

The Yogatattvabindu

योगतत्त्वबिन्दु

Yogatattvabindu

Critical Edition
with annotated Translation

Von
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Contents

Conventions in the Critical Apparatus

Sigla in the Critical Apparatus

- E : Printed Edition
- P : Pune BORI 664
- L : Lalchand Research Library LRL5876
- B : Bodleian Oxford D 4587
- N₁: NGMPP B 38-31
- N₂: NGMPP B 38-35 / A 1327-14
- D₁: IGNCA 30019
- U₁: SORI 1574
- U₂: SORI 6082

Critical Edition & Annotated Translation

[I. rājayogaprakāra]

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

[II. kriyāyogasya lakṣaṇam]

- 6 इदानीं क्रियायोगस्य लक्षणं कथ्यते ।
- 7 क्रियासुक्तिरयं योगः स्वपिण्डे सिद्धिदायकः ।
- 8 यं यं करोति कल्पोलं कार्यरिंभे मनः सदा ।
- 9 तत्ततः कुच्चनं कुर्वन्क्रियायोगस्ततो भवेत् ॥ II.1॥

Sources: 2–5 cf. YSV (PT p. 831): pañcadaśaprakāro 'yam rājayogaḥ || kriyāyogo jñānayogaḥ kar-mayogo haṭhas tathā | dhyānayogo mantrayoga urayogaś ca vāsanā | rājaty etad brahmavaśīva ebhiś ca pañcadaśadhā | idānīṁ lakṣaṇāṁ caiśāṇī kathayāmī śṛṇu priye | 7–9 ≈ YSV (PT p. 831): kriyāmuktimayo (kriyāmuktir ayam YK 1.209) yogaḥ sapinḍisiddhidāyakaḥ (sapinḍe YK 1.210) | yat kāromiti saṅkalpaṇī kāryārambhe manaḥ sadā || 9 ≈ YSV (PT p. 839): tatsāṅgācarāṇam kurvan kriyāyogarato bhavet |

Testimonia: 2–5 cf. Yogasiddhāntacandrikā (Ed. p. 2): nidiḍhyāsanañ caika tānatādirūpo rājayoga-paraparyāyah samādhiḥ | tatsādhanam tu kriyāyogaḥ, caryāyogaḥ, karmayoga, haṭhayoga, mantrayoga, jñānayogaḥ, advaitayoga, lakṣayoga, brahmayogaḥ, sīvayogaḥ, siddhiyoga, vāsanāyoga, layayoga, dhyānayogaḥ, premabhaktiyogaś ca |

1 śrī gaṇeśāya namaḥ cett.] śrī ne ya maḥ P śrī gaṇeśāya namaḥ || śrī gurave namaḥ || N₁ śrī gaṇeśāya namaḥ || śrī sarasvatyai namaḥ || śrī nirañjanāya namaḥ || D śrī gaṇeśāya namaḥ || om śrī nirañjanāya || U₁ atha rājayogaprakāro likhyate N₁N₂D] atha rājayogaprakāraḥ likhyate U₁ rājayogāntartagataḥ || binduyogaḥ E atha tattvabimḍuyogaprārambhāḥ L atha rājayoga liṣyate P atha rājayoga likhyate U₂ rājayogasyedam phalam PU₂] rājayogasya idam phalam N₁N₂D om. EL °yogenāneka° PN₁] "yogena aneka° DN₂U₁U₂ 2 prekṣaṇasamaya cett.] prekṣaṇasamaya U₂ eva cett.] evam U₂ rājayogaḥ cett.] rājayogas U₂ tasyaite PU₂] tasya ete cett. 3 caryāyogaḥ cett.] tvaryāyogaḥ U₁ layayogaḥ cett.] nayayogaḥ U₂ 4 lakṣayogaḥ cett.] lakṣayogaḥ U₁ 5 siddhayogaḥ PU₂] rājayogaḥ α rājayogaḥ PU₂] siddhayogaḥ cett. ete pañcadaśayogaḥ DN₁PU₁] evam pamcadaśayogaḥ bhavamtī U₂ 6 idānīṁ cett.] idānī N₂ atha U₂ kriyāyogasya cett.] kriyāyogaḥ U₂ kathyate cett.] kathyate D om. U₂ 7 kriyāmuktir cett.] kriyāmukti N₂ kriyāmuktih || U₂ ayam cett.] layam N₂ yogah cett.] yogah | N₁U₁ siddhidāyakaḥ cett.] siddhidāyakaḥ U₂ 9 tattataḥ cett.] tatas tataḥ U₂ tamkṛ tam U₁ kuñcanam cett.] kuñcanam N₂ tato bhavet PU₂] ato bhava DN₁N₂ ato va U₁

Philological Commentary: 2–5 tasyaite bhedāḥ ...pañcadaśayogaḥ: The initial codification of fifteen *yogas* appears in N₁, N₂, P, D, U₁ and U₂. It is omitted in E, L and B (missing folio). It is also absent in the *Yogasamgraha*.

[I. Methods of Rājayoga]

Homage to Śrī Ganeśa. Now the methods of Rājayoga are written down. This is the result of Rājayoga¹: Rājayoga is that by which long-term durability of the body arises [and] even amongst manifold royal pleasures even amongst the manifold royal entertainments and spectacle.² This truly is Rājayoga. These are the varieties of this Rājayoga:

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

[II. Characteristics of Kriyāyoga]

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

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

¹This statement seems unconnected to the definition of Rājayoga that follows.

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

³The 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.

⁴The 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 *Yogsavarodaya* (YSv) as quoted in *Prānatoṣinī* (Ed. pp. 831-858). In this text, however, the list is incomplete. YSv mentions the total amount of fifteen Yogas but names only eight subcategories of Rājayoga. Because of that, Rāmacandra might have seen the necessity to complete it. The other source he used for compiling his text is *Siddhasiddhāntapaddhati* (SSP) which, however, does not present such a list. A more detailed investigation of the fifteen Yogas can be found at p. ??.

⁵All four verses on Kriyāyoga were taken from the *Yogsavarodaya* (YSv) as quotations in the *Prānatoṣinī* (PT) and *Yogakarṇikā* (YK). No sources for the following prose section can be identified.

1 क्षमाविवेकवैराग्यंशान्तिसन्तोषनिःपूर्वः ।
 2 एतद्युक्तियुतो यो इसौ क्रियायोगी निगदते ॥ II.2॥
 3 मात्सर्यं ममता माया हिंसा च मदगर्वता ।
 4 कामक्रोधौ भयं लज्जा लोभमोहौ तथा इशुचिः ॥ II.3॥
 5 रागद्वेषौ दृष्ट्यालस्यं ब्रन्दिर्भो क्षमा ब्रमः ।
 6 यस्य तानि न विद्यन्ते क्रियायोगी स उच्यते ॥ II.4॥

7 यस्यान्तःकरणे क्षमाविवेकवैराग्यंशान्तिसन्तोष इत्यादीन्युत्पादन्ते । स एव बहुक्रियायोगी कथ्यते ।
 8 कापट्यं ॥ माया ॥ विचं ॥ हिंसा ॥ दृष्ट्यां ॥ मात्सर्यं ॥ अहंकारः ॥ रोषः ॥ भयं ॥ लज्जा ॥ लोभः ॥
 9 मोहः ॥ अशुचित्वं ॥ रागः ॥ द्वेषः ॥ आलस्यं ॥ पाख्यंडित्वं ॥ भ्रान्तिः ॥ इन्द्रियविकारः ॥ कामः ॥ एते
 10 यस्य मनसि प्रदिदिनं न्यून भवन्ति । स एव बहुक्रियायोगीए कथ्यते ।

Sources: 1-2 = YSV (PT p. 831): kṣamāvivekavairāgyasāntisantosanispr̄hāḥ | etan muktiyuto yo 'sau (muktiyutā cāsau YK 1.211) kriyāyogo nigadyate | 3-4 = YSV (PT p. 831): mātsaryam mamaṭā māyā himsā ca madagarvitā | kāmaḥ krodho bhayaṃ lajja lobho mohas tathā 'suciḥ (suciḥ YK 1.212) || 5-6 = YSV (PT p. 831): rāgadveṣau ghr̄ṇālasyaśrāntidambhakṣamābhramāḥ (ghr̄ṇālasyaṃ bhrāntir dambho 'kṣamā bhramāḥ YK 1.213) | yasyai tāni na vidyante kriyāyogī sa ucyate ||

Testimonia: 8-10 ≈(Yogaśaṅgraha IGNCA 30020 folio 1r. ll. 1-2): lobhamohau aśūcītvāṇi rāgadveṣau ālasyaṃ pāṣāṇḍitvāṇi bhrāntiḥ imḍriyavikāraḥ kāmaḥ ete yasya pratidināṇi nyūnā bhavaṇti | 10] ≈Yogaśaṅgraha (IGNCA 30020 folio 1r. l. 2): sa eva kriyāyogī kathyate ||

1 "viveka" cett.] vivekam EU2 "nispr̄hāḥ P] "nispr̄hāḥ D "nispr̄hā EN1 "nispr̄hā || 2| N2 "nispr̄hā U1 "nispr̄hāḥ || U2 2 etad EP1] etat DN1N2U2 yuktiyuto cett.] muktiyuto U2 yo 'sau N2U1] yogī DEPN1U2 3 mātsaryam EU1U2] mātsarya DN1P himsā ca E] himsāśā cett. himsāḥ || N1 4 "krodha" U1U2] krodhā EN1P "krodha D 'suciḥ cett.] śuciḥ EN2U2 5 rāgadveṣau cett.] rāgadveṣau U1 atha dveṣo L ghr̄ṇāḥ cett.] ghr̄ṇāḥ N2 bhrāntir dambho cett.] bhrāntir debho D bhrāntitvāṇi E bhrānti dambhaḥ U1 kṣamā bhramāḥ cett.] mokṣam abhrāmaḥ E kṣamī bhramāḥ U1 6 na cett.] ca E 7 kṣamāḥ cett.] kṣamāḥ N1 kṣamā' N2 vivekavairāgyaśānti cett.] kṣamāḥ vivekavairāgya | sāṁti' N1 vairāgyāśānti' N2 kṣamā' [vivekavairāgya || sāṁti' D "santosa ityādīny cett.] "santosāśādīny E "santoṣa ity ādīno" L "santoṣa ity ādīna niraṇṭaram U1 "santoṣa ity ādayo niraṇṭaram U2 utpādyante cett.] utpādyante E "tpādyamte L utyamte U1 bahukriyāyogī cett.] bahukriyāyogī D kathyate cett.] sa kathyate DN2 tkacyate U2 8 kāpatyam cett.] kāpatyam L yasyāntahkarane kāpatyam N1 kāpacanam U1 māyā N1N2] māyā D yāya U1 pāpa U2 om. EPL vitām EP] vitām L vitām N1N2DU1 titām U2 mātsaryam cett.] mātsarya E mātsarya DU1 roṣaḥ EU1] roṣa cett. eṣo N2 bhayaṃ cett.] kṣayam E lajja cett.] lajja U1 lobhaḥ PL lobhaḥ cett. om. U2 9 mohāḥ P] moha LN2 mohā cett. aśūcītvāṇi cett.] aśūcītvāṇi N2 rāgaḥ P] rāgaḥ cett. rājaḥ L om. E dveṣaḥ cett.] dveṣa L om. E ālasyaṃ cett.] om. E pākhāṇḍitvāṇi cett.] pāṣāṇḍitvāṇi DN1 pākhāṇḍitvāṇi E pārṣāṇḍitvāṇi N2 indriyavikāraḥ cett.] imḍriyāṇi vikāraḥ P itivikāraḥ L kāmaḥ cett.] kāma N2 om. U2 ete cett.] eta L rāte U1 etate U2 10 bhavanti cett.] bhavaṇti N1 bahukriyāyogī cett.] bahukriyāyogī DU1U2 kathyate cett.] kathyamte U1U2

Philological Commentary: 1 kṣamāḥ: The text of the printed Edition (E) begins here. rāgaḥ: The text of manuscript L begins here.

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

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

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

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

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

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

tapaḥsvādhyāyeśvaraṇapraṇidhānāni kriyāyogaḥ || 2.1 || (ĀRAṄYA, 1983:113)

According to the introduction of this sūtra in the *Vyāsabhāṣya*, Kriyāyoga is presented as a means how someone with a distracted mind can also attain Yoga (*vyutthitacitto 'pi yogayuktah*). Yoga, which for Patañjali is *samādhi*, shall be achieved by the three elements of Kriyāyoga, namely mental, moral, and physical austerity (*tapas*), repetition of *mantras* or study of sacred literature (*svadhyāya*) and surrender to god (*iśvaraṇapraṇidhāna*). This trinity of means is supposed to destroy the impurities (*kleśas*) of *citta*. These are given in *Pātañjalayogaśāstra* 2.3 as ignorance (*avidyā*), egoism (*asmitā*), attachment (*rāga*), aversion (*dveṣa*) and fear of death (*abhiniveṣa*), see (ĀRAṄYA, 1983:116). All three terms of Patañjali's Kriyāyoga are absent in the *Yogatattvabindu*. Nevertheless, the individual elements of the *kleśas*, along with the aim to reduce these in the yogi's mind, can also be found in the *Yogatattvabindu*. Nārāyanatirtha in this commentary on the *Pātañjalayogaśāstra* titled *Yogasiddhāntacandrikā*, who, like Rāmacandra uses a very similar list of fifteen Yogas (possible source for Rāmacandras fifteen Yogas), presents Kriyāyoga as the first item of his list and explains its purpose as the generation of *samādhi* and the reduction of *kleśas* (VIMALĀ, 2000:71). In contrast, the Kriyāyoga of Rāmacandra leads to Rājayoga, which he conceptualizes as bringing about the steadiness of the body.

[III. rājayogasya bhedāḥ ...siddhakunḍalinīyoga mantrayogaḥ]

- 1 इदानीं राजयोगस्य भेदाः कथ्यन्ते । के ते । एकः सिद्धकुण्डलिनीयोगः मन्त्रयोगः अमूर राजयोगौ
- 2 कथ्येते । मूलकन्दस्थाने एका तेजोरूपा महानाडी वर्तते । इयमेका नाडी इडापिङ्गलासुषुम्णान् ॥ एतान्
- 3 भेदान् प्राप्नोति । वामभागे चन्द्ररूपा इडा नाडी वर्तते । दक्षिणभागे सूर्यरूपा पिङ्गला नाडी वर्तते ।
- 4 मध्यमार्गं इतिसूक्ष्मा पश्चिनी । तन्तुसमाकारा कोटिविद्युत्समप्रभा । भुक्तिसुक्तिदा शिवरूपिणी सुषुम्णा
- 5 नाडी प्रवर्तते । इस्यां ज्ञानोत्पत्तौ सत्यां सर्वज्ञो भवति ॥

Sources: 1 cf. YSV (PT p. 831): jñānayogaṁ pravakṣyāmi tajjñānā śivatām vrajet | paṭhanāt smaraṇād vyānān maṇḍanāt brahmaśādhakah | tad bhedasyaikasandhānam aṣṭaiśvarayamayo bhavet | tritīrthaṁ yatra nāḍī ca tripunyām paramēśvari | ...eso 'syā visvārūpasya rājyago mato budhaiḥ | viśeṣam kathayiṣyāmi śrīnu caikamanāḥ sati | cf. YSV (PT p. 831-832): mūlakande sthale caikā nāḍī tejasvatī parā (tejasvitāparā YK 1.246) | 2-3 cf. YSV (PT p. 832): gudordhve (gudordhve YK 1.247) sā tribhāgābhūdiḍā (tridhā bhūyādiḍāvāme YK 1.247) nāma śāśiprabhā | saktirūpā mahānāḍī dhyānāt sarvārthatadāyinī | dakṣiṇe 'pi kulākhyeti (piṅgalākhyeti YK 1.248) pumrūpā sūryavigrāhā | 4-5 cf. YSV (PT p. 832): madhyabhbāge suṣumnākhya brahmaviṣṇuśivātmikā | śuddhaicitteṇa sā vijñā vidyutkoṭisamaprabhā | bhuktimuktipradā dhyānād aṇīmādīguṇapradā|

Testimonia: 1 ≈Yogasaṃgraha (IGNCA 30020 folio 1r. ll. 2-3): atha rājayogasya bhedau kathyete || ≈Yogasaṃgraha (IGNCA 30020 folio 1r. l. 3): siddhakunḍalīyogaḥ mantrayogaś ceti | 2 ≈Yogasaṃgraha (IGNCA 30020 folio 1r. ll. 3-4): mūlakandasthāne eka tejomaya mahānāḍī vartate | 2-3 ≈Yogasaṃgraha (IGNCA 30020 folio 1r. l. 4): iyam idāpimgalasuṣumnā bhedā tridhā | vāmbabhāge camdrarūpā iḍā | dakṣiṇabhbāge sūryarūpā piṅgalā | 4-5 ≈Yogasaṃgraha (IGNCA 30020 folio 1r. ll. 5-6): madhyamārge atisūkṣmā visatāmputusamākāra koṭividyutprabhā bhuktimuktipradā suṣumnā nāḍī vartate | yasyāḥ jñāne purusaḥ sarvajño bhavati | 4-5 cf. SSP 2.26 (Ed. p. 38): mūlakandād daṇḍalagnām brahmaṇāḍīm śvetavarṇām brahmaṇandhraparyantam gaṭām saṃsmaret | tanmadhye kamalatantunibhām vidyutkoṭiprabhām ūrdhvagāmīnīm tam mūrtīm manasā lakṣayet | sarvasiddhipradā bhavatī |

1 bhedāḥ cett.] bhedā N₂ kathyante cett.] kathyate N₂ om. L ke te DN₁U₁] te ke cett. kriyate N₂ siddhakunḍalinīyogaḥ EN₁] siddhakunḍalīnīyoga | L siddhakunḍalīnīyogaḥ N₂D siddhakunḍamplīm yogaḥ P siddhakunḍalinīyogaḥ U₁ siddhakunḍalīnīyoga || U₂ mantrayogaḥ cett.] om. L amū cett.] astu E rājyogāḥ cett.] rājyogāḥ P 2 kathyete P] kathyete cett. kathyante U₂ mūlakandasthāne cett.] mūlakandasthāne || U₂ mūlaṇaḥ kaṇḍasthāne P ekā cett.] eka N₁N₂ tejorūpā cett.] tejorūpā || U₂ vartate cett.] pravartate U₂ iyam E] iyam cett. trayam L ekā cett.] eka | E eka P kā L "suṣumnām N₁N₂D] "suṣumnā EP₂ "suṣumnā LU₁ etān βU₁] ete N₁N₂D 3 iḍā cett.] om. U₂ vartate cett.] pravarttate U₂ dakṣiṇabhbāge cett.] dakṣiṇe bhāge U₁ vartate cett.] pravarttate U₂ 4 madhyamārge cett.] madhyarge D 'tisūkṣmā β] atisūkṣmā α padmī cett.] padmānī LPN₁N₂ tantusamākāra cett.] tantusamākāra° P "prabhā cett.] "prabhāḥ U₁ bhuktimuktidā PU₂] bhuktimuktido" α bhuktimuktipradā EL 4-5 śivarūpiṇī suṣumnā nāḍī pravarttate U₂] om. cett. 5 syām em.] 'syā E asyā PLU₂ om. α jñānotpattau β] "tpanne α satyām PLU₂] satyām E sati α

Philological Commentary: 1 idānīm ...kathyante: The introductory sentence is omitted in U₁. 4-0.0 śivarūpiṇī ...pravarttate: Sentences unlikely to be authorial, but enriching, are included within the edition in greyscale.

[III. Varieties of Rājayoga ... Siddhakunḍalinīyoga and Mantrayoga]

Now, varieties of Rājayoga are described. Which are these? One is Siddhakunḍalinīyoga [and one⁸] is Mantrayoga. These two Rājayogas are described [in the following]. At the location of the root-bulb⁹ exists one major vessel in the form of energy. This single vessel reaches these openings, which are *idā*, *piṅgalā* and *suṣumnā*. On the left side is the *idā*-channel, resembling the moon. On the right side exists the *piṅgalā*-channel, resembling the sun. Within the middle path is a lotus pond being very subtle. [It is] made from a web of light [and it] shines like a thousand bolts of lightning. She emerges as the central channel assuming the form of benevolence (*śiva*), [and] is the bestower of enjoyment and liberation. While abiding in (*satyāṁ*) her, (*asyāṁ*) knowledge arises. The person becomes all-knowing.

⁸The use of the term *siddhakunḍalinīyoga* instead of *siddhayoga* as listed initially is surprising. Furthermore, this type of Yoga, listed as the second-last item in the initial Yoga taxonomy, is introduced as the second type right after Kriyāyoga, the first item in both the initial list and the subsequent text. This raises further questions as the term *kundalī* is not mentioned at all in the subsequent description of this type of Yoga. The relation between "Siddhakunḍalinīyoga" and "Mantrayoga" appears mysterious since only the relatively late witness U₂ provides some description of a specific type of Mantrayoga. The additional passages of witness U₂, highlighted in blue, instructs the "recitation of the non-recited" (*ajapājapa*) of the *haṁsaḥ* mantra, also called "non-recitation" (*ajapā*) Gāyatrī, during meditation for almost each (seven out of nine) *cakras*. All witnesses except L (L omits the term *mantrayoga*) preserve this reading, and the sentence that follows the term supports the reading of *mantrayoga* by the usage of dual forms. The *Yogatattvabindu* closely follows the structure and content of the *Yogasvarodaya*, as quoted with reference in *Prāṇatoṣṇī* and *Yogakarṇikā*. However, the Yoga introduced in *Yogasvarodaya* at this point is *jñānayoga* and neither *siddhakunḍalinīyoga* nor *mantrayoga* are mentioned. Since all manuscripts preserve the strange reading, but only the context of U₂ the terminology makes sense, it must be assumed that the additional passages of U₂ might have been original. The seemingly "additional" material could be "original" material and was lost in the early transmission of the text. A related text, the *Śāradātilakatantra* 25.37ab provides a possible explanation for the linking of the two types of Yoga: "The *kunḍali* Śakti abides in the *haṁsaḥ* [and] supports the [individual] Self" (*bibharti kunḍalī śaktir ātmānam haṁsam āśritā*), see BÜHNEMANN, 2011: pp. 218, 228.

⁹The root-bulb or *kanda* in yogic literature is usually located below the navel or near the perineum. For more details, see 59. Rāmacandra's concept of the *kanda* is identical to the one found in *Vivekamārtanya* 16 (*ūrdhvam meḍhrād adho nābhēḥ kandayoniḥ khagāñdavat | tatra nādyah samutpannāḥ 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 72000 channels originate."

[IV. mūlacakram]

१ इदार्नि सुषुम्णायां ज्ञानोत्पत्तावृपायाः कथ्यन्ते । आदौ चतुर्दलं मूलचक्रं वर्तते । प्रथमं आधारचक्रं ।
 २ गुदा स्थानं ॥ रक्तंवर्णं ॥ गणेशं दैवतं ॥ सिद्धिबुद्धिशक्तिं मुषको वाहनं ॥ कूर्मऋषिः ॥ आकुञ्चनंसुद्रा ॥
 ३ अपानवायुः ॥ ऊर्मी कला ॥ ओजस्त्विनी धारणा ॥ चतुर्दलेषु रजःसत्त्वतमोमनांसि ॥ वं शं षं सं ॥ मध्य-
 ४ त्रिकोणे त्रिशिखा ॥ तन्मध्ये त्रिकोणाकारं कामपिठं वर्तते । तत्पीठमध्ये उग्रशिखाकारैका मुर्तिर्वर्तते ।
 ५ तस्या मूर्त्यर्थानकरणात्स्वास्त्रकाव्यनाटकादिसकलवाङ्मयं विनाम्यासेन पुरुषस्य मनोमध्ये स्फुरति । अस्य
 ६ बहिरानन्दा ॥ योगानन्दा ॥ वीरानन्दा ॥ उपरमानन्दा ॥ ६०० ॥ घटि ९ पलानि ४० ॥

Sources: १-६ cf. YSV (PT p. 832): suṣumnāntah samāśritya navacakram yathā śrenu | mūlādhāram catushpattram gudordhne (gudordhne YK 1.250) varttate mahat | tanmadhye svarṇapīṭhe tu trikoṇamandalam (trikonamandalam YK 1.251) param | tatra vahniśikhākāra mūrttiḥ sarvatra siddhidā | asyā dhyānamanomadhye vinā pīṭhena (pāṭhena YK 1.252) vāñmayam | sarvaśastrāṇi saṅkarṣam (saṅkarṣa YK 1.252) sadā sphurati yogavit |

Testimonia: १ ≈Yogasamgraha (IGNCA 30020 folio 1r. l. 6): atas taj jñānotpattāv upāyā ucyamte | १-६ cf. SSP 2.1 (Ed. p. 29): piñde navacakrāṇi | ādhāre brahmacakram tridhāvartam bhagamandalākāram | tatra mūlakandaḥ | tatra śaktim pāvakākārām dhyāyēt | tatraiva kāmarūpapīṭham sarvakāmaphalapradām bhavat | ≈Yogasamgraha (IGNCA 30020 folio 1r. l. 7): gudamūlacakram caturdalaḥ | ४ ≈Yogasamgraha (IGNCA 30020 folio 1r. l. 7): tanmadhye trikoṇākāram kāmapiṭham | ≈Yogasamgraha (IGNCA 30020 folio 1r. l. 7): tatpīṭhamadhye agniśikhākāra gaṇeśamūrttiḥ varttate | ५ ≈Yogasamgraha (IGNCA 30020 folio 1r. ll. 8-9): tasyā mūrter dhyānakaraṇāt sakalakāvyanātakādis-akalavāñmayam vinābhāyāsena puruṣasya manomadhye sphurati |

१ suṣumṇāyāṁ E] suṣumṇāyā PU₂ suṣumṇāyā° U₁ suṣumṇāyāḥ DN₁N₂ suṣumṇā° L jñānotpattāv upāyāḥ El jñānotpattau upāyāḥ DLPU₁ jñānotpattau upāyā U₂ jñānotpanno 'pāyāḥ N₁ jñānotpanno upāyāḥ N₂ kathyante cett.] kathyate L caturdalaṁ mūlacakram DN₁U₂] caturdalaṁ mūlam cakram EP₁ caturdalaṁ mūlacakram L prathamacaturdalaṁ mūlacakram N₂ vartate cett.] pravartate U₂ prathamām ādhāracakram PLU₂] prathamādhāracakram vartate | E २ raktam em.] rakta° β gaṇeśam̄ daivataṁ em.] gaṇeśadaivataṁ ELU₂ gaṇeśām̄ daivataṁ P °śaktiṁ muṣako vāhanam̄ em.] °śaktimuṣakavāhanam E °śaktir mukhakāra vāhanam P °śaktimuṣako vāhanam L °śaktiḥ muṣako vāhanam U₂ kūrma em.] kurma U₂ ākuñcanaṁ em.] ākuñcanaṁ PLU₂ ākumca° E ३ °vāyuh EL] °vāyus P °vāyu U₂ ūrmī em.] ūrmī U₂ ४ triśikhā PL triśikhāt E trirehkhā U₂ tanmadhye cett.] tanmadhya LN₁ °gniśikhākāraikā E] agniśikhākāra ekā O₂ magniśikhākāra ekā P jñiśikhākarāṇakā L vartate cett.] asmi U₂ ५ tasyā cett.] tasyāḥ EN₁D mūrter cett.] mūrtir EL mūrtai U₁ om. U₂ °nāṭkādi° cett.] °nāṭkādi || L °sakala° cett.] om. L °saka° N₂ °vāñmayam̄ EPLU₂] °vāgmayam̄ α sphurati cett.] sphuram̄ti L ६ bahir ānandā em.] bahir mānandā U₂ virānandā em.] virānandā U₂

Philological Commentary: १-४ prathamām ...triśikhā: The whole section is missing in D, N₁, N₂ and U₁. Equally detailed passages for the other cakras which include assignments to various categories like daivata, bijas, etc., occur in U₂ only. Subsequently, these passages were either lost in transmission in all other witnesses and were preserved in U₂ only, or the extensive description of the first cakra occurred randomly, and the additions of U₂ are not authorial. As these passages are of interest for the history and usage of the text, they have been added to the edition and are presented in greyscale indicate their supplementary status.

[IV. Cakra within the Root]

Now, the means for the genesis of knowledge in the central channel is described. At the beginning [of the central channel] exists the four-petalled root-*cakra*. The first *cakra* of support (*ādhāra*) is at the anus [and] is red-colored. Gaṇeśa is the deity - he is success, intelligence, and power. The mount is a rat. Kūrma is the seer. Contraction is the seal. Apāna is the vitalwind. Ěrmi is the digit. Ojasvinī is the concentration. In the four petals [exists] *rajas*, *sattva*, *tamas* and the mind-faculties, [as well as] *vam* *śam* *śam* and *śam*. A trident is situated in the middle of the triangle. In the middle is a trident, and *kāmapīṭha*¹⁰ in the shape of a triangle. In the middle of this seat (*pīṭha*) exists a single form in the shape of a flame. By meditating on this form, the whole literature, all *śāstras*, all poems, dramas, etc., everything [related to] elocution, appears in the person's mind without learning. [Assigned to it are] external bliss, yogic bliss, heroic bliss [and] the bliss of coming to rest¹¹. A hundredfold recitation of the non-recited 600; 9 *ghatis* [and] 40 *palās*.¹²

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

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

¹²Instructions for the duration of the practice of meditation are in most of the additions of U₂ ...

[V. svādhiṣṭānacakram]

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

Sources: 1-7 cf. YSV (PT p. 832): liṅgamūle tu pīṭhābhām (raktābhām YK 1.253) svādhiṣṭhānanā tu ṣaḍdalam | tanmadhye bālaśuryābhām mahajyotiḥ susiddhidam | dhyānāc ca varddhate āyuḥ kan-darpasamatām vrajet |

Testimonia: 1 cf. SSP 2.2 (Ed. p. 28): dvitīyam svādhiṣṭhānacakram | tanmadhye paścimābhīmukham liṅgam pravālāṅkurasadṛśam dhyāyet | tatraivoḍyānapīṭhaṁ jagadākarṣaṇam bhavati | 1-7 ≈Yogasamgraha (IGNCA 30020 folio 1r. ll. 9-11): liṅgo dvitīyam ṣaḍdalam svādhiṣṭhānasamjñakam kamalam udyānapīṭhasamjñakam vartate | tatra atiraktam yahbhā samjñakam tejaḥ | tasyā nāt sādhakaḥ atisūm-darāṅgasan yuvatīnām ativallabhaḥ san pratidinam āyuṣyābhīvṛddhimān bhavati | cha |

1 idāniṁ cett.] idāni N₂ dvitīyam cett.] dvitīye U₂ svādhiṣṭhānacakram U₁] svādhiṣṭhānacakram DELPN₁ U₂ svādhinacakram N₂ ṣaḍdalam cett.] ṣaḍdalam E ṣaḍdalam N₂ udḍiyānapīṭha^o U₂] upāyanapīṭha^o E udḍiyān pīṭha^o L udyānapīṭha^o N₁N₂ udyānapīṭha^o D udāganapīṭha^o U₁ liṅgam em.] liṅga^o U₂ pīṭam em.] pīta^o U₂ pīṭā em.] pīta^o U₂ 2 gunāḥ em.] guna U₂ vāk em.] vāca U₂ hamso em.] hamsa^o U₂ vahano em.] vahaṇa U₂ 3 kāmāgnir em.] kāmāgni^o U₂ sthūlo dehāḥ em.] sthūladehā U₂ rg vedāḥ em.] rg veda U₂ ācāryaḥ em.] ācārya^o U₂ 4 śuddhabhumikā em.] śuddhabhumikā U₂ apānah em.] apāna^o U₂ 5 tejasvinī em.] tejasī U₂ sahasraḥ em.] sahasra U₂ 6 'tiraktavarṇam PU₂] atiraktavarṇam cett. atiraktavarṇa^o U₁N₂ sādhako EPLU₂] sādhakaḥ cett. 'tisundaro β] atisūndaro α 6-7 yuvatīnām ativallabho bhavati N₂] om. cett. 7 pratidinam β] dinam̄ dinam̄ prati N₁U₁ dinadinaṁ̄ prati N₂ dinam̄ prati D

Philological Commentary: 7 yuvatīnām ...bhavati: This additional sentence occurs in N₂ and the Yogasamgraha only.

[V. Svādiṣṭhānacakra]

Now, the second, the six-petaled Svādiṣṭhānacakra known as the seat of *Uddīyāṇa*¹³ [is described]. The gender (*linga*) is the location. The color is yellow. The shine is yellow. *Rajas* is the quality. Brahmā is the deity. Vaikhari is the speech. Sāvitrī is the power. The mount is the goose. Vahaṇa is the seer. Kāmāgni is the appearance. The body is gross. Being awake is the state. Ṛg is the Veda. The penis (*linga*) is the spiritual guide. Liberation is residing in the same world as the Brahman. The pure level (*śuddhabhūmikā*) is the principle. The sphere is the smell. Apāna is the vitalwind. The internal matrix [is]: *vam bhaṁ māṁ yan̄ ram̄ lam̄*. The external matrix [is]: Kāmā, Kāmākhyā, Tejasvinī, Ceṣṭikā, Alasā [and] Mithunā. A thousandfold recitation of the non-recited; 6000; 16 *ghaṭis* [and] 40 *palās*. In its middle exists an extremely red glow. The adept becomes very handsome through meditation on it. He becomes one whom young women desire. The vital force increases from day to day.

for each *cakra*, except the seventh *cakra* at the palate and the ninth *cakra* named *mahāśūnyacakra*. 600 *ajapājapa* refers to the duration of the voiceless uttering of the “natural” *mantra* of the breath: *so haṁ* (“he is I”) - *haṁ sa* (“I am him”). The same duration of *ajapājapas* for meditation on *cakras* is also found in the *Jogpradīpyakā* of Jayatarāma in verses 889-912. As in many other yoga texts, the total amount of *ajapājapa* per day is declared to be 21600. If 21600 *ajapājapa* would equal 24 hours, then 600 *ajapājapa* would equal \approx 40 minutes. In the additions of U₂, one finds the same numbers of *ajapājapa* as in the instructions for meditation onto the seven *cakra*-system of Jayatarāma (cf. MAHEŚĀNANDA et al., 2006: 163). Ignoring this discrepancy, the scribe of U₂ applied this system of seven *cakras* to nine *cakras* of Rāmacandra. The following instruction of “*ghaṭi* 9 *palāni* 40” is not entirely clear. Usually one *ghaṭi* equals 1/60 of a day (cf. SIRCAR, 1966: 114), which is 24 minutes. One *pala* equals 1/60 of a *ghaṭi*, which is 24 seconds (cf. BOETHLING, 1858: 4). This conception is explicitly stated in the earliest Rājayoga text, the *Amanaska* in 1.35 (cf. BIRCH, 2013: 231). For a more detailed tracing of the usage of the system in yogic and tantric literature, see BIRCH, 2013: 265, endnote 46. According to the system mentioned above, 9 *ghaṭis* and 40 *palas* would equal 232 minutes. Possibly “*ajapājapaśat* || 600 || *ghaṭi* 9 *palāni* 40 ||” must then be understood cumulatively, which would equal 272 minutes for the duration of meditation onto the first *cakra*. Other systems are less specific. *Kumbhakapaddhati* 208, i.e. states that “Six winkings are one *prāṇa*, six *prāṇas* make up one *pala*. Sixty *palas* equal the time-period of a *ghaṭikā*.” (*sannimeso bhavat prāṇah ṣaḍbhih prāṇaiḥ palam smṛtam | palaiḥ ṣaṣṭibhir eva syād ghaṭikākālasammitā* || 208 ||).

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

[VI. nābhishthāne padmam]

- 1 तृतीयं नाभिस्थाने दशदलं पद्मं वर्तते । कपिलं वर्णं ॥ विष्णुदेवता ॥ लक्ष्मी शक्तिः ॥ वायुरूषिः ॥
 2 समानो वायुः ॥ गरुडो वाहनं ॥ सूक्ष्मलिङ्गं देवता ॥ स्वमावस्था ॥ मध्यमा वाक् ॥ यजुर्वेदः ॥ दक्षिणो
 3 ऽग्निः ॥ समीपता मोक्षः ॥ गुरुलिङ्गो विष्णुः ॥ आपस्तन्त्रं ॥ रजो विषयः ॥ दशदलानि ॥ दशमात्राः ॥
 4 अन्तर्मात्रा ॥ ऊँ टं णं तं थं दं धं नं षं फं ॥ बहिर्मात्राः ॥ शांतिः ॥ क्षमा ॥ मेधा ॥ तनया ॥ मेधाविनी ॥
 5 पुष्करा ॥ हंसगमना ॥ लक्ष्या ॥ तन्मया ॥ अमृता ॥ अजपाजपः सहस्रः ॥ ६००० ॥ घ । १६ प । ४० ॥
 6 तन्मध्ये पन्चकोणं चक्रं वर्तते । तन्मध्ये एका मूर्तिर्वत्ते । तस्यास्तेजो जिह्वा कथयितुं न शक्यते । तस्याः
 7 मूर्त्यर्थानकरणात्पुरुषस्य शरीरं स्थिरं भवति ॥

Sources: 7-15.7 cf. YSV (PT p. 832): त्रियम् नाभिदेसे तु दिग्दालम् परमाद्भुतम् | महामेघप्रभ-
 हम् तत् तु कोटिविद्युत्सामन्वितम् | कल्पांग्निसामाम् (kalpānto 'gni^o YK 1.255) ज्योतिस् तन्मध्ये
 समष्ठितम् स्वयम् | तस्या (asya YK 1.256) ध्यानां चिरायुह् स्याद् अरोगः (arogi YK 1.256) जगताम् वराह
 (jagatāmvarāḥ YK 1.256) | सर्वपापविनिर्मुक्तो जगत्क्षोभकारो (jaganmokṣakaro YK 1.256) महान् |

Testimonia: 1-7 cf. SSP 2.3 (Ed. p. 30): त्रियम् नाभिक्रमं पाञ्चावर्तम् सर्पवत् कुण्डलाकारम् |
 तन्मध्ये कुण्डलिनीं शक्तिं बालरक्तकोटिसन्निभाम् ध्यायेत् | सामध्यां शक्तिं सर्वासिद्धिदा भवति |
 [Ci] Yogasamgraha IGNCA 30020 folio 1r. ll. 11: नाभिस्थाने दाशदालम् चक्रम् | 6 ≈Yogasamgraha
 (IGNCA 30020 folio 1r. ll. 11 - 2v. ll. 1): तन्मध्ये पाञ्चकोणम् पित्ते लक्ष्मिनापर्वती सम्प्रजाकाम
 गुणं सहिता शिवा सम्प्रजाकाम रामाणम् रूपां ≈Yogasamgraha (IGNCA 30020 folio 2v. ll. 1-2): यस्यां तेजो
 जिह्वाय कथितम् ना शक्यते तासा ध्यानाकराणत् साधकास्या शारीरम् स्थिरम् भवति |cha|

1 त्रियम् चेत्.] त्रिये अथा त्रियम् मानिपूरकचक्रम् U₂ त्रियायाक्रमम् N₂ दाशदालम् चेत्.] दाशदाला
 L दाशदालकाम् U₁ om. U₂ पद्माम् EP_{U1}] *पद्मा L देवता DN₁N₂ om. U₂ वर्तते चेत्.] om. U₂
 कपिलम् चेत्.] कपिला° U₂ विष्णुम्] विष्णु U₂ वैयुर् चेत्.] वैयु U₂ 2 सामानो चेत्.] सामाना° U₂
 गुरुदो चेत्.] गुरुदा° U₂ सुक्ष्मलिङ्गम् देवता चेत्.] सुक्ष्मलिङ्गदेवताहा U₂ 2-3 दक्षिणो 'gnih
 चेत्.] दक्षिणांग्निः U₂ 3 सामिपता चेत्.] सामिपता U₂ गुरुलिंगो चेत्.] गुरुलिंगा° U₂ 5 हाम्पसगामाना
 चेत्.] अहाम्पसगामाना U₂ साहस्रालः चेत्.] साहस्रा U₂ 6 तन्मध्ये चेत्.] om. L एकाचेत्.] om. L
 मूर्ति चेत्.] om. L वर्तते चेत्.] अस्मि U₂ तस्याः βU₁] तस्याः DN₁N₂ कथयितुम् चेत्.] कथयितुम्
 L कथातुम् U₁ वक्तुम् U₂ तस्याः αEU₂] तस्याः PL 7 मूर्ते चेत्.] मूर्तिर् L om. U₂ °कराणात्
 चेत्.] कराणात् || L °कराणात् E पुरुषास्या चेत्.] om. P शारीरम् चेत्.] om. P स्थिरम् चेत्.] om. P
 भवति चेत्.] भवति वा U₁ om. P

Philological Commentary: 6 तन्मध्ये ...चक्रम् वर्तते: This sentence is omitted in L.

[VI. Lotus within the Navel]

The third, a ten-petalled lotus, exists at the location of the navel. The color is red. Viṣṇu is the deity. Lakṣmī is the power. Vāyu is the seer. Samāna is the vitalwind. Garuḍa is the mount. The subtle body is the deity¹⁴. Sleep is the state. Madhyamāvāg is the speech. Yajur[veda] is the Veda. The southern fire is the fire. Samīpatā is the liberation. Viṣṇu is the *gurulinga*¹⁵. Water is the principle. Rajoviṣaya is the sphere. There are ten petals [and] ten matrices. [The] inner matrix: *dām tām nām tām thām dām dhaṁ nām pām phām*. The external matrix: Śānti, Kṣamā, Medhā, Tanayā, Medhavinī, Puṣkarā, Hamsagamanā, Laksyā, Tanmayā and Amṛtā. A thousandfold recitation of the non-recited; 6000; 16 *ghatis* [and] 40 *palās*.¹⁶ In its middle exists a *cakra* with five angles. In the middle of it is a single [divine] form. It is not possible to describe her shine with speech. Through the execution of meditation on this [divine] form, the body of the person becomes strong.

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

¹⁴A second deity seems redundant here.

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

¹⁶The additions of U₂ for each *cakra* are discussed on p. ??.

[VII. hṛdayamadhye kamalam]

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

Sources: 1–7 cf. YSV (PT p. 832): anāhatam aṣṭapīṭham (*mahāpīṭhaṇ* YK 1.257) caturthakamalam hṛdi | sūryapatram mahājyotir mahāsūkṣman tu cākṣuṣam | sūryapatram dvādaśadalām (sentence *om.* in YK) | tanmadhye 'ṣṭadalām padmam ūrddhavaktraṇam mahāprabham |

Testimonia: 1 ≈Yogasamgraha (IGNCA 30020 folio 2v. ll. 2): hṛdayamadhye dvadasādalām cf. SSP 2.4 (Ed. p. 30): caturtham hṛdayacakram aṣṭadalakamalam adhomukham tanmadhye karṇikāyāṁ lingākārāṇ jyotiṛūpāṁ hyāyē | saiva haṃsaṅkālā sarvendriyavaśyā bhavati | 6 ≈Yogasamgraha (IGNCA 30020 folio 2v. ll. 2): tejomayatvāt | dṛṣṭigocaram na bhavaty etādṛṣṭam vartate 7 ≈Yogasamgraha (IGNCA 30020 folio 2v. ll. 3): tanmadhye 'ṣṭadalām adhomukham kamalam ||

1 caturtham cett.] caturthacakramalām N₂ kamalam cett.] *om.* N₂ vartate cett.] asti U₂ bhavati N₂ śvetam em.] śveta° U₂ 2 prāṇo em.] prāṇa° U₂ jyotiskalākāraṇam deham em.] jyotiḥ kalākāraṇam dehe U₂ 3 paśyantī em.] paśyamti U₂ gārhapatyo 'gnīl em.] gārhasyatyo gnīḥ U₂ śivo em.] śiva° U₂ prāptiḥ em.] prāpti° U₂ 5 śāntiḥ em.] śānti U₂ mātarā em.] mātara U₂ 6 ajapājapaḥ em.] ajapājapa° U₂ sahasraḥ em.] "sahasra U₂ "gocaram cett.] gocaratām U₂ bhavati cett.] yāti U₂ 7 'ṣṭadalum EU₂] 'ṣṭadale P 'ṣṭadalām L aṣṭadalām α adhomukham kamalam cett.] adhomukhamakalamāl L mukham kamalam P vartate cett.] asti U₂ bahiśaktih conj.] bahiśaktih U₂ ātmā em.] ātmā° U₂ 8 daśāngulam em.] daśāngulam U₂ 9 ānati conj.] unnaty U₂ asamkalpam em.] asamkalpa U₂ °śveta em.] sveta° U₂ viśramate em.] viśramate U₂ 10 nidrālasya em.] nidrā alasya° U₂ 11 nairṛtye em.] naiṛtye U₂ 12 °syāma em.] śāma U₂ 13 jñānasamdhāna° em.] jñānasamdhāne U₂

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

[VII. Lotus within the Heart]

The fourth twelve-petalled lotus exists in the middle of the heart. The place of the Anāhatacakra is within the heart. The color is white. Tamas is the quality. Rudra is the deity. Umā is the power. Hiranyagarbha is the Ṛsi. Nandi is the mount. Prāṇa is the vitalwind. The instrument of the digit of light is the body. Deep sleep is the state. Paśyanti is the speech. Sāma[veda] is the Veda. The fire is the fire of the householder. Śiva is the *linga*. The power to attain anything (*prāpti*) is the level. Sarūpatā is the liberation. [There are] twelve petals, [and] twelve matrices: *kam kham gam gham ṣam ḷam cam jam jham yam tam* [and] *tham*. The external matrix: Rudrāṇī, Tejasā, Tāpinī, Sukhadā, Caitanyā, Śivadā, Śānti, Umā, Gaurī, Mātarā, Jvalā [and] Prajvālinī. A thousandfold recitation of the non-recited; 6000; 16 *ghaṭis* [and] 40 *palās*.

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

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

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

*caraṇāṅguṣṭhayoryugmāt sañcintya suśirāntanau |
suśirāntabahiśaktim vyāpiṇīṁ cintayet tataḥ ||*

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

[VIII. kanṭhasthāne kamalam]

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

Sources: 1 cf. YSV (PT p. 832): prāṇavāyoh sthalañcāsya liṅgākārañ tu karṇikā | kālikākhyā karṇikeyam asyā madhye tu kuṇḍalī | 1-4 cf. YSV (PT p. 832): padmavatyāḥ (padmāvatyāḥ YK 1.259) prabhāṅguṣṭhapramāṇā ("prāmāṇā" YK 1.259) ratnasannibhā | tasyā saṅgī (tasya saṅgī YK 1.260) jīva iti ananto balarūpataḥ | asyā dhyānāṁ (dhyānād YK 1.260) jagadavyāṣam khecarisarvago bhavet | bhavanti vaśyā devādyāś cintākartturañ (cittā YK 1.260) cānyathā | iṣṭāniṣṭo (iṣṭāniṣṭa YK 1.261) bhaved vaśyāḥ (vaśyām YK 1.261) satyām satyām na samīṣayaḥ | iṣṭasiddhir bhavet tasya sarvajñādiguṇodayaḥ | cf. YSV (PT p. 832) = YK 1.262: kalāpatraṇa pañcaman tu viśuddhaṁ kanṭhadēṣataḥ |

Testimonia: 1 = *Yogasamgraha* (IGNCA 30020 folio 2v. ll. 3-4): ta ca prāṇavāyoh sthānam | aşṭadalakamalamadhye liṅgākārañ karṇikā = *Yogasamgraha* (IGNCA 30020 folio 2v. ll. 4): kaliketi samjñikāsti tanmadhye padmarāgaratnasamānavarṇā amguṣṭhapramāṇā ekā puttaliḥ 2 ≈*Yogasamgraha* (IGNCA 30020 folio 2v. ll. 5): jīveti samjñikāsti | tasyāḥ balam svarūpam ca kotijihvābhīr vaktum na śakyam | 3 ≈*Yogasamgraha* (IGNCA 30020 folio 2v. ll. 5-6): asyā mūrtter dhyānakaraṇāt sādhakasya svargapāṭāla ākāśagamdhārvakimnaraguhyakavidyādharastrīyo vaśā bhavati | 4 ≈*Yogasamgraha* (IGNCA 30020 folio 2v. ll. 6-7): prthvi loke manusyādi striyām kākathā cha | 5 ≈*Yogasamgraha* (IGNCA 30020 folio 2v. ll. 7): kamṭhasthāne pañcamam ūśodaśadalañ viśudhhasamjñakam̄ cakram̄ varttate ||

1 °vāyo cett.] °vāyo U₁U₂ karṇikā cett.] karṇi U₂ kaliketi cett.] kalikeli L karṇiketi E samjñā cett.] om. L 1-2 tatkalikāmādhye cett.] tatah N₂ om. L 2 °rāgaratnasamānavarṇānghuṣṭhapramāṇākā em.] °rāgaratnasamānavarṇānghuṣṭhapramāṇākā E °ratnasamānavarṇā amguṣṭhapramāṇā ekā L °rāgaratnasamānavarṇāpam || amguṣṭhapramāṇā || ekā PN₁ °rāgaratnasamānavarṇā amguṣṭhapramāṇā ekā N₂ °rāgaratnasamānavarṇā amguṣṭhapramāṇāt ekā DU₁ tasyā EP] tasyāḥ α tasya LU₂ jīveti samjñā U₂] jīveti samjñāḥ N₁ jīveti samjñāḥ | N₂ jīveti samjñā | D jīvasamjñā | β om. L tasyā EN₂P] tasyāḥ DN₁U₁ tasya U₂ 2-3 balam atha ca svarūpam cett.] balamadhyasvarūpam E bala sappa svarūpam L balam atha svarūpam P balaṁ tasya atha svarūpam U₂ 3 kotijihvābhīr cett.] kotijihvābhī L na cett.] naiva EP asyā cett.] asyāḥ N₁DU₁ tasyāḥ U₂ mūrter cett.] mūrtir LN₂ dhyānakaraṇāt cett.] dhyānām karaṇāt || U₂ dhyānāt L °pāṭālākāśā° β] °pāṭālā ākāśā° α 4 "saṃbandhinyaḥ cett.] saṃbandhinya U₂ strīyah sādhakasya puruṣasya α] strīyo 'pi EPL strīyo pi U₂ vaśyā bhavanti cett.] vaśyo bhavati N₂ kim α] om. β kathyate cett.] kathyate vā U₁ 5 idāniṁ α] om. β kamalam ūśodaśadalañ kamṭhasthāne N₁DU₁] kamala ūśodaśadalañ kamṭhasthāne N₂ kamṭhasthāne ūśodaśadalañ EPL viśuddhacakram̄ kamṭhasthāne U₂ dhūmrām varṇam em.] dhūmrāvaraṇe U₂ 6 virāṭ em.] virāṭha U₂ udāno em.] udāna° U₂ mahākāraṇāt dehaḥ em.] mahākāraṇadeha U₂ 6-7 tūrya āvasthā em.] tūryāvasthā U₂

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

[VIII. Lotus within the Throat]

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

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

*ādau sañjāyate bijam brahmāṇḍam sahasāṅkuraḥ | tasya madhye sumeruś ca
kaṇkāladaṇḍarūpādhṛk | carācarānām sarveśām devādīnām viśesataḥ | ālayaḥ savab-
hūtānām meror abhyantare ‘pi ca | pradīpakalikākāro jīvo hrdi sadā sthitah |*

¹⁹The concept of a *puttalikā* in the heart can be traced back to the Kaula Tantras, e.g., the *Śāradāti-lakatantra* 22.126-128:

*puttalikāyā hṛdayam sprśan prāṇā iha prāṇā jīva iha sthita iti indriyāṇi sprśan sarven-
driyāṇi vāñmanaścakṣuhśrotraghṛāneti sarvāṅgam sprśan prāṇā ihāyāntu sukhām ciram
tiṣṭhan tu iti śrāḥ sprśan svāheta japet | mantranyāsam iti |*

²⁰The idea of the thumb-sized soul residing in the heart is already present in the oldest strata of yogic literature. See *Katha Upaniṣad* 6.17:

*aṅguṣṭhamāṭraḥ puruṣo ’ntarātmā
sadā janānām hṛdaye saññivīṣṭaḥ |
tam svāc charīrāt pravṛhen muñjād iweśikām dhairyena |
tam vidyāc chukram amṛtam tam vidyāc chukram amṛtam iti ||17||*

Also cf. *Svetāśvatara Upaniṣad* 3.13.

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

[IX. ājñācakram]

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

Sources: 5 cf. YSV (PT p. 832) = YK 1.262: asya madhye pumān ekaḥ koṭicandrasamaprabhaḥ | naśyantya sādhyarogā hi sahasrāyuś ca cintanāt | 7 cf. YSV (PT p. 832): ājñākhyam ṣaṣṭhakam (ṣaṭkam YK 1.264) cakram bhruvor madhye dvipatrakam | agnijvālānibham jyotiḥ pumṣaḥ strīto (pūṁsastrīto YK 1.264) vivarjitam | dhyānāc cāsyā sarvasiddhirajarāmaratām vrajet |

Testimonia: 1–6 cf. SSP 2.5 (Ed. pp. 30–31): pañcamāṇi kañṭhacakraṇi caturaṅgulam | tatra vāma iḍā candranāḍī | dakṣine piṅgalā sūryanāḍī | tanmadhye suṣumnāṁ dhyāyet | saiva anāhatakalā anāhatasiddhidhī bhavati | 5 ≈Yogaśamgraha (IGNCA 30020 folio 2v. ll. 7–8): tatra koṭicandraprabhaḥ ekaḥ puruṣo sti = Yogaśamgraha (IGNCA 30020 folio 2v. l. 8): tasya puruṣasya dhyānakaraṇād asādhyarogā naśyanti || 6 ≈Yogaśamgraha (IGNCA 30020 folio 2v. l. 8): sahasravarṣam jīvati | Yogaśamgraha (IGNCA 30020 folio 2v. ll. 8–9): bhrūvōr madhye dvīḍalāṁ ājñācakraṇi ṣaṣṭhām | cf. SSP 2.7 (Ed. p. 31): saptamaṇi bhrūcakraṇi madhyamāṅguṣṭhamatram | tatra jñānanetraṇi dīpaśikhāraṇi dhyāyet | tatra vāksiddhir bhavati |

1 atharvaṇo एम् |] atharvaṇa U₂ jaṅgamāṇi em.] jaṅgama^o U₂ 2 antarmātrā em.] antarmātrā carāḥ U₂ 3 icchā em.] ichā U₂ śaktiḥ em.] śakti U₂ tāmasi em.] tamasi U₂ 4 puṣṭā em.] puṣṭā^o U₂ 5 ajapājapaḥ sahasraḥ em.] ajapājapaḥasahasra U₂ 6 samaprabhaḥ cett.] samaprabhaḥ || U₂ samaprabha LD “sūryasamāna E ekaḥ puruṣo cett.] ekapuruṣo D eka pumān U₂ puruṣasya cett.] pumṣaḥ U₂ dhyānakaraṇād cett.] dhyānakaraṇāt N₁N₂ dhyānakaraṇāt | DU₁U₂ 7 paryantam cett.] paryamta N₂ om. L puruṣo cett.] sa puruṣo EP jīvati cett.] jīvati [cha] U₁ jīvati dāniḥ E 7 ṣaṣṭhacakraṇi α] ṣaṣṭhām bhrūmadhye EP ṣaṣṭhāḥ bhrūmadhye L ṣaṣṭha bhrūmadhye U₂ ājñā cett.] ajñā N₁N₂D nāmakam U₁DN₁] nāmakā N₂ cakraṇ EPL cakraṇ raktavarṇam U₂ vartate cett.] om. U₂ agnir em.] āgnir U₂ himṣo em.] himṣa^o U₂ caitanyam em.] caitanya^o U₂ 7–8 jīāno dehaḥ em.] jīānadehī U₂ 8 anupamā em.] anupama^o U₂ pramādaḥ em.] pramāda^o U₂ ardha mātrā em.] ardhamātrā U₂ ākāśam em.] ākāśa U₂ 8–9 jīvo hamsaḥ em.] jīvahimsa U₂ 9 ilī em.] lilārāmbhaḥ U₂ sthitih em.] sthiti U₂ 9–10 ajapājapaḥ sahasraḥ em.] ajapājapaḥasahasra U₂

Parā is the speech. Atharvana[veda] is the Veda. The movable is the characteristic (*linga*). Jīvaprāptā is the earth. The liberation is the union with the deity (*sāyujyatā*). [Associated with it are] sixteen petals [and] sixteen matrices. The internal matrix: am̄ ām̄ im̄ īm̄ ūm̄ ḥm̄ īm̄ l̄m̄ īm̄ em̄ aim̄ om̄ aum̄ am̄ am̄h̄. The external matrix: Vidyā, Avidyā, Icchā, Śakti, Jñānaśakti, Śatalā, Mahāvidyā, Mahāmayā, Buddhi, Tāmasī, Maitrā, Kumārī, Maitrāyanī, Rudrā, Puṣṭā, Simhānī. A thousandfold recitation of the non-recited; 1000; 2 *ghatis*, 46 *palās*. 40 *akṣaras*²¹. In its middle exists a single person shining like a thousand moons. Because of the exercise of meditation on this person, all diseases which are [otherwise] not possible to be controlled vanish. The person lives up to 1001 years.

[IX. Ājñācakra]

Now, a sixth *cakra* named Ājñā exists. Agni is the deity. The central channel (*suṣumṇā*) is the power. Himṣa is the Rṣi. Consciousness (*caitanya*) is the mount. Knowledge (*vijñāna*) is the body. Understanding is the stage. The incomparable (*anupama*) is the speech. Sāma[veda] is the Veda. Intoxication (*pramāda*) is the characteristic (*lingam*). The half-matrix: the principle of ether. Jiva is the gander, and the play of consciousness the origin, [represent the] twofold matrix. The inner matrix: haṁ kṣam̄. The external matrix: Sthiti [and] Prabhā. A thousandfold recitation of the non-recited; 1000; 2 *ghatis*, 46 *palās*, and 40 *akṣaras*.

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

gurvakṣaraiḥ khendumitair asus taiḥ | ṣaḍbhīḥ palam tair ghaṭikā khaṣaḍbhīḥ || syād vā
ghaṭiṣṭaṭir ahaḥ kharāmair māśo dinaistair dvikubhiḥ ca varṣam |

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

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

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

- 1 तचक्रं भुवोर्मये द्विदलकं स्थितं तन्मध्ये उग्निज्वालाकारमकलं किंचिद्वस्तु वर्तते । न स्त्री न पुमान् । तस्य
- 2 ध्यानकरणात्पुरुषस्य शरीरमजरामरं भवति ॥

[X. cakram tālumadhye]

- 3 इदानीं सप्तमं चक्रं चतुःषष्ठिदलं तालुमध्ये उमृतपूर्णं वर्तते । ललाटं मण्डलं ॥ चंद्रो देवता ॥ अमृता शक्तिः ॥ परमात्मा ऋषिः ॥ अमृतवासिनी कलासप्तदशी ॥ अमृतकष्टोलनदी महाकाशा ॥ अंबिका लं बिका ॥ घंटिका तालिका ॥ अजपागायत्री देहस्वरूपं ॥ काकमुखी ॥ नरनेत्रा ॥ गोशृंगा ॥ ललाटब्रह्म-पठा ॥ हयग्रीवा ॥ मयूरमुखा ॥ हंसवदंगानि ॥ अजपागायत्री स्वरूपं ॥ अधिकतरशोभयुक्तं ॥ अतिश्रेतं ॥
- 7 तन्मध्ये रक्तवर्णं घण्टिकासंज्ञा । एका कर्णिका वर्तते । तन्मध्ये भूमिः । तन्मध्ये उप्रकटचन्द्रकला अमृ-
- 8 तधारास्थवन्ती वर्तते । तस्याः कलाया ध्यानकरणात् तस्य समीपे मरणं नायाति । निरन्तरध्यानकरणाद-
- 9 मृतधारा स्ववति ।

Sources: 3-9 cf. YSV (PT pp. 832-833): catuhṣaṭidalaṁ tālumadhye cakraṇ tu madhyamam | piyūṣapūrṇam (piyūṣapūrṇa° YK 1.266) koṭīndusannibhaṁ (°sannibha° YK 1.266) cāmr̥tasthaliḥ | tan-madhye ghaṭikāsaṁjñā karṇikā raktasannibhā | saha cendukalā tatrāmr̥tadhārām (tāndra° YK 1.267) sravaty asau | etad dhyātvāmr̥taiḥ snātvā sadā yogāt pramucyate |

Testimonia: 1 ≈Yogasamgraha (IGNCA 30020 folio 2v. l. 9): gnijvälakāraṁ paramātmasaṁjñakam vastvāsti | ≈Yogasamgraha (IGNCA 30020 folio 2v. ll. 9-10): tac ca na strīpumān | tasya dhyānakaraṇād ajarāmarah sādhako bhavati |cha| 3 ≈Yogasamgraha (IGNCA 30020 folio 2v. l. 10): tālumadhye catuhṣaṭidalaṁ amṛtāpūrṇam 6 ≈Yogasamgraha (IGNCA 30020 folio 2v. l. 11): adhikataraśobhayuktam atiśvetam cakraṇ | tanmadhye raktavarṇaghaṭikāsaṁjñā varttate | 7 ≈Yogasamgraha (IGNCA 30020 folio 2v. l. 11 - 2r. l. 1): tanmadhye prakaṭacandrakalā amṛtādhārāśravatī varttate | 8 ≈Yogasamgraha (IGNCA 30020 folio 2r. l. 1): tasyāḥ kalāyā nirantaram dhyānakartum maraṇam

1 tac cakram bhruvor madhye dvidalakam sthitam α] dvidalam EPL om. U₂ 'gnijvälā° E] agnijvälā° cett. kāram akalam em.] °kāram akalam DN₁N₂ °kārakalam β °kāram akala U₁ kimcid vastu cett.] kimcit vastu U₁ na strī na pumān cett.] na strī pumān EBL 2 °karaṇāt cett.] °karaṇāt | U₂ śāriṇa ajarāmarām U₂] śāriṇa ajarāmarām DEN₁N₂U₁ śāriṇa ajarāmaro BLP bhavati cett.] bhavati vā U₂ 3 cakram catuhṣaṭidalaṁ tālumadhye] tālumadhye catuhṣaṭidalaṁ EPU₂ tāludēśe madhye catuhṣaṭidala LB 'mṛtāpūrṇam em.] amṛtāpūrṇam cett. amṛtāpūrṇa N₂ lalāṭam em.] lalāṭa° U₂ 4 mahākāśa em.] mahākāśa U₂ 6 °kataraśobhayuktam cett.] °kataraśobhayuktam N₂ °kaśobhayuktam E °kataraprabhāmuktam U₂ atiśvetam cett.] ||atiśvetam|| LBU₂ 7 raktavarṇam cett.] raktavarṇa° N₂ ghaṇṭikā° cett.] ghāṇṭikā° E ghaṭikā° P ghanikā° L ekā cett.] ekā ekā LB bhūmiḥ cett.] bhūmiś U₁ bhūmi U₂ prakaṭa° cett.] pragaṭa U₁ °mṛdrakaṭam U₂ 7-8 amṛtādhārāśravanti cett.] 'mṛtādhārā śravanti LB 'mṛtādhārā śravati PU₂ 'mṛtādhārā bhavati E 8 varitate α] om. β kalāyā cett.] kalāyāḥ N₁N₂U₁ karṇikāyā LB nāyāti cett.] na yāti LBU₂ 8-9 °dhyānakaraṇād cett.] dhyānād EP 9 amṛtādhārā cett.] amṛtādhārāyāḥ sajivo E amṛtādhārā plāvanam P amṛtādhārā plāvanam U₂ śravati LBU₁] śravamti N₁N₂D bhavati EPU₂

Philological Commentary: 1 agnijvälakāra°: Witness B starts here.

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

[X. Cakra within the Palate]

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

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

*lalanāghanṭike yojya pañcamam sthānam ākramet |
ākramed guhyacakram tu karaṇam cordhwamūlakam ||*

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

[XI. aşṭamacakram brahmaṇḍhrasthāne]

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

Sources: 3 cf. YSV (PT p. 833): unmādajavarapittādīdāhaśūlādivedanāḥ (‘śūnyā’ YK 1.268) | naśyanti ca śiroduhkham jādyabhāvō pi naśyati | sadyodhyānādbhuktaviśvaṁ jihvājādyāñ ca naśyati (last sentence *om.* in YK) 3-8 cf. YSV (PT p. 833): brahmaṇḍhre ḫṭamāṇ cakram̄ śatapatram̄ mahāprabham | jālandharam̄ nāma pīṭham̄ etat tu parikīrtitam | siddhapumṣaḥ (‘puṇṣa’ YK 1.270) sthalam̄ jñātvā agnidhūmanibhā śikhā | ādimadhyāntahīnā strīpuṇmūrtti (‘mūrtir’ YK 1.270) varttate parā | antajñānī (antaryāmī YK 1.271) bhaved dhyānād ākāśe ‘pi samāgamaḥ | nirantaram̄ sarvavettā ity üccāno mahān bhavet | jaganmadhye sthito jantur jagadbādhavirjarjitaḥ |

Testimonia: 1 ≈Yogasamgraha (IGNCA 30020 folio 2r. ll. 1-2): kṣayarogaḥ pettajvaraḥdayadāhaśīro..jihvājādyāñ ca naśyati | 3 ≈Yogasamgraha (IGNCA 30020 folio 2r. ll. 2-3): brahmaṇḍhre śatadalām jālandharaṇīpīṭhasamjñānakam siddhapuruṣasyānacakram 3-8 cf. SSP 2.8 (Ed. pp. 31-32): aşṭamāṇ brahmaṇḍhram̄ nirvānacakram̄ sūcikāgrahedyam | tatra dhūmaśikhākāram dhyāyet | tatra jālandharaṇīpīṭham̄ mokṣapradaṇam bhavati |

1 *tadā* β] *om.* α kṣayarogaṇapittajvaraḥdayadāhaśīrorogajihvājādyabhāvā em.] yakṣamarogaṇapittajvaraḥdayadāhaśīrorogajihvājādyabhāvā E kṣayarogaṇapittajvaraḥdayadāhaśīrorogajihvājādyabhāvā P kṣayarogaṇapittajvaraḥdayadāhaśīrorogajihvājādyabhāvā L kṣayarogaṇapittajvaraḥdayadāhaśīrorogajihvājādyabhāvā N₁ kṣayarogaṇam pittajvaraḥdayadāhaśīrorogajihvājādyabhāvā N₂ kṣayam̄ rogam pittajvaraḥdayadāhaśīrorogajihvājādyabhāvā D kṣayarogaṇapittajvaraḥdayadāhaśīrorogajihvājādyabhāvā U₁ kṣayarogopti || jvara hṛdayadāha || śīrogo || jihvājaḍatā || dayo U₂ **bhakṣitam** N₂U₁] bhakṣitam N₁ bhakṣitam D bhakṣitam api EPLU₂ bhakṣitam pi B **viṣam** api α] viṣam LB₂ viṣan E viṁṣa P **bādhate** EPN₂] bādhyate cett. **yadatra** cett.] yady atram api LB yady anna DN₁ **1-2 manāḥ sthiram** EP] manasthiraṇem cett. 3 aşṭamacakram̄ brahmaṇḍhrasthāne śatadalām DN₁N₂] cakram̄ brahmaṇḍhrasthāne śatadalām U₁ brahmaṇḍhrasthāne ḫṭamāṇ śatadalām cakram̄ EPU₂ brahmaṇḍhrasthāne aşṭamāṇ śatadalām cakram̄ BL **gurur** em.] guru° U₂ **caitanyaḥ** em.] caitanya° U₂ **4 bhūtaturyātītam** em.] bhūtaturyātīta° U₂ **dehaḥ** em.] deha° U₂ **5 vedāḥ** em.] veda U₂ **anupamam** em.] anupama° U₂ **ajapājapah** sahasraḥ em.] ajapājapasahasra U₂ **6 sarvajapah** em.] sarvajapa° U₂ **8 kamalasya** cett.] kamala° E jālandharaṇīpīṭha cett.] jālandharaṇīpīṭha° B jātyadharanīpīṭha E iti cett.] *om.* B **saṃjñā** cett.] °saṃjñā B °puruṣasya sthānam cett.] sthānam mūrti varttate LB

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

[XI. Eighth Cakra at the Aperture of Brahman]

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

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

²⁴A fever due to disordered bile, cf. ibid. Jośī, 1968: 618.

²⁵The burning sensation in the heart caused by heart disease resulting from disordered bile, cf. ibid. Jośī, 1968: 1721.

²⁶The term refers to disorders of the head. When blood, fat, phlegm, or vata decreases, it causes severe pain, cf. ibid. Jośī, 1968: 1452.

²⁷Stiffness or numbness of the tongue, cf. ibid. Jośī, 1968: 1452.

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

²⁹Find parallels where Jālandhara is on top of the head. See, for example, Saubhagya Upaniṣad or SSP for a similar conception!

- 1 तन्मध्ये ऽग्रिधूमाकाररेखा यादशी । याद्वयेका पुरुषस्य मूर्तिवर्तते । तस्या नादिनान्तो इस्ति । तस्या मू-
- 2 र्त्यानकरणात्प्रत्यक्षनिरंतरं पुरुषस्याकाशे गमागमौ भवतः । पृथ्वीमध्ये स्थितस्यापि पृथ्वीबाधो न भवति ।
- 3 सकलं प्रत्यक्षं निरन्तरं पश्यति पृथग्भवति । अतिशयेनायुर्वर्धते ॥

[XII. mahāśūnyacakram]

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

Sources: 4-6 cf. YSv (PT p. 833): navaman tu mahāśūnyaṁ cakran tu tatparātparam | tad upari param
kiñcīn nāsti kiñcīn mahāparam | mahācakram siddhacakram pūrṇagauryādisamjñakam | tanmadhye
varttate padmaṇ sahasradalam adbhutam |

Testimonia: 1 ≈Yogasamgraha (IGNCA 30020 folio 2r. l. 3): tanmadhye gnidhūmrāreṣākārā ḥidmad-
hyam̄tarahitā puruṣasya mūrttir asti | ≈Yogasamgraha (IGNCA 30020 folio 2r. l. 4): tasyāḥ dhyānakar-
tuḥ 2 ≈Yogasamgraha (IGNCA 30020 folio 2r. ll. 4-5): pṛthivyāṁ sthitāv api pṛthvī kṛtabdho na
bhavati | trikālikajñānam pratyakṣam bhavati | āyurvṛddhi liṅgaśārirena sarvatra pratyakṣam gamāgamo
bhavati | 4-6 ≈Yogasamgraha (IGNCA 30020 folio 2r. ll. 6-11): brahmaramdhre eva śatadalacakropari
mahāśūnyacakram mahāsiddhacakram pūrṇagiricakram iti samjñakam sahasradalam cakram asti | tad
upari kiñcīn nāsti | tac cakram atiraktam ūrdhvamukham sakalaśobhāspadam anekakalyāṇapūrṇam
mano vācā ma gocara parimalo petaṇ | 4-5 cf. SSP 2.9 (Ed. pp. 32): navamam ākāśacakram
sodaśadalakamalam ūrdhvamukham | tanmadhye karṇikāyāṁ trikūṭakārām tad ūrdhvāsaktiṁ tām
paramaśūnyaṁ dhyāyet | tatraiva pūrṇagiripīṭham sarveṣṭasiddhipradam bhavati |

1 'gnidhūmākārarekhā β] 'gnidhūmrākārarekhāyāḥ U2 'gnidhūmākārareṣā DN1 agnidhūmrākārarekhā
N2U1 yādr̄sī cett.] yādr̄syō E etādr̄sī U2 yādr̄sy PLB] ādr̄sy E yādr̄sī α om. U2 tasyā β] tasyāḥ
α nādir nānto 'sti cett.] nādinām 'to sti P nāsty amtaḥ ādir api nāsti α tasyā BELP] tasyāḥ cett.
1-2 mūrter EPU1U2] mūrtir BDLN1N2 2 dhyānakaraṇāt pratyakṣanirāmptaram cett.] dhyānakaraṇāt
pratyakṣam nirāmptaram BE puruṣasyākāśe cett.] puruṣa ākāśe N2 puruṣasyākāśa° U2 puruṣasya
ākāśi U1 °gamaū cett.] °gamo U1 °game N2 bhavataḥ cett.] bhavata U2 pṛthvīmadhye cett.]
pṛtvīmadhye BU2 sthitasyāpi cett.] sthitāv api β pṛthvībādho EL] pṛtvībādho B pṛthakha P pṛthvī
bādhoko U2 pṛthvī kṣataḥ bādho α na bhavati cett.] bhavati P 3 sakalām pratyakṣam nirāntaram
em.] sakalāpratyakṣam nirāntaram α sakalāḥ pratyakṣam nirāmptara BL sakalān pratyakṣam nirāmptaram
E om. PU2 paśyati cett.] paśyati LB om. PU2 pṛthagbhavati E] ca pṛthak bhavati BL ca pṛthak ca
bhavati N1N2U1 ca pṛthak pṛthak bhavati D om. PU2 atiśayanāyur EP] atiśayanāyur BL atiśayena
āyur α om. U2 vardhate cett.] vardhayate BL 4 °navama cett.] navamam B navamaś° U1 bhedāḥ
cett.] bheda N2 kathyante cett.] kathyate LBN2U2 mahāśūnya° cett.] mahāśūnye LBN1 om. U2
°cakreti α] °cakram iti EP cakram iti LB om. U2 samjñā cett.] om. U2 tad upary EPB] tad upari
cett. om. U2 aparam cett.] om. BLU2 kimapi cett.] kiṁ api α om. U2 5 tasya cett.] tasya
cakrasya α madhye tasya U2 °pīṭham BPLU2] pīṭha E om. cett. iti PU2] iti samjñā BL om. cett.
etādr̄sām cett.] etādr̄sām E ekādaśām U2 nāma cett.] nāmaḥ U1 °cakramadhye α] °cakrasya mad-
hye BELP °cakrasya U2 ūrdhvamukham α] ūrdhmukham EPL ūrdhvamukham U2 ūrdhvamukhem B
m-a-tiraktavarṇam α] iti raktavarṇam BEL iti raktavarṇa° P ativarṇam U2 6 °śobhāspadam cett.]
°śobhāspadam E °śobhanāyadām U2 anekakalyāṇapūrṇam cett.] °pūrṇa° BN2 ekaṁ cett.] eka° D
om. U1 vartate cett.] vartato B

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

[XII. Cakra of the Great Void]

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

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

atha haināñ devā ūcurnavacakravivekam anubrūhi | tatheti sa hovāca ādhāre brahma-cakram trirāvṛttañ bhagamaṇḍala-kāram | tatra mūlakande śaktih pāvakākāram dhyāyet | tatraiva kāmarūpa-pīṭham sarvakāma-pradañ bhavati | ity ādhāracakram | dvitiyam svādhiṣṭhāna-cakram saḍ-dalam | tanmadhye paścimābhīmukham liṅgam pravālāṅku-rasadrśam dhyāyet | tatra iṣvadyāṇa-pīṭham jagadākarṣaṇa-siddhañ bha-vati | trītyam nābhīcakram pañcāvarañ sarpa-kuṭilākāram | tanmadhye kuṇḍalinīm bālārakakoṭiprabhām tanumadhyām dhyāyet | sāmarthyāśaktih sarva-siddhipradā bha-vati | manīpūra-cakram hrdaya-cakram | aṣṭa-dala-madhomukham | tanmadhye jyoti-r-maya-liṅgākāram dhyāyet | saiva haṁsa-kalā sarva-priyā sarvaloka-vāśyakarī bhavati | kaṇṭha-cakram caturaṅgulam | tatra vāme idā candra-nāḍi dakṣiṇe piṅgalā sūrya-nāḍi tanmadhye suṣumnām śvetavarnām dhyāyet | ya evañ vedānāhatā siddhidā bhavati | tālucakram | tatrāṁptadharma-rāvahaḥ | ghaṇṭikāliṅga-mūla-cakrarandhra rājada-tā-valambini-vivarañ daśadvādaśāram | tatra śūnyañ dhyāyet | cittalayo bhavati | sapta-maṇi bhūcakram-aṅguṣṭhamātrañ | tatra jñāna-netrañ dīpaśikhā-kāraṇa dhyāyet | tadeva kapālakanda-vāksiddhi-dam bhavati | ājñā-cakram aṣṭa-mam | brahma-randhraṇi nirvāna-cakram | tatra sūcīkāgrhetarañ dhūmraśikhā-kāraṇa dhyāyet | tatra jālandharapiṭham mokṣa-pradañ bhava-tīti parabrahma-cakram | navamam ākāsa-cakram | tatra ṣoḍaśa-dala-padmam ūrdhvamukhañ tanmadhyakarṇi-kātrikūṭākāram | tanmadhye ūrdhvaśaktiḥ | tām paśyandhyāyet | tatraiva pūrṇagiri-pīṭham sarveccchāsiddhi-sādhanam bhavati |

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

१ यस्य परिमाणं वक्तुं मनसा वचसा न गोचरः । तस्य कमलस्य मध्ये त्रिकोणरूपैका कर्णिका वर्तते ॥
 २ तत्कर्णिकामध्ये सप्तदशी एका निरञ्जनरूपा कला वर्तते । कोटिसूर्यसमप्रभं कलायास्तेजो वर्तते । पर-
 ३ मुष्णभावो नास्ति । कोटिचन्द्रसमप्रभं शीतलपरं भावो नास्ति । अस्याः कलाया ध्यानकरणात्साथकस्य
 ४ दुःखं न भवति । अत्र स्थाने ऽहं देवता ॥ सोहं शक्तिः ॥ आत्माक्रषिः ॥ मोक्षो मार्गः ॥ अहं ब्रह्मोर्ध्वं ॥
 ५ अहं चक्र इति ॥ अग्निचक्रे सकारो भवति ॥ प्राणी रूढो भवेजीव आरोहत्यवरोहति ॥ भवयुहा स्थानं ॥
 ६ पितं वर्णं ॥ कोटिसूर्यप्रतिकाशं तेजः ॥ सदोदिता प्रभा ॥ शिवो देवता ॥ मूलमाया शक्तिः ॥ हरात्मा-
 ७ लयावस्था ॥ ध्वनिस्थिरानादात्मको ऽखण्डद्वनिः ॥ अघोरा सुद्रा ॥ मूला माया ॥ प्रकृतिर्दहः ॥ वाङ्मनो
 ८ उगोचरः ॥ निःप्रपञ्चः ॥ निःसंशयः ॥ निस्तरंगनिर्लेपलक्षं लयो ध्यानः समाधिः ॥

Sources: १-४ cf. YSV (PT p. 833): ūrddhvavakram mahāvakte (mahāvaktraṁ YK 1.274) varṇaśobhāpadam mahat | sarvakalyāṇasampūrṇamasya tulyam na vidyate | parimāṇam vaktam (vaktum YK 1.275) asya manasā vacasā na hi | trikoṇakarṇikā tatra (°tantram YK 1.276) varttate jagad iśvari | kālā saptadaśī tatra varttate paramēsvāri | nirañjanakalā sā tu kotisūryasamaprabhā | koṭicandraprabhā caiva śitoṣṇādivivarjīta | asya dhyānāt sādhakasya manoduḥkham bhaven na hi |

Testimonia: ४-२९.४ ≈Yogaśamgraha (IGNCA 30020 folio 2r. ll. 9-11): tat kamalamadhye trikoṇakarṇikā | tasyām karṇikāyām saptadaśī nirañjanarūpā kotisūryasamaprabhā satī uṣṇabhava hinā koṭicandrasamasitaikalāstī | tasyām anamta paramāṇamtaparamāṇamdānām sthānam tasyāḥ kalāyā dhyānakaraṇāt sādako yadyādi sāti tatra bhavati|

१ yasya cett.] yasya kamalasya U₂ parimāṇam vaktum em.] parimalo cett. manasā vacasā BDLPN₁N₂] manaso vacaso E vacasā manasā U₁ manasā vācā U₂ na cett.] om. L gocaraḥ cett.] gocara N₂U₂ kamalasya cett.] kamala° P trikoṇarūpaikā E] trikoṇārūpā ekā cett. trikoṇārūpā eka N₁N₂ २ saptadaśī cett.] saptadaśireṇa LB ekā cett.] om. E °samaprabhām cett.] samaprabhā LBU₂ samaprabha P sadṛṣaprabhaṇ U₁ २-३ param EU₁U₂] paraṇ U₁ para N₂ parim cett. ३ uṣṇab-
 hāvo cett.] uṣṇabhavo BLP auṣṇabhāvo D udhbavo E °samaprabhām N₁N₂D] °samaprabhā β "samaṇ
 prabhām U₁ om. L śītalaparamā N₁D] śītalām param cett. śītalapara N₂ om. L bhāvo cett.] śītab-
 hāvo EPB śītalabhadro U₂ om. L asyāḥ cett.] asyā N₂U₂ kalāyā N₂U₁] kalāyāḥ N₁D kalāyā U₂ om.
 P karaṇāt α] yogāt β sādhakasya cett.] sādhaka° N₂ ४ na cett.] om. BL sthāne em.] stāne U₂ mokṣo em.] mokṣa° U₂ aham brahmordhvam em.] haṁ brahmordham U₂
 ५ aham cakra iti em.] haṁcakra iti U₂ sakāro em.] sakaro U₂ bhavati em.] bhavati U₂ ६-७ pitām
 em.] pitā° U₂ sadoditā em.] sadodita° U₂ śivo em.] śivo U₂ ८ harātmālayāvasthā em.] hara
 ātmālayāvasthā U₂ ७ khaṇḍadvaniḥ em.] khaṇḍadvani U₂ mūlā em.] mūla° U₂ prakṛtir em.]
 prakṛti° U₂ ८ layo em.] laya U₂ dhyānah samādhiḥ em.] dhyānasamādhi U₂

Philological Commentary: १ °manaso vacaso: All manuscripts and the printed edition share the reading *parimalo*, but most keep the grammatically incorrect instrumental *manasā vācasā*. Only the variant of the printed edition arrives at a grammatically correct text. However, this seems to be conjectured by the Pandit who edited the text. The source text reveals a more meaningful sentence and provides a plausible conjecture.

It is not possible to express the size of it with mind and speech. In the middle of this lotus exists one pericarp with a triangle shape. In the middle of the pericarp exists the seventeenth digit in having an immaculé form. There is a light of the digit, shining like a thousand suns, [but] excessive heat is not arising. Shining like a thousand moons, excess of cold is not arising. Here at this location the “I”(aham) is the deity. The “he is I” (so ‘ham) is the power. This self is the Rṣi. The path is liberation. Brahma is the I above. “I am a circle”. In fire-area is the letter ”sa”. [There], life arises, and the soul ascends and descends.³¹ The place is the hidden place of being. The colour is yellow. The light is the shine of ten million suns. The shine is always visible. Śiva is the deity. The primordial illusion is the power. The state is the dissolution of the self into Hara³². The transcendental sound has the nature of a sound with stable resonance. The “fearless” is the seal. The illusion is the root. The original matter is the body. Speech and mind are the range. Without delusion, without doubt, the unaffected and undefiled goal is dissolution, meditation [and] final absorption.

of kumbhaka for pratyāhāra is Kumbhakapaddhati 91-92:

navasthānāni vijñāya pratyāhāraḥ sa vedhasaḥ |
pādatalaguhyanābhīḥ ḥdayorāḥ kaṇṭhaṇṭikāḥ kramataḥ || 91 ||
bhrūmadhyāni ca lalāṭāni brahmasthānāni navaitāni |
yogaśiddhiḥ sarvaroganāśaḥ pratyāhṛtau bhavet || 92 ||

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

gudām medhram ca nābhiś ca hr̥tpadmaṇ ca tad ūrdhvataḥ |
ghaṇṭikā laṁbikāsthāna bhrūmadhye ca nabhobilam || 75 ||
kathitāni navaitāni dhyānasthānāni yogibhiḥ |
upādhitatvamuktāni kurvanti aṣṭaguṇodayam || 76 ||

“Anus and generative organ and navel, heart and [the place] above [the heart], uvula, tongue, middle of eyebrows and crown of the head. These are the nine places of meditation [taught] by the yogis, which free one from the limitations of the material world and bestow the eight supernatural powers.”

³¹Find parallels of the hemistich.

³²Epiphet of Śiva.

- 1 तत्रोर्धशक्तिः । एतादृशी संज्ञा एका कला वर्तते । अस्याः कलाया ध्यानकारणात् पुरुषो यदिच्छति त-
- 2 द्वयति । राज्यसुखभेगवृत्तः । स्त्रीमध्ये विलासवतः संगीतविनोदप्रेक्ष्यावतः एव पुरुषस्य प्रतिदिनं शुक्लपक्षे
- 3 चन्द्रकलावत् कला वर्धते । पुण्यपापेऽस्य शरीरस्य न स्पृशतः । निरन्तरध्यानकरणालिङ्गस्वरूपप्रकाश-
- 4 सामर्थ्यं भवति । दूरस्थमप्यर्थं समीप इव पर्यति ॥

Sources: 1-4 cf. YSV (PT p. 833): anantaparamānandasthānam jñeyam tadūrddhvataḥ (*tadarddhataḥ* YK 1.278) | ūrddhvagatakalā tatra tasya dhyānāt bhaved iti | iti siddhirājayogaṁ strīnām bhogam mahā-sukham | gitavādyavinodādi saśīvan varddhatte kṣitau | dhyānam nirantarañ cāsyā puṇyapāpe sthire (*sthira* YK 1.280) na hi | nijarūpasya dr̄ṣṭih syād dūrasyārthañ ca paśyati |

Testimonia: 2-4 ≈Yogasamgraha (IGNCA 30020 folio 3v. ll. 1-4): rājyasukhabhogavataḥ strī vilāsataḥ samgītavinoda prekṣāvataḥ pi sādhakasya śuklapakṣacāmṛdravat pratidinam tejaso vapuṣā ca vṛddhiḥ puṇyapāpasyā śārbhāvah nijasva rūpaprakāśāśamartham dūrasthāpy arthasya samīpashtham iva darśanam ca bhavati | cha | tad uktam tattvajñānapradipikāyām ||

1 tatrordhvāśaktiḥ EN₁U₂] tatrordhvāśaktiḥ P urdhvāśaktiḥ U₁ tatra ūrdhva śaktiḥ D tatra ūrdhva śakti N₂ rdhaśakti ārdhaśakti BL etādṝśi cett.] etādṝśā U₂ etādṝṣam D ekādaśā PBL samjñā cett.] samjñakā U₁ asyāḥ cett.] asyā U₁ tasyāḥ N₂ kalāyāḥ cett.] kalāyāḥ N₂U₂ dhyānakāraṇāt cett.] dhyānakāraṇāt D 1-2 tad bhavati DN₁N₂] tad bhavati vā U₁ om. β 2 rājyasukhabhogavṛtaḥ D] rājyasukhabhogavataḥ N₁N₂U₂ tasya sukhabhogavataḥ EPU₂ tasya kham bhogavatam B tasya sukham bhogavatam L strīmadhye cett.] śrī strīmadhye N₂ vilāsavataḥ cett.] vilāsavataḥ U₂ vilāsavatam L “vinodaprekṣāvataḥ N₁DU₁] “vinodaprekṣāvataḥ PN₂ “vinodaprekṣāvataḥ U₂ ”m̄ vinodavatam prekṣāvataḥ B “vilāsavataḥ vinodaprekṣāvataḥ E ”m̄ prekṣāvataḥ L eva PB] evam cett. eka U₁ 3 “vat kalā β] vṛddhi vato N₁D vṛddhi vato N₂ vṛddhir U₁ vardhate DEPN₁U₁] vartate cett. puṇyapāpe cett.] puṇyapāpau U₁ om. P ’syā E] om. P asya cett. śāriṛasya BL] śārirena α śāriṛam EU₂ om. P na EBLU₂] om. αP ”śataḥ cett.] sprśāt U₁ mirantaradhyānakaṇāt cett.] nirāptaram dhyānakāraṇāt BL evam puruṣasya pratidinam nirāptaram dhyānakāraṇāt U₂ om. P ”prakāśa” cett.] ”m̄ prakāśana” EU₂ 4 ”sthām apy arthaḥ DU₁] ”sthām api padārthaḥ BP ”sthām api parārthaḥ L ”sthāpi ca dūrasthavastu E ”sthām api N₁N₂ ”sthām api bhavati || dūrasthām api padārthaḥ U₂ samīpa cett.] samīpam N₁ samīpam N₂ samīpam U₁ iva cett.] eva U₁

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

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

³³Another hint at the royal lifestyle of the audience of Rāmacandra.

[XIII. lakṣayogaḥ]

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

[XIV. ūrdhvalakṣyah]

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

Sources: 1 cf. YSV (PT p. 833): sukhasādhyam lakṣayogam idānīm śrūṇu pārvati | pañcadhā lakṣayogaḥ ca ūrddhalakṣādibhedataḥ (ūrdhva YK 2.1) || cf. YSV (PT p. 833): ūrddhalakṣam (ūrdhva YK 2.2) adholakṣo (lakṣam YK 2.2) bāhyalakṣam (vāhya° YK 2.2) tathaiva ca | madhyalakṣas (lakṣam YK 2.2) tathā jneyam antaralakṣas (lakṣam YK 2.2) tathaiva ca | 3 cf. YSV (PT p. 834): lakṣaṇam śrūṇu caisām hi phalaṇi jñātāvā maheśvari | ākāśe dṛṣṭim āsthāya mana ūrddhan (ūrddhan YK 2.3) tu kārayet | cf. YSV (PT p. 834): ūrddhalakṣam (ūrdhva° YK 2.4) bhaved eṣā parameśasya caikatā |

1 “sādhyo cett.] sādhyā N₂ “sādho PB “sādhe L “sādhyopā° U₁ **lakṣayogaḥ** cett.] lakṣayogaḥ BL “lakṣayogaḥ U₁ lakṣaṇayogaḥ N₂ asya β] om. α lakṣya° cett.] lakṣa° BLU₂ alakṣa° U₁ lakṣaṇa° N₂ pañcabhedā cett.] pañce bhedāḥ B pañcabhedāḥ L bhavantī cett.] bhavantī B bhavati N₂ U₁ ūrdhvalakṣyam EP] ūrdhvalakṣam BLN₂ ūrdhvalakṣam DN₁ ūrdhvalakṣa N₂ U₁ 2 °lakṣyam EP] *lakṣam BLU₂ “lakṣya DN₁ “lakṣa N₂ om. U₁ **bāhyalakṣyam** U₂] bāhyalakṣya DN₁; bāhyalakṣa N₂ bāhyalakya U₁ bāhyakṣam B lakṣyam E madhyalakṣyam P madhyalakṣam L **madhyalakṣyam** em.] madhyalakṣya DN₁ madhyalakṣa N₂ U₁ madhyalakṣaṇ U₂ bāhyalakṣyam EP bāhyakṣam L om. B **antaralakṣyam** EP] antaralakṣya DN₁ U₁ amtaralakṣam BL amtaralakṣa N₂ sarvalakṣyam U₂ 3 prathamam EP] prathamam αU₂ atha L athama B ūrdhvalakṣyam E] ūrdhvalakṣyah P ūrdhvalakṣya U₁ ūrdhvalakṣam L ūrdhvalakṣam U₂ ūrdhvalakṣah DN₁ N₂ ūrdhalakṣam B **kathyate** cett.] om. LB ākāśamadhye cett.] om. P **dṛṣṭih** cett.] dṛṣṭi B om. P **atha ca** PN₁ N₂ U₁] atha vā BDL atha U₂ kadā ca E **mana ūrdhvam** EPN₂] mana ūrdham D mana ūrdhvam N₁ U₂ manerddhvam U₁ ūrdhvamanā B ūrdhvam mana L **sthāpyate** cett.] sthāpayati E **lakṣyasya** EPN₁] lakṣasya cett. lakṣaṇasya N₂ 4 **dṛḍhikaraṇāt** cett.] dṛḍhakarapāt EP dṛḍhikṛtvā BL **tejasā** cett.] tenasā U₂ teja° BL **dṛṣṭer aikyam** EPU₁ U₂] dṛṣṭeh aikyam DN₁ dṛṣṭeh ekam N₂ dṛṣṭair aikā BL **atha** cett.] athā B **cākāśa°** EPBU₂] ca ākāśa° DN₁ U₁ vākāśa° L ākāśa° N₂ **kaścid adṛṣṭah** cett.] kaccit dṛṣṭah B kaccit dṛṣṭah B kaścita adṛṣṭah N₂ kaścid dṛṣṭa° U₂ **padārtha** cett.] padārthe N₁ padārtha N₂ 5 sa cett.] om. BLN₂ U₂ **dṛṣṭigocare** DN₁ U₂] dṛṣṭigocaro cett. dṛṣṭigocarā N₂ **bhavati** cett.] bhavati B **evordhvalakṣyah** DEPU₁] evordhvalakṣah L evordhalakṣah B evordhvalakṣya N₁ U₂ eva vodhalakṣaṇam N₂

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

[XIII. Lakṣyayoga]

Now, the yoga of targets (*lakṣyayoga*), which is easily accomplished³⁴, is explained. Of this yoga of targets, there are five subdivisions: 1. The upward directed target (*ūrdhvvalakṣya*), 2. the downward directed target (*adholakṣya*), 3. the outer target (*bahyvalakṣya*), 4. the central target (*madhyalakṣya*), 5. the inner target (*antaralakṣya*).³⁵

[XIV. Ürdhvvalakṣya]

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

³⁴The emphasis on the easiness of Lakṣ(y)ayoga is not just shared with the *Yogasvarodaya* but also with Sundardāś's *Sarvāṅgayogapradīpikā* 3.25a: *lakṣyayoga hai sugam upāi* |

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

³⁶Sundardāś shares the concept of *ūrdhvvalakṣ(y)a* as fixing the gaze in the sky in his *Sarvāṅgayogapradīpikā* 3.27: (*ūrddha lakṣa karai ihīṇ bhāmī | duṣṭyākāśa rahai dina rāti | bibidh prakāra hoi ujjiyārā | gopi padāratha dīsahīm sārā || 27 ||*) A very similar practice appears already in *Vijñānabhairava* 84: (*ākāśam vimalam paśyan krtvā dṛṣṭim nirantarām | stabdhātmā tatkṣaṇād devi bhairavam vapur āpnuyāt ||*) Although the term *lakṣya* is not used, the central elements of the practice are found here: the gaze is constantly fixed on the sky, establishing a connection with the divine.

[XV. adholakṣyah]

- 1 अथावोलक्ष्यः । नासिकाया उपरि द्वादशाङ्गुलपर्यन्तं दृष्टिः स्थिरा कर्तव्या । अथ वा नासिकाया अग्रे
- 2 दृष्टिः स्थिरा कर्तव्या । लक्ष्मद्वयस्य दृष्टीकरणादृष्टिः स्थिरा भवति । पवनः स्थिरो भवति । आयुर्वर्द्धते ॥

[XVI. dvayam api bāhyalakṣyam]

- 3 एतद्वयमेव बाह्यलक्ष्यमपि कथयते । बाह्याभ्यन्तरमाकाशवत् शून्यलक्ष्यः कर्तव्यः । जाग्रदशायां चलनदशायां भोजनदशायां स्थितिकाले सर्वस्थाने शून्यस्य ध्यानकारणात् मरणत्रासो न भवति ॥

Sources: 1–2 cf. YSV (PT p. 834): nāsikopari deveśi dvādaśāṅgulamānataḥ | drṣṭih sthirā (*drṣṭisthiran* YK 2.5) tu karttavyā (*Karttavyam* YK 2.5) adholakṣam idam bhaja (*bhajeit* YK 2.5) | athavā (*tathā ca* YK 2.5) nāsikāgre tu sthirā drṣṭir iyam bhavet (*śrnu* YK 2.5) | sthirā drṣṭis cirāyuh syāt tathāsau (*yasya bhavet sthirā drṣṭis cirāyuh* YK 2.6) sthiradṛṣṭimān | 3–4 cf. YSV (PT Ed. p. 834): bāhyalakṣam svayam jñeyam yāti tattvanivāśinām (*“nirāśinām* YK 2.6) | kāminām tu bahir drṣṭis cintādiṣu susiddhidā | etad bāhyamadhyalakṣam iṣṭacintā nirākulam (*drṣṭicintānirākulah* YK 2.7) | antarlakṣam śrnu śukradigvidigādivarjitat (*subhru*° YK 2.8) | calaj jāgratstuṣupteṣu bhojanēṣ ca sarvadā | sarvāvasthāsu deveśi cittam śūnya niyojayed | karttā kārayitā śūnya (*śūnyam* YK 2.10) mūrttimān śūnya iṣvarah | harṣasōkaghaṭastho ‘yam janmamṛtyū labhet svayam | ghaṭasthā cintyayor mūrttir hatacintāsvarūpadhṛk (*ghaṭasthām cintayen mūrttimāt* YK 2.11) | viṣayam viṣṭād duṣṭām (*drṣṭvā* YK 2.10) tāktvā jñātvā tu mārutam | samjnāśūnyamanā bhūtvā puṇyapāpair na lipyate | bāhyam abbhyantaram kham (*yad* YK 2.12) hi antarlakṣam iti smṛtam | etad dyānāt sadā kiñcid duḥkhām na syāc chivo bhavet | śūnya tu saccidānandaṁ nīḥśabdām brahmaśabdām | saśabdām jñeyam ākāśam (*ākāśa* YK 2.13) iti bhedadvayan tv iha |

1 *athādhollakṣyah* एस् ॥ atha adholakṣyah N₁ athādhollakṣah PL athādhollakṣa B atha adholakṣanāḥ N₂ atha adholakṣah D atha adholakṣa U₁ om. EU₂ *nāsikāyā* cett.] nāsikāyāḥ EU₂ *upari* cett.] upariṣṭāt U₂ **dvādaśāṅgulaparyantaḥ** cett.] dvādaśāṅgulamūlāparyantaḥ E daśāṅgulaparyantaḥ tam U₂ *drṣṭih* cett.] drṣṭi° U₁ atha vā cett.] om. LB *nāsikāyā* cett. U₁ nāsikā N₂ agre cett.] om. BL **2 drṣṭih** cett.] drṣṭi° N₂ *sthirā* cett.] om. BL *karttavyā* cett.] om. BL lakṣadvayasya cett.] lakṣadūyasya E *dṛḍhikaraṇād* N₂] dṛḍhikaraṇāt ELN₁DU₁U₂ drṣṭikaraṇāt P dṛḍhikaraṇān B **drṣṭih** cett.] drṣṭi° LN₂U₂ *sthirā* cett.] sthīro B °sthīro L *bhavati* cett.] bhavatī B *pavanaḥ* DEPN₁ pavana° N₂U₁U₂ **3 etad dvayam** LPN₂] etad düyam E etad dvayadvaya B etat advayam DN₂ etat dvayam U₁U₂ eva α] api β *bāhyalakṣyam* EPU₁U₂] ‘lakṣam cett. api α] eva β *kathyate* α] bhavatī β bhavatī B *bāhyābhyanṭaram* N₂] bāhyo bhyāntaram DN₁ bāhyābhyanṭare BLPU₁U₂ bāhyāntara E *ākāśavat* α] ākāśacvat B ākāśacen L ākāśe cet PU₂ ākāśe E *śūnyalakṣyah* DN₁U₁] śūnyalakṣyam EPU₂ śūnyalakṣah N₂ śūnyam lakṣam BL *karttavyāḥ* cett.] karttavya BL *jāgraddaśāyām* cett.] jāgraddaśāyām N₂ jāyadaśāyām N₂ jāgradādidaśāyām BL *calanadaśāyām* cett.] cakabadaśāyām N₁ **4 bhojanadaśāyām** cett.] bhojanāṇi daśāyām P om. U₁ *sarvasthāne* cett.] sarvasthāneṣu BL *maraṇatrāśo* DN₁] maraṇatrāśo N₂ maraṇasautrām U₁ om. β na cett.] om. BEPU₂ *bhavati* N₁N₂] bhavatī || śūnya D bhavatī vā U₁ om. β

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

[XVI. Adholakṣya]

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

[XVII. The Pair is also Bāhyalakṣya]

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

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

*prathamahīn adho lakṣa kaum jānaiṁ | nāśa agra drṣṭi sthira ānaiṁ |
yātoṁ mana pavanā thira hoī | adho lakṣa jo sādhai koī || 26 ||*

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

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

³⁹This description undoubtedly derives from the *Yogasvarodaya* as quoted in the *Prāṇatoṣinī* (Ed. p. 834), where it is declared a practice of *antaralakṣ(y)a*.

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

⁴¹The concept of five *lakṣ(y)as* appears only in the lost *Yogasvarodaya* and from there made its way into *Prāṇatoṣinī*, *Yogakarṇikā* and *Yogatattvabindu*. The other texts including it are *Sarvāṅgayogapradīpikā* and *Yogaśiddhāntacandrikā*. In all 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), *Śivayogapradīpikā* (cf. 4.36-50) and *Yoga Upaniṣads* such as *Maṇḍalabrahmaṇopaniṣat* (cf. 2.6-2.14) or *Advayatārakopaniṣat* (Ed. pp. 3-5) it is never declared as an own type of yoga.

[XVIII. rājayogayuktasya puruṣasya yaccharīracihnam]

- 1 इदानीं राजयोगयुक्तस्य पुरुषस्य यच्चरिरचिह्नं तत् कथ्यते । सर्वत्र पूर्णा भवति । पृथिव्यां दूरं न तिष्ठति ।
- 2 पृथिवीं व्याप्य तिष्ठति । यस्य जन्ममरणे न स्तः सुखं न भवति । दुःखं न भवति । कूलं न भवति । शीलं न भवति । किञ्चिच्च चिह्नस्त्रिच्चिच्च चिह्नंथानं 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 किञ्चिच्चिह्नं । अयं च निष्कलो निरञ्जनः । अलक्ष्यश्च भवति । अथ च फलदुन्दे न कामिन्यादेवस्येच्छा न भवति । तं तं भोगं प्राप्नोति । अथ वा यस्य मन एव स्थाने इन्द्रागं न प्राप्नोति ॥

Sources: 1 cf. YSV (PT p. 834): idānīṁ kathayiṣyāmi rājayogasya lakṣaṇam | rājayoge kṛte pūrbhiḥ siddhicihnam bhaved iti | cf. YSV (PT p. 834): paripūrṇam bhavec cittam jagatsthō 'pi jagadbahil | cf. YSV (PT p. 832): na kṣobho janma mṛtyus ca na duḥkham na sukham tathā | cf. YSV (Ed. p. 834): bhedābheda manahsthau na jñānam śīlam kulam tathā | cf. YSV (PT p. 834): prakāśakuśasambandhiprasaṅgo 'yam nirantaram | sarvaprakāśako 'sa tu naṣṭabhedādir eva ca | 4 cf. YSV (PT p. 834): asya jāterna cihnañ ca niṣkalo 'yam nirañjanah | ananto 'yam mahājyotiḥ vāñchām bhogañ dadāti ca |

1 puruṣasya cett.] om. E **yac carīracihnam** DN₁P] cihnam BL śārīre yac cihnam E yac charīre cihnam U₁ yat śārīracihnam U₂ yac charīracihnum N₂ **tat** DEN₁N₂] tata U₁ **om.** cett. **svartav[°]** α] tatsarvatra[°] β **पूर्णो** cett.] pūrnā PN₂ **bhavati** cett.] bhavati B **pṛthivyām** conj.] pṛthivyāḥ cett. pṛthivyā U₂ **dūram** U₂] dūre DEN₁ ddūre U₁ dūra N₂ **na tiṣṭhati** conj.] tiṣṭhati cett. **2 pṛthivīm** em.] pṛthivyām E pṛthī[°] P pṛthvām N₁ pṛthvīm DN₂ pṛthivyā U₂ **vyāpya** DEPN₁N₂] vyāpti U₂ **kūlam** DPN₁N₂] kūlam BU₂ kālam L **bhavati** cett.] bhavati BU₂ **śīlam** cett.] śīlam P **3 siddhasya** cett.] siddhasyam pṛthivī vyāpya tiṣṭhati yasya yanma marañai na sah sukhām na bhati kūlam na bhavati śīlam na bhavati sthānam na bhavati asya siddhasya U₁ **īśvarasam̄bandhī** cett.] īśvaram sam̄bandhī B **prakāśo** β] prakāśah α **4 nirantarām** cett.] nirantarām U₂ **pratyakṣo** cett.] pratyakṣa N₁ **bhavati** cett.] bhavati B **cosno** cett.] ...o U₁ **śveto** cett.] kheto N₂U₁ **na pīto** cett.] pīto na U₂ **bhavati** cett.] bhavati BL **jātir** cett.] jāti DN₂ jānāti U₂ **5 kiñcic cihnam** cett.] kiñcic cihnam E kiñcic cihnum DN₁N₂ kiñcīt khecha cihnam U₁ na kiñcīt cihnam U₂ **ayam** cett.] vyaya BL **niṣkalo** cett.] niṣkalo BU₂ niṣkalo U₁ **alakṣyaś** cett.] alakṣyah U₁U₂ alakṣaś BLN₁N₂ **ca** cett.] **om.** U₁U₂ **bhavati** cett.] bhavati B **phaladvande** E] phalacāmṛda DPU₂ phalāmṛda U₁ phalavamṛda L phalāmṛda jamda B phalacāmṛda N₁ phalāmṛda / camṛda N₂ **na** cett.] **om.** N₂ **āder** cett.] āde D ādar B ādīr L **yasyecchā** E] yasyochā P yasya B yasya yasyecchā N₁N₂ yasya yasyechā D yasya yanp U₁ yasye chā U₂ **na BELP**] **om.** cett. **6 bhavati** cett.] bhavati B **taṁ taṁ** DN₁N₂] tataṁ U₁ **vā yasya** D] vāsyā N₁ vā sya N₂ vā svā U₁ **eva** α] etata U₁

Philological Commentary: 1–6 idānīṁ rājayogayuktasya puruṣasya yaccharīracihnam ...sthāne 'nurāgam na prāpnoti: This whole section of the text contains several omissions of complete sentences. Due to their brevity and the similarity in structure, various writers might have inadvertently caused these omissions due to eye-skipping. **pṛthivyāḥ dūram tiṣṭhati:** The sentence is omitted in B and L. **2 pṛthivīm vyāpya tiṣṭhati:** The sentence is omitted in B, L and U₁. **yasya ...na bhavati:** The sentence is omitted in B, L and U₁. **duḥkham na bhavati:** The sentence is omitted in group β and U₁. **kūlam na bhavati:** The sentence is omitted in E and U₁. **3 śīlam na bhavati:** The sentence is omitted in B, E, and L. **sthānam na bhavati:** The sentence is B, E, and L, too. **asya siddhasya ...pratyakṣo bhavati:** The sentence is omitted in E. **6 taṁ taṁ ...prāpnoti:** The sentence is omitted in β-group. **atha vā yasya mana ...na prāpnoti:** The sentence is omitted in β-group.

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

Now, the sign of the body of the person in the state of Rājayoga is taught. Abundance arises at all times. No distance exists on Earth.⁴² He dwells on Earth having pervaded [it]. Both birth and death do not exist.⁴³ Happiness does not exist. Suffering does not exist.⁴⁴ Impediment does not exist.⁴⁵ Moral conduct (*śila*) does not exist.⁴⁶ Place does not exist. The manifestation of a permanent perception of the connection with god arises within the mind of the accomplished one. Moreover, he is shining - not cold, hot, white or yellow.⁴⁷ He does not have a caste nor does he have any attribute. Furthermore, he is without parts, immaculate and uncharacterized. His desire etc., does not arise in [situations of] lust⁴⁸ [and] is not located within the duality of the result. He attains expanded enjoyment. However, his mind does not suffer attachment in this very state.

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

⁴³In *Amanaska* 1.27 the yogin in *samādhi* is described as neither alive nor dead, lifeless like a piece of wood (*na ca jīvan mr̥to vāpi na paśyati na mīlati | nirjīvah kāṣṭhavat tiṣṭhel layasthaś cābhidhīyate |*); also Cf. *Sarvāṅgayogapradīpikā* 19d (*jarā na vyāpai kāla na sāi |*) “he does not know old age and death” and 20c (*ajar amar ati bṛjaśārīrā|* “...non-ageing, immortal supreme diamond body.”)

⁴⁴Equanimity 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 (sukham duḥkham na jānāti śītoṣṇam ca na vindati |); *Hathapradīpikā* 4.111 ≈ *Nādabindūpaniṣat* 53ab–54cd: (*na vijānāti śītoṣṇam na duḥkham na sukham tathā | na mānam nopamānam ca yogī yuktaḥ samādhinā ||*); also cf. *Sarvāṅgayogapradīpikā* 3.18cd: (*jākaiṇ dukh aru sukh nahim koī | harṣ sok vyāpai nahim koī || 18 ||*) “for whom neither sorrow nor joy matters and neither joy nor sorrow overwhelms him.”

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

⁴⁶Cf. *Dattātreyayogaśāstra* 162.

⁴⁷Cf. *Amanaska* 1.51: (*vāsarārdhalayenāpi svātmajyotiḥ prakāśate | sūryo gobhir ivoddipto yogī viśvam prakāśate || 51 ||*); Cf. *Sarvāṅgayogapradīpikā* 3.13cd: (*rājayog sab ūpara chājai | jo sādhai so adhik birājai || 13 ||*) “Rajayog is supreme and those who practice it shine even more.” and Cf. *Sarvāṅgayogapradīpikā* 3.23cd: (*hr̥dai prakāś rahai din rātī | deśai jyoti tel bin vātī || 23 ||*) “The light in his heart remains bright day and night, without oil.”

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

[XIX. anyad rājayogasya cihnam]

- 1 अन्यद्राजयोगस्य चिह्नं कथ्यते । यस्य राज्यादिलभे ऽपि फललभो न भवति । हानावपि मनोमध्ये दुःखं न भवति । अथ च तृष्णा न भवति । अथ च कस्मिन्पि पदार्थं प्राप्ते कस्यापि पदार्थस्योपर्यनिच्छा न भवति । अस्मिन्पि पदार्थं मनसो ऽनुरागो 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 । सो ऽपि राजयोगः कथ्यते । नवीनानि पद्मसूत्रमयानि धृतानि वस्त्राणि अथ वा जीर्णानि सच्छिद्राणि धृतानि ...

Sources: 1 cf. YSV (PT pp. 834-835): *asya citte nānurāgo virāgo na bhaved iti | rājya prāpte 'pi no harśo hānau duḥkham bhaven na hi | kvacid vastuni deśasya niḥsvane keṣu kutracit |* 3 Cf. YSV (PT p. 835): *vidyāvīdyāmitrāśatru samā dṛṣṭiḥ ca sarvaśāḥ | bhogasaktādikarttṛtvena mano no bhavet khavat |* 5 Cf. YSV (PT p. 835): *lokamadhye bhavet karttā manomadhye 'pi niṣkriyāḥ |* Cf. YSV (PT p. 835): *eṣo 'pi rājyogīti sukhe duḥkhē samas tathā |*

1 anyad EN₂] anyat α anyate BL rājayogasya cett.] rājayoga° U₁ cihnam E] cihnam BLN₁U₂ cimhūm N₂ cihum D rājyādi° cett.] rāja° BL °lābhe DEN₁] °lobhe N₂ °lābho U₁ °lābhō U₂ lābhety BL 'pi DEN₁] 'pi ca N₂U₁ om. U₂ phalalābho DEN₁N₂] pala° U₁ aphala° BL om. U₂ na bhavati DEN₂U₁U₂] na bhavati BL ba bhavati N₁ hānāv cett.] hānād U₂ hananād BL api cett.] pi BLN₂ 2 bhavati cett.] bhavati BL bhavati cett.] bhavatī B api DU₁] na BL pi N₁N₂ adhi U₂ om. EP padārthe cett.] padārthau B padārtho L padārtha° U₂ om. E prāpte cett.] prāpta N₁ om. E kasyāpi cett.] kābhyyādi U₂ om. E padārthasyopary E] padārthasyopari BL padārthopari U₂ padārthasya upari α anicchā E] ānīchā L ānīcha L anichā D anusthā N₁ anisthā N₂ anisṭā U₁ anicha U₂ 3 na cett.] ni B om. D bhavati cett.] bhavamti N₁D asminn cett.] kasmin EU₂ api cett.] om. BEL manaso BELP] manasaḥ α manasa U₁ om. U₂ 'nurāgo BELP] anurāgo cett. na bhavati E] na bhavatī BL na bhavati ayam api padārthe manasonurāgo na bhavati P na bhavati || ayam api padārthe anurāgo na bhavati U₂ bhavati α ayam cett.] atham P atha L api cett.] sama L rājayoga° cett.] rājayoga N₂U₂ ca cett.] caḥ E yasya cett.] ya D 4 śrutividvat em.] munividvat E śunividvat P bhunividvat L śrunividvat BU₁ śrutividyat DN₁N₂ śucivisuddha° U₂ puruṣe cett.] puruṣeu E mitre cett.] maitre BELP śatru cett.] śatro B om. E samā cett.] namnā P sakalapṛthvīmadhye cett.] °prtvi° L gamanāgamanavataḥ P] gamanāgamanavat U₂ gamanāgamanataḥ BL gamanavataḥ EN₁U₁ gamanam vataḥ D gamavataḥ U₁ 5 sukhabhogavataḥ cett.] sukhabogho bhavataḥ BL sukho bhogavataḥ U₁ sukhabhogavat U₂ kartṛtvābhīmāno EPU₁U₂] kartutvābhīmano BL kartṛtvādyabhimāno DN₁N₂ anucara° LB] anuca° αU₂P atha ca E °madhye cett.] °madhya BL kartṛtvāṇ na DEPN₂U₂] kartṛtvābhīmano BL kartṛtvāṇ N₁U₁ jñāpayati EPN₁N₂U₂] jñātva payati DU₁ nāsti BL 6 rājayoga° EPN₁] rājayoga cett. navināni cett.] navinīr̄ apि B navinīniś pi L patṭa° BEL] pat̄a° DPN₁N₂U₂ pada° U₁ °mayāni cett.] °maya E dhṛtāni cett.] tāni U₁ vastrāni cett.] om. U₂ sacchidrāṇi DN₁N₂] sachidrāṇi U₂ sachadrāṇi P svachidrāṇi BL chidrāṇi E dhṛtāni cett.] dhvātāni U₂ dhūtāni P

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

[XIX. Another Characteristic of Rājayoga]

Another characteristic of Rājayoga is described. Even [when] attaining a kingdom⁴⁹ etc., the perception that a gain has taken place⁵⁰ does not arise. Even in loss [of it], suffering does not arise in the mind, neither does desire arise. And then, concerning whatever object that has been obtained, aversion does not arise towards the object. Concerning this object, affection of the mind does not arise. This is also called Rājayoga. And then the mind of him, who knows the Veda (*śruti*), is equal towards [any] person - [be it] friend and enemy. A neutral view arises.⁵¹ Amidst the whole earth, which is like the comings and goings of joys and pleasures, pride of authorship does not arise in his mind. While wandering the world, he does not wish to know authorship. This is also said to be Rājayoga. New durable clothes made of silk, or old, worn [clothes] with holes smeared with sandalwood and ...

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

⁵⁰I 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*, p. 223) and *phala* in the sense of gain, win or profit, in order to resemble the great equanimity of the Rājayogin, which I think shall be expressed here.

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

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

[XX.caryāyogaḥ]

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

Sources: 1 Cf. YSV (PT p. 835): harṣāśokau na jātveśām nodvego lokasaṅgame | nityollāse nirākāre
 nirāsane nirātmani | manasā niścalo bhūtvā sadā tiṣṭhet samo 'pi ca | 4 Cf. YSV (PT p. 835): harṣāśokau
 na jātveśām nodvego lokasaṅgame | nityollāse nirākāre nirāsane nirātmani | manasā niścalo bhūtvā sadā
 tiṣṭhet samo 'pi ca | 6 cf. YSV (PT p. 835): yathākāse bhraman vāyur ākāśam vrajate svayam | tathākāse
 mano līnam rājayogakriyā matā | jagatsaṃsarganirlepaṇa padmapatrajalām yathā |

1 *kasturikā* α] kasturī BEPU₂ kasturī L lepair E] lepo cett. vā cett.] cā L **kardamalepena** E] kardamalepo cett. vā cett.] om. E °sokau cett.] °soko DN₁U₂ °soka N₂ sthau em.] sthāḥ cett. sthā N₂U₁ sta U₂ sa eva cett.] sa evātra E **rājayogaḥ** cett.] rājayoga U₂ rājayogaḥ || idānīm || BL tiṣṭhati | yasya janmamarāṇe na stāḥ sukhām na bhavati | kulaṁ na bhavati śīlaṁ na bhavati | sthānaṁ na bhavati | E **nagaramadhye** cett.] rājayogaḥ nagaramadhye E sagaramadhye D vā nagaramadhye U₁ 2 'tha ca PLBU₂] atha ca DEN₁N₂U₁ **udvasa°** U₂] yuddhe sam° E utasam° P udvasta° BL ud-
 vesu° DN₁N₂ udassam° U₁ **grāmamadhye** cett.] grāmaṇaḥ madhye B **lokapūrṇagrāmamadhye** U₁]pūrṇagrāmamadhye N₁ svetapūrṇagrāmamadhye DN₂ **mana** PU₂] manah cett. ūnam PN₁N₂U₂] ūnam DN₂ unaṇa BLU₁ bhaya° E na DN₁N₂] om. cett. vā cett.] vām PU₂ om. U₁ 'pi em.] pi cett. 3 **rājayogaḥ** cett.] rājayogaḥ kathyate E 4 **caryāyogaḥ** cett.] tvaryāyogaḥ U₁ yogah E **nirākāro** BELPU₁] nirākālo DN₁N₂ nirvikāro U₂ 'calo PU₂] calo BL nityo α om. E **nityo** β] calo α 'bhedyah DEN₁N₂] bhedhyah BLP abhedhyah U₁ 'bhedyah U₂ etādṛṣā BLP] etādṛṣāḥ DEN₁N₂U₁ etādṛṣā U₂ **ātmā** cett.] ātmani EU₂ sa LB] om. cett. etādṛṣā N₂] etādṛṣo PU₁ etādṛṣe DLN₁ etādṛṣye B om. EU₂ ātmani cett.] om. EU₂ mano EP₁U₂] manah DN₁N₂ om. BL 5 **yasya** cett.] om. BL **niścalām** cett.] niścalā PLN₂ **tiṣṭhati** cett.] bhavati U₁ **tasyātmānaḥ** cett.] tasya ātmanah U₁U₂ **punyapāpasparśo** cett.] punyapāsa sparśo U₁U₂ **padminī patrasya** cett.] padmanī patrasya BLP padmapatre E 5-6 **yathodakasya sparśo** EPL] yathodakasya sparśā B yathā udakasparśo α yathodakasparśo U₂ 6 **bhavatī** cett.] bhavatī B **kāśamadhye** EP] kāśamadhye U₂ ākāśamadhye cett. **pavanah** **svechayā** cett.] pavanasvachayā DN₁N₂ **bhramati** cett.] brahmayati U₁ **yasya manah** cett.] yamanah D pavana° N₂ 7 **bhavatī** cett.] bhavatī B **caryāyogaḥ** cett.] kriyāyogaḥ α

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

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

[XX.Caryāyoga]

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

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

[XXI. haṭhayogaḥ]

- 1 इदानीं हठयोगः कथ्यते । रेचकप्रकुंभक इत्यादिप्रकारेण पवनस्य साधनं कर्तव्यम् । अथ च वौत्या-
- 2 दिष्ठर्मकारणात् शरीरस्य शुद्धिर्भवति । सूर्यनाडीमध्ये पवनः पूर्णो यदा तिष्ठति तदा मनो निश्वलं भवति ।
- 3 मनसो निश्वलत्वे आनन्दस्यरूपं प्रत्यक्षं भासते । हठयोगकरणात् मनः शून्यमध्ये लीनं भवति । कालः
- 4 समीपे नागच्छति ॥

[XXII. haṭhayogasya dvitiyo bhedah]

- 5 इदानीं हठयोगस्य द्वितीयो भेदः कथ्यते । पादादारस्य शिरः पर्यन्तं स्वशरीरे कोटिसूर्यतेजः समानं श्वेतं पीतं नीलं रक्तं किंचिद्द्रूपं चिन्त्यते । तद्व्यानकारणात् सकलाङ्गे रोगः न भवति । ज्वरं न भवति ।
- 7 आयुर्वृद्धिर्भवति ॥

Sources: 1–4 cf. YSV (PT p. 835): idānīm haṭhayogas tu kathyate haṭhasiddhidaḥ | kṛtvāsanam pa-vanāśam śarīre rogahārakam | pūrakam kumbhakañcaiva recakam vāyunā bhajet | ittham kramotkramam jñātvā pavananam sādhayet sadā | dhautu ḥādikarmaṣṭakañ ca prakuryād haṭhasādhakah | etan nādyān tu deveśi vāyupūrṇam pratīṣṭhitam | tato mano niścalam syāt tata ānanda eva hi | haṭhayogān na kālaḥ syān manonāśo bhaved yadi | 5–7 cf. YSV (PT p. 835): idānīm hathayogasya dvitiyaṁ bhedam accṛhū | ākāśe nāśikāgre tu sūryakotisamam smaret | śvetam raktam tathā pītam kṛṣṇam ity ādirūpataḥ | evam dhyātvā cirāt syād aṅgājananavarjitaṁ (“varjitaḥ YK 12.25; possibly em. to *aṅgajaranavarjitaḥ* or *aṅgajaranavarjitaḥ?*”) | śivatulyo mahātmāsau haṭhayogaprasādataḥ (“prasaṅgataḥ YK 12.25”) | haṭhāj yojtir (“haṭha” YK 12.26) mayo bhūtvā hyantareṇa śivo bhavet | ato ‘yam haṭhayogāḥ syāt siddhidaḥ siddhasevitāḥ |

1 haṭhayogaḥ DLPN₁U₁] haṭayoga B grahayogaḥ E haṭhayoga U₂ ityādi° cett.] ityādhī° N₂ pa-vanasya sādhanam cett.] pavanasādhanam EP kartavyam BEL] kartavyam cett. ca cett.] om. U₁ 1–2 dhautyādi cett.] dhōtyādi B vidhōtyādi U₁ 2 sūryanāḍimadhye cett.] sarvasūryanāḍimadhye B pavanah pūrṇo cett.] pavanapūrṇo BL pvanaḥ pūrṇo N₂ yadā tiṣṭhati cett.] yadāti BL mano β] manah α niścalam cett.] niścalo BLP 3 manaso β] manasaḥ α niścalatvē cett.] niścalatvena E ānandasvarūpam cett.] ānandam svarūpam BL ānandam svarūpa° P ānandarūpam E bhāsate cett.] bhāsate N₂U₁ haṭha° cett.] haṭa° B yoga° cett.] yoga° B karaṇāt cett.] kāraṇāt BELP manah cett.] mana N₂ līnam cett.] sthānam U₂ kālaḥ cett.] kālā° B kāla° N₂U₁ kāsaḥ U₂ 4 nāgacchati cett.] nāma gacchati B nāgachamti D ti nāgachati U₁ 5 hathayogasya cett.] hatayogasya BU₁ haṭhayoga° P dvitiyo cett.] dvitiya° DLP dvitiyaṁ B bhedah cett.] bhedah BL kathyate cett.] kathyante BL pādādārabhya cett.] pādādārabhyā N₁D śiraḥ cett.] śira° BL śiro U₂ paryantam cett.] paryantam N₁ paryataṇ U₁ svāśarire cett.] svāśariram U₁ koṭisūryatejāḥ cett.] koṭisūryyye tejaḥ U₂ samānam cett.] samāna° BL śvetam cett.] śveta° B 6 pītam cett.] om. BL raktam cett.] laktam N₁ kimcidrūpam DN₁U₂] kimcidrupam BP tiṃdrupam L ciṃrūpam U₁ kimcidvarnam E cintyate cett.] ciyate P ciṃtate BL tad ELPN₂] tat BU₂ ta DU₁ na N₁ dhyānakāraṇāt β] dhyānam karaṇāt α sakalāṅge αPU₂] sakalame B sakalam E rogaḥ em.] roga N₁N₂ rogaivalanam βD roga kṣataṇ U₁ na cett.] om. EU₂ jvaraṇam na bhavati N₂] jvalanam na bhavati N₁ om. cett. 7 āyur cett.] āyu° N₂ om. D vṛddhir cett.] om. DEL bhavati cett.] bhavati B vardhate EL om.

[XXI. Haṭhayoga]

Now, Haṭhayoga is explained. The practice of breath shall be done in this manner: "Exhalation, Inhalation [and] Retention etc. And then due to the six practices (*satkarma*), like *dhauti* etc., the purification of the body arises. When the full breath abides in the middle of the sun channel⁵³, then the mind is unmovable. The form of bliss immediately shines through the motionless mind. Due to the execution of Haṭhayoga, the mind becomes absorbed into emptiness. The time of death does not approach.

[XXII. Second Division of Haṭhayoga]

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

⁵³Usually the *sūryanādi* is the *pingalā*-channel or right nostril, as previously declared in III. sentence seven (p. 9, l. 3). In the light of the context it appears more likely that *sūryanaḍī* must refer to the central channel, the *suṣumṇā*.

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

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

[XXIII. jñānayogasya lakṣaṇam]

1 इदानीं ज्ञानयोगस्य लक्षणं कथ्यते ।
 2 एकमेव जगत्पश्येद्विश्वात्मासु विभास्वरं ।
 3 अविकल्पतया युत्था ज्ञानयोगं समाचरेत् ॥ XXIII.1 ॥
 4 यत्र तत्र स्थितो वापि सर्वज्ञानमयं जगत् ।
 5 य एवं वेत्ति बोधेन सो पि ज्ञानाधिकारवान् ॥ XXIII.2 ॥
 6 प्रापोति सांभवीसत्तां सदाद्वैतपरायणः ।
 7 यथा न्यग्रोधबीजं हि क्षितासुरं द्रुमायते ॥ XXIII.3 ॥
 8 एकान्तं नैकथा स्वेन दृश्यते दशधा कृतं ।
 9 मूलाङ्कुरस्य चोदण्डाः शास्त्राकुसुमपल्लवाः ॥ XXIII.4 ॥

Sources: 1 cf. YSV (PT p. 835): idānīm jñānayogasya lakṣaṇam kathyate śive | yaj jñātvā jñānasampūrṇaḥ śivāḥ syān na punarbhavaḥ | 2–3 ≈YSV (PT p. 835): ekam eva jagat paśyed viśvātmā viśvabhāvanāḥ | iti kṛtvā tu vai yukto jñānayogaṁ samācaren | 4–5 ≈YSV (PT p. 835): yatra tatra sthito vāpi sarva-jñānamayaṁ jagat | ya evam asti bodhena so’pi jñānādhikāravān | 6–7 ≈YSV (PT p. 835): prāpnoti śāmbhavīmantrān sadā nityaparāyaṇaḥ | yathā nyagrodhvījaṁ hi ksitau vaptur drumāyate | 8–9 ≈YSV (PT p. 835): ādāv ekas tato ’nekaḥ svabhāvāc chādanādibhiḥ | varddhate ’harniśam vṛkṣaḥ patrapallavavistṛtah|

1 idānīm cett.] idānī U₁ kathyate EPN₂U₁U₂] om. BDLN₁ 2 eva cett.] evā BL jagat cett.] cayat P paśyed cett.] paśyad B viśvātmāsu BLP] viśvāvasu E dviśvātmāsu αU₂ 3 avikalpatatāya cett.] āvikalpatatāya U₁U₂ yuktyā cett.] yuktā BL 4 vāpi cett.] himsa° U₂ 5 ya evam cett.] evam U₁U₂ vetti cett.] vette na U₁ ve B jñānādhikāravān cett.] jñānādhikārapāṭ E 6 prāpnoti cett.] om. E śāmbhavisattām DU₁U₂] śāmbhavīm sattām BP śāmbhavīm sattām L śāmbhavīm satta N₁ śāmbhavīsattā N₂ om. E sadādvaitāya cett.] sadāmīdvaitāya U₁ om. E 7 yathā cett.] om. E nyagrodhabījaṁ cett.] nyagrodhvīja DN₁N₂ nyagrodhvīja L om. E hi cett.] om. E ksitāv cett.] ksiti B ksitaptā U₁ om. E uptam drumāyate cett.] uptam drumāyate likām pa..vāḥ P utpadyate yathā L utpadyate B ukta drumāyate U₁ om. E 8 ekāntam cett.] ekānte BL yekāmtam U₁ naikadhā cett.] naikadā E nekadā BL svena cett.] śveta N₁ śvetana DN₂ dr̄ṣyate cett.] dr̄ṣyamte BL dr̄ṣyet N₂ daśadhā EN₁N₂] daśadhāt BL śadhā N₂U₁ kṛtaṁ em.] kṛtaḥ EL kṛtā α krptā B kṛtili U₂ 9 mūlāñkurasya E] mūlāñkuru-rutva cett. coddandāḥ EN₁U₂] codarātāt DN₂ kudamjāḥ B kudamjā L sākhākusumapallavāḥ U₂] sākhākuṇḍalapallavāḥ E sākhākilekālapallavā BL sāvārakumbhalapallavāḥ N₁U₁ sākhākumbhalapallavā N₂ śālavākumapadṛtravā D

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

[XXIII. The Characteristic of Jñānayoga]

Now, the characteristic of Jñānayoga is explained.

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

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

XXIII.3 By always being totally directed towards non-duality, one attains the being of Śiva (*śāmbhavī*)⁵⁶, just as the seed of the banyan tree⁵⁷ scattered in the ground becomes a tree.

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

in *Amanaska* 2.7-8. (*cittam buddhir ahaṅkāra rtvijaḥ somapāṇi manah | indriyāni daśa prāṇāñ juhoti jyoti-*
maṇḍale || 7 || ā mūlād bilaparyantaṁ vibhāti jyotimaṇḍalam | yogibhiḥ satataṁ dhyeyam aṇimādyāṣṭa-
dhidam || 8 ||). These verses precede or introduce *śāmbhavī mudrā*. Here, thought, intellect and ego are taught to be the officiants, whereas the mind is the sacrificer who sacrifices the senses and the ten vital breaths into the orb of light (2.7). The orb of light (*jyotimaṇḍala*) shines from the root (possibly the root of the body or spine, but BIRCH, 2013:286 suggests the palate) to the aperture at the top of the head. Yoga practitioners should constantly meditate on it to achieve *siddhis* (2.8).

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

⁵⁷In rituals the banyan tree (*nyagrodha*) is associated with the *kṣatriya* class (SMITH, 1998:27).

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

Sources: 1-2 ≈YSv (PT p. 836): snehapuṣpahalair vijair vistāro 'yam svabhāvataḥ | tathāsau nirmalo nityo nirvikāro nirañjanāḥ | 3-4 ≈YSv (PT p. 836): eko 'nekaḥ khayaṁ bhūyaṁ sādhanād bahudhā sthitāḥ | pañcatattvamayo buddhimāyāhaṅkāravikriyāḥ | 5-6 ≈YSv (PT p. 836): evam bahuvidham viśvam̄ lokālokasavistaram | ekam eva na cānō 'sti yo jānāti sa tattvavit | 7 cf. YSV (PT p. 832): sthāvarāḥ parvatādīḥā hi jaṅgamāḥ khecarādāyah | jaṅgamasthāvarākāraḥ saṃsāraḥ syāt sa iśvaraḥ | 7-9 cf. YSV (PT p. 836): svabhāvalilāyā bhāti śūnye'sau śūnyabuddhitaḥ | yad dṛṣṭampi viśayam̄ vastu tad dṛśyam iti kathyate | yo dṛṣṭatītaḥ so'dṛśyas tadā dṛṣṭam̄ hi manyate | svatanūbhedam evan tu saṃsāraṇ duḥkhasaṅkulam |

1 **snehapuṣpahalam** DN₁N₂PU₂] snehe puṣpaphala^o BL snehapuṣpam phala U₁ srehapunyaphalam E bije cett.] bija BL vistāro cett.] vistāra DN₁ 'yam EPN₁N₂U₂] ya BL yah U₁ yasya D svabhāvataḥ cett.] svabhāvataḥ BL bhāvataḥ D 2 **tathāsau** cett.] yathāsau B tathāpasau P **nirmalo** cett.] nirmalau P 3 eko cett.] yeko U₁ **naikah** em.] nekaḥ cett. nauka U₁ naiko U₂ neka BN₂ **svayambhūś** ca cett.] svayaṁbhūtyā U₁ **svadhāmnā** PU₂] dhāmnā ca E dhāmnāya B svadhābhāva L svayāmnā N₁ svadhā...ṣa D svadhāmnāva N₂ svabhāvā U₁ **sthitāḥ** DLP] sthitāḥ cett. 4 ***buddhi*** EPL] *buddhir cett. *vīkriyāḥ EPU₁] *vīkriyā cett. 5 **daśavidhā viśvam** BLN₂] daśavidhaṁ viśvam DEPN₁U₂ daśavidhaviśvam U₁ lokālokasavistaram cett.] lokālokasavistarām N₁ lokāloke savistarām U₂ 6 **eka** cett.] ekam U₂ **eva** cett.] yeva U₁ 7 **pṛthivī** cett.] pṛthivī U₁ ***vanaspati** P vanaspati^o BDLN₁U₁ ***parvatādīsthāvara*** BLP₂] *parvatādīsthāra^o E *parvato tyādīsthāṇvara^o D *parvate tyādīsthāvara^o N₁ *parvate 'thyādīsthāvara^o N₂ *parvate iyādīsthāvara^o U₁ rūpaḥ cett.] rūpā BL rūpa N₂ **saṃsāraḥ** cett.] samsāra^o EU₁ ***hasteśvapakṣity ādiko** BL] *hasty aśvapakṣity ādiko E *hastiāśvapakṣity ādiko DN₁ *hastipakṣity ādiko N₂ *hastiasvapakṣity ādiko U₁ *hasttyāś ca pakṣity ādiko U₂ **jamgamarūpaḥ** cett.] jamgamāḥ rūpāḥ D rūpā L jagad^o U₁ **saṃsāraḥ** cett.] samsāro U₁ ca cett.] vā D yo cett.] yah U₁ ya DN₁N₂ 8 **dṛṣṭi** cett.] dṛṣṭi LN₁ dasṭi B dārṣṭi D **drśya** cett.] drśyad N₁ drśy^o U₁ dṛṣṭyā cett.] dyā N₂ ity cett.] ty BL saty N₂ **saṃsārasya** cett.] samsāra^o PLU₂ **svātmano** BELP] svātmanāḥ o svātmanoh U₂ **bhedam** cett.] bheda B bhedām DN₁ 9 ***krtyam** U₂] *krtya cett. *krtya E aikyena P] aikam eva E aikyona BLP ekyena DN₁ ekena N₂ ekānta U₁ ekye U₂ **sa eva** E] om. cett. **jñānayogah** cett.] jñānayoga U₂ **tasya** cett.] gatasya U₁ **kāraṇāt** cett.] dhyānakaraṇāt U₁ **kālah** cett.] kāla^o U₁ **na** cett.] om. N₂U₂

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

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

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

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

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

⁵⁹In the tantric traditions of Śaivism tenfold *tattva*-systems existed

[XXIV. svabhāvabhedam]

- 1 इदानीं स्वभावभेदं कथ्यते । यथा वटबीजं वटरूपेण परिणमते स तत् दशधा भेदं स्वभावत एव प्राप्नोति ।
- 2 मूलांकुरत्वगदण्डशास्वाकलिकापल्लवपुष्पफलस्त्रेहा इति भेदो दशधा प्राप्नोति । तथा निर्मलो निर्विकारः
- 3 निरञ्जन एक एतादृशा आत्मस्वभावादेव पृथ्व्यापेतेजोवाव्याकाशमनोबुद्धिमायाविकाररूपाभेदान्याप्राप्नोति ।
- 4 ज्ञानयोगप्रभावादेक एव आत्मा इति निश्चयो भवति । यथैकैकः पृथ्वी क्वचित्कोमलरूपा ॥ क्वचित्स्नोह-
- 5 रस्त्रपा ॥ क्वचित्परिमलरूपयुक्ता ॥ क्वचित्परिमलरहिता ॥ क्वचित्स्तुवर्णरूपा ॥ क्वचित्रौप्यरूपा ॥ क्वचिद्र-
- 6 नमयी ॥ क्वचिश्वेता ॥ क्वचित्कृष्णा ॥ क्वचिद्रक्ता ॥ क्वचित्पीता ॥

Sources: 1 cf. YSv (PT p. 836): svabhāvabhedam etat śrīnu devi prayatnataḥ | yac chrutvā sarvabodhaḥ syāt muktidaḥ siddhihāñchitah | 4-6 cf. YSv (PT p. 836): ātmāna vā prthivyādyāḥ svabhāvāḥ kiñcid ucyate | ātmāiva prthivi dhātri komalā ca kvacid dṛḍhā | kvacin manoharā sā ca vimalā ca malāmāla | durgandhā ca sugandhā ca nirgandhā gandhamohinī | svarṇarūpā dhātūrūpā citrā ratnamayī parā | kvacit śvetā kvacit raktā kvacit pītā ca kṛṣṇalā | ūrvārā ūrvārā sā tu viśāmṛtamayī sadā |

1 idānīṁ cett.] idānī B **svabhāva**^o cett.] svabhāvā^o BL tasya E ***bhedam** DN₁] ^obhedā N₂ ^obhedāḥ cett. **vata**^o cett.] vatha^o N₂ ***bijam** DPN₁N₂U₁] ^obijam E ***bijā** U₂ ^obijena BL **vataरुपेण** cett.] rūpeṇa BL **parिषमाते** BLU₂] pariṣatāte P pariṣatātām αE **sa tat** U₁] sa tu N₂ satṛ N₁ sat EP śata BL sa DU₂ **daśadhā** cett.] dṛḍadhā P dasat U₂ **bhedam** cett.] om. U₂ **svabhāvata** cett.] svabhāvā BL om. U₂ **eva** cett.] om. U₂ **prāpnōti** cett.] prāpnōti BLU₁ **2 mūlāñkuratvagdāñdaśākhākalikā-pallavapuṣpahalasneḥā** E] mūla amkuratvagdāñdaśākhākilpikāpallavā puṣpahalasneḥā P mūlam amkuratvagdāñdaśākhākilakāpallavā || vistāroyan svābhāvataḥ || B mūlam amkuratvagdāñdaśākhākilā-pallavā || vistāroyan svābhāvataḥ || L mūlam amkuratvagdāñdaśākhām kalikāpallavapuṣpahalasneḥā || N₁ mūlāñkuratvagdāñdaśākhām kalikāpallavapuṣpahalasneḥā] N₂ mūlāñkuratvagdāñdaśākhām kalikāpallavapuṣpahalasneḥā D mūlāñkuratvagdāñdaśākhākalikāpallavapuṣpahalasneḥā U₁ om. U₂ **iti** cett.] om. U₂ **bhedo** **daśadhā** α] daśabhedān BELP om. U₂ **prāpnōti** cett.] prāpnōtūti P om. U₂ **tathā** cett.] yathā EU₂ **nirmalo** BEL] nirmalaḥ αPU₂ **3 nirañjana** E] nirañjanāḥ cett. eka cett.] ekaḥ N₁N₂U₁ **etādṝśa** E] etādṝśaḥ N₁N₂U₁ **ātmasvabhāvād** cett.] ātmā svabhāvād E **prthivyāpatejovāybākāśamanobuddhimāyāvikārārūpābhedaṁ** BLN₁] prthivyāpatejovāybākāśa-manobuddhimāyāvikārārūpābhedaṁ E prthivyetetejovādvyaikāśamanobuddhimāyāvikārārūpābhedaṁ P prthivipate | jīvīkāśamanobuddhir māyāvikārārūpabhedāt DN₂ prthakte jīvāyuvākāśamanobuddhir māyāyāvikārārūpabhedāt U₁ prthivyaptejovāyyākāśā || manobuddhimāyāvikārārūpabhedāt U₂ **4 jñā-nayogaprabhāvād** EU₂] jñānayogaḥ ग्रहणः || prabhāvād^o BL jñānayogaḥ prabhāvād P eva cett.] eka BLP yeva U₁ **yathaikaikaḥ** em.] yathaikaiva E yathā ekaika BLPU₂ yathā ekaiva DN₁ yathā ekam ca N₂ yathā ekai ca U₁ **prthvi** β] prthivi α ***rūpā** β] ^orūpa α **kvacit** cett.] om. EPU₁ **4-5 manohararūpā** B] manohararūpā L manohararūpa U₂ manoharā DN₁N₂ om. EPU₁ **5 kvacit** cett.] om. EPU₁ ***parimala** cett.] om. EPU₁ ***rūpayuktā** BL] ^orūpā^o DN₁ ^orūpāyuktaḥ N₂ om. EU₁ **kvacit** cett.] om. PU₁ ***parimala** cett.] ^oparimala^o rūpā E om. PU₁ ***rahitā** ELN₁] ^orohitā BN₂U₂ om. DPU₁ **kvacit** cett.] om. PU₁ **suvarṇarūpā** ELN₂U₂] suvarṇarūpa BD khavarṇakupā U₁ om. P **kvacit** cett.] om. BLP **raupyarūpā** E] rūpyarūpā N₁U₁ rūpyarūpā DN₂ rajatarūpā U₂ om. BLP **5-6 ratnamayī** cett.] ratnamayī BL **6 kvacit** cett.] kvacit ca E śvetā EDU₂] śveta N₁N₂U₁ śvetarūpā L śverūpā B **kvacit** kṛṣṇā cett.] kṛṣṇa N₁ om. E **raktā** BELU₂] ^orakta cett.

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

[XXIV. Division of the Inherent Being]

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

from a very early age, cf. GOODALL and ISAACSON, 2016:82-85. Rāmacandra, as can be seen in the sources of the edition for this passage, is faithful to his template. However, the exact origin of this specific arrangement of *tattvas* remains unknown. Usually *vikriyā* is not a separate *tattva*, but *ahamkāravikriya* (“transformations of *ahamkāra*”) refers to lesser *tattvas* like the *jñānendriyas*, *karmendriyas* and *tammātras*. Here, it seems the term *vikriyā* is taken as a *tattva* on its own, functioning as a placeholder for the modifications of *ahamkāra*.

⁶⁰ Rāmacandra’s tenfold taxonomy of *tattvas* appears inconsistent. Here, in comparison to besides the stable list of the five gross elements, he replaces *ahamkāra* with *rūpa* and changes the order of the elements. None of the tenfold *tattva*-systems known to me equal Rāmacandra’s systems exactly. Taxonomies of *tattvas* like **bhagavadgīta** 7.4 in which Kṛṣṇa presents a list of eight divisions of *prakṛti* are almost identical (*bhūmir āpo’ nalo vāyuḥ khaṇi mano buddhir eva cha | ahankāra ityād me bhinnā prakṛitir aśṭādhā ||7.4||*). “Earth, water, fire, air, space, mind, intellect, and ego - these are the eight divisions of the original nature.” In this list, we find most of the elements of Rāmacandra’s list, except terms like *māyā*, *vikriyā* or *rūpā*. The description of *kundalinī* in *Yogayājñavalkya* 4.21 picks up this system. Another system of ten *tattvas* appears in *Uttarāśūtra* 1.9 - 1.13 of the *Niśvāsatattvasaṃhitā* in which the tenfold nature of Sadāśiva is homologised with the mantra is listed. Here the following list is given: *prakṛti*, *puruṣa*, *niyati*, *kāla*, *māyātattva*, *vidyā*, *Īśvara*, *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 deeply rooted in ancient Śaivism (see BIRCH 2019), but Rāmacandra’s text takes up a more modern, simple, universal and transsectarian character, the choice of a tenfold taxonomy possibly reflects this distant remnant of the past.

१ कवित्कर्बुरा ॥ कचिनानाविधफलरूपा ॥ कचित्पुष्परूपा ॥ कचिदमृतमयी ॥ स्वभावत एव भवति ॥ तथै-
 २ वात्मा मनुष्यपक्षहरिणहस्तीविद्याधरंधर्वकिन्नरमहामूर्खरोग्यरोगीकोवीशान्तरूपः स्वभावादेव
 ३ भवति ॥ ज्ञानयोगाद्विकाररूपरहितो ज्ञायते । यथा फलस्योत्पत्तिस्थानमेकमेव भवति । अथ च फलस्य
 ४ गर्तिर्बहुधा दृश्यते ॥ एकं फलं पृथ्वीमध्ये पतति । शुक्रं भवति । एकस्य फलस्य मकरन्दं ग्रमरः पिबति ।
 ५ एकस्य फलस्य माला कमिनी तुङ्गकुचमंडलोपरि दधाति । एकं फलं मसूतनुष्णोपरि क्षियते । अयं
 ६ वस्तुनः स्वभावः । तथा एक एवात्मा स्वीयभावादेवाष्टौ भोगान्मुनक्ति । के ते इष्टौ भोगाः

७ सुवासश्च सुवस्त्रं सुवस्त्रं सुनितंविनी ।
 ८ सुस्थानान्नपानान्यद्यौ भोगाश्च धीमताम् ॥ XXIV.1॥

Sources: १-५ cf. YSV (PT p. 836): tathā ca devagandharvakinnarādyāḥ khagādayaḥ | sukhasampiṇḍito rogī tathaiva kroḍhaśāntadhiḥ | jāsesarūpabaliṭo nānābuddhirataḥ svayam | devatattvam bhūtaśaktyā jīvasamjñā bhramātmikā | jñānayogī nirvikāro nistāpa eka iśvaraḥ | ātmakamūrttimān bhūtvā nirvikalpo nirañjanāḥ | sukhī duḥkhī mohayukto 'nantacetāḥ svabhāvataḥ |

Testimonia: ५ cf. YSV (PT p. 837): strīpuṇrūpī mahān so hi parasparavimohitaḥ | amanaskah svīyabhāvāt jñānayogī nirākulaḥ | srakcandanādīvāmāsu svabhāvād bhogam icchukah |

१ karburā cett.] karpurā U₁ kvaci cett.] kvacit U₂ om. P nānāvidhaphalarūpā cett.] nānāvidhophalarūpā U₁ nānāvidhārūpā E om. P kvacit BL] kvacid DN₁U₁ kvacir U₂ om. PN₂ puṣparūpā DN₁] viṣarūpā BEL vāsrūpā U₂ om. U₁ kvacid cett.] kvacit U₂ om. U₁ amṛtamayī cett.] amṛtarūpamayī E amṛtamāī BL om. U₁ svabhāvata cett.] om. U₁ eva cett.] om. U₁ bhavati cett.] bhavataḥ BL om. U₁ १-२ tathaītāmā β] tathaītāmā α २ manusa° cett.] om. U₁ °pakṣī cett.] om. U₁ °hara° cett.] °hariṇā° P om. U₁ °hasti° DN₁] hasti cett. om. U₁ °pāṇḍīta° cett.] pīḍīdata B °mūrkha° cett.] °rmūkha° P °mūrvra° DN₁ °mūrsā° U₁ rogyarogī em.] °rogyarogī E °rogī arogi αU₂ °rogī BLP °kroḍhi° cett.] °kroḍhi° EP °kroḍha° BL °śānta° cett.] °dhīśānta° BL °rūpāḥ cett.] °rūpāḥ PL °rūpa α svabhāvād eva cett.] evam svabhāvām U₁ ३ bhavati cett.] bhavati BL bhati N₁ dharati D jñānayogād vikāra N₁U₁] jñānayogadhiकारा cett. jñāyate cett.] jāyate U₂ phalasyotpatti cett.] plakṣasyotpattiḥ E °sthānam cett.] sthānam E °sthāna U₁ ekam cett.] ekas D eva N₂ om. E eva cett.] kam eva N₂ bhavati cett.] bhavati B tī U₁ ४ gatī cett.] gati PN₂U₁ ekam cett.] eka° U₂ eva N₂ phalam cett.] phala° DN₁N₂ prthivī° cett.] prthivī° U₁ śuklam cett.] śuṣkam LU₁U₂ bhavati cett.] bhavati B phalasya cett.] om. PL makarandaḥ ELPN₂U₁U₂] makaramdaḥ LN₁ karāṇḍam B bhramarāḥ cett.] bhramarāḥ BL bhrarama N₂ pibati cett.] pibamti P pibati B ५ phalasya cett.] phalasyam N₂ mālām cett.] mālā° N₂ kāmīn cett.] kāmībī D tuṅga° cett.] tuṅpo U₁ dadhātī cett.] dadhāvati N₁ dadhovati N₂ ekam phalam em.] ekam phalam BELP eka° α amṛtam em.] mṛta° cett. anuṣnopari em.] manusyopari cett. kṣipate cett.] kṣapate B ६ eka cett.] ekam U₂ evātmā cett.] eva ātmā U₂ sviyabhāvād cett.] svabhāvād BL evāṣṭau cett.] evāstau N₂U₁ evāṣṭa U₂ bhogān cett.] bhogāt N₂U₁ bhunakti cett.] ābhunakti N₁ ke te cett.] om. BL ḫṭau cett.] aşṭau BL ḫṭe U₁ bhogāḥ cett.] bhobauḥ P bhogā U₁U₂ ७ suvāsaś ca cett.] suvāsac ca B suvastrañ ca E] suvaṁśaś ca U₂ suśayyā cett.] suśayyā ca U₁ suśayyāḥ BL suyyā P sunītambiniḥ cett.] sunītambiniḥ P sunītaviniṭa U₁ ८ sūsthānañ ca E] sūsthānaś PLN₂ sūsthātāś DN₁U₁ sudeham U₂ °ānnapānāny L] vānnapānāny B cānnapānāni E cānnapānāp° P cātmapanasyā° N₁ cānmanasyā° DN₂ cānnapānah syād° U₁ sukhasamtānam U₂ aşṭau bhogāś ca dhīmatām EP] aşṭau bhogāś cā sudhīmatām BL ḫṭau bhogāḥ sudhīpaṇa° N₁ ḫṭau bhogāḥ sudhiṣaṇa° D aşṭau bhogāḥ sudhiṣaṇām U₁ aşṭau bhogāḥ N₂ abhayādīcaṣṭakam U₂

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

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

What are the eight pleasures?⁶²

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

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

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

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

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

- 1 पद्मसूत्रमयानि वस्त्राणि १ ॥ पंच वा सप्त वा शालिकायुक्तानि हर्म्याणि तेषु वास्तु २ ॥ अतिविपुला मृदू-
 2 तरछन्दवतीशया ३ ॥ पञ्चिनी तारुण्यवती मनोहरा गुणवती तत्रोपविस्ता कान्ता ४ ॥ साध्वासर्न ५ ॥
 3 अतिमूल्योऽश्वः ६ ॥ मनोरममत्रं ७ ॥ तथा विवेचनं ८ ॥ एते ऽस्य भोगाः कथिताः । एते दुःखं भजन्ते ।
 4 भिक्षां याचन्ते च ।
 5 यथा सूर्यस्य तेजः ॥ दुग्धस्य घृतं ॥ अग्नेर्दाहः ॥ विषान्मूर्छा ॥ तिलातैलं ॥ वृक्षाच्छाया ॥ फलात्प
 6 रिमलः ॥ इकाष्टादिग्निः ॥ शार्करादिग्न्यो मधुरो रसः ॥ हिमानीभ्यः शैत्यं ॥ इत्यादि-
 7 पदार्थस्वभाव एव ॥ तथा संसारोऽपि परमेश्वरस्वरूपमध्ये तिष्ठति ॥ परमेश्वरोऽखण्डपरिपूर्णश्च ॥

Sources: 1–4 cf. YSV (PT p. 837): अत्माविवेकम् गाम्या चलते भूमिकाम् | विशयान्दहतामो द्रष्टव्या नो वेति परामत्मानाः | अमायात्मा तत्त्वात्ताह सत्सन्धानाविवर्जिता | सुखी दुःखी जन्म मृत्युम् याति सत्यम् पुनाह पुनाह | वैराग्यादिधनाम् त्यक्तव्या विशवाद दुःखकर्त्तव्याः | कोटिसूर्यासामात्मेति जीनायगद् विमुक्त्ये | 5–7 cf. YSV (PT p. 837): रावि तेजो ग्हृतम् दुग्धे तिले वस्वादवाताः | शास्त्रम् इन्द्राम् इन्द्राम् इन्द्राम् | तथाह ब्रह्मानि साम्पार्थो यात्मानि यात्मानि यात्मानि |

1 **paṭṭa** °पूः ॥ paṭṭa° BLU₂ padr° αE pada° P **sūtra**° cett.] sūtrā BL **mayāni** cett.] yāni DN₁N₂ vastrāṇī PL] vastrāṇī cett. **pamca** vā **sapta** vā α] pamcasaptā EP pamcasatvā LB **śālikā** em.] dṛālikā EN₁ dṛāṇḍlikā D dādhikā P dātikā BL tālikā N₂ dālikā U₁ **yuktāni** cett.] saudhāni U₂ **teṣu** vāstu LB] teṣu vāsaḥ E teṣu cāsaḥ P vāsāya kecīt U₂ om. cett. **ativipulā** cett.] ativapulā DN₁ ativipulām U₁ aṣṭau bhogān āha || U₂ 1–2 **mṛdūttara** em.] mṛdutara° BELP mṛdu | uttara° α sugrahām || U₂ 2 °chandavatī° DN₁N₂] °chadavatī° P °chadavatī° U₁ suvastram || U₂ **śayyā** cett.] suśayā sustrī U₂ padminī cett.] padmanī N₁ om. U₂ **tārunyavatī** em.] tārunyavatī cett. tārūrayavatī N₂ om. U₂ manoharā **guṇavatī** em.] om. U₂ **tatropavistā** cett.] tatopavistā P tatrāpavistā B om. U₂ **kāntā** BELP] om. cett. **sādhvāsanām** em.] sādhu āśanam E sādhu āśanam BLPU₂ sādhyāsanām DN₁N₂ 3 **atimūlyo** **śvah** em.] atimūlyāñ ca E atimūlo **śvah** P atimūlyo asvam BL amūlyo svās ca α suśvah U₂ manoramam annām cett.] manoramam attam B manoramam annām L manoramam attam DN₁ susu annām U₂ **vidham** **pānam** cett.] vidhapanānam BLN₂ vidhayānam U₂ **ete** cett.] rāte U₁ **ṣṭau** β aṣṭau α **bhogāḥ** cett.] bhogā N₁N₂ ghogā U₁ **kathitā** EU₂] kathitā P kathyate N₁N₂U₁ kathyamte D om. BL **ete** DN₂U₁] eke EPN₁ eka BL eka U₂ **duḥkham** DEN₁U₁U₂] duḥkha P duḥkhā BL duḥkhataṁ N₂ **bhajante** cett.] bhajate N₂U₁ 4 **bhikṣām** EPN₂U₁] bhikṣyām DN₁ bhikṣā BLU₂ **yācante** cett.] yāmcante P yāmcante BL yācate N₂ pācate U₁ **ca** cett.] kiñca E 5 **sūryasya** cett.] sūryas ca U₁ **tejāḥ** cett.] tejāḥ BL **dugdhasya** DEPN₁U₂] dugdha° BL dusya N₂ dugdhasy U₁ **ghṛtam** cett.] ghṛtaḥ BLP agner E] agne cett. **dāhāḥ** em.] dvāhāḥ BLP dāhīḥ N₁ dādhī N₂ dāhīḥ D dāhāḥ U₁ dāhīḥ U₂ jvalanām E **viśān** cett.] viśāt U₁ **tilāt** cett.] titilāt P tila N₂ tilā U₁ **vṛksāt** EN₁] vṛksāt P vṛksā BDLN₂U₂ vṛaksā U₁ **phalāt** cett.] phalā BL 5–6 **parimalāḥ** cett.] sarimalāḥ BL palāt parimalāḥ D 6 **kāṣṭhād** cett.] kāṣṭād PU₂ kāṣṭād BL **agnīḥ** β agnīḥ α **śārkarādibhyo** em.] arkārādibhyo E śārkarādibhyo P śārkarādibhyo LB **rasāḥ** cett.] om. BL **himānībhyaḥ** cett.] sahimānībhyaḥ BL himānītpa N₂ **śaityām** DU₁] śaityām N₁ śaityām N₂ śitaḥ EP śitaḥ BL 6–7 **ityādipadārthaśvabhāva** DN₁P] ityādipadārthaḥ U₂ ityādipadārthaśvabhāvataḥ B atyādipadārthaśvabhāvā N₂ ityādipadārthaśvabhāvā U₁ ityādipadārthaḥ svabhāvataḥ L ityādipadārthaśvabhāvā H 7 eva cett.] evā N₁ ravaḥ U₁ om. E **tathā** cett.] tathā vā U₁ **parameśvarasvarūpamadhye** cett.] paremesvara svarūpasya madhye BL parameśvarasvarūpamadhye U₁ **tiṣṭhati** cett.] tiṣṭhati B tiṣṭhaṇti U₂ **'khanḍā** cett.] 'ṣamḍā DN₁ yarāndā N₂ khaṇḍāḥ U₁ ***paripūrṇaś** ca cett.] paripūrṇaḥ E

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

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

Like the rays of the sun, the butter of milk, the burning of fire, the stupor of poison, the sesame oil from the sesame seed, the shade from the tree, the sweet odour from a fruit, the fire from a scabbard, the sweet sap of Śārkara⁷³ and so on, the cold of piles of snow, and so on is the inherent essence of things. In the same way, the course of the world is also in the centre of the highest God's own form. Moreover, the highest God is indivisible and all-filling.

⁶⁵Within the twenty *upabhogas* of the *Mānasollāsa* there is the topic of *Vastropabhoga* or the “enjoyment of garments”. Particularly in summer, the king is asked to wear silk or cotton clothes which are thin and charming (SHRIGONDEKAR, 1939:14).

⁶⁶The first *adhyāya* of the third *vिष्णुति* of the *Mānasollāsa* discusses astrology for finding out auspicious moments while building new houses for princes. Here houses with one to four śālās are described (SHRIGONDEKAR, 1939:6-7).

⁶⁷This is found as *Śayyābhoga* within the *Mānasollāsa*. In this section, seven kinds of beds and eight kinds of bed-steeds are described (SHRIGONDEKAR, 1939:21).

⁶⁸This is resembled as *yosidupabhoga* within the *Mānasollāsa*. In this chapter, King Someśvara describes the qualifications of women a king should marry. The two most important qualities he gives are beauty and full youth. Out of the four kinds of women: a) Padmini, b) Citriṇī, c) Śaṅkhinī, and d) Hastinī, he suggests that the latter two kinds are not worth enjoying (SHRIGONDEKAR, 21.)

⁶⁹The *āsanopabhoga* or “the enjoyment of seats” within the *Mānasollāsa* describe various kinds of royal seats (SHRIGONDEKAR, 1939:15).

⁷⁰This is resembled as *yānopabhoga* within the *Mānasollāsa*. In this chapter, King Someśvara lists nine kinds of vehicles, including horses (SHRIGONDEKAR, 1939:24).

⁷¹This is resembled as *annabhoga* within the *Mānasollāsa*. In this section, King Someśvara describes the names of various kinds of great food and the directions as to the preparations of various dishes (SHRIGONDEKAR, 1939:21).

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

⁷³A liquor prepared from Dhātakī with sugar. Beleg?!

[XXV. bāhyalakṣyam]

- 1 इदानीं बाह्यलक्ष्यं कर्तव्ये । नासाग्रादारभ्याङ्गुलचतुष्टयप्रमाणं नीलाकारं तेजपूर्णमाकाशलक्ष्यं कर्तव्यं ।
 2 अथ वा नासाग्रादारभ्य षडङ्गुलप्रमाणं पवनतत्त्वं धूमाकारं लक्ष्यं कर्तव्यं । अथ वा नासाग्रादारभ्याङ्गुल-
 3 प्रमाणमतिरक्तं तेजो लक्ष्यं कर्तव्यं । अथ वा नासाग्रादारभ्य दशाङ्गुलप्रमाणं शुक्रं चब्बलम् उदकं लक्ष्यं
 4 कर्तव्यं । अथ वा नासाग्रादारभ्य द्वादशांगुलप्रमाणं पीतवर्णं पृथ्वीतत्त्वं लक्ष्यं कर्तव्यं । अथ वा नासाग्रा-
 5 दारभ्य कोटिसूर्यसमप्रभं तेजःपूर्णमाकाशतत्त्वं लक्ष्यं कर्तव्यं ।

Sources: 1 cf. YSV (PT. p. 837): idānīm vāhyalakṣāṇi siddhidāni śṛṇu priye | dhāraṇākhyā tu caitāni jñātavyāni višeṣataḥ | cf. YSV (PT p. 837): līlāyā bhāvayel līnaṁ jyotiḥpūrṇam mahāparam | atha vā tatra deveśi dhūmrākāram ṣaḍāṅgulam | cf. YSV (PT p. 837): atha vāṣṭāṅgulaṁ raktāṁ nāśikopari lakṣayet | 4-57.2 cf. YSV (PT p. 837): dvādaśāṅgulamānam vā pṛthvitattvān tu pitabham | lakṣayed atha vā tatra koṭisūryasamaprabham | tejaḥ puñjām mahākāśām tattad dhyānāc chivo bhavet | ākāśamadhye ākāśoparito dr̄ṣṭis usthiram | kṛtvā dhyānād vinā sūryām caṇḍasūryan tu paṣyati | atha vā lakṣam etat tu karttūr vahiliḥ śivopari |

Testimonia: 1 cf. SSP 2.28 (Ed. p. 39): atha bahīrlakṣyam kathyate | nāśāgrād bahiraṅgulacatuṣṭaye nīlajyotiḥsamkāśām lakṣayet | 2 cf. SSP 2.28 (Ed. p. 39): atha vā nāśāgrād ṣaḍāṅgulam adhvāyutattvām dhūmravarṇam lakṣayet | 2-3 cf. SSP 2.28 (Ed. p. 39): atha vā aṣṭāṅgulaṁ āraktāṁ tejas tattvām lakṣayet | 3-4 cf. SSP 2.28 (Ed. p. 39): atha vā daśāṅgule kallovalad āpas tattvām lakṣayet | cf. SSP 2.28 (Ed. p. 39): atha vā nāśāgrād dvādaśāṅgule pītavārṇam pārthivatattvām lakṣayet | 4-57.2 cf. SSP 2.28 (Ed. p. 40): atha vā ākāśamukhaṁ dr̄ṣṭvā lakṣayat kīraṇākulitaṁ paṣyati |

1 bāhyalakṣyam P] lakṣyam E sāhyalakṣa B bāhyalakṣa L °lakṣam N₁ °lakṣyāt U₁ lakṣaṇam U₂ catuṣṭaya° cett.] catuṣṭyam BL ṣilākāram cett.] nilākāram BLP nirākāram N₂ teja° DN₁N₂] tejaḥ cett. jaḥ B pūrṇam cett.] pūrṇakām U₂ ākāśa° cett.] ākāśām EPLU₁ lakṣyam EP₁U₂] lakṣam BDLN₁ lakṣaṇam N₂ 2 nāśāgrādarabhya cett.] nāśāgrād ābhya DN₁ nāśāgrārabhya N₂ ṣaḍāṅgulaṁpramāṇam cett.] ṣaḍāṅgulam pramāṇam B dvādaśāṅgulapramāṇam U₂ pavanatattvam E] °tattvam cett. l.n. B dhūmrākāram cett.] l.n. B lakṣyam cett.] lakṣam DN₁ U₂ lakṣaṇam N₂ vā cett.] om. U₁ 2-3 ārabhyāṣṭāṅgulapramāṇam U₁] ārabhyā ṣaḍāṅgulapramāṇam N₁ ārabhyā ṣaḍāṅgulapramāṇam D ārabhyām ṣṭāṅgulapramāṇam N₂ ārabhyām ṣṭāṅgulapramāṇam U₂ 3 atiraktām N₁N₂] atiraktām D itiraktām U₁ matiraktām U₂ tejo cett.] teja° U₂ lakṣyam U₁U₂] lakṣam N₁N₂ lakṣaṇam N₂ cañcalam cett.] cañdrākāram U₁ lakṣyam U₁] lakṣya N₁D lakṣaṇam N₂ lakṣam U₂ 4 dvādaśāṅgulapramāṇam cett.] tattvām dvādaśāṅgulapramāṇam E dvādaśā aṅgulapramāṇam U₁ lakṣyam EP₁U₁] lakṣaṇam N₂ lakṣam cett. 5 samaprabham cett.] "prabhām L tejaḥpūrṇam cett.] tejaḥ | pūrṇam EB pūrṇam α pūrṇa N₂ lakṣyam DEPN₁U₁] lakṣam BLU₂ lakṣaṇam N₂

Philological Commentary: 2 ṣaḍāṅgulapramāṇam: Sentence is omitted in in L. ārabhyāṣṭāṅgulapramāṇam: Sentence omitted in β, except for U₂. 3 ṣaḍāṅgulapramāṇam: The instruction for a ten-finger wide distance is absent in the surviving testimonia of the YSV. However, it can be found in the other source text of the *Yogatattvabindu*, the *Siddhasiddhāntapaddhati* 2.28 (Ed. p. 39). 4 ṣaḍāṅgulapramāṇam: Sentence omitted in β, except for U₂.

[XXV. Bāhyalakṣya]

Now the external fixation is taught. Beginning at a four-finger wide distance from the tip of the nose, the space-element, appearing blue, being full of light, shall be made the target [of fixation]. Or, beginning at a six-finger wide distance from the tip of the nose, the wind element, appearing greyish, shall be made the target [of fixation]. Or, beginning at an eight-finger wide distance from the tip of the nose, the very red fire element shall be made the target [of fixation]. Or, beginning at a ten-finger wide distance from the tip of the nose, the white fickle water element shall be made the target [of fixation]. Or, beginning at a twelve-finger wide distance from the tip of the nose, the yellow-coloured earth element shall be made the target [of fixation]. Or, beginning at the tip of the nose⁷⁴ the space-element full of fire shining like ten million suns shall be made the target [of fixation].⁷⁵

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

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

This observation perfectly suits the initial definition of Rājayoga (cf. I. ll. 1-2, p.5) in which it is defined as a practice that works even if the practitioner is leading an exuberant wealthy lifestyle.

⁷⁴Given the explicit instructions of the respective distance of the exercise in the previous sentences, it is surprising that this instruction is lacking the mention of the distance.

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

bāhya lakṣa aur puni jāṇmahūṁ | pañca tatva ki lakṣa su ṭhanahum |
 agra nāsikā angula cāri | nila varṇa nabha deśi bicāri || 29 ||
 nāsā agra an̄gul chah deśaiṇi | dhūmrahi varṇ vāyu tat peśai |
 an̄gul aṣṭa nāsikā āgai | rakta varṇ su vahni tat jāgai || 30 ||
 nāsā agra an̄gul daś tāṇi | śvet varṇ jal deśi tahāṇi |
 nāsā agra su an̄gul bārā | pīta varṇ bhū deśi apārā || 31 ||
 bāhya lakṣa aur bahuterī | so jānam jo pāvai serī |
 sataguru kṛpā karai jau kabahī | dei batāi chinak maim sabahī || 32 ||

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

1 आकाशमध्ये आकाशोपरि वा दृष्टि कृत्वा ध्यानकारणात्सूर्यं विना सूर्यसंबंधीनीं सहस्रकिरणावलीं पश्य-
 2 ति । अथ वा शिरोपरयूर्द्ध्वं सप्तदशांगुलप्रमाणं तेजःपुंजलक्ष्यं कर्तव्यं । अथ वा दृष्टेरये तत्पर्यवर्णकारं
 3 पृथ्वीतत्त्वं लक्ष्यं कर्तव्यं । उक्तानां लक्ष्याणां मध्ये यस्य कस्याप्येकस्य लक्ष्यकरणात् वलितपलिता दूरं
 4 भवन्ति । अङ्गरोगा विनौषधं दूरे भवन्ति । समग्रा: ख्वमे उपि मित्रतामयान्ति । सहस्रवर्षपर्यंतमायुषं वर्धते ।
 5 अपठितं शास्त्रं जिह्वाग्रेणोच्चरते । एतादृशं बहुतरं फलं ॥

Sources: 2–4 cf. YSV (PT p. 837): ūrddhvam saptadaśāngulyam pramānam tejasā prabhām | athavā pṛthivītattvam taptakāñicanasannibham | dṛṣṭiragre tu karttavyam lakṣam etad yat ātmānām | uktānām yasya kasyaiva ekaśah karaṇam priye | balīpalitahināḥ syād auṣadhenā vinā tathā | 4–5 cf. YSV (PT p. 837): sarvarogāni naṣyanti mitravac ca vaśi ripuḥ | jīved varṣasahasran tu sarvalokeṣu pūjitaḥ | jihvāgre prabhaved vidyā vinā śāstrāvalokanāt |

Testimonia: 1–2 cf. SSP 2.28 (Ed. p. 40): evam nirmalikarāṇam| atha vordhvadṛṣṭayāntarālam lakṣayet | jyotiḥ mukhāni paśyati | atha vā yatra tatrākāśam lakṣayet | ākāśasadṛṣam cittam muktipradām bhavati | 2–4 cf. SSP 2.28 (Ed. p. 40): atha vā dṛṣṭyā taptakāñicanasannibhām bhūmiṇi lakṣayet | dṛṣṭiḥ sthirā bhavati | ity anekavidhanā bahirlakṣyam |

1 ākāśamadhye cett.] om. BLP ākāśopari cett.] ākāśoparī N1 vā cett.] om. BELP dṛṣṭim cett.] dṛṣṭi B om. L kṛtvā cett.] kṛtvā ākāśamadhye B ākāśamadhye L sūryam cett.] sūrya N2 U2 sūryasāṁpāmdhīṇī P] sūryasāṁpāmdhīṇī cett. sahasrakiraṇāvāli P] sahasrakiraṇāvāli U2 sahasrakiranāvāli BL sahasrakiranāpānktī E sahasrāny api kiranāṇi N1U1 sahasrānapi kiranāṇi DN2 1–2 paśyati ELU2] paśyati BDN1 paśyate N2 pati P paśyamti U1 2 atha vā cett.] atha kā N1 om. P śiropari em.] śiropari cett. śivopari E śiropari B om. P ūrddhvam cett.] ūrdhvā° L urdhvam B ūrddham U1U2 vṛddham E om. P saptadaśāngulapramāṇam cett.] saptadaśāngulam parāṇam N2 saptadaśāngulapramāṇa° U2 om. P tejahpūṇijalakṣyam E] tejahpūṇijam lakṣaṇam P tejahpūṇijam lakṣam L teja pūṇijalakṣam N1 tejā pūṇijalakṣyam D tejahpūṇijalakṣaṇam N2 tejahpūṇijam lakṣyam U1 tejahpūṇijam lakṣyam U2 agre cett.] agne BLP taptasvarṇavarṇākāram U2] taptasvarṇavarṇākāram P tatparam svarṇākāram E taptasvarṇavarṇāra BL taptavarnākāram α 3 pṛthivītattvam P pṛthivītattvam P pṛthivītattvam L pṛthivītattvam U2 lakṣyam EPU1] lakṣam BDLN1U2 lakṣaṇam N2 karttavyam cett.] om. P lakṣyāṇām E] lakṣyaṇām U1N1 lakṣyaṇām D lakṣaṇām P lakṣaṇam BL lakṣāṇā° N2 lakṣam U2 kasyāpy cett.] kasyāpi BLU1 kasyāp° lasyāpy N2 ekasya cett.] kasya BLU1 elasya N2 lakṣyā° cett.] lakṣa° BL lakṣasya DN1 lakṣaṇasya N2 lakṣyasya U1 °karaṇāt cett.] karaṇā U1 valitāpalitā dūre E] valitam palitādi dūre BL valitāpalitādīdūre cett. 4 bhavanti EU2] bhavati B bhavati cett. aṅgarogā cett.] aṅgarogāḥ E amgirogādi BL dūre cett.] dūri E dūro BL bhavanti DEN1U2] bhavati PLN2U1 bhavati B samagrāḥ cett.] samagrā N2 samagra° U2 svapne cett.] svapin N1N2U1 svacan D 'pi U2] pya BELP eva DN1U1 evan N2 mitratām BLPU2] mitram E mityam DN1 nityam N2 mitevan U1 ayānti PB] ayānti L ayānti N2 nāyānti E nāyāti DN1N2 naiyati U1 sahasravarṣaparyāmtam α] sahasravarṣam β ayuṣam DN1N2] ayuṣyam U1 ayur β 5 apāthitam cett.] apāthitam N2U1U2 °rate α] rati BELU2] rati B etādṛṣam cett.] etādṛṣyam U1 bahutaram phalam α] phalam bahutaram β

Philological Commentary: 5 apāthitam ...bahutaram phalam: P includes a dittography of the previous lines after XXV. I.5 and reads: etādṛṣam mitratāmāyānti sahasravarṣam ayur varddhate apāthitam śāstram jihvāgre poccarati etādṛṣam phalam bahutaram bhavati |.

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

...Four fingers above the tip of the nose; contemplate the blue-coloured space-element.

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

⁷⁶A variant of the practice with little differences can also be found in *Advayatārakopaniṣat* 6 (Ed. p. 4):

atha bahirlaksyalakṣaṇam | nāśikāgre caturbhiḥ ṣaḍbhiḥ aṣṭabhiḥ daśabhiḥ dvādaśabhiḥ
kramāt aṅgulānte niładyutiśyāmatvasadṛgraktabhaṇgiśphuratpitavarṇadvayopetam vy-
oma yadi paśyati sa tu yogī bhavati | caladṛṣṭyā vyomabhāgavīksituḥ puruṣasya drṣṭyagre jy-
otirmayūkhā vartante | taddarśanena yogī bhavati | taptakāñcanasamkāśajyotirmayūkhā
apāṅgānte bhūmau vā paśyati taddṛṣṭih sthirā bhavati | śiṣṭopari dvādaśāṅgulasamikṣituḥ
amṛtatvaṇi bhavati | yatra kutra sthitasya śirasi vyomajyotir drṣṭam cet sa tu yogī bhavati
|| 6 ||

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

⁷⁷Also Cf. *sivayoga* 4.41cd-47ab for a description of Bāhyalakṣya closely resembling the one in *Advayatārakopaniṣat*.

[XXVI. antaralakṣyam]

- 1 इदानीमन्तरलक्ष्यं कथ्यते । मूलकन्दस्थाने ब्रह्मदण्डादुपत्रा श्वेतवर्णा ब्रह्मरन्पर्यंतं एका ब्रह्मनाडी वर्तते ।
 2 ब्रह्मनाडीमध्ये कमलतन्तुसमानाकारा कोटिसूर्यविद्युत्समप्रभा ऊर्ध्वं चलति । एतादृश्येका मूर्तिवर्तते । त-
 3 स्या मूर्त्यानकारणादृष्टमहासिद्धयोऽणिमाचाः । अणिमामहिमालघिमागरिमादुरादर्शनदुराश्रवनवपरका-
 4 याप्रवेशिताः । पुरुषस्य समीपे आगत्य तिष्ठन्ति ।

Sources: 1 cf. YSv (PT p. 838): mūlakandotthatalato brahmaṇāḍīsamudbhavā | śvetavarṇā brahmarandhṛaparyantam eva tiṣṭhati | esā tu brahmarandhṛākhyā tanmadhye varttate parā | 2-4 cf. YSv (Ed. p. 838): padmatantusamākārā koṭisūryataḍitprabhā | calaty ūrddham̄ mahāmūrttir asya dhyānād bhavec chivaḥ | anīmādy aṣṭasiddhis tu samagreṇa prasidati |

Testimonia: 1 cf. SSP 2.26 (Ed. pp. 37-38): tatra tāvad antarlakṣyam kathyate | mūlakandād daṇḍalagnām brahmaṇāḍīm śvetavarṇām brahmarandhṛaparyantam gatām saṃsmaret | tanmadhye ka-malatantunibhām vidyutkoṭiprabhām ūrdhvagāminīm tām mūrtiṇ manasā lakṣayet | sarvasiddhipradā bhavati |

1 idānīm EU₂] idānīm cett. **antaralakṣyam** D] anyataram laksyam E amṛtaram laksyam P antarlakṣam BL antarlakṣyakamp N₁ antarlakṣyāṇam N₂ U₁ ataram laksyam U₂ **kathyate** cett.] kartavyam BL mūlakandasthāne cett.] mūlakam̄ sthāne P **brahmadaṇḍādutpannā** cett.] brahmadaṇḍotpannā nādi E brahmadaṇḍa ityānā N₁ brahmadaṇḍādūtpannā N₂ brahmadaṇḍādūtpannah U₁ **brahmarandhṛaparyantam** cett.] brahmadaṇḍaparyantam E **ekā brahmaṇāḍī** cett.] ekā nādi B ekanāḍī L 2 **ka-malatantusamānākārā** cett.] kamalatām samānākārā P ***maprabhā** cett.] ***bhāprabhā** BL **ūrdhvam̄** cett.] ***rdhvam̄** U₁ **urdhvam̄** U₂ **calati** cett.] **etāḍṛśyekā** cett.] etāḍṛśī ekā N₁ D om. U₁ N₂ **mūrtir** cett.] om. U₁ N₂ **vartate** cett.] om. U₁ N₂ 2-3 **tasyā** cett.] tasyāḥ N₁ tan E om. U₁ 3 **mūrter** cett.] mūrte B om. U₁ **dhyāna** cett.] om. U₁ ***kāraṇāḍ** em.] ***karaṇāṭ** cett. ***karaṇāc** N₂ om. U₁ **aṣṭamahāsiddhayo** β] anīmādy aṣṭasiddhiḥ DU₁ anīmādīsiddhiḥ N₁ **'nimādyāḥ** P] **'nimādayas** tasya E anīmādyāḥ BLU₂ om. α **3-4 anīmāmahimālaghimāgarimādūrādarśanādūrāśravana-para-kāyā-praveśitā** conj.] anīmāmahimālaghimāgarimā dure vā yadi vā dure śrutvā para-kāyā-praveśitā BLP om. cett. 4 samīpe N₁ D] sāmīpe U₁ sāmīpe B sāmīpam ELU₂ sāmīm P **āgatyā** cett.] āgamyā U₂ **tiṣṭhanti** EPN₁] tiṣṭhati cett.

Philological Commentary: 2 **brahmaṇāḍīmadhye ...ūrdhvam̄ calati**: Sentence omitted in N₂. 2-4 **etāḍṛśy ekā mūrttir ...'nimādyāḥ**: The sentences are omitted in N₂. 3 **etāḍṛśy ekā mūrttir ...aṣṭamahāsiddhayo 'nimādyāḥ**: Manuscripts P, B, and L add an incomplete list consisting of seven from a total of eight announced supernatural powers right after the word **'nimādyāḥ** and before the sentence beginning with **puruṣasya**: *animāmahimālaghimāgarimā dure vā yadi vā dure śrutvā para-kāyā-praveśitā* | Since the list is incomplete, corrupted and probably a later addition, the passage is greyscaled. The passage *dure vā yadi vā dure śrutvā* seems to refer to the supernatural abilities *dūrādarśana* and *dūrāśravana*. In order to display a readable passage in the edition, I conjectured accordingly. The list does not follow the standard list of eight supernatural powers. After the first four items that are usually considered as primary *siddhis*, the three manuscripts instead list three of the so-called secondary *siddhis*, cf. *Bhāgavata Purāṇa* 11.10 and 11.15.2-6. Because of that, it is not possible to determine the missing *siddhi* precisely.

[XXV. Antaralakṣya]

Now, the inner target is explained. Starting from the location of the root-bulb (*mūlakanda*)⁷⁸ originating from the staff of Brahma⁷⁹, being white, extending up to the aperture of Brahma [at the top of the head] exists the single Brahma-channel⁸⁰. Within the Brahma channel [exists something] resembling the shape of a stalk of a lotus flower shining like ten million suns [which] goes upwards. [There] exists only one such manifestation. Due to the execution of meditation on this manifestation⁸¹, the eight supernatural powers of humans beginning with “becoming as small as the smallest particle of matter” (*aṇīma*) etc.⁸² - *aṇīma* (the ability to reduce size to the size of the smallest particle), *mahimā* (the ability to expand one’s body to infinitely large size), *laghimā* (the ability to become weightless), *garimā* (the ability to become heavy), *dūraśravaṇa* (hearing things far away), *dūradarśanam* (seeing things far away) and *parakāyapraveśitā* (entering the bodies of others) - become established for the person after entering [the manifestation’s] imminence.

⁷⁸ Various concepts of the location of the *kanda* exist in yogic literature. In the *Yogayājñavalkya* 4.16-27 (Ed. p. 33): (*kandasthānāṁ manusyāṇāṁ dehamadhyān navāṅgulam | caturāngulam utsedham* āyāmas ca tathāvidhah ||16||*anḍākṛtivad ākāram bhūṣitam tattvagādhibhiḥ | catuṣpadāṁ 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.” In the *Haṭhapradipikā* 3.64cd (*gulphadeśasamīpe ca kandāṁ tatra prapīdayet*) instructs the yogin to press the *kanda* with the feet in the context of *uḍḍiyāṇabandha*, 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* Ed. pp. 143-144). Sundaradeva, in *Yuktabhavadeva* 7.224 and Bhavadeviśa in *Haṭhasaṅketacandrikā* (ms. no. 2244, f. 36r) argue that the *kanda* is near the navel. In *Yogacūḍāmaṇyupaniṣad* 14cd the *kanda* is in between penis and navel (*ūrdhvāṇ meḍhṛādadhō nābhēḥ kande yoniḥ khagāṇdavat*).

⁷⁹ 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.

⁸⁰ The term *brahmanādī* is a synonym for the *suśumnā*, cf., e.g. *Haṭhapradipikā* 2.67, “The Original Gorakṣāśataka” 47, *Yogakuṇḍalinyyopaniṣad* 37c-38b, *Yogacintāmaṇi* (*Śivānandasarasvatī*) (Ed. pp. 46, 112, 116, 140, 191), *Haṭharatnāvalī* 2.8, 2.25, 2.65, 2.69.

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

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

- 1 अथ वा ललाटोपर्यकाशमध्ये शुक्रसद्वशस्य तेजसो ध्यानकारणाच्छरीरसम्बन्धिनः कुष्ठादयो रोगा नश्य-
- 2 न्ति । आयुर्वृद्धिर्भवति । अथ वा भ्रुवोर्मध्येऽतिरक्तवर्णस्यातिर्थूलस्य तेजसो ध्यानकरणात्सकालानां पार्थि-
- 3 वपुरुषाणां वल्लभोभवति । तं पुरुषं दद्वा सर्वेषां दृष्टिस्थिरा भवति ॥

Sources: 1 cf. YSV (PT p. 838): lalāṭopari vā dhyātvā candram vā jyotir iśvaram | nāsayet kuṣṭharogādīn mahāyuṣmān śivah parah | 2 cf. YSV (PT p. 832): bhruvor madhye 'thavā dhyātvā arkantu teja iśvaram | sthiradṛṣṭau rājapūjyo jīvanmuktaḥ śivo yathā | ātmānam ātmarūpaṁ hi dhyātvā yo niṣkriyo bhavet | nīraśīryatattatvō 'yam itaro na nṛpasthitih |

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

1 **lalāṭopary** E] lalāṭopari cett. **dhyānakaraṇāc** em.] dhyānakāraṇāt cett. **śarīra** BL] śarīra° cett. ***sambandhinaḥ** α] *sambandhi DN₁U₁ **kuṣṭhādayo** cett.] kuṣṭhādayo DN₂ **roga** cett.] rogā DPN₁N₂ 1–2 **naśyanti** cett.] naśyampti BP 2 **atha vā** cett.] om. E **bhruvor** cett.] bṛvori U₂ 'tirakta° cett.] atirakta° U₂ tirikta° E **varṇasyātisthūlasya** cett.] varṇasyātī sthalasya U₁ 'tisthūlasyaḥ U₂ **dhyānakaraṇāt** cett.] dhyānaṇam karaṇāt B dhyānakāraṇāt E **sakālānām** cett.] sakalānā D bahulānām E 2–3 **pārthivapuruṣāṇām** cett.] parthivānām tatpuruṣāṇām ca E 3 **bhavati** cett.] bhavati | jagad vallabho pi bhavati E **tam** cett.] asya E **puruṣām drṣṭvā** DN₁U₁] puruṣām drṣṭā N₂ puruṣām BP puruṣā° L puruṣasyāvalokanena E **zarveṣām** αE] pratisarveṣām cett. **drṣṭisthīrā** cett.] drṣṭīḥ sthīrā EP **bhavati** cett.] bhavatī B

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

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

atha vā bhramaraguhāmadhye āraktabhramarākāram lakṣayet | atha vā karṇadvayam
tarjanībhyaṁ nirodhayet tataḥ śiromadhye dhūm dhūm kāraṇ nādaṁ śṛṇoti | atha vā
cakṣurmadhye nīlajyotirūpam putalyākāraṇ lakṣayed |

"Or, one should target 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 target the form of a doll appearing in blue light within the eyes."

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

athavā karṇayor dvāre tarjanībhyaṁ nirodhayet |
śrīhaṭṭamastake nādaṁ ghumghumkāraṇ śṛṇoti ca || 40 ||
cakṣurmadhye 'thavā nīlajyotirūpam 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 *śrīhaṭṭa*, one hears the sound which makes "ghum ghum". (41) Likewise, within the eyes, one should visualize the form of blue light. Thus, it is known as the internal vision. Now listen to the external fixation"

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

amtar laṅga ju sunahum prakāśā | brahma nādikā karahu abhyāsā |
aṣṭa siddhi nava niddhi jahāṇplauṁ | tarahiṇ na kabahūṇ jivai jahāṇ lauṁ || 33 ||

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

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

[XXVI. nādīnām bhedāḥ]

- 1 इदानीं शरीरमये नाडीनां भेदाः कथ्यन्ते । दशसुख्यनाड्यः । तत्स्ये नाडीद्वयम् । इडापिंगलासंज्ञकं
- 2 नासाद्वरे तिष्ठति । सुषुम्णा भारुमार्गेन ब्रह्मद्वारपर्यन्तं वहति । सरस्वती मुखमये वर्तते । गांधारीहस्तिजि-
- 3 द्वाकर्णयो मर्थ्ये वहत्यौ तिष्ठतः । पूषालंबुषानेत्रयोर्मर्थ्ये वहत्यौ तिष्ठतः । शंखिनी लिङ्गद्वारादारम्येडामा-
- 4 र्गेण ब्रह्मस्थानपर्यंतं तिष्ठति । कुहू मूलद्वारादरम्य पिङ्गलामर्गेण ब्रह्मस्थानपर्यंतं तिष्ठति । एतादृषा नाड्यो
- 5 दशसु द्वारेषु तिष्ठन्ति । अन्या द्विसप्तिसहस्रपरिमिता नाड्यो लोग्नां मूलेषु सूक्ष्मरूपेण तिष्ठन्ति ॥

Sources: 1-5 cf. YSV (PT p. 838): idānīm śṛṇu nādīnām bhedam vaksyāmi siddhidam | meruvāhye idānāmī piṅgalayā samanvītā | suṣumnā bhānumārgeṇa brahmadvārāvadhi sthītā | sarasvatī sugandhā tu gāndhāri hastijihvakā | jñātavyā karṇayormadhye netrayoś ca tathāntimā | pūṣā cālambusā ceti mūlasthā kutracit tathā | liṅgadvārādiḍāṁgṛe brahmasthānāvadhi priye | nādyantam pratilomeṣu sahasrāṇām dvisaptatih |

Testimonia: 1-5 cf. SSP 1.66 (Ed. p. 29): atha nādīnām daśadvārāṇī | idā piṅgalā ca nāsādvārāyor vahataḥ | gāndhāri hastijihvikā ca cakṣurdvārāyor vahataḥ | pūṣā yaśasvinī ca karṇadvārāyor vahataḥ | alambusā ānane vahati | kuhū guḍadvāre vahati | śāṅkhīnī liṅgadvāre vahati | suṣumnā madhyadeśe vahati | sā danḍamārgeṇa brahmaṇḍhraparyantam vahati | evam daśanāḍyo daśadvārēṣu vahanti | anyāḥ sarvanāḍyo romakūpeṣu vahanti |

1 idānīm cett.] idānī BLN₂ nādīnām cett.] nādī° BL nādīnām aparo α bhedāḥ cett.] bhedaḥ BDLN₁ kathyante EPN₂U₁] kathyate cett. daśamukhyānāḍyāḥ EN₂U₁U₂] daśamukhyānāḍyāḥ P daśamukhyenādyā B daśamukhyenāḍyās L daśamukhyānāḍyāḥ DN₁ nādīdvyayam cett.] dvayam E idāpiṅgalā E] idā piṅgalā cett. idānīm piṅgalā N₂ idānī piṅgalā P samjñākām cett.] samjñākām U₁U₂ samjñākām BL **2** nāsādvāre cett.] nāsānāsadvāre D suṣumnā β] suṣumnā tu α bhānumārgeṇa conj.] tālumārgeṇa DPN₁U₁U₂ tālumārge BELN₂ °dvāra° cett.] °ramdhra° BLP vahati U₂] vahati tiṣṭhati ELPU₁ vahati tiṣṭhati cett. sarasvatī cett.] tiṣṭhati sarasvatī U₂ vartate α] tiṣṭhati ELPU₂ tiṣṭhati B **2-3** hastijihvākarṇayor E] hastinijihve karṇayor DPN₁N₂] hastijihve karṇa° BL harratijihvakarṇayor U₁ hastinī || jihve || netrator U₂ **3** madhye cett.] om. LB vahatyau DPN₁N₂] vahalyau E vahatyo BL vahamṛtyāḥ U₂ tiṣṭhataḥ cett.] tiṣṭhati BL om. U₂ pūṣālambusānetrator em.] pūṣālambusemā netrator E pūṣālambuse netrator P pūṣodālabuṣe netra° B pūṣo ulabuso netra° L pūṣāmalaṁbuṣe netrator DN₁ pūṣāmalaṁbuṣe netrator N₂ pūṣālambuṣe netrator U₁ pūṣāya śāṅkhīnī || karṇayor U₂ vahatyau cett.] rvahalyā E vahatyo BLN₁N₂U₂ tiṣṭhataḥ DEN₁N₂U₁] tiṣṭhati B tiṣṭhamti L tiṣṭataḥ P tiṣṭhata || alambusā || bhrumadhye vamhatyo tiṣṭhati || U₂ śāṅkhīnī cett.] śāṅkhānī N₁ kuhū U₂ liṅgadvārād cett.] liṅgadvārā° U₁ ārabhya cett.] ārabhya cett. **3-4** °dāmārgeṇa E] idāmārgeṇa cett. idānīm mārgeṇa N₂ **4** tiṣṭhati cett.] tiṣṭhati E kuhū conj.] śāṅkhīnī U₂ piṅgalā° em.] piṅgalā° U₂ etādṛṣā P] etādṛṣā DEN₁U₁U₂ etādṛṣā BL etā N₂ nāḍyo cett.] om. N₂ **5** daśasū dvāreṣu cett.] daśa dvāreṣu L daśasy adhāreṣu U₁ tiṣṭhanti cett.] tiṣṭhati U₁ dvisaptatisahasraparimitā cett.] dvisaptatisahasraparimitāgryō U₁ hidaśonā dvisatyati sahasraḥ || 71110 || parimitā U₂ nāḍyo BLP] nāḍayo E nāḍhyo U₂ om. U₁ lomnām mūleṣu DEN₁N₂U₂] lomnā BLPU₁

Philological Commentary: **2** bhānumārgeṇa: Given the incongruity of *tālu* in this context and the availability of a phonetically analogous and semantically superior alternative in the form of the term *bhānu* as proposed by YSV (PT), I have conjectured the latter as the more plausible option. **4** kuhū: The list would be incomplete without *kuhū* as found in U₂ only. In U₂, śāṅkhīnī and *kuhū* are swapped, neither of them is found in YSV (PT), but both channels and their generally accepted location are in SSP 1.66. Because of that, I conjectured accordingly.

[XXVI. Division of the Channels]

Now, the divisions of channels within the body are explained.⁸⁵ There are ten primary channels.⁸⁶ Among them is a pair of channels. [Their] designation is Idā and Piṅgalā [and they] exist at the entrance of the nose. The Suṣumnā flows by the path of the sun⁸⁷ to the door of Brahma.⁸⁸ The Sarasvatī[-channel] exists at the center of the face. The two rivers, Gāndhārī and Hastijihvā, exist within the two ears. The two rivers, Pūṣā and Ālaṁbuṣā, are situated at the center of the two eyes. Śaṅkhinī stretches from the beginning of the opening of the gender through the Idā-channel up to the place of Brahmā/Brahman⁸⁹. Kuhū stretches from the entrance of the root⁹⁰ through the Piṅgalā-channel up to the place of Brahmā/Brahman. In such a way, the channels are situated at the ten openings. The other channels, measured as 72000, are situated with a subtle form at the roots of the hairs.

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

⁸⁵ 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.

⁸⁶ The notion of ten primary channels can already be found in early texts of Hṛdaya, e.g., the *Vivekamārttanda* 17 (Central Library, Baroda Acc. No. 4110, 1534 Sampat): (*teṣu nādiśahasreṣu dvīṣaptatir 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. *Gorakṣāśataka* (Nowotny) 34. However, the enumeration of ten main channels in yogic literature also has predecessors, e.g., in Śaivasiddhānta, cf. *Sārddhatriśatikālottara* 10.4-5. Other systems, e.g., *Yogayājñavalkya* IV.26 or *Vasiṣṭhasaṃhitā* 2.21, enumerate fourteen primary channels.

⁸⁷ 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).

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

⁸⁹ The *brahmasthāna* is a synonym for *brahmarandhra*. Cf. *Dhyānabindopaniṣad* 65. Here the *brahmasthāna* is equated with the *sahasrāracakra*.

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

[XXVII. śarīramadhye vāyavo daśa]

- 1 इदानीं शरीरमध्ये वायवो दश तिष्ठन्ति । तेषां कार्याणि कथ्यन्ते । प्राणवायुर्हृदयमध्ये उच्छृश्चासप्रशासं ।
- 2 अशनपानेच्छा भवति । गुदमध्ये उपानवायुस्तिष्ठति । स आकुञ्जनं स्तंभनं करोति । नाभिमध्ये समानो
- 3 वर्तते । स समग्रा नाडीः शोषयति । तथा नाडीः पोषयति । रुचि मुत्पादयति । अग्निं दीपयति । तालु-
- 4 मध्ये उदानवायुस्तिष्ठति । स वायुस्त्रव्वनं गिलति । पानीयं पिवति । व्यानवायुः सकले शरीरे वर्तते ।
- 5 तस्मास्कन्दायोः शरीरं चलयति । †शोकमाप्नोति विकृतः†

Sources: 1-67.2 cf. YSV (PT pp. 838-839): idānīm dehamadhyasthāḥ kathyante daśa vāyavah | kāryakāraṇabhävena kathyante tāni cihnatāḥ | prāṇavāyur hṛdi sthitvā śvāsocchvāsaṁ karoti saḥ | asikāntam pītam iśaṁ karoti yogasamjnakah | apāno guḍadeśasthāḥ karoty ākuñcanam sa tu | stambhanañ ca tathāpānaḥ samāno nābhimaṇḍale | toṣakādipoṣakaṁ tu nāḍināṁ rūcidāyakah | diptāgnimadhye ‘pi tathā samānākhyā mahāpāra | tālumadhye udānas tu asnāti pibatī ca | śarīram sakalaṁ vyāpya vyānavāyuh pratiṣṭhitāḥ | śarīre cālanaṁ teṣu karoti sthāpayati api | 1-67.2 cf. SSP 1.67 (Ed. pp. 23-24); atha daśavāyavah | hṛdaye prāṇavāyur ucchvāsaniḥsvāsakārako hakārasakārātmakaḥ ca | gude tv apānavāyuh recakakumbhakapūrakaś ca | nābhau samānāvāyuh dipakaḥ pācakāś ca | kanṭhe vyānavāyuh śoṣanāpī ḥyanakārakaś ca | tālau udānavāyuh grasanavamanajalpakārakaś ca | nāgavāyuh sarvāṅgavyāpakaḥ mocakaś cālakaś ca |

1 vāyavo EPU₂] vāyavas α om. BL daśa EPU₂] om. cett. tiṣṭhanti cett.] śamti U₂ om. BL kāryāṇi cett.] nāmāni kāryāṇi E nāmāni kārmāṇi P kathyante cett.] kathyate N₂U₁U₂ prāṇavāyur EP] prāṇavāyū° αU₂ om. BL hṛdayamadhye cett.] om. BL ucchvāsvāsapraśvāsaṁ em.] utsvās-aprasvāsaṁ N₁ ॒ुर्ध्वासप्रास्वासम् N₂ ॒ुत्स्वाप्रस्वासम् D ॒ुध्वासप्रसासे U₁ ्॒वा�socchāsaṁ E ्॒वा�socchāsaṁ P ्॒वा�sośvāreti L 2 aśanapāneccāḥ E] aśanapāneccā BLPU₂ aśitapiteccha DN₁ aśitapiteccha N₂ aśite pitecchā U₁ ॒'pānavāyūs em.] apānavāyūs DN₁ apānavāyor B apānavāyō LU₂ apānavāyū N₂U₁ om. E tiṣṭhati cett.] tiṣṭhati B om. E sa cett.] om. U₂ ākuñcanam stambhanaṁ DN₁U₁] ākumcanastambhanam N₂ āmkucanastambhanam BLPU₂ karoti cett.] karoti B nābhimadhye cett.] nābhīpadmāmadhye U₂ om. E samāno cett.] samāno vāyur E smānā B 3 sa cett.] sapta E samagrā β] samāgram α nādīḥ EP] nādī BLU₂ nādīm U₁ nādhyam DN₁N₂ śoṣayati cett.] śoṣayati L tathā cett.] om. U₂ nādīḥ P] nādī E nādīm α om. BLU₂ poṣayati em.] poṣayati DPN₁N₂ poṣayati | tathā poṣayati B poṣayati L poṣa iti U₁ poṣayati U₂ śoṣanāt E rucim cett.] rucir B kvaci DN₁N₂ utpādayati cett.] utpādayati P agnīm em.] agnīm DN₁N₂ agnīm U₁ vahnīm EPU₂ vahnī BL dīpayati cett.] dīpayati BL 4 udānavāyūs BLN₁U₁] udāno vāyus DEPU₂ udānāni vāyus N₂ vāyur cett.] vāyur E vāyu P annam cett.] ratnam EPN₁ gilitati cett.] lilitati E galatati B galatati L silati N₁ pibati cett.] pibati P pibati BL vyānavāyuh em.] nāgavāyuh cett. nāgavāyū° L nānāgavāyuh D sakale cett.] sakala° BL sarva° E 5 vāyoḥ cett.] vāyo P śarīram cett.] śarīre BL calayati PU₂] cālayati E cālati B cālayati L calayati U₂ calati α śokam-āpnoti vikṛtah U₂] śokam āpnoti vikṛtah B śokam āpnoti || vivilah E śokam āpnoti vikutah L śopham āpnoti vikṛtah P śokam āpnoti vikṛtah U₂ om. α

Philological Commentary: 1 teṣāṁ kāryāṇi kathyante: Sentence omitted in B and L. 2 ॒'pānavāyūs ...karoti: Sentence om. in E after the word *gudamadhye*. 4-5 vyānavāyuh: I have emended *nāgavāyū* to *vyānavāyū* based on the description provided in YSV (PT), as the latter term generally corresponds to the given function. Some witnesses, namely E, P, B, L and U₂ contain a nonsensical fragment, “śokam āpnoti vikṛtah”, after the description of the *vāyū*. This fragment is likely a remnant of the original description of *nāgavāyū* that was lost during transmission.

[XXVII. The Vitalwinds within the Body]

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

⁹¹ 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).

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

- 1 कूर्मवायुर्नवमये तिष्ठति । निमेषोन्मेषं करोति । कृकलवायोरुद्वारो भवति । देवदत्तवायोर्जूम्भ उत्पद्यते ।
 2 धनंजयवायोः शब्द उत्पद्यते ॥

[XXVIII. madhyalakṣyam]

- 3 इदानीं मध्यलक्ष्यं कथ्यते । श्वेतवर्णं अथ वा पीतवर्णं रक्तवर्णं वा धूमवर्णं वा नीलवर्णं वा डग्गिशिखासदृशं
 4 विद्युत्समानं सूर्यमण्डलसदृशं अर्धचन्द्रसदृशं ज्वलदाकाशसमाकारं । स्वशरीरपरिमितं तेजोमनोमये लक्ष्यं
 5 कर्तव्यं । एतस्मिलक्ष्ये कृते सति मनोमये स्थितस्य मलस्य दाहो भवति । मनसः सत्त्वगुणो प्रकटो
 6 भवति । पुरुष आनन्दमयो भूत्वा तिष्ठति ॥

Sources: 1-67.2 cf. YSV (PT pp. 838-839): netramadhye kūrmanāmā nimeṣonmeṣakṛdayam | udgāre nāga ākhyātah ūrddhvayuh prācālane | kr̄karaḥ kṣutkarō jñeyo devadatto vij̄mbhaṇe | dhanañcayaḥ saccidākāro mṛtadeham na muñcati | yady api sargakāṇḍe sarvametaduktam tathāpi kāryakāraṇab-hāvajñāpanāya punarṇirdīṣṭamiti na punaruktam | 2-67.2 cf. SSP 1.67 (Ed. pp. 23-24): kūrmavāyuh cakṣuṣor unmeṣakārakaś ca | kr̄kalaḥ udgārakah kṣutkārakaś ca | devadatto mukhavij̄mbhakah | dhanañjayaḥ nādaghoṣakah | iti daśāvāyavalokanena piṇḍotpattiḥ naranārīrūpam | 3 cf. YSV (PT p. 839): idānīm madhyalakṣanam tu kathyate siddhikārakam | śvetam raktam tathā pīṭam dhūmrākāraṇam | cf. YSV (PT p. 839): agnijāvālāsāmāñbhā vidyutpuñjasamaṇaprabhā | ādityamañḍalākāramathavā candramañḍalam | 3-6 cf. SSP 2.29 (Ed. p. 41): śvetavarṇam vā raktavarṇam vā kṛṣṇavarṇam vā agniśikhākāram vā jyotiṛūpam vā vidyudākāraṇam sūryamañḍalākāram vā arddhacandrākāram vā yatheṣṭasvapinīḍamātraṇam sthānavarjiṇam manasā lakṣayet ity anekaviddham madhyamam lakṣyam | 4 cf. YSV (PT p. 839): jvalādākāsatulyamāṇv bhāvayed rūpamātmanah | etaj jyotirmayaṇ deham manomadhye tu lakṣayet | 5 cf. YSV (PT p. 839): eteṣāñ ca kṛte lakṣe nānāduḥkham praṇāṣyati | manas astu malo yāti mahānando bhavet tataḥ |

1 kūrmavāyur EPU₂] kūrmavāyoh BL kūrmo vāyu DN₁N₂ tiṣṭhati DEN₁N₂] om. cett. nimeṣonmeṣam EPBU₂] unmeṣam nimeṣam N₁N₂ unmeṣam nimeṣam ca D karoti cett.] karoti BL kr̄kalavāyor DN₁N₂] kr̄kalavāyuh BLP kr̄kalakartāvāyur E puṣkaravāyur U₂ udgāro em.] udgāram EU₂ udhāram BP uhāram L ūdgāro N₁N₂ ūdgāto D bhavati DN₁N₂] karoti EPU₂ karoti BL devadattavāyor cett.] devadattavāyoh E devadattavāyo N₂U₂ j̄imbha DN₁U₂] j̄imbhaṇam E jumbhā BP j̄imbhā L j̄imbho^α N₂ j̄ambhā U₁ utpadyate α] bhavati EPU₂ bhavaṇṭi B bhavati L 2 dhanam-jayavāyoh β] dhanamjayavāyo α śabda cett.] śabdāḥ P śabdāḥ L śabdō N₂ sabta U₁ 3 idānīm cett.] idānī P madhyalakṣyam DN₁U₁] madhyalakṣaṇam BN₂ madhyalakṣam P madhye lakṣam L madhye lakṣyam U₂ śveta cett.] sveta[°] U₁ svata[°] U₂ om. E °varṇam PLU₁U₂] °varṇam || D °varaṇam P °varaṇā | N₁ om. E atha cett.] amṛtha E vā cett.] ca E om. BLP °varṇam cett.] °varṇam || BU₂ °varaṇa N₂ raktavarṇam E] raktavarṇa N₂ raktam DLN₁U₁U₂ om. B vā cett.] om. N₂ dhūmravarṇam em.] dhūmākāro D dhūmāra N₁ dhūmravarṇa N₂ dhūmrākāra U₁ dhūmrākāraṇ β vā D] va N₁ van U₁ yan β om. N₂ vā cett.] vā || BL 'gni[°] P] agni[°] cett. 4 °samānam cett.] °samānam || D °samāne L °sadrśam cett.] °m sadṛśam DN₁ ardha[°] cett.] ūrdhva[°] BDN₁N₂ ārdha[°] U₁ jvalad[°] cett.] jalad U₁ °ākāśa[°] cett.] °ā U₁ °ākāraṇ U₂ °samākāraṇ cett.] °samānakāraṇ α samakāraṇ U₂ °samākāra L °mitam cett.] °manomittam U₁ °mano cett.] om. U₁ lakṣyam DPN₁U₁] tathyam E lakṣam BLU₂ lakṣaṇam N₂ 5 etasmil PLU₂] etasmīn U₁ ekasmin cett. lakṣye cett.] lakṣye BLU₂ na lakṣye U₁ lakṣaṇo N₂ sati cett.] sati BLU₁U₂ malasya cett.] om. P °saḥ cett.] °saḥ || BL manah saḥ D °guṇo BDN₂U₁] °guṇe N₁ °guṇa[°] EU₂ °guṇaḥ PL prakaṭo cett.] °prakāśo EU₂

Philological Commentary: 1 kūrmavāyur ...nimeṣonmeṣam karoti: Sentences omitted in U₁. idānīm madhyalakṣyam kathyate: The introductory sentence is omitted in E.

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

[XXVIII. Madhyalakṣya]

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

⁹³Cf. *Śivayogapradīpikā* 4.47cd-48:

śrṇuṣva madhyalakṣyam ca kathitam pūrvasūribhiḥ || 4.47
 śvetādivarṇanavakhaṇḍacandraśaudāminīvahniśikhenā bimbāt |
 jvalannabho vā sthalahinām ekām vilakṣayet tat khalu madhyalakṣyam 4.48 ||

“(47cd) Hear now the central fixation which has been taught by the ancient sages. (48) One should fixate at one [object] devoid of location or the burning space [emerging] from a sphere with flames and lightning shining (*candra*) into [all] nine landmasses (of the continent 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 *Śivayogapradīpikā*, the practitioner should direct the mind towards the burning space or that which lacks locality. Conversely, Rāmacandra prescribes fixing one's mind onto the luminous mind, which is equated with the spatial extension of the human body. Therefore, Rāmacandra's practice can be conceptually situated much closer to Sundardās' elucidations.

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

madhya lakṣa mana madhya bicārai | vapu pramāṇa koi rūpa nihārai |
 yāte sātvik upajai āī | madhya lakṣa jo sādhai bhāī ||

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

[XXIX. ākaśabhedāḥ]

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

Sources: 1-2 cf. YSV (PT p. 839): kathyate tu devyadhunākāśam pañcabhirlakṣaṇaiḥ | ākāśan tu mahākāśam parākāśam parātparam | tattvākāśam sūryakāśamākāśam pañcalakṣaṇam | cf. YSV (PT p. 839; YK 1.37): ākāśan tu mahākāśam parākāśam parātparam | tattvākāśam sūryakāśamākāśam pañcalakṣaṇam | 2-3 cf. YSV (PT p. 839): sabhyābhyanṭare nityam nirākāśantu (nirākāśas tu YK 2.38) nir-malam | kartavyam lakṣam ākāśam sādhayet sādhanam vinā | ghanāntarālaśadṛśam parākāśam tathaiva ca | 3-4 cf. YSV (PT p. 839): kalpāntāgnisamam (kālāntāgnisamam YK 2.39cd) jyotir mahākāśam smaret tathā | cf. YSV (PT p. 839) = YK 2.40ab: koṭikoṭipradīpābhāṣam tattvākāśam smaret tathā |

Testimonia: 1-2 cf. SSP 2.30 (Ed. p. 42): ākāśam parākāśam mahākāśam tattvākāśam sūryākāśamiti vyomapañcakam | bāhyābhyanṭare 'tyantam nirmalam nirākāraṁ ākāśam lakṣayet | 2-3 cf. SSP 2.30 (Ed. p. 42): atha vā bāhyābhyanṭare 'tyantāndhakāraniभाषम् parākāśam avalokayet | 3-4 cf. SSP 2.30 (Ed. p. 42): bāhyābhyanṭare kālānalasamkāśam mahākāśam avalokayet | 4-5 cf. SSP 2.30 (Ed. p. 42): bāhyābhyanṭare niijatavakharūpaṁ tattvākāśam avalokayet |

1 idānim EPU₂] idāniṁ cett. **kathyante** cett.] kathyate LN₂U₂ **teṣāṁ** cett.] te E ḡam U₁ **lakṣyāni** cett.] laks̄aṇāni N₂ **kathyante** DU₁U₂] ca kathyante P kathyate N₁N₂ **ākāśaḥ** BELP] ākāśa° α paramākāśaḥ BEL] parākāśaḥ PU₂ parākāśa N₁ parākāśa° DN₂U₁ **mahākāśaḥ** ELP₂] mahākāśa BN₁ mahākāśa° DN₂U₁ 1-2 **tattvākāśaḥ** BELU₂] tattvākāśa N₁ tattvākāśa° DN₂U₁ 2 **sūryākāśaḥ** BEL] sūryakāśaḥ N₂PU₂ sūryakāśa N₁ sūryakāśa° DU₁ **ākāśa°** cett.] mākāśam U₂ ākāśam BLP °lakṣyaṁ cett.] lakṣam BL °lakṣaṇam N₂ **kartavyam** E] kartavyam cett. **param** cett.] om. U₂ bāhyābhyanṭare cett.] bāhyābhyanṭarai P 3 **ghanāndha°** cett.] ghanāṁgha° B ḡvanandha° E dha° L °kāra° cett.] °kāraṁ P °sadṛśa° cett.] sadṛśam EU₂ sadṛśaḥ BL **parākāśasya** cett.] parākāśaikyaṁ E parākāśa° BL **lakṣyaṁ** cett.] lakṣam BLU₂ lakṣaṇam N₂ **param** cett.] U2 cett. **pralayakālina** cett.] pralayakālīnaḥ BL **jvalad°** cett.] °jalad° PB °jjala° U₁ °dāvā° ED] °vaḍavā° BLPU₁U₂ °vṛḍ-
dha° N₁ °vṛ° N₂ **°nalapūrṇam** cett.] nalapūrṇa N₁N₂U₂ 3-4 **mahākāśa°** cett.] mahākāśam DPU₁ ghanāṁ dhakārasadṛśam mahākāśasya U₂ 4 **lakṣyaṁ** cett.] lakṣam BDLN₂U₂ **prakāśaprāptau** cett.] prakāśaprāpto BL **aujalyaṁ** cett.] ujalam L **bhavati** cett.] bhavatī BL 5 **tattvākāśam** cett.] tattvāśa° BL **lakṣyaṁ** PN₁U₁] lakṣam BDLN₂U₂

Philological Commentary: 1 **teṣāṁ lakṣyāni kathyante** : Sentence omitted in B and L. E preserves only the first *akṣara* "te" and omits the rest. 4 **tataḥ param bāhyābhyanṭare ...tattvākāśam lakṣyaṁ kartavyaṁ**: Sentences are omitted in E.

[XXIX. Divisions of Space]

Now, the divisions of space are taught.⁹⁵ The fixations of them are taught: Space, beyond space, great space, space of reality, the space of the sun. The fixation onto the pure and formless space (*akāśa*) shall be done internally as well as externally. Therafter, the fixation of the beyond-space (*parākāśa*) which is equal to dense darkness⁹⁶ shall be done internally and externally. Then, the fixation of the great space (*mahākāśa*) which is the plethora of the burning fire of the time of dissolution shall be done internally and externally. Then, when internally and externally the brightness of millions of blazing lights arises, he shall execute the fixation [directed onto] the reality-space (*tattvakāśa*) which is as such.

⁹⁵The *Advayatārakopaniṣat* 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 | prātaścitrādivarnākhanḍasūryacyakravat vahnijvālā-
valīvat tadviñānātarikṣavat paśyati | tadākārakāritayā avatiṣṭhati | tadbhūyodarśa-
nena guṇarahitākāśam bhavati | visphurattārakākāradipyamānagādhatamopamam
paramākāśam bhavati | kālānalasamadyotamānaṁ mahākāśam bhavati | sarvotkṛṣṭa-
paramadyutipradyotamānaṁ tattvākāśam bhavati | kotisūryaprakāśavaibhavasamkāśam
sūryākāśam bhavati | evaṁ bāhyābhyanṭarasthavyomapañcakam tārakalakṣyam |
taddarśi vimuktaphalas tādrgyomasamāno bhavati | tasmāt tāraka eva lakṣyam
amanaskaphalapradam bhavati || 7 ||

“Now, he sees the characteristics of the central fixation [which is], like the indivisible orb of the sun, [being] colourful like the variety [of colours of the sun] in the early morning etc., [then] like a row of flames of fire, [and finally] the atmosphere devoid of that. He dwells in a state [in which he is mentally] assuming the form of the apparition of that. By [mentally] contemplating about that, the space (*akāśa*) without qualities arises. [From that] supreme space (*parākāśa*) resembling absolute dense darkness shining in the form of a sparkling star arises. [From that] the great space (*mahākāśa*) whose shine equals the fire of time arises. [From that] the space of reality (*tattvakāśa*) arises, shining forth with supreme brilliance surpassing everything. [From that] the space of the sun (*sūryākāśa*) arises [which is endowed with] a brilliance as powerful as mighty as the brilliance of ten million suns. Thus, the fixations of Tāraka[yoga] consist of five spaces (*vyoma*) situated internally and externally. He who sees them becomes the same as such space [and] becomes one who is freed from the results [of his actions]. Because of that only Tāraka[yoga] is the central fixation which bestows the fruits of the no mind state (*amanaska*).”

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

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

Sources: 1 cf. YSV (PT p. 839): *sūryākāśam tathā koṭisūryavindusamāṇ* (°*bimbasamāṇ*) YK 2.40d) smaret | *sabāhyābhyanṭare caivam ākāśam* (*caiva sākāśam*) YK 2.41b) lakṣayet tu yah | 1-2 cf. YSV (PT p. 839): *śivavad vihare dviśe pāpapunyavivarjītah* | eterśāñ caiva lakṣenā karmadvārā 'ghamāharet (*karmmadvārānāpāharet*) YK 2.41d) | 3-4 = YSV (PT p. 832) = YK 2.14: *navacakram kalādhāram* trilakṣam vyomapañcakam | svadehe yo na jānāti sa yogī nāmadhārakah |

Testimonia: 1 cf. SSP 2.30 (Ed. p. 42): *atha vā bāhyābhyanṭare sūryakoṭisadṛśam sūryākāśam* avalokayet | 3-4 ≈ *Netratantra with Netroddyota* 7.1: atah param pravakṣyāmi dhyānam sūkṣmam anuttamam | *ṛucakram svarādhāram* trilakṣyam vyomapañcakam | 3-4 ≈ *Tantrāloka* 19.15: *śoḍāśād-hāraṇaṭcakralakṣyatrayakhaṇīcakāt* | kvacid anyataratrāthā prāguktapaśukarmavat | 3-4 ≈ *Manthān-abhairavatantram Kumārikākhanḍaḥ* 25.2ab: *ṣaṭcakram* *śoḍāśād-hāraṇa* trilakṣyam vyomapañcakam | 3-4 ≈ SSP 2.31 (Ed. p. 43): *navacakram* *kalādhāraṇa* trilakṣyam vyomapañcakam | samyag etan na jānāti sa yogī nāmadhārakah | 3-4 ≈ YSV (PT p. 839): *navacakram* *kalādhāraṇa* dvilakṣam vyomapañcakam | *saṃagram* yo na jānāti sa yogī nāmadhārakah | 3-4 ≈ *Yogatarāṅgiṇī* quoted with reference *Nityānātha paddhati* (Ed. p. 72) = *Hṝhatattvakaumudi* 24.1: *ṣaṭcakram* *śoḍāśād-hāraṇa* dvilakṣyam vyomapañcakam | svadehe ye na jānānti kathām siddhyanti yogināḥ | 3-4 ≈ PT (Ed. p. 172): *ṣaṭcakram* *śoḍāśād-hāraṇa* trilakṣyam vyomapañcakam | svadehe yo vijānāti sa guruḥ kathito budhaiḥ | 3-4 ≈ *Goraksāsataka* (Nowotny) 13 = *Vivekāmartaṇḍa* 6.3: *ṣaṭcakram* *śoḍāśād-hāraṇa* *trailokya* vyomapañcakam | svadehe ye na jānānti kathām sidhyanti yogināḥ | 3-4 ≈ *Yogacūḍāmaṇyupaniṣad* 3cd-4ab: *ṣaṭcakram* *śoḍāśād-hāraṇa* trilakṣyam vyomapañcakam ||3|| svadehe yo na jānāti tasya siddhiḥ kathām bhavet | 3-4 ≈ *Mandalabrahmanopaniṣat* 3.4.5: *navacakram* *ṣaḍādhāraṇa* trilakṣyam vyomapañcakam | samyag etan na jānāti sa yogī nāmato bhavet | 3-4 ≈ *Hṝhapradīpika* 4.77: *ṣaṭcakram* *śoḍāśād-hāraṇa* tridhā lakṣam guṇatrayam | śeṣas tu granthavistāras trikūṭam paramam padam |

1 *tataḥ* cett.] om. BL *paścād* cett.] paścāt N₁N₂U₁ paccā BL om. E *bāhyābhyanṭare* cett.] ābhyanṭare N₂ *prakāśamāṇa*^o cett.] prakāśamāgā^o P prakāśamāṇ BL °*sūrya*^o cett.] °*yarṣu*^o E °*sūryaṇ* P °*bimba*^o cett.] om. E °*sahitaṁ* cett.] °*sahita*^o BL °*sūryākāśam* cett.] °*sūryakāśa*^o BLP *lakṣyam* cett.] lakṣam BLN₂ *kartavyam* cett.] kartavyam mataḥ BL *lakṣyānāṁ* cett.] lakṣānāṁ P lakṣānāṁ B lakṣam L lakṣānā N₂ *kāraṇāc* N₂] kāraṇāt E kāraṇāt cett. *charīre* N₂] śārīra^o DN₁ śārīre BPLU₂ °*śārīram* E 2 *rogāsaṃsargo* cett.] rogāsaṃsargi E *na* cett.] om. E *bhavati* cett.] bhavati B *valitam* *palitam* DLN₁N₂] valipalitam N₂ valitapalitam BEP *pūṇyam* cett.] pūṇyam BL *ca* cett.] om. E *bhavati* cett.] bhavati BL bhati U₁ 3 *navacakram* cett.] śloka navacakram BL navacakra^o DN₁N₂ °*kṣyam* cett.] trilakṣam BLN₂ 4 *svadehe* yo β] samakriyā α

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

XXIX. 1 The nine Cakras⁹⁷ of the, the sixteen supports⁹⁸, the three fixations⁹⁹ and five spaces. Who does not know [them?] within ones own body, he is only a Yogi by name.¹⁰⁰

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

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

⁹⁸The sixteen supports of Rāmacandra are big toe support (*pādāṅguṣṭādhāra*), root support (*mūlādhāra*), anus support (*gudādhāra*), penis support (*liṅgādhāra*), pleasance [support] (*udyāna*), navel (*nābhyaḍhāra*), heart-form support (*hṛdayarūpādhāra*), throat (*kaṇṭhādhāra*), uvula support (textit-*ghamīṭkādhāra*), palate support (*tālvāḍhāra*), tongue support (*jihvāḍhāra*), teeth support (*dantādhāra*), nose (*nāsikādhāra*), breath support at the root of the nose (*nāsāmūle vāyvāḍhāra*), eyebrows (*bhrūvormadhyādhāra*), eye support (*netrādhāra*). Each one of them is associated with a particular yogic technique. The sixteen supports are treated in details in section XXXI, pp. ??-??.

⁹⁹The three fixations called *antaralakṣya*, *bahirlakṣya* (often called *bāhyalakṣya* in the *pañcalakṣya* system of Rāmacandra and others) and *Madhyalakṣya* are the predecessors of the five fixations found in *Yogatattvabindu*, *Yogaśvarodaya* as quoted in *Prāṇatoṣinī* and *Yogakarṇikā* and *Sarvāṅgaya-**gapradīpikā*. The two additional fixations are *ürdhvalakṣya* and *adholakṣya*. A system of three fixations is taught in *Tantrāloka*, *Manthānabhairavatantram Kumārikākhaṇḍah*, *Netratantra with Netroddyota*, *Gorakṣāstaka* (Nowotny), *Śivayogapradīpikā*, *Siddhasiddhāntapaddhati*, *Advayatārakopaniṣat*, *Yogacūḍāmanyupaniṣad*, *Maṇḍalabrahmaṇopaniṣat*. Structurally, it is surprising that Rāmacandra mentions all five *lakṣyas* in section XIII, then teaches *ürdhvalakṣya* in section XIV and *adholakṣya* in section XV, and just after the introduction of various other topics, he continues the subject of Lakṣayoga by teaching *bāhyalakṣya* in section XXIV, *antaralakṣya* in section XXV and finally *madhyalakṣya* in section XXIX. The structural issues of the text are discussed in detail p. on ??.

¹⁰⁰As can be seen in the sources and testimonia on the previous page, the reception of this verse and the related practices is extremely widespread and was transmitted from Śaiva Tantras such as *Tantrāloka*, *Manthānabhairavatantram Kumārikākhaṇḍah* and *Netratantra with Netroddyota* across the early and classical literature of Haṭha- and Rājayoga (e.g. *Haṭhapradīpikā*) and from there into the post-*Haṭhapradīpikā* era of the same genre, well into the late *Yoga Upaniṣads*. Most of the ...

[XXX. cakrānām anukramah]

- 1 इदानीं चक्रानामनुक्रमः कथयते । आधारे ब्रह्मचक्रम् १ ॥ आधारोपरि लिङ्गमूले स्वाधिष्ठानचक्रम् २ ॥
- 2 नाभौ मणिपूरकचक्रम् ३ ॥ हृदये उनाहतचक्रम् ४ ॥ कण्ठस्थाने विशुद्धिचक्रम् ५ ॥ पष्ठं तालुचक्रम् ६
- 3 ॥ भ्रवोमर्थे आज्ञाचक्रं ७ ॥ ब्रह्मरन्ध्रस्थाने कालचक्रम् ८ ॥ नवममाकाशचक्रम् ९ ॥ तत्परमशून्यम् ॥

Sources: 1 cf. SSP 2.1 (Ed. p. 29): atha piṇḍavicāraḥ kathyate piṇḍe navacakrāṇi | cf. SSP 2.1 (Ed. p. 29): ādhāre brahmacakram̄ tridhāvartam̄ bhagamaṇḍalākāram̄ | tatra mūlakandah̄ | tatra śaktim̄ pāvakākāram̄ dhyāyet | tatraiva kāmarūpapīṭham̄ sarvakāmaphalapradam̄ bhavati | cf. SSP 2.2 (Ed. p. 29): dvitiyam svādhiṣṭhānacakram̄ | tanmadhye paścimābhimukham̄ liṅgam̄ pravālānkurasadṛśam̄ dhyāyet | tatraivoḍyānāpīṭham̄ jagadākarṣaṇam̄ bhavati | 2 cf. SSP 2.3 (Ed. pp. 29-30): tṛtīyam nābhihacakram̄ pañcāvartam̄ sarpavat kūṇḍalākāram̄ | tanmadhye kūṇḍalinīṁ śaktim̄ bālārkakotisannibhāṇi dhyāyet | sā madhyā śaktih̄ sarvasiddhidhā bhavati | cf. SSP 2.4 (Ed. p. 30): caturthaṇi hṛdaya-cakram̄ aṣṭadalakamalam̄ adhomukham̄ | tanmadhye karṇikāyāṁ liṅgākāraṁ jyotiṛūpāṁ dhyāyet | saiva hamsakalā sarvendriyavaśyā bhavati | cf. SSP 2.5 (Ed. p. 30): pañcamam kanthacakram̄ caturāngulam̄ | tatra vāma iḍā candranāḍī | dakṣine piṅgalā suryanāḍī | tanmadhye suṣumnāṁ dhyāyet | saiva anāhatakalā anāhatasiddhidhā bhavati | cf. SSP 2.6 (Ed. p. 31): ṣaṣṭhaṇi tālucakram̄ | tatrāmṛtadhārāpravāhāḥ | ghaṇṭikāliṇgaṇi mūlāndhraṇi rājadantam̄ śāṅkhinīvivarāṇi daśamadvāram̄ | tatra śūnyam̄ dhyāyet | cittalayo bhavati | 3 cf. SSP 2.7 (Ed. p. 31): saptamam bhrūcakram̄ madhyamāṅguṣṭhamatram̄ | tatra jñānanetram̄ dīpaśikhākāram̄ dhyāyet | tatra vāksiddhir bhavati | cf. SSP 2.8 (Ed. p. 31): aṣṭamam brahmaṇdhraṇi nirvāṇacakram̄ sūcikāgrahedyam | tatra dhūmaśikhākāram̄ dhyāyet | tatra jālandharapīṭham̄ mokṣapradam̄ bhavati | cf. SSP (Ed. p. 32): navamam ākāśacakram̄ soḍaśadalakamalam̄ ūrdhvamukham̄ | tanmadhye karṇikāyāṁ trikūṭākāraṁ tadūrdhvāśaktiṁ tāṁ paramaśunyāṁ dhyāyet | tatraiva pūrṇagiripiṭham̄ sarveṣṭasiddhipradam̄ bhavati | iti navacakravīcāraḥ ||

1 anukramah cett.] anukrama N₁ anukramā DN₂ **kathyate** cett.] kathyamte DN₁N₂ **ādhāre** cett.] ādhāro BL **brahmacakram** BEL] brahmacakram̄ cett. **ādhāropari** β] om. α liṅgamūle β] liṅge α svādhiṣṭhānacakram EDPN₁N₂] svādhiṣṭhānacakram̄ cett. **2 maṇipūrakacakram** ELPN₁N₂] maṇipūrakacakram̄ cett. **'nāhata'** P] anāhata° BELU₂ viśuddha° cett. **cakram** BEL] cakram̄ cett. **viśuddhicakram** β] anāhatacakram̄ α **ṣaṣṭhaṇi** cett.] ṣaṣṭha° L **tālucakram** EN₁N₂] tālucakram̄ DPU₁ tālucakre BL tālucakra U₂ **3 'ājñā** cett.] agneja P āgneya L ājñāya B **cakram** DEN₁N₂U₁U₂] cakram BDPL **'randhra'** cett.] om. BELP **'kāla** cett.] brahma° U₁ **cakram** E] cakram̄ cett. **navamam** E] navama N₂ navamam rattu U₁ navamam cett. **cakram** DEN₁N₂U₁U₂] cakram̄ BLP **'tat'** BDLN₁U₁U₂] etat E tatah P tata N₂ **'parama'** N₁] param̄ βD para° N₂U₁ **'śūnyam** BEL] śūnyam PN₁N₂U₁U₂ tatparamaśunyam̄ D

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

[XXX. Sequence of Cakras]

Now, the sequence of the *cakras* is taught. At the support¹⁰¹, there is the Brahmacakra. Above the support at the root of the gender is the Svadīṣṭhānacakra. At the navel, there is the Maṇipūrakacakra. In the heart [there is] the Anāhatacakra. Situated within the throat is the Viśuddhicakra. The sixth is the Tālucakra. In the centre of the eyebrows is the Ājñācakra. At the opening of Brahma¹⁰² is the Kālacakra¹⁰³. The ninth is the Ākāśacakra¹⁰⁴. It is supreme emptiness.

technical terms occur in even earlier Śaiva Tantras, such as in the *Mālinīvijayottaratantra*, which, however, teaches a more elaborate but conceptually deviating system of six *lakṣyas*, cf. (VASUDEVA, 2004: pp. 263-71), on the *granthis*, *vyomas*, *lakṣyas* and *cakras*.

¹⁰¹In the previous section on *cakras* Rāmacandra situates the first *cakra*, which he there calls *mūlacakra*, at the beginning (*ādau*) [of supposedly the central channel], which should be at the anus if we assume an ascending order, cf. p.11. This assumption is further supported by the additional descriptions of U₂ folio 2v. l.2 in which it is explicitly located at the anus (*gudasthānam*) and called “*ādhāracakra*” (“*cakra of the support*”). Thus, the location presented here as *ādhāre* (“at the support”) should be understood as *mūlādhāre* (“at the root-support”).

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

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

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

[XXXI. ādhāracakrasya bhedāḥ]

- 1 इदानीमाधारचक्रस्य भेदाः कथ्यन्ते । पादयोरेकुष्ठे तेजसो लक्ष्यकारणात् दृष्टिः स्थिरा भवति । द्वितीयो
 2 मूलाधारः । पादांगुष्ठस्य मूले उपरपादस्य पार्ष्णिः स्थाप्यते तदाश्चिः प्रबलो भवति । एका पार्ष्णिर्मूलाधारे
 3 स्थाप्यते । तस्य पादस्याङुष्ठमूले परस्य पादस्य पार्ष्णिः स्थाप्यते । तदश्चिः प्रदीप्यते । दृटीयं गुदाधारस्थानं ।
 4 तन्मध्ये संकोचविकाशाकुञ्जनकारणात्पवनः स्थिरो भवति । अनु च पुरुषस्य मरणं न भवति ।

Sources: 1 cf. YSV (PT p. 832) = YK 2.15: शोदांधारभेदान् तु श्रीनृ देवी विशेषात् | cf. SSP 2.10 (Ed. p. 29): अथ शोदांधाराह कथ्याते | cf. YSV (PT p. 839): आंगुष्ठपादयोऽत तेजां सलक्षस्थिराद्रष्टिमान् | पादांगुष्ठे या अधाराह प्रथमो (prathamāḥ YK 2.16) योगतत्वात् | cf. SSP 2.10 (Ed. p. 32): तत्र प्रथमाह पादांगुष्ठाधाराह | तत्राग्रतास तेजोमायां ध्यायेत् | द्रष्टिः स्थिराभवति | 1-3 cf. YSV (PT p. 839): द्वितीयां पादामूलान् तु पादामूलपारपाम् (pādamūlam param YK 2.16) सा वा | पादास्या पार्ष्णी (pārsni YK 2.17a) समस्थाप्य बलवान् प्रभवेन मुनिः | पादामूले त्वावापादांगुष्ठमूलाम् (prṣthe pādānguṣṭhe YK 2.17) विधारयेत् || 1-3 cf. SSP 2.11 (Ed. p. 33): द्वितीयो मूलाधारास ताम् वामपादपार्ष्णिनां निष्पिद्य स्थातव्याम् | तत्राग्निदिपानाम् भवति | 3-4 cf. YSV (PT p. 839): त्रितीयं तु गुदाधारो (gudādhāre YK 2.18) गुदासान्कोचनाक्रियां | विकासाकुञ्जनाम् तस्य स्थिरवायां च मृत्युजित् | cf. SSP 2.12 (Ed. p. 33): त्रितीयो गुदाधारास ताम् विकासासाम्कोचनेना निराकुञ्जयेत् | अपानवायुहं स्थिरो भवति |

1 **idānīm** cett.] idānī N₂ **bhedāḥ** cett.] bheda BL **kathyante** cett.] kathyanta E kathyate DN₁ aṅguṣṭhe cett.] aṅguṣṭhai B **tejaso** cett.] tejasam BL **lakṣyā** cett.] lakṣā N₂ lakṣāपादस्यां BL **“kāraṇāt** cett.] **“karapāt** P **“drṣṭiḥ** cett.] drṣṭi^o N₁N₂U₁U₂ **bhavati** cett.] bhavatī L 2 **mūlādhāraḥ** cett.] mūlādharaḥ U₁ mūlādhare U₂ **‘para’** cett.] apara^o α aparasya BL **pādasya** cett.] pāda^o BL **pārṣṇih** cett.] **“pārṣṇih** L dhāraḥ pādāmduṣṭhasya mūleḥ parapādasya pārṣṇih P **sthāpyate** cett.] syāpyate BL sthāyyamite U₂ **tadāgnih** cett.] agni^o D agniḥ N₁ om. U₂ **prabalo** cett.] om. N₂U₂ **bhavati** cett.] bhavatī BL om. N₂U₂ **ekā** cett.] ekaḥ E ekām U₁ **“pārṣṇih** U₁] pārṣṇih DN₁ pārṣṇir ādau BELP **mūlādhāre** cett.] mūlādhāra BU₁ mūlādhāra L mūlādhāraī D 3 **pādasyāṅguṣṭhamūle** cett.] pādasya amguṣṭhamūlam N₁U₁ **parasya** EP] aparasya cett.] **pādasya** cett.] om. U₁ **“pārṣṇih** cett.] pārṣṇi N₂ pārṣno U₁ **sthāpyate** BELPU₁] sthāpyam DN₁N₂ **tadagnih** E] tadagnih BLPU₂ agnir DN₁ agni N₂U₁ **pradipate** E] pradipate BLPU₂ dipate DU₁ dāpyate N₁ dipate N₂ **tr̄tyam** cett.] tr̄tiya U₂ **“sthānam** cett.] **“sthāne** B 4 **“vikāśā** cett.] **“vikāśā** L **“kuñcana** cett.] ākuñcana L akumcana U₁ kumcana DN₂ **“pavanah** cett.] **“pavanā** DU₁U₂N₂ **bhavati** cett.] bhavatī B **anu ca** DPU₁U₂] anyac ca E anūca N₁N₂ anucara^o B anucakra^o L **na** cett.] om. BPL **bhavati** cett.] bhavatī BL

Philological Commentary: 1 pādayor aṅguṣṭhe ...: Judging by the sources and parallels for this passage as well as the introductory statements Rāmacandra presents for the following ādhāras, it appears possible that originally the first ādhāra was introduced with something like *prathamāḥ pādānguṣṭhādhāraḥ*, too. However, since evidence from the manuscripts is missing I refrained from conjecture. 3 **ekā pārṣṇir ...sthāpyate**: The sentence is omitted in N₂ and U₂. **tasya pādasyāṅguṣṭhamūle ...pradipate**: The Sentence is omitted in U₂.

[XXXI. Divisions of the Wheels of Support]

Now, the divisions of the totality¹⁰⁵ of supports¹⁰⁶ [for concentration] are taught. The first is the support at the big toe. From the execution of the fixation onto the light at the big toe of the feet, stability of the gaze arises.¹⁰⁷ The root support is the second [one]. The heel of the other foot is caused to be placed at the big toe joint (*pādasyāṅguṣṭhamūla*)¹⁰⁸. As a result, the fire is strengthened. One heel is caused to be placed at the Root-container. The heel of the other foot is caused to be placed at the root of the big toe of this foot. The fire of it is caused to be kindled.¹⁰⁹ The third is the location of the anus support. From the execution of expansion and contraction, a stable vital wind arises. And therefore death of the person does not arise.¹¹⁰

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

¹⁰⁶The yogic practice of sixteen *ādhāras* goes back to more ancient yoga traditions of Śaivism and is mentioned in texts such as *Tantraloka*, *Manthānabhairavatantram* *Kumārikākhaṇḍaḥ* and *Netratantra* with *Netroddyota*. The techniques were passed on and recycled across the centuries among the yoga traditions of Hatha- 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; *Śivayogapradīpikā* 3.17-33; *Siddhasiddhāntapaddhati* 2.10-25; *Yogatarāṅgiṇī* 1.13 (Ed. p. 72-73) quotation with reference "nityanāthapaddhatau" (maybe another recension of the *Siddhasiddhāntapaddhati*, see POWELL, 2023:149); *Hathatattvakaumudi* 24.10-23; and *Hathapradīpikājyotsnā* on *Hathapradīpikā*, as well *Prāṇatośinī* (Ed. p. 839-841) quotation with reference "yogasvarodaye" and *Yogakarṇikā* quotation with reference "yogasvarodaye" 14-36. Comparing the various lists of *ādhāras* reveals a significant variability. Rāmacandra's system is certainly derived from the *Yogasvarodaya*. This passage additionally suggests clear influences from the *Siddhasiddhāntapaddhati*. As POWELL, 2023:151 discussed, the *Śivayogapradīpikā* was probably the source text of the *Siddhasiddhāntapaddhati*.

¹⁰⁷In 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 *Śivayogapradīpikā*) or the light is already present. *Śāradātilakatantra*, however, instructs to fix *prāṇa* in each *ādhāra* listed. Here, the practice of the *adhāras* is subsumed under the *dhāraṇā* limb in an eight-fold (*āṣṭāṅga*) yoga system.

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

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

¹¹⁰*Netroddyota*, *Śāradātilakatantra* and *Hathapradīpikājyotsnā* provide the knee (*jānu*) as the third *adhāra*.

- 1 चतुर्थं लिङ्गाधारं । तन्मध्ये लिङ्गसंकोचनाभ्यासा पश्चिमदण्डमध्ये वत्रनाडी भवति । तन्मध्ये पुनराभ्यासक
- 2 रणान्मनः पवनयोः संचारो भवति । तयोः संचारान्मध्ये ग्रन्थित्रयं त्रुट्यति । ततोटनात्पवनो ब्रह्मकमलमध्ये
- 3 पूर्णा भूत्वा तिष्ठति । ततो वीर्यस्तम्भो भवति । पुरुषः सदैव युवैव भवति । पञ्चमं उड्डियानां स्वाधिष्ठानं ।
- 4 तत्र बन्धनान्मलमूत्रयोर्नाशो भवति ।

Sources: 1-3 cf. Ysv (PT pp. 839-840): liṅgādhāram caturthan tu liṅgasāṅkocanān tu ca | liṅgasāṅkocanābhyaśāt paścimādanḍamadhyagah | vajranādītu YK 2.20) tanmadhye punar abhyasayām (abhyasanān YK 2.20) tathā | sañcāro vāyumanasor atisañcāra iti (ratīm sañcarati YK 2.20) tridhā | granthitrayavibhedas (bhedañ YK 2.21) tu tadbhedo brahmamārgataḥ | brahmapadmo (padme YK 2.21) vāyupūrṇo (pūrṇe YK 2.21) bhūtvā tiṣṭhati yogirāṭ | vīryastambho bhavet tena sād-hayet tu sadā yuvā | mūlādhāra brahmapadme ṣatpadme ca tathā tathā | 1-3 cf. SSP 2.13 (Ed. pp. 33-34): caturtho meḍhrādhāraḥ | liṅgasāṅkocanān brahmañgranthitrayam bhītvā bhramaraguḥāyām viśramya tata ūrdhvamukhe bindustambhanām bhavati| esā vajroli prasiddhā 3-4 cf. YSV (PT p. 840): pañcamānañ jaṭharādhāraṁ tadā bandhayati kramāt | mṛtyunā bhaṅgasiddho 'yam (mṛtyunā māṅgañ YK 2.23) mṛtyor (mṛtyur YK 2.23) eva kṣayañkarāḥ | anena paścimād ūrddham (ūrdhvam YK 2.24) vāyuh kuryād viśāladiḥiḥ | bandho 'yam buddhimanasoñ pañcamādhārakālajit | 3-4 cf. SSP 2.14 (Ed. p. 34): pañcamē odyāñādhārator bandhanān malamūtrasañkocanām bhavati | *udyāñā etc. in various mss.

1 caturtham cett.] caturtha° BDL sam̄kocanā° cett.] sakonā° N₂ paścima° cett.] paścima° BP paścama° L vajra° cett.] vajnā° BPL prajnā° E bhavati cett.] bhavati BL 1-2 °karaṇāñ EPU₂] karaṇāt cett. 2 manah cett.] punah BL pavanayoh cett.] pavanayo BL sam̄cāro cett.] sam̄coro D bhavati cett.] bhavati BL tayoḥ cett.] tayo B sam̄cārāñ cett.] sam̄cārāt DU₁ trutyatī cett.] trutyatī B trutyatī L trutyatī U₁ ti N₂ °tattroñāt N₁U₂] tattroñāt BELU₁ tata troñāt DN₂ pavano BEL] pavanaḥ cett. °kamala° cett.] ka° BL 3 pūrṇo cett.] pūrṇa BL puruṣaḥ cett.] puruṣa N₂ sadaiva cett.] sam̄daivam P yuvaiva DL] yuvā E yuve P yuvi B yuve va N₁ yuvaiva N₂ yuvaivam U₁ yuvaivam U₂ bhavati cett.] bhavati B prabhavati P pañcamāñ cett.] pañcamānañ B pañcamānañ N₂ uddyāñāñam svādhiṣṭhānam BL] uddyāñāñam svādhiṣṭhānam PU₂ udyāñāñam DN₁ odyāñāñam N₂ uddyāñāñam U₁ uddyāñāñam svādhiṣṭhānam P udgiryāñāñam svādhiṣṭhānam E 4 bandhanā E] badhadānāñ U₂ bandhanāt N₁N₂ vam̄dhanāt D bām̄dhādānāt U₁ bām̄dhādānāt P bām̄dhā diyate BL malamūtrator cett.] mūlamūcayor L bhavati cett.] bhavati B

Philological Commentary: 4 uddyāñāñam: Spellings for the *pīṭha* named *uddiyāñā* vary across yogic literature. B, E, L, P, U₂ add the expression *svādhiṣṭhānam* which was associated with the same *pīṭha* in chapter V.1.1. I choose the most common spelling since, stemmatically, there is no preferable variant.

The fourth is the penis support. Due to the execution of repeated practice of contracting the penis in the centre of it, the adamantine channel¹¹¹ appears in the middle of the staff of the back¹¹². From the repeated practice again [and again], both breath and mind move into its centre. Caused by the transition of both [breath and mind] into the centre [of the adamantine channel] the trinity of knots¹¹³ breaks. There, from the breaking of that, the vital wind, after having filled up (the central channel?), resides within the lotus of Brahmā/Brahman¹¹⁴. From that, virility and strength arise. The person becomes youthful forever.¹¹⁵

The fifth is Uḍḍiyāna at the Svādiṣṭhāna[cakra]¹¹⁶. From performing *bandha* there, urine and faeces disappear.¹¹⁷

¹¹¹The adamantine channel (*vajranādī*) 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*, “the adamantine womb”.

¹¹²The staff of the back (*paścimadanda*) is the central channel, cf. *Śārngadharapaddhati* 4365.

¹¹³The trinity of knots are: 1. the knot of Brahmā/Brahman (*brahmagranthi*) usually situated in the lower regions of the body (cf. *Gorakṣayogaśāstra* 23-24); 2. the knot of Viṣṇu (*viṣṇugranthi*) at the level of the heart (cf. *Gorakṣayogaśāstra* 25 and *Gorakṣāṣataka* 80); and 3. the knot of Rudra (*rudragranthi*) at the level of the head or between the eyebrows (cf. *Gorakṣayogaśāstra* 25 and *Gorakṣāṣataka* 81). Depending on text and tradition, it is either the breath (cf. *Amṛtasiddhi* 13.9-11) or the *kundalini* (cf. *Yogabija* 96-7 and *Gorakṣāṣataka* 74-86) that enters the central channel and pierces the knots. It remains uncertain if knots are supposed to be something physical or mental. *Gorakṣāṣataka* 48 states that the entrance to the central channel is blocked by phlegm (physical) and, in the same breath, mentions that the three knots have arisen from the three *guṇas*, which might be interpreted as physical or mental. Nevertheless, the three knots in yoga texts, in one way or another, obstruct the central passage.

¹¹⁴The lotus of Brahmā/Brahman refers to the eighth *cakra* in Rāmacandra’s system, cf. chapter VIII, p. 25. The same location is expressed in the *Siddhasiddhāntapaddhati* 2.13 and *Yogatarāṅgiṇī* commentary on 1.13 with the term “buzzing hive” (*brahmaraguhā*) usually situated on top of the head (*Jogpradīpyakā* 932; cf. *Śārngadharapaddhati* 4366 and *Gorakhbhāṇī* 28.2 and 30.4).

¹¹⁵Most of the consulted texts situate the fourth *adhāra* at the penis (*medhra*). *Śāradātilakatantra* and *Hathapradīpikājyotsnā* place the fourth support at the thighs (*ūru*). *Śivayogapradīpikā* 3.20 and *Siddhasiddhāntapaddhati* 2.13 additionally associate the practice with the arrest of semen (*bindustambha*). However, *Siddhasiddhāntapaddhati* calls this *vajroli*.

¹¹⁶For a further discussion of the term *uddiyāṇa*, see p.13 fn. 23.

¹¹⁷Śivayogapradīpikā, Siddhasiddhāntapaddhati and Yogatarāṅgiṇī share the concept of performing a *bandha* at the location of Uḍḍiyāna. *Haṭhatattvakaumudī* instructs to do a pressing (*moṭana*) at the waist (*kaṭau*). *Netroddyota*, along with Śāradātilakatantra and *Hathapradīpikājyotsnā* situate the fifth *adhāra* at the anus (*pāyu* or *sīvanī*), whereas the *Yogasvarodaya* situates the fifth *adhāra* at the belly (*jāṭharādhāra*) and provides details (cf. sources) not reflected in Rāmacandra’s text. This observation indicates that Rāmacandra relies more on the *Siddhasiddhāntapaddhati* at this point.

- १ षष्ठो नाभ्याधारः । तत्र प्राणवाभ्यासादनाहतो नादः स्वयमुत्पद्यते । सप्तमो हृदयरूपाधारः । तस्मिन्स्थाने
 २ प्राणवायोर्निरोधात्पडपि कमलान्धूर्घेमुख्यानि विकसन्ति । अष्टमः कण्ठाधारः । तत्र जालंधरो बन्धो दीयते ।
 ३ तस्मिन् सतीडायां पिङ्गलायां पवनः स्थिरो भवति । नवमो घंटिकाधारः । तत्र जिह्वाग्रं लग्नं भवति । ततो
 ४ उमृतकलाया अमृतं स्ववति । तदमृतपानाच्छरीरमये रोगसंचारो न भवति । दशमस्ताल्वाधारः । तन्मध्ये
 ५ चालनं दोहनं च कृत्वा लंबिकाप्रवेशे सति तालुनिमग्ना जिह्वा तिष्ठति ।

Sources: १ cf. YSV (PT p. 840): nābhyaḍhāro bhavet ṣaṭhas (ṣaṭhaṇ YK 2.25) tatra prāṇam samabhyaset | svayam utpadyate nādo nādato muktidantataḥ (muktidandataḥ YK 1.25) | cf. SSP 2.15 (Ed. p. 34): ṣaṭhe nābhyaḍhāre omkāram ekacittenoccārayet | nādalayo bhavati | १-२ cf. SSP 2.16 (Ed. p. 34): saptamo hṛdayādhāre prāṇam nirodhayet | kamalavikāso bhavati | १-२ cf. YSV (PT p. 840): saptamo hṛdayādhāras tasmin vāyunibandhanāt | ūrddhakrāṇi (ūrdhvavakrāṇi YK 2.26) padmāni vikasanti mahān bhavet | २-३ cf. YSV (PT p. 840) = YK 2.27: kanṭhādhāro ṣtamas tatra kanṭhasaṅkocalakṣaṇaḥ | jālandharākhyo bandhaḥ syāt tasmin sati marud dṛḍhaḥ | २-३ cf. SSP 2.17 (Ed. p. 34): aṣṭame kanṭhādhāre kanṭhamūlam cibukena nirodhayet | idāpiṅgalayor vāyuḥ sthīro bhavati | ३-४ cf. YSV (PT p. 840): navamo ghaṇṭikādhāras tatra jihvāgramagrataḥ (jihvāgrataḥ kṛte YK 2.28) | sampivat�amṛtaṁ tasmād yogajinmṛtyujitparah | ३-५ cf. SSP 2.18 (Ed. p. 35): navame ghaṇṭikādhāre jihvāgraṇ dhāreyat | amṛtakalā sravati | ४-५ cf. YSV (PT p. 840): daśamas tālukādhāras tatra jihvāgrataḥ kṛte (hemistich omitted in YK) | calane dohane caiva jihvā jaḍati lambitaḥ (jāyeta lambitam YK 2.28cd) | nāsikāprāptajihveyam tālulagnā bhavet tataḥ | ४-५ cf. SSP 2.19 (Ed. p. 35): daśame tālvādhāre tālvantar garbhe lambikāṁ cālanadohanābh्याम dirghikṛtvā viparītena praveśayet | kāṣṭhibhavati |

१ nābhyaḍhāraḥ cett.] nābhyaḍhāras U₁ nābhyaḍhāre U₂ **tatra** cett.] om. E **prāṇavābh्यासा** BLPU₂] prāṇavābh्यासā DN₁N₂ prāṇavābh्यामṣad U₁ °anāhato cett.] nāhato P ānāhato U₁ anohato U₂ **nādah** cett.] nārah P tādah N₂ **svaya** cett.] svayam N₂ **utpadyate** cett.] ūtpadyate N₁ **sap-tamo** cett.] om. BE **hṛdaya** cett.] hṛdayā° U₂ om. BE °rūpādhāraḥ N₂U₁] °rūpadhāraḥ L rūpa ḍhāraḥ DN₁ °dhāraḥ U₂ om. BE **२ prāṇavāyor** cett.] prāṇavāyō B **nirodhāt** β] nīrūmdhanāt α **saḍ** API BE] saḍapi cett. **३ ūrdhvamukhāni** cett.] ūrdhvamukhām DN₁N₂ ūrusyordha mukham bhavati U₁ **aṣṭamah** DPN₁U₁U₂] aṣṭamam E aṣṭame BL aṣṭama° N₂ **tatra** cett.] tatraḥ D **jālamdharo** cett.] jālamdhara° N₂ jalām BL **dīyate** cett.] dīyate U₁ **३ satīḍayām** EP] satīḍayām BL sati iḍayām DN₁U₁U₂ satiśādāyām N₂ **pavanaḥ** cett.] pavana° D **bhavati** cett.] bhavati BL **navamo** cett.] navo B **ghaṇṭikā** cett.] ghaṇṭikā° P ghaṇṭā° L °dhāraḥ cett.] dhāras U₁ **jihvāgraṇ** cett.] jihvāyā-gram D juhvāyām U₁ **bhavati** cett.] bhavati B bhavati vā U₁ **tato** cett.] tataḥ N₁U₁ **४ 'mr̥takalāyā** BEPN₁N₂] mṛ̥takalāyām L amṛtakalāyāh DU₁ **amṛtaṁ** cett.] amṛta P om. L **sravati** cett.] om. L **tadamṛ̥tapānāc** DP] tadamṛ̥tapānāt EN₁N₂U₁ tadamṛ̥takalāyām amṛ̥tāpāni° B amṛ̥tāpānā L tadaṁ-
 tapānā U₂ **charīra**° cett.] śarīra° EN₁N₂ **na** cett.] om. BL **bhavati** cett.] bhavati B **daśamas** cett.] daśamamṣa B daśamamṣa E daśama N₁N₂ **tanmadhye** cett.] staṭmānmadhye U₁ **५ cālanam** cett.] cānanam D vānam E **dohanam** cett.] dollahanam E dohanam chedanam U₂ **kṛtvā** cett.] kratvā BL sva kṛtvā U₁ **lambikā** cett.] cālaṇa vikā U₁ **sati** cett.] śe sati P grāti DN₁N₂ **tālunimagnā** cett.] tālūnimagnā N₂U₁U₂ tālumagnā BPL **jihvā** cett.] juhvā U₁ om. N₂ **tiṣṭhati** cett.] om. N₂

Philological Commentary: १ **tatra** ...svayam utpadyate: Sentence omitted in E.

The sixth is the support of the navel. From the repeated practice of *pranava*, the unstruck sound arises by itself.¹¹⁸

The seventh is the support of the heart form. The six lotuses [become] upward facing [and] blossom from the restraint of the breath in this location.¹¹⁹

The throat support is the eighth. There, the binding of Jālañdhara¹²⁰ is produced. While abiding therein, the vital wind in the Iḍā and Piṅgalā channels becomes stable.¹²¹

The ninth is the support of the uvula. There the tip of the tongue becomes attached [to the uvula]. Because of that, the nectar of immortality flows from the immortality digit. From drinking the nectar of immortality, diseases do not spread in the body.¹²²

The tenth is the support of the palate. After the moving and milking have been done therein, [and] while abiding at the entrance of the uvula, the tongue resides inserted within the palate.¹²³

¹¹⁸ *Siddhasiddhāntapaddhati* instructs recitation of *om* at the navel, *Yogatarāṅgiṇī* adds meditation on the form of consciousness (*cindrūpam*) to the same recipe, whereas in *Hṝhatattvakaumudī* the breath should be restrained at the navel, which causes the rising of the sound of *om* into emptiness. In the *Yogasvarodaya*, the restraint of breath in the navel causes the *nāda* to arise on its own. However, *Śivayogapradīpikā* instructs to contemplate Kunḍalinī at the navel. *Netroddyota* lists the *kanda* as the sixth support.

¹¹⁹ Rāmacandra's mention of *śadapi kamalāny* "six lotusses" seems odd, since he teaches a ninefold *cakra* system. The result of the practice in *Siddhasiddhāntapaddhati*, *Yogasvarodaya* and *Yogatarāṅgiṇī* is confined to the blossoming of the heart lotus. In the *Hṝhatattvakaumudī*, it is not the heart itself, but consciousness blossoming in the heart. In *Śivayogapradīpikā*, the heart centre consists of a downward-facing eight-petaled lotus and is declared as 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 "*nādi*" as the seventh *adhāra*. It is described as the middle path between navel and heart and considered the abode of all desires (*nābhihrnmadhyamārge tu sarvakāmābhidho mataḥ* |), whereas *Śāradātilakatantra* and *Hṝhapradīpikājyotsnā* list the navel as the seventh *adhāra*.

¹²⁰ The passage demonstrates how Rāmacandra is jumping between his two sources. In chapter XI, he situated Jālañdhara at the *brahmarandhra*. A discussion of the term can be found at p. 26.

¹²¹ *Netroddyota* places the support at the belly (*jathara*). *Śāradātilakatantra* and *Hṝhapradīpikājyotsnā* place the eighth support in the heart. All other texts present the same concept.

¹²² Most texts with the sixteen *ādhara* system share this concept. Only *Śāradātilakatantra* and *Hṝhapradīpikājyotsnā* situate the ninth support at the neck (*grīva*) and *Netrodyota* at the heart.

¹²³ The ninth, tenth, eleventh and twelfth support are all associated with *khecarīmudrā* and its fore-runners. Already the Buddha himself tried to force his tongue against his palate. For a detailed account of *khecarīmudrā*, see MALLINSON. *Netrodyota* places the tenth support at the tortoise channel (*kūrmanādī*), whereas *Śāradātilakatantra* and *Hṝhapradīpikājyotsnā* situate it at the throat *kaṇṭha*.

- 1 एकादशो जिह्वातले जिह्वाधारः । तस्मिन् जिह्वाग्रेण मन्थनं क्रियते । तस्मिन्कृते ऽतिमधुरं पानीयं स्वति ।
- 2 तथा च कवित्वगीतछन्दोनाटकादि विषय ज्ञानमुत्पयते । तदुपरि द्वादशो दन्तयोर्मध्ये दन्ताधारः । तस्मि-
- 3 न्स्थाने जिह्वाया अग्रं घटीमात्रमर्धगटीमात्रं बलात्कारेण स्थाप्यते । तस्मिन्सति साधकस्य समग्रा रोगा
- 4 नश्यन्ति । नाशिकाधारः । तस्मिल्लक्ष्ये कृते सति मनः स्थिरं भवति ।

Sources: 1-2 cf. YSV (PT p. 840): ekādaśī (ekādaśo YK 2.29) bhavej jihvā talajādhāra īsvari | jihvāgra-mathane tasmin pāniyam̄ madhuram̄ bhavet | tatpīteṣu kavir gītijyotiś (gītir YK 2.29) chandovidām (chandovidur YK 2.30) varah | 1-2 cf. SSP 2.20 (Ed. p. 35): ekādaśe atha jihvādhāre tatra jihvāgram̄ dhārayet | sarvaroganāśo bhavati | 2 cf. YSV (PT p. 840): dantādhāro (dvandvādhāro YK 2.31a) dvādaśeti sarvarogakṣayaṅkaraḥ (sarvarogaḥ YK 2.31b) | dhārayed dantayor madhye jihvāgrañ ca balād api | dhṛtvārddhaghatiṅkāmātraṇa sarvarogan (sarvarogāṁ YK 2.32b) tu nāsayet | cf. SSP 2.21 (Ed. p. 36): dvādaśe bhrūmadhyādhāre tatra candraṁḍalam̄ dhyāyet śitalatām̄ yati | 4 cf. YSV (PT p. 832): nāśadhāras tato (tataḥ YK 2.32b) jñeyo nāśalakṣas trayodaśāḥ (trayodaśa YK 2.32d) | manahsthirakaro yaś tu (sthiraṁ karoty eva YK 2.33a) vāyusthirakaro (vāyuḥ YK 2.32b) mahān | cf. SSP 2.22 (Ed. p. 36): trayodaśe nāśadhāre tasyāgram̄ lakṣayet manah sthiram̄ bhavati |

1 **ekādaśo** cett.] om. N₂ **jihvādhārah** cett.] om. N₂ **tasmin** cett.] tasmin na U₁ om. N₂ **manthanam** cett.] mathanam̄ DLP **kriyate** cett.] kṛtvā BL **'timadhuram** cett.] atimadhuram̄ N₁N₂ satimadhuram̄ BDL **sravati** cett.] sravati B. 2 **tathā** cett.] tadā E kamin nāśikā phatkāravat || tathā N₂ ca cett.] om. BL **kavitva**° cett.] kvacitva° BL kvacitta° D kavitvam̄ U₂ **gīta**° N₁N₂U₁] om. cett. **"chando**° β] **"chandavacchamda**° U₁ **"chaṇḍa**° cett. **"nāṭakādi**° cett.] **"nāḍi**° U₁ **"viṣaya**° βD] **"viṣaye** N₁N₂ viṣayam̄ U₁ **jñānam** cett.] jñānānam̄ U₁ **upadyate** cett.] upadyamte B **dvādaśo** **damṭaylor** BLPU₁] dvādaśadantayo E dvādaśor damṭayo U₂ dvādaśayor DN₁N₂ 3 **jihvāyā** cett.] jihvāyam̄ U₁ **agṛam** cett.] agnaṁ BL graṇi N₂ **ghaṭīmāṭram** cett.] ghaṭīmāṭram̄ DN₁N₂ **ardhagaṭīmāṭram** em.] arddhaghatiṅmāṭram̄ DN₁N₂ ārdhaghatiṅkāmāṭram̄ U₁ ārgaghatiṅmāṭram̄ PU₂ ārgaghatiṅmāṭram̄ B ārdhhaghatiṅmāṭram̄ L om. E **balāṭkāreṇa** EDN₁N₂] bālāṭkāreṇa PU₁U₂ bālāṭkāreṇa BL **tasmin** cett.] tasmiṁ BL **sati** cett.] om. BL 4 **naśyanti** cett.] naśyamti B **nāśikādhārah** cett.] nāśikāgrādhāraḥ EP **tasmin** **lakṣye** em.] tasmiṁ lakṣye U₂ tasmiṁ lakṣye EP₁ tasmin lakṣye DN₁N₂ tasmin ḍraṣṭe BL **sati** cett.] om. BL **manah** **sthiram** EP] minasthire B manah sthilo R manasthiraṁ cett.

Philological Commentary: 2 **dantādhārah**: 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 his text.

The eleventh is the tongue support at the base of the tongue. Therein the tip of the tongue has to be churned. While doing that, a very sweet drink flows out. Moreover, in that manner, the knowledge of areas like poetry, singing, metric and dance is generated.¹²⁴

Above that is the twelfth - within the teeth is the tooth support. At this place, the tip of the tongue is to be positioned with force for the duration of one and a half *ghaṭis*¹²⁵. Abiding therein, the diseases of the practitioner will entirely disappear.¹²⁶

The thirteenth is the support of the nose. While turning it into the object of fixation, the mind becomes stable.¹²⁷

¹²⁴ Almost all text teaching the sixteen *adhāras* share the concept of the churning of the tongue with just minor differences: *Siddhasiddhāntapaddhati* gives the destruction of all diseases (*sarvaroganāśa*) as the result of this practice, *Yogatarāṅgiṇī* calls the practice *jihvādhobhāgādhāra*. Only *Netrodyota* teaches the throat (*kaṇṭha*) as the eleventh *adhāra* but states that “Above the place of the uvula is a stream of nectar resembling nectar itself.” (*lambhakasya sthitaścordhve sudhādhāraḥ sudhātmakaḥ ||*).

¹²⁵ One *ghaṭi* equals 1/60 of a day (cf. SIRCAR, 1966: 114), which is 24 minutes. One and a half textitghaṭis would thus equal 36 minutes

¹²⁶ Most of the texts teach a practice that involves contact between the tongue and the teeth. Rāmacandra and *Yogaśvarodaya* teach to push the tongue forcefully against the [upper] teeth. *shivayogapradipika* 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. *Hathatattvakaumudī* 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. *Yogatarāṅgiṇī* surprisingly teaches the same technique as Rāmacandra and not the *bhrūmadhyādhāra* of *Siddhasiddhāntapaddhati*. *Netrodyota* names the palate as the twelfth support and lets us know that at the root of it is that which is blissful, which is enveloped by the *somakalā*. *Śāradātilakatantra* and *Hṛṣiprādipikājyotsnā* list the nose as the twelfth support.

¹²⁷ The majority of texts teach either the nose, the base of the nose as it is the case in *Śivayogapradipikā* (*ghṛāṇamūla*) and *Hṛṣiprādipikājyotsnā* (*grāṇapada*), or the tip of the nose (*nāsāgra*) as the *Siddhasiddhāntapaddhati* and *Yogatarāṅgiṇī*. Whereas *Netrodyota*, *Śāradātilakatantra* and *Hṛṣiprādipikājyotsnā* teach the place in between the brows as the thirteenth *adhāra*.

- 1 चर्तुर्दशो नासामूले वाय्याधारः तस्मिन् दृष्टे: स्थैर्यकारणात् षष्ठे मासे स्वीयं तेजः प्रत्यक्षं भवति । तेजसः ।
- 2 प्रत्यक्षत्वे पर्थिवं बन्धनं त्रुट्यति । पचदशो भ्रुवोर्मध्याधारः । तस्मिन् दृष्टे: स्थिरीकरणात् कोटिकरणानि
- 3 खुरन्ति । षोडशो नेत्राधारः । अयमङ्गुल्यग्रे न चाल्यते । तदभ्यासात् पृथ्वीमध्ये यत्किञ्चित् तेजो वर्तते ।
- 4 तत्सर्वतेजो दृष्टिविषयं भवति तद्वर्णात् पुरुषः सर्वज्ञो भवति ।

Sources: 1-2 cf. YSV (PT p. 839) = YK 2.33ab-34cd): nāsāpuṭe sthirā drṣṭir ādhāro 'yam caturdaśah | kṛte 'smīn svīyatejaḥ syāt pratyakṣam̄ saṃtrimāsataḥ | pārthivam̄ trūṭati kṣipram̄ pratyakṣam̄ svīyatejasā | 1-2 cf. SSP 2.23 (Ed. p. 36): caturdaśe nāsāmūle kapāṭādhāre drṣṭim̄ dhārayet | ṣaṇmāsāj jyotiḥpuṇijam̄ paśyati | 2-3 cf. YSV (PT p. 839): pañcadaśo bhruvormadhye sthira (*sthirā* YK 2.35) drṣṭis tathā dhruvam | asmin drṣṭih sthirā koṭih (*koṭi* YK 2.35) kiraṇāni sphuranti hi | 2-3 cf. SSP 2.24 (Ed. pp. 36-37): pañcadaśe lalāṭādhāre tatra jyotiḥpuṇijam̄ lakṣayet | tejasvī bhavati | 3-4 cf. YSV (PT pp. 840-41): netrādhāraḥ ṣoḍaśo 'yam (*aṅgulyagre* na YK 2.36) aṅgulyagreṇa cālayet | pṛthvīmadhye tu yatkiñcid varttate (*sarvajñah prabhavas tena viddhate* YK 2.36) jāṭharānalaḥ | pratyakṣam̄ tad bhavet sarvam̄ tad ābhyaśān na samśayah | 3-4 cf. SSP 2.25 (Ed. p. 37): avaśiṣṭe ṣoḍaśe brahmaṇandhram̄ ākāśacakram | tatra śrīgurucaraṇāmbujayugmaṇi sadāvalokayet | ākāśavat pūrṇo bhavati |

1 nāsāmūle vāyvādhārah DN₁N₂] nāsāmūle vādhārah U₁ nāsāmūlādhāro P nāśo mūlādhārah BL nāsāmūlādhārah EU₂ tasmin cett.] tasmin na cett. drṣṭeh cett.] llakṣe krute satī B lakṣe kṛte satī L na drṣṭeh U₁ laṣthe U₂ māse BLU₁] māsi cett. svīyam̄ cett.] svayam̄ BLN₂U₂ 2 pārthivam̄ cett.] pārthiva N₂ trūṭyati PU₂U₁] tuṭyati E trūṭyati BL trudyati N₁N₂D bhruvormadhyādhārah P] bhruvormadhyādhāras E bhruvormadhye dhāraḥ BL bhruvormadhye ajñādhāraḥ D bhruvormadhye ādhāraḥ N₁N₂ bhruvormadhye ādhāra U₁ bhruvormadhyādhāra U₂ tasmin cett.] asmin N₁ smīn D asin U₁ drṣṭeh cett.] drṣte L na drṣṭeh U₁ drṣṭi^o U₂ kiraṇāni α] kotikiraṇāḥ EP kotikiraṇāḥ U₂ kotikirinā BL 3 ṣoḍaśo cett.] ṣoḍaśaḥ DN₁N₂ netrādhāraḥ cett.] netrā LB ayam β] ayaṇ α aṅgulyagre na em.] aṅgulyagreṇa cett. agulyagreṇa N₁D amṛugreṇa N₂ pṛthvi^o cett.] pṛthvi^o LBU₂ tejo cett.] tejaḥ DN₁N₂ om. U₁ vartate cett.] vataṭe U₁ 4 tatsarvatejo DN₁N₂] tatsarvam̄ cett. bhavati cett.] bhavati B taddarśanāt cett.] tadarśanāt P tadarśaḥ U₁ bhavati cett.] bhavati B

The fourteenth is the support of the vital wind at the root of the nose. From the execution of stabilizing the gaze therein, direct perception of one's own light arises within sixty months. One breaks all bonds of the mundane by direct perception of the light.¹²⁸

The fifteenth container is situated in the middle of the eyebrows. Due to stabilizing the gaze therein, ten million rays of light sparkle.¹²⁹

[If the gaze] is held at the tip of the finger without wavering, this is the eye support, the sixteenth. Through that practice, some light arises from within the earth. The entire light of it becomes the object of vision. Through its perception, a person becomes omniscient.¹³⁰

¹²⁸ *Yogasvarodaya* as well as *Siddhasiddhāntapaddhati* utilize the term “*kapāṭādhāra*” and *Yogatarāṅgiṇī* teach the base of the nose as the fourteenth *adhāra*. All other texts teach fixing the mind and/or the breath at the forehead. *Netrodyota* mentions that this place at the forehead is called a wish-fulfilling jewel with its abode at the crossroads of the four channels (*cintāmaṇyabhidhānākhyāś catuspathanivāśi yat* ||).

¹²⁹ A comparison with the other texts reveals interesting differences: *Śivayogapradipikā* teaches gazing above the brows, which quickly brings about the appearance of light. *Siddhasiddhāntapaddhati* calls it the “support of the forehead” (*lalāṭādhāra*), in which the practitioner shall visualize a cluster of light by which one becomes lustrous. *Yogatarāṅgiṇī* again 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 dṛḍhābh्यासे सूर्याकाशे लियते* ||). *Hṝthatattvakaumudī* 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. *Netrodyora* declares it as the “support of the fourth state” (*turyādhāra*) and *Sāradātilakatantra* as well as *Hṝhapradipikājyotsnā* also teach the top of the head (*mūrdhan*) as the fifteenth.

¹³⁰ The *neutrādhāra* is also taught in other texts. Some noteworthy differences exist: *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. *Yogatarāṅgiṇī* instructs the yogin to rub the eyes with the fingers. *Hṝthatattvakaumudī* teaches to meditate upon the eyes. By seeing a mass of light in the corner of the eyes, one soon becomes like Śiva. Both, Rāmacandra and *Yogasvarodaya* instruct the practitioner to hold the gaze at the fingertip without wavering. However, the results differ slightly: instead of just becoming omniscient, the *Yogasvarodaya* adds that the yogin becomes mighty (*prabhava*) and an increase of gastric fire (*jatharāgni*). *Siddhasiddhāntapaddhati* teaches to visualize the pair of the lotus feet of the revered teacher (*śrīgurucaraṇāmbujayugmaṇ*) at the *brahmarandhra* in which the *akāśacakra* is situated. The *Hṝhapradipikājyotsnā*, too, lists the *brahmarandhra*. *Sāradātilakatantra* and *Netratantra* teach the *dvādaśānta* which is twelve fingers above the *brahmarandhra* as the sixteenth support, cf. *Tāntrikābhidhānakosha* 3, p. 210. *Netrodyota* explains: “The support of the [central?] channel is the highest subtle one which awakens complete pervasion.” (*nāḍyādhāraḥ paraḥ sūkṣmo ghanavyāptiprabodhakah* ||).

[XXXII. astāṅgayogasya vicārah]

- इदानीमषाङ्गयोगस्य विचारः कथ्यते । यमनियमासनप्राणायामप्रत्याहारध्यानधारणासमाधिरित पृतेषां ल-
क्षणानि कथ्यन्ते । शान्तिः ॥ पृणामिन्द्रियाणां जयः ॥ आहारः स्वल्पः ॥ निद्राजयः ॥ शैत्यजयः ॥
उष्णजयः ॥ एते यमाः ॥ नियमाः ॥ खलु मनः चापलभावा त्रिवार्य स्थैर्य स्थाप्यते ॥ आसनस्य लक्षणं
बहुग्रन्थेषु निरूपित मस्ति । तर्नात्र न निरूप्यते । प्राणायामस्तु सुकुमारेण साधितुं न शक्यते ।

Sources: 1 cf. YSV (PT p. 841): idānīm yogam aṣṭāṅgam śrūṇu lakṣaṇasamāyutam | cf. YSV (PT p. 841) = YK 5.29-30ab: yamaś ca niyamaś caiva cāsanam prāṇasamāyamah | pratyāhāro dhāraṇā ca samādhiś ca viśeṣataḥ | aṣṭāṅgayoga ebbis tu caiteśāṁ lakṣaṇam śrūṇu | cf. SSP 2.32 (Ed. p. 45): ya-maniyamāsanaprāṇyāmapratyāhāradhāraṇādhyanasamādhayoh ṣṭāṅgāni | 2-3 cf. YSV (PT p. 842): śāntīḥ santoṣāḥ āhāro nīdrālpā (nīdrālpā YK 5.30) manaso damah | śūnyāntāḥkaraṇāḥ ceti (“karaṇāś ceti YK 5.31) yamaḥ iti prakīrtitāḥ | 2-3 cf. SSP 2.32 (Ed. p. 44): tatra yama iti upaśamaḥ sarvendriyajayah āhāraṇīdrāśitavātāpapajaya caivaṇā śanaiḥ śanaiḥ sādhayet | 3 cf. YSV (PT p. 841): cāpalyan tu dūre tyaktvā dūre tu cāpalyam YK 5.31cd) manah sthāryyyam vidhāya ca | ekatru melanām nityam prāṇāmātre na sā matiḥ (śambhīḥ YK 5.32c) | sadodasiñabhabhūtu sarvatrecchāvivarjanam (“vivarjītaḥ YK 5.32d) | yathālābhena santuṣṭāḥ paramēsvaramānasāḥ | mānādānaparityāgā ete tu niyamāḥ iti | cf. SSP 2.33 (PT p. 44): niyama iti manovṛttinām niyamanam | iti ekāntavāśo niḥsaṅgatā audāśinyyam yathāprāptisamtuṣṭir vairāgyam gurucaraṇāvārūḍhatvam iti niyamalakṣaṇam | 3-4 cf. YSV (PT p. 841): āsanāni ca tāvanti yāvanto jīvajantavah | 3-4 SSP 2.34 (Ed. p. 44): āsanam iti svasvarūpe samāsannatā | svastikāsanam padmāsanam siddhāsanam eteśāṁ madhye yatheśāṁ ekaṇam vidhāya sāvadhānena sthā-tavyam ity āsanālakṣaṇam | 4 cf. YSV (PT p. 841): prāṇyāmās tridhā ceti bahudhā prathamam śrūṇu | āsane prāṇasamāyāme na sāktāḥ sukumārakāḥ | mahāpūṇyaprabhāvē śakyate tu mahātmanā | cf. SSP 2.45 (PT p. 45): prāṇyāmā iti prāṇasya sthiratā recakapūrakakumbhakasamghaṭakaraṇāni catvāri prāṇyāmalakanam |

1 idānīm cett.] idānīm N₂U₁U₂ **aṣṭāṅgayogasya** cett.] aṣṭāṅgaya^o E **vicāraḥ** cett.] vicāra U₂ °dhyānadhāraṇāsamādhir iti EPU₂] dhāraṇādhyānasamādhir iti BL dhyānadhāraṇāsamādhiyah N₁N₂ dhyānadhāraṇāsamādhi DU₁ **2 kathyante** cett.] kathyate U₁ **śāntih** β] śānti^o α **saññām** EU₁] saññām DLN₁N₂ saññām BP ṣaṇa U₂ **indriyāṇām** cett.] imḍriṇām B **āhāraḥ svalpah** U₂] svalpāhāraḥ E ahāraḥ svalpah BP ahāraḥ] svalpah || L svalpāḥ N₁ ahāraḥ svalpāḥ N₂ ahāraḥ svalpāḥ D ahāraḥ sajayah U₁ **nindrājayaḥ** cett.] nindrāyā jayah B nindrāyāh jayah LU₂ **śaityajayaḥ** cett.] śityajayah N₁ śitoṣṇa-jayah E **3 uṣṇajayaḥ** cett.] uṣṇajayah BU₂ auṣṇajayaḥ U₁ om. E **ete** cett.] ya te BL **yamāḥ** cett.] yamāniyamāḥ P yamah BL **niyamāḥ** E] niyamāḥ αU₂ om. BPL **khalu** cett.] khalu N₁N₂U₂ **manah** DN₂U₁] om. cett. **cāpala^o BEL**] cāpalā^o PU₂ capala^o α **nivārya** cett.] nivārye D nivārya BLP nivārya U₁ **sthairyē** cett.] om. BLDU₂ **āsanasya lakṣaṇām** α] āsanalakṣaṇam EPL āsanalakṣaṇam tu U₂ āsanam lakṣaṇām B **4 bahūgranthheṣu** BLU₂] baḥuṣu gramtheṣu EP bahūgramthe α **nirūpitam** EPU₂] nirūpitam] D **nirūpitam** | N₁N₂ nirūpyam BL nirūpitam tan U₁ **asti** β] atah α **tenātra** β] atrāyam N₁N₂ atratyam D atra U₁ na EPU₁] om. cett. **sukumāreṇa** EP] kumāreṇa BLU₂ kūmāreṇa purusena α

[XXXII. Procedure of Aṣṭāṅgayoga]

Now, the procedure of the eightfold yoga¹³¹ is explained: observances, restrictions, posture, breath control, withdrawal of the senses, meditation, concentration¹³² and absorption. Their characteristics will be taught.

The observances are peace, conquer of the six senses¹³³, little food, conquer of sleep, conquer of cold and heat.¹³⁴

[The] restrictions [are]: Keeping the mind from the state of unsteadiness [and] ground it in calmness, retreating to a lonely place, refraining from contact to animals, unchanging intellect, equanimity, refrain from craving for objects, being content with what is given, never forgetting the name of the highest lord, one shall not bring the mind into depression.¹³⁵

The characteristic of posture has been discussed in many works. Because of that, it will not be discussed here.

Young persons can not practise breath control.

¹³¹ Given the extensive list of fifteen yogas presented at the beginning of this text does not list *aṣṭāṅgayoga*, one wonders why this type of yoga suddenly appears. Suffice it to say that he followed the structure of his main source text. For a discussion of the structural issues of the text, see p. ??.

¹³² The reversed order of the sixth (*dhāraṇā*) and seventh (*dhyāna*) limb of the “classical” Pātañjala model is striking (cf. Pātañjalayogaśāstra 2.29). Rāmacandra’s main source text, the *Yogasvarodaya*, calls 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 (J₁ and J₂) with Rāmacandra’s order. According to VASUDEVA, 2004: 380-381, this reversed order frequently appears in yoga texts structured in *śaḍāṅga* or even *pañcāṅga* systems. It is found in *Jayākhyasamhitā*, *Maitrāyaṇiyopaniṣad*. Furthermore, it is present in the Śaiva *Rauravatantra*, *Kiranatantra*, *Matanīgatantra*, as well as in Buddhist Tantras like the *Guhyasamājatantra* and *Kālacakratantra*. *Vāyupurāṇa* teaches the “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 *Prāṇatoṣinī* and *Yogakarṇikā* can be added to this group. It appears that the source for this concept goes back to the Viraśaiva milieu of the fifteenth century. A useful table of the texts, including the reversed order, see POWELL, 2023:166.

¹³³ The sixth sense is the mental faculty (*manas*, *citta*), cf. WHITE, 2021:18.

¹³⁴ Rāmacandra presents a unique mix of his two primary sources: *Yogasvarodaya* lists peace (*sānti*), contentment (*santosa*), little sleep (*nidrālpa*), taming of the mind (*manaso dama*) and emptiness of the inner organ (*śūnyāntahkaraṇa*). *Siddhasiddhāntapaddhati* lists: tranquillity (*upaśama*), conquer of all senses (*sarvendriyajaya*), and conquer of food, sleep, cold, wind, heat (*ahāranidrāśitavātātapajaya*)

¹³⁵ For an interesting comparative table of other texts that teach ten *niyamas* see POWELL, 2023:196.

- 1 अतस्तस्य नाममात्रं कथ्यते । प्रत्याहारः कथ्यते । मनः संसाराच्चिवृत्यात्मनि स्थाप्यते । मनोमध्ये ये विकारा
2 उत्पद्यन्ते । अनेकचमकारिणी बुद्धिरूप्तव्यते सागोप्याः । ध्यानं च बहुतरं प्रागुक्तं तेनात्र नोच्यते ॥

[XXXIII. piṇḍabrahmāṇḍayor aikyam]

- 3 इदानीं पिण्डब्रह्माण्डयोरैक्यमस्ति । तस्मा ल्लभ्याण्डमध्ये ये पदार्थास्ते ऽपि पिण्डमध्ये सन्ति । ते कथ्यन्ते ।
4 पादयोरङ्गुष्टतले तलं वर्तते । तदुपरि तलातलं वर्तते । गुल्फयोर्महातलं वर्तते । जड्जामध्ये सुतलं वर्तते ।
5 जान्वोर्मध्ये वितलं वर्तते । ऊर्वोर्मध्ये ऽतलं वर्तते ।

Sources: 1-2 cf. YSV (PT p. 841) = YK 7.6-7: kṛtvā kalevarāप् śuddham kuryād yatnair mahātmanā | mano nivārya saṃsāre viṣayētu tathaiva ca | manovikārān sarvāś ca tyaktvā śūnyamayo bhavet | pratyāhāro bhavaty eṣu sarvanindācamatkṛtaḥ | 1-2 cf. SSP 2.36 (Ed. p. 45): pratyāhāra iti caitanyatu-raṅgānāप् pratyāhāraṇāप् vikāragrasanaप् utpannavikārasyāpi nivṛttir nirbhātīti pratyāhāralakṣaṇāम् | 2 cf. YSV (PT p. 841) = YK 7.8: dhyānān tu dvividham proktam sthūlasūksmaविभेदात् | sthūlam mantramayam viddhi sūksmantu mantraवरजितम् | cf. SSP 2.38 (Ed. p. 46): atha dhyānam | asti kaścana paramādvaitasya bhāvāḥ | sa evātmeti yathā yadyat sphurati tattvasvarūपam eveni bhāvayet | sarvabहुतेषु samadṛṣṭi ca | iti dhyānalakṣaṇam | 3 cf. YSV (PT p. 841): piṇḍabrahmāṇḍayor aikyam śrīप् idāniप् prayatnataḥ | brahmāṇḍe santi ye cāndāḥ piṇḍamadhye 'pi te sthitāḥ | cf. SSP 3.1 (Ed. p. 28): piṇḍamadhye carācaram yo jānāti sa yogī piṇḍasamvittir bhavati | 4-5 cf. YSV (PT pp. 841-42): talam pādānguṣṭhatale tasyopari talātalam | mahātalām gulphayor madhye gulphopari rasātalam | sutalam jaṅghayor madhye vitalam jānumadhyakam | ūrvormadhye 'talām proktam saptapātālam īritam | talām talātalañceti mahātalārasātalam | saptapātālam etat tu sutalam vitalātalam | 4-5 cf. SSP 3.1-2 (Ed. pp. 48-49): kūrmān pādātale vasati | pātālam pādānguṣṭhe | talātalam aṅguṣṭhāgre | mahātalām pādapṛṣṭhe | rasātalam gulphe | sutalam jaṅghāyām | vitalam jānvoh | atalam ūrvoh |

1 atas tasya EPU₁] atātasya DN₁ ata tasya N₂ atātasya U₂ atātah BL **nāmamātrāप्** EPN₁U₂] nā-mamātrāte DN₂U₁ nāma BL **kathyate** β] kathitam α **kathyate** cett.] pratyato E **nivṛtyātmani** em.] nivṛtyātmani BLPU₁U₂ nivṛtyātmani E nivṛtyātmani DN₁N₂ **sthāpyate** cett.] om. N₂ **vikārā** cett.] vikārah P vikārāḥ D om. N₂ **2 utpadyante** cett.] om. N₂ **kāriṇī** BELPU₁U₂] kārakarakāraṇi N₁N₂ kārakāraṇi D **buddhir** cett.] buddhi DN₁N₂ **utpadyate** cett.] utpadyate | EBDU₂ utpadyataram P sāgopyāḥ N₂] sāgopyāḥ DN₁ sāgopyā BLU₂ sāgaupya U₁ sāmgopāmgam E om. P **dhyānam** cett.] om. P ca cett.] om. PU₁U₂ **bahutaraṇam** cett.] om. P **prāg** β] om. α **uktam** DU₁U₂] uktam | E uktam cett. **tenātra** cett.] tena atra DN₁U₁ **nocaye** cett.] na ucycate U₁ **3 piṇḍa**° cett.] pida° DN₁ **brahmāṇḍayor** BELP] 'brahmāṇḍayoh αU₂ **aikyam** cett.] ekyam B ekam N₂ **tasmāt** cett.] tasmāt B tasmāntē N₂ **padārthās** cett.] padārthāḥ DN₁ padārthā N₂U₁ **te** 'pi cett.] te BLP sarve pi U₁ tanmadhye U₂ **santi** cett.] santiti E sati BU₂ sam° L **te** DN₁N₂] om. cett. **kathyante** cett.] kathyate BPU₁ **4 pādayor** cett.] padas E pādayas PL pādayas B pādayo° U₂ **aṅguṣṭatale** em.] amguṣṭatale U₁ amguṣṭatale DN₁N₂ °mguṣṭatale U₂ tālās BL tele P tale E **talām** cett.] talām ca U₁ mūlam rasātālat U₂ **tadupari** em.] tadupari U₁ tadupari DN₁N₂ pādopari β **vartate** cett.] vartate | pādopari talām vartate P **gulphayor** β] gulpho α **mahātalām** β] parimahātalām α **jaṅghā**° cett.] jaghā° U₂ om. P **sutalam** cett.] stutalam B om. P **vartate** BELU₂] om. cett. **5 jānvormadhye** DU₁] jānvomadhye N₁N₂ jānumadhye EPU₂ jānubhyām BL **vartate** EBL] om. cett. **'talām** E] atalam cett. **vartate** ELB] om. cett.

Philological Commentary: 4 ...mahātalām vartate: A description of *rasātala* was possibly lost in transmission or even an authorial mistake. A mention of it like "gulphopari rasātalañ vartate" would be exspected according to the sources right after mention of *mahātala*.

That is why it is just mentioned by name.¹³⁶

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. Changes within the mind arise, but they are kept off. A mind that is capable of producing many wonders arises. This is to be kept secret.

Meditation has been taught many times before. Because of that, it is not discussed here.¹³⁷

[XXXIII. Identity of the External Universe and the Body]

Now, there exists the identity of the external universe and the body.¹³⁸ Because of that, the objects which exist in the external universe are also in the body. They are taught.

Talam 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. Sutala exists in the centre of the lower part of the leg between the ankle and knee. Vitala exists in the middle of the knee. Atala exists in the middle of the two thighs.¹³⁹

¹³⁶ It is crucial to note here that *Yogasvarodaya* states that young persons are not qualified to practice posture and breath control, but that, by the power of great merit a great soul becomes capable, cf. *Yogakarṇikā* quoted with reference *yogasvarodaye* 7.2 (āsane prāṇasamyāme na śaktāḥ sukumārakāḥ | mahāpuṇyaprabhāvēna 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*, now consciously decides to exclude certain teachings. Therefore, by stating this very reason, he directly hints at his audience: *sukumāras*, young persons, or, taking into consideration all previous allusions to a wealthy and royal lifestyle, possibly young princes.

¹³⁷ Rāmacandra probably refers to the teaching of the nine *cakras*, the sixteen *adhāras*. The same schema is already found in the *dhyāna* descriptions of *Śivayogapradipika* 3.4–33, cf. POWELL, 2023: pp. 165,212-215. He might also hint at the various methods he subsumes under Lakṣayoga. Rāmacandra probably also consciously decided to skip a description of *samādhi*, since *Prāṇatoṣinī* quoted with reference *Yogasvarodaye* (Ed. p. 841) defines *samādhi* as: “Samādhi is the immovable intellect devoid of inhalation, exhalation, etc.” (samādhir niścalā buddhilī ṣvāsocchvāsādivarjitaḥ |). If, indeed, the purpose of Rāmacandra's text was to teach Rājayoga to young courtiers and princes, surely children will not be taught that the highest level of yoga is accomplished by stopping breathing altogether.

¹³⁸ 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.

¹³⁹ Hindu cosmography, according to various *Purāṇas*, the *Atharaveda*, etc. assume fourteen worlds (*lokas*), seven higher ones (*vyāhṛti*) and seven lower ones (*pātālas*). The ...

[XXXIV. piṇḍamadhye lokatrayam]

1 इदानीं पिण्डमध्ये लोकत्रयं कथ्यते । मूलाधारे भूर्लोकः । लिङ्गाग्रे भुवर्लोकः । लिंगमूले स्वर्लोकः ॥

[XXXV. uparitanam lokacatuṣkam]

2 इदानीं उपरितनं लोकचतुष्कं कथ्यते । पृष्ठदण्डाङ्के महर्लोकः । दण्डछिद्रमध्ये जनलोकः । तदण्डना-
3 डीमध्ये तपोलोकः । दण्डदण्डकमलमध्ये सत्यलोकः ॥

Sources: 1 cf. YSV (PT p. 842): idānīm piṇḍamadhye tu saptalokaṁ śrūṇu priye | mūlādhāre tu bhūrloko liṅgāgṛe tu bhuvas tataḥ | svarloko liṅgamūle tu merumūle mahas tathā | 2-3 cf. YSV (PT p. 842): merucchidre janoloko merunādyām tapas tathā | kamale martyalokas tu iti lokah pr̄thak pr̄thak | bhūrbhuvahsvarmahaś ceti janaś caiva tapas tathā | saptamaḥ satyalokas tu saptaloka iti smṛtaḥ | saptalokais tu pātālair bhuvanāni caturdaśa |

Testimonia: 1 cf. SSP 3.3 (Ed. p. 49): bhūrloko guhyasthāne bhuvarloko liṅgasthāne svarlokam nābhishthāne evam̄ lokatraye indro devatā piṇḍamadhye sarvendriyaniyāmakah sa evendrah | 2-3 cf. SSP 3.4 (Ed. p. 49): danḍānukure maharlokah danḍakuuhare janolokah | danḍanāle tapolokah | mūlakamale satyalokah |

1 idānīm cett.] idānīn̄ upati tataṁ lokam U₁ piṇḍamadhye cett.] piṇḍopari L piṇḍopari B śārīramadhye E liṅgāgre cett.] liṅgamūle N₁N₂ bhuvarlokaḥ DEPU₁U₂] bhuvarloka° BL om. N₁N₂ liṅgamūle PU₁U₂] liṅgamadhye BDL om. N₁N₂ svarlokaḥ cett.] svargalokaḥ N₂ svaravarlokaḥ U₁ 2 uparitanam̄ DEU₁] uparitana° LU₂ uparitanam N₁N₂ uparitanu° PB lokacatuṣkam̄ DPN₁N₂U₂] lokacatuṣkā E lokah catuṣṭayam BL lokam catuṣkam U₁ pr̄sthadandan̄kure cett.] pr̄sthadamdākile N₂ pr̄sthadamdākure P damdaṣṭāthemskure B damdaṣṭāthemkure L maharlokaḥ cett.] maharlokā B danḍachidra° cett.] danḍaschidra° P danḍasthita° U₁ uchidra° U₂ janalokah cett.] janaloka BL taddan̄da° cett.] danḍa° U₂ 2-3 °nāḍimadhye EU₁] nālimadhye PU₂ nālikāmadhye B tālikāmadhye L nālamadhye B nāli N₁N₂ 3 tapolokah cett.] polokah B °kamalamadhye cett.] danḍamalamadhye EU₁

Philological Commentary: 3 taddan̄da nāḍimadhye: After this point in the text, a significant gap of approximately 25% of the entire work appears in the two most important witnesses of the α-group. The two Nepalese manuscripts N₁ and N₂ exhibit a substantial lacuna, which further suggests their close affiliation. They are undoubtedly either direct copies of each other or derived from the same source. The omissions in the readings of N₁ and N₂ will not be documented in the apparatus until after their respective gaps.

[XXXIV. Triad of Worlds]

Now, the threefold world within the body is taught.¹⁴⁰ The earth realm (*bhurloka*) is situated at the root support (*mūladhāra*). The airspace (*bhuvarloka*) is at the tip of the penis. Heaven (*svarloka*) is inside the penis.

[XXXV. Tetrad of the Upper Worlds]

Now, the tetrad of the upper worlds is taught. The great world (*maharloka*) is at the shoot of the staff of the back. The world of men (*janaloka*) is in the centre of the cavity of the spine. In the centre of the tube of that spine is the world of ascetic heat (*tapoloka*). In the centre of the lotus of the spine is the world of truth (*satyaloka*).¹⁴¹

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 ĀRĀNYA in this commentary on *Yogasūtra* 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.154. 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.155.

¹⁴⁰The earliest conception of the cosmos as the body is found in *Rgveda* 10,90. This concept becomes linked with yogic practice in subsequent Hindu traditions. According to the *Bhagavadgītā* and the *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 MUÑOZ and LORENZEN, 2011:88. For a detailed exposition of Purāṇic concept of the universe in "classical" Yoga, see the commentaries on *Pātañjalayogaśāstra* 3.25, i.e., ĀRĀNYA, 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.

¹⁴¹For a lengthy presentation of Hindu cosmography and their inhabitants, see *Bhāgavata Purāṇa* 5.16-26 or *Vāyu Purāṇa* 5.39.

[XXXVI. catvāro lokasvāminah]

- 1 अथ ब्रह्माण्डमध्ये चत्वारो लोकस्वामिनः । ते ऽपि पिण्डमध्ये वर्तन्ते । + ...शरीरमध्ये द्वौ कुक्षौ ॥ द्वे
- 2 सक्तिर्थी ॥ वक्षःस्थले कण्ठमूले ॥ कण्ठमध्ये लम्बिकामूले ॥ तालुद्वारे ॥ तालुमध्ये ॥ ललाटे ॥...+

Sources: 1-2 cf. YSV (PT p. 842): *atha brahmāṇḍamadhyasthāś catvāro lokapālakāḥ | piṇḍamadhye tu tān jñātvā sarvasiddhiśvaro bhavet | indro brahmā viṣṇur iśaś catvāraś cātmadevatāḥ | mūlādhāre catuspatre gajārūḍho mahān iti | śṛṅgikarttā ca tatraiva svādhiṣṭhāne mahān hariḥ | maṇipūre śūlapāṇī-raṣṭasiddhiśvaro mahān | tāludvāre tālumadhye lalāṭe vaksākaṇṭhake | śṛṅgātikā kapāle ca lambikā brahmaṇḍhrake | navacakram ūrddhvacakrañ ca trikūṭety ekavimśatih | brahmāṇḍanī vasantīti jñātavyāni prayatnatāḥ | 1-2 cf. SSP 3.4-5 (Ed. pp. 50-53): evam lokacatuṣṭaye brahmā devatā | piṇḍamadhye anekamānābhīmānasvarūpī tiṣṭhati | viṣṇulokahukṣau tiṣṭhati | tatra viṣṇur devatā | piṇḍamadhye 'nekavyāpārakārako bhavati | hṛdaye rudralokah | tatra rudro devatā | piṇḍamadhye ugrasvarūpī tiṣṭhati | vaksāḥsthala iṣvaraḥ tatreśvaro devatā | piṇḍamadhye tṛptisvarūpī tiṣṭhati | kaṇṭhamūle sadāśivalokah tatra sadāśivo devatā piṇḍamadhye saumyārūpī tiṣṭhati | kaṇṭhamadhye nīlakanthalokah tatra nīlakantho devatā | piṇḍamadhye 'bhayasvarūpī tiṣṭhati | tāludvāre śivalokah | tatra śivo devatā | piṇḍamadhye 'nupamasvarūpī tiṣṭhati | lambikāmūle bhairavalokah | tatra bhairavo devatā | piṇḍamadhye sarvottamasvarūpī tiṣṭhati | tatrābhyantere mahāsiddhalokah | tatra mahāsiddhadevatā | piṇḍamadhye prabodhasvarūpī tiṣṭhati | lalātamadhye 'nādilokah | lalātamadhye 'nādilokah | tatrānādir devatā | piṇḍamadhye ānandaparāhantāsvarūpī tiṣṭhati | śṛṅgātē kulalokah | tatra kuleśvaro devatā | piṇḍamadhye ānandasvarūpī tiṣṭhati | śāṅkhāmadhye nalinīsthāne 'kuleśmalokah | tatra akuleśvaro devatā | piṇḍamadhye nirabhīmānāvasthā tiṣṭhati | brahmaṇḍhre parabrahmalokah | tatra parabrahmadevatā | piṇḍamadhye paripūrṇadasā tiṣṭhati | ūrdhvakamale parāparalokah | tatra parameśvaro devatā | piṇḍamadhye parāparabhbāvās tiṣṭhati | trikūṭasthāne śaktilocah | tatra parāśaktir devatā | piṇḍamadhye 'stivāvasthā sarvāśām sarvakṛtvāvasthā tiṣṭhati | evam piṇḍamadhye saptapāṭalasahitaikavimśatibrahmāṇḍasthānavicārah |*

1 catvāro DU₁] caturdaśā° cett. lokasvāminah D] lokāḥ svāminaḥ U₁ °lokāsthānāni BLP °lokāḥ stānāni U₂ °lokāni sthānāni E te 'pi EU₁] tānyapi cett. piṇḍamadhye EU₁] piṇḍe BELU₂ pide P vartante E] vartate cett. dvau kukṣau BL] dvau kukṣī EP₂ dvau kukṣināu D dvau kukṣināu U₁ 1-2 dve sakthini ELU₂] dve sakthini PB vartate DU₁ 2 vakṣāḥsthale em.] vakṣāḥsthale DU₁ vakṣāḥ sthalam EB vakṣāḥsthalam P vakṣāḥsthalam U₂ kaṇṭhamūle LU₂] kaṇṭhamūlam EPB kaṇṭhasya mūle DU₁ kaṇṭhamadhye DU₁] kamardhye B kaṇṭhamadhyam EL kaṇṭhamadhyah PU₂ lambikāmūle em.] laṁbikāyā mūle DU₁ laṁbikāmūlam cett. tāludvāre DU₁] tāludvāram cett. tālumadhye DU₁] tālumadhyam cett. lalāṭe DU₁] lalāṭamadhye E lalāṭamadhyam cett.

Philological Commentary: 1 lokasvāminah Only the reading of D and U₁ (α -group) is plausible and *lectio difficilior*. This is confirmed by the source text, the *Yogaśvarodaya* introducing the *lokapālakāḥ* which Rāmacandra rewrites into *lokasvāminah*. In the β -group the subject was not understood and rewritten in an attempt to fix it the passage. This, and the incompleteness of this following list resulted in the introduction of the *caturdaśalokāsthānāni*.

[XXXVI. Lords of the World]

Now, there are four lords of the world in the external universe. They also exist in the internal universe.

† ...[Other deities and worlds exist within the body]¹⁴² two in the belly, two in the thighs, at the location of the chest, at the root of the throat, in the centre of the throat, at the root of the uvula, at the entrance of the palate, at the forehead, ...†¹⁴³

¹⁴²I decided to add these words in the square brackets to derive the most probable sense of the list of locations based on the source texts.

¹⁴³This passage seems corrupted. The source text *Yogasvarodaya* and the parallel passages in the *Siddhasiddhāntapaddhati* make it easy to understand what the author originally wanted to express. However, this passage cannot be further reconstructed in any of the textual witnesses available to me, and an approximation to the original wording in Sanskrit hardly seems to be possible without further ado. The content intended by Rāmacandra must have been somewhere between the two sources available to him (see sources in *apparatus criticus*). I translate the respective passage in the *Prāṇatoṣinī* 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] (*mūladhāre catuspatre*) is the great one who is seated on an elephant (Indra). (2) There at Svādīsthāna (*svādīsthāne*) is the Creator, the great Hari (Brahmā). (3) In the Manipūra (*manipūre*) is the one with the trident in hand, the great lord of the eight siddhis (Viṣṇu). (4) at the gate of the palate (*tāludvāre*), (5) amid the palate (*tālumadhye*), (6) on the forehead (*lalāte*), (7) in the chest and (8) throat (*vakṣakāṭhake*), (9) at the junction in the skull (*śrūgātikā kapāle*), and at (10) the uvula (*lambikā*), (11) as well as at the opening of Brahman (*brahmaṇandhre*) and (20) at the nine *cakras* (*navacakra*), upper *ūrddhvacakra*) and (21) at the triple peak. They are in the 21 worlds and must be realized in detail!

The translation of *Siddhasiddhāntapaddhati* 3.4-5 reveals further details of what Rāmacandra possibly wanted to express:

Thus Brahmā is the deity within the fourfold world. He resides in the body in various forms of self-esteem and pride. The world of Viṣṇu is situated in the belly (*kuksau*). Viṣṇu is the deity there. In the body, he manifests as the performer of various forms of activity. In the heart is the world of Rudra. Rudra is the deity there. Within the body, he resides in the form of strength. In the location of the chest (*vakṣasthale*) is the world of Īśvara. Īśvara is the deity there. Within the body, he exists in the form of contentment. At the root of the throat (*kanyūhamūle*) is the world of Sadāśiva. Sadāśiva is the deity there. Within the body, he exists in the form of being beneficial.

- 1 †...शृङ्गाटिकायां कपालमध्ये ॥ कमलिनीमध्ये ॥ ब्रह्मरन्त्रे ॥ ऊर्ध्वकमलिन्याखिकूटस्थाने ॥...† एवमेक-
2 विशस्थानेष्वेकविशतिब्रह्मांडानि वसन्ति ।

[XXXVII. saptadvīpāni piṇḍamadhye]

- 3 इदानीं सप्तद्वीपानि पिंडमध्ये कथ्यन्ते । मज्जामध्ये जम्बुद्वीपः ॥ अस्थिमध्ये शाकद्वीपः ॥ शिरोमध्ये शा-
4 ल्मलद्वीपः ॥ मांसमध्ये कुशद्वीपः ॥ त्वचामध्ये ऋौचद्वीपः ॥ शरीरस्य लोममध्ये गोमयद्वीपः ॥ नखमध्ये
5 श्वेतद्वीपः ॥ एतानि द्वीपानि गुप्तानि मध्ये तिष्ठन्ति ।

Sources: 3-5 cf. YSV (PT p. 842): *sapta dvīpāni kathyante 'dhunā tāni śr̄nu priye | jambūdvīpas tu majjāyām śākadvīpas tu madhyamah | śālmadvīpah śiromadhye māṃsamadhye kuśas tathā | tvaci krauñco lomamadhye gomayadvīpa īritah | nakhamadhye tathā śvetah saptadvīpā vasundharā | jambūḥ śākas tathā śālmaḥ kuśaḥ krauñcaś ca gomayah | śvetah sapte khanḍāni saptakhanḍair vasundharā | guptāny etāni rūpāni dehamadhye sthirānī ca |*

Testimonia: 3-5 cf. SSP 3.7 (Ed. p. 54): *majjāyām jambūdvīpah | asthiṣu śākadvīpah | śirāsu sūkṣmadvīpah | tvakṣu krauñcadvīpah | romasu gomayadvīpah | nakheṣu śvetadvīpah | māṃse plakṣadvīpah | evam saptadvīpah |*

1 śṛṅgātikāyām DU₁] śṛṅgātikā cett. **kapālamadhye** conj.] karālamadhye L kapolamadhye cett. **kamalinīmadhye** cett.] kamalinīmadhya BL **brahmaṇandhre** DU₁] brahmaraṇḍhrah^o E brahmaṇḍhram cett. **ūrdhvakamalinyāstrikuṭasthāne** em.] ūrdhvakamalinyās trikuṭasthānam U₂ urdhvakamalinyāḥ trikuṭasthāne U₁ ūrdhvakamalinyāḥ || trikuṭasthāne || saptapāṭale D ūrdhvam̄ ka-
malinyā trikuṭasthānam LP kamalinyām strikuṭasthānam B kamalinyas trikuṭasthānam E **evam** cett.] evam D **1-2 ekavimśāsthānesv** P] vimśāsthānek^o B ekam̄ vimśāsthāneṣv L ekavimśatisthāne DE ekavimśatisthān U₂ **2 ekavimśatibrahmāṇḍāni** EDU₁] ekavimśabrahmāni BLPU₂ **vasanti** cett.] vasanti BL **3 kathyante** cett.] kathyate BL **jambu** cett.] jañbū P **asthi** DE] asthi P asti BLU₁U₂ **śākadvīpah** DEPU₂] śākaladvīpah BL śāktidvīpah U₁ **śiromadhye** DU₁U₂] śirāmadhye BEP śāri-
ra-madhye L **3-4 śālmalidvīpah** cett.] śālmalidvīpah U₂ śākaladvīpah B śākadvīpah L **4 lomamadhye** cett.] lomadhye U₁U₂ **gomayadvīpah** DU₁] gomedadvīpah cett. **nakhamadhye** cett.] taravamadhye LU₁ **5 śvetadvīpah** DU₁] puṣkaradvīpah cett. **dvīpāni** cett.] rūpaṇi DU₁ **guptāni** BLPU₂] gupta^o DU₁ om. E

† ...at the crossroads of the centre of the skull, at the centre of the lotus pond, at the aperture of Brahman, at the place of the three peaks above the lotuses. ...† Thus, the 21 worlds reside in 21 locations.

[XXXVII. Seven Islands within the Body]

Now, the seven islands within the body¹⁴⁴ are taught.¹⁴⁵

(1) Within the marrow is the island of Jambu. (2) Within the bones is the island of Śāka. (3) In the head is the island of Śālmali. (4) In the flesh is the island of Kuśa. Within the skin is the island of Krauñca. (6) At the hairy line between the chest and navel (*loma*) is the island of Gomaya. (7) In the nails is the island of Śveta. These hidden islands are situated within.

...In the center of the throat (*kanṭhamadhye*) is the world of Nilakantha. Nilakantha 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 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 (*śaṅkhamadhye*) 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 (*brahmarandhre*), the world of Parabrahma. There, Parabrahma is the deity. Within the body, he resides in a state of completeness. At the upper lotus (*ūrhdvakamale*) is the world of Parāpara. There, Paramesvara is the deity. Within the body, he exists as the state of Parāpara. At the place of the three peaks (*trikūṭasthāne*) is the world of Śakti. There, Parāśakti is the deity. Within the body, she exists in the existential state for all and the all-creative state. Thus, it is the examination of the locations of the external universe consisting of 21 worlds and seven hells within the body.

Possibly a larger chunk of Rāmāncandra's text is lost here. If, however, just minor parts of the text have fallen prey to decay, it is fascinating that he refrains from mentioning the various deities, which once again underlines the anti-sectarian character of the text.

¹⁴⁴ *Hatharatnāvalī* 4.39 identifies the seven islands with the seven *dhātus*.

¹⁴⁵ The world of earth (*bhurloka*) consists of seven islands and seven oceans.

[XXXVIII. piṇḍamadhye saptasamudrāḥ]

- 1 इदानीं पिण्डमध्ये सप्तसमुद्राः कथन्ते । प्रस्वेदमध्ये क्षारसमुद्रः ॥ ललाटमध्ये क्षीरसमुद्रः ॥ वसामध्ये
- 2 मधुसमुद्रः ॥ कफमध्ये दधिसमुद्रः ॥ मेदमध्ये घृतसमुद्रः ॥ रक्तमध्ये इक्षुसमुद्रः ॥ वीर्यमध्ये उम्रुतसमुद्रः ॥
- 3 पादमध्ये कूर्मस्थानम् ॥

[XXXIX. navadvāramadhye navakhaṇḍāni]

- 4 इदानीं नवद्वारमध्ये नवखण्डानि कथन्ते । भरतखण्डः ॥ काश्मीरखण्डः ॥ स्त्रीमण्डलखण्डः ॥ द्विजखण्डः ॥
- 5 एकपादखण्डः ॥ राक्षसखण्डः ॥ घान्त्यारखण्डः ॥ कैवर्तखण्डः ॥ गर्भखण्डः ॥

Sources: 1-3 cf. YSV (PT pp. 842-43): samudrāḥ sapta kathyante piṇḍamadhye vyavasthitih | lavaṇekṣusurāsarpirdadhidugdhalāntakah | lavaṇam svedamadhye tu iksūrakte madhu tvaci | sarpī medo vāśāmadhye dadhi kṣīram lalātakē | vīryamadhye 'mr̄o jñeyah pāde kūrmah sthito mahān | 1-3 cf. SSP 3.8 (Ed. p. 29): mūrte kṣārasamudraḥ | śukre 'mṛtasamudraḥ | lālāyām kṣīrasamudraḥ | kaphe dadhisamudraḥ | medasi ghṛtasamudraḥ | vāsāyām madhusamudraḥ | rakte iksusamudraḥ | evam saptasamudraḥ || 4-5 cf. YSV (PT p. 843): idānīn tu navadvāre navakhaṇḍāni saṃśr̄nu | pāvādau bhāratām khaṇḍām kāśmīram trikāṇḍālum | dvijakhāṇḍām ekāpādām khaṇḍām vakṣye saṃḍālām | kaivarttām garṭtagāndhāraṇā navakhaṇḍām iti sthitām | 4-5 cf. SSP 3.9 (Ed. p. 55): navakhaṇḍāḥ nava dvāreṣu vasanti bhāratākhaṇḍāḥ kāśmīrakhāṇḍāḥ karparākhaṇḍāḥ śrikhaṇḍāḥ śāṅkhākhaṇḍāḥ ekāpādākhaṇḍāḥ gāndhārakhaṇḍāḥ kaivarttakhaṇḍāḥ mahāmerukhaṇḍāḥ evam navakhaṇḍāḥ|

1 saptasamudrāḥ cett.] samudrāḥ BL **kathyante** cett.] kathyate B kathyete D **prasvedamadhye** cett.] svedamadhye U₁ **kṣārasamudrāḥ** cett.] sārasasamudraḥ L kṣārasasamudraḥ U₁ kṣārasāgarāḥ U₂ **lalāṭamadhye** cett.] lalāmadhye P **kṣīrasamudrāḥ** cett.] kṣīrah samudraḥ E **vāśāmadhye** cett.] vāṁmadhye E vīryamadhye svāduḥ samudraḥ || majjāmadhye U₂ **2 madhusamudrāḥ** EP] madasamudraḥ B madyasamudraḥ L madhusamūdraḥ U₂ **meda-** cett.] medo° BEP **raktamadhye** PU₁U₂] vasāmadhye madhusamudraḥ || raktamadhye D vasāmadhye madhusamudraḥ raktamadhye U₁ rasamadhye E iksusamudraḥ BDL] iksurasamudraḥ U₁U₂ iksurasamudraḥ EP 'mr̄tasamudraḥ U₁] amṛtasamudraḥ D svādusamudraḥ E svādusasamudraḥ BL svādudakasamudraḥ P **3 pādāmadhye** cett.] karmasthāna pādasamadhye B karmasthāna pādāmadhye L pādāmtale D **kūrmasthānam** cett.] om. BL **4 navadvāramadhye** EU₁] navadvāreṣu EPU₂ om. BL **navakhaṇḍāni** BPLU₂] navakhaṇḍāḥ DU₁ om. E **kathyante** cett.] kathyate U₁ **bharatakhaṇḍāḥ** DU₁] mukhe bharatakhaṇḍāḥ BPL pādāmadhye kūrmasthānam || mukham bhāratākhaṇḍām U₂ om. E **kāśmīrakhaṇḍāḥ** DU₁] nāśikayoh kin-narakhaṇḍānaraharikhāṇḍāḥ E nāśikayoh kinarakhāṇḍē 3 P nāśikayor madhye kinārahārīkhaṇḍā B nāśikayor madhye kinārāśīmīkhaṇḍā L nāśikayoh || kinnara || harikhāṇḍā U₂ **strīmāṇḍalakhaṇḍāḥ** DU₁] om. cett. **dvijakhāṇḍāḥ** DU₁] netrayoḥ ketumāla bhadrāśvau E netrayoḥ ketumāla bhadrāśve 4 P netrayo ketumāla bhadrāśve BL netrayoḥ || ketumāla || bhadrāśve U₂ **5 ekāpādākhaṇḍāḥ** D] ye kapā-dakhaṇḍāḥ U₁ om. cett. **rākṣasākhaṇḍāḥ** DU₁] karṇayoh hirapmayakhaṇḍā ramyakakhaṇḍāu E karṇayor hiraṇmayaramyakakhaṇḍāḥ 5 P karṇayor hiraṇyamayaramyakakhaṇḍāḥ BL karṇayoh || hiraṇ-maya || ramyakakhaṇḍē U₂ **ghāndhārakhaṇḍāḥ** DU₁] gude kurukhaṇḍāḥ E gude kurukhaṇḍāḥ 6 P gude kurukhaṇḍāḥ BL gude kurukhaṇḍām U₂ **kaivarttakhaṇḍāḥ** DU₁] limge ilāvṛtakhaṇḍāḥ E limge ilāvṛtāḥ 7 P ilāvṛtām BL limge ulāvṛtām U₂ **garbhakhaṇḍāḥ** DU₁] evam navakhaṇḍāḥ U₂ om. cett.

[XXXVIII. Seven Oceans within the Body]

Now, the seven oceans within the body are taught.¹⁴⁶

(1) Within the sweat is the salt ocean. (2) Within the forehead is the milk ocean. (3) Within the marrow is the honey ocean. (4) In the phlegm is the sour milk ocean. (5) In the fat is the butter ocean. (6) Within the blood is the sugarcane ocean. (7) Within the semen is the ocean of the nectar of immortality. Situated at the feet is the place of the turtle¹⁴⁷.

[XXXIX. Nine Continents within the Nine Doors]

Now, the nine continents¹⁴⁸ within the nine doors¹⁴⁹ are taught: Bharata (1), Kaśmīra (2), Strīmaṇḍala (3), Dvija (4), Ekapāda (5), Rākṣasa (6), Ghandhāra (7), Kaivartta (8) [and] Garbha (9).¹⁵⁰

¹⁴⁶Rāmacandra clearly took the YSV (PT pp. 842-43) (cf. sources on previous page) as his template for formulations. The order of oceans has slightly changed. The 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 (*sarpir*), sour milk (*dadhi*), milk (*dugdha*) and water (*jala*). (1) Salt is within the sweat, (2) sugar in the blood, (3) wine in the skin, (4) butter in the fat, (5-6) sour milk and milk in the forehead. (7) The nectar of immortality is known to be situated within the semen. A big turtle (the earth represented as a tortoise floating on water) is situated at their feet.

¹⁴⁷The earth consisting of seven islands with mount meru in its centre represented as a tortoise floating on waters of the seven oceans, cf. *Märkanḍeya Purāṇa* 58, *Bhāgavata Purāṇa* 5.16-26 and BRYANT, 2009:354.

¹⁴⁸The island of Jambudvīpa consists of nine continents.

¹⁴⁹The nine doors (*navadvāra*) refer to the nine openings of the body: mouth, nostrils, eyes, ears, anus and gender.

¹⁵⁰There is complete divergence between the two main groups of manuscripts. I edited according to the α -group since their readings are close to the source texts. The β -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 β -group assigns the names of an alternative system to the areas. Perhaps a scribe was dissatisfied with the alternative nomenclature. The β -group situates (1) the Bharatakhanda within the mouth, (2-3) the Kinnara- und Harikhanda in the two nostrils, (4-5) the Ketumāla- and Bhadrāśva[-khanḍa] in the eyes, (6-7) the Hiranyamaya- and Ramyakakhanḍa in the ears, (8) the Kurukhanḍa at the anus, and (9) the Ilāvṛta[-khanḍa] at the gender (9). This system, along with a lengthy description with many details, is presented in *Parākhyatantra* 5.61-93.

[XL. piṇḍamadhye ṣṭakulaparvatāḥ]

- 1 इदानीं पिण्डमध्ये उष्टुकुलपर्वताः कथ्यन्ते । मेरुदंडमध्ये मेरुपर्वतः ॥ ब्रह्मकपाटमध्ये कैलासपर्वतः ॥ पृ
2 ष-
- 3 मध्ये हिमाचलः ॥ वामस्कंधे मलयाचलः ॥ दक्षिणस्कंधे मंदराचलः ॥ दक्षणकर्णे विध्याचलः ॥ वामकर्णे
मैनाकः ॥ ललाटमध्ये श्रीशैलः । अपरे पर्वताः पादयोगुलीनां मूलेषु वर्तन्ते ।
- 4 इदानीं शरीरे नवनाड्य तिष्ठन्ति । तन्मध्ये नवानां नदीनां स्थानानि वर्तन्ते । गंगायमुना वितस्ता चंद्रभागा
5
6 सरस्वती विपाशा शतरुद्रा इरावती नर्मदा । अपरा नद्योपनदिनिर्झराः स्रोतांसि तटाकानि वापीकूपा
7 द्विसप्तिसहस्रनाडीनां मध्ये तिष्ठन्ति ।

[XLI. śa-

Sources: 1-4 cf. YSV (PT p. 843): idānīm parvatāś cāṣṭau kathyante śṛṇu yatnataḥ | merudanḍe sumerus tu pīṭhamadhye himālayaḥ | vāmaskandhe tathā dakṣe malayo mandarācalāḥ | vindhyas tu dakṣiṇe karṇe vāme maināka īsvari | laṭate madhyadeśe tu śrīśailah paramēsvari | tathā brahmakapāṭasthalā kailāsaḥ parvato mahān | sumerur himavān vindhyo malayo mandaras tathā | śrīsailo mainākaś ceti kailāso ṣṭau ca parvatāḥ | apare parvatāḥ sarveaṅgulimadhyavāśināḥ | 1-4 cf. SSP 3.10 (Ed. p. 56): meruparvato merudanḍe vasati | kailāso brahmakapāṭe vasati | himālayaḥ pṛṣṭhe | malayo vāmakandhare | mandaro daksīṇakandhare | vindhyo daksīṇakarṇe | maināko vāmakarṇe | śrīparvato laṭate | evam aṣṭa kulaparvatāḥ | anye upaparvatāḥ sarvāṅguliṣu vasanti | 5-7 cf. YSV (PT p. 843): śārīre navanāḍisthā narmadā ca maheśvari | iḍāyām yamunā devi piṅgalāyām Sarasvatī | suṣumnāyām vahed gaṅgā cānyonyaṇyā ca nāḍiṣu | gaṅgā sarasvatī godā narmadā yamunā tathā | kāverī candrabhāgā ca vitastā ca iḍāvati | dvisaptatisahasreṣu nadinadaparīṣravaḥ | 5-7 cf. SSP 3.11-12 (Ed. p. 57): pīnaśā yamunā gaṅgā candrabhāgā Sarasvatī | vipāśā śatarudrā ca śrīrātriś caiva narmadā | evam navanadyo navanāḍiṣu vasanti | anyā upanadyaḥ kulyopakulyā dvisaptatisahasranāḍiṣu vasanti |

1 idānīm DU₁] idānīm cett. piṇḍamadhye DU₁] om. cett. ṣṭakulaparvatāḥ em.] aṣṭakulaparvatāḥ PDU₁ aṣṭakulaparvatāt U₂ aṣṭamakulaparvatāḥ BEL meruparvatāḥ em.] merumparvatāḥ DU₁ merumandarāḥ cett. kailasaparvatāḥ DU₁] kailāsaḥ cett. 1-3 pṛṣṭhamadhye EU₂] pṛṣṭhamadhye P pṛthvīamadhye BL paitīmadhye D paithamadhye U₁ 3 himācalāḥ cett.] himācalāḥ || parvataḥ D himācalaparvatāḥ U₁ 4 śrīśailaḥ cett.] śrīśailāsaḥ B parvatāḥ DU₁] śailāḥ EU₂ śailā BPL amṛgulināṁ EPD] amṛgulibhāyām U₁ amṛguliḥ BL mūleṣu cett.] madhye DU₁ vartante cett.] vartate BL parvate U₁ 5 śārīre cett.] śārimadhye EU₂] navanāḍyas EU₂] navanaḍyas BLP ṣaṭvānāḍyas D ṣaṭvānāḍyaḥ U₁ tiṣṭhanti cett.] tiṣṭhati DU₂ navānām nadīnām cett.] navanaḍīnām E vartante cett.] nivartamte U₂ vartate B 6 sarasvatī cett.] sarasvatī L vipāśā cett.] vaipaśā DU₁ śatarudrā em.] śātahṛdā DPUI śatahradā E sāṣatahṛdā B śātadrumā U₂ irāvati DE] irāvati BLPU₁ om. U₂ aparā cett.] gamḍakī U₁ nadyopanadinirjharāḥ srotāṁsi em.] nadyopanadinairbhurasrota° D nadyūpanadinairbhurasrota° U₁ nadyo nadānirjāra srotāṁsi P nadyo nadānirjñārāsty etāṁsi BL nadyo nadānirjñārāsrotāsi U₂ nadyo nadāni srotāṁsi E taṭākāni D taṭāni BLP taṭaga U₁ tathāni U₂ vāpiκūpā cett.] vāpiκupāḥ D 7 dvisaptati° cett.] dvisaptati° BP disaptati E sahasraṇāḍīnām cett.] sahaṣraṇāḍīnām B sahaṣraṇāḍī EU₁ tiṣṭhanti cett.] tiṣṭhamti U₁

Philological Commentary: 6 śatarudrā: I emended according to YSV (PT).

[XL. Eight Mountains within the Body]

Now, the eight mountains within the body are taught.

(1) Within the spine is Mount Meru. (2) Within the door of Bahman is Mount Kailasa. (3) Within the back is the Himālaya. (4) Within the left shoulder mount Malabar. (5) Within the right shoulder of the mountain of Mandara. (6) In the right ear, the Vindhya mountain. (7) the Maināka[-mountain] is in the left ear. (8) Within the forehead Śrīsaila. Other mountains exist in the hands, feet, and toes.

[XLI. Nine Rivers within the Body]

Now, within the body, nine rivers are situated. Within it, the courses of the nine rivers exist. Gaṅga, Yamuna, Vitastā, Candrabhāga, Sarasvatī, Vipāśā, Śatarudrā, Irāvati und Narmadā. Other rivers and waterfalls near the rivers, currents, lakes, ponds and wells are within the 72000 channels.

[XLII. saptavimśatinakṣatrāṇi ...]

- 1 सप्तविंशतिनक्षत्राणि द्विसप्तिकोष्ठकाश्चांत्राभ्यन्तरे वसन्ति ।
- 2 द्वादश राशयः ॥ मेषः ॥ वृषः ॥ मिथुनः ॥ कर्कः ॥ सिंहः ॥ कन्या ॥ तुला ॥ वृश्चिकः ॥ दनुः ॥ मकरः ॥
- 3 कुम्हः ॥ मीनः ॥
- 4 नवग्रहाः ॥ आदित्या ॥ सोमः ॥ मङ्गलः ॥ बुधः ॥ वृहस्पतिः ॥ शुक्रः ॥ शनिः ॥ राहुः ॥ केतुः ॥ प
- 5 अदशतिथयो ऽत्र मध्ये वसन्ति ।
- 6 यथा समुद्रमध्ये लहरी वर्तते । तथा शरीरमध्ये ऊर्मा नाम लहरी भवति ॥ तथा उर्मे श्वलनाच्छरीरे चलनं
- 7 भवति । धावनं भवति । तन्मध्ये समग्रं तारामण्डलं वर्तते ।
- 8 त्रयस्त्रिंशत्कोटयो देवता बाहुरोममध्ये वसन्ति ।

Sources: 1–5 cf. YSV (PT p. 843): itas tato dehamadhye ṛksaś ca saptavimśatiḥ | yogāś ca rāśayaś caiva grahāś ca tithayas tathā | 1–5 cf. SSP 3.13 (Ed. p. 57): saptavimśatir nakṣatrāṇi | dvādaśā rāśayaḥ | navagrahāḥ | nava lakṣa tārāḥ | pañcadaśa tithayaḥ | ete 'ntarvalayē dvīsaptaśatisahasra koṣṭheṣu vasanti | anekatārāmaṇḍalam ūrmipuñje vasati | 1–6 cf. YSV (PT p. 843): laharīśu mīnāmāni cāvāhanam sthāpanam tathā | sarvāṅgeṣu ca deveśi samagṛam ṛksaṇaṇḍalam | trayastrīmśatkoṭay astu nivasanti ca devatāḥ | 6 cf. SSP 3.13 (Ed. pp. 57–58): anekatārāmaṇḍalam ūrmipuñje vasanti | trayastrīmśatkoṭidevatā bāhuromakūpeṣu vasanti | 6–8 cf. YSV (PT p. 843): sarvāṅgeṣu ca deveśi samagṛam ṛksaṇaṇḍalam | trayastrīmśatkoṭay astu nivasanti ca devatāḥ | 6–8 cf. SSP 3.13 (Ed. p. 58): trayastrīmśatkoṭidevatā bāhuromakūpeṣu vasanti |

1 dvisaptatikoṣṭhakāścāmṛtrābhyaṇtare D] dvisaptatikoṣṭkāś cāmṛtrābhyaṇtarē U₁ dvisaptatikoṣṭhakāścāmṛtrābhyaṇtare P dvisaptatikoṣṭhakāścāmṛtrābhyaṇtare B dvisaptatikoṣṭhakāścāmṛtrābhyaṇtare L dvisaptatikoṣṭhakāścāmṛtrābhyaṇtare U₂ dvisaptatikoṣṭhakāścāmṛtrābhyaṇtare E 2 rāśayaḥ cett.] rāśayaḥ B meṣaḥ E] meṣa || U₂ meṣa° cett. vrṣaḥ E] vrṣabha || U₂ °vrṣa° cett. mithunaḥ E] mithuna || U₂ °mithunaḥ P °mithuna° B °mithuna° cett. karkaḥ cett.] karka° P karka || U₂ °karka° cett. siṁhaḥ E] siṁha || U₂ °siṁha° cett. kanyā E] kanyā || U₂ °kanyā° cett. tulā E] tula || U₂ °tula° cett. vrścikāḥ em.] vrścīka E vrścīka || U₂ °vrścīka° cett. danuḥ em.] dhanur E dhana || U₂ °dhana° cett. makaraḥ em.] makara || U₂ °makara° cett. 3 kumbhaḥ em.] kumbha || U₂ °kumbha° cett. mīnaḥ em.] mīnah E mīnaḥ BL mīna || U₂ °mīna° cett. 4 navagrahāḥ cett.] navagrahāḥ P °ādityā em.] āditya° cett. ravi || U₂ somaḥ em.] soma° cett. "soma" | D campdra || U₂ maṅgalah em.] maṅgala | D maṅgala || U₂ budhaḥ em.] budha || U₂ budha | D "budha" cett. bṛhaspatīḥ em.] °bṛhaspatīḥ P bṛhaspatī | D vṛhasyati || U₂ °bṛhaspatī° cett. śukraḥ em.] śukra || U₂ śukra | D °śukra° cett. śaniḥ em.] °śaniḥ P śani || U₂ °śani° cett. rāhuḥ P] rāhu || U₂ °rāhu° cett. ketuḥ PU₁U₂] ketavaḥ E °ketu cett. 4–5 pañcadaśatithayo DEU₁P] pañcadaśatithayah | L pañcadaśatithih || B padaśatithayo U₂ 5 'tra DEPU₂] atra BL ātra U₁ vasanti cett.] tiṣṭhamti U₂ 6 yathā cett.] pīṭhasya romamadhye yathā U₁ samudramadhye cett.] om. P laharī cett.] laharā B om. P tathā cett.] om. P ūrmi D] ūrmi BLP ūrmi U₁ kūrmī E bhavati cett.] bhavanti U₂ tathā urmeś U₁] tasyāḥ ūrmyāḥ D ūrmyāś calāś E ūrmyāś calāś P ūrmmīś calāś B ūrmyāś calāḥ || U₂ om. L calanāc charīre em.] calācharīre D calanāśarīre U₁ cataḥ || śarīre B cataḥ śarīre P tataḥ śarīra° U₂ tataḥ E om. L 7 dhāvanam bhavati DU₁] dhāvanam ca cett. om. E samagṛam cett.] samagṛam B samagra° U₁U₂ 8 trayastrīmśatkoṭayo BL] trayastrīmśatkoṭyo P trayah trīmśatkoṭyo U₂ trayah striṣatakōf U₁ trayastrīmśatkoṭyo D trayastrīmśatkoṭi° E devatā DU₁] devatāḥ | cett. vasanti cett.] vasamti DU₁

[XLII. Other Microcosmic Equivalents within the Body]

Twenty-seven stars and seventy-two vessels are residing inside the guts.

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

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

Just as the wave resides in the ocean, so does the wave called Ūrmī reside in the body. Thus, from the fluctuation of Ūrmī, movement arises in the body. [And] flowing arises. Within it, the entire circle of fixed stars exists.

Thirty-three crores of divinities reside within the pores of the arms.

- १ पृष्ठिरोमध्ये षडशीतिसहस्र दिव्यतपस्तिनः । पीठोपपीठाणि ऊर्ध्वपृष्ठे परियाणे रोमणि तन्मध्ये वसन्ति ।
 २ हृदयरोममध्ये तक्षकमहानागः ॥ कर्कोटकः ॥ शङ्खः ॥ पुलकः ॥ वासुकिः ॥ अनन्तः ॥ शेषः ॥ एते नागा
 ३ वसन्ति । उदररोममध्ये उपरे नागा वसन्ति । गणगन्यवर्किन्नरप्सरोविद्याभरगुह्याकाः । शरीरमध्ये मर्मस्थाने
 ४ उनेकतीर्थावली वसन्ति । अश्रुपातमध्ये मेघमण्डलं वसति । अनन्ताः सिद्धयो बुद्ध्यश्च प्रकाशमध्ये वर्तन्ते ।
 ५ चन्द्रसूर्यो द्वयोर्नैत्रयोर्मध्ये वर्तते । अनेकवनस्पतिगुल्मलतातुणानि जड्डारोममध्ये वसन्ति ।

Sources: १ cf. YSV (PT p. 843): tathā pīṭhāni sarvāṇi dehamadhye sthitāni ca | cf. SSP 3.13 (Ed. p. 58): anekapīṭhopapīṭhākā romakūpeṣu vasanti | २-३ cf. YSV (PT p. 843): hṛdaye vyomamadhye tu anantādyaśtu vāsukīḥ | udare vyomamadhye tu pare nāgā vasanti hi | २-३ cf. SSP 3.13 (Ed. p. 58): kulanāgā vakṣasi vasanti | cf. YSV (PT p. 843): udare vyomamadhye tu 'pare nāgā vasanti hi | gandharvakinnarāḥ śūrā vidyādhārāpsarādayaḥ | anekatīrthavarṇāś ca guhyakāś ca vasanti hi | cf. SSP 3.13 (Ed. p. 58): gandharvakinnarākīnūpruṣā apsarasām gaṇā udare vasanti | ३-४ cf. YSV (PT p. 843): anantasiddhaya buddhāya prakāśo varttate hṛdi | meghasya maṇḍalam jīeyam aśrupāte tathaiva ca | cf. SSP 3.13 (Ed. p. 59, in mss. B₁, W, P₁, P₃): anekatīrthāni marmasthāne vasanti | anantasiddhā matiprakaśe vasanti | ४-५ cf. YSV (PT p. 843): candrārkau netravormadhye jaṅghā lomasu sākṣināḥ | ṭṛṇagulmādikāñcāpi viśvarūpaṁ smaret tataḥ | ५ cf. SSP 3.13 (Ed. p. 59): candraśūryau netradvaye vasataḥ | anekavṛkṣalaṭāgulmatṛṇāni jaṅghāromakasthāne vasanti |

१ प्रस्ति० पूर्ण० ॥ प्रस्ति० BLU₁ प्रस्ता० PU₂ pīṭhasya D शादाशी० DU₁ U₂] शादाशी० BL शादाशी० P तपस्विनाह० BLP₂] tapasvino DU₁ पीठोपपीठाणि० em.] pīṭhopapīṭhāni० em.] pitopapapīṭhe LP miṣṭhopapīṭher B pīṭhamahāpīṭhau DU₁ pīṭhopapīṭho० U₂ उर्ध्वप्रस्त्रे० em.] urdhvapras̄to U₁ urddha tuṣṭo D ordhva U₂ dvavoṣṭo P dviṣṭho B dviṣṭhi० L परियाणे० em.] pariyāni BDPU₁ U₂ pariyyā L रोमाणि० em.] romāṇi BDLP₂ romāṇi U₁ वसान्ति० cett.] santi U₁ २ तक्षाकमहानागाह० D] takṣakah mahānāgāḥ EU₂ takṣakamahānāgaḥ P takṣamā nāgah U₁ कर्कोतकाह० DPU₂] karkotah U₁ om. E पुलकाह० P] pulikah U₁ pulika D kulakah U₂ takṣakah E वासुकी० EPU₂] vāsuki DU₁ अनांताह० P] ananta० E ānaṃta० U₁ ānanta DU₂ शेषाह० U₂] 'सेषाः E शोषा० P शोषा० U₁ शेषा० D नागाह० cett.] nāga E ३०मध्ये० cett.] 'मध्ये० | D 'परे० U₁] apare cett. गाणगद्वारवकिन्नराप्सरोविद्याधरागुह्याकाह० em.] gunagandharvakinnarāpśaro vidyādhara guhyakāḥ E gunagandharvakinnarābharo vidyādhara guhyakāḥ B gunagandharvakinnarābharo vidyādhara guhyakāḥ L ganagandharvakinnarāpśaro vidyādhara guhyakāḥ U₁ gaṇagandharvakīnūpruṣā || apsarovidyādhāra० | guhyaka D gaṇḍhagandharvakinnarāpśaro vidyādhara guhyakāḥ U₂ सरीरामध्ये० cett.] śarīramadhye D madhye P मर्मास्थान० U₁] karmasthāne D om. cett. ४ नेकतीर्थावली० PU₂] anekatīrthāvali BL naikatīrthavalli U₁ nenekatīrthavalli D anekatīrthāni E मेघमाण्डलाम० cett.] meghamāṇḍala B वसान्ति० EPU₂] vasati L vasamti DU₁ vasamti B अनांताह० DEP] ananta० BLU₂ बुद्धयास० cett.] buddhayac B वर्तान्ते० EPU₂] vartate BLDU₁ ५०सूर्यान० cett.] 'सूर्यो० BDL द्वयोर० DEP] dvayā० B dvayo LU₂ om. U₁ नेत्रायो० DE] netreyor P netrayo B netrayoh U₂ netradvaya U₁ मध्ये० cett.] om. U₁ वर्तान्ते० cett.] pravartate U₂ vasamti U₁ अनेकवानास्पतिगुल्मलातृणानी० BELP] anaikavanaspatigulmatṛṇāni D anekavanaspatigulmalatāni U₁ anekavana० | spatikulmalatātṛṇāni U₂ 'रोमा० cett.] 'रोरा० BL मध्ये० cett.] sthāne D वसान्ति० cett.] vasati U₂ varttamte D

Philological Commentary: १ प्रस्तिरोमाध्ये ...रोमाणि तनमध्ये वसान्ति०: Sentences omitted in E. २ हृदयरोमाध्ये ...ते नागा वसान्ति०: List and sentence omitted in B and L. ३०मध्ये०: I adopted the reading due to its presence in SSP 3.13.

Within the pores of the back, there are 86000 (*śadaśītisahasra*) heavenly ascetics. Seats [of power] and great seats [of power] reside within the hair surrounding the upper part of the back.

Within the cavity of the heart: the great Nāga Takṣaka, Karkoṭaka, Śamkha, Pulaka, Vāsuki, Ānanta and Śeṣa. These Nāgas reside [there].¹⁵¹

Within the cavity of the belly reside other snakes, [as well as] Gaṇas, Gandharvas, Kinnaras, Apsaras, Vidyādharaś, and Guhyakas.

Within the body, at the vulnerable place[s], many series of sites of pilgrimage are located. Within the falling tears resides the circle of clouds. Within the light exist infinite Siddhas and Buddhas.

The sun and the moon exist within the two eyes.

Many trees, bushes, creepers and grasses live within the hairs of the legs.

¹⁵¹ Notably, none of the known sources contains the names of the snake demons.

- 1 पुरुषस्य नृत्यदर्शनात् ॥ गीतश्वरणात् ॥ वल्लभवस्तुनो दर्शनात् ॥ य आनन्द उत्पद्यते सः स्वर्गलोकः
 2 कथ्यते । रोगपीडितो दुर्जनेभ्यः पुरुषस्य यदुःखं उत्पद्यते । तद्वहृतरं नरकं कथ्यते । अथ च यत्कर्मकरणात्
 3 सर्वेषां लोकानां स्वमनसी च शुभं न भरते तत्कर्मबंधनमित्युच्यते । अथ च यत्कर्मकरणात्मनोमध्ये शङ्खा
 4 न भवति तत्कर्म मुक्तिकारणं ।

[XLIII. rājayogaśarīre cihnāni]

- 5 इदानीं राजयोगाच्छरीरे एतादशानि चिह्नानि भवन्ति । तानि कथ्यन्ते । सकलरोगनाशः सकलपृथ्वीं
 6 पश्यति । तदनन्तरं तत्त्वविद्यं ज्ञानमुत्पद्यते । सप्तग्रां भाषां जानाति । ततः पुरुषस्य देहो वज्रमयो भवति
 7 सर्पदंशेन सती मरणं न भवति । ततः पुरुषस्य बुभुक्षापिपासनिद्रोष्णताशीतवाधा न कुर्वन्ति ।

Sources: 1-2 cf. YSV (PT pp. 843-844): samagradarśanān muktaḥ svargabhogañ ca matsukham | tad etac cintyā yāti rogaśokavivarjītāḥ | 1-2 cf. SSP 3.14 (Ed. pp. 59-60): yat sukham tat svargah | yad duḥkham tan narakah | yat karma tad bandhanam | yo nirvikalpaḥ sā muktiḥ | svavarūpajñānadaśayām nīdrādaū svātmajāgarāḥ sāntir bhavati | evam sarvadeheṣu viśvarūpāḥ paramēśvarāḥ paramātmā ‘khaṇḍasvabhāvena ghaṭe cit svarūpī tiṣṭhati | 2-4 cf. YSV (PT p. 844): tad etac cintyā yāti rogaśokavivarjītāḥ | yatkarmā karaṇā śāṅkā manomadhye bhaved vahih | tatkarmakaraṇam muktir ity āha bhagavān śivāḥ | 5-10.1 cf. YSV (PT p. 844): yasya darśanamātreṇa rogaśokavivarjītāḥ | paramānandacittāḥ syāt tapasvī caiva kīrtitāḥ | saptadvipā bhaved dṛṣṭā tattvajñānam tato bhavet | sarvabhbhāvaṁ vijānīyād vajradeho bhavet tathā | sarpadaṣṭe viṣṭam na syāt kṣudhā nīdrā ṛṣṭā tathā |

1 puruṣasya cett.] puruṣasyāvādyā U₁ nṛtyadarśanāt DEP] nityadarśanād D darśanāt || U₂ nṛtyod° U₁ gītaśravaṇāt cett.] gītaśravaṇād U₁ darśanāt U₁ ya P| yā U₁ yaḥ BDEL om. U₂ saḥ E] sa DU₁U₂ svargalokaḥ BELP] svargaloka U₂ bahrurānamdaḥ svargaphulah D bahrurānamdaḥ svargaphulah U₁ 2 °piḍito E] °piḍato BP °piḍatō U₂ °piḍano L °piḍā D °piḍā U₁ durjanebhyaḥ cett.] durjanebhya BL p yadduḥkham L] yat duḥkham E yat duḥkham B yaduḥkham P duḥkham DU₁ duḥkha U₂ tadbhutaram cett.] tat bhutaram D bhutaram U₁ narakaṁ cett.] nakam U₁ 2-3 atha ca yatkarmakaraṇāt sarveṣāṁ lokānām svamanasi ca śubhaṁ na bharate tatkarmabampuhanam ity ucyate U₁] om. cett. 3 yatkarmakaraṇāt PU₂] yatkarmakaraṇāt cett. manomadhye cett.] manobudhye BL śāṅkā cett.] śakā U₂ 4 bhavati cett.] bhavamti U₂ muktikāraṇam cett.] kamuktikāraṇam LB 5 idānīm cett.] idāni BP₁U₂ rājayogāccharīre DEL] rājayogāc charīre || B rājayogāccharīre U₁ rājayogāsārīre U₂ rogyogāccharīre P etādṛśāni cett.] yādṛśāni E sakalaroganāśāḥ cett.] sakalarogaḥ nāśā U₁ sakalapṛthvīṇ cett.] sakalām pṛthvīṇ P 6 tadanantaram cett.] tad amptaram P tad anamtara° U₂ tattvavīsayam DU₁] om. cett. samagrām bhāṣām PDU₁] samagrām bhāṣā EU₂ samagrām bhāṣā B samagra bhāṣā L 7 °damśena E] °damśo P °damśema B °damśe DLU₁U₂ satī DU₁] om. cett. na cett.] om. L bhavati cett.] bhavatī B vati U₂ tataḥ cett.] tat° BL bubhukṣā EDU₂] bunnukṣā P babhukṣā BL °nidroṣṇatā L] °nidroṣṇatā° U₂ nīdrā | uṣṇatā || D nidrollatā EB nidrolmatā P °śīta° cett.] śītatā P śītoṣṇatā E śīta nā D bādhā PBL] bādhām EDU₂ kurvanti cett.] kuroti D

Philological Commentary: 2-4 atha ca yatkarmakaraṇāt ...bamḍhanam ityucyate: This sentence is only preserved in U₁. Since this statement is resembled in the sources I included it in the edition.
 7 tataḥ ...kurvanti: The sentence is omitted in U₁.

By witnessing the dance, listening to songs, and enjoying (*darśanāt*) beloved objects, one attains supreme bliss, which is called heaven. The suffering experienced by a person afflicted by disease and tormented by wicked individuals is considered a lesser hell. Moreover, by the performance of one's own duty, a good result is obtained both in this world and in one's own mind. Therefore, it is said that the bondage of such action does not bind. And thus, when there is no doubt in the mind regarding the performance of action, then that action becomes the cause of liberation.

[XLIII. Characteristics of Rājayogic Body]

Now, certain characteristics manifest in the body through Rājayoga. They are described. The eradication of all diseases occurs. And he has a vision of the entire earth. Subsequently, knowledge of the principles arises. He understands all languages. Then, a person's body becomes as strong as a diamond, and even with the bite of a snake, death does not occur. Then the troubles of hunger, thirst, drowsiness, and heat do not arise for the person.

- 1 वाक्सिद्धिर्भवति । विद्युत्पाते शरीरे क्राचिद् ग्लानिर्भवति । तदनन्तरं पवनरूपी पुरुषो भवति । समग्रं
2 पृथ्वी दृष्ट्या पश्यति । अणिमादृष्टसिद्धिर्भवति ।

- 3 महापद्मश्च पद्मश्च शङ्खो मकरकच्छपौ
4 सुकुन्द्रकुन्द्रनीलाश्च खर्वश्च निययो नव ॥ XLIII.1 ॥
- 5 महापद्माद्या नव निधयः समीप आगच्छन्ति ।
6 आकाशमये दशसु दिक्षु गमनागमनबलं भवति । यत्र लोके गमनेद्धा भवति । तत्र लोके गच्छति । अज्ञा
7 सर्वत्र स्फुरति । परमेश्वरं समीपे पश्यति । करणे हरणे सामर्थ्यं भवति ।

Sources: 5-105.1 cf. YSV (PT p. 844): usñatā śitatā ceti vāksiddhiḥ syān na samśayaḥ | vidyutpāte 'pi
dehasya kvacid dhānir na jāyate | 1-5 cf. YS (PT p. 844): tato 'saū vāyuyogī syād drṣṭvā prthvikulānvitah
| animādy aśasiddhiḥ syān mahāpadmodayas tathā | āgacchanti samīpe ca nidhayo nātra samśayaḥ
| 6-0.0 cf. YSV (PT p. 844): yatreccā gamanam tatra svarge martyerasātale | sphuraty ājñākhyah
sarvatra samīpe paramēśvarah | kāraṇe hārane sākto rakṣaṇe'pi ca pārvati | ātmamadhye mano nityam
nirjane nivaset sudhiḥ | kṛtvātmamanasor aikyaṁ prāpnōti paramāṇ padam |

1 śarīre DU₁] om. cett. kvācid glānir na U₁] kācid glānir na BL na kiṃcid glānir D kācidbādhāpi E kā-
cid dhānir na U₂ pavanarūpi PU₂] pavanayogī U₁ pavanayopī D pavanarūpi BL pavanarūsi E puruṣo
cett.] puruṣi E 2 pr̄thvīm cett.] pr̄thvī B drṣṭyā DEP] drṣṭā BL drṣṭvā U₁ U₂ aṇimādyāśṭasiddhir
cett.] animāmahimāgarimālādhimā tathā U₂ bhavati cett.] prātikāmyamīśatvam || viśītvam || ity
āśṭasiddhayah || U₂ 3 mahāpadmaś ca padmaś ca em.] padmaś ca mahāpadmaś ca U₂ śrīpadmaś
ca mahāpadmaś PB om. DELU₁ śāṅkho BLU₂] samkho P om. DU₁ makarakacchapau em.]
makarakachapah BLU₂ makarakachapaḥ P 4 mukundakundanilāś ca em.] mukumdo kumdaś ca
nilaś ca U₂ kumdonukumdanilaś ca P kumdonukumndoś ca nilaś ca BL kharyaś ca nidhayo nava
em.] vijñeyāni dhayonava P vajrayoni cīdātmakā BL vajrayo navanidhi U₂ 5 mahāpadmādyā EDU₁]
mahāpadmājñā BL mamaḥāpadmā P nava nidhyayaḥ E] nava nidhapa U₁ nidhyayaḥ D nanidhyayaḥ
|| L navinidhyayaḥ || B dhānavanidhaya P samīpa E] samīpe cett. āgacchanti cett.] āgacchati U₂
āgacchatī || nava nidhyayaḥ samīpa āgacchanti | B 6 ākāśamadhye cett.] ākāśaḥ U₁ daśasu cett.]
°daśa U₂ dīkṣu cett.] dīkṣumadhye DU₁ gamanāgamanabalaṁ DPU₁U₂] gamanāgamanavallabhāṁ
BL gamanāgamanē bhavataḥ balaṁ E bhavati cett.] bhavati B bhavati cett.] bhavati U₁ tatra
cett.] yatra BPU₁ 7 paśyati cett.] paśyamti BU₂ karaṇe cett.] karaṇam D haraṇe cett.] taraṇe U₂
sāmarthyam cett.] ca sāmarthyam U₁marthyam D

Philological Commentary: 5 nidhayo nava: These so-called nine treasures of Kubera are mentioned i.e. in Śivapurāṇa 2.3.15. I emendend according to the traditional list.

Perfection of speech arises. Within the moment of a thunderstrike, fatigue does not occur in the body. Subsequently, the person becomes a yogi of the wind. He sees the entire earth with a glance. The eight supernatural powers arise.

XLII.1 1. Padma (lotus), and 2. Mahāpadma (great lotus), 3. Śaṅkha (conch), 4. Makara (crocodile), 5. Kacchapa (turtle), 6. Mukunda (gem), 7. Kunda (Jasmine), 8. Nīla (saphire) und 9. Kharva (another gem) are the nine treasures.¹⁵²

The nine treasures beginning with the Mahāpadma, approach nearby.

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

¹⁵²Source?

[XLIV. **gurubhakteḥ phalam**]

- 1 इदं गुरुभक्तेः फलं । आत्ममध्ये मनसो विश्रामकरणमिच्छता पुरुषेण सद्गुरोः सेवां कृत्वा सावधानं मनः
 2 करणीयं अन्यासबलात्परमप्राप्तिः । तेन स्वस्य मनसः समरसं कर्तव्यं चन्द्रसूर्यो यावत् पिंडो निश्चलो
 3 भवति । श्लोकः ॥
- 4 सम्यक्स्वभावकिरणोदयचिद्विलासग्रस्तसमग्रस्वशान्तिमहतां स्वयमेव याति
 5 ग्रस्ते स्ववेगनिचये पदपिंडमैक्यं सत्यं भवेत्समरसं गुरुवत्सलानां ॥ XLIV.1 ॥

[XLV. **avadhūtapuruṣasya lakṣaṇam**]

- 6 इदानीमवधूतपुरुषस्य लक्षणं कथ्यते ।
 7 यस्य हस्ते धैर्यदण्डः खर्परं शून्यमासनं
 8 योगैश्वर्येण संपन्नः सोवधूतं उदाहृतः ॥ XLV.1 ॥

Sources: 2–111.10 cf. YSV (PT p. 844): candraḥ sūryaḥ sthiro yāvat tāvad dehasthitis tathā | tāvad ekam samābhāṣya prāpnoti ca sadāgatih | sa bhavet kavītā dhīrā niścalā śāntir eva ca | gurupādprasādena tad aikyaṇ yāti siddhibhāk | 3–5 cf. SSP 5.79 (Ed. p. 105): samvitkriyāvikaraṇodayacidvilāsaviśrāntim eva bhajatām svayam eva bhāti | graste svaveganicaye padapiṇḍam aikyaṇ satyaṇ bhavet samarasam guruvatsalānām | 7 ≈SSP 6.10 (Ed. p. 111): yasya dhairyamayo daṇḍāḥ parākāśam ca kharparām | yogapattiṇam nijāsaktih so 'vadhūto 'bhidhīyate |

1 *gurubhakteḥ* cett.] *gurubhaktaiḥ* P *phalam* cett.] *phalam* bhavati U₂ *viśrāmakaraṇam* cett.] *viśrāmaṇam* karamṇam B *viśrāmaṇam* karaṇam L *icchatāt* cett.] *icchatātām* BL *sadguroḥ* cett.] *sadguruḥ* DU₁ *kṛtvā* cett.] kṛ. D *kṛtvā* || U₂ *sāvadhānam* cett.] māvadhānam U₂ **2** *karaniyam* cett.] *kṛtvā karaniyam* L *kṛtvā karaniyam* || B *abhyāsabalāt* cett.] *abhyāsabalāt* || L *paramaprāptiḥ* cett.] *paramapadaprāptiḥ* U₂ *tena* cett.] *tena saha* DU₁ *svasya manasah* BLP U₂] *svasya manasah* D svascha manah U₁ svaśiyamanasah E *samarasam* L] *samarasyam* DPU₂ svāsthyan E *om.* BU₁ *karttavyaṇ* cett.] *om.* B *candraśūryau yāvat* EPU₁] *candraśūryau yāvit* D *candraśūryayāt* L *candraśūryavat* U₂ *om.* B *pimḍo* PLU₂] *pimḍe* DE *pimḍam* U₁ *om.* B *niścalo* PLU₁U₂] *niścalau* DE *om.* B **3** *bhavati* cett.] *bhavatāt* D *bhavatāt* E *ślokah* DU₂] *śloka* LU₁ **4** *samyak°* cett.] *samyagah* U₁ **kirāṇodaya°* cett.] *karāṇotdṛḍi* U₂ **cidvilāsa°* cett.] *samarad vilāsa* || B *cidvilāsam* | D *cidvilāsam* U₁ **grastaśamagra°* em.] *grastaśamagraṁ* U₁ *grastaṁ* cett.] **svāśānti°* cett.] *saśānti* U₁ *mahaṭām* U₁] *bhavatām* U₂ *mavatām* D *samatām* E *manasā* BLP *svayam* cett.] *svam* B *yāti* cett.] *yāmi* P *śāmti* BL **5** *graste* cett.] *grāme* U₂ *svaveganicaye* cett.] *svavegaṇam* nicaye D *svaveganiścaye* U₁ *sveramganicaye* U₂ *padapiṇḍamaikyaṇ* cett.] *padapiṇḍamaikyaṇ* D *yada pimḍam aikyaṇ* U₂ *satyaṇ* cett.] *sataṁ* B *satām* L *guruvatsalānām* DPU₂] *guruvatsalābhām* BL *guruvatsalām* ca E *guruvatchalānām* U₁ **6** *lakṣaṇam* cett.] *lakṣaṇam* BLDU₁ *kathyate* cett.] āha BL **7** *haste* cett.] *hastai* U₂ *kharparām* cett.] *kharaparam* DU₁ *śūnyam* *āsanam* cett.] *śūnyabhāsanam* B *śūnyanāmakam* U₁ **8** *yogaśvaryaṇa* cett.] *yogaśvarya* B *yogaśvarye* L *sampannaḥ* cett.] *sampanna* P *sapannaḥ* U₂ *sovadhūta* cett.] *sovadhūtam* BL *udāhṛtaḥ* cett.] *udāhṛtam* BL

[XLIV. Result of Devotion to the Teacher]

This is the result of devotion to the teacher: Within the self is the mind's desire to find tranquillity. By the person that has served the teacher, the mind should be made attentive. Through the power of practice, the highest place is reached. By him, equanimity shall be created in his own mind. Just as the sun and moon [are unchangeable], an unchangeable body arises in the same way.

XLIV. 1 In those who are wholeheartedly devoted to the teacher, the cumulative activity of one's own mind is abruptly taken [by the Guru], and true identification, the union with the internal and external universe, emerges: the complete inherent nature, the manifestation of beams of light, the divine play, complete ecstasy, inner peace, and power are attained effortlessly.¹⁵³

[XLV. Characteristic of an Avadhūta Person]

Now the characteristic of an Avadhūta-person is taught.

XLV. 1 He, whose royal rod in hand is courage, whose bowl is the throne of emptiness. Furnished with the power of yoga, he is called an accomplished Avadhūta.

¹⁵³Source?

- 1 भेदाभेदै यस्य भीक्षा भरणं जागरं तथा
 2 एतादशोऽपि पुरुषः सोऽवधूत उदाहृतः ॥ XLIV.2॥
- 3 आत्मा ह्वाकारो विज्ञेयो वकारो भववासना ।
 4 धूत तत्कपनं प्रोक्तं सोऽवधूतो निगच्यते ॥ XLIV.3॥
- 5 अकारार्थो जीवभूतो वकारार्थोऽथ वासना ।
 6 एतद्वयं यः जानति सोऽवधूत उदाहृतः ॥ XLIV.4॥
- 7 यः पुरुषो द्वितीयं न पश्यति केवलं स्वस्वरूपं पश्यति सोऽवधूतः । अथ वा यस्य मनश्चब्लभावं न दधाति
 8 सोऽवधूतः कथ्यते । यन्न दृश्यते तदव्यक्तमित्युच्यते । तदव्यक्तं प्रत्यक्षेण पश्यति । यत्किंचित्पश्यति तत्सर्वं
 9 ग्रसति मुक्तमिति ज्ञायते सोऽवधूतः कथ्यते ।
- 10 आवधूततत्त्वः सोमा निराकारपदे रिथितः ।
 11 सर्वेषां दर्शनानां च स्वस्वरूपं प्रकाशते ॥ XLIV.5॥

Sources: 1–2 ≈SSP 6.11 (Ed. p. 111) : bhedābheda svayam bhikṣām kṛtvā sāsvādane rataḥ | jāraṇam tanmayībhāvah so 'vadhūta 'bhidhiyate | 10–11 ≈SSP 6.32 (Ed. p. 118): avadhūtatanuryogī nirākārapade sthitah | sarveṣām darśanānām ca svasvarūpam prakāśate |

1 bhedābheda cett.] bhedābhedo U₂ bharanām cett.] bhakṣaṇam DU₁ jägaram P] jāraṇam BDELU₁ jāraṇam U₂ **2** etādṛśo 'pi cett.] tādṛśopī BL so'vadhūta cett.] sovadhūtam BL **3** ātmā EPD] ātmat B ātmār L ātmai U₁ ā U₂ hy akāro cett.] dyukāro BL vijñeyo cett.] vijñoyau B vakāro cett.] vikāro BL **4** dhūtām cett.] dhūtām E dhūtām D tatkampanām cett.] samṛtāpanām E so'vadhūta cett.] so vadhūta BLP nigadyate cett.] nirucyate U₁ **5** vakārārtha cett.] vikārādīrsthor BL 'tha cett.] ya BU₁ U₂ **6** etad dvayam P] etad düyam E etadvayam cett. yaḥ jānatī BL] japam kuryāt E yam jayati yaḥ P jīyate yaḥ D jīryate yaḥ U₁ jayati yaḥ U₂ udāhṛtaḥ cett.] udāhṛttā B udāhṛtaḥ L udārataḥ U₁ **7** dvitīyam cett.] dvitīya P paśyati cett.] paśyati || U₂ paśyamti B paśyati cett.] tiṣṭhati DU₁ vā cett.] vo E cā DU₁ manaś cett.] manaḥ DU₁ cañcalā cett.] cañcalam BL cañcali U₂ bhāvam cett.] bhāva B bhāve U₁ dadhāti cett.] dhadhāti | BD **8** so'vadhūtaḥ cett.] so vadhūtaḥ | BL kathyate cett.] om. BL yan na EPU₁] yanma D atha vā kasyase panna BL om. U₂ dr̄ṣyate cett.] iṣyate B om. U₂ tad cett.] °d BL tad avyaktam cett.] tad avyakta° DU₁ paśyati cett.] yasayati BL paśyati U₁ yatkīncit DU₁ U₂] yatkīncid BELP paśyati DU₁] dr̄ṣyate PLU₂ ḫṣyate EB tatsarvam cett.] tatatsarvam P tatsarva L **9** grāsati P] grāsati DU₁ grāsamti U₂ grastāti E muktam cett.] muktim U₂ jñāyate cett.] jñāyate || U₂ jñānam paśyati | E so'vadhūtaḥ cett.] sāvadhūtaḥ P kathyate cett.] kathyāpate U₂ **10** tanuḥ BEU₁] tanu PLD rutu U₂ somā L] somo cett. sthitah cett.] sthita U₁ **11** darśanānām cett.] darpañānām U₂ prakāśate BLP] prakāśaye cett.

Philological Commentary: 3–4 ātmā hy akāro ...nigadyate: The source of the verse is unknown. Possibly authorial? 5–6 ātmā hy akāro ...nigadyate: The source of the verse is unknown. Possibly authorial? 7–9 yaḥ puruṣo ...muktim iti jñāyate | so'vadhūtaḥ kathyate |: The source of the whole passage is unknown. Possibly authorial?

XLIV. 2 Whose alms are "difference and non-difference" and whose dress is armour (*jāgara!!!*), such a person is called an Avadhūta.

XLIV.3 The letter *a* is, in fact, to be known as the self and the letter *va* as the impressions of existence. *dhūta* ("shaking them off") is said to be the special weapon; he is called an Avadhūta.

XLIV.4 The purpose of the letter *a* is the being of the embodied soul, the purpose of the letter *va* then impressions. He who knows this couple is declared to be an Avadhūta.

The person who does not see an enemy [but] sees the own essential nature alone; is an Avadhūta. Or, whose mind does not create the unsteady state, he is said to be an Avadhūta. What is not seen, it is said, is the unmanifest. He sees that unmanifest by means of direct perception. Whatever he sees, all that he completely encompasses. This is known to be liberation. He is said the be an Avadhūta.

XLIV.5 The sacrificer, who is manifested as an Avadhūta, who is situated in the objectless state, perceives all views in his own essential nature.

- 1 सत्यमेकमजंनित्यमनन्तमक्षयं ध्रुवं ।
 2 ज्ञात्वा हौवं वदेद्विमान् सत्यवादी स कथ्यते ॥ XLV.6 ॥
- 3 यत्किंचिदैवयेन पश्यति स स एकः । तस्य मनसो जानाति न नाशो न तादृशां पदार्थं ज्ञात्वा काले चेष्टा
 4 भवति । स सत्यवादी कथ्यते ।
- 5 वासरे भास्वरे शक्तिः संकोचो भास्वरे ऽपि च ।
 6 तयोः संयोगकर्ता यः स भवेत् सत्ययोगभाक् ॥ XLV.7 ॥
- 7 विश्वातीतं तया विश्वमेकमेव विराजते ।
 8 संयोगेन सदा यस्य सिद्धयोगी स गद्यते ॥ XLV.8 ॥
- 9 सर्वासां निजवृत्तीनां विस्मृतिं भजते तु यः ।
 10 स भवेत्सिद्धसिद्धान्ते सिद्धयोगी स गद्यते ॥ XLV. 9 ॥
- 11 उदासीनः सदा शान्तो महानंदमयो ऽपि च ।
 12 यो भवेत् सिद्धयोगेन सिद्धयोगी स कथ्यते ॥ XLIV.10 ॥

Sources: 1–2 cf. SSP 6.60 (Ed. p. 128): satyam ekam ajaṇi nityam anantam cākṣayam dhruvam | jñātvā yas tu vaded dhīraḥ satyavādī sa kathyate | 5–6 ≈SSP 6.64 (Ed. p. 129): prasaraṇ bhāsate śaktih samkocan bhāsate śivah | taylor yogasya kartā yaḥ sa bhavet siddhayogirāṭ | 7–8 ≈SSP 6.65 (Ed. p. 130): viśvātītam yathā viśvam ekam eva virājate | samyogena sadā yas tu siddhayogī bhavet tu saḥ ||65| 9–10 ≈SSP 6.66 (Ed. p. 130): sarvāśām nijavṛttinām prasṛtir bhajate layam | sa bhavet siddhasiddhānte siddhayogī mahābalah | 11–12 ≈SSP 6.67 (Ed. p. 130): udāśināḥ sadā śāntāḥ svastho 'ntarnijabhbhāsakah | mahānandamayo dhīraḥ sa bhavet siddhayogirāṭ |

1 **ekam** cett.] ekām DU₁ **ajaṇam** cett.] ja D **nityam** BELP] nityam cett. **anantam** BELP] manam tam DU₁U₂ 2 **jñātvā** cett.] jñātvāt LD **hy evam** cett.] hy D hy astam U₁ **vaded** cett.] vadet U₂ **satyavādī** cett.] om. L sa cett.] om. U₂ 3 **yatkiṃcid** DPU₁] yatkiṃcīn E yatkiṇ BL **aikyena** D] aikena U₁ kena BL yena P na E **paśyati** DEP] paśyati U₁ paśyamti BL **sa sa** D] sa cett. **ekaḥ** cett.] eko E **tasya** cett.] hy evam E **manaso** BELP] mano DU₁ **jānāti** L] vijānāti E na jānāti P jānātir B jātitā D jñānamti U₁ **na nāśo** na BLP] nāśo na D nāśā na E tādṛśot U₁ **padārtham** cett.] padārtha P **jñātvā** cett.] jñānā BL **kāle** cett.] kāla DU₁ 5 **vāsare** PLU₂] vāsvare E vāsvre B vasare DU₁ **bhāsvare** cett.] bhāskare LU₁ **śaktih** cett.] śaktih | DU₂ om. BL **samkoco** cett.] om. BL **bhāsvare** cett.] bhāskare U₁ om. BL 6 **tayoh** cett.] om. BLU₁ **samyogakartā** yaḥ cett.] sayogaḥ kartavyaḥ B samyogah kartā yaḥ L **sa bhavet** cett.] bhavat B samvit svabhāvāt U₁ 7 **viśvātītam** em.] viśvātīta DU₂ visvātīta BL viśvānta EP viśvāta U₁ 8 **samyogena** D] samyogo na cett. **gadyate** cett.] kathyate PU₁ 9 **nijavṛttinām** cett.] bijavṛttinām BL **vismṛtiṁ** U₁U₂] vismṛtiṁ L vismṛti BP vismṛtiř E 10 **siddhāntē** cett.] siddhasiddhānto E 11 **udāśināḥ** cett.] udāśina U₁ **mahānāmḍamayo** BU₁] mahānāmḍamaya U₂ brahmānandamayo EP

Philological Commentary: 3–4 **yatkiṃcid** ...ceṣṭā bhavati | sa satyavādī kathyate |: The sentences are omitted in U₂. **sarvāśām** Right after the first word of this verse a huge gap starts in D. Omissions will not be recorded. The reader will be notified once the evidence from D resumes. 11–12 **udāśināḥ** ...siddhayogī sa kathyate: Verse omitted in L.

XLIV.6 One truth, unborn, eternal, infinite, imperishable [and] changeless, having realized it, the wise shall proclaim it as such. He is said to be a speaker of truth.

Whatever he sees with unity, it is one. His mind knows. Having realized that there is neither destruction nor such a thing corresponding to that word, at this moment, actions become meaningful. He is said to be a speaker of truth.

XLIV.7 In the bright daylight, there is power which is also in the act of contraction of the [microcosmic] sun. Whoever combines the two is a proponent of Satyayoga.

XLIV.8 He is called a Siddhayogī for whom always, by means of Yoga, the universe as such shines forth as one by means of transcending the universe.

XLIV.9 He who assumes the state of oblivion of all the own inherent fluctuations [of the mind] is called a Siddhayogin according to the doctrine of the Siddhas.

XLIV.10 One who is always indifferent, peaceful and immersed in great bliss by means of Siddhayoga is said to be a Siddhayogin.

[XLVI. kamalānām saṅketam adbhitam]

1 अधुना कमलानां तु शृणु संकेतमद्भुतम् ।
 2 अनेकाकारभेदोत्थं कं खरूपन् तु निर्मलम् ।
 3 कमलं तेन विस्यातं त्रिविधं तत्पदेहकम् ॥ XLVI.1॥

[XLVII. ādhārakamalam]

4 अथाथः कमलं कथयते । आधारकमलं । अस्य कमलमिति संज्ञा कस्मात् । कमलमात्मस्वरूपं । स आत्मनं
 5 अनेकरूपं पश्यति । तदशनं कमलमित्युच्यते । तस्मात् कमलमिति संज्ञा ॥ अस्याधारः कमलस्य दलं
 6 चतुष्टयं चतुष्टयं भवति । प्रथमदलं सत्त्वगुणस्य ॥ द्वितीयं राजोगुणस्य ॥ तृतीयं तमोगुणस्य ॥ चतुर्थं दले
 7 मनस्तिष्ठति । एतद्वलचतुष्टयं संगादात्मा साध्वसाधु करोति । तस्मिन्कमले निश्चली कृते सति पुरुषस्य
 8 समीपे मरणं न गच्छति ।

Sources: 1-8 cf. YSV (PT p. 844): adhunā kamalānān tu śṛṇu saṅketam adbhitam | anekākārabhedottham kam svarūpan tu nirmalam | kamalam tena vikhyātam trividham tattvadehakam | 5-7 cf. YSV (PT p. 844): tatradhāras catuspatre sattvarajastamodayaḥ | etad bhāvasthitaś cātmā sādhwasādhu karo bhavet | asmin sati sthira citte yamo vandiva gacchati |

1 śṛṇu cett.] nuṣre P **adbhitam** E] adbhitam cett. 2 **anekākārabhedottham** EU₁] anekākārabhedoccham BP anekākārabhedāttham L **kam** cett.] kiṃ BL *om.* U₁ **svarūpan tu nirmalam** em.] svarūpātmakam malam BELP svavarūpātmakam malam U₁ svarūpātmakam param U₂ 3 **trividham** cett.] vividham P **tattvadehakam** em.] tatra dehagam BELU₂ tena dehagam U₁ 4 **athādhah** PU₁U₂] athādhah BL *om.* E **kamalam** cett.] *om.* E **kathyate** cett.] *om.* E **ādhārakamalam** cett.] ārakamalam B **saṃjñā** cett.] kan E **kamalam** **ātmasvarūpam** em.] kamātmā tasmāt kamalam iti samjñā E kamātmasvarūpam P masvarūpam B kamātmasvarūpam L kah ātmā U₁ ekam ātmasvarūpam || U₂ sa **ātmanam** cett.] *om.* E 5 **anekarūpam** PU₂] anekarūpam svarūpam U₁ anarūpam BL *om.* E **paśyati** cett.] paśyate U₁ *om.* E **tadr̄śanam** **kamalam** em.] tadr̄śanam kamala U₁ tadr̄śanam mala E tadr̄śa na BL tad darśanam malam || U₂ **ity ucyate** cett.] iti kathyate U₁ **kamalam** cett.] kamala U₁ **saṃjñā** cett.] samjñām L **asyādhāraḥ** BELP] asyādhāraḥ^o U₁U₂ 5-6 **kamalasya** **dalaṁ catuṣṭayam** BL] kamalalasya E kamalasya P kamalasya dala^o U₁U₂ 6 **bhavati** cett.] bhavatī BL **prathamadalām** U₁] prathamam BELU₂ *om.* P **sattvaguṇasya** cett.] satyagunasya L **rājoguṇasya** LU₂] rājayogasya P rājayogaya E rājoguṇah B rājoguṇa U₁ **tamoguṇasya** PU₁U₂] tamoguṇah EL tamoguṇ B **caturthe** cett.] caturtho E 6-7 **dale mana** ELU₂] dalam enas P dalam manah U₁ 7 **tiṣṭhati** cett.] stiṣṭhati U₁ **etad** cett.] etac U₁ **dala** cett.] *om.* U₁ **catuṣṭayam** EL] catuṣṭaya^o PU₁U₂ **sampād** PU₁] ca sampād E samjñāgād L samyogād U₂ **ātmā** cett.] ātma U₁ **sādhwasādhu** U₂] sādhwasādhu U₁ sāvadhwasādhu P sādhu EL **niścalī** EP₂] niccalī BL 8 **na gacchati** cett.] nāgacchati U₂

Philological Commentary: 3 **svarūpan tu nirmalam:** Since the version of the fourth and sixth *pāda* preserved in the witnesses of the *Yogattavabindu* is not convincing content-wise, I decided to emend according to the source text. 3-7 **caturthe ...tiṣṭhati:** The sentence is omitted in B. 7 **etad dalacatuṣṭayam ...karoti:** The sentence is omitted in B. 7-8 **tasmin kamale ...na gacchati:** The sentence is omitted in U₁.

[XLVI. Mysterious Convention of the Lotusflower]

XLVI.1 Now, carefully listen to the mysterious convention of the lotus flower. Arising from the divisions of the manifold forms, the nature of the own true form is spotless. Because of this, the lotus flower is generally known as the threefold body of reality.¹⁵⁴

[XLVII. Lotus of Support]

Now, the lower lotus is described, known as the lotus of support. Why is it called a lotus (*kamala*)? Because the lotus represents the true form of the self. One perceives the self in various forms. Thus, it is termed the lotus. The support of the lotus consists of four petals. The first petal represents the *sattva*-quality. The second represents the *rajas*-quality, the third represents the *tamas*-quality and the fourth petal is the *manas*. Because of the interplay of the four petals, the self performs virtuous and non-virtuous actions. While having made the state within the lotus motionless, the person's death does not approach.¹⁵⁵

¹⁵⁴ Considering the evident Śaiva background of this section, perhaps this verse alludes to that which in Kashmir Śaivism is sometimes called the “triadic heart doctrine”. It represents the three aspects or dimensions of reality, which are often described as follows: *para*, *parāpara* and *apara*, cf. MULLER-ORTEGA, 1989.

¹⁵⁵ Mentioning this part of the yogic body again seems redundant, as it has already been mentioned as the first *cakra* (cf. p. 11) within the detailed treatment of the *cakras*. The main difference, however, is that this time, this passage is described as a lotus (*kamala*) and not as a *cakra*. Interestingly, this passage implies a practice contrary to the meditation technique on the first *cakra*, which is supposed to delay the death of the practitioner through an unspecified practice that leads to bringing about the motionlessness of this lotus.

[XLVIII. hṛdayakamalasya bhedāḥ]

- 1 इदानीं हृदयकमलस्य भेदः कथ्यते । द्वादशदलानि सिद्धपुरुषाः कथ्यन्ते । तत्था द्विषण्णां दलानाम्
 2 एष्टदलं मध्ये एकं कठिनं भवति । तदद्विलं कमलं हृदये तिष्ठति । ते उभे हृदये तिष्ठतः । प्रथमे दले शब्द-
 3 स्तिष्ठति । द्वितीये दले स्पर्शं स्तिष्ठति । तृतीये दले रूपं तिष्ठति । चतुर्थे दले रसस्तिष्ठति । पञ्चमे दले
 4 गन्धस्तिष्ठति । सष्ठे दले चित्तं तिष्ठति । सप्तमे दले बुद्धिस्तिष्ठति । अष्टमे दले इहकारस्तिष्ठति । एतदद्विल-
 5 लमध्ये समग्रपृथिव्याकारो वर्तते । अथ च तत्कमलं अथोमुखं तिष्ठति । अस्य कमलस्य ध्यानादात्मप्र-
 6 काशो भवति । प्रकाशादनन्तरं कमलमूर्खमुखं भवति । तथा सूर्यप्रकाशादनन्तरं तदा कमलमध्ये कमलं
 7 विकसति ।

Sources: 1–2 cf. YSV (PT p. 844): anāhato dvitīyām yatkathyate śrūpa śradddhayā | anāhate mahāpīṭhe caturasrasamanvitam | varttate ṣṭadalām padmām adhovaktran tu satpuram | 2–5 cf. YSV (PT p. 844): sparśaśabdāparasagandhā buddhir manas tathā | ahaṅkāraḥ kramād ete tatrāṣṭadalasamsthitāḥ | 5–6 cf. YSV (PT p. 844): saparyā pṛthag akāraḥ varttate tatra niścītam | dhyānād ātmaprakāśo 'syā prakāśanam kamalam tataḥ | 6–7 cf. YSV (PT p. 845): yathā sūryaprakāśena ūrddhvavaktram prakāśītam | ātmadhyānāt sadā tatra āyur vṛddhir dine dine |

1 hṛdayakamalasya bhedāḥ BLP] hṛdayakamalasya dvitīyo bhedāḥ U₁ hṛdayakamalasya bhedāḥ U₂ hṛyakamalabhedāḥ E kathyate cett.] kathyamte E dvādaśadalāni βU₁] om. DN₁N₂ siddhapuruṣāḥ cett.] siddhāḥ puruṣāḥ U₂ kathyante BLU₁] kathyamti EP kathyamti U₂ tathā BLPU₂] tathāpi U₁ om. E dvīṣāṇṇām conj.] dvīṣāṇām PU₂ dvīṣāṇā BL varṇā° U₁ anuparṇā° E dalānām EP₁U₂] dalānā BL 1–2 aşṭadalām conj.] aşṭadalānām EP₂ aşṭadalā U₁ 2 madhye PU₂] madhya BEL ekaṁ cett.] eva U₁ kaṭhiṇām E] kaṭhiṇām BLPU₂ kaṭiṭam U₁ tadaṣṭadalām cett.] tata aşṭadalām U₁ te ubhe PLU₁] te ubha BU₂ te ubhaye E hṛdaye cett.] pi U₁ tiṣṭhataḥ cett.] kathyate U₁ prathame dale EU₁] prathamadale P prathamadale | BL prathamadala° U₂ śabdas cett.] śabdaḥ U₁ 3 tiṣṭhati cett.] stiṣṭhati U₁ dvītiye dale PU₁] dvītiyadale cett. sparśas cett.] sparśaḥ EU₁ tiṣṭhati cett.] om. E trītiye E] trītiya° BL trītiya° PU₁U₂ rūpam cett.] rūpah U₁ caturthe dale EP] caturthadale BLU₁ caturthadala° U₂ rasas cett.] rasah U₁ pañcāme dale EU₁U₂] pañcamadale cett. 4 gaṇḍhas cett.] gaṇḍhaḥ BP gaṇḍhaḥ U₁ tiṣṭhati cett.] stiṣṭhati U₁ saṣṭhe dale U₁U₂] saṣṭhadale BPL saṣṭhe dale U₁U₂ paṣṭhadale E cīttam EP₂] cīnta B cīntta L cīttah U₁ tiṣṭhati cett.] stiṣṭhati U₁ saptame dale EU₁U₂] saptamadale cett. buddhis cett.] budhiḥ U₁ aṣṭame dale EP₁U₂] aşṭamadale BL 'hamkāra EP] ahaṅkāraḥ BL ahaṅkāraḥ U₁U₂ 4–5 etad aşṭadalāmadhye cett.] etad aşṭadale madhye P etat tatadalāmadhye U₁ 5 samagra pṛthiv্যākāro BPLU₂] samagryā pṛthvākāro U₁ pṛthiv্যākāro E tatkamalam U₁] tatkamalamadhye cett. adhomukham U₁] mukham cett. 5–6 dhyānād ātmaprakāśo U₁] dhyānākāśo BPL dhyānād ātmaprakāśo U₂ nādāt prakāśo E 6 prakāśād cett.] prakāśāvan L prakāśā° E anantaram PU₁U₂] anaṁtaraṇ | B aṁtaraṇ L 'naṁtaraṇ E kamalam cett.] kamalam B ūrdhvamukham cett.] mūrdhvamukham B tathā cett.] yathā U₁ sūryaprakāśād anantaram U₂] sūryo prakāśānaṁtaraṇ | B sūryaprakāśānaṁtaraṇ EPLU₁ tadaṁ kamalamadhye BPL] tadaṁ malamadhye U₂ tadaṁ saromadhye E tada U₁ 7 vikasati cett.] visati P

Philological Commentary: 1–2 tathā dvīṣāṇṇām...kaṭhiṇām 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.

[XLVIII. Division of the Heart Lotus]

Now, the division of the lotus of the heart is taught. The accomplished persons teach eight leaves of it. †Likewise, in the middle of the twelve petals is a solid eight-petalled unit.†¹⁵⁶ This eight-leaved lotus is situated in the heart. They are both situated in the heart.¹⁵⁷

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

At that point, the lotus remains facing downward. Because of the meditation on that lotus, the light of the self arises. From the light immediately afterwards, the lotus faces upwards. Thus, immediately afterwards, from the light, which is like the sun, the lotus within the lotus blooms.

¹⁵⁶Rāmacandra mentions the concept of an eight-petalled lotus within the twelve-petalled lotus in the heart already in chapter VII on pp. 17. The statement *ekam kāthinam bhavati* is odd. However, since this second lotus within the lotus is facing downwards and is caused to face up and bloom by means of meditation, it seems reasonable the author initially wants the reader to know that before the lotus flower blooms, its petals are closed, thus forming a firm or hard unit at first. Because of that, my best guess is to understand *ekam* as an expression of a unit in the sense of petals of a closed lotus bud and *kāthinam* in the literal sense of hard, referring to the property of hardness a closed lotus bud. The expression is strange, indeed, but judging by the quality of Sanskrit in the rest of the text, it would not surprising if he was not able to express himself more adequately.

¹⁵⁷Related ideas of a distinguished space within the lotus [of the heart] (*hrdayākāśa*), where the self (*ātman*) resides, can be traced back to early *The Early Upanishads*, notably cf. *Chāndogya-Upaniṣad* 8.1 1-5. The specific concept of a twelve-petalled lotus within an eight-petalled lotus is picked up in the tradition of the non-Saiddhāntika Śaiva exegetes of Kashmir, particularly in the Trika division, a subdivision of the Śaktitantra division of the Vidyāpiṭha. The concept of the two lotuses can be found in the *Siddhayogeśvarīmata* 17 and 20. Within the context of physical descriptions of possession and the rites associated with it and worship and adoration of a very complex circle of deities, the text describes an equally intricate *maṇḍala* comprising a twelve-spoked *cakra* in which an eight-petalled lotus is embedded. The practitioner is instructed to mentally visualize this *maṇḍala* in their heart in a protected place without wind and meditate on the divine internally. Here, one shall worship the lord and still the mind, cf. *Siddhayogeśvarīmata* 20,8-22. For a depiction of the *maṇḍala* of *Siddhayogeśvarīmata* 20 see TÖRZSÖK, 2022:117-124. For a more concise account of the meditation method focusing on the two lotuses within the heart, refer to *Vijñānabhairava* 49.

[XLIX. ūrdhvamukham [kamalam] vikasati]

- 1 तथेदमप्यात्मप्रकाशानन्तरमूर्धमुखं विकसति । तन्मध्ये परमानन्दरूपाभूमिर्भवति । तस्याहं सो ऽहं स
 2 इति संज्ञा । तस्या मध्ये स्वात्मनो ध्यानादिने दिने आयुर्वर्धयति । रोगा द्वौ भवन्ति । +शक्तिस्थितयलोका
 3 चिदानन्दाद्यश्चन्द्रिका चेतनान्विता । परमात्मामहासूर्यरश्मिपुंजः प्रका
 4 शकः । प्रकाशानन्दयोरैक्यं प्रकर्तव्यं । निरंतरं स्वयमग्निर्महाज्योतिराभाति परमं पदं । सदोदितमनश्चन्द्रः
 5 सूर्योदयमिवेक्षते तेन ग्रस्तो मनश्चन्द्रः सो ऽपि लीनः स्वयं पदे । पदमेव महानग्निर्येन ग्रस्तं कलामयं ।
 6 एवं चन्द्राकवहीनां संकेतः परमार्थतः ।

Sources: 2-3 cf. YSV (PT p. 845): śaktiprasannatā syāc ca rogaśokavivarjitaḥ | yasya mudrābhyaśāśāli samyak siddhā ca khecarī | 3-5 cf. YSV (PT p. 845): cidānandamayam cittam cetanā candrikānvitā | paramātmā mahāsūryaḥ sūrya ekaḥ prakāśakaḥ | prakāśānandayor aikyaṁ karttavyaṁ ca nirantaram | diptas tathā mahājyotiḥ avirbhāti param padam | 5 cf. YSV (PT p. 845): sadoditam manahsūryam candrajyotir iveksate |

1 **tathedā** EPU₂] tathā idam U₁ tam BL apy EU₁] api cett. ātmaprakāśānamptaram PU₂] ātmaprakāśānatarām U₁ ātmāprakāśānatarām E ūrdhvamukham ELU₁U₂] ūrdhvamukham P mūrdhvamukham B tanmadhye cett.] tanamadhye U₂ °rūpābhūmir cett.] °rūpo bhūmir L bha-
 vati cett.] bhavati U₁ °ham sa cett.] ham E 2 tasyā PU₁U₂] tasyā BL svātmano cett.] svātmanah U₁ dhyānād cett.] dhyād BU₂ āyūr cett.] hy ayur E vardhayati BL] varddhati U₁U₂ varddhate EP rogā cett.] rogo E dūre cett.] dūro P dūrā L bhavanti cett.] bhavati BE śaktis BLPU₁U₂] tathā dviśaśaktis E 2-3 tritayalokāntah U₂] tritayalokāntaḥ P tritiyalokāntaḥ E tritayo lokānta° BL trīvali kṛtaḥ U₁ 3 mudrā cett.] samudrā E ca khecarī PLU₂] ca khecarī B bhavati khecarī U₁ khecarī E cidānandādayaś P] cidānandādayaḥ U₂ cidānandādayaṁ U₁ cidānandādayoś BL cidānandādayaś E candrikā⁵ L] cađriks B cađriks candrikā P candracandrikā E cađdraḥs cetanāś U₁ cađdrāś candrikā U₂ cetanānvitā em.] veti nāmānvitāḥ E cetanānvitāḥ P cetanānvitāḥ BL cađdrakānvitā U₁ cetanānvitāḥ U₂ paramātmāmāhāsūryaraśmipum̄jaḥ U₁] paramātmāmāhāsūryaraśmipum̄jaḥ BLPU₂ paramātmānāsaharaśmipum̄jaḥ E 3-4 prakāśakaḥ cett.] prakāśaḥ E 4 agnir cett.] manasi E mahājyotir cett.] mahājyotiḥ U₁ abhāti cett.] abhāti U₁ paramāp padam EPLU₁] paramapadam B paramapadam U₂ sadoditamanāś BEL] sadoditamanahs U₁ sadoditamanahs PU₂ candraḥ cett.] cadraḥ B 5 sūryodayam E] sūryodaya BPLU₂ sūryodaye U₁ iveskate cett.] aveksate E ca lakṣyate U₁ grasto cett.] graste U₁U₂ manaś cett.] manah | B candraḥ cett.] ścađdraḥ B līnaḥ P] līnaḥ B līnaṁ LU₁ līpyaḥ EU₂ padam cett.] m P mahāagnir cett.] mahāagnih L yena PU₁U₂] yame E sūrya° BL kalāmayam cett.] kalāmayaḥ U₁ 6 candrākavahnīnām EPU₂] cađdrākavahvahnīnām L cađdrākavahvahnīnām B cađdrākavatāḥ U₁ samketaḥ cett.] samketaṇam BL paramārthatāḥ cett.] paramārthatāḥ vā U₁

Philological Commentary: 2 rogā dūre Evidence of E resumes at this point and resynchronizes with the structure of the other witnesses.

[XLIX. Blooming of the Upward Facing Lotus]

For thus, immediately after the light of the self [arises], the upward-facing [one] blooms. Within it, the place having the form of the highest bliss arises. The technical designation of it is "I am he, he is I". Because of meditation on the own self, which exists within it¹⁵⁸, the force of life is caused to grow day by day. Diseases are remote. †...†¹⁵⁹ The non-duality consisting of bliss and consciousness is consciousness endowed with illumination. The highest self, the great sun [and] the mass of rays of the sun is the light. Both bliss and light shall be brought into unity uninterruptedly. The own fire is the great light that illumines the highest place. The constantly active mind being the moon, perceives how the sun rises. Because of this, the mind, which is the moon, is devoured, although it disappears in its own place. The place, however, made of digits, is devoured by the sun, the great fire. Thus, there is an agreement between the fires and the beams of the moon with the highest reality.

¹⁵⁸ Probably within the lotus.

¹⁵⁹ It is not possible to make sense of the Sanskrit based on what is handed down in the manuscripts of the *Yogatattvabindu*. However, we have to assume that the passage probably tries to express what was written in the source text *Yugasvarodaya* (*Prāṇatoṣṇī* p. 845): *śaktiprasannatā syāc ca rogaśokavivarjitaḥ | yasya mudrābhyaśāśali samyak siddhā ca khecariḥ*]. "Purification of the energy and freedom from diseases arises for one who is abundantly enganged in the practice of Mudrā. He is truly becomes a Siddha and a Sky-roamer."

[L. **yogasiddhar anantaram jñānam**]

1 इदानीं योगसिद्धरनन्तरं एतादृशं ज्ञानमुत्पद्यते ।

2 यदा नास्ति स्वयं कर्ता कारणं न कुलाकुलम् ।
3 अव्यक्तं च परं तत्त्वमनामा विद्यते तदा ॥L.1॥

4 अनामा एकः कश्चित्पुरुषो वर्तते । अनाम्ब्रश्च परावरः । परावरात्परं पदं । परमपदा त्परमं शून्यं शून्या-
5 चिरञ्जनं ।
6 अनाम्ब्रः पञ्चगुणाः । अनुत्पन्नत्वं ॥ अखण्डत्वं ॥ आचलत्वं ॥ आचलत्वं ॥ अनुपमत्वं ॥ अनन्यत्वं चेति ।
7 परावरस्य पञ्चगुणाः । निश्चलत्वं ॥ निर्मलत्वं ॥ परिपूर्णत्वं ॥ व्यापकत्वं ॥ अकलत्वं चेति ।

Sources: 2–3 SSP 1.4 (Ed. p. 2): *yadā nāsti svayaṁkartā kāraṇam na kulākulam | avyaktam ca param brahma anāmā vidyate tadā ||*

1 **yogasiddhar** LU₁] yo yogasiddhar B yogasiddher EU₂ yogasiddhe P **anamtaram** cett.] anamtaram [B naranamtaram P **etādrśam** cett.] etādrśa U₁ **jñānam** cett.] jñānam L 2 **yadā** cett.] padā U₁ **kāraṇam** cett.] kāraṇam || U₂ **kulākulam** cett.] kulākulam U₂ 3 ca em.] na BELPU₁U₂ **param** cett.] para^o BL **tattvam** EPU₂] tatvam U₁ tatv^o P *om.* BL *anāma* β] manā bhā U₁ 4 **anāmā** cett.] anāmā U₁ **ekaḥ** EPU₂] eka^o BLU₁ **kaścītpuruṣo** cett.] *puruṣo* BL *anāmnaś* ca cett.] anāmnaḥ P anāthaḥ U₁ **parāvaraḥ** EPU₂] parāvaraś ca U₁ parāvara^o BL **parāvarāt** cett.] parātparaḥ E **param** **padām** ELU₁U₂] paramapadām P **paramām śūnyam** U₁U₂] paramasūnya BP paramasūnya L 4–5 **śūnyām nirañjanam** EU₂] śūnyā niramjanam BL śūnyā niramjanah PU₁ 6 **anāmnaḥ** cett.] amnaḥ B **pañcaguṇāḥ** cett.] pamcaguṇas E **anutpannatvam** cett.] teṣv anutattvam E **ācalatvam** U₁] *om.* cett. **ācalatvam** U₁] *om.* cett. **anupamatvam** cett.] avayavatvam E *om.* B **ananyatvam** EP] ananyatvam nirmalatvam U₂ ananyastvam U₁ anatvam BL **ceti** EPLU₁U₂] cetih B 7 **parāvaraṣya** cett.] *om.* P **pañcaguṇāḥ** cett.] pamcaguṇā U₂ *om.* P **niścalatvam** cett.] *om.* P **nirmalatvam** cett.] niśkarmatvam E *om.* U₂ **paripūrṇatvam** cett.] paripūrṇatvam P **akalatvam** ELP] akalamtvam B prakāśatvam U₁ akalatvam || nirvikāratvam U₂ **ceti** cett.] *om.* U₁

Philological Commentary: 7 **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 template of E. Additionally, five more sentences appearing later in the text in all manuscripts are displaced in E. In this case, too, the arrangement of the sentences in E seems to result from an inadvertent transposition of the respective folios of the original manuscript. Thus, there are two gaps within E, compared to the other witnesses, which reappear in E. The reader will be informed once all witnesses resynchronize. All readings will be recorded in the critical apparatus with the proviso that they are arranged according to the textual structure found in all manuscripts.

[L. Knowledge Through the Accomplishment of Yoga]

Now, through the accomplishment of yoga, such knowledge arises:

L.1 When the creator himself, the cause, the "Kula (Śakti) and Akula (Śiva)", did not exist, then the unmanifest, the supreme reality (*parama tattvam*), the nameless one, existed.

It is nameless and all-encompassing. From being all-encompassing [it is] the highest place. From the highest place [it is] the highest emptiness. From the emptiness [it is] immacule.

The five qualities of the nameless are: Unbornness, indivisibility, immobility, unquealled and uniqueness.¹⁶⁰

The five qualitiers of all-encompassing [are]: immobility, purity, completeness, pervasiveness, partlessness.

¹⁶⁰Right after *ananyatvam ceti* E reads:

*anuparnadalānām aṣṭadalānām madhya ekam kaṭhinam bhavati | tadaṣṭadalamā kā-
malām hrdaye tiṣṭhati | te ubhaye hrdaye tiṣṭhataḥ | prathame dale śabdās tiṣṭhanti |
dvitiyadale sparśāḥ | trītye dale rūpaṇi tiṣṭhati | caturthe dale rasas tiṣṭhati | pañcame
dale gandham tiṣṭhati | pañthadale cittam tiṣṭhati | saptame dale buddhis tiṣṭhati | aṣṭame
dale haṃkāras tiṣṭhati | etad aṣṭadalamadhye prthivyākāro varttate | atha ca tatkamala-
madhye mukhaṇi tiṣṭhati | asya kamalasya nādāt prakāśo bhavati | prakāśanamtaram
kamalam ūrdhvamukhaṇi bhavati | tathā sūryaprakāśanantaram tada saromadhye kā-
malam vikasati | tathedam apy ātmā prakāśanantaram ūrdhvamukhaṇi vikasati | tan-
madhye paramānandarūpā bhūmir bhavati | tasyāḥam soham iti samjnā tasyā madhye
svātmano dhyānād dine dine hy āyur varddhate | rogo dūre bhavati | guṇāḥ kartṛtvāṇ
jñātṛtvam abhyāsatvam kalatvam sarvajñatvam prakāśasya guṇāḥ sakalaḥ niṣkalaḥ sar-
vaiḥ saha samatā viśrāmīḥ tata etādrśam utpadyate | ādyāḥ ātmā ātmana ḍakāśaḥ ḍakāśād
vāyuḥ vāyos tejaḥ tejaso jalām jalāt prthivī | atrātmaṇaḥ pañcaguṇāḥ agrāhyāḥ anantaḥ
avācyāḥ agocaraḥ aprameyaś ca ḍakāśasya pañcaguṇāḥ | praveṣaḥ niṣkramaṇaṁ chiṇ-
draṇi śabdādhāraḥ bhrāmitinilayatvam | mahāvāyoḥ pañcaguṇāḥ | calanāṁ śeṣasamcāraḥ,
sparśāḥ, dhūmravarṇatā, tejaḥ samcaraṇaḥ tejasah pañcaguṇāḥ | dahanaṇi, jvālarūpaṇi,
uṣṇatā, rakto varṇaḥ || apāṁ pañca guṇāḥ | pravāhaḥ śithilatā dravaḥ madhuratā śe-
tavarnāḥ | prthivyāḥ pañca guṇāḥ | sthūlatā sākāratā kaṭhinatā gandhavattā pītavarnatā
avayavatvam ananyatvam ceti |*

- 1 परमपदस्य पञ्चगुणाः । नित्यं ॥ निजं ॥ निरंतरं निराकारं ॥ निर्निकेतनं चेति ।
- 2 ?? शून्यस्य पञ्चगुणाः । लीनता ॥ पूर्णता ॥ मूर्छा ॥ उन्मनीभावः ॥ अलसत्वं चेति ।
- 3 निरंजनस्य पञ्चगुणाः । सत्यः ॥ सहजः स्वभावः ॥ सत्ता ॥ स्वरूपतः चेति ॥

[LI. pindotpattih]

- 4 इदानीं पिण्डोत्पत्तिः कथ्यते ।
- 5 अनादितः परमात्मा । परमात्मनः परमानन्दः । परमानंदात्रबोधः । प्रबोधाच्चिदुदयः । चिदुदयात्प्रकाशः ।
- 6 तत्र परमात्मनः पञ्चगुणाः । अक्षयः ॥ अभेद्यः ॥ अच्छेद्यः ॥ अदाह्यः अविनाशी ॥

Sources: 1 cf. SSP 1.17 (Ed. p. 7): niṣkālatvam apūtaratvam acalatvam asamkhyatvam anādhāratvam iti pañcaguṇam paramapadam | cf. YSV (PT p. 845): nirākāratvāntiyatvanijatvañ ca nirañjanam | nirketanāt ceti tatpadyaseti tadguṇāḥ | 2 cf. YSV (PT p. 845): linatāśīrṇatāmūrcchātayamanḍalataḥ iti | guṇāḥ pañca samākhyātāḥ śūnyasya paramasya vai | cf. SSP 1.18 (Ed. pp. 7-8): linatā pūrṇatā unmanī lolatā mūrcchātā iti pañcaguṇam śūnyam ||1.18|| 3 cf. SSP 1.19 (Ed. p. 8): satyatvam sahajatvam samarasatvam sāvadhānatvam sarvagatvam iti pañcaguṇam nirañjanam | cf. YSV (PT p. 845): svabhāvam sahajam satyam śāntilō sāntisvarūpataḥ | iti | nirañjanaguṇāḥ pañca etajñānī maheśvaraḥ | 5 cf. YSV (PT p. 845): vidyotpattiś tādānīn tu kathyate śṛṇu yatnataḥ | ānandaparamātmēti paramānanda ekataḥ | prabodhaparamānanda cittotpatti prabodhavān | cidudayāt prakāśā ca esām pañca tathaiva ca | cf. SSP 1.22 (Ed. p. 9): anādyāt paramānandāt | paramānandāt prabodhāt | prabodhāc cidudayaḥ | cidudayāt prakāśāḥ | prakāśāt so'hambhāvāḥ | cf. YSV (PT p. 845): avināśyo 'kṣayo 'bhedo 'dāhyo hyakhādya eva ca | ete pañca guṇāḥ proktā anādo nādavairāṁ | kiraṇasphūrttivisphūrttiḥarṣavat paramātmanā | tetu pañca prakāreṇa guṇāḥ pañca prakīrtitāḥ | cf. SSP 1.20 (Ed. p. 8): akṣayyatvam abhedyatvam achedyvatvam adāhyatvam avināśitvam iti pañcaguṇāḥ paramātmā |

1 nityam EPU₂] nitya° L nityā° U₁ niš.. B nijam em.] °nija° U₁ om. cett. niram̄taram EP] nirantarā U₂ °niram̄taraḥ U₁ °niram̄staga° L °...raṅga° B nīrākāram BEL] nirākāra U₁ nirākārā U₂ nirketanām BP_{U2}] nimilaketanā U₁ nirketanām niścalatvam E ceti cett.] om. U₁ 2 śūnyasya BEL_{U2}] śūnyasya P śūnyasya U₁ ti anasya N₁ ti anasya N₂ pañcaguṇāḥ cett.] pañcaguṇāḥ U₁ linatā cett.] linatāḥ BL pūrṇatā cett.] ghūrṇatā EU₂ mūr̄chā cett.] murchā BLP unmanībhāvāḥ EPLU₂] unmanībhāvā N₁N₂U₁ unmabhāvāḥ B alasatvam cett.] álaysatvam BL ceti cett.] om. U₁ 3 pañcaguṇāḥ cett.] pañcaguṇāḥ U₂ satyah BLP] satya N₁N₂U₁U₂ satyā E sahajah em.] sahaja N₁N₂U₁ sahā P saha° E saha BLU₂ svabhāvāḥ BLP] svabhāvā° N₁N₂U₁U₂ bhāvā E sattā cett.] sattā° P sata° BL svarūpataḥ em.] svarūpatāḥ P svarūpatā samatā E svarūpatā cett. ceti EU₂] om. cett. 4 piṇḍotpattiḥ cett.] piṇḍotpatti N₂U₁ piṇḍotpatti BL 5 prabodhāc cett.] prabodhā U₂ om. U₁ cidudayaḥ EPU₂] cidudaya° BL cittayah U₁ cittayah N₁N₂ cidudayaḥ ELU₂] vidudayāt P viduyāt B ciddayacidudayāt N₁ cidudayacidudayāt N₂ citta° U₁ 6 akṣayāḥ cett.] akṣayāḥ avadyaḥ U₁ acchedyāḥ cett.] avināśi BL om. PU₁ adāhāyāḥ cett.] aşṭadyāḥ P adṛṣya U₁ avināśi cett.] avināśi U₁ avināśāḥ U₂ om. BL

Philological Commentary: 2 śūnyasya pañcaguṇāḥ: The previously mentioned substantial lacunae in N₁ and N₂ (cf. start of the lacunae in section XXXV. on p. 89) ends here.

The five qualities of the supreme place [are]: permanence, immanence, uniformity, formlessness and placelessness.

The five qualities of emptiness [are]: absorption, completeness, swooning, the state without mind and inactivity.

The five qualities of the immacule [are]: truth, naturality, self-existence, beingness and peculiarity.

[LI. Generation of the Body]

Now, the generation of the body is taught.

From without beginning, the supreme self [arises]. From the supreme self, supreme bliss [arises]. From supreme bliss awakening [arises]. From the awakening manifestation of spirit [arises]. From the manifestation of spirit light [arises].

There [are] the five qualities of the supreme self: imperishable, indivisible, uncuttable, unburnable, indestructible.

- 1 परमानंदस्य पञ्चगुणाः । स्फुरणः ॥ किरणः ॥ विस्फुरणः ॥ अहंता ॥ हर्षवत्त्वम् ॥
- 2 प्रबोधस्य पञ्चगुणाः । लयः ॥ उल्लासः ॥ विभासः ॥ विचारः ॥ प्रभा ॥
- 3 चिदुदयस्य पञ्चगुणाः । कर्तृत्वं ॥ ज्ञातृत्वं ॥ अभ्यासत्वं ॥ कलनत्वं ॥ सर्वज्ञत्वं ॥
- 4 प्रकाशस्य पञ्चगुणाः । सकलः ॥ निष्कलः ॥ संबोधनं ॥ समता ॥ विश्रांतिः ॥
- 5 तत एतादृशं ज्ञानसुषुप्तवते । आद्यः । आध्यादात्मा । आत्मनः आकाशः । आकाशाद्वयः । वायोस्तेजः ।
- 6 तेजसो जलं । जलात्पृथ्ये ।
- 7 तत्रात्मनः पञ्चगुणाः । अग्राद्यः ॥ अनन्तः ॥ अवाच्यः ॥ अगोचरः ॥ अप्रमेयश्च ॥

Sources: 1 cf. YSV (PT p. 845): kiraṇasphūrttivisphūrttiharṣavat paramātmānaḥ | tetu pañca prakāreṇa guṇāḥ pañca prakīrttitāḥ | 2–3 cf. YSV (PT p. 845): vicāraś ca prabhollāsā vibhāvāś ca layas tathā | prabodhasya guṇāḥ pañca kīrttyante tena hetunā | 2–3 cf. YSV (PT p. 845): abhyāsakartṛkamanāḥ sarvatattvaprabhā tathā | cidudayasya pañceti guṇā jñeyā višeṣataḥ | 4–5 cf. YSV (PT pp. 845–846): bodhanām samayatvaṁ ca vismr̄tiḥ sakalaprabhā | prakāśasya guṇāḥ pañcacaite jñānakarāḥ śubhāḥ | etaj jñāne tataś caiṣām jñānam utpadyate mahat | 5–125.1 cf. YSV (PT p. 846): ākāśāt pavano vāyos tejas tejasa eva ca | jalām jalāt tathā pṛthvī eṣām pañcaguṇāḥ tathā | agocarād vayānagrāhyam eṣām tathātmanāḥ |

Testimonia: 1 cf. SSP 1.23 (Ed. p. 9): spando harṣa utsāho nispando nityasukhatvam iti pañcaguṇāḥ paramānandāḥ | 2–3 cf. SSP 1.24 (Ed. p. 9): udayaḥ ullāso 'vabhāso vikāsaḥ prabhā iti pañcaguṇāḥ prabodhaḥ | 2–3 cf. SSP 1.25 (Ed. p. 10): sadbhāvo vicāraḥ kartṛtvam jñātṛtvam svatantratvam iti pañcaguṇāś cidudayaḥ | 4–5 cf. SSP 1.26 (Ed. p. 10): nirvikāratvam niṣkalaṅkatvam nirvikalpatvam samatā vibhrāntir iti pañcaguṇāḥ prakāsaḥ |

1 pañcaguṇāḥ cett.] pañcaguṇāḥ P sphurāṇah EPU₁] sphurāṇa cett. kirāṇah EPU₁] kiraṇa cett. visphurāṇah EP] visphurāḥ U₁ visphuriṇā BN₁ visphura LN₂U₁ ṣaṭṣavattvam E] ṣaṭṣavattvam BLPN₁N₂ harṣavārttvam U₂ hairyatva U₁ 2 prabodhasya cett.] bodhasya U₁ layaḥ EPU₂] laya LN₁N₂ layā B om. U₁ ullāsaḥ EU₂] ullāsaḥ cett. vibhāsaḥ EU₂] vibhāsā cett. vicāraḥ BEPN₁U₂] vicāra LN₂U₁ prabhā EPU₂] abhā B samādhi U₁ om. N₁N₂ 3 cidudayasya cett.] udādayasya U₁ cidudayasya L vihṛdayasya B pañcaguṇāḥ cett.] pañcaguṇāḥ PU₂ kartṛtvam EN₁N₂U₂] kartṛtvē P katutvam B akartutvam L katṛtvam U₁ jñātṛtvam cett.] jñātvaṁ N₂ jñānatvaṁ U₁ abhyāsatvam cett.] ...satvam N₂ kalānatvam BLU₂] kalatvam E kalānatvam PN₁ kalānatvam N₂ kalyanaḥ U₁ sarvajñātvaṁ cett.] samvajñātvaṁ BL sarvaśatvam U₁ 4 pañcaguṇāḥ cett.] gunāḥ E sakalaḥ E] sakalaḥ U₁U₂ sakala cett. niṣkalaḥ E] niṣkvalā P niṣkvala BL nikala N₂ tidvāsā U₂ om. U₁ sambodhanāḥ U₂] saṃbodhanā P sarvaiḥ saha E saṃbodhana cett. samatā cett.] samaptā N₂ viśrāmptih EPU₂] viśrāmpti cett. 5 tata EN₁N₂] tat BLP tataḥ U₁U₂ etādṛṣam cett.] etādraśam BL etādṛṣyam U₂ jñānam cett.] om. E ādyāḥ cett.] adya N₂ om. U₁ ādhyād cett.] ātmā E ādhyā U₂ om. U₁ ātmā PN₁N₂] ātmāna E dātmā U₂ manāḥ B manāḥ L ātmaṇāḥ N₁U₁U₂] ātmāna PN₂ ākāsaḥ BEL ākāsaḥ PN₁U₁U₂] ākāśād EBL ākāśā N₂ ākāśād PU₂] ākāśāt N₁N₂U₁ ākāśā N₂ om. EBL vayuḥ E] vayuḥ LP₂ vayoḥ B pavanāḥ U₁ yavak N₂ yavāṇiḥ N₁ vāyos cett.] pavanāt N₁N₂U₁ 6 tejaso cett.] tejaḥ sa U₁ tejasor U₂ jalām cett.] udakām U₁ om. N₁N₂ jalāt cett.] udakāt U₁N₂ °dakāt N₁ pṛthvī cett.] pṛthvī P 7 tatrātmanāḥ N₂] tatra ātmanāḥ N₁U₁ atrātmanāḥ E ātṛtmanāḥ P ādyātmanāḥ BL ātmanāḥ U₂ pañcaguṇāḥ cett.] pañcaguṇāḥ U₂ agrāhyāḥ cett.] agrāhya LN₂ om. B avācyāḥ cett.] avācyā N₂ avācyā U₂ om. B agocaraḥ cett.] om. B aprameyāś ca cett.] om. B

Philological Commentary: 1 cidudayasya pañca°: After *cidudayasya pañca*°, E has a larger gap. Readings appear later due conflation. E's readings are recorded according to the manuscripts structure.

The five qualities of the supreme bliss [are]: vibration, beam of light, quiver, I-ness, joyful excitement.

The five qualities of awakening [are]: absorption, joy, light, reflection, radiance.

The five qualities of manifestation of spirit [are]: creatorship, knowership, practicality, temporality and omniscience.

The five qualities of light [are]: consisting of parts, not consisting of parts, recognition, uniformity, tranquility.

Because of that reliable knowledge is generated. It is unparalleled. From of being unparallel self [arises]. Because there is a self, space [arises]. Because of space, wind [arises]. From wind light [arises]. Because of light water [arises]. From water the world [arises].

In this regard the self has five qualities: not tangible, infinite, unexpressable, existance and unfathomable.

- 1 आकाशस्य पञ्चगुणाः । प्रवेशः ॥ निष्क्रामणं ॥ छिद्रं ॥ शब्दधारः ॥ भ्रांतिनिलयत्वं ॥
- 2 महावायोः पञ्चगुणाः । चलनं ॥ शोषः ॥ संचारः ॥ स्पर्शः ॥ धूमवर्णता ॥
- 3 तेजसः पञ्चगुणाः । दहनं ॥ ज्वालारूपं ॥ उष्णता ॥ रक्तवर्णः ॥ प्रकाशः ॥
- 4 अपः पञ्चगुणाः । प्रवाहः ॥ शिथिलता ॥ द्रवः ॥ मधुररसता ॥ श्वेतवर्णः ॥
- 5 पृथिव्याः पञ्चगुणाः । स्थूलता ॥ सकारता ॥ कठिनता गन्धवत्ता ॥ पीतवर्णता ॥

Sources: 1 cf. SSP 1.30 (Ed. p. 12): avakāśah acchidratvam asprśatvam niłavarṇatvam śabdatvam iti pañcaguṇo mahākāśah | 2 cf. YSV (PT p. 846): sañcāraś cālanaṃ śeṣe pañcadhūmrābhāmambare | cf. SSP 1.31 (Ed. p. 12): sañcāraḥ sañcālanaṃ sparśanam śoṣanam dhūmaravarṇatvam iti pañcaguṇo mahāvāyuh | 3 cf. YSV (PT p. 846): uṣṇaprakāśaraktābhajvālādāhas tu tejasā | SSP 1.32 (Ed. p. 12): dāhakatvam pācakatvam uṣṇatvam prakāśatvam raktavarnatvam iti pañcaguṇam mahātejah | 4 cf. SSP 1.33 (Ed. p. 12): pravāhah āpyāyanam dravo rasah śvetavarṇatvam iti pañcaguṇam mahāsalilam | cf. YSV (PT p. 846): prakāśad eva śaithilyam adhutā śvetatajale | cf. SSP 1.34 (Ed. p. 13): sthūlatā nānākāratā kāthinyam gandhaḥ pītavarnatvam iti pañcaguṇaḥ mahāpr̄thvī | 3–5 cf. YSV (PT p. 846): sthūlasākārakāthinyagandhaḥ pātamṛdaū tathā |

1 ākāśasya cett.] ākāśa° L om. B pañcaguṇāḥ cett.] om. B praveśāḥ cett.] praveśā° U₂ niṣkrāmaṇam em.] niṣkrāmanam E niṣkrumāṇam BPN₁N₂ nikrumāṇah U₁ niṣkrānam U₂ śabdadhāraḥ cett.] śabdadhāram LU₁ bhrām̄tinilayatvam cett.] bhrām̄te nijatvam U₁ 2 mahāvāyoḥ cett.] mahāvāyor U₁ pañcaguṇāḥ cett.] guṇāḥ U₁ calanam cett.] pracālāna U₁ om. B śoṣaḥ cett.] śeṣa° E śoṣanam U₂ samcāraḥ cett.] om. BU₁ sparśaḥ cett.] sparśa L om. BU₁ dhūmravarṇatā cett.] nirodhanam prasaraṇam vaḥ U₁ om. B 3 tejasah cett.] om. BU₁ pañcaguṇāḥ cett.] pamcaguṇaḥ U₂ om. BU₁ dahanaṃ cett.] om. U₁ jvālārūpaḥ cett.] jvālā || rūpaḥ U₂ om. U₁ uṣṇatā cett.] uṣṇatā U₂ om. U₁ raktavarnāḥ LN₂] raktavarnāḥ U₂ raktō varṇāḥ B raktō varṇāḥ P raktō | varṇāḥ N₁ om. U₁ prakāśaḥ conj.] om. cett. 4 apaḥ em.] apām EP₂ apa° LB āpo N₁N₂ om. U₁ pañcaguṇāḥ cett.] om. U₁ pravāhah BELU₂] pravāhā° P pravāhā N₁N₂ om. U₁ śiṭhilatā cett.] śiṭhatā B śiṭhilatā U₁ dravah cett.] drava N₁N₂ om. U₁ madhurarasatā N₁] °madhura | rasatā N₂ madhurasatā LP madhuradatā B madhuratā EU₂ om. U₁ śvetavarṇāḥ EU₂] śvetavarṇāḥ BPL śvetavarṇatā N₁N₂ om. U₁ 5 pṛthivyaḥ EU₂] pṛthivyaḥ N₁N₂U₁ pañcaguṇāḥ EU₂] guṇāpamca N₁N₂ gunāḥ U₁ sthūlatā EU₂] sthūlatā N₁ syūlatā N₂ sthalatā U₁ sākārata cett.] om. U₂ kāthinatā E] kāthinatā N₁N₂ kāthinatā U₁U₂ gandhvattā EU₁] gamdhavatta N₁ gamdhavettā U₁ om. N₂ pītavarnatā EU₂] pītavarnāḥ N₁N₂ pītavarnāḥ U₁

Philological Commentary: 3 prakāśaḥ: Since all witnesses preserve only four qualities of light, however, five are required; I conjectured the fifth, namely *prakāśa* following the sources. apaḥ: The construction requires genitive singular. 5 pṛthivyaḥ pañcaguṇāḥ: The list of the five qualities of earth (*pṛthivī*) is entirely omitted in P, B and L.

The five qualities of space [are]: penetration, disappearance, shattered, carrier of sound, container of movement.

The five qualities of the great wind [are]: movement, wither, passage, touch, essence of smoke.

The five qualities of light [are]: burning, flame shaped, heat, red-coloured, brightness.

The five qualities of water [are]: flow, flabbiness, fluidness, lovely liquid taste-fulness, transparent colour.

The five qualities of earth [are]: grossness, shapeliness, hardness, smelliness [and] yellowness.

[LII. śarīramadhye pañca mahābhūtāni]

- 1 इदानीं शरीरमध्ये पञ्चमहाभूतानि कथ्यते । तेषां गुणाः कथन्ते ।
 2 तत्र पृथ्वीया गुणाः । अस्थि ॥ मांसं ॥ लोमानि ॥ त्वक् ॥
 3 तत्रोदकगुणाः । लाला ॥ मूत्रं ॥ शुक्रं ॥ रक्तं ॥ प्रस्वेदः ॥
 4 तेजसो गुणाः । क्षुधा ॥ तृष्णा ॥ निद्रा ॥ ग्लानिः ॥ आलस्यं ॥
 5 वायोर्गुणाः । धावनं ॥ मज्जनं ॥ निरोधनं ॥ प्रसारणम् ॥ आकुचनं चेति ॥
 6 आकाशस्य गुणाः । रागः ॥ द्रेषः ॥ भयं ॥ लज्जा ॥ मोहः ॥

Sources: 1 cf. YSV (PT p. 846): mahābhūtāni pañceti dehamadhye 'dhunā śṛṇu | mahābhūtāni pañceti prthvītejo marut khakam | 2 cf. YSV (PT p. 846): eteśān ca tathā pañcagunasthānam śṛṇu priye | asthi māmsam loma nādī tvak ceti prthivīgunāḥ | cf. SSP 1.37 (Ed. p. 14): asthimāṃṣatvāñādīromānīti pañcaguṇā bhūmiḥ | 3 cf. YSV (PT p. 846): kṣudhātṛṣṇālasyanidrā glāniś ca pañca vāriṇāḥ | cf. SSP 1.38 (Ed. p. 14): lālā mūtrāṇi śukram śonitam sveda iti pañcaguṇā āpah | 4 cf. SSP 1.39 (Ed. p. 14): kṣudhā tṛṣṇā nīdrā kāntir alasyam iti pañcaguṇām tejaḥ | 5 cf. SSP 1.40 (Ed. p. 14): dhāvanām plavanaṁ prasāraṇam ākuñcanām nirodhanām iti pañcaguṇo vayuh | 6 cf. SSP 1.41 (Ed. pp. 14-15): rāgo dveṣo bhayaṁ lajjaṁ moha iti pañcaguṇā ākāśāḥ |

1 **idānīm** N₁N₂U₁] atha U₂ om. E **śarīramadhye** EN₁N₂] śrīramadhye U₁ śarīrasya madhye U₂ "mahābhūtāni" EN₂U₂] mahāsūtāni N₁ āpagunāḥ mahāsveravarpa U₁ **kathyate** N₁N₂] om. cett. teṣām EN₁U₂] teṣā N₂ tavāt U₁ **gunāḥ** EN₁N₂U₂] om. U₁ **kathyante** EU₂] kathyate N₁N₂ om. U₁ 2 **tatra** EN₁N₂] om. cett. **prthviyā** BELN₁N₂U₂] prthiviyāḥ P om. cett. **gunāḥ** EN₁N₂U₂] pañcaguṇāḥ kathyante LP pañcaguṇāḥ | athyate | B om. cett. **asthi** BELPN₁N₂] asti U₂ om. cett. **māṃṣam** P] māṃṣa cett. om. U₁ **lomāni** EPN₁N₂U₂] tvak BL om. cett. **tvak** N₁N₂] tvakh U₂ vāk E vākṛt P om. cett. 3 **tatrodakagunāḥ** cett.] netrodake gunāḥ N₁ netrodakagunāḥ N₂ om. U₁ lālā cett.] lālā BL **mūtrāṇi** EN₂U₂] mutrāṇi N₁U₁ "mutra" BL "muvaraṇ P **śukram** cett.] śuklam E **raktam** cett.] om. N₂ **prasvedah** cett.] svēdah U₁ 4 **guṇāḥ** cett.] gunāḥ U₂ **kṣudhā** cett.] kṣudhāḥ B **glāniḥ** EP] glāni cett. **alasyam** cett.] alasya U₁ 5 **vāyor** cett.] vāyo BN₂U₂ vāyu U₁ **guṇāḥ** cett.] gunāḥ U₁ **majjanām** cett.] majjana N₂ mano^o U₁ **nirodhanām** cett.] "rodhanām" U₁ virodhana N₂ ākuñcanām cett.] ākuñcana N₂ **ceti** cett.] om. U₂ 6 **guṇāḥ** cett.] gunāḥ U₁ **rāgah** U₂] rāga cett. **dveṣah** PU₂] "dveṣo" N₁ "dveṣau" E dveṣau U₁ dveṣ° BL **mohāḥ** EPN₁U₂] moha BLN₂ mohā U₁

Philological Commentary: 1 **śarīramadhye**: At this point of the text E resynchronizes with the textual structure of all other witnesses. **idānīm śarīramadhye ...guṇāḥ kathyante**: Sentences omitted in B and L and P.

[LII. Five Great Elements within the Body]

Now, the five great elements situated within the body are taught. Their qualities are taught.

There [are] five qualities are of the earth-element: bone, flesh, channels, hair [and] skin.

Therein the qualities of the water-element are: saliva, urine, semen, blood and sweat.

The qualities of the fire-element: hunger, thirst, sleep, exhaustion, sloth.

The qualities of the wind-element are: wash off, marrow, confinement, stretch out and contraction.

The qualities of the space-element are: attachment, aversion, fear, shame and confusion.

- 1 तदनन्तरमेतादृश्येका बुद्धिरूपत्वते ।
- 2 मनो बुद्धिरहंकारश्चिन्तं चैतन्यं चेति । एते पञ्चप्रकारा अन्तःकरणस्य ।
- 3 मनषः पञ्चगुणाः । संकल्पः ॥ विकल्पः ॥ मूर्खत्वं जडता ॥ मननं चेति ॥
- 4 बुद्धे: पञ्चगुणाः । विवेकः ॥ वैराग्यं ॥ शान्तिः ॥ सन्तोषः ॥ क्षमा चेति ॥
- 5 अहंकारस्य पञ्चगुणाः । अहं ॥ मम ॥ एतस्य दुःखं ॥ एतस्य सुखं स्वतन्त्रता ॥ †...† ॥
- 6 चित्तस्य पञ्चगुणाः । धृतिः ॥ स्मृतिः ॥ स्वीकारः त्यागः ॥ मतिः ॥
- 7 चैतन्यस्य पञ्चगुणाः । हर्षः ॥ विमर्शः ॥ धैर्यं ॥ चिन्तनं ॥ निस्पृहत्वं ॥

Sources: 1 cf. YSV (PT p. 846): etaj jñānenaiva teṣām buddhir utpadyate śubhā | yadyapi sargakānde prthvyāder guṇā uktas tathāpy etaj jñānenety anena kāryakāraṇabhadarśanāya punar ucyante | 2 cf. YSV (PT p. 846): mano buddhir ahaṅkāraś cittaṁ caitanyam eva ca | ete pañcaprakārāś ca antaḥkaraṇasambhavāḥ | 2-0.0 cf. SSP 1.42 (Ed. p. 15): mano buddhir ahaṅkāraś cittaṁ caitanyam ity antaḥkaranapañcakam | 3 cf. SSP 1.43 (Ed. p. 15): samkalpo vikalpo mūrcchā jadatā mananam iti pañcagunam manah 4 cf. SSP 1.44 (Ed. p. 15): viveko vairāgyam śāntiḥ santosāḥ kṣameti pañcaguṇā buddhiḥ | cf. YSV (PT p. 846): mananāmananam jñeyam buddhy adīpañca pañca tu | vivekaśāntisanatosākṣamāvairāgyateti ca | ete pañcaguṇā buddher ahaṅkāraguṇān śṛpu | 4-5 cf. SSP 1.45 (Ed. pp. 15-16): abhimānam madiyam mama sukhām mama duḥkham mamedam iti pañcaguṇo 'haṅkāraḥ | 5 cf. YSV (PT p. 846): ahambhāvamahaṅcādiyugāntam himsanaṁ tathā | 6 cf. SSP 1.46 (Ed. p. 16): matir dhṛtiḥ smṛtiḥ tyāgaḥ svikāra iti pañcagunam cittam | cf. YSV (PT p. 846): vṛttih smṛtiḥ matis tyājyam nirāśam caitikā guṇāḥ | niḥspṛhatā dveṣṭatā dhairyam vimarśacintanam tathā | 7 cf. SSP 1.47 (Ed. p. 16): vimarśāḥ śilanam dhairyam cintanam nispr̄hatvam iti pañcaguṇam caitanyam |

Testimonia: 7 cf. YSV (PT p. 846): niḥspṛhatā dveṣṭatā dhairyam vimarśacintanam tathā |

1 anantaram EPU₂] anamptaram cett. etādrśy U₂P] etādrśā N₂ etādrśā N₁ etādaśi LU₁ ekādaśi E metādaśi B ekā cett.] kā E om. BL buddhir cett.] buddher P 2 buddhir cett.] buddhy E ahamkāraś BLU₁] ahamkārāś E ahamkāraḥ || U₂ ahamkāra | ś B ahamkāra N₁N₂ caitanyam β] om. α pañcaprakārā E] pañcaprakārā N₂ pañcaprakāraḥ U₂ pañcaprakārā P pañcaprakāra | B pañcaprakārāḥ L pañcaprakārā N₁U₁ antaḥkaraṇasya cett.] amṛtakaraṇasya N₂ amṛtakarṇasya BL amṛtakarṇya U₁ 3 pañcaguṇāḥ cett.] ye ca guṇāḥ E samkalpaḥ N₂] sakalpa L samkalpa cett. vikalpaḥ N₁] vikalpa cett. mūrkhatvam N₂] mūrṣṭavam N₁U₁ mūrkhatvā E mūrkhatva cett. jaḍatā cett.] lasatā E ceti cett.] ceti vā U₁ ceti ete pañcaprakārā amṛtakaraṇasya ma N₁ 4 buddheḥ ELPN₁] buddhe B om. cett. pañcaguṇāḥ BELPN₁] om. cett. vivekaḥ PN₁N₂] viveka EU₂ viveka BLU₁ vairāgyam EU₂] vairāgya cett. santosāḥ cett.] santosā N₂ santosāḥ U₂ ceti cett.] vā U₁ 5 pañcaguṇāḥ cett.] pañcaguṇāḥ U₂ aham cett.] om. BLPU₁ mama cett.] samā U₁ om. BLP etasya cett.] om. BLP duḥkham cett.] om. BLPU₁ etasya sukhām conj.] om. cett. svatantratā EN₁N₂] svastvatamtratā U₁ svatamatratā DU₂ om. PBL 6 cittasya cett.] om. BLP pañcaguṇāḥ cett.] naḥ U₁ om. BLP dhṛtiḥ cett.] dhṛti BL vrddhiḥ U₁ smṛtiḥ cett.] °smṛti BL om. U₁ svikāraḥ conj.] rāgadveṣau E rāgadveṣa° P rāgadveṣam B °rāgadveṣa° L rāgah || dveṣah U₂ om. α tyāgaḥ N₁N₂U₁] tyāgam D om. cett. matih cett.] mati D iti B bhīti L 7 pañcaguṇāḥ EU₂] guṇāḥ pañca N₁N₂ guṇāḥ cett. harṣaḥ PN₁DU₁U₂] harṣa° BLN₂ ārṣam E vimarśāḥ cett.] °vimarśa° BLN₂ vimar.. P cintanam cett.] cetañā U₁ cetañam U₂

Philological Commentary: 4 santosāḥ || kṣamā ceti: The gap in D ends right after santosāḥ || kṣamā with the words: ceti | ahamkārasya ahamkārasya pañcaguṇāḥ: All five qualities of ahamkāra are omitted in B, L and P. All three manuscripts instead list the qualities of citta instead.

Then, immediately following that, only such an insight¹⁶¹ arises.
The mind, the intellect, the ego, the spirit and consciousness. These are the five modes of the internal organ.

The five qualities of the mind are: resolution, doubt, foolishness, dullness, and reflection.

The five qualities of the intellect are: differentiation, equanimity, peace, contentment and patience.

The five qualities of the ego are: [Sense of] I, [Sense of] mine, the suffering of this, self-determination, and?

The five qualities of the mental faculty are: will, memory, attachment, aversion, opinion.

The five qualities of consciousness are: excitement, reflection, understanding, thinking, desirelessness.

¹⁶¹In 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 still refer to the specific knowledge that arises from the accomplishment of yoga, as mentioned in chapter XLVIII.

[LIII. kulapañcakasya bhedāḥ]

- 1 तदनंतरं कुलपञ्चकस्य भेदाः कथ्यन्ते ॥
 2 सत्त्वं ॥ रजः ॥ तमः ॥ कालः ॥ जीवनं ॥
 3 तत्र सत्त्वस्य गुणाः । दया ॥ धर्म ॥ कृपा ॥ भक्तिः ॥ श्रद्धा चेति ॥
 4 रजसो गुणाः । त्यागः ॥ भोगः ॥ शृणारः ॥ स्वार्थः ॥ वस्तुसंग्रहः ॥
 5 तमसो गुणाः । विवादः ॥ कलहः ॥ शोकः ॥ बन्धः ॥ वश्वनम् ॥
 6 तदनंतरं कालस्य गुणाः । कलना ॥ कल्पना ॥ भ्रान्तिः ॥ प्रमादः ॥ उन्मादः ॥
 7 जीवस्य गुणाः । जाग्रदवस्था ॥ स्वमावस्था ॥ सुषुप्तावस्था ॥ तुरीयावस्था ॥ तुरीयातीतावस्था ॥
 8 तदनंतरमेतादृशमेकं ज्ञानसुत्पद्यते । इच्छा ॥ क्रिया ॥ माया ॥ प्रकृतिः ॥ वाचा ॥

Sources: 1-2 cf. SSP 1.48 (Ed. p. 16): sattvam rajas tamah kalo jiva iti kulapañcakam | 3 cf. YSv (PT p. 846): citter guṇās trayo jīvaguṇān śṛṇu maheśvari | āsthā śraddhā kṛpā bhaktih satyam satvagunā iti | cf. SSP 1.49 (Ed. p. 16): dayā dharmah kriyā bhaktih śraddheti pañcagunam sattvam | 4 cf. YSv (PT p. 846): tyāgo bhogaś ca śraddhā ca sārthavastusprāhā tathā | raso pañcagunāḥ caite tāmasasya gunān śṛṇu | cf. SSP 1.50 (Ed. p. 17): dānam bhogah śrīngāro vastugrahanam svārthasamgrahaṇam iti pañcagunam rajaḥ | 5 cf. SSP 1.51 (Ed. p. 17): vivādah kalahah śoko bandhō vañcanam iti pañcagunam tamah | cf. YSv (PT p. 846): pramodaḥ svādakalahaḥ vivādo bhrāntivarddhanam | vañcanañ ca tathā śokas tāmasasya gunā ime | 6 cf. SSP 1.52: kalanā kalpanā bhrāntih pramādo ‘nartha iti pañcagunah kālah | 7 cf. YSv (PT p. 846): svapnajāgratsuṣuptāni caitanyam jīvakā gunāḥ | etādṛśi sati tattvam caitanyāt tad bhaved iti | SSP 1.53 (Ed. p. 18): jāgrat svapnaḥ suṣuptis turyam tūryātītam iti pañcāvasthāguṇo jīvah | 8 cf. SSP 1.54 (Ed. p. 18): icchā kriyā māyā prakṛtir vāg iti vyaktaśaktipañcakam | cf. YSv (PT p. 847): prakṛticchā kriyā māyā vacaḥ gunā iti |

1 **tad anamtarām** DN₁N₂U₂] ataḥ param cett. **bhedāḥ** cett.] bhedā BU₂ **kathyante** cett.] kathyate N₂ 2 **sattvam** cett.] satva N₁N₂U₁ **rajaḥ** cett.] rajas BL raja N₁N₂U₁ **tamah** cett.] tama N₂U₁ **kālah** cett.] kāla LN₂U₁ kā B **jivanam** cett.] jivanam EP 3 **tatra** cett.] tatrasya B **sattvasya** cett.] sattva BEL **dayā** cett.] dayāh BL **dharma** cett.] dharmah EPU₂ **bhaktih** cett.] bhakti BLN₂ ceti cett.] om. U₁ 4 **rajaso** cett.] rajo U₂ **tyāgah** cett.] tyāga N₂ **bhogah** cett.] bhoga N₂ bheda P om. U₁ **svārthaḥ** cett.] svārtha BLN₂U₁ **vastusamgrahah** cett.] vastunām samgrahaḥ L vastunā samgrahaḥ B vastusamgrahaś ceti E 5 **tamaso** cett.] tamo LN₂U₂ **gunāḥ** cett.] gunah U₂ **vivādah** cett.] vivāda N₂ **kalahah** EPU₂] kalahaḥ DN₁N₂ kalaha BLU₁ **śokaḥ** DEPN₁U₂] śoka BN₂U₁ śokaiḥ L **bandhaḥ** cett.] bandhaḥ BLU₁ vidha vā N₂ **vañcanam** cett.] vañcanam smṛtaṇ N₂ vañcanā U₁ **camcalām** ceti U₂ 6 **tad anamtarām** α] om. cett. **kālasya** cett.] kāla° U₁ kāraṇasya D **kalanā** cett.] om. N₂ **kalpanā** cett.] kalpaḥ P kalma° E om. N₂ **bhrāntih** cett.] bhrānti° BU₁ śamphrāntih E om. N₂ **pramādah** cett.] prasādah EP om. N₂ **unmādah** cett.] unmādaś ceti U₂ om. N₂ 7 **jīvasya** cett.] om. N₂ **gunāḥ** cett.] gupā D gunah U₂ om. N₂ **jāgradavasthā** DELPU₂] jāgravadasthā B jāgravadasthā N₁ jāgradavadasthā N₂ jāgrdvasthā U₁ **suṣuptāvasthā** cett.] suṣupta° B suṣupti° L **tūryāvasthā** cett.] tūryāvayāvasthā D tūryāvasthā BLU₁ **tūryātītvasthā** cett.] tūriyā | tītvasthā B tūryātītvasthā || kaivalyā U₁ 8 **etādṛśam** cett.] etādṛśom U₂ **ekam** cett.] eka EPN₂ **icchā** cett.] icchāyāḥ N₁ om. E **kriyā** cett.] om. EN₁ **māyā** cett.] om. E **prakṛtiḥ** cett.] prakṛti P prakṛti° U₁ om. E **vācā** em.] vāca α vācāḥ PB vācyah L bhāvah U₂ om. E

[LIII. Divisions of the Pentad of the Kula]

Immediately afterwards, the divisions of the pentad of the *kula*¹⁶² are taught: *sattva*, *rajas*, *tamas*, time and the living 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, bond, cheating.

Furthermore, the qualities of time are: inciting, arranging, moving around, negligence [and] mental disorder.

The qualities of the living soul are: the state of waking, the state of sleeping, the state of deep sleep, [and the] state of liberation.

Furthermore such unique knowledge is generated: desire, action, illusion, nature, speech.¹⁶³

¹⁶² The term *kula* in this context must be understood as *śakti* in contrast to *akula*, which is *śiva*. Cf. 120 l. 2. Add quotes of SSP here!

¹⁶³ The SSP 1.54 associates the five final qualities on this page as qualities of the upper category of *vyaktaśakti*. Each item of these five qualities has five sub-qualities. This results in a total of twenty-five qualities of *vyaktaśakti*. Here, however, the term *vyaktaśakti* was probably lost in transmission and is not reflected in any of the *Yogatattvabindu*'s witnesses.

- 1 इच्छया: | पञ्चगुणाः | उन्मादः वासना || वाज्ञा || चित्तं || चेष्टा ||
 2 क्रियाया: पञ्चगुणाः | स्मरणं || उद्वमः || उद्गेगः || कार्यनिश्चयः || सत्कुलाचारत्वं ||
 3 मायाया: पञ्चगुणाः | मदः || मात्सर्यः || दंभः || कीर्तिः || असत्यभावः ||
 4 प्रकृते: पञ्चगुणाः | आशा || तृष्णा || स्पृहा || कांक्षा || मिथ्यात्वं ||
 5 वाचाया पञ्चगुणाः | परा || पश्यन्ती || मध्यमा || वैखरी || मातृका ||

[LIII. karma kāmaḥ candraḥ sūryaḥ agniḥ]

- 6 तदनन्तरमेतादशं ज्ञानमुत्पद्यते | कर्म || कामः || चन्द्रः || सूर्यः || अग्निः || एतत्पञ्चकं प्रत्यक्षं कर्तव्यं |
 7 तत्र कर्मणः पञ्चगुणाः | शुर्भं || अशुर्भं || यशः || अपकीर्तिः || इष्टफलसाधानं ||

Sources: 1 cf. SSP 1.55 (Ed. p. 18): unmādo vāsanā vāñchā cintā ceṣṭeti pañcaguṇecchā | cf. YSV (PT p. 847): āśātṛṣṇāsprhākāñkṣāmīthyāntam prakṛter iti | unmādo vāsanā vāñchā ceṣṭitā ca guṇāḥ priye | 1-2 cf. SSP 1.56 (Ed. p. 18): smaraṇam udyogaḥ kāryaṁ niścayaḥ svakulācāra iti pañcaguṇā kriyā | 2 cf. YSV (PT p. 847): śaraṇam satkulācāraḥ kāryaniścaya ucyate | 3 cf. SSP 1.57 (Ed. p. 18): mado mātsaryam dambhaḥ kṛtrimatvam asatyam iti pañcaguṇā māyā | 4 cf. SSP 1.58 (Ed. p. 19): āśā tṛṣṇā sprhā kāñkṣā mīthyeti pañcaguṇā prakṛtiḥ | 5-0 cf. SSP 1.59 (Ed. p. 19): parā paśyantī madhyamā vaikharī mātṛketi pañcaguṇā vāk | iti vyaktisaktipāñcavimśatigunāḥ | 6 cf. SSP 1.60 (Ed. p. 19): karmaḥ kāmaś candraḥ sūryo 'gnir iti pratyakṣakaraṇapāñcakam | 7 cf. SSP 1.61 (Ed. p. 19): śubham aśubham yaśo 'pakirtir adṛṣṭaphalasādhanam iti pañcaguṇam karma |

1 **icchayāḥ** DEN₁U₁U₂] ichāyā BLP icchayā N₂ **unmādaḥ** conj.] unmany αEL unmaya P unmaya B unmanyam U₂ **vāsanā** cett.] avāsanā L vāsanāḥ U₂ avasthā E ichā kriyā māyā prakṛti vāca ichāyāḥ pañcaguṇāḥ unmany U₁ **vāñchā** cett.] vāñchā BLP om. U₁ **cittam** EL] caittam N₁N₂ caita D krittam B vittam P om. U₁ **ceṣṭā** N₁N₂D] ceṣṭa PL ceṣṭāḥ U₂ ccoṣṭhā B veṣṭanam vibhramah E om. U₁ 2 **kriyāyāḥ** cett.] kriyāyā BLN₂ **udyamah** cett.] udyama N₂ **udvegah** DEN₁U₂] udvega BLPN₂ kāryaniścayah cett.] kārya | niścayaḥ N₁ 3 **māyāyāḥ** BEU₂] māyāyām P māyāyā cett. pañcaguṇāḥ BEL] guṇāḥ PN₁N₂U₂ guṇā D **madaḥ** cett.] mada EN₂ **mātsaryah** DN₁] mātsaryam PU₂ mātsarya BLN₂ mātsaryādayah E **dambhaḥ** cett.] rambhaḥ BL dambha N₂ **kīrtih** cett.] kīrtiś ca DN₁N₂ asatyabhāvāḥ cett.] asatyabhāvāḥ E 4 **prakṛteḥ** E] prakṛter PU₂ prakṛte cett. pañcaguṇāḥ E] gunāḥ cett. **kāmksā** cett.] kāksā D bhiķṣā P 5 **vācāyā** cett.] vācā D vācaḥ U₂ pañcaguṇāḥ BEL] pañcaguṇāḥ U₂ guṇāḥ cett. **paśyantī** cett.] paśyanti BLN₁N₂U₂ **mātṛkā** cett.] mātṛkāḥ U₂ 6 **anantaram** ELU₂] anāptaramā cett. **utpadyate** cett.] utpadyate DN₁N₂ **karma** cett.] karmaḥ U₂ **kāmaḥ** cett.] kāma BLPN₂U₁ **candraḥ** EN₁U₂] candra cett. **sūryaḥ** cett.] sūrya N₂U₁ **agniḥ** EU₂] agni N₂ agni U₁ agniḥ cett. 7 **karmāṇaḥ** cett.] karmaṇā BP karmanā° N₂ karmaṇām L **śubhaḥ** cett.] śubha DU₁ om. E **aśubhaḥ** cett.] °aśubha° U₁ om. EP **yaśaḥ** cett.] yasa N₂ om. E **apakīrtih** cett.] apakīrti N₂ āvakīrtiḥ U₁ om. E **iṣṭaphalasādhnām** cett.] om. E

Philological Commentary: 1 **unmādaḥ**: Since the first item on the list is obviously corrupted and does not suite the context, I conjectured according to the sources. **kriyāyāḥ pañcaguṇāḥ**: The list of the five qualities of *icchā* (right after the words *ichāyāḥ pañcaguṇāḥ unmany*), *kriyā*, *māyā*, *prakṛti* are omitted in U₁. U₁ continues its evidence from the last two items of the five qualities of *vācā* onwards. These omissions will not be recorded in the *apparatus criticus*.

The five qualities of desire are: madness, mental imprint, wish, thinking, activity.

The five qualities of action are: memory, effort, agitation, decision about the activity, [and] adherence to the conduct of the right lineage.

The qualities of illusion are: intoxication, envy, fraud, fame, the state of untruth.

The five qualities of nature are: space, thirst, desire, striving [and] infatuation.

[LIII. Karma, Kāma, Moon, Sun and Fire]

Immediately after [that], knowledge about the following things is generated: action, desire, moon, sun, and fire. The direct perception of this pentad shall be done.

Among those, the five qualities of Karma are: salvation, calamity, honour, disgrace [and] bringing about the desired result.

- 1 कामस्य गुणाः । रतिः ॥ प्रीतिः ॥ ऋडिः ॥ कामना ॥ अनुरता ॥
 2 इदानीं चन्द्रस्य षोदशकलाः कथ्यन्ते । उल्लोला ॥ कल्लोलिनी ॥ उच्चलन्ती ॥ उन्मादिनी ॥ पोषयंती ॥
 3 लंपटा ॥ लहरी ॥ लोला ॥ लेलिहाना ॥ प्रसरन्ती ॥ प्रवृत्तिः ॥ स्ववन्ती ॥ प्रवाहा ॥ सौम्या ॥ प्रसन्ना ॥
 4 चन्द्रस्य सप्तदशी कला वर्तते । तस्या नाम निवृत्तिः सा उमृतकला कथ्यते ।
 5 इदानीं सूर्यस्य द्वादशकलाः कथ्यन्ते । तापिनी ॥ ग्रासिका उग्रा ॥ आकुञ्जिनी ॥ शोषिणी ॥ प्रबोधिनी ॥
 6 घस्मरा ॥ आर्कर्षिणी ॥ तुष्टिवर्धिनी ॥ ऊमिरेखा ॥ किरणवती ॥ प्रभावती ॥ सूर्यस्य त्रयोदशी कला विद्यते ।
 7 तस्याः संज्ञा निजकला स्वप्रकाशा च ।
 8 इदानीमग्निसंबंधिन्यो कथ्यन्ते । दीपिका ॥ राजिका ॥ ज्वलनी ॥ विस्फुलिङ्गिनी ॥ पचण्डा ॥ पाचिका ॥
 9 रौद्री ॥ दाहिका ॥ रागिणी ॥ शिखावती ॥ अग्नेरेकादशी निजकला ज्योतिः संज्ञा वर्तते ॥

Sources: 1 cf. SSP 1.62 (Ed. p. 20): ratih prītiḥ krīḍā kāmanā 'turateti pañcaguṇaḥ kāmaḥ | 2–4 cf. SSP 1.63 (Ed. p. 20): ullolā kallolini uccalantī unmādīnī taranqinī śoṣinī alampaṭā pravṛttiḥ laharī lolā lelihānā prasaranṭī pravāhā saumyā prasannā plavantī | evam̄ candrasya ṣoḍaśa kalāḥ | saptadaśī kalā niṣṛtiḥ | sā 'mr̄takalā | 5–7 cf. SSP 1.64 (Ed. p. 20): tāpiṇī grāsikā ugrā ākuñcīnī śoṣinī prabodhinī smarā ākarṣinī tuṣṭivardhanī ūrmirekhā kiraṇavatī prabhāvati dvyādaśa kalāḥ sūryasya | trayodaśī svaprakāśatā nijakalā | 8–9 cf. SSP 1.65 (Ed. p. 21): dīpikā rājikā jvalani visphulim̄gini pracaṇḍā pācikā raudrī dāhikā rāgiṇī śikhāvati ity agner daśa kalāḥ | ekādaśī kalā jyotiḥ |

1 kāmasya cett.] kāmaḥsya U₂ **ratih** cett.] rati²N₂U₁ **prītiḥ** cett.] "prīti" α kāmanā cett.] kāmanāḥ P kāminā B kāminy L **anuratā** DN₁] ānuratā U₁ anurājā N₂ anuraktatā L anurattatā P anustutā BE 2 ṣoḍaśaikalāḥ cett.] ṣoḍaśa L saptadaśaikalāḥ U₂ **kathyante** cett.] kathyate BL vartamte || tasyānāmāni || ṣoḍaśaikalā kathyamte || U₂ **ullolā** em.] hallolā DPN₁N₂U₁ hallolāḥ U₂ hullātvā L dullālā B dallolā E kallolini cett.] kallolini U₁ kalloli N₂ **uccalantī** em.] uścalini EP ucamplini B uchamplini L uchalani U₁ ucchṛilini U₂ om. DN₁N₂ **unmādīnī** cett.] unmādānī U₁ **poṣayam̄ti** EP] poṣayanti DN₁N₂ poṣayam̄tī BL poṣayānī U₁ poṣayati U₂ 3 **lapaṭā** EPU₁U₂] lapaṭātāḥ B lapaṭāḥ L lapaṭāDN₁N₂ **lolā** cett.] lolāḥ U₂ **lelihānā** cett.] lelihānāḥ U₂ lelihā BL **prasaranṭī** cett.] prasaramtī U₁U₂ **pravṛttiḥ** cett.] pravṛtti B prakṛti L **sraवantī** cett.] sravaṇītī U₂ plavantī E **pravāhā** cett.] pravāhāḥ U₂ mavāhā BL pravāntī svāḥ U₁ **saumyā** cett.] saumyāḥ U₂ saumya U₁ somyā BL **prasannā** cett.] prasannāḥ U₂ 4 **saptadaśī** cett.] saptadṛśī U₂ saptadaśamī BE **kalā** cett.] kā U₁ **tasyā** cett.] tasya P tasyāḥ U₂ nāma cett.] nāmāni || U₂ **niṣṛtiḥ** U₁] niṣṛti BELP naivṛttiḥ N₁N₂ naivṛtaīḥ D vṛttiḥ U₂ sā 'mr̄takalā DN₁N₂] sā mṛta U₁ sametaḥ || kalāḥ || U₂ sametakalā BELP **kathyante** cett.] kathyante U₂ 5 **dvādaśaikalāḥ** PU₂] dvādaśaikalā BDLN₁N₂U₁ kalāḥ E **kathyante** cett.] kathyate BLN₂ **tāpiṇī** em.] tāpanī P tāpanī BL tāpanī DEN₁N₂U₂ tāpanī U₁ **grāsikā** em.] grāsakā cett. grāsaka BLP ākuñcīnī em.] ākuñcāni & ākočāni BLP akocāni U₂ **śoṣinī** P] śoṣanī cett. 6 **ākarṣinī** E] ākarṣayatī U₂ ākarṣayam̄tī U₁ ākarṣayam̄tī cett. **tuṣṭivardhanī** EP] tuṣṭivardhanī BL tuṣṭi, vardddhanī N₁ tuṣṭi vardddhanī DN₂ tuṣṭiḥ vardddhanī U₂ ūrmirekhā cett.] kūrmiresā E kurmmirekhā P ūrmī || rekha U₂ **kiraṇavatī** EU₂] kiraṇavatī DPN₁N₂ kiraṇavatī BL kiraṇavatī U₁ **prabhāvati** em.] prabhavati BE prabhūtavatī PU₂ prabhutavatī L prabhutavatī cett. 7 **tasyāḥ** DU₁] tasyā U₂ tasya cett. **saṃjñā** α] nāma ELP namāḥ B nāmāni U₂ **nijakalā** cett.] nijakalām̄ DN₁N₂ 8 **idānīm** cett.] idānīnī U₂ **agnisaṃbaṇḍhinyo** EP] agnisaṃbaṇḍhīnī cett. agnisaṃbaṇḍhīnīm̄ U₁ **dīpikā** cett.] dīpikar U₁ rājikā em.] jārakā DN₁N₂ jakā U₁ om. cett. **jvalāni** em.] jvalāvīḥ U₁ jvālā cett. **pācikā** E] pācakā DN₁N₂ pāvakā cett. 9 **dāhikā** E] dāhakā DPN₁N₂U₂ dāhaka BLU₁ **rāgiṇī** em.] rāvanī β rāvanī α **agner** cett.] agne BLU₁ **ekādaśī** DEPU₂] ekādaśī cett. **saṃjñā** cett.] saṃjñākā DN₁N₂ **vartate** cett.] om. DN₁N₂

The qualities of desire are: lust, satisfaction, play, sexual desire, and falling in love.

Now, the sixteen digits of the moon are taught:

1. Ullola (she who is violently moving), 2. Kallolinī (she who is surging),
3. Uccalantī (she who is springing), 4. Unmādinī (she who is intoxicating), 5. Taraṅginī (she who is waving), 6. Poṣayanti (she who is nourishing), 7. Lampatiā (she who is lustful), 8. Laharī (she who is billow), 9. Lolā (she who is oscillating), 10. Lelihānā (she who is darting out), 11. Prasaratī (she who is spreading), 12. Pravṛttiḥ (she who is appearing), 13. Sravantī (she who flows), 14. Pravāhā (she who is pulling), 15. Saumyā (she who is dedicated to Soma), 16. Prasannā (she who is pleasing).

A seventeenth digit of the moon exists. Her name is Nivṛtti (inactivity), [and] she is taught to be the digit of the nectar of immortality.

Now, the twelve digits of the sun are taught.

1. Tāpinī (she who is heating), 2. Grāsikā (she who is seizing), 3. Ugrā (she who is fierce), 4. Ākuñcīnī (she who is contracting), 5. Šoṣīnī (she who is desiccating), 6. Prabodhinī (she who is awakening), 7. Ghasmarā (she who is voracious), 8. Ākarṣīnī (she who is attracting), 9. Tuṣṭivarddhīnī (she who is satisfying), 10. Ūrmirekhā (she who is a row of waves), 11. Kiraṇavatī (she who is radiating), 12. Prabhāvatī (she who is shining). The thirteenth digit of the sun is to be known. Her technical designation is Nijakalā (the inherent digit) and Svaprakāśā (self-luminous).

[LIV. yogasya māhātmyam]

- 1 इदानीं योगस्य माहात्म्यं कथयते । गुरोरनुग्रहात् ॥ शास्त्रस्य पठनात् ॥ आचारकरणात् ॥ वेदान्तरहस्य श्रवणात् ॥ ध्यानकरणात् ॥ लयसाधनात् ॥ उपवासकरणात् ॥ चतुरशीत्यासनसाधनात् ॥ वैराग्यस्योत्पत्तेः ॥
 2 वैराग्यकरणात् ॥ हठयोगस्यकरणात् ॥ इडापिङ्गलयोः पवनधारणात् ॥ महामुद्रादिदशमुद्रासाधनात् ॥ मौनकरणात् ॥ वनवासात् ॥ बहुतक्षेशकरणात् ॥ बहुतरकालं यन्त्रमन्त्रादिसाधनात् ॥ तपकरणात् ॥ बहुतरार्थादानात् ॥ तीर्थसेवाकरणात् ॥ आश्रमाचारपालनात् ॥ संन्यासग्रहणात् ॥ षड्ग्रन्थनग्रहणात् ॥ सिरोमुंडनात् ॥
 3 अन्योपायकरणात् ॥ योगतत्त्वं न प्राप्यते । स तु योगो गुरुसेवया प्राप्यते ।
 4
 5
 6
- 7 गुरुद्वक्पातपात्राणां ददानां सत्यवादिनाम् ।
 8 कथनाद्वष्टिपाताद्वा सांनिध्यादवलोकनात् ॥ LIV.1 ॥

Sources: 1 cf. YSV (PT p. 847): idānīm yogamāhātmyam kathyate yad bhavet tataḥ | 1–3 cf. YSV (PT p. 847): guror anugrahāc chāstrapāthād ācāratas tathā | vedāntārtharahaśyārthaśarvajñānādupāsanāt | āsanād dhāraṇād dhyānāl layaṣṭakarmasādhanāt | āsanāc caturaśītvairāgyatyāgasambhavāt | 3–4 cf. YSV (PT p. 848): haṭhayogād varauṣadhyāt mudrāsādhanamānatāt | vanavāsād bahuklesāt tathā mantrādisādhanāt | 4–6 cf. YSV (PT p. 848): bahudānatapastīrthasevanād dānaśikṣānatāt | sandhyātrayagraheṇātha ṣaḍadarśagrahaṇāt tathā | śiromuṇḍagato nyāsād yogatattvaṁ ca vidyate | 7–8 cf. YSV (PT p. 848): gurupādodakaṁ śiṣṭasevinā satyavādinā | kanyāstrādīdrṣṭipātaharṣagativarttanāt | 7–8 ≈ SSP 5.61: gurudṛkpātanāt prāyo dṛḍhānām satyavādinām sā sthitir jāyate |

1 idānīm cett.] idānī B yogasya cett.] yasya U₁ māhātmyam cett.] māhātmam BL māhātmya N₂ kathyate cett.] kathyamte U₂ guror cett.] guru BL anugrahāt cett.] agrahāt L ācārakaranāt cett.] ācārakathanāt U₂ 2 dhyānakaraṇāt cett.] om. P layasādhanāt α] om. β upavāsakaraṇāt cett.] om. P caturaśītyāsanasādhanāt BLPU₂] caturaśītyāsane sādhanāt E caturaśīti āsanasādhanāt α vairāgyasyotpatteh ELN₂U₂] vairāgyasyotpatte B vairāgyasyotpatteh P vairāgyotpatteh N₁D vairāgyotpatte U₁ 3 vairāgya° cett.] nairāśya PL nairāśa° B nairāsyē E haṭha° cett.] haṭha° BLU₁ yogasya cett.] yoga° N₁N₂D idāpiṅgalayoh cett.] idāpiṅgalayāh N₂U₁ pavanadhāraṇāt EP₁] pāvanādhāraṇāt DN₁ pavanādhāraṇāt N₂ pavanādhānākaraṇāt U₂ pāvanāpāvadhyānākaraṇāt L om. B mahāmuḍrādidaśamudrāsādhanāt cett.] mahāmudrādidaśamudrādi daśamūdrasādhanāt D 3–4 maunakaranāt cett.] maunakaranāt N₂ 4 vanavāsāt cett.] vane vāsāt DN₁U₁ vane vāsāt° N₂ bahutarakālām DPN₁N₂] bahutarakāla° LU₁U₂ bahukalā° BE yantramantrādisādhanāt BDEPN₁N₂U₂] maṇṭrayaṁtrādisādhanāt LU₁ tapa° cett.] tapaḥ EP₂ 4–5 bahutarārthādānāt cett.] bahutarārpaṇādānāt E bahutarakleśakaranāt bahutarakaranāt bahutatārthādānāt P 5 tīrtha-sevākaranaṇāt DN₂] tīrthasevokaranāt N₁ niyamakaranāt U₁ om. cett. āśramācārapālanāt cett.] āśramācyārapālanāt U₁ ṣaddarśanagrahaṇāt BELU₁] ṣaddarśanagrahaṇāt cett. siromuṇḍanāt cett.] siromuṇḍanāt N₂ om. P 6 anyopāyakaranāt cett.] om. P 7 gurudṛkpātāprāṇām PN₁N₂U₂] gurudṛkpāt patrāṇām L gurudṛkpāt pātāṇām B gurudṛkpātāṇām U₁ gurudṛkpātāprāṇām D gurudṛkpātāṇām E dṛḍhānām cett.] om. L satyavādinām cett.] satyavārinām U₁ 8 kathanāt cett.] upaya° U₁ drṣṭipātād cett.] viṣapātād B viṣapānād L sāṁnidhyād PEU₂] sānidhyāt B sānnidhyāt L sānidhyād DN₁N₂ sānidhyāt U₁ avalokanāt ELP₁] dyavatrokanāt B dyavalokanāt N₁N₂ dyavalokanāt U₂ dyavalokanāt D

Philological Commentary: 6 sa tu yoga gurusevayā prāpyate: Sencence is omitted in P.

[LIV. Majesty of Yoga]

Now, the majesty of yoga is taught.

Because of grace of the teacher, because of studying the teaching, because of execution of good conduct, because of hearing the secret of Vedānta, because of execution of meditation, because of practicing dissolution, because of the execution of fasting, because of practising 84 āsanas, because of the generation of equanimity, because of executing equanimity, because of doing Haṭhayoga, because of holding the breath of the Idā- and Piṅgalā-channels, because of practicing the ten seals [like] the great-seal etc., because of [the observation of] silence, because of dwelling in the forest, because of the execution of many defilements?!, because of practicing Mantra and Yantra for a long time, because of austerities, because of giving up a lot of possession, because of frequenting places of pilgrimage, because of protection of the habit of the stages of life, because of undertaking renunciation, because of grasping the six philosophies, because of shaving the head, because of the execution of other means, the reality of yoga is not attained.

The [reality of] yoga is truly attained by frequenting the teacher.

LIV.1 Among the firm, the truthful [and] among those worthy of the teacher's gaze, caused by [the teachers'] narration or caused by [the teachers'] glance, caused by the [mere] proximity [to the teacher] ...

- 1 प्रसादात्सदुरोः सम्यक् प्राप्यते परमं पदं ।
2 अत एव वचः प्रोक्तं न गुरोधिकं परं ॥ LIV.2॥
- 3 वाङ्मात्राद्वाथ द्वपाताद्यः करोति शर्मं क्षणात् ।
4 प्रस्फुटभ्रान्तिहृषेषं स्वच्छं वन्दे गुरुं परं ॥ LIV.3॥
- 5 सम्यगानन्दजननः सदुरुः सोभिधीयते ।
6 निमेषाद्वं वा तत्पादं यद्वाक्यादवलोकनात् ॥ LIV.4॥
- 7 स्वात्मा स्थिरत्वमायाति तस्मै श्रीगुरवे नमः ।
8 नानाविकल्पविश्रान्तिं कथनात्कुरुते तु यः ।
9 सदुरुः स तु विज्ञेयो न तु विप्रियजल्पकः ॥ LIV.5॥

Sources: 1-2 ≈ YSV (PT, p. 848): prasādāt sadguroḥ samyak prāpnoti paramaṁ padam | na guror adhikām tattvam̄ yat tasmāt paramaṁ padam | 1-2 ≈ SSP 5.61cd-62ab (Ed. p. 99): prasādāt svaguroḥ samyak prāpyate paramaṁ padam ||61|| ata eva śivenoktam na guror adhikām na guror adhikām na guror adhikām | 3-4 ≈ SSP 5.64 (Ed. p. 100): vāñmātrād vātha dṛkpātāt yaḥ karoti ca tatkṣaṇāt | prasphutam̄ sāmbhavam̄ vedham̄ svasamvedyam̄ param̄ padam | 5-6 ≈ SSP 5.64cd-5.65ab (Ed. p. 100): samyag ānandajanaṅkāḥ sadguruḥ so 'bhidhiyate | nimiśārddhārdhāpātād vā yad vā pādāvalokanāt | 5-6 cf. YSV (PT p. 848): nimeśārddhena tasyaiva ājñāpālanato bhavet | mahānandaśataprāptis tasmai śrīgurave namaḥ | 7-9 ≈ SSP 5.65cd-5.66cd (Ed. pp. 100-101): svātmānaṁ sthiram̄ ādhatte tasmai śrīgurave namaḥ | nānāvikalpaviśrāntiṁ kathayā kurute tu yaḥ | sadguruḥ sa tu vijñeyo na tu mithyāviḍambakaḥ | 7-9 ≈ YSV (PT p. 848): nānāvikalpavibhrāntināśā ca kurute tu yaḥ | sadguruḥ sa tu vijñeyo na tu vairaprakalpakaḥ |

1 **prasādātsadguroḥ** cett.] sadguruprasādāt E prasādāsyā guroḥ P prasāt sadguroḥ B **prāpyate paramaṁ padam** cett.] paramam̄ padam̄ pāpyate E 2 **ata eva** cett.] ata evam̄ E **param** cett.] param E 3 **vātha** cett.] bodha E **dṛkpātād** cett.] dṛkpātād B **śamam** cett.] śasam N₂ 4 **prasphuṭa** em.] prasphuṭa^o N₂ prasphuṭa^o BL prasphuṭa^o N₁ prasphuṭa^o EPU₂ prasphuṭa^o D **"bhṛānti"** cett.] "bhāti" BL **hṛttoṣam** EP] hatoṣam BL hatdoṣam N₁ haddoṣam N₂ hṛddoṣam D ittoṣam U₂ **svaccham** cett.] tvaccham N₂ **vande** β] vade N₁ veda^o N₂D **gurum** β] karam̄ N₁ "karam̄ N₂ vedakakaram D **param** cett.] parām N₁ 5 **"jananāḥ** β] jananām DN₁N₂ 6 **nimeśārddham** cett.] nimiśārddham PN₂ nimeśārddhā BL **vā** cett.] ca DN₁N₂ **tatpādam** EPU₂] tatpāda BL pādam vā DN₁N₂ 7 **śrīgurave** cett.] śrīgurubho L śrīguru namo U₂ 8 **nānāvikalpaviśrāntiṁ** N₁U₂] nānāvikalpaṁ viśrāntiṁ D nānāviplavaviśrāntih E nānāvikalpah viśrāntih P nānāvikalpaviśrānti BL nānāvikalpaviśrānti N₂ kathanāt cett.] kathanāt | B **tu yaḥ** BLP₂] tataḥ E tu saḥ DN₁N₂ 9 **vijñeyo** cett.] vijñō BL **na tu** cett.] nnu BL **vipriyajalpakaḥ** cett.] viprāyajalākaḥ BL vai priyajalpakaḥ E

Philological Commentary: 3-4 vāñmātrād...gurum̄ param̄: The verse is omitted in U₁. This point marks the beginning of a larger gap in U₁. Omissions will not be recorded. The reader will be informed once the evidence of U₁ resumes.

LIV.2 ...through the favour of the good teacher, truly one attains the highest place. For this very reason, the advice is stated: There is nothing greater than the teacher.

LIV.3 Who immediately makes peace of mind from his mere utterance (*vāñmātrād*) or by his mere glance (*vāñmātrād*), I bow in front of the teacher who is pure, supreme [and] appeases the soul for those who are full of doubt.

LIV.4 He, who is the progenitor of absolute bliss, is known to be the true teacher. Because of a glance for just half a wink on the [teacher's] feet [or] by [just] talking about [it], ...

LIV.5 ...the own self goes into stability, homage to that teacher, who brings all doubts to stop because of [his] advice. He is known to be a true teacher, not an unpleasant disputant.

1 अत एव परमपदप्रामूर्यं सद्गुरुः सर्वदा वन्धः । यः पुरुषः सत्यवादी भवति । निरन्तरं गुरुसेवा रतो
 2 भवति । यस्य मनसि पापं न भवति । स्वाचाररतः स्वानादिशीलो भवति । कापट्टयं न भवति । यस्य
 3 वंशपरंपरा ज्ञायते । एतादृशस्य सद्गुरोः संगतिः कर्तव्या तेन पुरुषस्य मनः शान्तिं प्राप्नोति । अथ च यस्य
 4 मनोमध्ये स्थिरआनन्दं उत्पद्यते । सो ऽपि सद्गुरुः कथ्यते । अथ च घटिमात्रं घटिकार्धं घटिकाचतुर्थशो
 5 वा यस्य पार्थं उत्पविष्टे सत्यताटषो भावो मनोमध्ये उत्पद्यते । गत्वा वनमध्ये स्थीयते गृहं त्वज्यते सो ऽपि
 6 सद्गुरुः कथ्यते । कस्यापि दुःखं न दीयते । प्राणिमात्रेण सह मैत्री क्रीयते । कस्यापि दोषं न प्राकाश्यते ।
 7 सो ऽपि सद्गुरुः कथ्यते ।

8 अज्ञानकुलशीलानां यतीनां ब्रह्मचारिणाम् ।
 9 उपदेशं न गृण्हीयादन्यथा नरकं ध्रुवं ॥ LIV.6॥

10 यस्य वचसि मनसि ध्रुते सति स्वात्मनः परमेश्वरस्यैकं भवति । एतादृशो मनोमध्ये निश्चयो भवति ।

Sources: 7-141.1 cf. SSP 5.67 (Ed. p. 101): ata eva paramapadaprāpty arthaṁ sa sadguruḥ sadā vandanīyah | 1 cf. YSV (PT p. 848): ata eva maheśāni sadguruḥ śiva ādītaḥ | satyavādī ca sacchilo gurubhakto dṛḍhavrataḥ | 2-0.0 cf. YSV (PT p. 848): svapācāraratatmā yo dānādiśīlasamyutah | kā-patyalobhavyināsau mahāvaṇśasamudbhavaḥ | 3 cf. YSV (PT p. 848): īdrśah sadgurustasya saṅgatau yatnavān bhavet | tad eva manasah śāntim prāpnoti paramā padam |

1 paramapadaprāpty cett.] paramapadasya prāpty EP **sarvadā vandyah** DN₁N₂] sevyah sarvadā EPU₂ sevyasarovadā BL **nirantaram** cett.] niraṁtaraḥ P **gurusevā** cett.] gusevā U₂ **rato** cett.] taro B tatparo E **2 bhavati** cett.] bhava D **pāpam** cett.] pāpa B **svācāratarataḥ** EP] svācāratarataḥ BL svācārataḥ || U₂ svasyācārareto DN₁N₂ **na bhavati** EPLU₂] bhavati B nāsti DN₁N₂ **3 vanṣā-paramparā** cett.] parāparamparā D **sadguroḥ** cett.] guroh U₂ **samgatih** DEN₁U₂] samgati PN₂ samgati BL **karttavyā** β] karttavyāh DN₁ karttavyāh N₂ **tena** E] om. cett. **manah** cett.] mano U₂ **śāntim** cett.] śāmti BL **yasya** cett.] om. U₂ **4 sthira** DEN₁N₂] siraḥ BL sira P sthīrā N₂ **ca** cett.] om. U₂ **ghatiṁatrām** em.] ghatimātraḥ N₂ ghatiṁ mātram D ghaṭī....mo N₁ om. cett. **ghatiķārdham** BLPN₁D] °ghatiķārdddham N₂ ghatiķa U₂ **ghatiķā°** LN₂U₂] ghatiķāyāḥ N₁D ghamtiķā° BP **caturthāṁśo** BPLU₂] caturtho ḍamśo N₁ caturtho ḍamśo N₂ caturtho amśo D **5 utpadyate** cett.] uppapadyate BL **5-6 so**’pi sadguruḥ kathyate cett.] om. DN₁N₂ **6 prāṇimātreṇa** cett.] prāṇimātre U₂ **krīyate** cett.] yate N₂ **doṣam** EN₂] doṣo PLN₁DU₂ doṣau B **prākāśyate** cett.] prākāśate BL kathayati E **7 so**’β] yena so DN₁N₂ **9 upadeśam** cett.] upadeśo PU₂ **gr̥hiyād** EPL] gr̥hiyāsthā | B gr̥hiṇyāt cett. **anyathā** cett.] yadānyathā B **narakam** cett.] na narakam B **dhruvam** cett.] dhruvam EP **10 vacasi** cett.] cavi U₂ **manasi** cett.] om. U₂ **sati** cett.] sati | DN₁N₂ **parameśvarasyaikyam** EPN₁DU₂] parameśvarasyaikam N₂ parameśvarasakyam BL

Philological Commentary: 4-6 atha ca ...so ’pi sadguruḥ kathyate: E omits the three sentences.

Hence, the true teacher is always to be praised for in order to attain the highest place. That person is a speaker of truth.

Uninterrupted devotion for frequenting the teacher arises. He becomes one in whose mind evil does not arise. Being someone who is devoted to good habits, habits such as ceremonial bathing etc. arise. Deceiving does not arise. His noble race is recognized by him.¹⁶⁴

One shall associate with such a true teacher. The mind of such a person attains peace. And he in whose mind arises steady bliss is also called a true teacher. And then such a state of reality is generated of one who is seated at the side of him [the teacher] for a *ghaṭikā*¹⁶⁵

He is said to be truly a true teacher. [One who] has left the house and has gone into the forest in order to dwell there.

One who does not harm anyone. One who practices loving kindness towards living beings. One who will not expose anyone's badness. He is said to be a true teacher.

LIV.6 One should not accept teachings from ascetic celibates, from those of unknown lineage and character; otherwise, it would lead to a certain path of hell.¹⁶⁶

Unity of the supreme deity and the own self arises, for one who abides calm in mind and speech. Such conviction arises within the mind.

¹⁶⁴Royalty?!

¹⁶⁵[1/60th part of a day (24 minutes). siehe Wörterbuch], half a *ghaṭikā* or a quarter part of a *ghaṭikā*.

¹⁶⁶This verse is absolute proof that this text was not written for ascetics, but for young princes!!!!!!!!!!!!!!

- 1 तं सदुरुं जानीयात् । विकल्प एतादृशो यथा समुद्रमध्ये महत्तरकल्लोलाडम्बरः प्रपञ्चवासना एतादृशी य-
 2 थोदकमध्ये महत्तरङ्गाः । तादृशात् संसारार्णवा यो नावा परं पारं प्रापयति । स सदुरुः कथ्यते । यस्य पु-
 3 रुषस्य मनो उखण्डे परमपदे लीनं भवति । यः पुरुषः स्वीयं कूलं त्रिविधात्तापान्निवर्त्य परमसुक्तिपदे
 4 रक्षति । एतादृशं पुरुषं श्रवणादर्शनात्समग्रविद्मा नश्यन्ति । दिने दिने कल्याणं भवति निष्कलङ्घा तु
 5 द्विरुत्पद्यते ।

[LV. *yogaśāstrarahayam*]

- 6 इदं योगशास्त्रहस्यं समग्रशास्त्रमध्ये । यस्य मनो यथान्यकारस्य मध्ये दीपस्य तेजः प्रविशति । तथा
 7 शास्त्रमध्ये तस्य मनः प्रविशति । यस्य राजो मनोमध्ये कपटं नास्ति । यस्मिन्दृष्टे देशकस्य त्रासो न भवति ।
 8 यस्य तस्य मनः शुद्धं भवति । यस्य पृथिव्यां कीर्तिर्भवति । यस्य मनोमध्ये सत्पुरुषवचनविद्वासो भवति ।
 9 यो राजा सदानन्दपूर्णो भवति । यस्य पार्श्वं प्रत्यक्षमनेकं मनोहारिवस्तूनि भवन्ति । एतादृशस्य राजो उप्रे
 10 योगरहस्यं कर्तव्यं ।

1 *jāniyāt* cett.] *vijāniyāt* E *etādr̄śo* cett.] *etādr̄śam* N₂ *mahattara*^a cett.] *mihattara* D *mahattaram* E
 °*dambarah* cett.] °*dambara*^a BL °*dambaram* EPU₂ *prapañca*^a cett.] *prapaca* U₂ *etādr̄śi* cett.] *tādr̄śi*
 E **2** *mahattaraṅgāḥ* E] *mahattari* U₂ *mahattarati* cett. *tādr̄śat* cett.] *tādr̄śasya* E *samsārārnava*
 PLU₂] *samsārārnavavād* B *samsārāt arṇavād* DN₁N₂ yo cett.] *yau* BL *yah* E *nāvā* BLPD₂] *nāvaram*
 N₁N₂ *svavākyānāvā* E *param* *pāram* E] *pāram* *pāram* U₂ *param* BLPD om. N₁N₂ *sa* cett.] *om.* D
3 *mano* cett.] *manah* BL °*khaṇḍe* cett.] *akhāṇḍe* BL *paramapade* E] *parapada*^a DN₁ *paramadā*^a N₂
parapade U₂ *linām* cett.] °*līna* N₁ °*lita* N₂ *bhavati* cett.] *bhavati* B *puruṣaḥ* cett.] *puruṣa* N₂U₂
svīyam *kūlam* cett.] *svikulaṁ* B *svakulam* E *trividhāt* EDPN₁N₂] *trividhat* LU₂ *trividham* | B *tāpān*
 cett.] *āpān* LU₂ *paramamuktipade* PDN₁] *paramamuktipade* E *paramamamuktipade* N₂ *paramuktik-
 pade* BL *paramamamuktipakṣe* U₂ **4** *etādr̄śam* cett.] *etādr̄śa* DU₂ *etādr̄śa* | N₁ *etādr̄śā* BLP *etādr̄śasya*
 E *puruṣam* α] *puruṣasya* β *śravaṇād* cett.] *śravaṇāt* BL *śravaṇāt* || U₂ *śravaṇā* P *darśanāt* cett.]
darśanāt | B *vighnā* cett.] *viśvā* ca *vaśām* U₁ *naśyanti* cett.] *naśyamti* L *naśyamti* B *bhavati* U₁
dine *dine* cett.] *dine* U₁ *kalyāṇam* cett.] *kalyāṇām* U₁ *bhavati* cett.] *bhavatī* U₁ *niṣkalaṅkā* cett.]
niṣkalam N₁N₂ *niṣkalamko* U₂ **6** *yogaśāstrarahasyam* BLN₁U₂] *yogaśāstrarahasya* DN₂ *yogaśāstreṣu*
rahasyam U₁ *yogaśāstrasya* *rahasyam* EP *yasya* cett.] *om.* U₂ *mano* em.] *manah* EPU₁U₂ *mana*
 cett. *om.* N₂ *yathāndhakārasya* cett.] *yathāndhakāras* N₁ *yathāndhakāra*^a D *om.* N₂ **madhye**
 cett.] *om.* N₂ *dīpasya* cett.] *dīpa*^a E *om.* N₂ *tejāḥ* cett.] *om.* N₂ *praviśati* DEPN₁] *praviśiyati*
 BLU₁ *vipraśati* U₂ *om.* N₂ *tathā* cett.] *yathā* U₂ *om.* N₂ **7** *śāstramadhye* cett.] *om.* BLN₂U₁
tasya manah DN₁N₂] *manah* P *mano* EU₂ *om.* BLU₁ *praviśati* cett.] *om.* BLU₁ *yasya* cett.]
om. U₁ *manomadhye* cett.] *madhye* *manasi* BL *madhye* E *kapaṭam* cett.] *kalaho* E *yasmin*
 cett.] *yasmin* BLN₁DU₁ *deśakasya* cett.] *darśakasya* U₁ *deśika*^a E **8** *yasya* U₁] *tasya* cett. *yasya*
 cett.] *om.* U₁ *pr̄thivyām* PL] *pr̄thivyām* BEU₂ *pr̄thivī* DN₁N₂ *pr̄thivī* U₁ *kirti* cett.] *vītar* E *kirti*
 U₁ *kīrti* U₂ *satpuruṣavacanavīśvāśo* cett.] *satpuruṣavacanāḥ* *viśvāśo* N₂ *satpuruṣasya* *vaco* *viśvāśo*
 E *vacanavīśvabhyāśo* U₁ **9** *sadānandapūrṇo* cett.] *sadānandarūpo* E *sānāmdapūrṇo* L *aneksam*
 cett.] *aneka*^a BLE *manohārīvastūni* E] *manohārīvastu* cett. *bhavanti* em.] *tiṣṭhamti* E *bhavati*
 cett. *rājño* cett.] *rājña* E 'gre α] *ye* BPU₂ *yad* L *idam* E **10** *yogarahasyam* cett.] *thogarahasyam* B
karttavyam N₁N₂U₁] *karttavya* D *kathanīyam* EP *kathyaniyam* BL *kathyate* U₂

Philological Commentary: **1-10** *tam sadgurum jāniyāt ...yogarahasyam karttavyam*: The content and wording of these sentences are absent in the sources. The sentences are possibly authorial.
4 etādr̄śam ...naśyanti: U₁ resumes from this sentence onwards.

One should know this true teacher. The changing thought is like the roar of waves within the ocean. The manifold mental imprints are like the ripples in the water.

He who causes to navigates the boat from such an ocean of Samsāra to the other shore is called a true teacher.

The mind of the person becomes absorbed into the indivisible supreme place.

The person situated in the place of supreme liberation who turned away from the threefold misery (adhyātmika, adhibhautika, adhidaivika) protects the own kula (lineage? noble family? tribe?).

From hearing [or] from seeing about such a person, all obstacles are destroyed. Day by day, prosperity arises. A flawless intellect arises.

[LV. Secret of the Scriptures of Yoga]

This is the secret of the scriptures of Yoga within all scriptures of Yoga. Just as the light of a lamp enters into the midst of darkness, similarly his mind enters into the teaching. For such a king, deceit does not exist.

[For him], in whose sight fear of the teacher does not arise; [for him] whose mind is pure; [for him] whose fame exists on earth; [for him] in whose mind, there is trust in the words of good individuals; [for him] who is a king always filled with bliss; [for him] by whose side numerous enchanting objects arise in front of his eyes; [for him] this secret of Yoga of such a king is the foremost secret of Yoga that has to be accomplished.

१ न स्वेहाच्चभयाल्लोभाच्चमोहाच्चधानाद्वलात् ।
 २ न मैत्रीभावाच्च दासाच्चसौदर्याच्च सेवनात् ॥ LV.1 ॥

३ सामान्यादग्रे योगो न कथनीयः । यः परनिन्दा रतो भवति । दूराच्चारो भवति । भ्रातुमित्रस्य च योग्यं वस्तु
 ४ न ददाति । यो सत्यं वदति । यो योगिनां मनोमध्ये निन्दां करोति । यस्य मनोमध्ये दया न भवति । यः
 ५ कलहपियो भवति । स्वकार्यकरणे सावधाने भवति । गुरोः कार्यकरणे उनाद्वतो भवति । एतादृशस्याग्रे न
 ६ योगः क्रियते न पठ्यते । शृणवन्नीतादिकान् ॥ शब्दान्पश्यत्रूपं मनोहरं ॥ जिग्रगन्थान्सुरभीस्पृशर्शमृदुप्रियं ॥
 ७ स्वादान्मनोरमान्त्वादन्त्राम्यन्देशान्मनोरमान् ॥

Sources: १ cf. YSV (PT p. 847): idam yogarahasyañ ca na väcyam mürkhasannidhau || yogadesas tu tatraiva || cf. YSV (PT p. 847): stutir nindā na karttavyā sādhunā satyavādinā || yogānadhipakārinām āha tatraiva || ४-५ cf. YSV (PT p. 847): manomadhye dayā nāsti sadā yaḥ kalahapriyah | ५-६ cf. YSV (PT p. 847): svakāryalobhane śilo gurukāryaparañmukhah | etasmāi ca na dātavyaṇi vaktavyaṇi tasya sannidhau |

१ na cett.] ni BL **snehān** EPU₂] śnehān cett. **na** EPU₂] nā BL a DN₁N₂ **bhayāl** cett.] bhayān EU₁ lobhān BDLU₁] obhān N₁N₂ lno P lon U₂ **na** cett.] om. P **mohān** cett.] om. P **na** cett.] om. P **dhānā** cett.] na dhanād L om. P **balāt** cett.] balāta B om. P **2** na cett.] om. P **maitrībhāvān** cett.] maitrībhāva N₂ maitrī D bhāvān P **na** N₁U₁] no BLPU₂ nau E nā N₂ om. D **dāsān** N₁U₁] dānān P dāryān E dānāt BL dānān N₂U₂ om. D **na** cett.] om. D **saumādaryān** cett.] saudaryān PN₂ saumādayan L om. D **na** cett.] ni L om. D **sevanāt** cett.] sevatā U₁ **3 sāmānyādagre** PN₁N₂U₂] sāmānyāgare BELU₁ **kathaniyā** EPN₁U₁U₂] kathaniyām B kathaniyām L kanīyah N₂ **yaḥ** cett.] om. U₁ **paranindā** cett.] paranimḍām BLU₁ **rato** cett.] om. BL **bhavati** cett.] karoti BL **dūrācāro** bhavati cett.] om. BL **bhrātūr** PU₂] bhrātūr° N₁N₂ bhrātṛr U₁ dur° BE **mitrasya** cett.] mitram U₁ maitrīyāsyaya BE **ca** **yogyām** N₂U₁] ca yogyām ca N₁ yogyām PU₂ om. BE **4 yo** PU₂] so N₁N₂U₁ ya E **satyām** cett.] asatyām E **yo** EP] om. cett. **yoginām** cett.] yoginā N₁N₂ yoga° E **manomadhye** cett.] om. E **nindām** cett.] ni° U₁ **yaḥ** EN₁U₁] yasya BLPU₂ **5 kalahapriyo** EPN₁U₁] kalahaṁ priyo BL kalahaḥ priyo U₂ **bhavati** cett.] na bhavati BL **svakāryakaraṇe** EPU₁U₂] svakāryākaraṇe LN₁ svakāryākaraṇe B svakāryākaraṇā N₂ **guroḥ** cett.] guro BN₂U₂ **kāryakāraṇe** em.] kāryakarāṇe cett. kārye karāṇe B **‘nādṛpto** PU₂] ādaro na N₁N₂U₁ anādarano B anadare no L na dattacitto E **etādṛśāsyāgṛe** cett.] etādṛśāsyā agre U₁ **6 yogā** cett.] om. N₁N₂U₁ **pathyate** EPU₁U₂] padyamṛte N₁N₂ pathayate BL **śṝpvan** N₁LU₁] śusvana N₂ śṝpvan cett. **gītādikān** cett.] prītādikān E **śabdān** cett.] śabdāt | N₂ **paśyan** cett.] paśyat U₁ **jīghran** cett.] jāgrat E jīghran U₁ **gandhān** N₁N₂] gamḍhānś ca P nāmḍhaś ca U₁ agachan BP sprīṣan gamḍhan U₂ om. E **surabhin** U₁U₂] sphuran E surabhi PL sphurabhi B śusurabhi N₁N₂ **sprīṣān** β sprīṣānasya N₁ sprīṣānasyam N₂ om. U₁ **sparsām** PU₁U₂] sparsā° E om. cett. **mṝdupriyām** cett.] śarmṝdupriyām N₂ mṝdu || priyām U₂ **7 manoramān** cett.] manorathān BL manomān N₁N₂ **khādan** cett.] khādavan BL khādaṁta° U₁ svādān N₁ om. EN₂ **bhrāmyan** cett.] bhrāman BL bhrāmyena N₁ bhrāmya na N₂ **deśān** cett.] tvesāmēn U₁

Philological Commentary: १ maitrī ...: A lengthy omission starts in D after the word *maitrī*. The single omissions will not be recorded in the critical apparatus. The reader will be informed once the evidence of D resumes. ४ bhrātūr ...na dadāti: Sentence omitted in L. yo 'satyām ...nindām karoti: Both sentences omitted in B and L. yasya kalaha...bhavati: Sentence omitted in D and N₂.

LV.1 Not because of love, not because of fear, not because of greed, not because of gift, not because of friendship, not because of hostility, not because of nobility, not because of service, shall yoga be taught in front of everyone.

He, who loves it to blame others; who loves to criticise others; who is behaving badly; who does not gives [single] thing, which benefits friend and brother; who does not speak the truth and despises yoga in spirit; in whose mind compassion does not arise; who is one that has love for quarrel; attention arises for him regarding his selfish intentions; [and] disrespect arises towards the intentions of the teacher. In front of someone like this yoga is neither done nor taught.

While hearing the sound of music etc., while seeing heart pounding forms; while smelling fragrant scent, while touching lovely and soft touch, while eating food that pleases the mind, while travelling to beautiful places, ...

1 भक्षमाणः सुमधुरं रममाणः स्वलिलया ।
 2 भावाभावविनिर्मुक्तः सर्वग्राहविवर्जितः ॥ LV.2 ॥
 3 सदानन्दमयो योगी सदाभ्यासी सदा भवेत् ।
 4 विरुद्धे दुःखदेशे च विरूपे इतिभयानके ॥ LV.3 ॥
 5 इष्टाद्यनिष्टसंस्पर्शे रसे लवणादिके ।
 6 पूत्यादावपि गन्धे च कण्टकोभादिर्वर्जने ॥ LV.4 ॥
 7 सर्वदैव सदाभ्यासः समः स्यात्सुखदुःखयोः ।
 8 एवं भूतस्य कर्मणि संकल्परहितानि च ॥ LV.5 ॥
 9 गच्छबृणां च संस्पर्शात्पापं कुर्वन् न लिप्यते ।
 10 उत्पन्नतत्त्वबोधस्य उदासीनस्य सर्वदा ॥ LV.6 ॥

Sources: 1-2 cf. YSV (PT p. 847): nañubhayatra sambadhyate na vaktavyamityarthaḥ | yogādhikāriṇo’pi tatraiva || bhāvābhāvavinirmuktah sarvagrahavivarjitaḥ | 3 cf. YSV (PT p. 847): sadānandamayo yogī sadābhyaśi sadā bhavet | viruddhe duḥkhadeśe ca virūpe ’tibhayānake | 7-8 ≈ YSV (PT p. 847): etad anīṣṭasamsparśe nyūnādhike balādhike | evam bhūtasya karmāṇi saṅkalparahitāni ca | 7-8 ≈ YSV (PT p. 847): utpātarahite deśe kaṇṭakādīvivarjite | abhyasyate sadā yogah samaḥ syāt sulkaduhkhayoh | 9-10 ≈ YSV (PT p. 847): evam gacchan svapan paśyān pāpapuṇyairna lipyate | utpannatattvabodhah syāt sadā śilasya sarvadā | 9-10 ≈ Amanaska 2.36: utpannatattvabodhasya hy udāśinasya sarvadā | sadābhyaśarasatasaitan naikatrāpy upayujyate ||

1 bhakṣamāṇah L] bhakṣamāṇa B bhāṣamāṇah EPU₂ bhāṣamāṇasya N₁N₂U₁ **sumadhuram** PU₂] samaghura° B samadhura° L madhuram N₁N₂U₁ om. E **ramamāṇah** EPU₁U₂] rasamāṇaḥ N₁N₂ °ra-māṇam L °ramāṇa B **2 bhāvābhāvavinirmuktaḥ** cett.] bhāvābhāvavinirmukto E bhāvāvinir muktaḥ BL **3 sadānandamayo** cett.] sadānmayo BL yogī cett.] yogī L **sadābhyaśī** cett.] sadābhyaśo U₁ **4 viruddhe** BLN₁N₂U₁] viruddha° EP **duḥkhadeśe** ca em.] duḥkhade deśe EPN₁N₂U₁ duḥkhē deśe B duḥkhadeśe L **virūpe** EPN₂] śovirūpe BLN₁ vivarūpe U₁ ’tibhayānake EPN₁N₂] bhayānake BLU₁ **5 iṣṭādyaniṣṭasamsparśe** cett.] iṣṭādhanīṣṭam samsparśe PN₂ rase cett.] om. N₂ **lavaṇādike** cett.] lavaṇādiko N₂ **6 pūtyādāv** LN₁N₂] pratyādāv BEP pūjādav U₁ **gandhe** cett.] gaṇḍham N₂ **kaṇṭakoṣmādīvarjane** em.] kamkoṣmādīvarjayed E kamta koṣyādīvarjjite P kaṇṭakoṣmādīvarji B kaṇṭakoṣmādīvarji L kaṇṭakoṣmādīvarjjite N₁ kaṇṭakeṣmādīvarjjite N₂ kumṭakoṣmādīvarjite U₁ **7 sarvadaiva** EPN₂] sarvadeva BLN₁ sarvadaivam U₂ **sadābhyaśah** EPU₂] sadābhyaśāḥ BLN₁N₂U₁ samaḥ cett.] sama N₁U₁ mana N₂ syāt cett.] sya | t L syā U₁ **8 bhūtasya** N₂] bhūta U₁ yogasya cett. **9 gacchan** cett.] gaccha U₁ **samsparsat** cett.] samsparsot BN₁ pāpām cett.] pāpāḥ P tapaḥ E **10 udāśinasya** cett.] hy udāśinasya E

Philological Commentary: 3 sadānandamayo yogī ...’tibhayānake: The verse is omitted in U₂.
 5 iṣṭādyaniṣṭasamsparśe ...kaṇṭakoṣmādīvarjane: The verse is omitted in U₂.

LV.2 While he consumes excessively sweet things and delights in his own play, he is one who is liberated from both being and non-being, and free from all attachments.

LV.3 The Yogi that is made of permanent bliss, is always engaged in practice, [even] in land which is hostile and uncomfortable, ugly and extremely terrible.

LV.4 In desireable and undesireable contact in tastes like salty etc., evil smells, thorns, etc. [and in] renunciation.

LV.5 He who is always truly in permanent practice shall be equanimous towards happiness and suffering. In this way the actions of the great yogin (*bhūtasya*) are free from desire.

LV.6 One does not become tainted by sin going amidst people and engaging in contact, he who has arisen to the awakening of reality, who is in every way equanimous.

1 तदा दृष्टिविशेषः स्याद् विविधान्यासनानि च ।
 2 अन्तःकरणजा भवा योगिनो नोपयोगिनः ॥ LV.7 ॥
 3 सर्वदासहजस्तस्य निष्कलाभ्यात्मवेदिनः ।
 4 यत्यत् प्रयत्ननिष्पाद्यं तत्सर्वमकारणां ॥LV.8 ॥

5 विलासिनीनां मनोहारिगीतश्वरणात् ॥ अतिसुन्दरकामिनीनां रूपदर्शनात् ॥ कस्तूरीकर्पूरगन्धयो ग्रहणात् ॥
 6 शीतलकारी अतिकोमलपरवस्तुनः सर्पशकारणात् ॥ अतिमायुर्य चित्ते करोति । तादृशः स्वादनात् ॥
 7 अनेकदेशानां साध्वसात्युथानदर्शनात् ॥ मैत्रेण सह कोमलवचनात् ॥ शत्रुणा सह काठिन्य वचनात् ॥
 8 यस्य मनसि हर्षो वा द्वेषो न भवति । स पुरुष ईश्वरोपदेशको ज्ञेयः । स्वलीलया स्वदति चलति च
 9 भावाभावयोश्चित्तमुदासीनं भवति । कस्यांचिद्वार्तायां हठं न करोति । यस्य मनः सहजानन्दे मग्नं भवति ।

Sources: 1-2 ≈ YSV (PT p. 847): pare dṛṣṭivilām na syād vividhāni mṛtāni ca | antaḥkaraṇam etasya yogino niṣkriyam [niṣkalā?] tu sa | 1-2 ≈ Amanaska 2.37: tadā dṛṣṭiviśeṣā ca vividhānī āsanāni ca | antaḥkaraṇābhāvāś ca yogino nopayujate || 3-4 ≈ YSV (PT p. 847): sarvadā sahajas tasya niṣkalādhyaṭ-mavādināḥ | yadā prayatnaniṣpādyam grāhyam̄ sarvam akāraṇam |

1 **dṛṣṭiviśeṣāḥ** EN₁N₂U₂] dṛṣṭiviśeṣa BLP dṛṣṭir višeṣa U₁ **vividhāny** EN₂U₂] vidhāny cett. 2 **antaḥkaraṇāj** cett.] amtaḥkaranayo U₁ **nopayoginah** cett.] no pi yoginah LU₂ 3 **sarvadā** cett.] sarvadya BL sarva° E sahajas tasya em.] sahajasthasya LPN₁N₂U₂ sahajasya B mahajarasya U₁ rā-japadasthasya E **niṣkalādhyaṭmavedinah** EPNU₂] niṣkalādhyaṭmavedinā BLU₁ niṣkalādhyaṭmavedina N₁N₂ 4 **prayatnaniṣpādyam** N₁N₂U₂] prayatnaliṣpādyā BL prayatnaliṣpādyā P prayatnaliṣpādham P prayatnaliṣpāyam E **tattatsarvam** EPN₁N₂] tat sarvam BU₁U₂ tat sarvem L **kāraṇām** EPNU₁] akāraṇāt B ikāraṇāt L na kāraṇām N₂ kāraṇā U₂ 5 **manohārigitaśravaṇāt** N₁N₂U₁] manohārigā-naśravaṇāt B atisundarakāmininām N₁N₂U₁U₂] atisaumḍarakāmininām E atisumḍaram kāmininām P atisaumḍarakāmininām B atisaumḍarakāmininām L **kastūrī** cett.] kastūrī U₁ **karpūragandhayo** L] karpūrator gaṁdha° BEP karpūragaṁdhayār gaṁdha° N₁ karpūragandha° N₂ karpuro gaṁdha° U₁ karpūrayo gaṁdha° U₂ 6 **śitalakārī** N₁N₂] silakārī U₁ śaityakārī cett. **atikomalaparavastunāḥ** N₁N₂U₁] komalavastunāḥ cett. **sparśakāraṇāt** cett.] samsparsakām B samsparsakām L **citte** cett.] cittām N₂ cikrī U₂ **tāḍrśāḥ** BELP] tāḍrśā N₁N₂U₁U₂ 7 **sādhvasādhusṭhanadarśanāt** cett.] sād-husṭhanadarśanāt N₁ **maitreṇā** cett.] mitreṇā E **śatruṇā** BELPU₁] śatruṇām N₁N₂U₂ **kāṭhinya**° LU₁U₂] kāṭhina° E kāṭhvinya° P kāṭhvinya° B kāṭhvinya° N₂ **vacanāt** cett.] vacanān N₁ vacanād N₂ 8 **manasi** cett.] manasi U₁U₂ mana L na cett.] vā na U₁ om. L **sa puruṣa** cett.] puruṣo U₂ **īś-varopadeśako** cett.] īśvaropade ko L **svalīlayā** cett.] svalīyayā N₁N₂ ca cett.] va P om. E 9 **hathām** cett.] harṣaviṣāḍam E haṭam LU₁ **manah** cett.] mana° N₂ **sahajānande** cett.] sahajānaṁdam L sahajānaṁda U₁ sahajānaṁ daṁde U₂ **magnām** cett.] añjanām L samjñānam U₁

Philological Commentary: 8 **vacanāt**: Evidence of B stops here. The last folio of the manuscript is missing. **dveṣo na bhavati**: Evidence of witness D resumes from here.

LV.7 Then the different gazing points, the various postures and the states born from the sense-faculties won't be useful to the yogī.

LV.8 For the knower of the undivided supreme self, who is always in the natural state, whatever is to be generated with effort, all of that is without motive.

Because of listening to mindblowing musical performance of charming women; because of seeing the form of a extremely beautiful women; from smelling the fragnance of camphor and musk; because of the execution of touching of very soft things, the mind that is free from passion assumes a supremely gentle state within the mental faculty.

From such enjoyment; from seeing good and bad places of many countries; from speaking sweet with friends; from speaking with firmness of character to enemies; love and hatred does not arise in his mind. This person is to be known as a teacher of the supreme god. Through his own [divine] play, he speaks and moves. The mind is equanimous in both existence and non-existence. It is not even possible to express in words forcefully [how it is] when his mind is immersed in inherent bliss.

- 1 तेन पुरुषेण दृष्टिः स्थिरा कर्तव्या । आसनं दृष्टं कर्तव्यं । पवनः स्थिरः कर्तव्यः । एतादशः कश्चित्त्रियमः
- 2 सिद्धस्य सोक्तः नोक्तः । मनःपवनाभ्यां यदा सहजानन्दः स्वस्वरूपेण प्रकाशयते । स सहजयोगः कथ्यते ।
- 3 राजयोगमन्ये इति चक्रवर्ती नाम कथनं । इति श्रीरामचन्द्रपरमहंसविरचितस्योगतत्त्वबिन्दुः समाप्तः ॥

1 puruṣena cett.] bhya puruṣena P svapuruṣena D **dṛṣṭih** cett.] dṛṣṭi° U₁ karttavyā cett.] karttavyam DN₁N₂ āsanam cett.] āsana° U₁ karttavyah cett.] karttavyam N₂ kaścin niyamaḥ cett.] kaści niyamaḥ U₁ kaścin niyamaḥ U₂ **2** soktaḥ conj.] noktaḥ cett. manahpavanābhyaṁ cett.] manapavanābhyaṁ L sahajānandah cett.] sahajānamda° EL **prakāśyate** cett.] prakāśate U₁ sahajayogaḥ cett.] sahajayoga DN₁ sahajo yogya N₂ sahayogaḥ U₁ **3** rājayogamadhye cett.] rājayoga-gasya madhye U₂ te madhye EP **cakravartī** DN₂] cakravarti EPLN₁U₂ cakravaktya U₁ **nāma** α] om. β kathanaṁ cett.] kathyate LU₂ madhye iti cakravartye nāma madhye kathanam U₁ **iti** śrīrāmacandraparamahamsaviracitas-yogatattvabinduḥ samāptah conj.] iti śrīsarvaguṇasampanna-pamditasukhānandamisrasūrisūnumupanditajvālāprasadamisrakṛtabhāṣṭikāsahito rājayoge binduyogaḥ samāptah || subhamastu || śrīrastu || E iti śrīrāmacandraparamahamsa viracitas tattvabinduyogasamāptaḥ samvat 1867 pauṣakṛṣṇah 12 ravaū subham bhuyāt || cha || P iti rājamacandraparahaṁsa viracites tatvabimḍuyogasamāptam || śrī krṣṇārpāṇam astu || cha || L iti śrī paramarahasyāṁ śrīrāmacandradviracitāyāṁ tatvayogabimdu samāptah || śrī svasti || || samvat 837 N₁ iti śrī paramarahasye śrīrāmacandradviracitāyāṁ tatvayogabimdu samāptam || subham || yadakṣarapadabhrāṣṭam mātrāhīnaṁcaya? bhavet|| tat sarvam kṣayam tā?m eva prasīdāparameśvara ||| sūrye turaṅge navacandraghasre jyeṣṭhākhyakṛṣṇe bhṛguvārayuktam || tattvaprayogah ṣaḍaharṣasanjñānam likhitam suhetoh bhavatiḥ dehi || bhūyāt N₂ iti paramarahasyāṁ śrīrāmacandradviracitāyāṁ tatvayogabimdu samāptah || subhamastu | samvat 1841 || bhādau śudha 15tnio vesarva śake rārāma rāma cha D iti śrī pāramahamsyāṁ śrī rāmacandradviracitāyāṁ tatvayogaviduh samāptah subham bhuyāt || || atarlaksyam bahi dṛḍhīr nirmesomeṣa varjitaḥ saiśāśāmbhavimudrā sarvata,n treṣugopitā 1 amtark U₁ iti śrī rāmacandraparamahamsaviracitas tatvabimḍuyogasamāptah || śrī subham bhavatu || śrīśītārāmārpāṇamastuḥ || idam pustakam || śake 1805 || vikramārka saṃmat || 1140 || jayanām asaṃvatsare || udagayaṇe || griṣmartau? || vaisālhemāse || krṣṇapakṣe || titħau 23 || bhānuvāsare || prathamayāmye || śrī kṣetra avamtiκāyāṁ || śrī mahārū-dramahākālasaṃnidhāne na sampūrṇam || lekhanam ānaṃpt? suta bābājoo rājadherakareṇa likhyate || yādṛṣam pustakam dṛṣṭvā tādṛṣam likhitaḥ mayā || yadi śuddhaḥ aeśuddho cā mama doṣo na diyate ||| śrīrāma || cha || U₂

Philological Commentary: **1-0.0** pavanaḥ sthirah karttavyah: Sentence omitted in L.

By this person the stabilization of the gaze shall be performed. The position shall be made stable. The breath shall be stabilized. Such discipline has been stated by the accomplished one. When by means of mind and breath the natural bliss appears through ones own true nature, it is called natural Yoga (*sahajayoga*). Within Rājayoga the name **cakravartī** is given [to it].

Thus concludes the *Yogatattvabindu*, composed by Srī Ramachandra Paramahāmsa.

Appendix

Figures



Figure 0.1: Viṣṇu Viśvarūpa, India, Rajasthan, Jaipur, ca. 1800–1820, Opaque watercolor and gold on paper, 38.5 × 28 cm, Victoria and Albert Museum, London, Given by Mrs. Gerald Clark.



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

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