): *atha rājayogaḥ || yogasvarodaye | iśvara uvāca | rājayogam pravakṣyāmi śṛṇu sarvatra siddhidam | guhyād guhyataram devi nānādharmam parāt param rājayogena deveśi nrpapūjyo bhaven narah | rājayogi cirāyuś ca aṣṭaiśvaryamayo bhavet* || 4-6 cf. YSV (PT p. 831): *pañcadaśaprakāro 'yam rājayogaḥ || kriyāyogo jñānayogaḥ karmayogo haṭhas tathā | dhyānayogo mantrayoga urayogaś ca vāsanā | rājaty etad brahmavaśiva ebhiś ca pañcadaśadhā | idānim lakṣaṇaṁ caiśām kathayāmi śṛṇu priye* | 9-11 ≈ YSV (PT p. 831): *kriyāmuktimayo (kriyā-muktir ayam YK 1.209) yogah sapindisiddhidāyakah (sapinđe YK 1.210) | yat kāromiti (karomiti YK 1.210) saṅkalpam kāryārambhe manah sadā* || 11 ≈ YSV (PT p. 831): *tatsāṅgācaranam ("saṅgā" YK 1.210) kurvan kriyāyogarat bhavet* |

**Parallels:** 4-6 cf. *Yogasiddhāntacandrikā* (Ed. p. 2): *nididhyāsanañ caikatānatādirūpo rājayo-  
gāparaparyāyah samādhiḥ | tatsādhanam tu kriyāyogaḥ, caryāyogaḥ, karmayogo, haṭhayogo,  
mantrayogo, jñānayogaḥ, advaitayogo, lakṣayogo, brahmayogaḥ, śivayogaḥ, siddhiyogo,  
vāsanayogo, layayogo, dhyānayogaḥ, premabhaktiyogaś ca* |

2 śrīgaṇeśāya namaḥ cett.] śrīneyamaḥ P śrīgaṇeśāya namaḥ || śrīgurave namaḥ || N<sub>1</sub> śrīgaṇeśāya  
namaḥ || śrīsarasaravatayai namaḥ || śrīnirañjanāya namaḥ || D śrīgaṇeśāya namaḥ || om śrinirāmjanāyā || U<sub>1</sub> *atha rājayogaprakāro likhyate* DN<sub>1</sub>N<sub>2</sub>] *atha rājayogaprakāra likhyate* U<sub>1</sub> rājyatogāntar-  
gataḥ || binduyogaḥ E *atha tattvabimduyogaprārambhah* L *atha rājayoga lisyate* P *atha rājayoga*  
*likhyate* U<sub>2</sub> *rājayogasyedam phalam* PU<sub>2</sub>] *rājayogasya idam phalam* DN<sub>1</sub>N<sub>2</sub> om. EL °yo-  
genāneka° PN<sub>1</sub>] °yogena aneka° DN<sub>2</sub>U<sub>1</sub>U<sub>2</sub> 3 °prekṣaṇasamaya cett.] prekṣaṇasamaya U<sub>2</sub> eva  
cett.] evam U<sub>2</sub> 3-4 rājayogaḥ cett.] rājayogas U<sub>2</sub> 4 tasyaite PU<sub>2</sub>] tasya ete cett. caryāyogaḥ  
cett.] tvaryāyogaḥ U<sub>1</sub> 5 layayogaḥ cett.] nayayogah U<sub>2</sub> lakṣayogaḥ cett.] lakṣayogaḥ U<sub>1</sub>  
6 siddhayogaḥ PU<sub>2</sub>] rājayogaḥ α rājayogaḥ PU<sub>2</sub>] siddhayogaḥ cett. ete pañcadaśayogaḥ  
DN<sub>1</sub>PU<sub>1</sub>] evam pamcadaśayogaḥ bhavamtī U<sub>2</sub> 8 idānīm cett.] idāni N<sub>2</sub> atha U<sub>2</sub> kriyāyogasya  
cett.] kriyāyogas U<sub>2</sub> kathyate cett.] kathayate D om. U<sub>2</sub> 9 kriyāmuktir cett.] kriyāmukti N<sub>2</sub>  
kriyāmuktih || U<sub>2</sub> ayam cett.] layam N<sub>2</sub> siddhidāyakah cett.] siddhidāyakam U<sub>2</sub> 11 tat tat  
MALLINSON em.] tattataḥ DN<sub>1</sub>N<sub>2</sub>P tatas tataḥ U<sub>2</sub> tam kṛtam U<sub>1</sub> ākuñcanam MALLINSON em.]  
kuñcanam DPN<sub>1</sub>U<sub>1</sub>U<sub>2</sub> kūrcanam N<sub>2</sub> tato bhavet PU<sub>2</sub>] ato bhava DN<sub>1</sub>N<sub>2</sub> ato ++va U<sub>1</sub>

[I. Method of Rājayoga]

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

This is the fruit of Rājayoga: Through Rājayoga, the long-term durability of the body arises even when there are manifold royal pleasures [and] even when there is manifold royal entertainment and spectacle.<sup>116</sup> Indeed, this is Rājayoga. These are the varieties of this Rājayoga: 1. Kriyāyoga (“Yoga of [mental] action”); 2. Jñānayoga (“Yoga of gnosis”); 3. Caryāyoga (“Yoga of conduct”);<sup>117</sup> 4. Haṭhayoga (“Yoga of force”); 5. Karmayoga (“Yoga of deeds”); 6. Layayoga (“Yoga of absorption”); 7. Dhyānayoga (“Yoga of meditation”); 8. Mantrayoga (“Yoga of mantra”); 9. Laksyayoga (“Yoga of foci”); 10. Vāsanāyoga (“Yoga of mental residues”); 11. Śivayoga (“Yoga of Śiva”); 12. Brahmayoga (“Yoga of Brahman”); 13. Advaitayoga (“Yoga of non-duality”); 14. Siddhayoga (“Yoga of the Siddhas”); 15. Rājayoga (“Yoga for kings”).<sup>118</sup> These are the fifteen yogas.<sup>119</sup>

[II. Characteristics of Kriyāyoga]

Now, the characteristics of Kriyāyoga are described.<sup>120</sup>

**II.1** This yoga is liberation through [mental] action. It bestows success (*siddhi*) in one’s own body. Whatever wave the mind creates at the commencement of an action, through constantly restraining that very [wave] Kriyāyoga arises.

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<sup>116</sup>This unique definition of Rājayoga alludes to an exceptionally wealthy lifestyle of Rāmacandra’s audience.

<sup>117</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>118</sup>For Rājayoga with this meaning cf. Birch, 2014: 12.

<sup>119</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 *Prāṇatosinī* (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 does not present such a list. Nārāyaṇatīrtha presents an almost identical list in his *Yogasiddhāntacandrikā*. A comparable list of twelve yogas occurs in Sundardās’s *Sarvāṅgayogapradipikā*. A detailed investigation of the fifteen yogas is presented from p. 245 onwards.

<sup>120</sup>For a comparative analysis of all Kriyāyogas within the texts containing complex yoga taxonomies see p. 259 et seqq.

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

5 यस्यान्तःकरणे क्षमाविवेकवैराग्यशान्तिसन्तोष इत्यादीन्युत्पाद्यन्ते स एव बहुक्रियायोगी कथ्यते ।  
कापट्यं मायावित्वं हिंसा तुष्णा मात्सर्यं अहंकारः रोषो भयं लज्जा लोभः मोहा अशुचित्वं रागःद्वेष  
आलस्यं पाषण्डित्वं ब्रान्तिमिन्द्रियविकारः कामः । एते यस्य मनसि प्रतिदिनं न्यूना भवन्ति स एव  
10 वहुक्रियायोगी कथ्यते ॥

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

**Testimonia:** 8-9 ≈(Yogasaṅgraha IGNCA 30020 f. 2v. ll. 1-2): lobhamohau aśūcivam rāgadveṣau ālasyam pāṣāṇḍitvam bhrāntiḥ imdriyavikāraḥ kāmaḥ etc yasya pratidinam nyunā bhavamti | 9-10 ] ≈Yogasaṅgraha (IGNCA 30020 f. 2v. l. 2): sa eva kriyāyogi kathyate ||

1 °viveka° cett.] vivekam EU<sub>2</sub> vairāgyam cett.] vairāgya° U<sub>1</sub> °nisprhāḥ P]°nisprhāḥ D°nisprhā EN<sub>1</sub> °nisprhāḥ ||2| N<sub>2</sub> °nisprhī U<sub>1</sub> °nisprhāḥ || U<sub>2</sub> 2 etad EP<sub>1</sub>] etat DN<sub>1</sub>N<sub>2</sub>U<sub>2</sub> yuktiyuto cett.] muktiyuto U<sub>2</sub> yo'sau N<sub>2</sub>U<sub>1</sub>] yogi DEPN<sub>1</sub>U<sub>2</sub> 3 mātsaryam EU<sub>1</sub>U<sub>2</sub>] mātsarya DN<sub>1</sub>P himsā ca E] himsāsā cett. himsāḥ || unm. N<sub>1</sub> 4 °krodhau U<sub>1</sub>U<sub>2</sub>] krodha° EN<sub>1</sub>P °krodho D 'suciḥ cett.] śuciḥ EN<sub>2</sub>U<sub>2</sub> 5 rāgadveṣau cett.] rāgadoṣau U<sub>1</sub> atha dveṣo L ghrṇā° cett.] ghrṇā° N<sub>2</sub> bhrāntir dāmbho cett.] bhrāntiḥ debho D bhrāntivam E bhrānti dāmbha° 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> kṣamā | D °vivekavairāgysānti cett.] vivekavairāgya | sāmṛti° N<sub>1</sub> °vivekavairāgysānti° N<sub>2</sub> vivekavairāgya | sāmṛti° D °santosa ityādīny cett.] °santosādīny E °santosā ityādīno° L °santosā ityādīna nirāmītaram U<sub>1</sub> °santosā ityādāyo nirāmītaram U<sub>2</sub> 8 utpādyante cett.] utpadyante E °tpādyamte L utyamte U<sub>1</sub> bahukriyāyogi cett.] bahukriyāyoga D kathyate cett.] sa kathyate DN<sub>2</sub> tkacyate U<sub>2</sub> 8 kāpātyam cett.] kāpāyam L yasyāntahkarane kāpātyam N<sub>1</sub> kāpācham U<sub>1</sub> māyāvītvam N<sub>1</sub>N<sub>2</sub>] māyāvītvam D yayāvītvam U<sub>1</sub> pāpātitam U<sub>2</sub> vittam EP vitam L mātsaryam cett.] mātsaryam E mātsarya DU<sub>1</sub> roṣo BDPLN<sub>1</sub>] roṣaḥ EU<sub>1</sub> eṣo N<sub>2</sub> bhayam cett.] kṣayam E lajjā cett.] lajjā U<sub>1</sub> lobhaḥ PL lobha° cett. om. U<sub>2</sub> mohā cett.] mohaḥ P moha LN<sub>2</sub> aśūcivam cett.] aśūcivam N<sub>2</sub> rāgaḥ P] rāga° αU<sub>2</sub> rāja° L om. E dveṣa L] dveṣaḥ αPU<sub>2</sub> om. E 9 ālasyam cett.] om. E pāṣāṇḍitvam DN<sub>1</sub>] pākhamḍitvam LU<sub>1</sub>U<sub>2</sub> pākhamḍatvam E pārṣadītvam N<sub>2</sub> bhrāntir em.] bhrāntiḥ cett.] indriyavikāraḥ cett.] imdriyam vikāraḥ P iti vikāraḥ L kāmaḥ cett.] kāma N<sub>2</sub> om. U<sub>2</sub> etc cett.] eta L rāte U<sub>1</sub> etate U<sub>2</sub> bhavanti cett.] bhavaīti N<sub>1</sub> 10 bahukriyāyogi cett.] bahukriyāyoga DU<sub>1</sub>U<sub>2</sub> kathyate cett.] kathyamte U<sub>1</sub>U<sub>2</sub>

**Notes:** 1 kṣamā°: The text of the printed Edition (E) begins here. rāga°: The text of manuscript L begins here. lobha°: The testimony of Yogasaṅgraha IGNCA 30020 begins here.

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

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

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

“Patience, discrimination, equanimity, peace, contentment”, etc., are cultivated in his mind. He alone is called a Yogī of many actions (*bahukriyāyogi*)<sup>121</sup>. Fraud, the state of being deceptive, violence, craving, envy, ego, anger, fear, shame, greed, delusion, impurity, attachment, aversion, laziness, heterodoxy, error, agitation of the senses, sexual desire: He in whose inner organ<sup>122</sup> these diminish from day to day, he alone is called a Yogī of many actions (*bahukriyāyogi*).<sup>123124</sup>

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<sup>121</sup>The term *bahukriyāyogi* is only found in the *Yogatattvabindu*. It seems to be a neologism of Rāmacandra since the *Yogasvarodaya* and *Yogasamgraha* only use the word *kriyāyogi* in its passage on Kriyāyoga to denote its practitioner.

<sup>122</sup>According to *Yogatattvabindu* LI (Ed. p. 215), Rāmacandra's inner organ (*antaḥkaraṇa*) consists of mind (*manas*), intellect (*buddhi*), ego (*ahamkāra*), mental faculty (*citta*) and consciousness *caitanya*.

<sup>123</sup>The most famous mention of the term *kriyāyoga* appears in *Pātañjalayogaśāstra* or *Yogaśūtra* 2.1 where it is defined as: *tapahsvādhyāyeśvarapraṇidhānāni kriyāyogaḥ* || 2.1 || See Mukerji, 1983: 113. According to the introduction of this *sūtra* in the *Vyāsabhāṣya*, Kriyāyoga is presented as a means of how someone with a distracted mind can also attain yoga (*vyutthitacitto 'pi yogayuktah*). Yoga, which for Patañjali is *saṃādhi*, shall be achieved by the three elements of Kriyāyoga, namely mental, moral, and physical austerity (*tapas*), repetition of *mantras* or study of sacred literature (*svadhyāyā*) and surrender to god (*iśvarapraṇidhāna*). 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 (*dvesa*) and the urge to live (*abhiniveśa*), cf. Mukerji, 1983: 116. The three major terms of Patañjali's Kriyāyoga are absent in the *Yogatattvabindu*. Nevertheless, the individual elements of the *kleśas*, along with the aim to reduce these in the yogi's mind, can also be found in the *Yogatattvabindu*. Nārāyaṇatīrtha in this commentary on the *Pātañjalayogaśāstra* titled *Yogasiddhāntacandrīkā*, who, like Rāmacandra uses a very similar list of fifteen yogas, presents Kriyāyoga as the first item of his list and explains its purpose as the generation of *saṃādhi* and the reduction of *kleśas*, cf. Vimalā, 2000: 71.

<sup>124</sup>Sundardās's *Sarvāṅgayogapradīpikā* contains the only complex yoga taxonomy without Kriyāyoga.

[III. siddhakundaliniyoga mantrayogaḥ]

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

**Sources:** २ cf. YSV (PT p. 831): jñānayogaṃ pravakṣyāmi tajjñāni śivatām vrajet | paṭhanāt smaraṇād vyānān maṇḍanāt brahmaśādhakah | tad bhedasyaikasandhānam aṣṭaiśvaryamayo bhavet | tritīrtham yatra nāḍī ca tripūṇyam parameśvari |...eso 'syā viśvarūpasya rājayogo mato budhaiḥ | višeṣam kathayiṣyāmi śrīṇi caikamanāḥ sati | cf. YSV (PT p. 831-832): mūlakande sthale caikā nāḍī tejasvati parā (tejasvitāparā YK 1.246) | ३-५ cf. YSV (PT p. 832): gudordhhe (gudordhve YK 1.247) sā tribhāgābhūd iḍā (tridhā bhūyād iḍā vāme YK 1.247) nāma śāśiprabhā | saktirūpā mahānāḍī dhyānāt sarvārthatadāyini | dakṣine 'pi kulākhyeti (dakṣine piṅgalākhyeti YK 1.248) pumrūpā sūryavīgrahā | ५-६ cf. YSV (PT p. 832): madhyabhāge suṣumnākhyā brahmaviśnuśāvītmikā | śuddhacittena sā vijñānā vidyutkoṭisamaprabhā | bhuktimuktipradā dhyānād anīmādiguṇapradā | ५-६ cf. SSP 2.26 (Ed. p. 38): mūlakandād dāṇḍalagnām brahmanādīm śvetavarṇām brahmarandhraparyantam gatām saṃsmaret | tanmadhye kamalatantunibhām vidyutkoṭiprabhām ūrdhvagāminīm tām mūrtīm manasā laksayet | sarvasiddhipradā bhavati |

**Testimonia:** २ ≈Yogasamgraha (IGNCA 30020 f. 2v. ll. 2-3): atha rājayogasya bhedau kathyete || ≈Yogasamgraha (IGNCA 30020 f. 2v. l. 3): siddhakundalinyogaḥ mantrayogaś ceti | ३ ≈Yogasamgraha (IGNCA 30020 f. 2v. ll. 3-4): mūlakandasthāne ekā tejomayā mahānādi vartate | ३-५ ≈Yogasamgraha (IGNCA 30020 f. 2v. l. 4): iyam idāpimgalasuṣumnā bhedā tridhā | vāmabhāge camdrarūpā iḍā | dakṣinabhāge sūryarūpā piṅgalā | ५-६ ≈Yogasamgraha (IGNCA 30020 f. 2v. ll. 5-6): madhyamārge atisūkṣmā visataṁtusamākārā koṭividyutprabhā bhuktimuktipradā suṣumnā nāḍī vartate | yasyāḥ jñāne puruṣaḥ sarvajño bhavati |

२ idānīnī rājayogasya cett.] om. U<sub>1</sub> bhedāḥ cett.] bhedā N<sub>2</sub> om. U<sub>1</sub> kathyante cett.] kathyate N<sub>2</sub> om. LU<sub>1</sub> ke te DN<sub>1</sub>U<sub>1</sub>] te ke ELPU<sub>2</sub> kriyate N<sub>2</sub> siddhakundaliniyogaḥ EN<sub>1</sub>] sidhakundalaniyoga | L siddhakundalaniyogaḥ DN<sub>2</sub> siddhakundāḍīm yogaḥ P siddhakundaliniyogaḥ U<sub>1</sub> siddhakundaliniyoga || U<sub>2</sub> mantrayogaḥ cett.] om. L amū cett.] astu E rājayogau cett.] rājayogaḥ E ३ kathyete P] kathyate DPN<sub>1</sub>N<sub>2</sub>U<sub>1</sub> kathyamte U<sub>2</sub> mūlakandasthāne cett.] mūlakandasthāne || U<sub>2</sub> mūlam kamdasthāne P ekā cett.] eka N<sub>1</sub>N<sub>2</sub> tejorūpā cett.] tejorūpā || U<sub>2</sub> vartate cett.] pravartate U<sub>2</sub> iyam E] iyam cett. trayam L ekā cett.] eka | E eka P kā L "suṣumnān em.] suṣumnān N<sub>1</sub>N<sub>2</sub>D "suṣumnā EPu<sub>2</sub> "suṣumnā LU<sub>1</sub> ४ etān βU<sub>1</sub>] ete N<sub>1</sub>N<sub>2</sub>D iḍā cett.] om. U<sub>2</sub> vartate cett.] pravarttate U<sub>2</sub> dakṣinābhāge cett.] dakṣine bhāge U<sub>1</sub> ५ vartate cett.] pravarttate U<sub>2</sub> madhyamārge cett.] madhyargē D 'tisūkṣmā β] atisūkṣmā α padmī cett.] padmani LPN<sub>1</sub>N<sub>2</sub> tantusamākārā cett.] tamtusamākāra° P °prabhā cett.] °prabhāḥ U<sub>1</sub> bhuktimuktidā PU<sub>2</sub>] bhuktimuktido° α bhuktimuktipradā EL ५-६ śivarūpiṇī suṣumnā nāḍī pravarttate U<sub>2</sub>] om. cett. ६ asyām em.] 'syā E asyā PLU<sub>2</sub> om. α jñānotpattau β] °tpanne α satyām PLU<sub>2</sub>] satyam E sati α

[III. Siddhakundaliniyoga [and] Mantrayoga]

Now, varieties of Rājayoga are described. Which are these? One is Siddhakundaliniyoga and one<sup>125</sup> is Mantrayoga. These two Rājayogas are described [in the following].<sup>126</sup> The location of the root-bulb<sup>127</sup> exists one major channel in the form of light. This one channel splits up into Iḍā, Piṅgalā and Suṣumnā. On the left side is the lunar Iḍā-channel. On the right side exists the solar Piṅgalā-channel. Within the middle path, having the very subtle form equal to the fibre of a lotus stalk [and] shining like a thousand lightnings, bestowing enjoyment and liberation, [and] having the form of benevolence, the central channel occurs. After the generation of knowledge about her has arisen, the person becomes omniscient.

<sup>125</sup>The use of the term *siddhakundaliniyoga* instead of *siddhayoga* as listed initially is striking. Furthermore, this type of yoga, listed as the second-last item in the initial yoga taxonomy (YTB I, p. 73), is introduced as the second type right after Kriyāyoga, the first item in both the initial list and the subsequent text. That raises further questions as the term *kundalī* is not mentioned at all in the subsequent description of this type of yoga. The relation between Siddhakundaliniyoga and Mantrayoga appears mysterious since only witness U<sub>2</sub> describes a specific type of Mantrayoga. The additional passages of witness U<sub>2</sub>, marked in greyscale, instruct the “recitation of the non-recitation” (*ajapājapa*) of the *haṁsamantra*, also called *ajapāgāyatri* “Gāyatri of non-recitation”, 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 *Yugasvarodaya*, as quoted with reference in *Prāṇatoṣī* and *Yogakarnikā*. However, the yoga introduced in *Yugasvarodaya* at this point is *jñānayoga* and neither *siddhakundaliniyoga* nor *mantrayoga* are mentioned. Since all manuscripts preserve this reading, but only in the context of U<sub>2</sub>, the term makes some sense. One could assume the additional passages of U<sub>2</sub> might have been original, but they are more likely later additions, and the question remains unresolved. The closely related *Śāradātilakatantra* 25.37ab provides a possible explanation for the linking of the two types of yoga: *bibharti kundālī śaktir ātmānam haṁsaṁ āśritā* | “The *kundālī* Śakti abides in the *haṁsaḥ* [and] supports the [individual] Self.” See Bühnemann, 2011: 218, 228.

<sup>126</sup>Siddhakundaliniyoga is discussed along with Siddhayoga within the comparative analysis of the complex yoga taxonomies on p. 372 et seqq. Mantrayoga is discussed on p. 320 et seqq.

<sup>127</sup>The *kanda* (“root-bulb”) in yogic literature is usually below the navel or near the perineum. Rāmacandra’s concept of the *kanda* is identical to the one found in *Vivekamārtanda* 16: *ūrdhvam meḍhrād adho nābhēḥ kandayonih khagāṇḍavat | tatra nādyah samutpannah sahasrāṇi dvisaptatiḥ* || “Above the penis and below the navel is the home of the *kanda*, which is [formed] like the egg of a bird. There, the 7200 channels originate.”

## [IV. mūlacakram]

इदानीं सुषुम्णायाः ज्ञानोत्पत्तावृपायाः कथ्यन्ते । आदौ चतुर्दलं मूलचकं वर्तते । प्रथमं आधारच-  
कम् । गुदा स्थानम् ॥ रक्तवर्णम् ॥ गणेशं दैवतम् ॥ सिद्धिबुद्धिशक्तिम् ॥ मुषको वाहनम् ॥ कुर्म-  
ऋषिः ॥ आकुञ्चनमुद्रा ॥ अपानवायुः ॥ उर्मी कला ॥ ओजस्त्विनी धारणा ॥ चतुर्दलेषु रजःसत्त्व-  
तमोमनांसि ॥ वं शं षं सं ॥ मध्यत्रिकोणे त्रिशिखा ॥ तन्मध्ये त्रिकोणाकारं कामपिठं वर्तते ।  
तत्पीठमध्येऽग्निशिखाकरैका मुर्तिर्वर्तते । तस्या: मूर्त्युनकरणात्शास्त्रकाव्यनाटकादिसकलवा-  
ञ्चयं विनाभ्यासेन पुरुषस्य मनोमध्ये स्फुरति । अस्य बहिरानन्दः ॥ योगानन्दः ॥ वीरानन्दः ॥  
उपरमानन्दः ॥ अजपाजपशत् ॥ ६०० ॥ घटि १ पल्लानि ४० ॥

**Sources:** २-८ cf. YSV (PT p. 832): suṣumnāntah samāśritya navacakram yathā śṛṇu | mūlād-  
hāram catuṣpatram gudordhhe (gudordhve YK 1.250) varttate mahat | tanmadhye svarṇapīṭhe tu  
trikonam maṇḍalam (trikonamaṇḍalam YK 1.251) param | tatra vahniśikhākārā mūrttiḥ sarvatra  
siddhidā | asyā dhyānam manomadhye vinā pīṭhena (pāṭhena YK 1.252) vāñmayam | sarvaśastrāṇi  
saṅkarṣam (saṅkarsa YK 1.252) sadā sphurati yogavit | २-८ cf. SSP 2.1 (Ed. p. 29): piñde navacakrāṇi  
| ādhāre brahmacakram tridhāvartam bhagamaṇḍalākāram | tatra mūlakandah | tatra śaktim  
pāvakākārām dhyāyet | tatraiva kāmarūpapīṭham sarvakāmaphalapradam bhavati |

**Testimonia:** २ ≈ *Yogasamgraha* (IGNCA 30020 f. 2v. l. 6): atas taj jñānotpattāv upāyā ucyamte |  
≈ *Yogasamgraha* (IGNCA 30020 f. 2v. l. 7): gudamūlacakram caturdalam | ५ ≈ *Yogasamgraha* (IGNCA  
30020 f. 2v. l. 7): tanmadhye trikonākāram kāmapīṭham | ६ ≈ *Yogasamgraha* (IGNCA 30020 f. 2v. l.  
7): tatpīṭhamadhye agniśikhākārā gaṇeśamūrttiḥ varttate | ६-७ ≈ *Yogasamgraha* (IGNCA 30020 f.  
2v. ll. 8-9): tasyā mūrter dhyānakaranāt sakalakāvyanātakādisakalavāñmayam vinābhyaśena  
puruṣasya manomadhye sphurati |

२ suṣumṇāyāḥ DN<sub>1</sub>N<sub>2</sub>] suṣumṇāyāṁ E suṣumṇāyā PU<sub>2</sub> suṣumṇāyā° U<sub>1</sub> suṣumṇā° L jñānotpat-  
tāv upāyāḥ E] jñānotpattau upāyāḥ DLPU<sub>1</sub> jñānotpattau upāyā U<sub>2</sub> jñānotpanno'pāyāḥ N<sub>1</sub> jñānot-  
panno upāyāḥ N<sub>2</sub> kathyante cett.] kathyate L caturdalam mūlacakram DN<sub>1</sub>U<sub>2</sub>] caturdalam  
mūlam cakraṇ EP<sub>1</sub>, caturdalamūlacakram L prathamacaturdalamūlacakram N<sub>2</sub> vartate cett.]  
pravartate U<sub>2</sub> २-३ prathamam ādhāracakram PLU<sub>2</sub>] prathamādhāracakram vartate | E om.

α ३ gudā sthānam ELPU<sub>2</sub>] om. α raktavarṇam ELPU<sub>2</sub>] om. α gaṇeśam daivatam  
em.] gaṇeśādaivatam ELU<sub>2</sub> gaṇeśam daivataṃ P om. α °śaktim || muṣako vāhanam em.]  
°śaktimuṣakavāhanam E °śaktir mukhako vāhanam P °śaktimuṣako vāhanam L °śaktih muṣako  
vāhanam U<sub>2</sub> om. α ३-४ kurmaṛsiḥ ELPU<sub>2</sub>] om. α ४ ākuñcanamudrā LP<sub>2</sub>] ākuñcamudrā E  
om. α apānavāyuh EL] apānavāyus P apānavāyu U<sub>2</sub> om. α ūrmī em.] urmī U<sub>2</sub> om. α kalā  
ELPU<sub>2</sub>] om. α ojasvinī dhāraṇā ELPU<sub>2</sub>] om. α ४-५ caturdaleṣu rajahsattvatvatomāmanāmsi  
ELPU<sub>2</sub>] om. α ५ vāñ śam śam sam̄ ELPU<sub>2</sub>] om. α madhyatrikoṇe ELPU<sub>2</sub>] om. α triśikhā  
PL] triśikhāt E trirekhā U<sub>2</sub> om. α tanmadhye cett.] tanmadhye LN<sub>1</sub> ६ 'gniśikhākāraikā  
E] agniśikhākārā ekā α U<sub>2</sub> magniśikhākārā ekā P jñiśikhākarānākā L vartate cett.] asmi U<sub>2</sub>  
tasyāḥ EN<sub>1</sub>D] tasyā LPN<sub>2</sub>U<sub>1</sub>U<sub>2</sub> mūrter cett.] mūrtir EL mūrtair U<sub>1</sub> om. U<sub>2</sub> °nāṭakādi° cett.]  
°nāṭakādi || L °sakala° cett.] om. L °saka° N<sub>2</sub> ६-७ °vāñmayam EPLU<sub>2</sub>] °vāñmayam α ७ sphu-  
rati cett.] sphuramti L bahirānandaḥ em.] bahir mānanda U<sub>2</sub> yogānandaḥ em.] yogānanda  
U<sub>2</sub> virānandaḥ em.] virānanda U<sub>2</sub> ८ uparamānandaḥ em.] uparamānanda U<sub>2</sub>

[IV. Cakra of the root]

Now, the means for the genesis of knowledge of the central channel are described. At the beginning [of the central channel] exists the four-petalled root-*cakra*. The first is the *adhāracakra*.<sup>128</sup> The location is the anus. The color is red. The deity is Gaṇeśa. The power is success and intelligence. The mount is a rat. The Ṛṣi is Kūrma. The seal is contraction. The vitalwind is Apāna. The digit is Ūrmi. The concentration is Ojasvinī. In the four petals [exist] *rajas*, *sattva*, *tamas* and the mind-faculties; [as well as] *vam* *śam* *śam* and *śam*. A trident is [situated] in the internal triangle. In its middle is *kāmapiṭha*<sup>129</sup> in the shape of a triangle. In the middle of this seat (*pīṭha*) exists a single manifestation in the shape of a flame of fire. As a result of meditation on this manifestation, any literature, [such as] śāstras, poetry, drama, etc., appears in the person's mind without learning. [Assigned to it are] external bliss, yogic bliss, heroic bliss [and] the bliss of coming to rest<sup>130</sup>. A hundredfold recitation of the non-recitation: 600. 1 *ghati* [and] 40 *palas*.<sup>131</sup>

<sup>128</sup>This term already occurs in the tenfold *cakra*-system of the 13th c. *Samgitaratnākara* 2.120ab.

<sup>129</sup>This refers to one of the four *pīṭhas* of tantric Buddhism and the Kaula Yogini-Tantra named Kāmarūpa, specifically the present-day Kāmākhyā Temple in Assam, which is equated with 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, n. 144. The *Śāringadharapaddhati*, *Śivayogapradipikā* and *Siddhasiddhāntapaddhati* (all texts teach a ninefold *cakra*-system) place Kāmarūpa at the *brahmacakra*.

<sup>130</sup>The 11th c. *Amanaska*, the earliest text on Rājayoga, also mentions various blisses such as *ānanda*, *paramānanda*, *sahajānanda*, and *cinmātrānanda* throughout the text (Birch, 2013: *et passim*). The association of four similar blisses (*paramānanda*, *sahajānanda*, *vīrānanda* and *yogānanda*) with the first *cakra* at the anus is found in the 13th c. *Samgitaratnākara* (2.120cd-2.121ab) of Śāringadeva. Earlier references to the “four blisses” are found in Vajrayāna sexual yoga (cf. Isaacson and Sferra, 2014: 99 and Sferra, 2000: 31–33). The *Hevajratantra* (1.1.28 *et passim*) lists *ānanda*, *paramānanda*, *sahajānanda*, and *virāmānanda*. The latter, known as the “Bliss of Cessation,” relates to male pleasure during sexual ritual ejaculation. These concepts were later incorporated into the *Amṛtasiddhi*. However, the *Amṛtasiddhi* contrasts sexual ritual with the celibate yoga of male ascetics, who abstain from sexual intercourse. In 7.4, the text asserts semen (*bindu*) as the source of “the Blisses whose last is Virama,” and in 34.3, it claims that accomplished yogins enjoy the three *ānandas* (likely *ānanda*, *paramānanda*, and *sahajānanda*) without ejaculation, reflecting the taught celibate yoga (cf. Mallinson and Szántó, 2021: 17). Later texts, including the *Amaraughaprabodha*, which cite the *Amṛtasiddhi*, altered or removed Buddhist-specific concepts, such as Vajrayāna sexual yoga terminology (Birch, 2019: 21).

<sup>131</sup>See p. 324 n. 698 for an explanation of the units of measurement.

[V. svādhīṣṭhānacakram]

इदानीं द्वितीयं स्वाधिष्ठानचक्रं षट् दलं उड्डीयाणपीठसंज्ञकं भवति । लिङ्गस्थानम् ॥ पी-  
तप्रभा ॥ रजो गुणः ॥ ब्रह्मा देवता ॥ वैरवरी वाच ॥ सावित्री शक्तिः ॥ हंसवाहनम् ॥ वाहण ऋ-  
षिः ॥ कामाप्निप्रभा ॥ स्थूलदेहः ॥ जाग्रदवस्था ॥ ऋग्वेदः ॥ आचार्यलिङ्गम् ॥ ब्रह्मसलोकता मो-  
क्षः ॥ शुद्धभूमिका तत्त्वम् ॥ गन्यो विषयः ॥ अपानवायुः ॥ अन्तर्मातृकाः ॥ वं भं मं यं रं लं ॥  
५ वहिर्मातृकाः ॥ कामा ॥ कामारब्या ॥ तेजस्विनी ॥ चेष्टिका ॥ अलसा ॥ मिथुना ॥ अजपाजपः  
सहस्रः ॥ ६००० ॥ घ । १६ प । ४० ॥ तन्मध्येऽतिरक्तवर्णं तेजो वर्तते । तस्य ध्यानात्साधकोऽति  
सुन्दरो भवति । युवतीनां अतिवल्लभो भवति । प्रतिदिनमायुर्वर्धते ॥

**Sources:** 2 cf. SSP 2.2 (Ed. p. 28): dvitiyam svādhīṣṭhānacakram | tanmadhye paścimābhimukham  
liṅgam pravālāṅkurasadṛśam dhyāyet | tatraivod्यānapīṭham jagadākarṣaṇam bhavati | 2-8 cf.  
YSv(PT p. 832): liṅgamūle tu pīṭhabham (*raktābhām* YK 1.253) svādhīṣṭhānan tu ṣaddalam | tanmad-  
hye bālaśuryābhām mahajyotiḥ susiddhidam | dhyānāc ca varddhate āyuḥ kandarpasamatām  
vrajet |

**Testimonia:** 2-8 ≈Yogasamgraha (IGNCA 30020 f. 2v. ll. 9-11): limgo dvitiyam ṣatdalām svādhīṣṭā-  
nasamjñakam kamalam udyānapīṭhasamjñakam vartate | tatra atiraktam yahbhā samjñakam  
tejaḥ | tasyā nāt sādhakah atisūmdarāmgasan yuvatinām ativallabhaḥ san pratidinam āyuṣyāb-  
hivṛddhimān bhavati | cha |

2 idānīm cett.] idānī N<sub>2</sub> dvitiyam cett.] dvitiye U<sub>2</sub> svādhīṣṭhānacakram U<sub>1</sub>] svād-  
hiṣṭhānacakram DELPN<sub>1</sub>U<sub>2</sub> svādhinacakram N<sub>2</sub> ṣatdalām cett.] ṣaddalam E ṣaddalam N<sub>2</sub>  
uddiyāṇapīṭha<sup>o</sup> U<sub>2</sub>] upāyanapīṭha<sup>o</sup> E uddiyāṇ pīṭham L udyānapīṭha<sup>o</sup> N<sub>1</sub>N<sub>2</sub> udyāṇapīṭha<sup>o</sup> D udā-  
ganapīṭha<sup>o</sup> U<sub>1</sub> 3 gunaḥ em.] guṇa U<sub>2</sub> vāhaṇa em.] vahana U<sub>2</sub> 4 sthūladehāḥ em.] sthūladehā  
U<sub>2</sub> ḥrgvedaḥ em.] ḥrgveda U<sub>2</sub> 5 śuddhabhūmikā em.] śuddhabhūmikā U<sub>2</sub> antarmāṭrakāḥ  
MALLINSON em.] antarmāṭrakā U<sub>2</sub> 6 bahirmāṭrakāḥ MALLINSON em.] bahirmāṭrā U<sub>2</sub> te-  
jasvinī em.] tejasī U<sub>2</sub> 7 sahasraḥ em.] sahasra U<sub>2</sub> 'tiraktavarṇam PU<sub>2</sub>] atiraktavarṇam α E  
atiraktavarṇa<sup>o</sup> U<sub>1</sub>N<sub>2</sub> sādhako EPLU<sub>2</sub>] sādhakah cett. 7-8 'tisundaro β] atisūmdaro α 8 yu-  
vatinām ativallabho bhavati N<sub>2</sub>] om. cett. pratidinam β] dinam dinam prati N<sub>1</sub>U<sub>1</sub> dinadinam  
prati N<sub>2</sub> dinam prati D

[V. Svādhīṣṭānacakra]

Now, the second is the six-petalled Svādhīṣṭhānacakra known as the seat of *Uḍḍiyāṇa*<sup>132</sup> The location is the penis. The colour is yellow. The shine is yellow. The quality is Rajas. The deity is Brahmā. The speech is Vaikhari. The power is Sāvitri. The mount is a goose. The Ṛṣi is Vahaṇa. The appearance is Kāmāgni. The body is gross. The state is waking. Ṛg is the Veda. The object of veneration (*linga*) is the teacher. The liberation is Brahmasalokatā (“Residing in the world of Brahmā”). The principle is the pure state. The sense object is smell. The vitalwind is Apāna. The internal syllables [are]:<sup>133</sup> *vam bham mam yam ram lam*. The external mother goddesses [are]: Kāmā, Kāmākhyā, Tejasvinī, Ceṣṭikā, Alasā [and] Mithunā.<sup>134</sup> A thousandfold recitation of the non-recitation; 6000; 16 *ghaṭis* [and] 40 *palas*. In its middle exists an extremely red light. The adept becomes very handsome as a result of meditation on it. He becomes one whom young women desire. His lifespan increases every day.

<sup>132</sup>The term *uḍḍiyāṇa* originally refers to one of the four *pīṭhas* of tantric Buddhism and the Kaula Yagini-Tantra, see White, 1996: 260. According to Dyczkowski (1988), Sanderson (2007) and Urban (2010), Uḍḍiyāṇa is probably situated in the Swat Valley in modern Pakistan. See Sanderson, 2007: 265–269 for a detailed term discussion. Throughout the text corpus of Haṭhayoga, the *pīṭhas* are repeatedly located differently in the yogic body. Additionally, the term refers to a certain yogic technique classified as *mudrā* and termed *uḍḍiyānabandha*, which usually involves a specific type of muscular contraction around the location of the navel. For a detailed discussion of this practice, see Mallinson and Singleton, 2017: 228–258.

<sup>133</sup>In all instances where U<sub>2</sub> provides the inner (*antar*<sup>o</sup>) syllables and outer (*bahir*<sup>o</sup>) mother goddesses, I have corrected and standardized all occurrences of “*mātrā*” or “*mātrāḥ*” to the appropriate word and form, which is “*māṭrāḥ*”. Thanks to thank James Mallinson for this suggestion. The emended form, “*māṭrāḥ*”, on the one hand, conveys a clearer meaning when applied to *syllables* placed on the *cakras*, while also signifying “mothers” or “mother goddesses,” precisely as presented in all cases where U<sub>2</sub> provides *bahirmāṭrāḥ*. In any case, U<sub>2</sub> yields a list of goddesses in the nominative singular feminine. Furthermore, this decision is reinforced by evidence from other texts. For example, in Agasthyamuni’s *Rājayoga* (f. 8–9), nearly identical syllable combinations are placed on the petals of the *cakras* within its sixfold *cakra* system: *antarmāṭrāḥ nyāsaprakāraḥ - māṁ mūlādhāre caturdalakramena vinyasya - om̄ vam̄ namah̄ | om̄ śam̄ namah̄ | om̄ ṣam̄ namah̄ | om̄ sam̄ namah̄ | iti mūlādhāramāṇḍape vinyasya | svādhīṣṭhāne nābhyad hasthapadmeṣu ṣaṭṣudaleṣu | om̄ bhaṁ namah̄ | om̄ māṁ namah̄ | om̄ yan̄ namah̄ | om̄ ram̄ namah̄ | om̄ lam̄ namah̄ | iti ṣaṭṣu daleṣu vinyasya |*

<sup>134</sup>The worship of mothers is originally a central element of the Śākta tradition known as Kaula-Śivaism. It belongs to the Mantramārga and developed from the former Kāpālika cult. See Oberlies, 2012: 92.

## [VI. nābhishthāne padmam]

तृतीयं नाभिस्थाने दशदलं पद्मं वर्तते। कपिलवर्णम्॥ विष्णुदेवता॥ लक्ष्मी शक्तिः॥  
 †आयु+त्रष्णिः॥ समानवायुः॥ गरुडवाहनम्॥ सूक्ष्मलिङ्गं देहः॥ स्वप्नावस्था॥ मध्यमा  
 वाक्॥ यजुर्वेदः॥ दक्षिणोऽग्निः॥ समीपता मोक्षः॥ गुरुलिङ्गविष्णुः॥ आपस्तत्त्वम्॥ रसो  
 5 विषयः॥ दशदलानि॥ दशमातृकाः अन्तर्मातृकाः॥ ढं ढं पं तं थं दं धं नं पं फं॥ बहिर्मातृकाः॥  
 शान्तिः॥ क्षमा॥ मेधा॥ तनया॥ मेधाविनी॥ पुष्करा॥ हंसगमना॥ लक्ष्या॥ तनमया॥ अम्-  
 ता॥ अजपाजपः सहस्रः॥ ६०००॥ घ। १६ प। ४०॥ तन्मध्ये पञ्चकोणं चक्रं वर्तते। तन्मध्ये  
 एका मूर्तिर्वर्तते। तस्यास्तेजो जिह्वया कथयितुं न शक्यते। तस्याः मूर्तीर्घानकरणात्पुरुषस्य शरीरं  
 स्थिरं भवति॥

**Sources:** 2-9 cf. YSV (PT p. 832): tṛtiyam nābhidesē tu digdalaṁ paramādbhutam | mahāmeghaprabham tat tu koṭividyutsamanvitam | kalpāntāgnisamam (kalpānto 'gni' YK 1.255) jyotis tanmadhye samsthitaṁ svayam | tasya (asya YK 1.256) dhyānāc cirāyuh syād arogo (arogi YK 1.256) jagatām varah (jagatāmvarah YK 1.256) | sarvapāpaviniṁkuto jagatkṣobhakaro (jagan-mokṣakaro YK 1.256) mahān | 2-9 cf. SSP 2.3 (Ed. p. 30): tṛtiyam nābhīcakram pañcāvartam sarpavat kuṇḍalākāram | tanmadhye kuṇḍalinīm śaktim bālarkakotisannibhām dhyāyet | sā madhyā śaktih sarvasiddhidā bhavati |

**Testimonia:** 2 *Yogasamgraha* IGNCA 30020 f. 2v. ll. II: nābhishthāne daśadalaṁ cakram | 7 ≈ *Yoga-*  
*gasamgraha* (IGNCA 30020 f. 2v. ll. II - 3r. ll. 1): tanmadhye pañcakoṇam piṭhe lakṣmi++parvatī samjñakam gunā sahitā śiva samjñakā rāmaṇam rūpā 8 ≈ *Yogasamgraha* (IGNCA 30020 f. 3r. ll. 1-2): yasyās tejo jihvayā kathitum na śakyate tasā dhyānakaraṇāt sādhakasya śariram sthiram bhavati | cha |

2 tṛtiyam cett.] tṛtiye E atha tṛtiyam maṇipūracakram U<sub>2</sub> tṛtiyacakram N<sub>2</sub> daśadalaṁ cett.] daśadalaṁ L daśadalaṁ om. U<sub>2</sub> padmam EP<sub>U1</sub>] \*padme L padma DN<sub>1</sub>N<sub>2</sub> om. U<sub>2</sub> vartate cett.] om. U<sub>2</sub> 3 āyu em.] vayu U<sub>2</sub> sūkṣmalingam dehaḥ em.] sūkṣmalingadevatāha U<sub>2</sub> 4 dakṣino'gniḥ em.] dakṣināgnih U<sub>2</sub> samipatā em.] samipatā U<sub>2</sub> raso em.] rajo U<sub>2</sub> 5 daśamātrikāḥ em.] daśamātrāḥ U<sub>2</sub> antarmātrikāḥ em.] antarmātrā U<sub>2</sub> bahirmātrikāḥ em.] bahirmātrā U<sub>2</sub> 6 haṁsagamanā em.] ahamsagamanā U<sub>2</sub> 7 sahasraḥ em.] sahasra U<sub>2</sub> tan-  
 madhye pañcakoṇam cakram vartate cett.] om. L tanmadhye cett.] om. L 8 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 kathatum U<sub>1</sub> vaktum U<sub>2</sub> tasyāḥ αEU<sub>2</sub>] tasyā PL mūrter cett.] mūrtir L om. U<sub>2</sub> \*karaṇāt cett.] karaṇāt || L \*karaṇāt E puruṣasya cett.] om. P śariram cett.] om. P 9 sthiram cett.] om. P bhavati cett.] bhavati vā U<sub>1</sub> om. P

[VI. Lotus within the place of the navel]

The third, ten-petalled lotus exists at the location of the navel. The color is red. The deity is Viṣṇu. The power is Lakṣmī. The Ṛṣi is †Āyu†.<sup>135</sup> The vitalwind is Samāna. The mount is Garuḍa. The body is the subtle body.<sup>136</sup> The state is sleep. The speech is Madhyamā. The Veda is Yajur. The fire is the southern [fire]. The liberation is Samīpatā. The *guruliṅga*<sup>137</sup> is Viṣṇu. The principle is water. The sense object is taste.<sup>138</sup> There are ten petals [and] ten *mātrkas*. [The] internal syllables [are]: *daṁ tam nam tam tham daṁ dham nam paṁ pham*. The external mother goddesses [are]: Śānti, Kṣamā, Medhā, Tanayā, Medhāvinī, Puṣkarā, Haṁsagamanā, Lakṣyā, Tanmayā and Amṛtā.<sup>139</sup> A thousandfold recitation of the non-recitation; 6000; 16 *ghaṭis* [and] 40 *palas*.<sup>140</sup> In its middle exists a *cakra* with five angles. In the middle of it is a single manifestation. It is not possible to describe the splendour of it with speech. As a result of meditation on this manifestation, the body of the person becomes durable<sup>141</sup>.<sup>142</sup>

<sup>135</sup>The name *vayu* for a *r̄si* as attested in manuscript U<sub>2</sub> is probably a mistake. Since immediately afterwards, the associated *vāyu* is given, this should be an *eyeskip*. My best guess is *āyu*, the name of a sage mentioned in *R̄gveda* 2.14.7 and Geldner, 1907: 24.

<sup>136</sup>I corrected *devatāḥa* to *dehāḥ* since a deity was mentioned before, *sūkṣmaliṅgam* most likely refers to a *deha* and, as in the second *cakra* the *deha* is followed by an *avasthā*.

<sup>137</sup>For the phallus of Śiva, considered as one's teacher or guide, cf. *Sīvapurāṇa* 1.18.31.

<sup>138</sup>I emended *rajo* to *raso* since the association of water with *taste* is well known.

<sup>139</sup>The *bija* series under consideration adheres to the standardised conventions of the six-*cakra* systems of the second millennium, as is evident from its widespread use. Regarding the *bahirmātrkāḥ* of U<sub>2</sub>, I was not able to find parallel lists in other texts. A thorough investigation of co-occurrence in my electronic text library revealed no such instances. The tradition of associating deities with the *cakra*-petals or series of syllables is well documented, as seen in the *Rudrayāmala Uttaratāntra*, with historical roots that can be traced back to the *Kubjikāmatatantra*, albeit with different enumerations. The conventional practice of juxtaposing *antarmātrkānyāsa* and *bahirmātrkānyāsa* is prevalent and denotes the internal implantation of syllables into the *cakras*, followed by the reinforcement of the outer body by the same alphabetic *bijas*. This concept is further elaborated in texts such as the *Dipikā* on the *Nitāśoḍaśikārṇava* and the *Śāradātilaka*. I thank Shaman Hatley for answering my questions regarding this subject.

<sup>140</sup>Thus, the prescribed duration for meditation on this *cakra* is six hours and forty minutes.

<sup>141</sup>The source text specifies this bodily durability as a long lifespan (*cirāyuh*) and freedom from diseases (*aroga*).

<sup>142</sup>In comparison to the previous *svādhishṭhānacakram* this *cakra* at the navel is not associated with a *guṇa*, a *dhāraṇā*, a *prabhā* and a *mudrā*.

[VII. hr̥dayamadhye kamalam]

चतुर्थं हृदयमध्ये द्वादशदलं कमलं वर्तते । अनाहतचक्रं हृदयस्थानम् ॥ श्वेतवर्णम् ॥ तमो गुणः ॥  
 रुद्रो देवता ॥ उमा शक्तिः ॥ हिरण्यगर्भ ऋषिः ॥ नन्दी वाहनम् ॥ प्राणवायुः ॥ ज्योतिःकलाका-  
 5 रणं देहम् ॥ सुषुप्तिरवस्था ॥ पश्यन्ती वाचा ॥ सामवेदः ॥ गार्हपत्योऽग्निः ॥ शिवलिङ्गम् ॥ प्राप्ति-  
 भूमिका ॥ सरूपता मुक्तिः ॥ द्वादशदलानि ॥ द्वादशमात्रकाः ॥ कं खं गं घं ढं चं छं जं झं जं  
 टं ठं ॥ बहिर्मातृकाः ॥ रुद्राणी ॥ तेजसा ॥ तापिनी ॥ सुखदा ॥ चैतन्या ॥ शिवदा ॥ शान्तिः ॥  
 10 उमा ॥ गौरी ॥ मातरा ॥ ज्वाला ॥ प्रज्वालिनी ॥ अजपाजपः सहस्रः ॥ ६००० ॥ घ । १६ प ।  
 ४० ॥ अतितेजोमयत्वाद्विष्णोचरं न भवति । तन्मध्येऽष्टदलमधोमुखं कमलं वर्तते । मनश्वके ॥ मनो  
 देवता ॥ बहिर्शक्तिः ॥ आत्मा ऋषिः ॥ हृदयमध्ये स्थितं पद्मं नालं तस्य दशाङ्गुलम् । कोमलं तस्य  
 15 तन्नालम् । निर्मलं चाप्यधोमुखम् । कदलीपुष्पसंकाशं तन्मध्ये च प्रतिष्ठितम् । मनउन्नतिः संकल्पं  
 विकल्पात्मकमेव च । पूर्वदले श्वेतवर्णं यदा विश्रमते मनः धर्मकीर्तिविद्यादिसद्विद्धिर्भवति । अग्नि  
 कोणे आरक्तवर्णं निद्रालस्यमायामन्दमतिर्भवति । दक्षिणे कृष्णवर्णं तदा क्रोधोत्पत्तिर्भवति ।  
 20 नैऋत्ये नीलवर्णं ममतामतिर्भवति । पश्चिमे कपिलवर्णं क्रीडाहासोत्सवोत्साहमतिर्भवति । वायव्ये  
 इयामवर्णं चिन्तोद्वेगमतिर्भवति ।

**Sources:** 2-8 cf. YSV (PT p. 832): anāhatam aṣṭapiṭhaṁ (mahāpiṭhaṁ YK 1.257) caturthakamalam  
 hr̥di | sūryapatram mahājyotiḥ mahāśūksman tu cāksusam | sūryapatram dvādaśadalām (sentence  
 om. in YK) | tanmadhye 'ṣṭadalām padmam ūrddhvavaktram mahāprabhām | cf. SSP 2.4 (Ed. p. 30):  
 caturthaṁ hr̥dayacakram aṣṭadalakamalam adhomukham tanmadhye karṇikāyāṁ liṅgākārāṁ  
 jyotiṛūpāṁ dhyāyēt | saiva haṁsaikalā sarvendriyavaśyā bhavati |

**Testimonia:** 2 ≈Yogasamgraha (IGNCA 30020 f. 3r. ll. 2): hr̥dayamadhye dvadaśadalām 8 ≈Yo-  
 gasamgraha (IGNCA 30020 f. 3r. ll. 2): tejomayatvāt | dr̥ṣṭigocaram na bhavaty etādṛśam vartate |  
 ≈Yogasamgraha (IGNCA 30020 f. 3r. ll. 3): tanmadhye 'ṣṭadalām adhomukham kamalam |

2 caturthaṁ cett.] caturthacakrakamalam N<sub>2</sub> kamalam cett.] om. N<sub>2</sub> vartate cett.] asti U<sub>2</sub>  
 bhavati N<sub>2</sub> 3 nandī em.] nandi U<sub>2</sub> 3-4 jyotiḥkalākāraṇam deham em.] jyotiḥ kalākāraṇam  
 dehe U<sub>2</sub> 4 paśyanti em.] paśyamti U<sub>2</sub> gārhapatyo'gnih em.] gārhasyatyo gniḥ U<sub>2</sub> 5 an-  
 taramāṭrkāḥ em.] dvādaśamāṭrā U<sub>2</sub> ḥnam em.] yaṁ U<sub>2</sub> 6 bahirmāṭrkāḥ em.] bahr māṭrā U<sub>2</sub>  
 śāntiḥ em.] śānti U<sub>2</sub> 7 mātarā em.] mātara U<sub>2</sub> ajapājapaḥ em.] ajapājapaḥ U<sub>2</sub> sahasraḥ em.]  
 \*sahasra U<sub>2</sub> 8 °gocaram cett.] gocaratām U<sub>2</sub> bhavati cett.] yāti U<sub>2</sub> 'ṣṭadalām EU<sub>2</sub>] 'ṣṭadale P  
 ḷṭadalām L aṣṭadalām α adhomukham kamalam cett.] adhomukhakamalam L mukham ka-  
 malam P vartate cett.] asti U<sub>2</sub> 9 ātmā em.] ātmā° U<sub>2</sub> hr̥dayamadhye conj.] nābhimadhye U<sub>2</sub>  
 daśāṅgulam em.] daśāṅgulam U<sub>2</sub> 10 unnatīḥ em.] unnatī U<sub>2</sub> asam̥kalpaṁ em.] asam̥kalpa  
 U<sub>2</sub> 11 °sveta em.] sveta° U<sub>2</sub> viśramate em.] viśramate U<sub>2</sub> 12 nidrālasya em.] nidrā alasya° U<sub>2</sub>  
 13 nairṛtye em.] nairṛtye U<sub>2</sub> 14 °syāma em.] śāma U<sub>2</sub>

[VII. Lotus within the heart]

The fourth lotus is twelve-petalled [and] exists within the heart. The place of the Anāhatacakra is at the heart. The colour is white. The quality is Tamas. The deity is Rudra. The power is Umā. The R̄si is Hiranyagarbha. The mount is Nandi. The vitalwind is Prāṇa. The body is the instrument of the digit of light. The state is deep sleep. The speech is Paśyantī. The Veda is Sāma[veda]. The fire is the fire of the householder. The *linga* is Śiva. The level is attaining.<sup>143</sup> The liberation is taking the same form [as the deity]. [There are] twelve petals. [The] twelve [internal] syllables [are]: *kam kham gam gham ñam cam cham jam jham ñam tam tham*. The external mother goddesses [are]: Rudrāñi, Tejasā, Tāpinī, Sukhadā, Caitanyā, Śivadā, Śānti, Umā, Gaurī, Mātarā, Jvalā [and] Prajvālinī. A thousandfold recitation of the non-recitation; 6000; 16 *ghatis* [and] 40 *palas*. Because of being made of [such an] intense light, [the fourth lotus] is not in the range of sight. In its middle exists an eight-petalled lotus facing downwards. The mind resides in the *cakra*. The deity is Manas. The power is Bahi.<sup>144</sup> The R̄si is the self. In the middle of the heart<sup>145</sup> is a lotus whose stalk is ten fingers long. Its stalk is soft. [The lotus] is pure [and] facing downwards. There is [something] resembling a banana flower established within it. The mind wants advancement, but its essence is indecision. While the mind rests on the eastern petal, which is white, a clear intellect endowed with the fame of *dharma*, knowledge, etc., arises. While in the southeast, which is reddish, a mind endowed with weakness, illusion, sleepiness, and laziness arises. While in the right south, being black, the production of anger arises. While in the southwest, which is blue, a mind of selfishness arises. While in the west, which is brown, a mind [focussed on] play, laughter, and excitement arise. While in the northwest, which is dark in colour, a mind endowed with worry and anxiety arises.

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<sup>143</sup>Cf. *Pātañjalayogaśāstra* 3.45: *prāptir aṅgulyagrenāpi sprśati candramasam* | “Attaining is that by which one can touch the moon with the fingertips.”

<sup>144</sup>*Bahiśaktiḥ* is the external energy that permeates the external space. The conjecture is based on *Kriyakramadyotikavyākhyā* (Ed. p. 96) and *Sakalāgamasaṛasaṅgraha* quoted with reference *siddhāntaśekhara* (Ed. p. 80): *caranāṅguṣṭhayor yugmāt sañcintya susirāntanau* | *susirāntabahiśaktim vyāpiṇīm cintayet tatah* ||

<sup>145</sup>I conjectured *nābhi*<sup>o</sup> to *hṛdaya*<sup>o</sup> since the context is an eight-petalled within the twelve-petalled lotus whose eight petals are discussed in U<sub>2</sub>. Cf. *Yogatattvabindu* XLVII.

उत्तरे पीतवर्णे भोगशृङ्खारमहोदयमतिर्भवति । ज्ञानसंधानमतिर्भवति । तन्मध्ये प्राणवायोः स्थानम्-  
ष्टदलकमलमच्ये लिङ्गाकारा कर्णिका कथ्यते । तस्याः कलिकेति संज्ञा । तत्कलिकामध्ये पद्मरागर-  
न्नसमानवर्णाङ्गुष्ठप्रमाणौका पुत्तलिका वर्तते । तस्या जीवेति संज्ञा । तस्या बलं अथ च स्वरूपं को-  
टिजिह्वाभिर्वर्तुं न शक्यते । अस्या मूर्तैर्ध्यानकारणात्स्वर्गपातालाकाशमनुष्यगन्धर्वकिन्नरगुह्यकवि-  
द्याधरलोकसंबन्धिन्याः स्त्रीयः साधकस्य पुरुषस्य वरश्या भवन्ति । इत्यत्र किं कथ्यते ॥

**Sources:** १ cf. YSV (PT p. 832): prāṇavāyoh sthalañcāsyā liṅgākāraṇ tu karṇikā | kālikākhyā karṇikeyam asyā madhye tu kuṇḍalī | २-५ cf. YSV (PT p. 832): padmavatyāḥ (padmāvatyāḥ YK 1.259) prabhāṅguṣṭhapramānā (°prāmāṇā° YK 1.259) ratnasannibhā | tasyā saṅgi (tasya saṅgi YK 1.260) jīva iti ananto balarūpataḥ | asya dhyānam (dhyānād YK 1.260) jagadvaśyam khecarisarvago bhavet | bhavanti vaśyā devādyāś cintākarttura na (cittā° YK 1.260) cānyathā | iṣṭāniṣṭo (iṣṭāniṣṭa YK 1.261) bhaved vaśyāḥ (vaśyam YK 1.261) satyam satyam na samśayah | iṣṭasiddhir bhavet tasya sarvajñādiguṇodayaḥ |

**Testimonia:** १ = *Yogasamgraha* (IGNCA 30020 f. 3r. ll. 3-4): ta ca prāṇavāyoh sthānam | aṣṭadalaka-  
malamadhye limgākārā karṇikā २ = *Yogasamgraha* (IGNCA 30020 f. 3r. ll. 4): kaliketi samjñikāsti  
tanmadhye padmarāgaratnasamānavarṇā amguṣṭhapramānā ekā puttaliṇī ३ ≈ *Yogasamgraha*  
(IGNCA 30020 f. 3r. ll. 5): jīveti samjñikāsti | tasyāḥ balaṁ svarūpaṁ ca kotijihvābhīr vaktum na  
śakyam || ४ ≈ *Yogasamgraha* (IGNCA 30020 f. 3r. ll. 5-6): asyā mūrtter dhyānakaranāt sādhakasya  
svagapātāla ākāśagamdharmvakīṁnaraguhyakavidyādharastrīyo vaśā bhavati | ५ ≈ *Yogasamgraha*  
(IGNCA 30020 f. 3r. ll. 6-7): pr̄thvī loke manusyādi striyām kākathā cha |

१ jñānasamdhānā° em.] jñānasamdhāne U<sub>2</sub> °vāyoh cett.] °vāyo U<sub>1</sub>U<sub>2</sub> २ karnikā cett.]  
karṇi U<sub>2</sub> kaliketi cett.] kalikelī L karṇiketi E samjñā cett.] om. L tatkalikāmadhye  
cett.] tataḥ N<sub>2</sub> om. L २-३ °rāgaratnasamānavarṇāṅguṣṭhapramāṇaikā em.] °rāgaratnasamā-  
navarṇāṅguṣṭhapramāṇaikā E °ratnasamānavarṇā amguṣṭhapramānā ekā L °rāgaratnasamā-  
navarṇām || amguṣṭhapramānā || ekā PN<sub>1</sub> °rāgaratnasamānavarṇā amguṣṭhapramānā ekā N<sub>2</sub>  
°rāgaratnasamānavarṇā amguṣṭhapramānāt ekā DU<sub>1</sub> ३ tasyā EP] tasyāḥ α tasya LU<sub>2</sub> jīveti  
samjñā N<sub>1</sub>] jīveti samjñāḥ || N<sub>2</sub> jīveti samjñā | D jīvasamjñā || β om. L tasyā EN<sub>2</sub>P] tasyāḥ DN<sub>1</sub>U<sub>1</sub>  
tasya U<sub>2</sub> balaṁ atha ca svarūpaṁ cett.] balamadhyasvarūpaṁ E bala sappa svarūpaṁ L balam  
atha svarūpaṁ P balam tasya atha svarūpaṁ U<sub>2</sub> ३-४ kotijihvābhīr cett.] kotijihvābhī L ४ na  
cett.] naiva EP asyā cett.] asyāḥ N<sub>1</sub>DU<sub>1</sub> tasyāḥ U<sub>2</sub> mūrter cett.] mūrtir LN<sub>2</sub> dhyānakāraṇāt  
cett.] dhyānam kāraṇāt || U<sub>2</sub> dhyānāt L °pātālākāśa° β] °pātāla ākāśa° α ५ °sambandhinyāḥ  
em.] °sambandhinyāḥ ELPα samdadhiṇya U<sub>2</sub> striyāḥ sādhakasya puruṣasya α] striyo 'pi EPL  
striyo pi U<sub>2</sub> vaśyā bhavanti cett.] vaśyo bhavati N<sub>2</sub> kim α] om. β kathyate cett.] kathyate vā  
U<sub>1</sub>

While in the north, which is yellow, a mind occupied with enjoyment, sexual passion, and prosperity arises. While in the northeast, which is whitish, a mind united with gnosis arises.

It is said that in its middle is the place of the *prāṇa*-vitalwind [and] in the middle [of] the eight-petalled lotus is a central receptacle (*karnikā*)<sup>146</sup> in the form of a *linga*. The technical designation of it is bud (*kalikā*).<sup>147</sup> In the middle of this bud exists a single thumb-sized [divine] figurine (*puttalikā*)<sup>148</sup> being similar to a ruby-gem in color. Her technical designation is Jīva.<sup>149</sup> Not even with ten million tongues is it possible to talk about her nature and her power. As a result of meditation on this form, the women of the inhabitants of the world [which are] Humans, Gandharvas, Kinnaras, Guhyakas, Vidyādharaś, in the heavenly world, underworld, and open space become obedient to the will of the practising person. [This] is what is said here.

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<sup>146</sup> Regarding the translation of *karnikā* as “central receptacle” instead of the widespread translation “pericarp”, see Reigle, 2012:442.

<sup>147</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 *Śaktānanda*, the *jīva* is described as having the shape of a bud of light (*pradipakalikākāro jīvo*) and always resides in the heart: *ādau sañjāyate bijaṁ brahmāṇḍam sahasāṅkurah | tasya madhye sumeruś ca kañkāladañḍarūpadhṛk | carācarāñāṁ sarveśāṁ devādināṁ viśeṣataḥ | ālayaḥ savabhūtāñāṁ meror abhyantare 'pi ca | pradipakalikākāro jīvo hṛdi sadā sthitāḥ |*

<sup>148</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 hṛdayaṁ sprśan prāṇā iha prāṇā jīva iha sthita iti indriyāṇi sprśan sarvendriyāṇi vāñmaṇaścakṣuhśrotraghṛāneti sarvāṅgaṁ sprśan prāṇā ihāyāntu sukhaṁ cirāṁ tiṣṭhan tu iti śirāḥ sprśan svāheti japeṭ | mantranyāsam iti |*

<sup>149</sup> The idea of the thumb-sized soul residing in the heart is already present in the oldest strata of yogic literature. See *Kathopaniṣad* 6.17: *aṅguṣṭhamāṭraḥ puruṣo 'ntarātmā sadā janāñāṁ hṛdaye saṃnivisṭaḥ | tam svāc charīrāt pravṝhen muñjād iveśikām dhairyena | tam vidyāc chukram amṛtam tam vidyāc chukram amṛtam iti ||* Also cf. *Śvetāśvataraopaniṣad* 3.13.

[VIII. kaṇṭhasthāne kamalam]

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

**Sources:** २-९ cf. YSV (PT p. 832) = YK 1.262: kalāpatram pañcaman tu viśuddham kaṇṭhadeśataḥ | २-९ cf. SSP 2,5 (Ed. pp. 30-31): pañcamam kaṇṭhacakram caturaṅgulam | tatra vāma iḍā candranādī | dakṣine piṅgalā sūryanādī | tanmadhye suṣumnām dhyāyet | saiva anāhatakālā anāhatasiddhidā bhavati | cf. YSV (PT p. 832) = YK 1.262: asya madhye pumān ekaḥ koṭicandrasamaprabhāḥ | naṣyantya sādhyarogā hi sahasrāyus ca cintanāt |

**Testimonia:** २-९ ≈Yogasamgraha (IGNCA 30020 f. 3r. ll. 7): kaṇṭhasthāne pañcamam śo-  
 daśadalam viśudhhasamīknam cakram vartate || ८ ≈Yogasamgraha (IGNCA 30020 f. 3r. ll.  
 7-8): tatra koṭicamḍaprabhā ekaḥ puruṣo sti = Yogasamgraha (IGNCA 30020 f. 3r. l. 8): tasya  
 puruṣasya dhyānakaraṇād asādhyarogā naṣyamti || ९ ≈Yogasamgraha (IGNCA 30020 f. 3r. l. 8):  
 sahasravarṣam jivati |

२ idānīm α] om. β kamalam ṣodaśadalam kaṇṭhasthāne DN, U<sub>1</sub>] kamalaśodaśadalam  
 kaṇṭhasthāne N<sub>2</sub> kaṇṭhasthāne ṣodaśadalam kamalam EPL viśuddhacakram kaṇṭhastāne U<sub>2</sub>  
 dhūmravarṇam em.] dhūmravarṇe U<sub>2</sub> ३ virāṭ em.] virāṭha U<sub>2</sub> mahākāraṇadehah em.]  
 mahākāraṇadeha U<sub>2</sub> ५ °māṭrakāḥ em.] °māṭrāḥ U<sub>2</sub> antarmāṭrakāḥ em.] antarmāṭrār carāḥ U<sub>2</sub>  
 um em.] u U<sub>2</sub> ६ bahirmāṭrakāḥ em.] bahirmāṭrā U<sub>2</sub> icchā em.] ichā U<sub>2</sub> śaktih em.] śakti U<sub>2</sub>  
 ७ tāmasī em.] tamasi U<sub>2</sub> puṣṭā em.] puṣṭa° U<sub>2</sub> ७-८ ajapājapah sahasrah em.] ajapājapasa-  
 hasra U<sub>2</sub> ८ °samaprabhah cett.] °samaprabhah || U<sub>2</sub> °samaprabhā LD °sūryasamāna E ekaḥ  
 puruṣo cett.] ekapuruṣo Deka pumān U<sub>2</sub> ९ puruṣasya cett.] pumṣah U<sub>2</sub> dhyānakāraṇād cett.]  
 dhyānakaraṇāt N<sub>1</sub>N<sub>2</sub> dhyānakaraṇāt | DU<sub>1</sub>U<sub>2</sub> °paryantam cett.] °paryamta N<sub>2</sub> om. L puruṣo  
 cett.] sa puruṣo EP jivati cett.] jivati |cha| U<sub>1</sub> jivatidāniṁ E

[VIII. Lotus within the location of the throat]

Now, the fifth sixteen-petalled lotus exists at the location of the throat. The color is grey. The deity is Jīva. The power is ignorance. The Ṛṣi is Virāṭa. The mount is the vitalwind. The vitalwind is Udāna. The digit is the flame. The lock is Jālandhara. The body is the primordial cause (*mahākāraṇa*). The state is the fourth state (*tūrya*). The speech is Parā. The Veda is Atharvana[veda]. The object of veneration is the movable. The level is Jīvaprāptā. The liberation is the union with the deity (*sāyujyatā*). [Associated with it are] sixteen petals [and] sixteen mother goddesses (*mātrikas*). The internal syllables [are]: am ām im īm u ūm ḥm īm īm em aim om aum am am̄h. The external mother goddesses [are]: Vidyā, Avidyā, Icchā, Śakti, Jñānaśakti, Śatalā, Mahāvidyā, Mahāmayā, Buddhi, Tāmasī, Maitrā, Kumārī, Maitrāyaṇī, Rudrā, Puṣṭā, Siṃhanī. A thousandfold recitation of the non-recitation; 1000; 2 *ghaṭis*, 46 *palas*. 40 *akṣaras*. In its middle exists the one consciousness<sup>150</sup> shining like a thousand moons. As a result of meditation on this consciousness, incurable diseases vanish. The person lives up to 1001 years.

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<sup>150</sup>The term *puruṣa* appears in the last three sentences of this section. Judging by the context, *puruṣa* in the first two sentences must be understood as “consciousness”, perhaps with the same connotations as in the Sāṃkhya-Yoga traditions. In contrast, the sentence concluding the section must refer to the person practising meditation.

[IX. ājñācakram]

इदानीं षष्ठचक्रं आज्ञानामकं वर्तते । अग्निर्देवता ॥ सुषुम्णा शक्तिः ॥ हंस ऋषिः ॥ चैतन्यवाहनम् ॥ ज्ञानदेहः ॥ विज्ञानावरस्था ॥ अनुपमवाचा ॥ सामवेदः ॥ प्रमादलिङ्गम् ॥ †अर्धमात्रा ॥ †आ-काशतत्त्वम् ॥ जीवो हंसः ॥ चैतन्यलीला आरंभः ॥ द्वे मातुके ॥ हूँ क्षं ॥ अन्तर्मातुके बहिर्मातुके स्थितिः ॥ प्रभा ॥ अजपाजपः सहस्रः ॥ १००० ॥ घ २ प ४६ अक्षर ४० ॥ तच्चक्रं भ्रुवोर्मध्ये द्विदलकं स्थितम् । तन्मध्येऽग्निज्वालाकारमकलं किंचिद्वस्तु वर्तते । न स्त्री न पुमान् । तस्य ध्यान-करणात्पुरुषस्य शरीरमजरामरं भवति ॥

**Sources:** 2 cf. YSV (PT p. 832): ājñākhyam ṣaṣṭhakam (*satkam* YK I.264) cakram bhruvor madhye dvipatrakam | agnijvälānibham jyotih pumsaḥ strito (*pūṛṣastrito* YK I.264) vivarjitam | dhyānāc cāsyā sarvasiddhirajarāmaratām vrajet | cf. SSP 2.7 (Ed. p. 31): saptamāṇ bhrūcakram madhyamāṅguṣṭhamatram | tatra jñānanetram dīpaśikhākaram dhyāyet | tatra vāksiddhir bhavati |

**Testimonia:** 2 *Yogasamgraha* (IGNCA 30020 f. 3r. ll. 8-9): bhrūvōr madhyē dvidalaṁ ājñācakram ṣaṣṭhaṁ | 5 ≈*Yogasamgraha* (IGNCA 30020 f. 3r. l. 9): gnijvälākāraṁ paramātmasaṁjñākāmaṁ vastv āsti | ≈*Yogasamgraha* (IGNCA 30020 f. 3r. ll. 9-10): tac ca na stripumān | tasya dhyānakaraṇād ajarāmarah sādhako bhavati |cha|

2 ṣaṣṭhacakram α] ṣaṣṭhaṁ bhrūmadhye EP ṣaṣṭhaḥ bhrūmadhye L ṣaṣṭa bhrūmadhye U<sub>2</sub> ājñā cett.] ajñā DN<sub>1</sub>N<sub>2</sub> nāmakam DN<sub>1</sub>U<sub>1</sub>] nāmaka N<sub>2</sub> cakram EPL cakram raktavarṇam U<sub>2</sub> vartate cett.] om. U<sub>2</sub> agnir em.] āgnir U<sub>2</sub> 3 jñānadehaḥ em.] jñānadehi U<sub>2</sub> 3-4 akāśa em.] ākāśā U<sub>2</sub> 4 jīvo hamsaḥ em.] jivahiṁsa U<sub>2</sub> °lilā em.] °lilārambhaḥ U<sub>2</sub> māṭrke em.] māṭrā U<sub>2</sub> antarmāṭrke em.] antar māṭrā U<sub>2</sub> bahirmāṭrke em.] bahirmāṭrā U<sub>2</sub> 5 sthitih em.] sthiti U<sub>2</sub> ajapājapah sahasraḥ em.] ajapājapasahasra U<sub>2</sub> 5-6 tac cakram bhruvor madhye dvidalakam sthitam α] dvidalaṁ EPL om. U<sub>2</sub> 6 'gnijvälā° E] agnijvälā° cett. kāraṁ akalam em.] °kāraṁ akalam DN<sub>1</sub>N<sub>2</sub> °kārakalam β °kāraṁ akala U<sub>1</sub> kimcid vastu cett.] kimcit vastu U<sub>1</sub> na stri na pumān cett.] na stri pumān BEL 7 °karaṇāt cett.] °karaṇāt | U<sub>2</sub> śārīraṁ ajarāmarām U<sub>2</sub>] śārīraṁ ajarāmarām Eα śārīraṁ ajarāmaro BLP bhavati cett.] bhavati vā U<sub>2</sub>

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

## [IX. Ājñācakra]

Now, a sixth *cakra* named Ājñā exists.<sup>151</sup> The deity is fire. The power is the central channel. The Ṛṣi is Haṁsa. The mount is consciousness. The body is knowledge. The state is insight. The speech is the incomparable (*anupama*). The Veda is Sāma[veda]. The object of veneration is intoxication. †[It is consisting of] half a measure.<sup>†152</sup> The principle is space. The gander is the living soul. The origin is the activity of consciousness. There are two *māṭrakas*. The inner syllables [are]: ham [and] kṣam. The external mother goddesses [are]: Sthiti [and] Prabhā. A thousandfold recitation of the non-recitation; 1000; 2 *ghatis*, 46 *palas*, and 40 *akṣaras*. This two-petalled *cakra* is in the middle of the eyebrows. In its middle exists a certain object in the form of a blazing fire without parts. [It is] not female, [it is] not male. As a result of meditation on it, the body of the person becomes non-ageing and immortal.

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<sup>151</sup> SSP 2.7 declares this *cakra* to be thumb-sized and calls it the eye of wisdom (*jñānanetram*) onto which the practitioner shall meditate as a flame of a lamp with the result of achieving the perfection of speech: *saptamam bhrūcakram madhyamāṅguṣṭhamatram | tatra jñānanetram dipasiḥkākaram dhyāyet | tatra vāksiddhir bhavati |*

<sup>152</sup> It is hard to make sense of *ardhamāṭrā*. My best hunch is that an *ardha* divides something into two. It might be a synonym hinting at the two *māṭrakas* that follow.

[X. cakram tālumadhye]

इदानीं सप्तमं चक्रं चतुःषष्ठिदलं तालुमध्येऽमृतपूर्णं वर्तते । ललाटमण्डलम् ॥ चन्द्रो देवता ॥ अ-  
मृता शक्तिः ॥ परमात्मा ऋषिः ॥ अमृतवासिनीकला सप्तदशी ॥ अमृतकल्पोलनदी ॥ महाकाशा  
॥ अंबिका ॥ लंबिका ॥ घण्टिका ॥ तालिका ॥ अजपागायत्रीदेहस्वरूपम् ॥ काकमुखी ॥ नरने  
5 त्रा ॥ गोशृङ्खाललाटा ॥ ब्रह्मपठा ॥ हययीवा ॥ मयूरमुखा ॥ हंसवदञ्जानि ॥ अजपागायत्रीस्वरू-  
पम् ॥

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**Sources:** 2 cf. YSV (PT pp. 832-833): catuhṣaṣṭhidalam tālumadhye cakran tu madhyamam |

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**Testimonia:** 2 ≈Yogasamgraha (IGNCA 30020 f. 3r. l. 10): tālumadhye catuhṣaṣṭhidalam amṛ-  
tapūrṇam

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2 cakram catuhṣaṣṭhidalam tālumadhye α] tālumadhye catuhṣaṣṭhidalam EPU<sub>2</sub> tāludeśe madhye  
catuhṣaṣṭhidala LB 'mṛtāpūrṇam em.] amṛtāpūrṇam cett. amṛtāpūrṇa N<sub>2</sub> 3 mahākāśā em.]  
mahākāśa U<sub>2</sub> 4 dehasvarūpam em.] dehasvarūpam U<sub>2</sub> 5 °lalāṭā em.] lalāṭa U<sub>2</sub> 5-6 svarūpam  
em.] svarūpam U<sub>2</sub>

[X. Cakra within the palate]

Now, the seventh *cakra*, having sixty-four petals [and] being full of nectar, exists in the middle of the palate.<sup>153</sup> The Maṇḍala is the forehead. The deity is the moon. The power is the nectar of immortality. The Ṛṣi is the supreme self. [It is] the river with waves of nectar. [It is] the seventeenth digit. [It is] the residence of the nectar of immortality. [It is] the great space. [It is] the “little mum”<sup>154</sup> [It is] the uvula. [It is] the Tālikā<sup>155</sup>. [It is] the “little bell”. The nature of the body of the unspeakable Gāyatrī<sup>156</sup> [is]: the beak of a crow, the eye[s] of a human<sup>157</sup>, a forehead with the horn[s] of a cow, the recitation is the Brahman,<sup>158</sup>, a neck like a horse, the face of a peacock [and] limbs of a swan. [This is] the own form of the unspeakable Gayatrī.<sup>159</sup>

<sup>153</sup>The *cakra* at the palate is located after the *ājñācakra* between the eyebrows, deviating from the typical ascending order. Rāmacandra adopts this sequence from the *Yogasvarodaya*, in contrast to other ninefold *cakra* systems. For details, see table 19 in Powell, 2023: 214. Rāmacandra revises this order in his second presentation of a ninefold *cakra* system in *Yogatattvabindu* XXIX on p. 151, borrowing from the SSP, which prioritizes the *tālucakra* before the *ājñācakra*.

<sup>154</sup>The terms *ambikā*, *lambikā*, *ghanṭikā*, and *tālikā* may refer to the uvula. In the *Jogpradīpyakā*, the hathayogic practice called *manthana* has two variations, cf. Mallinson, 2010: 207, n. 250. The second type (vv. 643–653) instructs the yogin to use a metal peg (*kila dhātamaya*) to churn, purify, and produce *amī* (= *amṛta*) at four locations: *ambikā* (frenum), *lambikā* (tongue), *tālu* (palate), and *ghanṭikā* (uvula). These places correspond to the teats of Kāmadhenu, the “wish-fulfilling cow” (v. 651). The *Vairāṭapurāṇa* locates an *amṛtacakra* at the forehead emitting “nectar”. That is the dwelling place of the *gāyatrī*, known as Kāmadhenu, with four teats: Ambikā, Lambikā, Ghanṭikā, and Tālikā, cf. Kavirāj, 1987: 50.

<sup>155</sup>The precise meaning of *tālikā* is unclear. In a private correspondence (November 2023), Mallinson suggested it might originate from *tālu*.

<sup>156</sup>Tantric *mantras* are frequently associated with a deity and their bodies, cf. Haas, 2022: 20.

<sup>157</sup>The concept of “human eyes” is probably here to emphasize the contrast with the traditional notion of crows possessing only a single eye. I want to thank Dr. Dominic A. Haas for this hint.

<sup>158</sup>Possibly the Veda or any sacred word, like i.e. the sacred syllable *om* or speculatively even the *ajapāgāyatrī* itself. However, whether the *hamṣa* *mantra* is considered a Vedic Brahman is unclear. I am grateful for Dr Dominic A. Haas suggestions regarding this passage.

<sup>159</sup>The bird-like body of the *ajapāgāyatrī* seems to refer to the body of a specific *hamṣa* (“swan”) as the *ajapāgāyatrī* contains the unrecited [*a]haṁ sa* “I am that”-expression. The *hamṣa* is a common metaphor for the soul wandering in the wheel of Brahman or Saṃsāra. Cf. Śvetāśvatara *Upaniṣad* 1.6 and 3.18. The animal body parts perhaps symbolize the various physical embodiments the *jīva* undergoes while traversing the *brahmacakra*. As noted by Haas, 2022: 191–192, while the association between the Vedic Gāyatrī and birds was once prominent in Vedic literature, it seems to have diminished. However, here, it survived in the context of the *ajapāgāyatrī*.

अधिकतरशोभयुक्तम् ॥ अतिश्वेतम् ॥ तन्मध्ये रक्तवर्णं घण्टिकासंज्ञा एका कर्णिका वर्तते । तन्मध्ये भूमिः । तन्मध्येऽप्रकटचन्द्रकला अमृतधारास्थवन्नी वर्तते । तस्याः कलाया ध्यानकरणात् तस्य समीपे मरणं नायाति । निरन्तरध्यानकरणादमृतधारा स्थवति । तदा क्ष्यरोगपित्तज्वरहृदयदाहशि-रोरोगजिह्वाजडभावा नश्यन्ति । भक्षितं विषमपि न बाधते । यद्यत्र मनः स्थिरं भवति ॥

**Sources:** **I-4** cf. YSV (PT pp. 832-833): *piyūsapūrṇam* (*piyūsapūrṇa*° YK 1.266) *kotīndusannibham* (*“sannibha”* YK 1.266) *cāmṛtasthalī* | *tanmadhye ghaṭikāsamjñā* *karnikā raktasannibhā* | *saha cendukalā tatrāmṛtadhārām* (*tāndrā*° YK 1.267) *sravaty asau* | *etad dhyātvāmṛtaiḥ snātvā* *sadā yogat* *pramucyate* | *unmādajavarapittādīdhāsulādivedanāḥ* (“*śūnya*” YK 1.268) | *naśyanti ca śiroduhkham* *jādyabhāvō* ‘*pi naśyati*’ | *sadyodhyānādbhuktaviśvam* *jihvājadyāñ* *ca naśyati* (last hemistich *om.* in YK)

**Testimonia:** **I-4** ≈ *Yogasamgraha* (IGNCA 30020 f. 3r. l. II - 3v. ll. I-2): *adhikataraśobhayuktam* *atiśvetam* *cakram* | *tanmadhye raktavarṇaghamṭikāsamjñā* *varttate* | *tanmadhye prakaṭa-* *candra* *kalā amṛtādhārās* *sravamtī* *varttate* | *tasyāḥ kalāyā* *nirantaram* *dhyānakartum* *maraṇam* *kṣayarogah* *pettajvaraḥ* *dayadāhāsiro*+++ *jihvāyājadyam* *ca naśyati*

**I** “*kataraśobhayuktam* cett.] “*kataraśobhāyuktam* N<sub>2</sub> “*kaśobhāyuktam* E “*katara* *prabhāmuk-* *tam* U<sub>2</sub> *atiśvetam* em.] *atiśvetam* U<sub>2</sub> *raktavarṇam* cett.] *raktavarṇa*° N<sub>2</sub> *ghaṇṭikā*° cett.] *ghāmṭikā*° E *ghaṭikā*° P *ghanikā*° L *ekā* cett.] *ekā* *ekā LB* 2 *bhūmiḥ* cett.] *bhūmis*° U<sub>1</sub> *bhūmi* U<sub>2</sub> *prakaṭa*° cett.] *pragaṭa* U<sub>1</sub> *‘mṛdrakatam* U<sub>2</sub> *amṛtādhārās* *sravantī* cett.] *‘mṛtādhārā* *sravantī* LB *‘mṛtādhārā* *sravati* PU<sub>2</sub> *‘mṛtādhārā* *bhavati* E *vartate* α] *om.* β *kalāyā* cett.] *kalāyā* N<sub>1</sub> N<sub>2</sub> U<sub>1</sub> *karnikāyā* LB 3 *nāyāti* cett.] *na* *yāti* LBU<sub>2</sub> “*dhyānakarā*° cett.] “*dhyānād* EP *amṛtādhārā* cett.] *amṛtādhārāyāḥ* *sajivo* E *amṛtādhārā* *plāvanam* P *amṛtādhārā* *plāvanam* U<sub>2</sub> *sravati* LBU<sub>1</sub>] *sravantī* N<sub>1</sub> N<sub>2</sub> D *bhavati* EPU<sub>2</sub> *tadā* β] *om.* α 3-4 *kṣayarogapittajvaraḥ* *dayadāhāsiro* *rogajihvājadaḥbhāvā* em.] *yakṣamarogapittajvaraḥ* *dayadāhāsiro* *rogajihvājadaḥbhāvā* E *kṣayarogapittajvaraḥ* *dayadāhāsiro* *rogajihvājadaḥbhāvā* P *kṣayarogapittajvaraḥ* *dayadāhāsiro* *rogajihvājadaḥbhāvā* K *kṣayarogapittajvaraḥ* *dayadāhāsiro* *rogajihvājadaḥbhāvā* N<sub>1</sub> *kṣayarogam* *pittajvaraḥ* *dayadāhāsiro* *rogajihvājadaḥbhāvā* N<sub>2</sub> *ksayam* *rogam* *pittajvaraḥ* *dayadāhāsiro* *rogajihvājadaḥbhāvā* D *ksayarogapittajvaraḥ* *dayadāhāsiro* *rogajihvājadaḥbhāvā* U<sub>1</sub> *kṣayarogoptatti* || *jvara* *hṛdayadāḥ* || *śiro* *goga* || *jihvājadaṭā* || *dayo* U<sub>2</sub> 4 *bhakṣitam* N<sub>2</sub> U<sub>1</sub>] *bhakṣitam* N<sub>1</sub> *bhakṣitam* D *bhakṣitam* *api* EPLU<sub>2</sub> *bhakṣitamār* *pi* B *viṣam* *api* α] *viṣam* BLU<sub>2</sub> *viṣan* E *viṁṣa* P *bādhate* EPN<sub>2</sub>] *bādhate* cett. *yadyatra* cett.] *yady atram* *api* BL *yady anna* DN<sub>1</sub> *manāḥ sthiraṁ* EP] *manasthiraṁ* cett.

[It is] endowed with superabundant beauty. [It is] very bright. In its middle exists a unique central receptacle named “the little bell” (*ghāṇṭikā*)<sup>160</sup> being red in colour. In its centre is a site. In the middle of that exists the hidden digit of the moon, which is oozing a stream of nectar. As a result of meditation on this digit, death does not go near him. As a result of uninterrupted meditation, the stream of nectar flows. Then, the states of wasting[-disease] (*kṣayaroga*)<sup>161</sup>, bilious fever (*pittajvara*)<sup>162</sup>, burning sensation of the heart (*hrdayadāha*)<sup>163</sup>, head-disease (*śiroroga*)<sup>164</sup> and tongue insensibility (*jihvājāḍya*)<sup>165</sup> vanish. Even ingested venom does not trouble when the mind becomes stable here.

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<sup>160</sup>The term *ghāṇṭikā*, meaning “little bell,” commonly denotes the uvula, cf. Mallinson, 2010: 24, 207 n. 250, 210 n. 260 and Padoux, 1994: 126f. Within the sixfold *cakra*-system of *Kubjikāmatatantra* 7.85, the uvula serves as a pathway for the ascent of breath, *mantra*, and self between the fifth and the sixth *cakra*: *lalanāghāṇṭike yojya pañcamāṇ sthānam ākramet | ākramed guhyacakram tu karanam cordhvamūlakam ||*.

<sup>161</sup>A fever which causes depletion in the body, cf. *Āyurvedīya Mahākośa* (*Āyurvedīya Śabdakośa*) *Sanskrit-Sanskrit [Dictionary]*, Jośī, 1968: 441-442.

<sup>162</sup>A fever due to disordered bile, cf. ibid. Jośī, 1968: 618.

<sup>163</sup>The burning sensation in the heart caused by heart disease resulting from disordered bile, cf. ibid. Jośī, 1968: 1721.

<sup>164</sup>The term refers to disorders of the head. When blood, fat, phlegm, or vata decreases, it causes severe pain, cf. ibid. Jośī, 1968: 1452.

<sup>165</sup>Stiffness or numbness of the tongue, cf. ibid. Jośī, 1968: 1452.

[XI. aşṭamacakram brahmarandhrasthāne]

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

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

**Sources:** 2 cf. YSV (PT p. 833): brahmarandhre 'ṣṭamam cakram̄ śatapatram̄ mahāprabham | cf.  
SSP 2.8 (Ed. pp. 31-32): aşṭamam̄ brahmarandhraṁ nirvāṇacakram̄ sūcikāgrahedyam |

**Parallels:** 8-9 ≈ Vivekamārtanda 29: hakārena bahir yāti sakārena viśat� adhah | hamsa hamsety  
amum̄ mantram̄ jivo japati sarvadā ॥ 8-9 ≈ Yogabija 106: hakārena bahir yāti sakārena višen  
marut | hamsa hamseti mantra 'yam̄ sarvajīvā japanti vai ॥ 8-9 quoted with reference (yogabije)  
≈ Yogacintāmani (f. 6r): sakārena bahir yāti hakārena višen marut | hamsa hamseti amum mantram̄  
jivo japanti sarvadā ॥ 8-9 quoted with reference (yogabije) ≈ Haṭhatattvakaumudi 22.27: hakārena  
bahir yāti sakārena viśet punah | hamsa hamseti mantra' yam̄ sarve jīvā japanti vai ॥ 8-9 ≈ Yo-  
gasīkhopaniṣad 1.130cd-131ab (Ed. p. 416): hakārena bahir yāti sakārena viśet punah | hamsa  
hamseti mantra 'yam̄ sarvair jīvaiś ca japyate ||

2 aşṭamacakram̄ brahmarandhrasthāne śatadalām DN<sub>1</sub>N<sub>2</sub>] cakram̄ brahmaramdhraſthāne  
śatadalām U<sub>1</sub> brahmarandhrasthāne 'ṣṭamam̄ śatadalām cakram̄ EPU<sub>2</sub> brahmaramdhraſthāne  
aṣṭamam̄ śatadalām cakram̄ BL 4 dehaḥ em.] deha U<sub>2</sub> vedāḥ em.] veda U<sub>2</sub> ajapājapaḥ  
saḥasraḥ em.] ajapājapasahasra U<sub>2</sub> 5 sarvajapaḥ em.] sarvajapa° U<sub>2</sub> 6 prāṇam̄ em.] prāṇaḥ  
U<sub>2</sub>

[XI. Eighth cakra at the aperture of brahman]

Now, [there] exists the eighth *cakra* having one hundred petals at the location of the aperture of Brahman.<sup>166</sup> The deity is the teacher. The power is consciousness. The Ṛṣi is Virāṭ. [It is] the witness above everything. The nature of consciousness is the state beyond the fourth state. [It has] all colours. [It has] all *mātrās*<sup>167</sup>. [It has] all petals. The body is Virāṭ. The state is steady<sup>168</sup>. The speech is wisdom. The Veda is the “I am that”-[expression] (*so’ham*). The place is unsurpassed. A thousandfold recitation of the non-recitation; 1000; 2 *ghatis*, 46 *palas*, 40 *akṣaras*. The count of all mutterings [per day] is 21600. In this way, it carries on day and night. He who knows the breath is a learned person.

**XI.1** With the sound “sa”, he exhales. With the sound “ha”, he inhales again: “I am he, he is I”. Because of that, the embodied soul constantly utters the Mantra.<sup>169</sup>

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<sup>166</sup>The *brahmarandhra*, often termed the “aperture of Brahman,” is a tiny opening at the crown near the fontanelle. Its name originates from ancient Upaniṣadic beliefs, portraying it as a portal for the individual soul (*ātman*) to surpass bodily limitations and merge with the absolute (*brahman*).

<sup>167</sup>This could refer either to syllables, mother goddesses or both.

<sup>168</sup>Possibly in the sense of cessation.

<sup>169</sup>The exact source of this verse is unclear. Considering the possibilities presented in the parallels, it is evident that this verse represents a mixed variant. It is likely that this verse was widespread in the yoga traditions of the time and was transmitted from text to text and orally from teacher to student, which may have led to the continual emergence of new variants.

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

**Sources:** १-५ cf. YSV (PT p. 833): jālandharam nāma pīṭham etat tu parikīrtitam | siddhapumṣah (°puṇṣa° YK 1.270) sthalam jñātvā agnidhūmanibhā śikhā | ādimadhyāntahīnā stripuṇmūrtti (°mūrtir YK 1.270) vartate parā | antajñāni (antaryāmi YK 1.271) bhaved dhyānād ākāse 'pi samāgamaḥ | nirantaram saravettā ity üccāno mahān bhavet | jaganmadhye sthito jantur jagadbādhāvivarjitaḥ | १-५ cf. SSP 2.8 (Ed. pp. 31-32): tatra dhūmaśikhāram dhyāyet | tatra jālandharapīṭham mokṣapradam bhavati |

**Testimonia:** १-५ ≈Yogasamgraha (IGNCA 30020 f. 3v. ll. 2-5): brahmaraṇḍhre śatadalām jālamdharaṇīhasamjnākam siddhapuruṣasyānacakram tanmadhye gnidhūmrāreṣakārā ādi-madhyamtarahitā puruṣasya mūrttir asti | tasyāḥ dhyānakartuh pr̄thivyām sthitāv api pr̄thvi kṛtabādho na bhavati | trikālikajñānam pratyakṣam bhavati | āyurvṛddih limgaśarireṇa sarvatra pratyakṣam gamāgamo bhavati |

१ kamalasya cett.] kamala° E jālandharapīṭha cett.] jālandharapīṭha° B jātyadharanīpīṭha E iti cett.] om. B samjñā cett.] °samjñā B °puruṣasya sthānam cett.] sthānam mūrti vartate LB 'gnidhūmākārā rekha BL] agnidhūmrākārā rekha U<sub>1</sub> 'gnidhūmākārā reṣā N<sub>1</sub> agnidhūmākārā reṣā D 'gnidhūmākārarekha EP agnidhūmrākārarekha N<sub>2</sub> 'gnidhūmākārā rekha yāḥ U<sub>2</sub> yādr̄si cett.] yādr̄sy° E etadr̄si U<sub>2</sub> २ tādr̄sy αBPL] ādr̄sy E om. U<sub>2</sub> tasyā β] tasyā α nādir nānto'sti cett.] nādinām'to sti P nāsty amtaḥ ādir api nāsti α tasyā BELP] tasyā cett. mūrter EPU<sub>1</sub>U<sub>2</sub>] mūrtir BDLN<sub>1</sub>N<sub>2</sub> dhyānakaranāt pratyakṣam nirantaram BE] dhyānakaranāt pratyakṣanirantaram cett. ३ puruṣasyākāse cett.] puruṣa ākāse N<sub>2</sub> puruṣasyākāsa° U<sub>2</sub> puruṣasya ākāsi U<sub>1</sub> °gamau cett.] °gamo U<sub>1</sub> °game N<sub>2</sub> bhavataḥ cett.] bhavata U<sub>2</sub> pr̄thvimadhye cett.] pr̄tivimadhye BU<sub>2</sub> sthitasyāpi cett.] sthitāv api β pr̄thvibādho EL] pr̄tivibādho B pr̄thaka P pr̄thvi bādhoko U<sub>2</sub> pr̄thvi kṣato bādho α na bhavati cett.] bhavati P ३-४ sakalam pratyakṣam nirantaram em.] sakalāpratyakṣam nirantaram α sakalāḥ pratyakṣam nirāmtara BL sakalān pratyakṣam nirāmtaram E om. PU<sub>2</sub> ४ paśyati cett.] paśyati LB om. PU<sub>2</sub> pr̄thagbhavati E] ca pr̄thak bhavati BL ca pr̄thak ca bhavati N<sub>1</sub>N<sub>2</sub>U<sub>1</sub> ca pr̄thak pr̄thak bhavati D om. PU<sub>2</sub> atiśayenāyur EP] atiśayanāyur BL atiśayena āyur α om. U<sub>2</sub> vardhate cett.] vardhayate BL

“The seat of Jālandhara” is the name of its lotus.<sup>170</sup> [It is] the place of the accomplished person. In the middle of it, there is a streak that looks like the manifestation of smoke and fire, and in such a way, the unique manifestation of consciousness exists. It has no end nor a beginning. As a result of meditation on the manifestation, direct perception of both the coming and going of the soul in space arises. Affliction from the earth-element does not arise [anymore] even if one is within the earth. One constantly sees everything directly [and] one becomes separate<sup>171</sup>. The span of life increases significantly.

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<sup>170</sup> For a similar concept of Jālandhara see the description of the eighth *cakra* in *Saubhāgyalakṣmyapanīṣad* and *Siddhasiddhāntapaddhati* 2.8.

<sup>171</sup> Probably from the rest of matter in the sense of Sāṃkhya Yoga.

[XII. mahāśūnyacakram]

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

**Sources:** २-७ cf. YSV (PT p. 833): navaman tu mahāśūnyam cakran tu tatparātparam | tad upari param kiñcīn nāsti kiñcīn mahāparam | mahācakram siddhacakram pūrnagauryādisamjñakam | tanmadhye varttate padmaṇ sahasradalam adbhitam | ūrdhvavakram mahāvakte (*mahāvaktram* YK 1.274) varnaśobhāpadam mahat | sarvakalyāṇasampūrnamasya tulyam na vidyate | parimāṇam vaktam (*vaktum* YK 1.275) asya manasā vacasā na hi | trikonakarṇikā tatra (*"tantram* YK 1.276) varttate jagad iṣvari | kalā saptadaśī tatra varttate parameśvari | nirañjanakalā sā tu koṭisūryasamaprabhā | koṭicandraprabhā caiva śitoṣṇādivarjīta | asya dhyānāt sādhakasya manoduhkham bhaven na hi | २-३ cf. SSP 2.9 (Ed. pp. 32): navamam ākāśacakram soḍāśadalakamalam ūrdhvamukham | tanmadhye karnikāyām trikūṭakārām tad ūrdhvāśaktim tām paramaśunyām dhyāyet | tatraiva pūrnagiripiṭham sarveṣṭasiddhipradam bhavati |

**Testimonia:** २-७ ≈ *Yogasamgraha* (IGNCA 30020 f. 3v. ll. 6-11): brahmaraṁdhre eva śatadalacakropari mahāśūnyacakram mahāsiddhacakram pūrnagiricakram iti samjñakam sahasradalam cakram asti | tad upari kiñcīn nāsti | tac cakram atirkatam ūrdhvamukham sakalaśobhāpadam anekakalyāṇapūrnāmano vācām agocara parimalo petam | tat kamalamadhye trikonākarnikā | tasyām karṇikāyām saptadaśī niramjanarūpā koṭisūryaprabhā sati uṣṇabhava hinā koṭicandrasamasitalaikākalāsti | tasyām anāmītaparamānamītāparamānamīdānām sthānam tasyāḥ kalāyā dhyānakaraṇāt sādako yadyādi śati tatra bhavati |

२ "navama cett.] navamam B navamaś° U<sub>1</sub> bhedāḥ cett.] bheda N<sub>2</sub> kathyante cett.] kathyate BLN<sub>2</sub>U<sub>2</sub> mahāśūnya° cett.] mahāśūnye BLN<sub>1</sub> om. U<sub>2</sub> °cakram iti BELP] cakreti α om. U<sub>2</sub> samjñā cett.] om. U<sub>2</sub> tad upary BEP] tad upari cett. om. U<sub>2</sub> aparam cett.] om. BLU<sub>2</sub> kimapi cett.] kim api α om. U<sub>2</sub> ३ tasya cett.] tasya cakrasya α madhye tasya U<sub>2</sub> °piṭham BPLU<sub>2</sub>] piṭha E om. cett. iti PU<sub>2</sub>] iti samjñā BL om. cett. etādrśām cett.] etādrśām E ekādaśam U<sub>2</sub> nāma cett.] nāmaḥ U<sub>1</sub> °cakrasya madhye BELP] °cakramadhye α °cakrasya U<sub>2</sub> ४ ūrdhvamukham α] ūrdhmukham EPL ūrdhvamukham U<sub>2</sub> ūrdhvamukhem B atirkatavarṇam α] iti raktavarṇam BEL iti raktavarṇa° P ativarṇam U<sub>2</sub> °śobhāspadam cett.] °śobhāspadam E °śobhanāsyadam U<sub>2</sub> °pūrnām cett.] °pūrṇa° BN<sub>2</sub> ekam cett.] eka° D om. U<sub>1</sub> vartate cett.] vartato B yasya cett.] yasya kamalasya U<sub>2</sub> ५ manaso vacaso E] manasā vacasā BDLPN<sub>1</sub>N<sub>2</sub> vacasā manasā U<sub>1</sub> manasa vācā U<sub>2</sub> cāgocaraḥ conj.] na gocaraḥ BDEPN<sub>1</sub>U<sub>1</sub> na gocara N<sub>2</sub>U<sub>2</sub> gocaraḥ L kamalasya cett.] kamala° P trikonārūpaikā E] trikonārūpā eka cett. trikonārūpā eka N<sub>1</sub>N<sub>2</sub> ६ saptadaśī cett.] saptadaśireṇā LB eka cett.] om. E °samaprabham cett.] samaprabhā BLU<sub>2</sub> samaprabha P sadṛṣaprabham U<sub>1</sub> param EU<sub>1</sub>U<sub>2</sub>] param U<sub>1</sub> para N<sub>2</sub> parim cett. uṣṇabhāvo cett.] uṣṇabhāvo BLP auṣṇabhāvo D udhbhavo E ७ °samaprabham DN<sub>1</sub>N<sub>2</sub>]°samaprabhā β °samāṇ prabham U<sub>1</sub> om. L śītalām param BEPU<sub>1</sub>U<sub>2</sub>] śītalaparam DN<sub>1</sub> śītalapara N<sub>2</sub> om. L śītabhāvo BEP] bhāvo DN<sub>1</sub>N<sub>2</sub>U<sub>1</sub> śītalabhbāvo U<sub>2</sub> om. L

[XII. Cakra of the great void]

Now, the divisions of the ninth *cakra* are explained.<sup>172</sup> The designation of it is “the *cakra* of the great void.” Above that, there is no other. Therefore, it is declared the “*cakra* of the great perfection.” [Another] such name is “[divine] seat of Pūrṇagiri.” In the middle of that *mahāśūnyacakra* exists a single upward-facing extremely red thousand-petalled lotus - an abode of absolute splendour full of countless blessings, whose fragrance is not in range of mind [and] speech, [and] in centre of this lotus exists one central receptacle in the shape of a triangle. In the middle of that central receptacle exists the seventeenth digit in an untainted form. The splendour of the digit is shining like ten million suns, but there is no occurring of heat. Its coolness is that of ten million moons, and yet there is no occurring of coldness.<sup>173</sup>

<sup>172</sup>The ninefold *cakra* system of the *Yogatattvabindu* can also be identified in the *Yogasvarodaya*, the *Siddhasiddhāntapaddhati*, and the *Yogakarṇikā*. Another text that presents a similar *cakra* system and most likely quoted the *Siddhasiddhāntapaddhati* without reference and with several redactions is the *Saubhāgyalakṣmyupanisad*: *atha haināñ devā ūcurnavacakra vivekam anubrūhi* | *tatheti sa hovāca ādhāre brahma cakra ram̄ trirāvṛttam bhaga maṇḍalākāram* | *tatra mūlakande śaktih pāvakākāram dhyāyet* | *tatraiva kāmarūpapiṭhaṁ sarvakāmapradām bhavati* | *ity ādhāracakra ram* | *dvitiyām svādhiṣṭhāna cakra ram* | *ṣaddalam* | *tanmadhye paścimābhīmukhaṁ liṅgaṁ pravālānku rasadṛśam dhyāyet* | *tatraivo dyāṇapiṭhaṁ jagadākarṣaṇasiddhi daṁ bhavati* | *tṛtīyām nābhīcakra ram* | *pañcāvaraṁ sapakuṭīlakāram* | *tanmadhye kuṇḍalinī bālārakotiprabhām* *tanumadhyāñ dhyāyet* | *sāmarthyāśaktih sarva siddhi pradā bhavati* | *manīpūracakra ram* | *hṛdaya cakra ram* | *aṣṭadalam adhomukhaṁ* | *tanmadhye jyoti rmayaliṅgākāraṁ dhyāyet* | *saiva haṁsa kāla sarva priyā sarvaloka vāsyakāri bhavati* | *kaṇṭha cakra ram* | *caturaṅgulam* | *tatra vāme iḍā candranādi dakṣiṇe pingalā sūryanādi tanmadhye suṣumnāñ śvetavarṇāñ dhyāyet* | *ya evaṁ vedānāhatā siddhidā bhavati* | *tālucakra ram* | *tatrāmṛta dhāra pṛavāhāḥ* | *ghanāṭikāliṅga mūlacakra rāndhra rājādanta vālambini vivaram* | *daśadvādaśāram* | *tatra śūnyaṁ dhyāyet* | *cittalayo bhavati* | *saptamaṇi bhūcakra mānguṣṭhamātra* | *tatra jñānanetra mīpaśikhākāraṁ dhyāyet* | *tad eva kapālakanda vāksiddhi daṁ bhavati* | *ājñācakra ram* | *aṣṭamam brahma randhra mīrvāna cakra ram* | *tatra sūci kāṛghetara mīdhumāra śikhākāraṁ dhyāyet* | *tatra jālandhara pīṭhaṁ mokṣa pradām bhavati* | *para brahma cakra ram* | *navamam ākāsa cakra ram* | *tatra soḍaśa dalapadma mīrdhvamukha mītanmadhyakarnākātri kūṭākāra mī* | *tanmadhye ūrdhva śaktih tām paśyandhyāyet* | *tatraiva pūrnagiri piṭhaṁ sarve cchāsiddhi sādhanām bhavati*

<sup>173</sup> Yet another text that incorporates a system of nine places in the context of a technique of *kumbhaka* for *pratyāhāra* is *Kumbhakapaddhati* 91-92: *navasthānāni vijñāya pratyāhāraḥ sa vedhasaḥ* | *pādatala guhya nābhi hrdaya ḥaṅkāra ḥaṅkāra kramataḥ* || 91 || *bhrū madhyām ca lalāṭaṁ brahma sthāna mī navaitāni* | *yoga siddhiḥ sarva roga nāsaḥ pratyāhṛtau bhavet* || 92 || “Having realised the nine places, this [following description] is the withdrawal of the senses according to the creator. 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 ...”

अस्याः कलाया ध्यानकरणात्साधकस्य दुःखं मनसि न भवति । अत्र स्थानेऽहं देवता ॥ सोऽहं  
शक्तिः ॥ आत्मा ऋषिः ॥ मोक्षमार्गः ॥ हं ब्रह्मोर्धम् ॥ हं चक इति ॥ अग्निचके सकारो भवति ॥  
प्राणी रूढो भवेजीव आरोहत्यवरोहति ॥ भवगुहा स्थानम् ॥ पीतवर्णम् ॥ कोटिसूर्यप्रतिकाशं  
तेजः ॥ सदोदितप्रभा ॥ शिवो देवता ॥ मूलमाया शक्तिः ॥ हर आत्मालयावस्था ध्वनिस्थिरा ना-  
दात्मकोऽखण्डध्वनिः ॥ अघोरा मुद्रा ॥ †मूलमाया ॥ † ॥ प्रकृतिदेहः ॥ वाञ्छनोऽगोचरः ॥ निः-  
प्रपञ्चः ॥ निःसंशयः ॥ †निस्तरङ्गनिर्लेपलक्षं लयध्यानसमाधि ॥ †

**Sources:** 1 cf. YSV(PT p. 833): asya dhyānāt sādhakasya manoduḥkham bhaven na hi |

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

As a result of meditation upon the digit, suffering does not arise in the practitioner's mind. Here, at this location the deity is "I"(aham). The power is the "he is I" (so'ham). The Ṛṣi is the self. The path is the liberation. Above Brahma[randhra?]<sup>174</sup> is *ham*<sup>175</sup>. *ham* is in the *cakra*<sup>176</sup>. In the *cakra* of fire<sup>177</sup> is the letter "sa". The breathing becomes developed [and] the soul ascends and descends. The place is the hiding place of existence. The colour is yellow. The splendour is the shine of ten million suns. The shine always arises. The deity is Śiva. The power is primordial illusion. The state is the dissolution of the self into Hara<sup>178</sup> which is the unbroken sound that is not subject to sonic change having the nature of subtle sonic matter.<sup>179</sup> The seal is Aghorā. †Primordial illusion. †<sup>180</sup> The body is original matter. [It is] not within the range of mind and speech. [It is] without manifestation. [It is] without doubt. †Absorption into meditation and dissolution is the goal without waves [and] without tarnish.<sup>181</sup>

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eyebrows, forehead and the crown of the head." In the *Gorakṣapaddhati* 2.75-76 one finds nine places as *dhyānasthānas*, "places for meditation": *gudam medhram ca nāhiś ca hrtpadmaṁ ca tad ūrdhvataḥ | ghāṇtikā lambikāsthāna bhrūmadhye ca nabhobilam* || 75 || *kathitāni navaitāni dhyānasthānāni yogibhīḥ | upādhitatvamuktāni kurvanti aṣṭagunodayam* || 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, freeing one from the material world's limitations and bestowing the eight supernatural powers."

<sup>174</sup> It is not clear if this *brahmordhvam* signifies Brahman, Brahmā or even the *brahmarandhra cakra*. Since the syllable "sa" is situated in the *agnicakra* this location here could point at the upper part of the body, the point up to which the *ham*-part of the breath ascends on inhalation.

<sup>175</sup> Probably the syllable "*ham*" in this context refers to the first of the two syllables of the word *hamṣa*.

<sup>176</sup> This particular *cakra* must refer to the current *cakra* which is described here, which appears to be the exact topmost point to which the breath ascends.

<sup>177</sup> Since the bodily fire in most texts of yoga is situated in the navel area, the *agnicakra* perhaps refers to the lowest point of the body the breath decends to.

<sup>178</sup> Epiphet of Śiva. Cf. for example *Hṝthatattvakaumudi* 25.6.

<sup>179</sup> The term *nāda* in śaivaite contexts can be taken as "subtle sonic matter", cf. *Tāntrikābhidhānakōśa* 3, 2013: 277.

<sup>180</sup> Possibly a ditto graphy of the mention of *mūlamāyā* a few lines above. The point of mentioning it here is not clear to me.

<sup>181</sup> The meaning of the cruxed passage could not be reconstructed and translated with certainty. The translation is provisional. The compound *layadhyānasamādhi* seems to be a *dvandvā*-compound of the collective unit of the three related terms. The compound could, however, also be dissolved as a *tatpuruṣa* and translated as "absorption into meditation and dissolution", which seems to provide a better sense.

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

**Sources:** 1-5 cf. YSV (PT p. 833): anantaparamānandasthānam jñeyam tadūrddhvataḥ (tadardhataḥ YK 1.278) | ūrddhvagatakalā tatra tasya dhyānād bhaved iti | iti siddhirājayogam strīnām bhogaṁ mahāsukham | gitavādyavinodādi saśivām vardhate kṣitau | dhyānam nirantarañ cāsya punyapāpe sthīre (sthīrau YK 1.280) na hi | nijarūpasya dr̄ṣṭih syād dūrasyārthañ ca paśyati | 1-5 cf. SSP 2.9 (Ed p. 32): navamam ākāśacakram ṣoḍaśadalakalamālā ūrdhvamukham | tanmadhye karnikāyām trikūṭākārām tadūrdhvāśaktim tām paramaśūnyām dhyāyet | tatraiva pūrṇagiripiṭham sarveṣṭasiddhipradām bhavati |

**Testimonia:** 2-5 ≈Yogasamgraha (IGNCA 30020 f. 4r. ll. 1-4): rājyasukhabhogavataḥ strī vilāsa-vataḥ samgītavinoda preksāvato pi sādhakasya śuklapakṣacāmṛatrat pratidinām tejaso vapuṣāś ca vṛddih punyapāpasya śārbhāvah nijasva rūpaprakāśāmartham dūrasthapy arthasya samipastham iva darsanam ca bhavati | cha | tad uktam tattvajñānapradipikāyām ||

**Parallels:** 1-5 cf. Saubhāgyalakṣmyupaniṣad: navamamākāśacakram | tatra ṣoḍaśadalapadmamūrdhvamukham tanmadhyakarṇikātṛikūṭākāram | tanmadhye ūrdhvāśaktih | tām paśyandhyāyet | tatraiva pūrṇagiripiṭham sarvecchāsiddhisādhanam bhavati |

1 ananta° cett.] alakṣa° U<sub>1</sub> sthānam cett.] stānam DU<sub>2</sub> sthānam vartate BL tatrordhvāśaktih EN<sub>1</sub>U<sub>2</sub>] tatordhvāśaktih P urdhvāśaktiḥ U<sub>1</sub> tatra ūrdhva śaktih D tatra ūrdhva śakti N<sub>2</sub> rdaśakti ardhaśakti BL etādr̄si cett.] etādr̄sā U<sub>2</sub> etādr̄sām D ekādaśā BLP samjñā cett.] samjñākā U<sub>1</sub> asyā cett.] asyā U<sub>1</sub> tasyāḥ N<sub>2</sub> 2 kalāyā cett.] kalāyāḥ N<sub>2</sub>U<sub>2</sub> dhyānakāraṇāt cett.] dhyānakāraṇā D tad bhavati DN<sub>1</sub>N<sub>2</sub>] tad bhavati vā U<sub>1</sub> om. β rājyasukhabhogavataḥ N<sub>1</sub>N<sub>2</sub>U<sub>1</sub>] rājyasukhabhogavataḥ D tasya sukhabhogavataḥ EPU<sub>2</sub> tasya khaṁ bhogavataṁ B tasya sukhām bhogavamtam L strīmadhye cett.] śrī strīmadhye N<sub>2</sub> vilāsavataḥ cett.] vilāsavataḥ U<sub>2</sub> vilāsavamtam LB 3 °vinodaprekṣyāvataḥ DN<sub>1</sub>U<sub>1</sub>] °vinodaprekṣāvataḥ PN<sub>2</sub> °vinodaprekṣāvataḥ U<sub>2</sub> °m vinodavamtam preksāvamtāḥ B °vilāsavataḥ vinodaprekṣāvataḥ E °m preksāvataḥ L eva PB] evam cett. eka U<sub>1</sub> °vat kalā β] vṛddhivato N<sub>1</sub>D vṛddhi vamto N<sub>2</sub> vṛddhir U<sub>1</sub> vardhate DEPN<sub>1</sub>U<sub>1</sub>] vartate cett. punyapāpe cett.] punyapāpau U<sub>1</sub> om. P 'sya E] om. P asya cett. 3-4 śārirasya BL] śārirena α śāriram EU<sub>2</sub> om. P 4 na EBLU<sub>2</sub>] om. αP °śataḥ cett.] sprśat U<sub>1</sub> nirantaradhyānakaraṇāt em.] nirantaradhyānakaraṇāt Ec niramtaram dhyānakaraṇāt BL evam puruṣasya pratidinām niramtaram dhyānakaraṇāt U<sub>2</sub> om. P °prakāśa° cett.] °m prakāśana° EU<sub>2</sub> °stham apy artham DU<sub>1</sub>] °stham api padārtham BP °stham api parārtham L °stho pi ca dūrasthavastu E °stham api N<sub>1</sub>N<sub>2</sub> °stham api bhavati || dūrasthām api padārtham U<sub>2</sub> samipa cett.] samipam N<sub>1</sub> samipam N<sub>2</sub> samipam U<sub>1</sub> 5 iva cett.] eva U<sub>1</sub>

Above that is the place of infinite supreme bliss. In that [place], there exists the upper power (*ūrdhvāśakti*)<sup>182</sup> as a unique digit which has such a designation. As a result of meditation on this digit, whatever the person wants arises. Even though [one is] enjoying royal pleasures, amusing oneself amongst women and watching musical performances, the person's digit grows daily like the digit of the moon in the bright half of the month. His body is not affected by merit and sin. As a result of uninterrupted meditation [onto this digit], the ability to illuminate one's own nature arises. He sees remote objects as if they were near.<sup>183</sup>

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<sup>182</sup> Examining the primary source for the composition of Rāmacandra's account of the ninth *cakra*, found in the *Yogasvarodaya* (cf. sources), one might infer that the term *ūrdhvāśakti* is a corruption of the term *tadūrddhvatah*. However, the term and concept are validated by its occurrence in *Siddhasiddhāntapaddhati* 2.9 (cf. sources), which Rāmacandra must have consulted as well. The association of *ūrdhvāśakti* with a *kalā* is likely an innovation by Rāmacandra, as the *ūrdhvāśakti* of the *Siddhasiddhāntapaddhati* is not explicitly identified as a *kalā*. Moreover, the *kalā* mentioned in the YSV is not designated as a *śakti*. Rāmacandra, therefore, amalgamates assertions from both sources in his interpretation.

<sup>183</sup> The final testimony from *Yogasamgraha* IGNCA 30020 references its source as *Tattvajñānapradipikā* (cf. testimonia). After that, the manuscript paraphrases and quotes other yoga texts such as the *Uttaragītā*.

[XIII. lakṣyayogaḥ]

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

[XIV. ūrdhvvalakṣyam]

- ५ प्रथममूर्धलक्ष्यं कथ्यते । आकाशमध्ये दृष्टिः । अथ च मन ऊर्ध्वं कृत्वा स्थाप्यते । एतस्य लक्ष्यस्य दृष्टीकरणात्परमेश्वरस्य तेजसा सह दृष्टैरैक्यं भवति । अथ चाकाशमध्ये यः कथिददृष्टः पदार्थो भवति । स साधकस्य दृष्टिगोचरे भवति । अयमेवोर्धलक्ष्यः ॥

**Sources:** २-७ cf. YSV (PT pp. 833-34): sukhasadhyam lakṣyayogam idānīm śr̄nu pārvati | pañcadhā lakṣayogaḥ ca ūrdhhalakṣadibhedataḥ (*ūrdhva* YK 2.1) || ūrdhhalakṣam (*ūrdhva* YK 2.2) adholakṣo (‘*lakṣam*’ YK 2.2) bāhyalakṣam (*vāhya*° YK 2.2) tathaiva ca | madhyalakṣas (‘*lakṣam*’ YK 2.2) tatha jneyam antarlakṣas (‘*lakṣam*’ YK 2.2) tathaiva ca | lakṣanam śr̄nu caisām hi phalam jñātvā maheśvari | ākāse dr̄ṣṭim āsthāya mana ūrdhhan (*ūrdhhan* YK 2.3) tu kārayet | ūrdhhalakṣam (*ūrdhva*° YK 2.4) bhaved eṣā parameśasya caikatā |

**Testimonia:** २-७ cf. *Hathasāṃketacandrikā* (MMPP 2244 f.124r l. 7 - f. 124v l. 2): atha rājayogāṅga-sukhasadhyo lakṣyayogaḥ kathyate || lakṣyayogasya pa(m)cabhedām bhavati | parā ūrdhvvalakṣyām bāhyalakṣyam madhyalakṣyam antarlakṣyam ceti | tatra prathamam ūrdhvvalakṣyam nirūpyate ākāsamadhye dr̄ṣṭih athavā mana ūrdhvam kṛtvā sthāpyate tasya lakṣyadṛḍhikaraṇāt prathamam tamo jyotir naksatreṁdrādinām darśanam tato ‘bhyāsaṁ ārdhye manasthairye krameṇa parameśvarasya tejasā sahadṛṣṭher aikyam bhavati ākāsamadhye yaḥ kaścid dr̄ṣṭhah padārtho bhavati sa sādhkasya dr̄ṣṭhigocaro bhavati || ayam ūrdhvvalakṣyayoga-prakārah

२ °sādhyo cett.] °sādhyā N<sub>2</sub> °sādho PB °sādhe L °sādhyo° U<sub>1</sub> lakṣyayogaḥ cett.] lakṣyayogaḥ BL °lakṣyayogaḥ 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.] pamce bhedāḥ B pamcabhedāḥ L bhavanti cett.] bhavaṇti B bhavati N<sub>2</sub>U<sub>1</sub> ūrdhvvalakṣyam EP] ūrdhvvalakṣam BLN<sub>2</sub> ūrdhvvalakṣya DN<sub>1</sub> ūrdhvvalakṣa N<sub>2</sub>U<sub>1</sub> ३ °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> bāhyalakya U<sub>1</sub> bāhyaksam 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 bāhyaksam L om. B antarlakṣyam EP] antarlakṣya DN<sub>1</sub>U<sub>1</sub> amtaralakṣam BL antarlakṣa N<sub>2</sub> sarvalakṣyam U<sub>2</sub> ५ prathamam EP] prathamam αU<sub>2</sub> atha L athama B ūrdhvvalakṣyam E] ūrdhvvalakṣyaḥ P ūrdhvvalakṣya U<sub>1</sub> ūrdhvvalakṣam L ūrdhvvalakṣam U<sub>2</sub> ūrdhvvalakṣaḥ DN<sub>1</sub>N<sub>2</sub> ūrdhalakṣam B kathyate cett.] om. LB ākāsamadhye cett.] om. P dr̄ṣṭih cett.] dr̄ṣti B om. P atha ca PN<sub>1</sub>N<sub>2</sub>U<sub>1</sub>] atha vā BDL atha U<sub>2</sub> kadā ca E mana ūrdhvam EPN<sub>2</sub>] mana ūrdham D mana ūrdhvam N<sub>1</sub>U<sub>2</sub> manerddhvam U<sub>1</sub> ūrdhvamana B ūrdhvam mana L sthāpyate cett.] sthāpati E lakṣyasya EPN<sub>1</sub>] lakṣyasya cett. lakṣanasya N<sub>2</sub> ६ dṛḍhikaraṇāt cett.] dṛḍhakaraṇāt EP dṛḍhikṛtvā BL tejasā cett.] tenasā U<sub>2</sub> teja° BL dr̄ṣṭer aikyam EPU<sub>1</sub>U<sub>2</sub>] dr̄ṣṭeh aikyam DN<sub>1</sub> dr̄ṣteḥ ekam N<sub>2</sub> dr̄ṣṭair 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 adr̄ṣṭaḥ cett.] kaccit dr̄ṣṭah B kaccit dr̄ṣṭah B kaścita adr̄ṣṭaḥ N<sub>2</sub> kaścid dr̄ṣṭa° U<sub>2</sub> padārtho cett.] padārthe N<sub>1</sub> padārtha N<sub>2</sub> ७ sa cett.] om. BLN<sub>2</sub>U<sub>2</sub> dr̄ṣṭigocare DN<sub>1</sub>U<sub>2</sub>] dr̄ṣṭigocaro cett. dr̄ṣṭigocarā N<sub>2</sub> bhavati cett.] bhavati B evordhvvalakṣyāḥ DEPU<sub>1</sub>] evordhvvalakṣaḥ L evordhalakṣaḥ B evordhvvalakṣya N<sub>1</sub>U<sub>2</sub> eva vodhalakṣanam N<sub>2</sub>

## [XIII. Lakṣyayoga]

Now, Lakṣyayoga (“Yoga of foci”)<sup>184</sup>, which is easily accomplished<sup>185</sup>, is explained. There are five subdivisions of this Lakṣyayoga: 1. The upper focus (*ūrdhvalakṣya*), 2. The lower focus (*adholakṣya*), 3. The outer focus (*bāhyalakṣya*), 4. The middle focus (*madhyalakṣya*), 5. The inner focus (*antaralakṣya*).<sup>186</sup><sup>187</sup><sup>188</sup>

## [XIV. The upper focus]

At first, the upper focus is explained. The gaze is on the centre of the sky.<sup>189</sup> And then, having directed the mind upwards, it is fixed [there]. As a result of stabilizing this focus, unity of the gaze with the splendour of the highest lord arises. And then, some object that has not been seen before arises in the centre of the sky. That [object] arises in the range of sight of the practitioner. This alone is the upper focus.<sup>190</sup><sup>191</sup>

<sup>184</sup>The original reading of the yoga is likely *lakṣyayoga* since it crosses the stemma of the  $\alpha$ - and  $\beta$ -group. This reading is supported by the usage in the *Siddhasiddhāntapaddhati* 2.26-32 and *Yogasiddhāntacandrikā* (Ed. p. 2). However, *Prānatośī* (Ed. pp. 833-834) and *Yogakarṇikā* (Ed. pp. 23-24) as well as *Sarvāṅgayogapradipikā* (Ed. pp. 104-105) use the term *lakṣayoga*, indicating that both designations were common. See p. 329 for a detailed discussion of Lakṣyayoga.

<sup>185</sup>The emphasis on the easiness of Laks(y)yayoga is not just shared with the *Yogasvarodaya* but also with Sundardās’s *Sarvāṅgayogapradipikā* 3.25a: *lakṣayoga hai sugam upāī* |

<sup>186</sup>In most other texts it is called *antarlakṣya*, but the *Yogatattvabindu* reads *antaralakṣya* throughout its manuscripts. This is confirmed by the *Hṝthasāriṇiketacandrikā* (cf. sources).

<sup>187</sup>The practices of Laks(y)yayoga in Sundardās’s *Sarvāṅgayogapradipikā* 3.35-36 (Ed. pp. 104-105) are basically identical except presented in a different order and subsumed under the category of Hṝthayoga. The *Siddhasiddhāntapaddhati*, one of Rāmacandra’s central sources, particularly for the second half of his text, describes three almost identical *lakṣyas* in 2.26-31: *antarlakṣya*, *bahirlakṣya* and *madhyamāṇ laksyam*.

<sup>188</sup>Nārāyaṇatirtha, in his *Yogasiddhāntacandrikā* does not mention any of the five categories within his descriptions of Lakṣyayoga. Here, Lakṣyayoga is connected to *Yogasūtra* 1.35. Lakṣyayoga directs the mind onto a specific focus, like the tip of the nose, etc., to stop the mind’s activity. Cf. *Yogasiddhāntacandrikā*, Ed. p. 54.

<sup>189</sup>This could be the Zenith. Cf. *Sanskrit Wörterbuch*, 1858: 179.

<sup>190</sup>Sundardās shares the concept of *ūrdhvalakṣ(y)a* as fixing the gaze in the sky is in his *Sarvāṅgayogapradipikā* 3.27: *ūrddha lakṣa karai iḥīṁ bhāṇtī | dusṭyākāśa rahai dina rātī | bibidha prakāra hoi ujijārā | gopi padāratha disahiṁ sārā ||*

<sup>191</sup>A similar practice is presented in *Vijñānabhairava* 84: *ākāśam vimalam paśyan kṛtvā drṣṭim nirantarām | stabdhātmā tatkṣaṇād devi bhairavaṇ 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. See also *Śivasamhitā* 5.30-31.

## [XV. adholakṣyah]

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

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

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

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

[XV. The lower focus]

Now, the lower focus. One should stabilize the gaze up to twelve finger breadths beyond the nose. Alternatively, one should stabilize the gaze onto the tip of the nose. The gaze becomes still due to the stabilizing of the two foci. The breath becomes stable. Lifespan increases.<sup>192</sup><sup>193</sup> This pair is also taught as an external focus.<sup>194</sup> [Then] the focus of emptiness, which is like space, should be executed internally and externally.<sup>195</sup> The fear of death does not arise due to meditation on the void in all states - while eating, moving, waking [and] at the time of rest.<sup>196</sup><sup>197</sup>

<sup>192</sup>In Sundardās's *Sarvāṅgayogapradipikā* 2.26 (Ed. p. 104), one finds the following verse with a similar concept. He shares the technique of fixing the gaze onto the nose and the notion of the breath becoming stabilized: *prathamahīṁ adho lakṣa kauṇī jānaiṁ | nāśā agra drṣṭi sthira ānaiṁ | yātōm mana pavanā thira hoi | adho lakṣa jo sādhai koī ||*.

<sup>193</sup>Sundaradeva, in his *Haṭhasaṃketacandrikā* (passage reconstructed from ORI B220, GOML R5239, MMPP 2244) adds the following alternative techniques at this point of his text: *athavā drṣṭir netrator dvayor netrādhibhāgator akṣikūṭayos tad adhogallayor ubhayor upari sthirā kartavyā | ekānte vijane dipam āvarake saṃsthāpya ciram gatvāvalokya stheyam | ghaṭimātram vā ghaṭikārdham vā tato dīpam ācchādyā bhūmau sarvatrāvalokane sarvam śvetanilapitasphuliṅgakaṇāmī 'te maṇḍalākāriṇīś ceta jyotiścakrāṇī pañcasat vā drṣyant | tataś cāndhakāre drṣyate | dīptamatsarvam svaśarīram drṣyate bhāsate sarvo 'pi sapradeśo dīptimān sphuto drṣyate | etad ārdye jyotir mayacakrāmte paramēśvarasya tejomūrtir drṣyate | pūmsah paramānandotpattir jāyate | svadehavismṛtiś ca sambhavati | athavā svanetrator vartmanīr daksahastamadhyātarjanibhāyām aksi kūṭayor adhah kṛtvā akṣivartmani dṛḍham cālani ye ghaṭikārdham cā ghaṭimātram tata evam kṛte sādhyakasvāgṛe suśvetajyotih prākāśaḥ prāg bhavatiti | For the translation see p. 334.*

<sup>194</sup>This statement associates the two practices of *adholakṣya* with *bāhyalakṣya*, which is described later on in the text. Indeed, these later descriptions instruct the practitioner to focus on one of the five elements at various distances in front of the nose or above the head (cf. p. 133).

<sup>195</sup>The description undoubtedly derives from the *Yogasvarodaya* as quoted in the *Prāṇatoṣinī* (Ed. p. 834), where it is declared a practice of *antaralakṣ(y)a*. Rāmacandra extracts this passage from his source text and locates this practice within the *adholakṣya* category.

<sup>196</sup>The translation of *sthitikale* as "time of rest" is confirmed by the four states mentioned in the YSV (cf. sources).

<sup>197</sup>The concept of five *lakṣ(y)as* appears only in the lost *Yogasvarodaya* and from there made its way into *Prāṇatoṣinī*, *Yogakarṇikā* and *Yogattattvabindu*. The other texts including it are *Sarvāṅgayogapradipikā*, *Haṭhasaṃketacandrikā* and *Yogaśiddhāntacandrikā*. In those texts, this practice becomes a genuine yoga: *Lakṣ(y)yoga*. If one encounters the concept of three *lakṣ(y)a* as found in *Netratantra* with *Netroddyota* (cf. 7.1), *Sīvayogapradipikā* (cf. 4.36–50), *Maṇḍalabrahmaṇopaniṣat* (cf. 2.6–2.14) or *Advayatārakopaniṣad* (Ed. pp. 3–5) etc. it is never declared as an own type of yoga.

## [XVI. rājayogayuktasya puruṣasya yac charīracihnam]

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

**Sources:** 2-3 cf. YSV (PT p. 834): idānim kathayisyāmi rājayogasya lakṣaṇam | rājayoge kṛte  
pūmbhiḥ siddhīcīhnam bhaved iti | cf. YSV (PT p. 834): paripūrṇām bhavet cīttā jagatsthō ‘pi  
jagadbahīḥ | 3-4 cf. YSV (PT p. 832): na kṣobho janma mṛtyus ca na duḥkham na sukhām tathā |  
bhedābheda manahstha na jñānām śīlaṁ kulām tathā | 4-7 cf. YSV (PT p. 834): prakāśaśasam-  
bandhiprasaṅgo ‘yam nirantaram | sarvaprakāśako ‘sau tu naṣṭabhedādir eva ca | asya citte  
nānurāgo virāgo na bhaved iti | 5 cf. YSV (PT p. 834): asya jāterna cīhnañ ca niṣkalo ‘yam ni-  
rañjanaḥ | ananto ‘yam mahājyotiḥ vāñchām bhogaṁ dadāti ca |

2 puruṣasya cett.] om. E **yac charīracihnam** DN<sub>1</sub>P] cīhnam BL śārīre yac cīhnam E yac charīre  
cīhnam U<sub>1</sub> yat śārīracīhnam U<sub>2</sub> yac charīracīhūm N<sub>2</sub> tat DEN<sub>1</sub>N<sub>2</sub>] tata U<sub>1</sub> om. cett. **sarva-**  
**tra<sup>α</sup>**] tatsarvatra<sup>β</sup> **पूर्णो** cett.] pūrṇā PN<sub>2</sub> **bhavati** cett.] bhavatī B **पृथिव्याः** cett.]  
prthivyā U<sub>2</sub> om. BL **dure** DEN<sub>1</sub>] ddure U<sub>1</sub> dūra N<sub>2</sub> dūram U<sub>2</sub> om. BL **2-3 tiṣṭhati** cett.] om. BL  
3 **पृथिवीं** em.] prthivyām E prthivi<sup>o</sup> P prthvām N<sub>1</sub> prthvīm DN<sub>2</sub> prthivyā U<sub>2</sub> om. BLU<sub>1</sub> **व्याप्या**  
DEPN<sub>1</sub>N<sub>2</sub>] vyāti U<sub>2</sub> om. BLU<sub>1</sub> **tiṣṭhati** cett.] om. BLU<sub>1</sub> **yasya janmamarāṇe na stāḥ** cett.] om.  
BL **sukhām** na bhavatī cett.] om. BL **duḥkham** na bhavatī cett.] om. βU<sub>1</sub> **kulām** BU<sub>2</sub>] kūlam  
DPN<sub>1</sub>N<sub>2</sub> kālam L om. EU<sub>1</sub> 3-4 na bhavatī cett.] na bhavatī BU<sub>2</sub> om. EU<sub>1</sub> 4 **śīlaṁ** cett.] śīlām  
P om. BEL **na bhavatī** cett.] om. BEL **sthānam** na bhavatī cett.] om. BEL asya siddhasya  
cett.] siddhasyam prthivī vyāpya tiṣṭhati yasya yanma maraṇai na sah sukhām na bhati kulam  
na bhavatī śīlaṁ na bhavatī sthānam na bhavatī asya siddhasya U<sub>1</sub> om. E **manomadhye** cett.]  
om. E **iśvarasam̄bandhi** cett.] iśvarām sam̄bandhi B om. E **prakāśo** BLPU<sub>2</sub>] prakāśāḥ α om.  
E **nirantaram** cett.] nirattaram U<sub>2</sub> om. E 5 **pratyakṣo** cett.] prakyaśa N<sub>1</sub> om. E **bhavati**  
cett.] bhavatī B om. E **coṣno** cett.] + + + U<sub>1</sub> **śveto** cett.] kheto N<sub>2</sub>U<sub>1</sub> **na pīto** cett.] pīto na U<sub>2</sub>  
bhavatī cett.] bhavatī BL **jātī** cett.] jātī DN<sub>2</sub> jānātī U<sub>2</sub> 5-6 **kiñcic cīhnam** cett.] kiñcic cīhnam  
E kiñcic cīhūm DN<sub>1</sub>N<sub>2</sub> kiñcīt khecha cīhām U<sub>1</sub> na kiñcīt cīhām U<sub>2</sub> 6 **ayam** cett.] vyāyām  
BL **niṣkalo** cett.] niṣkalo BU<sub>2</sub> niṣkalo U<sub>1</sub> alakṣyaś cett.] alakṣyaḥ U<sub>1</sub>U<sub>2</sub> alakṣyaś BLN<sub>1</sub>N<sub>2</sub> ca  
cett.] om. U<sub>1</sub>U<sub>2</sub> **bhavati** cett.] bhavatī B **phalacandana<sup>o</sup>** DPU<sub>2</sub>] phalacandrana N<sub>1</sub> phalam |  
camdra N<sub>2</sub> phalam camda U<sub>1</sub> phalavamda L phalam jamda B phaladvande E **āder** cett.] āde D  
ādar B ādir L **yasya yasyeccha** N<sub>1</sub>N<sub>2</sub>] yasya yasyechā D yasya yan U<sub>1</sub> yasya chā U<sub>2</sub> yasyechā  
E yasyochā P yasya L yasye B 7 **bhavati** U<sub>2</sub>] na bhavatī ELP na bhavatī B **tam tam** DN<sub>1</sub>N<sub>2</sub>]  
tataṁ U<sub>1</sub> om. β **bhogaṁ prāpnoti** cett.] om. β **vāsyā** N<sub>1</sub>N<sub>2</sub>] vā yasya D vāsvā U<sub>1</sub> om. β **mana**  
α] om. β **eva** DN<sub>1</sub>N<sub>2</sub>] etata U<sub>1</sub> om. β **sthāne'nrāgaṁ na prāpnoti** α] om. β

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

Now, the physical sign of a person who is engaged in Rājayoga is taught.<sup>198</sup> He is rich at all times. He dwells distant from the world. He dwells in the world, having permeated it. For whom neither birth nor death exists; happiness does not exist;<sup>199</sup> suffering does not exist;<sup>200</sup> descent does not exist;<sup>201</sup> moral conduct does not exist;<sup>202</sup> [and] abode does not exist - in the mind of this perfected one, a light appears immediately before him, which is the connection with god. Moreover, the light is not cold, not hot, neither white nor yellow.<sup>203</sup> Neither does he have a caste, nor does he have any sign. Furthermore, he is without parts, immaculate and uncharacterized. And then, whatever wish for the most excellent fruit, affectionate woman, etc. arises,<sup>204</sup> he obtains that very enjoyment.<sup>205</sup> Furthermore, his mind truly does not suffer attachment in [this] situation.<sup>206</sup>

<sup>198</sup>The sudden shift from Lakṣayoga to the bodily sign of Rājayoga may seem abrupt, but Rāmacandra follows the *Yogasvarodaya*'s structure, addressing the remaining three types of Lakṣayoga later in the text.

<sup>199</sup>Cf. *Sarvāṅgayogapradipikā* 3.19d: *jarā na vyāpai kāla na ṣāī* | "Old age does not afflict him, nor does time consume him." and 3.20c: *ajara amara ati bajra śarirā* | "...non-ageing, immortal supreme diamond body."

<sup>200</sup>Equanimity towards happiness and suffering or other opposites in the state of Rājayoga are commonly found among texts that teach Rājayoga, cf. e.g. *Amanaska* 1.26ab: *sukhaṁ duḥkhaṁ na jānāti śītoṣṇam ca na vindati* |; *Haṭhapradipikā* 4.111 ~ *Nādabindūpaniṣad* 53ab–54cd: *na vijānāti śītoṣṇam na duḥkham na sukhaṁ tathā | na mānaṁ nopamānaṁ ca yogī yuktaḥ samādhinā* ||; also cf. *Sarvāṅgayogapradipikā* 3.18cd: *jākaiṁ dukha aru sukha nahim̄ hoi | harṣa śoka vyāpai nahim̄ koi* |

<sup>201</sup>Cf. *Sarvāṅgayogapradipikā* 3.22: *icchā parai tahām̄ so jāī | tīni loka mahim̄ aṭaka na kāī | svarga jāī devani mahim̄ baiṭhai | nāgaloka pāṭāla su paīṭhai* || 22 ||

<sup>202</sup>Cf. *Dattātreyayogaśāstra* 162.

<sup>203</sup>Cf. *Amanaska* 1.51: *vāsarārdhalayenāpi svātmajyotiḥ prakāśate | sūryo gobhir ivoddipto yogī viśvam̄ prakāśate* |; also cf. *Sarvāṅgayogapradipikā* 3.13cd: *rājayoga saba ūpara chājai | jo sādhai so adhika birājai* ||; and cf. *Sarvāṅgayogapradipikā* 3.23cd: *hṛdai prakāśa rahai dina rātī | deśai jyoti tela bina vātī* ||

<sup>204</sup>This statement is uncommon. However, the stemma supports the reading *bhavati* over *na bhavati*. This is supported by the respective passage in the *Yogasvarodaya*: ...*mahājyotiḥ vāñchām̄ bhogam̄ dadāti ca* | cf. sources. This suits the agenda of Rāmacandra of detaching Rājayoga from its renunciate connotations.

<sup>205</sup>For similar constructions to "yasya yasyecchā ...tam̄ tam̄ bhogam̄ ..." cf. *Ānandakanda* 1,15.312 and *Hathatattvakauṇḍī* 5.39.

<sup>206</sup>Almost every manuscript omits whole sentences in this section. Due to their brevity and the similarity in structure, various writers might have inadvertently caused these omissions by eye-skipping.

## [XVII. anyad rājayogasya cihnam]

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

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

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

[XVII. Another sign of Rājayoga]

Another sign of Rājayoga is described. Even when<sup>207</sup> [there is] the attainment of a kingdom and the like, the perception of a reward<sup>208</sup> does not arise; [and] even in loss, suffering does not arise within the mind; and neither does desire arise; and then, even when whatever object has been obtained, aversion<sup>209</sup> towards any object does not arise; [and] concerning this object, affection of the mind does not arise; this is said to be Rājayoga. Moreover, when the mind is equal towards a person who has expertise in sacred scriptures, a friend [or] an enemy; an indifferent view arises,<sup>210</sup> [and] when for him who freely moves across the entire world [being] furnished with enjoyment and happiness, the pride of the ability [to do these things] does not arise within the mind; [and] one does not proclaim the ability [to do these things] among all his followers - this is also said to be of Rājayoga.

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<sup>207</sup> Grammatical constructions in this text may deviate from classical Sanskrit. In most cases, however, these should not be regarded as errors due to their frequency but as contemporary or regional language usage phenomena. Some constructions in this section and other passages of the text use the genitive as a substitute for other cases, such as the dative, instrumental or locative, cf. Whitney, 1879: 87, 294. In particular, this can be observed in this and other places of the text in relative clause constructions beginning with *yasya*, which must, for example, be read as *yasmin*, as otherwise, the corresponding correlative pronoun seems to be missing. The genitive, for example, in connection with the following word *manasi* or *manah* (see edition text) would make the yogin the implicit subject of the sentence and the actual correlative pronoun of the construction referring to *yasya*, in this section *ayam* or *sah*, would appear incongruent. At the same time, the *dandas* in these constructions should be understood as commas or semicolons.

<sup>208</sup> I have understood *phalalābhah* as a genitive *tatpuruṣa* in which I took *lābhah* as "perception" in the sense of the German word "Auffassung" (cf. Sanskrit Wörterbuch, Vol. 5, 1858: 223) and *phala* in the sense of gain, win or profit, in order to resemble the great equanimity of the Rājayogin, which I think Rāmacandra wants to express here.

<sup>209</sup> The most common meaning of the word *anicchā* is indifference. However, even with force, this meaning can not be the word's intended meaning in this context. Because of that, I propose the meaning of "aversion" as attested in Sanskrit Wörterbuch, 1858: 47. The meaning "aversion" can be easily derived by taking *an-icchā* as a *nañ-samāsa* compound that expresses the direct opposite of "desire". The mention of the word *trṣṇā* in the previous sentence supports this conclusion.

<sup>210</sup> The impartial view onto all things is expressed, e.g. in Amanaska 1.24: *yadā sarvasamo jāto bhaved vyāpāravarjitah | parabrahmaṇī sambaddho yogi prāptalayas tada |* "When he has become equanimous towards all living beings and is free from activity, then the yogin, who has united oneself into the highest Brahman, has reached absorption."; also cf. Amanaska 1.26cd: *vicāraṇ cendriyārthaṇām na vetti hi layaṇ gataḥ |* "The yogin who was reached absorption gives no thought to sense objects."

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

[XVIII. caryāyogaḥ]

- ५ इदानीं चर्यायोगः कथ्यते । निराकारो नित्योऽचलोऽभेद्यः स एतादृशो आत्मा । एतादृशो आत्मनि मनो यस्य निश्चलं तिष्ठति तस्यात्मनः पुण्यपापस्पर्शो न भवति । उद्कमध्ये स्थितस्य पद्मिनीपत्र-स्य यथोदकस्पर्शो न भवति तथैवात्मनि । यथाकाशमध्ये पवनः स्वेछया भ्रमति तथा यस्य मनः निराकारमध्ये लीनं भवति स एव चर्यायोगः ॥

**Sources:** १-८ Cf. YSV (PT p. 835): harṣāśokau na jātv esām nodvego lokasaṅgame | nityollāse nirākāre nirāsane nirātmanī | manasā niścalo bhūtvā sadā tiṣṭhet samo 'pi ca | yathākāse bhraman vāyur ākāśam vrajate svayam | tathākāse mano linam rājayogakriyā matā | jagatsaṁsarganirlepaṁ padmapatrajalām yathā |

१ navināni cett.] navinīnīr api B navinīnī pī L paṭṭa° BEL] paṭa° DPN<sub>1</sub>N<sub>2</sub>U<sub>2</sub> pada° U<sub>1</sub> °mayāni cett.] °mayo E dhṛtāni cett.] tāni U<sub>1</sub> vastrāni cett.] om. U<sub>2</sub> sacchidrāni DN<sub>1</sub>N<sub>2</sub>] sachidrāni U<sub>2</sub> sachadrāni P svachidrāni BL chidrāni E dhṛtāni cett.] dhvātāni U<sub>2</sub> dhūtāni P kasturikā α] kasturi BEPU<sub>2</sub> kasturi L lepo cett.] lepair E २ vā cett.] cāl kardamalepo cett.] kardamalepena E vā cett.] om. E °śokau cett.] °soko DN<sub>1</sub>U<sub>2</sub> °śoka N<sub>2</sub> sthau em.] sthāḥ cett. sthā N<sub>2</sub>U<sub>1</sub> sta U<sub>2</sub> sa eva cett.] sa evātra E rājayogaḥ cett.] rājayoga U<sub>2</sub> rājayogaḥ || idānim || BL tiṣṭhati | yasya janmamarane na stāḥ sukhaṇi na bhavati | kulam na bhavati sīlaṇi na bhavati | sthānam na bhavati | E nagaramadhye cett.] rājayogaḥ nagaramadhye E sagaramadhye D vā nagaramadhye U<sub>1</sub> 'tha ca PLBU<sub>2</sub>] atha ca DEN<sub>1</sub>N<sub>2</sub>U<sub>1</sub> ३ udvasa° U<sub>2</sub>] yuddhe sam° E utasam° P udvasta° BL udvesu° DN<sub>1</sub>N<sub>2</sub> udassam° U<sub>1</sub> grāmamadhye cett.] grāmam madhye B lokapūrṇagrāmamadhye U<sub>1</sub> ++++pūrṇagrāmamadhye N<sub>1</sub> svetapūrṇagrāmamadhye DN<sub>2</sub> mana PU<sub>2</sub>] manah cett. ūnam PN<sub>1</sub>N<sub>2</sub>U<sub>2</sub>] ūnan DN<sub>2</sub> unam BLU<sub>1</sub> bhaya° E na DN<sub>1</sub>N<sub>2</sub>] om. cett. vāv cett.] vām PU<sub>2</sub>. U<sub>1</sub> 'pi em.] pi cett. rājayogaḥ cett.] rājayogaḥ kathyate E ५ caryāyogaḥ cett.] tvaryāyogaḥ U<sub>1</sub> yogaḥ E mirākāro BELPU<sub>1</sub>] mirākālo DN<sub>1</sub>N<sub>2</sub> nirvikāro U<sub>2</sub> nityo α] 'calo PU<sub>2</sub> calo BL om. E 'calo α] nityo β 'bhedyah DEN<sub>1</sub>N<sub>2</sub>] bhedhyah BLP abhedhyah U<sub>1</sub> 'bhedyha U<sub>2</sub> etādṛṣā BLP] etādṛṣāḥ DEN<sub>1</sub>N<sub>2</sub>U<sub>1</sub> etādṛṣā U<sub>2</sub> ātmā cett.] ātmani EU<sub>2</sub> etādṛṣe DN<sub>1</sub>] sa etādṛṣye B sa etādṛṣe L etādṛṣā N<sub>2</sub> etādṛṣo PU<sub>1</sub> om. EU<sub>2</sub> ātmā cett.] om. EU<sub>2</sub> ६ mano EPU<sub>1</sub>U<sub>2</sub>] manah DN<sub>1</sub>N<sub>2</sub> om. BL yasya cett.] om. BL niścalam cett.] niścalo PLN<sub>2</sub> tiṣṭhati cett.] bhavati U<sub>1</sub> tasyātmanah cett.] tasya ātmanaḥ U<sub>1</sub>U<sub>2</sub> puṇyapāpasparśo cett.] puṇyapāsyā sparśo U<sub>1</sub>U<sub>2</sub> ६-७ padminipatrasya cett.] padminipatrasya BLP padmapatre E ७ yathodakasparśo U<sub>2</sub>] yathā udakasparśo α yathodakasya sparśo EPL yathodakasya sparśā B bhavati cett.] bhavati B yathākāśamadhye EP] yathā 'kāśamadhye U<sub>2</sub> yathā ākāśamadhye cett. pavanaḥ svechayā cett.] pavanasvachayā DN<sub>1</sub>N<sub>2</sub> bhrāmati cett.] brahmayati U<sub>1</sub> yasya manah cett.] yamanah D pavana° N<sub>2</sub> ८ bhavati cett.] bhavati B caryāyogaḥ β] kriyāyogaḥ α

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

[XVIII. Caryāyoga]

Now, Caryāyoga is explained.<sup>211</sup> Formless, permanent, immovable [and] unsplittable - such is the self. For whose mind remains steady in such a self, his self does not come into contact with sin and merit. Just as contact with water does not arise for the lotus leaf situated in water, likewise in the [case of] self. When the mind is absorbed into the formless,<sup>212</sup> in the same way as the wind wanders according to its own will in space, only that is Caryāyoga.<sup>213</sup>

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<sup>211</sup>Caryāyoga is not mentioned in YSv (PT and YK). The term is absent in the text and the initial list of fifteen yogas. Rāmacandra, however, utilises a passage that in YSv still belongs to the section on Rājayoga to construe this new type of yoga. Due to its brevity, it might be an attempt to do justice to the list of yogas provided in the beginning (cf. PT p. 835: *haṛṣaśokau ...samo 'pi ca*). The passage's content does not explain why Rāmacandra uses the term *caryā*<sup>o</sup> to specify this type of yoga. The introduction of Caryāyoga into the list of fifteen yogas is based on the respective *pāda* among the four *pādas* of the śaivaite Āgamas, which bear the same names as the first four yogas in Rāmacandra's list of fifteen yogas (*kriyā-*, *jñāna-*, *caryā-* and *yogapāda*). Perhaps, in this context, the concept of *caryā*<sup>o</sup> = *√car + kṛt-*suffix *-yā* f. might express the action, which refers to the meaning "wandering, roaming" of the verbal root *√car*, which Rāmacandra brings up in his description. There is no connection to ritual conduct/discipline of śaivite practices. I discuss the Caryāyoga category of the complex taxonomies on p. 288.

<sup>212</sup>The term *nirākāra* was already used in the second sentence of this section as an adjective qualifying the self (*ātman*). Here, it is a noun and probably synonymous with the self.

<sup>213</sup>Parallels to Rāmacandra's innovative Caryāyoga can be identified in the texts with similar taxonomies. In *Yogasiddhāntacandrikā* (Ed. pp. 2, 52–53, 100–101, 150) Nārāyaṇatīrtha presents Caryāyoga in the context of *Yogasūtra* 1.33. According to Nārāyaṇatīrtha's commentary, the practice of this involves the cultivation of specific mental attitudes, such as *maitrī* ("loving-kindness"), *karuṇā* ("compassion"), *muditā* ("compassionate joy") and *upeksā* ("equanimity"), towards circumstances characterised by happiness, suffering, virtue and vice. Sundardās, in his *Sarvāṅgayogapradipikā* (2.40–51, Ed. pp. 96–98), describes the similar sounding Cārcāyoga as a type of *bhaktiyoga* that is *bhakti* towards the unmanifest consciousness (*avyakta puruṣa*) in rapturous devotion. According to Sundardās, the unmanifest consciousness (*avyakta puruṣa*) is formless, eternal, etc. (40). However, in Sanskrit and *brājbhāṣā* the term means "discussion". It has nothing to do with *caryā*; thus, we must assume that both types are unrelated. A detailed discussion of Caryāyoga can be examined on p. 288.

## [XIX. haṭhayogaḥ]

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

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

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

## [XIX. Haṭhayoga]

<sup>214</sup> Now, Haṭhayoga is explained.<sup>215</sup> Breath is to be controlled by means of practices such as exhalation, inhalation [and] retention, etc.<sup>216</sup> And then due to the six actions (*satkarma*), like *dhauti* etc.<sup>217</sup>, the purification of the body arises. When the full breath abides in the middle of the sun channel<sup>218</sup>, then the mind is unmovable. When the mind is motionless, then the nature of bliss immediately appears. As a result of Hathayoga, the mind becomes absorbed into emptiness. Time [as death] does not approach.

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<sup>214</sup>The *Yogasvarodaya*'s description of the two types of Hathayoga is quoted in *Śabdakalpadruma* (SKD), Ed. p. 501. I recorded the variants in the sources of the edition of this passage. I want to thank Franz Veit for the hint to this reference.

<sup>215</sup>For a detailed discussion of Haṭhayoga within the complex yoga early modern yoga taxonomies, see p. 294.

<sup>216</sup>The *Yogasvarodaya* suggests that the term *ādi* should refer to the other common practices of Haṭhayoga such as, *āsana*, *mudrā*, and perhaps even *nādānusandhāna*. Cf. *Haṭhapradipikā* 1.56.

<sup>217</sup>See *Hathapradipikā* 2.22-37.

<sup>218</sup>Usually the *sūryanāḍī* is the *piigalā*-channel, beginning at the right nostril, as previously declared in the *Yogatattvabindu* III l. 3. Here, it appears more likely that *sūryanāḍī* refers to the central channel, the *suṣumnā*. However, the manuscript's transmission is clear. Nonetheless, the term might very well be corrupted. The context rather suggests a conjecture to *sūnyanāḍī*. In *Jyotsnā* 4.10, Brahmananda understands "the void" (*śūnya*) as the central channel. In *Haṭhapradipikā* 3.4, *śūnyapādavi* is a synonym of *suṣumnā*. Both words *sūrya*<sup>o</sup> and *śūnya*<sup>o</sup> begin with a sibilant, which is often confused, followed by a long *ū* in both manuscripts. Both words end with one of the orthographically similar ligatures *rya* or *nya*. An illegible manuscript at an early stage of transmission could easily have produced this error.

[XX. haṭhayogasya dvitiyo bhedah]

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

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

**Testimonia:** 2-3 cf. ≈Hathasaṅketacandrikā (MMPP 2244 f. 125 ll. 4-5): pādādarabhya śiraḥ-paryamtaḥsya śarire koṭisūryatejāḥ sadṛśamścetaṁ pitam raktam vā kimcidrūpam vicimtya tasya dhyānakaraṇātsarvāmge rogaīvalanam bhavati ||

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

[XX. Second type of Haṭhayoga]

Now, the second type<sup>219</sup> of Haṭhayoga is explained.<sup>220</sup> Some kind of form being white, yellow, blue [and] red, equal to the shine of ten million suns shall be contemplated in the own body from the feet to the top of the head. As a result of meditation on that, the burning of diseases in the entire body arises. The lifespan increases.<sup>221</sup>

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<sup>219</sup>As far as I know, this division of Haṭhayoga into two subcategories is unique in yoga literature and originates from the *Yogasvarodaya*.

<sup>220</sup>At this point *Yogasvarodaya* as quoted with reference in *Yogakarṇikā* 12.23 adds a verse not found in the *Prāṇatośī*: *susthāsanam samāśino nīrajāyatalocanah | cintayet paramātmānam yo vadet sa bhavisyati |*

<sup>221</sup>Cf. *Yogasvarodaya* (PT p. 835) as presented in sources for XX. p. 117: "Now, listen to the second variation of Hathayoga. Contemplate the space at the tip of the nose as being equal to the radiance of ten million suns in colours such as white, red, yellow, black, and other colours of that nature. By meditating in this way, one can achieve a long life because one is freed from the process of ageing (*aṅgajaraṇavarjitah* em.) *aṅgājananavarjitaṁ* PT). Through the devoted practice of Haṭhayoga, one whose self is great becomes like Śiva. Having become like the light, one truly becomes one with Śiva inside. Therefore, the path of Haṭhayoga will bring forth supernatural abilities and is followed by the Siddhas." Rāmacandras transfer misses various details, but both descriptions remind of Bāhyalakṣya (see section XXIII on p. 153). 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 *Goraksayogaśāstra* 33-50. Another similarity appears in in *Amanaska* 2.7-8: *cittam buddhir ahaṅkāra rtvijah somapam manah | indriyāṇī daśa prāṇāñ juhoti jyotimandale || 7 || āmūlād bilaparyantam vibhāti jyotimandalam | yogibhiḥ satataṁ dhyeyam aṇīmādyāṣṭasiddhidam ||* These verses precede or introduce śāmbhavi mudrā. Here, thought, intellect and ego are taught to be the officiants, whereas the mind is the sacrificer who sacrifices the senses and the ten vital breaths into the orb of light (2.7). The orb of light (*jyotimandala*) shines from the root (one immediately thinks of the root of the body or spine, but Birch, 2013: 286 suggests the palate) to the aperture at the top of the head. Yoga practitioners should constantly meditate on it to achieve *siddhis* (2.8).

## [XXI. jñānayogasya lakṣaṇam]

इदानीं ज्ञानयोगस्य लक्षणं कथ्यते ।

एकमेव जगत्पश्येद्विश्वात्मासुविभास्वरम् ।  
अविकल्पतया युक्त्या ज्ञानयोगं समाचरेत् ॥ XXI.1 ॥

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

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

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

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

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

2 idāniṁ cett.] idāni U<sub>1</sub> kathyate EPN<sub>2</sub>U<sub>1</sub>U<sub>2</sub>] om. BDLN<sub>1</sub> 3 eva cett.] evā BL jagat cett.] cayat P paśyed cett.] paśyad B viśvātmā cett.] viśvāvā° E 4 avikalpatayā cett.] āvikalpataya U<sub>1</sub>U<sub>2</sub> yuktāya cett.] yuktā BL 5 vāpi cett.] himṣa° U<sub>2</sub> 6 ya evam cett.] evam̄ unm. U<sub>1</sub>U<sub>2</sub> vetti cett.] vette na U<sub>1</sub> ve unm. B jñānādhikāravān cett.] jñānādhikāraṇāt E 7 prāpnoti cett.] om. E śāmbhavīm sattām BP] śāmbhavisattām DU<sub>1</sub>U<sub>2</sub> śāmbhavīm sattān L śāmbhavīm satta N<sub>1</sub> śāmbhavisattā N<sub>2</sub> om. E sadādvaitā° cett.] sadāmdvaita° U<sub>1</sub> om. E 8 yathā cett.] om. E nyagrodhabijam cett.] nyagrodhavijam DN<sub>1</sub>N<sub>2</sub> nyagrodhavija L om. E hi cett.] om. E kṣitāv cett.] kṣiti B kṣitāptā unm. U<sub>1</sub> om. E uptoṁ drumāyate cett.] ukta drumāyate U<sub>1</sub> uptoṁ drumāyate likām pa++vāḥ unm. P utpadyate yathā L utpadyate B om. E 9 ekāntam cett.] ekānte BL yekāmtam U<sub>1</sub> om. P naikadhā cett.] naikadā E nekadā BL om. P svena cett.] śvetana DN<sub>2</sub> om. P dr̄syate cett.] dr̄syamte BL dr̄syet N<sub>2</sub> om. P daśadhā EN<sub>1</sub>N<sub>2</sub>] daśadhāt BL śadhā unm. N<sub>2</sub>U<sub>1</sub> om. P kṛtā α] kṛtaḥ EL kṛ+tā B kṛtiḥ U<sub>2</sub> om. P 10 mūlāṅkurasya E] mūlāṅkurutva cett. om. P coddanḍāḥ EN<sub>1</sub>U<sub>2</sub>] codarātaḥ DN<sub>2</sub> kudamjāḥ B kudamjāḥ L om. P śākhākuṣuma-pallavāḥ U<sub>2</sub>] śākhākuṇḍalapallavāḥ E śākhākilekālapallavā BL śāvārakumbhalapallavāḥ N<sub>1</sub>U<sub>1</sub> śākhākumbhalapallavā N<sub>2</sub> śālavākumapadṛtravā D om. P 11 snehapuṣpaphalam DN<sub>1</sub>N<sub>2</sub>PU<sub>2</sub>] snehe puṣpaphala° BL snehapuṣpaphala U<sub>1</sub> srehaṇuyaphalam E bije cett.] bija BL vistāro cett.] vistārā DN<sub>1</sub> 'yam EPN<sub>1</sub>N<sub>2</sub>U<sub>2</sub>] ya BL yah U<sub>1</sub> yasya D svabhāvatāḥ cett.] svabhāvatāḥ BL bhāvataḥ unm. D 12 tathāsau cett.] yathāsau B tathāpasau unm. P nirmalo cett.] nirmalau P

[XXI. The characteristics of Jñānayoga]

Now, the characteristics of Jñānayoga is explained.

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

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

**XXI.3** The one who is devoted to non-duality always attains the reality of Śambhu<sup>222</sup>, just as the seed of the banyan tree scattered onto the ground [always] becomes a tree.<sup>223</sup>

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

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

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<sup>222</sup>Rāmacandra uses the term *sāmbhavīm sattām* as a designation of the ultimate state to be attained by practising Jñānayoga, which he presents as the realization of absolute unity. In medieval yoga texts, particular in the Rājayoga genre, the feminine noun *sāmbhavī* most often appears in the context of a non-physical *mudrā*, the so-called *sāmbhavī mudrā*. For a detailed discussion of *sāmbhavī mudrā*, its influence and all references, see Birch, 2013: 71-79. The usage of the feminine noun *sāmbhavī* to qualify a state is less common. More frequently one finds the masculine adjective *sāmbhava* in order to qualify an exalted yogic state. See for example *Candrāvalokana* 2, *Hṛṣiprādīpikā* 4.7, *Anubhavanivedana* 1, *Hṛṣatattvakaumudī* 49.27. The idea has its roots in tantric traditions of Śaivism and refers to an meditative state associated with Śiva.

<sup>223</sup>In rituals the banyan tree (*nygarodha*) is associated with the *kṣatriya* class (Smith, 1998: 27).

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

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

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

**Sources:** 1-2 ≈YSv (PT p. 836): eko 'nekaḥ khayam bhūyān sādhanād bahudhā sthitāḥ | pañcatattvamayo buddhimāyāhaṅkāravikriyāḥ | 3-4 ≈YSv (PT p. 836): evam bahuvidham viśvam lokālokasuvistaram | ekam eva na cānvo 'sti yo jānāti sa tattvavit | 5 cf. YSV (PT p. 832): sthāvarāḥ parvatādīḥ hi jaṅgamāḥ khecarādayaḥ | jaṅgamasthāvarākāraḥ samsāraḥ syāt sa iṣvaraḥ | 5-7 cf. YSV (PT p. 836): svabhāvalilayā bhāti śūnye 'sau śūnyabuddhitāḥ | yad drṣṭam viśayam vastu tad drṣyam iti kathyate | yo drṣṭātitah so 'drṣyas tādā drṣṭam hi manyate | svatanūbhedam evan tu samsāram duḥkhasaṅkulam | yatnād dūram parityajya jñānayogo bhavet sudhīḥ | jñānasamyoγa ekas tu ekas tu jñānayogavān | ato hi jñānāt 'bhinnam jñeyam jñānāt prthak prthak dūrikṛtyaiva mā pṛthvi bhedavākyena darśanāt | jñānayogi bhaved yena jñānayogas tu caikakah | evam jñānān-maheśāni kālajit śivatām vrajet |

1 eko cett.] yevo U<sub>1</sub> naikaḥ em.] naika U<sub>1</sub> naiko U<sub>2</sub> nekaḥ cett. neka BN<sub>2</sub> svayaṁbhūś ca cett.] svayaṁbhūtyā U<sub>1</sub> svadhāmnā PU<sub>2</sub>] svadhāmnāvā N<sub>2</sub> svayaṁmnā N<sub>1</sub> svadhābhāvā L svabhāvā U<sub>1</sub> svadhā+++sa D dhāmnā ca E dhāmnāya B sthitāḥ cett.] sthitāḥ DLP 2 °buddhi° EPL °buddhir cett. vikriyāḥ em.] vikriyāḥ EPU<sub>1</sub> vikriyā BDLN<sub>1</sub>N<sub>2</sub>U<sub>2</sub> 3 daśavidham viśvam DEPN<sub>1</sub>U<sub>2</sub>] daśavidhā viśvam BLN<sub>2</sub> daśavidhaviśvam U<sub>1</sub> lokālokasuvistaram em.] lokālokasavistaram BDELN<sub>2</sub>U<sub>1</sub> lokālokasavistaraṇī N<sub>1</sub> lokāloke savistaram U<sub>2</sub> 4 eka cett.] ekam U<sub>2</sub> eva cett.] yeva U<sub>1</sub> 5 pṛthvi° cett.] pṛthivi° U<sub>1</sub> °vanaspati° EN<sub>2</sub>U<sub>2</sub>] vanaspati P vanaspati° BDLN<sub>1</sub>U<sub>1</sub> °parvatādīsthāvara° BLPU<sub>2</sub>] °parvatādīsthāra° E °parvato tyādīsthāmvara° D °parvvate 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> samsāraḥ cett.] samsāra° EU<sub>1</sub> °hasteśvapakṣity ādiko BL] °hasty aśvapakṣity ādiko E °hastiā-vapakṣity ādiko DN<sub>1</sub> °hastipakṣity ādiko N<sub>2</sub> °hastiasvapakṣity ādiko U<sub>1</sub> °hastyaś ca pakṣity ādiko U<sub>2</sub> jaṅgamarūpaḥ cett.] jaṅgamaḥ rūpāḥ D °rūpā L jagad° U<sub>1</sub> samsāraḥ cett.] samsāro U<sub>1</sub> 6 ca cett.] vā D yo cett.] yaḥ U<sub>1</sub> ya DN<sub>1</sub>N<sub>2</sub> °drṣti cett.] °drṣṭi LN<sub>1</sub> °daśti B °daśti D drṣya cett.] drṣyad N<sub>1</sub> drṣy° U<sub>1</sub> drṣṭyā cett.] dyā N<sub>2</sub> ity cett.] ty BL śaty N<sub>2</sub> samsārasya cett.] samsāra° PLU<sub>2</sub> svātmāno BELP] svātmānaḥ α svātmānoḥ U<sub>2</sub> 7 bhedam cett.] bheda B bhedām DN<sub>1</sub> °kṛtya cett.] kṛtyam U<sub>2</sub> °kṛty E aikyena P] aikam eva E aikyena BLP ekyena DN<sub>1</sub> ekena N<sub>2</sub> ekānta U<sub>1</sub> ek++ U<sub>2</sub> sa eva E] om. cett. jñānayogaḥ cett.] jñānayoga U<sub>2</sub> tasya cett.] gatasya U<sub>1</sub> karaṇāt cett.] kāraṇāt EP dhyānakaraṇāt U<sub>1</sub> kālaḥ cett.] kāla° U<sub>1</sub> na cett.] om. N<sub>2</sub>U<sub>2</sub>

**XXI.6** [It] is one, [and] not one, self-existing and exists as many things by its own power, [as] five [gross] elements<sup>224</sup> thinking mind, intellect, illusion, individuation, and modifications.<sup>225</sup>

**XXI.7** Thus, everything is tenfold extending<sup>226</sup> as far as the Lokāloka[-mountain].<sup>227</sup> There is only one. There is nothing else. One who knows this is a knower of truth.

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

<sup>224</sup> The term *pañcatattva* refers to the five gross elements. The concept of five gross elements emerging from a supreme god is found in tantric works, cf. e.g. Śivasvarodaya 6-8: *nirañjano nirakara eko devo maheśvaraḥ | tasmād ākāśam utpannam ākāśad vāyusambhavaḥ || 6 ||* *vayos tejas tataś cāpas tataḥ prthvi samudbhavaḥ | etāni pañcatattvāni vistirṇāni ca pañcadhā || 7 ||* *tebhyo brahmāṇḍam utpannam tair eva parivartate | vilīyate ca tatraiva tatraiva ramate punaḥ || 8 ||* “Faultless and without a body is the one god, the great supreme ruler. From him, the ether element (*ākāśa*) originated, and from the ether element, the air element came into existence (6). From the air element, the fire element and from the fire element, the water element and from the water element, the earth element. These five elements unfold in a fivefold manner (7). From these five elements, the universe has arisen, evolves and dissolves. [Then] right here, right there [it] enjoys again (8).”

<sup>225</sup> In the tantric traditions of Śaivism tenfold *tattva*-systems existed from an very early age, cf. Goodall and Isaacson, 2016: 82-85. Rāmacandra, as can be seen in the sources of the edition for this passage, is faithful to his source text. However, the exact origin of this specific arrangement of *tattvas* remains unknown. I discussed the system with Dominic Goodall, who has never encountered it. Usually *vikriya* is not a separate *tattva*, but *ahamkāravikriya* (“transformations of *ahamkāra*”) refers to lesser *tattvas* like the *jñānendriyas*, *karmendriyas* and *tanmātras*. Here, it seems the term *vikriya* is taken as a *tattva* on its own, functioning as a placeholder for the modifications of *ahamkāra*.

<sup>226</sup> The manuscripts read *savistara*, which is nonsensical in this context. Thus, I emended according to the source text's reading.

<sup>227</sup> Birch suggested to understand *lokāloka* as the mythical mountain that divides the visible world from the regions of darkness. Cf. and see Apte (1980: 933) for further references.

## [XXII. svabhāvabhedam]

इदानीं स्वभावभेदं कथ्यते । यथा वटबीजं वटरूपेण परिणमते स तदशाधा भेदं स्वभावत एव प्राप्नोति । मूलाङ्कुरत्वगदण्डशारखाकलिकापल्लवपुष्पफलस्त्रेहा इति दशभेदान् प्राप्नोति । तथा निर्मलो निर्विकारः निरञ्जन एक एतादृशा आत्मस्वभावादेव पृथ्यापतेजोवाच्याकाशमनोबुद्धिमायाविकार-  
५ रूपभेदान्प्राप्नोति । ज्ञानयोगप्रभावादेक एव आत्मा इति निश्चयो भवति ।

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

2 idānīm cett.] idānī B svabhāva° cett.] svābhāva° BL tasya E °bhedam DN<sub>1</sub>] °bheda N<sub>2</sub> °bhedah cett. vata° cett.] vatha° N<sub>2</sub> °bijam DPN<sub>1</sub>N<sub>2</sub>U<sub>1</sub>] °bijam E °bija° U<sub>2</sub> °bijena BL vatarūpeṇa cett.] rūpeṇa BL parināmate BLU<sub>2</sub>] parināte P parinātam αE sa tad em.] sa tat U<sub>1</sub> sa tu N<sub>2</sub> satr N<sub>1</sub> sat EP śata BL sa DU<sub>2</sub> daśadhā cett.] drśadāh P dasat U<sub>2</sub> bhedam cett.] om. U<sub>2</sub> svabhāvata cett.] svabhāva BL om. U<sub>2</sub> eva cett.] om. U<sub>2</sub> 2–3 prāpnōti cett.] prāpnōti BLU<sub>1</sub> 3 mūlāñku-ratvagdañśākhākalikāpallavapuṣpaphalasneḥā E] mūla am̄kuratvakdamdaśākhākilpikā-pallava puṣpaphalasneḥā P mūlam am̄kuratvakdamdaśākhākilāpallavā || vistāroyam svābhāvataḥ || L mūlām am̄ku-ratvakdamdaśākhām kalikāpallavapuṣpaphalasneḥā || N<sub>1</sub> mūlām kuratvakdañśākhām kalikā-pallavapuṣpaphalasneḥā || N<sub>2</sub> mūlām kuratvakdañśākhām kalikāpallavapuṣpaphalasneḥā D mūlām am̄kuratvakdañśākhākalikāpallava puṣpaphalasneḥā U<sub>1</sub> om. U<sub>2</sub> iti cett.] om. U<sub>2</sub> daśabhedān BELP] bhedo daśadhā α om. U<sub>2</sub> prāpnōti cett.] prāpnōtiti P om. U<sub>2</sub> tathā cett.] yathā EU<sub>2</sub> nirmalo BEL] nirmalaḥ αPU<sub>2</sub> 4 nirañjana E] niramjanah cett. eka cett.] ekaḥ N<sub>1</sub>N<sub>2</sub>U<sub>1</sub> etādṛṣa E] etādṛṣaḥ N<sub>1</sub>N<sub>2</sub>U<sub>1</sub> ātmasvabhāvād cett.] ātmā svabhāvād E 4–5 pṛthivyā-patejovāyākāśamanobuddhimāyāvikārarūpabhedān BL] pṛthivyāpatejovāyākāśamanobud-dhimāyāvikārarūpābhedān N<sub>1</sub> pṛthivyāpāpatejovāyākāśamanobuddhimāyāvikārarūpābhedān E pṛthvyetetejovādvyākāśamanobuddhimāyāvikārarūpābhedān P pṛthvipate jivikāśamanobud-dhir māyāvikārarūpabhedāt DN<sub>2</sub> prthakte jivāyuvākāśamanobuddhīr māyāyāvikārarūpabhedāt U<sub>1</sub> pṛthvyaptejovāyākāśā || manobuddhimāyāvikārarūpabhedā U<sub>2</sub> 5 jñānayoga prabhāvād EU<sub>2</sub>] jñānayogabhadāt α jñānayogaḥ || prabhāvād BL jñānayogaḥ prabhāvād P eva cett.] eka BLP yeva U<sub>1</sub>

[XXII. Distinction of the nature]

Now, the nature of the self and its distinction<sup>228</sup> is described. Just as the seed of the banyan tree transforms into the shape of the banyan tree - [and] thus attains the tenfold distinction - 'root, shoot, bark, branch, twig, bud, the unfolding flower, flower, fruit and resin' - by virtue of its nature. In the same way, the pure, unchanging, immaculate one attains as such precisely because of the nature of the self - [namely], the divisions of earth, water, fire, wind, space, mind, intellect, illusion, transformations, and form.<sup>229</sup> As a result of the power of Jñānayoga, the conviction arises that 'the self is only one'.

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<sup>228</sup>One comes across the term *svabhāvabhedā* in philosophical systems to signify the division or distinction of essential natures. For a Buddhist example, see Balcerowicz, 2011: 6. In some Nyāya texts, the term is picked up to refer to different essential properties of the self, cf., i.e. Ogawa, 2023: 162. In the *Netratantantra*, the term *bhāvabhedā* occurs frequently in a similar sense as in this passage of the *Yogatattvabindu*. For example cf. *Netratantra* 16.20–21: *bhavisyanti mahādevi kaliḥ kaṣṭataro yataḥ | tadarthaṁ paramārthaḥ yan mayā te prakaṭikṛtaḥ | paramārthaḥ paratvena mṛtyujit sarvatomukhaḥ | bhāvabhedena yaṣṭav yo mokṣasiddhim abhipsatā |* Here, however, the context is unphilosophical and specifically intended to signify the phenomenological distinction of the self.

<sup>229</sup>Rāmacandra's tenfold taxonomy of *tattvas* appears inconsistent. Here, besides the stable list of the five gross elements, *ahankāra* is replaced with *rūpa* and the order of the other elements is changed. None of the tenfold *tattva*-systems known to me equal Rāmacandra's systems exactly. Taxonomies of *tattvas* like *Bhagavadgītā* 7.4 in which Kṛṣṇa presents a list of eight divisions of *prakṛti* are almost identical (*bhūmir āpo 'nalo vāyuḥ khaṇ mano buddhir eva cha | ahankāra itiyam me bhinnā prakṛitir aṣṭaḍhā ||7.4||*). "Earth, water, fire, air, space, mind, intellect, and ego - these are the eight divisions of the original nature." In this list, we find most of the elements of Rāmacandra's list, except terms like *māyā*, *vikāra* or *rūpa*. The description of *kundalī* in *Yogayājñavalkya* 4.21 picks up this system. Another system of ten *tattvas* appears in *Uttarasūtra* 1.9 – 1.13 of the *Niśvāsatattvasamhitā* in which the tenfold nature of Sadāśiva is homologised with the *mantra*. Here the following list is given: *prakṛti, puruṣa, niyati, kāla, māyātattva, vidyā, Iṣvara, Sadāśiva, dehavyāpiṇi* and *Śakti*, cf. Goodall and Isaacson, 2016: 83–84. There is no similarity between the two tenfold *tattva*-systems. However, since Rājayoga is rooted in ancient Śaivism (see Birch, 2019), and Rāmacandra usually tends to present simplified and transsectarian systems, the choice of a tenfold *tattva*-system might be a remnant of those ancient systems.

यथैकैकः पृथ्वी क्वचित्कोमलरूपा ॥ क्वचित्मनोहररूपा ॥ क्वचित्परिमलरूपयुक्ता ॥ क्वचित्परिमलरहिता ॥ क्वचित्सुवर्णरूपा ॥ क्वचिर्लघ्यरूपा ॥ क्वचिद्रत्नमयी ॥ क्वचिश्वेता ॥ क्वचिकृष्णा ॥ क्वचिद्रक्ता ॥ क्वचित्पीता ॥ क्वचित्कर्बुरा ॥ क्वचिन्नानाविधफलरूपा ॥ क्वचित्पुष्परूपा ॥ क्वचिदमृतमयी ॥ स्वभावत एव भवति ॥ तथैवात्मा मनुष्यपक्षिहरिणहस्तीविद्याघरगंधर्वकिन्नरमहापणिडत्-  
५ महामूर्खरोग्यरोगीकोदीशान्तरूपः स्वभावादेव भवति ॥ ज्ञानयोगाद्विकाररूपरहितो ज्ञायते ।

**Sources:** I-4 cf. YSV (PT p. 836): ātmaiva pr̄thivī dhātri komalā ca kvacid dṛḍhā | kvacit manoharā sā ca vimalā ca malāmalā | durgandhā ca sugandhā ca nirgandhā gandhamohinī | svarṇarūpā dhāturūpā citrā ratnamayī parā | kvacit śvetā kvacid raktā kvacit pitā ca kṛṣnalā | ūrvārā ūrvārā sā tu viśamīptamayī sadā | 4-129,3 cf. YSV (PT p. 836): tathā ca devagandharvakinnarādyāḥ khagādayaḥ | sukhasampinḍito rogi tathaiva kroḍhaśāntadhiḥ | aśesarūpabaliḥ nānābuddhirataḥ svayam | devatattvam bhūtaśaktyā jīvasamjñā bhramātmikā | jñānayogī nirvikāro nistāpa eka iśvaraḥ | ātmaikamūrttimān bhūtvā nirikalpo nirañjanāḥ | sukhī duḥkhī mohayukto 'nantacetāḥ svabhāvataḥ |

I yathaikaikaḥ em.] yathaikaiva E yathā ekaika BLPU<sub>2</sub> yathā ekaiva DN<sub>1</sub> yathā ekam ca N<sub>2</sub> yathā ekai ca U<sub>1</sub> pr̄thvī β] pr̄thivī α °rūpā β] °rūpa α kvacit cett.] om. EPU<sub>1</sub> manohararūpā B] manohararūpāḥ L manohararūpā U<sub>2</sub> manoharā DN<sub>1</sub>N<sub>2</sub> om. EPU<sub>1</sub> kvacit cett.] om. EPU<sub>1</sub> °parimala cett.] om. EPU<sub>1</sub> °rūpayuktā BL] °rūpi° DN<sub>1</sub> °rūpayuktaḥ N<sub>2</sub> om. EPU<sub>1</sub> kvacit cett.] om. PU<sub>1</sub> 1-2 °parimala cett.] °parimalarūpā E om. PU<sub>1</sub> 2 °rahitā ELN<sub>1</sub>] rohitā BN<sub>2</sub>U<sub>2</sub> om. DPU<sub>1</sub> kvacit cett.] om. PU<sub>1</sub> suvarṇarūpā ELN<sub>2</sub>U<sub>2</sub>] suvarṇarūpā BD khavarnakupā U<sub>1</sub> om. P kvacit cett.] om. BLP rūpyarūpā N<sub>1</sub>U<sub>1</sub>] raupyarūpā E rūpyarūpā DN<sub>2</sub> rajatarūpā U<sub>2</sub> om. BLP ratnamayī cett.] ratnamai BL kvacit cett.] kvacit ca E om. P śvetā EDU<sub>2</sub>] śvetā N<sub>1</sub>N<sub>2</sub>U<sub>1</sub> śvetarūpā L śverūpā B om. P kvacit kṛṣṇā cett.] kṛṣṇā N<sub>1</sub> om. EP 2-3 kvacit raktā BELU<sub>2</sub>] kvacit rakaṭa cett. om. P 3 kvacit pitā cett.] om. P kvacit karburā cett.] kvacit karpurā U<sub>1</sub> om. P kvaci cett.] kvacit U<sub>2</sub> om. P nānāvidhaphalarūpā cett.] nānāvidhophalarūpā U<sub>1</sub> nānāvidharūpā E om. P kvacit BL] kvacit DN<sub>1</sub>U<sub>1</sub> kvacit U<sub>2</sub> om. PN<sub>2</sub> puṣparūpā DN<sub>1</sub>] viṣarūpā BEL viṣarūpā U<sub>2</sub> om. U<sub>1</sub>P kvacid cett.] kvacit U<sub>2</sub> om. U<sub>1</sub> 3-4 amṛtamayī cett.] amṛtarūpamayī E amṛtamai BL om. U<sub>1</sub> 4 svabhāvata cett.] om. U<sub>1</sub> eva cett.] om. U<sub>1</sub> bhavati cett.] bhavataḥ BL om. U<sub>1</sub> tathaiवात्मा β] tathātmā α manusya° cett.] om. U<sub>1</sub> °pakṣi° cett.] om. U<sub>1</sub> °hariṇā° cett.] °hariṇā° P om. U<sub>1</sub> °hasti° DN<sub>1</sub>] hasti cett. om. U<sub>1</sub> °pandita° cett.] pimdata B 5 °mūrkha° cett.] °rmūkha° P °mūrva° DN<sub>1</sub> °mūrṣa° U<sub>1</sub> rogyarogi em.] °rogyarogi E °rogi arogi αU<sub>2</sub> °rogī BLP °kroḍhi° cett.] kroḍhi° EP °kroḍha° BL °sānta° cett.] °dhiśānta° BL °rūpah cett.] °rūpah PL °rūpa α svabhāvād eva cett.] evam svabhāvām U<sub>1</sub> bhavati cett.] bhavati BL bhati N<sub>1</sub> dharati D jñānayogād vikāra N<sub>1</sub>U<sub>1</sub>] jñānayogadhiκāra cett. jñāyate cett.] jāyate U<sub>2</sub>

Just as the single soil at some places appears soft, at some places beautiful, at some places is endowed with fragrance, at some places without fragrance, at some places [it contains] gold, at some places silver, at some places [it contains] gems,<sup>230</sup> at some places, appears white, at some places black, at some places red, at some places yellow, at some places appears in variegated colour, at some places like various fruit, at some places like flowers, at some places like a liquid, [and that] only because of its nature.

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

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

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<sup>230</sup>The description of the soil at this point is not clear. The coloured soil mentioned next suggests a soil in golden colour, silver colour and the colour of precious stones. However, the parallel formulations in the *Yogasvarodaya* (i.e. *svarṇarūpā dhātūrūpā citrā ratnamayī parā*) instead suggest soil containing the metals or precious stones in question.

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

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

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

1 **phalasyotpatti** cett.] plakṣasyotpattiḥ E °sthānam cett.] sthāna U<sub>1</sub> ekam cett.] ekas D eva N<sub>2</sub> om. E eva cett.] kam eva N<sub>2</sub> bhavati cett.] bhavati B ti U<sub>1</sub> gatir cett.] gati PN<sub>2</sub>U<sub>1</sub> ekam cett.] eka° U<sub>2</sub> eva N<sub>2</sub> phalam cett.] phala° DN<sub>1</sub>N<sub>2</sub> prthvi° cett.] prthivi° U<sub>1</sub> 2 **śuṣkam** LU<sub>1</sub>U<sub>2</sub>] śuṣkam cett.] bhavati B phalasya cett.] om. PL makarandam ELPN<sub>2</sub>U<sub>1</sub>U<sub>2</sub>] makaramda° LN<sub>1</sub> karamdaṃ B bhramaraḥ cett.] bhramarama BL bhramara N<sub>2</sub> pibati cett.] pibamti P pibati B phalasya cett.] phalasyam N<sub>2</sub> mālām cett.] māla° N<sub>2</sub> kāminī cett.] kāmībi D 3 **tuṅga**° cett.] tuṇ° U<sub>1</sub> dadhāti cett.] dadhāvati N<sub>1</sub> dadhovati N<sub>2</sub> ekam phalam β]ekaphalam α kṣipyate cett.] kṣapypate B eka cett.] ekam U<sub>2</sub> 4 **evātmā** cett.] eva ātmā U<sub>2</sub> svīyabhāvād cett.] svabhāvād BL evāṣṭau cett.] evāṣṭau N<sub>2</sub>U<sub>1</sub> evāṣṭa U<sub>2</sub> bhogān cett.] bhogāt N<sub>2</sub>U<sub>1</sub> bhunakti cett.] ābhunakti N<sub>1</sub> ke te cett.] om. BL 'ṣṭau cett.] aşṭau BL şte U<sub>1</sub> bhogāḥ cett.] bhobauḥ P bhogā U<sub>1</sub>U<sub>2</sub> 5 **suvāsaś** ca cett.] suvāsac ca B suvastrañ ca E] suvamśāś ca U<sub>2</sub> suśayyā cett.] suśayyā ca U<sub>1</sub> suśayyāḥ BL suyyā unm. P sunitāmbinī cett.] sunitāmbinīḥ P sunītavinīta U<sub>1</sub> 6 **susthāta** em.] susthātās DN<sub>1</sub>U<sub>1</sub> susthānāś PLN<sub>2</sub> susthānañ E sudeham U<sub>2</sub> cānnapānāny L vānnapānāny B cānnapānāni E cānpānāng° P cātmāpanasyā° N<sub>1</sub> cānmanasyā° DN<sub>2</sub> cānnapānah syād° U<sub>1</sub> sukhasamātānam U<sub>2</sub> aşṭau bhogāḥ sudhiṣaṇam em.] şṭau bhogāḥ sudhiṣaṇa° D aşṭau bhogāḥ sudhiṣaṇam U<sub>1</sub> aşṭau bhogāś cā sudhimatām BL şṭau bhogāḥ sudhiṣaṇa° N<sub>1</sub> aşṭau bhogāś ca dhimatām EP aşṭau bhogāḥ sudhiyane N<sub>2</sub> abhayādicasṭakam U<sub>2</sub>

Just as the place of origin of the fruit is only one, but the fruit's course is seen as manifold: One fruit falls onto the ground and becomes dry. A bee drinks the fruit's juice; [or] a woman places a garland made of the fruit over her voluptuous bosom; [or] the fruit is put onto a dead person. This is the own nature of the thing. Thus [in the same way], the one self enjoys eight enjoyments due to its own nature.<sup>231</sup> What are the eight enjoyments?<sup>232</sup>

**XXII.1** A good perfume, fine clothing, a good bed, a beautiful woman and a good charioteer,<sup>233</sup> food, drink, [and a] good dwelling-place. Those are the eight enjoyments.

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<sup>231</sup>Rāmacandra demonstrates that it is perfectly natural for a *ātman* to enjoy the eight pleasures. To illustrate this, he uses a random everyday object as an example. With this everyday object, the fruit, different experiences, and actions are naturally produced by different actors, although they all have a single origin - the fruit. In the same way, there is only one self, as Rāmacandra explained earlier, and it naturally manifests as different beings and experiences different things. The phenomenon Rāmacandra wants to address with this example is that it is natural for the one *ātman* to enjoy the eight enjoyments described in the following verse and the prose section on the next page.

<sup>232</sup>The origin of the *aṣṭau bhogāḥ* is uncertain. However, the term is mentioned as one of the results of Rājayoga in the *Sarvāṅgayogapradipikā* in which Sundardās takes Rājayoga as that which is commonly known to be *vajrolimudrā*. Cf. *Sarvāṅgayogapradipikā* 3.16: *disai samga pūni muktā | aṣṭa prakāra bhoga kau bhuktā | pāpa punya kachu parasai nāṁhiṇ | jaisaiṇ kamala rahai jala māṇhiṇ* || 16 || In the *Mānasollāsa* of King Someśvara, one finds the mention of twenty royal *upabhogas*, which, however, include all of the eight pleasures in greater detail, cf. Shrigondekar, 1939: 5. This alludes to the possibility of an exceptionally wealthy lifestyle for Rāmacandra's audience mentioned in section I.

<sup>233</sup>Several plausible readings exist for the fifth element among the eight pleasures. The reading *sudeham*, as an outsider, is probably a later correction. Moreover, although *susthānam* ("a good site") would be a simple and plausible solution, the stemma suggests the reading *susthātā* ("a good charioteer"). This word has only survived in an incorrect grammatical form and needs to be corrected. This choice is supported, among other things, by the fact that a total of eight pleasures must be mentioned in this verse, which is only possible if the last word of the fourth *pāda* is read as *sudhiṣṭānam* ("a good dwelling-place"), which makes the reading *susthānam* redundant. Additionally, Rāmacandra himself introduces a horse as one of the eight enjoyments in the following paragraph of the *Yogatattvabindu*. Thus, *susthātā* as an element related to vehicles is plausible.

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

५ यथा सूर्यस्य तेजः ॥ दुधधर्ष्य घृतम् ॥ अद्वेर्दाहः ॥ विषान्मूर्छा ॥ तिळात्तैलम् ॥ वृक्षाच्छाया ॥  
फलात्परिमलः ॥ काषादग्निः ॥ शार्करादिभ्यो मधुरो रसः ॥ हिमानीभ्यः शैत्यम् ॥ इत्यादिपदार्थ—  
स्वभाव एव ॥ तथा संसारोऽपि परमेश्वरस्वरूपमध्ये तिष्ठति । परमेश्वरोऽखण्दपरिपूर्णश्च ॥

**Sources:** १-५ cf. YSv (PT p. 837): ātmā vivekam āgamyā calac cittam mahākulam | viṣayāndhatamo  
dṛṣṭvā no vetti paramātmanah | amāyātmā tattvātitah satsandhānavarjitah | sukhi duḥkhi jan-  
mamṛtyum yati satyam punah punah | vairāgyādīdhanam tyaktvā viśavat duḥkhakrddhiyah |  
koṭisūryasamātmeti jñānayogad vimucyate | ५-७ cf. YSv (PT p. 837): ravi tejo gṛhtam dugdhe tile  
tailam svabhāvatah | śāśam indau kule sākham kṣare ca lavaṇam yathā | tathā brahmaṇi samsāro  
hyakhaṇaparipūrake |

१ paṭṭa° DEN<sub>1</sub>N<sub>2</sub>] paṭa° BLU<sub>2</sub> pada° PU<sub>1</sub> °sūtra° cett.] °sūtrā° BL °mayāni cett.] °yāni DN<sub>1</sub>N<sub>2</sub>  
vastrāni PL] vasrāni cett. pañca vā sapta vā α] pamcasaptā EP pamcasatyā LB sālikā em.]  
drālikā EN<sub>1</sub> drāmlikā D dadhikā P dātikā BL tālikā N<sub>2</sub> dālikā U<sub>1</sub> yuktāni cett.] saudhāni U<sub>2</sub>  
harmyāni α] harmyāni teṣu vāstu LB harmyāni teṣu vāsaḥ E harmyāni teṣu cāsaḥ P harmyāni  
vāsāya kecīt U<sub>2</sub> ativipula° cett.] ativapulā° DN<sub>1</sub> ativipulān U<sub>1</sub> aştau bhogān āha || U<sub>2</sub> mr̄dūt-  
tara° em.] mr̄dutara° BELP mr̄du | uttara° α sugrahām || U<sub>2</sub> १-२ °chadavati° P] °chandavati°  
DN<sub>1</sub>N<sub>2</sub> °chadavati° U<sub>1</sub> suvastram | U<sub>2</sub> २ °śayyā cett.] suśayā sustri U<sub>2</sub> padmīni cett.] pad-  
mani N<sub>1</sub> om. U<sub>2</sub> tārunyavatī em.] tārunyavatī cett. tārūrayavatī N<sub>2</sub> om. U<sub>2</sub> tatropaviṣṭā E]  
tatopaviṣṭā P tatropavistā α tatrāpavistā B om. U<sub>2</sub> kāntā BELP] om. cett. sādhvāsanam em.]  
sādhu āśanam E sādhu āśanam BLPU<sub>2</sub> sādhyaśanam DN<sub>1</sub>N<sub>2</sub> ३ atimūlyo śvaś ca em.] amūlyo  
svaś ca α atimūlyān ca E atimūlo 'śvaḥ P atimūlyo asvam BL suśvaḥ U<sub>2</sub> manoramam annam  
cett.] manoramayam attam B manoramayam annam L manoramam attam DN<sub>1</sub> suṣṭu annam U<sub>2</sub>  
vidham pānam cett.] vidhapānam BLN<sub>2</sub> vidhayānam U<sub>2</sub> ete cett.] rāte U<sub>1</sub> 'ṣṭau β] aştau α  
bhogāḥ cett.] bhoga N<sub>1</sub>N<sub>2</sub> ghoga U<sub>1</sub> kathyante D] kathyate N<sub>1</sub>N<sub>2</sub>U<sub>1</sub> kathitāḥ EU<sub>2</sub> kathitā P  
om. BL ete DN<sub>2</sub>U<sub>1</sub>] eke EPN<sub>1</sub> eka BL ekā U<sub>2</sub> duḥkham DEN<sub>1</sub>U<sub>1</sub>U<sub>2</sub>] duḥkha P duḥkha BL  
duḥkhatam N<sub>2</sub> ४ bhajante cett.] bhajate N<sub>2</sub>U<sub>1</sub> bhikṣām EPN<sub>2</sub>U<sub>1</sub>] bhikṣyām DN<sub>1</sub> bhikṣā BLU<sub>2</sub>  
yācante cett.] yāmcante P yāmcate BL yācante N<sub>2</sub> pācate U<sub>1</sub> ca cett.] kiñca E ५ sūryasya cett.]  
sūryās ca U<sub>1</sub> tejaḥ cett.] tejāḥ BL dugdhasya DEPN<sub>1</sub>U<sub>1</sub>] dugdha° BL dusya N<sub>2</sub> dugdhasyā U<sub>1</sub>  
ghṛtam cett.] ghṛtāḥ BLP agner E] agne cett. dāhāḥ em.] dvāhāḥ BLP dahih N<sub>1</sub> dadhi N<sub>2</sub>  
dadhiḥ D dārham U<sub>1</sub> dāhīḥ U<sub>2</sub> jvalanam E viṣān cett.] viṣāt U<sub>1</sub> tilāt cett.] titilāt P tila N<sub>2</sub>  
tilā U<sub>1</sub> vrksāt EN<sub>1</sub>] vrksāt P vrksā BDLN<sub>2</sub>U<sub>2</sub> vraksā U<sub>1</sub> ६ phalāt cett.] phalā BL parimalaḥ  
cett.] sarimalaḥ BL palāt parimalaḥ D kāṣṭhād cett.] kāṣṭād PU<sub>2</sub> kāṣṭād BL agnih β] agnih  
α sārkārādibhyo em.] arkarādibhyo E sārkārādibhyo P sārkādibhyo LB rasāḥ cett.] om.  
BL himānībhyāḥ cett.] sahimānībhyāḥ BL himānitpa N<sub>2</sub> sāityam DU<sub>1</sub>] sāityam N<sub>1</sub> sityam U<sub>2</sub>  
sāityās N<sub>2</sub> sītam EP sītaḥ BL ६-७ ityādipadārthaśvabhbāva DN<sub>1</sub>P] ityādipadārthā U<sub>2</sub> ityādi-  
padārthaśvabhbāvataḥ B atyādipadārthaśvabhbāva N<sub>2</sub> ityādisvabhbāvā U<sub>1</sub> ityādipadārthāḥ  
svabhbāvataḥ L ityādipadārthānām svabhbāvā E ७ eva cett.] evā N<sub>1</sub> ravaḥ U<sub>1</sub> om. E tathā  
cett.] tathā vā U<sub>1</sub> parameśvarasavarūpamadhye cett.] paremesvara svarūpasya madhye BL  
parameśvararūpamadhye U<sub>1</sub> tiṣṭhati cett.] tiṣṭhati B tiṣṭhamti U<sub>2</sub> 'khaṇḍa° cett.] 'ṣamḍa° DN<sub>1</sub>  
yarānda° N<sub>2</sub> khaṇḍaḥ U<sub>1</sub> °paripūrṇaś ca cett.] paripūrṇaḥ E

1. Clothes made from silk thread;<sup>234</sup> 2. Mansions endowed with five or seven rooms.<sup>235</sup> 3. A very large bed with a soft and lovely blanket;<sup>236</sup> 4. [on which] there is seated a wife belonging to the Padminī-class<sup>237</sup> of women - youthful, beautiful and virtuous;<sup>238</sup> 5. An excellent seat;<sup>239</sup> 6. An exceptional valuable horse;<sup>240</sup> 7. Appetising food;<sup>241</sup> 8. Various drinks.<sup>242</sup> The eight enjoyments are described. They impart suffering. And [they] require begging.<sup>243</sup>

Just like the rays of the sun, the ghee of milk, the burning of fire, the stupor of poison, the sesame oil from the sesame seed, the shade from the tree, the sweet odour from a fruit, the fire from a wood log, the sweet taste of sugary things, the cold of piles of snow, etc., is the nature of the thing. In the same way, the circuit of mundane existence is within the highest God's nature. Moreover, the highest God is indivisible and complete.

<sup>234</sup> Within the twenty *upabhagas* of the *Mānasollāsa* there is the topic of *Vastropabhoga* ("enjoyment of garments"). Particularly in summer, the king is asked to wear silk or cotton clothes which are thin and charming, cf. Shrigondekar, 1939: 14.

<sup>235</sup> The first *adhyāya* of the third *vijñāti* of the *Mānasollāsa* discusses astrology for finding out auspicious moments while building new houses for princes. The section describes houses with one to four *śalās*, cf. Shrigondekar, 1939: 6-7.

<sup>236</sup> This is found as *Śayyābhoga* within the *Mānasollāsa*. The section describes seven kinds of beds and eight kinds of bed-steeds, cf. Shrigondekar, 1939: 21.

<sup>237</sup> Cf. *Ratirahasya*, Ed. p. 6.

<sup>238</sup> This is resembled as *yosidupabhoga* ("enjoyment of young women") 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) Padmini, (b) Citriṇī, (c) Śaṅkhinī, and (d) Hastini, he suggests that the latter two kinds are not worth enjoying, cf. Shrigondekar, 1935: 21.

<sup>239</sup> The *āsanopabhoga* ("the enjoyment of seats") within the *Mānasollāsa* describes various kinds of royal seats, cf. Shrigondekar, 1939: 15.

<sup>240</sup> This is resembled as *yānopabhoga* ("enjoyment of vehicles") within the *Mānasollāsa*. In this section, King Someśvara lists nine kinds of vehicles, including horses, cf. Shrigondekar, 1939: 24.

<sup>241</sup> This is resembled as *annabhoga* ("enjoyment of food") within the *Mānasollāsa*. In this section, King Someśvara describes the names of various kinds of delicious food and the directions as to the preparations of various dishes, cf. Shrigondekar, 1939: 21.

<sup>242</sup> Drinks are the subject of the *pāniyabhoga* ("enjoyment of drinks") section within the *Mānasollāsa*. This section describes everything related to drinking and drinks, cf. Shrigondekar, 1939: 23.

<sup>243</sup> To the genre connoisseur, the sentence "*bhiksāṁ yācante ca*]" initially seems suspiciously strange and suggests a corruption of the text. However, the passage is well preserved in the  $\alpha$  and  $\beta$ -group. The subject of the sentence is undoubtedly the *aṣṭau bhogāḥ*. Nevertheless, ...

## [XXIII. bāhyalakṣyam]

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

**Sources:** 2 cf. YSV (PT. p. 837): idānīm bāhyalakṣāni siddhidāni śrūnu priye | dhāraṇākhyā tu  
caitāni jñātavyāni viśesataḥ | 2-3 cf. SSP 2.28 (Ed. p. 39): atha bahirlakṣyam kathyate | nāsāgrād  
bahiraṅgulacatuṣṭaya nilajyotiḥsamkāśam laksayet | 3 cf. SSP 2.28 (Ed. p. 39): athavā nāsāgrād  
saḍaṅgulam adhovāyutattvam dhūmravarṇam laksayet | cf. YSV (PT p. 837): lilayā bhāvayel linam  
jyotiḥpūrṇam mahāparam | athavā tatra deveśi dhūmrākāram saḍaṅgulam | 3-4 cf. YSV (PT p.  
837): athavāstāṅgulam raktam nāsikopari laksayet | 3-4 cf. SSP 2.28 (Ed. p. 39): athavā aṣṭāṅgula  
āraktam tejas tattvam laksayet | 4-5 cf. SSP 2.28 (Ed. p. 39): athavā daśāṅgule kallolavad āpas  
tattvam laksayet | 5-6 cf. SSP 2.28 (Ed. p. 39): athavā nāsāgrād dvādaśāṅgule pitavarnam pārthi-  
vatattvam laksayet | 6 cf. YSV (PT p. 837): dvādaśāṅgulamānam vā prthvitattvam tu pītabham |  
laksayed athavā tatra koṭisūryasamaprabham | tejaḥ puñjam mahākāśam tattad dhyānāc chivo  
bhavet |

**Testimonia:** 2-4 ≈*Hathasamketacandrikā* (MMPP 2244 f. 125r ll. 6-7): atha bāhyalakṣyam nirūpy-  
ate nāsāgrādārabhyāṅgulacatuṣṭaya 4 pramāṇam pavanatattvam dhūmrākāram laksyam kart-  
tavyam | athavā nāsāgrād ārabhyāṅguṣṭhāṅgulapramāṇam atiraktam tatvam laksyam kart-  
tavyam |

2 bāhyalakṣyam P] laksyam E sāhyalakṣa B bāhyalakṣa L °lakṣam N<sub>1</sub> °lakṣaṇa DN<sub>2</sub> °lakṣyah U<sub>1</sub>  
laksanam U<sub>2</sub> °catuṣṭaya° cett.] catuṣṭayam BL °nilākāram cett.] nilākāram BLP nirākāram  
N<sub>2</sub> °tejah cett.] teja DN<sub>1</sub>N<sub>2</sub> jaḥ B °pūrṇam cett.] pūrṇakām U<sub>2</sub> °ākāśa° cett.] ākāśam EPLU<sub>1</sub>  
laksyam EPU<sub>1</sub>U<sub>2</sub>] laksam BDLN<sub>1</sub> laksanam N<sub>2</sub> 3 nāsāgrādārabhya cett.] nāsāgrād ābhya DN<sub>1</sub>  
nāsāgrārabhya N<sub>2</sub> om. L °saḍāṅgula° cett.] saḍamgulam B dvadasāṅgula° U<sub>2</sub> om. L pa-  
vanatattvam cett.] +++++ B om. L dhūmrākāram cett.] +++++ B laksyam cett.] laksam  
DN<sub>1</sub>U<sub>2</sub> laksanam N<sub>2</sub> om. L karttavyam cett.] om. L athavā cett.] atha U<sub>1</sub> om. BELP 4 ārab-  
hyāstāṅgulapramāṇam U<sub>1</sub>] ārabhyā saḍamgulapramāṇam N<sub>1</sub> ārabhyā saḍamgulapramāṇam  
D ārabhyam stāṅgulapramāṇam N<sub>2</sub> ārabhyam ṣtagulapramāṇam U<sub>2</sub> om. BELP atiraktam  
N<sub>1</sub>N<sub>2</sub>] atirattam D itiriktam U<sub>1</sub> matiraktam U<sub>2</sub> om. BELP tejo cett.] teja° U<sub>2</sub> om. BELP laksyam  
U<sub>1</sub>U<sub>2</sub>] laksam N<sub>1</sub>N<sub>2</sub> laksanam N<sub>2</sub> om. BELP karttavyam cett.] om. BELP athavā nāsāgrād  
ārabhya daśāṅgulapramāṇam śuklam cett.] om. BELP 5 cañcalam cett.] camdrākāram U<sub>1</sub> om.  
BELP udakam cett.] om. BELP laksyam U<sub>1</sub>] laksya N<sub>1</sub>D laksanam N<sub>2</sub> laksam U<sub>2</sub> om. BELP  
karttavyam cett.] om. BELP dvādaśāṅgulapramāṇam cett.] tattvam dvādaśāṅgulapramāṇam  
E dvādaśāṅgulapramāṇam U<sub>1</sub> laksyam EPU<sub>1</sub>] laksanam N<sub>2</sub> laksam cett. 6 samaprabham  
cett.] °prabhām L tejaḥpūrṇam cett.] tejaḥ | pūrṇam EB pūrṇa N<sub>2</sub> laksyam DEPN<sub>1</sub>U<sub>1</sub>] laksam  
BLU<sub>2</sub> laksanam N<sub>2</sub>

[XXIII. The outer focus]

Now, the outer focus is taught. Beginning with four finger breadths from the tip of the nose, the space element, appearing blue and being full of splendour, shall be made into the focus. Or, beginning six finger breadths from the tip of the nose, the wind element, in the shape of smoke, shall be made into the focus. Or, beginning eight fingerbreadths from the tip of the nose, the very red fire element shall be made into the focus. Or, beginning ten finger breadths from the tip of the nose, the white fickle water element shall be made into the focus. Or, beginning twelve finger breadths from the tip of the nose, the yellow-coloured earth element shall be made into the focus.<sup>244</sup> Or, beginning at the tip of the nose, the space element full of fire shining like ten million suns shall be made the focus.

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this statement is aimed at the practitioner. If one takes the transmission of the manuscripts seriously, the question arises as to who would beg for the eight pleasures specified above. A travelling ascetic or mendicant would ask for food and drink, but certainly not for silk clothes, women, expensive horses, etc. The average householder may aspire to this, but the phrase *yācante* still seems inappropriate and overshoots the mark. Above all, there is no logical answer as to who exactly would be begged for such valuable objects and women. This statement can, therefore, only be aimed at members of the royal court. The only one able to grant such costly requests can be someone extremely rich or a king himself. This observation perfectly suits the initial definition of Rājayoga (cf. I. ll. 1-2, p. 73) in which it is defined as a practice that works even if the practitioner is leading an exuberant wealthy lifestyle.

<sup>244</sup>The first five outer foci, associated with the five elements can also be identified in *Sarvāñgayogapradipikā* 3.29-33: *bāhya lakṣa aura puni jāmnahum् | pañca tatva ki lakṣa su ṣṭhanahum् | agra nāśikā amṛgula cārī | nila varṇa nabha deśi bicārī || 29 || nāśa agra amṛgula chaha deśaim | dhūmrahi varṇa vāyū tata peṣai | amṛgula aṣṭa nāśikā āgai | rakta varṇa su vahni tata jāgai || 30 || nāśa agra amṛgula daśa tāmīm | śveta varṇa jala deśi tahāmīn | nāśa agra su amṛgula bārā | pita varṇa bhū deśi apārā || 31 || bāhya lakṣa aura bahuterī | so jānaiṇ jo pāvai serī | sataguru krpā karai jau kabahi | dei batāi chinaka maim sabahī || 32 || “(29) Contemplate the external focus repeatedly, focusing on the five elements. Four fingers above the tip of the nose contemplate the blue-coloured space-element. (30) Six fingers from the tip of the nose one visualizes the smoke-coloured air element. Eight fingers in front of the nose one visualizes the red-coloured fire element. (31) Ten fingers from the tip of the nose one visualizes the white-coloured water element. Twelve fingers in front of the nose one visualizes the earth element with a yellow colour. (32) Many external foci exist, but only a few can attain the ultimate goal. If the true guru shows mercy, everything is revealed within an instant.”*

आकाशमध्ये आकाशोपरि वा दृष्टिं कृत्वा ध्यानकारणात्सूर्यं विना सूर्यसंबंधिनीं सहस्रकिरणावलीं पश्यति । अथवा शिरोपर्युर्ध्वं सप्तदशाङ्गुलप्रमाणं तेजःपुञ्चं लक्ष्यं कर्तव्यम् । अथवा दृष्टेरये तसम्ब-र्णवर्णाकारं पृथ्वीतत्त्वं लक्ष्यं कर्तव्यम् । उक्तानां लक्ष्याणां मध्ये यस्य कस्याप्येकस्य लक्ष्यकरणात् वलितपलितादिदूरे भवति । अङ्गरोगा विनौषधं दूरे भवन्ति । समग्राः शत्रवः स्वप्नेऽपि मित्रताम् अयान्ति ।

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**Sources:** 6 cf. YSV (PT p. 837): ākāśamadhye ākāśoparito dṛṣṭis usthiram | kṛtvā dhyānād vinā sūryam caṇḍasūryan tu paśyati | athavā lakṣam etat tu karttūr vahiḥ śivopari | 1-2 cf. SSP 2.28 (Ed. p. 40): athavā ākāśamukham dṛṣṭvā laksayat kiraṇakulitam paśyati | evam nirmalikaraṇam | athavordhvadrṣṭayāntarālam laksayet | jyotir mukhāni paśyati | athavā yatra tatrākāśam laksayet | ākāśasadrśam cittam muktipradam bhavati | 2-4 cf. YSV (PT p. 837): ūrdhvam saptadaśāṅgulyam pramāṇam tejasā prabhām | athavā prthivitattvam tapta kāñcanasannibham | dṛṣṭiragre tu kartavyam laksam etat yat ātmanām | uktānām yasya kasyaiva ekaśāḥ karāṇam priye | valipalitahināḥ syād auṣadhenā vinā tathā | 2-4 cf. SSP 2.28 (Ed. p. 40): athavā dṛṣṭyā tapta kāñcanasannibhām bhūmim laksayet | dṛṣṭih sthīrā bhavati | ity anekavidham bahirlakṣyam | 4-5 cf. YSV (PT p. 837): sarvarogāṇi naśyanti mitravac ca vaśi ripuḥ |

**Testimonia:** 3-4 ≈*Hathasaṃketacandrikā* (MMPP 2244 f. 125r ll. 7-8): uttānām tatvānām madhye yasya kasyāpy ekasya laksyasya karāṇād valipalitādidiure bhavati | auṣadhamṛteṃgarogāṇā vilayo bhavati | ayur vardhate ca |

1 ākāśamadhye cett.] om. BLP ākāśopari cett.] ākāśopari N<sub>1</sub> vā αU<sub>2</sub>] om. BELP dṛṣṭim cett.] dṛṣṭi B om. L kṛtvā cett.] kṛtvā ākāśamadhye B ākāśamadhye L sūryam cett.] sūrya N<sub>2</sub> U<sub>2</sub> sūryasambandhinīm em.] sūryasambandhinīm P sūryasambandhīni cett. sahasrakiraṇāvalīm P] sahasrakiraṇāvalīm U<sub>2</sub> sahasrakiraṇāvalī BL sahasrakiraṇapaṇktih E sahasrāṇy api kiraṇāni N<sub>1</sub> U<sub>1</sub> sahasrāṇapi kiraṇāni DN<sub>2</sub> 2 paśyati ELU<sub>2</sub>] paśyati BDN<sub>1</sub> paśyate N<sub>2</sub> pati P paśyamti U<sub>1</sub> athavā cett.] atha kā N<sub>1</sub> om. P śiroparī em.] śiroparī cett. śivopari E śiroparīr B om. P ūrdhvam cett.] ūrdhvā L urdhvam B ūrdhdaṁ U<sub>1</sub> U<sub>2</sub> vṛddhaṁ E om. P saptadaśāṅgula-pramāṇam cett.] saptadaśāṅgulam parāṇam N<sub>2</sub> saptadaśāṅgulapramāṇā° U<sub>2</sub> om. P tejaḥpuṇjam laksyam U<sub>2</sub>] tejaḥpuṇjalakṣyam E tejaḥpuṇjam laksyam P tejaḥpuṇjam laksyam L tejā puṇjalakṣam N<sub>1</sub> tejā puṇjalakṣyam D tejaḥpuṇjalakṣyam N<sub>2</sub> tejaḥpuṇjakam laksyam U<sub>1</sub> agre cett.] agne BLP ag++ N<sub>1</sub> 2-3 tapta varṇavāraṇākāram U<sub>2</sub>] tapta varṇavāraṇākāram P tatparam svārṇākāram E tapta suvarṇavāraṇā BL tapta varṇākāram α 3 prthivitattvam αEP] prthivitattvam B prthitattvam L prthivīm tatvam U<sub>2</sub> laksyam EPU<sub>1</sub>] laksam BDLN<sub>1</sub> U<sub>2</sub> laksanam N<sub>2</sub> kartavyam cett.] om. P laksyānām E] laksyanām U<sub>1</sub> N<sub>1</sub> laksyanām D laksanānām P laksanam BL laksānā° N<sub>2</sub> laksām 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> laksya° cett.] laksa° BL laksasya DN<sub>1</sub> laksanasya N<sub>2</sub> laksyasya U<sub>1</sub> °karaṇāt cett.] karaṇā U<sub>1</sub> 4 °palitādidiure cett.] °palitā dūre E °m palitādi dūre BL bhavati cett.] bhavanti EU<sub>2</sub> bhavati B aṅgarogā cett.] amgarogā E amgirogādi BL dūre cett.] dūri E dūro BL bhavanti DEN<sub>1</sub> U<sub>2</sub>] bhavati PLN<sub>2</sub> U<sub>1</sub> bhavati B samagrāḥ cett.] samagrā N<sub>2</sub> samagrā° U<sub>2</sub> śatravaḥ cett.] śatrave B śatravo L svapne cett.] svapin N<sub>1</sub> N<sub>2</sub> U<sub>1</sub> svacan D 'pi U<sub>2</sub>] pya BELP eva DN<sub>1</sub> U<sub>1</sub> evan N<sub>2</sub> mitratām BLPU<sub>2</sub>] mitran E mityam DN<sub>1</sub> nityam N<sub>2</sub> mitevam U<sub>1</sub> 5 ayānti PB] ayāmti L ayāmti N<sub>2</sub> nāyāmti E nāyāti DN<sub>1</sub> N<sub>2</sub> naiyati U<sub>1</sub>

After having fixed the gaze on the space-element or above the space-element, as a result of meditation, he sees the row of thousand rays connected to the sun without the sun. Or, the mass of light situated seventeen-finger wide distance above the head shall be made the focus. Or, at the front of the gaze, the earth element appearing in the colour of molten gold shall be made the focus.<sup>245</sup><sup>246</sup><sup>247</sup>

As a result of focusing on any one of the discussed foci, wrinkles, grey hair, etc., becomes remote. Diseases of the limbs become distant without medical herbs. All enemies become friends even while sleeping.<sup>248</sup>

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<sup>245</sup>A variant of the practice with little differences can also be found in *Advayatārakopaniṣad* 6 (Ed. p. 4): *atha bahirlakṣyalakṣaṇam | nāśikāgre caturbhīḥ ṣaḍbhīḥ aṣṭabhiḥ daśabhiḥ dvādaśabhiḥ kramāt aṅgulānte niladyutiśyāmatvasadṛgraktabhaṅgisphurapitavānadvayopetam vyoma yadi paśyati satu yogī bhavati | caladṛṣṭyā vyomabhāgavikṣituḥ puruṣasya dṛṣṭyagre jyotirmayūkhā vartante | taddarśanena yogī bhavati | taptakāñcanasāmkāṣajyotir mayūkhā apāṅgānte bhūmau vā paśyati taddṛṣṭih sthīrā bhavati | śīrṣopari dvādaśāṅgulasamikṣituḥ amṛtatvam bhavati | yatra kutra sthitasya śīrasī vyomajyotir dṛṣṭam cet satu yogī bhavati* || 6 || “Now, the characteristics of the outer focus. If one sees a space endowed with two colours, a twinkling yellow breaking into a red which resembles the blackness of profound azure radiance, at [a distance of] four, six, eight, ten and twelve finger breadths, in that order, from the tip of a nose, he becomes a yogin. With the fluctuating gaze of one who looks at the portions of space, luminous rays manifest in front of the observer’s visions. By seeing that, one becomes a yogin. [Once] he sees luminous rays appearing like molten gold at the corner of his eye or on the ground, his gaze becomes stable. For one who sees [this phenomenon] twelve finger breadths above the head, the state of immortality ensues. If the light of space is seen in the head by one who is situated anywhere, he is a yogin.”

<sup>246</sup>Cf. *Śivayogapradipikā* 4.41cd-47ab for another description of Bāhyalakṣya closely resembling the one in *Advayatārakopaniṣad*.

<sup>247</sup>The *Hathasamketaṇḍrikā* (manuscripts checked: ORI B220, GOML R3239, MMPP 2244) quotes the Bāhyalakṣya passage from the *Yogatattvabindu* without reference. Yet, it appears that Sundaradeva’s text is corrupted. Moreover, he selected only some of the techniques presented here, cf. sources on pp. 133–135.

<sup>248</sup>It is not entirely clear how *svapne ‘pi* is meant here. Either it is supposed to emphasise the effortlessness of getting rid of all enemies, as this happens “overnight”. Alternatively, it could also be translated as “even in a dream”, in the sense that one has got rid of all enemies even in the rather uncontrollable state of dreaming.

सहस्रवर्षपर्यंतमायुर्वर्धते । अपठितं शास्त्रं जिह्वाग्रेणोच्चरति । एतादशं बहुतरं फलं भवति ॥

[XXIV. antaralakṣyam]

इदानीमन्तरलक्ष्यं कथ्यते । मूलकन्दस्थाने ब्रह्मदण्डादुत्पन्ना श्वेतवर्णा ब्रह्मरन्ध्रपर्यंतं एका ब्रह्मना-  
डी वर्तते । ब्रह्मनाडी मध्ये कमलतन्तुसमानाकारा कोटिसूर्यविद्युत्समप्रभा ऊर्ध्वं चलति । एताद-  
५ रथेका मूर्तिर्वर्तते । तस्या मूर्तेर्ध्यानकारणादणिमाद्यष्टसिद्धिः पुरुषस्य समीपे आगत्य तिष्ठति ।

**Sources:** १ cf. YSV (PT p. 837): jived varṣasahasran tu sarvalokeṣu pūjitaḥ | jihvāgre prabhaved  
vidyā vīnā śāstrāvalokanāt | ३-५ cf. YSV (PT p. 838): mūlakandotthalatalo brahmaṇādisamudbh-  
avā śvetavarṇā brahmāndhraparyantam eva tiṣṭhati | esā tu brahmāndhṛākhyā tanmadhye  
varttate parā | padmatantusamākārā koṭisūryataḍitprabhā | calaty ūrdhham mahāmūrttiḥ asya  
dhyānād bhavet chivāḥ | aṇimādy aṣṭasiddhiḥ tu samagrena prasidati | ३-५ cf. SSP 2.26 (Ed. pp. 37-  
38): tatra tāvad antaralakṣyam kathyate | mūlakandād daṇḍalagnām brahmaṇādiṁ śvetavarṇām  
brahmāndhraparyantam gatām saṃsmaret | tanmadhye kamalatantunibhām vidyutkoṭiprab-  
hām ūrdhvagāminīm tām mūrtim manasā laksayet | sarvasiddhipradā bhavati |

**Testimonia:** ३-५ ≈ *Hathasamketacandrikā* (MMPP 2244 f. 125r ll. 8-9 - f. 126v l. 1): athāmṛtarlakṣyam  
nirūpyate | mūlakamḍasthāne brahmādaṇḍād utpannāśvetavarṇābrahmāndhraparyamttam  
ekābrahmaṇādi vartate | brahmaṇādi madhye kamalatantusamānākārakoṭisūryavidyutprabhā  
tulyā ūrdhva calati | etādṛśi ekā mūrtir vartate | tasya mūrter dhyānakaraṇād aṇimādisiddhayah  
samipa upatiṣṭhamte |

१ °*varṣaparyamtam* α] °*varṣam* β] °*āyur* β] °*āyuṣam* DN<sub>1</sub>N<sub>2</sub> °*āyuṣyam* U<sub>1</sub> °*apāthitam* cett.] apāthi-  
tam N<sub>2</sub>U<sub>1</sub>U<sub>2</sub> °*rati* BELU<sub>2</sub>] °*rati* α] °*rati* B etādṛśam cett.] etādṛśyam U<sub>1</sub> mitratām āyamti sahas-  
ravarṣam °*āyur* varddhate apāthitam śāstram jihvāgreṇoccarati etādṛśam P bahutaram phalam  
α] phalam bahutaram β] °*bhavati* cett.] bhavati B bhavanti L ३ idāniṁ EU<sub>2</sub>] idāniṁ cett. an-  
taralakṣyam D] anyataram laksyam E amṛtarām laksyam P antaralakṣam BL antaralakṣyakam N<sub>1</sub>  
antaṛalakṣyam N<sub>2</sub>U<sub>1</sub> ataram laksyam U<sub>2</sub> kathyate cett.] kartavyam BL mūlakandasthāne  
cett.] mūlakam sthāne P brahmādaṇḍādutpannā cett.] brahmādaṇḍotpannā nādī E bra-  
hmādamda ityānā N<sub>1</sub> brahmādanād utpannā N<sub>2</sub> brahmādanād ūtpannā U<sub>1</sub> brahmāndhra-  
paryamtam cett.] brahmādaṇḍaparyantam E ३-४ ekā brahmaṇādi cett.] ekā nādī B ekanādi L  
४ brahmaṇādi madhye cett.] om. N<sub>2</sub> kamalatantusamānākārā cett.] kamalatantusamānākārā P  
om. N<sub>2</sub> koṭisūryavidyutsamaprabhā cett.] koṭisūryavidyutsabhaṇprabhā BL om. N<sub>2</sub> ūrdhvam  
cett.] ūrdhvam U<sub>1</sub> ūrdhvam U<sub>2</sub> om. N<sub>2</sub> calati cett.] om. N<sub>2</sub> ४-५ etādṛśyekā cett.] etādṛśi ekā DN<sub>1</sub>  
om. U<sub>1</sub>N<sub>2</sub> ५ mūrtir cett.] om. U<sub>1</sub>N<sub>2</sub> vartate cett.] om. U<sub>1</sub>N<sub>2</sub> tasyā cett.] tasyāh N<sub>1</sub> tan E om. U<sub>1</sub>  
mūrter cett.] mūrte B om. U<sub>1</sub> °*dhyāna*° cett.] om. U<sub>1</sub> °*kāraṇād* em.] °*kāraṇāt* cett. °*kāraṇāc*°  
N<sub>2</sub> om. U<sub>1</sub> aṇimādyāṣṭasiddhiḥ DU<sub>1</sub>] aṇimādisiddhiḥ N<sub>1</sub> aṣṭamahāsiddhayo aṇimādyāḥ || U<sub>2</sub>  
aṣṭamahāsiddhayo 'ṇimādayas tasya E aṣṭamahāsiddhayo || aṇimādyāḥ || aṇimāmahimālaghimā-  
girimā dure vā yadi vā yadi vā dure śrutvā parakāyāpraveśitā || B aṣṭamahāsiddhayo aṇimādyāḥ ||  
aṇimāmahimālaghimāgarimā dure vā yadi vā ddure śrutvā parakāyāpraveśitā L aṣṭamahāsidd-  
hayo 'ṇimādyāḥ aṇimāmahimālaghimāgirimādure diya vā dure stutvā parakāyāpraveśitā P  
puruṣasya cett.] om. N<sub>2</sub> samipe N<sub>1</sub>D] sāmipe U<sub>1</sub> samipem B samipam ELU<sub>2</sub> samim P om. N<sub>2</sub>  
āgatyā cett.] āgamyā U<sub>2</sub> om. N<sub>2</sub> tiṣṭhati cett.] tiṣṭhanti EPN<sub>1</sub> om. N<sub>2</sub>

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

[XXIV. The inner focus]

Now, the inner focus is explained. Starting from the location of the root-bulb (*mūlakanda*)<sup>249</sup> originating from the staff of Brahma<sup>250</sup>, being white, extending up to the aperture of Brahma exists the single Brahma-channel.<sup>251</sup> The Brahma-channel, being within [the staff of Brahma],<sup>252</sup> having the shape of a stalk of a lotus flower [and] shining like ten million suns goes upwards. One such manifestation exists. As a result of meditation on this manifestation<sup>253</sup> the accomplishment of the eight supernatural powers beginning with 'becoming as small as the smallest particle of matter' etc.<sup>254</sup> exist in proximity of the person.<sup>255</sup>

<sup>249</sup>Various concepts of the location of the *kanda* exist in yogic literature. In the *Yogayājñavalkya* 4.16-27 one reads: *kandasthānāṁ manusyāṇāṁ dehamadhyān navāṅgulam | caturaṅgulam utsedham* āyāmaś ca tathāvidhah || 16 || *andākṛtvad ākāram bhūṣītaṁ tattvagādhibhīḥ | catuspādaṁ tiraścām ca* dvijānāṁ tundamadhyame || 17 || “The location of the bulb (*kanda*) of humans is nine finger widths from the waist. [It is] four finger widths in height and has the same [measure in] length. It appears like an egg, and [it is] ornamented with the five elements of creation and sustenance. In quadrupeds, birds and other beings, it is in the centre of the belly.” *Hathapradipikā* 3.64cd (*gulphadeśasamipe ca kandaṁ tatra prapiṭayet*) instructs the yogin to press the *kanda* with the feet in the context of *uddiyāṇabandha*, which could imply that the *kanda* is in the genital region (except one assumes the very complex and challenging posture termed *kandapiḍāsana*, cf. *Encyclopedia of Traditional Asanas*, pp. 143-144). Sundaradeva, in *Yuktabhavadeva* 7.224 and Bhavadevamīśra in *Hathasaṅketacandrikā* (Ms. No. 2244, f. 36r) argue that the *kanda* is near the navel. In *Yogacūḍāmanyupaniṣad* 14cd the *kanda* is in between penis and navel (*ürdhvam meḍhrādadho nābhēḥ kande yonih khagāndavat*).

<sup>250</sup>The term *brahmadaṇḍa* in this context refers to the spinal column, which is usually identified with Mt. Meru in tantric texts, cf. Snodgrass, 1988: 360.

<sup>251</sup>The term *brahmanāḍī* is a synonym for the *susūmnā*, cf., e.g. *Haṭhapradipikā* 2.67, *Gorakaśātaka* 47, *Yogakuṇḍalinyopaniṣad* 37c-38b, *Yogacintāmaṇi* (Ed. pp. 46, 112, 116, 140, 191), *Haṭharatnāvalī* 2.8, 2.25, 2.65, 2.69.

<sup>252</sup>Naturally, one would read *brahmanāḍīmadhye* compounded, but this would leave the sentence lacking a subject. Therefore, the only option is to read *brahmanāḍī madhye* separately, referring to the inside of the previously mentioned *brahmadaṇḍa*. Assuming another channel within the *brahmanāḍī* like the *citrānāḍī* in *Śivasamhitā* 5.160 would be difficult to proof.

<sup>253</sup>Cf. *Vijñānabhairava* 35.

<sup>254</sup>For an extensive discussion about the yogic supernatural powers (*siddhis*), see Jacobsen, 2017.

<sup>255</sup>Three of five witnesses of the β-group add an incomplete list of the eight *siddhis* (see apparatus). I did not include it in greyscale for two reasons. First, the passage is incomplete ...

अथवा ललाटोपर्याकाशमध्ये शुक्रसूरशस्य तेजसो ध्यानकारणाच्छरीरसम्बन्धिनः कुष्ठादयो रोगा नश्यन्ति । आयुर्वृद्धिर्भवति । अथवा भ्रुवोर्मध्येऽतिरक्तवर्णस्यातिस्थूलस्य तेजसो ध्यानकरणात्स-कालानां पार्थिवपुरुषाणां वल्लभो भवति । तं पुरुषं दृष्ट्वा सर्वेषां दृष्टिः रिथरा भवति ॥

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**Sources:** १-३ cf. YSV (PT p. 838): lalāṭopari vā dhyātvā candram् vā jyotir iśvaram | nāśayet kuṣṭharogādin mahāyusmān śivah paraḥ | bhruvor madhye 'thavā dhyātvā arkantu teja iśvaram | sthiradrṣṭau rājapūjyo jīvanmuktaḥ śivo yathā | ātmānam ātmarūpam hi dhyātvā yo niṣkriyo bhavet | nirāśiryatatakttvo 'yam itaro na nrpasthitih | १-३ cf. SSP 2.27 (Ed. p. 38): athavā lalāṭordhve gollāṭamaṇḍape sphurattārakāram lakşayet |

**Testimonia:** १-३ ≈ *Hathasaṃketacandrikā* (MMPP 2244 f. 125v ll. 1-3): athāvā lalāṭopari ākāśa-  
madhye śukladṛṣyasya tejaso dhyānakaraṇāc charīrāḥ kuṣṭhādiroga naśyamti | athavā bhruvor  
madhye atiraktavarṇasyātisthūlasya tejaso dhyānakaraṇāt kalānām pārthivapuruṣānām val-  
labho bhavati | tam puruṣam drṣṭvā sarveṣām puruṣānām drṣṭiḥ sthirā bhavati |

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१ lalāṭopary E] lalāṭopari BLDN<sub>1</sub> lalāṭopari U<sub>1</sub>U<sub>2</sub> om. N<sub>2</sub> ākāśamadhye cett.] om. N<sub>2</sub> śuk-  
lasaṁdrṣasya cett.] om. N<sub>2</sub> tejaso cett.] om. N<sub>2</sub> dhyānakaraṇāc em.] dhyānakaraṇāt cett. om.  
N<sub>2</sub> śarīra° BL] śarīra° cett. om. N<sub>2</sub> °sambandhinah  $\beta$ ]°sambandhi DN<sub>1</sub>U<sub>1</sub> °sambandhi N<sub>2</sub>  
kuṣṭhādayo cett.] kuṣṭādayo DN<sub>2</sub> rogā cett.] rogāḥ DPN<sub>1</sub>N<sub>2</sub> २ naśyanti cett.] naśyamti BP  
vṛddhir cett.] vṛddi N<sub>2</sub> athavā cett.] om. E bhruvor cett.] bṛvor U<sub>2</sub> 'tirakta° cett.] atirakta° U<sub>2</sub>  
tirikta° E varṇasyātisthūlasya cett.] varṇasyātī sthalasya U<sub>1</sub> 'tisthūlasyaḥ U<sub>2</sub> dhyānakaraṇāt  
cett.] dhyānam karaṇāt B dhyānakaraṇād E २-३ sakālānām cett.] sakalānā D bahulānām E  
५ pārthivapuruṣānām cett.] parthivānām tatpuruṣānām ca E bhavati cett.] bhavati | jagad  
vallabho pi bhavati E tam cett.] asya E puruṣam drṣṭvā DN<sub>1</sub>U<sub>1</sub>] puruṣam drṣṭā N<sub>2</sub> puruṣam  
BP puruṣa° L puruṣasyāvalokanena E sarveṣām αE] pratisarveṣām cett. drṣṭiḥ sthirā EP]  
drṣṭiḥsthirā cett. bhavati cett.] bhavati B

Or, as a result of meditation onto the bright light within the space above the forehead, diseases related to the body, skin disease[s], etc., vanish.<sup>256</sup><sup>257</sup> The lifespan increases. Alternatively, as a result of meditation on the very subtle red light in the middle of the eyebrows, he becomes one who is beloved among all royal people.<sup>258</sup> After having seen this person, everybody's gaze becomes fixed [onto him].<sup>259</sup>

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and in a very corrupt state. Second, since it is absent in E and U<sub>2</sub> it probably does not belong to the β-group archetype. The passage *dure vā yadi vā dure śrutvā* seems to refer to the supernatural abilities *dūradarśana* and *dūraśravana*. The list does not follow the standard list of eight supernatural powers. After the first four items that are usually considered as primary *siddhis*, the three manuscripts instead list three of the so-called secondary *siddhis*, cf. *Bhāgavata Purāṇa* 11.10 and 11.15.2-6. Because of that, it is impossible to determine the missing *siddhi* precisely. However, the passage allows to identify seven *siddhis*: *Anīma* ("the ability to reduce size to the size of the smallest particle"), *Mahimā* ("the ability to expand one's body to an infinitely large size"), *Laghimā* ("the ability to become weightless or lighter than air"), *Garimā* ("the ability to become heavy or dense"), *Dūraśravana* ("hearing things far away"), *Dūradarśana* ("seeing things far away") and *Parakāyapraveśitā* ("entering the bodies of others").

<sup>256</sup> The *Siddhasiddhāntapaddhati* 2.27 (Ed. p. 38) includes three techniques of *antaralakṣya* which are unparalleled in Rāmacandra's system: *athavā bhramaraguhāmadhye āraktabhramarākāram lakṣayet | athavā karṇadvayam tarjanibhyām nirodhayed tataḥ śiromadhye dhūm dhūm kāraṇam nādām śṛṇoti | athavā cakṣurmadhye nilajyotirūpam putalyākāram lakṣayed* | "Or, one should focus the form of a very red bee within the *bhramaraguhā*. Or, one should close both ears with the index fingers and listen to the *dhūm dhūm*-sound in the head. Or, one should focus on the form of a doll appearing in blue light within the eyes."

<sup>257</sup> *Śivayogapradipikā* 4.32-41 describes the main practice of *antaralakṣya* in very similar ways along with two alternatives in 4.40-41 which resemble those in the *Siddhasiddhāntapaddhati* 2.27: *athavā karṇayor dvāre tarjanibhyām nirodhayed | śrihaṭṭamastake nādām ghuṇghuṇkāram śṛṇoti ca || 40 || cakṣurmadhye 'thavā nilajyotirūpam vilokayet | antarlakṣyam iti jñeyam bahirlakṣyam atha śṛṇu || 41 ||* "(40) Alternatively, one should block the opening of the ears with the index fingers. At the crown of the head, at the *śrihaṭṭa*, one hears the sound which makes 'ghuṇ ghuṇ'. (41) Likewise, one should visualize the form of blue light within the eyes. Thus, it is known as the internal focus. Now listen to the external fixation."

<sup>258</sup> For the translation of *pārthivapurushānām* cf. the usage of *pārthiva*° in section I, l. 3.

<sup>259</sup> Examining the current context, it is puzzling why Rāmacandra, as well as the unknown author of the *Yogaśvarodaya*, introduce the ten main channels and ten vital winds immediately after *antaralakṣya* instead of *madhyalakṣya*.

## [XXV. nādīnām bhedāḥ]

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

**Sources:** 2-7 cf. SSP 1.66 (Ed. p. 29): atha nādīnām daśa dvārāni | idā piṅgalā ca nāsādvārayor  
vahataḥ | gāndhāri hastijihvikā ca cakṣurdvārayor vahataḥ | pūṣā yaśasvinī ca karṇadvārayor  
vahataḥ | alambusaḥ ānane vahati | kuhū gudadvāre vahati | śāṅkhini liṅgadvāre vahati | suṣumṇā  
madhyadeśe vahati | sā dāṇḍamārgēṇa brahmaṇḍhṛaparyantam vahati | evam daśanādyo daśad-  
vāreṣu vahanti | anyāḥ sarvanādyo romakūpeṣu vahanti | 2-7 cf. YSV (PT p. 838): idānīm śṛṇu  
nādīnām bhedam vakṣyāmi siddhidam | meruvāhye idānāmī piṅgalayā samanvitā | suṣumṇā  
bhānumārgeṇa brahmadvārāvadhi sthitā | sarasvatī sugandhā tu gāndhāri hastijihvikā | jñātavyā  
karṇayormadhye netrayoś ca tathāntimā | pūṣā cālambusaḥ ceti mūlasthā kutracit tathā | liṅgad-  
vārādiḍāmārge brahmasthānāvadhi priye | nādyantam pratilomeṣu sahasrāṇām dvisaptatiḥ |

2 idānīm cett.] idānī BLN<sub>2</sub> nādīnām cett.] nādī° BL nādīnām aparo α bhedāḥ cett.]  
bhedaḥ BDLN<sub>1</sub> kathyante EPN<sub>2</sub>U<sub>1</sub>] kathyate cett. daśa mukhyānādyaḥ EN<sub>2</sub>U<sub>1</sub>U<sub>2</sub>] daśa  
mukhyānādyaḥ P daśa mukhyenādya B daśa mukhyānādayas L daśa mukhyānādhyā DN<sub>1</sub>  
nādīdvayam cett.] dvayam E idāpiṅgalā E] idā pimgalā cett. idānīm pimgalā N<sub>2</sub> idām pim-  
galā P 2-3 samjñākam cett.] samjñākam U<sub>1</sub>U<sub>2</sub> samjñākāḥ BL 3 nāsādvāre cett.] nāsānāsād-  
vāre D suṣumṇā β] suṣumṇā tu α tālumārgeṇa DPN<sub>1</sub>U<sub>1</sub>U<sub>2</sub>] tālumārge BELN<sub>2</sub> °dvāra° cett.]  
°ramdhra° BLP vahati U<sub>2</sub>] vahati tiṣṭhati ELPU<sub>1</sub> vahati tiṣṭhati cett. sarasvatī cett.] ti srah  
sarasvatī U<sub>2</sub> varṭate α] tiṣṭhati ELPU<sub>2</sub> tiṣṭhati B 4 hastijihvākarṇayor E] hastinijihve DPN<sub>1</sub>N<sub>2</sub>  
hastijihve BL haratijihva U<sub>1</sub> hastinī jiḥve || U<sub>2</sub> karṇayor DEPN<sub>1</sub>N<sub>2</sub>] karna° BL °karṇayor U<sub>1</sub>  
netravoy U<sub>2</sub> madhye cett.] om. LB vahatyau DPN<sub>1</sub>N<sub>2</sub>] vahalyau E vahatyo BL vahamtyaḥ  
U<sub>2</sub> tiṣṭhataḥ cett.] tiṣṭhati BL om. U<sub>2</sub> pūṣālambuṣānetravoy em.] pūṣālambusemā netravoy  
E pūṣālambuse netravoy P pūṣodalabuṣe netra° B pūṣo ulabuso netra° L pūṣāmalambuṣe ne-  
travoy DN<sub>1</sub> pūṣāmalambuṣe netravoy N<sub>2</sub> pūṣālambuṣe netravoy U<sub>1</sub> pūṣāya śākhini || karṇayor U<sub>2</sub>  
vahatyau cett.] rvahalyā E vahatyo BLN<sub>1</sub>N<sub>2</sub>U<sub>2</sub> tiṣṭhataḥ DEN<sub>1</sub>N<sub>2</sub>U<sub>1</sub>] tiṣṭhati B tiṣṭhamti L  
tiṣṭataḥ P tiṣṭhataḥ || alambusaḥ || bh++madhye vamhatyo tiṣṭhati || U<sub>2</sub> śāṅkhini cett.] śāmkhanī  
N<sub>1</sub> kuhū U<sub>2</sub> 5 liṅgadvārād cett.] liṅgadvārā° U<sub>1</sub> ārabhye cett.] ārabhya cett. °dāmārgeṇa  
E] idāmārgeṇa cett. idānīm mārgeṇa N<sub>2</sub> tiṣṭhati cett.] tiṣṭhatiti E kuhū conj.] śāṅkhini U<sub>2</sub>  
om. cett. mūladvārād-arabhyā U<sub>2</sub>] om. cett. pimgalā° em.] pimgalā° U<sub>2</sub> 5-6 mārgeṇa  
brahmasthānāparyamtam tiṣṭhati U<sub>2</sub>] om. cett. 6 etādrṣā P] etādrṣā DEN<sub>1</sub>U<sub>1</sub>U<sub>2</sub> etādrṣyā  
BL etā N<sub>2</sub> nādya cett.] om. N<sub>2</sub> daśasū dvāreṣu cett.] daśa dvāreṣu L daśasv adhāreṣu U<sub>1</sub>  
tiṣṭhanti cett.] tiṣṭhati U<sub>1</sub> dvisaptatisahasraparimitā cett.] dvisaptatisahasraparimitāgryo  
U<sub>1</sub> hidāsonā dvisatyati sahasraḥ || 71110 || parimitā U<sub>2</sub> nādya BLP] nādya E nādhyo U<sub>2</sub> om. U<sub>1</sub>  
6-7 lomnām muleṣu DEN<sub>1</sub>N<sub>2</sub>U<sub>2</sub>] lomnā BLPU<sub>1</sub>

[XXV. Division of the channels]

Now, the divisions of channels within the body are explained.<sup>260</sup> There are ten primary channels.<sup>261</sup> Among them is a pair of channels. [Their] designation is *Idā* and *Piṅgalā* [and they] exist at the entrance of the nose. The *Suṣumṇā* flows by the path of the palate to the door of Brahman.<sup>262 263</sup> The *Sarasvatī*-[channel] exists within the mouth. The two channels, *Gāndhārī* and *Hastjihvā*, exist within the two ears. The two channels, *Pūṣā* and *Ālambuṣā*, are situated at the centre of the two eyes. *Śamkhini* stretches from the beginning of the opening of the penis through the *Idā*-channel up to the place of Brahman<sup>264</sup>. *Kuhū*<sup>265</sup> stretches from the entrance of the root<sup>266</sup> through the *Piṅgalā*-channel up to the place of Brahman. Such channels are situated at the ten openings. The other channels, quantified as 72000, are situated in very small form at the roots of the hairs.

<sup>260</sup> Networks of channels are standard in many systems of yoga. The earliest known mention refers to Upaniṣadic literature, such as the *Bṛhadāraṇyakopaniṣat* 2.1.19. For a detailed depiction of systems of channels in yogic literature, see Mallinson and Singleton, 2017: 172–174, 184–198.

<sup>261</sup> The notion of ten primary channels can already be found in early texts of Hathayoga, e.g., the *Vivekamārtanda* 17 (Central Library, Baroda Acc. No. 4110, 1534 Samvat): *teṣu nādisasaresu dvīsapātir udāhṛtāḥ | pradhānāḥ prāṇavāhinyo bhūyas tatra daśa smṛtāḥ* || “Of those thousand channels, seventy-two have been spoken of, and among them, ten are considered most important. They are the main pathways of the vital breaths.” Also cf. *Gorakṣaśataka* (Nowotny) 34. However, the enumeration of ten main channels in yogic literature also has predecessors, e.g., in Śaivasiddhānta, cf. *Sārdhatriśatikālottara* 10.4–5. Other systems, e.g., *Yogayājñavalkya* IV.26 or *Vasiṣṭhasaṃhitā* 2.21, enumerate fourteen primary channels.

<sup>262</sup> According to *Tantrikābhidhānakośa* 3 (p. 93), the palate is the śivaite locus of the central *granthi* along the course of the breath through five *granthis* (heart, throat, palate, eyebrow-region, nose-tip), cf. *Tantrāloka* 5.111. However, YSV (PT) offers the alternative reading *bhānumargeṇa* “by the path of the sun”. In several yogic traditions, the microcosmic sun of yogic bodies is situated at the base of the central channel (cf. *Amṛtasiddhi* 4.1) and travels upwards (cf. *Amṛtasiddhi* 4.11).

<sup>263</sup> The *brahmadvāra* is a synonym for the *brahmaṇḍra*, “The aperture of Brahman”; the fontanelle, through which the vital principle of the yogi exists at death, cf. Mallinson and Singleton, 2017: 438

<sup>264</sup> The *brahmasthāna* is a synonym for *brahmaṇḍra*. Cf. *Dhyānabindopaniṣad* 65. Here, the *brahmasthāna* is equated with the *sahasrāracakra*.

<sup>265</sup> The list would be incomplete without *kuhū* as found in U<sub>2</sub> only. However, *śamkhini* and *kuhū* are unexpectedly swapped in U<sub>2</sub>, neither of them is found in YSV (PT), but both channels and their generally accepted locations are in SSP 1.66. Because of that, I conjectured accordingly.

<sup>266</sup> The entrance of the root (*mūladvāra*) in this passage refers to the anus, cf. *Siddhasiddhāntapad-dhati* 1.66: *kuhūr gudadvāre vahati* | “Kuhū conducts through the anus.”

## [XXVI. śarīramadhye vāyavah]

इदानीं शरीरमध्ये वायवो दशा तिष्ठन्ति । तेषां कार्याणि कथ्यन्ते । प्राणवायुहृदयमध्ये श्वासोच्छ्वासं करोति । अशनपानेच्छा भवति । गुदमध्येऽपानवायुस्तिष्ठति । स आकुञ्चनं स्तंभनं करोति । नाभि-  
मध्ये समानो वर्तते । स समग्रा नाडीः शोषयति । तथा नाडीः पोषयति । रुचिमुत्पादयति । अर्द्धि-  
5 दीपयति । तालुमध्ये उदानवायुस्तिष्ठति । स वायुरन्नं गिलति । पानीयं पिवति । व्यानवायुः सकले शरीरे वर्तते । तस्माद्वायोः शरीरं चलति । शोकं आप्नोति विकृते । कूर्मवायुर्नेत्रमध्ये तिष्ठति । निमे-  
षोन्मेषं करोति ।

**Sources:** 2-145.1 cf. YSV (PT pp. 838-839): idānīm dehamadhyasthāḥ kathyante daśa vāyavah | kāryakāraṇabhbhāvena kathyante tāni cihnatāḥ | prāṇavāyur hr̥di sthitvā śvāsocchvāsam̄ karoti saḥ | asikāntam̄ pītam̄ iśam̄ karoti yogasamjñakah | apāno gudadeśasthāḥ karoty ākuñcanam̄ sa tu | stambhanañ ca tathāpānaḥ samāno nābhimanḍale | toṣakādipoṣakan tu nādinām̄ ruciḍayakah | diptāgnimadhye 'pi tathā samānākhyā mahāparā | tālumadhye udānas tu aśnāti pibatiti ca | śarīram̄ sakalam̄ vyāpaya vyānavāyuh pratiṣṭhitah | śarire cālanaṁ teṣu karoti sthāpayatyi api | netramadhye kūrmanām̄ nimeṣonmeṣakṛdayam | 2-145.1 cf. SSP 1.67 (Ed. pp. 23-24): atha daśavāyavah | hr̥daye prāṇavāyur ucchvāsanīshvāsakāraka hakārasakārātmaṅkaś ca | gude tv apānavāyuh recakakumbhakapūrakaś ca | nābhau samānavāyuh dipakaḥ pācakaś ca | kanṭhe vyānavāyuh śoṣaṇāpy āyanakārakaś ca | tālau udānavāyuh grasanavamanajalpārakaś ca | nā-  
gavāyuh sarvāṅgavyāpakaḥ mocakaś cālakaś ca | kūrmavāyuh cakṣuṣor unmeṣakārakaś ca |

2 vāyavo EPU<sub>2</sub>] vāyavas α om. BL daśa EPU<sub>2</sub>] om. cett. tiṣṭhanti cett.] ṣṭamti U<sub>2</sub> om. BL teṣām cett.] om. BL kāryāni cett.] nāmāni kāryāni E nāmāni kārmāni Pom. BL kathyante cett.] kathyate N<sub>2</sub>U<sub>1</sub>U<sub>2</sub> om. BL prāṇavāyur EP] prāṇavāyuh<sup>o</sup> αU<sub>2</sub> om. BL hr̥dayamadhye cett.] om. BL śvāsocchvāsam̄ em.] śvāsośvarioti B śvāsocchāsam̄ E śvāsochāreti L śvāsocchāsam̄ P śvāsocchāsam̄ U<sub>2</sub> 3 utsvāsaprasvāsam̄ D utsvāsaprasvāsam̄ N<sub>1</sub> ūrdhvāsvāprasvāsam̄ N<sub>2</sub> ūdhvasaprasasē U<sub>1</sub> karoti cett.] karoti D om. BL aśanapāneccā E] aśanapānechā BLPU<sub>2</sub> aśitapitechā DN<sub>1</sub> asitapitechā N<sub>2</sub> asite pitechā U<sub>1</sub> 'pānavāyus em.] apānavāyus DN<sub>1</sub> apānavāyor B apānavāyo LU<sub>2</sub> apānavāyū N<sub>2</sub>U<sub>1</sub> om. E tiṣṭhati cett.] tiṣṭhati B om. E sa cett.] om. EU<sub>2</sub> ākuñcanam̄ stambhanam̄ DN<sub>1</sub>U<sub>1</sub>] ākum̄canasthambhanam̄ N<sub>2</sub> āmkucanasthambhanam̄ BLPU<sub>2</sub> om. E karoti cett.] karoti B om. E 3-4 nābhimanḍye cett.] nābhīpadmāmadhye U<sub>2</sub> om. E 4 samāno cett.] samāno vāyur E smānā B sa cett.] sapta E samāgrā β] samāgram̄ α nādīḥ EP] nādī BLU<sub>2</sub> nādīm̄ U<sub>1</sub> nādhyam̄ DN<sub>1</sub>N<sub>2</sub> śoṣayati cett.] śoṣayati L tathā cett.] om. U<sub>2</sub> nādīḥ P] nādī E nādīm̄ α om. BLU<sub>2</sub> poṣayati em.] poṣayati DPN<sub>1</sub>N<sub>2</sub> poṣayati | tathā poṣayati B poṣayati L poṣa 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 agnīm̄ em.] agnīm̄ DN<sub>1</sub>N<sub>2</sub> agnīm̄ U<sub>1</sub> vahnīm̄ EPU<sub>2</sub> vahnī BL 5 dipayati cett.] dipayati BL udānavāyus BLN<sub>1</sub>U<sub>1</sub>] udāno vāyus DEPU<sub>2</sub> udānāni vāyus N<sub>2</sub> vāyur cett.] vāyuh E vāyu P annam̄ cett.] ratnam̄ EPN<sub>1</sub> gilati cett.] lilati E galayati B galayati L siliti N<sub>1</sub> pibati cett.] pibati P pibati BL vyānavāyuh em.] nāgavāyuh cett. nāgavāyuh<sup>o</sup> L nānāgavāyuh D sakale cett.] sakala<sup>o</sup> BL sarva<sup>o</sup> E 6 vāyoḥ cett.] vāyo P śarīram̄ cett.] śarire BL calati α] cālati B calayati PU<sub>2</sub> cālayati E cālayati L calayati U<sub>2</sub> śokam̄ β] om. α āpnōti β] om. α vikṛte em.] vikṛtaḥ U<sub>2</sub> vikṛtaḥ P vikṛtaḥ U<sub>2</sub> vikutah L vivilah E vi+++++ B om. α kūrmavāyur EPU<sub>2</sub>] kūrmavāyoḥ BL kūrmo vāyu DN<sub>1</sub>N<sub>2</sub> om. U<sub>1</sub> netramadhye cett.] om. U<sub>1</sub> tiṣṭhati DEN<sub>1</sub>N<sub>2</sub>] om. cett. 6-7 nimeṣonmeṣam̄ BEPU<sub>2</sub>] unmeṣam̄ nimeṣam̄ N<sub>1</sub>N<sub>2</sub> unmeṣam̄ nimeṣam̄ ca D om. U<sub>1</sub> 7 karoti cett.] karoti BL om. U<sub>1</sub>

[XXVI. The vitalwinds within the body]

Now, ten vital winds are situated within the body. Their functions are taught. The Prāṇa vital wind is located within the chest and performs inhalation and exhalation. It brings about the desire for food and drink. Within the anus, the Apāna vital wind is situated. It performs contraction and restraining. Within the navel, the Samāna vital wind exists. It causes to absorb [substances from]<sup>267</sup> all the channels. In this way, it causes the channels to be nourished, causes appetite to be generated, and causes the [digestive] fire to be kindled. Within the palate, the Udāna vital wind is situated. This wind swallows food, [and] it drinks liquid. The Vyāna vital wind exists in the entire body.<sup>268</sup> Through the vital wind, the body is caused to move. When it is problematic, it leads to pain. The Kūrma vital wind exists within the eyes. It performs [the] opening and closing [of the eyes].

<sup>267</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>268</sup>I have conjectured *nāgavāyū* to *vyānavāyū* based on the description provided in YSv (PT), as the latter term generally corresponds to the provided function of this vital wind. Textcritically, however, this choice is difficult and not unambiguous, since according to SSP 1.67 (*nāgavāyuḥ sarvāṅgavyāpakaḥ mocakaś cālakaś ca*), not just Vyāna (as in YSv) but also Nāga pervades the whole body, a concept also attested in *Vasiṣṭhasaṃhitā* 2.49cd and 2.52cd. YSv (PT pp. 838-839) ascribes the function of belching (*udgāra*) to Nāga (*udgāre nāga ākhyātāḥ ūrddhavāyuḥ pracālanaḥ*) which speaks for my conjecture. However, Rāmacandra follows the SSP 1.67 (Ed. pp. 23-24) by ascribing the function of belching to Krkala, even though the Ysv ascribes sneezing (*kṣut*) to Krkala. This indicates that he mixed the descriptions of the YSv and SSP, which makes it possible that he followed the SSP in the case of Nāga, too. This leaves us with the other possibility that Vyāna and its description dropped out. However, in the YSv (PT pp. 838-839), the order of the ten vital winds is as follows: Prāṇa, Apāna, Samāna, Udāna, Vyāna, Kūrma, Nāga, Krkāra, Devadatta, Dhanañjaya. In the SSP 1.67 (Ed. pp. 23-24): Prāṇa, Apāna, Samāna, Vyāna, Udāna, Nāga, Kūrma, Krkāra, Devadatta, Dhanañjaya. In both sources, the Vyāna vital wind appears to be within the group of the first five major vital winds. This group of five winds is undoubtedly common across yogic literature, cf. Mallinson and Singleton, 2017: 187-198. The emergence of Nāga instead of Vyāna in all the witnesses indicates a corruption of the transmission or a mistake by Rāmacandra. The description of the function of the vital wind in this passage makes it slightly more likely that the term *vyāna* was dropped and replaced with *nāga*. In turn, the original descriptions of the functions of the vital winds were further confused in the course of transmission.

कृकलवायोरुद्धारो भवति । देवदत्तवायोर्जूम्भ उत्पद्यते । धनंजयवायोः शब्द उत्पद्यते ॥

[XXVII. madhyalakṣyam]

इदानीं मध्यलक्ष्यं कथ्यते । श्वेतवर्णं अथवा पीतवर्णं रक्तवर्णं वा धूम्रवर्णं वा नीलवर्णं वाऽग्निशिखासहशं विद्युत्समानं सूर्यमण्डलसहशं अर्धचन्द्रसहशं ज्वलदाकाशसमाकारं स्व  
5 शरीरपरिमितं तेजो मनोमध्ये लक्ष्यं कर्तव्यम् । एतस्मिलक्ष्ये कृते सति मनोमध्ये स्थितस्य मलस्य दाहो भवति । मनसः सत्त्वगुणो प्रकटो भवति । पुरुष आनन्दमयो भूत्वा तिष्ठति ॥

**Sources:** 1 cf. YSV (PT pp. 838-839): *udgāre nāga ākhyātah ūrddhvavāyuḥ pracālāne | kṛkarah kṣutkaro jñeyo devadatto vijṛmbhaṇe | dhanañjayah saccidākāro mṛtadeham na muñcati | yady api sargakānde sarvam etad uktam tathāpi kāryakāraṇabhbhāvajñāpanāya punar nirdiṣṭam iti na punar uktam* [cf. SSP 1.67 (Ed. pp. 23-24): *krkalah udgārakah kṣutkārakaś ca | devadatto mukhavijṛmbhakah | dhanañjayo nādaghoṣakah | iti daśavāyv avalokanena piṇḍotpattiḥ naranārīrūpam |* 3-6 cf. YSV (PT p. 839): *idānīm madhyalakṣan tu kathyate siddhikārakam | śvetam raktam tathā pītam dhūmrākāraṇ tu nilabham | agnijvalāsamānābhā vidyutpuṇjasamaprabhā | adityamaṇḍalākāram athavā candramaṇḍalam | jvaladākāśatulyamvā bhāvayed rūpamāṭmānaḥ | etaj jyotirmayam deham manomadhye tu lakṣayet | etesān ca kṛte lakṣe nānādūkhkham prāṇasyati | manas astu malo yāti mahānando bhavet tataḥ |* 3-6 cf. SSP 2.29 (Ed. p. 41): *śvetavarnam vā raktavarnam vā kṛṣṇavarnam vā agniśikhākāram vā jyotirūpam vā vidyudākāram sūryamaṇḍalākāram vā ardhacandrākāram vā yatheṣṭasvapiṇḍamāṭram sthānavarjitam manasā lakṣayet ity anekavidhām madhyamam lakṣyam |*

1 **kṛkalavāyor** DN<sub>1</sub>N<sub>2</sub>] kṛkalavāyur BLP kṛkalakartāvāyur E puṣkaravāyur U<sub>2</sub> om. U<sub>1</sub> **udgāro** em.] udgāram EU<sub>2</sub> udhāraṇam BP uhāraṇam L üdgārō N<sub>1</sub>N<sub>2</sub> üdgāto D om. U<sub>1</sub> **bhavati** DN<sub>1</sub>N<sub>2</sub>] karoti EP<sub>U</sub><sub>2</sub> karoti BL om. U<sub>1</sub> **devadattavāyor** cett.] devadattavāyoḥ E devadattavāyo N<sub>2</sub>U<sub>2</sub> jṛmbha DN<sub>1</sub>U<sub>2</sub>] jṛmbhaṇam E jumbhā BP jṛmbhā L jṛmbhō<sup>°</sup> N<sub>2</sub> jambhā U<sub>1</sub> **uptadyate** α] bhavati EP<sub>U</sub><sub>2</sub> bhavamti B bhavati L **dhanamjayavāyoh** β] dhanamjayavāyo α **śabda** cett.] śabdāḥ P śabdā L śabdo<sup>°</sup> N<sub>2</sub> sabta U<sub>1</sub> 3 idānī cett.] idānī P om. E **madhyalakṣyam** DN<sub>1</sub>U<sub>1</sub>] madhyalakṣanam BN<sub>2</sub> madhyalakṣam P madhye lakṣam L madhye lakṣyam U<sub>2</sub> om. E **kathyate** cett.] om. E **śveta** cett.] svata<sup>°</sup> U<sub>1</sub> svata<sup>°</sup> U<sub>2</sub> om. E **varṇam** PLU<sub>1</sub>U<sub>2</sub>] varṇam || D **varam** P **varṇā** | N<sub>1</sub> om. E **athavā** cett.] amtha ca E om. BLP **varṇam** cett.] **varṇam** || BU<sub>2</sub> **varṇa** N<sub>2</sub> **raktavarnam** E] raktavarna N<sub>2</sub> raktam DLN<sub>1</sub>U<sub>1</sub>U<sub>2</sub> om. B **vā** cett.] om. N<sub>2</sub> **dhūmravarnam** em.] dhūmākāro D dhūmāra N<sub>1</sub> dhūmravarṇa N<sub>2</sub> dhūmrākāra U<sub>1</sub> dhūmrākāram β **vā** D] va N<sub>1</sub> van U<sub>1</sub> yan β om. N<sub>2</sub> 4 **vā** cett.] vā || BL **'gni'** P] agni<sup>°</sup> cett. **'samānam** cett.] **'samānam** || D **'samāne** L **'sadṛśam** cett.] **'m** sadṛśam DN<sub>1</sub> **ardha**<sup>°</sup> cett.] ūrdhva<sup>°</sup> BDN<sub>1</sub>N<sub>2</sub> ārdha<sup>°</sup> U<sub>1</sub> **jvalad**<sup>°</sup> cett.] jalad U<sub>1</sub> **'ākāśa**<sup>°</sup> cett.] **'ā**<sup>°</sup> U<sub>1</sub> **'ākāram** U<sub>2</sub> **'samākāram** cett.] **'samānakāram** α samakāram U<sub>2</sub> **'samākāra** L 5 **'mitam** cett.] **'manomittam** U<sub>1</sub> **'mano** cett.] om. U<sub>1</sub> lakṣyam DPN<sub>1</sub>U<sub>1</sub>] tathayam E lakṣam BLU<sub>2</sub> lakṣanam N<sub>2</sub> **etasmi** PLU<sub>2</sub>] etasmin U<sub>1</sub> ekasmin cett. lakṣye cett.] lakṣye BLU<sub>2</sub> na lakṣye U<sub>1</sub> lakṣaṇo N<sub>2</sub> **sati** cett.] sati BLU<sub>1</sub>U<sub>2</sub> **malasye** cett.] om. P 6 **'saḥ** cett.] **'saḥ** || BL manah saḥ D **'guṇo** BDN<sub>2</sub>U<sub>1</sub>] **'guṇe** N<sub>1</sub> **'guṇa**<sup>°</sup> EU<sub>2</sub> **'guṇaḥ** PL **prakaṭo** cett.] **'prakāśo** EU<sub>2</sub>

From the Kṛkala vital wind belching arises. From the Devadatta vital wind yawning arises. From the Dhanañjaya vital wind sound arises.

[XXVII. Central focus]

Now, the central focus is taught. Within the mind, the focus shall be directed onto the light which is white-coloured or yellow-coloured or red-coloured or grey-coloured or blue-coloured, like the flame of fire, equal to lightning, like the orb of the sun, like a half-moon, appearing like flaming space, [and] in the same size as one's own body.<sup>269</sup> When the focus is performed, the burning of impurity within the mind manifests. The *sattva* quality<sup>270</sup> of the mind becomes revealed.<sup>271</sup> The person becomes blissful and remains like that.

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<sup>269</sup>Cf. *Śivayogapradipikā* 4.47cd-48: *śrnuṣva madhyalakṣyam ca kathitam pūrvasūribhiḥ* || 4.47 śvetādi-varṇanavakhaṇḍacandrasaudāminīvahniśikhena bimbāt | *jvalannabho vā sthalahinam ekam vilakṣayet tat khalu madhyalakṣyam* 4.48 || "(47cd) Hear now the central fixation which the ancient sages have taught. (48) One should focus on one [object] devoid of location or the burning space [emerging] from a sphere with flames and lightning shining (*candra*) into [all] nine landmasses (of the continent Jambūdvīpa: Bhārata, Hari, Kimpuruṣa, Rāmyaka, Rāmaṇa, 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 *Śivayogapradipikā*, the practitioner should direct the mind towards the burning space or that which lacks locality. Conversely, Rāmacandra prescribes fixing one's mind onto the luminous mind, which is equated with the spatial extension of the human body.

<sup>270</sup>For a discussion of the *guṇas* in the context of Pātañjalayoga cf. Bryant pp. xlvi-xlii.

<sup>271</sup>The generation of the sattvic quality through the practice of *madhyalakṣ(y)a* also appears in *Sarvāṅgayogapradipikā* 3.28: *madhya lakṣa mana madhya bicārai | vapu pramāna koi rūpa nihārai | yāte sātvik upajai āt | madhya lakṣa jo sādhai bhāi* || "The central focus directs the mind to reside at its centre, viewing the measure of the body according to its form. It produces the sattvic quality in those who practice it."

## [XXVIII. ākāśabhedāḥ]

इदानीमाकाशभेदाः कथ्यन्ते । तेषां लक्ष्यानि कथ्यन्ते । आकाशः ॥ पराकाशः ॥ महाकाशः ॥ त-  
त्वाकाशः ॥ सूर्यकाशः ॥ बाह्याभ्यन्तरे निर्मलं निराकारमाकाशलक्ष्यं कर्तव्यम् । ततः परं बाह्या-  
भ्यन्तरे घनान्यकारसदशपराकाशस्य लक्ष्यं कर्तव्यम् । ततः परं प्रलयकालीनज्वलद्वावानलपूर्णं  
5 बाह्याभ्यन्तरे महाकाशलक्ष्यं कर्तव्यम् । ततः परं बाह्याभ्यन्तरे कोटिदीपानां प्रकाशप्राप्तौ यादृशं औं-  
ज्वल्यं भवति । तादृशं तत्त्वाकाशं लक्ष्यं कर्तव्यम् ।

**Sources:** 2-6 cf. YSv (PT p. 839): kathyate tu devyaduhnākāśam pañcabhir lakṣaṇaiḥ | ākāśan tu mahākāśam parākāśam parātparam | tattvākāśam sūryakāśam ākāśam pañcalakṣaṇam | cf. YSv (PT p. 839; YK 1.37): ākāśan tu mahākāśam parākāśam parātparam | tattvākāśam sūryakāśam ākāśam pañcalakṣaṇam | sabhāyābhyanṭare nityam nirākāśantu (*nirākāśas* tu YK 2.38) nirmalam | kartavyam lakṣam ākāśam sādhayet sādhanam vinā | ghanāntarālasadr̥ṣam parākāśam tathaiva ca | kotikotipradipābhām tattvākāśam smaret tathā | kalpāntagnisamam (*kālāntagnisamam* YK 2.39cd) jyotiḥ mahākāśam smaret tathā | 2-6 cf. SSP 2.30 (Ed. p. 42): ākāśam parākāśam mahākāśam tattvākāśam sūryākāśam iti vyomapañcakam | bāhyābhyanṭare 'tyantam nirmalam nirākāram ākāśam lakṣayet | athavā bāhyābhyanṭare 'tyantāndhakāraṇibhām parākāśam avalokayet | bāhyābhyanṭare kālālasaṁkāśam mahākāśam avalokayet | bāhyābhyanṭare nijatata-vakharūpaṁ tattvākāśam avalokayet |

2 idānīm EP<sub>U<sub>2</sub></sub>] idānīm cett. ākāśabhedāḥ EN<sub>2</sub>U<sub>1</sub>U<sub>2</sub>] ākaśabhedāḥ cett. kathyante cett.] kathyate LN<sub>2</sub>U<sub>2</sub> teṣām cett.] te E ṣam U<sub>1</sub> om. BL laksyāni cett.] lakṣaṇāni N<sub>2</sub> om. BL kathyante DU<sub>1</sub>U<sub>2</sub>] ca kathyante P kathyate N<sub>1</sub>N<sub>2</sub> om. BL ākāśaḥ BELP] ākāśa<sup>o</sup> α parākāśaḥ PU<sub>2</sub>] parākāśa N<sub>1</sub> parākāśa<sup>o</sup> DN<sub>2</sub>U<sub>1</sub> paramākāśaḥ BEL mahākāśaḥ ELP<sub>U<sub>2</sub></sub>] mahākāśa BN<sub>1</sub> mahākāśa<sup>o</sup> DN<sub>2</sub>U<sub>1</sub> 2-3 tattvākāśaḥ BELU<sub>2</sub>] tattvākāśa N<sub>1</sub> tattvākāśa<sup>o</sup> DN<sub>2</sub>U<sub>1</sub> 3 sūryākāśaḥ BEL] sūryākāśaḥ N<sub>2</sub> PU<sub>2</sub> sūryākāśa N<sub>1</sub> sūryākāśa<sup>o</sup> DU<sub>1</sub> nirākāram ākāśa<sup>o</sup> E] nirākāram ākāśa<sup>o</sup> α nirākāram ākāśam BLP nirākāram mākāśam U<sub>2</sub> "laksyam cett.] lakṣam BL "lakṣaṇam N<sub>2</sub> kartavyam E] kartavyam cett. param cett.] om. U<sub>2</sub> 3-4 bāhyābhyanṭare cett.] bāhyābhyanṭarai P 4 ghanāndha<sup>o</sup> cett.] ghanāmgha<sup>o</sup> B svanandha<sup>o</sup> E dha<sup>o</sup> L "kāra<sup>o</sup> cett.] "kāram P "sadṛśa<sup>o</sup> cett.] sadṛśam EU<sub>2</sub> sadṛśaḥ BL parākāśasya cett.] parākāśaikyaṁ E parākāśa<sup>o</sup> BL laksyam cett.] lakṣam BLU<sub>2</sub> lakṣaṇam N<sub>2</sub> param cett.] U<sub>2</sub> cett. pralayakālinā cett.] pralayakālināḥ BL "jvalad<sup>o</sup> cett.] "jalad<sup>o</sup> PB "jjala<sup>o</sup> U<sub>1</sub> "dāvā<sup>o</sup> ED] "vaḍava<sup>o</sup> BLP<sub>U<sub>1</sub>U<sub>2</sub></sub> "vr̥ddha<sup>o</sup> N<sub>1</sub> "vr̥<sup>o</sup> N<sub>2</sub> "nalapūrṇam cett.] nalapūṛṇa N<sub>1</sub>N<sub>2</sub>U<sub>2</sub> 5 mahākāśam DPU<sub>1</sub>] mahākāśa<sup>o</sup> BELN<sub>1</sub>N<sub>2</sub> ghanām dhakārasadṛśam mahākāśasya U<sub>2</sub> "laksyam cett.] lakṣam BDLN<sub>2</sub>U<sub>2</sub> tataḥ param bāhyābhyanṭare koṭidipānām cett.] om. E prakāśaprāptau cett.] prakāśaprāpto BL om. E yādṛśam cett.] om. E 5-6 aujjvalyam cett.] ujjvalam L om. E 6 bhavati cett.] bhavati BL om. E tādṛśam cett.] om. E tattvākāśam cett.] tattvāśa<sup>o</sup> BL om. E laksyam PN<sub>1</sub>U<sub>1</sub>] lakṣam BDLN<sub>2</sub>U<sub>2</sub> om. E kartavyam cett.] om. E

[XXVIII. Divisions of space]

Now, the divisions of space are taught.<sup>272</sup> Their foci are taught: Space, beyond space, great space, space of reality, the space of the sun. The focus on space shall be visualized as pure and formless internally and externally. After that, the focus onto beyond-space shall be visualized as dense darkness<sup>273</sup> internally and externally. Then, the focus on the great space shall be visualized as the plethora of the burning fire of the time of dissolution internally and externally. Afterwards, such focus on reality space should be visualized as resembling the splendour upon being fixed onto the brightness of ten million lights.

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<sup>272</sup>The *Advyatārakopaniṣad* 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 | prāścitrādivarṇākhaṇḍasūryacakravat vahnijvālāvalīvat tad-vihīnāntarikṣavat paśyati | tadākārākāritayā avatiṣṭhati | tadbhūyodarśanena guṇarahitākāśam bhavati | visphurattārakākāradipyamānagāḍhatamopamaṇ paramākāśam bhavati | kālānalasamadyotamānaṁ mahākāśam bhavati | sarvotkṛṣṭaparamadyutipradyotamānaṁ tattvākāśam bhavati | koṭisūryaprakāśavaibhavaṣamkāśam sūryākāśam bhavati | evaṁ bāhyābhyan tarasthavyomapañcakan tārakalakṣyam | taddarśi vimuktaphalas tādrgyoyomasamāno bhavati | tasmāt tāraka eva lakṣyaṇ amanaskaphala pradaṇ 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 (*tattvākāśa*) arises, shining forth with supreme brilliance surpassing everything. [From that] the space of the sun (*sūryākāśa*) arises [which is endowed with] a brilliance as powerful as mighty as the brilliance of ten million suns. Thus, the fixations of Tāraka[yoga] consist of five spaces (*vyoma*) situated internally and externally. He who sees them becomes the same as such space [and] becomes one who is freed from the results [of his actions]. Because of that, only Tāraka[yoga] is the central fixation which bestows the fruits of the no-mind state (*amanaska*)."

<sup>273</sup>Instead of extreme brightness as in the *Siddhasiddhāntapaddhati* (Ed. p. 29) and *Advyatārakopaniṣad* (Ed. p. 5), Rāmacandra has chosen to promote dense darkness in his *parākāśa*-visualization.

ततः पश्चाद्वाह्याभ्यन्तरे प्रकाशमानसूर्यविम्बसहितं सूर्यकाशं लक्ष्यं कर्तव्यम्। एतेषां लक्ष्याणां का-  
रणाच्छरीरे रोगसंसर्गो न भवति। तथा वलितं पलितं पुण्यं पापं च न भवति।

नवचकं कलाधारं त्रिलक्ष्यं व्योमपञ्चकम्।  
स्वदेहे यो न जानाति स योगी नामधारकः॥ XXVIII.1॥

**Sources:** 1 cf. SSP 2.30 (Ed. p. 42): athavā bāhyābhyanṭare sūryakoṭisadṛśam sūryākāśam aval-  
okayet | cf. YSV (PT p. 839): sūryākāśam tathā koṭisuryavindusamāṇ (°bimbasamāṇ YK 2.40d)  
smaret | sabāhyābhyanṭare caivam ākāśam (caiva sākāśam YK 2.41b) lakṣayet tu yaḥ | 1-2 cf. YSV (PT  
p. 839): śivavad vihared viśve pāpapunyavivarjitaḥ | eteṣāñ caiva lakṣeṇa karmadvārā 'ghamahāret  
(karmadvārānapāharet YK 2.41d) | 3-4 ≈SSP 2.31 (Ed. p. 43): navacakram kalādhāram trilakṣyam  
vyomapañcakam | samyag etan na jānāti sa yogī nāmadhārakaḥ | 3-4 = YSV (PT p. 832) = YK 2.14:  
navacakram kalādhāram trilakṣyam vyomapañcakam | svadehe yo na jānāti sa yogī nāmadhārakaḥ  
| 3-4 ≈YSV (PT p. 839): navacakram kalādhāram dvilakṣam vyomapañcakam | samagraṇ yo na  
jānāti sa yogī nāmadhārakaḥ |

**Parallels:** 3-4 ≈*Netratantra with Netroddyota* 7.1cd-2: atah param pravakṣyāmi dhyānam sūkṣmam  
anuttamam | ḫtucakram svarādhāram trilakṣyam vyomapañcakam || granthidvādaśāsamuyuktam  
śaktitrayasamanvitam | dhāmatrayapathākrāntam nādītrayasamanvitam || 3-4 ≈*Tantrāloka* 19.15:  
śoḍāśdhārasaṭcakralakṣyatrayahpañcakāt | kvacid anyataratrātha prāguktapaśukarmavat |  
3-4 ≈*Manthānabhairavatantram Kumārikākhaṇḍah* 25.2ab: ṣaṭcakram śoḍāśdhāram trilakṣyam  
vyomapañcakam | 3-4 ≈*Ūrmikaulārṇavatantra* 2.18.4: sarvam samadhiyogena kulena hi tad ucy-  
ate | ṣaṭcakram śoḍāśdhāram trilakṣam vyomapañcakam || 3-4 ≈*Yogatarāṅgini* quoted with  
reference *Nityanāthapaddhati* (Ed. p. 72) = *Hathatattvakauムudi* 24.1: ṣaṭcakram śoḍāśdhāram  
dvilakṣyam vyomapañcakam | svadehe ye na jānanti katham siddhyanti yogināḥ | 3-4 ≈PT  
(Ed. p. 172): ṣaṭcakram śoḍāśdhāram trilaksam vyomapañcakam | svadehe yo vijānāti sa guruḥ  
kathito budhaiḥ | 3-4 ≈*Gorakṣātaka (Nowotny)* 13 = *Vivekāmartanda* 6.3: ṣaṭcakram śoḍāś-  
dhāram trailokyam vyomapañcakam | svadehe ye na jānanti katham sidhyanti yogināḥ | 3-4 ≈*Yo-  
gacūḍāmanyupaniṣad* 3cd-4ab: ṣaṭcakram śoḍāśdhāram trilakṣyam vyomapañcakam || 3 || svadehe  
yo na jānāti tasya siddhīḥ katham bhavet | 3-4 ≈*Maṇḍalabrahmanopanisat* 3.4.5: navacakram  
śaḍādhāram trilakṣyam vyomapañcakam | samyag etan na jānāti sa yogī nāmato bhavet | 3-4  
≈*Hathapradipikā* 4.58: ṣaṭcakram śoḍāśdhāram tridhā lakṣam guṇatrayam | śeṣas tu granthav-  
istāras trikūṭam paramam padam |

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

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

**XXVIII. 1** The nine *cakras*,<sup>274</sup> sixteen supports<sup>275</sup>, the three foci<sup>276</sup> and five spaces. Who does not know them within one's own body is only a yogin by name.<sup>277</sup>

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<sup>274</sup>A very detailed account of Rāmacandra's ninefold system of *cakras* is presented from IV-XII, pp. 79–101. A shorter and rather redundant account of the system is found again in section XXX, cf. p. 151. The reason for the second mention of the *cakras* in a different order is not apparent.

<sup>275</sup>The sixteen supports of Rāmacandra are the big toe support (*pādāṅguṣṭhādhāra*), root support (*mūlādhāra*), anus support (*gudādhāra*), penis support (*liṅgādhāra*), Udyāna[-support] (*udyāna*), navel support (*nābhyādhāra*), heart-form support (*hrdayarūpādhāra*), throat support (*kaṇṭhādhāra*), uvula support (*ghanṭikādhāra*), palate support (*tālvādhāra*), tongue support (*jihvādhāra*), teeth support (*dantādhāra*), nose support (*nāsikādhāra*), breath support at the root of the nose (*nāsāmūle vāyvādhāra*), centre of the eyebrows support support (*bhrūvormadhyādhāra*) and the eye support (*netrādhāra*). Each one of them is associated with a particular yogic technique. The sixteen supports are treated in detail in YTB XXXI.

<sup>276</sup>The three foci called *antar(a)lakṣya*, *bahirlakṣya* (often called *bāhyalakṣya* in the *pañcalakṣya* system of Rāmacandra and others) and *madhyalakṣya* are the predecessors of the five foci found in *Yogatattvabindu*, *Yogaśvarodaya* as quoted in Prāṇatosīni and *Yogakarnikā* and *Sarvāṅgayogapradipikā*. The two additional foci are *ūrdhvvalakṣya* and *adholakṣya*. A system of three foci is taught in *Tantrāloka*, *Manthānabhairavatantram Kumārikākhaṇḍaḥ*, *Netratantra* with *Netroddyota*, *Gorakṣātaka* (Nowotny), *Śivayogapradipikā*, *Siddhasiddhāntapaddhati*, *Advayatārakopaniṣad*, *Yogacūḍāmanyupaniṣad*, *Maṇḍalabrahmaṇopaniṣat*. Structurally, it is surprising that Rāmacandra mentions all five *lakṣyas* in section XIII, then teaches *ūrdhvvalakṣya* in section XIV and *adholakṣya* in section XV, and just after the introduction of various other topics, he continues the subject of Laksyayoga by teaching *bāhyalakṣya* in section XXIII, *antar(a)lakṣya* in section XXIV and finally *madhyalakṣya* in section XXVIII.

<sup>277</sup>As can be seen in the sources and testimonia on the previous page, the reception of this verse and the related practices is extremely widespread. They were transmitted from Śaiva Tantras such as *Tantrāloka*, *Manthānabhairavatantram Kumārikākhaṇḍaḥ* and *Netratantra* with *Netroddyota*, across the early and classical literature of Haṭha- and Rājayoga (e.g. *Haṭhapradipikā*), and from there into the post-*Haṭhapradipikā* era of the same genre, well into the late *Yoga Upaniṣads*. Most of the technical terms occur in even earlier Śaiva Tantras, such as in the *Mālinivijayottaratantra*, which, however, teaches a more elaborate but conceptually deviating system of six *lakṣyas*, cf. (Vasudeva, 2004: 263–71), on the *granthis*, *vyomas*, *lakṣyas* and *cakras*.

## [XXIX. cakrānām anukramah]

इदानीं चक्रानामनुक्रमः कथ्यते । आधारे ब्रह्मचक्रम् १ ॥ आधारोपरि लिङ्गमूले स्वाधिष्ठानचक्रम् २ ॥ नाभौ मणिपूरकचक्रम् ३ ॥ हृदयेऽनाहतचक्रम् ४ ॥ कण्ठस्थाने विशुद्धिचक्रम् ५ ॥ षष्ठं तालुचक्रम् ६ ॥ भ्रवोमध्ये आज्ञाचक्रम् ७ ॥ ब्रह्मरस्त्राने कलाचक्रम् ८ ॥ नवममाकाशाचक्रम् ९ ॥ तत्परमशून्यम् ॥

**Sources:** 2-5 cf. SSP 2.1 - 2.9 (Ed. p. 29 - 32): atha piñdavicāraḥ kathyate piñde navacakrāni | ādhāre brahmacakram tridhāvartam bhagamañḍalākāram | tatra mūlakandah | tatra śaktim pāvakākāram dhyāyet | tatraiva kāmarūpapiṭham sarvakāmaphalapradam bhavati | dvitiyam svādhiṣṭhānacakram | tanmadhye paścimābhīmukham liṅgam pravālāṅkurasadṛśam dhyāyet | tatraivodiyānapiṭham jagadākaraṇam bhavati | tṛtiyam nābhīcakram pañcāvartam sarpavat kuṇḍalākāram | tanmadhye kuṇḍalinīm śaktim bālārkakotisannibhām dhyāyet | sā madhyā śaktih sarvasiddhīdā bhavati | caturtham hṛdayacakram aşṭadalaṁkalam adhomukham | tanmadhye karṇikāyām liṅgākāram jyotiṛūpam dhyāyet | saiva haṁskalā sarvendriyavaśyā bhavati | pañcamam kaṇṭhacakram caturaṅgulam | tatra vāma idā candranādi | daksiṇe piṅgalā suryanādi | tanmadhye suṣumnām dhyāyet | saiva anāhatakalā anāhatasiddhīdā bhavati | ṣaṣṭham tālu-cakram | tatrāṁṛtadhārāpravāhā | ghaṇṭikāliṅgam mūlarandhram rājadantam śāṅkhinivivaram daśamadvāram | tatra śūnyam dhyāyet | cittalayo bhavati | saptamam bhrūcakram madhyamāṅguṣṭhamatram | tatra jñānanetram dipasiṅkhākāram dhyāyet | tatra vāksiddhir bhavati | aṣṭamam brahmaṇandhram nirvānacakram sūciṅgrabhedyam | tatra dhūmaśikhākāram dhyāyet | tatra jālandharapīṭham mokṣapradam bhavati | navamam ākāśacakram sodaśadalakalam ūrdhvamukham | tanmadhye karṇikāyām trikuṭākāram tadūrdhvāśaktim tām paraṁaśūnyām dhyāyet | tatraiva pūrṇagiripiṭham sarveṣṭasiddhipradam bhavati | iti navacakravīcāraḥ ||

**2 anukramah** cett.] anukrama N<sub>1</sub> anukramā DN<sub>2</sub> **kathyate** cett.] kathyamte DN<sub>1</sub>N<sub>2</sub> ādhāre cett.] ādhāro BL brahmacakram BEL] brahmacakram cett. ādhāropari β] om. α liṅgamūle β] liṅge α svādhiṣṭhānacakram EDPN<sub>1</sub>N<sub>2</sub>] svādhiṣṭhānacakram cett. **3 maṇipūrakacakram** ELPN<sub>1</sub>N<sub>2</sub>] maṇipūrakacakram cett. **'nāhata**° P] anāhata° BELU<sub>2</sub> viśuddha° cett. cakram BEL] cakram cett. **viśuddhicakram** β] anāhatacakram α ṣaṣṭham cett.] ṣaṣṭha° L **4 tālu-cakram** EN<sub>1</sub>N<sub>2</sub>] tālucakram DPU<sub>1</sub> tālucakre BL tālucakra U<sub>2</sub> °ajñā cett.] agneja P āgneya L ajñāya B °randhra° cett.] om. BELP kalā° U<sub>2</sub>] kāla° BDELPN<sub>1</sub>N<sub>2</sub> brahma° U<sub>1</sub> cakram E] cakram cett. **navamam** cett.] navama N<sub>2</sub> navamam rattu U<sub>1</sub> cakram DEN<sub>1</sub>N<sub>2</sub>U<sub>1</sub>U<sub>2</sub>] cakram BLP **5 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>] tatparaṁaśūnyam D

## [XXIX. Sequence of cakras]

Now, the sequence of the *cakras* is taught.<sup>278</sup> At the base,<sup>279</sup> there is the Brahmacakra. Above the base at the root of the penis is the Svadīsthānacakra. At the navel, there is the Manipūrakacakra. In the heart [there is] the Anāhatacakra. Situated within the throat is the Viśuddhicakra. The sixth is the Tālucakra. In the centre of the eyebrows is the Ājñācakra. At the opening of Brahman<sup>280</sup> is the Kalācakra.<sup>281</sup> The ninth is the Ākāśacakra.<sup>282</sup> It is supreme emptiness.

<sup>278</sup>Once again, Rāmacandra presents descriptions of the *cakras*, but this time, he briefly mentions their names which are partially different than in the previous account and their locations. A detailed account of a ninefold *cakra* system was already covered in chapters IV to XII. This repetition appears redundant. There is no corresponding passage in the YSv. Apart from the identical positions of the *cakras* in the SSP, the technical terms of the nine *cakras* in five of nine cases do not correspond for the most part either. In fact, no other nine-fold *cakra* system known to me fully matches the terminology presented here. Either this is Rāmacandra's intellectual property, or he used a third, unknown source or mixed up different sources. A practical tabular overview of the ninefold *cakra* systems and historically closely related systems with eight and six *cakras* can be found in Powell, 2023: 214.

<sup>279</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. 79.

<sup>280</sup>The *brahmarandhrasthāne* ("at the place of the aperture of Brahman") is the fontanelle, through which the vital principle of the yogi exists at death, cf. Mallinson and Singleton, 2017: 438.

<sup>281</sup>The term *kālacakra* ("*cakra* of time") for the eighth *cakra* is not just unprecedented in other texts that teach a ninefold *cakra* system, but the term is obviously not present in any known *cakra* system that refer to the yogic body. A comparison of the term with the current standard collection of electronic texts in yogic and tantric studies, as well as with collections such as Muktabodha and GRETL, yielded no hits. In other words, this appears to be an original and previously unknown term for a yogic *cakra*. All other texts that I am aware of designate the eighth *cakra* in a ninefold *cakra* system with different terms: *Śārigadharapaddhati* 4359/256.13, *Śivayogapradipikā* 3.15 and *Siddhasiddhāntapaddhati* 2.8 call it *nirvāṇacakram* ("*cakra* of absolute extinction"); *Yogasvarodaya* as quoted in *Prāṇatosini* (Ed. p. 833) just calls it *aṣṭamam cakram* ("the eighth *cakra*") and *siddhapumsah sthalam* ("place of the accomplished human"); Rāmacandra himself in the previous chapter on *cakras* in section XI picks this up and calls it *aṣṭamacakram* ("eighth *cakra*") and *siddhapuruṣasya sthānam* ("place of the accomplished person"); *Saubhāgyalakṣmyupaniṣad* also calls it *nirvāṇacakram*, but provides us with yet another unique designation - *parabrahmacakram* ("*cakra* of the supreme Brahman").

<sup>282</sup>The term *ākāśacakra* for the ninth *cakra* in the known ninefold *cakra* systems occurs in *Śivayogapradipikā* 3.16 and *Siddhasiddhāntapaddhati* 2.9 only.

## [XXX. ādhāracakrasya bhedāḥ]

इदानीमाधारचक्रस्य भेदाः कथ्यन्ते । पादयोरङ्गुष्ठे तेजसो लक्ष्यकारणादृष्टिः स्थिरा भवति । द्वितीयो मूलाधारः । पादाङ्गुष्ठस्य मूलेऽपरपादस्य पार्षिणः स्थाप्यते । अग्निः प्रबलो भवति । एका पार्षिण्मूलाधारे स्थाप्यते । तस्य पादस्याङ्गुष्ठमूलेऽपरस्य पादस्य पार्षिणः स्थाप्यते । अग्निर्दीप्यते । तृतीये गुदाधारस्थानम् । तन्मध्ये संकोचाविकासाकुञ्चनकारणात्पवनः स्थिरो भवति ।

**Sources:** 2 cf. YSV (PT p. 839) = YK 2.15: śodaśādhārabhedan tu śṛṇu devi višeṣataḥ | cf. SSP 2.10 (Ed. p. 32): atha śodaśādhāraḥ kathyante | cf. YSV (PT p. 839): aṅguṣṭhapādayos tejaḥ salaksasthiradr̄ṣṭimān | pādāṅguṣṭhe ya ādhāraḥ prathamo (prathamam YK 2.16) yogatattvataḥ | cf. SSP 2.10 (Ed. p. 32): tatra prathamah pādāṅguṣṭhādhāraḥ | tatrāgratas tejomayaṁ dhyāyet | dr̄ṣṭih sthīrā bhavati | 3-4 cf. YSV (PT p. 839): dvitīyam pādamūlāparam (pādamūlam param YK 2.16) sa vai | pādasya pārṣṇi (pārṣṇi YK 2.17a) samsthāpya balavān prabhaven munih | pādamūle 'thavā pādāṅguṣṭhamūlam (pr̄the pādāṅguṣṭhe YK 2.17) vidhārayet || 3-4 cf. SSP 2.11 (Ed. p. 33): dvitīyo mūlādhāras tam vāmapādāpārṣṇinā niṣpidya sthātavyam | tatrāgnidipanam bhavati | 4-5 cf. YSV (PT p. 839): tṛtyān tu gudādhāro (gudādhāre YK 2.18) gudasañkocanakriyā | vikāsakuñcanam (em. vikāśā° PT) tasya sthiravāyau ca martyujit | cf. SSP 2.12 (Ed. p. 33): tṛtyo gudādhāra tam vikāsasamkocanena nirākuñcayet | apānavāyuh sthīro bhavati |

**Testimonia:** 2 cf. *Hathasamketacandrikā* (MMPP 2244 f. 98r ll. 3-4): ity ādhāraḥ śodaśayam athoktānām śodaśādhārānām kartavyanām āha | ≈*Hathasamketacandrikā* (MMPP 2244 f. 98r l. 4): tatra mūlādhāraḥ i pādayor amguṣṭhe tejaso lakṣyakaraṇād dr̄ṣṭih sthīrā bhavati 2 ity ādhāracakram | 3-4 ≈*Hathasamketacandrikā* (MMPP 2244 f. 98 ll. 5-7): atha dvitīyādhāraḥ | tatra tatra vāmapādāṅguṣṭasya mūlam aparāpādasya pārṣṇis tasmin sthāpyate | tad agnēḥ pradipanam bhavati | ekaḥ pārṣṇi mūlādhāre dṛḍham sthāpyate | tasya pādasya mūla amguṣṭamūlam aparasya pādasya pārṣṇināśam pīdyaciram sthiram sthīryate tadāgnīm agnidipyate | iti dvitīyādhāraḥ | 4-5 ≈*Hathasamketacandrikā* (MMPP 2244 f. 98r ll. 7-9): atha tṛtyādhāraḥ tṛtyam gudādhārasthānam tamadhye dṛḍham muhuś cirām samkocanavikāsanarūpākumīcanaṅkaranād pānavāyuh dvā vāmapādād pārṣṇimūlena gudāsyā niṣpiṇād apānavāyuh sthīro bhavati | cāmaram karoti sādhakanā | iti tṛtyādhāraḥ |

2 idānīm cett.] idānī N<sub>2</sub> bhedā BL kathyante cett.] bhedā kathyante E kathyate DN<sub>1</sub> aṅguṣṭhe cett.] amguṣthai B tejaso cett.] tejasam BL laksyā° cett.] laksā° N<sub>2</sub> laksam kartavyam BL °kāraṇād cett.] °karaṇāt P dr̄ṣṭih cett.] dr̄ṣṭi° N<sub>1</sub>N<sub>2</sub>U<sub>1</sub>U<sub>2</sub> bhavati cett.] bhavatī L 3 mūlādhāraḥ cett.] mūlādhāraḥ U<sub>1</sub> mūlādhare U<sub>2</sub> °para° cett.] apaṇa° α aparasya BL pādasya cett.] pāda° BL pārṣṇih cett.] °pārṣṇih L dhāraḥ pādāmduṣṭhasya mūleḥ parapādasya pārṣṇih P sthāpyate cett.] syāpyate BL sthāyyamte U<sub>2</sub> agniḥ N<sub>1</sub>] agnim U<sub>1</sub> agni° D tadāgnīḥ BELP om. N<sub>2</sub>U<sub>2</sub> prabalo cett.] om. N<sub>2</sub>U<sub>2</sub> bhavati cett.] bhavatī BL om. N<sub>2</sub>U<sub>2</sub> eka cett.] ekaḥ E ekām U<sub>1</sub> om. N<sub>2</sub>U<sub>2</sub> pārṣṇih U<sub>1</sub>] pārṣṇih DN<sub>1</sub> pārṣṇir ādau BELP om. N<sub>2</sub>U<sub>2</sub> 3-4 mūlādhāre cett.] mūlādhāra BU<sub>1</sub> mūlādhāra L mūlādhārai D om. N<sub>2</sub>U<sub>2</sub> 4 sthāpyate cett.] om. N<sub>2</sub>U<sub>2</sub> tasya cett.] om. U<sub>2</sub> pādasyāṅguṣṭhamūle cett.] pādasya amguṣṭhamūlam N<sub>1</sub>U<sub>1</sub> om. U<sub>2</sub> °parasya EP] aparasya cett. om. U<sub>2</sub> pādasya cett.] om. U<sub>1</sub>U<sub>2</sub> pārṣṇih cett.] pārṣṇi N<sub>2</sub> pārṣṇo U<sub>1</sub> om. U<sub>2</sub> sthāpyate BELPU<sub>1</sub>] sthāpyam DN<sub>1</sub>N<sub>2</sub> om. U<sub>2</sub> agnir DN<sub>1</sub>] agni N<sub>2</sub>U<sub>1</sub> tadagnīḥ E tadagnīḥ BPU<sub>2</sub> tadāgnīḥ L pradipyate E] pradipyate BELPU<sub>2</sub> dipyate DU<sub>1</sub> dāpyate N<sub>1</sub> dipate N<sub>2</sub> tṛtyam cett.] tṛtya U<sub>2</sub> 5 °sthānam cett.] °sthāne B °vikāśā° E] °vikāśā° BDPN<sub>1</sub>N<sub>2</sub> °vikāśā L °vikāśā U<sub>1</sub> °kuñcana cett.] ākumīcana L akumīcana U<sub>1</sub> kumīcanaṁ DN<sub>2</sub> pavanaḥ cett.] pavana° DU<sub>1</sub>U<sub>2</sub>N<sub>2</sub> bhavati cett.] bhavatī

[XXX. Divisions of the wheels of support]

Now, the divisions of the group<sup>283</sup> of supports<sup>284</sup> are taught.

As a result of focusing on a light at the big toes of both feet, the gaze becomes steady.<sup>285</sup>

The root support is the second [one]. The heel of the rear foot is caused to be placed at the base of the big toe of the foot.<sup>286</sup> The fire is strengthened. [In other words,] one heel is placed at the root support. The heel of the other foot is placed at the base of the big toe of this foot. The fire is kindled.<sup>287 288</sup>

The third is the place of the anus support.<sup>289</sup> As a result of expansion, contraction and compression, the vital wind becomes stable on it.

<sup>283</sup>I understand *cakra* here in the sense of “group, crowd, totality”, cf. Boethling, 1958 (Vol. 2): 209.

<sup>284</sup>The practice of sixteen *ādhāras* goes back to the yoga traditions of Śaivism and is mentioned in texts such as *Tantrāloka*, *Manthānabhairavatantram* *Kumārikākhaṇḍaḥ* and *Netratantra* with *Netroddyota*. The techniques were passed on, copied and recycled across the centuries among the yoga traditions of 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; *Śivayogapradipikā* 3.17-33; *Siddhasiddhāntapaddhati* 2.10-25; *Yogatarāṅgini* 1.13 (Ed. p. 72-73) quotation with reference “*nityanāthapaddhatau*” (maybe another recension of the *Siddhasiddhāntapaddhati*, see Powell, 2023: 149); *Hathatattvakaumudi* 24.10-23 and 40.19; and *Haṭhaprādīpikājyotsnā* on *Haṭhaprādīpikā*, as well *Prānatosnī* (Ed. p. 839-841) quotation with reference “*yogasvarodaye*” and *Yogakarṇikā* quotation with reference “*yogasvarodaye*” 14-36. *Haṭhasamketacandrikā* (cf. i.e. GOML R3239 f. 201 l. 20 - f. 204 ll. 5-6) directly quotes the *Yogatttvabindu* without reference. Comparing the various lists of *ādhāras* reveals great variability. Rāmacandra’s system draws from the *Yogasvarodaya* and the *Siddhasiddhāntapaddhati*. When there are differences in the descriptions of the respective *ādhāras* among the texts I note them in the annotations without providing a reference again; for the Sanskrit, see the above-provided references.

<sup>285</sup>In all previously mentioned systems, the big toe is the first *ādhāra*. In most texts, the practitioner is instructed to fixate the mind onto the big toe - either one shall visualize a light there (as in *Śivayogapradipikā*) or the light is already present. The *Śāradātilakatantra*, however, instructs to fix *prāṇa* in each *ādhāra* listed. Here, the practice of the *ādhāras* is subsumed under the *dhāraṇā*-limb of an eight-fold (*aṣṭāṅga*) yoga system.

<sup>286</sup>The base of the big toe of the foot (*pādasyāṅguṣṭhamūla*) is probably the big toe joint of the foot or *articulatio metatarsophalangealis hallucis*.

<sup>287</sup>Rāmacandra combines the techniques presented in YSV and SSP for this *ādhāra*, resulting in a *siddhāsana*-like bodily position.

<sup>288</sup>*Netroddyota*, *Śāradātilakatantra* and *Haṭhaprādīpikājyotsnā* give the ankle (*gulpha*) as the second *ādhāra*.

<sup>289</sup>*Netroddyota*, *Śāradātilakatantra* and *Haṭhaprādīpikājyotsnā* provide the knee (*jānu*) as the third *ādhāra*.

अनु च पुरुषस्य मरणं न भवति । चतुर्थं लिङ्गाधारम् । तन्मध्ये लिङ्गसंकेचनाभ्यासात्पश्चिमदण्ड-  
मध्ये वज्रनाडी भवति । तन्मध्ये पुनराभ्यासकरणान्मनःपवनयोः संचारे भवति । तयोः संचारा-  
न्मध्ये ग्रन्थित्रयं त्रुट्यति । तत्त्वोटनात्पवनो ब्रह्मकमलमध्ये पूर्णो भूत्वा तिष्ठति । ततो वीर्यस्तम्भो  
भवति । पुरुषः सदैव युवैव भवति । पञ्चमं उड्हीयाणं स्वाधिष्ठानम् । तत्र बन्धनान्मलमूत्रयोर्नाशो  
भवति ।

5

**Sources:** 1-4 cf. Ysv (PT pp. 839-840): liṅgādhāram caturthan tu liṅgasāṅkocanān tu ca | liṅ-  
gasāṅkocanābhyāsāt paścimādaṇḍamadhyāgah | vajranāditi (vajrānādī tu YK 2.20) tanmadhye  
punar abhyasyams (abhyasanam YK 2.20) tathā | sañcāro vāyumanasor atisañcāra iti (ratīm sañ-  
carati YK 2.20) tridhā | granthitrayavibhedaś ("bheda" YK 2.21) tu tadhedo brahmamārgataḥ |  
brahmapadmo ("padme" YK 2.21) vāyupūrṇo ("pūrṇe" YK 2.21) bhūtvā tiṣṭhati yogirāṭ | viryastambho  
bhavet tena sādhayet tu sadā yuvā | mūlādhāre brahmapadme satpadme ca tathā tathā | 1-4 cf.  
SSP 2.13 (Ed. pp. 33-34): caturtha meḍhrādhārah | liṅgasāṅkocanena brahmagrānthatrayam  
bhītvā bhramaraguhāyām viśramya tata ūrdhvamukhe bindustambhanām bhavati| esā vajroli  
prasiddhā 4-5 cf. YSV (PT p. 840): pañcamam jāṭharādhāram tadā bandhayati kramāt | mṛtyunā  
bhaṅgasiddho 'yam (mṛtyunā māṅga° YK 2.23) mṛtyor (mṛtyur YK 2.23) eva kṣayaṅkaraḥ | anena  
paścimād ūrddham (ūrdhvam YK 2.24) vāyuh kuryād viśālādhīḥ | bandho 'yam buddhimana-  
soḥ pañcamādhārakālajit | 4-5 cf. SSP 2.14 (Ed. p. 34): pañcame odiyāṇādhāryor bandhanān  
malamūtrasaṅkocanām bhavati | "udyānā" etc. in various mss.

**Testimonia:** 1-4 ≈ Haṭhasaṃketacandrikā (MMPP 2244 f. 98r l. 9 - f. 95v l. 3): atha caturtham  
liṅgādhārah | tanmadhye liṅgasāṅkocanābhyāsāt mūlabāmdhena gudāyā muhuḥ samkocane  
krte liṅgasāṅkocanām svayame liṅgasāṅkocanābhyāsāt mūlabāmdhena gudāyā muhuḥ samko-  
cane krte liṅgasāṅkocanām svayam eva bhavati | paścimādaṇḍamadhye vajranādī bhavati tan-  
madhye punar abhyāsakaraṇān manahpavanayoḥ samcāro bhavati | tayoḥ samcārān madhye  
graṇthitrayam trudyati | tat troṭaṇāt pavano brahmakamalamadhye pūrṇo bhūtvā tiṣṭhati | tada  
viryastambho bhavati | puruṣa sadaiva yuvā tiṣṭhati | iti caturthādhārah 4 4-5 ≈ Haṭhasaṃketacan-  
drikā (MMPP 2244 f. 98v ll. 3-4: athāmamudrānām | tatra baṇḍhanān malamūtranāśo bhavati |

1 anu ca DPU<sub>1</sub> U<sub>2</sub>] anyac ca E anūca N<sub>1</sub> N<sub>2</sub> anucakra° B anucakra° L na cett.] om. BPL caturtham  
cett.] caturtha° BDL samkocanā° cett.] sakonā° N<sub>2</sub> paścima° cett.] paścima° BP paścama°  
L 2 vajra° cett.] vajnā° BPL prajnā° E bhavati cett.] bhavati BL "karaṇān EP<sub>U2</sub>] karaṇāt  
cett.] manah° cett.] punah° BL pavanayoh cett.] pavanayo BL samcāro cett.] samcoro D  
bhavati cett.] bhavati BL tayoḥ cett.] tayo B 2-3 samcārān cett.] samcārāt DU<sub>1</sub> 3 trūtyati  
cett.] trūtyati B trūtyati L trudyati U<sub>1</sub> ti N<sub>2</sub> "tattoṭaṇāt N<sub>1</sub> U<sub>2</sub>] tattoṭaṇāt BELU<sub>1</sub> tata troṭaṇāt  
DN<sub>2</sub> pavano BEL] pavanaḥ cett. "kamala° cett.] "ka° BL pūrṇo cett.] pūrṇā BL 4 puruṣaḥ  
cett.] puruṣa N<sub>2</sub> sadaiva cett.] samdaivam P yuvaiva DL] yuvā E yuve P yuvaī B yuve va N<sub>1</sub>  
yurvaiva N<sub>2</sub> yuvaivam U<sub>1</sub> yuvaivam U<sub>2</sub> bhavati cett.] bhavati B prabhavati P pañcamam cett.]  
pamcama B pamcam N<sub>2</sub> uddiyānam svādhiṣṭhānam PU<sub>2</sub>] uddiyānam svādhiṣṭhānam BL udvā-  
nam DN<sub>1</sub> odyanām N<sub>2</sub> uddyānam U<sub>1</sub> uddiyānam svādhiṣṭhānam P udgiryānam svādhiṣṭhānam E  
bandhanā E] badhadānān U<sub>2</sub> baṇḍhanāt N<sub>1</sub> N<sub>2</sub> vamḍhanāt D baṇḍhadānāt U<sub>1</sub> baṇḍhadānān P  
baṇḍha diyate BL malamūtrayor cett.] mūlamūcayor L 5 bhavati cett.] bhavati B

And then, the person does not die.

The fourth is the penis support. As a result of the practice of contracting the penis in the middle of the [support], the adamantine channel (i.e., central channel)<sup>290</sup> becomes active in the posterior staff (i.e., spine).<sup>291</sup> From the repeated practice, both breath and mind move into that. Caused by the transition of both [breath and mind] the trinity of knots<sup>292</sup> within [the central channel] are pierced. Because of the piercing of those [knots], the breath becomes full in Brahmā's lotus and remains there.<sup>293</sup> As a result of that, the stopping of semen arises.<sup>294</sup> The person becomes youthful forever.<sup>295</sup>

The fifth is Uddiyāṇa,<sup>296</sup> that is, Svādhiṣṭhāna. As a result of performing a lock at that place, faeces and urine disappear.<sup>297</sup>

<sup>290</sup>The adamantine channel (*vajranāḍī*) is another synonym for the central channel. Rāmacandra adapted the term from the *Yogasvarodaya*. *Yogatarāṅgiṇī* in the commentary on 1.13 uses the term *vajragarbhā* ("adamantine womb").

<sup>291</sup>The posterior staff (*paścimadaṇḍa*) is the spine. Cf. *Śārṅgadharapaddhati* 4365.

<sup>292</sup>The trinity of knots are: 1. the knot of Brahmā (*brahmagranthī*) is situated in the lower regions of the body (cf. *Gorakṣayogaśāstra* 23–24); 2. the knot of Viṣṇu (*viṣṇugranthī*) at the level of the heart (cf. *Gorakṣayogaśāstra* 25 and *Gorakṣāśataka* 80); and 3. the knot of Rudra (*rudragranthī*) at the level of the head or between the eyebrows (cf. *Gorakṣayogaśāstra* 25 and *Gorakṣāśataka* 81). Depending on text and tradition, it is either the breath (cf. *Amṛtasiddhi* 13.9–11) or the *kundalinī* (cf. *Yogabija* 96–97 and *Gorakṣāśataka* 74–86) that enters the central channel and pierces the knots. *Gorakṣāśataka* 48 states that the entrance to the central channel is blocked by phlegm and that the three knots have arisen from the three *guṇas*. They obstruct the central passage.

<sup>293</sup>Brahman's lotus refers to the eighth *cakra* in Rāmacandra's system, cf. chapter VIII, p. 97. The same location is expressed in the *Siddhasiddhāntapaddhati* 2.13 and *Yogatarāṅgiṇī* commentary on 1.13 with the term *brahmaṇaguhā* ("buzzing hive") situated on top of the head (*Jogpradīpyakā* 932; also cf. *Śārṅgadharapaddhati* 4366 and *Gorakhbhāṇī* 28.2 and 30.4).

<sup>294</sup>Breath, mind and semen are interconnected. If one of them stops its movement, all stop their movement. Cf. *Amṛtasiddhi* 7.19–20 and 23.

<sup>295</sup>Most of the consulted texts situate the fourth *ādhāra* at the penis (*meḍhra*). *Śāradātīlakatantra* and *Hathapradipikājyotsnā* place the fourth support at the thighs (*ūru*). *Śivayogapradipikā* 3.20 and *Siddhasiddhāntapaddhati* 2.13 additionally associate the practice with the arrest of semen (*bindustambha*). However, *Siddhasiddhāntapaddhati* calls this *vajrolī*.

<sup>296</sup>For a discussion of the term *uddiyāṇa*, see p. 81 n. 132.

<sup>297</sup>*Śivayogapradipikā*, *Siddhasiddhāntapaddhati* and *Yogatarāṅgiṇī* share the concept of binding at Uddiyāṇa. *Haṭhatattvakaumudi* instructs to do a pressing (*moṭana*) at the waist (*kaṭau*). *Netroddyota*, along with *Śāradātīlakatantra* and *Hathapradipikājyotsnā* situate the fifth *adhāra* at the anus (*pāyū* or *sivani*). The *Yogasvarodaya* situates the fifth *adhāra* at the belly (*jaṭharādhāra*).

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

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**Sources:** 1 cf. YSV (PT p. 840): nābhyaśdhāro bhavet ṣaṣṭhas (ṣaṣṭhaṁ YK 2.25) tatra prāṇam sam-abhyaset | svayam utpadyate nādo nādato muktidantataḥ (muktidāntaḥ YK 1.25) | cf. SSP 2.15 (Ed. p. 34): ṣaṣṭhe nābhyaśdhāra omkāram ekacittenoccārayet | nādalayo bhavati | 1-2 cf. SSP 2.16 (Ed. p. 34): saptame hṛdayādhāre prāṇam nirodhayet | kamalavikāso bhavati | 1-2 cf. YSV (PT p. 840): saptamo hṛdayādhāras tasmin vāyunibandhanāt | ūrddhakatrāṇi (ūrdhvavakatrāṇi YK 2.26) padmāni vikasanti mahān bhavet | 2-3 cf. YSV (PT p. 840) = YK 2.27: kanṭhādhāraḥ ṣṭamas tatra kanṭhasaṅkocalakṣanāḥ | jālandharākhyo bandhah syat tasmin sati marud dṛḍhah | 2-3 cf. SSP 2.17 (Ed. p. 34): aṣṭame kanṭhādhāre kanṭhamūlam cibukena nirodhayet | iḍāpiṅgalayor vāyuh sthiro bhavati | 3-5 cf. YSV (PT p. 840): navamo ghaṇṭikādhāras tatra jihvāgram agrataḥ (jihvāgrataḥ kṛte YK 2.28) | sampativy amṛtam tasmād yogajinmrtyujitparah | 3-5 cf. SSP 2.18 (Ed. p. 35): navame ghaṇṭikādhāre jihvāgram dhārayet | amṛtakalā sravati |

**Testimonia:** 1 ≈Haṭhasaṃketacandrikā (MMPP 2244 f. 98 ll. 4-5): atha ṣaṣṭhonābhyaśdhāraḥ 6 tatra pranavābhyaśe harau samāhitamanah puruṣasya anāhatanādo manah | sthairyam svayam utpadyate | 1-2 ≈Haṭhasaṃketacandrikā (MMPP 2244 f. 98 ll. 5-6): atha saptamam hṛdayarūpaśdhāraḥ 7 tasmin yānavāyor nirodhā chaṭakamalāni svayam ūrduhamukham vikasanti | 2-3 ≈Haṭhasaṃketacandrikā (MMPP 2244 f. 203 ll. 5-6): athāṣṭamatamakamṭhādhāraḥ 8 tatra jālamdhārābāmdho diyate tasmin satidāpiṅgalāyām pavanaḥ sthiro bhavati | 3-5 ≈Haṭhasaṃketacandrikā (MMPP 2244 f. 98 ll. 6-8): atha navamam ghaṇṭikādhāraḥ 9 tatra jihvāyā agram datam cet tata uparitaḥ amṛtam yat sravati | taj jihvāgreṇa yogi pibati | tadamṛtapānāc charīramadhye rogāṇām saṃcāro na bhavati |

1 nābhyaśdhāraḥ cett.] nābhyaśdhāras U<sub>1</sub> nābhyaśdhāre U<sub>2</sub> tatra cett.] om. E pranavābhyaśādā [β] pranavābhyaśāt DN<sub>1</sub>N<sub>2</sub> pranavābhyaśāt U<sub>1</sub> anāhato cett.] anohato U<sub>2</sub> om. E nādaḥ cett.] nāraḥ P om. E svaya cett.] svayam N<sub>2</sub> om. E utpadyate cett.] utpadyate N<sub>1</sub> om. E saptamo cett.] om. BE hṛdaya cett.] hṛdayā U<sub>2</sub> om. BE ṛūpādhāraḥ N<sub>2</sub>U<sub>1</sub>] ṛūpādhāraḥ L rūpaśdhāraḥ DN<sub>1</sub> ḍhāraḥ U<sub>2</sub> om. BE 2 prāṇavāyor cett.] prāṇavāyo B nirodhāt [β] nirūmḍhanāt α sad api BE] sadapi cett. ūrdhvamukhāni cett.] ūrdhvamukham DN<sub>1</sub>N<sub>2</sub> ūrusyordha mukham bhavati U<sub>1</sub> aṣṭamāḥ DPN<sub>1</sub>U<sub>1</sub>U<sub>2</sub>] aṣṭamam E aṣṭame BL aṣṭama N<sub>2</sub> tatra cett.] tatraḥ D 3 jālandharo cett.] jālandhara N<sub>2</sub> jalām BL diyate cett.] dipgate U<sub>1</sub> satiḍayām EP] satiyām BL sati iḍāyām DN<sub>1</sub>U<sub>1</sub>U<sub>2</sub> satiśādāyām N<sub>2</sub> pavanaḥ cett.] pavana D bhavati cett.] bhavati BL navamo cett.] navo B ghaṇṭikā cett.] ghaṇṭikā P ghaṁṭā L ḍhāraḥ cett.] dhāras U<sub>1</sub> 4 jihvāgram cett.] jihvāyāgram D juhvāyām U<sub>1</sub> bhavati cett.] bhavati B bhavati vā U<sub>1</sub> tato cett.] tataḥ N<sub>1</sub>U<sub>1</sub> mṛtakalāyā BEPN<sub>1</sub>N<sub>2</sub>] mṛtakalāyām L amṛtakalāyāh DU<sub>1</sub> amṛtam cett.] amṛta P om. L sravati cett.] om. L tadamṛtapānāc DP] tadamṛtapānāt EN<sub>1</sub>N<sub>2</sub>U<sub>1</sub> tadamṛtakalāyām amṛtapāni B amṛtāpānā T tadamṛtāpānā U<sub>2</sub> charīra cett.] śarīra EN<sub>1</sub>N<sub>2</sub> na cett.] om. BL 5 bhavati cett.] bhavati B

The sixth is the support of the navel. There, from the repeated practice of *pranava*,<sup>298</sup> the unstruck sound<sup>299</sup> arises by itself.<sup>300</sup>

The seventh is the support of the heart form. The six lotuses [become] upward facing [and] open up from the restraint of the breath in this location.<sup>301</sup>

The throat support is the eighth. There, the Jālandhara lock<sup>302</sup> is performed. When [the lock] is engaged, the breath in the Idā and Piṅgalā channels becomes stable.<sup>303</sup>

The ninth is the support of the uvula. The tip of the tongue becomes attached to it. As a result of that, the nectar of immortality flows from the immortality digit. From drinking the nectar of immortality, diseases do not spread in the body.<sup>304</sup>

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<sup>298</sup>The syllable *om̄*. See Bryant 2009, pp. 105–109 and Harimoto 2014, pp. 151–163 for a more detailed discussion of the term *pranava* in the context of the *Pātañjalayogaśāstra*.

<sup>299</sup>Cf. *Haṭhapradipikā* 4.17 et seqq.

<sup>300</sup>*Siddhasiddhāntapaddhati* instructs recitation of *om̄* at the navel, *Yogatarāṇī* adds meditation on the form of consciousness (*cindrūpa*) to the same recipe, whereas in *Haṭhatattvakaumudi* the breath should be restrained at the navel, which causes the rising of the sound of *om̄* into emptiness. In the *Yogasvarodaya*, the restraint of breath in the navel causes the *nāda* to arise on its own. However, *Śivayogapradipikā* instructs to contemplate Kundalinī at the navel. *Netroddyota* lists the *kanda* as the sixth support.

<sup>301</sup>Rāmacandra's mention of *saḍ api kamalāny* ("six lotuses") seems inappropriate, since he previously (section XXIX) taught a ninefold *cakra* system. The result of the practice associated with the seventh *ādhāra* in *Siddhasiddhāntapaddhati*, *Yogasvarodaya* and *Yogatarāṇī* is confined to the blossoming of the heart lotus alone. In the *Haṭhatattvakaumudi*, it is not the heart itself, but consciousness blossoming in the heart. In *Śivayogapradipikā*, the heart centre consists of a downward-facing eight-petaled lotus and is declared to be the bestower of one's desires. Here, one should bring the mind into the pericarp (*karṇikā*) in the form of a *liṅga* of light. *Netroddyota* lists the term *nāḍi* as the seventh *ādhāra*. It is described as the middle path between navel and heart and considered the abode of all desires (*nābhiḥṛṇmadhyamārge tu sarvakāmābhidho mataḥ*!), whereas *Śāradātilakatantra* and *Haṭhapradipikājyotsnā* list the navel as the seventh *ādhāra*.

<sup>302</sup>The passage demonstrates how Rāmacandra is jumping between his two sources. In chapter XI, he situated Jālandhara at the *brahmaṇḍhra*. A discussion of the term can be found at p. 98.

<sup>303</sup>*Netroddyota* places the support at the belly (*jathara*). *Śāradātilakatantra* and *Haṭhapradipikājyotsnā* place the eighth support in the heart. All other texts present the same concept.

<sup>304</sup>Most texts with the sixteen *ādhāra* system share this concept. Only *Śāradātilakatantra* and *Haṭhapradipikājyotsnā* situate the ninth support at the neck (*grīva*) and *Netroddyota* at the heart.

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

5

**Sources:** 1-2 cf. YSv (PT p. 840): daśamas tālukādhāras tatra jihvāgrataḥ kṛte (hemistich omitted in YK) | calane dohane caiva jihvā jaḍati lambitā (jāyeta lambitam YK 2.28cd) | nāśikāprāptajihveyam tālulagnā bhavet tataḥ | 1-2 cf. SSP 2.19 (Ed. p. 35): daśame tālvādhāre tālvantar garbhe lambikām cālanadohanābhyaṁ dīrghikṛtvā viparītena praveśayet | kāṣṭhibhavati | 3 cf. YSv (PT p. 840): ekādaśi (ekādaśo YK 2.29) bhavej jihvā talajādhāra iśvari | jihvāgramathane tasmin pāniyam madhuram bhavet | tatpītesu kavir gitijyotiś (gitir YK 2.29) chandovidāṁ (chandovidur YK 2.30) varah | cf. SSP 2.20 (Ed. p. 35): ekādaśe atha jihvādhāre tatra jihvāgraṁ dhārayet | sarvaroganāśo bhavati | 3-5 cf. YSv (PT p. 840): dantādhāro (dvandvādhāro YK 2.31a) dvādaśeti sarvarogakṣayaṇkaraḥ (sarvarogah YK 2.31b) | dhārayed dantayor madhye jihvāgrañ ca balād api | dhrtvārddhaghaṭikāmātram sarvarogan (sarvarogāṁś YK 2.32b) tu nāsayet | 3-5 cf. SSP 2.21 (Ed. p. 36): dvādaśe bhrūmadhyādhāre tatra candramanḍalam dhyāyet śitalatāṁ yāti |

**Testimonia:** 1-2 ≈*Hathasamketacandrikā* (MMPP 2244 f. 98v l. 8): atha daśamam (daśamam GOML R3239] damam MMPP 2244] tālvādhārah 10 spaṣṭam | ≈*Hathasamketacandrikā* (MMPP 2244 f. 98 ll. 8-9): ekādaśo jihvātale jihvādhārah 11 tasmin jihvāgreṇa mathanam kriyate | tasmin kṛte atimadhuram pāniyam sudhāvat sratvati | kavitvagītachamdanāṭakādiṇānam svayam utpadyate | 3-5 ≈*Hathasamketacandrikā* (MMPP 2244 f. 98r l. 9 - 99v l. 1): atha tadupari dvādaśo damtayor madhye damtādhārah 12 tasmin sthāne jihvāyā agrām ghaṭīmātram ardhaghaṭīmātram balāt sthāpyate | tasmin sati samagraroganāśo bhavati |

1 daśamas cett.] daśamam B daśamam E daśama N<sub>1</sub>N<sub>2</sub> tanmadhye cett.] stāmnmadhye U<sub>1</sub> cānanam cett.] cānanam D vānam E dohanam cett.] dollahanam E dohanam chedanam U<sub>2</sub> kṛtvā cett.] kratvā BL sva kṛtvā U<sub>1</sub> lambikā cett.] cālam vikā U<sub>1</sub> sati cett.] śe sati P grati DN<sub>1</sub>N<sub>2</sub> tāluni magnā cett.] tāluni lagnā N<sub>2</sub> tāluni lagnā U<sub>1</sub> tālumagnā BPL jihvā cett.] juhvā U<sub>1</sub> om. N<sub>2</sub> 1-2 tiṣṭhati cett.] om. N<sub>2</sub> 2 ekādaśo cett.] om. N<sub>2</sub> jihvātale cett.] om. EN<sub>1</sub>N<sub>2</sub> jihvādhārah cett.] om. N<sub>2</sub> tasmin cett.] tasmin na U<sub>1</sub> om. N<sub>2</sub> manthanam cett.] mathanam DLP kriyate cett.] kṛtvā BL 'timadhuṛam cett.] atimadhuram N<sub>1</sub>N<sub>2</sub> satimadhuram BDL 3 sratvati cett.] sratvati B tathā cett.] tadā E kamīn nāśikā phatkāravat || tathā N<sub>2</sub> ca cett.] om. BL kavitvā cett.] kvacitvā BL kvacitta D kavitvam U<sub>2</sub> °gīta° N<sub>1</sub>N<sub>2</sub>U<sub>1</sub>] om. cett. °chando° β] °chamdavac-chamda° U<sub>1</sub> °chamda° cett. °nāṭakādi° cett.] °nāḍi° U<sub>1</sub> °viṣaya° βD] °viṣaye N<sub>1</sub>N<sub>2</sub> viṣayam U<sub>1</sub> jñānam cett.] jñānānam U<sub>1</sub> utpadyate cett.] utpadyante B dvādaśo dantayor madhye BLPU<sub>1</sub>] dvādaśadantayo madhye E dvādaśor damtayo madhye U<sub>2</sub> dvādaśayor madhye DN<sub>1</sub>N<sub>2</sub> 4 jihvāyā cett.] jihvāyām U<sub>1</sub> agrām cett.] agnām BL gram N<sub>2</sub> ghaṭīmātram cett.] ghaṭīmātram DN<sub>1</sub>N<sub>2</sub> ardhaghaṭīmātram em.] ardhaghaṭīmātram DN<sub>1</sub>N<sub>2</sub> ardhaghaṭikāmātram U<sub>1</sub> ārgaghāṭīmātram PU<sub>2</sub> ārgaghāṭīmātram B ārddhaghāṭīmātram L om. E balātkāreṇa EDN<sub>1</sub>N<sub>2</sub>] bālātkāreṇa PU<sub>1</sub>U<sub>2</sub> bālākāreṇa BL tasmin cett.] tasmiṁ BL sati cett.] om. BL 5 naśyanti cett.] naśyamtti B

The tenth is the support of the palate. After the moving and milking have been done, [and] after abiding at the entrance with the tongue in the middle of it, the tongue resides inserted within the [cavity above the] palate.<sup>305</sup>

The eleventh is the tongue support at the surface of the tongue. In the middle of that [support], the tip of the tongue is churned.<sup>306</sup> While doing that, a very sweet liquid oozes out. Moreover, after that, the knowledge of areas like poetry, singing, metric and dance is generated.<sup>307</sup>

Above that is the twelfth, the tooth support within the teeth.<sup>308</sup> At this place, the tip of the tongue is to be positioned with force for the duration of one and a half *ghatis*<sup>309</sup>. Abiding therein, the diseases of the practitioner will entirely disappear.<sup>310</sup>

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<sup>305</sup>The ninth, tenth, eleventh and twelfth support are all associated with the tongue related hathayogic *khecarimudrā* and its forerunners. For a detailed account of this *khecarimudrā*, see Mallinson, 2010. *Netroddyota* places the tenth support at the tortoise channel (*kūrmanāḍī*), whereas *Śāradātilakatantra* and *Hathapradipikājyotsnā* situates it at the throat *kaṇṭha*.

<sup>306</sup>For a discussion of the term *manthana* in the context of *khecarimudrā* see Mallinson, 2010: 207–208, n. 250.

<sup>307</sup>Almost all text teaching the sixteen *adhāras* share the concept of the churning of the tongue with just minor differences: *Siddhasiddhāntapaddhati* teaches the destruction of all diseases (*sarvaroganāśa*) as the result of this practice, *Yogatarāṅgini* calls the practice *jihvādhobhāgādhāra*. The *Netroddyota* alone teaches the throat (*kaṇṭha*) as the eleventh *adhāra*. Here, it states: *lambhakasya sthitāś cordhve sudhādhāraḥ sudhātmakah* || “Above the place of the uvula is a stream of nectar resembling nectar itself.”

<sup>308</sup>SSP 2.21 (Ed. p. 36) teaches the brows as the twelfth *adhāra*. Rāmacandra decided to stick to the YSv. Given the other descriptions, it is apparent that Rāmacandra switched between both sources when compiling the section on the sixteen *adhāras*.

<sup>309</sup>One *ghati* equals 1/60 of a day (cf. Sircar, 1966: 114), which is 24 minutes. One and a half *ghatis* would thus equal 36 minutes

<sup>310</sup>Most of the texts teach a practice that involves contact between the tongue and the teeth. Rāmacandra and *Yogasvarodaya* teach to push the tongue forcefully against the [upper] teeth. *Śivayogapradipikā* instructs to rub the tip of the tongue at the upper teeth for half a year, which would cause the practitioner to see an inner light. *Hathatattvakauムudī* mixes the two previous ideas. The name of the twelfth *adhāra* here is *dvijādhāra*, and Sundaradeva also calls it *rājadanta*. The yogin presses the tip of the tongue against this point, and hence, he perceives an inner light within six months. *Yogatarāṅgini* surprisingly teaches the same technique as Rāmacandra and not the *bhrūmadhyādhāra* of *Siddhasiddhāntapaddhati*. *Netroddyota* names the palate as the twelfth support and lets us know that at the root of it is that which is blissful, which is enveloped by the *somakalā*. *Śāradātilakatantra* and *Hathapradipikājyotsnā* list the nose as the twelfth support.

त्रयोदशो नासिकाधारः । तस्मिलक्ष्ये कृते सति मनः स्थिरं भवति । चतुर्दशो नासामूले वाच्वाधारः । तस्मिन्दृष्टे स्थैर्यकरणात्पृष्ठे मासे स्वीयं तेजः प्रत्यक्षं भवति । तेजसः प्रत्यक्षत्वे पार्थिवं बन्धनं त्रु-  
ख्यति । पञ्चदशो भ्रुवोर्मध्याधारः । तस्मिन्दृष्टे स्थिरीकरणात्कोटिकरणानि स्फुरन्ति । षोडशो  
नेत्राधारः । अयमङ्गुल्यग्रेण चाल्यते । तदभ्यासात्पृथ्वीमध्ये यत्किञ्चित्तेजो वर्तते । तत्सर्वतेजो ह-  
ष्टिविषयं भवति । तदर्शनात्पुरुषः सर्वज्ञो भवति ॥

**Sources:** १ cf. YSV (PT p. 832): nāśadhāras tato (*tataḥ* YK 2.32b) jñeyo nāśalakṣas trayodaśah (trayodaśa YK 2.32d) | manāḥsthirakaro yas tu (*sthiraṁ karoty eva* YK 2.33a) vāyusthirakaro (*vāyuḥ* YK 2.32b) mahān | cf. SSP 2.22 (Ed. p. 36): trayodaše nāśadhāre tasyāgram lakṣayet manāḥ sthiram bhavati | १-३ cf. YSV (PT p. 839) = YK 2.33ab-34cd): nāśa puṭe sthirā drṣṭir ādhāro 'yam caturdaśah | kṛte 'smīn sviyatejāḥ syāt pratyakṣam saṭtrimāsataḥ | pārthivām trūtati kṣipram pratyakṣam sviyatejasā | १-३ cf. SSP 2.23 (Ed. p. 36): caturdaše nāśamūle kapātādhāre drṣṭim dhārayet | saṇmāsāj yojitihpuṇjam paśyati | ३ cf. YSV (PT p. 839): pañcadaśo bhruvormadhye sthira (*sthira* YK 2.35) drṣṭis tathā dhruvam | asmin drṣṭih sthirā koṭih (*koṭiḥ* YK 2.35) kiraṇāni sphuranti hi | cf. SSP 2.24 (Ed. pp. 36-37): pañcadaše laṭādhāre tatra jyotiḥpuṇjam lakṣayet | tejasvi bhavati | ३-५ cf. YSV (PT pp. 840-41): netrādhārah ṣoḍaśo 'yam (*aṅgulyagre na* YK 2.36) aṅgulyagreṇā cālayet | pṛthvīmadhye tu yat kiñcid varttate (*sarvajñah prabhavas tena varddhate* YK 2.36) jaṭharānalāḥ | pratyakṣam tad bhavet sarvam tad ābhāsān na samśayah | ३-५ cf. SSP 2.25 (Ed. p. 37): avaśiṣte ṣoḍaśe brahmaṇandhraṁ ākāśacakram | tatra śrigurucaraṇāmbujayugmam sadāvalokayet | ākāśavat pūrṇo bhavati |

**Testimonia:** १ ≈*Hathasamketacandrikā* (MMPP 2244 f. 99r l. १-२): atha trayodaśo nāśikādhārah १३ tasmin lakṣye krte sati manāḥ sthiram bhavati | १-३ ≈*Hathasamketacandrikā* (MMPP 2244 f. 99r ll. २-३): atha caturdaśo nāśamūle lalāte 'py ādhārah १४ tasmin drṣṭeh sthairyakaraṇāt ṣaṭthe māsi sviyam tejaḥ pratyakṣam bhavati | tejasah prasakṣatve pārthivasaṃkalām bamdhānam trudyati | ≈*Hathasamketacandrikā* (MMPP 2244 f. 99r l. ३-४): atha pamcadaśo bhrūmadhye ajñād-ādhārah १५ asmin drṣṭeh sthirikaraṇāt koṭikiraṇāḥ puraḥ sphuramti | ३-५ ≈*Hathasamketacandrikā* (MMPP 2244 f. 99r l. ४): atha ṣoḍaśo netrādhārah १६ ayaṁ aṅgulyagreṇā cālyate tadābhāsāt pṛthvīmadhye yat kiñcit tejo vartate | tat sarvam tejo drṣṭivिषयम bhavati | taddarśanāt puruṣaḥ sarvajño bhavati | iti pūrvoktaṣoḍādhārāṇām spaṣṭo 'rthaḥ |

१ nāśikādhārah cett.] nāśikāgrādhārah EP tasmil lakṣye em.] tasmil lakṣe U<sub>2</sub> tasmin lakṣye EPU<sub>1</sub> tasmin lakṣe DN<sub>1</sub>N<sub>2</sub> tasmin draṣṭe BL sati cett.] om. BL manāḥ sthiram EP] minasthire B manāḥ sthiro L manasthiram cett. nāśamūle vāyvādhārah DN<sub>1</sub>N<sub>2</sub>] nāśamūle vādhārah U<sub>1</sub> nāśamūlādhāra P nāśo mūlādhāra BL nāśamūlādhāra EU<sub>2</sub> २ tasmin cett.] tasmin na cett. drṣṭeh cett.] llakṣe krute sati B lakṣe krte sati L na drṣṭeh U<sub>1</sub> ṣaṭhe U<sub>2</sub> māse BLU<sub>1</sub>] māsi cett. sviyam cett.] svayam BLN<sub>2</sub>U<sub>2</sub> pārthivam cett.] pārthiva N<sub>2</sub> २-३ truṭyati PU<sub>2</sub>U<sub>1</sub>] tuṭyati E truṭayati BL trudyati N<sub>1</sub>N<sub>2</sub>D ३ bhruvor madhyādhārah P] bhruvor madhyādhāras E bhruvor madhye dhārah BL bhruvor madhye ajñādādhārah D bhruvor madhye ādhārah N<sub>1</sub>N<sub>2</sub> bhruvor madhye ādhāra U<sub>1</sub> bhruvor madhyādhāra U<sub>2</sub> tasmin cett.] asmin N<sub>1</sub> smin D asin U<sub>1</sub> drṣṭeh cett.] drṣṭe L na drṣṭeh U<sub>1</sub> drṣṭi<sup>o</sup> U<sub>2</sub> kiraṇāni α] koṭikiraṇāḥ EP koṭikiraṇāḥ U<sub>2</sub> koṭikiriṇā BL ṣoḍaśo cett.] ṣoḍāśah DN<sub>1</sub>N<sub>2</sub> ४ netrādhārah cett.] netrā LB ayam β] ayam α aṅgulyagreṇā cett.] agulyagreṇā N<sub>1</sub>D aṅgugreṇā N<sub>2</sub> pṛthvi<sup>o</sup> cett.] pṛthivi<sup>o</sup> LB<sub>2</sub> tejo cett.] tejaḥ DN<sub>1</sub>N<sub>2</sub> om. U<sub>1</sub> vartate cett.] vataṭe U<sub>1</sub> tatsarvatejo DN<sub>1</sub>N<sub>2</sub>] tatsarvam cett. ५ bhavati cett.] bhavati B taddarśanāt cett.] tadarśanāt P tadarśah U<sub>1</sub> bhavati cett.] bhavati B

The thirteenth is the support of the nose. When that is set as the focus, the mind becomes stable.<sup>311</sup>

The fourteenth is the support of the vital wind at the bridge of the nose. As a result of stabilizing the gaze therein, one's own brilliance becomes apparent within six months. When the brilliance has manifested the mundane bond breaks.<sup>312</sup>

The fifteenth support is situated in the middle of the eyebrows. As a result of stabilizing the gaze therein, ten million rays of light sparkle.<sup>313</sup>

The sixteenth is the eye support. It is caused to be rubbed with the finger-tips. As a result of that practice, some light arises from the earth[-element].<sup>314</sup> That entire light becomes the object of vision. As a result of seeing that, the person becomes omniscient.<sup>315</sup>

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<sup>311</sup>The majority of texts teach either the nose, the base of the nose as in *Śivayogapradipikā* (*ghrāṇamūla*) and *Hṝhatattvakaumudī* (*ghrāṇapada*), or the tip of the nose (*nāsāgra*) as the *Siddhasiddhāntapaddhati* and *Yogatarāṅgiṇī*. Whereas *Netroddyota*, *Śāradātilakatantra* and *Hṝhapradipikājyotsnā* teach the place in between the brows as the thirteenth *ādhāra*.

<sup>312</sup>*Yogasvarodaya* and *Siddhasiddhāntapaddhati* provide the term *kapātādhāra*. *Yogatarāṅgiṇī* teaches the base of the nose as the fourteenth *ādhāra*. All other texts teach fixing the mind and the breath at the forehead. *Netroddyota* calls this place at the forehead “a wish-fulfilling jewel with its abode at the crossroads of the four channels” (*cintāmanyabhidhānākhyāś catuspathanivāsi yat*).

<sup>313</sup>*Śivayogapradipikā* teaches gazing above the brows, which quickly brings about the appearance of light. *Siddhasiddhāntapaddhati* calls it the “support of the forehead” (*lalātādhāra*), in which the practitioner shall visualize a cluster of light. *Yogatarāṅgiṇī* teaches the centre of the brows. By concentrating on this point, a direct vision of many-rayed light occurs, and one's mind will merge into the sun-sky (*etasya dr̄ḍhābhyaśe sūryākāśo liyate*). *Hṝhatattvakaumudī* calls it the “support of ether” (*vyomādhāra*) and explains that by gazing at it, everything is perceived as light. However, *Netratantra* teaches the *brahmarandhra* as the fifteenth support. *Netroddyota* declares it as the “support of the fourth state” (*turyādhāra*). *Śāradātilakatantra* and *Hṝhapradipikājyotsnā* also teach the top of the head (*mūrdhan*) as the fifteenth.

<sup>314</sup>Perhaps, *tejas* arises from *pr̄thvī*, because its origin is unknown and in Śaiva Tantras the earth as the bottom *tattva* contains the entire *brahmāṇḍa*, cf. *Tantrikābhidhānakosa* 3, 2013: 501.

<sup>315</sup>Rāmacandra's description of *neutrādhāra* is very similar to *Yogatarāṅgiṇī*, which also instructs the yogin to rub the eyes with the fingers in order to generate the perception of a light. Other texts have some noteworthy differences: *Śivayogapradipikā* teaches to fix [the gaze] above the eyes. Due to that, the yogin sees a mass of light in the corner of his eyes. *Hṝhatattvakaumudī* teaches to meditate upon the eyes. By seeing a mass of light in the corner of the eyes, one soon becomes like Śiva. *Siddhasiddhāntapaddhati* teaches to visualize the pair of the lotus feet of the revered teacher (*śrigurucaraṇāmbujayugmaṇi*) at the *brahmarandhra* in which the *ākāśacakra* is situated. The *Hṝhapradipikājyotsnā*, too, lists the *brahmarandhra*. *Śāradātilakatantra* and *Netratantra* teach ...

## [XXXI. aṣṭāṅgayogasya vicāraḥ]

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

**Sources:** २ cf. YSV (PT p. 841): idānīm yogam aṣṭāṅgam śrnu lakṣaṇasamyutam | cf. YSV (PT p. 841) = YK 5.29-30ab: yamaś ca niyamaś caiva cāsanam prāṇasamyamah | pratyāhāro dhāraṇā ca samādhīś ca višeṣataḥ | aṣṭāṅgayoga ebbis tu caitēṣām lakṣaṇam śrnu | cf. SSP 2.32 (Ed. pp. 43-44): yamaniyamāsanaprāṇyāmāpratyāhāradhāraṇādhyānasamādhayaḥ ṣṭāṅgāni | ३-४ cf. YSV (PT p. 842): śāntih santosa āhāro nidṛalpā (nidṛalpam YK 5.30) manaso damaḥ | śūnyāntahkaraṇāñ ceti (‘karaṇāś ceti YK 5.31) yamā iti prakīrttitāḥ | ३-४ cf. SSP 2.32 (Ed. p. 44): tatra yama iti upaśamahā sarvendriyajayaḥ āhāranidrāśitavātāpapajayaś caivam śanaiḥ śanaiḥ sādhayet | ४ cf. YSV (PT p. 841): cāpalyan tu dure tyaktvā manah sthairyam vidhāya ca | ekatru melanam nityam prāṇāmātre na sā matih (sāmabhīḥ YK 5.32c) | sadodāśinabhāvās tu sarvatrecchāvivarjanam (‘vivarjītāḥ YK 5.32d) | yathālābhena santuṣṭaḥ paramēśvaramānasah | mānadarānaparityāga ete tu niyamā iti | cf. SSP 2.33 (PT p. 44): niyama iti manovṛttinām niyamanam | iti ekāntavāśo nihsaṅgatā audāsinyam yathāpraptisamtuṣṭir vairāgyam gurucaraṇāvarūḍhatvam iti niyamalakṣaṇam |

२ idānīm cett.] idānīm N<sub>2</sub>U<sub>1</sub>U<sub>2</sub> aṣṭāṅgayogasya cett.] aṣṭāṅgayoga<sup>o</sup> E vicāraḥ cett.] vicāra U<sub>2</sub> °dhyānadhāraṇāsamādhīr iti EP<sub>2</sub>] dhāraṇādhyānasamādhīr iti BL dhyānadhāraṇāsamādhī-  
hiyāḥ N<sub>1</sub>N<sub>2</sub> dhyānadhāraṇāsamādhī DU<sub>1</sub> ३ kathyante cett.] kathyate U<sub>1</sub> śāntiḥ β śānti<sup>o</sup> α  
saṇṇām EU<sub>1</sub>] saṇṇām DLN<sub>1</sub>N<sub>2</sub> saṇṇām BP śāna U<sub>2</sub> indriyāṇām cett.] imdriyāṇām B āhārah  
svalpah<sub>2</sub> U<sub>2</sub>] svalpāhāraḥ E āhārah svalpah<sub>2</sub> BP ahāraḥ] svalpah<sub>2</sub> || L svalpāḥ N<sub>1</sub> ahārah svalpāḥ  
N<sub>2</sub> āhārah svalpāḥ D āhārah sajayaḥ U<sub>1</sub> nidrājayaḥ cett.] nidrāyā jayaḥ B nidrāyāh jayaḥ LU<sub>2</sub>  
४ śātyajayaḥ cett.] śātyajayaḥ N<sub>1</sub> śitoṣṇajayaḥ E uṣṇajayaḥ cett.] uṣṇajayaḥ BU<sub>2</sub> auṣṇajayaḥ U<sub>1</sub>  
om. E ete cett.] ya te BL yamāḥ cett.] yamāniyamāḥ P yamāḥ BL niyamāḥ E] niyamāḥ αU<sub>2</sub>  
om. BPL khalu cett.] khalu N<sub>1</sub>N<sub>2</sub>U<sub>2</sub> manah DN<sub>2</sub>U<sub>1</sub>] om. cett. cāpalā<sup>o</sup> BEL] cāpalā<sup>o</sup> PU<sub>2</sub> ca-  
pala<sup>o</sup> α nivārya cett.] nivārye D nivārya BLP nivāraya U<sub>1</sub> sthairyē cett.] om. BLDU<sub>2</sub> ५ ekānte  
sevanam EN<sub>1</sub>] ekāmta sevānam PDN<sub>2</sub>U<sub>1</sub>U<sub>2</sub> ekāmta sevānam BL samā buddhiḥ cett.] samā bud-  
dhi U<sub>1</sub>U<sub>2</sub> audāsinyam E] udāsinyam BLPN<sub>2</sub> udāsinyām U<sub>1</sub> udāsinya DN<sub>1</sub>N<sub>2</sub> vastuna EP<sub>2</sub>]  
vastunah αBL kartavyā cett.] karttavyam U<sub>1</sub>U<sub>2</sub> ६ paramēśvaranāma cett.] paramēśvaraḥ  
nāma U<sub>1</sub>U<sub>2</sub> na cett.] om. DN<sub>1</sub>N<sub>2</sub> vismarāṇiyam EN<sub>1</sub>] vismarāṇiyam BDLPU<sub>1</sub> vismaniyam N<sub>2</sub>  
vismarāṇam U<sub>2</sub> manonadhye cett.] yan mano madhye U<sub>2</sub> mano U<sub>1</sub> na αU<sub>2</sub>] om. BELP iti  
niyamāḥ EP] iti niyamāḥ BLU<sub>2</sub> om. α

[XXXI. Reflection of Aṣṭāṅgayoga]

Now, the reflection of Aṣṭāṅgayoga<sup>316</sup> is explained: observances, restrictions, posture, breath control, withdrawal of the senses, meditation, concentration<sup>317</sup> and absorption. Their characteristics are taught.

Peace, mastery of the six senses<sup>318</sup>, little food, the conquest of sleep, the conquest of cold, [and] conquest of heat.<sup>319</sup> These are the observances.

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

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

<sup>316</sup>Given the extensive list of fifteen yogas presented at the beginning of this text does not contain *aṣṭāṅgayoga*, one wonders why this type of yoga suddenly appears and why it was not included within the list methods of Rājayoga. Suffice it to say that he followed the structure of his main source text. A comparative analysis of the integration of Aṣṭāṅgayoga into the early modern complex yoga taxonomies can be found on p. 403.

<sup>317</sup>The reversed order of the sixth (*dhāraṇā*) and seventh (*dhyāna*) limb of the “classical” Pātañjalayoga model is striking (cf. *Pātañjalayogaśāstra* 2.29). Rāmacandra’s main source text, the *Yogasvarodaya*, names *aṣṭāṅgayoga* but does not list *dhyāna* in the respective verse (cf. sources). The critical edition of the Lonavla Yoga Institute of *Siddhasiddhāntapaddhati* mentions two manuscripts (J<sub>1</sub> and J<sub>2</sub>) with Rāmacandra’s order. According to Vasudeva, 2004: 380–381, this reversed order frequently appears in yoga texts structured in *saḍaṅga* or even *pañcāṅga* systems. It is found in *Jayākhyasamhitā* and *Maitrāyanīyopaniṣad*. Furthermore, it is present in the Śaiva *Rauravatantra*, *Kiranatantra*, *Mataṅgatantra*, as well as in Buddhist Tantras like the *Guhyasamājatantra* and *Kālacakratantra*. *Vāyupurāna* teaches this “reversed” order in its *pañcāṅga* schema. Powell, 2023: 168 mentions that he has not found an Aṣṭāṅgayoga system with *dhyāna* and *dhāraṇā* reversed outside of the *Śivayogapradipikā* 2.1–9. Some witnesses of *Siddhasiddhāntapaddhati*, *Yogatattvabindu* and implicitly the *Yogasvarodaya* as quoted in *Prāṇatoṣini* and *Yogakarṇikā* can be added to this group. It appears that the source for this concept goes back to the Viraśaiva milieu of the fifteenth century. For a useful table of the texts, including the reversed order, see Powell, 2023: 166.

<sup>318</sup>The sixth sense is the mental faculty (*manas* or *citta*), cf. White, 2021: 18.

<sup>319</sup>Rāmacandra presents a unique mix of his two primary sources: *Yogasvarodaya* lists peace (*śānti*), contentment (*santosa*), little sleep (*nindrālpa*), taming of the mind (*manaso dama*) and emptiness of the inner organ (*śūnyāntaḥkaraṇa*). *Siddhasiddhāntapaddhati* lists: tranquillity (*upaśama*), mastery of all senses (*sarvendriyajaya*), and conquest of food, sleep, cold, wind, heat (*ahāranidrāśītavātātapajaya*).

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

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

1 āsanasya lakṣaṇam α] āsanalakṣaṇam EPL āsanalakṣaṇam tu U<sub>2</sub> āsanam lakṣaṇām B bahugrantheṣu U<sub>2</sub>] bahugrantheṣu BL bahuṣu gramtheṣu EP bahūgramthe α nirūpitam EPU<sub>2</sub>] nirūpitam | DN<sub>1</sub>N<sub>2</sub> nirūpyam BL nirūpitam tan U<sub>1</sub> asti β] ataḥ α tenātra β] atrāyam N<sub>1</sub>N<sub>2</sub> atrāyam D atra U<sub>1</sub> na EPU<sub>1</sub>] om. cett. sukumāreṇa EP] kumāreṇa BLU<sub>2</sub> kūmāreṇa puruṣena α 2 atas tasya EPU<sub>1</sub>] ataḥ tasya DN<sub>1</sub> ata tasya N<sub>2</sub> atā tasya U<sub>2</sub> ataḥ BL nāmamāṭram EPN<sub>1</sub>U<sub>2</sub>] nāmamāṭre DN<sub>2</sub>U<sub>1</sub> nāma BL kathyate β] kathitam α kathyate cett.] pratyato E nivṛtyātmanī em.] nivṛtyātmani BLPU<sub>1</sub>U<sub>2</sub> nivṛtyātmani E nivṛtya ātmani DN<sub>1</sub>N<sub>2</sub> sthāpyate cett.] om. N<sub>2</sub> 3 vikārā cett.] vikārah P vikārah D om. N<sub>2</sub> utpadyante cett.] om. N<sub>2</sub> te'pi cett.] om. N<sub>2</sub> nivāraṇiyāḥ EPDN<sub>1</sub>] nivāraṇiyā BL vāraṇiyāḥ N<sub>2</sub> nivāraṇiyāḥ U<sub>1</sub>U<sub>2</sub> anekacamatkārīṇi BELPU<sub>1</sub>U<sub>2</sub>] anekacamatkārakārāṇi N<sub>1</sub>N<sub>2</sub> anekacamatkārakārāṇi D buddhir cett.] buddhi DN<sub>1</sub>N<sub>2</sub> utpadyate cett.] utpadyate BEDU<sub>2</sub> utpadyataram P 3-4 sā gopyā BLU<sub>2</sub>] sā gopyāḥ N<sub>2</sub> sāṃgopyāḥ DN<sub>1</sub> sā gaupyā U<sub>1</sub> sāṃgopāṃgam E om. P 4 dhyānam cett.] om. P ca cett.] om. PU<sub>1</sub>U<sub>2</sub> bahutaram cett.] om. P prāg β] om. α uktam DU<sub>1</sub>U<sub>2</sub>] uktam | E uktam cett. tenātra cett.] tena atra DN<sub>1</sub>U<sub>1</sub> nocyate cett.] na ucyate U<sub>1</sub>

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

Young persons can not practise breath control.

That is why it is just mentioned by name.<sup>320</sup>

Withdrawal of the senses is taught. The mind is supposed to be turned away from the cyclic existence and caused to abide in the self. The changes that arise within the mind should also be restrained. An intellect that is capable of creating many wonders arises. This is to be kept secret.

Meditation has been taught many times before. Because of that, it is not discussed here.<sup>321</sup>

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<sup>320</sup> It is crucial to note here that *Yogasvarodaya* states that young persons are not qualified to practice posture and breath control, but that, by the power of great merit a great soul becomes capable, cf. *Yogakarṇikā* quoted with reference *yogasvarodaye* 7.2 (*āsane prāṇasanyāme na śaktāḥ sukumārakāḥ | mahāpunyaprabhāvēna śakyate tu mahātmanā |*). Right after that statement, the text continues to present detailed instructions for eight *kumbhakas*, cf. *Yogakarṇikā* quoted with reference *yogasvarodaye* 7.3–10, 7.23–24 and 7.68–72. The whole extend of *Yogasvarodaya*'s teaching on *prāṇāyāma* can not be determined since it is absent in the quotes of *Prāṇatoṣinī* and is just partially quoted in *Yogakarṇikā*. It seems that Rāmacandra, who previously strictly followed the structure of the *Yogasvarodaya*, consciously decided to exclude these teachings due to the reason he presents here. Therefore, he probably directly hints at a part of his audience: *sukumāras*, young persons, or, considering all previous allusions to a wealthy and royal lifestyle, young courtiers and princes.

<sup>321</sup> Rāmacandra perhaps refers to the teaching of the nine *cakras* and other sections of the text in which meditation is mentioned. The same schema is already found in the *dhyāna* descriptions of *Śivayogapradipika* 3.4–33, cf. Powell, 2023: 165, 212–215. He might also hint at the various methods he subsumes under Lakṣayoga. Most likely, Rāmacandra consciously decided to skip a description of *samādhi*, since *Prāṇatoṣinī* quoted with reference *Yogasvarodaye* (Ed. p. 841) defines *samādhi* as follows: *samādhīr niścalā buddhiḥ śvāsocchvāsādivarjitaḥ |* "Samādhi is the immovable intellect devoid of inhalation, exhalation, etc." If, indeed, one purpose of Rāmacandra's text was to teach Rājayoga to young courtiers or princes, surely children will not be taught that the highest level of yoga is accomplished by stopping breathing altogether.

## [XXXII. piṇḍabrahmāṇḍayor aikyam]

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

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

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

[XXXII. Identity of the universe and the body]

Now, there is the identity of the universe and the body.<sup>322</sup> Because of that, the objects which exist in the universe are also in the body. They are taught.

Tala exists at the base of the big toe[s] of the feet. On top of the feet exists Talātala. Mahātala exists at the two ankles.<sup>323</sup> Sutala exists within the lower leg. Vitala exists within the knee. Atala exists within the two thighs.<sup>324</sup>

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<sup>322</sup>The concept of the body as a microcosmic manifestation of a macrocosmic universe is a common feature in yogic literature, see Mallinson and Singleton, 2017: 174–178.

<sup>323</sup>A description of *rasātala* is missing in the *Yogatattvabindu*. Either this item of the enumeration was lost in transmission or we must assume an authorial mistake. A phrase like “*gulphopari rasātalam vartate |*” would be expected at this point of the text. Both source texts Rāmacandra used describe *rasātala* right after the description of *mahātala*.

<sup>324</sup>Hindu cosmography, according to various *Purāṇas*, the *Atharaveda*, etc. assume fourteen worlds (*lokas*), seven higher ones (*vyāhṛti*) and seven lower ones (*pātālas*). The higher *lokas* (1–7) are described as the heavens, populated by mortals, celestial or divine beings, gods and higher gods, and full of truth. The lower *lokas* (8–14), which are here mapped onto the human body, constitute the different “hells” and are the abode of the *nāgas* or serpents and demons, cf. Haag, 2011: 503–504. According to Mukerji in his *bhāṣya* on *Yogaśūtra* 3.26, the beings residing in their respective *lokas* experience the fruit of their *karma*. Residence in those abodes, however, is never eternal but lasts until the particular individual’s *karma* has been accounted for and borne their due fruits (Bryant, 2009: 353). A well-known depiction that shows the mapping of the *lokas* onto the body is Viṣṇu Viśvarūpa, India, Rajasthan, Jaipur, ca. 1800–1820 in the Victoria and Albert Museum, see p. 423. Directly related to the *Yogatattvabindu* is the depiction of a Siddha’s body that shows the equivalence of the self and the universe in the manuscript of *Siddhasiddhāntapaddhati* located in Mehragarh Museum Jodhpur, see p. 424.

[XXXIII. piṇḍamadhye lokatrayam]

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

[XXXIV. uparitanam lokacatuṣkam]

- 5 इदानीमुपरितनं लोकचतुष्कं कथ्यते । पृष्ठदण्डाङ्के महर्लोकः । दण्डछिद्रमध्ये जनलोकः । तदण्ड-  
नालीमध्ये तपोलोकः । दण्डकमलमध्ये सत्यलोकः ॥

**Sources:** 2 cf. YSV (PT p. 842): idānīm piṇḍamadhye tu saptalokam śṛṇu priye | mūlādhāre tu bhūrloko liṅgāgre tu bhuvas tataḥ | svarloko liṅgamüle tu merumüle mahas tathā | cf. SSP 3.3 (Ed. p. 49): bhūrloko guhyasthāne bhuvarloko liṅgasthāne svarlokam nābhisthāne evam lokatraye indro devatā piṇḍamadhye sarvendriyaniyāmakah sa evendraḥ | 5–6 cf. YSV (PT p. 842): merucchidre janaloko merunādyām tapas tathā | kamale martyalokas tu iti lokaḥ prthak prthak | bhūrbhuvaḥsvarmahā ceti janaś caiva tapas tathā | saptamah satyalokas tu saptaloka iti smṛtaḥ | saptalokais tu pāṭālair bhuvanāni caturdaśa | 5–6 cf. SSP 3.4 (Ed. p. 49): daṇḍāṅkure maharlokah daṇḍakuhare janolokaḥ | daṇḍanāle tapolokaḥ | mūlakamale satyalokaḥ |

2 idānīm cett.] idānīm upati tataṁ lokam U<sub>1</sub> piṇḍamadhye cett.] pimḍopari L piḍopiri B śarīra-madhye E liṅgāgre cett.] liṅgamüle N<sub>1</sub>N<sub>2</sub> bhuvarlokaḥ DEPU<sub>1</sub>U<sub>2</sub>] bhuvarloka° BL om. N<sub>1</sub>N<sub>2</sub> liṅgamüle PU<sub>1</sub>U<sub>2</sub>] liṅgamadhye BDL om. N<sub>1</sub>N<sub>2</sub> svarlokaḥ cett.] svargalokaḥ N<sub>2</sub> svaravar-lokah U<sub>1</sub> 5 idānīm BELP] idānīm αU<sub>2</sub> uparitanam DEU<sub>1</sub>] uparitana° LU<sub>2</sub> uparitanam N<sub>1</sub>N<sub>2</sub> uparitana° PB lokacatuṣkam DPN<sub>1</sub>N<sub>2</sub>U<sub>2</sub>] lokacatuṣka E lokah catuṣṭayaṁ BL lokam catuṣkam U<sub>1</sub> prṣṭhadanḍāṅkure cett.] prṣṭhadamḍākūle N<sub>2</sub> prṣṭhadamḍākūre P damḍaṣṭaṭhemskure B damḍaṣṭaṭhemskure L maharlokah cett.] maharlokā B daṇḍachidra° cett.] daṇḍaschidra° P damḍasthita° U<sub>1</sub> uchidra° U<sub>2</sub> janalokaḥ cett.] janaloka BL taddanda° cett.] daṇḍa° U<sub>2</sub> 6 °nāli-madhye em.] °nādīmadhye EU<sub>1</sub> °nālimadhye PU<sub>2</sub> °nālikāmadhye B °tālikāmadhye L °nālamadhye B °nāli N<sub>1</sub>N<sub>2</sub> tapolokaḥ cett.] polokaḥ B daṇḍakalamadhye cett.] daṇḍamalamadhye EU<sub>1</sub>

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

## [XXXIII. Triad of worlds]

Now, the threefold world within the body is taught.<sup>325</sup> The earth realm (*bhūrloka*) is situated at the root support (*mūladhāra*). The atmosphere (*bhuvarloka*) is at the tip of the penis. Heaven (*svarloka*) is at the base of the penis.

## [XXXIV. Tetrad of the upper worlds]

Now, the upper tetrad of worlds is taught. The world of greatness (*maharloka*) is at the sprout of the staff of the back. The world of men (*janaloka*) is within the opening of the spine.<sup>326</sup> In the centre of the tube of that spine is the world of ascetic heat (*tapoloka*). Within the lotus of the spine is the world of truth (*satyaloka*).<sup>327</sup>

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<sup>325</sup>The earliest conception of the equation of the cosmos with the body is found in *Rgveda* 10,90. This concept becomes linked with yogic practice in subsequent Hindu traditions. According to the *Bhagavadgitā* and the *Kurma Purāṇa*, the deities Viṣṇu and Śiva are described as engaging in the practice of yoga. During this practice, they assimilate all external aspects by either encompassing the entire universe within their cosmic bodies or by engulfing everything, see Munoz and Lorenzen, 2011:88. For a detailed exposition of the Purāṇic concept of the universe in Patañjali's yoga, see the commentaries on *Patañjalayogaśāstra* 3.25, i.e., Mukerji, 1983: 297–304 or Bryant, 2009:353–356. The idea of situating the universe into the yogic body is carried on into the traditions of Hatha- and Rājayoga and becomes a substantial constituent of their worldview, cf. *Amṛtasiddhi* 15–19. For a collection of references to the yogic body, see Mallinson and Singleton 2017: 171–227.

<sup>326</sup>The localisation of the upper tetrad of worlds occurs along the spine, which is imagined as a lotus. While the *Yogatattvabindu* and the *Siddhasiddhāntapaddhati* locate *maharloka* at the sprout ("āṅküre) of the spine, in the *Yohasvarodaya* we read about the root ("mūle) of the spine. The next world *janaloka* is at the opening ("cidra") of the spine. In the context of the simile of the spine with the lotus, this must be the rhizome of the lotus because the tube of the stem grows from it. I want to thank Mallinson for this hint. This rhizome is likely the root bulb mentioned in the body in *Yogatattvabindu* III, from which the central channel emerges. The *satyaloka* within the lotus of the spine may be the lotus of the eighth or ninth *cakra* (section XI–XII).

<sup>327</sup>For a lengthy presentation of Hindu cosmography and their inhabitants, see *Bhāgavata Purāṇa* 5.16–26 or *Vāyupurāṇa* 5.39.

[XXXV. catvāro lokasvāminah]

अथ ब्रह्माण्डमध्ये चत्वारो लोकस्वामिनः । तेऽपि पिण्डमध्ये वर्तन्ते । शरीरमध्ये द्वे कुक्षौ ॥ द्वे शक्तिन्योः ॥ वक्षःस्थले ॥ कण्ठमूले ॥ कण्ठमध्ये ॥ लंबिकाया मूले ॥ तालुद्धारे ॥ तालुमध्ये ॥ ललाटे ॥

**Sources:** 2-4 cf. YSV (PT p. 842): atha brahmāñdamadhyasthāś catvāro lokapälakāḥ | piṇḍamadhye tu tān jñātvā sarvasiddhiśvaro bhavet | indro brahmā viṣṇur īśāś catvārāś cātmadevatāḥ | mūlādhāre catuspatre gajārūḍho mahān iti | śṛṣṭikarttā ca tatraiva svādhiṣṭhāne mahān harīḥ | maṇipūre śūlapāṇir aṣṭasiddhiśvaro mahān | tāludvāre tālumadhye lalāṭe vakṣaṅṭhake | 2-4 cf. SSP 3.4-5 (Ed. pp. 50-52): evam lokacatuṣṭaye brahmā devatā | piṇḍamadhye anekamānābhimānasvarūpi tiṣṭhati | viṣṇulokaḥ kuksau tiṣṭhati | tatra viṣṇur devatā | piṇḍamadhye 'nekavyāpārakārako bhavati | hrdaye rudralokaḥ | tatra rudro devatā | piṇḍamadhyā ugrasvarūpi tiṣṭhati | vakṣaṅṭhala iśvaralokaḥ tatreśvaro devatā | piṇḍamadhye trptisvarūpi tiṣṭhati | kanṭhamūle sadāśivalokaḥ tatra sadāśivo devatā piṇḍamadhye saumyarūpi tiṣṭhati | kanṭhamadhye nilakanṭhalokaḥ tatra nilakanṭho devatā | piṇḍamadhye 'bhayasvarūpi tiṣṭhati | tāludvāre śivalokaḥ | tatra śivo devatā | piṇḍamadhye 'nupamasvarūpi tiṣṭhati | lambikāmūle bhairavalokaḥ | tatra bhairavo devatā | piṇḍamadhye sarvottamasvarūpi tiṣṭhati | tatrābhyanṭare mahāsiddhalokaḥ | tatra mahāsiddhadevatā | piṇḍamadhye prabodhasvarūpi tiṣṭhati | lalāṭamadhye 'nādilokaḥ | lalāṭamadhye 'nādilokaḥ | tatrānādir devatā | piṇḍamadhye ānandaparāhantāsvarūpi tiṣṭhati |

2 catvāro DU<sub>1</sub>] caturdaśā° cett. lokasvāminah D] lokāḥ svāminah U<sub>1</sub> °lokāsthānāni BLP °lokāḥ stānāni U<sub>2</sub> °lokāni sthānāni E te 'pi EU<sub>1</sub>] tānyapi cett. piṇḍamadhye EU<sub>1</sub>] piṇḍe BELU<sub>2</sub> piḍe P vartante E] vartate cett. dve kukṣau em.] dvau kukṣau BL dvau kukṣi EP<sub>2</sub> dvau kukṣināu D dvau kukṣināu U<sub>1</sub> 2-3 dve śaktinyoḥ SELLMER conj.] dve sakthīnī ELU<sub>2</sub> dve sakthīnī PB vartate DU<sub>1</sub> 3 vakṣaṅṭhale em.] vakṣasthale DU<sub>1</sub> vakṣaḥ sthalam EB vakṣaḥschalam P vakṣassthalam U<sub>2</sub> kanṭhamūle LU<sub>2</sub>] kamṭhamūlam EPB kamṭhasya mūle DU<sub>1</sub> kanṭhamadhye DU<sub>1</sub>] kamardhye B kamṭhamadhyam EL kamṭhamadhyah PU<sub>2</sub> lam̄bikāyā mūle DU<sub>1</sub>] lam̄bikāmūlam β tāludvāre DU<sub>1</sub>] tāludvāram β tālumadhye DU<sub>1</sub>] tālumadhyam β 4 lalāṭe DU<sub>1</sub>] lalāṭamadhye E lalāṭamadhyam BLP<sub>2</sub>

## [XXXV. Lords of the world]

Now, there are four lords (1-4) of the world in the universe.<sup>328</sup> They also exist in the body. [Other deities and worlds exist within the body]<sup>329</sup> two in the belly (5-6), two in the thighs (7-8), at the location of the chest (9), at the pit of the throat (10), in the centre of the throat (11), at the root of the uvula (12), at the entrance of the palate (13), at the forehead (14),...<sup>330</sup>

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<sup>328</sup>Only the reading of D and U<sub>I</sub> ( $\alpha$ -group) is plausible and *lectio difficilior*. The source text confirms this; the *Yogasvarodaya* introduces the *lokapālakāḥ*, which Rāmacandra rewrites into *lokasvāmināḥ*. In the  $\beta$ -group, the subject was not understood and rewritten in an attempt to fix the passage. This fact, and the incompleteness of this following list, resulted in the introduction of the *caturdāśalokāsthānāni*.

<sup>329</sup>I decided to add the words in the square brackets to derive the most probable sense of the list of locations based on the source texts.

<sup>330</sup>Rāmacandra greatly simplifies its source texts here. The parallel passages in the *Yogasvarodaya* and the *Siddhasiddhāntapaddhati* provide much more detail. The background of what Rāmacandra wants to express lies somewhere between the two sources available to him (see sources in the first layer of the *apparatus criticus*). I translate the respective passage in the *Prānatosinī* quoted with reference *Yogasvarodaye* (Ed. p. 842 ) as follows: “There are now four world keepers amid the external universe. Having recognized these within the body, the supreme ruler (of the body?) may be fully successful. Indra, Brahmā, Viṣṇu, and Īśa are the deities of the body (*ātman*). (1) In the four-petalled Mūlādhāra-[cakra] is the great one who is seated on an elephant (Indra). (2) There at Svādiṣṭhāna is the Creator, the great Hari (Brahmā). (3) In the Maṇipūra is the one with the trident in hand, the great lord of the eight supernatural powers (Viṣṇu). (4) at the gate of the palate, (5) amid the palate, (6) on the forehead, (7) in the chest and (8) throat, (9) at the junction in the skull, and at (10) the uvula, (11) as well as at the opening of Brahman and (20) at the nine *cakras*, upper *cakra* and (21) at the triple peak. They are in the 21 worlds and must be realized in detail.” The passage of *Siddhasiddhāntapaddhati* 3.4-5 reveals further details of the physical locations listed by Rāmacandra: “Thus, Brahmā is the deity within the fourfold world. He resides in the body in various forms of self-esteem and pride. The world of Viṣṇu is situated in the belly (*kuksau*). Viṣṇu is the deity there. In the body, he manifests as the performer of various forms of activity. In the heart is the world of Rudra. Rudra is the deity there. Within the body, he resides in the form of strength. In the location of the chest (*vakṣahsthale*) is the world of Īśvara. Īśvara is the deity there. Within the body, he exists in the form of contentment. At the root of the throat (*kanthamūle*) is the world of Sadāśiva. Sadāśiva is the deity there. Within the body, he exists in the form of being beneficial. In the centre of the throat (*kanthamadhye*) is the world of Nilakanṭha. Nilakanṭha is the deity there. In the body, he exists in the form of fearlessness. At the entrance of the uvula (*tāludvāre*) is the world of Śiva. There, Śiva is the deity. Within ...”

शृङ्गाटिकायाम् ॥ कपालमध्ये ॥ कमलिनीमध्ये ॥ ब्रह्मरन्त्रे ॥ ऊर्चकमलिन्यां त्रिकूटस्थाने ॥  
एवमेकविंशस्थानेष्वेकविंशतिब्रह्माण्डानि वसन्ति ॥

[XXXVI. saptadvīpāni piṇḍamadhye]

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

**Sources:** १-२ cf. YSV (PT p. 842); śrṅgāṭikā kapāle ca lambikā brahmarandhrake | navacakram ūrdhvacakrañ ca trikūṭety ekavimśatih | brahmāṇḍāni vasantiti jñātavyāni prayatnataḥ | १-२ cf. SSP 3.4-5 (Ed. pp. 52-53); śrṅgāṭe kulalokah | tatra kuleśvaro devatā | piṇḍamadhye ānandas-varūpi tiṣṭhati | śāṅkhamadhye nalinisthāne 'kuleśalokah | tatra akuleśvaro devatā | piṇḍamadhye nirabhimānāvasthā tiṣṭhati | brahmarandhre parabrahmalokah | tatra parabrahma devatā | piṇḍamadhye paripūrnādaśā tiṣṭhati | ūrdhvakamale parāparalokah | tatra paramēśvaro devatā | piṇḍamadhye parāparabhbāvas tiṣṭhati | trikūṭasthāne sāktilokah | tatra parāsaktir devatā | piṇḍamadhye 'sti vāvasthā sarvāsāṁ sarvakartṛtvāvasthā tiṣṭhati | evam piṇḍamadhye saptapāṭalasahitaikav-imśatibrahmāṇḍasthānavicāraḥ | ४-६ cf. YSV (PT p. 842): saptā dvipāni kathyante 'dhunā tāni śrṇu priye | jambūdvipas tu majjāyām sākadvipas tu madhyamahā | śālmadvipah śiromadhye māmsamadhye kuśas tathā | twaci krauñco lomamadhye gomayadvipā iritaḥ | nakhamadhye tathā śvetaḥ saptadvīpā vasundharā | jambūḥ sākas tathā śālmah kuśah krauñcas ca gomayah | śvetah sapteti khaṇḍāni saptakhaṇḍair vasundharā | guptāny etāni rūpāni dehamadhye sthirāni ca | ४-६ cf. SSP 3.7 (Ed. p. 54): majjāyām jambūdvipah | asthiśū sākadvipah | śirāsu sūkṣmadvipah | tvakṣu krauñcadvipah | romasu gomayadvipah | nakheśu śvetadvipah | māmse plakṣadvipah | evam saptadvipah |

१ śrṅgāṭikāyām DU<sub>1</sub>] śrṅgāṭikā β kapālamadhye em.] karālamadhye L kapolamadhye BDEPU<sub>1</sub>U<sub>2</sub>] kamalinimadhye cett.] kamalinimadhyam BL brahmarandhre DU<sub>1</sub>] brahmarāṇḍhre<sup>o</sup> E brahmaraṇḍhram BLP<sub>1</sub> ūrdhvakamalinyām trikūṭasthāne BIRCH em.] urdhvakamalinyās trikūṭasthānam U<sub>2</sub> urdhvakamalinyāḥ trikūṭasthāne U<sub>1</sub> ūrdhvakamalinyāḥ || trikūṭasthāne || saptapāṭale D ūrdhvam kamalinyā trikūṭasthānam LP kamalinyām strikūṭasthānam B kamalinyas trikūṭasthānam E २ evam cett.] evam D ekavimśasthāneś P] vimśasthānek° B ekam vimśasthāneś L ekavimśatisthāne DE ekavimśasthān U<sub>2</sub> ekavimśati-brahmāṇḍāni EDU<sub>1</sub>] ekavimśabrahmāni BLP<sub>1</sub> vasanti cett.] vasanti BL ४ kathyante cett.] kathyate BL jambū cett.] jambū P asthi DE] asthi P asti BLU<sub>1</sub>U<sub>2</sub> sākadvipah DEPU<sub>2</sub>] sākaladvipah BL sāktidvipah U<sub>1</sub> ४-५ śiromadhye DU<sub>1</sub>U<sub>2</sub>] śirāmadhye BEP śariramadhye L ५ śālmalidvipah cett.] śālmalidvipah U<sub>2</sub> sākaladvipah B sākadvipah L lomamadhye cett.] lomadhye U<sub>1</sub>U<sub>2</sub> ५-६ gomayadvipah DU<sub>1</sub>] gomedadvipah cett. ६ nakhamadhye cett.] taravamadhye LU<sub>1</sub> śvetadvipah DU<sub>1</sub>] puṣkaradvipah cett. dvipāni cett.] rūpaṇi DU<sub>1</sub> guptāni BLP<sub>1</sub> Gupta<sup>o</sup> DU<sub>1</sub> om. E dehamadhye BIRCH conj.] madhye cett.

at the junction (15), in the middle of the skull (16), at the centre of the lotus pond (17), at the aperture of Brahman (18), and at the place of the three peaks above the lotus (19–21). Thus, the 21 worlds reside in 21 locations.<sup>331</sup>

[XXXVI. Seven continents within the body]

Now, the seven continents within the body<sup>332</sup> are taught.<sup>333</sup>

(1) Within the marrow is the continent [called] Jambu. (2) Within the bones is the continent [called] Śāka. (3) In the head is the continent [called] Śālmali. (4) In the flesh is the continent [called] Kuśa. Within the skin is the continent [called] Krauñca. (6) Within the body hair is the continent [called] Gomaya. (7) In the nails is the continent [called] Śveta. These hidden continents are situated within the body.<sup>334</sup>

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the body, he exists in his matchless form. At the root of the uvula (*lambikāmūle*) is the world of Bhairava. There, Bhairava is the deity. In the body, he exists in the most excellent form. Therein is the world of Mahāsiddha. Mahāsiddha is the deity there. In the body, he exists in the form of awakening. Within the forehead (*lalāṭamadhye*) is the world of Anādi. Anādi is the deity there. Within the body, he is situated in the form of the blissful supreme destroyer. At the crossroads of the three paths (*śrīgate*) is the world of the Kula. There, the Kuleśvara is the deity. Within the body, he resides in the form of bliss. Within the temple (*śāṅkhamadhye*) at the location of Nalinī is the World of Akuleśa. There, Akuleśvara is the deity. Within the body, he resides in the state of being free from pride, at the aperture of Brahman (*brahmaṇḍre*), the world of Parabrahma. There, Parabrahma is the deity. Within the body, he resides in a state of completeness. At the upper lotus (*ūrdhvakamale*) is the world of Parāpara. There, Parameśvara is the deity. Within the body, he exists as the state of Parāpara. At the place of the three peaks (*trikūṭasthāne*) is the world of Śakti. There, Parāśakti is the deity. Within the body, she exists in the existential state for all and the all-creative state. Thus, that is the examination of the locations of the external universe consisting of 21 worlds and seven hells within the body.” It is fascinating that he refrains from mentioning the various deities, which once again underlines Rāmacandra’s profanist and simplifying agenda he follows in his text.

<sup>331</sup> Unfortunately, the transmission of Rāmacandra’s texts only contains fourteen locations.

<sup>332</sup> *Hatharatnāvalī* 4.39 identifies the seven continents with the seven *dhātus*.

<sup>333</sup> The world of earth (*bhurloka*) consists of seven continents and seven oceans.

<sup>334</sup> This diagnostic conjecture is based on the reading of *Yogasvarodaya*.

## [XXXVII. piṇḍamadhye saptasamudrāḥ]

इदानीं पिण्डमध्ये सप्तसमुद्राः कथ्यन्ते । प्रस्वेदमध्ये क्षारसमुद्रः ॥ ललाटमध्ये क्षीरसमुद्रः ॥ व-  
सामध्ये मधुसमुद्रः ॥ कफमध्ये दधिसमुद्रः ॥ मेदोमध्ये घृतसमुद्रः ॥ रक्तमध्ये इक्षुसमुद्रः ॥ वीर्य-  
मध्येऽमृतसमुद्रः ॥ पादमध्ये कूर्मस्थानम् ॥

5

## [XXXVIII. navadvāramadhye navakhaṇḍāni]

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

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

**2 saptasamudrāḥ** cett.] samudrāḥ BL kathyante cett.] kathyate B kathyete D prasvedamadhye cett.] svedamadhye U<sub>1</sub> kṣārasamudraḥ cett.] sārasasamudraḥ L kṣārasasamudraḥ U<sub>1</sub> kṣārasāgarāḥ U<sub>2</sub> lalāṭamadhye cett.] lālāmадhye P kṣirāsamudraḥ cett.] kṣirāḥ samudraḥ E 2-3 vasāmadhye cett.] vāṇīmadhye E vīryamadhye svāduḥ samudraḥ || majjāmadhye U<sub>2</sub> **3 madhusamudraḥ** EP] madasamudraḥ B madyasamudraḥ L madhusamūdraḥ U<sub>2</sub> medo° BEP] meda° cett. **raktamadhye** PU<sub>1</sub>U<sub>2</sub>] vasāmadhye madhusamudraḥ || raktamadhye D vasāmadhye madhusamudraḥ raktamadhye U<sub>1</sub> rasamadhye E ikṣusamudraḥ BDL] ikṣurasamudraḥ U<sub>1</sub>U<sub>2</sub> ikṣurasasamudraḥ EP **4 'mr̄tasamudraḥ** U<sub>1</sub>] amṛtasamudraḥ D svādusamudraḥ E svādukasamudraḥ BL svādudakasamudraḥ P pādāmadhye cett.] karmasthāna pādāmadhye B karmasthāna pādāmadhye L pādāmtale D kūrmasthānam cett.] om. BL **6 navadvāra-madhye** EU<sub>1</sub>] navadvāreṣu EPU<sub>1</sub>. om. BL **navakhaṇḍāni** BPLU<sub>2</sub>] navakhaṇḍāḥ DU<sub>1</sub> om. E kathyante cett.] kathyate U<sub>1</sub> bharatakhaṇḍāḥ DU<sub>1</sub>] mukhe bharatakhaṇḍāḥ BPL pādāmadhye kūrmasthānam || mukham̄ bharatakhaṇḍām U<sub>2</sub> om. E kāśmirakhaṇḍāḥ DU<sub>1</sub>] nāśikayoh kinnarakhaṇḍanarahariκhaṇḍauḥ E nāśikayoh kinarakhaṇḍe 3 P nāśikayor madhye kināra-hariκhaṇḍā B nāśikayor madhye kinārasimhakhaṇḍā L nāśikayoh || kinnara || harikhaṇḍā U<sub>2</sub> strīmaṇḍalakhaṇḍāḥ DU<sub>1</sub>] om. cett. **7 dvijakhaṇḍāḥ** DU<sub>1</sub>] netrayoḥ ketumāla bhadrāśvau E netrayoḥ ketumāla bhadrāśve 4 P netrayo ketumāla bhadrāśve BL netrayoḥ || ketumāla || bhadrāśve U<sub>2</sub> **ekapādakhaṇḍāḥ** D] yekapādakhaṇḍāḥ U<sub>1</sub> om. cett. **rākṣasakhaṇḍāḥ** DU<sub>1</sub>] karṇayoh hiranmayakhaṇḍā ramyakhaṇḍā E karnayor hiranmayaramyakhaṇḍā 5 P karnayor hiranmayaramyakhaṇḍā BL karṇayoh || hiranmaya || ramyakamde U<sub>2</sub> ghāndhārakhaṇḍā DU<sub>1</sub>] gude kurukhaṇḍāḥ E gude kurukhaṇḍāḥ 6 P gude kurukhaṇḍāḥ BL gudekurukhaṇḍām U<sub>2</sub> **kaivarttakhaṇḍāḥ** DU<sub>1</sub>] limge ilāvṛtakhaṇḍāḥ E limge ilāvṛtaḥ 7 P ilāvṛtam BL limge ulāvṛtam U<sub>2</sub> **garbhakhaṇḍāḥ** DU<sub>1</sub>] evam̄ navakhaṇḍāḥ U<sub>2</sub> om. cett.

[XXXVII. Seven oceans within the body]

Now, the seven oceans within the body are taught.<sup>335</sup> (1) Within the sweat is the salt ocean. (2) Within the forehead is the milk ocean. (3) Within the marrow is the honey ocean. (4) In the phlegm is the sour milk ocean. (5) In the fat is the ghee ocean. (6) Within the blood is the sugarcane ocean. (7) Within the semen is the ocean of the nectar of immortality. Situated at the feet is the place of the turtle.<sup>336</sup>

[XXXVIII. Nine regions within the nine Doors]

Now, the nine continents<sup>337</sup> within the nine orifices<sup>338</sup> are taught: Bharata (1), Kāsmīra (2), Strīmaṇḍala (3), Dvija (4), Ekapāda (5), Rākṣasa (6), Ghandhāra (7), Kaivartta (8) [and] Garbha (9).<sup>339</sup>

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<sup>335</sup>Rāmacandra, who bases his descriptions of the seven oceans on the YSV (PT pp. 842-43) (cf. sources on the previous page) changed the order of oceans slightly. The respective passage can be translated as follows: "The seven oceans are taught to be situated within the body, [one of each] containing salt (*lavaṇa*), sugar (*ikṣu*), wine (*surā*), butter (*sarpīr*), sour milk (*dadhi*), milk (*dugdha*) and water (*jala*). (1) Salt is within the sweat, (2) sugar in the blood, (3) wine in the skin, (4) ghee in the fat, (5-6) sour milk and milk in the forehead. (7) The nectar of immortality is known to be situated within the semen. A big turtle\* (\*the earth imagined as a tortoise floating on water) is situated at their feet."

<sup>336</sup>The earth consisting of seven islands with mount meru in it centre represented as a tortoise floating on waters of the seven oceans, cf. *Mārkanḍeyapurāṇa* 58, *Bhāgavata Purāṇa* 5.16-26 and Bryant, 2009: 354.

<sup>337</sup>The island of Jambudvīpa consists of nine continents.

<sup>338</sup>The nine doors (*navadvāra*) refer to the nine openings of the body: mouth, nostrils, eyes, ears, anus and gender.

<sup>339</sup>There is complete divergence between the two main groups of manuscripts. I edited according to the  $\alpha$ -group since their readings are close to the source texts. The  $\beta$ -group rewrote the passage by adding the names of the nine doors. The names are partially lacking in *Prāṇatośinī* and missing entirely in the *Siddhasiddhāntapaddhati*. The  $\beta$ -group assigns the names of an alternative system to the areas. Perhaps a scribe was dissatisfied with the alternative nomenclature. The  $\beta$ -group situates (1) the Bharatakhanda within the mouth, (2-3) the Kinnara- und Harikhanda in the two nostrils, (4-5) the Ketumāla- and Bhadrāśva[-khanda] in the eyes, (6-7) the Hiranyamaya- and Ramyakakhanda in the ears, (8) the Kurukhana at the anus, and (9) the Ilāvṛta[-khanda] at the gender (9). This system, along with a lengthy description with many details, is presented in *Parākhyatantra* 5.61-93.

## [XXXIX. piṇḍamadhye 'ṣṭakulaparvatāḥ]

इदानीं पिण्डमध्ये इष्टकुलपर्वताः कथ्यन्ते । मेरुदंडमध्ये मेरुपर्वतः ॥ ब्रह्मकपाटमध्ये कैलासपर्व-  
तः ॥ पृष्ठमध्ये हिमाचलः ॥ वामस्कंधे मलयाचलः ॥ दक्षिणस्कन्धे मन्दराचलः ॥ दक्षिणकर्णे वि-  
न्याचलः ॥ वामकर्णे मैनाकः ॥ ललाटमध्ये श्रीशौलः । अपरे पर्वताः हस्तयोः पादयोरङ्गुलीनां  
५ मूलेषु वर्तन्ते ॥

**Sources:** 2–5 cf. YSV (PT p. 843): idānīm parvatāś cāṣṭau kathyante śṛṇu yatnataḥ | merudanḍe  
sumerus tu piṭhamadhye himālayaḥ | vāmaskandhe tathā dakṣe malayo mandarācalah | vind-  
hyas tu dakṣine karne vāme maināka iṣvari | lalāṭe madhyadeśe tu śrīśailaḥ parameśvari | tathā  
brahmakapāṭasthah kailāsaḥ parvato mahān | sumerur himavān vindhyo malayo mandaras tathā  
| śrīśailo mainākaś ceti kailāso 'ṣṭau ca parvatāḥ | apare parvatāḥ sarve aṅgulimadhyavāśināḥ  
| 2–5 cf. SSP 3.10 (Ed. p. 56): meruparvato merudanḍe vasati | kailāso brahmakapāṭe vasati |  
himālayah prṣṭhe | malayo vāmakandhare | mandaro dakṣinākandhare | vindhyo dakṣinākarṇe |  
maināko vāmakarṇe | śrīparvato lalāṭe | evam aṣṭa kulaparvatāḥ | anye upaparvatāḥ sarvāṅguliṣu  
vasanti |

2 idānīm DU<sub>1</sub>] idānīm cett. piṇḍamadhye DU<sub>1</sub>] om. cett. 'ṣṭakulaparvatāḥ em.] aşṭakula-  
parvatāḥ PDU<sub>1</sub> aşṭakulaparvatā U<sub>2</sub> aşṭamakulaparvatāḥ BEL meruparvataḥ em.] merumpar-  
vataḥ DU<sub>1</sub> merumāṇḍaraḥ cett. 2–3 kailāsaparvataḥ DU<sub>1</sub>] kailāsaḥ cett. 3 prṣṭhamadhye  
EU<sub>2</sub>] prṣṭham madhye P prthvīamadhye BL paitimadhye D paithamadhye U<sub>1</sub> himācalah cett.]  
himācalah || parvataḥ D himācalaparvataḥ U<sub>1</sub> dakṣināskandhe cett.] dakṣanāskandhe DU<sub>1</sub>  
dakṣinākarṇe cett.] dakṣinākarṇe DU<sub>1</sub> 4 śrīśailaḥ cett.] śrīśailāsaḥ B parvatāḥ DU<sub>1</sub>] śailaḥ  
EU<sub>2</sub> śailā BPL aṅgulināṁ DEP] aṅgulibhyāṁ U<sub>1</sub> aṅguli° BL 5 mūleṣu cett.] madhye DU<sub>1</sub>  
vartante cett.] vartate BL parvate U<sub>1</sub>

[XXXIX. Eight major mountains within the body]

Now, the eight major mountains<sup>340</sup> within the body are taught.<sup>341</sup> (1) Within the spine is Mount Meru.<sup>342</sup> (2) Within the door of Bahman is Mount Kailāsa.<sup>343</sup> (3) Within the back is the Himālaya.<sup>344</sup> (4) Within the left shoulder the mountains of Malaya.<sup>345</sup> (5) Within the right shoulder Mount Mandara.<sup>346</sup> (6) In the right ear, the Vindhya mountain.<sup>347</sup> (7) the Maināka[-mountain]<sup>348</sup> is in the left ear. (8) Within the forehead Śrīsaila.<sup>349</sup> Other mountains exist in the roots of the fingers of the hands [and] toes of the feet.

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<sup>340</sup>The eight major mountains of Jambudvipa.

<sup>341</sup>*Haṭharatnāvalī* 4.38ab situates all major mountains within the bones of the spine: *viñā-dāñḍamayo merur asthini kula-parvatāḥ* | “The bones of Mount Meru resembling a *viñā* are the major mountains.” A related idea is expressed within *Yogavāsiṣṭha* 73.59cd: *jambūdvipe mahāmerum kula-parvatasamkulam* || 59 ||. “In the continent of Jambudvipa, there is the great Mount Meru, filled with noble peaks.”

<sup>342</sup>Mount Meru is considered to be situated at the universe's centre. According to *Amṛtasiddhi* 2.1, the central channel (*susumṇā*, *madhyamā*, etc.) is situated within Mount Meru.

<sup>343</sup>Cf. *Hathatattvakaumudi* 31.1-7. Here, Sundaradeva situates Mount Kailasā at the center of the thousand-petalled lotus. Furthermore, he associates Mount Kailasā as the abode of Śiva, having the nature of the form of *bindu*, etc.

<sup>344</sup>In the *Hathasāṃkhetacandrikā* (ORI B 220 f. 10r) the Himālaya is supposed to be visualized in the context of *cikitsā* for *doṣas* arising for the yogin who does not heed the rules of proper time and place in yoga practice. If the practitioner is shaking, he shall visualize the Himālaya (*nagendra*) in his heart.

<sup>345</sup>The term *malayācalā* usually refers to the mountain range on the west of Malabar (see Boethling, 1858: 37).

<sup>346</sup>In the *samudramanthana* episode of the *Viṣṇupurāṇa* (Ed. p. 75) Mount Mandara was used as a churning rod to churn the ocean of milk.

<sup>347</sup>In *Bodhasāra* 12.1.6 the immobility of the mind through the practice of yoga is compared to the great mount Vindhya (*niścalatvam prajāyeta vindhyasyeva mahāgireḥ* ||6||).

<sup>348</sup>See *Puranic encyclopaedia*, p. 468 for references.

<sup>349</sup>The mountain has been associated with yoga practice, cf. *Yogatārāvalī* 28.

[XL. śarīre navanāḍyāḥ]

इदानीं शरीरे नवनाड्य इष्टित् । तन्मध्ये नवानां नदीनां स्थानानि वर्तन्ते । गङ्गा यमुना वितस्ता चंद्रभागा सरस्वती विपाशा शतरुद्रा इरावती नर्मदा । अपरा नद्योपनदिनिर्द्वाराः स्रोतांसि तटाकानि वापीकूपा द्विसप्तिसहस्रनाडीनां मध्ये तिष्ठन्ति ॥

**Sources:** 2-4 cf. YSV(PT p. 843): śarīre navanāḍīsthā narmadā ca maheśvari | iḍāyāṁ yamunā devi piṅgalāyāṁ sarasvatī | susumnāyāṁ vahed gaṅgā cānyonyāsu ca nādiṣu | gaṅgā sarasvatī godā narmadā yamunā tathā | kāverī candrabhāgā ca vitastā ca iḍāvati | dvisaptatisahasreṣu nadinada-parisravah 2-4 cf. SSP 3.II-12 (Ed. p. 57): pīnasā yamunā gaṅgā candrabhāgā sarasvatī | vipāṣā śatarudrā ca śirātriś caiva narmadā | evam navanadyo navanāḍiṣu vasanti | anyā upanadyah kulyopakulyā dvisaptatisahasranādiṣu vasanti |

2 śarīre cett.] śarīramadhye EU<sub>2</sub> navanāḍyās EU<sub>2</sub>] navanadyas BLP navanāḍyās D ṣaṭvānadyaḥs U<sub>1</sub> tiṣṭhanti cett.] tiṣṭhati DU<sub>2</sub> navānāṁ nadināṁ cett.] navanadināṁ E vartante cett.] nivartamte U<sub>2</sub> vartate B 3 sarasvatī cett.] sarasvatī L vipāṣā cett.] vaipaṣā DU<sub>1</sub> śatarudrā em.] śatāhrdā DPU<sub>1</sub> śatahradā E śāśatāhrdā B śātadrumā U<sub>2</sub> irāvati DE] irāvati BLP U<sub>1</sub> om. U<sub>2</sub> aparā cett.] gamdakī U<sub>1</sub> nadyopanadinirjharāḥ srotāṁsi em.] nadyopanadinair bhurasrota° D nadyūpanadinair bhurasrota° U<sub>1</sub> nadyo nadānirjñārā srotāṁsi P nadyo nadānirjñārāsty etāṁsi BL nadyo nadānirjñārāsrotāśi U<sub>2</sub> nadyo nadāni srotāṁsi E taṭākāni E] taṭāka D taṭāni BLP taṭāga U<sub>1</sub> taṭāhāni U<sub>2</sub> 4 vāpiκūpā cett.] vāpiκupāḥ D dvisaptati° cett.] dvisaptati° BP disaptati E sahasraṇāḍiṇāṁ cett.] sahaṣraṇāḍi B sahaṣraṇāḍi EU<sub>1</sub> tiṣṭhanti cett.] tiṣṭhamṛti U<sub>1</sub>

[XL. Nine rivers within the body]

Now, within the body, nine rivers<sup>350</sup> are situated. Within it, the courses of the nine rivers exist. Gaṅgā, Yamunā, Vitastā,<sup>351</sup> Candrabhāgā,<sup>352</sup> Sarasvatī,<sup>353</sup> Vipāśā,<sup>354</sup> Śatarudrā,<sup>355</sup> Irāvati<sup>356</sup> und Narmadā.<sup>357</sup> Other rivers and waterfalls near the rivers, streams, lakes, ponds and wells are within the 72000 channels.<sup>358</sup>

<sup>350</sup>The main microcosmic rivers of the yogic body are frequently associated with the main subtle channels, c.f., for example, *Hathapradipikā* 3.108.

<sup>351</sup>The Jhelum river that originates in Kashmir and flows through present-day Pakistan. Cf. Slaje, 2014: 325 and Geldner, 1907: 160.

<sup>352</sup>This is the Cenab River, cf. Nandikeśvara, Kentish Coomaraswamy, and Kristnayya Duggirala 2017. The river begins at the confluence of the Candrā and Bhāgā rivers near Tandi in the upper Himalayas in the Lahaul and Spiti districts of Himachal Pradesh. The river flows through the Jammu region in the south of the Union Territory of Jammu and Kashmir and the plains of Punjab, where the Jhelam and the Ravi flow into it.

<sup>353</sup>Name of an important river in Vedic times. Cf. Wilke and Moebus, 2011: 310.

<sup>354</sup>The present-day river Beas in the Punjab, cf. Geldner, 1907: 162.

<sup>355</sup>Probably the Sutlej River. The longest of the rivers that flows through the Punjab.

<sup>356</sup>The Rāvī river of the Punjab, cf. Monier-Williams, 1899: 168.

<sup>357</sup>The Narmada River flows from east to west in India, rises in the Amarkantak hills in the state of Madhya Pradesh, crosses the central highlands, flows through the states of Maharashtra and Gujarat and finally flows into the Gulf of Khambhat in the Arabian Sea.

<sup>358</sup>The comparison of the lists of the rivers of *Yogatattvabindu*, *Yogasvarodaya* and *Siddhasiddhāntapaddhati* allows conclusions to be drawn about the rough areas of the composition of the respective texts because there are interesting differences between them. I thank Mallinson for this impulse. Here, you can see the three lists in the order given by the texts for comparison.

*Yogatattvabindu*: Gaṅgā, Yamunā, Vitastā (mod. Jhelum), Candrabhāga (mod. Cenab), Sarasvatī, Vipāśā (mod. Beas), Śatarudrā (mod. Sutlej), Irāvati (mod. Rāvī) and Narmadā.

*Yogasvarodaya*: Yamunā, Sarasvatī, Gaṅgā, Godā, Narmadā, Kāverī, Candrabhāgā, Vitastā, Idāvati.

*Siddhasiddhāntapaddhati*: Pīnasā, Yamunā, Gaṅgā, Candrabhāgā, Sarasvatī, Vipāśā, Śatarudrā, Śrīrātri, Narmadā.

While the *Yogatattvabindu* only mentions North Indian rivers, especially in Kashmir and Punjab, the *Yogasvarodaya* also mentions Godā, today's Godāvāri, and even the Kāverī River, two rivers that are located much further south. Therefore, the *Yogasvarodaya* was probably composed in south Indian territory. That is also underpinned by its proximity of content to the *Śivayogapradipikā*. I have not yet identified the two differing rivers of *Siddhasiddhāntapaddhati*. Here, we read of Pīnasā instead of Vitastā and Śrīrātri instead of Irāvati. It is possible that these variants of *Siddhasiddhāntapaddhati* are corruptions. The Lonavla Edition offers no other convincing variants. The consultation of more manuscripts might reveal the original readings.

## [XLI. saptavimśatinakṣatrāṇi ...]

सप्तविंशतिनक्षत्राणि द्विसप्ततिकोष्ठकान्त्राभ्यन्तरे वसन्ति । द्वादशा राशयः ॥ मेषः ॥ वृषः ॥ मिथुनः ॥ कर्कः ॥ सिंहः ॥ कन्या ॥ तुला ॥ वृश्चिकः ॥ धनुः ॥ मकरः ॥ कुम्भः ॥ मीनः ॥  
 ५ नवग्रहाः ॥ आदित्या ॥ सोमः ॥ मङ्गलः ॥ वृथः ॥ वृहस्पतिः ॥ शुक्रः ॥ शनिः ॥ राहुः ॥ केतुः ॥ पञ्चदशतिथ्योऽत्र मध्ये वसन्ति । यथा समुद्रमध्ये लहरी वर्तते । तथा शरीरमध्ये ऊर्मिनाम लहरी भवति । तथा उर्मेश्वलनाच्छरीरे चलनं भवति । धावनं भवति । तन्मध्ये समग्रं तारामण्डलं वर्तते । त्रयस्त्रिंशत्कोटयो देवता बाहुरोममध्ये वसन्ति ।

**Sources:** २-५ cf. YSV (PT p. 843): itas tato dehamadhye ṛkṣaś ca saptavimśatih | yogāś ca rāśayaś caiva grahāś ca tithayas tathā | २-५ cf. SSP 3.13 (Ed. p. 57): saptavimśatir nakṣatrāṇi | dvādaśā rāśayāḥ | navagrahāḥ | nava lakṣa tārāḥ | pañcadaśā tithayah | ete 'ntarvalaye dvisaptatisahasrakoṣṭheṣu vasanti | २-६ cf. YSV (PT p. 843): laharīśu minamānī cāvāhanam sthāpanam tathā | sarvāṅgeṣu ca deveśi samagram ṛkṣamandalam | trayastrīmśatkoṭay astu nivasanti ca devatāḥ | ५-६ cf. SSP 3.13 (Ed. pp. 57-58): anekatārāmaṇḍalam ūrmipūṇje vasati | trayastrīmśatkoṭidevatā bāhuromakūpeṣu vasanti | ६-७ cf. YSV (PT p. 843): sarvāṅgeṣu ca deveśi samagram ṛkṣamandalam | trayastrīmśatkoṭay astu nivasanti ca devatāḥ | ६-७ cf. SSP 3.13 (Ed. p. 58): trayastrīmśatkoṭidevatā bāhuromakūpeṣu vasanti |

**२ dvisaptatikoṣṭhakāntrābhyaṁtare** P] dvisaptatikoṣṭhākāmtrābhyaṁtare B dvisaptatikoṣṭhākāmtrābhyaṁtare L dvisaptatikoṣṭhākābhyaṁtare E dvisaptatikoṣṭhākāmtrābhyaṁtare U<sub>1</sub> rāśayāḥ cett.] rāśayāḥ B meṣāḥ E] meṣā || U<sub>2</sub> meṣā° cett. vrṣaḥ E] vrṣabha || U<sub>2</sub> °vrṣa° cett. mithunāḥ E] mithuna || U<sub>2</sub> °mithūnaḥ P °mithūna° B °mithūna° cett. ३ karkaḥ cett.] karka° P karka || U<sub>2</sub> °karka° cett. simhaḥ E] simha || U<sub>2</sub> °simha° cett. kanyā E] kanyā || U<sub>2</sub> °kanyā° cett. tulā E] tula || U<sub>2</sub> °tūla° cett. vr̄scīkaḥ em.] vr̄scīko E vr̄scīka || U<sub>2</sub> °vr̄scīka° cett. dhanuḥ em.] dhanuḥ E dhana || U<sub>2</sub> °dhana° cett. makaraḥ em.] makara || U<sub>2</sub> °makara° cett. kumbhaḥ em.] kumbha || U<sub>2</sub> °kumbha° cett. mīnāḥ em.] °mīnāḥ E mīnāḥ BL mīna || U<sub>2</sub> °mīna° cett. ४ navagrahāḥ cett.] navagrahāḥ P ādityā em.] āditya° cett. ravi || U<sub>2</sub> somaḥ em.] °soma° cett. 'soma | D camdra || U<sub>2</sub> maṅgalah em.] maṅgala | D maṅgala || U<sub>2</sub> budhaḥ em.] budha || U<sub>2</sub> budha | D 'budha° cett. bṛhaspatīḥ em.] bṛhaspatiḥ P bṛhaspati | D vṛhasyati || U<sub>2</sub> °bṛhaspati° cett. śukraḥ em.] śukra || U<sub>2</sub> śukra° D °śukra° cett. śaniḥ em.] °śaniḥ P śani || U<sub>2</sub> °śani° cett. rāhuḥ P] rāhu || U<sub>2</sub> °rāhu° cett. ketuḥ PU<sub>1</sub>U<sub>2</sub>] ketavaḥ E °ketu cett. ५ pañcadaśatithayo DEU<sub>1</sub>P] pamcadaśatithayah || L pamcadaśatithih || B padaśatithayo U<sub>2</sub> 'tra DEPU<sub>2</sub>] atra BL ātra U<sub>1</sub> vasanti cett.] tiṣṭhamanti U<sub>2</sub> yathā cett.] piṭhasya romamadhye yathā U<sub>1</sub> samudramadhye cett.] om. P laharī cett.] laharā B om. P tathā cett.] om. P ūrmir em.] ūrmi D urmmī BLPU<sub>2</sub> urmi U<sub>1</sub> kūrmī E ६ bhavati cett.] bhavanti U<sub>2</sub> tathā ūrmeś U<sub>1</sub>] tasyāḥ urmyaḥ D ūrmyaś calāś E ūrmyaś calāś P ūrmmīś calāś B ūrmyaś calāś || U<sub>2</sub> om. L calanāc charire em.] calācharire D calanāśārire U<sub>1</sub> cataḥ || śārire B cataḥ śārire P tataḥ śāriṇa° U<sub>2</sub> tataḥ E om. L dhāvanam bhavati DU<sub>1</sub>] dhāvanam ca cett. om. E samagram cett.] samagrām B samagra° U<sub>1</sub>U<sub>2</sub> ७ trayastrīmśatkoṭayo BL] trayastrīmśatkoṭyo P trayah ūrīmśatkoṭyo U<sub>2</sub> trayah ūrīsatakoṭi U<sub>1</sub> trayastrīsatakoṭyo D trayastrīmśatkoṭi° E devatā DU<sub>1</sub>] devatāḥ | cett. vasanti cett.] vasamīti DU<sub>1</sub>

[XLI. Twentyseven constellations ...]

Twenty-seven constellations<sup>359</sup> are located inside the intestines in the seventy-two vessels.<sup>360</sup>

The twelve zodiacal signs (*rāśi*): Aries, Taurus, Gemini, Cancer, Leo, Virgo, Libra, Scorpio, Sagittarius, Capricorn, Aquarius, and Pisces.<sup>361</sup>

Nine Planets: Sun, Moon, Mars, Mercury, Jupiter, Venus, Saturn, Rāhu and Ketu.<sup>362</sup> The fifteen lunar days reside here inside [the body].

Just as the wave resides in the ocean, so does the wave called Ūrmi<sup>363</sup> exists in the body. Thus, from the fluctuation of Ūrmi, movement arises in the body, [and] flowing arises. Within her, the totality of stars exists.

Thirty-three crores of divinities reside within the hairs of the arms.

<sup>359</sup>In *Hathatattvakaumudi* 45.34–35, one of the results of yoga is the perception of heavenly gardens, the stars, the moon, etc.: *mano layam yadā yāti bhrūmadhye yogato nṛṇām | jīhvāmūle 'myatas-rāvō bhrūmadhye cātmadarśanam* || 34 || *kampanāt tathā mūrdhni manasaivātmadarśanam | devodyānāni rāmyāni nakṣatrāṇī ca candramāḥ || ṛṣayāḥ siddhagandharvāḥ prakāṣṭān yānti yoginām ||*

<sup>360</sup>The *Siddhasiddhāntapaddhati* reads *dvisaptatisahasrakoṣṭheṣu*, which denotes 72,000, as opposed to Rāmacandra's 72. However, none of the witnesses of the *Yogatattvabindu* preserves this reading. The number 72,000 appears more convincing since *Vivekamārtanda* 16 states that the *kanda*, located between the navel and the penis, is the origin of the 72,000 channels. This number cannot be coincidental, suggesting that this passage might be corrupted.

<sup>361</sup>Twelve zodiac signs are mentioned in the *Vasiṣṭhasaṃhitā Yogakāṇḍa* in 5.30–31. They appear in a larger discussion of the nature of the self, the relation of the self with time and the cycles of breath in the body (5.4–29). From 5.32–33, the text discusses the twelve zodiac signs and their influence on various aspects of human life.

<sup>362</sup>A detailed analysis of the *navagrahas* can be found in Kropf, 2005. For an explanation of the concept of Rāhu and Ketu, see Kropf 2005: 142.

<sup>363</sup>The concept of *ūrmi*, which Rāmacandra presents here briefly, is remarkable. The term *ūrmi* is present in one of his source texts. The SSP 3.13 reads: *anekatārāmaṇḍalam ūrmipuṇje vasati |* “The totality of stars resides in the mass of the wave(s).” However, this has nothing to do with Rāmacandra's mention of *ūrmi*. Rather, it appears that Rāmacandra's *ūrmi* is a simplified version of the *ūrmi* of the Kashmiri Śaiva exegetes in which *ūrmi* is a synonym for *spandaśakti*. In his commentary to *Spandakārikā* 1.1 Kṣemarāja writes: *sā caiṣā spandaśaktir garbhikrtānantasarasamhāraik-aghanāhantācamatkarānandarūpā niḥsesaśuddhāśuddharūpāmātrameyasamkocavikāsābhāsanatasattvā sarvopaniṣadupāsyā yugapad evonmeṣanimeṣamayī || tathā hi śivādeḥ kṣityantasyāśeṣasya tattvagrāmasya prāksṛṣṭasya saṃhārtṛrūpā yā nimeṣabhūr asāv evodbhaviṣyaddaśāpekṣayā sraṣṭurūponmeṣabhūmīs tathā viśvaniṣeṣabhūś cidghanatonmeṣasārā cidghanatānimajjanabhuṁīr api viśvoniṣeṣarūpā || yad āgamaḥ | lelihānā sadā devi sadā pūrnā ca bhāsate || ūrmīr eṣā vibodhābdheḥ śaktir icchātmikā prabhoḥ || iti ||*. For Kṣemarāja *ūrmi* is the *spandaśakti* and thus the *śakti* of the lord. *Ūrmi* is the fundamental force that sets in motion the essence of the creation and dissolution of infinite universes.

पृष्ठिरोममध्ये घडशीतिसहस्रदिव्यतपस्त्विनः । पीठोपपीठानि ऊर्ध्वपृष्ठोपरि यानि रोमाणि तन्मध्ये  
वसन्ति । हृदयरोममध्ये तक्षकमहानागः ॥ कर्कोटकः ॥ शङ्खः ॥ पुलकः ॥ वासुकिः ॥ अनन्तः ॥  
शेषः ॥ एते नागा वसन्ति । उदररोममध्येऽपरे नागा वसन्ति । गणगन्यवकिन्नरकिंपुरुषाप्सरोवि-  
द्याधरगुह्यकाः । शरीरमध्ये मर्मस्थानेऽनेकतीर्थावली वसन्ति । अश्रुपातमध्ये मेघमण्डलं वसति ।  
अनन्ताः सिद्धयो बुद्धयाः प्रकाशामध्ये वर्तन्ते । चन्द्रसूर्यौ द्वयोर्नेत्रयोमध्ये वर्तते । अनेकवनस्पतिगु-  
ल्मलतातुणानि जङ्घारोममध्ये वसन्ति ।

**Sources:** १-२ cf. YSV (PT p. 843): tathā piṭhāni sarvāni dehamadhye sthitāni ca | १-२ cf. SSP 3.13 (Ed. p. 58): anekapiṭhopapīṭhāni romakūpeṣu vasanti | २-३ cf. YSV (PT p. 843): hṛdaye vyomamadhye tu anantādyas tu vāsukih | udare vyomamadhye tu pare nāgā vasanti hi | २-३ cf. SSP 3.13 (Ed. p. 58): kulanāgā vakṣasi vasanti | ३-४ cf. YSV (PT p. 843): udare vyomamadhye tu 'pare nāgā vasanti hi | gandharvakinnarāḥ sūrā vidyādhārāpsarādayah | anekatirthavarnāś ca guhyakāś ca vasanti hi | ३-४ cf. SSP 3.13 (Ed. p. 58): gandharvakinnarakimpuruṣā apsarasām gaṇā udare vasanti | ४-५ cf. YSV (PT p. 843): anantasiddhayo buddhyā prakāśo varttate hṛdi | meghasya maṇḍalam jñeyam aśrūpātē tathaiva ca | cf. SSP 3.13 (Ed. p. 59, in mss. B<sub>1</sub>, W, P<sub>1</sub>, P<sub>3</sub>): anekatirthāni marmasthāne vasanti | anantasiddhā matiprakāse vasanti | ५-६ cf. YSV (PT p. 843): candrārkau netrayormadhye jaṅghā lomasu sākṣināḥ | trṇagulmādikañcāpi viśvarūpam smaret tataḥ | ५-६ cf. SSP 3.13 (Ed. p. 59): candrasūryau netradvaye vasataḥ | anekavṛksalaṭāgulmatrṇāni jaṅghāromakasthāne vasanti

१ pr̄ṣṭhiromamadhye em.] pr̄ṣṭhiromamadhye BLU<sub>1</sub> pr̄ṣṭhiromamadhye PU<sub>2</sub> pīthasya romamadhye D om. E ṣadaśī<sup>o</sup> DU<sub>1</sub>U<sub>2</sub>] ṣadaśati<sup>o</sup> BL ṣadaśī<sup>o</sup> P om. E "sahasra" cett.] om. E divya cett.] om. E "tapasvināḥ BLPU<sub>2</sub>]" tapasvino DU<sub>1</sub> om. E pīṭhopapīṭhāni conj.] pīṭhopapīṭhe LP miṣṭhopapīṭher B pīṭhopapīṭho<sup>o</sup> U<sub>2</sub> pīṭhamahāpīṭhāni DU<sub>1</sub> om. E urningvapr̄ṣṭhopari em.] urningvapr̄ṣṭhopari U<sub>1</sub> urninghva tuṣṭopari D<sup>o</sup> rdhvapari U<sub>2</sub> dvavostopari P dvaiṣṭhopari B dvaiṣṭhopari L om. E yāni BDPU<sub>1</sub>U<sub>2</sub>] yā L om. E romāni BDLPU<sub>2</sub>] romāni U<sub>1</sub> om. E tanmadhye cett.] om. E २ vasanti cett.] santi U<sub>1</sub> om. E hṛdayaromamadhye cett.] om. BL takṣakamahānāgaḥ D] takṣakah mahānāgaḥ EU<sub>2</sub> takṣakamahānāgaḥ P takṣamā nāgaḥ U<sub>1</sub> om. BL karkotakah DPU<sub>2</sub>] karkotah U<sub>1</sub> om. EBL śāṅkhāḥ cett.] om. BL pulakah P] pulikah U<sub>1</sub> pulika D kulakah U<sub>2</sub> takṣakah E om. BL vāsukih EPU<sub>2</sub>] vāsuki DU<sub>1</sub> om. BL anantah P] ananta<sup>o</sup> E ānamta<sup>o</sup> U<sub>1</sub> ānanta DU<sub>2</sub> om. BL ३ śeṣah U<sub>2</sub>] śeṣah E śoṣa P<sup>o</sup> śoṣa U<sub>1</sub> śeṣah D om. BL ete cett.] om. BL nāgā cett.] nāga E om. BL vasanti cett.] om. BL "madhye cett.] "madhye | D "pare U<sub>1</sub>] apare cett. gaṇā<sup>o</sup> DU<sub>1</sub>] guṇa<sup>o</sup> BELP gamdhā<sup>o</sup> U<sub>2</sub> "kinnarakimpuruṣāpsaro<sup>o</sup> em.] "kiṁnarakimpuruṣā || apsaro<sup>o</sup> D "kinnarapurushāpsaro<sup>o</sup> U<sub>1</sub> "kinnarāpsaro<sup>o</sup> EU<sub>2</sub> "kinnarābhāro<sup>o</sup> BL "kinara P ३-४ "vidyādhara<sup>o</sup> BELU<sub>1</sub>U<sub>2</sub>] "vidyādhāra | D om. P ५ guhyakāḥ BEL] guhyakāḥ U<sub>2</sub> guhyaka DU<sub>1</sub> om. P śāriramadhye cett.] śārimadhye D madhye P marmasthāne U<sub>1</sub>] karmasthāne D om. cett. 'nekatirthāvali PU<sub>2</sub>] anekatirthāvali BL naikatirthavalli U<sub>1</sub> nenekatirthavalli D anekatirthāni E meghamāṇḍalam cett.] meghamāṇḍala B vasati EPU<sub>2</sub>] vasati L vasamti DU<sub>1</sub> vasamti B ५ anantah DEP] anantā BLU<sub>2</sub> buddhayāḥ em.] buddhayāḥ ca cett. buddhayac ca B vartante EPU<sub>2</sub>] vartate BLDU<sub>1</sub> "sūryau cett.] "sūryo BDL dvayor DEP] dvaya<sup>o</sup> B dvayo LU<sub>2</sub> om. U<sub>1</sub> netrayor DE] netreyor P netrayo B netrayoh U<sub>2</sub> netradvaya U<sub>1</sub> madhye cett.] om. U<sub>1</sub> vartate cett.] pravartate U<sub>2</sub> vasamti U<sub>1</sub> ५-६ anekavanaspatigulmalatatrṇāni BELP] anaikavanaspatigulmalatatrṇāni D anekavanaspatigulmalatānī U<sub>1</sub> anekavana | spatigulmalatatrṇāni U<sub>2</sub> ६ "roma<sup>o</sup> cett.] "rora<sup>o</sup> BL madhye cett.] sthāne D vasanti cett.] vasati U<sub>2</sub> varttamte D

Within the hairs of the back, there are 86,000 (*sadasítisahasra*) heavenly ascetics. Seats [of power] and secondary seats [of power]<sup>364</sup> reside within the hairs<sup>365</sup> which are on the upper part of the back.

Within the hairs of the chest: the great Nāga Takṣaka, Karkoṭaka, Śamkha, Pulaka, Vāsuki, Ānanta and Śeṣa. These Nāgas reside [there].<sup>366</sup>

Within the abdominal hair reside other snakes, [as well as] Gaṇas, Gandharvas, Centaurs, Dwarves, Apsaras, Vidyādharaś, and Guhyakas.

Many series of pilgrimage sites are located at vulnerable places within the body. Within the falling tears resides the totality of clouds. Infinite supernatural powers exist within the light of the intellect (*buddhi*).<sup>367</sup>

The sun and the moon exist within the two eyes.

Many trees, bushes, creepers and grasses live within the hairs of the legs.<sup>368</sup>

<sup>364</sup>The emendation to *pīthopapīthāni* is based on the reading of the *Siddhasiddhāntapaddhati*, which reads *anekapīthopapīthākā* (cf. sources). The manuscripts of the *Yogatattvabindu* offer two main readings. The α-group preserves the reading *pīthamahāpīthau*, whose dual form does not align with the final verb *vasanti* preserved in all manuscripts. The β-group retains variants of *pīthopapīthā* with inconsistent case endings. Given that this is the reading of the source text, I preferred the β-variant over the α-variant. Consequently, I corrected the case ending to the grammatically appropriate nominative plural.

<sup>365</sup>In the *Siddhasiddhāntapaddhati*, the macrocosmic elements are in the pores of the skin (*romakūpa*). However, Rāmacandra seems to take a different view by consistently locating the macrocosmic elements within the body hair (*roma*).

<sup>366</sup>Notably, none of the known sources contains the names of the snake demons.

<sup>367</sup>The original reading suggested by the manuscript transmission is: *anantāḥ siddhayo buddhayaś ca prakāśamadhye vartante* | “Infinite supernatural powers and *buddhis* exist within the light.” While a plural of *buddhi* appears in other Sanskrit texts, its meaning in this context is rather ambiguous. Furthermore, the source text suggests a more coherent reading. Emending *buddhi* to the genitive singular form *buddhayāḥ*, supported by the formulation *matiprakāśe* in the *Siddhasiddhāntapaddhati* (cf. sources), resolves nearly all issues within the sentence. Without this emendation, the reference to light in the *Yogatattvabindu* would remain undefined and, therefore, nonsensical in this context, as there is no unspecified *prakāśa* within the body. Additionally, this adjustment avoids the problematic plural form of *buddhi*. The only remaining issue is the *ca*, which likely entered the text during an early stage of transmission once *buddhayāḥ* became *buddhayāḥ*.

<sup>368</sup>Rāmacandra does not explain why he teaches the microcosmic equivalents of the macrocosmic world within the yogic body. Other texts state possible reasons. For example, immediately after the verses on the various contents of the yogic body *Śivasamhitā* 2.5 states: *jānāti yah sarvam idam sa yogi nātra samśayaḥ* |, “One who knows all this is a yogi, in this, there is no doubt.” SSP 3.1 explains: *piṇḍamadhye carācaram yo jānāti sa yogi piṇḍasamnvittir bhavati* || 1 || “He who knows the movable and immovable within the body is a yogi who has the realization of the body.”

पुरुषस्य नृत्यदर्शनात्। गीतश्रवणात्। वल्लभवस्तुनो दर्शनात्। य आनन्द उत्पद्यते सः स्वर्गलोकः कथ्यते। रोगपीडादुर्जनेभ्यः पुरुषस्य यहुःखं उत्पद्यते। तद्धुतरं नरकं कथ्यते। अथ च यत्कर्मकरणात् सर्वेषां लोकानां स्वमनसि च शुभं न भरते तत्कर्म बन्धनमित्युच्यते। अथ च यत्कर्मकरणान्मनोमध्ये शङ्का न भवति तत्कर्म मुक्तिकारणम्॥

5

[XLII. rājayogāc charīre cihñāni]

इदानीं राजयोगाच्छरीरे एतादृशानि चिह्नानि भवन्ति । तानि कथ्यन्ते । सकलरोगनाशः । सकलपृथ्वीं पश्यति । तदनन्तरं तत्त्वविषयं ज्ञानमुत्पद्यते । समग्रां भाषां जानाति । ततः पुरुषस्य देहो वज्रमयो भवति । सर्पदंशे सति मरणं न भवति । ततः पुरुषस्य बुभुक्षापिपासनिद्रोष्णाताशीतबाधां न कुर्वन्ति ।

**Sources:** 1-2 cf. YSV (PT pp. 843-844): samagradaśanān muktah svargabhogañ ca matsukham | tad etac cintayā yāti rogaśokavivarjitaḥ | 1-2 cf. SSP 3.14 (Ed. pp. 59-60): yat sukham tat svargaḥ | yad duḥkham tan narakah | yat karma tad bandhanam | yo nirvikalpaḥ sā muktih | svasvarūpajñā-nadaśyām nindrādau svātmajāgarah śāntir bhavati | evam sarvadeheṣu viśvarūpah parameśvaraḥ paramātmā 'khaṇḍasvabhāvena ghaṭe ghaṭe cit svarūpi tiṣṭhati | 2-4 cf. YSV (PT p. 844): yat karmā karmanā śāṅkā manomadhye bhaved vahih | tatkarmakaraṇam muktir ity āha bhagavān śivah | 1 cf. YSV (PT p. 844): yasya darśanamātrena rogaśokavivarjitaḥ | paramānandacitthaḥ syāt tapasvi caiva kirttitāḥ | saptadvipā bhaved drṣṭā tattvajñānam tato bhavet | sarvabhāvam vijāniyād vajradeho bhavet tathā | sarpadaṣṭe viṣam na syāt kṣudhā nindrā trṣā tathā |

1 puruṣasya cett.] puruṣasyāvādyā U<sub>1</sub> nrtyadarśanāt DEP] nityadarśanād D darśanāt || U<sub>2</sub> nrtyod' U<sub>1</sub> gitāśravaṇāt cett.] gitāśravaṇād U<sub>1</sub> darśanāt U<sub>1</sub>] darśanād U<sub>1</sub> ya P] yā U<sub>1</sub> yaḥ BDEL om. U<sub>2</sub> sah E] sa DU<sub>1</sub>U<sub>2</sub> 1-2 svargalokaḥ BELP] svargaloka U<sub>2</sub> bahurānaṁdaḥ svarga+++lah D bahurānaṁdaḥ svargaphalaḥ U<sub>1</sub> 2 °piḍā° D] °piḍā° U<sub>1</sub> °piḍito E °piḍato BP °piḍato U<sub>2</sub> °piḍano L durjanebhyaḥ cett.] durjanebhya BLP yad duḥkham L] yat duḥkham E yat duḥkha B yaduḥkham P duḥkham DU<sub>1</sub> duḥkha U<sub>2</sub> tadbhutaram cett.] tat bahutaram D bahutaram U<sub>1</sub> narakaṁ cett.] nakam U<sub>1</sub> 2-3 atha ca yat karmakaraṇāt sarvesām lokānām svamanasi ca śubham na bharate tat karma bandhanam ity ucyate U<sub>1</sub>] om. cett. 3-4 yatkarmakaraṇān PU<sub>2</sub>] yatkarmakaraṇāt cett. 4 manomadhye cett.] manobudhye BL śāṅkā cett.] śāka U<sub>2</sub> bhavati cett.] bhavanti U<sub>2</sub> muktikāraṇam cett.] kamuktikāraṇam LB 6 idānīm cett.] idānī BPU<sub>2</sub> rājayogāc charīre DEL] rājayogāc charīre || B rājayogācharīre U<sub>1</sub> rājayogāśarīre U<sub>2</sub> ro-gayogācharīre P etādṛśāni cett.] yādṛśāni E sakalaroganāśaḥ cett.] sakalarogaḥ nāśaḥ U<sub>1</sub> 6-7 sakalapṛthvīm cett.] sakalām pṛthvīm P 7 tadanantaram cett.] tad amṛtarām P tad anaṁtarā U<sub>2</sub> tattvavīṣayaṁ DU<sub>1</sub>] om. cett. samagrām bhāṣām PDU<sub>1</sub>] samagrā bhāṣā EU<sub>2</sub> samagrā bhāṣā B samagra bhāṣā L 8 °damśe DLU<sub>1</sub>U<sub>2</sub>] °damśo P °damśena E °damśema B sati em.] sati DU<sub>1</sub> om. cett. na cett.] om. L bhavati cett.] bhavati B vati U<sub>2</sub> tataḥ cett.] tat° BL om. U<sub>1</sub> puruṣasya cett.] om. U<sub>1</sub> bubhukṣā EDU<sub>2</sub>] bunnuksā P babhukṣā BL om. U<sub>1</sub> pipāsanidroṣṇatā° L] pipāsanidroṣṇatā° U<sub>2</sub> pipāsanidrā | uṣṇatā || D pipāsanidrollatā EB pipāsanidrolmatā P om. U<sub>1</sub> "śīta" cett.] śītatā P śītoṣṇatā E śīta nā D om. U<sub>1</sub> 9 kurvanti cett.] kuroti D om. U<sub>1</sub>

The person's bliss that is generated as a result of seeing dance, listening to songs, [and] viewing beloved objects, that [bliss] is called heaven. The person's suffering that arises as a result of the pain caused by disease and wicked people, that great [suffering] is called hell. Moreover, an action that does not bring goodness to all people and one's mind, that action is said to be bondage.<sup>369</sup> And also, the action that does not create fear in the mind that action is the cause of liberation.<sup>370</sup>

[XLII. Signs in the body as a result of Rājayoga]

Now, such signs manifest in the body as a result of Rājayoga.<sup>371</sup> They are described. The eradication of all diseases occurs. He sees the entire world. Subsequently, knowledge whose range is the principles arises. He understands all languages. Then, the person's body becomes as hard as a diamond. After a snake bite has taken place, death does not occur. Then, the troubles of hunger, thirst, sleep, heat and cold do not oppress for the person.

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<sup>369</sup>This sentence is only preserved in U<sub>1</sub> (N<sub>1</sub> and N<sub>2</sub> have a *lacunae* here and manuscript D of the α-group omits the sentence, too). Nevertheless, this sentence significantly improves the meaning of the entire paragraph. Therefore, it is likely that the sentence belongs to the original text. This error in the other witnesses can easily be explained here as a haplography of the following sentence, as they begin similarly. A similar statement is found in Rāmacandra's source text, the *Siddhasiddhāntapaddhati* (cf. sources).

<sup>370</sup>Structurally, lacking any introductory statement, these sentences at first sight do not convincingly align with the context of the yogic body's contents. However, the structure is consistently preserved across all witnesses. Furthermore, this sequence corresponds to the presentation of contents in the *Siddhasiddhāntapaddhati*, as well as the *Yogasvarodaya* (cf. sources). Both source texts conclude the chapter with information about the contents of the yogic body. Rāmacandra's formulations are a synthesis of the two source texts. Gharote and Pai (Ed. p. 60, cf. sources) notes the following regarding the corresponding passage in the *Siddhasiddhāntapaddhati*: "Thus, the Supreme Lord of universal nature exists in every manifestation in the form of *cit*. Heaven and hell are not two worlds which the souls visit after leaving the body, but only mental states of happiness or sorrow."

<sup>371</sup>The repeated mention of the effects of Rājayoga seems redundant since the topic has been covered extensively already in section XVI-XVII. Nevertheless, these specific results have not been mentioned so far. In the descriptions of previous chapters, the unhinderedness, equanimity and bliss resulting from Rājayoga were emphasized. Here, the focus shifts to physical results such as health, strength, supernatural abilities or resilience.

वाक्सिद्धिर्भवति । विद्युत्पाते शरीरे काचिधानिर्न भवति । तदनन्तरं पवनयोगी पुरुषो भवति । समग्रं पृथ्वीं दृष्ट्वा पश्यति । अणिमाद्यष्टसिद्धिर्भवति ।

श्रीपद्मश्च महापद्मः शङ्खो मकरकच्छपौ ।  
मुकुन्दकुन्दनीलाश्च ख्ववश्च निधयो नव ॥XLII.1॥

5

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

**Sources:** 1 cf. YSV (PT p. 844): usñatā śītata ceti vāksiddhiḥ syān na samśayah | vidyutpāte 'pi dehasya kvacid hānir na jāyate | 1-7 cf. YS (PT p. 844): tato 'sau vāyuyogī syād drṣṭvā pṛthvikulānvitah | anīmādyasṭasiddhiḥ syān mahāpadmodayas tathā | āgacchanti samipe ca nidhayo nātra samśayah | 7-9 cf. YSV (PT p. 844): yatreccchā gamanaṇam tatra svarge martye rasātale | sphuraty ajñākhyah sarvatra samipe paramēśvarah | kāraṇe hāraṇe śakto rakṣaṇe 'pi ca pārvati | ātmamadhye mano nityam nirjane nivaset sudhīḥ | kṛtvātmamanasor aikyam prāpnoti paramam padam |

**Parallels:** 3-7 ≈ Amarakośa I.I.165-I.I.166: mahāpadmaś ca padmaś ca śāṅkho makarakacchapau | mukundakundanilāś ca kharvaś ca nidhayo nava ||

1 śarīre DU<sub>1</sub>] om. cett. kācid hānir na U<sub>2</sub>] kācid glānir na BL na kimcid glānir D kvācid glānir na U<sub>1</sub> kācid bādhāpi E °yogī U<sub>1</sub>] °rūpi PU<sub>2</sub> °rūpi BL °yopī D °rūṣi E puruṣo cett.] puruṣi E 2 pṛthvīm cett.] pṛthvī B dṛṣṭyā DEP] dṛṣṭā BL dṛṣṭvā U<sub>1</sub>U<sub>2</sub> anīmādyasṭasiddhir cett.] anīmāmāhimāgarimālādhimā tathā U<sub>2</sub> bhavati cett.] prātikāmyamiśatvam || viśītvam || ity āstasiddhayah || U<sub>2</sub> 4 śripadmaś ca mahāpadmaḥ E] śripadmaś ca mahāpadmam PB padmaś ca mahāpadmaś ca U<sub>2</sub> om. DELU<sub>1</sub> śāṅkho BLU<sub>2</sub>] samkho P om. DU<sub>1</sub> makarakacchapau em.] makarakachapah BLU<sub>2</sub> makarakachapaḥ P om. DU<sub>1</sub> 5 mukundakundanilāś ca em.] mukumdo kumḍāś ca nilaś ca unm. U<sub>2</sub> kumdonukumḍanilaś ca P kumdonukumḍoś ca nilaś ca BL om. DU<sub>1</sub> kharvaś ca nidhayo nava em.] vijñeyā nidhayo nava P vajrayoni cīdātmakā BL vajrayo navanidhi U<sub>2</sub> om. DU<sub>1</sub> 7 mahāpadmādyā EDU<sub>1</sub>] mahāpadmājñā BL mamaḥāpadmā P nava nidhyayah E] nava nidhapa U<sub>1</sub> nidhyayah D nanidhyayah || L navinidhyayah || B dhānavanidhaya P samīpa E] samipe cett. āgacchanti cett.] āgacchati U<sub>2</sub> āgacchati || nava nidhayaḥ samīpa āgacchanti | B ākāśamadhye cett.] ākāśa° U<sub>1</sub> daśasu cett.] °daśa U<sub>2</sub> dīkṣu cett.] dīkṣumadhye DU<sub>1</sub> gamanāgamanabalam DPU<sub>1</sub>U<sub>2</sub>] gamanāgamanavallabhām BL gamanāgamanē bhavataḥ balam E bhavati cett.] bhavati B 8 yatra cett.] om. E loke cett.] om. E gamanechā cett.] om. E bhavati cett.] bhavati U<sub>1</sub> om. E tatra cett.] yatra BPU<sub>1</sub> om. E loke cett.] om. E gacchati cett.] om. E ajñā DU<sub>1</sub>U<sub>2</sub>] ajñā BLP sarvatra cett.] om. E sphurati cett.] om. E paśyati cett.] paśyamti BU<sub>2</sub> 9 kāraṇe cett.] kāraṇam D haraṇe cett.] taraṇe U<sub>2</sub> sāmarthyam cett.] ca sāmarthyam U<sub>1</sub> ++++++marthyam D

Perfection of speech arises. When struck by lightning, there is no damage whatsoever to the body.<sup>372</sup> Subsequently, the person becomes a yogin of the wind.<sup>373</sup> He sees the entire earth with [his] gaze. The eight supernatural powers beginning with “becoming infinitely small” etc. (*anīmādi*) arise.

**XLII.I** 1. Śrīpadma (“glorious lotus”), and 2. Mahāpadma (“great lotus”), 3. Śamkha (“conch”), 4. Makara (“crocodile”), and 5. Kacchapa (“turtle”), 6. Mukunda (“gem”), 7. Kunda (“jasmine”), and 8. Nila (“saphire”), as well as 9. Kharva (“[another type of] gem”) are the nine treasures.<sup>374</sup>

The nine treasures, beginning with the Mahāpadma, are near at hand. The power of coming and going within the ten cardinal points in space arises. Wherever one desires to go in the world, one goes there. Unlimited force manifests everywhere. One sees the Supreme Lord nearby. The capability to create and destroy arises.

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<sup>372</sup> An *api* as in *Yogasvarodaya* (cf. sources) would refine the sentence.

<sup>373</sup> Rāmacandra employs *pavanayogi* as a synonym for *vāyuyogi* of his source text *Yogasvarodaya*. The following sentences suggest that the *pavanayogi* is so-called because the yogin can move freely through space, like the wind. That reminds us of Amanaska 1.65: *dvādaśāhalayenāpi bhūcaratvam hi sidhyati | nimiśārdhapramāṇena paryataty eva bhūtalam* || 65 || Birch (213: 243) translates: “By means of absorption for a period of twelve days, the state of moving across the earth is achieved. Within half the time [it takes to] blink an eyelid, [the yogin can] travel [anywhere] around the world.” An e-text search for *pavanayogi* yielded no hits, in contrast to *vāyuyogi*. However, the term seems to be mostly associated with *prāṇyāma* in other texts, as in the case of *Rudrayamalatantra* 61.177: *pavaneśā cānilasthā paramātmā nirantarā* (em.) *nināntarā* | *vāyupūrakakāri ca vāyukumbhakavadhīni* || 175 || *vāyucchidrakaro vātā vāyunirgamamudrikā | kumbhakastho recakasthā pūrakasthātipūrīṇī* || 176 || *vāyvākāśādhārarūpī vāyusañcārakārīṇī | vāyusiddhikaro dātrī vāyuyogi ca vāyugā* || 177 || “(175) The lord of the breath, residing in breath, the supreme self, uninterruptedly he is one who inhales the breath and one who defeats the retention of the breath. (176) He is one who pierces with the breath, the blower, he who seals the leakage of the breath, the one who engages in breath retention, in exhalation, in inhalation, and the one who intensively engages in inhalation. (177) The one who has the form of a receptacle of space and breath, the one who directs the movement of the breath, the one accomplishes the breath, the giver and the yogin of the wind, the one who moves the wind.”

<sup>374</sup> The verse is absent in the α-group and therefore greyscaled. A scribe must have added this verse. The verse might stem from the *Amarakośa*. The nine treasures traditionally belong to the god Kubera, the lord of the riches, the wealthiest god. I emend the edition according to the traditional list. The nine treasures that an virtuous emperor possesses are also mentioned in *Sarvāṅgoyogapradipikā* 3.21: *jākaiṇi saba baithe hi sūjñai | asa sabahiṇṇa ki bhāṣā būjñai | sakala siddhi ...*

## [XLIII. gurubhakteḥ phalam]

इदं गुरुभक्तेः फलम् । आत्ममध्ये मनसो विश्रामकरणमिच्छता पुरुषेण सहृदोः सेवां कृत्वा साव-  
धानं मनः करणीयम् । अभ्यासवलात्परमप्राप्तिः । तेन स्वस्य मनसः समरसं कर्तवयं । चन्द्रसूर्यौ  
यावपिण्डो निश्चले भवति । श्लोकः ॥

5 सम्यक्स्वभावकिरणोदयचिद्विलासे ।  
व्यक्ते स्वशान्तिमहतां स्वयमेव याति ।  
ग्रस्ते स्ववेगनिचये पदपिण्डमैक्यम् ।  
सत्यं भवेत्समरसं गुरुवत्सलानाम् ॥XLIV.॥

**Sources:** 3 cf. YSV (PT p. 844): candraḥ sūryaḥ sthiro yāvat tāvad dehasthitis tathā | tāvad ekam samābhāṣya prāpnoti ca sadāgatih | sa bhavet kavītā dhirā niścalā śāntir eva ca | gurupā-daprasādena tad aikyam yāti siddhibhāk 5-8 ≈ SSP 5.79 (Ed. p. 105): saṃvitkriyā vikaraṇoday-acidvilāsaviśrāntim eva bhajatām svayam eva bhāti | graste svaveganicaye padapiṇḍam aikyam satyam bhavet samarasam guruvatsalānām |

2 **gurubhakteḥ** cett.] gurubhaktaiḥ P **phalam** cett.] phalam bhavati U<sub>2</sub> **viśrāmakarāṇam** cett.] viśrāmām karamṇamm B viśrāmām karāṇam L icchatām BL **sadguroḥ** cett.] sadguruḥ DU<sub>1</sub> **kṛtvā** cett.] kr++ D kṛtvā || U<sub>2</sub> 2-3 **sāvadhānam** cett.] māvadhānam U<sub>2</sub> **3 karaṇīyam** cett.] kṛtvā karaṇīyam L kṛtvā karaṇīyam B **abhyāsabalaṭ** cett.] abhyāsabalaṭ || L **paramaprāptih** cett.] paramapadaprāptih U<sub>2</sub> tena cett.] tena saha DU<sub>1</sub> **svasya manasaḥ** BLPU<sub>2</sub>] svasya manah D svascha manah U<sub>1</sub> svāsiyamanasah E **samarasam** L] samarasam DPU<sub>2</sub> svāsthyam E om. BU<sub>1</sub> **kartavyam** DLU<sub>1</sub>U<sub>2</sub>] kartavyam EP om. B 3-4 **candrasūryau** yāvat EPU<sub>1</sub>] camdrasūryau yāvit D camdrasūryayāt L camdrasūryavat U<sub>2</sub> om. B 4 piṇḍo PLU<sub>2</sub>] piṇḍe DE pimḍau U<sub>1</sub> om. B **niścalo** PLU<sub>1</sub>U<sub>2</sub>] niścalau DE om. B **bhavati** PLU<sub>1</sub>U<sub>2</sub>] bhavataḥ E bhavatiḥ D **ślokah** DU<sub>2</sub>] śloka LU<sub>1</sub> 5 **samyak°** cett.] samyagah unm. U<sub>1</sub> °**kiraṇodaya°** cett.] karaṇotdṛdi U<sub>2</sub> **cidvilāse** em.] cidvilāsa DU<sub>1</sub> cidvilāsa ELPU<sub>2</sub> cidvilāsam U<sub>1</sub> samarad vilāsa || unm. B 6 **vyakte** HANNEDER conj.] °grastam BDELPU<sub>2</sub> grastasamagram unm. U<sub>1</sub> **svaśānti°** cett.] saśāmti U<sub>1</sub> **mahaṭām** U<sub>1</sub>] manasā BLP bhavatām U<sub>2</sub> mavatām D samatām E **svayam** cett.] svam B **yāti** cett.] yāmi P sāmti BL 7 **graste** cett.] grāme U<sub>2</sub> svaveganicaye cett.] svavegam nicaye D svaveganicaye U<sub>1</sub> sveramganicaye U<sub>2</sub> **padapiṇḍam** aikyam cett.] padapiṇḍam aikyam D yada piṇḍam aikyam U<sub>2</sub> 8 **satyam** cett.] satam B satām L **guruvatsalānām** em.] guruvatsalānām DPU<sub>2</sub> guruvatsalābham BL guruvatsalām ca E guruvatchalānām U<sub>1</sub>

[XLIII. Result of devotion towards the teacher]

This is the reward for devotion to the teacher. An attentive mind should be cultivated by the person desiring to bring about peace of mind within the self after having frequented the teacher. As a result of the power of practice, one attains the supreme [state]. By that, he shall cultivate the uniform taste of one's own mind.<sup>375</sup> As long as the moon and sun are motionless,<sup>376</sup> the body remains motionless. [There is a] verse:

**XLIII. i** <sup>377</sup>When the play of consciousness,<sup>378</sup> the manifestation of the rays of one's intrinsic nature, becomes clear, one arrives at the vastness of peace of the self. When all one's agitations are devoured, the body and [supreme] place<sup>379</sup> become one true uniform taste for those who are affectionate to the teacher.

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*ājñā mahim jākai | navanidhi sadā rahaiṇ dhīmga tākai || 21 ||* Here, the *navanidhis* are one of the results of Rājayoga (Rājayoga in the *Sarvāṅgayogapradipikā* is *vajrolimudrā*). Furthermore, they are mentioned in *Jogpradīpyakā* 601 (*nātika chaṁḍa sahajahī pāvai aṣṭasidha navanidhi calī āvai | prāṇyāma ādi vasi hoī dasavai dvāra pahautai soī || 601 ||*) in the context of the *mahābandhamudrā*. Furthermore, the *navanidhis* occur in the *vajroli-section* of the *Jog Manjari*: *jākaum saba dehi ko sūjhāi aura sakala jīva kī bhāsā būjhāi | sarva siddhi āgyā māim jākai navanidhi rahai sadā dhīmga tākai |*

<sup>375</sup>In the *Haṭhapradipikā* 4.70 (= *Vivekamārtanda* 163; ≈ *Yuktabhavadēva* 11.30; ≈ *Haṭhasaṅketacandrikā* f. 117v), the word *samarasatvam* is used to gloss the state called *samādhi*: *yadā samksiyate prāṇo mānasam ca viliyate | tadā samarasatvam yat samādhiḥ so'bhidhiyate ||* When the breath is destroyed and the mind dissolves, all experience is the same (*samarasatva*). That is called *samādhi*." In this context, *samarasa*, which literally means "same taste," indicates equanimity and mental silence.

<sup>376</sup>The term *candraśuryau* here refers to the movement of breath that takes place through the two nostrils, namely *īḍā*, the left channel associated with the moon, and *piṅgalā*, the right channel associated with the sun. See *Amṛtasiddhi* 3.2, 4.2 and 11.5.

<sup>377</sup>The metre is *Vasantatilaka*.

<sup>378</sup>The manuscript's accusatives in *pāda ab* are perplexing. Ideally, one would anticipate a Locativus Absolutus construction as observed in *pāda c*, i.e., *‘cidvilāse | graste*. The conversion of accusatives into locatives is a satisfactory solution. Hanneder contends that it is highly implausible for *cidvilāsa* to be an entity that can be devoured. The agitation *nicaya* is antithetical to *cidvilāsa*. The repetition of variants of *grasta* is suspect, as it does not harmonize with *pāda b*. Therefore, *grastam* is probably a dittograph of *grasta*. Hence, I adapted the conjecture "vyakte", proposed by Hanneder in *pāda c* to yield a coherent verse.

<sup>379</sup>Within the *Siddhasiddhāntapaddhati*, *piṇḍa* and *pada* refer to the body and the [supreme] place. The *piṇḍa* is discussed in SSP's chapters two and three. This conclusion is drawn from the ...

[XLIV. avadhūtapuruṣasya lakṣaṇam]

इदानीमवधूपुरुषस्य लक्षणं कथ्यते ।

यस्य हस्ते धैर्यदण्डः खर्परं शून्यमानसम् ।  
योगैश्वर्येण संपन्नः सोऽवधूत उदाहृतः ॥ XLV.1॥

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

**Sources:** ३ ≈SSP 6.10 (Ed. p. 111): yasya dhairyamayo danḍah parākāśam ca kharparam | yogapāṭṭam nijāśaktih so 'vadhūto 'bhidhīyate | ५-६ ≈SSP 6.11 (Ed. p. 111): bhedābheda svayam bhikṣam kṛtvā sāsvādane rataḥ | jaraṇam tanmayibhāvah so 'vadhūto 'bhidhīyate |

२ lakṣaṇam cett.] lakṣaṇam BLDU<sub>1</sub> kathyate cett.] āha BL ३ haste cett.] hastai U<sub>2</sub> kharparam cett.] kharaparam DU<sub>1</sub> śūnyamānasam D] śūnyam āsanam EPU<sub>2</sub> śubhāsanam L śunyabhāsanam B śūnyanāmakam U<sub>1</sub> ४ yogaiśvaryena cett.] yogaiśvaryai unm. B yogaiśvarye unm. L saṃpannah cett.] saṃpanna P sapannaḥ U<sub>2</sub> so 'vadhūta cett.] so vadhiutam BL udāhṛtaḥ cett.] udāhṛtam BL ५ bhedābheda cett.] bhedābhedo U<sub>2</sub> bhikṣābharaṇam cett.] bhikṣābhakaṇam DU<sub>1</sub> jāgarām P] jāraṇam BDELU<sub>1</sub> jīraṇam U<sub>2</sub> ६ etādṛśo 'pi cett.] tādṛśopi unm. BL so 'vadhūta cett.] so vadhiutam BL

[XLIV. Characteristics of an Avadhūta person]

Now, the characteristics of an Avadhūta-person are taught.<sup>380</sup>

**XLIV. 1** He, who has the staff of courage<sup>381</sup> in [his] hand, whose begging bowl is mind of emptiness, he who is endowed with the mastery of yoga is called an accomplished Avadhūta.

**XLIV. 2** He, whose alms are “difference and non-difference,”<sup>382</sup> whose ornament is vigilance,<sup>383</sup> only such a person is called an Avadhūta.

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fact that throughout these chapters, various elements are located within the body (*pindā*), such as the nine *cakras* and sixteen *ādhāras* or the fourteen worlds. The term *pada* is a shorthand for *paramapada*, the supreme place, as shown in *Siddhasiddhāntapaddhati* 5.1: *atha piṇḍapadayoh samarasakaṇam kathyate | mahāsiddhayogi pūrvoktakramena parapiṇḍādisvapinḍāntam jñātvā paramapade samarasam kuryāt ||1||* “Now, the process of achieving the uniform taste of the body and the[supreme] place is taught. As it was taught gradually before, after having realized the beginning with the universal body and ending with the own body, the great Siddhayogin should merge into the supreme place.” According to *Yogatattvabindu* XLIX, the *paramaṇ padam* is a synonym for *paraṇ tattvam*, the “supreme reality.” Thus, here, the phrase *padapīṇḍam aikyam* must be considered to refer to the goal of yogic endeavour, which is the state of *samādhi*. The concept perhaps derives from *Kubjikāmatatantra* II.48.

<sup>380</sup> According to Kanamarlapudi (2023), the spectrum of meaning of the term *avadhūta* has shifted considerably from the original concept of the antinomian ascetic across texts over the centuries. The Avadhūta was integrated into the Brahmanical *āśrama* system, its unconventional traits and unorthodox practice were tamed, and the Avadhūta was thereby elevated to a legitimate and finally even to the highest class of *saṃnyāsa āśrama*. In Kanamarlapudi’s words, the Avadhūta became a sanitised *saṃnyāsin*, cf. Kanamarlapudi, 2023: 18.

<sup>381</sup> The term *dhairyā* can have royal connotations (cf. Boethling, 1858: 167) and could be translated as “courage of a prince”.

<sup>382</sup> The *bhedābheda*-Vedānta schools hold the belief that the individual self is both distinct and inseparable from the ultimate reality, Brahman, bridging the gap between Advaita’s monistic view of complete identity and Dvaita’s dualistic perspective of absolute distinction. See Nicholson (2023) for a discussion of the concept of *bhedābheda*.

<sup>383</sup> Only manuscript P preserves the reading *jāgaram*, which is the word of the source text and according to Brunner (1963: 134) means vigilance in śaivaite traditions. Here, the word is attested in neuter form. The other manuscripts present the following variants: *jāraṇam*, and *jirāṇam*. These options make less good sense. Another possibility would be to understand *jāgaram* = *jagaram* (n.) as “armour”.

आत्मा ह्यकारो विज्ञेयो वकारो भववासना ।  
धूतस्तत्कप्पनं प्रोक्तं सोऽवधूतो निगदयते ॥ XLIV.3॥

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

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

अवधूततनुः सोमो निराकारपदे स्थितः ।  
सर्वेषां दर्शनानां च स्वस्वरूपं प्रकाशते ॥ XLIV.5॥

**Sources:** 8-9 ≈SSP 6.32 (Ed. p. 118): avadhūtatanur yogī nirākārapade sthitah | sarveśām darśanānām ca svasvarūpam prakāśate |

1 ātmā EPD] ātmāt B ātmār L ātmai U<sub>1</sub> ā+++ U<sub>2</sub> hy akāro cett.] dyukāro BL vijñeyo cett.] vijñoyau B vakāro cett.] vikāro BL 2 dhūtas cett.] dhūtam E dhūtasa unm. D tatkampanam cett.] samṝpanam E so 'vadhūto cett.] so vadhuṭa BLP nigadyate cett.] nirucyate U<sub>1</sub> 3 vakārārtha cett.] vikārādirsthor unm. BL 'tha cett.] ya BU<sub>1</sub>U<sub>2</sub> 4 etad dvayam P] etad dūyam E etadvayam cett. yaḥ jānatī BL] japaṁ kuryat E yan jayati yaḥ P jiyate yaḥ D jiryate yaḥ U<sub>1</sub> jayati yaḥ U<sub>2</sub> udāhṛtaḥ cett.] udāhṛttā B udāhṛtaḥ L udārataḥ U<sub>1</sub> 5 dvitiyam EU<sub>2</sub>] dvitiya P dvitiyam BL DU<sub>1</sub> paśyati cett.] paśyati U<sub>2</sub> paśyamti B paśyati cett.] tiṣṭhati DU<sub>1</sub> °vā cett.] °vo E °cā DU<sub>1</sub> manaś cett.] manah DU<sub>1</sub> cañcalā° cett.] camcalām BL camcali U<sub>2</sub> bhāvam cett.] bhāva B bhāve U<sub>1</sub> 6 dadhāti cett.] dhadhāti | BD so 'vadhūtaḥ cett.] so vadhuṭaḥ | BL kathyate cett.] om. BL yan na EPU<sub>1</sub>] yanma D athavā kasyase panna BL om. U<sub>2</sub> dr̄syate cett.] iṣyate B om. U<sub>2</sub> tad cett.] °d BL tad avyaktam cett.] tad avyakta° DU<sub>1</sub> paśyati cett.] yasyati BL paśyati U<sub>1</sub> 6-7 yatkiṁcit DU<sub>1</sub>U<sub>2</sub>] yatkiṁcid BELP 7 paśyati DU<sub>1</sub>] dr̄syate PLU<sub>2</sub> r̄syate EB tatsarvam cett.] tatatsarvam P tatsarva L grasati P] grasati DU<sub>1</sub> grasamti U<sub>2</sub> grastati E muktam cett.] muktim U<sub>2</sub> jñāyate cett.] jñāyate || U<sub>2</sub> jñānam paśyati | E so 'vadhūtaḥ cett.] sāvadhuṭaḥ P kathyate cett.] kathyante U<sub>2</sub> 8 avadhūta° cett.] āvadhuṭa U<sub>1</sub> °tanuh BEU<sub>1</sub>] tanu PLD ++++ U<sub>2</sub> somo cett.] somā L sthitah cett.] sthita U<sub>1</sub> 9 darśanānām cett.] darpaṇānām U<sub>2</sub> prakāśate BLP] prakāśate cett.]

**XLIV.3** The letter *a* is, in fact, to be known as the self and the letter *va* as mental residues of [mundane] existence; *dhūta* is said to be the shaking off of those [mental residues]; he is called an Avadhūta.<sup>384</sup>

**XLIV.4** The meaning of the letter *a* is the existence of the embodied soul, the meaning of the letter *va* then mental residues. He who knows this couple is declared to be an Avadhūta.

The person who does not see a second [person]<sup>385</sup> but only sees [other people as] his own essential nature alone is an Avadhūta. Or, he whose mind does not cause the unsteady state is said to be an Avadhūta. What is not seen, it is said, is the unmanifest. He sees the unmanifest by means of direct perception. Whatever he sees, all of that he devours.<sup>386</sup> He is known to be liberated. He is said to be an Avadhūta.

**XLIV.5** The body of the Avadhūta is Soma,<sup>387</sup> existing in a formless state. It shines forth as the essence of all philosophical views.

<sup>384</sup> So far I have not been able to identify the source for this verse, the following verse and the prose paragraph.

<sup>385</sup> For *dvitiyam* in the sense of “second person” or “another person”, cf. *Kāśikhaṇḍa* 4.41.7 and *Aṣṭāvakragītā* 18.16.

<sup>386</sup> The verb *grasati* conveys that all experiences are assimilated into the Avadhūta’s *svasvarūpa*.

<sup>387</sup> It is noteworthy that Rāmāncandra has substituted the *yogin* of his source text with *soma*. Soma can have various meanings, with a common translation being the “moon”. The moon’s radiance is often associated with the juice of the Soma plant, interpreted as *amṛta*, the “nectar of immortality”, or sometimes as *kṣira*, “milk”, akin to the Ambrosia of Greek mythology (see Gonda, 1960). In several yoga texts, the body becomes filled with nectar and subsequently perfected through yoga practice, as seen in *Gorakṣayogaśāstra* 28ab: *tataḥ kṣiramayo dehāḥ pīḍasiddho bhaved dhruvam*. Chapter three of the *Maitreyopaniṣat* describes Maitreya’s personal mystical experience in the supreme yogic state. In 3.3ab, he experiences himself as *soma*: *vijñāno ‘smi viśeṣo ‘smi somo ‘smi sakalo ‘smi aham* | The *Vivekamārtāṇḍa* (6 chapters) 2.58–73 explains that *soma*, the moon is considered the king of the Brahmins because, even after waning, it begins to wax again, thus embodying its immortal nature: *dhīro vidvān ko na nīcatva muccair āpatkālam prāpya yāti prayogat | kṣīṇo dhatte vastranantor apekṣām somo ‘smākam brāhmaṇānām tu rājā || 55 || dehasthairyam bhesajaih samprayuktam prāyah pūrṇām yad bhavet sā durāśā | kṣīṇāṅgah syādoṣadhiśo’pi yasmāt | somo ‘smākam brāhmaṇānām tu rājā || 73 ||*. In his *Hathapradipikājyotsnā* 3.126, Brahmānanda compares the significance of Rājayoga as the king of Yogas for all other yoga practices with the moon as the king of the Brahmins: *pakṣāntare rājño nṛpasaya yogo rājayoga rājasambandhas tam vinā prthvī bhūmir na rājate | sāstāram vinā bhūmau nānopadravasambhavāt | rājā candraḥ | somo ‘smākam brāhmaṇānām rājā iti śruteḥ | tasya yogam sambandhanām vinā niśā rātrir na rājate | rājayogam vinā nṛpasambandham vinā mudrā rājabhiḥ patreṣu ...*

सत्यमेकमजं नित्यमनन्तमक्षयं ध्रुवम्।

ज्ञात्वा यस्तं वदेद्विमान् सत्यवादी स कथ्यते ॥ XLIV.6॥

यत्किञ्चिदैव्येन पश्यति स एकः । †तस्य मनो जानाति नाशो न तादृशां पदार्थं ज्ञात्वा काले चेष्टा  
भवति+स सत्यवादी कथ्यते ।

प्रसरं भासते शकिः संकोचं भासतेऽपि च ।

तयोः संयोगकर्ता यः स भवेत् सत्ययोगभाक् ॥ XLIV.7॥

विश्वातीतात्त्वा विश्वमेकमेव विराजते ।

संयोगेन सदा यस्य सिद्धयोगी स गद्यते ॥ XLIV.8॥

सर्वासां निजवृत्तीनां विस्मृतिं भजते तु यः ।

स भवेत्सिद्धसिद्धान्ते सिद्धयोगी स गद्यते ॥ XLIV.9॥

उदासीनः सदा शान्तो महानन्दमयोऽपि च ।

यो भवेत् सिद्धयोगेन सिद्धयोगी स कथ्यते ॥ XLIV.10॥

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**Sources:** 1-2 cf. SSP 6.60 (Ed. p. 128): satyam ekam ajam nityam anantam cākṣayam dhruvam | jñātvā yas tu vaded dhiraḥ satyavādi sa kathyate | 5-6 ≈SSP 6.64 (Ed. p. 129): prasaram bhāsate śaktih samkocam bhāsate śivah | taylor yogasya kartā yaḥ sa bhavet siddhayogirāṭ | 7-8 ≈SSP 6.65 (Ed. p. 130): viśvātītam yathā viśvām ekam eva virājate | samyogena sadā yas tu siddhayogī bhavet tu sah || 9-10 ≈SSP 6.66 (Ed. p. 130): sarvāśām nijavrttinām prasṛti bhajate layam | sa bhavet siddhasiddhāntē siddhayogī mahābalah | 11-12 ≈SSP 6.67 (Ed. p. 130): udāśināḥ sadā sāntah svastho 'ntarnijabhaśakah | mahānandamayo dhiraḥ sa bhavet siddhayogirāṭ |

1 [ekam cett.] ekām DU<sub>1</sub> ajam cett.] ja unm. D nityam BELP] nityam cett. anantam BELP]  
manam tam DU<sub>1</sub>U<sub>2</sub> 2 jñātvā cett.] jñātvāt LD yas tam em.] hyas tam U<sub>1</sub> hy evam β hy ++++  
D vaded cett.] vadet U<sub>2</sub> satyavādi cett.] om. L sa cett.] om. U<sub>2</sub> 3 yatkim̄cid DPUI] yatkim̄cin E yatkim̄ BL om. U<sub>2</sub> aikyena D] aikena U<sub>1</sub> kena BL yena P na E om. U<sub>2</sub> paśyati DEP]  
paśyati U<sub>1</sub> paśyam̄ti BL om. U<sub>2</sub> sa cett.] sa sa D om. U<sub>2</sub> ekaḥ cett.] eko E om. U<sub>2</sub> tasya  
cett.] hy evam E om. U<sub>2</sub> mano DU<sub>1</sub>] manaso BELP om. U<sub>2</sub> jānāti L] vijānāti E na jānāti P  
jānātīr B jātītā D jnānamti U<sub>1</sub> om. U<sub>2</sub> nāśo na D] na nāśo na BLP nāśā na E tādr̄śot U<sub>1</sub> om. U<sub>2</sub>  
tādr̄śām cett.] om. U<sub>2</sub> padārthām cett.] padārtha P om. U<sub>2</sub> jñātvā cett.] jñā BL om. U<sub>2</sub> kāle  
cett.] kāla° DU<sub>1</sub> om. U<sub>2</sub> ceṣṭā cett.] om. U<sub>2</sub> 4 bhavati cett.] om. U<sub>2</sub> sa satyavādi kathyate  
cett.] om. U<sub>2</sub> 5 prasaram̄ conj.] vāsare PLU<sub>2</sub> vāsvare E vāsvre B vasare DU<sub>1</sub> bhāsate conj.]  
bhāsware BDEPU<sub>2</sub> bhāskare LU<sub>1</sub> śaktih cett.] śaktih | DU<sub>2</sub> om. BL samkocam̄ conj.] samkoco  
DEPU<sub>1</sub>U<sub>2</sub> om. BL bhāsate conj.] bhāsware DÉPU<sub>2</sub> bhāskare U<sub>1</sub> om. BL 6 tayoh cett.] om. BLU<sub>1</sub>  
samyogakartā yaḥ cett.] sayogaḥ kartavyaḥ B samyogaḥ karttā yaḥ L sa bhavet cett.] bhavat  
B samvit svabhāvāt U<sub>1</sub> 7 viśvātītayā em.] viśvātītayā BL viśvātītayā DU<sub>2</sub> viśvātītayā  
EP viśvāso viśvātītayā unm. U<sub>1</sub> 8 samyogena D] samyoga na cett. gadyate cett.] kathyate  
PU<sub>1</sub> 9 nijavrttinām cett.] bijavrttinām BL vismr̄tim U<sub>1</sub>U<sub>2</sub>] vismr̄tim L vismr̄ti BP vismr̄tir E  
10 siddhāntē cett.] siddhasiddhānto E 11 udāśināḥ cett.] udāśina U<sub>1</sub> om. L sadā sānto cett.]  
om. L mahānandamayo BU<sub>1</sub>] mahānaṇḍamayā U<sub>2</sub> brahmānandamayo EP om. L 'pi ca cett.]  
om. L 12 yo bhavet siddhayogena siddhayogī sa kathyate cett.] om. L

**Notes:** 9 sarvāśām ... From the first word of verse XLIV.9 up to the middle of section L a larger lacunae starts in D. The omissions will not be recorded to avoid the inflation of the critical apparatus. The reader will be notified once the evidence from D resumes.

**XLIV.6** Having known the one truth which is unborn, eternal, infinite, imperishable [and] changeless, the wise man who proclaims it is said to be a speaker of truth.

Whatever he sees united, he is one [with it]. †...†<sup>388</sup> he is called a speaker of truth.

**XLIV.7** Śakti shines forth as expansion and as contraction.<sup>389</sup> He who unites those two, he experiences true yoga.<sup>390</sup>

**XLIV.8** He whose world shines forth as only one, as a result of transcending the world through constant union with her[Śakti], is called a perfected yogin.

**XLIV.9** He who forgets all inherent fluctuations [of the mind],<sup>391</sup> he is called a perfected yogin according to the doctrine of the Siddhas.

**XLIV.10** One who is always indifferent, peaceful and immersed in great bliss by means of Siddhayoga is said to be a perfected yogin.<sup>392</sup>

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kriyamānaś cihnaviśeṣaḥ | vicitrāpi | prthvipakṣe ratnādijanakatvena vilakṣaṇāpi niśāpakṣe grahanakṣatrādibhir vicitrāpi mudrāpakṣe rekhabhīr vicitrāpi na rājate |

<sup>388</sup>Rāmacandra appears to elucidate the preceding verse or add relevant information in his prose interjections. As the transmission lacks convincing meaning, I have marked the passage with cruxes.

<sup>389</sup>Rāmacandra has borrowed the verse from the *Siddhasiddhāntapaddhati* and redacted it. The transmission of the manuscripts introduces *bhāskara* (“sun”) instead of the source text’s *bhāsate*, and *vāsara* (“day”) instead of *prasara*. As this makes little sense even with much imagination, I emend the text according to the source. However, the editorial change from *śivaḥ* to *'pi ca* should be retained as this aligns with Rāmacandra’s previous redactions of his source texts, where he strives not to mention specific deities by name. In this passage, he also seems to consider SSP 4.19: *svaśaktiprasarasankocābhyaṁ jāgatsṛṣṭiḥ saṃhṛtiś ca bhavaty eva na sandehaḥ | tasmāt tām mūlam ity ucyate |* “There is no doubt that the creation and destruction of the world result from the expansion and contraction of Sarvaśakti.” This teaching appears to be associated with *Kubjikāmatatantra* II.40–43.

<sup>390</sup>For a discussion of Satyayoga see p. 413.

<sup>391</sup>*Siddhasiddhāntapaddhati* (cf. sources) glosses the description with *laya* instead of *vismṛti* in order to simplify the terminology: “[When] the flow of all one’s fluctuations [of the mind] assumes [the state of] absorption, one is called a mighty Siddhayogin according to the doctrine of the Siddhas.” In *Haṭhapradipikā* 4.25<sup>25</sup> (4.34 in the Vulgate of the *Haṭhapradipikā*) *laya* is defined as *viṣayavismṛti: apunarvāsanothānāl layo viṣayavismṛtiḥ |*

<sup>392</sup>For a discussion of Sdihadayoga see p. 372.

## [XLV. kamalānām saṅketam adbhitam]

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

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## [XLVI. ādhārakamalam]

अथाधःकमलं कथ्यते । अधारकमलम् । अस्य कमलमिति संज्ञा कस्मात् । कमलमात्मस्वरूपम् । स आत्मानं अनेकरूपं पश्यति । तदर्शानं कमलमिति कथ्यते । तस्मात्कमलमिति संज्ञा । अस्याधारः कमलस्य दलचतुष्टयं भवति । प्रथमदलं सत्त्वगुणस्य । द्वितीयं राजोगुणस्य । तृतीयं तमोगुणस्य । चतुर्थं दले मनस्तिष्ठति । एतद्लचतुष्टयसंगादात्मा साध्वसाधु करोति । तस्मिन्कमले निश्चलीकृते सति पुरुषस्य समीपे मरणं न गच्छति ॥

**Sources:** 2-4 cf. YSV (PT p. 844): adhunā kamalānān tu śṛṇu saṅketam adbhitam | anekākārabhedotham̄ kam̄ svarūpan tu nirmalam | kamalam̄ tena vikhyātam̄ trividham̄ tattvadehakam | 7-8 cf. YSV (PT p. 844): tatradhārāś catuspatre sattvarajastamodayaḥ | etad bhāvasthitāś cātmā sādhvasādhukaro bhavet | asmin sati sthire citte yamo vandīva gacchati |

2 śṛṇu cett.] nuṣṭe P 3 anekākārabhedotham̄ EU<sub>1</sub>] anekākārabhedoccham BP anekākārabhedāththam L kam̄ cett.] kim BL sva<sup>o</sup> U<sub>2</sub> om. U<sub>1</sub> svarūpan tu nirmalam conj.] svarūpātmakam malam BELP svasvarūpātmakam malam U<sub>1</sub> svarūpātmakam param U<sub>2</sub> 4 trividham̄ cett.] vividham P tattvadehakam em.] tatra dehagam BELU<sub>2</sub> tena dehagam U<sub>1</sub> 6 athādhah PU<sub>1</sub>U<sub>2</sub>] athādhā<sup>o</sup> BL om. E kamalam̄ cett.] om. E kathyate cett.] om. E adhārakamalam E] ādhārakamalam LPU<sub>1</sub>U<sub>2</sub> ārakamalam B samjñā cett.] kam̄ E kamalam̄ ātmasvarūpam conj.] kamātmasvarūpam P kamātmasvarūpam L kamātmā tasmāt kamalam iti samjñā E masvarūpam B kah̄ ātmā U<sub>1</sub> ekam ātmasvarūpam || U<sub>2</sub> 7 sa ātmānam̄ em.] sa ātmānam̄ BLPU<sub>1</sub>U<sub>2</sub> om. E anekārūpam PU<sub>2</sub>] anekārūpam svarūpam U<sub>1</sub> anarūpam BL om. E paśyati cett.] paśyate U<sub>1</sub> om. E tad darśanam U<sub>2</sub>] tadṛśanam U<sub>1</sub> tadṛśanam P tadrśa BL om. E kamalam̄ em.] kamala U<sub>1</sub> malam̄ U<sub>2</sub> mala P na BL om. E iti kathyate U<sub>1</sub>] ity ucaye BLPU<sub>2</sub> om. E tasma BLPU<sub>1</sub>U<sub>2</sub>] om. E kamalam̄ cett.] kamala U<sub>1</sub> om. E iti BLPU<sub>1</sub>U<sub>2</sub>] om. E samjñā cett.] samjñānam L om. E 7-8 asyādhāraḥ BELP] asyādhāra<sup>o</sup> U<sub>1</sub>U<sub>2</sub> 8 kamalasya dalam BLPU<sub>1</sub>U<sub>2</sub>] kamala<sup>o</sup> E dalacatuṣṭayam U<sub>1</sub>U<sub>2</sub>] dalam catuṣṭayam BL catuṣṭayam E om. P bhavati cett.] bhavatī BL om. P prathamadalam̄ U<sub>1</sub>] prathamam̄ BELU<sub>2</sub> om. P sattvaguṇasya cett.] satyaguṇasya L rājoguṇasya LU<sub>2</sub>] rājayogasya P rājayogaya E rājoguṇaḥ B rajoguṇa U<sub>1</sub> 8-9 tamoguṇasya PU<sub>1</sub>U<sub>2</sub>] tamoguṇaḥ EL tamoguṇ B 9 caturthe cett.] caturtho E om. B dale mana ELU<sub>2</sub>] dalam enas P dalam manah U<sub>1</sub> om. B tiṣṭhati cett.] stiṣṭhati U<sub>1</sub> om. B etad cett.] etac U<sub>1</sub> om. B dala cett.] om. BU<sub>1</sub> catuṣṭaya<sup>o</sup> PU<sub>1</sub>U<sub>2</sub>] catuṣṭayam EL om. B samgād PU<sub>1</sub>] ca samgād E samjñāgīd L samyogād U<sub>2</sub> om. B ātmā cett.] ātma U<sub>1</sub> om. B sādhvasādhū U<sub>2</sub>] sādhvasādhū U<sub>1</sub> sāvadhasādhū P sādhū EL om. B karoti cett.] om. B tasmin cett.] om. U<sub>1</sub> kamale cett.] om. U<sub>1</sub> 9-10 niścali EPU<sub>2</sub>] niccali BL om. U<sub>1</sub> 10 krte cett.] om. U<sub>1</sub> sati cett.] om. U<sub>1</sub> puruṣasya cett.] om. U<sub>1</sub> samipe cett.] om. U<sub>1</sub> maraṇam̄ cett.] om. U<sub>1</sub> na gacchati cett.] nāgacchati U<sub>2</sub> om. U<sub>1</sub>

[XLV. The wonderful, esoteric teaching of the lotus flowers]

**XLV.I** Now, listen to the wonderful, esoteric teaching of the lotus flowers. What pure lotus arises in many different forms, is one's true nature,<sup>393</sup> [and] therefore known as the threefold body of [supreme] reality?<sup>394</sup>

[XLVI. Lotus of support]

Now, the lower lotus is described. [That is] the lotus of support. Why does it have the technical term “lotus”? The lotus has the nature of the self.<sup>395</sup> One perceives the self in many forms. Perceiving that is called a lotus. Thus, its technical term is “lotus”. Its support is the quadruplet of the petals of the lotus. The first petal consists of the *sattva*-quality. The second consists of the *rajas*-quality. The third consists of *tamas*-quality. In the fourth petal is the mind. As a result of the connection of the four petals, the self acts [in a] good and bad [way]. When the lotus is made motionless, death does not come near the person.<sup>396</sup>

<sup>393</sup>I decided to emend according to the source text and read *svarūpan tu nirmalam*, since the readings *svarūpātmakam malam* or *svasvarūpātmakam malam* would render the essential nature and the lotus as impure, which would be nonsensical—as the essential nature in the preceding sections is always presented as intrinsically pure, and the lotus is a symbol of purity. The scribe of U<sub>2</sub> attempted to preserve the reading and emended *malam* to *param*. Considering the source text's reading *svarūpan tu nirmalam*, we can see that *malam* resulted from *nirmalam*. This reading provides a much better sense. In the case of the last *pāda*, the manuscript's reading of *tattra dehagam* or *tena dehagam* is a corruption of the source text's reading *tattvadehakam*.

<sup>394</sup>This verse introduces the following sections which present three lotuses in the body. The first one is the four-petalled lotus of the *mūlādhāra*. The second one is the twelve-petalled lotus of the heart. The third lotus has eight petals and is situated within the twelve-petalled lotus of the heart.

<sup>395</sup>The context and the variants of the manuscripts suggest the conjecture to *kamalam ātmas-varupam*.

<sup>396</sup>In *Yogatattvabindu* IV (p. 79) the *mūlādhāra* is associated with the same four petals. Thus, we must assume that the lower lotus is situated at the beginning of the central channel. Or, as manuscript U<sub>2</sub> declares in its additional material that the *adhāracakra* is at the anus. The main difference, however, is that this time, the location is described as a *kamala* and not as a *cakra*. Interestingly, the passage implies an unspecified yogic practice. In order to delay death, the unspecified practice instructs to cause stillness within the *kamala*. Is this the same as the meditation technique in the context of the first *cakra*?

## [XLVII. hrdayakamalasya bhedah]

इदानीं हृदयकमलस्य भेदः कथ्यते । द्वादशदलानि सिद्धपुरुषाः कथयन्ति । तथा द्विषणां दला-  
नामष्टदलं मध्ये एकं कठिनं भवति । तदष्टदलं कमलं हृदये तिष्ठति । ते उभे हृदये तिष्ठतः । प्रथमे-  
दले शब्दस्तिष्ठति । द्वितीये दले स्पर्शस्तिष्ठति । तृतीये दले रूपं तिष्ठति । चतुर्थे दले रसस्तिष्ठति ।  
पञ्चमे दले गन्धस्तिष्ठति । सष्ठे दले चित्तं तिष्ठति । सप्तमे दले बुद्धिस्तिष्ठति । अष्टमे दलेऽहंकारस्ति-  
ष्ठति । एतदष्टदलमध्ये समग्रपृथिव्याकारो वर्तते । अथ च तत्कमलं अघोमुखं तिष्ठति । अस्य कम-  
लस्य ध्यानादात्मप्रकाशो भवति । प्रकाशादनन्तरं कमलमूर्खमुखं भवति । तथा सूर्यप्रकाशादनन्तरं  
तदा कमलमध्ये कमलं विकसति ।

**Sources:** 2-3 cf. YSV (PT p. 844): anāhato dvitiyam yatkathyate śrūṇu śraddhayā | anāhate mahāpiṭhe caturasrasamanyitam | varttate 'ṣṭadalām padmam adhovaktran tu satpuram | 3-6 cf. YSV (PT p. 844): sparśaśabdaruṇaparasagandhā buddhir manas tathā | ahaṅkāraḥ kramād ete tatrāṣṭadalasamsthitāḥ | 6-7 cf. YSV (PT p. 844): saparyā prthag ākārā varttate tatra niścītam | dhyānād ātmaprakāśo 'sya prakāśam kamalam tataḥ | 7-8 cf. YSV (PT p. 845): yathā sūryaprakāśena ūrdhvavaktram prakāśitam | ātmadhyānāt sadā tatra āyur vriddhir dine dine |

**2 hrdayakamalasya bhedah BLP]** hrdayakamalasya dvitiyo bhedaḥ U<sub>1</sub> hrdayakamalasya bhedāḥ U<sub>2</sub> hryakamalabhedāḥ E kathyate cett.] kathyante E dvādaśadalāni βU<sub>1</sub>] om. DN<sub>1</sub>N<sub>2</sub> sid-dhapurushāḥ cett.] siddhāḥ puruṣāḥ U<sub>2</sub> kathayanti EP] kathyante BLU<sub>1</sub> kathayamti U<sub>2</sub> tathā BLPU<sub>2</sub>] tathāpi U<sub>1</sub> om. E dviṣāṇāṁ SELLMER em.] dviṣāṇāṁ PU<sub>2</sub> dviṣāṇā BL varṇā° U<sub>1</sub> anu-parṇā° E 2-3 dalānām EPU<sub>1</sub>U<sub>2</sub>] dalānā BL 3 aṣṭadalām conj.] aṣṭadalānānām EPU<sub>2</sub> aṣṭadalā U<sub>1</sub> madhye PU<sub>2</sub>] madhya BEL ekaṁ cett.] eva U<sub>1</sub> kathinam E] kathinam BLPU<sub>2</sub> katitam U<sub>1</sub> tadaṣṭadalām cett.] tata aṣṭadalām U<sub>1</sub> te ubhe PLU<sub>1</sub>] te ubha BU<sub>2</sub> te ubhaye E hrdaye cett.] pi U<sub>1</sub> tiṣṭhataḥ cett.] kathyate U<sub>1</sub> 3-4 prathame dale EU<sub>1</sub>] prathamadale P prathamadale | BL prathamadala° U<sub>2</sub> 4 śabdās cett.] śabdāḥ U<sub>1</sub> tiṣṭhati cett.] stiṣṭhati U<sub>1</sub> dvitiye dale PU<sub>1</sub>] dvitiyadale cett. sparśas cett.] sparśāḥ EU<sub>1</sub> tiṣṭhati cett.] om. E ṣṛtiye E] tritiyā° BL tritiyā° PU<sub>1</sub>U<sub>2</sub> rūpam cett.] rūpāḥ U<sub>1</sub> caturthe dale EP] caturthadale BLU<sub>1</sub> caturthadala° U<sub>2</sub> rasas cett.] rasah U<sub>1</sub> 5 pañcame dale EU<sub>1</sub>U<sub>2</sub>] pañcamadale cett. gaṇḍhas cett.] gamdha BP gamdhāḥ U<sub>1</sub> tiṣṭhati cett.] stiṣṭhati U<sub>1</sub> saṣṭhe dale U<sub>1</sub>U<sub>2</sub>] saṣṭhadale BPL saṣṭhe dale U<sub>1</sub>U<sub>2</sub> paṣṭhadale E cittām EPU<sub>2</sub>] cimta B cimta L cittāḥ U<sub>1</sub> tiṣṭhati cett.] stiṣṭhati U<sub>1</sub> saptame dale EU<sub>1</sub>U<sub>2</sub>] saptamadale cett. buddhis cett.] budhiḥ U<sub>1</sub> aṣṭame dale EPU<sub>1</sub>U<sub>2</sub>] aṣṭamadale BL 'hamkāras EP] ahāmkaṛas BL ahāmkaṛāḥ U<sub>1</sub>U<sub>2</sub> 6 etad aṣṭadalām adhye cett.] etad aṣṭadale madhye P etat tatadalām adhye U<sub>1</sub> samagrapṛthivyākāro BPLU<sub>2</sub>] samagryā prthivākāro U<sub>1</sub> prthivyākāro E tatkamalam U<sub>1</sub>] tatkamalam adhye cett. adhomukham U<sub>1</sub>] mukham cett. 7 dhyānād ātmaprakāśo U<sub>1</sub>] dhyānākāśo BPL dhyānād ātmaprakāśo U<sub>2</sub> nādāt prakāśo E prakāśād cett.] prakāśāvān L prakāśā° E anantaram PU<sub>1</sub>U<sub>2</sub>] anantaraḥ | B amtarām L °namtarām E kā-malam cett.] kamalam B ūrdhvamukham cett.] mūrdhvam mukham B tathā cett.] yathā U<sub>1</sub> sūryaprakāśād anantaram U<sub>2</sub>] sūryo prakāśānamtaram | B sūryaprakāśānamtaram EPLU<sub>1</sub> 8 tadā kamalamadhye BPL] tadā malamadhye U<sub>2</sub> tadā saromadhye E tadā U<sub>1</sub> vikasati cett.] visati P

**Notes:** 2-3 tathā dviṣāṇāṁ ...kāthinam bhavati: The next twenty-one sentences of XLVII are transposed in E. In order to preserve important readings, I collated the evidence of E according to the structure of all other witnesses.

## [XLVII. Division of the heart lotus]

Now, the division of the heart lotus is taught. The accomplished persons teach twelve petals of it. So, too, in the middle of the twelve petals, there is one solid eight-petalled [lotus].<sup>397</sup> This eight-leaved lotus is situated in the heart. They are both situated in the heart.<sup>398</sup>

Sound resides in the first petal. Touch resides in the second petal. The form resides in the third petal. The taste resides in the fourth petal. The smell resides in the fifth petal. The mental faculty (*citta*) is situated in the sixth petal. The intellect resides in the seventh petal. The principle of individuation resides in the eighth petal. The form of the entire earth exists within the eight petals.<sup>399</sup>

Moreover, this lotus is downward facing. As a result of the meditation on that lotus, the light of the self arises. Upon that illumination, the lotus faces upwards without delay. Therefore, immediately after the illumination, which is like [the light of] the sun, the lotus within the lotus blooms.

<sup>397</sup> Rāmacandra introduces the concept of an eight-petalled lotus within the twelve-petalled lotus in the heart as early as section VII on p. 85. The phrase *ekaṇṭ kāṭhinam bhavati* is peculiar. However, since this second lotus within the lotus faces downwards initially and is turned upwards to bloom through meditation, it seems logical that the author wants the reader to understand that before the lotus flower blooms, its petals are closed, forming a firm or hard unit. Therefore, it seems plausible to interpret *ekaṇṭ* as one single eight-petalled lotus bud and *kāṭhinam* literally as hard, describing the property of hardness of a closed lotus bud.

<sup>398</sup> The concept of a distinguished space within the lotus of the heart (*hṛdayākāśa*), where the self (*ātman*) resides, traces back to early Upanishadic literature, particularly in *Chāndogya Upaniṣad* 8.1.1-5. The specific notion of a twelve-petalled lotus within an eight-petalled lotus is further developed by non-Saiddhāntika Śaiva exegetes of Kashmir, especially within the Trika tradition, a subdivision of the Śaktitāntra division of the Vidyāpīṭha. For a concise discussion on the meditation method focusing on the two heart lotuses, see *Vijñānabhairava*, 2013: 49. Furthermore, this dual lotus concept appears in the *Siddhayogeśvarimata* chapters 17 and 20. Here, amidst intricate descriptions of possession, rites, and deity worship, an elaborate *mandala* is depicted, featuring a twelve-spoked *cakra* embedded with an eight-petalled lotus. For a visual representation of the *mandala* in *Siddhayogeśvarimata* 20, see Törzsök, 2022: 117-124.

<sup>399</sup> For the Śaiva exegetes of Kashmir, the heart is the binding force of all conscious experiences. The individual person is a *kula* composed of eight elements: five senses, the ego, the mental faculty and the intellect. These eight are a unified, interrelated *kaula* based on consciousness as their common substratum. Cf. Pandey, 1963: 594-597 and Muller-Ortega, 1989: 59.

तथेदमप्यात्मप्रकाशानन्तरमूर्धमुखं विकसति । तन्मध्ये परमानन्दरूपा भूमिर्भवति । तस्याहं सो  
इहं स इति संज्ञा । तस्या मध्ये स्वात्मनो ध्यानाद्विने दिने आयुर्वर्धयति । रोगा दूरे भवन्ति ।

शक्तिस्त्रिशाल्येका कृता सम्यक्मुद्रा च स्वेच्छरी ।  
चिदानन्दोदयश्वन्दश्वेतना चन्द्रिकान्विता ॥ XLVII.1॥

**Sources:** 2-4 cf. YSV (PT p. 845): śaktiprasannatā syāc ca rogaśokavivarjitaḥ | yasya mudrābh-  
hyāsaśāli samyak siddhā ca khecarī | cidānandamayaṁ cittam cetanā candrikānvitā |

1 tatheda EPU<sub>2</sub>] tathā idam U<sub>1</sub> tam BL apy EU<sub>1</sub>] api cett. ātmaprakāśānamṛtam PU<sub>2</sub>] ātmaprakāśānaram U<sub>1</sub> ātmāprakāśānantaram E ūrdhvamukham̄ ELU<sub>1</sub>U<sub>2</sub>] ūrdhvam̄ mukham̄ P mūrdhvam̄ mukham̄ B tanmadhye cett.] tanamadhye U<sub>2</sub> °rūpā bhūmir cett.] °rūpo bhūmir L bhavati cett.] bhavati U<sub>1</sub> 2 'ham sa cett.] ham E tasyā PU<sub>1</sub>U<sub>2</sub>] tasya BL svātmano cett.] svātmanah̄ U<sub>1</sub> dhyānād cett.] dhyañd BU<sub>2</sub> āyūr cett.] hy āyur E vārdhayati BL] vārdhati U<sub>1</sub>U<sub>2</sub> vārdhate EP rogā cett.] rogo E dūre cett.] dūro P dūrā L bhavanti cett.] bhavati BE 3 śaktis BLPU<sub>1</sub>U<sub>2</sub>] tathā dviśāktitis E triśāly ekā kṛtā conj.] trivali kṛtaṇ umm. U<sub>1</sub> trityalokāntah U<sub>2</sub> trityalokāmṛta° P trityalokāmṛta° E trityo lokāmṛta° BL mudrā cett.] samudrā E ca khecarī PLU<sub>2</sub>] bhavati khecarī umm. U<sub>1</sub> ca khecarī B khecarī umm. E 4 cidānandodayaś em.] cidānāmṛdodayamś U<sub>1</sub> cidānāmṛdādayo BL cidānandādvaya E cidānandādayaś P cidānāmṛdādayah̄ U<sub>2</sub> candraḥ em.] candra° E caḍriś P caḍraḥś U<sub>1</sub> caḍrāś U<sub>2</sub> om. BL cetanā em.] cetanāś U<sub>1</sub> caḍrikā E caḍrikā P caḍrikā B caḍrikā L caḍrikā U<sub>2</sub> candrikānvitā em.] caḍrakānvitā U<sub>1</sub> yeti nāmānvitah̄ E cetanānvitah̄ P cetanānvitah̄ U<sub>2</sub> cetanvitah̄ BL

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

Terefore, only after the illumination of the self, the upward-facing [lotus] blooms. Within it, the stage of the supreme bliss arises. The technical designation of it is “I am he, he is I” (*aham so 'ham sah*). Because of the meditation on one's own the self, the lifespan increases day by day. Diseases are remote.

**XLVII.1** The Śakti, furnished with the three [moon, sun and fire], that has been completely made into one,<sup>400</sup> is the seal that is Khecarī.<sup>401</sup> The moon has the arising of the bliss of consciousness. Consciousness is endowed with the light of the moon.

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<sup>400</sup>The problem with this verse lies in *pāda* a. The only representative of the  $\alpha$ -group available for this passage, manuscript U<sub>1</sub>, reads *śaktis trivali kṛtam*, and is closer to the reading of the source text than all other readings of the  $\beta$ -group manuscripts. The source text reads *yasya mudrābhyaśasālī*. However, the reading of U<sub>1</sub> is unmetrical. It seems that *"vali* in manuscript U<sub>1</sub> is a corruption of *"śālī* from the source text. Therefore, an important intermediate step here would be to first reconstruct *śaktis triśālī kṛtam*, which is still unmetrical. The missing syllable can be derived as follows. The Śakti mentioned in our half-verse, according to the previously reconstructed intermediate step, is equipped with three. According to the following verses XLVII.2-4, the only mentioned triad is the triad consisting of moon, sun, and fire. It is therefore plausible that the adjective *triśālī* assumes the gender of Śakti and is understood as “equipped with [the] three”, and that these three are the triad mentioned in the subsequent verses. The only verb of the half-verse, the past passive participle *kṛtam*, which stands in the masculine or neuter, has no referent in this half-verse but is surrounded by feminine nouns, suggesting an emendation to the feminine gender. This leads us to the next step of reconstruction, namely to *śaktis triśālī kṛtā*. In the following verses, *paramātman* stands as *cetanā* for the sun, *svayam agnih* for the own fire which perhaps could be interpreted as the individual self, and the moon is equated with the *manas*. By uniting the *prakāśa* of the fire with the *ānanda* of the *manas*, i.e., the moon, the moon is ultimately consumed by the fire. The sun and the fire are intrinsically connected. Thus, the three become one. It seems to me that Rāmacandra wants to express in *pāda* a that Śakti, which is furnished with three, should be made into one. A distant variant of this half-verse from the source text is found in a quotation by Jayaratha *ad Tantrāloka* 32.63, introduced with *yad āgamah: ekam sr̥ṣṭimayam bijam ekā mudrā ca khecarī* | “There is one seed [syllable], which contains creation, one *mudrā*, *khecarī*”. Based on the context of the passage and the formulation from *Tantrāloka* 32.63, I propose as the final step of the verse reconstruction the now metrical conjecture to *śaktis triśālyekā kṛtā*. This could explain the readings of the  $\beta$ -group, which are based on similar orthography: शक्तिस्त्रतीयलोकान्तः .

<sup>401</sup>In the Haṭha- and Rājayogacorpus *Khecarimudrā* usually refers either to a physical practice in which the yogin inserts his tongue into the nasopharyngeal cavity, (cf. Mallinson, 2010) or to *śāmbhavimudrā*, like in *Śivayogapradipikā* 5.3, *Haṭhapradipikā* 4.5-7 or *Candrāvalokana* 2, which equate *khecarī* and *śāmbhavi*. Judging by the passage's context, however, neither seems to be the case. This passage seems to draw on the concept of *khecarimudrā* of the Kashmiri Śaiva exegetes of the ...

परमात्मा महासूर्यरश्मिपुञ्जः प्रकाशकः ।  
प्रकाशानन्दयोरैवं प्रकतव्यं निरन्तरम् ॥ XLVII.2॥

स्वयमग्निर्महाज्योतिराभाति परमं पदम् ।  
सदोदितमनश्वन्दः सूर्योदयमिवेक्षते ॥ XLVII.3॥

तेन ग्रस्तो मनश्वन्दः सोऽपि लीनः स्वयंपदे ।  
पदमेव महानग्निर्येन ग्रस्तं कलामयं ।  
एवं चन्द्रार्कवहीनां सङ्केतः परमार्थतः ॥ XLVII.4॥

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**Sources:** 1–5 cf. YSV (PT p. 845): paramātmā mahāsūryaḥ sūrya ekaḥ prakāśakah | prakāśā-nandayor aikyam karttavyaṁ ca nirantaram | diptas tathā mahājyotir avirbhāti param padam | sadoditam manahsūryam candrajyotir iveskṣate |

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1 paramātmā mahāsūryaraśmipuñjaḥ U<sub>1</sub>] paramātmā mahāsūryaraśmipumja° BLPU<sub>2</sub> paramātmanā saharaśmipumja° E prakāśakah cett.] prakāśah E 3 agnir cett.] manasi E mahājyotir cett.] mahājyotiś U<sub>1</sub> abhāti cett.] abhāti U<sub>1</sub> paramam padam EPLU<sub>1</sub>] paramapadam B paramapadam U<sub>2</sub> 4 sadoditamanaś BEL] sadoditamanaḥs U<sub>1</sub> sadoditam manas PU<sub>2</sub> candraḥ cett.] candraḥ B sūryodayam E] sūryodaya BLPU<sub>2</sub> sūryodaye U<sub>1</sub> iveskṣate cett.] avekṣate E ca laksyate U<sub>1</sub> 5 grasto cett.] graste U<sub>1</sub>U<sub>2</sub> manaś cett.] manah | B candraḥ cett.] śamdraḥ B linah P] lina B linam LU<sub>1</sub> lipyah EU<sub>2</sub> 6 padam cett.] m P mahāagnir cett.] mahāagnih L yena PU<sub>1</sub>U<sub>2</sub>] yame E sūrya° BL kalāmayam cett.] kalāmayaḥ U<sub>1</sub> 7 candrārkavahninām EPU<sub>2</sub>] camdrārkavahniṇām L camdrārkavahniṇām B camdrārkavatām U<sub>1</sub> saṅketaḥ cett.] saṅketanām BL paramārthataḥ cett.] paramārthataḥ vā U<sub>1</sub>

**XLVII.2** The supreme self is a mass of rays like a great sun, [and] it is an illuminator. The bliss and the light should be united constantly.

**XLVII.3** One's own fire, the great light illumines the supreme place. The moon, being the mind that constantly arises, is perceived as though it were the rising of the sun.

**XLVII.4** Because of that, the moon, which is the mind, is devoured. Moreover, he disssolves into its own place. That very place is the great fire, by which [the moon] consisting of its digits is devoured. Thus, the esoteric teaching of the moon, sun and fire according to its highest meaning.<sup>402</sup>

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Trika division. Cf. *Parātrīśikāvivaraṇa* verse 1 with Abhinavagupta's commentary. Here, Abhinavagupta equates Khecarī with Śakti as Rāmacandra does in our verse, cf. Singh, Lakshman-Joo, and Bäumer, 2005: 7. Muller-Ortega (1989: 142–146) explains in this regard, that *khecarimudrā* is “the ability of consciousness to freely move (*carati*) about in the space (*kha*) of the heart”.

<sup>402</sup> These verses seem to explain the preceding meditation on the lotus of the heart in an esoteric way. Abhinavagupta describes a largely similar practice in his *Tantrāloka* 5.19b–25a: *tatra dhyānāmayam tāvad anuttaram ihocaye |yah prakāṣah svatantra 'yam citsvabhāvo hṛdi sthitāḥ | sarvatattvamayaḥ proktam etac ca triśiromate | kadaṃlisamṛtuṭkāraṇam saṃbhāyābhyanṭarāntaram ikṣate hṛdayāntaḥstām tatpuṣpam iva tattvavit somasūryāgnisamṛtaṇam tatra dhyāyed ananyadhiḥ taddhyānāraṇisaṃkṣobhān mahābhairavahavyabhuḥ hṛdayākhye mahākuṇḍe jāvalan sphittām vratet | tasya śaktimataḥ sphitaśakteḥ bhairavatejasāḥ mātṛmānaprameyākhyam dhāmabhedena bhāvayet | vahnyarkasomaśaktinām tad eva tri-tayam bhavet | parā parāparā ceyam aparā ca sadoditā | Muller-Ortega (1989: 157) translates: “Now as for the Supreme, as it is called here, there is meditation on it. The light, the freedom whose essential nature is consciousness, contains principles, realities, and things within it. This light abides in the Heart. It has been described in this way in the *Triśiro-mata*: The knower of truth sees that reality within the Heart like a flower within which are all external and internal things, a flower shaped like a plantain bloom. He should meditate with undistracted mind on the union there in the Heart of the sun, moon, and fire. From this meditation, as from the agitation of two firesticks, one comes to experience the oblation fire of the great Bhairava, which expands and flames violently in the great firepit known as the Heart. Having arrived at the effulgence of Bhairava, which is the possessor of the powers and full of the powers, one should contemplate its identity with the abode of the knowing subject, the means of knowledge, and the known object. That triad is the very same triad as the triad of powers of fire, sun, and moon, as well as that of the always arising powers of Parā, Parāparā and Aparā.”*

## [XLVIII. yogasiddher anantaram jñānam]

इदानीं योगसिद्धेरनन्तरं एतादृशं ज्ञानमुत्पद्यते ।

यदा नास्ति स्वयं कर्त्ता कारणं न कुलाकुलम् ।

अव्यक्तं च परं तत्त्वमनामा विद्यते तदा ॥XLVIII.I॥

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अनामा एकः कथित्पुरुषो वर्तते । अनाम्नश्च परावरः । परावरात्परं पदम् । परमपदात्परमं शून्यम् । शून्यान्निरञ्जनम् । अनाम्नः पञ्चगुणाः । अनुत्पन्नत्वम् ॥ अखण्डत्वम् ॥ आचलत्वम् ॥ अनुपमत्वम् ॥ अनन्यत्वम् चेति । परावरस्य पञ्चगुणाः । निश्चलत्वम् ॥ निर्मलत्वम् ॥ परिपूर्णत्वम् ॥ व्यापकत्वं ॥ अकलत्वम् चेति ।

**Sources:** 3-4 = SSP 1.4 (Ed. p. 2): *yadā nāsti svayam̄ kartā kāraṇam̄ na kulākulam̄ | avyaktam̄ ca param̄ brahma anāmā vidyate tadaḥ* || 3-4 cf. YSV (PT p. 845): *tanmadhye nābhikarteti kāraṇam̄ nā kulākulam̄ | avyaktan tu param̄ tattvam anityam̄ varttate sadā* || 6-7 cf. YSV (PT p. 845): *eko nāma pumān asti tasmāt tasmāt param̄ padam | tasmāt tu paramam̄ śūnyam̄ tasmāt syāt tu nirañjanam* || 7-8 cf. SSP 4.9 (Ed. p. 65): *ananyatvād akhaṇḍatvād advyatvād anāśrayāt | nirdhāmatvād anāmatvād akulaṁ syān niruttaram* ||

2 yogasiddher EU<sub>2</sub>] yogasiddhe P yogasiddhar LU<sub>1</sub> yo yogasiddhar B anāmtaram cett.] anāmtaram | B naranamtaram P etādrśam cett.] etādrśa U<sub>1</sub> jñānam cett.] jñānam L 3 yadā cett.] padā U<sub>1</sub> kāraṇam cett.] kāraṇam || U<sub>2</sub> kulākulam cett.] kulākulam U<sub>2</sub> 4 ca em.] na BELPU<sub>1</sub>U<sub>2</sub> param cett.] para° BL tattvam EP<sub>2</sub>] tatvam U<sub>1</sub> tattva° P om. BL anāma β] manā+++ U<sub>1</sub> 6 anāmā cett.] anāmay U<sub>1</sub> ekaḥ EP<sub>2</sub>] eka° BLU<sub>1</sub> kaścītpuruṣo cett.] °puruṣo BL anāmāś ca cett.] anāmnah P anāthah U<sub>1</sub> parāvaraḥ EP<sub>2</sub>] parāvaras ca U<sub>1</sub> parāvarā° BL parāvarat cett.] parātparāḥ E param padam ELU<sub>1</sub>U<sub>2</sub>] paramapadam P param pada B paramam śūnyam U<sub>1</sub>U<sub>2</sub>] paramaśūnyam BP paramaśūnya L 7 śūnyān nirañjanam EU<sub>2</sub>] śūnyā niramjanam BL śūnyā niramjanah PU<sub>1</sub> anāmnah cett.] amnah B pañcagunāḥ cett.] pañcagunāḥ E anutpannatvam cett.] teṣv anutattvam E ācalatvam U<sub>1</sub>] om. cett. anupamatvam cett.] avayavatvam E om. B 8 ananyatvam EP] ananyatvam nirmalatvam U<sub>2</sub> ananyastvam U<sub>1</sub> anatvam BL ceti EPLU<sub>1</sub>U<sub>2</sub>] cetih B parāvaraḥasya cett.] om. P pañcagunāḥ cett.] pañcagunā U<sub>2</sub> om. P niścalatvam cett.] om. P nirmalatvam cett.] niśkarmatvam E om. U<sub>2</sub> paripūrṇatvam cett.] paripūrṇatvam P 9 akalatvam ELP] akalamtvam B prakāśatvam U<sub>1</sub> akalatvam || nirvikāratvam U<sub>2</sub> ceti cett.] om. U<sub>1</sub>

**Notes:** 8 anupamatvam: After the word *anuparatvam* E's (printed Edition) previously omitted passage suddenly reappears. Since the order of the text is common to all manuscripts, we have to assume that the editor swapped the folios of the exemplar of E. Additionally, five more sentences appearing later in the text in all manuscripts are displaced in E. In this case, too, the arrangement of the sentences in E seems to result from an inadvertent transposition of the respective folios of the exemplar. Thus, there are two *lacunae* within E, compared to the other witnesses, which reappear in E. The reader will be informed once all witnesses resynchronize. All readings will be recorded in the critical apparatus with the proviso that they are arranged according to the textual structure found in all the manuscripts.

[XLVIII. After the success in yoga, such knowledge arises]

Now, immediately after the success in yoga, such knowledge arises:

**XLVIII.1** When the creator itself, nor the cause, the “Kula and Akula”,<sup>403</sup> existed, then the unmanifest<sup>404</sup>, the supreme reality, the nameless one, existed.<sup>405</sup>

The nameless [one] exists alone as an unspecified soul. From being nameless, it is the totality. From being the totality, it is the supreme place. From being the supreme place, it is supreme emptiness. From being the supreme emptiness, it is immacule.<sup>406</sup>

The five qualities of the nameless are: Unbornness, indivisibility, immobility, incomparability, [and] no-other-ness. The five qualities of the totality<sup>407</sup> are immobility, purity, completeness, pervasiveness, [and] partlessness.

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<sup>403</sup>In our case, the term *kulākula* is a determinative compound, in the sense of “the unevolved cosmic totality”. Cf. *Tantrikābhidhānakosā* 3, 2004: 129. Also cf. *Gorakṣasiddhāntasamgraha* 16.39: *sṛṣṭimārgakramāyātaṇ sīvaśaktikulākulam | saṃhārakramaśaṭkam tu kulaśaktyaśca dakṣiṇam ||*

<sup>404</sup>See *Śāringadharapaddhati* 4271.

<sup>405</sup>As in *Siddhasiddhāntapaddhati* this verse marks the beginning of a longer description of cosmography. Rāmacandra follows the *Siddhasiddhāntapaddhati* but reduces, reorganises, simplifies and modifies the contents.

<sup>406</sup>The five qualities of the supreme reality each have five qualities of their own.

<sup>407</sup>The five qualities of *parāvara* do not occur in the sources and seem to be authorial.

परमपदस्य पञ्चगुणाः । नित्यम् ॥ निजम् ॥ निरन्तरम् ॥ निराकारम् ॥ निर्निकेतनम् चेति । शून्य-  
स्य पञ्चगुणाः । लीनता ॥ पूर्णता ॥ मूर्छा ॥ उन्मनीभावः ॥ अलसत्वम् चेति । निरञ्जनस्य पञ्चगु-  
णाः । सत्यः ॥ सहजः ॥ स्वभावः ॥ सत्ता ॥ स्वरूपता चेति ॥

[XLIX. piñdotpattiḥ]

इदानीं पिण्डोत्पत्तिः कथ्यते । अनादितः परमात्मा । परमात्मनः परमानन्दः । परमानन्दात्प्रबोधः ।  
प्रबोधाच्चिदुदयः । चिदुदयात्प्रकाशः । तत्र परमात्मनः पञ्चगुणाः । अक्षयः ॥ अभेदः ॥ अच्छेदः ॥  
अदाह्यः ॥ अविनाशी ॥

**Sources:** 1 cf. SSP 1.17 (Ed. p. 7): niśkalatvam aṇutaratvam acalatvam asamkhyatvam anādhāratvam iti pañcaguṇam paramapadam | cf. YSV (PT p. 845): nirākāratvanityatvanijatvañ ca nirañjanam | nirniketanatā ceti tatpadasyeti tadguṇāḥ | 1-2 cf. YSV (PT p. 845): līnatā śīrṇatā mūrcchāttoyamaṇḍalatā iti | guṇāḥ pañca samākhyatāḥ śūnyasya paramasya vai | 1-2 cf. SSP 1.18 (Ed. pp. 7-8): līnatā pūrṇatā unmanī lolatā mūrcchatā iti pañcaguṇam śūnyam ||1.18|| 2-3 cf. SSP 1.19 (Ed. p. 8): satyatvam sahajatvam samarasatvam sāvadhānatvam sarvagatvam iti pañcaguṇam nirañjanam | 2-3 cf. YSV (PT p. 845): svabhāvam sahajam satyam śāntil śāntisvarūpataḥ | iti | nirañjanaguṇāḥ pañca etaj jñānī maheśvaraḥ | 5-6 cf. YSV (PT p. 845): vidyotpattiś tadānīn tu kathyate śīruṇu yatnataḥ | ānandaparamātmeti paramānanda ekataḥ | prabodhaparamānandacit-tottiprabodhavāḥ | cidudayāt prakāśāś ca eṣām pañca tathaiva ca | avināśyo 'ksayo 'bhedo 'dāhyo hyakhādyā eva ca | ete pañca guṇāḥ proktā anādo nādavairinā | 5-6 cf. SSP 1.22 (Ed. p. 9): anādyāt paramānandah | paramānandāt prabodhah | prabodhāc cidudayaḥ | cidudayāt prakāśāḥ | prakāśāt so'hambhāvah | 5-7 cf. YSV (PT p. 845): kiraṇasphurttivisphurttiharṣavat paramātmanā | tetu pañca prakāreṇa guṇāḥ pañca prakīrttitāḥ | 5-7 cf. SSP 1.20 (Ed. p. 8): akṣayyatvam abhedyatvam achedyatvam adāhyatvam avināśitvam iti pañcaguṇāḥ paramātmā |

1 nityam EPU<sub>2</sub>] nityā° U<sub>1</sub> niś++ B nijam em.] °nijā° U<sub>1</sub> om. cett. nirantaram EP] niranterā U<sub>2</sub> "niraptara" U<sub>1</sub> "niramstaga"° L° ++++++ramga° B nirākāram BEL] nirākāra U<sub>1</sub> nirākāra U<sub>2</sub> nirniketanam BPU<sub>2</sub>] nimilaketenā U<sub>1</sub> nirniketanam niścalatvam E ceti cett.] om. U<sub>1</sub> 1-2 śūnyasya BELU<sub>2</sub>] śūnyasya P śūnyasya U<sub>1</sub> ti anasya N<sub>1</sub> ti anyasya N<sub>2</sub> 2 pañcaguṇāḥ cett.] pañcaguṇāḥ U<sub>1</sub> līnatā cett.] līnatā BL pūrṇatā cett.] ghūrnatā EU<sub>2</sub> mūrcchā cett.] mūrcchā BLP unmanibhāvah EPLU<sub>2</sub>] unmanibhāvā N<sub>1</sub>N<sub>2</sub>U<sub>1</sub> unmabhāvāḥ B alasatvam cett.] ālaysatvam BL ceti cett.] om. U<sub>1</sub> 2-3 pañcaguṇāḥ cett.] pañcaguṇāḥ U<sub>2</sub> 3 satyah BLP] satya N<sub>1</sub>N<sub>2</sub>U<sub>1</sub>U<sub>2</sub> satyā E sahajaḥ em.] sahaja N<sub>1</sub>N<sub>2</sub>U<sub>1</sub> sahā P saha° E saha BLU<sub>2</sub> svabhāvah BLP] svabhāvā° N<sub>1</sub>N<sub>2</sub>U<sub>1</sub>U<sub>2</sub> bhāvā E sattā cett.] sattā° P sata° BL svarūpatā cett.] svarūpatāḥ P svarūpatā samatā E ceti EU<sub>2</sub>] om. cett. 5 piñdotpattiḥ cett.] piñdotpatti N<sub>2</sub>U<sub>1</sub> piñdotpatti BL 6 prabodhāc cett.] prabodhā U<sub>2</sub> om. U<sub>1</sub> cidudayāḥ EPU<sub>2</sub>] cidudaya° BL cittayah U<sub>1</sub> cittayah N<sub>1</sub>N<sub>2</sub> cidudayāt ELU<sub>2</sub>] vidudayāt P viduyāt B cittayahcidudayāt N<sub>1</sub> cittayahcidudayāt N<sub>2</sub> citta° U<sub>1</sub> akṣayah cett.] aksayyah avadyha U<sub>1</sub> acchedyah cett.] avināśi BL om. PU<sub>1</sub> 7 adāhyah cett.] aṣṭadyah P ādṛṣya U<sub>1</sub> avināśi cett.] avināśi U<sub>1</sub> avināśah U<sub>2</sub> om. BL

**Notes:** 1 śūnyasya pañcaguṇāḥ: The previously mentioned substantial *lacunae* in N<sub>1</sub> and N<sub>2</sub> (cf. start of the *lacunae* in section XXXV. on p. 169) ends here and evidence resumes.

The five qualities of the supreme place are permanence, immanence, constancy, formless, [and] placeless.

The five qualities of emptiness are dissolution, completeness, swooning, the state without mind, [and] inactivity.

The five qualities of the immacule are truth, innate, self-existence, beingness, [and] the state of one's own form.<sup>408</sup>

#### [XLIX. Origin of the body]

Now, the origin of the body<sup>409</sup> is taught.

From beginninglessness<sup>410</sup>, the supreme self arises. From the supreme self, supreme bliss arises. From supreme bliss, awakening arises. From awakening, the manifestation of consciousness arises. From the manifestation of spirit, light arises.

In this case, the supreme self has five qualities: imperishable, indivisible, uncuttable, unburnable, [and] indestructible.

<sup>408</sup>In the doctrine of the *Siddhasiddhāntapaddhati* the *param tattvam* has a will, a force which is called *nijāśakti* (SSP 1.5). Here, from *nijāśakti*'s proximity *parāśakti* arises, from her vibration *aparāśakti* arises (SSP 1.6). From *aparāśakti*'s sense of I-ness (*ahamtārtha*) the *sukṣmāśakti* arises. From her nature of sensitivity (*vedanaśila*) *kundalinīśakti* arises (SSP 1.7). From those five *śaktis*, the *pindah parah śivah* arises (SSP 1.14). The *pindah parah śivah* has five forms, which, according to SSP 1.15, are *aparam param*, *paramapada*, *śūnya*, *nirāñjana*, and *paramātman*. The pentad makes up the *anādyapiṇḍa* (SSP 1.21). Rāmacandra entirely skips the part with the five *śaktis* of the *Siddhasiddhāntapaddhati*'s doctrine and instead provides the reader with something close to the five forms of *pindah parah śivah*: *anāman*, *parāvara*, *paramapada*, *śūnya* and *nirāñjana* respectively. The five qualities Rāmacandra assigns to each item of his pentad are, to the greatest extent, inspired by mixing the individual qualities of the five *śaktis* and the five forms of *pindah parah śivah*, combined with a strong influence of the *Yogasvarodaya*.

<sup>409</sup>Here, *pindah* refers to both a cosmic and individual body.

<sup>410</sup>The generation of the cosmic body starts with the primordial generation of the supreme self (*paramātman*), which arises from *anādi* ("that which is without beginning"). This *anādi* is used as a synonym for *param tattvam* ("the supreme reality").

परमानन्दस्य पञ्चगुणाः । स्फुरणः ॥ किरणः ॥ विस्फुरणः ॥ अहंता ॥ हर्षवत्त्वम् ॥ प्रबोधस्य प-  
ञ्चगुणाः । लयः ॥ उल्लासः ॥ विमासः ॥ विचारः ॥ प्रभा ॥ चिदुदयस्य पञ्चगुणाः । कर्तृत्वम् ॥  
ज्ञातृत्वम् ॥ अभ्यासत्वम् ॥ कलनत्वम् ॥ सर्वज्ञत्वम् ॥ प्रकाशस्य पञ्चगुणाः । सकलः ॥ निष्कलः  
॥ संबोधनम् ॥ समता ॥ विश्रान्तिः ॥

५ तत एतादृशं ज्ञानमुत्पद्यते । आद्यः । आचादात्मा । आत्मन आकाशः । आकाशाद्वयः ।  
वायोस्तेजः । तेजसो जलम् । जलात्पृथ्वी ।

**Sources:** १ cf. YSV (PT p. 845): kiraṇasphūrttivisphūrttiḥarsavat paramātmanā | tetu pañca  
prakāreṇa gunāḥ pañca prakīrttīḥ | cf. SSP I.23 (Ed. p. 9): spando harṣa utsāho nispando  
nityasukhatvam iti pañcaguṇāḥ paramānandaḥ | १-३ cf. YSV (PT p. 845): vicāraś ca prabhol-  
lāś vibhāvaś ca layas tathā | prabodhasya gunāḥ pañca kirttyante tena hetunā | १-३ cf. SSP I.24  
(Ed. p. 9): udayaḥ ullāśo 'vabhāśo vikāsaḥ prabhā iti pañcaguṇāḥ prabodhaḥ | १-३ cf. YSV (PT p.  
845): abhyāsakartṛkamanāḥ sarvatattvaprabhā tathā | cidudayasya pañceti gunā jneyā viśesataḥ |  
१-३ cf. SSP I.25 (Ed. p. 10): sadbhāvo vicāraḥ kartṛtvam jñātrtvam svatantratvam iti pañcaguṇāś  
cidudayaḥ | ३-५ cf. YSV (PT pp. 845-846): bodhanām samayatvañ ca vismṛtiḥ sakalaprabhā |  
prakāsasya gunāḥ pañcacaite jñānakarāḥ śubhāḥ | etaj jñāne tatas caiṣām jñānam utpadyate ma-  
hat | ३-५ cf. SSP I.26 (Ed. p. 10): nirvikāratvam niṣkalanāktvam nirvikalpatvam samatā vibhrāntir  
iti pañcaguṇāḥ prakāsaḥ | ५-२११-२ cf. YSV (PT p. 846): ākāśat pavano vāyos tejas tejasa eva ca |  
jalam jalāt tathā pṛthvi eṣām pañcaguṇāḥ tathā |

१ pañcaguṇāḥ cett.] pañcaguṇā P sphuraṇāḥ EPU<sub>1</sub>] sphuraṇa cett. kiraṇāḥ EPU<sub>1</sub>] kiraṇa cett.  
viśphuraṇāḥ EP] viśphurāḥ U<sub>1</sub> viśphuriṇā BN<sub>1</sub> viśphura LN<sub>2</sub>U<sub>1</sub> harsavattvam E] harsavatvam  
BLPN<sub>1</sub>N<sub>2</sub> harsavārttvam U<sub>2</sub> hairyatva U<sub>1</sub> prabodhasya cett.] bodhasya U<sub>1</sub> २ layaḥ EPU<sub>2</sub>] laya  
LN<sub>1</sub>N<sub>2</sub> layā B om. U<sub>1</sub> ullāśaḥ EU<sub>2</sub>] ullāśa cett. vibhāsaḥ EU<sub>2</sub>] vibhāsa cett. vicāraḥ BEPN<sub>1</sub>U<sub>2</sub>]  
vicāra LN<sub>2</sub>U<sub>1</sub> prabhā EPU<sub>2</sub>] abhā B samādhi U<sub>1</sub> om. N<sub>1</sub>N<sub>2</sub> cidudayasya cett.] udadayasya  
U<sub>1</sub> cidudayasya L vihṛdayasya B pañcaguṇāḥ cett.] pañcaguṇā PU<sub>2</sub> kartṛtvam EN<sub>1</sub>N<sub>2</sub>U<sub>2</sub>]  
kartṛtvē P katutvam B akartutvam L katṛtvam U<sub>1</sub> ३ jñātrtvā cett.] jñātvam N<sub>2</sub> jñānatvam U<sub>1</sub>  
abhyāsatvam cett.] ++++++satvam N<sub>2</sub> kalanatvam BLU<sub>2</sub>] kalanatvam E kalanatvam PN<sub>1</sub> kalanat-  
vam N<sub>2</sub> kalyana<sup>a</sup> U<sub>1</sub> sarvajñatvam cett.] samvajñatvam BL sarvajñatvam U<sub>1</sub> pañcaguṇāḥ  
cett.] gunāḥ E sakalaḥ E] sakala U<sub>1</sub>U<sub>2</sub> sakala cett. niṣkalaḥ E] niṣkvalā P niṣkvala BL nikala  
N<sub>2</sub> tidvasā U<sub>2</sub> om. U<sub>1</sub> ४ saṃbodhanam U<sub>2</sub>] saṃbodhanā P sarvaiḥ saha E saṃbodhana cett.  
samatā cett.] samamitā N<sub>2</sub> viśrāntiḥ EPU<sub>2</sub>] viśrāmti cett. ५ tata EN<sub>1</sub>N<sub>2</sub>] tat BLP tataḥ U<sub>1</sub>U<sub>2</sub>  
etādrśam cett.] etādraśam BL etādrśyam U<sub>2</sub> jñānam cett.] om. E ādyāḥ cett.] adya N<sub>2</sub> om. U<sub>1</sub>  
ādyād em.] ādyād BLPN<sub>1</sub>N<sub>2</sub> ātmā E ādyā U<sub>2</sub> om. U<sub>1</sub> ātmā PN<sub>1</sub>N<sub>2</sub>] ātmāna E dātmā U<sub>2</sub> manam  
B manāḥ L ātmāna PN<sub>2</sub>] ātmānaḥ N<sub>1</sub>U<sub>1</sub>U<sub>2</sub> ākāśaḥ BEL ākāśaḥ PN<sub>1</sub>U<sub>1</sub>U<sub>2</sub>] ākāśad EBL ākāśa N<sub>2</sub>  
ākāśad PU<sub>2</sub>] ākāśat N<sub>1</sub>N<sub>2</sub>U<sub>1</sub> ākāśa N<sub>2</sub> om. EBL vayuḥ E] vayuḥ LPU<sub>2</sub> vayoh B pavanaḥ U<sub>1</sub> ya+++  
N<sub>2</sub> yavanāḥ N<sub>1</sub> ६ vāyos cett.] pavānāt N<sub>1</sub>N<sub>2</sub>U<sub>1</sub> tejaso cett.] tejaḥ sa U<sub>1</sub> tejasor U<sub>2</sub> jalāt cett.]  
udakām U<sub>1</sub> om. N<sub>1</sub>N<sub>2</sub> jalāt cett.] udakāt U<sub>1</sub>N<sub>2</sub> °dakāt N<sub>1</sub> pṛthvī cett.] pṛthvī P

**Notes:** १ cidudayasya pañca<sup>a</sup>: After *cidudayasya pañca*, E has a larger lacuna. Readings reappear  
later due to conflation. E's readings are recorded according to the manuscripts structure.

The five qualities of the supreme bliss are vibration, beam of light, quivering, I-ness, [and] joyful excitement.

The five qualities of awakening are absorption, joy, light, reflection, [and] radiance.

The five qualities of manifestation of spirit are agency, knowership, the state of practising, causality, [and] omniscience.

The five qualities of light consist of parts, not consisting of parts, recognition, uniformity, [and] cessation.<sup>411</sup>

From that<sup>412</sup> such knowledge is generated. There is a beginning. From the beginning<sup>413</sup> self<sup>414</sup> self arises. From self, space arises. From space, wind arises. From wind, fire arises. From fire, water arises. From water, earth arises.

<sup>411</sup>In *Siddhasiddhāntapaddhati* 1.22-28 the author's pentad consists of *paramānanda*, *prabodha*, *cidudaya*, *prakāśa* and so 'hambhāva'. They cause the creation of the *ādyapiṇḍa*. The *ādyapiṇḍa*, in turn, is the cause for the great elements to emerge.

<sup>412</sup>*tatas* seems to refer to the relationships and dependencies of the cosmography described above.

<sup>413</sup>The first thing that emerges from *param tattvam*.

<sup>414</sup>It is not clear if Rāmacandra is referring to the individual self (*ātman*), the cosmic self (*paramātman*), or both. Either way, the self he now refers to does not seem to be part of his own pentad but naturally co-arises with the beginning of differentiated existence as the first entity after *param tattvam*.

तत्रात्मनः पञ्चगुणाः । अग्राह्यः ॥ अनन्तः ॥ अवाच्यः ॥ अगोचरः ॥ अप्रमेयश्च ॥ आकाशस्य  
पञ्चगुणाः । प्रवेशः ॥ निष्क्रमणम् ॥ छिद्रम् ॥ शब्दधारः ॥ ब्रान्तिनिलयत्वम् ॥ महावायोः पञ्चगु-  
णाः । चलनम् ॥ शोषः ॥ संचारः ॥ स्पर्शः ॥ धूम्रवर्णता ॥ तेजसः पञ्चगुणाः । दहनम् ॥ ज्वाला-  
रूपम् ॥ उष्णता ॥ रक्तवर्णः ॥ प्रकाशः ॥ अपः पञ्चगुणाः । प्रवाहः ॥ शिथिलता ॥ द्रवः ॥ मधुर-  
रसता ॥ श्वेतवर्णः ॥ पृथिव्या पञ्चगुणाः । स्थूलता ॥ साकारता ॥ कठिनता ॥ गन्धवत्ता ॥ पीतव-  
र्णता ॥

**Sources:** १ cf. YSV (PT p. 846): agocarād vayānantagrāhyam eśām tathātmanah | १-२ cf. SSP 1.30 (Ed. p. 12): avakāśāḥ accidhatratvam asprśatvam nilavarṇatvam śabdavatvam iti pañcaguṇo mahākāśāḥ | २-३ cf. YSV (PT p. 846): sañcāraś cālanam śeṣe pañcadhūmrābhambare | २-३ cf. SSP 1.31 (Ed. p. 12): sañcāraḥ sañcālanaṁ sparśanam śoṣanam dhūmaravarṇatvam iti pañcaguṇo mahāvāyuh | ३-४ cf. YSV (PT p. 846): uṣṇaprakāśaraktābhajvālādāhas tu tejasā | ३-४ cf. SSP 1.32 (Ed. p. 12): dāhakatvam pācakatvam usṇatvam prakāśatvam raktavarṇatvam iti pañcaguṇam mahātejāḥ | ४-५ cf. SSP 1.33 (Ed. p. 12): pravāhāḥ ḥāpyāyanam dravo rasaḥ śvetavarṇatvam iti pañcaguṇam mahāsālīlam | ४-५ cf. YSV (PT p. 846): prakāśād eva śaithilyam adhutā śvetatajale | ५ cf. SSP 1.34 (Ed. p. 13): sthūlatā nānākārata kāthinyam gandhaḥ pītavarṇatvam iti pañcaguṇā mahāpr̄thvī | cf. YSV (PT p. 846): sthūlasākārakāthinyagandhaḥ pātamṛḍau tathā |

१ **tatrātmanah** N<sub>2</sub>] tatra ātmanah N<sub>1</sub>U<sub>1</sub> atrātmanah E ātātmanah P ādyātmanah BL ātmanah U<sub>2</sub> pañcaguṇāḥ cett.] pamcaguṇah U<sub>2</sub> agrāhyah cett.] agrāhya LN<sub>2</sub> om. B avācyah cett.] avācyā N<sub>2</sub> avācyā U<sub>2</sub> om. B agocarāḥ cett.] om. B aprameyaś ca cett.] om. B ākāśasya cett.] ākāśā° L om. B २ pañcaguṇāḥ cett.] om. B praveśah cett.] praveśa° U<sub>2</sub> niśkramaṇam E] niśkrumāṇam BPN<sub>1</sub>N<sub>2</sub> nikrumāṇah U<sub>1</sub> niśkraṇam U<sub>2</sub> śabdadhāraḥ cett.] śabdadhāraṁ LU<sub>1</sub> bhrāntinilayatvam cett.] bhrānte niyatvam U<sub>1</sub> mahāvāyoh cett.] mahāvāyor U<sub>1</sub> २-३ pañcaguṇāḥ cett.] gunāḥ U<sub>1</sub> ३ calanam cett.] pracālanā U<sub>1</sub> om. B śoṣah cett.] śeṣa° E śoṣanam U<sub>2</sub> om. B samcāraḥ cett.] om. BU<sub>1</sub> sparśah cett.] sparśa L om. BU<sub>1</sub> dhūmaravarṇatā cett.] nirodhanaṁ prasaraṇam vah U<sub>1</sub> om. B tejasah cett.] om. BU<sub>1</sub> pañcaguṇāḥ cett.] pamcaguṇah U<sub>2</sub> om. BU<sub>1</sub> dahanaṁ cett.] om. U<sub>1</sub> ३-४ jvālārūpam cett.] jvālā || rūpam U<sub>2</sub> om. U<sub>1</sub> ४ uṣṇatā cett.] uṣṇatā U<sub>2</sub> om. U<sub>1</sub> raktavarṇāḥ LN<sub>2</sub>] raktavarṇāḥ U<sub>2</sub> raktō varṇāḥ E rakto varṇāḥ B rakto varṇāḥ P rakto | varṇāḥ N<sub>1</sub> om. U<sub>1</sub> prakāśah (PT) conj.] om. cett. apah em.] apām EPU<sub>2</sub> apa° LB āpo N<sub>1</sub>N<sub>2</sub> om. U<sub>1</sub> pañcaguṇāḥ cett.] om. U<sub>1</sub> pravāhah BELU<sub>2</sub>] pravāhā° P pravāha N<sub>1</sub>N<sub>2</sub> om. U<sub>1</sub> śihi-  
latā cett.] śihiatā B śihiatā U<sub>1</sub> dravaḥ cett.] drava N<sub>1</sub>N<sub>2</sub> om. U<sub>1</sub> ४-५ madhurarasatā N<sub>1</sub>] °madhura | rasatā N<sub>2</sub> madhurasatā LP madhuradatā B madhuratā EU<sub>2</sub> om. U<sub>1</sub> ५ śvetavarṇāḥ EU<sub>2</sub>] śvetavarṇāḥ BPL śvetavarṇatā N<sub>1</sub>N<sub>2</sub> om. U<sub>1</sub> prthivyāḥ EU<sub>2</sub>] prthivyā N<sub>1</sub>N<sub>2</sub>U<sub>1</sub> om. BLP pañcaguṇāḥ EU<sub>2</sub>] gunāpamica N<sub>1</sub>N<sub>2</sub> gunāḥ U<sub>1</sub> om. BLP sthūlatā EU<sub>2</sub>] sthūlatā N<sub>1</sub> syūlatā N<sub>2</sub> sthalatā U<sub>1</sub> om. BLP sākāratā cett.] om. U<sub>2</sub> om. BLP kāthinatā E] kāthinatā N<sub>1</sub>N<sub>2</sub> kāthinatā U<sub>1</sub>U<sub>2</sub> om. BLP gandhavattā EU<sub>1</sub>] gamdhavattā N<sub>1</sub> gamdhavettā U<sub>1</sub> om. BLPN<sub>2</sub> ५-६ pītavarṇatā EU<sub>2</sub>] pītavarṇāḥ N<sub>1</sub>N<sub>2</sub> pītavarṇā U<sub>1</sub> om. BLP

In this regard, the self<sup>415</sup> has five qualities: untouchable, infinite, inexpressible, unattainable, [and] immeasurable.

The five qualities of space are penetrating, disappearing, containing holes, medium of sound, [and] container of movement.

The five qualities of the great wind are moving, drying, passing, tangible, [and] smoky.

The five qualities of fire are burning, flamelike, heating, red-coloured [and] bright.<sup>416</sup>

The five qualities of water<sup>417</sup> are flowing, looseness, fluidness, pleasant taste, [and] transparent colour.

The five qualities of earth are grossness, form, hardness, smelliness [and] yellowness.<sup>418</sup>

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<sup>415</sup>The concept of the merging of the self with the five great elements as seen in the *Siddhasid-dhāntapaddhati* and adopted by Rāmacandra is paralleled as early as the *Śārṅgadharapaddhati* 4278: *tena srṣṭam svaśaktyedam trailokyaṁ sacarācaram | pañcabhiḥ saha saṃbhūya pañcabhūtamayātmakaiḥ ||* “Created by his own power, the three worlds with all living and non-living beings, along with the five elements, merged with the Self consisting of the five elements.”

<sup>416</sup>Since all witnesses preserve only four qualities of light but five are required, I conjectured the fifth, namely *prakāśa* following the *Yogasvarodaya*.

<sup>417</sup>I emended to the required genitive singular.

<sup>418</sup>The five great cosmic elements have five qualities each. The following section describes how they manifest within the body.

[L. śarīramadhye pañca mahābhūtāni]

इदानीं शरीरमध्ये पञ्च महाभूतानि कथ्यते । तेषां गुणाः कथ्यन्ते । तत्र पृथ्वीया गुणाः । अस्थि ॥  
 मांसम् ॥ नाडी ॥ लोमानि ॥ त्वक् ॥ तत्रोदकगुणाः । लाला ॥ मूत्रम् ॥ शूक्रम् ॥ रक्तम् ॥ प्रस्वेदः  
 ॥ तेजसो गुणाः । क्षुधा ॥ रुषा ॥ निद्रा ॥ ग्लानिः ॥ आलस्यम् ॥ वायोगुणाः । धावनम् ॥ मज्ज-  
 5 नम् ॥ निरोधनम् ॥ प्रसारणम् ॥ आकुञ्चनम् चेति ॥ आकाशस्य गुणाः । रागः ॥ द्वेषः ॥ भयम् ॥  
 लज्जा ॥ मोहः ॥

**Sources:** 2 cf. YSV (PT p. 846): mahābhūtāni pañceti dehamadhye 'dhunā śr̄nu | mahābhūtāni  
 pañceti prthvi tejo marut khakam | 2-3 cf. YSV (PT p. 846): eteśāñ ca tathā pañcaguṇasthānam śr̄nu  
 priye | asthi māṁsaṁ loma nādī tvak ceti prthivigunāḥ | 2-3 cf. SSP 1.37 (Ed. p. 14): asthimāṁsat-  
 vaññādiromāṇiti pañcaguṇā bhūmiḥ | 3-4 cf. YSV (PT p. 846): kṣudhā ṛṣṇālasya nidrā glāniś ca  
 pañca vāriṇah | 3-4 cf. SSP 1.38 (Ed. p. 14): lālā mūtrām śukram śoṇitam sveda iti pañcaguṇā  
 āpaḥ | 4 cf. SSP 1.39 (Ed. p. 14): kṣudhā ṛṣṇā nidrā kāntī ḫalasyam iti pañcagunam tejaḥ | cf. YSV (PT  
 p. 846): kṣudhā ṛṣṇālasya nidrā glāniś ca pañca vāriṇah | 4-5 cf. SSP 1.40 (Ed. p. 14): dhāvanam  
 plavananam prasāraṇam ākuñcanam nirodhanam iti pañcaguno vayuh | 4-5 cf. YSV (PT p. 846):  
 rogo lajjā bhayodvegau dhāranā ca marudgunāḥ | 5-6 cf. SSP 1.41 (Ed. pp. 14-15): rāgo dveṣo  
 bhayam lajjā moha iti pañcaguṇā ākāśah |

**Parallels:** 2 cf. Amaraughaśāsana 11: ayam prakṛtibhedah prthvī āpaḥ tejaḥ vāyuh ākāśaś ca iti  
 śarire pañcaguṇāḥ mahābhūtāni bhavanti tatraiva tāni pañcavidhāni bhavanti 2-3 cf. Amaraugha-  
 śāsana 12: asthi māṁsaṁ tvak nādī romāṇi iti pañcaguṇā prthivī | 3-4 cf. Amaraughaśāsana  
 13: lālāmūtrāsrunihsvedaprasvedādāt iti pañcaguṇā āpaḥ | cf. Amaraughaśāsana 14: kṣudhā ṛṣṇā  
 nidrā ḫalasyam kāntīś ca iti pañcagunam tejaḥ | 4-5 cf. Amaraughaśāsana 15: dhāvanam valganam  
 ākuñcanam prasāraṇam nirodhaś ceti pañcaguno vāyuh | 5-6 cf. Amaraughaśāsana 16: rāgo dveṣo  
 lajjā bhayaṁ mohaś ceti pañcaguna ākāśah iti pañcaguṇālānkṛtāni pañcatattvāni ||

2 idānīm N<sub>1</sub>N<sub>2</sub>U<sub>1</sub>] atha U<sub>2</sub> om. BELP śarīramadhye EN<sub>1</sub>N<sub>2</sub>] śrīramadhye U<sub>1</sub> śarīrasya madhye  
 U<sub>2</sub> om. BLP pañcamahābhūtāni EN<sub>2</sub>U<sub>2</sub>] pañca mahā+ +tāni N<sub>1</sub> pañca āpagunāḥ mahāsver-  
 avarna U<sub>1</sub> om. BLP kathyate N<sub>1</sub>N<sub>2</sub>] om. cett. teṣām EN<sub>1</sub>U<sub>2</sub>] teṣā N<sub>2</sub> tāvāt U<sub>1</sub> om. BLP guṇāḥ  
 EN<sub>1</sub>N<sub>2</sub>U<sub>2</sub>] om. BLPU<sub>1</sub> kathyante EU<sub>2</sub>] kathyate N<sub>1</sub>N<sub>2</sub> om. BLPU<sub>1</sub> tatra EN<sub>1</sub>N<sub>2</sub>] om. cett.  
 prthiviyā BELN<sub>1</sub>N<sub>2</sub>U<sub>2</sub>] prthiviyāḥ P om. cett. guṇāḥ EN<sub>1</sub>N<sub>2</sub>U<sub>2</sub>] pañcaguṇāḥ kathyamte LP  
 pañcaguṇāḥ [athyate] B om. cett. asthi BELPN<sub>1</sub>N<sub>2</sub>] asti U<sub>2</sub> om. cett. 3 māṁsaṁ P] māṁsa  
 cett. om. U<sub>1</sub> lomāni EPN<sub>1</sub>N<sub>2</sub>U<sub>2</sub>] tvak BL om. cett. tvak N<sub>1</sub>N<sub>2</sub>] tvakḥ U<sub>2</sub> vāk E vākṛt P om.  
 cett. tetrodakagunāḥ cett.] netrodake guṇāḥ N<sub>1</sub> netrodakagunāḥ N<sub>2</sub> om. U<sub>1</sub> lālā cett.] lālā  
 BL mūtrām EN<sub>2</sub>U<sub>2</sub>] mutram N<sub>1</sub>U<sub>1</sub> °mutra° BL °muvaṁ P śukram cett.] śuklam E raktam  
 cett.] om. N<sub>2</sub> prasvedādāt cett.] svedah U<sub>1</sub> 4 guṇāḥ cett.] guṇāḥ U<sub>2</sub> kṣudhā cett.] kṣudhām  
 B glāniḥ EP] glāni cett. ḫalasyam cett.] ḫalasya U<sub>1</sub> vāyor cett.] vāyo BN<sub>2</sub>U<sub>2</sub> vāyu U<sub>1</sub> guṇāḥ  
 cett.] guṇāḥ U<sub>1</sub> 4-5 majjanam cett.] majana N<sub>2</sub> mano° U<sub>1</sub> 5 nirodhanam cett.] °roddhanam  
 U<sub>1</sub> virodhana N<sub>2</sub> ākuñcanam cett.] ākuñcana N<sub>2</sub> ceti cett.] om. U<sub>2</sub> guṇāḥ cett.] guṇāḥ U<sub>1</sub>  
 rāgaḥ U<sub>2</sub>] rāga cett. dveṣah PU<sub>2</sub>] °dveṣau E dveṣau U<sub>1</sub> dveṣ° BL 6 mohāḥ EPN<sub>1</sub>U<sub>2</sub>]  
 moha BLN<sub>2</sub> mohā U<sub>1</sub>

**Notes:** 2 śarīramadhye: At this point of the text E resynchronizes with the textual structure of  
 all other witnesses.

[L. Five great elements within the body]

Now, the five great elements situated within the body are taught. Their qualities are taught.

Among them, the five qualities of the earth-element are bone, flesh, channels, hair, [and] skin.

Among them, the five qualities of the water element are saliva, urine, semen, blood, [and] sweat.

The qualities of the fire-element are hunger, thirst, sleep, exhaustion, [and] sloth.

The qualities of the wind-element are abrasion, immersion, cessation, expansion, [and] contraction.

The qualities of the space-element are<sup>419</sup> passion, aversion, fear, shame and confusion.<sup>420</sup>

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<sup>419</sup>The *Yogasvarodaya* (PT) does not include the five qualities of *ākāśa*.

<sup>420</sup>The earliest formulation of these specific pentads that explain the manifestation of the five elements in the human body can be at least traced back to the beginning of the sixteenth century, more precisely the *Amaraughaśāsana*, whose oldest manuscript is dated to 1525 CE and according to Mallinson (2011: 16) is perhaps the oldest Nath work on Haṭhayoga.

[LI. pañcaprakārā antaḥkaraṇasya]

तदनन्तरमेतादश्येका बुद्धिरूपद्यते । मनो बुद्धिरहंकारश्चित्तं चैतन्यं चेति । एते पञ्चप्रकारा अन्तः-  
करणस्य । मनसः पञ्चगुणाः । संकल्पः ॥ विकल्पः ॥ मूर्खत्वम् ॥ जडता ॥ मननं चेति ॥ बुद्धे-  
पञ्चगुणाः । विवेकः ॥ वैराग्यम् ॥ शान्तिः ॥ सन्तोषः ॥ क्षमा चेति ॥ अहंकारस्य पञ्चगुणाः । अ-  
हम् ॥ मम ॥ एतस्य दुःखम् ॥ एतस्य सुखम् ॥ स्वतच्चता ॥ चित्तस्य पञ्चगुणाः । धृतिः ॥ स्मृतिः ॥  
५ स्वीकारः ॥ त्यागः ॥ मतिः ॥ चैतन्यस्य पञ्चगुणाः । हर्षः ॥ विमर्शः ॥ धैर्यम् ॥ चिन्तनम् ॥ नि-  
स्पृहत्वम् ॥

**Sources:** 2 cf. YSV (PT p. 846): etaj jñānenenaiva teṣāṁ buddhir utpadyate śubhā | yadyapi sar-  
gakāṇḍe pr̥thyāder guṇā uktās tathāpy etaj jñānenety anena kāryāraṇabhbāvadarśanāya punar  
ucyante | 2-3 cf. YSV (PT p. 846): mano buddhir ahaṅkāras cittaṁ caityam eva ca | ete pañ-  
caprakārāś ca antaḥkaraṇasambhavāḥ | 2-3 cf. SSP 1.42 (Ed. p. 15): mano buddhir ahaṅkāras  
cittaṁ caityam ity antaḥkaraṇapañcakam | 3 cf. SSP 1.43 (Ed. p. 15): saṃkalpo vikalpo mūr-  
cchā jaṭāt mananam iti pañcaguṇān manah | 3-4 cf. SSP 1.44 (Ed. p. 15): viveko vairāgyam  
śāntih santoṣāḥ kṣameti pañcaguṇā buddhiḥ | 3-4 cf. YSV (PT p. 846): mananāmananam jñeyam  
buddhy ādipañca pañca tu | vivekaśāntisantoṣāksamāvairāgyateti ca | ete pañcaguṇā buddher  
ahaṅkāraguṇān śrnu | 4-5 cf. SSP 1.45 (Ed. pp. 15-16): abhimānam madiyam mama sukham  
mama duḥkham mamedam iti pañcaguṇo 'haṅkārah | 4-5 cf. YSV (PT p. 846): ahambhbāvama-  
haṅcādiyugāntam hiṁsanām tathā | 5-6 cf. SSP 1.46 (Ed. p. 16): matir dhṛtiḥ smṛtiḥ tyāgaḥ svikāra  
iti pañcaguṇām cittaṁ | 5-6 cf. YSV (PT p. 846): vṛttiḥ smṛtiḥ matis tyājyam nirāśam caityikā guṇāḥ |  
6-7 cf. SSP 1.47 (Ed. p. 16): vimarsāḥ śilanām dhairyam cintanām nispṛhatvam iti pañcaguṇām  
caityam | 6-7 cf. YSV (PT p. 846): niḥspṛhatā dveṣṭā dhairyam vimarsacintanām tathā |

**2 anantarām EPU<sub>2</sub>**] anamtaram cett. etādr̥sy U<sub>2</sub>P] etādr̥si N<sub>2</sub> etādr̥sā N<sub>1</sub> etādaśi LU<sub>1</sub> ekādaśi  
E metādaśi B ekā cett.] kā E om. BL buddhir cett.] buddher P buddhir cett.] buddhy E  
ahamkārāś BLU<sub>1</sub>] ahamkārāś E ahamkārah | U<sub>2</sub> ahamkāra | ś B ahamkāra N<sub>1</sub>N<sub>2</sub> caityam β] om.  
α pañcaprakārā E] pañcāprakārā N<sub>2</sub> pañcaprakārah U<sub>2</sub> pañcāpiprakārā P pañcāpiprakāra  
| B pañcāpiprakārah L pañcāpiprakārā N<sub>1</sub>U<sub>1</sub> 2-3 antaḥkaraṇasya cett.] amtaḥkaraṇasya N<sub>2</sub>  
amtaḥkaraṇya BL amtaḥkaraṇya U<sub>1</sub> 3 pañcaguṇāḥ cett.] ye ca guṇāḥ E samkalpaḥ N<sub>2</sub>] sakalpa  
L samkalpa cett. vikalpaḥ N<sub>1</sub>] vikalpa cett. mūrkhatvam N<sub>2</sub>] mūrsatvam N<sub>1</sub>U<sub>1</sub> mūrkhatvā  
E mūrkhatvā cett. jaṭāt cett.] lasatā E ceti cett.] ceti vā U<sub>1</sub> ceti ete pañcāpiprakārā am-  
taḥkaraṇasya ma N<sub>1</sub> buddheḥ ELPN<sub>1</sub>] buddhe B om. cett. 4 pañcaguṇāḥ BELPN<sub>1</sub>] om. cett.  
vivekah PN<sub>1</sub>N<sub>2</sub>] viveko EU<sub>2</sub> viveka BLU<sub>1</sub> vairāgyam EU<sub>2</sub>] vairāgya cett. santoṣāḥ cett.] san-  
toṣā N<sub>2</sub> santoṣāḥ U<sub>2</sub> ceti cett.] vā U<sub>1</sub> pañcaguṇāḥ cett.] pañcaguṇāḥ U<sub>2</sub> 4-5 aham cett.]  
om. BLPU<sub>1</sub> 5 mama cett.] samā U<sub>1</sub> om. BLP etasya cett.] om. BLP duḥkham cett.] om.  
BLPU<sub>1</sub> etasya sukhām conj.] om. cett. svatantratā EN<sub>1</sub>N<sub>2</sub>] svastvatamtratā U<sub>1</sub> svatantratāḥ  
DU<sub>2</sub> om. PBL cittasya cett.] om. BLP pañcaguṇāḥ cett.] nah U<sub>1</sub> om. BLP dhṛtiḥ cett.] dhṛtiḥ  
BL vṛddhiḥ U<sub>1</sub> smṛtiḥ cett.] °smṛtiḥ BL om. U<sub>1</sub> 6 svikārah conj.] rāgadveśau E rāgadveśa°  
P rāgadveśam B °rāgadveśa° L rāgah || dveṣṭāḥ U<sub>2</sub> om. α tyāgaḥ N<sub>1</sub>N<sub>2</sub>U<sub>1</sub>] tyāgam D om. cett.  
matiḥ cett.] mati D iti B bhīti L pañcaguṇāḥ EU<sub>2</sub>] gunāḥ pamca N<sub>1</sub>N<sub>2</sub> gunāḥ cett. harṣāḥ  
PN<sub>1</sub>DU<sub>1</sub>U<sub>2</sub>] harṣāḥ BLN<sub>2</sub> āṛṣam E vimarsāḥ cett.] °vimarsāḥ BLN<sub>2</sub> vimar++ P cintanām cett.]  
cetanā U<sub>1</sub> cetanām U<sub>2</sub>

**Notes:** 4 santoṣāḥ || kṣamā ceti: The lacuna in D ends at this point.

[LI. Five modes of the internal organ]

Then, immediately following that, such unique insight<sup>421</sup> arises: the mind, the intellect, the ego, the mental faculty, and consciousness.<sup>422</sup> These are the five modes of the internal organ.

The five qualities of the mind are intentional thought, discursive thought, foolishness, dullness, and reflection.

The five qualities of the intellect are differentiation, equanimity, peace, contentment, and patience.

The five qualities of the ego are<sup>423</sup> [the sense of] I, [the sense of] mine, the suffering of this, the happiness of this, [and] self-determination.<sup>424</sup>

The five qualities of the mental faculty are will, memory, assumption, renunciation, [and] understanding.<sup>425</sup>

The five qualities of consciousness are excitement, reflection, understanding, thinking, [and] desirelessness.

<sup>421</sup>In this case I translated *buddhi* as insight, since *buddhi* as a *tattva* would unlikely arise from the previously mentioned five great elements. In addition, it is dealt with immediately afterwards in the context of the internal organ. Henceforth, it seems probable that it must refer to the specific knowledge that arises from the accomplishment of yoga, as mentioned in section XLVIII.

<sup>422</sup>Beside the *Yogatattvabindu* this specific pentad is only found in the *Siddhasiddhāntapaddhati* and the *Yugasvarodaya*. I was not able to trace it further backwards. Since both source texts are related to the Nāth milieu, perhaps this pentad was part of the constitution of establishing a solid sectarian identity for the Nāth Sampradāya. It is remarkable that *citta*, which various earlier related traditions subsumes *buddhi*, *ahaṅkāra* and *manas* (cf. *Śārīgadharapaddhati* 4275), and is opposed or perceived by consciousness (*caitanya*) becomes an element of an internal organ (*antahkaraṇa*) itself.

<sup>423</sup>All five qualities of *ahaṅkāra* are omitted in B, L and P. All three manuscripts list the qualities of *citta* instead.

<sup>424</sup>Rāmacandra follows neither exactly the *Siddhasiddhāntapaddhati* nor exactly the *Yugasvarodaya* in this pentad. Based on the two source texts, the following missing qualities come into question: *abhimānam* ("pride"), *hiṃsanam* ("violence"), or *mama sukham* ("my happiness"). I decided to conjecture the missing fifth quality to *sukham etasya* to contrast *duḥkham etasya* based on the reading of the *Siddhasiddhāntapaddhati*.

<sup>425</sup>Because of the proximity of the readings of the α-group to the source text *Yugasvarodaya*, the reading *rāgadvēṣau* of the β-group seems to be the result of a scribe's attempt of correction in order to complete the five qualities for *citta*. I have conjectured according to the source text in this instance.

## [LII. kulapañcakasya bhedāḥ]

तदनन्तरं कुलपञ्चकस्य भेदाः कथ्यन्ते ॥ सत्त्वम् ॥ रजः ॥ तमः ॥ कालः ॥ जीवनम् ॥ तत्र स-  
त्त्वस्य गुणाः । द्रूया ॥ धर्मः ॥ कृपा ॥ भक्तिः ॥ श्रद्धा चेति ॥ रजसो गुणाः । त्यागः ॥ भोगः ॥  
शृण्गारः ॥ स्वार्थः ॥ वस्तुसंग्रहः ॥ तमसो गुणाः । विवादः ॥ कलहः ॥ शोकः ॥ बन्धः ॥ वञ्च-  
नम् ॥ तदनन्तरं कालस्य गुणाः । कलना ॥ कल्पना ॥ भ्रान्तिः ॥ प्रमादः ॥ उन्मादः ॥ जीवस्य  
गुणाः । जाग्रदवस्था ॥ स्वप्नावस्था ॥ सुषुप्तावस्था ॥ तुरीयावस्था ॥ तुरीयातीतावस्था ॥

**Sources:** 2 cf. SSP 1.48 (Ed. p. 16): sattvam rajas tamah kalo jiva iti kulapañcakam | 2-3 cf. YSV (PT p. 846): citter guṇās trayo jivaguṇān śrūnu maheśvari | āsthā śraddhā kṛpā bhaktih satyam sattvaguṇā iti | 2-3 cf. SSP 1.49 (Ed. p. 16): dayā dharmah kriyā bhaktih śraddheti pañcaguṇam sattvam | 3-4 cf. YSV (PT p. 846): tyāgo bhogaś ca śraddhā ca sārthavastusprātī tathā | raso pañcaguṇāh caite tāmasasya guṇān śrūnu | 3-4 cf. SSP 1.50 (Ed. p. 17): dānam bhogaḥ śrīgāro vastugrahanam svārthasamgrahaṇam iti pañcaguṇam rajah | 4-5 cf. SSP 1.51 (Ed. p. 17): vivādah kalahāḥ śoko bamdhō vañcanā iti pañcaguṇam tamah | 4-5 cf. YSV (PT p. 846): pramodah svādakalahau vivādo bhrāntivardddhanam | vañcanañ ca tathā śokas tāmasasya guṇā īme | 5 cf. SSP 1.52: kalanā kalpanā bhrāntih pramādo 'nartha iti pañcagunah kālah | 5-6 cf. YSV (PT p. 846): svapnajāgratsuuptāni caitanyam jivakā guṇāḥ | etādrśi sati tattvam caitanyāt tad bhaved iti | 5-6 SSP 1.53 (Ed. p. 18): jāgrat svapnaḥ suuptis turyam turyātitam iti pañcāvasthāguṇo jīvah |

2 tad anantaram DN<sub>1</sub>N<sub>2</sub>U<sub>2</sub>] atah param cett. bhedāḥ cett.] bhedā BU<sub>2</sub> kathyante cett.] kathyate N<sub>2</sub> sattvam cett.] satva N<sub>1</sub>N<sub>2</sub>U<sub>1</sub> rajah cett.] rajas BL raja N<sub>1</sub>N<sub>2</sub>U<sub>1</sub> tamah cett.] tama N<sub>2</sub>U<sub>1</sub> kālah cett.] kāla LN<sub>2</sub>U<sub>1</sub> kā B jīvanam EP] jīvana cett. tatra cett.] tatrasya B 2-3 sattvasya cett.] sattva BEL 3 dayā cett.] dayā BL dharmah EPU<sub>2</sub>] dharma cett. bhaktih cett.] bhakti BLN<sub>2</sub> ceti cett.] om. U<sub>1</sub> rajaso cett.] rajo U<sub>2</sub> tyāgaḥ cett.] tyāga N<sub>2</sub> bhogaḥ cett.] bhoga N<sub>2</sub> bhedā P om. U<sub>1</sub> 4 svārthāḥ cett.] svārtha BLN<sub>2</sub>U<sub>1</sub> vastusamgrahaḥ cett.] vastunām samgrahaḥ L vastunā samgrahaḥ B vastusamgrahaś ceti E tāmaso cett.] tamo LN<sub>2</sub>U<sub>2</sub> guṇāḥ cett.] gunah U<sub>2</sub> vivādah cett.] vivāda N<sub>2</sub> kalahāḥ EPU<sub>2</sub>] kalaham DN<sub>1</sub>N<sub>2</sub> kalaha BLU<sub>1</sub> śokah DEPN<sub>1</sub>U<sub>2</sub>] śoka BN<sub>2</sub>U<sub>1</sub> śokaiḥ L bandhaḥ cett.] bamdhā BLU<sub>1</sub> vidha vā N<sub>2</sub> 4-5 vañcanam cett.] vañcanam smṛtaṁ N<sub>2</sub> vañcanā U<sub>1</sub> camcalam ceti U<sub>2</sub> 5 tad anantaram α] om. cett. kālasya cett.] kāla° U<sub>1</sub> kāraṇasya D kalanā cett.] om. N<sub>2</sub> kalpanā cett.] kalpaḥ P kalma° E om. N<sub>2</sub> bhrāntih cett.] bhrāmti° BU<sub>1</sub> śambhrāntih E om. N<sub>2</sub> pramādah cett.] prasādah EP om. N<sub>2</sub> unmādah cett.] unmādaś ceti U<sub>2</sub> om. N<sub>2</sub> jīvasya cett.] om. N<sub>2</sub> 6 guṇāḥ cett.] guṇā D guṇah U<sub>2</sub> om. N<sub>2</sub> jāgradavasthā DELPU<sub>2</sub>] jāgravadasthāḥ B jāgravadasthā N<sub>1</sub> jāgradavadasthā N<sub>2</sub> jāgr-  
davasthā U<sub>1</sub> suuptāvasthā cett.] suupta° B suupti° L turiyāvasthā cett.] turiyāvayāvasthā D turiyāvasthā BLU<sub>1</sub> turiyātītvasthā cett.] turiyā | titāvasthā B turiyātītvasthā || kaivalyā U<sub>1</sub>

[LII. Divisions of the pentad of the kula]

Immediately afterwards, the divisions of the pentad of the *kula*<sup>426</sup><sup>427</sup> are taught: *sattva*, *rajas*, *tamas*, time and the embodied soul.

In the case of *sattva*, the qualities are compassion, religious duty, pity, devotion and confidence.

The qualities of *rajas* are renunciation, enjoyment, sexuality, self-interest, [and] accumulation of possessions.

The qualities of *tamas* are conflict, struggle, grief, bondage, [and] cheating.

Furthermore, the qualities of time are effecting, arranging, moving around, negligence [and] mental disorder.

The qualities of the embodied soul are the state of waking, the state of sleep, the state of deep sleep, the state of liberation [and the] state beyond liberation<sup>428</sup>.

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<sup>426</sup>According to Pandey (1963: 594–597), the term *kula* has about twenty-two different meanings in various texts. Muller-Ortega explains that the basic meaning of the term from which all other meanings derive is “group”. The core concept is that when the absolute reality of Śiva becomes manifest, the various manifestations of reality come together as a unified whole because of the inherent presence of Śiva’s underlying unity. The manifest reality is called *kula* whereas Śiva is called *akula*. In this regard, Muller-Ortega (1989: 59) writes: “Similarly, each smaller unit of manifest reality – a universe, a world, a family, an individual person (a body) – can be termed a *kula* because it is a conglomeration of disparate objects, beings, and organs held together by an overarching unity.” In the present case, the term *kula* probably refers to an individual person (a body) since the living soul, including its five states, is listed.

<sup>427</sup>The term *kulapañcaka* can be traced back to the *Ūrmikaulārṇavatantra* 2.227 and *Sarvadurgati-pariśodhanatantra*, Ed. p. 224.

<sup>428</sup>See *Śāringadharapaddhati* 4491–4504.

## [LIII. etādṛśam ekam jñānam]

तदनन्तरमेतादशमेकं ज्ञानमुत्पद्यते । इच्छा ॥ क्रिया ॥ माया ॥ प्रकृतिः ॥ वाचा ॥ इच्छयाः पञ्च-  
गुणाः । उन्मादः ॥ वासना ॥ वाज्ञा ॥ चैत्तम् ॥ चेष्टा ॥ क्रियायाः पञ्चगुणाः । स्मरणम् ॥ उद्य-  
मः ॥ उद्वेगः ॥ कार्यनिश्चयः ॥ सत्कुलाचारत्वम् ॥ मायायाः पञ्चगुणाः । मदः ॥ मात्सर्यः ॥  
५ दंभः ॥ कीर्तिः ॥ असत्यभावः ॥ प्रकृतेः पञ्चगुणाः । आशा ॥ तृष्णा ॥ स्पृहा ॥ कांक्षा ॥ मिथ्या-  
त्वं ॥ वाचाया पञ्चगुणाः । परा ॥ पश्यन्ती ॥ मध्यमा ॥ वैखरी ॥ मातृका ॥

**Sources:** २ cf. SSP 1.54 (Ed. p. 18): icchā kriyā māyā prakṛtir vāg iti vyaktaśaktipañcakam | cf. YSV (PT p. 847): prakṛticchā kriyā māyā vacaḥ pañca guṇā iti | २-३ cf. SSP 1.55 (Ed. p. 18): unmādo vāsanā vāñchā cintā ceseti pañcaguṇečchā | २-३ cf. YSV (PT p. 847): aśātṛṣṇāsprhākāñkṣāmīthyāntam̄ prakṛter iti | unmādo vāsanā vāñchā cekṣitā ca guṇāḥ priye | ३-४ cf. SSP 1.56 (Ed. p. 18): smaraṇam ud�ogaḥ kāryam niścayah svakulācāra iti pañcaguṇā kriyā | ३-४ cf. YSV (PT p. 847): śaraṇam satkulācāraḥ kāryaniścaya ucyate | ४-५ cf. SSP 1.57 (Ed. p. 18): mado mātsaryam damb-  
halah kṛtrimatvam asat�am iti pañcaguṇā māyā | ५-६ cf. SSP 1.58 (Ed. p. 19): aśā tṛṣṇā sprhā kāñkṣā mīthyeti pañcaguṇā prakṛtiḥ | ६ cf. SSP 1.59 (Ed. p. 19): parā paśyanti madhyamā vaikhari māṭṛketi pañcaguṇā vāk̄ | iti vyaktisaktipañcavimśatigunāḥ |

**२ etādṛśam cett.]** etādṛśom U<sub>2</sub> **ekam cett.]** eka EPN<sub>2</sub> icchā cett.] icchāyāḥ N<sub>1</sub> om. E **kriyā cett.]** om. EN<sub>1</sub> māyā cett.] om. E **prakṛtiḥ cett.]** prakṛti P prakṛti<sup>o</sup> U<sub>1</sub> om. E vāca em.] vāca α vācāḥ PB vācyāḥ L bhāvāḥ U<sub>2</sub> om. E **icchayāḥ DEN<sub>1</sub>U<sub>1</sub>U<sub>2</sub>] ichāyā BLP icchayā N<sub>2</sub>** ३ unmādaḥ conj.] unmānyo αEL unmāya P unmāyā B unmānyam U<sub>2</sub> vāsanā cett.] avāsanā L vāsanāḥ U<sub>2</sub> avasthā E ichā kriyā māyā prakṛti vāca ichāyāḥ pamcagunāḥ unmāny U<sub>1</sub> vāñchā cett.] vāñchā BLB om. U<sub>1</sub> caittam N<sub>1</sub>N<sub>2</sub>] caita D cittam EL krīttam B vittam P om. U<sub>1</sub> ceṣṭā N<sub>1</sub>N<sub>2</sub>D] ceṣṭā PL ceṣṭāḥ U<sub>2</sub> ccoṣṭhā B veṣṭanam vibhramāḥ E om. U<sub>1</sub> kriyāyāḥ cett.] kriyāyā BLN<sub>2</sub> om. U<sub>1</sub> pañcaguṇāḥ cett.] om. U<sub>1</sub> smaraṇam cett.] om. U<sub>1</sub> ३-४ ud�ama cett.] ud�ama N<sub>2</sub> om. U<sub>1</sub> ४ udvegaḥ DEN<sub>1</sub>U<sub>2</sub>] udvega BLPN<sub>2</sub> om. U<sub>1</sub> kāryaniścayaḥ cett.] kārya | niścayah N<sub>1</sub> om. U<sub>1</sub> satkulācāratvam cett.] om. U<sub>1</sub> māyāyāḥ BEU<sub>2</sub>] māyāyāḥ P māyāyā DLN<sub>1</sub>N<sub>2</sub> om. U<sub>1</sub> pañcaguṇāḥ BEL] guṇāḥ PN<sub>1</sub>N<sub>2</sub>U<sub>2</sub> guṇā D om. U<sub>1</sub> madaḥ cett.] mada EN<sub>2</sub> om. U<sub>1</sub> mātsaryāḥ DN<sub>1</sub>] mātsaryam PU<sub>2</sub> mātsarya BLN<sub>2</sub> mātsaryādayāḥ E om. U<sub>1</sub> ५ dambhāḥ cett.] rambhāḥ BL dambhā N<sub>2</sub> om. U<sub>1</sub> kīrtiḥ cett.] kīrtiś ca DN<sub>1</sub>N<sub>2</sub> om. U<sub>1</sub> asatyabhāvāḥ cett.] asatyabhāvāḥ E om. U<sub>1</sub> prakṛteḥ E] prakṛter PU<sub>2</sub> prakṛte cett. om. U<sub>1</sub> pañcaguṇāḥ E] guṇāḥ cett. om. U<sub>1</sub> aśā cett.] om. U<sub>1</sub> tṛṣṇā cett.] om. U<sub>1</sub> sprhā cett.] om. U<sub>1</sub> kāñkṣā cett.] kāñkṣā D bhikṣā P om. U<sub>1</sub> ५-६ mīthyātvam cett.] om. U<sub>1</sub> ६ vācāyā cett.] vācā D vācaḥ U<sub>2</sub> om. U<sub>1</sub> pañcaguṇāḥ BEL] pañcaguṇāḥ U<sub>2</sub> guṇāḥ DPN<sub>1</sub>N<sub>2</sub> om. U<sub>1</sub> parā cett.] om. U<sub>1</sub> paśyanti cett.] paśyanti BLN<sub>1</sub>N<sub>2</sub>U<sub>2</sub> madhyamā cett.] om. U<sub>1</sub> vaikhari cett.] om. U<sub>1</sub> māṭṛkā cett.] māṭṛkāḥ U<sub>2</sub> om. U<sub>1</sub>

[LIII. Such unique knowledge]

Immediately after that, such unique knowledge is generated: will, action, illusion, nature, [and] speech.<sup>429</sup>

The five qualities of will are intense passion, mental residue, wish, mental state, [and] acting.

The five qualities of action are memory, effort, agitation, determination of action, [and] adherence to the conduct of the noble lineage.

The qualities of illusion are intoxication, envy, fraud, fame, [and] the state of untruth.

The five qualities of nature are hope, thirst, desire, striving [and] infatuation.

The five qualities of speech are Parā, Paśyantī, Madhyamā, Vaikhari<sup>430</sup> [and] Mātrikā.<sup>431</sup>

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<sup>429</sup>The *Siddhasiddhāntapaddhati* 1.54 associates the five final qualities on this page as qualities of the upper category of *vyaktaśakti*. Each item of the five qualities has five sub-qualities. This results in twenty-five qualities of *vyaktaśakti*. Rāmacandra, however, does not mention the term *vyaktaśakti*. At least the term is not present in any of the *Yogatattvabindu*'s witnesses I consulted up to this date. It seems Rāmacandra clear that in this case, Rāmacandra preferred the *Yugasvarodaya* as his template in which not just *vyaktaśakti* but also no clear reference element for the five qualities is mentioned, too. Since Rāmacandra used both texts as his sources, one can wonder why he refrained from positing a reference element.

<sup>430</sup>Parā, Paśyantī, Madhyamā, Vaikhari are the well-known successive phases of sound transformation in Sanskrit. These phases represent the progression of sound from its eternal source to audible speech. Parā is the highest eternal sound or word in which all concepts and words potentially rest. In the additional material of U<sub>2</sub>, Parā is associated with the fifth *cakra* at the throat (see p. 89.). Next, Paśyantī is the phase of speech reaching the heart associated with the fourth *cakra* in the heart (see p. 85). Then, Madhyamā is the intermediate stage of speech, characterized by thought or contemplation residing in the mind and intellect. In U<sub>2</sub>, it is linked to the *cakra* at the navel (see p. 83). Finally, Vaikhari is the daily spoken language characterized by comprehensible speech. Unlike the first three stages, Vaikhari is audible to others and represents the full transformation of sound from subtle to gross form. U<sub>2</sub> associates Vaikhari with the *svādhishṭānacakra* at the gender (see p. 81).

<sup>431</sup>The fifty or fifty-one letters including vowels as well as consonants of the Devanāgarī alphabet associated with the power of the Divine Mother herself, cf. Aryan, 1980: 24-28.

## [LIV. karma kāmaḥ candraḥ sūryaḥ agniḥ]

तदनन्तरमेतादशं ज्ञानमुत्पद्यते । कर्म ॥ कामः ॥ चन्द्रः ॥ सूर्यः ॥ अग्निः ॥ एतत्पञ्चकं प्रत्यक्षं कत्व्यं । तत्र कर्मणः पञ्चगुणाः । शुभं ॥ अशुभं ॥ यशः ॥ अपकीर्तिः ॥ इष्टफलसाधानं ॥ कामस्य गुणाः । रतिः ॥ प्रीतिः ॥ क्रीडा ॥ कामना ॥ अनुरता ॥

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## [LV. candrasya şodaśakalāḥ]

इदानीं चन्द्रस्य षोदशकलाः कथ्यन्ते । उल्लोला ॥ कल्लोलिनी ॥ उच्चलन्ती ॥ उन्मादिनी ॥ पोष—यन्ती ॥ लंपटा ॥ लहरी ॥ लोला ॥ लेलिहाना ॥ प्रसरन्ती ॥ प्रवृत्तिः ॥ स्वन्ती ॥ प्रवाहा ॥ सौ—म्या ॥ प्रसन्ना ॥ चन्द्रस्य सप्तदशी कला वर्तते । तस्या नाम निवृत्तिः साऽमृतकला कथ्यते ॥

**Sources:** 2-3 cf. SSP 1.60 (Ed. p. 19): karmaḥ kāmaś candraḥ sūryo 'gnir iti pratyakṣakaraṇa-pañcakam 3 cf. SSP 1.61 (Ed. p. 19): śubham aśubham yaśo 'pakirtir adṛṣṭaphalasādhanam iti pañcagunam karma | cf. SSP 1.62 (Ed. p. 20): ratih prītiḥ krīḍā kāmanā 'turateti pañcaguṇah kāmaḥ | 7-9 cf. SSP 1.63 (Ed. p. 20): ullolā kallolini uccalanti unmādini taramgiṇi śośinī alampaṭā pravṛttiḥ lahari lolā lelihānā prasarantī pravāhā saumyā prasannā plavantī | evam candrasya şodaśa kalāḥ | saptadaśī kalā nivṛttiḥ | sā 'mṛtakalā |

2 anantaram ELU<sub>2</sub>] anamtaram cett. **utpadyate** cett.] utpadyate DN<sub>1</sub>N<sub>2</sub> karma cett.] karmaḥ U<sub>2</sub> kāmaḥ cett.] kāma BLPN<sub>2</sub>U<sub>1</sub> candraḥ EN<sub>1</sub>U<sub>2</sub>] candra cett. **sūryaḥ** cett.] sūrya N<sub>2</sub>U<sub>1</sub> agniḥ EU<sub>2</sub>] agni N<sub>2</sub> agni U<sub>1</sub> agniḥ cett. 3 karmaṇaḥ cett.] karmaṇā BP karmaṇā° N<sub>2</sub> karmaṇām L śubham cett.] śubha DU<sub>1</sub> om. E aśubham cett.] °aśubha° U<sub>1</sub> om. EP yaśaḥ cett.] yasa N<sub>2</sub> om. E apakirtih cett.] apakirtti N<sub>2</sub> āvakirtih U<sub>1</sub> om. E iṣṭaphalasādhānam cett.] om. E kāmasya cett.] kāmāḥsya U<sub>2</sub> 4 ratih cett.] ratī° N<sub>2</sub>U<sub>1</sub> pritiḥ cett.] °prīti° α kāmanā cett.] kāmanāḥ P kāminā B kāminy L anuratā DN<sub>1</sub>] anuratā U<sub>1</sub> anurājā N<sub>2</sub> anuraktatā L anurattatā P anustutā BE 7 şodaśakalāḥ cett.] şodaśa L saptadaśakalā U<sub>2</sub> kathyante cett.] kathyate BL vartantे || tasyānāmāni || şodaśakalā kathyamte || U<sub>2</sub> ullolā em.] hallolā DPN<sub>1</sub>N<sub>2</sub>U<sub>1</sub> hallolāḥ U<sub>2</sub> hullātvā L dullālā B dullola E kallolini cett.] kallolini U<sub>1</sub> kalloli N<sub>2</sub> uccalanti em.] uścalini EP ucamlini B uchamlini L uchalani U<sub>1</sub> ucchrlini U<sub>2</sub> om. DN<sub>1</sub>N<sub>2</sub> unmādini cett.] unmādani U<sub>1</sub> 7-8 poṣayanti EP] poṣayanti DN<sub>1</sub>N<sub>2</sub> poṣayamti BL poṣayani U<sub>1</sub> poṣayati U<sub>2</sub> 8 lampatā EPU<sub>1</sub>U<sub>2</sub>] lapamṭāḥ B lapaṭāḥ L lapadā DN<sub>1</sub>N<sub>2</sub> lolā cett.] lolāḥ U<sub>2</sub> lelihānā cett.] lelihānāḥ U<sub>2</sub> lelihā BL prasarantī cett.] prasāramti U<sub>1</sub>U<sub>2</sub> pravṛttiḥ cett.] pravṛtti B prakṛti L sravanti cett.] sravamti U<sub>2</sub> plavantī E pravāhā cett.] pravāhāḥ U<sub>2</sub> mavāhā BL pravamti svāh U<sub>1</sub> 8-9 saumyā cett.] saumyāḥ U<sub>2</sub> saumya U<sub>1</sub> somyā BL 9 prasannā cett.] prasannāḥ U<sub>2</sub> saptadaśī cett.] saptadriśī U<sub>2</sub> saptadaśamī BE kalā cett.] kā U<sub>1</sub> tasyā cett.] tasya P tasyāḥ U<sub>2</sub> nāma cett.] nāmāni || U<sub>2</sub> nivṛttiḥ U<sub>1</sub>] nivṛtti BELP naivṛttiḥ N<sub>1</sub>N<sub>2</sub> naivṛttaiḥ D vṛttiḥ U<sub>2</sub> sā 'mṛtakalā DN<sub>1</sub>N<sub>2</sub>] sā mṛta U<sub>1</sub> sametāḥ || kalāḥ || U<sub>2</sub> sametakalā BELP kathyate cett.] kathyante U<sub>2</sub>

## [LIV. Action, desire, moon, sun and fire]

Immediately after that, such knowledge is generated: action, desire, moon, sun, and fire. The direct perception of this pentad shall be done.<sup>432</sup> Among those, the five qualities of action are auspicious, inauspicious, honour, dis-honour [and] bringing about the desired result.

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

## [LV. Sixteen digits of the moon]

Now, the sixteen digits<sup>433</sup> of the moon are taught. 1. Ullola, 2. Kallolini, 3. Uccalanti, 4. Unmādini, 5. Taraṅgini, 6. Poṣayanti, 7. Laṃpaṭā, 8. Lahari, 9. Lolā, 10. Leliḥānā, 11. Prasaranti, 12. Pravṛttih, 13. Sravanti, 14. Pravāhā, 15. Saumyā, 16. Prasannā. A seventeenth digit of the moon exists. Her name is Nivṛtti (“inactivity”), [and] she is taught to be the Amṛtakalā (“digit of the nectar of immortality”).

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<sup>432</sup>In contrast to the initial statements introducing the sections dealing with metaphysics and the yogic body (XLVIII-LV) in which the topics are presented as a mere result of the accomplishment of yoga, here, the reader is suddenly instructed to perceive the pentad directly. That raises the question of whether the purpose of the whole metaphysics and yogic body sections is always taught merely informative or if, indeed, all pentads are supposed to be perceived or visualized. The latter option is advocated by *Siddhasiddhāntapaddhati* 1.65, which concludes the section of the *kalās* of sun, moon and fire in a similar way: *iti pratyakṣakaraṇaṇakalāsamūhah* || “This is the group of qualities and *kalās* of direct perception.” As mentioned, various teachings of the *Yogatattvabindu* and its two source texts have various parallels with the *Netratantra* with *Netroddyota*. In the *Netratantra* with *Netroddyota* 7.4-5, all contents of the yogic body are the objects of meditation. The meditation bestows knowledge of the body, a requirement through which the yogin nourishes or enlivens his own body and that of others (*nādiṇṛḍaiḥ samākrāntam malināṁ vyādhibhir vṛtam | sūksmadhyānāmr̥tenaiva paraṇaivoditena tu* ||4|| *āpyāyam kurute yogī ātmano vā parasya ca | divyadehah sa bhavati sarvavyādhivivarjitaḥ* ||5||). That is the condition for attaining or becoming a divine body. Furthermore, cf. Bäumer, 2019: 44, 152-153, 166-167.

<sup>433</sup>The term *kalā* carries the primary meaning of “digit,” specifically indicating “a sixteenth digit of the moon”. This concept is found in various texts (cf., e.g. *Bṛhadāraṇyakopaniṣat* 1.5.14 or *Amṛtasiddhi* 3.1-4), and it is associated with the moon’s waxing and waning, where each day it gains or loses one *kalā*. Some tantric texts (cf. *Tantrāloka* 3.137), add a seventeenth *kalā*, often called *amṛtakalā* or *amākalā* (cf. *Tantrāloka* 3.141 [Jayaratha ad 5.63-64]; *Parātriśikhāvivarāṇa* 35; *Matsyendrasaṃhitā* 25.57 (e-text provided by Csaba Kiss [08.02.2007]); *Ṣaṭcakranirūpaṇa* 47) which exists eternally, even during the moon’s darkest phase. The early association of the moon ...

## [LVI. sūryasya dvādaśakalāḥ]

इदानीं सूर्यस्य द्वादशकलाः कथ्यन्ते । तापिनी ॥ ग्रासिका ॥ उग्रा ॥ आकुञ्चिनी ॥ शोषिणी ॥ प्रबो-  
धिनी ॥ घस्मरा ॥ आकर्षिणी ॥ तुष्टिवर्धिनी ॥ ऊर्मिरेखा ॥ किरणवती ॥ प्रभावती ॥ सूर्यस्य त्रयो-  
दशी कला विद्यते । तस्याः संज्ञा निजकला स्वप्रकाशा च ॥

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## [LVII. agnisam̄bandhinyoḥ daśakalāḥ]

इदानीमश्चिसंबन्धिन्यो कथ्यन्ते । दीपिका ॥ राजिका ॥ ज्वलनी ॥ विस्फुलिङ्गिनी ॥ प्रचण्डा ॥ पा-  
चिका ॥ रौद्री ॥ दाहिका ॥ रागिणी ॥ शिखावती ॥ अग्नेरेकादशी निजकला ज्योतिः संज्ञा वर्तते ॥

**Sources:** 2-4 cf. SSP 1.64 (Ed. p. 20): tāpinī grāsikā ugrā ākuñcini śoṣinī prabodhinī smarā  
ākarṣinī tuṣṭivardhīnī urmirekhā kiraṇavatī prabhāvatitī dvādaśa kalāḥ sūryasya | trayodaśī<sup>1</sup>  
svaprakāśatā nijakalā | 7-8 cf. SSP 1.65 (Ed. p. 21): dīpikā rājikā jvalanī visphulīṅgīnī pracaṇḍā  
pācikā raudrī dāhikā rāgiṇī śikhāvati ity agner daśa kalāḥ | ekādaśi kalā jyotiḥ |

**2 dvādaśakalāḥ PU<sub>2</sub>]** dvādaśakalā α BL kalāḥ E kathyante cett.] kathyate BLN<sub>2</sub> tāpinī em.] tā-  
panī P tāpanī BL tāpanī DEN<sub>1</sub>N<sub>2</sub>U<sub>2</sub> tāpanī U<sub>1</sub> grāsikā em.] grāsakā BLP ākuñcini  
em.] ākumcāni α ākocāni BLP akocāni U<sub>2</sub> śoṣinī P] śoṣāni cett. 3 ākarṣinī E] ākarṣayatī U<sub>2</sub>  
ākarṣayamtī U<sub>1</sub> ākarṣayamtī cett. tuṣṭivardhīnī EP] tuṣṭivardhāni BL tuṣṭi varddhāni DN<sub>1</sub>N<sub>2</sub>  
tuṣṭīlā varddhāni U<sub>2</sub> ūrmirekhā cett.] kūrmīrēshā E kurmmīrekhā P ūrmi || rekhā U<sub>2</sub> kiraṇavatī  
EU<sub>2</sub>] kiraṇāvati DPN<sub>1</sub>N<sub>2</sub> kirṇāvati BL kiraṇavatī U<sub>1</sub> prabhāvati em.] prabhavati BE prabhūtavatī  
PU<sub>2</sub> prabhutavatī L prabhutavatī cett. 4 tasyāḥ DU<sub>1</sub>] tasyā U<sub>2</sub> tasyā cett. samjñā α] nāma  
ELP namaḥ B nāmāni U<sub>2</sub> nijakalā cett.] nijakalāṁ DN<sub>1</sub>N<sub>2</sub> 7 idānim cett.] idānim U<sub>2</sub> ag-  
nisambandhīnyo EP] agnisambandhīnī cett. agnisambandhīnīm U<sub>1</sub> dīpikā cett.] dīpikār U<sub>1</sub>  
rājikā em.] jārakā DN<sub>1</sub>N<sub>2</sub> jakā U<sub>1</sub> om. cett. jvalanī em.] jvālāvīh U<sub>1</sub> jvālā cett. 7-8 pācikā E]  
pācakā DN<sub>1</sub>N<sub>2</sub> pāvakā cett. 8 dāhikā E] dāhakā DPN<sub>1</sub>N<sub>2</sub>U<sub>2</sub> dāhaka BLU<sub>1</sub> rāgiṇī em.] rāvanī  
β rāvaṇī α agner cett.] agne BLU<sub>1</sub> ekādaśi DEPU<sub>2</sub>] ekādaśi cett. samjñā cett.] samjñakā  
DN<sub>1</sub>N<sub>2</sub> vartate cett.] om. DN<sub>1</sub>N<sub>2</sub>

## [LVI. Twelve digits of the sun]

Now, the twelve digits of the sun are taught. 1. Tāpinī, 2. Grāsikā, 3. Ugrā, 4. Ākuñcini, 5. Śoṣinī, 6. Prabodhinī, 7. Ghasmarā, 8. Ākarṣinī, 9. Tuṣṭivarddhinī, 10. Ūrmirekhā, 11. Kiranavatī, 12. Prabhāvatī. The thirteenth digit of the sun is to be known. Her technical designation is Nijakalā (“the inherent digit”) and Svaprakāśā (“self-luminous”).

## [LVII. Ten digits related to fire]

Now, the ten digits, which are related to the fire, are taught. Dipikā, Rājikā, Jvalanī, Visphuliṅginī, Pracandā, Pācikā, Raudrī, Dāhikā, Rāginī, Śikhāvati. Jyotis (“light”) is the technical designation for the eleventh inherent digit of fire.

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with *soma* and *amṛta* in Indian traditions (see Gonda particularly chapters II. “Soma, Amṛta and the Moon” [1965: 38-70] and IV. “The number sixteen” [1965: 115-130]) resulted in the idea that all of the moon’s *kalās* contain *amṛta*, cf. particularly chapter II. of the *Khecarīvidyā* 2010. Those ideas were carried into Rājayoga literature like in *Siddhasiddhāntapaddhati* 1.63 and the *Yogatattvabindu*. Moreover, the term *kalā* is used to describe the divisions of the sun and fire, cf. e.g. *Kulārṇavatantra* 6.37-40; *Amṛtasiddhi* 4.1-12 and 5.1-4; *Siddhasiddhāntapaddhati* 1.64-65; *Gorakṣyogaśāstra* 9; *Gorakhbhāṇi* 89. In the *Yogatattvabindu*, the twelve *kalās* of the sun represent the various qualities and aspects of the sun’s influence. Perhaps the number twelve additionally reflects the twelve signs of the zodiac or the twelve months in a year. The ten *kalās* of the fire in the *Yogatattvabindu* represent the various qualities and aspects of the fire’s influence.

## [LVIII. yogasya māhātmyam]

इदानीं योगस्य माहात्म्यं कथ्यते । गुरोरनुग्रहात् ॥ शास्त्रस्य पठनात् ॥ आचारकरणात् ॥ वेदान्त-  
रहस्य श्रवणात् ॥ ध्यानकरणात् ॥ लयसाधनात् ॥ उपवासकरणात् ॥ चतुरशीत्यासनसाधनात् ॥  
५ वैराग्यस्योत्पत्तेः ॥ वैराग्यकरणात् ॥ हठयोगस्य करणात् ॥ इडापिङ्गलयोः पवनधारणात् ॥ महा-  
मुद्रादिदशमुद्रासाधनात् ॥ मौनकरणात् ॥ वनवासात् ॥ बहुतरक्षेशकरणात् ॥ बहुतरकालं यत्रम-  
त्रादिसाधनात् ॥ तपःकरणात् ॥ बहुतरार्थादानात् ॥ तीर्थसेवाकरणात् ॥ आश्रमाचारपालनात् ॥  
संन्यासयहणात् ॥ षड्वृश्ननग्रहणात् ॥ सिरोमुण्डनात् ॥ अन्योपायकरणात् ॥ योगतत्त्वं न प्राप्यते ।  
स तु योगो गुरुसेवया प्राप्यते ।

**Sources:** 2 cf. YSV (PT p. 847): idānīm yogamāhātmyam kathyate yad bhavet tataḥ | 2-4 cf. YSV (PT p. 847): guror anugrahāc chāstrapāṭhād ācāratas tathā | vedāntārtharahasyārthasarvajñānādūpāsanāt | āsanād dhāraṇād dhyānāl layaṣṭakarmasādhanāt | āsanāc caturaśītivairāgyatyāgasmabhavat | 2-8 cf. SSP 5.55-5.59 (Ed. pp. 97-98): samyaksvabhāvavijñānāt kramābhyaśāna casanāt | na vairāgyān na nairāsyān nāhārat prāṇadhāraṇāt ||5.55|| na mudrādhāraṇād yogān na mānakarmasamāśrayat] na virakter vṛthāyāsān na kāyaklesādhāraṇāt ||5.56|| na japanān na tapodhyānān na yajñāt tīrthasevanāt | na devārcanāśrayād bhaktyā nāśramānān ca pālanāt ||5.57|| na ṣaḍdarśanakeśādīdhāraṇān na ca muṇḍānāt | nānantopāyayatnebhyāḥ prāpyate paramā padam||5.58|| 4-6 cf. YSV (PT p. 848): haṭhayogād varauṣadhyāt mudrāsādhanamānataḥ | vanavāsād bahuklesāt tathā mantrādisādhanāt | 6-7 cf. YSV (PT p. 848): bahudānatapastīrthasevanād dānaśikṣānāt | sandhyātrayagraheṇātha ṣaḍdarśasagrahaṇāt tathā | siromuṇḍagato nyāsād yogatattvañ ca vidyate |

2 idānīm cett.] idānī B yogasya cett.] yasya U<sub>1</sub> māhātmyam cett.] māhātmam BL māhātmya N<sub>2</sub> kathyate cett.] kathyamte U<sub>2</sub> guror cett.] guru BL anugrahāt cett.] agrahāt L ācārakaranāt cett.] ācārakathanāt U<sub>2</sub> 3 dhyānakaranāt cett.] om. P layasādhanāt α] om. β upavāsakaraṇāt cett.] om. P caturaśītyāsanasādhanāt BLPU<sub>2</sub>] caturaśītyāsane sādhanāt E caturaśīti āsanasādhanāt α 4 vairāgyasyotpatteḥ ELN<sub>2</sub>U<sub>2</sub>] vairāgyasyotpatte B vairāgyasyotpatteḥ P vairāgyotpatteḥ N<sub>1</sub>D vairāgyotpatte U<sub>1</sub> vairāgya° cett.] nairāsyā PL nairāsā° B nairāsyē E hatha° cett.] hata° BLU<sub>1</sub> yogasya cett.] yoga° DN<sub>1</sub>N<sub>2</sub> idāpiṅgalayoh cett.] idāpiṅgalayāḥ N<sub>2</sub>U<sub>1</sub> pavanadhāraṇāt EPU<sub>1</sub>] pāvanādhāraṇāt DN<sub>1</sub> pavanādhāraṇāt N<sub>2</sub> pavanādhānākaranāt U<sub>2</sub> pāvanāpāvadhyānakanāt L om. B 4-5 mahāmudrādidaśamudrāsādhanāt cett.] mahāmudrāsādhanāt U<sub>1</sub> mahāmudrādidaśamudrādi daśamūdrasādhanāt D 5 maunakaranāt cett.] mau-  
nakaraṇāt N<sub>2</sub> vanavāsāt cett.] vane vāsāt DN<sub>1</sub>U<sub>1</sub> vane vāsāta° N<sub>2</sub> bahutarakālam DPN<sub>1</sub>N<sub>2</sub>] bahutarakāla° LU<sub>1</sub>U<sub>2</sub> bahukāla° BE 5-6 yantramantrādisādhanāt cett.] mamtrayamtrādisādhanāt LU<sub>1</sub> 6 tapaḥ EPU<sub>2</sub>] tapa° cett. bahutarārthādānāt cett.] bahutarārpaṇādānāt E bahutaraklesakaraṇāt bahutarakaraṇāt bahutatārthādānāt P tīrthasevākaraṇāt DN<sub>2</sub>] tīrthasevokaraṇāt N<sub>1</sub> niyamakaraṇāt U<sub>1</sub> om. cett. āśramācārapālanāt cett.] āśramācyārapālanāt U<sub>1</sub> 7 ṣaḍdarśanagrahaṇāt BELU<sub>1</sub>] ṣaḍdarśanagrahaṇāt cett. siromuṇḍānāt cett.] siromamuṇḍānāt N<sub>2</sub> om. P anyopāyakaraṇāt cett.] om. P 8 sa tu yogo gurusevayā prāpyate cett.] om. P

**Notes:** 8 gurusevayā prāpyate: This point marks the beginning of a larger lacuna U<sub>1</sub>. Omissions will not be recorded. The reader will be informed once the evidence of U<sub>1</sub> resumes.

## [LVIII. Majesty of yoga]

Now, the majesty of yoga is taught. As a result of the grace of the teacher, studying the teaching, execution of good conduct, hearing the secret of Vedānta, meditation, dissolution, fasting, practising 84 postures, generating indifference, cultivating indifference, doing Haṭhayoga, holding the breath of the Idā- and Piṅgalā-channels, practising the ten seals [like] the great-seal etc., observing silence, dwelling in the forest, causing excessive distress, practising Mantra and Yantra, etc. for a long time, doing austerities, giving many donations, frequenting places of pilgrimage, preserving the custom of the stages of life, adhering renunciation, grasping the six philosophies, shaving the head, doing other methods, the reality of yoga<sup>434</sup> is not attained. It [the reality of yoga] is truly attained by serving the teacher.<sup>435</sup>

<sup>434</sup>This is the only mention of the compound *yogatattva* in the entire text. The formulation makes the prominent position of *gurusevā* in Rāmacandra's doctrinal system unmistakably clear. According to Rāmacandra, the techniques and metaphysical views presented earlier in the text and all other yoga practices are incapable of bringing about the reality (*tattva*) of yoga. In Rāmacandra's opinion, *gurusevā* is the means *par excellance* to achieve the goals of yoga.

<sup>435</sup>This specific type of presentation under the keyword *yogamāhātmyam* or *yogasya māhātmyam* is found not only in the *Yogatattvabindu* and its source texts, but also in several other Rājayoga texts. That is not entirely surprising, as the sublimity, superiority or majesty of Rājayoga, which is always suggested, is fundamentally contained in the association with this term. Comparable formulations can already be found in *Amanaska* 2.5: *rājayogasya māhātmyam ko vā jānāti tattvataḥ | jñānāt siddhir muktir iti guror jñānam ca labhyate* || Birch translates: "Who, indeed, truly knows the majesty of Rājayoga? Since [both] power and liberation arise from knowledge, knowledge [should be] obtained from the guru." The proximity becomes even more apparent in *Amanaska* 1.3-5. Here, Birch translates: "In the Cakras, such as Mūlādhāra, in the pathways [of vitality], such as Suṣumnā, and in the vital airs, such as Prāṇa, the highest reality is not located. Some are devoted to Mantra Yoga, some are confused by meditation, and some are tormented by forceful [practices]. They do not know what causes one to cross over [to liberation]. Not by studying the doctrines of scriptural exegesis, logic, planets and mathematics, nor by the Vedas, Upanisads, Dharmasāstras [and the like]; not even by lexicons nor metre, grammar, poetry, nor rhetoric; the sage's attainment of the highest reality is gained only from the oral teachings of his own guru." (*ādhārādiṣu cakreṣu suṣumnādiṣu nādiṣu | prāṇādiṣu samireṣu paraṇ tattvam na tiṣṭhati* || 3 || *mantryogaratāḥ ke cit ke cid dhyānavimohitāḥ | haṭhena ke cit kliṣyanti naiva jānanti tārakam* || 4 || *na mimāṁsātarkagrahāṇaṭasidhāntapāṭhanair na vedair vedāntaiḥ smṛtibhir abhidhānair api na ca | na cāpi cchandovyākaranākavitaḥ ānṝktimayair munes tattvāvāptiḥ nijagurumukhād eva vihitā* || 5 ||). Sundaradeva's *Hathatattvakaumudi* 2.1-12 also teaches a *yogamāhātmyam*. In comparison, however, with an interesting twist. While in ...

गुरुद्वक्षातपात्राणां दृढानां सत्यवादिनाम्।  
कथनाद्विषिटातद्वा सानिध्यादवलोकनात्॥ LVIII.1॥

प्रसादात्सद्गुरोः सम्यक्प्राप्यते परमं पदम्।  
अत एव वचः प्रोक्तं न गुरोरधिकं परं॥ LVIII.2॥

5 वाञ्छात्राद्वाथ द्वक्षाताद्यः करोति शमं क्षणात्।  
प्रस्फुटभ्रान्तिहृत्तोषं स्वच्छं बन्दे गुरुं परम्॥ LVIII.3॥

सम्यगानन्दजननः सद्गुरुः सोऽभिधीयते।  
निमेषार्द्धं च पादं वा यद्वाक्यादवलोकनात्॥ 1  
स्वात्मा स्थिरत्वमायाति तस्मै श्रीगुरवे नमः॥ LVIII.4॥

**Sources:** 1-2 cf. YSV (PT p. 848): *gurupādodakam̄ śiṣṭasevinā satyavādinā | kanyāstrādīdṛṣṭipātaharṣagativarttanāt | 1-2 ≈ SSP 5.60-61ab (Ed. pp. 98-99): gurudṛkpātanāt prāyo dṛḍhānām satyavādinām sā sthitir jāyate | kathanāc chaktipātād vā yad vā pādāvalokanāt | 3-4 ≈ YSV (PT. p. 848): prasādāt sadguroḥ samyak prāpnoti paramam̄ padam̄ | na guror adhikām̄ tattvam̄ yat tasmāt paramam̄ padam̄ | 3-4 ≈ SSP 5.61cd-62ab (Ed. p. 99): prasādāt svaguroḥ samyak prāpyate paramam̄ padam̄ ||6|| ata eva sīvenoktam na guror adhikām̄ na guror adhikām̄ na guror adhikām̄ | 5-6 ≈ SSP 5.64 (Ed. p. 100): vānmātrād vātha dṛkpātāt yah karoti ca tatksaṇāt | prasphutam̄ śāmbhavam vedham̄ svasamvedyam param̄ padam̄ | 7-9 ≈ SSP 5.64cd-5.65 (Ed. p. 100-101): samyag ānandajanakah sadguruḥ so 'bhidhiyate | nimiśārdhārdhapātād vā yad vā pādāvalokanāt | svātmānam̄ sthiram̄ ādhatre tasmai śrigurave namaḥ | 7-9 cf. YSV (PT p. 848): nimeśārddhena tasyaiva ājñāpālanato bhavet | mahānandaśataprāptis tasmai śrigurave namaḥ |*

1 **gurudṛkpātāpātrānām** PN<sub>1</sub>N<sub>2</sub>U<sub>2</sub>) *gurudṛkpātāpātrānām* L *gurudṛk* | pāt | *patrānām* B *gurudṛkpātānām* U<sub>1</sub> *gurudṛkpātāpātrāno* D *gurukṛpātāh* *pātrānām* E **dṛḍhānām** cett.] om. L *satyavādinām* cett.] *satyavāridinām* unm. U<sub>1</sub> 2 **kathanād** cett.] upaya<sup>o</sup> U<sub>1</sub> **dṛṣṭipātād** cett.] *viṣapātād* B *viṣapānād* L **sāmnidhyād** PEU<sub>2</sub>] *sānidhyāt* B *sānnidhyāt* L *sānidhyāt* DN<sub>1</sub>N<sub>2</sub> *sānidhyāt* U<sub>1</sub> **avalokanāt** ELP<sub>1</sub>] *dyavatrocana*āt B *dhyavalokanāt* N<sub>1</sub>N<sub>2</sub> *dhyavalokanāt* U<sub>2</sub> *dyavalokanāt* D 3 **prasādātsadguroḥ** cett.] *sadguruprasādāt* E *prasādāsya* guroḥ P *prasāt* sadguroḥ B *prāpyate paramam̄ padam̄* cett.] *paramam̄ padam̄ pāpyate* E 4 **ata eva** cett.] *ata evam̄* E *param̄* cett.] *param* E 5 **vātha** cett.] *bodha* E **dṛkpātād** cett.] *dṛkpātād* B **śamaṇ** cett.] *śasam* N<sub>2</sub> 6 **prasphuta<sup>o</sup>** em.] *prasphuta<sup>o</sup>* N<sub>2</sub> *prasphuta* BL *prasphutāt* N<sub>1</sub> *prasphutāt* EPU<sub>2</sub> *prasphutāt* D **"bhṛanti"** cett.] **"bhāti"** BL **hṛttoṣam** EP] *hatoṣam* BL *hatdoṣam* N<sub>1</sub> *haddoṣam* N<sub>2</sub> *hrddoṣam* D ++++*śam* U<sub>2</sub> **svaccham** cett.] *tvaccham* N<sub>2</sub> **vande** β] *vade* N<sub>1</sub> *veda* N<sub>2</sub>D **gurumi** β] *karam* N<sub>1</sub> *"karam* N<sub>2</sub> *vedakaram* unm. D **param** cett.] *parām* N<sub>1</sub> 7 **"jananah** β] *jananam* DN<sub>1</sub>N<sub>2</sub> 8 **nimeśārddham** cett.] *nimiśārddham* PN<sub>2</sub> *nimeśārddhā* BL **ca** DN<sub>1</sub>N<sub>2</sub>] vā cett. **pādām** vā DN<sub>1</sub>N<sub>2</sub>] *tatpādām* EPU<sub>2</sub> *tatpāda* BL 9 **śrigurave** cett.] *śrigurubho* L *śriguru* *namo* unm. U<sub>2</sub>

**LVIII.1** Those, on whom the teacher's gaze falls, who are firm and truthful, because of either the [teachers'] stories, the falling of the teachers graze, or his proximity, or because of viewing [the teacher], ...

**LVIII.2** By the grace of the true teacher, they completely attain the supreme state. Therefore, it is said that nothing is greater than the teacher's words.

**LVIII.3** I venerate the supreme, pure teacher, whose contentment removes my obvious errors, and who instantly brings [me] equanimity by his mere words and the fall of his gaze [on me].

**LVIII.4** The true teacher is said to be the one who generates complete bliss. Homage to the glorious teacher, because of whose words, a slight glance of [whose] feet and from seeing [whom], my self becomes steady.

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Rāmacandra's formulations, all the techniques mentioned for achieving *yogatattva* except *gurusevā* are eclipsed, Sundaradeva raises various techniques in his explanations that can only be learnt by a competent *guru*, such as *mudrās*, *āsanas*, *kumbhakas* etc. as a basic prerequisite for achieving the state of *yoga*, see, e.g. *Hṝhatattvakau mudrābhyasana mamalañ sampradāyānna yātam yāvat pīthānyatha gadaharānyuccakairno jitāni* || yāvat kumbho nijagurumukhān nopalabdo na dirghas tāvad yogo na bhavati kalau lolacittasya sūraih || 1 || For Sundaradeva, the main focus is on mastering the breath. In a very similar way, the breath is also emphasised within the *yogamāhātmya* section of the first verses of the *Hṝhasariketacandrikā* (Ms. No. 2244, f. 2r-2v). In addition, the necessity of detaching the mind from attachment to sense objects and continuous *yoga* practice, etc., is highlighted here. The term is also mentioned in Agasthya's *Rājayoga* (f. 1r) but without the reference to *gurusevā* or the negation of other practices. Thus, in Rājayoga texts, the term *yogamāhātmya* is used either to explain the superiority of the respective core practices of Rājayoga with or without a comparison of inferior or ineffective means.

नानाविकल्पविश्रान्ति कथनात्कुरुते तु यः ।  
सद्गुरुः स तु विज्ञेयो न तु विप्रियजल्पकः ॥ LVIII.५॥

अत एव परमपदप्राप्त्यर्थं सद्गुरुः सर्वदा वन्द्यः । यः पुरुषः सत्यवादी भवति । निरन्तरं गुरुसेवारतो  
भवति । यस्य मनसि पापं न भवति । स्वाचाररतः स्नानादिशीलो भवति । कापट्यं न भवति यस्य  
वंशपरंपरा ज्ञायते । एतादशस्य सद्गुरोः संगतिः कर्त्तव्या तेन । पुरुषस्य मनः शार्न्ति प्राप्नोति ।

अथ च यस्य मनोमध्ये इथर आनन्द उत्पद्यते । सोऽपि सद्गुरुः कथ्यते । अथ च घटिका  
मात्रं घटिकार्थं घटिकाचतुर्थांशो वा यस्य पार्थं उपविष्टे सत्यतादृषो भावो मनोमध्ये उत्पद्यते ।  
गत्वा वनमध्ये स्थीयते गृहं त्यज्यते सोऽपि सद्गुरुः कथ्यते । कस्यापि दुःखं न दीयते प्राणिमात्रेण  
सह मैत्री क्रीयते कस्यापि दोषं न प्रकाशयते सोऽपि सद्गुरुः कथ्यते ।

**Sources:** 1-3 ~ SSP 5.66cd (Ed. pp. 101): nānāvikalpavīśrāntim kathayā kurute tu yah | sadguruḥ sa tu vijñeyo na tu mithyāvidambakah| 1-3 ~ YSV (PT p. 848): nānāvikalpavībhṛāntināśāñ ca kurute tu yah | sadguruḥ sa tu vijñeyo na tu vairaprakalpakah| 1-4 cf. SSP 5.67 (Ed. p. 101): ata eva paramapadaprāpty artham sa sadguruḥ sadā vandanaiyah| 4 cf. YSV (PT p. 848): ata eva maheśāni sadguruḥ śiva āditah | satyavādi ca sacchilo gurubhaktō dṛḍhavrataḥ | 5-6 cf. YSV (PT p. 848): svapācārataratātmā yo dānādīśilasāmyutah | kāpaṭyalobhavīnyāsau mahāvamśasamudbhavaḥ | 6 cf. YSV (PT p. 848): idrśah sadgurus tasya saṅgatau yatnavān bhavet | tad eva manasaḥ śāntim prāpnōti paramāṇi padam |

I nānāvikalpavīśrāntim N<sub>1</sub>U<sub>2</sub>] nānāvikalpam viśrāmtim D nānāviplavavīśrāntih E nānāvikalpah viśrāmtih P nānāvikalpavīśrāmti BL nānāvikalpavīśrāmti N<sub>2</sub> kathanāt cett.] kathanāt | B tu yah BLPū<sub>2</sub>] tataḥ E tu sah DN<sub>1</sub>N<sub>2</sub> 2 vijñeyo cett.] vijño unm. BL na tu cett.] nnu BL vīpriyajal-pakah cett.] vīpriyajalākah BL vai priyajalpakah E 4 paramapadaprāpty cett.] paramapadasya prāpty EP sarvadā vandyah DN<sub>1</sub>N<sub>2</sub>] sevyah sarvadā EPU<sub>2</sub> sevyasarvadā BL nirantaram cett.] niramtara° P gurusevā cett.] gusevā° U<sub>2</sub> rato cett.] taro B tatparo E 5 bhavati cett.] bhava D pāpam cett.] pāpā B svācārarataḥ EP] svācārarataḥ BL svācārataḥ || U<sub>2</sub> svasyācārarato DN<sub>1</sub>N<sub>2</sub> na bhavati EPLU<sub>2</sub>] bhavati B nāsti DN<sub>1</sub>N<sub>2</sub> 6 vamśāparamparā cett.] parāparam-parā D sadguroḥ cett.] guroḥ U<sub>2</sub> samgatih DEN<sub>1</sub>U<sub>2</sub>] samgati PN<sub>2</sub> samgati BL karttavyā β] kattavyāḥ DN<sub>1</sub> karttavyāḥ N<sub>2</sub> tena E] om. cett. manah cett.] mano U<sub>2</sub> śāntim cett.] śānti BL 8 yasya cett.] om. U<sub>2</sub> sthira DEN<sub>1</sub>N<sub>2</sub>] sīraḥ BL sira P sthīrā° N<sub>2</sub> ca cett.] om. EU<sub>2</sub> 8-9 ghaṭikāmāṭram em.] ghaṭimāṭra° N<sub>2</sub> ghaṭim māṭram D ghaṭi++++mo N<sub>1</sub> om. β 9 ghaṭikārdham BLPN<sub>1</sub>D] °ghaṭikārdddham N<sub>2</sub> ghaṭikā U<sub>2</sub> om. E ghaṭikā° LN<sub>2</sub>U<sub>2</sub>] ghaṭikāyāḥ N<sub>1</sub>D ghaṭikā° BP caturthāṁśo BPLU<sub>2</sub>] caturtho ḍamśo N<sub>1</sub> caturtho ḍamśo N<sub>2</sub> caturtho ḍamśo D om. E vā yasya pārśvam upaviṣṭe cett.] om. E satyatādṛśo cett.] satyetādṛśo DLN<sub>1</sub> om. E bhāvo cett.] ++++ N<sub>2</sub> om. E manomadhye cett.] om. E utpadayate cett.] uppapadyate BL om. E 10 gatvā vanamadhye sthiyate gṛham tyajyate cett.] om. E so'pi sadguruḥ kathyate cett.] om. DEN<sub>1</sub>N<sub>2</sub> prāṇimāṭreṇa cett.] prāṇimāṭre U<sub>2</sub> 11 kriyate cett.] yate N<sub>2</sub> doṣam EN<sub>2</sub>] doṣo PLN<sub>1</sub>DU<sub>2</sub> doṣau B prakāṣyate PN<sub>2</sub>] prakāṣyate DN<sub>1</sub> prakāṣate BL kathayati E so β] yena so DN<sub>1</sub>N<sub>2</sub>

**LVIII.5** One who brings about the end of [my] various discursive thoughts through his teachings should be known as the true teacher and not an unpleasant blowhard.

Hence, the true teacher is always to be praised in order to attain the supreme place. The person who is a speaker of truth, [for him] uninterrupted delight in serving the teacher, arises. In whose mind there is no evil, he is devoted to good customs, [and] practices [such as] ceremonial bathing, etc. He who knows his noble lineage, he is not deceitful.<sup>436</sup> He shall associate with a true teacher of such a kind. The mind of the person attains peace.

Furthermore, he, in whose mind steady bliss arises, he alone is called a true teacher. Thus, a state characterized by seeing the truth arises in the mind of whom is seated at the side [of a true teacher] for merely a *ghatikā*<sup>437</sup>, half a *ghatikā*<sup>438</sup>, or a quarter [of a *ghatikā*]. Having gone forth, he who dwells in the forest [and] abandons his home is called the true teacher. He is called a true teacher who does not induce suffering to others, [who] bestows friendliness towards living beings, [who] will not expose anyone's badness.

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<sup>436</sup>In the light of my hypothesis of Rāmacandra addressing an audience of *kṣatriyas* I translate *vamśa* here as “noble lineage”.

<sup>437</sup>One *ghatikā* equals 1/60 of a day (cf. Sircar, 1966: 114). 1/60 of a day corresponds to 24 minutes. A day has 1440 minutes (24 hours x 60 minutes), so 1/60 of a day corresponds to 24 minutes.

<sup>438</sup>12 minutes.

अज्ञानाकुलशीलानां यतीनां ब्रह्मचारिणाम्।  
उपदेशं न गृहीयादन्यथा नरकं ध्ववम्॥ LVIII.6॥

यस्य वचसि मनसि धृते सति स्वात्मनः परमेश्वरस्यैक्यं भवति । एतादृशो मनोमध्ये निश्चयो भवति । तं सद्गुरुं जानीयात् । विकल्प एतादृशो यथा समुद्रमध्ये महत्तरकल्पोलादम्बरः प्रपञ्चवासना एतादृशी यथोदकमध्ये महत्तरज्ञाः । तादृशात्संसारार्णवाद्यो नावा परं पारं प्रापयति । स सद्गुरुः कथ्यते । यस्य पुरुषस्य मनोऽखण्डे परमपदे लीनं भवति । यः पुरुषः स्वीयं कूलं त्रिविधातापान्निवर्त्य परममुक्तिपदे रक्षति । एतादृशं पुरुषं श्रवणादृशानात्समग्रविद्मा नश्यन्ति । दिने दिने कल्प्याणं भवति । निष्कलङ्का बुद्धिरुत्पद्यते ॥

**1** ajñānā° em.] ajñāna° BDLN<sub>1</sub>U<sub>2</sub> ajñāta° EPN<sub>2</sub> **2** upadeśam cett.] upadeśo PU<sub>2</sub> gr̄ṇhiyād EPL] gr̄hityāsthā | B gr̄hniyāt cett. anyathā cett.] yadānyathā unm. B narakam cett.] na narakam unm. B **4** vacasi cett.] cavi U<sub>2</sub> manasi cett.] om. U<sub>2</sub> sati cett.] sati | DN<sub>1</sub>N<sub>2</sub> parameśvarasyaikyam EPN<sub>1</sub>DU<sub>2</sub>] parameśvarasyaikam N<sub>2</sub> parameśvarasakyam BL **5** jāniyāt cett.] vijāniyāt E etādṝśo cett.] etādṝśam N<sub>2</sub> mahattara° cett.] mihattara D mahattaram E °dambaraḥ cett.] °dambara BL °dambaraṁ EPU<sub>2</sub> prapañca° cett.] prapaca U<sub>2</sub> **6** etādṝśi cett.] tādṝśi E mahattaraṅgāḥ E] mahattari U<sub>2</sub> mahattarati cett. tādṝśat cett.] tādṝśasya E samsārārṇavād PLU<sub>2</sub>] samsārārṇavavād B samsārāt arṇavād DN<sub>1</sub>N<sub>2</sub> yo cett.] yau BL yaḥ E nāvā BLPDU<sub>2</sub>] nāvaram N<sub>1</sub>N<sub>2</sub> svavākyanāvā E param pāram E] pāram pāram U<sub>2</sub> param BLPD om. N<sub>1</sub>N<sub>2</sub> sa cett.] om. D **7** mano cett.] manah BL 'khanḍe cett.] akhamde BL paramapade E] parapada° DN<sub>1</sub> paramada° N<sub>2</sub> parapade U<sub>2</sub> linam cett.] 'lina N<sub>1</sub> °lita N<sub>2</sub> bhavati cett.] bhavati B puruṣaḥ cett.] puruṣa N<sub>2</sub>U<sub>2</sub> sviyam kūlam cett.] svikulam B svakulam E trividhā EDPN<sub>1</sub>N<sub>2</sub>] trividhat LU<sub>2</sub> trividham | B tāpān cett.] āpān LU<sub>2</sub> **8** paramamuktipade PDN<sub>1</sub>] parame muktipade E paramamamuktipade N<sub>2</sub> paramuktipade BL paramamuktikṣe U<sub>2</sub> etādṝśam cett.] etādṝśa DU<sub>2</sub> etādṝśa | N<sub>1</sub> etādṝśa BLP etādṝśasya E puruṣam α] puruṣasya β śravaṇād cett.] śravaṇāt BL śravaṇāt || U<sub>2</sub> śravaṇā P darśanāt cett.] darśanāt | B vighnā cett.] viśvaś ca vaśām U<sub>1</sub> naśyanti cett.] na naśyamti L na naśyamti B bhavati U<sub>1</sub> dine dine cett.] dine U<sub>1</sub> kalyāṇam cett.] kalyāṇam U<sub>1</sub> bhavati cett.] bhavatir U<sub>1</sub> **9** niṣkalāṅkā cett.] niṣkalāṅkā N<sub>1</sub>N<sub>2</sub> niṣkalāṅkō U<sub>2</sub>

Notes: **8** etādṝśam ...naśyanti: Textual evidence of U<sub>1</sub> resumes from this sentence onwards.

**LVIII.6** One should not accept the teaching of celibate ascetics whose nature is confused by ignorance; otherwise, hell is inevitable.<sup>439</sup>

For one who is steadfast in mind and speech, unity arises between the supreme lord and the own self. Conviction of such a kind arises within the mind. One should know a true teacher. Such discursive thinking is like the roar of mighty waves within the ocean [and] such manifold mental residues are like great waves within the water, one who causes the boat to reach the farther shore of such an ocean of *Samsāra* is called the true teacher. That person's mind that has dissolved into the undivided supreme state and who has turned his lineage away from the threefold miseries<sup>440</sup> and protects [them] in the state of supreme liberation, all obstacles disappear because of listening to and seeing that person. Day by day, prosperity arises. A flawless intellect arises.

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<sup>439</sup>I could not allocate a source for this verse. The verse is possibly authorial.

<sup>440</sup>The threefold misery consists of: 1. *adhyātmika* ("internal"), which refers to any physical and mental misery caused by diseases; 2. *adhibhautika* ("external"), which refers to any misery caused by external living beings or objects; and 3. *adhidaivika*, which refers to any misery caused by the gods or comes from heaven, such as cold, heat, storm, drought, etc. For a more detailed account, cf. *Sāṅkyakārikā* (2004), especially the respective explanations provided in the *bhāṣya* of Gaudapāda for the first *kārikā*.

## [LIX. yogaśāstrarahasyam]

इदं योगशास्त्ररहस्यं समग्रशास्त्रमध्ये । यस्य मनो यथान्त्यकारस्य मध्ये दीपस्य तेजः प्रविशति । तथा शास्त्रमध्ये तस्य मनः प्रविशति । यस्य राज्ञो मनोमध्ये कपटं नास्ति । यस्मिन्वृष्टे देशकस्य त्रासो न भवति । तस्य मनः शुद्धं भवति । यस्य पृथिव्यां कीर्तिर्भवति । यस्य मनोमध्ये सत्पुरुषवचनविश्वासो भवति । यो राजा सदानन्दपूर्णो भवति । यस्य पार्श्वे प्रत्यक्षमनेकं मनोहारिवस्तूनि भवन्ति । एतादृशस्य राज्ञोऽग्रे योगरहस्यं कथनीयम् ।

न स्वेहान् न भयाल्लोभान् न मोहान् न धनाद्वलात् ।  
न मैत्रीभावानन् दानान् न सौन्दर्यान् न सेवनात् ॥ LIX.II

**Sources:** 6–o. cf. YSV (PT p. 847): idam yogarahasyañ ca na vācyam mūrkhasannidhau || yogoadeśas tu tatraiva || utpātarahite deśe kāntakādīvivarjite | abhyasyate sadā yogah samaḥ syat sukhaduhkhayoh | surājani samāśritya karttavyo nirupadrave | deśe tu sarvaśasyādhye lobhamohavivarjite |

2 **yogaśāstrarahasyam** BLN<sub>1</sub>U<sub>2</sub>] yogaśāstrarahasya DN<sub>2</sub> yogaśāstreṣu rahasyam U<sub>1</sub> yogaśāstrasya rahasyam EP yasya cett.] om. U<sub>2</sub> manohāravastūni] manah EPU<sub>1</sub>U<sub>2</sub> mana cett. om. N<sub>2</sub> yathāndhakārasya cett.] yathāndhakāras N<sub>1</sub> yathāndhakāra° D om. N<sub>2</sub> madhye cett.] om. N<sub>2</sub> dipasya cett.] dipa° E om. N<sub>2</sub> tejah cett.] om. N<sub>2</sub> praviśati DEPN<sub>1</sub>] praviśyati BLU<sub>1</sub> vipraśati U<sub>2</sub> om. N<sub>2</sub> 3 tathā cett.] yathā U<sub>2</sub> om. N<sub>2</sub> śāstramadhye cett.] om. BLN<sub>2</sub>U<sub>1</sub> tasya manah DN<sub>1</sub>N<sub>2</sub>] manah P mano EU<sub>2</sub> om. BLU<sub>1</sub> praviśati cett.] om. BLU<sub>1</sub> yasya cett.] om. U<sub>1</sub> manomadhye cett.] madhye manasi BL madhye E kapatam cett.] kalaho E yasmin cett.] yasmin BLN<sub>1</sub>DU<sub>1</sub> deśakasya cett.] darśakasya U<sub>1</sub> deśika° E 4 tasya cett.] yasya U<sub>1</sub> yasya cett.] om. U<sub>1</sub> pr̥thivyām PL] pr̥thvyām BEU<sub>2</sub> pr̥thivī DN<sub>1</sub>N<sub>2</sub> pr̥thivī U<sub>1</sub> kirtir cett.] vītir E kirti U<sub>1</sub> kitir U<sub>2</sub> 4–5 satpuruśavacanavīvāśo cett.] satpuruśavacanāḥ viśvāśo N<sub>2</sub> satpuruśasya vaco viśvāśo E vacanavīvabhyāśo U<sub>1</sub> 5 sadānandapūrṇo cett.] sadānandarūpo E sānamḍapūrṇo L anekam cett.] aneka° BLE manohāravastūni E] manohāravastū cett. 5–6 bhavanti em.] tiṣṭhamti E bhavati cett. 6 rājño cett.] rājña E 'gre α] ye BPU<sub>2</sub> yad L idam E yogarahasyam cett.] thogarahasyam B kathaniyam EP] karttavyam N<sub>1</sub>N<sub>2</sub>U<sub>1</sub> karttavya D kathyaniyam BL kathyate U<sub>2</sub> 7 na cett.] ni BL snehān EPU<sub>2</sub>] snehān cett.] na EPU<sub>2</sub>] nā° BL a° DN<sub>1</sub>N<sub>2</sub> bhayāl cett.] bhayān EU<sub>1</sub> lobhān BDLU<sub>1</sub>] ++bhān N<sub>1</sub>N<sub>2</sub> +++++ P lo++ unm. U<sub>2</sub> na cett.] om. P mohān cett.] om. P dhanād cett.] na dhanād L om. P balāt cett.] balāta B om. P 8 na cett.] om. P maitribhāvān cett.] maitribhāvā N<sub>2</sub> maitri++++ D +++++bhāvān P na N<sub>1</sub>U<sub>1</sub>] no BLPU<sub>2</sub> nau E nā N<sub>2</sub> om. D dānān N<sub>2</sub>U<sub>2</sub>] dāsān N<sub>1</sub>U<sub>1</sub> dānān P dāryān E dānāt BL om. D na cett.] om. D saundaryān cett.] saudaryān PN<sub>2</sub> saumdayan L om. D na cett.] ni L om. D sevanāt cett.] sevatā U<sub>1</sub>

**Notes:** 8 maitri: A lacuna in D starts here. The omissions are not recorded. The reader will be informed when D resumes.

## [LIX. Secret teaching of the scriptures of yoga]

This is the secret teaching of the scriptures of yoga in all of the scriptures. Just as the light of a lamp enters into the midst of darkness, his mind enters into the teaching. The king in whose mind there is no deceit and, when seen, there is no fear of a leader, has a purified mind. Who has fame on earth, in whose mind there is trust in good people, who is a king always filled with bliss, at whose side there is an abundance of enchanting objects visible [to all], in the presence of such a king the secret of yoga shall be explained.<sup>441</sup>

LIX.1 Not because of affection, fear, delusion, wealth, strength, friendship, donations, beauty, not because of service, ...<sup>442</sup>

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<sup>441</sup>The decision for the  $\beta$ -group reading *kathaniyam*, and against the reading of the  $\alpha$ -group, which reads *kartavyam*, is based on the following observations: Rāmacandra aims to emphasize the contrast between a suitable and an unsuitable king for his *yogaśāstrarahasya*. In the sentence following verse LIX.1, Rāmacandra states: *sāmānyād agre yogo na kathaniyah* | Here, not only the  $\beta$ -group but also the  $\alpha$ -group of manuscripts read the gerundive of  $\sqrt{kath}$ . The core of Rāmacandra's explanation in this section of the *yogaśāstrarahasya* is the ideal practice for the monarch. The Sahajayoga Rāmacandra teaches in this chapter enables the king, despite being an "enjoyer of the earth," to achieve soteriological completion without the deprivations typical for ascetics. The king can fulfil his duties without even needing practice. Thus, the concluding statement in the last sentence is: *iti cakravartināmakathanam* | "This is the explanation for those named *cakravartin*." In all manuscripts, we again find a word formed from  $\sqrt{kath}$ . Although the reading of the  $\alpha$ -group works, the reading of the  $\beta$ -group appears to be the original, especially since *kartavyam* could be a scribal error that crept into the transmission early on. This is because *kartavyam* is a word Rāmacandra uses very frequently, and like *kathaniyam*, it begins with *ka* and ends with *yam*. Thus, a scribe who is tired or whose concentration has waned towards the end of copying the text could easily make this mistake.

<sup>442</sup>So far, I have not been able to identify the source of this verse. However, the transition from verse to prose suggests that Rāmacandra might have written the verse himself.

सामान्यादग्रे योगो न कथनीयः । यः परनिन्दारतो भवति । दुराचारो भवति । भ्रातुर्मित्रस्य च योग्यं वस्तु न ददाति । योऽसत्यं वदति । यो योगिनां मनोमध्ये निन्दां करोति । यस्य मनोमध्ये दया न भवति । यः कलहप्रियो भवति । स्वकार्यकरणेऽसावधानो भवति । गुरोः कार्यकारणे आदरो न भवति । एताहशस्यात्र न योगः क्रियते न पञ्चते ।

शृणवन् गीतादिकान् शब्दान् पश्यन् रूपं मनोहरम्।  
जिग्रन् गन्धांश्च सुरभीन् स्पृशन् स्पर्शं मृदुप्रियम्।  
स्वदान् मनोरमान् खादन् भ्राम्यन् देशान् मनोरमान्॥ LIX.21॥

**Sources:** 2 cf. YSV (PT p. 847): stutir nindā na karttavyā sādhunāsatyavādīnā || yōgānadhihārīṇam  
āha tatraiva || 2-3 cf. YSV (PT p. 847): manomadhye dayā nāsti sadā yaḥ kalahapriyaḥ | 3-4 cf. YSV  
(PT p. 847): svakāryalobhane śilo gurukāryaparaānmukhaḥ | etasmai ca na dātavyaṁ vaktavyam  
tasya sannidhau |

**I** sāmānyād agre PN<sub>1</sub>N<sub>2</sub>U<sub>2</sub>] sāmānyāgre BELU<sub>1</sub> kathaniyāḥ EPN<sub>1</sub>U<sub>1</sub>U<sub>2</sub>] kathaniyām B kathaniyam L kaniyāḥ N<sub>2</sub> yaḥ cett.] om. U<sub>1</sub> paranindā cett.] paranimdām BLU<sub>1</sub> rato cett.] om. BL bhavati cett.] karoti BL durācāro bhavati EP] dūrācāro bhavati N<sub>1</sub>N<sub>2</sub>U<sub>1</sub>U<sub>2</sub> om. BL bhrātūr PU<sub>2</sub>] bhrātūr° N<sub>1</sub>N<sub>2</sub> bhrātṛr U<sub>1</sub> dur° BE om. L mitrasya cett.] mitram U<sub>1</sub> maitryānyasya BE om. L ca yogyam N<sub>2</sub>U<sub>1</sub>] ca yogyam ca N<sub>1</sub> yogyam PU<sub>2</sub> om. BLE 2 vastu na dadāti cett.] om. L yo PU<sub>2</sub>] so N<sub>1</sub>N<sub>2</sub>U<sub>1</sub> ya E om. BL 'satyam cett.] asatyam E om. BL vadati cett.] om. BL yo EP] om. cett. yoginām cett.] yoginā N<sub>1</sub>N<sub>2</sub> yoga° E om. BL manomadhye cett.] om. BEL nindām cett.] ni° U<sub>1</sub> om. BL karoti cett.] om. BL 3 yah EN<sub>1</sub>U<sub>1</sub>] yasya BLPU<sub>2</sub> om. DN<sub>2</sub> kalahapriyo EPNU<sub>1</sub>] kalaham priyo BL kalahah priyo U<sub>2</sub> om. DN<sub>2</sub> bhavati cett.] na bhavati BL om. DN<sub>2</sub> svakāryakaraṇe EPU<sub>1</sub>U<sub>2</sub>] svakāryākaraṇe LN<sub>1</sub> svakāryākaraṇem B svakāryākaraṇā N<sub>2</sub> guroh cett.] guro BN<sub>2</sub>U<sub>2</sub> kāryakāraṇe em.] kāryakaraṇe cett. kārye karaṇe B ādarō na N<sub>1</sub>N<sub>2</sub>U<sub>1</sub>] nādrō PU<sub>2</sub> anādarano B anādare no L na dattacitto E 4 etādrśasyāgṛe cett.] etādrśasya agre U<sub>1</sub> yogāḥ cett.] om. N<sub>1</sub>N<sub>2</sub>U<sub>1</sub> pathyate EPU<sub>1</sub>U<sub>2</sub>] padyamte N<sub>1</sub>N<sub>2</sub> pathyate BL 5 śr̄ṇvan cett.] śus-vana unm. N<sub>2</sub> gitādikān cett.] prītādikān E śabdān cett.] śabdāt | N<sub>2</sub> paṣyān cett.] paṣyat U<sub>1</sub> 6 jīghran cett.] jāgrat E jīghram U<sub>1</sub> gandhāṁś ca P] nāmdhās ca U<sub>1</sub> gandhān unm. N<sub>1</sub>N<sub>2</sub> agachan unm. BP spr̄śan gamdhān unm. U<sub>2</sub> om. E surabhin U<sub>1</sub>U<sub>2</sub>] sphurān E surabhih PL sphurabhi B śusurabhih N<sub>1</sub>N<sub>2</sub> spr̄śan β spr̄śyanasya N<sub>1</sub> spr̄śyanasyam N<sub>2</sub> om. U<sub>1</sub> sparśam PU<sub>1</sub>U<sub>2</sub>] sparśa° E om. cett. mr̄ḍupriyam cett.] śarmṛḍupriyam N<sub>2</sub> mr̄ḍu || priyam U<sub>2</sub> 7 manorāmān cett.] manorathān BL manomān N<sub>1</sub>N<sub>2</sub> khādan cett.] khādāvan BL khādamta° U<sub>1</sub> svādān N<sub>1</sub> om. EN<sub>2</sub> bhrāmyan cett.] bhrāman BL bhrāmyena N<sub>1</sub> bhrāmya na N<sub>2</sub> deśān cett.] tvesāmn U<sub>1</sub>

shall yoga be taught in the presence of common [people]. He, who is devoted to criticising others, who is misbehaving, who does not give a useful thing, which benefits friend and brother, who does not speak the truth, who puts blame in the mind of yogis, in whose mind compassion does not arise, who delights in quarrel, who is inattentive towards his own obligations, [and] who has disrespect towards the intentions of the teacher. In the presence of someone like this, yoga is neither done nor taught.<sup>443</sup>

LIX.2 While hearing the sounds of music, and the like, while seeing [things with] charming form, while smelling pleasant scents, while touching [things with] soft and pleasant touch, while chewing delicious tastes, while roaming around beautiful places, ...

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<sup>443</sup>Rāmacandra contrasts a good king with a bad king. In both formulations, the usage of *agre* suggests that this yoga was meant to be disseminated in a king's court.

भक्षमाणः सुमधुरं रममाणः स्वलिलया ।  
भावाभावविनिर्मुक्तः सर्वश्राहविवर्जितः ॥ LIX.3॥

सदानन्दमयो योगी सदाभ्यासी सदा भवेत् ।  
विरुद्धे दुःखदेशो च विरूपेऽतिभयानके ॥ LIX.4॥

५ इष्टाद्यनिष्टसंस्पर्शे रसे लवणादिके ।  
पूत्यादावपि गन्धे च कण्टकोष्मादिवर्जिते ॥ LIX.5॥

सर्वदैव सदाभ्यासः समः स्यात्सुखदुःखयोः ।  
एवं भूतस्य कर्माणि संकल्परहितानि च ॥ LIX.6॥

गच्छन्नृणां च संस्पर्शात्पापं कुर्वन्न लिप्यते ।  
१० उत्पन्नतत्त्वबोधस्य उदासीनस्य सर्वदा ॥ LIX.7॥

**Sources:** १-२ cf. YSV (PT p. 847): nañubhayatra sambadhyate na vaktavyamityarthah | yogād-hikāriṇo'pi tatraiva ||bhāvābhāvaviniṁuktāḥ sarvagrahavivarijitaḥ | २ ≈Amanaska 1.12ab: bhāvābhāvaviniṁuktām vināśotpattivarjitam | ३ cf. YSV (PT p. 847): sadānandamayo yogī sadābhāyāśī sadā bhavet |viruddhe duḥkhadeśe ca virūpe 'tibhayānake | ७-८ ≈YSV(PT p. 847): etad aniṣṭasams-parśe nyūnādhike balādhike | evam bhūtasya karmāṇī saṅkalparahitāni ca | ७-८ ≈YSV (PT p. 847): utpātarahite deśe kaṇṭakādīvivarjite | abhyasyate sadā yogah samāḥ syāt sukhaduḥkhayoh | ९-१० ≈YSV (PT p. 847): evam gacchan svapan paśyan pāpapunyair na lipyate | utpannatattvabodhah syāt sadā śilasya sarvadā | ९-१० ≈Amanaska 2.36: utpannatattvabodhasya hy udāśinasya sarvadā | sadābhāyāśaratasayaitan naikatrāpy upayujyate ||

१ **bhakṣamāṇaḥ** L] bhakṣamāṇa B bhāṣamāṇaḥ EPU<sub>2</sub> bhāṣamāṇasya N<sub>1</sub>N<sub>2</sub>U<sub>1</sub> **sumadhuraṇ** PU<sub>2</sub>] samaghraṇo° B samadhura° L madhuram N<sub>1</sub>N<sub>2</sub>U<sub>1</sub> om. E **ramamāṇaḥ** EPU<sub>1</sub>U<sub>2</sub>] rasamāṇaḥ N<sub>1</sub>N<sub>2</sub> °ramamāṇam L °ramāṇa unm. B **2 bhāvābhāvaviniṁuktāḥ** cett.] bhāvābhāvaviniṁuktāto E bhāvāviniṁuktāḥ BL **3 sadānandamayo** cett.] sadāmaya unm. BL om. U<sub>2</sub> **yogī** cett.] yo yogī unm. L om. U<sub>2</sub> **sadābhāyāśī** cett.] sadābhāyāśī U<sub>1</sub> om. U<sub>2</sub> **sadā bhavet** cett.] om. U<sub>2</sub> **4 viruddhe** BLN<sub>1</sub>N<sub>2</sub>U<sub>1</sub>] viruddha° EP om. U<sub>2</sub> **duḥkhadeśe** ca em.] duḥkhade deśe EPN<sub>1</sub>N<sub>2</sub>U<sub>1</sub> duḥkhe deśe B duḥkhadeśe L om. U<sub>2</sub> **virūpe** EPN<sub>2</sub>] śovirūpe BLN<sub>1</sub> vivarūpe U<sub>1</sub> om. U<sub>2</sub> **'tibhayānake** EPN<sub>1</sub>N<sub>2</sub>] bhayānake BLU<sub>1</sub> om. U<sub>2</sub> **5 iṣṭādyaniṣṭasamsparśe** cett.] iṣṭādhaniṣṭam samsparsē PN<sub>2</sub> om. U<sub>2</sub> **rase** cett.] om. N<sub>2</sub> om. U<sub>2</sub> **lavaṇādike** cett.] lavaṇādiko N<sub>2</sub> om. U<sub>2</sub> **6 pūtyādāv** api LN<sub>1</sub>N<sub>2</sub>] pratyādāv api BEP pūjādāv api U<sub>1</sub> om. U<sub>2</sub> **gandhe** cett.] gaṇḍham N<sub>2</sub> ca cett.] om. U<sub>2</sub> **kaṇṭakoṣmādīvarjite** N<sub>1</sub>] kaṇṭakesmādīvarjjite N<sub>2</sub> kamkoṣṇādīvivarjyet E kamṭakosyādīvivarjite P kaṇṭakoṣmādīvarji B kamṭakosmādīvarji L kumṭakosmādīvarjite U<sub>1</sub> **7 sarvadaiva** EPN<sub>2</sub>] sarvadeva BLN<sub>1</sub> sarvadaivam U<sub>2</sub> **sadābhāyāsaḥ** EPU<sub>2</sub>] sadābhāyāsaḥ BLN<sub>1</sub>N<sub>2</sub>U<sub>1</sub> **samāḥ** cett.] sama N<sub>1</sub>U<sub>1</sub> mana N<sub>2</sub> **syāt** cett.] sya | t L syā U<sub>1</sub> **8 bhūtasya** N<sub>2</sub>] bhūta U<sub>1</sub> yogasya cett. **9 gacchan** cett.] gacha U<sub>1</sub> **samsparsat** cett.] samsparsōt BN<sub>1</sub> **pāpam** cett.] pāpāḥ P tapāḥ E **10 udāśinasya** cett.] hy udāśinasya E

**LIX.3** while eating very lovely food and delighting in his own play, he is liberated from existence and non-existence and is free clinging to all things.

**LIX.4** He is always a yogin, always engaged in practice, and always made of bliss, even in a land of suffering, unpleasant, odious and extremely terrible.

**LIX.5** When there is contact with desirable and undesirable things, taste, such as salt and so forth, smell, whether bad or otherwise, and [a place] free from thorns, heat and the like, ...

**LIX.6** the [yogin] practises yoga frequently and is equanimous to pleasure and pain. In this way, the actions of one who is thus are free of volition.

**LIX.7** [The yogin] is not tainted by walking, touching people or doing sinful [things].<sup>444</sup> [When the yogin's] awakening has taken place [and when he has become one] who is always indifferent, ...

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<sup>444</sup>The *kṣatradharma* requires the warrior and ruling caste to perform actions that could be categorised as sinful. For example, killing in a war or the use of force may be necessary to maintain order. If the *kṣatriya* has attained liberation through Rājayoga, he is immune to the karmic consequences.

तदा दृष्टिविशेषः स्याद्विविधान्यासनानि च ।  
अन्तःकरणजा भवा योगिनो नोपयोगिनः ॥ LIX.8॥

सर्वदा सहजस्थस्य निष्कलाध्यात्मवेदिनः ।  
यत्पत्रयलनिष्पाद्यं तत्तत्सर्वमकारणम् ॥LIX.9॥

5

विलासिनीनां मनोहारिगीतश्वरणात् ॥ अतिसुन्दरकामिनीनां रूपदर्शनात् ॥ कस्त्रीकपूरगन्धयो  
ग्रहणात् ॥ मनःशीतलकार्यतिकोमलपरवस्तुनः स्पर्शकारणात् ॥ अतिमायुर्य चित्ते करोति ।  
तादृशः स्वादनात् ॥ अनेकदेशानां साध्वसायुस्थानदर्शनात् ॥ मैत्रेण सह कोमलवचनात् ॥ शत्रुणा  
सह काठिन्य वचनात् ॥ यस्य मनसि हर्षो वा द्वेषो न भवति । स पुरुष ईश्वरोपदेशको झेयः ।  
१० स्वलीलया वदति चलति च । भावाभावयोश्चित्तमुदासीनं भवति । कस्यांचिद्वार्तायां हठं न करोति ।  
यस्य मनः सहजानन्दे मन्म भवति ।

**Sources:** १-२ ≈YSv (PT p. 847): pare dr̄ṣṭivilam na syād vividhāni mṛtāni ca | antahkaranaṁ etasya yogino niśkriyam [niśkalā?] tu sa | ३-४ ≈Amanaska 2.37: tadā dr̄ṣṭivīśeṣāḥ ca vividhāny āsanāni ca | antahkaranaṁbhāvāś ca yogino nopayoginah | ५-६ ≈YSv (PT p. 847): sarvadā sahajas tasya niśkalādhyātmavādinah | yadā prayatnaniśpādyam grāhyam sarvam akāraṇam |

१ dr̄ṣṭivīśeṣah EN<sub>1</sub>N<sub>2</sub>U<sub>2</sub>] dr̄ṣṭivīśeṣa BLP dr̄ṣṭir višeṣa U<sub>1</sub> vividhāny EN<sub>2</sub>U<sub>2</sub>] vidhāny cett.  
२ antahkaranaṁbhājā cett.] amtaḥkaraṇayo U<sub>1</sub> nopayoginah cett.] nōpi yoginah LU<sub>2</sub> ३ sar-  
vadā cett.] sarvadya BL sarva° E sahajasthasya LPN<sub>1</sub>N<sub>2</sub>U<sub>2</sub>] sahajasya B mahajarasya U<sub>1</sub> rā-  
japadasthasya E niśkalādhyātmavedinah EPU<sub>2</sub>] niśkalādhyātmavedinā BLU<sub>1</sub> niśkalādhyāt-  
mavedina N<sub>1</sub>N<sub>2</sub> ४ prayatnaniśpādyam N<sub>1</sub>N<sub>2</sub>U<sub>2</sub>] aprayatra niṣayim U<sub>1</sub> prayatnaniḥpādyā  
BL prayatnaniḥpārdham P prayatnaniḥpāyam E tat tat sarvam EPN<sub>1</sub>N<sub>2</sub>] tat sarvam BU<sub>1</sub>U<sub>2</sub>  
tat sarvem L akāraṇam EPN<sub>1</sub>] akāraṇām U<sub>1</sub> akāraṇāt B ikāraṇāt L na kāraṇam N<sub>2</sub> kāraṇa  
unm. U<sub>2</sub> ५ manohārigitaśravaṇāt N<sub>1</sub>N<sub>2</sub>U<sub>1</sub>] manohārigānaśravaṇāt β atisundarakāmininām  
N<sub>1</sub>N<sub>2</sub>U<sub>1</sub>U<sub>2</sub>] atisaumḍaryakāmininām E atisaumḍaram kāminām P atisaumḍarakāmininām B ati-  
saumḍarakāmininām L kastūri° cett.] kastūri° U<sub>1</sub> karpūragandhayo L] karpūrayor gamdha°  
BEP karpūragamdhayār gamdha° N<sub>1</sub> karpūragandha° N<sub>2</sub> karpuro gamdha° U<sub>1</sub> karpūrayo gamdha°  
U<sub>2</sub> ७ sítalakāri em.] sítalakāri N<sub>1</sub>N<sub>2</sub> silakāri U<sub>1</sub> śaityakāri cett. °atikomalaparavastunah  
N<sub>1</sub>N<sub>2</sub>U<sub>1</sub>] komalavastunah cett. sparśakāraṇāt cett.] samsparsakām B samsparsakām L citte  
cett.] cittam N<sub>2</sub> cikri U<sub>2</sub> ८ tādṛṣāh BELP] tādṛṣā N<sub>1</sub>N<sub>2</sub>U<sub>1</sub>U<sub>2</sub> sādhusādhusnadarśanāt  
cett.] sādhusnadarśanāt N<sub>1</sub> maitreṇā cett.] mitreṇā E sātruṇā BELPU<sub>1</sub>] sātruṇām N<sub>1</sub>N<sub>2</sub>U<sub>2</sub>  
९ kāthinya° LU<sub>1</sub>U<sub>2</sub>] kathina° E kamvinya° P kāthinya° B kavinya° N<sub>2</sub> vacanāt cett.] vacanān  
N<sub>1</sub> vacanād N<sub>2</sub> manasi cett.] manasi U<sub>1</sub>U<sub>2</sub> mana L na cett.] vā na U<sub>1</sub> om. L sa puruṣa cett.]  
puruṣo U<sub>2</sub> iśvaropadeśako cett.] iśvaropade ko L १० svalilayā cett.] svaliyayā N<sub>1</sub>N<sub>2</sub> ca cett.]  
va P om. E haṭham cett.] harṣaviṣādaṁ E haṭam LU<sub>1</sub> ११ manāt cett.] mana° N<sub>2</sub> sahajānande  
cett.] sahajānāmdam L sahajānāmda U<sub>1</sub> sahajānām damde U<sub>2</sub> magnam cett.] añjam L samjñām  
U<sub>1</sub>

**Notes:** ९ vacanāt: The evidence of manuscript B stops here. The last folio of the manuscript is missing.  
dveṣo na bhavati: The lacuna of witness D ends here and its textual evidence resumes.

**LIX.8** then the different gazing points, the various postures<sup>445</sup> and the states produced from the internal organ<sup>446</sup> are useless to the yogin.

**LIX.9** For the knower of the undivided supreme self, who is always in the natural state, whatever is brought about with effort, all of that is entirely groundless.

Because of listening to the mindblowing musical performances of charming women, looking at the shape of stunning women, smelling the fragrance of camphor and musk, touching objects that make the mind relax and that are extremely soft and superb, [because of all these things] he experiences exquisite beauty in the mind.

As a result of enjoying such things, seeing good and bad places of many countries, speaking sweetly with friends, and speaking harshly to enemies, joyful excitement and hatred do not arise in his mind. This person is known as a teacher of the supreme lord. Through his own play, he speaks and moves. The mind is equanimous in both existence and non-existence. He does not commit violence in any business, whose mind is immersed in inherent bliss.

<sup>445</sup>Postures (*āsanas*) are not discussed in Rāmacandra's text. Together with this passage, however, they are mentioned thrice (cf. p. 163 l. 6 and p. 225 l. 2) and given these three statements, one must assume that the audience of this text practised them, but other works were consulted.

<sup>446</sup>Birch (2013: 368, n. 52) wrote a long endnote on the compound *antahkaraṇabhāvā* that occurs in *Amanaska* 2.37c which is a possible source of this verse in Rāmacandra's *Yogatattvabindu*. I briefly summarize the endnote and complement my findings: Even though the Nepalese commentator of the *Amanaska* interprets it as the "intention of the heart" (*antahkaraṇakā manasuvāpani*) Birch, who has not found the compound in other texts back in 2013 proposes the more plausible explanation that *antahkaraṇabhāvā* refers to the eight mental states characterizing the higher faculty of discernment (*buddhibhāvā*). These eight states, as outlined in *Sāṅkhya-kārikā* 23, include religious merit (*dharma*), gnosis (*jñāna*), dispassion (*virāga*), and power (*aiśvarya*) as positive aspects, while their opposites (*adharma*, *ajñāna*, *avirāga*, and *anaiśvarya*) form the negative states (*adhyavasāyo buddhir dharma jñānam virāga aiśvaryam | sāttvikam etad rūpaṇ tāmasam asmād viparyastam*). According to Birch's research, this division of *buddhi* is adopted by Śaiva traditions, such as *Mālinīvijayottaratantra* 1.30c-d. The eightfold *buddhi* in the *Mālinīvijayottaratantra* has been noted in Vasudeva, 2004: 353, n. 8. The concept of the *buddhibhāvas* is also present in other contexts, like the hierarchical system of religions in the *Svacchandatantra* (II.179-182). In this scheme, deluded individuals are influenced by dark *buddhibhāvas*. The specific formulation of Rāmacandra with the phrase *antahkaraṇajā bhāvā* however, I was able to locate within *Bodhasāra* 17.5: *mano buddhir ...*

तेन पुरुषेण दृष्टिः स्थिरा कर्तव्या । आसनं दृढं कर्तव्यम् । पवनः स्थिरः कर्तव्यः । एतादृशः कश्चि-  
न्नियमः सिद्धस्य नोक्तः । मनःपवनाभ्यां यदा सहजानन्दः स्वस्वरूपेण प्रकाशयते । स सहजयोगः  
कथ्यते राजयोगमध्ये । इति चक्रवर्तिनामकथनम् ॥

**१** puruṣena cett.] bhya puruṣena P svapuruṣena D dṛṣṭih cett.] dṛṣṭi° U<sub>1</sub> karttavyā cett.] karttavyam DN<sub>1</sub>N<sub>2</sub> āsanam cett.] āsana° U<sub>1</sub> pavanah sthirah cett.] om. L karttavyah cett.] karttavyam N<sub>2</sub> om. L **१-२** kaścin niyamaḥ cett.] kaści niyamaḥ U<sub>1</sub> kaścin niyamaḥ U<sub>2</sub> **२** manahpavanābhyaṁ cett.] manapavanābhyaṁ L sahajānandah cett.] sahajānamda° EL prakāsyate cett.] prakāsate U<sub>1</sub> sahajayogaḥ cett.] sahajayoga DN<sub>1</sub> sahajo yogya N<sub>2</sub> sahayogaḥ U<sub>1</sub> **३** rājayogamadhye cett.] rājayogasya madhye U<sub>2</sub> te madhye EP cakravarti° EPLN;U<sub>2</sub>] cakravartī DN<sub>2</sub> cakravaktya U<sub>1</sub> °nāma° α] om. β °kathanam cett.] kathyate LU<sub>2</sub> °madhye iti cakravartye nāma madhye kathanam U<sub>1</sub>

By a [regular] person, the gaze shall be stabilized. The position shall be stabilized. The breath shall be stabilized. Any such a rule is not prescribed for the accomplished [person].<sup>447</sup> When by means of mind and breath, the natural bliss appears through one's own true nature, it is called Sahajayoga ("natural yoga") [in this system] of Rajayoga. This is the explanation for those named *cakravartin* ("Universal Ruler").<sup>448</sup>

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*ahaṅkāraś cittam ceti catuṣṭayam | antaḥkaranajā bhāvā ātmā śuddho nirañjanah || 17.15 ||* "The quadruplet — mind, intellect, ego, and consciousness — are states produced by the inner organ. The self, however, is pure and untainted." This fourfold scheme is very close to the fivefold version taught by Rāmacandra in his metaphysics section on p. 215 in which *consciousness* (*caitanya*) is added as a fifth item. The verses of chapter 17 provide information about further resulting states and their differentiations. The states born of the inner organ originally derive from the qualities (*gunas*) of original matter (*prakrti*) (17.4). The four states of the inner organs produce more differentiated states (*bhāvāḥ*) - *manas*, viz., "will and indecision" (*samkalpa* and *vikalpa*) (17.6); *buddhi*, viz., "ascertainment" (*niścaya*) (17.7); *ahaṅkāra*, viz., "knowing, doing, experiencing, the sense of agency, and the concepts of being the doer or the enjoyer, as well as notions of injury and harm" (*jñatvakartrtvabhoktrtvavadhyaghātakatādayaḥ*) (17.8) of the *citta*, viz., "memory of past experiences and recognition" (*smṛtiḥ pūrvānubhūtasya pratyabhijñā*) (17.9). For the whole account of further divisions of the *bhāvas* see *Bodhasāra* 17.1-51.

<sup>447</sup>With this statement, Rāmacandra repeats the message of verse LIX.7. Once the highest state of yoga is reached, yoga practice becomes unnecessary.

<sup>448</sup>Rāmacandra's treatise concludes with this emphatic statement, clearly asserting that *sahayoga* is a form of yoga intended for kings or aspiring monarchs. For a king who rules and enjoys the amenities of his position, Sahajayoga is the appropriate yoga practice. As a *kṣatriya*, he can maintain the soteriological state of salvation through Sahajayoga while continuing to fulfill his caste duties without continuous practice. Beyond this passage, the term *cakravartin* is absent in the Hatha- and Rājayoga literature known to me. However, there are notable occurrences of the term in yogic literature, such as Hemacandra's *Hemacandra's Yogaśāstra* 4.19-21: *dhanahināḥ śatam ekam sahasram śatavān api | sahasrādhipatir lakṣaṇam koṭīṁ lakṣeśvaro 'pi ca ||4.19|| koṭīśvaro narendratvam narendraś cakravartitām | cakravarti ca devatvam devo 'pīndratvam icchati ||4.20|| īndratve 'pi hi samprāpte yadicchā na nivartate | mūle laghiyāṁs tallobhāḥ śārava iva vardhate ||4.21||* Qvarnström (Ed. p. 80) translates: "One who is poor [desires] a hundred [rupees]; one who has a hundred [desires] a thousand; one who has a thousand [desires] one hundred thousand, and one who has one hundred thousand [desires] ten million [rupees]. One who rules ten million [people] wishes to be a king of men, a king of men [desires to be a] world-emperor, a world-emperor a god, [and] a god wishes even to be a king of gods. [But] even when one has become the king of gods, [one's] desire does not end [there]. Initially, such greed is rather small, [but over time], it increases [and increases] like a [begging]-bowl, [which at the root is shallow, but which expands more and more from the centre to the edge]." A *cakravartin* is, therefore, a ruler who reigns over the kings of the earth. The next ...

इति श्रीरामचन्द्रपरमहंसविरचितस्योगतत्त्वबिन्दुः समाप्तः ॥

**Notes:** **I** iti śrīrāmacandraparamahāmsaviracitas yogatattvabinduh samāptaḥ: The manuscripts and printed edition offer the following colophons with diverging variants of the title:

iti śri paramarahasyāṁ śrīrāmacaṁdraviracitāyāṁ tatvayogabiṁdu samāptaḥ || śri svasti || saṁvat 837 ||  
vinā guru na siddhati || eka vacana soyā salikasem caudha bhuvana kā mola || kahane soka haḍiyā avakyā  
vajāye me ḍhola || I || popoṣṭakamā 10 | 11 | 12 | 13 ja(m)mā 4 patra aghādiśi ṭaṭāye ++ho - N<sub>1</sub>

iti śri paramarahasye śrīrāmacaṁdraviracitāyāṁ tatvayogabindu samāptam || śubham || yad akṣarapad-  
abhraṣṭam mātrāhinam cayad bhavet || tat sarvam kṣamya tām eva prasidaparamēśvara ||I|| sūrye turāṅge  
navacandrāghasre jyeṣṭhākhyakṛṣṇe bhrugvārayuktam || tattvaprayogaḥ sañdhārṣasamjñam likhitaṁ suhetoh  
bhavatiha dehi || bhūyat || - N<sub>2</sub>

iti paramahāmsyāṁ śri rāmacaṁdraviracitāyāṁ tatvayogabiṁdu samāptaḥ || śubham astu | saṁvat 1841 ||  
bhādau śudha 15 li O ve sarva śake rā rāma rāma cha - D

iti śri pāramahāmsyāṁ śri rāmacaṁdraviracitāyāṁ tatvayogaviduh samāptaḥ śubham bhūyat || U<sub>1</sub>

iti śri rāmacaṁdraparamahāmsaviracitas tatvabiṁduyogasamāptaḥ || śri śubham bhavatu || śrisitārāmār-  
paṇam astuḥ || idam pustakam || śake 1805 || vikramārka saṁmat || 1940 || jayanām asaṇvatsare || udagayane  
|| griṣmantau? || vaisākhe māse || kṛṣṇapakṣe || titthau 23 || bhānuvāsare || prathamayāmye || śriksetra  
avamtiκāyāṁ || śri mahārūdramahākalasamnidhāne na sampūrṇam || lekhānam ānam+ suta+ bābājī<sup>+</sup>  
rājādherakareṇa likhyate || yādrāśam pustakam drṣṭvā tādrāśam likhitam mayā || yadi śuddham aśuddho vā  
mama doṣo na dīyate ||I|| śrīrāma || cha || - U<sub>2</sub>

iti śrīrāmacaṁdraparamahāmsa viracitas tatvabinduyogasamāptaḥ saṁvat 1867 pausakṛṣṇaḥ 12 ravaū  
śubham bhūyat || cha || - P

iti rājayoge candraparamahāmsapariपूर्णपिथमाहात्मyaprakāśakah binduyogaḥ samāptaḥ || śubham astu ||  
iti śrisarvaguṇasampannapaṇḍitasukhānandamisrasūrisūnupaṇḍitajvālāprasādāmīśrakṛtabhāṣāṭikāsahito  
rājayoge binduyogaḥ samāptaḥ || śubham astu || śrīr astu || - E

iti rājamacaṁdraparahaṁsa viracites tatvabiṁduyogasamāptaṁ || śri kṛṣṇārpaṇam astu || cha || - L

Thus concludes the *Yogatattvabindu*,<sup>449</sup> composed by Sri Rāmacandra Paramahamsa.

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higher rank would be that of a god. Thus, the *cakravartin* represents the highest possible secular status that a human being can achieve in terms of power and prosperity. The text further suggests that a king aspires to rise to the rank of a *cakravartin*. Rāmacandra deliberately employs this term to motivate his target audience. An extensive discussion of Sahajayoga can be found at the end of the comparative analysis of the complex early modern yoga taxonomies on p. 414.

<sup>449</sup>I consider it necessary to emend the title of the work to *Yogatattvabindu* since there seems to be great confusion among the manuscripts. The printed edition calls the text *Binduyoga*, the  $\alpha$ -group *Tattvayogabindu* and the  $\beta$ -group *Tattvabinduyoga*. There are even more titles of the text in circulation. The library card of manuscript N<sub>2</sub>, however, calls the text *Rājayogatattvabindu*. All titles except the one in the library card appear doubtful. This confusion of the compound members of the title is likely the result of metathesis by an early scribe in the transmission of the text since there is no other indication or usage of the compound *tattvayoga* or *tattvabindu* in the text itself. Additionally, those two options for the title are unlikely since a convincing meaning would be difficult to construe. However, the term *yogatattva* can be attested in the text and is used to highlight the penultimate teaching of the text, which is *gurusevā*. Other texts like, i.e. *Siddhāntatattvabindu* use “*tattvabindu*” as the final members of the title compound. Thus, I propose that the original title must have been *Yogatattvabindu*. For a detailed discussion of the title and my full argument, see p. 36.

## **Chapter 3**

# **Comparative analysis of the complex early modern yoga taxonomies**



THE similarities between the yoga taxonomies of Rāmacandra's *Yogatattvabindu*, his source text, the *Yogasvarodaya* as well as the taxonomies laid out by Nārāyaṇatīrtha in his *Yogasiddhāntacandrikā* and Sundardās' *Sarvāṅgagadipikā* which all emerged within the 17th century have been initially observed and discussed briefly by Birch (2014).<sup>450</sup> I would like to call this specific literary phenomenon the “complex early modern yoga taxonomies of the medieval yogas” or simply “complex yoga taxonomies”.

No.	<i>Yogatattvabindu</i>	<i>Yogasvarodaya</i>	<i>Yogasiddhāntacandrikā</i>	<i>Sarvāṅgagadipikā</i>
I.	<i>kriyāyoga</i>	<i>kriyāyoga</i>	<i>kriyāyoga</i>	<b><i>bhaktiyoga</i></b>
2.	<i>jñānayoga</i>	<i>jñānayoga</i>	<i>caryāyoga</i>	<i>mantrayoga</i>
3.	<i>caryāyoga</i>	<i>karmayoga</i>	<i>karmayoga</i>	<i>layayoga</i>
4.	<i>haṭhayoga</i>	<i>haṭhayoga</i>	<i>haṭhayoga</i>	<i>carcāyoga</i>
5.	<i>karmayoga</i>	<i>dhyānayoga</i>	<i>mantrayoga</i>	<b><i>haṭhayoga</i></b>
6.	<i>layayoga</i>	<i>mantrayoga</i>	<i>jñānayoga</i>	<i>rājayoga</i>
7.	<i>dhyānayoga</i>	<i>urayoga</i>	<i>advaitayoga</i>	<i>lakṣayoga</i>
8.	<i>mantrayoga</i>	<i>vāsanāyoga</i>	<i>lakṣayoga</i>	<i>astāṅgayoga</i>
9.	<i>lakṣayoga</i>	-	<i>brahmayoga</i>	<b><i>sāṃkhyayoga</i></b>
10.	<i>vāsanāyoga</i>	-	<i>sīvayoga</i>	<i>jñānayoga</i>
11.	<i>sīvayoga</i>	-	<i>siddhiyoga</i>	<i>brahmayoga</i>
12.	<i>brahmayoga</i>	-	<i>vāsanāyoga</i>	<i>advaitayoga</i>
13.	<i>advaitayoga</i>	-	<i>layayoga</i>	-
14.	<i>siddhayoga</i>	-	<i>dhyānayoga</i>	-
15.	<i>rājayoga</i>	- [rājayoga]	<i>premabhaktiyoga</i>	-
16.	-	-	[rājayoga]	-

Table 2: The four complex yoga taxonomies

The phenomenon of complex yoga taxonomies raises various questions.

1. How are the individual yoga categories used and classified in the four texts?
2. Do the four texts use and understand the single yogas in the same way, or are there differences?

<sup>450</sup>See Birch, 2014: 415-416.

3. Furthermore, what conclusions can be drawn from answering the previous question in terms of the individual yoga category and in the context of each text?
4. Is there a direct historical connection between all the texts with complex yoga taxonomies, or did they all arise independently?
5. How can the phenomenon of “complex early modern yoga taxonomies of the medieval yogas” be situated within the broader context of the history of yoga?
6. Is it possible to explain why they did emerge?

To answer or at least approach these questions, the complex yoga taxonomies and their single categories of yoga are examined within a comparative analysis. The results will be linked with the recent findings of yoga research.

This chapter will conduct an empirical comparative analyses grounded in the hermeneutics of difference.<sup>451</sup> It first historicizes the objects of comparison—the early modern yoga texts *Yogatattvabindu*, *Yogasvarodaya*, *Yogasiddhāntacandrikā*, and *Sarvāṅgayogapradīpikā*—by placing them in their specific historical and religious contexts. It then instrumentalizes the empirically derived concept of “complex early modern yoga taxonomies of the medieval yogas”<sup>452</sup> for the intended comparison. This aims to capture the structural and

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<sup>451</sup>The term “hermeneutics of difference” should be understood in the context of the German concept “Differenzhermeneutik” as employed by the cultural studies-oriented Heidelberg School of Religious Studies. Here, Differenzhermeneutik refers to an interpretative method, particularly in the comparative study of religions, that seeks to understand and analyze the diversity and distinctiveness of religious expressions. This approach emphasizes the context, cultural background, and the differences that shape a religious phenomenon. Instead of searching for universal principles, the focus is on the differences between various religious traditions and practices. Religious phenomena are examined within their specific cultural, historical, and social contexts, thus revealing the particular conditions and circumstances, as well as the internal logic and significance in their emic context, as viewed from an etic perspective. This etic perspective is critically reflected upon, so that the biases and assumptions of the researcher are taken into account. Researchers are encouraged to become aware of their own cultural and religious perspectives and to reflect on their impact on the understanding process.

<sup>452</sup>The metalinguistic capturing of this phenomenon, which appears in the mentioned texts, serves to delineate a specific religious-historical phenomenon observed in the 17th century on the Indian subcontinent in certain yoga texts written in Sanskrit and Brajbhāṣā from different traditions. In this comparative study, it serves as the *tertium comparationis*. “Complex” refers to a double-digit number of different yoga categories in an early modern yoga text, compared to the

functional similarities and differences between the complex yoga taxonomies and the individual yoga taxa, considering the specific signatures of the texts. The results derived from this will be applied to the questions mentioned above.

The comparison will broaden and clarify our understanding of the respective spectrum of meanings of the individual yoga categories in the discursive field of the authors of the texts containing the taxonomies. Furthermore, the comparison results in the documentation of the discursive web<sup>453</sup> of word usage of various yoga categories in the 17th century. Additionally, contrasting the single yoga categories used across traditions will sharpen our understanding of the categories themselves, as multiperspectivity will naturally reveal new aspects previously hidden to the eye. Individual yoga categories that do not appear in the list of the *Yogatattvabindu* but are listed in the other texts with complex taxonomies will also be covered and outlined. In addition, yoga categories that do not appear in any of the analysed lists but are nevertheless mentioned in the texts will also be covered. Thus, this comparative study will display the overall picture of all yoga categories used during the period under consideration in an encyclopedic fashion and will serve scholars as a comprehensive reference. However, it is essential to emphasise that the comparison of yoga categories is limited to those texts that contain the complex yoga taxonomies. Although the analysis and comparison of the yoga categories can be extended to other yoga texts, locations, and periods if necessary or valuable, for example, to provide the required context, the restriction on the complex yoga taxonomies is generally maintained to prevent this complex endeavour from going *ad absurdum*.<sup>454</sup> Ultimately, the comparative analysis of

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more widespread, less complex medieval yoga taxonomies that describe a single-digit number of yogas.

<sup>453</sup>Spoiler alert: There are astonishing differences!

<sup>454</sup>The historical tracing and analysis of developments in the reception history of the yoga categories presented in the complex taxonomies can be used to generate valuable insights, as I have demonstrated by the example of the development of the early modern forms of Kriyāyoga into the modern forms of Kriyāyoga, beginning with the lineage of the world-famous Paramahansa Yogānanda. See the chapter *Excursus: Popularisation of a new Kriyāyoga in a global context* on p. 267 et seqq. Unfortunately, this example made me realise that it is beyond this work's scope to extend this analysis to the history of the reception of each yoga category and term throughout the entire history of yoga, particularly the transition from the early modern to the modern period. Fortunately, other scholars have already done great work in the last decade. A groundbreaking example of the history of Rājayoga is Birch (2014), "Rājayoga: Reincarnations of the King of All Yogas". Even single yogic techniques can be extremely complex. For an outstanding article on the

the texts, the authors and their multiple yoga categories will help to formulate a new concise hypothesis as to why and under what circumstances the complex yoga taxonomies emerged across traditions and largely independently of each other.

In striving to avoid the issues highlighted by Jonathan Z. Smith in his revolutionary essay for the theoretical development of comparative religious studies titled *In Comparison a Magic Dwells* (1982),<sup>455</sup> this work fundamentally follows the approach and methodology of Barbara A. Holdrege. Her comparative model, presented in her essay *Comparative Religion with a Difference* (1994), effectively addresses all the problems of comparative work criticized by Smith.<sup>456</sup> This work adheres to her method, undergoing modifications tailored to this study in its three phases of analysis.<sup>457</sup> These phases are:

1. The Historical-religious<sup>458</sup> contextualization and content characterization. Holdrege's first step, the "Historical Interpretation," is adjusted to suit the present topic. In this first step, the comparative objects, i.e., the individual texts, are embedded in their historical and religious contexts, providing an overview of the significant contents. The primary focus is on the individual taxa of the yoga taxonomies in the four texts. The necessary concepts and complexes of ideas for an adequate description and an immanent understanding of the yoga category in each text are considered here. That will be achieved by analysing each individual yoga of each individual text separately.
2. The comparative analysis. Here, the differences and similarities of the "complex early modern yoga taxonomies of the medieval yogas" for each taxon will be highlighted. Within this framework, the constitutive

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history of the haṭhayogic *vajrolimudrā* see for example Mallinson (2018), "Yoga and Sex: What is the Purpose of Vajrolimudrā?"

<sup>455</sup> Smith, 1982.

<sup>456</sup> Cf. Holdrege, 1994: 804-805.

<sup>457</sup> Cf. ibid. 1994: 806-812.

<sup>458</sup>The originally termed historical-cultural contextualization and content characterization is adapted to the needs of this comparison's specific setting, as this study deals with texts from the same culture but belonging to different religious streams within that culture. The specific tradition from which each text emerges is highly relevant to providing the necessary context of each complex yoga taxonomy.

concepts of each text and their tradition, which form the basis for each complex yoga taxonomy, are contrasted.

3. The interpretation of the results. In this final step, the results are applied to the questions posed in the introduction. The significance of the differences and similarities is examined and reflected upon in the context of the introductory questions. That is initially done at the level of individual yogas and finally at the overarching level, considering the results of the comparative analysis phase of all individual yogas.

In summary, this means the following: After describing and contextualising the four texts, the three analysis phases will be conducted for each yoga category mentioned in these texts. The comparative analysis will follow the structure of the individual yogas (the taxa) outlined in the *Yogatattvabindu*. Each yoga will initially be analysed in its context. The order is based on the order of the list in the *Yogatattvabindu*. That is phase one. The results of the descriptions of each yoga will be compared with each other. Some yogas only appear in the taxonomies of *Yogatattvabindu* and *Yogasyarodaya* but are not explicitly dealt with in the text. At these points, reference is made to this fact, and the analysis is continued based on the explanations of the other taxonomies that describe these yogas. Some yogas only occur in one<sup>459</sup> or two texts. They will be described, too, and compared if more than one text contains them. The third analysis phase is conducted for each yoga category, which has more than one occurrence in the four texts. This part of the comparison will allow us to answer the questions 1-3 mentioned above. In a concluding step, an overarching third phase of analysis (the conclusion), the overall results of the analysis of the individual yoga categories are summarised, interpreted, and applied to this comparative study's remaining significant questions (4-6 mentioned above).

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<sup>459</sup>In this case, a comparison is impossible. However, they are nonetheless described for an encyclopedic overview.

### 3.1 Contextualising the four texts with complex yoga taxonomies

**T**HIS section describes the four texts that contain the four known complex yoga taxonomies. The focus will be on characterizing the historical and religious background of the texts and their authors. Additionally, an overview of the contents will be presented, along with other relevant facts for this comparison. Finally, the role of the complex yoga taxonomies within each respective text will be highlighted. The analysis of the individual yogas in each text, which follows this section, is always conducted within the specific religious, historical, and social context of the respective text.

#### 3.1.1 *Yogatattvabindu*

The *Yogatattvabindu* has already been extensively contextualized in the introduction of this dissertation. In the previous chapter it was critically edited for the first time.<sup>460</sup> It has been established that the *Yogatattvabindu* was composed before 1659<sup>461</sup> and that it was most likely written somewhere in northern India. Much about the author remains unknown. Rāmacandra Paramahamsa, the author of the *Yogatattvabindu*, held the title *paramahamsa*, suggesting his initiation as a Daśanāmī Samnyāsi. Despite the Śaiva roots of his *sampradāya*, he propagated a religious universalism as an Advaita Vedāntin. As outlined in the chapter *Rāmacandra's audience*,<sup>462</sup> the *Yogatattvabindu* was certainly aimed at householders of the affluent segments of the population. Due to numerous text-immanent statements, it is plausible that Rāmacandra's *yogaśāstra* was composed at an unknown royal court to educate aristocrats. If this is true, we must assume that Rāmacandra was employed as a yoga teacher at the royal court. At the very beginning of the text, a complete list of fifteen yogas, presented as methods of Rājayoga, is provided.<sup>463</sup> Rāmacandra places Rājayoga at the top of the taxonomy to highlight its overarching position, presenting Rājayoga as a universal category encompassing all other yoga methods.

<sup>460</sup> For a more detailed discussion of the *Yogatattvabindu*, see p. 3.

<sup>461</sup> The dating of the *Yogatattvabindu* is discussed on p. 5.

<sup>462</sup> See p. 9 et seqq.

<sup>463</sup> See p. 73 and especially Table 2 on p. 247 for an overview.

Rāmacandra presents the following taxonomy: 1. Kriyāyoga, 2. Jñānayoga, 3. Caryāyoga, 4. Haṭhayoga, 5. Karmayoga, 6. Layayoga, 7. Dhyānayoga, 8. Mantrayoga, 9. Lakṣayoga, 10. Vāsanāyoga, 11. Śivayoga, 12. Brahmayoga, 13. Advaitayoga, 14. Siddhayoga, and 15. Rājayoga itself.

### 3.1.2 *Yogasvarodaya*

The *Yogasvarodaya* is a Sanskrit yoga text of the Rājayoga genre with a distinct Śaiva orientation, which was possibly written in central or south India.<sup>464</sup> As the *Yogasvarodaya* was the primary source for the compilation of Rāmacandra's *Yogatattvabindu*, the *terminus ante quem* for this work can also be set at 1659 CE.<sup>465</sup> Manuscripts of this text have yet to be discovered. We know of its existence only from quotations in other texts. These include primarily the *Prāṇatosiṇī*, which cites 304 verses and a half verse from the *Yogasvarodaya* with reference (*yogasvarodaye*)<sup>466</sup>. The *Yogakārnikā* cites a total of 134 verses with reference (*yogasvarodaye*) and at least four additional verses without reference.<sup>467</sup> The *Śabdakalpadruma* (Ed. p. 501) quotes seven verses of the *Yogasvarodaya* with reference (*itiyogasvarodayah*), which form its entry for the term *haṭhayoga*. There are numerous correspondences between the verses from the *Yogasvarodaya* quoted in the *Prāṇatosiṇī* and the *Yogakārnikā*. It is, however, very noticeable that many verses attributed to the *Yogasvarodaya* in the *Yogakārnikā* containing practical instructions for *kumbhakas* or purification techniques (*karmas*) are not found in the quotations of the *Prāṇatosiṇī*. These same verses are also

<sup>464</sup>The *Yogasvarodaya* mentions the rivers Godāvarī and Kāverī. I discuss the role of the rivers of the *Yogasvarodaya*, *Siddhasiddhāntapaddhati* and *Yogasvarodaya* on p. 180, n. 358.

<sup>465</sup>The dating of the *Yogatattvabindu* is discussed on p. 5.

<sup>466</sup>Cf. *Prāṇatosiṇī* Ed. pp. 831-848.

<sup>467</sup>The four verses without reference are found in *Yogakārnikā* 1.210-213 (these overlap with the quotations of the *Yogasvarodaya* in the *Prāṇatosiṇī*). However, it appears to me that at least 1.209-216 must belong to the *Yogasvarodaya*. In this chapter, many verses are not attributed to any text. That is noteworthy since the author Nath Aghorānanda consistently attributes his chosen verses in all other chapters. Additional verses from the *Yogasvarodaya* might precede 1.209.

absent in the *Yogatattvabindu*.<sup>468</sup> The texts that quote the *Yogasvarodaya* are good indicators that the *Yogasvarodaya* circulated in India's north-east.<sup>469</sup>

The *Yogasvarodaya* was probably addressing non-celibate householders.<sup>470</sup> However, some quotations of the *Yogasvarodaya*, particularly one in the *Yogakarnikā*, suggests that the *Yogasvarodaya* might have had enthusiastic ascetics among its readers.<sup>471</sup>

Large parts of the content and the content's structure are similar to those of the *Yogatattvabindu*, except for the few passages where Rāmacandra exclusively relies on the *Siddhasiddhāntapaddhati*.<sup>472</sup> Furthermore, only the quotations in the *Yogakarnikā* attest that the *Yogasvarodaya* also taught various physical practices not present in the quotations of the *Prāṇatoṣīṇī*: detailed description of the *śatkarmas* (4.40–49, 4.67–80), *kevalakumbhaka* and *pratyāhāra* (6.23–34),

<sup>468</sup>This suggests the existence of different recensions of the *Yogasvarodaya* – one shorter version without practical instructions for physical techniques and another including them. If this is the case, Rāmacandra used the former as the template for the *Yogatattvabindu*.

<sup>469</sup>The *Prāṇatoṣīṇī*, written near Calcutta, cf. Shāstri (1905). The origin of the *Yogakarnikā* is unknown. The only available printed edition of the *Yogakarnikā* by Nath Sharma (2004) is based on a manuscript presumably from Benares, cf. Nath Sharma 2004: vi. Radhakanta Deva (1784–1867) compiled the *Śabdakalpadruma* in Calcutta. Thus, it can be inferred that northeastern India was a significant area for the circulation of the *Yogasvarodaya*.

<sup>470</sup>Cf. Mallinson, 2018: 201.

<sup>471</sup>Based on an understanding of *śaktinādī* as a “powerful channel” or “mighty intestine”, the inclusion of the practice described here may have been way too extreme for householders and could only be aimed at an enthusiastic ascetic audience. That technique is called *nādikṣālanam* and described in the *Yogakarnikā* with reference to *yogasvarodaye*. *Yogakarnikā* 4.73–77 (Ed. pp. 58–59; ≈*Gherandasamhitā* 1.21–24; ≈*Hathayogasamhitā* 2.11–15) reads: *nādikṣālanam | kākimudrām sādhayitvā pūrayed udaram marut (marutodaram Hathayogasamhitā 2.11) | dhārayed ardham yāmantam cālayed ardhavartmanā || 73 || nābhilagnajale sthitvā śaktinādīm visarjayed | karābyām kṣālayen nādīm yāvan malavisarjanam || 74 || tāvat prakṣālyā nādīm ca udare veśayet punah || 75 || idānī prakṣālanaṁ gopyaṁ devānām api durlabham || 76 | kevalānī dhautimātreṇā devadeho bhaved dhruvam | yāmārdham dhāraṇāśaktim yāvan no dhārayen narah | bahiṣkrītam mahādhautam tāvan naiva ca kārayet || 77 ||* “(73) Having cultivated the crow-seal, fill the stomach with air, hold it for an hour and a half, then move by the midway [path]. (74) Standing in water up to the navel, draw out the mighty intestine *śaktinādī*. Wash out the intestine with both hands until all dirt is gone. (75) Having thoroughly washed the intestine, return it to the stomach. (76) This cleansing is so secret that even gods find it difficult to obtain. (77) By this cleansing alone, one certainly achieves the divine body. As long as a man is not able to hold the breath for an hour and a half, he is not capable of performing the externalised great wash (*mahādhauta*).” Further research revealed that this interpretation of *śaktinādī* is common among Indian scholars, as it is also found in Rodriguez and Ram (1992: 46–47) and additionally in Sahai (1972: 123). This is reinforced by a reading in *Hathayogasamhitā* 2.11, which reads *gudavartmanā* instead of *ardhavartmanā* in the context of the preliminary practice called Kākimudrā.

<sup>472</sup>In particular, this concerns *Yogatattvabindu* XLIII on the topic of *avadhūtапuruṣa*, as well as individual passages of cosmogony, such as sections XLVIII, LIII, LIV, LV, LVI, and LVII.

instructions for *kumbhaka* (7.1-10, 7.23-28, 7.67-72), and instruction on *khecarimudrā* (8.136-141). Thus, we can assume that these descriptions were much more numerous in the original *Yogasvarodaya*.

The *Yogasvarodaya* presents the five yogas immediately at the beginning of its text. The fifteen yogas are understood, just like in the *Yogatattvabindu*, as equivalent methods of Rājayoga. Of the total fifteen announced yogas, only eight methods of Rājayoga are named in this introduction according to the quotation from the *Prāṇatosiṇī*. *Prāṇatosiṇī* (Ed. p. 831) reads:

atha rājayogah || yogasvarodaye |  
 īśvara uvāca |  
 rājayogam pravakṣyāmi śṛṇu sarvatra siddhidam |  
 guhyād guhyataram devi nānādharmam parāt param ||  
 rājayogena deveśi nrpaṭpūjyo bhaven narah |  
 rājayogī cirāyuś ca aṣṭaiśvaryamayo bhavet ||  
 pañcadaśaprakāro'yaṁ rājayogah ||  
 kriyāyogo jñānayogah karmayogo hathas tathā |  
 dhyānayogo mantrayoga urayogaś ca vāsanā |  
 rājaty etad brahmavaśīva ebhiś ca pañcadaśadhā |

Now Rājayoga. [As described] in the *Yogasvarodaya*. God said: “I will teach Rājayoga, listen! In every case, it bestows completion. [It is] more secret than secret, oh Goddess, [its] nature is manifold, [and it is] higher than the highest. By means of Rājayoga, oh Goddess, the person is to be praised like a king. The Rajayogin may have a long life, and he may be equipped with the eight [supernatural] powers. This Rājayoga has fifteen varieties: Kriyāyoga, Jñānayoga, Karmayoga, Haṭha[yoga], Dhyānayoga, Mantrayoga, Urayoga<sup>473</sup> and Vāsanā[yoga]. By [means of] these fifteen [yogas], this [person] who is resting in Brahman shines [like a king].”

Not all of the eight yogas mentioned in the introduction are explained in the course of the text. The yogas treated in the text are: Kriyāyoga, Jñānayoga,

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<sup>473</sup>The term is discussed on p. 388, n. 874.

Lakṣayayoga, which was not mentioned in the introductory verses, Rājayoga, Haṭhayoga, another form of Jñānayoga, and Aṣṭāṅgayoga, which was also not mentioned in the introduction. Since there is still no complete transmission of the *Yogasvarodaya*, it remains uncertain whether the text ever contained a more comprehensive description of these yogas.

### 3.1.3 *Yogasiddhāntacandrikā*

The *Yogasiddhāntacandrikā* is an important commentary on Patañjali's *Yogasūtra*. Nārāyaṇatīrtha was a Telugu Brahmin who was born in Kaza in the Guntur district,<sup>474</sup> a devotee of Kṛṣṇa, a *samnyāsin*, a renowned intellectual<sup>475</sup> and a prolific author.<sup>476</sup> Studies suggest that Nārāyaṇatīrtha flourished between 1600 and 1699.<sup>477</sup> Nārāyaṇatīrtha spent a considerable amount of time in Benares, though the exact period of his stay is unclear.<sup>478</sup>

As Birch (2014: 414) noted, in his *Yogasiddhāntacandrikā*, Nārāyaṇatīrtha is likely the first author to integrate the teachings of Haṭhayoga with Pātañjalayoga.<sup>479</sup> At the beginning of his commentary (I.1), he enumerates fifteen different yogas, which he locates throughout his commentary, particularly in the first two chapters of the *Yogasūtra*. These yogas are as follows: Kriyāyoga, Caryāyoga, Karmayoga, Haṭhayoga, Mantrayoga, Jñānayoga, Advaitayoga, Lakṣayayoga, Brahmayoga, Śivayoga, Siddhiyoga, Vāsanāyoga, Layayoga, Dhyānayoga, and Premabhaktiyoga. Nārāyaṇatīrtha conceptualizes all fifteen yogas as valid methods for achieving the overarching goal of

<sup>474</sup>Cf. Ko, 1993: 43.

<sup>475</sup>Later authors like Brahmānanda considered Nārāyaṇatīrtha an authority in the field of yoga, as evidenced by his citation in the *Haṭhapradipikājyotsnā* (Ed. p. 6).

<sup>476</sup>Nārāyaṇatīrtha composed several commentaries on the *Yogsūtra* and other works in different literary genres. See Penna, 2004: 20–21.

<sup>477</sup>Cf. Ko, 1993: 56.

<sup>478</sup>See especially Penna, 2004: 24. A comprehensive study on the life and works of Nārāyaṇatīrtha can be found in Endo Ko's "The Works and Flourishing Period of Nārāyaṇatīrtha, the Author of the *Yogasiddhāntacandrikā*" (1993). All excerpts of the *Yogasiddhāntacandrikā* used in this dissertation are based on the following edition: *Yogasiddhāntacandrikā* (of Nārāyaṇatīrtha). Ed. by Vimalā, Karnāṭak. Chowkhambā Sanskrit Series, No 108. Varanasi: Chowkhambā Sanskrit Series Office, 2000.

<sup>479</sup>The *Yogasiddhāntacandrikā* is also the first text in the commentary tradition of Pātañjalayoga to document a proliferation of *āsanas*. In his commentary on *Yogsūtra* 2.46, Nārāyaṇatīrtha lists and describes a total of 38 *āsanas*. A detailed discussion of Haṭhayoga in the *Yogasiddhāntacandrikā* can be found on p. 296 et seqq.

Pātañjalayoga, namely *asamprajñātasamādhi*, which he equates with Rājayoga in his commentary on 1.20.<sup>480</sup>

### 3.1.4 *Sarvāṅgayogapradīpikā*

Sant Sundardās (1596–1689) was a prominent 17th-century poet and scholar who, as a follower of the Dādūpanth, a religious group named after its founder Dādū, was deeply rooted in the Vaiṣṇava bhakti tradition.<sup>481</sup> Born in the Būsar line of the Khandelval merchant caste (*Vaiśya*), Sundardās met Dādū at a young age, probably shortly before 1600, and became his disciple.<sup>482</sup>

Together with other Dādūpanthīs, he studied from the age of eleven in Benares under the initial guidance of Jagīvandās, a Brahmin disciple of Dādū, who maintained an ashram near Sundardās's birthplace in Dausa. During this period, he mastered Sanskrit, poetry (*kāvya*), and the prevailing knowledge systems of his time. Sundardās is recognised as the best educated Dādūpanthī of his era.

After completing his education, Sundardās moved to Fatehpur in Rajasthan. He was known as a Sant poet and wrote numerous works,<sup>483</sup> and his scholarly activities extended to various disciplines.

Sundardās commissioned most of his works and transcribed them into a single manuscript in 1685 A.D., just a few years before he died in 1689. This manuscript, known as the *Granthāvalī*, comprises three volumes, with the *Sarvāṅgayogapradīpikā* in the second volume. This collection contains 38 texts of varying lengths dealing with topics such as *jñāna*, *yoga*, and the Guru.<sup>484</sup>

The *Sarvāṅgayogapradīpikā*, written in *Brajbhāṣā*, is a seminal historical document that systematically categorises twelve different yogas. Sundardās's text aims to present yoga as a cohesive, progressive system and reflects his comprehensive understanding of the discipline, which has undoubtedly influenced many contemporary Sants.

<sup>480</sup> See p. 389 for the passages and a detailed discussion of Rājayoga in the *Yogasiddhāntacandrikā*.

<sup>481</sup> For a comprehensive account of Dādū and the Dādūpanth (1544–1603), see Horstmann and Rajpurohit, 2023: 71–77.

<sup>482</sup> Cf. Horstmann and Rajpurohit, 2023: 86.

<sup>483</sup> A selection of Sundardās' works has been translated by Horstmann and Rajpurohit in the book *In the Shrine of the Heart: Sants of Rajasthan from the Sixteenth and Seventeenth Centuries*, 2023: 151–182.

<sup>484</sup> Cf. Burger, 2014: 685.

The yoga system in the *Sarvāṅgayogapradīpikā* is divided into three main categories comprising twelve different yogas. Each tetrad consists of four yogas, including the main category which Sundardās presents as an individual yoga itself. The first main category is Bhaktiyoga (2.1-51), including Bhaktiyoga (2.1-15), Mantrayoga (2.16-27), Layayoga (2.28-39), and Carcāyoga (2.40-51). The second category is Haṭhayoga (3.1-52), consisting of Haṭhayoga (3.1-12), Rājayoga (3.13-24), Lakṣayoga (3.25-36), and Aṣṭāṅgayoga (3.37-52). The last category is Sāṃkhyayoga (4.1-50), which includes Sāṃkhyayoga (4.1-12), Jñānayoga (4.13-24), Brahmayoga (4.25-30) and Advaitayoga (4.31-50). Each yoga is assigned approximately the same number of verses, with each main category receiving about fifty stanzas.

Sundardās' system emphasises the interconnectedness and complementarity of these yogas, which all converge towards his ultimate goal of Advaitayoga, his system's final limb (*aṅga*).

Sundardās also describes practices that he rejects (1.12-49). He emphasises his disdain for the six philosophical schools (1.11). In other verses, he shows a strong anti-ritualistic attitude and mocks ritual practices, ascetic performances, Jain rites and quacks. He criticises groups such as the *kāpālikās*, *paśupatas* and other ascetics and denounces their extreme behaviour.<sup>485</sup> He never explains the practices of the latter groups as yogas but as doctrines (*matas*).

Sundardās recognises and distances himself from what he considers heretical and glorifies the teachings of his master, Dādū. His adoration for the Guru is evident in his writings, which are imbued with personal devotion.

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<sup>485</sup>For example, Sundardās writes in *Sarvāṅgayogapradīpikā* 1.34: *kecit kaṇḍa mūla khani khāhiṁ, ekāeka rahaiṁ bana māhiṁ kecit kāsāyadika pahiraiṁ, japahaiṁ jāpa paīṭhahaiṁ jala gaharaiṁ* || “Some dig up roots and bulbs and eat them, and live alone in the forest. Others wear saffron robes, recite mantras and sit in deep water.” Similarly, in *Sarvāṅgayogapradīpikā* 1.40, he remarks: *kecit meghāḍambara baithaim, śīta kāla jalasāī paithaim | kecit dhūma pāna kari bhūlaiṁ, auṇḍhe hoi bṛccha saumjhūlaiṁ* || “Some sit on mountain peaks like clouds, in the cold season they lie in the water. Some breath smoke [and] digress, [some are] hanging upside down from trees.”

## 3.2 Comparison of the individual yoga categories

**W**E have observed that although the complex yoga taxonomies are situated in very different texts and religious contexts, they show remarkable similarities. A striking number of the yoga categories covered in these texts overlap. Furthermore, it became clear that all the texts containing the complex yoga taxonomies date from the 17th century CE. As previously announced, the individual yoga categories of the four yoga taxonomies will be compared in the following sections. This comparison will elucidate the spectrum of meanings of the individual yoga categories, expanding our understanding of the discursive web of negotiations across the traditions that propagated and practised these yogas in the 17th century. Contrasting the individual yoga categories across traditions will sharpen our understanding of the categories themselves.

## 3.3 Kriyāyoga

**K**RIYĀYOGA, “the yoga of action”, is the first method of Rājayoga within the list of fifteen yogas presented by Rāmacandra and his source text *Yogasvarodaya*. Remarkably, Nārāyaṇatīrtha also positions Kriyāyoga at the first position within the list of fifteen yogas in his *Yogasiddhāntacandrikā*. Sundardās, on the other hand, omits Kriyāyoga altogether.

### 3.3.1 Kriyāyoga in the *Yogatattvabindu*

Since Rāmacandra refers to all fifteen yogas as variants of Rājayoga in his initial definition of yoga, and no explicit hierarchy is recognisable from his formulations in the text, all variants of Rājayoga appear to have been regarded by him as equally effective. All yogas aim towards the same goal: long-term durability of the body (*bahutarakālam śarirasthitih*). The positioning of Kriyāyoga does not initially provide any information about the efficiency or the assignment of differently talented practitioners to a particular type of yoga, as was the case in i.e. the widespread fourfold taxonomies.<sup>486</sup> Implicit hierarchical

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<sup>486</sup> According to *Amaraughaprabodha* 18–24, Mantrayoga is best suited for the weak, Layayoga for the average, Haṭhayoga for the talented and Rājayoga for the exceptionally talented practitioner.

aspects are nevertheless present - although all yoga types are a type of Rājayoga, Rāmacandra nonetheless places Rājayoga in the final and topmost position of his taxonomy. The only apparent reason why Rāmacandra specifies Kriyāyoga as the first yoga seems to be that his primary source text, whose content structure he largely follows, specifies this type of yoga as the first.

Mental waves to be cultivated	Mental waves to be reduced
Patience ( <i>kṣamā</i> )	Envy ( <i>matsārya</i> )
Discrimination ( <i>viveka</i> )	Selfishness ( <i>mamatā</i> )
Equanimity ( <i>vairāgya</i> )	Cheating ( <i>māyā</i> )
Peace ( <i>sānti</i> )	Violence ( <i>himsā</i> )
Modesty ( <i>santoṣa</i> )	Intoxication ( <i>mada</i> )
Desirelessness ( <i>nispṛha</i> )	Pride ( <i>garvata</i> )
	Lust ( <i>kāma</i> )
	Anger ( <i>krodha</i> )
	Fear ( <i>bhaya</i> )
	Laziness ( <i>lajjā</i> )
	Greed ( <i>lobha</i> )
	Error ( <i>moha</i> )
	Impurity ( <i>aśuci</i> )
	Attachment and aversion ( <i>rāgadveśau</i> )
	Disgust and laziness ( <i>ghṛṇālasya</i> )
	error ( <i>bhrānti</i> )
	Deceit ( <i>daṁbha</i> )
	Envy (repeatedly) ( <i>akṣama</i> )
	Confusion ( <i>bhrama</i> )

Table 3: Mental waves of Rāmacandra's Kriyāyoga

The passage on Kriyāyoga in the *Yogatattvabindu* is relatively short. The four verses presented by Rāmacandra are quoted without attribution from the *Yogasvarodaya*. A prose section repeats the content of the verses. By definition, Kriyāyoga in the *Yogatattvabindu* is “liberation through [mental] action” (*kriyā-muktir ayaṁ yogah*). In contrast to Rāmacandra's worldly definition of Rājayoga and its subcategories, here, liberation (*mukti*) overrides this initial goal. In addition, the practitioner achieves “success in one's own body” (*svapinīde sid-*

In *Dattātreyayogaśāstra* 14, one finds the statement that the lowest practitioner should perform Mantrayoga, which is then also referred to as the lowest yoga. *Śivasaṁhitā* 12-28 expands this fourfold scheme of yogas and practitioners with a temporal dimension. The weak practitioner needs twelve years to succeed with Mantrayoga, the average practitioner needs eight years with Laya, the able practitioner six years with Haṭha and the exceptional practitioner three years with Rājayoga.

*dhidāyakah*). The method of Kriyāyoga involves restraining any [mental] wave before an action. This restraint consists of reducing negative [mind-]waves and cultivating positive ones. Noticeably, the number of negative waves significantly exceeds the number of positive waves.

The one who cultivates positive [mind-]waves and reduces the negative is called a *kriyāyogī*. In the prose passage of the section, the term *bahukriyāyogi* is used. The term is unprecedented in the rest of yoga literature and presumably intends to express the great amount of reduced and cultivated [mind-]waves.<sup>487</sup>

### 3.3.2 Kriyāyoga in the *Yogasvarodaya*

A closer examination of the Kriyāyoga section in the *Yogasvarodaya* reveals Rāmācandra's reductionism since he excludes significant aspects of the original concept of the *Yogasvarodaya*'s Kriyāyoga.

*dhyanapūjādānaya jñajapahomādikāḥ kriyāḥ |  
kriyāmuktimayo yogāḥ svapiṇḍe siddhidāyakah || 1 ||*

(1) Actions are meditation, ritual veneration, donation, recitation, fire sacrifice, etc. The yoga made of liberation through action[s] bestows success in one's own body.

*yat karomiti saṅkalpaṁ kāryārambhe manāḥ sadā |  
tat sāṅgacaraṇam kurvan kriyāyogarato bhavet || 2 ||*

(2) When the mind, when starting an activity, performs the definite intention "I am acting" together with its auxiliaries, then one is devoted to Kriyāyoga.

*ksamāvivekavairāgyasāntisantosanisprhāḥ |  
etad yuktiyuto yo 'sau kriyāyogo nigadyate || 3 ||*

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<sup>487</sup> See *Yogatattvabindu* II for its text on the subject Kriyāyoga.

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<sup>2</sup> *svapiṇḍe siddhidāyakah* YTB] sapiṇḍisiddhidāyakah PT sapiṇḍisiddhidāyakah YK

(3) Patience, discrimination, equanimity, peace, modesty, desirelessness: The one endowed with these means is said to be a Kriyāyogi.

*mātsaryam mamaṭā māyā hiṁsā ca madagarvī |  
kāmaḥ krodho bhayaṁ lajā lobho mohas tathā śuciḥ || 4 ||*

(4) Envy, selfishness, cheating, violence, intoxication and pride, lust, anger, fear, laziness, greed, error, and impurity.

*rāgadveṣau ghṛṇālasyaśrāntidambhakṣamābhramāḥ |  
yasyaitāni na vidyante kriyāyogi sa ucyate || 5 ||*

(5) Attachment and aversion, disgust and laziness, error, deceit, envy [and] confusion: Whoever does not experience these is called a Kriyāyogi.

*sa eva muktaḥ sa jñāni caṇḍināśena iśvaraḥ |  
kriyāmuktikaro yo'sau rājayogaḥ sa muktidaḥ || 6 ||* (om. YK)

(6) He alone, the wise one, the lord, through the destruction of impetuous [behaviour] who performs the liberation through action[s] is liberated. This Rājayoga is the bestower of liberation.

*yāvan mano layaṁ yāti krṣṇe svātmani cinmaye |  
bhaved iṣṭamanā mantri japahomau samabhyaset || 7 ||*<sup>488</sup> (om. YSv)

(7) Until the mind enters absorption into Krṣṇa, in one's own self, which is consciousness, the mantra practitioner (*mantrin*) should practise recitation and fire sacrifice with a valid mind.

*vidite paratattve tu samastair niyamair alam |  
tālavṛntena kiṁ kāryaṁ lavdhe malayamārute || 8 ||*<sup>489</sup> (om. YSv)

(8) When the highest principle has been realised through all the *niyamas*, as is proper, why should one wave the palm frond when the wind from the Himalayas has already reached?

*tāvat karmmāṇi kurvanti yāvajjñānaṁ na vidyate |  
jñāne jāte pareśāni karmākarma na vidyate || 9 ||* (om. YSv)

<sup>488</sup> 7ab ≈ Rudrayamalam *uttaratantram* 38.58cd.

<sup>489</sup> ≈ *Kulārṇavatantra* 9.28 & *Yuktabhavadeva* 1.80.

(9) As long as [regular?] actions are performed, so long realisation is unknown. When knowledge ensues, oh, Supreme Goddess, neither action nor non-action is known.

These verses<sup>490</sup> stem from the only two currently available sources of the *Yogasvarodaya*, namely the quotations from the *Prāṇatosiṇī*<sup>491</sup> and the *Yogakarṇikā*.<sup>492</sup> The quotations of both texts essentially correspond, but the last verses of the passage differ. It cannot be ruled out that the last three verses of the *Yogakarṇikā* in particular come from a different source and were not present within the *Yogasvarodaya*. However, their content is so closely interwoven with the preceding verses that this scenario can be considered unlikely.

The main difference to the Kriyāyoga that Rāmacandra has constructed from these verses is the definition of the actions (*kriyāḥ*) mentioned immediately at the beginning of the verses, of which the actions (*kriyās*) of Kriyāyoga is then predominantly composed, namely of (1) meditation, (2) ritual worship of God, (3) offerings, (4) recitation and (5) fire sacrifice, etc. Furthermore, while Rāmacandra declares the elements mentioned in the table 3 as waves (*kallola*) of the mind which are either required to be cultivated or reduced before any action is executed, the same elements are conceptualised in the *Yogasvarodaya* as the intentions (*sankalpa*) preceding the previously defined actions (*kriyās*), which should be observed.

In the three verses concluding this section, which are only handed down in the *Yogakarṇikā*, the practitioner is referred to as *mantrin* and should perform recitation and fire offerings until entering absorption (*laya*).

A possible historical link, particularly in front of the Vaiṣṇava background, is the model of Kriyāyoga as found in the *Uddhavagīta*<sup>493</sup> which is a part of the famous *Bhāgavatapurāṇa*<sup>494</sup>. Here, in chapter XXII.1-55 Kṛṣṇa describes a

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<sup>490</sup>The numbering used here was introduced by me for practical reasons and does not correspond to the original numbering of the verses in the citations of the source texts. The *Prāṇatosiṇī* does not number the verses at all. The verses can be found in the printed edition of the *Prāṇatosiṇī* on p. 831. The verses here are in the *Yogakarṇikā* with the numbering 1.209-216 and can be found in the edition on p. 17.

<sup>491</sup>A considerable part of the *Yogasvarodaya* is quoted with reference “*yogasvarodaye*”.

<sup>492</sup>Normally the *Yogakarṇikā* quotes its sources. This passage is one of the few exceptional cases in which the verses have been taken from the *Yogasvarodaya* without citing the source. However, this passage ends after verse 1.216 with “*iti yogasaṅketāḥ*”.

<sup>493</sup>See i.e., Dāsa, 2007.

<sup>494</sup>See i.e., Shastri and Tagara, 1950.

Vaiṣṇava form of Kriyāyoga in response to a request by his disciple Uddhava. The practice entails a very complex and devotional ceremonial veneration of the deity through offerings such as flowers and food, accompanied by the recitation of prescribed mantras, meditation, and the ritual consecration of the deity, among other rites. According to the text, this type of yoga is the most beneficial for women and the working class (22.4) and is considered a means for liberation from the fetters of Karma (22.5). The Kriyāyoga described here is presented to be in line with both the Vedas and the Tantras, considering enjoyment (*bhukti*) and liberation (*mukti*) and is promised to bestow perfection in both this life and the next, by the Lord's grace (22.49).

Furthermore, this concept of Kriyāyoga in the *Yogasvarodaya* might be linked to the *kriyāpāda*<sup>495</sup> of the Śaiva āgamas. The Śaiva āgamas are collections of various tantric traditions, written in Sanskrit or Tamil, in which cosmology, epistemology, philosophical teachings, various practices such as meditation or yoga, mantra recitation, worship of the gods, etc. are described. These texts<sup>496</sup> usually consist of four sections (*pādas*): The *jñānapāda* (knowledge section), *kriyāpāda* (action section), *caryāpāda* (behaviour section) and the *yogapāda* (yoga section).<sup>497</sup> It can be no coincidence that *jñāna*°, *kriyā*° and *caryā*° were each integrated as a separate yoga category within the taxonomy of the fifteen yogas<sup>498</sup>. The *kriyāpāda* is the section of a Śaiva āgama that describes rules and practices for the performance of various rituals such as the significant initiation (*dikṣa*), ceremonies and worship of the gods. Additionally, *prāṇāyāma* techniques and meditations are often found as parts of these rituals. There are also explanations of the nature of *mudrās*, *maṇḍalas* and *mantras*. Furthermore, various characteristics of different types of Śaiva initiates<sup>499</sup> can be found here.<sup>500</sup> The *kriyās* mentioned at the beginning of the *Yogasvarodaya* - meditation, ritual veneration, donation, recitation, fire sacrifice, etc. have

<sup>495</sup> See e.g. Ganesan (2016) and *Mrgendrāgama* (1962), Ed. pp. 1-205.

<sup>496</sup> The fourfold division of *pādas* is only present in a limited number of Āgamas: *Kiraṇa*, *Suprabheda*, *Mrgendra* and *Mataṅgaparameśvara* (as Upāgamas), see Brunner, 1993: 225-461 for an overview.

<sup>497</sup> The order or the *pādas* varies, but the *yogapāda* is always at the final position.

<sup>498</sup> See p. 73.

<sup>499</sup> These are *samayin*, *putraka*, *sādhaka*, *ācārya*, and *astrābhiseka*.

<sup>500</sup> See Ganesan (2016) for a general overview of the four *pādas*. One of the few Śaiva āgamas that has been edited and translated into a Western language (French) is the *Mrgendrāgama*. For this see Bhatt's *Mrgendrāgama* (1962) & Brunner-Lachaux's *Mrgendrāgama. Section des rites et section du comportement Avec la Vṛtti de Bhaṭṭanārāyaṇakanṭha* (1985).

hardly deniable parallels to the *kriyāpādas* of the Śaiva āgamas and thus could have their reception-historical roots precisely there. The other part, however, which describes the cultivation or reduction of certain mental configurations preceding all actions (*saiikalpa*) or [mental] waves (*kallola*), I have not yet been able to locate in the Śaiva āgamas, but they seem to be a simplified rendering of the Pātañjalean model of Kriyāyoga that was passed on in hitherto unknown traditions that practiced this type of Kriyāyoga.

### 3.3.3 Kriyāyoga in the *Yogasiddhāntacandrikā*

The Kriyāyoga in Nārāyaṇatīrtha's commentary on *Pātañjalayogaśāstra* entitled *Yogasiddhāntacandrikā* presents Kriyāyoga as the first of his fifteen yogas, which he locates in Pātañjalayoga.<sup>501</sup> The term Kriyāyoga occurs in *Pātañjalayogaśāstra* 2.1. According to the introduction to this *sūtra*, in the *bhāṣya*-part of the *Pātañjalayogaśāstra*, Kriyāyoga is the means by which someone with a distracted mind can also attain yoga (*vyutthitacitto 'pi yogayuktaḥ*). In *Pātañjalayogaśāstra* 2.1, Kriyāyoga is defined as follows:

*tapaḥsvādhyāyeśvarapraṇidhānāni kriyāyogaḥ |*

The yoga of action consists of austerity, the self-study and devotion to the supreme lord.

Kriyāyoga, or “yoga of action”, is the action oriented method of yoga consisting of three elements. Namely, austerity (*tapas*), which according to the *bhāṣya* should be practised both mentally and physically, the repetition of *mantras* or the study of sacred literature (*svadhyāya*) and devotion to the supreme lord (*iśvarapraṇidhāna*). According to *Pātañjalayogaśāstra* 2.2, these three elements of Kriyāyoga should lead the practitioner to attain *samādhi* by reducing the so-called *kleśas*. This explanatory model is picked up by Nārāyaṇatīrtha.<sup>502</sup> The five *kleśas* consist of ignorance (*avidyā*), self-centredness (*asmitā*), attachment (*rāga*), aversion (*dveṣa*) and fear of death (*ab-*

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<sup>501</sup> For an earlier brief discussion of Kriyāyoga in Nārāyaṇatīrtha's *Yogasiddhāntacandrikā* see Penna, 2004: 62–66.

<sup>502</sup> Vimalā, 2000: 71.

*hiniveśa*). All three main components of Patañjali's Kriyāyoga are not mentioned in the *Yogatattvabindu* and *Yogasvarodaya*. Nevertheless, a practice similar to the reduction of the *kleśas* can also be found here. Although the specific fear of death (*abhiniveśa*) is not mentioned, the more general term for fear (*bhaya*) is cited.<sup>503</sup> The Kriyāyoga in *Yogatattvabindu* and *Yogasvarodaya* could, therefore, be perhaps regarded as a degenerated or simplified variant of the Patañjalean model, which restricts itself predominantly to the aspect of the reduction of negative waves of the mind, which is comparable to the reduction of *kleśas* and adds the aspect of cultivating positive mind waves to be mix. In both systems, Kriyāyoga is a means for liberation.<sup>504</sup>

### 3.3.4 Kriyāyoga in the complex yoga taxonomies

The comparative analysis of Kriyāyoga within the complex yoga taxonomies shows two distinct models. One is Nārāyaṇatīrtha's model, which draws directly on the Kriyāyoga of *Patañjalayogaśāstra*. Additional Śaiva influences characterise the other model of Kriyāyoga that seems to have been locally prominent in the 17th century. The precisely defined *kriyās* of the *Yogasvarodaya* must be historically linked to the *kriyāpādas* of the Śaiva āgamas, whereby the core practice of reducing and cultivating specific mental configurations before any action is loosely associated with the Kriyāyoga of the *Patañjalayogaśāstra*. The observation that the *kriyā-*, *caryā-*, and *jñānayogas*, are an allusion to the *kriyā-*, *caryā-*, *jñāna-* and *yogapādas* of the Śaiva āgamas, shows that Nārāyaṇatīrtha, as a proponent of the *Patañjalayoga*, was most likely not the originator of the fifteenfold taxonomy, but rather that the taxonomy of the fifteen yogas originated in local discourses around the authors and had achieved such local popularity at the time that Nārāyaṇatīrtha forced the fifteenfold taxonomy into Patañjali's *Yogaśāstra* in order to show that the *Yogaśāstra par*

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<sup>503</sup>The details of Nārāyaṇatīrtha's understanding of Kriyāyoga have already be discussed by Penna (2004: 62–66) and will therefore not be covered here again.

<sup>504</sup>The Kriyāyoga of the *Patañjalayogaśāstra* will not be dealt with in detail here, as this has already been done in countless academic and informal publications. For the *sūtras* related to Kriyāyoga and Patañjali's autocommentary in Sanskrit with English translation, see Mukerji, 1983: 113 et seqq. For a comprehensible and more accessible overview, see Bryant, 2009: 170 et seqq.

*excellence* and all those varieties of yogas that were discussed in his sphere are in truth just single aspects of the superior “classical” system of Patañjali.

### 3.3.5 Excursus: Popularisation of a new Kriyāyoga in a global context

<sup>505</sup>The comparatively unique treatises on Kriyāyoga, which can only be found in the yoga literature of the 17th-century<sup>506</sup> in *Yogasvarodaya* and Rāmacandra's *Yogatattvabindu*, which deviate from the Pātañjala model, albeit not entirely, and, as shown, show clear influences of tantric origin, can be regarded as marginal phenomena for the time being. The briefly touched upon model of *Uddhavagītā*, which describes a Kriyāyoga method for *mukti* and *bhukti* through ritual worship of god, is also comparatively rare in the literature. The overwhelming majority of the Sanskrit yoga texts written in the second millennium CE, as in the case of Nārāyaṇatīrtha's *Yogasiddhāntacandrikā*, are based on the model of Kriyāyoga propagated in the *Pātañjalayogaśāstra* and the commentary literature. Accordingly, it was above all the publication of the *Yogasūtra* in the West, beginning with the translation by Henry Thomas Colebrooke in 1805<sup>507</sup> which ensured that the concept of Kriyāyoga contained therein also dominated the understanding of the term in academic and informal discourse in the West for a long time.

The Western discourse only changed with the global success and popularity of Paramahamsa Yogānanda (1893–1952) and the *Self Realisation Fellowship* he founded in 1920, which, measured against the predecessor models forms of Kriyāyoga outlined above, spread an innovative yoga practice under the generic term Kriyāyoga. The influence of Yogānanda and others significantly

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<sup>505</sup>This excursus was created primarily for my personal research interest and is irrelevant to the comparative analysis conducted here. One can safely ignore this section if one is not interested in this topic. Since Paramahamsa Yogānanda's *Autobiography of a Yogi* was one of the first books I read on the subject of yoga, I became curious about how exactly Yogānanda's Kriyāyoga is historically located and whether there is a historical connection between the early modern forms of Kriyāyoga and the modern forms of Kriyāyoga.

<sup>506</sup>The terminus *ad quem* for the *Yogasvarodaya* and *Yogatattvabindu* is 1659 CE, see p. 5 for the details.

<sup>507</sup>See “Henry Thomas Colebrooke and the Western “Discovery” of the Yoga Sutra”. In: *The Yoga Sutra of Patanjali: A Biography*. Ed. by David Gordon White. New Jersey: Princeton University Press, 2014, pp. 53–80 for a detailed discussion.

changed and expanded the range of meanings of the term Kriyāyoga. In addition to various books published by Yogānanda, it was above all, the book *Autobiography of a Yogi*, the autobiography of Yogānanda himself, published in 1946, which paved the way for Yogānanda's success. To this day, this work is considered a classic in popular yoga literature, has been in print for over seventy years and has been translated into more than 50 languages.<sup>508</sup> It also has a large global following to this day. Yogānanda, his books, his followers and the numerous books written by his followers have popularised this innovative and new form of Kriyāyoga beyond the Indian subcontinent. The term Kriyāyoga was allegedly already defined by Yogānanda's predecessors, namely Lahidi Mahāśaya (1828–1895) and Śrī Yukteśvar Giri (1855–1936), as the central generic term for the yoga practice of this specific lineage.<sup>509</sup>

One of Yogānanda's contemporaries was Svāmī Śivānanda Sarasvatī (1887–1963), who similarly propagated a new form of Kriyāyoga. Although his Kriyāyoga was initially based mainly on the Pātañjalayoga model, it was expanded under the same umbrella term with Haṭhayoga practices and possibly influenced by Yogānanda's model. This expansion and integration of new practices under the umbrella term Kriyāyoga was continued excessively by his students, above all Svāmī Satyānanda Sarasvatī (1923–2009), the founder of the famous *Bihar School of Yoga* (since 1962).

The resulting popularity of Kriyāyoga triggered a global wave and inspired others, who in turn developed similar but sometimes differently nuanced Kriyāyoga systems. One example is S. A. A. Ramaiah, who founded the *Kriya Babaji Yoga Sangam* in 1952. In this case, too, there is a global following.<sup>510</sup>

It was the actors mentioned above, above all Yogānanda, who ensured the global popularisation of this new form of Kriyāyoga so that their concepts are at least as well known in recent public discourse, if not better known, than the Kriyāyoga of the *Pātañjalayogaśāstra*.

<sup>508</sup>Cf. Official Yogānanda Website. <https://web.archive.org/web/20240323081653/https://yogananda.org/autobiography-of-a-yogi>. Website saved with the Way Back Machine of archive.org on 23.03.2024. Self Realization Fellowship.

<sup>509</sup>Cf. Govindan, 2010: 51–52.

<sup>510</sup>Cf. Kriya Babaji Yoga Sangam Website. <https://web.archive.org/web/20240320214547/https://kriyababajiyogasangam.org/>. Website saved with the Way Back Machine of archive.org on 20.03.2024. Kriya Babaji Yoga Sangam

These new forms of *Kriyāyoga*, which can only be traced from the beginning of the 19th century, are, as will be shown, a reservoir for innovative combinations and further developments of numerous practices already codified in yoga texts in the medieval to pre-colonial period, which were integrated into seemingly coherent practice systems by actors such as *Yogānanda*, *Śivānanda*, *Ramaiah*, etc. The statements made by their traditions about the historicity of their yoga practice utilise established narratives to lend this form of *Kriyāyoga* a tradition and historical legitimacy.<sup>511</sup>

### **3.3.6 The Kriyāyogas of the lineages of Paramahāṃsa Yogānanda, Svāmī Śivānanda Sarasvatī and Ramaiah**

So what constitutes these new forms of *Kriyāyoga*? To answer this question, recent publications on this topic were consulted.<sup>512</sup> The following is a brief outline of the main features of the *Yogānanda*, *Śivānanda* and *Ramaiah* models of *Kriyāyoga* without claiming to be exhaustive. To my knowledge, a comprehensive and complete historical study of *Kriyāyoga* has not yet been carried out and cannot be done within this framework. This attempt is an outline and should be understood as a first approach to the topic in order to differentiate between the models circulating in public discourse on the one hand and, on the other, to formulate a hypothesis on the transition from the older models to the newer models, as these are very close in time.

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<sup>511</sup> For example, tracing back yoga traditions to a legendary founding figure, the master's stay in the Himalayas, lost writings that suddenly reappear and legitimise the yoga practices can also be found in similar forms in other traditions. For example, in the lineage of T. Krishnamacharya. See Singleton and Goldberg, 2013: 81-121.

<sup>512</sup> This list is certainly not exhaustive. Nevertheless, I have consulted a wide range of these publications available to me. 1. For the *Yogānanda* model: *Yogānanda's Autobiography of a Yogi* (1949); Lowenstein and Lett's *Kriya Yoga for Self-Discovery* (2021); Satyananda's *A Systematic Course in the Ancient Tantric Techniques of Yoga and Kriya* (1981); Hariharananda's *Kriya Yoga* (1989); Kriyananda's *The Kriya Yoga Upanishad and the Mystical Upanishads* (1993) and Sturgess's *The Supreme Art and Science of Rāja and Kriyā Yoga* (2015). 2. For the *Śivānanda* model: Sivananda's *Tantra Yoga, Nada Yoga and Kriya Yoga* (1955) and Nityānanda Giri's *Kriyāyoga: The science of Life-force* (2013). 3. For the *Ramaiah* model: Govindan's *Babaji* (2010).

### 3.3.6.1 Definitions

The publications consulted contain various creative etymologies and explanations of the term Kriyāyoga. Hariharananda, a Kriyāyoga teacher authorised by Yogānanda<sup>513</sup> himself explains in his book *Kriya Yoga* (1989):

'Kriya Yoga' are Sanskrit words, a combination of two root words. One is Kriya and the other is yoga. In the word Kriya there are two syllables: kri and ya. Kri means to pursue your work in daily life and ya means to be ever aware of the invisible God who is abiding in you and is directing and accomplishing work through you. ...The second word, 'yoga,' literally means union of the visible body with the invisible body. This union is always present in everyone.<sup>514</sup>

Another etymology of the term *kriyā* can be found in the book *Kriya Yoga for Self-Discovery* (2021):

...kri meaning "work" and ya meaning "soul" or "breath" = The Work to be done with the Souls breath.<sup>515</sup>

The most complex explanation of the term can be found in the book *Kriyāyoga: The science of Life-force* of Nityānanda Giri, who also situates himself in the Yogānanda tradition:

The word *kriyā* is composed of the letters *k*, *r*, *i*, *y*, and *ā*. The letter *-k* (or *ka*), *ka-kāra*, represents the Lord, *Īśvara*. The Transcendental Lord, *Parama Śiva*, when he manifests Himself in the subtle world and makes Himself ready for creation He becomes *Īśvara*. The letter *-r* (or *ra*), *ra-kāra*, represents fire, light and manifestation. Creation is not seen by us with the ether and air elements since these are subtle elements. We are able to see manifestation from the fire element onwards. The letter *-i*, *i-kāra*, represents energy or *sakti*. So *kri* is the activating power of the Lord manifested in creation. The activating power is called *prāṇa* or vital force. The letter

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<sup>513</sup>Cf. Hariharananda, 1989: 16.

<sup>514</sup>See Hariharananda, 1989: 83.

<sup>515</sup>Lowenstein and Lett, 2021: 91.

-y (or ya), ya-*kāra*, represents the air element and the letter -ā, ā-*kāra*, represents form. For the manifestations to take a form, ā*kāra*, the Lord acts with the air element. With the ether element there is no form. The air element or gaseous state is the first created form although we only see the forms from the fire element onwards. Through the action of air the whole universe is manifested. This is the action of the Life-force, *prāṇakarma*, of the Lord. The word *kriyā* normally means action, but this is the action of god. We are made with the same principle God is. Our identification with the physical body makes us separate from God and this is the state of ignorance. We have to eradicate this ignorance by the action of God, i.e., the action of the breath, *prāṇakarma*. Our mind is the result of ignorance and is responsible for the wrong identification. Breath-practice, *prāṇakarma*, absorbs the mind into the vital force. This action of God reverses the process and leads us from body to God. This is why it is so necessary to perform that action. That is our spiritual practice. Then that action, *kriyā*, becomes *yoga*.<sup>516</sup>

Satyananda Sarasvati, an important proponent of the Śivānanda model, defines Kriyāyoga in his book *A Systematic Course in the Ancient Tantric Techniques of Yoga and Kriya* (1981) as follows:

The Sanskrit word *kriya* means ‘action’ or ‘movement’. *Kriya Yoga* is so called because it is a system where one intentionally rotates one’s attention along fixed pathways. This movement of awareness is done, however with control. Also *kriya yoga* is so called because one moves the body into specific mudras, bandhas and asanas according to a fixed scheme of practice. The word *kriya* is often translated as meaning ‘practical’. This is indeed a good definition, for *kriya yoga* is indeed practical. It is concerned solely with practice, without the slightest philosophical speculation. The system is designed to bring results, not merely to talk about them. Sometimes the word *kriya* is translated as ‘preliminary’. This too is a good definition, for *kriya yoga* is a preliminary practice that

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<sup>516</sup>Nityānanda Giri, 2013: 2-3.

leads first to dharana and then eventually to the transcendental state of dhyana (meditation) and yoga (union). It is a technique which has been designed to lead to that state of being which is beyond all techniques. Finally, the word *kriya* is used to describe each individual practice. Thus the process of *kriya yoga* consists of a number of *kriyas* each being done one after the other in a fixed sequence.<sup>517</sup>

In the book *Babaji* (2010), Govindan, a student of Ramaiah, offers a simple explanation of the term:

Kriyā is an activity performed with mindfulness.<sup>518</sup>

As different as the concepts presented here may seem, they have in common that they are about consciously performed actions or practices that connect people with God or are intended to bring about a transcendent state, a state of yoga. In his definition, Nityānanda already mentions the central action (*kriyā*) that should lead to a connection with God, namely breathing practice (*prāṇakarma*). In addition, Satyānanda also mentions other practices such as directing attention, *mudras*, *bandhas* and *āsanas*.

Further definitions can be found in the consulted texts. However, these are sufficient for the purposes here, as they illustrate the basic idea of the new models of Kriyāyoga on the one hand and show the fundamental diversity and openness of the model, which permeates all areas of these new forms of Kriyāyoga, on the other.

### 3.3.6.2 Histories of the new forms of Kriyāyoga from an emic perspective

Nityānanda Giri, who places himself in the lineage of Yogānanda, explains that Kriyāyoga is an eternal tradition that stands at the beginning of human history. He explains that this is why many of the scriptures, such as the *Śivasūtrā*, the *Āgamas* and the writings of the Siddhas, teach the techniques and principles of Kriyāyoga in many different ways. Moreover, remnants of this

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<sup>517</sup> Satyananda, 1981: 699.

<sup>518</sup> Govindan, 2010: 214.

primal Kriyāyoga can be found in almost all philosophies, be it Buddhism, Jainism, Sāṅkhya, Vaiśeṣika, Nyāya, Mīmāṃsā or Vedānta.<sup>519</sup>

Satyānanda (1981: 699), the founder of the *Bihar school of Yoga*, explains that there is no history of Kriyāyoga and that its origins and development have been lost. Furthermore, the system of Kriyāyoga was so secret that there is not even a myth to explain its origin. Next, he describes that parts of the Kriyāyoga taught by him are contained in the texts of Haṭhayoga, such as āsanas, mudrās and bandhas, but that these are not “integrated together”. Satyānanda speculates that Kriyāyoga must have been known in China, as he sees strong parallels to practices in *Tai Chi Chuan*. He clearly distances himself from the Kriyāyoga of the *Yogaśūtra*, which has nothing to do with the Kriyāyoga of his book *A Systematic Course in the Ancient Tantric Techniques of Yoga and Kriya* and serves solely as a preparation for Rājayoga. However, the only definitive historical statement he can commit himself to is the following:

Of history, all we will say is that kriya yoga was passed on by Swami Sivananda of Rishikesh.<sup>520</sup>

Surprisingly, this same Śivānanda of Rishikesh in his book *Tantra Yoga, Nada Yoga and Kriya Yoga* (1955) explicitly traces the Kriyāyoga he taught back to *Yogaśūtra* 2.1. Śivānanda uses the Kriyāyoga of the *Yogaśūtra* as the overarching framework of his teaching, which also integrates *śatkarma* and breathing exercises from Hathayoga into it.<sup>521</sup>

It is important to emphasise that Satyānanda recognises that the traditional lineage of Yogānanda also practises the same Kriyāyoga he teaches. However, he explicitly distances himself from their narrative:

Of course, there are various other groups of people in India who have practiced and taught kriya yoga. For example, Swami Yogananda, Yukteshwari Giri, Lahiri Mahasaya, Mahatma Gandhi and so forth practiced kriya yoga. In fact, a thriving organization still propagates it throughout the world. They also do now know the origin of kriya yoga, but they say that it was reintroduced by

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<sup>519</sup>Cf. Nityānanda Giri, 2013: 2-7.

<sup>520</sup>Satyānanda, 1981: 699.

<sup>521</sup>Cf. Sivananda, 1982: 168-182.

the great yogi Babaji as the ideal practice for sincere seekers of wisdom in the present Kali Yuga (Dark Age).<sup>522</sup>

This narrative is by far the most widespread explanation of the origins of the new Kriyāyoga and is adopted not only in the tradition of Yogānanda, but also in the tradition of Ramaiah. In his book *Babaji* (2010: 31-64), Govindan, a disciple of Ramaiah, has compiled this narrative in detail, which I would now like to summarise in a nutshell.

Mahāvātara Babajī, who according to Govindan is considered an incarnation of the Buddha, was born in 203 CE in Parangipetta in Tamil Nadu under the name Najaraj into a Brahmin family, joined a group of wandering Samnyāsins at a young age and studied the holy scriptures. His path soon led him to Śri Laṅka in Katirkāma (now Kataragama), where he became a disciple of Siddha Boganathar and was initiated by him into various *kriyās* such as *dhyāna*, *āsana*, *mantra* and *bhaktiyoga*. Bhoganathar later sent Babajī to another teacher, namely Siddha Agastya in Courtallam in the Pothihai hills of Tamil Nadu, located in today's Tinnevelly district. He learnt the particularly important *kriyā* called *kundalinīprāṇayāma* from him. Agastya then sent Babajī to Badrinath in the Himalayas, where he practised for many months and finally attained *saṃādhi*. After his enlightenment and attaining immortality at the tender age of 16, Babajī set himself the task of helping suffering humanity in its search for God-realisation. As an immortal, Babajī initiated great personalities such as Śaṅkarācārya (788-820) and Kabīr (1440-1518) into the techniques of Kriyāyoga over the centuries. Finally, in 1861, he initiated Lahiḍi Mahāśaya (1828-1895) into Kriyāyoga and gave him the task of passing it on to serious seekers. At this point, Govindan quotes the autobiography of Yogānanda,<sup>523</sup> which states that Babajī explained to Lahiḍi Mahāśaya that Kṛṣṇa had once passed on Kriyāyoga to Arjuna and that not only Patañjali knew it, but also Jesus Christ, who in turn had passed it on to John, Paul and other disciples. Among Lahiḍi Mahāśaya's 100 disciples was Śrī Yukteśvar (1855-1936), to whom Babajī is also said to have appeared three times. On one of these occasions, Babajī decided that he should send his disciple Yogānanda (1893-1952) to America to spread Kriyayoga, which he did, gaining global fame

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<sup>522</sup>Satyanaṇda, 1981: 699.

<sup>523</sup>Cf. Yogānanda, 1949: 244.

and founding the *Self Realisation Fellowship* in 1920, which is still very active today.

### 3.3.6.3 The practice of the new Kriyāyoga

In the following, the practices of the new Kriyāyoga are presented in outline based on the publications mentioned and consulted above.<sup>524</sup> The words of Hariharananda (1989: 144) are surprisingly apt to give an essential first impression of this complex phenomenon:

Kriya Yoga is the essence and synthesis of all yoga techniques taught in the world.

Satyānanda (1981: 703) explains that each Kriyā consists of a certain number of subordinate techniques. These always consist of a combination of the following six tools: *āsana*, *mudrā*, *bandha*, *mantra*, *prāṇāyāma* and, as he calls it, “psychic passage awareness.” This last point includes a group of exercises mainly involving “circulating awareness through the *cakras* in an ascending and descending way” or similar. A single Kriyā is an exercise unit comprising individual exercises from the six categories mentioned. However, these are not arbitrary but are integrated into a specific, and, as the protagonists of this tradition say “scientific way” in order to induce the process of concentration (*dhāraṇa*), meditation (*dhyāna*) and meditative absorption (*samādhi*). The main distinguishing feature from other yoga systems is the innovative and specific combination of the individual techniques into a practical and particularly effective sequence of exercises, referred to here as “Kriyā”.

In every model the individual exercises are drawn from the vast body of yoga literature but primarily from the exercises taught in the medieval to pre-colonial texts of the Hāṭha- and Rājayoga genres. This always takes place against the background of tantric and medieval concepts of the yogic body, such as *cakra*, *nādī* and *vāyu* systems. A common phenomenon in the new Kriyāyoga literature is scientific explanatory models that are used as a means

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<sup>524</sup>A comprehensive presentation and comparative analysis of the practices in the various traditions of the new Kriyāyoga would be too far-reaching for this chapter. The most detailed written practice instructions that I have consulted can be found for the Śivānanda/Satyānanda model in Satyānanda, 1981: 697–952, and for the Yogānanda model in Nityānanda Giri, 2013: 249–340.

of legitimisation. For example, certain *nādīs* are located in schematic sketches of the brain<sup>525</sup>, or positive effects of Kriyāyoga practice are legitimised with evolutionary biology theories, such as the polyvagal theory<sup>526</sup>

Govindan (2010: 216–225) distinguishes a total of seven main categories of Kriyāyoga. The first category he mentions is *Kriya Hatha Yoga*. According to him, this is the starting point for every student of Kriya Yoga. This includes eighteen basic relaxation postures (*āsanas*), muscle blocks (*bandhas*), certain gestures (*mudrās*) and the sun salutation (*sūryanamaskāra*) defined by Babaji.

The second main category is what Govindan calls *Kriya Kundalini Pranayama*. According to him, this practice is the art and science of mastering the breath and is considered to be the most essential and effective tool in Babaji's Kriyāyoga. This is not only meant to awaken the *kundalini* but with regular practice, the student awakens all *cakras* and the associated levels of consciousness, which is supposed to ultimately lead to the breathless state of *samādhi* and self-realisation.

The third main category is *Kriya Dhyana Yoga*, which is intended to include meditation techniques that are not explained in detail but are supposed to awaken the mind's hidden faculties.

The fourth main category is *Kriya Mantra Yoga*. This involves the recitation or murmuring (*japa*) of mantras discovered by the Siddhas. The recitation of mantras must take place with faith, love and concentration.

Govindan specifies the fifth category as *Kriya Bhakti Yoga*, the yoga of love and devotion. In Govindan's words, this is the "turbojet" of self-realisation. This type of Kriyāyoga includes devotional love, chanting, ritual worship and pilgrimages to holy places.

Furthermore, *Kriya Karma Yoga* is presented as the sixth category. In this case he refers to *Bhagavadgītā* (2.47 et seqq.) and thus defines this subtype as selfless service that is performed consciously. All actions are supposed to be performed without the expectation of receiving anything in return, free from anger, selfishness, greed and personal desires. Thus, the practitioner is meant to examine his motivation before every action and is always supposed to act without selfish motives.

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<sup>525</sup>Nityānanda Giri, 2013: 215.

<sup>526</sup>Lowenstein and Lett, 2021: 188.

The seventh and final category is *Kriya Tantra Yoga*. According to this, the followers of Kriyāyoga, just like the Siddhas, lead a family life. This subtype of Kriyāyoga involves retaining the energy normally wasted during sexual activity and transporting it to the higher *cakras*. The partner is supposed to be loved as an embodiment of the divine.

A similar system is taught by Lowenstein and Lett. This initially includes a total of twelve *āsanas* and the five Tibetans, as well as typical *prāṇāyāma* techniques, *ujjāyi*, *kapalabhāti*, various *bandha* techniques such as *uddiyānabandha* or *mahābandha*, various *mudrā* techniques such as *mahāmudrā*, *śāmbhavimudrā*, *yonimudrā*, or the so-called *Kriya Breath*. *Kriya Breath* is referred to as *kevalakumbhaka*. In addition, classical gymnastic exercises are also added<sup>527</sup> In addition to the *āsanas* of Haṭhayoga, Lowenstein and Lett also recommends *Tai Chi*, *Qigong*, physiotherapy or a personal trainer to stay fit. Now and then, a biblical quotation is used. For example, in the case of the *Third Eye Gazing* practice, he quotes Matthew (6.22). Furthermore, Lowenstein and Lett emphasise the practice of *Hong Sau* as an important element of the practice. For Nityānanda Giri, *Hong Sau*, or in this case the indologically correct transliteration *hamsa*, is also referred to by him as *Hamsa Sādhanā*,<sup>528</sup> “the very foundation” of Kriyāyoga.

As indicated at the beginning of this section, it is clear that the term Kriyāyoga has given rise to a proliferation of different yoga techniques from earlier yoga traditions, which are integrated into innovative exercise systems and attempted to be historically legitimised in different ways. Depending on the lineage and the teacher, individual characteristics and different explanatory models exist.<sup>529</sup>

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<sup>527</sup> Lowenstein and Lett, 2021: 118-124. Gymnastic exercises can also be found in Sturgess, 2015: 447-458.

<sup>528</sup> The *ajapājapa*, recitation of the non-recitation of the *hamsa* mantra.

<sup>529</sup> In these books, one repeatedly comes across pseudo-scientific explanatory models and stumbles across parallels drawn here and there to other religions, such as Christianity, Buddhism, or esoteric traditions to emphasise the effectiveness and importance of certain practices and views. Particularly in the more recent publications, it can be seen that, depending on the author, typically individual expressions of the ideal type of postmodern spirituality and religiosity are expressed, which Bochinger, Engelbrecht, and Gebhardt have labelled “spiritueller Wanderer”, cf. Bochinger, Engelbrecht, and Gebhardt, 2009: 33-49.

One last exemplary publication is *The Kriya Yoga Upanishad and the Mystical Upanishads* (1993) by Kriyananda. This book offers translations of ten well-known *Yoga Upaniṣads* and one *Kriya Yoga Upaniṣad*. The translator claims that the name of the author of this Sanskrit *Yoga Upaniṣad* was lost in the course of history. His book has no bibliography, nor are the sources of the translations mentioned. Further searches for a verifiable source text of the *Kriya Yoga Upaniṣad* remain unsuccessful. The *Kriya Yoga Upaniṣad* is neither to be found in the known publications and translations of the *Yoga Upaniṣads*,<sup>530</sup> nor in publications of previously unpublished *Upaniṣads*.<sup>531</sup> Searching through various catalogues of Sanskrit manuscripts was also unsuccessful.<sup>532</sup> Furthermore, it is striking that the *Kriya Yoga Upaniṣad* is not mentioned in any other publications on Kriyāyoga consulted. For the time being, therefore, the possibility must be considered that Kriyananda is not only the translator of the *Kriya Yoga Upaniṣad* but also the secret author. Perhaps he wrote this supposedly ancient source text in order to legitimise his own Kriyāyoga doctrine.

Goswami Kriyananda learnt Kriyāyoga from his teacher Shelly Trimmer, who, according to the official website of the *Temple of Kriya Yoga*<sup>533</sup> founded by Kriyananda, was a guru, yogi, kabbalist and direct disciple of Yogānanda. Kriyananda studied philosophy for four years at the University of Illinois and then embarked on a business career. Whether Kriyananda would have acquired the qualifications to translate a Sanskrit source text remains to be seen. Possibly, he was a gifted autodidact.

In the *Kriya Yoga Upaniṣad*, the disciple Sanskriti asks the guru Dattatreya to teach him the doctrine of Kriyāyoga. The latter agrees and explains Kriyāyoga in a total of ten chapters. The framework is formed by the eight-

<sup>530</sup> See *Yoga Upaniṣads* (1938).

<sup>531</sup> Cf. *Unpublished Upaniṣads* (1938).

<sup>532</sup> In *Descriptive Catalogue of Yoga Manuscripts (Updated)* (2005: 50), two manuscripts with the title *Kriyāyoga* (AG 665/1 and TSM 6716) are listed, which, unfortunately, I was unable to consult. Neither manuscript is dated. AG 665/1 (Ganganath Jha Kendriya Sanskrit Vidyapitha, Allahabad) is a Devanāgarī manuscript on paper, and TSM 6716 (Sanskrit MSS. at the Tanjore Palace) is a Telugu manuscript on palm leaf. The author of the latter is named Venkaṭayogin. I suspect these manuscripts are probably later works that were created in the 18th century at the earliest. For now, however, no definitive statement can be made on this. However, their consultation could shed further light on the historical development of Kriyayoga.

<sup>533</sup> Biography of Goswami Kriyananda. Temple of Kriya Yoga Website. <https://web.archive.org/web/20240319134009/https://templeofkriyayoga.org/goswami-kriyananda/>. Website saved with the Way Back Machine of archive.org on 19.03.2024. Temple of Kriyayoga.

limbed yoga system presented in 1.5, similar to the eight limbs of the Pātañjala scheme. The first chapter (1.6-25) presents the *Ten Spiritual Restraints*. Dattatreya explains the *Ten Spiritual Observances* in the second chapter (2.1-16). Chapter three, *The Nine Postures* (3.1-13), deals with nine āsanas with six sitting postures, one standing posture and one complex posture. The fourth chapter (4.1-63) discusses what Kriyananda calls *Mystical Anatomy*. Here, six *cakras* named after the planets (i.e. the *mūlādhāracakra* is called the “Saturn mass-energy converter *cakra*”), fourteen primary *nādīs* and *Kriya Kundalini*, which covers the ‘divine creative channel’ with its mouth, are taught. The fifth chapter (5.1-14) is entitled *Inner Purification* and contains *prāṇāyāma* techniques such as *sūryabhedana* and *candrabhedana*. Chapter six (6.1-39), entitled *Breath Control*, instructs another breathing exercise in combination with meditation on the three *akṣaras* that constitute the sacred syllable *aum*. During the inhalation (*pūraka*), the yogi is supposed to meditate on *a*, during the breath retention on *u* and during the exhalation on *m*. In addition, the breathing technique *sītālī* (6.25) and a technique called *yonimudrā* (6.33-34) are presented. Chapter seven (7.1-10) is about *Withdrawal of the Senses*. The practitioner is instructed to let the breath move through the body in a specific order. The eighth chapter (8.1-9) is entitled *Concentration*. Here, the yogin is meant to inhale and hold the breath at specific bodily locations (not the *cakras*), which are associated with the five elements and the syllables *ya*, *ra*, *va*, *la* and *ha*, as well as specific deities. The even shorter ninth chapter, *Meditation* (9.1-6), basically only states that the practice of concentration leads to meditation after a while. The tenth chapter, *Samadhi* (10.1-12), then describes the final state of yoga, which is defined as the “deep conscious trance in which the yogi experiences Absolute Wisdom”.

### 3.3.6.4 Hypothesis on the transition from the late medieval models to the modern models of Kriyāyoga

The *Yogasvarodaya* and Rāmacandra’s *Yogatattvabindu* were written before 1659 CE. Nārāyaṇatīrtha must have lived between 1600 and 1690 CE., and because of that, his *Yogasiddhāntacandrikā* was also written in this timeframe. Sant Sundardās, the author of the *Sarvāṅgayogapradipikā* lived from 1596 to 1689.

Interestingly, Nārāyaṇatīrtha and Sundardās lived in Benares.<sup>534</sup> Thus, we can safely assume that the complex taxonomies of twelve–fifteen yogas were part of the local discourse of 17th-century Benares. One might speculate that Rāmacandra might also have lived in these surroundings, but this remains uncertain. Lahidi Mahāśaya, the person to whom the new forms of Kriyāyoga seem to go back, lived more than a century later, from 1828 to 1895 CE. Interestingly, Lahidi Mahāśaya is also said to have spent much of his life in Benares. It is, of course, utterly unclear whether Lahidi Mahāśaya ever read any of the works mentioned above. At least we know that he not only enjoyed an education in philosophy in Benares but also learnt English and Sanskrit.<sup>535</sup> However, it is likely that the local discourse regarding the religious-spiritual marketplace within Benares did not change abruptly. Lahidi Mahāśaya lived as a family man and householder,<sup>536</sup> no sectarian affiliations are known so that the whole variety of religious-spiritual market of his time were open to him. He was able to combine them freely. As can be seen from the yoga texts examined in this book, there was no lack of different yoga categories in Benares between the 17th and 19th centuries CE. Although these were still labelled differently, they were without a doubt freely combined in practice by everyone. Moreover, given the plethora of yoga practices from different yoga traditions and yoga texts presented in the previous chapter and evident in the publications of the new Kriyāyoga consulted, it is not only credible but also plausible that this phenomenon already began with Lahidi Mahāśaya, as Yogānanda claims in his autobiography. However, why Lahidi Mahāśaya chose the category of Kriyāyoga as the generic term for his yoga system cannot be answered conclusively. However, I would like to offer an educated guess.

I hypothesize that the term Kriyāyoga, as the generic term for his system of yoga, was a strategic decision of Lahidi Mahāśaya. It is unlikely, and there is no clear evidence that Lahidi Mahāśaya knew the *Yogasvarodaya*, *Yogatattvabindu* or *Yogasiddhāntacandrikā*. It is impossible to determine if there ever was any influence of these texts on Lahidi Mahāśaya and his new Kriyāyoga system. But if there was, only the fact that all three texts that mention Kriyāyoga as

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<sup>534</sup> See Burger, 2014: 684 for dating and location of Sundardās and Penna, 2004: 24 for dating and location of Nārāyaṇatīrtha.

<sup>535</sup> Jones and Ryan, 2008: 255–256.

<sup>536</sup> See Yogānanda, 1946: ch. 34,35.

the very first item in their taxonomies could have influenced his decision to unite all possible yogas and their techniques under the term *Kriyāyoga*. Another factor could have been that he was consciously or unconsciously driven by the emerging *Yogasūtra* hype in the West, which triggered a wave of enthusiasm in India. One wonders why he did not choose the term *Rājayoga* to integrate many systems as others have done before him. Maybe because the term *Rājayoga* was already used as a generic term for *Pātañjalayoga* by then.<sup>537</sup> In comparison to all other known terms for categories of yoga,<sup>538</sup> the term *Kriyāyoga* had the advantage that it not only formed a link to the popular and hyped *Yogasūtra*, but also provided a basic framework that was open to interpretation due to the three constitutional practices *tapas*, *svādhyāya* and *iśvarapraṇidhāna*. Thus, the term opened up the possibility to integrate the variety of post-*Pātañjalean* physical and non-physical yoga practices from the Tantras and texts of Hatha- and Rājayoga through a literal interpretation of the compound prefix *kriyā*<sup>o</sup> in the sense of “action”. This was likely the crucial aspect. As Birch (2020: 471–472) demonstrated in his groundbreaking article “*Hathayoga’s Floruit on the Eve of Colonialism*”, the popularity of medieval Haṭhayoga practices reached an unprecedented peak across India during this period. What could be more logical than reducing the complex diversity of circulating yogas to a simple, practice-oriented umbrella term? This apparently aligned with the *Zeitgeist*. The formation of a new Hindu identity, which began in the 16th century, also culminated during the lifetime of Lahiḍi Mahāśaya. Therefore, it is not surprising that in creating his *Kriyāyoga*, he operated in line with the “*identifikatorischer Habitus*” that Axel Michaels (1998: 19–27) described as a characteristic mode of thinking in Hindu religion and Paul Hacker’s (1979) concept of “Inklusivismus”.<sup>539</sup> Whether his thoughts consciously or unconsciously went in a similar direction must of course remain open. However, we

<sup>537</sup> See Birch, 2014.

<sup>538</sup> Cf. p. 416 for a list of the twenty-three early modern categories of yoga.

<sup>539</sup> “Inklusivismus” refers to the inclination of a religion or religious tradition to integrate other religious doctrines and practices into its own system and to view them as partial aspects of its own truth. The idea is not to see other religions as fundamentally false or opposing, but to integrate them into one’s own worldview and recognise them as partially true. In the context of Hinduism, “Inklusivismus” means that different religious concepts, deities and rituals of other traditions are regarded as acceptable and valid expressions of one’s own beliefs. This stance allows a variety of beliefs and practices to be harmonised and seen as complementary paths to the same ultimate truth.

must assume that the discursive environment of Benares at his time certainly played its part in encouraging Lahidi Mahāśaya to integrate the various yogas and basically all yoga practices circulating in the local discourse of his time under this specific term.

### 3.4 Jñānayoga

JÑĀNĀYOGA,<sup>540</sup> the “Yoga of gnosis”, is the second method of Rājayoga in Rāmacandra’s list of the fifteen yogas as well as in his source text, the *Yogasvarodaya*. In Nārāyaṇatīrtha’s list of the fifteen yogas presented within the *Yogasiddhāntacandrikā*, Jñānayoga takes sixth place. In the *Sarvāṅgayogapradipikā* Sundardās presents Jñānayoga as a form of Sāṃkhyayoga. Here, it is the second among the four types of Sāṃkhyayoga together with Brahmayoga and Advaitayoga.

#### 3.4.1 Jñānayoga in the *Yogatattvabindu*

Jñānayoga occupies the second place in Rāmacandra’s taxonomy of the fifteen yogas but is not described according to this order in his text.<sup>541</sup> The description is given from section XXI-XXII. The overarching goal of Rāmacandra’s Jñānayoga is the long-term durability of the body (*bahutarakālam śarirasthitih*) already mentioned in the introduction (section I), which is expressed here once again with other words: “From the execution of this [Jñānayoga], time does not bring about the destruction of the body.” (*tasya kāraṇāt kālaḥ śariranāśam na karoti*). Simultaneously, Rāmacandra’s Jñānayoga leads to the attainment of the “reality of Śambhu” (*sāṃbhavīsattā*).<sup>542</sup> This Jñānayoga can be practised in two ways. The first method (XXI.1) arises through the application of “non-dualistic thinking” (*avikalpatayā yuktyā*), and the second method (XXI.2) arises “through the realisation that the entire world consists of all knowledge” (...*sarvajñānamayaṁ jagat | ya evaṁ vetti bodhena ...*). However, the text primarily

<sup>540</sup> See section XXI and XXII on pp. 121–132

<sup>541</sup> The description of Jñānayoga is preceded by Siddhakundalinīyoga and Mantrayoga (III-XII), Lakṣayoga (XIII-XV), Rājayoga (XVI-XVII), Caryāyoga (XVIII) and Hṛthayoga (XIX-XX).

<sup>542</sup> This refers to the highest reality and the state of Rājayoga. See p. 122 in the edition for a discussion of the term.

deals with the first method. This method consists of viewing the world as a unity that is enlightened by the highest self (*viśvātman*). If one perceives this unity, one finds oneself in the “reality of Śambhu”. However, this supreme reality cannot be recognised without further ado since it does not show itself as the desired unity but as a tenfold multiplicity (XXI.4ab). He compares this relationship to a seed from which a whole tree with its parts grows (XXI.4-XXI.5). The seed stands for the invisible unity of world and self. The tree, with its various parts, stands for the multiplicity of the visible world. The fundamental unity of the world is like the seed from which a whole tree has grown. It is no longer visible and is not perceived. However, what is perceived is a world consisting of a multiplicity. In the case of the seed, a tree with its branches, leaves, etc. In the case of the world ten basic principles (*tattvas*): Five [gross] elements (*pañcatattva*), thinking mind (*manas*), intellect (*buddhi*), illusion (*māya*), individuation (*ahamkāra*), and modifications (*vikriyā*).<sup>543</sup> Jñānayoga is supposed to produce the realisation of oneness (XXI.7). In order to realise this, the practitioner is supposed to apply the view of unity (*aikyena darśanam*) to recognise the identity between the visible world of multiplicity<sup>544</sup>, and the invisible self (*viśvātma*). Through Jñānayoga, the practitioner then realises that the self is one with the world<sup>545</sup> and the changing forms of the worlds material appearance are empty.<sup>546</sup>

### 3.4.2 Jñānayoga in the *Yogasvarodaya*

If we assume a correct transmission of the *Yogasvarodaya* in the *Prānatosiṇī*, then the text, in fact, describes two different types of Jñānayoga.

The Jñānayoga of the first passage<sup>547</sup> contains a description of the major components of the yogic body which the yogin is supposed to know. Gaining knowledge about the body is the aim of this Jñānayoga.<sup>548</sup> In particular, the

<sup>543</sup>For a discussion of the tenfold *tattva* system, see n. 229 on p. 126

<sup>544</sup>This is also referred to by Rāmacandra as *samsāra* (XXI ll. 7-9).

<sup>545</sup>Cf. *Yogatattvabindu* XXII 125 l. 5: *jñānayogaprabhāvād eka eva ātmā iti niścayo bhavati* | “Because of the power of Jñānayoga, there arises the conviction that the self is truly one.”

<sup>546</sup>Cf. *Yogatattvabindu* XXII p.127 l. 3: *jñānayogād vikārarūparahito jñāyate* | “Through Jñānayoga he realises the emptiness of the mutability of form.”

<sup>547</sup>Cf. *Prānatosiṇī*, Ed. p. 831-833.

<sup>548</sup>Cf. *Prānatosiṇī* Ed. p. 831 (*jñānayogam pravakṣyāmi tajjñāni śivatāṁ vrajet | paṭhanāt smaraṇād vyāñān manḍanāt brahmaśādhakah*) | *tadbhedasyaikasandhānam aṣṭaiśvaryamayo bhavet | tritīrtham yatra*

knowledge of the three primary channels (*nādīs*),<sup>549</sup> as well as a system with a total of nine *cakras* is mandatory. These elements are described in detail. The introduction to this first form of Jñānayoga mentions other things the yogin should know, such as the three targets [for fixing the mind] (*lakṣyas*),<sup>550</sup> sixteen containers [for holding mind and often breath in the context of this type of yogic practice] (*ādhāras*) and the five [meditative] spaces (*vyomans*) through which the yogin progresses on the path to the highest state of yoga.

This first form of Jñānayoga in the *Yogasvarodaya*, like much of its content and its overall structure, is adopted by Rāmacandra in his *Yogatattvabindu*. Surprisingly, he presents the first form of Jñānayoga under a different name for unknown reasons.<sup>551</sup> Instead of Jñānayoga, Rāmacandra calls it Siddhakuṇḍaliniyoga and Mantrayoga. It is unclear why Rāmacandra made this change. Perhaps Rāmacandra did not want to teach two different forms of Jñānayoga, or he was convinced that Siddhakuṇḍaliniyoga and Mantrayoga were the more appropriate terms for this type of yoga. There is also the possibility that Rāmacandra knew Nārāyaṇatīrtha's *Yogasiddhāntacandrikā*, because he classifies Jñānayoga as a form of Mantrayoga, as will be shown in the next subsection. However, apart from similarities between the complex yoga taxonomies, there are no other noticeable overlaps or even citations. A detailed discussion of Siddhakuṇḍaliniyoga and Mantrayoga in Rāmacandra's *Yogatattvabindu* can be found on p. 372.

The second type of Jñānayoga of the *Yogasvarodaya*<sup>552</sup> is largely identical with Rāmacandra's Jñānayoga. Rāmacandra borrows most of the verses verbatim from the *Yogasvarodaya*. There are minor details that Rāmcandra modifies, but they do not change the overall concept and aim of this type Jñānayoga. For this reason, it will not be repeated here. The passage is reproduced in its

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*nādī ca tripunyam paramesvari | svadehe yo na jānāti sa yogī nāmadhārakah | navacakram kalādhāram  
trilaksam vyomapañcakam | svadehe yo na jānāti sa yogī nāmadhārakah).*

<sup>549</sup>The left lunar channel (*idā*), the right solar channel (*piṅgalā*) and the central channel (*suśumnā*).

<sup>550</sup>In the sections on Lakṣayoga in the *Yogasvarodaya* and *Yogatattvabindu* five targets (*lakṣyas*) are described in total. This is one of many inconsistencies in the *Yogasvarodaya* and the *Yogattvabindu*.

<sup>551</sup>Perhaps, the designation *jñānayoga* in this context is a result of textual corruption, as the second Jñānayoga presented later on in the text lives up to its name much better. However, without further textual evidence, this remains unproven.

<sup>552</sup>*Prāṇatosiṇi*, Ed. p. 835-837.

entirety in the first layer of the critical apparatus in section XXI on p. 121 of the critical edition of the *Yogatattvabindu* and can be consulted there.

### 3.4.3 Jñānayoga in the *Yogasiddhāntacandrikā*

Nārāyaṇatīrtha situates his Jñānayoga<sup>553</sup> in the context of *Pātañjalayogaśāstra*'s *sūtra* 1.28, which says:

*taj japas tadarthabhāvanam* || 28 ||

It's low-voice muttering; contemplation of its meaning.

This is the last *sūtra* of an extensive section (1.23 - 1.28) in the *Pātañjalayogaśāstra*<sup>554</sup>, which is entirely dedicated to one of the means of attaining *saṃādhi*, namely *īśvarapraṇidhāna*, devotion to Īśvara, the Supreme Lord.

Īśvara is most aptly represented by the sacred syllable *om̄*. The above *sūtra* instructs the quiet murmuring of this syllable while contemplating its meaning (*tadarthabhāvanam*) as a practical method of *īśvarapraṇidhāna* to attain the highest state of yoga, which is called Rājayoga or *asaṃprajñātasaṃādhi*.

In this context, Nārāyaṇatīrtha explains that in this *sūtra*, the term *japa* ("low-voice muttering") refers to the practice of Mantrayoga. The term *arthabhāvana* ("contemplating its meaning") refers to Jñānayoga as a form of practice that cultivates discriminating knowledge (see previous paragraph). Furthermore, Nārāyaṇatīrtha refers to Advaitayoga, also associated with this *sūtra*, which is a form of yoga characterised by the view of the non-differentiation of the individual self and the supreme self. The *Yogasiddhāntacandrikā* (Ed. p. 46) reads:

*kiñ ca japa ity anena mantrayogaḥ arthabhāvanam ity anena vivekajñānā  
'bhyaśarūpo jñānayogaḥ abhedabhāvarūpo dvaitayogaś ca saṃgrhitah |*

<sup>553</sup>For an earlier brief discussion of Jñānayoga in Nārāyaṇatīrtha's *yogacandrika* see Penna, 2004: 76.

<sup>554</sup>An entire monograph entitled *God, Reason, and Yoga: A Critical Edition and Translation of the Commentary Ascribed to Śaṅkara on Pātañjalayogaśāstra 1.23—28* is dedicated to this section by Harimoto (2014). It provides an edition, translation and detailed discussion of this critical passage in the *Pātañjalayogaśāstravivaraṇa*.

Furthermore, by the term *japa*, the practice of Mantrayoga is indicated; by *arthabhavana*, the knowledge of discrimination, the form of practice [called] Jñānayoga, and Advaitayoga is the form of cultivating non-differentiation.

Nārāyaṇatīrtha, thus, offers two alternatives about the specific performance of the contemplation. Either, while quietly murmuring the *praṇava* syllable, which symbolises Īśvara and his qualities, the mind shall be focused on the distinction between consciousness (*puruṣa*) and primordial nature (*prakṛti*) including its effects (*tatkārya*).<sup>555</sup> This is Nārāyaṇatīrtha's Jñānayoga. Alternatively, one is supposed to reflect on the non-difference between the highest self (*paramātman*) and the individual self (*jīva*).<sup>556</sup> This is Nārāyaṇatīrtha's Advaitayoga.

#### 3.4.4 Jñānayoga in the *Sarvāṅgayogapradīpikā*

The Jñānayoga of Dādūpanthī Sundardās (*Sarvāṅgayogapradīpikā* 4.13-24) is strikingly similar to the Jñānayoga of Rāmacandras *Yogatattvabindu* and the *Yogasvarodaya*. Jñānayoga is the first subcategory of Sāṃkhyayoga.<sup>557</sup> Brahmayoga<sup>558</sup> and Advaitayoga<sup>559</sup> follow it. While Sundardās introduces Sāṃkhyayoga to teach how to distinguish the self (*ātman*) from the not-self (*anātman*) by differentiating twenty-four *tattvas* of the world, Jñānayoga goes one step further and conveys the gnosis (*jñāna*) that the world and the self nevertheless form an inseparable unity. As a result of this gnosis, Brahmayoga arises. Brahmayoga is a specific form of contemplation or state in which the yogin experiences himself as one with the Absolute and the entire universe

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<sup>555</sup>Cf. *Yogasiddhāntacandrikā* (Ed. p. 45): *tasya pranavasya japaḥ vidhivad uccāraṇam, tadarthasya pranavārthasya acintyaiśvaryasaktiyuktasya paramātmano bhāvanam̄ prakṛtitatkāryapuruṣebhyo vivekenānusāṃdhānam* ...“The low-voice muttering of *praṇava* [and] pronunciation according to the rules [along with] the contemplation of the meaning of that *praṇava*, [being associated with] the Supreme Self endowed with inconceivable power and supremacy, is the fixation of the attention with discernment from the individual self and nature with its effects.”

<sup>556</sup>Ibid. (Ed. p. 45): *athavā tadarthasya paramātmanah pūrṇasya bhāvanam̄ jīvābhedenā punah punaś cetasi nivesānam* | “Alternatively, its meaning is the repeated memorization in the mind of the non-distinction between the individual self and the total supreme self.”

<sup>557</sup>Sundardās Sāṃkhyayoga is discussed on p. 411.

<sup>558</sup>Sundardās Brahmayoga is discussed on p. 365.

<sup>559</sup>Sundardās Advaitayoga is discussed on p. 369.

within himself. Finally, this sequence culminates in Advaitayoga, by which the practitioner finally overcomes the state of duality and conceptualisation. Jñānayoga is the second step of the four-stage Sāṃkhyayoga.

This Jñānayoga emphasizes the recognition of the unity of the self and the universe.<sup>560</sup> According to Sundardās, the self is the cause, and the whole universe is the effect.<sup>561</sup> To illustrate the relationship of cause and effect between self and universe, Sundardās presents the same metaphor of the seed and the tree as Rāmacandra in XXI.4–5.<sup>562</sup> The rest of the section consists of different comparisons, which are supposed to illustrate the non-difference between the self and the whole or the universe.<sup>563</sup>

### 3.4.5 Jñānayoga in the complex yoga taxonomies

The comparative analysis of Jñānayoga within the intricate and multifaceted texts of the early modern yoga taxonomies unveils four distinct models of Jñānayoga. These models circulated at least among the yoga traditions that were present in the North Indian subcontinent during the 17th century CE.

- i. The most pervasive or dominant model is the application of non-dualistic thinking, a profound concept that allows one to perceive the unity of the self and the world. This model, with a few nuanced variations, can be found in the *Yogatattvabindu*, the *Yogasvarodaya*, and the *Sarvāṅgayogapradipikā*. The most notable difference is that the former two texts classify Jñānayoga as a method of Rājayoga, whereas the *Sarvāṅgayogapradipikā* categorises Jñānayoga as a subtype of Sāṃkhyayoga.

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<sup>560</sup> See Burger (2014: 702) for an earlier brief discussion of Sundardās's Jñānayoga in French.

<sup>561</sup> *Sarvāṅgayogapradipikā* 4.13: *jñāna yoga aba esaim jānaiṁ | kāraṇa aru kāraya pahicānaiṁ | kāraṇa ātama āhi akhāṇḍā | kāraya bhayau sakala brahmaṇḍā || 13 ||* “Now understand Jñānayoga. Recognize the cause and effect. The cause is the indivisible soul. The effect is the whole universe.”

<sup>562</sup> *Sarvāṅgayogapradipikā* 4.14: *jyaum amkuru tem taru vistārā | bahuta bhāmti kari nikasi ḍārā | śāśā patra aura pharaphulā | yauṁ ātamā viśva kau mūlā || 14 ||* “Just as the tree [grows] out of the seed, bringing forth countless branches, leaves, fruits and flowers, in the same way the self is the root of the universe.”

<sup>563</sup> For example *Sarvāṅgayogapradipikā* 4.20: *jyaum kuñcana ke bhūṣana nānā | bhinna bhinna kari nāmva baṣanā | gāre sarba eka hi huvā | yaim ātamā biśva nahim juvā || 20 ||* “Just like various ornaments made of gold, are worn with different names and forms. However, in essence, all become one in the melting pot. In the same way, the self is not separate from the universe.”

2. The model of Jñānayoga presented by Nārāyaṇatīrtha in his *Yogasiddhāntacandrikā* is in stark contrast to the dominant model. Jñānayoga here is a form of Mantrayoga. During *prāṇavajapa*, the yogin should contemplate the distinction between consciousness or self (*puruṣa*) and the primordial nature (*prakṛti* and its effects (*tatkārya*)).
3. The *Yogatattvabindu* suggests an alternative second model, which is not described in detail but involves contemplation aimed at realising that the world consists of all knowledge.
4. The *Yugasvarodaya* describes a further type of Jñānayoga. That type consists of acquiring knowledge about the yogic body, particularly the three major channels, and the yogic paradigms (*lakṣyas*, *ādhāras*, *cakras* and *vyomas*). Both methods are also subspecies of Rājayoga.

### 3.5 Caryāyoga

CARYĀYOGA, “the Yoga of conduct” occupies third place in Rāmacandra’s list of the methods of Rājayoga. However, it is entirely absent in the *Yugasvarodaya*. Nevertheless, Caryāyoga is mentioned as the second method in Nārāyaṇatīrtha’s fifteen yogas. It is absent in Sundardās *Sarvāṅgayogapradipikā*. However, Sundardās describes a yoga with the almost homophonic name Carcāyoga. Sundardās’s Carcāyoga is considered the fourth and final method of his Bhaktiyoga after Mantrayoga and Layayoga.

#### 3.5.1 Caryāyoga in the *Yogatattvabindu*

Rāmacandra keeps the section on Caryāyoga (section XVIII) extremely short, with only eight prose sentences. After characterising the self as “formless, permanent, immovable and indivisible,” Rāmacandra lets the reader know that by stabilising the mind in such a self, the self does not come into contact with sin and merit. When the mind is absorbed into the formless [self], this is Cāryayoga. That is all that Rāmacandra has to say on this subject. The brevity of the passage and the fact that the testimony of the *Yugasvarodaya* does not contain this type of yoga, but Rāmacandra clearly constructs its description

on the basis of a passage on Rājayoga of the *Yogasvarodaya*,<sup>564</sup> suggests that Rāmacandra did not understand Caryāyoga and merely wanted to do justice to his taxonomy mentioned at the beginning of his text.<sup>565</sup> It is puzzling why this particular yoga with this particular description bears the name Caryāyoga. The apparent association of the first four yogas in Rāmacandra's and *Yogasvarodaya*'s list with the four *pādas* of the Śaiva Āgamas (*kriyā-*, *jñāna-*, *caryā-* and *yogapāda*) does not offer a convincing solution in this case, as *caryā*<sup>o</sup> in this context has nothing to do with the original ritual discipline or day-to-day conduct of the śaivite practices, as would be the case in the *caryāpada* of a Śaiva Āgamas. It seems, therefore, unlikely that any yoga practitioners back then practised a Caryāyoga according to Rāmacandra's concept.

### 3.5.2 Caryāyoga in the *Yogasvarodaya*

The term Caryāyoga does not appear in the sources of the *Yogasvarodaya*, namely the *Prāṇatoṣinī* and *Yogakarṇikā*. Thus, the term is absent from its yoga taxonomy.<sup>566</sup> Although the verses postulate a total of fifteen yogas, only eight are mentioned. Whether Caryāyoga is one of the seven unnamed ones is unclear. However, its presence in the taxonomies of the *Yogatattvabindu*<sup>567</sup> and the *Yogasiddhāntacandrikā*<sup>568</sup> would support this. For this reason, Caryāyoga was possibly a member of the *Yogasvarodaya*'s fifteen-fold yoga taxonomy. The original appearance and structure of the *Yogasvarodaya* remains conjectural. While it almost appears that the entirety of the *Yogasvarodaya* has been preserved in the *Prāṇatoṣinī*, the *Yogakarṇikā* includes several verses attributed to the *Yogasvarodaya* not found in the *Prāṇatoṣinī*.<sup>569</sup> Hence, it is plausible that the text was more extensive and may have included a transmission of Caryāyoga.

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<sup>564</sup>Cf. *Yogatattvabindu* XVIII, p. 115

<sup>565</sup>One could argue that Rāmacandra may not have done so, since not all fifteen yogas announced at the beginning are described in the course of his text anyway. I suspect that this may nevertheless have been his original intention but that Rāmacandra discarded this intention while writing his text, perhaps due to inconsistencies in his source text

<sup>566</sup>*Prāṇatoṣinī* Ed. p. 831.

<sup>567</sup>*Yogatattvabindu* I. ll. 1-4.

<sup>568</sup>*Yogasiddhāntacandrikā* Ed. p. 2.

<sup>569</sup>It is striking that Rāmacandra's prosaisation is based almost exclusively on the verses of the *Yogasvarodaya* quoted by the *Prāṇatoṣinī*. Is it possible that this was the very recension that Rāmacandra used for his *Yogatattvabindu*? Or, was he even the creator of this very recension found in the *Prāṇatoṣinī*?

The *Yogakarṇikā* provides detailed descriptions of daily ritual conduct for the yoga practitioner under the heading *dinacaryā* (“daily[ritual] conduct”) in verses 1.23–61. It is notable that for a significant portion of the first chapter (1.1–168), the source(s) of the verses are not indicated, which is surprising given that the remainder of the first chapter and all other chapters of the text primarily consist of compilations of verses from other texts on typical yogic topics quoted with reference. Thus, throughout the *Yogakarṇikā*, larger sections of the *Yugasvarodaya* are repeatedly but not always quoted with reference. Is it possible that Nāth Aghorānanda, the compiler of the *Yogakarṇikā*, also drew on verses from the *Yugasvarodaya* here?

In the second part of the first chapter of the *Yogakarṇikā* (verses 1.169–280), 37 verses (1.244–280) are quoted from the *Yugasvarodaya* with reference, alongside at least four verses (1.210–213) of the *Yugasvarodaya* without reference.<sup>570</sup>

The possibility of further verses from the *Yugasvarodaya* within the first 168 verses of the *Yogakarṇikā* cannot be definitively addressed without a close examination of manuscripts of the *Yugasvarodaya* and *Yogakarṇikā*. However, it remains one of the most plausible scenarios that the original Caryāyoga within the taxonomy of the fifteen yogas of the *Yugasvarodaya* resembles the content of the *dinacaryā* section of the *Yogakarṇikā*. This section delineates daily ritual ablutions, mantra recitation, visualisation, and meditation (1.23–36), as well as other ritual acts such as dressing, applying sectarian markings (*tilaka*), including tying the hair into a knot (1.38), offerings, and the devotional performance of prostrations in front of one’s own *iṣṭadevatā* (1.39–61). As they are part of the daily yoga practices, presenting them as a yogic discipline would seem natural.<sup>571</sup>

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<sup>570</sup>The verses lacking attribution were identified as originating from the *Yugasvarodaya* due to their presence in the *Prāṇatosiṇī*.

<sup>571</sup>As discussed in more detail on p. 352, the *Śivayogapradipikā* contains numerous similarities in content with the *Yogatattvabindu*, the *Yugasvarodaya* and the *Siddhasiddhāntapaddhati*. With ten yogas described in total, the *Śivayogapradipikā* even comes very close to the numbers of yogas within the late medieval yoga taxonomies. These parallels strongly suggest a close connection in terms of reception history. There may not be a direct connection, but all these texts likely drew on the same intertextual network when compiling their own texts. In his dissertation on the *Śivayogapradipikā*, Powell (2023: 115) presents excerpts from a translation of a Kannada commentary on the *Śivayogapradipikā* (*tike*) by the commentator Basavārādhya. Basavārādhya precedes his commentary with the following praise of the author of the *Śivayogapradipikā*:

### 3.5.3 Caryāyoga in the *Yogasiddhāntacandrikā*

In his *Yogasiddhāntacandrikā*<sup>572</sup> Nārāyaṇatīrtha presents Caryāyoga<sup>573</sup> in the context of *Yogasūtra* 1.33 (*Yogasiddhāntacandrikā*, Ed. p. 52):

*tasya cittasyāsūyādimalavato yogāsambhavāt tannirāsopāyam caryāyo-  
gam āha-  
maitrīkaruṇāmuditopekṣāṇām sukhaduhkhapuṇyāpuṇyaviśayāṇām  
bhāvanātāś cittaprasādanam || 33 ||*

Due to impurities of the mind like jealousy, etc., preventing the attainment of yoga, the method of removing them is Caryāyoga - Purity of the mind arises through the cultivation of friendliness, compassion, joy and equanimity in circumstances of happiness, suffering, virtue and vice.

Caryāyoga is to cultivate kindness towards those in fortunate circumstances to prevent jealousy. Towards those who are in sorrowful circumstances, compassion is supposed to be cultivated to prevent ill-will. Towards those who act virtuously, one is supposed to cultivate joy to prevent aversion; and

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"The ācārya called Cennasadāśivayoginsadaśivayogiśvara, who was skilled in the *jñāna*, *kriyā*, *caryā* and *yoga* [*pādas*] of the Śivāgamas, which are the means of personal liberation, who had the intellect capable of grasping the Veda and Vedānta, who was not caught up in the confusion of the many Śāstras such as the Sāṅkhya and Pātañjala, who was accomplished in the eternal true yoga, who could visualise the many worlds such as *bindu* and *nāda* in the middle of his body (*pīnda*), who was an expert in *mantra*, whose mind was absorbed in *laya*, who was devoted to *hattha*, who was worthy of worship in Rājayoga, who was an expert practitioner and who was knowledgeable in many branches of learning such as Tāraka and the teachings on Brahman (*brahmopadeśa*), engaging in creating the *Yogaśāstra* called the *Śivayogapradipikā* in order to illuminate the inner soul of those desirous of liberation."

This eulogy not only suggests the great variety of different yoga teachings of the *Śivayogapradipikā*, it also confirms that authors like Cennasadāśivayogin were familiar with the Śaiva Agamas in this intertextual network, which also influenced the *Yogasvarodaya* and the *Yogatattvabindu*. On the one hand, this confirms my assumption that the first three yogas in the taxonomy of the fifteen must have been derived from *pādas* of the Śaiva Agamas, and on the other hand, that the original Caryāyoga was most likely a name for a yoga that included day-to-day ritual conduct.

<sup>572</sup> *Yogasiddhāntacandrikā*, Ed. pp. 2, 52-53, 100-101, 150.

<sup>573</sup> For an earlier brief discussion of Caryāyoga in Nārāyaṇatīrtha's *yogacandrika* see Penna, 2004: 66-67.

towards those who act unvirtuously, one is supposed to cultivate equanimity to prevent anger.<sup>574</sup>

With this practice of Caryāyoga, which gradually purifies the mind, the sattvic nature of the mind is brought forth. This leads to a clear and serene mind.<sup>575</sup>

Since the word *caryā*<sup>o</sup> in this context refers to purposeful behaviour designed to give rise to the sattvic nature of the mind, the Caryāyoga of the *Yogasiddhāntacandrikā* can be meaningfully translated as “Yoga of [beneficial] behaviour”.

### 3.5.4 Carcāyoga in the *Sarvāṅgayogapradipikā*

Within *Sarvāṅgayogapradipikā* (2.40–51), Sundardās describes Cārcāyoga as one of the three subtypes of Bhaktiyoga which is *bhakti* towards unmanifest consciousness (*avyakta puruṣa*) in delightful devotion.<sup>576</sup> He extensively describes the unmanifest consciousness (*avyakta puruṣa*) as being formless and eternal and so on (40), as beginningless and endless, and so on (41). Next, Sundardās describes the various layers of creation emanating from *om* (42–45). He says the unmanifest consciousness illuminates every corner of existence (46), being the inner knower of all (47). Then, Sundardās expresses the importance of deep awe towards the infinite, divine, all-knowing and incomprehensible (48–49) unmanifest consciousness.

The entire passage on Carcāyoga is characterised by a discussion and description of the unmanifest consciousness (*avyakta puruṣa*). This aspect is the core of this type of yoga. Unlimited unmanifested consciousness can be put into limiting words only, and yet the practitioner is confronted with the question of how it is supposed to be defined and determined.<sup>577</sup> And this is

<sup>574</sup>Cf. *Yogasiddhāntacandrikā* (Ed. p. 52): *tathā ca sukhiteṣu maitriṁ sauhārdam īrsyākāluṣyanivarttakam, duḥkhiṣu karuṇāṁ dāyāmasūyākāluṣyanivarttikām, punyavṛttisū harṣaṇ dveṣanivarttakam, apunyasabditapāpiṣu upēksām amarsakāluṣyanivarttikām bhāvayet |*

<sup>575</sup>Cf. ibid. (Ed. pp. 52–53): *tad evaṁ caryāyogena cittamalanirāsakena mukhyādiṣu yathākramamuktabhāvanārūpeṇa sāttviko dharmo jāyate | tena ca śuklenā dharmeṇa cittam prasannām bhavati | prasāde ca sthitipadām labhate | etac ca puṣkalaṇā viraktasyaiva sambhavatīti mukhyacaryāyogo vairāgyameveti samksepaḥ || 33 ||*

<sup>576</sup>See Burger (2014: 694–695) for an earlier brief discussion of Sundardās’s Carcāyoga in French.

<sup>577</sup>Cf. *Sarvāṅgayogapradipikā* 2.41ab: *avyakta puruṣa agama apārā | kaisaiṁ kai kariye nirddhārā |*

precisely the practice of Carcāyoga. The term *carcā*<sup>o</sup> here refers to “discussing” or “putting into words” and emphasising individual details of unmanifest consciousness to generate deep reverence for the cultivation of Bhaktiyoga, the yoga of devotional worship of *avyakta puruṣa*. *Sarvāṅgayogapradīpikā* 2.47 illustrates this:

*carcā karaum̄ kahāṇ̄ laga svāmī | tum saba hī ke antarjāmī |  
sr̄sti kahat kachu anta na āvai | terā pāra kaimna dhaim pāvai || 47 ||*

Up to what extent can I describe you [in words], O Lord? You are the inner knower of everything. There is no end to describing creation. Your limit cannot be reached by any means.

Thus, it is clear that no direct conceptual connection exists between the Caryāyugas described above and Carcāyoga. A meaningful explanation for the conspicuous homophony of both terms cannot be offered for the time being.

### 3.5.5 Caryāyoga in the complex yoga taxonomies

The comparative analysis of Caryāyoga within the intricate and multifaceted texts of early modern yoga taxonomies reveals two distinct models. Additionally, the initial question regarding any connection between Caryāyugas and Carcāyoga was addressed, and a hypothesis was formulated on the original form of Caryayoga.

In the *Yogatattvabindu*, Caryāyoga is described as stabilizing the mind in the self. This rather banal description was likely an attempt to define Caryāyoga as mentioned in the initial list. It is plausible that Rāmacandra invented this description without any real understanding of Caryāyoga, as it seems to be derived from a description of Rājayoga in his source text. It appears highly unlikely that this form of Caryāyoga was ever practiced by anyone.

Caryāyoga is absent from the testimony of the *Yogasvarodaya* and is not listed therein. However, the *Yogakarṇikā*, which extensively quotes the *Yogasvarodaya*, suggests that Caryāyoga was originally closely related to the practices within the *caryāpādas* of the Śaiva Āgamas, and thus consisted of daily ritual conduct as part of the yogic routine.

Furthermore, the comparison of Caryāyogas with Carcāyoga in Sundardās's work showed that they are entirely unrelated. In this context, Carcāyoga represents the final method of Bhaktiyoga, which aims to articulate the unmanifest consciousness in order to generate the profound awe necessary for progress on the yogic path, as presented by Sundardās in his *Sarvāṅgayoga-pradipikā*.

### 3.6 Haṭhayoga

**H**AṬHAYOGA, “the Yoga of force”, appears without exception in all complex late medieval yoga taxonomies. In the taxonomies with fifteen yogas of the *Yogatattvabindu*, the *Yogasvarodaya* and the *Yogasiddhāntacandrikā*, it occupies the fourth position. In the yoga taxonomy of Sundardās's *Sarvāṅgayoga-pradipikā*, it is the second main type of Yoga. Here, Haṭhayoga is a category in itself and the superordinate category for the three subsequent Yogas described by Sundardās, namely Rāja-, Lakṣa- and Aṣṭāṅgayoga which are all considered to be methods of Haṭhayoga.

#### 3.6.1 Haṭhayoga in the *Yogatattvabindu* and *Yogasvarodaya*

Both texts consider Haṭhayoga as another method of Rājayoga. In section XIX-XX of the *Yogatattvabindu*, two categories of Haṭhayoga are distinguished. Both are based on the explanations of the *Yogasvarodaya*, differ only slightly in formulation, and can, therefore, be considered together.<sup>578</sup> Both passages in these two texts are characterized by their brevity.

The first type of Haṭhayoga described teaches the control of the breath through exhalation (*recaka*), inhalation (*pūraka*) and breath retention (*kumbhaka*) etc. With the term “etc.” (“ādi”), the text probably refers to other known practices of *Haṭhayoga*. In addition to other breathing exercises, this could also refer to the other known basic building blocks of Haṭhayoga, which have been associated with Haṭhayoga since Svātmārāma's *Haṭhapradipikā*: āsana,

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<sup>578</sup>See *Prānatośī* (Ed. p. 835) and *Śabdakalpadruma* (Ed. p. 501). These passages contain quotations from the *Yogasvarodaya* of both types of Hathayoga. See also *Yogakarṇikā* 12.23-26. Here, verses of the second category of Haṭhayoga are reproduced

*mudrā* and *nādānusandhāna*. At least *āsana* is explicitly mentioned in the *Yogasvarodaya*, but not in the *Yogatattvabindu*.<sup>579</sup> Both texts mention the six actions that purify the body (*satkarma*) next. Then Rāmacandra states that when the full breath dwells within the solar channel (*sūryanāḍī*), the mind becomes immobile. Through the immobility of the mind, bliss arises, and the mind is absorbed into emptiness (*śūnya*). The resulting state leads to the delay of the time of death (*kālah samīpe nāgachati*). The naming of the sun channel is striking in this context. The *Yogasvarodaya* is no concrete help here, as it merely speaks of an unspecified *nāḍī*,<sup>580</sup> in which, triggered by the preceding practice, the fullness of breath is established.<sup>581</sup> The majority of texts in the *Hathayoga* genre would certainly specify *suṣumnā*, the central channel, in the context of the “immobility of the mind”, a central characteristic of the *saṃādhi* state. They would not specify the right channel associated with the sun, called *piṅgalā*. The occurrence of the yoga state, or *saṃādhi*, is generally associated with the entry of the breath into the central channel.<sup>582</sup> Either the term *sūryanāḍī* is to be understood here as an unfortunate synonym,<sup>583</sup> or the text is corrupt.<sup>584</sup> Another possibility would be to assume a practice associated with the *piṅgalā* channel. This could be the best understanding of the term since *sūryanāḍī* is found in the *Siddhasiddhāntapaddhati*, a text that also served as a model for Rāmacandra. Here, it is explicitly associated with the *piṅgalā* channel.<sup>585</sup>

<sup>579</sup>Cf. *Yogasvarodaya* (PT p. 835): *kṛtvāsanam pavanāśam śarire rogahārakam |*

<sup>580</sup>Since the YSV mentions no specific *nāḍī*, it is likely that it is the *nāḍī par excellance*, the *suṣumnā*

<sup>581</sup>Cf. *Yogasvarodaya* (PT p. 835): *etan nādyān tu deveśi vāyupūrṇam pratiṣṭhitam | tato mano niścalam syat tata ānanda eva hi |*

<sup>582</sup>This is already evident, for example, in the oldest written testimony of the *Hathayoga* genre, the *Amṛtasiddhi* 26.1-2: *yo 'sau siddhimayo vāyur madhyamāpadanīścalah | tadānandamayam cittam ekarūpam nabhaḥsamam || 26.1 || yadānandamayaṁ cittam bāhyakleśāvivarjitaṁ | bhavaduhkhāni saṃhritya saṃādhir jāyate tadā || 26.2 ||* Mallinson and Szántó translate: (1) “When Breath is perfected and fixed in the place of the Goddess of the Centre, then consciousness has the nature of bliss, uniform like the sky.” (2) “When consciousness has the nature of bliss, free from external afflictions, then, having the sorrows of existence, Samādhi arises.” This idea, which can be found in this genre from the 11th century at the latest, subsequently permeates the entire genre.

<sup>583</sup>In the sense of being ambiguous and overlapping with the *piṅgalā* channel.

<sup>584</sup>A conjecture of *sūryanāḍī* to *śūyanāḍī* would be obvious. In *Jyotsnā* 4.10, Brahmānanda understands “the void” (*śūnya*) as the central channel. In *Hathapradipikā* 3.4, *śūnyapādavī* is a synonym of *suṣumnā*.

<sup>585</sup>Cf. *Siddhasiddhāntapaddhati* 2.5: *pañcamam kāñṭhacakram caturaṅgulam tatra vāme idā candranāḍī daksiṇe piṅgalā sūryanāḍī tanmadhye suṣumnām dhyāyet saivānāhatakalaṁ anāhatasiddhir bhavati |*

The second type of Haṭhayoga in *Yogatattvabindu* instructs the yogin to contemplate a non-specific form (*kīmcidrūpā*) in the colours white, yellow, blue and red equal to the radiance of ten million suns in one's own body from head to toe (*cintyate*). This is supposed to burn away all diseases of the body and prolong life. In the *Yogasvarodaya*, there is no mention of an unspecific form. Instead, these colours and the sun's radiance are meant to be contemplated in the area of the tip of the nose.<sup>586</sup> Rāmacandra and the *Yogasvarodaya* describe the second type of Haṭhayoga so briefly and vaguely that the reader is denied a clearer picture. It should be noted at this point that the formulation is very reminiscent of Bāhyalakṣya's explanations in section XXIII<sup>587</sup>. Interestingly, in Sundardās's *Sarvāṅgayogapradipikā*, Laks(y)ayoga is a subcategory, i.e. a partial practice, of Haṭhayoga. Is this hinting the source for this differentiation? Further parallels to practices of other texts of Haṭhayoga involving coloured or non-coloured light exist but are still conceptually too distant to convincingly assign Rāmacandra's second type,<sup>588</sup> and thus remain enigmatic for the time being.

### 3.6.2 Haṭhayoga in the *Yogasiddhāntacandrikā*

In the *Yogasiddhāntacandrikā*, the discussion and description of Nārāyaṇatīrthas Haṭhayoga is spread over several *sūtras* of the first two chapters, the *saṃādhipāda* (1.34) and the *sādhanapāda* (2.46–52). The commentary by Nārāyaṇatīrtha is particularly extensive and detailed here.<sup>589</sup>

Initially, Nārāyaṇatīrtha locates Haṭhayoga in the context of *sūtra* 1.34. This *sūtra* is one of several options (1.32–40) that can be applied to overcome the distractions described in *sūtras* 1.30–31, which hinder the attainment of the final state of yoga (*asamprajnātāsamādhi*, *nirbijasamādhi*, or *kaivalya*):<sup>590</sup>

*pracchardanavidhāraṇābhyan् vā prāṇasya || 34 ||*

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<sup>586</sup>Cf. *Yogasvarodaya* (PT p. 835): *ākāśe nāsikāgre tu sūryakotisamanī smaret | śvetam raktam tathā pitam kṛṣṇam ity ādirūpataḥ |*

<sup>587</sup>Cf. p. 133.

<sup>588</sup>See p. 134 for the parallel passages.

<sup>589</sup>For an earlier, short discussion of Haṭhyoga in Nārāyaṇatīrtha's *yogacandrika* see Penna, 2004: 76.

<sup>590</sup>This final state of yoga is called *rājayoga* by Nārāyaṇatīrtha.

Or, through exhaling and restraining of the breath.

This method thus serves to establish a clear mind. This is referred to by Nārāyaṇatīrtha as Haṭhayoga. In his commentary, Nārāyaṇatīrtha explains that the term *pracchardana* means the slow outward emptying of the breath of the abdomen through one of the two nostrils in measured quantities.<sup>591</sup> The term *vidhārana* is the external continuous breath-holding of exhaled air.<sup>592</sup> Furthermore, Nārāyaṇatīrtha specifies this method of breath retention as *recitakumbhaka*. It is the first of a total of seven breath retentions (*saptakumbhaka*) and is considered particularly praiseworthy, as hardly any rules need to be observed for this type. However, this group of seven *kumbhakas* - *recita*, *pūrita*, *śānta*, *pratyāhāra*, *uttara*, *ādhāra*, and *sama* - is specified later on in the second chapter, in the context of the fourth limb of *aṣṭāṅgayoga*, known as *prāṇāyāma* (2.49–53). The seven *kumbhakas* are discussed alongside seven out of the eight *kumbhakas* of the *Haṭhapradipikā*.<sup>593</sup>

According to Nārāyaṇatīrtha, the mastery of the breath and the mastery of the mind are intrinsically linked. At the same time, *prāṇāyāma* has the power to eradicate all sins, which enables the mind to concentrate and stabilize on a meditative focal point or goal (*laksya*).<sup>594</sup>

Finally, Nārāyaṇatīrtha authenticates the linking of *prāṇāyāma* and Haṭhayoga (*prāṇāyāmasya haṭhayogatvam uktam smṛtau*) with the famous verse of *Yogabija* (148cd–149ab), in which the syllable “ha” is linked to the sun and the syllable “ṭha” to the moon. Thus, *haṭha* is understood as the union of sun and moon.<sup>595</sup>

<sup>591</sup> *Yogasiddhāntacandrikā* 1.34 (Ed. p. 53): *kauṣṭhyasya vāyoḥ pracchardanam, ekataranāsāpuṭena mātrāpramāṇena śanaiḥ śanair bāhar niḥsāraṇam* |

<sup>592</sup> Ibid. 1.34 (Ed. p. 53): *vidhāraṇam recitasya vāyor bahir eva sthāpanam kumbhakam* |

<sup>593</sup> Ibid. 1.34 (Ed. p. 53): *tathā cātra pūrakavārjanād recitapūrītāśāntapratyāhārottarādhārasamabhedena saptakumbhakesu madhye recitakumbhako ‘yam prathamābhyaśe ‘nekaniyamānapekṣatā� prāśastah | sarvam etad agre prāṇāyāmaprakaraṇe sphuṭi bhavisyati* |

<sup>594</sup> *Yogasiddhāntacandrikā* 1.34 (Ed. p. 53): *tad etābhyaṁ prāṇajaye cittajayas taylor avinābhāvāt prāṇāyāmasya sarvapāpanāsakatvāt pāpanivṛtyā ca cittam ekatra laksye sthiram bhavati* |

<sup>595</sup> Ibid. 1.34 (Ed. p. 53): *hakāreṇa tu suryo ‘sau thakareṇendur ucyate | sūryācandramasor aikyam haṭhaity abhidhiyate* || The context suggests here, that Nārāyaṇatīrtha associates the sun and moon with the *pingalānāḍī* (representing the sun) and *idānāḍī* (representing the moon). Their union would then be the inhalation through these channels with a subsequent breath retention.

The next section of the *Yogasiddhāntacandrikā*, which discusses aspects of Haṭhayoga, is only found in the context of the third limb of the *aṣṭāṅgayoga*, which is described beginning with *sūtra* 2.46.

*itah param sakalarogādini vṛttidvārā haṭhayoga syopāyam āsanam āha-  
sthira sukham āsanam || 46 ||*

From here on, postures, being the means of Haṭhayoga, are said to be the gateways to preventing all diseases etc.  
A comfortable and steady position.

Nārāyaṇatīrtha then presents various *āsanas*. Of a total of 84 *āsanas*, he describes 38 in detail. Birch (2018) observed<sup>596</sup> that Nārāyaṇatīrtha's descriptions of the *āsanas* were borrowed from earlier yoga texts, such as the *Hathapradipikā* (which Nārāyaṇatīrtha refers to as *Yogapradipa*), the *Vasiṣṭhasaṃhitā* and the *Dharmaputrikā*.<sup>597, 598</sup>

In 2.47-48, Nārāyaṇatīrtha provides additional details on the execution of the yoga postures, which will not be elaborated upon here.<sup>599</sup> Far more important for the determination of Nārāyaṇatīrtha's Haṭhayoga is 2.49-51. In addition to a detailed discussion of the three basic elements of *prāṇayāma* - exhalation (*recaka*), inhalation (*pūraka*) and breath retention (*kumbhaka*) as well as their specifics in the commentary to 2.49-50, Nārāyaṇatīrtha then

<sup>596</sup>Cf. Birch, 2018: 105, n. 9.

<sup>597</sup>A list of the 38 of 84 *āsanas* can be found in *Yogasiddhāntacandrikā* 2.46 (Ed. p. 107-108): *tac ca padma-siddha-bhadra-vira-svastika-simha-danḍa-sopāśraya-paryānika-mayūra-kukkuṭa-uttānakukkuṭa-paścimatāna-matsyendrapiṭha-cakra-gomukha-karma-dhanu-mrgasvastika-arḍhacandra-añjalika-piṭha-vajra-mukta-candra-arḍhaprasāritaśava-kapāla-guruḍa-arḍhāsana-kamala-krauñcaniṣadāna-hastiṇiṣadāna-uṣṭriṇiṣadāna-kapiṇiṣadāna-yogāsana-yonyāsana-samasthāna-ādibhedena caturāśiti prakāram | eteṣām lakṣaṇāni yogapradipādāv uktāni |* The detailed descriptions of the 38 *āsanas* immediately follows on pp. 108-114.

<sup>598</sup>Penna (2004: 207-209) has briefly discusses the *āsanas* of the *Yogasiddhāntacandrikā*.

<sup>599</sup>A detailed sketch of the *prāṇayāma*-system of Nārāyaṇatīrtha's *Yogasiddhāntacandrikā* can be found in Penna, 2004: 209-18.

discusses *kevalakumbhaka*, the fourth aspect of *prāṇāyāma*, the overarching goal and ultimate result of breath retention.<sup>600,601</sup>

This *kevalakumbhaka* is achieved in a lengthy process with gradually more subtle advances through the practice of ordinary *kumbhaka*, which is specified as *sahitakumbhaka*.<sup>602</sup> Only when the bodily channels have been purified through practice, and the movements of exhalation and inhalation have entirely ceased does *kevalakumbhaka* arise. An appropriate translation is “isolated breath retention”, as it is isolated from the inhalation and exhalation.<sup>603</sup>

The yogin who masters *kevalakumbhaka* can hold the breath for an indefinite period.<sup>604</sup> Nārāyaṇatīrtha then quotes seven of the eight *kumbhakas*<sup>605</sup> of *Haṭhapradīpikā* (except *plāvanī*, cf. *Haṭhapradīpikā* 2.71).<sup>606</sup> Then the other seven *kumbhakas* already mentioned in the commentary to 1.54 are explained in more detail.<sup>607</sup> The commentary to 2.50 then quotes further explanations from various texts, such as *Yogabhāskara*, *Nandipurāṇa* and *Mārkaṇdeyapurāṇa* on the subject of *prāṇāyāma*. In addition, the four stages (*avasthā*) of yoga practice - *ārambha*, *ghāṭa*, *paricaya* and *nispatti* are introduced,<sup>608</sup> as well as, for

<sup>600</sup>Cf. *Yogasiddhāntacandrikā* 1.34 (Ed. p. 116): *asya ca lakṣaṇam yājñavalkya āha- recakam pūrakam tyaktvā yat sukham vāyudhāranam | prāṇāyāmo 'yam ity uktah sa vai kevalakumbhakah |* “Yājñavalkya declares its characteristic as follows - Having abandoned inhalation and exhalation, that comfortable restraint of breath is breath-control. This indeed is indeed taught as ‘isolated retention’.”

<sup>601</sup>See *Haṭhapradīpikā* 2.72-80 for the locus classicus of all descriptions of *kevalakumbhaka*.

<sup>602</sup>This *kumbhaka* is “accompanied” (*sahita*) because, unlike *kevalakumbhaka*, it is still accompanied by inhalation and exhalation. Cf. *Haṭhapradīpikā* 2.73.

<sup>603</sup>Cf. *Yogasiddhāntacandrikā* 2.51: *evambhūta ubhayoh śvāsapraśvāsayor gativicchedaś caturthah prāṇāyāma ity arthaḥ | etena sahitakumbhakāhyāsa evāsyā 'sādhāranam | yadā nādīviśuddhiḥ syād yoginastattvadarśināḥ | tada vidhvastadoṣasya bhavet kevalasambhavāḥ |*

<sup>604</sup>Cf. *Haṭhapradīpikā* 2.76.

<sup>605</sup>*Yogasiddhāntacandrikā* 2.51, Ed. p. 118-121. The seven *kumbhakas* mentioned by Nārāyaṇatīrtha are: 1. *sūryabhedana*; 2. *ujjāyi*; 3. *sitkā(r)a*; 4. *śītalī*; 5. *brahmari*; 6. *mūrchā*; and 7. *bhastrīkā*.

<sup>606</sup>Cf. *Haṭhapradīpikā* 2.48-71.

<sup>607</sup>*Yogasiddhāntacandrikā* 2.51, p. 121: *kumbhah saptavidho jñeyo recitādirabhedaṭah | recitam pūratih śāntaḥ pratyāharottarō dharah | samaśceti vinirdiṣṭaḥ kumbhakah saptabhedaṭah iti etesām lakṣaṇāni cāha-recitasya bahistambho vāyō recitakumbhakah | pūrakena vinā samyaq yogo 'yam sukhado nr̄ṇām | 1 | pūrita-syodare rodhaḥ paścadrecakasamyaṭutah | nādiśuddhikaraḥ samyak proktah pūritakumbhakah | 2 | kāyasyāntarbahir vyāptir yā sa syāc chāntakumbhakah | 3 | sthānayorantare rodhaḥ pratyāhārākhyakumbhakah | 4 | āpūrayet kramādūrdhvam ūrdhvarodho hṛdādiṣu | 5 | uttarah kumbhakah sa syādadhō 'dho mūrdhhato dharah | 6 | recanāpūraṇe tyaktvā manasā maruto dhṛtiḥ | yā nābhyaḍpradeśeṣu samaḥ kumbhah prakīrtitah || 7 |*

<sup>608</sup>See *Amṛtasiddhi viveka* 19,21,29 and 31 for the oldest account of the four stages. Also cf. *Haṭhapradīpikā* 4.16-25.

example, the yogic dietary guidelines and the dwelling of the yogin based on the explanations of the first chapter of *Hathapradipikā*.

The Haṭhayoga of Nārāyaṇatīrtha thus consists primarily of two of the four main classical categories of Haṭhayoga according to the *Hathapradipikā*<sup>609</sup> – *āsana* and *kumbhaka*, which Nārāyaṇatīrtha situates in Pātañjalayoga.

The third main category of Haṭhayoga after the *Hathapradipikā*, namely *mudrā*, is also found in the *Yogasiddhāntacandrikā*. However, surprisingly, the *mudrās*, together with the *śatkarmas*, are only taught in the context of Karmayoga. Surprisingly, because *mudrā* and *śatkarma* are the elements of Haṭhayoga that form the main distinguishing feature from other yoga systems. Nārāyaṇatīrtha is not unaware of this. At the end of his section on Karmayoga, he mentions them belonging to Haṭhayoga, but nonetheless decides to present them in the context of Karmayoga. These will, therefore, only be dealt with in the corresponding section on Karmayoga of this work.

The fourth main category of the *Hathapradipikā*, *nādānusandhāna*, is not found in the *Yogasiddhāntacandrikā*.

Concerning his concept of Haṭhayoga, Nārāyaṇatīrtha makes a significant point at the end of his commentary on *sūtra* 2.28. There, he informs us that the results of Haṭhayoga are limited to bodily perfection. Therefore, they do not directly pertain to Rājayoga.<sup>610</sup>

### 3.6.3 Haṭhayoga in the *Sarvāṅgayogapradipikā*

Sundardās traces his Haṭhayoga back to Ādināth, Matsyendra, Gorakṣa, Carpaṭa, Kāṇerī and Cauraṅga.<sup>611</sup> In the *Sarvāṅgayogapradipikā* (3.1-52), Haṭhayoga is both an individual category (3.1-12) and a superordinate category. In the following, Haṭhayoga is primarily discussed as the individual category. As a superordinate category, it subsumes three other yogas, namely Rājayoga (3.13-24), Lakṣayoga (3.25-36) and Aṣṭāṅgayoga (3.37-52). These subcategories will be only briefly characterised in this section. They are then discussed in

<sup>609</sup>Cf. *Hathapradipikā* 1.56.

<sup>610</sup>*Yogasiddhāntacandrikā* (Ed. p. 98): *etac ca sarvam̄ yogāṅgānuṣṭhānāditi sūtre sūtritamapi haṭhayogaṅgatvena deha siddhamātraphalatvena sākṣādrājayogā 'naṅgatvā kāṇṭharaveṇa sūtrakṛtā noktam iti mantavyam iti saṃkṣepah* || 28 ||

<sup>611</sup>Cf. *Sarvāṅgayogapradipikā* 1.4: *ādinātha matsyendra aru, gorāṣa carpaṭa mīna | kāṇerī cauramga puni, haṭha su yoga ini kinā* || 4 ||

detail in the respective section of this comparative analysis according to the order of the list of the fifteen yogas of the *Yogatattvabindu*.<sup>612</sup>

Sundardās initially locates Haṭhayoga within the Ādīnātha tradition and specifies the union of sun and moon as its definition.<sup>613</sup>

This is followed by describing the ideal environment for yoga practice, short practice instructions and dietary rules (3.2-8). These are very reminiscent of the explanations in the first chapter of the *Haṭhapradipikā*.<sup>614</sup> The chapter concludes with the naming of the six actions (*satkarmas*). Due to the lack of details in his descriptions, it is hardly comprehensible to perform the practices without a teacher or other instructive texts. Sundardās could not have conceived his chapter on Haṭhayoga as an instruction manual. Instead, his primary aim must have been to characterise it and integrate Haṭhayoga into the overall context of his successive sequence of yogas.

The ideal environment for Haṭhayoga is in a well-governed country where justice prevails. Here, the yogin is supposed to build a hut (*mathikā*) with a small door and no holes. The yogin shall smear the hut with cow dung for this purpose. A small well is dug into the ground next to the hut.<sup>615,616</sup>

The yogin is supposed to sit in the hut, devote himself to Haṭhayoga and regulate the breath.<sup>617</sup> Accordingly, for Sundardās, as in all texts with complex yoga taxonomies without exception, breath cultivation is the central element of Haṭhayoga. In the following, he specifies the practice of yoga postures (*āsana*).<sup>618</sup> Furthermore, Sundardās recommends ritual washing and god worship in the morning.<sup>619</sup> The diet is supposed to be regulated.<sup>620</sup> For Sundardās, this means avoiding hot, spicy and sour foods. Specifically mustard, sesame,

<sup>612</sup> A French description of the Haṭhayoga in the *Sarvāṅgayogapradipikā* can be found in Burger, 2014: 701-709.

<sup>613</sup> *Sarvāṅgayogapradipikā* 3.1: *abahi hahūṁ haṭhayoga sunāī | ādinātha ke bandaiṁ pāī | ravi śaśi doū eka milāvai | yāhi tem̄ hathayoga kahāvai || 1 ||*

<sup>614</sup> See *Haṭhapradipikā* 1.57-60.

<sup>615</sup> Ibid. 3.2-3ab: *prathama sudharma deśa kahum̄ tākai | bhalau rājya kachu desala na jākai | tāhām̄ jāi kai mathikā kari | alpa dvāra aru chidra su bharaī || 2 || lipta karai cahum̄ ora sugandhā | kūpa sahitā mathā ihūṁ bidhi baṇḍhā |*

<sup>616</sup> Cf. *Haṭhapradipikā* 1.12-13.

<sup>617</sup> *Sarvāṅgayogapradipikā* 3.3cd: *tāmahim̄ paīthi karai abhyāsā | gutu gami haṭha kari jātai svāsā || 3 ||*

<sup>618</sup> *Sarvāṅgayogapradipikā* 3.5ab: *haṭhi kari āsana sādhaim̄ bhāī hatha kari nīdrā tajatau jāī |*

<sup>619</sup> Ibid. 3.7b: *prāta sanāna upāsana koī |* What this might have looked like is described in great detail within the first chapter of the *Yogakarṇikā*.

<sup>620</sup> Ibid. 3.5c: *haṭha hi kari āhāra ghaṭāvai |*

alcohol, meat, green vegetables, ginger and garlic, shall be avoided, too.<sup>621</sup> A diet of rice, milk,<sup>622</sup> ghee, honey and gourd vegetables is recommended. Furthermore, clear water is supposed to be ingested.<sup>623</sup> When the haṭhayogin eats in this way, his body is freed from disease.<sup>624</sup>

Verses 3.9–11 mention the six actions (*satkarmas*) - *dhauti*, *basti*, *netī*, *trāṭaka*, *naulī* and *kapālabhāti*. They are supposed to purify the channels,<sup>625</sup> and lead to success.<sup>626</sup> In the last verse of this section, we learn that the power of Haṭhayoga leads to bliss.<sup>627</sup>

As already mentioned at the beginning, Sundardās also subsumes Rājayoga (3.13–24), Lakṣayoga (3.25–36) and Aṣṭāṅgayoga (3.37–52) under the superordinate category Haṭhayoga. Sundardā's Rājayoga practice is that what is commonly known as *vajrolimudrā*.<sup>628</sup> Lakṣ(y)ayoga, a practice found in all complex late medieval taxonomies, is the fixation of the gaze (*drṣṭi*) on differently located foci (focal points or objects) inside or outside the body. With regard to Aṣṭāṅgayoga, Sundardās discusses the generally known eight limbs individually. Similar to Nārāyaṇatīrtha, characteristic practices of Haṭhayoga such as *āsanās*, *kumbhakas*, *mudrās* and *bandhas* are assigned to the individual limbs. A detailed comparative discussion of the subcategories takes place in the following chapters.

### 3.6.4 Haṭhayoga in the complex yoga taxonomies

The comparative analysis of Haṭhayoga within the complex yoga taxonomies revealed several interesting nuances across the texts. In this case, the authors of the texts are largely in agreement as to which practices Haṭhayoga consists of. The major differences are based on the categorical attributions and categorisations in the texts' respective superordinate systemic approaches.

<sup>621</sup>Ibid. 3.6: *haṭha kari tikṣṇā kaṭuka sutyāgai | sarasom̄ tila mada māṃsa na māṃgai | harita śāka kabahū nahiṁ ūṣai | himgu lasanu saba deśa bahā̄* || 6 ||

<sup>622</sup>Ibid. 3.7c: *gohūm̄ śāli su karai ahārā |*

<sup>623</sup>Ibid. 3.8ab: *śira sāṁḍa ghṛta madhi puni sāṁṇi sūṁṭhi paṭola nirmala ati pāṇṇi |*

<sup>624</sup>Ibid. 3.8cd: *yahu bhojana su karai haṭha yogi dina dina kāyā hoī nirogi* || 8 ||

<sup>625</sup>Ibid. 3.9b: *nāḍī śuddha homhi mala talai |*

<sup>626</sup>Ibid. 3.10c: *ye saṭa karma siddhi ke dātā |*

<sup>627</sup>Ibid. 3.12a: *yā haṭha yoga prabhāva tem̄, pragāta hoī ānanda |*

<sup>628</sup>The verses do not specify the term, but the practice is identical.

*Yogatattvabindu* and *Yogasvarodaya* present a remarkable categorisation of Haṭhayoga into two main categories. The first category names *prāṇāyāma* and the *śaṭkarmas* as characteristic practices. The second category mentions contemplation on coloured light as a characteristic practice. Both texts understand Haṭhayoga as a method of Rājayoga.

In the *Yogasiddhāntacandrikā*, Haṭhayoga is primarily defined via *prāṇāyāma* and *āsana*. Nārāyaṇatīrtha, however, subordinates the *śaṭkarmas* and *mudrās* to Karmayoga. For him, Haṭhayoga is merely a means to physical perfection but cannot lead directly to Rājayoga.

For Sundardās, Rājayoga is, in turn, subordinate to Haṭhayoga, whereby he does not understand Rājayoga as *samādhi*, but as a synonym for *vajrolimudrā*. For him, Haṭhayoga also consists primarily of *prāṇāyāma*, *āsanas* and the *śaṭkarmas*. However, the *mudrās* and *bandhas* can then be found in the last sub-category of *Haṭhayoga*, the *Aṣṭāṅgayoga*. Sundardās does not regard all twelve yogas as alternatives but as interrelated limbs that lead to the final state of yoga, which he calls Advaitayoga. In his three main categories, 1. Bhaktiyoga, 2. Haṭhayoga and 3. Sāṃkhayayoga, he sees Haṭhayoga as the central practical component of his path to the final yoga state. At the same time, Bhaktiyoga covers the devotional and Sāṃkhayayoga, the mysto-philosophical aspect of his twelve-limbed yoga path.

### 3.7 Karmayoga

KARMAYOGA, the “Yoga of deeds”, is well-known from the *Bhagavadgītā*<sup>629</sup>. The concept of the Karmayoga of the *Bhagavadgītā* is absent in our four complex early modern taxonomies of yogas. Instead, other concepts of Karmayoga emerged. Rāmacandra lists Karmayoga as the fifth method of Rājayoga within the yoga taxonomy of the *Yogatattvabindu*. Karmayoga is the third yoga mentioned in the yoga taxonomy of the *Yogasvarodaya* and *Yogasiddhāntacandrikā*. The *Sarvāṅgayogapradīpikā* does not mention Karmayoga at all.

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<sup>629</sup>Cf. for example *Bhagavadgītā* 2.47-49, 3.1-7, & 4.20. Here, Karmayoga is a path (*marga*) to liberation (*mokṣa*) through action (*karma*) without attachment to one's deeds.

### 3.7.1 Karmayoga in the *Yogatattvabindu* and *Yugasvarodaya*

Both texts mention Karmayoga in their taxonomies but do not explicitly describe it in the course of the text, unlike other yoga categories. The absence surprises the reader, as the initial list of fifteen yogas and the subsequent description of Kriyāyoga, as the first entry in the list, is immediately treated first within a separate section of the text. The expectation is reinforced by the subsequent sections that more or less follow the order provided by the initial taxonomy. However, this expected structure fades away as the text progresses. This results in at least three possible explanations. Either the list merely served to illustrate the diversity of the different categories of yoga, and it was never the authors' intention to cover all the yogas in the text, or the transmission of the text has fallen victim to corruption. The third possibility is that some yogas are present not explicitly but only implicitly in the text. Regarding the latter possibility, there exists one passage in both texts that could hypothetically cover the Karmayoga aspect of the text.

The passage under consideration belongs to section XLI. Like the previous sections, starting with XXXII, this section deals with the microcosmic equivalents of the macrocosm in the yogic body. In particular, it deals with the listing of various macrocosmic contents which are situated in specific bodily locations, such as twenty-seven stars, twelve signs of the zodiac, nine planets, etc. At the very end of this topic, in both texts, the *Yogatattvabindu* and the *Yugasvarodaya*, a passage appears that speaks of liberation (*mukti*) through a specific action (*karma*). The *Yugasvarodaya* (PT Ed. pp. 843-844) reads:

samagradarśanān muktaḥ svargabhogañ ca matsukham |  
 tad etac cintayā yāti rogaśokavivarjitaḥ ||  
 yat karmā karmaṇā śaṅkā manomadhye bhaved bahiḥ |  
 tat karmā karaṇam muktir ity āha bhagavān śivah ||

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<sup>3</sup> bahiḥ em.] vahiḥ PT    <sup>4</sup> karmā karaṇam em.] karmakaraṇam PT

Freed as a result of complete vision,<sup>630</sup> [there is] heavenly pleasure and my bliss.<sup>631</sup> By contemplating that, one becomes free from sorrow and disease. That action which causes doubt in the mind should be abandoned. Performing such an action leads to liberation, says the exalted Śiva.

Thus, the specific action which leads to liberation is initiated by the complete vision of the contents of the yogic body, resulting in pleasure and bliss. One is supposed to contemplate the contents of the yogic body and abandon doubt. It is this very action (*karma*) which leads to liberation *mukti* in the *Yogasvarodaya*.

*puruṣasya nṛtyadarśanāt || gītaśravaṇāt || vallabhavastuno darśanāt ||  
ya ānanda utpadyate saḥ svargalokaḥ kathyate | rogapīḍādurjanebhyaḥ  
puruṣasya yad duḥkham utpadyate | tad bahutaram narakam kathyate |  
atha ca yatkarmakaraṇāt sarveṣām lokānām svamanasi ca śubham na  
bharate tat karma bandhanam ity ucyate | atha ca yatkarmakaraṇān  
manomadhye śāṅkā na bhavati tatkarma muktikāraṇam |*

The person's bliss that is generated as a result of seeing dance, listening to songs, [and] viewing beloved objects, that is called heaven. The person's suffering that arises as a result of the pain caused by disease, and wicked people, that great [suffering] is called hell. Moreover, an action that does not bring goodness to all people and one's own mind, that action is said to be bondage. Furthermore, an action that does not create fear in the mind, that action is the cause of liberation.

Rāmacandra's reformulations paint a different picture. This passage almost appears out of place since he fails to express the thematic reference - the yogic body - clearly. Rāmacandra seems to miss the point by proclaiming that deeds that lead to nothing good bind man<sup>632</sup> and that deeds that do not

<sup>630</sup>The formulation *samagradarśanāt* refers back to the previously mentioned microcosmic contents of the macrocosm.

<sup>631</sup>Since Śiva is speaking, *matsukham* must refer to Śiva's bliss.

<sup>632</sup>Presumably to the cycle of rebirth (*samsāra*).

produce fear are the cause of liberation, the connection to the yogic body, which also in Rāmacandra's text precedes this formulation is bypassed.

Thus, even though both texts do not introduce Karmayoga as a separate topic, both texts at least present a path to liberation through action (*karma*). In the *Yogasvarodaya*, the action (*karma*) is the contemplation of the microcosmic equivalents of the macrocosm within the yogic body without doubts. Whereas in the *Yogatattvabindu*, it is the cultivation of all actions that bring goodness and the renunciation of actions that lead to dread.

### 3.7.2 Karmayoga in the *Yogasiddhāntacandrikā*

Nārāyaṇatīrtha situates his Karmayoga<sup>633</sup> in the context of his commentary on *sūtra* 2.28:<sup>634</sup>

*yogāṅgānuṣṭhānād asuddhikṣaye jñānadīptir āvivekakhyātēḥ* || 28 ||

As a result of the practice of the limbs of yoga upon the destruction of impurities, the lamp of knowledge arises up to the realisation of discrimination.

This *sūtra* introduces a description of the eight well-known limbs of Pātañjalayoga. Nārāyaṇatīrtha explains that the practice of the eight limbs leads to the realisation of the overarching goal of yoga, the discriminating knowledge of *puruṣa* and *prakṛti*, thereby removing ignorance (*vidyā*) and manifesting liberation. He then presents Karmayoga as an alternative for attaining the lamp of knowledge:<sup>635</sup>

*athavā yogāṅgānāṁ dhautivastityādiṣṭakarmanāṁ mahāmudrādināṁ ca anuṣṭhānād dṛḍhābh्यासाज् jñānadīptih | jñāyate 'neneti jñānam karaṇavargah | tasya diptih rogādyanabhīghātena tejasvitā dṛḍhatā ca, āvivekakhyātēḥ vivekakhyātiparyantam bhavatīty arthaḥ | rogādinā jñānasya kuṇṭhabhāvas tu prasiddha eva | sa caiteśv arīgeśv anuṣṭhiteṣu*

<sup>633</sup> See Penna (2004: 67-20) for an earlier discussion of Karmayoga in the *Yogasiddhāntacandrikā*.

<sup>634</sup> Cf. *Yogasiddhāntacandrikā*, Ed. pp. 92-98.

<sup>635</sup> This differentiation inevitably awakens the association with the differentiation of the eight-fold yoga according to Yajñavalkya and the Hāṭhayoga with *mudrās* etc. of Kapila already stated in *Dattātreyyayogaśāstra* 29.

*rogapratibandhān na bhavatī arthaḥ | tathā ca karanadārdhyadvārā samādhidārdhyārthārthakarmayogo 'pi prathamato 'nuṣṭheyo rogabhīruṇeti bhāvah | sa ca karmayogaḥ ṣaṭkarmarūpo mudrārūpaś ceti dvividho nirūpita ākare yathā |*

Alternatively, as a result of executing consistent practice of the limbs of yoga, [particularly] of the six actions like Dhautī, Vastī etc. and the great seal etc., the lamp of knowledge arises. By this [word] “*jñāna* (knowledge)”, the group of sense organs is understood. Its “*dīpti* (lamp)” becomes brilliant and robust without damage through diseases, etc. The meaning of [the word] “*āvivekakhyaṭeh* (up to the realisation of discrimination)” extends as far as the realisation of discrimination. Through diseases, etc., the state of the inefficiency of the sense organs (*jñāna*) is thus established. Furthermore, the meaning of “after having practised these limbs” is [that] there are no obstacles from diseases. And thus, Karmayoga is the means for acquiring resilience of the sense organs for the steadfastness of *samādhi*, which shall be practised first so that one does not become afraid of disease. And that Karmayoga, having the nature of the six actions and having the nature of the seals is discussed twofold accordingly.

Next, Nārāyaṇatīrtha simply lists the *ṣatkarmas* and nine *mudrās*:

*dhāuti vastī tathā neti trāṭakam naulikam tathā | kapālabhāti caitāni ṣaṭ karmāṇi pracaksate || karmaṣaṭkam idam gopyam dehaśodhanakārakam iti | mahāmudrā mahābandho mahāvedhaś ca khecarī || śakticālo mūlabandha uḍḍiyānam tataḥ param | jālandharābhidho yogo vīparītakṛtis tathetī || lakṣaṇāni ca tatraivoktāni |*

Dhautī, Vastī, as well as Neti, Trāṭaka and Nauli, and also Kapālabhāti - these six actions are being told. This hexade of action is to be kept secret as it produces the purification of the body. The great seal, the great lock, the great piercing and Khecarī, the stimulation of the goddess, the root lock, Uḍḍiyāṇa [and] thereafter

[that] yoga [practice which is] known as Jālandhara as well as the act of inversion. The characteristics are described there [in the following].

After that, Nārāyaṇatīrtha presents verses containing instructive descriptions of every practice borrowed from earlier yoga texts.<sup>636</sup> Even though Nārāyaṇatīrtha situates the *śaṭkarmas* and *mudrās* within his Karmayoga, at the very end of the section on Karmayoga he notes that they are part of the practice of Haṭhayoga.<sup>637</sup>

### 3.7.3 Karmayoga in the complex yoga taxonomies

The comparative analysis of Karmayoga within the complex yoga taxonomies contained some surprising findings. Although three texts with complex yoga taxonomies list Karmayoga, only one of them contains a concrete description of a yoga method labelled as such.

Karmayoga is explicitly mentioned in the yoga taxonomies of *Yogatattvabindu* and *Yogasvarodaya*, but is not introduced in a separate section and dedicated description. Nevertheless, both texts contain passages that describe liberation (*mukti*) through action (*karma*). Thus, even though both texts do not introduce Karmayoga as a separate topic, both texts at least present a path to liberation through action (*karma*). In the *Yogasvarodaya*, the action (*karma*) is the contemplation of the yogic body without doubt. Whereas in the *Yogatattvabindu*, it is the cultivation of actions (*karmas*) that bring goodness and the renunciation of actions that lead to dread.

In Nārāyaṇatīrtha's *Yogasiddhāntacandrikā*, the action (*karma*) of his Karmayoga is the practice of the *śaṭkarmas* and nine *mudrās*. As a highly educated Krṣṇa devotee and intellectual, Nārāyaṇatīrtha should have known the Karmayoga of the *Bhagavadgītā* well. However, there is not trace of that at all. His concept of Karmayoga is, therefore, all the more unusual and innovative.

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<sup>636</sup>The section on the *śaṭkarmas* is based on *Haṭhapradipikā* 2.24–26, whereas the descriptions of the *mudrās* are primarily taken from the *Yogacintāmani*, Ed. p. 132 et seqq.

<sup>637</sup>Cf. *Yogasiddhāntacandrikā* (Ed. p. 98): *etac ca sarvam yogāṅgānusthānāditi sūtre sūtritam api hathayogaṅgatvena deha siddhamātraphalatvena sāksādrājayogā 'naṅgatvāt kanṭharaveṇa sūtrakṛtā noktam iti mantavyam iti saṃkṣepah* || 28 ||

## 3.8 Layayoga

**L**AYAYOGA, the “Yoga of absorption”, was frequently discussed in recent academic discourse primarily due to the increased popularity of academic research on the early texts of Hathayoga and the publication of critical editions of those texts.<sup>638</sup>

The Layayoga of *Dattātreyayogaśāstra* (15–26) is a state of mind that one reaches through fifteen million secret methods called *samketas*. From this methodological variety, Dattātreya describes a total of seven, e.g. permanent meditation on the *śūnya*, i.e. day and night while sitting still, moving, sleeping and eating<sup>639</sup>, staring at the region between the eyebrows,<sup>640</sup> or fixation of the gaze on the big toe of the right foot.<sup>641</sup>

In the *Amaraugha* (18–19) only one method of Layayoga is mentioned. The method consists of visualising dripping nectar in the body and then meditating in Kāmarūpa, the exact location of which is not specified, on Śiva in the form of a *linga* that shines like a jewel.<sup>642</sup>

A text that in terms of content is particularly close to the *Yogatattvabindu* and *Yogasvarodaya* is the fifteenth century *Śivayogapradipikā*.<sup>643</sup> Here, a *layayogin* is someone who has succeeded in dissolving their mind, together with their inner organ and breath, in the object of meditation, or inner resonance.<sup>644</sup>

The term *laya*, in these texts, thus refers to the “dissolution” of the mind through specific methods. In other contexts, the term *laya* is also used as a synonym for *samādhi*. There are even Buddhist and Vedic texts in which the term *laya* has negative connotations and is regarded as an obstacle to

<sup>638</sup>For example the ERC-funded *Hatha Yoga Project* (2015–2020), see <http://hyp.soas.ac.uk/> (Alternatively: <https://web.archive.org/web/20240516171430/http://hyp.soas.ac.uk/>; saved on archive.org: 04.10.2023).

<sup>639</sup>Cf. *Dattātreyayogaśāstra* 21: *tiṣṭan gacchan svapan bhunñjan dhyāyec chūnyam aharniśam | ayam eko hi samketa ḥdhināthena bhāsitah* || 21 ||

<sup>640</sup>Cf. ibid. 23: *bhrūmadhyadr̥ṣṭimātreṇa paraḥ samketa ucyate | līlā vibhūtilepaś ca uttamah pariκīrtitah* || 23 ||

<sup>641</sup>Cf. ibid. 24ab: *svasya dakṣinapādasya aṅguṣṭhe laya uttamah |*

<sup>642</sup>Cf. *Amaraugha* 18: *kāmarūpe sitam devam liṅgabhaṁ maṇisannibham | dravantam cāmṛtam preksya yo dhyāyēn nijavigrahe* || 18 ||

<sup>643</sup>See p. 352 for a discussion.

<sup>644</sup>Cf. *Śivayogapradipikā* 1.6: *yasya cittam nijadhyeye manasā marutā saha | linam bhavati nāde vā layayogogi sa eva hi* || 6 ||

meditation or gnosis. However, in the texts of the complex yoga taxonomies, such negative views on Layayoga are absent.<sup>645</sup>

Layayoga occupies fifth place in the taxonomy of the *Yogatattvabindu*'s methods of Rājayoga but is not listed in the verses on the fifteen yogas of the *Yugasvarodaya*. Ultimately, however, an explicit description of Layayoga is missing in both texts.

The reason for omitting a separate section for the topic of Layayoga could perhaps be the thematic overlap with specific teachings of the text. According to Birch (2024: 37, n. 86), the fourteenth century *Śāringadharapaddhati* (4350-63) contains perhaps the oldest tradition of Layayoga. The section is introduced with the words “*atha layayoga* ||” and states that Kṛṣṇadvaipāyana and others attained the state called *laya* by performing *laya* over the nine *cakras*.<sup>646</sup> Just as in the *Yugasvarodaya* (PT pp. 832-833) and *Yogatattvabindu* (section IV - XII), *Śāringadharapaddhati* presents a description of the nine *cakras* together with instructions and results of the respective meditation on every single *cakra*. Other “classical” methods of Layayoga from earlier texts can also be found scattered in the *Yugasvarodaya* or *Yogatattvabindu*, such as the fixation of the gaze on the big toe<sup>647</sup> or the centre of the eyebrows.<sup>648</sup> Summa summarum, the *Yogatattvabindu* and the *Yugasvarodaya* actually do include many practices typically associated with Layayoga, but these are not referred to as Layayoga when presented in the text.

In the taxonomy of the *Yugasiddhāntacandrikā*, Layayoga occupies the thirteenth place. In Sundardāś's *Sarvāṅgayogapradipikā*, Layayoga is presented as one of the methods of Bhaktiyoga.

### 3.8.1 Layayoga in the *Yugasiddhāntacandrikā*

Nārāyaṇatīrtha places his discussion of Layayoga<sup>649</sup> in the context of his commentary of *sūtra* I.41.<sup>650</sup>

<sup>645</sup> See Birch (2024: 35-37) for the detailed documentation of the complex reception-historical scope of the term *layayoga* based on evidence from numerous texts of yoga's relevant subgenres.

<sup>646</sup> Cf. *Śāringadharapaddhati* 4350: *kṛṣṇadvaipāyanādyais tu sādhito layasamjñitah | navasv eva hi cakreṣu layam kṛtvā mahātmabhibh* ||4||

<sup>647</sup> Cf. *Yugasvarodaya* (PT p. 839; YK 2.16) as well as *Yogatattvabindu* section XXX.

<sup>648</sup> Cf. *Yugasvarodaya* (PT p. 839; YK 2.35) and *Yogatattvabindu* section XXX.

<sup>649</sup> For an earlier discussion see Penna, 2004: 85-89.

<sup>650</sup> *Yugasiddhāntacandrikā* Ed. p. 64.

*samprajñātasya viśayaṁ pradarśayan na samprajñātāpararyāyam  
layayogam āha-kṣīṇavṛttter abhijātasyeva maner grahitṛgrahaṇagrāhyesu  
tatsthatañjanatā samāpattiḥ || 41 ||*

Pointing out the object of [the] *samprajñāta*-type of *samādhi*], it is said that Layayoga is for nothing other than [the] *samprajñāta*-type of *samādhi*] - *Samāpatti*, the state of complete absorption of the mind when it is devoid of its mental fluctuations, happens when the mind becomes like a transparent jewel that takes the form of the object placed before it, whether it is the knower, the instrument of knowing, or that which is to be known.

After the previous *sūtras* introduced various objects that can support the mind in meditation, this *sūtra* now continues the analysis of different stages within the state of meditation, regardless of its object.<sup>651</sup> When the *vṛttis* of the mind fade, the mind becomes more and more like a crystal (*mani*). Just as a crystal takes on the colouring (*añjanatā*) of any object placed in front of it, the clear mind focusing on any object also takes on the colouring of that very object.<sup>652</sup> With regard to the objects that serve absorption, here, the *sūtra* specifies the hierarchical sequence of the knower (*grahitṛ*), the instrument of knowledge (*grahana*) and that what is to be known (*grahyā*). For Nārāyaṇatīrtha, the knower is *puruṣa*. The instrument of knowledge is the sense organs, and what is to be known is the object that can be grasped by the mind.<sup>653</sup> Depending on which object the mind focuses on, it takes on its colour and nature. The term *samāpatti* refers to the complete identification of the mind with the object of meditation. Nārāyaṇatīrtha then equates the term *samāpatti* with *laya*:<sup>654</sup>

*teṣu yā tatsthatañjanatā tatsthena uparāgena tadañjanatā tanmayatā  
samyak tadākāratā samāpattiḥ samyagāpattir layah samprajñātalakṣaṇo*

<sup>651</sup>This analysis already began in *Pātañjalayogaśāstra* 1.17.

<sup>652</sup>*Yogasiddhāntacandrikā* 1.34 (Ed. p. 64): *uparāgena tadākāratāyām dṛṣṭāntam āha- abhijātasyeva  
maner iti | nirmalasya sphaṭikāder yathā japaṅkusumādy uparāgena raktādyākāratā tathety arthaḥ |*

<sup>653</sup>Ibid. 1.34 (Ed. p. 64): *kṣīṇavṛttter iti | abhyāsavairāgyābhyaṁ apagamavṛtyantarasya cittasya  
grahitṛgrahaṇagrāhyesu, grahitā puruṣah sthūlasūksmabhedena, grahaṇam grhyate 'rtho 'nenetindriyam,  
evam grāhyam ca grahitṛgrahaṇagrāhyāni |*

<sup>654</sup>*Yogasiddhāntacandrikā*, Ed. p. 64.

*yogo bhavatī arthaḥ |*

In those [objects] which are “coloured by that which resides there”, by colouring, that [state of] colouration, being absorbed in it, thoroughly being in the state of that form, is absorption (*samāpatti*), the total entering into [that] state is Laya, being a yoga characterized as *samprajñāta*. This is the meaning.

For Nārāyaṇatīrtha, Layayoga is therefore a synonym for the state of *samāpatti* and is attributed to the *samprajñāta* form of *samādhi*, in which the consciousness is still focussed on one of the aforementioned objects. *Samprajñātasamādhi* is also known as “*samādhi* with discrimination”, as the meditator retains awareness of the distinction between the meditator, the meditation object and the process of meditation itself. It is therefore a *samādhi* in which there is still a minimal remainder of *vṛttis*, in contrast to the final *asamprajñāta* form of *samādhi* in which the last *vṛtti* also expires and final liberation and *kaivalya* occurs.<sup>655</sup>

### 3.8.2 Layayoga in the *Sarvāṅgayogapradīpikā*

For Sundardās, Layayoga (2.28-39) is a subcategory of Bhaktiyoga.<sup>656,657</sup> He describes it as a method for the liberation from the cycle of birth and death.<sup>658</sup> Sundardās emphasises that Layayoga is an incomparable method and therefore attaches great importance to it among the yoga methods he presents.<sup>659</sup> Layayoga dispels all illusion,<sup>660</sup> makes one attain the highest state,<sup>661</sup> dispels anger and difficulties,<sup>662</sup> and makes one equal to Brahman.<sup>663</sup> The main emphasis of the practice is the continuous absorption of the mind into a specific

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<sup>655</sup> See *Pātañjalayogaśāstra* 1.17-22 for more detailed explanations of the *samprajñāta* and *asamprajñāta* forms of *samādhi*.

<sup>656</sup> A description of Layayoga in French can be found in Burger, 2014: 693-94.

<sup>657</sup> See p.397 for a discussion of Bhaktiyoga in the complex yoga taxonomies.

<sup>658</sup> Cf. *Sarvāṅgayogapradīpikā* 2.28c: *laya binu janma marana nahiṇ chūṭai |*

<sup>659</sup> Cf. ibid. 2.29a: *laya samāna nahiṇ aura upātī |*

<sup>660</sup> Cf. ibid. 2.29c: *āvāgamana sakala bhrāma bhāgai || 29 ||*

<sup>661</sup> Cf. ibid. 2.30d: *parama sthāna samāvai soi || 30 ||*

<sup>662</sup> Cf. ibid. 2.32cd: *esi laya jo koi lāvai | joni samkāṭa bahuri na āvai || 32 ||*

<sup>663</sup> Cf. ibid. 2.31a: *yaha laya yoga anupa hai karai brahma samāna |*

goal, which he defines as Rāma<sup>664</sup> or Hari.<sup>665</sup> This absorption is supposed to be continued throughout day and night.<sup>666</sup> To illustrate how exactly this practice is to be carried out, he draws various comparisons. For example, *Sarvāṅgayogapradīpikā* reads 2.35:

*jaisaim gāu jaṅgala kaum dhāvai | pānī pivai ghāsa cari āvai |  
citta rahai bacharā kai pāsā | aisi laya lāvai haridāsā || 2.35 ||*

Just as a cow walks towards the forest, drinks water, and grazes, but its mind remains near the calf, in such a way, Haridāsā practices Laya.

Another example is *Sarvāṅgayogapradīpikā* 2.36:

*jyaum janani gr̥ha kāja karāī | putra pimghrau paudhata bhāī |  
ura apnai taim chana na bisārai | aisi laya jana kaum nistārai || 36 ||*

Just as a mother does the housework while her son plays or crawls nearby and never for a moment forgets him in her heart, *laya* liberates the person who practices it.

These comparisons illustrate Sundardās's concept of Layayoga. Layayoga is the continuous absorption or centring of the mind on Rāma or Hari while performing the necessary daily activities. The examples of the cow and the mother emphasise that this is supposed to be done in a way that resembles the tireless love and attention of a mother towards her child.

### 3.8.3 Layayoga in the complex yoga taxonomies

The comparative analysis of Layayoga within the complex yoga taxonomies displays the full range of historical meanings of Layayoga. While the *Yogatattvabindu* and *Yogasvarodaya* mention Layayoga in their taxonomies, they do not

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<sup>664</sup>Cf. ibid. 2.29b: *jo jana rahai rāma laya lāī |*

<sup>665</sup>Cf. ibid. 2.38ab: *sa samprakāra hari saum lavai | koī videha parama pada pāvai |*

<sup>666</sup>Cf. ibid. 2.29c: *niśi vāsara esaiṁ lai lāgai |*

dedicate specific sections to the subject, likely because many of the techniques they teach overlap with practices described in medieval Haṭhayoga texts. In contrast, the *Yogasiddhāntacandrikā* and *Sarvāṅgayogapradīpikā* propagate differing concepts.

For Nārāyaṇatīrtha, Layayoga is a synonym for the state of *samāpatti* and is attributed to the *samprajñāta* form of *samādhi*. His concept of *laya* closely aligns with those of earlier commentators on the *Yogaśūtra*, such as Bhojadeva in his *Rājamārtanda*,<sup>667</sup> or Vijnānabhikṣu in his *Pātañjalabhaṣyavārttika*,<sup>668</sup> who use *laya* in the sense of *nirodha*, or Śivananda's *Yogacintāmaṇi*,<sup>669</sup> for whom *laya* is equated with *samprajñāta*.

For Sundardās, Layayoga belongs to the Bhaktiyoga branch of yoga. It is the continuous absorption or centring of the mind on Rāma or Hari while performing the necessary daily activities. Remarkably, this concept resembles the *saṅketa* described above in *Dattātreyayogaśāstra* 21,<sup>670</sup> which prescribes meditation on *śūnya* day and night while sitting still, moving, sleeping, and eating. Basically, the fixation of the mind on *śūnya* is replaced by Rāma or Hari. A distant historical connection between these practices is plausible, as both texts originate from the Vaiṣṇava milieu. The observed shift in practice reflects the central position *bhakti* among Sants like Sundardās.

### 3.9 Dhyānayoga

**D**HYĀNAYOGA, the “Yoga of meditation”, occupies the seventh place of the *Yogatattvabindu*'s taxonomy of the fifteen methods of Rājayoga. In the *Yogaśvarodaya*, Dhyānayoga is to be found at the fifth position. In both cases, Dhyānayoga as a single subcategory and method of Rājayoga is not discussed explicitly in the remainder of the text. Nevertheless, in the case of Dhyā-

<sup>667</sup> *Rājamārtanda* 1.2: *tāsām nirodho [...] svakāraṇe layo yoga ity ākhyāyate* | Birch translates: “The cessation of those [mental activities, that is to say,] the dissolution [of them] in their own cause is known as *yoga*.”

<sup>668</sup> *Pātañjalabhaṣyavārttika* 1.2 reads: [...] *vṛttayas tāsām nirodhas tāsām layākhyo* [...] “Their mental fluctuations are restrained; this restraint is called absorption.”

<sup>669</sup> *Yogacintāmaṇi* (Ed. p. ii) reads: *layah samprajñātah*. “Laya is *samprajñāta*.”

<sup>670</sup> A technique strikingly similar to the *saṅketa* of *Dattātreyayogaśāstra* 21 is the practice of *antar�akṣya* within the *Yogaśvarodaya*, cf. *Yogaśvarodaya* (PT p. 824) and *Yogakarṇikā* 2.8–13. The passage is translated and discussed on p. 339.

nayoga, the situation in these two texts seems to be similar to the treatment of Layayoga analysed above. Even if not explicitly labelled as *Dhyānayoga*, both texts inherently contain many specific techniques that could be assigned to this term and are labelled as *dhyānas*. As will be shown, it seems plausible that Rāmacandra and the author of the *Yogasvarodaya* did not dedicate a separate section to *Dhyānayoga*, as they might have been aware of the various categorical overlaps and wanted to avoid redundancy.<sup>671</sup>

In the *Yogasiddhāntacandrikā*, *Dhyānayoga* is the fourteenth method of Rājayoga Nārāyaṇatīrtha presents, and as with all other yogas, he locates the method within the framework of the *Yogasūtra*.

Sundarāś, in his taxonomy of the three yoga tetrads presented in the *Sarvāṅgayogapradīpikā*, does not list *Dhyānayoga* at all.

Thus, the only explicit description of *Dhyānayoga* within the texts of the complex yoga taxonomies occurs in the *Yogasiddhāntacandrikā*. For this reason I decided to discuss it first. Interestingly, Nārāyaṇatīrtha's description parallels various *dhyāna*-related contents of the *Yogatattvabindu* and *Yogasvarodaya*.

### 3.9.1 Dhyānayoga in the *Yogasiddhāntacandrikā*

Nārāyaṇatīrtha situates *Dhyānayoga* in the context of his comparatively extensive commentary on *Yogasūtra* 1.39:<sup>672</sup>

*dhyānayogam āha -  
yathā 'bhimatadhyānād vā* || 39 ||

[With regard to] *Dhyānayoga*, it is said -  
Or as a result of meditation on what one favours.

Below, Nārāyaṇatīrtha's commentary explains the various possibilities of *Dhyānayoga*:

<sup>671</sup>The avoidance of redundancy must be considered here as a motive for the omission of *Dhyānayoga*. Text-internal evidence is provided by *Yogatattvabindu* XXXI (p. ??). Here, in the context of a presentation of the eight limbs of Aṣṭāṅgayoga, Rāmacandra writes concerning *dhyāna*: *dhyānam ca bahutaram prāg uktam tenātra nocyate* | "Meditation has been taught many times before. Because of that, it is not discussed here."

<sup>672</sup>Cf. *Yogasiddhāntacandrikā*, Ed. pp. 56-63.

*yatheti | kim bahunā, harirāmādirūpaṁ paramesvaram bāhyam candrasūryādīyotir vā yad eveṣṭam tad eva dhyāyet | tasmād api dhyānāl labdhasthitikasya cittasya sādhanāntaram vināpi kevale paramātmani sthitau yogyatā bhavatīty arthaḥ | ayam eva dhyānayoga ukto yoga-grantheṣu |  
 vinā deśādibandhena vṛttir yā 'bhimate sthirā |  
 dhyānayogo bhaved eva cittacāñcalyanāśakah ||  
 ity ādinā |*

[Regarding the term] “yathā”. Why [say] more? One should meditate on the supreme lord in the form of Hari, Rāma, etc., or on an external light such as the moon, sun, etc. [or] just to what is favoured. Because of that, as a result of meditation alone, the stability of the mind is attained without the need for any other means, enabling one to reside in the supreme self. This is the meaning. This very Dhyānayoga is taught in the texts of yoga; [for example] in quotations such as:

Without being confined by place, etc., the fluctuations of the mind become stable in the preferred [object]. In fact, Dhyānayoga is the destroyer of the fickleness of the mind.<sup>673</sup>

In the following part of his commentary, Nārāyaṇatīrthas addresses common objects for meditation that will lead to the reduction of fluctuations in the mind. Another set of meditation objects he presents in the following lines:

*yad vā yathābhimatānām tīrthadevalokavarṇataattvādīnām yathābhimatesu svadehādiṣu dhyānād bhāvanāvišeṣān manasāḥ sthitir bhavatīty arthaḥ | tatra yady api brahmavido brahmamayatvādīnā sarvam eva tīrtham pratilomakūpam ca tīrthāni bhavantiti tathāpi yuñjānena cittaśuddhy artham prathamatas tīrthādikam avaśyam bhāvaniyam |*

What it may be, the stability of the mind arises from a specific application of meditation onto favoured [objects] like, for

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<sup>673</sup>I am yet to identify the source of this śloka.

example, sacred sites, deities, worlds, letters, principles, etc., with regard to favoured locations within one's own body. In that case, it is stated, although the knowers of Brahman assert that because of the pervasiveness of Brahman, everything indeed is a sacred place, and even the pores of the skin become places of pilgrimage. Nevertheless, the yogin (*yuñjāna*) who is aiming at the purification of the mind, must inevitably contemplate sacred places, etc. in the beginning [of practice].

Nārāyaṇatīrtha differentiates an alternative form of Dhyānayoga that is suitable particularly for beginners in meditation practice. Nārāyaṇatīrtha devotes the rest of his commentary on *sūtra* 1.39 to this type of meditation, which is aimed at objects located inside the body. He first specifies *tīrthabhāvanā*,<sup>674</sup> the meditation on sacred places, in which the practitioner is supposed to meditate on various sacred places of the Indian subcontinent in different body parts. Then, he specifies *devabhāvanā*,<sup>675</sup> the meditation of different deities, which are located in body parts, and *lokabhāvanā*,<sup>676</sup> the meditation on the worlds in the body and *varṇabhāvanā*,<sup>677</sup> the meditation on letters in the body. These letters are situated in one of six *cakras*.<sup>678</sup> Finally, Nārāyaṇatīrtha describes *tattvabhāvana*, the meditation on the principles.<sup>679</sup> The commentary concludes by discussing manipulating air currents through the nostrils for beneficial results, such as in heat or cold exposure, intercourse, travelling, etc.<sup>680</sup>

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<sup>674</sup>Cf. *Yogasiddhāntacandrikā* Ed. p. 57-59

<sup>675</sup>Cf. ibid. Ed. p. 59.

<sup>676</sup>Cf. ibid. Ed. p. 59.

<sup>677</sup>Cf. ibid. Ed. p. 59.

<sup>678</sup>Cf. ibid. Ed. p. 59-61

<sup>679</sup>Cf. ibid. Ed. p. 61-63

<sup>680</sup>A summary of the details of this part of Nārāyaṇatīrtha's commentary has already been sufficiently worked out by Penna (2004: 91-97). Thus, it is not necessary to repeat it here.

### 3.9.2 Dhyānayoga in the *Yogatattvabindu* and *Yugasvarodaya*

Dhyānayoga is mentioned in the taxonomies of both texts<sup>681</sup> but is not treated as an individual topic. However, various *dhyāna* practices can be found throughout the texts, as the *Yogatattvabindu* and *Yugasvarodaya*, particularly with regards to the *dhyāna*-related practices share the concepts and even the order in which they occur, they are discussed together in this section.

The first mention of the term *dhyāna* occurs in the context of nine *cakras* in the sections of *Yogatattvabindu* IV-XII.<sup>682</sup> Rāmacandra and the unknown author of the *Yugasvarodaya* instruct *dhyāna* on the respective *cakra*, or a *mūrti* located within the *cakra*. The scribe-author of manuscript U<sub>2</sub> even adds more precise instructions on the duration of the meditations on the respective *cakras*. However, as we discover in section III, Rāmacandra attributes this meditation practice to Siddhakunḍalinīyoga or Mantrayoga and not to Dhyānayoga. The author of the *Yugasvarodaya*, on the other hand, associates the category of Jñānayoga with it.

Next, we encounter the term *dhyāna* in the description of *adholakṣya* in section XV,<sup>683</sup> in the second subtype of Hathayoga in section XX,<sup>684</sup> in the description of *bāhylakṣya* in section XXIII,<sup>685</sup> as well as within *antaralakṣya* in section XXIV.<sup>686</sup> Another mention can be detected within the list and the eight limbs of Aṣṭāṅgayoga in section XXXI.<sup>687</sup> Here, Rāmacandra states that *dhyāna* will not be discussed in this context, as this has happened many times before. That instance demonstrates Rāmacandra's attitude towards redundancy. His approach towards redundancy possibly extends to his treatment of certain yoga methods that he initially mentions but does not elaborate on in separate sections of his text, unlike his treatment of other yogas. Unlike Rāmacandra, the *Yugasvarodaya* describes *dhyāna* in the context of its short presentation of Aṣṭāṅgayoga. The unknown author mentions two types of *dhyāna*, a gross and

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<sup>681</sup>The various mentions of *dhyāna* in this section follow the sections of the *Yogatattvabindu*. For the Sanskrit and the corresponding passages of the *Yugasvarodaya* see the critical edition of the text starting on p. 73.

<sup>682</sup>≈*Yugasvarodaya* (PT pp. 832-833).

<sup>683</sup>≈*Yugasvarodaya* (PT p. 834).

<sup>684</sup>≈*Yugasvarodaya* (PT p. 835).

<sup>685</sup>≈*Yugasvarodaya* (PT p. 837).

<sup>686</sup>≈*Yugasvarodaya* (PT p. 838).

<sup>687</sup>≈*Yugasvarodaya* (PT p. 841).

subtle form. The gross form is associated with mantras, and the fine form is without mantras.<sup>688</sup> The text does not provide any further details in this regard.

In *Yogatattvabindu* XXXII-XLI<sup>689</sup> the identity of the external universe with the body is taught. Microcosmic equivalents of various contents, such as the fourteen worlds, mountains and rivers, etc., are located in the body, similar to what we have previously observed in the *Yugasiddhāntacandrikā*. However, Rāmacandra fails to provide a concrete reason for listing these physical equivalents of the external universe in the body. However, this is not true for the parallel passages of the *Yugasvarodaya*. Here, the yogic body is listed not only for purely informal reasons but also for meditation. According to the statements of the *Yugasvarodaya*, contemplation of the contents of the yogic body leads to freedom from sorrow and disease and brings about liberation.<sup>690</sup> That position is also found in *Siddhasiddhāntapaddhati* 3.1, which says:

*piṇḍamadhye carācaram yo jānāti sa yogī piṇḍasamvittir bhavati || 1 ||*

The yogin who knows the whole world as being in his body, he is one for whom the realisation of the body arises.

In section XLVII,<sup>691</sup> in the context of the divisions of the lotus in the heart, Rāmacandra prescribes a meditation on the inner eight-petalled heart lotus which is initially downward facing. When the practitioner meditates on it, the light of the self arises, and, caused by the light of meditation, which is compared to sunlight, the inner lotus becomes upward-facing and blooms. This meditation is supposed to lead to the illumination of the self and enhance vitality. In conclusion, we can state that although *Dhyānayoga* is not provided with its own section in either text, it is at least implicitly present in both texts and the generic term of meditation (*dhyāna*) is nevertheless a central theme. Due to the numerous overlaps with the previously presented yoga methods,

<sup>688</sup>Cf. *Yugasvarodaya* (PT p. 841 = YK 7.8): *dhyānan tu dvividham proktam sthūlasūksmavibhedataḥ | sthūlaṁ mantramayam viddhi sūkṣman tu mantravarjitam |*

<sup>689</sup>≈ *Yugasvarodaya* (PT pp. 841-843).

<sup>690</sup>Cf. *Yugasvarodaya* (PT Ed. pp. 843-844). A translation of the passage was already provided in the section on Karmayoga on p. 304.

<sup>691</sup>≈ *Yugasvarodaya* (PT pp. 844).

both authors likely omitted a separate description of Dhyānayoga to avoid redundancy.

### 3.9.3 Dhyānayoga in the complex yoga taxonomies

The comparative analysis of Dhyānayoga within the complex yoga taxonomies presented in the three aforementioned texts positions Dhyānayoga invariably as a method of Rājayoga. Nārāyaṇatīrtha specifies Dhyānayoga as a means to counteract the instability of the mind. His description suggests that the meditation techniques fall into two categories: a general category that includes meditations on the supreme deity in various forms, light, etc., and a category of techniques particularly suitable for beginners. The latter category includes *tīrthabhāvanā* (meditation on microcosmic sacred places), *devabhāvanā* (meditation on deities), *lokabhāvanā* (meditation on worlds situated in the microcosm of the body), *varṇabhbāvanā* (meditation on letters within *cakras*), and *tattvabhāvanā* (meditation on fundamental principles).

Dhyānayoga is mentioned in the taxonomies of both the *Yogatattvabindu* and the *Yogasvarodaya*, but it is not treated as an individual topic. Nonetheless, various meditation practices are found throughout these texts. Various forms of *dhyāna* are mentioned, such as meditation on *cakras*, *laksyas* (targets or focal points), and various bodily locations. In the context of Aṣṭāṅgayoga, the *Yogasvarodaya* describes two types of *dhyāna*: a gross form associated with mantras and a subtle form without mantras. Although Dhyānayoga does not have a dedicated section in either text, it is implicitly present throughout. Meditation remains one of the most central themes in the discussions within both texts. It seems that Rāmacandra and the unknown author of the *Yogasvarodaya* did not introduce Dhyānayoga as a separate section, as *dhyāna* is a topic that permeates almost all other methods of Rājayoga, perhaps to avoid redundancy.

## 3.10 Mantrayoga

**M**ANTRYOGA, the “Yoga of mantra(s)”, appears without exception in all complex early modern yoga taxonomies under consideration. Similarly, in earlier basic fourfold yoga taxonomies, Mantrayoga is always one of the four representatives. In the Vaiṣṇava text called *Dattātrayayogaśāstra* (13th

century), Mantrayoga, succeeded by Layayoga, Haṭhayoga and Rājayoga, is the first yoga in the scheme. In this text, the four yogas follow a clearly defined hierarchical order. Mantrayoga is considered the method for the lowest yogis, those with low intellect. With a duration of twelve years, the goal of this Mantrayoga, namely supernatural abilities (*siddhis*), is achieved after a relatively long time. This practice consists of reciting a single mantra after installing the letters of the alphabet on one's body.<sup>692</sup>

The *Amararaugha* (12th century) was composed within a Śaiva milieu and describes the same yogas, albeit in a different order. The scheme begins with Laya- and Haṭha-, followed by Mantra- and Rājayoga. This shows a different form of hierarchy. Here, all yogas are subordinated to Rājayoga only, although the relatively low status of Mantrayoga is implied as well.<sup>693</sup> The practice of Mantrayoga consists of meditation on the *oṁ* mantra, followed by meditation on a white deity and a mantra beginning with *oṁ* in the heart and then in a *maṇḍala*. After one hundred thousand repetitions and a fire offering (*homa*) after every tenth repetition, this seemingly arduous practice can not only liberate from suffering and death but also ultimately leads to Rājayoga.<sup>694</sup> However, this implicit or explicit hierarchical view which manifested itself within the early medieval texts with basic taxonomies changed a few centuries later in certain discourses. In our complex early modern yoga taxonomies, different perspectives on Mantrayoga dominate.

Mantrayoga occupies the eighth position in the taxonomy of the Rājayoga methods within the *Yogatattvabindu*. It occupies the sixth position in the *Yogasvarodaya*. In both texts, all yogas are considered equally valuable forms of Rājayoga. However, the identification of practices involving mantras is tricky in both texts. As I will argue, the *Yogatattvabindu*, or, at least some of its recipients, might have taught the repetition of *so 'ham* which sometimes is called the

<sup>692</sup>Cf. *Dattātrayayogaśāstra* 12-14.

<sup>693</sup>Cf. *Amaraugha* 6: *nityaṁ mantraparo labheta bhavatāṁ naivādhipatyāṁ tathā divyastrīnavasaṅgamo* 'py anudināṁ na dhyāyato labhyate | hastinyas turagāḥ karenukarabhāḥ śalyān nadā gopradā jāyante haṭhayoginas tu vasāgā naitat prasādām vinā || 3 || Birch translates: "One devoted to [reciting] mantras would never obtain śivahood and sovereignty; one meditating every day does not obtain even the first union with divine women, and a *haṭhayogī* cannot control cow elephants, horses, bull elephants, camels, givers of gruel and givers of cows without the serenity of [Rājayoga]."

<sup>694</sup>For an exhaustive discussion of Mantrayoga in the *Amaraugha*, see Birch, 2024: 34-35.

*ajapā* mantra.<sup>695</sup> In the available textual evidence of the *Yogasvarodaya*, a description of Mantrayoga is absent. In Nārāyaṇatīrtha's *Yogasiddhāntacandrikā* Mantrayoga is the fifth method for his Pātañjala based model of Rājayoga. His innovation is in directly integrating Mantrayoga with Jñānayoga and Advaitayoga. Among the sequence of yogas in Sundardās's *Sarvāṅgayogapradipikā* Mantrayoga is considered to be one of the four methods of Bhaktiyoga.

In none of these texts exists an implicit or explicit statement that the practices of Mantrayoga are an inferior form of yoga practice to be performed by remarkably untalented people, or that they would take a comparatively long time to achieve the overarching yogic goals. This observation suggests that practices labelled Mantrayoga were regaining popularity despite the disparaging voices of earlier texts. Alternatively, new audiences for yoga practices, which increasingly no longer consisted only of ascetics but permeated broader strata of society, appreciated Mantrayoga due to its relative simplicity and ease.

### 3.10.1 Mantrayoga in the *Yogatattvabindu* and *Yogasvarodaya*

Apart from the mention of Mantrayoga in the initial verses quoted from the *Yogasvarodaya* in the *Prāṇatosīni*<sup>696</sup>, the quotations we have do not contain a dedicated description of Mantrayoga, similar to the case with Layayoga and Dhyānayoga. However, in the context of the *Yogasvarodaya*'s description of Aṣṭāṅgayoga<sup>697</sup> a practice involving *mantras* is mentioned in passing. The unknown author distinguishes two types of *dhyāna* - one is said to be gross and the other subtle. The gross type is associated with *mantras*, while the subtle type is devoid of *mantras*. The available testimonies of the *Yogasvarodaya* do not provide further details.

In the *Yogatattvabindu*, however, the term Mantrayoga appears again in section III:

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<sup>695</sup> Repetition of 'so 'ham or *ajapā* mantra are e.g. attested in *Yogabija* 106-107 and *Vivekamārtanda* 29-31.

<sup>696</sup> See *Prāṇatosīni* (Ed. p. 831) quoted with reference *yogasvarodaye*.

<sup>697</sup> Cf. *Yogasvarodaya* PT p. 841.

*idānīṁ rājayogasya bhedāḥ kathyante | ke te | ekaḥ siddhakunḍalinīyogaḥ  
mantrayogaḥ amū rājayogau kathyete |*

Now, varieties of Rājayoga are described. Which are these? One is Siddhakunḍalinīyoga and one is Mantrayoga. These two Rājaya-gas are described [in the following].

After that, Rāmacandra discusses the three primary channels of the yogic body: Iḍā, Pingalā and Suṣumnā. The section concludes with the assertion that the practitioner becomes omniscient once knowledge about the central channel is generated. The subsequent sections (IV-XII), present a system consisting of nine *cakras*.

This passage is problematic from a text-critical perspective. Rāmancandra is very much orientated towards his textual source, the *Yogasvarodaya*, in terms of structure and content, particularly in the first half of his text. However, the *Yogasvarodaya* specifies *jñānayoga* instead of *siddhakunḍalinīyogaḥ mantrayogaḥ*. As usual, the remainder of the section is very similar in content to the *Yogasvarodaya*. Nevertheless, the manuscripts offer no alternatives for the conspicuous passage, so that the text must be accepted for the time being. Another reason is the seemingly strange sentence construction, which is ultimately unsurprising if one knows the rest of the text and can be accepted. Right after the term *mantrayogaḥ*, the reader would have wished for a *ca* (“and”). Only the manuscript L omits the term *mantrayogaḥ* but preserves the following dual forms, so this is not a solution either.

The first *cakra* named *mūlacakra* is provided with the following introduction:

*idānīṁ suṣumṇāyāḥ jñānotpattāv upāyāḥ kathyante | ādau caturdalaṁ  
mūlacakram vartate |*

Now, the means for the genesis of knowledge of the central channel is described. At the beginning [of the central channel] exists the four-petalled root-cakra.

Based on this description which promises the genesis of knowledge, against the background that the *Yogasvarodaya* teaches Jñānayoga here, one is

forced to infer that Rāmacandra assigns the sections IV-XII, which describe the nine *cakras*, to Siddhakundalinīyoga and Mantrayoga. However, almost all manuscripts, with the exception of U<sub>2</sub>, do not provide any conclusive evidence for a practice that could be classified as Mantrayoga.

Manuscript U<sub>2</sub> contains detailed additional passages that address this issue and describes a practice that can be identified as Mantrayoga. For each *cakra*, all manuscripts instruct *dhyāna* (meditation) on the respective *cakra*. Manuscript U<sub>2</sub>, in addition to various supplementary details, always includes an indication of the duration of the meditation, measured in *ajapājas* (“the recitations of the non-recitation”).<sup>698</sup> Finally, the additional material in section XI of manuscript U<sub>2</sub> makes it clear that the so-called *ajapā mantra* or *hamsa mantra* must be meant here:<sup>699</sup>

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<sup>698</sup>The *cakras* additionally receive the same time indication measured in *ghaṭis*, *palas* and *akṣaras*. Instructions for the duration of the practice of meditation are in most of the additions of U<sub>2</sub> for each *cakra*, except the seventh *cakra* at the palate and the ninth *cakra* named *mahāśūnyacakra*. For example, manuscript U<sub>2</sub> instructs a total of 600 *ajapājas* as the duration of meditation onto the *mūlacakra*. This refers to the duration of the voiceless uttering of the natural *mantra* of the breath: *so 'ham* (“he is I”) - *haṁ sa* (“I am him”). As in many other yoga texts, the total amount of *ajapājapa* per day is declared to be 21600 (cf. section XI. on p. 97, l. 7). If 21600 *ajapājapa* equals 24 hours, then 600 *ajapājapa* would equal 40 minutes. In the additions of U<sub>2</sub>, one finds the same numbers of *ajapājapa* as in the instructions for meditation onto the seven *cakra*-system of Jayatarāma (cf. Maheśānanda, Sharma, Sahay, and Bodhe, 2006: 163 and *Jogpradipyakā* 889–912). The redactor of the text as found in U<sub>2</sub> applied the system of the durations for seven *cakras* to the ninefold *cakra* system of Rāmacandra. Next, the duration that was mentioned before as 600 *ajapājapa* is repeated in another scheme by stating “*ghati* 1 *palani* 40”. One *ghati* equals 1/60 of a day (cf. Sircar, 1966: 114), which is 24 minutes. One *pala* equals 1/60 of a *ghati*, which is 24 seconds (cf. Boethling, 1858: 4). The *Amanaska* in 1.35 (cf. Birch, 2013: 231) uses the same concept. For a more detailed tracing of the usage of the system in yogic and tantric literature, see Birch, 2013: 265, n. 46. In our case, the 24 minutes of the one *ghati* plus the 16 minutes (40x24 seconds) of 40 *palas* once more sums up to 40 minutes for the instructed duration of meditation onto the first *cakra*. Other systems are less specific. *Kumbhakapaddhati* 208, i.e. states: *saññimeso bhavat prāṇah saḍbhīḥ prāṇaiḥ palaiḥ smṛtaiḥ | palaiḥ ṣaṭībhīr eva syād ghaṭikākālasammitā* || “Six winkings are one *prāṇa*, six *prāṇas* make up one *pala*. Sixty *palas* equal the time-period of a *ghaṭikā*.” According to Birch (2013) the time unit *akṣara* appears in Bhāskara’s *Siddhāntasiromani* (17cd – 18ab of the *Kālamanādhyāya* in the *Madhyamādhikāra*): *gurvaksaraiḥ khendumitair asus taiḥ | saḍbhīḥ palam tair ghaṭikā khasaḍbhīḥ || syād vā ghaṭiṣṭir ahaḥ kharāmair māso dinaistair dvikubhiś ca varṣām |* Birch, 2013: 265, n. 46 translates: “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.

<sup>699</sup>Probably first taught in the yoga literature in *Vivekamārtanḍa* 28-30

*sakāreṇa bahir yāti hakāreṇa viśet punah |  
hamsah so 'ham tato mantram jīvo japati sarvadā ||*

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 *ajapā mantra* (“unuttered mantra”) consists of the two syllables *ham* and *sah* according to the phonological association with the sound of inhalation and exhalation. Because all living beings inhale and exhale, they recite the *ajapā mantra* continuously day and night. At the same time, *hamsa*, most often translated as “swan” or “goose” in English, is a famous and ancient metaphor for the soul travelling through the wheel of Brahman or *Samsāra*.<sup>700</sup> Sometimes this mantra is also specified as *ajapāgāyatrī*.<sup>701</sup>

Manuscript U<sub>2</sub> explains that the total daily number of all silent recitations of the *hamsa mantra* is 21600.<sup>702</sup> The association of the term Mantrayoga with the practice of *hamsa mantra* is widespread in Sanskrit yoga literature.<sup>703</sup>

From a text-critical perspective, there is ambivalent evidence regarding the authenticity of the passages under discussion. All manuscripts mention Mantrayoga in the above passage. We must, therefore, assume that Mantrayoga was originally and perhaps even deliberately specified here by Rāmacandra, even if, or precisely because, he reads the source text differently. But why?<sup>704</sup>

<sup>700</sup> See Śvetāśvatara *Upaniṣad* 1.6 and 3.18.

<sup>701</sup> The *ajapā* can be seen as a yogic appropriation of the Vedic *gāyatrīmantra*, cf. Mallinson and Singleton, 2017: 134.

<sup>702</sup> The number of total breaths is based on the assumption of an average breath duration of four seconds. Each day has 86400 seconds. If one divides this total number by four, one gets the 21600 breaths of the *ajapā mantra*. Birch (2013: 265, n. 46) argues that this assumption comes from *Svacchandatantra* 7.54–55. In addition to the U<sub>2</sub> manuscript of *Yogatattvabindu*, this yogic axiom is widely used in Sanskrit yoga literature. See for example *Amaraughaprabodha* 58, Hemacandra’s *Hemacandra’s Yogaśāstra* 5.232, *Vivekamārtanda* 46, *Gherāndasamhitā* 5.79, *Dhyānabindūpaniṣad* 62ab-63ab or *Jogpradipyakā* 913.

<sup>703</sup> See e.g. *Yogabija* 147; *Śivayogapradipikā* 2.26–27 and 2.29–32. Powell (2023: 205) explains that in his text “mantra is reframed and interiorised within a *prāṇāyāma* environment, specifically in the form of the *ajapā*, the ‘unuttered’ mantra”; *Yogacintāmani* (Ed. p. 12); *Hṝhatattvakaumudi* 55.28; and *Yogaśikhopaniṣad* 132.

<sup>704</sup> Mantrayoga, which in the *Yogatattvabindu* III is introduced within the context of an explanation of the channels, followed by a description of the *cakras* could make sense in this con-

The fact that only the manuscript U<sub>2</sub> explicitly teaches a Mantrayoga must make one suspicious. This manuscript only contains additional material in the sections IV-XII. The most likely scenario is that the scribe of the manuscript U<sub>2</sub> made these additions to provide the missing explanations on Mantrayoga.<sup>705</sup> Manuscript U<sub>2</sub> belongs to the  $\beta$ -group of manuscripts, which often contains poorer readings of the text than the  $\alpha$ -group with the oldest manuscript N<sub>1</sub>. The stemmatic situation makes the other scenario seem far less likely at first, namely that U<sub>2</sub>, despite its later dating, transmits a more original text than all other textual witnesses. However, the oldest manuscript N<sub>1</sub> has immense gaps, at least in the last third of the text. On the other hand, manuscript U<sub>2</sub> and some other manuscripts of the  $\beta$ -group are complete. Furthermore, only manuscript U<sub>2</sub> preserves the correct variant of the sentence

*bhuktimuktidā śīvariūpiṇī suṣumṇānādī pravartate | asyā jñānotpattau  
satyāṁ puruṣaḥ sarvajño bhavati |*

in section III. On one hand, because U<sub>2</sub> resolves substantial issues in the text, and on the other hand because the additions are of interest from a reception history perspective, the supplementary material from U<sub>2</sub> has been included in greyscale in the edition and not relegated to a footnote. However, the stemmatic situation of the *Yogatattvabindu* suggests a high probability that manuscript U<sub>2</sub> provides additional material since it is the only manuscript that contains that. This material, it seems, was added by a scribe due to the otherwise doubtful mention of Mantra yoga by Rāmacandra. However, the scenario that the additional material of manuscript U<sub>2</sub> is original cannot be entirely ruled out, even though this seems way more unlikely in the light of

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text if we apply a perspective similar to Śivayogapradīpikā 2.34: *so 'ham kṛtvātmamantram svapada-parapadaṁ vyaktavarṇadvayaṁ tad vyālumped vyārajane dve punar api racayed divyam oṃkāramantram | kṛtvānusvārayuktam sakalamānuvaraṇ brahmaṇādīm nayed yah pūrṇānandaḥ sa kuṇḍalyanubhavavikalāḥ karmano muktim eti || 34 ||* Powell (2023: 322) translates: “Having made so ‘ham’ one’s personal mantra—in which the two syllables are expressed as one’s self and the Supreme—[the yogin] should take away the two consonants and refashion it as the divine mantra *om*. Having joined it with the nasal sound (*anusvāra*), it is the best of all mantras. He who leads it to the *brahmaṇādī* (i.e. *suṣumṇā*) is full of bliss, [even if] deprived of the experience of Kuṇḍalinī. He attains release from [all] *karma*.”

<sup>705</sup>The connection between Siddhakuṇḍalinīyoga and Mantrayoga established in U<sub>2</sub> is found in a similar form in Śāradātilakatantra 25.37ab: “The *kuṇḍali* Śakti abides in the *hamsaḥ* [and] supports the [individual] Self.” (*bibharti kuṇḍali śaktir ātmānaṁ hamsaṁ āśritā*), see Bühnemann 2011: 218, 228.

the currently available text's transmission. Strangely, the current stemmatic situation does not allow any conclusion other than that Mantrayoga has stood at this point in the original text. The only reasonable explanation for this is that Rāmacandra had a concept of Mantrayoga regarding the *cakras* in mind with this choice of words, but that he ultimately did not reflect it in his final formulations. This idea was probably very close to that of the manuscript U<sub>2</sub>, or *Śivayogapradīpikā* 2.34. This conclusion aligns with several other inconsistencies encountered throughout the text.

### 3.10.2 Mantrayoga in the *Yogasiddhāntacandrikā*

Nārāyaṇatīrtha locates Mantrayoga, like Jñānayoga before it, in the context of *Yogaśūtra* 1.28.<sup>706</sup> This *sūtra* and the corresponding commentary by Nārāyaṇatīrtha have already been discussed in the section on Jñānayoga in the *Yogasiddhāntacandrikā*<sup>707</sup> and therefore need not be repeated here.<sup>708</sup> Mantrayoga in the *Yogasiddhāntacandrikā* is *japa* ("low-voice muttering") of *prāṇava* ("sacred syllable *om̄*"), which can be performed in two alternative ways, as Jñānayoga<sup>709</sup> or Advaitayoga.<sup>710</sup>

### 3.10.3 Mantrayoga in the *Sarvāṅgayogapradīpikā*

Sundardās introduces his Mantrayoga (2.16-27) with the question of how the formless and featureless highest reality can be described.<sup>711</sup> For without naming it, one cannot refer to it.<sup>712</sup> A personal surrender, a devotion to the highest reality, is the basic prerequisite for Bhaktiyoga, the superordinate category of Sundardās's Mantrayoga. According to Sundardās, the best, or verbatim, the crown of all names for the highest reality is *rāma*.<sup>713</sup> After several verses of praise of the *rāma mantra* Sundardās explains that the *rāma mantra*

<sup>706</sup> For an up-to-date discussion of meditation on *prāṇava* in the *Pātañjalayogaśāstra*, see Maas, 2009: 276-280.

<sup>707</sup> See p. 285 et seqq.

<sup>708</sup> For another discussion of Mantrayoga in the *Yogasiddhāntacandrikā* see Penna, 2004: 71-76.

<sup>709</sup> I discuss the concept of Jñānayoga in the *Yogasiddhāntacandrikā* on p. 285.

<sup>710</sup> I discuss the concept of Advaitayoga in the *Yogasiddhāntacandrikā* on p. 286.

<sup>711</sup> *Sarvāṅgayogapradīpikā* 2.16cd: *jākai kachū rūpa nahim reṣā kauna prakāra jāi so deṣā* || 16 ||

<sup>712</sup> *Ibid.* 2.17b: *nāma binā nahim lagai piyārā* |

<sup>713</sup> *Ibid.* 2.19cd: *rāma mantra sabakai siramaurā tāhi na koi pūjata aurā* || 19 ||

has to be learnt from the Guru. At the beginning of Mantrayoga practice, one is supposed to recite the *rāma mantra* with the tongue, i.e. audibly.<sup>714</sup> In the course of the practice, the *rāma mantra* is then supposed to be recited mentally, constantly, day and night, in order to unite the practitioner with the omnipresent supreme reality:

++*pīchai hiradai maiṁ dhārai | jihvā rahita maṇṭra uccārai |*  
*niśa dina mana tāsaum raha lāgau | kabahūṁ naiṇka na tūtai dhāgau ||*  
 24 ||  
*puni tahāṁ pragaṭa hoī ramkārā | āpu hi āpu akhaṇḍita dhārā |*  
*tana mana bisari jāi tahāṁ soī | romahi roma rāma dhuni hoī || 25 ||*

(24) Afterwards, retain it [the mantra] in the heart; recite the mantra without the tongue. Night and day, let your mind stay attached to it; may the thread never break.

(25) Then there, the omnipresent one manifests; an unbroken stream by itself, Body and mind forgotten there, in that state; in every hair, the sound of Rāma resonates.

Thus, Mantrayoga in *Sarvāṅgayogapradipikā* is a form of Bhaktiyoga that seeks union with the highest reality in the form of devotional recitation of the *rāma mantra*.

### 3.10.4 Mantrayoga in the complex yoga taxonomies

The comparative analysis of Mantrayoga within the four texts of the complex early modern yoga taxonomies reveals a broad range of applied variants of this form of yoga. It reflects the variety of adaption of the practice across different traditions during the 17th century.

Rāmacandra, or at least some of the readers of his *Yogatattvabindu*, understood Mantrayoga as a practice involving meditation on one of the nine *cakras* while mentally reciting the *ajapā mantra*.

Nārāyaṇatīrtha understands Mantrayoga as *japa* of *om*, which symbolises Īśvara and his qualities. This can either be performed as Jñanayoga - while

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<sup>714</sup>Ibid. 2.23cd: *prathama...vana suni guru kai pāsā puni so rasanā karat abhyāsā || 23 ||*

silently reciting *om*, the mind is focused on the distinction between consciousness (*puruṣa*) and primordial nature (*prakṛti*) including its effects (*tatkārya*). Or, it is performed as Advaitayoga - while silently reciting *om* one is supposed to reflect on the non-difference between the supreme self (*paramātman*) and the individual self (*jīva*).

Finally, Sundardās Mantrayoga is the devotional recitation of the *rāma mantra*.

We discovered that Mantrayoga has evolved in various forms across different traditions. The practices and the practitioners have undergone significant changes over the centuries, and intriguingly, Mantrayoga has seemingly shed its negative image, which was prevalent in early Hṛdayoga traditions, and has gained in popularity.

## 3.II Laksyayoga

**L**AKŚYAYOGA, the “Yoga of foci”, is one of the most voluminous and most important topics<sup>715</sup> in the *Yogatattvabindu*.<sup>716</sup> The concept of this type of yoga has a complex history of reception, and its origins as a category of specific yoga techniques can be traced far back into early Tantric texts.

The yoga practice of *laksyas* derives from an ancient Śaiva paradigm. The exact roots of this paradigm are difficult to reconstruct precisely. In many cases, the *laksyas* are taught together with a system of six to nine *cakras*, sixteen *ādhāras* and five *vyomas*, *ākāśas* or *khas*. In most texts that take up this paradigm, there is a variant of a verse also contained in the *Yogatattvabindu*, which lists the elements just mentioned as essential components of yoga.<sup>717</sup> Perhaps the oldest datable textual evidence for the practice of yogic *laksyas* can be found in

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<sup>715</sup>In the *Śivayogapradipikā* 1.8, the one who has attained the realisation of Brahman using the (in this case) three *laksyas* is called a knower of Rājayoga. In this text, the practice of *laksyas* is the primary characteristic practices of Rājayoga. In addition, being free from mental fluctuation through gnosis is specified as the second characteristic practice: *triṣu laṣyeṣu yo brahma-sāksātkāraṇam gamiṣyati | jñāne vātha manovṛttirahito rājayogavit* || 1.8 ||

<sup>716</sup>Cf. *Yogatattvabindu* sections XIII (overview of the five *laksyas*), XIV (*adholakṣya*), XV (*ūrdhvälakṣya*), XXIII (*bāhyalakṣya*), XXIV (*antaralakṣya*) and XXVII (*madhyalakṣya*) of the *Yogatattvabindu* deal exclusively with the types of Laksyayoga.

<sup>717</sup>See *Yogatattvabindu* section XXVIII.1 for the verse and its variants in other contemporary and earlier texts.

*Netratantra* 7.1-2, which was composed between 700-850 CE.<sup>718</sup> However, here, the *lakṣyas* are only listed and not further explained, so we can assume that this practice is probably even older than the *Netratantra* itself. Kṣemarāja, in his *Netroddyota* commentary, further elaborates on the three *lakṣyas*. He briefly states in the context of *Netratantra* 7.27:

*trīny antarbahirubhayaṛūpāṇi lakṣyāṇi lakṣaṇīyāṇi yatra | nirāvaraṇārū-patvāt “khamanantam tu janmākhyam”|*

The three foci, internal, external or both, are to be attained, and because they are unobstructed, ‘The endless void is called the birth’.

Furthermore, the *lakṣyas* are no longer mentioned directly in the text. However, the *Netratantra* in 8.39-44 seems to refer to the techniques of the *lakṣyas*. At this passage of the text, the yogin has already reached *samādhi*. In this state, he is instructed not to direct his meditation towards various foci anymore. The descriptions of the foci negated here sound very similar to the descriptions of the three to five *lakṣyas* of the early modern texts of the complex yoga taxonomies. For example, *Netratantra* 8.42 explains:

*nāntaḥ śarīrasaṁsthāne na bāhye bhāvayet kvacit | nākāśe bandhayel  
lakṣyam nādho dṛṣṭiṁ niveśayet || 42 ||*

One should not contemplate any place of the body inside or outside. One should not fix one’s attention towards the sky (open space), nor should one direct one’s gaze downwards. Instead, the yogin should abandon everything and focus the mind on the supreme alone and in isolation.<sup>719</sup>

The *Mālinīviyajottaratana* (12.9) and other linked Tantras<sup>720</sup> also contain a system of *lakṣyas*. In the *Mālinīviyajottaratana*, there are six *lakṣyas*. These six *lakṣyas* are labelled as follows: 1. emptiness (*vyoman*), 2. body (*vigraha*), 3. drop

<sup>718</sup>Cf. Sanderson, 2004: 243.

<sup>719</sup>Additionally, cf. *Netratantra* 8.44cd.

<sup>720</sup>E.g. *Kiraṇatantra* 2.22-23 and *Dikṣottara* 2.2-3.

(*bindu*), 4. phoneme (*arṇa*), 5. world (*bhuvana*) and 6. resonance (*dhvani*). According to Vasudeva (2004: 255), *lakṣyabheda* in *Mālinīviyajottaratatantra* denotes “the ultimate destination upon which the Yigin must fix his attention”. These *lakṣyas* are “different manifestations through which Śiva can be approached”. He further states: “To the Yigin engaged in the conquest of realities the *lakṣyas* serve as teleological magnets drawing him towards the sought after rewards”. Despite the same basic concept, the *lakṣyas* of the *Mālinīviyajottaratatantra* appear very different at the first glance. On closer inspection, however, there are striking parallels with the *lakṣya* systems found in the late medieval texts treated in this chapter. For example, the first *lakṣya* of the *Mālinīviyajottaratatantra* 12.10abc is described as follows:

*bāhyabhyantarabhedena samuccayakṛtena ca trividham kīrtitam vyoma |*

The void is said to be threefold by the division of external, internal and that arising from accumulation.

Vasudeva (2004: 263) maintains that this elliptical definition can only be explained on the basis of the teachings on the voids of other Śaiva Tantras but notes that none of the systems he consulted show complete congruence with the position of the *Mālinīviyajottaratatantra*. Nevertheless, he cites, for example, the passages from *Dikṣottara* 3.10c-11 and *Svaccandatantra* 4.289 that are particularly interesting for our context, in which an upper emptiness (*ūrdhvāśūnya*), a lower emptiness (*adhaḥśūnya*) and a middle emptiness (*madhyāśūnya*) are distinguished.

Taken together, the basic features of the late medieval differentiation of the five *lakṣyas* into *ūrdhva-*, *adho-*, *bāhya-*, *antara-*, and *madhyalakṣya* can already be discerned here.<sup>721</sup> This rough overview illustrates that different systems of yogic *lakṣya* practices have been circulating in the Śaiva Tantras for a very long time. Over the centuries, the techniques were passed on, copied and reused in the yoga traditions of Haṭha- and Rājayoga.

In addition to the four texts analysed in this chapter, different forms of *lakṣya* practice can also be found, for example, in *Vivekamārtanda*, *Śivayo-*

<sup>721</sup>The *lakṣyas* of the *Mālinīviyajottaratatantra* are discussed in detail in Vasudeva, 2004: 253-293.

*gapradīpikā*, (recensions of the *Haṭhapradīpikā*), *Yogasvarodaya*, *Nityanātha pad-dhati*, *Siddhasiddhāntapaddhati*, *Yogacūḍāmanyupaniṣad*, *Maṇḍalabrahmaṇopaniṣat*, *Haṭhatattvakaumudi* and *Haṭhasaṃketacandrikā*. However, it was not labelled as an independent yoga category until the texts of the complex late medieval yoga taxonomies emerged. In the fifteen-fold yoga taxonomy of *Yogatattvabindu*, Lakṣayoga is listed as the ninth method of Rājayoga. The *Yogasvarodaya* does not mention Lakṣayoga in its introductory verses. The *Yogasvarodaya* dedicates two verses to listing the fifteen yogas. Although the verses announce fifteen yogas, only eight yogas are specified, probably for metrical reasons. Lakṣayoga is not among the eight yogas mentioned but is dealt with in detail throughout the text. In the *Yogasiddhāntacandrikā*, Lakṣayoga is the eighth yoga method Nārāyaṇatīrtha mentions.<sup>722</sup> Within the *Sarvāṅgayogapradīpikā* Sundardās presents Lakṣayoga<sup>723</sup> as one of the four methods of Haṭhayoga alongside Rāja- and Aṣṭāṅgayoga.<sup>724</sup> In contrast to the yoga categories discussed so far, Lakṣayoga is conceptually largely congruent within the late medieval texts of the complex yoga taxonomies and differs only in a few details.

### 3.11.1 Lakṣayoga in the *Yogatattvabindu*, *Yogasvarodaya* and *Sarvāṅgayogapradīpikā*

The three texts present Lakṣayoga as an explicitly simple yoga method right at the beginning of their respective discourses. The descriptions of the texts are very similar in the majority of instances. Thus, a separate analysis of them, as in the previous chapters, would be redundant. The word *lakṣya* means “goal”. In the practice of Lakṣayoga, it refers to goals on which the gaze (*dr̥ṣti*) and the mind are directed, i.e. a “focus” for stabilising the mind on which one constantly meditates. The three texts distinguish five categories from one another, depending on the place to be focussed. The following order<sup>725</sup> is given

<sup>722</sup> For an earlier discussion of *Lakṣayoga* in the *Yogasiddhāntacandrikā*, see Penna, 2004: 77–78.

<sup>723</sup> The terms vary in the literature. The most common term is *lakṣya*, but *lakṣa* or *lakṣana* were also commonly specified.

<sup>724</sup> See Burger (2014: 697–98) for another discussion of Lakṣayoga in the *Sarvāṅgayogapradīpikā* in French.

<sup>725</sup> The order in the *Sarvāṅgayogapradīpikā* is not identical, but as follows: 1. *adho lakṣa*, 2. *ürddha lakṣa*, 3. *madhya lakṣa*, 4. *bāhya lakṣa* and 5. *antar lakṣa*.

in the *Yogatattvabindu* and *Yogasvarodaya*: 1. the upper focus (*ūrdhvvalakṣya*), 2. the lower focus (*adholakṣya*), 3. the outer focus (*bāhyalakṣya*), 4. the middle focus (*madhyalakṣya*) and 5. the inner focus (*antar(a)lakṣya*).<sup>726,727</sup> Meditation on particular foci produces specific results.

### 3.II.I.I.1 Ūrdhvvalakṣya

In the *Yogatattvabindu* and *Yogasvarodaya*, the upper focus (*ūrdhvvalakṣya*)<sup>728</sup> refers to the fixation of the gaze (*dṛṣṭi*) and the mind (*manas*) on the centre of the sky, or the zenith (*ākāśamadhye*). This results in the unity of the gaze with the splendour of the Supreme God (*parameśvara*). In addition, an object arises in the sky within the practitioner's scope of vision, an object that was previously unseen.<sup>729</sup> The latter effect is cryptic. The source text, the *Yogasvarodaya*, also does not contribute to clarity in this case, as there is no parallel passage. The *Hathasamketacandrikā*<sup>730</sup> quotes this passage literally, without further explanation. The only clue lies in the description of *ūrddha lakṣa* in *Sarvāṅgaya-pradipikā* 3.27. The technique described here is identical. The practitioner shall focus the gaze on the sky day and night. Sundardās explains the effect resulting from the practice in similar terms.<sup>731</sup> In 3.27cd Sundardās states: "Various kinds of splendour manifest, the essence of the Gopīs' object of consideration becomes visible." Due to the striking similarity of the formulations and the fact that Sundardās must have been a contemporary of Rāmacandra, a correlation is probable. Sundardās was a disciple of Dādu Dayāl (1544–1603) and a member of the school named after him, and therefore a Vaiṣṇava, so the phrase "the essence of the object of the Gopīs' consideration" is probably the essence of Kṛṣṇa. Gopīs are paradigmatic figures of devotion (*bhakti*) to

<sup>726</sup> Only in *Yogatattvabindu* is this *lakṣya* is designated as *antaralakṣya*. In all other texts, including the *Hathasamketacandrikā*, which quotes the *Yogatattvabindu*, the term *antaralakṣya* is used.

<sup>727</sup> In the *Yogatattvabindu* section XIII, in the *Yogasvarodaya* (PT Ed. pp. 833–834) and *Sarvāṅgaya-pradipikā* 3.25–36.

<sup>728</sup> *Yogatattvabindu* XV, *Yogasvarodaya* (PT p. 834) and *Yogakarṇikā* 2.5.

<sup>729</sup> Cf. *Yogatattvabindu* XIV (Ed. p. 107): *etasya lakṣyasya dṛḍhikaraṇāt parameśvarasya tejasā saha dṛṣṭairkyam bhavati | atha cākāśamadhye yaḥ kaścid adṛṣṭah padārtho bhavati | sa sādhakasya dṛṣṭigocare bhavati |*

<sup>730</sup> *Hathasamketacandrikā* MMPP MS. No. 2244 f. 124v ll. 1–2.

<sup>731</sup> *Sarvāṅgaya-pradipikā* 3.27: *ūrddha lakṣa karai ihīṁ bhāmī | duṣṭy ākāśa rahai dina rāti | bibidh prakāra hoi ujiyārā | gopi padāratha disahim sārā || 27 ||*

Kṛṣṇa.<sup>732</sup> Since Kṛṣṇa is considered the eighth *avātara* of Viṣṇu, the essence or being of Kṛṣṇa is probably Viṣṇu, who is sometimes called *puruṣottama* or *parameśvara*. Whether the *adr̄ṣṭah padārthaḥ* of Rāmacandra derives from the *gopi padāratha* is uncertain, but the parallels to the wording of the *Sarvāṅgagapradipikā* are striking. Rāmacandra does not seem to favour any sectarian affiliation, and despite the clear Śaiva orientation of the main source text of his compilation, he is remarkably neutral in his formulations. Here, once more, he maintains his neutrality.

### 3.II.1.2 Adholakṣya

The lower focus (*adholakṣya*) of Rāmacandra is the stabilisation of the gaze (*dr̄ṣṭi*) at a distance of twelve fingers' breadth from the tip of the nose or on the tip of the nose itself. The technique stabilises the *dr̄ṣti*, the breath and prolongs life.<sup>733,734</sup> Afterwards, the practitioner is supposed to focus inwardly and outwardly on emptiness (*śūnya*), which leads to freedom from the fear of death (*maraṇatrāṣa*).<sup>735</sup> Sundaradeva, in his *Hathasamketakandrikā*,<sup>736</sup> quotes the *Yogatattvabindu* without attribution. He adds the following alternative techniques to his description of *adholakṣya*:

athavā dr̄ṣṭir netrayor dvayor netrādhobhāgayaḥ akṣikūṭayaḥ tad ad-  
hogallayo ūbhayaḥ upari sthirā kartavyā | ekānte vijane dipam āvarake  
saṁsthāpya cirām gatvāvalokyastheyaṁ | ghaṭīmātram vā ghaṭīkārdham  
vā tato dipam ācchādyā bhūmau sarvatrāvalokane sarvam śvetanīlapīta  
sphuliṅgakaṇām 'te maṇḍalākāriṇīś ceti jyotiścakrāṇi pañcasad vā  
dr̄ṣyante | tataś cāmḍhakāre dr̄ṣyate | diptimatsarvam svaśarīraṁ

<sup>732</sup> See e.g. *Bhāgavata Purāṇa* 10.29.

<sup>733</sup>Cf. *Yogasvarodaya* (PT): *nāsikopari deveśi dvādaśāṅgulamānataḥ dr̄ṣṭih sthirā* (*dr̄ṣṭisthiran* YK 2.5) tu *karttavyā* (*karttavyam* YK 2.5) *adholakṣam idam bhaja* (*bhajet* YK 2. 5) | *athavā* (*tathā ca* YK 2.5) *nāsikagre* tu *sthirā dr̄ṣṭir iyan् bhavet* (*śr̄ṇu* YK 2. 5) *sthirā dr̄ṣṭiś cirāyuḥ syāt tathāsau* (*yasya bhavet sthirā dr̄ṣṭiś cirāyuḥ* YK 2. 6) *sthiradṛṣṭimān* |

<sup>734</sup>Rāmacandra, in contrast to *Yogasvarodaya*, notes at this point that both options are taught as techniques of external focus (*bāhyalakṣya*). The difference for Rāmacandra appears to be not only the designation but, above all, the subsequent focussing on *śūnya*.

<sup>735</sup>Rāmacandra reduces and massively changes his source text. See edition XV Ed. p. 109. Rāmacandra's *adholakṣya* on *śūnya* is attributed to *antarlakṣya* in the *Yogasvarodaya*. For a translation of the passage, see the subchapter on *antar(a)lakṣya* on p. 339.

<sup>736</sup>The collation of the passages of the *Hathasamketakandrikā* I based on ORI B 220 (f. 239 r l. 8 - f. 240 r l. 13), GOML R 3239 (f. 258 l. 14 - f. 259 l. 10) and MMPP 2244 (f. 124r ll. 5-9 - f. 125r ll. 1-2).

dṛṣyate bhāsate sarvo 'pi sapradeśo dīptimān sphuṭo dṛṣyate | ekadārdye  
jyotirmayacakrāṇte parameśvarasya tejomūrtir dṛṣyate | pūmsah  
paramānandotpattir jāyate | svadehavismṛtiś ca saṃbhavati |

athavā svanetrayor vartamanīr dakṣahastamadhyamātarjanībhāyām  
5 akṣikuṭayor adhaḥ kṛtvā akṣivartmanī dṛḍham cālani ye ghaṭikārdham vā  
ghaṭimātram tata evaṁ kṛte sādhyakasyāgre suśvītajyotiḥ prākāśah prāg  
bhavatiti |

Alternatively, the gaze should be fixed without wavering on the lower parts of the corners of both eyes, just below the cheekbones. In a lonely place without people, a lamp shall be placed in the darkness and observed for a long time. After one *ghaṭikā* (24 minutes) or half a *ghaṭikā* (12 minutes) [already], cover the lamp and then gaze all around on the ground; one may see all white, blue, and yellow sparkles forming circular patterns, and perhaps even fifty-six such circles of light become visible. As a consequence, one can see in the dark. One's own body is seen illuminated. Also, the entire place lights up [and] is seen brightly and clearly. In this phase, within the circle of light, the luminous form of the supreme lord is seen. Supreme bliss arises for the person. Forgetting of one's own body occurs.

**1–337.4** J = Jodhpur MS. No. 2244; C = Chennai GOML Ms. No. R 3239; C<sub>pc</sub> = ibid. *post correctionem*; M = Mysore ORI Ms. No. B 220.

**1** dṛṣṭi CC<sub>pc</sub>M dvayor CC<sub>pc</sub>M] dvayo J netrādhabhāgaya CC<sub>pc</sub>M] netrā 'dhobhā-  
gayor J **2** ūbhaya C<sub>pc</sub>] rūpayor CJ rūpa M upari CC<sub>pc</sub>J] pari M āvara ke J] āvake CC<sub>pc</sub>M  
**3** ghaṭimātram CC<sub>pc</sub>M] ghaṭimātra J **4** °pīta° J] yomta M yomta CC<sub>pc</sub> **5** ceti CC<sub>pc</sub>M] ceta J  
**6** cāmḍhakāre CC<sub>pc</sub>J] vāmḍhakāre M

**4–7** J = Jodhpur Ms. No. 2244; C = Chennai GOML Ms. No. R 3239; C<sub>pc</sub> = ibid. *post correctionem*; M = Mysore ORI Ms. No. B 220.

**3** saṃbhavati CC<sub>pc</sub>M] saṃbhavati | athavā svanetrayor vartmanīr dakṣahastamadhyamātarjanībhāyām  
akṣikuṭayor dehavismṛtiś ca saṃbhavati | J **4** vartamanīr J] vartmanā CC<sub>pc</sub>M **5** akṣikuṭayor  
em.] akṣikoṭayor M akṣikūṭakūṭayor CC<sub>pc</sub> akṣikūṭvā J adhaḥ kṛtvā CC<sub>pc</sub>M] om. J akṣivart-  
manī CC<sub>pc</sub>M] akṣivanmanī J **6** prāg CC<sub>pc</sub>M] prāgvad J

Alternatively, having placed the thumb and index finger of the right hand below the edge of the eye socket at the eyelids of the own eyes, and steadily causing to move [the fingers] at the eyelids, either for a half *ghaṭikā* (12 minutes) or for a *ghaṭikā* (24 minutes), as a result of having done this, very bright white light becomes visible in front of the practitioner.

Sundardās's *adho lakṣa* is the simple focusing of the gaze on the tip of the nose, which leads to the stabilisation of breath and mind.<sup>737</sup>

### 3.II.1.3 Bāhyalakṣya

The external focus (*bāhyalakṣya*)<sup>738</sup> is the fixation of the gaze (*drṣṭi*) on one of the five gross elements at different distances from the tip of the nose or, in one case, directly on the tip of the nose. The texts present the foci as alternatives. The presentation of the three texts follows the same pattern in every case. They list a specific location, followed by an element (in most cases) and a characteristic, such as an associated colour. A table is the best way to illustrate the spread of the various techniques across the texts.

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<sup>737</sup> *Sarvāṅgayogapradīpikā* 2.26: *prathamahīṁ adho lakṣa kaum jānaiṁ | nāśā agra drṣṭi sthira ānaiṁ | yātōṁ mana pavanā thira hoī | adho lakṣa jo sādhai koī || 26 ||*

<sup>738</sup> *Yogatattvabindu* XXIII; *Yogasvarodaya* (PT p. 837).

Table 4: Foci of Bāhyalakṣya

Location	Ele- ment	Characteristic	<i>Yogatattv- abindu</i>	<i>Yogasvaro- daya</i>	<i>Hathasamke- tacadrīkā</i>	<i>Sarvāṅgayo- gapradipikā</i>
Four finger breadths from the nose	Space	Appearing blue, full of splendour	x	x (Element missing)	x (Element = Wind; Characteristic= In the shape of smoke) <sup>739</sup>	x
Six finger breadths from the nose	Wind	In the shape of smoke	x	x	-	x
Eight finger breadths from the nose	Fire	Very red	x	x	x	x
Ten finger breadths from the nose	Water	White, fickle	x	-	-	x
Twelve finger breadths from the nose	Earth	Yellow-coloured	x	-	-	x
At the tip of the nose	Space	Full of fire, shining like ten million suns	x	-	-	-
Above the space-element	Space	Connected to the sun without the sun (thousand rays)	x	-	-	-
Seventeen-finger wide distance above the head	Light	Mass of light	x	x	-	-
In front of the gaze	Earth	Appearing in the colour of molten gold	x	x	-	-

<sup>739</sup>Possibly the text is corrupt and merged the first and second focus.

The table shows that the *Yogatattvabindu* contains the greatest variety of foci of the *bāhyalakṣya* category. Sundaradeva does not adopt all the foci in his *Yogaśaṁketacandrikā*. However, here, the transmission of this passage appears partially corrupt, since the witnesses mix up the first two foci. The *Yogaśvarodaya* only contains five of the nine foci in the table. It seems that Rāmacandra has added further foci based on the explanations of Bahirlakṣya in the *Siddhasiddhāntapaddhati* 2.28 (Ed. 38-40).<sup>740</sup> Sundardās describes the first five foci for the five elements in a perfectly analogous fashion.<sup>741</sup> In the last verse of his explanation of *bāhya lakṣa*, he explains that there are many more *bāhya lakṣas*, but they must be revealed by the Guru.<sup>742</sup> The effects attributed to the practice of *bāhyalakṣya* are similar throughout the texts. Regardless of the variant practised, the practice promises rejuvenation, improved health, but moreover an improved social life<sup>743</sup> and a longer life span etc.

### 3.II.1.4 Antar(a)lakṣya

The inner focus (*antar(a)lakṣya*) is a special case, as there are noticeable deviations between Rāmacandra's *Yogatattvabindu* and the *Yogaśvarodaya*. Although Rāmacandra continues to follow the *Yogaśvarodaya* in terms of structure and content for the description of his *antar(a)lakṣya*, the passages in the *Yogaśvarodaya* are not explicitly attributed to *antaralakṣya*, but are evidently assigned to the preceding *bāhyalakṣya*.<sup>744</sup> In addition, Rāmacandra simultaneously uses the *Siddhasiddhāntapaddhati* (2.26-27) as a template for this passage, which attributes largely similar practices to the category of *antar(a)lakṣya*. In the *Yogaśvarodaya*, there is a separate description of *antaralakṣya*, the core practice of which was already integrated by Rāmacandra in the context of his *adholakṣya*.<sup>745</sup> The concept of the *antar lakṣa* of Sundardās is essentially identical.

<sup>740</sup>The *Siddhasiddhāntapaddhati* teaches only three instead of five Lakṣyas: *antaralakṣya* (2.26-27); *bahiryalakṣya* (2.28); and *madhyalakṣya* (2.29).

<sup>741</sup>Cf. *Sarvāṅgayogapradīpikā* 2.29-31.

<sup>742</sup>Cf. ibid. 2.32: *bāhya lakṣa aur bahuteri so jānam jo pāvai seri | sataguru kṛpā karai jau kabahī | dei batāi chinak maim sabahi || 32 ||*

<sup>743</sup>*Yogatattvabindu* XXIII: *samagrāḥ śatravāḥ svapne ‘pi mitratām ayānti |*

<sup>744</sup>Cf. *Yogatattvabindu* XXIV and *Yogaśvarodaya* (PT pp. 837-38).

<sup>745</sup>This is the meditation on emptiness (*śūnya*). Cf. *Yogatattvabindu* XV and *Yogaśvarodaya* (PT p. 834).

In the XXIV section of the *Yogatattvabindu*, Rāmacandra specifies a total of three alternative *antar(a)lakṣyas*. As part of the explanations of the first *antar(a)lakṣya*, Rāmacandra first presents a description of the central channel in the yogic body, which is labelled here as *brahmaṇādī*. It originates from the spine (*brahmadaṇḍa*) and passes through the spine from bottom to top. The central channel extends from the root bulb (*mūlakanda*) to the opening of Brahman (*brahmarandhra*) at the top of the head. It is shaped like the stem of a lotus flower and shines like ten million suns. The practice of *antar(a)lakṣya* consists of meditating on it, which allows the practitioner to acquire supernatural abilities. Just the first of the three techniques appears in the context of *antar lakṣa* in the *Sarvāṅgayogapradipikā* of Sundardās, albeit in less detail. According to Sundardās, one is supposed to meditate on the central channel also called *brahmaṇādī*, which brings about the eight supernatural abilities.<sup>746</sup>.

Rāmacandra's second technique for the practice of *antaralakṣya* is a meditation on a bright light above the forehead, preventing certain diseases.

His third alternative for the practice of *antaralakṣya* is meditation on the very fine red light in the centre between the eyebrows, which causes the yogin to be loved by everyone in the royal court and ensures that no one can take their eyes off him.<sup>747</sup>

Interestingly, the *antar(a)lakṣya* of the *Yogasvarodaya*,<sup>748</sup> differs greatly from the models in *Yogatattvabindu*, *Sarvāṅgayogapradipikā*, and *Siddhasiddhāntapad-dhati*. It is exclusively about meditation on emptiness (*sūnya*):

*antarlakṣaṁ śr̥nu subhrudigvidigādivarjitam |  
bāhyabhyantara ākāśaṁ vādhāmantram param matam ||*

<sup>746</sup>Cf. *Sarvāṅgayogapradipikā* 3.33: *amṛta lakṣa ju sunahum prakāśā | brahma nādikā karahu abhyāsā | aṣṭa siddhi nava niddhi jahāṁlaum | ṭarahiṁ na kabahūm jivai jahāṁ laum* || 33 ||

<sup>747</sup>All three techniques of *antar(a)lakṣya* are also specified in the *Yogasvarodaya* (PT p. 837-838), but still in the context of *bāhyalakṣya*: *mūlakandothatalato brahmaṇādisamudbhavā | śvetavarṇā brahmarandhraparyantam eva tiṣṭhati | eṣa tu brahmarandhrākhyā tanmadhye varttate parā | padmatan-tusamākārā koṭisūryataḍitprabhā | calaty ūrddham mahāmūrttir asya dhyānād bhavec chivāḥ | anīmādy aṣṭasiddhis tu samagreṇa prasidati | lalātopari vā dhyātvā candraṁ vā jyotiḥ iśvaram | nāśayet kuṣṭharogādin mahāyusmān śivāḥ parāḥ | bhruvor madhye 'thavā dhyātvā arkan tu teja iśvaram | sthiradṛṣṭau rājapūjyo jīvanmuktah śivo yathā | ātmānam ātmārupam hi dhyātvā yo niṣkriyo bhavet | nirāśiryatattvo 'yam itaro na nṛpasthitih |*

<sup>748</sup>*Yogasvarodaya* (PT p. 824) and *Yogakarṇikā* 2.8-13.

Listen to the internal focus, oh lovely-browed [Goddess], being devoid of the major and minor directions, etc. The internal and external space is the magical formula against pain, the supreme view.

*calajjāgratsuṣupteṣu bhojanēṣu ca sarvadā |  
sarvāvasthāsu deveśi cittam̄ śūnye niyojayet ||*

While walking, waking, sleeping and eating at all times [and] in all states, oh Goddess, the mind shall be focussed onto emptiness.

*karttā kārayitā śūnyam̄mūrtimān śūnya īśvarah |  
harṣaśokaghaṭastho 'yam janmamṛtyū labhet svayam ||*

The actor and he who causes to act are void; the form-bearer in the void is the supreme lord. Situated in a vessel of joy and sorrow, he himself experiences both birth and death.

5      *ghaṭasthām cintayen mūrttimitaścintāsvarūpadhṛk |  
viśayaṁ viśavad dṛṣṭvā tyaktvā jñātvā tu mārutam ||*

He shall contemplate [himself as] being situated in a vessel, established as form [and] carrying the nature of thought. Having abandoned sense objects as defective like poison, having realized them as consisting of the Maruts, ...

*samjñāśūnyamanā bhūtvā punyapāpair na lipyate |  
bāhyam abhyantaram khaṇ yad antarlakṣam iti smṛtam ||*

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**1** PT= *Prāṇatosinī* quotes *Yogavarodaya* with reference *yogasvarodaye*. YK= *Yogakarṇikā* quotes *Yogavarodaya* with reference *yogasvarodaye*.

**1** subhru° PT] śukra° YK    **2** bāhyabhyantara ākāśam vādhāmantram param matam YK] om. PT

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**3** śūnyam YK] śunyah PT    **5** ghaṭasthām YK] ghaṭasthā PT    **cintayen** YK] cintyayor PT    mūrttimitaś YK] mūrtir hata° PT    **6** dṛṣṭvā YK] duṣṭam PT

...having become aware of the emptiness of conception, he is not tainted by merits or sin. That which is the inner and outer space is taught as the internal focus.

*etad dhyānāt sadā kiñcid duḥkham na syāc chivo bhavet |  
śūnyan tu saccidānandam niḥśabdām brahmaśabditam |  
saśabdām jñeyam ākāśamiti bhedadvayan tv iha ||*

Because of this meditation, any kind of suffering will no longer arise [and] one would become Śiva. Emptiness is being-consciousness-bliss, [and] called the soundless Brahman; space [on the other hand] is to be understood as with sound. Indeed, this is the twofold distinction in this world.

### 3.II.1.5 *Madhyalakṣya*

The concept of the central focus (*madhyalakṣya*) is very similar in all three texts. In the *Yogatattvabindu*<sup>749</sup>, a light is visualised by the mind. The light is supposed to be the size of one's own body. Like a room on fire, this body shall be envisioned as filled with light. The light shall be white, yellow, red, grey or blue. The envisioned light is compared to the light of the sun, lightning or a crescent moon. *Madhyalakṣya* leads to the burning of the impurities of the mind. It also produces the sattvic quality of the mind. The practitioner becomes blissful. Rāmacandra remains very close to his original text regarding the choice of terminology and the content. Thus, there is no significant conceptual difference in comparison with the *madhyalakṣya* of the *Yogasvarodaya*.<sup>750</sup> Sundardās's descriptions in the *Sarvāṅgayogapradipikā* are shorter, but equally similar. The mind is supposed to dwell in its centre and focus on the form of the body. The

<sup>749</sup> See *Yogatattvabindu* XXVII, Ed. p. 145.

<sup>750</sup> Cf. *Yogasvarodaya* (PT p. 839): *idāniṁ madhyalakṣan tu kathyate siddhikārakam | śvetam raktam tathā pīṭāṁ dhūmrākāraṇ tu nīlabham | agnijvālāsamānābhā vidyutpuñjasamaprabhā | ādityamanḍalākāram athavā candramanḍalam | jvaladākāśatulyaṁ vā bhāvayed rūpam ātmanah | etaj jyotirmayaṁ deham manomadhye tu laksayet | etesāñ ca kṛte lakṣe nānāduḥkham prāṇasyati | manas astu malo yāti mahānando bhavet tatah |*

<sup>1</sup> *kham* PT] *om.* YK *yad* em.] *yad hi* YK *hi* PT <sup>4</sup> *ākāśam* PT] *ākāśa* YK

practice brings about the sattvic quality of the mind. However, Sundardās does not specify any visualisation of a light.<sup>751</sup>

### 3.II.2 Lakṣayoga in the *Yogasiddhāntacandrikā*

Nārāyaṇatīrtha neither divides Lakṣayoga into five,<sup>752</sup> nor in three sub-categories.<sup>753</sup> His explanations are of a more general nature. He locates Lakṣayoga within the framework of his commentary on *Yogasūtra* I.35.

*lakṣayogasvarūpam upāyāntaram āha-*  
*viṣayavatī vā pravṛttir utpannā manasah sthitinibandhinī* || 35 ||

It is said [there is] another method having the nature of Lakṣayoga

—  
 Alternatively, activity directed to a sense object, which is generated, causes the stopping of the mind.

Nārāyaṇatīrtha explains:

*viṣayavatī | nāsāgrādau cittasya samyamarūpāl lakṣayogād divyagand-*  
*hādisākṣatkāro bhavati | seyam viṣayavatī pravṛttir viśvāsam utpādyā*  
*parameśvarādāv atisūkṣme manasah sthitīm sampādayatity arthaḥ | tathā*  
*ca śāstrīyānubhavaviṣaye jāte śraddhayā yogino dhyānādau sthirā bha-*  
*vativity ayam lakṣayogah |*  
*yā hi nāsādidešeṣu dr̥ṣṭih pumsām sthirā bhavet |*  
*sa lakṣayoga ākhyāto yoge śraddhākaraḥ paraḥ ||*  
*iti smṛter iti* || 35 ||

[Regarding the term] “*viṣayavatī*”. As a result of Lakṣayoga, which has the nature of concentration of the mind (*samyama*) on the tip of the nose, etc., a direct perception of divine fragrances and other

<sup>751</sup>Cf. *Sarvāṅgayogapradīpikā* 3.28: *madhya lakṣa mana madhya bicārai | vapu pramāna koi rūpa nihārai*  
<sup>752</sup>*yāte sātvik upajai āī | madhya lakṣa jo sādhai bhāī ||*

<sup>752</sup>As in the *Yogatattvabindu*, the *Yogasvarodaya* or in the *Sarvāṅgayogapradīpikā*.

<sup>753</sup>As in the *Siddhasiddhāntapaddhati* or the *Śivayogapradīpikā*.

objects occurs. This activity being directed to sense objects, having produced confidence, causes to generate fixedness of the mind in [something] very subtle, in [something like] the supreme Lord, etc. Such is the meaning.

And thus, stability in meditation, etc., arises for the yogin after the sense object from the experience of scripture has been produced with confidence. This is Lakṣyayoga.

For indeed, when the gaze of the person becomes steady at places like the tip of the nose, etc., that is called Lakṣyayoga, which in yoga, is considered the supreme faith-inspiring [practice].

Thus, it is remembered.

Nārāyaṇatīrtha is referring to the *bhāṣya* part of the *Pātañjalayogaśāstra* concerning *sūtra* 1.35.<sup>754</sup> In the *bhāṣya* part, various foci for meditation and specific effects that arise through concentration on the respective point are listed. Concentration on the tip of the nose creates absolute perception of odour. Concentration on the tip of the tongue leads to absolute perception of flavour. Concentration on the palate leads to absolute perception of form. Concentration on the centre of the tongue leads to absolute perception of touch. Concentration on the root of the tongue leads to absolute perception of sound. In addition, the *bhāṣya* lists the moon, sun, planets, jewels and lamps as sensory objects for focussing the mind. The resulting heightened perceptions stabilise the mind, remove doubt and are a gateway to *samādhi*. Furthermore, the *bhāṣya* explains that although the true nature of reality can be revealed through scriptures, inferences or instructions from teachers, these must be experienced personally, through one's own senses, so that the experience is not

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<sup>754</sup> *Pātañjalayogaśāstra* (Ed. p. 80): *nāśikāgre dhārayato 'syā yā divyagandhasamvit sā gandhapravṛttih jihvāgre rasasamvit | tāluni rūpasamvit | jihvāmadhye sparśasamvit | jihvāmūle śabdasaṃvid ity etā vṛt-taya utpannā cittām sthitau nibadhnanti, samśayām viḍhamanti, samādhiprajñayām ca dvāribhavantīti | etena candrādityagrahamanipradiparaśmyādiśu pravṛttir utpannā viṣayavaty eva veditavyā yady api hi tattac-chāstrānumānācāryopadeśair avagatam arthatattvarūp sadbhūtam eva bhavati | eteśām yathābhūtārtha pratipā-danasāmarthyāt, tathāpi yāvad ekadeśo 'pi kaścin na svakaraṇasamvedyo bhavati tāvat sarvam parokṣam ivāpavargādiśu sūkṣmesy artheśu na dṛṣṇ buddhim utpādayati | tasmāc chāstrānumānācāryopadeśopodbal-anārtham evāvāsyām kaścid arthavīśeṣah pratyakṣikartavyah | tatra tadupadīṣṭārthaikadesāpratyakṣatve sati sarvam sūkṣmavisayam api āpavargāc chraddhiyate | etadartham evedam cittaparikarma nirdiṣyate | aniyatāsu vṛttiṣu tadviṣayāyām vaśikārasamjñayām upajātāyām samarthaṁ syāt tasya tasyārthaḥ sya-pratyakṣikaraṇāyāti | tathā ca sati śraddhāviryasmṛtiśamādhayō 'syāpratibandhena bhavisyantīti |*

second-hand. Otherwise doubts occur for the practitioner. However, if these heightened perceptions referred to in this *sūtra* are experienced personally, then faith, trust or confidence (*śraddhā*) in the statements of the scriptures etc., the entire yogic endeavour and especially the possibility of the desired liberation is strengthened.

### 3.11.3 Lakṣyayoga in the complex yoga taxonomies

The comparative analysis of Lakṣyayoga within the four texts of the complex early modern yoga taxonomies reveals some significant insights into this type of yoga. While it is certain that the practice involving *lakṣyas* emerged much earlier, the four texts of the complex early modern yoga taxonomies are the first texts that teach Lakṣyayoga as a distinct category of yoga. In comparison to earlier threefold models, which consist of *antarlakṣya*, *bahirlakṣya* and *madhya(ma)lakṣya*, whenever we read about Lakṣyayoga as a distinct type of yoga one encounters the fivefold model consisting of *ūrdhvalakṣ(y)a*, *adholkaṣ(y)a*, *bāhyalakṣ(y)a*, *antar(a)lakṣ(y)a* and *madhyalakṣ(y)a*. If one encounters the concept of three *lakṣyas* in other texts like the *Netratantra* with *Netroddyota* (cf. 7.1), *Śivayogapradipikā* (cf. 4.36-50), *Maṇḍalabrahmaṇopaniṣat* (cf. 2.6-2.14) or *Advayatārakopaniṣat* (Ed. pp. 3-5) etc. it is never declared as an own type of yoga. The earliest texts which taught Lakṣyayoga as a distinct yoga type were either the *Sarvāṅgayogapradipikā* or the lost *Yogasvarodaya*. From the *Yogasvarodaya*, Lakṣyayoga made its way into *Prāṇatosinī*, *Yogakarṇikā* and *Yogatattvabindu*. Via the *Yogatattvabindu*, Lakṣyayoga reached the *Hṛthasamkētacandrikā*. Nārāyaṇatīrtha's Lakṣyayoga in his *Yogasiddhāntacandrikā* is the attempt to situate this popular type of yoga within the *Yogasūtra*. Additionally, we have witnessed a conceptionally largely congruent perspective on Lakṣyayoga across the texts. Thus, Lakṣyayoga is a signature yoga category of texts containing complex yoga taxonomies.

## 3.12 Vāsanāyoga

**VĀSANĀYOGA**, the “Yoga of mental residues”, is in the tenth position of the methods of Rājayoga presented at the beginning of *Yogatattvabindu*. In the *Yogasvarodaya*, it is the eighth method mentioned. However, neither

text contains a specific description of Vāsanāyoga. However, the term *vāsanā* appears in several places in the texts. In the *Yogasiddhāntacandrikā*, Vāsanāyoga is the twelfth method for Rājayoga Nārāyaṇatirtha mentions.<sup>755</sup> The *Sarvāñgayogapradipikā* does not list Vāsanāyoga. The term *vāsanāyoga* is scarce in the entire yoga literature and only appears in the context of early modern yoga taxonomies. It is not found at all in the early and medieval yoga texts. The compound *vāsanāyoga* appears in a few places in tantric literature but never as an independent yoga category.

However, the term *vāsanā* itself is a technical term frequently used in Indian philosophy, especially in the context of the concept of *karma*. It plays a significant role in yoga and Advaita Vedānta. Furthermore, this term is important in Buddhist philosophy. The concept of the term *vāsanā* can be characterised as follows in the yoga philosophy of Pātañjalayoga and Advaita Vedānta, which is congruent with the context of the texts discussed here. *Vāsanā* denotes a certain type of karmic imprint. In the commentary literature of the *Pātañjalayogaśāstra*, the term and concept of *vāsanā* is closely linked to the term and concept of *samskāra*. Both terms are often even used synonymously. However, a nuanced understanding can be expressed as follows: A *samskāra* is a mental imprint that is left in the mind (*citta*) by every action (*karma*). *Samskāras* trigger thoughts, memories and further actions (*karma*). *Vāsanā*, on the other hand, refers primarily to cumulative inherent imprints (*samskāras*) that exert a subconscious influence on the person's personality and actions, a behavioural tendency caused by past actions. *Vāsanās* are also those *samskāras* that exert an influence on later rebirths or control the configuration of rebirth.<sup>756</sup> Every action performed by a subject leaves an imprint or trace in the *karma storage* (*karmāśaya*) of the mind (*citta*).

Because the mind in Pātañjalayoga is the main component of the transmigrating subtle body (*sūkṣmaśarīra*), the configuration of the *karma storage* in the mind will determine the nature of future rebirth.<sup>757</sup> Literally, *vāsanā* even means “scent” or, in this context, “scent trail”. Metaphorically speaking, the actions leave behind a certain scent within the *citta*. This scent permeates

<sup>755</sup>For an earlier discussion of Vāsanāyoga in the *Yogasiddhāntacandrikā* see Penna, 2004: 82-85.

<sup>756</sup>Cf. Bryant, 2009: 418.

<sup>757</sup>Cf. *Pātañjalayogaśāstra* 4.7-11.

the person and will continue to be felt in future actions for a long time because the accumulation of these habitual tendencies predisposes the person to certain future patterns of thought and behaviour. Thus, I think “mental residues” is a suitable translation. These patterns of thought and behaviour can be activated at any time, for example, triggered by sensory stimuli. In the context of a meditative yoga practice aimed at achieving the state called *samādhi* using concentration, a state characterised by a temporary standstill of mental activity, the *samskāras* and *vāsanās* in the yogin’s mind, when activated by sensory stimuli, would repeatedly lead to newly arising mental activity and thus to distraction from this desired goal.

If these are active, most are considered a hindrance to the ultimate goal of yoga practice and are either to be reduced or at least should be rendered inactive or latent. If the yogin is free from activated *samskāras* and *vāsanās* through yoga practice, he can not only reach the *samādhi* state, but he will also no longer be reborn. Thus he is freed from the cycle of rebirth (*samsāra*). It is important to emphasise that certain *samskāras* and *vāsanās* are considered positive and work in favour of yoga practice, such as the habit of regular yoga practice (*yogābhyaṣa*) itself or good eating habits. However, all positive *samskāras* and *vāsanās* must be rendered inactive, for the final goal of the yoga of *Pātañjalayogaśāstra*, the *asamprajñātasamādhi*.<sup>758</sup>

Thus, when we read about a *Vāsanāyoga*, we naturally expect a yoga that aims at reducing the *vāsanās* in order to achieve mental stillness and thereby *mokṣa*.

### 3.12.1 The term *vāsanā* in *Yogatattvabindu* and *Yogasvarodaya*

Similar to the case of *Dhyānayoga*, in which both texts, the *Yogatattvabindu* and the *Yogasvarodaya* do not introduce as a separate category, but the concept of *dhyāna* can nevertheless be extrapolated, conclusions can also be drawn about the usage and concept of the term *vāsana* despite the absence of a dedicated description of *Vāsanāyoga*.

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<sup>758</sup> See *Pātañjalayogaśāstra* 1.18, 1.50–51 and Bryant, 2009: 70–72 on 1.18 and ibid. 2009: 164–68 on 1.50–51 for a summary of the classical commentaries.

In *Yogatattvabindu*, the term plays a role in the etymological word explanation (*nirukti*) of the word *avadhūta*. This *nirukti* is explained in XLIV.3 and XLIV.4:<sup>759</sup>

*ātmā hy akāro vijñeyo vakāro bhavavāsana |  
dhūta tatkañpanam proktam so 'vadhūta udāhṛtaḥ || XLIV.3 ||*

The letter *a* is, in fact, to be known as the self and the letter *va* as mental residues of [mundane] existence; *dhūta* is said to be the shaking off of those [mental residues]; he is called an Avadhūta.

*akārārtha jīvabhūto vakārārtha 'tha vāsanā |  
etad dvayaṁ yaḥ jānati so 'vadhūta udāhṛtaḥ || XLIV.4 ||*

The meaning of the letter *a* is the existence of the embodied soul, the meaning of the letter *va* then mental residues. He who knows this couple is declared to be an Avadhūta.

Accordingly, an Avadhūta is characterised by not only knowing the being of the embodied soul (*jīva*) and the *vāsanās* (“mental residues”) produced by action (*karma*), but the Avādhūta is an embodied soul (*jīva*) who has already shaken off all *vāsanās* and, as the following verses XLIV. 5-10, let us know, has become a perfected yogin (*siddhayogin*) through yoga.

In addition, the term *vāsanā* appears again in the context of *Yogatattvabindu* LIII. This section is part of a thematic sequence of sections that differentiate metaphysical concepts of cosmogony. The discussion of cosmogony begins in *Yogatattvabindu* XLVIII.<sup>760</sup> From here, Rāmacandra unfolds a cosmogony based on the descriptions of the *Yugasvarodaya* and *Siddhasiddhāntapaddhati*. Rāmacandra mixes, simplifies and reorganises the contents of his source texts.

That which existed even before the Creator Rāmacandra calls the unmanifest (*avyakta*), nameless (*anāmā*) supreme reality (*param tattvam*). According to

<sup>759</sup> Although most of the verses and passages in *Yogatattvabindu* XLIV are taken from *Siddhasiddhāntapaddhati*, there is no correspondence to the verses XLIV.3-4 in this case. These verses may be authorial. The *Yugasvarodaya* does not thematise the *avadhūta* at all.

<sup>760</sup> *Yogatattvabindu* XLVIII: *idāniṁ yogasiddhar anantaraṁ etādṛśam jñānaṇam utpadyate* | “Now, through the accomplishment of yoga, such knowledge arises.”

*Yogatattvabindu* XLVIII - LVII, the creation unfolds in pentads, giving rise to five qualities each. In section LIII, Rāmacandra introduces the next pentad, which he does not name for unknown reasons. However, it is based on the explanations of the pentad on *vyaktaśakti* of *Siddhasiddhāntapaddhati*.<sup>761</sup> This pentad consists of will (*icchā*), activity (*kriyā*), illusion (*māyā*), primordial nature (*prakṛti*) and speech (*vācā*). Each pentad has five properties. The will (*icchā*) consists of the five properties - intense passion (*unmāda*), mental residues (*vāsanā*), desire (*vāñchā*), mental state (*caitta*) and behaviour (*ceṣṭā*). The pentad can also be identified in the *Yugasvarodaya*.<sup>762</sup> None of the texts provides additional information on these five qualities.

The last mention of *vāsanā* occurs in section LVIII which is one of the largest sections of the entire text. Therefore, Rāmacandra probably considered this topic particularly important. It bears the title “Majesty of yoga” (*yogasya māhātmyam*) and vehemently emphasises the indispensability of a teacher (*guru*) for the attainment of the reality of yoga (*yogatattva*). However, this should not be just any teacher, but a true teacher (*sadguru*):

vikalpa etādṛśo yathā samudramadhye mahttara kallolādambarah  
prapañcavāsanā etādṛśī yathodaka madhye mahattaraṅgāḥ | tādṛśāt  
samsārārṇavād yo nāvā param pāram prāpayati | sa sadguruḥ kathyate |

Such discursive thinking is like the roar of mighty waves within the ocean [and] such manifold mental residues (*vāsanās* are like great waves within the water, one who causes the boat to reach the farther shore of such an ocean of *Samsāra* is called the true teacher.

Within the *Yugasvarodaya*, the term *vāsanā* only appears in the context of cosmogony. In all three contexts in which *vāsanā* is mentioned in the *Yogatattvabindu* - *avadhūta*, cosmogony and the importance of the teacher for yoga practice - it is not possible to speak of a *Vāsanāyoga*. Thus, *Vāsanāyoga* is absent from both texts. However, the analysis of the usage of the term *vāsanā*

<sup>761</sup>Cf. *Siddhasiddhāntapaddhati* 1.54.

<sup>762</sup>*Yugasvarodaya* (PT p. 847).

has shown, that the reduction of *vāsanās* is an essential motif in Rāmacandra's yoga system.

### 3.12.2 *Vāsanāyoga* in the *Yogasiddhāntacandrikā*

The *Yogasiddhāntacandrikā* is the only text amongst the texts of the complex late medieval taxonomies that contains a dedicated description of a *Vāsanāyoga*.

Nārāyaṇatīrtha locates *Vāsanāyoga* in the framework of his commentary on *Yogasūtra* 1.37 and 1.38<sup>763</sup> and distinguishes two different methods of *Vāsanāyoga*. Let us first look at the first:

*avāntaravāsanāyogam āha- vītarāgavिशयम् वा चित्तम् ॥ 57 ॥*

With regard to [the two different methods of] *Vāsanāyoga*, it is said:  
Or, [the mind becomes stable when directed], on a mind without  
the desire for sense objects.

This *sūtra* states another way of attaining *samādhi*. Here, the method for stabilising the mind is a meditation on the mind (*citta*) of someone whose mind is already free from craving for sense objects, for example, on the mind of a person known to have already attained this state. This person can be one's own realised teacher, but it can also be a famous yoga master of the past. In particular, the mind of the chosen person should be free of *vāsanās*. Nārāyaṇatīrtha explains:

*vīteti | vītarāgam nirvāsanām yat sanakādinām cittam tadvिशयम् tadvib-  
hāvanaparam kuryāt | nirvāsanavāsitam antahkaraṇām kuryād iti yāvat |  
anenātra yogino mumukṣulābhena vāsanāyogo darśitah |*

[Regarding the term] *vīta* ["without"]. On a mind without desire, without sublime impressions, which is like that of Sanaka and others, he shall be entirely devoted to that reflection [which has] that [type of mind] as its object. To be precise, the mind shall be free from subliminal impressions. In this case, *Vāsanāyoga* revealed [itself] through the attainment of the yogi's strong desire for liberation.

<sup>763</sup>Cf. *Yogasiddhāntacandrikā* Ed. p. 55-56.

The most important characteristic of the chosen mind is freedom from *vāsanās*. The key indicator of having chosen the right mind as the object of meditation is the practitioner's increased desire for liberation (*mokṣa*). In the further course of his commentary on *Yogaśūtra* 1.37, Nārāyaṇatīrtha explains that Vāsanāyoga primarily leads to an increase in the sattvic quality of mind. This increase of *sattva*, in turn, increases the efficiency of all other practised yoga methods.<sup>764</sup> The key to this practice is that by meditating on a mind free of *vāsanās*, one's own *vāsanās* are naturally extinguished.<sup>765</sup>

Let us now turn towards the second method of Vāsanāyoga. Nārāyaṇatīrtha introduces this method as follows:

*vāsanāyogasyāvāntaram bhedam āha-*  
*svapnanidrajñānālambanam vā* || 38 ||

With regards to the [other] distinction of Vāsanāyoga, he says:  
 Or, [onto] the support of knowledge from dreams and sleep.

Nārāyaṇatīrtha explains in this regard that during sleep in dreams, some people have a vision of the favoured form of the divine, and others experience happiness through sleep. If this is the case, one can use these experiences as objects of meditation. This method works well because these experiences are based on previous very sattvic *vāsanās*. Meditating on them, therefore, also

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<sup>764</sup>Cf. *Yogasiddhāntacandrikā* (Ed. p. 56) regarding *sūtra* 1.37: *uktañ ca smrtau - sattvāvalambanam yat tad bijam cittaviśodhane | bhavet sa vāsanāyogo yogāntaravivarddhakah* || *iti* || “It is said in the Smṛti: That which supports the sattvic constitution is the primary cause for the purification of the mind, this is the Vāsanāyoga which enhances the other yogas.” I have not yet succeeded in identifying the source text of this verse.

<sup>765</sup>Cf. ibid: *tejahpratibandhajalaśaityavad iti vinaiva sādhanāntaram yogino mokṣasukhanisṭhāsamhvāt | ayam śubho vāsanāyogo viruddhavāsanānivarttaka iti* || 37 || “As without that which is ‘like cold water combined with heat’ is the yogi’s inner practice, [for] this auspicious Vāsanāyoga is that which removes the blocking sublime impressions, as a result of that the state of happiness and liberation arises for the yogi.”

increases the sattvic quality in the waking state and thus leads to liberation.<sup>766</sup>

Thus, the first method of Vāsanāyoga stands in stark contrast to the second method of Vāsanāyoga. The first method of Vāsanāyoga reduces negative *vāsanās* by focusing the practitioner's mind on another mind that has already dissolved its *vāsanās*. The second method is a specific meditation on very positive *vāsanās*. Both methods, however, increase the sattvic quality of the mind.

### 3.12.3 Vāsanāyoga in the complex yoga taxonomies

The term Vāsanāyoga can only be found as an independent yoga category in the texts of the early modern yoga taxonomies, apart from Sundardās' *Sarvāngayogapradipikā*. In the entire genre of Hṛṣī- and Rājayoga there is not one other text that uses the term Vāsanāyoga as an independent yoga category. The taxonomies of the *Yogatattvabindu* and the *Yogasvarodaya* both mention the category of Vāsanāyoga, but do not provide a detailed explanation of an associated yoga method. Only Nārāyaṇatīrtha's *Yogasiddhāntacandrikā* contains a description of this type of yoga, which aims to increase the sattvic quality of the mind by reducing negative *vāsanās* or increasing particularly positive *vāsanās*. Nārāyaṇatīrtha conceptualises Vāsanāyoga as an auxiliary practice that enhances the effect of all the other yogas he teaches.

Since the *Yogasiddhāntacandrikā* was written by Nārāyaṇatīrtha in Benares and the *Yogasvarodaya*, the source of the North Indian *Yogatattvabindu*, seems to have South Indian roots, it is unlikely that the practice of Vāsanāyoga in both texts, which is not described further, can be traced back to Nārāyaṇatīrtha's influence. Especially since his localisation of the fifteen yogas in the *Yogasūtra* can plausibly be explained by the influence of contemporary oral discourse in Benares. Rather, it seems as if Rāmacandra did not describe Vāsanāyoga because it is not explicitly described in its source text, the *Yogasvarodaya*. Whether

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<sup>766</sup>Cf. ibid.: *svapne bhagavato yadrūpaṁ priyam ārādhayann eva prabuddha, evaṁ nigrādau yatsukham anubhīyate tad avalambanaṁ tad vibhāvanaparam cittaṁ kuryāt | pūrvavāsanāprāptasattvapradhānam evāntalakaraṇaṁ kuryād iti jāyat* || 38 || "With regard to a dream, worshipping the divine in the favoured form, similarly, when one is awake, the mind should make the happiness experienced during sleep, etc., the support; that is what should be contemplated. To put it plainly: The mind should indeed cultivate the predominance of purity obtained from previous impressions."

a variant of the *Yogasvarodaya* ever existed that contained a description of a Vāsanāyoga is uncertain for the time being. Judging by the importance of the concept of *vāsanā* in yoga literature, it is not unlikely that this was also a method that, similar to Nārāyaṇatīrtha, reduces negative *vāsanās* or cultivates positive ones.

### 3.13 Śivayoga

ŚIVAYOGA, “the yoga of Śiva” is in the eleventh yoga of Rāmacandra’s taxonomy of the fifteen methods of Rājayoga. Rāmacandra does not dedicate a specific section to Śivayoga, nor is the term mentioned again in the course of the text. The two verses mentioning the total number of fifteen yogas in the *Yogasvarodaya* only list eight. Śivayoga is not included in this incomplete list nor introduced as a separate topic in the *Yogasvarodaya*. However, Śivayoga likely was one of the missing seven yogas in the *Yogasvarodaya* for the following reasons. On the one hand, the *Yogasvarodaya* is a yoga text that originates from a Śaiva milieu. On the other hand, all other texts that deal with fifteen yogas also mention Śivayoga. Although the *Yogatattvabindu* adopts much of the content of the *Yogasvarodaya*, it conceals almost all traces of religious affiliation that were present in its source text. When Rāmacandra speaks of a god, he exclusively uses the neutral term *iśvara*. Śivayoga is not mentioned at all in the *Sarvāṅgayogapradipikā*. In the Vaiṣṇava *bhakti* milieu of a sant like Sundardā, a Śivayoga would not have been expected.<sup>767</sup> Once more, the only explicit description of a Śivayoga within the texts of the complex taxonomies is again found exclusively in Nārāyaṇatīrtha’s *Yogasiddhāntacandrikā*.<sup>768</sup>

#### 3.13.1 Śivayoga in the *Yogasvarodaya* and *Yogatattvabindu*?

The *Yogasvarodaya* and the *Yogatattvabindu* do not dedicate a separate section to Śivayoga as a subcategory of Rājayoga, as was the case with other subcategories of Rājayoga listed in the taxonomies of the fifteen yogas. Nonetheless, at least Rāmacandra incorporated the term within his list. The question of why Śivayoga is listed at all but then not described raises another question. Namely,

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<sup>767</sup>Cf. Horstmann and Rajpurohit, 2023: 7.

<sup>768</sup>See Penna (2004: 80–82) for an earlier discussion of Śivayoga in the *Yogasiddhāntacandrikā*.

what would have been expected in such a description of Śivayoga as a method of Rājayoga? The comparison of the teachings of both texts with those of the *Śivayogapradipikā*,<sup>769</sup> the first text ever to postulate Śivayoga as a unique system of yoga in relation to other yoga systems,<sup>770</sup> shows striking parallels in content to the texts examined here. There are also clear connections between these texts from the perspective of reception history, as will be shown in this section. These observations, in turn, raise a further question, namely whether the entire yoga system presented in the *Yogasvarodaya* and *Yogatattvabindu* could also be understood as Śivayoga, or instead whether there is a sufficiently big difference to describe Śivayoga separately after its mention in the taxonomy. Notably, Cennasadāśivayogin, the author of the *Śivayogapradipikā*, equates Śivayoga and Rājayoga in verse 1.13:

In reality, there is no difference between Śivayoga and Rājayoga.  
Yet for those who worship Śiva [a difference] is thus declared, in  
order to increase wisdom.<sup>771,772</sup>

The *Yogasārasaṅgraha* contains a similar statement. Rājayoga, Śivayoga, *samādhi* and other terms for the highest soteriological state are equated here.<sup>773</sup>

The *Yogasvarodaya* is a text of the Rajayoga genre, originating from a Śaiva milieu. For instance, the text states that a yogin, as a knower of the first type of Jñānayoga, attains the rank of a liberated being called Śiva,<sup>774</sup> that the yogin becomes equal to Śiva through the practice of Hṛdayoga,<sup>775</sup> or that the yogin, as a result of the practice of *madhyalakṣya*, wanders the world like Śiva, devoid of sin or merit.<sup>776</sup> Furthermore, in the section on *yogamāhātmya*, a true teacher

<sup>769</sup>A critical edition was only recently completed as part of a dissertation by Powell (2023). I want to take this opportunity to thank Dr. Seth Powell for making his work available for consultation before the actual publication.

<sup>770</sup>A textual history of the Sanskrit compound *śivayoga* is presented by Powell, 2023: 48–57.

<sup>771</sup>Translated by Powell, 2023: 315.

<sup>772</sup>Śivayogapradipikā 1.13: *na bhedah śivayogasya rājayogasya tattvataḥ | śivārcinām evam ukto buddeḥ pravṛddhaye || 13 ||*

<sup>773</sup>*Yogasārasaṅgraha* Ed. p. 60: *rājayogaḥ samādhiś conmanī ca manonmanī | śivayogo layastatvatāṁ śūnyāśūnyaṁ nirañjanam || amanaskam yathā caitannirālambanam nirañjanam | jīvanmuktiś ca sahajam ity adir hy ekavācakam ||*

<sup>774</sup>*Yogasvarodaya* (PT p. 831): *jñānayogam pravakṣyāmi tajjñānī śivataḥ vrajet |*

<sup>775</sup>Ibid. (PT p. 835): *śivatulyo mahātmāsau hṛdayogaprasādataḥ |*

<sup>776</sup>Ibid. (PT p. 839): *śivavad vihared viśve pāpapunyavivarjitaḥ |*

(*sadguru*) is equated with Śiva.<sup>777</sup> Additional references to Śiva can be found throughout the *Yogasvarodaya*. In contrast, while Rāmacandra draws extensively from the *Yogasvarodaya* for the compilation of his text, he largely omits Śaiva terminology from his source to maintain religious neutrality.<sup>778</sup> The parallels in content between our texts and the *Śivayogapradīpikā* are striking, making it pertinent to delineate the fundamental aspects of this similarity in light of the inquiry of this section. The *Śivayogapradīpikā* by Cennasadāśivayogin is dated by Powell to approximately 1400–1450 CE.<sup>779</sup> Thus, we are situated around two hundred years prior to the composition of the *Yogatattvabindu* and the *Yogasvarodaya*.

In contrast to the fifteenfold yoga taxonomy of our texts, Cennasadāśivayogin employs the model often used in medieval yoga literature, comprising Mantra, Laya, Haṭha, and Rājayoga, which are considered subcategories of Śivayoga.<sup>780</sup> As mentioned in the above quote from *Śivayogapradīpikā* 1.13, Cennasadāśivayogin equates Śivayoga with Rājayoga, which he further subdivides into three categories: Sāṅkhyayoga, Tārakayoga, and Amanaska Rājayoga.<sup>781</sup> Cennasadāśivayogin also refers to his Sāṅkhyayoga as Jñānayoga.<sup>782</sup> To structure his text and teachings, Cennasadāśivayogin utilizes the eight limbs of Aṣṭāṅgayoga.<sup>783</sup> This is not the standard model of the eight-limbed yoga of the *Pātañjalayogaśāstra*, but rather a specific model of a group of texts that interchange *dhyāna* and *dhāraṇa*. This phenomenon is otherwise only found

<sup>777</sup>Ibid. (PT p. 848): *nānāvikalpavibhrāntināśaṇca kurute tu yaḥ | sadguruḥ sa tu vijñeyo na tu vairaprakalpakaḥ | ata eva maheśāni sadguruḥ śiva āditaḥ |*

<sup>778</sup>Only one passages in the *Yogatattvabindu* explicitly reveals the Śaiva origins of its content: In section XXI.3, the highest soteriological state attainable through Jñānayoga is described as *śāmbhavisatā* (“the reality belonging to Śiva”). Iśvara and Śakti, however, Rāmacandra mentions quite frequently.

<sup>779</sup>Powell 2023: 157.

<sup>780</sup>Śivayogapradīpikā 1.3-4: *śivatattvavidāṁ śreṣṭha vaksyāmi śṛṇu te ‘dhūna | śivayogaṁ param guhyam api tvadbhaktigauravat || 3 || mantra layo haṭho rājayogaś ceti caturvidham | tam āhuḥ pūrvamunayaḥ siddhāḥ śāmbhuprabodhitāḥ || 4 ||*

<sup>781</sup>Ibid. Śivayogapradīpikā 1.10-11: *so ‘pi tridhā bhavet sāṅkhyas tārakaś cāmanā iti | pañcavimśati-tattvānām jñānaṇāt sāṅkhyāṇāt ucyate || 10 || bahirmudrāparijñānād yogas tāraka ucyate | antarmudrāparijñānād amanaska itīritāḥ || 11 ||*

<sup>782</sup>Ibid. 4.31.

<sup>783</sup>Ibid. 2.4-5: *śivayogaḥ sādhakānām sādhyas tatsādhanām haṭhāḥ | tasmād ādau prayoktavyam haṭhayogaṁ imam śṛṇu || 4 || aṅgāny aṣṭau haṭhasyāpi bāhyāny abhyantaraṇī ca | yamādihir ato ṣṭāṅgair devapūjām samācāret || 5 ||*

in *śaḍāṅga* or *pañcāṅga* yoga systems.<sup>784</sup> Powell (2023: 168) explains that this interchange of *dhyāna* and *dhāraṇa* in an eight-limbed system is found only in the *Śivayogapradīpikā*. Only the critical edition of the *Yogatattvabindu*, especially the inspection of the oldest manuscripts, could show that other texts with eight-limbed systems also conserve this sequence.<sup>785</sup> Moreover, this reversed sequence is also found in the transmission of the *Siddhasiddhāntapaddhati*, which is closely linked to the *Śivayogapradīpikā* and the *Yogatattvabindu*, in the manuscripts J<sub>1</sub> and J<sub>2</sub>.<sup>786</sup> The transmission of the *Yogasvarodaya* appears confusing in this respect, as it names an eight-limbed yoga but lists only *dhāraṇa* in the verse that enumerates the limbs while subsequently explaining *dhyāna* and leaving *dhāraṇa* unexplained. Nonetheless, this peculiar phenomenon already demonstrates the close historical reception linkage of the four involved texts. Furthermore, the *Śivayogapradīpikā* teaches a great variety of yogas, and thus presents a similar diversity of yoga categories as found in the other texts with complex yoga taxonomies. The *Śivayogapradīpikā* includes ten interwoven yoga categories. The entire system is a system called 1. Śivayoga embedded in a system of 2. Aṣṭāṅgayoga. Within this, 3. Mantrayoga, 4. Layayoga, 5. Haṭhayoga, and 6. Rājayoga are situated. The latter is further divided into 7. Sāṅkhyayoga (= 8. Jñānayoga), 9. Tārakayoga, and 10. Amanaska Rājayoga.

In the context of the fourth limb of the eight-limbed framework of the *Śivayogapradīpikā* named *prāṇāyāma*, Cennasadāśivayogin differentiates between three types of *prāṇāyāma*: 1. natural (*prākṛta*), 2. modified (*vaikṛta*), and 3. *kevalakumbhaka*, which unfolds by itself, with or without the practice of the first two variants.<sup>787</sup> The first variant<sup>788</sup> actually refers to the *ajapa* mantra, which is possibly alluded to by Rāmacandra in section III, and explicitly instructed in the context of meditations (*dhyānas*) on the nine *cakras* in the manuscript U<sub>2</sub>. However, the Mantrayoga of the *Śivayogapradīpikā* is subor-

<sup>784</sup> See table 10: *Yogāṅgas with Dhyāna before Dhāraṇa* in Powell (2023: 166) for an overview.

<sup>785</sup> See Section XXXI in the critical edition of the *Yogatattvabindu* on p. 163.

<sup>786</sup> See the edition of the *Siddhasiddhāntapaddhati* by Gharote and Pai (2016) in Section 2.32, Ed. p. 45.

<sup>787</sup> Cf. *Śivayogapradīpikā* 2.22: *prāṇāyāmas tridhā proktāḥ prākṛtaḥ vaikṛtaḥ tathā | dvābhyaḥ viṇā jṛmbhate 'sau kevalaḥ kumbhakaḥ svayam* || 22 ||

<sup>788</sup> Ibid. 2.29–34

dinated to *prāṇayāma*.<sup>789</sup> The second variant of *prāṇayāma* aligns with that in *Yogatattvabindu* Section XXXI.<sup>790</sup> In the third chapter of the *Śivayogapradipikā*, which is dedicated to the fifth limb named *dhyāna*, we find detailed descriptions of the nine *cakras*,<sup>791</sup> and the sixteen *ādhāras*,<sup>792</sup> central themes also found in the *Yogatattvabindu* and *Yugasvarodaya*. The descriptions of the individual elements of both themes are largely congruent.

Alongside various similarities, there are also significant differences between the texts. For example, both texts include variants of Jñānayoga (*Śivayogapradipikā* 4.31 refers to Sāṅkhyayoga as Jñānayoga). The *Śivayogapradipikā* teaches a system with a total of twenty-five *tattvas* plus *puruṣa*.<sup>793</sup> In contrast, the *Yugasvarodaya* and *Yogatattvabindu* teach a simpler system with only ten *tattvas*.<sup>794</sup> While Cennasadāśivayogin initially defines a great soul (*mahātman*) as a soul that understands the true self (*ātman*) as ontologically distinct from the evolutes of *prakṛti*,<sup>795</sup> he immediately thereafter proclaims the non-duality of *ātman* and *brahman* in the sense of Advaita Vedānta or the *bhedābheda* schools of Vedānta.<sup>796</sup> In contrast, *Yugasvarodaya* and *Yogatattvabindu* teach a radical non-duality, the radical unity of the universal soul, individual soul, and creation,<sup>797</sup> reminiscent of forms of Śuddhādvaita.<sup>798</sup> In the context of Tārakayoga in the fourth chapter of the *Śivayogapradipikā*,<sup>799</sup> the three *laksyas* *antar*, *bāhya*, and *madhyalakṣya* are taught, whereas *Yugasvarodaya* and *Yogatattvabindu* teach five *laksyas*. There are further differences, but perhaps the most central difference is that all the teachings in Cennasadāśivayogin's *Śivayo-*

<sup>789</sup> See Powell, 2023: 205.

<sup>790</sup> Ibid. 22.4: *āgamoktavidhānenā recapūrasvabhāvataḥ | yadi prāṇanirodhah syād vaikṛtaḥ sa uditritah* || 24 ||

<sup>791</sup> Ibid. 3.7-16.

<sup>792</sup> Ibid. 3.17-32.

<sup>793</sup> See *Śivayogapradipikā* 4.19-31. Additionally, the *tattva* system of the *Śivayogapradipikā* is thoroughly analyzed by Powell, 2023: 239-242.

<sup>794</sup> Cf. *Yogatattvabindu* XXXI.6 and *Yugasvarodaya* (PT p. 836).

<sup>795</sup> *Śivayogapradipikā* 4.28: *dehatrayam prathitasoḍāśadhāvikārān lingāni saptadaśadhā navadhā padārthān | ātmānām aṣṭaviddhayā prakṛtisvabhāvām jñātvā tad anya iti jīvati yo mahātma* || 28 ||

<sup>796</sup> Ibid. 4.29-30: *satyam jñānam anantaṁ yad brahmaeti vadati śrutiḥ | muktānandasvarūpaṁ ca nanu tat tvam asi sthiram* || 29 || *naitad ahaṁ naidrad ahaṁ ceti yad anyaṁ vibhāvayātmaṇam | so 'haṁ iti so 'ham iti nanu bhāvaya sarvam tvam ātmānam* || 30 ||

<sup>797</sup> See *Yogatattvabindu* XXI.7 and *Yugasvarodaya* (PT p. 836).

<sup>798</sup> See Glasenapp, 1985: 270-272.

<sup>799</sup> Ibid. 4.32-52.

*gapradīpikā* are embedded within the ritual and devotional framework of the Vīraśaivas.<sup>800</sup> Thus, Cennasadāśivayogin defines Śivayoga in verse 1.15 as:

Śivayoga is five-fold, indeed: gnosis (*jñāna*) comprised of Śiva, devotion (*bhakti*) to Śiva, meditation (*dhyāna*) comprised of Śiva, Śaiva religious observance (*vrata*), and worship of Śiva (*arcā*).<sup>801</sup>

Despite the clear Śaiva affiliation of the *Yogasvarodaya*, these elements are nowhere to be found. The same applies to the *Yogatattvabindu*. Even the eight-limbed (*aṣṭāṅga*) scheme of the *Śivayogapradīpikā* is regarded as a ritual worship of Śiva (*śivapūja*)<sup>802</sup> and Powell (2023) concludes that it is precisely this devotional and ritual orientation that renders the yoga system of the *Śivayogapradīpikā* as Śivayoga.

Can we say from this comparative study that the yoga systems of *Yogasvarodaya* and *Yogatattvabindu* implicitly teach Śivayoga? This question cannot be answered definitively. It is a fact that, at the level of doctrinal content, all three texts exhibit numerous commonalities. Content-wise, this question could tentatively be answered in the affirmative. However, the strong Śaiva orientation,<sup>803</sup> as observed in the *Śivayogapradīpikā*, is largely absent in the *Yogasvarodaya* and the *Yogatattvabindu*, with both texts effectively subordinating Śivayoga to Rājayoga. The degree of Śaiva orientation in the *Yogasvarodaya* based on the quotations in the *Prāṇatoṣṇī* appears moderate, with ten mentions of the word *śiva*, and it is almost entirely extinguished in the *Yogatattvabindu*. From this perspective, the question posed in this subsection must be answered in the negative. Nevertheless, given the background presented here, the mysterious presence of the category Śivayoga in the fifteenfold taxonomies, which lists Śivayoga as a subcategory of Rājayoga and regrettably does not explicitly explain it, is easily elucidated. Śivayoga and Rājayoga would be essentially synonymous in content, as per the view initially mentioned by Cennasadāśivayogin. The fact that both systems also teach essentially the same practices would render the absence of a dedicated section explicitly explaining Śivayoga

<sup>800</sup>Powell 2023: 8.

<sup>801</sup>Śivayogapradīpikā 1.15: *jñānam śivamayan bhaktih śaivi dhyānam śivātmakam | śaivavratam śivārceti śivayogo hi pañcadhā* || 15 || Translation by Powell, 2023: 315.

<sup>802</sup>Cf. ibid. 2.1-5.

<sup>803</sup>The word *śiva* is mentioned a total of seventy-nine times in the *Śivayogapradīpikā*.

superfluous. Thus, it is quite possible that Rāmacandra shared the perspective of Cennasadāśivayogin. Furthermore, the striking content similarities, such as the specific sequence of the eight limbs of Aṣṭāṅgayoga, lead to the conclusion that the *Śivayogapradīpikā* and the *Yogasvarodaya*, and thereby also the *Yogatattvabindu*, which also draws upon the *Siddhasiddhāntapaddhati*, a text closely related to the *Śivayogapradīpikā*,<sup>804</sup> originate from the same intertextual network. For this reason, I find it highly likely that the concept of Śivayoga, not explicitly described in the *Yogatattvabindu* and the *Yogasvarodaya*, should broadly align with that of the *Śivayogapradīpikā*.

### 3.13.2 Śivayoga in the *Yogasiddhāntacandrikā*

Nārāyaṇatīrtha situates Śivayoga, along with Brahmayoga,<sup>805</sup> in his commentary on *Yogaśūtra* 1.36:<sup>806</sup>

*brahmayogaṁ śivayogañ cāha-*  
*viśokā vā jyotiṣmati* || 36 ||

It is said about Brahmayoga and Śivayoga:

Or, [steadiness of the mind is gained when it is directed onto that  
 which is] without sorrow [and] luminous.

According to Nārāyaṇatīrtha, the method of Śivayoga consists of fixing the gaze internally and externally on the self in the form of light at the centre of the eyebrows. The result of this restraint of the mind (*samyama*) is freedom from sorrow (*viśokā*).<sup>807</sup> He then describes that Śivayoga, through the practices of Hathayoga, is free from the pains and, through the luminous perception of the witness (*sākṣin*), leads to the stability of the mind. He then refers to Śivayoga as *śāmbhavīmudrā*.<sup>808</sup> His mention of Haṭhayoga suggests that he did

<sup>804</sup> For a discussion of the relationship between the *Śivayogapradīpikā* and *Siddhasiddhāntapaddhati* see Powell, 2023: 147–52.

<sup>805</sup> The discussion of Brahmayoga can be found in the following chapter on p. 361.

<sup>806</sup> See Penna (2004: 80–82) for another discussion of Śivayoga in the *Yogasiddhāntacandrikā*.

<sup>807</sup> *Yogasiddhāntacandrikā* (Ed. p. 55): *athavā bhrūmadhyādau jyotirīupe pratyagātmani bahirdṛṣṭibandhena manasāḥ samyamād viśokā* |

<sup>808</sup> Ibid. (Ed. p. 55): *haṭhayogād āvivāyāsakrtaklesarāhitā jyotiṣmati sākṣiviṣayāsañvin manasāḥ sthairyahetur iti śivayogaḥ* | *ayam eva śāmbhavi mudrety ucyate* |

not regard Śivayoga, or *sāmbhavīmudrā*, as an alternative practice, but rather as a complementary one. Since Nārāyaṇatīrtha names Hathayoga as the basis for *sāmbhavīmudrā* in this context and primarily uses the *Hṛṣiprādīpikā* as the source text for his practices of Hṛṣayoga, it is plausible that his *sāmbhavīmudrā* also derives from this source text.

Nārāyaṇatīrtha then quotes the *Amanaska*<sup>809</sup> without reference:

antarlaksyā bahirdṛṣṭir nimeṣonmeṣavarjitaḥ |  
eṣā hi sāmbhavī mudrā sarvatantreṣu gopitā ||

The focus is internal, the gaze external, unblinking: this is the *sāmbhavīmudrā* concealed in all the Tantras.<sup>810</sup>

Immediately after that, Nārāyaṇatīrtha explains that *sāmbhavīmudrā* can also be mastered through *yogāsana-*, *cāñcari-*, *bhūcari-*, *khecari-*, *agaucari-* [and] *nirvāṇamudrā*, with the instructions for these needing to be obtained from a teacher.<sup>811</sup> Nārāyaṇatīrtha's association of *sāmbhavīmudrā* and Śivayoga is insightful, as *sāmbhavīmudrā* is the central practice of the Rājayoga of the *Amanaska*,<sup>812</sup> and Cennasadāśivayogin also teaches *sāmbhavīmudrā* as part of his Śivayoga system.<sup>813</sup> This establishes a conceptual bridge between Rāja- and Śivayoga.

### 3.13.3 Śivayoga in the complex taxonomies

Due to the absence of an explicit description of Śivayoga, despite its listing in the complex yoga taxonomies of the *Yogatattvabindu* and the *Yogasvarodaya*, the comparative analysis of Śivayoga within the four texts of the complex early modern yoga taxonomies reveals significant insights into this type of yoga as well as reception-historical links with the authoritative Śivayoga text, the *Śivayogaprādīpikā*. Furthermore, the analysis of Śivayoga in Nārāyaṇatīrtha's

<sup>809</sup>Cf. *Amanaska* 2.10 and *Hṛṣiprādīpikā* 4.6.

<sup>810</sup>This is the translation of our critical Edition of the *Hṛṣiprādīpikā* (2024), which also quotes this verse in 4.6.

<sup>811</sup>Ibid.: sā ca yogāsanacāñcaribhūcarikhecarya'gaucariṇirvāṇamudrābhīḥ siddhyati | prakāras guru-mukhād avagantayah |

<sup>812</sup>Cf. *Amanaska* 2.2-10.

<sup>813</sup>Cf. *Śivayogaprādīpikā* 5.3.

*Yogasiddhāntacandrikā* - the only text in the complex yoga taxonomies that contains a detailed description of Śivayoga - illustrates how he, as a Brahmin, Saṃnyāsin and learned author of the 17th century in Benares, understood the type of yoga called Śivayoga.

The lack of a precise description of Śivayoga in the *Yogatattvabindu* and the *Yugasvarodaya* provoked the comparison with the concept of Śivayoga in the most important Śivayoga text of all, the *Sivayogapradīpikā*, especially since the *Yogasiddhāntacandrikā* cannot have been the origin of the mention of Śivayoga in these taxonomies. This comparison made it particularly clear that the *Yugasvarodaya* and thus also the *Yogatattvabindu* are part of an intertextual network to which the *Śivayogapradīpikā* also belongs. Many of the doctrinal contents are essentially identical, such as the teaching of nine *cakras*, sixteen *ādhāras*, a system of three to five *lakṣyas* and five *vyomas*. In addition, the texts contain an Aṣṭāṅgayoga in which the typical Pātañjalean order of the *aṅgas* with *dhāraṇa* before *dhyāna* is reversed to *dhyāna* before *dhāraṇa*. Although the śivaitic orientation in the *Yugasvarodaya* is already significantly weakened and almost completely extinguished in the *Yogatattvabindu*, the basic features of the doctrinal structure nevertheless remain very similar. This observation leads to the conclusion that a separate description of Śivayoga in the *Yogatattvabindu* and in the *Yugasvarodaya* would have been superfluous in this respect because a Śivayoga in these texts would contain what both texts already predominantly teach anyway.

For Nārāyaṇatīrtha, whose primary concern in his *Yogasiddhāntacandrikā* was to locate the popular fifteen yogas circulating in Benares in the *Yogasūtra* in order to underpin the universality and superiority of his own yoga system, Śivayoga is equated with Śāmbhavīmudrā. It can be assumed that he took this teaching from *Hathapradīpikā* and was unaware of independently organised systems under the name Śivayoga. The fact that his understanding of Śivayoga derives from Hathayoga is also confirmed by his statement that Śāmbhavīmudrā can also be mastered utilising other hathayogic *mudrās* since the *mudrās* in particular are the hallmark of Hathayoga.

### 3.14 Brahmayoga

**B**RAHMAYOGA, the “Yoga of Brahman”, is closely associated with the famous term *brahman*. *Brahman*, primarily known from Vedānta and the associated Upaniṣads, signifies a profound concept in Hindu philosophy. Brahman refers to the immortal and infinite Absolute, the ultimate One, which itself has no cause, the primordial ground of all being, from which everything originates. Brahman underlies all existence and constituted the highest conception of divinity during the era of the early *Upaniṣads* (750–500 BCE). From this philosophical notion also emerged the anthropomorphic male principal deity Brahmā, with all goddesses and gods, including Brahmā, being aspects of Brahman. A significant concept linked to this is the essential identity of Brahman with the individual self or essence of a person, the Ātman. A paramount goal, especially in early Vedāntic yoga texts, such as the *Kathopaniṣad*,<sup>814</sup> is to realize this identity between one’s microcosmic self and the macrocosmic Brahman, thereby recognizing one’s essential immortality and achieving liberation (*mokṣa*) from the cycle of rebirth (*samsāra*). The preferred means here, and in many other Vedāntic yoga texts, is meditative absorption through reciting the syllable *om*. This syllable is considered the ideal sonic representation of Brahman and thus capable of making the essential unity between the individual self and the transcendent Brahman experientially accessible.<sup>815</sup> Here, originally Vedic ideas are combined with concepts from the Śramaṇa movement’s Proto-Sāṃkhayayoga. These concepts and terms, already circulating on the Indian subcontinent in pre-Christian times, exerted significant influence on later yoga traditions so that various core elements and fundamental ideas from that time can still be found in yoga literature centuries, even millennia later. For this reason, these core elements and fundamental ideas also resonate in early modern descriptions of Brahmayoga, the “Yoga of Brahman.”

In the taxonomy of the fifteen methods of Rājayoga, Rāmacandra places Brahmayoga at position twelve. Apart from this mention, there is no further trace of Brahmayoga. It is possible that Brahmayoga in the *Yogatattvabindu*, similar to the case of Śivayoga, is considered synonymous with Rā-

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<sup>814</sup> See Haas (2018) for a recent comprehensive study on the *Kathopaniṣad*.

<sup>815</sup> Cf. *Kathopaniṣad* 2.15–17.

jayoga and therefore not discussed separately.<sup>816</sup> In the *Yogasvarodaya*, the term Brahmayoga is absent in the extant transmission. The two verses in the *Yogasvarodaya* that mention the total number of fifteen yogas list only eight of them. Brahmayoga is not included in this incomplete list nor introduced as an independent topic in the *Yogasvarodaya*. However, Brahmayoga is likely among the seven missing yogas in the *Yogasvarodaya*, as this category is mentioned in all other complex yoga taxonomies. Nārāyaṇatīrtha positions Brahmayoga at number nine in the *Yogasiddhāntacandrikā*. In the *Sarvāṅgagapradīpikā*, Sundardās subsumes Brahmayoga under the overarching category of Sāṃkhyayoga along with Jñānayoga and Advaitayoga. In this context, it is the eleventh and, thus, one of the penultimate yogas in the progressive and consecutive systematisation of twelve yogas described by Sundardās. Both Nārāyaṇatīrtha and Sundardās elaborate on their concept of Brahmayoga in detail.

### 3.14.1 Brahmayoga in the *Yogasiddhāntacandrikā*

As previously noted concerning Śivayoga, Nārāyaṇatīrtha situates Brahmayoga within the context of his commentary on *Yogasūtra* I.36.<sup>817,818</sup> In this case, as well, Brahmayoga involves a method of focusing the mind on a luminous (*jyotiṣmati*) meditation object that is free from sorrow (*viśokā*). This meditation object is Brahman in the form of *nāda* (“resonance”) and is located in the eight-petaled lotus of the heart. The union of the mind with *nāda* is free from sorrow (*viśokā*). According to Nārāyaṇatīrtha, this is because Brahmayoga is free from the misery caused by the effort of various yoga methods. Nārāyaṇatīrtha also describes this method as luminous because it has a light as its object. This light is the gnosis through the object, which consists of consciousness and bliss and is contained within the *nāda*. If the practitioner succeeds in uniting the mind with the *nāda* in the heart’s lotus, the mind is

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<sup>816</sup>In the introductory verse of the *Yogasvarodaya* (Ed. p. 831), it is stated about the fifteen methods of Rājayoga: *rājaty etad brahmaśiva ebbiś ca pañcadaśadhā* || “By [means of] these fifteen [yogas], this [person] who is resting in Brahman shines [like a king].”

<sup>817</sup>See p. 358 for the translation of this *sūtra*.

<sup>818</sup>See Penna (2004: 89–80) for his discussion of Brahmayoga in the *Yogasiddhāntacandrikā*.

brought to a standstill.<sup>819</sup> This practice is complex, as it involves detailed meditation, visualization, *prāṇāyāma*, and the recitation of the three letters A-U-M, which form the sound of the mantra *om̄*:

*tathā hy ayam atra kramah |  
hṛdayādho 'dhomukham aṣṭadalāṁ kamalam recakenordhvamukham  
vibhāvyā, tatra sūryamaṇḍalam dvādaśakalātmakam jāgaritasthānam  
akāraṁ, tadupari candramanḍalam sodaśakalātmakam svapnasthānam  
ukāraṁ, tadupari vahnimandalam daśakalātmakam suṣuptisthānam  
makāraṁ, tadupari nādākhyam turiyam brahma vibhāvayed iti brahmayo-  
gah |*

Thus, indeed this is the respective sequence:

In the lower [part of] the heart there is an eight-petaled lotus facing downward, by means of *recaka*-[*kumbhaka*?]<sup>820</sup> it should be made upward facing, there, one should contemplate the orb of the sun, consisting of twelve digits, the wakeful state [and] the letter A; above that the orb of the moon, consisting of sixteen digits, the dreamful state [and] and the letter U; above that the orb of fire, consisting of ten digits, the deep sleep state [and] the letter M; above that, that which is known as Nāda, the fourth state, the Brahman. This is Brahmayoga.

The exact execution of the practice is not clearly discernible. Nārāyaṇatirtha leaves it ambiguous whether the practitioner of Brahmayoga should perform all the individual steps of the visualization during precisely one *recaka*, or if one or even several *recakas* should be performed per individual step of the visualization. The practice could also be interpreted in such a way that a single *recaka* suffices to make the eight-petaled lotus face upward, and the meditation steps are then carried out without further breath

<sup>819</sup> *Yogasiddhāntacandrikā* (Ed. p. 54): *viśoketi aṣṭadalādau nādākhye brahmaṇi manasaḥ saṃyogād viśokā bahutarasāhanādyāyāsakṛtaduhkhaśūnyā jyotiṣmati jyotirviṣayā nādagatacidānandaviṣayāsaṃvin manasaḥ sthitihetur ity arthaḥ |*

<sup>820</sup> Since the yoga technique described here is complex and takes some time, *recaka* likely refers either to a very prolonged exhalation or an exhalation followed by a breath retention (*kumbhaka*) with empty lungs.

technique. Similarly, it could be understood that several *recakas* are practiced until the eight-petaled lotus faces upward, after which the meditation steps are practiced without additional breath techniques. The execution of the meditation is easier to comprehend. The three steps are apparently to be performed in immediate succession to mentally recite an elongated *om*, whose concluding M (*makāra*) transitions into the *nāda*, which is associated with Brahman and the fourth state (*turiyā*). Subsequently, Nārāyaṇatīrtha specifies this *nāda* by means of a quotation he draws from the *Gitāsāra*:<sup>821</sup>

*taduktaṁ gitasāre - anāhatasya śabdasya tasya śabdasya yo dhvaniḥ |  
dhvaner antargatam jyotir jyotir antargatam manah || tan mano vimalam  
yāti tad viṣṇoh paramam padam |*

The tone of that sound is that of the unstruck sound. A light is inside the tone [and] the mind is inside the light. That mind becomes pure. That is the supreme state of Viṣṇu.

Somewhat surprisingly, Nārāyaṇatīrtha immediately thereafter quotes the *Haṁsopaniṣad*, which does not describe the recitation of the mantra *om*, but rather the recitation of *haṁsa*, that is, the *ajapā* mantra.<sup>822</sup> This difference seems to be irrelevant to the point Nārāyaṇatīrtha wants to make. The concentration on the *nāda* then leads the practitioner through a sequence of ten different sounds, which the practitioner can perceive during the contemplation:

*asyaiva japakotyā nādam anubhāvayati yas tasya daśavidha upajāyate |  
ciṇīti prathamah, ciṇīciṇīti dvitiyah ghaṇṭānādas trtiyah, śaṅkhanādah  
caturthah, pañcamas tantrinādah, ṣaṣṭhastalanādah, saptamo veṇunādah,  
aṣṭamo bherinādo, navamo mṛdaṅganādo, daśamo meghanādah |  
navamam pariatyajya daśamam eva 'bhyaset |*

Thus, caused by practicing 10 million repetitions (*japa*) of

<sup>821</sup>=*Uttaragīta* 41cd-42 and *Hathapradipikā* 4.49.

<sup>822</sup>*Yogasiddhāntacandrikā* (Ed. pp. 54-55): *haṁsopaniṣadi coktaḥ - haṁsānusāṁdhānaphalabhbūto 'nekavidhah saphalaḥ |*

that sound, then types of that [sound] arise:

The first sound is *cīṇi*, the second *cīcīṇi*<sup>823</sup> the third the sound of a bell, the fourth the sound of a conch, the fifth the sound of strings (*tantri*), the sixth the sound of clasping, the seventh the sound of a flute, the eighth the sound of the *bheri*-drum, the ninth the sound of the *mṛdaṅga*-drum, and tenth the sound of a cloud. Having given up the ninth, he shall practice the tenth only.

When the mind is fixed on this, according to Nārāyaṇatīrtha, the mind enters a state of absorption, and mental activity dissipates. Sin and merit are burned away. By the nature of pure energy (*maśakti*), Sadāśiva is revealed as the all-encompassing peace of mind.<sup>824</sup>

### 3.14.2 *Brahmayoga in the Sarvāṅgayogapradipikā*

In Sundardās's Brahmayoga, as described in his *Sarvāṅgayogapradipikā* (4.25-35),<sup>825</sup> it is a form of contemplation,<sup>826</sup> which is described as difficult.<sup>827</sup> Without experience, one cannot reach its end.<sup>828</sup> Sundardās describes that only a selfless person attains Brahmayoga, whereas one who indulges in sensory pleasures wanders aimlessly.<sup>829</sup> In *Sarvāṅgayogapradipikā* 4.27 Sundardās writes:

*brahmayoga soī bhala pāvai | pahile sakala sādhī kari āvai |  
brahmayoga saba ūpara soī | brahmayoga bina mukti na hoi || 27 ||*

That person truly attains Brahmayoga who first masters all practices and then comes to it. Brahmayoga is supreme above all, [and] without Brahmayoga, there is no liberation.

<sup>823</sup>These terms may be meant onomatopoeically. The sound is reminiscent of the chirping of a bird or the chirping of a cricket.

<sup>824</sup>*Yogasiddhāntacandrikā* (Ed. p. 55): *tasmān manovilīne manasi gate samkalpavikalpe dagdha-punyapāpe sadāśivo maśakty ātmanā sarvatrā 'vasthitāḥ śāntāḥ prakāśayati | ity ādinā |*

<sup>825</sup>See Burger (2014: 703-704) for her discussion of Brahmayoga in the *Sarvāṅgayogapradipikā*.

<sup>826</sup>*Sarvāṅgayogapradipikā* 4.25c: *brahmayoga kā kaṭhina bicārā |*

<sup>827</sup>Ibid. 4.26a: *brahmayoga ati dūrlabha kahiye |*

<sup>828</sup>Ibid. 4.25d: *anubhava vinā na pāvai pārā || 25 ||*

<sup>829</sup>Ibid. 4.26bd: *paracā hoi tabahīm tau lahiye | brahmayoga pāvai niḥkāmī | bhramata su phirai indriyārāmī || 26 ||*

With Brahmayoga, Sundardās initially seems to describe a state that must be attained. As an independent practice, Brahmayoga is an advanced form of yoga, because, as Sundardās explains, all preliminary exercises must have been mastered to practice it. This likely refers to a prolonged yoga practice comprising the previously described yogas, which qualify the practitioner for Brahmayoga. One must have progressed far enough on the yogic path that, as mentioned earlier, selflessness has been achieved and one no longer indulges in sensory pleasures. In verses 4.29–35, Sundardās then describes what can either be interpreted as a mystical form of contemplation or as an introspective experience of mystical unity. This is articulated in the form of a verbalization from the first-person perspective, demonstrated by two of these verses. In *Sarvāṅgayogapradīpikā* 4.29 and 4.33, Sundardās writes:

*saba samsāra āpa maim desai | pūraṇa āpu jagata mahim pesai |  
āpuhi karatā āpuhi haratā | āpuhi dātā āpuhi bharatā || 29 ||*

All of existence reveals itself within me, the world is to be seen completely in the self. I am the creator, I am the destroyer. I am the giver, I am the sustainer.

*aham abheda achedya aleśā | aham agādha su akala adeśā |  
aham sadodita sadā prakāsā | sakṣi aham sarva mahim vāsā || 33 ||*

I am inseparable, I am unassailable, without stain. I am unfathomable, supremely timeless, and unseen. I am eternally arisen, always luminous. I am the witness, dwelling in all the universe.

In the last verse, Brahmayoga is even equated with Brahman itself:

*aham parama ānandamaya aham jyoti nija soī |  
brahmayoga brahmahi bhaya dubidhyā rahī na koi || 36 ||*

I am supremely filled with bliss, I am the self-luminous light. Brahmayoga is Brahman itself, fear and doubt do not remain anymore.

### 3.14.3 Brahmayoga in the complex yoga taxonomies

The comparative analysis of Brahmayoga within the four texts of the complex early modern yoga taxonomies reveals, on the one hand, the underlying continuities of the Vedāntic concept of Brahman and, on the other hand, exciting developments in the yoga practices associated with the term Brahmayoga in the 17th century.

For Nārāyaṇatirtha, Brahmayoga is a form of yoga distinguished by a complex technique involving the syllable *om*, associated with Brahman, culminating in absorption into its *nāda*. After the practitioner has performed this practice and passed through various stages of perceiving the *nāda*, Sadāśiva is ultimately revealed as all-encompassing inner peace. Notably, the practice culminates not in the revelation of Brahman but in the revelation of Sadāśiva.

For Sundardās, Brahmayoga is both a state and a practice. It is a state in which the practitioner must have already reached a very advanced level of yoga practice. In the context of his twelve-limbed yoga system, one must first have mastered Bhaktiyoga and Haṭhayoga. Through Bhaktiyoga, one's devotion to Rāma, Sundardās' term for the unmanifest consciousness (*avyakta puruṣa*), must have become unwavering.<sup>830</sup> Through the diverse practices of Haṭhayoga, body, breath, and mind are cultivated to a degree that allows Brahmayoga to arise. This initially occurs through the overarching category of Sāṃkhyayoga, where duality becomes conscious. In the state and contemplation of Brahmayoga, the practitioner experiences and realizes both self and world as a unity, eventually dissolving duality and unity in the non-duality of Advaitayoga, the final stage of his system. It is fascinating to observe how Sundardās attempts to harmonize the philosophical differences of Sāṃkhya, Vedānta, and Advaita Vedānta by merging them into a progressive sequence. His descriptions of Brahmayoga read like a collection of Upaniṣadic statements on the essential identity of Ātman and Brahman.

In light of the *Yogasiddhāntacandrikā* and the *Sarvāṅgayogapradīpikā*, despite the absence of specific descriptions of Brahmayoga in the *Yogasvarodaya* and *Yogatattvabindu*, it seems plausible that the undescribed Brahmayoga in these two texts would have incorporated core elements and fundamental ideas of

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<sup>830</sup>For an analysis of Bhaktiyoga in Sundardās's *Sarvāṅgayogapradīpikā*, see p. 400.

Vedānta. Perhaps the authors understood Brahmayoga, as in the case of Śivayoga, as another synonym for Rājayoga.

### 3.15 Advaitayoga

**A**DVAITAYOGA, the “Yoga of non-duality” is a relatively rare term in yoga literature. A search for the term *advaitayoga* in the digitized collections of Sanskrit [yoga] texts yielded an astonishingly low number of results. The compound *advaitayoga* in the sense of a distinct yoga category appears only in the yoga texts of the 17th century. Besides the texts of the complex yoga taxonomies, I found this only in one other text, namely in the *Hathapradipikā Siddhāntamuktāvalī*,<sup>831</sup> where a total of 48 verses (6.115–162) are dedicated to this yoga.

In the *Yogasvarodaya*, the term *advaitayoga* is entirely absent in the extant transmission. However, Advaitayoga is present in all other complex yoga taxonomies, and it seems probable that the fifteen Yogas of the *Yogasvarodaya* could imply an Advaitayoga.

Advaitayoga is the thirteenth method of Rājayoga in the *Yogatattvabindu*. Beyond this mention, the term *advaitayoga* does not appear in the text, and it is not treated as an independent topic. Similar to the cases of Śivayoga and Brahmayoga, Advaitayoga could be implicitly present in the text, making a separate description redundant for Rāmacandra. Indeed, in the context of Section XXI, there is an explicit reference to applying non-dualistic thinking to achieve Jñānayoga.<sup>832</sup> Rāmacandra states that one who is devoted to non-duality will always attain the reality of Śambhu.<sup>833</sup>

Sundardās presents Advaitayoga as the final non-dual state in his twelve-limbed sequence of yogas and not as an independent method. For Nārāyaṇatīrtha, Advaitayoga is a specific method of meditative murmuring (*japa*) of the mantra *om* or *pranava*. Since Advaitayoga has already been covered

<sup>831</sup>The *Hathapradipikā Siddhāntamuktāvalī* survives in a single manuscript (MMPP Ms. No. 6756) from 1708 CE. The manuscript contains a recension of the *Hathapradipikā* with a total of six chapters and 1553 verses, making it by far the most extensive recension of the *Hathapradipikā*.

<sup>832</sup>*Yogatattvabindu* XXI.1: *ekam eva jagat paśyed viśvātmā suvibhāsvaram | avikalpatayā yuktyā jñānayogaṁ samācaret* || “He shall see the world as only one, illuminated by the supreme self. By the method of non-dualistic thinking, he shall accomplish Jñānayoga.”

<sup>833</sup>Ibid. XXI.3ab: *prāpnoti śāmbhaviṇ sattām sadādvaita parāyaṇaḥ* |

in the context of the analysis of Jnānayoga in the *Yogasiddhāntacandrikā* on p.285, it need not be repeated here. Therefore, only the determination of Advaitayoga in the *Sarvāṅgayogapradīpikā* remains to be addressed.

### 3.15.1 Advaitayoga in the *Sarvāṅgayogapradīpikā*

Sundardās's description of Advaitayoga (4.37-50)<sup>834</sup> follows his description of Brahmayoga. As previously mentioned, this is not a practice but rather the final state of yoga, the description of which begins in verses 4.30-36. While the mystical experience described in the Brahmayoga verses, which can be articulated as an infinite and absolute unity experience, remains within the realm of the comprehensible, Sundardās uses his formulations to immerse the reader into the ultimate dissolution of the state of non-duality, the final state of yoga in his exposition. Thus, Advaitayoga is the direct result of the preceding contemplation of Brahmayoga. Through numerous negations, Sundardās attempts to show the reader what lies beyond any form of description or comprehension. This can be illustrated with some examples:

*aba advaita sunahūṁ ju prakāsā | nāhaṁ nā tvam nām yahu bhāsā | nahīṁ  
prapāmca tahām nahīṁ pasārā | na tahām sr̄ṣti na sirajanahārā || 37 ||*

Now listen to the realisation of non-duality: there is no "I", no "you" and nothing that arises. There is no mundane illusion, no spaciousness, no creation and no creator.

*na tahām prakṛti puruṣa nahīṁ icchā | na tahām kāla karma nahīṁ vāñchā  
| na tahām śūnya aśūnya na mūlā | na tahām suksma nahīṁ sathūla || 38 ||*

There, neither primordial nature nor consciousness exists, there is no desire. There, neither time nor activity nor aspirations exist. There, neither void nor non-void is the root. There, neither subtle nor gross matter exist.

*na tahām bhāva nahīṁ tahām bhakti | na tahām mokṣa nahīṁ tahām  
mukti | na tahām jāpya nahīṁ tahām jāpi | na tahām mantra nahīṁ laya  
thāpi || 46 ||*

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<sup>834</sup> See Burger (2014: 703-704) for her discussion of Advaitayoga in the *Sarvāṅgayogapradīpikā*.

There, neither existance nor devotion exists. There, neither liberation nor salvation exists. There, neither the recitation nor the one who recites exists. There, neither Mantra nor absorption exists.

Various other negations follow, which also negate specific yoga practices:

*na tahāṁ sādhaka siddha samādhi | na tahāṁ yoga na yuktyārādhī | na tahāṁ mudrā baṇḍhana lāgai | na tahāṁ kundalini nahim jāgai || 47 ||*

There, neither the practitioner nor the accomplished dwelling in *samādhi* exists. There, neither yoga nor the means of worship exists. There, neither seals nor locks apply. There, the *Kuṇḍalini* does not awaken.

In conclusion, Sundardās states:

*jñe jñātā nahim jñāna tahāṁ dhyē dhyātā nahim dhyāna | kahanahāra sundara nahim yaha advaita baṣāna || 50 ||*

There, neither the knower, the known, nor knowledge exists. There, neither the meditator, the meditated upon, nor meditation exists. Sundar says, there is no speaker; this is the abode of non-duality.

Structurally, Advaitayoga, along with Jñānayoga and Brahmayoga, is situated within the overarching category of Sāṅkhyayoga. Sundardās depicts a progression through these four yogas. Sāṅkhyayoga initially teaches the distinction between the Self and the Non-Self, the doctrine of dualism between consciousness and matter from the perspective of the classical Sāṅkhya system. The goal of Sāṅkhyayoga is to recognize this duality as the difference between what is the Self and what is not the Self. Following this is Jñānayoga, which fundamentally shifts the perspective from duality to identification. The aim of Jñānayoga is to recognize the non-difference between the Self (*ātman*), the body, and the world. Only after the practitioner has recognized this fundamental unity can he, through Brahmayoga, perceive the entire world within himself. Ultimately, in the resulting Advaitayoga, the state of duality

and conceptual distinctions are transcended, and all opposites dissolve. The practitioner is detached from the world, maintaining equanimity toward all existing phenomena without negating their existence. All the yogas described by Sundardās within the framework of the twelve yogas ultimately aim at this non-dual state. In the state of Advaitayoga, where duality is overcome, no limiting concepts remain, and the practitioner attains the state of final liberation.

### 3.15.2 Advaitayoga in the complex yoga taxonomies

The comparative analysis of Advaitayoga within the four texts of the complex early modern yoga taxonomies sharpens our understanding of this yoga category. While Rāmacandra's *Jñānayoga* involves the application of non-dualistic thinking, Nārāyaṇatīrtha situates both *Jñānayoga* and Advaitayoga in his *Yogasiddhāntacandrikā* within the context of his commentary on *Yogasūtra* 1.28. For Nārāyaṇatīrtha, both methods are based on the murmuring (*japa*) of the mantra *om* or *prāṇava*. This *japa* practice only differs in its accompanying contemplation method. The variant of *Jñānayoga* involves contemplation focused on the distinction between consciousness (*puruṣa*), primal nature (*prakṛti*), and its effects (*tatkārya*). In contrast, the Advaitayoga variant involves an alternative contemplation focused on the non-difference between the supreme Self (*paramātman*) and the individual self (*jīva*).<sup>835</sup>

In Sundardās's *Sarvāṅgayogapradīpikā*, *Jñānayoga* and Advaitayoga are situated within the same tetrad along with Brahmayoga. All three yogas are forms of Sāṃkhyayoga. However, Sundardās presents Advaitayoga as the final non-dual state of yoga and no longer as a specific method that can be applied to reach this state. If Rāmacandra held a similar perspective, it would be plausible why he did not dedicate a separate section to Advaitayoga in the *Yogatattvabindu*, even though one searches in vain for Advaitayoga in the *Yogavarodaya*. Thus, only the *Yogasiddhāntacandrikā* explicitly includes a method of Advaitayoga among the early modern texts with complex taxonomies.

Remarkably, the *Hathapradīpikā Siddhāntamuktāvalī* describes Advaitayoga as a practice or method and state. The state is the identity of Ātman and

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<sup>835</sup> *Yogasiddhāntacandrikā* (Ed. p. 46): *kiñ ca, japa ityanena mantrayogaḥ, arthabhāvanamityanena vivekajñānā 'bhyaśarūpo jñānayogaḥ, abhedabhāvarūpo dvaitayogaś ca samgrhitah |*

Brahman (6.124, 6.121). The practitioner transcends all dualistic perceptions and realises the omnipresent nature of the Self (6.150, 6.150). As a practice, Advaitayoga involves deep meditation and contemplation, whereby the mind is centred on the Self and unity with Brahman. This is represented by the focus on the inner and outer merging of the Self with the universe (6.120) and the contemplation of *nāda* (6.133).

### 3.16 Siddhayoga

**S**IDDHAYOGA, the “Yoga of the Siddhas” is the fourteenth method of Rājayoga in Rāmacandra’s *Yogatattvabindu*. The text itself describes two distinct types of Siddhayoga. In the *Yugasvarodaya*, it is entirely absent. It does not appear within its list nor within the rest of the text. Nārāyaṇatīrtha describes not a Siddhayoga, but a Siddhiyoga, which is the eleventh yoga he presents in his *Yogasiddhāntacandrikā*. Sundardās does not include either Siddhayoga or Siddhiyoga in his *Sarvāṅgayogapradipikā*.

#### 3.16.1 Siddhakuṇḍalinīyoga and Siddhayoga in the *Yogatattvabindu*

In *Yogatattvabindu* III, a yoga is described that is referred to as Siddhakuṇḍalinīyoga (“The Kuṇḍalinīyoga of the Siddhas”).<sup>836</sup> The presence of the second element of the compound “*kundalini*” is difficult to explain, as *kundalini* is neither mentioned in the sections about this yoga nor in the rest of the text. Sid-

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<sup>836</sup> Siddhas, often called masters of yogic and tantric practices, are highly renowned figures who cannot be confined to a single religious tradition or order. These accomplished practitioners appear in medieval Sanskrit and Tibetan texts associated with Haṭhayoga, Śaiva Tantra, and Vajrayāna Buddhism, spanning the Indian subcontinent and the Himalayan regions. For example, the *Haṭhapradipikā* (1.4-9) is an early fifteenth-century text that provides a famous list of Siddhas. Svātmārāma, the author, refers to a lineage beginning with Ādinātha and Matsyendranātha. However, he lists twenty-nine great adepts (*mahāsiddhas*) who are described as “used the power of Haṭhayoga to smash the rod of death and [so] are roaming the worlds.” Although Nātha figures such as Gorakṣa and Cauraṅgi are included, the list is not exclusive to the Nātha order. It is not a traditional lineage or order of succession. Many of the personalities listed, such as Manthānabhairava, Kākacanḍīśvara, and Pūjyapāda, are associated with the alchemical traditions of the Rasāyana Siddhas. Figures such as Virūpākṣa are revered in both the Śaiva and Buddhist traditions. Therefore, Siddhas embody the ideals of Tantra and Haṭhayoga and illustrate the different sectarian roots of these practices. Cf. Powell, 2023: 35-36.

dhakuṇḍalinīyoga is also mentioned immediately alongside Mantrayoga.<sup>837</sup> In the *Yogasvarodaya*, the corresponding passage in the transmission of the *Prāṇatosiṇī* (Ed. pp. 831–823) is designated as Jñānayoga. However, the content of both passages is essentially identical. It seems that Rāmacandra only exchanged the name. Before we address why this yoga is named Siddhakuṇḍalinīyoga, we should first characterize its practice.

The section about Siddhakuṇḍalinīyoga describes the names and paths of the three main channels of the yogic body: Idā, Piṅgalā, and Suṣumnā. Rāmacandra emphasizes the importance of the central channel by explaining that the central channel grants both enjoyment and liberation (*bhuktimuktiprada*). He then explains that the practitioner attains omniscience once the knowledge of the central channel arises. This leads into the subsequent sections IV–XII, where a system consisting of nine *cakras* is described.<sup>838</sup> The presentation of the *cakras* is introduced with the statement: “Now, the means for the genesis of knowledge of the central channel are described.”<sup>839</sup> Rāmacandra teaches a meditation onto each individual *cakra*, resulting in extravagant outcomes:

Table 5: The nine *cakras* of Siddhakuṇḍalinīyoga

Name	Location	Focus of Meditation	Result of the Meditation
I. <i>mūlacakram</i>	At the beginning of the central channel.	In its middle is <i>kāmapiṭha</i> in the shape of a triangle. In the middle of this seat ( <i>piṭha</i> ) exists a single form in the shape of a flame of fire.	Any literature, [such as] śāstras, poetry, drama, etc., appears in the person's mind without learning.

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<sup>837</sup>The aspect of Mantrayoga and the issues arising from the term in this context have already been thoroughly discussed in the Mantrayoga section on p. 322.

<sup>838</sup>The reception history and genesis of the ninefold *cakra* system have been convincingly presented by Seth Powell, and thus do not need to be repeated here. See Powell, 2023: 215–218.

<sup>839</sup>*Yogatattvabindu* IV: *idāṇīṁ suṣumṇāyāḥ jñānotpattāv upāyāḥ kathyante |*

Table 5: (continued)

Name	Location	Focus of Meditation	Result of the Meditation
2. <i>svādhishṭhā-nacakram</i> [divine seat of <i>uddiyāna</i> ]	Penis	In its middle exist an extremely red light.	The adept becomes very handsome.
3. <i>nābhisthāne padmam</i>	Navel	In its middle exists a <i>cakra</i> with five angles. In the middle of it is a single form.	The body of the person becomes durable.
4. <i>hrdayamadhe kamalam</i> [anāhatacakra]	Heart	In its middle exists an eight-petalled lotus facing downwards. Within the eight-petalled lotus [which is within the twelve-petalled lotus] is a central receptacle ( <i>karnikā</i> ) in the form of a <i>linga</i> . Within the bud is a single thumb-sized figurine ( <i>puttalikā</i> ), the embodied soul ( <i>jīva</i> ).	The women of the inhabitants of the world [which are] Humans, Gandharvas, Kinnaras, Guhyakas, Vidyādhara, in the heavenly world, underworld, and open space become obedient to the will of the practising person.
5. <i>kanṭhasthāne kamalam</i>	Throat	In its middle exists the one consciousness ( <i>puruṣa</i> ) shining like a thousand moons.	All diseases that are [otherwise] not possible to control vanish. The person lives up to 1001 years.
6. <i>ājñācakram</i>	Middle of the eyebrows.	In its middle exists a certain object in the form of a blazing fire without parts.	The body of the person becomes non-ageing and immortal.

Continued on next page

Table 5: (continued)

Name	Location	Focus of Meditation	Result of the Meditation
7. <i>cakram tālumadhye</i>	In the middle of the palate.	In its middle exists a unique red central receptacle named "the little bell" ( <i>ghāṇṭikā</i> ). In its centre is a site. In the middle of that exists the hidden digit of the moon, which is oozing a stream of nectar.	Due to meditation on this digit, death does not reach him. As a result of uninterrupted meditation, the stream ( <i>dhārā</i> ) of nectar flows.
8. <i>aṣṭamacakra brah-marandhrasthāne</i> [divine seat <i>jā-landhārapitha</i> ]	aperture of Brahman (fontanelle on the head)	In the middle of it, there is a streak looking like the form of smoke and fire, and in such a way, the unique image of the person exists.	Direct perception of both the coming and going of the soul in space. Affliction from the earth-element does not arise [anymore] even if one is within the earth. One constantly sees everything directly [and] one becomes separate [from matter]. The span of life increases greatly.

Continued on next page

Table 5: (continued)

Name	Location	Focus of Meditation	Result of the Meditation
9. <i>mahāśūnya-cakram</i> and <i>mahāsiddha-cakram</i> [divine seat of <i>pūrnagiri</i> ]	above the previous <i>cakra</i> (distance is not indicated)	(A) In the middle is a single upward-facing extremely red thousand-petalled lotus. In the centre of this lotus exists one central receptacle in the shape of a triangle. In the middle of that central receptacle exists the seventeenth digit. (B) Above that is the place of infinite supreme bliss. There exists the upper power ( <i>urdhvāśakti</i> ) as a unique digit.	(A) Suffering does not arise in the practitioner's mind. (B) Whatever the person wants arises. Even though [one is] enjoying royal pleasures, amusing oneself amongst women and watching musical performances, the person's digit grows daily like the digit of the moon in the bright half of the month. His body is not affected by merit and sin. As a result of uninterrupted meditation [onto this digit], the ability to illuminate one's own nature arises. He sees remote objects as if they were near.

Why does Rāmacandra specify this form of yoga as *Siddhakunḍalinīyoga*, although *kunḍalinī* does not play an explicit role here? A straightforward explanation would be the corruption of an early archetype of the *Yogatattvabindu* from which all surviving manuscripts are derived. The term would have been entirely unproblematic if Rāmacandra referred to this yoga as *Siddhayoga*.

Sections III-XII of the *Yogatattvabindu* are largely a prose adaptation of the *Yogasvarodaya*. However, unlike the *Yogatattvabindu*, the term *kunḍalī* is mentioned once in the context of the fourth *cakra* in the heart.<sup>840</sup> It is puzzling why Rāmacandra, in his prose adaptation of this passage, did not include the term *kunḍalī*. Therefore, another plausible explanation could be a lack of

<sup>840</sup> *Yogasvarodaya* (PT p. 832): *prāṇavāyoḥ sthalañcāsyā liṅgākāraṇ tu karṇikā | kālikākhyā karṇikeyaṁ asyā madhye tu kunḍalī |*.

diligence in transcribing the text. The whole section on *cakras* shows clear influences from the *Siddhasiddhāntapaddhati*.<sup>841</sup> The *Siddhasiddhāntapaddhati* locates the *kundalinī* in the context of the third *cakra* at the navel, a concept that Rāmacandra does not adopt.<sup>842</sup> Moreover, *kundalinī* is an important central element in the metaphysics of the Nāths.<sup>843</sup> According to Mallinson (2011: 20), the composition of the *Siddhasiddhāntapaddhati* marks the moment when the Nāth Sampradāya established a solid sectarian identity. Additionally, the present Nāth Sampradāya traces itself back to the so-called “nine Nāths,” a list of Siddhas whose names closely follow early lists of Siddhas.<sup>844</sup> A famous yogic technique associated with the Nāth Siddhas is the awakening of the *kundalinī*, which, as a result of its awakening, ascends through a certain number of *cakras* up the central channel.<sup>845</sup>

Thus, the term *siddhakundalinīyoga* is sensible because Rāmacandra attributed this specific yoga teaching to the Siddhas. What remains unclear is why Rāmacandra does not mention *kundalinī* in his explanations, even though he deploys the term *siddhakundalinīyoga* and his source text mentions the term *kundalī* in the respective context of the nine *cakras*. Perhaps one key to understanding this phenomenon is the occurrence of the term Mantrayoga, which Rāmacandra places right next to *Siddhakundalinīyoga* in *Yogatattvabindu* III. An explicit connection between *Kundalinī* and Mantra is established in *Śāradātilakatantra* 25.37ab:

<sup>841</sup>This is evident, for example, in the inclusion of the concept of *ürdhvaśakti* in the context of the ninth *cakra* in Section XII.

<sup>842</sup>Cf. *Siddhasiddhāntapaddhati* 2.3: *tṛtyaṇ nābhicakram pañcāvartam sarpavat kundalākāram | tan-madhye kundalinīṇ śaktim bälākakotisannibhām dhyāyet | sā madhyā śaktih sarvasiddhidā bhavati ||*

<sup>843</sup>Cf. for example *Siddhasiddhāntapaddhati* 1.7, 1.12, 1.14, 2.3, 4.21.

<sup>844</sup>Cf. Mallinson, 2011: 5.

<sup>845</sup>Cf. *Siddhasiddhāntapaddhati* 6.86: *śaktyākuñcanam agnidiptikaraṇam tv ādhārasampiḍanāt sthānāt kundaliniprabodhanam ataḥ kṛtvā tato mūrdhani || nitvā pūrṇagirīṇ nipātanam adhaḥ kurvanti tasyāś ca ye khaṇḍajñānaratās te niṣapadām teṣām hi dūraṇ padam ||* Also cf. *Yogatarāgīṇi* 1.48–49: *kim ca, yena dvāreṇa gantavyam brahmasthānam anāmayam | mukhenāccchādyā tad dvāraṇ prasuptā paramesvāri || 48 ||* *yena dvāreṇa yena mārgenā kṛtvā anāmayam jananamarāṇādīduḥkhacintārahitaṇ brahmasthānam akhaṇḍānandapadām gantavyam tad dvāraṇ mukhenāccchādyā prasuptā paramesvāri kundalī śaktih || 48 ||* *prabuddhā vahniyogena manasā marutā saha | sūcīvad guṇam ādāya vrajaty ürdhvam suṣumnayā || 49 ||* *vahniyogena prāṇapreritānalaśikhāsambandhena kṛtvā prabuddhā tyaktaṇidrā sati manasā marutā prāṇena ca saha yuktā suṣumnāyāvadhyānādī kṛtvā ürdhvam sahasradalābhīmukham vrajati | drṣṭāntam āha—sūcīvad iti yathā sūci svasaṁktaṁ guṇam ādāya ürdhvam paṭasya prati tantvantarālām vrajati tadvad iyam api svakalpiṭaṣaṭcakram tad adhiṣṭhāti tat tad evatādi sakalaprapāñcam sanhṛtya vrajati || 49 ||*

*bibharti kundalī śaktir ātmānam hamsam āśritā |*

The *kundalī* Śakti abides in the *hamsah* [and] supports the [individual] Self.<sup>846</sup>

However, only manuscript U<sub>2</sub> introduces the *hamsah* mantra in the context of *Yogatattvabindu*'s nine *cakras*. Be it as it may, the second key to unlock the mystery surrounding Rāmacandra's deployment of the term *siddhakunḍalinīyoga* is the following. Already in the *Śāringadharapaddhati* (1363 CE), the oldest text presenting a ninefold *cakra* system within the framework of Layayoga, the *cakra* system is linked with the concept of *kundalini*. *Śāringadharapaddhati* 4351-4352 reads:

*prathamam brahmacakram syāt trirāvartam bhagākṛti |  
apāne mūlakandākhye kāmarūpam ca taj jaguh ||5||*

The Brahma-cakra is the first. It is triple-coiled and shaped like a *yoni* [and] is situated within *apāna*. [It is] called the root bulb. That is known as Kāmarūpa.

*tad eva vahnikuṇḍam syāc chaktih kundalinī tathā |  
tām jīvarūpiṇīm dhyāyej jyotiṣkām muktihetave ||6||*

That (*cakra*) alone is the fire pit and the *śakti* known as *kundalinī*. One should meditate on this, which is the embodiment of life, as a luminous weapon for the sake of liberation.

Immediately following the presentation of the nine *cakras*, one encounters Śāringadhara's section on Rājayoga, which includes two methods. The first method is attributed to Dattātreya. This method involves guiding the breath and mind by contracting the *mūlādhāra* along the posterior path in the back (*paścime daṇḍamārge*) to the end of the Śaṅkhinī channel. After the three *granthis*

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<sup>846</sup>Cf. Bühnemann, 2011: 218.

are pierced and the mind and breath reach the *brahmarakandara*, the sound-born *bindu* dissolves into the void.<sup>847</sup> The second method, however, involves the awakening of *kunḍalinī*, which ascends through the *cakras* (in this case, notably only five *cakras*), uniting as *śakti* with *śiva* in the head, producing nectar that floods the entire body, leading to *samādhi* and transforming the yogin into a Siddha. This is described in *Śārṅgadharapaddhati* 4368-4371:

*athavā mūlasaṁsthānām udghātais tu prabodhayet |  
suptāṁ kūṇḍalinīṁ śaktīṁ bisatantunibhākṛtīm ||*

Alternatively, one should awaken the dormant *Kuṇḍalinī Śakti*, which is as subtle as a lotus fibre, by means of striking the place of the *mūla*[-*ādhāra*].

*suṣumṇāntah praveśyaiva pañca cakrāṇi bhedayet |  
tataḥ śive śāśāṅkābhe sphurannirmalatejasi ||*

Having entered the interior of the *Suṣumṇā*, one should pierce the five *cakras*. Then, in the pure, radiant light resembling the moon, in *Śiva* ...

*sahasradalapadmāntahsthitē śaktīm niyojayet |  
atha tatsudhaya sarvāṁ sabāhyābhyantrāṁ tanum ||*

one should join the *Śakti* to the thousand-petaled lotus. Then, with that nectar, one should flood the entire body inside and out.

*plāvayitvā tato yogī na kiṁcid api cintayet |  
tata utpadyate tasya samādhir nistarāṅgitaḥ |  
evaṁ nirantarābhyaśād yogī siddhah sa jāyate ||*

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<sup>847</sup>Cf. *Śārṅgadharapaddhati* 4364-4367.

Having flooded [the body with that nectar], the yogi should not think of anything. Then arises his unwavering *samādhi*. Thus, as a result of practising constantly, the yogin becomes a Siddha.

This passage indicates that the ninefold *cakra* system described by Rāmacandra was originally intrinsically linked with the concept of *kundalinī* and Siddhahood. From this perspective, Rāmacandra's designation "Siddhakundalinīyoga" is understandable and might be a remnant of the past.

In *Yogatattvabindu* XLIV, the second, and this time explicit, mention of Siddhayoga is found, including a description of the characteristics that define a Siddhayogin. This passage is not based on the *Yogasvarodaya*, but most of the verses presented here are derived from the *Siddhasiddhāntapaddhati* with some significant editorial changes. Some verses of this passage are possibly even from Rāmacandra's own hand. The entire section revolves around the characteristics of an Avadhūta person (*avadhūtapurusa*).<sup>848</sup> In the last three verses of this passage, the Avadhūta is equated with a Siddhayogin, in the sense of a "yogin who has perfected yoga." Through Siddhayoga, one becomes a *siddhayogin*:

*viśvātītāt tayā viśvam ekam eva virājate |  
samyogena sadā yasya siddhayogi sa gadyate || XLIV.8 ||*

He whose world shines forth as only one, as a result of transcending the world through constant union with her [Śakti], is called a perfected yogin.

*sarvāśām nijavṛttinām vismr̥tim bhajet tu yaḥ |  
sa bhavet siddhasiddhānte siddhayogi sa gadyate || XLIV.9 ||*

He who forgets all inherent fluctuations [of the mind], he is called a perfected yogin according to the doctrine of the Siddhas.

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<sup>848</sup>A recent discussion of the reception history of the term *avadhūta* can be found in Sravani Kanamarlapudi. "Avadhūta: Examining the Emergence and Institutionalisation of an Antinomian Ascetic". In: *Journal of Hindu Studies* 16 (2023), pp. 241–269. DOI: <https://doi.org/10.1093/jhs/hiad017>.

*udāśinah sadā śānto mahānandamayo 'pi ca |  
yo bhavet siddhayogena siddhayogi sa kathyate || XLIV.10 ||*

One who is always indifferent, peaceful and immersed in great bliss by means of Siddhayoga<sup>849</sup> is said to be a Siddhayogin.

Thus, a Siddhayogin has realised the unity of the universe, has stilled his mind, and is always indifferent, peaceful, and immersed in great bliss. He has attained all this by means of Siddhayoga. The use of the instrumental *siddhayogena* in this context confirms that the compound *siddhayoga* is a genitive *tatpuruṣa* and not a *karmadhāraya* compound. Unfortunately, there are no clear instructions or explicit descriptive statements that would define the practice of Siddhayoga in this second context. Nonetheless, it is possible to derive them from the previous statements.

Verse XLIV.2, for example, says that the alms of the Avadhūta<sup>850</sup> are “difference and non-difference” (*bhedābheda*). A similar perspective can already be found in the Jñānayoga section XXI. Although the term *bhedābheda* is not here, we can infer that the practice of Siddhayoga should involve the cultivation of this specific philosophical perspective.

In the preceding verse XLIV.3, there is an etymological explanation (*nirukti*) of the term *avadhūta*. The letter *a°* stands for the self (*ātman*), the letter *°va°* stands for the mental impressions (*vāsanās*), and *°dhūta* is said to be the shaking off of those *vāsanās*. Thus, an Avadhūta or Siddhayogin dedicates himself to a yogic practice that ensures the reduction of the *vāsanās* and strives for self-realisation.

Furthermore, no other statements could specify Siddhayoga’s method.

<sup>849</sup> Interestingly, the term *siddhayogena* is not attested in the *Siddhasiddhāntapaddhati*.

<sup>850</sup> Originally, the Avadhūta was considered an antinomian ascetic who detached himself from all societal bonds and did as he pleased. Over the centuries, in the words of Kanamarlapudi (2023), he became “sanitised” and more socially acceptable. The Avadhūta was integrated into the Brahmanical *āśrama* system, his unconventional traits and unorthodox practices were tamed, and the Avadhūta was thereby elevated to a legitimate and eventually even the highest class of the *saṃnyāsa āśrama*.

### 3.16.2 Siddhiyoga in the *Yogasiddhāntacandrikā*

Siddhiyoga, the “Yoga of supernatural powers” in the *Yogasiddhāntacandrikā* denotes an advanced stage of Yogic practice on the path to *samādhi*. This stage is reached when a high degree of mastery over the mind ensues. From this mastery, various supernatural abilities can be acquired through specific practices such as austerity (*tapas*) or meditative exercises (*samyama*), which are presented in the second chapter (*sādhanapāda*), but especially in the third chapter (*vibhūtipāda*) of the *Pātañjalayogaśāstra*. According to Nārāyaṇatīrtha, this stage is conducive to the attainment of *samādhi*.<sup>851</sup> As with all other yogas, Nārāyaṇatīrtha locates Siddhiyoga in the first chapter, specifically within his commentary on *sūtra* 1.40:

*cittasthitijayasya jñāpakam siddhiyogam samādhy anukūlam āha -  
paramāṇuparamamahattvānto 'syā vaśikārah || 40 ||*

It is said that Siddhiyoga indicates mastery of the stability of the mind, which is conducive to *samādhi* -

His [the yogins] mastery extends from the smallest particle of matter up the greatest extend.

Nārāyaṇatīrtha explains that the control of the yogin encompasses total and unhindered mastery over everything. This mastery is conducive to *samādhi* because it prevents afflictions such as hunger and thirst. It is a significant indicator that the yogin has mastered his mind.<sup>852</sup>

Towards the end of his commentary on *Yogasūtra* 1.40, Nārāyaṇatīrtha states that this advanced stage of yogic practice can be achieved through various methods and leads to the highest possible firmness (*dṛḍhatā parā*).

*ayam eva siddhiyogaḥ prāṇaspandanirodhādyair upāyair dṛḍhatā parā |  
siddhiyoga bhaved atra yogaḥ siddhikāraḥ paraḥ || ity ādinā || 40 ||*

<sup>851</sup>The description of Siddhiyoga in the *Yogasiddhāntacandrikā* by Penna (2004: 84–85) portrays Siddhiyoga solely as a state that facilitates *samādhi*, but completely overlooks the practical aspect of Siddhiyoga, which is the cultivation of particular supernatural abilities (*siddhis*).

<sup>852</sup>Cf. *Yogasiddhāntacandrikā* (Ed. p. 106): *parameti | asya sthiracittasya yoginah paramamahattvāntah  
paramamahattvām yeṣāṁ viyatpurusādināṁ tatparyanto vaśikāraḥ apratighātāḥ kenāpy apratibandhyatā |  
saiva kṣutpipāsādi- piḍāpratibandhadvārā samādhisādhikā cittajayasya ca jñāpiketi bhāvah |*

This indeed is Siddhiyoga. By means such as the cessation of the movement of breath, supreme firmness arises. Here, Siddhiyoga means the supreme yoga that brings about accomplishment. Thus it is stated.

Next, Nārāyaṇatīrtha links Siddhiyoga with specific supernatural abilities (*siddhis*) as he illustrates in his commentary on *Yogasūtra* 2.35. Siddhiyoga is exemplified here by the result of the practice of non-violence (*ahimsā*).<sup>853</sup> Once the yogin has achieved stability in non-violence through the practice of *pratipakṣabhāvana*<sup>854</sup>, he creates a sphere of non-violence where no enmity exists. This sphere of non-violence even neutralizes natural enmities, such as those between the mongoose and the snake, as Nārāyaṇatīrtha informs us.<sup>855</sup> Finally, we encounter Siddhiyoga in Nārāyaṇatīrtha's commentary on *Yogasūtra* 2.43, where Siddhiyoga is explicitly linked with a broader spectrum of attaining supernatural abilities (*siddhis*). In particular, asceticism (*tapas*) is the crucial catalyst for success in Siddhiyoga. It is here that the full scope of the concept of Siddhiyoga becomes comprehensible, as it explicitly builds upon and expands the explanations from *Yogasūtra* 1.40:

*tapaḥ sādhyāṁ siddhim āha-*  
*kāyendriyasiddhair aśuddhikṣayāt tapasah* || 43 ||

Asceticism is said to cultivate perfection:  
 Perfection of the senses and the body manifests as a result of asceticism on account of the removal of impurities. || 43 ||

*kāyeti | tapasah tapo 'bhyasād, aśuddhikṣayād yatheṣṭagatyādipratibandhaka pāpamalāder nāśāt, kāyendriyasiddhiḥ kāyendriyāñām alpatvama-hattvadūrārthadarśitvādisāmarthyarūpā siddhir bhavatīty arthaḥ | kāyasyāti lāghavena*

<sup>853</sup>The supernatural ability resulting from the practice of *ahimsā* is the creation of a sphere of non-violence. The yogin who has perfected *ahimsā* can no longer suffer any violence. This is, incidentally, the first supernatural ability that manifests for the yogin who practices Pātañjalayoga.

<sup>854</sup>The intentional cultivation of opposing thoughts, e.g., when one feels sorrow or anxiety and then concentrates on positive or pleasurable thoughts.

<sup>855</sup>Cf. *Yogasiddhāntacandrikā* (Ed. p. 104): *evam ahimsāparasya yoginas tatphalabhuṭam siddhiyogaṁ darśayati-ahimsāpratiṣṭhāyām tatsannidhau vairatyāgah* || 35 || *ahimseti | uktapratipakṣabhāvanāhimsāsthairye sati tatsannidhau ahimsām bhāvayataḥ samīpe vairatyāgah | sahajavirodhinā mahinakulādinām api nirmatsaratayā 'vasthitir bhavatīty arthaḥ* || 35 ||

*dūradeśagamanādikam dharmaviśeṣayattam mahattvenānyair abādhya tvādi ca bhavati | indriyāṇām dūrārthaśukṣmārthavyavahitānekārthagrāhitā bhavatiti yāvat | etena paramāṇuparamamahattvānto 'syā vaśikāra iti sūtrenokta- siddhiyogasyātrāntarbhāvo jñātavyah |*

[Regarding the term] *kāya* (“body”). As a result of the practice, the heat of asceticism (*tapas*) arises.<sup>856</sup> As a result of the destruction of impurities and other obstructions such as sin and filth, which hinder free movement and the like, perfection of the senses and the body manifests, meaning the ability of the body and senses to become small, large, see distant objects, etc. Through the extreme lightness of the body, there is the ability to travel to distant places, etc. and through other capacities dependent on special qualities, unobstructedness, etc., arises. To be precise, the [ability] of the senses to perceive distant, subtle, covered, and multiple objects arises. This is indicated by the *sūtra* “his control extends from the smallest atom to the greatest magnitude.” - It should be understood that Siddhiyoga is included here.

### 3.16.3 Siddhayoga in the complex yoga taxonomies

The comparative analysis of Siddhayoga within the four texts of the complex early modern yoga taxonomies enhances our understanding of the usage of the term as a yoga category in the 17th century. In the *Yogatattvabindu*, there are two distinct mentions of Siddhayoga: Siddhakuṇḍaliniyoga and Siddhayoga. The former term refers to a specific yoga practice that describes the three main channels and meditation on various *cakras*. This concept of the yogic body and the ninefold *cakra* system is attributed to the Siddhas and leads the yogin to become a perfected being (*siddha*). The *kūṇḍalī* remains unmentioned in the explanations of this yoga, although it would have been expected in this context.

The context in which the latter term is embedded does not mention any explicit practice; however, the term is unequivocally linked to the doctrine of the Siddhas (*siddhasiddhānta*). For Rāmacandra, Siddhayoga was the “Yoga of

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<sup>856</sup>The heat of *tapas* bakes the body and destroys impurities that are mentioned in the following.

the Siddhas” or the yoga of the followers of the Siddha doctrine. We can, therefore, deduce that Rāmacandra was not the only one using the term Siddhayoga in this sense in the 17th century.

Nārāyaṇatīrtha describes a Siddhiyoga, not Siddhayoga. Since Nārāyaṇatīrtha’s placement of the fifteen yogas in the *Yogasūtra* can be seen as a response to the popularity of the fifteen yogas, we can assume that he was also familiar with the term Siddhayoga, which was possibly imbued with the same meaning that Rāmacandra had in mind. He viewed the model of Pātañjalayoga that he advocated as superior, and to demonstrate this, he aimed to show that his yoga system was so universally designed that all the fifteen popular yogas were already encompassed within it. For instance, the doctrine of the Siddhas, in the *Siddhasiddhāntapaddhati*, could hardly be situated within the *Yogasūtra* even with considerable effort. It is likely for this reason that Nārāyaṇatīrtha chose the phonologically similar term Siddhiyoga. By introducing Siddhiyoga, he could cover the entire range of practices that lead to supernatural powers, the *siddhis*, one of the central subjects within the *Pātañjalayogaśāstra*.

### 3.17 Rājayoga

RĀJAYOGA<sup>857</sup> occupies the fifteenth and thus the final and most superior position in Rāmacandra’s *Yogatattvabindu* within his yoga taxonomy. In the *Yogasvarodaya*, Rājayoga holds a similarly superior role. In both texts, Rājayoga presents a yoga path with fifteen different methods. These methods are variously named yogas, all leading to the state of Rājayoga. In these texts, Rājayoga is an umbrella term for different yoga methods and a designation for an exalted state that produces particular effects. Notably, Rājayoga is not explicitly linked to *samādhi*. The term *samādhi* is scarce in both texts. Both texts mention the term only within their very concise descriptions of Aṣṭāṅgayoga. The *Yogatattvabindu* lists *samādhi* as one of Aṣṭāṅgayoga’s eight limbs without even explaining it. The *Yogasvarodaya* lists it in the same context and

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<sup>857</sup>An outstanding article that reconstructs the reception history of the term Rājayoga in great depth is “Rājayoga: Reincarnations of the King of All Yogas” (2014) by Jason Birch. Furthermore, Mallinson, 2024: 21–23 discusses essential aspects of the inclusion of the term within the emerging early corpus of Haṭhayoga texts.

devotes one sentence to its explanation. In medieval texts from the 12th to 15th centuries, Rājayoga was primarily a synonym for *samādhi*.<sup>858</sup> Thus, the *Yogatattvabindu* and *Yogasvarodaya* are prime examples of the many attempts observed from the 16th century onward in various texts to reinterpret the name Rājayoga and associate it with other yoga systems.

A different interpretation is observed in Nārāyaṇatirtha's *Yogasiddhāntacandrikā*. Here, Rājayoga is synonymous with *samādhi*, or, to provide the technical term for the final overarching goal of this system *asamprajñātasamādhi*, the final state of Pātañjalayoga. Rājayoga is, therefore, only the goal and not a method. However, in Nārāyaṇatirtha's text, Rājayoga can be achieved through fifteen methods, all of which he situates within his yoga system, aiming to demonstrate its superiority by subordinating all other contemporary yoga methods to Pātañjalayoga.

In stark contrast, Sundardās's *Sarvāṅgayogapradīpikā* attributes Rājayoga differently. Here, Rājayoga, along with Lakṣayoga and Aṣṭāṅgayoga, is considered a subcategory of Haṭhayoga, primarily denoting a specific technique widely known as *vajrolīmudrā*.

Thus, once more, we can observe how the competitive environment of Hinduism's diverse soteriological practices plays out in thematically, spatially, and temporally precisely delimited discourses manifesting in such negotiation processes.

### 3.17.1 Rājayoga in the *Yogatattvabindu*

Rājayoga is the overarching theme of Rāmacandra's *Yogatattvabindu*. Rāmacandra's text aims to document the method of Rājayoga. That is clearly stated at the very beginning of the treatise.<sup>859</sup> Rāmacandra's Rājayoga encompasses a total of fifteen variants, which are listed as follows: Kriyāyoga, Jñānayoga, Caryāyoga, Haṭhayoga, Karmayoga, Layayoga, Dhyānayoga, Mantrayoga, Lakṣayoga, Vāsanāyoga, Śivayoga, Brahmayoga, Advaitayoga, Siddhayoga, and Rājayoga itself. However, only Kriyāyoga, Jñānayoga, Caryāyoga, Haṭhayoga, Mantrayoga, Lakṣayoga, and Siddha[kunḍalinī]yoga are explicitly introduced as methods with their own sections. Dhyānayoga,

<sup>858</sup> Birch, 2014: 401.

<sup>859</sup> *Yogatattvabindu* section I: śrī ganeśāya namaḥ || atha rājayogaprakāra likhyate |

Vāsanāyoga, Karmayoga, and Advaitayoga are at least implicitly present. Śivayoga and Brahmayoga are mentioned initially as methods but are not further elaborated upon in the text. We can, however, infer that Śivayoga<sup>860</sup> and Brahmayoga<sup>861</sup> were regarded as synonyms for Rājayoga, and thus Rāmacandra did not see the need to introduce them as independent categories. The mention of Rājayoga in the list of methods for Rājayoga appears redundant. However, it was possibly placed at the end of the list to express its superiority as the “king of yogas,”<sup>862</sup> as there is no separate yoga method named Rājayoga found in the text. However, other terms that might suggest distinctive yoga categories not listed among the initial fifteen methods of Rājayoga are mentioned. These include Aṣṭāṅgayoga,<sup>863</sup> Satyayoga,<sup>864</sup> and Sahajayoga.<sup>865</sup> The reasons for their absence in the initial list are not entirely clear, especially since the explanation of Sahajayoga, presented as the final method of Rājayoga, is followed by the statement: “This is the explanation for those named *cakravartin*” in the last sentence of the *Yogatattvabindu*,<sup>866</sup> suggesting its superior position in Rāmacandra’s system of Rājayoga.

A distinctive feature of the *Yogatattvabindu* is the result of Rājayoga mentioned directly in the introduction. Here, it speaks of “long-term durability of the body,”<sup>867</sup> which, as Rāmacandra explicitly emphasizes, occurs under special circumstances, namely “even if the practitioner is enjoying manifold royal pleasures and even when there is manifold royal entertainment and

<sup>860</sup>The Śivayoga of the *Śivayogapradīpikā* closely aligns with the overall content of the *Yogatattvabindu*, suggesting the possibility of synonymous usage.

<sup>861</sup>For instance, Divākara writes in the first verse of the *Bodhasāra*: *rājayogo rājñām nṛpāṇām svasthāne sthitvāpi vādhayitum śakyatvāt tatsambandhi yogo jīvabrahmaivāsiyakajñānalaksano ...* Birch (2014: 430, n. 51) translates: “Rājayoga is the yoga of kings, because rulers can accomplish it even while remaining in their position (that is, as kings). In this connection, its [main] characteristic is knowledge concerning the union of the individual self with Brahman.” The *Yogatattvabindu* occupies a similar position. Here, too, Rājayoga is yoga for kings, and the main characteristic of the *Bodhasāra* is the union of *jīva* and Brahman. Thus, it is possible that Rāmacandra shared this view and considered Brahmayoga synonymous with Rājayoga.

<sup>862</sup>Much in the sense of the *Amanaska* 2.3cd: *rājatvāt yogānām rājayoga iti smṛtā*.

<sup>863</sup>A discussion of Aṣṭāṅgayoga can be found on p. 403.

<sup>864</sup>A discussion of Satyayoga can be found on p. 413.

<sup>865</sup>For the important discussion of Sahajayoga see p. 414.

<sup>866</sup>Cf. *Yogatattvabindu* LIX: *iti cakravartināmakathanam |*

<sup>867</sup>*Yogatattvabindu* section I: *...bahutarakālam śarirasthitir bhavati |*

spectacle.”<sup>868</sup> The name Rājayoga here implies that the practitioner can live like a king and, despite engaging in excessive forms of worldly enjoyment, still experience the positive effects of yoga without renouncing the world and becoming an ascetic. Numerous passages in the text suggest that the Rājayoga of the *Yogatattvabindu* was indeed directly addressed to members of the royal court, aristocracy, young princes (*kumāras*), and perhaps the king himself. Due to the scope and significance of this topic, it is addressed elsewhere in this work.<sup>869</sup> It is important to emphasize that the term Rājayoga in this text also consistently carries the meaning of “Yoga for royals”, “Royal Yoga” or “Yoga for kings.”

Furthermore, various other effects or signs of the Rājayoga methods are explicitly addressed in sections XVI,<sup>870</sup> XVII,<sup>871</sup> and XLII.<sup>872 873</sup> The following table lists these effects according to the sections:

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<sup>868</sup>Ibid. section I: ...yena rājayogenānekarājyabhoga samaya eva anekapārthivavinoda prekṣaṇasamaya eva ...

<sup>869</sup>See p. 9.

<sup>870</sup>*Yogatattvabindu* section XVI: *idāniṁ rājayoga yuktasya puruṣasya yac charīraciḥnam tat kathyate /*

<sup>871</sup>Ibid. section XVII: *anyad rājayoga sya cihnāṁ kathyate |*

<sup>872</sup>Ibid. section XLII: *idāniṁ rājayoga c charire etādṛśāni cihnāni bhavanti |*

<sup>873</sup>Indirectly, the individual methods of Rājayoga also have their own effects.

Section XVI	Section XVII	Section XLII
<ul style="list-style-type: none"> <li>• He is rich at all times.</li> <li>• He dwells distant from the world. He dwells in the world, having permeated it.</li> <li>• Neither birth nor death exists for him.</li> <li>• Happiness does not exist.</li> <li>• Suffering does not exist.</li> <li>• Descent does not exist.</li> <li>• Moral conduct does not exist.</li> <li>• Abode does not exist.</li> <li>• In the mind of this perfected one, a light appears immediately before him, which is the connection with God.</li> <li>• Neither does he have a caste, nor does he have any sign.</li> <li>• He is without parts, immaculate and uncharacterized.</li> <li>• Whatever wish for the most excellent fruit, affectionate woman, etc. arises, he obtains that very enjoyment. His mind truly does not suffer attachment in this situation.</li> </ul>	<ul style="list-style-type: none"> <li>• Even when there is the attainment of a kingdom, etc., the perception of a reward does not arise.</li> <li>• Even in loss, suffering does not arise within the mind, and neither does desire arise.</li> <li>• Even when whatever object has been obtained, aversion towards any object does not arise; and concerning this object, affection of the mind does not arise.</li> <li>• The mind is equal towards a person who has expertise in sacred scriptures, a friend or an enemy.</li> <li>• An indifferent view arises.</li> <li>• When for him who freely moves across the entire world being furnished with enjoyment and happiness, the pride of the ability to do these things does not arise within the mind; and one does not proclaim the ability to do these things among all his followers—this is also said to be of Rājayoga.</li> <li>• Whether one has new clothes made of silk, or old, worn clothes with holes, whether one is smeared with sandalwood and musk, or smeared with mud—when delight and grief do not reside within the mind, it is that which is Rājayoga.</li> <li>• When the mind is neither bored nor overwhelmed situated in a city, a forest, an uninhabited village, or a village full of people.</li> </ul>	<ul style="list-style-type: none"> <li>• The eradication of all diseases occurs.</li> <li>• He has a vision of the entire earth.</li> <li>• Knowledge of the principles (<i>tattvas</i>) arises.</li> <li>• He understands all languages.</li> <li>• The body becomes as strong as a diamond.</li> <li>• Even with the bite of a snake, death does not occur.</li> <li>• Hunger, thirst, drowsiness, and heat do not trouble the person.</li> <li>• Perfection of speech arises.</li> <li>• Fatigue does not occur in the body.</li> <li>• The person assumes the nature of the wind.</li> <li>• He sees the entire earth with a glance.</li> <li>• The eight supernatural powers beginning with “becoming infinitely small” etc. (<i>aṇīmādi</i>) arise.</li> <li>• The nine treasures (<i>navanidhi</i>) approach nearby.<sup>874</sup></li> <li>• Within the ten cardinal points in space, the power over death and rebirth arises.</li> <li>• Wherever there is a desire to go in the world, one goes there.</li> <li>• Ignorance disappears everywhere.</li> <li>• One sees the supreme Lord nearby.</li> <li>• There is the capability of accomplishing tasks and removing obstacles.</li> </ul>

Table 6: The *Yogatattvabindu*'s effects of Rājayoga

### 3.17.2 Rājayoga in the *Yogasvarodaya*

Just like in the *Yogatattvabindu*, Rājayoga in the *Yogasvarodaya* has fifteen variants. Of these fifteen, however, only eight yogas are named: Kriyāyoga, Jñānayoga, Karmayoga, Haṭhayoga, Dhyānayoga, Mantrayoga, Urayoga<sup>875</sup> and Vāsanāyoga. The other variants are not named, presumably for metrical reasons. In this case, Rājayoga is again considered both as a fifteenfold method and as a state. All fifteen methods lead to the practitioner dwelling in Brahman. The term here implies both the highest or most superior form of yoga and the highest yogic state. Rājayoga leads to a long life and the attainment of the eight supernatural powers. In comparison to the *Yogatattvabindu*, which presents Rājayoga as a yoga that can be practiced despite royal sensual pleasures, the introduction in this text merely states that the practitioner is worthy of being revered by kings. The quotation of the *Yogasvarodaya* in the *Prāṇatoṣīṇī* (Ed. p. 831) reads:

atha rājayogaḥ || yogasvarodaye |  
 iśvara uvāca |  
 rājayogaṁ pravakṣyāmi śr̥nu sarvatra siddhidam |  
 guhyād guhyatarām devi nānādharmam parātparam ||  
 rājayogena deveśi nṛpapūjyo bhaven narah |  
 rājayogi cirāyuś ca aṣṭaiśvaryamayo bhavet ||  
 pañcadaśaprakāro'yaṁ rājayogaḥ ||  
 kriyāyogo jñānayogaḥ karmayogo haṭhas tathā |  
 dhyānayogo mantrayoga urayogaśca vāsanā |  
 rājaty etad brahmaśīva ebhiś ca pañcadaśadhā ||

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<sup>875</sup>The term Urayoga is possibly a corruption of the text. Jason Birch suggested emending to *laksyayoga*, as Laksyayoga plays a central role in the course of the text. Karen O'Brien-Kop suggested *ūha*<sup>o</sup> as a possible reading for *ura*<sup>o</sup> - a term derived from the older meditation framework of Sāṃkhya, which emphasizes *ūha* (reflection), *śabda* (speech), and *adhyayana* (study). Oberhammer, for example, discusses this term in his analysis of the *Yuktidipikā* (commentary on the *Sāṃkhyakārikā* from the 7th century BC). Unfortunately, the term is not found a second time in the surviving material of the *Yogasvarodaya*. In view of the mention of Sāṃkhyayoga in Sundardās's *Sarvāṅgayogapradipikā*, this possibility cannot be ruled out. Unfortunately, the surviving material of the *Yogasvarodaya* does not support this idea. Sven Sellmer suggested that it may not be a mistake, but an abbreviated form of *uraga*<sup>o</sup>. Uragayoga translated as "Snake yoga" and could be a synonym for Kunḍaliniyoga. However, I could not find this word attested anywhere else.

Now Rājayoga. [As described] in the *Yogasvarodaya*. God said: “I will teach Rājayoga, listen! In every case it bestows completion. [It is] more secret than secret, oh goddess, [its] nature is manifold, [and it is] higher than the highest. By means of Rājayoga, oh goddess, a man becomes [worthy] of being worshipped by kings. The Rājayogin may have a long life and he may be equipped with the eight [supernatural] powers. This Rājayoga has fifteen varieties: Kriyāyoga, Jñānayoga, Karmayoga, Haṭhayoga, Dhyānayoga, Mantrayoga, Urayoga and Vāsanāyoga. By [means of] these fifteen [yogas], that [person] who is resting in Brahman shines [like a king].”

### 3.17.3 Rājayoga in the *Yogasiddhāntacandrikā*

In his introduction to the first *sūtra*, Nārāyaṇatīrtha takes Rājayoga as a synonym of *saṃādhi* (“meditative absorption”) and *nididhyāsana* (“profound meditation”). Later on, he equates Rājayoga more specifically with *asamprajñātasamādhi* and *nirbijasamādhi*.<sup>876</sup> Thus, the Rājayoga of the *Yogasiddhāntacandrikā* designates the final state, the goal of the Pātañjalayoga system,<sup>877</sup> and not a method to achieve the state. He provides fifteen different yogas to reach this state. All yoga methods are, in turn, embedded within the eight limbs of Pātañjalayoga. In his commentary, Nārāyaṇatīrtha situates and explains all of them within the *saṃādhipāda* and *sādhanapāda* of the *Pātañjalayogaśāstra*. This can best be understood from Nārāyaṇatīrtha’s own words:

*brahmavid āpnoti param | brahmavid brahmaiva bhavati | tam eva  
viditvā 'timṛtyum eti nānyah panthā vidyate 'yanāya | tarati śokam  
ātmavit | ity ādiśrutiśiddhaparamapuruṣārtha sādhanatānandāt-  
masākṣatkārasādhanatayā śravaṇamananānidhidhyāsanādīni, ātmā vā*

<sup>876</sup> *Yogasiddhāntacandrikā* 1.20 (Ed. p. 25): *tataḥ paravairāgyād asamprajñātā itaresām pūrvavilakṣaṇānām manusyānām mumukṣūnām bhavatiḥ arthaḥ | ayam eva ca rājayoga ity ucyate | tad uktam smṛtau - saṃādhis tatra nirbijo rājayogaḥ prakīrttitāḥ | dīpavād rājate yasmād ātmā saccinmayah prabhuḥ ||*

<sup>877</sup> This has previously been noted within the distinguished article by Jason Birch (2014: 414-415) on the reception history of yoga named “Rājayoga: Reincarnations of the King of All Yogas”. Here, Birch states that the earliest occurrence of the term “rājayoga” in a commentary on the *Yogasūtra* may be Vijñānabhikṣu’s *Yogasārasaṃgraha* (16th century). Here, too, Vijñānabhikṣu understood Rājayoga as *saṃādhi*.

're draṣṭavyaḥ śrotavyo mantavyo nididhyāsitavyaḥ | ity ādinā 'mnātāni  
 | tatra nididhyāsanam̄ pradhānam | tatsahakrtād eva manaso 'laukikā  
 'bādhitātmagocarapramāsambhavāt, sarvavijñānādirūpaphalasamvādāc  
 ca | nididhyāsanañ caika tānatādirūpo rājayogāparaparyāyaḥ samādhiḥ  
 | tatsādhanam̄ tu kriyāyogaḥ, caryāyogaḥ, karmayogo, haṭhayogo,  
 mantrayogo, jñānayogaḥ, advaitayogo, laksyayogo, brahmayogaḥ, śivayogaḥ,  
 siddhiyogo, vāsanāyogo, layayogo, dhyānayogaḥ, premabhaktiyogaś  
 ca | tad etat sarvam̄ sāmānyavिशेषabhaवेनाष्टांगयोगena kavalikrtam  
 iti manasi nidhāya sāṣṭāṅgam̄ saphalaṁ yogam̄ samādhisādhanav-  
 ibhūtikaivalyārthakaiś caturbhīḥ pādaɪ vyutpādayisyan prekṣāvāt  
 pravṛttaye viṣayaprayojanādhiकारिसम्बन्धान darśayan prathamam̄  
 śāstrasyārambham̄ pratijānīte bhagavān̄ patañjaliḥ | atha yogānuśāsanam  
 || I ||<sup>878</sup>

The knower of Brahman attains the supreme. The knower of Brahman like Brahman [itself]. Having realized that alone, one transcends death; no other path is known for advancing. The knower of the self traverses sorrow. This is established in the scriptures as the supreme purpose of human life, and the means to realize the blissful nature of the self is hearing, reflection, profound meditation, etc. Oh, the self, indeed, must be seen, heard, reflected upon, and profoundly meditated upon. Among these, profound meditation is the most essential part. Only because of that, the extraordinary perceptions of the mind arise - as a result of the occurrence of the right idea of the dwelling place of the unobstructed self and, as a result, the information of the fruits of the first appearance of all-encompassing insight. Profound meditation, characterized by being humbly inclined towards unity, is another synonym for Rājayoga or *samādhi*. The means to this include Kriyāyoga, Cāryāyoga, Karmayoga, Haṭhayoga, Mantrayoga, Jñānayoga, Advaitayoga, Laksyayoga, Brahmayoga, Śivayoga, Siddhiyoga, Vāsanāyoga, Layayoga, Dhyānayoga, and Premabhaktiyoga. All these are encompassed generally and specifically through the eight-limbed

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<sup>878</sup> *Yogasiddhāntacandrikā* Ed. p. 2.

yoga. Keeping this in mind, the yoga with eight limbs which is fruitful, through the chapters regarding the subjects *samādhi* (“meditative absorption”), *sādhana* (“practice”), *vibhūti* (*supernatural powers*) and *kaivalya* (*isolation*) teaching the connections regarding the objective of the topic for its application in a comprehensible manner the venerable Patañjali revealing the most excellent beginning of his treatise states: Now, the teaching of yoga begins.

### 3.17.4 Rājayoga in the *Sarvāṅgayogapradīpikā*

The Rājayoga of Sundardās (3.13-24) is subsumed along with Lakṣyayoga and Aṣṭāṅgayoga in the tetrad of Haṭhayoga.<sup>879</sup> In contrast to Rāmacandra, who portrays Haṭhayoga as a form of Rājayoga, Sundardās understands Rājayoga as a form of Haṭhayoga. This form exclusively refers to what is generally known as *vajrolimudrā*.<sup>880</sup>

Although the association of Rājayoga and *vajroli* might seem surprising in light of the modern understanding of Rājayoga as meditation,<sup>881</sup> or its use in medieval yoga texts (12th - 15th centuries CE) as a synonym for *samādhi*,<sup>882</sup> *vajrolimudrā* was already regarded in early *haṭha* texts, such as the *Dattātreyayogaśāstra*,<sup>883</sup> as a suitable method to achieve Rājayoga. Śrinivāsayogi goes even further in the *Haṭharatnāvalī*. For him, one can only become a *rājayogī* through the practice of *vajroli*.<sup>884</sup> According to Mallinson (2018: 205), *vajrolimudrā* was originally used by ancient ascetic traditions as a technique for the retention and conservation of semen (*bindudhārana*) by reabsorbing the fluids emitted by both sexes during the act through the urethra, thus maintaining the celibacy so crucial to these traditions under all circumstances. Mallinson showed through texts written from the second millennium CE onward that these practices were first made accessible to an audience beyond their ascetic originators, allowing

<sup>879</sup>For another discussion of Rājayoga in the *Sarvāṅgayogapradīpikā*, see Burger, 2014: 696-697.

<sup>880</sup>In an outstanding and groundbreaking article titled “Yoga and Sex: What is the Purpose of Vajrolimudrā?” (2018), Mallinson determined the history, method, and purpose of *vajrolimudrā* based on textual, ethnographic, experiential, and anatomical data.

<sup>881</sup>Cf. De Michelis, 2004: 178-180.

<sup>882</sup>Cf. Birch 2014: 401.

<sup>883</sup>Cf. *Dattātreyayogaśāstra* 183-184.

<sup>884</sup>*Haṭharatnāvalī* 2.104.

householders to benefit from yoga practice without having to forgo the pleasures of sexual intercourse. Simultaneously, this technique was adapted by tantric Śaiva traditions. They synthesized the originally purely physiological concept of *vajrolimudrā* with two of their own concepts: the use of sexual fluids as the ultimate offering in rituals and its internalization as a visualization of the united sexual fluids being directed upward through the central channel. As a result, *vajrolimudrā* was no longer considered merely a physiological method for maintaining celibate efforts but, through this synthesis with tantric ideas, became a method leading to a divine body,<sup>885</sup> the attainment of all supernatural powers (*siddhis*),<sup>886</sup> or the awakening of *kundalini*.<sup>887</sup>

Only against this background can the Rājayoga of Dādūpanthi Sundardās be adequately understood, whose practical aspect must be derived from only two verses.

*rājayoga kīnā śīva rātī | gaurā samga anaṅga na jātī | ghṛta nahim dharai  
agni ke pāsā | rājayoga kā baḍā tamāsā || 14 ||*

Śiva performed Rājayoga with Gaurī (Parvatī), without being overcome by the god of love (*anaṅga*).<sup>888</sup> Just as clarified butter cannot stay near fire, Rājayoga is a great challenge.

*nāḍīcakra bheda jau pāvai | tau caḍhi biṇḍa apūṭhau āvai | karanī kaṭhina  
āhi ati bhārī | baśabartanī hoi jau nārī || 15 ||*

Having pierced the network of channels (*nāḍīcakra*), then the rising semen arrives unbroken. The practice is hard and very difficult, even when the women is under control.

The name *vajrolimudrā* is not mentioned. However, the practice referred to as Rājayoga in these verses is practically identical to the medieval models of *vajrolimudrā* described above.<sup>889</sup> Rājayoga consists of a practice involving

<sup>885</sup> Śivasamhitā 4.87

<sup>886</sup> Dattātreyyayogaśāstra 175

<sup>887</sup> Cf. Haṭharatnāvalī 2.82

<sup>888</sup> Anaṅga is another name for Kāma (lit. “desire”), the god of love.

<sup>889</sup> The same conclusion is drawn by Burger (2014: 696) and Mallinson (2018: 195).

sexual intercourse between a man and a woman, which leads to not being overpowered by the god of love, the personification of desire.<sup>890</sup> The Yogi is encouraged to make the semen rise after it has pierced the network of channels (*nāḍicakra*). The entire process is described as extremely difficult, even if the woman cooperates.

The first verse describes Śiva practicing Rājayoga with Pārvatī. Due to subsequent references to *vajrolī*, this implies engaging in sexual intercourse. Despite the physical union with Pārvatī, who symbolizes beauty and passion, Śiva was not overpowered by the god of love (*anaṅga*), who represents desire and passion. To illustrate the difficulty of Rājayoga, Sundardās uses the image of clarified butter, which cannot remain near the fire without melting and burning. This image symbolizes how something very pure, like ghee, typically cannot withstand the presence of something that could consume or destroy it. This purity, the clarified butter, represents yogic celibacy, while the fire represents the source of desire, namely the woman, Pārvatī. The celibacy of a Yogi in this situation is highly threatened, as it is extremely difficult to resist the urge. Unlike anyone else, Śiva can enjoy the sexual act with Pārvatī without being consumed by her flames and without giving up his celibacy. He succeeds in using Rājayoga to pierce the network of channels with the semen<sup>891</sup> and then make it rise within himself. The comparison illustrates the high degree of self-control and difficulty required to practice this form of Rājayoga, as it is natural for desire to arise in the presence of attractive stimuli. Accordingly, the last verse of this chapter states:

*rājayoga cinha ye jānaiṁ biraṭā koi | triyā saṅga mati kījiyahu jo aisā nahīṁ hoi* || 24 ||

Those who truly understand the characteristic of Rājayoga are rare indeed; he who does should not shun the company of women.

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<sup>890</sup> Mallinson (2018) mentions *Hṛīḥabhyāsapaddhati* (f. 28r, ll. 6–9), which describes that the Yogi can have sex with sixteen women a day without giving up celibacy and without succumbing to passion once the practice of *vajrolī* is well established.

<sup>891</sup> It remains unclear whether this refers to his own semen or a mixture of male and female semen, as in the *Yogaśikhopaniṣad* 1.137cd: *rajaso retaso yogād rājayoga iti smṛtā* | Here, Rājayoga is defined as the union of female generative fluid or menstrual blood (*rajas*) and semen (*retas*).

The other verses describe the one who has mastered Rājayoga. These descriptions are similar to those in the *Yogatattvabindu*. The positive effects of Rājayoga are far-reaching. The practitioner's resilience is increased immeasurably. Neither hunger nor thirst, sleep or laziness, cold and heat, nor old age can affect him (3.19). Fire cannot burn, nor can water drown him; he does not age and becomes immortal with a body as hard as a diamond (3.20). He goes wherever he wants; nothing in the world can stop him, and he can dwell in heaven with the gods or in the netherworld with the demons if he desires (3.21) etc. The Rāyogī here strongly resembles the archetypal Avadhūta, who can do as he pleases. Particularly interesting is the statement that he is liberated (*muktā*) and yet enjoys the eight pleasures, untouched by sin and merit.<sup>892</sup> I could only identify the eight pleasures in the *Yogatattvabindu* (Section XXII). They are listed there and include: 1. Silken clothes, 2. A mansion with five or seven rooms, 3. A large bed with a soft mattress and cover, 4. A woman belonging to the Padminī group of women,<sup>893</sup> 5. A comfortable seat, 6. An exceptionally valuable horse, 7. Appetizing food, and 8. Various drinks. The original idea of *vajroli*, namely maintaining celibacy despite the enjoyment of sexual intercourse, is further expanded here. Through the Rājayoga of Sundardās, the Yogi apparently need not renounce anything. That demonstrates the character of the comprehensive syncretistic equation of *vajroli* and Rājayoga that Sundardās undertakes here. He reduces the practice of Rājayoga to one of the fundamental practices of Hāṭhayoga, namely *vajroli*. This practice allows the Yogi to enjoy the world's pleasures without facing the consequences that would affect the overarching goals of yoga. That opens the door for Sundardās to unreservedly transfer the general characteristics of the results of Rājayoga from other traditions to his own model. The very classification of Rājayoga as a subcategory of Hāṭhayoga shows that Sundardās certainly did not understand Rājayoga as the king of all yogas as in *Amanaska*,<sup>894</sup> rather the term Rājayoga here implies that the practitioner can live like a king, indulge in the associated sensual pleasures, and remain a Yogi, without wandering as a possessionless, world-renouncing ascetic seeking liberation.

<sup>892</sup>Cf. *Sarvāṅgayogapradipikā* 3.17: *disai samga pūni muktā | aṣṭa prakāra bhoga kau bhuktā | pāpa punya kachu parasai nāṁhīm | jaisaiṇī kamala rahai jala māṁhīm* || 16 ||

<sup>893</sup>See n. 238 on p. 132.

<sup>894</sup>*Amanaska* 2.3cd: *rājatvāt yogānāṁ rājayoga iti smṛtaḥ*

### 3.17.5 Rājayoga in the complex yoga taxonomies

The comparative analysis of Rājayoga within the four texts of the complex early modern yoga taxonomies demonstrates the complex cross-traditional negotiation processes of the 17th century. It underscores the prominence of Rājayoga as a universal category in an interplay between continuity and innovation.

The analysis of the *Yogatattvabindu* and *Yogasvarodaya* shows the use of the term Rājayoga as a superior and at the same time universal category. All yogas listed in these texts are presented as methods of Rājayoga. Here, Rājayoga carries multiple connotations. At the first level, Rājayoga must be understood as the “king of yogas” since it is placed at the top of the lists, as seen in the earlier fourfold taxonomies. At the same time, Rājayoga is a specific state to be attained but can be reached through very different yoga methods. Regarding the desired state, the *Yogatattvabindu* notably departs from the earlier connotations with *samādhi* and shifts the interpretation of this once primarily soteriological state, which still resonates but surprisingly weakly, towards a state that emphasises more worldly concerns. Specifically, one property of Rājayoga is unmistakably highlighted. Despite extensive involvement in sensual pleasures, the practitioner attains all the mental and physical benefits of a yoga practice. That occurs against the backdrop that these texts, the *Yogasvarodaya* targets householders and ascetics,<sup>895</sup> and the *Yogatattvabindu* targets wealthier social strata, probably *kṣatriyas*. Therefore, in the latter text, the meaning of “Yoga for kings” is also clearly implied at a second level. The inclusivist schema<sup>896</sup> that emerges in the *Yogatattvabindu* and *Yogasvarodaya* also appears in Nārāyaṇatīrtha’s *Yogasiddhāntacandrikā*. In Nārāyaṇatīrtha’s text, Rājayoga can be achieved through fifteen yogas or yoga methods, all of which he situates within his own yoga system, aiming to demonstrate its superiority by subordinating all other contemporary yoga methods he knew to Pātañjalayoga. Nārāyaṇatīrtha equates Rājayoga with *asamprajñātasamādhi*, the ultimate state of Pātañjalayoga. Thus, Rājayoga is considered solely as

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<sup>895</sup>The quotations from *Yogasvarodaya* in the *Yogakarṇikā* make it clear that the practices attributed to *Yogasvarodaya* – such as *nāḍikṣālanam* (YK 4.74-77) – were undoubtedly only performed by professional ascetics.

<sup>896</sup>Inclusivist in the sense of Paul Hacker’s “Inklusivismus” (1979).

the goal and not as a specific method. However, that reflects the discursive power and social esteem Rājayoga had in Nārāyaṇatīrtha's lifetime. Although Nārāyaṇatīrtha undoubtedly considers his Pātañjalayoga as the ultimate and superior yoga system, which is evident in his attempt to incorporate or perhaps more aptly subjugate the fifteen yogas to the *Yogaśūtra*, Rājayoga was so significant in his discursive environment that he equated the term Rājayoga, a term that originated from Śaiva traditions, with the final goal, the quintessence of Pātañjalayoga, namely *asamprajñātasamādhi*.

Sundarāś, as an author with a clear Vaiṣṇava orientation, naturally sought to distinguish himself from other discursive authorities and degraded Rājayoga in his *Sarvāṅgoyogapradipikā* to a mere method of Hathayoga, namely *vajrolimudrā*, which, according to his descriptions, is not only difficult to master but was also widely considered disreputable and frowned upon.<sup>897</sup> He keeps his descriptions so vague and brief that it is unimaginable that this description could have served as a practical guide. This categorisation could only have served a strategic purpose, namely, similar to the *Yogatattvabindu*, *Yogaśvarodaya*, and the *Yogaśiddhāntacandrikā*, to strengthen and propagate his own yoga model in contrast to other models, especially those models that place Rājayoga at the top of the hierarchy. Sundarāś deliberately knocks Rājayoga off his throne in his model. Through this categorisation, he manages to subtly undermine the authority of Rājayoga without having to ignore it. In comparison to the other texts of the complex yoga taxonomies, his yoga taxonomy proceeds more skillfully in terms of eloquence, systematics, and diplomatic finesse.

Taken together, we witness a struggle for interpretive authority, a competitive environment of yoga traditions entangled in discursive negotiation processes, where each actor tries to assert themselves. All authors came from an environment where many yoga traditions intersected, and a lively exchange existed.

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<sup>897</sup>The fact that participants in the discourse were troubled by *vajrolimudrā* is shown, for example, in Mallinson. The new critical edition by Mallinson (2024) has shown that in the most widely disseminated recension of the text, the section on *vajrolimudrā* was significantly shortened, likely due to disapproval of these practices. The same phenomenon was observed in the new critical edition of the *Hathapradipikā* (2025). In most recensions of this text, the section on *vajrolimudrā* was either moved to the end or removed entirely.

## 3.18 Other yogas

Up to this point, the comparison of individual yoga categories has been based on the order set out in *Yogatattvabindu*. This means that most of the yoga categories used in all texts have already been covered. However, there are still some yogas that need to be addressed. These will be described in the following sections and, if they appear in more than one text, they will be compared with each other.

## 3.19 Bhaktiyoga

**B**HAKTIYOGA, the “Yoga of devotion” is entirely absent in the *Yogatattvabindu* and *Yugasvarodaya*. Nārāyaṇatīrtha, however, places his Premabhaktiyoga at the topmost position in the yoga taxonomy of the *Yugasiddhāntacandrikā*. For him, this method of yoga is the final and most important element for attaining Rājayoga or *samādhi*.<sup>898</sup> Sundardās, on the other hand, places Bhaktiyoga at the very beginning in his treatise on all limbs of yoga, the *Sarvāṅgayogapradīpikā*.<sup>899</sup> In his progressive sequence of twelve yogas, Bhaktiyoga forms the very foundation of his yoga system. In Sundardās’s system, Bhaktiyoga is both an individual category and an overarching term of the first tetrad, subsuming the three methods already discussed: Mantrayoga,<sup>900</sup> Layayoga,<sup>901</sup> and Carcāyoga.<sup>902</sup>

### 3.19.0.1 Premabhaktiyoga in the *Yugasiddhāntacanrikā*

Nārāyaṇatīrtha introduces Premabhaktiyoga, the “Yoga of devotion with unconditional love”, in his commentary on *Yogasūtra* I.32:

*tatpratiṣedhārtham ekaṭattvābhyaśah* || 32 ||

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<sup>898</sup>An earlier description of Premabhaktiyoga in the *Yugasiddhāntacandrikā* can be found in Penna 2004: 97–102. Unlike Penna, Nārāyaṇatīrtha does not mention the four types of *prāṇidhāna* merely for informational purposes. Rather, Nārāyaṇatīrtha illustrates the superiority of his concept of Premabhaktiyoga, which encompasses all four methods.

<sup>899</sup>An earlier discussion of Bhaktiyoga in the *Sarvāṅgayogapradīpikā* in French can be found in Burger 2014: 690–692.

<sup>900</sup>See p. 327.

<sup>901</sup>See p. 312.

<sup>902</sup>See p. 292.

For the purpose of their elimination, the practice of concentrating on a single principle [should be performed].

This *sūtra* refers back to the disturbances (*vikṣepas*) mentioned in *Yogasūtra* 1.30, which lists the obstacles to the stilling of the fluctuations of the mind (*cittavṛttinirodha*). These disturbances are disease (*vyādhi*), incompetence (*sthāna*), doubt (*samśaya*), carelessness (*pramāda*), sloth (*ālasya*), lack of detachment (*avirati*), erroneous conception (*bhrāntidarśana*), not obtaining a base for concentration (*alabdhahbūmikatva*), and instability (*anavashitatva*).

According to Nārāyaṇatīrtha, the devout worship of Īśvara (*īśvara-praṇidhāna*) is indispensable for the elimination of the nine disturbances. Nārāyaṇatīrtha asserts that even minimal or incomplete practice of *praṇidhāna* can yield remarkable results. Simply uttering the name of Īśvara destroys accumulated sins. This destruction, along with faith, etc., results in complete devotion, thereby achieving all desired outcomes.<sup>903</sup>

*Praṇidhāna* can be practiced in four ways: the highest (*paramamukhya*), the most excellent (*mukhya*), the one belonging to the most excellent (*mukhyajātiya*), and the one enabling the most excellent (*mukhyakalpa*).<sup>904</sup> All four methods serve the progressive fixation of the mind on Īśvara and are based on the expositions of the *Bhagavadgītā* 12.8–11.

The first type (*paramamukhya*) of devout worship is the loving and continuous fixation of the mind and intellect on Īśvara. This form of *praṇidhāna* is compared to the devotion and love of the Gopīs for Kṛṣṇa. The mind of the Gopī melts upon hearing the multitude of divine qualities and, like molten copper poured into a mold, firmly takes its shape.<sup>905</sup>

The second type (*mukhya*) is also known as the practice of *nididhyāsana*. If the first type is impossible, this form should be adopted initially. It is char-

<sup>903</sup>Cf. *Yogasiddhāntacandrikā* 1.32 (Ed. pp. 49–50): *yathā 'gnikaṇo 'tisvalpo 'pi tṛṇarāśaiṇ jvālayam*॥  
*tenaiva vāddhitah pūrṇaḥ sarvāṇi sūcītāni kāryāṇi janayati | tathā bhagavato yathākathaṇ cinnāmoc-*  
*cāraṇādirūpam api praṇidhānam ajāmilader iva pāparāśīm nāśayat tena nāśenāvādhikam sampādyamā-*  
*nam śraddhādinā pūrṇam bhajanīya icchāsahakṛtaṇ sarvābhilaṣitaṁ sādhayate | tasmāt praṇidhānam evā-*  
*vaśyakam |*

<sup>904</sup>Cf. ibid. 1.32 (Ed. p. 50): *tac ca caturvidham paramamukhyam, mukhyam mukhyajātiyam,*  
*mukhyakalpañ ceti |*

<sup>905</sup>Cf. ibid. 1.32 (Ed. p. 50): *tatrādyam gopinām iva tadguṇagaṇāśravaṇādinā drutacetaso drutatām*  
*rasyeva dr̥dhatadākāratā tadvisayakavṛtti-pravāhārūpam prema mayy eva mana ādhatsva mayim buddhim*  
*niveśaya | ity ādinoktam | anena premabhaktiyoga darśitāḥ | sa ca paramēśvaracaraṇāravindavivāsiyakaikān-*  
*tiķatyantikapremapratipravāho 'navacchinna ity arthatḥ |*

acterized by repeatedly drawing back the outwardly directed and wandering mind through practice and focusing it on the exalted self within.<sup>906</sup> This variant is intended for practitioners who are unable to maintain the mental constancy required for the first method.

For those who cannot fix their mind on the Supreme God through love or constant repetition, the third type (*mukhyajātiya*) is recommended. That primarily involves devout service to God, such as recitation of God's name, fasting, etc. This service and all actions, good or bad, should be dedicated to the Supreme God without attachment to the results.<sup>907</sup>

The fourth type (*mukhyakalpa*) is finally for those who cannot yet practice the third type, the devout service to God. Here, the practitioner is encouraged to renounce the fruits of all actions and to rest in the self.<sup>908</sup>

In the context of the repeated practice [of concentration] on a single principle to eliminate the nine disturbances of *Yogasūtra* 1.32, Nārāyaṇatīrtha identifies the one principle (*ekatattva*) as the Supreme God, and the practice (*abhyāsa*) as Premabhaktiyoga. Premabhaktiyoga, he asserts, is the culmination of all the methods above. Moreover, according to Nārāyaṇatīrtha, Premabhaktiyoga unites both results: the removal of disturbances and the reception of God's grace.<sup>909</sup>

The continuous flow of mental fluctuations (*vr̥ttipravāha*) generated within the framework of Premabhaktiyoga can be practised either with qualities

<sup>906</sup>Cf. ibid. 1.32 (Ed. p. 50): *dvitiyāṇ tadasāmarthyे bahihpravṛttisvabhāvasya manasah pratyāhāreṇa punah punarbhagavatyātmani niveśanarūpo 'bhyāśo nididhyāsanākhyah|* To illustrate this explanation, Nārāyaṇatīrtha quotes *Bhagavadgītā* 12.9: *atha cittam samādhātum na śaknoṣi mayi sthiram | abhyāsayo- gena tato mām icchāptum dhanañjaya ||* ity ādy uktam |

<sup>907</sup>Cf. ibid. 1.32 (Ed. p. 50): *tṛtyān tu tadasāmarthyē 'pi svabhāvata eva kṛtānām api karmaṇām phalecchāṇ tyaktvā parameśvare paramagurāvarpaṇam sādhu vā 'sādhu vā karma yadyadācaritaṁ mayā | tatsarvam twayi samnyastam tvatprayuktah karomy aham ||* iti samkalpavīsesarūpam |

<sup>908</sup>Cf. ibid. 1.32 (Ed. p. 50): *athaitad apy aśakto 'si kartṛṇ madyogam āśritah | sarvakarmaphalatyāgamataḥ kuru yatātmavān ||* ity ādinoktam bhagavadgītādvyādaśādhyāye |

<sup>909</sup>Cf. *Yogasiddhāntacandrikā* 1.32 (Ed. pp. 50–51): *atra ca prañidhānaśabdenoktam | tatra nididhyāsanāpi samānaviṣayatā� saksātkāra janakatvāsādhanam karmādi yogebhyaścāntaraṅgamityabhipretya, arthabhāvanaśabdena pūrvamādrtaṁ yady api tathāpy adṛṣṭadvārā kṛpātiśayaphalakādantaraṅyābhāvaphalakāc ca | tasmāt paramāṇ mukhyāṇ bhaktiyogaṇ sarvopāyaphalabhūtām ayam ata eva tadubhayaphalakām premākhyam abhyāsam āha- tatpratiśedhārthamekatattvābhāsah || 32 ||* tatpratiśedheti | teṣāṇ viksepāṇām pratiśedhārtham anāyāsenā nāśārthaṇ ekasmīlā tattve mukhyabhagati, abhyāsaḥ gopinām iva tadguṇaṇāśravaṇādīnā dravibhūtasya cetaso muṣānikṣiptadrutatām rasyeva dṛḍhatadākāratārūpapremā abhyāsayogayuktena cetāś nānyaqāminā | ity ādinā bhagavatsūcītaḥ kārya ityarthaḥ | yad balād anāyāsenā sampannāyām jīvanmuktau vikṣepāḥ praśāmam upayānti | na vāsudevabhaktānām aśubham vidyate kvacit | ity ādismrteḥ |

(*saguṇa*) and distinctions (*savikalpa*), focusing on a specific form of God, such as Vāsudeva mentioned by Nārāyaṇatīrtha, or without qualities (*nirguṇa*) and without distinctions (*nirvikalpa*), focusing on the "indivisible reality, free from internal, external, and contradictory distinctions, not overlaid with any attributes, which is the true, inseparable essence" (*ekam sajātīvijātiyasyagatabhedarahitaṁ tattvamanāropitam akhaṇḍārtha*).<sup>910</sup>

Nārāyaṇatīrtha further emphasizes the particular significance of Premabhaktiyoga in his commentary on *Yogasūtra* 2.45. Here, it is *īśvarapraṇidhāna* in the form of *premabhakti*, which leads the Yогin to the grace of God, which is required for the perfection of *samādhi*.<sup>911</sup> Thus, this passage also clarifies why Nārāyaṇatīrtha places Premabhaktiyoga at the pinnacle of his yoga methods.

### 3.19.0.2 Bhaktiyoga in the *Sarvāṅgayogapradīpikā*

Sundardās specifies Sanaka, Nāradamūnī, Śuka, Dhruva and Prahlāda as important representatives of his Bhaktiyoga.<sup>912</sup> He describes Bhaktiyoga in verses 2.1-15. Initially, Sundardās describes the attitude necessary for Bhaktiyoga in verses 2.2-7: one should control their senses. Regardless of where one is, they should not become attached to them.<sup>913</sup> Without falling into illusion (*māyā*) and deception, one should remain equanimous towards everything. Gold and women should be banished, and one should not be overwhelmed by desire.<sup>914</sup> Moreover, virtues such as good conduct, contentment, forgiveness,

<sup>910</sup>Cf. ibid. 1.32 (Ed. pp. 51-52): *athavā ekam sajātīvijātiyasyagatabhedarahitaṁ tattvamanāropitam akhaṇḍārtha iti yāvat | tasya abhyāsaḥ tad ekam ajaram amṛtam abhayam iti vṛttipravāhāḥ kārya ity arthaḥ |atrātmavyatirekeṇa dvitiyāṇ yo na paśyati | ātmārāmaḥ sa yogindro brahmibhūto bhaved iha || ātmakriḍasya satataṁ sadātmamithunasya ca | ātmān eva sutṛptasya yogasiddhir adūrataḥ || abhiyogaṭ sadābhyaṣat tatraiva ca viniścayat | punah punarānirvedat siddhyed yogo na cānyathā || iti skandokteḥ | tas-māt saguṇātmavadākārakārādhārāvāhivṛttipravāhāḥ savikalpo nirguṇagocaro dharāvāhiko nirvikalpako vā kāryo 'nāyāsenā mokṣam icchateti yāvat || 32 ||*

<sup>911</sup>Cf. ibid. 1.32 (Ed. p. 107): *īśvarapraṇidhānasādhyasiddhim āha- samādhisiddhariśvarapraṇidhānāt || 45 || samādhiti | īśvarapraṇidhānam pūrvam vyākhyātām | samādher uktalakṣaṇasya siddhir apratibandheṇānāyāsenā tatkrpayā gurvādīdvārā ca dṛḍhā praptir bhavatity arthaḥ | etac ca phalam premabhakteḥ svataḥ puruṣārthaṛūpāyā nāntariyakam yathā phalārthino vṛkṣādīsānnidhye chāyām gandhādir ity anyatra vistaraḥ || 45 ||*

<sup>912</sup>*Sarvāṅgayogapradīpikā* 1.3: *sanakādika nārada mūnī, śuka aru dhruva prahalāda |bhakti yoha so ina kiyau, sadguru kaiju prasāda || 3 ||*

<sup>913</sup>Cf. ibid. 2.2cd: *jitendriya aru rahai udāsi | athavā grha athavā bana vāsi || 2 ||*

<sup>914</sup>Cf. ibid. 2.3cd: *māyā moha karai nahiṇ kāhū | rahai sabani saum beparavāhū | kanaka kāminī chāḍai samgā | āsā trṣṇā karai na amgā || 3 ||*

patience, and compassion should be cultivated.<sup>915</sup> Furthermore, one should view all beings as equal, from the king to the insect,<sup>916</sup> and keep the words of the true Guru in their heart, etc. These verses are reminiscent of the elements of *yamas* and *niyamas* from Aṣṭāṅgayoga systems.<sup>917</sup>

Furthermore, Sundardās' writes in verse 2.7:

*sāra grahai kūkasa saba nāṣai | ramitā rāma iṣṭa sira rāṣai |  
āṇna deva kī karai na sevā | pūjai eka nirāṇjana devā || 7 ||*

One should seize the essence and abandon all impurities, keeping the beloved Rama at the forefront of the mind. One should not serve any other gods, but worship only the one pure and formless deity.

Although Sundardās refers to the Divine as Rāma here, he represents the Nirguna type of Bhaktiyoga.<sup>918</sup> For Sundardās, Rāma is nothing other than a designation of the unmanifest consciousness (*avyakta puruṣa*).

The ritual worship (*pūjā*) mentioned in 2.7d is used by Sundardās as a metaphor and comparison for the form of Bhaktiyoga he describes in verses 2.9–11. The external *pūjā* is performed internally in Bhaktiyoga. One's discipline is the ritual washing, and one offers the flowers of love and devotion.<sup>919</sup> The lamp (*ārati*) for the worship is knowledge, and the bell (*ghantā*) is the unstruck sound (*anāhada śabda*) he contemplates, etc. He offers his entire body and mind, becomes humble, and falls at the feet of the Divine.<sup>920</sup> Hieran lässt sich eine klare Kritik am ritualistischer Gottesverehrung ableiten, die Sundardās bereits im ersten Kapitel zum Ausdruck bringt.<sup>921</sup>

The concluding verses illustrate the deep emotional devotion. One never abandons the attitude of the servant, and love grows day by day.<sup>922</sup> This inner

<sup>915</sup>Cf. ibid. 2.4ab: *śīla santosa kṣamā ura ghārai | dhiraja sahitā dayā pratipārai |*

<sup>916</sup>Cf. ibid. 2.5d: *kīri kumjara sama kari jānaiṃ || 5 ||*

<sup>917</sup>In fact, in the presentation of his variant of Aṣṭāṅgayoga 3.37–52, Sundardās refrains from giving a concrete description of the *yamas* and *niyamas*. He only specifies them in verse 3.37.

<sup>918</sup>In *Sarvāṅgayogapradīpikā* 2.15, Sundardās himself describes this form of Bhakti as without attributes: *yaha so bhakti aliṅganī |*

<sup>919</sup>Cf. ibid. 2.9cd: *sañjama udaka sanāna karāvai | prema priti ke puṣpa caḍhāvai || 9 ||*

<sup>920</sup>Cf. ibid. 2.11: *jñāna dīpa ārati utārai | ghanṭā anahada śabda vacārai | tana mana sakala samarpāna karaī | dina hoī puni pāyani paraī || 11 ||*

<sup>921</sup>Cf. ibid. 1.12–49.

<sup>922</sup>Cf. ibid. 2.12cd: *sevaka bhāva kadai nahim caurai | dina dina priti adhika hi jorai || 12 ||*

attitude of service is compared to the attitude of a faithful wife towards her husband.<sup>923</sup> She serves continuously without interruption. Sundardās calls this form of devotion “incomparable” (*bhakti ananya*).<sup>924</sup>

### 3.19.1 Bhaktiyoga in the complex yoga taxonomies

The comparative analysis of Bhaktiyoga within the four texts of the complex early modern yoga taxonomies leads to enriching conclusions about the yoga category of Bhaktiyoga in the 17th century. For Sundardās, Bhaktiyoga is the primary component, the foundational element and the devotional aspect of his yoga system. The fact that he presents this yoga as the basis of his *Sarvāṅgayogapradīpikā* is due to the central position of Sant Bhakti, which spread in all forms of Sant religion from the fourteenth century onwards, from Maharashtra in the south, through Sindh, Punjab, and Haryana in the north, and from Gujarat and Rajasthan in the west to the plains of the Ganges in the east.<sup>925</sup>

Nārāyaṇatīrtha’s placement of Premabhaktiyoga at the top of the taxonomy of yoga methods for attaining Rājayoga in the *Yogasiddhāntacandrikā* can likely be seen as a response to the then-dominant position of the Bhakti movement. It also reveals that he was very keen to draw his readers’ attention to the universality and superiority of Pātañjalayoga.

In the case of the *Yogasvarodaya*, the text’s origin can explain the absence of Bhaktiyoga. The rivers Godāvarī and Kāverī mentioned in the text suggest that the *Yogasvarodaya* was composed in more southern regions, where the Bhakti movement had much less influence.<sup>926</sup>

The absence of Bhaktiyoga in Rāmacandra’s *Yogatattvabindu* can be partly attributed to the sources he used for its composition. Since Rāmacandra largely adhered strictly to the contents of his two source texts, the *Yogasvarodaya* and the *Siddhasiddhāntapaddhati*, which do not mention Bhaktiyoga, Bhaktiyoga is also absent in the *Yogatattvabindu*. However, Rāmacandra composed his text in northern Indian regions where the Bhakti movement was

<sup>923</sup>Cf. ibid. 2.13ab: *jyaum pratibratā rahai pati pāsā | aisaiṁ svāmi ki ḍhimga dāsā |*

<sup>924</sup>Cf. ibid. 2.14cd: *sadā aṣandīta sevā lāvai | soi bhakti ananya kahāvai || 14 ||*

<sup>925</sup>See Horstmann and Rajpurohit (2023: 3–16) for an introduction to the Sant traditions.

<sup>926</sup>I discuss the role of the rivers of the *Yogasvarodaya*, *Siddhasiddhāntapaddhati* and *Yogasvarodaya* on p. 180, n. 358.

widespread at the time, as he replaced the southern rivers of the *Yogasvarodaya* with the northern rivers Vipāśā (modern Beas) and Śatarudrā (modern Sutlej). For that reason, another explanation comes to the fore in his case. Given that the *Yogatattvabindu* was explicitly aimed at the upper classes of society, Bhaktiyoga was likely seen as incompatible with its audience, as the founders and followers of the Sant traditions were often from lower castes or even untouchables. The Sants criticized the caste system. Thus, particularly farmers and artisans, as well as people from the middle class in trade and women, were attracted by the egalitarian and anti-ritualistic messages. It is, therefore, plausible why Bhaktiyoga found no place in Rāmacandra's "Yoga for Kings".

### 3.20 Aṣṭāṅgayoga

**A**ṢṬĀṄGAYOGA, the "eight-limbed yoga" is invariably incorporated by all four authors who present complex yoga taxonomies in their texts, yet in entirely different manners. Rāmacandra does not mention Aṣṭāṅgayoga within his enumeration of the fifteen methods for Rājayoga but introduces it in a separate section of his text. The author of the *Yogasvarodaya* presents an incomplete enumeration of the fifteen yogas, naming only eight of them, excluding Aṣṭāṅgayoga by name. However, similar to Rāmacandra, he presents Aṣṭāṅgayoga within his text. Unlike the *Yogatattvabindu*, it appears that Aṣṭāṅgayoga in the *Yogasvarodaya* is considered part of the fifteen methods of Rājayoga. Rāmacandra, in compiling his text, which heavily relies on the *Yogasvarodaya*, seems to have inadequately considered this when establishing his variant of the fifteen yogas, which he describes inconsistently and unsystematically throughout the text. Nonetheless, the Aṣṭāṅgayoga of the *Yogatattvabindu* remains part of Rāmacandra's Rājayoga. In contrast, Nārāyaṇatīrtha does not include Aṣṭāṅgayoga among his fifteen methods for achieving Rājayoga. Strictly speaking, Aṣṭāṅgayoga is not one of Nārāyaṇatīrtha's methods for Rājayoga. Nevertheless, he situates his fifteen yogas within the *Pātañjalayogaśās-*

*tra*, the *locus classicus* of Aṣṭāṅgayoga, thus allowing Aṣṭāṅgayoga to partially frame the fifteen yogas in the *Yogasiddhāntacandrikā*.<sup>927</sup>

Sundardās's *Sarvāṅgayogapradipikā* presents a starkly different scenario. Here, Aṣṭāṅgayoga is the last of the four methods of Haṭhayoga.

### 3.20.0.1 Aṣṭāṅgayoga in the *Yogatattvabindu* and *Yogasvarodaya*

Since Rāmacandra's compilation of his Aṣṭāṅgayoga section largely follows the *Yogasvarodaya*,<sup>928</sup> yet deviates in some interesting places, it is insightful to compare both texts.<sup>929</sup> Both texts begin with an enumeration of the limbs of Aṣṭāṅgayoga. Notably, the *Yogasvarodaya* lists only seven of the eight limbs, omitting *dhyāna*.<sup>930</sup> Intriguingly, subsequent verses describe *dhyāna* but not *dhāraṇa*. The *Yogatattvabindu* lists all eight limbs, but Rāmacandra deviates from the Pātañjalayoga model, presenting *dhyāna* before *dhāraṇa*.<sup>931</sup> However, following his source, Rāmacandra omits subsequent explanations of *dhāraṇā*. He also does not explain *samādhi*. Both texts provide detailed lists of six *yamas* and *niyamas*. Variations in the *Yogatattvabindu* reflect the influence of the *Siddhasiddhāntapaddhati*, as well as Rāmacandra's ideas.<sup>932</sup> The similarities and

<sup>927</sup> Due to the absence within Nārāyaṇatīrtha's fifteen yogas and because Aṣṭāṅgayoga of the Pātañjalayogaśāstra has been extensively discussed in secondary literature, a renewed discussion is omitted here. Nārāyaṇatīrtha comments on the eight limbs in his commentary on *sūtra* 2.29 as follows: *yamaniyāmāsanaprāṇāyāmapratyāhāradhāraṇādhyānasamādhayo 'ṣṭāṅgāni* || 29 || *yameti | tatra yamāḥ svata eva saphalatvādatyāvaśyakāḥ | sarvamumukṣujanasevyā ādau, paścāt tatsāpeksā niyamāḥ | etad ubhayādhina cittasthairyasāpeksāṇyāsanāni | tatsāpeksā prāṇāyāmāḥ | tatsāpeksā pratyāhāraḥ | tatsāpeksā dhāraṇā | tatsāpeksām dhyānām | tatsāpeksā samādhibh savikalpa ityastau sāksāt paramparayā vā nirvikalpasya samādher aṅgāṇity arthat | aṣṭāṅgamaithune kriyāni patteringāngino 'ngatvavat samādhibh savikalpa ity aṣṭau sāksāt paramparayā vā nirvikalpasya samādher aṅgāṇity arthat | aṣṭāṅgamaithune kriyāni patteringāngino 'ngatvavat samādher aṅgino 'ngatvam vā bodhyam | tena na ko'pi doṣāḥ* || 29 || In summary, Nārāyaṇatīrtha states that the limbs, beginning with the *yamas*, build upon each other and culminate in *samādhi*, which he also calls Rājayoga at the beginning of his commentary.

<sup>928</sup> Additionally, influences from the *Siddhasiddhāntapaddhati* 2.32–38 can be identified in this passage.

<sup>929</sup> See *Yogatattvabindu* wection XXXI and *Yogasvarodaya* (PT p. 841).

<sup>930</sup> Cf. *Yogasvarodaya* (PT p. 841): *idānīm yogamaṣṭāṅgāṇ śrnu laksāṇasamyutam | yamaś ca niyamaś caiva cāsanām prāṇasamyamah | prat�āhāro dhāraṇā ca samādhiś ca višeṣataḥ |*

<sup>931</sup> See p. 132 n.238 for a discussion and further references on the reversed order of the limbs of Aṣṭāṅgayoga.

<sup>932</sup> The *yamas* of *Siddhasiddhāntapaddhati* 2.32 are: calmness (*upasamah*), conquest of all senses (*sarvendriyajayah*) and conquest of food, sleep, cold, wind, and heat (*āhāranidrāśitavātālapajayah*). The *niyamas* of the *Siddhasiddhāntapaddhati* 2.33 are: living in solitude (*ekāntavāsa*), detachment (*niḥsāṃgata*), indifference (*udāśin্যam*), contentment with what is obtained (*yathāprāptisamṛtuṣṭih*), aversion (*vairasyam*), and dedication to the feet of the guru (*gurucaranāvarūḍhatvam*).

differences can be found in the following tables. Notably, both texts omit non-violence (*ahimsa*) and sexual abstinence (*brahmacarya*).

The <i>yamas</i> of the <i>Yogatattvabindu</i>	The <i>yamas</i> of the <i>Yugasvarodaya</i>
<ul style="list-style-type: none"> <li>peace (<i>sāntiḥ</i>)</li> <li>conquer of the six senses (<i>saññāṁ indiyānāṁ jayah</i>)</li> <li>little food (<i>āhāraḥ svalpah</i>)</li> <li>conquer of sleep (<i>nidrājayah</i>)</li> <li>conquer of cold (<i>śaityajayah</i>)</li> <li>conquer of heat (<i>uṣṇajayah</i>)</li> </ul>	<ul style="list-style-type: none"> <li>peace (<i>sāntiḥ</i>)</li> <li>contentment (<i>santosah</i>)</li> <li>appropriate diet (<i>āhārah</i>)</li> <li>minimal sleep (<i>nidrālpā</i>)</li> <li>control of the mind (<i>manaso damah</i>)</li> <li>an empty mental faculty (<i>śūnyāntahkaraṇam</i>)</li> </ul>

Table 7: The *yamas* of the *Yogatattvabindu* and the *Yugasvarodaya*

The <i>niyamas</i> of the <i>Yogatattvabindu</i>	The <i>niyamas</i> of the <i>Yugasvarodaya</i>
<ul style="list-style-type: none"> <li>restraining the mind from fickleness and establishing steadiness (<i>khalu manaḥ cāpalabhāvān nivārya sthairyे sthāpyate</i>)</li> <li>seeking solitude (<i>ekānte sevanam</i>)</li> <li>equanimity towards all living beings (<i>prānimātre samābuddhiḥ</i>)</li> <li>indifference</li> <li>one shall not desire any object (<i>udāsīnyam kasyāpi vastuni icchā na kartavyā</i>)</li> <li>contentment with whatever is obtained (<i>yathā lābhasantosah</i>)</li> <li>never forgetting the name of the Supreme Lord (<i>parameśvaranāma na vismarāṇiyam</i>)</li> <li>not indulging in self-pity (<i>manomadhye dainyāṇ na kartavyam</i>)</li> </ul>	<ul style="list-style-type: none"> <li>discarding fickleness (<i>cāpalyan tu dürre tyaktvā</i>)</li> <li>establishing steadiness of mind (<i>manāḥsthairyaṁ vidhāya</i>)</li> <li>constantly uniting the mind with the breath (<i>ekatra melanāṁ nityām prānamātreṇa sā matih</i>)</li> <li>always maintaining a detached attitude (<i>sadodāsinabhāva</i>)</li> <li>renouncing all desires (<i>sarvatrecchāvivarjana</i>)</li> <li>being satisfied with whatever comes (<i>yathālābhena santuṣṭah</i>)</li> <li>keeping the mind fixed on the Supreme Lord (<i>parameśvaramānasah</i>)</li> <li>giving up pride and oblations (<i>mānadā-naparityāga</i>)</li> </ul>

Table 8: The *niyamas* of the *Yogatattvabindu* and the *Yugasvarodaya*

The discussion of postures (*āsanas*) in both texts is brief. The *Yugasvarodaya* addresses *āsana* in half a verse, stating that there are as many postures as

there are living beings.<sup>933</sup> Rāmacandra explains that the characteristics of postures are discussed in many other treatises. Therefore, he does not cover this topic.<sup>934</sup>

The *Yogasvarodaya* states that breath control (*prāṇāyāma*) is of three types and takes various forms. It asserts that young people are not capable of practising *āsana* and *prāṇāyāma*, but through the great power of spiritual merit (*mahāpunyaprabhāva*), the great soul (*mahātmā*) can do so.<sup>935</sup> The author explains only the first type of *prāṇāyāma*, which is a standard form of alternate nostril breathing accompanied by visualisation. The *mahātmā* inhales through the left channel (*idā*), i.e., the left nostril, meditating on its moonlike appearance. Then he holds his breath (*kumbhaka*) for as long as possible. When his mind is filled with great splendour, and his body with air, and fear of the power of intense trembling arises, he should then exhale very slowly through the right channel (*piṅgalā*), i.e., the right nostril, meditating on its sunlike nature. He should repeat this like a moth repeatedly flying into the fire, which ultimately leads to the purification of the body.<sup>936</sup>

Rāmacandra only mentions that *prāṇāyāma* is unsuitable for young practitioners (*sukūmāra*), thus omitting any explanation of its practice.<sup>937</sup> Taking Rāmacandra at his word, this statement may indicate his intended audience. Why would he not describe a single breathing technique in his entire text?<sup>938</sup> Both texts briefly explain the withdrawal of the senses (*pratyāhāra*). In the *Yogasvarodaya*, *pratyāhāra* means withdrawing the mind from the cyclical existence (*samsāra*) and from the engagements with sensory objects. After the Yogi has thus discarded the states and transformations of the mind, he remains

<sup>933</sup>Cf. *Yogasvarodaya* (PT p. 841): *āsanāni ca tāvanti yāvanto jivajantavaḥ* | The author of this verse alludes to the numerous animal names of many yoga positions. See e.g. Gharote, Jha, Devnath, and Sakhalkar (2006).

<sup>934</sup>Cf. *Yogatattvabindu* section XXXI: *āsanasya lakṣaṇam bahūgranthēsu nirūpitam asti | tenātra na nirūpyate |*

<sup>935</sup>Cf. *Yogasvarodaya* (PT p. 841): *prāṇāyāmas tridhā ceti bahudhā prathamam śr̥nu | āsane prānasamyāma na śaktāh sukumārakāḥ | mahāpunyaprabhāvēna śakyate tu mahātmanā |*

<sup>936</sup>Cf. *Yogasvarodaya* (PT p. 841): *idāṁ śāśiprabhāṁ dhyātvā mandendunā tu pūrayet | pūrayitvā yathāśakti dhyānayogi tu kumbhayet | mahājyotirmano bhūtvā vāyuḥpūrṇakalevaraḥ | śaktitrāsan tu santrāsyā recayed vāyum arhitāḥ | piṅgalāṁ arkavarṇān tu tyajed dhyātvā śānaiḥ śānaiḥ | ayam pataṅgah kāṣṭhaṇipratyāsena punaḥ punaḥ | kṛtvā kalevaraṁ sūḍhaṁ kuryād yatnair mahātmanā |*

<sup>937</sup>Cf. *Yogatattvabindu* section XXXI: *prāṇāyāmas tu sukumāreṇa sādhitum na śakyate | atas tasya nāmamātram kathyate |*

<sup>938</sup>The intended audience of Rāmacandra's *Yogatattvabindu* is discussed in detail on p. 9.

composed of emptiness. Similarly, in the *Yogatattvabindu*, the Yogi should turn his mind away from cyclical existence and dwell in the self, thereby restraining the emerging transformations of the mind.

The description of meditation (*dhyāna*) is similarly concise in both texts. The *Yogasvarodaya* mentions two types of meditation: a gross one consisting of *mantra* (*mantramaya*) and a subtle one without *mantra*. Further details are not provided. The *Yogatattvabindu* merely states that meditation has been taught many times before<sup>939</sup> and is therefore not discussed here.<sup>940</sup>

In the *Yogasvarodaya*, *samādhi* is the state of the motionless intellect (*buddhi*), free from inhalation and exhalation. Rāmacandra does not mention *samādhi* at all in the *Yogatattvabindu*. At first glance, this seems peculiar, as the reader might expect a commentary on the highest state of yoga. However, if Rāmacandra addresses young practitioners (*sukūmāras*), it is entirely reasonable why he does not recommend them to cease breathing.

### 3.20.0.2 Aṣṭāṅgayoga in the *Sarvāṅgayogapradipikā*

Aṣṭāṅgayoga (3.37–52) is for Sundardās the final method in his four-method system of Haṭhayoga.<sup>941</sup> It supplements the preceding three descriptions of Haṭhayoga (environment for yoga practice, dietary rules, and *śatkarmas*), Lakṣayoga (*foci for meditation*), and Rājayoga (*vajrolimudrā* for celibacy preservation), giving the entire *haṭha* practice a framework. Sundardās's system only becomes complete with the introduction of Aṣṭāṅgayoga, forming the central structure. The first main category, Bhaktiyoga, covers the devotional aspect of his yoga system, while Haṭhayoga addresses the physical and practical part of yoga. The final main category, Sāṃkhyayoga, concludes the system, primarily covering the philosophical backgrounds (Sāṃkhyayoga itself and Jñānayoga) and higher forms of contemplation in the ultimate stages of the yoga path according to Sundardās (Brahmayoga and Advaitayoga). It is precisely here,

<sup>939</sup> Probably Rāmacandra refers to the descriptions of *dhyāna* in his own text. See p. 318 for the references.

<sup>940</sup> Cf. *Yogatattvabindu* section XXXI: *dhyānam ca bahutaram prāg uktam tenātra nocyate |*

<sup>941</sup> Already in the *Sāṛīgadharapaddhati* 4372–4375, a six-limbed yoga system, a variant without *yama* and *niyama*, is subordinated to Haṭhayoga: *atha hathayogaḥ dvividhā haṭhā syād ekas tu goraksādisusādhitaḥ | anyo mṛkandaputrādyaiḥ sādhito 'niśam udyatāiḥ ||1|| tatra goraksasadrśaiḥ sādhito yah sa kathye | dhirair api hi duḥsādhyah kim punah prākṛtair janaiḥ ||2|| āsanam prāṇasamrodhah pratyāhāras ca dhāraṇā | dhyānam samādhir etāni yogāṅgāni smṛtāni ṣaṭ ||3||*

within the context of Aṣṭāṅgayoga, that most of the characteristic practices of Hathayoga, namely *āsanas*, *kumbhakas*, *mudrās*, and *bandhas*, are introduced. The order of the eight limbs follows the Pātañjalayoga model.

However, Sundardās first mentions the two initial limbs, observances *yama* and restrictions *niyama*, each with ten different aspects, which he spares himself from listing.<sup>942,943</sup>

The second limb, the practice of postures (*āsana*), should be performed regularly to purify the body. For Sundardās, the two most important *āsanas* are the accomplished posture (*siddhāsana*) and the lotus posture (*padmāsana*).<sup>944</sup> In the context of breath control (*prāṇāyāma*), Sundardās initially emphasises that these exercises must be learned from a Guru. He then describes the basic form of alternate nostril breathing. That involves inhaling through the left nostril (*idā nādi*), followed by a retention phase, and then exhaling through the right nostril (*piṅgalā nādi*). During the retention phases, one should mentally recite the mantra twelve times. At this point, no further details about the mantra are provided. However, retrospectively, it could be the *rāma mantra* mentioned in Sundardās's Mantrayoga (2.16-27). The retention phases should be doubled and tripled over time and are accordingly named upper (*uttama*), middle (*madhyama*), and lower (*kaiṣṭa*) stages.<sup>945</sup> Additionally, Sundardās mentions the eight breath retentions (*kumbhakas*) and five types of seals (*mudrās*), as well as the three locks (*bandhas*). Further differentiations must be provided by the Guru.<sup>946</sup> Sundardās does not offer detailed descriptions of these practices. Regarding the fifth limb, the withdrawal of the senses (*pratyāhāra*), Sundardās is very brief. He defines *pratyāhāra* as controlling the mind so that one never

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<sup>942</sup>Cf. Sarvāṅgayogapradipikā 3.37cd: *prathamahim yama aru niyama bicārai | palari ṭeka daśa daśahim prakārai* || 37 ||

<sup>943</sup>The omission occurs due to the presentation of many typical elements of *yamas* and *niyamas*, which has already taken place in the context of his chapter on Bhaktiyoga (cf. p. 400).

<sup>944</sup>Cf. ibid. 3.38: *bahuryau karai su āsana sabahi | nirma śarira hoi puni tabahi | tāmahim sārabhūta dvai sādhai | siddhāsana padmāsana bamdhai* || 38 ||

<sup>945</sup>Cf. ibid. 3.39-40: *prāṇāyāma karai bibhi aisi | sataguru saṃdhī batāvai jaisi | idā nādi kati pūrai bāi | recaka karai piṅgalā jāi* || 39 || *pūri piṅgalā idā nikārai | dvādaśa vāra mantra bidhi dhārai | dviguṇa triguṇa kari prāṇāyāmam | uttama madhyama kaniṣṭa nāmam* || 40 ||

<sup>946</sup>Cf. ibid. 3.41: *kumbhaka aṣṭa bhānti ke jānaiḥ | mudrā pañca prakāra su ṭhānaiḥ | bamdhā tīni nikī bidhi lāvai | aura bheda sadaguru tāim pāvai* || 41 ||

craves the “taste of sensory objects” (*bīṣai svāda*). He uses the metaphor of a turtle retracting its limbs into its shell to illustrate *pratyāhāra*.<sup>947</sup>

Concentration (*dhāraṇā*), the sixth limb according to Sundardās, involves focusing on one of the five elements: earth (*prthvi*), water (*apa*), fire (*teja*), air (*vāyu*), and ether (*ākāśa*), along with their associated deities, for five *ghatikās* each.<sup>948,949</sup>

Sundardās divides meditation (*dhyāna*), the seventh limb of his Aṣṭāṅgayoga, into two categories: meditation with qualities (*saguṇa*) and meditation without qualities (*nirguṇa*). The former involves meditation on one of six *cakras*, while the latter pertains to meditation on the formless self.<sup>950</sup>

Verses 3.45–48 describe the system of the six *cakras*, which is widely spread in medieval Haṭhayoga texts: *ādhāra*, *svādhiṣṭāna*, *maṇipūra*, *anāhata*, *viśuddha*, and *ājñā*. Sundardās concludes by stating that only through meditation on the six *cakras* can the realisation of the formless (*nirguṇa*), the second form or stage of meditation, be achieved.<sup>951</sup>

From the *nirguṇa* stage of meditation arises the eighth limb, meditative absorption (*samādhi*). When the fluctuations of the mind and senses are absorbed, in the final stage of Aṣṭāṅgayoga, the individual self (*jīvātma*) and the supreme self (*paramātmā*) merge like salt in water.<sup>952</sup> Sundardās characterises this state as follows:

kāla na ṣāi śastra nahim lāgai | yantra maṇṭra tā deṣata bhāgai | śīta uṣṇa  
kabahūm nahim hoī | parama sāmādhi kahāvai soī || 51 ||

<sup>947</sup>Cf. ibid. 3.42: *pratyāhāra pakari mana rāṣai | bīṣai svāda kabahūm nahim cāṣai | jaisaim kurama sakucai amṛgā | esaiṁ indri rāṣai samṛgā* || 42 ||

<sup>948</sup>One *ghatikā* equals 1/60 of a day, cf. Sircar (1966: 114). 1/60 of a day corresponds to 24 minutes. Five *ghatikās* equal exactly two hours.

<sup>949</sup>Cf. ibid. 3.43: *pamca dhāraṇā tatva prakāśa | prthi apa teja vāyu ākāśa | akṣara sahitā devatāni dhyāvai | pamca pamca ghaṭikā laya lāvai* || 43 ||

<sup>950</sup>Cf. ibid. 3.44: *dhyāna su āhi ubhai ja prakāra | eka saguṇa ika nirguna sārā | saguna su kahiye cakra sthānam | nirguna rūpa ātāmā dhyānam* || 44 ||

<sup>951</sup>Cf. ibid. 3.48: *iti ṣāta cakra dhyāna jau tānai | tabahiṁ jāi nirguṇa pahacānai | gaganākāra dhyāya saba thairā | prabhā marici jalā nahim aurā* || 48 ||

<sup>952</sup>Cf. ibid. 3.49–50: *aba samādhi aisi bidhi karai | jaisaim laimna nīra mahim garaī | mana indri kī vrtya samāvai | tākau nāma samādhi kahāvai* || 49 || *jīvātma paramātmā doī | sama rasa kari jaba ekai hoī | bisarai apa kachu nahim jānai | tākau nāma samadhi vaṣānai* || 50 ||

Time cannot affect it and no weapon can violate it. *Yantra* and *mantra* flee at the sight of it. It is not affected by cold or heat; this is called the supreme *samādhi*.

### 3.20.1 Aṣṭāṅgayoga in the complex yoga taxonomies

The comparative analysis of Aṣṭāṅgayoga within the four texts of early modern yoga taxonomies reveals the nuanced and varied usage of the term Aṣṭāṅgayoga in the 17th century. This analysis uncovers three distinct models despite the common terminology.

Nārāyaṇatīrtha adheres strictly to the *locus classicus* of Aṣṭāṅgayoga, the Pātañjalayoga model, without modifications. He endeavors to integrate various popular yoga forms of his discursive environment into this system.

In contrast, the Aṣṭāṅgayoga of the *Yogasvarodaya* and *Yogattvabindu* stems from Śaiva milieus, as evidenced by the reversed order of *dhyāna* and *dhāraṇā* and differing interpretations of *samādhi*. This approach is diametrically opposite to Nārāyaṇatīrtha's. While Nārāyaṇatīrtha incorporates popular yogas into the Pātañjala-Aṣṭāṅgayoga, these texts incorporate Aṣṭāṅgayoga into the inclusive Śaiva strategy of hierarchically structuring various yogas, subordinating it to a form of Rājayoga.

Similarly, in Sundardās's *Sarvāṅgayogapradipikā*, Aṣṭāṅgayoga is placed within a sequence of yogas, categorized as a subcategory of Haṭhayoga and subordinated to Advaitayoga as the highest yoga. However, Sundardās does not emphasize a hierarchical valuation but strives to integrate all yogas into an interlocking and cohesive system where each yoga has an equally important function on the path to the ultimate goal. Unlike the other texts, Sundardās uses the limbs of his Aṣṭāṅgayoga to incorporate typical Haṭhayoga practices such as *mudrās* and *bandhas* and to establish a *cakra* system. These associations reinforce the impression of a harmonious interaction of all twelve yoga methods.

The models illustrate the cross-traditional struggle for interpretive authority in a competitive atmosphere. However, we must also understand this as an expression of yoga models evolving in the discursive tension between innovation and tradition, adapting to new contexts and interpretations. Incorporating popular and regional practices into established systems reflects

a dynamic cross-traditional integration of new yogic influences within the yoga traditions of the 17th century.

### 3.2I Sāṃkhyayoga

**SĀṂKHYAYOGA**, the “Yoga of the enumerative philosophical method” appears only in Sundardās *Sarvāṅgayogapradīpikā* (4.1-12). All other texts of the complex early modern yoga taxonomy do not deal with Sāṃkhyayoga.<sup>953</sup> Sundardās specifies Rṣabhadeva, Kapilamūni, Dattātreya, Vaśiṣṭha, Aṣṭavakra, and Jaḍabharata as important representatives of Sāṃkhyayoga.<sup>954</sup> After Bhaktiyoga and Haṭhayoga, Sāṃkhyayoga is the third and final main category in Sundardās’s yoga system. Sāṃkhyayoga forms the starting point for the three subsequent yogas associated with it, namely Jñānayoga,<sup>955</sup> Brahmayoga,<sup>956</sup> and Advaitayoga.<sup>957</sup> Before the Yogi recognises unity with the world through Jñānayoga, experiences unity with the universe through Brahmayoga, and ultimately overcomes duality in Advaitayoga, Sāṃkhyayoga primarily serves to create awareness of the duality to be transcended by differentiating the self from the non-self.<sup>958</sup> Compared to classical Sāṅkhya, consciousness (*puruṣa*) here (4.2-3) is referred to as the self (*ātama*) and primordial nature (*prakṛti*) as the non-self (*anātama*):

ātama śuddha su nitya prakāśā | ana ātamā deha kā nāśā |  
ātama suksma vyāpaka mūlā | ana ātamā so paṁca sthūlā || 2 ||

The self is pure, eternal and illuminating. The not-self relates to the destructible body. The self is subtle, omnipresent and the fundamental cause, while the non-self is composed of the five gross elements.

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<sup>953</sup> However, Sāṃkhyayoga also appears in *Śivayogapradīpikā* 4.19-31. Here, it belongs to Rājayoga within the description of *samādhi* and is thus embedded in the basic structure of an Aṣṭāṅgayoga.

<sup>954</sup> *Sarvāṅgayogapradīpikā* 1.5: *rṣabhadeva aru kapila mūni, dattātreya vaśiṣṭha | aṣṭavakra ru jaḍabharata, ina kai sāṃkhya sudṛṣṭa* || 5 ||

<sup>955</sup> A discussion of Jñānayoga in the *Sarvāṅgayogapradīpikā* can be found on p. 285.

<sup>956</sup> A discussion of Brahmayoga in the *Sarvāṅgayogapradīpikā* can be found on p. 365.

<sup>957</sup> A discussion of Advaitayoga in the *Sarvāṅgayogapradīpikā* can be found on p. 369.

<sup>958</sup> Cf. *Sarvāṅgayogapradīpikā* 4.1: *aba sāṃkhya su yoga hi suni lehū | pichai hamako doṣa na dehū | ātama ana ātamā bicārā | yāhi teṣu saṃkhyā su nirdhhārā* || 1 ||

*pr̥thi apu teja vāyu aru gaganā | ye paṁcaum ātama saṁlagnā |  
paṁcani maiṇi mila aura bikārā | tini yaha kiyā prapamca pasārā || 3 ||*

Earth, water, fire, air and ether - these five are attached to the self. In these five elements, other transformations occur, and these three [self, non-self and transformations] have created the proliferation of the universe.

The non-self consists of the five gross elements: earth (*pr̥thi*), water (*apu*), fire (*teja*), air (*vāyu*), and ether (*gaganā*); the five subtle elements: sound (*śabda*), touch (*saparśa*), form (*rūpa*), taste (*rasa*), and smell (*gandhā*); the five senses of perception (*jñānendriyas*): hearing (*śrotra*), touch (*tvak*), sight (*cakṣu*), taste (*jihvā*), and smell (*ghrāṇa*); the five organs of action: speech (*vākyā*), grasping (*pāṇi*), moving (*pāda*), excreting (*pāyu*), and reproducing (*upastha*); and the inner organ (*antahkaraṇa*) consisting of mind (*mana*), intellect (*buddhi*), consciousness (*citta*), and ego (*ahamkāra*).<sup>959</sup> These comprise twenty-four *tattvas* in total.

Sundardās then elaborates on the inner organ. The thinking mind (*mana*) generates thoughts and doubts. The intellect (*buddhi*) discerns and recognises what is good or bad. Consciousness (*citta*) generates awareness. The ego (*ahamkāra*) produces self-awareness and pride.<sup>960</sup>

Finally, Sundardās distinguishes the subtle transmigratory body (*lin̄ga śarīra*), composed of the five subtle elements and the inner organ, totalling nine *tattvas*, from the gross body, which is subject to decay and comprises the gross elements, the senses of perception, and the organs of action.<sup>961</sup>

Sundardās concludes by explaining that these twenty-four elements work together, with the soul (*jīva*) as the driving force behind them. He also refers to the soul as the knower of the field (*kṣetrajña*) or eternally auspicious (*nirantara śivā*). The soul permeates everything and is omnipresent. It appears to be involved in everything but is ultimately unbound. As the witness, it is distinct

<sup>959</sup>Cf. ibid. 4.4-6: *śabda saparśa rūpa rasa gaṁdhā | tanmātrkā paṁca tana baṁdhā | śrotra tvak cakṣu jihvā ghrāṇam | jñāna su indriya kiyau baśāṇam || 4 || vākyā hi pāni pāda aru pāyuh | upastha sahitā paṁca samajñāyuh | karma su indriya ina kau nāmā | tatpara apanai apanai kāmā || 5 || mana uru buddhi citta ahamkārā | catuṣṭa antahakarana vicārā | tina kai lakṣaṇa bhinnai bhinnā | mahāpuruṣa samujñāye cinhā || 6 ||*

<sup>960</sup>Cf. ibid. 4.7-8ab: *saṁkalpai aru bikalapa karai | mana so lakṣaṇa esau dharai | buddhi su lakṣaṇa bodhahim jāmni | kikai burau leī pahicānī || 7 || caitana lakṣaṇa citta anūpā | ahamkāra abhimāna svarūpā |*

<sup>961</sup>Cf. ibid. 4.8cd: *nau tatvani kau lin̄ga śarīra | paṁdراha tatva sthūla gaṁbhīrā || 8 ||*

from all else, the twenty-four *tattvas* of the non-self. The self and the non-self are eternal and not subject to ageing and death. However, the gross body (*deha*) is transient.<sup>962</sup>

### 3.22 Satyayoga

**S**ATYAYOGA, the “true Yoga” is a term that appears in the *Yogatattvabindu* in XLIV.7 in the section on *avadhūtapuruṣasya lakṣaṇam*:

*prasaram bhāsate śaktih saṃkocam bhāsate 'pi ca | tayoḥ saṃyogakartā  
yah sa bhavet satyayogabhāk ||*

Śakti shines forth as expansion and as contraction. He who unites those two experiences true yoga.

The term *satyayoga* is not included in the initial taxonomy of the fifteen methods for Rājayoga. Rāmacandra adopted the verse from the *Siddhasiddhāntapaddhati* 6.64 and redacted it according to his own agenda and mingled it with *Siddhasiddhāntapaddhati* 4.19.<sup>963</sup> All manuscripts of the *Yogatattvabindu* read *satyayogabhāk* in the fourth *pāda* of the verse. Here, the source text reads *siddhayogirat*. Rāmacandra might have used the term as a synonym for *Siddhayoga*<sup>964</sup> or it might be a typographical error of *Siddhayoga*. By the definition of this verse, Satyayoga would be a practice in which the practitioner dedicates himself to the union of two aspects of Śakti, here defined as expansion (*prasāra*) and contraction (*saṃkoca*). In the light of the source text, it could be a corruption of the term *siddhayoga*<sup>o</sup> which could have arisen from the homoioteleutic ending of the preceding verse. Furthermore, no other medieval or premodern yoga texts use the term to designate a distinct type of yoga. For this reason, it seems unlikely that this term is a specific category of yoga.

<sup>962</sup>Cf. ibid. 4.9-12: *ye caubisa tatva baṃdhānam | bhinna-bhinna karikiyau vaśānam | saba kau preraka kahiye jīvā | so kṣetajña nirantara śivā || 9 || sakala viyāpaka aru sarvagā | disai samgī āhi asamgā | sākṣi rūpa sabani tem nyārā | tāhi kachū nahiṇ lipai bikārā || 10 || yaha ātama ana ātama nirānā | sagajñai takauṇ jarā na maranā | sāṃkhya su mata yāhi saun kahiye | sataguru binā kahaun kyaun lahiye || 11 || sāṃkhya yoga so yaha kahyau, bhinna hi hbinna prakāra | ātama nitya svarūpa hai, deha anitya vicāra || 12 ||*

<sup>963</sup>Cf. p. 195.

<sup>964</sup>The *Siddhayoga* of *Yogatattvabindu* is discussed on p. 372.

### 3.23 Sahajayoga

**S**AHAJAYOGA's concept is closely linked in literature with that of the Avadhūta in the classical sense. The typical Avadhūta has cast off *samsāra* and scorns worldly and religious activities. This figure is usually associated with *nirguṇa bhakti*, the worship of the formless Divine. Instead of engaging in complex spiritual practices, he dedicates himself, if at all, to the only true practice, which is the repetition of the Divine name.<sup>965</sup>

The model of the Avadhūta that emerges in Rāmacandra's *Yogatattvabindu* continues a trend that Kanamarlapudi (2023: 18) calls the "sanitisation" of the Avadhūta. In her study, she describes the term's history and identifies a clear development. Over the centuries, the Avadhūta, the original antinomian ascetic, was gradually integrated into the Brahmanical *āśrama* system. His antinomian behaviour, unconventional traits, and unorthodox practice were tamed, and according to Kanamarlapudi, the Avadhūta became a legitimate and eventually even the highest class of the *saṃnyāsa āśrama*.

An aspect of this development can be observed, for example, in the early history of Haṭhayoga. Mallinson (2011: 17) notes that in the early history of Haṭhayoga attributed to Gorakṣa (11th - 13th centuries), "the antinomian external practices of Tantra were internalised and, together with the visualisation techniques of *kundalinīyoga*, were melted with the physical practices of early Haṭha Yoga, whose original aim was the sublimation of sexual continence into liberation."

Rāmacandra continues the trend of sanitisation and refines the Avadhūta for royal adoption. The Avadhūta becomes the ideal type of the Rājayoga-practicing *kṣatriya* or king. Rāmacandra cuts off the last threads of the image of Avadhūta that is still connected to the antinomian ascetic.<sup>966</sup> On the contrary, Rāmacandra's Avadhūta does not scorn worldly activity; rather, he is indifferent to it yet fully involved in it and extremely positive towards worldly pleasures. The natural consequence is that Rāmacandra elevates Sahajayoga to the practice *par excellence* for a king.

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<sup>965</sup>Mallinson, 2011: 15.

<sup>966</sup>Cf. *Yogatattvabindu* XLIV p. 191.

Rāmacandra defines Sahajayoga, the “natural yoga”, at the end of his text in section LIX. This section is presented as the “secret teaching of the scriptures of yoga in all scriptures.” This secret is explicitly directed at kings, princes or aristocrats at the royal court<sup>967</sup> In short, a good king is characterised by being being honest, fearless, reputable, trusting of good people, always blissful, and he is surrounded by enchanting objects.

Then Rāmacandra explains to whom this secret should explicitly not be revealed: not to those who blame others, criticise, misbehave, do not speak the truth, lack compassion, and enjoy conflict.<sup>968</sup>

Finally, Rāmacandra reveals his secret teaching of yoga. The secret teaching describes the person who embodies the highest reality. This person is free from existence and non-existence (*bhāvābhāvavinvirmuktah*).<sup>969</sup> And although this person, viz. the king, as the enjoyer of the earth, is constantly exposed to worldly pleasures, he is free from all attachments. This person is a yogin made of perpetual bliss (*sadānandamayo yogī*) and practices constant equanimity towards happiness and sorrow. The person has realised the indivisible highest self and performs actions without personal desires or attachments.<sup>970</sup>

While an ordinary person must first stabilise the gaze (*drṣṭih sthirā kartavyā*), stabilise the sitting posture (*āsanām dr̥ḍham kartavyam*), and stabilise the breath (*pavanah sthirah kartavyah*) to achieve this state, a perfected person no longer needs to adhere to this discipline (*etādrśah kaścin niyamah siddhasya noktaḥ*]).

*manahpavanābhyaṁ yadā sahajānandaḥ svavarūpena prakāsyate | sa  
sahajayogaḥ kathyate rājayogamadhye | iti cakravartināmakathanam |*

<sup>967</sup>Cf. *Yogatattvabindu* LIX: *yasya rājño manomadhye kapaṭam nāsti | yasmin drṣte deśakasya trāśo na bhavati | yasya manah śuddhaṁ bhavati | yasya prthivyāṁ kirtir bhavati | yasya manomadhye satpuruṣava-canavisvāśo bhavati | yo rājā sadānandapūrṇo bhavati | yasya pārsve prat�akṣam anekaṁ manohārvivastūni bhavanti | etādrśasya rājño 'gre yogarahasyam kathaniyam |*

<sup>968</sup>Cf. ibid. LIX: *yah paranindā rato bhavati | dūrācāro bhavati | bhrātumitrasya ca yogyan vastu na dadāti | yo satyam na vati | yo yoginām manomadhye nindāṇ karoti | yasya manomadhye dayā na bhavati | yah kalahapriyo bhavati | svakāryakaraṇe sāvadhāno bhavati | guroḥ kāryakaraṇe 'nādito bhavati | etādrśasyāgrena yogah kriyate na pathyate |*

<sup>969</sup>This statement implies a characterisation of the highest reality (*tattva*), which in Amanaska 2.62 is described as free from the duality of existence and non-existence: *bhāvābhāvadvayātītan svapmajāgarāṇātigam | mṛtyujīvananirmuktam tattvam tattvavido viduh* || 62 || “The knowers of the highest reality know that the highest reality is beyond the duality of existence and non-existence, passes beyond [both] sleep and waking and is free from dying and living.” (Translated by Birch: 318).

<sup>970</sup>Cf. ibid. LIX.1-8.

When by means of mind and breath, the natural bliss appears through one's own true nature, it is called Sahajayoga ("natural yoga") [in this system] of Rajayoga. This is the explanation for those named *cakravartin* ("Universal Ruler").

That is Rāmacandra's core message of his secret of yoga in all yoga scriptures. It recalls the *rājaguhyaham* of the Mokṣopaya, a teaching through which rulers could attain a state free from suffering.<sup>971</sup> These words conclude Rāmacandra's *Yogatattvabindu*. Thus, Sahajayoga is the ideal yoga for a king. For a king who rules and enjoys the amenities of this position, this is the aspired state, the ultimate. As a *kṣatriya*, he can maintain the soteriological state of salvation through Sahajayoga and continue fulfilling his caste duties without continuous practice. The duties of a ruler sometimes involve "cruel" actions, such as enforcing laws, possibly through war. Additionally, Sahajayoga enables the king, despite being an "enjoyer of the earth," to achieve soteriological completion without the deprivations typical for ascetics.<sup>972</sup> The term *sahaja*<sup>o</sup> in this context thus primarily means natural but in the sense of "preserving its original nature" and "not undergoing further change."<sup>973</sup>

### 3.24 Conclusion

THE comparison of the medieval complex yoga taxonomies in the four texts *Yogatattvabindu*, *Yogasvarodaya*, *Yogasiddhāntacandrikā*, and *Sarvāṅgayogapradīpikā* reveals a remarkable diversity of a total of twenty-two different yoga categories. These categories are contextualised and structured differently depending on the text and show significant differences even within overlapping yoga categories in most cases.

1. Kriyāyoga
2. Jñānayoga
3. Caryāyoga

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<sup>971</sup>Cf. *Moksopaya* 2.II.10–17.

<sup>972</sup>See also Hanneder, 2006: 121.

<sup>973</sup>Cf. *Sanskrit Wörterbuch*, 1858: 99.

4. Carcāyoga
5. Haṭhayoga
6. Karmayoga
7. Layayoga
8. Dhyānayoga
9. Mantrayoga
10. Lakṣyayoga
11. Vāsanāyoga
12. Śivayoga
13. Brahmayoga
14. Advaitayoga
15. Siddhayoga
16. Siddhakunḍaliniyoga
17. Siddhiyoga
18. Aṣṭāṅgayoga
19. Bhaktiyoga
20. Premabhaktiyoga
21. Sāṃkhyayoga
22. Sahajayoga

The degree of difference in the taxonomies and the significantly divergent interpretations of the yoga categories among the texts indicates that the transmission was not a purely textual phenomenon with a linear reception history. Instead, the complex yoga taxonomies were likely part of cross-traditional and overlapping oral discourses. That is supported by the fact that the authors of the texts containing these complex early modern yoga taxonomies come from different religious traditions.

While Rāmacandra Paramahāṃsa, the author of the *Yogatattvabindu*, was initiated as a Daśanāmī Samnyāsī and, despite the Śaiva roots of his *sampradāya*, propagated a religious universalism as an Advaita Vedāntin, the

author of the *Yogasvarodaya* likely came from a South Indian Śaiva milieu. Nārāyaṇatīrtha was a famous *samnyāsa* intellectual, a successful writer born as a Brahmin and a follower of Kṛṣṇa,<sup>974</sup> while Sant Sundardās was considered one of the most educated Dādūpanthis and propagated the Sant belief system as a representative of Vaiṣṇava *bhakta* in his works.<sup>975</sup>

It is noteworthy that two of the authors, namely Sundardās and Nārāyaṇatīrtha, spent a significant part of their lives in Benares. Sundardās lived in Benares between the first decade of the seventeenth century and around 1625 CE, where he was trained in the dominant knowledge systems of the time, including aesthetics and the tradition of artistic poetry (*kāvya*).<sup>976</sup> Ko (1993: 56) convincingly narrows the flourishing period of Nārāyaṇatīrtha to 1600–1690 CE. It is generally agreed that Nārāyaṇatīrtha also spent much of his life in Benares, though the exact period is yet to be determined.<sup>977</sup> It is possible that both authors lived in Benares simultaneously.

The few clues that exist for locating Rāmacandra and the *Yogatattvabindu* first of all narrow the place of its composition to the northern part of India. One of the most compelling reasons for this conclusion is listing nine rivers in Section XL, all located in North India. Compared to Rāmacandra's primary source text, the *Yogasvarodaya*, the *Yogatattvabindu* mentions the rivers Vipāśā (modern Beas) and Śatarudrā (modern Sutlej) instead of the central-southern Indian rivers Godāvāri and Kāvērī, indicating a northern context.<sup>978</sup> Although the *Yogasvarodaya* was likely composed much further south, this work circulated in northeastern India. This observation is based on the fact that it is currently known only through specific citations, namely in the *Prāṇatoṣinī*, written near Calcutta,<sup>979</sup> the *Yogakarṇikā*, whose origin is unknown,<sup>980</sup> and the *Śabdakalpadruma*, which Radhakanta Deva (1784–1867) also compiled in Calcutta. Thus, it can be inferred that northeastern India was a significant area for the circulation of the *Yogasvarodaya*. Given that Rāmacandra exten-

<sup>974</sup>Cf. Ko, 1993: 41.

<sup>975</sup>Cf. Horstmann and Rajpurohit, 2023: 84–87.

<sup>976</sup>Cf. ibid. p. 86.

<sup>977</sup>Penna, 2004: 24.

<sup>978</sup>See n. 358 on p. 180.

<sup>979</sup>Cf. Shāstri 1905.

<sup>980</sup>The only available printed edition of the *Yogakarṇikā* by Nath Sharma (2004) is based on a manuscript presumably from Benares, cf. Nath Sharma, 2004: vi.

sively drew from the *Yogasvarodaya* for the compilation of the *Yogatattvabindu*, and since his fifteen yogas were part of an oral and literary discourse centred in Benares, it would be plausible that Rāmacandra also resided in Benares for some time. In conclusion, this hypothesis is supported by the fact that Sundaradeva lived in Benares<sup>981</sup> and his citations of the *Yogatattvabindu* in the *Hathasankecāndrikā* represent the oldest verifiable evidence of the *Yogatattvabindu*.<sup>982</sup> Based on the cumulative evidence, the hypothesis of Rāmacandra compiling the *Yogatattvabindu* in Benares appears to be the most likely.

What is certain is that both the *Yogatattvabindu* and the *Yogasvarodaya*, as has been shown,<sup>983</sup> must have been written before 1659 CE. Thus, all complex early modern yoga taxonomies emerged within a very narrow timeframe between 1600–1690, with a significant portion of the texts produced in the discursive environment of Benares. This circumstance is essential for understanding why these complex yoga taxonomies developed in this specific period and region.

Indeed, each author and text has individual reasons for addressing or codifying the complex yoga taxonomies. Rāmacandra's text, for instance, appears to have been intended for the education of young princes or potential kings. The taxonomy serves both as an encyclopedia and a way to convey the superiority of Rājayoga, in the sense of a “Yoga for Kings,” and its methods through a hierarchical taxonomy. Integrating the fifteenfold yoga taxonomy from the *Yogasvarodaya* is undoubtedly a continuation of an older Śaiva strategy. This strategy aimed to integrate yogas from various traditions into a hierarchical schema, emphasizing a Śaiva interpretation of *samādhi* and liberation in life (*jīvanmukti*).<sup>984</sup> Fundamentally, this is an extension of the older fourfold taxonomy that subordinated Mantra, Laya, and Hathayoga in hierarchical order to Rājayoga.

In the case of the *Yogasiddhāntacandrikā*, Ko (1998: 34–35) suggests that Nārāyaṇatīrtha, in line with Paul Hacker's concept of “inclusivism” (1979), sought to integrate the increasingly popular medieval yogas into his context.

<sup>981</sup>Cf. Birch, 2018: 123.

<sup>982</sup>See p. 5.

<sup>983</sup>The dating of the *Yogatattvabindu* and the *Yogasvarodaya* can be found on p. 5.

<sup>984</sup>The Śaiva subordination of yogas into a Rājayoga model began after the 10th century CE and was first described by Birch, 2019.

Ko sees this as an attempt by Nārāyaṇatīrtha to not only equate the perceived inferior foreign and popular forms of medieval yoga with his form, the Pātañjalayoga model but also to subordinate them to it.

Sundardās's *Sarvāngayogapradipikā* has a less instructional and more informal or encyclopedic character, placing great emphasis on both systematics and aesthetics. However, it also follows a clear agenda much less hierarchical than those taxonomies that place Rājayoga at the top. Instead, Sundardās seeks to find a common thread and establishes an overarching context between the yoga categories he discusses. He creates a harmonious order through a successive and logical sequence, beginning with Bhaktiyoga, with an evident Vaiṣṇava influence, moving through Hathayoga, encompassing various body-oriented yogas. His system culminates in philosophically oriented yogas, starting with Sāṃkhyayoga, which creates awareness of duality through the philosophical contemplation of the world's components. This differentiation is then resolved in the experience of unity in Brahmayoga, ultimately leading to the state he considers the *summum bonum*, Advaitayoga.<sup>985</sup>

This categorical and interpretative diversity reflected in the complex taxonomies suggests a veritable cross-traditional yoga boom in the milieu of the authors considered, marking an unprecedented wave of popularity, particularly for medieval and body-oriented yoga forms like Hathayoga, which various traditions and the educated elite increasingly engaged with. At the same time, the comparison of the texts of the yoga taxonomies revealed a genuine struggle for asserting interpretive authority, a contest over the interpretation and classification of yoga categories, and an attempt to highlight one's conception of the best yoga. In our case study, within its clearly defined discursive framework, the previously mentioned popularity at that time permeated many social strata. Yoga and its efficacy were endowed with high soteriological significance to the extent that by the 17th century, yoga could not be absent from the curriculum in the circles of the ruling classes. Furthermore, it becomes evident that the meanings of the various yoga categories were very fluid and were discursively negotiated in lively and dynamic exchange processes. It is therefore not surprising that the phenomenon of early modern

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<sup>985</sup>As Burger (2004: 706) observed, Sundardās three yoga tetrads strongly recall the tripartite division of yogas in the *Bhagavadgītā* with Bhakti, Karma, and Jñāna.

complex yoga taxonomies developed in a specific fertile ground. One such fertile ground was the 17th-century Benares, located in northeastern India.

Benares has always been a centre of knowledge, attracting scholars from near and far for centuries. However, with the onset of Muslim rule in India, many prominent scholars teaching in Benares left the city for fear of religious persecution. By the 16th century, Benares experienced a cultural revival, primarily sparked by the open religious policy of the Mughal Emperor Akbar and his immediate successors, the “Pax Mughalia”.<sup>986</sup> That was a significant catalyst for the emerging formation of not just the solidification of religious identities in northern India,<sup>988</sup> but also a general increasingly pronounced “Hindu” identity, which both took shape during the sixteenth and seventeenth centuries.<sup>989</sup> Yoga played a crucial role in the development of this

<sup>986</sup>In 1556, at the age of 13, Akbar ascended the throne of the Mughal Empire, which had been partially reconquered by his father but collapsed immediately after his death under almost hopeless circumstances, cf. Stietencron, 1989: 53. Following a period of military consolidation of his empire, a divided situation marked by social and religious tensions prevailed in northern India. Hindus, in particular, were humiliated and exploited. Rajasthan, Gujarat, and central India were not part of his empire. Beginning with his marriage to the daughter of the Rajput prince Rājā Bihārī Mal of Amber in 1562, Akbar initiated a policy of pacification. More wives from the princely houses of Rajasthan followed, all of whom retained their religious customs. He issued decrees allowing Hindus to rebuild temples and perform religious practices in public. Overall, Akbar’s reign was characterised by a very open religious policy. For instance, he promoted Hindus like Todar Mal and Mān Singh to high political positions for the first time, cf. *ibid.*, p. 70. Akbar encouraged interfaith dialogue and even created a lodge-like free-thinking order, the Dīn-i-llāhi, the “divine faith,” aiming to collect the best from all religions and discard anything that was rationally unconvincing to find a common truth, cf. *ibid.* p. 62. During this time, numerous previously destroyed Hindu temples were rebuilt in Benares, cf. *ibid.*, pp. 58-59. Later vassals of the Mughal emperors, especially the later Kachwaha Rajput rulers of Amber, notably under Rājā Man Singh I, constructed numerous temples and ghats in the city, cf. Hooja, 2006: 493-495. His immediate successor, Shāh Jahāngir (1605-1627), continued the open religious policy, cf. Jahangir (1999). It was only during the reign of Shāh Jahān, who ruled the Mughal Empire from 1628-1658 that the government’s general attitude became less favourable towards Hindus again from 1632 onwards. Shāh Jahān ordered a law for the destruction of Hindu temples under construction, as his Islamic theologians sought to prevent the construction and renovation of temples of other religions. However, it remains unclear how strictly this law was enforced and to what extent this religious policy shift after three-quarters of a century of religious dialogue and tolerance affected the population. The impacts were at most marginal. During Shāh Jahān’s reign, seven instances of temple destruction are documented.<sup>987</sup> How his rule specifically impacted Benares is unclear but presumably minimal. For example, the then Rājā of Amber, Jai Singh I, who ruled from 1627-1667, was an important military ally, and his father, Man Singh I, had invested large sums in the construction of Hindu temples in Benares. Only under Aurangzeb (1658-1707) was a distinct resurgence of anti-Hindu policy.

<sup>988</sup>O’Hanlon and Washbrook, 2011.

<sup>989</sup>Clark, 2006: 188.

new identity. Under the patronage of the Mughal emperors, Benares once again became a melting pot of intellectual and religious exchange, attracting many scholars to resettle there, as evidenced by the examples of Sundardās and Nārāyaṇatīrtha. Concurrently, as Birch (2020: 471–472) demonstrated in his article “Haṭhayoga’s Floruit on the Eve of Colonialism”, there was a general flourishing of Haṭhayoga literature in both North and South India. From the sixteenth century onwards, Haṭhayoga literature became increasingly diverse. Authors from various traditions, mainly learned Brahmins, sought to expand Haṭhayoga and integrate other yogas and religions. The beginnings of this development, highlighted by Birch, are discernible here.

Another catalyst that initiated the floruit of Haṭhayoga literature was the acquisition of corporate identities of the four main ascetic orders of North India (Nāths, Daśanāmī samnyāsīs, Rāmānandīs, and Udāsīs). By 1600, the Nāth yogīs were reportedly organized into 12 panths, with all their headquarters located in North India.<sup>990</sup> This acquisition of corporate identities of the ascetic orders strengthened the discursive weight of their views, teachings and texts on the market of religious options in northern India. Thus, other religious traditions were stimulated to deal with those impulses.

Thus, the complex early modern yoga taxonomies of medieval yogas resulted from the convergence of various yogic traditions and associated religions in melting pots of intellectual and religious exchange during the early blossoming phase of a new, more diversified wave of yoga literature, mainly disseminated through hubs like Benares.<sup>991</sup> Moreover, they are a literary testament to this process and reflect the discursive negotiations and repositioning of authors from different traditions in response to new yogic impulses affecting them.

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<sup>990</sup> Mallinson, 2011: 17.

<sup>991</sup> Given the high likelihood that the *Yogasvarodaya* was composed in more southern regions, we can assume that the discourse surrounding complex Yoga taxonomies had another area of dissemination. There is no doubt that South Indian scholars were drawn to Benares. This is evidenced by the authors discussed here: on one hand, Nārāyaṇatīrtha, who was originally from Kaza in the Guntur District of present-day Andhra Pradesh and then spent a significant part of his life in Benares, cf. Ko, 1993: 43. On the other hand, Sundaradeva, the author of the *Haṭhasaniketacandrikā*, also originated from more southern regions before moving to Benares, cf. Birch, 2018: 123 n. 61.



Figure 11: Viṣṇu Viśvarūpa, India, Rajasthan, Jaipur, ca. 1800–1820, Opaque watercolor and gold on paper, 38.5 × 28 cm, Victoria and Albert Museum, London, Given by Mrs. Gerald Clark.



Figure 12: The Equivalence of the Self and the Universe (detail), folio 6 from the *Siddhasiddhāntapaddhati* (Bulaki), India, Rajasthan, Jodhpur, 1824 (Samvat 1881), 122 x 46 cm, RJS 2378, Mehrangarh Museum Trust.

# **Appendix**



## **The new digital tools used for the preparation of this dissertation**

The contemporary discourse, mainly triggered by last year's AI revolution, has led to significant debates within the university context. There are no universally accepted and definitive rules, especially concerning the drafting of academic papers or written exams. However, it is already clear that AI and other new digital tools, similar to the printing press or the internet, will transform our daily lives and become indispensable in academia. Their advantages are too significant to be ignored. Historically, beneficial technology has almost always prevailed. Another factor seems equally clear: within the academic context, clearly defined rules must be adhered to, regulating the use of these new digital tools and artificial intelligence in scholarly work, particularly in the context of assessments. These rules are constantly refined, with many universities still in a dynamic negotiation process to establish them. After all, until about a year ago, few anticipated such rapid developments. It is a delicate balance between harnessing potential and justified restriction. One core aspect that is likely to become a standard in dealing with digital tools and artificial intelligence is transparency. Since this dissertation constitutes an assessment, I will comprehensively explain how I have utilized new digital tools and artificial intelligence in this work.

The decision to write this dissertation in English was made when applying for admission to the doctoral program. As a non-native speaker, this was a challenge despite my relatively strong command of English, especially when trying to articulate complex matters usually expressed in my native language with precise English. To improve my English formulations, I used Grammarly and DeepL. Sometimes, it was easier for me to draft a complex thought in German, translate it into English and then have it corrected by DeepL and Grammarly, which I would then review and revise. Additionally, since I never learned French but had to understand the contents of several works by French Indologists written in French, I used DeepL to translate entire PDF files of these articles and books, allowing me to access the content of these relevant texts for my research.

The official start of this dissertation project was December 5, 2019. However, more intensive work on this dissertation began only with the start of the project funding through my employment in the "Light on Haṭha" project from March 15, 2021. It was not until late summer 2023 that I began using ChatGPT. Over time, I have used ChatGPT in the following ways to complete my dissertation:

- I occasionally used ChatGPT to optimize some of my English formulations.
- By far, the most frequent application was to have my BIBTEX entries written. I could easily copy the bibliographic information available online for the work I cited and have ChatGPT convert this information into the format of a BIBTEX entry. These entries were checked, corrected if necessary, and adapted to my specific needs before being copied into my .bib file. This saved me a lot of time and effort.
- The most astonishing application was the following. Theodor Aufrecht noted in an entry I found in the *New Catalogus Catalogorum* that the *Yogatattvabindu* by Sundaradeva was quoted in his *Haṭhasaṅketacadrikā*. Although I had several digital manuscripts and an e-text of the *Haṭhasaṅketacadrikā*, it was challenging to find an unspecified passage of my text in this very lengthy work, as it quickly became apparent that Sundaradeva had not cited the *Yogatattvabindu* with reference. It was like searching for a needle in a haystack. Then, an idea struck me. I asked ChatGPT to write a Python script, which I called *matchi*, to compare two .txt files: an e-text of the *Yogatattvabindu* and an e-text of the *Haṭhasaṅketacadrikā*. I had ChatGPT include variables to adjust the degree of similarity and the number of character sequences so a quote would be visible even if editorial changes or similar modifications were present. A few minutes later, using this program, I was able to identify all quotes from the *Yogatattvabindu* in Sundaradeva's *Haṭhasaṅketacadrikā*, saving me hours of searching.
- For this work, about thirty verses from Sundardāś' *Sarvāṅgayogapradipikā* were translated by me. These are written in Brajbhāṣā, a language I had no prior knowledge of before this dissertation. Through my Sanskrit training and two semesters of Hindi at the University of Heidelberg, I could only roughly understand the content of the verses. Thanks to a combination

of Rupert Snell's article "Braj in Brief: An Introduction to Literary Braj Bhāṣā" (2016) and the help of ChatGPT, I was able to produce meaningful translations of the verses. A few weeks before submitting the dissertation, Dr. Felix Otter kindly agreed to review these translations. I was surprised that these translations contained hardly any errors.

- It was evident to test ChatGPT's capability in translating Sanskrit. The results were surprisingly good, but the technology is still far from correctly contextualizing a passage, recognizing grammatical special cases, or capturing the ideal word choice in the target language. In other words, AI cannot replace a well-trained Sanskritist. However, translations already achieve a degree of accuracy that makes them sometimes beneficial. Contemporary philological work involves searching through literary evidence in many typed transcriptions of thousands of Sanskrit texts shared among Indologists using grep (global regular expression search and print) or similar methods. To grasp the context of specific hits in these searches more quickly, I often fed larger chunks of the search hit context into ChatGPT and could thus find exactly the passages I was looking for much faster, which I then examined more closely if necessary.



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