

THE TATTVAYOGABINDU OF RĀMACANDRA

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

by Nils Jacob Liersch



रा.यो.
१

श्रीमतेश्वरायनम् ॥ ॥ अथरवान्योगप्रकारे लिख्यते ॥ राजयोगस्तद्दक्षलं ॥ येन राजयोगेन अनेकात्मयोगस्तमयस्व ॥ अ
नेकपार्थिवविनोदवेभागसमयस्वदक्षतरकालज्ञारस्थितिमंवति सर्वदानयोगः ॥ ॥ नस्य सत्तेभेदाः ॥ क्रियोगः ज्ञा
नयोगः चर्यायोगः स्फुटयोगः कर्मयोगः लययोगः धानयोगः मंवयोगः लक्षयोगः वासनायोगः शिवयोगः बृहस्पतयोगः अ
दैतयोगः राजयोगः सिद्धयोगः ॥ सत्तेपंचदशयोगः ॥ ॥ इतानीक्रियायीगस्तलक्षणं कथते ॥ क्रियासुक्लिलयंयोगः
स्वपिण्डसिद्धिदायकः ॥ यंयंकरोतिक्षेपालंकार्यारभेदमनः सदा ॥ १ ॥ न इतः कूर्वन्ते कूर्वन्ते क्रियायोगस्तनोभव ॥ क्ष
माविवेकं वैराग्यं शोनिः संतोषनिः सूक्ष्मा ॥ २ ॥ स्तनधुक्तिश्च तेयोहो क्रियायोगीनिगद्यते ॥ मात्सर्यममतामायाहिसा
श्चामरदगार्वता ॥ ३ ॥ वामकीषोभयलज्ञालोभेदमात्मानात्मासुदिः प्रागद्वयोद्युगालस्य भ्रांतिर्देभोक्षमाभ्रमः ॥ ४
यस्यैतननितविद्यनेक्रियायोगीस्तुयते ॥ ॥ यस्यान्तर्करणोऽक्षमाऽविवेकवैराग्याशानितसंनेष्टुत्तादीनित्यश्च
ते सर्वदक्षियायोगीस्तकथते ॥ कापश्चमायाविलहिसात्मामात्सर्याभद्रकारः स्योभयलज्ञालोभमोह
अस्त्रविन्वेणगद्वेषः आलस्यार्थदित्तं भुवनिः उद्दिष्यविकारः ॥ कामस्तेयस्य मनस्पतिदित्तं भ्रमाभवति ॥
सर्वदक्षियायोगीकथते ॥ ॥ इतानीराजयोगस्तमेवाकथते ॥ क्रियते ॥ स्तकसिद्धकुरुते लनीयोगः मंवयो

Figure 1: Folio iv of Ms. N₂.

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Acknowledgements

My interest in the *Tattvayogabindu* stems from my desire to utilize Sanskrit philology to uncover new source texts of yoga traditions and advance our knowledge of the history of yoga. My passion for philological work was inspired by Dr. Patrick McAllister, whose seminar titled “Text Criticism in Indological Studies” I attended with great enthusiasm during the winter semester of 2014/2015 at the University of Heidelberg. As an aspiring Indologist, yoga enthusiast, and yoga teacher, the Hatha Yoga Project (HYP)¹, which began in 2015, was the most exciting Indological venture I could imagine. This research project, funded by the European Research Council and based at SOAS, University of London, with Prof. Dr. James Mallinson as the principal investigator and his team comprising Dr. Mark Singleton, Dr. Jason Birch, Dr. Daniela Bevilacqua, and Dr. S. V. B. K. V. Gupta, aimed primarily at producing critical editions and annotated translations of ten Sanskrit texts of Hathayoga. Consequently, I decided to produce a critical edition of the *Gorakṣayogaśāstra*, another early Hathayoga text, as part of my master’s thesis.

During the work on this edition, I met Dr. Jason Birch at the Yoga Studies Summer School (YSSS) at Jagiellonian University in Krakow, held between 21.07.2017 and 05.08.2017. Since then, he has supported my work in every possible way. My gratitude goes especially to him, as my Indological career would have taken a different path without his help and encouragement. After completing my master’s thesis, the results of which I presented at the World Sanskrit Conference 2018 in Vancouver, Canada, I also met Dr. James Mallinson. Soon after, I found myself on the island of Procida in southern Italy, fortunate to be invited to the two-week *Amṛtasiddhi* workshop of the HYP. In Procida, Dr. Jason Birch inspired me to work on the *Tattvayogabindu* and provided me with the first manuscripts of the text he had collected. The

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

exploration of the overarching theme of complex yoga taxonomies, presented right at the beginning of the text, seemed very promising for advancing Indological yoga research. At another HYP workshop in spring 2019, focused on the *Yogabija* at the University of Marburg, I met Prof. Dr. Jürgen Hanneder, who promptly agreed to supervise my dissertation on the *Tattvayogabindu*. I am very grateful for his continuous support, philological expertise, and encyclopedic knowledge.

The funding for my work resulted from my position in the AHRC and DFG-funded research project for creating a critical edition and translation of the *Hathapradipikā* (2021-2024), the most important premodern text on physical yoga. I especially want to thank Prof. Dr. James Mallinson and Prof. Dr. Jürgen Hanneder, the principal investigators, for hiring me for this project. Naturally, I am very grateful to the AHRC and DFG for the funding. Working on the *Hathapradipikā*, a text with a highly complex transmission, was very enriching and provided numerous opportunities for further developing my philological skills, my knowledge about the yoga texts and particularly stemmatology. I have learned a lot from working with this team of outstanding scholars, including Dr. Jason Birch and Dr. Mitsuyo Demoto.

In the final phase of my dissertation project, I read my critical edition of the *Tattvayogabindu* with Dr. Jason Birch and Dr. Sven Sellmer in online meetings, discussing textual criticism issues. Prof. Dr. James Mallinson and Dr. Jürgen Hanneder joined these meetings whenever time allowed. I am deeply grateful for every suggestion I received during these reading sessions. I would also like to extend my gratitude to Maximilian Mehner and Dr. Charles Li, who consistently supported me with technical questions in the field of Digital Humanities, both in my work on the *Hathapradipikā* and my dissertation project. My thanks also go to Dr. Robert Alessi, who took the time to answer my questions about his Lua^LAT_EX module *ekdosis* and even developed its functionality further specifically for the *Hathapradipikā* and the *Tattvayogabindu*.

I would like to express my sincere gratitude to Dr. Stanislav Jager, Prof. Dr. Dragomir Dimitrov, Dr. Martin Gansten, and, in particular, Anupam Suman for sharing their thoughts in decoding the *bhūtasāṃkhyā*—date of manuscript N₂.

I want to thank Dr. Felix Otter for proofreading the Brajbhāṣā passages translated in this work. My gratitude also extends to Bastian Jantke, with whom I frequently discussed issues of my work and who assisted me with his expertise in the Nepali language in deciphering the colophon of the manuscript N₁. Thanks to Dr. Dominic Haas for answering my questions about the emergence of the *ajapāgāyatrī* in the supplements of the manuscript U₂, contributing crucial insights for understanding these passages. I thank Prof. Dr. Shaman Hatley for addressing my inquiries about the mother goddesses in the supplementary material of manuscript U₂. Prof. Dr. Dominik Goodall answered my questions and provided valuable insights into the tenfold *tattva* system presented in the *Tattvayogabindu*. I am grateful to Prof. Dr. Judit Törzsök for her assistance with my questions regarding the eight-petaled lotus within the twelve-petaled lotus in the heart, the origins of which puzzled me for quite some time. I want to thank Dr. Seth David Powell for sending me a digital copy of his dissertation shortly after its submission. I thank Harshall Bhatt from the University of Baroda for his support in order to obtain a copy of a manuscript of the *Tattvayogabindu*.

Additionally, I would like to thank all the previously unmentioned participants of the doctoral colloquium in Marburg, whose helpful advice contributed to discussing various issues I faced during my work. This includes Prof. Dr. Roland Steiner, Dr. Martin Straube, and Janina Kuhn. I hope to return the support I received in my academic career to those who need it in the future.

My special thanks go to my beloved partner and mother of our two children, Melanie Amaya, who supported me in every possible way to finish this dissertation. I also want to thank my two beloved daughters, Luna and Kaya, who motivated me daily to complete this work.

Chapter I

Introduction

I.I General remarks

THE *Tattvayogabindu* of Rāmacandra² is an early modern Sanskrit text on Rājayoga that was written in the first half of the sixteenth century³ in northern India.⁴ The most salient feature of the work that makes it historically significant is its highly differentiated taxonomy of types of yoga.⁵ In the *Tattvayogabindu*'s introduction, most manuscripts name fifteen types of yoga, presented as methods of Rājayoga. These are 1. Kriyāyoga, 2. Jñānayoga, 3. Caryāyoga, 4. Haṭhayoga, 5. Karmayoga, 6. Layayoga, 7. Dhyānayoga, 8. Mantrayoga, 9. Lakṣayoga, 10. Vāsanāyoga, 11. Śivayoga, 12. Brahmayoga, 13. Advaitayoga, 14. Siddhayoga, and 15. Rājayoga itself. The text is a yogic compendium written in a mix of mainly prose and 47 verses in textbook-style, where its 59 topics are introduced in sections most of the time launched by recognisable phrases. The sections deal with the methods of Rājayoga and their effects, but others also cover topics like yogic physiology, the Avadhūta, the importance of the guru, cosmogony, and a *yogaśāstrarahasya*.

The *Tattvayogabindu* has not been discussed comprehensively or considered in the secondary literature on yoga. The only exception is Birch (2014: 415–416) who briefly described its list of fifteen yogas in the context of the “fifteen medieval yogas” and noted that a similar taxonomy occurs in Nārāyaṇatīrtha's *Yogasiddhāntacandrikā* (17th century), a commentary on the *Pātañjalayogaśāstra* that integrates fifteen medieval yogas within its *astāṅga* format. An incomplete account of the fifteen yogas is found within the Sanskrit yoga text *Yogasvarodaya*, which is known only through quotations in the *Prāṇatoṣinī*, the *Yogakarṇikā* and the *Śabdakalpadruma*. The *Yogasvarodaya* announces a total of fifteen yogas but names only eight of them in its introductory *ślokas*. It is the primary source and template for the compilation of the *Tattvayogabindu*. Besides several passages, Rāmacandra, in many in-

²A discussion about the author Rāmacandra is found on p. 22.

³The dating of the text is discussed on p. 6.

⁴The detailed discussion of the place of origin is found on p. 225, n. 382.

⁵This is a remarkable increase in the number of declared yogas compared to the standard medieval tetrad of Mantra, Laya, Haṭha and Rājayoga.

stances, follows its content and structure by rewriting the *Yogasvarodaya*'s *ślokas* into prose or quoting them directly without attribution. Due to the incomplete transmission of the *Yogasvarodaya*, Rāmacandra's *Tattvayogabindu* is a natural and valuable starting point for an unprecedented in-depth study of the complex early modern yoga taxonomies, a phenomenon that can be narrowed down precisely in terms of time and as I will show regarding its localisation. The other source text that Rāmacandra used is the *Siddhasiddhāntapaddhati* whose content he draws on, particularly in the second half of his composition. Another text that includes an almost similar taxonomy of twelve yogas divided into three tetrads⁶ is Sundardās's *Brajbhāṣā* yoga text named *Sarvāṅgayogapradīpikā* (17th century) which not just shares most of the types of yogas but also provides a different and valuable perspective on the addressed yoga categories.⁷

These complex taxonomies that emerged during the 16th and 17th centuries crossed sectarian divides and were adapted to the specific needs of different authors and traditions. The *Tattvayogabindu* thus encapsulates a large proportion of the diversity of yoga types and teachings after the *Hathapradīpikā* (15th century) that were adopted and practised by a broad spectrum of religious traditions and strata of Indian society. In the particular case of the *Tattvayogabindu*, there are various statements throughout the text that reveal a strategy to detach yoga from its ascetic and renunciate connotations and to stylise Rājayoga as a practice that can bring the desired soteriological benefits even to practitioners who enjoy worldly pleasures and expensive lifestyles. Textual evidence suggests that the *Tattvayogabindu* is an important example of a text that provides an early modern adaptation of Rājayoga for *kṣatriyas* in a courtly environment. In fact, the *Tattvayogabindu* is currently the oldest known text to conceive of Rājayoga as "the Yoga fit for kings".

⁶See p.313 for a detailed discussion of the *Sarvāṅgayogapradīpikā*.

⁷For a comparative table of the complex early modern yoga taxonomies see table 2 on p. 303.

One printed edition of the *Tattvayogabindu* was published in 1905 with a Hindi translation and based on (an) unknown manuscript(s).⁸ This publication has the title “*Binduyoga*” confirmed by the printed text’s final rubric.⁹ However, as I will discuss in the introduction, the text was originally known as *Tattvayogabindu*. The consulted manuscripts contain significant discrepancies, structural differences and variant readings between them and the printed edition.¹⁰ Furthermore, the manuscripts are scattered over the northern half of the Indian subcontinent and Nepal, which suggests that the text was widely transmitted at some point. Lengthy passages of the *Tattvayogabindu* are quoted without attribution in a text called *Yogasamgraha* and Sundaradeva’s *Hṛthasaṅketacandrikā*.

The first chapter of this study contains a general introduction to Rāmacandra’s *Tattvayogabindu*. The chapter gives a brief overview of the content of the text and discusses its origin, the author and the author’s intended audience. Subsequently, the textual witnesses, source texts and testimonies of the *Tattvayogabindu* are described. A stemmatic analysis of the text is then presented, based on manual philological observation and computer-assisted stemmatics to present a *stemma codicum*. The chapter concludes with a presentation of the editorial policies, which form the basis for the second chapter of this thesis. The second chapter, the core of this study, is a critical edition and annotated translation of the *Tattvayogabindu*. The critical edition significantly improves the text and sheds new light on its historical significance. The third chapter contains a comparative analysis of the complex early modern yoga taxonomies based on hermeneutics of difference.¹¹ Using the new critical edition of the *Tattvayogabindu* and the texts mentioned above,

⁸ *Binduyoga. Binduyogaḥ with Bhāṣatīkā*. Ed. by Jyālāprasāda Miśra. Mumbai, 1905.

⁹ To avoid terminological confusion, I consistently follow Camillo Formigatti’s usage in distinguishing between the final rubric—the string of words marking the end of a textual unit, often including an assertion of authorship and title—and the colophon proper of a manuscript, that is, the statement providing information on the date, place, agency, or purpose of the manuscript’s production. See Formigatti, 2022: 48–49.

¹⁰ For example, the printed edition does not contain the complex yoga taxonomy presented in the manuscripts of the *Tattvayogabindu*.

¹¹ The concept of hermeneutics of difference is discussed on p. 304, n. 476.

Yogasvarodaya, *Yogaśiddhāntacandrikā* and *Sarvāṅgayogapradīpikā*, the complex yogic taxonomies of the four texts are compared in detail. Based on this comparative analysis, a differentiated hypothesis on the emergence of the complex yoga taxonomies was developed, and the complex yoga taxonomies were located and explained in the broader context of the historical development of the yoga traditions. The comparison includes a nuanced description of each yoga category used by the authors of the texts with complex yoga taxonomies. While the authors of the four texts often operate with identical terms for the individual yoga categories, they interpret these categories according to their religious backgrounds and agendas, with intriguing and exciting differences. Contrasting the comparanda, i.e., the authors, the texts, the yoga taxonomies, and the yoga categories, therefore, provides a deep insight into the discursive negotiation processes of the Indian yoga traditions during the 16th and 17th centuries.

I.2 Dating the *Tattvayogabindu* and the *Yogasvarodaya*

THE oldest dated manuscript of the *Tattvayogabindu* N₂ was written in the running year Nepal Samvat 712, that is in 1591 CE.¹² The second oldest dated manuscript V, was written in Vikrama Samvat 1751, that is, in 1693 CE.¹³ The third-oldest manuscript N₁¹⁴ was written in Nepal Samvat 837, i.e. in 1716 CE.

Both Nepalese manuscripts N₁ and N₂ exhibit a substantial lacuna amounting to approximately 23.50% of the total text. Since N₂ is dated earlier than N₁, it must be assumed either that N₁ is a direct copy of N₂, or that both derive from the same exemplar. A comparison of the distribution of errors, shared readings, and divergences suggests that the latter scenario is the more likely. The presence of such a large lacuna in both manuscripts points to either the loss or deterioration of the corresponding folios of the

¹² For a detailed description of manuscript N₂ and a discussion of its dating, see p. 38.

¹³ For a description of the manuscript V see p. 46.

¹⁴ For a description of the manuscript N₁ see p. 37.

exemplar. Furthermore, both manuscripts contain various corruptions. In light of these observations, it appears that the textual transmission had already undergone substantial degradation by the end of the sixteenth century. Consequently, the work was most likely composed several decades before the exemplar of the oldest dated manuscript N₂ was written, that is, sometime in the sixteenth century, probably in its second half.

The latter assumption is corroborated by witness V, the second-oldest dated witness, which is by far one of the poorest in the tradition. It contains no significant variants, and the sheer number of scribal errors and editorial interventions compelled me to exclude it from the collation.

The earliest quotation of the *Tattvayogabindu* is Sundaradeva's *Hathasāṅketacandrikā*. Sundaradeva quotes from the *Tattvayogabindu* without attribution. The two lengthy passages quoted from the *Tattvayogabindu* include the teachings on the sixteen ādhāras¹⁵ as well as those on Laksyayoga and its subtypes.¹⁶

The dating of the *Hathasāṅketacandrikā* has only recently been revised due to the discovery that certain first-hand annotations surrounding the main text of the Ujjain *Yogacintāmaṇi* were, in all likelihood, borrowed from Sundaradeva's work, which currently is the text's *terminus ante quem*.¹⁷ Birch (2018) dated the Ujjain *Yogacintāmaṇi* to 1659 CE.¹⁸ Thus, the citations within the *Hathasāṅketacandrikā* represent the second oldest textual evidence of the *Tattvayogabindu*.

In the case of the *Tattvayogabindu*, based on the colophon of N₂, the current *terminus ante quem* is 1591 CE, which similarly applies to its source text the hitherto undated *Yugasvarodaya*, and as will be later discussed in more detail for the *Siddhasiddhāntapaddhati*.

We may therefore safely assume that the *Tattvayogabindu* was composed in the second half of the sixteenth century or earlier. Consequently, Rāmacan-

¹⁵ *Hathasāṅketacandrikā* (MMPP 2244, f. 95r l. 3–f. 96r l. 4).

¹⁶ *Hathasāṅketacandrikā* (MMPP 2244, f. 124r l. 7–f. 125r l. 3).

¹⁷ Birch, 2024: 52–54.

¹⁸ Birch, 2018: 50, n. III.

dra's source texts, the *Yogasvarodaya* and the *Siddhasiddhāntapaddhati* must have been composed even earlier.

I.3 Synopsis of the *Tattvayogabindu*'s contents

RĀMACANDRA's *Tattvayogabindu* can be divided into 59 sections. Many of these sections are brief, consisting of only a few sentences or lists of specific contents or concepts the author wishes to convey. However, some sections are significantly longer. Almost every section is introduced with clearly identifiable section markers. In these cases, a section begins with recognisable phrases such as *atha*, *idānīm* or *idam*. Sometimes, sections start without section markers. Nevertheless, the thematic shifts were so significant that I, as the editor, felt obliged to mark these passages as separate sections.¹⁹ The wording of the text remains entirely unchanged.

By far the largest part of the text deals with explaining various yogas. Of the fifteen yogas presented as methods of Rājayoga²⁰ mentioned in the introduction, Rāmacandra explains only eight in the course of the text. These are Rājayoga, Kriyāyoga, Siddha[kuṇḍalinī]yoga, Mantrayoga, Laksyayoga, Hṛ̥thayoga, and Jñānayoga. Surprisingly, there are also three additional yogas not listed among the fifteen initially mentioned: Aṣṭāṅgayoga, Satyayoga, and Sahajayoga. The individual yogas, both those explicitly described and those merely mentioned in the taxonomy, are thoroughly discussed in the chapter "Comparative Analysis of the Complex Early Modern Yoga Taxonomies".²¹ This chapter analyses and compares them with the three other texts containing complex yoga taxonomies, particularly to conclude the significance of the complex yoga taxonomies in the history of yoga.

Beyond the discussion of the fifteen yogas, there are further contents. The other major subject is the yogic body. In sections XXV-XXVI, Rāmacandra names, describes and explains the functions of the ten physical channels

¹⁹This specifically pertains to sections VI, VII, XIV, XVII, and XLI.

²⁰See p. 104.

²¹See p. 301.

(*nāḍis*) and the ten vital winds (*vāyus*). In sections XXXII-XLI, he postulates the identity of the universe (*brahmāṇḍa*) and the body (*pīṇḍa*). Following this, Rāmacandra lists numerous macrocosmic elements within the body: the worlds (*lokas*), rulers of the worlds (*lokasvāmins*), seven islands (*dvīpas*), seven oceans (*samudras*), nine regions (*khaṇḍas*), eight major mountains (*parvatas*), nine rivers (*nāḍis*), twenty-seven constellations (*nakṣatras*), and so on. Structurally, Rāmacandra simply names the macrocosmic element and then locates it in the body. Finally, in sections LV-LVII, Rāmacandra lists the digits (*kalās*) of the moon (*candra*), sun (*sūrya*), and fire (*agni*). Another significant component of the *Tattvayogabindu* is a variant of a set of teachings that can be traced back to an ancient Śaiva paradigm.²² This set consists of teachings on *cakras*,²³ *ādhāras*,²⁴ *lakṣyas*,²⁵ and *vyomas* or *ākāśas*.²⁶

Other topics include a description of the tamed Avadhūta,²⁷ and a description of the division of the heart lotus (*hrdayakamala*), whose reception can be traced back to the teachings of the Śaiva exegetes of Kashmir.²⁸ Other sections discuss a pentadic cosmogony,²⁹ or the importance of the teacher (*guru*) for yoga practice.³⁰ The work concludes with a lengthy section titled the “Secret teaching of the scriptures of yoga in all of the scriptures” (*yogaśāstrarahasya samagraśāstramadhye*), which primarily concerns the ultimate yoga teaching for those called *cakravartin*, namely Sahajayoga. This yoga

²² *Tattvayogabindu* XXVIII.1: *navacakraṁ kalādhāraṁ trilakṣyaṁ vyomapañcakaṁ | svadehe yo na jānāti sa yogī nāmadhārakah* || Variants of this verse are found in numerous yoga texts with a Śaiva orientation and older Śaiva Tantras. I discuss this paradigm on p. 392.

²³ A total of nine *cakras*, along with meditation instructions on these, are described in detail in sections IV-XII. In section XXIX, nine *cakras* are listed again, but only with names and locations.

²⁴ The sixteen containers (*ādhāras*) are described in section XXX. These include specific locations suitable for meditation, *mudrā* and *bandha* techniques.

²⁵ The *Tattvayogabindu* includes five meditative foci (*lakṣyas*), which are collectively referred to as the Rājayoga method called Lakṣayoga. The chapters of the sub-variants are found in sections XIII-XV and XXIII-XXIV.

²⁶ These are five meditative spaces that the Yogi can traverse, described in section XXVIII.

²⁷ The original archetype of the antinomian ascetic is tamed in XLIV.

²⁸ See sections XLV-XLVII.

²⁹ See sections XLVIII-LIV.

³⁰ See sections XLIII and LVIII.

enables the practitioner to enjoy all the benefits of yoga without the need to practice it. Table I provides an overview of all contents of the *Tattvayogabindu*, arranged by sections:

Table I: Topics of the *Tattvayogabindu*

Sec- tion	Topic in Sanskrit	Translation
I	<i>rājayogaprakāraḥ</i>	Method of Rājayoga
II	<i>kriyāyogasya lakṣaṇam</i>	Characteristics of Kriyāyoga
III	<i>rājayogasya bhedāḥ</i>	Varieties of Rājayoga
IV	<i>mūlacakram</i>	Cakra of the root
V	<i>svādhiṣṭhānacakram</i>	Svādhiṣṭhānacakra
VI	<i>nābhīsthāne padmam</i>	Lotus within the place of the navel
VII	<i>hṛdayamadhye kamalam</i>	Lotus within the heart
VIII	<i>kaṇṭhasthāne kamalam</i>	Lotus within the location of the throat
IX	<i>ājñācakram</i>	Ājñācakra
X	<i>cakram tālumadhye</i>	Cakra within the palate
XI	<i>asṭamacakram brahmaṇḍhra- sthāne</i>	Eighth cakra at the aperture of brahman
XII	<i>mahāśūnyacakram</i>	Cakra of the great void
XIII	<i>lakṣyayogaḥ</i>	Lakṣyayoga
XIV	<i>ūrdhvvalakṣyam</i>	The upper focus
XV	<i>adholakṣyāḥ</i>	The lower focus
XVI	<i>rājayogayuktasya puruṣasya yac charīracihnam</i>	The physical sign of a person who is engaged in Rājayoga
XVII	<i>anyad rājayogasya cihnam</i>	Another sign of Rājayoga
XVIII	<i>caryāyogaḥ</i>	Caryāyoga
XIX	<i>haṭhayogaḥ</i>	Haṭhayoga
XX	<i>haṭhayogasya dvitiyo bhedaḥ</i>	Second type of Haṭhayoga
XXI	<i>jñānayogasya lakṣaṇam</i>	The characteristics of Jñānayoga

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

Sec- tion	Topic in Sanskrit	Translation
XXII	<i>svabhāvabhedam</i>	Distinction of the nature
XXIII	<i>bāhyalakṣyam</i>	The outer focus
XXIV	<i>antaralakṣyam</i>	The inner focus
XXV	<i>nādīnām bhedāḥ</i>	Division of the channels
XXVI	<i>śarīramadhye vāyavāḥ</i>	The vital winds within the body
XXVII	<i>madhyalakṣyam</i>	Central focus
XXVIII	<i>ākāśabhedāḥ</i>	Divisions of space
XXIX	<i>cakrānām anukramāḥ</i>	Sequence of <i>cakras</i>
XXX	<i>ādhāracakrasya bhedāḥ</i>	Divisions of the wheels of support
XXXI	<i>aṣṭāṅgayogasya vicāraḥ</i>	Reflection of Aṣṭāṅgayoga
XXXII	<i>piṇḍabrahmāṇḍayor aikyam</i>	Identity of the universe and the body
XXXIII	<i>piṇḍamadhye lokatrayam</i>	Triad of worlds
XXXIV	<i>uparitanaṁ lokacatuṣkam</i>	Upper tetrad of worlds
XXXV	<i>catvāro lokasvāmināḥ</i>	Lords of the world
XXXVI	<i>saptadvipāni piṇḍamadhye</i>	Seven continents within the body
XXXVII	<i>piṇḍamadhye saptasamudrāḥ</i>	Seven oceans within the body
XXXVIII	<i>navadvāramadhye navakhaṇḍāni</i>	Nine regions within the nine doors
XXXIX	<i>piṇḍamadhye ṣṭakulaparvatāḥ</i>	Eight major mountains within the body
XL	<i>śarīre navanādyāḥ</i>	Nine rivers within the body
XLI	<i>saptavimśatinakṣatrāṇi ...</i>	Twenty-seven constellations ...
XLII	<i>rājayogāc charīre cihnāni</i>	Signs in the body as a result of Rājayoga
XLIII	<i>gurubhakteḥ phalam</i>	Result of devotion towards the teacher
XLIV	<i>avadhūtapuruṣasya lakṣaṇam</i>	Characteristics of an Avadhūta person

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

Sec- tion	Topic in Sanskrit	Translation
XLV	<i>kamalānām saṃketam abhutam</i>	The wonderful esoteric teaching of the lotus flowers
XLVI	<i>ādhārakamalam</i>	Lotus of support
XLVII	<i>hrdayakamalasya bhedah</i>	Division of the heart Lotus
XLVIII	<i>yogaśiddher anantaram jñānam</i>	Knowledge after the success in yoga
XLIX	<i>piṇḍotpattiḥ</i>	Origin of the body
L	<i>śariramadhye pañca mahābhūtāni</i>	Five great elements within the body
LI	<i>pañcaprakārā antaḥkaraṇasya</i>	Five modes of the internal organ
LII	<i>kulapañcakasya bhedāḥ</i>	Divisions of the pentad of the <i>kula</i>
LIII	<i>ekam jñānam</i>	Unique knowledge
LIV	<i>karma kāmaḥ candraḥ sūryaḥ ag- niḥ</i>	Action, desire, moon, sun and fire
LV	<i>candrasya ṣoḍaśakalāḥ</i>	Sixteen digits of the moon
LVI	<i>sūryasya dvādaśakalāḥ</i>	Twelve digits of the sun
LVII	<i>agnisaṃbandhinyo daśakalāḥ</i>	Ten digits related to fire
LVIII	<i>yogaśya māhātmyam</i>	Majesty of yoga
LIX	<i>yogaśāstrarahasyam</i>	Secret teaching of the scriptures of yoga

I.4 Rāmacandra and the audience of his text

THE article by Jason Birch titled “Rājayoga: Reincarnations of the King of All Yogas” (2014) re-evaluates the reception history of the term *rājayoga*, significantly enhancing our understanding, coloured by modern interpretations, with a far more nuanced perspective. As the title of Birch’s article

directly suggests, the term Rājayoga has been used by different traditions at various times, with their understanding and interpretation of this compound word being highly diverse. A significant insight for this study is that in the extant Sanskrit literature on Yoga, the interpretation of Rājayoga as “Yoga for kings” is comparatively rare. Birch (2014: 412) notes:

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

Divākara’s commentary is particularly interesting. Here, Rājayoga is described as the Yoga of kings - “rulers could accomplish it even when they remain in their position as kings.”³¹ The following pages demonstrate that Rāmacandra’s *Tattvayogabindu* likely falls into this category. Textual evidence suggests that the *Tattvayogabindu* is one of the rare examples of a Rājayoga text composed for the warrior aristocracy, taught to members of a royal court, and perhaps even to the king himself. Rāmacandra begins his treatise on Rājayoga with the following definition. In *Tattvayogabindu* section I, ll. 1-2 he writes:

atha rājayogaprakāro likhyate || rājayogasyedam phalam | yena rājayogenānekarājyabhogaśamaya eva | anekapārthivavinodaprekṣaṇasamaya eva | bahutarakālam śarīrasthitir bhavati |

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

³¹Birch, 2014: 430.

The core message is unequivocal. Rājayoga enables the practitioner to achieve lasting health and physical stability while leading a life filled with royal pleasures and entertainment. Consequently, the Rājayoga described in the text is not intended for ascetics who pursue soteriological goals with minimal material possessions but explicitly for individuals exposed to affluent life realities. In light of the initial definition presented in the text, the *Tattvayogabindu* is at least directed at affluent householders. However, the adjectives “*rājya*” and “*pārthiva*” used in the definition already suggest a more specific courtly context. The effect of *śarīrasthiti* promoted by Rājayoga can also be seen as an indicator of a courtly audience, as the qualities of strength, discipline, and resilience were essential for fulfilling the primary duty of the *kṣatriya* caste, namely the protection and defence of the population. The motif of physical and mental strengthening through yoga in a courtly context is exemplified by the famous yoga tradition of the Mysore Palace. Tirumalai Krishnamacharya was employed as a yoga teacher by Maharaja Krishnaraja Wodiyar IV (1884–1940) within the court’s educational program at the Mysore Palace from the 1930s until the early 1950s, primarily to cultivate the physical robustness and mental agility of the royal family.³²

In his book containing a new edition of the *Dattātreyayogaśāstra* (2024: 21–22), Mallinson argues convincingly that the state and name of Rājayoga in the early texts of Hathayoga reflect developments within the monastic traditions of the time. Mallinson dates the *Dattātreyayogaśāstra* to 1200 CE, three centuries before the composition of the *Tattvayogabindu*. Many monastic institutions had gained significant power and autonomy, distancing themselves from royal patronage. The heads of these monasteries, known as *mathādhipatis*, began to function similarly to kings (*rājas*) and were sometimes even referred to by such titles. Mallinson refers to Sanderson’s observation that Śaiva *mathādhipatis* from Bengal to Karnataka ruled like kings, engaging in activities such as founding monasteries, bestowing land-grants on brahmins, rewarding poets, founding temples and settlements, and providing means

³² See Singleton, 2010: 177–178 and Sjoman, 1996: 52–53.

of irrigation. These *mathādhipatis* were often given royal or imperial titles. Furthermore, Mallinson demonstrates that the heads of monasteries where *haṭha* yoga texts were likely composed were also conceived of as kings. Could it be that the *Tattvayogabindu* is a text from one of the *mathas* described by Mallinson, even though the *Tattvayogabindu* was written approximately three centuries later? This can be ruled out for two reasons, even though powerful *mathas* existed in Rāmacandra's time. Firstly, there are no indications of specific ascetic affiliations in the *Tattvayogabindu*; on the contrary, Rāmacandra strives to give this text a religiously neutral character and is careful to obscure the Śaiva roots of the source texts he uses. Secondly, the text explicitly speaks out against celibate ascetics, a stance that would hardly be expected from a text belonging to and intended for the audience of a *matha*.

Rāmacandra writes in *Tattvayogabindu* LVIII.6:

ajñānākulaśilānām yatinām brahmacārinām |
upadeśām na grhnīyād anyathā narakām dhruvam ||

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

Ascetics can thus be excluded as a potential audience at this point.³³ Certainly, the development of the *mathas* described by Mallinson (2024: 21–23), where *mathādhipatis* gained immense power and influence and promoted practices known as Rājayoga, did not go unnoticed by other rulers. It is possible that these circumstances inspired other rulers to include Rājayoga in their courtly training programs.

Beyond the introduction, further indications of the text's intended audience are scattered throughout the *Tattvayogabindu*. For instance, Rāmacandra points out that certain yogic practices can enhance one's attractiveness and

³³There are literary accounts of kings renouncing their kingdom to become ascetic yogins, such as the *jogī khanda* of the *Padmāvat*. Mallinson (2021: 75) cites the respective passage and provides a translation. In the *Tattvayogabindu*, Rājayoga is reinterpreted so that the king can remain in his position as the “enjoyer of the earth” while simultaneously achieving all soteriological goals without the inconveniences of an ascetic lifestyle.

cultivate popularity among young women,³⁴ or even subject women to one's will.³⁵ A result of meditation on the ninth *cakra* is that the practitioner, even while enjoying royal pleasures, amusing himself among women, and watching musical performances, finds that his vitality increases daily like the waxing moon.³⁶ As a result of practising *antaralakṣya*, a meditation on a red light between the eyebrows, he becomes beloved among all royal people.³⁷ Furthermore, one of the outcomes of Rājayoga is that every desire for worldly pleasures is fulfilled without attachment to those pleasures. As an example, Rāmacandra mentions most excellent fruits and women.³⁸ Another result of Rājayoga, according to Rāmacandra, is that even if one were to obtain an entire kingdom, the feeling of having gained something does not arise.³⁹ Furthermore, the absence of non-violence (*ahimsā*) in the context of the presentation of Aṣṭāṅgayoga's *yamas* and *niyamas* points to a *kṣatriya* audience. The duties of a ruler sometimes involve "cruel" actions, such as enforcing laws, possibly through war. For this reason, a ruler cannot adhere to *ahimsā*.⁴⁰

An important example⁴¹ that solidifies the above interpretation of a particular wealthy setting is the mention of the eight enjoyments (*aṣṭau bhogāḥ*). I was not able to locate the direct source of the *aṣṭau bhogāḥ* yet. However, in the *Mānasollāsa* of King Someśvara, one finds the mention of twenty royal *upabhogas*, which include all of the mentioned eight in much greater detail.⁴²

³⁴ Tattvayogabindu V ll. 6-7: *tanmadhye 'tiraktavarṇam tejo vartate | tasya dhyānakaraṇāt sādhako 'tisundaro bhavati | yuvatinām ativallabho bhavati |*

³⁵ Tattvayogabindu VII ll. 4-6: *asyā mūrter dhyānakāraṇāt svargapātālākāśamanuṣyagandharvakinnaraguhyakavidyādhāralokasaṃbandhinyāḥ strīyah sādhakasya puruṣasya vaśyā bhavanti |*

³⁶ Tattvayogabindu XII ll. 1-3: *rājyasukhabhogavrtah | strīmadhye vilāsavataḥ samgītavinodapreksyāvataḥ eva puruṣasya pratidinam śuklapakṣe candrakalāvat kalā vardhate |*

³⁷ Tattvayogabindu XXIV ll. 2-3: *atha vā bhruvor madhye 'tiraktavarṇasyātisthūlasya tejaso dhyānakaraṇāt sakalānām pārthivapuruṣānām vallabho bhavati |*

³⁸ Tattvayogabindu XVI ll. 6-7: *atha ca phalacandanakāminyāderyasya yasyeccha bhavati | tam tam bhogam prāpnōti | atha vāsyā mana eva sthāne 'nurāgaṇ na prāpnōti ||*

³⁹ Tattvayogabindu XVII l. 1: *yasya rājyādhilābhe 'pi ||*

⁴⁰ Cf. Tattvayogabindu XXXI.

⁴¹ This passage has no parallel to the *Yogasvarodaya*.

⁴² Shrigondevkar, 1939: 5.

The eight enjoyments seem to be a simplified form of the twenty royal enjoyments from King Someśvara's *Mānasollāsa*. Thus, the origin of this enumeration of pleasures likely stems from a courtly context. The eight enjoyments are introduced as the result of the innate nature of the self. Rāmacandra's depiction suggests that his audience is familiar with these enjoyments. In *Tattvayogabindu* XXII p. 170 ll. 1-4, Rāmacandra states:

paṭṭasūtramayāni vastrāṇī 1 || pañca vā sapta vā śālikāyuktāni harmyāṇī² || ativipulā mṛdūttarachadavatī śayyā 3 || padminī tārunyavatī manoharā guṇavatī tatropavistā kāntā 4 || sādhvāsanam 5 || atimūlyo 'svāś ca 6 || manoramam annam 7 || tathāvidham pānam 8 || ete 'ṣṭau bhogāḥ kathitāḥ | ete duḥkham bhajante | bhikṣām yācante ca |

1. Clothes made from silk thread;⁴³
2. Mansions endowed with five or seven rooms;⁴⁴
3. A very large bed with a soft and lovely blanket;⁴⁵
4. [on which] there is seated a sweetheart belonging to the Padminī-class of women - youthful, beautiful, and virtuous;⁴⁶
5. An excellent seat;⁴⁷
6. An exceptionally valuable horse;⁴⁸

⁴³In the twenty *upabhoga*s of the *Mānasollāsa* we find 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. Cf. Shrigondekar, 1939: 14.

⁴⁴The first *adhyāya* of the third *vimsati* of the *Mānasollāsa* discusses astrology for finding out auspicious moments while building new houses for princes. Here, houses with one to four *śālās* are described. Cf. Shrigondekar, 1939: 6-7.

⁴⁵This is found as *Śayyābhoga* within the *Mānasollāsa*. In this section, seven kinds of beds and eight kinds of bedsteads are described. Cf. Shrigondekar, 1939: 14.

⁴⁶This is resembled as *yosidupabhoga* within the *Mānasollāsa*. In this chapter, King Someśvara describes the qualifications of women whom a king should marry. The two most important qualities he gives are beauty and full youth. Out of the four kinds of women, a) Padmini, b) Citriṇī, c) Śaṅkhini, and d) Hastinī, he suggests that the latter two kinds are not worth enjoying. Cf. Shrigondekar, 1939: 21.

⁴⁷The *āsanopabhoga* or "the enjoyment of seats" within the *Mānasollāsa* describes various kinds of royal seats. Cf. Shrigondekar, 1939: 15.

⁴⁸This is resembled as *yānopabhoga* within the *Mānasollāsa*. In this chapter, King Someśvara lists nine kinds of vehicles, including horses. Cf. Shrigondekar, 1939: 24.

7. Appetising food;⁴⁹

8. Similar drinks.⁵⁰

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

The last sentence of the above quote, “And [they] require begging.” (*bhikṣām yācante ca*), is initially puzzling, but the textual tradition is unequivocal. The subject of the sentence is undoubtedly the *aṣṭau bhogāḥ*. Nevertheless, this statement addresses the practitioner. One has to ask who would beg for the eight pleasures specified above. A travelling ascetic or mendicant would ask for food and drink, but certainly not for silk clothes, women, expensive horses, and the like. The average householder would aspire to this, but the phrase *yācante* still seems inappropriate and overshoots the mark. Above all, there is only one logical answer as to who exactly would request such valuable objects and women. This statement can, therefore, only address members of the royal court. The only one able to grant such costly requests is someone very wealthy, such as the king himself.

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

*yasya rājño manomadhye kapaṭam nāsti | yasmin drṣte deśakasya trāso na
bhavati | tasya manah śuddham bhavati | yasya prthivyām kīrtir bhavati
| yasya manomadhye satpuruṣavacanaviśvāso bhavati | yo rājā sadānandapūrṇo bhavati | yasya pārsve pratyakṣam anekam manohārivastūni
bhavanti | etādṛśasya rājño 'gre yogarahasyam kathaniyam |*

⁴⁹This is resembled as *annabhoga* within the *Mānasollāsa*. In this section, King Someśvara describes the names of various kinds of great food and instructions for preparing various dishes. Cf. Shrigondekar, 1939: 21.

⁵⁰This is resembled as *pāniyabhoga* within the *Mānasollāsa*. In this chapter, everything related to drinking and drinks is described. Cf. Shrigondekar, 1939: 23.

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

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

*vilasinināṁ manoharīgitaśravaṇāt || atisundarakāminināṁ rū-
padarśanāt || kastūrikarpūragandhayo grahanāt || manahśitalakāry-
atikomalaparavastunah sparśakāraṇāt || atimādhuryam citte karoti
| tādṛśah svādanāt || anekadeśānāṁ sādhvasādhusthānadarśanāt ||
maitreṇa saha komalavacanāt || śatruṇā saha kāthinyavacanāt || yasya
manasi harṣo vā dveṣo na bhavati | sa puruṣa iśvaropadeśako jñeyah ||
svalīlayā vadati calati ca bhāvābhāvayoś cittam udāśināṁ bhavati ||
kasyāmcid vārttāyāṁ haṭham na karoti | yasya manah sahajānande
magnāṁ bhavati || tena puruṣena dṛṣṭih sthirā kartavyā | āsanāṁ
drḍham kartavyām | pavanah sthirah kartavyah | etādṛśah kaścin
niyamah siddhasya noktaḥ | manahpavanābhyaṁ yadā sahajānandah
svasvarūpena prakāsyate | sa sahajayogah kathyate rājayogamadhye | iti
cakravartināmakathanam |*

Because of listening to the lovely songs of charming women, looking at the beauty of very lovely women, smelling the fragrance of camphor and musk, touching objects that make the mind relax and that are extremely soft and superb, [because of all these things] he experiences exquisite beauty in the mind.

As a result of enjoying such things, seeing good and bad places of many countries, speaking sweetly with friends, and speaking

harshly to enemies, joyful excitement and hatred do not arise in his mind. This person is known as a teacher who conveys the instruction of the Lord (*iśvara*). For his own amusement, he speaks and moves. The mind is equanimous in both existence and non-existence. He, whose mind is immerged in inherent bliss, does not apply force[-ful yoga] (*hatha*) in any situation.⁵¹

By a [regular] person, the gaze shall be stabilised. The posture shall be stabilised. The breath shall be stabilised. Any such a rule is not prescribed for the accomplished [person]. When by means of mind and breath, the natural bliss appears through one's own true nature; it is called *Sahajayoga* ("natural yoga") [in this system] of *Rajayoga*. This is the explanation for those named *cakravartin* ("Universal Ruler").

A passage from the *Mokṣopāya* (2.II.3-18) sheds a brighter light on the religious aspirations of the warrior aristocracy. In a dialogue between Rāma and Vāsiṣṭha, a brief account of the "descent of knowledge" (*jñānāvatāra*) is given in order to explain to Rāma the reason why he, as a prince, is entitled to salvific knowledge. Jürgen Hanneder summarises and explains these passages as follows:

At the end of the *kṛtayuga*, when the system of ritual action (*kriyākrama*) was being lost, "protectors of the earth" (i.e. kings) were created for establishing and maintaining ritual and rules (2.II.10-11). Furthermore *smṛti*-works and ritual works were taught on earth for attaining success in the three aims of life *dharma*, *kāma* and *artha* (12). But with the passage of time the situation declined: when the people were only intent on their daily

⁵¹The more literal translation of *kasyāṃcid vārttāyām hatham na karoti* — "He does not commit violence in any business." — seems both appealing and sensible. However, in light of the contrasting forceful yogic practice, which involves stabilizing posture, breath, and gaze for the non-siddha practitioner, the context here suggests that the suffix *yoga* should be added to the preceding *hatha*^o. This would indicate a form of practice or yoga that is intentionally forceful or effortful, in contrast to *Sahajayoga*, which arises naturally without force.

food, the kings quarrelled over lands, thus all beings became guilty and had to be punished (13-14). Then the kings could no longer protect the earth by peaceful means and became dejected together with their subjects. In order to remove their dejection, it is said, the doctrines of knowledge (*jñānadr̥ṣṭi*) were taught by the sages (16): First, the *adhyātmavidyā* was taught to the kings and later on spread to the people, wherefore it was called *rājavidyā* (17). Through this “secret of the kings” (*rājaguhyam*) the rulers attained a state free from suffering. There is at least one more occurrence of the term *rājavidyā* in the Mokṣopaya:

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

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

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

The background of the issue of how *kṣatriyas* can obtain the salvific knowledge or become liberated is that their caste duties enjoin “cruel” actions, like law enforcement and the protection of subjects, in the worst case, through war. Naturally, the accumulation of such bad *karmas* was seen as an impediment to the attainment of the religious aim, while their active life, and perhaps even the concept of the king as the “enjoyer of the earth” was difficult to align with the wide-spread notions of a religiously accomplished way of life that involved some kind of restraint.⁵²

Although originating centuries before the composition of the *Tattvayoga-gabindu*, these insights on the *kṣatradharma* have not lost their validity for *kṣatriyas* in Rāmacandra’s period. The depiction of the *yogaśāstrarahasya* presented in *Tattvayoga-gabindu* LIX describes a lifestyle characterised by wealth

⁵²Hanneder, 2006: 121.

and royal pleasures. Rāmacandra emphasises the dissolution of violence-induced bad *karma*. His Sahajayoga is characterised by the fact that it can be maintained without deprivations and continuous practice, making it the ideal yoga for a ruler. The king is explicitly addressed with the word *rājan* and finally with the word *cakravartin*. For this reason, the *Tattvayogabindu* is an important example of a Rājayoga text written for the warrior aristocracy and members of a royal court. The following scenario, therefore, seems most likely: Rāmacandra was a locally distinguished yogin hired by an unknown King in northern India⁵³ in order to teach yoga to the members of the royal court and perhaps to the king himself.⁵⁴ These circumstances would also plausibly explain the relatively low register of Sanskrit. Yoga was trendy then and, therefore, could not be omitted from the educational program of a 16th-century Hindu royal court.⁵⁵ The *Tattvayogabindu* was commissioned by the king as a written legitimisation of the yoga teachings tailored to the royal court. Rāmacandra did not need to reinvent the wheel for this but instead used two texts that were likely important to his original religious

⁵³See n. 382 on p. 225 for a discussion of the place of the composition of the *Tattvayogabindu*.

⁵⁴The *Tattvayogabindu* XXVIII.1 presents a variant of a widely circulated verse, whose origins can be traced back to the *Netratantra* 7.1–2, composed between 700–850 CE, see Sanderson, 2004: 243. This verse presents a specific set of yogic teachings, an ancient Śaiva paradigm found in various texts. This consists of six to nine *cakras*, sixteen *ādhāras*, three to five *lakṣyas*, and five *vyomas*, *ākāśas*, or *khas*. For an overview, see p. 190. It is interesting to note that Rāmacandra gives these teachings such a central place in his *Tattvayogabindu*, as the *Netratantra*'s association with kingship has been illustrated by Alexis Sanderson, particularly its usage at the courts of Śaiva officiants in the capacity of royal priests or *rājapurohitas*. From the ninth to the eleventh century, it is well documented that Śaiva and Mahāyāna gurus conducted “apotropaic, restorative, and aggressive mantra rituals” to safeguard the king and the kingdom in the realms of South and Southeast Asia. The *Netratantra* is one such text employed by Śaiva gurus in the service of royalty. This same set of yogic teachings is also found in the *Śivayogapradipikā*. Seth Powell (2024: 146) notes in his dissertation that the *Śivatattvaratnākara*, an extensive compendium attributed to a king named Keladi Basavabhūpāla (also known as Basavarāja, Basavāppa Nāyaka I), who reigned from 1696–1714 in Ikkeri, Karnataka, quotes a large portion of the *Śivayogapradipikā* in its seventh chapter, a section providing instructions on yoga for the king. Thus, this is yet another example of a text that provides an intriguing early modern example of the adaptation of yoga in a non-ascetic and courtly environment.

⁵⁵In the conclusion of the comparative analysis of complex early modern yoga taxonomies, I discuss the increase in yoga's popularity at the time. See p. 485 et seqq.

group, the *Yogasvarodaya* and *Siddhasiddhāntapaddhati*, and rewrote them in a way that the teachings presented now directly addressed his courtly audience. This text could have served the courtiers for self-study, or perhaps Rāmacandra used it as a textual basis for his teaching at the royal court. His courtly audience likely included young courtiers such as the king's descendants. In section XXXI of the *Tattvayogabindu*, Rāmacandra explains the limbs of Aṣṭāṅgayoga. Here, he states explicitly that *sukumāras* ("young children" or "young princes") should not practice *prāṇāyāma*, and it is, therefore, only mentioned by name.⁵⁶ It is indeed very striking that Rāmacandra, although we know that the *Yogasvarodaya* taught many *kumbhakas* and *mudrās*, did not adopt these.⁵⁷

There is no doubt that yoga was practised at royal courts in northern India during early modern times. Jacqueline Hargreaves, in her 2020 article "Visual Evidence for Royal Yogins",⁵⁸ presents three paintings dating to the seventeenth and eighteenth centuries that depict royal yogins.

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

The second painting (Figure 3) from 1690–1700 C.E. depicts a crowned prince named Mandhāta seated in a yogic position and, as Hargreaves suggests, probably practising *prāṇāyāma*. This picture contains the same three

⁵⁶ *Tattvayogabindu* XXXI p. 208 ll. 1–2: *prāṇāyāmas tu sukumārena sādhitum na śakyate | atas tasya nāmamātrāṇi kathyate |* I consider it very likely that Rāmacandra refrained from delivering a description of the eighth limb *saṃādhi* at this point. *Prānatosinī*, quoted with reference to *Yogasvarodaya* (Ed. p. 841), defines *saṃādhi* as: *saṃādhir niścalā buddhiḥ śvāsocchvāsādivarjitaḥ |* "Saṃādhi is the immovable intellect, devoid of inhalation, exhalation, and so forth." As a precaution, that is something that one would avoid teaching to very young yoga practitioners.

⁵⁷ See p. 60, p. 61, p. 62, and p. 309.

⁵⁸ Jacqueline Hargreaves. Visual Evidence for Royal Yogins. <https://web.archive.org/web/20240514091726/https://www.theluminescent.org/2020/08/visual-evidence-for-royal-yogins.html>; Saved on archive.org: 22.07.2024. 2020.



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

deities, just in another order. Here, the lower two are reversed, with Viṣṇu at the heart and Brahmā at the navel. The picture was obtained in India, Pahari, Nurpur and is currently in the Cleveland Museum of Art.

The third painting (Figure 4) is a miniature from circa the 19th century held in the Wellcome Collection. The painting illustrates a person called



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

Appu Sahib Patumkar performing a yogic posture called *dhanurāsana* “bow-posture” on an antelope’s skin. According to Hargreaves, the practitioner’s name suggests he is a person of a noble family.

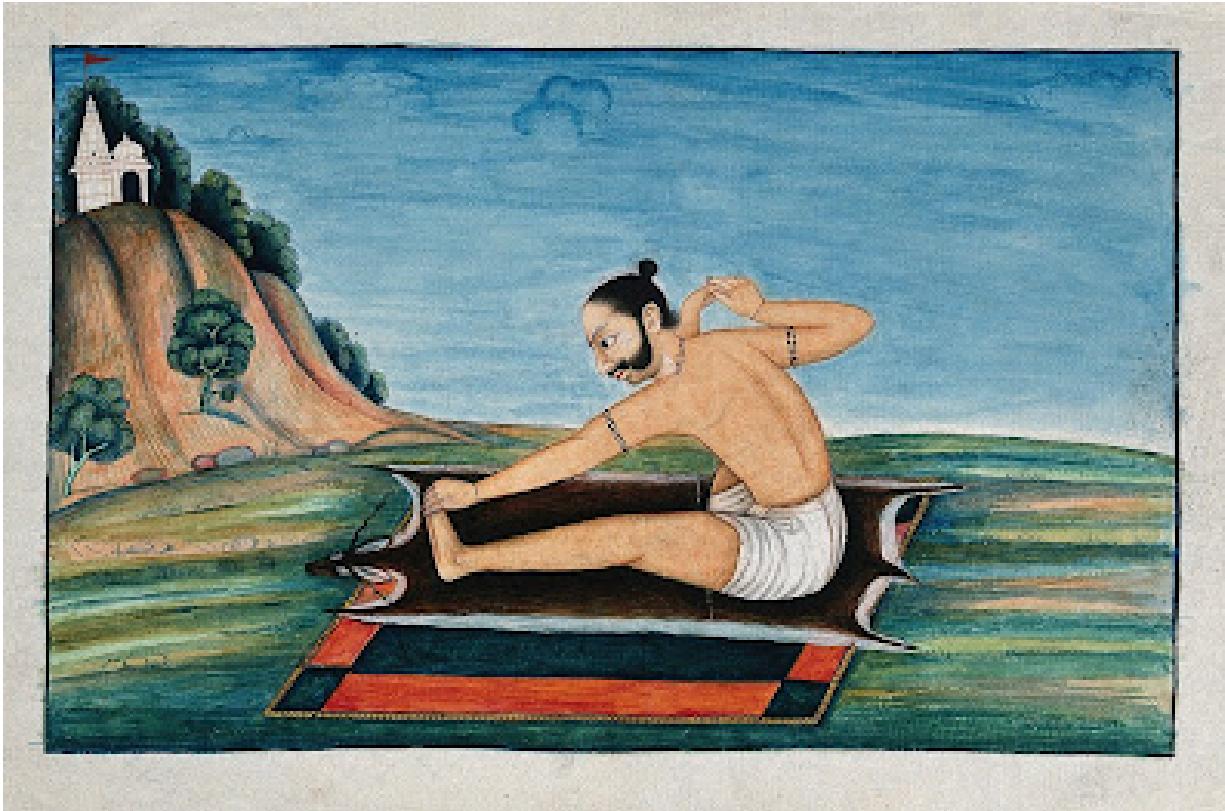


Figure 4: Appu Sahib Patumkar performing jogh [āsana].

In summary, it can be noted that the *Tattvayogabindu*, composed before 1591 CE, constitutes the oldest known text to conceive of Rājayoga unequivocally as “the Yoga fit for kings”.

I.5 Editorial matters

THE section “Editorial Matters” covers essential text-critical formalities. Following a description of the consulted, and unconsulted witnesses, there is an initial discussion of the title. That is particularly relevant in the case of Rāmacandra’s text, where an unusual scenario arises: the text is known by at least eleven different titles according to the final rubrics of the colophons,⁵⁹ title pages, library cards, the printed edition, and citations. Thus, that phenomenon requires further discussion. Subsequently, the source texts, testimonies and parallels are briefly described and contextualised. Next, I will present a stemmatic analysis, a presentation of the text’s stylistic peculiarities, and an outline of the conventions used in the critical edition.

I.5.1 Description of the consulted witnesses

The official commencement of the funded period of this dissertation project on 15 March 2021 coincided with the numerous lockdowns and travel restrictions imposed due to the COVID-19 pandemic. Consequently, during the phase of the dissertation when additional manuscripts could have been collected, I was confined to my desk at home.

This is why, at the time of submitting this dissertation, I had been able to consult only the following witnesses: B, D, E, L, N₁, N₂, P, U₁, and U₂. Approximately two weeks after successfully defending my dissertation, I took up a position on the ERC-funded “Saving the Kashmirian Sanskrit Heritage”-Project (Ka-Sa-Ha-Rakṣā) at the Philipps-Universität Marburg. For this project, I undertook a research trip through northern India in early 2025, during which I acquired not only a substantial number of digital scans and

⁵⁹Once more I would like to stress that in order to avoid terminological confusion, I consistently follow Camillo Formigatti’s usage in distinguishing between the final rubric—the string of words marking the end of a textual unit, often including an assertion of authorship and title—and the colophon proper of a manuscript, that is, the statement providing information on the date, place, agency, or purpose of the manuscript’s production. See Formigatti, 2022: 48–49.

photographs of Kashmiri Śāradā manuscripts but also additional witnesses to the text edited in this dissertation. During this trip I was able to obtain eight further witnesses: C, J, K₁, K₂, K₃, P₂, S, and V. As the edition had already reached an advanced stage, I decided to collate only those new witnesses likely to be of real significance. I therefore transcribed each of them, applied various methods of computer-assisted stemmatics, integrated the witnesses into the stemma, and carefully re-examined crucial passages of the text where further manuscript evidence might prove helpful. In the end, only two manuscripts—J and K₁—provided material of genuine value: they confirmed readings previously attested only once and, in several places, rendered a number of earlier emendations unnecessary. The remaining witnesses were not worth the considerable effort of collation, as they supplied no useful variants and merely introduced additional scribal errors.

Siglum: B

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

Title: The title folio reads: *Tatvabimduyogah*

Ms. No.: d. 458 (7)

Dimensions: 15 folios

Material: Paper

Language: Sanskrit

Script: Devanāgarī

Date: Unavailable

Condition: Incomplete

Remarks: The first and last folio are missing. The textual evidence of B starts at section IX. The manuscript was donated to OBL by Shum Shere, Chandra Mahārāja Chandra Shamsher Jang Bahadur Rana in 1909.

Incipit: Unavailable

Final Rubric and Colophon: Unavailable

Siglum: C

Collection: Nagpur University Library (NUL), see *Descriptive Catalogue of Yoga Manuscripts (Updated)* (2005: 102).

Title: *Tattvabinduyoga*

Ms. No.: 5760

Dimensions: 28 cm x 16,5 cm x 12 folios

Material: Paper

Language: Sanskrit

Script: Devanāgari

Date: Unavailable

Condition: Incomplete (last folio is missing), otherwise very good

Remarks: The text of C is in a bad state with a high number of scribal errors such as forgotten *visargas* and *anusvaras*, lost punctuation, wrong case endings and conflation of long and short vowels. Moreover, the manuscript has many omissions of words and entire sentences as well as conflation of separate sentences due to eyeskips, haplographies, dittographies and the rest. A detailed check of the witness could show that it contains no variants of value that would improve the established edition. In order to avoid inflating the apparatus without benefit, I refrained from collating this manuscript.

Incipit: *śrī gaṇeśāya namah || śrīsarasyai namah || śrīgurave namah || athas tattvabiṇḍuyogaprarambhā ||*

Final Rubric and Colophon: Unavailable

Siglum: D

Collection: Saraswati Bhawan Library, Sampūrnānanda Saṃskṛta Viśvavidyālaya, Varanasi. See *Descriptive Catalogue of Yoga Manuscripts (Updated)* of the Kaivalyadhama S.M.Y.M. Samiti (2005: 104-105).

Title: *Tattvayogabindu*

Ms. No.: 30019

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

Material: Paper

Language: Sanskrit

Script: Devanāgarī

Date: Vikram Saṃvat 1841 = 1784 CE

Condition: Incomplete

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

Incipit: *śrīgaṇeśāya namah || śrīsarasyai namah || śrīnirañjanāya namah || atha rājayogaprakāro likhyate ||*

Final Rubric and Colophon: *iti paramahamṣyām śrīrāmacāmdraviracitāyām tatvayogabiṇḍu samāptah || śubham astu | saṃvat 1841 || bhādau śudha 15 li o ve sarva śake rā rāma rāma cha*

Siglum: E

Title: *Binduyogah with Bhāṣatikā*

Collection: Kaivalyadhama Library, Lonavla

No.: 6387

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

Material: Paper

Language: Sanskrit and Hindi

Script: Devanāgari

Date: 1905 CE

Condition: Contains several *lacunae*. A large section of the text is transposed.

Remarks: This is the only printed edition written in Mumbai together with Hindi Translation and *Bhāṣatikā* commentary. The problematic passages of the unknown exemplar were emended or conjectured by the Pandit.

Incipit: śrīgaṇeśāya namah | rājayogāntargataḥ || binduyogaḥ

Final Rubric and Colophon: iti rājayoge candraparamahaṁsapariपुर्णा-
pi॒थमाह॒त्याप्रकाशकः binduyogaḥ samāptaḥ || śubham astu || iti
śrīsarvagुणासम्पन्नपामृदितसुखानन्दामीरुषुनुपांडितज्वलाप्रसा-
दामीरुषकृतभाषतिकासहितो rājayoge binduyogaḥ samāptaḥ || śubham astu ||
śrīr astu ||

Siglum: J

Collection: Jawaharlal Nehru University Library, New Delhi

Title: *Tattvayogabinduh*

Ms. No.: 55769

Dimensions: 17 folios

Material: Paper

Language: Sanskrit

Script: Devanāgarī

Date: Vikram Samvat 1865, Śaka Samvat 1730 = 1808-1809 CE

Condition: Complete, good

Remarks: A very important manuscript which sometimes provides key readings. The manuscript is digitised and freely available online under:

<https://www.pandulipipatala.nic.in/manus/search-view?id=MzAzMjg3OA%3D%3D>

Incipit: || śrī gaṇeśāya namah || śrī gurubhyo namah || om namah śrīvāsudevāya || om niramjanāyā ||

Final Rubric and Colophon: iti śrīpāramahāṃsyām śrīrāmacāṇḍraviracitāyām tatvayogabiṇduḥ sampūrṇām || || śubham bhavatu || samvat 1865 pramāthīnā-masamīvatsare vai sākhavadya 10 sthiravārī narmadā tirītichamāṇḍe śvām samīnnidhā | nilikhitaṁ svarthaṁ paropakārārthaṁ ca hastākṣaraśi-varāmaśāṇkarabādavopanāmakaṇāhadevakarena likhitam śake 1730 caitravadyasaptamī 7 sthiravārisampūrṇām || śrī kachārpaṇam astu || śrī || cha ||

Siglum: K_I

Collection: Asiatic Society of Bengal, Kolkata

Title: *Tattvayogabindu*

Ms. No.: G 11019

Dimensions: 25,8 cm x 11,5 cm x 28 folios

Material: Handmade paper **Language:** Sanskrit **Script:** Devanāgarī

Date: Vikram Samvat 1818 = 1761 CE

Condition: Complete, brittle

Remarks: K₁ is one of the few complete witnesses of the stemmatically most important group of manuscripts.

Incipit: śrīgaṇeśāya namah || śrī sarasvatyai namah || śrī niramjanāya namah || atha rājayogaprakāro likhyate ||

Final Rubric and Colophon: iti paramahaṁsyāṁ srīrāmacaṁdraviracitāyāṁ tatvayogabiṁdasamāptāḥ śubham astu || saṁvat 1818 samayavaisāśavadi tr̄tyābudhavāsare || liṣitāṁ śrīdikṣitakalānāth tat putreṇa caṁdramani śubham bhūyāt || sthitijayatapuranagre liṣitāṁ śubham astu || śrī rādhe kṛṣṇa sahāī || śrī gaṅgāju sahāī || śrī rāmarāmarāma śrī bhavanyainamah || śrī || rāmaśrīsarasvati namah srīrāmacaṁdrasahāī || śrī ||

Siglum: K₂

Collection: Asiatic Society of Bengal, Kolkata

Title: *Tattvabinduyoga*

Ms. No.: IM 5441

Dimensions: 25,5 cm x 10,5 cm x 17 folios

Material: Paper

Language: Sanskrit

Script: Devanāgarī

Date: Vikram Samvat 1811 = 1754-1755 CE

Condition: Incomplete (first folio is missing), otherwise OK

Remarks: K₂ transmits the text with many scribal errors and does not contain any helpful variants that would improve the edition. Thus, I refrained from full collation.

Incipit: Unavailable

Final Rubric and Colophon: *iti śrīrāmacamdraparamahamsavirācitas tatv-abinduyogah samāptah || | śubham || samvat || 1811 || ++ || cha |*

Siglum: K₃

Collection: Asiatic Society of Bengal, Kolkata

Title: *Tattvayogabindu*

Ms. No.: G 5538A

Dimensions: 25,1 cm x 15 cm x 25 folios

Material: Handmade paper

Language: Sanskrit

Script: Bengali

Date: Unavailable

Condition: Complete, very good

Remarks: I located manuscript K₃ during my research trip through northern India in the spring of 2025. Although I was able to ascertain that the manuscript belongs to the β -tradition (see the stemmatic analysis), I was unable to consult it in full for two reasons. First, the Asiatic Society of Bengal in Kolkata provides digital reproductions for only about thirty per cent of any given manuscript. Second, during my four-day stay in Kolkata I was able to transcribe only two of the three available witnesses—K₁ and K₂—in their entirety. Owing to time constraints, the prioritisation of other material, and my limited confidence in reading the Bengali script, I could not examine or transcribe K₃ with the same degree of precision. A member of staff kindly transcribed the first two folios for me, allowing me at least to form an initial impression of the manuscript's quality. Manuscript K₃ proved to be a typical β -witness, transmitting the characteristic β -readings and already exhibiting several of its typical errors. A complete consultation, inclusion in the stemmatic analysis, and, if appropriate, collation therefore remain desiderata.

Incipit: *śrīganeśāya namah | śrisarasvatai namah | śrīnirañjanāya namah | atha rājayogaprakāra likhyate |*

Final Rubric and Colophon: Unavailable

Siglum: L

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

Title: *Tattvabinduyoga*

Ms. No.: 5876

Dimensions: 43 folios

Material: Paper

Language: Sanskrit

Script: Devanāgarī

Date: Unavailable

Condition: Complete

Remarks: The manuscript is digitised and freely available online under:

[https://dav.splrarebooks.com/collection/view/
tattvabinduyogah](https://dav.splrarebooks.com/collection/view/tattvabinduyogah)

Incipit: *śrīgaṇeśāya namah | atha tattvabim̄duyogaprārambhah*

Final Rubric and Colophon: *iti rājamacamdraparahaṁsaviracites tattvabim̄duyogaśamāptam || śrikṛṣṇārpaṇam astu || cha ||*

Siglum: N_I

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

Title: *Tattvayogabindu*

Ms. No.: B 38/31

Acc No.: NAK 5/2724

Dimensions: 26.5 cm x 8.5 cm x 13 folios

Material: Paper

Language: Sanskrit

Script: Pracalita (Nepālākṣara)

Date: Nepal Samvat 837 = 1716 CE

Condition: Incomplete (4 folios are missing)

Remarks: N₁ is among the oldest dated surviving textual witnesses of Rāmacandra's and often provides important readings. After section XXXIV, there is a *lacuna* until section XLVIII, approximately 23.50% of the entire text is missing.

Incipit: śrīganeśāya namah || śrīgurave namah || atha rājayogaprakāro likhyate ||

Final Rubric and Colophon: iti śrīparamarahaśyāṁ śrīrāmacamdraviracitāyāṁ tatvayogabimdu samāptah || || śrīsvasti || || samvat 837 || vinā guru na siddhati ||

[Second hand adds in a mix of Nepālī and Newārī:]

eka vacana sosyā sālikasem caudha bhuvana kā mola ||
kahane soka hadiyā avakyā vajāye me dholā || 1 ||

popoṣṭakāmmā 10 | 11 | 12 | 13 ja(m)mā 4 patra aghaḍiśi ṭatāye ++ ho

Siglum: N₂

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

Title: *Tattvayogavinda* (= *Tattvayogabindu*; the title folio reads: *sri rājayoga binduprārambhah*. The library card reads *Rājayogatattvabindu*.)

Ms. No.: B 38/35 = A 1327-14

Acc No.: NAK 3/750

Dimensions: 33 cm x 16 cm (B 38/35) and 27.5 cm x 10.3 cm (A 1327-14) x 11 folios

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

Date: 21 June 1591⁶⁰

⁶⁰I would like to express my sincere gratitude to Dr. Stanislav Jager, Prof. Dr. Dragomir Dimitrov, Dr. Martin Gansten, and, in particular, Anupam Suman for sharing their thoughts in decoding this intricate *bhūtasāṃkhyā*-date. According to all the mentioned scholars (personal correspondence in person and via Email in December 2025), the colophon verse *surye turāṅge navacandrāgħasre jyeṣṭhākhyakṛṣṇe bhṛguvārayuktam* encodes a calendrical date in the Nepal Samvat era using the *bhūtasāṃkhyā* system along with standard lunar terminology. The *bhūta* numerals *surye* (=12, corresponding to the twelve Ādityas or solar months) and *turāṅge* (=7, corresponding to the seven horses of the solar chariot) together yield the year 712, which is to be read in reverse order according to established *bhūtasāṃkhyā* convention. The remainder of the verse specifies the lunar day and month (*navacandrāgħasre* = *amāvāsyā* or new-moon day; *jyeṣṭhākhyakṛṣṇe* = month of Jyeṣṭha, Kṛṣṇa pakṣa) and fixes the weekday (*bhṛguvārayuktam* = Friday).

A critical chronological question that Suman and Gansten pointed out to me is whether the year “712” should be interpreted as an elapsed (completed) year, as is often assumed in Indian chronological studies, or as the ongoing (running) year. Suman notes that the verse employs the locative case throughout (*surye turāṅge ...*), situating the act of writing “in the year 712” without any explicit qualifiers such as *gate* (past), *atile* (gone), or *saṃāpte* (completed) that would unambiguously indicate a completed year. This usage aligns with other Nepal Samvat colophons in which the locative is used to specify the current year at the time of composition.

Astronomical testing confirms the necessity of reading NS 712 as a running year. If treated as elapsed (~1592 CE), no occurrence of Jyeṣṭha Kṛṣṇa Amāvāsyā falling on a Friday can be established. Interpreted as a running year, however, the lunar and weekday data correspond precisely to 21 June 1591 CE, which is demonstrably Jyeṣṭha Kṛṣṇa Amāvāsyā and a Friday. This agreement is decisive, leaving little doubt that the author intended a running-year reckoning. Moreover, Suman emphasises that the date reflects the *amānta* lunar system (in which a month begins immediately after the new moon), as is standard in Nepal Samvat, rather than the *pūrṇimānta* system typical in North India.

Suman’s interpretation is further supported by parallels in other Nepalese manuscripts catalogued in the Nepal–German Manuscript Preservation Project (NGMPP), where locative constructions with full lunar details consistently yield coherent dates only when the year is understood as running. Historical precedent also supports this approach: Bendall, 1883 in the introduction and *passim* of his 19th-century Cambridge catalogue, stressed that Nepalese manuscript dates cannot be mechanically inferred from the year number alone, noting in-

Condition: Incomplete

Remarks: Manuscript N₂ has a *lacuna* after section XXXIV up until section XLVIII. Approximately 23,50% of the entire text is missing. The *lacuna* is indicated on f. 8 recto l. 1. It stops at the same place where manuscript N₁ has missing folios. Thus, we have to assume that manuscript N₁ is the direct copy of manuscript N₂ or both stem from the same exemplar. The latter is more likely since N₂ sometimes includes several different and sometimes better readings.

It should be noted that the palaeographical features of the manuscript—an unusually modern-looking Devanāgarī hand on paper—leave open whether the date recorded in N₂ refers to the manuscript itself, or, as seems quite possible, whether the scribe merely copied the colophon from the exemplar without providing any further indication of the precise date of this copy.

NGMCP catalogues another scan of the same manuscript under Ms. No. A 1327-14. The dimensions differ in the catalogue, but this must be sloppy cataloguing, since it is definitely the same manuscript. However, the latter scan is poor.

Incipit: *śrīgaṇeśāya namah || atha rājayogaprakāro likhyate ||*

stances in which the *tithi* and weekday would be inconsistent with an elapsed-year reading. Similarly, Petech, 1984 in his chapters on chronology and dating practices has shown that Nepal Samvat dates in inscriptions and manuscripts must be tested both astronomically and historically, warning against assuming uniform elapsed-year reckoning and demonstrating that a current-year framework is sometimes required when detailed calendrical elements are supplied.

Taken together, locative grammar, manuscript parallels, and astronomical evidence establish the methodological principle that Nepal Samvat dates expressed in the locative must be interpreted in conjunction with internal calendrical details. Accordingly, the colophon year “712” must be understood as a running year. The corresponding historical date is therefore: Nepal Samvat 712 (running year), Jyeṣṭha Kṛṣṇa Amāvāsyā, Friday = 21 June 1591 CE. Suman also rules out the possibility of Śaka Samvat both philologically and astronomically. Furthermore, Suman argues, the precision of the date may reflect the author’s deliberate choice, as 21 June 1591 falls on a new-moon day governed by the ārdra nakṣatra, which is particularly auspicious for yogic and Śaiva matters.

Final Rubric and Colophon: *iti śrīparamarahaśye śrīrāmacaṁdraviracitāyāṁ
tatvayogavinda samāptam ||*

|| śubham ||

*yad akṣarapadabhraṣṭam mātrāhīnam ca yad bhavet ||
tat sarvam kṣamya tām eva prasīda parameśvara ||I||*

*sūrye turaṅge navacandraṅghasre
jyeṣṭhākhyakṛṣṇe bṛguvārayuktam ||
tattvaprayogaḥ ṣadaharṣasamjnām
likhitam suhetoh bhavatiha dehi || bhūyāt ||⁶¹*

Siglum: P

⁶¹I would like to propose the following tentative translation of N₂'s final verse:

"On Friday, on the new-moon day of the dark fortnight of [the month called] Jyeṣṭhā, in the [Nepal Saṃvat] year 712 [understood as the current year; corresponding to 21 June 1591 CE], the commissioned work of [the text] *Tattvayogabindu* was copied here on earth for a good purpose, [namely] bringing about that which is known as the sixfold joy, O [dear] soul [of men] (i.e. the reader). May it endure!"

I take *prayogaḥ* to mean "commissioned work" (cf. the lemma *prayoga* in NWS; see Meyer, 1926: 130 l. 41 et seqq.) and *tattva*^o as an abbreviated form of the title *Tattvayogabindu*, employed to fit the metre. I understand *ṣadaharṣa*^o as "six joys" (the joy of the six senses: the five common senses plus *manas*, cf. the *yamas* in TYB XXXI), since it seems highly improbable that *ṣadaharṣa*^o represents an alternative title of the text, and a literal reading such as "six non-joys" is nonsensical. The word is therefore either corrupted, or the suffix "^oa" was added to *ṣad*^o to satisfy metrical requirements. Similarly, regarding *dehi*, its precise meaning remains uncertain: it may be corrupt, and I have not found a convincing emendation. The two plausible interpretations are either as an imperative second-person singular, which seems contextually weak, or as a vocative singular in the non-standard form "dehi" (rather than the expected "dehin"), with the missing "^on" possibly representing a minor scribal error. Finally, a metrical problem remains in the last line, which I am unable to resolve but which may indicate some form of textual corruption.

Collection: Bhandakar Oriental Research Institute (BORI), Pune; see *Descriptive Catalogue of Yoga Manuscripts (Updated)* of the Kaivalyadham S.M.Y.M. Samiti (2005: 394–395), here catalogued under the title *Rājayoga*.

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

Ms. No.: 644

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

Material: Paper

Language: Sanskrit

Script: Devanāgari

Date: Vikram Saṃvat 1867 = 1810 CE

Condition: Complete

Incipit: *śrīne ya mah | atha rājayoga lisyate*

Final Rubric and Colophon: *iti śrīrāmacāmṛdraparamahāmsaviracitas tativ-abinduyogasamāptah saṃvat 1867 pausakṛṣṇah 12 ravau śubham bhuyāt || cha ||*

Siglum: P₂

Collection: Anandashrama Sanstha, Pune

Title: *Rājyogamāhātmya*

Ms. No.: 81/359

Dimensions: 22 folios

Material: Paper **Language:** Sanskrit **Script:** Devanāgari

Date: Unavailable

Condition: Incomplete, very good

Remarks: The cover folio reads: *rājayoga māhātmya*. The final folios are lost. The second last chapter on folio 22 is introduced with: *idānīm yogasya māhātmyam kathyate* – hence the title on the cover folio. Since a colophon is missing but the manuscript belongs to the γ -group I expect *Tattvabinduyoga* to be the title of the manuscript. A thorough check of the manuscript and its reading resulted in the decision to refrain from collation as there were no variants that would have improved the edition.

The manuscript is digitised and freely available online under:
<https://www.pandulipipatala.nic.in/manus/search-view?id=MzUwMjA5MA%3D%3D>

Incipit: || śrī ganeśāya namah || gurubhyo namah || kuladaivyai namah || śrī ā+in-āthāya nam+

Final Rubric and Colophon: Unavailable

Siglum: S

Collection: M. T. R. College Manuscript Library, Surat

Title: The library card reads *Rājayoga*. The original title is lost due to loss of final folio.

Ms. No.: 601

Dimensions: 33 cm x 16 cm x 11 folios

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

Date: Unavailable

Condition: Incomplete, final folios missing, first folio broken in der upper right corner

Remarks: The library card suggests the text includes a commentary.⁶² However, this is a misunderstanding of the catalogist. Most probably due to the fact that the manuscript begins with a couple of *ślokas* and then switches to prose. Furthermore, the manuscript completely dispenses punctuation. One looks in vain for a *danda* or the like. Specific variants indicate that this manuscript may be the direct model for the printed edition, or that both this manuscript and the printed edition derive from the same exemplar. The textual witness is characterised above all by a lot of scribal errors, wrong case endings, and forgotten *anusvāras*. A detailed check of the witness could show that it contains no variants of value that would improve the established edition. In order to avoid inflating the apparatus without benefit, I refrained from collating this manuscript.

Incipit: || śrī gaṇeśāya namah || gurubhyo namah || kuladaivyai namah || śrī ā+in-āthāyā nam+

Final Rubric and Colophon: Unavailable

Siglum: U_I

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

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

Ms. No.: 1574

Dimensions: 20 cm x 13 cm x 45 folios

⁶²The libary card gives the title: “Rājayoga with commentary”.

Material: Paper

Language: Sanskrit

Script: Devanāgarī

Date: Unavailable

Condition: Incomplete

Remarks: Manuscript U₁ contains a *lacuna* within section LVII. This comparatively large and important section is almost entirely absent in this manuscript. Especially during the great *lacuna* in N₁ and N₂, the readings of this manuscript became important with regard to the constitution of the text.

Incipit: śrīgaṇeśāya namah || atha rājayoga likhyate ||

Final Rubric and Colophon: iti śripāramahāṃsyām śrīrāmacamḍraviracitāyām
tatvayogaviduh samāptaḥ śubham bhūyāt ||

Siglum: U₂

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

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

Ms. No.: 6082

Dimensions: 21 cm x 11 cm x 37 folios

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

Scribe: Bābājī Rājadherakara

Date: Śaka 1805, Vikram Samvat 1940 = 1883 CE

Condition: Complete

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

Incipit: śrīganeśāya namah || śrīgurave namah || atha rājayogaprakāro likhyate ||

Final Rubric and Colophon: iti śrīrāmacaṇḍraparamahāṁsaviracitas tatvabimduyogaśamāptah ||

śriśubham bhavatu || śrīśitārāmārpaṇam astuh || idam pustakam || śake 1805 ||
 vikramārka sammat || 1940 || jayanāmasamvatsare || udagayaṇe || griṣmartau
 || vaisākhe māse || kṛṣṇapakṣe || tithau 23 || bhānuvāsare || prathamayāmye ||
 śrīkṣetra avaṁtikāyām || śrimahārudramahākālasaṁnidhānena sampūrṇam ||
 lekhanam ānaṁt? sutā? bābājī rājadherakareṇa likhyate ||

yādṛśam pustakam dṛṣṭvā tādṛśam likhitam mayā ||
 yadi śuddham aśuddho vā mama doṣo na dīyate ||I||

śrīrāma || cha ||

Siglum: V

Collection: Baroda Oriental Institute, Central Library, Vadodara. See *An Alphabetical List of Manuscripts in the Oriental Institute Baroda*, Vol. II (1950: 1238).

Title: *Tattvayogavicārah*

Ms. No.: 10558

Dimensions: 26 folios

Material: Paper

Language: Sanskrit

Script: Devanāgarī

Date: Vikram Samvat 1751 = 1694 CE

Condition: Complete, good

Remarks: Apart from the fact that V is the second oldest dated manuscript of the *Tattvayogabindu*, the manuscript displays numerous attempts at abbreviating the text (e.g., using *ādi* instead of complete enumerations, or omitting entire sentences deemed redundant or insignificant). At the same time, essential syntactic elements appear to have been inadvertently omitted, making deliberate and accidental abridgements difficult to distinguish. The redactor frequently replaces the expected °*madhye* with a locative, and repeatedly attempts to optimise verbal constructions, often with questionable results. Aside from being an old dated witness and an interesting variant of the final colophon, the manuscript contains no important variants but an overwhelming number of minor ones. Furthermore, the manuscript also exhibits numerous omissions, duplications, and conflations of syntactically similar sentences, characteristic of this text's transmission. Including it in the collation would have caused the critical apparatus to become unmanageable. Therefore, I was forced to eliminate the witness. The only thing worth mentioning is an additional verse inserted between verses XLV.1 and XLV.2: *āvadhūta aiśvaryaś ca samagraś ca dharmas ca yanāśah śriyah jñānavairāgyasamyuktah ṣaṇāṁ bhaga++tirāṇā* (V, fol. 27v, ll. 3–4).

Incipit: || śrīgaṇeśāya namah || | atha rājayogaprakārah likhyamte ||

Final Rubric and Colophon: *iti paramahamsasam̄hitāyāṁ haṁsyāṁ srīrāmacaṁdraviracitāyāṁ tatvayogavicāraḥ || || sam 1751 mārgaśīrṣa śudi pa somo likhitam ||*

1.5.2 Manuscripts not consulted

1.5.2.1 Important

- Kolkata (former Calcutta) Sanskrit Library. NCC: CS. III. 65. = *A Descriptive Catalogue of Sanskrit Manuscripts of The Calcutta Sanskrit College*, 1900: 37. Title: *Tattvayogabinduḥ*. Author: Paramahamsa Rāmacandra. Material: Countrymade white paper. Dimensions 9x 3 inches x 22 folios. Date: Vikram Samvat 1847 (1790 CE). Condition: old, slightly worm-eaten, generally correct and complete. This manuscript is the most important among the unconsulted ones. The title indicates that it belongs to the β -group. During my research trip through India in early 2025, I visited the Kolkata Sanskrit Library. Unfortunately, a staff change happened to take place at that very time, so I was unable to order a digital copy of the manuscript. Since then, I have tried multiple times to place the order, but unfortunately without success so far.
- Sanskrit Vidyāpeetham near Yamuna Kinare, Etawah (U.P.). Title: *Tattvabindūyogaḥ*. Author: Rāmacandraḥ. Script: Devanāgarī. Condition: incomplete. Ms. No: ESV 7 (P20), see *Descriptive Catalogue of Yoga Manuscripts (Updated)* of the Kaivalyadhama S.M.Y.M. Samiti (2005: 102-103). The title of the manuscript indicates that it should belong to the γ -group.

1.5.2.2 Damaged

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

1.5.2.3 Probably unobtainable

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

1.5.3 Discussion of the text's original title

It is striking that there is disagreement among the witnesses of Rāmacandra's text regarding the title. The variants are: *Tattvabinduyoga*, *Tattvayogabindu*, (*Tattvayogaviduh*), *Tattvayogavicārah*, *Rājayogatattvabindu*, *Binduyoga*, *Rājayoga*, *Rājayogaprakāra*, *Rājayogavicāra*, *Rājayogamāhātmya* and *Tattvajñānapradipikā*.

Five of the manuscripts of the γ -group⁶³ consulted for this critical edition—B, K₂, L, P and U₂, bear the title *Tattvabinduyoga* according to their final rubrics. The printed edition E is titled *Binduyogaḥ*. From a stemmatological perspective, the printed edition E must descend from a γ -group manuscript.

It is challenging to derive a convincing meaning from the title *Tattvabinduyoga* and even *Binduyoga*, especially considering the actual content of the work. The term *bindu* does not appear even once in the entire text. Exploring various possible interpretations and translations of this compound, such as “Yoga of the points/essence of reality,” none seem satisfactory. If an interpretation of such a title were correct, one would expect an explanation of *bindu* in the text. Although various yoga practices involving concentration

⁶³See p.75 for the stemmatic analysis of the manuscripts.

on specific bodily points are mentioned frequently, these are never referred to as *bindus*.

It is not apparent why Jvālāprasāda Miśra, the editor of the 1905 printed edition, very likely made the editorial decision to discard the title of his exemplar⁶⁴ and rename the text to *Binduyoga* as it does not enhance the title's relevance to the work. The term *binduyoga*, for example appearing in the *Amṛtasiddhi* (7.14), where *binduyoga* designates its core yoga practice⁶⁵ is not applicable here, as Rāmacandra neither teaches *mudrās* nor practices involving sexual fluids.⁶⁶ Nor does the term *bindu* in Rāmacandra's text function as an ultimate *tattva* within a system of *tattvas*, as it does, for example, in *tattva* systems of Śaivism.⁶⁷ In fact, Rāmacandra's text teaches a tenfold *tattva* system that does not require *bindu* as the ultimate *tattva*.⁶⁸ The only plausible, simple, and natural explanation is that Jvālāprasāda Miśra must have understood *Binduyoga* as "Yoga of the points [for concentration]," given that larger chunks of the text teach *cakras*, *laksyas*, and *ādhāras* for meditation. For these reasons, and notably because the term *bindu* does not appear in the work, it is highly unlikely that Rāmacandra's text was originally titled *Tattvabinduyoga*.

Instead, the title of the γ -group manuscripts likely originated from the same archetype as the β -group manuscripts, specifically J, K_I, D, N_I, N₂, and U_I, all of which bear the title *Tattvayogabindu* in their final rubrics. Given that the β -group not only contains the oldest dated manuscripts of the text but

⁶⁴The exemplar of the printed edition is unknown. However, since it must be a manuscript of the γ -group, all of which refer to the text as *Tattvabinduyoga*, and the printed edition contains only two (*bindu* and *yoga*) of the three elements of the title-giving compound (with *tattva* missing), it is highly likely that an editorial decision was made to deviate from the original title in the final rubric of the exemplar.

⁶⁵*Amṛtasiddhi* 7.14: *binduyogam parityajya yo mohād anyam icchatī | sa śākhoṭakavṛkṣeṣu mūḍho jāgarti niṣphalam ||*

⁶⁶On the contrary, Rāmacandra discredits the practice of *mudrās* in section LVIII.

⁶⁷See Gengnagel, 1996: 177 for the 36 *tattvas* of Śaivasiddhānta. Additionally, see Goodall, 2016: 77 et seqq. for a discussion on the genesis of the Śaiva *tattva* systems.

⁶⁸*Tattvayogabindu* XXII l. 4 mentions earth (*prthvi*), water (*āp*), fire (*tejas*), wind (*vāyu*), space (*ākāśa*), mind (*manas*), intellect (*buddhi*), illusion (*māyā*), transformations (*vikāra*), and form (*rūpa*).

also frequently offers superior readings, it can be asserted with high confidence that the γ -group title resulted from a metathesis of the two compound elements *bindu* and *yoga*.

Considering the aforementioned issues with the term *bindu*, which appears only in the title and not within the text, this title makes better sense. The term “*bindu*” is a common suffix in titles of various Sanskrit texts.⁶⁹ The employment of the term ““*bindu*” in the titles of these texts emphasises the idea of expressing essential, seminal points in a condensed way to make complex topics more accessible and intelligible. As such, the term suggests that each work strives to distil the essence of its subject into basic doctrines or principles. In the case of Rāmacandra’s text, “*bindu*” makes perfect sense when understood in this way.

Based on the textual evidence of the manuscripts alone, it is highly probable that the final rubrics of the γ -group result from a metathesis of the final two elements of the title compound. The β -group, therefore, in all likelihood preserves a form of the title that is closer to the original than that transmitted by the remaining manuscripts. The only outlier is the second oldest dated manuscript, V, which is distinguished above all by its conspicuous editorial interventions and its frequently unsuccessful attempts to optimise or simplify the Sanskrit. These efforts often involve the omission of clauses or the peculiar conflation of two or more sentences. In its final rubric, this manuscript presents the title *Tattvayogavicārah*. I understand the final compound-member “*vicārah*” as yet another editorial “improvement,” intended to convey the sense of ‘investigation’ or ‘reflection’. The sequence *Tattvayoga*^o is thereby preserved, and it is reasonable to assume that, in cases of metathesis within longer compounds, it is generally the later elements rather than the initial member that are affected. Without exception, all

⁶⁹See, for example, *Siddhāntatattvabindu* NGMPP, Ms. No. MA 905-3 and NGMPP, Ms. No. E 1189-13 (“Drops of the [supreme] reality of Siddhānta”); *Nyāyabindu* (“Drops of reasoning”), NCC Vol 10. (2007: 252); *Nirṇayabindu* (“Drops of verdict”), NCC Vol 10. (2007: 146); *Bhaktibindu* (“Drops of devotion”), NCC Vol 15. (2007: 148); *Dharmabindu* (“Drops of law”), NCC Vol. 9 (2007: 257), etc.

manuscripts that preserve a final rubric read *Tattva*[°] as the first word of the title. The manuscript evidence thus speaks unequivocally: the most probable original title was *Tattvayogabindu*. How, then, did the other titles come into being? Sundaradeva's *Hathasaṅketacandrikā*, which cites extensively from Rāmacandra's text⁷⁰ without attribution—an unusual omission, as he typically cites his other sources—suggests that he either did not accept the title as it appeared in his exemplar, or that it had simply been lost. Another testimony, titled *Yogasamgraha*, quotes approximately 20% of Rāmacandra's entire text.⁷¹ In this case, the author, in the course of quotation, renames the work *Tattvajñānapradipikā* for reasons unknown. Further titles also circulate, found both on manuscript cover pages and in catalogue entries. These titles—such as *Rājayoga*, *Rājayogaprakāra*, *Rājayogavicāra*, or *Rājayogamāhātmya*—are either the result of librarians working with exemplars that, owing to folio loss, lacked a final rubric and colophon, or they may have been adopted because the titles available in the final rubrics appeared misleading, given that all such variants occur in witnesses belonging in most instances to the γ -group of manuscripts.

Another title, however, attested only on the library card of N₂, is *Rājayogatattvabindu*. The final rubric of N₂, however, clearly reads *Tattvayogavinda* (obviously a corruption of *Tattvayogabindu*). At first sight, *Rājayogatattvabindu* or *Yogatattvabindu* appears to be a plausible and meaningful title for the work when understood as “Drops of the [supreme] reality of yoga.” This inevitably raises the question: Is it possible that even the title preserved in the β -group has succumbed to textual corruption? Could the title of the β -group itself be the result of metathesis, with the three components of the compound having been confused by scribes at an early stage of transmission? The following text-immanent observation could lend support to the possibility that no surviving manuscript preserves the title in its original form. In section LVIII, ll. 1–8, Rāmacandra's text reads:

⁷⁰For references see p. 70.

⁷¹For references see p. 69.

*idānīm yogasya māhātmyam kathyate | guror anugrahāt | śāstrasya
 paṭhanāt | ācārakaraṇāt | vedāntarahasyaśravaṇāt | dhyānakaraṇāt |
 layasādhanāt | upavāsakaraṇāt | caturaśītyāsanasādhanāt | vairāgyasy-
 otpatteḥ | vairāgyakaraṇāt | haṭhayogasya karaṇāt | idāpiṅgalayoh pa-
 vanadhāraṇāt | mahāmudrādidaśamudrāsādhanāt | maunakaraṇāt |
 vanavāsāt | bahutarakleśakaraṇāt | bahutarakālām yantramantrādi-
 sādhanāt | tapahkaraṇāt | bahutarārthadānāt | tīrthasevākaraṇāt |
 āśramācārapālanāt | samnyāsagrahaṇāt | ṣaddarśanagrahaṇāt | śiro-
 muṇḍanāt | anyopāyakaraṇāt | **yogatattvam** na prāpyate | sa tu *yoga*
gurusevayā prāpyate |*

Now, the majesty of yoga is taught.

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

The negation of these practices, associated with yoga and even those previously taught by Rāmacandra himself, clearly indicates that this passage constitutes a central doctrinal statement of the entire work. The compound *tattvayoga* never occurs elsewhere in the text, whereas *yogatattva* appears only at this single location. Given the centrality of this passage and the inconsistencies noted above in the titles transmitted by the β - and γ -groups,

it appears conceivable that the original title of the work may have been *Yogatattvabindu*.

This hypothesis, however, lacks force, for it is supported not by manuscript evidence—as argued above—but solely by the library card of N₂. It must nevertheless be noted that, in addition to the library card of manuscript N₂, which reads *Rājayogatattvabindu*, the first folio of manuscript U₁ introduces the text with *atha yogata[ttva?]prārambhah*. A plausible explanation for the appearance of the compound “yogatattva” on the library card may lie in the frequency of this word combination within the broader Yoga literature. A search through the commonly used e-text corpora circulated among scholars of Yoga and Tantra yielded the following results: the combination *tattvayoga* produced only 19 occurrences, whereas *yogatattva* appeared 109 times. The latter compound is also frequently attested in the titles of Yoga works.⁷² Thus, this can be regarded as an understandable error on the part of a librarian when labelling a library card.

The existence of so many variants of the title in the final rubrics, manuscript cover pages, and catalogue entries can ultimately be attributed only to an early scribal error in the transmission of the text—a metathesis involving entire words, which at an early stage transformed the compound of the work’s title from *tattvayogabindu* into *tattvabinduyoga*. Subsequent scribes or editors then either introduced further metatheses, attempted to correct what they perceived as an inappropriate title, replaced it altogether, or omitted it entirely.

Taking the text as a whole into account, the title *Tattvayogabindu* makes perfect sense when understood as a *tatpurusa* in combination with a simple *dvandva*: “The Essence of Yoga and [Supreme] Reality.” This is appropriate, for the work’s first half (I–XXXI) is concerned primarily with the individual

⁷²For example, *Yogatattva*, see NCC Vol. 22 (2007: 70); *Yogatattvasamāsasūtra*, see NCC Vol. 22 (2007: 70); *Yogatattvaupaniṣad*, see *Yogatattvopaniṣad* (ed. pp. 363–388); *Yogatattvadīpikā*, see *Descriptive Catalogue of Yoga Manuscripts (Updated)* (2005: 232); *Yogatattvopaniṣaddīpikā*, see *Descriptive Catalogue of Yoga Manuscripts (Updated)* (2005: 232), etc. Moreover, the position of “tattva” is also supported by its occurrence in Sundaradeva’s title *Haṭhatattvakauṇḍī*.

practices of Rājayoga, while the second half, with a few exceptions, deals chiefly with cosmogony and the yogic body (XXXII–LVIII). It is thus the most plausible title for Rāmacandra's work.

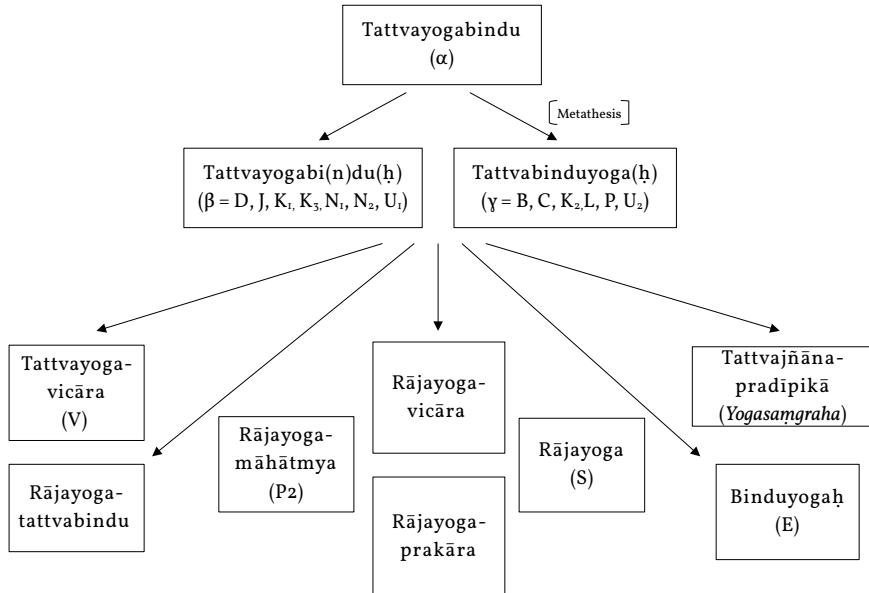


Figure 5: The hypothesis of transmission of the *Tattvayogabindu*'s title.

I.5.4 Reconstruction of the archetypal final rubric

The final rubric of the text in the manuscripts falls into two groups corresponding to the β - and γ -groups identified in the stemmatic analysis (p. 75). A close examination of the final rubrics reveals a gradual progression of corruptions in the transmission from β to γ .

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beta-witnesses:

% iti paramarahasyāṁ śrīrāmacandraviracitāyāṁ tatvayogabimdu samāptah || \P
% iti śripāramahāṁsyāṁ śrīrāmacandraviracitāyāṁ tatvayogabimduh sampūrnām || \J
% iti paramahamsyāṁ śrīrāmacandraviracitāyāṁ tatvayodabimda samāptah || \K1
% iti śriparamarahasyāṁ śrīrāmacandraviracitāyāṁ tatvayogabimdu samāptah || \N1
% iti śriparamahasye śrīrāmacandraviracitāyāṁ tatvayogabindu samāptam || \N2
% iti śripāramahāṁsyāṁ śrīrāmacandraviracitāyāṁ tatvayogaviduh samāptah || \U1
% iti paramahāṁsasamhitāyāṁ hamsyāṁ śrīrāmacandraviracitāyāṁ tattvayogavicārah || \V

gamma-witnesses:

% iti śrīrāmacandraparamahamsaviracitas tatvabimduyogasamāptah || \U2
% iti śrīrāmacandraparamahamsaviracitas tatvabinduyogasamāptah || \P
% iti rājamacandraparahamsaviracites tatvabimduyogasamāptam || \L
% iti śrīrāmacandraparamahāṁsaviracitas tatvabinduyogasamāptah || \K2
% iti śrīsarvagunasampannapamditasukhānandamisrasūrisūnupānditajvälāprasādāmīśrakṛtabhāṣṭikāsahito rājayoge binduyogah samāptah || \E

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Figure 6: Synoptic transcription of the manuscripts' final rubrics.

At the same time, a widespread misconception comes to light: the spiritual title *paramahamsa* turns out to be only a later attribution to Rāmacandra resulting from a corruption in the final rubrics—an error which, to complicate matters, already appears in one of the oldest dated manuscripts (V). Yet V is not a trustworthy witness: its readings diverge so markedly from the rest of the transmission, without contributing anything of value to the reconstruction of the text, that I was compelled to exclude it from the collation. The scribe introduced numerous redactional changes, consciously omitted sentences, and on almost every folio one encounters large numbers of (often unsuccessful) attempts to “improve” Rāmacandra’s admittedly less elegant Sanskrit. One such failed attempt is preserved in the final rubric of V, which reads: *iti paramahamsasam̄hitāyāṁ haṁsyāṁ śrīrāmacaṁdraviracitāyāṁ tattvayogavicāraḥ* || The feminine endings in this final rubric create the impression that Rāmacandra’s text formed part of another, perhaps larger, work entitled *Paramahamsasam̄hitā*—a title that does exist, though it bears no relation to Rāmacandra’s text. The readings of the final rubrics in the other manuscripts of the β -group reveal that this final rubric is yet another failed attempt by the redactor to improve upon his exemplar. The other manuscripts of the β -group (for example, the third-oldest dated witness N₁, one of the best representative of the β -group) present the final rubric along the following lines: *iti śrīparamarahasyāṁ śrīrāmacaṁdraviracitāyāṁ tatvayogabindu samāptah* || At first glance this final rubric appears contradictory. On the one hand, the title of the text is clearly given as *Tattvayogabindu*; on the other, the feminine endings evoke the constructions typical of final rubrics of chapters, which use the locative to indicate the overarching work and the final nominatives to provide the name of the concluding chapter. Taking the other witnesses of the β -group into account, it becomes evident that all members of the β -group continue to transmit the same grammatical irregularities and preserve the feminine endings. At a superficial level, the final rubrics of the γ -group do not appear to be of much help in resolving these issues. They all read approximately like U₂: *iti śrīrāmacaṁdraparama-*

haṁsaviracitas tatvabiṁduyogasamāptah || One might therefore conclude that the manuscripts of the γ -group are preferable, since their final rubrics are grammatically correct. However, as I demonstrated in the introduction (see p. 49), we may safely assume that the original title was *Tattvayogabindu* and not *Tattvabinduyoga*. Moreover, when reflecting on the discrepancies between the readings of the two manuscript groups and taking into account the stemmatic conclusions—particularly the fact that the β -group preserves a version that on average must be closer to the original text than that of the γ -group—it becomes apparent that the final rubrics of the β -group are likely the result of redactional intervention. They represent, in other words, an attempt to emend an already corrupt final rubric (presumably in a form similar to the final rubrics of the β -group).

This emerges, first, in the alteration of the title from the original *Tattvayogabindu* to *Tattvabinduyoga* in the γ -group; secondly, in the change from the β -reading *paramarahasya* to *paramahāṁsa*; and thirdly, in what appears to be a concomitant disregard for the feminine endings of the hyparchetype of the β -group, on the basis of which the redactional changes in the β -transmission appear to have been undertaken.

Any remaining doubts the reader may entertain regarding the plausibility of these hypothetical reconstructions can be dispelled by an important observation. The final section of the *Tattvayogabindu*, namely LIX, which constitutes the undisputed culmination of the work, opens with the phrase *idam yogasāstrarahasyam samagrásāstramadhye*, after which the ideal form of yoga intended for Rāmacandra's audience is introduced. This makes it safe to assume that the occurrence of the forms of "rahasya" in the final colophon ultimately originates here. I consider it probable that an originally section-concluding rubric once preceded the work-concluding final rubric. This provides the crucial clue to how the corrupt forms of the β - and γ -final rubrics arose:

The most likely archetypal final rubric, *iti śrīparamarahasyam | iti śrīrāmacandravirācito 'yam tattvayogabinduh samāptah* ||, was corrupted through simple and

typical scribal errors: the omission of *iti* and the introduction of a feminine locative ending through a minor inaccuracy (${}^{\circ}\text{virācito} \, 'yam \rightarrow {}^{\circ}\text{viracitāyām}$), followed by what was likely an automatic adjustment of ${}^{\circ}\text{rahasyam}$ to ${}^{\circ}\text{rahasyām}$. This produced the reading *iti śrīparamarahaśyām śrīrāmacaṁdraviracitāyām tat-vayogabimdu samāptah* ||, from which the subsequent corruptions took their course. Later witnesses of the β -group, such as D and U₁, copied the final rubric from their exemplars, introducing further errors so that *śrīparamara-hasyām* becomes *śrīpāramahāṁsyām*. Due to the loss of the feminine referent and the aforementioned copying error, scribes of the γ -group were led to a consequential emendation. From the intermediate stage *iti śrīpāramahāṁsyām śrīrāmacaṁdraviracitāyām*, a scribe apparently felt compelled to introduce a plausible correction and altered the reading of his exemplar to *iti śrīrāmacaṁ-draparamahaṁsaviracitas*. Thus, Rāmacandra was erroneously ascribed the spiritual title of a *paramahaṁsa* and consequently presumed to have undergone initiation into the Daśanāmī Samnyāsī order.^{73,74} Thus, even though looking at these somewhat confusing final rubric transmissions, one might expect one *iti* to mark the end of a chapter and the second to close the work as a whole. Yet one has to bear in mind that the text offers no clear system of chapters; instead, it is divided into numerous sections introduced by *idānīm* or, more rarely, *atha* and similar markers. These sections—aside from this single exception—never conclude with a chapter concluding rubric or chapter colophon. It is therefore unlikely that the *itis* before the final rubric should be interpreted as a chapter concluding rubric. Rather, I propose understanding it as an emphatic concluding formula that marks the climactic end of the text.

⁷³ See Clark, 2006: 42–45 for a discussion of the term *paramahaṁsa* in the Daśanāmī Samnyāsī order.

⁷⁴ I wish to thank Dr. Jason Birch for sharing his thoughts regarding the reconstruction of the final rubric, which provided the decisive impetus for arriving at a satisfactory solution.

1.5.5 Description of the sources

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

1.5.5.1 Yogasvarodaya

The *Yogasvarodaya* (YSv) is the main source text of Rāmacandra's *Tattvayogabindu*. Rāmacandra derives most of his content from this text and even follows its structure to a great extent. The majority of sections in the *Tattvayogabindu* originate from Rāmacandra rewriting the *ślokas* of the *Yogasvarodaya* into prose, incorporating specific editorial changes to align with his agenda. Thus, this text is of utmost importance for the reconstruction of the *Tattvayogabindu*'s doubtful passages. The text will be described in detail in the chapter "Comparative Analysis of the Complex Early Modern Yoga Taxonomies".⁷⁵ So far, the *Yogasvarodaya* is a text known only through quotations found in the *Prāṇatoṣīṇī* and *Yogakarṇikā*, which will be described below. Manuscripts have yet to be found and remain a desideratum for the time being.⁷⁶

⁷⁵See p. 309.

⁷⁶One of the few glimmers of hope in the search for a manuscript of this text arose due to a hit in the current National Mission for Manuscripts search engine (<https://www.pandulipatala.nic.in/>). This concerns a manuscript in the Dogra Art Museum in Jammu, with the Ms. No. 288. The manuscript titled *Yogasvarodaya*, which is classified as belonging to the Tantra genre according to the search engine, was therefore a promising candidate. During

1.5.5.2 Prāṇatoṣīṇī

The *Prāṇatoṣīṇī* (PT) by Rāmatoṣāṇa⁷⁷ is a Tantra compendium (*nibandha*) from the 19th century, compiled by the author in Bengal.⁷⁸ This extensive compendium addresses creation, the four *puruṣārthas*, and devotion. The *Prāṇatoṣīṇī* is divided into six major *kāṇḍas* (“sections”): 1. *sargakāṇḍa* (subject: cosmogony), 2. *dharmakāṇḍa* (subject: rituals and Dharma of the twice-born), 3. *arthakāṇḍa* (subject: daily routine, deity worship, purification practices, rites, offerings, etc.), 4. *kāmyakāṇḍa* (subject: wish-fulfilment practices, protective mantras, etc.), 5. *bhaktikāṇḍa* (subject: performance of devotional deity worship), and 6. *jñānakāṇḍa* (subject: Mokṣa, yoga, etc.). The author draws from a multitude of texts circulating in this region during the 19th century.

Additional topics of the *Prāṇatoṣīṇī* range from *mantras*, *yantras*, and their meanings⁷⁹ to meditations, religious stories, legends, and deity worship,⁸⁰

a visit to the museum in February 2025, after four days of negotiations, I was able to take a look at the manuscript. Unfortunately, it turned out to be a different text. The subject of the Jammu manuscript is *svarodaya* for yogis. The text includes a highly detailed account of the localisation and operation of the yogic channels (*nāḍis*), the *śatkarmas*, the *haṁsamantra*, and the *astasiddhis*. Thematically, the manuscript is structured as follows:

1. atha nādibhedah; 2. atha tattvanirśāyah; 3. atha tattvadhyānah; 4. atha yuddhajayaprakāraṇam; 5. atha svasvaprapkāraṇam; 6. atha garmaprapkāraṇam; 7. atha samvatsanaprapkāraṇam, 8. atha rogaprapkāraṇam; 9. atha kālajñānam. The final rubric reads: *iti śrīśivāśivasamāṇvāde yogasvarodaye muktiprapkāraṇam // sampūrṇam*.

⁷⁷ Although the printed editions identify Rāmatoṣāṇa as the author of this work, sometimes bearing the titles Vidyālamkāra or Bhaṭṭācārya, Shāstri (1905: 2) mentions another name: “Babu Prāṇakṛṣṇa Visvās of Kharhadaha, within ten miles of Calcutta, collected in the beginning of the nineteenth century a large number of Tantra, Purāṇa and Smṛti MSS., for the purpose of compiling Prāṇatoṣīṇī, Prāṇakṛṣṇā Kriyāmbudhi and other encyclopaedic works on Hindu ritual and worship.”

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

⁷⁸ *Prāṇatoṣīṇī* of Rāmatoṣāṇa. Ed. by Vidyāsāgara, Jīvānanda. Calcutta: Vidyāsāgara, Jīvānanda, 1898.

⁷⁹ See Slouber, 2010: 69–70.

⁸⁰ See Kinsley, 1997: 149–150.

the six acts of magic, tantric rituals including sexual rites, and various areas of tantric philosophy.⁸¹

The *Prāṇatosiṇī* incorporates a total of 304 verses from the *Yogasvarodaya* in its *jñānakāṇḍa*.⁸² Therefore, it is currently the most extensive testimony of the *Yogasvarodaya*. All its verses are cited with the reference *yogasvarodaye*. These verses are quoted in a largely coherent sequence, giving the reader the impression of having the complete transmission of the text. However, this is not the case. Many additional verses of the *Yogasvarodaya* can be found in the *Yogakarṇikā* described below. There are numerous overlaps between the quotations. The main difference lies in the fact that, unlike the *Prāṇatosiṇī*, the *Yogakarṇikā* primarily includes practical instructions from the *Yogasvarodaya*, such as instructions for *prāṇāyāma-*, *kumbhaka-*, or *mudrā* techniques.

1.5.5.3 Yogakarṇikā

The *Yogakarṇikā* (YK) of Nāth Aghorānanda is another significant testimony of the *Yogasvarodaya*.⁸³ The *Yogakarṇikā* is an extensive anthology on yoga, comprising 1253 verses divided into 15 *pādas*. The text derives its verses from a wide array of sources, often, though not always, citing them with references. Besides various Purāṇas (*Mārkaṇḍeyapurāṇa*, *Narasimhapurāṇa*, etc.) and Tantras (*Kūbjikāmatatantra*, *Grahayāmala*, *Rudrayāmala*, etc.), Nāth Aghorānanda also cites texts from the Haṭha and Rājayoga genre (*Yogasvarodaya*, *Haṭhapradipikā*, *Dattātreyayogaśāstra*, *Gheraṇḍasamhitā*, *Yogayājñavalkya*, various works attributed to Gorakṣa, etc.). Based on the established dating of the *Yogasvarodaya*, which must have been written before 1591 CE,⁸⁴ and Mallinson's dating of the *Gheraṇḍasamhitā* to circa 1700 CE,⁸⁵ we can con-

⁸¹ See Urban, 2010: 100.

⁸² *Prāṇatosiṇī*, 1898: 831-848.

⁸³ *Yogakarṇikā* (An Ancient Treatise on Yoga). Ed. by Nath Sharma, Narendra. Delhi: Eastern Book Linkers, 2004.

⁸⁴ See p. 6.

⁸⁵ Mallinson, 2004: xiv.

fidently assume that the *Yogakarmikā* was written no earlier than the 18th century. The fifteen *pādas* are thematically structured as follows:

1. *dinacaryā* (“daily routine”); 280 verses
2. *lakṣādiyogaḥ* (“Yoga of foci, etc.”); 123 verses
3. *prāṇāyāmaḥ* (“Breath control”); 108 verses
4. *yogaśaṅketaḥ* (“Preliminaries”); 80 verses
5. *sādhanasaṅketaḥ* (“Consensus of methods”); 36 verses
6. *pratyāhāraḥ* (“withdrawal of the senses”); 34 verses
7. *kumbhakavidhiḥ* (“precepts for breath-retention”); 78 verses
8. *mudrāsādhanam* (“discipline of [haṭhayogic] seals”); 214 verses
9. *dhāraṇā* (“concentration”); 31 verses
10. *dhyānam* (“meditation”); 50 verses
11. *samādhiḥ* (“meditative absorption”); 34 verses
12. *layayogaḥ* (“Yoga of absorption”); 26 verses
13. *āsanāni* (“postures”); 57 verses
14. *ghaṭaśodhanam* (“purification of the pot [the body]”); 56 verses
15. *tyājyagrāhyavidhānam* (“injunctions and prohibitions”); 36 verses⁸⁶

The *Yogakarmikā* cites a total of 134 verses with reference (*yogaśvarodaye* or *svarodaye*) and at least four if not eight or more additional verses without reference:⁸⁷

- I.210-213 [probably I.209-216]: Kriyāyoga; 4-8 or more verses quoted without reference
- I.244-280: main *nāḍīs* and nine *cakras*; 36 ślokas quoted with reference

⁸⁶There are two additional introductory verses and eight final verses that are not counted into the chapters.

⁸⁷See p. 310 n.492.

- 2.1-41: five *laksyas*, sixteen *ādhāras*, five *ākāśas*; 41 ślokas quoted with reference
- 4.40-49: *śatkarmas*; 9 verses quoted with reference
- 4.53-54: *trāṭaka*; 2 verses quoted with reference
- 4.67-80: various *kumbhakas* (*vyutkrama*, *bhāstrika*, *bhrāmari*, *kapālabhāti*, *antardhauti*, *vārisāra*, *nāḍikṣālanam*, *mūlaśodhanam*; 13 verses quoted with reference)
- 5.29-33: *Aṣṭāṅgayoga*; 4 verses quoted with reference
- 6.23-34: *pratyāhāra*; 2 verses quoted with reference
- 7.2-10: various *kumbhakas* (*śitkāra*, *sūryabheda*, *ujjāyi*, *sītalī*, *bhāstrika*, *bhrāmari*, *mūrcchā*, *kevala*); 8 verses quoted with reference
- 7.23-28: *sūryabheda*; 6 verses quoted with reference
- 7.68-72: *śanmukhikaraṇa*, also called *dantodara*; 4 verses quoted with reference
- 8.136-141: *khecarīmudrā*; 5 verses quoted with reference
- 12.2: a general statement to *laya*; 1 verse quoted with reference
- 12.23-25: Haṭhayoga practice about colour visualisation; 3 verses quoted with reference

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

A particularly distinctive feature of the *Yogakarṇikā* is its first chapter, which is also by far the most extensive.⁸⁸ No other Sanskrit yoga text known to me describes the daily routine of a yogin in such detail regarding ritual ablutions, mantra recitation, as well as other ritual acts such as dressing,

⁸⁸ It is also the only chapter in which almost no sources are given. Either all these verses are from Nāṭh Aghorānanda himself, or, and this is the more likely scenario, in my opinion, the sources are missing from the printed copy. I suspect further verses were taken from the *Yogasvarodaya*.

applying sectarian markers (*tilaka*), including tying the hair into a knot, offerings, and the devotional performance of prostrations before one's own *istadevatā*, etc.⁸⁹

1.5.5.4 Siddhasiddhāntapaddhati

The *Siddhasiddhāntapaddhati* (SSP), one of the authoritative Sanskrit sources of the modern Nātha Sampradāya, often attributed to Gorakṣanātha, is another crucial source of the *Tattvayogabindu*.⁹⁰ Overall, the *Yogasvarodaya* and the *Siddhasiddhāntapaddhati* are very similar in content and structure. The degree of similarity is so high that mutual influence appears plausible and possible.

In secondary literature, at least three attempts have been made to date the *Siddhasiddhāntapaddhati*. While White (2003: 224) accepts the historical Gorakṣanātha as the author of the text, placing its origin in the 12th century, Bouy (1994: 19) dates the text much later, to the period between 1600–1650 CE. This period is based on Bouy's dating of the *Gorakṣasiddhāntasamgraha* to the first half of the seventeenth century, and the fact that this text quotes the *Siddhasiddhāntapaddhati*. Mallinson⁹¹ estimates the date of composition of the *Siddhasiddhāntapaddhati* to be around 1700 CE. His estimation is based on the period when the Nātha Sampradāya was institutionalised. Mallinson hypothesises that this text was composed to meet the need for a systematic religious scripture, which would serve as the authoritative textual foundation for the newly official institutionalised Nātha Sampradāya. Thanks to the present examination of the *Tattvayogabindu*, the time span of its composition can now be further narrowed down.

⁸⁹ Further details on the first chapter of the *Yogakarṇikā* can be found within the comparative analysis of Caryāyoga on p.349.

⁹⁰ All quotations from the SSP are from the following edition: *Siddhasiddhāntapaddhatih: A treatise on the Nātha philosophy by Gorakṣanātha*. Ed. by Gharote, M. L. and G. K. Pai. Lonavla: The Lonavla Yoga Institute, 2016.

⁹¹ Yogic Identities: Tradition and Transformation. Online essay, Smithsonian Institution, Freer Gallery of Art & Arthur M. Sackler Gallery, Smithsonian's National Museum of Asian Art, 2013.

The research underlying the critical edition of the *Tattvayogabindu* establishes a *terminus ante quem* of 1591 CE for Rāmacandra's text. Since Rāmacandra used the *Siddhasiddhāntapaddhati* as a principal source for compiling the *Tattvayogabindu*, the same *terminus ante quem* applies to the *Siddhasiddhāntapaddhati*. The latter was therefore most likely composed in the second half of the sixteenth century or earlier. This timeframe can be further narrowed in light of its parallels with the *Amaraughaśāsana*, whose oldest manuscript is dated to 1525 CE, and which, according to Mallinson (2011: 16), may have served as a source for the *Siddhasiddhāntapaddhati*.⁹² If we accept the possibility that the *Siddhasiddhāntapaddhati* borrowed content from the *Amaraughaśāsana*, then 1525 CE could be considered as a possible *terminus a quo*. For the reasons mentioned, the composition of the *Siddhasiddhāntapaddhati* likely occurred between 1525–1591 CE, a timespan of 66 years.

The *Siddhasiddhāntapaddhati* is an exceptionally systematic exposition of the philosophical teachings associated with the Nātha Sampradāya. Similar to the *Tattvayogabindu*, this text is a blend of prose and verse, presenting complex teachings in relatively simple Sanskrit, aside from some *termini technici*. The text comprises six *upadeśas*: 1. *piṇḍotpatti* (“genesis of the body”), 2. *piṇḍavicāra* (“investigation of the body”), 3. *piṇḍasamvitti* (“insight into the body”), 4. *piṇḍādhāraḥ* (“substratum of the body”), 5. *piṇḍapadayoh samarasakaranam* (“effecting a uniform taste of the [supreme] place and the body”), 6. *avadhūtayogilakṣaṇam* (“characteristics of an *avadhūtayogin*”).⁹³

Rāmacandra made extensive use of the *Siddhasiddhāntapaddhati*. While the first half of the *Tattvayogabindu* (I-XXVIII) can be primarily traced back to the *Yogasvarodaya*, with Rāmacandra occasionally referring to specific formulations or concepts from the *Siddhasiddhāntapaddhati*, the influence of the *Siddhasiddhāntapaddhati* begins to increase significantly from section XXIX on-

⁹²I identified the following five parallels based on the printed edition of the *Amaraughaśāsana*: 1. *Amaraughaśāsana* 12 ≈ SSP 1.37; 2. *Amaraughaśāsana* 13 ≈ SSP 1.38; 3. *Amaraughaśāsana* 14 ≈ SSP 1.39; 4. *Amaraughaśāsana* 15 ≈ SSP 1.40; and 5. *Amaraughaśāsana* 16 ≈ SSP 1.41. It is likely that further parallels between the *Amaraughaśāsana* and the *Siddhasiddhāntapaddhati* will emerge upon a careful examination of the *Amaraughaśāsana* manuscripts.

⁹³A summary of the chapter contents can be found in Gharote and Pai, 2016: xvii-xxiii.

wards. This influence is characterised less by literal quotations and more by specific formulations, the adoption of concepts, rephrasings, or paraphrasings, which are sometimes more, sometimes less skillfully integrated with the content of the closely related *Yogasvarodaya* into his text.⁹⁴ Additionally, there are many direct quotations, exclusively of verses, which are incorporated into his text without reference. Apart from a single verse, Rāmacandra does not adopt these verses verbatim but always tries to editorially modify them to varying extents.^{95,96}

1.5.5 Amanaska

The *Amanaska* is another source text for Rāmacandra's *Tattvayogabindu*. According to Birch's (2013) research, the *Amanaska* is one of the most significant and influential texts on Rājayoga. It has profoundly impacted numerous subsequent yoga texts, including the *Hathapradīpikā*, *Amaraughaprabodha*, *Sivayogapradīpikā*, and *Yogatārāvalī*, as well as modern works like Yugaladāsa's *Yogamārgaprakāśikā* and Brahmānanda's *Jyotsnā*. Additionally, the *Amanaska* is frequently cited in compendiums such as *Yogacintāmaṇi*, *Hathatattvakau-mudī*, and *Gorakṣasiddhāntasaṅgraha*. It also influenced the twelfth chapter of Hemacandra's *Yogaśāstra* and was incorporated into two late Yoga Upaniṣads.⁹⁷ Birch dates the first chapter of the *Amanaska* to between the 15th and 16th centuries CE, while the second chapter is dated to the 11th or 12th centuries CE. This second chapter contains some of the earliest teachings

⁹⁴ Rāmacandra used *Siddhasiddhāntapaddhati* 1.4, 1.17–20, 1.22–26, 1.30–34, 1.37–67, 2.1–26, 2.28–34, 2.36, 2.38, 2.45, 3.1–14, 4.9, 5.55–60, 5.60, 5.79, 6.10–11, 6.32, 6.60, 6.64–67.

⁹⁵ I identified a total of fifteen such verses: TYB 28.1 ≈ SSP 2.31; TYB 41.1 ≈ SSP 5.79; TYB 44.1 ≈ SSP 6.10; TYB 44.2 ≈ SSP 6.11; TYB 44.5 ≈ SSP 6.32; TYB 44.7 ≈ SSP 6.64; TYB 44.8 ≈ SSP 6.65; TYB 44.9 ≈ SSP 6.66; TYB 44.10 ≈ SSP 6.67; TYB 48.1 = SSP 1.4; TYB 58.1 ≈ SSP 5.60–61ab; TYB 58.2 ≈ SSP 5.61cd–62ab; TYB 58.3 ≈ SSP 5.64; TYB 58.4 ≈ SSP 5.64cd–5.65ab and TYB 58.4 ≈ SSP 5.65cd–5.66cd.

⁹⁶ For a discussion of the *Siddhasiddhāntapaddhati* in relation to the *Sivayogapradīpikā*, see Powell, 20: 147–152.

⁹⁷ All information presented here is derived from Birch's dissertation, "The Amanaska: King of All Yogas. A Critical Edition and Annotated Translation with a Monographic Introduction" (2013). This summary provides only a brief overview of the work. For a comprehensive introduction to the text, see Birch (2013: 1–16).

on Rājayoga. The text is structured as a dialogue between the supreme god (*īśvara*) and the sage Vāmadeva. Vāmadeva initiates the discussion by asking how one attains liberation in life (*jīvanmukti*). Īśvara's response is the practice of *amanaska* (the no-mind state), synonymous with *samādhi* and Rājayoga. In order to achieve the *amanaska* state, the dissolution of mind and breath is required, primarily through the practice of *śāmbhavīmudrā*. This yoga practice leads to the perception of the non-dual state (*advaitapada*), the highest reality (*paratattva*). According to Birch, the second chapter reveals Śaiva origins but avoids specific tantric sect affiliations. *Amanaska* 2.3-4 describes Rājayoga as both the king (*rāja*) of all yogas and a means for the yogin to attain the supreme Self, who is the illustrious king.

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

The *Tattvayogabindu* shares two and a half verses with the *Amanaska* in *Tattvayogabindu* LIX: TYB LIX.2cd ≈ *Amanaska* 1.12ab, TYB LIX.6 ≈ *Amanaska* 2.36, and TYB LIX.7 ≈ *Amanaska* 2.37. Editorially modified versions of these verses also appear in the *Yogasvarodaya*. However, in certain hemistiches the readings of the verses in the *Tattvayogabindu* correspond more closely to those of the *Amanaska* than to the *Yogasvarodaya*. It remains uncertain whether Rāmacandra derived these verses via the *Yogasvarodaya* or directly from the *Amanaska*.

1.5.6 Description of the testimonia

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

1.5.6.1 *Yogasamgraha*

The *Yogasamgraha* is a compendium of excerpts from various Yoga texts, currently known from a single manuscript.⁹⁸ Although written in Devanāgarī script, the manuscript is exceedingly difficult to read. The scribe's handwriting is often imprecise and is not carefully executed. The manuscript consists of only eight folios in total. Folio 1 and folio 2 recto are missing. The text commences on folio 2 verso amidst the extensive testimonia of the *Tattvayogabindu*. It is precisely above the first line of folio 2 recto where a second hand inscribed the title *Yogasamgraha* over the first line of folio 2 verso.

The *Yogasamgraha* cites the *Tattvayogabindu*'s sections II-XII in sequence,⁹⁹ initially giving the impression that this manuscript is another, albeit incomplete, textual witness of the *Tattvayogabindu*. However, closer examination reveals various slight editorial alterations to the citations. The citation of the *Tattvayogabindu* in the *Yogasamgraha* concludes after section XII with “cha | tad uktam tattvajñānapradipikāyām ||”. Beyond this point, there are no further citations of the *Tattvayogabindu* in the *Yogasamgraha*. Subsequently, the manuscript contains what appears to be an unsystematic collection of various yogic topics and practices. The manuscript lacks the final rubric and colophon. This absence and the nature of the handwriting likely explain the title assigned to this manuscript by the IGNCA. I propose that the *Yogasamgraha* represents a compilation made by a Yoga practitioner, likely a householder, who recorded personally relevant content.

Besides the *Tattvayogabindu*, I have so far only been able to identify the *Uttaragītā* as another source. Additional topics covered in this manuscript include the *nādīs*, *prāṇāyāma*, *kundalinī*, the *hamsamantra*, and various descriptions of *mudrās*, such as *khecarimudrā*, *hamsamudrā*, *bhūcarimudrā*, and, towards the end of the manuscript, *unmanīmudrā*.

⁹⁸ *Yogasamgraha*; Ms. No.: 30020; Indira Gandhi National Centre for the Arts (IGNCA). The paper manuscript is incomplete and in very poor condition overall.

⁹⁹ *Yogasamgraha* IGNCA 30020 f. 2v. l. 1 - f. 4r. l. 4 ≈ *Tattvayogabindu* II-XII.

1.5.6.2 *Hṛ̥hasaṅketacandrikā*

The *Hṛ̥hasaṅketacandrikā* is an unpublished Sanskrit yoga text from the 17th century,¹⁰⁰ authored by Sundaradeva.

Sundaradeva, a Brahmin of the Kāśyapa Gotra, was the son of Govindadeva and the grandson of Viśvanāthadeva. He resided in Benares during the 17th century, where he was likely active not only as an author but also as a physician (*vaidya*). Sundaradeva did not originate from Benares but, like many scholars of his time, probably moved there from the southern regions of India, facilitated by the “Pax Mughalia”.¹⁰¹ Sundaradeva authored not only the *Hṛ̥hasaṅketacandrikā* but also another extensive yoga text, the *Hṛ̥hatattvakaumudī*,¹⁰² as well as various works on Ayurveda.¹⁰³

The *Hṛ̥hasaṅketacandrikā* is an exceedingly comprehensive compendium¹⁰⁴ on yoga, written in a mixture of verse and prose. Its topics and sources are remarkably diverse and have yet to undergo a systematic academic examination. A critical edition of the *Hṛ̥hasaṅketacandrikā* remains a desideratum. The text comprises a compilation of various teachings of Haṭha and Rājayoga,¹⁰⁵ which are interconnected with diverse teachings from the Upaniṣads, the epics, Pātañjalayoga, various Tantras, the

¹⁰⁰The dating of the *Hṛ̥hasaṅketacandrikā* has recently been revised due to the discovery that some first-hand notes surrounding the main text of the Ujjain *Yogacintāmaṇi* were likely borrowed from Sundaradeva’s *Hṛ̥hasaṅketacandrikā*. See Birch, 2024: 52–54. Birch (2018) dated the Ujjain *Yogacintāmaṇi* to 1659 CE.

¹⁰¹The ancestry, location, and profession of Sundaradeva are derived from the colophon of the Jodhpur manuscript of the *Hṛ̥hasaṅketacandrikā* (MMPP 2244 f. 145v). See Birch, 2018: 123.

¹⁰²Birch (2013: 162–165) discusses the *Hṛ̥hatattvakaumudī* in relation to the *Amanaska*. For an edition of the *Hṛ̥hatattvakaumudī* see: *Hṛ̥hatattvakaumudī: A Treatise on Haṭhayoga* by Sundaradeva. Ed. by Gharote, M. L., P. Devnath, and V. J. Jha. Lonavla: The Lonavla Yoga Institute, 2007.

¹⁰³These include *Bhūpālavallabha* (or *Bhūpacaryā*), the *Cikitsāsundara*, the *Lilāvatī*, and the *Yogoktivivekacandra* and *Yogoktyupadeśāmrta*. See Birch (2018: 58–62) for references and a discussion on the entanglement of yoga and Ayurveda in Sundaradeva’s works.

¹⁰⁴In terms of *śloka*, the text likely exceeds 3000 verses.

¹⁰⁵The text includes, for instance, an extended description of *āsanas*, some of which are not found in other yoga texts. See *Hṛ̥hasaṅketacandrikā* MMPP 2244 f. 16r l. 4 – f. 22v l. 6.

Yogavāsiṣṭha, and various Purāṇas. Mallinson¹⁰⁶ also discovered fascinating parallels to the *Bahr al-Hayāt*, such as breathing techniques (*prāṇāyāmas*) in non-seated positions.¹⁰⁷ The eclectic mix and sheer number of yoga techniques taught in this text surpass those found in most other Sanskrit yoga texts.

Some of the descriptions of these techniques in the *Hathasaṅketacandrikā* were taken without reference from the *Tattvayogabindu*.¹⁰⁸

The passages quoted include the teachings on the sixteen *ādhāras*¹⁰⁹ and the teachings on Lakṣyayoga and its subtypes.¹¹⁰ These passages are predominantly adopted verbatim by Sundaradeva, though some may have undergone slight editorial changes. One passage, in particular, stands out. Within the descriptions of the *adholakṣya*, there is a passage teaching two additional techniques absent from the manuscript tradition of the *Tattvayogabindu*.¹¹¹ The first technique describes a specific form of gazing. After positioning the eyes in a particular manner and staring at a lamp for a set period, the yogin can subsequently see in the dark, perceive the luminous form of God, experience a sense of bliss, and lose bodily awareness. The second technique involves rubbing the eyes in specific spots to induce further light phenomena. The origin of these techniques is uncertain. Most likely, these additions originate from Sundaradeva himself. However, it is not entirely impossible that these techniques were originally from the *Tattvayogabindu*, with the manuscript tradition failing to preserve them. That is because the quotations from the

¹⁰⁶ See Birch, 2018: 131 n. 121 and pp. 123 et seqq.

¹⁰⁷ See Ernst (2013: 59–69) for a translation of the fourth chapter of the *Bahr al-Hayāt*. Additionally, see Ernst, 2003.

¹⁰⁸ In an entry by Theodor Aufrecht in the *Catalogus Catalogorum* for the title *Tattvayogabindu*, currently listed in *New Catalogus Catalogorum: An Alphabetical Register of Sanskrit and Allied Works and Authors*, 2007: 60 (Vol. 8), it states: “Q. by Sundaradeva in his C. *Hathasaṅketacandrikā*.” This not only attests to Theodor Aufrecht’s incredible erudition in Sanskrit literature but also indicates that he read the texts he catalogued with remarkable attention, as the *Tattvayogabindu* is cited without reference in approximately the second third of the *Hathasaṅketacandrikā*.

¹⁰⁹ *Hathasaṅketacandrikā* (MMPP 2244, f. 95r l. 3 – f. 96r l. 4).

¹¹⁰ *Hathasaṅketacandrikā* (MMPP 2244, f. 124r l. 7 – f. 125r l. 3).

¹¹¹ *Hathasaṅketacandrikā* I based on ORI B 220 (f. 239 r l. 8 – f. 240r l. 13), GOML R 3239 (f. 258 l. 14 – f. 259 l. 10) and MMPP 2244 (f. 124r ll. 5–9 – f. 125r ll. 1–2).

Tattvayogabindu in the original *Hathasaṅketacandrikā* must be significantly older than any surviving manuscript or, perhaps because the manuscript tradition of the *Tattvayogabindu* is prone to haplographies and eye skips due to the frequent structural similarities and identical beginnings of certain sentences.¹¹²

I.5.7 Notes on the parallels

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

- The additional material found in manuscript U₂ in the context of the presentation of the nine *cakras* (IV–XII) turned out to correspond—often verbatim—to passages I later encountered, quite by chance, in several manuscripts or scrolls of a Kashmiri [art] tradition. These manuscripts bear the title *Nāḍicakra*,¹¹³ are in most cases sumptuously illustrated, and depict the yogic cosmos in descending order. Following a brief cosmogony, they present a description of the nine *cakras*. Below this appears a representation of the yogic micro-macrocosm which, in large part, corresponds to the elements—especially the the yogic micro-macrocosm in the *Tattvayogabindu* (from XXXII onwards): the *saptadvīpas*, *pātālas*, *tattvas*, *tanmātras*, *mahābhūtas*, *vāyus*, *śaktis*, the *agni* groups, *liṅga* types, stages of *vāk*, *lokas*, and so forth. For the third register of the critical apparatus, I chose manuscript 1334, which not only contains the most beautiful illustrations but also seems most carefully written. I collected copies of

¹¹²I have edited the additional material on p. 398.

¹¹³Various manuscripts bearing the title *Nāḍicakra* are catalogued at *Catalogue of Sanskrit Manuscripts at the Oriental Research Library, Srinagar*, 2021: 182. The manuscript numbers are: 722, 869, 890.3, 1334, 1388, 1490, 2150. Another manuscript of the same text lies in the Śāradā manuscripts of the Janert collection, housed at the Staatsbibliothek Berlin. The Ms. No. is Hs or 12446 SBB-PK, see *Indische Handschriften, Teil 18: Die Śāradā-Handschriften der Sammlung Janert der Staatsbibliothek zu Berlin – Preussischer Kulturbesitz*, 2012: 134.

all manuscripts; however, due to time constraints, I had to choose one without thoroughly reviewing them.

- In the context of the eighth *cakras* of *Tattvayogabindu XI*, manuscript U₂ presents additional material. The text includes a widely known verse that describes the mechanism of the so-called *hamṣamantra*, also known as *ajapāgāyatrī*.¹¹⁴ The source text of the verse in U₂ is hard to pinpoint. In order to elucidate the possible sources, it was useful to display the texts that share the verse. These include: ≈*Vivekamārtanda* 29, ≈*Yogabija* 106, ≈*Yoga-cintāmani* (PULL, f. 6r), ≈*Haṭhatattvakaumudi* 22.27, and ≈*Yogaśikhopaniṣad* 1.130cd-131ab (Ed. p. 416).
- *Tattvayogabindu XXVIII.1* presents a variant of a widely circulated verse, whose origins can be traced back to the *Netratantra*. Rāmacandra adopts this variant from the *Yogaśvarodaya*. Further investigations into the variants of this verse revealed insights into an extensive and centuries-spanning intertextual network. This verse provides an intriguing starting point for further studies on the genesis of the Haṭha- and Rājayoga text corpus from the 11th century CE, precisely at the intersection where ascetic and tantric traditions converge and produce new literature. This verse also appears later in the *Haṭhapradipikā*, where it forms the first verse of a tetrad of verses, which, for reasons yet to be clarified, is attributed to Saubhadra.¹¹⁵ I have identified the following parallels to TYB XXVIII.1: ≈*Netratantra with Netroddyota* 7.1cd-2, ≈*Tantrāloka (b)* 19.15, ≈*Ūrmikaulārṇavatantra* 2.184, ≈*Vivekāmartanda* 6.3, ≈*Yogatarāṅgiṇī* quoted with reference *Nityanāthapaddhati* (Ed. p. 72), ≈*Gorakṣaśataka* (Nowotny) 13, ≈*Haṭhapradipikā* 4.58, ≈*Yogacūḍāmanyupaniṣad* 3cd-4ab, ≈*Māndalabrahmaṇopaniṣat* 3.4.5, ≈*Haṭhatattvakaumudi* 24.1, ≈*Siddhasiddhāntapaddhati* 2.31 (Ed. p. 43), ≈*Prāṇatoṣiṇī* (Ed. p. 172).

¹¹⁴ *Tattvayogabindu XI.1: sakāreṇa bahir yāti hakāreṇa viśet punah | hamsah so 'ham tato mantram jīvo japeti sarvadā ||*

¹¹⁵ Before *Haṭhapradipikā* verse 4.58, it is stated: *tathā hi saubhadram nāma ślokacatuṣṭayam |*

- In *Tattvayogabindu* L, Rāmacandra presents the five great elements within the body (*śarīramadhye pañca mahābhūtāni*). Rāmacandra drew these descriptions from the *Siddhasiddhāntapaddhati* and the *Yogasvarodaya*. Notably, this description can be found in almost identical form in *Amaraugh-aśāsana* 11-16. I noticed the following parallels: TYB L l. 1-5 ≈ *Amaraugh-aśāsana* 11-16 ≈ SSP 1.37-41 ≈ YSv (PT, p. 846). Although this contributes little to the constitution of the edited text, this insight is nevertheless relevant from the perspective of yoga research, as the sources of the *Siddhasiddhāntapaddhati* have not yet been systematically explored. My observations suggest that both the *Yogasvarodaya* and the *Amaraughaśāsana* are important candidates in this category.
- In *Tattvayogabindu* section XLI.1, the γ-group of witnesses quote a verse on the *navanidhis* which is a variant of *Amarakośa* 1.1.165 - 1.1.166.

I.6 Stemmatic analysis

THE stemmatic analysis of the *Tattvayogabindu* for the creation of a *stemma codicum* that represents the relationships between the collated textual witnesses is based on the classical Lachmannian method, supplemented by trees generated with contemporary phylogenetic software to support manual philological observations empirically.¹¹⁶ The following pages of this section will explain how I construe the *stemma codicum*.

I.6.1 Philological observations

I.6.1.1 Macrostructural observations during collation

Before collating the manuscripts, I transcribed every single available witness of the *Tattvayogabindu* and arranged the transcriptions synoptically. This approach proved helpful for the critical editing of the *Tattvayogabindu*. The text comprises a mixture of prose and verse. Many prose passages are structurally very similar, with identical beginnings and sentence endings, resulting in virtually no manuscript that does not omit words, sentences, or entire sections due to eye skips caused by the text's arrangement. Additionally, there are frequent instances across the manuscripts in which words, phrases, or even entire passages are transposed. Several manuscripts have substantial *lacunae*. Creating a synoptic comparison of the transcriptions was crucial to maintaining an overview in these cases and reconstructing a text closest to the original. The synoptic comparison reveals the structural differences and provides a clear overview. See the following example:

¹¹⁶Certainly, in the case of the *Tattvayogabindu*, reconstructing the *stemma codicum* would have been feasible even manually, given the relatively manageable textual tradition, without yielding fundamentally different results. However, precisely in light of the text's well-preserved and uncontaminated transmission — easily comprehensible to the human mind — the stemmatic analysis of the *Tattvayogabindu*'s textual witnesses conducted here can, in my view, serve as a valuable exemplar. It demonstrates both the utility and the limitations of computer-assisted stemmatics and provides data that can benefit future users of this technology.

```
%puruṣo yad icchati tad bhavati      \D
%puruṣo yad icchati tad bhavati// cha // \J
%puruṣo yad icchati tad bhavati// \K1
%puruso yad icchati tad bhavati \N1
%puruso yad icchati tad bhavati \N2
%puruso yad icchati tad bhavati vā \U1
%puruso yad icchati// \U2
%puruso yad icchati cha \P
%puruso yad icchati/ \B
%puruso yad icchati/ \L
%puruṣo yad icchati/ \E
```

Figure 7: Example from section XII: Synoptic transcription of the *Tattvayoga-*
gabindu's witnesses.

This is one among many examples (Figure 7) of sentences that illustrate the frequent structural differences among the witnesses, as these differences recur consistently. During the transcription of the textual witnesses, it became apparent that the transmission of the Urtext or archetype (α)—the hypothetically reconstructed state of the text, based on all extant witnesses, which approximates the original more closely than any surviving manuscript—divides into two main branches, each traceable to a hyparchetype.¹¹⁷ Both hyparchetypes not only differ structurally but also share most of their readings and key errors.

I refer to the first hyparchetype as β (D, J, K₁, K₃, N₁, N₂, U₁, and V) for two simple reasons: this group contains the two oldest dated witnesses and, in all likelihood, a structural arrangement that is closer to the original than the γ -group, which contains additional material in some places and often clearly comparatively degenerated variants. Although the β -group frequently contains errors, in many cases there is at least one manuscript whose reading is entirely convincing. The oldest dated manuscript N₂ is from 1591 CE. The second-oldest dated witness is V and was written 1694 CE.

¹¹⁷ Paolo Trovato and others explain the very high rate of lost archetypes and two-branched stemmata by “the high (90%) rate of extinction of individual copies”. See Trovato, 2017: 86.

%	ürdhvalakṣam	āha	ākāśe dr̄ṣṭih	karttavyā	\V	
%prathamam	urdhvalakṣah	kathyate/	ākāśamadhye	dr̄ṣṭih/	\D	
%prathamam	urdhvalakṣah	kathyamte/	ākāśamadhye	dr̄ṣṭih//	\J	
%prathamam	urdhvalakṣah	kathyate/	ākāśamadhye	dr̄ṣṭih/	\K1	
%prathamam	urdhvalakṣah	kathyate/	ākāśamadhye	dr̄ṣṭih/	\N1	
%prathamam	urdhvalaksah	kathyate/	ākāśamadhye	dr̄ṣṭih/	\N2	
%prathamam	urdhvalakṣya/	kathyate/	ākāśamadhye	dr̄ṣṭih/	\U1	
%prathamam	urdhvalaksam	kathyate/	ākāśamadhye	dr̄ṣṭih	\U2	
%prathamam	ürdhvalakṣyah	kathyate/			\P	
%athama	urdhalakṣam	//	ākāśamadhye	dr̄ṣṭi	\B	
%atha	ürdhvalakṣam	//	ākāśamadhye	dr̄ṣṭih/	\L	
%prathamam	ürdhvalakṣyam	kathyate/	ākāśamadhye	dr̄ṣṭih/	\E	
%athavā//	mana	ürdhvam	kṛtyāt/		\V	
%athavā	mana	ürdhm	kṛtvā	sthāpyate	\D	
%athavā	mana	ürdhvam	kṛtvā	sthāpyate//	\J	
%athavā//	mana	ürdhm	kṛtvā//	sthāpyate	\K1	
%atha ca//	mana	urdhvam	kṛtvā	sthāpyate/	\N1	
%atha ca	mana	ürdhvam	kṛtvā	sthāpyate/	\N2	
%atha ca	manerddhvam		kṛtvā	sthāpyate	\U1	
%atha	mana	urdhvam	kṛtvā	sthāpyate//	\U2	
%atha ca	mana	ürdhvam	kṛtvā	sthāpyate/	\P	
%athavā		ürdhvamana	kṛtvā	sthāpyate	\B	
%athavā		ürdhvam	mana	kṛtvā	sthāpyate	\L
%kadā ca	mana	ürdhvam	kṛtvā	sthāpayati/	\E	

Figure 8: A typical example of sentences in section XIV that shows how the redactor of V tried to improve upon his exemplar.

I collated all manuscripts of the β -hyparchetype except for V and K₃. Already when transcribing V, it became clear that despite its age, it is full of errors, conflation of sentences, and a redactor who was messing around with what was in his exemplar. Crucial points of the edition were double checked but V did not provide readings that would improve upon the reconstructed text. A collation of manuscript V would have pushed the size of the critical apparatus to unbearable extremes and was thus eliminated.

K₃, a manuscript kept in Kolkata in the Asiatic Society, might have been interesting to collate, but I was only able to buy copies of the first 6 of 25 folios due to a restrictive policy. Those folios contained no useful and interesting new variants.

I refer to the second hyparchetype as γ (B, C, E, K₂, L, P, P₂, S and U₂). This hyparchetype is further apart from the archetype but significant, as its transmission contains almost the entire text with fewer *lacunae*. The manuscripts

that go back to the γ -hyparchetype proved to be important for the reconstruction of the text, particularly in those instances in which all β -manuscripts are clearly corrupt.

```
%tathā yasya manah nirākāramadhye līnam bhavati/ sa eva kriyāyogah// \D
%tathā yasya manah nirākāramadhye līnam bhavati/ sa eva kriyāyogah// \J
%tathā yasya manah // nirākāramadhye līnam bhavati// sa eva trayāyogah// \K1
%tathā yamanah nirākāramadhye līnam bhavati/ sa eva kriyāyogah// \N1
%tathā pavana---nirākāramadhye līnam bhavati/ sa eva kriyāyogah// \N2
%tathā yasya manah nirākāramadhye līnam bhavati/ sa eva kriyāyogah_ \U1
%tathā yasya manah nirākāramadhye līnam bhavati// sa eva caryāyogah// \U2
%tathā yasya manah nirākāramadhye līnam bhavati/ sa eva caryāyogah_ \P
%tathā yasya manah nirākāramadhye līnam bhavati/ sa eva caryāyogah// \B
%tathā yasya manah nirākāramadhye līnam bhavati/ sa eva caryāyogah// \L
%tathā yasya manah nirākāramadhye līnam bhavati/ sa eva caryāyogah// \E
```

Figure 9: The image shows the end of section XVIII on Caryāyoga. The β -transmission clearly contains an early binding error and reads *kriyāyogah* or *trayāyogah*. The γ -transmission provides the correct reading *caryāyogah*.

I eliminated C, P₂, K₂, and S, which are manuscripts I found after the submission of the dissertation. After transcribing and thoroughly checking their variants, they provided no helpful new variants for reconstructing the archetype. Although these four manuscripts occasionally offered better readings than the rest of the γ -witnesses, in each of these rare cases their variants were already covered by readings found in the β -group. Furthermore, the critical apparatus would have grown even larger without any real benefit.

There is no detectable contamination between the β and γ -hyparchetypes, making editorial practice easier and using computerised stemmatics more reliable. Whenever there is additional material in γ it is never present in β .

Although both groups contain numerous errors and are equally indispensable for reconstructing of the archetype, the β -hyparchetype stands closer to the archetype than its γ -counterpart, even once γ -interpolations are excluded. In practice, while β -readings are more often favourable, readings of one group frequently illuminate and correct corruptions in the other, and meaningful emendation is often possible only by contrasting both hyparchetypes.

I.6.1.2 Microstructural observations during collation

Thus, the α -archetype splits into the β and γ -hyparchetypes. The following observations provide further details regarding the microstructure of the stemma.

β -hyparchetype: Witness N₂ is either the exemplar of N₁ or both manuscripts stem from the same exemplar because they share the same substantial *lacuna* of $\approx 23,5\%$ of the whole text. The latter scenario is more likely, as N₂ contains two sentences that are missing in N₁. I decided to collate both manuscripts, as there are occasional minor discrepancies—some of which proved helpful. Although both manuscripts still contain numerous minor errors, the process of textual reconstruction made it clear that, at least in the $\approx 76,5\%$ of the text they preserve, they on average transmit the best readings; N₁ and N₂ therefore stand closest to the archetype (α) among all surviving witnesses.

%\om			\D
%yadyat prayatnanihpādyā	tattah	svadharmakāraṇam/	\J
%yadyat aprayatna nihpādyam	tattat	sarvam akāraṇam//	\K1
%yadyat prayatnaniśpādyam	tattat	sarvam akāraṇam/	\N1
%yadyat prayatnaniśpādyam	tattat	sarvam na kāraṇam//7//\N2	
%yadyat aprayatra niṣyayim	tat	sarvam akāraṇam	\U1
%yadyat prayatnanihpādyam	tat	sarvam kāraṇa//	\U2
%yadyat prayatnanihpārdham	tattat	sarvam akāraṇam	\P
%yadyat prayatnanihpādyā	tat	sarvam akāraṇāt/	\B
%yadyat prayatnanihpādyā	tat	sarvam ikāraṇāt//2//	\L
%yadyat prayatnanihpāyam	tattat	sarvam akāraṇam//6//	\E

Figure 10: The image shows a synoptic transcription of verse LIX.9cd. One of several instances in which N₁ and N₂ provide the best variants. Additionally, the last part shows the nature of discrepancies between the two Nepalese witnesses.

There are only three β -witnesses that transmit the text in its entirety: K₁, J, and U₁. The latter two must form a separate branch, and one must assume that either both derive from the same exemplar or that U₁ directly descends from J, since they share their distinctive readings in the majority of cases, although U₁ introduces a greater number of minor scribal errors. Within this branch of the β -group, J should therefore be placed closer to the archetype

than U_1 . Moreover, J ranks among the best witnesses available, together with N_1 , N_2 , and K_1 . However, in terms of its evolutionary distance from the archetype, J stands somewhat behind these three witnesses, though still ahead of D and U_1 .

```
%asthimadhye sākadvipah    śiromadhye   sālmalidvipah// \D
%asthimadhye sāktidvipah// śiromadhye   sālmalidvipah// \J
%asthimadhye sākadvipah    śiromadhye   sālmalidvipah// \K1
%\om
%\om
%astimadhye sāktidvipah    śiromadhye   sālmalidvipah \U1
%astimadhye sākadvipah    śirāmadhye  sālmalidvipah \E
%asthimadhye sākadvipah    śirāmadhye  sālmalidvipah \P
%astimadhye sākaladvipah// śirāmadhye  sākaladvipah// \B
%astimadhye sākaladvipah    śarīramadhye sākadvipah \L
%astimadhye sākadvipah//   śiromadhye   sālmalidvipah// \U2
```

Figure 11: The image shows a synoptic transcription of a sentence in section XXXVI. One can clearly see that J and U_1 share the same variants, with U_1 producing further corruptions.

Furthermore, there is a lot of evidence, that also D and K_1 belong to a sub-branch of β . However, a direct copy-relation can be ruled out, as D contains several specific *lacunae* that are absent in K_1 . Thus, one has to assume at least one exemplar from which both witnesses derive. Overall, the clear impression emerged that K_1 is likely quite close to the archetype, as its readings are frequently among the intrinsically strongest variants.

```
%  śarīmadhye karmasthāne  nenekatīrthavalli  vasamti// \D
%śarīramadhye marmasthāne naikatīrthavalli  vasamti// \J
%  śarīmadhye karmasthāne  nenekatīrthavalli  vasamti// \K1
%\om
%\om
%śarīramadhye marmasthāne naikatīrthavalli  vasamti \U1
%śarīramadhye                  'nekatīrthāvali  vasati// \U2
%  madhye                      nekatīrthāvali  vasamti/ \P
%śarīramadhye                  anekatīrthāvali  vasamti// \B
%śarīramadhye                  anekatīrthāvali  vasamti// \L
%śarīramadhye                  anekatīrthāni   vasamti/ \E
```

Figure 12: The image shows a synoptic transcription of a sentence in section XLI. One can clearly see that D and K_1 belong to the same branch.

γ -hyparchetype: Among the nine available textual witnesses of the γ -group is the printed edition E, based on a hitherto unknown manuscript.¹¹⁸ The Pandit editor attempted to correct poorly transmitted text passages by his *divinatio*. Unfortunately, apart from some grammatical emendations, he often failed in this endeavour.

U_2 contains a considerable amount of additional material on the nine *cakras*. Initially, I underestimated U_2 owing to its extensive additions in sections IV-XII. When these are excluded, U_2 stands remarkably close to the β -hyparchetype. On average, U_2 is the one representative of the γ -hyparchetype with readings corresponding more frequently with β -hyparchetype than the rest of the γ -transmission. The best representative of the γ -witnesses is P, whose readings closely resemble those of K_2 . However, K_2 begins only at the end of Section II while P preserves the full text. Thus, it is unlikely that a direct genealogical relationship exists between the two manuscripts. Both can therefore be assigned to the same branch, but at least one intermediary exemplar must be assumed to lie between them.

```
%sarvāśām \om                                \D
%sarvāśām nijavṛttinām vismr̥tim bhajate tu yah// \J
%sarvāśām nijavṛttinām vismr̥tim bhajate tu yah// \K1
%\om                                         \N1
%\om                                         \N2
%sarvāśām nijavṛttinām vismr̥tim bhajate tu yah \U1
%sarvāśām nijavṛttinām vismr̥tim bhajate tu yah// \U2
%sarvāśām nijavṛttinām vismr̥ti bhajate tu yah \P
%sarvāśām bijavṛttinām vismr̥ti bhajate tu yah \B
%sarvāśām bijavṛttinām vismr̥tim bhajate tu yah// \L
%sarvāśām nijavṛttinām vismr̥tir bhajate ttu yah/ \E
```

Figure 13: The image shows a synoptic transcription of verse XLIV.9ab. That is one among many instances in which U_2 is closer to the β -hyparchetype than any other witness among the γ -witnesses.

A further branching of manuscripts splits from the γ -group, comprising B and L. These contain the worst and most erroneous transmission of the

¹¹⁸ After the submission of the dissertation, I got hold of S, which is either the exemplar E or both go back to the same exemplar.

text by far. Surprisingly, in some rare cases, they provided the decisive and only convincing reading, making their inclusion in the collation laborious but indispensable.

```
% \om          \D
%anekakārabhedottham kam svarūpātmakam malam//7// \J
%anekakārabhedocham kam svarūpātmakam malam/// \K1
% \om          \N1
% \om          \N2
%anekakārabhedottham sva svarūpātmakam malam \U1
%anekakārabhedottham kah// svarūpātmakam param// \U2
%anekakārabhedocham kam svarūpātmakam malam 7 \P
%anekakārabhedocham kim svarūpātmakam malam//7// \B
%anekakārabhedāttham kim svarūpātmakam malam//7// \L
%anekakārabhedottham kam svarūpātmakam malam/ \E
```

Figure 14: The image shows a synoptic transcription of verse XLV.1cd. That is one among rare instances in which B and L read better than the rest of the entire transmission.

Overall, the γ -group is noted for containing additional material in some passages, usually verse insertions that elaborate on a specific term. These were critically edited with the available witnesses and included in the grayscale as they provide important insights into the reception history of the text. On average, the impression arose that P, at minimal distance from U₂ (excluding the supplementary material), is the most reliable witness of the γ -group.

In light of the characteristics of both groups, and given the necessity of drawing on each of them for the reconstruction of the α -archetype, it is reasonable to assume that the root of the stemma is to be placed precisely between these two groups, although the exact position of the root must have lain somewhat closer to the β -hyparchetype. In order to verify my micro- and macrostructural philological observations and to obtain measurable, statistically robust results capable of depicting the precise distances between the individual manuscripts more accurately than the human mind, the trees generated with phylogenetic software—presented in the following section—were incorporated into the analysis.

1.6.2 Computer Stemmatics applied to the *Tattvayogabindu*

For the constitution of the *stemma codicum*, all transcriptions of the entire *Tattvayogabindu* were additionally analysed using common algorithms from phylogenetic software tools for stemmatic analysis. The dataset was stored in the Nexus format. The numerous gaps in the transmission were coded as non-significant sites in the data to prevent the results from being distorted by the large *lacunae* or the interpolations of the γ -group, particularly manuscript U₂. The results were compared with my philological observations, and the findings of both approaches were combined to achieve a final result. Here, I present the most useful phylogenetic trees which support and complement my philological considerations. Discrepancies between philological observation and computer-assisted stemmatrics are examined and explained in detail.

This work may serve as an example of how such computer-assisted methods can be applied to stemmatic analysis in a less complex transmission like that of the *Tattvayogabindu*, to create a *stemma codicum* based on empirical data, harmonising the empiricism of phylogenetic analysis with the expertise of the philologist.¹¹⁹ For example, in the case of cladistic analysis with Maximum Parsimony, Maas (2009) explains that this arises because the strict bifurcating structure of that type of computer-generated tree, in which every existing textual witness is connected by exactly one line to a single inferred witness, cannot account for the contamination in the tradition.

In the special case of *Tattvayogabindu*, however, there is no contamination between the β and γ -groups, which makes the application of such phylogenetic algorithms to the tradition much less susceptible to errors. Furthermore, the bifurcating structure cannot represent cases where some copies were made more than once and more than one copy has survived. In the computer-generated tree of the cladistic method, every existing manuscript is represented as a copy of an inferred witness, which is inaccurate; in

¹¹⁹See Guillaumin (2020: 339–356) for an overview of the criticism digital methods have faced since their inception.

most text transmissions, numerous manuscripts are copies of other existing manuscripts.¹²⁰ If the editor is aware of these issues, knows his text's transmission well, and understands the mechanisms of the algorithms and their results, the wrongly assumed bifurcations and contamination of certain computer-generated models can be detected. Only then can computer-generated models inform and thus improve the editor's decisions to manually draw a plausible and data-based *stemma codicum* that reflects the underlying transmission of the text as well as possible.

1.6.2.1 Tree 1 and 2: Maximum Parsimony

The phylogenetic method based on the *Maximum Parsimony* algorithm is among the most widely used approaches for stemmatic analysis in philology.¹²¹

The first resulting tree (Figure 15) has a very good CI (Consistency Index) of ≈ 0.79 . This indicates that the proposed tree structure accounts for roughly 79% of the trait changes represented in the phylogeny. My earlier observation that the manuscripts divide into two principal groups served as an explicit criterion for placing the root precisely between these two branches—a division also affirmed by the *Maximum Parsimony* algorithm.

The first tree (Figure 15), however, has three weaknesses.

First, even if N_1 were a direct copy of N_2 , it would never be able to detect that. This inability is due to the algorithm's strictly bifurcating assumptions, noted above.

¹²⁰ See Maas, 2009: 80.

¹²¹ *Maximum Parsimony* calculates all possible bifurcating trees and searches for the most parsimonious tree (the one requiring the fewest changes). It groups manuscripts according to their shared derived characters. Only parsimony-informative sites are considered: a site is informative if it contains more than one variant and at least two variants occur at least twice. All other sites are excluded; see Windram, Shaw, Robinson, and Howe (2008: 445–446).

The second weakness is indicated by the relatively low bootstrap value¹²² of only 53 at the node where U_2 is positioned. In my view this arises because the character states resulting from the editorial interventions of the scribe who is also responsible for the additional material cannot be accommodated smoothly by the algorithm when viewed against the remaining γ -transmission. Consequently, the position of U_2 requires careful philological consideration.

The third weakness of the tree—visible only when the display option “Branches proportional to length” is enabled—is the seemingly very short branch leading to V and U_2 . This stands in striking contrast to the philological evidence. While it is indeed intriguing that the tree confirms the early divergence of both manuscripts’ branches, the evolutionary distance from the root must, in reality, be far greater. How is this to be explained?

It is crucial to understand that branch length here indicates only the number of character-state changes uniquely attributable to that node or taxon. It does *not* indicate, as an untrained eye might assume, how “close” a text stands to the archetype. Rather, it reflects the number of diagnostic (synapomorphic) changes assigned to that branch. If a manuscript such as V or U_2 exhibits many idiosyncratic, unshared variants—often editorial in nature—that are exclusive to itself, i.e. *autapomorphies*, then two consequences follow. First, the *Maximum Parsimony* algorithm ignores autapomorphies when constructing the topology; they play no role in determining the manuscript’s position within the tree. Parsimony evaluates only shared innovations. Thus, if V and U_2 represent early splits but share almost no variants with any other witness, the algorithm places them close to the root. Second, branch lengths

¹²² Bootstrapping measures the statistical support for parts of a phylogenetic tree; see Felsenstein (1985). The method assesses whether the entire dataset supports the reconstructed tree or whether the proposed tree is merely one among several nearly equivalent alternatives. This is achieved by repeatedly resampling the dataset, constructing trees from these random subsamples, and calculating how frequently the various clades reappear. Bootstrap support is assigned according to the frequency with which a given manuscript group is recovered. A clade appearing in every subsample receives 100% support; if it appears in half of them, support is 50%. Values of 70% or higher generally indicate reliable groupings; see Baldauf (2003: 250).

become shorter when most changes are autapomorphies. For example, the branch of V therefore appears short, even though the text is in fact heavily altered. For this reason, in such cases it is advisable to disable the option “Branches proportional to length” (Figure 16).

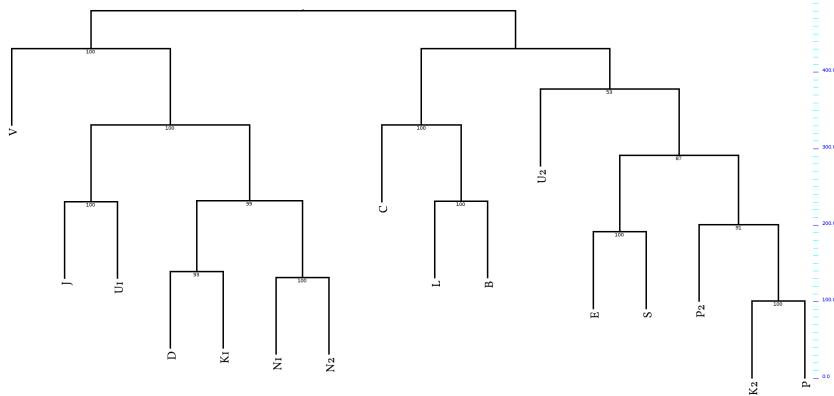


Figure 15: Generated with Mesquite Version 3.81 (build 955). **Algorithm:** *Par-simony Tree Analysis* with PAUP 4.a168. **Dataset:** Full collation of the *Tattvayogabindu*.

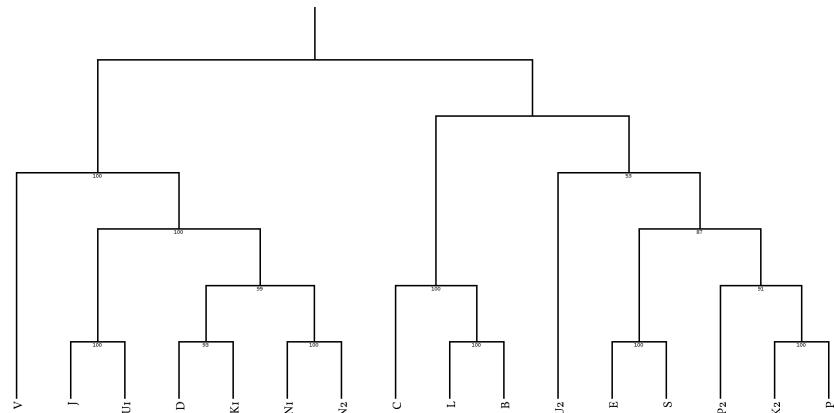


Figure 16: Generated with Mesquite Version 3.81 (build 955). **Algorithm:** *Par-simony Tree Analysis* with PAUP 4.a168. **Dataset:** Full collation of the *Tattvayogabindu*.

Apart from the weaknesses noted above, all further philological microstructural observations can be confirmed.

1.6.2.2 Tree 3, 4 and 5: Neighbour-joining

This section shows three *neighbor-joining* trees (Figure 17, 18 and 19).¹²³ The three trees are based on the same dataset. All spelling-variations were normalised to reduce *noise*. Any gaps in the transmission are encoded as non-significant. All three trees use the p-distance, a simple measure of sequence divergence.¹²⁴ The results differ only slightly, but in my assessment, all three trees correspond with key philological observations. The first tree (Figure

¹²³ *Neighbor-joining* is a particular approach to phylogenetic analysis that SplitsTree can execute. The primary mechanism behind this is a hierarchical clustering technique, see Naruya and Nei, 1987. A concise explanation by the authors is as follows: “The principle of this method is to find pairs of operational taxonomic units (OTUs [= neighbours]) that minimize the total branch length at each level of clustering of OTUs starting from a star-shaped tree. The branch lengths and topology of a parsimonious tree can be quickly determined using this method.” In this case, it can be visualised as follows: The algorithm is fed with a diverse set of texts in the form of manuscript transcripts, which act as operational taxonomic units. *Neighbor-joining* divides them into smaller groups with shared features. First, the algorithm measures the distance of each possible pair of manuscripts. This distance indicates how different or similar they are regarding specific features. Then, the algorithm finds the two manuscripts with the smallest distance between them. These are the “closest neighbours” in terms of similarity. These two individual manuscripts are then joined together to form a node. This node represents an assumed common ancestor. The algorithm then recalculates the distances between this newly created node and all other manuscripts. These distances reflect each manuscript’s overall similarity or dissimilarity to the new node. The process repeats and identifies the next pair of nearest manuscripts or groups of manuscripts, creates the next node, and adjusts the distances. In this way, a phylogenetic tree is created. The function repeats these steps until all manuscripts and groups of manuscripts are connected in an undirected tree-like structure in which the length of the branches and the distance between the nodes represent the relationships of the manuscripts based on their similarities. Neighbour-joining assumes a constant rate of evolution across all lineages, and branch lengths correspond to evolutionary distances. The resulting trees can vary considerably depending on how the data are coded and how gaps are treated. The application of *neighbor-joining* to support philological work is discussed by Hoenen, Manafzadeh, Stadler, Roos, Hoenen, and Guillaumin (2020: 319).

¹²⁴The “Uncorrected P” or p-distance calculates the proportion of nucleotide or amino acid sites at which two sequences differ. The calculation of Uncorrected P is simple. The number of differing sites is divided by the total number of sites compared; see Huson and Bryant, 2022: 46.

17) is unrooted. The second tree (Figure 18) is rooted by the calculated midpoint.¹²⁵ The three trees match the macro- and microstructural philological observations very well. In contrast to the *Maximum Parsimony* analysis (see above), the pronounced divergence of V within the β -group and of U₂ in the γ -group is clearly corroborated. While the unrooted tree leaves open whether the β or γ -hyparchetype lies closer to the root, i.e., the archetype, the rooted tree gives additional weight to my observation that the β -hyparchetype is overall closer to the archetype than γ . The first tree (Figure 17) additionally displays its bootstrap scores, which statistically underpins the validity of the depicted structure with extremely high values. The final tree (Figure 19) depicts the unrooted Neighbor-Joining in a display mode which is closer to a traditional stemma codicum.

¹²⁵Midpoint rooting is a computational method used to assign a root to an unrooted phylogenetic tree or network by identifying the pair of taxa separated by the greatest patristic distance (i.e., the longest distance across the tree when branch lengths are considered). The algorithm then places the root at the midpoint of the longest path, effectively splitting it into two halves. This procedure does not rely on external outgroup information but instead assumes that evolutionary rates are approximately clock-like across the tree; under this assumption, the longest path is taken to represent the deepest divergence, and its midpoint provides a plausible estimate of the root. Splitstree implements this procedure by first computing all pairwise distances among taxa, locating the pair with the maximal separation, and then inserting the root at the exact point along their connecting path where the distances to each side are equal.

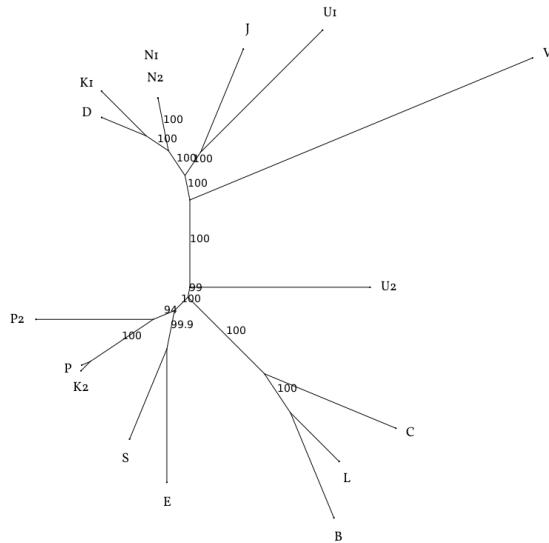


Figure 17: Generated with SplitsTree App version 6.3.12. **Algorithm:** *Neighbor-joining* (unrooted). **Distance:** Uncorrected P. **Dataset:** Full collation of the *Tattvayogabindu*.

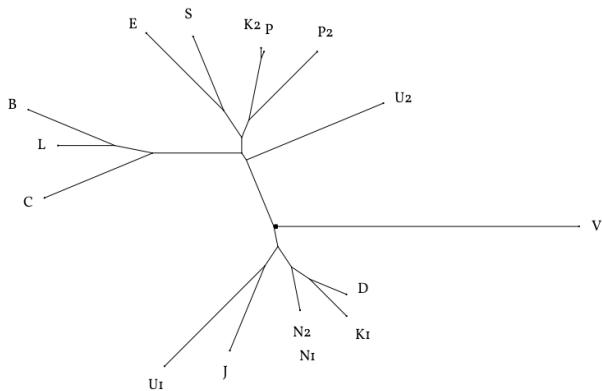


Figure 18: Generated with SplitsTree App version 6.3.12. **Algorithm:** *Neighbor-joining* (root by MidPoint, the little dot at the central line marks the root). **Distance:** Uncorrected P. **Dataset:** Full collation of the *Tattvayogabindu*.

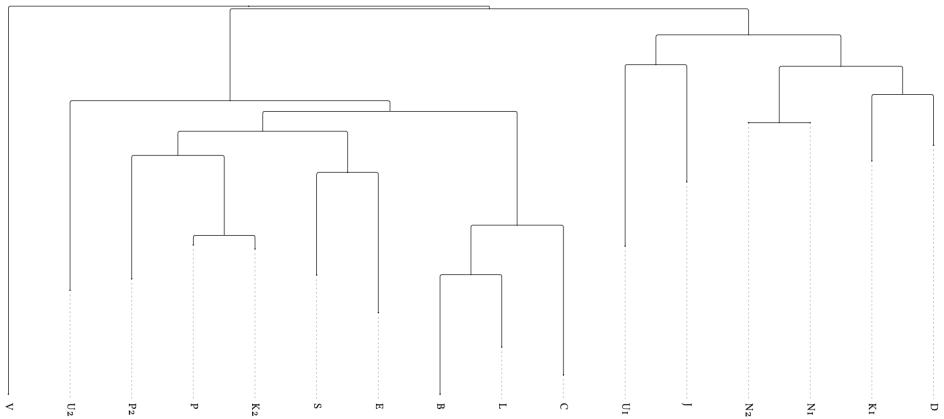


Figure 19: Generated with SplitsTree App version 6.3.12. **Algorithm:** *Neighbor joining* (root by MidPoint, the little dot at the central line marks the root). **Distance:** Uncorrected P. **Dataset:** Full collation of the *Tattvayogabindu*. Bootstrapping with 1000 replicates.

I.6.2.3 Tree 3: Minimum Spanning Tree

Another vital aspect is illustrated by the *Minimum Spanning Tree* (Figure 20).¹²⁶ Interestingly, the *Minimum Spanning Tree* could be helpful to confirm important manuscripts due to its algorithmic properties. In our case, it highlights the central manuscripts of the two groups, namely N₂ for the β -group and P for the γ -group, which perfectly aligns with my philological observations. The *Minimum Spanning Tree* algorithm has only been used rarely in philology. Further experiments with different text traditions with known stemma

¹²⁶The algorithm underlying the *Minimum Spanning Tree* calculates an undirected and unrooted tree-shaped graph representing the simplest way to connect all the manuscripts by minimizing the corresponding nodes based on their pairwise distances, see e.g. Hoenen, Manafzadeh, Stadler, Roos, Hoenen, and Guillaumin (2020: 317). Also see Cormen, Leiserson, Rivest, and Stein (2009). Furthermore, see Huson and Bryant (2022: 43). The goal of the *Minimum Spanning Tree* is to calculate the connections between the manuscripts so that the total length to connect all manuscripts settles on the minimum. The *Minimum Spanning Tree* thus, in our use case, represents the simplest and most efficient way to connect a set of manuscripts while minimizing the total distance (based on their differences) of the connections. The resulting tree is far from a stemma and does not include hypothetical ancestral nodes at branching points; any shown branching point corresponds to a manuscript in every case.

would be necessary to determine whether these valid results occur repeatedly.

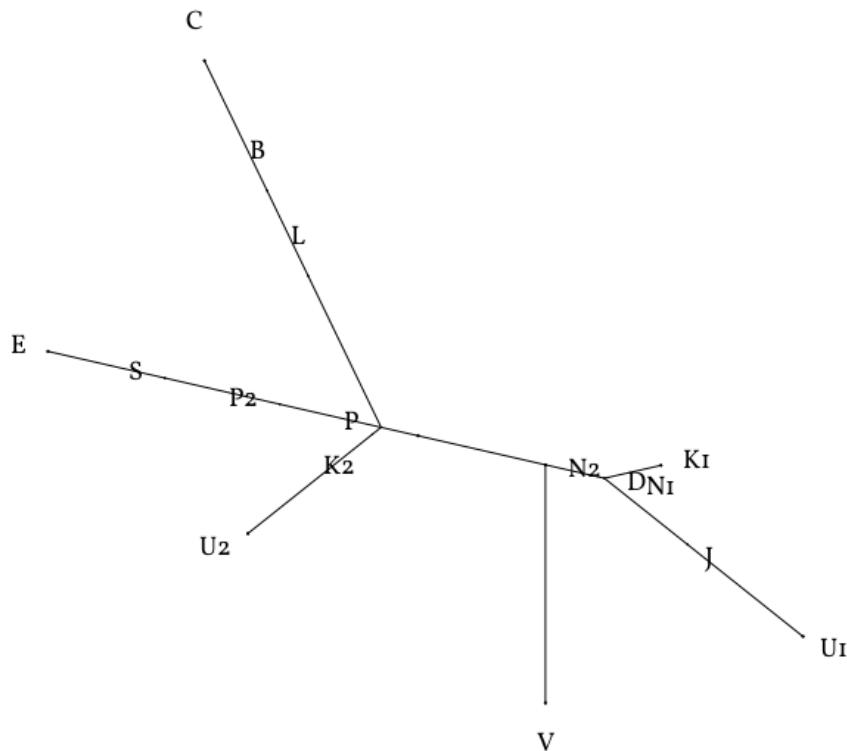


Figure 20: Generated with SplitsTree App 6.3.12. Algorithm: *Minimum Spanning Tree*. Distance: Uncorrected P. Dataset: Full collation of the *Tattvayogabindu*.

I.6.2.4 Stemma codicum

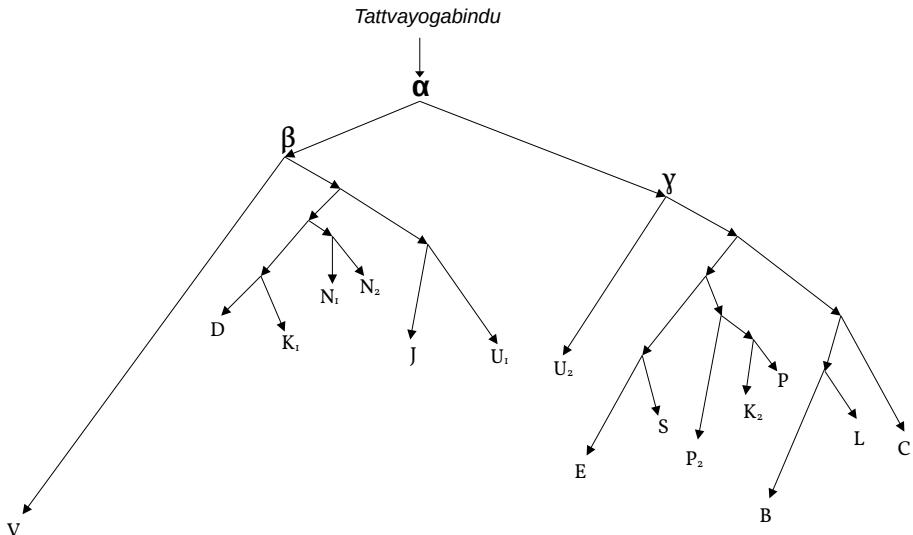


Figure 21: Stemmatic hypothesis of the *Tattvayogabindu*.

The cumulative evidence from the phylogenetic algorithms, combined with my philological observations and considerations, leads to the following *stemma codicum* (Figure 21) of the *Tattvayogabindu*. This graph represents a plausible hypothesis of the relationships between the textual witnesses based on the current state of knowledge, forming the foundation upon which the critical edition presented in this study was prepared.

I.7 Conventions for the critical edition

To enhance reader convenience, the critical edition with its apparatus and the translation together with annotations are presented on facing pages. This arrangement eliminates the need for constant page-turning when the

reader wishes to consult the edition, translation, and annotations. While this format offers a significant advantage, it also presents a challenge: the length of the critical edition, including the multi-register critical apparatus on the verso page, does not always match the length of the translation and annotations on the recto page. Despite efforts to minimise this discrepancy, such as shortening annotations, printing empty spaces on one or both pages was often unavoidable.¹²⁷

The constituted text of the critical edition has been set in modern Devanāgarī, reflecting the vast majority of manuscripts and presumably the original text of the *Tattvayogabindu*. The editor introduced the headings and section numbering in large Roman numerals within square brackets to organise the text, make the beginning of new topics clear, and facilitate citation. These headings correspond to the sections introduced in the text by recognisable phrases such as *atha*, *idānīm*, and the like. Rāmacandra did not distinguish between chapters, subchapters, sections, and subsections but instead linked themes with these phrases. The headings in square brackets follow this convention. The verse numbering begins with the section numbering and subsequently counts the number of verses per section.

The verses have been organised and structured in accordance with the conventions of modern printed editions of metrical Sanskrit texts. Beyond

¹²⁷This undertaking was laborious, and due to the complexity of the critical apparatus and the evolving technology used in this work, each page had to be manually typeset. This manual process did not achieve the precision that computer-generated typesetting would provide. I decided to typeset the critical edition with the Lua^{TEX} package “ekdosis,” see <https://ctan.org/pkg/ekdosis>. Ekdosis allows for creating multilingual critical editions with a multi-level critical apparatus and a printable PDF document. The primary reason for this choice is that the entire edition is also output as a TEI-compliant XML file. This file can then be converted into an HTML file, i.e., a digital edition (which I hope to publish soon for the *Tattvayogabindu*) with the press of a button using a script and an XSLT processor, facilitating computer-aided stemmatic analysis, data mining, and similar tasks. I want to thank Robert Alessi for his incredible support. I hope that ekdosis, which holds great potential for philologists seeking to leverage digital humanities, will continue to be developed and enable automatic page breaks of a complex multi-layered critical apparatus in an alignment environment of facing pages with translation and annotation. I hope some readers will appreciate the effort made to provide the convenience of not having to flip between the edition, translation, and annotations in my edition.

the introduction of section headings, however, I have refrained from subdividing the prose passages into indented paragraphs, as such divisions would constitute an additional interpretative intervention not attested in the sources. This decision aims to preserve the original textual continuity and character of the work. Since the prose sections are often so brief that further paragraphisation would in any case not have required repeated editorial intervention.

Among the text's witnesses, there is a deviating and inconsistent application of *sandhi*. For the edited text, I have standardised *sandhi* and, when necessary, added *avagrahas* to provide a readable text adhering to contemporary conventions in Sanskrit. The variant readings concerning *sandhi* are consistently recorded in the apparatus criticus. That is due to various text-critical problems¹²⁸ arising from the inconsistent usage of punctuation, which results in the application or non-application of *sandhi* depending on whether the respective witness applied a *danda* or not. That is particularly the case within lists, which frequently occur in our compilation. Items were most likely originally separated by double *dandas*.

These lists are a frequent feature in the *Tattvayogabindu*. The text opens with a list of 15 Yogas, and many more lists are utilised throughout its content. In order to produce a consistent and easily readable edition, lists have been normalised to the nominative singular or nominative plural form of the respective item, or, in the case of explanatory lists, to the ablative singular or plural. The items of the lists are always separated by a double *danda* (||).

The critical edition follows the standard conventions of punctuation. In verse poetry, a *danda* (|) marks the end of half a stanza or two quarters of the *śloka*, and a double *danda* (||) marks the end of a verse. In prose, a single

¹²⁸The inconsistent use of punctuation marks in the available witnesses necessitates standardization. Upon close examination, it appears that punctuation has frequently been dropped or added during the transmission of the texts. The copyists' neglect or improper handling of punctuation has resulted in different versions of lists with and without punctuation. In many instances, missing punctuation has led to the change of case endings, alteration of the text, and the combination of list items into compound formations that were not present in the original text.

danda indicates the end of a sentence, and a double *danda* marks the end of a section. In most cases, the *danda* in prose corresponds to a full stop.

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

1.7.1 Grammatical particularities

Grammatical constructions in this text may deviate from classical Sanskrit. In most cases, however, these should not be regarded as errors due to their frequency but as phenomena of contemporary or regional language usage. Some passages of the text use the genitive as a substitute for other cases, such as the dative, instrumental or locative.¹²⁹ In particular, this can be observed in this and other places in the text in relative clause constructions beginning with *yasya*, which must be read as *yasmin*, as otherwise, the corresponding correlative pronoun seems to be missing. A *danda* must often be read as a comma in these relative clause constructions.

1.7.2 Guide to the apparatus

The critical apparatus consists of five registers, not all of which are filled on each page. These registers attest sources, testimonia, parallels, the critical apparatus with readings of the witnesses, and notes. To facilitate the differentiation of sources, testimonia, and parallels for the reader, these are marked as such on each page where they occur, aside from the critical apparatus. Sources, testimonia and parallel passages are consequently cited diplomatically. Orthographical, grammatical, and scribal irregularities have not been emended, as they may be relevant for assessing textual transmission and manuscript affiliation.

¹²⁹Whitney 1879: 87, 294.

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

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

The fourth register contains the critical apparatus. The critical apparatus is positive. Each lemma begins with the corresponding line number, followed by the selected reading. The selected reading is followed by one or more sigla that contain this reading. The closing square bracket separates this from the rejected variants. These are presented with the reading followed by the siglum. The selected reading is always highlighted in bold. The abbreviation "cett." has been introduced to keep the critical apparatus concise. It stands for the Latin *ceteri*, meaning literally "the rest," and refers to all other witnesses except those named for each lemma. This entry can appear only once per lemma. Here is an example:

indriyavikārah cett.] im̄driyam vīkārah P iti vikārah L

When the selected reading results from an emendation (em.) or a conjecture (conj.), the corresponding abbreviation appears instead of a witness, a group of witnesses (β or γ), or the *ceteri* (cett.) abbreviation before the square bracket. If the emendation or conjecture is attributed to a colleague, the colleague's surname is printed before the abbreviation. If the reasoning behind the conjecture is not self-explanatory, it is explained in the annotations. The plus sign (+) represents illegible or missing letters due to manuscript damage. Given the manageable number of textual witnesses, I recorded all variants in the critical apparatus, except for those stemming purely from scribal conventions (e.g., substitution of class nasals with *anusvāra*, gemination/degemination of consonants). Thus, if one manuscript reads "tatva" and another "tattva", only the latter (standard) spelling is reported for both, since this does not constitute a meaningful variant.

If words or sentences are omitted (om.), this is always noted in the corresponding entry before the respective siglum. However, in cases of larger *lacunae*, such as the *lacunae* in N₁ and N₂, which encompass 23,50% of the total text, I have opted not to record each omission in the apparatus for the sake of a more concise critical apparatus. For these cases, I have documented this in the last register of the apparatus, which informs about the beginning and end of larger gaps in the respective witness, with a note that the large *lacunae* for this section are not included in the critical apparatus. In addition to comments regarding omissions, the final register also contains information about transpositions of passages and other such details. According to the conventions of recent publications of critical editions of Yoga texts¹³⁰, the lemmata in the critical apparatus, as well as all sources, testimonia, and parallels, are set in Roman transliteration.

Variants are arranged according to the degree of corruption as determined by me, proceeding from left to right (from the preferable to the less preferable

¹³⁰See, for example, *Amṛtasiddhi* (2021), *Śivayogapradipikā* (2023), or *Amaraugha* and *Amaraughaprabodha* of Gorakṣanātha (2024).

reading). When witnesses attest the same reading, their sigla are ordered alphabetically.

1.7.3 Guide to the translation and annotations

The translation is arranged parallel to the critical edition on the recto side of the book. In the translations, I have endeavoured to reflect the style of Sanskrit. Thus, I have sought to balance literal and idiomatic translation well. Verse insertions have been enumerated according to the numbering of the sections and clearly marked as such. When translations of certain words derive from a secondary or tertiary meaning, and the significance is not immediately apparent, the Sanskrit term is noted in round brackets. Technical terms from Sanskrit or proper names have not been translated into English. Technical terms with various possible translations, whose meaning can only be discerned in the context of the entire text, are printed in Sanskrit but accompanied by a translation in round brackets. English words that had to be added to facilitate the translation or provide contextual information that was not immediately evident are integrated into the translation in square brackets. The footnotes discuss textual issues, provide additional information, explain technical terms, or highlight important or interesting parallels to other texts.

In the translation I occasionally introduce paragraph breaks that are not marked as such in the Sanskrit text. This is intentional. Sanskrit manuscripts and traditional editions generally do not employ paragraphing in the same way as modern European texts. Introducing paragraphs in the translation serves to clarify the structure and argument for the reader and to make the text more accessible. Since the translation is an interpretative act, it may diverge in its layout from the edited Sanskrit text.

1.7.4 Abbreviations and signs

- + illegible letter (++ = one *akṣara*)

† marks the beginning and end of a corrupted and hitherto unreconstructable passage

= passage or verse is identical

≈ passage or verse is similar

AS Asiatic Society Kolkata (former RASB = Royal Asiatic Society of Bengal)

Birch Dr. Jason Birch

BORI Bhandakar Oriental Research Institute (Pune)

conj. conjecture

CSS Sanskrit Manuscripts of Candra Shum Shere

Ed. Edition

em. emendation

et seqq. et sequentia ("and those following")

f. folio

ff. folios

GOML Government Oriental Manuscript Library (Chennai)

Hanneder Prof. Dr. Jürgen Hanneder

HVVRI Hoshiarpur Vishveshvarananda Vedic Research Institute

IVID. Ibidem

IFP French Institute of Pondicherry

IGNCA Indira Gandhi National Centre for the Arts (Delhi)

illeg. illegible

JNUL Jawaharlal Nehru University Library

l. line

ll. lines

Mallinson Prof. Dr. James Mallinson

Ms. Manuscript

Mss. Manuscripts

Ms. No. Manuscript number

MMPP Maharaja Man Singh Pustak Prakash Research Centre

NCC New Catalogus Catalogorum

NGMCP Nepalese German Manuscript Cataloguing Project

NGMPP Nepalese German Manuscript Preservation Projecti

NWS Nachtragswörterbuch des Sanskrit

NUL Nagpur University Library

OBL Oxford Bodleian Library

OI MSU Oriental Institute - The Maharaja Sayajirao University of Baroda
(Vadodara)

ORI Oriental Research Institute (Mysore)

ORI Oriental Research Institute (Srinagar)

pc post correctionem

PULL Panjab University Library Lahore

r. recto

Sellmer Prof. Dr. Sven Sellmer

ŚKD *Śabdakalpadruma*

SSP *Siddhasiddhāntapaddhati*

SORI Scindia Oriental Research Institute Vikram University (Ujjain)

unm. unmetrical

vol. volume

vols. volumes

v. verso

YK *Yogakarṇikā*

TYB *Tattvayogabindu*

YSv *Yogasvarodaya*

1.7.5 Sigla in the critical apparatus

- β : D, J, K_I, N₁, N₂, U_I
- γ : B, E, L, P, U₂
- B : Bodleian Oxford D 4587
- G : *Hathasaṅketacandrikā* GOML Ms. No. R 3239
- G_{pc} : *Hathasaṅketacandrikā* GOML Ms. No. R 3239
- cett.: ceteri (all manuscripts except the ones mentioned in the lemma)
- D_I: IGNCA 30019
- E : Printed Edition
- J : JNUL Ms. No. 55769
- Jo : *Hathasaṅketacandrikā* MMPP MS. No. 2244
- K_I: AS G 11019
- L : Lalchand Research Library LRL5876
- M : *Hathasaṅketacandrikā* ORI Ms. No. B 220
- N₂: NGMPP B 38-35 / A 1327-14
- N_I: NGMPP B 38-31
- P : Pune BORI 664
- PT : *Prāṇatosiṇī*
- U_I: SORI 1574
- U₂: SORI 6082
- V : OI MSU 10558
- YK : *Yogakarṇikā*
- YSv : *Yugasvarodaya*

Chapter 2

The *Tattvayogabindu* of Rāmacandra Critical Edition & Annotated Translation

[I. rājayogaprakāra]

श्रीगणेशाय नमः ॥

अथ राजयोगप्रकारो लिख्यते ।

राजयोगस्येदं फलं येन राजयोगेनानेकराज्यभोगसमय एव अनेकपार्थिवविनोद-
५ प्रेक्षणसमय एव बहुतरकालं शारीरस्थितिर्भवति । स एव राजयोगः । तस्यैते भेदाः ।

क्रियायोगः १ ॥ ज्ञानयोगः २ ॥ चर्यायोगः ३ ॥ हठयोगः ४ ॥ कर्मयोगः ५ ॥ ल-
योगः ६ ॥ ध्यानयोगः ७ ॥ मन्त्रयोगः ८ ॥ लक्ष्ययोगः ९ ॥ वासनायोगः १० ॥
शिवयोगः ११ ॥ ब्रह्मयोगः १२ ॥ अद्वैतयोगः १३ ॥ सिद्धयोगः १४ ॥ राजयोगः
१० १५ ॥ एते पञ्चदशयोगाः ॥

Sources: 2–5 cf. YSV (PT, p. 831): atha rājayogaḥ || yogasvarodaye | iśvara uvāca | rājayogam
pravakṣyāmi śṛṇu sarvatra siddhidam | guhyād guhyataram devi nānādharmam parāt param
rājayogena deveśi nṛpapūjyo bhaven narah | rājayogī cirāyuś ca aṣṭaiśvaryamayo bhavet ||
7–10 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 | idāním lakṣaṇāñ caiśām kathayāmi śṛṇu priye |

Parallels: 7–10 cf. *Yogasiddhāntacandrikā* (Ed. p. 2): nididhyāsanañ caikatānatādirūpo rājayo-
gāparaparyāyah samādhiḥ | tatsādhanam tu kriyāyogaḥ, caryāyogaḥ, karmayogo, haṭhayogo,
mantrayogo, jñānayogaḥ, advaitayogo, lakṣayayogo, brahmayogaḥ, śivayogaḥ, siddhiyogo,
vāsanāyogo, layayogo, dhyānayogaḥ, premabhaktiyogaś ca |

2 śrīgaṇeśāya namaḥ cett.] śrīneyamaḥ P, śrīgaṇeśāya namaḥ || śrīgurave namaḥ || N₁, śrī-
gaṇeśāya namaḥ || śrīgurubhyo namaḥ || om namaḥ śrīvāsudevāya || om niramjanāya || J,
śrīgaṇeśāya namaḥ || śrīsarasvatyai namaḥ || śrīnirañjanāya namaḥ || DK₁, śrīgaṇeśāya na-
maḥ || om śriniramjanāya || U₁ 3 atha rājayogaprakāro likhyate DJK₁N₁N₂] atha rājaya-
goprakāra likhyate U₁, rājayogāntargataḥ || binduyogaḥ E, atha tattvabimḍuyogaprārambhah
L, atha rājayoga liṣyate P, atha rājayoga likhyate U₂ 4 rājayogasyedam phalam PU₂] rā-
jayogasya idam phalaṁ DJK₁N₁N₂, om. EL °yogenāneka° PN₁] °yogena aneka° DJK₁N₂U₁U₂
5 prekṣaṇasamaya cett.] prekṣyanasamaya U₂ eva cett.] evam U₂ rājayogaḥ cett.] rājaya-
gas U₂ tasyaite PU₂] tasya ete cett. 7 caryāyogaḥ cett.] tvaryāyogaḥ U₁ 7–8 layayogaḥ
cett.] nayayogaḥ U₂ 8 lakṣayayogaḥ cett.] lakṣayogaḥ JU₁ 9 siddhayogaḥ PU₂] rājayogaḥ
β rājayogaḥ PU₂] siddhayogaḥ cett. 10 ete pañcadasayogaḥ cett.] evam pañcadasāyoga
bhavam̄ti U₂

[I. Method of Rājayoga]

Homage to the glorious Gaṇeśa.

Now, the method of Rājayoga is laid down.

This is the fruit of Rājayoga: Through Rājayoga, the long-term durability of the body arises even when there are manifold royal pleasures [and] even when there is manifold royal entertainment and spectacle.¹³¹ That alone is Rājayoga. These are the varieties [of Rājayoga]:

- 1. Kriyāyoga (“Yoga of [mental] action”); 2. Jñānayoga (“Yoga of gnosis”);
- 3. Caryāyoga (“Yoga of conduct”);¹³² 4. Hathayoga (“Yoga of force”); 5. Kar-mayoga (“Yoga of deeds”); 6. Layayoga (“Yoga of absorption”); 7. Dhyānayoga (“Yoga of meditation”); 8. Mantrayoga (“Yoga of mantra”); 9. Laksyayoga (“Yoga of foci”); 10. Vāsanāyoga (“Yoga of mental residues”); 11. Śivayoga (“Yoga of Śiva”); 12. Brahmayoga (“Yoga of Brahman”); 13. Advaitayoga (“Yoga of non-duality”); 14. Siddhayoga (“Yoga of the Siddhas”); 15. Rājayoga (“Yoga for kings”).¹³³ These are the fifteen yogas.¹³⁴

¹³¹This unique definition of Rājayoga hints at an exceptionally wealthy lifestyle of Rāmacandra’s audience.

¹³²The 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.

¹³³For Rājayoga with this meaning see Birch, 2014: 12.

¹³⁴The definitive source of the list of the fifteen yogas presented at the beginning of the text is uncertain. Rāmacandra’s text is largely based on the content and structure of the *Yogasvarodaya* (YSv) as quoted in *Prāṇatosiṇī* (Ed. pp. 831-858). In this text, however, the list is incomplete. YSv mentions the total amount of fifteen yogas but names only eight subcategories of Rājayoga. Because of that, Rāmacandra might have seen the necessity to complete it. The other source he used for compiling his text is *Siddhasiddhāntapaddhati* (SSP), which does not present such a list. Nārāyaṇatīrtha presents an almost identical list in his *Yogasiddhāntacandrikā*. A comparable list of twelve yogas occurs in Sundardās’s *Sarvāṅgayogapradīpikā*. A detailed investigation of the fifteen yogas is presented from p. 301 onwards.

[II. kriyāyogasya lakṣaṇam]

इदानीं क्रियायोगस्य लक्षणं कथ्यते ।

5

क्रियामुक्तिरयं योगः स्वपिण्डे सिद्धिदायकः ।
यं यं करोति कल्पोलं कार्यारंभे मनः सदा ।
तत्तदाकुञ्चनं कुर्वन्क्रियायोगस्ततो भवेत् ॥ II.1 ॥

10

क्षमाविवेकवैराग्यं शान्तिसन्तोषनिस्पृहाः ।
एतद्युक्तियुतो योऽसौ क्रियायोगी निगद्यते ॥ II.2 ॥

मात्सर्यं ममता माया हिंसाशा मदगर्वता ।
कामक्रोधौ भयं लज्जा लोभमोहौ तथाशुचिः ॥ II.3 ॥

रागद्वेषौ घृणालस्यं भ्रन्तिर्दभोऽक्षमा भ्रमः ।
यस्यैतानि न विद्यन्ते क्रियायोगी स उच्यते ॥ II.4 ॥

Sources: 3–4 ≈YSv(PT, p. 831): kriyāmuktimayo (*kriyāmuktir ayam* YK 1.209) yogah sapindisiddhidāyakah (*sapinđe* YK 1.210) | yat kāromīti (*karomīti* YK 1.210) sañkalpaṁ kāryārambhe manaḥ sadā || 5 ≈YSv(PT, p. 831): tatsāṅgācaraṇam (‘saṅgā° YK 1.210) kurvan kriyāyogarato bhavet | 6–7 = YSv(PT, p. 831): kṣamāvivekavairāgyasāntisantosanisprhāḥ | etan muktiyuto yo ‘sau (muktiyutaś casau YK 1.211) kriyāyoga nigadyate | 8–9 = YSv(PT, p. 831): mātsaryam mamaṭā māyā himsā ca madagarvitā | kāmaḥ krodho bhayaṁ lajjā lobho mohas tathā śuciḥ (‘śuciḥ YK 1.212) || 10–11 = YSv(PT, p. 831): rāgadvesau ghṛṇālasyaśrāntidambhakṣamābhramāḥ (ghṛṇālasyaṁ bhrāntir dambho ‘kṣamā bhramāḥ YK 1.213) | yasyai tāni na vidyante kriyāyogi sa ucyate ||

2 idānīm cett.] idānī N₂, atha U₂ kriyāyogasya cett.] kriyāyogas U₂ kathyate cett.] kathayate D, om. U₂ 3 kriyāmuktir cett.] kriyāmukti N₂, kriyāmuktih || U₂ ayam cett.] layam N₂ siddhidāyakah cett.] siddhidāyakaṁ U₂ 5 tat tad Mallinson em.] tattataḥ DK₁N₁N₂P, tatas tataḥ U₂, tam krtam U₁, tam katam J ākuñcanam Mallinson em.] kuñcanam DJK₁PN₁U₁U₂, kūrcanam N₂ tato bhavet PU₂] ato bhava DJN₁N₂, ato ++va U₁ 6 viveka° cett.] vivekam EU₂ vairāgyam cett.] vairāgya° JU₁ °nisprhāḥ PU₂] °nisprhāḥ D, °nisprhā EN₁N₂, °nihprhī J, °nisprhī U₁ 7 etad EJP₁U₁] etat DK₁N₁N₂U₂ yuktiyuto cett.] muktiyuto U₂ yo ‘sau JK₁N₂U₁] yogī DEPN₁U₂ 8 mātsaryam EU₁U₂] mātsarya DJK₁N₁P himsāsā cett.] himsā ca E, himsāḥ || unm. N₁ 9 krodhau U₁U₂] krodha° EN₁P, °krodho DJN₁N₂ śuciḥ EK₁N₂U₂] śuciḥ DJN₁PU₁ 10 rāgadvesau cett.] rāgadośau U₁, atha dveśo L ghṛṇā° cett.] ghṛṇā° N₂ bhrāntir dambho cett.] bhrāntir debho D, bhrāntitvam E, bhrānti dambha° U₁, bhrāntir dabho K₁, bhrāntir dambhā J ‘kṣamā bhramāḥ cett.] mokṣam ābhramāḥ E, kṣamā bhrasah K₁, kṣamī bhramāḥ JU₁ 11 yasyaitāni cett.] yathaitāni J na cett.] ca E

Notes: 6 kṣamā°: E begins here. rāga°: L starts here.

[II. Characteristics of Kriyāyoga]

Now, the characteristic of Kriyāyoga is described.^{135,136}

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

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

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

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

¹³⁵ For a comparative analysis of all variations of Kriyāyoga within the texts containing complex yoga taxonomies see p. 316 et seqq.

¹³⁶ The most famous mention of the term *kriyāyoga* appears in *Patañjalayogaśāstra* or *Yogasūtra* 2.1 where it is defined as: *tapaḥsvādhyāyeśvaraṇapraṇidhānāni kriyāyogaḥ* || 2.1 || See Mukerji, 1983: 113. According to the introduction of this *sūtra* in the *Vyāsabhāṣya*, Kriyāyoga is presented as a means of how someone with a distracted mind can also attain yoga (*vyutthitacitto 'pi yogayuktah*). Yoga, which for Patañjali is *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 (*iśvarapraṇidhāna*). This trinity of means is supposed to destroy the impurities (*kleśas*) of *citta*. These are given in *Patañjalayogaśāstra* 2.3 as ignorance (*avidyā*), egoism (*asmitā*), attachment (*rāga*), aversion (*dveṣa*) and the urge to live (*abhinivesa*), see Mukerji, 1983: 116. The three major terms of Patañjali's Kriyāyoga are absent in the *Tattvayogabindu*. 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 *Tattvayogabindu*. Nārāyaṇatīrtha in this commentary on the *Patañjalayogaśāstra* titled *Yogasiddhāntacandrikā*, who, like Rāmacandra uses a very similar list of fifteen yogas, presents Kriyāyoga as the first item of his list and explains its purpose as the generation of *samādhi* and the reduction of *kleśas*, cf. Vimalā, 2000: 71.

यस्यान्तःकरणे क्षमाविवेकवैराग्यशान्तिसंतोष इत्यादीनि निरंतरमुत्पाद्यन्ते । स
एव बहुक्रियायोगी कथ्यते । कापठ्यं मायावित्वं हिंसा तृष्णा मात्सर्यं अहंकारः रोषो
भयं लज्जा लोभः मोहा अशुचित्वं रागःद्वेष आलस्यं पाषण्डित्वं भ्रान्तिरिन्द्रिय-
विकारः कामः । एते यस्य मनसि प्रतिदिनं न्यूना भवन्ति स एव बहुक्रियायोगी
5 कथ्यते ॥

[III. rājayogasya bhedāḥ]

इदानीं राजयोगस्य भेदाः कथ्यन्ते । के ते । एकः सिद्धकुण्डलिनीयोगः मन्त्रयोगः ।

Sources: 7 cf. YSV (PT, p. 831): jñānayogaṁ pravakṣyāmi tajjñānī śivatām vrajet |

Testimonia: 3-5 ≈Yogasamgraha (IGNCA 30020 f. 2v. ll. 1-2): lobhamohau aśucitvam rāgad-
veśau ālasyam pāṣāṇḍitvam bhrāntih imdriyavikāraḥ kāmaḥ ete yasya pratidinam nyunā^o
bhavaṇti | sa eva kriyāyogi kathyate | 7 ≈Yogasamgraha (IGNCA 30020 f. 2v. ll. 2-3): atha
rājayogasya bhedau kathyete || siddhakumḍaliyogaḥ mantrayogaś ceti |

1 yasyāntahkaraṇe cett.] va yasyāntahkaraṇe J kṣamā° cett.] kṣamāḥ N₁, kṣamā DN₂
vivekavairāgyaśānti cett.] 'vivekavairāgyaśānti° N₂, vivekavairāgya || śāmti° DN₁K₁ °sam-
toṣa ityādīni nirāmtaram J] °santoṣa ity ādīna nirāmtaram U₁, °santoṣa ity ādayo nirām-
taram U₂, °santoṣa ityādīny P, °santoṣa ityādīni DK₁N₁N₂, °santoṣādīny E, °santoṣa ity ādīno°
L utpādyante cett.] utpadyante E, °tpādyamte L, utyamte U₁ 2 bahukriyāyogi cett.]
bahukriyāyoga D kathyate cett.] sa kathyate DJN₂, tkacyate U₂ kāpatyam cett.] kāpayam L,
yasyāntahkaraṇe kāpatyam N₁, kāpacham U₁ māyāvitvam N₁N₂] māyavitvam DK₁, māyāvi-
tam J, yāyavitvam U₁, pāpātitam U₂, vittam EP, vitam L mātsaryam cett.] mātsaryam E,
mātsarya DK₁U₁, māscaryam J roṣo BDK₁PLN₁] roṣaḥ EJU₁, eṣo N₂ 3 bhayam cett.] kṣayam
E lajjā cett.] lajā U₁ lobhaḥ PL] lobha° cett., om. U₂ mohā cett.] mohaḥ P, moha LJN₂
aśucitvam cett.] aśucitvam N₂, asucitvam K₁J rāgaḥ P] rāga° βU₂, rāja° L, om. E dveṣa L]
dveṣaḥ βPU₂, om. E ālasyam cett.] om. E pāṣāṇḍitvam DJK₁N₁] pākhamḍitvam LU₁U₂,
pākhamḍatvam E, pārsaṇitvam N₂ bhrāntir em.] bhrāntih cett. 3-4 indriyavikāraḥ
cett.] imdriyam vikāraḥ P, iti vikāraḥ L 4 kāmaḥ cett.] kāma N₂, om. U₂ ete cett.] eta L,
rāte U₁, etate U₂ nyūnā em.] nyunā cett., vyunā E bhavanti cett.] bhavīti N₁ 5 kathyate
cett.] kathyate || cha || K₁, kathyamte U₁U₂ 7 idānīm rājayogasya cett.] om. U₁ bhedāḥ cett.]
bhedā N₂, om. U₁ kathyante cett.] kathyate N₂, om. LU₁ ke te DJK₁N₁U₁] te ke ELPU₂, kriy-
ate N₂ siddhakunḍalini° EN₁] siddhakunḍalani° L, siddhakunḍanī° J, siddhakunḍalani°
DK₁N₂, siddhakunḍamliḥ P, siddhakunḍalini° U₁, siddhakunḍalini° U₂ °yogaḥ cett.] yogaḥ
| EJ, yoga | LU₂ mantrayogaḥ cett.] om. L

Notes: 3 lobha°: IGNCA 30020 begins here.

"Patience, discrimination, equanimity, peace, contentment", etc., are cultivated in his mind without interruption. He alone is called a Yogī of many actions (*bahukriyāyogi*).¹³⁷ Fraud, the state of being deceptive, violence, craving, envy, ego, anger, fear, shame, greed, delusion, impurity, attachment, aversion, laziness, heterodoxy, error, agitation of the senses, sexual desire: He in whose inner organ¹³⁸ these diminish from day to day, he alone is called a Yogī of many actions (*bahukriyāyogi*).

[III. Varieties of Rājayoga]

Now, varieties of Rājayoga are described. What are they? One is Siddhakunḍaliniyoga [and one is] Mantrayoga.¹³⁹

¹³⁷The term *bahukriyāyogi* ("yogī of many actions") occurs solely in the *Tattvayogabindu*. Both the *Yogasvarodaya* and the *Yogasaṃgraha* use only *kriyāyogi* in their discussions of Kriyāyoga. To my knowledge, *bahukriyāyogi* is otherwise unattested and thus likely a neologism coined by Rāmacandra to emphasise the multitude of negative mental fluctuations to be restrained and positive ones to be cultivated by the *kriyāyogi*.

¹³⁸In *Tattvayogabindu* LI (Ed. p. 266), Rāmacandra's inner organ (*antaḥkaraṇa*) consists of mind (*manas*), intellect (*buddhi*), ego (*ahamkāra*), mental faculty (*citta*) and consciousness (*caitanya*).

¹³⁹The use of the term *siddhakunḍaliniyoga* instead of *siddhayoga* as listed initially is striking. Furthermore, this type of yoga, presented as the second-last item in the initial yoga taxonomy (TYB I, p. 104), is introduced as the second type right after Kriyāyoga, the first item in both the initial list and the subsequent text. That raises further questions as the term *kundalinī* is not mentioned in the subsequent description. However, in choosing this formulation, Rāmacandra probably had in mind the ascent of the Kuṇḍalini through the nine *cakras* he presented (see p. 444, n. 880). The relation between Siddhakunḍaliniyoga and Mantrayoga appears mysterious since only witness U₂ describes a specific type of Mantrayoga. The additional passages of witness U₂, marked in greyscale, instruct the "recitation of the non-recitation" (*ajapājapa*) of the *haṁsamantra*, also called *ajapāgāyatrī*, during meditation for almost every (seven out of nine) *cakra*. All witnesses except L (L omits *mantrayoga*) preserve this reading, and the sentence following supports the reading of *mantrayoga* by dual forms. The *Tattvayogabindu* closely follows the structure of the *Yogasvarodaya*, as quoted in *Prāṇatosiṇī* and *Yogakarṇikā*. However, the yoga introduced there is *jñānayoga* and neither *siddhakunḍaliniyoga* nor *mantrayoga* are mentioned. The Śāradātilakatantra 25.37ab, however, provides a possible and plausible explanation: *bibharti kundali śaktir ātmānam haṁsañāśritā* | "The *kundali* Śakti abides in the *haṁsaḥ* [and] supports the [individual] Self." See Bühnemann, 2011: 218, 228.

अमूराजयोगौ कथ्येते । मूलकन्दस्थाने एका तेजोरूपा महानाडी वर्तते । इयमेका
नाडी इडापिङ्गलासुषुम्णाः ॥ एतान् भेदान् प्राप्नोति । वामभागे चन्द्ररूपा इडानाडी
वर्तते । दक्षिणभागे सूर्यरूपा पिङ्गलानाडी वर्तते । मध्यमार्गेऽतिसूक्ष्मा पद्मिनीत-
न्तुसमाकारा कोटिविद्युत्समप्रभा भुक्तिमुक्तिदा शिवरूपिणी सुषुम्णा नाडी प्रवर्त-
ते । अस्या ज्ञानोत्पत्तौ सत्यां पुरुषः सर्वज्ञो भवति ॥

[IV. mūlacakram]

इदानीं सुषुम्णाया ज्ञानोत्पत्तावुपायाः कथ्यन्ते । आदौ चर्तुर्दलं मूलचक्रं वर्तते ।

Sources: 1-7 cf. YSV (PT, p. 831): paṭhanāt smaraṇād vyānān maṇḍanāt brahmasādhakah |
tad bhedasyaikasandhānam aṣṭaiśvaryamayo bhavet | tritirtham yatra nādī ca tripunyām
parameśvari | ...eso 'syā viśvarūpasya rājayogo mato budhaiḥ | višeṣam kathayiṣyāmi śṛṇu
caikamanāḥ sati | mūlakande sthale caikā nādī tejasvatī parā (tejasvitāparā YK 1.246) | gudord-
dhe (gudordhve YK 1.247) sā tribhāgābhūd idā (tridhā bhūyād idā vāme YK 1.247) nāma śāśiprabhā
| śaktirūpā mahānādī dhyānāt sarvārthatādāyinī | dakṣiṇe 'pi kulākhyeti (dakṣiṇe piṅgalākhyeti
YK 1.248) pumrūpā sūryavighrāḥ | madhyabhāge suṣumnākhyā brahmaviṣṇusivātmikā | śud-
dhacittena sā vijñā vidyutkoṭisamaprabhā | bhuktimuktipradā dhyānād animādiguṇapradā
| suṣumnāntāḥ samāśritya navacakram yathā śṛṇu | mūlādhāram catuspatram gudorddhe
(gudordhve YK 1.250) varttate mahat 1-7 cf. SSP 2.26 (Ed. p. 38): mūlakandād daṇḍalagnām
brahmaṇādīm śvetavarṇām brahmaṇandhṛaparyantam gatām saṃsmaret | tanmadhye ka-
malatantunibhām vidyutkoṭiprabhām ūrdhvagāminīm tām mūrtīm manasā lakṣayet | sar-
vasiddhipradā bhavati | piṇḍe navacakrāṇi | ādhāre brahmacakram tridhāvartam bhaga-
maṇḍalākāram | tatra mūlakandāḥ |

Testimonia: 1-7 ≈Yogasamgraha (IGNCA 30020 f. 2v. ll. 3-7): mūlakandasthāne ekā tejo-
mayā mahānādī vartate | iyam idāpiṅgalasuṣumnā bhedā tridhā | vāmabhāge candrarūpā idā
| dakṣiṇabhāge sūryarūpā piṅgalā | madhyamārge atisūkṣmā visatāmṛtasamākārā koṭividyut-
prabhā bhuktimuktipradā suṣumnā nādī vartate | yasyāḥ jñāne puruṣāḥ sarvajño bhavati |
atas taj jñānotpattāv upāyā ucyamte | gudamūlacakram caturdalamāḥ |

1 amū cett.] astu E °yoga॒au cett.] °yoga॒ḥ E kathyete P] kathyate βEL, kathyamte U₂ °kan-
dashāne cett.] °kamdashāne || U₂, °m kamdashāne P ekā cett.] ekām J, eka N₁N₂ vartate
cett.] pravartate U₂ iyam E] iyam cett., trayam L ekā cett.] eka | E, eka P, kā L 2 °piṅgalā°
cett.] °piṅgalā° DJK₁ °suṣumnān em.] suṣumnān DK₁N₁N₂, °suṣumnā EPU₂, °suṣumnā JLU₁
etān JγU₁] ete DK₁N₁N₂ idā cett.] om. U₂ 3 vartate cett.] pravarttate U₂ dakṣiṇā° cett.]
dakṣiṇe JU₁ vartate cett.] pravarttate U₂ °mārge cett.] °rge D 'ti γ] ati° DK₁N₁N₂U₁, om.
J padmini cett.] padmani LPN₁N₂, pa++nyani K₁ 4 °kārā cett.] °kāra° P °prabhā cett.]
°prabhāḥ U₁ °dā PU₂] °do° β, °pradā EL 4-5 śivarūpiṇī suṣumnā nādī pravartate U₂] om.
cett. 5 asyā PLU₂] 'syā E, om. β jñānotpattau γ] °tpanne β satyām PLU₂] satyam E, sati
β 7 suṣumnāyā PU₂] suṣumnāyāḥ DJK₁N₁N₂, suṣumnāyām E, suṣumnāyā° U₁, suṣumnā° L
°pattāv upāyāḥ E] °pattau upāyāḥ DJK₁LPU₁, °pattau upāyā U₂, °panno 'pāyāḥ N₁, °panno
upāyāḥ N₂ kathyante cett.] kathyate L caturdalamāḥ mūla° DJK₁N₁U₂] caturdalamāḥ mūlam
EPU₁, caturdalamāla° L, prathamacaturdalamāla N₂ vartate cett.] pravarttate U₂

These two Rājayugas are described [in the following].¹⁴⁰ In the location of the root-bulb¹⁴¹ exists one major channel in the form of light. This one channel splits up into Idā, Piṅgalā and Suṣumnā. On the left side is the lunar Idā-channel. On the right side exists the solar Piṅgalā-channel. Within the middle path, having the very subtle form equal to the fibre of a lotus stalk [and] shining like a thousand lightnings, bestowing enjoyment and liberation, [and] having the form of benevolence,¹⁴² the central channel occurs.¹⁴³ When the knowledge of her has arisen, the person becomes omniscient.

[IV. Cakra of the root]

Now, the means for the genesis of knowledge of the central channel are described. At the beginning [of the central channel] exists the four-petalled root-*cakra*.

¹⁴⁰ Siddhakunḍalinīyoga is discussed within the comparative analysis of the complex yoga taxonomies on p. 438 et seqq. Mantrayoga is discussed on p. 383 et seqq.

¹⁴¹ The *kanda* ("bulb") in yogic literature is usually below the navel or near the perineum. Rāmacandra's concept of the *kanda* is identical to the one found in Vivekamārttaṇḍa 16: *ūrdhvam̄ meḍhrād adho nābheḥ kandayoniḥ khagāñḍavat | 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."

¹⁴² The expression *śivarūpiṇī suṣumṇānādī* derives from the source passage *suṣumṇākhyā brahmaviṣṇuśivātmikā* in the *Yogasvarodaya*, where *suṣumṇā* is described as having "the nature of Brahmā, Viṣṇu, and Śiva". Rāmacandra omits the first two and instead attributes to the *suṣumṇānādī* a specifically "Śiva-form", associated with benevolence and auspiciousness, the precise meaning of which remains open to interpretation.

¹⁴³ The decision to adopt the reading *śivarūpiṇī suṣumṇānādī pravartate*, attested only in U₂, is not without problems, yet preferable for several reasons. Without it, the sentence remains syntactically incomplete and semantically opaque, and the referent of *asyā* in the following sentence is unclear — especially since *idā* and *piṅgalā* have already been introduced, so the omission of *suṣumṇā*, the most important of the three, would be unexpected. Although U₂ elsewhere contains additional material on the nine *cakras* — likely secondary — this case appears different, as it preserves a sentence seemingly lost very early in the rest of the tradition. This is supported by the *Yogasvarodaya* (*madhyabhāge suṣumṇākhyā brahmaviṣṇuśivātmikā*) and the *Yogasaṃgraha* (*bhuktimuktipradā suṣumṇā nādi vartate*). Stemmatic considerations likewise favour this choice, since the redactor or scribe of U₂ likely had access to an exemplar close to the γ-archetype.

प्रथमं आधारचक्रम् । गुदा स्थानम् ॥ रक्तवर्णम् ॥ गणेशं दैवतम् ॥ सिद्धिबुद्धिश-
क्तिम् ॥ मुषको वाहनम् ॥ कुर्मत्रिष्णिः ॥ आकुञ्चनमुद्रा ॥ अपानवायुः ॥ ऊर्मी कला
॥ ओजस्विनी धारणा ॥ चतुर्दलेषु रजः सत्त्वतमोमनांसि ॥ वं शं षं सं ॥ मध्यत्रि-
कोणे त्रिशिखा ॥ तन्मध्ये त्रिकोणाकारं कामपीठं वर्तते । तत्पीठमध्येऽभिशिखा-
कारैका मूर्तिर्वर्तते । तस्याः मूर्तेध्यानकरणात् सकलशास्त्रकाव्यनाटकादिसकल-
वाङ्मयं विनाभ्यासेन पुरुषस्य मनोमध्ये स्फुरति । अस्य बहिरानन्दः ॥ योगान-
न्दः ॥ वीरानन्दः ॥ उपरमानन्दः ॥ अजपाजपशत् ॥ ६०० ॥ घटि १ पलानि ४० ॥

Sources: 4-6 cf. YSV (PT, p. 832): tanmadhye svarṇapīṭhe tu trikonam maṇḍalam (*trikona-maṇḍalam* YK I.251) param | tatra vahniśikhākārā mūrttiḥ sarvatra siddhidā | asyā dhyānam manomadhye vinā pīṭhena (*pāṭhena* YK I.252) vāñmayam | sarvaśāstrāṇi saṅkarṣam (*saṅkarṣa* YK I.252) sadā sphurati yogavit | 4-6 cf. SSP 2.1 (Ed. p. 29): tatra śaktim pāvakākārām dhyāyet | tatraiva kāmarūpapīṭham sarvakāmaphalapradam bhavati |

Testimonia: 4-6 ≈ *Yogasamgraha* (IGNCA 30020 f. 2v. ll. 7-9): tanmadhye trikoṇākārām kāmapīṭham | tatpīṭhamadhye agniśikhākārā gaṇeśamūrttir varttate | tasyā mūrter dhyānakaraṇāt sakalakāvyanātakādisakalavāñmayam vinābhyaśena puruṣasya manomadhye sphurati |

Parallels: 1-7 ≈ *Nādīcakra* (ORI 1334 ll. 180-88): om̄ prathamam ādhāracakram guhyasthānam raktavarṇam gaṇeśadevatā siddhibuddhiśaktih kūrmarsiḥ müşakavāhanam apānavāyū unmakala akocanamudrā mūlabandhaḥ caturdala 4 caturmātrā 4 vam̄ śam̄ sam̄ antarmātrā 4 bahirmātrā 4 ānanda 1 yogānanda 2 virānanda 3 śriparamānanda 4 ajapājanya ṣaṭśatāni 600 palam̄ 40 akṣara 40 pūjamānasikā soham̄ bhāvena pūjayed atra gandhādi samarpayāmi namaḥ

1 prathamam ādhāracakram PLU₂] prathamādhāracakram vartate | E, om. β **gudā sthānam** ELPU₂] om. β **raktavarṇam** ELPU₂] om. β **gaṇeśam** daivatam em.] gaṇeśadai-vataṁ ELU₂, gaṇeśām̄ daivataṁ P, om. β **I-2 °śaktim** || muṣako vāhanam em.] °śaktiṁ su-
timuṣakavāhanam E, °śaktir mukhako vāhanam P, °śaktimuṣako vāhanam L, °śaktih muṣako
vāhanam U₂, om. β **2 kurmaṛsiḥ** ELPU₂] om. β **ākuñcanamudrā** LP₂] ākuñcamudrā E, om. β **apānavāyuh** EL] apānavāyus P, apānavāyū U₂, om. β **ūrmī** em.] urmī U₂, om.
β **kalā** ELPU₂] om. β **3 ojasvinī dhāraṇā** ELPU₂] om. β **caturdalesu** rajahsattvatamo-
manāṁsi ELPU₂] om. β **vam̄ śam̄ sam̄ sam̄** ELPU₂] om. β **3-4 madhyatrikoṇe** ELPU₂] om. β **4 triśikhā** PL] triśikhāt E, trirekhā U₂, om. β **tanmadhye** cett.] tanmadhyā LN₁
°pīṭham̄ γ] °pīṭham̄ β **4-5 'gniśikhākāraikā** E] agniśikhākārā ekā βU₂, magniśikhākārā ekā
P, jniśikhākāraṇakā L **5** vartate cett.] vartante K₁, asmi U₂ **tasyāh** DEK₁N₁] tasyā LPN₂U₁U₂,
tasyām̄ J **mūrter** cett.] mūrtir EL, mūrtair U₁, om. U₂ **°nāṭakādi** cett.] °nāṭakādi || L
°sakala° cett.] om. L, °saka° N₂ **6 °vāñmayam** EPLU₂] °vāñmayam DK₁N₁N₂U₁, °vāñmayam J
sphurati cett.] sphuram̄ti L **bahirānandaḥ** em.] bahir mānandā U₂ **6-7 yogānandaḥ** em.] uparamānandā U₂
yogānandā U₂ **7 virānandaḥ** em.] virānandā U₂ **uparamānandaḥ** em.] uparamānandā U₂

The first is the *ādhāracakra*.¹⁴⁴ The location is the anus. The color is red. The deity is Gaṇeśa. The power is success and intelligence. The mount is a rat. The Ṛṣi is Kūrma. The seal is contraction. The vital wind is Apāna. The digit is Urmi. The concentration is Ojasvini. In the four petals [exist] *rajas*, *sattva*, *tamas* and the mind-faculties; [as well as] *vam* *śam* *śam* and *śam*. A trident is [situated] in the internal triangle. In its middle is *kāmapīṭha*¹⁴⁵ in the shape of a triangle. In the middle of this seat (*pīṭha*) exists a single manifestation in the shape of a flame of fire. As a result of meditation on this manifestation, all literature, [such as] *sāstras*, poetry, drama, etc., appears in the person's mind without learning. From this [arises] external bliss, yogic bliss, heroic bliss [and] the bliss of coming to rest.¹⁴⁶ A hundredfold recitation of the non-recitation: 600. 1 *ghaṭi* [and] 40 *palas*.¹⁴⁷

¹⁴⁴This term already occurs in the tenfold *cakra*-system of the 13th c. *Samgitaratnākara* 2.120ab.

¹⁴⁵This refers to one of the four *pīṭhas* of tantric Buddhism and the Kaula Yogiṇī-Tantra named Kāmarūpa, specifically the present-day Kāmākhyā Temple in Assam, which is identified with different parts of the yogic body in various traditions. For detailed discussions, see Liersch, 2026: 48–58, 129, Rosati, 2020: *et passim*, and Mallinson and Szántó, 2021: 119, n. 144. The Śārṅgadharapaddhati, Śivayogapradipikā, and Siddhasiddhāntapaddhati (all teaching a ninefold *cakra*-system) place Kāmarūpa at the *brahmacakra*.

¹⁴⁶The 11th-century *Amanaska*, the earliest text on Rājayoga, already mentions various blisses such as *ānanda*, *paramānanda*, *sahajānanda*, and *cinmātrānanda* (Birch, 2013: *et passim*). A similar group (*paramānanda*, *sahajānanda*, *virānanda*, *yogānanda*) is associated with the first *cakra* in the 13th-century *Samgitaratnākara* (2.120cd–2.121ab). Earlier references to the “four blisses” appear in Vajrayāna sexual yoga (see Isaacson and Sferra, 2014: 99; Sferra, 2000: 31–33), and the *Hevajratantra* (1.1.28 *et passim*) lists *ānanda*, *paramānanda*, *sahajānanda*, and *viramānanda*, the latter referring to male pleasure at ejaculation. These concepts were adopted in the *Amṛtasiddhi*, which, however, contrasts sexual ritual with a celibate yoga. It states that semen (*bindu*) is the source of “the blisses whose last is Virama” (7.4) and that accomplished yogins experience three blisses without ejaculation (34.3), reflecting its ascetic orientation (Mallinson and Szántó, 2021: 17). Later texts, including the *Amaraughaprabodha*, which cite the *Amṛtasiddhi*, modified or removed such Buddhist sexual-yogic terminology (Birch, 2019: 21).

¹⁴⁷See p. 387 n. 724 for an explanation of the units of measurement.

[V. svādhiṣṭhānacakram]

इदानीं द्वितीयं स्वाधिष्ठानचक्रं षट्दलं उड्डीयाणपीठसंज्ञकं भवति । लिङ्गस्थानम् ॥
 पीतवर्णम् ॥ पीतप्रभा ॥ रजो गुणः ॥ ब्रह्मा देवता ॥ वैखरी वाचा ॥ सावित्री श-
 क्तिः ॥ हंसवाहनम् ॥ वरुण ऋषिः ॥ कामाग्निप्रभा ॥ स्थूलदेहः ॥ जाग्रदवस्था ॥
 ५ ऋग्वेदः ॥ आचार्यलिङ्गम् ॥ ब्रह्मसलोकता मोक्षः ॥ शुद्धभूमिका तत्त्वम् ॥ गन्धो
 विषयः ॥ अपानवायुः ॥ अन्तर्मातृकाः ॥ वं भं मं यं रं लं ॥ बहिर्मातृकाः ॥ कामा ॥
 कामारव्या ॥ तेजस्विनी ॥ चेष्टिका ॥ अलसा ॥ मिथुना ॥ अजपाजपः सहस्रः ॥
 ६००० ॥ घ । १६ प । ४० ॥ तन्मध्येऽतिरक्तवर्णं तेजो वर्तते । तस्य ध्यानात्सा-
 धकोऽतिसुन्दरो भवति । युवतीनां अतिवल्लभो भवति । प्रतिदिनमायुर्वर्धते ॥

Sources: २-९ cf. YSV (PT, p. 832): liṅgamūle tu pīṭhābhām (*raktābhām* YK I.253) svādhiṣṭhānan
 tu ṣaḍdalam | tanmadhye bālasūryābhām mahajyotiḥ susiddhidam | dhyānāc ca varddhatte
 āyuh kandarpasamatām vrajet | २-९ cf. SSP 2.2 (Ed. p. 28): dvitiyam svādhiṣṭhānacakram | tan-
 madhye paścimābhīmukham liṅgam pravālāṅkurasadṛśam dhyāyet | tatraiva dyānapīṭham
 jagadākarṣaṇam bhavati |

Testimonia: २-९ ≈ *Yogaśaṅgraha* (IGNCA 30020 f. 2v. ll. 9-11): liṅgo dvitiyam ṣaḍdalam
 svādhiṣṭānasamjñakam kamalam udyānapīṭhasamjñakam vartate | tatra atiraktam yahbhā
 samjñakam tejah | tasyā nāt sādhakah atisumdarāmgasan yuvatīnām ativallabhaḥ san pra-
 titidinam āyuṣyābhivṛddhimān bhavati | cha |

Parallels: २-८ ≈ *Nādiacakra* (ORI 1334 ll. 164-79): om dvitiyam svādhiṣṭhānacakram liṅ-
 gashāne pītavarne rajoguṇa ākāśabrahmadevatā sāvitre śaktih varuṇa ṛṣiḥ kāmāgnih
 ujāneyadhāraṇām sthūladeha jāgrātāvasthā vaikharī vācā ṛgveda ācāryaliṅga gatā bhūmikā
 sāyujyatā mokṣa hamsa vāhanaśaṇmatrā ६ vām bhām mām yām ramā lamā ६ antarmātrā ६
 bahirmātrā ६ kāma १ kāmakṣa २ tejasī ३ ullāsa ४ ceṣṭhitā ५ miṭhunadevatā १० ajapājanya
 ṣaṭsaḥasram 60000 ghaṭikā १६ palam ३० akṣarā ४० pūjāmānasikī proktā mohām bhāvena
 pūjayed atra gandhādibhis samarpayet ४, १०, ४, ५७, ०, १०, ११

२ idānīm cett.] idānī N₂ dvitiyam cett.] dvitiye U₂ svādhiṣṭhānacakram K₁U₁] svād-
 hiṣṭānacakram γDJN₁, svādhiṣṭhānacakram N₂ ṣaḍdalam cett.] ṣaḍdalam E, ṣaḍdalam N₂
 uddiyānapīṭha[°] U₂] upāyanapīṭha[°] E, uddiyān pīṭham L, udyānapīṭha[°] N₁N₂, udyānapīṭha[°]
 DJK₁, udāganapīṭha[°] U₁ ३ gunaḥ em.] guna U₂ ४ sthūladehaḥ em.] sthūladehā U₂
 ५ ṛgvedaḥ em.] ṛgveda U₂ śuddhabhūmikā em.] śuddhabhūmikā U₂ ६ antarmātrkāḥ
 resp=mallinsonem] antarmātrkā U₂ bahirmātrkāḥ Mallinson em.] bahirmātrā U₂ ७ te-
 jasvinī em.] tejasī U₂ sahasraḥ em.] sahasra U₂ ८ 'tiraktavarṇam PU₂] atiraktavarṇam βE,
 atiraktavarṇa[°] U₁N₂ tasya dhyānāt cett.] dhyānāt tasya dhyānāt J ८-९ sādhako EPLU₂] sād-
 hakaḥ cett. ९ 'ti[°] γ] ati[°] β yuvatīnām ativallabho bhavati JK₁N₂] om. cett. pratidinam
 γ] dinam dinam prati JN₁U₁, dinadinam prati K₁N₂, dinam prati D

[V. Svādhīṣṭānacakra]

Now, the second is the six-petalled Svādhīṣṭhānacakra known as the seat of *Uddiyāna*¹⁴⁸ The location is the penis. The colour is yellow. The shine is yellow. The quality is Rajas. The deity is Brahmā. The speech is Vaikharī. The power is Sāvitrī. The mount is the goose. The Ṛṣi is Varuṇa. The light is the fire of passion. The body is gross. The state is waking. The Veda is Ṛg. The object of veneration (*linga*) is the teacher. The liberation is Brahmasalokatā.¹⁴⁹ The principle is the pure state. The sense object is smell. The vital wind is Apāna. The internal syllables [are]:¹⁵⁰ *vam bham mam yam ram lam*. The external mother goddesses [are]: Kāmā, Kāmākhyā, Tejasvinī, Ceṣṭikā, Alasā [and] Mithunā.¹⁵¹ A thousandfold recitation of the non-recitation; 6000; 16 *ghaṭis* [and] 40 *palas*. In its middle exists an extremely red light. The adept becomes very handsome as a result of meditation on it. He becomes one whom young women desire. His lifespan increases every day.

¹⁴⁸The term *uddiyāna* originally refers to one of the four *pīthas* of tantric Buddhism and the Kaula Yoginī-Tantra, see White, 1996: 260. According to Dyczkowski (1988), Sanderson (2007) and Urban (2010), Uddiyāna is probably situated in the Swat Valley in modern Pakistan. See Sanderson, 2007: 265–269 for a detailed term discussion. Throughout the text corpus of Hathayoga, the *pīthas* are repeatedly located differently in the yogic body.

¹⁴⁹The term *brahmasalokatā* might be translated as “residing in the world of Brahmā.”

¹⁵⁰In all instances where U₂ provides the inner (*antar°*) syllables and outer (*bahir°*) mother goddesses, I have corrected and standardised all occurrences of “*mātrā*” or “*mātrāḥ*” to the appropriate word and form, which is “*mātrkāḥ*”. Thanks to James Mallinson for this suggestion. The emended form, “*mātrkāḥ*”, on the one hand, conveys a clearer meaning when applied to *syllables* placed on the *cakras*, while also signifying “mothers” or “mother goddesses,” precisely as presented in all cases where U₂ provides *bahirmātrkā*. In any case, U₂ yields a list of goddesses in the nominative singular feminine. Furthermore, this decision is reinforced by evidence from other texts. See for example Agastyamuni’s *Rājayoga* (f. 8–9) which contains nearly identical syllable combinations that are placed on the petals of the *cakras* within its sixfold *cakra* system.

¹⁵¹The worship of mothers is originally a central element of the Śākta tradition known as Kaula-Śaivism. It belongs to the Mantramārga and developed from the former Kāpālika cult. See Oberlies, 2012: 92.

[VI. nābhishthāne padmam]

तृतीयं नाभिस्थाने दशदलं पञ्चं वर्तते । कपिलवर्णम् ॥ विष्णुदेवता ॥ लक्ष्मी श-
क्तिः ॥ †आयु+ऋषिः ॥ समानवायुः ॥ गरुडवाहनम् ॥ सूक्ष्मलिङ्गं देहः ॥ स्वप्ना-
वस्था ॥ मध्यमा वाक् ॥ यजुर्वेदः ॥ दक्षिणोऽग्निः ॥ समीपता मोक्षः ॥ गुरुलिङ्ग-
5 विष्णुः ॥ आपस्तत्त्वम् ॥ रसो विषयः ॥ दशदलानि ॥ दशमातुकाः अन्तर्मातुकाः-
॥ डं ढं णं तं थं धं नं पं फं ॥ बहिर्मातुकाः ॥ शान्तिः ॥ क्षमा ॥ मेधा ॥ तनया ॥
मेधाविनी ॥ पुष्करा ॥ हंसगमना ॥ लक्ष्या ॥ तनया ॥ अमृता ॥ अजपाजपः सह-
स्रः ॥ ६००० ॥ घ। १६ प। ४० ॥ तन्मध्ये पञ्चकोणं चक्रं वर्तते । तन्मध्ये एका
मूर्तिर्वर्तते । तस्यास्तेजो जिह्वया कथयितुं न शक्यते ।

Sources: 2-9 cf. YSV (PT, p. 832): त्रियम् नाभिदेशे तु दिग्दालम् परमाद्भूतम् |
महामेघाप्रभाम् तत् तु कोटिव्युत्सामन्वितम् | कल्पान्तर्ग्निसमाम् (*kalpānto 'gni*° YK
I.255) ज्योतिस तन्मध्ये समष्टिताम् स्वयम् | 2-9 cf. SSP 2.3 (Ed. p. 30): त्रियम् नाभिकारम्
पाञ्चावर्ताम् सर्पवत् कुण्डलाकारम् | तन्मध्ये कुण्डलिनीं शक्तिं बालारकाकोटिसन्निभाम्
ध्यायेत् | सामध्यां शक्तिं सर्वासिद्धिदावति |

Testimonia: 2-9 *Yogasamgraha* IGNCA 30020 f. 2v. ll. 11 - 3r. ll. 1-2: नाभिस्थाने दासादालम्
कारम् | तन्मध्ये पाञ्चकोणम् पित्ते लक्ष्मी++परवती समंजनाकम् गुणां सहिता शिवा
समंजनाका रामाणम् रूपां पायसा तेजो जिह्वया कथयितुम् न शक्यते

Parallels: 2-8 ≈*Nādīcakra* (ORI 1334 ll. 142-54): ओम् चतुरथम् माणिपुराकारकारम् नाभ-
िस्थानम् निलवर्णम् उकारा सत्त्वो गुणा विशेषं देवताह् लक्ष्मी शक्तिः गरुदो वाहना वायु
रूपः समानवायुः लिङ्गादेहा सुषुम्नावस्थाः मध्यमाः वाचाः चतुर्वेदः दक्षिनाग्निः अग्नाः
हुमिकाः सुरुपातामोक्षा दासादाला दाशमात्राः १० दाम् धम् नाम् ताम् थाम् दाम् धम् नाम्
पाम् फाम् अन्तर्मात्राः १० बालिमात्राः १० क्षमाः १ मेधाः २ त्रिव्रताः ३ नायाः ४ मेधाः ५ याशराः ६
हम्सगमानाः ७ तन्मयाः ८ लक्ष्मयाः ९ देवताः अमृताः १० अजपाजप्या शतसहस्रम् ६००० ग्रहिकाः
१६ पालम् ४० पूजामानसिकाः सोहाम् भावेना पूजयेत् अत्रा गन्धादि समरपयामि नामाः

2 त्रियम् cett.] त्रिये E, atha त्रियम् माणिपुराकारम् U₂, त्रियाकारम् N₂ दासादालम्
cett.] दासादाला[°] L, दासादालकाम् U₁, om. U₂ पद्मम् EJPU₁] °पद्मे L, पद्मा DK₁N₁N₂,
om. U₂ वर्तते cett.] om. U₂ 3 आयु em.] वायु U₂ °लिङ्गम् देहाह् em.] °लिङ्गादेवताहा
U₂ 4 दक्षिनोऽग्निः em.] दक्षिनाग्निः U₂ समिपताः em.] समिपताः U₂ 5 रासो em.] राजो U₂
दाशमात्रकाह् em.] दाशमात्राह् U₂ अन्तर्मात्रकाह् em.] अन्तर्मात्राः U₂ 6 बालिमात्रकाह्
em.] बालिमात्राः U₂ 7 हम्सगमानाः em.] अहम्सगमानाः U₂ 7-8 सहस्राह् em.] सहस्रा
U₂ 8 तन्मध्ये पाञ्चाः cett.] om. L °कोणम् cett.] °कोणाकाम् J, om. L वर्तते cett.] om.
L तन्मध्ये cett.] om. L एकाः cett.] om. L 9 मूर्तिर्वर्तते cett.] om. L वर्तते cett.] अस्मि U₂
तायस् γJU₁] तायस् दक्षिनाग्निः N₁N₂ कथयितुम् cett.] कथयितुम् L, कथातुम् U₁, वक्तुम् U₂

[VI. Lotus within the place of the navel]

The third lotus exists at the location of the navel¹⁵² [and] has ten petals. The color is reddish. The deity is Viṣṇu. The power is Lakṣmī. The Ṛṣi is ṬĀyuṭ.¹⁵³ The vital wind is Samāna. The mount is Garuḍa. The body is the subtle body.¹⁵⁴ The state is sleep. The speech is Madhyamā. The Veda is Yajur[veda]. The fire is the southern [fire]. The liberation is Samīpatā. The *guruliṅga*¹⁵⁵ is Viṣṇu. The principle is water. The sense object is taste.¹⁵⁶ There are ten petals [and] ten *mātrikās*. [The] internal syllables [are]: *dam tam nam tam tham* *dam dham nam pam pham*. The external mother goddesses [are]: Śānti, Kṣamā, Medhā, Tanayā, Medhāvini, Puṣkarā, Hamsagamanā, Laksyā, Tanmayā and Amṛtā.¹⁵⁷ A thousandfold recitation of the non-recitation; 6000; 16 *ghaṭis* [and] 40 *palas*.¹⁵⁸¹⁵⁹ In its middle exists a *cakra* with five angles. In the middle of it is a single manifestation. It is not possible to describe the splendour of it with speech.

¹⁵²The important mention of *kuṇḍalini* in SSP 2.3 (Ed. p. 30) and a parallel passage in *Nādicakra* scroll (ORI 1334 ll. 155–63) is discussed on p. 444.

¹⁵³The name *vayu* for a Ṛṣi as attested in manuscript U₂ is probably a mistake. Since immediately afterwards, the associated *vāyu* is given, this should be an eyeskip. My best guess is *āyu*, the name of a sage mentioned in *R̥gveda* 2.14.7 and Geldner, 1907: 24.

¹⁵⁴I corrected *devatāha* to *dēhaḥ* since a deity was mentioned before, *sūkṣmalingam* most likely refers to a *dēha* and, as in the second *cakra* the *dēha* is followed by an *avasthā*.

¹⁵⁵For the phallus of Śiva, considered as one's teacher or guide, cf. *Śivapurāṇa* 1.18.31.

¹⁵⁶I emended *rāja* to *rāsa* since the association of water with taste is well known.

¹⁵⁷I was unable to locate parallel lists of *bahirmātrikāḥ* for the navel *cakra* in other sources, and a comprehensive search of my electronic text library yielded no occurrences. The association of deities with *cakra* petals or syllable series is, however, well attested — for instance in the *Rudrayāmala Uttaratantra* — with antecedents traceable to the *Kubjikāmatata tantra*, albeit with differing enumerations. The pairing of *antarmātrikānyāsa* and *bahirmātrikānyāsa*, denoting the implantation of syllables within the *cakras* and their reinforcement on the outer body, is widespread and further elaborated in works such as the *Dīpikā* on the *Nityāsodaśikārṇava* and the *Śāradātilaka*. I am grateful to Shaman Hatley for discussing this topic with me.

¹⁵⁸Thus, the prescribed duration for meditation on this *cakra* is six hours and forty minutes.

¹⁵⁹In comparison to the previous *svādhishṭhānacakram* this *cakra* at the navel is not associated with a *guna*, a *dhāraṇā*, a *prabhā* and a *mudrā*.

तस्याः मूर्त्यन्करणात्पुरुषस्य शरीरं स्थिरं भवति ॥

[VII. hṛdayamadhye kamalam]

चतुर्थं हृदयमध्ये द्वादशदलं कमलं वर्तते । अनाहतचक्रं हृदयस्थानम् ॥ श्वेतवर्णं
 म् ॥ तमो गुणः ॥ रुद्रो देवता ॥ उमा शक्तिः ॥ हिरण्यगर्भं क्रृष्णः ॥ नन्दी वाहन-
 5 म् ॥ प्राणवायुः ॥ ज्योतिः कलाकारणं देहम् ॥ सुषुप्तिरवस्था ॥ पश्यन्ती वाचा ॥
 सामवेदः ॥ गार्हपत्योऽग्निः ॥ शिवलिङ्गम् ॥ प्रातिभूमिका ॥ सरूपता मुक्तिः ॥
 द्वादशदलानि ॥ द्वादशमातृकाः ॥ कं खं गं घं ढं चं छं जं झं जं टं ठं ॥ बहि-
 मातृकाः ॥ रुद्राणी ॥ तेजसा ॥ तापिनी ॥ सुखदा ॥ चैतन्या ॥ शिवदा ॥ शान्तिः ॥
 उमा ॥ गौरी ॥ मातरा ॥ ज्वाला ॥ प्रज्वालिनी ॥ अजपाजपः सहस्रः ॥ ६००० ॥
 10 घ । १६ प । ४० ॥

Sources: 1-3 cf. YSV (PT, p. 832): tasya (asya YK 1.256) dhyānāc cirāyuh syād arogo (arogi YK 1.256) jagatām varah (jagatāmvaraḥ YK 1.256) | sarvapāpaviniṣṭumto jagatkṣobhakaro (jagan-mokṣakaro YK 1.256) mahān | anāhatam aṣṭapiṭham (mahāpiṭham YK 1.257) caturthakamalam hṛdi | 1-3 cf. SSP 2.4 (Ed. p. 30): caturtham hṛdayacakram aṣṭadalakamalam adhomukham tanmadhye karṇikāyām liṅgakārām jyotiṛūpām dhyāyet | saiva haṁsakalā sarvendriyavaśyā bhavati |

Testimonia: 1-3 ≈Yogaśāmgraha (IGNCA 30020 f. 3r. ll. 1-2): tasā dhyānakaraṇāt sādhakasya śarīram sthiram bhavati | cha | hṛdayamadhye dvadaśadalām ...

Parallels: 3-10 ≈Nāḍīcakra (ORI 1334 ll. 97-113): om aṣṭamam anāhatacakram hṛdayasthānam śvetavarṇam tamoguṇa makāra gurudevatāḥ umā śaktih hiranyagarbha ḍaṇi nandi vāhana prāṇavāyu jyotikalākaraṇa deha suṣuptih athavasthā paṣyanti vācā sāmaveda gārhapatyāgni śivaliṅga prāpti bhūmikā sāyujyāt mokṣa dvādaśadala 12 dvādaśamātrā 12 kam kham gam gham ṇam cam cham jam jham ṇam tam ṭam bahirmātrā 12 rudrāyanī 1 tejasā 2 tāpiṇī 3 sukhadā 4 caitanya 5 śivā 6 śānti 7 umā 8 gaurī 9 mātarā 10 jvālā 11 prajvālinidevatāḥ 12 ajapājapa ṣaḍsāhasram 6000 ghaṭikā 16 palam 44 akṣaro 40 pūjāmānasikā soham bhāvena pūjāyet atra gandhādi samarpayāmi namaḥ

1 tasyāḥ βEU₂] tasyā PL mūrtir cett.] mūrtir L, om. U₂ puruṣasya cett.] om. P śarīram cett.] om. P sthiram cett.] om. P bhavati cett.] bhavati vā U₁, om. P 3 caturtham cett.] caturthacakramalam N₂, caturtham kamalam K₁ kamalam cett.] om. K₁N₂ vartate cett.] || vartate K₁, asti U₂, bhavati N₂ 4 nandī em.] nandi U₂ 5 deham em.] dehe U₂ paṣyanti em.] paṣyamti U₂ 6 gārhapatyō'gnih em.] gārhasyatyō gniḥ U₂ 7 dvādaśamātrkāḥ em.] dvādaśamātrā U₂ ṇam em.] yam U₂ 7-8 bahirmātrkāḥ em.] bahir mātrā U₂ 8 śāntih em.] śānti U₂ 9 mātarā em.] mātara U₂ ajapājapah em.] ajapājapa° U₂ sahasraḥ em.] °sahasra U₂

As a result of meditation on this manifestation, the body of the person becomes durable.¹⁶⁰

[VII. Lotus within the heart]

The fourth lotus is twelve-petalled [and] exists within the heart. The place of the Anāhatacakra¹⁶¹ is at the heart. The colour is white. The quality is Tamas. The deity is Rudra. The power is Umā. The R̄si is Hiranyagarbha. The mount is Nandī. The vital wind is Prāṇa. The body is the instrument of the digit of light. The state is deep sleep. The speech is Paśyantī. The Veda is Samā[veda]. The fire is the fire of the householder. The *liṅga* is Śiva. The level is attaining.¹⁶² The liberation is taking the same form [as the deity]. [There are] twelve petals. [The] twelve [internal] syllables [are]: *kam kham gam gham nam cam cham jam jham ñam tam ðam*. The external mother goddesses [are]: Rudrāṇī, Tejasā, Tāpinī, Sukhadā, Caitanyā, Śivadā, Śānti, Umā, Gaurī, Mātarā, Jvalā [and] Prajvalinī. A thousandfold recitation of the non-recitation; 6000; 16 *ghatīs* [and] 40 *palas*.

¹⁶⁰The source text specifies this bodily durability as a long lifespan (*cirāyuh*) and freedom from diseases (*arogatā*).

¹⁶¹The designation *aṣṭamam anāhatacakram* in the *Nāḍicakra* (ORI 1334, l. 97) for the *cakra* located in the heart — here referred to as *anāhatacakra* — is the result of a chain of scribal errors, confusions and conceptual extension. While the first two *cakras* in the *Nāḍicakra* (ORI 1334) largely correspond to witness U₂, the *Nāḍicakra* (ORI 1334) refers to the third *cakra* as *kundalinīsthānam* without specifying its precise location, which is, however, indicated towards the end (l. 163) by the term *garbhapuṭam* which is the womb below the navel. The fourth *cakra* in the *Nāḍicakra* (ORI 1334) is the *Maṇipūracakra* at the navel (ll. 142–154), corresponding to the third *cakra* in U₂. The fifth *cakra* in the *Nāḍicakra* (ORI 1334) is the *Manacakra*, the description of which appears in U₂ within the account of the heart *cakra*. Subsequently, the *Nāḍicakra* (ORI 1334) identifies the heart *cakra* as the eighth (*aṣṭamam*), which, however, must be a scribal error for the original *ṣaṣṭham*, since the *Viśuddhicakra*, which follows (l. 79), is recorded as the seventh (*saptamam*), and yet another eighth *cakra* (ll. 68–69) is then listed at the site of the nose (*nāsikāsthānam*). Thereafter, three further *cakras* follow, which again correspond almost verbatim to the supplementary material preserved in U₂.

¹⁶²Cf. *Pātañjalayogaśāstra* 3.45: *prāptir aṅgulyagrenāpi sprśati candramasam* | “Attaining is that by which one can touch the moon with the fingertips.”

अतितेजोमयत्वाहृष्टिगोचरं न भवति । तन्मध्येऽष्टदलमधोमुखं कमलं वर्तते । मन-
श्चक्रे ॥ मनो देवता ॥ बहिश्शक्तिः ॥ आत्मा ऋषिः ॥ हृदयमध्ये स्थितं पद्मं नालं
तस्य दशाङ्गुलम् । कोमलं तस्य तन्नालम् । निर्मलं चाप्यधोमुखम् । कदलीपुष्पसं
5 काशं तन्मध्ये च प्रतिष्ठितम् । मनउन्नतिः संकल्पं विकल्पात्मकमेव च । पूर्वदले
श्वेतवर्णं यदा विश्रमते मनः धर्मकीर्तिविद्यादिसद्विद्विर्भवति । अग्निकोणे आरक्तवर्णं
निद्रालस्यमायामन्दमतिर्भवति । दक्षिणे कृष्णवर्णं तदा क्रोधोत्पत्तिर्भवति । नै-
र्त्रैत्ये नीलवर्णं ममतामतिर्भवति । पश्चिमे कपिलवर्णं क्रीडाहासोत्सवोत्साहमति-
र्भवति । वायव्ये श्यामवर्णं चिन्तोद्वेगमतिर्भवति । उत्तरे पीतवर्णं भोगशङ्खारमहो-
10 दयमतिर्भवति । ज्ञानसंधानमतिर्भवति ।

Sources: 2 cf. YSV (PT, p. 832): *suryapatram mahājyotir mahāsūkṣman tu cākṣuṣam | sūryap-
atram dvādaśadalam* (sentence *om.* in YK) | tanmadhye 'ṣṭadalam padmam ūrddhavaktram
mahāprabhām |

Testimonia: 2 ≈ *Yogasamgraha* (IGNCA 30020 f. 3r. ll. 2-3): ...tejomayatvāt | dr̄ṣṭigocaram na
bhavaty etādr̄śam vartate | tanmadhye 'ṣṭadalam adhomukham kamalam ||

Parallels: 3-10 ≈ *Nādicakra* (ORI 1334 ll. 114-41): *om pañcamam manacakram manade-
vatā buddhiśaktih ātmāṛsiḥ nābhīmadhye sthitam padmaṁ nālam tasya daśāṅgulām ko-
malaṁ tasya tat nālam nirmalā cāpy adhomukham kadale puṣpasaṅkhāśam tanmadhye
ca pratiṣṭhatim pūrvadale śvetavarṇam yadā maśrāmate manah tadā dharmakīrtir matir
bhavet 1 agnidale raktavarṇam yadā maśrāmate manah tadā krodhamātmanamatir bhavet
2 dakṣinadale kṛṣṇavarṇam yadā viśrāmate manah yadā viśrāmate manah tadakridham
ātmanamatir bhavet 3 nainṛti dale nilavarna yadā viśrāmate manah tadā samatā matir
bhavet 4 paścimadale kapilavarṇam yadā viśrāmate manah tadā ānandotmahamatir bhavet
5 vāyavyadale śyāmavarṇam yadā viśrāmate manah tadā taś cātanamatir bhavet 6 uttaradale
pitavarṇam yadā viśrāmate manah tadā kāmahāsyā matir bhavet 7 iśādale gauravarṇam yadā
viśrāmate manah tadā kamākriyā++nabuddhi++sya ra bhavati ta sandhiḥ sandhiḥ tribdau
bātāpirtau dayaḥ atra gandhādi samarpayāmi namaḥ*

2 °gocaram cett.] gocaratām U₂ na cett.] *om.* J bhavati cett.] yāti U₂ 'ṣṭadalam EU₂]
'ṣṭadale P, ṣṭadalam L, aşṭadalam β adhomukham kamalam cett.] adhomukhakamalam
L, mukham kamalam P vartate cett.] asti U₂ 3 bahiśaktih conj.] bahiśaktih U₂ ātmā
em.] ātma° U₂ hṛdayamadhye conj.] nābhīmadhye U₂ 4 daśāṅgulam em.] daśāṅgulam
U₂ 5 unnatiḥ em.] unnaty U₂ asamkalpam em.] asamkalpa U₂ 6 °śveta em.] sveta° U₂
viśramate em.] viśrāmate U₂ 7 nidrālasya em.] nidrā ālasya° U₂ 7-8 nairṛtye em.] nairṛtye
U₂ 9 °śyāma em.] śāma U₂ 10 jñānasamdhāna° em.] jñānasamdhāne U₂

Because of being made of [such an] intense light, [the fourth lotus] is not in the range of sight. In its middle exists an eight-petalled lotus facing downwards.¹⁶³ The mind resides in the *cakra*. The deity is Manas. The power is Bahiś.¹⁶⁴ The Ṛṣi is the self. In the middle of the heart¹⁶⁵ is a lotus whose stalk is ten fingers long. Its stalk is soft. [The lotus] is pure [and] facing downwards. There is [something] resembling a banana flower established within it. The mind wants advancement, but its essence is indecision. While the mind rests on the eastern petal, which is white, a clear intellect endowed with the fame of *dharma*, knowledge, etc., arises. While in the southeast, which is reddish, a mind endowed with weakness, illusion, sleepiness, and laziness arises. While in the right south, being black, the production of anger arises. While in the southwest, which is blue, a mind of selfishness arises. While in the west, which is brown, a mind [focussed on] play, laughter, and excitement arise. While in the northwest, which is dark in colour, a mind endowed with worry and anxiety arises. While in the north, which is yellow, a mind occupied with enjoyment, sexual passion, and prosperity arises. While in the northeast, which is whitish, a mind united with gnosis arises.

¹⁶³For a discussion of the eight-petalled lotus within the twelve-petalled lotus in the heart, see TYB XLVII. **Division of the heart lotus** on p.251.

¹⁶⁴Bahiśaktiḥ is the external energy that permeates the external space. The conjecture is based on *Kriyakramadyotikavyākhyā* (Ed. p. 96) and *Sakalāgamasārasaṅgraha* quoted with reference *siddhāntaśekhare* (Ed. p. 80): *caranānguṣṭhayor yugmāt sañcintya susirāntanau | susirāntabahiśaktim vyāpiṇīm cintayet tataḥ ||* The reading attested in the parallel *Nādīcakra*, which developed within the same textual tradition, is *buddhiśakti*. While this cannot be entirely ruled out, given the poor quality of the transmission in the scroll, I strongly doubt that this reading is original.

¹⁶⁵I conjectured *nābhi*° to *hṛdaya*° since the context is an eight-petalled within the twelve-petalled lotus whose eight petals are discussed in U₂, cf. *Tattvayogabindu* XLVII.

तन्मध्ये प्राणवायोः स्थानमष्टद्लकमलमध्ये लिङ्गाकारा कर्णिका कथ्यते । तस्याः
कलिकेति संज्ञा । तत्कलिकामध्ये पद्मारागरत्समानवर्णाङ्गुष्ठप्रमाणैका पुत्तलिका
वर्तते । तस्या जीवेति संज्ञा । तस्या बलं अथ च स्वरूपं कोटिजिह्वाभि वर्कुं न श-
क्यते । अस्या मूर्तैर्ध्यानिकारणात्स्वर्गपातालाकाशमनुष्यगन्ध्यर्वकिन्नरगुह्यकविद्या-
धरलोकसंबन्धिन्याः स्त्रियः साधकस्य पुरुषस्य वश्या भवन्ति । इत्यत्र किं कथ्य-
ते ॥

Sources: १-६ cf. YSV (PT, p. 832): prāṇavāyoḥ sthalāñcāsyā liṅgākāraṇ tu karnikā | kālikākhyā karṇikeyam asyā madhye tu kuṇḍalī | padmavatyāḥ (padmāvatyāḥ YK 1.259) prabhāṅguṣṭhapramāṇā (°prāmāṇā° YK 1.259) ratnasannibhā | tasyā saṅgī (tasya saṅgī YK 1.260) jīva iti ananto balarūpataḥ | asya dhyānaṁ (dhyānād YK 1.260) jagadvaśyāṁ khecarīsarvago bhavet | bhavanti vaśyā devādyāś cintākarttura na (citta° YK 1.260) cānyathā | iṣṭāniṣṭo (iṣṭāniṣṭa YK 1.261) bhaved vaśyāḥ (vaśyām YK 1.261) satyāṁ satyāṁ na samśayah | iṣṭasiddhir bhavet tasya sarvajñādiguṇodayah |

Testimonia: १-६ = *Yogasamgraha* (IGNCA 30020 f. ३r. ll. ३-७): ta ca prāṇavāyoḥ sthānam | aşṭadalakalamalamadhye liṅgākārā karṇikā kaliketi samjñikāsti tamadhye padmarāgarat-nasamānavarṇā amguṣṭhapramāṇā ekā puttaliķā jīveti samjñikāsti | tasyāḥ balam svarūpam ca kotijihvābhīr vaktum na śakyam || asyā mūrtter dhyānakaraṇāt sādhakasya svargapātāla ākāśagamḍharvakīṁnaraguhyakavidyādharastrīyo vaśā bhavati | pṛthvī loke manusyādi striṇām kākathā cha |

१ °vāyoh cett.] °vāyo U₁U₂ liṅgākārā cett.] om. J karṇikā cett.] karṇi D, om. J kathyate cett.] om. J tasyāḥ cett.] om. J २ kaliketi cett.] kalikeli L, karṇiketi E, om. J samjñā cett.] om. L, om. J tatkalikāmadhye cett.] tataḥ kalikāmadhye N₂, madhye L, om. J °rāgaratnasamānavarṇāṅguṣṭhapramāṇaika em.] °rāgaratnasamānavarṇāmguṣṭhapramāṇaika E, °ratnasamānavarṇā amguṣṭhapramāṇā ekā L, °rāgaratnasamānavarṇām || amguṣṭhapramāṇā || ekā PN₁, °rāgaratnasamānavarna amguṣṭhapramāṇā ekā N₂, °rāgaratnasamānavarṇā amguṣṭhapramāṇāt ekā DJU₁, °rāgaratnasamānavarṇā amguṣṭhapramāṇā ekā K₁ puttaliķā cett.] putalim J ३ tasyā EP] tasyāḥ β, tasya LU₂ jīveti samjñā N₁] jīveti samjñāḥ N₂, jīveti samjñā DJK₁, jīvasamjñā γ, om. L tasyā EN₂P] tasyāḥ DJK₁N₁U₁, tasya U₂ balam atha ca svarūpam cett.] balamadhyasvarūpam E, bala sappa svarūpam L, balam atha svarūpam P, balam tasya atha svarūpam U₂ kotijihvābhīr cett.] kotijihvābhī LK₁ vaktum cett.] ktum K₁ na cett.] naiva EP ४ asyā cett.] asyāḥ DJK₁N₁U₁, tasyāḥ U₂ mūrtter cett.] mūrtir LN₂ dhyānakāraṇāt cett.] dhyānaṁ karaṇāt || U₂, dhyānāt L °pātālākāśā° γ] °pātāla ākāśā° β ५ °saṁbandhinyāḥ em.] °saṁbandhinyaḥ ELPβ, saṁdadhiṇya U₂ striyāḥ sādhakasya puruṣasya β] striyo 'pi EPLU₂ vaśyā bhavanti cett.] vaśyo bhavati N₂, vaśyā bhavaṇti pṛthilokasaṁbadhiṇyonipi striyāḥ vaśyā bhavaṇti J atra cett.] yantra DK₁ kim β] om. γ ५-६ kathyate cett.] kathyate vā U₁, kathyate || cha ||

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 central receptacle (*karnikā*)¹⁶⁶ in the form of a *linga*. The technical designation of it is bud (*kalikā*).¹⁶⁷ In the middle of this bud exists a single thumb-sized [divine] figurine (*puttalikā*)¹⁶⁸ being similar to a ruby-gem in color. Her technical designation is *Jīva*.¹⁶⁹ Not even with ten million tongues is it possible to talk about her nature and her power. As a result of meditation on this form, the women of the inhabitants of the world [which are] Humans, Gandharvas, Kinnaras, Guhyakas, Vidyādharaś, in the heavenly world, underworld, and open space become obedient to the will of the practising person. What [more] is here to say about this?

¹⁶⁶ Regarding the translation of *karnikā* as “central receptacle” instead of the widespread translation “pericarp”, see Reigle, 2012:442.

¹⁶⁷ A similar concept, including the usage of the term *kalikā*, is found in the chapter on creation (*sargakāṇḍa*) of the *Prāṇatoṣinī*, 1898: 54. In a quotation attributed to a text called *Śāktānanda*, the *jīva* is described as having the shape of a bud of light (*pradīpakalikākāro jīvo*) and always resides in the heart: *ādau sañjāyate bijam brahmāṇḍam sahasāṅkuraḥ | tasya madhye sumeruś ca kaṅkāladaṇḍarūpadhṛk | carācarāṇāṁ sarveṣāṁ devādināṁ višeṣataḥ | ālayaḥ savabhūtānāṁ meror abhyantare 'pi ca | pradīpakalikākāro jīvo hṛdi sadā sthitāḥ |*

¹⁶⁸ The concept of a *puttalikā* in the heart can be traced back to the Kaula Tantras, e.g., the *Śāradātilakatantra* 22.126–128: *puttalikāyā hṛdayāṁ sprśān prāṇā iha prāṇā jīva iha sthita iti indriyāṇi sprśān sarvendriyāṇi vāñīmanāścakṣuḥśrotraghṛāṇeti sarvāṅgāṁ sprśān prāṇā ihāyāntu sukham cirām tiṣṭhan tu iti śirāḥ sprśān svāheti jāpet | mantranyāsam iti |*

¹⁶⁹ The idea of the thumb-sized soul residing in the heart is already present in the oldest strata of yogic literature. See *Kathopaniṣad* 6.17: *aṅguṣṭhamāṭraḥ puruṣo 'ntarātmā sadā janānāṁ hṛdaye saṁnivīṣṭaḥ | tam svāc charīrāt pravṝhen muñjād iveśikāṁ dhairyena | tam vidyāc chukram amṛtam tam vidyāc chukram amṛtam iti ||* Also cf. *Śvetāśvataraopaniṣad* 3.13: *aṅguṣṭhamāṭraḥ puruṣo 'ntarātmā sadā janānāṁ hṛdaye sannivīṣṭaḥ | hṛdā maniṣā manasābhiklpto ya etad vidur amṛtās te bhavanti ||*

[VIII. kanṭhasthāne kamalam]

इदानीं पञ्चमं कमलं षोडशादलं कण्ठस्थाने वर्तते । धूम्रवर्णम् ॥ जीवो देवता ॥ अ-
 विद्या शक्तिः ॥ विराट ऋषिः ॥ वायुर्वाहनम् ॥ उदानवायुः ॥ ज्वाला कला ॥ जा-
 5 लन्धरो बन्धः ॥ महाकारणदेहः ॥ तूर्यावस्था ॥ परा वाचा ॥ अर्थवर्णवेदः ॥ जञ्ज-
 मलिङ्गम् ॥ जीवप्राप्ता भूमिका ॥ सायुज्यता मोक्षः ॥ षोडशादलानि ॥ षोडशमा-
 तृकाः अन्तर्मातृकाः ॥ अं आं इं ईं उं ऊं ऋं लृं लूं एं ऐं ओं औं अं अंः ॥
 बहिर्मातृकाः ॥ विद्या ॥ अविद्या ॥ इच्छा ॥ शक्तिः ॥ ज्ञानशक्तिः ॥ शतला ॥ महावि-
 द्या ॥ महामाया ॥ बुद्धिः ॥ तामसी ॥ मैत्रा ॥ कुमारी ॥ मैत्रायणी ॥ रुद्रा ॥ पुष्टा ॥
 10 सिंहनी ॥ अजपाजपः सहस्रः ॥ १००० ॥ घ । २ प । ४६ अक्षर ४० ॥ तन्मध्ये को-
 टिचन्द्रसमप्रभ एकः पुरुषो वर्तते । तस्य पुरुषस्य ध्यानकरणादसाध्यरोगा न-
 श्यन्ति । एकसहस्रवर्षपर्यन्तं पुरुषो जीवति ॥

Sources: 3-12 cf. YSV (PT, p. 832) = YK: kalāpatram pañcaman tu viśuddham kanṭhadeśataḥ | asya madhye pumān ekaḥ koṭicandrasamaprabhaḥ | naśyantya sādhyarogā hi sahasrāyuś ca cintanāt | 3-12 cf. SSP 2.5 (Ed. pp. 30-31): pañcamam kanṭhacakram caturaṅgulam | tatra vāma idā candranādī | dakṣine piṅgalā sūryanādī | tanmadhye suṣumnām dhyāyet | saiva anāhatakalā anāhatasiddhidā bhavati |

Testimonia: 3-12 ≈ *Yogasamgraha* (IGNCA 30020 f. 3r. ll. 7-8): kamṭhasthāne pamcamam ṣodaśadalam viśudhhasamjñakam cakram varttate || tatra koṭicandraprabha ekaḥ puruṣo sti tasya puruṣasya dhyānakaraṇād asādhyarogā naśyamti || sahasravarṣam jīvati |

Parallels: 2-8 ≈ *Nādicakra* (ORI 1334 ll. 79-96): om̄ saptamam viśuddhicakram kanṭhasthānam dhūmravarṇam jīvo devatā avidyā saktih virāṭ ṛṣi vāyu vāhana udāna vāyuḥ jvalā kalā jälagni ++ vedā mahākāraṇadeha turyāvasthā parāvācā atharvanaveda jāṅgamaliṅga samatā bhūmikā salokatāmokṣa ṣodaśadala 16 ṣodaśamātrā am̄ ām̄ im̄ im̄ um̄ ūm̄ ūm̄ lm̄ lm̄ em̄ aim̄ om̄ aum̄ am̄ ah̄ antarāmātrā 16 bahirmātrā 16 vidyā 1 avidyā 2 icchā 3 kriyā 4 jñānaśaktih 5 sitalā 6 mahāvidyā 7 mahāmāyā 8 buddhiḥ 9 tāmasa 10 maitra 11 maitrāyaṇi 12 kumārī 13 raudrā 14 pūrnā 15 simhini 16 ajāpājāpya sahastam 1000 ghaṭikā 2 palam̄ 46 akṣarā 40 pūjāmānasikā soham̄ bhāvena pūjayed atragandhyādi samarpayāmi namaḥ

3 idānīm β] om. γ kamalam ṣodaśadalam kanṭhasthāne DJK₁N₁U₁] kamalaṣodaśadalam kanṭhasthāne N₂, kanṭhasthāne ṣodaśadalam kamalam EPL, viśuddhacakram kanṭhasthāne U₂ °varṇam em.] °varṇe U₂ 5 °dehaḥ em.] °deha U₂ 6-7 °māṭrakāḥ em.] °māṭrāḥ U₂ 7 °māṭrakāḥ em.] °māṭrār carāḥ U₂ um̄ em.] u U₂ 8 °māṭrakāḥ em.] °māṭrā U₂ śaktih em.] śakti U₂ 9 tāmasī em.] tamasi U₂ puṣṭā em.] puṣṭā° U₂ 10 °japaḥ sahasraḥ em.] japaḥasra U₂ 11 °samaprabha em.] °samaprabhaḥ JK₁N₁N₂PU₁, °samaprabhaḥ || U₂, °samaprabha DL, °sūryasamāna E ekāḥ puruṣo cett.] ekapuruṣo D, eka pumān U₂ puruṣasya cett.] pumṣah U₂ °kāraṇād ELP] °kāraṇāt cett. 12 °paryantam cett.] om. L puruṣo cett.] sa puruṣo EP jīvati cett.] jīvatidānīm E

[VIII. Lotus within the location of the throat]

Now, the fifth sixteen-petalled lotus exists at the location of the throat. The color is grey. The deity is Jīva. The power is ignorance. The Ṛṣi is Virāṭa. The mount is the vital wind. The vital wind is Udāna. The digit is the flame. The lock is Jalandhara. The body is the primordial cause (*mahākāraṇa*). The state is the fourth state (*tūrya*). The speech is Parā. The Veda is Atharvaṇa[veda]. The object of veneration is the movable. The level is Jīvaprāptā. The liberation is the union with the deity (*sāyujyatā*). [Associated with it are] sixteen petals [and] sixteen mother goddesses (*māṭṛkas*). The internal syllables [are]: am ām im īm um ūm rm īm īm em aim om aum am amh̄. The external mother goddesses [are]: Vidyā, Avidyā, Icchā, Śakti, Jñānaśakti, Śatalā, Mahāvidyā, Mahāmayā, Buddhi, Tāmasī, Maitrā, Kumārī, Maitrāyanī, Rudrā, Puṣṭā, Simhanī. A thousandfold recitation of the non-recitation; 1000; 2 *ghatis*, 46 *palas*. 40 *aksaras*. In its middle exists the one consciousness¹⁷⁰ shining like a thousand moons. As a result of meditation on this consciousness, incurable diseases vanish. The person lives up to 1001 years.

¹⁷⁰The term *puruṣa* appears in the last three sentences of this section. Judging by the context, *puruṣa* in the first two sentences must be understood as “consciousness”, perhaps with the same connotations as in the Sāṃkhya-Yoga traditions. In contrast, the sentence concluding the section must refer to the person practising meditation.

[IX. ājñācakram]

इदानीं षष्ठकं आज्ञानामकं वर्तते । अग्निर्देवता ॥ सुषुम्णा शक्तिः ॥ हंस ऋषिः ॥
 चैतन्यवाहनम् ॥ ज्ञानदेहः ॥ विज्ञानावस्था ॥ अनुपमवाचा ॥ सामवेदः ॥ प्रमा-
 दलिङ्गम् ॥ † अर्धमात्रा ॥ † आकाशतत्त्वम् ॥ जीवो हंसः ॥ चैतन्यलीला आरंभः
 5 ॥ द्वे मातृके ॥ हं क्षं ॥ अन्तर्मातृके ॥ बहिर्मातृके ॥ स्थितिः ॥ प्रभा ॥ अजपाज-
 पः सहस्रः ॥ १००० ॥ घ । २ प । ४६ अक्षर ४० ॥ तत्त्वकं भ्रुवोर्मध्ये द्विदलकं स्थ-
 तम् । तन्मध्येऽग्निज्वालाकारमकलं किंचिद्वस्तु वर्तते । न स्त्री न पुमान् । तस्य
 ध्यानकरणात्युरुषस्य शरीरमजरामरं भवति ॥

Sources: 2-8 cf. YSV (PT, p. 832): ājñākhyam ṣaṣṭhakam (*saṭkam* YK I.264) cakram bhruvor madhye dvipatrakam | agnijvālāniḥbhaṁ jyotiḥ pūmsaḥ strīto (*pūmsastrīto* YK I.264) vivarjitaṁ | dhyānāc cāsyā sarvasiddhirajārāmaratām vrajet | 2-8 cf. SSP 2.7 (Ed. p. 31): saptamam bhrūcakram madhyamāṅguṣṭhamatram | tatra jñānanetram dīpaśikhākram dhyāyet | tatra vāksiddhir bhavati |

Testimonia: 2-8 *Yogasamgraha* (IGNCA 30020 f. 3r. ll. 8-10): bhrūvor madhye dvidalam ājñācakram ṣaṣṭham | agnijvālākāram paramātmasaṁjñakam vastv āsti | tac ca na strīpumān | tasya dhyānakaraṇād ajarāmaraḥ sādhako bhavati |cha|

Parallels: 2-6 ≈*Nādīcakra* (ORI 1334 ll. 58-67): om navamī ājñācakram bhrūvorsthānam pītavarṇam agnir devatāḥ susumṇā śaktih haṁsa ḫiṣī caitanyavāhana jñānadehī vijñānavasthā anupamā vācā suṣumṇā deva caitanyā śūnya nirārambha dvidala 2 antarmātrā haṁ cam bahirmātrā 2 sthitī i prabhāmi 2 ajapājapya ekasahasram 1000 ghaṭī 9 palam 46 akāṣarā 40 pramādā liṅgam dve mātre ākāśatatva jīva haṁsa 4 pūjāmānasi kāmahaṁ bhāvena pūjāyet atra gandhādi samarpayāmi namah

2 ṣaṣṭhacakram β] ṣaṣṭham bhrūmadhye EP, ṣaṣṭhaḥ bhrūmadhye L, ṣaṣṭha bhrūmadhye U₂ ājñā cett.] ajñā DN₁N₂ nāmakam DJK₁N₁U₁] nāmakā N₂, cakram EPL, cakram raktavarṇam U₂ vartate cett.] om. U₂ agnir em.] āgnir U₂ 3 jñānadehāḥ em.] jñānadehī U₂ 4 akāśa em.] ākāśā U₂ jīvo haṁsaḥ em.] jīvahimsa U₂ °lilā ārambhaḥ em.] °lilārambhaḥ U₂ 5 mātrē em.] mātrā U₂ antarmātrē em.] antar mātrā U₂ bahirmātrē em.] bahirmātrā U₂ sthitih em.] sthitī U₂ 5-6 ajapājapāḥ sahasraḥ em.] ajapājapashasra U₂ 6-7 tac cakram bhrūvor madhye dvidalakam sthitam β] dvidalam EPL, om. U₂ 7 'gnijvālā° E] agnijvālā° cett. kāram akalam em.] kāram akalam DJK₁N₁N₂, °kārakamalam γ, °kāram akala U₁ kiṁcid vastu cett.] kiṁcit vastu U₁ na strī na pumān cett.] na strī pumān BEL 8 °karaṇāt cett.] °karaṇāt | U₂ śarīram ajarāmaram U₂] śarīram ajarāmaram Eβ, śarīram ajarāmaro BLP bhavati cett.] bhavati vā U₂, bhavati ||cha|| J

Notes: 7 agnijvālākāra°: Witness B starts here.

[IX. Ājñācakra]

Now, a sixth¹⁷¹ *cakra* named Ājñā exists.¹⁷² The deity is fire. The power is the central channel. The Ṛṣi is Hamsa. The mount is consciousness. The body is knowledge. The state is insight. The speech is the incomparable. The Veda is Samā[veda]. The object of veneration is intoxication. †[It is consisting of] half a measure.†¹⁷³ The principle is space. The gander is the living soul. The origin is the activity of consciousness. There are two *mātrkas*. The inner syllables [are]: ham [and] kṣam. The external mother goddesses [are]: Sthiti [and] Prabhā. A thousandfold recitation of the non-recitation; 1000; 2 *ghaṭis*, 46 *palas*, and 40 *akṣaras*. This two-petalled *cakra* is in the middle of the eyebrows. In its middle exists a certain object in the form of a blazing fire without parts. [It is] not female, [it is] not male. As a result of meditation on it, the body of the person becomes non-ageing and immortal.

¹⁷¹ Interestingly, the scroll entitled *Nādicakra* (ORI 1334, ll. 68–77), which is situated in the same textual tradition as the supplementary material preserved in witness U₂, inserts — immediately prior to the Ājñācakra located between the eyebrows — an additional, eighth *cakra* positioned at the nose: *om aṣṭamam̄ balavāñ cakram̄ nāśikāsthānam̄ omkārō devatā svāsamnā śaktih virāt ṛṣih trivarṇata tridala 3 trimātrā 3 akāra ukāra makāra satvoguṇa rajoguṇa tamoguṇa brahmaviṣṇurudraḥ prthviḥ āpah tejo vāyuḥ ākāśaḥ 5 prāna 'pāna vyāna dāna samāna 5 śabda sparśa rūpa rasa gandhaḥ 5 nāga kürma kṛkala deva datta dhanañjaya 5 mano buddhi cittā antākaraṇa ahanikaraḥ 5 idā pingalā suṣumnā.*

¹⁷² *Siddhasiddhāntapaddhati* 2.7 declares this *cakra* to be thumb-sized and calls it the eye of wisdom (*jñānanetram*) onto which the practitioner shall meditate as a flame of a lamp with the result of achieving the perfection of speech: *saptamam̄ bhrūcakram̄ madhyamāṅguṣṭhamātram | tatra jñānanetram̄ dipaśikhākāram̄ dhyāyet | tatra vāksiddhir bhavati |*

¹⁷³ It is hard to make sense of *ardhamātrā*. My best hunch is that an *ardha* divides something into two. It might be a synonym hinting at the two *mātrkas* that follow.

[X. cakram tālumadhye]

इदानीं सप्तमं चक्रं चतुःषष्ठिदलं तालुमध्येऽमृतपूर्णं वर्तते । ललाटमण्डलम् ॥ च-
न्द्रो देवता ॥ अमृता शक्तिः ॥ परमात्मा ऋषिः ॥ अमृतवासिनीकला सप्तदशी ॥
अमृतकल्पोलनदी ॥ महाकाशा ॥ अंबिका ॥ लंबिका ॥ घण्टिका ॥ तालिका ॥ अ-
5 जपागायत्री देहस्वरूपम् ॥ काकमुखी ॥ नरनेत्रा ॥ गोशृङ्खा ललाटा ॥ ब्रह्मपठा ॥
हयग्रीवा ॥ मयूरमुखा ॥ हंसवदञ्जानि ॥ अजपागायत्रीस्वरूपम् ॥

Sources: 2 cf. YSV (PT, pp. 832-833): catuhṣaṣṭhidalam tālumadhye cakran tu madhyamam | cf. SSP 2.6 (Ed. p. 31): ṣaṣṭham tālucakram | tatrāmṛtadhārāpravāhaḥ |

Testimonia: 2 ≈Yogaśamgraha (IGNCA 30020 f. 3r. l. 10): tālumadhye catuhṣaṣṭhidalam amṛtapūrṇam

Parallels: 2-6 ≈Nāḍicakra (ORI 1334 ll. 49-52): om daśame pūrṇagiripiṭhe lalāṭamaṇḍale candro devatā amṛtā śaktih paramātmā ṛṣiḥ dvāvīṁśaddalāni amṛtavāsinikalā 4 ambikā 1 lambikā 2 ghamṭkā 3 tālikā 4 dehasvarūpam kākamukham 1 naranetram 2 gośrṅgam 3 lalāṭabrahmapara 4 hayagrivā 5 mayūramuścham 6 haṁsacāritani 7 sthāna

2 saptamam cett.] saptama° J cakram catuhṣaṣṭhidalam tālumadhye β] tālumadhye catuhṣaṣṭhidalam EPU₂, tāludeśe madhye catuhṣaṣṭhidala LB 'mṛtāpūrṇam em.] amṛtapūrṇam cett., amṛtapūrṇa N₂ 4 mahākāśā em.] mahākāśa U₂ 5 lalāṭā em.] lalāṭa U₂ 6 svarūpam em.] svarūpam U₂

[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.¹⁷⁴ The Maṇḍala is the forehead.¹⁷⁵ The deity is the moon. The power is the nectar of immortality. The Ṛṣi is the supreme self. The seventeenth digit is the residence of the nectar of immortality. [It is] the river that has waves consisting of nectar of immortality. [It is] the great space. [It is] the “little mum”¹⁷⁶ [It is] the uvula. [It is] the Tālikā¹⁷⁷. [It is] the “little bell”. The unspeakable Gāyatrī is the own form of [its] body.¹⁷⁸ Crow-beaked, human-eyed¹⁷⁹, cow-horned forehead, reciting the Brahman,¹⁸⁰ horse-necked, peacock-faced [and] swan-limbed is the own form of the unspeakable Gayatri.¹⁸¹

¹⁷⁴The *tālucakra* follows the *ājñācakra* between the eyebrows, deviating from the usual ascending sequence. Rāmacandra adopts this order from the *Yogasvarodaya* (cf. table 19 in Powell, 2023: 214) but revises it in his second ninefold system in *Tattvayogabindu* XXIX (p. 192), following the *Siddhasiddhāntapaddhati*, which places the *tālucakra* before the *ājñācakra*.

¹⁷⁵The scribe of U₂ likely altered the sentence to fit Rāmacandra’s *cakra* system. The reading *lalāṭamāṇḍale* in the *Nāḍicakra* scroll (ORI 1334) is preferable, as the *cakra* is located at the forehead rather than the palate. Rāmacandra’s deviation from the expected ascending sequence may thus reflect a conflation of different interpretive traditions.

¹⁷⁶The terms *ambikā*, *laṁbikā*, *ghanṭikā*, and *tālikā* may refer to the uvula. In the *Jogpradipyakā*, the hathayogic practice called *manthana* has two variations, see Mallinson, 2010: 207, n. 250. The second type (vv. 643–653) instructs the yogin to use a metal peg (*kila dhātamaya*) to churn, purify, and produce *amī* (= *amṛta*) at four locations: *ambikā* (frenum), *lambikā* (tongue), *tālu* (palate), and *ghanṭikā* (uvula). These places correspond to the teats of Kāmadhenu, the “wish-fulfilling cow” (v. 651). The *Vairāṭapurāṇa* locates an *amṛtacakra* at the forehead emitting “nectar”. That is the dwelling place of the *gāyatrī*, known as Kāmadhenu, with four teats: Ambikā, Lambikā, Ghaṇṭikā, and Tālikā, see Kavirāj, 1987: 50.

¹⁷⁷The precise meaning of *tālikā* is unclear. In a private correspondence (November 2023), Mallinson suggested it might originate from *tālu*.

¹⁷⁸Tantric *mantras* are often associated with a deity and their bodies, see Haas, 2022: 20.

¹⁷⁹The concept of “human eyes” probably emphasises the contrast with the traditional notion of crows possessing only a single eye. Thanks to Dr. Dominic A. Haas for this hint.

¹⁸⁰Possibly the Veda or any sacred word, like i.e. the sacred syllable *om* or speculatively even the *ajapāgāyatrī* itself. However, whether the *haṁsa* *mantra* is considered a Vedic Brahman is unclear. I am grateful for Dr. Dominic A. Haas suggestions regarding this passage.

¹⁸¹The bird-like body of the *ajapāgāyatrī* refers to the body of a particular *haṁsa* (“swan”), ...

अधिकतरशोभायुक्तम् ॥ अतिश्वेतम् ॥ तन्मध्ये रक्तवर्णं घण्टिकासंज्ञा एका क-
र्णिका वर्तते । तन्मध्ये भूमिः । तन्मध्येऽप्रकटचन्द्रकला अमृतधारास्ववन्ती वर्तते ।
तस्याः कलाया ध्यानकरणात् तस्य समीपे मरणं नायाति । निरन्तरध्यानकरण-
दमृतधारा स्ववति । तदा क्षयरोगपित्तज्वरहृदयदाहशिरोरोगजिह्वाजडभावा नश्य-
न्ति । भक्षितं विषमपि न बाध्यते । यद्यत्र मनः स्थिरं भवति ॥

Sources: 1-5 cf. YSV (PT, pp. 832-833): *pīyūsapūrnām* (*pīyūsapūrṇā*° YK 1.266) *kotīndusannib-
ham* ("*sannibha*"° YK 1.266) *cāmrtasthali* | *tanmadhye ghaṭikāsamjñā* *karṇikā raktasannibhā* |
saha cendukalā tatrāmr̄tadhārām (*tāndra*"° YK 1.267) *sravaty asau* | *etad dhyātvāmr̄taiḥ snātvā*
sadā yogāt pramucyate | *unmādajvarapittādīdāhaśūlādivedanāḥ* ("*śūnyā*"° YK 1.268) | *naśyanti*
ca śiroduḥkham jādyabhāvo 'pi *naśyati* | *sadyodhyānādbhuktaviśvam* *jihvājādyāñ* ca *naśyati*
(last hemistich *om.* in YK) 1-5 cf. SSP 2.6 (Ed. p. 31): *ghaṭikālinḡam* *mūlarandhram* *rājadan-*
tam *śāṁkhinīvivaram* *daśamadvāram* | *tatra śūnyam* *dhyāyet* | *cittalayo bhavati* ||

Testimonia: 1-5 ≈ *Yogasaṁgraha* (IGNCA 30020 f. 3r. l. 11 - 3v. ll. 1-2): *adhikataraśob-*
hayuktam *atiśvetam* *cakram* | *tanmadhye raktavarṇaghaṭikāsamjñā* *varttate* | *tanmadhye*
prakaṭacandrakalā *amṛtādhārāsraवाम्ति* *varttate* | *tasyāḥ kalāyā* *nirantaram* *dhyānakartum*
maraṇam *ksayarogaḥ* *pettajvaraḥrdayadāhaśiro*+++++*jihvāyājadyam* *ca* *naśyati*

1 "kataरaśobhāyuktam K₁N₂] "kaśobhāyuktam E, "kataरaśobhāyuktam BDJLN₁PU₁, "kataरa-
prabhāmuktam U₂ atiśvetam em.] atiśvetam cett. raktavarṇam cett.] raktavarṇa° K₁N₂
ghaṭikā° cett.] ghaṭikā° E, ghaṭikā° P, ghaṭikā° L ekā cett.] ekā ekā LB 2 bhūmiḥ cett.]
bhūmis° JU₁, bhūmi U₂ 'prakaṭa° cett.] pragaṭa U₁, °mṛdrakaṭam U₂ amṛtādhārāsraवantī
cett.] mṛtādhārā sraवantī LB, mṛtādhārā sraवati PU₂, mṛtādhārā bhavati E vartate β] om.
γ 3 kalāyā cett.] kalāyāḥ JK₁N₁N₂U₁, karṇikāyā LB nāyāti cett.] na yāti LBU₂ nirantara° cett.]
nirantaram K₁ 3-4 "dhyānakaraṇād cett.] "dhyānād EP 4 amṛtādhārā cett.]
amṛtādhārāyāḥ sajivo E, amṛtādhārā plāvanam P, amṛtādhārā plāvanam U₂ sraवati BLU₁]
sraवantī DK₁N₁N₂, sraवanam bhavati J, bhavati EPU₂ tadā γ] om. β ksayarogaपittaj-
varaḥrdayadāhaśirorogajihvājḍabhbāvā em.] yaksamarogaपittajvaraḥrdayadāhaśirorogajihvā-
jḍabhbāvā E, ksayarogaपittajvaraḥrdayadāhaśirorogajihvājḍabhbāvā P, ksayarogaपit-
tajvaraḥrdayadāharogajihvāyājḍabhbāvā L, ksayarogaपittajvaraḥrdayadāharogajihvāyā-
jḍabhbāvā B, ksayaroga पittajvaraḥrdayadāhaśirorogajihvāyājḍabhbāvā N₁, ksayaroga पittajvaraḥrdayadāhaśiro-
rogajihvāyājḍabhbāvā DK₁, ksayarogaपittajvaraḥrdayadāhaśirorogajihvāyājḍabhbāvā JU₁,
ksayarogoptatti || jvara hṛdayadāha || śiroroga || jihvājḍatā || dayo U₂ 5 bhakṣitam N₂U₁]
bhakṣitam N₁, bhakṣitām DJK₁, bhakṣitam api EPLU₂, bhakṣitamār pi B viṣam api β] viṣam
BLU₂, viṣan E, viṁśa P bādhyate cett.] bādhatē EPN₂ yady atra cett.] yady atram api BL,
yadyan na DJK₁N₂ manah sthiram EJP] manasthiram cett.]

[It is] endowed with superabundant beauty. [It is] very bright. In its middle exists a unique central receptacle named “the little bell” (*ghāṇṭikā*)¹⁸² being red in colour. In its centre is a site. In the middle of that exists the hidden digit of the moon, which is oozing a stream of nectar. As a result of meditation on this digit, death does not go near him. As a result of uninterrupted meditation, the stream of nectar flows. Then, the states of wasting[-disease] (*kṣayaroga*),¹⁸³ bilious fever (*pittajvara*),¹⁸⁴ burning sensation of the heart (*hrdayadāha*),¹⁸⁵ head-disease (*śiroroga*),¹⁸⁶ and tongue insensibility (*jihvājāḍya*)¹⁸⁷ vanish. Even ingested venom does not trouble if the mind is fixed on it.

since the *ajapāgāyatri* contains the unrecited [*a]ham sa* “I am that” expression. The *hamsa* is a common metaphor for the soul wandering in the wheel of Brahman or *Samsāra*, cf. *Śvetāśvatara Upaniṣad* 1.6 and 3.18. The animal parts may symbolise the various physical embodiments which the *jīva* undergoes as it passes through the *brahmacakra*. The manuscript *Nādicakra* (ORI 1334) contains an illustration of the *dehasvarūpa* of *ajapāgāyatri*. The text surrounding the illustration is almost identical to the description of U₂ found here. See p. 495 for the facsimile with the illustration. Furthermore, Haas, 2022: 191–192 notes that while the association between the Vedic *Gāyatrī* and birds was once prominent in Vedic literature, it seems to have diminished. Here, however, it has survived in the context of the *ajapāgāyatri*. Furthermore, in the *Nādicakra* scroll (ORI 1334), between the description of the ninth *Ājñācakra* (ll. 58–67) and that of the subsequent tenth *cakra* (ll. 49–52), there appears an additional passage describing the *Suṣumṇā* (ll. 53–57): *om̄ tejomayī nādī suṣumṇā madhyagāmr̄tā yasyā mitam̄ idam̄ viśvam̄ proktam̄ ca putatandavayogibhis tat prayā 'nena jñeyā sā dehavarttinī tām̄ na jānanti ye mūḍhāḥ vṛthā te bhāravāhakāḥ tasyādidaṁ cakram̄ dhyeyam̄ jñeyam̄ ca vijñātamaiḥ.*

¹⁸² The term *ghāṇṭikā*, meaning “little bell,” commonly denotes the uvula, see Mallinson, 2010: 24, 207 n. 250, 210 n. 260 and Padoux, 1994: 126f. Within the sixfold *cakra*-system of *Kubjikāmatatantra* 7.85, the uvula serves as a pathway for the ascent of breath, *mantra*, and self between the fifth and the sixth *cakra*: *lalanāghāṇṭike yojya pañcamam̄ sthānam̄ ākramet | ākramed guhyacakram̄ tu karanām̄ cordhvamūlakam ||*

¹⁸³ A fever which causes depletion in the body, cf. *Āyurvediya Mahākośa* (*Āyurvedīya Śabdakośa* *Sanskrit-Sanskrit [Dictionary]*), Jośi, 1968: 441–442.

¹⁸⁴ A fever due to disordered bile, cf. ibid. Jośi, 1968: 618.

¹⁸⁵ The burning sensation in the heart caused by heart disease resulting from disordered bile, cf. ibid. Jośi, 1968: 1721.

¹⁸⁶ The term refers to disorders of the head. When blood, fat, phlegm, or vata decreases, it causes severe pain, cf. ibid. Jośi, 1968: 1452.

¹⁸⁷ Stiffness or numbness of the tongue, cf. ibid. Jośi, 1968: 1452.

[XI. aşṭamacakram brahmaṇḍhrasthāne]

इदानीं अष्टमचक्रं ब्रह्मरन्धस्थाने शतदलं वर्तते । गुरुदेवता ॥ चैतन्यशक्तिः ॥ वि-
राट ऋषिः ॥ सर्वोत्कृष्टसाक्षिः ॥ भूततुर्यातीतचैतन्यात्मकम् ॥ सर्ववर्णाः ॥ स-
र्वमात्राः ॥ सर्वदलानि ॥ विराट देहः ॥ स्थितावस्था ॥ प्रज्ञा वाचा ॥ सोहं वेदः ॥
5 अनुपमस्थानं ॥ अजपाजपः सहस्रः ॥ १००० घटि २ पला ४६ अक्षर ४० ॥ स-
र्वजपः संख्या ॥ २१६०० ॥ एकविंशतिसहस्राणि षड्गतानि ॥ तथैव च निशाहे व-
हते ॥ प्राणं यो जानाति स पण्डितः ॥

सकारेण बहिर्याति हकारेण विशेत् पुनः ।
हंसः सोऽहं ततो मन्त्रं जीवो जपति सर्वदा ॥ XI.1 ॥

Sources: 2 cf. YSV(PT, p. 833): brahmaṇḍhrasthāne 'ṣṭamam̄ cakram̄ śatapatram̄ mahāprabhām | cf. SSP 2.8 (Ed. pp. 31-32): aşṭamam̄ brahmaṇḍhrām̄ nirvāṇacakram̄ sūcikāgrahedyam |

Parallels: 2-9 ≈ *Nādicakra* (ORI 1334 ll. 25-48): om ekādaśāṁ sahasradalacakram mūrvnisthā-
nam guru dīptih caitanyaśaktih virāṭ ṛsiḥ sarvotkṛṣṭasampattiḥ tayoḥ titā caitanyātmakā
sarvavarṇam̄ sarvamātrā sarvadā virāṭ dhaś sthitnyavasthā prajāvācā so haṁsa veda anupame
sthāna ajapā ekasahasra 1000 ghaṭikāḥ 2 śaṁ 4 a 9, 40 so haṁsa samkhyā 21600 ekavimśati
sahasrāṇi ṣaṭśatāni tataiva ca śāśahe vahate prāṇā sa ca kālaṁ vinaśyati sakāreṇa bahir yāti
hakāreṇa viśet punaḥ haṁso haṁso tato mantram jīve japati sarvadā 8-9 ≈ *Vijñānabhairava*
156: sakāreṇa bahir yāti hakāreṇa viśet punaḥ | haṁsa haṁsety amum̄ mantram jivo japa-
ti nityaśah | 8-9 ≈ *Vivekamārtanḍa* 29: hakāreṇa bahir yāti sakāreṇa viśaty adhaḥ | haṁsa
haṁsety amum̄ mantram jivo japati sarvadā 8-9 ≈ *Yogabija* 106: hakāreṇa bahir yāti sakāreṇa
viśen marut | hamsa haṁseti mantra 'yam̄ sarvajivā japanti vai || 8-9 quoted with reference
(*yogabije*) ≈ *Yogacintāmani* (f. 6r): sakāreṇa bahir yāti hakāreṇa viśen marut | hamsa haṁseti
amum̄ mantram jivo japanti sarvadā || 8-9 quoted with reference (*yogabije*) ≈ *Hathatattvakau-
mudi* 22.27: hakāreṇa bahir yāti sakāreṇa viśet punaḥ | haṁsa haṁseti mantrō 'yam̄ sarve jīvā
japanti vai || 8-9 ≈ *Yogaśikhopaniṣad* 1.130cd-131ab (Ed. p. 416): hakāreṇa bahir yāti sakāreṇa
viśet punaḥ | haṁsa haṁseti mantra 'yam̄ sarvair jīvaiś ca japyate ||

2 aşṭamacakram̄ brahmaṇḍhrasthāne śatadalām̄ DJK₁N₁N₂] aşṭamam̄ cakram̄ bra-
hmaṇḍhrasthāne śatadalām̄ U₁, brahmaṇḍhrasthāne 'ṣṭamam̄ śatadalām̄ cakram̄ EPU₂,
brahmaṇḍhrasthāne aşṭamam̄ śatadalām̄ cakram̄ BL 4 dehaḥ em.] deha U₂ vedāḥ em.]
veda U₂ 5 ajapājapah sahasraḥ em.] ajapājapasahasra U₂ 5-6 sarvajapah em.] sarvajapa^o
U₂ 7 prāṇam̄ em.] prāṇah U₂

[XI. Eighth cakra at the aperture of brahman]

Now, [there] exists the eighth *cakra* having one hundred petals at the location of the aperture of Brahman.¹⁸⁸ The deity is the teacher. The power is consciousness. The Ṛṣi is Virāṭa.¹⁸⁹ [It is] the witness above everything. The nature of consciousness is the state beyond the fourth state. [It has] all colours. [It has] all *mātrās*.¹⁹⁰ [It has] all petals. The body is Virāṭa.¹⁹¹ The state is steady.¹⁹² The speech is wisdom. The Veda is the “I am that”-[expression] (*so'ham*). The place is unsurpassed. A thousandfold recitation of the non-recitation; 1000; 2 *ghaṭis*, 46 *palas*, 40 *aksaras*. The count of all mutterings [per day] is 21600. In this way, it carries on day and night. He who knows the breath is a learned person.

XI.1 With the sound “sa”, he exhales. With the sound “ha”, he inhales again: “I am he, he is I”. Because of that, the embodied soul constantly utters the Mantra.^{193,194}

¹⁸⁸The *brahmarandhra*, often termed the “aperture of Brahman,” is a tiny opening at the crown near the fontanelle. Its name originates from ancient Upaniṣadic beliefs, portraying it as a portal for the individual soul (*ātman*) to surpass bodily limitations and merge with the absolute (*brahman*).

¹⁸⁹The Ṛṣi Virāṭa was previously assigned to the fifth *cakra*.

¹⁹⁰This could refer either to syllables, mother goddesses or both.

¹⁹¹Due to the previously mentioned assignment of *virāṭa* to the Ṛṣi of the *cakra*, this could be an eyeskip, so that the originally intended assignment of the *deha* of the eighth *cakra* would be lost.

¹⁹²Possibly in the sense of cessation.

¹⁹³The exact source of this verse is unclear. Considering the possibilities presented in the parallels, it appears evident that this verse represents a mixed variant. It is likely that this verse was widespread in the yoga traditions of the time and was transmitted from text to text and orally from teacher to student, which may have led to the continual emergence of new variants.

¹⁹⁴The supplementary material in U₂ on this *cakra* terminates at this point, whereas the Nāḍicakra scroll (ORI 1334) transmits a slightly longer passage. Immediately following the verse, it reads (diplomatically transcribed): *ādhare liṅganabhau hṛdaya sarasi je tālamūle lalāṭe dvipatre śoḍāśāre dviḍāśadaśadale dvādaśāre catuṣkayāśānte bālāmadhye ḍapha kāṭa sahitē kanṭhadēśe svarāṇāṁ ham kam tatvārthayuktam sakaladalayutam varṇarūpam namāmi*. This passage ...

तस्य कमलस्य जालन्धरपीठ इति संज्ञा । सिद्धपुरुषस्य स्थानं । तन्मध्येऽग्निधूमा-
कारा रेखा यादशी । तादृश्येका पुरुषस्य मूर्तिर्वर्तते । तस्या नादिर्नान्तोऽस्ति ।
तस्या मूर्ते ध्यानकरणात्प्रत्यक्षं निरन्तरं पुरुषस्याकाशे गमागमौ भवतः । पृथ्वी-
मध्ये स्थितस्यापि पृथ्वीबाधो न भवति । सकलं प्रत्यक्षं निरन्तरं पश्यति पृथग्भ-
वति । अतिशयेनायुर्वर्धते ॥

Sources: १-५ cf. YSV (PT, p. 833): jālandharam nāma pīṭham etat tu parikīrtitam | sidh-dhapumṣah (‘puṃsa’ YK १.२७०) sthalam jñātvā agnidhūmanibhā śikhā | ādimadhyāntahinā stripum्मूर्ति (‘mūrti’ YK १.२७०) varttate parā | antajñānī (‘antaryāmi’ YK १.२७१) bhaved dhyānād ākāśe ‘pi samāgamaḥ | nirantaram sarvavettā ity uccāno mahān bhavet | jaganmadhye sthito jantur jagadbādhāvivarjitaḥ | १-५ cf. SSP 2.8 (Ed. pp. 31-32): tatra dhūmaśikhākāram dhyāyet | tatra jālandharapīṭham mokṣapradam bhavati |

Testimonia: १-५ ≈Yogasamgraha (IGNCA 30020 f. 3v. ll. 2-5): brahmaraṇḍhre śatadalām jālamdhharapīṭhasamjñakām siddhapuruṣasyānacakram tanmadhye gnidhūmrāreṣākārā ādimadhyāntarāhitā puruṣasya mūrttiḥ asti | tasyāḥ dhyānakartuh pṛthivyāṁ sthitāv api pṛthvi kṛtabādho na bhavati | trikalikajñānam pratyakṣam bhavati | āyurvṛddih liṅgaśarireṇa sarvatra pratyakṣam gamāgamo bhavati |

१ kamalasya cett.] kamala° E jālandharapīṭha cett.] jālandharapīṭha° B, jātyadharaniपीṭha E iti cett.] om. B samjñā cett.] °samjñā B °puruṣasya sthānam cett.] sthānam mūrti vartate LB १-२ 'gnidhūmākārā rekhā BL] agnidhūmrākārā rekhā U₁, 'gnidhūmākārā reṣā N₁, agnidhūmākārā reṣā DK₁, 'gnidhūmākārarekhā EP, agnidhūmrākārarekhā JN₂, 'gnidhūmrākārā rekhāyāḥ U₂ २ yādr̄si cett.] yādr̄sy° E, etādr̄si U₂ tādr̄sy βBPL] ādr̄sy E, om. U₂ varttate cett.] vartamāte K₁ tasyā γ] tasyāḥ β nādir nānto’sti cett.] nādinām ‘to sti P, nāsty amtaḥ ādir api nāsti DK₁N₁N₂U₁, amtaḥ ādir api nāsti J ३ tasyā BELP] tasyāḥ cett. mūrter EP₁U₂] mūrtir BDJLN₁N₂, mūrti° K₁ dhyānakaraṇāt pratyakṣam nirantaram BE] dhyānakaraṇāt pratyakṣanirantaram cett. puruṣasyākāse cett.] puruṣasya ākāśe DJK₁J, puruṣasya ākāśi U₁, puruṣa ākāśe N₂, puruṣasyākāśa° U₂ °gamoau cett.] °gamo JU₁, °game K₁N₂ bhavataḥ cett.] bhavata U₂, bhavati J ३-४ pṛthvīmadhye cett.] pṛtivīmadhye BU₂ ४ sthitasyāpi γ] sthitāv api β pṛthvībādho EL] pṛtivībādho B, pṛthaka P, pṛthvībādho ko U₂, pṛthvikṣato bādho β na bhavati cett.] bhavati P sakalam pratyakṣam nirantaram em.] sakalāpratyakṣam nirantaram β, sakalāḥ pratyakṣam nirāmtara BL, sakalān pratyakṣam nirāmtaram E, om. PU₂ paśyati cett.] paśyati LB, om. PU₂ ४-५ pṛthagbhavati E] ca pṛthak bhavati BL, ca pṛthak ca bhavati JK₁N₁N₂U₁, ca pṛthak pṛthak bhavati D, om. PU₂ ५ atisayenāyur EP] atisayanāyur BL, atisayena āyur β, om. U₂ vardhate cett.] vardhayate BL

“The seat of Jālandhara” is the name of its lotus.¹⁹⁵ [It is] the place of the accomplished person. In the middle of it, there is a streak that looks like the manifestation of smoke and fire, and in such a way, the unique manifestation of consciousness exists. It has no end nor a beginning. As a result of meditation on the manifestation, direct perception of both the coming and going of the soul in space arises. Affliction from the earth-element does not arise [anymore] even if one is within the earth.¹⁹⁶ One constantly sees everything directly [and] one becomes separate.¹⁹⁷ The span of life increases significantly.

constitutes a highly corrupt and partially difficult-to-reconstruct doxographical enumeration of localisations, presented in ascending order and occasionally accompanied by iconographic features such as the number of petals or phonetic elements.

¹⁹⁵ For a similar concept of Jālandhara see the description of the eighth *cakra* in *Saubhāgyalakṣmyupaniṣad* and *Siddhasiddhāntapaddhati* 2.8.

¹⁹⁶ The meditation effect described here is probably an allusion to a yogic practice usually referred to in Hindi as *bhūmigat samādhi*. Through a trance-like state of *saṃādhi*, certain yogis enable themselves to be buried underground for an extended period of time without suffering any lasting damage. See Mallinson, 2010: 233 n. 45 and Mallinson and Singleton, 2017: 327, 342–345 for more details on the practice and historical accounts. Biological studies have even been conducted to better understand the mechanisms of the human body that underlie this practice. See Heller, Elsner, and Nageswara, 1987.

¹⁹⁷ Probably from the rest of matter in the sense of Sāṃkhya Yoga.

[XII. mahāśūnyacakram]

इदानीं नवमचक्रस्य भेदाः कथ्यन्ते । तस्य महाशून्यचक्रम् इति संज्ञा । तदुपर्यपरं
 किमपि नास्ति । तदेव महासिद्धचक्रं कथ्यते । तस्य पूर्णगिरिपीठमिति एतादृशं
 नाम । तस्य महाशून्यचक्रस्य मध्ये ऊर्ध्वमुखमतिरक्तवर्णं सकलशोभास्पदं अने-
 5 क कल्याणपूर्णं सहस्रदलं एकं कमलं वर्तते यस्य परिमलो मनसो वचसो चागोचरः
 तस्य कमलस्य मध्ये त्रिकोणरूपैका कर्णिका वर्तते ।

Sources: 1–3 cf. YSV (PT, p. 833): navaman tu mahāśūnyam cakran tu tatparat param |
 tad upari param kiñcin nāsti kiñcin mahāparam | mahācakram siddhacakram pūrṇagaur-
 ryādisamjñakam | tanmadhye varttate padmam sahasradalam abhutam | ürddhvavakram
 mahāvaktre (*mahāvaktram* YK 1.274) varṇaśobhāpadam mahat | sarvakalyāṇasampūrṇa-
 masya tulyam na vidyate | parimāṇam vaktam (*vaktum* YK 1.275) asya manasā vacasā na
 hi | trikoṇakarṇikā tatra (“*tantram*” YK 1.276) varttate jagad iṣvari | 1–3 cf. SSP 2.9 (Ed. pp.
 32): navamam ākāśacakram soḍāśadalakalam ürdhvamukham | tanmadhye karṇikāyām
 trikūṭākārām tad ürdhvāśaktim tām paramaśunyām dhyāyet | tatraiva pūrṇagiripīṭham
 sarveṣṭasiddhipradam bhavati |

Testimonia: 1–3 ≈ *Yogasamgraha* (IGNCA 30020 f. 3v. ll. 6–9): brahmaramdhre eva śatadal-
 cakropari mahāśūnyacakram mahāsiddhacakram pūrṇagiricakram iti samjñakam sahas-
 radalam cakram asti | tad upari kiñcin nāsti | tac cakram atiraktam ürdhvamukham sakalaśob-
 hāpadam anekakalyāṇapūrṇam mano vācām agocara parimalo petam | tat kamalamadhye
 trikoṇakarṇikā |

2 “navama” cett.] navamam B, navamaś° U₁ **bhedāḥ** cett.] bheda N₂ **kathyante** cett.]
 kathyate BLN₂U₂ **mahāśūnya**° cett.] mahāśūnye BLN₁, om. U₂ “cakram” iti BELP] cakreti
 β, om. U₂ **samjñā** cett.] om. U₂ **tad upary** BEP] tad upari βL, om. U₂ **aparam** cett.]
 om. BLU₂ 3 **kim** api cett.] kim api β, om. U₂ **tasya** cett.] tasya cakrasya β, madhye ta-
 sysa U₂ **pūrṇagiri** cett.] pūrṇagire JU₁ “**pīṭham**” BPLU₂] pīṭha E, om. cett. iti PU₂] iti
 samjñā BL, om. βE **etādṛśam** cett.] etadrśam E, ekādāśam U₂ 4 **nāma** cett.] nāmaḥ U₁
 “**cakrasya** madhye BELP] cakramadhye β, “**cakrasya**” U₂ ürdhvamukham β] ürdhmukham
 EPL, ürdhvamukham U₂, ürdhvamukhem B **atiraktavarṇam** β] iti raktavarṇam BEL, iti
 raktavarṇa° P, ativarṇam U₂ “**śobhāspadam**” cett.] °śobhāspadam E, “**śobhanāsyadām**” U₂
 5 **“pūrṇam**” cett.] °pūrṇa° BN₂ sahasradalam cett.] sahasradala K₁ ekam cett.] eka° D, om.
 U₁ **vartate** cett.] vartato B **yasya** cett.] yasya kamalasya U₂ **manaso vacaso** E] manasā
 vacasā BDK₁LPN₁N₂, vacasā manasā JU₁, manasā vācā U₂ **cāgocarāḥ** conj.] na gocarāḥ
 BDJK₁EPN₁U₁, na gocara N₂U₂, gocarāḥ L 6 **kamalasya** cett.] kamala° P **trikoṇarūpaikā**
 E] trikoṇarūpā ekā cett., trikoṇarūpā eka N₁N₂

[XII. Cakra of the great void]

Now, the divisions of the ninth *cakra* are explained.^{198,199} The designation of it is “the *cakra* of the great void”. Above that, there is no other. Therefore, it is declared the “the great accomplished *cakra*”. [Another] such name is “[divine] seat of Pūrṇagiri”. In the middle of that *mahāśūnyacakra* exists a single upward-facing extremely red thousand-petalled lotus - an abode of absolute splendour full of countless blessings, whose fragrance is not in range of mind [and] speech, [and] in centre of this lotus exists one central receptacle in the shape of a triangle.

¹⁹⁸ Other texts incorporate a systems of nine places. For example *Kumbhakapaddhati* 91-92, which presents a technique of *kumbhaka* for *pratyāhāra*: *navasthānāni vijñāya pratyāhārah sa vedhasaḥ | pādatalaguhyanābhīhṛdayorahkanṭhaganṭikāḥ kramataḥ || 91 || bhrūmadhyam ca lalāṭam brahmasthānam navaitāni | yogasiddhiḥ sarvaroganāśaḥ pratyāhṛtau bhavet || 92 ||* “Having realised the nine places, this [following description] is the withdrawal of the senses according to the creator. Holding [the breath] in the sequence of [the following places] brings about success in yoga and destruction of all diseases: soles of the feet, generative organ, navel, heart, throat, uvula, middle of the eyebrows, forehead and the crown of the head”. In the *Gorakṣapaddhati* 2.75-76 one finds nine places as *dhyānasthānas*, “places for meditation”: *gudāṇ medhram ca nābhiś ca hrtpadmaṁ ca tad īrdhvataḥ | ghaṇṭikā lambikāsthāna bhrūmadhye ca nabhibilam || 75 || kathitāni navaitāni dhyānasthānāni yogibhiḥ | upādhitarvatvamuktāni kurvanti aşṭaguṇodayam || 76 ||* “Anus and generative organ and navel, heart and [the place] above [the heart], uvula, tongue, middle of eyebrows and crown of the head. These are the nine places of meditation [taught] by the yogis, freeing one from the material world’s limitations and bestowing the eight supernatural powers.”

¹⁹⁹ Similar ninefold *cakra* systems can be identified in the *Yogasvarodaya*, the *Siddhasiddhāntapaddhati*, and the *Yogakarṇikā*. Yet another text that presents a similar system and most likely quoted the *Siddhasiddhāntapaddhati* without reference but with several redactions is the *Saubhāgyalakṣmyupaniṣad*.

तत्कर्णिकामध्ये सप्तदशी एका निरञ्जनरूपा कला वर्तते । कोटिसूर्यसमप्रभं कला—यास्तेजो वर्तते । परमुष्णभावो नास्ति । कोटिचन्द्रसमप्रभं शीतलं परं शीतभावो नास्ति । अस्याः कलाया ध्यानकरणात्साधकस्य दुःखं मनसि न भवति । अत्र स्थानेऽहं देवता ॥ सोऽहं शक्तिः ॥ आत्मा ऋषिः ॥ मोक्षमार्गः ॥ हं ब्रह्मोवर्धम् ॥
⁵ हं चक्र इति ॥ अग्निचक्रे सकारो भवति ॥ प्राणी रूढो भवेजीव आरोहत्यवरोहति ॥ भवगुहा स्थानम् ॥ पीतवर्णम् ॥ कोटिसूर्यप्रतिकाशं तेजः ॥ सदोदितप्रभा ॥ शिवो देवता ॥ मूलमाया शक्तिः ॥ हर आत्मालयावस्था ध्वनिस्थिरा नादात्मकोऽखण्डध्वनिः ॥ अघोरा मुद्रा ॥ †मूलमाया ॥† ॥ प्रकृतिदेहः ॥ वाञ्छनोऽगोचरः ॥ निःप्रपञ्चः ॥ निःसंशयः ॥ †निस्तरञ्जनिर्लेपलक्षं लयध्यानसमाधि ॥†

Sources: 1-3 cf. YSV(PT, p. 833): *nirañjanakalā sā tu koṭisūryasamaprabhā | koṭicandraprabhā caiva śitoṣṇādivivarjītā | asya dhyānāt sādhakasya manoduḥkham bhaven na hi | asya dhyānāt sādhakasya manoduḥkham bhaven na hi |*

Testimonia: 1-3 ≈*Yogasamgraha* (IGNCA 30020 f. 3v. ll. 10-11): *tasyām karṇikāyām sap-tadaśī niramjanarūpā koṭisūryaprabhā satī uṣṇabhava hīnā koṭicandrasamasitalaikākalāsti | tasyām anamtaparamānamatparamānamdānām sthānam tasyāḥ kalāyā dhyānakaraṇāt sādhako yadyādiśati tatra bhavati |*

Parallels: 3-9 ≈*Nādīcakra* (ORI 1334 ll. 9-24): *om namah paramātmane pūrvapakṣam idam proktam paramānandagiro kṛtam anubhāvāt kathitam śāstraṁ navacakram̄ prakīrtitaḥ om dvādaśāra brahmarandhrasthānam pītavarpṇam̄ śrasthānam̄ sūryakoṭipratikāśam̄ te-jasvinidiptaprabhā sivo devatā mūlamāyā śaktih paramātmāśiḥ layāvasthā dhunīsthitih nādātmakam̄ śūnyamudrā mūlamāyā prakṛtiḥ deha vāñmano 'gocaraḥ niṣprapañca nis-samśaya nistaraṅga nirlepa 1 laya 2 lakṣa 3 samādhi 4 parambrahmasthānam̄ mahāmantram̄ jape || brahmerandhe dehasuṣumṇāmārgasuṣumṇā avasthār ūrdhvaprayogātma || om brah-marandhradehasuṣumṇāmārga suṣumṇā avasthār ūrdhvaprayogātmaḥ brahmarandheti agnicakre sakāro bhavati ||*

1 saptadasī cett.] saptadasīreṇa LB ekā cett.] om. E °samaprabham̄ cett.] samaprabhā BLU₂, samaprabha P, sadṛṣaprabham̄ U₁ **2** param EU₁U₂] param U₁, para N₂, parim cett. uṣṇabhāvo cett.] uṣṇabhavo BLP, auṣṇabhāvo D, udbhavo E °samaprabham̄ DN₁N₂] °samaprabhā γ, °samam̄ prabhām̄ U₁, om. L śītalām̄ param̄ BEPU₁U₂] śītalaparam̄ DN₁, śītalapara N₂, om. L śītabhāvo BEP] bhāvo DN₁N₂U₁, śītalabhāvo U₂, om. L **3** asyāḥ cett.] asyā N₂U₂ kalāyā N₂U₁] kalāyāḥ DN₁, kalāyā BEL, kalāyāḥ U₂, om. P °karaṇāt β] °yogāt γ sādhakasya cett.] sādhaka° N₂ na cett.] om. BL **4** sthāne em.] stāne U₂ brahmorvdham em.] brahmordham̄ U₂ **5** sakāro em.] sakaro U₂ bhavati em.] bhavati U₂ **6** sivo em.] sivo U₂ **7-8** 'khanḍadhvaniḥ em.] khamḍadhvani U₂

In the middle of that central receptacle exists the seventeenth digit in an untainted form. The splendour of the digit is shining like ten million suns, but there is no occurring of heat. Its coolness is that of ten million moons, and yet there is no occurring of coldness. As a result of meditation upon the digit, suffering does not arise in the practitioner's mind. Here, at this location the deity is "I"(aham). The power is the "he is I" (so'ham). The R̄si is the self. The path is the liberation. Above Brahma[randhra?]²⁰⁰ is ham.²⁰¹ Ham is in the cakra.²⁰² In the cakra of fire²⁰³ is the letter "sa". The breathing becomes developed [and] the soul ascends and descends. The place is the hiding place of existence. The colour is yellow. The splendour is the shine of ten million suns. The shine always arises. The deity is Śiva. The power is primordial illusion. The state is the dissolution of the self into Hara²⁰⁴ which is the unbroken sound that is not subject to sonic change having the nature of subtle sonic matter.²⁰⁵ The seal is Aghorā. †Primordial illusion.†²⁰⁶ The body is original matter. [It is] not within the range of mind and speech. [It is] without manifestation. [It is] without doubt. †Absorption into meditation and dissolution is the goal without waves [and] without tarnish.†²⁰⁷

²⁰⁰ It is not clear if this *brahmordhvam* signifies Brahman, Brahmā or even the *brahmarandhra cakra*. Since the syllable "sa" is situated in the *agnicakra* this location here could point at the upper part of the body, the point up to which the *ham*-part of the breath ascends on inhalation.

²⁰¹ The syllable "ham" in this context refers to the first syllable of the word *hamsa*.

²⁰² This particular cakra must refer to the current cakra which is described here, which appears to be the exact topmost point to which the breath ascends.

²⁰³ Since the bodily fire in most texts of yoga is situated in the navel area, the *agnicakra* perhaps refers to the lowest point of the body the breath decends to.

²⁰⁴ Epithet of Śiva, cf. for example *Hṝthatattvakaumudī* 25.6.

²⁰⁵ The term *nāda* in Śaiva contexts can be taken as "subtle sonic matter", cf. *Tāntrikābhidhā-nakośā* 3, 2013: 277.

²⁰⁶ Possibly a dittography of the mention of *mūlamāyā* a few lines above. The point of mentioning it here is not clear to me.

²⁰⁷ The meaning of the cruxed passage could not be reconstructed and translated with certainty. The translation is provisional. The compound *layadhyānasamādhi* seems to be a *dvandva*-compound of the collective unit of the three related terms. The compound could, however, also be dissolved as a *tatpuruṣa* and translated as "absorption into meditation and dissolution", which seems to provide a better sense.

तदुपरि अनन्तपरमानन्दस्य स्थानम् । तत्रोर्ध्वशक्तिः । एतादृशीसंज्ञा एका कला वर्तते । अस्याः कलाया ध्यानकारणात् पुरुषो यदिच्छति तद्भवति । राज्यसुखभोगवतः स्त्रीमध्ये विलासवतः संगीतविनोदप्रेक्ष्यावतः एव पुरुषस्य प्रतिदिनं शुक्लपक्षे चन्द्रकलावत् कला वर्धते । पुण्यपापेऽस्य शारीरस्य न स्पृशतः । निरन्तरध्यानकरणान्निजस्वरूपप्रकाशसामर्थ्यं भवति । दूरस्थमप्यर्थं समीप इव पश्यति ॥
५

Sources: १-५ cf. YSV (PT, p. 833): anantaparamānandasthānam jñeyam tadūrddhvataḥ (tadarddhataḥ YK 1.278) | ūrddhvagatakalā tatra tasya dhyānād bhaved iti | iti siddhirājayogaṁ strīnām bhogaṁ mahāsukham | gitavādyavinodādi saśivam̄ varddhate kṣitau | dhyānam nirantarañ cāsyā punyapāpe sthire (sthiraḥ YK 1.280) na hi | nijarūpasya dṛṣṭih syād dūrasyārthañ ca paśyati | १-५ cf. SSP 2.9 (Ed p. 32): navamam ākāśacakram ṣodaśadalakamalam ūrdhvamukham | tanmadhye karnikāyām trikūṭākārām tadūrdhvāsaktim̄ tām paramasūnyām dhyāyet | tatraiva pūrṇagiripiṭham̄ sarveṣṭasiddhipradam̄ bhavati |

Testimonia: २-५ ≈Yogaśaṅgraha (IGNCA 30020 f. 4r. ll. १-४): rājyasukhabhogavataḥ stri vilāsavataḥ samṛgitavinodaprekṣāvato pi sādhakasya śuklapakṣacāmṛdravat pratidinam̄ tejaso vapusā ca vṛddih punyapāpasya sārbhāvah nijsva rūpaprakāśasāmartham̄ dūrasthapy arthasya samipastham iva darśanam̄ ca bhavati | cha | tad uktam̄ tattvajñānapradipikāyām̄ ||

Parallels: १-५ cf. Saubhāgyalakṣmyupaniṣad: navamamākāśacakram | tatra ṣoḍaśadalapadmam ūrdhvamukham tanmadhyakarṇikātrikūṭākārām | tanmadhye ūrdhvāsaktih̄ | tām paśyan dhyāyet | tatraiva pūrṇagiripiṭham̄ sarvecchāsiddhisādhanam̄ bhavati |

१ ananta° cett.] alakṣa° JU₁ sthānam cett.] stānam DU₂, sthānam vartate BL tatrordhvaśaktih̄ EK₁N₁U₂] tatordhvaśaktih̄ P, urdhvaśaktiḥ U₁, tatra ūrdhva śaktiḥ D, tata ūrdhva śaktiḥ J, tatra ūrdhva śakti N₂, rdhaśakti ardhaśakti BL etādṛṣī cett.] etādṛṣā U₂, etādṛṣa J, etādṛṣam̄ D, ekādaśā BLP samjñā cett.] samjñākā JU₁ २ asyāḥ cett.] asyā U₁, tasyāḥ K₁N₂ kalāyā cett.] kalāyāḥ K₁N₂U₂ dhyānakāraṇāt cett.] dhyānakāraṇā D tad bhavati DK₁N₁N₂] tad bhavati ||cha|| J, tad bhavati vā U₁, om. γ २-३ rājyasukhabhogavataḥ JN₁N₂U₁] rājyasukhabhogavṛtaḥ DK₁, tasya sukhabhogavataḥ EPU₂, tasya khaṁ bhogavatam̄ B, tasya sukhām bhogavatam̄ L ३ strīmadhye cett.] śrī strīmadhye N₂ vilāsavataḥ cett.] vilāsavataḥ U₂, vilāsavamtam LB °vinodaprekṣāvataḥ DJK₁N₁U₁] °vinodaprekṣāvataḥ PN₂, °vinodaprekṣāvataḥ U₂, °m̄ vinodavamtam preksāvamtāḥ B, °vilāsavataḥ vinodaprekṣāvataḥ E, °m̄ preksāvataḥ L eva BP evam̄ cett., eka U₁ ४ °vat kalā γ] vṛddhivato DJN₁, vṛddhivata K₁, vṛddhi vam̄to N₂, vṛddhir U₁ vardhate DEPN₁U₁] vartate cett. puṇyapāpe cett.] puṇyapāpau U₁, om. P 'sya E] om. P, asya cett. śarirasya BL] śarirena β, śariram̄ EU₂, om. P na BELU₂] om. βP °śataḥ cett.] sprṣṭat U₁ ४-५ nirantaraḍhyānakaraṇān em.] nirantaraḍhyānakaraṇāt Eβ, niramtaram̄ dhyānakaraṇāt BL, evam̄ puruṣasya pratidinam̄ niramtaram̄ dhyānakaraṇāt U₂, om. P ५ °prakāśa° cett.] °m̄ prakāśana° EU₂ °sthām apy artham̄ DJK₁U₁] °sthām api padārtham̄ BP, °sthām api parārtham̄ L, °sthāpi ca dūrasthavastu E, °sthām api N₁N₂, °sthām api bhavati ||dūrasthām̄ api padārtham̄ U₂ samīpa cett.] samīpam̄ JN₁U₁, samīpam̄ N₂ iva cett.] eva JU₁

Above that is the place of infinite supreme bliss. In that [place], there exists the upper power (*ūrdhvāśakti*)²⁰⁸ as a unique digit which has such a designation. As a result of meditation on this digit, whatever the person wants arises. Even though [one is] enjoying royal pleasures, amusing oneself amongst women and watching musical performances, the person's digit grows daily like the digit of the moon in the bright half of the month. His body is not affected by merit and sin. As a result of uninterrupted meditation [onto this digit], the ability to illuminate one's own nature arises. He sees even remote objects as if they were near.²⁰⁹

²⁰⁸ Examining the primary source for the composition of Rāmacandra's account of the ninth *cakra*, found in the *Yogasvarodaya* (cf. sources), one might infer that the term *ūrdhvāśakti* is a corruption of the term *tadūrddhvataḥ*. However, the term and concept are validated by its occurrence in *Siddhasiddhāntapaddhati* 2.9 (cf. sources), which Rāmacandra must have consulted as well. The association of *ūrdhvāśakti* with a *kalā* is likely an innovation by Rāmacandra, as the *ūrdhvāśakti* of the *Siddhasiddhāntapaddhati* is not explicitly identified as a *kalā*. Moreover, the *kalā* mentioned in the YSv is not designated as a *śakti*. Rāmacandra, therefore, amalgamates assertions from both sources in his interpretation.

²⁰⁹ The final testimony from *Yogasamgraha* IGNCA 30020 references its source as *Tattvajñānapradipikā* (cf. testimonia). After that, the manuscript paraphrases and quotes other yoga texts such as the *Uttaragītā*.

[XIII. lakṣayogaḥ]

इदानीं सुखसाध्यो लक्ष्ययोगः कथ्यते । अस्य लक्ष्ययोगस्य पञ्चभेदा भवन्ति । १
ऊर्ध्वलक्ष्यम् । २ अधोलक्ष्यम् । ३ बाह्यलक्ष्यम् । ४ मध्यलक्ष्यम् । ५ अन्तरलक्ष्य-
म् ॥

Sources: २-४ cf. YSV (PT, pp. 833): sukhasādhyam lakṣayogam idānīm śṛṇu pārvati | pañ-
cadhā lakṣayogaś ca ūrddhalakṣadibhedataḥ (*ūrdhva* YK 2.1) || ūrddhalakṣam (*ūrdhva* YK 2.2)
adholakṣo (^lakṣam YK 2.2) bāhyalakṣam (vāhya° YK 2.2) tathaiva ca | madhyalakṣas (^lakṣam
YK 2.2) tathā jñeyam antarlakṣas (^lakṣam YK 2.2) tathaiva ca |

Testimonia: २-४ cf. *Hathasāmketacandrikā* (MMPP 2244 f.124r ll. 7-9): atha rājayogām-
gasukhasādhyo lakṣayogaḥ kathyate || lakṣayogasya pañcabhedām bhavati | parā ūrd-
hvalakṣyām bāhyalakṣyām madhyalakṣyām antarlakṣyām ceti |

२ ^sādhyo cett.] °sādhyā N₂, °sādho PB, °sādhe L, °sādhyopā° U₁ lakṣayogaḥ cett.] lakṣayo-
gah BL, °lakṣayogaḥ U₁, lakṣanayogaḥ N₂ asya γ] om. β lakṣya° cett.] lakṣa° BLU₂, alakṣa°
JU₁, lakṣana° N₂ pañcabhedā cett.] pañce bhedāḥ B, pañcabhedāḥ L bhavanti cett.]
bhavamti B, bhavati N₂ U₁, bhañvamti K₁ ३ ūrdhvalakṣyam EP] ūrdhvalakṣam BLN₂, urd-
hvalakṣya DK₁JN₁, urdhvalakṣa N₂ U₁ °lakṣyam EP] °lakṣam BLU₂, °lakṣya DJK₁N₁, °lakṣa N₂,
om. U₁ bāhyalakṣyam U₂] bāhyalakṣya DJK₁N₁, bāhyalakṣa N₂, bāhyalakṣya U₁, bāhyakṣam
B, lakṣyam E, madhyalakṣyam P, madhyalakṣam L madhyalakṣyam em.] madhyalakṣya
DJK₁N₁, madhyalakṣa N₂U₁, madhyalakṣam U₂, bāhyalakṣyam EP, bāhyakṣam L, om. B
३-४ antarlakṣyam EP] antarlakṣya DJK₁N₁U₁, aṁtaralakṣam BL, antarlakṣa N₂, sar-
valakṣyam U₂

[XIII. Lakṣayayoga]

Now, Lakṣayayoga (“Yoga of foci”),²¹⁰ which is easily accomplished,²¹¹ is explained. There are five subdivisions of this Lakṣayayoga: 1. The upper focus (*ūrdhvälakṣya*), 2. The lower focus (*adholakṣya*), 3. The outer focus (*bāhyalakṣya*), 4. The middle focus (*madhyalakṣya*), 5. The inner focus (*antaralakṣya*).^{212, 213, 214}

²¹⁰The original reading of the yoga is likely *lakṣayayoga* since it crosses the stemma of the β- and γ-group. This reading is supported by the usage in the *Siddhasiddhāntapaddhati* 2.26–32 and *Yogasiddhāntacandrikā* (Ed. p. 2). However, *Prañatośini* (Ed. pp. 833–834) and *Yogakarṇikā* (Ed. pp. 23–24) as well as *Sarvāṅgayogapradipikā* (Ed. pp. 104–105) use the term *lakṣayoga*, indicating that both designations were common. See p. 392 for a detailed discussion of Lakṣayayoga.

²¹¹The emphasis on the easiness of Laks(y)ayoga is not just shared with the *Yogasvarodaya* but also with Sundardās’s *Sarvāṅgayogapradipikā* 3.25a: *lakṣayoga hai sugam upāī |*

²¹²In most other texts it is called *antaralakṣya*, but the *Tattvayogabindu* reads *antaralakṣya* throughout its manuscripts. This is confirmed by the *Haṭhasaṅketacandrikā* (cf. sources).

²¹³The practices of Laks(y)ayoga in Sundardās’s *Sarvāṅgayogapradipikā* 3.35–36 (Ed. pp. 104–105) are basically identical except presented in a different order and subsumed under the category of Haṭhayoga. The *Siddhasiddhāntapaddhati*, one of Rāmacandra’s central sources, particularly for the second half of his text, describes three almost identical *lakṣyas* in 2.26–31: *antaralakṣya*, *bahirlakṣya* and *madhyamam lakṣyam*.

²¹⁴Nārāyaṇatirtha, in his *Yogasiddhāntacandrikā* does not mention any of the five categories within his descriptions of Lakṣayayoga. Here, Lakṣayayoga is connected to *Yogasūtra* 1.35. Lakṣayayoga directs the mind onto a specific focus, like the tip of the nose, etc., to stop the mind’s activity, cf. *Yogasiddhāntacandrikā*, Ed. p. 54.

[XIV. ūrdhvalakṣyam]

प्रथममूर्ध्वलक्ष्यं कथ्यते । आकाशमध्ये हृषिः । अथ च मन ऊर्ध्वं कृत्वा स्थाप्यते ।
 एतस्य लक्ष्यस्य दृढीकरणात्परमेश्वरस्य तेजसा सह दृष्टैरैक्यं भवति । अथ चाका-
 शमध्ये यः कश्चिददृष्टः पदार्थो भवति । स साधकस्य दृष्टिगोचरे भवति । अयमेवो-
 ५ ऊर्ध्वलक्ष्यः ॥

Sources: 2-5 cf. YSV (PT, pp. 834): lakṣaṇam śrīṇu caiśām hi phalam jñātvā maheśvari | ākāse dṛṣṭim āsthāya mana ūrddhan tu kārayet | ūrdhalakṣam (ūrdhva° YK 2.4) bhaved eṣā parameśasya caikatā |

Testimonia: 2-5 cf. *Hṝhasamketacandrikā* (MMPP 2244 f.124r l. 9 - f. 124v l. 2): tatra prathamam ūrdhvalakṣyam nirūpyate ākāśamadhye dṛṣṭih athavā mana ūrdhvam kṛtvā sthāpyate tasya lakṣyadṛḍhikaranāt prathamam tamо jyotiḥ nakṣatremdrādinām darśanam tato 'bhyaśad ārdhye manasthairye kramena parameśvarasya tejasā sahadṛṣṭher aikyam bhavati ākāśamadhye yaḥ kaścid dṛṣṭhaḥ padārtho bhavati sa sādhkasya dṛṣṭhigocaro bhavati || ayam ūrdhvalakṣyayoga-prakāraḥ

2 prathamam EP] prathamam βU₂, atha L, athama B ūrdhvalakṣyam E] ūrdhvalakṣyah P, urdhvalakṣya U₁, ūrdhvalakṣam L, urdhvalakṣam U₂, urdhvalakṣah DJK₁N₁N₂, urdhvalakṣam B kathyate cett.] om. BL ākāśamadhye cett.] om. P dṛṣṭih cett.] dṛṣti B, om. P atha ca PN₁N₂U₁] atha vā BDJK₁L, atha U₂, kadā ca E mana ūrdhvam EJPN₂] mana ūrdham DK₁, mana urdhvam N₁U₂, manerddhvam U₁, ūrdhvamana B, ūrdhvam mana L sthāpyate cett.] sthāpayati E 3 lakṣasya EPN₁] lakṣasya cett., lakṣaṇasya N₂ dṛḍhikaranāt cett.] dṛḍhakaranāt EP, dṛḍhikṛtvā BL tejasā cett.] tenasā U₂, teja° BL dṛṣṭer aikyam EPJU₁U₂] dṛṣṭeh aikyam DK₁N₁, dṛṣṭeh ekam N₂, dṛṣṭair aikā BL atha cett.] athā B 3-4 cākāśa° EPBU₂] ca ākāśa° DJK₁N₁U₁, vākāśa° L, ākāśa° N₂ 4 kaścid adṛṣṭah EPN₁U₁] kaścit adṛṣṭah DK₁], kaccit dṛṣṭah B, kaccit dṛṣṭah B, kaścita adṛṣṭah N₂, kaścid dṛṣṭa° U₂ padārtho cett.] padārthe K₁N₁, padārtha N₂ sa cett.] om. BLN₂U₂ dṛṣṭigocare DK₁N₁U₂] dṛṣṭigocaro cett., dṛṣṭigocarā N₂ bhavati cett.] bhavatī B ayam cett.] atham J 4-5 evordhvalakṣyah DEPU₁] evordhvalakṣah L, evordhalakṣah B, evordhvalakṣya N₁U₂, eva vodhalakṣaṇam N₂

[XIV. The upper focus]

At first, the upper focus is explained. The gaze is on the centre of the sky.²¹⁵ And then, having directed the mind upwards, it is fixed [there]. As a result of stabilizing this focus, unity of the gaze with the splendour of the highest lord arises. And then, some object that has not been seen before arises in the centre of the sky. That [object] arises in the range of sight of the practitioner. This alone is the upper focus.^{216,217}

²¹⁵This could be the Zenith. See *Sanskrit Wörterbuch*, 1858: 179.

²¹⁶Sundardās shares the concept of *ūrdhvvalakṣ(y)a* as fixing the gaze in the sky is in his *Sarvāṅgayogapradipikā* 3.27: *ūrddha lakṣa karai ihīm bhāmti | duṣtyākāśa rahai dina rāti | bibidha prakāra hoi ujiyārā | gopi padāratha disahim sārā ||*

²¹⁷A similar practice is presented in *Vijñānabhairava* 84: *ākāśam vimalam paśyan kṛtvā drṣṭim nirantarām | stabdhātmā tatkṣaṇād devi bhairavam vapur āpnuyat ||* Although the term *lakṣya* is not used, the central elements of the practice are found here: the gaze is constantly fixed on the sky, establishing a connection with the divine. See also *Śivasamhitā* 5.30-31.

[XV. adholakṣyah]

अथाधोलक्ष्यः । नासिकाया उपरि द्वादशाङ्गुलपर्यंतं दृष्टिः स्थिरा कर्तव्या । अथवा
नासिकाया अग्रे दृष्टिः स्थिरा कर्तव्या । लक्ष्यद्वयस्य दृढीकरणादृष्टिः स्थिरा भवति ।
पवनः स्थिरो भवति । आयुर्वर्धते ॥ एतद्वयमेव बाह्यलक्ष्यमपि कथ्यते । बाह्याभ्य—
५ न्तरमाकाशावत् शून्यलक्ष्यः कर्तव्यः । जाग्रदशायां चलनदशायां भोजनदशायां
स्थितिकाले सर्वस्थाने शून्यस्य ध्यानकारणात् मरणत्रासो न भवति ॥

Sources: २-६ cf. YSV (PT, p. 834): nāśikopari deveśi dvādaśāṅgulamānataḥ | dṛṣṭih sthirā (dṛṣṭisthiran YK 2.5) tu karttavyā (karttavyam YK 2.5) adholakṣam idam bhaja (bhajet YK 2.5) | athavā (tathā ca YK 2.5) nāśikāgre tu sthirā dṛṣṭir iyaṁ bhavet (śrūpa YK 2.5) | sthirā dṛṣṭis cirāyuh syāt tathāsau (yasya bhavet sthirā dṛṣṭis cirāyuh YK 2.6) sthiradṛṣṭimān | : bāhyalakṣam svayam jñeyam yāti tattvanivāsinām (nirāśinām YK 2.6) | kāminām tu bahir dṛṣṭis cintādisu susiddhidā | etad bāhyamadhyalakṣam iṣṭacintā nirākulam (dṛṣṭicintānirākulah YK 2.7) | antar-lakṣam śrūpa śukradigvidigādivarjitam (subhru° YK 2.8) | (bāhyabhyantara ākāśam vādhāmantram param matam YK 2.8cd) | calaj jāgratsuṣupteṣu bhojaneṣu ca sarvadā | sarvāvasthāsu deveśi cittam śūnye niyojet | karttā kārayitā śūnyaḥ (śūnyam YK 2.10) mūrttimān śūnya iṣvarah | harṣaśokaghaṭastho 'yam janmamṛtyu labhet svayam |

Testimonia: २-६ ≈Hathasamketacandrikā (MMPP 224.4 f. 124v ll. 2-4): atha adholakṣayogaḥ nāśikāyā upari dvādaśāṅgulaparyamta dṛṣṭih sthirā karttavyā athavā nāśikāyā agre dṝhtih sthirākarttavyā lakṣyadvayasya dṝdhikaraṇād dṛṣṭih sthirā bhavati pavano pi sthiro bhavati jito bhuvati pavanasthairyā mano pi sthiram sāṁtam bhavati lakṣadvayadṝdhikaraṇād āyurvṛddhir bhavati | satyam ūrdhvalakṣyavad vāhyalakṣam api kathyate bāhyo abhyamtare ākāśavat chonyalakṣah karttavyaḥ jāgrad daśāyām calanadaśāyām ca bhojadaśāyām sthitikāle sarvasthāne śūnyadhyānakaṛaṇān maraṇā trāso na bhavati |

२ athādholakṣyah em.] atha adholakṣyah N₁, athādholakṣah PL, athādholakṣa B, atha adholakṣanah N₂, atha adholakṣah DK₁, atha adholakṣa JU₁, om. EU₂ nāśikāyā cett.] nāśikāyāḥ EU₂ upari cett.] upariṣṭāt U₂ dvādaśāṅgula° cett.] dvādaśāṅgulamūla° E, daśāṅgula° U₂ dṛṣṭih cett.] dṛṣṭi° JU₁ athavā cett.] om. LB ३ nāśikāyā cett.] nāśikāyāḥ JU₁, nāśika N₂ agre cett.] °gre K₁, om. BL dṛṣṭih cett.] dṛṣṭi° K₁N₂ sthirā cett.] om. BL karttavyā cett.] om. BL lakṣyadvayasya J] lakṣadvayasya cett., lakṣadūyasya E dṝdhikaraṇād N₂] dṝdhikaraṇāt DELN₁U₁U₂, dṝstikaraṇāt P, dṝdhikaraṇān B dṛṣṭih cett.] dṛṣṭi° LN₂U₂ sthirā cett.] sthiro B, °sthiro L bhavati cett.] bhavati B ४ pavanaḥ DEK₁PN₁] pavana° JN₂U₁U₂, om. BL sthiro bhavati cett.] om. BL etad dvayam LJPN₂] etad düyam E, etad dvayadvaya B, etat advayam DK₁N₂, etat dvayam U₁U₂ eva β] api γ °lakṣyam EPU₁U₂] lakṣam cett. api β] eva γ kathyate β] bhavati γ, bhavati B ४-५ bāhyabhyantaram N₂] bāhyo bhyam-taram DK₁N₁, bāhyabhyamtare BJLPU₁U₂, bāhyāmpta E ५ ākāśavat β] ākāśacvat B, ākāśa cen L, ākāśe cet PU₂, ākāśe E °lakṣyah DJK₁N₁U₁] °lakṣyam EPU₂, °lakṣah N₂, °m lakṣam BL karttavyaḥ cett.] karttavyā BL jāgraddaśāyām cett.] jāgraddaśāyām N₂, jāyadaśāyām N₂, jāgradādidaśāyām BL calana° cett.] cakaba° N₁ bhojanadaśāyām cett.] bhojanam daśāyām P, om. JU₁ ६ °sthāne cett.] °sthāneṣu BL °trāso DJK₁N₁] °trāso N₂, °sautrām U₁, om. γ na cett.] om. γ bhavati N₁N₂] bhavati || cha|| J, bhavati || śūnya D, bhavati vā U₁, om. γ

[XV. The lower focus]

Now, the lower focus. One should stabilize the gaze up to twelve finger breadths above of the nose. Alternatively, one should stabilize the gaze onto the tip of the nose. The gaze becomes still due to the stabilizing of the two foci. The breath becomes stable. Lifespan increases.^{218,219} This pair is also taught as an external focus.²²⁰ [Then] the focus of emptiness, which is like space, should be executed internally and externally.²²¹ The fear of death does not arise due to meditation on the void in all states - while eating, moving, waking [and] at the time of rest.^{222,223}

²¹⁸In Sundardās's *Sarvāṅgayogapradipikā* 2.26 (Ed. p. 104), one finds the following verse with a similar concept. He shares the technique of fixing the gaze onto the nose and the notion of the breath becoming stabilised: *prathamahim adho lakṣa kaum jānaiṁ | nāśā agra dr̥ṣti sthira ānaiṁ | yātōm mana pavanā thira hoi | adho lakṣa jo sādhai koī* ||

²¹⁹In his *Hathasamketaçandrikā*, Sundaradeva adds further techniques to the category of *adholakṣya* at this point of the text. For the reconstructed passage (based on ORI B220, GOML R3239, and MMPP 2244) and its translation, see p.397.

²²⁰This statement associates the two practices of *adholakṣya* with *bāhyalakṣya*, which is described later on in the text. Indeed, these later descriptions instruct the practitioner to focus on one of the five elements at various distances in front of the nose or above the head (cf. p. 172).

²²¹The description undoubtedly derives from the *Yogasvarodaya* as quoted in the *Prāṇatoṣinī* (Ed. p. 834), where it is declared a practice of *antaralakṣ(y)a*. Rāmacandra extracts this passage from his source text and locates this practice within the *adholakṣya* category.

²²²The translation of *sthitikāle* as “time of rest” is confirmed by the four states mentioned in the YSV (cf. sources). The formulation *sthitikāle* is Rāmacandra’s rendering of *susuptesu*.

²²³The concept of five *lakṣ(y)as* appears only in the lost *Yogasvarodaya* and from there made its way into *Prāṇatoṣinī*, *Yogakarṇikā* and *Tattvayogabindu*. The other texts including it are *Sarvāṅgayogapradipikā*, *Hathasamketaçandrikā* and *Yogaśiddhāntacandrikā*. In those texts, this practice becomes a genuine yoga: *Lakṣ(y)yoga*. If one encounters the concept of three *lakṣ(y)as* as found in *Netratantra* with *Netroddyota* (cf. 7.1), *Śivayogapradipikā* (cf. 4.36-50), *Maṇḍalabrahmaṇopaniṣat* (cf. 2.6-2.14) or *Advayatārakopaniṣad* (Ed. pp. 3-5) etc. it is never declared as an own type of yoga.

[XVI. rājayogayuktasya puruṣasya yac charīracihnam]

इदानीं राजयोगयुक्तस्य पुरुषस्य यच्छरीरचिह्नं तत् कथ्यते । सर्वत्र पूर्णो भवति ।
पृथिव्याः दूरे तिष्ठति । पृथ्वीं व्याप्त्य तिष्ठति । यस्य जन्ममरणे न स्तः । सुखं न भवति । दुःखं न भवति । कुलं न भवति । शीलं न भवति । स्थानं न भवति । अस्य
5 सिद्धस्य मनोमध्ये ईश्वरसंबन्धी प्रकाशो निरन्तरं प्रत्यक्षो भवति । स च प्रकाशो न शीतो न चोष्णो न श्वेतो न पीतो भवति । तस्य न जातिर्न किञ्चिच्चिह्नम् । अयं च निष्कलो निरञ्जनः । अलक्ष्यश्च भवति । अथ च फलचन्दनकामिन्यादर्यस्य यस्ये-
च्छा भवति । तं तं भोगं प्राप्नोति । अथवास्य मन एव स्थानेऽनुरागं न प्राप्नोति ॥

Sources: 2-8 cf. YSV (PT, p. 834): idānīm kathayisyāmi rājayogasya lakṣaṇam | rājayoge kṛte pūmbhiḥ siddhīcīhnām bhaved iti | pari-pūrṇām bhavet cittam jagatstho 'pi jagadbhābiḥ | na kṣobho janma mṛtyuś ca na duḥkham na sukhām tathā | bhedābheda manāḥsthau na jñānaṁ śilām kulām tathā | prakāśakuśasambandhiprasaṅgo 'yam nirantaram | sarvaprakāśako 'sau tu naṣṭabhedādir eva ca | asya citte nānurāgo vīrāgo na bhaved iti | asya jāter na cihnañ ca niṣkalo 'yam nirañjanah | ananto 'yam mahājyoti vāñchām bhogam dadāti ca |

2 puruṣasya cett.] om. E yac charīracihnam DN, P] yaccharīracihnam K₁, śarire yac cihnam E, yac charire cihnam U₁, ya charire cihnam J, yat śarīracihnam U₂, yac charīracihūm N₂, cihnam BL tat DEJK₁N₁N₂] tata U₁, om. BLPU₂ sarvatra[°] β tatsarvatra[°] γ °pūrṇo cett.] pūrṇā PN₂ **3** prthivyāḥ cett.] prthivyā U₂, om. BL dūre DEJK₁N₁] ddūre U₁, dūra N₂, dūram U₂, om. BL tiṣṭhati cett.] om. BL prthvīm DK₁N₂] prthvām N₁, prthivyām E, prthi[°] P, prthivyā U₂, om. BJLU₁ vyāpya DEK₁PN₁N₂] vyātī U₂, om. BJLU₁ tiṣṭhati cett.] om. BJLU₁ yasya janmamaranē na stāḥ cett.] om. BJLU₁ **3-4** sukham na bhavati cett.] om. BJLU₁ **4** duḥkham na bhavati cett.] om. γJU₁ kulām BK₁U₂] kūlām DPN₁N₂, kalam L, om. EJU₁ na bhavati cett.] om. EJU₁ śilām cett.] śitalām P, om. BEL na bhavati cett.] om. BEL sthānam na bhavati cett.] om. BEL **5** siddhasya cett.] om. E, siddhasya prthivivyāpyam tiṣṭhati || yasya janmamaranē na stāḥ sukham na bhavati || duḥkham na bhavati || kulām na bhavati || śilām na bhavati || JU₁ manomadhye cett.] om. E īśvarasāmbandhī cett.] īśvaraṁ sāmbandhī B, om. E prakāśo cett.] prakāśaḥ β, om. E nirantaram cett.] nirattaram U₂, om. E pratyakṣo cett.] pratyakṣa N₁, om. E bhavati cett.] om. E **6** coṣṇo cett.] ++o U₁ śveto cett.] kheto N₂U₁ na pīto cett.] pīto na U₂ jātir cett.] jāti DK₁N₂, jānāti U₂ kiñcic cihnam cett.] kiñcic cihnam E, kiñcic cihūm DK₁N₁N₂, kiṁcit || cihūm J, kiṁcit khecha cihnam U₁, na kiṁcit cihnam U₂ ayaṁ cett.] arya J, vyayaṁ BL **7** niṣ[°] cett.] niṣ[°] BU₂, niḥ[°] JU₁ alakṣyaś cett.] alakṣyaḥ U₁U₂, alakṣaś BLN₁N₂ ca cett.] om. U₁U₂ phala[°] cett.] phalaṁ BJN₂U₁ °candana[°] DJK₁PU₁U₂] °camdrana N₁, camdra N₂, °vamda L, jaṁda B, °dvande E āder cett.] āde DK₁, ādar B, ādir L **7-8** yasya yasyechā em.] yasya yasyechā DJK₁, yasyechā E, yasyochā P, yasya yasyeccha N₁N₂, yasya yam U₁, yasye chā U₂, yasya L, yasye B **8** bhavati cett.] bhavamti J, na bhavati BELP tam tam DJK₁N₁N₂] tataṁ U₁, om. γ bhogam prāpnōti cett.] om. γ °vāsyā N₁N₂] °vā yasya DJK₁, °vāsvā U₁, om. γ mana β] om. γ eva DK₁N₁N₂] etat J, etata U₁, om. γ sthāne 'nurāgam na prāpnōti β] om. γ

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

Now, the physical sign of a person who is engaged in Rājayoga is taught.²²⁴ He is rich at all times.²²⁵ He exists detached from the world [yet] having permeated the world.²²⁶ For whom neither birth nor death exists; happiness does not exist; suffering does not exist;²²⁷ lineage does not exist; moral conduct does not exist;²²⁸ [and] abode does not exist - in the mind of this accomplished [person], a light that is connected to God becomes perceptible. And, the light is not cold, not hot, neither white nor yellow.²²⁹ Neither does he have a caste, nor does he have any sign. Furthermore, he is without parts, immaculate and uncharacterised. And then, whatever wish for the most excellent fruit, affectionate woman, etc. arises,²³⁰ he obtains that very enjoyment.²³¹ However, his very mind does not experience attachment in this situation.²³²

²²⁴The shift from Lakṣayoga to the physical sign of Rājayoga seems abrupt, but Rāmacandra follows the *Yogasvarodaya*'s structure, treating the remaining Lakṣayogas later.

²²⁵In light of Rāmacandra's understanding of Rājayoga as the "yoga for kings," this translation for *pūrṇa* is obvious.

²²⁶Cf. *Sarvāṅgayogapradīpikā* 3.22: *icchā parai tahāṁ so jāī | tīni loka mahīm atāka na kāī | svarga jāī devani mahīm baiṭhai | nāgaloka pātāla su paīthai || 22 ||*

²²⁷Equanimity towards opposites in the state of Rājayoga are common among texts that teach Rājayoga, cf. e.g. *Amanaska* 1.26ab: *sukhaṁ duḥkhaṁ na jānāti śitoṣṇam ca na vindati |; Hathapradīpikā* 4.III ~ *Nādabindūpaniṣad* 53ab–54cd: *na vijānāti śitoṣṇam na duḥkhaṁ na sukhaṁ tathā | na mānaṁ nopamānaṁ ca yogī yuktaḥ samādhinā ||*; also cf. *Sarvāṅgayogapradīpikā* 3.18cd: *jākaiṁ dukha aru sukha nahiṁ hoi | harṣa śoka vyāpai nahiṁ koī |*

²²⁸Cf. *Dattātreyyayogaśāstra* 186.

²²⁹Cf. *Amanaska* 1.51: *vāsarārdhalayenāpi svātmajyotiḥ prakāśate | sūryo gobhir ivoddipto yogī viśvaṁ prakāśate |*; also cf. *Sarvāṅgayogapradīpikā* 3.13cd: *rājayoga saba īpara chājai | jo sādhai so adhika birājai ||*; and 3.23cd: *hrdaya prakāśa rahai dina rātī | deśai jyoti tela bina vātī ||*

²³⁰This statement is unusual as it contradicts standard renunciatory principles. For this reason, *bhavati* was changed to *na bhavati* in the transmission of the γ-group. The passage is supported by the *Yogasvarodaya*: ...*mahājyotir vāñchāṁ bhogam dadāti ca* | cf. sources.

²³¹For similar constructions to "yasya yasyecchā ...tam tam bhogam ..." cf. *Ānandakanda* 1,15.312 and *Hathatattvakaumudī* 5.39.

²³²Nearly all manuscripts omit (some even repeat) sentences at this section, likely due to eye-skipping caused by structural similarity and brevity of the sentences.

[XVII. anyad rājayogasya cihnam]

अन्यद्राजयोगस्य चिह्नं कथ्यते । यस्य राज्यादिलभेऽपि फललाभो न भवति ।
हानावपि मनोमध्ये दुःखं न भवति । अथ च तृष्णा न भवति । अथ च कस्मिन्नपि
पदार्थे प्राप्ते कस्यापि पदार्थस्योपर्यनिच्छा न भवति । अस्मिन्नपि पदार्थे मनसोऽनु-
5 रागोओ न भवति । अयमपि राजयोगः कथ्यते । अथ च यस्य मनः श्रुतिविद्वत् पु-
रुषे मित्रे शत्रौ च समं भवति । दृष्टिश्च समा भवति । सकलपृथ्वीमध्ये गमनवतः
सुखभोगवतः यस्य मनसि कर्तृत्वाभिमानो नास्ति । अनुचरलोकमध्ये कर्तृत्वं न
ज्ञापयति । सोऽपि राजयोगः कथ्यते ।

Sources: 2-8 cf. YSV (PT, pp. 834-835): rājye (em. *rājya* YSV) prāpte 'pi no harso hānau duḥkham bhaven na hi | kvacid vastuni deśasya niḥsvane keṣu kutracit | vidyāvidyāmitraśatrau samā dr̄ṣtiś ca sarvaśah | bhogaśaktādikartṛtvena mano no bhavet khavat | lokamadhye bhavet karttā manomadhye 'pi niṣkriyah | eṣo 'pi rājayogīti sukhe duḥkhe samas tathā |

2 anyad EN₂] anyat β, anyate BL, om. P rājayogasya cett.] rājyoga° JU₁, om. P cihnam EJ] cihnam BLN₁U₂, ciṁhūm N₂, cihum DK₁, om. P kathyate cett.] om. P yasya cett.] om. P rājyādi° cett.] rājādi° BL, rājyāpi° J °lābhe DK₁EN₁] °lobhe N₂, °lābe U₁, °lābho U₂, lābhety BL, om. JP 'pi DEK₁N₁] 'pi ca N₂U₁, ty BL, ca J, om. PU₂ phala° DEN₁N₂] aphala° BL, pala° J, pala° U₁, om. PU₂ lābho cett.] om. P na bhavati cett.] na bhavatī BL, ba bhavati N₁, om. P 3 hānāv cett.] hānād U₂, hananād BL, om. P api cett.] pi BLN₂, om. P manomadhye duḥkham na cett.] om. P bhavati cett.] bhavatī BL, om. P atha ca tṛṣṇā na cett.] om. P bhavati cett.] bhavatī B, om. P atha ca cett.] om. P kasmin cett.] om. P api DU₁] na BL, pi N₁N₂, adhi U₂, om. EP 4 padārthe cett.] padārthau B, padārtho L, padārtha° U₂, om. EP prāpte cett.] prāpta N₁, om. EP kasyāpi cett.] kābhyādi U₂, om. EP padārthasyopary E] padārthasyopari BL, padārthopari U₂, padārthasya upari β, om. P anicchā E] ānīchā B, ānīcha L, anīchā DJK₁, anūsthā N₁, anīsthā N₂, anīstā U₁, anīcha U₂, om. P na cett.] ni B, om. DK,P bhavati cett.] bhavamti DJN₁, om. P asminn cett.] kasmin EU₂ api cett.] om. BEL manaso BELP] manasah DK₁N₁N₂U₁, manasaś J, manasa U₁, om. U₂ 4-5 'nurāgo BELP] cānurāgo J, anurāgo cett. 5 na bhavati EK₁] na bhavatī BL, na bhavati ayam api padārthe manasonurāgo na bhavatī P, na bhavatī || ayam api padārthe anurāgo na bhavatī U₂, bhavati DJN₁N₂U₁ ayam cett.] atham P, atha L api cett.] sama L rājayogaḥ cett.] rājayoga N₂U₂ ca cett.] caḥ E yasya cett.] ya D śrutividvat em.] munividvat E, śunividvat P, bhunividvat L, śrunividvat BU₁, śrutividiyut DK₁N₁N₂, śubhividiyut J, śucivisuddha° U₂ 5-6 puruṣe cett.] puruṣeu E 6 mitre cett.] maitre BELP śatru cett.] śatru B, om. E dr̄ṣtiś ca cett.] om. BL samā cett.] namnā P, om. BL bhavati cett.] om. BL sakalapṛthvīmadhye cett.] °pṛtvī° L gamanavataḥ EJN₁U₁] gamanam vataḥ D, gamavataḥ U₁, gamanataḥ K₁, gamanāgamanavataḥ P, gamanāgamanavat U₂, gamanāgamanataḥ BL 7 sukhabhogavataḥ cett.] sukhabogho bhavataḥ BL, sukho bhogavataḥ U₁, sukhabhogavat U₂ yasya cett.] tasya K₁ kartṛtvābhimāno EJPU₁U₂] kartutvābhimanō BL, kartṛtvādīyabhimāno DK₁N₁N₂ anucara° BL] anuca° βPU₂, atha ca E °madhye cett.] °madhya BL kartṛtvam na cett.] kartṛtvābhimanō BL, kartṛtvam N₁U₁ 8 jñāpayati cett.] jñātva payati DJK₁U₁, nāsti BL rājayogaḥ EPN₁] rājayoga cett.

[XVII. Another sign of Rājayoga]

Another sign of Rājayoga is described. For whom,²³³ even if a kingdom has been attained, there is no gaining of a [karmic] result;²³⁴ [and] even in loss, suffering does not arise within the mind; and neither does desire arise. And then, if a certain object has been attained, no aversion²³⁵ arises towards [this] certain object, and also no affection of the mind arises towards this very object – this is said to be Rājayoga. Moreover, whose mind is equal towards a person who has expertise in sacred scriptures, a friend [or] an enemy; and [whose] view becomes indifferent; in whose mind prevails no sense of being the agent [while] moving in the whole world and enjoying pleasures; in whose mind the pride of the ability [to do these things] does not arise; [and] who does not show his being the agent among his attendants - this is also said to be Rājayoga.

²³³ Grammatical constructions in this text may deviate from classical Sanskrit. In most cases, however, these should not be regarded as errors due to their frequency but as contemporary or regional language usage phenomena. Some constructions in this section and other passages of the text use the genitive as a substitute for other cases, such as the dative, instrumental or locative, see Whitney, 1879: 87, 294. In particular, this can be observed in this and other places of the text in relative clause constructions beginning with *yasya*, which must, for example, be read as *yasmin*, as otherwise, the corresponding correlative pronoun seems to be missing. The genitive, for example, in connection with the following word *manasi* or *manah* (see edition text) would make the yogin the implicit subject of the sentence and the actual correlative pronoun of the construction referring to *yasya*, in this section *ayam* or *sah*, would appear incongruent. At the same time, the *dandas* in these constructions should be understood as commas or semicolons.

²³⁴ Mallinson suggested considering an emendation of *phalalābhah* to *phalalobhah*, which would indeed make good sense. However, in light of the unequivocal consistency of the manuscripts across the stemma, I have adhered to the transmitted reading.

²³⁵The most common meaning of the word *anicchā* is indifference. However, even with force, this meaning can not be the word's intended meaning in this context. Because of that, I propose the meaning of "aversion" as attested in *Sanskrit Wörterbuch*, 1858: 47. The meaning "aversion" can be easily derived by taking *an-icchā* as a *nañ-samāsa* compound that expresses the direct opposite of "desire". The mention of the word *trṣṇā* in the previous sentence supports this conclusion.

नवीनानि पट्टसूत्रमयानि धृतानि वस्त्राणि अथवा जीर्णानि सच्छिद्राणि धृतानि क-
स्तुरिकाच्चन्दनलेपो वा कर्दमलेपो वा । यस्य मनसि हर्षशोकौ न स्थौ स एव राज-
योगः । नगरमध्येऽथच वनमध्ये उद्वस्याममध्ये लोकपूर्णग्राममध्ये वा यस्य मन
ऊनं न पूर्णं वा न भवति । सोऽपि राजयोगः ॥

5

[XVIII. *caryāyogaḥ*]

इदानीं चर्यायोगः कथ्यते । निराकारो नित्योऽचलोऽभेद्यः स एतादृश आत्मा ।
एतादृशो आत्मनि मनो यस्य निश्चलं तिष्ठति तस्यात्मनः पुण्यपापस्पर्शो न भ-
वति । उदकमध्ये स्थितस्य पद्मिनीपत्रस्य यथोदकस्पर्शो न भवति तथैवात्मनि ।
यथाकाशमध्ये पवनः स्वेछ्या भ्रमति तथा यस्य मनः निराकारमध्ये लीनं भवति
10 स एव चर्यायोगः ॥

Sources: 1-10 Cf. YSV(PT, p. 835): harṣaśokau na jātv eṣāṁ nodvego lokasaṅgame | nityollāse
nirākāre nirāsane nirātmani | manasā niścalo bhūtvā sadā tiṣṭhet samo 'pi ca | yathākāśe
bhraman vāyur ākāśam vrajate svayam | tathākāśe mano linām rājayogakriyā matā | jagat-
saṁsarganirlepaṁ padmapatrajalām yathā |

1 navināni cett.] navinīnīr api B, navinīnīś pī L **patta**° BEL] paṭa° cett., pada° U₁ °mayāni cett.] °maya E **dhṛtāni** cett.] tāni JU₁ **vastrāni** cett.] om. U₂ **sacchidrāni** cett.] sachidrāni U₂, sachadrāni P, svachidrāni BL, chidrāni E **dhṛtāni** cett.] dhvātāni U₂, dhūtāni P **1-2** **kas-**
turikā β] kastūri BEPU₂, kastūri L **2** °lepo cett.] lepair E vā cett.] cā L **lepo** cett.] °lepena E vā cett.] om. E °śokau cett.] śoko DJN₁U₂, °śo K₁, °śoka N₂ sthau em.] sthāḥ cett., sthā N₂U₁, sta U₂, ko stah K₁ eva cett.] evātra E **2-3** **rājayogaḥ** cett.] rājayoga U₂, rājayogaḥ || idānīm || BL, rājayogaḥ || cha || J, tiṣṭhati | yasya janmamarāṇe na stah sukham na bhavati | kulaṁ na bhavati śilām na bhavati | sthānam na bhavati | E **3** **nagara**° cett.] rājayogaḥ **nagara**° E, ṣagara° D, vā **nagara**° U₁ **'tha** PLBU₂] atha cett. **udvasa**° U₂] yuddhe saṁ° E, utasam° P, udvasta° BL, udvesu° DN₁N₂, udassam° U₁, udvamsa J, udvamsu K₁ **grāma**° cett.] grāmam B **loka**° JK₁U₁] +++° N₁, sveta° DN₂, om. γ **mana** PU₂] manah cett. **4** **ūnam** PJN₁N₂U₂] ūnan DK₁N₂, ūnam BLU₁, bhaya° E **na** DK₁N₁N₂] om. cett. vā cett.] vām PU₂, om. U₁ 'pi em.] pi cett. **rājayogaḥ** cett.] rājayogaḥ kathyate E **6** **caryāyogaḥ** cett.] tvaryāyogaḥ U₁, yogaḥ E **nirākāro** cett.] nirākālo DJN₁N₂, nirvikāro U₂ **nityo** β] 'calo PU₂, calo BL, om. E 'calo β] nityo γ 'bhedyah DEK₁N₁N₂] bhedhyah BLP, abhedhyah JU₁, 'bhedyha U₂ etādṛśa BJLP] etādṛśah DEK₁N₁N₂U₁, etādṛśa U₂ ātmā cett.] ātmāni EU₂ **7** etādṛśe DJK₁N₁] sa etādṛśye B, sa etādṛśe L, etādṛśa N₂, etādṛśo PU₁, om. EU₂ ātmāni cett.] om. EU₂ **mano** EP₁U₂] manah DJK₁N₁N₂, om. BL **yasya** cett.] om. BL **niścalam** cett.] niścalā PLN₂ **tiṣṭhati** cett.] bhavati U₁ **tasyātmanah** cett.] tasya ātmanah JU₁U₂ °pāpasparśo cett.] °pāpam sparśo J, °pāsyā sparśo U₁U₂ **8** **padminipatrasya** cett.] padmanipatrasya BLP, padmapatre E yathodakasparśo U₂] yathā udakasparśo β, yathodakasya sparśo EPL, yathodakasya sparsā B bhavati cett.] bhavati B **9** °kāśa° EP] 'kāśa° U₂, ākāśa° cett. **pavanah** sve° cett.] pavanasva° DJK₁N₁N₂ **bhramatī** cett.] brahmayati JU₁ **yasya manah** cett.] yamanah D, **pavana**° N₂ **bhavati** cett.] bhavati B **10** **carya**° γ] trayā° K₁, kriyā° β

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

[XVIII. Caryāyoga]

Now, Caryāyoga is explained.²³⁶ Formless, permanent, immovable [and] unsplittable - such is the self. For whose mind remains steady in such a self, his self does not come into contact with sin and merit. Just as contact with water does not arise for the lotus leaf situated in water, likewise in the [case of the] self. When the mind is absorbed into the formless, in the same way as the wind wanders according to its own will in space, only that is Caryāyoga.²³⁷

²³⁶ Caryāyoga is absent in the YSV (PT and YK). Rāmacandra uses a passage from the YSV's section on Rājayoga to construct this subtype of yoga (cf. PT, p. 835: *nityollāse ... samo 'pi ca* ||). Its brevity suggests an attempt to match the initial list of yogas. The passage does not clarify why he employs the term *caryā*^o. Its inclusion among the fifteen yogas reflects the four *pādas* of the Śaiva Āgamas (*kriyā-*, *jñāna-*, *caryā-*, and *yogapāda*). However, there is no connection to ritual conduct/discipline of Śaiva practices. Perhaps, in this context, the concept of *caryā*^o = $\sqrt{car} + kṛt$ -suffix -yā f. might express the action, which refers to the meaning "wandering, roaming" of the verbal root \sqrt{car} , which Rāmacandra brings up in his description.

²³⁷ Parallels to Rāmacandra's innovative Caryāyoga can be identified in the texts with similar taxonomies. In *Yogasiddhāntacandrikā* (Ed. pp. 2, 52–53, 100–101, 150) Nārāyaṇatīrtha presents Caryāyoga in the context of *Yogasūtra* 1.33. According to Nārāyaṇatīrtha's commentary, the practice of this involves the cultivation of specific mental attitudes, such as *maitri* ("loving-kindness"), *karuṇā* ("compassion"), *muditā* ("compassionate joy") and *upeksā* ("equanimity"), towards circumstances characterised by happiness, suffering, virtue and vice. Sundardās, in his *Sarvāṅgayogapradipikā* (2.40–51, Ed. pp. 96–98), describes the similar sounding Cārcāyoga as a type of *bhaktiyoga* that is *bhakti* towards the unmanifest consciousness (*avyakta puruṣa*) in rapturous devotion. According to Sundardās, the unmanifest consciousness (*avyakta puruṣa*) is formless, eternal, etc. (40). However, in Sanskrit and *brājbhāṣā* the term means "discussion". Thus Caryāyoga and Carcāyoga are unrelated. An analysis of Caryāyoga can be examined on p. 348.

[XIX. haṭhayogah]

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

Sources: 2–6 cf. YSV (PT, p. 835): idānīm haṭhayogas tu kathyate haṭhasiddhidah | kṛtvāsanam pavanāśam śarire rogahārakam | pūrakam kumbhakañ caiva recakam vāyunā bhajet | it-tham kramotkramam jñātvā pavanam sādhayet sadā | dhauty ādikarmaṣṭakañ ca prakuryād (saṃskuryād ŚKD p. 501) haṭhasādhakah | etan nādyān tu deveśi vāyupūrṇam pratiṣṭhitam | tato mano niścalam syāt tata ānand eva hi | haṭhayogān na kālah syān manonāśo (manah sūnye ŚKD p. 501) bhaved yadi |

2 haṭhayogaḥ cett.] haṭayoga B, grahayogaḥ E, haṭhayoga U₂ **ity ādi**^o cett.] ity ādhi^o N₂ pavanasya sadhanam cett.] pavanasādhanam EP **2–3** kartavyam BEL] kartavyam cett. **3** ca cett.] om. U₁ dhautyādi cett.] dhotyādi B, vidhotyādi U₁ sūryanāḍīmadhye cett.] sarvasūryanāḍīmadhye B pavanaḥ cett.] pavana^o BL **4** pūrṇo cett.] om. J yadā tiṣṭhati cett.] yadāti BL mano γ] manah β niścalam cett.] niścalo BLP manaso γ] manasah β niścalatve cett.] niścalatvena E ānandasvarūpam cett.] ānamdam svarūpam BL, ānandam svarūpa^o P, ānandarūpam E **5** bhāsate cett.] bhāsate N₂ U₁ haṭha^o cett.] haṭa^o B yoga^o cett.] yogā^o B karaṇāt cett.] kāraṇāt BELP manah cett.] mana N₂ līnam cett.] sthānam U₂ kālah cett.] kālam J, kālā^o B, kāla^o N₂ U₁, kāsaḥ U₂ **5–6** nāgacchati cett.] nāma gacchatī B, nāgachamti D, pi nāgachati J, ti nāgachati U₁

[XIX. Haṭhayoga]

Now, Haṭhayoga is explained.^{238,239} Breath is to be controlled by means of practices such as exhalation, inhalation [and] retention, etc.²⁴⁰ And then due to the six actions (*saṅkarma*), like *dhauti* etc.,²⁴¹ the purification of the body arises. When the breath fills the inside of the sun channel,²⁴² then the mind is unmovable. When the mind is motionless, then the nature of bliss manifests. As a result of Haṭhayoga, the mind becomes absorbed into emptiness. Time [as death] does not approach.

²³⁸ For a detailed discussion of Haṭhayoga within the complex early modern yoga taxonomies, see p. 354.

²³⁹ The *Yogasvarodaya*'s description of the two types of Haṭhayoga is quoted in *Śabdakalpadruma* (ŚKD), Ed. p. 501. I recorded the variants in the sources of the edition of this passage. I want to thank Franz Veit for the hint to this reference.

²⁴⁰ The *Yogasvarodaya* suggests that the term *ādi* should refer to the other common practices of Hathayoga such as, *āsana*, *mudrā*, and perhaps even *nādānusandhāna*, cf. *Haṭhapradipikā* 1.56.

²⁴¹ See *Haṭhapradipikā* 2.22-37.

²⁴² Usually the *sūryanāḍī* is the *piṅgalā*-channel, beginning at the right nostril, as previously declared in the *Tattvayogabindu* III l. 3. Here, it appears more likely that *sūryanāḍī* refers to the central channel, the *suṣumnā*. However, the manuscript's transmission is clear. Nonetheless, the term might very well be corrupted. The context rather suggests a conjecture to *śūnyanāḍī*. In *Jyotsnā* 4.10, Brahmānanda understands "the void" (*śūnya*) as the central channel. In *Hathapradipikā* 3.4, *śūnyapadavī* is a synonym of *suṣumnā*. Both words *sūrya*^o and *śūnya*^o begin with a sibilant, which is often confused, followed by a long *ū* in both manuscripts. Although both words end with one of the orthographically quite easily distinguished ligatures य (rya) or न्या (nya). An illegible manuscript at an early stage of transmission could easily have caused this error.

[XX. haṭhayogasya dvitiyo bhedah]

इदानीं हठयोगस्य द्वितीयो भेदः कथ्यते । पादादारभ्य शिरः पर्यन्तं स्वशरीरे कोटि-
सूर्यतेजः समानं श्वेतं पीतं नीलं रक्तं किञ्चिद्गूपं चिन्त्यते । तञ्चानकारणात् सकलाङ्गे
रोगज्वलनं भवति । आयुर्वृद्धिर्भवति ॥

Sources: 2-4 cf. YSV (PT, p. 835): idānīm̄ hathayogasya dvitiyam̄ bhedam̄ acchṛṇu (*bhedavat śṛṇu* ŠKD p. 501) | ākāśe nāśikāgre tu sūryakotisamam̄ smaret | śvetam̄ raktam̄ tathā pītam̄ krṣṇam̄ ity ādirūpataḥ | evam dhyātvā cirāyus syād aṅgājananavarjitam̄ (^varjitaḥ YK 12.25) | śivatulyo mahātmāsau haṭhayogaprasādataḥ (^prasāngataḥ YK 12.25) | haṭhaḥ jyotir (haṭhaḥ YK 12.26) mayo bhūtvā hy antareṇa śivo (śiva ŠKD p. 501) bhavet | ato 'yam̄ haṭhayogaḥ syāt siddhidaḥ siddhasevitāḥ |

Testimonia: 2-4 cf. ≈Haṭhasaṃketacandrikā (MMPP 2244 f. 125 ll. 4-5): pādād ārabhya śiraḥ-paryamtaśya śarire koṭisūryatejaḥsadṛśam̄ cetam̄ pītam̄ raktam̄ vā kiṃcidrūpam̄ vicimtya tasya dhyānakaraṇāt sarvām̄ge rogajvalanam̄ bhavati ||

2 *hathayogasya* cett.] haṭayogasya BU₁, haṭhayoga° P dvitiyo cett.] dvitiya° DLP, dvitiyam̄ B bhedaḥ cett.] bhedaḥ BL kathyate cett.] kathyante BL pādād ārabhya cett.] pādādārabhyā DN₁ śiraḥ cett.] śira° BL, śiro U₂ paryantam̄ cett.] paryentam N₁, paryatam U₁ svāśarire cett.] svāśariram̄ JU₁ **2-3** *kotisūryatejaḥ* cett.] koṭisūryye tejaḥ U₂ **3** samānam̄ cett.] samāna° BL śvetam̄ cett.] śveta° B pītam̄ cett.] om. BL nilam̄ cett.] nila° J raktam̄ cett.] laktam N₁ kiṃcidrūpam̄ DJK₁N₁U₂] kiṃdrupam BP, tiṃdrupam L, ciṃrūpam U₁, kiṃcidvarṇam E cintyate cett.] cityate P, ciṃtate BL tad ELPN₂] tat BU₂, ta DK₁U₁, na N₁, om. J dhyānakāraṇāt γ] dhyānakaraṇāt K₁, dhyānam̄ karaṇāt DN₁N₂U₁, dhyānakāraṇā J sakalāṅge βPU₂] sakalamge BL, sakalam E **4** *rogajvalanam̄* γD] roga N₁N₂, roga kṣatam U₁ bhavati EJU₂] na bhavati BDK₁LPU₁, na bhavati | jvalanam̄ na bhavati N₁, na bhavati | jvaranam̄ na bhavati N₂ āyur cett.] āyu° N₂, om. DK₁ vrddhir cett.] om. DEK₁L bhavati cett.] bhavati B, vardhate EL, om. DK₁

[XX. Second type of Haṭhayoga]

Now, the second type²⁴³ of Haṭhayoga is explained.²⁴⁴ Some kind of form being white, yellow, blue [and] red, equal to the shine of ten million suns shall be contemplated in the own body from the feet to the top of the head. As a result of meditation on that, the burning of diseases in the entire body arises. The lifespan increases.²⁴⁵

²⁴³The division of Haṭhayoga into two subcategories is unique in yoga literature and originates from the *Yogasvarodaya*.

²⁴⁴At this point *Yogasvarodaya* as quoted with reference in *Yogakarṇikā* 12.23 adds a verse not found in the *Prāṇatoṣinī*: *susthāsanam samāśino nīrajāyatalocanah | cintayet paramātmānam yo vadet sa bhavisyati |*

²⁴⁵Cf. *Yogasvarodaya* (PT, p. 835) as presented in sources for XX. p. 154: "Now, listen to the second variation of Haṭhayoga. Contemplate the space at the tip of the nose as being equal to the radiance of ten million suns in colours such as white, red, yellow, black, and other colours of that nature. By meditating in this way, one can achieve a long life because one is freed from the process of ageing (*aṅgajaraṇavarjitaḥ em.] aṅgajanavarjitaṁ* PT). Through the devoted practice of Haṭhayoga, one whose self is great becomes like Śiva. Having become like the light, one truly becomes one with Śiva inside. Therefore, the path of Haṭhayoga will bring forth supernatural abilities and is followed by the Siddhas." Rāmacandra's transfer misses various details, but both descriptions remind of Bāhyalakṣya (see section XXIII on p. 172). Another light-based technique of Haṭhayoga, which is classified as a technique of *dhyāna* involves visualising equally intense light at the navel, heart and head and results in igniting this light in all six *cakras* and ultimately leading to liberation from the fetters of birth (*mucyante janmabandhanāt*) can be found in *Gorakṣayogaśāstra* 33-50. Another similarity appears in in *Amanaska* 2.7-8: *cittam buddhir aharikāra rtvijah somapam manah | indriyāni dasa prānāñ juhoti jyotimanḍale || 7 || āmūlād bilaparyantaṁ vibhāti jyotimanḍalam | yogibhiḥ satataṁ dhyeyam aṇimādyasṭasiddhidam ||* These verses precede or introduce śāmbhavi mudrā. Here, thought, intellect and ego are taught to be the officiants, whereas the mind is the sacrificer who sacrifices the senses and the ten vital breaths into the orb of light (2.7). The orb of light (*jyotimanḍala*) shines from the root (one immediately thinks of the root of the body or spine, but Birch, 2013: 286 suggests the palate) to the aperture at the top of the head. Yoga practitioners should constantly meditate on it to achieve *siddhis* (2.8).

[XXI. jñānayogasya lakṣaṇam]

इदानीं ज्ञानयोगस्य लक्षणं कथ्यते ।

एकमेव जगत्पश्येद्विश्वात्मासुविभास्वरम् ।

अविकल्पतया युक्त्या ज्ञानयोगं समाचरेत् ॥ XXI.1 ॥

5

यत्र तत्र स्थितो वापि सर्वज्ञानमयं जगत् ।

य एवं वेत्ति बोधेन सोऽपि ज्ञानाधिकारवान् ॥ XXI.2 ॥

प्राप्नोति शास्त्रवीं सत्तां सदाद्वैतपरायणः ।

यथा न्यग्रोधबीजं हि क्षितावुसं द्रुमायते ॥ XXI.3 ॥

एकान्तं नैकधा स्वेन दृश्यते दशाधा कृता ।

10

मूलाङ्गुरस्य चोदण्डाः शाखाकुसुमपल्लवाः ॥ XXI.4 ॥

Sources: 2 cf. YSV (PT, p. 835): idānīm jñānayogasya lakṣaṇam kathyate śive | yaj jñātvā jñānasampūrṇah śivah syān na punarbhavaḥ | 3–4 ≈YSV (PT, p. 835): ekam eva jagat paśyed viśvātmā viśvabhāvanaḥ | iti kṛtvā tu vai yukto jñānayogaṁ samācaret | 5–6 ≈YSV (PT, p. 835): yatra tatra sthito vāpi sarvajñānamayaṁ jagat | ya evam asti bodhena so’pi jñānādhikāravān | 7–8 ≈YSV (PT, p. 835): prāpnoti sāmbhavīmantrān sadā nityaparāyaṇah | yathā nyagrodhavījam hi kṣitau vaptur drumāyate | 9–10 ≈YSV (PT, p. 835): ādāv ekas tato ‘nekaḥ svabhāvāc chādanādibhiḥ | varddhate ‘harniśam vṛkṣaḥ patrapallavavistṛtaḥ |

2 **idānīm** cett.] idānī U₁ **kathyate** EJK₁PN₂U₁U₂] om. BDLN₁ 3 **eva** cett.] evā BL **jagat** cett.] cayat P **paśyed** cett.] paśyad B **viśvātmā**° cett.] viśvāvā° E 4 **avikalpatayā** cett.] āvikalpatayā U₁U₂ **yuktyā** cett.] yuktā BL 5 **tatra** BJ] yatra cett. **vāpi** cett.] hiṁsa° U₂ 6 **ya evam** cett.] evam̄ unm. JU₁U₂ **vetti** cett.] vette na U₁, ve unm. B **jñānādhikāravān** cett.] jñānādhikāraṇāt E 7 **prāpnoti** cett.] om. E **sāmbhavīm** sattām BP] sāmbhavisattām DU₁U₂, sāmbhavīm sattān L, sāmbhavīm satta N₁, sāmbhavisattā JK₁N₂, om. E **sadādvaita**° cett.] sadāṁdvaita° U₁, om. E 8 **yathā** cett.] om. E **nyagrodhabījam** cett.] nyagrodhavījam DN₁N₂, nyagrodhavīja L, om. E **hi** cett.] om. E **kṣitāv** cett.] kṣitī B, kṣitvām J, kṣitāptā unm. U₁, om. E **uptam̄** **drumāyate** cett.] ukta drumāyate U₁, uptam̄ drumāyate likām̄ pa++vāḥ unm. P, uptadyate yathā L, uptadyate B, om. E 9 **ekāntam̄** cett.] ekānte BL, yekāṁtam̄ U₁, om. P **naikadhā** cett.] naikadā E, nekadā BL, ++naikadhā unm. J, om. P **svena** cett.] śveta N₁, śvetana DJN₂, om. P **drśyate** cett.] drśyamte BL, drśyet N₂, om. P **daśadhā** EJN₁N₂] daśadhāt BL, śadhā unm. N₂U₁, om. P **kṛtā** β] kṛtaḥ EL, kṛ+ta B, kṛtiḥ U₂, om. P 10 **mūlāṅkurasya** E] mūlāṅkurutva cett., om. P **coddandāḥ** EN₁U₂] codarāṭaḥ DN₂, codarāḍa J, kudamjāḥ B, kudamṛda L, om. P **śākhākusumapallavāḥ** U₂] śākhākuṇḍalapallavāḥ E, śākhākilekāla-pallavā BL, śāvārakumbhalapallavaḥ N₁U₁, śākhāku++lapallavā J, śākhākumbhalapallavā N₂, śālavākumapadr̄travā D, om. P

[XXI. The characteristics of Jñānayoga]

Now, the characteristic of Jñānayoga is explained.

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

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

XXI.3 The one who is devoted to non-duality always attains the reality of Śambhu,²⁴⁶ just as the seed of the banyan tree scattered onto the ground [always] becomes a tree.²⁴⁷

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

²⁴⁶Rāmacandra uses the term *sāmbhavīm sattām* as a designation of the ultimate state to be attained by practising Jñānayoga, which he presents as the realization of absolute unity. In medieval yoga texts, particular in the Rājayoga genre, the feminine noun *sāmbhavī* most often appears in the context of a non-physical *mudrā*, the so-called *sāmbhavī mudrā*. For a detailed discussion of *sāmbhavī mudrā*, its influence and all references, see Birch, 2013: 71-79. The usage of the feminine noun *sāmbhavī* to qualify a state is less common. More frequently one finds the masculine adjective *sāmbhava* in order to qualify an exalted yogic state. See for example *Candrāvalokana* 2, *Hathapradipikā* 4.7, *Anubhavanivedana* 1, *Hathatattvakaumudi* 49.27. The idea has its roots in tantric traditions of Śaivism and refers to an meditative state associated with Śiva.

²⁴⁷In rituals the banyan tree (*nyagrodha*) is associated with the *ksatriya* class (Smith, 1998: 27).

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

एको ५नेकः स्वयंभूश्च स्वधाम्ना बहुधा स्थितः ।
पञ्चतत्त्वमनोबुद्धिमायाहंकारविक्रियः ॥ XXI.6 ॥

5

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

Sources: १-२ ≈YSv(PT, p. 836): snehapuṣpaphalair vijair vistāro 'yam svabhāvataḥ | tathāsau nirmalo nityo nirvikāro nirañjanaḥ | ३-४ ≈YSv(PT, p. 836): eko 'nekaḥ khayaṁ bhūyān sādhanād bahudhā sthitah | pañcatattvamayo buddhimāyāhaṅkāravikriyaḥ | ५-६ ≈YSv(PT, p. 836): evaṁ bahavidhaṁ viśvam̄ lokālokasuvistaram | ekam eva na cānvo 'sti yo jānāti sa tattvavit |

१ snehapuṣpaphalam̄ DK₁N₁N₂PU₂] snehe puṣpaphala° BL, snehapuṣpam phala U₁, snehapuspam phalam J, snehapuṣyaphalam E bīje cett.] bija BL vistāro cett.] vistārā DN₁ 'yam EPN₁N₂U₂] ya BL, yaḥ U₁, yasya D, yaḥ sya J svabhāvataḥ cett.] svabhāvataḥ BL, bhāvataḥ unm. DJ २ tathāsau cett.] yathāsau B, tathāpasau unm. P nirmalo cett.] nirmalau P ३ eko cett.] yeko U₁ 'nekaḥ em.] nekaḥ cett., naika U₁, naiko U₂, neka BK₁N₂ svayambhūś ca cett.] svayambhūtyā U₁ svadhāmnā K₁PU₂] svadhāmnāva N₂, svayāmīmnā N₁, svadhābhāvā L, svabhāvā U₁, svabhāvād J, svadhā++ṣa D, dhāmnā ca E, dhāmnāya B sthitah cett.] sthitāḥ DK₁LP ४ "buddhi" EPL] °buddhir cett. vikriyaḥ em.] vikriyāḥ EPU₁, vikriyā BDJK₁LN₁N₂U₂ ५ daśavidhaṁ viśvam̄ DJK₁EPN₁U₂] daśavidhā viśvam̄ BLN₂, daśavidhaviśvam̄ U₁ lokālokasuvistaram em.] lokālokasavistaram BDJELPN₂U₁, lokālokasavistarām̄ K₁N₁, lokāloke savistaram U₂ ६ eka cett.] ekam U₂ eva cett.] yeva U₁

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

XXI.6 [It] is one, [and] not one, self-existing and as a result of its own power it is many things, [as] a modification of five [gross] elements,²⁴⁸ thinking mind, intellect, illusion and individuation.²⁴⁹

XXI.7 Thus, everything is tenfold extending²⁵⁰ as far as the Lokāloka[-mountain].²⁵¹ There is only one. There is nothing else. One who knows this is a knower of truth.

²⁴⁸The term *pañcatattva* refers to the five gross elements. The concept of five gross elements emerging from a supreme god is found in tantric works, cf. e.g. Śivasvarodaya 6-8: *nirañjano nirākara eko devo maheśvaraḥ | tasmād ākāśam utpannam ākāśād vāyusambhavaḥ || 6 || vayos tejas tataś cāpas tataḥ prthvī samudbhavaḥ | etāni pañcatattvāni vistirṇāni ca pañcadhā || 7 || tehyo brahmāṇḍam utpannam tair eva parivartate | viliyate ca tatraiva tatraiva ramate punah || 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).”

²⁴⁹In the tantric traditions of Śaivism tenfold *tattva*-systems existed from an very early age, see Goodall and Isaacson, 2016: 82-85. Rāmacandra, as can be seen in the sources of the edition for this passage, is faithful to his source text. However, the exact origin of this specific arrangement of *tattvas* remains unknown. I discussed the system with Dominic Goodall, who has never encountered it. In Rāmacandra’s tenfold system, the one self-existing reality must be counted as the first *tattva*. The term *vikriya* functions as a placeholder for all further modifications of the one self-existing reality. Other *tattva*-systems provide similar concepts like *ahaṅkāravikriya* (“transformations of *ahaṅkāra*”) which refers to lesser *tattvas* like the *jñānendriyas*, *karmendriyas* and *tanmātras*.

²⁵⁰The manuscripts read *savistara*, which is nonsensical in this context. Thus, I emended according to the source text’s reading.

²⁵¹Birch suggested to understand *lokāloka* as the mythical mountain that divides the visible world from the regions of darkness. See Apte (1980: 933).

पृथ्वीवनस्पतिपर्वतेत्यादिस्थावररूपः संसारः । मनुष्यहस्त्यशपक्षीत्यादिको ज-
ङ्गमरूपः संसारः । अथ च यो दृष्टिविषयः स दृश्य उच्यते । यो दृष्ट्या न वीक्ष्यते स
अदृश्य इत्युच्यते । एवं संसारस्य स्वात्मनो भेदं दूरीकृत्य ऐक्येन दर्शनं स एव ज्ञा-
नयोगः । तस्य करणात्कालः शरीरनाशं न करोति ॥

Sources: 1-4 cf. YSV (PT, p. 836): *sthāvarāḥ parvatādyā hi jaṅgamāḥ khecarādayah | jaṅga-*
masthāvarākāraḥ samsāraḥ syāt sa iśvarah | svabhāvalilayā bhāti śunye 'sau śūnyabuddhitāḥ
| yad dṛṣṭam viṣayam vastu tad dṛṣyam iti kathyate | yo dṛṣṭatītaḥ so 'dṛṣyas tadā dṛṣṭam hi
manyate | svatanūbhedam evan tu samsāram duḥkhasaṅkulam | yatnād dūram parityajya jñā-
nayogo bhavet sudhiḥ | jñānasamyoγa ekas tu ekas tu jñānayogavān | ato hi jñānato 'bhinnam
jñeyam jñānāt prthak prthak | dūrikṛtyaiva mā prthvi bhedavākyena darśanāt | jñānayogi
bhaved yena jñānayogas tu caikakah | evam jñānān maheśāni kālajit śivatām vrajet |

1 *prthvi*° cett.] *prthivi*° JU₁ °*vanaspati*° EJN₂U₂] *vanaśpati* P, *vanaspati*° BDK₁LN₁U₁ °*par-*
vatetvādiṣṭhāvara° K₁N₁] °*parvate* 'thyādiṣṭhāvara'° N₂, °*parvate* iyādiṣṭhāvara'° U₁, °*parvato*
tyādiṣṭhāmvara'° D, °*parvato* sādiṣṭhāvaraṛūpaḥ J, °*parvatādiṣṭhāvara*° γ *rūpaḥ* cett.] rūpā BL, rūpa N₂ *samsāraḥ* cett.] *samsāra*° EU₁ °*hasty aśvapakṣity ādiko* E] °*hasttyāś* ca
paksīty ādiko U₂, °*hasteśvapaksīty ādiko* BL, °*hasti aśvapaksīty ādiko* DJK₁N₁, °*hastipakṣity*
ādiko N₂, °*hasti asvapaksīty ādiko* U₁ **1-2** *jaṅgama*° cett.] *jaṅgamaḥ* DK₁, *jagad*° U₁, *jaga*°
J **2** °*rūpaḥ* cett.] *rūpāḥ* DK₁, *rūpā* L *samsāraḥ* cett.] *samsāro* U₁ *ca* cett.] vā DK₁ *yo*
cett.] *yah* JU₁, *ya* DK₁N₁N₂ *dṛṣṭi*° cett.] ddṛṣṭi° LN₁, *daṣṭi*° B, dārṣṭi° D *dṛṣya* cett.] *dṛṣyā*
J, *dṛṣyad* N₁, *dṛṣy*° U₁ *dṛṣṭyā* cett.] *dyā* N₂ **3** *ity* cett.] *ty* BL, *śaty* N₂ *samsārasya* cett.]
samsāra° PLU₂ *svātmano* BELP] *svātmanah* β, *svātmanoh* U₂ *bhedam* cett.] *bheda* B,
bhedam DK₁N₁ °*kṛtya* cett.] °*kṛtyam* JU₂, °*kṛty* E *aikyena* P] *aikam* eva E, *aikyona* BLP,
ekona J, *ekyena* DK₁N₁, *ekena* N₂, *ekānta* U₁, *ek++* U₂ *sa* eva E] *om.* cett. **3-4** *jñānayogaḥ*
cett.] *jñānayoga* U₂, *jñānayogaḥ* || *cha* || **J 4** *tasya* cett.] *gatasya* U₁ *karaṇāt* cett.] *karaṇāt* EP,
dhyanakaranāt JU₁ *kālah* cett.] *kāla*° U₁ *na* cett.] *om.* K₁N₂U₂

The stationary circuit of mundane existence consists of the earth, trees, mountains, etc. The moving circuit of mundane existence consists of humans, elephants, horses, birds, etc. Now, that which is the object of sight is called the visible. That which is not seen by sight is called the invisible. In this way, through the vision of unity, the distinction of one's self from the circuit of mundane existence is to be removed. Only this is Jñānayoga. From the execution of this, time [as death] does not bring about the destruction of the body.²⁵²

²⁵²Rāmacandra's prose following XXI.7 picks up the preceding verses' metaphysical non-dualism and elaborates supposedly his soteriological exposition of Jñānayoga. By distinguishing between the stationary and moving "circuits" of existence (earth, mountains, trees versus humans, animals, etc.) and between the visible and invisible domains, he delineates the full scope of *samsāra* as a unified field of experience. The yogin's task is to dissolve the imagined boundary between self and this totality—"through the vision of unity" (*ekadarśana*)—so that perceiver and perceived are no longer opposed. In this realization, all beings and visible and invisible phenomena are apprehended as expressions of one and the same reality, Śambhu. Hence, Jñānayoga is not merely an intellectual affirmation of oneness but a contemplative practice of erasing dualistic perception. The final statement, that "time [as death] does not bring about the destruction of the body," implies liberation from temporal identification: once unity is realised, *kāla* loses its power to destroy, for the knower no longer identifies with the perishable body but with the timeless self.

[XXII. svabhāvabhedam]

इदानीं स्वभावभेदं कथ्यते । यथा वटबीजं वटरूपेण परिणमते स तद्वशाधा भेदं स्वभावत एव प्राप्नोति । मूलाङ्कुरत्वगदण्डशाखाकलिकापल्लवपुष्पफलस्त्रेहा इति द-
 शभेदान् प्राप्नोति । तथा निर्मलो निर्विकारः निरञ्जन एक एतादृश आत्मस्वभावा-
 ५ देव पृथ्व्यापतेजोवाच्चाकाशमनोबुद्धिमायाविकाररूपभेदान् प्राप्नोति । ज्ञानयोग-
 प्रभावादेक एव आत्मा इति निश्चयो भवति ।

Sources: २-६ cf. YSV (PT, p. 836): svabhāvabhedam etat śṛṇu devi prayatnataḥ | yac chrutvā sarvabodhah syāt muktidaḥ siddhivāñchitah | ātmano vā pṛthivyādyāḥ svabhāvah kiñcid ucyate |

२ idānīm cett.] idānī B svabhāva° cett.] svābhāva° BL, tasya E °bhedam DJK₁N₁] °bheda N₂, °bhedāḥ U₁, bhedāḥ E, °bhedāḥ BLPU₂ vaṭa° cett.] vatha° N₂ °bijam cett.] °bijam E, °bijā° U₂, °bijena BL vaṭarūpeṇa cett.] rūpeṇa BL pariṇamate BLU₂] pariṇātē P, pariṇatam βE sa tad em.] sa tat JU₁, sa tu N₂, satr N₁, sat EP, sa ta K₁, śata BL, sa DU₂ daśadhā cett.] dṛśadhā P, dasat U₂ bhedam cett.] om. U₂ ३ svabhāvata cett.] svabhāva BL, om. U₂ eva cett.] om. U₂ prāpnōti cett.] prāpnōti BLU₁ mūlāṅkura° DEN₂] mūla amkura° JP, mūlam amkura° BL, mūlām amkura° N₁U₁, mūla āmukura° K₁, om. U₂ °tvag° E] °tvak° cett., om. U₂ °dāṇḍa° EN₁] °dāṇḍa° cett. °sākhā° cett.] °sākhām DK₁N₁N₂ °kalikā° cett.] °kilipikā° P, °kilakāla° B, °kilā° L °pallava° cett.] pallavā P, pallavā || BL, om. U₂ °puṣpaphalasneha cett.] °puṣpaphalasneha JK₁PN₁N₂U₁, puṣpaphalasneham D, vistāro yam svābhāvataḥ BL, om. U₂ iti cett.] om. U₂ ३-४ daśabhedān BELP] bhedo daśadhā β, om. U₂ ४ prāpnōti cett.] prāpnōtiti P, om. U₂ tathā cett.] yathā EU₂ nirmalo BEL] nirmalaḥ βPU₂ nirañjana E] niramjanah cett. eka cett.] ekaḥ JK₁N₁N₂U₁ etādṛśa E] etādṛśah JK₁N₁N₂U₁ ४-५ ātmāsv-
 abhāvād cett.] ātmā svabhāvād E ५ pṛthvy° BLPN₁U₂] pṛthivī° E, pṛthvi° DN₂, pṛth° U₁ °āpatejo° BLN₁] °āpatejo° K₁, °āpatejo° EJU₂, °etetejo° P, °pate° DN₂, °akte° U₁ °vāyvākāśa° EJ] °vādvyākāśa° BP, °vāybākāśa° LN₁, °vāyyākāśa° U₂, °vākāśa° K₁, °jivikāśa° DN₂, °jivāyuvākāśa° U₁ °manobuddhi° γN₁] °manobuddhir° DK₁JN₂U₁ °māyā° cett.] °māyāyā° U₁ °rūpab-
 hedān EJK₁N₁U₂] rūpabhedāt DN₂PU₁, rūpabhedāna BL ५-६ jñānayoga prabhāvād EU₂] jñānayogabhvāt β, jñānayogaḥ || prabhāvād° BL, jñānayogaḥ prabhāvād P ६ eva cett.] eka BLP, yeva U₁

[XXII. Distinction of the nature]

Now, the nature of the self and its distinction²⁵³ is described. Just as the seed of the banyan tree transforms into the shape of the banyan tree - [and] thus attains the tenfold distinction - ‘root, shoot, bark, branch, twig, bud, the unfolding flower, flower, fruit and resin’ - by virtue of its nature, in the same way, the pure, unchanging, immaculate one attains such [a distinction] precisely because of the nature of the self - [namely], the various forms and modifications of earth, water, fire, wind, space, mind, intellect, illusion, [and individuation].²⁵⁴ As a result of the power of Jñānayoga, the conviction arises that ‘the self is only one’.

²⁵³The term *svabhāvabhedā* appears in philosophical systems to signify the division or distinction of essential natures. For a Buddhist example, see Balcerowicz, 2011: 6. In some Nyāya texts, the term is picked up to refer to different essential properties of the self, cf., i.e. Ogawa, 2023: 162. In the *Netratantantra*, the term *bhāvabhedā* occurs frequently in a similar sense as in this passage of the *Tattvayogabindu*. For example cf. *Netratantra* 16.20–21: *bhavisyanti mahādevi kaliḥ kaṣṭataro yataḥ | tadarthaṁ paramārthaḥ 'yam mayā te prakaṭikṛtaḥ | paramārthaḥ paratvena mṛtyujit sarvatomukhah | bhāvabhedena yaṣṭav yo mokṣasiddhim abhipsatā |* Here, however, the context is unphilosophical and specifically intended to signify the phenomenological distinction of the self.

²⁵⁴Rāmacandra’s tenfold taxonomy of *tattvas* may seem inconsistent at the first sight. It is probable, however, that *ahamkāra* was lost in the course of the text’s transmission given its inclusion in the list of the previous section. Perhaps the discovery of new textual witnesses of the text will solve this problem in the future. None of the tenfold *tattva*-systems known to me correspond exactly to Rāmacandra’s system. Taxonomies of *tattvas* such as *Bhagavadgītā* 7.4, in which Kṛṣṇa presents a list of eight divisions of *prakṛti*, are almost identical (*bhūmir āpo 'nalo vāyuḥ khaṇī mano buddhir eva cha | ahankāra itiyam me bhinnā prakṛitir aṣṭadhāḥ ||7.4||*). “Earth, water, fire, air, space, mind, intellect and ego - these are the eight divisions of original nature.” In this list we find most of the elements of Rāmacandra’s list, except for the term *māyā*. The description of *kundalini* in *Yogayājñavalkya* 4.21 incorporates this system. Another system of ten *tattvas* appears in *Uttarasūtra* 1.9 – 1.13 of *Niśvāsatattvasaṃhitā* where the tenfold nature of Sadaśiva is homologised with the *mantra*. Here the following list is given: *prakṛti, puruṣa, niyati, kāla, māyātattva, vidyā, Iśvara, Sadāśiva, dehavyāpiṇi* and Śakti, see Goodall and Isaacson, 2016: 83–84. There is no similarity between the two tenfold *tattva* systems. However, ...

यथैकैकः पृथ्वी कचित्कोमलरूपा ॥ कचित्मनोहररूपा ॥ कचित्परिमलरूपयुक्ता
 ॥ कचित्परिमलरहिता ॥ कचित्सुवर्णरूपा ॥ कचित्रूप्यरूपा ॥ कचिद्विलमयी ॥
 कचित्श्वेश्वेता ॥ कचित्कृष्णा ॥ कचिदक्ता ॥ कचित्पीता ॥ कचित्कर्बुरा ॥ कचि-
 न्नानाविधफलरूपा ॥ कचित्पुष्परूपा ॥ कचिद्मृतमयी ॥ स्वभावत एव भवति ॥
 ५ तथैवात्मा मनुष्यपश्चिहरिणहस्तीविद्याधरगन्धर्वकिन्नरमहापणिडतमहामूर्खरोग्य-
 रोगीक्रोधीशान्तरूपः स्वभावादेव भवति ॥ ज्ञानयोगाद्विकाररूपरहितो ज्ञायते ।

Sources: 1–6 cf. YSV (PT, p. 836–837): ātmaiva pr̄thivī dhātri komalā ca kvacid dṛḍhā | kvacin manoharā sā ca vimalā ca malāmalā | durgandhā ca sugandhā ca nirgandhā gandhamohinī | svarṇarūpā dhāturūpā citrā ratnamayī parā | kvacit śvetā kvacid raktā kvacit pītā ca kṛṣṇalā | ūrvā ūrvā sā tu viśāṁṛtamayī sadā | tathā ca devagandharvakinnarādyāḥ khagādayāḥ | sukhasampinidito rogī tathaiva krodhaśāntadhiḥ | aśeṣarūpabalito nānābuddhirataḥ svayam | devatattvam bhūtaśaktyā jīvasamjnā bhramātmikā | jñānayogī nirvikāro nistāpa eka iśvaraḥ | ātmaikamūrttimān bhūtvā nirvikalpo nirañjanāḥ | sukhi duḥkhī mohayukto 'nantacetāḥ svabhāvataḥ |

1 yathaikaikaḥ em.] yathaikaiva E, yathā ekaika BLPU₂, yathā ekaiva DJK₁N₁, yathā ekam ca N₂, yathā ekai ca U₁ pr̄thvī γ] pr̄thivī β kvacit komala cett.] om. J °rūpā γ] °rūpa DK₁N₁N₂U₁, om. J kvacit cett.] om. EJPU₁ °hararūpā B] °hararūpāḥ L, °hararūpa U₂, °harā DK₁N₁N₂, om. EJPU₁ kvacit cett.] om. EJPU₁ °parimala cett.] om. EJPU₁ °rūpayuktā BL] °rūpayuktā DN₁, °rūpayuta K₁, °rūpayuktaḥ N₂, om. EJPU₁ **2** kvacit cett.] om. JPU₁ °pari-mala cett.] °parimalarūpa° E, om. PJP₁ °rahitā ELN₁] °rohitā BK₁N₂U₂, om. DPU₁ kvacit cett.] om. JPU₁ suvarṇarūpā EK₁LN₂U₂] suvarṇarūpa BD, khavarnākupā U₁, varṇa++pā J, om. P kvacit cett.] om. BLP rūpyarūpā JK₁N₁U₁] raupyarūpā E, rūpyarūpa DN₂, rajatarūpā U₂, om. BLP ratnamayī cett.] ratnamāi BLP, raktamayīm J **3** kvacit cett.] kvacic ca E, om. P śvetā DJEU₂] śveta K₁N₁N₂U₁, śvetarūpā L, śverūpā B, om. P °kr̄ṣṇā cett.] °kr̄ṣṇā N₁, °rakta K₁, om. EP kvacid raktā BELU₂] kvacid rakta DJK₁N₁N₂U₁, kvacitkr̄ṣṇa K₁, om. P kvacit pītā cett.] om. P kvacit karburā cett.] kvacit karpurā JU₁, om. P **3–4** kvacin cett.] kvacit JU₂, om. P **4** nānāvidhaphalarūpā cett.] nānāvidhophalarūpā U₁, nānāvidharūpā E, om. P kvacit BJL] kvacid DK₁N₁U₁, kvacir U₂, om. PN₂ pusparūpā DN₁] viśarūpā BEL, viśarūpā U₂, viśarūpa K₁, om. JU₁P kvacid cett.] kvacit U₂, om. JU₁ amṛtamayī cett.] amṛtarūpamayī E, amṛtamai BL, om. JU₁ svabhāvata cett.] om. JU₁ eva cett.] om. JU₁ bhavati cett.] bhavataḥ BL, om. JU₁ **5** tathaivātmā γ] tathātmā DK₁N₁N₂U₁, om. J manusya° cett.] om. JU₁ °paksi° cett.] pakṣi || K₁, om. JU₁ °hariṇā° cett.] °hariṇā° P, om. JU₁ °hasti° DK₁N₁] hasti cett., om. JU₁ °vidyādhara° cett.] °vidyādhara || K₁ °kinnara° cett.] kinnara || K₁ °paṇḍita° cett.] paṇḍita B, paṇḍita || J °mūrkha° cett.] °rmūkha° P, mūrkha || J, °mūrva° DN₁, °mūrṣa° K₁U₁ **5–6** rogyarogi em.] °rogyarogi E, °rogī arogī DJN₁N₂U₁U₂, °rogī || arogī || K₁, °rogī BLP **6** °krodhi° cett.] °krodhi° EP, krodhi K₁, °krodha° BL °śānta° cett.] °dhiśānta° BL °rūpāḥ cett.] °rūpāḥ PL, °rūpa β svabhāvād eva cett.] evam svabhāvam U₁, evam J bhavati cett.] bhavati BL, bhati N₁, dharati JU₁ °yogād vikāra JN₁U₁] °yogadhikāra cett. jñāyate cett.] jñāyate || cha || J, jāyate U₂

Just as the single soil at some places appears soft, at some places beautiful, at some places is endowed with fragrance, at some places without fragrance, at some places [the earth is] gold, at some places silver, at some places [it contains] gems,²⁵⁵ at some places, appears white, at some places black, at some places red, at some places yellow, at some places appears in variegated colour, at some places like various fruit, at some places like flowers, at some places like a liquid, [and that] only because of its nature.

In the same way, the self also takes the form of a human, a bird, a deer, an elephant, a Vidyādhara, a Gandharva, a centaur, a great scholar or a great fool, a sick or healthy person, an angry or peaceful person, by virtue of its inherent nature. Through Jñānayoga [the self] without the change of form is known.

since Rājayoga is rooted in ancient Śaivism (see Birch, 2019), and Rāmacandra usually tends to present simplified and transsectarian systems, the choice of a tenfold *tattva*-system could be considered as a remnant of these ancient systems.

²⁵⁵The description of the soil at this point is not clear. The coloured soil mentioned next suggests a soil in golden colour, silver colour and the colour of precious stones. However, the parallel formulations in the *Yogasvarodaya* (i.e. *svarnarūpā dhāturūpā citrā ratnamayī parā* |) instead suggest soil containing the metals or precious stones in question.

यथा फलस्योत्पत्तिस्थानमेकमेव भवति । अथ च फलस्य गतिर्बहुधा दृश्यते । एकं फलं पृथ्वीमध्ये पतति । शुष्कं भवति । एकस्य फलस्य मकरन्दं भ्रमरः पिबति । एकस्य फलस्य मालां कामिनी तुङ्गकुचमण्डलोपरि दधाति । एकं फलं मृतमनुष्णोपरि क्षिप्यते । अयं वस्तुनः स्वभावः । तथा एक एवात्मा स्वीयभावादेवाष्टौ भोगान्तुनक्ति । के तेऽष्टौ भोगाः ॥⁵

सुवासश्च सुवस्त्रश्च सुशश्या सुनितांबिनी ।
सुस्थाता चान्नपानान्यष्टौ भोगाः सुधिष्ठणम् ॥ XXII.I ॥

Sources: 1–5 cf. YSV (PT, p. 837): *stripumṛūpī mahān so hi parasparavimohitah | amanaskah sviyabhāvāt jñānayogī nirākulah | srakcandanādivāmāsu svabhāvād bhogam icchukah |*

1 phalasyotpatti cett.] plaksasyotpattiḥ E, phalasyautpatti K₁ °sthānam cett.] sthānam E, °sthāna U₁ ekam cett.] eka K₁, ekas D, eva N₂, om. E eva cett.] kam eva N₂, om. K₁ bhavati cett.] bhavati B, ti U₁ gatir cett.] gati K₁PN₂U₁ ekam cett.] eka° U₂, eva N₂ **2** phalam cett.] phala° DK₁N₁N₂ prthvi° cett.] prthivi° U₁ śuskaṁ JK₁LU₁U₂] suklaṁ cett. bhavati cett.] bhavati B, bhavati || cha || J phalasya cett.] om. PL makarandam ELPN₂U₁U₂] makaramda° K₁LN₁, makaramdaḥ J, karamdaṃ B bhramaraḥ cett.] bhramarama BL, bhramara N₂ pibati cett.] pibamti P, pibati B **3** phalasya cett.] phalasyam N₂ mālām cett.] mālā° N₂ kāminī cett.] kāmibī DJ tuṅga° cett.] tunī° U₁ dadhāti cett.] dadhāvati N₁, dadhovati N₂ **ekam** phalam γ] ekaphalam β **4** kṣipyate cett.] kṣapypate B eka cett.] ekam U₂ evātmā cett.] eva ātmā U₂ sviyabhāvād cett.] svidhabhāvād K₁, svabhāvād BL evāṣṭau cett.] evāṣṭau N₂U₁, evāṣṭa U₂ **4–5** bhogān cett.] bhogāt N₂U₁, bhogāt K₁ **5** bhunakti cett.] ābhunakti N₁ ke te cett.] om. BL ḫṣṭau cett.] aşṭau BL, ḫte U₁ bhogāḥ cett.] bhogauḥ P, bhogā U₁U₂ **6** suvāsaś ca cett.] suvāsac ca B suvastrañ ca E suvāmaśaś ca U₂, om. cett. suśayyā cett.] suśayyā ca U₁, suśayyāḥ BL, suyyā unm. P sunitāmbini cett.] sunitāmbiniḥ P, su || nittāmbini J, sunitavinita U₁ **7** susthātā em.] susthātās DN₁U₁, susthānāś PLN₂, susthānāñ E, sudeham U₂ cānnapānāny L] vānnapānāny B, cānnapānāni E, cānnapānānp° P, cātmapanasyā° N₁, cānmanasyā° DK₁N₂, cānnapānah syād° U₁, sukhāsamātānam U₂ aşṭau bhogāḥ sudhiṣaṇam em.] ḫṣṭau bhogāḥ sudhiṣaṇa° D, ḫṣṭau bhogāḥ || sudhiṣaṇa K₁, ḫṣṭau bhogāḥ || sudhiṣaṇām J, aşṭau bhogāḥ sudhiṣaṇām U₁, aşṭau bhogāś cā sudhimatām BL, ḫṣṭau bhogāḥ sudhiṣaṇā° N₁, aşṭau bhogāś ca dhimatām EP, aşṭau bhogāḥ sudhiyane N₂, abhayādicāṣṭakam U₂

Just as the place of origin of the fruit is only one, but the fruit's destiny is seen as manifold - one fruit falls to the ground and dries up; a bee drinks one fruit's juice; a woman places a garland made of one fruit over her voluptuous bosom; one fruit is placed upon a dead person — that is the own nature of the thing. In the same way, the one self enjoys eight enjoyments due to its own nature.²⁵⁶ What are the eight enjoyments?²⁵⁷

XXII.I A good perfume, fine clothing, a good bed, a beautiful woman and a good charioteer,²⁵⁸ food, drink, [and a] good dwelling-place. Those are the eight enjoyments.

²⁵⁶ Rāmacandra demonstrates that it is perfectly natural for an *ātman* to enjoy the eight pleasures. To illustrate this, he uses a random everyday object as an example. With this everyday object, the fruit, different experiences, and actions are naturally produced by different actors, although they all have a single origin - the fruit. In the same way, there is only one self, as Rāmacandra explained earlier, and it naturally manifests as different beings and experiences different things. The phenomenon Rāmacandra wants to address with this example is that it is natural for the one *ātman* to enjoy the eight enjoyments described in the following verse and the prose section on the next page.

²⁵⁷ The origin of the *aṣṭau bhogāḥ* is uncertain. However, the term is mentioned as one of the results of Rājayoga in the *Sarvāṅgayogapradīpikā* in which Sundardās takes Rājayoga as that which is commonly known to be *vajrolīmudrā*. Cf. *Sarvāṅgayogapradīpikā* 3.16: *dīsai saṃga pūni muktā | aṣṭa prakāra bhoga kau bhuktā | pāpa punya kachu parasai nāṁhīṁ | jaisaim kamala rahai jala māṁhīṁ* || 16 || In the *Mānasollāsa* of King Someśvara, one finds the mention of twenty royal *up-abhogas*, which, however, include all of the eight pleasures in greater detail, cf. Shrigondekar, 1939: 5. This alludes to the possibility of an exceptionally wealthy lifestyle for Rāmacandra's audience mentioned in section I.

²⁵⁸ Several plausible readings exist for the fifth element among the eight pleasures. The reading *sudeham*, as an outsider, is probably a later correction. Moreover, although *susthānam* ("a good site") would be a simple and plausible solution, the stemma suggests the reading *susthātā* ("a good charioteer"). This word has only survived in an incorrect grammatical form and needs to be corrected. This choice is supported, among other things, by the fact that a total of eight pleasures must be mentioned in this verse, which is only possible if the last word of the fourth *pāda* is read as *sudhiṣaṇam* ("a good dwelling-place"), which makes the reading *susthānam* redundant. Additionally, Rāmacandra himself introduces a horse as one of the eight enjoyments in the following paragraph of the *Tattvayogabindu*. Thus, *susthātā* as an element related to vehicles is plausible.

पट्टसूत्रमयानि वस्त्राणि १ ॥ पञ्च वा सप्त वा शालिकायुक्तानि हर्म्याणि २ ॥ अति-
विपुला मृदूतरछदवती शश्या ३ ॥ पद्मिनी तारुण्यवती मनोहरा गुणवती तत्रोपवि-
ष्ट कान्ता ४ ॥ साध्वासनम् ५ ॥ अतिमूल्योऽश्वश्च ६ ॥ मनोरममन्त्रम् ७ ॥ तथाविधं
पानम् ८ ॥ एतेऽष्टौ भोगाः कथिताः । एते दुःखं भजन्ते । भिक्षां याचन्ते च ।

Sources: 1-4 cf. YSV (PT, p. 837): ātmā vivekam āgama calac cittaṇam mahākulam | viṣayān-
hatamo dṛṣṭvā no vetti paramātmānaḥ | amāyātmā tattvātītaḥ satsandhānavivarjitaḥ |
sukhī duḥkhī janmamṛtyum yāti satyam punaḥ punaḥ | vairāgyādihanaṁ tyaktvā viśavad
duḥkhakṛddhiyah | koṭisūryasamātmeti jñānayoगād vimucyate |

1 **paṭṭa**° DJK₁EN₁N₂] paṭṭa° BLU₂, pada° PU₁ °sūtra° cett.] °sūtrā° BL °mayāni cett.] °yāni
DN₁N₂ **vastrāni** EJK₁PL] vasrāni cett. pañca vā sapta vā β] pamcasaptā EP, pamcasatyā
BL śālikā em.] dṛālikā EN₁, dṛāmlikā D, dadhilikā P, dātikā BL, dālikā JU₁, tālikā N₂, ṭā-
likā K₁ **yuktāni** cett.] saudhāni U₂ **harmyāni** β] harmyāni teṣu vāstu LB, harmyāni teṣu
vāsaḥ E, harmyāni teṣu cāsaḥ P, harmyāni vāsāya kecīt U₂ 2 **ativipula**° cett.] ativapula°
DJK₁N₁, ativipulām U₁, aṣṭau bhogaḥ āha || U₂ 2 **mṛḍuttara**° em.] mṛḍutara° BELP, mṛḍu |
uttara° β, sugrahaḥ || U₂ °chadavati° PJK₁] °chadavati° DN₁N₂, °chadavati° U₁, suvastraṁ ||
U₂ °śayyā cett.] suśayā sūstṛi U₂ **padmini** cett.] padmanī N₁, om. U₂ **tārunyavatī** em.]
tārunyavatī BDEK₁LN₁N₂P, tārunyatī J, tārūrāyavatī N₂, om. U₂ **guṇavatī** cett.] guṇavatī J
2-3 **tatropaviṣṭā** EJK₁] tatopaviṣṭā P, tatropavistā β, tatrāpavistā B, om. U₂ 3 **kāntā** BELP]
om. cett. sādhvāsanam J] sādhu āśanam E, sādhu āśanam BLPU₂, sādhyāsanam DK₁N₁N₂U₁
atimūlyo 'svaś ca em.] amūlyo svaś ca β, atimūlyāñ ca E, atimūlo 'svaḥ P, atimūlyo asvam
BL, suśvaḥ U₂ **manoramam** cett.] manoramayam B, manoramayam L, suṣṭu U₂ 3-4 **vid-
ham pānam** cett.] vidhapānam BLN₂, vidhayānam U₂ 4 ete cett.] rāte U₁ 'stau γ] aṣṭau
β **bhogāḥ** cett.] bhogaḥ N₁N₂, ghogaḥ U₁ **kathitāḥ** EU₂] kathitā P, kathyante DJK₁, kathyate
N₁N₂U₁, om. BL ete DN₂U₁] eke EJK₁PN₁, eka BL, ekam U₂ **duḥkham** cett.] duḥkhā P,
duḥkhā BL, duḥkhataṁ N₂ **bhajante** cett.] bhajate N₂JU₁ **bhikṣām** EJP₁N₂U₁] bhiksāyām
DK₁N₁, bhiksā BLU₂ **yācante** cett.] yāmcamte P, yāmcate BL, yācate N₂, pācate U₁ ca cett.]
kiñca E

²⁵⁹1. Clothes made from silk thread;²⁶⁰ 2. Mansions endowed with five or seven rooms.²⁶¹ 3. A very large bed with a soft and lovely blanket;²⁶² 4. [on which] there is seated a wife belonging to the Padminī-class²⁶³ of women - youthful, beautiful and virtuous;²⁶⁴ 5. An excellent seat;²⁶⁵ 6. An exceptionally valuable horse;²⁶⁶ 7. Appetising food;²⁶⁷ 8. Similarly [tasty] drinks.²⁶⁸ The eight enjoyments have been described. They impart suffering. And [they] require begging.²⁶⁹

²⁵⁹The comparison with the corresponding passage in the source text reveals once again Rāmacandra's positivist and anti-ascetic approach to wealth and sensual pleasures in his Rājayoga.

²⁶⁰Within the twenty *upabhogas* of the *Mānasollāsa* there is the topic of *Vastropabhoga* ("enjoyment of garments"). Particularly in summer, the king is asked to wear silk or cotton clothes which are thin and charming, cf. Shrigondekar, 1939: 14.

²⁶¹The first *adhyāya* of the third *viñśati* of the *Mānasollāsa* discusses astrology for finding out auspicious moments while building new houses for princes. The section describes houses with one to four *śālās*, cf. Shrigondekar, 1939: 6-7.

²⁶²This is found as *Śayyābhoga* within the *Mānasollāsa*. The section describes seven kinds of beds and eight kinds of bed-steeds, cf. Shrigondekar, 1939: 21.

²⁶³Cf. *Ratirahasya*, Ed. p. 6.

²⁶⁴This is resembled as *yośidupabhoga* ("enjoyment of young women") within the *Mānasollāsa*. In this chapter, King Someśvara describes the qualifications of women a king should marry. The two most important qualities he gives are beauty and full youth. Out of the four kinds of women: (a) Padminī, (b) Citriṇī, (c) Śārikhinī, and (d) Hastinī, he suggests that the latter two kinds are not worth enjoying, cf. Shrigondekar, 1935: 21.

²⁶⁵The *āsanopabhoga* ("the enjoyment of seats") within the *Mānasollāsa* describes various kinds of royal seats, cf. Shrigondekar, 1939: 15.

²⁶⁶This is resembled as *yānopabhoga* ("enjoyment of vehicles") within the *Mānasollāsa*. In this section, King Someśvara lists nine kinds of vehicles, including horses, cf. Shrigondekar, 1939: 24.

²⁶⁷This is resembled as *annabhoga* ("enjoyment of food") within the *Mānasollāsa*. In this section, King Someśvara describes the names of various kinds of delicious food and the directions as to the preparations of various dishes, cf. Shrigondekar, 1939: 21.

²⁶⁸Drinks are the subject of the *pāniyabhoga* ("enjoyment of drinks") section within the *Mānasollāsa*. This section describes everything related to drinking and drinks, cf. Shrigondekar, 1939: 23.

²⁶⁹To the genre connoisseur, the sentence "*bhikṣāṇyācante ca* |" initially seems ...

यथा सूर्यस्य तेजः ॥ दुग्धस्य घृतम् ॥ अग्नेर्दाहः ॥ विषान्मूर्छा ॥ तिलात्तैलम् ॥
वृक्षाच्छाया ॥ फलात्परिमलः ॥ काषादग्निः ॥ शार्करादिभ्यो मधुरो रसः ॥ हि-
मानीभ्यः शौत्यम् ॥ इत्यादिपदार्थस्वभाव एव ॥ तथा संसारोऽपि परमेश्वरस्वरू-
पमध्ये तिष्ठति । परमेश्वरोऽखण्डपरिपूर्णश्च ॥

5

[XXIII. bāhyalakṣyam]

इदानीं बाह्यलक्ष्यं कथ्यते । नासाग्रादारभ्याङ्गुलचतुष्टयप्रमाणं नीलाकारं तेजःपू-
र्णमाकाशलक्ष्यं कर्तव्यम् ।

Sources: 1-4 cf. YSV (PT, p. 837): *ravī tejo ghṛtam dugdhe tile tailam svabhāvataḥ | śaśam indau kule śākham kṣare ca lavaṇam yathā | tathā brahmaṇi samsāro hy akhaṇḍapariṇvake* | 6-7 cf. YSV (PT, p. 837): *idāniṁ bāhyalakṣāṇi siddhidāni śrenū priye | dhāraṇākhyā tu caitāni jñātavyāni višeṣataḥ | līlayā bhāvayel linam jyotiḥpūrṇam mahāparam* | 6-7 cf. SSP 2.28 (Ed. p. 39): *atha bahirlakṣyam kathyate | nāsāgrād bahiraṅgulacatuṣṭaye nīlajyotiḥsamkāśam lakṣayet |*

1 **sūryasya** cett.] sūryaś ca U₁ **tejaḥ** cett.] **tejāḥ** BL **dugdhasya** cett.] **dugdha**° BL, dusya N₂, **dugdhasy** U₁ **ghṛtam** cett.] **ghṛtaḥ** BLP **agner** EJ] agne cett. **dāhah** em.] daham J, dvāhah BLP, dahiḥ N₁K₁, dadhi N₂, dadhiḥ D, dārham U₁, dāhiḥ U₂, jvalanam E **viṣān** cett.] viṣat JU₁ **tilāt** cett.] titilāt P, tila N₂, tilā U₁ 2 **vṛksat** EJN₁] vṛkṣat P, vṛkṣā BDK₁LN₂U₂, vrakṣā U₁ **phalāt** cett.] phalā BL **parimalah** cett.] sarimalah BL, palāt parimalah DK₁ **kāṣṭhād** cett.] kāṣṭād PU₂, kāṣṭād BL **agnih** γJ] āgnih DK₁N₁N₂U₁ **śārkarādibhyo** em.] śārkarādibhyo DJK₁N₁N₂U₁U₂, arkādibhyo E, śārkarādibhyo P, śārkadibhyo BL **rasaḥ** cett.] om. BL 2-3 **himānibhyah** cett.] sahimānibhyah BL, himānitpa N₂ 3 **śaityam** DJK₁U₁] śaityām N₁, śityam U₂, śaityās N₂, sītam EP, sītāh BL **ityādipadārthasvabhāva** DJK₁N₁P] ityādipadārthā° U₂, ityādipadārthāsvabhāvataḥ B, atyādipadārtharthaśvabhāva N₂, ityādisvabhāvah U₁, ityādipadārthāḥ svabhāvataḥ L, ityādipadārthānām svabhāvah E **eva** cett.] evā N₁, ravaḥ U₁, om. E **tathā** cett.] tathā vā U₁ 3-4 **parameśvarasvarūpamadhye** cett.] paremesvara svarūpasya madhye BL, parameśvararūpamadhye U₁ 4 **tiṣṭhati** cett.] tiṣṭhati B, tiṣṭhamti U₂ **'khaṇḍa'** cett.] 'samḍa° DK₁N₁, yarānda° N₂, khaṇḍaḥ JU₁ **'paripūrṇaś** ca cett.] paripūrṇaḥ E 6 **bāhyalakṣyam** K₁P] lakṣyam E, bāhyalakṣa BL, bāhyalakṣam N₁, bāhyalakṣaṇa DN₂, bāhyalakṣyah JU₁, lakṣaṇam U₂ **catuṣṭaya°** cett.] catuṣṭayam BL **nilākāram** cett.] nilākāram BLP, nirākāram N₂ **tejaḥ°** cett.] teja° DK₁N₁N₂, jah° B 6-7 **pūrṇam** cett.] pūrṇakām U₂ 7 **ākāśa°** cett.] ākāśam EJP₁U₁ lakṣyam EJP₁U₂] lakṣam BDK₁LN₁, lakṣaṇam N₂

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

[XXIII. The outer focus]

Now, the outer focus is taught. Beginning at four finger breadths from the tip of the nose, the space element, appearing blue and being full of splendour, shall be made into the focus.

suspiciously strange and suggests a corruption of the text. However, the passage is well preserved in the β and γ -group. The subject of the sentence is undoubtedly the *aṣṭau bhogaḥ*. Nevertheless, this statement is aimed at the practitioner. If one takes the transmission of the manuscripts seriously, the question arises as to who would beg for the eight pleasures specified above. A travelling ascetic or mendicant would ask for food and drink, but certainly not for silk clothes, women, expensive horses, etc. The average householder may aspire to this, but the phrase *yācante* still seems inappropriate and overshoots the mark. Above all, there is no logical answer as to who exactly would be begged for such valuable objects and women. This statement can, therefore, only be aimed at members of the royal court. The only one able to grant such costly requests can be someone extremely rich or a king himself. This observation perfectly suits the initial definition of Rājayoga (cf. I. ll. 1-2, p. 104) in which it is defined as a practice that works even if the practitioner is leading an exuberant wealthy lifestyle.

अथवा नासाग्रादारभ्य षडङ्गुलप्रमाणं पवनतत्त्वं धूम्राकारं लक्ष्यं कर्तव्यम्। अथवा नासाग्रादारभ्यास्थाङ्गुलप्रमाणमतिरक्तं तेजोलक्ष्यं कर्तव्यम्। अथवा नासाग्रादारभ्य दशाङ्गुलप्रमाणं शुक्रं चञ्चलमुदकं लक्ष्यं कर्तव्यम्। अथवा नासाग्रादारभ्य द्वादशा-
ंगुलप्रमाणं पीतवर्णं पृथ्वीतत्त्वं लक्ष्यं कर्तव्यम्। अथवा नासाग्रादारभ्य कोटिसूर्य-
ं समप्रभं तेजः पूर्णमाकाशातत्त्वं लक्ष्यं कर्तव्यम्। आकाशमध्ये आकाशोपरि वा
दृष्टिं कृत्वा ध्यानकारणात्सूर्यं विना सूर्यसंबंधिनीं सहस्रकिरणावलीं पश्यति।

Sources: 1-6 cf. YSV (PT. p. 837): athavā tatra deveśi dhūmrākāram ṣaḍāṅgulam | athavāṣṭāṅgulam raktam nāsikopari lakṣayet | dvādaśāṅgulamānam vā prthvitattvan tu pītabham | lakṣayed athavā tatra kotisūryasamaprabham | tejah puṇjām mahākāśam tat-tad dhyānāc chivo bhavet | ākāśamadhye ākāśoparito dr̄ṣtisusthiram | krtvā dhyānād vinā sūryam caṇḍasūryan tu paśyati | athavā laksam etat tu kartur vahiḥ śivopari | 1-6 cf. SSP 2.28 (Ed. p. 39) athavā nāsāgrād ṣaḍāṅgulam adhovāyutattvam dhūmravarṇam lakṣayet | athavā aṣṭāṅgula āraktam tejas tattvam lakṣayet | athavā daśāṅgule kallolavad āpas tattvam lakṣayet | athavā ākāśamukham dr̄ṣtvā lakṣayat kiraṇākulitam paśyati | evam nirmalikaraṇam | athavordhvadṛṣṭayāntarālam lakṣayet | jyotir mukhāni paśyati | athavā yatra tatrākāśam lakṣayet | ākāśasadṛṣṭam cittam muktipradam bhavati |

Testimonia: 1-2 ≈ *Hṝhasamākētacandrikā* (MMPP 2244 f. 125r ll. 6-7): atha bāhyalakṣyam nirūpyate nāsāgrādārabhyāṅgulacatuṣṭaya 4 pramāṇam pavanatattvam dhūmrākāram laksyam karttavyam | athavā nāsāgrād ārabhyāṅguṣṭhāṅgulapramāṇam atiraktam tattvam laksyam karttavyam |

1 nāsāgrādārabhya cett.] nāsāgrād ābhya DK₁N₁, nāsāgrārabhya N₂, om. L ṣaḍāṅgula° cett.] ṣaḍāṅgulam B, dvadaśāṅgula° U₂, om. L pavanatattvam cett.] ++++++ B, om. L dhūmrākāram cett.] ++++++ B laksyam cett.] lakṣam DK₁N₁U₂, lakṣaṇam N₂, om. L karttavyam cett.] om. L athavā cett.] atha U₁, om. BELP 2 ārabhyāṣṭāṅgula° U₁] ārabhya ṣṭāṅgula° J, ārabhyā ṣaḍāṅgula° N₁, ārabhya ṣaḍāṅgula° D, ārabhyam ṣṭāṅgula° N₂, ārabhyam ṣṭāṅgula° U₂, ārabhya aṣṭāṅgula° K₁, om. BELP atiraktam JK₁N₁N₂] atirattam D, itiriktam U₁, matiraktam U₂, om. BELP tejo cett.] teja° U₂, om. BELP laksyam JU₁U₂] lakṣam K₁N₁N₂, lakṣaṇam N₂, om. BELP karttavyam cett.] om. BELP 2-3 athavā nāsāgrād ārabhya daśāṅgulapramāṇam śuklam cett.] om. BELP 3 cañcalam cett.] camdrākāram U₁, om. BELP udakam cett.] om. BELP laksyam U₁] lakṣya N₁D, lakṣaṇam N₂, lakṣam U₂, om. BELP karttavyam cett.] om. BELP 3-4 dvādaśāṅgulapramāṇam cett.] tattvam dvādaśāṅgulapramāṇam E, dvādaśā ṣaḍāṅgulapramāṇam U₁ 4 laksyam EJPU₁] lakṣaṇam N₂, lakṣam cett. 5 °samaprabham cett.] °prabhām L tejahpūrṇam cett.] tejah | pūrṇam EB, pūrṇa N₂ ākāśa° cett.] akāśa° J laksyam DEJK₁N₁PU₁] lakṣam BLU₂, lakṣaṇam N₂ ākāśamadhye cett.] om. BLP ākāśopari cett.] ākāśopari N₁ vā βU₂] om. BELP 6 dr̄ṣṭim cett.] dr̄ṣti B, om. L krtvā cett.] krtvā ākāśamadhye B, ākāśamadhye L sūryam cett.] sūrya N₂U₂ sūryasambandhinīm em.] sūryasambandhinīm P, sūryasambandhinī J, sūryasambandhini cett. sahasrakiraṇāvalīm P] sahasrakiraṇāvalīm U₂, sahasrakiraṇāvalī BL, sahasrakiraṇā-paṇktih E, sahasrāṇy api kiraṇāni JK₁N₁U₁, sahasrāṇapi kiraṇāni DN₂ paśyati ELU₂] paśyati BDK₁N₁, paśyate N₂, pati P, paśyamti JU₁

Or, beginning at six finger breadths from the tip of the nose, the wind element, in the shape of smoke, shall be made into the focus.

Or, beginning at eight finger breadths from the tip of the nose, the very red fire element shall be made into the focus.

Or, beginning at ten finger breadths from the tip of the nose, the white fickle water element shall be made into the focus.

Or, beginning at twelve finger breadths from the tip of the nose, the yellow-coloured earth element shall be made into the focus.²⁷⁰

Or, beginning at the tip of the nose, the space element full of fire shining like ten million suns shall be made the focus. After having fixed the gaze on the space-element or above the space-element, as a result of meditation, he sees the row of thousand rays connected to the sun without the sun.

²⁷⁰The first five outer foci, associated with the five elements can also be identified in *Sarvāṅgayogapradipikā* 3.29-32: *bāhya lakṣa aura puni jāmnahum | paṁca tatva kī lakṣa su ṭhanahum | agra nāsikā aṁgula cāri | nila varṇa nabha deśi bicāri || 29 || nāsā agra aṁgula chaha deśaim | dhūmrahi varṇa vāyu tata pēṣai | aṁgula aṣṭa nāsikā āgai | rakta varṇa su vahnī tata jāgai || 30 || nāsā agra aṁgula daśa tāṁṇiṁ | śveta varṇa jala deśi tahāṇiṇi | nāsā agra su aṁgula bārā | pīta varṇa bhū deśi apārā || 31 || bāhya lakṣa aura bahuterī | so jānaiṁ jo pāvai serī | sataguru krpā karai jau kabahī | dei batāi chinaka maim sabahī || 32 || "(29) Contemplate the external focus repeatedly, focusing on the five elements. Four fingers above the tip of the nose contemplate the blue-coloured space-element. (30) Six fingers from the tip of the nose one visualises the smoke-coloured air element. Eight fingers in front of the nose one visualises the red-coloured fire element. (31) Ten fingers from the tip of the nose one visualises the white-coloured water element. Twelve fingers in front of the nose one visualises the earth element with a yellow colour. (32) Many external foci exist, but only a few can attain the ultimate goal. If the true guru shows mercy, everything is revealed within an instant."*

अथवा शिरोपर्यूर्ध्वं सप्तदशाङ्गुलप्रमाणं तेजः पुञ्जं लक्ष्यं कर्तव्यम् । अथवा दृष्टे ग्रे
तस्स्वर्णवर्णकारं पृथ्वीतत्त्वं लक्ष्यं कर्तव्यम् । उक्तानां लक्ष्याणां मध्ये यस्य क-
स्याप्येकस्य लक्ष्यकरणात् वलितपलितादि दूरे भवति । अङ्गरोगा विनौषधं दूरे भ-
वन्ति । समग्राः शत्रवः स्वप्नेऽपि मित्रामायान्ति । सहस्रवर्षपर्यन्तमायुर्वर्धते ।
५ अपठितं शास्त्रं जिह्वायेणोच्चरति । एतादृशं बहुतरं फलं भवति ॥

Sources: 1-5 cf. YSV (PT, p. 837): ūrddhvam̄ saptadaśāngulyam̄ pramāṇam̄ tejasā prabhām |
athavā pr̄thivitattvam̄ taptakāñcanasannibham | dṛṣṭiragre tu kartavyam̄ lakṣam̄ etad yat
ātmanām̄ | uktānām̄ yasya kasyaiva ekaśah karaṇam̄ priye | valipalitahināḥ syād auṣadrena
vinā tathā | sarvarogāni naśyanti mitravac ca vaśī ripuh | jived varsasahasran tu sarvalokeṣu
pujiataḥ | jihvāgre prabhaved vidyā vinā sāstrāvalokanāt | 1-2 cf. SSP 2.28 (Ed. p. 40): athavā
dṛṣṭyā taptakāñcanasannibhām bhūmim̄ lakṣayet | dṛṣṭih sthirā bhavati | ity anekavidham̄
bahirlakṣyam |

Testimonia: 2-4 ≈Haṭhasaṃketacandrikā (MMPP 2244 f. 125r ll. 7-8): uttānām̄ tatvānām̄
madhye yasya kasyāpy ekasya laksyasya karaṇād valipalitādīdūre bhavati | auṣadhamṛtem-
garogānā vilayo bhavati | āyur vardhate ca |

1 athavā cett.] atha kā N₁, om. P śiropari em.] śiropari cett., śivopari E, śiroparir
B, om. P ūrdhvam̄ cett.] ūrdhvā° L, urdhvam B, ūrddham U₁U₂, vrddham E, om.
P saptadaśāngulapramāṇam̄ cett.] saptadaśāngulam̄ parānam N₂, saptadaśāngu-
lapramāṇa° U₂, om. P tejaḥpuñjam̄ laksyam̄ U₂] tejaḥpūñjam̄ lakṣaṇam̄ P, tejaḥpūñ-
jam̄ lakṣam̄ L, tejaḥpūñjalakṣyam̄ E, tejaḥpūñjalakṣam̄ N₁, tejaḥpūñjalakṣyam̄ DK₁, te-
jaḥpūñjalakṣaṇam̄ N₂, tejaḥpūñjakam̄ laksyam̄ JU₁ agre cett.] agne BLP, ag++ N₁ 2 tap-
tasvarṇavarnākāram̄ U₂] taptasvarṇavarnākāram̄ P, tatparam svarṇākāram̄ E, taptasu-
varṇavarna BL, taptavarṇākāram̄ β pr̄thvītattvam̄ βEP] pr̄thivitattvam̄ B, pr̄thitattvam̄ L,
pr̄thvīm̄ tatvam̄ U₂ laksyam̄ EPU₁] lakṣam̄ BDJK₁LN₁U₂, lakṣaṇam̄ N₂ kartavyam̄ cett.] om.
P laksyānām̄ E] laksyaṇām̄ U₁N₁, laksyaṇām̄ DJ, laksyānām̄ K₁, laksyaṇānām̄ P, lakṣaṇam̄ BL,
laksyānā° N₂, laksām̄ U₂ 2-3 kasyāpy cett.] kasyāpi BJLU₁, kasyāp° D, lasyāpy N₂ 3 ekasya
cett.] kasya BJLU₁, elasya N₂ laksyā° cett.] laksyā° BL, laksyasya DJK₁N₁, laksyasya N₂,
laksyasya U₁ °karaṇāt cett.] karaṇā U₁ °palitādī dūre cett.] °palitā dūre E, °m̄ palitādī dūre
BL bhavati cett.] bhavanti EU₂, bhavati B aṅgarogā cett.] amgarogāḥ E, amgirogādi BL
dūre cett.] dūri E, dūro BL 3-4 bhavanti DEN₁U₂] bhavati PLN₂U₁, bhavati B 4 samagrāḥ
cett.] samagrā N₂, samagra° U₂ śatravaḥ cett.] śatrade B, śatravo L svapne cett.] svapin
JK₁N₁N₂U₁, svacan D 'pi U₂] pya BELP, eva DJK₁N₁U₁, evan N₂ mitratām BLP₂] mitran E,
mityam̄ DK₁N₁, nityam̄ N₂, mitevam̄ U₁, mityevam̄ J āyānti U₂] ayānti PB, ayāmti L, nāyāmti
E, nāyāti DJK₁N₁N₂, naiyati U₁ °varsaparyam̄tām̄ β] °varsam̄ γ āyur γ] āyusam̄ DK₁N₁N₂,
āyusyam̄ JU₁ 5 apāthitām̄ cett.] apāthitām N₂U₁U₂ °rati BELU₂] °rate β, °rati B etādrśam̄
cett.] etādrśyam̄ U₁, mitratām āyāmti sahasravarṣam̄ āyur varddhathe apāthitām̄ sāstram̄
jihvāgrenoccarati etādrśam̄ P bahutaram̄ phalam̄ β] phalam̄ bahutaram̄ γ bhavati cett.]
bhavati B, bhavati || cha || J, bhavanti L

Or, the mass of light situated seventeen-finger wide distance above the head shall be made the focus. Or, at the front of the gaze, the earth element appearing in the colour of molten gold shall be made the focus.^{271,272,273}

As a result of focusing on any one of the discussed foci, wrinkles, grey hair, etc., becomes remote. Diseases of the limbs become distant without medical herbs. All enemies become friends even while sleeping.²⁷⁴ The lifespan increases up to 1000 years. He recites unlearned scripture with the tip of the tongue. Such are the manifold results.

²⁷¹A variant of the practice with little differences can also be found in *Advayatārakopaniṣad* 6 (Ed. p. 4): *atha bahirlakṣyalakṣaṇam | nāśikāgre caturbhīḥ ṣaḍbhīḥ aṣṭabhiḥ daśabhiḥ dvādaśabhiḥ kramāt aṅgulānte niladyutiśyāmatvasadrgraktabhaṅgīspuratpitavarnadvayopetām vyoma yadi paśyati sa tu yogī bhavati | caladṛṣṭyā vyomabhāgavikṣitūḥ puruṣasya drṣṭyagre jyotirmayūkhā vartante | taddarśanena yogī bhavati | taptakāñcanasamkāśajyotiḥ mayūkhā apāṅgāntē bhūmau vā paśyati taddrṣṭih sthirā bhavati | śīrṣopari dvādaśāṅgulasamīkṣitūḥ amṛtatvam bhavati | yatra kutra sthitasya śīrasī vyomajyotiḥ drṣṭam cet sa tu yogī bhavati || 6 ||* “Now, the characteristics of the outer focus. If one sees a space endowed with two colours, a twinkling yellow breaking into a red which resembles the blackness of profound azure radiance, at [a distance of] four, six, eight, ten and twelve finger breadths, in that order, from the tip of a nose, he becomes a yogin. With the fluctuating gaze of one who looks at the portions of space, luminous rays manifest in front of the observer’s visions. By seeing that, one becomes a yogin. [Once] he sees luminous rays appearing like molten gold at the corner of his eye or on the ground, his gaze becomes stable. For one who sees [this phenomenon] twelve finger breadths above the head, the state of immortality ensues. If the light of space is seen in the head by one who is situated anywhere, he is a yogin.”

²⁷²Cf. *Śivayogapradipikā* 4.41cd-47ab for another description of Bāhyalakṣya closely resembling the one in *Advayatārakopaniṣad*.

²⁷³The *Hathasaṃketaṇḍrikā* (manuscripts checked: ORI B220, GOML R3239, MMPP 2244) quotes the Bāhyalakṣya passage from the *Tattvayogabindu* without reference. Yet, it appears that Sundaradeva’s text is corrupted. Moreover, he selected only some of the techniques presented here; see sources on pp. 172–176.

²⁷⁴It is not entirely clear how *svapne ‘pi* is meant here. Either it is supposed to emphasise the effortlessness of getting rid of all enemies, as this happens “overnight”. Alternatively, it could also be translated as “even in a dream”, in the sense that one has got rid of all enemies even in the rather uncontrollable state of dreaming.

[XXIV. antaralakṣyam]

इदानीमन्तरलक्ष्यं कथ्यते । मूलकन्दस्थाने ब्रह्मदण्डादुत्पन्ना श्वेतवर्णा ब्रह्मरन्ध-
पर्यंतं एका ब्रह्मनाडी वर्तते । ब्रह्मनाडी मध्ये कमलतन्तुसमानाकारा कोटिसूर्य-
विद्युत्समप्रभा ऊर्ध्वं चलति । एतादृश्येका मूर्तिर्वर्तते । तस्या मूर्तिर्ध्यानकारणा-
५ दणिमाद्यष्टसिद्धिः पुरुषस्य समीपे आगत्य तिष्ठति ।

Sources: २-५ cf. YSV (PT, p. 838): mūlakandotthalatalo brahmanādīsamudbhavā | śvetavarṇā brahmarandhraparyantam eva tiṣṭhati | esā tu brahmarandhrākhyā tanmadhye varttate parā | padmatantusamākārā koṭisūryataitprabhā | calaty ūrddham mahāmūrttir asya dhyānād bhavec chivah | aṇimādī aṣṭasiddhis tu samagreṇa prasīdati | २-५ cf. SSP 2.26 (Ed. pp. 37-38): tatra tāvad antaralakṣyam kathyate | mūlakandād daṇḍalagnām brahmanādīm śvetavarṇām brahmarandhraparyantam gatām saṃsmaret | tanmadhye kamalatantunibhām vidyutkoṭiprabhām ūrdhvagāminīm tām mūrtim manasā lakṣayet | sarvasiddhipradā bhavati |

Testimonia: २-५ ≈Haṭhasaṃketacandrikā (MMPP 2244 f. 125r ll. 8-9 - f. 126v l. 1): athāmṛtarlakṣyam nirūpyate | mūlakandasthāne brahmadaṇḍād utpannāśvetavarṇābrahmarāṇḍhraparyamttam ekābrahmanādī vartate | brahmanādī madhye kamalatantusamānākārakoṭisūryavidyutprabhā tulyā ūrdhva calati | etādrśī ekā mūrtir vartate | tasya mūrter dhyānakaraṇād aṇimādisiddhayāḥ samīpa upatiṣṭhamte |

२ idānīm EU₂] idānīm cett. antaralakṣyam DK₁] anyataram laksyam E, aṁtaram laksyam P, antaralakṣam BL, antaralakṣyakam N₁, aṇtaralakṣyānam N₂U₁, ataram laksyam U₂, aṇtarām J kathyate cett.] kartavyam BL, laksyate J mūlakandasthāne cett.] mūlakam sthāne P °daṇḍād utpannā cett.] brahmadaṇḍotpannā nādī E, brahmadaṇḍa ityānā N₁, brahmadaṇḍād utpannā N₂, daṇḍād utpannāḥ K₁, brahmadaṇḍād utpannāḥ U₁ °varṇā cett.] °varṇām U₁, °varṇām JK₁ २-३ °randhraparyamttam cett.] °daṇḍaparyantam E ३ ekā brahmanādī cett.] ekā nādī B, ekanādī L brahmanādī madhye cett.] om. N₂ kamalatantusamānākārā cett.] kamalatantusamānākārā P, om. N₂ ४ °samaprabhā cett.] °sabhāprabhā BL, om. N₂ ūrdhvam cett.] ūrdhvam U₁, urdhvam U₂, om. N₂ calati cett.] om. N₂ etādrśy ekā cett.] etādrśī DJK₁N₁, om. U₁N₂ mūrtir cett.] om. U₁N₂ vartate cett.] om. U₁N₂ tasyā cett.] tasyāḥ N₁, tan E, om. U₁ mūrter cett.] mūrte B, om. U₁ dhyāna° cett.] om. U₁ ४-५ °kāraṇād em.] °kāraṇāt cett., °kāraṇāc° N₂, om. U₁ ५ aṇimādyāṣṭasiddhiḥ DJK₁U₁] aṇimādisiddhiḥ N₁, aṣṭamahāsiddhayo aṇimādyāḥ || U₂, aṣṭamahāsiddhayo 'ṇimādayas tasya E, aṣṭamahāsiddhayo || aṇimādyāḥ || aṇimāmāhimālaghīrimā dure vā yadi vā yadi vā dure śrutvā parakāyāpraveśitā || B, aṣṭamahāsiddhayo aṇimādyāḥ || aṇimāmāhimālaghīrimāgarimā dure vā yadi vā ddure śrutvā parakāyāpraveśitā L, aṣṭamahāsiddhayo 'ṇimādyāḥ aṇimāmāhimālaghīrimādure diya vā dure stutvā parakāyāpraveśitā P puruṣasya cett.] om. N₂ samīpe DJK₁N₁] sāmīpe U₁, samīpem B, samīpam ELU₂, samīm P, om. N₂ āgatyā cett.] āgamyā U₂, om. N₂ tiṣṭhati cett.] tiṣṭhanti EPN₁, om. N₂

[XXIV. The inner focus]

Now, the inner focus is explained. At the location of the root-bulb (*mūlakanda*)²⁷⁵ originating from the staff of Brahman,²⁷⁶ being white, extending up to the aperture of Brahman exists the single Brahman-channel.²⁷⁷ The Brahman-channel, being within [the staff of Brahman],²⁷⁸ having the shape of a stalk of a lotus flower [and] shining like ten million suns goes upwards. One such manifestation exists. As a result of meditation on this manifestation²⁷⁹ the accomplishment of the eight supernatural powers beginning with ‘becoming as small as the smallest particle of matter’ etc.²⁸⁰ exists in proximity of the person.²⁸¹

²⁷⁵Various concepts of the location of the *kanda* exist in yogic literature. In the *Yogayājñavalkya* 4.16-27 one reads: *kandasthānāṁ manusyānāṁ dehamadhyān navāṅgulam | catuṛāṅgulam utsedham āyāmaś ca tathāvidhaḥ || 16 || anḍākṛtivad ākāram bhūṣitam tattvagādhibhiḥ | catuspadām tiraścāṁ 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.” *Hathapradīpikā* 3.64cd (*gulphadeśasamīpe ca kandam tatra prapīdayet*) instructs the yogin to press the *kanda* with the feet in the context of *uddiyāṇabandha*, which could imply that the *kanda* is in the genital region (unless one assumes the very complex and challenging posture termed *kandapiḍāsana*, cf. *Encyclopedia of Traditional Asanas*, pp. 143-144). Sundaradeva, in *Yuktabhavadeva* 7.224 and Bhavadevamīśra in *Hathasamkētacandrikā* (MMPP Ms. No. 2244, f. 36r) argue that the *kanda* is near the navel. In *Yogacūḍāmanyupaniṣad* 14cd the *kanda* is in between penis and navel (*ūrdhvam meḍhrādadho nābhēh kande yoniḥ khagāṇḍavat*).

²⁷⁶The term *brahmadaṇḍa* in this context refers to the spinal column, which is usually identified with Mt. Meru in tantric texts, cf. Snodgrass, 1988: 360.

²⁷⁷The term *brahmaṇādi* is a synonym for the *suṣūmnā*, cf., e.g. *Hathapradīpikā* 2.67, *Gorakṣaśataka* 47, *Yogakuṇḍalinoyopaniṣad* 37c-38b, *Yogacintāmaṇi* (Ed. pp. 46, 112, 116, 140, 191), *Hatharatnāvalī* 2.8, 2.25, 2.65, 2.69.

²⁷⁸Naturally, one would read *brahmaṇādīmadhye* compounded, but this would leave the sentence lacking a subject. Therefore, the only option is to read *brahmaṇādī madhye* separately, referring to the inside of the previously mentioned *brahmadaṇḍa*. Assuming another channel within the *brahmaṇādī* like the *citrānādī* in *Sivasamhitā* 5.160 would be difficult to proof.

²⁷⁹Cf. *Vijñānabhairava* 35.

²⁸⁰For a detailed discussion of the yogic *siddhis*, see Jacobsen, 2017.

²⁸¹Three of five witnesses of the γ-group add an incomplete list of the eight *siddhis* ...

अथवा ललाटोपर्याकाशमध्ये शुक्रसदृशस्य तेजसो ध्यानकारणाच्छरीरसम्बन्धिनः कुष्ठादयो रोगा नश्यन्ति । आयुर्वृद्धिर्भवति । अथवा भ्रुवोर्मध्येऽतिरक्तवर्णस्यातिस्थूलस्य तेजसो ध्यानकरणात्सकलानां पार्थिवपुरुषाणां वल्लभो भवति । तं पुरुषं दृष्ट्वा सर्वेषां दृष्टिः स्थिरा भवति ॥

Sources: 2-8 cf. YSV (PT, p. 838): lalāṭopari vā dhyātvā candraṁ vā jyotir iśvaram | nāśayet kuṣṭharogādīn mahāyuṣmān śival paraḥ | bhruvor madhye 'thavā dhyātvā arkantu teja iśvaram | sthiradṛṣṭau rājapūjyo jivanmuktaḥ śivo yathā | ātmānam ātmarūpam hi dhyātvā yo niṣkriyo bhavet | nirāśiryatataktvo 'yam itaro na nrpasthitih | 2-8 cf. SSP 2.27 (Ed. p. 38): athavā lalāṭordhve gollāṭamaṇḍape sphurattārakāram lakṣayet |

Testimonia: 2-8 ≈*Hathasamketacandrikā* (MMPP 2244 f. 125v ll. 1-3): athāvā lalāṭopari ākāśamadhye śukladṛṣṭasya tejaso dhyānakaraṇāc charirāḥ kuṣṭhādiroga naśyamtti | athavā bhruvor madhye atirkatavarṇasyātisthūlasya tejaso dhyānakaraṇāt kalānām pārthivapuruṣānām vallabho bhavati | tam puruṣam dr̄ṣṭvā sarveṣām puruṣānām dr̄ṣṭih s̄thirā bhavati |

1 lalāṭopary E] lalāṭopari BDJK₁LN₁, lalāṭopari U₁U₂, om. N₂ ākāśamadhye cett.] om. N₂ śuklasadṛṣṭasya cett.] om. N₂ tejaso cett.] om. N₂ dhyānakaraṇāc em.] dhyānakāraṇāt cett., om. N₂ śārīra° BL] śārīra° cett., om. N₂ I-2 °sambandhinah γ] °sambandhi DJK₁N₁U₁, °sambandhi N₂ 2 kuṣṭhādayo cett.] kuṣṭhādayo DJK₁N₂ rogā cett.] rogāh DJK₁PN₁N₂ naśyanti cett.] naśyamtti BP vṛddhir cett.] vṛddi N₂ bhavati cett.] bhavati || cha || J athavā cett.] om. E bhruvor cett.] bṛvōr U₂ 'tirakta° cett.] atirkata° U₂, tirikta° E 2-3 varṇasyātisthūlasya cett.] varṇasyātī sthalasya U₁, 'tisthūlasyah U₂ 3 dhyānakaraṇāt cett.] dhyānam karaṇāt B, dhyānakāraṇād E sakalānām BLN₁PU₁U₂] sakalānām N₂, sakalānā DK₁, bahulānām E pārthivapuruṣānām cett.] parthivānām tatpuruṣānām ca E bhavati cett.] bhavati | jagad vallabho pi bhavati E tam cett.] asya E 3-4 puruṣam dr̄ṣṭvā DJN₁U₁] puruṣam dr̄ṣṭā N₂, puruṣam BP, puruṣa° L, puruṣasyāvalokanena E 4 sarveṣām βE] pratisarveṣām cett. dr̄ṣṭih s̄thirā EJP] dr̄ṣtiśthirā cett. bhavati cett.] bhavati B, bhavati || cha || J

Or, as a result of meditation onto the bright light within the space above the forehead, diseases related to the body, skin disease[s], etc., vanish.^{282,283} The lifespan increases. Alternatively, as a result of meditation on the very subtle red light in the middle of the eyebrows, he becomes one who is beloved among all royal people.²⁸⁴ After having seen this person, everybody's gaze becomes fixed [onto him].²⁸⁵

(see apparatus). I did not include it in greyscale for two reasons. First, the passage is incomplete and in a very corrupt state. Second, since it is absent U₂ it probably does not belong to the γ-group archetype. The passage *dure vā yadi vādure śrutyā* seems to refer to the supernatural abilities *dūradarśana* and *dūraśavana*. 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. *Bhāgavatapurāṇa* 11.10 and 11.15.2-6. Because of that, it is impossible to determine the missing *siddhi* precisely. However, the passage allows to identify seven *siddhis*: *Animā* ("the ability to reduce size to the size of the smallest particle"), *Mahimā* ("the ability to expand one's body to an infinitely large size"), *Laghimā* ("the ability to become weightless or lighter than air"), *Garimā* ("the ability to become heavy or dense"), *Dūraśavana* ("hearing things far away"), *Dūradarśana* ("seeing things far away") and *Parakāyapraveśitā* ("entering the bodies of others").

²⁸²The *Siddhasiddhāntapaddhati* 2.27 (Ed. p. 38) includes three techniques of *antarlakṣya* which are unparalleled in Rāmacandra's system: *athavā bhramaraguhāmadhye āraktabhramarākāram laksayet | athavā karnadvayam tarjanibhyām nirodhayed tataḥ śiromadhye dhūmādhūmkāram nādam śrnoti | athavā cakṣurmadhye nīlajyotirūpam putalyākāram laksayed |* "Or, one should focus the form of a very red bee within the *bhramaraguhā*. Or, one should close both ears with the index fingers and listen to the *dhūm* *dhūm*-sound in the head. Or, one should focus on the form of a doll appearing in blue light within the eyes."

²⁸³Śivayogapradipikā 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 karnayor dvāre tarjanibhyām nirodhayed | śrīhaṭṭamastake nādam ghumghumkāram śrnoti ca || 40 || cakṣurmadhye 'thavā nilajyotirūpani vilokayet | antarlakṣyam iti jñeyām bahirlakṣyam atha śrūṇu || 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, one should visualize the form of blue light within the eyes. Thus, it is known as the internal focus. Now listen to the external fixation."

²⁸⁴For the translation of *pārthivapuruṣānām* cf. the usage of *pārthiva*° in section I, l. 5.

²⁸⁵The placement of the ten channels and vital winds after *antarlakṣya* rather than *madhyalakṣya* in both Rāmacandra's *Tattvayogabindu* and the *Yogasvarodaya* is puzzling.

[XXV. nādīnām bhedāḥ]

इदानीं शरीरमध्ये नाडीनां भेदाः कथ्यन्ते । दश मुख्य नाड्यः तन्मध्ये नाडीद्वयमि-
 डार्पिंगलासंज्ञकं नासाद्वरे तिष्ठति । सुषुम्णा तु तालुमार्गेण ब्रह्मद्वारपर्यन्तं वहति ।
 सरस्वती मुखमध्ये वर्तते । गांधारी हस्तिजिह्वा कर्णयोर्मध्ये वहत्यौ तिष्ठतः । पूषा-
 ५ लम्बुषा नेत्रयोर्मध्ये वहत्यौ तिष्ठतः । शङ्खिनी लिङ्गद्वारादरभ्येडामार्गेण ब्रह्मस्था-
 नपर्यंतं तिष्ठति । कुहू मूलद्वारादरभ्य पिङ्गला मर्गेण ब्रह्मस्थानपर्यन्तं तिष्ठति । ए-
 तादृषा नाड्यो दशसु द्वारेषु तिष्ठन्ति । अन्या द्विसप्तसंहस्रपरिमिता नाड्यो लोम्नां
 मूलेषु सूक्ष्मरूपेण तिष्ठन्ति ॥

Sources: 2-8 cf. SSP I.66 (Ed. p. 29): atha nādīnām daśa dvārāṇī | idā piṅgalā ca nāśadvārayor
 vahataḥ | gāndhārī hastijihvīkā ca cakṣurdvārayor vahataḥ | pūṣā yaśasvinī ca karnadvārayor
 vahataḥ | alambusā ānane vahati | kuhūr gudadvāre vahati | śaṅkhinī liṅgadvāre vahati |
 suṣumṇā madhyadeśe vahati | sā dañḍamārgeṇa brahmaṇandhṛaparyantam vahati | evam
 daśanādyo daśadvāreṣu vahanti | anyāḥ sarvanādyo romakūpeṣu vahanti | 2-8 cf. YSv (PT,
 p. 838): idānīm śṛṇu nādīnām bhedam vakṣyāmi siddhidam | meruvāhye idānāmnī piṅ-
 galayā samanvitā | suṣumṇā bhānumārgeṇa brahmadvārāvadhi sthitā | sarasvatī sugandhā tu
 gāndhārī hastijihvakā | jñātavyā karṇayor madhye netrayoś ca tathāntimā | pūṣā cālambusā
 ceti mūlasthā kutracit tathā | liṅgadvārād idāmārge brahmasthānāvadhi priye | nādyantam
 pratilomeṣu sahasrāṇām dvisaptatih |

2 idānīm cett.] idānī BLN₂ nādīnām cett.] nādī° BL, nādīnām aparo β bhedāḥ cett.]
 bhedāḥ BDLN₁ kathyante EK₁PN₂U₁] kathyate || cha || J, kathyate cett. mukhya° cett.]
 mukhya° DJK₁PL, mukhye° B nādyāḥ cett.] nādhyas J, nādyas U₁, nādayas L, nādyā B nādī°
 cett.] om. E °dvayam cett.] dvayaṇ BDLP₁U₂ 2-3 idā° E] idā° cett., idānīm N₂, idānī P
3 "samjñākam cett.] °samjñākam U₁U₂, °samjñikāḥ BL nāsā° cett.] nāsānāsā° D suṣumṇā
 tu β] suṣumṇā γ °mārgeṇa DPN₁U₁U₂] °mārge BELN₂ °dvāra° cett.] °ramdhra° BLP
 vahati U₂] vahati tiṣṭhati cett. 4 sarasvatī cett.] tisrah sarasvati U₂ vartate β] tiṣṭhati BELPU₂
 hastijihvākarṇayor E] hastinijihve DK₁PN₁N₂, hastijihve BJL, harratijihva U₁, hastini || jihve
 || U₂ karṇayor cett.] karṇā° BL, "karṇayor U₁, netrator U₂ madhye cett.] om. LB
 vahatyau cett.] vahalyau E, vahatyo BL, vahamtyah U₂, om. J tiṣṭhataḥ cett.] tiṣṭhati BL,
 om. U₂ pūṣā° cett.] pūṣo° BL, pūṣāṁ DN₁N₂K₁ 5 °lambuṣā em.] °lambuse PU₁, alambuṣe
 DJK₁N₁N₂, °lambusemā E, °dalabuṣe B, °ya śakhinī || U₂ netrator cett.] netrator N₂U₁, netra°
 BL, karnayor U₂ vahatyau cett.] rvahalyā E, vahatyo BLN₁N₂U₂ tiṣṭhataḥ cett.] tiṣṭataḥ P,
 tiṣṭhati B, tiṣṭhamti L, tiṣṭhata || alambuṣā || bh++madhye vam̄hatyo tiṣṭhati || U₂ śaṅkhinī
 cett.] śamkhanī N₁, kuhū U₂ liṅgadvārād cett.] liṅgadvārā° U₁ ārabhye E] ārabhya cett.
 °dā° E] idā° cett., idānīm N₂ 6 tiṣṭhati cett.] tiṣṭhatiti E kuhū conj.] śaṅkhinī U₂, om.
 cett. mūladvārād-arabhyā U₂] om. cett. piṅgalā° em.] piṅgala° U₂ mārgeṇa brah-
 masthānāparyamtaḥ tiṣṭhati U₂] om. cett. 6-7 etādṛṣā PJ] etādṛṣyā BL, etā N₂, etādṛṣā
 cett. 7 nādīyo cett.] om. N₂ daśasu dvāreṣu cett.] daśa dvāreṣu L, daśasv adhāreṣu U₁
 tiṣṭhanti cett.] tiṣṭhati U₁ dvisaptatisahasraparimitā cett.] dvisaptatisahasraparimitā U₁,
 dvisaptatisahasraparimitā J, hi daśonā dvisatyati sahasraḥ || 71110 || parimitā U₂ nādīyo BLP]
 nādāyo E, nādhyo U₂, °gryo U₁ 7-8 lomnām mūleṣu cett.] lomnā BJLPU₁

[XXV. Division of the channels]

Now, the divisions of channels within the body are explained. There are ten primary channels.²⁸⁶ Among them is a pair of channels. [Their] designation is *Idā* and *Piṅgalā* [and they] exist at the entrance of the nose. The *Suṣumṇā* flows by the path of the palate to the door of Brahman.^{287,288} The *Sarasvatī*-[channel] exists within the mouth. The two channels, *Gāndhārī* and *Hastijihvā*, exist within the two ears. The two channels, *Pūṣā* and *Ālambuṣā*, are situated at the centre of the two eyes. *Śaṅkhinī* stretches from the beginning of the opening of the penis through the *Idā*-channel up to the place of Brahman.²⁸⁹ *Kuhū*²⁹⁰ stretches from the entrance of the root²⁹¹ through the *Piṅgalā*-channel up to the place of Brahman. Such channels are situated at the ten openings. The other channels, quantified as 72000, are situated in very small form at the roots of the hairs.

²⁸⁶The notion of ten primary channels can already be found in early texts of Haṭhayoga, cf. e.g., the *Vivekamārtanda* 17 (Central Library, Baroda Acc. No. 4110, 1534 Samvat): *teṣu nādiśahasreṣu dvīsapatir udāhṛtāḥ | pradhānāḥ prāṇavāhinyo bhūyās tatra daśa smṛtāḥ* || “Of those thousand channels, seventy-two have been spoken of, and among them, ten are considered most important. They are the main pathways of the vital breaths.” Also cf. *Gorakṣaśataka* (Nowotny) 34. However, the enumeration of ten main channels in yogic literature also has predecessors, e.g., in Śaivasiddhānta, cf. *Sārdhatriśatikālottara* 10.4–5. Other systems, e.g., *Yogayāñnavalkya* IV.26 or *Vasiṣṭhasaṃhitā* 2.21, enumerate fourteen primary channels.

²⁸⁷According to *Tantrikābbhidhānakōśa* 3 (p. 93), the palate is the Śaiva locus locus of the central *granthi* along the course of the breath through five *granthis* (heart, throat, palate, eyebrows, nose-tip), cf. *Tantrāloka* (b) 5.III. YSV (PT) alternatively reads *bhānumargeṇa* “by the path of the sun.” In several yogic systems, the microcosmic sun is located at the base of the central channel (see *Amṛtasiddhi* 4.1) and ascends upward (see *Amṛtasiddhi* 4.11).

²⁸⁸The *brahmadvāra*, synonymous with *brahmarandhra* “aperture of Brahman,” denotes the fontanelle through which the yogi’s vital principle exits at death, see Mallinson and Singleton, 2017: 438.

²⁸⁹The *brahmasthāna*, synonymous with *brahmarandhra*, is here identified with the *sahasrācakra*, cf. *Dhyānabindopaniṣad* 65.

²⁹⁰The list would be incomplete without *kuhū*, attested only in U₂, where it and *śaṅkhinī* are swapped. Neither occurs in YSV (PT), but both and their usual locations appear in SSP 1.66, hence my conjecture. I kept the sentence in greyscale as the omission may be authorial.

²⁹¹The root entrance (*mūladvāra*) here denotes the anus, cf. *Siddhasiddhāntapaddhati* 1.66: *kuhūr gudadvāre vahati* — “Kuhū conducts through the anus.”

[XXVI. śarīramadhye vāyavah]

इदानीं शरीरमध्ये वायवो दशा तिष्ठन्ति । तेषां कार्याणि कथ्यन्ते । प्राणवायुर्हृदय-
मध्ये श्वासोच्छ्वासं करोति । अशनपानेच्छा भवति । गुदमध्येऽपानवायुस्तिष्ठति ।
5 स आकुञ्चनं स्तंभनं करोति । नाभिमध्ये समानो वर्तते । स समग्रा नाडीः शोष्य-
ति । तथा नाडीः पोषयति । रुचिमुत्पादयति । अर्द्धं दीपयति । तालुमध्ये उदान-
वायुस्तिष्ठति । स वायुरन्नं गिलति । पानीयं पिबति । व्यानवायुः सकले शरीरे व-
र्तते । तस्माद्वायोः शरीरं चलति । शोकं आप्नोति विकृते । कूर्मवायुर्नेत्रमध्ये ति-
ष्ठति ।

Sources: 2-8 cf. YSV (PT, pp. 838-839): idānīm dehamadhyasthāḥ kathyante daśa vāyavaḥ | kāryakāraṇabhbhāvena kathyante tāni cihnatāḥ | prāṇavayur hṛdi sthitvā śvāsocchvāsam̄ karoti saḥ | asikāntam̄ pītam̄ iśam̄ karoti yogasamjñakah | apāno gudadeśasthāḥ karoty ākuñcanam̄ sa tu | stambhanaḥ ca tathāpānah samāno nābhimaṇḍale | toṣakādipoṣakan tu nādinām̄ ruciḍayakah | diptāgnimadhye'pi tathā samānākhyā mahāparā | tālumadhye udānas tu aśnāti pibatī ca | śarīram̄ sakalam̄ vyāpya vyānavāyuh pratīṣṭhitah | śarīre cālanam̄ teṣu karoti sthāpayaty api | netramadhye kūrmanāmā ... 2-8 cf. SSP 1.67 (Ed. pp. 23-24): atha daśavāyavaḥ | hṛdaye prāṇavayur ucchvāsanīśvāsakārako hakārasakārātmakaś ca | gude tv apānavāyuh recakakumbhakapūrakaś ca | nābhau samānavāyuh dipakah pācakaś ca | kanṭhe vyānavāyuh śoṣanāpī āyanakārakaś ca | tālau udānavāyuh grasanavamanajalpakārakaś ca | nāgavāyuh sarvāṅgavyāpakaḥ mocakaś cālakaś ca | kūrmavāyuh cakṣuṣor ...

2 vāyava EPU₂] vāyavas β, om. BL daśa EPU₂] om. cett. tiṣṭhanti cett.] stamti U₂, om. BL
teṣām̄ cett.] om. BL kāryāṇi cett.] nāmāni kāryāṇi E, nāmāni kārmāṇi P, om. BL kathyante
cett.] kathyate N₂U₁U₂, om. BL °vāyur EP] °vāyu° βU₂, om. BL 2-3 hṛdayamadhye cett.]
om. BL 3 śvāsocchvāsam̄ em.] śvāsośvaroti B, śvāsocchāsam̄ E, śvāsośvareti L, śvāsochāsam̄
P, śvāsocchvāsam̄ U₂, utsvāsaprasvāsam̄ DK₁, utsvāsaprasvāsasam̄ N₁, ūrdhvaśvāsapraśvāsam̄
N₂, ūdhvasaprasase U₁, utsvāsaprasvāse J karoti cett.] om. BL aśāna° cett.] aśita° DN₁K₁,
aśita° N₂, aśite U₁ °pānecchā γ] pitechā U₁, °piteccha cett. 'pāna° em.] om. E, apāna°
cett. °vāyus cett.] °vāyo U₂L, °vāyu N₂U₁, °vāyor B, om. E tiṣṭhati cett.] om. E 4 sa
cett.] om. EU₂ ākuñcanam̄ cett.] ākuñcana° N₂, āmkucana° BLPU₂, om. E stambhanam̄
cett.] om. E karoti cett.] om. E °madhye cett.] °padmamadhye U₂, om. E samāno
cett.] samāno vāyur E, smānā B sa cett.] sapta E samagrā γ] samāgram β nāḍih EP] nādi
BLU₂, nāḍīm JU₁, nādhyam̄ DK₁N₁N₂ 5 tathā cett.] om. U₂ nāḍih P] nādi E, nāḍīm β, om.
BLU₂ posayati em.] posayati | tathā posayati B, posa iti U₁, ṣoṣayati U₂, °śoṣanāt E, posayati
cett. rucim cett.] rucir B, śucim J, kvacit DK₁N₁N₂ agnīm em.] agnīm DJK₁N₁N₂, agnīm U₁,
vahnīm EPU₂, vahnī BL udāna° cett.] udāno DJK₁EPU₂, udānāni N₂ 6 vāyur cett.] vāyuh
E, vāyu P annam̄ cett.] ratnam̄ EPN₁ gilati cett.] līlāti E, galayati B, galayati L, śilati N₁
vyānavāyuh em.] nāgavāyuh L, nānāgavāyuh D, nāgavāyuh cett. sakale cett.] sakala° BL,
sarva° E 7 vāyoh cett.] vāyo P śarīram̄ cett.] śarīre BL calati β] cālati B, calayati PU₂U₂,
cālayati EL śokam̄ γ] om. β āpnōti γ] om. β vikṛtē em.] vikṛtah U₂, vikṛtah P, vikṛtah U₂,
vikutaḥ L, vivilah E, vi+++++ B, om. β kūrmavāyur cett.] kūrmavāyoh BL, kūrmo vāyur J,
kūrmo vāyu DK₁N₁N₂, om. U₁ netramadhye cett.] om. U₁ 7-8 tiṣṭhati cett.] om. BLPU₁U₂

[XXVI. The vital winds within the body]

Now, ten vital winds are situated within the body. Their functions are taught. The Prāṇa vital wind is located within the chest and performs inhalation and exhalation. It brings about the desire for food and drink. Within the anus, the Apāna vital wind is situated. It performs contraction [and] restraining. Within the navel, the Samāna vital wind exists. It induces the absorption of [substances from]²⁹² all the channels. In this way, it causes the channels to be nourished, causes appetite to be generated, and causes the [digestive] fire to be kindled. Within the palate, the Udāna vital wind is situated. This wind swallows food, [and] it drinks liquid. The Vyāna vital wind exists in the entire body.²⁹³ Through that vital wind, the body is set in motion. When it is defective, it leads to pain. The Kūrma vital wind exists within the eyes.

²⁹²The verbal form *śosayati* (causative third person singular indicative present of *śus*) 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).

²⁹³I have conjectured *nāgavāyu* to *vyānavāyu* based on the description provided in YSV(PT), as the latter term generally corresponds to the provided function of this vital wind. From a text-critical perspective, however, this choice is difficult and not unambiguous, since according to SSP 1.67 (*nāgavāyuḥ sarvāngavyāpakaḥ mocakaś cālakas ca*), not just Vyāna (as in YSV) but also Nāga pervades the whole body, a concept also attested in *Vasiṣṭhasaṃhitā* 2.49cd and 2.52cd. YSV(PT, pp. 838-839) ascribes the function of belching (*udgāra*) to Nāga (*udgāre nāga ākhyātaḥ ūrdhvavāyuḥ pracālana* ||) which speaks for my conjecture. However, Rāmacandra follows the SSP 1.67 (Ed. pp. 23-24) by ascribing the function of belching to Kṛkala, even though the Ysv ascribes sneezing (*kṣut*) to Kṛkala. This indicates that he mixed the descriptions of the YSV and SSP, which makes it possible that he followed the SSP in the case of Nāga, too. This leaves us with the other possibility that Vyāna and its description dropped out. However, in the YSV(PT, pp. 838-839), the order of the ten vital winds is as follows: Prāṇa, Apāna, Samāna, Udāna, Vyāna, Kūrma, Nāga, Kṛkara, Devadatta, Dhanañjaya. In the SSP 1.67 (Ed. pp. 23-24): Prāṇa, Apāna, Samāna, Vyāna, Udāna, Nāga, Kūrma, Kṛkara, Devadatta, Dhanañjaya. In both sources, the Vyāna vital wind appears to be within the group of the first five major vital winds. This group of five winds is undoubtedly common across yogic literature, see Mallinson and Singleton, 2017: 187-198. The emergence of Nāga instead of Vyāna in all the witnesses ...

निमेषोन्मेषं करोति । कृकलवायोरुद्धारो भवति । देवदत्तवायोर्जूम्भ उत्पद्यते । ध-
नंजयवायोः शब्द उत्पद्यते ॥

[XXVII. madhyalaksyam]

इदानीं मध्यलक्ष्यं कथ्यते । श्वेतवर्णं अथवा पीतवर्णं रक्तवर्णं वा धूम्रवर्णं वा नी-
5 लवर्णं वाऽग्निशिखासदृशं विद्युत्समानं सूर्यमण्डलसदृशं मर्घचन्द्रसदृशं ज्वल-
दाकाशसमाकारं स्वशरीरपरिमितं तेजो मनोमध्ये लक्ष्यं कर्तव्यम् । एतस्मिलक्ष्ये
कृते सति मनोमध्ये स्थितस्य मलस्य दाहो भवति । मनसः सत्त्वगुणो प्रकटो भ-
वति । पुरुष आनन्दमयो भूत्वा तिष्ठति ॥

Sources: 1-2 cf. YSV (PT, pp. 839): ...nimeṣonmesakṛdayam | udgāre nāga ākhyātaḥ
ūrddhvavāyuh pracālāne | krkarah kṣutkaro jñeyo devadatto vijrmbhaṇe | dhanañjayah
saccidākāro mṛtadeham na muñcati | yady api sargakāṇḍe sarvam etad uktam tathāpi
kāryakāraṇabhāvajñāpanāya punar nirdiṣṭam iti na punar uktam | 1-2 cf. SSP 1.67 (Ed. pp.
23-24): ...unmeṣakārakaś ca | kṛkalah udgārakaḥ kṣutkārakaś ca | devadatto mukhavijrmb-
hakah | dhanañjaya nādaghoṣakah | iti daśavāy avalokanena piṇḍotpattiḥ naranārīrūpam
| 4-8 cf. YSV (PT, p. 839): idānīm madhyalakṣaṇ tu kathyate siddhikārakam | śvetam rak-
tam tathā pitam dhūmrākāraṇ tu nilabham | agnijvālāsamānābhā vidyutpuñjasamaprabhā |
ādityamaṇḍalākāraṇ athavā candramāṇḍalam | jvaladākāśatulyaṇvā bhāvayed rūpamāt-
manah | etaj jyotirmayaṁ dehaṇi manomadhye tu lakṣayet | etesāñ ca krte lakṣe nānā-
duḥkham prāṇasyati | manas astu malo yāti mahānando bhavet tataḥ | 4-8 cf. SSP 2.29
(Ed. p. 41): śvetavarṇam vā raktavarṇam vā krṣnavarṇam vā agniśikhākāraṇam vā jyotirūpam
vā vidyudākāraṇam sūryamaṇḍalākāraṇam vā ardhacandrākāraṇam vā yatheṣṭasvapiṇḍamātraṇam
sthānavarjitaṁ manasā lakṣayet ity anekaviddhaṇam madhyamam lakṣyam |

1 nimeṣonmeṣam cett.] unmeṣam nimeṣam N₁N₂, unmeṣam nimeṣam ca DJK₁, om. U₁
karoti cett.] om. U₁ kṛkalavāyor cett.] kṛkalavāyur BLP, kṛkalakartāvāyur E, puṣkaravāyur
U₂, om. U₁ udgāro em.] udgāraṇ EU₂, udhāraṇ BP, uhāraṇ L, üdgāto D, om. U₁, üdgāro
cett. bhavati β] karoti cett., om. U₁ °vāyor cett.] °vāyoh E, °vāyo N₂U₂ jṛmbha cett.]
jṛmbhaṇam E, jumbhā BP, jṛmbhā L, jṛmbho^o N₂, jaṁbhā U₁ utpadyate β] bhavati ELPU₂,
bhavaṇti B 2 °vāyoh γ] °vāyo β śabda cett.] śabdāḥ P, śabdāḥ L, śabdo^o N₂, sabta U₁
4 idānīm cett.] idānī P madhyalakṣyam cett.] madhyalakṣaṇam BN₂, madhyalakṣam P,
madhye lakṣam L, madhye lakṣyam U₂ °śveta cett.] sveta^o U₁, svata^o U₂ °varṇam cett.]
°varṇam || D, °varaṇ P, °varṇam K₁, °varṇā | N₁ athavā cett.] amtha ca E, om. BLP °varṇam
cett.] °varṇa N₂ raktavarṇam E] raktavarna N₂, om. B, raktam cett. vā cett.] om. N₂
dhūmravarṇam em.] dhūmākāra D, dhūmākāra K₁, dhūmāra N₁, dhūmravarṇa N₂, dhūm-
rākāra JU₁, dhūmrākāraṇ γ vā D] va K₁N₁, van JU₁, yan γ, om. N₂ 5 'gni^o P] agni^o cett.
°samānaṇam cett.] °samāne L °maṇḍala^o cett.] °maṇḍalam DK₁N₁ sadṛśam em.] sadṛśam
cett. ardha^o cett.] ürdhvā^o BDJK₁N₁N₂, ārdha^o U₁ 5-6 jvalad^o cett.] jalad U₁ 6 °ākāśa^o
cett.] °ā^o JU₁, °ākāraṇ U₂ °samākāraṇ cett.] °samānakāraṇ β, samākāraṇ U₂, °samākāra L
°mitam cett.] °manomittam U₁ °mano^o cett.] om. U₁ lakṣyam cett.] tathyaṇam E, lakṣam
BLU₂, lakṣaṇam N₂ etasmil PLU₂] etasmin U₁, ekasmin cett. lakṣye cett.] lakṣe BLU₂, na
lakṣye U₁, lakṣaṇo N₂ 7 malasya cett.] om. P manasah cett.] manah saḥ D °guṇo cett.]
°guṇe N₁, °guṇa^o EU₂, °guṇah PL prakaṭo cett.] °prakāśo EU₂

It performs [the] opening and closing [of the eyes]. From the Kṛkala vital wind belching arises. From the Devadatta vital wind yawning arises. From the Dhanañjaya vital wind sound arises.

[XXVII. Central focus]

Now, the central focus is taught. Within the mind, the focus shall be directed onto the light which is white-coloured or yellow-coloured or red-coloured or grey-coloured or blue-coloured, like the flame of fire, equal to lightning, like the orb of the sun, like a half-moon, appearing like flaming space, [and] in the same size as one's own body.²⁹⁴ When the focus is performed, the burning of impurity within the mind manifests. The *sattva* quality²⁹⁵ of the mind becomes revealed.²⁹⁶ The person becomes blissful [and] remains like that.

indicates a corruption of the transmission or a mistake by Rāmacandra. The description of the function of the vital wind in this passage makes it slightly more likely that the term *vyāna* was dropped and replaced with *nāga*. In turn, the original descriptions of the functions of the vital winds were further confused in the course of transmission.

²⁹⁴Cf. Śivayogapradīpikā 4.47cd-48: śrṅuṣva madhyalakṣyam ca kathitam pūrvasūribhiḥ || 4.47
śvetādivarṇanavakhaṇḍacandraśaudāminivahniśikhena bimbāt | jvalannabho vā sthalahīnam ekam
vilakṣayet tat khalu madhyalakṣyam 4.48|| “(47cd) Hear now the central fixation which the ancient
sages have taught. (48) One should focus on one [object] devoid of location or the burning
space [emerging] from a sphere with flames and lightning shining (*candra*) into [all] nine
landmasses (of the continent Jambūdvipa: Bhārata, Hari, Kimpuruṣa, Ramyaka, Ramaṇa,
Kuru, Bhadrāsva, 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.

²⁹⁵For a discussion of the *guṇas* in the context of Pātañjalayoga see Bryant pp. xlvi-xlix.

²⁹⁶The 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 āi | *madhya lakṣa jo sādhai bhāi* || “The central focus directs the mind to reside
at its centre, viewing the measure of the body according to its form. It produces the sattvic
quality in those who practice it.”

[XXVIII. ākāśabhedāḥ]

इदानीमाकाशभेदाः कथ्यन्ते । तेषां लक्ष्यानि कथ्यन्ते । आकाशः ॥ पराकाशः ॥ महाकाशः ॥ तत्त्वाकाशः ॥ सूर्यकाशः ॥ बाह्याभ्यन्तरे निर्मलं निराकारमाका-
शलक्ष्यं कर्तव्यम् । ततः परं बाह्याभ्यन्तरे घनान्धकारसदृशपराकाशस्य लक्ष्यं क-
र्तव्यम् । ततः परं प्रलयकालीनज्वलद्वावानलपूर्णं बाह्याभ्यन्तरे महाकाशं लक्ष्यं क-
र्तव्यम् । ततः परं बाह्याभ्यन्तरे कोटिदीपानां प्रकाशप्राप्तौ यादृशं औज्ज्वल्यं भव-
ति । तादृशं तत्त्वाकाशं लक्ष्यं कर्तव्यम् ।

Sources: 2-7 cf. YSV (PT, p. 839): kathyate tu devy adhunākāśam pañcabhir lakṣaṇaiḥ | ākāśan tu mahākāśam parākāśam parāt param | tattvākāśam sūryākāśam ākāśam pañcalakṣaṇam | cf. YSV (PT, p. 839; YK 1.37): ākāśan tu mahākāśam parākāśam parāt param | tattvākāśam sūryākāśam ākāśam pañcalakṣaṇam | sabāhyābhyanṭare nityam nirākāśantu (nirākāśas tu YK 2.38) nirmalam | karttavyam lakṣam ākāśam sādhayet sādhanam vinā | ghanāntarālasadṛśam parākāśam tathaiva ca | kotīkotipradipābhām tattvākāśam smaret tathā | kalpāntāgnisamam (kalāntāgnisamam YK 2.39cd) jyotir mahākāśam smaret tathā | 2-7 cf. SSP 2.30 (Ed. p. 42): ākāśam parākāśam mahākāśam tattvākāśam sūryākāśam iti vyomapañcakam | bāhyābhyanṭare 'tyantam nirmalam nirākāram ākāśam lakṣayet | athavā bāhyābhyanṭare 'tyantāndhakāranibhām parākāśam avalokayet | bāhyābhyanṭare kālānalasamākāśam mahākāśam avalokayet | bāhyābhyanṭare nijatativakharūpam tattvākāśam avalokayet |

2 idānīm EP_{U₂}] idānīm cett. ākāśabhedāḥ EN₂U₁U₂] ākāśabhedāḥ cett. kathyante cett.] kathyate LN₂U₂ teṣām cett.] te E, śam U₁, om. BL lakṣyāni cett.] lakṣaṇāni N₂, om. BL kathyante DU₁U₂] ca kathyante P, kathyate N₁N₂, om. BL ākāśāḥ BELP] ākāśā° β parākāśāḥ PU₂] parākāśa JN₁, parākāśa° DN₂U₁, parā+++++ K₁, paramākāśāḥ BEL 3 mahākāśāḥ ELPU₂] mahākāśa BN₁, mahākāśa° DN₂U₁, ++hākāśa° K₁ tattvakāśāḥ BELU₂] tattvākāśa JN₁, tattvākāśa° DK₁N₂U₁ sūryākāśāḥ BEL] sūryakāśāḥ N₂PU₂, sūryakāśa JN₁, sūryakāśa° DK₁U₁ 3-4 nirākāram ākāśa° E] nirākāram ākāśa° JDN₁N₂U₁, nirākāram ā++śam K₁, nirākāram ākāśam BLP, nirākāram mākāśam U₂ 4 laksyam cett.] lakṣam BL, °lakṣaṇam N₂ kartavyam E] kartavyam cett. param cett.] om. U₂ bāhyābhyanṭare cett.] bāhyābhyanṭare P ghanāndha° cett.] ghanāmgha° B, ṣvanandha° E, dha° L °kāra° cett.] °kāram P °sadṛśa° cett.] sadṛśam EU₂, sadṛśāḥ BL parākāśasya cett.] parākāśaikyaṁ E, parākāśa° BL laksyam cett.] lakṣam BLU₂, lakṣaṇam N₂ 5 param cett.] U₂ cett. pralayakālinā cett.] pralayakālināḥ BL °jvalad° cett.] °jalad° PB, °jjala° U₁ °dāvā° DE] °dvarā vā K₁, dhaḍvā J, °vaḍa vā° BLPU₁U₂, °vṛddha° N₁, °vṛ° N₂ °nalapūrṇam cett.] nalapūrṇa N₁N₂U₂ mahākāśam DJK₁PU₁] mahākāśa° BELN₁N₂, ghanām dhakārasadṛśam mahākāśasya U₂ °laksyam cett.] °lakṣam BDK₁LN₂U₂ 6 tataḥ param bāhyābhyanṭare kotidipānām cett.] om. E prakāśaprāptau cett.] prakāśaprāpto BL, prakāśa+++++ K₁, om. E yādrśam cett.] ++dṛśam K₁, om. E aujjvalyam cett.] ujvalam L, om. E 6-7 bhavati cett.] bhavatī BL, om. E 7 tādrśam cett.] om. E tattvākāśam cett.] tattvāśa° BL, om. E laksyam PJN₁U₁] lakṣam BDK₁LN₂U₂, om. E kartavyam cett.] om. E

[XXVIII. Divisions of space]

Now, the divisions of space are taught.²⁹⁷ Their foci are taught: Space, beyond space, great space, reality-space, the sun-space. The focus on space shall be visualised as pure and formless internally and externally. After that, the focus onto beyond space shall be visualised as dense darkness²⁹⁸ internally and externally. Then, the focus on the great space shall be visualised as the plethora of the burning fire of the time of dissolution internally and externally. Afterwards, the focus on the reality-space should be visualised internally and externally as resembling the splendour upon being fixed onto the brightness of ten million lights.

²⁹⁷The *Advayatārakopaniṣad* 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 | prātaś citrādivarṇākhanḍasūryacakravat vahnijvālāvalīvat tadvihīnāntarikṣavat paśyati | tadākārākāritayā avatiṣṭhati | tadbhūyodarśanena guṇarahitākāśam bhavati | visphurattārakākāradipyamānagādhatamopamam paramākāśam bhavati | kālānalasamadyotamānam mahākāśam bhavati | sarvotkr̄ṣtaparamadyutipradyotamānam tattvākāśam bhavati | koṭisūryapratikāśavaibhavasaṃkāśam sūryākāśam bhavati | evam bāhyābhyan tarasthavyomapañcakam tārakalakṣyam | taddarśi vimuktaphalas tādrgvyomasamāno bhavati | tasmāt tāraka eva laksyam 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 contemplating about that, the space (*ākāśa*) without qualities arises. [From that] supreme space (*parākāśa*) resembling absolute dense darkness shining in the form of a sparkling star arises. [From that] the great space (*mahākāśa*) whose shine equals the fire of time arises. [From that] the space of reality (*tattvākāśa*) arises, shining forth with supreme brilliance surpassing everything. [From that] the space of the sun (*sūryākāśa*) arises [which is endowed with] a brilliance as powerful as mighty as the brilliance of ten million suns. Thus, the fixations of Tāraka[yoga] consist of five spaces (*vyoma*) situated internally and externally. He who sees them becomes the same as such space [and] becomes one who is freed from the results [of his actions]. Because of that, only Tāraka[yoga] is the central fixation which bestows the fruits of the no-mind state (*amanaska*)."

²⁹⁸Instead of extreme brightness as in the *Siddhasiddhāntapaddhati* (Ed. p. 29) and *Advayatārakopaniṣad* (Ed. p. 5), Rāmacandra has chosen to promote dense darkness in his *parākāśa*-visualization.

ततः पश्चाद्वाह्याभ्यन्तरे प्रकाशमानसूर्यबिम्बसहितं सूर्याकाशं लक्ष्यं कर्तव्यम् । एते षां लक्ष्याणां कारणाच्छरीरे रोगसंसर्गो न भवति । तथा वलितं पलितं पुण्यं पापं च न भवति ।

नवचक्रं कलाधारं त्रिलक्ष्यं व्योमपञ्चकम् ।

5 समक्रिया न जानाति स योगी नामधारकः ॥ XXVIII.1॥

Sources: 1-3 cf. SSP 2.30 (Ed. p. 42): athavā bāhyābhyantere sūryakoṭisadrśam sūryākāśam avalokayet | 1-3 cf. YSV (PT, p. 839): sūryākāśam tathā koṭisūryavindusamam ('bimbasamam' YK 2.4od) smaret | sabāhyābhyantere caivam ākāśam (caiva sākāśam YK 2.41b) lakṣayet tu yaḥ | śivavad vihared viśe pāpapunyavivarjitaḥ | eteśāñ caiva lakṣeṇa karmadvārā 'ghamāharet (karmmadvārā na pāharet YK 2.41d) | 4-5 ≈SSP 2.31 (Ed. p. 43): navacakram kalādhāram tri-lakṣyam vyomapañcakam | samyag etan na jānāti sa yogī nāmadhārakah | 4-5 = YSV (PT, p. 832) = YK 2.14: navacakram kalādhāram tri-lakṣyam vyomapañcakam | svadehe yo na jānāti sa yogī nāmadhārakah | 4-5 ≈YSV (PT, p. 839): navacakram kalādhāram dvilakṣyam vyomapañcakam | samagram yo na jānāti sa yogī nāmadhārakah |

Parallels: 4-5 ≈*Netratantra* with *Netroddyota* 7.1cd-2: atah param pravaksyāmi dhyānam sūkṣmam anuttamam | ḫtucakram svarādhāram tri-lakṣyam vyomapañcakam || granthid-vādaśasamyuktam śaktitrayasamanvitam | dhāmatrayapathākrāntam nādītrayasamanvitam || 4-5 ≈*Tantrāloka* (b) 19.15: ṣoḍāśadhāraṣaṭcakralakṣyatrayakhaṇcakāt | kvacid anyataratrātha prāguktapaśukarmavat | 4-5 ≈*Manthānabhairavatantram* *Kumārikākhaṇḍa* 25.2ab: ṣaṭcakram ṣoḍāśadhāram tri-lakṣyam vyomapañcakam | 4-5 ≈*Urmikaulārṇavatantra* 2.184: sarvam samadhiyogenā kulena hi tad ucyate | ṣaṭcakram ṣoḍāśadhāram trirlakṣyam vyomapañcakam || 4-5 ≈*Yogatarāṅgiṇi* quoted with reference *Nityanāthapaddhati* (Ed. p. 72) = *Hṝthatattvakaumudi* 24.1: ṣaṭcakram ṣoḍāśadhāram dvilakṣyam vyomapañcakam | svadehe ye na jānanti katham siddhyanti yogināḥ | 4-5 ≈PT (Ed. p. 172): ṣaṭcakram ṣoḍāśadhāram tri-lakṣyam vyomapañcakam | svadehe yo vijānāti sa guruḥ kathito budhaiḥ | 4-5 ≈*Gorakṣasataka* (*Nowotny*) 13 = *Vivekāmartaṇḍa* 6.3: ṣaṭcakram ṣoḍāśadhāram trailekyam vyomapañcakam | svadehe ye na jānanti katham sidhyanti yogināḥ | 4-5 ≈*Māṇḍalabrahmaṇopaniṣat* 3.4.5: navacakram ṣaḍāśadhāram tri-lakṣyam vyomapañcakam | samyag etan na jānāti sa yogī nāmato bhavet | 4-5 ≈*Hathapradīpikā* 4.6i: ṣaṭcakram ṣoḍāśadhāram tridhā lakṣyam gunatrayam | śeṣas tu granthavistāras trikūṭam paramam padam |

1 tataḥ cett.] om. BL paścād cett.] paścāt N₁N₂U₁, paccā BL, om. E bāhyābhyantere cett.] ābhyantere N₂, bāhyā+++++ K₁ °māna° cett.] °māga° P, °mān BL °sūrya° cett.] °yarsū° E, °sūryam P °bimba° cett.] om. E °sahitam cett.] °sahita° BL sūryākāśam cett.] sūryakāśa° BLP lakṣyam cett.] lakṣyam BJLN₂ kartavyam cett.] kartavyam mataḥ BL 2 lakṣyāṇām cett.] lakṣāṇām JP, lakṣāṇam B, lakṣyam L, lakṣāṇā N₂ kāraṇāc N₂] kāraṇāt E, kāraṇāt cett. charire N₂] śarira° DK₁N₁, śarire BJPLU₂, °śariram E rogāsamsargo cett.] rogāsamsargi E, rohasamsargo D, rohasamsarge N₁, rogāsamsargo N₂U₁U₂ na cett.] om. E bhavati cett.] bhavati B valitam palitam cett.] vali° N₂, valita° BEP punyam cett.] punyām BL 3 ca cett.] om. E bhavati cett.] bhavati BL, bhati U₁ 4 navacakram cett.] śloka navacakram BL, navacakra° DK₁N₁N₂ °lakṣyam cett.] °lakṣyam BLN₂ 5 samakriyā β] svadehe yo γ

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

XXVIII. 1 One who does not understand the full procedure [consisting of] the nine *cakras*,²⁹⁹ sixteen supports,³⁰⁰ the three foci,³⁰¹ and five spaces is merely a yogin by name.³⁰²

²⁹⁹Rāmacandra's ninefold *cakra* system is described in detail in IV–XII, pp. 110–136, and briefly repeated in XXX, p. 192, in a different order for no clear reason.

³⁰⁰The sixteen supports of Rāmacandra are the big toe support (*pādāṅguṣṭhādhāra*), root support (*mūlādhāra*), anus support (*gudādhāra*), penis support (*lingādhāra*), Udyāna[-support] (*udyāna*), navel support (*nābhyādhāra*), heart-form support (*hrdayarūpādhāra*), throat support (*kanthādhāra*), uvula support (*ghanṭikādhāra*), palate support (*tālvādhāra*), tongue support (*jihvādhāra*), teeth support (*dantādhāra*), nose support (*nāsikādhāra*), breath support at the root of the nose (*nāsāmūle vāyvādhāra*), centre of the eyebrows support support (*bhrūvormadhyādhāra*) and the eye support (*netrādhāra*). Each one of them is associated with a particular yogic technique. The sixteen supports are presented in *Tattvayogabindu* XXXI.

³⁰¹The three foci called *antar(a)lakṣya*, *bahirlakṣya* (often called *bāhyalakṣya* in the *pañcalakṣya* system of Rāmacandra and others) and *madhyalakṣya* are the predecessors of the five foci found in *Tattvayogabindu*, *Yogaśvarodaya* as quoted in *Prāṇatoṣī* and *Yogakarṇikā* and *Sarvān-gayogapradipikā*. The two additional foci are *ūrdhvvalakṣya* and *adholakṣya*. A system of three foci is taught in *Tantrāloka* (b), *Manthānabhairavatantram Kumārikākhanḍah*, *Netratantra with Netrod-dyota*, *Gorakṣaśataka* (Nowotny), *Śivayogapradipikā*, *Siddhasiddhāntapaddhati*, *Advayatārakopaniṣad*, *Yogacūḍāmanupaniṣad*, *Maṇḍalabrahmaṇopaniṣat*. Structurally, it is surprising that Rāmacandra mentions all five *lakṣyas* in section XIII, then teaches *ūrdhvvalakṣya* in section XIV and *adholakṣya* in section XV, and just after the introduction of various other topics, he continues the subject of Lakṣayoga by teaching *bāhyalakṣya* in section XXIII, *antar(a)lakṣya* in section XXIV and finally *madhyalakṣya* in section XXVIII.

³⁰²As shown by the sources and testimonia on the previous page, the reception of the variants of this verse and its practices is widespread—from Śaiva Tantras such as *Tantrāloka* (b), *Manthānabhairavatantram Kumārikākhanḍah*, and *Netratantra with Netroddyota*, through early and classical Haṭha- and Rājayoga works (e.g. *Hathapradipikā*), into the post-Haṭhapradipikā era and the late *Yoga Upaniṣads*. Most technical terms appear already in earlier Śaiva Tantras, such as the *Mālinivijayottaratatantra*, which, however, presents a more elaborate but conceptually distinct system of six *lakṣyas* (cf. Vasudeva, 2004: 263–71).

[XXIX. cakrānām anukramah]

इदानीं चक्रानामनुक्रमः कथ्यते । आधारे ब्रह्मचक्रम् १ ॥ आधारोपरि लिङ्गमूले
स्वाधिष्ठानचक्रम् २ ॥ नाभौ मणिपूरकचक्रम् ३ ॥ हृदयेऽनाहतचक्रम् ४ ॥ क-
पठस्थाने विशुद्धिचक्रम् ५ ॥ षष्ठं तालुचक्रम् ६ ॥ भ्रुवोर्मध्ये आज्ञाचक्रम् ७ ॥
५ अब्रह्मप्रन्त्रस्थाने कलाचक्रम् ८ ॥ नवममाकाशाचक्रम् ९ ॥ तत्परमशून्यम् ॥

Sources: 2-5 cf. SSP 2.1 - 2.9 (Ed. p. 29 - 32): atha piṇḍavicāraḥ kathyate piṇḍe navacakrāṇi | ādhāre brahmacakram tridhāvartam bhagamaṇḍalākāram | tatra mūlakan-
daḥ | tatra śaktim pāvakākārām dhyāyet | tatraiva kāmarūpiṭham sarvakāmapha-
lapradām bhavati | dvitiyam svādhiṣṭhānacakram | tanmadhye paścimābhimukham liṅ-
gam pravālāñkurasadṛśam dhyāyet | tatraivodiyānapīṭham jagadākarṣaṇam bhavati |
trtiyam nābhicakram pañcāvartam sarpavat kuṇḍalākāram | tanmadhye kuṇḍalinim śaktim
bālārkakotisannibhām dhyāyet | sā madhyā śaktih sarvasiddhidā bhavati | caturtham hrdaya-
cakram aşṭadalakalam adhomukham | tanmadhye karṇikāyām liṅgākārām jyotirūpām
dhyāyet | saiva haṁskalā sarvendriyavaśyā bhavati | pañcamam kanṭhacakram caturaṅgu-
lam | tatra vāma iḍā candranādī daksine piṅgalā sūryanādī | tanmadhye suṣumnām dhyāyet |
saiva anāhatakalā anāhatasiddhidā bhavati | saṣṭham tālucakram | tatrāmṛtadhārāpravāhāḥ |
ghanṭikāliṅgam mūlarandhram rājadantam śāṅkhinīvaram daśāmadvāram | tatra śūnyam
dhyāyet | cittalayo bhavati | saptamam bhrūcakram madhyamāṅguṣṭhamatram | tatra jñā-
nanetram dīpaśikhākāram dhyāyet | tatra vāksiddhir bhavati | aṣṭamam brahmaṇandhram
nirvāṇacakram sūcikāgrabhedyam | tatra dhūmaśikhākāram dhyāyet | tatra jālandhara-
pīṭham mokṣapradām bhavati | navamam ākāśacakram soḍādalakalam ūrdhvamukham
| tanmadhye karṇikāyām trikūṭākārām tadūrdhvāśaktim tām paramaśunyām dhyāyet |
tatraiva pūrnagiripīṭham sarveṣṭasiddhipradām bhavati | iti navacakravīcāraḥ ||

2 anukramah cett.] anukrama N₁, anukramā DK₁N₂, anukramāḥ J kathyate cett.]
kathyamte DN₁N₂ ādhāre cett.] ādhāro BL brahmacakram BEL] brahmacakram cett.
ādhāropari γ] om. β liṅgamūle γ] liinge β 3 svādhiṣṭhānacakram DJK₁EPN₁N₂] svād-
hiṣṭhānacakram cett. maṇipūrakacakram ELPN₁N₂] maṇipūrakacakram cett. 'nāhata°
P] anāhata° BELU₂, viśuddha° cett. cakram BEL] cakram cett. 4 viśuddhicakram γ]
anāhatacakram β saṣṭham cett.] saṣṭha° L tālucakram EN₁N₂] tālucakram DPU₁, tālu-
cakre BL, tālucakra U₂ °ājñā cett.] agneja P, āgneya L, ājñāya B cakram cett.] cakram
BDJK₁LP 5 °randhra° cett.] om. BJELP kalā° U₂] kāla° BDK₁ELPN₁N₂, brahma° U₁, om. J
cakram E] cakram cett., om. J navamam cett.] navama N₂, navamam rattu U₁ °cakram
cett.] ākāśacakram || cha || J, ākāśacakram BLP tat° cett.] etat E, tataḥ P, tata N₂ °parama°
JK₁N₁] °param γD, para° N₂U₁ °śūnyam BEL] °śūnyam JK₁PN₁N₂U₁U₂, tatparamaśunyam D

[XXIX. Sequence of cakras]

Now, the sequence of the *cakras* is taught.³⁰³ At the base,³⁰⁴ there is the Brahmacakra. Above the base at the root of the penis is the Svadiṣṭhānacakra. At the navel, there is the Maṇipūrakacakra. In the heart [there is] the Anāhatacakra. Situated within the throat is the Viśuddhicakra. The sixth is the Tālucakra. In the centre of the eyebrows is the Ājñācakra. At the aperture of Brahman³⁰⁵ is the Kalācakra.³⁰⁶ The ninth is the Ākāśacakra.³⁰⁷ It is supreme emptiness.

³⁰³Rāmacandra again describes the *cakras*, briefly naming them—partly with different terms and locations than before. A detailed ninefold system was already given in IV–XII; this repetition seems redundant. No parallel exists in the *Yogasvarodaya*, and in the *Siddhasiddhāntapaddhati* only the positions, not the terminology, mostly coincide. No other ninefold *cakra* system known to me matches this terminology fully. It may thus be Rāmacandra's own synthesis or based on an unknown source. For comparative overviews of nine-, eight-, and sixfold systems, see Powell, 2023: 214. For a tabular overview of the ninefold *cakra* systems and closely related systems with eight and six *cakras* see Powell, 2023: 214.

³⁰⁴In 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. 110.

³⁰⁵The fontanelle, through which the vital principle of the yogi exists at death, cf. Mallinson and Singleton, 2017: 438.

³⁰⁶The term *kalācakra* ("cakra of the digit") for the eighth *cakra* is unprecedented in other texts that teach *cakra* systems. A comparison of the term with the current standard collection of electronic texts in yogic and tantric studies, as well as with collections such as Muktabodha and GRETIIL, yielded no hits. Thus, this appears to be an original and previously unknown term for a yogic *cakra*. All other texts that I am aware of designate the eighth *cakra* in a ninefold *cakra* system with different terms: *Śārigadharapaddhati* 4359/256.13, *Śivayogapradīpikā* 3.15 and *Siddhasiddhāntapaddhati* 2.8 call it *nirvāṇacakram* ("cakra of absolute extinction"); *Yogasvarodaya* as quoted in *Prāṇatosinī* (Ed. p. 833) just calls it *aṣṭamam̄ cakram* ("the eighth *cakra*") and *siddhapuṇṣaḥ sthalam̄* ("place of the accomplished human"); Rāmacandra himself in the previous chapter on *cakras* in section XI picks this up and calls it *aṣṭamacakram* ("eighth *cakra*") and *siddhapuruṣasya sthānam̄* ("place of the accomplished person"); *Saubhāgyalakṣmyupaniṣad* also calls it *nirvāṇacakram*, but provides us with yet another unique designation - *parabrahmacakram* ("cakra of the supreme Brahman").

³⁰⁷The term *ākāśacakra* for the ninth *cakra* in the known ninefold *cakra* systems occurs in *Śivayogapradīpikā* 3.16 and *Siddhasiddhāntapaddhati* 2.9 only.

[XXX. ādhāracakrasya bhedāḥ]

इदानीमाधारचक्रस्य भेदाः कथ्यन्ते । पादयोरङ्गुष्ठे तेजसो लक्ष्यकारणाहृषिः स्थिरा
भवति । द्वितीयो मूलाधारः । पादाङ्गुष्ठस्य मूलेऽपरपादस्य पार्षिः स्थाप्यते । अग्निः
प्रबलो भवति । एका पार्षिर्मूलाधारेऽ स्थाप्यते । तस्य पादस्याङ्गुष्ठमूलेऽपरस्य
५ पादस्य पार्षिः स्थाप्यते । अग्निर्प्रदीप्यते ।

Sources: 2 cf. YSV (PT, p. 839) = YK 2.15: śodaśādhārabhedan tu śṛṇu devi viśeṣataḥ | cf. SSP 2.10 (Ed. p. 32): atha śodaśādhārāḥ kathyante | 2-3 cf. YSV (PT, p. 839): aṅguṣṭhapādayos tejaḥ salaksasthiradṛṣṭimān | pādāṅguṣṭhe ya ādhāraḥ prathamo (*prathamam* YK 2.16) yogatattvataḥ | 2-3 cf. SSP 2.10 (Ed. p. 32): tatra prathamaḥ pādāṅguṣṭhādhāraḥ | tatrāgratas tejomayam dhyayet | drṣṭih sthirā bhavati | 3-5 cf. YSV (PT, p. 839): dvitiyam pādamūlan tu pādamūlparam (pādamūlam param YK 2.16) sa vai | pādasya pārṣṇi (pārṣṇi YK 2.17a) samsthāpya balavān prabhaven muniḥ | pādamūle 'thavā pādāṅguṣṭhamūlam (prṣṭhe pādāṅguṣṭhe YK 2.17) vidhārayet || 3-5 cf. SSP 2.11 (Ed. p. 33): dvitiyo mūlādhāras tam vāmapādapārṣṇinā niṣpiḍya sthātavyam | tatrāgnidīpanam bhavati |

Testimonia: 2 cf. *Hathasamketacandrikā* (MMPP 2244 f. 98r ll. 3-4): ity ādhārāḥ śodaśayam athoktānām śodaśādhārānām kartavyatām āha | 2-3 ≈*Hathasamketacandrikā* (MMPP 2244 f. 98r l. 4): tatra mūlādhāraḥ i pādayor amguṣṭhe tejaso lakṣyakaraṇād drṣṭih sthirā bhavati 2 ity ādhāracakram | 3-5 ≈*Hathasamketacandrikā* (MMPP 2244 f. 98 ll. 5-7): atha dvitīyādādhāraḥ | tatra tatra vāmapādāṅguṣṭasya mūlam aparapādasya pārṣṇis tasmin sthāpyate | tad āgneḥ pradīpanam bhavati | ekaḥ pārṣṇi mūlādhare dṛḍham sthāpyate | tasya pādasya mūla amguṣṭamūlam aparasya pādasya pārṣṇinā sampiḍya ciram sthiram sthiyate tadāgnim agni dipyate | iti dvitīyādhāraḥ |

2 idānīm cett.] idānī N₂ bhedāḥ cett.] bhedā BL kathyante cett.] kathyante E, kathyate DN₁ aṅguṣṭhe cett.] amguṣṭhai B tejaso cett.] tejasam BL lakṣya° cett.] lakṣa° N₂, lakṣam kartavyam BL °kāraṇād cett.] kāraṇāt P drṣṭih cett.] drṣṭi° N₁N₂U₁U₂ 3 bhavati cett.] bhavati L mūlādhāraḥ cett.] mūlādharaḥ U₁, mūlādhare U₂ 'para° cett.] apara° DK₁N₁N₂U₁, aparasya BL, adhara° J pādasya cett.] pāda° BL pārṣṇih cett.] pārṣṇi K₁, dhāraḥ pādāmduṣṭhasya mūleḥ parapādasya pārṣṇih P sthāpyate cett.] syāpyate BL, sthāyyamte U₂ agnih N₁] agniṃ U₁, agni° DJK₁, tadagnih BELP, om. N₂U₂ 4 prabalo cett.] om. N₂U₂ bhavati cett.] bhavati BL, om. N₂U₂ ekā cett.] ekaḥ E, ekām U₁, om. N₂U₂ pārṣṇih U₁] pārṣṇih DJK₁N₁, pārṣṇir ādau BELP, om. N₂U₂ mūlādhāre cett.] mūlādhāra BU₁, mūlādhāra L, mūlādhārai DK₁, mūlādhāram J, om. N₂U₂ sthāpyate cett.] om. N₂U₂ tasya cett.] om. U₂ pādasya aṅguṣṭhamūle cett.] pādasya amguṣṭhamūlam N₁JU₁, om. U₂ 'parasya EP] aparasya cett., om. U₂ 5 pādasya cett.] om. JU₁U₂ pārṣṇih cett.] pārṣṇi J, pārṣṇi N₂, pārṣno U₁, om. U₂ sthāpyate cett.] sthāpyam DK₁N₁N₂, om. U₂ agnir DK₁N₁] agni N₂U₁, tadagnih E, tadagnih BPU₂, tadagnih L, om. J pradīpyate E] pradīpyate BLPU₂, dīpyate DU₁, dāpyate N₁, dīpate N₂, akṣipyate J

[XXX. Divisions of the wheels of support]

Now, the divisions of the group³⁰⁸ of supports³⁰⁹ are taught.

As a result of focusing on a light at the big toes of both feet, the gaze becomes steady.³¹⁰

The root support is the second [one]. The heel of the back-foot is caused to be placed at the base of the big toe of the foot.³¹¹ The fire is strengthened. [In other words,] one heel is placed at the root support. The heel of the other foot is placed at the base of the big toe of this foot. The fire is kindled.^{312, 313}

³⁰⁸I took *cakra* in the sense of “group, crowd, totality”, cf. Boethlingk, 1958 (Vol. 2): 209.

³⁰⁹The practice of sixteen *ādhāras* goes back to the yoga traditions of Śaivism and is mentioned in texts such as *Tantrāloka* (b), *Manthānabhairavatantram Kumārikākhaṇḍaḥ* and *Netratantra with Netroddyota*. The techniques were passed on, copied and recycled across the centuries among the yoga traditions of Haṭha- and Rājayoga. Besides Rāmacandra’s text, the other texts which present full lists of the sixteen *ādhāras* are *Netroddyota*-commentary of Kṣemarāja on *Netratantra* 7.5; *Śāradātilakatantra* 25.24-25; *Śivayogapradipikā* 3.17-33; *Siddhasiddhāntapaddhati* 2.10-25; *Yogatarāṅgiṇī* 1.13 (Ed. p. 72-73) quotation with reference “*nityanāthapaddhatau*” (maybe another recension of the *Siddhasiddhāntapaddhati*, see Powell, 2023: 149); *Haṭhatattvakaumudi* 24.10-23 and 40.19; and *Haṭhapradipikājyotsnā* on *Haṭhapradipikā*, as well as *Prāṇatosinī* (Ed. p. 839-841) quotation with reference “*yogasvarodaye*” and *Yogakarṇikā* quotation with reference “*yogasvarodaye*” 14-36. *Haṭhasaṃketacandrikā* (cf. i.e. GOML R3239 f. 201 l. 20 - f. 204 ll. 5-6) directly quotes the *Tattvayogabindu* without reference. Comparing the various lists of *ādhāras* reveals great variability. Rāmacandra’s system draws from the *Yogasvarodaya* and the *Siddhasiddhāntapaddhati*. When there are differences in the descriptions of the respective *ādhāras* among the texts I note them in the annotations without providing a reference again; for the Sanskrit, see the above-provided references.

³¹⁰In all previously mentioned systems, the big toe is the first *ādhāra*. In most texts, the practitioner is instructed to fixate the mind onto the big toe - either one shall visualize a light there (as in *Śivayogapradipikā*) or the light is already present. The *Śāradātilakatantra*, however, instructs to fix *prāṇa* in each *ādhāra* listed. Here, the practice of the *ādhāras* is subsumed under the *dhāraṇā*-limb of an eight-fold (*āṣṭāṅga*) yoga system.

³¹¹The base of the big toe of the foot (*pādasvāṅguṣṭhamūla*) is probably the big toe joint of the foot or *articulatio metatarsophalangealis hallucis*.

³¹²Rāmacandra combines the techniques presented in YSV and SSP for this *ādhāra*, resulting in a *siddhāsana*-like bodily position.

³¹³*Netroddyota*, *Śāradātilakatantra* and *Haṭhapradipikājyotsnā* give the ankle (*gulpha*) as the second *ādhāra*.

तृतीयं गुदाधार स्थानम् स्थानं तन्मध्ये संकोचविकासाकुञ्चनकारणात्पवनः स्थिरो
भवति । अनु च पुरुषस्य मरणं न भवति । चतुर्थं लिङ्गाधारम् । तन्मध्ये लिङ्गसंको-
चनाभ्यासात्पश्चिमदण्डमध्ये वज्रनाडी भवति । तन्मध्ये पुनरभ्यासकरणान्मनः-
पवनयोः संचारो भवति । तयोः संचारान्मध्ये ग्रन्थित्रयं त्रुट्यति । तत्त्वोटनात्पवनो
५ ब्रह्मकमलमध्ये पूर्णो भूत्वा तिष्ठति । ततो वीर्यस्तम्भो भवति । पुरुषः सदैव युवैव
भवति ।

Sources: १-२ cf. YSV(PT, p. 839): tṛtiyan tu gudādhāro (*gudādhāre* YK 2.18) gudasaṅkocanakriyā | vikāsaṅcanam (em. *vikāśā*° PT) tasya sthiravāyau ca mṛtyujit | १-०.० cf. SSP 2.12 (Ed. p. 33): tṛtiyo gudādhāra tam vikāsasaṅkocanena nirākuñcayet | apānavāyuḥ sthiro bhavati | २-६ cf. YSV(PT, pp. 839-840): liṅgādhāram caturthan tu liṅgasāṅkocanam tu ca | liṅgasāṅko-
canābhyaśāt paścimādanḍamadhyagaḥ | vajranādī (vajranādī tu YK 2.20) tanmadhye punar
abhyasyams (abhyasanam YK 2.20) tathā | sañcārō vāyumanasor atisañcāra iti (ratīm sañcarati YK
2.20) tridhā | granthitrayavibhedas (bhedañ YK 2.21) tu tadbhedo brahmamārgataḥ | brahma-
padmo (padme YK 2.21) vāyupūrṇo (pūrṇe YK 2.21) bhūtvā tiṣṭhati yogirāṭ | vīryastambho
bhavet tena sādhayet tu sadā yuvā | mūlādhāre brahmapadme śatpadme ca tathā tathā | २-६ cf.
SSP 2.13 (Ed. pp. 33-34): caturtho međhrādhāraḥ | liṅgasāṅkocanena brahmagrānthatrayam
bhityā bhramaraguhāyām viśramya tata ūrdhvamukhe bindustambhanam bhavati| eṣā va-
jrolī prasiddhā

Testimonia: १-२ ≈*Hathasamketacandrikā* (MMPP 2244 f. 98r ll. 7-9): atha tṛtiyādhāraḥ
tṛtiyam gudādhārasthānam tanmadhye dr̄ḍham muhuś ciram saṅkocanavikāsanarūpākum-
canakaraṇād pānavāyuḥ dvā vāmapādād pārśnimūlena gudāsya nipīdanād apānavāyuḥ
sthiro bhavati | cāmaram karoti sādhakam | iti tṛtiyādhāraḥ | २-६ ≈*Hathasamketacandrikā*
(MMPP 2244 f. 98r l. 9 - f. 95v l. 3): atha caturtham liṅgādhāraḥ | tanmadhye liṅ-
gasāṅkocanābhysāt mūlabāṇḍhena gudāyā muhuḥ saṅkocane kṛte liṅgasāṅkocanam
svayame liṅgasāṅkocanābhysāt mūlabāṇḍhena gudāyā muhuḥ saṅkocane kṛte liṅ-
gasāṅkocanam svayam eva bhavati | paścimādanḍamadhye vajranādī bhavati tanmadhye
punarabhyāsakaraṇān manahpavanayoḥ saṁcāro bhavati | tayoḥ saṁcārān madhye graṇthi-
trayam trudyati | tat troṭaṇāt pavano brahmakalamadhye pūrṇo bhūtvā tiṣṭhati | tada
vīryastambho bhavati | puruṣa sadaiva yuvā tiṣṭhati | iti caturthādhāraḥ ४

१ tṛtiyam cett.] tṛtiya U₂ °sthānam em.] °sthāne B, °sthānam cett. °sthānam cett.] °sthāne
B °vikāśā° E] °vikāśā° BDPN₁N₂, °vikāśā L, °vikāśā U₁ °kuñcana cett.] ākumcana L, akum-
cana U₁, kumcanañ DK₁N₂ pavanaḥ cett.] pavana° DJK₁U₁U₂N₂ २ anu ca cett.] anyac
ca E, anūca N₁N₂, anucara° B, anucakra° L na cett.] om. BPL caturtham cett.] caturtha°
BDJK₁L २-३ saṅkocanā° cett.] saṅkocanā° N₂ ३ paścima° cett.] paścima° BP, paścama° L
vajra° cett.] vajrā° DJK₁, vajnā° BPL, prajnā° E °karaṇān EPU₂] karaṇāt cett. manah° cett.]
punah° BL ४ pavanayoḥ cett.] pavanayo BL saṁcāro cett.] saṁcāro DK₁ tayoḥ cett.]
tayo B saṁcārān cett.] saṁcārāt DJK₁U₁ truṭyatī cett.] truṭyatī B, truṭyatī L, trudyati U₁,
ti N₂ °tattroṭaṇāt K₁N₁U₂] tattroṭaṇāt BEJLU₁, tata troṭaṇāt DN₂ pavano BEL] pavanaḥ cett.
५ °kamala° cett.] °ka° BL pūrṇo cett.] pūrṇā BL puruṣaḥ cett.] puruṣa N₂ sadaiva cett.]
saṁdaivam P yuvaiva DJK₁L] yuvā E, yuve P, yuvai B, yuve va N₁, yuvaiva N₂, yuvaivam U₁,
vai bhavo U₂ ६ bhavati cett.] prabhavati P

The third is the place of the anus support.³¹⁴ As a result of expansion, contraction and compression, the vital wind becomes stable [on it]. And then, the person does not die.

The fourth is the penis support. As a result of the practice of contracting the penis in the middle of the [support], the adamantine channel (i.e., central channel)³¹⁵ arises in the posterior staff (i.e., spine).³¹⁶ From the repeated practice, both breath and mind move into that. Caused by the transition of both [breath and mind] the trinity of knots³¹⁷ within [the central channel] are pierced. Because of the piercing of those [knots], the breath becomes full in Brahmā's lotus and remains there.³¹⁸ As a result of that, the stopping of semen arises.³¹⁹ The person becomes youthful forever.³²⁰

³¹⁴ *Netroddyota*, *Śāradātilakatantra* and *Hṛthapradipikājyotsnā* provide the knee (*jānu*) as the third *ādhāra*.

³¹⁵ The adamantine channel (*vajranāḍī*) is another synonym for the central channel. Rāmacandra adapted the term from the *Yogasvarodaya*. *Yogatarāṅgiṇī* in the commentary on 1.13 uses the term *vajragarbhā* ("adamantine womb").

³¹⁶ The posterior staff (*paścimadaṇḍa*) is the spine. Cf. *Śārṅgadharapaddhati* 4365.

³¹⁷ The trinity of knots are: 1. the knot of Brahmā (*brahmagranthi*) is situated in the lower regions of the body (cf. *Goraksayogaśāstra* 23–24); 2. the knot of Viṣṇu (*viṣṇugranthi*) at the level of the heart (cf. *Goraksayogaśāstra* 25 and *Gorakṣāśataka* 80); and 3. the knot of Rudra (*rudragranthi*) at the level of the head or between the eyebrows (cf. *Goraksayogaśāstra* 25 and *Gorakṣāśataka* 81). Depending on text and tradition, it is either the breath (cf. *Amṛtasiddhi* 13.9–11) or the *kundalini* (cf. *Yogabija* 96–97 and *Gorakṣāśataka* 74–86) that enters the central channel and pierces the knots. *Gorakṣāśataka* 48 states that the entrance to the central channel is blocked by phlegm and that the three knots have arisen from the three *guṇas*. They obstruct the central passage.

³¹⁸ Brahman's lotus refers to the eighth *cakra* in Rāmacandra's system, cf. chapter VIII, p. 152. The same location is expressed in the *Siddhasiddhāntapaddhati* 2.13 and *Yogatarāṅgiṇī* commentary on 1.13 with the term *brahmaraguḥā* ("buzzing hive") situated on top of the head (*Jogpradipyakā* 932; also cf. *Śārṅgadharapaddhati* 4366 and *Gorakhbāni* 28.2 and 30.4).

³¹⁹ Breath, mind and semen are interconnected. If one of them stops its movement, all stop their movement, cf. *Amṛtasiddhi* 7.19–20 and 23.

³²⁰ Most of the consulted texts situate the fourth *ādhāra* at the penis (*meḍhra*). *Śāradātilakatantra* and *Hṛthapradipikājyotsnā* place the fourth support at the thighs (*ūru*). *Śivayo-gapradipikā* 3.20 and *Siddhasiddhāntapaddhati* 2.13 additionally associate the practice with the arrest of semen (*bindustambha*). However, *Siddhasiddhāntapaddhati* calls this *vajroli*.

पञ्चमं उद्धीयाणं स्वाधिष्ठानम्। तत्र बन्धनान्मलमूत्रयोर्नाशो भवति। षष्ठो नाभ्या-
धारः। तत्र प्रणवाभ्यासादनाहतो नादः स्वय मुत्पद्यते। सप्तमो हृदयरूपाधारः।
तस्मिन्स्थाने प्राणवायोर्निरोधात्षडपि कमलान्धूर्खमुखानि विकसन्ति। अष्टमः
कण्ठाधारः। तत्र जालन्धरो बन्धो दीयते। तस्मिन्स्तीडायां पिङ्गलायां पवनः
स्थिरो भवति।

Sources: 1 cf. YSV (PT, p. 840): pañcamam jaṭharādhāram tadā bandhayati kramāt | mṛtyunā bhaṅgasiddho 'yam (mṛtyunā māṅga° YK 2.23) mṛtyor (mṛtyur YK 2.23) eva kṣayaṅkaraḥ | anena paścimād ūrddham (ūrdhvam YK 2.24) vāyuḥ kuryād viśāladhiḥ | bandho 'yam buddhimana-soḥ pañcamādhārakālajit | cf. SSP 2.14 (Ed. p. 34): pañcame odiyāṅādhārayor bandhanān malamūtrasaṅkocanam bhavati | *udyānā° etc. in various mss. 1-2 cf. YSV (PT, p. 840): nābhyaḍhāro bhavet ṣaṭṭhas (ṣaṭṭham YK 2.25) tatra prāṇam samabhyyaset | svayam utpadyate nādo nādatō muktidantataḥ (muktidantaḥ YK 1.25) | 1-2 cf. SSP 2.15 (Ed. p. 34): ṣaṭṭhe nābhyaḍhāra omkāram ekacittenoccārayet | nādalayo bhavati | 2-3 cf. SSP 2.16 (Ed. p. 34): saptame hṛdayādhāre prāṇam nirodhayet | kamalavikāso bhavati | 2-3 cf. YSV (PT, p. 840): saptamo hṛdayādhāras tasmin vāyuni-bandhanāt | ūrddhakatrāṇī (ūrdhvavaktrāṇī YK 2.26) pad-māni vikasanti mahān bhavet | 3-5 cf. YSV (PT, p. 840) = YK 2.27: kanṭhādhāro 'ṣṭamas tatra kanṭhasaṅkocalakṣaṇaḥ | jālandharākhyo bandhaḥ syāt tasmin sati marud dṛḍhaḥ | 3-5 cf. SSP 2.17 (Ed. p. 34): aṣṭame kanṭhādhāre kanṭhamūlam cibukena nirodhayet | idāpiṅgalayor vāyuḥ sthiro bhavati |

Testimonia: 1 ≈*Hathasamketacandrikā* (MMPP 2244 f. 98v ll. 3-4: athāmamudrāṇāṁ | tatra bamdanān malamūtranāśo bhavati | 1-2 ≈*Hathasamketacandrikā* (MMPP 2244 f. 98v ll. 4-5): atha ṣaṭhonābhyaḍhāraḥ 6 tatra prāṇavābhyaḥ harau samāhitamanah puruṣasya anāhatanādo manah | sthairyam svayam utpadyate | 2-3 ≈*Hathasamketacandrikā* (MMPP 2244 f. 98v ll. 5-6): atha saptamam hṛdayarūpa ḍhāraḥ 7 tasmin yānavāyor nirodhā chaṭaka-malāni svayam ūrdhamukhaṁ vikasamti | 3-5 ≈*Hathasamketacandrikā* (MMPP 2244 f. 203 ll. 5-6): athāṣṭamakamṭhādhāraḥ 8 tatra jālaṁḍharabāmḍho diyate tasmin satiḍāpiṅgalayāṁ pavanaḥ sthiro bhavati |

1 pañcamam cett.] pamcama B, pamcam N₂ uddiyānām svādhishṭhānam PU₂] uddiyānām svādhishṭhānam BL, uddiyānām svādhishṭhānam P, udgiryānām svādhishṭhānam E, udyānām DK₁N₁, udyānām J, odyānām N₂, uddyānām U₁ bandhanā E] badhadānān U₂, bamdhānāt K₁N₁N₂, vamdhānāt D, bamdhādānāt JU₁, bamdhādānān P, bamdaḥ diyate BL malamū-trayor cett.] mūlamūcayor L bhavati cett.] bhavati B 1-2 nābhyaḍhāraḥ cett.] nābhyaḍhāras JU₁, nābhyaḍhāre U₂ 2 tatra cett.] om. E prāṇavābhyaśād Jγ] prāṇavābhyaśāt DK₁N₁N₂, prāṇavābhyaṁsad U₁ anāhato cett.] anohato U₂, om. E nādaḥ cett.] nāraḥ P, om. E svaya cett.] svayam N₂, om. E utpadyate cett.] utpadyate N₁, om. E saptamo cett.] om. BE hṛdaya° cett.] hṛdaya° U₂, om. BE °rūḍhāraḥ JN₂U₁] °rūḍhāraḥ L, rūpa ḍhāraḥ DK₁N₁, °dhāraḥ U₂, om. BE 3 prāṇavāyor cett.] prāṇavāyo B nirodhāt γ] nirudhanāt JK₁, nirūḍhānāt DN₁N₂U₁ ṣad api BE] ṣadām pi J, ṣadapi cett. ūrdhvamukhaṇi cett.] ūrdhvamukhaṇi DN₁N₂, puttaṣasyordhvamukhaṇi J, ūrusyordha mukhaṇi bhavati U₁ aṣṭamah cett.] aṣṭamam E, aṣṭame BL, aṣṭama° N₂ 4 tatra cett.] tatraḥ DJ jālandharo cett.] jālaṁḍhara° N₂, jālaṁ BL diyate cett.] dipyate U₁ satiḍāyām EP] satiḍāyām BL, satiṣadāyām N₂, sati idāyām cett. pavanaḥ cett.] pavana° DJK, 5 bhavati cett.] bhavatī BL

The fifth is Uḍḍiyāṇa,³²¹ that is, Svādhishṭhāna. As a result of performing a lock at that place, faeces and urine disappear.³²²

The sixth is the support of the navel. There, from the repeated practice of *pranava*,³²³ the unstruck sound³²⁴ arises by itself.³²⁵

The seventh is the support in the form of the heart. The six lotuses [become] upward facing [and] open up from the restraint of the breath in this location.³²⁶

The eighth is the throat support. There, the Jālandhara lock³²⁷ is performed. When [the lock] is engaged, the breath in the Idā [and] Piṅgalā channels becomes firm.³²⁸

³²¹For a discussion of the term *uddiyāṇa*, see p. 114 n. 148.

³²²Śivayogapradipikā, Siddhasiddhāntapaddhati and Yogatarāṅgiṇī share the concept of binding at Uḍḍiyāṇa. *Hathatattvakaumudi* instructs to do a pressing (*moṭana*) at the waist (*kaṭau*). *Netroddyota*, along with Śāradātilakatantra and *Hathapradipikājyotsnā* situate the fifth ādhāra at the anus (*pāyu* or *sīvanī*). The *Yugasvarodaya* situates the fifth ādhāra at the belly (*jatharādhāra*).

³²³The syllable *oṁ*. See Bryant 2009, pp. 105–109 and Harimoto 2014, pp. 151–163 for a more detailed discussion of the term *pranava* in the context of the *Pātañjalayogaśāstra*.

³²⁴Cf. *Hathapradipikā* 4.17 et seqq.

³²⁵Siddhasiddhāntapaddhati prescribes reciting *oṁ* at the navel; Yogatarāṅgiṇī adds meditation on the form of consciousness (*cindrūpa*); and *Hathatattvakaumudi* instructs retaining the breath at the navel, causing the sound of *oṁ* to rise into emptiness. In the *Yugasvarodaya*, breath retention at the navel likewise produces spontaneous *nāda*, while the Śivayogapradipikā directs contemplation of Kundalinī there. The *Netroddyota* identifies the *kanda* as the sixth support.

³²⁶Ramacandra's mention of *ṣad api kamalāṇy* ("six lotuses") seems inconsistent, as he previously (section XXIX) taught a ninefold *cakra* system. In the *Siddhasiddhāntapaddhati*, *Yugasvarodaya*, and *Yogatarāṅgiṇī*, practice at the seventh ādhāra culminates in the blossoming of the heart lotus alone; in the *Hathatattvakaumudi*, it is consciousness that blossoms in the heart. The Śivayogapradipikā describes the heart centre as a downward-facing eight-petaled lotus bestowing desires, where one should place the mind in the pericarp (*karṇikā*) as a *liṅga* of light. *Netroddyota* identifies the seventh ādhāra as the *nāḍi*, the middle path between navel and heart (*nābhihṛṇmadhyamārge tu sarvakāmābhidho mataḥ*), while Śāradātilakatantra and *Hathapradipikājyotsnā* list the navel as the seventh.

³²⁷This passage shows how Rāmacandra shifts between his two sources. In chapter XI, he places Jālandhara at the *brahmarandhra*; see p. 133 for a discussion.

³²⁸The *Netroddyota* locates the support in the belly (*jathara*), while the Śāradātilakatantra and *Hathapradipikājyotsnā* place the eighth support in the heart. The remaining texts agree in this regard.

नवमो घण्टिकाधारः तत्र जिह्वाग्रं लग्नं भवति । ततोऽमृतकलाया अमृतं स्वति । तदमृतपानाच्छरीरमध्ये रोगसंचारो न भवति । दशमस्ताल्वाधारः । तन्मध्ये चालनं दोहनं च कृत्वा लम्बिकाप्रवेशे सति तालुनि ममा जिह्वा तिष्ठति । एकादशो जिह्वातले जिह्वाधारः । तस्मिन् जिह्वाग्रेण मन्थनं क्रियते । तस्मिन्कृतेऽतिमधुरं पानीयं स्वति । तथा च कवित्वगीतछन्दोनाटकादिविषयअ ज्ञानमुत्पद्यते ।

5

Sources: 1-2 cf. YSV (PT, p. 840): navamo ghaṇṭikādhāras tatra jihvāgram agrataḥ (*jihvāgrataḥ kṛte* YK 2.28) | sampivaty amṛtam tasmād yogajinmr̄tyujitparaḥ | 1-2 cf. SSP 2.18 (Ed. p. 35): navame ghaṇṭikādhāre jihvāgram dhārayet | amṛtakalā sravati | 2-3 cf. YSV (PT, p. 840): daśamas tālukādhāras tatra jihvāgrataḥ kṛte (hemistich omitted in YK) | calane dohane caiva jihvā jaḍati lambitā (*jāyeta lambitam* YK 2.28cd) | nāsikāprāptajihveyam tālulagnā bhavet tataḥ | 2-3 cf. SSP 2.19 (Ed. p. 35): daśame tālvādhāre tālvantar garbhe lambikām cālanadohanābhyām dīrghikṛtvā viparitena praveśayet | kāṣṭhībhavati | 3-5 cf. YSV (PT, p. 840): ekādaśi (*ekādaśo* YK 2.29) bhavet jihvā talajādhāra īsvari | jihvāgramathane tasmin pāniyam madhuram bhavet | tatpīteśu kavir gitijyotiś (*gitir* YK 2.29) chandovidām (*chandovidur* YK 2.30) varah | 3-5 cf. SSP 2.20 (Ed. p. 35): ekādaśe atha jihvādhāre tatra jihvāgram dhārayet | sarvaroganāśo bhavati |

Testimonia: 1-2 ≈*Haṭhasaṅketacandrikā* (MMPP 2244 f. 98v ll. 6-8): atha navamam ghamṭikādhārah 9 tatra jihvāyā agram datam cet tata uparītaḥ amṛtam yat sravati | taj jihvāgreṇa yogi pibat | tadamṛtapānāc chariramadhye rogānām samcāro na bhavati | 2-3 ≈*Haṭhasaṅketacandrikā* (MMPP 2244 f. 98v l. 8): atha daśamam (*daśamam* GOML R3239] *damam* MMPP 2244) tālvādhārah 10 spaṣṭam | 3-5 ≈*Haṭhasaṅketacandrikā* (MMPP 2244 f. 98 ll. 8-9): ekādaśo jihvātale jihvādhārah 11 tasmin jihvāgreṇa mathanam kriyate | tasmin kṛte atimadhuram pāniyam sudhāvat sravati | kavitvagītachāmḍanāṭakādijñānam svayam utpadyate |

I navamo cett.] navo B ghaṇṭikā° cett.] ghaṭikā° P, ghaṇṭā° L °dhāraḥ cett.] dhāras U₁ jihvāgram cett.] jihvāyāgram D, juhvāyām U₁ bhavati cett.] bhavati B, bhavati vā U₁, bhavati || cha || J tato cett.] tataḥ DJK₁N₁U₁ 'mṛtakalāyā cett.] mṛtakalāyām L, amṛtakalāyāḥ DJK₁U₁ amṛtam cett.] amṛta P, om. L 1-2 sravati cett.] om. L 2 tadamṛtapānāc DJK₁P] tadamṛtapānāt EN₁N₂U₁, tadamṛtakalāyām amṛtapānī° B, amṛtāpānā L, tadamṛtapānā U₂ charīra° cett.] sarīra° EN₁N₂ na cett.] om. BL bhavati cett.] bhavatī B daśamas cett.] daśamam B, daśamam E, daśama N₁N₂ tanmadhye cett.] stāmnmadhye U₁ 3 cālanam cett.] cānanam D, vānam E dohanam cett.] dollahanam E, dohanam chedanam U₂ kṛtvā cett.] kratvā BL, sva kṛtvā U₁ lambikā° cett.] cālambikā° J, cālām vikā° U₁ sati cett.] śe sati P, grati DK₁N₁N₂ tāluni magnā cett.] tālūni lagnā N₂, tāluni lagnā JU₁, tālumagnā BPL jihvā cett.] om. N₂ tiṣṭhati cett.] om. N₂ ekādaśo cett.] ekādaśa J, om. N₂ 4 jihvātale cett.] om. EN₁N₂ jihvādhāraḥ cett.] om. N₂ tasmin cett.] tasmin na U₁, om. N₂ manthanam cett.] mathanam DJK₁LP kriyate cett.] kṛtvā BL 'ti° cett.] ati° N₁N₂, sati° BDJL 5 sravati cett.] sravatī B tāthā cett.] tādā E, kamin nāsikā phatkāravat || tāthā N₂ ca cett.] om. BL kavitvā° cett.] kvacitvā° BL, kvacitta° D, kavitvam U₂ °gīta° N₁N₂U₁] om. cett. °chando° γ] °chāmḍavacchāmḍa° U₁, °chāmḍa° cett. °nāṭakādi° cett.] nāṭikādi J, °nādī° U₁ °viṣaya° γD] °viṣaye K₁N₁N₂, viṣayam JU₁ jñānam cett.] jñānānam U₁ utpadyate cett.] utpadyamte B

The ninth is the support of the uvula. The tip of the tongue becomes attached to it. As a result of that, the nectar of immortality flows from the immortality digit. From drinking the nectar of immortality, diseases do not spread in the body.³²⁹

The tenth is the support of the palate. After the moving and milking have been done, [and] after abiding at the entrance with the tongue in the middle of it, the tongue resides inserted within the [cavity above the] palate.³³⁰

The eleventh is the tongue support at the surface of the tongue. In the middle of that [support], the tip of the tongue is churned.³³¹ When that has been done, a very sweet liquid oozes out. Moreover, after that, the knowledge of areas like poetry, singing, metrics and dance is generated.³³²

³²⁹ Most texts with the sixteen *ādhāra* system share this concept. Only *Śāradātilakatantra* and *Hathapradīpikājyotsnā* situate the ninth support at the neck (*grīva*), and *Netroddyota* at the heart.

³³⁰ The ninth, tenth, eleventh and twelfth supports are all associated with the tongue-related hathayogic *khecarimudrā* and its forerunners. For a detailed account of this *khecarimudrā*, see Mallinson, 2010. *Netroddyota* places the tenth support at the tortoise channel (*kūrmanādī*), whereas *Śāradātilakatantra* and *Haṭhapradīpikājyotsnā* situates it at the throat (*kaṇṭha*).

³³¹ For a discussion of the term *manthana* in the context of *khecarimudrā* see Mallinson, 2010: 207–208, n. 250.

³³² Almost all texts teaching the sixteen *ādhāras* share the concept of the churning of the tongue with just minor differences: *Siddhasiddhāntapaddhati* teaches the destruction of all diseases (*sarvaroganāśa*) as the result of this practice, *Yogatarāṅgiṇī* calls the practice *jihvādhobhāgādhāra*. The *Netroddyota* alone teaches the throat (*kaṇṭha*) as the eleventh *ādhāra*. Here, it states: *lambhikasya sthitaś cordhve sudhādhāraḥ sudhātmakah* || “Above the place of the uvula is a stream of nectar resembling nectar itself.”

तदुपरि द्वादशो दन्तयोर् मध्ये दन्ताधारः । तस्मिन्स्थाने जिह्वाया अग्रं घटीमात्र-
मर्घंगटीमात्रं वा बलात्कारेण स्थाप्यते । तस्मिन्स्थाने साधकस्य समग्रा रोगा न-
श्यन्ति । त्रयोदशो नासिकाधारः । तस्मिल्लक्ष्ये कृते सति मनः स्थिरं भवति ।
चतुर्दशो नासामूले वाय्वाधारः तस्मिन्दृष्टे: स्थैर्यकारणात्पृष्ठे मासे स्वीयं तेजः प्र-
त्यक्षं भवति । तेजसः प्रत्यक्षत्वे पार्थिवं बन्धनं त्रुयति ।

5

Sources: 1-3 cf. YSV (PT, p. 840): *dantādhāro* (*dvandvādhāro* YK 2.31a) *dvādaśeti sarvaroga-*
gakṣayaṅkaraḥ (*sarvarogaḥ* YK 2.31b) | *dhārayed dantayor madhye jihvāgrañ ca balād api* |
dhṛtvārddhaghaṭikāmātram *sarvarogan* (*sarvarogaṁs* YK 2.32b) *tu nāśayet* | 1-3 cf. SSP 2.21
(Ed. p. 36): *dvādaśe bhrūmadhyādhāre tatra candramandalam dhyāyet śītalatām yāti* | 3 cf.
YSV (PT, p. 832): *nāśadhāras tato* (*tataḥ* YK 2.32b) *jñeyo nāśalakṣas trayodaśah* (*trayodaśa* YK
2.32d) | *manāḥsthirakaro* *yas tu* (*sthiraṁ karoty eva* YK 2.33a) *vāyusthirakaro* (*vāyuḥ* YK 2.32b)
māhān | cf. SSP 2.22 (Ed. p. 36): *trayodaśe nāśadhāre tasyāgram lakṣayet manāḥ sthiraṁ*
bhavati | 4-5 cf. YSV (PT, p. 839) = YK 2.33ab-34cd): *nāśapuṭe sthiraṁ drṣṭir ādhāro 'yam*
caturdaśah | *kṛte 'smiṇ sviyatejaḥ syāt pratyakṣam* *ṣaṭtrimāsataḥ* | *pārthivam* *trūṭati* *kṣipram*
pratyakṣam *sviyatejasā* | 4-5 cf. SSP 2.23 (Ed. p. 36): *caturdaśe nāśāmūle kapāṭādhāre drṣṭim*
dhārayet | *ṣaṇmāsāḥ jyotiḥpuṇjām paśyati* |

Testimonia: 1-3 ≈*Haṭhasaṅketacandrikā* (MMPP 2244 f. 98r l. 9 - 99v l. 1): *atha tadupari*
dvādaśo *damtaylor* *madhye* *damtādhārah* 12 *tasmin* *sthāne* *jihvāyā* *agram* *ghaṭimātram* *ard-*
haghaṭimātram *balāt* *sthāpyate* | *tasmin* *sati* *samagrāroganāśo* *bhavati* | ≈*Haṭhasaṅketacan-*
drikā (MMPP 2244 f. 99r l. 1-2): *atha trayodaśo nāśikādhārah* 13 *tasmin* *lakṣye* *kṛte* *sati* *manāḥ*
sthiraṁ *bhavati* | 4-5 ≈*Haṭhasaṅketacandrikā* (MMPP 2244 f. 99r ll. 2-3): *atha caturdaśo*
nāśāmūle *lalāte* 'py *ādhārah* 14 *tasmin* *drṣṭeh* *sthairyakaraṇāt* *ṣaṭthe* *māsi* *sviyam* *tejaḥ*
pratyakṣam *bhavati* | *tejasah* *prasakṣatve* *pārthivasaṁkalam* *bāmḍhanam* *trudyati* |

1 *dvādaśo* *damtaylor* BK₁LPU₁] *dvādaśadantayo* *madhye* E, *dvādaśor* *damtayo* *madhye* U₂, *dvā-*
daśayor *madhye* DN₁N₂, *dvādaśavam* *taylor* *madhye* J *dantādhārah* cett.] *dantādhāras* J *ji-*
hvāyā cett.] *jihvāyām* U₁ *agram* cett.] *agnam* BL, *gram* N₂ 1-2 *ghaṭimātram* cett.] *ghaṭimā-*
tram DN₁N₂ 2 *ardhagaṭimātram* em.] *ardhaghaṭimātram* DJK₁N₁N₂, *ārdhaghaṭikāmā-*
tram U₁, *ārghaghaṭimātram* PU₂, *ārghaghaṭimātram* B, *ārddhaghaṭimātram* L, *om.* E *vā* em.]
va K₁, *om.* cett.] *balātkaṛeṇa* cett.] *balātkaṛeṇa* PU₁U₂, *balātkaṛeṇa* BL *tasmin* cett.] *tasmin*
BL *sati* cett.] *om.* BL 2-3 *naśyanti* cett.] *naśyamti* B 3 *nāśikādhārah* cett.] *nāśika-*
grādhārah EP *tasmil* *lakṣye* em.] *tasmil* *lakṣye* U₂, *tasmiṁ* *lakṣye* EPU₁, *tasmin* *lakṣye* J,
tasmin *lakṣye* DK₁N₁N₂, *tasmin* *drṣṭe* BL *kṛte* *sati* cett.] *sati* *kṛte* J, *om.* BL *manāḥ* *sthiraṁ*
EJP] *minasthire* B, *manāḥ* *sthiro* L, *manasthiraṁ* cett. 4 *nāśāmūle* *vāyvādhārah* DN₁N₂]
nāśāmūle *vāyādhārah* K₁, *nāśāmūle* *vā* *adhārah* J, *nāśāmūle* *vādhārah* U₁, *nāśāmūlādhāro* P,
nāśo *mūlādhārah* BL, *nāśāmūlādhārah* EU₂ *tasmin* cett.] *tasmiṁ* na cett. *drṣṭeh* cett.]
llakṣe *krute* *sati* B, *lakṣe* *kṛte* *sati* L, *na* *drṣṭeh* U₁, *laṣṭhe* U₂ *māse* BLU₁] *māsaḥ* J, *māsi* cett.
sviyam cett.] *svayam* BLN₂U₂ 5 *pārthivam* cett.] *pārthiva* N₂ *trūtyati* PU₂U₁] *tuṭyati* E,
trūṭayati BL, *trudyati* DJK₁N₁N₂

Above that is the twelfth, the tooth support within the two [top front] teeth.³³³ At this place, the tip of the tongue is to be positioned with force for the duration of one or half a *ghati*³³⁴. Abiding therein, the diseases of the practitioner will entirely disappear.³³⁵

The thirteenth is the support of the nose. When that is set as the focus, the mind becomes stable.³³⁶

The fourteenth is the support of the vital wind at the bridge of the nose. As a result of stabilizing the gaze therein, one's own brilliance becomes apparent within six months. When the brilliance has manifested the mundane bond breaks.³³⁷

³³³ SSP 2.21 (Ed. p. 36) teaches the brows as the twelfth *ādhāra*. Rāmacandra decided to stick to the YSv. Given the other descriptions, it is apparent that Rāmacandra switched between both sources when compiling the section on the sixteen *ādhāras*.

³³⁴ One *ghati* equals 1/60 of a day (see Sircar, 1966: 114), which is 24 minutes. Half a *ghati* would thus equal 12 minutes

³³⁵ Most of the texts teach a practice that involves contact between the tongue and the teeth. Rāmacandra and *Yogasvarodaya* teach to push the tongue forcefully against the [upper] teeth. *Śivayogapradīpikā* 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. *Hathatatvakaumudī* mixes the two previous ideas. The name of the twelfth *ādhāra* 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*. *Netroddyota* names the palate as the twelfth support and lets us know that at the root of it is that which is blissful, which is enveloped by the *somakalā*. *Śāradātilakatantra* and *Hathapradīpikājyotsnā* list the nose as the twelfth support.

³³⁶ The majority of texts teach either the nose, the base of the nose as in *Śivayogapradīpikā* (*ghrāṇamūla*) and *Hathatatvakaumudī* (*ghrāṇapada*), or the tip of the nose (*nāsāgra*) as the *Siddhasiddhāntapaddhati* and *Yogatarāṅgiṇī*. Whereas *Netroddyota*, *Śāradātilakatantra* and *Hathapradīpikājyotsnā* teach the place in between the brows as the thirteenth *ādhāra*.

³³⁷ *Yogasvarodaya* and *Siddhasiddhāntapaddhati* provide the term *kapāṭādhāra*. *Yogatarāṅgiṇī* teaches the base of the nose as the fourteenth *ādhāra*. All other texts teach fixing the mind and the breath at the forehead. *Netroddyota* calls this place at the forehead "a wish-fulfilling jewel with its abode at the crossroads of the four channels" (*cintāmanyabhidhānākhyāś catuspathanivāśi* *yat*).

पञ्चदशो भ्रुवोर्मध्याधारः । तस्मिन्दृष्टे: स्थिरीकरणात्कोटिकिरणानि स्फुरन्ति ।
 षोडशो नेत्राधारः । अयमङ्गुल्यग्रेण चाल्यते । तदभ्यासात्पृथ्वीमध्ये यर्त्तिचित्तेजो
 वर्तते । तत्सर्वतेजो दृष्टिविषयं भवति । तद्वर्णनात्पुरुषः सर्वज्ञो भवति ॥

Sources: 1 cf. YSV (PT, p. 839): pañcadaśo bhruvormadhye sthira (*sthirā* YK 2.35) dṛṣṭis tathā dhruvam | asmin dṛṣṭih sthirā koṭih (*koti*° YK 2.35) kiraṇāni sphuranti hi | cf. SSP 2.24 (Ed. pp. 36-37): pañcadaśe lalāṭādhāre tatra jyotiḥpuñjam lakṣayet | tejasvi bhavati | 2-3 cf. YSV(PT, pp. 840-41): netrādhāraḥ śodaśo 'yam (*aṅgulyagre na* YK 2.36) aṅgulyagreṇa cālayet | pṛthvīmadhye tu yat kiñcid varttate (*sarvajñah prabhavas tena varddhatē* YK 2.36) jātharānalah | pratyakṣam tad bhavet sarvam tad ābhyaśān na samśayah | 2-3 cf. SSP 2.25 (Ed. p. 37): avaśiṣte śodaśe brahmaṇḍhram ākāśacakram | tatra śrīgurucaraṇāmbujayugmam sadāvalokayet | ākāśavat pūrṇo bhavati |

Testimonia: 1 ≈*Hathasamketacandrikā* (MMPP 2244 f. 99r l. 3-4): atha pañcadaśo bhrūmadhye ajñādhāraḥ 15 asmin dṛṣṭeh sthīrikaraṇāt koṭikiraṇāḥ puraḥ sphuramti | 2-3 ≈*Haṭhasamketacandrikā* (MMPP 2244 f. 99r l. 4): atha śodaśo netrādhāraḥ 16 ayam aṅgulyagreṇa cālyate tadābhyaśāt pṛthvīmadhye yat kiñcit tejo vartate | tat sarvam tejo dṛṣṭivisayam bhavati | taddarśanāt puruṣaḥ sarvajño bhavati | iti pūrvoktaśodaśādhārāṇām spaṣṭo 'rthah |

1 **bhruvor madhyādhāraḥ** P] bhruvor madhyādhāras E, bhruvor madhye dhāraḥ BL, bhruvor madhye ājñādhāraḥ D, bhruvor madhye ādhāraḥ JK₁N₁N₂, bhruvor madhye ādhāra U₁, bhruvor madhyādhāra U₂ tasmin cett.] asmin N_i, smin D, asin U₁ dṛṣṭeh cett.] dṛṣṭe L, na dṛṣṭeh U₁, drṣti° U₂ kiraṇāni β] kotikiraṇāḥ EP, kotikiraṇāḥ U₂, kotikiraṇā BL 2 śodaśo cett.] śodaśaḥ DK₁N₁N₂ netrādhāraḥ cett.] ne ādhāraḥ J, netrā BL ayam γ] ayam β aṅgulyagreṇa cett.] agulyagreṇa DJN_i, aṅgugreṇa N₂ pṛthvī° cett.] pṛthvī° LBU₂ tejo cett.] tejaḥ DN₁N₂, om. JU₁ 3 vartate cett.] vatate U₁ tatsarvatejo DN₁N₂] tatsarvam tejo cett. bhavati cett.] bhavatī B taddarśanāt cett.] tadarśanāt P, tadarśaḥ JU₁ bhavati cett.] bhavatī B

The fifteenth support is situated in the middle of the eyebrows. As a result of stabilizing the gaze therein, ten million rays of light sparkle.³³⁸

The sixteenth is the eye support. It is caused to be rubbed with the fingertips. As a result of that practice, some light arises from the earth[-element].³³⁹ That entire light becomes the object of vision. As a result of seeing that, the person becomes omniscient.³⁴⁰

³³⁸ Śivayogapradīpikā 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. Yogataranīgīni 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 dṛḍhābhyaśe sūryākāśo liyate* ||). Haṭhatattvakaumudī calls it the “support of ether” (*vyomādhāra*) and explains that by gazing at it, everything is perceived as light. However, Netratantra teaches the *brahmarandhra* as the fifteenth support. Netroddyota declares it as the “support of the fourth state” (*turyādhāra*). Śāradātilakatantra and Haṭhapradīpikājyotsnā also teach the top of the head (*mūrdhan*) as the fifteenth.

³³⁹ Perhaps, *tejas* arises from *prthvī*, because its origin is unknown and in Śaiva Tantras the earth as the bottom *tattva* contains the entire *brahmāṇḍa*, cf. Tāntrikābhidhānakosha 3, 2013: 501.

³⁴⁰ Rāmacandra’s description of *netrādhāra* is very similar to Yogataranīgīni, which also instructs the yogin to rub the eyes with the fingers in order to generate the perception of a light. Other texts have some noteworthy differences: Śivayogapradīpikā teaches to fix [the gaze] above the eyes. Due to that, the yogin sees a mass of light in the corner of his eyes. Haṭhatattvakaumudī teaches to meditate upon the eyes. By seeing a mass of light in the corner of the eyes, one soon becomes like Śiva. Siddhasiddhāntapaddhati teaches to visualize the pair of the lotus feet of the revered teacher (*śrigurucaranāmbujayugmam*) at the *brahmarandhra* in which the *ākāśacakra* is situated. The Haṭhapradīpikājyotsnā, too, lists the *brahmarandhra*. Śāradātilakatantra and Netratantra teach the *dvādaśānta* as the sixteenth support. Tāntrikābhidhānakosha 3, p. 210. Netroddyota explains: *nādyādhārah paraḥ sūkṣmo ghanavyāptiprabodhakah* || “The support of the [central?] channel is the highest subtle one which awakens complete pervasion.”

[XXXI. *aṣṭāṅgayogasya vicāraḥ*]

इदानीमष्टाङ्गयोगस्य विचारः कथ्यते । यमनियमासन प्राणायामप्रत्याहारध्यान-
धारणासमाधिरिति एतेषां लक्षणानि कथ्यन्ते । शान्तिः ॥ षण्णामिन्द्रियाणां जयः ॥
आहारः स्वल्पः ॥ निद्राजयः ॥ शैत्यजयः ॥ उष्णजयः ॥ एते यमाः ॥ नियमाः
खलु मनः चापलभावान्निवार्य स्थैर्य स्थाप्यते ॥ एकान्ते सेवनम् ॥ प्राणिमात्रे समा
बुद्धिः ॥ औदासीन्यं ॥ कस्यापि वस्तुन इच्छा न कर्तव्या ॥ यथालाभसंतोषः ॥ पर-
मेश्वरनाम न विस्मरणीयम् ॥ मनोमध्ये दैन्यं न कर्तव्यम् ॥ इति नियमाः ॥

Sources: 2-3 cf. YSV (PT, p. 841): idānīm yogam aṣṭāṅgam śṛṇu lakṣaṇasamyutam | 2-3 cf. YSV (PT, p. 841) = YK 5.29-30ab: yamaś ca niyamaś caiva cāsanam prāṇasamyamah | pratyāhāro dhāraṇā ca samādhiś ca višeṣataḥ | aṣṭāṅgayoga ebbis tu caiteśāṁ lakṣaṇām śṛṇu | 2-3 cf. SSP 2.32 (Ed. pp. 43-44): yamaniyamāsanaprāṇāyāmapratyāhāradhāraṇādhyānasamād-hayah 'ṣṭāṅgāni | 3-4 cf. YSV (PT, p. 842): śāntih santoṣa āhāro nidrālpā (*nidrālpā* YK 5.30) manaso damah | śūnyāntahkaranañ ceti ("karāṇaś ceti YK 5.31) yamā iti prakīrttitāḥ | 3-4 cf. SSP 2.32 (Ed. p. 44): tatra yama iti upaśamah sarvendriyajayaḥ āhāranidrāśitavātātapajayaś caivam̄ śanaiḥ śanaiḥ sādhayet | 4-7 cf. YSV (PT, p. 841): cāpalyan tu dure tyaktvā manah sthairyyam̄ vidhāya ca | ekatra melanam̄ nityam̄ prāṇāmātre na sā matih (*sāmabhīḥ* YK 5.32c) | sadodāśinabhāvas tu sarvatrecchāvivarjanam ("vivarjītah YK 5.32d) | yathālābhena santuṣṭaḥ parameśvaramānasah | mānādānaparityāga ete tu niyamā iti | 4-7 cf. SSP 2.33 (PT, p. 44): niyama iti manovṛttinām̄ niyamanam | iti ekāntavāso niḥsaṅgatā audāśinyam̄ yathāprāpti-samtuṣṭiḥ vairāgyam̄ gurucaraṇāvārūḍhatvam iti niyamalakṣaṇam |

2 idānīm cett.] idānīm N₂U₁U₂ °yogasya cett.] °yoga° E vicāraḥ cett.] vicāra U₂ kathyate cett.] kathyate || cha || J yamaniyamāsana° cett.] yama || niyama || āsana || J, yama nimāsana° K_i prāṇāyāmapratyāhāra° cett.] prāṇāyāma || pratyāhāra | J 2-3 °dhyānadhāraṇāsamādhir iti EP_{U₂}] dhāraṇādhyānasamādhir iti BL, dhyānadhāraṇāsamādhiyah N₁N₂, dhyānadhāraṇāsamādhi DK₁U₁, dhyāna || dhāraṇā || samādhi || J 3 kathyante cett.] kathyate U₁ śāntih γJ] śānti° DK₁N₁N₂U₁ ṣaṇṇām EJK₁U₁] ṣaṇṇām DLN₁N₂, ṣaṇṇām BP, ṣaṇṇā U₂ indriyānām cett.] imḍriṇām B 4 āhāraḥ svalpāḥ U₂] svalpāḥāraḥ E, āhāraḥ svalpāḥ BP, ahāraḥ || svalpāḥ || L, svalpāḥ N₁, ahāraḥ svalpāḥ N₂, āhāraḥ svalpāḥ D, āhāraḥ sajayaḥ JU₁ nindrājayaḥ cett.] nindrāyā jayaḥ BJ, nindrāyā jayaḥ LU₂ śaityajayaḥ cett.] śaityajayaḥ N₁, śitoṣṇajayaḥ E usṇajayaḥ cett.] usṇajayaḥ BU₂, auṣṇajayaḥ U₁, om. E ete cett.] ya te BL yamāḥ cett.] yamāniyamāḥ P, yamaḥ BL niyamāḥ EK₁] niyamaḥ βU₂, om. BPL 5 khalu cett.] khalu N₁N₂U₂ manah DJK₁N₂U₁] om. cett. cāpala° BEL] cāpala° PU₂, capala° β nivārya cett.] nivārye DK_i, nirvārya BLP, nivāraya U₁ sthairye cett.] om. BK_iLDU₂ ekānte sevanam EN_i] ekāṁtasevānam PDJK_iN₂U₁U₂, ekāṁtasevānām BL 5-6 samā buddhiḥ cett.] samā buddhi U₁U₂ 6 audāśinyam EJ] udāśinyam BLPN₂, udāśinyām U₁, udāśinya DK_iN₁N₂ vastuna EP_{U₂}] vastunah βBL kartavyā cett.] karttavyam̄ U₁U₂ 6-7 parameś-varanāma cett.] parameśvaraḥ nāma U₁U₂ 7 na cett.] om. DJK_iN₁N₂ vismaranīyam EN_i] vismaranīyam̄ BDLP_{U₁}, vismanīyam N₂, vismaranām U₂ manomadhye cett.] yan mano madhye U₂, mano na J, mano U₁ na βU₂] om. BELP iti niyamāḥ EP] iti niyamaḥ BLU₂, om. β

[XXXI. Reflection of Aṣṭāṅgayoga]

Now, the reflection of Aṣṭāṅgayoga³⁴¹ is explained: observances, restrictions, posture, breath control, withdrawal of the senses, meditation, concentration³⁴² and absorption. Their characteristics are taught.

Peace, mastery of the six senses,³⁴³ little food, the conquest of sleep, the conquest of cold, [and] conquest of heat.³⁴⁴ These are the observances.

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

³⁴¹ Given the extensive list of fifteen yogas presented at the beginning of this text does not contain *aṣṭāṅgayoga*, one wonders why this type of yoga suddenly appears and why it was not included within the list methods of Rājayoga. Suffice it to say that he followed the structure of his main source text. A comparative analysis of the integration of Aṣṭāṅgayoga into the early modern complex yoga taxonomies can be found on p. 471.

³⁴² The reversed order of the sixth (*dhāraṇā*) and seventh (*dhyāna*) limb of the “classical” Pātañjalayoga model is striking (cf. *Pātañjalayogaśāstra* 2.29). Rāmacandra’s main source text, the *Yogasvarodaya*, names *aṣṭāṅgayoga* but does not list *dhyāna* in the respective verse (cf. sources). The critical edition of the Lonavla Yoga Institute of *Siddhasiddhāntapaddhati* mentions two manuscripts (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 *Jayākhyasamṛhitā* and *Maitrāyaṇīyopaniṣad*. Furthermore, it is present in the Śaiva *Rauravatantra*, *Kiraṇatantra*, *Mataṅgatantra*, as well as in Buddhist Tantras like the *Guhyasamajatantra* and *Kālacakratantra*. *Vāyupurāṇa* teaches this “reversed” order in its *pañcāṅga* schema. Powell, 2023: 168 mentions that he has not found an Aṣṭāṅgayoga system with *dhyāna* and *dhāraṇā* reversed outside of the *Śivayogapradipikā* 2.1–9. Some witnesses of *Siddhasiddhāntapaddhati*, *Tattvayogabindu* 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 Vīraśaiva milieu of the fifteenth century. For a useful table of the texts, including the reversed order, see Powell, 2023: 166.

³⁴³ The sixth sense is the mental faculty (*manas* or *citta*), cf. White, 2021: 18.

³⁴⁴ Rāmacandra presents a unique mix of his two primary sources: *Yogasvarodaya* lists peace (*śānti*), contentment (*santoṣa*), little sleep (*nidrālpa*), taming of the mind (*manaso dama*) and ...

आसनस्य लक्षणं बहुग्रन्थेषु निरूपितमरिते । तेनात्र न निरूप्यते । प्राणायामस्तु
 सुकुमारेण साधितुं न शक्यते । अतस्तस्य नाममात्रं कथ्यते । प्रत्याहारः कथ्यते ।
 मनः संसारन्निवृत्यात्मनि स्थाप्यते । मनोमध्ये ये विकारा उत्पद्यन्ते । तेऽपि नि-
 वारणीयाः । अनेकचमत्कारिणी बुद्धिस्तप्यद्यते । सा गोप्या । ध्यानं च बहुतरं प्रागुक्तं
 ५ तेनात्र नोच्यते ॥

Sources: १ cf. YSV (PT, p. 841): āsanāni ca tāvanti yāvanto jīvajantavaḥ | SSP 2.34 (Ed. p. 44): āsanam iti svasvarūpe samāsannatā | svastikāsanam padmāsanam siddhāsanam eteśāṁ madhye yatheṣṭam ekam̄ vidhāya sāvadhānenā sthātavyam ity āsanalakṣaṇam | १-२ cf. YSV (PT, p. 841): prāṇāyāmas tridhā ceti bahudhā prathamam̄ śṛṇu | āsane prāṇasamāyāme na śaktāḥ sukumārakāḥ | mahāpuṇyaprabhāvenā śakyate tu mahātmanā | १-२ cf. SSP 2.45 (Ed. p. 45): prāṇāyāma iti prāṇasya sthiratā | recakapūrakakumbhakasaṅghaṭakaraṇāni catvāri prāṇāyāmalakṣaṇāni | २-४ cf. YSV (PT, p. 841) = YK 7.6-7: kṛtvā kalevaraṁ śuddhaṁ kuryād yatnair mahātmanā | mano nivārya samsāre viṣayeṣu tathaiva ca | manovikārān sarvāś ca tyaktvā śūnyamayo bhavet | pratyāhāro bhavaty eṣu sarvanindācamatkṛtaḥ | २-४ cf. SSP 2.36 (Ed. p. 45): pratyāhāra iti caitanyaturaṅgānāṁ pratyāharanāṁ vikāragrasanam utpannavikārasyāpi nivrttir nirbhātiti pratyāhāralakṣaṇām | ४ cf. YSV (PT, p. 841) = YK 7.8: dhyānan tu dvividham̄ proktam̄ sthūlasūkṣmavibhedaṭaḥ | sthūlam̄ mantramayaṁ viddhi sūkṣman tu mantravarjjitam | ४-५ cf. SSP 2.38 (Ed. p. 46): atha dhyānam | asti kaścana paramādvaitasya bhāvah | sa evātmeti yathā yad yat sphurati tattatsvarūpam eveti bhāvayet | sarvabhūteṣu samadr̄ṣṭiṣ ca | iti dhyānalakṣaṇam |

१ āsanasya lakṣaṇam̄ β] āsanalakṣaṇam̄ EPL, āsanalakṣaṇam̄ tu U₂, āsanam̄ lakṣaṇām̄ B bahugrantheṣu U₂] bahugrantheṣu BL, baḥuṣu gramtheṣu EP, bahūgramthe β nirūpi-tam̄ EPU₂] nirūpitam̄ | DJK₁N₁N₂, nirūpyam̄ BL, nirūpitam̄ tan U₁ asti γ] om. K₁, ataḥ cett. tenātra γ] atrāyam̄ K₁N₁N₂, atrātyaṁ D, atra JU₁ na EPU₁] om. cett. २ sukumāreṇa EP] kumāreṇa BLU₂, kūmāreṇa puruṣena β atas tasya EPU₁] ataḥ tasya DJK₁N₁, ata tasya N₂, atā tasya U₂, ataḥ BL nāmamātrām̄ EPN₁U₂] nāmamātre DJK₁N₂U₁, nāma BL kathyate γ] kathitam̄ β kathyate cett.] prat�ato E ३ nivṛtyātmani em.] nivṛtyātmani BLPU₁U₂, nivṛtyātmani E, nivṛtya ātmani DJK₁N₁N₂ sthāpyate cett.] om. N₂ vikārā cett.] vikārah P, vikārāḥ DK₁, om. N₂ utpadyante cett.] om. N₂ te'pi cett.] om. N₂ ३-४ nivāraṇiyāḥ cett.] nivāraṇiyā BL, vāraṇiyāḥ N₂, nivāraṇiyāḥ U₁U₂ ४ anekacamatkāriṇī cett.] aneka-camatkārakārāṇī N₁N₂, anekacamatkārakārāṇī DJK₁ buddhir cett.] buddhi DN₁N₂ utpadyate cett.] utpadyate BDEU₂, utpadyataram̄ P sā gopyā BLU₂] sā gopyāḥ N₂, sām-gopyāḥ DJK₁N₁, sā gaupyā U₁, sām-gopām̄gam̄ E, om. P dhyānam̄ cett.] om. P ca cett.] om. PJU₁U₂ bahutaram̄ cett.] om. P prāg γ] om. β uktam̄ DJK₁U₁U₂] uktam̄ | E, uktam̄ cett. ५ tenātra cett.] tena atra DJK₁N₁U₁ nocaye cett.] na ucycate U₁

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

Young persons can not practise breath control. That is why it is just mentioned by name.³⁴⁵

Withdrawal of the senses is taught. The mind is supposed to be turned away from the cyclic existence and caused to abide in the self. The changes that arise within the mind should also be restrained. An intellect that is capable of creating many wonders arises. This is to be kept secret.

Meditation has been taught many times earlier [in this text]. Because of that, it is not discussed here.³⁴⁶

emptiness of the inner organ (*sūnyāntahkarāṇa*). *Siddhasiddhāntapaddhati* lists: tranquillity (*upaśama*), mastery of all senses (*sarvendriyajaya*), and conquest of food, sleep, cold, wind, heat (*ahāranidrāśitavātātapajaya*).

³⁴⁵ 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 prāṇasamānyāme na śaktāḥ sukumārakāḥ | mahāpunyaprabhāvēṇa 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 extent of *Yogasvarodaya*'s teaching on *prāṇāyāma* can not be determined since it is absent in the quotes of *Prāṇatoṣīṇī* and is just partially quoted in *Yogakarṇikā*. It seems that Rāmacandra, who previously strictly followed the structure of the *Yogasvarodaya*, consciously decided to exclude these teachings due to the reason he presents here. Therefore, he probably directly hints at a part of his audience: *sukumāras*, young persons, or, considering all previous allusions to a wealthy and royal lifestyle, young courtiers and princes.

³⁴⁶ Rāmacandra perhaps refers to the teaching of the nine *cakras* and other sections of the text in which meditation is mentioned. The same schema is already found in the *dhyāna* descriptions of *Śivayogapradipika* 3.4-33, cf. Powell, 2023: 165, 212-215. He might also hint at the various methods he subsumes under Lakṣayoga. Most likely, Rāmacandra consciously decided to skip a description of *samādhi*, since *Prāṇatoṣīṇī* quoted with reference *Yogasvarodaye* (Ed. p. 841) defines *samādhi* as follows: *samādhir niścalā buddhiḥ śvāsocchvāsādivarjitaḥ* | “Samādhi is the immovable intellect devoid of inhalation, exhalation, etc.” If, indeed, one purpose of Rāmacandra's text was to teach Rājayoga to young courtiers or princes, surely children will not be taught that the highest level of yoga is accomplished by stopping breathing altogether.

[XXXII. piṇḍabrahmāṇḍayor aikyam]

इदानीं पिण्डब्रह्माण्डयोरैक्यमस्ति । तस्मात्ब्रह्माण्डमध्ये ये पदार्थास्तेऽपि पिण्ड-
मध्ये सन्ति । ते कथ्यन्ते । पादयोरङ्गुष्ठतले तलं वर्तते । तदुपरि तलातलं वर्तते ।
गुल्फयोर्महातलं वर्तते । जङ्घामध्ये सुतलं वर्तते । जान्वोर्मध्ये वितलं वर्तते । ऊ-
५ वर्मध्येऽतलं वर्तते ॥

Sources: २-३ cf. YSV (PT, p. 841): pindabrahmāṇdayor aikyam śrīv idānīm prayatnataḥ | brahmāṇḍe santi ye cāñḍāḥ piṇḍamadhye 'pi te sthitāḥ | २-३ cf. SSP 3.1 (Ed. p. 28): piṇḍamadhye caracaram yo jānāti sa yogi piṇḍasamāvittir bhavati | ३-५ cf. YSV (PT, pp. 841-42): talam pādāṅguṣṭhatale tasyopari talātalam | mahātalam gulphayor madhye gulphopari rasātalam | sutalam jaṅghayor madhye vitalam jānumadhyakam | ūrvor madhye 'talam proktam sapta-pātalam īritam | talam talatalañ ceti mahātalarasātalam | sapta-pātalam etat tu sutalam vitalātalam | ३-५ cf. SSP 3.1-2 (Ed. pp. 48-49): kūrmañ pādatale vasati | pātalam pādāṅguṣṭhe | talātalam aṅguṣṭhāgre | mahātalam pādapṛṣṭhe | rasātalam gulphe | sutalam jaṅghāyām | vitalam jānvoh | atalam ūrvoh |

२ piṇḍa° cett.] piṇḍa° DK₁N₁ brahmāṇḍayor BEJLP] °brahmāṇḍayoh βU₂ aikyam cett.] ekyam B, ekam N₂ m-a-sti cett.] asti || cha || J tasmāt cett.] tasmā B, tasmānte N₂ padārthās cett.] padārthāḥ DK₁N₁, padārthā N₂U₁ te 'pi cett.] te BLP, sarve pi U₁, tan-madhye U₂ ३ santi cett.] santiti E, sati BU₂, sam°L te DK₁N₁N₂] om. cett. kathyante cett.] kathyate BPU₁ pādayor cett.] padas E, pādayos PL, pādayas B, pādayo° U₂ aṅguṣṭatale em.] amguṣṭatale U₁, amguṣṭale DJK₁N₁N₂, °mguṣṭatale U₂, tālas BL, tele P, tale E talam cett.] talañ ca U₁, mūlam rasātālat U₂ tadupari J] tadupari U₁, tādupari DK₁N₁N₂, pādopari γ vartate cett.] vartate | pādopari talañ vartate P ४ gulphayor γ] gulpho β mahātalam γ] parimahātalam β jaṅghā° cett.] jaghā° U₂, om. P sutalam cett.] stutalam B, om. P vartate BELU₂] om. cett. jānvormadhye DJK₁U₁] jānvomadhye N₁N₂, jānumadhye EPU₂, jānubhyām BL vartate EBL] om. cett. ५ 'talam E] atalam cett. vartate ELB] om. cett.

[XXXII. Identity of the universe and the body]

Now, there is the identity of the universe and the body.³⁴⁷ Because of that, the objects which exist in the universe are also in the body. They are taught. Tala exists at the base of the big toe[s] of the feet. On top of the feet exists Talātala. Mahātala exists at the two ankles.³⁴⁸ Sutala exists within the lower leg. Vitala exists within the knees. Atala exists within the two thighs.³⁴⁹

³⁴⁷The 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.

³⁴⁸A description of *rasātala* is missing in the *Tattvayogabindu*. Either this item of the enumeration was lost in transmission or we must assume an authorial mistake. A phrase like “*gulphopari rasātalam vartate*” would be expected at this point of the text. Both source texts Rāmacandra used describe *rasātala* right after the description of *mahātala*.

³⁴⁹Hindu cosmography, according to various *Purāṇas*, the *Atharvaveda*, etc. assume fourteen worlds (*lokas*), seven higher ones (*vyāhṛtis*) and seven lower ones (*pātālas*). The higher *lokas* (1–7) are described as the heavens, populated by mortals, celestial or divine beings, gods and higher gods, and full of truth. The lower *lokas* (8–14), which are here mapped onto the human body, constitute the different “hells” and are the abode of the *nāgas* or serpents and demons, cf. Haag, 2011: 503–504. According to Mukerji in his *bhāṣya* on *Yogaśūtra* 3.26, the beings residing in their respective *lokas* experience the fruit of their *karma*. Residence in those abodes, however, is never eternal but lasts until the particular individual’s *karma* has been accounted for and borne their due fruits (Bryant, 2009: 353). A well-known depiction that shows the mapping of the *lokas* onto the body is Viṣṇu Viśvarūpa, India, Rajasthan, Jaipur, ca. 1800–1820 in the Victoria and Albert Museum, see p. 496. Directly related to the *Tattvayogabindu* 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. 497.

[XXXIII. piṇḍamadhye lokatrayam]

इदानीं पिण्डमध्ये लोकत्रयं कथ्यते । मूलाधारे भूर्लोकः । लिङ्गाग्रे भुवर्लोकः । लि-
ङ्गमूले स्वर्लोकः ॥

[XXXIV. uparitanam lokacatuṣkam]

- 5 इदानीमुपरितनं लोकचतुष्कं कथ्यते । पृष्ठदण्डाङ्करे महर्लोकः । दण्डछिद्रमध्ये ज-
नलोकः । तद्वण्डनालीमध्ये तपोलोकः । दण्डकमलमध्ये सत्यलोकः ॥

Sources: 2–3 cf. YSV (PT, p. 842): idānim piṇḍamadhye tu saptalokam śṛṇu priye | mūlādhāre
tu bhūrloko liṅgāgre tu bhuvas tataḥ | svarloko liṅgamūle tu merumūle mahas tathā | 2–3 cf.
SSP 3.3 (Ed. p. 49): bhūrloko guhyasthāne bhavarloko liṅgasthāne svarlokam nābhishthāne
evaṁ lokatraye indro devatā piṇḍamadhye sarvendriyaniyāmakaḥ sa evendrah | 5–6 cf. YSV
(PT, p. 842): merucchidre janaloko merunādyām tapas tathā | kamale martyalokas tu iti lokah
prthak prthak | bhūrbhuvaḥsvarmahaś ceti janaś caiva tapas tathā | saptamah satyalokas
tu saptaloka iti smṛtaḥ | saptalokais tu pātalair bhuvanāni caturdaśa | 5–6 cf. SSP 3.4 (Ed. p.
49): daṇḍāṅkure maharlokaḥ daṇḍakuhare janolokaḥ | daṇḍanāle tapolokaḥ | mūlakamale
satyalokaḥ |

2 idānim cett.] idānim upati tatam lokam U₁ piṇḍamadhye cett.] pīḍopari L, pīdopiri
B, śāriramadhye E liṅgāgre cett.] liṅgamūle N₁N₂ bhavarlokaḥ DEPU₁U₂] bhavar-
loka° BL, om. N₁N₂ 2–3 liṅgamūle PU₁U₂] liṅgamadhye BDJK₁L, om. N₁N₂ 3 svar-
lokaḥ cett.] svargalokaḥ N₂, svaravarlokaḥ U₁ 5 idānim BELP] idānim βU₂ uparitanam
cett.] uparitana° LU₂, uparijanam N₁N₂, uparitanu° PB lokacatuṣkam cett.] lokacatuṣka E,
lokah catusṭayam BL, lokam catuskam U₁ pr̄ṣṭhadāṇḍāṅkure cett.] pr̄ṣṭhadamḍāṅkule
N₂, pr̄ṣṭhadamḍāṅkure P, damḍaṣṭaḥemskure B, damḍaṣṭaḥemkure L maharlokaḥ
cett.] maharloka B daṇḍachidra° cett.] daṇḍaschidra° P, daṇḍasthita° U₁, uchidra° U₂
5–6 janolokaḥ cett.] janaloka BL 6 taddaṇḍa° cett.] daṇḍa° U₂ °nālimadhye em.] °nādi-
madhye EU₁, °nālimadhye PK₁U₂, °nālikāmadhye B, °tālikāmadhye L, °nālamadhye BJ, °nāli
N₁N₂ tapolokaḥ cett.] polokaḥ B daṇḍamalamadhye cett.] daṇḍamalamadhye EU₁

Notes: 2 taddaṇḍanādiṇḍimadhye: After section XXXIV up until section XLVIII, approxi-
mately 25% of the entire text disappears in two important witnesses of the β-group. The
two Nepalese manuscripts N₁ and N₂ exhibit a substantial lacuna, which suggests their close
affiliation. They must both be derived from the same exemplar or from each other. The
omissions of the text of N₁ and N₂ will not be documented in the apparatus until after their
respective *lacunae* to prevent an unnecessarily inflated critical apparatus with entries for
every omitted word. The reader will be informed in this register of the apparatus once their
evidence resumes.

[XXXIII. Triad of worlds]

Now, the threefold world within the body is taught.³⁵⁰ The earth realm (*bhūrloka*) is situated at the root support (*mūlādhāra*). The atmosphere (*bhuvarloka*) is at the tip of the penis. Heaven (*svarloka*) is at the base of the penis.

[XXXIV. Upper tetrad of worlds]

Now, the upper tetrad of worlds is taught. The world of greatness (*maharloka*) is at the sprout of the staff of the back. The world of men (*janaloka*) is within the opening of the spine.³⁵¹ In the centre of the tube of that spine is the world of ascetic heat (*tapoloka*). Within the lotus of the spine is the world of truth (*satyaloka*).³⁵²

³⁵⁰The earliest conception of the equation of the cosmos with the body is found in *Rgveda* 10,90. This concept becomes linked with yogic practice in subsequent Hindu traditions. According to the *Bhagavadgitā* and the *Kurma Purāṇa*, the deities Viṣṇu and Śiva are described as engaging in the practice of yoga. During this practice, they assimilate all external aspects by either encompassing the entire universe within their cosmic bodies or by engulfing everything, see Muñoz and Lorenzen, 2011:88. For a detailed exposition of the Purāṇic concept of the universe in Patañjali's yoga, see the commentaries on *Pātañjalayogaśāstra* 3.25, i.e., Mukerji, 1983:297–304 or Bryant, 2009:353–356. The idea of situating the universe into the yogic body is carried on into the traditions of Hatha- and Rājayoga and becomes a substantial constituent of their worldview, cf. *Amṛtasiddhi* 15–19. For a collection of references to the yogic body, see Mallinson and Singleton 2017: 171–227.

³⁵¹The localisation of the upper tetrad of worlds occurs along the spine, which is imagined as a lotus. While the *Tattvayogabindu* and the *Siddhasiddhāntapaddhati* locate *maharloka* at the sprout ("ankūre) of the spine, in the *Yogasvarodaya* we read about the root ("mūle) of the spine. The next world *janaloka* is at the opening ("chidra") of the spine. In the context of the simile of the spine with the lotus, this must be the rhizome of the lotus because the tube of the stem grows from it. I want to thank Mallinson for this hint. This rhizome is likely the root-bulb mentioned in *Tattvayogabindu* III, from which the central channel emerges. The *satyaloka* within the lotus of the spine may be the lotus of the eighth or ninth *cakra* (section XI–XII).

³⁵²For a lengthy presentation of Hindu cosmography and the inhabitants of the various spheres of the cosmos, see *Bhāgavatapurāṇa* 5.16–26 or *Vāyupurāṇa* 5.39.

[XXXV. catvāro lokasvāminah]

अथ ब्रह्माण्डमध्ये चत्वारो लोकस्वामिनः । तेऽपि पिण्डमध्ये वर्तन्ते । शरीरमध्ये
द्वे कुक्षौ ॥ द्वे शक्तिन्योः ॥ वक्षःस्थले ॥ कण्ठमूले ॥ कण्ठमध्ये ॥ लंबिकाया मूले ॥
तालुद्वारे ॥ तालुमध्ये ॥ ललाटे ॥

Sources: 2-4 cf. YSV (PT, p. 842): atha brahmāṇḍamadhyasthāś catvāro lokapālakāḥ | piṇḍa-
madhye tu tān jñātvā sarvasiddhiśvaro bhavet | indro brahmā viṣṇur iśaś catvāras cātmade-
vatāḥ | mūlādhāre catuspatre gajārūḍho mahān iti | sṛṣṭikarttā ca tatraiva svādhiṣṭhāne
mahān hariḥ | maṇipūre śūlapāṇīr aṣṭasiddhiśvaro mahān | tāludvāre tālumadhye lalāṭe
vakṣakaṇṭhake | 2-4 cf. SSP 3.4-5 (Ed. pp. 50-52): evam lokacatuṣṭaye brahmā devatā |
piṇḍamadhye anekamānābhīmānasvarūpī tiṣṭhati | viṣṇulokāḥ kuksau tiṣṭhati | tatra viṣṇur
devatā | piṇḍamadhye 'nekavyāpārakārako bhavati | hṛdaye rudralokāḥ | tatra rudro devatā |
piṇḍamadhyā ugrasvarūpī tiṣṭhati | vakṣaḥsthala īśvaralokāḥ tatreśvaro devatā | piṇḍamad-
hye trptisvarūpī tiṣṭhati | kanṭhamūle sadāśivalokāḥ tatra sadāśivo devatā piṇḍamadhye
saumyarūpī tiṣṭhati | kanṭhamadhye nīlakanṭhalokāḥ tatra nīlakanṭho devatā | piṇḍamadhye
'bhayasvarūpī tiṣṭhati | tāludvāre śivalokāḥ | tatra śivo devatā | piṇḍamadhye 'nupamasvarūpī
tiṣṭhati | lambikāmūle bhairavalokāḥ | tatra bhairavo devatā | piṇḍamadhye sarvottamas-
varūpī tiṣṭhati | tatrābhyanṭare mahāsiddhalokāḥ | tatra mahāsiddhadevatā | piṇḍamadhye
prabodhasvarūpī tiṣṭhati | lalāṭamadhye 'nādilokāḥ | lalāṭamadhye 'nādilokāḥ | tatrānādir
devatā | piṇḍamadhyā ānandaparāhantāsvarūpī tiṣṭhati |

2 catvāro DJK₁U₁] caturdaśā° cett. **lokasvāminah** DJK₁] lokāḥ svāmināḥ U₁, °lokāsthānāni
BLP, °lokāḥ stānāni U₂, °lokāni sthānāni E te 'pi DJK₁U₁] tānyapi cett. **piṇḍamadhye**
DJK₁U₁] piṇḍe BELU₂, piṇḍe P **vartante** E] vartate cett. **3 dve** kuksau em.] dvau kuksau
BL, dvau kuksi EP₂, dvau kuksinā DJK₁, dvau kuksinā U₁ **dve** śaktinyoḥ Sellmer conj.]
dve sakthinī ELU₂, dve sakthinī PB, vartate DJK₁U₁ **vakṣaḥsthale** em.] vakṣasthale DJK₁U₁,
vakṣaḥ sthalāṁ EB, vakṣaḥschalam P, vakṣasthalam U₂ **kanṭhamūle** LU₂] kamṭhamūlam
EPB, kamṭhasya mūle DJK₁U₁ **kanṭhamadhye** DJK₁U₁] kamardhye B, kamṭhamadhyam EL,
kamṭhamadhyah PU₂ **lambikāyā** mūle DJK₁U₁] lambikāmūlam γ **4 tāludvāre** DJK₁U₁]
tāludvāram γ **tālumadhye** DJK₁U₁] tālumadhyam γ **lalāṭe** DJK₁U₁] lalāṭamadhye E, lalāṭa-
madhyam BLP₂

[XXXV. Lords of the world]

Now, there are four lords (1-4) of the world in the universe.³⁵³ They also exist in the body. [Other deities and worlds exist within the body]³⁵⁴ two in the belly (5-6), two in the thighs (7-8), at the location of the chest (9), at the pit of the throat (10), in the centre of the throat (11), at the root of the uvula (12), at the entrance of the palate (13), at the forehead (14),...³⁵⁵

³⁵³ Only the reading of D, J, K_I and U_I (β -group) is plausible and *lectio difficilior*. The source text confirms this; the *Yogasvarodaya* introduces the *lokapālakāḥ*, which Rāmacandra renders as *lokasvāmināḥ*. In the γ -group, the subject was not understood and rewritten in an attempt to fix the passage.

³⁵⁴ I decided to add the words in the square brackets to derive the most probable sense of the list of locations based on the source texts.

³⁵⁵ Rāmacandra greatly simplifies his source texts at this point. The parallel passages in the *Yogasvarodaya* and the *Siddhasiddhāntapaddhati* provide much more detail. The background of what Rāmacandra wants to express lies somewhere between the two sources available to him (see sources in the first layer of the *apparatus criticus*). I translate the respective passage in the *Prāṇatoṣī* quoted with reference *Yogasvarodaye* (Ed. p. 842) as follows: “There are now four world keepers amid the external universe. Having recognised these within the body, the supreme ruler (of the body?) may be fully successful. Indra, Brahmā, Viṣṇu, and Īśa are the deities of the body (*ātman*). (1) In the four-petalled Mūlādhāra-[cakra] is the great one who is seated on an elephant (Indra). (2) There at Svādiṣṭhāna is the Creator, the great Hari (Viṣṇu). (3) In the Maṇipūra is the one with the trident in hand, the great lord of the eight supernatural powers (Śiva). (4) at the gate of the palate, (5) amid the palate, (6) on the forehead, (7) in the chest and (8) throat, (9) at the junction in the skull, and at (10) the uvula, (11) as well as at the opening of Brahman and (20) at the nine cakras, upper cakra and (21) at the triple peak. They are in the 21 worlds and must be realised in detail.” The passage of *Siddhasiddhāntapaddhati* 3.4-5 reveals further details of the physical locations listed by Rāmacandra: “Thus, Brahmā is the deity within the fourfold world. He resides in the body in various forms of self-esteem and pride. The world of Viṣṇu is situated in the belly (*kukṣau*). 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 (*vakṣaḥsthale*) 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 (*kaṇṭhamūle*) is the world of Sadāśiva. Sadāśiva is the deity there. Within the body, he exists in the form of being...”

शृङ्गाटिकायाम् ॥ कपालमध्ये ॥ कमलिनीमध्ये ॥ ब्रह्मरन्धे ॥ ऊर्ध्वकमलिन्यां त्रि-
कूटस्थाने ॥ एवमेकर्विशस्थानेष्वेकर्विशतिब्रह्माण्डानि वसन्ति ॥

[XXXVI. saptadvipāni piṇḍamadhye]

इदानीं सप्तद्वीपानि पिंडमध्ये कथ्यन्ते । मज्जामध्ये जम्बुद्वीपः ॥ अस्थिमध्ये शा-
5 कद्वीपः ॥ शिरोमध्ये शाल्मलिद्वीपः ॥ मांसमध्ये कुशद्वीपः ॥ त्वचामध्ये क्रौञ्च-
द्वीपः ॥ शरीरस्य लोममध्ये गोमयद्वीपः ॥ नखमध्ये श्वेतद्वीपः ॥ एतानि द्वीपानि
गुप्तानि देहमध्ये तिष्ठन्ति ॥

Sources: 1-2 cf. YSV(PT, p. 842): śṛṅgāṭikā kapāle ca lambikā brahmarandhrake | navacakram ūrddhvacakrañ ca trikūṭety ekavimśatiḥ | brahmāṇḍāni vasantīti jñātavyāni prayatnataḥ | 1-2 cf. SSP 3.4-5 (Ed. pp. 52-53): śṛṅgāṭe kulalokaḥ | tatra kuleśvaro devatā | piṇḍamadhye ānandasvarūpi tiṣṭhati | śāṅkhmadhye nalinīsthāne 'kuleśalokaḥ | tatra akuleśvaro devatā | piṇḍamadhye nirabhīmānāvasthā tiṣṭhati | brahmarandhre parabrahmalokaḥ | tatra parabrahma devatā | piṇḍamadhye paripūrṇadaśa tiṣṭhati | ūrdhvakamale parāparalokaḥ | tatra parameśvaro devatā | piṇḍamadhye parāparabhävas tiṣṭhati | trikūṭasthāne śaktilokah | tatra parāśaktir devatā | piṇḍamadhye 'sti vāvasthā sarvāśām sarvakartṛtvāvasthā tiṣṭhati | evam piṇḍamadhye saptapāṭalasahitaikavimśatibrahmāṇḍasthānavicāraḥ | 4-7 cf. YSV(PT, p. 842): sapta dvipāni kathyante 'dhunā tāni śṛṇu priye | jambūdvipas tu majjāyāṁ sākadvipas tu madhyamaḥ | sālmadvipah śiromadhye māṁsamadhye kuśas tathā | tvaci krauñco loma-madhye gomayadvipa iritaḥ | nakhamadhye tathā śvetāḥ saptadvipā vasundharā | jambūḥ sākas tathā sālmaḥ kuśaḥ krauñcas ca gomayah | śvetāḥ sapteti khaṇḍāni saptakhaṇḍair vasundharā | guptany etāni rūpāni dehamadhye sthirāṇi ca | 4-7 cf. SSP 3.7 (Ed. p. 54): majjāyāṁ jambūdvipāḥ | asthiśu sākadvipāḥ | śirāsu sūkṣmadvipāḥ | tvakṣu krauñcadvipāḥ | romasu gomayadvipāḥ | nakheśu śvetadvipāḥ | māmse plakṣadvipāḥ | evam saptadvipāḥ |

I śṛṅgāṭikāyām DK₁U₁] śṛṅgāṭikāyām J, śṛṅgāṭikā γ kapālamadhye em.] karālamadhye L, kapolamadhye cett.] kamalinīmadhye cett.] kamalinīmadhyam BL brahmarandhre DJK₁U₁] brahmaramḍhraḥ E, brahmaramḍhram BLP₂ 1-2 ūrdhvakamalinyāṁ trikūṭasthāne Birch em.] urdhvakamalinyās trikūṭasthānam U₂, urdhvakamalinyāḥ trikūṭasthāne U₁, ūrdhvakamalinyāḥ || trikūṭasthāne | saptapāṭale K₁, ūrdhvakamalinyāḥ || trikūṭasthāne || saptapāṭale DJ, ūrdhvam kamalinyā trikūṭasthānam LP, kamalinyāṁ strikūṭasthānam B, kamalinyas trikūṭasthānam E 2 evam cett.] evam D ekavimśasthānesv P] viṁśasthānek° B, ekam viṁśasthāneśv L, ekavimśatisthāne DEJK₁, ekavimśasthān U₂ ekavimśatibrahmāṇḍāni DEK₁U₁] ekavimśatibrahmāṇḍāni J, ekavimśabrahmāṇi BLP₂ vasanti cett.] vasamti BL 4 kathyante cett.] kathyate BL jambū cett.] jambū P asthi° DEJK₁] asthi° P, asti° BLU₁U₂ 4-5 sākadvipāḥ cett.] sākaladvipāḥ BL, sāktidvipāḥ JU₁ 5 śiromadhye cett.] śirāmadhye BEP, śariramadhye L sālmalidvipāḥ cett.] sālmalidvipāḥ U₂, sākaladvipāḥ B, sākadvipāḥ L 6 lomamadhye cett.] lomadhye U₁U₂ go-mayadvipāḥ DJK₁U₁] gomedadvipāḥ cett.] nakha° cett.] naṣa° K₁, tarava° LU₁ śvetadvipāḥ DJK₁U₁] puṣkaradvipāḥ cett.] dviḍpāni cett.] rūpani DJK₁U₁ 7 guptāni BLP₂] gupta° DJK₁U₁, om. E dehamadhye Birch conj.] °madhye cett.

at the junction (15), in the middle of the skull (16), at the centre of the lotus pond (17), at the aperture of Brahman (18), and at the place of the three peaks above the lotus (19-21). Thus, the 21 worlds reside in 21 locations.

[XXXVI. Seven continents within the body]

Now, the seven continents within the body³⁵⁶ are taught.³⁵⁷

(1) Within the marrow is the continent [called] Jambu. (2) Within the bones is the continent [called] Śāka. (3) In the head is the continent [called] Śalmali. (4) In the flesh is the continent [called] Kuśa. Within the skin is the continent [called] Krauñca. (6) Within the body hair is the continent [called] Gomaya. (7) In the nails is the continent [called] Śveta. These hidden continents are situated within the body.³⁵⁸

beneficial. In the centre of the throat (*kanthamadhye*) is the world of Nīlakanṭha. Nīlakanṭha is the deity there. In the body, he exists in the form of fearlessness. At the entrance of the uvula (*tāluḍavāre*) 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 (*śrīgāte*) is the world of the Kula. There, the Kuleśvara is the deity. Within the body, he resides in the form of bliss. Within the temple (*śāṅkhamadhye*) at the location of Nalinī is the World of Akuleśa. There, Akuleśvara is the deity. Within the body, he resides in the state of being free from pride, at the aperture of Brahman (*brahmāṇḍhre*), the world of Parabrahman. There, Parabrahman is the deity. Within the body, he resides in a state of completeness. At the upper lotus (*ūrdhvakamale*) is the world of Parāpara. There, Parameśvara is the deity. Within the body, he exists as the state of Parāpara. At the place of the three peaks (*trikūṭasthāne*) is the world of Śakti. There, Parāśakti is the deity. Within the body, she exists in the existential state for all and the all-creative state. Thus, that is the examination of the locations of the external universe consisting of 21 worlds and seven hells within the body." It is fascinating that he refrains from mentioning the various deities, which once again underlines Rāmacandra's profanist and simplifying agenda he follows in his text.

³⁵⁶ *Hatharatnāvali* 4.39 identifies the seven continents with the seven *dhātus*.

³⁵⁷ The world of earth (*bhurloka*) consists of seven continents and seven oceans.

³⁵⁸ The diagnostic conjecture "dehamadhye" is based on the reading of *Yogasvarodaya*.

[XXXVII. piṇḍamadhye saptasamudrāḥ]

इदानीं पिण्डमध्ये सप्तसमुद्राः कथ्यन्ते । प्रस्वेदमध्ये क्षारसमुद्रः ॥ ललाटमध्ये
क्षीरसमुद्रः ॥ वसामध्ये मधुसमुद्रः ॥ कफमध्ये दधिसमुद्रः ॥ मेदोमध्ये घृतसमु-
द्रः ॥ रक्तमध्ये इक्षुसमुद्रः ॥ वीर्यमध्ये ऽमृतसमुद्रः ॥ पादमध्ये कूर्मस्थानम् ॥

Sources: 2-4 cf. YSV (PT, pp. 842-43): samudrāḥ sapta kathyante piṇḍamadhye vyavasthitāḥ | lavaṇekṣusurāśarpirdadhidugdhajalāntakāḥ | lavaṇāṁ svedamadhye tu ikṣūrakte madhu tvaci | sarpir medo vasāmadhye dadhi kṣīram lalāṭake | viryamadhye 'mrto jñeyah pāde kūrmāḥ sthito mahān | 2-4 cf. SSP 3.8 (Ed. p. 29): mūrte kṣārasamudraḥ | śukre 'mr̄tasamudraḥ | lālāyām kṣīrasamudraḥ | kaphe dadhisamudraḥ | medasi ghṛtasamudraḥ | vasāyām madhusamudraḥ | rakte ikṣusamudraḥ | evam saptasamudrāḥ ||

2 saptasamudrāḥ cett.] samudrāḥ BL kathyante cett.] kathyate B, kathyete D prasvedamadhye cett.] svedamadhye U₁ kṣārasamudraḥ cett.] sārasasamudraḥ L, kṣārasasamudraḥ U₁, kṣārasasamudra K₁, kṣārasāgaraḥ U₂ lalāṭamadhye cett.] lālāmadhye P 3 kṣīrasamudraḥ cett.] kṣīrah samudraḥ E vasāmadhye cett.] vāṇmadhye E, viryamadhye svāduḥ samudraḥ || majjāmadhye U₂ madhusamudraḥ EP] madasamudraḥ B, madyasamudraḥ L, madhusamudraḥ U₂, om. DJK₁U₁ kaphamadhye cett.] om. DJK₁U₁ medo° BEP] meda° cett. **4 raktamadhye PU₁U₂**] vasāmadhye madhusamudraḥ || raktamadhye DU₁, npāmadhye madhusamudraḥ || raktamadhye J, rasamadhye E ikṣusamudraḥ cett.] ikṣurasamudraḥ U₁U₂, ikṣurasasamudraḥ EP 'mr̄tasamudraḥ JU₁] amṛtasamudraḥ DK₁, svādusamudraḥ E, svādukasamudraḥ BL, svādudakasamudraḥ P pādamadhye cett.] karmasthāna pādasamadhye B, karmasthāna pādamadhye L, pādam tale DK₁ kūrmasthānam cett.] kūrmastānam DJK₁U₁, om. BL

[XXXVII. Seven oceans within the body]

Now, the seven oceans within the body are taught.³⁵⁹ (1) Within the sweat is the salt ocean. (2) Within the forehead is the milk ocean. (3) Within the marrow is the honey ocean. (4) In the phlegm is the sour milk ocean. (5) In the fat is the ghee ocean. (6) Within the blood is the sugarcane ocean. (7) Within the semen is the ocean of the nectar of immortality. Situated at the feet is the place of the turtle.³⁶⁰

³⁵⁹ Rāmacandra, who bases his descriptions of the seven oceans on the YSV (PT, pp. 842-43) (cf. sources on the previous page) changed the order of oceans slightly. The respective passage can be translated as follows: "The seven oceans are taught to be situated within the body, [one of each] containing salt (*lavāṇa*), sugar (*ikṣu*), wine (*sura*), 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) ghee in the fat, (5-6) sour milk and milk in the forehead. (7) The nectar of immortality is known to be situated within the semen. A big turtle* (*the earth imagined as a tortoise floating on water) is situated at their feet."

³⁶⁰ The earth consisting of seven islands with mount meru in its centre represented as a tortoise floating on waters of the seven oceans, cf. *Mārkaṇḍeyapurāṇa* 58, *Bhāgavatapurāṇa* 5.16-26 and Bryant, 2009: 354.

[XXXVIII. navadvāramadhye navakhaṇḍāni]

इदानीं नवद्वारमध्ये नवखण्डानि कथ्यन्ते । भरतखण्डः ॥ काश्मीरखंडः ॥ स्त्री-
मण्डलखण्डः ॥ द्विजखण्डः ॥ एकपादखण्डः ॥ राक्षसखण्डः ॥ गान्धारखण्डः ॥
कैवर्त्तखण्डः ॥ गर्भखण्डः ॥

Sources: 2-4 cf. YSV (PT, p. 843): idānīn tu navadvāre navakhaṇḍāni samśr̄nu | pāyvā-
dau bhāratam khandam kāśmīram trikamandalam | dvijakhandam ekapādam khandam
vakṣye samandalam | kaivarttam garttagāndhāram navakhaṇḍam iti sthitam | 2-4 cf. SSP
3.9 (Ed. p. 55): navakhaṇḍāḥ nava dvāreṣu vasantiḥ bhāratakhaṇḍāḥ kāśmīrakhaṇḍāḥ
karparakhaṇḍāḥ śrīkhaṇḍāḥ śāṅkhakhaṇḍāḥ ekapādakhaṇḍāḥ gāndhārakhaṇḍāḥ kaivar-
takhaṇḍāḥ mahāmerukhaṇḍāḥ evam navakhaṇḍāḥ |

2 navadvāramadhye DEJK₁U₁] navadvāreṣu EPU₂, om. BL navakhaṇḍāni BPLU₂]
navakhaṇḍāḥ DJK₁U₁, om. E kathyante cett.] kathyate U₁ bharatakhaṇḍāḥ DJK₁U₁]
mukhe bharatakhaṇḍāḥ BPL, pādamadhye kūrmasthānam || mukham bhāratakhaṇḍam
U₂, om. E kāśmīrakhaṇḍāḥ DJK₁U₁] nāsikayoḥ kinnarakhaṇḍanaraharikhaṇḍauḥ E,
nāsikayoḥ kinarakhaṇḍe 3 P, nāsikayor madhye kināraharikhaṇḍā B, nāsikayor madhye
kinārasimhakhaṇḍā L, nāsikayoh || kinnaraḥ harikhaṇḍa U₂ 2-3 strīmaṇḍalakhaṇḍāḥ
DJK₁U₁] om. cett. **3 dvijakhaṇḍāḥ** DJK₁U₁] netrayoḥ ketumāla bhadrāśvau E, netrayoḥ
ketumāla bhadrāśve 4 P, netrayoḥ ketumāla bhadrāśve BL, netrayoḥ || ketumāla || bhadrāśve
U₂ ekapādakhaṇḍāḥ DJK₁] yekapādakhaṇḍāḥ U₁, om. cett. rākṣasakhaṇḍāḥ DJK₁U₁]
karṇayoh hiraṇmayakhaṇḍa ramyakakhaṇḍau E, karṇayor hiraṇmayaramyakakhaṇḍāḥ
5 P, karṇayor hiranyamayaramyakhaṇḍāḥ BL, karṇayoh || hiraṇmaya || ramyakakamde U₂
gāndhārakhaṇḍāḥ DJK₁] gaṇdhārakhaṇḍāḥ U₁, gude kurukhaṇḍāḥ E, gude kurukhaṇḍāḥ 6
P, gude kurukhaṇḍāḥ BL, gude kurukhaṇḍam U₂ **4** kaivarttakhaṇḍāḥ DJK₁U₁] limge ilāvṛ-
takhaṇḍāḥ E, limge ilāvṛtah 7 P, ilāvṛtam BL, limge ulāvṛtam U₂ garbhakhaṇḍāḥ DK₁U₁]
garbhakhaṇḍāḥ || cha || J, evam navakhaṇḍāḥ U₂, om. cett.

[XXXVIII. Nine regions within the nine doors]

Now, the nine continents³⁶¹ within the nine doors³⁶² are taught: Bharata (1), Kāśmīra (2), Strīmaṇḍala (3), Dvija (4), Ekapāda (5), Rākṣasa (6), Gāndhāra (7), Kaivartta (8) [and] Garbha (9).³⁶³

³⁶¹The island of Jambudvīpa consists of nine continents.

³⁶²The nine doors (*navadvāra*) refer to the nine orifices of the body: mouth, nostrils, eyes, ears, anus and gender.

³⁶³There is a clear divergence between the two main groups of manuscripts. I have edited according to the β -group, as its readings of the *khanḍas* are much closer to the source texts. The names of the doors are absent in the β -group and were likely also absent in Rāmacandra's original—perhaps because they were incomplete in the *Yogasvarodaya* or, more plausibly, because they were considered common knowledge. A diligent scribe of the γ -group, however, must have been dissatisfied with the original nomenclature and with the apparent omission of the names of the nine doors in his exemplar, and therefore felt compelled to rewrite the passage. Consequently, the γ -group transmits this section with an alternative nomenclature for the nine regions and includes the full set of names of the nine doors. The names of the nine doors are partially preserved in the *Prāṇatoṣinī* and entirely absent from the *Siddhasiddhāntapaddhati*. The γ -group locates (1) the Bharatakhanḍa within the mouth, (2–3) the Kinnara- and Harikhanḍa in the two nostrils, (4–5) the Ketumāla- and Bhadrāśva[-khanḍa] in the eyes, (6–7) the Hiranyamaya- and Ramyaka[-khanḍa] in the ears, (8) the Kurukhanḍa at the anus, and (9) the Ilāvṛta[-khanḍa] at the genitals. This system, together with a detailed and elaborate description, is presented in *Parākhyatantra* 5.61–93.

[XXXIX. piṇḍamadhye 'ṣṭakulaparvatāḥ]

इदानीं पिण्डमध्ये ऽष्टकुलपर्वताः कथ्यन्ते । मेरुदंडमध्ये मेरुपर्वतः ॥ ब्रह्मकपाट-
मध्ये कैलासपर्वतः ॥ पृष्ठमध्ये हिमाचलः ॥ वामस्कन्धे मलयाचलः ॥ दक्षिण-
स्कन्धे मन्दराचलः ॥ दक्षिणकर्णे विन्ध्याचलः ॥ वामकर्णे मैनाकः ॥ ललाटमध्ये
५ श्रीशैलः । अपरे पर्वताः हस्तयोः पादयोरङ्गुलीनां मध्ये वर्तन्ते ॥

Sources: 2–5 cf. YSV (PT, p. 843): idānīm parvatāś cāṣṭau kathyante śṛṇu yatnataḥ | merudanḍe sumerus tu piṭhamadhye himālayaḥ | vāmaskandhe tathā dakṣe malayo mandarācalah | vindhyas tu dakṣiṇe karue vāme maināka iśvari | lalāṭe madhyadeśe tu śrīśailaḥ parameśvari | tathā brahmakapāṭasthaḥ kailāsaḥ parvato mahān | sumerur himavān vindhyo malayo mandaras tathā | śrīśailo mainākaś ceti kailāso 'ṣṭau ca parvatāḥ | apare parvatāḥ sarve aṅgulimadhyavāsināḥ | 2–5 cf. SSP 3.10 (Ed. p. 56): meruparvato merudanḍe vasati | kailāso brahmakapāṭe vasati | himālayaḥ prṣṭhe | malayo vāmakandhare | mandaro dakṣinākandhare | vindhyo dakṣinākarne | maināko vāmakarne | śriparvato lalāṭe | evam aṣṭa kulaparvatāḥ | anye upaparvatāḥ sarvāṅguliṣu vasanti |

2 **idānīm** DJK₁U₁] idānīm cett. **piṇḍamadhye** DJK₁U₁] om. cett. **'ṣṭakulaparvatāḥ** em.] aṣṭakulaparvatāḥ PDJK₁U₁, aṣṭakulaparvatā U₂, aṣṭamakulaparvatāḥ BEL meruparvatāḥ em.] merumparvatāḥ DJK₁U₁, merumāndaraḥ cett. 3 **kailāsaparvatāḥ** DJK₁U₁] kailāsaḥ cett. **prṣṭhamadhye** EU₂] prṣṭhamadhye P, pr̄thviamadhye BL, paitimadhye D, paitihimadhye J, paithamadhye K₁U₁ **himācalah** cett.] himācalah || parvataḥ D, himācalaparvataḥ JU₁ vāmaskandhe cett.] vāmaskandhye K₁ 3–4 **dakṣināskandhe** cett.] dakṣaṇaskandhe DK₁U₁ 4 **mandarācalah** cett.] maṇḍirācalah K₁ **dakṣinākarne** cett.] dakṣaṇakarne DU₁ 5 **śrīśailaḥ** cett.] śrīśailāsaḥ B **parvatāḥ** DJK₁U₁] śailāḥ EU₂, śailā BPL **amgulināṁ** DJK₁EP] amgulibhyām U₁, amguli° BL **madhye** DJK₁U₁] mūlesu cett. **vartante** cett.] vartamitte || cha || J, vartate BL, parvate U₁

[XXXIX. Eight major mountains within the body]

Now, the eight major mountains³⁶⁴ within the body are taught.³⁶⁵ (1) Within the spine is Mount Meru.³⁶⁶ (2) Within the door of Bahman is Mount Kailāsa.³⁶⁷ (3) Within the back is the Himālaya.³⁶⁸ (4) Within the left shoulder the mountains of Malaya.³⁶⁹ (5) Within the right shoulder Mount Mandara.³⁷⁰ (6) In the right ear, the Vindhya mountain.³⁷¹ (7) the Maināka[-mountain]³⁷² is in the left ear. (8) Within the forehead Śrīsaila.³⁷³ Other mountains exist within the fingers of the hands [and] toes of the feet.

³⁶⁴The eight major mountains of Jambudvipa.

³⁶⁵*Hatharatnāvalī* 4.38ab situates all major mountains within the bones of the spine: *vīṇā-dāṇḍamayo merur asthini kulaparvatāḥ* | “The bones of Mount Meru resembling the neck of a *vīṇā* are the major mountains.” A related idea is expressed within *Yogavāsiṣṭha* 73.59cd: *jambūdvipe mahāmeruṃ kulaparvatasamkulam* || 59 ||. “In the continent of Jambudvīpa, there is the great Mount Meru, filled with the major mountains.”

³⁶⁶Mount Meru is considered to be situated at the universe’s centre. According to *Amṛtasiddhi* 2.1, the central channel (*sūṣumṇā*, madhyamā, etc.) is situated within Mount Meru.

³⁶⁷Cf. *Hathatattvakaumudi* 31.1-7. Here, Sundaradeva situates Mount Kailāsa at the center of the thousand-petalled lotus. Furthermore, he associates Mount Kailāsa as the abode of Śiva, having the nature of the form of *bindu*, etc.

³⁶⁸In the *Hathasamketacandrikā* (ORI B 220 f. 10r) the Himālaya is supposed to be visualised in the context of *cikitsā* for *doṣas* arising for the yogin who does not heed the rules of proper time and place in yoga practice. If the practitioner is shaking, he shall visualize the Himālaya (*nāgendra*) in his heart.

³⁶⁹The term *malayācala* usually refers to the mountain range on the west of Malabar (see Boethling, 1858: 37).

³⁷⁰In the *samudramanthana* episode of the *Viṣṇupurāṇa* (Ed. p. 75) Mount Mandara was used as a churning rod to churn the ocean of milk.

³⁷¹In *Bodhasāra* 12.1.6 the immobility of the mind through the practice of yoga is compared to the great mount Vindhya (*niścalatvam prajāyeta vindhyasyeva mahāgireḥ* ||6||).

³⁷²See *Puranic encyclopaedia*, p. 468 for references.

³⁷³The mountain has been associated with yoga practice, cf. *Yogatārāvalī* 28.

[XL. śarīre navanādyah]

इदानीं शरीरे नवनाड्य स्तिष्ठन्ति । तन्मध्ये नवानां नदीनां स्थानानि वर्तन्ते । ग-
ज्ञा यमुना वितस्ता चंद्रभागा सरस्वती विपाशा शतरुद्रा इरावती नर्मदा । अपरा
नद्योपनदिनिर्झराः स्रोतांसि तटाकानि वापीकूपा द्विसप्ततिसहस्रनाडीनां मध्ये ति-
5 ष्टन्ति ॥

Sources: 2-5 cf. YSV (PT, p. 843): śarīre navanāḍīsthā narmadā ca maheśvari | iḍāyām yamunā devi piṅgalayām sarasvatī | suṣumṇāyām vahed gaṅgā cānyonyāsu ca nāḍiṣu | gaṅgā sarasvatī godā narmadā yamunā tathā | kāverī candrabhāgā ca vitastā ca iḍāvatī | dvisaptatisahasreṣu nadīnadarparisravah | 2-5 cf. SSP 3.II-12 (Ed. p. 57): pinasā yamunā gaṅgā candrabhāgā sarasvatī | vipāsā śatarudrā ca śrirātriś caiva narmadā | evam navanadyo navanāḍiṣu vasanti | anyā upanadyah kulyopakulyā dvisaptatisahasranāḍiṣu vasanti |

2 śarīre cett.] śarīramadhye EU₂ navanāḍyas EU₂] navanadyas BLP, ṣnavanāḍyas DJK₁, navanāḍyahs U₁ tiṣṭhanti cett.] tiṣṭhati DJK₁U₂ navānām nadīnām cett.] navanadīnām E vartante cett.] vartamte | cha || J, nivartamte U₂, vartate B 3 yamunā cett.] jamunā J sarasvatī cett.] sarasvati L vipāsā cett.] vaipaśā DJK₁U₁ śatarudrā J] śatarudrā K₁, sā-tahṛdā DPU₁, śatahradā E, sā-satahṛdā B, śatadrūmā U₂ irāvati DJK₁E] irāvati BLPU₁, airāvati J, om. U₂ narmadā cett.] narmadā gamḍakī U₁, narmadā || gallakī || J aparā cett.] om. J 4 nadyopanadinirjharāḥ srotāṁsi em.] nadyopanadinair bhurasrota° D, nadyüpanadinair bhurasrota° U₁, nadyo nadānirjārā srotāṁsi P, nadyopanadī || nair jarasrota K₁, nadyopanadī-nair jñanasrota J, nadyo nadānirjñārāsty etāṁsi BL, nadyo nadānirjñārāsrotāsi U₂, nadyo nadāni srotāṁsi E taṭākāni E] taṭāka DJK₁, taṭānī BLP, taṭāga U₁, taṭhānī U₂ vāpiκūpā cett.] vāpiκupāḥ DJK₁ dvisaptati° cett.] dvisaptati° BP, disaptati E sahasraṇāḍīnām cett.] sahasraṇāḍīnā B, sahaṣraṇāḍī J, sahaṣraṇāḍī EU₁ 4-5 tiṣṭhanti cett.] tiṣṭhamtī U₁, tiṣṭhati JK₁

[XL. Nine rivers within the body]

Now, within the body, nine rivers³⁷⁴ are situated. Within it, the courses of the nine rivers exist. Gaṅgā, Yamunā, Vitastā,³⁷⁵ Candrabhāgā,³⁷⁶ Sarasvatī,³⁷⁷ Vipāśā,³⁷⁸ Śatarudrā,³⁷⁹ Irāvatī³⁸⁰ and Narmadā.³⁸¹ Other rivers and waterfalls near the rivers, streams, lakes, ponds and wells are within the 72000 channels.³⁸²

³⁷⁴The main microcosmic rivers of the yogic body are frequently associated with the main channels, c.f., for example, *Hathapradipikā* 3.108.

³⁷⁵The Jhelum river that originates in Kashmir and flows through present-day Pakistan, cf. Slaje, 2014: 325 and Geldner, 1907: 160.

³⁷⁶This is the Cenab River, cf. Nandikeśvara, Kentish Coomaraswamy, and Kristnayya Duggirala 2017. The river begins at the confluence of the Candrā and Bhāgā rivers near Tandi in the upper Himalayas in the Lahaul and Spiti districts of Himachal Pradesh. The river flows through the Jammu region in the south of the Union Territory of Jammu and Kashmir and the plains of Punjab, where the Jhelum and the Rāvī flow into it.

³⁷⁷Name of an important river in Vedic times, cf. Wilke and Moebus, 2011: 310.

³⁷⁸The present-day river Beas in the Punjab, cf. Geldner, 1907: 162.

³⁷⁹The Sutlej River, the longest of the rivers that flows through the Punjab.

³⁸⁰The Rāvī river of the Punjab, cf. Monier-Williams, 1899: 168.

³⁸¹The Narmada River flows from east to west in India, rises in the Amarkantak hills in the state of Madhya Pradesh, crosses the central highlands, flows through the states of Maharashtra and Gujarat and finally flows into the Gulf of Khambat in the Arabian Sea.

³⁸²The comparison of the river lists in *Tattvayogabindu*, *Yogasvarodaya*, and *Siddhasiddhāntapaddhati* suggests conclusions about their regions of composition due to notable differences. I thank Mallinson for this impulse. The three lists follow the order given in the texts:

Tattvayogabindu: Gaṅgā, Yamunā, Vitastā (mod. Jhelum), Candrabhāgā (mod. Cenab), Sarasvatī, Vipāśā (mod. Beas), Śatarudrā (mod. Sutlej), Irāvatī (mod. Rāvī), Narmadā.

Yogasvarodaya: Yamunā, Sarasvatī, Gaṅgā, Godā, Narmadā, Kāverī, Candrabhāgā, Vitastā, Idāvatī.

Siddhasiddhāntapaddhati: Pīnasā, Yamunā, Gaṅgā, Candrabhāgā, Sarasvatī, Vipāśā, Śatarudrā, Śrīrātrī, Narmadā.

While the *Tattvayogabindu* lists only North Indian rivers (esp. Kashmir and Punjab), the *Yogasvarodaya* also includes Godā (Godāvari) and Kāverī from the South, suggesting a South Indian provenance, supported by its closeness to the *Śivayogapradipikā*. The *Siddhasiddhāntapaddhati* replaces Vitastā with Pināsā and Irāvatī with Śrīrātrī, possibly corruptions, as the Lonavla Edition offers no better variants.

[XLI. saptavimśatinakṣatrāṇi ...]

सप्तविंशतिनक्षत्राणि द्विसप्ततिकोष्ठकान्त्राभ्यन्तरे वसन्ति । द्वादश राशयः ॥ मेषः ॥
 वृषः ॥ मिथुनः ॥ कर्कः ॥ सिंहः ॥ कन्या ॥ तुला ॥ वृश्चिकः ॥ धनुः ॥ मकरः ॥
 कुम्भः ॥ मीनः ॥ नवग्रहाः ॥ आदित्या ॥ सोमः ॥ मङ्गलः ॥ बुधः ॥ वृहस्पतिः ॥
 ५ शुक्रः ॥ शनिः ॥ राहुः ॥ केतुः ॥ पञ्चदशा तिथयोऽत्र मध्ये वसन्ति ।

Sources: 2–5 cf. YSV (PT, p. 843): itas tato dehamadhye ṛkṣaś ca saptavimśatiḥ | yogāś ca rāśayaś caiva grahāś ca tithayas tathā | 2–5 cf. SSP 3.13 (Ed. p. 57): saptavimśatir nakṣatrāṇi | dvādaśa rāśayah | navagrahāḥ | nava lakṣa tārāḥ | pañcadaśa tithayah | ete 'ntarvalaye dvisaptatisahasrakoṣṭheśu vasanti |

2 dvisaptatikoṣṭhakāntrābhyaṁtare P] dvisaptatikoṣṭhākāmtrābhyaṁtare B, dvisaptatikoṣṭākāmtrābhyaṁtare L, dvisaptatikoṣṭhakābhyaṁtare E, dvisaptatikoṣṭhakāmtrābhyaṁtare DK₁, dvisaptatikoṣṭhakāś cāmtrābhyaṁtar U₁, dvisaptatikoṣṭhakāś cātrābhyaṁtare J vasanti cett.] vasati J rāśayah cett.] rāśayāḥ B, meṣady dvādaśarāśayah || J meṣah E] meṣa || K₁U₂, meṣa° cett., om. J 3 vṛṣah E] vṛṣabha || U₂, °vṛṣa° cett., vṛṣi° K₁, om. J mithunah E] mithuna || U₂, °mithuna || K₁, °mithūnah P, °mithūna° B, °mithuna° cett., om. J karkah cett.] karka° P, karka || U₂, °karka || K₁, °karka° cett., om. J sim̄hah E] sim̄ha || U₂, °sim̄ha || K₁, °sim̄ha° cett., om. J kanyā cett.] kanyā || K₁U₂, °kanyā° cett., om. J tulā E] tula || K₁U₂, °tūla° cett., om. J vṛścikah em.] vṛściko E, vṛścika || K₁U₂, °vṛścīka° cett., om. J dhanuh em.] dhanur E, dhana || K₁U₂, °dhana° cett., om. J makarah em.] makara || K₁U₂, °makara° cett., om. J 4 kumbhah em.] kumbha || K₁U₂, °kumbha° cett., om. J mināḥ em.] °mināḥ BL navagrahāḥ cett.], navagrahā K₁, navagrahāḥ P, °adityādinavagrahāḥ J °adityā em.], °aditya° cett., ravi || U₂, om. J somah em.], °soma° cett., °soma | DK₁, camdra || U₂, om. J maṅgalah em.], mamgala | DK₁U₂, om. J, °mamgala° cett. budhah em.], budha || K₁U₂, budha | D, °budha° cett., om. J bṛhaspatih em.], °bṛhaspatih P, bṛhaspati | DK₁, vṛhasyati || U₂, °bṛhaspati° cett., om. J 5 śukrah em.], śukra || K₁U₂, śukra° D, °śukra° cett., om. J 5 śaniḥ em.], °śaniḥ P, śanī || U₂, śani || K₁, °śani° cett., om. J rāhuḥ P], rāhu || K₁U₂, °rāhu° cett., om. J ketuh PU₁U₂], ketavaḥ E, ketu K₁, °ketu cett., om. J pañcadaśa tithayo cett.] pañcadaśa tithayah || L, pañcadaśa tithih || B, padaśa tithayo U₂ 'tra DK₁EPU₂] atra BJL, ātra U₁ vasanti cett.] tiṣṭhamti U₂

[XLI. Twentyseven constellations ...]

Twenty-seven constellations³⁸³ are located inside the intestines in the seventy-two vessels.³⁸⁴

The twelve zodiacal signs (*rāśi*): Aries, Taurus, Gemini, Cancer, Leo, Virgo, Libra, Scorpio, Sagittarius, Capricorn, Aquarius, and Pisces.³⁸⁵

Nine Planets: Sun, Moon, Mars, Mercury, Jupiter, Venus, Saturn, Rāhu and Ketu.³⁸⁶

The fifteen lunar days reside here inside [the body].

³⁸³In *Hathatattvakaumudi* 45.34-35, one of the results of yoga is the perception of heavenly gardens, the stars, the moon, etc.: *mano layam yadā yāti bhrūmadhye yogato nṛṇām | jihvāmūle 'mr̥tasrāvo bhrūmadhye cātmadarśanam || 34 || kampanam tathā mūrdhni manasaivātmadarśanam | devodyānāni ramyāni nakṣatrāṇi ca candramāḥ || ṛṣayāḥ siddhagandharvāḥ prakāśam yānti yoginām ||*

³⁸⁴The *Siddhasiddhāntapaddhati* reads *dvisaptatisahasrakoṣṭheśu*, which denotes 72,000, as opposed to Rāmacandra's 72. However, none of the witnesses of the *Tattvayogabindu* preserves this reading. The number 72,000 appears more convincing since *Vivekamārtanda* 16 states that the *kanda*, located between the navel and the penis, is the origin of the 72,000 channels. This number cannot be coincidental, suggesting that this passage might be corrupted.

³⁸⁵Twelve zodiac signs are mentioned in the *Vasiṣṭhasaṃhitā Yogakāṇḍa* in 5.30-31. They appear in a larger discussion of the nature of the self, the relation of the self with time and the cycles of breath in the body (5.4-29). From 5.32-33, the text discusses the twelve zodiac signs and their influence on various aspects of human life.

³⁸⁶A detailed analysis of the *navagrahas* can be found in Kropf, 2005. For an explanation of the concept of Rāhu and Ketu, see Kropf 2005: 142.

यथा समुद्रमध्ये लहरी वर्तते । तथा शरीरमध्ये ऊर्मिनाम लहरी भवति ॥ तथा ऊर्मश्वलनाच्छरीरे चलनं भवति । धावनं भवति । तन्मध्ये समग्रं तारामण्डलं वर्तते । त्रयस्त्रिंशत्कोटयो देवता बाहुरोममध्ये वसन्ति । पृष्ठिरोममध्ये षडशीतिस-हस्तदिव्यतपस्त्विनः । पीठोपपीठानि ऊर्ध्वपृष्ठोपरि यानि रोमाणि तन्मध्ये वसन्ति ।

Sources: 1-3 cf. YSV (PT, p. 843): lahariṣu mīnāmāni cāvāhanām sthāpanām tathā | sarvāṅgeṣu ca deveśi samagram ṛkṣamaṇḍalam | trayastrīmśatkoṭay astu nivasanti ca devatāḥ | sarvāṅgeṣu ca deveśi samagram ṛkṣamaṇḍalam | 1-3 cf. SSP 3.13 (Ed. pp. 57-58): anekatārā-maṇḍalam ūrmipuṇje vasati | trayastrīmśatkoṭidevatā bāhuromakūpeṣu vasanti | 3 cf. YSV (PT, p. 843): trayastrīmśatkoṭay astu nivasanti ca devatāḥ | cf. SSP 3.13 (Ed. p. 58): trayastrīmśatkoṭidevatā bāhuromakūpeṣu vasanti | 3-4 cf. YSV (PT, p. 843): tathā pīṭhāni sarvāṇi dehamadhye sthitāni ca | 3-4 cf. SSP 3.13 (Ed. p. 58): anekapīṭhopapīṭhakā romakūpeṣu vasanti |

1 yathā cett.] pīṭhasya romamadhye yathā U₁ samudramadhye cett.] om. P laharī cett.] laharā B, om. P tathā cett.] om. P ūrmi° K₁] ūrmi° DJ, urmmi° BLPU₂, urmi° U₁, kūrmmi° E bhavati cett.] bhavanti U₂ 1-2 tathā urmeś em.] tathā urmeś U₁, tasyāḥ ūrmyah D, tasyāḥ ūrmyah K₁, tasyā ūrmyas J, ūrmyas calāś E, ūrmyas calāś P, ūrmmiś calāś B, ūrmyas calāḥ || U₂, om. L 2 calanāc charīre em.] calanāśarīre U₁, calācharīre DJK₁, cataḥ || śarire B, cataḥ śarire P, tataḥ śarīra° U₂, tataḥ E, om. L dhāvanām bhavati DJK₁U₁] dhāvanām ca cett., om. E samagram cett.] samagram B, samagra° U₁U₂ 3 trayastrīmśatkoṭayo BL] trayastrīmśatkoṭyo PJK₁, trayah trīmśatkoṭyo U₂, trayah striśatkoṭī U₁, trayastrīśatkoṭyo D, trayastrīmśatkoṭī° E devatā DJK₁U₁] devatāḥ | cett. vasanti cett.] vasanti DJU₁ prṣṭhi-romamadhye em.] prṣṭhiromamadhye BLU₁, prṣṭhiromamadhye PU₂, pīṭhasya romamadhye DJK₁, om. E ṣadaśīti° DJK₁U₁U₂] ṣadaśati° BL, ṣadaśī° P, om. E 3-4 °sahasra° cett.] om. E 4 divya cett.] om. E °tapasvināḥ BLPU₂] °tapasvino DJK₁U₁, om. E pīṭhopapīṭhāni conj.] pīṭhopapiṭhe LP, miṣṭhopapiṭher B, pīṭhopapiṭho° U₂, pīṭhamahāpiṭhau DJK₁U₁, om. E ūrdhvapṛṣṭhopari em.] urdhvapṛṣṭhopari U₁, ūrddhvatuṣṭopari DJK₁, °rdhvapari U₂, dvavostopari P, dvaiṣṭhopari B, dvaiṣṭhipari L, om. E yāni BDJPU₁U₂] yoni J, yā L, om. E romāṇi BDLPUS₂] romāṇi U₁, om. E tanmadhye cett.] om. E vasanti cett.] santi JU₁, om. E

Just as the wave resides in the ocean, so does the wave called Ūrmi³⁸⁷ exists in the body. Thus, from the fluctuation of Ūrmi, movement arises in the body, [and] flowing arises. Within her, the totality of stars exists.

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

Within the hairs of the back, there are 86,000 (*sadaśītisahasra*) heavenly ascetics. Seats [of power] and secondary seats [of power]³⁸⁸ reside within the hairs³⁸⁹ which are on the upper part of the back.

³⁸⁷ Rāmacandra's concept of *ūrmi* is remarkable. The term *ūrmi* is present in one of his source texts. The SSP 3.13 reads: *anekatārāmaṇḍalam ūrmipuñje vasati* | “The totality of stars resides in the mass of the wave(s).” It appears that both mentions of *ūrmi* could derive from historically much earlier statements of the Kashmiri Śaiva exegetes in which *ūrmi* is a synonym for *spandaśakti*. In his commentary to *Spandakārikā* 1.1 Kṣemarāja writes: *sā caisā spandaśakti garbhikṛtānantasargasamḥāra kaghanāhantācamatkārānandarūpā nihśeṣaśuddhāśud-dharūpāmātrameyasaṁkocavikāsābhāsanasatattvā sarvopaniṣadupāsyā yugapad evonmeṣanimeṣamayī* || *tathā hi śivādeḥ kṣityantasyāśeṣasya tattvagrāmasya prāksṛṣṭasya samḥartṛrūpā yā nimeṣabhūr asāv evodbhaviṣyaddaśāpekṣayā sraṣṭurūponmeṣabhūmis tathā viśvanimeṣabhūś cidghanatonmeṣasārā cidghanatānimajjanabhūmir api viśvōnmeṣarūpā* || *yad āgamaḥ | lelihānā sadā devī sadā pūrṇā ca bhāsate* || *ūrmir eṣā vibodhābdheḥ śaktir icchātmikā prabhoḥ* || *iti* ||. For Kṣemarāja *ūrmi* is the *spandaśakti*, the goddess (*devī*) and thus the *icchāśakti* of lord Śiva. *Ūrmi* is the force that sets in motion the creation and dissolution of the universe.

³⁸⁸ The emendation to *pīthopapīthāni* is based on the reading of the *Siddhasiddhāntapaddhati*, which reads *anekapīthopapīthakā* (cf. sources). The manuscripts of the *Tattvayogabindu* offer two main readings. The β -group preserves the reading *pīthamahāpīthau*, whose dual form does not align with the final verb *vasanti* preserved in all manuscripts. The γ -group retains variants of *pīthopapītha* with inconsistent case endings. Given that this is the reading of the source text, I preferred the γ -variant over the β -variant. Consequently, I corrected the case ending to the grammatically appropriate nominative plural.

³⁸⁹ In the *Siddhasiddhāntapaddhati*, the macrocosmic elements are in the pores of the skin (*romakūpa*). However, Rāmacandra seems to take a different view by consistently locating the macrocosmic elements within the body hair (*roma*).

हृदयरोममध्ये तक्षकमहानागः ॥ कर्कोटकः ॥ शङ्खः ॥ पुलकः ॥ वासुकिः ॥ अनन्तः ॥ शेषः ॥ एते नागा वसन्ति । उदररोममध्येऽपरे नागा वसन्ति । गणगन्धर्वकिन्नरकिंपुरुषाप्सरोविद्याघरगुह्यकाः । शरीरमध्ये मर्मस्थानेऽनेकतीर्थावली वसन्ति । अश्रुपातमध्ये मेघमण्डलं वसति । अनन्ताः सिद्धयो बुद्धयाः ५ प्रकाशमध्ये वर्तन्ते । चन्द्रसूर्यौ द्वयोर्नेत्रयोर्मध्ये वर्तते । अनेकवनस्पतिगुल्मलतातृणानि जङ्घारोममध्ये वसन्ति ।

Sources: १-३ cf. YSV (PT, p. 843): hrdaye vyomamadhye tu anantādyās tu vāsukih | udare vyomamadhye tu pare nāgā vasanti hi | १-३ cf. SSP 3.13 (Ed. p. 58): kulanāgā vakṣasi vasanti | ३-५ cf. YSV (PT, p. 843): udare vyomamadhye tu 'pare nāgā vasanti hi | gandharvakinnarāḥ śurā vidyādharaapsarādayaḥ | anekatīrthavarṇāś ca guhyakāś ca vasanti hi | ३-५ cf. SSP 3.13 (Ed. p. 58): gandharvakinnarākīmpuruṣā apsarasām gaṇā udare vasanti | ३-५ cf. YSV (PT, p. 843): anantasiddhayo buddhyā prakāśo varttate hṛdi | meghasya maṇḍalam jñeyam aśrupāte tathaiva ca | ३-५ cf. SSP 3.13 (Ed. p. 59, in mss. B₁, W, P₁, P₃): anekatīrthāni marmasthāne vasanti | anantasiddhā matiprakaśe vasanti | ५-६ cf. YSV (PT, p. 843): candrārkau netrayormadhye jaṅghā lomasu sākṣīnaḥ | ṭṛṇagulmādikañcāpi viśvarūpam smaret tataḥ | ५-६ cf. SSP 3.13 (Ed. p. 59): candrasūryau netradvaye vasataḥ | anekavṛkṣalaṭāgulmatrṇāni jaṅghāromakasthāne vasanti |

१ hrdayaramamadhye cett.] om. BL takṣakamahānāgah DJK₁] takṣakah mahānāgah EU₂, takṣakamahānāga P, takṣamā nāgah U₁, om. BL karkoṭakah DK₁PU₂] karkotah JU₁, om. BEL śaṅkhaḥ cett.] śaṅkha K₁, om. BL pulakah P] pulikah JU₁, pulika DK₁, kulakah U₂, takṣakah E, om. BL vāsukih EPU₂] vāsuki DJK₁U₁, om. BL १-२ anantah P] ananta° E, anamta J, ānamta° U₁, ānanta DK₁U₂, om. BL २ śeṣah JU₂] °śeṣah E, śoṣa P, °śoṣa U₁, śeṣa DK₁, om. BL ete cett.] om. BL nāgā cett.] nāga E, om. BL vasanti cett.] vasamti || cha || J, om. BL °madhye cett.] °madhye | D 'pare JU₁] apare cett. ३ gaṇa° DJK₁U₁] guṇa° BELP, gamdha° U₂ °kinnarakīmpuruṣāpsaro° J] °kīmnarakīmpuruṣa || apsaro D, °kīmnarakīmpuruṣa || apsaro || K₁, °kinnarapuruṣāpsaro° U₁, °kinnarāpsaro° EU₂, °kinnarābhāro° BL, °kinarā P °vidyādhara° cett.] °vidyādhāra | D, vidyādhāra | K₁, om. P °guhyakāḥ BEL] °guhyakah U₂, °guhyaka JU₁, guhyaka DK₁, om. P śārīramadhye cett.] śārimadhye D, madhye P marmasthāne U₁] karmasthāne DK₁, om. cett. ३-४ 'nekatīrthāvali PU₂] anekatīrthāvali BL, naikatīrthavalli JU₁, nenekatīrthavalli DK₁, anekatīrthāni E ४ meghamāṇḍalam cett.] meghamāṇḍala B vasati EPU₂] vasati L, vasamti DJK₁U₁, vasamti B anantah DEJK₁P] anaṁtā BLU₁U₂ buddhayaḥ em.] buddhayaś ca cett., buddhayac ca B ५ vartante EJK₁PU₂] vartate BDLU₁ °sūryau cett.] °sūryo BDL dvayor DEP] dvayā° B, dvayo LU₂, dvayaur K₁, om. JU₁ netrayor DK₁E] netreyor P, netrayo B, netrayoh U₂, netradvaya° JU₁ madhye cett.] °madhye || J, om. U₁ vartate cett.] pravartate U₂, vasamti U₁, vasamti || cha || J ५-६ anekavanaspaticulmalatātṛṇāni BELP] anaikavanaspaticulmatrṇāni D, anekavanaspaticulmalatāni U₁, anekavanaspaticulmatrṇāni JK₁, anekavana | spaticulmalatātṛṇāni U₂ ६ °roma° cett.] °rora° BL °madhye cett.] °sthāne DJK₁ vasanti cett.] vasati JU₂, varttamte DK₁

Within the hairs of the chest: the great Nāga Takṣaka, Karkoṭaka, Śaṅkha, Pulaka, Vāsuki, Ānanta and Śeṣa. These Nāgas reside [there].³⁹⁰

Within the abdominal hair reside other snakes, [as well as] Gaṇas, Gandharvas, Centaurs, Dwarves, Apsaras, Vidyādharas, and Guhyakas.

Many series of pilgrimage sites are located at vulnerable places within the body. Within the falling tears resides the totality of clouds. Infinite supernatural powers exist within the light of the intellect (*buddhi*).³⁹¹

The sun and the moon exist within the two eyes.

Many trees, bushes, creepers and grasses live within the hairs of the legs.³⁹²

³⁹⁰ Notably, none of the known sources contains the names of the snake demons.

³⁹¹ The original reading suggested by the manuscript transmission is: *anantāḥ siddhayo buddhayaś ca prakāśamadhye vartante* | “Infinite supernatural powers and *buddhis* exist within the light.” While a plural of *buddhi* appears in other Sanskrit texts, its meaning in this context is rather ambiguous. Furthermore, the source text suggests a more coherent reading. Emending *buddhi* to the genitive singular form *buddhayāḥ*, supported by the formulation *matiprakāśe* in the *Siddhasiddhāntapaddhati* (cf. sources), resolves nearly all issues within the sentence. Without this emendation, the reference to light in the *Tattvayogabindu* would remain undefined and, therefore, nonsensical in this context, as there is no unspecified *prakāśa* within the body. Additionally, this adjustment avoids the problematic plural form of *buddhi*. The only remaining issue is the *ca*, which likely entered the text during an early stage of transmission once *buddhayāḥ* became *buddhayah*.

³⁹² Rāmacandra does not explain why he teaches the microcosmic equivalents of the macrocosmic world within the yogic body. Other texts state possible reasons. For example, immediately after the verses on the various contents of the yogic body *Śivasaṃhitā* 2.5 states: *jānāti yaḥ sarvam idaṁ sa yogī nātra samśayah* | “One who knows all this is a yogi, in this, there is no doubt.” SSP 3.1 explains: *piṇḍamadhye carācaram yo jānāti sa yogī piṇḍasaṃvittir bhavati* || 1 || “He who knows the movable and immovable within the body is a yogi who has the realization of the body.”

पुरुषस्य नृत्यदर्शनात्। गीतश्रवणात्। वल्लभवस्तुनो दर्शनात्। य आनन्द उत्प-
द्यते सः स्वर्गलोकः कथ्यते। रोगपीडादुर्जनेभ्यः पुरुषस्य यद्दुःखं उत्पद्यते। तद्व-
हुतरं नरकं कथ्यते। अथ च यत्कर्मकरणात् सर्वेषां लोकानां स्वमनसि च शुभं न।
भरते। तत्कर्म बन्धनमित्युच्यते। अथ च यत्कर्मकरणान्मनोमध्ये शङ्खा न भवति
५ तत्कर्म मुक्तिकारणम्॥

Sources: १-३ cf. YSV (PT, pp. 843-844): samagradaर्शनान् muktah svargabhogañ ca mat-
sukham | tad etac cintayā yāti rogaśokavivarjitaḥ | १-३ cf. SSP ३.१४ (Ed. pp. 59-60): yat sukham
tat svargaḥ | yad duḥkham tan narakah | yat karma tad bandhanaṁ | yo nirvikalpaḥ sā muk-
tiḥ | svasvarūpajñānadasāyām nidrādau svātmajāgarah śāntir bhavati | evam̄ sarvadeheṣu
viśvarūpah paramēśvaraḥ paramātmā 'khaṇḍasvabhāvena ghaṭe ghaṭe cit svarūpi tiṣṭhati |
३-५ cf. YSV (PT, p. 844): yat karmā karmanā śāṅkā manomadhye bhaved vahiḥ | tatkar-
makaraṇam muktir ity āha bhagavān śivah |

१ **puruṣasya** cett.] puruṣasya vādyā J, puruṣasyāvādya U₁ **nṛtyadarśanāt** DEP]
nityadarśanād BDK₁L, darśanāt || U₂, nṛtyod° U₁, nṛtyot° J **gītaśravaṇāt** cett.] gītaśravaṇād
U₁ **darśanāt** cett.] darśanād U₁ ya PJ] yā U₁, yaḥ BDK₁EL, om. U₂ **2 saḥ** E] sa DJK₁U₁U₂,
om. BLP **svargalokaḥ** BELP] svargaloka U₂, bahuरānamdaḥ svarga++lah D, bahuरānam-
daḥ svargaphalaḥ K₁U₁, sa bahuरānamdaḥ || cha || svargaphalaḥ J °piḍa° DJK₁] °piḍa° U₁,
°piḍito E, °piḍato BP, °piḍāto U₂, °piḍāno L **durjanebhyaḥ** cett.] durjanebhya BLP yad
duḥkham L] yat duḥkham E, yat duḥkha B, yaduḥkham P, duḥkham DJK₁U₁, duḥkha U₂
2-3 tad bahutaram cett.] tat bahutaram DK₁, bahutaram JU₁ **3 narakam** cett.] nakam
U₁ atha ca yat karmakaraṇāt sarveṣām lokānām svamanasi ca śubham na JU₁] om. cett.
4 bharate U₁] bhāsate J, om. cett. tat karma bandhanam ity ucyate JU₁] om. cett. **yatkar-**
makaraṇān PU₂] yatkarmakaraṇāt cett. manomadhye cett.] manobudhye BL śāṅkā cett.]
śāṅkā U₂ **bhavati** cett.] bhaviti K₁, bhavamti U₂ **5 muktikāraṇam** cett.] muktikaraṇam ||
cha || J, kamuktikāraṇam BLP

The person's bliss that is generated as a result of seeing dance, listening to songs, [and] viewing beloved objects, that [bliss] is called heaven. The person's suffering that arises as a result of the pain caused by disease and wicked people, that great [suffering] is called hell. Moreover, an action that does not bring goodness to all people and one's mind, that action is said to be bondage.³⁹³ And furthermore, the action that, when performed, does not cause doubt in the mind, that action is the cause of liberation.³⁹⁴

³⁹³This sentence is only preserved in J and U₁. The manuscripts N₁ and N₂ have a *lacunae* here and manuscripts D and K₁ of the β-group omit the sentence. The sentence significantly improves the meaning of the entire paragraph. Therefore, it is likely that the sentence belongs to the original text. This error in the other witnesses can easily be explained here as a haplography of the following sentence, as they begin similarly. A similar statement is found in Rāmacandra's source text, the *Siddhasiddhāntapaddhati* (cf. sources).

³⁹⁴Structurally, lacking any introductory statement, these sentences at first sight do not convincingly align with the context of the yogic body's contents. However, the structure is consistently preserved across all witnesses. Furthermore, this sequence corresponds to the presentation of contents in the *Siddhasiddhāntapaddhati*, as well as the *Yogasvarodaya* (cf. sources). Both source texts conclude the chapter with information about the contents of the yogic body. Rāmacandra's formulations are a synthesis of the two source texts. Gharote and Pai (Ed. p. 60, cf. sources) note the following regarding the corresponding passage in the *Siddhasiddhāntapaddhati*: "Thus, the Supreme Lord of universal nature exists in every manifestation in the form of *cit*. Heaven and hell are not two worlds which the souls visit after leaving the body, but only mental states of happiness or sorrow."

[XLII. rājayogāc charīre cihnāni]

- इदानीं राजयोगाच्छरीरे एताहशानि चिह्नानि भवन्ति । तानि कथ्यन्ते । सकलरो-
गनाशः । सकलपृथ्वीं पश्यति । तदनन्तरं तत्त्वविषयं ज्ञानमुत्पद्यते । समग्रां भा-
षां जानाति । ततः पुरुषस्य देहो वज्रमयो भवति । सर्पदंशो सति मरणं न भवति ।
५ ततः पुरुषस्य बुभुक्षापिपासानिद्रोष्णताशीतबाधां न कुर्वन्ति । वाक्सिद्धिर्भवति ।
विद्युत्पाते शरीरे काचिद्धानिर्न भवति । तदनन्तरं पवनयोगी पुरुषो भवति । समग्रां
पृथ्वीं दृष्ट्या पश्यति । अणिमाद्यष्टसिद्धिर्भवति ।

Sources: ३-५ cf. YSV (PT, p. 844): yasya darśanamātreṇa rogaśokavivarjitaḥ | paramānan-
dacittaḥ syāt tapasvī caiva kīrttitāḥ | saptadvipā bhaved dṛṣṭā tattvajñānam tato bhavet |
sarvabhāvam vijāniyād vajradeho bhavet tathā | sarpadaṣte viṣam na syāt kṣudhā nīdrā ṭrṣā
tathā | ५-६ cf. YSV (PT, p. 844): usnātā śītāt ceti vāksiddhiḥ syān na samśayah | vidyutpātē
'pi dehasya kvacid hānir na jāyate | ६-७ cf. YS (PT, p. 844): tato 'sau vāyuyogi syād dṛṣṭvā
prthvikulānvitāḥ | aṇimādyasṭasiddhiḥ syān ...

२ idānīm cett.] idānī BPU₂ rājayogāc charīre DJEL] rājayogā || charire K₁, rājayogāc charīre
॥ B, rājayogācharīre U₁, rājayogāśarīre U₂, rogayogācharīre P etādṛṣāni cett.] yādṛṣāni E
२-३ sakalaroganāśāḥ cett.] sakalarogaḥ nāśāḥ U₁, sakalarogaḥ || J ३ sakalapṛthvīm cett.]
sakalāṁ pṛthvīm P paśyati cett.] paśyati BDK₁L tad anantaram cett.] tad amṛtaram P,
tad anaṁtara^o U₂ tattvaviṣayam DJK₁U₁] om. cett. ३-४ samagrām bhāṣām cett.] sama-
grā bhāṣā EU₂, samagrā bhāṣā B, samagra bhāṣā L ४ °damśe cett.] °damśo P, °damśena E,
°damśema B sati JK₁] sati DU₁, om. cett. na cett.] om. L bhavati cett.] bhavatī B, vati U₂
५ tataḥ cett.] tat° BL, om. JU₁ puruṣasya cett.] om. JU₁ bubhukṣā DEK₁U₂] bunnukṣā P,
babhukṣā BL, om. JU₁ pipāsanidroṣṇatā° L] pipāsanidroṣṇatā° U₂, pipāsanidrā | usnātā ||
DK₁, pipāsanidrollatā EB, pipāsanidrolmatā P, om. JU₁ °śītā° cett.] śītātā P, śītoṣṇatā E, śīta
nā DK₁, om. JU₁ kurvanti cett.] karoti K₁, kuroti D, om. JU₁ vāksiddhir cett.] vāk || siddhir
K₁, om. J bhavati cett.] bhavatī B, om. J ६ śārīre DJK₁U₁] om. cett. kācid hānir na U₂]
kācid glānir na BL, na kiṁcid glānir D, na kiṁcid vānir K₁, kvacid dhvanir J, kvācid glānir na
U₁, kācid bādhāpi E °yogi K₁U₁] °rūpi PU₂, °rūpi BL, °yopi DJ, °rūṣi E puruṣo cett.] puruṣi E
७ pṛthvīm cett.] pṛthvī B dṛṣṭyā DEK₁P] dṛṣṭā BL, dṛṣṭvā JU₁U₂ aṇimādyasṭasiddhir cett.]
aṇimāmahimāgarimālādhimā tathā U₂ bhavati cett.] prātikāmyamiśatvam || viśītvam || ity
aṣṭasiddhayah || U₂

[XLII. Signs in the body as a result of Rājayoga]

Now, signs like this manifest in the body as a result of Rājayoga.³⁹⁵ They are described. The eradication of all diseases occurs. He sees the entire world. Subsequently, knowledge whose range is the principles arises. He understands all languages. Then, the person's body becomes as hard as a diamond. After a snake bite has taken place, death does not occur. Then, the troubles of hunger, thirst, sleep, heat and cold do not oppress for the person. Perfection of speech arises. When struck by lightning, there is no damage whatsoever to the body. Subsequently, the person becomes a yogin of the wind.³⁹⁶ He sees the entire earth with [his] gaze. The eight supernatural powers beginning with "becoming infinitely small" etc. (*animādi*) arise.

³⁹⁵The repeated mention of the effects of Rājayoga seems redundant since the topic has been covered extensively already in section XVI-XVII. Nevertheless, these specific results have not been mentioned so far. In the descriptions of previous chapters, the unhinderedness, equanimity and bliss resulting from Rājayoga were emphasised. Here, the focus shifts to physical results such as health, strength, supernatural abilities or resilience.

³⁹⁶Rāmacandra employs *pavanayogi* as a synonym for *vāyuyogi* of his source text *Yogasvarodaya*. The following sentences suggest that the *pavanayogi* is so-called because the yogin can move freely through space, like the wind. That reminds us of *Amanaska* 1.65: *dvādaśāhalayenāpi bhūcaratvam hi sidhyati | nimiśārdhapramāṇena paryataty eva bhūtalam* || 65 || Birch (213: 243) translates: "By means of absorption for a period of twelve days, the state of moving across the earth is achieved. Within half the time [it takes to] blink an eyelid, [the yogin can] travel [anywhere] around the world." An e-text search for *pavanayogi* yielded no hits, in contrast to *vāyuyogi*. However, the term seems to be mostly associated with *prāṇāyāma* in other texts, as in the case of *Rudrayāmalatantra* 61.177: *pavaneśāś cānilasthā paramātmā nirantarāḥ (em.) nināntarā vāyupūrakārī ca vāyukumbhakavadhī* || 175 || *vāyucchidrakaro vātā vāyunirgamamudrikā | kumbhakastho recakasthā pūrakasthātipūriṇī* || 176 || *vāyyvākāśādhārarūpi vāyusañcārakāriṇī | vāyusiddhikaro dātri vāyuyogi ca vāyugā* || 177 || "(175) The lord of the breath, residing in breath is the supreme self, not interrupted anywhere. She is one who performs the inhalation of the breath and the one who executes the retention of the breath. (176) He is one who pierces with the breath, he is the blower; she is the one who seals the outflow of the breath. He abides in retention, she abides in exhalation, in inhalation, and in intensified inhalation. (177) She is the one who has the form of a support of space and breath, the one who sets the breath in motion. He is the one who accomplishes the breath, the giver and the yogin of the wind; and she the one who moves the wind."

श्रीपद्मश्च महापद्मः शङ्खो मकरकच्छपौ ।
मुकुन्दकुन्दनीलाश्च खर्वश्च निधयो नव ॥ XLII.1॥

- 5 महापद्माद्या नव निधयः समीप आगच्छन्ति । आकाशमध्ये दशसु दिक्षु गमना—
गमनबलं भवति । यत्र लोके गमनेष्ठा भवति । तत्र लोके गच्छति । आज्ञा सर्वत्र
स्फुरति । परमेश्वरं समीपे पश्यति । करणे हरणे सामर्थ्यं भवति ॥

Sources: 5–7 cf. YSV (PT, p. 844): ...mahāpadmodayas tathā | āgacchanti samīpe ca nidhayo
nātra samśayaḥ | yatreccchā gamanam̄ tatra svarge martye rasātale | sphuraty ājñākhyāḥ
sarvatra samīpe parameśvaraḥ | kārane hāraṇe śakto rakṣaṇe 'pi ca pārvati | ātmamadhye
mano nityam̄ nirjane nivaset sudhiḥ | kṛtvātmanamanasor aikyam̄ prāpnoti paramam̄ padam |

Parallels: 2–3 ≈Amarakośa 1.1.165–1.1.166: mahāpadmaś ca padmaś ca śaṅkho makarakaccha-
pau | mukundakundanilāś ca kharvaś ca nidhayo nava ||

2 śrīpadmaś ca mahāpadmaḥ E] śrīpadmaś ca mahāpadmaṁ PB, padmaś ca mahāpadmaś ca
U₂, om. DELU₁ śaṅkho BLU₂] saṅkho P, om. DU₁ makarakacchapau em.] makarakacha-
pah BLU₂, makarakachapaḥ° P, om. DU₁ 3 mukundakundanilāś ca em.] mukumdo kumḍo
ca nilaś ca unm. U₂, kumdonukumḍanilaś ca P, kumdonukumdoś ca nilaś ca BL, om. DU₁
kharvaś ca nidhayo nava em.] vijñeyā nidhayo nava P, vajrayoni cīdātmakā BL, vajrayo
navanidhi U₂, om. DU₁ 5 mahāpadmādyā DEJK₁U₁] mahāpadmājñā BL, mamaḥāpadmā P
nava nidhayayaḥ em.] nava nidhyayaḥ EJ, nava nidhayaya K₁, nava nidhapa U₁, nidhyayah D,
nanidhyayahḥ || L, navinidhyayah || B, dhānavanidhaya P samīpa E] samīpe cett. āgaccha-
nti cett.] āgacchati U₂, āgacchatī || nava nidhayayaḥ samīpa āgacchanti | B ākāśamadhye cett.]
ākāśa° JU₁ daśasu cett.] °daśa U₂ dikṣu cett.] dikṣumadhye DJK₁U₁ 5–6 gamanāgamana-
balam̄ cett.] gamanāgamanavallabhām̄ BL, gamanāgamanē bhavataḥ balam̄ E 6 bhavati
cett.] bhavati B yatra cett.] om. E loke cett.] om. E gamanechā cett.] om. E bhavati
cett.] bhavati U₁, om. E tatra cett.] yatra BPU₁, om. E loke cett.] om. E gacchati cett.]
om. E ājñā cett.] ajñā BLP sarvatra cett.] om. E 7 sphurati cett.] om. E paśyati cett.]
paśyamti BU₂ karaṇe cett.] karaṇaḥ° K₁, karanam̄ D harane cett.] taraṇe U₂ sāmarthyam̄
cett.] ca sāmarthyam̄ JU₁, +++++marthyam̄ D

XLII.1 1. Śrīpadma (“glorious lotus”), and 2. Mahāpadma (“great lotus”), 3. Śamkha (“conch”), 4. Makara (“crocodile”), and 5. Kacchapa (“turtle”), 6. Mukunda (“gem”), 7. Kunda (“jasmine”), and 8. Nīla (“saphire”), as well as 9. Kharva (“[another type of] gem”) are the nine treasures.³⁹⁷

The nine treasures, beginning with the Mahāpadma, are near at hand. The power of coming and going within the ten cardinal points in space arises. Wherever one desires to go in the world, one goes there. Unlimited force manifests everywhere. One sees the Supreme Lord nearby. The capability to create and destroy arises.

³⁹⁷The verse is absent in the β -group and therefore greyscaled. A scribe must have added this verse. The verse might stem from the *Amarakośa*. The nine treasures traditionally belong to the god Kubera, the lord of the riches, the wealthiest god. I emended the edition according to the traditional list. The nine treasures that a virtuous emperor possesses are also mentioned in *Sarvāṅgayogapradipikā* 3.21: *jākaiṁ saba baiṭhe hī sūjñai | asa sabahiṁna kī bhāṣā būjñai | sakala siddhi ājñā mahiṁ jākai | navanidhi sadā rahaiṁ ḥiṁga tākai || 21 ||* Here, the *navanidhis* are one of the results of Rājayoga (Rājayoga in the *Sarvāṅgayogapradipikā* is *vajrolīmudrā*). Furthermore, they are mentioned in *Jogpradipyakā* 601 (*nātika chaṁda sahajahī pāvai aştasidha navanidha cali āvai | prāṇāyāma ādi vasi hoī dasavai dvāra pahautai soī || 601 ||*) in the context of the *mahābandhamudrā*. On top of that, the *navanidhis* occur in the *vajroli-section* of the *Jog Manjari*: *jākaum̄ saba dehī ko sūjhai aura sakala jīva kī bhāṣā būjhai | sarva siddhi āgyā maiṁ jākai navanidhi rahai sadā ḥiṁga tākai |*

[XLIII. *gurubhakteḥ phalam*]

इदं गुरुभक्तेः फलम्। आत्ममध्ये मनसो विश्रामकरणमिच्छता पुरुषेण सद्गुरोः
सेवां कृत्वा सावधानं मनः करणीयम्। अभ्यासबलात्परमप्राप्तिः। तेन स्वस्य म-
नसः समरसं कर्तव्यम्। चन्द्रसूर्यौ यावत्पिण्डो निश्चलो भवति। श्लोकः॥

5 सम्यक्स्वभावकिरणोदयचिद्विलासे।
व्यक्ते स्वशान्तिमहतां स्वयमेव याति।
ग्रस्ते स्ववेगनिचये पदपिण्डमैक्यम्।
सत्यं भवेत्समरसं गुरुवत्सलानाम्॥ XLIV.I॥

Sources: 2-4 cf. YSV (PT, p. 844): *candraḥ sūryaḥ sthiro yāvat tāvad dehasthitis tathā | tāvad ekam̄ samābhāṣya prāpnoti ca sadāgatiḥ | sa bhavet kavītā dhirā niścalā sāntir eva ca | gurupā-daprasādena tad aikyam̄ yāti siddhibhāk̄ | 4-8 ≈SSP 5.79 (Ed. p. 105): sam̄vitkriyā vikaraṇo-dayacidvilāsavīśrāntim eva bhajatām svayam eva bhāti | graste svaveganicaye padapiṇḍam aikyam satyam bhavet samarasam guruvatsalānām |*

2 **gurubhakteḥ** cett.] *gurubhaktaiḥ P phalam* cett.] *phalam* bhavati U₂ *viśrāma*karaṇam cett.] *viśrāma*m̄ karaṇam̄ B, *viśrāma*m̄ karaṇam L *icchatā* cett.] *icchatām* BL, *icchatī* J *sadguroḥ* cett.] *sadguruḥ* DU₁ 3 *kṛtvā* cett.] *kṛtva*++ D, *kṛtvā* || U₂ *sāvadhānam* cett.] *māvadhānam* U₂ *karaṇīyam* cett.] *kṛtvā karaṇīyam* L, *kṛtvā karaṇīyam* B *abhyāsa*balāt cett.] *abhyāsa*balāt || L *paramaprāptih* cett.] *paramapadaprāptih* U₂ *tena* cett.] *tena saha DJK₁U₁* 3-4 *svasya manasah* BLP₁] *svasya manah* DK₁, *svascha manah* U₁, *svaśiṣya-manasah* E, *svasya* J 4 *samarasaṁ* L *samarasyam* DK₁PU₂, *samasyam* J, *svāsthyaṁ* E, *om.* BU₁ *kartavyam* cett.] *om.* B *candraśūryau yāvat* EK, PU₁] *camdrasūryau yāvit* D, *camdrasūryo yāvat* J, *camdrasūryayāt* L, *camdrasūryavat* U₂, *om.* B *piṇḍo* PLU₂] *piṇḍe* DE, *piṇḍau* U₁, *om.* B *niścalo* PJLU₁U₂] *niścalau* DE, *om.* B *bhavati* cett.] *bhavataḥ* E, *bhavatiḥ* D, *om.* B *ślokaḥ* DK₁U₂] *śloka* JL₁, *om.* BEP 5 *samyak°* cett.] *samyagāḥ unm.* U₁, *om.* B *svabhāvaka*raṇodaya° cett.] *karānotdṛdi* U₂, *om.* B *cidvīlāse* em.] *cidvīlāsam* DJK₁U₁, *cidvīlāsa* ELP₁, *cidvīlāsam* U₁, *samarad vilāsa* || *unm.* B 6 *vyakte* Hanneder conj.] °grastaṁ BDJK₁ELPU₂, *grasta*sa^magram *unm.* U₁ *svaśānti°* cett.] *saśānti* U₁ *mahatām* U₁] *manasā* BLP, *bhavatām* U₂, *avatām* DJK₁, *samatām* E *svayam* cett.] *svam* B *yāti* cett.] *yāmi* P, *śānti* BL 7 *graste* cett.] *grāme* U₂ *svaveganicaye* cett.] *svavegam* nicaye DK₁, *svavegam* niścayed J, *svaveganiścaye* U₁, *sveramganicaye* U₂ *padapiṇḍam* aikyam cett.] *padapiṇḍam* aikyam D, *yada piṇḍam* aikyam U₂ 8 *satyam* cett.] *sataṁ* B, *satām* L *guruvatsalānām* em.] *guruvatsalānām* DJK₁PU₂, *guruvatsalābhām* BL, *guruvatsalām* ca E, *guruvatchalānām* U₁

[XLIII. Result of devotion towards the teacher]

This is the reward for devotion to the teacher. An attentive mind should be cultivated by the person desiring to bring about peace of mind within the self after having frequented the teacher. As a result of the power of practice, one attains the supreme [state]. By that, he shall cultivate the uniform taste of one's own mind.³⁹⁸ The body becomes unchangeable for as long as the moon and sun exist. [There is a] verse:

XLIII. i ³⁹⁹When the play of consciousness,⁴⁰⁰ the manifestation of the rays of one's intrinsic nature, becomes clear, one arrives at the vastness of peace of the self. When all one's agitations are devoured, the body and [supreme] place⁴⁰¹ truly become one uniform taste for those who are affectionate to the teacher.

³⁹⁸In the *Hathapradipikā* 4.70 (= *Vivekamārtanda* 163; ≈ *Yuktabhavadeva* 11.30; ≈ *Hathasāṅketa-candrikā* f. 117v), the word *samarasatvam* is used to gloss the state called *samādhi*: *yadā samksiyate prāṇo mānasam ca viliyate | tadā samarasatvam yat samādhiḥ so' bhidhīyate ||* When the breath is destroyed and the mind dissolves, all experience is the same (*samarasatva*). That is called *samādhi*." In this context, *samarasa*, which literally means "same taste," indicates equanimity and mental silence.

³⁹⁹The metre is Vasantatalaka.

⁴⁰⁰The manuscript's accusatives in *pāda* ab are perplexing. Ideally, one would anticipate a Locativus Absolutus construction as observed in *pāda* c, i.e., **cidvilāse | graste*. The conversion of accusatives into locatives is a satisfactory solution. Hanneder contends that it is highly implausible for *cidvilāsa* to be an entity that can be devoured. The agitation *nicaya* is antithetical to *cidvilāsa*. The repetition of variants of *grasta* is suspect, as it does not harmonise with *pāda* b. Therefore, *grastam* is probably a dittograph of *graste*. Hence, I adapted the conjecture "vyakte", proposed by Hanneder in *pāda* c to yield a coherent verse.

⁴⁰¹Within the *Siddhasiddhāntapaddhati*, *piṇḍa* and *pada* refer to the body and the [supreme] place. The *piṇḍa* is discussed in SSP's chapters two and three. This conclusion is drawn from the fact that throughout these chapters, various elements are located within the body (*piṇḍa*), such as the nine *cakras* and sixteen *ādhāras* or the fourteen worlds. The term *pada* is a shorthand for *paramapada*, the supreme place, as shown in *Siddhasiddhāntapaddhati* 5.1: *atha piṇḍapadayoḥ samarasakaraṇam kathyate | mahāsiddhayogī pūrvoktakrameṇa parapiṇḍādisvapiṇḍāntam jñātvā paramapade samarasam kuryāt ||1||* "Now, the process of achieving the uniform taste of the body and the [supreme] place is taught. As it was taught gradually before, after ...

[XLIV. avadhūtapuruṣasya lakṣaṇam]

इदानीमवधूतपुरुषस्य लक्षणं कथ्यते ।

यस्य हस्ते धैर्यदण्डः खर्परं शून्यमानसम् ।
योगैश्वर्येण संपन्नः सोऽवधूत उदाहृतः ॥ XLIV.1॥

5 भेदाभेदौ यस्य भीक्षाभरणं जागरं तथा ।
एतादृशोऽपि पुरुषः सोऽवधूत उदाहृतः ॥ XLIV.2॥

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

Sources: 3-4 ≈SSP 6.10 (Ed. p. III): yasya dhairyamayo dañḍah parākāśam ca kharparam | yogapaṭam nijāśaktih so 'vadhūto 'bhidhiyate | 5-6 ≈SSP 6.11 (Ed. p. III): bhedābhedaū svayam bhiksām kṛtvā sāsvādane rataḥ | jaraṇam tanmayībhāvah so 'vadhūto 'bhidhiyate |

2 lakṣaṇam cett.] lakṣaṇam BDJK₁LU₁, kathyate cett.] āha BL 3 haste cett.] hastai U₂ kharparam cett.] kharaparam DU₁, kharpara° J śūnyamānasam D] śūnyam āsanam EPU₂, śubhasanam L, śunyabhāsanam B, śūnyanāmakam JU₁, śūnyamāna K₁ 4 yogaiśvaryena cett.] yogaiśvaryai unm. B, yogaiśvarye unm. L sampannaḥ cett.] sampanna P, sapannaḥ U₂ so 'vadhūta cett.] so vadhūtam BL udāhṛtaḥ cett.] udāhṛtam BL 5 bhedābhedaū cett.] bhedābhedo U₂ bhiksābharaṇam cett.] bhiksābhakṣaṇam DU₁ jāgaram P] jaraṇam BDEJK₁LU₁, jiraṇam U₂ 6 etādrśo 'pi cett.] tādrśopi unm. BL so 'vadhūta cett.] so vadhūtam BL 7 ātmā DEJK₁P] ātmāt B, ātmār L, ātmai U₁, ā+++ U₂ hy akāro cett.] dyukāro BL vijñeyo cett.] vijñoyau B vakāro cett.] vikāro BL 8 dhūtas cett.] dhūtam E, dhūtasa unm. D tatkampānam cett.] samṛtāpanam E so 'vadhūto cett.] so vadhūta BLP nigadyate cett.] nirucyate JU₁

[XLIV. Characteristics of an Avadhūta person]

Now, the characteristics of an Avadhūta-person are taught.⁴⁰²

XLIV. 1 He, who has the staff of courage⁴⁰³ in [his] hand, whose begging bowl is mind of emptiness, he who is endowed with the power of yoga is called an Avadhūta.

XLIV. 2 He, whose alms are “difference and non-difference,”⁴⁰⁴ whose ornament is vigilance,⁴⁰⁵ only 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 mental residues of [mundane] existence; *dhūta* is said to be the shaking off of those [mental residues]; he is called an Avadhūta.⁴⁰⁶

...having realised the beginning with the universal body and ending with the own body, the great Siddhayogin should merge into the supreme place.” According to *Tattvayogabindu* XLIX, the *paramam padam* is a synonym for *param tattvam*, the “supreme reality”. Thus, here, the phrase *padapinḍam aikyam* must be considered to refer to the goal of yogic endeavour, which is the state of Rājayoga. The concept perhaps derives from *Kubjikāmatatantra* II.48.

⁴⁰² According to Kanamarlapudi (2023), the spectrum of meaning of the term *avadhūta* has shifted considerably from the original concept of the antinomian ascetic across texts over the centuries. The Avadhūta was integrated into the Brahmanical *āśrama* system, its unconventional traits and unorthodox practice were tamed, and the Avadhūta was thereby elevated to a legitimate and finally even to the highest class of *samnyāsa āśrama*. In Kanamarlapudi’s words, the Avadhūta became a sanitised *samnyāsin*, see Kanamarlapudi, 2023: 18.

⁴⁰³The term *dhairya* can have royal connotations (see Boethling, 1858: 167) and could be translated as “courage of a prince”.

⁴⁰⁴The *bhedābheda*-Vedānta schools hold the belief that the individual self is both distinct and inseparable from the ultimate reality, Brahman, bridging the gap between Advaita’s monistic view of complete identity and Dvaita’s dualistic perspective of absolute distinction. See Nicholson (2023) for a discussion of the concept of *bhedābheda*.

⁴⁰⁵Only manuscript P preserves the reading *jāgaram*, which is the word of the source text and according to Brunner (1963: 134) means vigilance in Śaiva traditions. Here, the word is attested in neuter form. The other manuscripts present the following variants: *jāraṇam*, and *jīraṇam*. These options make less good sense. Another possibility would be to understand *jāgaram* = *jagaram* (n.) as “armour”.

⁴⁰⁶The origin of this verse, the next verse, and the subsequent prose passage remains uncertain.

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

यः पुरुषो द्वितीयं न पश्यति केवलं स्वस्वरूपं पश्यति सोऽवधूतः । अथवा यस्य
मनश्चलभावं न दधाति सोऽवधूतः कथ्यते । यन्न दृश्यते तदव्यक्तमित्युच्यते ।
५ तदव्यक्तं प्रत्यक्षेण पश्यति । यत्किञ्चित्पश्यति तत्सर्वं ग्रसति । मुक्तमिति ज्ञायते ।
सोऽवधूतः कथ्यते ।

अवधूततनुः सोमो निराकारपदे स्थितः ।
सर्वेषां दर्शनानां च स्वस्वरूपं प्रकाशते ॥ XLIV.5॥

Sources: ७-८ ≈SSP 6.32 (Ed. p. 118): avadhūtatanur yogī nirākārapade sthitah | sarvesām
darśanānām ca svasvarūpam prakāśate |

१ *vakārārtho* cett.] *vikārādirsthor unm.* BL 'tha cett.] ya BU₁U₂ २ *etad dvayam* P] *etad*
dūyam E, *etad vayam* cett. *yah jānatī* BL] *japam* *kuryāt* E, *yam* *jayati* *yah* P, *jīyate* *yah*
DK₁, *jīryate* *yah* U₁, *jayati* *yah* U₂ *udāhṛtaḥ* cett.] *udādhṛttā* B, *udādhṛtaḥ* L, *udārataḥ*
U₁ ३ *dvitīyam* EU₂] *dvitīya* P, *dvitīyam* BLDU₁ *paśyati* cett.] *paśyati* || U₂, *paśyamti* B
svasvarūpam cett.] *svasvarūpa* J *paśyati* cett.] *tiṣṭhati* DU₁ °vā cett.] °vo E, °cā DJK, U₁
४ *manas* cett.] *manah* DJK₁U₁ *cañcalā*° cett.] *camcalam* BL, *camcali* U₂, *cacala*° J *bhāvam*
cett.] *bhāva* B, *bhāve* U₁ *dadhāti* cett.] *dhadhāti* | BD so 'vadhūtaḥ cett.] *so vadhūtaḥ* |
BL *kathyate* cett.] *om.* BL *yan na* EP₁] *yanma* DK₁, *athavā kasyase* *panna* BL, *yatra* J, *om.*
U₂ *dr̥syate* cett.] *isyate* B, *om.* U₂ *tad* cett.] °d BL ५ *tad avyaktam* cett.] *tad avyakta*°
DJU₁ *paśyati* cett.] *yasyati* BL, *paśyati* U₁ *yatkīmcit* cett.] *yatkīmcid* BELP *paśyati* cett.]
dr̥syate PLU₂, *ṛsyate* BE *tatsarvam* cett.] *tatatsarvam* P, *tatsarva* L *grasati* JP] *grasati*
DK₁U₁, *grasamti* U₂, *grastati* E, *gasati* BL *muktam* cett.] *muktim* U₂ *jñāyate* cett.] *jñāyate*
|| U₂, *jñānam* *paśyati* | E ६ *so 'vadhūtaḥ* cett.] *sāvadhūtaḥ* P, 'śauvadhūtaḥ K₁ *kathyate*
cett.] *kathyamte* U₂, *kathyataḥ* K₁ ७ *avadhūta*° cett.] *āvadhūta* U₁ °tanuh BEJU₁] *tanuḥ*
DK₁LP, ++++ U₂ *somo* cett.] *somā* L, *samo* J *sthitaḥ* cett.] *sthita* U₁ ८ *darśanānām* cett.]
darpaṇānām U₂ *prakāśate* BLP] *prakāśyate* cett.]

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

The person who does not see a second [person]⁴⁰⁷ but only sees [other people as] his own essential nature alone is an Avadhūta. Or, he whose mind does not cause the unsteady state is said to be an Avadhūta. What is not seen, it is said, is the unmanifest. He sees the unmanifest by means of direct perception. Whatever he sees, all of that he devours.⁴⁰⁸ He is known to be liberated. He is said to be an Avadhūta.

XLIV.5 The body of the Avadhūta is Soma,⁴⁰⁹ existing in a formless state. It shines forth as the essence of all philosophical views.

⁴⁰⁷ For *dvitiyam* in the sense of “second person” or “another person”, see *Kāśikhaṇḍa* 4.41.7 and *Aṣṭāvakragītā* 18.16.

⁴⁰⁸ The verb *grasati* conveys that all experiences are assimilated into the Avadhūta’s *svavarūpa*.

⁴⁰⁹ Rāmancadra has substituted the word *yogin* of his source text with *soma*. *Soma* can have various meanings, with a common translation being the “moon”. The moon’s radiance is often associated with the juice of the Soma plant, interpreted as *amṛta*, the “nectar of immortality”, or sometimes as *kṣīra*, “milk”, akin to the Ambrosia of Greek mythology (see Gonda, 1960). In several yoga texts, the body becomes filled with nectar and subsequently perfected through yoga practice, as seen in *Gorakṣayogaśāstra* 28ab: *tataḥ kṣīramayo dehah piṇḍasiddho bhaved dhruvam*. Chapter three of the *Maitreyopaniṣat* describes Maitreya’s personal mystical experience in the supreme yogic state. In 3.3ab, he experiences himself as *soma*: *vijñāno ‘smi višeṣo ‘smi somo ‘smi sakalo ‘smyaham* | The *Vivekamārtāṇḍa* (6 chapters) 2.58–73 explains that *soma*, the moon is considered the king of the Brahmins because, even after waning, it begins to wax again, thus embodying its immortal nature: *dhiro vīdvān ko na ničatvam uccair āpatkālam prāpya yāti prayogāt | kṣīṇo dhatte vastrānanto ‘peksām̄ somo ‘smākaṁ brāhmaṇānāṁ tu rājā* || 55 || *dehasthairyan bheṣajaiḥ samprayuktan̄ prāyah pūrṇām̄ yad bhavet sā durāśā | kṣīṇāṅgaḥ syād oṣadhiśo ‘pi yasmāt | somo ‘smākaṁ brāhmaṇānāṁ tu rājā* || 73 ||. In his *Hṛṣapradipikājyotsnā* 3.126, Brahmānanda compares the significance of Rājayoga as the king of Yogas for all other yoga practices with the moon as the king of the Brahmins: *pakṣāntare rājño nrpasya yogo rājayoga rājasambandhas tāṁ vinā prthvi bhūmir na rājate | śāstāram̄ vinā bhūmau nānopadravasambhavāt | rājā candraḥ | somo ‘smākaṁ brāhmaṇānāṁ rājā iti śruteḥ | tasya yogam̄ sambandham̄ vinā niśā rātrir na ...*

सत्यमेकमजं नित्यमनन्तमक्षयं ध्रुवम्।
ज्ञात्वा यस्तं वदेद्धीमान् सत्यवादी स कथ्यते ॥ XLIV.6॥

यत्क्षिदैक्येन पश्यति स एकः । †तस्य मनो जानाति नाशो न तादृशां पदार्थं
ज्ञात्वा काले चेष्टा भवति+स सत्यवादी कथ्यते ।

- 5 प्रसरं भासते शक्तिः संकोचं भासतेऽपि च ।
तयोः संयोगकर्ता यः स भवेत् सत्ययोगभाक् ॥ XLIV.7॥
- विश्वातीतात्त्या विश्वमेकमेव विराजते ।
संयोगेन सदा यस्य सिद्ध्योगी स गद्यते ॥ XLIV.8॥

Sources: 1-2 cf. SSP 6.60 (Ed. p. 128): satyam ekam ajam nityam anantam cākṣayam dhruvam | jñātvā yas tu vaded dhīrah satyavādi sa kathyate | 5-6 ≈SSP 6.64 (Ed. p. 129): prasaram bhāsate śaktih samkocam bhāsate śivah | taylor yogasya kartāyah sa bhavet siddhayogirat | 7-8 ≈SSP 6.65 (Ed. p. 130): viśvātītam yathā viśvam ekam eva virājate | samyogena sadā yas tu siddhayogī bhavet tu sah ||

1 **ekam** cett.] ekām DJK₁U₁ **ajam** cett.] ja *unm.* D **nityam** BELP] nityam cett. **anantam** BEK,LP] manam tam DU₁U₂, manam hy J 2 **jñātvā** cett.] jñātvāt LD **yas tam** em.] hy astam U₁, hy asta J, hy evam γ, hy sva K₁, hy ++++ D **vaded** cett.] vadet U₂ **satyavādī** cett.] *om.* L **sa** cett.] *om.* U₂ 3 **yatkīmcid** cett.] yatkīmcin E, yatkīm BL, *om.* U₂ **aikyena** DJK₁] aikena U₁, kena BL, yena P, na E, *om.* U₂ **paśyati** cett.] paśyati U₁, paśyamti BL, *om.* U₂ **sa** cett.] sa sa D, *om.* U₂ **ekaḥ** cett.] eko E, *om.* U₂ **tasya** cett.] hy evam E, *om.* U₂ **mano** cett.] manaso BELP, *om.* U₂ **jānāti** JL] vijānāti E, na jānāti P, jānātir B, jātitā D, jātinā K₁, jnānamti U₁, *om.* U₂ **nāśo na** DK₁] na nāśo na BLP, nāśa na E, tādrśo J, tādrśot U₁, *om.* U₂ **tādrśām** cett.] *om.* U₂ **padārthaṁ** cett.] padārtha P, *om.* U₂ 4 **jñātvā** cett.] jñā BL, *om.* U₂ **kāle** cett.] kāla^a DU₁, *om.* U₂ **ceṣṭā** cett.] *om.* U₂ **bhavati** cett.] *om.* U₂ **sa satyavādī** kathyate cett.] *om.* U₂ 5 **prasaram** conj.] vasare PLU₂, vāsvare E, vāsvre B, vasare DJK₁U₁ bhāsate conj.] bhāsvare BDEPU₂, bhāskare JK₁LU₁ **śaktih** cett.] śaktih | DU₂, *om.* BL **saṃkocam** conj.] saṃkoco DEK₁PU₁U₂, saṃkoce J, *om.* BL **bhāsate** conj.] bhāsvare cett., bhāskare U₁, *om.* BL 6 **tayoh** cett.] *om.* BLU₁ **saṃyogakartā** yah cett.] sayogaḥ kartavyah B, saṃyogaḥ karttāyah L **sa bhavet** cett.] bhavat B, saṃvit svabhāvāt U₁ 7 **viśvātītātayā** unmn. U₁, viśvāvāso viśvātīta tayā unmn. J **virājate** cett.] evādhiraजate J 8 **saṃyogena** DK₁] saṃyogo na cett. **gadyate** cett.] kathyate PJU₁

XLIV.6 Having known the one truth which is unborn, eternal, infinite, imperishable [and] changeless, the wise man who proclaims it is said to be a speaker of truth.

Whatever he sees united, he is one [with it]. †...†,⁴¹⁰ he is called a speaker of truth.

XLIV.7 Śakti shines forth as expansion and as contraction.⁴¹¹ He who unites those two, he experiences true yoga.⁴¹²

XLIV.8 Through that the universe shines forth as only one, as a result of being beyond the universe. One who is always united with it is said to be a perfected yogin.

rājate | rājayogaṁ vinā nrpasambandham vinā mudrā rājabhiḥ patreṣu kriyamāṇaś cihnaviśeṣah | vicitrāpi | prthvīpakṣe ratnādijanakatvena vilakṣaṇāpi niśāpakṣe grahanakṣatrādibhir vicitrāpi mudrāpakṣe rekhabhīr vicitrāpi na rājate |

⁴¹⁰Rāmacandra appears to elucidate the preceding verse or add relevant information in his prose interjections. As the transmission lacks convincing meaning, I have marked the passage with cruxes.

⁴¹¹Rāmacandra has borrowed the verse from the *Siddhasiddhāntapaddhati* and redacted it. The transmission of the manuscripts introduces *bhāskara* ("sun") instead of the source text's *bhāsate*, and *vāsara* ("day") instead of *prasara*. As this makes little sense even with much imagination, I emend the text according to the source. However, the editorial change from *śivāḥ* to *'pi ca* should be retained as this aligns with Rāmacandra's previous redactions of his source texts, where he strives not to mention specific deities by name. In this passage, he also seems to consider SSP 4.19: *svaśaktiprasarasaṅkocābhyaṁ jagatsṛṣṭih samṛhtiś ca bhavaty eva na sandehaḥ* | "There is no doubt that the creation and destruction of the world result from the expansion and contraction of Sarvaśakti." This teaching appears to be associated with *Kubjikāmatatantra* II.40-43.

⁴¹²Satyayoga is discussed on p. 481 and Siddhayoga on p. 438.

सर्वासां निजवृत्तीनां विस्मृतिं भजते तु यः ।
स भवेत्सिद्धसिद्धान्ते सिद्धयोगी स गद्यते ॥ XLIV.9॥

उदासीनः सदा शान्तो महानन्दमयोऽपि च ।
यो भवेत् सिद्धयोगेन सिद्धयोगी स कथ्यते ॥ XLIV.10॥

5

[XLV. kamalānām saṅketam adbhitam]

अधुना कमलानां तु शृणु संकेतमद्दुतम् ।
अनेकाकारभेदोत्थं किं स्वरूपं तु निर्मलम् ।
कमलं तेन विख्यातं त्रिविधं तत्त्वदेहकम् ॥ XLVI.1॥

Sources: 1-2 ≈SSP 6.66 (Ed. p. 130): sarvāśām nijavṛttinām prasṛtir bhajate layam | sa bhavet siddhasiddhāntē siddhayogī mahābalah | 3-4 ≈SSP 6.67 (Ed. p. 130): udāśināḥ sadā śāntāḥ svastho 'ntarnijabhaśakah | mahānandamayo dhīrah sa bhavet siddhayogirāṭ | 6-8 cf. YSV (PT, p. 844): adhunā kamalānān tu śṛṇu saṅketam adbhitam | anekākārabhedotthām kam svarūpan tu nirmalam | kamalam tena vikhyātam trividham tattvadehakam |

1 nijavṛttinām cett.] bijavṛttinām BL vismr̄tim JK₁U₁U₂] vismr̄tim L, vismr̄ti BP, vismr̄tir E 2 siddhāntē cett.] siddhasiddhānto E 3 udāśināḥ cett.] udāśina K₁U₁, om. L sadā śānto cett.] om. L mahānandamayo BJK₁U₁] mahānamḍamayā U₂, brahmānandamayo EP, om. L 'pi ca cett.] om. L 4 yo bhavet siddhayogena siddhayogī sa kathyate cett.] om. L 6 śṛṇu cett.] nuṣre P 7 anekākārabhedotthām U₂] anekākārabhedotthām EJU₁, anekākārabhedocchām BK₁P, anekākārabhedātthām L kim BL] kam EJK₁P, sva° U₂, om. U₁ svarūpām tu nirmalam conj.] svarūpātmakām malam BELP, svasvarūpātmakām malam JK₁U₁, svarūpātmakām param U₂ 8 trividham cett.] vividham P tattvadehakam em.] tatra dehagam BELU₂, tena dehagam JK₁U₁

Notes: 1 sarvāśām ...: From the first word of verse XLIV.9 up to the middle of section L a larger lacunae starts in D. The omissions will not be recorded to avoid the inflation of the critical apparatus. The reader will be notified once the evidence from D resumes.

XLIV.9 He who forgets all inherent fluctuations [of the mind],⁴¹³ he is called a perfected yogin according to the doctrine of the Siddhas.

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

[XLV. The wonderful esoteric teaching of the lotus flowers]

XLV.1 Now, listen to the wonderful esoteric teaching of the lotus flowers. What [is it that] arises as manifold differentiations of form, but [its] own true form is pure?⁴¹⁴ [It is] the lotus, for it is known as the threefold body of [supreme] reality.⁴¹⁵

⁴¹⁵ *Siddhasiddhāntapaddhati* (cf. sources) glosses the description with *laya* instead of *vismṛti* in order to simplify the terminology: “[When] the flow of all one’s fluctuations [of the mind] assumes [the state of] absorption, one is called a mighty Siddhayogin according to the doctrine of the Siddhas.” In *Hṛṣiprakriyā* 4.25*25 (4.34 in the Vulgate of the *Hṛṣiprakriyā*) *laya* is defined as *viśayavismṛti*: *apunarvāsanottanāl* *layo viśayavismṛtiḥ* |

⁴¹⁴ I decided to emend according to the source text and read *svarūpam tu nirmalam*, since the readings *svarūpātmakam malam* or *svasvarūpātmakam malam* would render the true form and the lotus as impure, which would be nonsensical—as the true form in the preceding sections is always presented as intrinsically pure, and the lotus is a symbol of purity. The scribe of U₂ attempted to preserve the reading and emended *malam* to *param*. Considering the source text’s reading *svarūpam tu nirmalam*, we can see that *malam* resulted from *nirmalam*. This reading provides a much better sense. In the case of the last *pāda*, the manuscript’s reading of *tatradehagam* or *tena dehagam* is a corruption of the source text’s reading *tattvadehakam*.

⁴¹⁵ This verse introduces the following sections which present three lotuses in the body. The first one is the four-petalled lotus of the *mūlādhāra*. The second one is the twelve-petalled lotus of the heart. The third lotus has eight petals and is situated within the twelve-petalled lotus of the heart.

[XLVI. ādhārakamalam]

अथाधःकमलं कथ्यते । आधारकमलमस्य कमलमिति संज्ञा कस्मात् । एकमात्मा
 स्वरूपं स आत्मनमनेकरूपं पश्यति । तद्वर्णं कमलमिति कथ्यते । तस्मात्क-
 मलमिति संज्ञा । अस्याधारः कमलस्य दलचतुष्टयं भवति । प्रथमदलं
 5 सत्त्वगुणस्य । द्वितीयं राजोगुणस्य । तृतीयं तमोगुणस्य । चतुर्थं दले मनस्तिष्ठति ।
 एतदलचतुष्टयसंगादात्मा साध्वसाधु करोति । तस्मिन्कमले निश्चलीकृते सति
 पुरुषस्य समीपे मरणं न गच्छति ॥

Sources: 2-7 cf. YSV (PT, p. 844): tatrādhāraś catuṣpatre sattvarajastamodayaḥ | etad bhā-
 vasthitaś cātmā sādhvasādhukaro bhavet | asmin sati sthire citte yamo vandiva gacchati |

2 athādhāḥ cett.] athādhā° BL, om. E kamalam cett.] kamakalam K₁, om. E kathyate
 cett.] om. E ādhārakamalam cett.] adhārakamalam E, ārakamalam B samjñā cett.] kam
 E kasmāt cett.] kasmāt || EK₁U₂ ekam U₂] kaḥ JU₁, ka K₁, kam EP, kām L, om. B **2-3** ātmā
 svarūpam JK₁PU₂] ātmā EU₁, svarūpam B **3** sa ātmanam em.] sa ātmanam cett., tasmāt
 kamalam E anekarūpam JK₁PU₂] anekarūpam svarūpam U₁, anarūpam BL, om. E paśyati
 cett.] paśyate U₁, om. E tad darśanam U₂] tadṛśanam JK₁PU₁, tadṛśa BL, om. E kamalam
 em.] kamala JK₁U₁, malaṁ U₂, mala P, na BL, om. E iti kathyate JK₁U₁] ity ucyate BLPU₂,
 om. E tasmāt cett.] om. E **3-4** kamalam cett.] kamala JK₁U₁, om. E **4** iti BLPU₁U₂] om.
 E samjñā cett.] samjñām L, om. E asyādhāraḥ BELP] asyādhāra° K₁U₁U₂, asyādhārasya J
 kamalasya cett.] kamala° JE dalacatuṣṭayam JK₁U₁U₂] dalam catuṣṭayam BL, catuṣṭayam E,
 om. P bhavati cett.] bhavati BL, om. P prathamadalām JK₁U₁] prathamam BELU₂, om.
 P **5** sattvaguṇasya cett.] satyaguṇasya L rājoguṇasya JLU₂] rājayogasya P, rājayogaya E,
 rājoguṇaḥ B, rajoguṇa K₁U₁ tṛtiyam cett.] tṛtiye K₁ tamoguṇasya K₁PU₁U₂] tamoguṇaḥ
 EL, tamoguṇam J, tamoguṇ B caturthe cett.] caturtho E, caturtham J, om. B dale mana
 EK₁LU₂] dalam enas P, dalam manah U₁, dalam manas J, om. B tiṣṭhati cett.] stiṣṭhati U₁, om.
 B **6** etad cett.] etac U₁, om. B dala cett.] om. BJK₁U₁ catuṣṭaya° PJK₁U₁U₂] catuṣṭayam EL,
 om. B samgād JK₁PU₁] ca samgād E, samjñāgīd L, samyogād U₂, om. B ātmā cett.] ātmā
 U₁, om. B sādhvasādhū JK₁U₂] sādhvasādhū U₁, sāvadhvasādhū P, sādhū EL, om. B karoti
 cett.] om. B tasmin cett.] om. U₁ kamale cett.] om. U₁ niścalī EJK₁PU₂] niccalī BL, om.
 U₁ kr̥te cett.] om. U₁ sati cett.] om. U₁ **7** puruṣasya cett.] om. U₁ samīpe cett.] om. U₁
 maraṇam cett.] om. U₁ na gacchati cett.] nāgacchati U₂, nāgaccahi || cha || J, om. U₁

[XLVI. Lotus of support]

Now, the lower lotus is explained. Why is the technical designation of this lotus the “support lotus”? The self, a single essential form, perceives itself in many forms. This perception is referred to as the lotus. Therefore, it is given the technical designation of “lotus.” Its “support” is the tetrad of the petals of the lotus. The first petal consists of the *sattva*-quality. The second consists of the *rajas*-quality. The third consists of *tamas*-quality. In the fourth petal is the mind.⁴¹⁶ As a result of the connection of the four petals, the self acts [in a] good and bad [way]. When the lotus is made motionless, death does not come near the person.⁴¹⁷

⁴¹⁶The image that the author presumably wants to convey here is the following: The lotus plant grows from a single root base and develops many lotus flowers in different colours and sizes with harmoniously arranged petals. The lotus thus stands for diversity that emerges from a common source, or for the diversity of the manifest that is based on unity. At the same time, the lotus grows out of the mud but remains untouched by it. It is a symbol of the purity and immaculateness of the one Self amidst the multiplicity of the world. In addition, the lotus has a clear geometry — the leaves are arranged symmetrically around the centre. Each lotus flower is connected to the one Self, and the petals represent the individualised Self's view of the multiplicity of the world, which consists of the three *gunas* and is perceived via *manas* through the senses (contained in the petals of the upper two lotuses which are presented in the following section).

⁴¹⁷In *Tattvayogabindu* IV (p. 110) the *mūlādhāra* is associated with the same four petals. Thus, we must assume that the lower lotus is situated at the beginning of the central channel. Or, as manuscript U₂ declares in its additional material that the *ādhāracakra* is at the anus. The main difference, however, is that this time, the location is described as a *kamala* and not as a *cakra*. Interestingly, the passage implies an unspecified yogic practice. In order to delay death, the unspecified practice instructs to cause stillness within the *kamala*. Is this the same as the meditation technique in the context of the first *cakra*? Probably, since the source text for this passage reads: *asmin sati sthire citte yamo vandīva gacchati* | “When the mind is in this [the lotus], death itself [respectfully] withdraws – like a court herald [who bows and leaves the king's presence.]”

[XLVII. hr̄dayakamalasya bhedah]

इदानीं हृदयकमलस्य भेदः कथ्यते । द्वादशादलानि सिद्धपुरुषाः कथयन्ति । तथा
 द्विषण्णां दलानामष्टदलं मध्ये एकं कठिनं भवति । तदष्टदलं कमलं हृदये तिष्ठति । ते
 5 उभे हृदये तिष्ठतः । प्रथमे दले शब्दस्तिष्ठति । द्वितीये दले स्पर्शस्तिष्ठति । तृतीये
 दले रूपं तिष्ठति । चतुर्थं दले रसस्तिष्ठति । पञ्चमे दले गन्धस्तिष्ठति । षष्ठे दले चि-
 त्तं तिष्ठति । सप्तमे दले बुद्धिस्तिष्ठति । अष्टमे दलेऽहंकारस्तिष्ठति । एतदष्टदलमध्ये
 समग्रपृथिव्याकारो वर्तते ।

Sources: 2-7 cf. YSv (PT, p. 844): anāhato dvitiyām yatkathyate śṛṇu śraddhayā | anāhate mahāpiṭhe caturasrasamanvitam | varttate 'ṣṭadalāṁ padmam adhovaktran tu satpuram | sparśaśabdārūparasagandhā buddhir manas tathā | ahaṅkāraḥ kramād ete tatrāṣṭadalasamsthitāḥ |

2 hr̄dayakamalasya bhedah BLP] hr̄dayakamalasya dvitiyo bhedah K₁U₁, hr̄dayakamalasya dvitiyo bhedah J, hr̄dayakamalasya bhedah U₂, hr̄yakamalabhedah E kathyate cett.] kathyamte EJ siddhapuruṣah cett.] siddhāḥ puruṣāḥ U₂ kathayanti EP] kathyante BK₁LU₁, kathayamti JU₂ tathā BLPU₂] tathāpi JK₁U₁, om. E 3 dviṣāñām Sellmer em.] dviṣāñām PU₂, dviṣāñā BL, varṇam JK₁, varna° U₁, anuparna° E dalāñām EK₁PU₁U₂] dalāñā BL, ++nām J aṣṭadalāṁ conj.] aṣṭadalāñām EPU₂, maṣṭadalāñām J, aṣṭadalāṁ || K₁, aṣṭadalā U₁ madhye PU₂] madhya BEL, om. JK₁U₁ ekam cett.] eva U₁ kaṭhiṇam EK₁] kaṭhiṇam BJLPU₂, kaṭitam U₁ tadaṣṭadalāṁ cett.] tataḥ aṣṭadalām JK₁, tata aṣṭadalām U₁ 3-4 te ubhe PJK₁LU₁] te ubha BU₂, te ubhaye E 4 hr̄daye cett.] pi K₁U₁, api J tiṣṭhataḥ cett.] kathyate U₁ prathame dale EJU₁] prathamadale BK₁LP, prathamadala° U₂ śabdas cett.] śabdaḥ U₁ tiṣṭhati cett.] stiṣṭhati U₁, tiṣṭhanti E dvitiye dale PK₁U₁] dvitiye dala° J, dvitiyadale cett. sparśas cett.] sparśāḥ EK₁U₁, sparśa B tiṣṭhati cett.] om. E 4-5 ṭṛtiye dale EK₁] tritiyadale BL, tritiye dala° J, tritiyadale PU₁U₂ 5 rūpam cett.] rūpas J, rūpah U₁ caturthe dale EP] caturthadale BJK₁LU₁, caturthadala° U₂ rasas cett.] rasah U₁ pañcame dale EJK₁U₁U₂] pañcamadale cett. gaṇḍhas cett.] gamdha BP, gamdhah U₁ tiṣṭhati cett.] stiṣṭhati U₁ saṣṭhe dale em.] saṣṭhe dale U₁U₂, saṣṭhadale BPL, saṣṭhe dale U₁U₂, paṣṭhadale E 5-6 cittam EPU₂] citta J, cimta B, cimta L, cittaḥ U₁ 6 tiṣṭhati cett.] stiṣṭhati U₁ saptame dale EJK₁U₁U₂] saptamadale cett. buddhis cett.] budhiḥ U₁ aṣṭame dale EJK₁PU₁U₂] aṣṭamadale BL 'haṅkāras EJK₁P] ahaṅkāras BL, ahaṅkāraḥ U₁U₂ etad aṣṭadalāmadhye cett.] etad aṣṭadale madhye P, etat tataḍadalāmadhye U₁, eta ḍalāmadhye K₁ 7 samagrāpr̄thivyākāro BPLU₂] samagryā pṛthivyākāro J, samagryā pṛthvākāro K₁U₁, pṛthivyākāro E

Notes: 1-5 tathā dviṣāñām ...kaṭhiṇam bhavati: The next twenty-one sentences of XLVII are transposed in E. In order to preserve important readings, I collated the evidence of E according to the structure of all other witnesses.

[XLVII. Division of the heart lotus]

Now, the division of the heart lotus is taught. The accomplished persons teach twelve petals [of it]. So, too, in the middle of the twelve petals, there is one solid eight-petalled [lotus].⁴¹⁸ This eight-leaved lotus is situated in the heart. They are both situated in the heart.⁴¹⁹

Sound resides in the first petal. Touch resides in the second petal. Form resides in the third petal. Taste resides in the fourth petal. Smell resides in the fifth petal. The mental faculty (*citta*) is situated in the sixth petal. The intellect resides in the seventh petal. The principle of individuation resides in the eighth petal. The form of the entire earth exists within the eight petals.⁴²⁰

⁴¹⁸ Rāmacandra introduces the concept of an eight-petalled lotus within the twelve-petalled lotus in the heart as early as section VII on p. 118. The phrase *ekam kathinam bhavati* is peculiar. However, since this second lotus within the lotus faces downwards initially and is turned upwards to bloom through meditation, it seems logical that the author wants the reader to understand that before the lotus flower blooms, its petals are closed, forming a firm or hard unit. Therefore, it seems plausible to interpret *ekam* as one single eight-petalled lotus bud and *kathinam* literally as hard, describing the property of hardness of a closed lotus bud.

⁴¹⁹ The concept of a distinguished space within the lotus of the heart (*hrdayakāśa*), where the self (*ātman*) resides, traces back to early Upanishadic literature, particularly in *Chāndogya Upaniṣad* 8.1.1-5. The specific notion of a twelve-petalled lotus within an eight-petalled lotus is further developed by non-Saiddhāntika Śaiva exegetes of Kashmir, especially within the Trika tradition, a subdivision of the Śaktitantra division of the *Vidyāpīṭha*. For a concise discussion on the meditation method focusing on the two heart lotuses, see Bäumer, 2013: 49. Furthermore, this dual lotus concept appears in the *Siddhayogeśvarimata* chapters 17 and 20. Here, amidst intricate descriptions of possession, rites, and deity worship, an elaborate *maṇḍala* is depicted, featuring a twelve-spoked *cakra* embedded with an eight-petalled lotus. For a visual representation of the *maṇḍala* in *Siddhayogeśvarimata* 20, see Törzsök, 2022: 117-124.

⁴²⁰ For the Śaiva exegetes of Kashmir, the heart is the binding force of all conscious experiences. The individual person is a *kula* composed of eight elements: five senses, the ego, the mental faculty and the intellect. These eight are a unified, interrelated *kaula* based on consciousness as their common substratum, see Pandey, 1963: 594-597 and Muller-Ortega, 1989: 59.

अथ च तत्कमलं अघोमुखं तिष्ठति । अस्य कमलस्य ध्यानादात्मप्रकाशो भवति । प्रकाशादनन्तरं कमलमूर्ध्वमुखं भवति भवति । तथा सूर्यप्रकाशादनन्तरं तदा कमलमध्ये कमलं विकसति । तथेदमप्यात्मप्रकाशानन्तरमूर्ध्वमुखं विकसति । तन्मध्ये परमानन्दरूपा भूमिर्भवति । तस्याहं सोऽहं स इति संज्ञा । तस्य मध्ये स्वात्मनो
५ ध्यानादिने दिने आयूर्वर्धयति । रोगा दूरे भवन्ति ।

शक्तिस्थिशाल्येककृता सम्यकमुद्रा च खेचरी । चिदानन्दोदयश्वन्दश्वेतना चन्द्रिकान्विता ॥ XLVII.II ॥

Sources: 1–5 cf. YSV (PT, p. 844–45): saparyā pṛthag ākārā varttate tatra niścitam | dhyānād ātmaprakāśo 'syā prakāśam kamalam tataḥ | yathā sūryaprakāśena ūrdhvavaktram prakāśitam | ātmadhyānāt sadā tatra āyur vṛddhir dine dine | 7–8 cf. YSV (PT, p. 845): śaktiprasannatā syāc ca rogaśokavivarjitaḥ | yasya mudrābhyaśāśāli samyak siddhā ca khecarī | cidānan-damayam cittaṁ cetanā candrikānvitā |

1 **tatkamalam** U₁] tatkamalamadhye cett. **adhomukham** U₁] mukham cett. **dhyānād ātmaprakāśo** U₁] dhyānākāśo BPL, dhyānād ātprakāśo U₂, nādāt prakāśo E 2 **prakāśād** cett.] prakāśāvan L, prakāśa° E **anantaram** cett.] anamtara | B, amtaram L, °namtaram E **kamalam** cett.] kamalam B **ūrdhvamukham** cett.] mūrdhvam mukham B, üdhvamukham K₁ **bhavati** cett.] vikasamti J **tathā** cett.] yathā U₁, om. J **sūryaprakāśād anantaram** U₂] sūryo prakāśānamtaram | B, sūryaprakāśānamtaram EK₁PLU₁, om. J 2–3 **tadā kamala-madhye** BLP] tadā malamadhye U₂, tadā saromadhye E, tadā K₁U₁, om. J 3 **kamalam** cett.] kamalamadhye K₁, om. J **vikasati** cett.] visati P, om. J **tatheda** EPU₂] tathā idam K₁U₁, tam BL, om. J **apy** EU₁] api cett., om. J **ātmaprakāśānamtaram** K₁PU₂] ātmaprakāśā-nataram U₁, ātmāprakāśānanteram E, om. J **ūrdhvamukham** EK₁LU₁U₂] ūrdhvam mukham P, mūrdhvam mukham B, om. J **vikasati** cett.] om. J 3–4 **tanmadhye** cett.] tanamadhye U₂ 4 **रूपा भूमिर** cett.] °rūpo bhūmir L, °rūpa dhūnir K₁ **bhavati** cett.] bhavati U₁ 'ham sa cett.] ham E, °daram J, °dara K₁ **tasya** BL] tasyā cett. **svātmano** cett.] svātmanaḥ JK₁U₁ 5 **dhyānād** cett.] dhyād BU₂ **āyūr** cett.] hy āyur E **vardhayati** BL] vardddhati JU₁U₂, varddhate EK₁P **rogā** cett.] rogo E **dūre** cett.] dūro P, dūrā L **bhavanti** cett.] bhavati BE 7 **śaktis** cett.] śaktih K₁, tathā dviśaśaktis E **triśalyekakṛtā** conj.] trivali kṛtam unm. U₁, tripalam kṛtam unm. K₁, tripalāmkataṁ unm. J, trityalokāntah U₂, trityalokāmta° P, tritiyalokāmtaḥ E, tritya lokāmta° BL **mudrā** cett.] samudrā E **ca khecarī** JK₁PLU₂] bhavati khecarī unm. U₁, ca khecarī B, khecarī unm. E 8 **cidānandodayaś** JK₁] cidānamdodayaṁś U₁, cidānamdādayoś BL, cidānandādvaya E, cidānandādayaś P, cidānamdādayaḥ U₂ **candraś** JK₁] candra° E, caḍris P, camdraḥs U₁, camdrāś U₂, om. BL **cetanā** em.] cetanāś U₁, cetanām K₁, cetanāś J, camdrikā E, cadrikā P, caḍrikā B, camḍrikā L, cadrikā U₂ **candrikānvitā** em.] camdrakānvitā U₁, camḍrikānvitah K₁, camdrakānvitah J, veti nāmānvitah E, cetanānvitah P, cetanānvitah U₂, cetanvitah BL

Notes: 5 **rogā dūre** ...: Evidence of E resumes at this point and resynchronises with the structure of the other witnesses.

Moreover, this lotus is downward facing. As a result of the meditation on that lotus, the light of the self arises. Upon that illumination, the lotus faces upwards without delay. Therefore, immediately after the illumination, which is like [the light of] the sun, the lotus within the lotus blooms. Accordingly, only after the illumination of the self, the upward-facing [lotus] blooms. Within it, the stage of the supreme bliss arises. The technical designation of it is “I am he, he is I”. Because of the meditation on one’s own the self in the middle of it, the lifespan increases day by day. Diseases are remote.

XLVII.1 The Śakti, furnished with the three [moon, sun and fire], that has been completely made into one, is the seal that is Khecari.⁴²¹ The moon has the arising of the bliss of consciousness. Consciousness is endowed with the light of the moon.⁴²²

⁴²¹In the Haṭha- and Rājayogacorpus *Khecarīmudrā* usually refers either to a physical practice in which the yogin inserts his tongue into the nasopharyngeal cavity, (cf. Mallinson, 2010) or to *sāmbhavīmudrā*, like in *Śivayogapradipikā* 5.3, *Haṭhapradipikā* 4.5-7 or *Candrāvalokana* 2, which equate *khecari* and *sāmbhavī*. Judging by the passage’s context, however, neither seems to be the case. Rather, this passage seems to draw on the concept of *khecarīmudrā* of the Kashmiri Śaiva exegetes of the Trika division. Cf. *Parātrisikāvivarāṇa* verse 1 with Abhinavagupta’s commentary. Here, Abhinavagupta equates Khecari with Śakti as Rāmacandra does in our verse, cf. Singh, Lakshman-Joo, and Bäumer, 2005: 7. Muller-Ortega (1989: 142-146) explains in this regard, that *khecarīmudrā* is “the ability of consciousness to freely move (*carati*) about in the space (*kha*) of the heart”.

⁴²²The problem with this verse lies in *pāda* a. The best representative of the β-group available for this passage, manuscript U₁, reads *śaktis trivalī kṛtam*, and is much closer to the reading of the source text than all other readings of the γ-group manuscripts. The source text reads *yasya mudrābhyaśaśāli*. However, the reading of U₁ is unmetrical. It seems that “*valī* in manuscript U₁ is a corruption of “*śāli* from the source text. Therefore, an important intermediate step here would be to first reconstruct *śaktis triśāli kṛtam*, which is still unmetrical. The missing syllable can be derived as follows. The Śakti mentioned in our half-verse, according to the previously reconstructed intermediate step, is equipped with three. According to the following verses XLVII.2-4, the only mentioned triad is the triad consisting of moon, sun, and fire. It is therefore plausible that the adjective *triśāli* assumes the gender of Śakti and is understood as “equipped with [the] three”, and that these three are the triad mentioned in ...

परमात्मा महासूर्यरश्मिपुञ्जः प्रकाशकः ।
प्रकाशानन्दयोरैक्यं प्रकर्तव्यं निरन्तरम् ॥ XLVII.2॥

स्वयमग्निर्महाज्योतिराभाति परमं पदम् ।
सदोदितमनश्वन्दः सूर्योदयमिवेक्षते ॥ XLVII.3॥

5

तेन ग्रस्तो मनश्वन्दः सोऽपि लीनः स्वयंपदे ।
पदमेव महानग्निर्येन ग्रस्तं कलामयम् ।
एवं चन्द्रार्कवहीनां सङ्केतः परमार्थतः ॥ XLVII.4॥

Sources: 1–2 cf. YSV (PT, p. 845): paramātmā mahāsūryaḥ sūrya ekaḥ prakāśakah | prakāśā-nandayor aikyam karttavyañ ca nirantaram | diptas tathā mahājyotī avirbhāti param padam | sadoditam manahsūryam candrajyotir iveskate | 3–4 cf. YSV (PT, p. 845): paramātmā mahāsūryaḥ sūrya ekaḥ prakāśakah | prakāśānandayor aikyam karttavyañ ca nirantaram | diptas tathā mahājyotī avirbhāti param padam | sadoditam manahsūryam candrajyotir iveskate |

1 paramātmā mahāsūryaraśmipuñjaḥ JK₁U₁] paramātmā mahāsūryaraśmipumja° BLPU₂, paramātmanā saharaśmipumja° E prakāśakah cett.] prakāśah E 3 agnir cett.] agni° J, manasi E mahājyotir cett.] mahājyotiś U₁ ābhāti cett.] abhāti U₁ paramam̄ padam cett.] paramapadam B, paramapadam U₂ 4 sadoditamaś BEK₁L] sadoditamanahś U₁, sadoditam̄ manaś PJU₂ candraḥ cett.] candraḥ JK₁, candraḥ B sūryodayam E] sūryodaya BPLU₂, sūryodaye JK₁U₁ iveskate cett.] avekṣate E, ca laksyate JK₁U₁ 5 grasto cett.] graste JK₁U₁U₂ manaś cett.] manah̄ B candraḥ cett.] ścāṇdraḥ B linah̄ P] linah̄ JK₁, lina B, linam̄ LU₁, lipyaḥ EU₂ 6 padam cett.] m P mahāagnir cett.] mahāagni K₁, mahāagnih L yena cett.] yame E, sūrya° BL kalāmayam cett.] kalāmayah̄ JU₁ 7 candrārkavahninām̄ cett.] camdrārkavahhninām̄ L, camdrārkavahhninām̄ B, camdrārkṣavahhninām̄ K₁, camdrārkavatām̄ U₁ saṅketah̄ cett.] saṅketanam̄ BL paramārthataḥ cett.] paramārthataḥ vā U₁

XLVII.2 The supreme self is a mass of rays like a great sun, [and] it is an illuminator. The bliss and the light should be united constantly.

XLVII.3 One's own fire, the great light illumines the supreme place. The moon, being the mind that constantly arises, perceives as though it were the rising of the sun.

XLVII.4 ⁴²³ Because of that, the moon, which is the mind, is devoured. Moreover, he dissolves into its own place. That very place is the great fire, by which [the moon] consisting of its digits is devoured. Thus, the esoteric teaching of the moon, sun and fire according to its highest meaning.⁴²⁴

the subsequent verses. The only verb of the half-verse, the past passive participle *kṛtam*, which stands in the masculine or neuter, has no referent in this half-verse but is surrounded by feminine nouns, suggesting an emendation to the feminine gender. This leads us to the next step of reconstruction, namely to *śaktis triśālī kṛtā*. In the following verses, *paramātman* stands as *cetanā* for the sun, *svayam agnih* for the own fire which could be interpreted as the individual self, and the moon is equated with the *manas*. By uniting the *prakāśa* of the fire with the *ānanda* of the *manas*, i.e., the moon, the moon is ultimately consumed by the fire. The sun and the fire are intrinsically connected. Thus, the three become one. It seems to me that Rāmacandra wants to express in *pāda* a that Śakti, which is furnished with three, should be made into one. A distant variant of this half-verse from the source text is found in a quotation by Jayaratha *ad Tantrāloka* 32.63, introduced with *yad āgamah: ekam sr̥ṣṭimayam bijam ekā mudrā ca khecari* | “There is one seed [syllable], which contains creation, one *mudrā*, *khecari*”. Based on the context of the passage and the formulation from *Tantrāloka* 32.63, I propose as the final step of the verse reconstruction the now metrical conjecture (*bha-vipulā*) to *śaktis triśālyekakṛtā*. This could explain the readings of the γ-group, which are based on similar orthography: शक्तिस्त्रिशाल्येककृता looks very similar to शक्तिस्तृतीयलोकान्तः .

⁴²³The source text of verse XLVII.4 has not yet been identified.

⁴²⁴These verses seem to explain the preceding meditation on the lotus of the heart in an esoteric way. Abhinavagupta describes a largely similar practice in his *Tantrāloka* 5.19b-25a: *tatra dhyānamayam tāvad anuttaram ihocaye | yaḥ prakāśaḥ svatantro 'yaṁ citsvabhāvo hṛdi sthitāḥ | sarvatattvamayah proktam etac ca triśiromate | kadaṁlisamputkāram sambāhyābhyan tarāntaram iksate hṛdayāntahstam̄ tatpuṣpam iva tattvavit somasūryāgnisamghatām̄ tatra dhyāyed ananyadhiḥ taddhyānāraṇisaṁksobhān mahābhairavahavyabhuḥ hṛdayākhye mahākuṇḍe jāvalan sphittām̄ vrajet | tasya śaktimataḥ sphitaśakter bhairavatejasāḥ mātṛmānaprameyākhyām̄ dhāmabhedena bhāvayet | vahnyarkasomaśaktinām̄ tad eva tritayām̄ bhavet | parā parāparā ceyam aparā ca sadoditā | ...*

[XLVIII. *yogasiddher anantaram jñānam*]

इदानीं योगसिद्धेरनन्तरं एतादृशं ज्ञानमुत्पद्यते ।

यदा नास्ति स्वयं कर्ता कारणं न कुलाकुलम् ।

अव्यक्तं च परं तत्त्वमनामा विद्यते तदा ॥ XLVIII.I ॥

- 5 अनामा एकः कश्चित्पुरुषो वर्तते । अनाम्नश्च परावरः । परावरात्परं पदम् । परम-पदात्परमं शून्यम् । शून्यान्निरञ्जनम् । अनाम्नः पञ्चगुणाः । अनुत्पन्नत्वम् ॥ अख-एडत्वम् ॥ अचलत्वं ॥ अनुपमत्वम् ॥ अनन्यत्वम् चेति । परावरस्य पञ्चगुणाः । निश्चलत्वम् ॥ निर्मलत्वम् ॥ परिपूर्णत्वम् ॥ व्यापकत्वं ॥ अकलत्वम् चेति ।

Sources: 3-4 = SSP 1.4 (Ed. p. 2): *yadā nāsti svayaṁ kartā kāraṇam na kulākulam | avyaktam ca param brahma anāmā vidyate tadā* || 3-4 cf. YSV (PT, p. 845): *tanmadhye nābhikarteti kāraṇam nā kulākulam | avyaktan tu param tattvam anityam varttate sadā* || 5-6 cf. YSV (PT, p. 845): *eko nāma pumān asti tasmāt tasmāt param padam | tasmāt tu paramam śūnyam tasmāt syāt tu nirañjanam* || 6-7 cf. SSP 4.9 (Ed. p. 65): *ananyatvād akhaṇḍatvād advyatvād anāśrayāt | nirdhāmatvād anāmatvād akulam syān niruttaram* ||

2 *yogasiddher* cett.] *yogasiddhe* P, *yogasiddhar* LU₁, yo *yogasiddhar* B *anamtaram* cett.] *anamtaram* | B, *naranamtaram* P *etādrśam* cett.] *etādrśa* U₁ *jñānam* cett.] *jñānam* L
 3 *yadā* cett.] *padā* K₁U₁ *kāraṇam* cett.] *kāraṇam* || U₂ 4 *ca em.*] na cett. *param* cett.] *para*° BL *tattvam* EJK₁PU₂] *tatva*° P, *om.* BL *anāma* γ] *manāmā* U₁K₁ 5 *anāmā* cett.] *anāmay* K₁U₁ *ekaḥ* EPU₂] *eka*° BJK₁LU₁ *kaścītpuruṣo* cett.] *puruṣo* BL *anāmaś* ca cett.] *anāmnaḥ* K₁P, *anāthah* JU₁ *parāvaraḥ* EPU₂] *parāvaraś* ca JK₁U₁, *parāvara*° BL *parāvarat* cett.] *parāt paraḥ* E *param* *padam* ELK₁U₁U₂] *param* pada B, *paramam* *padam* J, *parama-*
padam P 6 *paramam* *śūnyam* U₁U₂] *paramaśūnyam* BJK₁P, *paramaśūnya* L *śūnyān ni-*
rañjanam EJU₂] *śūnyā* *nirājanam* BL, *śūnyā* *nirājanah* JPU₁ *anāmnaḥ* cett.] *amnah* B
pañcagunāḥ cett.] *pañcagunāḥ* E *anutpannatvam* cett.] *teṣv anutattvam* E 6-7 *akhaṇḍat-*
vama cett.] *asamṛtatvam* J 7 *acalatvam* JK₁] *acalatvam* U₁, *om.* cett. *anupamatvam* cett.] *avayavatvam* E, *om.* B *ananyatvam* EJK₁P] *ananyatvam* *nirmalatvam* U₂, *ananyastvam* U₁,
anatvam BL *ceti* cett.] *cetiḥ* B *parāvaraśya* cett.] *om.* P *pañcagunāḥ* cett.] *pañcagunā* U₂, *om.* P 8 *niścalatvam* cett.] *om.* P *nirmalatvam* cett.] *niśkarmatvam* E, *om.* U₂
paripūrṇatvam cett.] *paripūrṇatvam* P *akalatvam* cett.] *akalatvam* B, *prakaśatvam* U₁,
akalatvam || *nirvikāratvam* U₂ *ceti* cett.] *om.* U₁

Notes: 7 *anupamatvam*: After the word *anuparatvam*, E's (printed Edition) previously omitted passage reappears. As all manuscripts share the same order, the editor likely exchanged the folios of E's exemplar. Five later sentences common to all manuscripts are likewise displaced in E, suggesting another folio transposition. Thus, E contains two *lacunae* that reappear later. The reader will be informed once all witnesses resynchronize. All readings of E are recorded in the critical apparatus according to order of all other manuscripts.

[XLVIII. After the success in yoga, such knowledge arises]

Now, immediately after the success in yoga, knowledge like this arises:

XLVIII.1 When neither the creator itself, nor the cause, the “Kula and Akula”,⁴²⁵ existed, then the unmanifest,⁴²⁶ the supreme reality, the nameless one, existed.⁴²⁷

The nameless [one] exists alone as an unspecified soul. From the nameless [one], totality arises. From totality, the supreme place arises. From the supreme place, the supreme emptiness arises. From supreme emptiness, the supreme being arises.

The five qualities of the nameless are: Unbornness, indivisibility, immobility, incomparability, [and] no-other-ness.

The five qualities of the totality⁴²⁸ are immobility, purity, completeness, pervasiveness, [and] partlessness.

Muller-Ortega (1989: 157) translates: “Now as for the Supreme, as it is called here, there is meditation on it. The light, the freedom whose essential nature is consciousness, contains principles, realities, and things within it. This light abides in the Heart. It has been described in this way in the *Trisiro-mata*: The knower of truth sees that reality within the Heart like a flower within which are all external and internal things, a flower shaped like a plantain bloom. He should meditate with undistracted mind on the union there in the Heart of the sun, moon, and fire. From this meditation, as from the agitation of two firesticks, one comes to experience the oblation fire of the great Bhairava, which expands and flames violently in the great firepit known as the Heart. Having arrived at the effulgence of Bhairava, which is the possessor of the powers and full of the powers, one should contemplate its identity with the abode of the knowing subject, the means of knowledge, and the known object. That triad is the very same triad as the triad of powers of fire, sun, and moon, as well as that of the always arising powers of Parā, Parāparā and Aparā.”

⁴²⁵In this context, the term *kulākula* is a determinative compound, in the sense of “the unevolved cosmic totality”, cf. *Tantrikābhidhānakośa* 3, 2004: 129. Also cf. *Gorakṣasiddhāntasamgraha* 16.39: *sr̥ṣṭimārgakramāyatām śivāśaktikulākulam | saṃhārakramasaṅkam tu kulaśaktyāś ca daksiṇam* ||

⁴²⁶See *Śāriṇigadharapaddhati* 4.271.

⁴²⁷As in *Siddhasiddhāntapaddhati* this verse marks the beginning of a longer description of cosmography. Rāmacandra follows the *Siddhasiddhāntapaddhati* but reduces, reorganises, simplifies and modifies the contents.

⁴²⁸The five qualities of *parāvara* do not occur in the sources and seem to be authorial.

परमपदस्य पञ्चगुणाः । नित्यम् ॥ निजम् ॥ निरन्तरम् ॥ निराकारम् ॥ निर्निकेतनम् चेति । शून्यस्य पञ्चगुणाः । लीनता ॥ पूर्णता ॥ मूर्छा ॥ उन्मनीभावः ॥ अलसत्वम् चेति । निरञ्जनस्य पञ्चगुणाः । सत्यः ॥ सहजः ॥ स्वभावः ॥ सत्ता ॥ स्वरूपता चेति ॥

5

[XLIX. piṇḍotpattiḥ]

इदानीं पिण्डोत्पत्तिः कथ्यते । अनादितः परमात्मा । परमात्मनः परमानन्दः । परमानन्दात्मबोधः । प्रबोधाच्चिदुदयः । चिदुदयात्मकाशः ।

Sources: 1–2 cf. SSP 1.17 (Ed. p. 7): niṣkalatvam aṇutaratvam acalatvam asaṃkhyatvam anādhāratvam iti pañcaguṇam paramapadam | 1–2 cf. YSV (PT, p. 845): nirākāratvanityavaniyatvañ ca nirañjanam | nirniketanāt ceti tatpadasyeti tadguṇāḥ | 2–3 cf. YSV (PT, p. 845): līnatā śīrṇatā mūrcchātoyamaṇḍalatā iti | guṇāḥ pañca samākhyātāḥ śūnyasya paramasya vai | 2–3 cf. SSP 1.18 (Ed. pp. 7–8): līnatā pūrṇatā unmanī lolatā mūrcchataḥ iti pañcaguṇam śūnyam | 3–4 cf. SSP 1.19 (Ed. p. 8): satyavatvam sahajatvam samarasatvam sāvadhānatvam sarvagatvam iti pañcaguṇam nirañjanam | 3–4 cf. YSV (PT, p. 845): svabhāvam sahajam satyam śāntih śāntisvarūpataḥ iti | nirañjanaguṇāḥ pañca etaj jñānī maheśvaraḥ | 6–7 cf. YSV (PT, p. 845): vidyotpatti taddānīn tu kathyate śṛṇu yatnataḥ | ānandaparamātmeti paramānanda ekataḥ | prabodhaparamānandacittotpatti prabodhavāḥ | cidudayāt prakāśaś ca eṣām pañca tathaiva ca | avināśyo 'ksayo 'bhedo 'dāhyo hyakhādyeva ca | ete pañca guṇāḥ proktā anādo nādavairināḥ | 6–7 cf. SSP 1.22 (Ed. p. 9): anādyāt paramānandaḥ | paramānandāt prabodhah | prabodhāc cidudayāḥ | cidudayāt prakāśaḥ | prakāśāt so'hambhāvāḥ |

1 nityam EPU₁] nitya° JL, nitya° K₁U₁, niś++ B nijam em.] °nija° K₁U₁, om. cett. nirantaram EP] nirantarā U₂, niramṛta JK₁, °niramṛta° U₁, °niramṛtag° L, °++ramga° B nirākāra BEL] nirākāra JK₁U₁, nirākāra U₂ 1–2 nirniketanam BPU₂] nimilaketanā U₁, nirniketanam niścalatvam E, nirnitāś K₁, nimittaketanā J 2 ceti cett.] om. JU₁ śūnyasya BELU₂] śūnyasya P, śūnyaḥsya K₁U₁, ti anyasya N₁, ti anyasya N₂ pañcaguṇāḥ cett.] pañcaguṇāḥ JU₁ līnatā cett.] līnatāḥ BL pūrṇatā cett.] ++rṇatā K₁, ghūrṇatā EJU₂ mūrčhā cett.] mūrčhā BLP unmanibhāvāḥ EPLU₂] unmanibhāva JK₁N₁N₂U₁, unmabhāvāḥ B 2–3 alasatvam cett.] ālasatyatvam BL 3 ceti cett.] om. JU₁ pañcaguṇāḥ cett.] pamcaguṇāḥ U₂ satyah BLP] satya βU₂, satyā E sahajaḥ em.] sahaja β, sahā P, saha° E, saha BLU₂ svabhāvāḥ BLP] svabhāva° βU₂, bhāvā E sattā cett.] satta° P, sata° BL 3–4 svarūpatā cett.] svarūpatāḥ P, svarūpatā samatā E 4 ceti EU₂] cha J, om. cett. 6 piṇḍotpattiḥ cett.] piṇḍotpatti JN₂U₁, piṇḍotpattim BL paramātmā cett.] paramātmānaḥ K₁ 6–7 paramānandāt cett.] om. J 7 prabodhāc cett.] prabodhā U₂, om. U₁ cidudayāḥ EJK₁LU₂] cidudaya° BL, cittayaḥ U₁, ciddayah N₁N₂, om. K₁ cidudayāt EJK₁LU₂] vidudayāt P, viduyāt B, ciddayacidudayāt N₁, cidudayacidudayāt N₂, citta° U₁

Notes: 2 śūnyasya pañcaguṇāḥ: The previously mentioned substantial *lacunae* in N₁ and N₂ (cf. start of the *lacunae* in section XXXV. on p. 212) ends here and evidence resumes.

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

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

The five qualities of the supreme being are truth, innateness, self-existence, beingness, [and] the state of one's own form.⁴²⁹

[XLIX. Origin of the body]

Now, the origin of the body⁴³⁰ is taught. From beginninglessness,⁴³¹ the supreme self arises. From the supreme self, supreme bliss arises. From supreme bliss, awakening arises. From awakening, the manifestation of consciousness arises. From the manifestation of spirit, light arises.

⁴²⁹In the doctrine of the *Siddhasiddhāntapaddhati* the *param tattvam* has a will, a force which is called *nijā śakti* (SSP 1.5). Here, from *nijā śakti*'s proximity *parāśakti* arises, from her vibration *aparāśakti* arises (SSP 1.6). From *aparāśakti*'s sense of I-ness (*ahamतर्था*) the *sukṣmāśakti* arises. From her nature of sensitivity (*vedanaśīla*) *kunḍalinīśakti* arises (SSP 1.7). From those five *śaktis*, the *piṇḍah paraḥ śivah* arises (SSP 1.14). The *piṇḍah paraḥ śivah* has five forms, which, according to SSP 1.15, are *aparam param*, *paramapada*, *śūnya*, *nirañjana*, and *paramātman*. The pentad makes up the *anādyapiṇḍa* (SSP 1.21). Rāmacandra entirely skips the part with the five *śaktis* of the *Siddhasiddhāntapaddhati*'s doctrine and instead provides the reader with something close to the five forms of *piṇḍah paraḥ śivah*: *anāman*, *parāvara*, *paramapada*, *śūnya* and *nirañjana* respectively. The five qualities Rāmacandra assigns to each item of his pentad are, to the greatest extent, inspired by mixing the individual qualities of the five *śaktis* and the five forms of *piṇḍah paraḥ śivah*, combined with a strong influence of the *Yogasvarodaya*.

⁴³⁰Here, *piṇḍa* refers to both a cosmic and individual body.

⁴³¹The generation of the cosmic body starts with the primordial generation of the supreme self (*paramātman*), which arises from *anādi* ("that which is without beginning"). This *anādi* is used as a synonym for *param tattvam* ("the supreme reality").

तत्र परमात्मनः पञ्चगुणाः । अक्षयः ॥ अभेद्यः ॥ अच्छेद्यः ॥ अदाह्यः ॥ अविनाशी ॥ परमानन्दस्य पञ्चगुणाः । स्फुरणः ॥ किरणः ॥ विस्फुरणः ॥ अहंता ॥ हर्षवत्त्वम् ॥ प्रबोधस्य पञ्चगुणाः । लयः ॥ उल्लासः ॥ विभासः ॥ विचारः ॥ प्रभा ॥ ५ चिदुदयस्य पञ्चगुणाः । कर्तृत्वम् ॥ ज्ञातृत्वम् ॥ अभ्यासत्वम् ॥ कलनत्वम् ॥ सर्वज्ञत्वम् ॥ प्रकाशस्य पञ्चगुणाः । सकलः ॥ निष्कलः ॥ संबोधनम् ॥ समता ॥ विश्रान्तिः ॥

Sources: 1-2 cf. YSV(PT, p. 845): kiraṇasphurttivisphurttiḥarṣavat paramātmanā | te tu pañca prakāreṇa guṇāḥ pañca prakīrttitāḥ | 1-2 cf. SSP 1.20 (Ed. p. 8): akṣayyatvam abhedyatvam achedyatvam adāhyatvam avināśitvam iti pañcaguṇāḥ paramātmā | 2-3 cf. YSV(PT, p. 845): kiraṇasphurttivisphurttiḥarṣavat paramātmanā | tetu pañca prakāreṇa guṇāḥ pañca prakīrttitāḥ | 2-3 cf. SSP 1.23 (Ed. p. 9): spando harṣa utsāho nispando nityasukhatvam iti pañcaguṇāḥ paramānandaḥ | 3 cf. YSV(PT, p. 845): vicāraś ca prabhollasā vibhāvaś ca layas tathā | prabodhasya guṇāḥ pañca kīrttyante tena hetunā | cf. SSP 1.24 (Ed. p. 9): udayaḥ ullāso 'vabhāvo vikāsaḥ prabhā iti pañcaguṇāḥ prabodhaḥ | 4-5 cf. YSV(PT, p. 845): abhyāsakartṛkamanāḥ sarvatattvaprabhā tathā | cidudayasya pañceti guṇā jñeyā viśeṣataḥ | 4-5 cf. SSP 1.25 (Ed. p. 10): sadbhāvo vicāraḥ kartṛtvam jñātṛtvam svatantratvam iti pañcaguṇāś cidudayaḥ | 5-6 cf. YSV(PT, pp. 845-846): bodhanam samayatvañ ca vismṛtiḥ sakalaprabhā | prakāśasya guṇāḥ pañcacaitte jñānakarāḥ śubhāḥ | 5-6 cf. SSP 1.26 (Ed. p. 10): nirvikāratvam niṣkalaṅkavam nirvikalpatvam samatā vibhrāntir iti pañcaguṇāḥ prakāsaḥ |

1 akṣayāḥ cett.] akṣayya J, akṣayyah avadya U₁ accchedyāḥ cett.] avināśi BL, om. PU₁ adāhyāḥ cett.] adahyāḥ J, aṣṭadyāḥ P, ādṛṣya U₁ 1-2 avināśi cett.] avināśi U₁, avināśaḥ U₂, om. BL 2 pañcaguṇāḥ cett.] pamcaguṇā P sphurāṇā EJPU₁] sphurāṇa cett. kiraṇāḥ EJPU₁] kiraṇa cett. visphurāṇāḥ EJP] visphurāḥ U₁, visphuriṇā BN₁, visphura K₁LN₂U₁ 2-3 harṣavattvam cett.] harṣavatvam || cha || J, harṣavārttvam U₂, hairyatva U₁ 3 prabodhasya cett.] bodhasya U₁ layāḥ EPU₂] laya JK₁LN₁N₂, layā B, om. U₁ ullāsaḥ EU₂] ullāsā cett. vibhāsaḥ EU₂] vibhāsā cett. vicāraḥ cett.] vicāra JK₁LN₂U₁ prabhā cett.] abhā B, samādhī U₁, om. N₁N₂ 4 cidudayasya cett.] udadayasya U₁, cidudayasya JL, cidudapasya K₁, vihṛdayasya B pañcaguṇāḥ cett.] pamcaguṇā PU₂ kartṛtvam cett.] kartṛtvē P, katutvam B, akartutvam L, katṛtvam U₁ jñātṛtvā cett.] jñātṛvam N₂, jñānatvam JU₁ abhyāsatvam cett.] ātmāsatvam K₁, ++++++satvam N₂ kalanatvam BLU₂] kalatvam E, kalanatvam PN₁, kalanatvam K₁N₂, kalyana° U₁ 4-5 sarvajñatvam cett.] saṃvajñatvam BL, sarvaśatvam U₁ 5 pañcaguṇāḥ cett.] guṇāḥ E sakalaḥ E] sakalā JK₁U₁U₂, sakala cett. niṣkalaḥ E] niṣkala J, nikamla K₁, niṣkvalā P, niṣkvala BL, nikala N₂, tidvasā U₂, om. U₁ saṃbodhanam U₂] saṃbodhanā P, sarvaiḥ saha E, saṃbodhana cett. samatā cett.] samatā N₂ 5-6 viśrāntiḥ EPU₂] viśrām̄ti || cha || J, viśrām̄ti cett.

Notes: 4 cidudayasya: Here, a major *lacuna* begins in E. Readings reappear later owing to conflation and are recorded according to the structure of the *ceteri* manuscripts.

In this case, the supreme self has five qualities: imperishable, indivisible, uncuttable, unburnable, [and] indestructible.

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

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

The five qualities of manifestation of spirit are agency, knowership, the state of practising, causality, [and] omniscience.

The five qualities of light consist of parts, not consisting of parts, recognition, uniformity, [and] cessation.⁴³²

⁴³²In *Siddhasiddhāntapaddhati* 1.22-28 the author's pentad consists of *paramānanda*, *prabodha*, *cidudaya*, *prakāśa* and so 'hambhāva'. They cause the creation of the *ādyapinḍa*. The *ādyapinḍa*, in turn, is the cause for the great elements to emerge.

तत एतादृशं ज्ञानमुत्पद्यते । आद्यः । आद्यादात्मा । आत्मन आकाशः । आकाशा-
त्पवनः । पवनात्तेजः । तेजसो जलम् । जलात्पृथ्वी । तत्रात्मनः पञ्चगुणाः । अ-
ग्रह्यः ॥ अनन्तः ॥ अवाच्यः ॥ अगोचरः ॥ अप्रमेयश्च ॥ आकाशस्य पञ्चगुणाः ।
प्रवेशः ॥ निष्क्रमणम् ॥ छिद्रम् ॥ शब्दाधारः ॥ भ्रान्तिनिलयत्वम् ॥ महावायोः प-
ञ्चगुणाः । चलनम् ॥ शोषः ॥ संचारः ॥ स्पर्शः ॥ धूम्रवर्णता ॥ तेजसः पञ्चगुणाः ।
५ दहनम् ॥ ज्वालारूपम् ॥ उष्णता ॥ रक्तवर्णः ॥ प्रकाशः ॥

Sources: १-२ cf. YSV (PT, pp. 845-846): etaj jñāne tataś caisām jñānam utpadyate mahat | ākāśāt pavano vāyos tejas eva ca | jalāt tathā pṛthvī eśām pañcaguṇās tathā |
२-३ cf. YSV (PT, p. 846): agocarād vayānantagrāhyam eśām tathātmanaḥ | ३-४ cf. SSP I.30 (Ed. p. 12): avakāśāḥ acchidratvam asprāsatvam nīlavarṇatvam śabdavatvam iti pañcaguṇo mahākāśāḥ | ४-५ cf. YSV (PT, p. 846): sañcāraś cālanaṁ šeṣe pañcadhūmrābhāmambare |
४-५ cf. SSP I.31 (Ed. p. 12): sañcāraḥ sañcālanaṁ sparśanām śoṣanām dhūmaravarṇatvam iti pañcaguṇo mahāvāyuḥ | ५-६ cf. YSV (PT, p. 846): uṣṇaprakāśaraktābhajvālādāhas tu tejasā |
५-६ cf. SSP I.32 (Ed. p. 12): dāhakatvam pācakatvam uṣṇatvam prakāśatvam raktavarṇatvam iti pañcaguṇam mahātejaḥ |

१ **tata** EK₁N₁N₂] tat BLP, tataḥ JU₁U₂ **etādṛśam** cett.] etādraśam BL, etādṛśyam U₂ **jñānam** cett.] om. E **ādyah** cett.] adya N₂, om. U₁ **ādyād** JK₁] ādhyād BLPN₁N₂, ādhyā U₂, om. EU₁ **ātmā** cett.] dātmā U₂, om. BLU₁ **ātmana** EPN₂] ātmanaḥ JK₁N₁U₁U₂, manaḥ L, manam B **ākāśāḥ** cett.] ākāśa N₂ १-२ **ākāśāt** JK₁N₁N₂U₁] ākāśād PU₂, om. BEL २ **pavanaḥ** JK₁N₁U₁] pa+++ N₂, vāyuh E, vayuh LPU₂, vayoh B **pavanāt** JK₁N₁N₂U₁] vāyos γ tejaso cett.] tejaso U₂, tejah sa U₁, tejas J, tejah K₁ jalāt γ] udakam JU₁, otadakā K₁, om. N₁N₂ jalāt γ] udakāt JK₁U₁N₂, °dakāt N₁ pṛthvī cett.] pṛthvī P **tatrātmanaḥ** N₂] tatra ātmanaḥ JK₁N₁U₁, atrātmanaḥ E, ātṛtmanaḥ P, ādyātmanaḥ BL, ātmanaḥ U₂ **pañcaguṇāḥ** cett.] pañcaguṇah U₂ २-३ **agrāhyah** cett.] agrāhya LN₂, om. B ३ **avācyah** cett.] avācyā N₂, avācyā U₂, om. B **agocaraḥ** cett.] om. B **aprameyas** ca cett.] om. B **ākāsasya** cett.] ākāśā° L, om. B **pañcaguṇāḥ** cett.] om. B ४ **praveśah** cett.] praveśa° U₂ **niśkramaṇam** E] niśkraṇam U₂, niśkrumāṇam BPN₁N₂, nikrumāṇah U₁, nikrumāṇam J, nikrumāṇam K₁ **śabdādhārah** EU₂] śabdadhārah PN₁N₂, śabdādhāram J, śabdādhāram BLU₁, śabdādhāra K₁ **bhrāntinilayatvam** cett.] bhrāti nilayatvam K₁, bhrāmṛṭh || nilayatvam J, bhrāmṛte niyatvam U₁ **mahāvayoḥ** cett.] mahāvāyo K₁, mahāvayor JU₁ ४-५ **pañcaguṇāḥ** cett.] guṇāḥ JU₁ ५ **calanam** cett.] pracalānā U₁, om. B **śoṣaḥ** cett.] śeṣa° E, śoṣanām U₂, om. B **samcāraḥ** cett.] om. BU₁ **sparśaḥ** cett.] sparśa L, om. BU₁ **dhūmravarṇatā** cett.] nirodhanam || prasaranām || cha || J, nirodhanam prasaranām vaḥ U₁, om. B **tejasāḥ** cett.] om. BU₁ **pañcaguṇāḥ** cett.] pañcaguṇah U₂, guṇāḥ J, om. BU₁ ६ **dahanam** cett.] pravāha K₁, om. U₁ **jvālārūpam** cett.] jvālā || rūpam U₂, śithilatā K₁, om. U₁ **uṣṇatā** cett.] uṣṇatā U₂, drava K₁, om. U₁ **raktavarnāḥ** LN₂] raktavarnāḥ U₂, raktō varṇāḥ E, raktō varṇāḥ B, raktō varṇāḥ P, raktō | varṇāḥ N₁, madhurarasatā K₁, om. U₁ **prakāśaḥ** conj.] śvetavarṇatā K₁, om. cett.]

From that⁴³³ knowledge like this is generated.

There is a beginning. From the beginning⁴³⁴ self arises. From self, space arises. From space, wind arises. From wind, fire arises. From fire, water arises. From water, earth arises.

In this regard, the self⁴³⁵ has five qualities: untoachable, infinite, inexpressible, unattainable, [and] immeasurable.

The five qualities of space are penetrating, disappearing, containing holes, medium of sound, [and] container of movement.

The five qualities of the great wind are moving, drying, passing, tangible, [and] smoky.

The five qualities of fire are burning, flamelike, heating, red-coloured [and] bright.⁴³⁶

⁴³³*tatas* seems to refer to the relationships and dependencies of the cosmography described above.

⁴³⁴Rāmacandra previously described the qualities and interrelationships of the beginninglessness (*anāditah*) which brings forth the supreme self (*paramātman*). His realm of beginninglessness signifies a realm before any physical existence. Here, he turns to the beginning (*ādhyah*). The beginning brings forth the [indididual] self and marks the moment of the generation of physical existence itself. Interestingly, the way he presents it implies that physical existence (the elements and so forth) is a result of the self (*ātman*).

⁴³⁵The concept of the merging of the self with the five great elements as seen in the *Siddhasiddhāntapaddhati* and adopted by Rāmacandra is paralleled as early as the Śāringadharapaddhati 4278: *tena srṣṭam svāśaktyedam trailokyam sacarācaram | pañcabhiḥ saha saṃbhūya pañcabhūtamayātmakaiḥ* || “Created by his own power, the three worlds with all living and non-living beings, along with the five elements, merged with the Self consisting of the five elements.”

⁴³⁶Since all witnesses preserve only four qualities of light but five are required, I conjectured the fifth, namely *prakāśa* following the *Yogasvarodaya*.

आपसः पञ्चगुणाः । प्रवाहः ॥ शिथिलता ॥ द्रवः ॥ मधुररसता ॥ श्वेतवर्णः ॥ पृथि-
व्याः पञ्चगुणाः । स्थूलता ॥ साकारता ॥ कठिनता ॥ गन्धवत्ता ॥ पीतवर्णता ॥

[L. śarīramadhye pañca mahābhūtāni]

इदानीं शरीरमध्ये पञ्च महाभूतानि कथ्यते । तेषां गुणाः कथ्यन्ते । तत्र पृथिव्याः
५ पञ्चगुणाः । अस्थि ॥ मांसम् ॥ नाडी ॥ लोमानि ॥ त्वक् ॥

Sources: १ cf. SSP 1.33 (Ed. p. 12): pravāhah āpyāyanam dravo rasaḥ śvetavarṇatvam iti pañcaguṇam mahāsalilam | cf. YSV (PT, p. 846): prakāśād eva śaithilyam adhutā śvetataj jale | २ cf. SSP 1.34 (Ed. p. 13): sthūlatā nānākāratā kāthinyam gandhaḥ pitavarnatvam iti pañcaguṇā mahāprthvī | cf. YSV (PT, p. 846): sthūlasākarakāthinyagandham pātamṛdau tathā | cf. YSV (PT, p. 846): mahābhūtāni pañceti dehamadhye 'dhunā śṛṇu | mahābhūtāni pañceti prthvī tejo marut khakam | ४-५ cf. YSV (PT, p. 846): eteṣān ca tathā pañcaguṇasthānam śṛṇu priye | asthi māṁsam loma nādī tvak ceti prthivīguṇāḥ | ४-५ cf. SSP 1.37 (Ed. p. 14): asthimāṁsatvaṁnañādīromāñiti pañcaguṇā bhūmiḥ |

Parallels: ४ cf. *Amaraughaśāsana* 11: ayam prakrtibhedah prthvī āpaḥ tejah vāyuh ākāśaś ca iti śarīre pañcaguṇāḥ mahābhūtāni bhavanti tatraiva tāni pañcavidhāni bhavanti ४-५ cf. *Amaraughaśāsana* 12: asthi māṁsam tvak nādī romāñi iti pañcaguṇāḥ prthivī |

१ āpasah em.] apām EPU₂, apa° LB, āpo JN₁N₂, om. K₁U₁ pañcaguṇāḥ cett.] om. K₁U₁ pravāhah cett.] pravāha° P, pravāha N₁N₂, om. K₁U₁ śithilatā cett.] śithatā B, om. K₁U₁ dravaḥ cett.] drava JN₁N₂, om. K₁U₁ madhurarasatā JN₁]°madhura|rasyatā N₂, madhurasatā LP, madhuradatā B, madhuratā EU₂, om. K₁U₁ śvetavarṇāḥ EU₂] śvetavarṇāḥ BPL, śvetavarṇātā JN₁N₂, om. K₁U₁ १-२ prthivyāḥ EU₂] prthivyā JK₁N₁N₂U₁, om. BLP २ pañcaguṇāḥ EU₂] guṇāpamca K₁N₁N₂, gunāḥ JU₁, om. BLP sthūlatā EJK₁U₂] sthulatā N₁, syūlatā N₂, sthalatā U₁, om. BLP sākāratā cett.] om. BLPU₂ kaṭhinatā EK₁] kathinatā JN₁N₂, kathinatā U₁U₂, om. BLP gandhavattā EK₁U₁] gamdhavatta N₁, gamdhavettā JU₁, om. BLPN₂ pītavarnatā EU₂] pītavarnāḥ K₁N₁N₂, pītavarnā JU₁, om. BLP ४ idānīm cett.] atha U₂, om. BDEL P śarīramadhye EK₁N₁N₂] śarīramadhye JU₁, śarirasya madhye U₂, om. BDLP pañcamahābhūtāni cett.] pamca pamcamahābhūtāni J, pañca āpaguṇāḥ mahāsveravarṇa U₁, om. BDLP kathyate K₁N₁N₂] kathyamte J, om. cett. teṣām cett.] teṣā N₂, tāvāt U₁, om. BDLP guṇāḥ cett.] om. BDLP₁ kathyante EJU₂] kathyate K₁N₁N₂, om. BDLP₁ tatra EJK₁N₁N₂] om. cett. prthivyāḥ P] prthivyā EN₁N₂, prthivyā J, prthivyā U₂, prthivyā BL, om. U₁ ५ pañcaguṇāḥ em.] pamcaguṇāḥ kathyamte LP, pamcaguṇāḥ | athyate | B, guṇāḥ EJK₁N₁N₂U₂, om. U₁ asthi cett.] asti U₂, om. U₁ māṁsam P] māṁsa K₁, māṁsa cett., om. U₁ lomāni cett.] lomani K₁, tvak BL, om. U₁ tvak JN₁N₂] tvākā K₁, tvakḥ U₂, vāk E, vākṛt P, lomāni BL, om. U₁

Notes: ४ śarīramadhye: At this point of the text E resynchronises with the textual structure of all other witnesses.

The five qualities of water⁴³⁷ are flowing, looseness, fluidness, pleasant taste, [and] transparent colour.

The five qualities of earth are grossness, form, hardness, smelliness [and] yellowness.⁴³⁸

[L. Five great elements within the body]

Now, the five great elements situated within the body are taught. Their qualities are taught.⁴³⁹

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

⁴³⁷I emended to the required genitive singular.

⁴³⁸The five great cosmic elements have five qualities each. The following section describes how they manifest within the body.

⁴³⁹Following his exposition of the macrocosmic properties of the five great elements, Rāmacandra proceeds to delineate their microcosmic counterparts, each defined by its own pentadic set of qualities.

तत्रोदकगुणाः । लाला ॥ मूत्रम् ॥ शुक्रम् ॥ रक्तम् ॥ प्रस्वेदः ॥ तेजसो गुणाः ।
क्षुधा ॥ तृषा ॥ निद्रा ॥ ग्लानिः ॥ आलस्यम् ॥ वायोर्गुणाः । धावनम् ॥ मज्जनम् ॥
निरोधनम् ॥ प्रसारणम् ॥ आकुञ्चनम् चेति ॥ आकाशस्य गुणाः । रागः ॥ द्वेषः ॥
भयम् ॥ लज्जा ॥ मोहः ॥

5

[LI. pañcaprakārā antaḥkaraṇasya]

तदनन्तरमेतादृश्येका बुद्धिरुत्पद्यते । मनो बुद्धिरहंकारश्चित्तं चैतन्यं चेति । एते प
च्छ्रप्रकारा अन्तःकरणस्य ।

Sources: 1 cf. YSV (PT, p. 846): kṣudhā ṭṛṣṇālasya nidrā glāniś ca pañca vāriṇāḥ | cf. SSP 1.38 (Ed. p. 14): lālā mūtram śukram śonitam sveda iti pañcaguṇā āpaḥ | 1-2 cf. SSP 1.39 (Ed. p. 14): kṣudhā ṭṛṣṇā nidrā kāntir ālasyam iti pañcaguṇam tejaḥ | 1-2 cf. YSV (PT, p. 846): kṣudhā ṭṛṣṇālasya nidrā glāniś ca pañca vāriṇāḥ | 2-3 cf. SSP 1.40 (Ed. p. 14): dhāvanam plavananam prasāraṇam ākuñcanam nirodhanam iti pañcaguṇo vayuh | 2-3 cf. YSV (PT, p. 846): rogo lajjā bhayodvegau dhāraṇā ca marudugñāḥ | 3-4 cf. SSP 1.41 (Ed. pp. 14-15): rāgo dveṣo bhayam lajjā moha iti pañcaguṇa ākāśāḥ | 6 cf. YSV (PT, p. 846): etaj jñānenaiwa teṣām buddhir utpadyate śubhā | yadyapi sargakāndē pṛthvyāder guṇā uktās tathāpy etaj jñānenety anena kāryakāraṇabhāvadarśanāya punar ucyante | 6-7 cf. YSV (PT, p. 846): mano buddhir ahaṅkāraś cittam caitanyam eva ca | ete pañcaprakārāś ca antaḥkaraṇasambhavāḥ | 6-7 cf. SSP 1.42 (Ed. p. 15): mano buddhir ahaṅkāraś cittam caitanyam ity antaḥkaraṇapañcakam |

Parallels: 1 cf. Amaraughāśāsana 13: lālāmūtrāśruniḥsvedaprasvedaprasvedah iti pañcaguṇā āpaḥ || 1-2 cf. Amaraughāśāsana 14: kṣudhā ṭṛṣṇā nidrā ālasyam kāntiś ca iti pañcaguṇam tejaḥ || 2-3 cf. Amaraughāśāsana 15: dhāvanam valganam ākuñcanam prasāraṇam nirodhaś ceti pañcaguṇo vayuh || 3-4 cf. Amaraughāśāsana 16: rāgo dveṣo lajjā bhayam mohāś ceti pañcaguṇa ākāśāḥ iti pañcaguṇālāṅkṛtāni pañcatattvāni ||

1 **tatrodakagunāḥ** cett.] netrodake guṇāḥ N₁, netrodakaguṇāḥ N₂, om. U₁ lālā cett.] lālā° BL mūtram EN₂U₂] mutram N₁U₁, °mutra° BL, mutra J, °muvam P śukram cett.] śuklam E raktam cett.] vaktram K₁, om. N₂ prasvedah cett.] svedah U₁ guṇāḥ cett.] gunah U₂ 2 kṣudhā cett.] kṣudhām B glāniḥ EP] glāni cett. ālasyam cett.] ālasya K₁U₁ vāyor cett.] vāyo BN₂U₂, vāyu U₁ guṇāḥ cett.] gunā U₁ majjanam cett.] majana N₂, mano° U₁ 3 nirodhanam cett.] rodhanam JU₁, virodhana N₂ ākuñcanam cett.] ākuñcanam N₂ ceti cett.] om. U₂ guṇāḥ cett.] gunah K₁U₁ rāgaḥ U₂] rāga° cett. dveṣah PU₂] °dveṣo N₁, °dveṣau EJK₁U₁, dveṣ° BL 4 mohāḥ EPN₁U₂] moha BLN₂, mohā U₁ 6 etādṛṣy U₂P] etādṛṣi N₂, etādṛṣā N₁, etādaśī JK₁LU₁, ekādaśī E, metādaśī B ekā cett.] kā E, om. BL buddhir cett.] buddher P buddhir cett.] buddhy E ahamkāraś cett.] ahamkārāś E, ahamkārah || U₂, ahamkāra | ś B, ahamkāra N₁N₂ caitanyam γ] om. β 6-7 pañcaprakārā E] pañcaprakārā N₂, pañcaprakārah U₂, pañcapiprakārā PJK₁N₁U₁, pañcapiprakāra | B, pañcapiprakārah L 7 antaḥkaraṇasya cett.] amtaḥkaraṇasya || cha || cett., amtaḥkaraṇasya N₂, amtaḥkarnasya K₁, amtaḥkarnasya BL, amtaḥkarnya U₁

In this case, the five qualities of the water element are saliva, urine, semen, blood, [and] sweat.

The qualities of the fire-element are hunger, thirst, sleep, exhaustion, [and] sloth.

The qualities of the wind-element are abrasion, immersion, cessation, expansion, [and] contraction.

The qualities of the space-element are ⁴⁴⁰ passion, aversion, fear, shame and confusion.⁴⁴¹

[LI. Five modes of the internal organ]

Then, immediately following that, such unique insight⁴⁴² arises: the mind, the intellect, the ego, the mental faculty, and consciousness.⁴⁴³ These are the five modes of the internal organ.

⁴⁴⁰The *Yogasvarodaya* (PT) does not include the five qualities of *ākāśa*.

⁴⁴¹The earliest formulation of these specific pentads that explain the manifestation of the five elements in the human body can be at least traced back to the beginning of the sixteenth century, more precisely the *Amaraughaśāsana*, whose oldest manuscript is dated to 1525 CE and according to Mallinson (2011: 16) is perhaps the oldest Nath work on Haṭhayoga.

⁴⁴²In this case I translated *buddhi* as insight, since *buddhi* as a *tattva* would unlikely arise from the previously mentioned five great elements. In addition, it is dealt with immediately afterwards in the context of the internal organ. Henceforth, it seems probable that it must refer to the specific knowledge that arises from the accomplishment of yoga, as mentioned in section XLVIII.

⁴⁴³Apart from the *Tattvayogabindu*, this particular pentad appears only in the *Siddhasiddhān-tapaddhati* and the *Yogasvarodaya*. I have not been able to trace it further back in the textual record. Since both sources are associated with the Nāth milieus, it is conceivable that this pentadic scheme formed part of the process of consolidating a distinct sectarian identity for the Nāth Sampradāya. Notably, *citta*—which in several earlier, related traditions subsumes *buddhi*, *ahaṅkāra*, and *manas* (cf. *Śārṅgadharapaddhati*: 4275), and is regarded as being opposed or perceived by consciousness (*caitanya*)—here becomes a constituent element of the internal organ (*antaḥkaraṇa*) itself.

मनसः पञ्चगुणाः । संकल्पः ॥ विकल्पः ॥ मूर्खत्वम् ॥ जडता ॥ मननं चेति ॥ बुद्धेः
पञ्चगुणाः । विवेकः ॥ वैराग्यम् ॥ शान्तिः ॥ सन्तोषः ॥ क्षमा चेति ॥ अहंकारस्य
पञ्चगुणाः । अहम् ॥ मम ॥ एतस्य दुःखम् ॥ एतस्य सुखम् ॥ स्वतन्त्रता ॥ चित्तस्य
पञ्चगुणाः । वृत्तिः ॥ धृतिः ॥ स्मृतिः ॥ त्यागः ॥ मतिः ॥ चैतन्यस्य पञ्चगुणाः ।
५ हर्षः ॥ विमर्शः ॥ धैर्यम् ॥ चिन्तनम् ॥ निस्पृहत्वम् ॥

Sources: 1 cf. SSP I.43 (Ed. p. 15): samkalpo vikalpo mūrcchā jaṭatā mananam iti pañcagunām manah 1–2 cf. SSP I.44 (Ed. p. 15): viveko vairāgyam śāntih santosah kṣameti pañcagunā buddhiḥ | 1–2 cf. YSv (PT, p. 846): mananāmananam jneyam buddhy ādipañca pañca tu | vivekaśāntisantosakṣamāvairāgyateti ca | ete pañcagunā buddher ahaṅkāraguṇān śṛṇu | 3 cf. SSP I.45 (Ed. pp. 15–16): abhimānam madīyam mama sukham mama duḥkham mamedam iti pañcagunō ‘haṅkāraḥ’ | cf. YSv (PT, p. 846): ahambhāvamahañcādiyugāntaḥ hiṁsanam tathā | 3–4 cf. SSP I.46 (Ed. p. 16): matir dhṛtiḥ smṛtiḥ tyāgaḥ svikāra iti pañcagunām cittam | 3–4 cf. YSv (PT, p. 846): vṛttih smṛtiḥ matis tyājyam nirāśam caitikā gunāḥ | 4–5 cf. SSP I.47 (Ed. p. 16): vimarśah śilanam dhairyam cintanam nispṛhatvam iti pañcagunām caitanyam | 4–5 cf. YSv (PT, p. 846): niḥspṛhatā dveṣatā dhairyam vimarśacintanam tathā |

1 pañcagunāḥ cett.] ye ca gunāḥ E samkalpaḥ K₁N₂] sakalpa L, samkalpa cett. vikalpaḥ JN₁] vikalpa cett. mūrkhatvam JN₂] mūrṣatvam K₁N₁U₁, mūrkhatvā E, mūrkhatva cett. jaṭatā cett.] lasatā E ceti cett.] ceti vā U₁, ceti ete pamcāpiprakārā amtaḥkaraṇasya ma N₁ buddheḥ EJK₁LPN₁] buddhe B, om. cett. 2 pañcagunāḥ BEJK₁LPN₁] om. cett. vivekah PK₁N₁N₂] viveko EU₂, viveka BJLU₁ vairāgyam EJU₂] vairāgya cett. santosah cett.] santosa N₂, santosah U₂ ceti cett.] vā U₁ 3 pañcagunāḥ cett.] pamcagunāḥ U₂ aham cett.] om. BLPU₁ mama cett.] mamā K₁, samā U₁, om. BLP etasya cett.] om. BLP duḥkham cett.] om. BLPU₁ etasya sukham conj.] om. cett. svatantratā cett.] svatasvatamratā U₁, svatamṛtratāḥ DU₂, om. BLP cittasya cett.] om. BLP 4 pañcagunāḥ cett.] naḥ U₁, om. BLP vṛttiḥ J] om. cett. dhṛtiḥ cett.] dhṛti° BL, vṛddhiḥ U₁ smṛtiḥ cett.] °smṛti° BL, om. U₁ tyāgaḥ JN₁N₂U₁] tyāgam DK₁, rāgadveṣau E, rāgadveṣa° P, rāgadveṣam B, °rāgadveṣa° L, rāgaḥ || dveṣah U₂ matiḥ cett.] mati D, iti B, bhiti L pañcagunāḥ EU₂] gunāḥ pamca N₁N₂, gunāḥ cett. 5 harṣah cett.] harṣa° BLN₂, āṛṣam E vimarśah cett.] °vimarṣa° BLN₂, vimar++ P dhairyam cett.] dhairyā J cintanam cett.] cintanam K₁, cetanā U₁, cetanam U₂ nispṛhatvam cett.] om. J

Notes: 2 santosah || kṣamā ceti: The lacuna in D ends here, and collation resumes.

The five qualities of the mind are intentional thought, discursive thought, foolishness, dullness, and reflection.

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

The five qualities of the ego are⁴⁴⁴ [the sense of] I, [the sense of] mine, its suffering, its happiness, [and] self-determination.⁴⁴⁵

The five qualities of the mental faculty are fluctuation, will, memory, renunciation, [and] understanding.⁴⁴⁶

The five qualities of consciousness are excitement, reflection, understanding, thinking, [and] desirelessness.

⁴⁴⁴ All five qualities of *ahamkāra* are omitted in B, L and P. All three manuscripts list the qualities of *citta* instead.

⁴⁴⁵ Rāmacandra follows neither exactly the *Siddhasiddhāntapaddhati* nor exactly the *Yogasvarodaya* in this pentad. Based on the two source texts, the following missing qualities come into question: *abhimānam* (“pride”), *hiṃsanam* (“violence”), or *mama sukham* (“my happiness”). I decided to conjecture the missing fifth quality to *sukham etasya* to contrast *duḥkham etasya* based on the reading of the *Siddhasiddhāntapaddhati*.

⁴⁴⁶ Given the β -group’s close correspondence with the source text *Yogasvarodaya*, the *rāgad-veśau* reading of the γ -group appears to be a scribal correction intended to restore the set of five qualities of *citta* lost in an intermittent exemplar. Only J within the β -group preserves the complete and presumably original list.

[LII. *kulapañcakasya bhedāḥ*]

तदनन्तरं कुलपञ्चकस्य भेदाः कथ्यन्ते ॥ सत्त्वम् ॥ रजः ॥ तमः ॥ कालः ॥ जीव-
नम् ॥ तत्र सत्त्वस्य गुणाः । दया ॥ धर्मः ॥ कृपा ॥ भक्तिः ॥ श्रद्धा चेति ॥ रजसो
गुणाः । त्यागः ॥ भोगः ॥ शृण्गारः ॥ स्वार्थः ॥ वस्तुसंग्रहः ॥ तमसो गुणाः । वि-
वादः ॥ कलहः ॥ शोकः ॥ बन्धः ॥ वश्वनम् ॥ तदनन्तरं कालस्य गुणाः । कलना ॥
5 कल्पना ॥ आन्तिः ॥ प्रमादः ॥ उन्मादः ॥ जीवस्य गुणाः । जाग्रदवस्था ॥ स्वप्ना-
वस्था ॥ सुषुप्तावस्था ॥ तुरीयातीतावस्था ॥

Sources: 2-3 cf. SSP 1.48 (Ed. p. 16): sattvam rajas tamaḥ kālo jīva iti kulapañcakam | 3 cf. YSV (PT, p. 846): citter guṇās trayo jīvaguṇān śṛṇu maheśvari | āsthā śraddhā kṛpā bhaktih satyam sattvaguṇā iti | cf. SSP 1.49 (Ed. p. 16): dayā dharmah kriyā bhaktih śraddheti pañcagunam sattvam | 3-4 cf. YSV (PT, p. 846): tyāgo bhogaś ca śraddhā ca sārthavastusprhā tathā | raso pañcagunāḥ caite tāmasasya guṇān śṛṇu | 3-4 cf. SSP 1.50 (Ed. p. 17): dānam bhogaḥ śṛṅgāro vastugrahaṇam svārthasamgrahaṇam iti pañcagunam rajah | 4-5 cf. SSP 1.51 (Ed. p. 17): vivādah kalahāḥ śoko baṃdho vañcanam iti pañcagunam tamaḥ | 4-5 cf. YSV (PT, p. 846): pramodah svādakalahau vivādo bhrāntivardhanam | vañcanān ca tathā śokas tāmasasya guṇā īme | 5-6 cf. SSP 1.52: kalanā kalpanā bhrāntih pramādo 'nartha iti pañcagunāḥ kālah | 6-7 cf. YSV (PT, p. 846): svapnajāgratsuṣuptāni caitanyam jīvakā guṇāḥ | etādrśi sati tattvam caitanyāt tad bhaved iti | 6-7 SSP 1.53 (Ed. p. 18): jāgrat svapnaḥ suṣuptis turyam tūryātitam iti pañcāvasthāguṇo jīvah |

2 **tad anantaram** βU₂] ataḥ param cett. **bhedāḥ** cett.] bhedā BU₂ kathyante cett.] kathyate N₂ **sattvam** cett.] satva JK₁N₁N₂U₁ **rajaḥ** cett.] rajas BL, raja JN₁N₂U₁ **tamaḥ** cett.] tama JN₂U₁ **kālaḥ** cett.] kāla JLN₂U₁, kā B 2-3 **jivanam** EP] jivanam || cha || J, jīvana cett. 3 **tatra** cett.] tatrasya B **sattvasya** cett.] sattva BEL **guṇāḥ** cett.] guṇāḥ kathyamte J **dayā** cett.] dayāḥ BL **dharmaḥ** EPU₂] dharma cett. **bhaktih** cett.] bhakti BLN₂ **ceti** cett.] || cha J, om. U₁ **rajaso** cett.] rajo U₂ 4 **tyāgaḥ** cett.] tyāga N₂ **bhogaḥ** cett.] bhoga N₂, bheda P, om. JU₁ **svārthaḥ** cett.] svārtha BLN₂U₁ **vastusamgrahaḥ** cett.] vastunām samgrahaḥ L, vastunā samgrahaḥ B, vastusamgrahaś ceti E **tamaso** cett.] tamo LN₂U₂ **guṇāḥ** cett.] gunah U₂ 4-5 **vivādah** cett.] vivāda N₂ 5 **kalahāḥ** EPU₂] kalahaṇam DK₁N₁N₂, kalaha BJLU₁ **sokaḥ** cett.] śoka BJN₂U₁, śokaiḥ L **bandhaḥ** cett.] baṃdhaḥ BJLU₁, vidha vā N₂ **vañcanam** cett.] vañcanām smṛtam N₂, vañcanā JU₁, camcalam ceti U₂ **tad anantaram** β] om. γ **kālasya** cett.] kāla° U₁, kāraṇasya DK₁ **kalanā** cett.] om. N₂ 6 **kalpanā** cett.] kalpaḥ P, kalma° E, om. N₂ **bhrāntih** cett.] bhrāmti° BU₁, ṣambhrāntih E, om. N₂ **pramādāḥ** cett.] prasādāḥ EP, om. N₂ **unmādāḥ** cett.] unmādaś ceti U₂, om. N₂ **jīvasya** cett.] om. N₂ **guṇāḥ** cett.] guṇā D, guṇāḥ U₂, om. N₂ **jāgradavasthā** cett.] jāgravadasthāḥ B, jāgravadasthā N₁, jāgradavadasthā N₂, jāgrdavasthā U₁ 7 **suṣuptāvasthā** cett.] suṣupta° B, suṣupti° L **turiyāvasthā** cett.] turiyāvasthā || cha || J, turiyāvayāvasthā D, turyāvasthā BLU₁ **turiyātītvasthā** cett.] turiyā | titīvasthā B, turiyātītvasthā || kaivalyā U₁, om. J

[LII. Divisions of the pentad of the *kula*]

Immediately afterwards, the divisions of the pentad of the *kula*^{447,448} are taught: *sattva*, *rajas*, *tamas*, time and the embodied soul.

In the case of *sattva*, the qualities are compassion, religious duty, pity, devotion and confidence.

The qualities of *rajas* are renunciation, enjoyment, sexuality, self-interest, [and] accumulation of possessions.

The qualities of *tamas* are conflict, struggle, grief, bondage, [and] cheating.

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

The qualities of the embodied soul are the state of waking, the state of sleep, the state of deep sleep, the state of liberation [and the] state beyond liberation.⁴⁴⁹

⁴⁴⁷ According to Pandey (1963: 594-597), the term *kula* has about twenty-two different meanings in various texts. Muller-Ortega explains that the basic meaning of the term from which all other meanings derive is “group”. The core concept is that when the absolute reality of Śiva becomes manifest, the various manifestations of reality come together as a unified whole because of the inherent presence of Śiva’s underlying unity. The manifest reality is called *kula* whereas Śiva is called *akula*. In this regard, Muller-Ortega (1989: 59) writes: “Similarly, each smaller unit of manifest reality - a universe, a world, a family, an individual person (a body) - can be termed a *kula* because it is a conglomeration of disparate objects, beings, and organs held together by an overarching unity.” In the present case, the term *kula* probably refers to an individual person (a body) since the living soul, including its five states, is listed.

⁴⁴⁸ The term *kulapañcaka* can be traced back to the *Ūrmikaulārṇavatantra* 2.227 and *Sarvadurgatipariśodhanatantra*, Ed. p. 224.

⁴⁴⁹ See *Śāringadharapaddhati* 449I-4504.

[LIII. ekam jñānam]

तदनन्तरमेतादृशमेकं ज्ञानमुत्पद्यते । इच्छा ॥ क्रिया ॥ माया ॥ प्रकृतिः ॥ वाचा ॥
 इच्छयाः पञ्चगुणाः । उन्मादः ॥ वासना ॥ वाञ्छा ॥ चैत्तम् ॥ चेष्टा ॥ क्रियायाः
 पञ्चगुणाः । स्मरणम् ॥ उद्घमः ॥ उद्घेगः ॥ कार्यनिश्चयः ॥ सत्कुलाचारत्वम् ॥ मा-
 5 यायाः पञ्चगुणाः । मदः ॥ मात्सर्यः ॥ दंभः ॥ कीर्तिः ॥ असत्यभावः ॥ प्रकृतेः प-
 ञ्चगुणाः । आशा ॥ तृष्णा ॥ स्पृहा ॥ कांक्षा ॥ मिथ्यात्वं ॥ वाचाया पञ्चगुणाः ।
 परा ॥ पश्यन्ती ॥ मध्यमा ॥ वैखरी ॥ मातृका ॥

Sources: 2 cf. SSP 1.54 (Ed. p. 18): icchā kriyā māyā prakṛti vāg iti vyaktaśaktipañcakam | cf. YSV (PT, p. 847): prakṛticchā kriyā māyā vacah pañca gunā iti | 3 cf. SSP 1.55 (Ed. p. 18): unmādo vāsanā vāñchā cintā ceṣṭeti pañcaguṇecchā | cf. YSV (PT, p. 847): āśātṛṣṇāspṛhākāṅkṣāmīthiyāntam prakṛter iti | unmādo vāsanā vāñchā ceṣṭitā ca gunāḥ priye | 3-4 cf. SSP 1.56 (Ed. p. 18): smaraṇam udyogaḥ kāryam niścayaḥ svakulācāra iti pañcaguṇā kriyā | 3-4 cf. YSV (PT, p. 847): śaraṇam satkulācāraḥ kāryaniścaya ucyate | 5 cf. SSP 1.57 (Ed. p. 18): mado mātsaryam dambhaḥ kṛtrimatvam asatyam iti pañcaguṇā māyā | 5-6 cf. SSP 1.58 (Ed. p. 19): āśā tṛṣṇā spṛhā kāṅkṣā mīthyeti pañcaguṇā prakṛtiḥ | 6-7 cf. SSP 1.59 (Ed. p. 19): parā paśyanti madhyamā vaikharī mātṛketi pañcaguṇā vāk | iti vyaktisakti-pañcavimśatiguṇāḥ |

2 etādrśam cett.] etādrśom U₂ ekam cett.] eka EPN₂ icchā cett.] icchāyāḥ N₁, om. E kriyā cett.] kriyāḥ K₁, om. EN₁ māyā cett.] om. E prakṛtiḥ cett.] prakṛti P, prakṛti^o U₁, om. E vācā JK₁] vācā β, vācāḥ PB, vācyāḥ L, bhāvāḥ U₂, om. E 3 icchayāḥ cett.] ichāyā BLP, icchayā N₂ unmādaḥ conj.] unmany βEL, unmaya P, unmāyā B, unmanyā JK₁, unmanyam U₂ vāsanā cett.] avāsanā L, vāsanāḥ U₂, avasthā E, ichā kriyā māyā prakṛti vāca ichāyāḥ pañcaguṇāḥ unmany U₁ vāñchā cett.] vāñcha BLP, om. U₁ caittam JN₁N₂] caitam K₁, caita D, cittam EL, krittam B, vittam P, om. U₁ ceṣṭā cett.] ceṣṭa PL, ceṣṭāḥ U₂, ccoṣṭhā B, veṣtanam vibhramaḥ E, om. U₁ kriyāyāḥ cett.] kriyā J, kriyāyā BLN₂, om. U₁ 4 pañcaguṇāḥ cett.] gunāḥ J, om. U₁ smaraṇam cett.] om. U₁ udyama cett.] udyama N₂, om. U₁ udvegaḥ cett.] udvega BLPN₂, om. U₁ kāryaniścayaḥ cett.] kārya | niścayaḥ N₁, om. U₁ satkulācāratvam cett.] sakulācāratvam || cha || J, om. U₁ 4-5 māyāyāḥ BEU₂] māyāyām P, māyāyā DJLN₁N₂, māyā^o K₁, om. U₁ 5 pañcaguṇāḥ BEL] gunāḥ cett., gunā D, om. U₁ madaḥ cett.] mada EJN₂, om. U₁ mātsaryāḥ DN₁] mātsaryāḥ K₁, mātsaryam PU₂, mātsarya BLN₂, mātsaryādayaḥ E, māścaryāḥ J, om. U₁ daṁbhāḥ cett.] rambhāḥ BL, daṁbha JN₂, om. U₁ kīrtiḥ cett.] kīrtiś ca DJK₁N₁N₂, om. U₁ asatyabhāvāḥ cett.] asatyabhāvāḥ E, om. U₁ prakṛteḥ E] prakṛter PJK₁U₂, prakte cett., om. U₁ 5-6 pañcaguṇāḥ E] gunāḥ cett., om. U₁ 6 āśā cett.] om. U₁ tṛṣṇā cett.] om. U₁ spṛhā cett.] om. U₁ kāṅkṣā cett.] kākṣā D, bhikṣā P, om. U₁ mīthyātvam cett.] om. U₁ vācāyā cett.] vācā D, vācāḥ U₂, om. U₁ pañcaguṇāḥ BEL] pañcaguṇāḥ U₂, gunāḥ DJK₁PN₁N₂, om. U₁ 7 parā cett.] om. U₁ paśyanti cett.] paśyanti BLN₁N₂U₂ madhyamā cett.] om. U₁ vaikharī cett.] vaiśarī K₁, om. U₁ mātṛkā cett.] mātṛkāḥ U₂, om. U₁

[LIII. Unique knowledge]

Immediately after that, unique knowledge like this is generated: will, action, illusion, nature, [and] speech.⁴⁵⁰

The five qualities of will are intense passion, mental residue, wish, mental state, [and] acting.

The five qualities of activity are memory, effort, agitation, determination of action, [and] adherence to the conduct of the noble lineage.

The qualities of illusion are intoxication, envy, fraud, fame, [and] the state of untruth.

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

The five qualities of speech are Parā, Paśyantī, Madhyamā, Vaikhari⁴⁵¹ [and] Mātrkā.⁴⁵²

⁴⁵⁰The *Siddhasiddhāntapaddhati* 1.54 associates the five concluding qualities on this page with the higher category of *vyaktaśakti*, each comprising five sub-qualities, amounting to twenty-five in total. Rāmacandra, however, does not employ the term *vyaktaśakti*, nor is it attested in any of the *Tattvayogabindu*'s witnesses examined thus far. It appears that, in this instance, Rāmacandra followed the *Yogasvarodaya* as his model, a text which likewise neither refers to *vyaktaśakti* nor explicitly identifies the referent of these five qualities. Given that Rāmacandra drew upon both works, his omission of a reference element remains a point of interpretive interest.

⁴⁵¹Parā, Paśyantī, Madhyamā, Vaikhari are the well-known successive phases of sound transformation in Sanskrit. These phases represent the progression of sound from its eternal source to audible speech. Parā is the highest eternal sound or word in which all concepts and words potentially rest. In the additional material of U₂, Parā is associated with the fifth *cakra* at the throat (see p. 124.). Next, Paśyantī is the phase of speech reaching the heart associated with the fourth *cakra* in the heart (see p. 118). Then, Madhyamā is the intermediate stage of speech, characterised by thought or contemplation residing in the mind and intellect. In U₂, it is linked to the *cakra* at the navel (see p. 116). Finally, Vaikhari is the daily spoken language characterised by comprehensible speech. Unlike the first three stages, Vaikhari is audible to others and represents the full transformation of sound from subtle to gross form. U₂ associates Vaikhari with the *svādhishṭānacakra* at the gender (see p. 114).

⁴⁵²The fifty or fifty-one letters including vowels as well as consonants of the Devanāgarī alphabet associated with the power of the Divine Mother herself, cf. Aryan, 1980: 24–28.

[LIV. karma kāmaḥ candraḥ sūryaḥ agnih]

तदनन्तरमेतादृशं ज्ञानमुत्पद्यते । कर्म ॥ कामः ॥ चन्द्रः ॥ सूर्यः ॥ अग्निः ॥ एत-
त्पञ्चकं प्रत्यक्षं कर्तव्यम् । तत्र कर्मणः पञ्चगुणाः । शुभम् ॥ अशुभम् ॥ यशः ॥ अ-
पकीर्तिः ॥ इष्टफलसाधानम् ॥ कामस्य गुणाः । रतिः ॥ प्रीतिः ॥ क्रीडा ॥ कामना ॥
5 अनुरता ॥

[LV. candraśya ṣoḍaśakalāḥ]

इदानीं चन्द्रस्य षोदशकलाः कथ्यन्ते । उल्लोला ॥ कल्पोलिनी ॥ उच्चलन्ती ॥ उ-
न्मादिनी ॥ तरङ्गिणी ॥ पोषयन्ती ॥ लंपटा ॥ लहरी ॥ लोला ॥ लेलिहाना ॥ प्रस
रन्ती ॥ प्रवृत्तिः ॥ स्ववन्ती ॥ प्रवाहा ॥ सौम्या ॥ प्रसन्ना ॥ चन्द्रस्य सप्तदशी कला
10 वर्तते । तस्या नाम निवृत्तिः साऽमृतकला कथ्यते ॥

Sources: 2-3 cf. SSP I.60 (Ed. p. 19): karmaḥ kāmaś candraḥ sūryo 'gnir iti pratyakṣakaraṇa-
pañcakam 3-4 cf. SSP I.61 (Ed. p. 19): śubham aśubham yaśo 'pakīrtir adr̄ṣṭaphalasād-
hanam iti pañcaguṇam karma | 4-5 cf. SSP I.62 (Ed. p. 20): ratih prītiḥ krīḍā kāmanā
'turateti pañcaguṇah kāmaḥ | 7-10 cf. SSP I.63 (Ed. p. 20): ullolā kallolini uccalantī unmādīni
tarāṅgiṇī śośinī alampaṭā pravṛttiḥ lahari lolā lelihānā prasarantī pravāhā saumyā prasannā
plavantī | evam candraśya ṣoḍaśa kalāḥ | saptadaśī kalā nivṛttiḥ | sā 'mr̄takalā |

2 upadyate cett.] utpādyate DJN₁N₂ karma cett.] karmaḥ U₂ kāmaḥ cett.] kāma
BJK₁LPN₂U₁ candraḥ EK₁N₁U₂] candra cett. sūrya JN₂U₁ agnih EJK₁U₂]
agni N₂, agnī U₁, āgnīh cett. 3 kartavyam cett.] kartavyām K₁ karmaṇāḥ cett.] kar-
maṇā BP, karmaṇā° N₂, karmaṇām L, karnanāh K₁ pañcaguṇāḥ cett.] om. K₁ śubham
cett.] śubha DU₁, om. E aśubham cett.] °aśubha° U₁, om. EP yaśaḥ cett.] yasa N₂, om.
E 3-4 apakīrtih cett.] apakīrtti N₂, āvakīrtih U₁, om. E 4 iṣṭaphalasādhānam cett.] om.
E kāmasya cett.] kāmaḥsyā U₂ ratih cett.] rati° JN₂U₁ prītiḥ cett.] prīti β kāmanā
cett.] kāmana K₁, kāmanāḥ P, kāminā B, kāminy L 5 anurātā DJN₁] ānurātā K₁U₁, anurājā N₂,
anuraktatā L, anurattatā P, anustutā BE 7 ṣoḍaśakalāḥ cett.] ṣoḍaśakalāḥ J, ṣoḍaśa L, sap-
tadaśakalā U₂ kathyante cett.] kathyate BL, vartamte || tasyānāmāni || ṣoḍaśakalā kathyamte
|| U₂ ullolā em.] hallolā DJK₁PN₁N₂U₁, hallolāḥ U₂, hullātvā L, dullālā B, dallolā E kallolini
cett.] kallolini K₁U₁, kalloli N₂ uccalanti em.] udyalinī J, uścalinī EP, ucamlini B, uchaṁlini
L, uchalanī U₁, ucchṛlini U₂, om. cett. 7-8 unmādīni cett.] unmādāni U₁ 8 posayanti EP]
posayanti DJK₁N₁N₂, posāyamti BL, posāyanī U₁, posāyatī U₂ lampatā EJK₁PU₁U₂] lapamītāḥ
B, lapaṭāḥ L, lapaṭā DN₁N₂ lolā cett.] lolāḥ U₂ lelihānā cett.] lelihanā K₁, lelihanāḥ U₂,
lelihā BL 8-9 prasarantī cett.] prasaramti JU₁U₂ 9 pravṛttiḥ cett.] pravṛtti B, prakṛti L
sravantī cett.] sravati K₁, plavantī E pravāhā cett.] pravāhāḥ U₂, mavāhā BL, pravamti
śvāḥ U₁ saumyā cett.] saumyāḥ U₂, saumya U₁, somyā BL prasannā cett.] prasannāḥ U₂
saptadaśī cett.] saptadr̄śī U₂, saptadaśamī BE kalā cett.] kālā K₁, kā U₁ 10 tasyā cett.] tasya
P, tasyāḥ U₂, om. J nāma cett.] nāmāni || U₂, om. J nivṛttiḥ U₁] nivṛtti BELP, naivṛttiḥ N₁N₂,
naivṛttaiḥ DK₁, vṛttiḥ U₂, om. J sā 'mr̄takalā DK₁N₁N₂] sā mr̄ta U₁, sametāḥ || kalāḥ || U₂,
sametakalā BELP, om. J kathyate cett.] kathyante U₂, om. J

[LIV. Action, desire, moon, sun and fire]

Immediately after that, knowledge like this is generated: action, desire, moon, sun, and fire. The direct perception of this pentad shall be done.⁴⁵³ Among those, the five qualities of action are auspicious, inauspicious, honour, dishonour [and] bringing about the desired result.

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

[LV. Sixteen digits of the moon]

Now, the sixteen digits⁴⁵⁴ of the moon are taught. 1. Ullolā, 2. Kallolinī, 3. Uccalantī, 4. Unmādinī, 5. Taraṅginī, 6. Poṣayantī, 7. Lampatā, 8. Laharī, 9. Lolā, 10. Lelihānā, 11. Prasarantī, 12. Pravṛttih, 13. Sravantī, 14. Pravāhā, 15. Saumyā, 16. Prasannā. A seventeenth digit of the moon exists. Her name is Nivṛtti (“inactivity”), [and] she is taught to be the Amṛtakalā (“digit of the nectar of immortality”).

⁴⁵³In contrast to the initial statements introducing the sections dealing with metaphysics and the yogic body (XLVIII-LV) in which the topics are presented as a mere result of the accomplishment of yoga, here, the reader is suddenly instructed to perceive the pentad directly. That raises the question of whether the purpose of the whole metaphysics and yogic body sections is always taught merely informative or if, indeed, all pentads are supposed to be perceived or visualised. The latter option is advocated by *Siddhasiddhāntapaddhati* 1.65, which concludes the section of the *kalās* of sun, moon and fire in a similar way: *iti pratyakṣakaraṇaguṇakalāsamūhah* || “This is the group of qualities and *kalās* of direct perception.” As mentioned, various teachings of the *Tattvayogabindu* and its two source texts have various parallels with the *Netratantra* with *Netroddyota*. In the *Netratantra* with *Netroddyota* 7.4-5, all contents of the yogic body are the objects of meditation. The meditation bestows knowledge of the body, a requirement through which the yogin nourishes or enlivens his own body and that of others (*nādīvṛṇḍaiḥ samākrāntam malināṁ vyādhībhir vṛtam | sūkṣmadhyānāmr̥tenaiva pareṇaivoditena tu* ||4|| *āpyāyaṁ kurute yogī ātmāno vā parasya ca | divyadehāḥ sa bhavati sarvavyādhivivarjitaḥ* ||5||). That is the condition for attaining or becoming a divine body. Furthermore, cf. Bäumer, 2019: 44, 152-153, 166-167.

⁴⁵⁴The term *kalā* carries the primary meaning of “digit,” specifically indicating “a sixteenth digit of the moon”. This concept is found in various texts (cf., e.g. *Bṛhadāraṇyakopaniṣat* 1.5.14 or *Amṛtasiddhi* 3.1-4), and it is associated with the moon’s waxing and waning, where each day it gains or loses one *kalā*. Some tantric texts (cf. *Tantrāloka* (b) 3.137), add a seventeenth ...

[LVI. sūryasya dvādaśakalāḥ]

इदानीं सूर्यस्य द्वादशकलाः कथ्यन्ते । तापिनी ॥ ग्रासिका ॥ उग्रा ॥ आकुञ्जिनी ॥
शोषिणी ॥ प्रबोधिनी ॥ घस्मरा ॥ आकर्षयन्ती ॥ तुष्टिवर्धिनी ॥ ऊर्मिरेखा ॥ किर-
णवती ॥ प्रभूतवती ॥ सूर्यस्य त्रयोदशी कला विद्यते । तस्याः संज्ञा निजकला स्व-
प्रकाशा च ॥

5

[LVII. agnisam̄bandhinyo daśakalāḥ]

इदानीमग्निसंबन्धिन्यो दशकलाः कथ्यन्ते । दीपिका ॥ राजिका ॥ ज्वलनी ॥ वि-
स्कुलिङ्गिनी ॥ प्रचण्डा ॥ पाचिका ॥ रौद्री ॥ दाहिका ॥ रावणी ॥ शिखावती ॥ अ-
ग्नेरेकादशी निजकला ज्योतिः संज्ञा वर्तते ॥

Sources: 2–5 cf. SSP I.64 (Ed. p. 20): tāpinī grāsikā ugrā ākuñcini śoṣinī prabodhinī smarā ākarṣinī tuṣṭivardhinī urmirekhā kiraṇavatī prabhāvatitī dvādaśa kalāḥ sūryasya | trayodaśi svaprakāśatā nijakalā | 7–9 cf. SSP I.65 (Ed. p. 21): dīpikā rājikā jvalanī visphulimginī pra-
canḍā pācikā raudri dāhikā rāgiṇī śikhāvatī ity agner daśa kalāḥ ekādaśi kalā jyotiḥ |

2 dvādaśakalāḥ JPU₂] dvādaśakalā DK₁N₁N₂U₁BL, kalāḥ E kathyante cett.] kathyate BK₁LN₂
tāpinī em.] tāpanī P, tāpanī BL, tāpanī DEJK₁N₁N₂U₂, tāpanī U₁ grāsikā em.] grāsakā cett.,
grāsaka BLP ākuñcini em.] ākumcanī β, ākocanī BLP, akocanī U₂ 3 śoṣinī P] śoṣanī cett.
ākarṣayantī cett.] ākarṣayatī U₂, ākarṣayamti U₁, ākarṣinī E tuṣṭivardhinī EP] tuṣṭivard-
hanī BL, tuṣṭivarddhani β, tuṣṭih varddhani U₂ ūrmirekhā cett.] ūrmiresā K₁, kūrmiresā
E, kurmmirekhā P, ūrmi || rekhā U₂ 3–4 kiraṇavatī EU₂] kiraṇavatī DJK₁PN₁N₂, kīrṇavatī
BL, kīrṇavatī U₁ 4 prabhūtavatī PU₂] prabhutavatī DJK₁N₁N₂U₁, prabhutavatī L, prabhav-
ati BE tasyāḥ DJK₁U₁] tasyā U₂, tasya cett. samjñā β] nāma ELP, namaḥ B, nāmāni
U₂ nijakalā cett.] nijakalām DK₁N₁N₂ 7 idānim cett.] idānim U₂ agnisam̄bandhinyo
EP] agnisam̄bam̄dhinī cett., agnisam̄bam̄dhinīm U₁ daśakalāḥ cett.] daśakalā BLN₂, dvā-
daśakalāḥ J, dvādaśakalā U₁ dīpikā cett.] dipikar U₁ rājikā em.] jārakā DJK₁N₁N₂, jakā U₁,
om. cett. jvalanī em.] jvālāviḥ U₁, jvālā cett. 8 pācikā E] pācakā DJK₁N₁N₂, pāvakā cett.
dāhikā E] dāhakā DJK₁PN₁N₂U₂, dāhaka BLU₁ rāvaṇī BEK₁LP₁U₂] rāvaṇi DJN₁N₂U₁ 8–9 ag-
ner cett.] agne BLU₁, ajñer K₁ 9 ekādaśi DEPU₂] ekādaśi cett. samjñā cett.] samjñakā
DN₁N₂, °samjñakā || cha || J vartate cett.] om. DJN₁N₂

[LVI. Twelve digits of the sun]

Now, the twelve digits of the sun are taught. 1. Tāpinī, 2. Grāsikā, 3. Ugrā, 4. Ākuñcinī, 5. Śośinī, 6. Prabodhinī, 7. Ghasmarā, 8. Ākarṣayantī, 9. Tuṣṭivardhinī, 10. Ūrmirekhā, 11. Kiraṇavatī, 12. Prabhūtavatī.⁴⁵⁵ The thirteenth digit of the sun is to be known. Her technical designation is Nijakalā (“the inherent digit”) and Svaprakāśā (“self-luminous”).

[LVII. Ten digits related to fire]

Now, the ten digits, which are related to the fire, are taught. 1. Dīpikā, 2. Rājikā, 3. Jvalanī, 4. Visphuliṅginī, 5. Pracanḍā, 6. Pācikā, 7. Raudrī, 8. Dāhikā, 9. Rāvanī,⁴⁵⁶ 10. Śikhāvatī. Jyotiś (“light”) is the technical designation for the eleventh inherent digit of fire.

kalā, often called *amṛtakalā* or *amākalā* (cf. *Tantrāloka* (b) 3.141 [Jayaratha ad 5.63-64]; *Parātrīśikhāvivaraṇa* 35; *Matsyendrasaṃhitā* 25.57 (e-text provided by Csaba Kiss [08.02.2007]); *Śaṭcakranirūpaṇa* 47) which exists eternally, even during the moon’s darkest phase. The early association of the moon with *soma* and *amṛta* in Indian traditions (see Gonda particularly chapters II. “Soma, Amṛta and the Moon” [1965: 38-70] and IV. “The number sixteen” [1965: 115-130]) resulted in the idea that all of the moon’s *kalās* contain *amṛta*, cf. particularly chapter II. of the *Khecarīvidyā* 2010. Those ideas were carried into Rājayoga literature like in *Siddhasiddhāntapaddhati* 1.63 and the *Tattvayogabindu*. Moreover, the term *kalā* is used to describe the divisions of the sun and fire, cf. e.g. *Kulārṇavatantra* 6.37-40; *Amṛtasiddhi* 4.1-12 and 5.1-4; *Siddhasiddhāntapaddhati* 1.64-65; *Gorakṣyogaśāstra* 9; *Gorakhbāṇi* 89. In the *Tattvayogabindu*, the twelve *kalās* of the sun represent the various qualities and aspects of the sun’s influence. Perhaps the number twelve additionally reflects the twelve signs of the zodiac or the twelve months in a year. The ten *kalās* of the fire in the *Tattvayogabindu* represent the various qualities and aspects of the fire’s influence.

⁴⁵⁵The best manuscripts of both main branches of the stemma clearly support the variants of *ākarṣayantī* and *prabhūtavatī* for the eighth and twelfth *kalās* of *sūrya*. For this reason, I was compelled to discard the readings of the source text, which also occurs in our transmission, but was, given the specific manuscripts that transmit it, in all likelihood introduced at a later stage.

⁴⁵⁶Here, too, the stemmatic evidence clearly supports the reading *rāvanī* which is distinct from that of the source text (*rāgiṇī*).

[LVIII. yogasya māhātmyam]

इदानीं योगस्य माहात्म्यं कथ्यते । गुरोरनुग्रहात् ॥ शास्त्रस्य पठनात् ॥ आचार-
करणात् ॥ वेदान्तरहस्यश्रवणात् ॥ ध्यानकरणात् ॥ लयसाधनात् ॥ उपवासक-
रणात् ॥ चतुरशीत्यासनसाधनात् ॥ वैराग्यस्योत्पत्तेः ॥ वैराग्यकरणात् ॥ हठयो-
5 गस्य करणात् ॥ इडापिङ्गलयोः पवनधारणात् ॥ महामुद्रादिदशमुद्रासाधनात् ॥
मौनकरणात् ॥ वनवासात् ॥ बहुतरक्लेशकरणात् ॥ बहुतरकालं यन्त्रमन्त्रादिसाध-
नात् ॥ तपःकरणात् ॥ बहुतरार्थादानात् ॥ तीर्थसेवाकरणात् ॥ आश्रमाचारपाल-
नात् ॥ संन्यासग्रहणात् ॥ षड्वर्णनग्रहणात् ॥ शिरोमुण्डनात् ॥ अन्योपायकरणात्
॥ योगतत्त्वं न प्राप्यते । स तु योगो गुरुसेवया प्राप्यते ।

Sources: 2-9 cf. YSV (PT, p. 847-848): idānīm yogamāhātmyam kathyate yad bhavet tataḥ | guror anugrahāc chāstrapāthād ācāratas tathā | vedantārtharahaṣyārthaśarva-jñānādūpāsanāt | āsanād dhāraṇād dhyānāl layaṣṭakarmasādhanāt | āsanāc caturaśītivairāgyatyāgasambhavāt | haṭhayogād varauṣadhyāt mudrāsādhanamānataḥ | vanavāsād bahuklesāt tathā mantrādisādhanāt | bahudānatapastīrthasevanād dānaśikṣaṇāt | sandhyātrayagraheṇātha ṣaḍadarśagrahaṇāt tathā | śiromuṇḍagato nyāsād yogatattvañ ca vidyate | 2-9 cf. SSP 5.55-58 (Ed. pp. 97-98): samyaksvbhāvavijñānāt kramābhyaśān na cāsanāt | na vairāgyān na nairāsyān nāhārat prāṇadhāraṇāt ||55|| na mudrādhāraṇād yogān na mānakarmasāmśrayāt| na virakter vrthāyāsān na kāyakleśadhāraṇāt ||56|| na japañ na tapodhyānān na yajñāt tīrthasevanāt | na devārcanāśrayād bhaktyā nāśramāṇān ca pālanāt ||57|| na ṣaḍdarśanakesādiddhāraṇān na ca muṇḍānāt | nānāntopāyayatnebhyāḥ prāpyate paramām padam||58||

2 idānīm cett.] idānī B yogasya cett.] yasya U₁ māhātmyam cett.] māhātmañ BL, māhātmya N₂ kathyate cett.] kathyamē U₂ guror cett.] guru BL anugrahāt cett.] agrahāt L śāstrasya pāṭhaṇāt cett.] śāstrapāṭhaṇāt J 2-3 ācārakaraṇāt cett.] ācārakathanāt U₂ 3 dhyānakaraṇāt cett.] om. P layasādhanāt β om. γ 3-4 upavāsakaranāt cett.] om. P 4 caturaśītyāsana° BLPU₂] caturaśītyāsane E, caturaśītī āsana° β vairāgyasyotpatteḥ ELN₂U₂] vairāgyasyotpatte B, vairāgyasyotpattāḥ P, vairāgyotpatteḥ N₁D, vairāgyotpatte U₁, vairāgyotpattair J vairāgya° cett.] nairāsyā PL, nairāśā° B, nairāsyē E haṭha° cett.] haṭa° BLU₁ 4-5 yogasya cett.] yoga° DJK₁N₁N₂ 5 piṅgalayoḥ cett.] °piṅgalayāḥ JK₁N₂U₁ pavanadhāraṇāt EP₁] pāvanādādhāraṇāt DN₁, pāvanādādhāraṇāt N₂, pāvanādādhāraṇāt U₂, pāvanāpāvadhyānākaranāt L, pāvansādhanāt J, om. B mahāmudrādidaśamudrāsādhanāt cett.] mahāmudrāsādhanāt U₁, mahāmudrādidaśamudrādi dasāmūdrasādhanāt D 6 maunakaraṇāt cett.] maunakaraṇād N₂ vanavāsāt cett.] vane vāsāt DJK₁N₁U₁, vane vāsāt° N₂ bahutarakālaṁ cett.] bahutarakāla° LU₁U₂, bahukāla° BE yantramāntrādi° cett.] māmtrayamāntrādi° LU₁, māmtrādi° K₁ 7 tapaḥ EP₁] tapa° cett. bahutarārthādānāt cett.] bahutarārpaṇādānāt E, bahutarakleśakaraṇāt bahutarakaraṇāt bahutārthādānāt P tīrthasevākaranāt DJK₁N₂] tīrthasevokaraṇāt N₁, tītham sevākaraṇāt K₁, niyamakaraṇāt U₁, om. cett. āśramācāra° cett.] āśramācyāra° U₁, āśramāra° K₁ 8 ṣaḍdarśana° BELU₁] ṣaḍdarśana° cett. śiromuṇḍanāt cett.] siromuṇḍanāt JN₂, om. P anyopāyakaraṇāt cett.] om. P 9 prāpyate cett.] prāpyate śri N₁, prāpyate || cha || J, om. P

[LVIII. Majesty of yoga]

Now, the majesty of yoga is taught. As a result of the grace of the teacher, studying the teaching, execution of good conduct, hearing the secret of Vedānta, meditation, dissolution, fasting, practising 84 postures, generating indifference, cultivating indifference, doing Hathayoga, holding the breath of the Idā- and Piṅgalā-channels, practising the ten seals [like] the great-seal etc., observing silence, dwelling in the forest, causing excessive distress, practising Mantra and Yantra, etc. for a long time, doing austerities, giving many donations, frequenting places of pilgrimage, observing the conduct [proper] to the stages of life, adhering to renunciation, grasping the six philosophies, shaving the head, doing other methods, the reality of yoga⁴⁵⁷ is not attained. For this [reality of] yoga is truly attained by serving the teacher.⁴⁵⁸

⁴⁵⁷ This is the only mention of the compound *yogatattva* in the entire text. The formulation makes the prominent position of *gurusevā* in Rāmacandra's doctrinal system unmistakably clear. According to Rāmacandra, the techniques and metaphysical views presented earlier in the text and all other yoga practices are incapable of bringing about the reality (*tattva*) of yoga. In Rāmacandra's opinion, *gurusevā* is the means *par excellence* to achieve the goals of yoga.

⁴⁵⁸ This specific type of presentation under the keyword *yogamāhātmyam* or *yogasya māhātmyam* is found not only in the *Tattvayogabindu* and its source texts, but also in several other Rājayoga texts. That is not entirely surprising, as the sublimity, superiority or majesty of Rājayoga, which is always suggested, is fundamentally contained in the association with this term. Comparable formulations can already be found in *Amanaska* 2.5: *rājyogasya māhātmyam ko vā jānāti tattvataḥ | jñānāt siddhir muktir iti guror jñānam ca labhyate* || Birch translates: "Who, indeed, truly knows the majesty of Rājayoga? Since [both] power and liberation arise from knowledge, knowledge [should be] obtained from the guru." The proximity becomes even more apparent in *Amanaska* 1.3-5. Here, Birch translates: "In the Cakras, such as Mūlādhāra, in the pathways [of vitality], such as Suṣumnā, and in the vital airs, such as Prāṇa, the highest reality is not located. Some are devoted to Mantra Yoga, some are confused by meditation, and some are tormented by forceful [practices]. They do not know what causes one to cross over [to liberation]. Not by studying the doctrines of scriptural exegesis, logic, planets and mathematics, nor by the Vedas, Upaniṣads, Dharmasāstras [and the like]; not even by lexicons nor metre, grammar, poetry, nor rhetoric; the sage's attainment of the highest reality is gained only from the oral teachings of his own guru." (*ādhārādiśu cakreṣu suṣumnādiśu nādiśu | prānādiśu samīreṣu param tattvam na tiṣṭhati* || 3 || *mantrayogaratāḥ ke cit ke cid dhyānavimohitāḥ | haṭhenā ke cit kliṣyanti naiva jānanti tārakam* || 4 || *na mīmāṃsātarkagrahagaṇitaśiddhāntapāṭhanair ...*

गुरुद्वक्षपातपात्राणां दृढानां सत्यवादिनाम्।
कथनाहृष्टिपाताद्वा सांनिध्यादवलोकनात्॥ LVIII.1॥

प्रसादात्सद्गुरोः सम्यकश्राप्यते परमं पदम्।
अत एव वचः प्रोक्तं न गुरोरधिकं परं॥ LVIII.2॥

5

वाञ्छात्राद्वाथ द्वक्षपाताद्यः करोति शमं क्षणात्।
प्रस्फुटभ्रान्तिहृत्तोषं स्वच्छं वन्दे गुरुं परम्॥ LVIII.3॥

Sources: 1-2 cf. YSV (PT, p. 848): *gurupādodakam̄ śiṣṭasevinā satyavādinā | kanyāstrā-didṛṣṭipātaharṣagativivarttanāt* | 1-2 ≈ SSP 5.60-61ab (Ed. pp. 98-99): *gurudṛkpātanāt prāyo dṛḍhānām̄ satyavādinām̄ sā sthitir jāyate | kathanāc chaktipātād vā yad vā pādāvalokanāt* | 3-4 ≈ YSV (PT, p. 848): *prasādāt sadguroḥ samyak prāpnoti paramam̄ padam̄ | na guror adhikam̄ tattvam̄ yat tasmāt paramam̄ padam̄* | 3-4 ≈ SSP 5.61cd-62ab (Ed. p. 99): *prasādāt svaguroḥ samyak prāpyate paramam̄ padam̄* ||61|| *ata eva śivenoktam na guror adhikam̄ na guror adhikam̄ na guror adhikam̄* | 5-6 ≈ SSP 5.64 (Ed. p. 100): *vāñmātrād vātha dṛkpātāt yah karoti ca tatkṣaṇāt | prasphuṭam̄ śāmbhavam̄ vedham̄ svasamvedyam̄ param̄ padam̄* |

1 **gurudṛkpātātprāṇām** PJN₁N₂U₂] *gurudṛkpāt patrāṇām* L, *gurudṛk* | *pāt* | *patrāṇām* B, *gurudṛkpātātprāṇām* K₁, *gurudakpātātprāṇām* U₁, *gurudṛkpātātprāṇām* D, *gurukṛpātāt pātātprāṇām* E *dṛḍhānām̄ cett.*] *drdānām̄ K₁, om.* L *satyavādinām̄ cett.*] *satyavāridinām̄ unm.* U₁ 2 *kathanād cett.*] *kathanā K₁, upayā° U₁ dṛṣṭipātād cett.*] *viśapātād B, viśapānād L sāmnidhyād PEU₂*] *sānnidhyād J, sānidhyāt B, sānidhyāt L, sānidhyād DN₁N₂, sānidhyāt K₁U₁* *avalokanāt EJK₁LPU₁*] *dyavatrocānāt B, dhyavalokanāt N₁N₂, dhyāvalokanāt U₂, dyavalokanāt D* 3 *prasādātātadguroḥ cett.*] *sadguruprasādāt E, prasādāsya guroḥ P, prasāt sadguroḥ B prāpyate paramam̄ padam̄ cett.*] *paramam̄ padam̄ pāpyate E* 4 *ata eva cett.*] *ata evam̄ E param̄ cett.*] *param E* 5 *vātha cett.*] *bodha E dṛkpātād cett.*] *dṛkpītād B śāmaṇ cett.*] *sasam̄ JU₁* 6 *prasphuṭa° em.*] *prasphuṭa° N₂, prasphuṭa BL, prasphuṭa N₁, prasphuṭa EPU₂, prasphuṭa DJK₁ °bhrāntī° cett.*] *°bhāti° BL hṛttoṣam̄ EK₁P]* *hatoṣam̄ BL, hatdoṣam̄ N₁, haddoṣam̄ N₂, hṛddoṣam̄ DJ, ++++ṣam̄ U₂ svaccham̄ cett.*] *tvaccham̄ N₂ vande γ] vade N₁, veda° DJK₁N₂ gurum̄ γ]* *karam̄ N₁, °karam̄ K₁N₂, °kakaram̄ unm.* DJ *param cett.*] *parām N₁*

Notes: 1 **gurudṛkpātātprāṇām**: This point marks the beginning of a larger *lacuna* U₁. Omissions will not be recorded. The reader will be informed once the evidence of U₁ resumes.

LVIII.1 Those worthy ones upon whom the teacher's gaze falls, who are firm and truthful, because of either the [teachers'] stories, the falling of the teachers gaze, or his proximity, or because of viewing [the teacher], ...

LVIII.2 By the grace of the true teacher, they completely attain the supreme state. Therefore, it is said that nothing is greater than the teacher's words.

LVIII.3 I venerate the supreme, pure teacher, whose contentment removes my obvious errors, and who instantly brings [me] equanimity by his mere words and the fall of his gaze [on me].

na vedāntaiḥ smṛtibhir abhidhānair api na ca | na cāpi cchandovyākaraṇakavītālaṅkṛtimayair munes tattvāvāptir nijagurumukhād eva vihitā || 5 ||). Sundaradeva's *Hṝthatattvakaumudi* 2.1-12 also teaches a *yogamāhātmyam*. In comparison, however, with an interesting twist. While in Rāmacandra's formulations, all the techniques mentioned for achieving *yogatattva* except *gurusevā* are eclipsed, Sundaradeva raises various techniques in his explanations that can only be learnt by a competent *guru*, such as *mudrās*, *āsanas*, *kumbhakas* etc. as a basic prerequisite for achieving the state of *yoga*, see, e.g. *Hṝthatattvakaumudi* 2.1: *atha yogamāhātmyam | yāvan mudrābhyanamamalam sampradāyānna yātaṁ yāvat pīṭhān yatha gadaharāṇyuccakairno jitāni || yāvat kumbho nijagurumukhān nopalabdhō na dīrghas tāvad yogo na bhavati kalau lolacittasya sūraiḥ || 1 ||* For Sundaradeva, the main focus is on mastering the breath. In a very similar way, the breath is also emphasised within the *yogamāhātmya* section of the first verses of the *Hathasamketacandrikā* (Ms. No. 2244, f. 2r-2v). In addition, the necessity of detaching the mind from attachment to sense objects and continuous *yoga* practice, etc., is highlighted here. The term is also mentioned in Agastya's *Rājayoga* (f. 1r) but without the reference to *gurusevā* or the negation of other practices. Thus, in *Rājayoga* texts, the term *yogamāhātmya* is used either to explain the superiority of the respective core practices of *Rājayoga* with or without a comparison of inferior or ineffective means.

सम्यगानन्दजननः सद्गुरुः सोऽभिधीयते ।
 निमेषार्द्धं च पादं वा यद्वाक्यादवलोकनात् ॥ ।
 स्वात्मा स्थिरत्वम् आयाति तस्मै श्रीगुरवे नमः ॥ LVIII.4 ॥
 नानाविकल्पविश्रान्तिं कथनात्कुरुते तु यः ।
 ५ सद्गुरुः स तु विज्ञेयो न तु विप्रियजल्पकः ॥ LVIII.5 ॥

अत एव परमपदप्राप्त्यर्थं सद्गुरुः सर्वदा वन्द्यः । यः पुरुषः सत्यवादी भवति । निर-
 न्तरं गुरुसेवारतो भवति । यस्य मनसि पापं न भवति । स्वाचाररतः स्नानादिशीलो
 भवति । कापठ्यं न भवति यस्य वंशपरंपरा ज्ञायते । एतादृशस्य सद्गुरोः संगतिः
 10 कर्तव्या तेन । पुरुषस्य मनः शार्न्ति प्राप्नोति ।

Sources: १-३ ~ SSP 5.64cd-5.65 (Ed. p. 100-101): samyag ānandajanakah sadguruḥ so 'bhidhīyate | nimiśārdhārdhāpatād vā yad vā pādāvalokanāt | svātmānam sthiram ādhhatte tasmai śrigurave namah | १-३ cf. YSV (PT, p. 848): nimeśārddhena tasyaiva ājñāpālanato bhavet | mahānandaśataprāptis tasmai śrigurave namah | ४-६ ~ SSP 5.66cd (Ed. pp. 101): nānāvikalpavīśrāntim kathayā kurute tu yah | sadguruḥ sa tu vijñeyo na tu mithyāviḍambakah| ४-६ ~ YSV (PT, p. 848): nānāvikalpavīśrāntināśāñ ca kurute tu yah | sadguruḥ sa tu vijñeyo na tu vairapralakpakah | ७-०.० cf. SSP 5.67 (Ed. p. 101): ata eva paramapadaprapṛty arthaṁ sa sadguruḥ sadā vandanīyah | ७-०.० cf. YSV (PT, p. 848): ata eva maheśāni sadguruḥ siva āditaḥ | satyavādī ca sacchilo gurubhaktō dṛḍhavrataḥ | ८-९ cf. YSV (PT, p. 848): svalpācārāratātmā yo dānādiśilasāmyutah | kāpaṭyalobhavinyāsau mahāvamśasamudbhavaḥ | ९-१० cf. YSV (PT, p. 848): idṛśah sadgurus tasya saṅgatau yatnavān bhavet | tad eva manasaḥ sāntim prāpnōti paramam padam |

१ °jananah γ] jananam DJK₁N₁N₂ २ nimeśārddham cett.] nimiśārddham PN₂, nimeśārdhā BL ca cett.] vā cett. pādam vā cett.] tatpādam EPU₂, tatpāda BL ३ āyāti cett.] yāyāti J śrigurave cett.] śrigurubho L, śriguru namo unm. U₂ ४ nānāvikalpavīśrāntim N₁U₂] nānāvikalpam viśrāntim D, nānāviplavaviśrāntih E, nānāvikalpah viśrāntih P, nānāvikalpavīśrāmti BK₁LN₂, nānāviikalpavīśrāmti J kathanāt cett.] kathanāt | B tu yah BLPU₂] tataḥ E, tu saḥ cett. ५ vijñeyo cett.] vijñō unm. BL na tu cett.] nnu BL vipriyajalpakah cett.] viprāyajalākah BL, vai priyajalpakah E, me priyajalpaka J ७ paramapadaprapṛty cett.] paramapadasya prāpti EP sarvadā vandyah cett.] sevyah sarvadā EPU₂, sevyasarvadā BL ७-८ nirantaram cett.] niramta P ८ gurusevā cett.] gusevā° U₂ rato cett.] taro B, tatparo E bhavati cett.] bhava D pāpam cett.] pāpa B svācārārataḥ EP] svācārārataḥ BL, svācārataḥ || U₂, svasyācārārato cett. ९ na bhavati EPLU₂] bhavati B, nāsti DN₁N₂ vamśaparamparā cett.] parāparam parā DK₁ sadguroḥ cett.] guroḥ U₂ samgatiḥ cett.] samgati PN₂, samgati BL १० karttavyā γ] karttavyāḥ JK₁N₂, kattavyāḥ DN₁ tena E] om. cett. manah cett.] mano U₂ sāntim cett.] sāmṛti BL

LVIII.4 The true teacher is said to be the one who generates complete bliss. Homage to the glorious teacher, because of whose words, a slight glance of [whose] feet and from seeing [whom], my self becomes steady.

LVIII.5 One who brings about the end of [my] various discursive thoughts through his teachings should be known as the true teacher and not an unpleasant blowhard.

Hence, the true teacher is always to be praised in order to attain the supreme place. The person who is a speaker of truth is constantly engaged in serving the teacher. In whose mind there is no evil, he is devoted to good customs, [and] practices [such as] ceremonial bathing, etc. He who knows his noble lineage, he is not deceitful.⁴⁵⁹ He shall associate with a true teacher of such a kind. The mind of the person attains peace.

⁴⁵⁹In the light of my hypothesis of Rāmacandra addressing an audience of *ksatriyas* I translate *vamśa* here as “noble lineage”.

अथ च यस्य मनोमध्ये स्थिर आनन्द उत्पद्यते । सोऽपि सद्गुरुः कथ्यते । अथ च
घटिकामात्रं घटिकार्धं घटिकान्तुर्थाशो वा यस्य पार्श्वं उपविष्टे सत्यतादृषो भावो
मनोमध्ये उत्पद्यते । गत्वा वनमध्ये स्थीयते गृहं त्वज्यते सोऽपि सद्गुरुः कथ्यते ।
कस्यापि दुःखं न दीयते । प्राणिमात्रेण सह मैत्री क्रीयते कस्यापि दोषं न प्रकाश्यते
५ सोऽपि सद्गुरुः कथ्यते ।

अज्ञानाकुलशीलानां यतीनां ब्रह्मचारिणाम् ।
उपदेशं न गृहीयादन्यथा नरकं ध्रुवम् ॥ LVIII.6॥

यस्य वचसि मनसि धृते सति स्वात्मनः परमेश्वरस्यैकं भवति । एतादृशो मनो-
१० मध्ये निश्चयो भवति । तं सद्गुरुं जानीयात् । विकल्प एतादृशो यथा समुद्रमध्ये
महत्तर कल्पोलाङ्गुलः प्रपञ्चवासना एतादृशी यथोदकमध्ये महत्तरङ्गाः । तादृ-
शात्संसारार्णवाद्यो नावा परं पारं प्रापयति । स सद्गुरुः कथ्यते ।

¹yasya cett.] om. U₂ sthira cett.] sīraḥ BL, sira P, sthīrā° N₂ ca cett.] om. EU₂ ²ghaṭikāmā-
trām em.] ghaṭimātrām J, ghaṭimātrā° N₂, ghaṭim mātrām D, ghaṭī++++mo N₁, ghaṭī K₁, om. γ
ghaṭikārdham cett.] °ghaṭīkārddhām N₂, ghaṭikā U₂, om. E ghaṭikā° LN₂U₂] ghaṭikāyāḥ
DK₁N₁, ghaṭikāyāś J, ghaṭikā° BP caturthāṁśo BJPLU₂] caturtho ḍamśo K₁N₁, caturtho
damśo N₂, caturtho amśo D, om. E vā yasya pārśvam upavisṭe cett.] om. E satyatādṛṣo
cett.] satyatādṛṣo DJK₁LN₁, om. E bhāvo cett.] ++++ N₂, om. E ³manomadhye cett.] om.
E utpadyate cett.] uppapadyate BL, om. E gatvā vanamadhye sthiyate gr̄ham tyajy-
ate cett.] om. E so 'pi sadguruḥ kathyate cett.] om. DEJK₁N₁N₂ ⁴prāṇimātreṇa cett.]
prāṇimātre U₂ kriyate cett.] yate N₂ doṣam EN₂] doṣo DPJK₁LN₁U₂, doṣau B prakāṣyate
PN₂] prakāṣyate DJK₁N₁, prakāṣate BL, kathayati E ⁵so γ] yena so cett. ⁶ajñānā° em.]
ajñāna° BDLN₁U₂, ajñāta° EJK₁PN₂ ⁷upadeśam cett.] upadeśo PU₂ gr̄hīyād EPL] gr̄hī-
tyasthā | B, gr̄hnīyāt cett. anyathā cett.] yadānyathā unm. B narakam cett.] narake J,
na narakam unm. B ⁹vacasi cett.] cavi U₂ manasi cett.] om. U₂ sati cett.] sati | DN₁N₂
parameśvarasyaikyam cett.] parameśvarasyaikam N₂, parameśvarasakyam BL ¹⁰jāniyāt
cett.] vijāniyāt E vikalpa cett.] om. J etādṛṣo cett.] etādṛṣam N₂ ¹¹mahattara° cett.]
mihattara D, mahattaram E, om. J °ḍambaraḥ cett.] °ḍambara° BL, °ḍambaraṁ EPU₂
prapañca° cett.] prapaca U₂ etādṛṣi cett.] tādṛṣi E mahattaraṅgāḥ E] mahattari U₂, ma-
hattarati cett. ¹¹⁻¹²tādṛṣat cett.] tādṛṣasya E ¹²samsārārṇavād PLU₂] samsārārṇavavād
B, samsārāt arṇavād DK₁N₁N₂, samsāraṛṇavād J yo cett.] yau BL, yaḥ E nāvā BLPDU₂]
nāvaraṁ N₁N₂, svavākyanāvā E param pāram EJ] pāram pāraṁ U₂, param BDK₁LP, om.
N₁N₂ sa cett.] om. DJK₁

Furthermore, he, in whose mind steady bliss arises, only he is called a true teacher. Thus, a state characterised by seeing the truth arises in the mind of whom is seated at the side [of a true teacher] for merely a *ghatikā*⁴⁶⁰, half a *ghatikā*⁴⁶¹, or a quarter [of a *ghatikā*]. Having gone forth, he who dwells in the forest [and] abandons his home is called the true teacher. He is called a true teacher who does not induce suffering to others, [who] bestows friendliness towards living beings, [who] will not expose anyone's badness.

LVIII.6 One should not accept the teaching of celibate ascetics, whose nature is confused by ignorance; otherwise, hell is inevitable.⁴⁶²

For one who is steadfast in mind and speech, unity arises between the supreme lord and the own self. Conviction of such a kind arises within the mind. One should know a true teacher. Such discursive thinking is like the roar of mighty waves within the ocean [and] such manifold mental residues are like great waves within the water, one who causes [the disciple] to reach the farther shore of such an ocean of *Samsāra* with a boat is called the true teacher.

⁴⁶⁰One *ghatikā* equals 1/60 of a day (cf. Sircar, 1966: 114). A day has 1440 minutes (24 hours x 60 minutes), so 1/60 of a day corresponds to 24 minutes.

⁴⁶¹12 minutes.

⁴⁶²I could not locate a source for this verse. The verse is possibly authorial.

यस्य पुरुषस्य मनोऽखण्डे परमपदे लीनं भवति । यः पुरुषः स्वीयं कूलं त्रिविधा-
त्तापान्निवर्त्य परममुक्तिपदे रक्षति । एतादृशं पुरुषं श्रवणाद्वर्णनात्समग्रविम्बा नश्य-
न्ति । दिने दिने कल्याणं भवति । निष्कलङ्घा बुद्धिरूपत्यद्यते ॥

[LIX. *yogaśastrarahasyam*]

- ५ इदं योगशास्त्ररहस्यं समग्रशास्त्रमध्ये । यस्य मनो यथान्यकारस्य मध्ये दीपस्य
तेजः प्रविशति । तथा शास्त्रमध्ये तस्य मनः प्रविशति । यस्य राज्ञो मनोमध्ये कपटं
नास्ति । यस्मिन्दृष्टे देशकस्य त्रासो न भवति । तस्य मनः शुद्धं भवति ।

Sources: ५-७ cf. YSV (PT, p. 847): idam yogarahasyañ ca na vācyam mūrkhasannidhau ||
yogadeśas tu tatraiva || utpātarahite deśe kaṇṭakādīvivarjite | abhyasyate sadā yogaḥ samaḥ
syāt sukhaduhkhayoh | surājani samāśritya karttavyo nirupadrade | deśe tu sarvaśasyādhye
lobhamohavivarjite |

I mano cett.] manah BL 'khanḍe cett.] akhamde BL paramapade E] parapada° DK₁N₁,
paramada° N₂, parapade JU₂ līnaṁ cett.] °līna N₁, °līta N₂ bhavati cett.] bhavatī B pu-
ruṣaḥ cett.] puruṣa N₂ U₂ svīyam kūlam cett.] svikulam B, svakulam E **I-2** trividhāt
cett.] trividha° LU₂, trividham | B **2** tāpān cett.] tapān P nivṛtya cett.] nivṛtya J parama-
muktipade PDJK₁N₁] parame muktipade E, paramamamuktipade N₂, paramuktipade BL,
paramamuktipakse U₂ etādr̄śam cett.] etādr̄śa DU₂, etādr̄śa | N₁, etādr̄śā BLP, etādr̄śasya E
puruṣam β] puruṣasya γ śravaṇād cett.] śravaṇāt BJL, śravaṇāt || U₂, śravaṇā P darśanāt
cett.] darśanāt | B °vighnā cett.] °vighnām J, °viśvaś ca vaśām U₁ **2-3** naśyanti cett.] na
naśyamti L, na naśyamti B, bhavati U₁ **3** dine dine cett.] dine U₁ kalyāṇam cett.] kalyāṇām U₁
bhavati cett.] bhavatīr U₁ niṣkalaṅkā cett.] niṣkalam N₁N₂, niṣkalamko U₂
5 yogaśastrarahasyam BJLN₁U₂] yogaśastrarahasya DN₂, yogaśāstresu rahasyam K₁U₁, yo-
gaśāstrasya rahasyam EP yasya cett.] om. U₂ mano em.] manah EJPU₁U₂, mana cett., om.
N₂ yathāndhakārasya cett.] yathāndhakāras N₁, yathāndhakāra° D, om. N₂ madhye
cett.] om. N₂ dipasya cett.] dipa° E, om. N₂ **6** tejaḥ cett.] om. N₂ praviśati DEJK₁N₁P]
praviśyati BLU₁, vipraśati U₂, om. N₂ tathā cett.] yathā U₂, om. N₂ śāstramadhye cett.]
om. BLN₂U₁ tasya manah DK₁N₁N₂] manah JP, mano EU₂, om. BLU₁ praviśati cett.] om.
BLU₁ yasya cett.] om. U₁ manomadhye cett.] madhye manasi BL, madhye E kapaṭam
cett.] kalaho E **7** deśakasya cett.] daśakasya J, darśakasya U₁, deśika° E tasya cett.] yasya
JU₁

Notes: **2** etādr̄śam: Textual evidence of U₁ resumes from this word onwards.

That person's mind that has dissolved into the undivided supreme state and who has turned his lineage away from the threefold miseries⁴⁶³ and protects [them] in the state of supreme liberation, all obstacles disappear because of listening to and seeing that person. Day by day, prosperity arises. A flawless intellect arises.

[LIX. Secret teaching of the scriptures of yoga]

This is the secret teaching of the scriptures of yoga in all of the scriptures. [The king] whose mind enters into the teaching just as the light of a lamp enters into the midst of darkness; the king in whose mind there is no deceit and, when he is seen [by his subjects] there is no fear of a ruler, [he is one who] has a purified mind.

⁴⁶³The threefold misery consists of: 1. *adhyātmika* ("internal"), which refers to any physical and mental misery caused by diseases; 2. *adhībhautika* ("external"), which refers to any misery caused by external living beings or objects; and 3. *adhidaivika*, which refers to any misery caused by the gods or comes from heaven, such as cold, heat, storm, drought, etc. For a more detailed account, see *Sāṅkyakārikā* (2004), especially the respective explanations provided in the *bhāṣya* of Gaudapāda for the first *kārikā*.

यस्य पृथिव्यां कीर्तिर्भवति । यस्य मनोमध्ये सत्पुरुषवचनविश्वासो भवति । यो राजा सदानन्दपूर्णो भवति । यस्य पार्श्वे प्रत्यक्षमनेकं मनोहारिवस्तूनि भवन्ति । एतादृशस्य राज्ञोऽग्रे योगरहस्यं कथनीयम् ।

न स्वेहान् न भयाल्लोभान् न मोहान् न धनाद्वलात् ।
5 न मैत्रीभावान् न दानान् न सौन्दर्यान् न सेवनात् ॥ LIX.1 ॥

सामान्यादग्रे योगो न कथनीयः । यः परनिन्दारतो भवति । दुराचारो भवति । आतुर्मित्रस्य च योग्यं वस्तु न ददाति । योऽसत्यं वदति । यो योगिनां मनोमध्ये निन्दां करोति । यस्य मनोमध्ये दया न भवति । यः कलहप्रियो भवति ।

Sources: 8–9 cf. YSV (PT, p. 847): *stutir nindā na karttavyā sādhunāsatyavādinā || yogānad-hikāriṇam āha tatraiva || manomadhye dayā nāsti sadā yaḥ kalahapriyah |*

1 *yasya cett.] om.* U₁ *pr̄thivyām* PL] *pr̄thvyām* BEU₂, *pr̄thivi* DN₁N₂, *pr̄thvi* J, *pr̄thivī* K₁U₁ *kirtir cett.] vitir* E, *kirti* K₁U₁, *kitir* U₂ *satpuruṣavacanaviśvāso cett.] satpuruṣavacanāḥ viśvāso* N₂, *satpuruṣasya vacanaviśvāso* J, *satpuruṣasya vaco viśvāso* E, *vacanaviśvabhāyāso* U₁ **2** *sadānandapūrṇo cett.] sadānāmḍarūpo* E, *sānaṁḍapūrṇo* L *anekaṁ cett.] aneka°* BLE, *anokaṁ* K₁ *manohārīvastūni* E] *manohārīvastu* cett. *bhavanti em.] tiṣṭhamti* E, *bhavati* cett. **3** *rājño cett.] rājña* E *'gre* β] *ye* BPU₂, *yad* L, *idaṁ* E *yogarahasyam* cett.] *thogarahasyam* B *kathaniyam* EP] *kathyaniyam* BL, *kartavyam* JK₁N₁N₂U₁, *karttavya* D, *kathyate* U₂ **4** *na cett.] ni* BL *snehān* EPU₂] *snehān* cett. *na* EJK₁PU₂] *nā°* BL, *a°* DN₁N₂ *bhayāl* cett.] *bhayān* EU₁ *lobhān* cett.] ++bhān N₁N₂, +++++ P, *lo++ unm.* U₂ *na cett.] om.* P *mohān* cett.] *om.* P *dhanād* cett.] *na dhanād* L, *om.* P *balāt* cett.] *balāta* B, *om.* P **5** *na cett.] na maitrī na unm.* J, *om.* P *maitrībhāvān* cett.] *maitrībhāva* N₂, *maitrī*++++ D, +++++bhāvān P *na* JK₁N₁U₁] *no* BLPU₂, *nau* E, *nā* N₂, *om.* D *dānān* N₂PU₂] *dāsān* JN₁U₁, *dāryān* E, *dānāt* BK₁L, *om.* D *na cett.] om.* D *saundaryān* cett.] *saudaryān* PN₂, *saum-dayan* L, *om.* D *na cett.] ni* L, *om.* D *sevanāt* cett.] *sevatā* U₁ **7** *sāmānyād agre* cett.] *sāmānyāgre* BELU₁ *kathaniyāḥ* cett.] *kathaniyam* B, *kathaniyam* L, *kaniyāḥ* N₂ *yaḥ* cett.] *om.* U₁ *paranindā* cett.] *paranīmdām* BLU₁, *parato* J *rato* cett.] *om.* BJL *bhavati* cett.] *karoti* BL *durācāro bhavati* EP] *dūrācāro bhavati* JK₁N₁N₂U₁U₂, *om.* BL **8** *bhrātūr* K₁PU₂] *bhrātū* JN₁N₂, *bhrātṛ* U₁, *dur°* BE, *om.* L *mitrasya* cett.] *mitram* U₁, *maityrānyasya* BE, *om.* L *ca yogyam* JN₂U₁] *ca yogyam* ca N₁, *yogyam* PU₂, *ca yogya* K₁, *om.* BLE *vastu na dadāti* cett.] *om.* L *yo* PU₂] *so* JK₁N₁N₂U₁, *ya* E, *om.* BL *'satyam* cett.] *asatyam* E, *satmyam* K₁, *om.* BL *vadati* cett.] *om.* BL *yo* EP] *om.* cett. *yoginām* cett.] *yoginā* K₁N₁N₂, *yoga°* E, *om.* BL *manomadhye* cett.] *om.* BEL **9** *nindām* cett.] *nimda* J, *ni°* U₁, *om.* BL *karoti* cett.] *om.* BL *yaḥ* cett.] *yam* J, *yasya* BLPU₂, *om.* DN₂ *kalahapriyo* cett.] *kalahaṁ priyo* BL, *kalahaḥ priyo* U₂, *om.* DN₂ *bhavati* cett.] *na bhavati* BL, *om.* DN₂

Notes: 5 *maitrī*: A lacuna in D starts here. The omissions are not recorded. The reader will be informed when D resumes.

[The king] who has fame on earth; in whose mind there is trust in the speech of good people; who is a king always filled with bliss; at whose side there is an abundance of enchanting objects visible [to all], in the presence of such a king the secret of yoga shall be explained.⁴⁶⁴

LIX.1 Not because of affection, fear, greed, delusion, wealth, strength, friendship, donations, beauty, not because of service [shall the secret of yoga be explained].⁴⁶⁵

Yoga shall not be taught in the presence of common [people]. He, who is devoted to criticising others, who is misbehaving, who does not give a useful thing, which benefits friend and brother, who speaks falsely, who blames yogis in his mind, in whose mind compassion does not arise, who delights in quarrel, ...

⁴⁶⁴The decision for the γ -group reading *kathaniyam*, and against the reading of the β -group, which reads *kartavyam*, is based on the following observations: Rāmacandra aims to emphasize the contrast between a suitable and an unsuitable king for his *yogaśāstrarahasya*. In the sentence following verse LIX.1, Rāmacandra states: *sāmānyād agre yogo na kathaniyah* | Here, not only the γ -group but also the β -group of manuscripts read the gerundive of \sqrt{kath} . The core of Rāmacandra's explanation in this section of the *yogaśāstrarahasya* is the ideal practice for the monarch. The Sahajayoga Rāmacandra teaches in this chapter enables the king, despite being an “enjoyer of the earth,” to achieve soteriological completion without the deprivations typical for ascetics. The king can fulfil his duties without even needing practice. Thus, the concluding statement in the last sentence is: *iti cakravartināmakathanam* | “This is the explanation for those named *cakravartin*.” In all manuscripts, we again find a word formed from \sqrt{kath} . Although the reading of the β -group works, the reading of the γ -group appears to be the original, especially since *kartavyam* could be a scribal error that crept into the transmission early on. This is because *kartavyam* is a word Rāmacandra uses very frequently, and like *kathaniyam*, it begins with *ka* and ends with *yam*. Thus, a scribe who is tired or whose concentration has waned towards the end of copying the text could easily make this mistake.

⁴⁶⁵So far, I have not been able to identify the source of this verse. Perhaps this verse stems from Rāmacandra's own hand.

स्वकार्यकरणेऽसावधानो भवति । गुरोः कार्यकरणे आदरो न भवति । एतादृशस्या—
ग्रे न योगः क्रियते न पठ्यते ।

5

शृणवन् गीतादिकान् शब्दान् पश्यन् रूपं मनोहरम् ।
जिघ्रन् गन्धांश्च सुरभीन् स्पृशन् स्पर्शं मृडुप्रियम् ।
स्वादान् मनोरमान् खादन् भ्राम्यन् देशान् मनोरमान् ॥ LIX.2॥

भाषमाणः सुमधुरं रममाणः स्वलीलया ।
भावाभावविनिर्मुक्तः सर्वग्राहविवर्जितः ॥ LIX.3॥

सदानन्दमयो योगी सदाभ्यासी सदा भवेत् ।
विरुद्धे दुःखदेशो च विरूपेऽतिभयानके ॥ LIX.4॥

Sources: 1–2 cf. YSV (PT, p. 847): svakāryalobhane śilo guru kāryaparāñmukhaḥ | etasmāi ca na dātavyam vaktavyam tasya sannidhau | 6–7 cf. YSV (PT, p. 847): nañ ubhayatram sambadhyate na vaktavyam ity arthaḥ | yogādhikāriṇo 'pi tatraiva [bhāvābhāvavini]rmuktah sarvagrahavivarjitaḥ | 7 ≈Amanaska 1.12ab: bhāvābhāvavini]rmuktam vināśotpattivarjitaṁ | 8–9 cf. YSV (PT, p. 847): sadānandamayo yogī sadābhyaśi sadā bhavet | viruddhe duḥkhadeśe ca virūpe 'tibhayānake |

1 svakāryakaraṇe EPU₁U₂] svakāryākaraṇe LN₁, svakāryākaraṇem B, svakāryyākaraṇā N₂ guroḥ cett.] guro BN₂U₂ kāryakaraṇe cett.] kārye karāṇe B ādaro na JK₁N₁N₂U₁] nādṛto PU₂, anādarano B, anādare no L, na dattacitto E 1–2 etādṛśasyāgre cett.] etādṛśasya agre U₁ 2 yogaḥ cett.] om. N₁N₂U₁ paṭhyate cett.] padyamte N₁N₂, paṭhayate BL 3 śr̄yan cett.] śuśvana unm. N₂ gitādikān cett.] prītādikān E śabdān cett.] śabdāt | N₂ paśyan cett.] paśyat U₁ 4 jighran cett.] jāgrat E, jighraṇ U₁ gandhāmś ca PJ] nām̄daś ca U₁, gamdhām śu K₁, gandhān unm. N₁N₂, agachan unm. BP, spr̄ṣan gamdhan unm. U₂, om. E surabhīn JK₁U₁U₂] sphuran E, surabhin PL, sphurabhi B, śusurabhin N₁N₂ spr̄ṣan γ] spr̄ṣyan N₁N₂K₁, spr̄ṣyān J, om. U₁ sparśam PJK₁U₁U₂] sparśā° E, asyam N₂, asya N₁, om. cett. mṛḍupriyam cett.] mṛḍupriyām || K₁, śarmṛḍupriyam N₂, mṛḍu || priyam U₂ 5 manoramān cett.] manorathān BL, manomān N₁N₂, manoman K₁ khādan P] khādavan BL, khādamta° U₁, svādān JK₁N₁, om. EN₂U₂ bhrāmyan cett.] bhrāman BL, bhrāmyena N₁, bhrāmya na N₂ deśān cett.] vesān J, tveśāmēn U₁ 6 bhāṣamāṇah EPU₂] bhāṣamāṇasya K₁N₁N₂U₁, bhāṣamāṇa J, bhakṣamāṇah L, bhakṣamāṇa B sumadhuram PU₂] samadhuram J, samaghura° B, samadhura° L, madhuram K₁N₁N₂U₁, om. E ramamāṇah cett.] rasamāṇah N₁N₂, °ramamāṇam L, °ramāṇa unm. B 7 bhāvābhāvavini]rmuktah cett.] bhāvābhāvavini]rmukto E, bhāvāvinir muktah BL 8 sadānandamayo cett.] sadāmaya unm. BL, om. U₂ yogī cett.] yo yogī unm. L, om. U₂ sadābhyaśi cett.] sadābhyaśo K₁U₁, om. U₂ sadā bhavet cett.] om. U₂ 9 viruddhe cett.] viruddha° EP, om. U₂ duḥkhadeśe ca em.] duḥkhade deśe EJK₁PN₁N₂U₁, duḥkhē deśe B, duḥkhadeśe L, om. U₂ virūpe EK₁PN₂] śovirūpe BJLN₁, vivarūpe U₁, om. U₂ 'tibhayānake EK₁PN₁N₂] te bhayānake J, bhayānake BLU₁, om. U₂

...who is inattentive towards his own obligations, [and] who has no regard for fulfilling his obligations to his teacher. In the presence of someone like this, yoga is neither done nor taught.⁴⁶⁶

LIX.2 While hearing the sounds of music, and the like, while seeing [things with] charming forms, while smelling pleasant scents, while touching [things with a] soft and pleasant touch, while eating [dishes with] delicious tastes, while roaming around beautiful places, ...

LIX.3 while speaking very gently and delighting in his own play,⁴⁶⁷ he is free from existence and non-existence and clinging to the world.

LIX.4 He is always a yogin, always engaged in practice, and full of permanent bliss, even in a land of suffering, unpleasant, odious and extremely terrible.

⁴⁶⁶ Rāmacandra contrasts a good king with a bad king. In both formulations, the usage of *agre* suggests that this yoga was meant to be disseminated in a king's court.

⁴⁶⁷ I was unable to identify any known source for verse LIX.2 and the first half of LIX.3; these may therefore be original compositions by the author. The stylistic features of the verses lend some support to this assumption.

इष्टाद्यनिष्टं संस्पर्शं रसे च लवणादिके ।
पूत्यादावपि गन्धे च कण्टकोष्मादिवर्जिते ॥ LIX.5॥

सर्वदैव सदाभ्यासः समः स्यात्सुखदुःखयोः ।
एवंभूतस्य कर्माणि संकल्परहितानि च ॥ LIX.6॥

5

गच्छन्नृणां च संस्पर्शात्पापं कुर्वन्न लिप्यते ।
उत्पन्नतत्त्वबोधस्य उदासीनस्य सर्वदा ॥ LIX.7॥

Sources: 1–4 ≈YSv (PT, p. 847): etad aniṣṭasam̄sparśe nyūnādhike balādhike | evam̄bhūtasya karmāṇi saṅkalparahitāni ca | 1–4 ≈YSv (PT, p. 847): utpātarahite deśe kanṭakādīvivarjite | abhyasyate sadā yogah samāḥ syāt sukhaduhkhayoh | 5–6 ≈YSv (PT, p. 847): evam̄ gacchan svapan paśyan pāpapuṇyair na lipyate | utpannatattvabodhaḥ syāt sadā śilasya sarvadā | 5–6 ≈Amanaska 2.36: utpannatattvabodhasya hy udāśinasya sarvadā | sadābhyaśaratasyaitan naikatrāpy upayujyate ||

1 iṣṭādy aniṣṭam̄ sam̄sparśe N₂] iṣṭādhaniṣṭam̄ sam̄sparśe P, iṣṭādyaniṣṭasam̄sparśe cett., om. U₂ rase cett.] rasam̄ N₂, om. U₂ lavaṇādike cett.] lavaṇādiko N₂, om. U₂ 2 pūtyādāv api JLN₁N₂] pratyādāv api BEP, pūjādāv api K₁U₁, om. U₂ gandhe cett.] gamḍham̄ N₂ ca cett.] om. U₂ kanṭakoṣmādīvarjite JK₁N₁] kanṭakeṣmādīvarjjite N₂, kamkoṣnādīvivarjayet E, kamṭakoṣyādīvivarjjite P, kaṭakoṣmādīvarji B, kamṭakoṣmādīvarji L, kumṭakoṣmādīvarjite U₁ 3 sarvadaiva cett.] sarvadeva BLN₁U₁, sarvadaivam̄ U₂ sadābhyaśah EK₁PU₂] sadābhyaśah BLN₁N₂U₁, sadābhya J samāḥ cett.] sama JK₁N₁U₁, mana N₂ syāt cett.] sya | t L, syā U₁ 4 bhūtasya JK₁N₂] bhūta° U₁, yogasya cett. 5 gacchan cett.] gacha U₁ sam̄sparśāt cett.] sam̄sparśot BN₁ pāpam̄ cett.] pāpaḥ P, tapaḥ E 6 utpannatattvabodhasya cett.] utpannatattvabodhasyād U₁K₁, utpannatattvabodhaḥ syād J udāśinasya cett.] hy udāśinasya E

LIX.5 [As for example] in relation to contact with unfavourable [things] such as [something] desired and so forth, [or] in relation to taste, such as salt and so forth, [or] in relation to odour, such as that of rot and so forth, and [in relation to a place] without thorns, heat and so forth,⁴⁶⁸ ...

LIX.6 the [yogin] practises yoga frequently and is equanimous to pleasure and pain. In this way, the actions of one who is thus are free of volition.

LIX.7 [Although] walking among men, and as a result of mutual contact [naturally] committing sin, [the yogin] is untainted.⁴⁶⁹ [When the yogin's] awakening has taken place [and when he has become one] who is always indifferent, ...

⁴⁶⁸An examination of the source text used by Rāmacandra for these verses reveals particular difficulties with verse LIX.5. Here the author seems to have confused two distinct sections of his source, the *Prāṇatosiṇī*, by merging descriptions of the *yogadeśa* with those of the *yogādhikārin*. Given the negative aspects presented by Rāmacandra earlier (in LIX.4cd), verse LIX.5d, with its formulation *kaṇṭakoṣmādīvarjite* ("a place free from thorns, heat, etc."), seems entirely out of place - but only at first glance. The textual transmission, however, is unambiguous. Furthermore, Rāmacandra states in the following verse (LIX.6) that the yogin is indifferent to pleasure and pain, which makes it conceivable that the preceding verse presents both positive and negative examples of the conditions that affect the yogin. Although Rāmacandra mentions the negative circumstance of foul odours etc. in LIX.5c, he refers shortly before to the taste of salt and the like, which is more likely to be regarded as positive. While salt water might be a possible negative interpretation here, the fact that even fruit juices in India are salted to enhance flavour suggests that the mention of salt in the context of taste should be read more positively. Consequently, LIX.5d should ultimately be accepted as a legitimate reading.

⁴⁶⁹The *kṣatradharma* requires the warrior and ruling caste to perform actions that could be categorised as sinful. For example, killing in a war or the use of force may be necessary to maintain order. If the *kṣatriya* has attained liberation through Rājayoga, he is immune to the karmic consequences.

तदा दृष्टिविशेषः स्याद्विविधान्यासनानि च ।
 अन्तःकरणजा भवा योगिनो नोपयोगिनः ॥ LIX.8॥

सर्वदा सहजस्थस्य निष्कलाध्यात्मवेदिनः ।
 यत्प्रत्यक्षनिष्पाद्यं तत्तत्सर्वम् न कारणं ॥ LIX.9॥

5

विलासिनीनां मनोहारिगीतश्रवणात् ॥ अतिसुन्दरकामिनीनां रूपदर्शनात् ॥ क-स्तूरीकपूरगन्धग्रहणात् ॥ मनःशीतलकार्यतिकोमलपरवस्तुनः स्पर्शकारणात् ॥ अतिमाधुर्यं चित्ते करोति ।

Sources: 1-2 ≈YSv (PT, p. 847): pare dr̄ṣṭivilaṁ na syād vividhāni mṛtāni ca | antaḥkaraṇam etasya yogino niṣkriyam [niskalā?] tu sa | 1-2 ≈Amanaska 2.37: tadā dr̄ṣṭiviśeṣāś ca vividhāny āsanāni ca | antaḥkaraṇabhāvāś ca yogino nopayoginah || 3-4 ≈YSv (PT, p. 847): sarvadā sahajas tasya niṣkalādhyaṭmavādinaḥ | yadā prayatnaniṣpādyam grāhyam sarvam akāraṇam |

1 dr̄ṣṭiviśeṣah cett.] dr̄ṣṭivišeṣa BLP, dr̄ṣṭir višeṣa U₁ vividhāny EK₁N₂U₂] vidhāny unm. cett.
 2 antaḥkaraṇajā cett.] amtaškaranayā J, amtaḥkaraṇayo U₁, amtaškaraṇajo K₁ nopyoginah cett.] nopi yoginah LU₂ 3 sarvadā cett.] sarvadya BL, sarva° E sahajasthasya cett.] sahajasya B, mahajarasya U₁, rājapadasthasya E vedinah EJPU₂]°vedinā BLU₁, °vedina N₁N₂, °cedina K₁ 4 prayatnaniṣpādyam N₁N₂U₂] aprayatna nihpādyam K₁, aprayatra niṣyayim U₁, prayatnanihpādyā BJL, prayatnanihpārdhaṁ P, prayatnanihpāpayaṁ E tat tat sarvam EK₁PN₁N₂] tat sarvam BU₁U₂, tat sarvem L, tattāḥ svadharma° J na kāraṇam N₂] akāraṇam EPN₁, akāraṇām U₁, akāraṇāt B, ikāraṇāt L, "kāraṇam J, kāraṇa unm. U₂ 6 vilāsininām cett.] vilāsa || nīnām K₁ manohārigitaśravaṇāt K₁N₁N₂U₁] manoharijitaśravaṇāt J, manohāriga-naśravaṇāt γ atisundarakāmininām cett.] atisaumḍaryakāmininām E, atisumḍaram kāminām P, atisaumḍarakāmininām B, atisaumḍarakāmininām L rūpadarśanāt cett.] rū-paṁ darśanāt J 6-7 kastūri° cett.] kastūri° U₁ 7 karpūragandha° N₂] karpuro gamḍha° U₁, karpūrayo gamḍha° U₂, karpūragandhayor L, karpūrayor gamḍha° BEJP, karpūragamḍhayār gamḍha° N₁, karpūra gamḍhayārgadhya° K₁ sítalakāry em.] sítalakāri N₁N₂, sīlakāri JU₁, śaityakāri cett. atikomala paravastunah JK₁N₁N₂U₁] komalavastunah γ sparśakāraṇāt cett.] samsparsakām B, samsparsakām L 8 citte cett.] cittam N₂, cikrī U₂

LIX.8 then the specific gazing point, the various postures⁴⁷⁰ and the states produced from the internal organ⁴⁷¹ are useless to the yogin.

LIX.9 For the knower of the undivided supreme self, who is always in the natural state, whatever is brought about with effort, all of that is entirely groundless.

Because of listening to the lovely songs of charming women, looking at the beauty of very lovely women, smelling the fragrance of camphor and musk, touching objects that make the mind relax and that are extremely soft and superb, [because of all these things] he experiences exquisite beauty in the mind.

⁴⁷⁰ Postures (*āsanas*) are not discussed in Rāmacandra's text. Together with this passage, however, they are mentioned thrice (cf. p. 206 l. 6 and p. 278 l. 2) and given these three statements, one might assume that the audience of this text practised them, but other works were consulted.

⁴⁷¹ Birch (2013: 368, n. 52) wrote a long endnote on the compound *antahkaraṇabhāvā* that occurs in *Amanaska* 2.37c which is a possible source of this verse in Rāmacandra's *Tattvayogabindu*. I briefly summarize the endnote and complement my findings: Even though the Nepalese commentator of the *Amanaska* interprets it as the "intention of the heart" (*antahkaraṇakā manasuvā pani*) Birch, who has not found the compound in other texts back in 2013 proposes the more plausible explanation that *antahkaraṇabhāvā* refers to the eight mental states characterizing the higher faculty of discernment (*buddhibhāva*). These eight states, as outlined in *Saṅkhyakārikā* 23, include religious merit (*dharma*), gnosis (*jñāna*), dispassion (*virāga*), and power (*aiśvarya*) as positive aspects, while their opposites (*adharma*, *ajñāna*, *avirāga*, and *anaiśvarya*) form the negative states (*adhyavasāyo buddhir dharmo jñānam virāga aiśvaryam | sāttvikam etad rūpaṁ tāmasam asmād viparyastam*). According to Birch's research, this division of *buddhi* is adopted by Śaiva traditions, such as *Mālinīvijayottaratatantra* 1.30c-d. The eightfold *buddhi* in the *Mālinīvijayottaratatantra* has been noted in Vasudeva, 2004: 353, n. 8. The concept of the *buddhibhāvas* is also present in other contexts, like the hierarchical system of religions in the *Svacchandatantra* (11.179–182). In this scheme, deluded individuals are influenced by dark *buddhibhāvas*. The specific formulation of Rāmacandra with the phrase *antahkaraṇajā bhāvā* however, I was able to locate within *Bodhasāra* 17.5: *mano buddhir ahaṅkāraś cittam ceti catuṣṭayam | antahkaraṇajā bhāvā ātmā śuddho nirañjanah* || 17.15 || "The quadruplet — mind, intellect, ego, and consciousness — are states produced by the inner organ. The self, however, is pure and untainted." This fourfold scheme is very close to the fivefold version taught by Rāmacandra ...

तादृशः स्वादनात् ॥ अनेकदेशानां साध्वसाधुस्थानदर्शनात् ॥ मैत्रेण सह कोमल-
वचनात् ॥ शत्रुणा सह काठिन्यवचनात् ॥ यस्य मनसि हर्षे वा द्वेषो न भवति । स
पुरुष ईश्वरोपदेशको ज्ञेयः । स्वलीलया वदति चलति च । भावाभावयोश्चित्तमुदा-
सीनं भवति । कस्यांचिद्वार्तार्थां हठं न करोति । यस्य मनः सहजानन्दे मग्नं भवति ।
५ तेन पुरुषेण दृष्टिः स्थिरा कर्तव्या । आसनं दृढं कर्तव्यम् । पवनः स्थिरः कर्तव्यः ।
एतादृशः कश्चिन्नियमः सिद्धस्य नोक्तः । मनः पवनाभ्यां यदा सहजानन्दः स्वस्व-
रूपेण प्रकाश्यते । स सहजयोगः कथ्यते राजयोगमध्ये ।
इति चक्रवर्तिनामकथनम् ॥
इति श्रीपरमरहस्यम् ।

१ tādṛśāḥ BELP] tādṛśā cett. sādhvasādhusthānadarśanāt cett.] sādhūsthānadarśanāt N₁ maitreṇa cett.] mitreṇa E komala° cett.] kommala J **२** °vacanāt cett.] vacat K₁ śa-
trūṇāt cett.] śatruṇām K₁N₁N₂U₂ kāthinya° LJK₁U₁U₂] kathina° E, kamvinya° P, kathinya° B,
kavinya° N₂ vacanāt cett.] vacanān N₁, vacanād N₂ manasi cett.] manasi K₁U₁U₂, mana
L na cett.] vā na JK₁U₁, om. L **२-३** sa puruṣa cett.] puruṣo U₂ **३** īśvaropadeśako cett.]
īśvaropade ko L svalilayā cett.] svaliyayā N₁N₂ ca cett.] va P, om. E **४** haṭham cett.]
haṭam LU₁, harsaviśādaṇ E manah cett.] mana° N₂ sahajānande cett.] sahajānamḍam L,
sahajānamda° U₁, sahajānam damde U₂ magnam cett.] añjam L, samjñam JU₁ **५** puruṣena
cett.] bhya puruṣena P, svapuruseṇa D dṛṣṭih cett.] dṛṣṭi° U₁ karttavyā cett.] karttavyam
DK₁N₁N₂ āsanam cett.] āsana° U₁ pavanah sthiraḥ cett.] pavanasthiraḥ K₁, om. L kart-
tavyaḥ cett.] karttavyam N₂, om. L **६** kaścin niyamah cett.] kaści niyamah K₁U₁, kaścin
niyamah U₂, kaści niyamah J manahpavanābhyaṁ cett.] manapavanābhyaṁ L saha-
jānandaḥ cett.] sahajānamda° EL **६-७** svasvarūpeṇa cett.] svarūpeṇa J **७** prakāśyate
cett.] prakāśate U₁ sahajayogaḥ cett.] sahajayoga DN₁, sahajo yoga JK₁, sahajo yogya N₂,
sahayogaḥ U₁ rājayogamadhye cett.] rājayogasya madhye U₂, te madhye EP **८** cakravarti°
EPLN₁U₂] cakravarti DJK₁N₂, cakravaktya U₁ °nāma° β] om. γ °kathanam cett.] kathanam
॥ cha || J, kathyate LU₂, °madhye iti cakravartye nāma madhye kathanam U₁ **९** śri° cett.]
om. DLK₁U₁V °paramarahasyam em.] °paramarahasyām DJK₁N₁U₁, °paramarahasye N₂,
°paramahamsasamhitāyām hamṣyām V

Notes: **२** vacanāt: The evidence of manuscript B stops here. The last folio of the manuscript
is missing. dveṣo na bhavati: Here the lacuna in witness D concludes, and the transmission
of its text continues.

As a result of enjoying such things, seeing good and bad places of many countries, speaking sweetly with friends, and speaking harshly to enemies, joyful excitement and hatred do not arise in his mind. This person is known as a teacher who conveys the instruction of the Lord (*iśvara*). For his own amusement, he speaks and moves. The mind is equanimous in both existence and non-existence. He, whose mind is immersed in inherent bliss, does not apply force[-ful yoga] (*haṭha*) in any situation.

By a [regular] person, the gaze shall be stabilised; the posture shall be stabilised; [and] the breath shall be stabilised. Any such a rule is not prescribed for the accomplished [person].⁴⁷² When by means of mind and breath, the natural bliss appears through its own true nature, it is called Sahajayoga (“natural yoga”) in [this system of] Rajayoga.

This is the explanation for those named *cakravartin* (“Universal Ruler”).

This is the venerable supreme secret.⁴⁷³

in his metaphysics section on p. 266 in which *consciousness* (*caitanya*) is added as a fifth item. The verses of chapter 17 provide information about further resulting states and their differentiations. The states born of the inner organ originally derive from the qualities (*gunas*) of original matter (*prakṛti*) (17.4). The four states of the inner organs produce more differentiated states (*bhāvāḥ*) - *manas*, viz., “will and indecision” (*samkalpa* and *vikalpa*) (17.6); *buddhi*, viz., “ascertainment” (*niścaya*) (17.7); *ahamkāra*, viz., “knowing, doing, experiencing, the sense of agency, and the concepts of being the doer or the enjoyer, as well as notions of injury and harm” (*jñatvakartṛtvabhoktṛtvavadhyaghātakatādayah*) (17.8) of the *citta*, viz., “memory of past experiences and recognition” (*smṛtiḥ pūrvānubhūtasya pratyabhijñā*) (17.9). For the whole account of further divisions of the *bhāvas* see *Bodhasāra* 17.1-51.

⁴⁷²With this statement, Rāmacandra repeats the message of verse LIX.7. Once the highest state of yoga is reached, yoga practice becomes unnecessary.

⁴⁷³Rāmacandra’s treatise concludes with these emphatic statement, clearly asserting that *sahayoga* is a form of yoga intended for kings or aspiring monarchs. For a king who rules and enjoys the amenities of his position, Sahajayoga is the appropriate yoga practice. As a *kṣatriya*, he can maintain the soteriological state of salvation through Sahajayoga while continuing to fulfill his caste duties without continuous practice. Beyond this passage, the term *cakravartin* is absent in the Haṭha- and Rajayoga literature known to me. However, there are notable occurrences of the term in yogic literature, such as Hemacandra’s *Hemacandra’s Yogaśāstra* 4.19-21: *dhanahīnah śatam ekaṁ sahasram śatavān api | sahasrādhipatir lakṣaṁ koṭiṁ ...*

इति श्रीरामचन्द्रविरचितोऽयं तत्त्वयोगबिन्दुः समाप्तः ॥

I iti śrīrāmacandraviracito 'yam Birch em.] śrīrāmacandraviracitāyām β, rāmacam-
draparamahāmsaviracitas PU₂, rājamacamdraparahaṁsaviracites L, śrisarvaguṇasam-
pannapaṁḍitasukhānandamiśrasūrisūnupanḍitajvälāprasādamiśrakṛtabhāṣṭikāsahito E
tattvayogabinduh J] tattvayogabindu DN₁N₂, tattvayogaviduh U₁, tattvayodabimda K₁, tattvayo-
gavicārah V, tattvabimduyoga PLU₂, rājayoge binduyogaḥ E samāptaḥ cett.] samāptam LN₂,
samāptam K₁, vicārah V

Notes: **I** iti śrīparamarahasyam | śrīrāmacandraviracito 'yam tattvayogabinduh samāptaḥ:
For the final rubrics and colophons of all consulted manuscripts, see p.28.

Thus, the *Tattvayogabindu* (“The Essence of Yoga and Reality”)⁴⁷⁴ composed by Śrī Rāmacandra, is concluded.

*lakṣeśvaro 'pi ca ||4.19|| kotiśvaro narendratvam narendraś cakravartitām | cakravartī ca devatvam devo
'piñdratvam icchati ||4.20|| indratve 'pi hi saṃprāpte yadicchā na nivartate | mūle laghiyāṁś tallobhah
śarāva iva vardhate ||4.21||* Qvarnström (Ed. p. 80) translates “One who is poor [desires] a hundred [rupees]; one who has a hundred [desires] a thousand; one who has a thousand [desires] one hundred thousand, and one who has one hundred thousand [desires] ten million [rupees]. One who rules ten million [people] wishes to be a king of men, a king of men [desires to be a] world-emperor, a world-emperor a god, [and] a god wishes even to be a king of gods. [But] even when one has become the king of gods, [one's] desire does not end [there]. Initially, such greed is rather small, [but over time], it increases [and increases] like a [begging-]bowl, [which at the root is shallow, but which expands more and more from the centre to the edge].” A *cakravartin* is, therefore, a ruler who reigns over the kings of the earth. The nexthigher rank would be that of a god. Thus, the *cakravartin* represents the highest possible secular status that a human being can achieve in terms of power and prosperity. The text further suggests that a king aspires to rise to the rank of a *cakravartin*. Rāmacandra deliberately employs this term to address his target audience. An extensive discussion of Sahajayoga can be found at the end of the comparative analysis of the complex early modern yoga taxonomies on p. 482.

⁴⁷⁴For a discussion of the title, see 1.5.3 Discussion of the text’s original title on p.49. The reconstruction of the archetypal final rubric is discussed in detail on p.55.

Chapter 3

Comparative Analysis of the Complex Early Modern Yoga Taxonomies

THE similarities between the yoga taxonomies of Rāmacandra's *Tattvayoga-bindu*, his source text, the *Yogasvarodaya* as well as the taxonomies laid out by Nārāyaṇatīrtha in his *Yogasiddhāntacandrikā* and Sundardās' *Sarvāṅgayogadīpikā* which all emerged between the 16th and 17th centuries have been initially observed and discussed briefly by Birch (2014).⁴⁷⁵ I would like to call this specific literary phenomenon the “complex early modern yoga taxonomies of the medieval yogas” or simply “complex yoga taxonomies”. Table 2 provides an overview of the four known complex yoga taxonomies.

No.	<i>Tattvayoga-bindu</i>	<i>Yogasvarodaya</i>	<i>Yogasiddhāntacandrikā</i>	<i>Sarvāṅgayoga-pradīpikā</i>
I.	<i>kriyāyoga</i>	<i>kriyāyoga</i>	<i>kriyāyoga</i>	<i>bhaktiyoga</i>
2.	<i>jñānayoga</i>	<i>jñānayoga</i>	<i>caryāyoga</i>	<i>mantrayoga</i>
3.	<i>caryāyoga</i>	<i>karmayoga</i>	<i>karmayoga</i>	<i>layayoga</i>
4.	<i>haṭhayoga</i>	<i>haṭhayoga</i>	<i>haṭhayoga</i>	<i>carcāyoga</i>
5.	<i>karmayoga</i>	<i>dhyānayoga</i>	<i>mantrayoga</i>	<i>hathayoga</i>
6.	<i>layayoga</i>	<i>mantrayoga</i>	<i>jñānayoga</i>	<i>rājayoga</i>
7.	<i>dhyānayoga</i>	<i>urayoga</i>	<i>advaitayoga</i>	<i>lakṣayoga</i>
8.	<i>mantrayoga</i>	<i>vāsanāyoga</i>	<i>laksyayoga</i>	<i>astāṅgayoga</i>
9.	<i>laksyayoga</i>	-	<i>brahmayoga</i>	<i>sāṃkhyayoga</i>
10.	<i>vāsanāyoga</i>	-	<i>śivayoga</i>	<i>jñānayoga</i>
II.	<i>śivayoga</i>	-	<i>siddhiyoga</i>	<i>brahmayoga</i>
12.	<i>brahmayoga</i>	-	<i>vāsanāyoga</i>	<i>advaitayoga</i>
13.	<i>advaitayoga</i>	-	<i>layayoga</i>	-
14.	<i>siddhayoga</i>	-	<i>dhyānayoga</i>	-
15.	<i>rājayoga</i>	- [<i>rājayoga</i>]	<i>premabhaktiyoga</i>	-
16.	-	-	[<i>rājayoga</i>]	-

Table 2: The four complex yoga taxonomies

The phenomenon of complex yoga taxonomies raises various questions.

1. How are the individual yoga categories used and classified in the four texts?

⁴⁷⁵See Birch, 2014: 415-416.

2. Do the four texts use and understand the single yogas in the same way, or are there differences?
3. Furthermore, what conclusions can be drawn from answering the previous question in terms of the individual yoga category and in the context of each text?
4. Is there a direct historical connection between all the texts with complex yoga taxonomies, or did they all arise independently?
5. How can the phenomenon of “complex early modern yoga taxonomies of the medieval yogas” be situated within the broader context of the history of yoga?
6. Is it possible to explain why they did emerge?

To answer or at least approach these questions, the complex yoga taxonomies and their single categories of yoga are examined within a comparative analysis. The results will be linked with the recent findings of yoga research.

This chapter will conduct an empirical comparative analysis grounded in the hermeneutics of difference.⁴⁷⁶ It first historicises the objects of comparison—the early modern yoga texts *Tattvayogabindu*, *Yogasvarodaya*, *Yogasiddhāntacandrikā*, and *Sarvāṅgayogapradipikā*—by placing them in their specific historical and religious contexts. It then instrumentalises the empirically

⁴⁷⁶The term “hermeneutics of difference” should be understood in the context of the German concept “Differenzhermeneutik” as employed by the cultural studies-oriented Heidelberg School of Religious Studies. Here, Differenzhermeneutik refers to an interpretative method, particularly in the comparative study of religions, that seeks to understand and analyze the diversity and distinctiveness of religious expressions. This approach emphasises the context, cultural background, and the differences that shape a religious phenomenon. Instead of searching for universal principles, the focus is on the differences between various religious traditions and practices. Religious phenomena are examined within their specific cultural, historical, and social contexts, thus revealing the particular conditions and circumstances, as well as the internal logic and significance in their emic context, as viewed from an etic perspective. This etic perspective is critically reflected upon, so that the biases and assumptions of the researcher are taken into account. Researchers are encouraged to become aware of their own cultural and religious perspectives and to reflect on their impact on the understanding process.

derived concept of “complex early modern yoga taxonomies of the medieval yogas”⁴⁷⁷ for the intended comparison. This aims to capture the structural and functional similarities and differences between the complex yoga taxonomies and the individual yoga taxa, considering the specific signatures of the texts. The results derived from this will be applied to the questions mentioned above.

The comparison will broaden and clarify our understanding of the respective spectrum of meanings of the individual yoga categories in the discursive field of the authors of the texts containing the taxonomies. Furthermore, the comparison results in the documentation of the discursive web⁴⁷⁸ of word usage of various yoga categories in the 16th and 17th centuries. Additionally, contrasting the single yoga categories used across traditions will sharpen our understanding of the categories themselves, as multiperspectivity will naturally reveal new aspects previously hidden to the eye. Individual yoga categories that do not appear in the list of the *Tattvayogabindu* but are listed in the other texts with complex taxonomies will also be covered and outlined. In addition, yoga categories that do not appear in any of the analysed lists but are nevertheless mentioned in the texts will also be covered. Thus, this comparative study will display the overall picture of all yoga categories used during the period under consideration in an encyclopedic fashion and will serve scholars as a comprehensive reference. However, it is essential to emphasise that the comparison of yoga categories is limited to those texts that contain the complex yoga taxonomies. Although the analysis and comparison of the yoga categories can be extended to other yoga texts, locations, and periods if necessary or valuable, for example, to provide the required context,

⁴⁷⁷The metalinguistic capturing of this phenomenon, which appears in the mentioned texts, serves to delineate a specific religious-historical phenomenon observed in the 16th and 17th centuries on the Indian subcontinent in certain yoga texts written in Sanskrit and Brajbhāṣā from different traditions. In this comparative study, it serves as the *tertium comparationis*. “Complex” refers to a double-digit number of different yoga categories in an early modern yoga text, compared to the more widespread, less complex medieval yoga taxonomies that describe a single-digit number of yogas.

⁴⁷⁸Spoiler alert: There are astonishing differences!

the restriction on the complex yoga taxonomies is generally maintained to prevent this complex endeavour from going *ad absurdum*.⁴⁷⁹ Ultimately, the comparative analysis of the texts, their authors, and their multiple yoga categories will help to formulate a new, concise hypothesis as to why and under what circumstances the complex yoga taxonomies emerged across traditions, and whether or not they emerged independently of each other.

In striving to avoid the issues highlighted by Jonathan Z. Smith in his revolutionary essay for the theoretical development of comparative religious studies titled *In Comparison a Magic Dwells* (1982),⁴⁸⁰ this work fundamentally follows the approach and methodology of Barbara A. Holdrege. Her comparative model, presented in her essay *Comparative Religion with a Difference* (1994), effectively addresses all the problems of comparative work criticised by Smith.⁴⁸¹ This work adheres to her method, undergoing modifications tailored to this study in its three phases of analysis.⁴⁸² These phases are:

1. The Historical-religious⁴⁸³ contextualisation and content characterisation. Holdrege's first step, the "Historical Interpretation," is adjusted

⁴⁷⁹The historical tracing and analysis of developments in the reception history of the yoga categories presented in the complex taxonomies can be used to generate valuable insights, as I have demonstrated by the example of the development of the early modern forms of Kriyāyoga into the modern forms of Kriyāyoga, beginning with the lineage of the world-famous Paramahansa Yogānanda. See the chapter *Excursus: Popularisation of a new Kriyāyoga in a global context* on p. 324 et seqq. Unfortunately, this example made me realise that it is beyond this work's scope to extend this analysis to the history of the reception of each yoga category and term throughout the entire history of yoga, particularly the transition from the early modern to the modern period. Fortunately, other scholars have already done great work in the last decade. A groundbreaking example of the history of Rājayoga is Birch (2014), "Rājayoga: Reincarnations of the King of All Yogas". Even single yogic techniques can be extremely complex. For an outstanding article on the history of the haṭhayogic *vajrolimudrā* see for example Mallinson (2018), "Yoga and Sex: What is the Purpose of Vajrolimudrā?"

⁴⁸⁰Smith, 1982.

⁴⁸¹Holdrege, 1994: 804-805.

⁴⁸²See ibid. 1994: 806-812.

⁴⁸³The originally termed historical-cultural contextualisation and content characterisation is adapted to the needs of this comparison's specific setting, as this study deals with texts from the same culture but belonging to different religious streams within that culture. The specific tradition from which each text emerges is highly relevant to providing the necessary context of each complex yoga taxonomy.

to suit the present topic. In this first step, the comparative objects, i.e., the individual texts, are embedded in their historical and religious contexts, providing an overview of the significant contents. The primary focus is on the individual taxa of the yoga taxonomies in the four texts. The necessary concepts and complexes of ideas for an adequate description and an immanent understanding of the yoga category in each text are considered here. That will be achieved by analysing each individual yoga of each individual text separately.

2. The comparative analysis. Here, the differences and similarities of the “complex early modern yoga taxonomies of the medieval yogas” for each taxon will be highlighted. Within this framework, the constitutive concepts of each text and their tradition, which form the basis for each complex yoga taxonomy, are contrasted.
3. The interpretation of the results. In this final step, the results are applied to the questions posed in the introduction. The significance of the differences and similarities is examined and reflected upon in the context of the introductory questions. That is initially done at the level of individual yogas and finally at the overarching level, considering the results of the comparative analysis phase of all individual yogas.

In summary, this means the following: After describing and contextualising the four texts, the three analysis phases will be conducted for each yoga category mentioned in these texts. The comparative analysis will follow the structure of the individual yogas (the taxa) outlined in the *Tattvayogabindu*. Each yoga will initially be analysed in its context. The order is based on the order of the list in the *Tattvayogabindu*. That is phase one. The results of the descriptions of each yoga will be compared with each other. Some yogas only appear in the taxonomies of *Tattvayogabindu* and *Yugasvarodaya* but are not explicitly dealt with in the text. At these points, reference is made to this fact, and the analysis is continued based on the explanations of the other

taxonomies that describe these yogas. Some yogas only occur in one⁴⁸⁴ or two texts. They will be described, too, and compared if more than one text contains them. The third analysis phase is conducted for each yoga category, which has more than one occurrence in the four texts. This part of the comparison will allow us to answer the questions 1-3 mentioned above. In a concluding step, an overarching third phase of analysis (the conclusion), the overall results of the analysis of the individual yoga categories are summarised, interpreted, and applied to this comparative study's remaining significant questions (4-6 mentioned above).

3.1 Contextualising the four texts with complex yoga taxonomies

THIS section describes the four texts that contain the four known complex yoga taxonomies. The focus will be on characterising the historical and religious background of the texts and their authors. Additionally, an overview of the contents will be presented, along with other relevant facts for this comparison. Finally, the role of the complex yoga taxonomies within each respective text will be highlighted. The analysis of the individual yogas in each text, which follows this section, is always conducted within the specific religious, historical, and social context of the respective text.

3.1.1 *Tattvayogabindu*

The *Tattvayogabindu* has already been extensively contextualised in the introduction of the present work. In the previous chapter it was critically edited for the first time.⁴⁸⁵ It has been established that the *Tattvayogabindu* was composed before 1591 CE⁴⁸⁶ and that it was most likely written somewhere

⁴⁸⁴In this case, a comparison is impossible. However, they are nonetheless described for an encyclopedic overview.

⁴⁸⁵For a more detailed discussion of the *Tattvayogabindu*, see p. 3.

⁴⁸⁶The dating of the *Tattvayogabindu* is discussed on p. 6.

in northern India. Much about the author remains unknown. Rāmacandra's composition reflects the Śaiva orientation of his source texts, but also the religious universalism of Advaita Vedānta. As outlined in the chapter *Rāmacandra's audience*,⁴⁸⁷ the *Tattvayogabindu* was certainly aimed at householders of the affluent segments of the population. Due to numerous text-immanent statements, it is plausible that Rāmacandra's *yogaśāstra* was composed at an unknown royal court to educate aristocrats. If this is true, we must assume that Rāmacandra was employed as a yoga teacher at the royal court. At the very beginning of the text, a complete list of fifteen yogas, presented as methods of Rājayoga, is provided.⁴⁸⁸ Rāmacandra places Rājayoga at the top of the taxonomy to highlight its overarching position, presenting Rājayoga as a universal category encompassing all other yoga methods. Rāmacandra presents the following taxonomy: 1. Kriyāyoga, 2. Jñānayoga, 3. Caryāyoga, 4. Haṭhayoga, 5. Karmayoga, 6. Layayoga, 7. Dhyānayoga, 8. Mantrayoga, 9. Lakṣayayoga, 10. Vāsanāyoga, 11. Śivayoga, 12. Brahmayoga, 13. Advaitayoga, 14. Siddhayoga, and 15. Rājayoga itself.

3.1.2 *Yugasvarodaya*

The *Yugasvarodaya* is a Sanskrit yoga text of the Rājayoga genre with a distinct Śaiva orientation, which was possibly written in central or south India.⁴⁸⁹ As the *Yugasvarodaya* was the primary source for the compilation of Rāmacandra's *Tattvayogabindu*, the *terminus ante quem* for this work can also be set at 1591 CE.⁴⁹⁰ Manuscripts of this text have yet to be discovered. We know of its existence only from quotations in other texts. These include primarily the *Prāṇatoṣīṇī*, which cites 304 verses and a half verse from the *Yugasvarodaya* with reference (*yugasvarodaye*).⁴⁹¹ The *Yogakarnikā* cites a total of 134 verses

⁴⁸⁷ See p. 12 et seqq.

⁴⁸⁸ See p. 104 and especially table 2 on p. 303 for an overview.

⁴⁸⁹ The *Yugasvarodaya* mentions the rivers Godāvarī and Kāverī. I discuss the role of the rivers of the *Yugasvarodaya*, *Siddhasiddhāntapaddhati* and *Yugasvarodaya* on p. 225, n. 382.

⁴⁹⁰ The dating of the *Tattvayogabindu* is discussed on p. 6.

⁴⁹¹ Cf. *Prāṇatoṣīṇī*, Ed. pp. 831-848.

with reference (*yogasvarodaye*) and at least four additional verses without reference.⁴⁹² The *Śabdakalpadruma* (Ed. p. 501) quotes seven verses of the *Yogasvarodaya* with reference (*iti yogasvarodayah*), which form its entry for the term *haṭhayoga*. There are numerous correspondences between the verses from the *Yogasvarodaya* quoted in the *Prāṇatosiṇī* and the *Yogakarnikā*. It is, however, very noticeable that many verses attributed to the *Yogasvarodaya* in the *Yogakarnikā* containing practical instructions for *kumbhakas* or purification techniques (*karmas*) are not found in the quotations of the *Prāṇatosiṇī*. These same verses are also absent in the *Tattvayogabindu*.⁴⁹³ The texts that quote the *Yogasvarodaya* are good indicators that the *Yogasvarodaya* circulated in India's north-east.⁴⁹⁴

The *Yogasvarodaya* was probably addressing non-celibate householders.⁴⁹⁵ However, some quotations of the *Yogasvarodaya*, particularly one in the *Yogakarnikā*, suggests that the *Yogasvarodaya* might have had enthusiastic ascetics among its readers.⁴⁹⁶

⁴⁹²The four verses without reference are found in *Yogakarnikā* I.210-213 (these overlap with the quotations of the *Yogasvarodaya* in the *Prāṇatosiṇī*. However, it appears to me that at least I.209-216 must belong to the *Yogasvarodaya*. In this chapter, many verses are not attributed to any text. That is noteworthy since the author Nath Aghorānanda consistently attributes his chosen verses in all other chapters. Additional verses from the *Yogasvarodaya* might precede I.209.

⁴⁹³This suggests the existence of different recensions of the *Yogasvarodaya* - one shorter version without practical instructions for physical techniques and another including them. If this is the case, Rāmacandra used the former as the template for the *Tattvayogabindu*.

⁴⁹⁴The *Prāṇatosiṇī* was written near Calcutta, see Shāstri (1905). The origin of the *Yogakarnikā* is unknown. The only available printed edition of the *Yogakarnikā* by Nath Sharma (2004) is based on a manuscript presumably from Benares, see Nath Sharma 2004: vi. Radhakanta Deva (1784-1867) compiled the *Śabdakalpadruma* in Calcutta. Thus, northeastern India was a significant area for the circulation of the *Yogasvarodaya*.

⁴⁹⁵Cf. Mallinson, 2018: 201.

⁴⁹⁶Based on an understanding of *śaktināḍī* as a "powerful channel" or "mighty intestine", the inclusion of the practice described here may have been way too extreme for householders and could only be aimed at an enthusiastic ascetic audience. That technique is called *nāḍikṣālanam* and described in the *Yogakarnikā* with reference to *yogasvarodaye*. *Yogakarnikā* 4.73-77 (Ed. pp. 58-59; ≈*Gheraṇḍasamhitā* 1.21-24; ≈*Hathayogasamhitā* 2.11-15) reads: *nāḍikṣālanam | kākīmudrāṁ sādhayitvā pūrayed udaram marut (marutodaram Hathayogasamhitā 2.11) | dhārayed ardhāṁ yāmāntam cālayed ardhavartmanā || 73 || nābhilagnajale sthitvā śaktināḍīṁ visarayet | karābhyāṁ kṣālayen nāḍīm yāvan malavisarjanam || 74 || tāvat prakṣālyā nāḍīm ca udare veśayet punah || 75 || idam prakṣālanam*

Large parts of the content and the content's structure are similar to those of the *Tattvayogabindu*, except for the few passages where Rāmacandra exclusively relies on the *Siddhasiddhāntapaddhati*.⁴⁹⁷ Furthermore, only the quotations in the *Yogakarṇikā* attest that the *Yugasvarodaya* also taught various physical practices not present in the quotations of the *Prāṇatosiṇī*: detailed description of the *śatkarmas* (4.40-49, 4.67-80), *kevalakumbhaka* and *pratyāhāra* (6.23-34), instructions for *kumbhaka* (7.1-10, 7.23-28, 7.67-72), and instruction on *khecarimudrā* (8.136-141). Thus, we can assume that these descriptions were much more numerous in the original *Yugasvarodaya*.

The *Yugasvarodaya* presents the fifteen yogas immediately at the beginning of its text. The fifteen yogas are understood, just like in the *Tattvayogabindu*, as equivalent methods of Rājayoga. Of the total fifteen announced yogas, only eight methods of Rājayoga are named in this introduction according to the quotation from the *Prāṇatosiṇī*. *Prāṇatosiṇī* (Ed. p. 831) reads:

atha rājayogah || yogasvarodaye |
īśvara uvāca |
rājayogaṁ pravakṣyāmi śṛṇu sarvatra siddhidam |
guhyād guhyataram devi nānādharmāṇ parāt param ||
rājayogena deveśi nr̥papūjyo bhaven narah |
rājayogī cirāyuś ca aṣṭaiśvaryamayo bhavet ||

gopyaṇ devānām api durlabham || 76 || *kevalaṇ dhautimātreṇa devadeho bhaved dhruvam | yāmārddhaṇ dhāraṇāśaktiṇ yāvan no dhārayen narah | bahiṣkṛtaṇ mahādhautaṇ tāvan naiva ca kārayet* || 77 || "(73) Having cultivated the crow-seal, fill the stomach with air, hold it for an hour and a half, then move by the midway [path]. (74) Standing in water up to the navel, draw out the mighty intestine *śaktinādi*. Wash out the intestine with both hands until all dirt is gone. (75) Having thoroughly washed the intestine, return it to the stomach. (76) This cleansing is so secret that even gods find it difficult to obtain. (77) By this cleansing alone, one certainly achieves the divine body. As long as a man is not able to hold the breath for an hour and a half, he should not perform the externalised great wash (*mahādhauta*)."
Further research revealed that this interpretation of *śaktinādi* is common among Indian scholars, as it is also found in Rodriguez and Ram (1992: 46-47) and additionally in Sahai (1972: 123). This is reinforced by a reading in *Hathayogasamhitā* 2.11, which reads *gudavartmanā* instead of *ardhavartmanā* in the context of the preliminary practice called Kākimudrā.

⁴⁹⁷In particular, this concerns *Tattvayogabindu* XLIII on the topic of *avadhūtapuruṣa*, as well as individual passages of cosmogony, such as sections XLVIII, LIII, LIV, LV, LVI, and LVII.

*pañcadaśaprakāro'yaṁ rājayogaḥ ||
 kriyāyoga jñānayogaḥ karmayoga haṭhas tathā |
 dhyānayoga mantrayoga urayogaś ca vāsanā |
 rājaty etad brahmavaśīva ebhiś ca pañcadaśadhā |*

Now Rājayoga; [as described] in the *Yogasvarodaya*. God said: “I will teach Rājayoga, listen! In every case, it bestows completion. [It is] more secret than secret, oh Goddess, [its] nature is manifold, [and it is] higher than the highest. By means of Rājayoga, oh Goddess, the person is to be praised like a king. The Rājayogin may have a long life, and he may be equipped with the eight [supernatural] powers. This Rājayoga has fifteen varieties: Kriyāyoga, Jñānayoga, Karmayoga, Haṭha[yoga], Dhyānayoga, Mantrayoga, Urayoga⁴⁹⁸ and Vāsanā[yoga]. By [means of] these fifteen [yogas], this [person] who is resting in Brahman shines [like a king].”

Not all of the eight yogas mentioned in the introduction are explained in the course of the text. The yogas treated in the text are: Kriyāyoga, Jñānayoga, Lakṣyayoga, which was not mentioned in the introductory verses, Rājayoga, Haṭhayoga, another form of Jñānayoga, and Aṣṭāṅgayoga, which was also not mentioned in the introduction. Since there is still no complete transmission of the *Yogasvarodaya*, it remains uncertain whether the text ever contained a more comprehensive description of these yogas.

3.1.3 *Yogasiddhāntacandrikā*

The *Yogasiddhāntacandrikā* is an important commentary on Patañjali's *Yogasūtra*. Nārāyaṇatīrtha was a Telugu Brahmin who was born in Kaza in the Guntur district,⁴⁹⁹ a devotee of Kṛṣṇa, a *samnyāsin*, a renowned intellectual⁵⁰⁰

⁴⁹⁸The term is discussed on p. 454, n. 909.

⁴⁹⁹Ko, 1993: 43.

⁵⁰⁰Later authors like Brahmānanda considered Nārāyaṇatīrtha an authority in the field of yoga, as evidenced by his citation in the *Hathapradipikājyotsnā* (Ed. p. 6).

and a prolific author.⁵⁰¹ Studies suggest that Nārāyaṇatīrtha flourished between 1600 and 1699.⁵⁰² Nārāyaṇatīrtha spent a considerable amount of time in Benares, though the exact period of his stay is unclear.⁵⁰³

As Birch (2014: 414) noted, in his *Yogasiddhāntacandrikā*, Nārāyaṇatīrtha is likely the first author to integrate the teachings of Haṭhayoga with Pātañjalayoga.⁵⁰⁴ At the beginning of his commentary (I.I), he enumerates fifteen different yogas, which he locates throughout his commentary, particularly in the first two chapters of the *Yogasūtra*. These yogas are as follows: Kriyāyoga, Caryāyoga, Karmayoga, Haṭhayoga, Mantrayoga, Jñānayoga, Advaitayoga, Lakṣyayoga, Brahmayoga, Śivayoga, Siddhiyoga, Vāsanāyoga, Layayoga, Dhyānayoga, and Premabhaktiyoga. Nārāyaṇatīrtha conceptualises all fifteen yogas as valid methods for achieving the overarching goal of Pātañjalayoga, namely *asamprajñātasamādhi*, which he equates with Rājayoga in his commentary on I.20.⁵⁰⁵

3.1.4 *Sarvāṅgayogapradīpikā*

Sant Sundardās (1596–1689) was a prominent 17th-century poet and scholar who, as a follower of the Dādūpanth, a religious group named after its founder Dādū, was deeply rooted in the Vaiṣṇava bhakti tradition.⁵⁰⁶ Born

⁵⁰¹ Nārāyaṇatīrtha composed several commentaries on the *Yogsūtra* and other works in different literary genres. See Penna, 2004: 20–21.

⁵⁰² Ko, 1993: 56.

⁵⁰³ See especially Penna, 2004: 24. A comprehensive study on the life and works of Nārāyaṇatīrtha can be found in Endo Ko's "The Works and Flourishing Period of Nārāyaṇatīrtha, the Author of the *Yogasiddhāntacandrikā*" (1993). All excerpts of the *Yogasiddhāntacandrikā* used in this study are based on the following edition: *Yogasiddhāntacandrikā* (of Nārāyaṇatīrtha). Ed. by Vimalā, Karnāṭak. Chowkhambā Sanskrit Series, No 108. Varanasi: Chowkhambā Sanskrit Series Office, 2000.

⁵⁰⁴ The *Yogasiddhāntacandrikā* is also the first text in the commentary tradition of Pātañjalayoga to document a proliferation of āsanas. In his commentary on *Yogasūtra* 2.46, Nārāyaṇatīrtha lists and describes a total of 38 āsanas. A detailed discussion of Haṭhayoga in the *Yogasiddhāntacandrikā* can be found on p. 357 et seqq.

⁵⁰⁵ See p. 456 for the passages and a detailed discussion of Rājayoga in the *Yogasiddhāntacandrikā*.

⁵⁰⁶ For a comprehensive account of Dādū and the Dādūpanth (1544–1603), see Horstmann and Rajpurohit, 2023: 71–77.

in the Būsar line of the Khandelval merchant caste (*Vaiśya*), Sundardās met Dādū at a young age, probably shortly before 1600, and became his disciple.⁵⁰⁷

Together with other Dādūpanthīs, he studied from the age of eleven in Benares under the initial guidance of Jagjivandās, a Brahmin disciple of Dādū, who maintained an ashram near Sundardās's birthplace in Dausa. During this period, he mastered Sanskrit, poetry (*kāvya*), and the prevailing knowledge systems of his time. Sundardās is recognised as the best educated Dādūpanthī of his era.

After completing his education, Sundardās moved to Fatehpur in Rajasthan. He was known as a Sant poet and wrote numerous works,⁵⁰⁸ and his scholarly activities extended to various disciplines.

Sundardās left us with most of his works and transcribed them into a single manuscript in 1685 A.D., just a few years before he died in 1689. This manuscript, known as the *Granthāvalī*, comprises three volumes, with the *Sarvāṅgayogapradīpikā* in the second volume. This collection contains 38 texts of varying lengths dealing with topics such as *jñāna*, yoga, and the Guru.⁵⁰⁹

The *Sarvāṅgayogapradīpikā*, written in *Brajbhāṣā*, is a seminal historical document that systematically categorises twelve different yogas. Sundardās's text aims to present yoga as a cohesive, progressive system and reflects his comprehensive understanding of the discipline, which has undoubtedly influenced many contemporary Sants.

The yoga system in the *Sarvāṅgayogapradīpikā* is divided into three main categories comprising twelve different yogas. Each tetrad consists of four yogas, including the main category which Sundardās presents as an individual yoga itself. The first main category is Bhaktiyoga (2.1-51), including Bhaktiyoga (2.1-15), Mantrayoga (2.16-27), Layayoga (2.28-39), and Carcāyoga

⁵⁰⁷ Horstmann and Rajpurohit, 2023: 86.

⁵⁰⁸ A selection of Sundardās' works has been translated by Horstmann and Rajpurohit in the book *In the Shrine of the Heart: Sants of Rajasthan from the Sixteenth and Seventeenth Centuries*, 2023: 151-182.

⁵⁰⁹ Burger, 2014: 685.

(2.40-51). The second category is Haṭhayoga (3.1-52), consisting of Haṭhayoga (3.1-12), Rājayoga (3.13-24), Lakṣayoga (3.25-36), and Aṣṭāṅgayoga (3.37-52). The last category is Sāṃkhyayoga (4.1-50), which includes Sāṃkhyayoga (4.1-12), Jñānayoga (4.13-24), Brahmayoga (4.25-30) and Advaitayoga (4.31-50). Each yoga is assigned approximately the same number of verses, with each main category receiving about fifty stanzas.

Sundardās' system emphasises the interconnectedness and complementarity of these yogas, which all converge towards his ultimate goal of Advaitayoga, his system's final limb (*aṅga*).

Sundardās also describes practices that he rejects (1.12-49). He emphasises his disdain for the six philosophical schools (1.11). In other verses, he shows a strong anti-ritualistic attitude and mocks ritual practices, ascetic performances, Jain rites and quacks. He criticises groups such as the *kāpālikas*, *pāśupatas* and other ascetics and denounces their extreme behaviour.⁵¹⁰ He never explains the practices of the latter groups as yogas but as doctrines (*matas*).

Sundardās recognises and distances himself from what he considers heretical and glorifies the teachings of his master, Dādū. His adoration for the Guru is evident in his writings, which are imbued with personal devotion.

⁵¹⁰ For example, Sundardās writes in *Sarvāṅgayogapradipikā* 1.34: *kecit kamda mūla khani khāḥīṁ, ekāeka rahaiṁ bana māḥīṁ kecit kāśyadika pahiraiṁ, japaḥīṁ jāpa paīṭhahīṁ jala gaharaiṁ* || “Some dig up roots and bulbs and eat them, and live alone in the forest. Others wear saffron robes, recite mantras and sit in deep water.” Similarly, in *Sarvāṅgayogapradipikā* 1.40, he remarks: *kecit meghāḍambara baīṭhāīṁ, sīta kāla jalasāī paīṭhāīṁ | kecit dhūma pāna kari bhūlāīṁ, auṇḍhe hoi bṛccha saum jhūlāīṁ* || “Some are staying outside all the time, in the cold season they lie in the water. Some breath smoke [and] digress, [some are] swinging upside down from trees.”

3.2 Comparison of the individual yoga categories

WE have observed that although the complex yoga taxonomies are situated in very different texts and religious contexts, they show remarkable similarities. A striking number of the yoga categories covered in these texts overlap. Furthermore, it became clear that all the texts containing the complex yoga taxonomies date from the 16th to 17th centuries CE. As previously announced, the individual yoga categories of the four yoga taxonomies will be compared in the following sections. This comparison will elucidate the spectrum of meanings of the individual yoga categories, expanding our understanding of the discursive web of negotiations across the traditions that propagated and practised these yogas from the 16th to 17th centuries. Contrasting the individual yoga categories across traditions will sharpen our understanding of the categories themselves.

3.3 Kriyāyoga

KRIYĀYOGA, “the yoga of action”, is the first method of Rājayoga within the list of fifteen yogas presented by Rāmacandra and his source text *Yogasvarodaya*. Remarkably, Nārāyaṇatīrtha also positions Kriyāyoga at the first position within the list of fifteen yogas in his *Yogasiddhāntacandrikā*. Sundardās, on the other hand, omits Kriyāyoga altogether.

3.3.1 Kriyāyoga in the *Tattvayogabindu*

Since Rāmacandra refers to all fifteen yogas as variants of Rājayoga in his initial definition of yoga, and no explicit hierarchy is recognisable from his formulations in the text, all variants of Rājayoga appear to have been regarded by him as equally effective. All yogas aim towards the same goal: long-term durability of the body (*bahutarakālam śarīrasthitih*). The positioning of Kriyāyoga does not initially provide any information about the efficiency or the assignment of differently talented practitioners to a particular type of

yoga, as was the case in i.e. the widespread fourfold taxonomies.⁵¹¹ Implicit hierarchical aspects are nevertheless present - although all yoga types are a type of Rājayoga, Rāmacandra nonetheless places Rājayoga in the final and topmost position of his taxonomy. The only apparent reason why Rāmacandra specifies Kriyāyoga as the first yoga seems to be that his primary source text, whose content structure he largely follows, specifies this type of yoga as the first.

Mental waves to be cultivated	Mental waves to be reduced
Patience (<i>kṣamā</i>)	Envy (<i>matsārya</i>)
Discrimination (<i>viveka</i>)	Selfishness (<i>mamatā</i>)
Equanimity (<i>vairāgya</i>)	Cheating (<i>māyā</i>)
Peace (<i>sānti</i>)	Violence (<i>hiṃsā</i>)
Modesty (<i>santoṣa</i>)	Intoxication (<i>madā</i>)
Desirelessness (<i>nispṛha</i>)	Pride (<i>garvita</i>)
	Lust (<i>kāma</i>)
	Anger (<i>krodha</i>)
	Fear (<i>bhaya</i>)
	Laziness (<i>lajjā</i>)
	Greed (<i>lobha</i>)
	Error (<i>moha</i>)
	Impurity (<i>aśuci</i>)
	Attachment and aversion (<i>rāgadveśau</i>)
	Disgust and laziness (<i>ghṛṇālasyā</i>)
	error (<i>bhrānti</i>)
	Deceit (<i>daṁbha</i>)
	Envy (repeatedly) (<i>akṣamā</i>)
	Confusion (<i>bhrama</i>)

Table 3: Mental waves of Rāmacandra's Kriyāyoga

The *Tattvayogabindu*'s section on Kriyāyoga is brief. Rāmacandra quotes four verses from the *Yogasvarodaya* without attribution, followed by a prose

⁵¹¹ According to *Amaraughaprabodha* 18-24, Mantrayoga is best suited for the weak, Layayoga for the average, Hāṭhayoga for the talented and Rājayoga for the exceptionally talented practitioner. In *Dattātreyayogaśāstra* 14, one finds the statement that the lowest practitioner should perform Mantrayoga, which is then also referred to as the lowest yoga. *Śivasamhitā* 12-28 expands this fourfold scheme of yogas and practitioners with a temporal dimension. The weak practitioner needs twelve years to succeed with Mantrayoga, the average practitioner needs eight years with Laya, the able practitioner six years with Hāṭha and the exceptional practitioner three years with Rājayoga.

summary. Kriyāyoga is defined as “liberation through [mental] action” (*kriyā-muktir ayam yogah*), emphasizing *mukti* over worldly goals, with the practitioner also attaining “success in one’s own body” (*svapiṇḍe siddhidāyakah*). Its method involves restraining mental waves before action, reducing negative and cultivating positive waves.

The practitioner who does this is a *kriyāyogī*. Table 3 details which waves to cultivate or reduce.

3.3.2 Kriyāyoga in the *Yogasvarodaya*

A closer examination of the Kriyāyoga section in the *Yogasvarodaya* reveals Rāmancandra’s reductionism since he excludes significant aspects of the original concept of the *Yogasvarodaya*’s Kriyāyoga.

*dhyānapūjādānayajñajapahomādikāḥ kriyāḥ |
kriyāmuktimayo yogah svapiṇḍe siddhidāyakah || 1 ||*

Actions are meditation, ritual veneration, donation, recitation, fire sacrifice, etc. The yoga made of liberation through action[s] bestows success in one’s own body.

*yat karomīti saṅkalpam kāryārambhe manah sadā |
tat sāṅgācaranām kurvan kriyāyogarato bhavet || 2 ||*

When the mind, when starting an activity, performs the definite intention “I am acting” together with its auxilliaries, then one is devoted to Kriyāyoga.

*kṣamāvivekavairāgyaśāntisantosanispr̥hāḥ |
etad yuktiyuto yo ‘sau kriyāyogo nigadyate || 3 ||*

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

² *svapiṇḍe siddhidāyakah* TYB] *sapiṇḍisiddhidāyakah* PT, *sapiṇḍisiddhidāyakah* YK

15 *mātsaryam̄ mamatā māyā himsā ca madagarvitā |
kāmah krodho bhayam̄ lajjā lobho mohas tathāśuciḥ || 4 ||*

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

*rāgadveṣau gṛṇālasyaśrāntidambhakṣamābhramāḥ |
yasyaitāni na vidyante kriyāyogi sa ucyate || 5 ||*

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

*sa eva muktaḥ sa jñānī caṇḍināśena iśvarah |
kriyāmuktikaro yo 'sau rājayogah sa muktidah || 6 ||* (om. YK)

He alone, the wise one, the lord, through the destruction of gruesome [behaviour] who performs the liberation through action[s] is liberated. This Rājayoga is the bestower of liberation.

*yāvan mano layam yāti kṛṣṇe svātmani cinmaye |
bhaved iṣṭamanā mantrī japahomau samabhyaset || 7 ||*⁵¹² (om. YSv)

Until the mind enters absorption into Kṛṣṇa, in one's own self, which is consciousness, the mantra practitioner (*mantrin*) should practise recitation and fire sacrifice with a valid mind.

*vidite paratattve tu samastair niyamair alam |
tālavṛntena kiṁ kāryam labdhe malayamārute || 8 ||*⁵¹³ (om. YSv)

When the highest principle has been realised, forget all the *niyamas*. Why should one wave the palm frond when the wind from the Himalayas has already reached?

*tāvat karmāṇi kurvanti yāvaj jñānam na vidyate |
jñāne jāte pareśāni karmākarma na vidyate || 9 ||* (om. YSv)

⁵¹²7ab ≈Rudrayamalam uttaratantram 38.58cd.

⁵¹³≈Kulārṇavatantra 9.28 & Yuktabhavadēva 1.80.

Actions are performed, as long as knowledge is lacking. When knowledge ensues, oh, Supreme Goddess, neither action nor non-action is known.

These verses⁵¹⁴ stem from the only two currently available sources of the *Yogasvarodaya*, namely the quotations from the *Prāṇatosiṇī*⁵¹⁵ and the *Yogakarṇikā*.⁵¹⁶ The quotations of both texts essentially correspond, but the last verses of the passage differ. It cannot be ruled out that the last three verses of the *Yogakarṇikā* in particular come from a different source and were not present within the *Yogasvarodaya*. However, their content is so closely interwoven with the preceding verses that this scenario can be considered unlikely.

The main difference to the Kriyāyoga that Rāmacandra has constructed from these verses is the definition of the actions (*kriyāḥ*) mentioned immediately at the beginning of the verses, of which the actions (*kriyās*) of Kriyāyoga are predominantly composed, namely of (1) meditation, (2) ritual worship of God, (3) offerings, (4) recitation and (5) fire sacrifice, etc. Furthermore, while Rāmacandra declares the elements mentioned in the table 3 as waves (*kallola*) of the mind which are either required to be cultivated or reduced before any action is executed, the same elements are conceptualised in the *Yogasvarodaya* as the intentions (*sankalpa*) preceding the previously defined actions (*kriyās*), which should be observed.

In the three verses concluding this section, which are only handed down in the *Yogakarṇikā*, the practitioner is referred to as *mantrin* and should perform recitation and fire offerings until entering absorption (*laya*).

⁵¹⁴The numbering used here was introduced by me for practical reasons and does not correspond to the original numbering of the verses in the citations of the source texts. The *Prāṇatosiṇī* does not number the verses at all. The verses can be found in the printed edition of the *Prāṇatosiṇī* on p. 831. The verses here are in the *Yogakarṇikā* with the numbering 1.209–216 and can be found in the edition on p. 17.

⁵¹⁵A considerable part of the *Yogasvarodaya* is quoted with reference “*yogasvarodaye*”.

⁵¹⁶Normally the *Yogakarṇikā* quotes its sources. This passage is one of the few exceptional cases in which the verses have been taken from the *Yogasvarodaya* without citing the source. However, this passage ends after verse 1.216 with “*iti yogasaṅketāḥ* |”.

A possible historical link, particularly in front of the Vaiṣṇava background, is the model of Kriyāyoga as found in the *Uddhavagīta*⁵¹⁷ which is a part of the famous *Bhāgavatapurāṇa*.⁵¹⁸ Here, in chapter XXII.1-55 Kṛṣṇa describes a Vaiṣṇava form of Kriyāyoga in response to a request by his disciple Uddhava. The practice entails a very complex and devotional ceremonial veneration of the deity through offerings such as flowers and food, accompanied by the recitation of prescribed mantras, meditation, and the ritual consecration of the deity, among other rites. According to the text, this type of yoga is the most beneficial for women and the working class (22.4) and is considered a means for liberation from the fetters of Karma (22.5). The Kriyāyoga described here is presented to be in line with both the Vedas and the Tantras, considering enjoyment (*bhukti*) and liberation (*mukti*) and is promised to bestow perfection in both this life and the next, by the Lord's grace (22.49).

Furthermore, this concept of Kriyāyoga in the *Yogasvarodaya* might be linked to the *kriyāpāda*⁵¹⁹ of the Śaiva āgamas. The Śaiva āgamas are collections of various tantric traditions, written in Sanskrit, in which cosmology, epistemology, philosophical teachings, various practices such as meditation or yoga, mantra recitation, worship of the gods, etc. are described. These texts⁵²⁰ usually consist of four sections (*pādas*): The *jñānapāda* (knowledge section), *kriyāpāda* (action section), *caryāpāda* (behaviour section) and the *yogapāda* (yoga section).⁵²¹ It can be no coincidence that *jñāna*, *kriyā* and *caryā* were each integrated as a separate yoga category within the taxonomy of the fifteen yogas.⁵²² The *kriyāpāda* is the section of a Śaiva āgama that describes rules and practices for the performance of various rituals such as

⁵¹⁷ See i.e., Dāsa, 2007.

⁵¹⁸ See i.e., Shastri and Tagare, 1950.

⁵¹⁹ See e.g. Ganesan (2016) and *Mṛgendrāgama* (1962), Ed. pp. 1-205.

⁵²⁰ The fourfold division of *pādas* is only present in a limited number of Āgamas: *Kirāṇa*, *Suprabheda*, *Mṛgendra* and *Mataṅgaparameśvara* (as Upāgamas), see Brunner, 1993: 225-461 for an overview.

⁵²¹ The order or the *pādas* varies, but the *yogapāda* is always at the final position.

⁵²² See p. 104.

the significant initiation (*dikṣā*), ceremonies and worship of the gods. Additionally, *prāṇāyāma* techniques and meditations are often found as parts of these rituals. There are also explanations of the nature of *mudrās*, *mandalas* and *mantras*. Furthermore, various characteristics of different types of Śaiva initiates⁵²³ can be found here.⁵²⁴ The *kriyās* mentioned at the beginning of the *Yogasvarodaya* - meditation, ritual veneration, donation, recitation, fire sacrifice, etc. have hardly deniable parallels to the *kriyāpādas* of the Śaiva *āgamas* and thus could have their reception-historical roots precisely there. The other part, however, which describes the cultivation or reduction of certain mental configurations preceding all actions (*saṅkalpa*) or [mental] waves (*kallola*), I have not yet been able to locate in the Śaiva *āgamas*, but they seem to be a simplified rendering of the Pātañjala model of Kriyāyoga that was passed on in hitherto unknown traditions that practiced this type of Kriyāyoga.

3.3.3 Kriyāyoga in the *Yogasiddhāntacandrikā*

The Kriyāyoga in Nārāyaṇatīrtha's commentary on *Pātañjalayogaśāstra* entitled *Yogasiddhāntacandrikā* presents Kriyāyoga as the first of his fifteen yogas, which he locates in *Pātañjalayoga*.⁵²⁵ The term Kriyāyoga occurs in *Pātañjalayogaśāstra* 2.1. According to the introduction to this *sūtra*, in the *bhāṣya*-part of the *Pātañjalayogaśāstra*, Kriyāyoga is the means by which someone with a distracted mind can also attain yoga (*vyutthitacitto 'pi yogayuktaḥ*). In *Pātañjalayogaśāstra* 2.1, Kriyāyoga is defined as follows:

tapaḥsvādhyāyeśvara pranidhānāni kriyāyogaḥ |

⁵²³These are *śamayin*, *putraka*, *sādhaka*, *ācārya*, and *astrābhiseka*.

⁵²⁴See Ganesan (2016) for a general overview of the four *pādas*. One of the few Śaiva *āgamas* that has been edited and translated into a Western language (French) is the *Mrgendrāgama*. For this see Bhātt's *Mrgendrāgama* (1962) & Brunner-Lachaux's *Mrgendrāgama. Section des rites et section du comportement Avec la Vṛtti de Bhāṭṭanārāyaṇakanṭha* (1985).

⁵²⁵For an earlier brief discussion of Kriyāyoga in Nārāyaṇatīrtha's *Yogasiddhāntacandrikā* see Penna, 2004: 62-66.

Kriyāyoga consists of austerity, the self-study and devotion to the supreme lord.

Kriyāyoga, or “yoga of action”, is the action-oriented method of yoga consisting of three elements, namely, austerity (*tapas*), which according to the *bhāṣya* should be practised both mentally and physically, the repetition of *mantras* or the study of sacred literature (*svādhyāya*) and devotion to the supreme lord (*iśvarapraṇidhāna*). According to *Pātañjalayogaśāstra* 2.2, these three elements of Kriyāyoga should lead the practitioner to attain *samādhi* by reducing the so-called *kleśas*. This explanatory model is picked up by Nārāyaṇatīrtha.⁵²⁶ The five *kleśas* consist of ignorance (*avidyā*), self-centredness (*asmitā*), attachment (*rāga*), aversion (*dveṣa*) and fear of death (*abhiniveṣa*). All three main components of Patañjali’s Kriyāyoga are not mentioned in the *Tattvayogabindu* and *Yogasvarodaya*. Nevertheless, a practice similar to the reduction of the *kleśas* can also be found here. Although the specific fear of death (*abhiniveṣa*) is not mentioned, the more general term for fear (*bhaya*) is cited.⁵²⁷ The Kriyāyoga of the *Tattvayogabindu* could, therefore, be perhaps regarded as a degenerated or simplified variant of the Pātañjalean model, which restricts itself predominantly to the aspect of the reduction of negative waves of the mind, which is comparable to the reduction of *kleśas* and adds the aspect of cultivating positive mind waves to the mix. In both systems, Kriyāyoga is a means for liberation.⁵²⁸

3.3.4 Kriyāyoga in the complex yoga taxonomies

The comparative analysis of Kriyāyoga within the complex yoga taxonomies shows two distinct models. One is Nārāyaṇatīrtha’s model, which draws

⁵²⁶Vimalā, 2000: 71.

⁵²⁷The details of Nārāyaṇatīrtha’s understanding of Kriyāyoga have already been discussed by Penna (2004: 62–66) and will therefore not be covered here again.

⁵²⁸The Kriyāyoga of the *Pātañjalayogaśāstra* will not be dealt with in detail here, as this has already been done in countless academic and informal publications. For the *sūtras* related to Kriyāyoga and Patañjali’s auto-commentary in Sanskrit with English translation, see Mukerji, 1983: 113 et seqq. For a comprehensible and more accessible overview, see Bryant, 2009: 170 et seqq.

directly on the Kriyāyoga of *Pātañjalayogaśāstra*. Additional Śaiva influences characterise the other model of Kriyāyoga that seems to have been locally prominent in the 16th century texts like the *Yogasvarodaya* and *Tattvayogabindu*. The precisely defined *kriyās* of the *Yogasvarodaya* must be historically linked to the *kriyāpādas* of the Śaiva āgamas, whereby the core practice of reducing and cultivating specific mental configurations before any action is loosely associated with the Kriyāyoga of the *Pātañjalayogaśāstra*. The observation that the *kriyā-*, *caryā-*, and *jñānayogas*, are an allusion to the *kriyā-*, *caryā-*, *jñāna-* and *yogapādas* of the Śaiva āgamas, shows that Nārāyaṇatīrtha, as a proponent of the *Pātañjalayoga*, was most likely not the originator of the fifteenfold taxonomy, but rather that the taxonomy of the fifteen yogas originated in local discourses around the authors and had achieved such local popularity at the time that Nārāyaṇatīrtha forced the fifteenfold taxonomy into Patañjali's *Yogaśāstra* in order to show that the *Yogaśāstra par excellence* and all those varieties of yogas that were discussed in his sphere are in truth just single aspects of the superior "classical" system of Patañjali.

3.3.5 Excursus: Popularisation of a new Kriyāyoga in a global context

⁵²⁹The comparatively unique treatises on Kriyāyoga, which can only be found in the yoga literature of the 16th-century⁵³⁰ in *Yogasvarodaya* and Rāmacandra's *Tattvayogabindu*, which deviate from the Pātañjala model, albeit not entirely, and, as shown, show clear influences of tantric origin, can be regarded as marginal phenomena, or, a rather short-lived intellectual trend, for the time being. The briefly touched upon model of *Uddhavagītā*, which

⁵²⁹This excursus was created primarily for my personal research interest and is irrelevant to the comparative analysis conducted here. One can safely ignore this section if one is not interested in this topic. Since Paramahansa Yogānanda's *Autobiography of a Yogi* was one of the first books I read on the subject of yoga, I became curious about how exactly Yogānanda's Kriyāyoga is historically located and whether there is a historical connection between the early modern forms of Kriyāyoga and the modern forms of Kriyāyoga.

⁵³⁰The terminus *ante quem* for the *Yogasvarodaya* and *Tattvayogabindu* is 1591 CE, see p. 6 for the details.

describes a Kriyāyoga method for *mukti* and *bhukti* through ritual worship of god, is also comparatively rare in the literature. The overwhelming majority of the Sanskrit yoga texts written in the second millennium CE, as in the case of Nārāyaṇatīrtha's *Yogasiddhāntacandrikā*, are based on the model of Kriyāyoga propagated in the *Pātañjalayogaśāstra* and the commentary literature. Accordingly, it was above all the publication of the *Yogaśūtra* in the West, beginning with the translation by Henry Thomas Colebrooke in 1805,⁵³¹ which ensured that the concept of Kriyāyoga contained therein also dominated the understanding of the term in academic and informal discourse in the West for a long time.

The Western discourse only changed with the global success and popularity of Paramahansa Yogānanda (1893–1952) and the *Self Realisation Fellowship* he founded in 1920, which, measured against the predecessor models forms of Kriyāyoga outlined above, spread an innovative yoga practice under the generic term Kriyāyoga. The influence of Yogānanda and others significantly changed and expanded the range of meanings of the term Kriyāyoga. In addition to various books published by Yogānanda, it was above all, the book *Autobiography of a Yogi*, the autobiography of Yogānanda himself, published in 1946, which paved the way for Yogānanda's success. To this day, this work is considered a classic in popular yoga literature, has been in print for over seventy years and has been translated into more than 50 languages.⁵³² It retains a significant global following even now. Yogānanda, his books, his followers and the numerous books written by his followers have popularised this innovative and new form of Kriyāyoga beyond the Indian subcontinent. The term Kriyāyoga was allegedly already defined by Yogānanda's predeces-

⁵³¹ See "Henry Thomas Colebrooke and the Western "Discovery" of the Yoga Sutra". In: *The Yoga Sutra of Patanjali: A Biography*. Ed. by David Gordon White. New Jersey: Princeton University Press, 2014, pp. 53–80 for a detailed discussion.

⁵³² See Official Yogānanda Website. <https://web.archive.org/web/20240323081653/> <https://yogananda.org/autobiography-of-a-yogi>. Website saved with the Way Back Machine of archive.org on 23.03.2024. Self Realization Fellowship.

sors, namely Lahiḍī Mahāśaya (1828–1895) and Śrī Yukteśvar Giri (1855–1936), as the central generic term for the yoga practice of this specific lineage.⁵³³

One of Yogānanda's contemporaries was Svāmī Śivānanda Sarasvatī (1887–1963), who similarly propagated a new form of Kriyāyoga. Although his Kriyāyoga was initially based mainly on the Pātañjalayoga model, it was expanded under the same umbrella term with Haṭhayoga practices and possibly influenced by Yogānanda's model. This expansion and integration of new practices under the umbrella term Kriyāyoga was continued by his students, above all Svāmī Satyānanda Sarasvatī (1923–2009), the founder of the famous *Bihar School of Yoga* (since 1962).

The resulting popularity of Kriyāyoga triggered a global wave and inspired others, who in turn developed similar but sometimes differently nuanced Kriyāyoga systems. One example is S. A. A. Ramaiah, who founded the *Kriya Babaji Yoga Sangam* in 1952. In this case, too, there is a global following.⁵³⁴

It was the actors mentioned above, above all Yogānanda, who ensured the global popularisation of this new form of Kriyāyoga so that their concepts are at least as well known in recent public discourse, if not better known, than the Kriyāyoga of the *Pātañjalayogaśāstra*.

These new forms of Kriyāyoga, which can only be traced from the beginning of the 19th century, are, as will be shown, a reservoir for innovative combinations and further developments of numerous practices already codified in yoga texts in the medieval to pre-colonial period, which were integrated into seemingly coherent practice systems by actors such as Yogānanda, Śivānanda, Ramaiah, etc. The statements made by their traditions about the historicity of their yoga practice utilise established narratives to lend this form of Kriyāyoga a tradition and historical legitimacy.⁵³⁵

⁵³³Govindan, 2010: 51–52.

⁵³⁴Kriya Babaji Yoga Sangam Website. <https://web.archive.org/web/20240320214547/https://kriyababajiyogasangam.org/>. Website saved with the Way Back Machine of archive.org on 20.03.2024. Kriya Babaji Yoga Sangam

⁵³⁵For example, tracing back yoga traditions to a legendary founding figure, the master's stay in the Himalayas, lost writings that suddenly reappear and legitimise the yoga practices

3.3.6 The Kriyāyogas of the lineages of Paramahamsa Yogānanda, Svāmī Śivānanda Sarasvatī and Ramaiah

So what constitutes these new forms of Kriyāyoga? To answer this question, recent publications on this topic were consulted.⁵³⁶ The following is a brief outline of the main features of the Yogānanda, Śivānanda and Ramaiah models of Kriyāyoga without claiming to be exhaustive. To my knowledge, a comprehensive and complete historical study of Kriyāyoga has not yet been carried out and cannot be done within this framework. This attempt is an outline and should be understood as a first approach to the topic in order to differentiate between the models circulating in public discourse on the one hand and, on the other, to formulate a hypothesis on the transition from the older models to the newer models, as these are very close in time.

3.3.6.1 Definitions

The publications consulted contain various creative etymologies and explanations of the term Kriyāyoga. Hariharananda, a Kriyāyoga teacher authorised by Yogānanda⁵³⁷ himself explains in his book *Kriya Yoga* (1989):

'Kriya Yoga' are Sanskrit words, a combination of two root words. One is Kriya and the other is yoga. In the word Kriya there are two syllables: kri and ya. Kri means to pursue your work in daily life and ya means to be ever aware of the invisible God who is abiding in you and is directing and accomplishing work through you.

can also be found in similar forms in other traditions. For example, in the lineage of T. Krishnamarcharya. See Singleton and Goldberg, 2013: 81-121.

⁵³⁶This list is certainly not exhaustive. Nevertheless, I have consulted a wide range of these publications available to me. 1. For the Yogānanda model: Yogānanda's *Autobiography of a Yogi* (1949); Lowenstein and Lett's *Kriya Yoga for Self-Discovery* (2021); Satyananda's *A Systematic Course in the Ancient Tantric Techniques of Yoga and Kriya* (1981); Hariharananda's *Kriya Yoga* (1989); Kriyananda's *The Kriya Yoga Upanishad and the Mystical Upanishads* (1993) and Sturgess's *The Supreme Art and Science of Rāja and Kriyā Yoga* (2015). 2. For the Śivānanda model: Sivananda's *Tantra Yoga, Nada Yoga and Kriya Yoga* (1955) and Nityānanda Giri's *Kriyāyoga: The science of Life-force* (2013). 3. For the Ramaiah model: Govindan's *Babaji* (2010).

⁵³⁷Hariharananda, 1989: 16.

...The second word, 'yoga,' literally means union of the visible body with the invisible body. This union is always present in everyone.⁵³⁸

Another etymology of the term *kriyā* can be found in the book *Kriya Yoga for Self-Discovery* (2021):

...kri meaning “work” and ya meaning “soul” or “breath” = The Work to be done with the Soul’s breath.⁵³⁹

The most complex explanation of the term can be found in the book *Kriyāyoga: The science of Life-force* of Nityānanda Giri, who also situates himself in the Yogānanda tradition:

The word *kriyā* is composed of the letters *k, r, i, y*, and *ā*. The letter -*k* (or *ka*), *ka-kāra*, represents the Lord, *Īśvara*. The Transcendental Lord, *Parama Śiva*, when he manifests Himself in the subtle world and makes Himself ready for creation He becomes *Īśvara*. The letter-*r* (or *ra*), *ra-kāra*, represents fire, light and manifestation. Creation is not seen by us with the ether and air elements since these are subtle elements. We are able to see manifestation from the fire element onwards. The letter -*i*, *i-kāra*, represents energy or *śakti*. So *kri* is the activating power of the Lord manifested in creation. The activating power is called *prāṇa* or vital force. The letter -*y* (or *ya*), *ya-kāra*, represents the air element and the letter -*ā*, *ā-kāra*, represents form. For the manifestations to take a form, *ākāra*, the Lord acts with the air element. With the ether element there is no form. The air element or gaseous state is the first created form although we only see the forms from the fire element onwards. Through the action of air the whole universe is manifested. This is the action of the Life-force, *prāṇakarma*,

⁵³⁸ See Hariharananda, 1989: 83.

⁵³⁹ Lowenstein and Lett, 2021: 91.

of the Lord. The word *kriyā* normally means action, but this is the action of god. We are made with the same principle God is. Our identification with the physical body makes us separate from God and this is the state of ignorance. We have to eradicate this ignorance by the action of God, i.e., the action of the breath, *prāṇakarma*. Our mind is the result of ignorance and is responsible for the wrong identification. Breath-practice, *prāṇakarma*, absorbs the mind into the vital force. This action of God reverses the process and leads us from body to God. This is why it is so necessary to perform that action. That is our spiritual practice. Then that action, *kriyā*, becomes yoga.⁵⁴⁰

Satyananda Sarasvati, an important proponent of the Śivānanda model, defines Kriyāyoga in his book *A Systematic Course in the Ancient Tantric Techniques of Yoga and Kriya* (1981) as follows:

The Sanskrit word *kriya* means ‘action’ or ‘movement’. *Kriya Yoga* is so called because it is a system where one intentionally rotates one’s attention along fixed pathways. This movement of awareness is done, however with control. Also *kriya* yoga is so called because one moves the body into specific mudras, bandhas and asanas according to a fixed scheme of practice. The word *kriya* is often translated as meaning ‘practical’. This is indeed a good definition, for *kriya* yoga is indeed practical. It is concerned solely with practice, without the slightest philosophical speculation. The system is designed to bring results, not merely to talk about them. Sometimes the word *kriya* is translated as ‘preliminary’. This too is a good definition, for *kriya* yoga is a preliminary practice that leads first to dharana and then eventually to the transcendental state of dhyana (meditation) and yoga (union). It is a technique which has been designed to lead to that state of

⁵⁴⁰Nityānanda Giri, 2013: 2-3.

being which is beyond all techniques. Finally, the word *kriya* is used to describe each individual practice. Thus the process of *kriya* yoga consists of a number of *kriyas* each being done one after the other in a fixed sequence.⁵⁴¹

In the book *Babaji* (2010), Govindan, a student of Ramaiah, offers a simple explanation of the term:

Kriyā is an activity performed with mindfulness.⁵⁴²

As different as the concepts presented here may seem, they have in common that they are about consciously performed actions or practices that connect people with God or are intended to bring about a transcendent state, a state of *yoga*. In his definition, Nityānanda defines the central action (*kriyā*) that should lead to a connection with God, namely breathing practice (*prāṇakarma*). Satyānanda associates other practices with the term such as directing attention, *mudrās*, *bandhas* and *āsanas*.

Further definitions can be found in the consulted texts. However, these are sufficient for the purposes here, as they illustrate the basic idea of the new models of Kriyāyoga on the one hand and show the fundamental diversity and openness of the model, which permeates all areas of these new forms of Kriyāyoga, on the other.

3.3.6.2 Histories of the new forms of Kriyāyoga from an emic perspective

Nityānanda Giri, who places himself in the lineage of Yogānanda, explains that Kriyāyoga is an eternal tradition that stands at the beginning of human history. He explains that this is why many of the scriptures, such as the *Śivasūtrā*, the *Āgamas* and the writings of the Siddhas, teach the techniques and principles of Kriyāyoga in many different ways. Moreover, remnants of this

⁵⁴¹Satyānanda, 1981: 699.

⁵⁴²Govindan, 2010: 214.

primal Kriyāyoga can be found in almost all philosophies, be it Buddhism, Jainism, Sāṃkhya, Vaiśeṣika, Nyāya, Mīmāṃsā or Vedānta.⁵⁴³

Satyānanda (1981: 699), the founder of the *Bihar school of Yoga*, explains that there is no history of Kriyāyoga and that its origins and development have been lost. Furthermore, the system of Kriyāyoga was so secret that there is not even a myth to explain its origin. Next, he describes that parts of the Kriyāyoga taught by him are contained in the texts of Haṭhayoga, such as *āsanas*, *mudrās* and *bandhas*, but that these are not “integrated together”. Satyānanda speculates that Kriyāyoga must have been known in China, as he sees strong parallels to practices in *Tai Chi Chuan*. He clearly distances himself from the Kriyāyoga of the *Yogasūtra*, which has nothing to do with the Kriyāyoga of his book *A Systematic Course in the Ancient Tantric Techniques of Yoga and Kriya* and serves solely as a preparation for Rājayoga. However, the only definitive historical statement he can commit himself to is the following:

Of history, all we will say is that kriya yoga was passed on by
Swami Sivananda of Rishikesh.⁵⁴⁴

Surprisingly, this same Śivānanda of Rishikesh in his book *Tantra Yoga, Nada Yoga and Kriya Yoga* (1955) explicitly traces the Kriyāyoga he taught back to *Yogasūtra* 2.1. Śivānanda uses the Kriyāyoga of the *Yogasūtra* as the overarching framework of his teaching, which also integrates *satkarma* and breathing exercises from Haṭhayoga into it.⁵⁴⁵

It is important to emphasise that Satyānanda recognises that the traditional lineage of Yogānanda practises the same Kriyāyoga he teaches. However, he explicitly distances himself from their narrative:

Of course, there are various other groups of people in India who
have practiced and taught kriya yoga. For example, Swami Yo-
gananda, Yukteshwari Giri, Lahiri Mahasaya, Mahatma Gandhi

⁵⁴³Nityānanda Giri, 2013: 2-7.

⁵⁴⁴Satyānanda, 1981: 699.

⁵⁴⁵See Sivananda, 1982: 168-182.

and so forth practiced kriya yoga. In fact, a thriving organization still propagates it throughout the world. They also do not know the origin of kriya yoga, but they say that it was reintroduced by the great yogi Babaji as the ideal practice for sincere seekers of wisdom in the present Kali Yuga (Dark Age).⁵⁴⁶

This narrative is by far the most widespread explanation of the origins of the new Kriyāyoga and is adopted not only in the tradition of Yogānanda, but also in the tradition of Ramaiah. In his book *Babaji* (2010: 31-64), Govindan, a disciple of Ramaiah, has compiled this narrative in detail, which I would now like to summarise in a nutshell.

Mahāvātara Bābājī, who according to Govindan is considered an incarnation of the Buddha, was born in 203 CE in Parangipetta in Tamil Nadu under the name Najaraj into a Brahmin family, joined a group of wandering Samnyāsins at a young age and studied the holy scriptures. His path soon led him to Śrī Laṅka in Katirkāma (now Kataragama), where he became a disciple of Siddha Boganathar and was initiated by him into various *kriyās* such as *dhyāna*, *āsana*, *mantra* and *bhaktiyoga*. Bhoganathar later sent Bābājī to another teacher, namely Siddha Agastya in Courtallam in the Pothihai hills of Tamil Nadu, located in today's Tinneveley district. He learnt the particularly important *kriyā* called *kundalinīprāṇāyāma* from him. Agastya then sent Bābājī to Badrinath in the Himalayas, where he practised for many months and finally attained *samādhi*. After his enlightenment and attaining immortality at the tender age of 16, Bābājī set himself the task of helping suffering humanity in its search for God-realisation. As an immortal, Bābājī initiated great personalities such as Śaṅkarācārya (788-820) and Kabīr (1440-1518) into the techniques of Kriyāyoga over the centuries. Finally, in 1861, he initiated Lahiḍī Mahāśaya (1828-1895) into Kriyāyoga and gave him the task of passing it on to serious seekers. At this point, Govindan quotes the autobiography of Yogānanda,⁵⁴⁷ which states that Bābājī explained to Lahiḍī

⁵⁴⁶Satyananda, 1981: 699.

⁵⁴⁷Yogānanda, 1949: 244.

Mahāśaya that Kṛṣṇa had once passed on Kriyāyoga to Arjuna and that not only Patañjali knew it, but also Jesus Christ, who in turn had passed it on to John, Paul and other disciples. Among Lahidi Mahāśaya's 100 disciples was Śrī Yukteśvar (1855–1936), to whom Bābājī is also said to have appeared three times. On one of these occasions, Bābājī decided that he should send his disciple Yogānanda (1893–1952) to America to spread Kriyāyoga, which he did, gaining global fame and founding the *Self Realisation Fellowship* in 1920, which is still very active today.

3.3.6.3 The practice of the new Kriyāyoga

In the following, the practices of the new Kriyāyoga are presented in outline based on the publications mentioned and consulted above.⁵⁴⁸ The words of Hariharananda (1989: 144) are surprisingly apt to give an essential first impression of this complex phenomenon:

Kriya Yoga is the essence and synthesis of all yoga techniques taught in the world.

Satyananda (1981: 703) explains that each Kriyā consists of a certain number of subordinate techniques. These always consist of a combination of the following six tools: *āsana*, *mudrā*, *bandha*, *mantra*, *prāṇāyāma* and, as he calls it, “psychic passage awareness”. This last point includes a group of exercises mainly involving “circulating awareness through the *cakras* in an ascending and descending way” or similar. A single Kriyā is an exercise unit comprising individual exercises from the six categories mentioned. However, these are not arbitrary but are integrated into a specific, and, as the protagonists of this tradition say “scientific way” in order to induce the process of concentration (*dhāraṇā*), meditation (*dhyāna*) and meditative absorption (*samādhi*). The main

⁵⁴⁸A comprehensive presentation and comparative analysis of the practices in the various traditions of the new Kriyāyoga would be too far-reaching for this chapter. The most detailed written practice instructions that I have consulted can be found for the Śivānanda/Satyānanda model in Satyananda, 1981: 697–952, and for the Yogānanda model in Nityānanda Giri, 2013: 249–340.

distinguishing feature from other yoga systems is the innovative and specific combination of the individual techniques into a practical and particularly effective sequence of exercises, referred to here as “*Kriyā*”.

In every model the individual exercises are drawn from the vast body of yoga literature but primarily from the exercises taught in the medieval to pre-colonial texts of the *Hatha-* and *Rājayoga* genre. This always takes place against the background of tantric and medieval concepts of the yogic body, such as *cakra*, *nāḍī* and *vāyu* systems. A common phenomenon in the new *Kriyāyoga* literature are scientific explanatory models that are used as a means of legitimisation. For example, certain *nāḍīs* are located in schematic sketches of the brain⁵⁴⁹, or positive effects of *Kriyāyoga* practice are legitimised with evolutionary biology theories, such as the polyvagal theory.⁵⁵⁰

Govindan (2010: 216–225) distinguishes a total of seven main categories of *Kriyāyoga*. The first category he mentions is *Kriya Hatha Yoga*. According to him, this is the starting point for every student of *Kriya Yoga*. This includes eighteen basic relaxation postures (*āsanas*), muscle blocks (*bandhas*), certain gestures (*mudrās*) and the sun salutation (*sūryanamaskāra*) defined by Bābājī.

The second main category is what Govindan calls *Kriya Kundalini Pranayama*. According to him, this practice is the art and science of mastering the breath and is considered to be the most essential and effective tool in Bābājī’s *Kriyāyoga*. This is not only meant to awaken the *kundalinī* but with regular practice, the student awakens all *cakras* and the associated levels of consciousness, which is supposed to ultimately lead to the breathless state of *samādhi* and self-realisation.

The third main category is *Kriya Dhyana Yoga*, which is intended to include meditation techniques that are not explained in detail but are supposed to awaken the mind’s hidden faculties.

⁵⁴⁹Nityānanda Giri, 2013: 215.

⁵⁵⁰Lowenstein and Lett, 2021: 188.

The fourth main category is *Kriya Mantra Yoga*. This involves the recitation or murmuring (*japa*) of mantras discovered by the Siddhas. The recitation of mantras must take place with faith, love and concentration.

Govindan specifies the fifth category as *Kriya Bhakti Yoga*, the yoga of love and devotion. In Govindan's words, this is the "turbojet" of self-realisation. This type of Kriyāyoga includes devotional love, chanting, ritual worship and pilgrimages to holy places.

Furthermore, *Kriya Karma Yoga* is presented as the sixth category. In this case he refers to *Bhagavadgītā* (2.47 et seqq.) and thus defines this subtype as selfless service that is performed consciously. All actions are supposed to be performed without the expectation of receiving anything in return, free from anger, selfishness, greed and personal desires. Thus, the practitioner is meant to examine his motivation before every action and is always supposed to act without selfish motives.

The seventh and final category is *Kriya Tantra Yoga*. According to this, the followers of Kriyāyoga, just like the Siddhas, lead a family life. This subtype of Kriyāyoga involves retaining the energy normally wasted during sexual activity and transporting it to the higher *cakras*. The partner is supposed to be loved as an embodiment of the divine.

A similar system is taught by Lowenstein and Lett. This initially includes a total of twelve *āsanas* and the five Tibetans, as well as typical *prāṇāyāma* techniques, *ujjāyi*, *kapālabhāti*, various *bandha* techniques such as *uddiyānabandha* or *mahābandha*, various *mudrā* techniques such as *mahāmudrā*, *sāmbhavimudrā*, *yonimudrā*, or the so-called *Kriya Breath*. *Kriya Breath* is referred to as *kevalakumbhaka*. In addition, classical gymnastic exercises are also added.⁵⁵¹ In addition to the *āsanas* of Haṭhayoga, Lowenstein and Lett also recommend *Tai Chi*, *Qigong*, physiotherapy or a personal trainer to stay fit. Now and then, a biblical quotation is used. For example, in the case of the *Third Eye Gazing* practice, he quotes Matthew (6.22). Furthermore,

⁵⁵¹Lowenstein and Lett, 2021: 118-124. Gymnastic exercises can also be found in Sturgess, 2015: 447-458.

Lowenstein and Lett emphasise the practice of *Hong Sau* as an important element of the practice. For Nityānanda Giri, *Hong Sau*, or in this case the indologically correct transliteration *haṁsa*, is also referred to by him as *Haṁsa Sādhanā*,⁵⁵² “the very foundation” of Kriyāyoga.

As indicated at the beginning of this section, it is clear that the term Kriyāyoga has given rise to a proliferation of different yoga techniques from earlier yoga traditions, which are integrated into innovative exercise systems and attempted to be historically legitimised in different ways. Depending on the lineage and the teacher, individual characteristics and different explanatory models exist.⁵⁵³

One last exemplary publication is *The Kriya Yoga Upanishad and the Mystical Upanishads* (1993) by Kriyananda. This book offers translations of ten well-known *Yoga Upaniṣads* and one *Kriya Yoga Upanishad*. The translator claims that the name of the author of this Sanskrit Yoga Upaniṣad was lost in the course of history. His book has no bibliography, nor are the sources of the translations mentioned. Further searches for a verifiable source text of the *Kriya Yoga Upanishad* remain unsuccessful. The *Kriya Yoga Upanishad* is neither to be found in the known publications and translations of the *Yoga Upaniṣads*,⁵⁵⁴ nor in publications of previously unpublished *Upaniṣads*.⁵⁵⁵ Searching through various catalogues of Sanskrit manuscripts was also unsuccessful.⁵⁵⁶ Furthermore, it is striking that the *Kriya Yoga Upanishad* is not

⁵⁵²The *ajapājapa*, recitation of the non-recitation of the *haṁsa* mantra.

⁵⁵³In these books, one repeatedly comes across pseudo-scientific explanatory models and stumbles across parallels drawn here and there to other religions, such as Christianity, Buddhism, or esoteric traditions to emphasise the effectiveness and importance of certain practices and views. Particularly in the more recent publications, it can be seen that, depending on the author, typically individual expressions of the ideal type of postmodern spirituality and religiosity are expressed, which Bochinger, Engelbrecht, and Gebhardt have labelled “spiritueller Wanderer”, see Bochinger, Engelbrecht, and Gebhardt, 2009: 33-49.

⁵⁵⁴See *Yoga Upaniṣads* (1938).

⁵⁵⁵Cf. *Unpublished Upanishads* (1938).

⁵⁵⁶In *Descriptive Catalogue of Yoga Manuscripts (Updated)* (2005: 50), two manuscripts with the title *Kriyāyoga* (AGJ 665/1 and TSM 6716) are listed, which, unfortunately, I was unable to

mentioned in any other publications on Kriyāyoga consulted. For the time being, therefore, the possibility must be considered that Kriyananda is not only the translator of the *Kriya Yoga Upanishad* but also the secret author. Perhaps he wrote this supposedly ancient source text in order to legitimise his own Kriyāyoga doctrine.

Goswami Kriyananda learnt Kriyāyoga from his teacher Shelly Trimmer, who, according to the official website of the *Temple of Kriya Yoga*⁵⁵⁷ founded by Kriyananda, was a guru, yogi, kabbalist and direct disciple of Yogānanda. Kriyananda studied philosophy for four years at the University of Illinois and then embarked on a business career. Whether Kriyananda would have acquired the qualifications to translate a Sanskrit source text remains to be seen. Possibly, he was a gifted autodidact.

In the *Kriya Yoga Upanishad*, the disciple Sanskriti⁵⁵⁸ asks the guru Dattatreya to teach him the doctrine of Kriyāyoga. The latter agrees and explains Kriyāyoga in a total of ten chapters. The framework is formed by the eight-limbed yoga system presented in 1.5, similar to the eight limbs of the Pātañjala scheme. The first chapter (1.6-25) presents the *Ten Spiritual Restraints*. Dattatreya explains the *Ten Spiritual Observances* in the second chapter (2.1-16). Chapter three, *The Nine Postures* (3.1-13), deals with nine āsanas with six sitting postures, one standing posture and one complex posture. The fourth chapter (4.1-63) discusses what Kriyananda calls *Mystical Anatomy*. Here, six cakras

consult. Neither manuscript is dated. AGJ 665/1 (Ganganath Jha Kendriya Sanskrit Vidyapitha, Allahabad) is a Devanāgarī manuscript on paper, and TSM 6716 (Sanskrit MSS. at the Tanjore Palace) is a Telugu manuscript on palm leaf. The author of the latter is named Venkātayogin. I suspect these manuscripts are probably later works that were created in the 18th century at the earliest. For now, however, no definitive statement can be made on this. However, their consultation could shed further light on the historical development of Kriyāyoga.

⁵⁵⁷ Biography of Goswami Kriyananda. Temple of Kriya Yoga Website. <https://web.archive.org/web/20240319134009/https://templeofkriyayoga.org/goswami-kriyananda/>. Website saved with the Way Back Machine of archive.org on 19.03.2024. Temple of Kriyayoga.

⁵⁵⁸ In the *Dattātryayogaśāstra* Dattatreya teaches the so-called Sāṃkṛti. The contents of the *Kriya Yoga Upanishad* sound similar to those of the *Dattātryayogaśāstra* and *Yogatattvopaniṣad* but are not the same. The author of this Upaniṣad may have used these two texts as a source of inspiration.

named after the planets (i.e. the *mūlādhāracakra* is called the “Saturn mass-energy converter *cakra*”), fourteen primary *nādīs* and *Kriya Kundalini*, which covers the ‘divine creative channel’ with its mouth, are taught. The fifth chapter (5.1-14) is entitled *Inner Purification* and contains *prāṇāyāma* techniques such as *sūryabhedana* and *candrabhedana*. Chapter six (6.1-39), entitled *Breath Control*, instructs another breathing exercise in combination with meditation on the three *akṣaras* that constitute the sacred syllable *aum*. During the inhalation (*pūraka*), the yogi is supposed to meditate on *a*, during the breath retention on *u* and during the exhalation on *ṃ*. In addition, the breathing technique *śitalī* (6.25) and a technique called *yonimudrā* (6.33-34) are presented. Chapter seven (7.1-10) is about *Withdrawal of the Senses*. The practitioner is instructed to let the breath move through the body in a specific order. The eighth chapter (8.1-9) is entitled *Concentration*. Here, the yogin is meant to inhale and hold the breath at specific bodily locations (not the *cakras*), which are associated with the five elements and the syllables *ya*, *ra*, *va*, *la* and *ha*, as well as specific deities. The even shorter ninth chapter, *Meditation* (9.1-6), basically only states that the practice of concentration leads to meditation after a while. The tenth chapter, *Samadhi* (10.1-12), then describes the final state of yoga, which is defined as the “deep conscious trance in which the yogi experiences Absolute Wisdom”.

3.3.6.4 From early modern to modern models of Kriyāyoga

The *Yogasvarodaya* and Rāmacandra’s *Tattvayogabindu* were written before 1591 CE. Nārāyaṇatīrtha must have lived between 1600 and 1690 CE., and because of that, his *Yogasiddhāntacandrikā* was also written in this timeframe. Sant Sundardās, the author of the *Sarvāṅgayogapradipikā* lived from 1596 to 1689 CE. Interestingly, Nārāyaṇatīrtha and Sundardās lived in Benares.⁵⁵⁹ The earliest quotations of the *Tattvayogabindu* are found in Sundaradeva’s *Hṛthasankecandrikā*, who also must have lived in Benares before 1659 CE.

⁵⁵⁹See Burger, 2014: 684 for dating and location of Sundardās and Penna, 2004: 24 for dating and location of Nārāyaṇatīrtha.

Text-internal evidence strongly suggests that Rāmacandra, too, is to be located in northern India.⁵⁶⁰ Thus, we can safely assume that the complex taxonomies of twelve-fifteen yogas were part of the local discourse of 16th to 17th-century Benares. Lahiḍī Mahāśaya, the person to whom the new forms of Kriyāyoga seem to go back, lived more than a century later, from 1828 to 1895 CE. Interestingly, Lahiḍī Mahāśaya is also said to have spent much of his life in Benares. It is, of course, utterly unclear whether Lahiḍī Mahāśaya ever read any of the works mentioned above. At least we know that he not only enjoyed an education in philosophy in Benares but also learnt English and Sanskrit.⁵⁶¹ However, it is likely that the local discourse regarding the religious-spiritual marketplace within Benares did not change abruptly. Lahiḍī Mahāśaya lived as a family man and householder,⁵⁶² no sectarian affiliations are known so that the whole variety of religious-spiritual market of his time were open to him. He was able to combine them freely. As can be seen from the yoga texts examined in this book, there was no lack of different yoga categories in Benares between the 16th and 19th centuries CE. Although these were still labelled differently, they were without a doubt freely combined in practice by many. Moreover, given the plethora of yoga practices from different yoga traditions and yoga texts presented in the previous chapter and evident in the publications of the new Kriyāyoga consulted, it is not only credible but also plausible that this phenomenon already began with Lahiḍī Mahāśaya, as Yogānanda claims in his autobiography. However, why Lahiḍī Mahāśaya chose the category of Kriyāyoga as the generic term for his yoga system cannot be answered conclusively. However, I would like to offer an educated guess.

I hypothesise that the term Kriyāyoga, as the generic term for his system of yoga, was a strategic decision of Lahiḍī Mahāśaya. It is unlikely, and there is no clear evidence that Lahiḍī Mahāśaya knew the *Yogasvarodaya*, *Tattvayoga-*

⁵⁶⁰The detailed discussion of the place of origin of the *Tattvayogabindu* is found on p. 225, n. 382.

⁵⁶¹Jones and Ryan, 2008: 255–256.

⁵⁶²See Yogānanda, 1946: ch. 34,35.

gabindu or *Yogasiddhāntacandrikā*. It is impossible to determine whether these texts ever influenced Lahiṣī Mahāśaya and his new Kriyāyoga system. However, if they did, it could only have been the fact that the three texts mention Kriyāyoga as the first item in their taxonomies and freely integrate a large number of contemporary yoga practices. This may have influenced his decision to use Kriyāyoga as one central term that unites all yogas and their techniques of his time. Another factor could have been that he was consciously or unconsciously driven by the emerging *Yogasūtra* hype in the West, which triggered a wave of enthusiasm in India. One wonders why he did not choose the term Rājayoga to integrate many systems as others have done before him. Maybe because the term Rājayoga was already used as a generic term for Pātañjalayoga by then.⁵⁶³ In comparison to all other known terms for categories of yoga,⁵⁶⁴ the term Kriyāyoga had the advantage that it not only formed a link to the popular and hyped *Yogasūtra*, but also provided a basic framework that was open to interpretation due to the three constitutional practices *tapas*, *svādhyāya* and *iśvarapraṇidhāna*. Thus, the term opened up the possibility to integrate the variety of post-Pātañjalean physical and non-physical yoga practices from the Tantras and texts of Haṭha- and Rājayoga through a literal interpretation of the compound prefix *kriyā*^o in the sense of “action”. This was likely the crucial aspect. As Birch (2020: 471-472) demonstrated in his article “*Hathayoga’s Floruit on the Eve of Colonialism*”, the popularity of medieval and early modern Haṭhayoga practices reached an unprecedented peak across India during this period. What could be more logical than reducing the complex diversity of circulating yogas labels to a simple, practice-oriented umbrella term? This apparently aligned with the *Zeitgeist*. The formation of a new Hindu identity, which began in the 16th century, also culminated during the lifetime of Lahiṣī Mahāśaya. Therefore, it is not surprising that in creating his Kriyāyoga, he operated in line with the “*identifikatorischer Habitus*” that Axel Michaels (1998: 19-27) described

⁵⁶³See Birch, 2014.

⁵⁶⁴Cf. p. 485 for a list of the twenty-three early modern categories of yoga.

as a characteristic mode of thinking in Hindu religion and Paul Hacker's (1979) concept of "Inklusivismus".⁵⁶⁵ Whether his thoughts consciously or unconsciously went in a similar direction must of course remain open. However, we must assume that the discursive environment of Benares at his time certainly played its part in encouraging Lahidi Mahāśaya to integrate the various yogas and basically all yoga practices circulating in the local discourse of his time under this specific term.

3.4 Jñānayoga

JÑĀNAYOGA,⁵⁶⁶ the "Yoga of gnosis", is the second method of Rājayoga in Rāmacandra's list of the fifteen yogas as well as in his source text, the *Yogasvarodaya*. In Nārāyaṇatīrtha's list of the fifteen yogas presented within the *Yogasiddhāntacandrikā*, Jñānayoga takes sixth place. In the *Sarvāṅgayogapradīpikā* Sundardās presents Jñānayoga as a form of Sāṃkhyayoga. Here, it is the second among the four types of Sāṃkhyayoga together with Brahmayoga and Advaitayoga.

3.4.1 Jñānayoga in the *Tattvayogabindu*

Jñānayoga occupies the second place in Rāmacandra's taxonomy of the fifteen yogas but is not described according to this order in his text.⁵⁶⁷ The description is given from section XXI-XXII. The overarching goal of Rāmacandra's Jñānayoga is the long-term durability of the body (*bahutarakālam*

⁵⁶⁵"Inklusivismus" refers to the inclination of a religion or religious tradition to integrate other religious doctrines and practices into its own system and to view them as partial aspects of its own truth. The idea is not to see other religions as fundamentally false or opposing, but to integrate them into one's own worldview and recognise them as partially true. In the context of Hinduism, "Inklusivismus" means that different religious concepts, deities and rituals of other traditions are regarded as acceptable and valid expressions of one's own beliefs. This stance allows a variety of beliefs and practices to be harmonised and seen as complementary paths to the same ultimate truth.

⁵⁶⁶See section XXI and XXII on pp. 158–173

⁵⁶⁷The description of Jñānayoga is preceded by Siddhakuṇḍaliniyoga and Mantrayoga (III-XII), Laksyayoga (XIII-XV), Rājayoga (XVI-XVII), Caryayoga (XVIII) and Hathayoga (XIX-XX).

śarīrasthitih) already mentioned in the introduction (section I), which is expressed here once again with other words: “From the execution of this [Jñānayoga], time does not bring about the destruction of the body.” (*tasya kāraṇāt kālah śariranāśam na karoti*). Simultaneously, Rāmacandra’s Jñānayoga leads to the attainment of the “reality of Śambhu” (*śāṁbhavi sattā*).⁵⁶⁸ This Jñānayoga can be practised in two ways. The first method (XXI.1) arises through the application of “non-dualistic thinking” (*avikalpatayā yuktyā*), and the second method (XXI.2) arises “through the realisation that the entire world consists of all knowledge” (...*sarvajñānamayaṁ jagat | ya evaṁ vetti bodhena ...*). However, the first method is briefly referenced, but the text discusses only the second method in detail. The method consists of viewing the world as a unity that is enlightened by the highest self (*viśvātman*). If one perceives this unity, one finds oneself in the “reality of Śambhu”. However, this supreme reality cannot be recognised without further ado since it does not show itself as the desired unity but as a tenfold multiplicity (XXI.4ab). He compares this relationship to a seed from which a whole tree with its parts grows (XXI.4-XXI.5). The seed stands for the invisible unity of world and self. The tree, with its various parts, stands for the multiplicity of the visible world. The fundamental unity of the world is like the seed from which a whole tree has grown. The original seed is no longer visible and is not perceived. However, what is perceived is a world consisting of a multiplicity. In the case of the seed, a tree with its branches, leaves, etc. In the case of the world ten basic principles (*tattvas*): the one [the primordial source of being, the *viśvātmā*] as modifications (*vikriyā*) of five [great] elements (*pañcatattva*), thinking mind (*manas*), intellect (*buddhi*), illusion (*māya*) and individuation (*ahamkāra*).⁵⁶⁹ Jñānayoga is supposed to produce the realisation of this oneness (XXI.7). In order to realise this, the practitioner is supposed to apply the view of unity (*aikyena darśanam*) to recognise the identity between the visible world

⁵⁶⁸This refers to the highest reality and the state of Rājayoga. See p. 159 in the edition for a discussion of the term.

⁵⁶⁹For a discussion of the tenfold *tattva* system, see n. on p. 167

of multiplicity⁵⁷⁰, and the invisible self of the universe (*viśvātmā*). Through Jñānayoga, the practitioner then realises that the self is one with the world⁵⁷¹ and that the changing forms of the world's material appearance are empty.⁵⁷²

3.4.2 Jñānayoga in the *Yogasvarodaya*

If we assume a correct transmission of the *Yogasvarodaya* in the *Prāṇatosiṇī*, then the text, in fact, describes two different types of Jñānayoga.

The Jñānayoga of the first passage⁵⁷³ contains a description of the major components of the yogic body which the yogin is supposed to know. Gaining knowledge about the body is the aim of this Jñānayoga.⁵⁷⁴ In particular, the knowledge of the three primary channels (*nādīs*),⁵⁷⁵ as well as a system with a total of nine *cakras* is mandatory. These elements are described in detail. The introduction to this first form of Jñānayoga mentions other things the yogin should know, such as the three targets [for fixing the mind] (*lakṣyas*),⁵⁷⁶ sixteen containers [for holding mind and often breath in the context of this type of yogic practice] (*ādhāras*) and the five [meditative] spaces (*vyomans*) through which the yogin progresses on the path to the highest state of yoga.

This first form of Jñānayoga in the *Yogasvarodaya*, like much of its content and its overall structure, is adopted by Rāmacandra in his *Tattvayogabindu*. Surprisingly, Rāmacandra presents the first form of Jñānayoga under a dif-

⁵⁷⁰This is also referred to by Rāmacandra as *samsāra* (XXI ll. 7-9).

⁵⁷¹*Tattvayogabindu* XXII 164 l. 5: *jñānayogaprabhāvād eka eva ātmā iti niścayo bhavati* | “Because of the power of Jñānayoga, there arises the conviction that the self is truly one.”

⁵⁷²*Tattvayogabindu* XXII p.166 l. 3: *jñānayogād vikārarūparahito jñāyate* | “Through Jñānayoga he realises the emptiness of the mutability of form.”

⁵⁷³*Prāṇatosiṇī*, Ed. p. 831-833.

⁵⁷⁴*Prāṇatosiṇī*, Ed. p. 831: *jñānayogam pravakṣyāmi tajjñānī śivatāṁ vrajet | paṭhanāt smaraṇād vyānān maṇḍanāt brahmaśādhakah*) | *tadbhedasyaikasandhānam aṣṭaiśvaryamayo bhavet | trīrthām yatra nādī ca tripunyām parameśvari | svadehe yo na jānāti sa yogī nāmadhārakah* | *navacakraṁ kalād-hāraṁ trilakṣaṇaṁ vyomapañcakam* | *svadehe yo na jānāti sa yogī nāmadhārakah* |

⁵⁷⁵The left lunar channel (*idā*), the right solar channel (*pingalā*) and the central channel (*suṣūmnā*).

⁵⁷⁶In the sections on Laksyayoga in the *Yogasvarodaya* and *Tattvayogabindu* five targets (*lakṣyas*) are described in total. This is one of many inconsistencies in the *Yogasvarodaya* and the *Yogattvabindu*.

ferent name for unknown reasons.⁵⁷⁷ Instead of Jñānayoga, Rāmacandra calls it Siddhakuṇḍalinīyoga and Mantrayoga. We can only draw speculative conclusions why Rāmacandra made this change. Perhaps Rāmacandra did not want to teach two different forms of Jñānayoga, or he was convinced that Siddhakuṇḍalinīyoga and Mantrayoga were the more appropriate terms for this type of yoga. There is also the possibility that Rāmacandra knew Nārāyaṇatīrtha's *Yogasiddhāntacandrikā*, because he classifies Jñānayoga as a form of Mantrayoga, as will be shown in the next subsection. However, apart from similarities between the complex yoga taxonomies, there are no other noticeable overlaps or even citations. A detailed discussion of Siddhakuṇḍalinīyoga and Mantrayoga in Rāmacandra's *Tattvayogabindu* can be found on p. 438.

The second type of Jñānayoga of the *Yogasvarodaya*⁵⁷⁸ is largely identical with Rāmacandra's Jñānayoga. Rāmacandra borrows most of the verses verbatim from the *Yogasvarodaya*. There are minor details that Rāmcandra modifies, but they do not change the overall concept and aim of this type of Jñānayoga. For this reason, it will not be repeated here. The passage is reproduced in its entirety in the first layer of the critical apparatus in section XXI on p. 158 of the critical edition of the *Tattvayogabindu* and can be consulted there.

3.4.3 Jñānayoga in the *Yogasiddhāntacandrikā*

Nārāyaṇatīrtha situates his Jñānayoga⁵⁷⁹ in the context of *Patañjalayogaśāstra*'s *sūtra* I.28, which says:

tajjapas tadarthabhāvanam || 28 ||

It's muttering; manifesting its meaning.

⁵⁷⁷Perhaps, the designation *jñānayoga* in this context is a result of textual corruption, as the second Jñānayoga presented later on in the text lives up to its name much better. However, without further textual evidence, this remains unproven.

⁵⁷⁸*Prāṇatosiṇī*, Ed. p. 835-837.

⁵⁷⁹For an earlier brief discussion of Jñānayoga in Nārāyaṇatīrtha's *Yogasiddhāntacandrikā* see Penna, 2004: 76.

This is the last *sūtra* of an extensive section (I.23 - I.28) in the *Pātañjalayogaśāstra*,⁵⁸⁰ which is entirely dedicated to one of the means of attainiāng *saṁādhi*, namely *īśvarapraṇidhāna*, devotion to Īśvara, the Supreme Lord.

Īśvara is most aptly represented by the sacred syllable *om*. The above *sūtra* instructs the quiet murmuring of this syllable while contemplating its meaning (*tadarthabhāvanam*) as a practical method of *īśvarapraṇidhāna* to attain the highest state of yoga, which is called Rājayoga or *asamprajñātasamādhi*.

In this *sūtra*, Nārāyaṇatīrtha takes *japa* ("muttering") to denote Mantrayoga, while *arthabhāvanā* ("manifesting its meaning") is linked to Jñānayoga, understood as the cultivation of discriminative knowledge (see previous paragraph). He further extends the interpretation by associating the same *sūtra* with Advaitayoga, which is grounded in the non-dualistic realization of the identity of the individual and the supreme self. The *Yogasiddhāntacandrikā* (Ed. p. 46) reads:

kiñ ca japa ity anena mantrayogaḥ arthabhāvanam ity anena viveka-jñānābhyaśarūpo jñānayogaḥ abhedabhāvarūpo 'dvaitayogaś ca saṃgrhī-tah |

Furthermore, by [the term] *japa* the practice of Mantrayoga [is indicated]; by [the term] *arthabhāvana*, the cultivation of discriminative knowledge [is meant], which is the form of practice [called] Jñānayoga, [and] Advaitayoga is understood to be the form of cultivating non-differentiation.

Nārāyaṇatīrtha, thus, offers two alternatives about the specific performance of the contemplation. Either, while quietly murmuring the *praṇava* syllable, which symbolises Īśvara and his qualities, the mind shall be focused on the distinction between consciousness (*puruṣa*) and primordial

⁵⁸⁰An entire monograph entitled *God, Reason, and Yoga: A Critical Edition and Translation of the Commentary Ascribed to Śaṅkara on Pātañjalayogaśāstra I.23—28* is dedicated to this section by Harimoto (2014). It provides an edition, translation and detailed discussion of this critical passage in the *Pātañjalayogaśāstravivaraṇa*.

nature (*prakṛti*) including its effects (*tatkārya*).⁵⁸¹ This is Nārāyaṇatīrtha's Jñānayoga. Alternatively, one is supposed to reflect on the non-difference between the highest self (*paramātman*) and the individual self (*jīva*).⁵⁸² This is Nārāyaṇatīrtha's Advaitayoga.

3.4.4 Jñānayoga in the *Sarvāṅgayogapradīpikā*

The Jñānayoga of Dādūpanthī Sundardās (*Sarvāṅgayogapradīpikā* 4.13-24) is strikingly similar to the Jñānayoga of Rāmacandra's *Tattvayogabindu* and the *Yogasvarodaya*. Jñānayoga is the first subcategory of Sāṃkhyayoga.⁵⁸³ Brahmayoga⁵⁸⁴ and Advaitayoga⁵⁸⁵ follow it. While Sundardās introduces Sāṃkhyayoga to teach how to distinguish the self (*ātman*) from the not-self (*anātman*) by differentiating twenty-four *tattvas* of the world, Jñānayoga goes one step further and conveys the gnosis (*jñāna*) that the world and the self nevertheless form an inseparable unity. As a result of this gnosis, Brahmayoga arises. Brahmayoga is a specific form of contemplation or state in which the yogin experiences himself as one with the Absolute and the entire universe within himself. Finally, this sequence culminates in Advaitayoga, by which the practitioner finally overcomes the state of duality and conceptualisation. Jñānayoga is the second step of the four-stage Sāṃkhyayoga.

This Jñānayoga emphasises the recognition of the unity of the self and the universe.⁵⁸⁶ According to Sundardās, the self is the cause, and the whole

⁵⁸¹ *Yogasiddhāntacandrikā* (Ed. p. 45): *tasya prañavasya japaḥ vidhivad uccāraṇam, tadarthasya pranavārthasya acintyaiśvaryāśaktiyuktasya paramātmano bhāvanam prakṛtitatkāryapurusebhyo vivekenānusamdhānam ...* “The low-voice muttering of *prañava* [and] pronunciation according to the rules [along with] the contemplation of the meaning of that *prañava*, [being associated with] the Supreme Self endowed with inconceivable power and supremacy, is the fixation of the attention with discernment from the individual self and nature with its effects.”

⁵⁸² Ibid. (Ed. p. 45): *athavā tadarthasya paramātmanah pūrṇasya bhāvanam jīvābhedenā punah punaś cetasi niveśanam* | “Alternatively, its meaning is the repeated memorization in the mind of the non-distinction between the individual self and the total supreme self.”

⁵⁸³ Sundardās' Sāṃkhyayoga is discussed on p. 479.

⁵⁸⁴ Sundardās' Brahmayoga is discussed on p. 430.

⁵⁸⁵ Sundardās' Advaitayoga is discussed on p. 434.

⁵⁸⁶ See Burger (2014: 702) for an earlier brief discussion of Sundardās's Jñānayoga in French.

universe is the effect.⁵⁸⁷ To illustrate the relationship of cause and effect between self and universe, Sundardās presents the same metaphor of the seed and the tree as Rāmacandra in *Tattvayogabindu* XXI.4–5.⁵⁸⁸ The rest of the section consists of different comparisons, which are supposed to illustrate the non-difference between the self and the whole or the universe.⁵⁸⁹

3.4.5 Jñānayoga in the complex yoga taxonomies

The comparative analysis of Jñānayoga within the intricate and multifaceted texts of the early modern yoga taxonomies unveils four distinct models of Jñānayoga. These models circulated at least among the yoga traditions that were present in the North Indian subcontinent during the 16th and 17th centuries CE.

1. The dominant model is the application of non-dualistic thinking, leading to the perception of the unity of self and world, found in the *Tattvayogabindu*, *Yogasvarodaya*, and *Sarvāṅgayogapradīpikā*. The first two classify Jñānayoga under Rājayoga, while the *Sarvāṅgayogapradīpikā* places it under Sāṃkhyayoga.
2. Nārāyaṇatīrtha's *Yogasiddhāntacandrikā* contrasts this: Jñānayoga is treated as a form of Mantrayoga, involving *pranavajapa* and contemplation of the distinction between *puruṣa* and *prakṛti* (and its effects).

⁵⁸⁷ *Sarvāṅgayogapradīpikā* 4.13: *jñāna yoga aba esaim jānaiṁ | kāraṇa aru kāraya pahicānaiṁ | kāraṇa ātama āhi akhāṁdā | kāraya bhayau sakala brahmaṇḍā* || 13 || “Now understand Jñānayoga. Recognise the cause and effect. The cause is the indivisible soul. The effect is the whole universe.”

⁵⁸⁸ *Sarvāṅgayogapradīpikā* 4.14: *jyaum̄ amkuru tem̄ taru vistārā | bahuta bhāmti kari nikasi dārā | sāṣā patra aura pharaphulā | yaum̄ ātamā viśva kau mūlā* || 14 || “Just as the tree [grows] out of the seed, bringing forth countless branches, leaves, fruits and flowers, in the same way the self is the root of the universe.”

⁵⁸⁹ For example *Sarvāṅgayogapradīpikā* 4.20: *jyaum̄ kuñcana ke bhūṣana nānā | bhinna bhinna kari nāmva baṣaṇā | gāre sarba eka hi huvā | yaiṁ ātamā biśva nahiṁ juvā* || 20 || “Just like various ornaments made of gold, are worn with different names and forms. However, in essence, all become one in the melting pot. In the same way, the self is not separate from the universe.”

3. The *Tattvayogabindu* briefly mentions a second model, defining Jñānayoga as contemplation on the world as consisting of all knowledge, though without further detail.
4. The *Yugasvarodaya* presents another type: Jñānayoga as knowledge of the yogic body—its three channels and paradigms (*lakṣyas*, *ādhāras*, *cakras*, and *vyomans*).

3.5 Caryāyoga

CARYĀYOGA, “the Yoga of conduct” occupies third place in Rāmacandra’s list of the methods of Rājayoga. However, it is entirely absent in the *Yugasvarodaya*. Nevertheless, Caryāyoga is mentioned as the second method in Nārāyaṇatīrtha’s fifteen yogas. It is absent in Sundardās’s *Sarvāṅgayoga-pradīpikā*. However, Sundardās describes a yoga with the almost homophonic name Carcāyoga. Sundardās’s Carcāyoga is considered the fourth and final method of his Bhaktiyoga after Mantrayoga and Layayoga.

3.5.1 Caryāyoga in the *Tattvayogabindu*

Rāmacandra keeps the section on Caryāyoga (section XVIII) extremely short, with only eight prose sentences. After characterising the self as “formless, permanent, immovable and indivisible,” Rāmacandra lets the reader know that by stabilising the mind in such a self, the self does not come into contact with sin and merit. When the mind is absorbed into the formless [self], this is Caryayoga. That is all that Rāmacandra has to say on this subject. The brevity of the passage and the fact that the testimony of the *Yugasvarodaya* does not contain this type of yoga, but Rāmacandra clearly constructs its description on the basis of a passage on Rājayoga of the *Yugasvarodaya*,⁵⁹⁰ suggests that Rāmacandra did not understand Caryāyoga and merely wanted to do justice

⁵⁹⁰Cf. *Tattvayogabindu* XVIII, p. 152

to his taxonomy mentioned at the beginning of his text.⁵⁹¹ It is puzzling why this particular yoga with this particular description bears the name Caryāyoga. The apparent association of the first four yogas in Rāmacandra's and *Yogasvarodaya*'s list with the four *pādas* of the Śaiva Āgamas (*kriyā-*, *jñāna-*, *caryā-* and *yogapāda*) does not offer a convincing solution in this case, as *caryā*^o in this context has nothing to do with the original ritual discipline or day-to-day conduct of the śaivite practices, as would be the case in the *caryāpāda* of a Śaiva Āgamas. It seems, therefore, unlikely that any yoga practitioners back then practised a Caryāyoga according to Rāmacandra's concept.

3.5.2 Caryāyoga in the *Yogasvarodaya*

The term Caryāyoga does not appear in the sources of the *Yogasvarodaya*, namely the *Prāṇatosiṇī* and *Yogakarṇikā*. Thus, the term is absent from its yoga taxonomy.⁵⁹² Although the verses postulate a total of fifteen yogas, only eight are mentioned. Whether Caryāyoga is one of the seven unnamed ones is unclear. However, its presence in the taxonomies of the *Tattvayogabindu*⁵⁹³ and the *Yogasiddhāntacandrikā*⁵⁹⁴ would support this. For this reason, Caryāyoga was possibly a member of the *Yogasvarodaya*'s fifteen-fold yoga taxonomy. The original appearance and structure of the *Yogasvarodaya* remains conjectural. While it almost appears that the entirety of the *Yogasvarodaya* has been preserved in the *Prāṇatosiṇī*, the *Yogakarṇikā* includes several verses attributed to the *Yogasvarodaya* not found in the *Prāṇatosiṇī*.⁵⁹⁵

⁵⁹¹ One could argue that Rāmacandra may not have done so, since not all fifteen yogas announced at the beginning are described in the course of his text anyway. I suspect that this may nevertheless have been his original intention but that Rāmacandra discarded this intention while writing his text, perhaps due to inconsistencies in his source text

⁵⁹² *Prāṇatosiṇī*, Ed. p. 831.

⁵⁹³ *Tattvayogabindu* I. ll. 1-4.

⁵⁹⁴ *Yogasiddhāntacandrikā*, Ed. p. 2.

⁵⁹⁵ It is striking that Rāmacandra's rewriting of his source texts is based almost exclusively on the verses of the *Yogasvarodaya* quoted by the *Prāṇatosiṇī*. Is it possible that this was the very recension that Rāmacandra used for his *Tattvayogabindu*? Or, was he even the creator of this very recension found in the *Prāṇatosiṇī*?

Hence, it is plausible that the text was more extensive and may have included a transmission of Caryāyoga.

The *Yogakarṇikā* provides detailed descriptions of daily ritual conduct for the yoga practitioner under the heading *dinacaryā* (“daily conduct”) in verses 1.23-61. It is notable that for a significant portion of the first chapter (1.1-168), the source(s) of the verses are not indicated, which is surprising given that the remainder of the first chapter and all other chapters of the text primarily consist of compilations of verses from other texts on typical yogic topics quoted with reference. Thus, throughout the *Yogakarṇikā*, larger sections of the *Yugasvarodaya* are repeatedly but not always quoted with reference. Is it possible that Nāth Aghorānanda, the compiler of the *Yogakarṇikā*, also drew on verses from the *Yugasvarodaya* here?

In the second part of the first chapter of the *Yogakarṇikā* (verses 1.169-280), 37 verses (1.244-280) are quoted from the *Yugasvarodaya* with reference, alongside at least four verses (1.210-213) of the *Yugasvarodaya* without reference.⁵⁹⁶

The possibility of further verses from the *Yugasvarodaya* within the first 168 verses of the *Yogakarṇikā* cannot be definitively addressed without a close examination of manuscripts of the *Yugasvarodaya* and *Yogakarṇikā*. However, it remains one of the most plausible scenarios that the original Caryāyoga within the taxonomy of the fifteen yogas of the *Yugasvarodaya* resembles the content of the *dinacaryā* section of the *Yogakarṇikā*. This section delineates daily ritual ablutions, mantra recitation, visualisation, and meditation (1.23-36), as well as other ritual acts such as dressing, applying sectarian markings (*tilaka*), including tying the hair into a knot (1.38), offerings, and the devotional performance of prostrations in front of one’s own *iṣṭadevata* (1.39-61). As they are part of the daily yoga practices, presenting them as a yogic discipline would seem natural.⁵⁹⁷

⁵⁹⁶The verses lacking attribution were identified as originating from the *Yugasvarodaya* due to their presence in the *Prāṇatosiṇī*.

⁵⁹⁷As discussed in more detail on p. 416, the *Śivayogapradīpikā* contains numerous similarities in content with the *Tattvayogabindu*, the *Yugasvarodaya* and the *Siddhasiddhāntapaddhati*.

3.5.3 Caryāyoga in the *Yogasiddhāntacandrikā*

In his *Yogasiddhāntacandrikā*⁵⁹⁸ Nārāyaṇatīrtha presents Caryāyoga⁵⁹⁹ in the context of *Yogasūtra* 1.33:⁶⁰⁰

*tasya cittasyāsūyādimalavato yogasambhavāt tannirāsopāyam caryāyoga-
gam āha-maitrīkaruṇāmuditopekṣāṇām sukhaduhkhapuṇyāpuṇyav-
iṣayāṇām bhāvanātāś cittaprasādanam || 33 ||*

Because Yoga is impossible for that mind which possesses defilements such as envy, [the text] said the means of eliminating that

With ten yogas described in total, the *Śivayogapradīpikā* even comes very close to the numbers of yogas within the late medieval yoga taxonomies. These parallels strongly suggest a close connection in terms of reception history. There may not be a direct connection, but all these texts likely drew on the same intertextual network when compiling their own texts. In his dissertation on the *Śivayogapradīpikā*, Powell (2023: 115) presents excerpts from a translation of a Kannada commentary on the *Śivayogapradīpikā* (*ṭike*) by the commentator Basavārādhya. Basavārādhya precedes his commentary with the following praise of the author of the *Śivayogapradīpikā*:

“The ācārya called Cennasadāśivayogisadāśivayogiśvara, who was skilled in the *jñāna*, *kriyā*, *caryā* and *yoga* [*pādas*] of the Śivāgamas, which are the means of personal liberation, who had the intellect capable of grasping the Veda and Vedānta, who was not caught up in the confusion of the many Śāstras such as the Sāṃkhya and Pātañjala, who was accomplished in the eternal true yoga, who could visualise the many worlds such as *bindu* and *nāda* in the middle of his body (*pinda*), who was an expert in *mantra*, whose mind was absorbed in *laya*, who was devoted to *hṛ̥ṣa*, who was worthy of worship in Rājayoga, who was an expert practitioner and who was knowledgeable in many branches of learning such as Tāraka and the teachings on Brahman (*brahmopadeśa*), engaging in creating the Yogaśāstra called the *Śivayogapradīpikā* in order to illuminate the inner soul of those desirous of liberation.”

This eulogy not only suggests the great variety of different yoga teachings of the *Śivayogapradīpikā*, it also confirms that authors like Cennasadāśivayogin were familiar with the Śaiva Āgamas in this intertextual network, which also influenced the *Yogasvarodaya* and the *Tattvayogabindu*. On the one hand, this confirms my assumption that the first three yogas in the taxonomy of the fifteen must have been derived from *pādas* of the Śaiva Āgamas, and on the other hand, that the original Caryāyoga was most likely a name for a yoga that included day-to-day ritual conduct.

⁵⁹⁸ *Yogasiddhāntacandrikā*, Ed. pp. 2, 52–53, 100–101, 150.

⁵⁹⁹ For an earlier brief discussion of Caryāyoga in Nārāyaṇatīrtha’s *Yogasiddhāntacandrikā* see Penna, 2004: 66–67.

⁶⁰⁰ *Yogasiddhāntacandrikā*, Ed. p. 52.

is Caryāyoga -

Calming of the mind arises through the cultivation of friendliness, compassion, joy and equanimity in circumstances of happiness, suffering, virtue and vice.

Caryāyoga is to cultivate kindness towards those in fortunate circumstances to prevent jealousy. Towards those who are in sorrowful circumstances, compassion is supposed to be cultivated to prevent ill-will. Towards those who act virtuously, one is supposed to cultivate joy to prevent aversion; and towards those who act unvirtuously, one is supposed to cultivate equanimity to prevent anger.⁶⁰¹

With this practice of Caryāyoga, which gradually purifies the mind, the sattvic nature of the mind is brought forth. This leads to a clear and serene mind.⁶⁰²

Since the word *caryā^o* in this context refers to purposeful behaviour designed to give rise to the sattvic nature of the mind, the Caryāyoga of the *Yogasiddhāntacandrikā* can be meaningfully translated as “Yoga of [beneficial] behaviour”.

3.5.4 Carcāyoga in the *Sarvāṅgayogapradīpikā*

Within *Sarvāṅgayogapradīpikā* (2.40-51), Sundardās describes Cārcāyoga as one of the three subtypes of Bhaktiyoga which is *bhakti* towards unmanifest consciousness (*avyakta puruṣa*) in delightful devotion.⁶⁰³ He extensively describes the unmanifest consciousness (*avyakta puruṣa*) as being formless and eternal and so on (40), as beginningless and endless, and so on (41).

⁶⁰¹ *Yogasiddhāntacandrikā* (Ed. p. 52): *tathā ca sukhiteṣu maitriṇī sauhārdam īrsyākālusaṇyanivarttakāṇī, duḥkhiṣu karuṇāṇī dayāmasūyākālusaṇyanivarttikāṇī, punyavṛttiṣu harṣāṇī dveṣanivarttakāṇī, apuṇyaśabditapāpiṣu upekṣām amarṣākālusaṇyanivarttikāṇī bhāvayet |*

⁶⁰² Ibid. (Ed. pp. 52-53): *tad evaṇī caryāyogena cittamalanirāsakena mukhyādiṣu yathākramamuktabhāvanārūpeṇa sāttvikō dharmo jāyate | tena ca śuklenā dharmena cittām prasannāṇī bhavati | prasāde ca sthitipadām labhate | etac ca puṣkalam viraktasyaiva sambhavatīti mukhyacaryāyogo vairāgyameveti samkṣepaḥ || 33 ||*

⁶⁰³ See Burger (2014: 694-695) for an earlier brief discussion of Sundardās’s Carcāyoga in French.

Next, Sundardās describes the various layers of creation emanating from *om* (42-45). He says the unmanifest consciousness illuminates every corner of existence (46), being the inner knower of all (47). Then, Sundardās expresses the importance of deep awe towards the infinite, divine, all-knowing and incomprehensible (48-49) unmanifest consciousness.

The entire passage on Carcāyoga is characterised by a discussion and description of the unmanifest consciousness (*avyakta puruṣa*). This aspect is the core of this type of yoga. Unlimited unmanifested consciousness can be put into limiting words only, and yet the practitioner is confronted with the question of how it is supposed to be defined and determined.⁶⁰⁴ And this is precisely the practice of Carcāyoga. The term *carcā*^o here refers to “discussing” or “putting into words” and emphasising individual details of unmanifest consciousness to generate deep reverence for the cultivation of Bhaktiyoga, the yoga of devotional worship of *avyakta puruṣa*. *Sarvāṅgayogapradīpikā* 2.47 illustrates this:

*carcā karaum kahām laga svāmī | tum saba hī ke antarjāmī |
sr̥ṣti kahat kachu anta na āvai | terā pāra kaimna dhaim pāvai || 47 ||*

Up to what extent can I describe you [in words], O Lord? You are
the inner knower of everything. There is no end to describing
creation. Your limit cannot be reached by any means.

Thus, it is clear that no direct conceptual connection exists between the Caryāyoga described above and Carcāyoga. A meaningful explanation for the conspicuous homophony of both terms cannot be offered for the time being. However, the term raises the suspicion that Sundardās may have constructed this yoga in response to the term Caryāyoga, which would suggest that he was aware of other complex yoga taxonomies.

⁶⁰⁴ *Sarvāṅgayogapradīpikā* 2.41ab: *avyakta puruṣa agama apārā | kaisaim kai kariye nirddhārā |*

3.5.5 Caryāyoga in the complex yoga taxonomies

The comparative analysis of Caryāyoga within the intricate and multifaceted texts of early modern yoga taxonomies reveals two distinct models. Additionally, the initial question regarding any connection between Caryāyogas and Carcāyoga was addressed, and a hypothesis was formulated on the original form of Caryāyoga.

In the *Tattvayogabindu*, Caryāyoga is described as stabilizing the mind in the self. This rather banal description was likely an attempt to define Caryāyoga as mentioned in the initial list. It is plausible that Rāmacandra invented this description without any real understanding of Caryāyoga, as it seems to be derived from a description of Rājayoga in his source text. It appears highly unlikely that this form of Caryāyoga was ever practiced by anyone.

Caryāyoga is absent from the testimony of the *Yugasvarodaya* and is not listed therein. However, the *Yogakarṇikā*, which extensively quotes the *Yugasvarodaya*, suggests that Caryāyoga was originally closely related to the practices within the *caryāpādas* of the Śaiva Āgamas, and thus consisted of daily ritual conduct as part of the yogic routine.

Furthermore, the comparison of Caryāyogas with Carcāyoga in Sundardās's work showed that they are entirely unrelated. In this context, Carcāyoga represents the final method of Bhaktiyoga, which aims to articulate the unmanifest consciousness in order to generate the profound awe necessary for progress on the yogic path, as presented by Sundardās in his *Sarvāṅgayogapradīpikā*.

3.6 Hṛdaya

HṛDAYA, “the Yoga of force”, appears without exception in all complex late medieval yoga taxonomies. In the taxonomies with fifteen yogas of the *Tattvayogabindu*, the *Yugasvarodaya* and the *Yogasiddhāntacandrikā*, it occupies the fourth position. In the yoga taxonomy of Sundardās's *Sarvāṅ-*

gayogapradipikā, it is the second main type of Yoga. Here, Haṭhayoga is a category in itself and the superordinate category for the three subsequent Yogas described by Sundardās, namely Rāja, Lakṣa and Aṣṭāṅgayoga which are all considered to be methods of Haṭhayoga.

3.6.1 Haṭhayoga in the *Tattvayogabindu* and *Yogasvarodaya*

Both texts consider Haṭhayoga as another method of Rājayoga. In section XIX-XX of the *Tattvayogabindu*, two categories of Haṭhayoga are distinguished. Both are based on the explanations of the *Yogasvarodaya*, differ only slightly in formulation, and can, therefore, be considered together.⁶⁰⁵ Both passages in these two texts are characterised by their brevity.

The first type of Haṭhayoga described teaches the control of the breath through exhalation (*recaka*), inhalation (*pūraka*) and breath retention (*kumbhaka*) etc. With the term “etc.” (“ādi”), the text probably indicates other known practices of *Haṭhayoga*. In addition to other breathing exercises, this could also refer to the other known basic building blocks of Haṭhayoga, which have been associated with Haṭhayoga since Svātmāraṇa’s *Haṭhapradipikā*: āsana, mudrā and nādānusandhāna. Both texts mention the six actions that purify the body (*saṭkarma*) next. Then Rāmacandra states that when the full breath dwells within the solar channel (*suryanāḍi*), the mind becomes immobile. Through the immobility of the mind, bliss arises, and the mind is absorbed into emptiness (*sūnya*). The resulting state leads to the delay of the time of death (*kālah samīpe nāgachati*). The naming of the sun channel is striking in this context. The *Yogasvarodaya* is no concrete help here, as it merely speaks of an unspecified *nāḍi*,⁶⁰⁶ in which, triggered by the preceding practice, the fullness of breath is established.⁶⁰⁷ In most Haṭhayoga texts, the state of

⁶⁰⁵ See *Prāṇatoṣini* (Ed. p. 835) and *Śabdakalpadruma* (Ed. p. 501). These passages contain quotations from the *Yogasvarodaya* of both types of Haṭhayoga. See also *Yogakarṇikā* 12.23–26. Here, verses of the second category of Haṭhayoga are reproduced

⁶⁰⁶ Since the YSV mentions no specific *nāḍi*, it is likely that it is the *nāḍi par excellance*, the *suṣūmnā*

⁶⁰⁷ Cf. *Yogasvarodaya* (PT, p. 835): *etan nādyān tu deveśi vāyupūrṇam pratisthitam | tato mano niścalam syāt tata ānanda eva hi |*

“immobility of the mind” characteristic of *samādhi* is linked to the central channel *suṣumnā*, not to the sun-associated right channel *piṅgalā*. *Samādhi* generally occurs when the breath enters the central channel.⁶⁰⁸ Either the term *sūryanāḍī* is to be understood here as an unfortunate synonym,⁶⁰⁹ or the text is corrupt.⁶¹⁰ Another possibility would be to assume a practice associated with the *piṅgalā* channel. This could be the best understanding of the term since *sūryanāḍī* is found in the *Siddhasiddhāntapaddhati*, a text that also served as a model for Rāmacandra. Here, it is explicitly associated with the *piṅgalā* channel.⁶¹¹

The second type of Haṭhayoga in *Tattvayogabindu* instructs the yogin to contemplate a non-specific form (*kiṇcidrūpā*) in the colours white, yellow, blue and red equal to the radiance of ten million suns in one’s own body from head to toe. This is supposed to burn away all diseases of the body and prolong life. In the *Yogasvarodaya*, there is no mention of an unspecific form. Instead, these colours and the sun’s radiance are meant to be contemplated in the area of the tip of the nose.⁶¹² Rāmacandra and the *Yogasvarodaya* describe the second type of Haṭhayoga so briefly and vaguely that the reader is denied a clearer picture. It should be noted at this point that the formulation is very reminiscent of Bāhylakṣya’s explanations in section XXIII.⁶¹³ Interestingly,

⁶⁰⁸This is already evident, for example, in the oldest written testimony of the Haṭhyoga genre, the *Amṛtasiddhi* 26.1-2: *yo 'sau siddhimayo vāyur madhyamāpadaniścalah | tadānandamayaṁ cittam ekarūpaṁ nabhaḥsamam |* 26.1 *|| yadānandamayaṁ cittam bāhyaklesāvivarjitam | bhavaduḥkhāni saṃhr̥tya samādhir jāyate tadā |* 26.2 *||* Mallinson and Szántó translate: (1) “When Breath is perfected and fixed in the place of the Goddess of the Centre, then consciousness has the nature of bliss, uniform like the sky.” (2) “When consciousness has the nature of bliss, free from external afflictions, then, having the sorrows of existence, Samādhi arises.” This idea, which can be found in this genre from the 11th century at the latest, subsequently permeates the entire genre.

⁶⁰⁹In the sense of being ambiguous and overlapping with the *piṅgalā* channel.

⁶¹⁰A conjecture of *sūryanāḍī* to *sūnyanāḍī* would be obvious. In *Jyotsnā* 4.10, Brahmānanda understands “the void” (*sūnya*) as the central channel. In *Haṭhapradīpikā* 3.4, *sūnyapādavī* is a synonym of *suṣumnā*.

⁶¹¹*Siddhasiddhāntapaddhati* 2.5: *pañcamāṇi kanṭhacakraṇi caturaṅgulaṇi tatra vāme idā candranāḍī dakṣine piṅgalā sūryanāḍī tanmadhye suṣumnāṇi dhyāyet saivānāhatakālā anāhataśiddhir bhavati |*

⁶¹²*Yogasvarodaya* (PT, p. 835): *ākāśe nāsikāgre tu sūryakoṭisamaṇi smaret | śvetāṇi raktāṇi tathā pīṭāṇi kṛṣṇāṇi ityādirūpataḥ |*

⁶¹³Cf. p. 172.

in Sundardāś's *Sarvāṅgayogapradīpikā*, Laks(y)ayoga is a subcategory, i.e. a partial practice, of Haṭhayoga. Is this hinting the source for this differentiation? Further parallels to practices of other texts of Haṭhayoga involving coloured or non-coloured light exist but are still conceptually too distant to convincingly assign Rāmacandra's second type,⁶¹⁴ and thus remain enigmatic for the time being.

3.6.2 Haṭhayoga in the *Yogasiddhāntacandrikā*

In the *Yogasiddhāntacandrikā*, the discussion and description of Nārāyaṇatīrtha's Haṭhayoga is spread over several *sūtras* of the first two chapters, the *saṃādhipāda* (1.34) and the *sādhanapāda* (2.46–52). The commentary by Nārāyaṇatīrtha is particularly extensive and detailed here.⁶¹⁵

Initially, Nārāyaṇatīrtha locates Haṭhayoga in the context of *sūtra* 1.34. This *sūtra* is one of several options (1.32–40) that can be applied to overcome the distractions described in *sūtras* 1.30–31, which hinder the attainment of the final state of yoga (*asamprajnātasamādhi*, *nirbijasamādhi*, or *kaivalya*):⁶¹⁶

pracchardanavidhāraṇābhyaṁ vā prāṇasya || 34 ||

Or, through exhaling and restraining of the breath.

This method serves to establish a clear mind and is referred to by Nārāyaṇatīrtha as Haṭhayoga. He explains that *pracchardana* denotes the slow outward emptying of the abdominal breath through one nostril in measured quantities.⁶¹⁷ *Vidhāraṇa* is the continuous external retention of exhaled air.⁶¹⁸ Nārāyaṇatīrtha identifies this form of breath retention as *recitakumb-*

⁶¹⁴ See p. 173 for the parallel passages.

⁶¹⁵ For an earlier, short discussion of Haṭhayoga in Nārāyaṇatīrtha's *Yogasiddhāntacandrikā* see Penna, 2004: 76.

⁶¹⁶ This final state of yoga is called *rājayoga* by Nārāyaṇatīrtha.

⁶¹⁷ *Yogasiddhāntacandrikā* 1.34 (Ed. p. 53): *kauṣṭhyasya vāyoh pracchardanam, ekataranāsāpuṭena mātrāpramāṇena śanaiḥ śanair bahir niḥsāraṇam |*

⁶¹⁸ Ibid. 1.34 (Ed. p. 53): *vidhāraṇām recitasya vāyor bahir eva sthāpanām kumbhakam |*

haka, the first of seven *kumbhakas* (*saptakumbhaka*), considered particularly praiseworthy due to its minimal restrictions. The group—*recita*, *pūrita*, *sānta*, *pratyāhāra*, *uttara*, *adhāra*, and *sama*—is elaborated later in the second chapter within the discussion of *prāṇāyāma* (2.49–53), where seven of the eight *kumbhakas* of the *Hathapradīpikā* are also addressed.⁶¹⁹

According to Nārāyaṇatīrtha, mastery of the breath is inseparable from mastery of the mind. Additionally, *prāṇāyāma* has the power to eradicate all sins, which in turn enables the mind to focus and remain steady on a chosen meditative object (*lakṣya*).⁶²⁰

Finally, Nārāyaṇatīrtha authenticates the linking of *prāṇāyāma* and Haṭhayoga (*prāṇāyāmasya haṭhayogatvam uktam smṛtau*) with the famous verse of the *Yogabija* (148cd-149ab), in which the syllable “*ha*” is linked to the sun and the syllable “*tha*” to the moon. Thus, he understands the term *haṭha* as the union of sun and moon.⁶²¹

The next section of the *Yogasiddhāntacandrikā*, addressing aspects of Haṭhayoga, appears in the context of the third limb of *aṣṭāṅgayoga*, beginning with *sūtra* 2.46.

*itāḥ param sakalarogādini vṛttidvārā haṭhayogasyopāyam āsanam āha-
sthirasukham āsanam || 46 ||*

Hereafter, posture, being the means of Haṭhayoga, is said to be the gateway to preventing all diseases etc.

A comfortable and steady position.

⁶¹⁹Ibid. 1.34 (Ed. p. 53): *tathā cātra pūrakavarjanād recitapūritaśāntapratyāhārottarādhārasam-abhedenā saptakumbhakeśu madhye recitakumbhako 'yam prathamābhyaśe 'nekaniyamānapekṣatayā praśastāḥ | sarvam etad agre prāṇāyāmaprakaraṇe sphuṭībhavisyati |*

⁶²⁰Ibid. 1.34 (Ed. p. 53): *tad etābhyaṇāt prāṇajaye cittajayas taylor avinābhāvāt prāṇāyāmasya savyapāpanāśakatvāt pāpanivṛtyā ca cittam ekatra laksye sthirām bhavati |*

⁶²¹Ibid. 1.34 (Ed. p. 53): *hakāreṇa tu sūryo 'sau thakāreṇendur ucyate | sūryācandramasor aikyam hathā ity abhidhiyate ||* The context suggests here, that Nārāyaṇatīrtha associates the sun and moon with the *piṅgalānāḍī* (representing the sun) and *iḍānāḍī* (representing the moon). Their union would then be the inhalation through these channels with a subsequent breath retention.

In his commentary Nārāyaṇatīrtha presents various *āsanas*. Of a total of 84 *āsanas*, he describes 38 in detail. Birch (2018) observed⁶²² that Nārāyaṇatīrtha's descriptions of the *āsanas* were borrowed from earlier yoga texts, such as the *Haṭhapradipikā* (which Nārāyaṇatīrtha refers to as *Yogapradipa*), the *Vasiṣṭhasaṃhitā* and the *Dharmaputrikā*.^{623,624} In 2.47–48, Nārāyaṇatīrtha provides further details on the execution of the yoga postures, which will not be elaborated upon here.⁶²⁵

Of greater significance for understanding Nārāyaṇatīrtha's Haṭhayoga are 2.49–51. Beyond a detailed discussion of the three basic elements of *prāṇāyāma*—exhalation (*recaka*), inhalation (*pūraka*), and breath retention (*kumbhaka*)—and their specifics in the commentary to 2.49–50, he then addresses *kevalakumbhaka* in 2.51, the fourth aspect of *prāṇāyāma* and the ultimate goal of breath retention.^{626,627} This *kevalakumbhaka* is attained through a gradual process, advancing subtly from the practice of ordinary *kumbhaka*, specified as *sahitakumbhaka*.⁶²⁸ *Kevalakumbhaka* arises only when the bodily channels have been purified through practice and the movements of inhalation and exhalation have completely ceased. It may be aptly translated as “isolated breath retention,” since it is independent of inhalation and exha-

⁶²² See Birch, 2018: 105, n. 9.

⁶²³ A list of the 38 of 84 *āsanas* can be found in *Yogasiddhāntacandrikā* 2.46 (Ed. p. 107–108): *tac ca padma-siddha-bhadra-vīra-svastika-siṃha-danḍa-sopāśraya-paryaṅka-mayūra-kukkuṭa-uttānakukkuṭa-paścimatāna-matsyendrapiṭha-cakra-gomukha-karma-dhanu-mṛgasvastika-arddhacandra-añjalika-piṭha-vajra-mukta-candra-arddhaprasāritaśava-kapāla-garuḍa-arddhāsana-kamala-krauñcaniṣadana-hastiṇiṣadana-uṣṭriṇiṣadana-kapiṇiṣadana-yogāsana-yonyāsana-samasthāna-ādibhedena caturāśtiprakāram | eteṣāṁ lakṣaṇāni yogapradipādāv uktāni | The detailed descriptions of the 38 *āsanas* immediately follows on pp. 108–114.*

⁶²⁴ Penna (2004: 207–209) has briefly discussed the *āsanas* of the *Yogasiddhāntacandrikā*.

⁶²⁵ A detailed sketch of the *prāṇāyāma*-system of Nārāyaṇatīrtha's *Yogasiddhāntacandrikā* can be found in Penna, 2004: 209–18.

⁶²⁶ *Yogasiddhāntacandrikā* 1.34 (Ed. p. 116): *asya ca lakṣaṇām yājñavalkya āha- recakam pūrakam tyaktvā yaḥ sukham vāyudhāraṇam | prāṇāyāmo 'yam ity uktāḥ sa vai kevalakumbhakāḥ ||* “Yājñavalkya declares its characteristic as follows - Having abandoned inhalation and exhalation, that comfortable restraint of breath is breath-control. This indeed is indeed taught as ‘isolated retention’.”

⁶²⁷ See *Haṭhapradipikā* 2.72–80 for the *locus classicus* of all descriptions of *kevalakumbhaka*.

⁶²⁸ This *kumbhaka* is “accompanied” (*sahita*) because, unlike *kevalakumbhaka*, it still involves inhalation and exhalation, cf. *Haṭhapradipikā* 2.73.

lation.⁶²⁹ The yogin who masters *kevalakumbhaka* can hold the breath for an indefinite period.⁶³⁰ Nārāyaṇatīrtha quotes seven of the eight *kumbhakas*⁶³¹ of *Hṛṣiprādīpikā* (except *plāvanī*, cf. *Hṛṣiprādīpikā* 2.71).⁶³² Next, he explains the other seven *kumbhakas* already mentioned in the commentary to 1.54 but in more detail.⁶³³ Subsequently, the commentary to 2.50 quotes further explanations from various texts, such as *Yogabhaṭṭa*, *Nandipurāṇa* and *Mārkaṇḍeyapurāṇa* on the subject of *prāṇāyāma*. In addition, the four stages (*avasthā*) of yoga practice - *ārambha*, *ghāṭa*, *paricaya* and *nispatti* are introduced,⁶³⁴ as well as, for example, the yogic dietary guidelines and the dwelling of the yogin based on the explanations of the first chapter of *Hṛṣiprādīpikā*.

Therefore, Nārāyaṇatīrtha's Hṛṣayoga consists mainly of two categories listed in the *Hṛṣiprādīpikā*⁶³⁵: *āsana* and *kumbhaka*, both integrated into Pāñjalayoga. The third category, *mudrā*, as well as the *śatkarmas*, appear not within Hṛṣayoga but in the section on Karmayoga—an unexpected placement given that these practices typically distinguish Hṛṣayoga from other yoga systems. Nārāyaṇatīrtha acknowledges their connection to Hṛṣayoga, yet deliberately treats them under Karmayoga; accordingly, they will be discussed later in that context. The fourth Hṛṣayoga category, *nādānusandhāna*,

⁶²⁹Cf. *Yogasiddhāntacandrikā* 2.51: evambhūta ubhayoh śvāsapraśvāsayor gativicchedaś caturthah prāṇāyāma ity arthalah | etena sahitakumbhakābhyaśa evāsyā 'sādhāraṇam | yadā nādīviśuddhiḥ syād yoginas tattvadarśināḥ | tadā vidhvastadoṣasya bhavet kevalasambhavaḥ ||

⁶³⁰Cf. *Hṛṣiprādīpikā* 2.76.

⁶³¹*Yogasiddhāntacandrikā* 2.51, Ed. p. 118-121. The seven *kumbhakas* mentioned by Nārāyaṇatīrtha are: 1. *sūryabhedana*; 2. *ujjāyi*; 3. *sitkā(rā)*; 4. *śitali*; 5. *brahmari*; 6. *mūrchā*; and 7. *bhastrīkā*.

⁶³²Cf. *Hṛṣiprādīpikā* 2.48-71.

⁶³³*Yogasiddhāntacandrikā* 2.51, p. 121: kumbhaḥ saptavidho jñeyo recitādiprabhedataḥ | recitam pūritah sāntah pratyāhārottaroḍharaḥ || samaś ceti vinirdiṣṭaḥ kumbhakah saptabhedataḥ iti etesām laksanāni cāha- recitasya bahistambho vāyo recitakumbhakah | pūrakena vinā samyag yogo 'yam sukhado nṛnām || 1 || pūritasyodare rodhaḥ paścādrecacakasamyutah | nādīviśuddhikaraḥ samyak proktah pūritakumbhakah || 2 || kāyasyāntarbahir vyāptir yā sa syāc chāntakumbhakah || 3 || sthānayor antare rodhaḥ pratyāhārākhyakumbhakah || 4 || āpūravet kramād ūrdhvam ūrdhvavarodho hṛdādiṣu || 5 || uttarah kumbhakah sa syād adho 'dho mūrddhato ḍharaḥ || 6 || recanāpūraṇe tyaktvā manasā maruto dhṛtiḥ | yā nābhyād pradeśeu samāḥ kumbhaḥ prakirttih || 7 ||

⁶³⁴See *Amṛtasiddhi viveka* 19,21,29 and 31 for the oldest account of the four stages. Also cf. *Hṛṣiprādīpikā* 4.16-25.

⁶³⁵Cf. *Hṛṣiprādīpikā* 1.56.

is absent from the *Yogasiddhāntacandrikā*. Crucially, Nārāyaṇatīrtha states at the end of his commentary on *sūtra* 2.28 that Haṭhayoga yields only bodily perfection and does not directly lead to Rājayoga.⁶³⁶

3.6.3 Haṭhayoga in the *Sarvāṅgayogapradīpikā*

In the *Sarvāṅgayogapradīpikā* (3.1-52), Haṭhayoga is both an individual category (3.1-12) and a superordinate category. In the following, Haṭhayoga is primarily discussed as the individual category. As a superordinate category, it subsumes three other yogas, namely Rājayoga (3.13-24), Lakṣayoga (3.25-36) and Aṣṭāṅgayoga (3.37-52). These subcategories will be only briefly characterised in this section. They are then discussed in detail in the respective section of this comparative analysis according to the order of the list of the fifteen yogas of the *Tattvayogabindu*.⁶³⁷

Sundardās traces his Haṭhayoga back to Ādināth, Matsyendra, Gorakṣa, Carpaṭa, Kānerī and Cauraṅga.⁶³⁸ He specifies the union of sun and moon as its definition.⁶³⁹ This is followed by describing the ideal environment for yoga practice, short practice instructions and dietary rules (3.2-8). These are closely reminiscent of the explanations in the first chapter of the *Haṭhapradīpikā*.⁶⁴⁰ The chapter concludes with the naming of the six actions (*saṭkarmas*). Due to the lack of details in his descriptions, it is hardly comprehensible to perform the practices without a teacher or other instructive texts. Sundardās could not have conceived his chapter on Haṭhayoga as an instruction manual. Instead, his primary aim must have been to characterise

⁶³⁶ *Yogasiddhāntacandrikā* (Ed. p. 98): *etac ca sarvam yogāṅgānuṣṭhānād iti sūtre sūtritam api haṭha-yogāṅgatvena dehasiddhamātraphalatvena sāksād rājyogān aṅgatvāt kanṭharaveṇa sūtrakṛtā noktam iti mantayyam iti saṃkṣepah* || 28 ||

⁶³⁷ A French description of the Haṭhayoga in the *Sarvāṅgayogapradīpikā* can be found in Burger, 2014: 701-709.

⁶³⁸ *Sarvāṅgayogapradīpikā* 1.4: *ādinātha matsyemdra aru, gorasa carpaṭa mīna | kānerī cauramga puni, haṭha su yoga ini kinā* || 4 ||

⁶³⁹ *Sarvāṅgayogapradīpikā* 3.1: *abahi hahūṁ haṭhayoga sunāī | ādinātha ke bandaiṁ pāī | ravi śāśi dōū eka milāvai | yāhi tem hathayoga kahāvai* || 1 ||

⁶⁴⁰ See *Haṭhapradīpikā* 1.57-60.

it and integrate Haṭhayoga into the overall context of his successive sequence of yogas.

The ideal environment for Haṭhayoga is in a well-governed country where justice prevails. Here, the yogin is supposed to build a hut (*mathikā*) with a small door and no holes. The yogin shall smear the hut with cow dung for this purpose. A small well is dug into the ground next to the hut.^{641,642} The yogin is supposed to sit in the hut, devote himself to Haṭhayoga and regulate the breath.⁶⁴³ Accordingly, for Sundardās, as in all texts with complex yoga taxonomies without exception, breath cultivation is the central element of Haṭhayoga. In the following, he specifies the practice of yoga postures (*āsana*).⁶⁴⁴ Furthermore, Sundardās recommends ritual washing and god worship in the morning.⁶⁴⁵ The diet is supposed to be regulated.⁶⁴⁶ For Sundardās, this means avoiding hot, spicy and sour foods. Specifically mustard, sesame, alcohol, meat, green vegetables, ginger and garlic, shall be avoided, too.⁶⁴⁷ A diet of rice, milk,⁶⁴⁸ ghee, honey and gourd vegetables is recommenced. Furthermore, pure water is supposed to be ingested.⁶⁴⁹ When the haṭhayogin eats in this way, his body is freed from disease.⁶⁵⁰

Verses 3.9–11 mention the six actions (*śatkarmas*) - *dhauti*, *basti*, *netī*, *trāṭaka*, *naulī* and *kapālabhātī*. They are supposed to purify the channels,⁶⁵¹ and

⁶⁴¹Ibid. 3.2–3ab: *prathama sudharma deśa kahum tākai | bhalau rājya kachu deśala na jākai | tāhāṁ jāi kai mathikā kari | alpa dvāra aru chidra su bharai || 2 || lipta karai cahūṁ ora sugandhā | kūpa sahita maṭha ihiṁ bidhi baṇḍhā |*

⁶⁴²Cf. *Hathapradipikā* 1.12–13.

⁶⁴³*Sarvāṅgayogapradipikā* 3.5cd: *tāmahim paithi karai abhyāsā / gutu gami haṭha kari jātai svāsā || 3 ||*

⁶⁴⁴*Sarvāṅgayogapradipikā* 3.5ab: *hathi kari āsana sādhaiṁ bhāī hatha kari nindrā tajatau jāī |*

⁶⁴⁵Ibid. 3.7b: *prāta sanāna upāsana koi |* What this might have looked like is described in great detail within the first chapter of the *Yogakarṇikā*.

⁶⁴⁶Ibid. 3.5c: *haṭha hī kari āhāra ghaṭāvai |*

⁶⁴⁷Ibid. 3.6: *haṭha kari tīkṣṇa kāṭuka sutyāgai | sarasom̄ tīla mada māṃsa na māṃgai | harita śāka kabahū nahiṁ ṣai | hiṇgu lasanu saba deśa bahāī || 6 ||*

⁶⁴⁸Ibid. 3.7c: *gohūm̄ śāli su karai ahārā |*

⁶⁴⁹Ibid. 3.8ab: *śira sāṁḍa ghṛta madhi puni sāṁḍni sūṁṭhi paṭola nirmala ati pāṇṇi |*

⁶⁵⁰Ibid. 3.8cd: *yahu bhojana su karai haṭha yogī dina dina kāyā hoi nirogī || 8 ||*

⁶⁵¹Ibid. 3.9b: *nāḍi śuddha hoṇhi mala ṭalai |*

lead to success.⁶⁵² In the last verse of this section, we learn that the power of Haṭhayoga leads to bliss.⁶⁵³

As already mentioned at the beginning, Sundardās also subsumes Rājayoga (3.13–24), Lakṣayoga (3.25–36) and Aṣṭāṅgayoga (3.37–52) under the superordinate category Haṭhayoga. Sundardās' Rājayoga practice is that which is commonly known as *vajrolīmudrā*.⁶⁵⁴ Laks(y)ayoga, a practice found in all complex late medieval taxonomies, is the fixation of the gaze (*dr̥ṣti*) on differently located foci (focal points or objects) inside or outside the body. With regard to Aṣṭāṅgayoga, Sundardās discusses the generally known eight limbs individually. Similar to Nārāyaṇatīrtha, characteristic practices of Haṭhayoga such as *āsanas*, *kumbhakas*, *mudrās* and *bandhas* are assigned to the individual limbs. A detailed comparative discussion of the subcategories takes place in the following chapters.

3.6.4 Haṭhayoga in the complex yoga taxonomies

The comparative analysis of Haṭhayoga across the examined yoga taxonomies demonstrates that, while the defining practices of Haṭhayoga are largely agreed upon, the texts differ markedly in how they classify, prioritise, and situate these practices within their broader soteriological systems. In all cases, Haṭhayoga is defined primarily through bodily and respiratory techniques, yet its doctrinal framing varies substantially. The *Tattvayogabindu* and *Yogasvarodaya* present a twofold model of Haṭhayoga, comprising *prāṇāyāma* and the *śatkarmas* on one hand, and contemplation on coloured light on the other, and both ultimately frame Haṭhayoga as a technique in service of Rājayoga. In the *Yogasiddhāntacandrikā*, Haṭhayoga is defined chiefly through *prāṇāyāma* and *āsana*, while *śatkarma* and *mudrā* are reassigned to Karmayoga; for Nārāyaṇatīrtha, Haṭhayoga serves bodily perfection but cannot directly yield Rājayoga. Sundardās reverses this hierarchy, placing Rājayoga within

⁶⁵²Ibid. 3.10c: *ye ṣaṭa karma siddhi ke dātā |*

⁶⁵³Ibid. 3.12a: *yā haṭha yoga prabhāva tem̄, pragaṭa hoī ānanda |*

⁶⁵⁴The verses do not specify the term, but the practice is identical.

the domain of Haṭhayoga and identifying it with *vajrolimudrā*. His system integrates *prāṇāyāma*, *āsana* and *śaṭkarma* as core elements of Haṭhayoga, while *mudrā* and *bandha* appear under *Aṣṭāṅgayoga*; his twelve yogas function not as alternatives but as interdependent limbs culminating in Advaitayoga.

Taken together, the variation of implementations across the texts containing complex yoga taxonomies demonstrates the remarkable flexibility of the Haṭhayoga concept in early modern yogic thought. Rather than presenting a fixed or self-contained system, Haṭhayoga emerges as a versatile constellation of techniques—one that can be hierarchised, integrated, subordinated, or expanded according to shifting doctrinal priorities. Its meaning, therefore, resides not merely in its techniques but in how it is positioned relationally within broader yogic frameworks. Haṭhayoga becomes a dynamic category, shaped by its context, negotiable in scope, and continually redefined through its interaction with other forms of yoga.

3.7 Karmayoga

KARMAYOGA, the “Yoga of deeds”, is well-known from the *Bhagavadgītā*⁶⁵⁵. The concept of the Karmayoga of the *Bhagavadgītā* is absent in our four complex early modern taxonomies of yogas. Instead, other concepts of Karmayoga emerged. Rāmacandra lists Karmayoga as the fifth method of Rājayoga within the yoga taxonomy of the *Tattvayogabindu*. Karmayoga is the third yoga mentioned in the yoga taxonomy of the *Yugasvarodaya* and *Yogasiddhāntacandrikā*. The *Sarvāṅgayogapradīpikā* does not mention Karmayoga at all.

3.7.1 Karmayoga in the *Tattvayogabindu* and *Yugasvarodaya*

Both texts mention Karmayoga in their taxonomies. However, they do not explicitly describe a Karmayoga in the course of the text, unlike other yoga

⁶⁵⁵ See for example *Bhagavadgītā* 2.47-49, 3.1-7, & 4.20. Here, Karmayoga is a path (*mārga*) to liberation (*mokṣa*) through action (*karma*) without attachment to one's deeds.

categories. The absence surprises the reader, as the initial list of fifteen yogas and the subsequent description of Kriyāyoga, as the first entry in the list, is immediately treated first within a separate section of the text. The expectation is reinforced by the subsequent sections that more or less follow the order provided by the initial taxonomy. However, this expected structure fades away as the text progresses. This observation results in at least three possible explanations. Either the list merely served to illustrate the diversity of the different categories of yoga, and it was never the authors' intention to cover all the yogas in the text, or the transmission of the text has fallen victim to corruption. The third possibility is that some yogas are present not explicitly but only implicitly in the text. Regarding the latter possibility, there exists one passage in both texts that could hypothetically cover the Karmayoga aspect of the text.

The passage under consideration belongs to section *Tattvayogabindu* XLI. Like the previous sections, starting with XXXII, this section deals with the microcosmic equivalents of the macrocosm in the yogic body. In particular, it deals with the listing of various macrocosmic contents which are situated 5 in specific bodily locations, such as twenty-seven stars, twelve signs of the zodiac, nine planets, etc. At the very end of this topic, in both texts, the *Tattvayogabindu* and the *Yugasvarodaya*, a passage appears that speaks of liberation (*mukti*) through a specific action (*karma*). The *Yugasvarodaya* (PT, Ed. pp. 843-844) reads:

10 *samagradarśanān muktah svargabhogañ ca matsukham |*
 tad etaccintayā yāti rogaśokavivarjitaḥ ||
 yat karmakarmanā śaṅkā manomadhye bhaved bahiḥ |
 tat karmakaranām muktir ity āha bhagavān śivah ||

¹² **karma** em.] *karmā* PT **bahiḥ** em.] *vahih* PT

Freed as a result of complete vision,⁶⁵⁶ [there is] heavenly pleasure and my bliss.⁶⁵⁷ By contemplating that, one becomes free from sorrow and disease. That action which causes doubt in the mind should be abandoned. Performing such an action leads to liberation, says the exalted Śiva.

Thus, the specific action which leads to liberation is initiated by the complete vision of the contents of the yogic body, resulting in pleasure and bliss. One is supposed to contemplate the contents of the yogic body and abandon doubt. It is this very action (*karma*) which leads to liberation *mukti* in the *Yogasvarodaya*. Rāmacandra's reformulations paint a different picture. This passage almost appears out of place since he fails to express the thematic reference - the yogic body - clearly. Rāmacandra seems to miss the point by proclaiming that deeds that lead to nothing good bind man⁶⁵⁸ and that deeds that do not produce fear are the cause of liberation. The connection to the yogic body, which also in Rāmacandra's text precedes this formulation is bypassed. The end of *Tattvayogabindu* XLI reads:

*purusasya nr̄tyadarśanāt || gītaśravaṇāt || vallabhavastuno darśanāt ||
ya ānanda utpadyate saḥ svargalokah kathyate | rogapīḍādurjanebhyaḥ
purusasya yad duḥkham utpadyate | tad bahutaram narakaṁ kathyate |
atha ca yatkarmakaraṇāt sarvesāṁ lokānām svamanasi ca śubham na
bharate tat karma bandhanam ity ucyate | atha ca yatkarmakaraṇān
manomadhye śaṅkā na bhavati tat karma muktikaraṇām |*

The person's bliss that is generated as a result of seeing dance, listening to songs, [and] viewing beloved objects, that [bliss] is called heaven. The person's suffering that arises as a result of the pain caused by disease and wicked people, that great [suffering] is

⁶⁵⁶The formulation *samagradarśanāt* refers back to the previously mentioned microcosmic contents of the macrocosm.

⁶⁵⁷Since Śiva is speaking, *matsukham* must refer to Śiva's bliss.

⁶⁵⁸Presumably to the cycle of rebirth (*samsāra*).

called hell. Moreover, an action that does not bring goodness to all people and one's mind, that action is said to be bondage. And furthermore, the action that, when performed, does not cause doubt in the mind, that action is the cause of liberation.

Thus, even though both texts do not introduce Karmayoga as a separate topic, they at least present a path to liberation through action (*karma*). In the *Yogasvarodaya*, the action (*karma*) is the contemplation of the microcosmic equivalents of the macrocosm within the yogic body without doubts. Whereas in the *Tattvayogabindu*, it is the cultivation of all actions that bring goodness and the renunciation of actions that lead to dread.

3.7.2 Karmayoga in the *Yogasiddhāntacandrikā*

Nārāyaṇatīrtha situates his Karmayoga⁶⁵⁹ in the context of his commentary on *sūtra* 2.28.⁶⁶⁰

yogāṅgānuṣṭhānād aśuddhikṣaye jñānadiptir āvivekakhyāteḥ || 28 ||

As a result of the execution of the limbs of yoga upon the destruction of impurities, the lamp of knowledge arises up to the realisation of discrimination.

This *sūtra* introduces a description of the eight well-known limbs of Pātañjalayoga. Nārāyaṇatīrtha explains that the practice of the eight limbs leads to the realisation of the overarching goal of yoga, the discriminating knowledge of *puruṣa* and *prakṛti*, thereby removing ignorance (*vidyā*) and manifesting liberation. He then presents Karmayoga as an alternative for attaining the lamp of knowledge:⁶⁶¹

⁶⁵⁹ See Penna (2004: 67-20) for an earlier discussion of Karmayoga in the *Yogasiddhāntacandrikā*.

⁶⁶⁰ *Yogasiddhāntacandrikā*, Ed. pp. 92-98.

⁶⁶¹ This differentiation inevitably awakens the association with the differentiation of the eight-fold yoga according to Yajñavalkya and the Haṭhayoga with *mudrās* etc. of Kapila already stated in *Dattātreyayogaśāstra* 29.

athavā yogāṅgānāṁ dhautīvastītyādiśatkarmāṇāṁ mahāmudrādīnāṁ ca anuṣṭhānād dṛḍhābhyaśāj jñānadiptih | jñāyate 'neneti jñānāṁ karaṇavargah | tasya diptih rogādyanabhīghātēna tejasvitā dṛḍhatā ca, āvivekakhyātēh vivekakhyātiparyantam bhavatīty arthah | rogādīnā jñānasya kuṇṭhabhāvas tu prasiddha eva | sa caiteṣv aṅgesv anuṣṭhitesu roga-pratibandhān na bhavatīty arthah | tathā ca karaṇadārdhyadvārā samādhidārdhyārthārthakarmayogo 'pi prathamato 'nuṣṭheyo rogab-hīruneti bhāvah | sa ca karmayogaḥ ṣaṭkarmarūpo mudrārūpaś ceti dvividho nirūpita ākare yathā |

Alternatively, as a result of executing consistent practice of the limbs of yoga, [particularly] of the six actions like Dhautī, Vastī etc. and the great seal etc., the lamp of knowledge arises. By the [word] “*jñāna* (knowledge)”, the group of sense organs is to be understood. Its “*dīpti* (lamp)” becomes brilliant and robust without damage through diseases, etc. The meaning of [the word] “*āvivekakhyātēh* (up to the realisation of discrimination)” extends as far as the realisation of discrimination. Through diseases, etc., the state of the inefficiency of the sense organs (*jñāna*) is thus established. Furthermore, the meaning of “after having practised these limbs” is [that] there are no obstacles from diseases. And thus, Karmayoga is the means for acquiring resilience of the sense organs for the steadfastness of *samādhi*, which shall be practised first so that one does not become afraid of disease. And that Karmayoga, having the nature of the six actions and having the nature of the seals is discussed twofold accordingly.

Next, Nārāyaṇatīrtha simply lists the *ṣaṭkarmas* and nine *mudrās*:

*dhāutī vastī tathā neti trāṭakam naulikam tathā |
kapālabhātī caitāni ṣaṭ karmāṇi pracaksate ||
karmaṣaṭkam idam gopyam dehaśodhanakārakam iti |
mahāmudrā mahābandho mahāvedhaś ca khecarī ||*

śakticālo mūlabandha uddiyānam tataḥ param |
jālandharābhidho yogo viparītakṛtis tatheti ||
lakṣanāni ca tatraivoktāni |

Dhautī, Vastī, as well as Neti, Trāṭaka and Nauli, and also Kapāla-bhāti - these six actions are being told. This hexade of action is to be kept secret as it produces the purification of the body. The great seal, the great lock, the great piercing and Khecarī, the stimulation of the goddess, the root lock, Uddiyāṇa [and] thereafter [that] yoga [practice which is] known as Jālandhara as well as the act of inversion. The characteristics are described there [in the following].

Subsequently, Nārāyaṇatirtha presents verses containing instructive descriptions of every practice borrowed from earlier yoga texts.⁶⁶² Even though Nārāyaṇatīrtha situates the *śatkarmas* and *mudrās* within his Karmayoga, at the very end of the section on Karmayoga he notes that they are part of the practice of Hṛdayoga.⁶⁶³

3.7.3 Karmayoga in the complex yoga taxonomies

The comparative analysis of Karmayoga within the complex yoga taxonomies contained some surprising findings. Although three texts with complex yoga taxonomies list Karmayoga, only one of them contains a concrete description of a yoga method labelled as such.

Karmayoga is explicitly mentioned in the yoga taxonomies of *Tattvayogabindu* and *Yogasvarodaya*, but is not introduced in a separate section and dedicated description. Nevertheless, both texts contain passages that describe liberation (*mukti*) through action (*karma*). Thus, even though both

⁶⁶² The section on the *śatkarmas* is based on *Hṛdayapradipikā* 2.24-26, whereas the descriptions of the *mudrās* are primarily taken from the *Yogacintāmanī*, Ed. p. 132 et seqq.

⁶⁶³ *Yogasiddhāntacandrikā* (Ed. p. 98): *etac ca sarvam yogāṅgānuṣṭhānād iti sūtre sūtritam api hathayogāṅgatvena dehasiddhamātraphalatvena sāksād rājayogān arāgatvāt kanṭharaveṇa sūtrakṛtā noktam iti mantavyam iti saṃkṣepah* || 28 ||

texts do not introduce Karmayoga as a separate topic, they at least present a path to liberation through action (*karma*). In the *Yogasvarodaya*, the action (*karma*) is the contemplation of the yogic body without doubt. Whereas in the *Tattvayogabindu*, it is the cultivation of actions (*karmas*) that bring goodness and the renunciation of actions that lead to dread.

In Nārāyaṇatīrtha's *Yogasiddhāntacandrikā*, the action (*karma*) of his Karmayoga is the practice of the *ṣatkarmas* and nine *mudrās*. As a highly educated Kṛṣṇa devotee and intellectual, Nārāyaṇatīrtha should have known the Karmayoga of the *Bhagavadgītā* well. However, there is not trace of that at all. His concept of Karmayoga is, therefore, all the more unusual and innovative. Nārāyaṇatīrtha's interpretation thus opens up another possibility for an explanation of the absence of a named description of Karmayoga in the *Tattvayogabindu* and *Yogasvarodaya*. If one were willing to consider that Rāmacandra and the unknown author of the *Yogasvarodaya* shared Nārāyaṇatīrtha's view of Karmayoga, the *ṣatkarmas* in both texts would already be covered in their section on Hathayoga, which would render repeated description redundant.

3.8 Layayoga

LAYAYOGA, the “Yoga of absorption”, was frequently discussed in recent academic discourse primarily due to the increased popularity of academic research on the early texts of Hathayoga and the publication of critical editions of those texts.⁶⁶⁴

The Layayoga of *Dattātreayayogaśāstra* (15-26) is a state of mind that one reaches through fifteen million secret methods called *samketas*. From this methodological variety, Dattātreya describes a total of seven, e.g. permanent meditation on the *śūnya*, i.e. day and night while sitting still, moving, sleeping

⁶⁶⁴For example the ERC-funded *Hatha Yoga Project* (2015-2020), see <http://hyp.soas.ac.uk/> (Alternatively: <https://web.archive.org/web/20240516171430/http://hyp.soas.ac.uk/>; saved on archive.org: 04.10.2023).

and eating⁶⁶⁵, staring at the region between the eyebrows,⁶⁶⁶ or fixation of the gaze on the big toe of the right foot.⁶⁶⁷

In the *Amaraugha* (18-19) only one method of Layayoga is mentioned. The method consists of visualising dripping nectar in the body and then meditating on Kāmarūpa, the exact location of which is not specified, on Śiva in the form of a *linga* that shines like a jewel.⁶⁶⁸

A text that in terms of content is particularly close to the *Tattvayogabindu* and *Yugasvarodaya* is the 15th century *Śivayogapradipikā*.⁶⁶⁹ Here, a *layayogin* is someone who has succeeded in dissolving their mind, together with their inner organ and breath, in the object of meditation, or inner resonance.⁶⁷⁰

The term *laya*, in these texts, thus refers to the “dissolution” of the mind through specific methods. In other contexts, the term *laya* is also used as a synonym for *samādhi*. There are even Buddhist and Vedic texts in which the term *laya* has negative connotations and is regarded as an obstacle to meditation or gnosis. However, in the texts of the complex yoga taxonomies, such negative views on different *layas* are absent.⁶⁷¹

Layayoga occupies fifth place in the taxonomy of the *Tattvayogabindu*'s methods of Rājayoga but is not listed in the verses on the fifteen yogas of the *Yugasvarodaya*. Ultimately, however, an explicit description of Layayoga is missing in both texts. The omission of a separate section on Layayoga likely results from its thematic overlap with specific teachings of the text. According to Birch (2024: 37, n. 86), the 14th century *Śāringadharapaddhati*

⁶⁶⁵ *Dattātrayayogaśāstra* 21: *tiṣṭan gacchan svapan bhuñjan dhyāyec chūnyam aharniśam | ayam eko hi saṃketa ādhināthena bhāṣitah* || 21 ||

⁶⁶⁶ Ibid. 23: *bhrūmadhyadrṣṭimātreṇa parah saṃketa ucyate | līlāvibhūtilepaś ca uttamaḥ parikīrtitaḥ* || 23 ||

⁶⁶⁷ Ibid. 24ab: *svasya dakṣinapādasya arīguṣṭhe laya uttamaḥ |*

⁶⁶⁸ *Amaraugha* 18: *kāmarūpe sitām devām līṅgābham maṇisannibham | dravantam cāmr̥tam preksya yo dhyāyen nijavigrahe* || 18 ||

⁶⁶⁹ See p. 417 for a discussion.

⁶⁷⁰ *Śivayogapradipikā* 1.6: *yasya cittam nijadhyeye manasā marutā saha | linam bhavati nāde vā layayogī sa eva hi* || 6 ||

⁶⁷¹ See Birch (2024: 35-37) for the detailed documentation of the complex reception-historical scope of the term *layayoga* based on evidence from numerous texts of yoga's relevant subgenres.

(4350-63) contains perhaps the oldest tradition of Layayoga which aims at absorption of the mind into *cakras*. The section is introduced with the words “*atha layayoga* ||” and states that Kṛṣṇadvaipāyana and others attained the state called *laya* by performing *laya* over the nine *cakras*.⁶⁷² Just as in the *Yogasvarodaya* (PT, pp. 832-833) and *Tattvayogabindu* (section IV - XII), *Śāringadharapaddhati* presents a description of the nine *cakras* together with instructions and results of the respective meditation on every single *cakra*. Other “classical” methods of Layayoga from earlier texts can also be found scattered in the *Yogasvarodaya* or *Tattvayogabindu*, such as the fixation of the gaze on the big toe⁶⁷³ or the centre of the eyebrows.⁶⁷⁴ Summa summarum, the *Tattvayogabindu* and the *Yogasvarodaya* actually do include many practices typically associated with Layayoga, but these are not referred to as Layayoga when presented in the text.

In the taxonomy of the *Yogasiddhāntacandrikā*, Layayoga occupies the thirteenth place. In Sundardās’s *Sarvāṅgayogapradīpikā*, Layayoga is presented as one of the methods of Bhaktiyoga.

3.8.1 Layayoga in the *Yogasiddhāntacandrikā*

Nārāyaṇatīrtha places his discussion of Layayoga⁶⁷⁵ in the context of his commentary on *sūtra* I.41:⁶⁷⁶

*samprajñātasya viśayaṁ pradarśayan na samprajñātā 'paraparyāyaṁ
layayogam āha – kṣīṇavṛtter abhijñātasyeva maṇer grahitṛgrahaṇa-
grāhyeṣu tatsthata dāñjanatā samāpattiḥ || 41 ||*

[In] pointing out the object of [the] *samprajñāta*-[type of *samādhi*],
[the text] does not state [that the] *samprajñāta* is [merely] another

⁶⁷² *Śāringadharapaddhati* 4350: *kṛṣṇadvaipāyanādyais tu sādhito layasaṁjñitah | navasv eva hi cakreṣu
layam kṛtvā mahātmabhiḥ || 4 ||*

⁶⁷³ *Yogasvarodaya* (PT, p. 839; YK 2.16) as well as *Tattvayogabindu* section XXX.

⁶⁷⁴ *Yogasvarodaya* (PT, p. 839; YK 2.35) and *Tattvayogabindu* section XXX.

⁶⁷⁵ For an earlier discussion see Penna, 2004: 85-89.

⁶⁷⁶ *Yogasiddhāntacandrikā*, Ed. p. 64.

designation for Layayoga – [Rather,] *samāpatti*, [the state of complete absorption of the mind] of one who is devoid of its mental fluctuations, happens when the mind becomes like a pure crystal that takes the form of the object placed before it, whether it is the knower, the instrument of knowing, or that which is to be known.

After the previous *sūtras* introduced various objects that can support the mind in meditation, this *sūtra* now continues the analysis of different stages within the state of meditation, regardless of its object.⁶⁷⁷ When the *vṛttis* of the mind fade, the mind becomes more and more like a crystal (*mani*). Just as a crystal takes on the colouring (*añjanatā*) of any object placed in front of it, the clear mind focusing on any object also takes on the colouring of that very object.⁶⁷⁸ With regard to the objects that serve absorption, here, the *sūtra* specifies the hierarchical sequence of the knower (*grahītṛ*), the instrument of knowledge (*grahaṇa*) and that what is to be known (*grāhya*). For Nārāyaṇatīrtha, the knower is *puruṣa*. The instrument of knowledge is the sense organs, and what is to be known is the object that can be grasped by the mind.⁶⁷⁹ Depending on which object the mind focuses on, it takes on its colour and nature. The term *samāpatti* refers to the complete identification of the mind with the object of meditation. Nārāyaṇatīrtha then equates the term *samāpatti* with *laya*:⁶⁸⁰

*teṣu yā tatsthata dañjanatā tatsthena uparāgena tadañjanatā tanmayatā
samyak tadākāratā samāpattih samyagāpattir layah samprajñātalakṣaṇo
yogo bhavatīty arthaḥ |*

⁶⁷⁷This analysis already began in *Pātañjalayogaśāstra* 1.17.

⁶⁷⁸*Yogasiddhāntacandrikā* 1.34 (Ed. p. 64): *uparāgena tadākāratāyām dṛṣṭāntam āha – abhijātasyeva
maṇer iti | nirmalasya sphatikādēr yathā japākusumādyuparāgena raktādyākāratā tathety arthaḥ |*

⁶⁷⁹Ibid. 1.34 (Ed. p. 64): *ksīṇavṛtter iti | abhyāsavairāgyābhyaṁ apagamavṛttyantarasya cittasya
grahītṛgrahaṇagrāhyesu, grahitā puruṣaḥ sthūlasūkṣmabhedena, grahaṇam gṛhyate 'rtho 'nenetindriyam,
evam grāhyam ca grahitṛgrahaṇagrāhyāni |*

⁶⁸⁰*Yogasiddhāntacandrikā*, Ed. p. 64.

In those [objects] that are [in the] “state of being colored by residing in that”, by [the act of] residing in that, [and] by coloration, the state of being colored [arises], [which is] the complete identification of that form; [that] is absorption (*samāpatti*); the complete immersion into [that] state is Laya, which is a yoga characterised as *samprajñāta*. This is the meaning.

For Nārāyaṇatīrtha, Layayoga is therefore a synonym for the state of *samāpatti* and is attributed to the *samprajñāta* form of *samādhi*, in which the consciousness is still focussed on one of the aforementioned objects. *Samprajñātasamādhi* is also known as “*samādhi* with discrimination”, as the meditator retains awareness of the distinction between the meditator, the meditation object and the process of meditation itself. It is therefore a *samādhi* in which there is still a minimal remainder of *vṛttis*, in contrast to the final *asamprajñāta* form of *samādhi* in which the last *vṛtti* also expires and final liberation – the state called *kaivalya* (“isolation” [of *puruṣa*]) occurs.⁶⁸¹

3.8.2 Layayoga in the *Sarvāṅgayogapradīpikā*

For Sundardās, Layayoga (2.28-39) is a subcategory of Bhaktiyoga.^{682,683} He describes it as a method for the liberation from the cycle of birth and death.⁶⁸⁴ Sundardās emphasises that Layayoga is an incomparable method and therefore attaches great importance to it among the yoga methods he presents.⁶⁸⁵ Layayoga dispels all illusion,⁶⁸⁶ makes one attain the highest state,⁶⁸⁷ dispels anger and difficulties,⁶⁸⁸ and makes one equal to Brahman.⁶⁸⁹ The main em-

⁶⁸¹ See *Pātañjalayogaśāstra* 1.17-22 for more detailed explanations of the *samprajñāta* and *asamprajñāta* forms of *samādhi*.

⁶⁸² A description of Layayoga in French can be found in Burger, 2014: 693-94.

⁶⁸³ See p.464 for a discussion of Bhaktiyoga in the complex yoga taxonomies.

⁶⁸⁴ *Sarvāṅgayogapradīpikā* 2.28c: *laya binu janma marana nahīṁ chūṭai* |

⁶⁸⁵ Ibid. 2.29a: *laya samāna nahīṁ aura upāī* |

⁶⁸⁶ Ibid. 2.29c: *āvāgamana sakala bhrama bhāgai* || 29 ||

⁶⁸⁷ Ibid. 2.30d: *parama sthāna samāvai soī* || 30 ||

⁶⁸⁸ Ibid. 2.32cd: *esī laya jo koi lāvai* | *jonī samkāta bahuri na āvai* || 32 ||

⁶⁸⁹ Ibid. 2.31a: *yaha laya yoga anupa hai karai brahma samāna* |

phasis of the practice is the continuous absorption of the mind into a specific goal, which he defines as Rāma⁶⁹⁰ or Hari.⁶⁹¹ This absorption is supposed to be continued throughout day and night.⁶⁹² To illustrate how exactly this practice is to be carried out, he draws various comparisons. For example, *Sarvāṅgayogapradīpikā* reads 2.35:

*jaisaim gāu jaṅgala kaum dhāvai | pānī pivai ghāsa cari āvai |
citta rahai bacharā kai pāsā | aisi laya lāvai haridāsā || 2.35 ||*

Just as a cow walks towards the forest, drinks water, and grazes, but its mind remains near the calf, in such a way, Haridāsā practices Laya.

Another example is *Sarvāṅgayogapradīpikā* 2.36:

*jyaum jananī grha kāja karāī | putra piṅghrau pauḍhata bhāī |
ura apnai taim chana na bisārai | aisi laya jana kaum nistārai || 36 ||*

Just as a mother does the housework while her son plays or crawls nearby and never for a moment forgets him in her heart, *laya* liberates the person who practices it.

As illustrated by these comparisons, Sundardās's concept of Layayoga is the continuous absorption or centring of the mind on Rāma or Hari while performing the necessary daily activities. The examples of the cow and the mother emphasise that this is supposed to be done in a way that resembles the tireless love and attention of a mother towards her child.

⁶⁹⁰Ibid. 2.29b: *jo jana rahai rāma laya lāī |*

⁶⁹¹Ibid. 2.38ab: *sa samprakāra hari saum lavai | koī videha parama pada pāvai |*

⁶⁹²Ibid. 2.29c: *niśi vāsara esaim lai lāgai |*

3.8.3 Layayoga in the complex yoga taxonomies

The comparative analysis of Layayoga within the complex yoga taxonomies displays the full range of historical meanings of Layayoga. While the *Tattvayogabindu* and *Yogasvarodaya* mention Layayoga in their taxonomies, they do not dedicate specific sections to the subject, likely because many of the techniques they teach overlap with practices described in medieval Haṭhayoga texts. In contrast, the *Yogasiddhāntacandrikā* and *Sarvāṅgayogapradīpikā* propagate differing concepts.

For Nārāyaṇatīrtha, Layayoga is a synonym for the state of *samāpatti* and is attributed to the *samprajñāta* form of *samādhi*. His concept of *laya* closely aligns with those of earlier commentators on the *Yogasūtra*, such as Bhojadeva in his *Rājamārtanda*,⁶⁹³ or Vijñānabhikṣu in his *Pātañjalabhaśyavārttika*,⁶⁹⁴ who use *laya* in the sense of *nirodha*, or Śivananda's *Yogacintāmaṇi*,⁶⁹⁵ for whom *laya* is equated with *samprajñāta*.

For Sundardās, Layayoga belongs to the Bhaktiyoga branch of yoga. It is the continuous absorption or centring of the mind on Rāma or Hari while performing the necessary daily activities. Remarkably, this concept resembles the *saṅketa* described above in *Dattātreyayogaśāstra* 21,⁶⁹⁶ which prescribes meditation on *śūnya* day and night while sitting still, moving, sleeping, and eating. Basically, the fixation of the mind on *śūnya* is replaced by Rāma or Hari. A distant historical connection between these practices is plausible, as both texts originate from the Vaiṣṇava milieu. The observed shift in practice reflects the central position *bhakti* among Sants like Sundardās.

⁶⁹³ *Rājamārtanda* 1.2: *tāsām nirodho [...] svakārane layo yoga ity ākhyāyatे* | Birch translates: "The cessation of those [mental activities, that is to say,] the dissolution [of them] in their own cause is known as *yoga*."

⁶⁹⁴ *Pātañjalabhaśyavārttika* 1.2 reads: [...] *vṛttayas tāsām nirodhas tāsām layākhyo* [...] "Their mental fluctuations are restrained; this restraint is called absorption."

⁶⁹⁵ *Yogacintāmaṇi* (Ed. p. II) reads: *layaḥ samprajñātaḥ*. "Laya is *samprajñāta*."

⁶⁹⁶ A technique strikingly similar to the *saṅketa* of *Dattātreyayogaśāstra* 21 is the practice of *antarlakṣya* within the *Yogasvarodaya*, cf. *Yogasvarodaya* (PT, p. 824) and *Yogakarṇikā* 2.8–13. The passage is translated and discussed on p. 404.

3.9 Dhyānayoga

DHYĀNAYOGA, the “Yoga of meditation”, occupies the seventh place of the *Tattvayogabindu*’s taxonomy of the fifteen methods of Rājayoga. In the *Yogasvarodaya*, Dhyānayoga is to be found at the fifth position. In both cases, Dhyānayoga as a single subcategory and method of Rājayoga is not discussed explicitly in the remainder of the text. Nevertheless, in the case of Dhyānayoga, the situation in these two texts seems to be similar to the treatment of Layayoga analysed above. Even if not explicitly labelled as Dhyānayoga, both texts inherently contain many specific techniques that could be assigned to this term and are labelled as *dhyānas*. As will be shown, it seems plausible that Rāmacandra and the author of the *Yogasvarodaya* did not dedicate a separate section to Dhyānayoga, as they might have been aware of the various categorical overlaps and wanted to avoid redundancy.⁶⁹⁷

In the *Yogasiddhāntacandrikā*, Dhyānayoga is the fourteenth method of Rājayoga Nārāyaṇatīrtha presents, and as with all other yogas, he locates the method within the framework of the *Yogasūtra*.

Sundardās, in his taxonomy of the three yoga tetrads presented in the *Sarvāṅgayogapradīpikā*, does not list Dhyānayoga at all.

Thus, the only explicit description of Dhyānayoga within the texts of the complex yoga taxonomies occurs in the *Yogasiddhāntacandrikā*. For this reason I decided to discuss it first. Interestingly, Nārāyaṇatīrtha’s description parallels various *dhyāna*-related contents of the *Tattvayogabindu* and *Yogasvarodaya*.

3.9.1 Dhyānayoga in the *Yogasiddhāntacandrikā*

Nārāyaṇatīrtha situates Dhyānayoga in the context of his comparatively extensive commentary on *Yogasūtra* I.39:⁶⁹⁸

⁶⁹⁷The avoidance of redundancy must be considered here as a motive for the omission of Dhyānayoga. Text-internal evidence is provided by *Tattvayogabindu* XXXI, p. 208. Here, in the context of a presentation of the eight limbs of Aṣṭāṅgayoga, Rāmacandra writes concerning *dhyāna*: *dhyānam ca bahutaram prāg uktam tenātra nocaye* | “Meditation has been taught many times before. Because of that, it is not discussed here.”

⁶⁹⁸*Yogasiddhāntacandrikā*, Ed. pp. 56–63.

*dhyānayogam āha –
yathābhimatadhyānād vā || 39 ||*

[With regard to] Dhyānayoga, it is said –
Or, as a result of meditation on what one favours.

Below, Nārāyaṇatīrtha's commentary explains the various possibilities of Dhyānayoga:

*yatheti | kim bahunā, harirāmādirūpam parameśvaram bāhyam can-
drasūryādijyotir vā yad eveṣṭam tad eva dhyāyet | tasmād api dhyānāl lab-
dhasthitikasya cittasya sādhanāntaram vināpi kevale paramātmāni sthi-
tai yogyatā bhavatīty arthāḥ | ayam eva dhyānayoga ukto yogagrantheṣu
|
vinā deśādibandhena vṛttir yā 'bhimate sthirā |
dhyānayogo bhaved eva cittacāñcalyanāśakah ||
ity ādinā |*

[Regarding the term] “yathā”. Why [say] more? One should meditate on the supreme lord in the form of Hari, Rāma, etc., or on an external light such as the moon, sun, etc. [or] just onto what is favoured. Because of that, as a result of meditation alone, the stability of the mind is attained without the need for any other means, enabling one to reside in the supreme self. This is the meaning. This very Dhyānayoga is taught in the texts of yoga; [for example] in quotations such as:

Without being confined by place, etc., the fluctuations of the mind become stable in the preferred [object]. In fact, Dhyānayoga is the destroyer of the fickleness of the mind.⁶⁹⁹

In his commentary, Nārāyaṇatīrtha addresses common objects for meditation that will lead to the reduction of fluctuations in the mind. An important set of meditation objects he presents in the following lines:

⁶⁹⁹I am yet to identify the source of this *śloka*.

yad vā yathābhimatānāṁ tīrthadevalokavarṇatattvādīnāṁ yathābhimateṣu svadehādiṣu dhyānād bhāvanāviśeṣān manasāḥ sthitir bhavatīty arthaḥ | tatra yady api brahmavido brahmamayatvādīnā sarvam eva tīrthām pratiłomakūpaṁ ca tīrthāni bhavantīti tathāpi yuñjānenā cit-taśuddhyarthām prathamatas tīrthādikam avaśyām bhāvanīyam |

Or, it means that the stability of the mind arises from a specific contemplation, [viz.] from meditation onto favoured [objects] like, for example, sacred sites, deities, worlds, letters, principles, etc., with regard to favoured locations within one's own body. In that case, it is stated, although the knowers of Brahman assert that because of the pervasiveness of Brahman, everything indeed is a sacred place, and even the pores of the skin become places of pilgrimage. Nevertheless, the yogin (*yuñjāna*) who is aiming at the purification of the mind, must inevitably contemplate sacred places, etc. in the beginning [of practice].

Here, Nārāyaṇatīrtha differentiates an alternative form of Dhyānayoga that is suitable particularly for beginners in meditation practice. Nārāyaṇatīrtha devotes the rest of his commentary on *sūtra* 1.39 to this type of meditation, which is aimed at objects located inside the body. He first specifies *tīrthabhāvanā*,⁷⁰⁰ the meditation on sacred places, in which the practitioner is supposed to meditate on various sacred places of the Indian subcontinent in different body parts. Then, he specifies *devabhāvanā*,⁷⁰¹ the meditation of different deities, which are located in body parts, and *lokabhāvanā*,⁷⁰² the meditation on the worlds in the body and *varṇabhāvanā*,⁷⁰³ the meditation on letters in the body. These letters are visualised in one of six *cakras*.⁷⁰⁴ Finally, Nārāyaṇatīrtha describes *tattvabhāvanā*, the meditation

⁷⁰⁰ *Yogasiddhāntacandrikā*, Ed. p. 57-59

⁷⁰¹ Ibid. (Ed. p. 59).

⁷⁰² Ibid. (Ed. p. 59).

⁷⁰³ Ibid. (Ed. p. 59).

⁷⁰⁴ Ibid. (Ed. p. 59-61).

on the principles.⁷⁰⁵ The commentary concludes by discussing manipulating air currents through the nostrils for beneficial results, such as in heat or cold exposure, intercourse, travelling, etc.⁷⁰⁶

3.9.2 Dhyānayoga in the *Tattvayogabindu* and *Yogasvarodaya*

Dhyānayoga is mentioned in the taxonomies of both texts⁷⁰⁷ but is not treated as an individual topic. However, various *dhyāna* practices can be found throughout the texts, as the *Tattvayogabindu* and *Yogasvarodaya*, particularly with regards to the *dhyāna*-related practices share the concepts and even the order in which they occur, they are discussed together in this section.

The first mention of the term *dhyāna* occurs in the context of nine *cakras* in the sections of *Tattvayogabindu* IV-XII.⁷⁰⁸ Rāmacandra and the unknown author of the *Yogasvarodaya* instruct *dhyāna* on the respective *cakra*, or a *mūrti* located within the *cakra*. The scribe-author of manuscript U₂ even adds more precise instructions on the duration of the meditations on the respective *cakras*. However, as we discover in section III, Rāmacandra attributes this meditation practice to Siddhakuṇḍalinīyoga or Mantrayoga and not to Dhyānayoga. The author of the *Yogasvarodaya*, on the other hand, associates the category of Jñānayoga with it.

Next, we encounter the term *dhyāna* in the description of *adholaksya* in section XV,⁷⁰⁹ in the second subtype of Haṭhayoga in section XX,⁷¹⁰ in the description of *bāhyalaksya* in section XXIII,⁷¹¹ as well as within *antaralaksya* in section XXIV.⁷¹² Another mention can be detected within the list and the

⁷⁰⁵Ibid. (Ed. p. 61-63).

⁷⁰⁶A summary of the details of this part of Nārāyaṇatīrtha's commentary has already been sufficiently worked out by Penna (2004: 91-97). Thus, it is not necessary to repeat it here.

⁷⁰⁷The various mentions of *dhyāna* in this section follow the sections of the *Tattvayogabindu*. For the Sanskrit and the corresponding passages of the *Yogasvarodaya* see the critical edition of the text starting on p. 104.

⁷⁰⁸≈*Yogasvarodaya* (PT, pp. 832-833).

⁷⁰⁹≈*Yogasvarodaya* (PT, p. 834).

⁷¹⁰≈*Yogasvarodaya* (PT, p. 835).

⁷¹¹≈*Yogasvarodaya* (PT, p. 837).

⁷¹²≈*Yogasvarodaya* (PT, p. 838).

eight limbs of Aṣṭāṅgayoga in section XXXI.⁷¹³ Here, Rāmacandra states that *dhyāna* will not be discussed in this context, as this has happened many times before. That instance demonstrates Rāmacandra's attitude towards redundancy. His approach towards redundancy possibly extends to his treatment of certain yoga methods that he initially mentions but does not elaborate on in separate sections of his text, unlike his treatment of other yogas. Unlike Rāmacandra, the *Yogasvarodaya* describes *dhyāna* in the context of its short presentation of Aṣṭāṅgayoga. The unknown author mentions two types of *dhyāna*, a gross and subtle form. The gross form is associated with mantras, and the subtle form is without mantras.⁷¹⁴ The text does not provide any further details in this regard.

In *Tattvayogabindu* XXXII-XLI⁷¹⁵ the identity of the external universe with the body is taught. Microcosmic equivalents of various contents, such as the fourteen worlds, mountains and rivers, etc., are located in the body, similar to what we have previously observed in the *Yogasiddhāntacandrikā*. However, Rāmacandra fails to provide a concrete reason for listing these physical equivalents of the external universe in the body. However, this is not true for the parallel passages of the *Yogasvarodaya*. Here, the yogic body is listed not only for purely informal reasons but also for meditation. According to the statements of the *Yogasvarodaya*, contemplation of the contents of the yogic body leads to freedom from sorrow and disease and brings about liberation.⁷¹⁶ That position is also found in *Siddhasiddhāntapaddhati* 3.1, which says:

pīḍamadhye carācaram yo jānāti sa yogī pīḍasamvittir bhavati || 1 ||

⁷¹³≈*Yogasvarodaya* (PT, p. 841).

⁷¹⁴*Yogasvarodaya* (PT, p. 841 = YK 7.8): *dhyānan tu dvividham proktam sthūlasūkṣmavibhedataḥ | sthūlam mantramayan viddhi sūkṣman tu mantravarjitam |*

⁷¹⁵≈*Yogasvarodaya* (PT, pp. 841-843).

⁷¹⁶*Yogasvarodaya* (PT, Ed. pp. 843-844). A translation of the passage was already provided in the section on Karmayoga on p. 365.

He who knows the movable and immovable [viz. the whole world] as being in his body, he is a yogin; he has [complete] knowledge of the body.

In section XLVII,⁷¹⁷ in the context of the divisions of the lotus in the heart, Rāmacandra prescribes a meditation on the inner eight-petalled heart lotus which is initially downward facing. When the practitioner meditates on it, the light of the self arises, and, caused by the light of meditation, which is compared to sunlight, the inner lotus becomes upward-facing and blooms. This meditation is supposed to lead to the illumination of the self and enhance vitality.

In conclusion, we can state that although Dhyānayoga is not provided with its own section in either text, it is at least implicitly present in both texts and the generic term of meditation (*dhyāna*) is nevertheless a central theme. Due to the numerous overlaps with the previously presented yoga methods, both authors likely omitted a separate description of Dhyānayoga to avoid redundancy.

3.9.3 Dhyānayoga in the complex yoga taxonomies

The comparative analysis of Dhyānayoga within the three yoga taxonomies considered here shows that it is consistently situated as a method of Rājayoga. Nārāyaṇatīrtha defines Dhyānayoga as a means to stabilise the mind, distinguishing two groups of meditation techniques: a general group, including meditations on the supreme deity in various forms, light, etc., and a set of practices particularly suited for beginners. The latter comprises *tīrthabhāvanā* (“meditation on microcosmic sacred places”), *devabhāvanā* (“meditation on deities”), *lokabhāvanā* (“meditation on worlds within the microcosm of the body”), *varṇabhāvanā* (“meditation on letters within *cakras*”), and *tattvabhāvanā* (“meditation on fundamental principles”).

⁷¹⁷≈*Yogasvarodaya* (PT, pp. 844).

Dhyānayoga appears in the taxonomies of both the *Tattvayogabindu* and the *Yogasvarodaya*, although neither text treats it as a discrete topic. Nevertheless, meditation practices are found throughout both works. They mention various forms of *dhyāna*, including meditation on *cakras*, *lakṣyas* (focal points), and bodily locations. In its discussion of Aṣṭāṅgayoga, the *Yogasvarodaya* further distinguishes between a gross form of *dhyāna* employing mantras and a subtle form without mantras. Although Dhyānayoga lacks a dedicated section in these texts, it remains pervasive: meditation is one of the central concerns within both, and its omission as an independent chapter likely serves to avoid redundancy, given its integration into most other methods of Rājayoga.

3.10 Mantrayoga

MANTRAYOGA, the “Yoga of mantra(s)”, appears without exception in all complex early modern yoga taxonomies under consideration. Similarly, in earlier basic fourfold yoga taxonomies, Mantrayoga is always one of the four representatives. In the Vaiṣṇava text called *Dattātrayayogaśāstra* (13th century), Mantrayoga, succeeded by Layayoga, Haṭhayoga and Rājayoga, is the first yoga in the scheme. In this text, the four yogas follow a clearly defined hierarchical order. Mantrayoga is considered the method for the lowest yogis, those with low intellect. With a duration of twelve years, the goal of this Mantrayoga, namely supernatural abilities (*siddhis*), is achieved after a relatively long time. This practice consists of reciting a single mantra after installing the letters of the alphabet on one’s body.⁷¹⁸

The *Amararaugha* (12th century) was composed within a Śaiva milieu and describes the same yogas, albeit in a different order. The scheme begins with Laya- and Haṭha-, followed by Mantra- and Rājayoga. This shows a different form of hierarchy. Here, all yogas are subordinated to Rājayoga only,

⁷¹⁸ *Dattātrayayogaśāstra* 12-14.

although the relatively low status of Mantrayoga is implied as well.⁷¹⁹ The practice of Mantrayoga consists of meditation on the *om* mantra, followed by meditation on a white deity and a mantra beginning with *om* in the heart and then in a *maṇḍala*. After one hundred thousand repetitions and a fire offering (*homa*) after every tenth repetition, this seemingly arduous practice can not only liberate from suffering and death but also ultimately leads to Rājayoga.⁷²⁰ However, this implicit or explicit hierarchical view which manifested itself within the early medieval texts with basic taxonomies changed a few centuries later in certain discourses. In our complex early modern yoga taxonomies, different perspectives on Mantrayoga dominate.

Mantrayoga occupies the eighth position in the taxonomy of the Rājayoga methods within the *Tattvayogabindu*. It occupies the sixth position in the *Yugasvarodaya*. In both texts, all yogas are considered equally valuable forms of Rājayoga. However, the identification of practices involving mantras is tricky in both texts. As I will argue, the *Tattvayogabindu*, or, at least some of its recipients, might have taught the repetition of *so 'ham* which sometimes is called the *ajapā* mantra.⁷²¹ In the available textual evidence of the *Yugasvarodaya*, a description of Mantrayoga is absent. In Nārāyaṇatīrtha's *Yogasiddhāntacandrikā* Mantrayoga is the fifth method for his Pātañjala based model of Rājayoga. His innovation is in directly integrating Mantrayoga with Jñānayoga and Advaitayoga. Among the sequence of yogas in Sundardās's *Sarvāṅgayogapradīpikā* Mantrayoga is considered to be one of the four methods of Bhaktiyoga.

⁷¹⁹ *Amaraugha* 6: *nityam mantraparo labheta bhavatām naivādhipatyam tathā divyastrinavasaṅgamopy anudinam na dhyāyato labhyate | hastinyas turagāḥ kareṇukarabhāḥ śālyān nadā gopradā jāyante haṭhayoginas tu vaśagā naitat prasādam vinā || 3 ||* Birch translates: "One devoted to [reciting] mantras would never obtain śivahood and sovereignty; one meditating every day does not obtain even the first union with divine women, and a *haṭhayogi* cannot control cow elephants, horses, bull elephants, camels, givers of gruel and givers of cows without the serenity of [Rājayoga]."

⁷²⁰ For an exhaustive discussion of Mantrayoga in the *Amaraugha*, see Birch, 2024: 34-35.

⁷²¹ Repetition of *so 'ham* or *ajapā* mantra are e.g. attested in *Yogabīja* 106-107 and *Vivekamārtanda* 29-31.

In none of these texts exists an implicit or explicit statement that the practices of Mantrayoga are an inferior form of yoga practice to be performed by remarkably untalented people, or that they would take a comparatively long time to achieve the overarching yogic goals. This observation suggests that practices labelled Mantrayoga were regaining popularity despite the disparaging voices of earlier texts.

3.10.1 Mantrayoga in the *Tattvayogabindu* and *Yogasvarodaya*

Apart from the mention of Mantrayoga in the initial verses quoted from the *Yogasvarodaya* in the *Prāṇatosinī*⁷²², the quotations we have do not contain a dedicated description of Mantrayoga, similar to the case of Layayoga and Dhyānayoga. However, in the context of the *Yogasvarodaya*'s description of Aṣṭāṅgayoga⁷²³ a practice involving *mantras* is mentioned in passing. The unknown author distinguishes two types of *dhyāna* - one is said to be gross and the other subtle. The gross type is associated with *mantras*, while the subtle type is devoid of *mantras*. The available testimonies of the *Yogasvarodaya* do not provide further details.

In the *Tattvayogabindu*, however, the term Mantrayoga appears again in section III:

*idānīm rājayogasya bhedāḥ kathyante | ke te | ekaḥ siddhakuṇḍalinīyogaḥ
mantrayogaḥ amū rājayogau kathyete |*

Now, varieties of Rājayoga are described. Which are these? One is Siddhakuṇḍalinīyoga and one is Mantrayoga. These two Rājayugas are described [in the following].

After that, Rāmacandra discusses the three primary channels of the yogic body: Idā, Piṅgalā and Suṣumnā. The section concludes with the assertion that the practitioner becomes omniscient once knowledge about the central

⁷²² See *Prāṇatosinī* (Ed. p. 831) quoted with reference *yogasvarodaye*.

⁷²³ See *Yogasvarodaya* PT, p. 841.

channel is generated. The subsequent sections (IV-XII) present a system consisting of nine *cakras*.

This passage is problematic from a text-critical perspective. Rāmacandra is very much orientated towards his textual source, the *Yogasvarodaya*, in terms of structure and content, particularly in the first half of his text. However, the *Yogasvarodaya* specifies *jñānayoga* instead of *siddhakundalinīyogaḥ mantrayogaḥ*. As usual, the remainder of the section is very similar in content to the *Yogasvarodaya*. Nevertheless, the manuscripts offer no alternatives for the conspicuous passage, so that the text must be accepted for the time being. Another reason is the seemingly strange sentence construction, which is ultimately unsurprising if one knows the rest of the text and can be accepted. Right after the term *mantrayogaḥ*, the reader would have wished for a *ca* ("and"). Only the manuscript L omits the term *mantrayogaḥ* but preserves the following dual forms, so this is not a solution either.

The first *cakra* named *mūlacakra* is provided with the following introduction:

*idānīm suṣumṇāyāḥ jñānotpattāv upāyāḥ kathyante | ādau caturdalam
mūlacakram vartate |*

Now, the means for the genesis of knowledge of the central channel is described. At the beginning [of the central channel] exists the four-petalled root-cakra.

Based on this description which promises the genesis of knowledge, against the background that the *Yogasvarodaya* teaches Jñānayoga here, one is forced to infer that Rāmacandra assigns the sections IV-XII, which describe the nine *cakras*, to Siddhakundalinīyoga and Mantrayoga. However, almost all manuscripts, with the exception of U₂, do not provide any conclusive evidence for a practice that could be classified as Mantrayoga.

Manuscript U₂ contains detailed additional passages that address this issue and describes a practice that can be identified as Mantrayoga. For each *cakra*, all manuscripts instruct *dhyāna* (meditation) on the respective *cakra*.

Manuscript U₂, in addition to various supplementary details, always includes an indication of the duration of the meditation, measured in *ajapājapas* (“the recitations of the non-recitation”).⁷²⁴ Finally, the additional material in section XI of manuscript U₂ makes it clear that the so-called *ajapā mantra* or *haṃsa mantra* must be meant here:⁷²⁵

*sakāreṇa bahir yāti hakāreṇa viśet punah |
haṃsaḥ so 'haṃ tato mantrāṁ jīvo japatī sarvadā ||*

⁷²⁴The *cakras* additionally receive the same time indication measured in *ghaṭis*, *palas* and *akṣaras*. Instructions for the duration of the practice of meditation are in most of the additions of U₂ for each *cakra*, except the seventh *cakra* at the palate and the ninth *cakra* named *mahāśūnyacakra*. For example, manuscript U₂ instructs a total of 600 *ajapājapas* as the duration of meditation onto the *mūlacakra*. This refers to the duration of the voiceless uttering of the natural *mantra* of the breath: *so 'haṃ* (“he is I”) - *haṃ sa* (“I am him”). As in many other yoga texts, the total amount of *ajapājapa* per day is declared to be 21600 (cf. section XI. on p. 132, l. 7). If 21600 *ajapājapa* equals 24 hours, then 600 *ajapājapa* would equal 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. Mahesānanda, Sharma, Sahay, and Bodhe, 2006: 163 and *Jogpradipyakā* 889–912). The redactor of the text as found in U₂ applied the system of the durations for seven *cakras* to the ninefold *cakra* system of Rāmacandra. Next, the duration that was mentioned before as 600 *ajapājapa* is repeated in another scheme by stating “*ghaṭi* 1 *palāni* 40”. One *ghaṭi* equals 1/60 of a day (see Sircar, 1966: 114), which is 24 minutes. One *pala* equals 1/60 of a *ghaṭi*, which is 24 seconds (see Boethling, 1858: 4). The *Amanaska* in 1.35 (cf. Birch, 2013: 231) uses the same concept. For a more detailed tracing of the usage of the system in yogic and tantric literature, see Birch, 2013: 265, n. 46. In our case, the 24 minutes of the one *ghaṭi* plus the 16 minutes (40x24 seconds) of 40 *palas* once more sums up to 40 minutes for the instructed duration of meditation onto the first *cakra*. Other systems are less specific. *Kumbhakapaddhati* 208, i.e. states: *ṣanṇimeśo bhavat prāṇaiḥ ṣadbhiḥ prāṇaiḥ palam smṛtam | palaiḥ ṣaṣṭibhir eva syād ghaṭikākālasammitā* || “Six winkings are one *prāṇa*, six *prāṇas* make up one *pala*. Sixty *palas* equal the time-period of a *ghaṭikā*.” According to Birch (2013) the time unit *akṣara* appears in Bhāskara’s *Siddhāntasiromāṇi* (17cd – 18ab of the *Kālamāṇḍhyāya* in the *Madhyamādhikāra*): *gurvakṣaraiḥ khendumitair asus taiḥ | ṣadbhiḥ palam tair ghaṭikā khaṣadbhiḥ || syād vā ghaṭiṣṭaśtir ahaḥ kharāmair māso dinais tair dvikubhiś ca varṣam |* Birch, 2013: 265, n. 46 translates: “A breath is ten long syllables, and a Pala is six breaths, sixty Palas is one Ghaṭikā, sixty Ghaṭikās is a day, thirty days is a month, and twelve months is a year.” If one assumes an *akṣara* to be 1/10 of a breath and 21600 breaths per day, one hour would have 900 breaths, one minute would equal 16 breaths, one breath would equal 4 seconds, and one *akṣara* would be 0,4 seconds or 400 milliseconds.

⁷²⁵The earliest mention of the *ajapā mantra* or *haṃsa mantra* in yoga literature is likely found in *Vivekamārtanda* 28–30.

With the sound “sa”, he exhales. With the sound “ha”, he inhales again: “I am he, he is I”. Because of that, the embodied soul constantly utters the Mantra.

The *ajapā mantra* (“unuttered mantra”) consists of the two syllables *ham* and *sah* according to the phonological association with the sound of inhalation and exhalation. Because all living beings inhale and exhale, they recite the *ajapā mantra* continuously day and night. At the same time, *hamṣa*, most often translated as “swan” or “goose” in English, is a famous and ancient metaphor for the soul travelling through the wheel of Brahman or Samsāra.⁷²⁶ Sometimes this mantra is also specified as *ajapāgāyatrī*.⁷²⁷

Manuscript U₂ explains that the total daily number of all silent recitations of the *hamṣa mantra* is 21600.⁷²⁸ The association of the term Mantrayoga with the practice of *hamṣa mantra* is widespread in Sanskrit yoga literature.⁷²⁹

From a text-critical perspective, there is ambivalent evidence regarding the authenticity of the passages under discussion. All manuscripts mention Mantrayoga in the above passage. We must, therefore, assume that Mantrayoga was originally and perhaps even deliberately specified here by Rāmacandra, even if, or precisely because, he reads the source text differently. But why?⁷³⁰

⁷²⁶ See *Śvetāśvatara Upaniṣad* 1.6 and 3.18.

⁷²⁷ The *ajapā* can be seen as a yogic appropriation of the Vedic *gāyatrīmantra*, cf. Mallinson and Singleton, 2017: 134.

⁷²⁸ The number of total breaths is based on the assumption of an average breath duration of four seconds. Each day has 86400 seconds. If one divides this total number by four, one gets the 21600 breaths of the *ajapā mantra*. Birch (2013: 265, n. 46) argues that this assumption comes from *Svacchandatantra* 7.54–55. In addition to the U₂ manuscript of *Tattvayogabindu*, this yogic axiom is widely used in Sanskrit yoga literature. See for example *Amaraughaprabodha* 58, Hemacandra’s *Hemacandra’s Yogaśāstra* 5.232, *Vivekamārttānda* 46, *Gherāndasamhitā* 5.79, *Dhyānabindūpaniṣad* 62ab–63ab or *Jogpradipyakā* 913.

⁷²⁹ See e.g. *Yogabija* 147; *Śivayogapradipikā* 2.26–27 and 2.29–32. Powell (2023: 205) explains that in his text “mantra is reframed and interiorised within a *prāṇāyāma* environment, specifically in the form of the *ajapā*, the ‘unuttered’ mantra”); *Yogacintāmaṇi* (Ed. p. 12); *Hathatattvakaumudi* 55.28; and *Yogaśikhopaniṣad* 132.

⁷³⁰ Mantrayoga, which in the *Tattvayogabindu* III is introduced within the context of an explanation of the channels, followed by a description of the *cakras* could make sense in

The fact that only the manuscript U₂ explicitly teaches a Mantrayoga must make one suspicious. This manuscript only contains additional material in the sections IV-XII. The most likely scenario is that the scribe of the manuscript U₂ made these additions to provide the missing explanations on Mantrayoga.⁷³¹ As a γ -group manuscript, U₂ preserves a later stage of transmission than the β -group. Nevertheless, the γ -group remains important for reconstructing the text, as the β -group is relied upon precisely in those sections where its transmission is clearly defective, and U₂ is among the best representatives of the γ -group.⁷³²

Given these considerations, the supplementary material of U₂ is included in greyscale in the edition rather than in footnotes, both because it resolves textual issues and is of interest for reception history. The stemmatic evidence suggests the scribe likely added this material to specify Mantrayoga, but its originality cannot be entirely ruled out. Overall, the only reasonable conclusion is that Mantrayoga was present in the original text: Rāmacandra probably conceived of it in relation to the *cakras*, but did not fully incorporate it in his final wording. This conception may have resembled that of U₂ or *Śivayogapradipikā* 2.34, consistent with other textual inconsistencies Rāmacandra produced.

this context if we apply a perspective similar to *Śivayogapradipikā* 2.34: so 'ham kṛtvātma-mantram svapadaparapadam vyaktavarṇadvayam tad vyālumped vyañjane dve punar api racayed divyam omkāramantram | kṛtvānusvārayuktam sakalamanuvaram brahmanādiṁ nayed yaḥ pūrnānandaḥ sa kuṇḍalyanubhavavikalāḥ karmaṇo muktim eti || 34 || Powell (2023: 322) translates: “Having made so 'ham one's personal mantra—in which the two syllables are expressed as one's self and the Supreme—[the yogin] should take away the two consonants and refashion it as the divine mantra *om*. Having joined it with the nasal sound (*anusvāra*), it is the best of all mantras. He who leads it to the *brahmanādi* (i.e. *suṣumṇā*) is full of bliss, [even if] deprived of the experience of Kuṇḍalinī. He attains release from [all] *karma*.”

⁷³¹The connection between Siddhakuṇḍaliniyoga and Mantrayoga established in U₂ is found in a similar form in *Śāradātilakatantra* 25.37ab: “The kuṇḍali Śakti abides in the *haṁsaḥ* [and] supports the [individual] Self.” (*bibharti kuṇḍali śaktir ātmānam haṁsam āśritā*), see Bühnemann 2011: 218, 228.

⁷³²E.g., it preserves the only possible correct variant of a sentence in III: *bhuktimuktidā śīvarūpiṇī suṣumṇānādi pravartate /asyā jñānotpattau satyām puruṣaḥ sarvajño bhavati |*

3.10.2 Mantrayoga in the *Yogasiddhāntacandrikā*

Nārāyaṇatīrtha locates Mantrayoga, like Jñānayoga before it, in the context of *Yogaśūtra* 1.28.⁷³³ This *sūtra* and the corresponding commentary by Nārāyaṇatīrtha have already been discussed in the section on Jñānayoga in the *Yogasiddhāntacandrikā*⁷³⁴ and therefore need not be repeated here.⁷³⁵ Mantrayoga in the *Yogasiddhāntacandrikā* is *japa* (“low-voice muttering”) of *prāṇava* (“sacred syllable *om*”), which can be performed in two alternative ways, as Jñānayoga⁷³⁶ or Advaitayoga.⁷³⁷

3.10.3 Mantrayoga in the *Sarvāṅgayogapradipikā*

Sundardās introduces his Mantrayoga (2.16–27) with the question of how the formless and featureless highest reality can be described.⁷³⁸ For without naming it, one cannot refer to it.⁷³⁹ A personal surrender, a devotion to the highest reality, is the basic prerequisite for Bhaktiyoga, the superordinate category of Sundardās’s Mantrayoga. According to Sundardās, the best, or verbatim, the crown of all names for the highest reality is *rāma*.⁷⁴⁰ After several verses of praise of the *rāma mantra* Sundardās explains that the *rāma mantra* has to be learnt from the Guru. At the beginning of Mantrayoga practice, one is supposed to recite the *rāma mantra* with the tongue, i.e. audibly.⁷⁴¹ In the course of the practice, the *rāma mantra* is then supposed to be recited mentally, constantly, day and night, in order to unite the practitioner with the omnipresent supreme reality:

⁷³³ For an up-to-date discussion of meditation on *prāṇava* in the *Pātañjalayogaśāstra*, see Maas, 2009: 276–280.

⁷³⁴ See p. 344 et seqq.

⁷³⁵ For another discussion of Mantrayoga in the *Yogasiddhāntacandrikā* see Penna, 2004: 71–76.

⁷³⁶ I discuss the concept of Jñānayoga in the *Yogasiddhāntacandrikā* on p. 344.

⁷³⁷ I discuss the concept of Advaitayoga in the *Yogasiddhāntacandrikā* on p. 346.

⁷³⁸ *Sarvāṅgayogapradipikā* 2.16cd: *jākai kachū rūpa nahim reṣā kauna prakāra jāī so deṣā* || 16 ||

⁷³⁹ Ibid. 2.17b: *nāma binā nahim lagai piyārā* |

⁷⁴⁰ Ibid. 2.19cd: *rāma mantra sabakai siramaurā tāhi na koi pūjata aurā* || 19 ||

⁷⁴¹ Ibid. 2.23cd: *prathama..vana suni guru kai pāsā puni so rasanā karat abhyāsā* || 23 ||

++*pīchai hiradai maiṇ dhārai | jihvā rahita māṇtra uccārai |*
niśa dina mana tāsaum raha lāgau | kabahūm naiṇka na tūṭai dhāgau ||
 24 ||
puni tahām pragaṭa hoī ramkārā | āpu hi āpu akhaṇḍita dhārā |
tana mana bisari jāī tahām soī | romahi roma rāma dhuni hoī || 25 ||

(24) Afterwards, retain it [the mantra] in the heart; recite the mantra without the tongue. Night and day, let your mind stay attached to it; may the thread never break.

(25) Then there, the omnipresent one manifests; an unbroken stream by itself, Body and mind forgotten there, in that state; in every hair, the sound of Rāma resonates.

Thus, Mantrayoga in *Sarvāṅgayogapradīpikā* is a form of Bhaktiyoga that seeks union with the highest reality in the form of devotional recitation of the *rāma* mantra.

3.10.4 Mantrayoga in the complex yoga taxonomies

The comparative analysis of Mantrayoga within the four texts of the complex early modern yoga taxonomies reveals a broad range of applied variants of this form of yoga. It reflects the variety of adaption of the practice across different traditions during the 16th and 17th centuries.

Rāmacandra, or at least some of the readers of his *Tattvayogabindu*, understood Mantrayoga as a practice involving meditation on one of the nine *cakras* while mentally reciting the *ajapā* mantra.

Nārāyaṇatīrtha understands Mantrayoga as *japa* of *om*, which symbolises Īśvara and his qualities. This can either be performed as Jñanayoga - while silently reciting *om*, the mind is focused on the distinction between consciousness (*puruṣa*) and primordial nature (*prakṛti*) including its effects (*tatkārya*). Or, it is performed as Advaitayoga - while silently reciting *om* one is supposed to reflect on the non-difference between the supreme self (*paramātman*) and the individual self (*jīva*).

Finally, Sundardās' Mantrayoga is the devotional recitation of the *rāma mantra*.

We discovered that Mantrayoga has evolved in various forms across different traditions. The practices and the practitioners have undergone significant changes over the centuries, and intriguingly, Mantrayoga has seemingly shed its negative image, which was prevalent in some early Hathayoga traditions, and has gained in popularity.

3.II Laksyayoga

LAKSYAYOGA, the “Yoga of foci”, is one of the most voluminous and most important topics⁷⁴² in the *Tattvayogabindu*.⁷⁴³ The concept of this type of yoga has a complex history of reception, and its origins as a category of specific yoga techniques can be traced far back into early Tantric texts.

The yoga practice of *lakṣyas* derives from an ancient Śaiva paradigm. The roots of this paradigm are difficult to reconstruct precisely. In many cases, the *lakṣyas* are taught together with a system of six to nine *cakras*, sixteen *ādhāras* and five *vyomas*, *ākāśas* or *khas*. In most texts that take up this paradigm, there is a variant of a verse also contained in the *Tattvayogabindu*, which lists the elements just mentioned as essential components of yoga.⁷⁴⁴ Perhaps the oldest datable textual evidence for the practice of yogic *lakṣyas* can be found in *Netratantra* 7.1-2, which was composed between 700-850 CE.⁷⁴⁵ Here, the *lakṣyas* are only listed but not explained in detail, so we can assume that this

⁷⁴²In the *Śivayogapradipikā* 1.8, the one who has attained the realisation of Brahman using the (in this case) three *lakṣyas* is called a knower of Rājayoga. In this text, the practice of *lakṣyas* is the primary characteristic practice of Rājayoga. In addition, being free from mental fluctuation through gnosis is specified as the second characteristic practice: *trīṣu lakṣyeṣu yo brahmaśāksatkāram gamisyati | jñāne vātha manovṛttirahito rājayogavit* || 1.8 ||

⁷⁴³The sections XIII (overview of the five *lakṣyas*), XIV (*adholakṣya*), XV (*ūrdhvvalakṣya*), XXIII (*bāhyalakṣya*), XXIV (*antaralakṣya*) and XXVII (*madhyalakṣya*) of the *Tattvayogabindu* deal exclusively with the types of Laksyayoga.

⁷⁴⁴See *Tattvayogabindu* section XXVIII.1 for the verse and its variants in other contemporary and earlier texts.

⁷⁴⁵Sanderson, 2004: 243.

practice is probably even older than the *Netratantra* itself. Kṣemarāja, in his *Netroddyota* commentary, further elaborates on the three *lakṣyas*. Enveloped in enigmatic language, he briefly states in the context of *Netratantra* 7.27:

trīṇy antarbahirubhayarūpāṇi laksyāṇi laksanāṇiyāṇi yatra |
nirāvaraṇārūpatvāt “khamanantam tu janmākhyam”|

The three foci, internal, external or both, are to be attained, and because they are unobstructed, “The endless void is called the birth.”

After this, the *lakṣyas* are not mentioned explicitly. Yet *Netratantra* 8.39–44 clearly alludes to *lakṣya* techniques: the yogin, already in *samādhi*, is instructed to abandon meditation on various foci. The rejected foci closely parallel the three to five *lakṣyas* found in early modern yoga taxonomies. For example, *Netratantra* 8.42 states:

nāntah śarīrasaṁsthāne na bāhye bhāvayet kvacit |
nākāśe bandhayel laksyam nādho dr̥ṣṭim niveśayet || 42 ||

One should not contemplate any place of the body inside or outside. One should not fix one’s attention towards the sky (open space), nor should one direct one’s gaze downwards.⁷⁴⁶

The *Mālinīviyajottaratana* (12.9) and other linked Tantras⁷⁴⁷ also contain a system of *lakṣyas*. In the *Mālinīviyajottaratana*, there are six *lakṣyas*. These six *lakṣyas* are labelled as follows: 1. emptiness (*vyoman*), 2. body (*vigraha*), 3. drop (*bindu*), 4. phoneme (*arṇa*), 5. world (*bhuvana*) and 6. resonance (*dhvani*). According to Vasudeva (2004: 255), *lakṣyabheda* in *Mālinīviyajottaratana* denotes “the ultimate destination upon which the Yогin must fix his attention”.

⁷⁴⁶ Additionally, cf. *Netratantra* 8.44ab.

⁷⁴⁷ E.g. *Kiraṇatantra* 2.22–23 and *Dīkṣottara* 2.2–3.

These *lakṣyas* are “different manifestations through which Śiva can be approached”. He further states: “To the Yigin engaged in the conquest of realities the *lakṣyas* serve as teleological magnets drawing him towards the sought after rewards”. Despite the same basic concept, the *lakṣyas* of the *Mālinīvijayottaratantra* appear very different at the first glance. On closer inspection, however, there are striking parallels with the *lakṣya* systems found in the late medieval texts treated in this chapter. For example, the first *lakṣya* of the *Mālinīvijayottaratantra* 12.10abc is described as follows:

bāhyābhyan tarabhedena samuccayakṛtena ca trividham kīrtitam vyoma |

The void is said to be threefold by the division of external, internal and that arising from accumulation.

Vasudeva (2004: 263) maintains that this elliptical definition can only be explained on the basis of the teachings on the voids of other Śaiva Tantras but notes that none of the systems he consulted show complete congruence with the position of the *Mālinīvijayottaratantra*. Nevertheless, he cites, for example, the passages from *Dīkṣottara* 3.10c-11 and *Svacchandatantra* 4.289 that are particularly interesting for our context, in which an upper emptiness (*ūrdhvāśūnya*), a lower emptiness (*adhaḥśūnya*) and a middle emptiness (*madhyāśūnya*) are distinguished.

Taken together, the basic features of the late medieval differentiation of the five *lakṣyas* into *ūrdhvā-*, *adho-*, *bāhya-*, *antara-*, and *madhyalakṣya* can already be discerned here.⁷⁴⁸ This rough overview illustrates that different systems of yogic *lakṣya* practices have been circulating in the Śaiva Tantras for a very long time. Over the centuries, the techniques were passed on, copied and reused in the yoga traditions of Haṭha- and Rājayoga.

In addition to the four texts analysed in this chapter, different forms of *lakṣya* practice can also be found, for example, in *Vivekamārtanda*, *Śivayogapradīpikā*, (recensions of the *Haṭhapradīpikā*), *Yogasvarodaya*,

⁷⁴⁸The *lakṣyas* of the *Mālinīvijayottaratantra* are discussed in detail in Vasudeva, 2004: 253-293.

Nityanāthapaddhati, *Siddhasiddhāntapaddhati*, *Yogacūḍāmanyupaniṣad*, *Maṇḍal-abrāhmaṇopaniṣat*, *Hṛthatattvakaumudi* and *Hṛhasaṁketacandrikā*. However, it was not labelled as an independent yoga category until the texts of the complex late medieval yoga taxonomies emerged. In the fifteen-fold yoga taxonomy of the *Tattvayogabindu*, Lakṣyayoga is listed as the ninth method of Rājayoga. The *Yogasvarodaya* does not mention Lakṣyayoga in its introductory verses. The *Yogasvarodaya* dedicates two verses to listing the fifteen yogas. Although the verses announce fifteen yogas, only eight yogas are specified, probably for metrical reasons. Lakṣyayoga is not among the eight yogas mentioned but is dealt with in detail throughout the text. In the *Yogasiddhāntacandrikā*, Lakṣyayoga is the eighth yoga method Nārāyaṇatīrtha mentions.⁷⁴⁹ Within the *Sarvāṅgayogapradipikā* Sundardās presents Lakṣayoga⁷⁵⁰ as one of the four methods of Hṛhayoga alongside Rāja- and Aṣṭāṅgayoga.⁷⁵¹ In contrast to the yoga categories discussed so far, Lakṣyayoga is conceptually largely congruent within the late medieval texts of the complex yoga taxonomies and differs only in a few details.

3.II.I Lakṣyayoga in the *Tattvayogabindu*, *Yogasvarodaya* and *Sarvāṅgayogapradipikā*

The three texts present Lakṣyayoga as an explicitly simple yoga method right at the beginning of their respective discourses. The descriptions of the texts are very similar in the majority of instances. Thus, a separate analysis of them, as in the previous chapters, would be redundant. The word *lakṣya* means “goal”. In the practice of Lakṣyayoga, it refers to goals on which the gaze (*dr̥ṣṭi*) and the mind are directed, i.e. a “focus” for stabilising the mind on which one constantly meditates. The three texts distinguish five categories

⁷⁴⁹ For an earlier discussion of *Laksyayoga* in the *Yogasiddhāntacandrikā*, see Penna, 2004: 77–78.

⁷⁵⁰ The terms vary in the literature. The most common term is *lakṣya*, but *lakṣa* or *lakṣana* were also commonly specified.

⁷⁵¹ See Burger (2014: 697–98) for another discussion of Lakṣayoga in the *Sarvāṅgayogapradipikā* in French.

from one another, depending on the place to be focussed. The following order⁷⁵² is given in the *Tattvayogabindu* and *Yogasvarodaya*: 1. the upper focus (*ūrdhvvalakṣya*), 2. the lower focus (*adholakṣya*), 3. the outer focus (*bāhyalakṣya*), 4. the middle focus (*madhyalakṣya*) and 5. the inner focus (*antar(a)lakṣya*).^{753,754} Meditation on particular foci produces specific results.

3.II.I.I Ürdhvvalakṣya

In the *Tattvayogabindu* and *Yogasvarodaya*, the upper focus (*ūrdhvvalakṣya*)⁷⁵⁵ refers to the fixation of the gaze (*dr̥ṣti*) and the mind (*manas*) on the centre of the sky, or the zenith (*ākāśamadhye*). This results in the unity of the gaze with the splendour of the Supreme God (*parameśvara*). In addition, an object arises in the sky within the practitioner's scope of vision, an object that was previously unseen.⁷⁵⁶ The latter effect is cryptic. The source text, the *Yogasvarodaya*, also does not contribute to clarity in this case, as there is no parallel passage. The *Hathasamketacandrikā*⁷⁵⁷ quotes this passage literally, without further explanation. The only clue lies in the description of *ūrddha lakṣa* in *Sarvāṅgayogapradipikā* 3.27. The technique described here is identical. The practitioner shall focus the gaze on the sky day and night. Sundardās explains the effect resulting from the practice in similar terms.⁷⁵⁸ In 3.27cd Sundardās states: "Various kinds of splendour manifest, the essence of the Gopīs' object of consideration becomes visible." Due to the striking similarity

⁷⁵²The order in the *Sarvāṅgayogapradipikā* is not identical, but as follows: 1. *adho lakṣa*, 2. *ūrddha lakṣa*, 3. *madhya lakṣa*, 4. *bāhya lakṣa* and 5. *antar lakṣa*.

⁷⁵³Only in *Tattvayogabindu* is this *lakṣya* is designated as *antaralakṣya*. In all other texts, including the *Hathasamketacandrikā*, which quotes the *Tattvayogabindu*, the term *antarlakṣya* is used.

⁷⁵⁴In the *Tattvayogabindu* section XIII, in the *Yogasvarodaya* (PT, Ed. pp. 833-834) and *Sarvāṅgayogapradipikā* 3.25-36.

⁷⁵⁵*Tattvayogabindu* XV, *Yogasvarodaya* (PT, p. 834) and *Yogakarṇikā* 2.5.

⁷⁵⁶*Tattvayogabindu* XIV (Ed. p. 144): *etasya lakṣyasya dr̥ḍhikaraṇāt parameśvarasya tejasā saha dr̥ṣṭer aikyam bhavati | atha cākāśamadhye yah kaścid adr̥ṣṭah padārtho bhavati | sa sādhakasya dr̥ṣṭigocare bhavati |*

⁷⁵⁷*Hathasamketacandrikā* MMPP MS. No. 2244 f. 124v ll. 1-2.

⁷⁵⁸*Sarvāṅgayogapradipikā* 3.27: *ūrddha lakṣa karai ihiṁ bhāṇti | duṣṭy ākāśa rahai dina rāti | bibidh prakāra hoi ujjyārā | gopi padāratha dīsaḥiṁ sārā || 27 ||*

of the formulations and the fact that Sundardās must have been a contemporary of Rāmacandra, a correlation is probable. Sundardās was a disciple of Dādū Dayāl (1544–1603) and a member of the school named after him, and therefore a Vaiṣṇava, so the phrase “the essence of the object of the Gopīs’ consideration” is probably the essence of Kṛṣṇa. Gopīs are paradigmatic figures of devotion (*bhakti*) to Kṛṣṇa.⁷⁵⁹ Since Kṛṣṇa is considered the eighth *avatāra* of Viṣṇu, the essence or being of Kṛṣṇa is probably Viṣṇu, who is sometimes called *puruṣottama* or *parameśvara*. Whether the *adr̥ṣṭah padārthah* of Rāmacandra derives from the *gopi padāratha* is uncertain, but the parallels to the wording of the *Sarvāṅgayogapradīpikā* are striking. Rāmacandra does not seem to favour any sectarian affiliation, and despite the clear Śaiva orientation of the main source text of his compilation, he is remarkably neutral in his formulations. Here, once more, he maintains his neutrality.

3.II.1.2 Adholakṣya

The lower focus (*adholakṣya*) as presented in the *Tattvayogabindu* requires the stabilisation of the gaze (*dr̥ṣṭi*) at a distance of twelve fingers’ breadth from the tip of the nose or on the tip of the nose itself. The technique stabilises the *dr̥ṣṭi*, the breath and prolongs life.^{760,761} Afterwards, the practitioner is supposed to focus inwardly and outwardly on emptiness (*śūnya*), which leads to freedom from the fear of death (*maraṇatrāsa*).⁷⁶² Sundaradeva,

⁷⁵⁹ See e.g. *Bhāgavatapurāṇa* 10.29.

⁷⁶⁰ *Yogasvarodaya* (PT): *nāsikopari deveśi dvādaśāṅgulamānataḥ dr̥ṣṭih sthirā* (*dr̥ṣṭisthiran* YK 2.5) *tu karttavyā* (*karttavyam* YK 2.5) *adholakṣam idam bhaja* (*bhajet* YK 2. 5) | *athavā* (*tathā ca* YK 2.5) *nāsikāgre tu sthirā dr̥ṣṭir iyaṁ bhavet* (*śrūṇu* YK 2. 5) *sthirā dr̥ṣṭis cirāyuh syāt tathāsau* (*yasya bhavet sthirā dr̥ṣṭis cirāyuh* YK 2. 6) *sthiradr̥ṣṭimān* |

⁷⁶¹ Rāmacandra, in contrast to *Yogasvarodaya*, notes at this point that both options are taught as techniques of external focus (*bāhyalakṣya*). The difference for Rāmacandra appears to be not only the designation but, above all, the subsequent focussing on *śūnya*.

⁷⁶² Rāmacandra reduces and massively changes his source text. See TYB XV, Ed. p. 146. Rāmacandra’s *adholakṣya* on *śūnya* is attributed to *antarlakṣya* in the *Yogasvarodaya*. For a translation of the passage, see the subchapter on *antar(a)lakṣya* on p. 404.

in his *Hathasamketacandrikā*,⁷⁶³ quotes the full passage of *Tattvayogabindu*'s *adholaksya* without attribution. However, the *Hathasamketacandrikā* transmits another technique to the description of *adholaksya*:⁷⁶⁴

⁷⁶³The collation of the passages of the *Hathasamketacandrikā* I based on ORI B 220 (f. 239 r l. 8 - f. 240r l. 13), GOML R 3239 (f. 258 l. 14 - f. 259 l. 10) and MMPP 2244 (f. 124r ll. 5-9 - f. 125r ll. 1-2).

⁷⁶⁴This passage may represent material composed by Sundaradeva himself, derived from an as yet unidentified source, or drawn from a portion of the *Tattvayogabindu* no longer preserved in the extant witnesses. The latter possibility cannot be ruled out, since the quotations of the *Tattvayogabindu* in the *Hathasamketacandrikā* predate all surviving manuscripts and the style of the passage is not dissimilar to that of Rāmacandra.

athavā dṛṣṭir netrā dvayor netrādhobhāgator akṣikūṭayos tad
 adhogallayo ūbhayor upari sthirā kartavyā | ekānte vijane dīpam
 āvarake samsthāpya cirām gatvāvalokya stheyam | ghaṭimātram vā
 5 ghaṭikārdham vā tato dīpam āchādya bhūmau sarvatrāvalokane sarvam
 śvetanīlapita sphuliṅgakanām 'te maṇḍalākāriṇīś ceti jyotiścakrāni
 pañca ṣad vā dṛṣyante | tataś cāṁḍhakāre dṛṣyate | dīptimat sarvam
 svaśarīram dṛṣyate bhāsate sarvo 'pi sapradeśo dīptimān sphuṭo dṛṣyate |
 ekadārḍhye jyotirmayacakrāṇte paramēśvarasya tejomūrtir dṛṣyate |
 10 pūṁsaḥ paramānandotpattir jāyate | svadehavismṛtiś ca saṁbhavati |
 athavā svanetrayor vartamanīr dakṣahastamadhyamātarjanībhyām
 akṣikuṭayor adhaḥ kṛtvā akṣivartmanī dṛḍham cālāni ye ghaṭikārdham
 vā ghaṭimātram tata evam kṛte sādhakasyāgre suśvetajyotiḥ prākāśaḥ
 prāg bhavatiti |

Alternatively, the gaze should be fixed without wavering on the lower parts of the corners of both eyes, just below the cheekbones. In a lonely place without people, a lamp shall be placed in the darkness and observed for a long time. After one *ghaṭikā* (24 minutes) or half a *ghaṭikā* (12 minutes) [already], cover the lamp and then gaze all around on the ground; one may see all white, blue, and yellow sparkles forming circular patterns, and perhaps even five or six such circles of light become visible. As

1–13 Jo = Jodhpur MS. No. 2244; G = Chennai GOML Ms. No. R 3239; G_{pc} = ibid. *post correctionem*; M = Mysore ORI Ms. No. B 220.

1 dṛṣṭir Jo] dṛṣṭi GG_{pc}M dvayor GG_{pc}M] dvayo Jo netrādhobhāgator GG_{pc}M] netrā 'dhobhāgator Jo **2** ūbhayor G_{pc}] rūpayor CJo, rūpa M upari GG_{pc}] pari M **3** āvarake Jo āvake GG_{pc}M ghaṭimātram GG_{pc}M] ghaṭimātra J **5** "pīta" Jo] yomta M, yomta GG_{pc} ceti GG_{pc}M] ceta Jo **6** cāṁḍhakāre GG_{pc}] vāṁḍhakāre M **8** ekadārḍhye em.] ekadārḍye G_{pc}, etadārḍye G **9** saṁbhavati GG_{pc}M] saṁbhavati | athavā svanetrayor vartmanīr dakṣahastamadhyamātarjanībhyām akṣikū dehavismṛtiś ca saṁbhavati | Jo **10** vartmanīr Jo] vartmanā GG_{pc}M **11** akṣikuṭayor em.] ākṣikoṭayor M, akṣikūṭayor GG_{pc}, akṣikūtvā Jo adhaḥ kṛtvā GG_{pc}M] om. Jo akṣivartmanī GG_{pc}M] akṣivanmanī Jo **12** sādhakasyāgre em.] sādhyakasyāgre GJoM suśvetajyotiḥ GJo] suśvitajyotiḥ M **13** prāg GG_{pc}M] prāgvad Jo

a consequence, one can see in the dark. One's own body is seen illuminated. Also, the entire place lights up [and] is seen brightly and clearly. Firmly established in one of the circles of light, the luminous form of the supreme lord is seen. Supreme bliss arises for the person. Forgetting of one's own body occurs.

Alternatively, having placed the thumb and index finger of the right hand below the edge of the eye socket at the eyelids of the own eyes, and steadily causing to move [the fingers] at the eyelids, either for a half *ghatikā* (12 minutes) or for a *ghatikā* (24 minutes), as a result of having done this, very bright white light becomes visible in front of the practitioner.

Sundardās's *adho lakṣa* is the simple focusing of the gaze on the tip of the nose, which leads to the stabilisation of breath and mind.⁷⁶⁵

3.II.1.3 Bāhyalakṣya

The external focus (*bāhyalakṣya*)⁷⁶⁶ is the fixation of the gaze (*dr̥ṣti*) on one of the five gross elements at different distances from the tip of the nose or, in one case, directly on the tip of the nose. The texts present the foci as alternatives. The presentation of the three texts follows the same pattern in every case. They list a specific location, followed by an element (in most cases) and a characteristic, such as an associated colour. A table is the best way to illustrate the spread of the various techniques across the texts.

⁷⁶⁵ *Sarvāṅgayogapradipikā* 2.26: *prathamahīṁ adho lakṣa kaum jānaiṁ | nāśā agra dr̥ṣti sthira ānaiṁ | yātōm mana pavanā thira hoī | adho lakṣa jo sādhai koi* || 26 ||

⁷⁶⁶ *Tattvayogabindu* XXIII; *Yogasvarodaya* (PT, p. 837).

Table 4: Foci of Bāhyalakṣya

Location	Ele- ment	Characteristic	<i>Yogatattva- bindu</i>	<i>Yoga- svarodaya</i>	<i>Hatha- saṅketa- candrīkā</i>	<i>Sarvāṅga- yogapra- dipikā</i>
Four finger breadths from the nose	Space	Appearing blue, full of splendour	x ⁷⁶⁷	x ⁷⁶⁸	x ⁷⁶⁹	x
Six finger breadths from the nose	Wind	In the shape of smoke	x	x	-	x
Eight finger breadths from the nose	Fire	Very red	x	x	x	x
Ten finger breadths from the nose	Water	White, fickle	x	-	-	x
Twelve finger breadths from the nose	Earth	Yellow-coloured	x	-	-	x
At the tip of the nose	Space	Full of fire, shining like ten million suns	x	-	-	-
Above the space-element	Space	Connected to the sun without the sun (thousand rays)	x	-	-	-
Seventeen-finger wide distance above the head	Light	Mass of light	x	x	-	-
In front of the gaze	Earth	Appearing in the colour of molten gold	x	x	-	-

⁷⁶⁷A “x” signifies the presence, and a “-” the absence of the focus in the text.

⁷⁶⁸Here, the *Yogaśvarodaya* mentions no element.

⁷⁶⁹The *Hathasaṅketacandrīkā* provides the wind as the element and the shape of smoke as the characteristic of this focus.

Table 4 shows that the *Tattvayogabindu* contains the greatest variety of foci of the *bāhyalakṣya* category. Sundaradeva does not adopt all the foci in his *Yogaśamketaçandrikā*. However, here, the transmission of this passage appears partially corrupt, since the witnesses mix up the first two foci. The *Yogaśvarodaya* only contains five of the nine foci in the table. Thus, it seems natural, that Rāmacandra has added further foci based on the explanations of Bahirlakṣya in the *Siddhasiddhāntapaddhati* 2.28 (Ed. 38-40).⁷⁷⁰ Sundardās describes the first five foci for the five elements in a perfectly analogous fashion.⁷⁷¹ In the last verse of his explanation of *bāhya lakṣa*, he explains that there are many more *bāhya lakṣas*, but they must be revealed by the Guru.⁷⁷² The effects attributed to the practice of *bāhyalakṣya* are similar throughout the texts. Regardless of the variant practised, the practice promises rejuvenation, improved health, sometimes even an improved social life⁷⁷³ and a longer life span etc.

3.II.I.4 *Antar(a)lakṣya*

The inner focus (*antar(a)lakṣya*) is a special case, as there are noticeable deviations between Rāmacandra's *Tattvayogabindu* and the *Yogaśvarodaya*. Although Rāmacandra continues to follow the *Yogaśvarodaya* in terms of structure and content for the description of his *antar(a)lakṣya*, the passages in the *Yogaśvarodaya* are not explicitly attributed to *antaralakṣya*, but are evidently assigned to the preceding *bāhyalakṣya*.⁷⁷⁴ In addition, Rāmacandra simultaneously uses the *Siddhasiddhāntapaddhati* (2.26-27) as a template for this passage, which attributes largely similar practices to the category of *antar(a)lakṣya*. In the *Yogaśvarodaya*, there is a separate description of *antaralakṣya*, the core practice

⁷⁷⁰The *Siddhasiddhāntapaddhati* teaches only three instead of five Laksyas: *antaralakṣya* (2.26-27); *bahirlakṣya* (2.28); and *madhyalakṣya* (2.29).

⁷⁷¹*Sarvāṅgayogapradipikā* 2.29-31.

⁷⁷²Ibid. 2.32: *bāhya lakṣa aur bahuterī so jānam jo pāvai serī | sataguru krpā karai jau kabahī | dei batāi chinak maiñ sabahī || 32 ||*

⁷⁷³*Tattvayogabindu* XXIII: *samagrāh śatravah svapne ‘pi mitratām ayānti |*

⁷⁷⁴Cf. *Tattvayogabindu* XXIV and *Yogaśvarodaya* (PT, pp. 837-38).

of which was already integrated by Rāmacandra in the context of his *adho-lakṣya*.⁷⁷⁵ The concept of the *antar lakṣa* of Sundardās is essentially identical.

In the XXIV section of the *Tattvayogabindu*, Rāmacandra specifies a total of three alternative *antar(a)lakṣyas*. As part of the explanations of the first *antar(a)lakṣya*, Rāmacandra first presents a description of the central channel in the yogic body, which is labelled here as *brahmaṇādī*. It originates from the spine (*brahmadaṇḍa*) and passes through the spine from bottom to top. The central channel extends from the root-bulb (*mūlakanda*) to the opening of Brahman (*brahmarandhra*) at the top of the head. It is shaped like the stem of a lotus flower and shines like ten million suns. The practice of *antar(a)lakṣya* consists of meditating on it, which allows the practitioner to acquire supernatural abilities. Just the first of the three techniques appears in the context of *antar lakṣa* in the *Sarvāṅgayogapradipikā* of Sundardās, albeit in less detail. According to Sundardās, one is supposed to meditate on the central channel also called *brahmaṇādī*, which brings about the eight supernatural abilities.⁷⁷⁶

Rāmacandra's second technique for the practice of *antaralakṣya* is a meditation on a bright light above the forehead, preventing certain diseases.

His third alternative for the practice of *antaralakṣya* is meditation on the very fine red light in the centre between the eyebrows, which causes the yogin to be loved by everyone in the royal court and ensures that no one can take their eyes off him.⁷⁷⁷

⁷⁷⁵This is the meditation on emptiness (*sūnya*), cf. *Tattvayogabindu* XV and *Yogasvarodaya* (PT, p. 834).

⁷⁷⁶*Sarvāṅgayogapradipikā* 3.33: *aṁtar lakṣa ju sunahum̄ prakāśā | brahma nādikā karahu abhyāsā | aṣṭa siddhi nava niddhi jahāṁlaum | tarahim̄ na kabahūm̄ jivai jahāṁ laum || 33 ||*

⁷⁷⁷All three techniques of *antar(a)lakṣya* are also specified in the *Yogasvarodaya* (PT, p. 837-838), but still in the context of *bāhyalakṣya*: *mūlakandothalatalo brahmaṇādīsamudbhavā | śvetavarṇā brahmarandhraparyantam eva tiṣṭhati | eṣā tu brahmarandhṛākhyā tanmadhye varttate parā | padmatantusamākārā koṭisuryataḍitprabhā | calaty ūrddham̄ mahāmūrttir asya dhyānād bhavec chivāḥ | aṇimādy aṣṭasiddhis tu samagreṇa prasīdati | lalāṭopari vā dhyātvā candraṇ vā jyotiḥ iśvaram | nāśayet kuṣṭharogādin mahāyuṣmān śivah paraḥ | bhruvor madhye 'thavā dhyātvā arkan tu teja iśvaram | sthiradrṣṭau rājapūjyo jīvanmuktaḥ śivo yathā | ātmānam ātmarūpaṁ hi dhyātvā yo niṣkriyo bhavet | nirāśiryatattvo 'yam itaro na nrpasthitiḥ |*

Interestingly, the *antar(a)lakṣya* of the *Yogasvarodaya*,⁷⁷⁸ differs greatly from the models in *Tattvayogabindu*, *Sarvāṅgayogapradipikā*, and *Siddhasiddhāntapaddhati*. It is exclusively about meditation on emptiness (*śūnya*):

*antarlakṣam śr̥ṇu subhru digvidigādīvarjitam |
bāhyābhyanṭara ākāśam vādhāmantram param matam ||*

Listen to the internal focus, oh lovely-browed [Goddess], being devoid of the major and minor directions, etc. The internal and external space is the magical formula against pain, the supreme view.

*calajjāgratsuṣupteṣu bhojaneṣu ca sarvadā |
sarvāvasthāsu deveṣi cittaṁ śūnye niyojayet ||*

While walking, waking, sleeping and eating at all times [and] in all states, oh Goddess, the mind shall be focussed onto emptiness.

5 *karttā kārayitā śūnyaṁ mūrtimān śūnya iśvarah |
harṣāśokaghaṭastho 'yam janmamṛtyū labhet svayam ||*

The actor and he who causes to act are void; the form-bearer in the void is the supreme lord. Situated in a vessel⁷⁷⁹ of joy and sorrow, he himself experiences both birth and death.

*ghaṭasthāṁ cintayen mūrtimitāś cintāsvarūpadhrk |
viṣayaṁ viṣavad dṛṣṭvā tyaktvā jñātvā tu mārutam ||*

⁷⁷⁸ *Yogasvarodaya* (PT, p. 824) and *Yogakarnikā* 2.8-13.

⁷⁷⁹ Obviously, the human body or body of living beings.

1 PT= *Prāṇatoṣinī* quotes *Yogavarodaya* with reference *yogasvarodaye*. YK= *Yogakarnikā* quotes *Yogavarodaya* with reference *yogasvarodaye*.

1 *subhru*^o PT] śukra^o YK **2** *bāhyābhyanṭara ākāśam vādhāmantram param matam* YK] om. PT **5** *śūnyaṁ* YK] śunyaḥ PT **7** *ghaṭasthāṁ* YK] ghaṭasthā PT *cintayen* YK] cintyayor PT *mūrtimitāś* YK] mūrtir hata^o PT **8** *dṛṣṭvā* YK] duṣṭam PT

He shall contemplate [himself as] being situated in a vessel, established as form [and] carrying the nature of thought. Having abandoned sense objects as defective like poison, having realised them as consisting of the Maruts, ...

*samjñāśūnyamanā bhūtvā punyapāpair na lipyate |
bāhyam ābhyanṭaram khaṁ yad antarlakṣam iti smṛtam ||*

...having become aware of the emptiness of conception, he is not tainted by merits or sin. That which is the inner and outer space is taught as the internal focus.

*etaddhyānāt sadā kiñcid duḥkham na syāc chivo bhavet |
śūnya tu saccidānandaṁ nihśabdām brahmaśabdītām |
saśabdām jñeyam ākāśam iti bhedadvayan tv iha ||*

5

Because of this meditation, any kind of suffering will no longer arise [and] one would become Śiva. Emptiness is being-consciousness-bliss, [and] called the soundless Brahman; space [on the other hand] is to be understood as with sound. Indeed, this is the twofold distinction in this world.

3.II.1.5 Madhyalakṣya

The concept of the central focus (*madhyalakṣya*) is very similar in all three texts. In the *Tattvayogabindu*,⁷⁸⁰ a light is visualised by the mind. The light is supposed to be the size of one's own body. Like a room on fire, this body shall be envisioned as filled with light. The light shall be white, yellow, red, grey or blue. The envisioned light is compared to the light of the sun, lightning or a crescent moon. *Madhyalakṣya* leads to the burning of the impurities of

⁷⁸⁰ See *Tattvayogabindu* XXVII, Ed. p. 186.

2 khaṁ PT] om. YK yad em.] yad hi YK, hi PT **5** ākāśam PT] ākāśa YK

the mind. It also produces the sattvic quality of the mind. The practitioner becomes blissful. Rāmacandra remains very close to his original text regarding the choice of terminology and the content. Thus, there is no significant conceptual difference in comparison with the *madhyalakṣya* of the *Yogasvarodaya*.⁷⁸¹ Sundardās's descriptions in the *Sarvāṅgayogapradīpikā* are shorter, but equally similar. The mind is supposed to dwell in its centre and focus on the form of the body. The practice brings about the sattvic quality of the mind. However, Sundardās does not specify any visualisation of a light.⁷⁸²

3.11.2 Lakṣayoga in the *Yogasiddhāntacandrikā*

Nārāyaṇatīrtha neither divides Lakṣayoga into five,⁷⁸³ nor in three sub-categories.⁷⁸⁴ His explanations are of a more general nature. He locates Lakṣayoga within the framework of his commentary on *Yogasūtra* 1.35.

lakṣayogasvarūpam upāyāntaram āha-
viśayavatī vā pravṛttir utpannā manasah sthitinibandhini || 35 ||

It is said [there is] another method having the nature of Lakṣayoga – Alternatively, activity directed to a sense object is generated, causes the stopping of the mind.

Nārāyaṇatīrtha explains:

viśayavatīti | nāsāgrādau cittasya samyamarūpāl lakṣayogād divyagand-
hādisākṣātkāro bhavati | seyam viśayavatī pravṛttir viśvāsam utpādyā
parameśvarādāv atisūkṣme manasah sthitīn sampādayatīty arthaḥ |

⁷⁸¹Cf. *Yogasvarodaya* (PT, p. 839): *idāniṁ madhyalakṣan tu kathyate siddhikārakam | śvetam*
raktam tathā pitam dhūmrākāraṇ tu nilabham | agnijyālāsamānābhā vidyutpuñjasamaṇprabhā | āditya-
maṇḍalākāram athavā candramāṇḍalam | jvaladākāśatulyam vā bhāvayed rūpam ātmanah | etajyotir-
mayam dehaṁ manomadhye tu laksayet | eteśāñ ca krte lakṣe nānāduhkhām prāṇāśyati | manasas tu
malo yāti mahānando bhavet tataḥ |

⁷⁸²*Sarvāṅgayogapradīpikā* 3.28: *madhya lakṣa mana madhya bicārai | vapu pramāna koi rūpa nihārai*
yoāte sātvik upajai āi | madhya lakṣa jo sādhai bhāi ||

⁷⁸³As in the *Tattvayogabindu*, the *Yogasvarodaya* or in the *Sarvāṅgayogapradīpikā*.

⁷⁸⁴As in the *Siddhasiddhāntapaddhati* or the *Śivayogapradīpikā*.

tathā ca śāstriyānubhavaviṣaye jāte śraddhayā yogino dhyānādau sthirā
 bhavatīty ayam laksyayogaḥ |
 yā hi nāsādideśeṣu dr̄ṣṭih pūmsāṁ sthirā bhavet |
 sa laksyayoga ākhyāto yoge śraddhākaraḥ paraḥ ||
 iti smṛter iti || 35 ||

[Regarding the term] “viṣayavatī”. As a result of Laksyayoga, which has the nature of concentration of the mind (*samyama*) on the tip of the nose, etc., a direct perception of divine fragrances and other objects occurs. This activity being directed to sense objects, having produced confidence, causes to generate fixedness of the mind in [something] very subtle, in [something like] the supreme Lord, etc. Such is the meaning. And thus, stability in meditation, etc., arises for the yogin after the sense object from the experience of scripture has been produced with confidence. This is Laksyayoga.

For indeed, when the gaze of the person becomes steady at places like the tip of the nose, etc., that is called Laksyayoga, which in yoga, is considered the supreme faith-inspiring [practice].

Thus, it is remembered.

Nārāyaṇatirtha is referring to the *bhāṣya*-part of the *Pātañjalayogaśāstra* concerning *sūtra* 1.35.⁷⁸⁵ In the *bhāṣya*, various foci for meditation and specific effects that arise through concentration on the respective point are

⁷⁸⁵ *Pātañjalayogaśāstra* (Ed. p. 80): *nāsikāgre dhārayato* ‘syā yā divyagandhasaṃvit sā gandhapravṛt-tih | *jihvāgre rasasaṃvit* | *tāluni rūpasāmavit* | *jihvāmadhye sparśasaṃvit* | *jihvāmūle śabdasamvid* ity etā vṛttaya utpannāś cittām sthitā nibadhnanti, samāsayam vidhamanti, samādhiprajñāyām ca dvāribhavantiti | etena candrādityagrahamāṇipradīparaśmyādiṣu pravṛttir utpannā viṣayavat� eva veditavyā yady api hi tattacchāstrānumānācāryopadeśair avagatam arthatattvam sadbhūtam eva bhavati | etesām yathābhūtartha pratipādanāmarthyāt, tathāpi yāvad ekadeśo ‘pi kaścin na svakarāṇasaṃvedyo bhavati tāvat sarvāṇi parokṣam ivāpavargādiṣu sūkṣmeṣy artheṣu na dṛṣṭi buddhim utpādayati | tasmāc

listed. Concentration on the tip of the nose creates absolute perception of odour. Concentration on the tip of the tongue leads to absolute perception of flavour. Concentration on the palate leads to absolute perception of form. Concentration on the centre of the tongue leads to absolute perception of touch. Concentration on the root of the tongue leads to absolute perception of sound. In addition, the *bhāṣya* lists the moon, sun, planets, jewels and lamps as sensory objects for focussing the mind. The resulting heightened perceptions stabilise the mind, remove doubt and are a gateway to *samādhi*. Furthermore, the *bhāṣya* explains that although the true nature of reality can be revealed through scriptures, inferences or instructions from teachers, these must be experienced personally, through one's own senses, so that the experience is not second-hand. Otherwise doubts occur for the practitioner. However, if these heightened perceptions referred to in this *sūtra* are experienced personally, then faith, trust or confidence (*śraddhā*) in the statements of the scriptures etc., the entire yogic endeavour and especially the possibility of the desired liberation is strengthened.

3.II.3 Lakṣyayoga in the complex yoga taxonomies

The comparative analysis of Lakṣyayoga across the four early modern yoga taxonomies reveals that these texts are the first to treat Lakṣyayoga as an independent category, even though practices involving *lakṣyas* are considerably older. Earlier sources describe only a threefold scheme (*antar-*, *bahir-* and *madhyalakṣya*), whereas all texts that present Lakṣyayoga as a distinct type adopt the fivefold model (*ūrdhva-*, *adho-*, *bāhya-*, *antara-* and *madhyalakṣya*). Although various texts—such as the *Netratantra*, *Śivayogapradīpikā*, *Maṇḍalabrahmaṇopaniṣat* and *Advayatārakopaniṣat*—mention three *lakṣyas*, none presents them as a separate yoga. The earliest works to teach Lakṣyayoga as an au-

chāstrānumānācācāryopadeśopodbalanārtham evāvāsyam kaścid arthavīśeṣah pratyakṣikartavyah | tatra tadupadiṣṭārthaikadeśapratyakṣatve sati sarvam sūkṣmaviśayam api āpavargāc chraddhīyate | etadartham evedam cittaparikarma nirdiśyate | aniyatāsu vṛttiṣu tadviśayāyāṁ vaśikārasamjñāyāṁ upajātāyāṁ samarthaṁ syāt tasya tasyārthasya pratyakṣikaranāyeti | tathā ca sati śraddhāviryasmr̥ti-samādhayo 'syāpratibandhenā bhaviṣyantī |

tonomous yoga category were very likely the *Tattvayogabindu*, and the lost *Yogasvarodaya*. From the *Yogasvarodaya*, the category passed into the *Prāṇatosinī*, *Yogakarṇikā* and *Tattvayogabindu*, and from the latter into the *Hathasamketa-candrikā*. Nārāyaṇatīrtha's presentation of Lakṣyayoga in the *Yogasiddhāntacandrikā* may be understood as an attempt to integrate this increasingly influential category into the *Yogasūtra*. In a similar vein, and possibly in response to its growing prominence, Sundardās appears to have incorporated Lakṣ(y)ayoga into his *Sarvāṅgayogapradīpikā*. Across the corpus, the conceptual treatment of Lakṣyayoga remains strikingly consistent. Lakṣyayoga thus emerges as a defining category of texts with complex yoga taxonomies.

3.12 Vāsanāyoga

VĀSANĀYOGA, the “Yoga of mental residues”, is in the tenth position of the methods of Rājayoga presented at the beginning of *Tattvayogabindu*. In the *Yogasvarodaya*, it is the eighth method mentioned. However, neither text contains a specific description of Vāsanāyoga. However, the term *vāsanā* appears in several places in the texts. In the *Yogasiddhāntacandrikā*, Vāsanāyoga is the twelfth method for Rājayoga Nārāyaṇatīrtha mentions.⁷⁸⁶ The *Sarvāṅgayogapradīpikā* does not list Vāsanāyoga. The term *vāsanāyoga* is scarce in the entire yoga literature and only appears in the context of early modern yoga taxonomies. It is not found at all in the early and medieval yoga texts. The compound *vāsanāyoga* appears in a few places in tantric literature but never as an independent yoga category.

However, the term *vāsanā* itself is a technical term frequently used in Indian philosophy, especially in the context of the concept of *karma*. It plays a significant role in yoga and Advaita Vedānta but the term is equally important in Buddhist philosophy. The concept of the term *vāsanā* can be characterised as follows in the yoga philosophy of Pātañjalayoga and Advaita Vedānta, which is congruent with the context of the texts discussed here. *Vāsanā* de-

⁷⁸⁶ For an earlier discussion of Vāsanāyoga in the *Yogasiddhāntacandrikā* see Penna, 2004: 82–85.

notes a certain type of karmic imprint. In the commentary literature of the *Pātañjalayogaśāstra*, the term and concept of *vāsanā* is closely linked to the term and concept of *samskāra*. Both terms are often even used synonymously. However, there is a nuanced difference: A *samskāra* is a mental imprint that is left in the mind (*citta*) by every action (*karma*). *Samskāras* trigger thoughts, memories and further actions (*karma*). *Vāsanā*, on the other hand, refers primarily to cumulative inherent imprints (*samskāras*) that exert a subconscious influence on the person's personality and actions, a behavioural tendency caused by past actions. *Vāsanās* are also those *samskāras* that exert an influence on later rebirths or control the configuration of rebirth.⁷⁸⁷ Every action performed by a subject leaves an imprint or trace in the *karma* storage (*karmāśaya*) of the mind (*citta*).

Because the mind in Pātañjalayoga is the main component of the transmigrating subtle body (*sūkṣmaśarīra*), the configuration of the *karma* storage of the mind will determine the nature of future rebirth.⁷⁸⁸ Literally, *vāsanā* even means "scent" or, in this context, "scent trail". Metaphorically speaking, the actions leave behind a certain scent within the mental faculty (*citta*). This scent permeates the person and will continue to be felt in future actions for a long time because the accumulation of these habitual tendencies predisposes the person to certain future patterns of thought and behaviour. Thus, I think "mental residues" is a suitable translation. These patterns of thought and behaviour can be activated at any time, for example, triggered by sensory stimuli. In the context of a meditative yoga practice aimed at achieving the state called *samādhi* using concentration, a state characterised by a temporary standstill of mental activity, the *samskāras* and *vāsanās* in the yogin's mind, when activated by sensory stimuli, would repeatedly lead to newly arising mental activity and thus to distraction from this desired goal.

If these are active, most are considered a hindrance to the ultimate goal of yoga practice and are either to be reduced or at least should be rendered

⁷⁸⁷Cf. Bryant, 2009: 418.

⁷⁸⁸Cf. *Pātañjalayogaśāstra* 4.7-II.

inactive or latent. If the yogin is free from activated *samskāras* and *vāsanās* through yoga practice, he can not only reach the *saṃādhi* state, but he will also no longer be reborn. Only then he is able to be freed from the cycle of rebirth (*samsāra*). It is important to emphasise that certain *samskāras* and *vāsanās* are considered positive and work in favour of yoga practice, such as the habit of regular yoga practice (*yogābhyaṣa*) itself or good eating habits. However, all *samskāras* and *vāsanās* must be rendered inactive, for the final goal of the yoga of *Pātañjalayogaśāstra*, the *asamprajñātasamādhi*.⁷⁸⁹

Thus, when we encounter the term Vāsanāyoga, we naturally expect a yoga that aims at reducing the *vāsanās* in order to achieve mental stillness and thereby *mokṣa*.

3.12.1 The term *vāsanā* in *Tattvayogabindu* and *Yogasvarodaya*

Just as Dhyānayoga is mentioned in the taxonomies of the *Tattvayogabindu* and *Yogasvarodaya* without being treated as an independent category, the concept of *dhyāna* can still be inferred from the texts. Likewise, even without a dedicated section on Vāsanāyoga, the usage and conception of *vāsana* can be reconstructed.

In *Tattvayogabindu*, the term plays a role in the etymological word explanation (*nirukti*) of the word *avadhūta*. This *nirukti* is explained in XLIV.3 and XLIV.4:⁷⁹⁰

ātmā hy akāro vijñeyo vakāro bhavavāsanā |
dhūtas tatkampanam proktam so 'vadhūta nigadyate || XLIV.3 ||

The letter *a* is, in fact, to be known as the self and the letter *va* as mental residues of [mundane] existence; *dhūta* is said to be the shaking off of those [mental residues]; he is called an Avadhūta.

⁷⁸⁹ See *Pātañjalayogaśāstra* I.18, I.50-51 and Bryant, 2009: 70-72 on I.18 and ibid. 2009: 164-68 on I.50-51 for a summary of the classical commentaries.

⁷⁹⁰ Although most of the verses and passages in *Tattvayogabindu* XLIV are taken from *Siddhasiddhāntapaddhati*, there is no correspondence to the verses XLIV.3-4 in this case. These verses may be authorial. The *Yogasvarodaya* does not thematise the *avadhūta* at all.

*akārārtho jīvabhūto vakārārtho 'tha vāsanā |
etad dvayam yah jānati so 'vadhūta udāhṛtaḥ || XLIV.4 ||*

The meaning of the letter *a* is the existence of the embodied soul, the meaning of the letter *va* then mental residues. He who knows this couple is declared to be an Avadhūta.

Accordingly, an Avadhūta is characterised by not only knowing the being of the embodied soul (*jīva*) and the *vāsanās* (“mental residues”) produced by action (*karma*), but the Avādhūta is an embodied soul (*jīva*) who has already shaken off all *vāsanās* and, as the following verses XLIV. 5-10, let us know, has become a perfected yogin (*siddhayogin*) through yoga.

The term *vāsanā* reappears in the context of *Tattvayogabindu* LIII. This section is part of a thematic sequence of sections (XLVIII–LVII) that differentiate metaphysical concepts of cosmogony.

That which existed even before the Creator Rāmacandra calls the unmanifest (*avyakta*), nameless (*anāmā*) supreme reality (*param tattvam*). According to *Tattvayogabindu* XLVIII - LVII, the creation unfolds in pentads, giving rise to five qualities each. In section LIII, Rāmacandra introduces the next pentad. The pentad is based on the explanations of the pentad on *vyaktaśakti* of *Siddhasiddhāntapaddhati*.⁷⁹¹ The specific pentad consists of will (*icchā*), activity (*kriyā*), illusion (*māyā*), primordial nature (*prakṛti*) and speech (*vācā*). Each pentad has five properties. The will (*icchā*) consists of the five properties - intense passion (*unmāda*), mental residues (*vāsanā*), desire (*vāñchā*), mental state (*caitta*) and behaviour (*ceṣṭā*). The pentad can also be identified in the *Yugasvarodaya*.⁷⁹² None of the texts provides additional information on these five qualities.

The last mention of *vāsanā* occurs in section LVIII which is one of the largest sections of the entire text. Therefore, Rāmacandra probably considered this topic particularly important. It bears the title “Majesty of yoga”

⁷⁹¹ *Siddhasiddhāntapaddhati* 1.54.

⁷⁹² *Yugasvarodaya* (PT, p. 847).

(*yogasya māhātmyam*) and vehemently emphasises the indispensability of a teacher (*guru*) for the attainment of the reality of yoga (*yogatattva*). However, this should not be just any teacher, but a true teacher (*sadguru*):

*vikalpa etādrśo yathā samudramadhye mahattarakallolādambarah
prapañcavāsanā etādrśī yathodakamadhye mahattaraṅgāḥ | tādrśāt
saṃsārārṇavād yo nāvā param pāram prāpayati | sa sadguruḥ kathyate |*

Such discursive thinking is like the roar of mighty waves within the ocean [and] such manifold mental residues (*vāsanas*) are like great waves within the water, one who causes [the disciple] to reach the farther shore of such an ocean of Samsāra with a boat is called the true teacher.

In the *Yugasvarodaya*, the term *vāsanā* appears only within a cosmogonic context. In the *Tattvayogabindu*, its three occurrences—in discussions of the *avadhūta*, cosmogony, and the teacher's role—are likewise insufficient to imply a distinct method of Vāsanāyoga. Vāsanāyoga is therefore absent from both texts. Nonetheless, the analysis shows that the reduction of *vāsanās* constitutes a central motif in Rāmacandra's yoga system.

3.12.2 Vāsanāyoga in the *Yogasiddhāntacandrikā*

The *Yogasiddhāntacandrikā* is the only text amongst the texts of the complex late medieval taxonomies that contains a dedicated description of a Vāsanāyoga.

Nārāyaṇatīrtha locates Vāsanāyoga in the framework of his commentary on *Yogasūtra* 1.37 and 1.38⁷⁹⁵ and distinguishes two different methods of Vāsanāyoga. Let us first look at the first:

avāntaravāsanāyogam āha- vītarāgavīṣayam vā cittam || 37 ||

⁷⁹⁵ *Yogasiddhāntacandrikā*, Ed. p. 55-56.

With regard to [the two different methods of] Vāsanāyoga, it is said: Or, [the mind becomes stable when directed], on a mind without the desire for sense objects.

This *sūtra* presents one among several methods for attaining *samādhi*. In this case, mental stability is achieved by meditating on the mind (*citta*) of someone already free from craving for sense objects—typically one's realised teacher or a renowned master of the past. Crucially, the person's mind must be free of *vāsanās*. Nārāyaṇatīrtha explains:

vīteti | vītarāgaṁ nirvāsanāṁ yat sanakādīnām cittaṁ tadviśayaṁ tad-vibhāvanaparam kuryāt | nirvāsanavāsitam antahkaraṇāṁ kuryād iti yāvat | anenātra yogino mumukṣulābhena vāsanāyogo darśitah |

[Regarding] *vīta* [etc.] - One should make the mind the object [of meditation], [on] that [mind] which is without desire [and] without mental residues, [namely, the mind] of Sanaka and others; one should be intent on contemplating that.

The most important characteristic of the chosen mind is freedom from *vāsanās*. The key indicator of having chosen the right mind as the object of meditation is the practitioner's increased desire for liberation (*mokṣa*). In the further course of his commentary on *Yogasūtra* 1.37, Nārāyaṇatīrtha explains that Vāsanāyoga primarily leads to an increase in the sattvic quality of mind. This increase of *sattva*, in turn, increases the efficiency of all other practised yoga methods.⁷⁹⁴ The key to this practice is that by meditating on a mind free of *vāsanās*, one's own *vāsanās* are naturally extinguished.⁷⁹⁵ Let us now

⁷⁹⁴ *Yogasiddhāntacandrikā* (Ed. p. 56) regarding *sūtra* 1.37: *uktañ ca smṛtau - sattyāvalambanāṁ yat tad bijaṁ cittaviśodhane | bhavet sa vāsanāyogo yogāntaravivardhakah || iti ||* “It is said in the Smṛti: That which supports the sattvic constitution is the primary cause for the purification of the mind, this is the Vāsanāyoga which enhances the other yogas.” I have not yet succeeded in identifying the source text of this verse.

⁷⁹⁵ Ibid: *tejahpratibandhajalaśaityavad iti vinaiva sādhanāntaram yogino mokṣasukhaniṣṭhāsam-havāt | ayaṁ śubho vāsanāyogo viruddhavāsanānivarttaka iti || 37 ||* “Just as coolness arises from

turn towards the second method of Vāsanāyoga. Nārāyaṇatīrtha introduces this method as follows:

*vāsanāyogasyāvāntaram bhedam āha—
svapnanidrājñānālambanam vā || 38 ||*

With regards to the [other] distinction of Vāsanāyoga, it is said:
Or, [onto] the support of knowledge from dreams and sleep.

Nārāyaṇatīrtha explains in this regard that during sleep in dreams, some people have a vision of the favoured form of the divine, and others experience happiness through sleep. If this is the case, one can use these experiences as objects of meditation. This method works well because these experiences are based on previous very sattvic *vāsanās*. Meditating on them, therefore, also increases the sattvic quality in the waking state and thus leads to liberation.⁷⁹⁶

3.12.3 Vāsanāyoga in the complex yoga taxonomies

The term Vāsanāyoga appears as an independent yoga category only in the early modern yoga taxonomies, apart from Sundardās' *Sarvāṅgayogapradīpikā*. No Haṭha- or Rājayoga text outside this corpus treats it as a distinct method. Although both the *Tattvayogabindu* and *Yogasvarodaya* list Vāsanāyoga in their taxonomies, neither explains it. Only Nārāyaṇatīrtha's *Yogasiddhāntacandrikā* provides a definition: a practice that refines the mind by diminishing neg-

water when heat is obstructed, thus, without any other means, it is impossible for a yogin to be firmly established in the bliss of liberation. This auspicious Vāsanāyoga is the remover of the suppressed mental residues, so it is said."

⁷⁹⁶Ibid.: *svapne bhagavato yadrūpaṁ priyam ārādhayann eva prabuddha, evaṁ nidrādau yatsukham anubhūyate tad avalambanaṁ tad vibhāvanaparam cittaṁ kuryāt | pūrvavāsanāprāptasattvapradhānam evāntahkaraṇam kuryād iti yāvat || 38 ||* "With regard to a dream, worshipping the divine in the favoured form, similarly, when one is awake, the mind should make the happiness experienced during sleep, etc., the support; that is what should be contemplated. To put it plainly: The mind should indeed cultivate the predominance of purity obtained from previous impressions."

ative *vāsanās* or cultivating positive ones, functioning as an auxiliary to all other yogas.

Given that Nārāyaṇatīrtha wrote in Benares, while the *Yogasvarodaya*—the source of the North Indian *Tattvayogabindu*—likely has South Indian roots, the unelaborated Vāsanāyoga in both texts is unlikely to reflect his influence. It seems more probable that Rāmacandra omitted a description because none existed in his source text. Whether a recension of the *Yogasvarodaya* once contained such a passage remains uncertain. Considering the importance of *vāsanā* in yoga literature, the missing method was likely similar in intent to Nārāyaṇatīrtha's: reducing negative *vāsanās* or cultivating beneficial ones.

3.13 Śivayoga

ŚIVAYOGA, “the yoga of Śiva” is in the eleventh yoga of Rāmacandra's taxonomy of the fifteen methods of Rājayoga. Rāmacandra does not dedicate a specific section to Śivayoga, nor is the term mentioned again in the course of the text. The two verses mentioning the total number of fifteen yogas in the *Yogasvarodaya* only list eight. Śivayoga is not included in this incomplete list nor introduced as a separate topic in the *Yogasvarodaya*. However, Śivayoga likely was one of the missing seven yogas in the *Yogasvarodaya* for the following reasons. On the one hand, the *Yogasvarodaya* is a yoga text that originates from a Śaiva milieu. On the other hand, all other texts that deal with fifteen yogas also mention Śivayoga. Although the *Tattvayogabindu* adopts much of the content of the *Yogasvarodaya*, it conceals almost all traces of religious affiliation that were present in its source text. When Rāmacandra speaks of a god, he exclusively uses the neutral term *iśvara*. Śivayoga is not mentioned at all in the *Sarvāṅgayogapradīpikā*. In the Vaiṣṇava *bhakti* milieu of a sant like Sundardās, a Śivayoga would not have been expected.⁷⁹⁷ Once more, the only explicit description of a Śivayoga within the texts of the

⁷⁹⁷ See Horstmann and Rajpurohit, 2023: 7.

complex taxonomies is again found exclusively in Nārāyaṇatīrtha's *Yogasiddhāntacandrikā*.⁷⁹⁸

3.13.1 Śivayoga in the *Yugasvarodaya* and *Tattvayogabindu*?

The *Yugasvarodaya* and the *Tattvayogabindu* do not dedicate a separate section to Śivayoga as a subcategory of Rājayoga, as was the case with other subcategories of Rājayoga listed in the taxonomies of the fifteen yogas. Nonetheless, at least Rāmacandra incorporated the term within his list. The question of why Śivayoga is listed at all but then not described raises another question. Namely, what would have been expected in such a description of Śivayoga as a method of Rājayoga? The comparison of the teachings of both texts with those of the *Śivayogapradīpikā*,⁷⁹⁹ the first text ever to postulate Śivayoga as a unique system of yoga in relation to other yoga systems,⁸⁰⁰ shows striking parallels in content to the texts examined here. There are also clear connections between these texts from the perspective of reception history, as will be shown in this section. These observations, in turn, raise a further question, namely whether the entire yoga system presented in the *Yugasvarodaya* and *Tattvayogabindu* could also be understood as Śivayoga, or instead whether there is a sufficiently big difference to describe Śivayoga separately after its mention in the taxonomy. Notably, Cennasadāśivayogin, the author of the *Śivayogapradīpikā*, equates Śivayoga and Rājayoga in verse 1.13:

In reality, there is no difference between Śivayoga and Rājayoga.
Yet for those who worship Śiva [a difference] is thus declared, in
order to increase wisdom.^{801,802}

⁷⁹⁸ See Penna (2004: 80–82) for an earlier discussion of Śivayoga in the *Yogasiddhāntacandrikā*.

⁷⁹⁹ A critical edition was only recently completed as part of a dissertation by Powell (2023). I want to take this opportunity to thank Dr. Seth Powell for making his work available for consultation before the actual publication.

⁸⁰⁰ A textual history of the Sanskrit compound *śivayoga* is presented by Powell, 2023: 48–57.

⁸⁰¹ Translated by Powell, 2023: 315.

⁸⁰² *Śivayogapradīpikā* 1.13: *na bhedah śivayogasya rājayogasya tattvataḥ | śivārcinām evam ukto buddeḥ pravṛddhaye || 13 ||*

The *Yogasārasaṅgraha* contains a similar statement. Rājayoga, Śivayoga, *samādhi* and other terms for the highest soteriological state are equated here.⁸⁰³

The *Yogasvarodaya* constitutes a Rājayoga treatise produced in a Śaiva doctrinal environment. For instance, the text states that a yogin, as a knower of Jñānayoga, becomes Śiva,⁸⁰⁴ that the yogin becomes equal to Śiva through the practice of Haṭhayoga,⁸⁰⁵ or that the yogin, as a result of the practice of *madhyalakṣya*, wanders the world like Śiva, devoid of sin or merit.⁸⁰⁶ Furthermore, in the section on *yogamāhātmya*, a true teacher (*sadguru*) is equated with Śiva.⁸⁰⁷ Additional references to Śiva can be found throughout the *Yogasvarodaya*. In contrast, while Rāmacandra draws extensively from the *Yogasvarodaya* for the compilation of his text, he largely omits Śaiva terminology from his source to maintain religious neutrality.⁸⁰⁸ The parallels in content between our texts and the *Śivayogapradīpikā* are striking, making it pertinent to delineate the fundamental aspects of this similarity in light of the inquiry of this section. The *Śivayogapradīpikā* by Cennasadāśivayogin is dated by Powell to approximately 1400–1450 CE.⁸⁰⁹ Thus, we are situated around two hundred years prior to the composition of the *Tattvayogabindu* and the *Yogasvarodaya*.

In contrast to the fifteenfold yoga taxonomy of our texts, Cennasadāśivayogin employs the model often used in medieval yoga literature, comprising Mantra, Laya, Haṭha, and Rājayoga, which are considered subcategories

⁸⁰³ *Yogasārasaṅgraha*, Ed. p. 60: *rājayogaḥ samādhiś conmani ca manonmani | śivayogo layas tatvam śūnyāśūnyam nirañjanam || amanaskam yathā caitannirālambam nirañjanam | jīvanmuktiś ca sahajam ity adir hy ekavācakam ||*

⁸⁰⁴ *Yogasvarodaya* (PT, p. 831): *jñānayogaṇ pravakṣyāmi taj jñāni śivatām vrajet |*

⁸⁰⁵ Ibid. (PT, p. 835): *śivatulyo mahātmāsau haṭhayogaprasādataḥ |*

⁸⁰⁶ Ibid. (PT, p. 839): *śivavad vihared viśve pāpapunyavivarjitah |*

⁸⁰⁷ Ibid. (PT, p. 848): *nānāvikalpavibhrāntināśān ca kurute tu yaḥ | sadguruḥ sa tu vijñeyo na tu vairaprakalpakah | ata eva maheśāni sadguruḥ śiva āditah |*

⁸⁰⁸ Only one passage in the *Tattvayogabindu* explicitly reveals the Śaiva origins of its content: In section XXI.3, the highest soteriological state attainable through Jñānayoga is described as *sāṁbhavi sattā* (“the reality belonging to Śiva”). Īśvara and Śakti, however, Rāmacandra mentions quite frequently.

⁸⁰⁹ Powell 2023: 157.

of Śivayoga.⁸¹⁰ As mentioned in the above quote from *Śivayogapradīpikā* 1.13, Cennasadāśivayogin equates Śivayoga with Rājayoga, which he further subdivides into three categories: Sāṃkhyayoga, Tārakayoga, and Amanaska Rājayoga.⁸¹¹ Cennasadāśivayogin also refers to his Sāṃkhyayoga as Jñānayoga.⁸¹² To structure his text and teachings, Cennasadāśivayogin utilises the eight limbs of Aṣṭāṅgayoga.⁸¹³ This Aṣṭāṅgayoga, however, is not the standard model of the eight-limbed yoga of the *Pātañjalayogaśāstra* tradition, but rather a specific model of a group of texts that interchange *dhyāna* and *dhāraṇā* – a phenomenon otherwise only found in *śaḍāṅga* or *pañcāṅga* yoga systems.⁸¹⁴ Powell (2023: 168) explains that this interchange of *dhyāna* and *dhāraṇā* in an eight-limbed system is found only in the *Śivayogapradīpikā*. During the work on the critical edition of the *Tattvayogabindu*, especially the inspection of the oldest manuscripts, could show that other texts with eight-limbed systems also conserve this sequence.⁸¹⁵ Moreover, it turned out that this reversed sequence is also found in the transmission of the *Siddhasiddhāntapaddhati*, which is closely linked to the *Śivayogapradīpikā* and the *Tattvayogabindu*, in the manuscripts J₁ and J₂.⁸¹⁶ The transmission of the *Yogaśvarodaya* is problematic: it professes an eight-limbed yoga, yet the verse mentions only *dhāraṇā*, while discussion is devoted to *dhyāna* and *dhāraṇā* remains unexamined. This discrepancy, however, already betrays a tight historical reception between the four works. Furthermore, the *Śivayogapradīpikā* teaches a great variety of yogas, and thus presents a similar diversity of yoga

⁸¹⁰ *Śivayogapradīpikā* 1.3-4: śivatattvavidāṁ śreṣṭha vaksyāmi śṛṇu te 'dhūna | śivayogaṁ param
guhyam api tvadbhaktigauravāt || 3 || mantro layo haṭho rājayogaś ceti caturvidham | tam āhuḥ pūrvamu-
nayaḥ siddhāḥ śaṃbhuprabodhitāḥ || 4 ||

⁸¹¹ Ibid. *Śivayogapradīpikā* 1.10-II: so 'pi tridhā bhavet sāṅkhyas tārakaś cāmanā iti | pañcavimśati-
tattvānāṁ jñānaṁ tat sāṅkhyam ucyate || 10 || bahirmudrāparijñānād yogas tāraka ucyate | antarmudrā-
parijñānād amanaska itiritaḥ || 11 ||

⁸¹² Ibid. 4.31.

⁸¹³ Ibid. 2.4-5: śivayogaḥ sādhakānām sādhyas tatsādhanām haṭhāḥ | tasmād ādau prayoktavyam
haṭhayogaṁ imam śṛṇu || 4 || aṅgāny aṣṭau haṭhasyāpi bāhyāny abhyantarāṇi ca | yamādihir ato 'ṣṭāṅgair
devapūjāṁ samācareत् || 5 ||

⁸¹⁴ See table 10: *Yogaṅgas with Dhyāna before Dhāraṇā* in Powell (2023: 166) for an overview.

⁸¹⁵ See Section XXXI in the critical edition of the *Tattvayogabindu* on p. 206.

⁸¹⁶ See the edition of the *Siddhasiddhāntapaddhati* by Gharote and Pai (2016) in 2.32, Ed. p. 45.

categories as found in the texts with complex yoga taxonomies. The *Śivayogapradīpikā* includes ten interwoven yoga categories. The entire system is a system called 1. Śivayoga embedded in a system of 2. Aṣṭāṅgayoga. Within this, 3. Mantrayoga, 4. Layayoga, 5. Haṭhayoga, and 6. Rājayoga are situated. The latter is further divided into 7. Sāṃkhyayoga (= 8. Jñānayoga), 9. Tārakayoga, and 10. Amanaska Rājayoga.

In the context of the fourth limb of the eight-limbed framework of the *Śivayogapradīpikā* named *prāṇāyāma*, Cennasadāśivayogin differentiates between three types of *prāṇāyāma*: 1. natural (*prākṛta*), 2. modified (*vaikṛta*), and 3. *kevalakumbhaka*, which unfolds by itself, with or without the practice of the first two variants.⁸¹⁷ The first variant⁸¹⁸ actually refers to the *ajapā mantra*, which is possibly alluded to by Rāmacandra in section III, and explicitly instructed in the context of meditations (*dhyānas*) on the nine *cakras* in the manuscript U₂. However, the Mantrayoga of the *Śivayogapradīpikā* is subordinated to *prāṇāyāma*.⁸¹⁹ The second variant of *prāṇāyāma* aligns with that in *Tattvayogabindu* Section XXXI.⁸²⁰ In the third chapter of the *Śivayogapradīpikā*, which is dedicated to the fifth limb named *dhyāna*, we find detailed descriptions of the nine *cakras*,⁸²¹ and the sixteen *ādhāras*,⁸²² central themes also found in the *Tattvayogabindu* and *Yogasvarodaya*. The descriptions of the individual elements of both themes are largely congruent.

Alongside various similarities, there are also significant differences between the texts. For example, both texts include variants of Jñānayoga (*Śivayogapradīpikā* 4.31 refers to Sāṃkhyayoga as Jñānayoga). The *Śivayogapradīpikā* teaches a system with a total of twenty-five *tattvas* plus *puruṣa*.⁸²³ In contrast,

⁸¹⁷ *Śivayogapradīpikā* 2.22: *prāṇāyāmas tridhā proktah prākṛto vaikṛtas tathā | dvābhyaṁ vinā jrmhbhate 'sau kevalaḥ kumbhakah svayam* || 22 ||

⁸¹⁸ Ibid. 2.29-34

⁸¹⁹ See Powell, 2023: 205.

⁸²⁰ Ibid. 22.4: *āgamoktavidhānenā recapūrasvabhāvataḥ | yadi prāṇanirodhaḥ syād vaikṛtaḥ sa udīritāḥ* || 24 ||

⁸²¹ Ibid. 3.7-16.

⁸²² Ibid. 3.17-32.

⁸²³ See *Śivayogapradīpikā* 4.19-31. Additionally, the *tattva* system of the *Śivayogapradīpikā* is thoroughly analysed by Powell, 2023: 239-242.

the *Yogasvarodaya* and *Tattvayogabindu* teach a simpler system with only ten *tattvas*.⁸²⁴ While Cennasadāśivayogin initially defines a great soul (*mahātman*) as a soul that understands the true self (*ātman*) as ontologically distinct from the evolutes of *prakṛti*,⁸²⁵ he immediately thereafter proclaims the non-duality of *ātman* and *brahman* in the sense of Advaita Vedānta or the *bhedābheda* schools of Vedānta.⁸²⁶ In contrast, *Yogasvarodaya* and *Tattvayogabindu* teach a radical non-duality, the radical unity of the universal soul, individual soul, and creation,⁸²⁷ reminiscent of forms of Śuddhādvaita.⁸²⁸ In the context of Tārakayoga in the fourth chapter of the *Śivayogapradīpikā*,⁸²⁹ the three *lakṣyas* *antar*, *bāhya*, and *madhyalakṣya* are taught, whereas *Yogasvarodaya* and *Tattvayogabindu* teach five *lakṣyas*. There are additional divergences, but the most significant is that Cennasadāśivayogin's *Śivayogapradīpikā* situates all its teachings within the ritual and devotional framework of the Vīraśaivas.⁸³⁰ Thus, Cennasadāśivayogin defines Śivayoga in verse 1.15 as:

Śivayoga is five-fold, indeed: gnosis (*jñāna*) comprised of Śiva, devotion (*bhakti*) to Śiva, meditation (*dhyāna*) comprised of Śiva, Śaiva religious observance (*vrata*), and worship of Śiva (*arcā*).⁸³¹

Despite the clear Śaiva affiliation of the *Yogasvarodaya*, these elements are nowhere to be found. The same applies to the *Tattvayogabindu*. Even the eight-limbed (*aṣṭāṅga*) scheme of the *Śivayogapradīpikā* is regarded as a ritual worship of Śiva (*śivapūjā*)⁸³² and Powell (2023) concludes that it is precisely

⁸²⁴Cf. *Tattvayogabindu* XXXI.6 and *Yogasvarodaya* (PT, p. 836).

⁸²⁵Śivayogapradīpikā 4.28: *dehatrayam prathitasodaśadhāvikārān liṅgāni saptadaśadhā navadhā padārthaḥ | ātmānām aṣṭavidhayaḥ prakṛtisvabhāvaṇi jñātvā tad anya iti jīvati yo mahātmā* || 28 ||

⁸²⁶Ibid. 4.29–30: *satyaṇi jñānam anantaṇi yad brahmaṇi vadati śrutiḥ | muktānandasvariṇipām ca nanu tat tvam asi sthiram* || 29 || *naitad aham naitad aham ceti yad anyaṁ vibhāvayātmaṇam | so 'ham iti so 'ham iti nanu bhāvaya sarvam tvam ātmānam* || 30 ||

⁸²⁷See *Tattvayogabindu* XXI.7 and *Yogasvarodaya* (PT, p. 836).

⁸²⁸See Glasenapp, 1985: 270–272.

⁸²⁹Ibid. 4.32–52.

⁸³⁰Powell 2023: 8.

⁸³¹Śivayogapradīpikā 1.15: *jñānam śivamayaṇi bhaktiḥ śaivi dhyānam śivātmakam | śaivavrataṁ śivārceti śivayogo hi pañcadhā* || 15 || Translation by Powell, 2023: 315.

⁸³²Ibid. 2.1–5.

this devotional and ritual orientation that renders the yoga system of the *Śivayogapradīpikā* as Śivayoga.

Can we say from this comparative study that the yoga systems of *Yogasvarodaya* and *Tattvayogabindu* implicitly teach Śivayoga? This question cannot be answered definitively. It is a fact that, at the level of doctrinal content, all three texts exhibit numerous commonalities. Content-wise, this question could tentatively be answered in the affirmative. However, the strong Śaiva orientation,⁸³³ as observed in the *Śivayogapradīpikā*, is largely absent in the *Yogasvarodaya* and the *Tattvayogabindu*, with both texts effectively subordinating Śivayoga to Rājayoga. The degree of Śaiva orientation in the *Yogasvarodaya* based on the quotations in the *Prāṇatoṣīṇī* appears moderate, with ten mentions of the word *śiva*, and it is almost entirely extinguished in the *Tattvayogabindu*. From this perspective, the question posed in this subsection must be answered in the negative. Nevertheless, given the background presented here, the mysterious presence of the category Śivayoga in the fifteenfold taxonomies, which lists Śivayoga as a subcategory of Rājayoga and regrettably does not explicitly explain it, is easily elucidated. Śivayoga and Rājayoga would be essentially synonymous in content, as per the view initially mentioned by Cennasadāśivayogin. The fact that both systems also teach essentially the same practices would render the absence of a dedicated section explicitly explaining Śivayoga superfluous. Thus, it is quite possible that Rāmacandra shared a perspective similar to Cennasadāśivayogin. Furthermore, the striking content similarities, such as the specific sequence of the eight limbs of Aṣṭāṅgayoga, lead to the conclusion that the *Śivayogapradīpikā* and the *Yogasvarodaya*, and thereby also the *Tattvayogabindu*, which also draws upon the *Siddhasiddhāntapaddhati*, a text closely related to the *Śivayogapradīpikā*,⁸³⁴ originate from the same intertextual network. For this reason, I find it highly likely that the concept of Śivayoga, not explicitly

⁸³³The word *śiva* is mentioned a total of seventy-nine times in the *Śivayogapradīpikā*.

⁸³⁴For a discussion of the relationship between the *Śivayogapradīpikā* and *Siddhasiddhāntapaddhati* see Powell, 2023: 147–52.

described in the *Tattvayogabindu* and the *Yugasvarodaya*, should broadly align with that of the *Śivayogapradīpikā*.

3.13.2 Śivayoga in the *Yogasiddhāntacandrikā*

Nārāyaṇatīrtha situates Śivayoga, along with Brahmayoga,⁸³⁵ in his commentary on *Yogasūtra* 1.36:⁸³⁶

brahmayogaṁ śivayogañ cāha-
viśokā vā jyotiṣmati || 36 ||

It is said about Brahmayoga and Śivayoga:

Or, [steadiness of the mind is gained when it is directed onto that which is] without sorrow [and] luminous.

According to Nārāyaṇatīrtha, Śivayoga consists in fixing the gaze—internally and externally—on the inner light at the brow-centre, a form of samyama that dispels sorrow.⁸³⁷ He further states that Śivayoga, aided by the disciplines of Haṭhayoga, is free from strain and, through the luminous awareness of the witness, stabilises the mind; he identifies it with śāmbhavī-mudrā.⁸³⁸ His explicit appeal to Haṭhayoga indicates that Śivayoga/śāmbhavīmudrā is not an alternative path but a complementary practice, plausibly drawing—like his other Haṭhayoga teachings—on the Haṭhapradīpikā as its source.

Nārāyaṇatīrtha then quotes the *Amanaska*⁸³⁹ without reference:

antarlakṣyā bahirdṛṣṭir nimeṣonmeṣavarjītā |
esā hi śāmbhavī mudrā sarvatantreṣu gopitā ||

⁸³⁵The discussion of Brahmayoga can be found in the following chapter on p. 425.

⁸³⁶See Penna (2004: 80–82) for another discussion of Śivayoga in the *Yogasiddhāntacandrikā*.

⁸³⁷*Yogasiddhāntacandrikā* (Ed. p. 55): athavā bhrūmadhyādau jyotirūpe pratyagātmani bahirdṛṣṭibandhena manasāḥ samyamād viśokā |

⁸³⁸Ibid. (Ed. p. 55): hathayogādāv ivāyāsakṛtaklesarahitā jyotiṣmatī sākṣiviṣayā samvin manasāḥ sthairyahetur iti śivayogah | ayam eva śāmbhavī mudrety ucyate |

⁸³⁹*Amanaska* 2.10; *Haṭhapradīpikā* 4.6.

The focus is internal, the gaze external, unblinking: this is the *sāmbhavīmudrā* concealed in all the Tantras.⁸⁴⁰

Immediately after that, Nārāyaṇatīrtha explains that *sāmbhavīmudrā* can also be mastered through *yogāsana-*, *cāñcarī-*, *bhūcarī-*, *khecarī-*, *agaucarī-* [and] *nirvāṇamudrā*. However, the instructions for these needing to be obtained from a teacher.^{841,842} Nārāyaṇatīrtha's association of *sāmbhavīmudrā* and Śivayoga is insightful, as *sāmbhavīmudrā* is the central practice of the Rājayoga of the *Amanaska*,⁸⁴³ and Cennasadāśivayogin also teaches *sāmbhavīmudrā* as part of his Śivayoga system⁸⁴⁴ which establishes yet another conceptual bridge between Rāja- and Śivayoga.

3.13.3 Śivayoga in the complex taxonomies

Given the absence of an explicit account of Śivayoga in the *Tattvayogabindu* and the *Yogasvarodaya*, despite its inclusion in their complex yoga taxonomies, a comparative examination of Śivayoga across the four early modern taxonomic texts yields important insights into this category and its reception-history, particularly in relation to the authoritative *Śivayogapradipikā*. Moreover, Nārāyaṇatīrtha's *Yogasiddhāntacandrikā*—the only one of these texts to offer a detailed treatment—provides a valuable perspective on how a 17th

⁸⁴⁰This is the translation of our critical Edition of the *Hathapradipikā* (2024), which also quotes this verse in 4.6.

⁸⁴¹Ibid.: *sā ca yogāsanacāñcaribhūcarīkhecarya'gaucarīnirvāṇamudrābhīḥ siddhyati | prakāras guru-mukhād avagantayah |*

⁸⁴²Some of the *mudrās* mentioned here by Nārāyaṇatīrtha, but not explained, are given more detailed descriptions under the same or similar names in the *Jogpradipyakā* of Jayatarāma. Jayatarāma teaches a total of twenty-five *mudrā* techniques. For the *cāñcarimudrā*, which Jayatarāma calls *cācarimudrā*, see verses 688–690. The *bhūcarimudrā* is described in verses 691–693. For the *agocarimudrā*, see verses 694–695. A brief description of the techniques in English can be found in the introduction to the Kaivalyadhama edition at Maheśānanda, Sharma, Sahay, and Bodhe, 2006: 132–133. I have not yet been able to identify descriptions of *yogāsanamudrā* and *nirvāṇamudrā* in other texts. For a detailed discussion of *khecarimudrā* see Mallinson, 2010.

⁸⁴³*Amanaska* 2.2–10.

⁸⁴⁴*Śivayogapradipikā* 5.3.

century Brahmin *samnyāsin* and learned author in Benares understood the practice termed Śivayoga.

The lack of a concrete description in the *Tattvayogabindu* and *Yogasvarodaya* makes a comparison with the *Śivayogapradīpikā* particularly instructive, especially since the *Yogasiddhāntacandrikā* cannot have served as their source. This comparison reveals that the *Yogasvarodaya* and, by extension, the *Tattvayogabindu* participate in the same intertextual network as the *Śivayogapradīpikā*. They share core doctrinal features, such as a system of nine *cakras*, sixteen *ādhāras*, a set of three to five *lakṣyas*, and five *vyomas*. All three texts also present an Aṣṭāṅgayoga in which the classical Pātañjalean sequence is inverted, placing *dhyāna* before *dhāraṇā*. Although the Śaiva orientation is attenuated in the *Yogasvarodaya* and almost entirely absent from the *Tattvayogabindu*, their doctrinal architecture nonetheless remains strikingly similar. This suggests that a separate exposition of Śivayoga within these works would have been redundant, since a Śivayoga matching that of the *Śivayogapradīpikā* would overlap almost entirely with what these texts already teach.

For Nārāyaṇatīrtha, whose principal aim in the *Yogasiddhāntacandrikā* was to anchor the fifteen yogas circulating in Benares within the *Yogasūtra*, thereby reinforcing the universality and superiority of his own system, Śivayoga is identified with *śāmbhavīmudrā*. He appears to have drawn the practice from the *Haṭhapradīpikā* and seems unaware of independently organised systems bearing the name Śivayoga. His alignment of *śāmbhavīmudrā* with haṭhayogic practice—further supported by his assertion that it may be mastered with the aid of other *mudrās*—confirms that his conception of Śivayoga is rooted in Haṭhayoga rather than in the older Śaiva Śivayoga traditions represented by the *Śivayogapradīpikā*.

3.14 Brahmayoga

BRAHMAYOGA, the “Yoga of Brahman”, is linked to the key Vedāntic term *brahman*. In the early *Upaniṣads* (750–500 BCE), *brahman* denotes the

immortal, infinite Absolute—the causeless ground of all being from which everything originates. From this philosophical notion also emerged the anthropomorphic male principal deity Brahmā, with all goddesses and gods, including Brahmā, being aspects of Brahman. A significant concept linked to this is the essential identity of Brahman with the individual self or essence of a person, the Ātman. A paramount goal, especially in early Vedāntic yoga texts, such as the *Kathopaniṣad*,⁸⁴⁵ is to realize this identity between one's microcosmic self and the macrocosmic Brahman, thereby recognizing one's essential immortality and achieving liberation (*mokṣa*) from the cycle of rebirth (*samsāra*). The preferred means here, and in many other Vedāntic yoga texts, is meditative absorption through reciting the syllable *oṁ*. This syllable is considered the ideal sonic representation of Brahman and thus capable of making the essential unity between the individual self and the transcendent Brahman experientially accessible.⁸⁴⁶ Here, originally Vedic ideas are combined with concepts from the Śramaṇa movement's Proto-Sāṃkhyayoga. These concepts and terms, already circulating on the Indian subcontinent in pre-Christian times, exerted significant influence on later yoga traditions so that various core elements and fundamental ideas from that time can still be found in yoga literature centuries, even millennia later. For this reason, these core elements and fundamental ideas also resonate in early modern descriptions of Brahmayoga, the “Yoga of Brahman”.

In the taxonomy of the fifteen methods of Rājayoga, Rāmacandra places Brahmayoga in twelfth position. Apart from this mention, no further discussion appears. It is possible that, as with Śivayoga, Brahmayoga in the *Yoga-tattva-bindu* is treated as synonymous with Rājayoga and therefore omitted.⁸⁴⁷

⁸⁴⁵ See Haas (2018) for a recent comprehensive study on the *Kathopaniṣad*.

⁸⁴⁶ Cf. *Kathopaniṣad* 2.15–17.

⁸⁴⁷ In the introductory verse of the *Yogasvarodaya* (Ed. p. 831) it is said of the fifteen methods of Rājayoga: *rājaty etad brahmaśiva ebhiś ca pañcadaśadhā* || “By these fifteen yogas, this person who abides in Brahman shines [like a king].”

In the *Yogasvarodaya*, the term Brahmayoga does not occur. The two verses that give the total number of fifteen yogas list only eight; Brahmayoga is missing from this partial list and is not introduced elsewhere. Since all other complex yoga taxonomies include Brahmayoga, it is likely among the seven lost yogas of the *Yogasvarodaya*. Nārāyaṇatīrtha places Brahmayoga ninth in the *Yogasiddhāntacandrikā*. In the *Sarvāṅgayogapradīpikā*, Sundardās groups it under Sāṃkhyayoga together with Jñānayoga and Advaitayoga, making it the eleventh and thus one of the penultimate yogas in his progressive system of twelve. Both Nārāyaṇatīrtha and Sundardās provide detailed accounts of their versions of Brahmayoga.

3.14.1 Brahmayoga in the *Yogasiddhāntacandrikā*

As with Śivayoga, Nārāyaṇatīrtha discusses Brahmayoga in his commentary on *Yogasūtra* 1.36.^{848,849} Here, Brahmayoga entails focusing the mind on a luminous (*jyotiṣmati*), sorrowless (*viśokā*) meditation object—Brahman in the form of *nāda* (“resonance”) located in the eight-petalled lotus of the heart. Union of the mind with this *nāda* is said to be free from the distress caused by other yogic efforts and is “luminous” because its object is light, namely the gnosis inherent in the *nāda*, composed of consciousness and bliss. When the practitioner unites the mind with the *nāda*, the mind becomes still.⁸⁵⁰ The practice involves a combination of meditation, visualisation, *prāṇāyāma*, and the recitation of the three letters A–U–M forming the mantra *om*:

*tathā hy ayam atra kramah |
hṛdayādho 'dhomukham aṣṭadalaṁ kamalam recakeṇordhvamukham
vibhāvyā, tatra sūryamandalam dvādaśakalātmakam jāgaritasthānam
akāraṁ, tadupari candramaṇḍalam ṣodaśakalātmakam svapnasthānam
ukāraṁ, tadupari vahnimāṇḍalam daśakalātmakam suṣuptisthānam*

⁸⁴⁸ See p. 423 for the translation of this *sūtra*.

⁸⁴⁹ See Penna (2004: 89–80) for a discussion of Brahmayoga in the *Yogasiddhāntacandrikā*.

⁸⁵⁰ *Yogasiddhāntacandrikā* (Ed. p. 54): *viśoketi...saṃvin manasaḥ sthitihetur ity arthah*.

makāram, tadupari nādākhyam turiyam brahma vibhāvayed iti brahmayogah |

Thus, indeed this is the respective sequence:

In the lower [part of] the heart there is an eight-petaled lotus facing downward, by means of *recaka*-*kumbhaka*?]⁸⁵¹ it should be made upward facing, there, one should contemplate the orb of the sun, consisting of twelve digits, the wakeful state [and] the letter A; above that the orb of the moon, consisting of sixteen digits, the dream state [and] and the letter U; above that the orb of fire, consisting of ten digits, the deep sleep state [and] the letter M; above that, that which is known as Nāda, the fourth state, the Brahman. This is Brahmayoga.

The exact execution of the practice is not clearly discernible. Nārāyaṇatīrtha leaves it ambiguous whether the practitioner of Brahmayoga should perform all the individual steps of the visualization during precisely one *recaka*, or if one or even several *recakas* should be performed per individual step of the visualization. The practice could also be interpreted in such a way that a single *recaka* suffices to make the eight-petaled lotus face upward, and the meditation steps are then carried out without further breath technique. Similarly, it could be understood that several *recakas* are practiced until the eight-petaled lotus faces upward, after which the meditation steps are practiced without additional breath techniques. The execution of the meditation is easier to comprehend. The three steps are apparently to be performed in immediate succession to [mentally] recite an elongated *om*, whose concluding M (*makāra*) transitions into the *nāda*, which is associated with Brahman and the fourth state (*turiya*). Subsequently,

⁸⁵¹ Since the yoga technique described here is complex and takes some time, *recaka* likely refers either to a very prolonged exhalation or an exhalation followed by a breath retention (*kumbhaka*) with empty lungs.

Nārāyaṇatīrtha specifies this *nāda* by means of a quotation he draws from the *Gītāsāra*:⁸⁵²

*anāhatasya śabdasya tasya śabdasya yo dhvaniḥ |
dhvaner antargataṁ jyotir jyotir antargataṁ manah ||
tan mano vimalam yāti tad viṣṇoh paramam padam |*

The tone of that sound is that of the unstruck sound. A light is inside the tone [and] the mind is inside the light. That mind becomes pure. That is the supreme state of Viṣṇu.

Thereafter, Nārāyaṇatīrtha cites the *Hamsopaniṣad*, which prescribes not the recitation of *om* but that of *haṁsa*, the *ajapā* mantra.⁸⁵³ It remains unclear whether both recitations are alternatives or whether the *ajapā* follows an initial recitation of *om*. Concentration on the *nāda* then leads the practitioner through a sequence of ten sounds perceived during contemplation:

*asyaiva japakotyā nādam anubhāvayati yas tasya daśavidha upajāyate |
ciṇīti prathamah, ciṇciṇīti dvitīyah ghanṭānādas trītyah, śaṅkhanādas
caturthah, pañcamas tantrīnādah, saṣṭhas talanādah, saptamo veṇunā-
dah, aṣṭamo bherīnādo, navamo mṛḍāṅganādo, daśamo meghanādah |
navamam parityajya daśamam evābhyaaset |*

Thus, caused by practicing 10 million repetitions (*japa*) of that sound, then types of that [sound] arise: The first sound is *ciṇī*, the second *ciṇciṇī*,⁸⁵⁴ the third the sound of a bell, the fourth the sound of a conch, the fifth the sound of strings (*tantri*), the sixth the sound of [clasping?] palms, the seventh the sound of a flute, the eighth the sound of the *bherī*-drum, the ninth the sound of

⁸⁵²=*Uttaragīta* 41cd-42 and *Hathapradīpikā* 4.49.

⁸⁵³*Yogasiddhāntacandrikā* (Ed. pp. 54–55): *hamsopaniṣadi coktaḥ – hamsānusamdhānaphalabhbuto 'nekavidhah saphalah*.

⁸⁵⁴These terms may be meant onomatopoeically. The sound is reminiscent of the chirping of a bird or the chirping of a cricket.

the *mṛdaṅga*-drum, and tenth the sound of a cloud. Having given up the ninth, he shall practice the tenth only.

When the mind is fixed on *nāda*, according to Nārāyaṇatīrtha, the mind enters a state of absorption, and mental activity dissipates. Sin and merit are burned away. By the nature of pure potency (*maśakti*),⁸⁵⁵ Sadāśiva is revealed as the all-encompassing peace of mind.⁸⁵⁶

3.14.2 Brahmayoga in the *Sarvāṅgayogapradīpikā*

Sundardās's Brahmayoga, as described in his *Sarvāṅgayogapradīpikā* (4.25-35),⁸⁵⁷ is a form of contemplation,⁸⁵⁸ which he presents as difficult.⁸⁵⁹ Without experience, one cannot reach its end.⁸⁶⁰ Sundardās describes that only a selfless person attains Brahmayoga, whereas one who indulges in sensory pleasures wanders aimlessly.⁸⁶¹ In *Sarvāṅgayogapradīpikā* 4.27 Sundardās writes:

*brahmayoga soī bhala pāvai | pahile sakala sādhi kari āvai |
brahmayoga saba ūpara soī | brahmayoga bina mukti na hoī || 27 ||*

That person truly attains Brahmayoga who first masters all practices and then comes to it. Brahmayoga is supreme above all, [and] without Brahmayoga, there is no liberation.

With Brahmayoga, Sundardās initially seems to describe a state that must be attained. As an independent practice, Brahmayoga is an advanced form

⁸⁵⁵ According to Rodrigues (2023) the term *maśakti* is a synonym of the well-known *citsākti*. For a discussion of the term, see Rodrigues (2023: 56-66).

⁸⁵⁶ *Yogasiddhāntacandrikā* (Ed. p. 55): *tasmān manovilīne manasi gate saṃkalpavikalpe dagdha-punyapāpe sadāśivo maśaktiyātmanā sarvatrāvasthitāḥ śāntaḥ prakāśayati | ity ādinā |*

⁸⁵⁷ See Burger (2014: 703-704) for her discussion of Brahmayoga in the *Sarvāṅgayogapradīpikā*.

⁸⁵⁸ *Sarvāṅgayogapradīpikā* 4.25c: *brahmayoga kā kaṭhina bicārā |*

⁸⁵⁹ Ibid. 4.26a: *brahmayoga ati dūrlabha kahiye |*

⁸⁶⁰ Ibid. 4.25d: *anubhava vinā na pāvai pārā || 25 ||*

⁸⁶¹ Ibid. 4.26bd: *paracā hoī tabahīm tau lahiye | brahmayoga pāvai niḥkāmī | bhramata su phirai indriyārāmī || 26 ||*

of yoga, because, as Sundardās explains, all preliminary exercises must have been mastered to practice it. This likely refers to a prolonged yoga practice comprising the previously described yogas, which qualify the practitioner for Brahmayoga. One must have progressed far enough on the yogic path that, as mentioned earlier, selflessness has been achieved and one no longer indulges in sensory pleasures. In verses 4.29–35, Sundardās then describes what can either be interpreted as a mystical form of contemplation or as an introspective experience of mystical unity. This is articulated in the form of a verbalization from the first-person perspective, demonstrated by two of these verses. In *Sarvāṅgayogapradīpikā* 4.29 and 4.33, Sundardās writes:

*saba saṃsāra āpa maim deśai | pūraṇa āpu jagata mahim peṣai |
āpuhi karatā āpuhi haratā | āpuhi dātā āpuhi bharatā || 29 ||*

All of existence reveals itself within me, the world is to be seen completely in the self. I am the creator, I am the destroyer. I am the giver, I am the sustainer.

*aham abheda achedya aleśā | aham agādha su akala adesā |
aham sadodita sadā prakāśā | sakṣi aham sarva mahim vāsā || 33 ||*

I am inseparable, I am unassailable, without stain. I am unfathomable, supremely timeless, and unseen. I am eternally arisen, always luminous. I am the witness, dwelling in all the universe.

In the last verse, Brahmayoga is even equated with Brahman itself:

*aham parama ānandamaya aham jyoti nija soī |
brahmayoga brahmahi bhayā dubidhyā rahī na koi || 36 ||*

I am supremely filled with bliss, I am the self-luminous light. Brahmayoga is Brahman itself, fear and doubt do not remain anymore.

3.14.3 Brahmayoga in the complex yoga taxonomies

The comparative analysis of Brahmayoga within the four texts of the complex early modern yoga taxonomies reveals, on the one hand, the underlying continuities of the Vedāntic concept of Brahman and, on the other hand, exciting developments in the yoga practices associated with the term Brahmayoga in the 16th and 17th centuries.

For Nārāyaṇatīrtha, Brahmayoga is a form of yoga distinguished by a complex technique involving the syllable *om*, associated with Brahman, culminating in absorption into its *nāda*. After the practitioner has performed this practice and passed through various stages of perceiving the *nāda*, Sadāśiva is ultimately revealed as all-encompassing inner peace. Notably, the practice culminates not in the revelation of Brahman but in the revelation of Sadāśiva.

For Sundardās, Brahmayoga is both a state and a practice. It is a state in which the practitioner must have already reached a very advanced level of yoga practice. In the context of his twelve-limbed yoga system, one must first have mastered Bhaktiyoga and Haṭhayoga. Through Bhaktiyoga, one's devotion to Rāma, Sundardās' term for the unmanifest consciousness (*avyakta puruṣa*), must have become unwavering.⁸⁶² Through the diverse practices of Haṭhayoga, body, breath, and mind are cultivated to a degree that allows Brahmayoga to arise. This initially occurs through the overarching category of Sāṃkhyayoga, where duality becomes conscious. In the state and contemplation of Brahmayoga, the practitioner experiences and realises both self and world as a unity, eventually dissolving duality and unity in the non-duality of Advaitayoga, the final stage of his system. It is fascinating to observe how Sundardās attempts to harmonise the philosophical differences of Sāṃkhya, Vedānta, and Advaita Vedānta by merging them into a progressive sequence. His descriptions of Brahmayoga read like a collection of Upaniṣadic statements on the essential identity of Ātman and Brahman.

⁸⁶² For an analysis of Bhaktiyoga in Sundardās's *Sarvāṅgayogapradīpikā*, see p. 468.

In light of the *Yogasiddhāntacandrikā* and the *Sarvāṅgayogapradīpikā*, despite the absence of specific descriptions of Brahmayoga in the *Yogasvarodaya* and *Tattvayogabindu*, it seems plausible that the undescribed Brahmayoga in these two texts would have incorporated core elements and fundamental ideas of Vedānta. Perhaps the authors understood Brahmayoga, as in the case of Śivayoga, as another synonym for Rājayoga.

3.15 Advaitayoga

ADVAITAYOGA, the “Yoga of non-duality” is a rare term in yoga literature. A search for the term *advaitayoga* in the digitised collections of Sanskrit [yoga] texts yielded an astonishingly low number of results. The compound *advaitayoga* in the sense of a distinct yoga category appears only in the yoga texts of the 16th and 17th centuries. Besides the texts of the complex yoga taxonomies, I found the term only in one other text, namely in the *Hathapradīpikā Siddhāntamuktāvali*,⁸⁶³ where a total of 48 verses (6.115–162) are dedicated to this yoga.

In the *Yogasvarodaya*, the term *advaitayoga* is entirely absent in the extant transmission. However, Advaitayoga is present in the three other complex yoga taxonomies.

Advaitayoga is the thirteenth method of Rājayoga in the *Tattvayogabindu*. Beyond this mention, the term *advaitayoga* does not appear in the text, and it is not treated as an independent topic. Similar to the cases of Śivayoga and Brahmayoga, Advaitayoga could be implicitly present in the text, making a separate description redundant for Rāmacandra. Indeed, in the context of Section XXI, there is an explicit reference to applying non-dualistic thinking

⁸⁶³The *Hathapradīpikā Siddhāntamuktāvali* survives in a single manuscript (MMPP Ms. No. 6756) from 1708 CE. The manuscript contains a recension of the *Hathapradīpikā* with a total of six chapters and 1553 verses, making it by far the most extensive recension of the *Hathapradīpikā*.

to achieve Jñānayoga.⁸⁶⁴ Rāmacandra states that one who is devoted to non-duality will always attain the reality of Śaṁbhū.⁸⁶⁵

Sundardās presents Advaitayoga as the final non-dual state, viz. the goal in his twelve-limbed sequence of yogas and not as an independent method. For Nārāyaṇatīrtha, Advaitayoga is a specific method of meditative murmuring (*japa*) of the mantra *om* or *prāṇava*. Since Advaitayoga has already been covered in the context of the analysis of Jnānayoga in the *Yogasiddhāntacandrikā* on p.344, it need not be repeated here. Therefore, only the determination of Advaitayoga in the *Sarvāṅgayogapradīpikā* remains to be addressed.

3.15.1 Advaitayoga in the *Sarvāṅgayogapradīpikā*

Sundardās's description of Advaitayoga (4.37-50)⁸⁶⁶ follows his description of Brahmayoga. As previously mentioned, this is not a practice but rather the final state of yoga, the description of which begins in verses 4.30-36. While the mystical experience described in the Brahmayoga verses, which can be articulated as an infinite and absolute experience of unity, remains within the realm of the comprehensible, Sundardās uses his formulations to immerse the reader into the ultimate dissolution of the non-duality state, the final step in his progression through the twelve yogas. Subsequently, Advaitayoga is the direct result of the preceding contemplation of Brahmayoga. Through numerous negations, Sundardās attempts to show what lies beyond any form of description or comprehension. This can be illustrated with some examples:

⁸⁶⁴ *Tattvayogabindu* XXI.1: *ekam eva jagat paśyed viśvātmā suvibhāsvaram | avikalpatayā yuktyā jñānayogaṇ samācaret* || “He shall see the world as only one, illumined by the supreme self. By the method of non-dualistic thinking, he shall accomplish Jñānayoga.”

⁸⁶⁵ Ibid. XXI.3ab: *prāpnōti śāṁbhavīṇ sattāṁ sadādvaitaparāyaṇah* |

⁸⁶⁶ See Burger (2014: 703-704) for her discussion of Advaitayoga in the *Sarvāṅgayogapradīpikā*.

*aba advaita sunahum ju prakāsā | nāham nā tvam nām yahu bhāsā |
nahim prapāmca tahām nahim pasārā | na tahām sṛṣti na sirajanahārā ||*
37 ||

Now listen to the realisation of non-duality: there is no “I”, no “you” and nothing that arises. There is no mundane world, no spaciousness, no creation and no creator.

*na tahām prakṛti puruṣa nahim icchā | na tahām kāla karma nahim
vāṁchā | na tahām śūnya aśūnya na mūlā | na tahām suksma nahim
sathūla || 38 ||*

There, neither primordial nature nor consciousness exists, there is no desire. There, neither time nor activity nor aspirations exist. There is neither void nor non-void nor root. There, neither subtle nor gross matter exist.

*na tahām bhāva nahim tahām bhaktī | na tahām mokṣa nahim tahām
muktī | na tahām jāpya nahim tahām jāpi | na tahām mantra nahim laya
thāpi || 46 ||*

There, neither existence nor devotion exists. There, neither liberation nor salvation exists. There, neither the recitation nor the one who recites exists. There, neither Mantra nor absorption exists.

Various other negations follow, which also negate specific yoga practices:

*na tahām sādhaka siddha samādhī | na tahām yoga na yuktyārādhī | na
tahām mudrā bāmdhana lāgai | na tahām kundalini nahim jāgai || 47 ||*

There, neither the practitioner nor the accomplished dwelling in *samādhi* exists. There, neither yoga nor the means of worship exists. There, neither seals nor locks apply. There, the *Kuṇḍalinī* does not awaken.

In conclusion, Sundardās states:

*jñē jñātā nahim jñāna taham dhye dhyātā nahim dhyāna | kahanahāra
sundara nahim yaha advaita baśāna || 50 ||*

There, neither the knower, the known, nor knowledge exists.
There, neither the meditator, the meditated upon, nor meditation exists. Sundar says, there is no speaker; this is the abode of non-duality.

Structurally, Advaitayoga, along with Jñānayoga and Brahmayoga, is situated within the overarching category of Sāṃkhyayoga. Sundardās depicts a progression through these four yogas. Sāṃkhyayoga initially teaches the distinction between the Self and the Non-Self, the doctrine of dualism between consciousness and matter from the perspective of the classical Sāṃkhya system. The goal of Sāṃkhyayoga is to recognise this duality as the difference between what is the Self and what is not the Self. Following this is Jñānayoga, which fundamentally shifts the perspective from duality to identification. The aim of Jñānayoga is to recognise the non-difference between the Self (*ātman*), the body, and the world. Only after the practitioner has recognised this fundamental unity can he, through Brahmayoga, perceive the entire world within himself. Ultimately, in the resulting Advaitayoga, the state of duality and conceptual distinctions are transcended, and all opposites dissolve. The practitioner is detached from the world, maintaining equanimity toward all existing phenomena without negating their existence. All the yogas described by Sundardās within the framework of the twelve yogas ultimately aim at this non-dual state. In the state of Advaitayoga, where duality is overcome, no limiting concepts remain, and the practitioner attains the state of final liberation.

3.15.2 Advaitayoga in the complex yoga taxonomies

The comparative analysis of Advaitayoga within the four texts of the complex early modern yoga taxonomies sharpens our understanding of this yoga

category. While Rāmacandra's Jñānayoga involves the application of non-dualistic thinking, Nārāyaṇatīrtha situates both Jñānayoga and Advaitayoga in his *Yogasiddhāntacandrikā* within the context of his commentary on *Yogasūtra* 1.28. For Nārāyaṇatīrtha, both methods are based on the murmuring (*japa*) of the mantra *om* or *pranava*. This *japa* practice only differs in its accompanying contemplation method. The variant of Jñānayoga involves contemplation focused on the distinction between consciousness (*puruṣa*), primal nature (*prakṛti*), and its effects (*tatkārya*). In contrast, the Advaitayoga variant involves an alternative contemplation focused on the non-difference between the supreme Self (*paramātman*) and the individual self (*jīva*).⁸⁶⁷

In Sundardās's *Sarvāṅgayogapradipikā*, Jñānayoga and Advaitayoga are situated within the same tetrad along with Brahmayoga. All three yogas are forms of Sāṃkhyayoga. However, Sundardās presents Advaitayoga as the final non-dual state of yoga and no longer as a specific method that can be applied to reach this state. If Rāmacandra held a similar perspective, it would be plausible why he did not dedicate a separate section to Advaitayoga in the *Tattvayogabindu*, even though one searches in vain for Advaitayoga in the *Yogasvarodaya*. Thus, only the *Yogasiddhāntacandrikā* explicitly includes a method of Advaitayoga among the early modern texts with complex taxonomies.

Remarkably, the *Hathapradipikā Siddhāntamuktāvali* describes Advaitayoga as a practice or method and state. The state is the identity of Ātman and Brahman (6.124, 6.121). The practitioner transcends all dualistic perceptions and realises the omnipresent nature of the Self (6.130, 6.150). As a practice, Advaitayoga involves deep meditation and contemplation, whereby the mind is centred on the Self and unity with Brahman. This is represented by the focus on the inner and outer merging of the Self with the universe (6.120) and the contemplation of *nāda* (6.133).

⁸⁶⁷ *Yogasiddhāntacandrikā* (Ed. p. 46): *kiñ ca, japa ity anena mantrayogah, arthabhāvanam ity anena vivekajñāna 'bhyaśarūpo jñānayogah, abhedabhāvarūpo 'dvaitayogaś ca samgrhitah |*

3.16 Siddhayoga

SIDDHAYOGA, the “Yoga of the Siddhas,” is the fourteenth method of Rājayoga in Rāmacandra’s *Tattvayogabindu*. The text distinguishes between two variants of Siddhayoga. In the transmission of the *Yogasvarodaya*, however, it is entirely absent—neither listed nor mentioned elsewhere. Nārāyaṇatīrtha does not describe a Siddhayoga but a Siddhiyoga, which appears as the eleventh yoga in his *Yogasiddhāntacandrikā*. Sundardās includes neither Siddhayoga nor Siddhiyoga in his *Sarvāṅgayogapradīpikā*.

3.16.1 Siddhakuṇḍalinīyoga and Siddhayoga in the *Tattvayogabindu*

In *Tattvayogabindu* III, a yoga is described that is referred to as Siddhakuṇḍalinīyoga (“The Kuṇḍalinīyoga of the Siddhas”).⁸⁶⁸ The presence of the second element of the compound “*kunḍalinī*” is difficult to explain, as *kunḍalinī* is neither mentioned in the sections about this yoga nor in the rest of the text. Siddhakuṇḍalinīyoga is also mentioned immediately alongside Mantrayoga.⁸⁶⁹ In the *Yogasvarodaya*, the corresponding passage in the transmission of the *Prāṇatosiṇī* (Ed. pp. 831–823) is designated as Jñānayoga. However, the con-

⁸⁶⁸ Siddhas, often called masters of yogic and tantric practices, are highly renowned figures who cannot be confined to a single religious tradition or order. These accomplished practitioners appear in medieval Sanskrit and Tibetan texts associated with Haṭhayoga, Śaiva Tantra, and Vajrayāna Buddhism, spanning the Indian subcontinent and the Himalayan regions. For example, the *Haṭhapradīpikā* (1.4–9) is an early fifteenth-century text that provides a famous list of Siddhas. Svatmārāma, the author, refers to a lineage beginning with Ādinātha and Matsyendranātha. However, he lists twenty-nine great adepts (*mahāsiddhas*) who are described as “used the power of Haṭhayoga to smash the rod of death and [so] are roaming the worlds.” Although Nātha figures such as Gorakṣa and Cauraṅgi are included, the list is not exclusive to the Nātha order. It is not a traditional lineage or order of succession. Many of the personalities listed, such as Manthānabhairava, Kākacanḍīśvara, and Pūjyapāda, are associated with the alchemical traditions of the Rasāyana Siddhas. Figures such as Virūpākṣa are revered in both the Śaiva and Buddhist traditions. Therefore, Siddhas embody the ideals of Tantra and Haṭhayoga and illustrate the different sectarian roots of these practices. See Powell, 2023: 35–36.

⁸⁶⁹The aspect of Mantrayoga and the issues arising from the term in this context have already been thoroughly discussed in the Mantrayoga section on p. 385.

tent of both passages is essentially identical. It seems that Rāmacandra only exchanged the name. Before we address why this yoga is named Siddhakundalinīyoga, we should first characterise its practice.

The section about Siddhakuṇḍalinīyoga describes the names and paths of the three main channels of the yogic body: Idā, Piṅgalā, and Suṣumnā. Rāmacandra emphasises the importance of the central channel by explaining that the central channel grants both enjoyment and liberation (*bhuktimuktipradā*). He then explains that the practitioner attains omniscience once the knowledge of the central channel arises. This leads into the subsequent sections IV-XII, where a system consisting of nine *cakras* is described.⁸⁷⁰ The presentation of the *cakras* is introduced with the statement: “Now, the means for the genesis of knowledge of the central channel are described.”⁸⁷¹ Rāmacandra teaches a meditation onto each individual *cakra*, resulting in extravagant outcomes, as table 5 demonstrates.

Table 5: The nine *cakras* of Siddhakuṇḍalinīyoga

Name	Location	Focus of Meditation	Result of the Meditation
1. <i>mūlacakram</i>	Beginning of the central channel.	A flame-shaped <i>mūrti</i> inside <i>kāmapiṭha</i> within the <i>cakra</i> .	Spontaneous literary knowledge.
2. <i>svādhiṣṭhā-nacakram</i>	Penis	An extremely red light in its centre.	Enhanced attractiveness.
3. <i>nābhishthāne padmam</i>	Navel	In its middle exists a <i>cakra</i> with five angles. In the middle of it is a single form.	The body of the person becomes durable.

Continued on next page

⁸⁷⁰The reception history and genesis of the ninefold *cakra* system have been convincingly presented by Seth Powell, and thus do not need to be repeated here. See Powell, 2023: 215-218.

⁸⁷¹Tattvayogabindu IV: *idāñīṁ suṣumṇāyāḥ jñānotpattāv upāyāḥ kathyante* |

Table 5: (continued)

Name	Location	Focus of Meditation	Result of the Meditation
4. <i>hrdayamadhe kamalam</i>	Heart	The <i>jīva</i> within the central receptacle of the eight-petalled lotus inside the twelve-petalled lotus.	Women's obedience.
5. <i>kaṇṭhasthāne kamalam</i>	Throat	The <i>puruṣa</i> inside the <i>cakra</i> .	Freedom from diseases and long life.
6. <i>ājñācakram</i>	Middle of the eyebrows.	Blazing, indivisible fire in its middle.	A non-ageing and immortal body.
7. <i>cakram tālumadhye</i>	Centre of the palate.	The hidden digit of the moon within the <i>ghāṇṭikā</i> .	Immortality and initiating the flow of <i>amṛta</i> .
8. <i>aṣṭamacakra brahmaṇḍhra-sthāne</i>	Fontanelle on the head.	Smoke-like streak in its centre.	Direct perception of the soul, earth element immunity, omniperception and separation from matter and longevity.
9. <i>mahāśūnya-cakram aka. mahāsiddha-cakram</i>	Above the previous <i>cakra</i> .	The <i>ūrdhvāśakti</i> as a unique digit.	Eradication of suffering, immediate manifestation of wishes, equanimity despite material wealth, merit and sin no longer affect the body, realising one's nature and remote viewing.

Why does Rāmacandra specify this form of yoga as *Siddhakuṇḍaliniyoga*, even though *kuṇḍalī* plays no explicit role here? A straightforward explanation could be a corruption in the archetype of the *Tattvayogabindu* from which all surviving manuscripts derive. The term would be entirely unproblematic if Rāmacandra had referred to this yoga simply as *Siddhayoga*. However, if the transmission is correct and Rāmacandra indeed consciously chose this term, why did he do so?

Sections III–XII of the *Tattvayogabindu* are largely a prose adaptation of the *Yogasvarodaya*. Unlike the *Tattvayogabindu*, however, the term *kundali* appears once in the latter, mentioned in connection with the fourth *cakra* in the heart.⁸⁷² It is puzzling why Rāmacandra, in his prose adaptation of this passage, did not include the term *kundali*. Therefore, another plausible explanation could be a lack of diligence in rephrasing and transforming of the source text.

Additionally, Rāmacandra's sections on the nine *cakras* shows clear influences from the *Siddhasiddhāntapaddhati*.⁸⁷³ The *Siddhasiddhāntapaddhati* locates the *kundalinī* in the context of the third *cakra* at the navel, a concept that Rāmacandra does not adopt.⁸⁷⁴ Moreover, *kundalinī* is an important central element in the metaphysics of the Nāths.⁸⁷⁵ According to Mallinson (2011: 20), the composition of the *Siddhasiddhāntapaddhati* marks the moment when the Nāth Sampradāya established a solid sectarian identity. The Nāth Sampradāya traces itself back to the so-called “nine Nāths,” a list of Siddhas whose names closely follow early lists of Siddhas.⁸⁷⁶ A key yogic technique associated with the Nāth Siddhas is the awakening of the *kundalinī*, which, as a result of its awakening, ascends through a certain number of *cakras* up the central channel.⁸⁷⁷

⁸⁷² *Yogasvarodaya* (PT, p. 832): *prāṇavāyoh sthalāñ cāsyā liṅgākārañ tu karṇikā | kālikākhyā karṇikeyam asyā madhye tu kundalī |*

⁸⁷³ This is evident, for example, in the inclusion of the concept of *ūrdhvavaśakti* in the context of the ninth *cakra* in Section XII.

⁸⁷⁴ *Siddhasiddhāntapaddhati* 2.3: *trtiyām nābhicakram pañcāvartam sarpavat kundalākāram | tan-madhye kundalinīm śaktim bälārkakotisannibhām dhyāyet | sā madhyā śaktih sarvasiddhidā bhavati ||*

⁸⁷⁵ See for example *Siddhasiddhāntapaddhati* 1.7, 1.12, 1.14, 2.3, 4.21.

⁸⁷⁶ Mallinson, 2011: 5.

⁸⁷⁷ *Siddhasiddhāntapaddhati* 6.86: *śākyākuñcanam agnidīptikaraṇam tv ādhārasampīḍaṇāt sthānāt kundaliniprabodhanam atāḥ kṛtvā tato mūrdhani || nītvā pūrnagirīm nipātanam adhaḥ kurvanti tasyāś ca ye khaṇḍajñānaratās te niṣapadaṁ teṣām hi dūrām padam || Cf. Yogatarāṇī 1.48–49: kiṁ ca, yena dvāreṇa gantavyaṁ brahmasthānam anāmayam | mukhenāchchādyā tad dvāraṇ prasuptā parameśvari || 48 || yena dvāreṇa yena mārgena kṛtvā anāmayam jananamarāṇādidiukhacintārahitam brahmasthānam akhaṇḍānandapadaṁ gantavyaṁ tad dvāraṇ mukhenāchchādyā prasuptā parameśvari kundali śaktih || 48|| prabuddhā vahniyogena manasā marutā saha | sūcīvad guṇam ādāya vrajaty ūrdhvam suṣumṇayā || 49 || vahniyogena prāṇapreritānalasikhāsambandhena kṛtvā prabuddhā tyaktanidrā sati manasā marutā prāṇena ca saha yuktā suṣumṇayā avadhyā nādyā kṛtvā ūrdhvam sahasradalābhīmukham vrajati |*

In light of the prominence of *kundalinī* within the traditions underlying the sources Rāmacandra drew upon, the appearance of the term *siddhakuṇḍalinīyoga* in a section that does not mention *kundalinī* at all is, understandably, unsatisfactory. One hint to understand this phenomenon might be the occurrence of the term Mantrayoga, which Rāmacandra places right next to Siddhakuṇḍalinīyoga in *Tattvayogabindu* III. An explicit connection between Kuṇḍalinī and Mantra is established in *Śāradātilakatantra* 25.37ab:

bibharti kuṇḍalī śaktir ātmānam hamsam āśritā |

The *kuṇḍali* Śakti abides in the *hamsah* [and] supports the [individual] Self.⁸⁷⁸

However, only manuscript U₂ introduces the *hamsah* *mantra* in the context of *Tattvayogabindu*'s nine *cakras*. Be it as it may, another hint to unlock the mystery surrounding Rāmacandra's deployment of the term *siddhakuṇḍalinīyoga* is the following. Already in the *Śāringadharapaddhati* (1363 CE), the oldest text presenting a ninefold *cakra* system within the framework of Layayoga, the *cakra* system is linked with the concept of *kuṇḍalinī*. *Śāringadharapaddhati* 435I-4352 reads:

*prathamam brahmacakram syāt trir āvartam bhagākṛtiḥ |
apāne mūlakandākhye kāmarūpam ca taj jaguh ||5||*

The Brahmacakra is the first. [It has] three windings [and] the appearance of the perineum. [Situated] within *apāna* [it is] known as the root-bulb and that is praised as Kāmarūpa.

*tad eva vahnikuṇḍam syāc chaktih kuṇḍalinī tathā |
tām jīvarūpiṇīm dhyāyejjyotiṣkām muktihetave ||6||*

*drṣṭāntam āha—sūcīvad iti yathā sūcī svasaktam guṇam ādāya ūrdhvam paṭasya prati tantvantarālam
vrajati tadvad iyam api svakalpitāṣṭcakram tad adhitiṣṭhati tat tad eva ādisakalaprapāñcam saṃhṛtya
vrajati || 49 ||*

⁸⁷⁸Translated by Bühnemann, 2011: 218.

That [*cakra*] is the firepit and the *śakti* is *kunḍalinī*. One should meditate on her as the embodiment of life, as she who is luminous, for the sake of liberation.

Immediately following the presentation of the nine *cakras*, one encounters Śāringadharā’s section on Rājayoga, which includes two methods. The first method is attributed to Dattātreya. This method involves guiding the breath and mind by contracting the *mūlādhāra* along the posterior path in the back (*paścime danḍamārge*) to the end of the Śaṅkhinī channel. After the three *granthis* are pierced and the mind and breath reach the *brahmarakandara*, the sound-born *bindu* dissolves into the void.⁸⁷⁹ The second method, however, involves the awakening of *kunḍalinī*, which ascends through the *cakras* (in this case, notably only five *cakras*), uniting as *śakti* with *śiva* in the head, producing nectar that floods the entire body, leading to *samādhi* and transforming the yogin into a Siddha. This is described in Śāringadharapaddhati 4368-4371:

*athavā mūlasaṁsthānām udghātais tu prabodhayet |
suptāṁ kunḍalinīṁ śaktīṁ bisatantunibhākṛtim ||*

Alternatively, one should awaken the dormant Kuṇḍalinī Śakti, which has a form that resembles a lotus stalk, by striking the place of the *mūla*-[*ādhāra*].

*suṣumṇāntah praveśyaiva pañca cakrāṇi bhedayet |
tataḥ śive śaśāṅkābhe sphurannirmalatejasī ||*

Causing [Kuṇḍalinī Śakti] to enter the interior of the Suṣumṇā, one should pierce the five *cakras*. Then, in the pure, radiant light resembling the moon, in Śiva ...

*sahasradalapadmāntahstite śaktīṁ niyojayet |
atha tatsudhayā sarvāṁ sabāhyābhyanṭarāṁ tanum ||*

⁸⁷⁹Śāringadharapaddhati 4364-4367.

who resides in the thousand-petalled lotus, one should join the Śakti. Then, with that nectar, one should flood the entire body inside and out.

*plāvayitvā tato yogī na kiṃcid api cintayet |
tata utpadyate tasya samādhir nistarāngitah |
evam nirantarābhyaśād yogī siddhah sa jāyate ||*

Having flooded [the body with that nectar], the yogi should not think of anything. Then arises his unwavering *samādhi*. Thus, as a result of practising constantly, the yogin becomes a Siddha.

This passage indicates that the ninefold *cakra* system described by Rāmacandra was originally intrinsically linked with the concept of *kundalinī* and Siddhahood. This conclusion is confirmed by the *Nāḍicakra* scroll (ORI 1334), which, in its system of nine *cakras*, likewise refers to the third *cakra* as the locus of *Kuṇḍalinī*.⁸⁸⁰ From this perspective, Rāmacandra's designation "Siddhakuṇḍaliniyoga" is understandable and could be seen as a remnant of the intrinsic connection of the ninefold *cakra* system with *kundalinī*.

In *Tattvayogabindu* XLIV, the second, and this time explicit, mention of Siddhayoga is found, including a description of the characteristics that define a Siddhayogin. This passage is not based on the *Yogasvarodaya*, but most of the verses presented here are derived from the *Siddhasiddhāntapaddhati* with some significant editorial changes. Some verses of this passage are possibly even from Rāmacandra's own hand. The entire section revolves around the

⁸⁸⁰ *Nāḍicakra* (ORI 1334 ll. 155–63) reads: *oṃ tṛṭiyam kuṇḍalinisthānam sindhūravarṇam sarpaśāraṇi adhomukhī agnir devatā kuḥūriṇī śaktih brahmāṣīḥ kūrmakalā udyānabandhakā varuṇa-maṇḍala kāmākhyā devī mālāgnir bhāvāmaṣṭhāna kāmānavami 2 yoginī mokṣadāyini jaṭharāgnipraveṣe nābhishthāne kuṇḍalinī śaktih raktavarnā adhomukhī dhūmrakalā jaganmātā yoginām abhiset sadāḥ garbhapuṭam*. It is important to note that the supplementary material concerning the nine *cakras* preserved in witness U₂ corresponds almost entirely with the content of the *Nāḍicakra* scroll, apart from the omission of the passage cited above.

characteristics of an Avadhūta person (*avadhūtapurusa*).⁸⁸¹ In the last three verses of this passage, the Avadhūta is equated with a Siddhayogin, in the sense of a “yogin who has perfected yoga.” Through Siddhayoga, one becomes a *siddhayogin*:

*viśvātītāt tayā viśvam ekam eva virājate |
saṃyogena sadā yasya siddhayogī sa gadyate || XLIV.8 ||*

Through that the universe shines forth as only one, as a result of being beyond the universe. One who is always united with it is said to be a perfected yogin.

*sarvāśām nijavṛttinām vismṛtim bhajet tu yah |
sa bhavet siddhasiddhānte siddhayogī sa gadyate || XLIV.9 ||*

He who forgets all inherent fluctuations [of the mind], he is called a perfected yogin according to the doctrine of the Siddhas.

*udāśināḥ sadā śānto mahānandamayo 'pi ca |
yo bhavet siddhayogena siddhayogī sa kathyate || XLIV.10 ||*

One who is always indifferent, peaceful and immersed in great bliss by means of Siddhayoga⁸⁸² is said to be a Siddhayogin.

Thus, a Siddhayogin has realised the unity of the universe, has stilled his mind, and is always indifferent, peaceful, and immersed in great bliss. He has attained all this by means of Siddhayoga. The use of the instrumental *siddhayogena* in this context confirms that the compound *siddhayoga* is a genitive *tatpuruṣa* and not a *karmadhāraya* compound. Unfortunately, there are no clear instructions or explicit descriptive statements that would define the

⁸⁸¹A recent discussion of the reception history of the term *avadhūta* can be found in Sravani Kanamarlapudi. “Avadhūta: Examining the Emergence and Institutionalisation of an Antinomian Ascetic”. In: *Journal of Hindu Studies* 16 (2023), pp. 241–269.

⁸⁸²Interestingly, the term *siddhayogena* is not attested in the *Siddhasiddhāntapaddhati*.

practice of Siddhayoga in this second context. Nonetheless, it is possible to derive them from the previous statements.

Verse XLIV.2, for example, says that the alms of the Avadhūta⁸⁸³ are “difference and non-difference” (*bhedābheda*). A similar perspective can already be found in the Jñānayoga section XXI. Although the term *bhedābheda* is not here, we can infer that the practice of Siddhayoga should involve the cultivation of this specific philosophical perspective.

In the preceding verse XLIV.3, there is an etymological explanation (*nirukti*) of the term *avadhūta*. The letter *a°* stands for the self (*ātman*), the letter *°va°* stands for the mental impressions (*vāsanās*), and *°dhūta* is said to be the shaking off of those *vāsanās*. Thus, an Avadhūta or Siddhayogin dedicates himself to a yogic practice that ensures the reduction of the *vāsanās* and strives for self-realisation.

Furthermore, no other statements could specify Siddhayoga’s method.

3.16.2 Siddhiyoga in the *Yogasiddhāntacandrikā*

Siddhiyoga, the “Yoga of supernatural powers” in the *Yogasiddhāntacandrikā* denotes an advanced stage of Yogic practice on the path to *samādhi*. This stage is reached when a high degree of mastery over the mind ensues. From this mastery, various supernatural abilities can be acquired through specific practices such as austerity (*tapas*) or meditative exercises (*samyama*), which are presented in the second chapter (*sādhanapāda*), but especially in the third chapter (*vibhūtipāda*) of the *Pātañjalayogaśāstra*. According to Nārāyaṇatīrtha, this stage is conducive to the attainment of *samādhi*.⁸⁸⁴ As with all other

⁸⁸³ Originally, the Avadhūta was considered an antinomian ascetic who detached himself from all societal bonds and did as he pleased. Over the centuries, in the words of Kanamarlapudi (2023), he became “sanitised” and more socially acceptable. The Avadhūta was integrated into the Brahmanical *āśrama* system, his unconventional traits and unorthodox practices were tamed, and the Avadhūta was thereby elevated to a legitimate and eventually even the highest class of the *saṃnyāsa āśrama*.

⁸⁸⁴ The description of Siddhiyoga in the *Yogasiddhāntacandrikā* by Penna (2004: 84–85) portrays Siddhiyoga solely as a state that facilitates *samādhi*, but completely overlooks the practical aspect of Siddhiyoga, which is the cultivation of particular supernatural abilities (*siddhis*).

yogas, Nārāyaṇatīrtha locates Siddhiyoga in the first chapter, specifically within his commentary on *sūtra* 1.40:

*cittasthitijayasya jñāpakam siddhiyogam samādhy anukūlam āha -
paramāṇuparamamahattvānto 'sya vaśikārah || 40 ||*

It is said that Siddhiyoga indicates mastery of the stability of the mind, which is conducive to *samādhi* - His [the yogins] mastery extends from the smallest particle of matter up the greatest extend.

Nārāyaṇatīrtha explains that the control of the yogin encompasses total and unhindered mastery over everything. This mastery is conducive to *samādhi* because it prevents afflictions such as hunger and thirst. It is a significant indicator that the yogin has mastered his mind.⁸⁸⁵

Towards the end of his commentary on *Yogasūtra* 1.40, Nārāyaṇatīrtha states that this advanced stage of yogic practice can be achieved through various methods and leads to the highest possible firmness (*dṛḍhatā parā*).

*ayam eva siddhiyogah prāṇaspandanirodhādyair upāyair dṛḍhatā parā |
siddhiyogo bhaved atra yogah siddhikarah parah || ity ādinā || 40 ||*

This indeed is Siddhiyoga. By means such as the cessation of the movement of breath, supreme firmness arises. Here, Siddhiyoga means the supreme yoga that brings about accomplishment. Thus it is stated.

Next, Nārāyaṇatīrtha links Siddhiyoga with specific supernatural abilities (*siddhis*) as he illustrates in his commentary on *Yogasūtra* 2.35. Siddhiyoga

⁸⁸⁵ *Yogasiddhāntacandrikā* (Ed. p. 106): *parameti | asya sthiracittasya yoginah paramamahattvāntah
paramamahattvam yeśām viyatpuruṣādīnāṁ tatparyanto vaśikārah apratighātah kenāpy apratibandhy-
atā | saiva kṣutpipāsādi- piḍāpratibandhadhvārā samādhisādhikā cittajayasya ca jñāpiketi bhāvah |*

is exemplified here by the result of the practice of non-violence (*ahimsā*).⁸⁸⁶ Once the yogin has achieved stability in non-violence through the practice of *pratipakṣabhāvana*,⁸⁸⁷ he creates a sphere of non-violence where no enmity exists. This sphere of non-violence even neutralises natural enmities, such as those between the mongoose and the snake, as Nārāyaṇatīrtha informs us.⁸⁸⁸ Finally, we encounter Siddhiyoga in Nārāyaṇatīrtha's commentary on *Yogasūtra* 2.43, where Siddhiyoga is explicitly linked with a broader spectrum of attaining supernatural abilities (*siddhis*). In particular, asceticism (*tapas*) is the crucial catalyst for success in Siddhiyoga. It is here that the full scope of the concept of Siddhiyoga becomes comprehensible, as it explicitly builds upon and expands the explanations from *Yogasūtra* 1.40:

*tapah sādhyām siddhim āha-
kāyendriyasiddhir aśuddhikṣayāt tapasāḥ* || 43 ||

Ascetic heat is said to cultivate perfection:
Perfection of the senses and the body manifests as a result of
ascetic heat on account of the removal of impurities.

*kāyeti | tapasāḥ tapo 'bhyasād, aśuddhikṣayād yatheṣṭagatyādiprati-
bandhakapāpamalāder nāśāt, kāyendriyasiddhiḥ kāyendriyāṇām
alpatvamahattvadūrārthadarśitvādisāmarthyarūpā siddhir bhavatīty
arthāḥ | kāyasyātilāghavena dūradeśagamanādikāṁ dharmav-
išeṣāyattāṁ mahattvenānyair abādhyatvādi ca bhavati | indriyāṇām
dūrārthasūkṣmārthavyavahitānekārthagrāhitā bhavatīti yāvat |*

⁸⁸⁶The supernatural ability resulting from the practice of *ahimsā* is the creation of a sphere of non-violence. The yogin who has perfected *ahimsā* can no longer suffer any violence. This is, incidentally, the first supernatural ability that manifests for the yogin who practices Pātañjalayoga.

⁸⁸⁷The intentional cultivation of opposing thoughts, e.g., when one feels sorrow or anxiety and then concentrates on positive or pleasurable thoughts.

⁸⁸⁸*Yogasiddhāntacandrikā* (Ed. p. 104): *evam ahimsāparasya yoginas tatphalabhbūtam siddhiyogaṁ darśayati-ahimsāpratiṣṭhāyām tatsannidhau vairatyāgah* || 35 || *ahimseti | uktapratipakṣabhāvanenāhimsāsthairyे sati tatsannidhau ahimsām bhāvayataḥ samīpe vairatyāgah | sahajavirodhinah mahinakulādinām api nirmatsaratayā 'vasthitir bhavatīty arthāḥ* || 35 ||

etena paramāṇuparamamahattvānto 'sya vaśikāra iti sūtrenokta-siddhiyogasyātrāntarbhāvo jñātavyah |

[Regarding the term] *kāya* (“body”). Ascetic heat (*tapas*) [arises] from repeated practice of ascetic heat [i.e. austerities, etc.]⁸⁸⁹ As a result of the destruction of impurities and other obstructions such as sin and filth, which hinder free movement and the like, perfection of the senses and the body manifests, meaning the ability of the body and senses to become small, large, see distant objects, etc. Through the extreme lightness of the body, there is the ability to travel to distant places, etc. and through other capacities dependent on special qualities, unobstructedness, etc., arises. To be precise, the [ability] of the senses to perceive distant, subtle, covered, and multiple objects arises. This is indicated by the *sūtra* “his control extends from the smallest atom to the greatest magnitude.” - It should be understood that Siddhiyoga is included here.

3.16.3 Siddhayoga in the complex yoga taxonomies

The comparative analysis of Siddhayoga across the four early modern yoga taxonomies clarifies the term’s use as a yoga category in the 16th and 17th centuries. The *Tattvayogabindu* mentions Siddhayoga in two forms: *Siddhakundalinīyoga* and Siddhayoga. The former denotes a practice centred on the three channels and meditation on a ninefold *cakra* system associated with the Siddhas, leading the yogin to perfection (*siddha*). Although *kundalinī* would be expected in this context, it remains unmentioned. The latter term lacks an explicit practice but is clearly linked to the Siddha doctrine (*siddhasiddhānta*), indicating that for Rāmacandra Siddhayoga was the “Yoga of the Siddhas,” a usage not unique to him.

⁸⁸⁹The heat of *tapas* bakes the body and destroys impurities that are mentioned in the following.

Nārāyaṇatīrtha, by contrast, speaks of Siddhiyoga. His alignment of fifteen yogas with the *Yogasūtra* responds to the contemporary prominence of this taxonomy and suggests familiarity with the term Siddhayoga in Rāmacandra's sense. Advocating the superiority of Pātañjalayoga, he sought to subsume all fifteen yogas within it. As the Siddha doctrine of the *Siddhasiddhāntapaddhati* could scarcely be integrated into the *Yogasūtra*, he likely adopted the phonologically similar Siddhiyoga to encompass practices leading to supernatural powers (*siddhi*), a central concern of the *Pātañjalayogaśāstra*.

3.17 Rājayoga

RĀJAYOGA⁸⁹⁰ occupies the fifteenth—and thus the final and most elevated—position in Rāmacandra's taxonomy. In the *Yogasvarodaya*, Rājayoga assumes a similarly superior role. In both works, it designates a path comprising several methods, each named as a distinct yoga, all of which culminate in the state of Rājayoga. The term thus functions both as an umbrella category and as the name of an exalted state with specific effects.

Strikingly, neither text explicitly associates Rājayoga with *saṃādhi*. The term is rare in both: it appears only in the brief accounts of Aṣṭāṅgayoga. The *Tattvayogabindu* merely lists *saṃādhi* as one of the eight limbs, without explanation; the *Yogasvarodaya* offers only a single sentence. By contrast, in texts from the twelfth to fifteenth centuries Rājayoga is primarily a synonym for *saṃādhi*.⁸⁹¹ The *Tattvayogabindu* and *Yogasvarodaya* therefore exemplify the sustained early-modern tendency, visible from the sixteenth century onward, to reinterpret Rājayoga and align it with alternative yogic systems.

A different interpretation is observed in Nārāyaṇatīrtha's *Yogasiddhāntacandrikā*. Here, Rājayoga is synonymous with *saṃādhi*, or, to provide the tech-

⁸⁹⁰An outstanding reconstruction of the reception history of the term is “Rājayoga: Reincarnations of the King of All Yogas” (2014) by Jason Birch. See also Mallinson, 2024: 21–23 on the emergence of the term in early Haṭhayoga sources.

⁸⁹¹Birch, 2014: 401.

nical term for the final overarching goal of this system *asamprajñātasamādhi*, the final state of Pātañjalayoga. Rājayoga is, therefore, only the goal and not a method. However, in Nārāyaṇatīrtha's text, Rājayoga can be achieved through fifteen methods, all of which he situates within his yoga system, aiming to demonstrate its superiority by subordinating various other contemporary yoga methods to Pātañjalayoga.

In stark contrast, Sundardās's *Sarvāṅgayogapradīpikā* attributes Rājayoga differently. Here, Rājayoga, along with Lakṣayoga and Aṣṭāṅgayoga, is considered a subcategory of Haṭhayoga, primarily denoting a specific technique widely known as *vajrolimudrā*.

Thus, once more, we can observe how the competitive environment of Hinduism's diverse soteriological practices plays out in thematically, spatially, and temporally precisely delimited discourses manifesting in such negotiation processes.

3.17.1 Rājayoga in the *Tattvayogabindu*

Rājayoga is the overarching theme of Rāmacandra's *Tattvayogabindu*. Rāmacandra's text aims to document the method of Rājayoga. That is clearly stated at the very beginning of the treatise.⁸⁹² Rāmacandra's Rājayoga encompasses a total of fifteen variants, which are listed as follows: Kriyāyoga, Jñānayoga, Caryāyoga, Haṭhayoga, Karmayoga, Layayoga, Dhyānayoga, Mantrayoga, Lakṣyayoga, Vāsanāyoga, Śivayoga, Brahmayoga, Advaitayoga, Siddhayoga, and Rājayoga itself. However, only Kriyāyoga, Jñānayoga, Caryāyoga, Haṭhayoga, Mantrayoga, Lakṣyayoga, and Siddha[kunḍalinī]yoga are explicitly introduced as methods with their own sections. Dhyānayoga, Vāsanāyoga, Karmayoga, and Advaitayoga are at least implicitly present. Śivayoga and Brahmayoga are mentioned initially as methods but are not further elaborated upon in the text. We can, however,

⁸⁹² *Tattvayogabindu* I 1. 1: śri gaṇeśāya namaḥ || atha rājayogaprakāro likhyate |

infer that Śivayoga⁸⁹³ and Brahmayoga⁸⁹⁴ were regarded as synonyms for Rājayoga, and thus Rāmacandra did not see the need to introduce them as independent categories. The mention of Rājayoga in the list of methods for Rājayoga appears redundant. However, it was probably placed at the end of the list to express its superiority as the “king of yogas,”⁸⁹⁵ as there is no separate yoga method named Rājayoga found in the text. However, other terms that might suggest distinctive yoga categories not listed among the initial fifteen methods of Rājayoga are mentioned. These include Aṣṭāṅgayoga,⁸⁹⁶ Satyayoga,⁸⁹⁷ and Sahajayoga.⁸⁹⁸ The reasons for their absence in the initial list are not entirely clear. However, the final statement with regards to Sahajayoga,⁸⁹⁹ presented as the final method of Rājayoga, is followed by the statement: “This is the explanation for those named *cakravartin*.⁹⁰⁰ This is the final sentence of *Tattvayogabindu*. Sahajayoga must, therefore, be understood as Rājayoga in the sense of “Yoga for royals”, “Royal Yoga”, or “Yoga for kings”, which would plausibly explain the final position of Rājayoga in the taxonomy of Rāmacandra due to its final position.

A distinctive feature of the *Tattvayogabindu* is the result of Rājayoga mentioned directly in the introduction. Here, Rāmacandra speaks of “long-term durability of the body,”⁹⁰¹ which, as Rāmacandra explicitly emphasises, oc-

⁸⁹³The Śivayoga of the *Śivayogapradipikā* closely aligns with the overall content of the *Tattvayogabindu*, suggesting the possibility of synonymous usage.

⁸⁹⁴For instance, Divākara writes in the first verse of the *Bodhasāra*: *rājayogo rājñām nṛpāṇām svasthāne sthitvāpi sādhayitum śakyatvāt tatsambandhi yogo jīvabrahmaikyavishayakajñānalakṣaṇo* ...Birch (2014: 430, n. 51) translates: “Rājayoga is the yoga of kings, because rulers can accomplish it even while remaining in their position (that is, as kings). In this connection, its [main] characteristic is knowledge concerning the union of the individual self with Brahman.” The *Tattvayogabindu* occupies a similar position. Here, too, Rājayoga is yoga for kings. Thus, it is possible that Rāmacandra shared this view and considered Brahmayoga synonymous with Rājayoga.

⁸⁹⁵Much in the sense of the *Amanaska* 2.3cd: *rājatvāt yogānām rājayoga iti smṛtaḥ* |

⁸⁹⁶A discussion of Aṣṭāṅgayoga can be found on p. 471.

⁸⁹⁷A discussion of Satyayoga can be found on p. 481.

⁸⁹⁸For the important discussion of Sahajayoga see p. 482.

⁸⁹⁹*Tattvayogabindu* LIX: ...sa sahajayogaḥ kathyate rājayogamadhye |

⁹⁰⁰*Tattvayogabindu* LIX: iti cakravartināmakathanam |

⁹⁰¹*Tattvayogabindu* I: ...bahutarakālām śarirasthitir bhavati |

curs under special circumstances, namely “even if the practitioner is enjoying manifold royal pleasures and even when there is manifold royal entertainment and spectacle.”⁹⁰² The name Rājayoga here implies that the practitioner can live like a king and, despite engaging in excessive forms of worldly enjoyment, still experience the positive effects of yoga without renouncing the world and becoming an ascetic. Numerous passages in the text suggest that the Rājayoga of the *Tattvayogabindu* was indeed directly addressed to members of the royal court, aristocracy, young princes (*kumāras*), and perhaps the king himself. Due to the scope and significance of this topic, it is addressed elsewhere in this work.⁹⁰³

Besides the *śarirasthiti*, various other effects or signs of the Rājayoga methods are explicitly addressed in *Tattvayogabindu* XVI,⁹⁰⁴ XVII,⁹⁰⁵ and XLII.^{906,907} The table 6 lists these effects according to the *Tattvayogabindu*'s sections.

3.17.2 Rājayoga in the *Yogasvarodaya*

Just like in the *Tattvayogabindu*, Rājayoga in the *Yogasvarodaya* has fifteen variants. Of these fifteen, however, only eight yogas are named: Kriyāyoga, Jñānayoga, Karmayoga, Haṭhayoga, Dhyānayoga, Mantrayoga, Urayoga⁹⁰⁹ and Vāsanāyoga. The other variants are not named, presumably for metri-

⁹⁰²Ibid. I: ...yena rājayogenānekarājyabhogasamaya eva anekapārthivavinodaprekṣaṇasamaya eva ...

⁹⁰³See p. 12.

⁹⁰⁴*Tattvayogabindu* XVI: *idānīm rājayogayuktasya puruṣasya yac charīraciḥnam tat kathyate /*

⁹⁰⁵Ibid. XVII: *anyad rājayogasya cihnām kathyate |*

⁹⁰⁶Ibid. XLII: *idānīm rājayogāc charīre etādrśāni cihnāni bhavanti |*

⁹⁰⁷Additionally, the individual methods of Rājayoga most often have their own effects.

⁹⁰⁹The term Urayoga is possibly a corruption of the text. Jason Birch suggested emending to *lakṣayoga*, as Laksyayoga plays a central role in the course of the text. Karen O'Brien-Kop suggested *ūha*^o as a possible reading for *ura*^o - a term derived from the older meditation framework of Sāṃkhya, which emphasises *ūha* (reflection), *śabda* (speech), and *adhyayana* (study). Oberhammer, for example, discusses this term in his analysis of the *Yuktidīpikā* (commentary on the *Sāṃkhyakārikā*). Unfortunately, the term is not found a second time in the surviving material of the *Yogasvarodaya*. In view of the mention of Sāṃkhyayoga in Sundardās's *Sarvāṅgayogapradīpikā*, this possibility cannot be ruled out. Unfortunately, the surviving material of the *Yogasvarodaya* does not support this idea. Sven Sellmer suggested that it may not be a mistake, but an abbreviated form of *uraga*^o. Uragayoga translated as

TYB XVI	TYB XVII	TYB XLII
<ul style="list-style-type: none"> • He is rich at all times. • He dwells distant from the world. He dwells in the world, having permeated it. • Neither birth nor death exists for him. • Happiness does not exist. • Suffering does not exist. • Descent does not exist. • Moral conduct does not exist. • Abode does not exist. • In the mind of this perfected one, a light appears immediately before him, which is the connection with God. • Neither does he have a caste, nor does he have any sign. • He is without parts, immaculate and uncharacterised. • Whatever wish for the most excellent fruit, affectionate woman, etc. arises, he obtains that very enjoyment. His mind truly does not suffer attachment in this situation. 	<ul style="list-style-type: none"> • Even when there is the attainment of a kingdom, etc., the perception of a reward does not arise. • Even in loss, suffering does not arise within the mind, and neither does desire arise. • Even when whatever object has been obtained, aversion towards any object does not arise; and concerning this object, affection of the mind does not arise. • The mind is equal towards a person who has expertise in sacred scriptures, a friend or an enemy. • An indifferent view arises. • When for him who freely moves across the entire world being furnished with enjoyment and happiness, the pride of the ability to do these things does not arise within the mind; and one does not proclaim the ability to do these things among all his followers—this is also said to be of Rājayoga. • Whether one has new clothes made of silk, or old, worn clothes with holes, whether one is smeared with sandalwood and musk, or smeared with mud—when delight and grief do not reside within the mind, it is that which is Rājayoga. • When the mind is neither bored nor overwhelmed situated in a city, a forest, an uninhabited village, or a village full of people. 	<ul style="list-style-type: none"> • The eradication of all diseases occurs. • He has a vision of the entire earth. • Knowledge of the principles (<i>tattvas</i>) arises. • He understands all languages. • The body becomes as strong as a diamond. • Even with the bite of a snake, death does not occur. • Hunger, thirst, drowsiness, and heat do not trouble the person. • Perfection of speech arises. • Fatigue does not occur in the body. • The person assumes the nature of the wind. • He sees the entire earth with a glance. • The eight supernatural powers beginning with “becoming infinitely small” etc. (<i>aṇimādi</i>) arise. • The nine treasures (<i>navaṇidhi</i>) approach nearby.⁹⁰⁸ • 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.

Table 6: The *Tattvayogabindu*'s effects of Rājayoga

“Snake yoga” and could be a synonym for Kuṇḍalinīyoga. However, I could not find this word attested anywhere else.

cal reasons. In this case, Rājayoga is again considered both as a fifteenfold method and as a state. All fifteen methods lead to the practitioner dwelling in Brahman. The term here implies both the highest or most superior form of yoga and the highest yogic state. Rājayoga leads to a long life and the attainment of the eight supernatural powers. In comparison to the *Tattvayogabindu*, which presents Rājayoga as a yoga that can be practiced despite royal sensual pleasures, the introduction in this text merely states that the practitioner is worthy of being revered by kings. The quotation of the *Yugasvarodaya* in the *Prāṇatosiṇī* (Ed. p. 831) reads:

10 *atha rājayogah || yogasvarodaye |*
 īśvara uvāca |
 rājayogam̄ pravakṣyāmi śṛṇu sarvatra siddhidam |
 guhyād guhyataram̄ devi nānādharmam̄ parāt param ||
 rājayogena deveśi nr̄papūjyo bhaven narah |
 15 *rājayogī cirāyuś ca aṣṭaiśvaryamayo bhavet ||*
 pañcadaśaprakāro'yaṁ rājayogah ||
 kriyāyogo jñānayogah karmayogo haṭhas tathā |
 dhyānayogo mantrayoga urayogaś ca vāsanā |
 rājaty etad brahmavāsy ebhiś ca pañcadaśadhā ||

Now Rājayoga. [As described] in the *Yugasvarodaya*. God said: “I will teach Rājayoga, listen! In every case it bestows completion. [It is] more secret than secret, oh goddess, [its] nature is manifold, [and it is] higher than the highest. By means of Rājayoga, oh goddess, a man becomes [worthy] of being worshipped by kings. The Rājayogin may have a long life and he may be equipped with the eight [supernatural] powers. This Rājayoga has fifteen varieties: Kriyāyoga, Jñānayoga, Karmayoga, Haṭhayoga, Dhyānayoga, Mantrayoga, Urayoga and Vāsanāyoga. By [means of]

¹⁹ brahmavāsy em.] brahmavaśīva unm. PT

these fifteen [yogas], that [person] who is resting in Brahman shines [like a king].”

3.17.3 Rājayoga in the *Yogasiddhāntacandrikā*

In his introduction to the first *sūtra*, Nārāyaṇatīrtha takes Rājayoga as a synonym of *saṃādhi* (“meditative absorption”) and *nididhyāsana* (“profound meditation”). Later on, he equates Rājayoga more specifically with *asamprajñātasaṃādhi* and *nirbijasaṃādhi*.⁹¹⁰ Thus, the Rājayoga of the *Yogasiddhāntacandrikā* designates the final state, the goal of the Pātañjalayoga system,⁹¹¹ and not a method to achieve the state. He provides fifteen different yogas to reach this state. All yoga methods are, in turn, embedded within the eight limbs of Pātañjalayoga. In his commentary, Nārāyaṇatīrtha situates and explains all of them within the *saṃādhipāda* and *sādhanapāda* of the *Pātañjalayogaśāstra*. This can best be understood from Nārāyaṇatīrtha’s own words:

*brahmavid āpnoti param | brahmavid brahmaiva bhavati | tam eva
viditvā 'timṛtyum eti nānyah panthā vidyate 'yanāya | tarati śokam
ātmavit | ity ādiśrutiśiddhaparamapuruṣārthaśādhanatānandātma-
sākṣatkārasādhanatayā śravaṇamananānidhyāsanādīni, ātmā vā 're
draṣṭavyah śrotavyo mantavyo nididhyāsityavyah | ity ādināmnātāni |
tattra nididhyāsanām pradhānam | tatsahakṛtād eva manaso 'laukikā
'bādhitātmagocarapramāsambhavāt, sarvavijñānādirūpaphalasāmṛvādāc
ca | nididhyāsanāñ caikatānatādirūpo rājayogāparaparyāyah samādhiḥ
| tatsādhanām tu kriyāyogaḥ, caryāyogaḥ, karmayogo, haṭhayogo,
mantrayogo, jñānayogaḥ, advaitayogo, lakṣayogo, brahmayogaḥ,*

⁹¹⁰ *Yogasiddhāntacandrikā* 1.20 (Ed. p. 25): *tataḥ paravairāgyād asamprajñāta itaresām pūrvavi-
lakṣaṇānām manusyānām mumukṣūnām bhavatīty arthaḥ | ayam eva ca rājayoga ity ucyate | tad uktaṁ
smṛtau - saṃādhis tattra nirbijo rājayogaḥ prakīrttitāḥ | dipavad rājate yasmād ātmā saccinmayāḥ prabhuḥ*
||

⁹¹¹This has previously been noted within the article by Jason Birch (2014: 414-415) on the reception history of yoga named “Rājayoga: Reincarnations of the King of All Yogas”. Here, Birch states that the first occurrence of the term “rājayoga” in a commentary on the *Yogasūtra* may be Vijñānabhikṣu’s *Yogasārasaṃgraha* (16th century). Here, too, Vijñānabhikṣu understood Rājayoga as *saṃādhi*.

śivayogaḥ, siddhiyogo, vāsanāyogo, layayogo, dhyānayogaḥ, premabhaktiyogaś ca | tad etat sarvam sāmānyaviśeṣabhbhāvenāṣṭāṅgoyogena kavalikṛtam iti manasi nidhāya sāṣṭāṅgam saphalam yogam samādhisādhanavibhūtikaivalyārthakaiś caturbhiḥ pādaire vyutpādayiṣyan prekṣāvat pravṛttaye viṣayaprayojanādhikārisambandhān darśayan prathamaṁ śāstrasyārambhām pratijānīte bhagavān patañjaliḥ | atha yogānuśāsanam || I ||⁹¹²

Hearing (*śravaṇa*), reflection (*manana*), [and] profound meditation (*nidhidhyāsana*), etc. are transmitted through quotations such as - “Oh, the self, indeed, must be seen, heard, reflected upon, and profoundly meditated upon” - as a means to the blissful realisation and as the means to the supreme goal of human beings, which is established in the sacred scriptures in quotations such as “the knower of Brahman attains the supreme”; “the knower of Brahman is Brahman [itself]”; “having realised that alone, one transcends death; no other path is known for advancing”; [and] “the knower of the self traverses sorrow.” Among these, profound meditation is the most essential part. Only because of that, the extraordinary perceptions of the mind arise - as a result of the occurrence of the right idea of the dwelling place of the unobstructed self and, as a result, the information of the fruits of the first appearance of all-encompassing insight. Profound meditation, characterised by being towards unity, is another synonym for Rājayoga or *samādhi*. The means to this include Kriyāyoga, Cāryāyoga, Karmayoga, Haṭhayoga, Mantrayoga, Jñānayoga, Advaitayoga, Lakṣayoga, Brahmayoga, Śivayoga, Siddhiyoga, Vāsanāyoga, Layayoga, Dhyānayoga, and Premabhaktiyoga. All these are encompassed generally and specifically through the eight-limbed yoga. Keeping this in mind, the yoga with eight limbs which is fruitful, through the chapters regarding

⁹¹² *Yogasiddhāntacandrikā*, Ed. p. 2.

the subjects *samādhi* (“meditative absorption”), *sādhana* (“practice”), *vibhūti* (*supernatural powers*) and *kaivalya* (*isolation*) teaching the connections regarding the objective of the topic for its application in a comprehensible manner the venerable Patañjali revealing the most excellent beginning of his treatise states: Now, the teaching of yoga begins.

3.17.4 Rājayoga in the *Sarvāṅgayogapradīpikā*

The Rājayoga of Sundardās (3.13–24) is subsumed along with Lakṣyayoga and Aṣṭāṅgayoga in the tetrad of Haṭhayoga.⁹¹³ In contrast to Rāmacandra, who portrays Haṭhayoga as a form of Rājayoga, Sundardās understands Rājayoga as a form of Haṭhayoga. This form exclusively refers to what is generally known as *vajrolimudrā*.⁹¹⁴

Although the association of Rājayoga and *vajroli* might seem surprising in light of the modern understanding of Rājayoga as meditation,⁹¹⁵ or its use in medieval yoga texts (12th–15th centuries CE) as a synonym for *samādhi*,⁹¹⁶ *vajrolimudrā* was already regarded in early *haṭha* texts, such as the *Dattātreyayogaśāstra*,⁹¹⁷ as a suitable method to achieve Rājayoga. Śrinivāsayogī goes even further in the *Haṭharatnāvalī*. For him, one can only become a *rājayogī* through the practice of *vajroli*.⁹¹⁸ According to Mallinson (2018: 205), *vajrolimudrā* was originally used by ancient ascetic traditions as a technique for the retention and conservation of semen (*bindudhārana*) by reabsorbing the fluids emitted by both sexes during the act through the urethra, thus maintaining the celibacy so crucial to these traditions under all circumstances. Mallinson

⁹¹³ For another discussion of Rājayoga in the *Sarvāṅgayogapradīpikā*, see Burger, 2014: 696–697.

⁹¹⁴ In his brilliant article titled “Yoga and Sex: What is the Purpose of Vajrolimudrā?” (2018), Mallinson determined the history, method, and purpose of *vajrolimudrā* based on textual, ethnographic, experiential, and anatomical data.

⁹¹⁵ See De Michelis, 2004: 178–180.

⁹¹⁶ Birch 2014: 401.

⁹¹⁷ *Dattātreyayogaśāstra* 183–184.

⁹¹⁸ *Haṭharatnāvalī* 2.104.

showed through texts written from the second millennium CE onward that these practices were first made accessible to an audience beyond their ascetic originators, allowing householders to benefit from yoga practice without having to forgo the pleasures of sexual intercourse. Simultaneously, this technique was adapted by tantric Śaiva traditions. They synthesised the originally purely physiological concept of *vajrolīmudrā* with two of their own concepts: the use of sexual fluids as the ultimate offering in rituals and its internalisation as a visualisation of the united sexual fluids being directed upward through the central channel. As a result, *vajrolīmudrā* was no longer considered merely a physiological method for maintaining celibate efforts but, through this synthesis with tantric ideas, became a method leading to a divine body,⁹¹⁹ the attainment of all supernatural powers (*siddhis*),⁹²⁰ or the awakening of *kundalini*.⁹²¹

Only against this background can the Rājayoga of Dādūpanthī Sundardās be adequately understood, whose practical aspect must be derived from only two verses:⁹²²

*rājayoga kīnā śiva rāī | gaurā samga anaṅga na jāī |
ghṛta nahim ḍharai agni ke pāsā | rājayoga kā baḍā tamāsā || 14 ||*

Śiva performed Rājayoga with Gaurī (Parvati), without being overcome by the god of love (*anaṅga*).⁹²³ Just as clarified butter cannot stay near fire, Rājayoga is a great challenge.

*nāḍīcakra bheda jau pāvai | tau caḍhi biṁda apūṭhau āvai |
karāṇi kaṭhina āhi ati bhārī | baśabarttānī hoi jau nārī || 15 ||*

Having pierced the network of channels (*nāḍīcakra*), then the rising semen arrives unbroken. The practice is hard and very difficult, even when the women is under control.

⁹¹⁹Śivasamhitā 4.87

⁹²⁰Dattātreyayogaśāstra 175

⁹²¹See Hātharatnāvalī 2.82

⁹²²Sarvāṅgayogapradīpikā 3.14-15.

⁹²³Anaṅga is another name for Kāma (lit. “desire”), the god of love.

The name *vajrolimudrā* is not mentioned. However, the practice referred to as Rājayoga in these verses is practically identical to the medieval models of *vajrolimudrā* described above.⁹²⁴ Rājayoga consists of a practice involving sexual intercourse between a man and a woman, which leads to not being overpowered by the god of love, the personification of desire.⁹²⁵ The yogin is encouraged to make the semen rise after it has pierced the network of channels (*nāḍicakra*). The entire process is described as extremely difficult, even if the woman cooperates.

The first verse describes Śiva practicing Rājayoga with Pārvatī. Due to subsequent references to *vajroli*, this implies engaging in sexual intercourse. Despite the physical union with Pārvatī, who symbolises beauty and passion, Śiva was not overpowered by the god of love (*anaṅga*), who represents desire and passion. To illustrate the difficulty of Rājayoga, Sundardās uses the image of clarified butter, which cannot remain near the fire without melting and burning. This image symbolises how something very pure, like ghee, typically cannot withstand the presence of something that could consume or destroy it. This purity, the clarified butter, represents yogic celibacy, while the fire represents the source of desire, namely the woman, Pārvatī. The celibacy of a yogin in this situation is highly threatened, as it is extremely difficult to resist the urge. Unlike anyone else, Śiva can enjoy the sexual act with Pārvatī without being consumed by her flames and without giving up his celibacy. He succeeds in using Rājayoga to pierce the network of channels with the semen⁹²⁶ and then make it rise within himself. The comparison illustrates the high degree of self-control and difficulty required to practice this form of Rājayoga, as it is natural for desire to arise in the presence of attractive stimuli. Accordingly, the last verse of this chapter states:

⁹²⁴The same conclusion is drawn by Burger (2014: 696) and Mallinson (2018: 195).

⁹²⁵Mallinson (2018) mentions *Hathābhyaśapaddhati* (f. 28r, ll. 6–9), which describes that the yogin can have sex with sixteen women a day without giving up celibacy and without succumbing to passion once the practice of *vajroli* is well established.

⁹²⁶It remains unclear whether this refers to his own semen or a mixture of male and female semen, as in the *Yogaśikhopaniṣad* 1.137cd: *rajaso retaso yogād rājayoga iti smṛtaḥ* | Here, Rājayoga is defined as the union of female generative fluid or menstrual blood (*rajas*) and semen (*retas*).

*rājayoga cinha ye jānaim biralā koi |
triyā samga mati kījiyahu jo aisā nahīm hoi || 24 ||*

Those who truly understand the characteristic of Rājayoga are rare indeed; he who does not, should shun the company of women.

The other verses describe the one who has mastered Rājayoga. These descriptions are similar to those in the *Tattvayogabindu*. The positive effects of Rājayoga are far-reaching. The practitioner's resilience is increased immeasurably. Neither hunger nor thirst, sleep or laziness, cold and heat, nor old age can affect him (3.19). Fire cannot burn, nor can water drown him; he does not age and becomes immortal with a body as hard as a diamond (3.20). He goes wherever he wants; nothing in the world can stop him, and he can dwell in heaven with the gods or in the netherworld with the demons if he desires (3.21) etc. The *rāyayogin* presented here strongly resembles the archetypal Avadhūta, who can do as he pleases. Particularly interesting is the statement that he is liberated (*muktā*) and yet enjoys the eight pleasures, untouched by sin and merit.⁹²⁷ I could only identify the eight pleasures in the *Tattvayogabindu* (Section XXII) and here. They are listed there and include: 1. Silken clothes, 2. A mansion with five or seven rooms, 3. A large bed with a soft mattress and cover, 4. A woman belonging to the Padminī class of women,⁹²⁸ 5. A comfortable seat, 6. An exceptionally valuable horse, 7. Appetizing food, and 8. Various drinks. The original idea of *vajroli*, namely maintaining celibacy despite the enjoyment of sexual intercourse, is further expanded here. As a result of the Rājayoga of Sundardās, the yogin apparently need not renounce anything in the world. That demonstrates the character of the comprehensive syncretistic equation of *vajroli* and Rājayoga that Sundardās undertakes here. He reduces the practice of Rājayoga to one of the fundamental practices of Hāṭhayoga, namely *vajroli*. This practice allows the yogin

⁹²⁷ *Sarvāṅgayogapradīpikā* 3.17: *dīsai samga pūni muktā | aṣṭa prakāra bhoga kau bhuktā | pāpa punya kachu parasai nāṁhīm | jaisaiṁ kamala rahai jala māṁhīm || 16 ||*

⁹²⁸ See n. 264 on p. 171.

to enjoy the world's pleasures without facing the consequences that would affect the overarching goals of yoga. That opens the door for Sundardās to unreservedly transfer the general characteristics of the results of Rājayoga from other traditions to his own model. The very classification of Rājayoga as a subcategory of Haṭhayoga shows that Sundardās certainly did not understand Rājayoga as the king of all yogas as in *Amanaska*,⁹²⁹ rather the term Rājayoga here implies that the practitioner can live like a king, indulge in the associated sensual pleasures, and remain a yogin, without wandering as a possessionless, world-renouncing ascetic seeking liberation. This aligns with his explicit criticism of groups such as the *kāpālikās*, *paśupatas* and other ascetics, mainly for their extreme behaviour.⁹³⁰

3.17.5 Rājayoga in the complex yoga taxonomies

The comparative analysis of Rājayoga within the four texts of the complex early modern yoga taxonomies demonstrates the complex cross-traditional negotiation processes of the 16th and 17th centuries. It underscores the prominence of Rājayoga as a universal category in an interplay between continuity and innovation.

The analysis of the *Tattvayogabindu* and *Yogasvarodaya* shows the use of the term Rājayoga as a superior and at the same time universal category. All yogas listed in these texts are presented as methods of Rājayoga. Here, Rājayoga carries multiple connotations. At the first level, Rājayoga must be understood as the “king of yogas” since it is placed at the top of the lists, as seen in the earlier fourfold taxonomies. At the same time, Rājayoga is a specific state to be attained but can be reached through very different yoga methods. Regarding the desired state, the *Tattvayogabindu* notably departs from the earlier connotations with *samādhi* and shifts the interpretation of this once primarily soteriological state, which still resonates but surprisingly weakly, towards a state that emphasises more worldly concerns. Specifically,

⁹²⁹ Amanaska 2.3cd: *rājatvāt yogānāṁ rājayoga iti smṛtaḥ* |

⁹³⁰ See p. 315.

one property of Rājayoga is unmistakably highlighted. Despite extensive involvement in sensual pleasures, the practitioner attains all the mental and physical benefits of a yoga practice. That occurs against the backdrop that the *Yogasvarodaya* targets householders and ascetics,⁹³¹ and the *Tattvayogabindu* targets wealthier social strata, probably *kṣatriyas*. Therefore, in the latter text, the meaning of “Yoga for kings” is also clearly implied at a second level. The inclusivist schema⁹³² that emerges in the *Tattvayogabindu* and *Yogasvarodaya* also appears in Nārāyaṇatīrtha’s *Yogasiddhāntacandrikā*. In Nārāyaṇatīrtha’s text, Rājayoga can be achieved through fifteen yogas or yoga methods, all of which he situates within his own yoga system, aiming to demonstrate its superiority by subordinating all other contemporary yoga methods he knew to Pātañjalayoga. Nārāyaṇatīrtha equates Rājayoga with *asamprajñātasamādhi*, the ultimate state of Pātañjalayoga. Thus, Rājayoga is considered solely as the goal and not as a specific method. However, that reflects the discursive power and social esteem Rājayoga had in Nārāyaṇatīrtha’s lifetime. Although Nārāyaṇatīrtha undoubtedly considers his Pātañjalayoga as the ultimate and superior yoga system, which is evident in his attempt to incorporate or perhaps more aptly subjugate the fifteen yogas to the *Yogasūtra*, Rājayoga was so significant in his discursive environment that he equated the term Rājayoga, a term that originated from Śaiva traditions, with the final goal, the quintessence of Pātañjalayoga, namely *asamprajñātasamādhi*.

Sundardās, as an author with a clear Vaiṣṇava orientation, naturally sought to distinguish himself from other discursive authorities and degrades Rājayoga in his *Sarvāṅgayogapradīpikā* to a method of Hathayoga, namely *vajrolimudrā*, which, according to his descriptions, is not only difficult to master but was also widely considered disreputable and frowned upon.⁹³³ He keeps

⁹³¹The quotations from *Yogasvarodaya* in the *Yogakarṇikā* make it clear that some of the practices attributed to *Yogasvarodaya* – such as *nāḍikṣālanam* (YK 4.74-77) – were undoubtedly only performed by professional ascetics.

⁹³²Inclusivist in the sense of Paul Hacker’s “Inklusivismus” (1979).

⁹³³The fact that participants in the discourse were troubled by *vajrolimudrā* is shown, for example, in the *Dattātreyyayogaśāstra*. The new critical edition by Mallinson (2024) has shown that in the most widely disseminated recension of the text, the section on *vajrolimudrā* was

his descriptions so vague and brief that it is unimaginable that this description could have served as a practical guide. This categorisation could only have served a strategic purpose, namely, similar to the *Tattvayogabindu*, *Yogasvarodaya*, and the *Yogasiddhāntacandrikā*, to strengthen and propagate his own yoga model in contrast to other models, especially those models that place Rājayoga at the top of the hierarchy. Sundardās deliberately knocks Rājayoga off its throne with his model. Through this categorisation, he manages to subtly undermine the authority of Rājayoga without having to ignore it. In comparison to the other texts of the complex yoga taxonomies, his yoga taxonomy proceeds more skillfully in terms of eloquence, systematics, and diplomatic finesse.

Taken together, we witness a struggle for interpretive authority, a competitive environment of yoga traditions entangled in discursive negotiation processes, where each actor tries to assert themselves.

3.18 Other yogas

Up to this point, the comparison of individual yoga categories has been based on the order set out in *Tattvayogabindu*. Thus, most of the yoga categories used in our texts have already been covered. However, there are still some yogas that need to be addressed. These will be described in the following sections and, if they appear in more than one text, they will be contrasted with each other.

3.19 Bhaktiyoga

BHAKTIYOGA, the “Yoga of devotion” is entirely absent in the *Tattvayogabindu* and *Yogasvarodaya*. Nārāyaṇatīrtha, however, places his Prema-bhaktiyoga at the topmost position in the yoga taxonomy of the *Yogasiddhānta*.

significantly shortened, likely due to disapproval of these practices. The same phenomenon was observed in the new critical edition of the *Hathapradipikā* (2025). In most recensions of this text, the section on *vajrolimudrā* was either moved to the end or removed entirely.

tacandrikā. For him, this method of yoga is the final and most important element for attaining Rājayoga or *samādhi*.⁹³⁴ Sundardās, on the other hand, places Bhaktiyoga at the very beginning in his treatise on all limbs of yoga, the *Sarvāṅgayogapradīpikā*.⁹³⁵ In his progressive sequence of twelve yogas, Bhaktiyoga forms the very foundation of his yoga system. In Sundardās's system, Bhaktiyoga is both an individual category and an overarching term of the first tetrad, subsuming the three methods already discussed: Mantrayoga,⁹³⁶ Layayoga,⁹³⁷ and Carcāyoga.⁹³⁸

3.19.1 Premabhaktiyoga in the *Yogasiddhāntacandrikā*

Nārāyaṇatīrtha introduces Premabhaktiyoga, the “Yoga of devotion with unconditional love”, in his commentary on *Yogasūtra* 1.32:

tatpratiṣedhārtham ekaṭattvābhyaśah || 32 ||

For the purpose of their repulsion, the practice of concentrating
on a single principle [should be performed].

This *sūtra* refers back to the disturbances (*vikṣepas*) mentioned in *Yogasūtra* 1.30, which lists the obstacles to the stilling of the fluctuations of the mind (*cittavṛttinirodha*). These disturbances are disease (*vyādhi*), incompetence (*sthyanā*), doubt (*saṃśaya*), carelessness (*pramāda*), sloth (*ālasya*), lack of detachment (*avirati*), erroneous conception (*bhrāntidarśana*), not obtaining a base for concentration (*alabdhahūmikatva*), and instability (*anavasthitatva*).

According to Nārāyaṇatīrtha, the devout worship of Īśvara (*īśvara-prañidhāna*) is indispensable for the repulsion of the nine disturbances.

⁹³⁴ For another description of Premabhaktiyoga in the *Yogasiddhāntacandrikā* see Penna 2004: 97–102. Unlike Penna, Nārāyaṇatīrtha does not mention the four types of *prañidhāna* merely for informational purposes. Rather, Nārāyaṇatīrtha illustrates the superiority of his concept of Premabhaktiyoga, which encompasses all four methods.

⁹³⁵ A discussion of Bhaktiyoga in the *Sarvāṅgayogapradīpikā* in French can be found in Burger 2014: 690–692.

⁹³⁶ See p. 390.

⁹³⁷ See p. 374.

⁹³⁸ See p. 352.

Nārāyaṇatīrtha asserts that even minimal or incomplete practice of *pranidhāna* can yield remarkable results. Simply uttering the name of Īśvara destroys accumulated sins. This destruction, along with faith, etc., results in complete devotion, thereby achieving all desired outcomes.⁹³⁹

Pranidhāna can be practiced in four ways: the highest (*paramamukhya*), the most excellent (*mukhya*), the one belonging to the most excellent (*mukhyajātiya*), and the almost excellent (*mukhyakalpa*).⁹⁴⁰ All four methods serve the progressive fixation of the mind on Īśvara and are based on the expositions of the *Bhagavadgītā* 12.8-11.

The first type (*paramamukhya*) of devout worship is the loving and continuous fixation of the mind and intellect on Īśvara. This form of *pranidhāna* is compared to the devotion and love of the Gopīs for Kṛṣṇa. The mind of the Gopī melts upon hearing the multitude of divine qualities and, like molten copper poured into a mold, firmly takes its shape.⁹⁴¹

The second type (*mukhya*) is also known as the practice of *nididhyāsana*. If the first type is impossible, this form should be adopted initially. It is characterised by repeatedly drawing back the outwardly directed and wandering mind through practice and focusing it on the exalted self within.⁹⁴² This variant is intended for practitioners who are unable to maintain the mental constancy required for the first method.

⁹³⁹ *Yogasiddhāntacandrikā* 1.32 (Ed. pp. 49-50): *yathā gnikaṇo 'tisvalpo 'pi tṛṇarāśam jvālayam* *tenaiva varddhitah pūrnah sarvāṇi sūcītāni kāryāṇi janayati | tathā bhagavato yathākathaḥ cinnāmoc-* *cāraṇādirūpam api pranidhānam ajāmilāder iva pāparāśīn nāśayat tena nāśenaivādhikāṇ sampādyamā-* *nam śraddhādinā pūrṇaṇ bhajaniya icchāsaḥakṛtaṁ sarvābhilaṣitaṁ sādhayate | tasmāt pranidhānam* *evāvaśyakam |*

⁹⁴⁰ Ibid. 1.32 (Ed. p. 50): *tac ca caturvidham paramamukhyam, mukhyam mukhyajātiyam,* *mukhyakalpañ ceti |*

⁹⁴¹ Ibid. 1.32 (Ed. p. 50): *tatrādyam gopinām iva tadgunagāṇāśravanādinā drutacetaso druta-* *tāmarasyeva dr̥dhatadākāratā tadviṣayakavṛttipravāharūpam prema mayy eva mana ādhatsva mayīm* *buddhiṁ nivesaya | ityādinoktam | anena premabhaktiyoga darśitah | sa ca parameśvaracaraṇāravin-* *daviṣayakaikāntikātyantikapremapratīvāho 'navacchinna ity arthah |*

⁹⁴² Ibid. 1.32 (Ed. p. 50): *dvitiyam tadasāmarthyे bahiḥpravṛttisvabhāvasya manasah pratyāhārena* *punaḥ punarbhagavatyātmāni nivesanarūpo 'bhyāso nididhyāsanākhyah |* To illustrate this explanation, Nārāyaṇatīrtha quotes *Bhagavadgītā* 12.9: *atha cittam samādhātum na śaknoṣi mayi sthiram |* *abhyāsayogena tato mām icchāptum dhanañjaya || ityādy uktam |*

For those who cannot fix their mind on the Supreme God through love or constant repetition, the third type (*mukhyajātiya*) is recommended. That primarily involves devout service to God, such as recitation of God's name, fasting, etc. This service and all actions, good or bad, should be dedicated to the Supreme God without attachment to the results.⁹⁴³

The fourth type (*mukhyakalpa*) is finally for those who cannot yet practice the third type, the devout service to God. Here, the practitioner is encouraged to renounce the fruits of all actions and to rest in the self.⁹⁴⁴

In the context of the repeated practice [of concentration] on a single principle to eliminate the nine disturbances of *Yogasūtra* 1.32, Nārāyaṇatīrtha identifies the one principle (*ekatattva*) as the Supreme God, and the practice (*abhyāsa*) as Premabhaktiyoga. Premabhaktiyoga, he asserts, is the culmination of all the methods above. Moreover, according to Nārāyaṇatīrtha, Premabhaktiyoga unites both results: the removal of disturbances and the reception of God's grace.⁹⁴⁵

The continuous flow of mental fluctuations (*vṛttipravāha*) generated within the framework of Premabhaktiyoga can be practised either with qualities (*saguṇa*) and distinctions (*savikalpa*), focusing on a specific form of God, such as Vāsudeva mentioned by Nārāyaṇatīrtha, or without qualities (*nirguṇa*) and without distinctions (*nirvikalpa*), focusing on the “one reality free from internal, external, and contradictory distinctions, [a reality having

⁹⁴³Ibid. 1.32 (Ed. p. 50): *trītyan tu tadasāmarthyē 'pi svabhāvata eva kṛtānām api karmanām phalecchām tyaktvā parameśvare paramagurāv arpaṇam sādhu vā 'sādhu vā karma yad yad ācaritam mayā | tatsarvam tvayi samnyastam tvatprayuktah karomy aham || iti saṃkalpaviśeṣarūpam |*

⁹⁴⁴Ibid. 1.32 (Ed. p. 50): *athaitat apy aśakto 'si kartum madyogam āśritah | sarvakarmaphalatyāgam tatah kuru yatātmavān || ity ādinoktam bhagavadgītādvādaśādhyāye |*

⁹⁴⁵*Yogasiddhāntacandrikā* 1.32 (Ed. pp. 50-51): *atra ca prāṇidhānaśabdenoktam | tatra nididhyāsanam samānaviṣayatayā sāksātkārajanakatvasādhanam karmādi yogebhyaś cāntaraṅgam ity abhipretya, arthabhāvanāśabdena pūrvam ādṛtam yady api tathāp yadṛṣṭadvārā kṛpātiśayaphalakād antarāyābhāvaphalakāc ca | tasmāt paramāṇu mukhyāṇu bhaktiyogaṁ sarvopāyaphalabhbhūtamayam ata eva tadubhayaphalakāṇu premākhyām abhyāsam āha- tatpratiṣedhārthamekatattvābhyaśah || 32 || tat-pratiṣedheti | teṣām viṣepāṇām pratiṣedhārtham anāyāsenā nāśārtham ekasmiṇus tattve mukhyabhadagati, abhyāsaḥ gopinām iva tadguṇaṇaśravaṇāśdinā dravibhūtasya cetaso mūṣānikṣiptadrutatāmrasyeva dṛḍhatadākāratārūpaprema abhyāsayogayuktena cetā nānyagāminā | ity ādinā bhagavatsūcitaḥ kārya ityarthah | yadbalād anāyāsenā sampannāyām jīvanmuktau viṣepāḥ praśamam upayānti | na vāsudevab-haktānām aśubhaṁ vidyate kvacit | ity ādismṛteḥ |*

an] unattributed, undivided nature." (*ekam sajāti vijātiyavagatabhedarahitam tattvam anāropitam akhaṇḍārtha*).⁹⁴⁶

Nārāyaṇatīrtha further emphasises the particular significance of Premabhaktiyoga in his commentary on *Yogasūtra* 2.45. Here, it is *iśvarapraṇidhāna* in the form of *premabhakti*, which leads the yogin to the grace of God, which is required for the perfection of *samādhi*.⁹⁴⁷ Thus, the passage clarifies why Nārāyaṇatīrtha positions Premabhaktiyoga at the summit of his yoga system.

3.19.2 Bhaktiyoga in the *Sarvāṅgayogapradīpikā*

Sundardās specifies Sanaka, Nāradamūnī, Śuka, Dhruva and Prahlāda as important representatives of his Bhaktiyoga.⁹⁴⁸ He describes Bhaktiyoga in verses 2.1-15. Initially, Sundardās emphasises the attitude necessary for Bhaktiyoga in verses 2.2-7. One should control the senses. Regardless of where one is situated, one should not become attached to them.⁹⁴⁹ Without falling into illusion (*māyā*) and deception, one should remain equanimous towards everything. Gold and women should be banished, and one should not be overwhelmed by desire.⁹⁵⁰ Moreover, virtues such as good conduct,

⁹⁴⁶ Ibid. 1.32 (Ed. pp. 51-52): *athavā ekam sajātivijātiyavagatabhedarahitam tattvam anāropitam akhaṇḍārtha iti yāvat | tasya abhyāsaḥ tad ekam ajaram amṛtam abhayam iti vṛttipravāhah kārya ity arthaḥ |atrātmavyatirekena dvitīyam yo na paśyati | ātmarāmaḥ sa yogīndro brahmibhūto bhaved iha || ātmakridasya satataṁ sadātmamithunasya ca | ātmāny eva sutṛptasya yogasiddhir adūrataḥ || abhiyogāt sadābhyaśāt tatraiva ca viniścayāt | punaḥ punarānirvedāt siddhyed yogo na cānyathā || iti skandokteḥ | tasmāt saguṇātmavadākārākāradhārāvāhīvṛttipravāhah savikalpo nirguṇagocaro dhārāvāhiko nirvikalpako vā kāryo 'nāyāsenā mokṣam icchateti yāvāt || 32 ||*

⁹⁴⁷ Ibid. 1.32 (Ed. p. 107): *iśvarapraṇidhānasādhyasiddhim āha- samādhisisiddhariśvarapraṇidhānāt || 45 || samādhitī | iśvarapraṇidhānaṁ pūrvam vyākhyātām | samādher uktalakṣaṇasya siddhir apratibandhenānāyāsenā tatkr̄payā gurvādīdvārā ca dṛḍhā prāptir bhavatīty arthaḥ | etac ca phalaṁ premabhakteḥ svataḥ puruṣārtharūpāyā nāntariyakam yathā phalārthino vṛkṣādisānnidhyec chāyāṁ gandhādir ity anyatra vistaraḥ || 45 ||*

⁹⁴⁸ *Sarvāṅgayogapradīpikā* 1.3: *sanakādika nārada mūnī, śuka aru dhruva prahalāda | bhakti yoha so ina kiyau, sadguru kaiṁ ju prasāda || 3 ||*

⁹⁴⁹ Ibid. 2.2cd: *jitendriya aru rahai udāsi | athavā gṛha athavā bana vāsi || 2 ||*

⁹⁵⁰ Ibid. 2.3cd: *māyā moha karai nahim kāhū | rahai sabani sauṁ beparavāhū | kanaka kāminī chādai samgā | āśā tṛṣṇā karai na aṁgā || 3 ||*

contentment, forgiveness, patience, and compassion should be cultivated.⁹⁵¹ Furthermore, one should view all beings as equal, from the king to the insect,⁹⁵² and keep the words of the true Guru in the heart, etc. These verses are reminiscent of the elements of *yamas* and *niyamas* from Aṣṭāṅgayoga systems.⁹⁵³ Furthermore, Sundardās' writes in verse 2.7:

*sāra grahai kūkasa saba nāṣai | ramitā rāma iṣṭa sira rāṣai |
āṁna deva kī karai na sevā | pūjai eka niramjana devā || 7 ||*

One should seize the essence and abandon all impurities, keeping the beloved Rama at the forefront of the mind. One should not serve any other gods, but worship only the one pure and formless deity.

Although Sundardās refers to the Divine as Rāma here, he represents the Nirguṇa type of Bhaktiyoga.⁹⁵⁴ For Sundardās, Rāma is nothing other than a designation of the unmanifest consciousness (*avyakta puruṣa*).

The ritual worship (*pūjā*) mentioned in 2.7d is used by Sundardās as a metaphor and comparison for the form of Bhaktiyoga he describes in verses 2.9–11. The external *pūjā* is performed internally in Bhaktiyoga. One's discipline is the ritual washing, and one offers the flowers of love and devotion.⁹⁵⁵ The lamp (*āratī*) for the worship is knowledge, and the bell (*ghaṇṭā*) is the unstruck sound (*anāhada śabda*) he contemplates, etc. He offers his entire body and mind, becomes humble, and falls at the feet of the Divine.⁹⁵⁶ From

⁹⁵¹Ibid. 2.4ab: *śila santoṣa kṣamā ura ghārai | dhiraja sahitā dayā pratipārai |*

⁹⁵²Ibid. 2.5d: *kīrī kumjara sama kari jānaim || 5 ||*

⁹⁵³In fact, in the presentation of his variant of Aṣṭāṅgayoga 3.37–52, Sundardās refrains from giving a concrete description of the *yamas* and *niyamas*. He only specifies them in verse 3.37.

⁹⁵⁴In *Sarvāṅgayogapradipikā* 2.15, Sundardās himself describes this form of Bhakti as without attributes: *yaha so bhakti alimgani |*

⁹⁵⁵Ibid. 2.9cd: *saṁjama udaka sanāna karāvai | prema priti ke puṣpa caḍhāvai || 9 ||*

⁹⁵⁶Ibid. 2.11: *jñāna dipa āratī utārai | ghaṇṭā anahada śabda vacārai | tana mana sakala samarpāna karai | dīna hoī puni pāyani paraī || 11 ||*

this, a clear criticism of the ritualistic worship of God can be inferred, which Sundardās already expresses in the first chapter.⁹⁵⁷

The concluding verses illustrate the deep emotional devotion. One never abandons the attitude of the servant, and love grows day by day.⁹⁵⁸ This inner attitude of service is compared to the attitude of a faithful wife towards her husband.⁹⁵⁹ She serves continuously without interruption. Sundardās calls this form of devotion “incomparable” (*bhakti ananya*).⁹⁶⁰

3.19.3 Bhaktiyoga in the complex yoga taxonomies

The comparative analysis of Bhaktiyoga across the four early modern yoga taxonomies clarifies the status of this category in the seventeenth century. For Sundardās, Bhaktiyoga is the foundational, devotional core of his system, reflecting the centrality of Sant Bhakti, which had spread widely from the fourteenth century onward across Maharashtra, Sindh, Punjab, Haryana, Gujarat, Rajasthan, and the Gangetic plains.⁹⁶¹

Nārāyaṇatīrtha’s placement of Premabhaktiyoga at the summit of the *Yogasiddhāntacandrikā* taxonomy likely responds to the contemporary prominence of the Bhakti movement and underscores his insistence on the universality and superiority of Pātañjalayoga.

In the *Yugasvarodaya*, the absence of Bhaktiyoga can be explained by the text’s probable southern provenance. The references to the rivers Godāvarī and Kāverī suggest a regional context in which the Bhakti movement exerted comparatively less influence.⁹⁶²

The absence of Bhaktiyoga in Rāmacandra’s *Tattvayogabindu* is partly due to its sources, the *Yugasvarodaya* and *Siddhasiddhāntapaddhati*, which do not mention this category. Yet Rāmacandra composed his text in northern India,

⁹⁵⁷Ibid. 1.12-49.

⁹⁵⁸Ibid. 2.12cd: *sevaka bhāva kadai nahiṁ caurai | dina dina prīti adhika hījorai || 12 ||*

⁹⁵⁹Ibid. 2.13ab: *jyauṁ pratibratā rahai pati pāsā | aisaiṁ svāmī ki ḥimga dāsā |*

⁹⁶⁰Ibid. 2.14cd: *sadā asaṇḍita sevā lāvai | soi bhakti ananya kahāvai || 14 ||*

⁹⁶¹See Horstmann and Rajpurohit (2023: 3–16) for an introduction to the Sant traditions.

⁹⁶²On the rivers of the *Yugasvarodaya*, *Siddhasiddhāntapaddhati*, and *Yugasvarodaya*, see p. 225, n. 382.

as indicated by his substitution of the southern rivers with Vipāśā (Beas) and Śatarudrā (Sutlej), regions where Bhakti was widespread. A further explanation is therefore likely: since the *Tattvayogabindu* was intended for elite audiences, Bhaktiyoga—associated with Sant traditions rooted in lower castes and marked by egalitarian, anti-ritualistic critiques of caste—was deemed unsuitable. It is thus understandable that Bhaktiyoga has no place in Rāmacandra’s “Yoga for Kings.”

3.20 Aṣṭāṅgayoga

AṢṬĀṄGAYOGA, the “eight-limbed yoga” is invariably incorporated by all four authors who present complex yoga taxonomies in their texts, yet in entirely different manners. Rāmacandra does not mention Aṣṭāṅgayoga within his enumeration of the fifteen methods for Rājayoga but introduces it in a separate section of his text. The author of the *Yogasvarodaya* presents an incomplete enumeration of the fifteen yogas, naming only eight of them, excluding Aṣṭāṅgayoga by name. However, similar to Rāmacandra, he presents Aṣṭāṅgayoga within his text. Unlike the *Tattvayogabindu*, it appears that Aṣṭāṅgayoga in the *Yogasvarodaya* is considered part of the fifteen methods of Rājayoga. Rāmacandra, in compiling his text, which heavily relies on the *Yogasvarodaya*, seems to have inadequately considered this when establishing his variant of the fifteen yogas, which he describes inconsistently and unsystematically throughout the text. Nonetheless, the Aṣṭāṅgayoga of the *Tattvayogabindu* remains part of Rāmacandra’s Rājayoga. In contrast, Nārāyaṇatīrtha does not include Aṣṭāṅgayoga among his fifteen methods for achieving Rājayoga. Strictly speaking, Aṣṭāṅgayoga is not one of Nārāyaṇatīrtha’s methods for Rājayoga. Nevertheless, he situates his fifteen yogas within the *Pātañjalayogaśāstra*, the *locus classicus* of Aṣṭāṅgayoga, thus allowing Aṣṭāṅgayoga to frame the fifteen yogas in the *Yogasiddhāntacandrikā*.⁹⁶³

⁹⁶³ Due to the absence within Nārāyaṇatīrtha’s fifteen yogas and because Aṣṭāṅgayoga of the *Pātañjalayogaśāstra* has been extensively discussed in secondary literature, a renewed

Sundardās's *Sarvāṅgayogapradipikā* presents a starkly different scenario. Here, Aṣṭāṅgayoga is the last of the four methods of Haṭhayoga.

3.20.1 Aṣṭāṅgayoga in the *Tattvayogabindu* and *Yogasvarodaya*

Since Rāmacandra's compilation of his Aṣṭāṅgayoga section largely follows the *Yogasvarodaya*,⁹⁶⁴ yet deviates in some interesting places, it is insightful to compare both texts.⁹⁶⁵ Both texts begin with an enumeration of the limbs of Aṣṭāṅgayoga. Notably, the *Yogasvarodaya* lists only seven of the eight limbs, omitting *dhyāna*.⁹⁶⁶ Intriguingly, subsequent verses describe *dhyāna* but not *dhāraṇā*. The *Tattvayogabindu* lists all eight limbs, but Rāmacandra deviates from the Pātañjalayoga model, presenting *dhyāna* before *dhāraṇā*.⁹⁶⁷ However, following his source, Rāmacandra omits subsequent explanations of *dhāraṇā*. He also does not explain *samādhi*. Both texts provide detailed lists of six *yamas* and *niyamas*. Variations in the *Tattvayogabindu* reflect the influence of the *Siddhasiddhāntapaddhati*, as well as Rāmacandra's ideas.⁹⁶⁸ For the

discussion is omitted here. Nārāyaṇatīrtha presents the eight limbs in his commentary on *sūtra* 2.29 as follows: *yamaniyamāsanaprāṇyāmapratyāhāradhāraṇādhyānasamādhayo* 'ṣṭāṅgānī || 29 || *yameti* | *tatra yamāḥ svata eva saphalatvādatyāvaśyakāḥ* | *sarvamumukṣujanasevyā ādau*, paścāt *tatsāpeksā niyamāḥ* | *etad ubhayādhina cittasthairyasāpeksānyāsanāni* | *tatsāpeksaḥ prāṇyāmaḥ* | *tatsāpeksaḥ pratyāhāraḥ* | *tatsāpeksā dhāraṇā* | *tatsāpeksaṁ dhyānam* | *tatsāpeksaḥ samādhiḥ savikalpa* ity aṣṭau sākṣat paramparayā vā nirvikalpasya samādher aṅgāṇīty arthatḥ | aṣṭāṅgamaithune kriyāniṣ-patterāngino 'ngatvavat samādhiḥ savikalpa ity aṣṭau sākṣat paramparayā vā nirvikalpasya samādher aṅgāṇīty arthatḥ | aṣṭāṅgamaithune kriyāniṣpatter aṅgino 'ngatvavat samādher aṅgino 'ngatvam vā bodhyam | *tena na ko 'pi doṣaḥ* || 29 || In summary, Nārāyaṇatīrtha states that the limbs, beginning with the *yamas*, build upon each other and culminate in *samādhi*, which he also calls Rājayoga at the beginning of his commentary.

⁹⁶⁴ Additionally, influences from the *Siddhasiddhāntapaddhati* 2.32-38 can be identified in this passage.

⁹⁶⁵ See *Tattvayogabindu* wection XXXI and *Yogasvarodaya* (PT, p. 841).

⁹⁶⁶ *Yogasvarodaya* (PT, p. 841): *idānīm yogamaṣṭāṅgam śrūṇu lakṣaṇasamṛytam* | *yamaś ca niyamaś caiva cāsanam prāṇasamṛyamah* | *pratyāhāro dhāraṇā ca samādhiś ca višeṣataḥ* |

⁹⁶⁷ See p. 171 n.264 for a discussion and further references on the reversed order of the limbs of Aṣṭāṅgayoga.

⁹⁶⁸ The *yamas* of *Siddhasiddhāntapaddhati* 2.32 are: calmness (*upaśamah*), conquest of all senses (*sarvendriyajayah*) and conquest of food, sleep, cold, wind, and heat (*āhāranidrāśitavātātapajayah*). The *niyamas* of the *Siddhasiddhāntapaddhati* 2.33 are: living in solitude (*ekāntavāsa*), detachment (*niḥsaṅgatā*), indifference (*udāśinym*), contentment with what is obtained (*yathāprāptisamtusṭih*), aversion (*vairasyam*), and dedication to the feet of the guru (*gurucaraṇavarūḍhatvam*).

similarities and differences of the *yamas* see table 7 and for the *niyamas* see table 8. Notably, both texts omit non-violence (*ahimsā*) and sexual abstinence (*brahmacarya*).

The <i>yamas</i> of the <i>Tattvayogabindu</i>	The <i>yamas</i> of the <i>Yogasvarodaya</i>
<ul style="list-style-type: none"> peace (<i>sāntih</i>) conquest of the six senses (<i>śanṇām indriyānām jayah</i>) little food (<i>āhārah svalpah</i>) conquer of sleep (<i>nidrājayah</i>) conquer of cold (<i>śaityajayah</i>) conquer of heat (<i>usnajayah</i>) 	<ul style="list-style-type: none"> peace (<i>sāntih</i>) contentment (<i>santosah</i>) appropriate diet (<i>āhārah</i>) minimal sleep (<i>nidrālpā</i>) control of the mind (<i>manaso damah</i>) an empty mental faculty (<i>śūnyān-tahkaranam</i>)

Table 7: The *yamas* of the *Tattvayogabindu* and the *Yogasvarodaya*

The <i>niyamas</i> of the <i>Tattvayogabindu</i>	The <i>niyamas</i> of the <i>Yogasvarodaya</i>
<ul style="list-style-type: none"> restraining the mind from fickleness and establishing steadiness (<i>khalu manah cāpalabhāvān nivārya sthairyे sthāpyate</i>) seeking solitude (<i>ekānte sevanam</i>) equanimity towards all living beings (<i>prāṇimātre samābuddhiḥ</i>) indifference one shall not desire any object (<i>udāśinyām kasyāpi vastuni icchā na kartavyā</i>) contentment with whatever is obtained (<i>yathā lābhasantosah</i>) never forgetting the name of the Supreme Lord (<i>parameśvaranāma na vismaranīyam</i>) not indulging in self-pity (<i>manomadhye dainyām na kartavyam</i>) 	<ul style="list-style-type: none"> discarding fickleness (<i>cāpalyan tudure tyaktvā</i>) establishing steadiness of mind (<i>manahsthairyan vidhāya</i>) constantly uniting the mind with the breath (<i>ekatra melanām nityām prāṇamātreṇa sā matih</i>) always maintaining a detached attitude (<i>sadodāśinabhāva</i>) renouncing all desires (<i>sarvatrec-chāvivarjana</i>) being satisfied with whatever comes (<i>yathālābhena santuṣṭah</i>) keeping the mind fixed on the Supreme Lord (<i>parameśvaramā-nasah</i>) giving up pride and oblations (<i>mānadānaparityāga</i>)

Table 8: The *niyamas* of the *Tattvayogabindu* and the *Yogasvarodaya*

The discussion of postures (*āsanas*) in both texts is brief. The *Yogasvarodaya* addresses *āsana* in half a verse, stating that there are as many postures as there are living beings.⁹⁶⁹ Rāmacandra explains that the characteristics of postures are discussed in many other treatises. Therefore, he does not cover this topic.⁹⁷⁰

The *Yogasvarodaya* states that breath control (*prāṇāyāma*) is of three types and takes various forms. It asserts that young people are not capable of practising *āsana* and *prāṇāyāma*, but through the great power of spiritual merit (*mahāpunyaprabhāva*), the great soul (*mahātmā*) can do so.⁹⁷¹ The author explains only the first type of *prāṇāyāma*, which is a standard form of alternate nostril breathing accompanied by visualisation. The *mahātmā* inhales through the left channel (*īḍā*), i.e., the left nostril, meditating on its moon-like appearance. Then he holds his breath (*kumbhaka*) for as long as possible. When his mind is filled with great splendour, and his body with air, and fear of the power of intense trembling arises, he should then exhale very slowly through the right channel (*pingalā*), i.e., the right nostril, meditating on its sunlike nature. He should repeat this like a moth repeatedly flying into the fire, which ultimately leads to the purification of the body.⁹⁷²

Rāmacandra only mentions that *prāṇāyāma* is unsuitable for young practitioners (*sukūmāra*), thus omitting any explanation of its practice.⁹⁷³ Taking Rāmacandra at his word, this statement may indicate his intended audience.

⁹⁶⁹ *Yogasvarodaya* (PT, p. 841): *āsanāni ca tāvantiyāvanto jivajantavah* | The author of this verse alludes to the numerous animal names of many yoga positions. See e.g. *Encyclopedia of Traditional Asanas* of Gharote, Jha, Devnath, and Sakhalkar (2006).

⁹⁷⁰ *Tattvayogabindu* section XXXI: *āsanasya lakṣaṇam bahūgrantheṣu nirūpitam asti | tenātra na nirūpyate |*

⁹⁷¹ *Yogasvarodaya* (PT, p. 841): *prāṇāyāmas tridhā ceti bahudhā prathamaṇ śrṇu | āsane prānasamṛṣyāme na sāktāḥ sukumārakāḥ | mahāpunyaprabhāvena śakyate tu mahātmanā |*

⁹⁷² *Yogasvarodaya* (PT, p. 841): *īḍāṁ śāśiprabhāṁ dhyātvā mandendunā tu pūrayet | pūrayitvā yathāśakti dhyānayogi tu kumbhayet | mahājyotirmano bhūtvā vāyuḥ pūrṇakalevaraḥ | sāktitrāsan tu santrāsyā recayed vāyum arhitāḥ | pingalāṁ arkavarṇān tu tyajed dhyātvā śanaiḥ śanaiḥ | ayam pataṅgāḥ kāṣṭhāgnipratyāsena punāḥ punāḥ | kṛtvā kalevaraṁ śuddhaṁ kuryād yatnair mahātmanā |*

⁹⁷³ *Tattvayogabindu* section XXXI: *prāṇāyāmas tu sukumāreṇa sādhitum na śakyate | atas tasya nāmamātrāṇ kathyate |*

Why would he not describe a single breathing technique in his entire text?⁹⁷⁴ Both texts briefly explain the withdrawal of the senses (*pratyāhāra*). In the *Yogasvarodaya*, *pratyāhāra* means withdrawing the mind from the cyclical existence (*samsāra*) and from the engagements with sensory objects. After the yogin has thus discarded the states and transformations of the mind, he remains composed of emptiness. Similarly, in the *Tattvayogabindu*, the yogin should turn his mind away from cyclical existence and dwell in the self, thereby restraining the emerging transformations of the mind.

The description of meditation (*dhyāna*) is similarly concise in both texts. The *Yogasvarodaya* mentions two types of meditation: a gross one consisting of *mantra* (*mantramaya*) and a subtle one without *mantra*. Further details are not provided. The *Tattvayogabindu* merely states that meditation has been taught many times before⁹⁷⁵ and is therefore not discussed.⁹⁷⁶

In the *Yogasvarodaya*, *samādhi* is the state of the motionless intellect (*bud-dhi*), free from inhalation and exhalation. Rāmacandra does not mention *samādhi* at all in the *Tattvayogabindu*. At first glance, this seems peculiar, as the reader might expect a commentary on the highest state of yoga. However, if Rāmacandra addresses young practitioners (*sukūmāras*), it is entirely reasonable why he does not recommend them to cease breathing.

3.20.2 Aṣṭāṅgayoga in the *Sarvāṅgayogapradīpikā*

For Sundardās, Aṣṭāṅgayoga (3.37–52) is the final method in his four-method system of Haṭhayoga.⁹⁷⁷ It supplements the preceding three methods of Haṭhayoga (environment for yoga practice, dietary rules, and *saṅkarmas*),

⁹⁷⁴The intended audience of Rāmacandra's *Tattvayogabindu* is discussed in detail on p. 12.

⁹⁷⁵Probably Rāmacandra refers to the descriptions of *dhyāna* in his own text. See p. 380 for the references.

⁹⁷⁶*Tattvayogabindu* section XXXI: *dhyānam ca bahutaram prāg uktam tenātra nocaye |*

⁹⁷⁷Already in the Śārṅgadharapaddhati 4372–4375, a six-limbed yoga system, a variant without *yama* and *niyama*, is subordinated to Haṭhayoga: *atha haṭhayogah dvividhā haṭhaḥ syād ekas tu gorakṣādisusādhitaḥ | anyo mṛkandaputrādyaiḥ sādhito 'niśam udyataiḥ ||1|| tatra gorakṣasadṛśaiḥ sādhito yaḥ sa kathyate | dhīrair api hi duḥsādhyāḥ kim punaḥ prākṛtair janaiḥ ||2|| āsanam prāṇasaṁrodhaḥ pratyāhāraś ca dhāraṇā | dhyānam samādhir etāni yogāṅgāni smṛtāni sat ||3||*

Lakṣayoga (foci for meditation), and Rājayoga (*vajrolimudrā* for celibacy preservation), giving the entire *haṭha* practice a framework. It is precisely here, within the context of Aṣṭāṅgayoga that most of the characteristic haṭhayogic practices, namely *āsanas*, *kumbhakas*, *mudrās*, and *bandhas*, are introduced. The order of the eight limbs follows the Pātañjalayoga model.

Sundardās first mentions the two initial limbs, observances *yama* and restrictions *niyama*, each with ten different aspects, which he spares himself from listing.^{978,979}

The second limb, the practice of postures (*āsana*), should be performed regularly to purify the body. For Sundardās, the two most important *āsanas* are the accomplished posture (*siddhāsana*) and the lotus posture (*padmāsana*).⁹⁸⁰ In the context of breath control (*prāṇāyāma*), Sundardās initially emphasises that these exercises must be learned from a Guru. He then describes the basic form of alternate nostril breathing. That involves inhaling through the left nostril (*īdā nāḍī*), followed by a retention phase, and then exhaling through the right nostril (*piṅgalā nāḍī*). During the retention phases, one should mentally recite the mantra twelve times. At this point, no further details about the mantra are provided. However, retrospectively, it could be the *rāma mantra* mentioned in Sundardās's Mantrayoga (2.16-27). The retention phases should be doubled and tripled over time and are accordingly named upper (*uttama*), middle (*madhyama*), and lower (*kaniṣṭa*) stages.⁹⁸¹ Additionally, Sundardās mentions the eight breath retentions (*kumbhakas*) and five types of seals (*mudrās*), as well as the three locks (*bandhas*). Further differen-

⁹⁷⁸ Sarvāṅgayogapradipikā 3.37cd: *prathamahīṁ yama aru niyama bicārai | palari ṭeka daśa daśahīṁ prakārai* || 37 ||

⁹⁷⁹ The omission occurs due to the presentation of many typical elements of *yamas* and *niyamas*, which has already taken place in the context of his chapter on Bhaktiyoga (cf. p. 468).

⁹⁸⁰ Ibid. 3.38: *bahuryau karai su āsana sabahī | nirma śarīra hoi puni tabahī | tāmahīṁ sārabhūta dvai sādhai | siddhāsana padmāsana bāmdhai* || 38 ||

⁹⁸¹ Ibid. 3.39-40: *prāṇāyāma karai bibhi aisi | sataguru samdhī batāvai jaisi | īdā nāḍī kati pūrai bāī | recaka karai piṅgalā jāī* || 39 || *pūri piṅgalā īdā nikārai | dvādaśa vāra mantra bidhi dhārai | dviguna triguṇa kari prāṇāyāmam | uttama madhyama kaniṣṭa nāmam* || 40 ||

tiations must be provided by the Guru.⁹⁸² Sundardās does not offer detailed descriptions of these practices. Regarding the fifth limb, the withdrawal of the senses (*pratyāhāra*), Sundardās is very brief. He defines *pratyāhāra* as controlling the mind so that one never craves the “taste of sensory objects” (*bīṣai svāda*). He uses the metaphor of a turtle retracting its limbs into its shell to illustrate *pratyāhāra*.⁹⁸³

Sundardās’s sixth limb, concentration (*dhāraṇā*), involves focusing on one of the five elements: earth (*prthvī*), water (*apa*), fire (*teja*), air (*vāyu*), and ether (*ākāśa*), along with their associated deities, for five *ghaṭikās* each.^{984,985}

Sundardās divides meditation (*dhyāna*), the seventh limb of his Aṣṭāṅgayoga, into two categories: meditation with qualities (*saguṇa*) and meditation without qualities (*nirguṇa*). The former involves meditation on one of six *cakras*, while the latter pertains to meditation on the formless self.⁹⁸⁶

Verses 3.45–48 describe the system of the six *cakras*, which is widely spread in medieval Hathayoga texts: *ādhāra*, *svādhiṣṭhāna*, *maṇipūra*, *anāhata*, *viśuddha*, and *ājñā*. Sundardās concludes by stating that only through meditation on the six *cakras* can the realisation of the formless (*nirguṇa*), the second form or stage of meditation, be achieved.⁹⁸⁷

From the *nirguṇa* stage of meditation arises the eighth limb, meditative absorption (*saṃādhi*). When the fluctuations of the mind and senses are absorbed, in the final stage of Aṣṭāṅgayoga, the individual self (*jīvātman*)

⁹⁸²Ibid. 3.41: *kumbhaka aṣṭa bhāṣṭi ke jānaiṁ | mudrā pañca prakāra su ṭhānaiṁ | baṇḍha tīni nikī bidhi lāvai | aura bheda sadaguru taiṁ pāvai* || 41 ||

⁹⁸³Ibid. 3.42: *pratyāhāra pakari mana rāṣai | bīṣai svāda kabahūṁ nahim cāṣai | jaisaiṁ kurama sakucai amgā | esaiṁ indri rāṣai sangā* || 42 ||

⁹⁸⁴One *ghaṭikā* equals 1/60 of a day, see Sircar (1966: 114). 1/60 of a day corresponds to 24 minutes. Five *ghaṭikās* equal exactly two hours.

⁹⁸⁵Ibid. 3.43: *pañca dhāraṇā tatva prakāśā | pṛthi apa teja vāyu ākāśā | akṣara sahitā devatani dhyāvai | pañca pañca ghaṭikā laya lāvai* || 43 ||

⁹⁸⁶Ibid. 3.44: *dhyāna su āhi ubhai ja prakāra | eka saguṇa ika nirguna sārā | saguna su kahiye cakra sthānam | nirguṇa rūpa ātamā dhyānam* || 44 ||

⁹⁸⁷Ibid. 3.48: *iti ṣaṭa cakra dhyāna jau tānai | tabahim jāi nirguṇa pahacānai | gaganākāra dhyāya saba ṭhairā | prabhā marici jala nahim aurā* || 48 ||

and the supreme self (*paramātmā*) merge like salt in water.⁹⁸⁸ Sundardās characterises this state as follows:

*kāla na sāi śastra nahim lāgai | yantra mamtra tā deśata bhāgai |
śīta uṣna kabahūm nahim hoī | parama sāmādhi kahāvai soī || 51 ||*

Time cannot affect it and no weapon can violate it. *Yantra* and *mantra* flee at the sight of it. It is not affected by cold or heat; this is called the supreme *samādhi*.

3.20.3 Aṣṭāṅgayoga in the complex yoga taxonomies

The comparative analysis of Aṣṭāṅgayoga across the four early modern yoga taxonomies reveals the diverse and nuanced uses of the term in the 16th and 17th century. Despite shared terminology, three distinct models emerge.

Nārāyaṇatīrtha follows the *locus classicus* of Aṣṭāṅgayoga, the Pātañjalayoga system, without alteration, seeking to incorporate the popular yogas of his milieu into this framework.

By contrast, the Aṣṭāṅgayoga of the *Yogasvarodaya* and *Tattvayogabindu* reflects Śaiva milieus, indicated by the reversed order of *dhyāna* and *dhāraṇā* and by distinct readings of *samādhi*. These texts pursue the opposite strategy: rather than integrating other yogas into the Pātañjala model, they subsume Aṣṭāṅgayoga within a Śaiva hierarchy headed by a form of Rājayoga.

Sundardās's *Sarvāṅgoyogapradipikā* likewise embeds Aṣṭāṅgayoga within a sequence of yogas, treating it as a subcategory of Haṭhayoga and subordinating it to Advaitayoga. Nevertheless, he refrains from explicit hierarchisation and instead integrates all yogas into an interlocking system in which each is a part of progression on the yogic path. His limbs of Aṣṭāṅgayoga incorporate characteristic Haṭhayoga practices (*mudrā, bandha*) and structure a *cakra* system, reinforcing the impression of a cohesive twelvefold whole.

⁹⁸⁸Ibid. 3.49-50: *aba samādhi aisī bidhī karaī | jaisaiṁ laiṁna nīra mahim garaī | mana indri kī vṛtya
samāvai | tākau nāma samādhi kahāvai || 49 || jīvātma paramātmā doī | sama rasa kari jaba ekai hoī |
bisarai āpa kachu nahim jānai | tākau nāma samadhi vaśānai || 50 ||*

These models illustrate both cross-traditional competition for interpretive authority and the ongoing negotiation between innovation and tradition. The incorporation of regional and popular practices into established frameworks reflects a dynamic, cross-traditional reshaping of yogic systems in the 16th and 17th century.

3.2I Sāṃkhyayoga

SĀṂKHYAYOGA, the “Yoga of the enumerative philosophical method” appears only in Sundardās’ *Sarvāṅgayogapradipikā* (4.I-12). All other texts of the complex early modern yoga taxonomy do not deal with Sāṃkhyayoga.⁹⁸⁹ Sundardās specifies Rṣabhadeva, Kapilamūni, Dattātreya, Vaśiṣṭha, Aṣṭāvakra, and Jaḍabharata as important representatives of Sāṃkhyayoga.⁹⁹⁰ After Bhaktiyoga and Haṭhayoga, Sāṃkhyayoga is the third and final main category in Sundardās’s yoga system. Sāṃkhyayoga forms the starting point for the three subsequent yogas associated with it, namely Jñānayoga,⁹⁹¹ Brahmayoga,⁹⁹² and Advaitayoga.⁹⁹³ Before the Yogi recognises unity with the world through Jñānayoga, experiences unity with the universe through Brahmayoga, and ultimately overcomes duality in Advaitayoga, Sāṃkhyayoga primarily serves to create initial awareness of the duality to be transcended by differentiating the self from the non-self.⁹⁹⁴ Compared to classical Sāṃkhya, consciousness (*puruṣa*) here (4.2-3) is referred to as the self (*ātama*) and primordial nature (*prakṛti*) as the non-self (*anātama*):

⁹⁸⁹ However, Sāṃkhyayoga also appears in *Śivayogapradipikā* 4.19-31. Here, it belongs to Rājayoga within the description of *samādhi* and is thus embedded in the basic structure of an Aṣṭāṅgayoga.

⁹⁹⁰ *Sarvāṅgayogapradipikā* 1.5: *rṣabhadeva aru kapila mūni, dattātreya vaśiṣṭha | aṣṭāvakra ru jaḍabharata, ina kai sāṃkhya sudṛṣṭa* || 5 ||

⁹⁹¹ A discussion of Jñānayoga in the *Sarvāṅgayogapradipikā* can be found on p. 344.

⁹⁹² A discussion of Brahmayoga in the *Sarvāṅgayogapradipikā* can be found on p. 430.

⁹⁹³ A discussion of Advaitayoga in the *Sarvāṅgayogapradipikā* can be found on p. 434.

⁹⁹⁴ *Sarvāṅgayogapradipikā* 4.1: *aba sāṃkhya su yoga hi suni lehū | pīchai hamako doṣa na dehū | ātama ana ātama bicārā | yāhi tem samākhyā su nirdhhārā* || 1 ||

ātama śuddha su nitya prakāśā | ana ātamā deha kā nāśā |
 ātama suksma vyāpaka mūlā | ana ātamā so pañca sthūlā || 2 ||

The self is pure, eternal and illuminating. The not-self relates to the destructible body. The self is subtle, omnipresent and the fundamental cause, while the non-self is composed of the five gross elements.

pr̥thi apu teja vāyu aru gaganā | ye pañcaum ātama saṃlagnā |
 pañcani maiṇ mila aura bikārā | tini yaha kiyā prapamca pasārā || 3 ||

Earth, water, fire, air and ether - these five are attached to the self. In these five elements, other transformations occur, and these three [self, non-self and transformations] have created the proliferation of the universe.

The non-self consists of the five gross elements: earth (*pr̥thi*), water (*apu*), fire (*teja*), air (*vāyu*), and ether (*gaganā*); the five subtle elements: sound (*śabda*), touch (*sparśa*), form (*rūpa*), taste (*rasa*), and smell (*gandhā*); the five senses of perception (*jñānendriyas*): hearing (*śrotra*), touch (*tvak*), sight (*cakṣu*), taste (*jihvā*), and smell (*ghrāṇa*); the five organs of action: speech (*vākyā*), grasping (*pāṇi*), moving (*pāda*), excreting (*pāyu*), and reproducing (*upastha*); and the inner organ (*antahkaraṇa*) consisting of mind (*mana*), intellect (*buddhi*), consciousness (*citta*), and ego (*ahamkāra*).⁹⁹⁵ These comprise twenty-four *tattvas* in total.

Sundardās then elaborates on the inner organ. The thinking mind (*manas*) generates thoughts and doubts. The intellect (*buddhi*) discerns and recognises

⁹⁹⁵Ibid. 4.4-6: śabda saparśa rūpa rasa gaṇdhā | tanmātrikā pañca tana baṇdhā | śrotra tvak cakṣu jihvā ghrāṇam | jñāna su indriya kiyau baṣāṇam || 4 || vākyā hi pāṇi pāda aru pāyuḥ | upastha sahitā pañca samajñāyuh | karma su indriya ina kau nāmā | tatpara apanai apanai kāmā || 5 || mana uru buddhi citta ahamkārā | catuṣṭa antahakaraṇa vicārā | tina kai lakṣaṇa bhinnai bhinnā | mahāpuruṣa samujñāye cinhā || 6 ||

what is good or bad. Consciousness (*citta*) generates awareness. The ego (*ahamkāra*) produces self-awareness and pride.⁹⁹⁶

Finally, Sundardās distinguishes the subtle transmigratory body (*linga śarīra*), composed of the five subtle elements and the inner organ, totalling nine *tattvas*, from the gross body, which is subject to decay and comprises the gross elements, the senses of perception, and the organs of action.⁹⁹⁷

Sundardās concludes by explaining that these twenty-four elements work together, with the soul (*jīva*) as the driving force behind them. He also refers to the soul as the knower of the field (*kṣetrajña*) or eternally auspicious (*nirantara śīvā*). The soul permeates everything and is omnipresent. It appears to be involved in everything but is ultimately unbound. As the witness, it is distinct from all else, the twenty-four *tattvas* of the non-self. The self and the non-self are eternal and not subject to ageing and death. However, the gross body (*deha*) is transient.⁹⁹⁸

3.22 Satyayoga

SATYAYOGA, the “true Yoga” is a term that appears in the *Tattvayogabindu* in XLIV.7 in the section on *avadhūtapuruṣasya lakṣaṇam*:

*prasaram bhāsate śaktih saṃkocam bhāsate 'pi ca |
tayoh saṃyogakartā yaḥ sa bhavet satyayogabhāk ||*

Śakti shines forth as expansion and as contraction. He who unites those two experiences true yoga.

⁹⁹⁶Ibid. 4.7-8ab: *samkalpai aru bikalapa karai | mana so lakṣaṇa esau dharai | buddhi su lakṣaṇa bodhahim jāṇī | kīkai burau leī pahicānī || 7 || caitana lakṣaṇa citta anūpā | ahaṅkāra abhimāna svarūpā |*

⁹⁹⁷Ibid. 4.8cd: *nau tatvani kau liṅga śarīrā | paṇḍraha tatva sthūla gaṇbhīrā || 8 ||*

⁹⁹⁸Ibid. 4.9-12: *ye caubisa tatva baṇḍhānam | bhinna-bhinna karikiyau vaśānam | saba kau preraka kahiye jīvā | so kṣetrajña nirantara śīvā || 9 || sakala viyāpaka aru sarvagā | disai saṃgī āhi asaṃgā | sākṣī rūpa sabani tem nyārā | tāhi kachū nahiṇ lipai bikārā || 10 || yaha ātama ana ātama niranā | sagajñai takauṁ jarā na maraṇā | sāṃkhya su mata yāhi sauṇ kahiye | sataguru binā kahaouṁ kyaun lahiye || 11 || sāṃkhya yoga so yaha kahyau, bhinna hi hbinna prakāra | ātama nitya svarūpa hai, deha anitya vicāra || 12 ||*

The term *satyayoga* is not included in the initial taxonomy of the fifteen methods for Rājayoga. Rāmacandra adopted the verse from the *Siddhasiddhāntapaddhati* 6.64 and redacted it according to his own agenda and mingled it with *Siddhasiddhāntapaddhati* 4.19.⁹⁹⁹ All manuscripts of the *Tattvayogabindu* read *satyayogabhāk* in the fourth *pāda* of the verse. Here, the source text reads *siddhayogirāt*. Rāmacandra might have used the term as a synonym for *Siddhayoga*¹⁰⁰⁰ or it might be a typographical error of *Siddhayoga*. By the definition of this verse, Satyayoga would be a practice in which the practitioner dedicates himself to the union of two aspects of Śakti, here defined as expansion (*prasāra*) and contraction (*saṃkoca*). In the light of the source text, it could be a corruption of the term *siddhayoga*^o which could have arisen from the homoioteleutic ending of the preceding verse. Furthermore, no other medieval or premodern yoga texts use the term to designate a distinct type of yoga. For this reason, it seems unlikely that this term is a specific category or method of yoga.

3.23 Sahajayoga

SAHAJAYOGA, among the texts of the complex yoga taxonomies, is exclusively mentioned in the *Tattvayogabindu*. Generally, in Sanskrit literature, the term is often linked to the “classical” Avadhūta. The archetypal Avadhūta has renounced *samsāra* and rejects both worldly and religious activities. He is typically associated with *nirguna bhakti*, devotion to the formless Divine, and, rather than complex spiritual disciplines, pursues the sole true and natural practice: the repetition of the Divine name.¹⁰⁰¹

The model of the Avadhūta that emerges in Rāmacandra’s *Tattvayogabindu* continues a trend that Kanamarlapudi (2023: 18) calls the “sanitisation” of the Avadhūta. In her study, she describes the term’s history and identifies a clear development. Over the centuries, the Avadhūta, the original antinomian

⁹⁹⁹See p. 244.

¹⁰⁰⁰The *Siddhayoga* of *Tattvayogabindu* is discussed on p. 438.

¹⁰⁰¹Mallinson, 2011: 15.

ascetic, was gradually integrated into the Brahmanical *āśrama* system. His antinomian behaviour, unconventional traits, and unorthodox practice were tamed, and according to Kanamarlapudi, the Avadhūta became a legitimate and eventually even the highest class of the *samnyāsa āśrama*.

An aspect of this development can be observed, for example, in the early history of Haṭhayoga. Mallinson (2011: 17) notes that in the early history of Haṭhayoga attributed to Gorakṣa (11th–13th centuries), “the antinomian external practices of Tantra were internalised and, together with the visualisation techniques of *kundalinīyoga*, were melted with the physical practices of early Haṭha Yoga, whose original aim was the sublimation of sexual continence into liberation.”

Rāmacandra continues this process of sanitisation, reshaping the Avadhūta for royal or courtly adoption. In the *Tattvayogabindu*, the Avadhūta becomes the ideal type of the Rājayoga-practicing *kṣatriya* or king. Rāmacandra cuts off the last threads of the image of Avadhūta that is still connected to the antinomian ascetic.¹⁰⁰² On the contrary, Rāmacandra’s Avadhūta does not scorn worldly activity; rather, he is indifferent to it yet fully involved in it and extremely positive towards worldly pleasures. The natural consequence is that Rāmacandra elevates Sahajayoga to the practice *par excellence* for a king.

Rāmacandra defines Sahajayoga, the “natural yoga,” at the very end of his work, in section LIX. This passage is presented as the “secret teaching of the yoga scriptures in all scriptures,” forming the grand climax of the text. This secret is explicitly directed at kings, princes or aristocrats at the royal court.¹⁰⁰³ More specifically, the secret is addressed to a good king characterised by being honest, fearless, reputable, trusting of good people, always blissful, and surrounded by enchanting objects.

¹⁰⁰² *Tattvayogabindu* XLIV p. 240.

¹⁰⁰³ *Tattvayogabindu* LIX: *yasya rājño manomadhye kapaṭam nāsti | yasmin dṛṣṭe deśakasya trāso na bhavati | yasya manah śuddham bhavati | yasya pṛthivyām kīrtir bhavati | yasya manomadhye sat-puruṣavacanaviśvāso bhavati | yo rājā sadānandapūrṇo bhavati | yasya pārśve pratyakṣam anekam manohārivastūni bhavanti | etādṛśasya rājño 'gre yogarahasyaṁ kathaniyam |*

Then Rāmacandra explains to whom this secret should explicitly not be revealed: not to those who blame others, criticise, misbehave, do not speak the truth, lack compassion, and enjoy conflict.¹⁰⁰⁴

Finally, Rāmacandra reveals the secret. The secret teaching of yoga evokes the person of one who embodies the highest reality, free from existence and non-existence (*bhāvābhāvavinirmuktah*).¹⁰⁰⁵ And although this person, viz. the king or a *kṣatriya*, as the enjoyer of the earth, is constantly exposed to worldly pleasures, he is free from all attachments. This person is a yogin made of perpetual bliss (*sadānandamayo yogī*) and dwells in constant equanimity towards happiness and sorrow. The person has realised the indivisible highest self and performs actions without personal desires or attachments.¹⁰⁰⁶

While an ordinary person must constantly stabilise the gaze (*dr̥ṣṭih sthirā kartavyā*), stabilise the sitting posture (*āsanam dr̥ḍham kartavyam*), and stabilise the breath (*pavanah sthirah kartavyah*) to achieve this state, a perfected person no longer needs to adhere to this discipline (*etādr̥śah kaścin niyamah siddhasya noktaḥ* ||).

manahpavanābhyaṁ yadā sahajānandaḥ svasvarūpena prakāśyate | sa sahajayogaḥ kathyate rājayogamadhye | iti cakravartināmakathanam |

When by means of mind and breath, the natural bliss appears through one's own true nature, it is called Sahajayoga ("natural yoga") [in this system] of Rajayoga. This is the explanation for those named *cakravartin* ("Universal Ruler").

¹⁰⁰⁴Ibid. LIX: *yaḥ paranindā rato bhavati | dūrācāro bhavati | bhrātumitrasya ca yogyaṁ vastu na dadāti | yo satyam na vati | yo yoginām manomadhye nindām karoti | yasya manomadhye dayā na bhavati | yaḥ kalahapriyo bhavati | svakāryakaraṇe sāvadhāno bhavati | guroḥ kāryakaraṇe 'nādito bhavati | etādr̥śasyāgre na yogaḥ kriyate na pathyate |*

¹⁰⁰⁵This statement implies a characterisation of the highest reality (*tattva*), which in Amanaska 2.62 is described as free from the duality of existence and non-existence: *bhāvābhāvavayātitam svapnajāgaranātigam | mrtyujīvananirmuktam tattvam tattvavido viduh* || 62 || "The knowers of the highest reality know that the highest reality is beyond the duality of existence and non-existence, passes beyond [both] sleep and waking and is free from dying and living." (Translated by Birch, 2013: 318).

¹⁰⁰⁶*Tattvayogabindu* LIX. 1-8.

That is Rāmacandra's core message of his secret of yoga in all yoga scriptures. It recalls the *rājaguhyam* of the Mokṣopāya, a teaching through which rulers could attain a state free from suffering.¹⁰⁰⁷ These words conclude Rāmacandra's *Tattvayogabindu*. Thus, Sahajayoga is the ideal yoga for a king. For a king who rules and enjoys the amenities of this position, this is the aspired state, the ultimate. As a *kṣatriya*, he can maintain the soteriological state of salvation through Sahajayoga and continue fulfilling his caste duties without continuous practice. The duties of a ruler sometimes involve "cruel" actions, such as enforcing laws, possibly through war. Additionally, Sahajayoga enables the king, despite being an "enjoyer of the earth," to achieve soteriological completion without the deprivations typical for ascetics.¹⁰⁰⁸ The term *sahaja*^o in this context thus primarily means natural but in the sense of "preserving its original nature" and "not undergoing further change."¹⁰⁰⁹

3.24 Conclusion

THE comparison of the medieval complex yoga taxonomies in the four texts *Tattvayogabindu*, *Yogasvarodaya*, *Yogasiddhāntacandrikā*, and *Sarvāṅgayogapradīpikā* reveals a remarkable diversity of a total of twenty-three different yoga categories. These categories are contextualised and structured differently depending on the text and show significant differences even within overlapping yoga categories in most cases.

1. Kriyāyoga
2. Jñānayoga
3. Caryāyoga
4. Carcāyoga
5. Hathayoga

¹⁰⁰⁷ *Mokṣopaya* 2.11.10–17.

¹⁰⁰⁸ See also Hanneder, 2006: 121.

¹⁰⁰⁹ *Sanskrit Wörterbuch*, 1858: 99.

6. Karmayoga
7. Layayoga
8. Dhyānayoga
9. Mantrayoga
10. Lakṣyayoga
11. Vāsanāyoga
12. Śivayoga
13. Brahmayoga
14. Advaitayoga
15. Siddhayoga
16. Siddhakuṇḍalinīyoga
17. Siddhiyoga
18. Aśṭāṅgayoga
19. Bhaktiyoga
20. Premabhaktiyoga
21. Sāṃkhyayoga
22. Sahajayoga
23. Rājayoga

The degree of difference in the taxonomies and the significantly divergent interpretations of the yoga categories among the texts indicates that the transmission was not a purely textual phenomenon with a linear reception history. Instead, the complex yoga taxonomies were likely part of cross-traditional and overlapping oral discourses. That is supported by the fact that the authors of the texts containing these complex early modern yoga taxonomies come from different religious traditions. Nevertheless, it must be stated clearly that the *Yogasvarodaya* (A) is, at present, the oldest

known text to articulate a complex taxonomy of fifteen yogic methods. It constitutes the source text of the *Tattvayogabindu* (B), which likewise presents a fifteenfold taxonomy, and must therefore predate both Nārāyaṇatīrtha's *Yogaśiddhāntacandrikā* (C) and Sundardās's *Sarvāṅgayogapradipikā* (D). Given that the present investigation establishes only the relative chronology of texts exhibiting complex taxonomies, any reception-historical influence at the purely textual level—if such influence occurred at all—can be assumed to have followed the following simplified pattern: A → B → C ↔ D.

Text	Dating
<i>Yogaśvarodaya</i>	before 1591 CE
<i>Tattvayogabindu</i>	before 1591 CE and after YSv
<i>Yogaśiddhāntacandrikā</i>	1600–1600 CE
<i>Sarvāṅgayogapradipikā</i>	before 1685 CE

Table 9: Chronology of the texts with complex yoga taxonomies.

While Rāmacandra, the author of the *Tattvayogabindu*, promoted a form of religious universalism that is almost profane in character and oriented towards Advaita Vedānta—despite the many Śaiva features of his source texts that naturally entered his own composition—the author of the *Yogaśvarodaya* likely emerged from a South Indian Śaiva milieu. Nārāyaṇatīrtha was a renowned *śamnyāsa* intellectual and prolific author, born a Brahmin and a follower of Kṛṣṇa,¹⁰¹⁰ whereas Sant Sundardās was regarded as one of the most learned Dādūpanthīs and, in his writings, propagated the Sant belief system as a representative Vaiṣṇava *bhakta*.¹⁰¹¹

It is noteworthy that two of the authors, namely Sundardās and Nārāyaṇatīrtha, spent a significant part of their lives in Benares. Sundardās lived in Benares between the first decade of the 17th century and around 1625 CE, where he was trained in the dominant knowledge systems of the time, including aesthetics and the tradition of artistic poetry (*kāvya*).¹⁰¹² Ko

¹⁰¹⁰ Ko, 1993: 41.

¹⁰¹¹ Horstmann and Rajpurohit, 2023: 84–87.

¹⁰¹² Ibid. p. 86.

(1993: 56) convincingly narrows the flourishing period of Nārāyaṇatīrtha to 1600–1690 CE. It is generally agreed that Nārāyaṇatīrtha also spent much of his life in Benares, though the exact period is yet to be determined.¹⁰¹³ It is possible that both authors lived in Benares simultaneously.

Text	Religious Context
<i>Yogasvarodaya</i>	Śaiva (Vaiṣṇava influence)
<i>Tattvayogabindu</i>	almost Profane, Advaita Vedānta (Śaiva influence)
<i>Yogaśiddhāntacandrikā</i>	Vaiṣṇava, Brāhmaṇa, Pātañjalayoga
<i>Sarvāṅgayogapradīpikā</i>	Dādūpanthī, Sant Vaiṣṇava Bhakti

Table 10: Religious context of the texts with complex yoga taxonomies.

The few clues that exist for locating Rāmacandra and the *Tattvayogabindu* first of all narrow the place of its composition to the northern part of India. One of the most compelling reasons for this conclusion is the list of nine rivers in section XL. Compared to Rāmacandra's primary source text, the *Yogasvarodaya*, the *Tattvayogabindu* mentions the rivers Vipāśā (modern Beas) and Śatarudrā (modern Sutlej) instead of the central-southern Indian rivers Godāvārī and Kāverī, indicating a northern context.¹⁰¹⁴ Although the *Yogasvarodaya* was likely composed much further south, this work circulated in northeastern India. This observation is based on the fact that it is currently known only through specific citations, namely in the *Prāṇatosinī*, written near Calcutta,¹⁰¹⁵ the *Yogakarṇikā*, whose origin is unknown,¹⁰¹⁶ and the *Śabdakalpadruma*, which Radhakanta Deva (1784–1867) also compiled in Calcutta. Thus, it can be inferred that northeastern India was a significant area for the circulation of the *Yogasvarodaya*. Given that Rāmacandra extensively drew from the *Yogasvarodaya* for the compilation of the *Tattvayogabindu*, and since his fifteen yogas were part of an oral and literary discourse centred in Benares, it would be plausible that Rāmacandra also resided in Benares for

¹⁰¹³ Penna, 2004: 24.

¹⁰¹⁴ See n. 382 on p. 225.

¹⁰¹⁵ Shāstri 1905.

¹⁰¹⁶ The only available printed edition of the *Yogakarṇikā* by Nath Sharma (2004) is based on a manuscript presumably from Benares, see Nath Sharma, 2004: vi.

some time. Finally, this hypothesis is supported by the fact that Sundaradeva lived in Benares¹⁰¹⁷ and his citations of the *Tattvayogabindu* in the *Hathasanke-tacandrikā* represent the oldest verifiable evidence of the *Tattvayogabindu*.¹⁰¹⁸ Based on the cumulative evidence, the hypothesis of Rāmacandra compiling the *Tattvayogabindu* in northern India can be considered secured. It seems possible that Rāmacandra may have spent some time of his life in the Benares area.

What is certain is that both the *Yugasvarodaya* and the *Tattvayogabindu*, as has been shown,¹⁰¹⁹ must have been written before 1591 CE. Thus, all complex early modern yoga taxonomies emerged within a remarkably narrow time-frame—most likely from the sixteenth century to around 1690 CE—with a significant proportion of these texts produced in the discursive milieu of Benares. Each author and text has individual reasons for addressing or codifying the complex yoga taxonomies. Rāmacandra's text, for instance, appears to have been intended for the education of young princes or potential kings. The taxonomy serves both as an encyclopedia and a way to convey the superiority of Rājayoga, in the sense of a “Yoga for Kings,” and its methods through a hierarchical taxonomy. Integrating the fifteenfold yoga taxonomy from the *Yugasvarodaya* is undoubtedly a continuation of an older Śaiva strategy. This strategy aimed to integrate yogas from various traditions into a hierarchical schema, emphasizing a Śaiva interpretation of *samādhi* and liberation in life (*jīvanmukti*).¹⁰²⁰ Fundamentally, this is an extension of the older fourfold taxonomy that subordinated Mantra, Laya, and Hāthayoga in hierarchical order to Rājayoga.

In the case of the *Yogasiddhāntacandrikā*, Ko (1998: 34–35) suggests that Nārāyaṇatirtha, in line with Paul Hacker's concept of “inclusivism” (1979), sought to integrate the increasingly popular medieval yogas into his con-

¹⁰¹⁷ Birch, 2018: 123.

¹⁰¹⁸ See p. 6.

¹⁰¹⁹ The dating of the *Tattvayogabindu* and the *Yugasvarodaya* can be found on p. 6.

¹⁰²⁰ The Śaiva subordination of yogas into a Rājayoga model began after the 10th century CE and was first described by Birch, 2019.

text. Ko sees this as an attempt by Nārāyaṇatīrtha to not only equate the perceived inferior foreign and popular forms of medieval yoga with his form, the Pātañjalayoga model but also to subordinate them to it.

Sundardās's *Sarvāṅgayogapradipikā* has a less instructional and more informal or encyclopedic character, placing great emphasis on both systematics and aesthetics. However, it also follows a clear agenda much less hierarchical than those taxonomies that place Rājayoga at the top. Instead, Sundardās seeks to find a common thread and establishes an overarching context between the yoga categories he discusses. He creates a harmonious order through a successive and logical sequence, beginning with Bhaktiyoga, with an evident Vaiṣṇava influence, moving through Haṭhayoga, encompassing various body-oriented yogas. His system culminates in philosophically oriented yogas, starting with Sāṃkhyayoga, which creates awareness of duality through the philosophical contemplation of the world's components. This differentiation is then resolved in the experience of unity in Brahmayoga, ultimately leading to the state he considers the *summum bonum*, Advaitayoga.¹⁰²¹

This categorical and interpretative diversity reflected in the complex taxonomies suggests a veritable cross-traditional yoga boom in the milieu of the authors considered, marking an unprecedented wave of popularity, particularly for medieval and body-oriented yoga forms like Hathayoga, which various traditions and the educated elite increasingly engaged with. At the same time, the comparison of the texts of the yoga taxonomies revealed a genuine struggle for asserting interpretive authority, a contest over the interpretation and classification of yoga categories, and an attempt to highlight one's conception of the best yoga. In our case study, within its clearly defined discursive framework, the previously mentioned popularity at that time permeated many social strata. Yoga and its efficacy were endowed with high soteriological significance to the extent that by the 16th century, yoga

¹⁰²¹As Burger (2004: 706) observed, Sundardās's three yoga tetrads strongly recall the tripartite division of yogas in the *Bhagavadgītā* with Bhakti, Karma, and Jñāna.

could not be absent from the curriculum in the circles of the ruling classes. Furthermore, it becomes evident that the meanings of the various yoga categories were very fluid and were discursively negotiated in lively and dynamic exchange processes. It is therefore not surprising that the phenomenon of early modern complex yoga taxonomies developed in a specific fertile ground. One such fertile ground was sixteenth–seventeenth-century Benares, located in northeastern India.

Benares has always been a centre of knowledge, attracting scholars from near and far for centuries. However, with the onset of Muslim rule in India, many prominent scholars teaching in Benares left the city for fear of religious persecution. By the 16th century, Benares experienced a cultural revival, primarily sparked by the open religious policy of the Mughal Emperor Akbar and his immediate successors, the “Pax Mughalia”.¹⁰²² That was a significant

¹⁰²²In 1556, at the age of 13, Akbar ascended the throne of the Mughal Empire, which had been partially reconquered by his father but collapsed immediately after his death under almost hopeless circumstances; see Stietencron, 1989: 53. Following a period of military consolidation of his empire, a divided situation marked by social and religious tensions prevailed in northern India. Hindus, in particular, were humiliated and exploited. Rajasthan, Gujarat, and central India were not part of his empire. Beginning with his marriage to the daughter of the Rajput prince Rājā Bihārī Mal of Amber in 1562, Akbar initiated a policy of pacification. More wives from the princely houses of Rajasthan followed, all of whom retained their religious customs. He issued decrees allowing Hindus to rebuild temples and perform religious practices in public. Overall, Akbar's reign was characterised by a very open religious policy. For instance, he promoted Hindus like Todar Mal and Mān Singh to high political positions for the first time; see *ibid.*, p. 70. Akbar encouraged interfaith dialogue and even created a lodge-like free-thinking order, the *Din-i-Ilāhī*, the “divine faith,” aiming to collect the best from all religions and discard anything that was rationally unconvincing to find a common truth; see *ibid.* p. 62. During this time, numerous previously destroyed Hindu temples were rebuilt in Benares; see *ibid.*, pp. 58–59. Later vassals of the Mughal emperors, especially the later Kachwaha Rajput rulers of Amber, notably under Rāja Man Singh I, constructed numerous temples and *ghāts* in the city; see Hooja, 2006: 493–495. Akbar's immediate successor, Jahāngīr (1605–1627), continued the open religious policy; see Wheeler (1999). It was only during the reign of Shāh Jahān, who ruled the Mughal Empire from 1628–1658 that the government's general attitude became less favourable towards Hindus again from 1632 onwards. Shāh Jahān ordered a law for the destruction of Hindu temples under construction, as his Islamic theologians sought to prevent the construction and renovation of temples of other religions. However, it remains unclear how strictly this law was enforced and to what extent this religious policy shift after three-quarters of a century of religious dialogue and tolerance affected the population. The impacts were at most marginal. During

catalyst for the emerging formation of not just the solidification of religious identities in northern India,¹⁰²³ but also a general increasingly pronounced “Hindu” identity, which both took shape during the sixteenth and seventeenth centuries.¹⁰²⁴ Yoga played a crucial role in the development of this new identity. Under the patronage of the Mughal emperors, Benares once again became a melting pot of intellectual and religious exchange, attracting many scholars to resettle there, as evidenced by the examples of Sundardās and Nārāyaṇatīrtha. Concurrently, as Birch (2020: 471-472) demonstrated in his article “Haṭhayoga’s Floruit on the Eve of Colonialism”, there was a general flourishing of Haṭhayoga literature in both North and South India. From the 16th century onwards, Haṭhayoga literature became increasingly diverse. Authors from various traditions, mainly learned Brahmins, sought to expand Haṭhayoga and integrate other yogas and religions. The beginnings of this development, highlighted by Birch, are discernible here.

Another catalyst that initiated the floruit of Haṭhayoga literature was the acquisition of corporate identities of the four main ascetic orders of North India (Nāths, Daśanāmī samnyāsīs, Rāmānandīs, and Udāsīs). By 1600, the Nāth yogīs were reportedly organised into 12 panths, with all their headquarters located in North India.¹⁰²⁵ This acquisition of corporate identities of the ascetic orders strengthened the discursive weight of their views, teachings and texts on the market of religious options in northern India. Thus, other religious traditions were stimulated to deal with those impulses.

Thus, the complex early modern yoga taxonomies of medieval yogas resulted from the convergence of various yogic traditions and associated religions in melting pots of intellectual and religious exchange during the

Shāh Jahān’s reign, seven instances of temple destruction are documented; see Eaton. How his rule specifically impacted Benares is unclear but presumably minimal. For example, the then Rāja of Amber, Jai Singh I, who ruled from 1627–1667, was an important military ally, and his father, Man Singh I, had invested large sums in the construction of Hindu temples in Benares. It was only under Aurangzeb (1658–1707) that a distinct of anti-Hindu policy resurged.

¹⁰²³O’Hanlon and Washbrook, 2011.

¹⁰²⁴Clark, 2006: 188.

¹⁰²⁵Mallinson, 2011: 17.

early blossoming phase of a new, more diversified wave of yoga literature, mainly disseminated through hubs like Benares.¹⁰²⁶ Moreover, they are a literary testament to this process and reflect the discursive negotiations and repositioning of authors from different traditions in response to new yogic impulses affecting them.

¹⁰²⁶ Given the high likelihood that the *Yogasvarodaya* was composed in more southern regions, we can assume that the discourse surrounding complex Yoga taxonomies had another area of dissemination. There is no doubt that South Indian scholars were drawn to Benares. This is evidenced by the authors discussed here: on one hand, Nārāyaṇatīrtha, who was originally from Kaza in the Guntur District of present-day Andhra Pradesh and then spent a significant part of his life in Benares, see Ko, 1993: 43. On the other hand, Sundaradeva, the author of the *Hathasariketacandrikā*, also originated from more southern regions before moving to Benares, see Birch, 2018: 123 n. 61.

Appendix

Figures



Figure 1: The *dehasvarūpa* of *ajapāgāyatrī*. The image, reminiscent of a hippocriff, is part of an illustrated Sanskrit manuscript written in the Śāradā script. Preserved as a single large scroll under Acc. No. 1334 at the Oriental Institute in Srinagar (Kashmir), it is entitled *Nādīcakra*. The manuscript contains a depiction of the yogic body's *cakras*, *nāḍis* and the yogic cosmos. The text surrounding the figure closely corresponds to the additional material found in manuscript U₂ of the *Tattvayogabindu*. The manuscript reads (diplomatic transcription): *om̄ dasame pūrṇagiripiṭhe lalāṭamāṇḍale candro devatā amṛtāśaktih paramātmā rṣih dvāviṁśaddalāni amṛtavāsinikalā 4: ambikā 1 lambikā 2 gha(m)tka 3 tālikā 4 dehasvarūpam kākamukham 1 naranetram 2 gośrīngam 3 lalāṭa brahmapara 4 hayagrīvā 5 mayūramuścham hamsacārītāni 7 sthāna.*



Figure 2: 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.

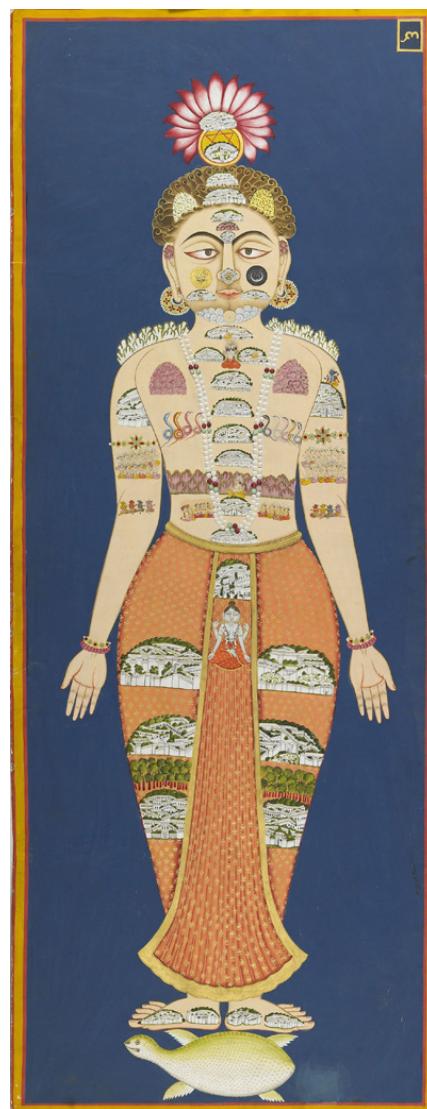


Figure 3: The Equivalence of the Self and the Universe (detail), folio 6 from the *Siddhasiddhāntapaddhati* (Bulaki), India, Rajasthan, Jodhpur, 1824 (Samvat 1881), 122 x 46 cm, RJS 2378, Mehragarh Museum Trust.

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