The Yogatattvabindu

योगतत्त्वबिन्दु

Yogatattvabindu

Critical Edition
with annotated Translation

Von
Nils Jacob Liersch

Indica et Tibetica Verlag
Marburg 2024

Bibliographische Information Der Deutschen Bibliothek
Die Deutsche Bibliothek verzeichnet diese Publikation in der Deutschen Nationalbibliographie; detaillierte bibliographische Informationen sind im Internet über http://dnb.ddb.de abrufbar.
Bibliographic information published by Die Deutschen Bibliothek
Die Deutsche Bibliothek lists this publication in the Deutsche Nationalbibliographie; detailed bibliographic data is available in the Internet at http://dnb.ddb.de.

© Indica et Tibetica Verlag, Marburg 2024

Alle Rechte vorbehalten / All rights reserved

Ohne ausdrückliche Genehmigung des Verlages ist es nicht gestattet, das Werk oder einzelne Teile daraus nachzudrucken, zu vervielfältigen oder auf Datenträger zu speichern.

Apart from any fair dealing for the purpose of private study, research, criticism or review, no part of this book may be reproduced or translated in any form, by print, photo form, microfilm, or any other means without written permission. Enquiries should be made to the publishers.

Satz: Nils Jacob Liersch
Herstellung: BoD – Books on Demand GmbH, Norderstedt

Contents

Contents iv

Conventions in the Critical Apparatus 1
Sigla in the Critical Apparatus 1

Critical Edition & Annotated Translation 3

Appendix 115
Figures 115

Bibliography 119
Consulted Manuscripts 119
Printed Editions 119
Secondary Literature 124
Online Sources 127

Conventions in the Critical Apparatus

Sigla in the Critical Apparatus

- E : Printed Edition
- P : Pune BORI 664
- L : Lalchand Research Library LRL5876
- B : Bodleian Oxford D 4587 ,
- N_1: NGMPP B 38-31
- N_2: NGMPP B 38-35 / A 1327-14
- D_1: IGNCA 30019
- U_1: SORI 1574
- U_2: SORI 6082

Critical Edition & Annotated Translation

[I. **rājayogaprakāra**]

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

[II. **kriyāyogasya lakṣaṇam**]

इदानीं क्रियायोगस्य लक्षणं कथ्यते।

क्रियामुक्तिरयं योगः स्वपिण्डे सिद्धिदायकः।
यं यं करोति कल्लोलं कार्यारंभे मनः सदा।
तद् तत् आकुञ्चनं कुर्वन्क्रियायोगस्ततो भवेत्।। II.1।।

Sources: **5** cf. YSv (PT p. 831): atha rājayogaḥ ‖ yogasvarodaye | īśvara uvāca | rājayogaṃ pravakṣyāmi śṛṇu sarvatra siddhidam | guhyādguhyataraṃ devi nānādharmaṃ parāt param rājayogena deveśi nṛpapūjyo bhaven naraḥ | rājayogī cirāyuś ca aṣṭaiśvaryamayo bhavet ‖ **4–6** cf. YSv (PT p. 831): pañcadaśaprakāro 'yaṃ rājayogaḥ ‖ kriyāyogo jñānayogaḥ karmayogo haṭhas tathā | dhyānayogo mantrayoga urayogaś ca vāsanā | rājaty etad brahmavaśīva ebhiś ca pañcadaśadhā | idānīṃ lakṣaṇañ caiṣāṃ kathayāmi śṛṇu priye | **9–11** ≈YSv (PT p. 831): kriyāmuktimayo (*kriyāmuktir ayaṃ* YK 1.209) yogaḥ sapiṇḍisiddhidāyakaḥ (*sapiṇḍe* YK 1.210) | yat kāromīti (*karomīti* YK 1.210) saṅkalpaṃ kāryārambhe manaḥ sadā ‖ **11** ≈YSv (PT p. 831): tatsāṅgācaraṇaṃ (*°saṅgā°* YK 1.210) kurvan kriyāyogarato bhavet |

Testimonia: **4–6** cf. *Yogasiddhāntacandrikā* (Ed. p. 2): nididhyāsanañ caika tānatādirūpo rājayogāparaparyāyaḥ samādhiḥ | tatsādhanaṃ tu kriyāyogaḥ, caryāyogaḥ, karmayogo, haṭhayogo, mantrayogo, jñānayogaḥ, advaitayogo, lakṣyayogo, brahmayogaḥ, śivayogaḥ, siddhiyogo, vāsanāyogo, layayogo, dhyānayogaḥ, premabhaktiyogaś ca |

---

2 **śrīgaṇeśāya namaḥ** cett.] śrīṇeyamaḥ P śrīgaṇeśāya namaḥ ‖ śrīgurave namaḥ ‖ N_1 śrīgaṇeśāya namaḥ ‖ śrīsarasvatyai namaḥ ‖ śrīnirañjanāya namaḥ ‖ D śrīgaṇeśāya namaḥ ‖ oṃ śrīniraṃjanāya ‖ U_1 **atha rājayogaprakāro likhyate** DN_1N_2] atha rājayogaprakāra likhyate U_1 rājayogāntargataḥ ‖ binduyogaḥ E atha tattvabiṃduyogaprāraṃbhaḥ L atha rājayoga liṣyate P atha rājayoga likhyate U_2 **rājayogasyedaṃ phalaṃ** PU_2] rājayogasya idaṃ phalaṃ DN_1N_2 *om.* EL **°yogenāneka°** PN_1] °yogena aneka° $DN_2U_1U_2$ **3** **°prekṣaṇasamaya** cett.] prekṣyaṇasamaya U_2 **eva** cett.] evaṃ U_2 **3–4** **rājayogaḥ** cett.] rājayogas U_2 **4** **tasyaite** PU_2] tasya ete cett. **caryāyogaḥ** cett.] tvaryāyogaḥ U_1 **5** **layayogaḥ** cett.] nayayogaḥ U_2 **lakṣyayogaḥ** cett.] lakṣayogaḥ U_1 **6** **siddhayogaḥ** PU_2] rājayogaḥ α **rājayogaḥ** PU_2] siddhayogaḥ cett. **ete pañcadaśayogāḥ** DN_1PU_1] evaṃ paṃcadaśāyogā bhavaṃti U_2 **8** **idānīṃ** cett.] idānī N_2 atha U_2 **kriyāyogasya** cett.] kriyāyogas U_2 **kathyate** cett.] kathayate D *om.* U_2 **9** **kriyāmuktir** cett.] kriyāmukti N_2 kriyāmuktiḥ ‖ U_2 **ayaṃ** cett.] layaṃ N_2 **siddhidāyakaḥ** cett.] siddhidāyakaṃ U_2 **11** **tad tat (Mallinson)** em.] tattataḥ DN_1N_2P tatas tataḥ U_2 taṃ kṛtaṃ U_1 **ākuñcanaṃ (Mallinson)** em.] kuñcanaṃ $DPN_1U_1U_2$ kūrcanaṃ N_2 **tato bhavet** PU_2] ato bhava DN_1N_2 ato va U_1

[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.[1] Indeed, this is Rājayoga. These are the varieties of this Rājayoga: **1.** Kriyāyoga ("Yoga of [mental] action"); **2.** Jñānayoga ("Yoga of gnosis"); **3.** Caryāyoga ("Yoga of conduct");[2] **4.** Haṭhayoga ("Yoga of force"); **5.** Karmayoga ("Yoga of deeds"); **6.** Layayoga ("Yoga of absorption"); **7.** Dhyānayoga ("Yoga of meditation"); **8.** Mantrayoga ("Yoga of Mantra"); **9.** Lakṣyayoga ("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")[3] These are the fifteen Yogas.[4]

[II. **Characteristic of Kriyāyoga**]

Now, the characteristic of Kriyāyoga is described.[5]

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.

---

[1] This unique definition of Rājayoga possibly alludes to the exceptionally wealthy lifestyle of Rāmacandra's audience.

[2] The first three Yogas allude to the four *pāda*s of the Śaiva *āgama*s; namely *kriyā*[*pāda*], *caryā*[*pāda*], *yoga*[*padā*] and *jñāna*[*pāda*], see GOODALL, 2015: 77.

[3] For Rājayoga with this meaning cf. BIRCH, 2014:12.

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

[5] For a comparative analysis of all Kriyāyogas within the texts containing complex Yoga taxonomies see p.?? et seqq.

क्षमाविवेकवैराग्यंशान्तिसन्तोषनिस्पृहाः।
एतद्युक्तियुतो योऽसौ क्रियायोगी निगद्यते।। II.2।।

मात्सर्यं ममता माया हिंसा च मदगर्वता।
कामक्रोधौ भयं लज्जा लोभमोहौ तथाऽशुचिः।। II.3।।

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

यस्यान्तःकरणे क्षमाविवेकवैराग्यशान्तिसन्तोष इत्यादीन्युत्पाद्यन्ते स एव बहुक्रियायोगी कथ्यते। कापट्यं मायावित्वं हिंसा तृष्णा मात्सर्यं अहंकारः रोषो भयं लज्जा लोभः मोहा अशुचित्वं राग°द्वेष।। आलस्यं पाषंडित्वं भ्रान्तिर् इन्द्रियविकारः कामः। एते यस्य मनसि प्रतिदिनं न्यूना भवन्ति स एव बहुक्रियायोगी कथ्यते।

Sources: 1–2 = YSv (PT p. 831): kṣamāvivekavairāgyaśāntisantoṣanispṛhāḥ | etan muktiyuto yo 'sau (*muktiyutaś cāsau* YK 1.211) kriyāyogo nigadyate | 3–4 = YSv (PT p. 831): mātsaryaṃ mamatā māyā hiṃsā ca madagarvitā | kāmaḥ krodho bhayaṃ lajjā lobho mohas tathā 'śuciḥ (*śuciḥ* YK 1.212) || 5–6 = YSv (PT p. 831): rāgadveṣau ghṛṇālasyaśrāntidambhakṣamābhramāḥ (*ghṛṇālasyaṃ bhrāntir dambho 'kṣamā bhramaḥ* YK 1.213) | yasyai tāni na vidyante kriyāyogī sa ucyate ||

Testimonia: 8–10 ≈(*Yogasaṃgraha* IGNCA 30020 folio 1r. ll. 1-2): lobhamohau aśucitvaṃ rāgadveṣau ālasyaṃ pāṣaṃḍitvaṃ bhrāṃtiḥ iṃdriyavikāraḥ kāmaḥ ete yasya pratidinaṃ nyunā bhavaṃti | 10] ≈*Yogasaṃgraha* (IGNCA 30020 folio 1r. l. 2): sa eva kriyāyogī kathyate ||

---

1 °**viveka**° cett.] vivekaṃ EU_2 **vairāgyaṃ** cett.] vairāgya° U_1 °**nispṛhāḥ** P] °nispṛhaḥ D °nispṛhā EN_1 °niṣpṛhā ||2|| N_2 °niṣpṛhī U_1 °niṣpṛhāḥ || U_2 2 **etad** EPU_1] etat $DN_1N_2U_2$ **yuktiyuto** cett.] muktiyuto U_2 **yo'sau** N_2U_1] yogī $DEPN_1U_2$ 3 **mātsaryaṃ** EU_1U_2] mātsarya DN_1P **hiṃsā ca** E] hiṃsāśā cett. hiṃsāḥ || N_1 4 °**krodhau** U_1U_2] krodha° EN_1P °krodho D **'śuciḥ** cett.] śuciḥ EN_2U_2 5 **rāgadveṣau** cett.] rāgadoṣau U_1 atha dveṣo L **ghṛṇā**° cett.] ghṛnā° N_2 **bhraṃtir daṃbho** cett.] bhrāṃtir debho D bhrāntitvaṃ E bhrāṃti daṃbha° U_1 **'kṣamā bhramaḥ** cett.] mokṣam ābhramaḥ E kṣamī bhramaḥ U_1 6 **na** cett.] ca E 7 **kṣamā**° cett.] kṣamāḥ N_1 kṣamā N_2 kṣamā || D **vivekavairāgyaśānti** cett.] vivekavairāgya | śāṃti° N_1 'vivekavairāgyāśānti° N_2 vivekavairāgya || śāṃti° D °**santoṣa ityādīny** cett.] °santoṣādīny E °santoṣa ity ādīno° L °santoṣa ity ādīna niraṃtaram U_1 °santoṣa ity ādayo niraṃtaraṃ U_2 **utpādyante** cett.] utpadyante E °tpādyaṃte L utyaṃte U_1 **bahukriyāyogī** cett.] bahukriyāyogā D **kathyate** cett.] sa kathyate DN_2 tkacyate U_2 8 **kāpaṭyaṃ** cett.] kāpayaṃ L yasyāntaḥkaraṇe kapatyaṃ N_1 kāpachaṃ U_1 **māyāvitvaṃ** N_1N_2] māyavitvaṃ D yāyavitvaṃ U_1 pāpātitaṃ U_2 vittaṃ EP vitaṃ L **mātsaryaṃ** cett.] mātsaryam E mātsarya DU_1 **roṣo** $BDPLN_1$] roṣaḥ EU_1 eṣo N_2 **bhayaṃ** cett.] kṣayaṃ E **lajjā** cett.] lajā U_1 **lobhaḥ** PL] lobha° cett. *om.* U_2 **mohā** cett.] mohaḥ P moha LN_2 **aśucitvaṃ** cett.] aśūcitvaṃ N_2 9 **rāga**° cett.] rāgaḥ P rāja° L *om.* E **dveṣa** L] dveṣaḥ cett. *om.* E **ālasyaṃ** cett.] *om.* E **pāṣaṃḍitvaṃ** DN_1] pākhaṃḍitvaṃ LU_1U_2 pākhaṃḍatvaṃ E pārṣaḍitvaṃ N_2 **bhrāntir** em.] bhrāntiḥ cett. **indriyavikāraḥ** cett.] iṃdriyaṃ vīkāraḥ P itivikāraḥ L **kāmaḥ** cett.] kāma N_2 *om.* U_2 **ete** cett.] eta L rāte U_1 etate U_2 10 **bhavanti** cett.] bhavaīti N_1 **bahukriyāyogī** cett.] bahukiyāyogī DU_1U_2 **kathyate** cett.] kathyaṃte U_1U_2

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

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

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

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

"Patience, discrimination, equanimity, peace, contentment", etc., are cultivated in his mind. He alone is called a Yogī of many actions (*bahukriyāyogī*)[6]. Fraud, the state of being deceptive, violence, craving, envy, ego, anger, fear, shame, greed, delusion, impurity, attachment, aversion, lazyness, heterodoxy, error, agitation of the senses, sexual desire: He in whose inner organ[7] these diminish from day to day, he alone is called a Yogī of many actions (*bahukriyāyogī*).[8][9]

---

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

[7] According to section L p.**??** Rāmacandra's inner organ (*antaḥkaraṇa* consist of thinking mind (*manas*), intellect (*buddhi*), ego (*ahaṃkāra*), spirit (*citta*) and consciousness *caitanya*.

[8] The most notable mention of the term *kriyāyoga* appears in *Pātañjalayogaśāstra* or *Yogasūtra* 2.1 where it is defined as: *tapaḥsvādhyāyeśvarapraṇidhānāni kriyāyogaḥ* ‖ 2.1 ‖ (Āraṇya, 1983:113). According to the introduction of this *sūtra* in the *Vyāsabhāṣya*, Kriyāyoga is presented as a means how someone with a distracted mind can also attain Yoga (*vyutthitacitto 'pi yogayuktaḥ*). Yoga, which for Patañjali is *samādhi*, shall be achieved by the three elements of Kriyāyoga, namely mental, moral, and physical austerity (*tapas*), repetition of *mantra*s or study of sacred literature (*svadhyāya*) and surrender to god (*īśvarapraṇidhāna*). This trinity of means is supposed to destroy the impurities (*kleśa*s) of *citta*. These are given in *Pātanjalayogaśāstra* 2.3 as ignorance (*avidyā*), egoism (*asmitā*), attachment (*rāga*), aversion (*dveṣa*) and fear of death (*abhiniveśa*), see (Āraṇya, 1983:116). All three terms of Patañjali's Kriyāyoga are absent in the *Yogatattvabindu*. Nevertheless, the individual elements of the *kleśa*s, along with the aim to reduce these in the yogi's mind, can also be found in the *Yogatattvabindu*. Nārāyaṇatīrtha in this commentary on the *Pātanjalayogaśāstra* 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* (Vimalā, 2000:71). In contrast, the Kriyāyoga of Rāmacandra leads to Rājayoga, which he conceptualizes as bringing about the steadiness of the body.

[9] Kriyāyoga is absent in Sundardās's twelvefold taxonomy of the *Sarvāṅgayogapradīpikā*.

[III. **rājayogasya bhedāḥ …siddhakuṇḍalinīyoga mantrayogaḥ**]

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

Sources: 2 cf. YSv (PT p. 831): jñānayogaṃ pravakṣyāmi tajjñānī śivatāṃ vrajet | paṭhanāt smaraṇād vyānān maṇḍanāt brahmasādhakaḥ | tad bhedasyaikasandhānam aṣṭaiśvaryamayo bhavet | tritīrthaṃ yatra nāḍī ca tripuṇyaṃ parameśvari | …eṣo'sya viśvarūpasya rājayogo mato budhaiḥ | viśeṣaṃ kathayiṣyāmi śṛṇu caikamanāḥ sati | cf. YSv (PT p. 831-832): mūlakande sthale caikā nāḍī tejasvatī parā (*tejasvitāparā* YK 1.246) | 3–5 cf. YSv (PT p. 832): gudorddhe (*gudordhve* YK 1.247) sā tribhāgābhūdiḍā (*tridhā bhūyādiḍāvāme* YK 1.247) nāma śaśiprabhā | śaktirūpā mahānāḍī dhyānāt sarvārthadāyinī | dakṣiṇe'pi kulākhyeti (*dakṣiṇe piṅgalākhyeti* YK 1.248) puṃrūpā sūryavigrahā | 5–6 cf. YSv (PT p. 832): madhyabhāge suṣumnākhyā brahmaviṣṇuśivātmikā | śuddhacittena sā vijñā vidyutkoṭisamaprabhā | bhuktimuktipradā dhyānād aṇimādiguṇapradā |

Testimonia: 2 ≈*Yogasaṃgraha* (IGNCA 30020 folio 1r. ll. 2-3): atha rājayogasya bhedau kathyete || ≈*Yogasaṃgraha* (IGNCA 30020 folio 1r. l. 3): siddhakuṃḍaliyogaḥ mantrayogaś ceti | 3 ≈*Yogasaṃgraha* (IGNCA 30020 folio 1r. ll. 3-4): mūlakandasthāne ekā tejomayā mahānāḍī vartate | 3–5 ≈*Yogasaṃgraha* (IGNCA 30020 folio 1r. l. 4): iyaṃ iḍāpiṃgalasuṣumnā bhedā tridhā | vāmabhāge caṃdrarūpā iḍā | dakṣiṇabhāge sūryarūpā piṃgalā | 5–6 ≈*Yogasaṃgraha* (IGNCA 30020 folio 1r. ll. 5-6): madhyamārge atisūkṣmā visataṃtusamākārā koṭividyutprabhā bhuktimuktipradā suṣumnā nāḍī vartate | yasyāḥ jñāne purusaḥ sarvajño bhavati | 5–6 cf. SSP 2.26 (Ed. p. 38): mūlakandād daṇḍalagnāṃ brahmanāḍīṃ śvetavarṇāṃ brahmarandhraparyantaṃ gatāṃ saṃsmaret | tanmadhye kamalatantunibhāṃ vidyutkoṭiprabhām ūrdhvagāminīṃ tāṃ mūrtiṃ manasā lakṣayet | sarvasiddhipradā bhavati |

2 **idānīṃ rājayogasya** cett.] *om.* U_1 **bhedāḥ** cett.] bhedā N_2 *om.* U_1 **kathyante** cett.] kathyate N_2 *om.* LU_1 **ke te** DN_1U_1] te ke $ELPU_2$ kriyate N_2 **siddhakuṇḍalinīyogaḥ** EN_1] siddhakuṇḍalanīyoga | L siddhakuṃḍalanīyogaḥ DN_2 siddhakuṃḍaṃliṃ yogaḥ P siddhakuṇḍalinīyogaḥ U_1 siddhakuṇḍalinīyoga || U_2 **mantrayogaḥ** cett.] *om.* L **amū** cett.] astu E **rājayogau** cett.] rājayogaḥ E 3 **kathyete** P] kathyate $DPN_1N_2U_1$ kathyaṃte U_2 **mūlakandasthāne** cett.] mūlakaṃdasthāne || U_2 mūlaṃ kaṃdasthāne P **ekā** cett.] eka N_1N_2 **tejorūpā** cett.] tejorūpā || U_2 **vartate** cett.] pravartate U_2 **iyam** E] iyaṃ cett. trayaṃ L **ekā** cett.] eka | E eka P kā L **°suṣumṇān** em.] suṣumnān N_1N_2D °suṣumṇā EPU_2 °suṣumnā LU_1 4 **etān** βU_1] ete N_1N_2D **iḍā** cett.] *om.* U_2 **vartate** cett.] pravarttate U_2 **dakṣiṇabhāge** cett.] dakṣiṇe bhāge U_1 5 **vartate** cett.] pravarttate U_2 **madhyamārge** cett.] madhyarge D **'tisūkṣmā** β] atisūkṣmā α **padminī** cett.] padmanī LPN_1N_2 **tantusamākārā** cett.] taṃtusamākāra° P **°prabhā** cett.] °prabhaḥ U_1 **bhuktimuktidā** PU_2] bhuktimuktido° α bhuktimuktipradā EL 5–6 **śivarūpiṇī suṣumṇā nāḍī pravarttate** U_2] *om.* cett. 6 **asyāṃ** em.] 'syā E asyā PLU_2 *om.* α **jñānotpattau** β] °tpanne α **satyāṃ** PLU_2] satyaṃ E sati α

[III. **Varieties of Rājayoga ...Siddhakuṇḍalinīyoga [and?] Mantrayoga**]

Now, varieties of Rājayoga are described. Which are these? One is Siddhakuṇḍalinīyoga and one[10] is Mantrayoga. These two Rājayogas are described [in the following]. At the location of the root-bulb[11] exists one major channel in the form of light. This single channel splits up into Iḍā, Piṅgalā and Suṣumnā. On the left side is the lunar Iḍā-channel. On the right side exists the solar Piṅgalā-channel. Within the middle path, having the very subtle form equal to the fibre of a stalk of a lotus [and] shining like a thousand lightnings, bestowing enjoyment and liberation, [and] having the form of benevolence, the central channel occurs. After the generation of knowledge about her has arisen, the person becomes omniscient.

---

[10] The use of the term *siddhakuṇḍalinīyoga* instead of *siddhayoga* as listed initially is surprising. Furthermore, this type of Yoga, listed as the second-last item in the initial Yoga taxonomy (section I, p.5), is introduced as the second type right after Kriyāyoga, the first item in both the initial list and the subsequent text. This raises further questions as the term *kuṇḍaliṇī* is not mentioned at all in the subsequent description of this type of Yoga. The relation between Siddhakuṇḍalinīyoga and Mantrayoga appears mysterious since only witness U_2 provides a description of a specific type of Mantrayoga. The additional passages of witness U_2, marked in greyscale, instruct the "recitation of the non-recited" (*ajapājapa*) of the *haṃsaḥ mantra*, also called "non-recitation" (*ajapā*) Gāyatrī, during meditation for almost each (seven out of nine) *cakra*s. All witnesses except L (L omits the term *mantrayoga*) preserve this reading, and the sentence that follows the term supports the reading of *mantrayoga* by the usage of dual forms. The *Yogatattvabindu* closely follows the structure and content of the *Yogasvarodaya*, as quoted with reference in *Prāṇatoṣiṇī* and *Yogakarṇikā*. However, the Yoga introduced in *Yogasvarodaya* at this point is *jñānayoga* and neither *siddhakuṇḍalinīyoga* nor *mantrayoga* are mentioned. Since all manuscripts preserve this reading, but only in the context of U_2 the term makes some sense, one could assume the additional passages of U_2 might have been original but they are more likely later addtions and the question remains unresolved. The closely related *Śāradātilakatantra* 25.37ab provides a possible explanation for the linking of the two types of Yoga: "The *kuṇḍalī Śakti abides in the haṃsaḥ [and] supports the [individual] Self." (bibharti kuṇḍalī śaktir ātmānaṃ haṃsaṃ āśritā |), see* Bühnemann, *2011: pp. 218, 228.*]

[11] The root-bulb or *kanda* in yogic literature is usually located below the navel or near the perineum. Rāmacandra's concept of the *kanda* is identical to the one found in *Vivekamārtaṇḍa* 16: "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." (*ūrdhvaṃ meḍhrād adho nābheḥ kandayoniḥ khagāṇḍavat | tatra nāḍyaḥ samutpannāḥ sahasrāṇi dvisaptatiḥ* ||)

[IV. **mūlacakram**]

इदानीं सुषुम्णायाः ज्ञानोत्पत्तावुपायाः कथ्यन्ते। आदौ चतुर्दलं मूलचक्रं वर्तते। प्रथमं आधारचक्रम्। गुदा स्थानम्।। रक्तवर्णम्।। गणेशं दैवतम्।। सिद्धिबुद्धिशक्तिम्।। मुषको वाहनम्।। कुर्म ऋषिः।। आकुञ्चनमुद्रा।। अपानवायुः।। ऊर्मी कला।। ओजस्विनी धारणा।। चतुर्दलेषु रजःस
5 त्त्वतमोमनांसि।। वं शं षं सं।। मध्यत्रिकोणे त्रिशिखा।। **तन्मध्ये त्रिकोणाकारं कामपिठं वर्तते। तत्पीठमध्ये ऽग्निशिखाकारैका मुर्तिर्वर्तते। तस्याः मूर्तेर्ध्यानकरणात्शास्त्रकाव्यनाटकादिसकलवाङ्मयं विनाभ्यासेन पुरुषस्य मनोमध्ये स्फुरति।** अस्य बहिरानन्दः।। योगानन्दः।। वीरानन्दः।। उपरमानन्दः।। अजपाजपशत्।। ६००।। घटि १ पलानि ४०।।

Sources: 2–8 cf. YSv (PT p. 832): suṣumnāntaḥ samāśritya navacakraṃ yathā śṛṇu | mūlādhāraṃ catuṣpatraṃ gudorddhe (*gudordhve* YK 1.250) varttate mahat | tanmadhye svarṇapīṭhe tu trikoṇaṃ maṇḍalaṃ (*trikoṇamaṇḍalaṃ* YK 1.251) param | tatra vahniśikhākārā mūrttiḥ sarvatra siddhidā | asyā dhyānaṃ manomadhye vinā pīṭhena (*pāṭhena* YK 1.252) vāṅmayam | sarvaśāstrāṇi saṅkarṣaṃ (*saṃkarṣa* YK 1.252) sadā sphurati yogavit |

Testimonia: 2 ≈*Yogasaṃgraha* (IGNCA 30020 folio 1r. l. 6): atas taj jñānotpattāv upāyā ucyaṃte | 2–8 cf. SSP 2.1 (Ed. p. 29): piṇḍe navacakrāṇi | ādhāre brahmacakraṃ tridhāvartaṃ bhagamaṇḍalākāram | tatra mūlakandaḥ | tatra śaktiṃ pāvakākārāṃ dhyāyet | tatraiva kāmarūpapīṭhaṃ sarvakāmaphalapradaṃ bhavati | ≈*Yogasaṃgraha* (IGNCA 30020 folio 1r. l. 7): gudamūlacakraṃ caturdalaṃ | 5 ≈*Yogasaṃgraha* (IGNCA 30020 folio 1r. l. 7): tanmadhye trikoṇākāraṃ kāmapiṭhaṃ | 6 ≈*Yogasaṃgraha* (IGNCA 30020 folio 1r. l. 7): tatpīṭhamadhye agniśikhākārā gaṇeśamūrttir varttate | 6–7 ≈*Yogasaṃgraha* (IGNCA 30020 folio 1r. ll. 8-9): tasyā mūrter dhyānakaraṇāt sakalakāvyanāṭakādisakalavāṅmayaṃ vinābhyāsena puruṣasya manomadhye sphurati |

---

2 **suṣumṇāyāḥ** DN_1N_2] suṣumṇāyāṃ E suṣumṇāyā PU_2 suṣumnāya° U_1 suṣumnā° L **jñānotpattāv upāyāḥ** E] jñānotpattau upāyāḥ $DLPU_1$ jñānotpattau upāyā U_2 jñānotpanno'pāyāḥ N_1 jñanotpanno upāyāḥ N_2 **kathyante** cett.] kathyate L **caturdalaṃ mūlacakraṃ** DN_1U_2] caturdalaṃ mūlaṃ cakraṃ EPU_1 caturdalamūlacakraṃ L prathamacaturdalamūlacakraṃ N_2 **vartate** cett.] pravartate U_2 2–3 **prathamaṃ ādhāracakram** PLU_2] prathamādhāracakraṃ vartate | E *om.* α 3 **gudā sthānam** $ELPU_2$] *om.* α **raktavarṇam** $ELPU_2$] *om.* α **gaṇeśaṃ daivatam** em.] gaṇeśadaivataṃ ELU_2 gaṇeśāṃ daivataṃ P *om.* α **°śaktim ‖ muṣako vāhanaṃ** em.] °śaktimuṣakavāhanam E °śaktir mukhako vāhanam P °śaktimuṣako vāhanaṃ L °śaktiḥ muṣako vāhanaṃ U_2 *om.* α 3–4 **kurmarṣiḥ** $ELPU_2$] *om.* α 4 **ākuñcanamudrā** LPU_2] ākuṃcamudrā E *om.* α **apānavāyuḥ** EL] apānavāyuś P apānavāyu U_2 *om.* α **ūrmī** em.] urmī U_2 *om.* α **kalā** $ELPU_2$] *om.* α **ojasvinī dhāraṇā** $ELPU_2$] *om.* α 4–5 **caturdaleṣu rajaḥsattvatamomanāṃsi** $ELPU_2$] *om.* α 5 **vaṃ śaṃ ṣaṃ saṃ** $ELPU_2$] *om.* α **madhyatrikoṇe** $ELPU_2$] *om.* α **triśikhā** PL] triśikhāt E trirekhā U_2 *om.* α **tanmadhye** cett.] tanmadhya LN_1 6 **'gniśikhākāraikā** E] agniśikhākārā ekā αU_2 magniśikhākārā ekā P jñiśikhākarāṇakā L **vartate** cett.] asmi U_2 **tasyāḥ** EN_1D] tasyā $LPN_2U_1U_2$ **mūrter** cett.] mūrtir EL mūrtair U_1 *om.* U_2 **°nāṭakādi°** cett.] °nāṭakādi ‖ L **°sakala°** cett.] *om.* L °saka° N_2 6–7 **°vāṅmayaṃ** $EPLU_2$] °vāgmayaṃ α 7 **sphurati** cett.] sphuraṃti L **bahirānandaḥ** em.] bahir mānandā U_2 **yogānandaḥ** em.] yogānandā U_2 **vīrānandaḥ** em.] virānandā U_2 8 **uparamānandaḥ** em.] uparamānandā U_2

[IV. **Cakra of the root**]

Now, the means for the genesis of knowledge of the central channel are described. At the beginning [of the central channel] exists the four-petalled root-*cakra*. The first is the *adhāracakra*.[12] The location is the anus. The color is red. The deity is Gaṇeśa. The power is success and intelligence. The mount is a rat. The Ṛṣi is Kūrma. The seal is contraction. The vitalwind is Apāna. The digit is Ūrmi. The concentration is Ojasvinī. In the four petals [exists] *rajas*, *sattva*, *tamas* and the mind-faculties; [as well as] *vaṃ śaṃ ṣaṃ* and *saṃ*. A trident is [situated] in the internal triangle. In its middle is *kāmapīṭha*[13] in the shape of a triangle. In the middle of this seat (*pīṭha*) exists a single manifestation in the shape of a flame of fire. As a result of meditation on this manifestation, any literature, [such as] *śāstra*s, poetry, drama, etc., appears in the person's mind without learning. [Assigned to it are] external bliss, yogic bliss, heroic bliss [and] the bliss of coming to rest[14]. A hundredfold recitation of the non-recited: 600. 1 *ghaṭi* [and] 40 *pala*s.[15]

---

[12] This term already occurs in the tenfold *cakra*-system of the 13th c. *Saṃgītaratnākara* 2.120ab.

[13] This refers to one of the four *pīṭha*s of tantric Buddhism and the Kaula Yoginī-Tantra named Kāmarūpa, specifically the present-day Kāmākhyā Temple in Assam, which is located at different parts of the yogic body in various yoga traditions. For an in-depth discussion of the term, see Liersch, 2023: 48-58,129, Rosati, 2020: *et passim* and Mallinson and Szántó, 2021: 119, fn. 144. The *Śārṅgadharapaddhati*, *Śivayogapradīpikā* and *Siddhasiddhāntapaddhati* (all texts teach a ninefold *cakra-system*) place Kāmarūpa at the *brahmacakra*.

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

[15] See p. ?? note ?? for an explanation of the units of measurement.

[V. **svādhiṣṭhānacakram**]

इदानीं द्वितीयं स्वाधिष्ठानचक्रं षट्दलं उड्डीयाणपीठसंज्ञकं भवति। लिङ्गस्थानम्।। पीतवर्णम्।। पीत प्रभा।। रजो गुणः।। ब्रह्मा देवता।। वैखरी वाच।। सावित्री शक्तिः।। हंसवाहनम्।। वहण ऋषिः।। कामाग्निप्रभा।। स्थूलदेहः।। जाग्रदवस्था।। ऋग्वेदः।। आचार्यलिङ्गम्।। ब्रह्मसलोकता मोक्षः।। शुद्धभूमिका तत्त्वम्।। गन्धो विषयः।। अपानवायुः।। अन्तर्मातृकाः।। वं भं मं यं रं लं।। बहिर्मातृकाः।। कामा।। कामाख्या।। तेजस्विनी।। चेष्टिका।। अलसा।। मिथुना।। अजपाजपः सहस्रः।। ६००० ।। घ। १६ प। ४०।। तन्मध्येऽतिरक्तवर्णं तेजो वर्तते। तस्य ध्यानात्साधकोऽतिसुन्दरो भवति। युवतीनां अतिवल्लभो भवति। प्रतिदिनमायुर्वर्धते।।

Sources: 2–8 cf. YSv (PT p. 832): liṅgamūle tu pīṭhābhaṃ (*raktābhaṃ* YK 1.253) svādhiṣṭhānan tu ṣaḍdalam | tanmadhye bālasūryābhaṃ mahajjyotiḥ susiddhidam | dhyānāc ca varddhate āyuḥ kandarpasamatāṃ vrajet |

Testimonia: 2 cf. SSP 2.2 (Ed. p. 28): dvitīyaṃ svādhiṣṭhānacakram | tanmadhye paścimābhimukhaṃ liṅgaṃ pravālāṅkurasadṛśaṃ dhyāyet | tatraivoḍyānapīṭhaṃ jagadākarṣaṇaṃ bhavati | 2–8 ≈*Yogasaṃgraha* (IGNCA 30020 folio 1r. ll. 9-11): liṃgo dvitīyaṃ ṣaṭdalaṃ svādhiṣṭānasaṃjñakaṃ kamalaṃ udyānapīṭhasaṃjñakaṃ vartate | tatra atiraktaṃ yahbhā saṃjñakaṃ tejaḥ | tasyā nāt sādhakaḥ atisuṃdarāṃgasan yuvatīnām ativallabhaḥ san pratidinam āyuṣyābhivṛddhimān bhavati | cha |

---

2 **idānīṃ** cett.] idānī N_2 **dvitīyaṃ** cett.] dvitīye U_2 **svādhiṣṭhānacakraṃ** U_1] svādhiṣṭānacakraṃ DELPN_1U_2 svādhinacakraṃ N_2 **ṣaṭdalaṃ** cett.] ṣaḍdalaṃ E ṣaḍḍalaṃ N_2 **uḍḍīyāṇapīṭha°** U_2] upāyanapīṭha° E uḍḍīyān pīṭhaṃ L uḍyānapīṭha° N_1N_2 uḍyāṇāpīṭha° D uḍāganapīṭa° U_1 3 **guṇaḥ** em.] guṇa U_2 4 **sthūladehaḥ** em.] sthūladehā U_2 **ṛgvedaḥ** em.] ṛg veda U_2 5 **śuddhabhūmikā** em.] śuddhabhumikā U_2 **antarmātṛkāḥ** em.] antarmātṛkā U_2 5–6 **bahirmātṛkāḥ** em.] bahirmātrā U_2 6 **tejasvinī** em.] tejasī U_2 **sahasraḥ** em.] sahasra U_2 7 **'tiraktavarṇaṃ** PU_2] atiraktavarṇaṃ αE atiraktavarṇa° U_1N_2 **sādhako** $EPLU_2$] sādhakaḥ cett. **'tisundaro** β] atisuṃdaro α 8 **yuvatīnāṃ ativallabho bhavati** N_2] *om.* cett. **pratidinam** β] dinaṃ dinaṃ prati N_1U_1 dinadinaṃ prati N_2 dinaṃ prati D

[V. **Svādhiṣṭānacakra**]

Now, the second is the six-petalled Svādhiṣṭhānacakra known as the seat of *Uḍḍīyāṇa*[16] 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 a goose. The Ṛṣi is Vahaṇa. The appearance is Kāmāgni. Thee body is gross. The state is waking. Ṛg is the Veda. The object of veneration (*liṅga*) is the teacher. The liberation is Brahmasalokatā ("Residing in the world of Brahmā"). The principle is pure earth. The sense object is smell. The vitalwind is Apāna. The internal syllables [are]:[17] *vaṃ bhaṃ maṃ yaṃ raṃ laṃ*. The external mother goddesses [are]: Kāmā, Kāmākhyā, Tejasvinī, Ceṣṭikā, Alasā [and] Mithunā. A thousandfold recitation of the non-recited; 6000; 16 *ghaṭi*s [and] 40 *pala*s. 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.

---

[16] The term *uḍḍīyāṇa* originally refers to one of the four *pīṭha*s of tantric Buddhism and the Kaula Yoginī-Tantra, see White, 1996: 260. According to Dyczkowski (1988), Sanderson (2007) and Urban, Uḍḍiyāna is probably situated in the Swat Valley in modern Pakistan. See Sanderson, 2007:265-269 for a detailed term discussion. Throughout the text corpus of Haṭhayoga, the *pīṭha*s are repeatedly located differently in the yogic body. Additionally, the term refers to a certain yogic technique classified as *mudrā* and termed *uḍḍiyānabandha* which usually involves a specific type of muscular contraction around the location of the navel. For a detailled discussion of practice see Mallinson and Singleton, 2017: pp. 228-258. Depending on the text and tradition, there are different models of how and in which context and with what kind of result practitioners perform the practice.

[17] In all instances where U_2 provides the inner (*antar°*) syllables and outer (*bahir°*) mother goddesses, I have corrected and standardized all occurrences of *°mātrā* or *°mātrāḥ* to the appropriate word and form, which is *°mātṛkāḥ*. This emended form, *°mātṛkāḥ*, on one hand, conveys a clearer meaning when applied to *syllables* placed on the *cakra*s, while also signifying "mothers" or "mother goddesses," precisely as presented in all cases where U_2 provides *bahirmātṛkā*. In any case U_2 yields a list of goddesses in the nominative singular feminine. Furthermore, this decision is reinforced by evidence from other texts. For example, in Agasthyamuni's *Rājayogaḥ* (fol. 8-9), nearly identical syllable combinations are placed on the petals of the *cakra*s within its sixfold *cakra* system (*antarmātṛkā nyāsaprakāraḥ - maṃ mūlādhāre caturdalakrameṇa vinyasya - oṃ vaṃ namaḥ | oṃ śaṃ namaḥ | oṃ ṣaṃ namaḥ | oṃ saṃ namaḥ | iti mūlādhāramaṇḍape vinyasya | svādhiṣṭhāne nābhyadhasthapadmeṣu ṣaṭsudaleṣu | oṃ bhaṃ namaḥ | oṃ maṃ namaḥ | oṃ yaṃ namaḥ | oṃ raṃ namaḥ | oṃ laṃ namaḥ | iti ṣaṭsu daleṣu vinyasya |*)

[VI. **nābhisthāne padmam**]

तृतीयं नाभिस्थाने दशदलं पद्मं वर्तते। कपिलवर्णम्।। विष्णुदेवता।। लक्ष्मी शक्तिः।। †आयु†ऋषिः।। समानवायुः।। गरुडवाहनम्।। सूक्ष्मलिङ्गं देहः।। स्वप्नावस्था।। मध्यमा वाक्।। यजुर्वेदः।। दक्षिणोऽग्निः।। समीपता मोक्षः।। गुरुलिङ्गविष्णुः।। आपस्तत्त्वम्।। रसो विषयः।। दशदलानि।। दशमातृकाः अन्तर्मातृकाः।। डं ढं णं तं थं दं धं नं पं फं।। बहिर्मातृकाः।। शान्तिः।। क्षमा।। मेधा।। तनया।। मेधाविनी।। पुष्करा।। हंसगमना।। लक्ष्या।। तन्मया।। अमृता।। अजपाजपः सहस्रः।। ६०००।। घ। १६ प। ४०।। तन्मध्ये पन्चकोणं चक्रं वर्तते। तन्मध्ये एका मूर्तिर्वर्तते। तस्यास्तेजो जिह्वया कथयितुं न शक्यते। तस्याः मूर्तेर्ध्यानकरणात्पुपुरुषस्य शरीरं स्थिरं भवति।।

Sources: 2–9 cf. YSv (PT p. 832): tṛtīyaṃ nābhideśe tu digdalaṃ paramādbhutam | mahāmeghaprabhaṃ tat tu koṭividyutsamanvitam | kalpāntāgnisamaṃ (*kalpānto 'gni°* YK 1.255) jyotis tanmadhye saṃsthitaṃ svayam | tasya (*asya* YK 1.256) dhyānāc cirāyuḥ syād arogo (*arogī* YK 1.256) jagatāṃ varaḥ (*jagatāmvaraḥ* YK 1.256) | sarvapāpavinirmukto jagatkṣobhakaro (*jaganmokṣakaro* YK 1.256) mahān |

Testimonia: 2–9 cf. SSP 2.3 (Ed. p. 30): tṛtīyaṃ nābhicakraṃ pañcāvartaṃ sarpavat kuṇḍalākāram | tanmadhye kuṇḍalinīṃ śaktiṃ bālārkakoṭisannibhāṃ dhyāyet | sā madhyā śaktiḥ sarvasiddhidā bhavati | **Ci**] *Yogasaṃgraha* IGNCA 30020 folio 1r. ll. 11: nābhistnāne daśadalaṃ cakraṃ | 7 ≈*Yogasaṃgraha* (IGNCA 30020 folio 1r. ll. 11 - 2v. ll. 1): tanmadhye paṃcakoṇaṃ pīṭhe lakṣmīnāparvatī saṃjñakaṃ guṇā sahitā śiva saṃjñakā rāmaṇaṃ rūpā 8 ≈*Yogasaṃgraha* (IGNCA 30020 folio 2v. ll.1-2): yasyās tejo jihvayā kathituṃ na śakyate tasā dhyānakaraṇāt sādhakasya śarīraṃ sthiraṃ bhavati |cha|

---

2 **tṛtīyaṃ** cett.] tṛtīye E atha tṛtīyaṃ maṇipūracakraṃ U_2 tṛtīyacakraṃ N_2 **daśadalaṃ** cett.] daśadala° L daśadalakaṃ U_1 *om.* U_2 **padmaṃ** EPU_1] °padme L padma DN_1N_2 *om.* U_2 **vartate** cett.] *om.* U_2 3 **āyu** em.] vayu U_2 **sūkṣmaliṅgaṃ dehaḥ** em.] sūkṣmaliṅgadevatāha U_2 4 **dakṣiṇo'gniḥ** em.] dakṣināgniḥ U_2 **samīpatā** em.] samipatā U_2 **raso** em.] rajo U_2 5 **daśamātṛkāḥ** em.] daśamātrāḥ U_2 **antarmātṛkāḥ** em.] antarmātrā U_2 **bahirmātṛkāḥ** em.] bahirmātrā U_2 6 **haṃsagamanā** em.] ahaṃsagamanā U_2 7 **sahasraḥ** em.] sahasra U_2 **tanmadhye pancakoṇaṃ cakraṃ vartate** cett.] *om.* L **tanmadhye** cett.] *om.* L 8 **ekā** cett.] *om.* L **mūrti** cett.] *om.* L **vartate** cett.] asmi U_2 **tasyās** βU_1] tasyā DN_1N_2 **kathayituṃ** cett.] kathyituṃ L kathatuṃ U_1 vaktuṃ U_2 **tasyāḥ** αEU_2] tasyā PL **mūrter** cett.] mūrtir L *om.* U_2 **°karaṇāt** cett.] karaṇāt ‖ L °kāraṇāt E **puruṣasya** cett.] *om.* P 9 **śarīraṃ** cett.] *om.* P **sthiraṃ** cett.] *om.* P **bhavati** cett.] bhavati vā U_1 *om.* P

[VI. **Lotus within the place of the navel**]

The third ten-petalled lotus exists at the location of the navel. The color is red. The deity is Viṣṇu. The power is Lakṣmī. The Ṛṣi is †Āyu†.[18] The vitalwind is Samāna. The mount is Garuḍa. The body is the subtle body.[19] The state is sleep. The speech is Madhyamā. The Veda is Yajur. The fire is the southern [fire]. The liberation is Samīpatā. The *guruliṅga*[20] is Viṣṇu. The principle is Water. The sense object is taste.[21] There are ten petals [and] ten *mātṛka*s. [The] internal syllables [are]: *ḍaṃ ṭaṃ ṇaṃ taṃ thaṃ daṃ dhaṃ naṃ paṃ phaṃ*. The external mother goddesses [are]: Śānti, Kṣamā, Medhā, Tanayā, Medhavinī, Puṣkarā, Haṃsagamanā, Lakṣyā, Tanmayā and Amṛtā.[22] A thousandfold recitation of the non-recited; 6000; 16 *ghaṭi*s [and] 40 *pala*s.[23] In its middle exists a *cakra* with five angles. In the middle of it is a single manifestation. It is not possible to describe the splendour of it with speech. As a result of meditation on this manifestation, the body of the person becomes durable[24].[25]

---

[18] The name *vayu* for a *ṛṣi* as attested in manuscript U_2 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 *Ṛgveda* 2,14,7 and Geldner, p. 24.

[19] I corrected *devatāha* to *dehaḥ* since a deity was mentioned before, *sūkṣmaliṅgaṃ* most likely refers to a *deha* and, as in the second *cakra* the *deha* is followed by an *avasthā*.

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

[21] I emended *rajo* to *raso* since the association of water with *taste* is well known.

[22] The *bīja* series under consideration adheres to the standardised conventions of the six-*cakra* systems of the second millennium, as is evident from its widespread use. Regarding the *bahirmātṛkāḥ* of U_2 I was not able to find parallel lists in other texts. A thorough investigation for co-occurrence in my electronic text library did not reveal any such instances. The tradition of associating deities with the *cakra*-petals or series of syllables is well documented, as seen in the *Rudrayāmala Uttaratantra*, with historical roots that can be traced back to the *Kubjikāmatatantra*, albeit with different enumerations. The conventional practice of juxtaposing *antarmātṛkānyāsa* and *bahirmātṛkānyāsa* is prevalent and denotes the internal implantation of syllables into the *cakra*s, followed by the reinforcement of the outer body by the same alphabetic *bīja*s. This concept is further elaborated in texts such as the *Dīpikā* on the *Nitāṣoḍaśikārṇava* and the *Śāradātilaka*. I want to thank Shaman Hatley for answering my questions regarding this subject.

[23] Thus, the prescribed duration for meditation on this *cakra* is six hours and fourty minutes.

[24] The source text specifies this bodily durability as a long lifespan (*cirāyuḥ*) and freedom from diseases (*aroga*).

[25] In comparison to the previous *svādhiṣṭhānacakraṃ* this *cakra* at the navel is not associated with a *guṇa*, a *dhāraṇā*, a *prabhā* and a *mudrā*.

[VII. **hṛdayamadhye kamalam**]

चतुर्थं हृदयमध्ये द्वादशदलं कमलं वर्तते। अनाहतचक्रं हृदयस्थानम्।। श्वेतवर्णम्।। तमो गुणः।। रुद्रो देवता।। उमा शक्तिः।। हिरण्यगर्भ ऋषिः।। नन्दी वाहनम्।। प्राणवायुः।। ज्योतिस्कलाकारणं देहम्।। सुषुप्तिरवस्था।। पश्यन्ती वाचा।। सामवेदः।। गार्हपत्योऽग्निः।। शिवलिङ्गम्।। प्राप्तिभूमिका।। सरूपता मुक्तिः।। द्वादशदलानि।। द्वादशमातृकाः।। कं खं गं घं ङं चं छं जं झं ञं टं ठं।। बहिर्मातृकाः।। रुद्राणी।। तेजसा।। तापिनी।। सुखदा।। चैतन्या।। शिवदा।। शान्तिः।। उमा।। गौरी।। मातरा।। ज्वाला।। प्रज्वालिनी।। अजपाजपः सहस्रः।। ६००० ।। घ। १६ प। ४०।। **अतितेजोमयत्वाद्दृष्टिगोचरं न भवति। तन्मध्येऽष्टदलधोमुखं कमलं वर्तते।** मनश्चक्रे।। मनो देवता।। बहिश्शक्तिः।। आत्मा ऋषिः।। हृदयमध्ये स्थितं पद्मं नालं तस्य दशाङ्गुलं। कोमलं तस्य तन्नालं। निर्मलं चाप्यधोमुखं। कदलीपुष्पसंकाशं तन्मध्ये च प्रतिष्ठितं। मन उन्नतिः संकल्पं विकल्पात्मकमेव च। पूर्वदले श्वेतवर्णे यदा विश्रमते मनः धर्मकीर्तिविद्यादिसद्बुद्धिर्भवति। अग्निकोणे आरक्तवर्णे निद्रालस्यमायामन्दमतिर्भवति। दक्षिणे कृष्णवर्णेति तदा क्रोधोत्पत्तिर्भवति। नैर्ऋत्ये नीलवर्णे ममतामतिर्भवति। पश्चिमे कपिलवर्णे क्रीडाहासोत्सवोत्साहमतिर् भवति। वायव्ये श्यामवर्णे चिन्तोद्वेगमतिर्भवति।

Sources: 2–8 cf. YSv (PT p. 832): anāhatam aṣṭapīṭhaṃ (*mahāpīṭhaṃ* YK 1.257) caturthakamalaṃ hṛdi | sūryapatraṃ mahājyotir mahāsūkṣman tu cākṣuṣam | sūryapatraṃ dvādaśadalam (sentence *om.* in YK) | tanmadhye'ṣṭadalaṃ padmam ūrddhavaktraṃ mahāprabham |

Testimonia: 2 ≈*Yogasaṃgraha* (IGNCA 30020 folio 2v. ll. 2): hṛdayamadhye dvadaśadalaṃ cf. SSP 2.4 (Ed. p. 30): caturthaṃ hṛdayacakram aṣṭadalakamalam adhomukhaṃ tanmadhye karṇikāyāṃ liṅgākārāṃ jyotīrūpām dhyāyet | saiva haṃsakalā sarvendriyavaśyā bhavati | 8 ≈*Yogasaṃgraha* (IGNCA 30020 folio 2v. ll. 2): tejomayatvāt | dṛṣṭigocaraṃ na bhavaty etādṛśaṃ vartate | ≈*Yogasaṃgraha* (IGNCA 30020 folio 2v. ll. 3): tanmadhye 'ṣṭadalaṃ adhomukhaṃ kamalaṃ ||

---

2 **caturthaṃ** cett.] caturthacakrakamalaṃ N_2 **kamalaṃ** cett.] *om.* N_2 **vartate** cett.] asti U_2 bhavati N_2 3 **nandī** em.] nandi U_2 3–4 **jyotiskalākāraṇaṃ deham** em.] jyotiḥ kalākāraṇaṃ dehe U_2 4 **paśyantī** em.] paśyaṃti U_2 **gārhapatyo'gniḥ** em.] gārhasyatyo gniḥ U_2 5 **antaramātṛkāḥ** em.] dvādaśamātrā U_2 **ñaṃ** em.] yaṃ U_2 6 **bahirmātṛkāḥ** em.] bahir mātrā U_2 **śāntiḥ** em.] śānti U_2 7 **mātarā** em.] mātara U_2 **ajapājapaḥ** em.] ajapājapa° U_2 **sahasraḥ** em.] °sahasra U_2 8 **°gocaraṃ** cett.] gocaratāṃ U_2 **bhavati** cett.] yāti U_2 **'ṣṭadalam** EU_2] 'ṣṭadale P ṣṭadalaṃ L aṣṭadalaṃ α **adhomukhaṃ kamalaṃ** cett.] adhomukhakamalaṃ L mukhaṃ kamalaṃ P **vartate** cett.] asti U_2 9 **bahiś śaktiḥ** conj.] bahiśaktiḥ U_2 **ātmā** em.] ātma° U_2 **hṛdayamadhye** conj.] nābhimadhye U_2 **daśāṅgulaṃ** em.] daśāgulaṃ U_2 10 **unnatiḥ** em.] unnaty U_2 **asaṃkalpaṃ** em.] asaṃkalpa U_2 11 **°śveta** em.] sveta° U_2 **viśramate** em.] viśrāmate U_2 12 **nidrālasya** em.] nidrā ālasya° U_2 **nairṛtye** em.] nairṭye U_2 13 **°śyāma** em.] śāma U_2

[VII. **Lotus within the heart**]

The fourth lotus is twelve-petalled [and] exists within the heart. The place of the Anāhatacakra is at the heart. The colour is white. The quality is Tamas. The deity is Rudra. The power is Umā. The Ṛṣi is Hiraṇyagarbha.The mount is Nandī. The vitalwind is Prāṇa. The body is the instrument of the digit of light. The state is deep sleep. The speech is Paśyantī. The Veda is Sāma[veda]. The fire is the fire of the householder. The object of veneration is Śiva. The level is attaining.[26] The liberation is taking the same form [as the deity]. [There are] twelve petals. [The] twelve [internal] syllables [are]: *kaṃ khaṃ gaṃ ghaṃ ṇaṃ caṃ chaṃ jaṃ jhaṃ ñaṃ ṭaṃ ṭhaṃ*. The external mother goddesses [are]: Rudrāṇī, Tejasā, Tāpinī, Sukhadā, Caitanyā, Śivadā, Śānti, Umā, Gaurī, Mātarā, Jvalā [and] Prajvālinī. A thousandfold recitation of the non-recited; 6000; 16 *ghaṭi*s [and] 40 *pala*s. Because of being made of [such an] intense light, [the fourth lotus] is not in the range of sight. In its middle exists an eight-petalled lotus facing downwards. The mind resides in the *cakra*. The deity is Manas. The power is Bahi.[27] The Ṛṣi is the self. In the middle of the heart[28] 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.

---

[26] Cf. *Pātañjalayogaśāstra* 3.45: "Attaining is that by which one can touch the moon with the fingertips." (*prāptir aṅgulyagreṇāpi spṛśati candramasam*).

[27] *Bahiśśaktiḥ* 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): *caraṇāṅguṣṭhayor yugmāt sañcintya suṣirāntanau | suṣirāntabahiśśaktiṃ vyāpinīṃ cintayet tataḥ* ||.

[28] I conjectured *nābhi°* to *hṛdaya°* since the context is an eight-petalled lotus whose eight petals are discussed in U_2.

उत्तरे पीतवर्णे भोगश्चङ्गारमहोदयमतिर्भवति। ज्ञानसंधानमतिर्भवति।तन्मध्ये प्राणवायोः स्थानमष्टदलकमलमध्ये लिंगाकारा कर्णिका कथ्यते। तस्याः कलिकेति संज्ञा। तत्कलिकामध्ये पद्मरागरत्नसमानवर्णाङ्गुष्ठप्रमाणैका पुत्तलिका वर्तते। तस्या जीवेति संज्ञा। तस्या बलं अथ च स्वरूपं कोटिजिह्वाभिर्वक्तुं न शक्यते। अस्या मूर्तेर्ध्यानकारणात्स्वर्गपाताला काशमनुष्यगन्धर्वकिन्नरगुह्यकविद्याधरलोकसंबन्धिन्याः स्त्रीयः साधकस्य पुरुषस्य वश्या भवन्ति। इत्यत्र किं कथ्यते॥

Sources: 1 cf. YSv (PT p. 832): prāṇavāyoḥ sthalañcāsya liṅgākāran tu karṇikā | kālikākhyā karṇikeyaṃ asyā madhye tu kuṇḍalī | 2–6 cf. YSv (PT p. 832): padmavatyāḥ (*padmāvatyāḥ* YK 1.259) prabhāṅguṣṭhapramāṇā (°*prāmāṇa*° YK 1.259) ratnasannibhā | tasyā saṅgī (*tasya saṅgī* YK 1.260) jīva iti ananto balarūpataḥ | asya dhyānaṃ (*dhyānād* YK 1.260) jagadvaśyaṃ khecarīsarvago bhavet | bhavanti vaśyā devādyāś cintākarttur na (*citta*° YK 1.260) cānyathā | iṣṭāniṣṭo (*iṣṭāniṣṭa* YK 1.261) bhaved vaśyaḥ (*vaśyaṃ* YK 1.261) satyaṃ satyaṃ na saṃśayaḥ | iṣṭasiddhir bhavet tasya sarvajñādiguṇodayaḥ |

Testimonia: 1 = *Yogasaṃgraha* (IGNCA 30020 folio 2v. ll. 3-4): ta ca prāṇavāyoḥ sthānam | aṣṭadalakamalamadhye liṃgākārā karṇikā 2 = *Yogasaṃgraha* (IGNCA 30020 folio 2v. ll. 4): kaliketi saṃjñikāsti tanmadhye padmarāgaratnasamānavarṇā aṃguṣṭhapramāṇā ekā puttalikā 3 ≈*Yogasaṃgraha* (IGNCA 30020 folio 2v. ll. 5): jīveti saṃjñikāsti | tasyāḥ balaṃ svarūpaṃ ca koṭijihvābhir vaktuṃ na śakyaṃ ‖ 4 ≈*Yogasaṃgraha* (IGNCA 30020 folio 2v. ll. 5-6): asyā mūrtter dhyānakaraṇāt sādhakasya svargapātāla ākāśagaṃdharvakiṃnaraguhyakavidyādharastrīyo vaśā bhavati | 6 ≈*Yogasaṃgraha* (IGNCA 30020 folio 2v. ll. 6-7): pṛthvī loke manuṣyādi striṇāṃ kākathā cha |

1 **jñānasaṃdhāna°** एम्।] jñānasaṃdhāne U_2 **°vāyoḥ** cett.] °vāyo U_1U_2 2 **karṇikā** cett.] karṇi U_2 **kaliketi** cett.] kalikeli L karṇiketi E **saṃjñā** cett.] *om.* L 2–3 **tatkalikāmadhye** cett.] tataḥ N_2 *om.* L 3 **°rāgaratnasamānavarṇāṅguṣṭhapramāṇaikā** em.] °rāgasamānavarṇāṃguṣṭhapramāṇaikā E °ratnasamānavarṇā aṃguṣṭhapramāṇā ekā L °rāgaratnasamānavarṇāṃ ‖ aṃguṣṭhapramāṇā ‖ ekā PN_1 °rāgaratnasamānavarṇa aṃguṣṭhapramāṇā ekā N_2 °rāgaratnasamānavarṇā aṃguṣṭhapramāṇāt ekā DU_1 **tasyā** EP] tasyāḥ α tasya LU_2 **jīveti saṃjñā** N_1] jīveti saṃjñaḥ ‖ N_2 jīveti saṃjña | D jīvasaṃjñā ‖ β *om.* L **tasyā** EN_2P] tasyāḥ DN_1U_1 tasya U_2 4 **balaṃ atha ca svarūpaṃ** cett.] balamadhyasvarūpaṃ E bala sappa svarūpaṃ L balam atha svarūpaṃ P balaṃ tasya atha svarūpaṃ U_2 **koṭijihvābhir** cett.] koṭijihvāyābhi L **na** cett.] naiva EP **asyā** cett.] asyāḥ N_1DU_1 tasyāḥ U_2 **mūrter** cett.] mūrtir LN_2 **dhyānakāraṇāt** cett.] dhyānaṃ karaṇāt ‖ U_2 dhyānāt L 4–5 **°pātālākāśa°** β] °pātāla ākāśa° α 5 **°saṃbandhinyāḥ** em.] °saṃbandhinyāḥ ELPα saṃdadhinya U_2 **strīyaḥ sādhakasya puruṣasya** α] strīyo 'pi EPL striyo pi U_2 5–6 **vaśyā bhavanti** cett.] vaśyo bhavati N_2 6 **kiṃ** α] *om.* β **kathyate** cett.] kathyate vā U_1

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

It is said that in its middle is the place of the *prāṇa*-vitalwind [and] in the middle [of] the eight-petalled lotus is a central receptacle (*karṇikā*)[29] in the form of a *liṅga*. The technical designation of it is bud (*kalikā*).[30] In the middle of this bud exists a single thumb-sized [divine] figurine (*puttalikā*)[31] being similar to a ruby-gem in color. Her technical designation is Jīva.[32] 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, Vidyādharas, in the heavenly world, underworld, and open space become obedient to the will of the practicing person. [This] is what is said here.

---

[29] Regarding the translating *karṇikā* as "central receptacle" instead the most common translation "pericarp", see Reigle, 2012:442.

[30] 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 bījaṃ brahmāṇḍaṃ sahasāṅkuraḥ | tasya madhye sumeruś ca kaṅkāladaṇḍarūpadhṛk | carācarāṇāṃ sarveṣāṃ devādīnāṃ viśeṣataḥ | ālayaḥ savabhūtānāṃ meror abhyantare 'pi ca | pradīpakalikākāro jīvo hṛdi sadā sthitaḥ |*).

[31] The concept of a *puttalikā* in the heart can be traced back to the Kaula Tantras, e.g., the *Śāradātilakatantra* 22.126-128: (*puttalikāyā hṛdayaṃ spṛśan prāṇā iha prāṇā jīva iha sthita iti indriyāṇi spṛśan sarvendriyāṇi vāṅmanaścakṣuḥśrotraghrāṇeti sarvāṅgaṃ spṛśan prāṇā ihāyāntu sukhaṃ ciraṃ tiṣṭhan tu iti śiraḥ spṛśan svāheti japet | mantranyāsam iti |*).

[32] The idea of the thumb-sized soul residing in the heart is already present in the oldest strata of yogic literature. See *Katha Upaniṣad* 6.17 (*aṅguṣṭhamātraḥ puruṣo 'ntarātmā sadā janānāṃ hṛdaye saṃniviṣṭaḥ | taṃ svāc charīrāt pravṛhen muñjād iveṣīkāṃ dhairyeṇa | taṃ vidyāc chukram amṛtaṃ taṃ vidyāc chukram amṛtam iti* ‖17‖). Also cf. *Śvetāśvatara Upaniṣad* 3.13.

[VIII. **kaṇṭhasthāne kamalam**]

इदानीं पञ्चमं कमलं षोदशदलं कण्ठस्थाने वर्तते। धूम्रवर्णम्।। जीवो देवता।। अविद्या शक्तिः।। विराट्ऋषिः।। वायुर्वाहनम्।। उदानवायुः।। ज्वाला कला।। जालन्धरो बन्धः।। महाकारणदेहः।। तूर्यावस्था।। परावाचा।। अथर्वणवेदः।। जङ्गमलिङ्गम्।। जीवप्राप्ता भूमिका।। सायुज्यता मोक्षः।। षोडशदलानि।। षोडश।। मातृकाः अन्तर्मातृकाः।। अं आं इं ईं उं ऊं ऋं ॠं ऌं ॡं एं ऐं ॐ औं अं अंः।। बहिर्मातृकाः।। विद्या।। अविद्या।। इच्छा।। शक्तिः।। ज्ञानशक्तिः।। शतला।। महाविद्या।। महामाया।। बुद्धिः।। तामसी।। मैत्रा।। कुमारी।। मैत्रायणी।। रुद्रा।। पुष्टा।। सिंहनी।। अजपाजपः सहस्रः।। १००० ।। घ। २ प। ४६ अक्षर ४० ।। **तन्मध्ये कोटिचन्द्रसमप्रभः एकः पुरुषो वर्तते। तस्य पुरुषस्य ध्यानकरणादसाध्यरोगा नश्यन्ति। एकसहस्रवर्षपर्यन्तं पुरुषो जीवति।।**

Sources: 2–9 cf. YSv (PT p. 832) = YK 1.262: kalāpatraṃ pañcaman tu viśuddhaṃ kaṇṭhadeśataḥ | cf. YSv (PT p. 832) = YK 1.262: asya madhye pumān ekaḥ koṭicandrasamaprabhaḥ | naśyantya sādhyarogā hi sahasrāyuś ca cintanāt |

Testimonia: 2–9 ≈*Yogasaṃgraha* (IGNCA 30020 folio 2v. ll. 7): kaṃṭhasthāne paṃcamaṃ ṣodaśadalaṃ viśudhhasaṃjñakaṃ cakraṃ varttate ‖ 2–9 cf. SSP 2.5 (Ed. pp. 30-31): pañcamaṃ kaṇṭhacakraṃ caturaṅgulam | tatra vāma iḍā candranāḍī | dakṣiṇe piṅgalā sūryanāḍī | tanmadhye suṣumnāṃ dhyāyet | saiva anāhatakalā anāhatasiddhidā bhavati | 8 ≈*Yogasaṃgraha* (IGNCA 30020 folio 2v. ll. 7-8): tatra koṭicaṃdraprabha ekaḥ puruṣo sti = *Yogasaṃgraha* (IGNCA 30020 folio 2v. l. 8): tasya puruṣasya dhyānakaraṇād asādhyarogā naśyaṃti ‖ 9 ≈*Yogasaṃgraha* (IGNCA 30020 folio 2v. l. 8): sahasravarṣaṃ jīvati |

---

2 **idānīṃ** α] *om.* β **kamalaṃ ṣodaśadalaṃ kaṇṭhasthāne** DN_1U_1] kamalaṣodaśadalaṃ kaṇṭhasthāne N_2 kaṇṭhasthāne ṣoḍaśadalaṃ kamalaṃ EPL viśuddhacakraṃ kaṃṭhastāne U_2 **dhūmravarṇam** em.] dhūmravarṇe U_2 3 **virāṭ** em.] virāṭha U_2 **mahākāraṇadehaḥ** em.] mahākāraṇadeha U_2 5 **°mātṛkāḥ** em.] °mātrāḥ U_2 **antarmātṛkāḥ** em.] antarmātrār carāḥ U_2 **uṃ** em.] u U_2 6 **bahirmātṛkāḥ** em.] bahirmātrā U_2 **icchā** em.] ichā U_2 **śaktiḥ** em.] śakti U_2 7 **tāmasī** em.] tamasī U_2 **puṣṭā** em.] puṣṭa° U_2 7–8 **ajapājapaḥ sahasraḥ** em.] ajapājapasahasra U_2 8 **°samaprabhaḥ** cett.] °samaprabhaḥ ‖ U_2 °samaprabhā LD °sūryasamāna E **ekaḥ puruṣo** cett.] ekapuruṣo D eka pumān U_2 9 **puruṣasya** cett.] puṃsaḥ U_2 **dhyānakāraṇād** cett.] dhyānakaraṇāt N_1N_2 dhyānakaraṇāt | DU_1U_2 **°paryantaṃ** cett.] °paryaṃta N_2 *om.* L **puruṣo** cett.] sa puruṣo EP **jīvati** cett.] jīvati |cha| U_1 jīvatīdānīṃ E

[VIII. **Lotus within the location of the throat**]

Now, the fifth sixteen-petalled lotus exists at the location of the throat. The color is grey. The deity is Jīva. The power is ignorance. The Ṛṣi is Virāṭa. The mount is the vitalwind. The vitalwind is Udāna. The digit is the flame. The lock is Jālandhara. The body is the primordial cause (*mahākāraṇa*). The state is the fourth state (*tūrya*). The speech is Parā. The Veda is 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 *mātṛka*s. The internal syllables [are]: aṃ āṃ iṃ īṃ u ūṃ ṛṃ ▮ṃ ḷṃ ▮ṃ eṃ aiṃ oṃ auṃ aṃ aṃḥ. The external mother goddesses [are]: Vidyā, Avidyā, Icchā, Śakti, Jñānaśakti, Śatalā, Mahāvidyā, Mahāmayā, Buddhi, Tāmasī, Maitrā, Kumārī, Maitrāyaṇī, Rudrā, Puṣṭā, Siṃhanī. A thousandfold recitation of the non-recited; 1000; 2 *ghaṭi*s, 46 *pala*s. 40 *akṣara*s. In its middle exists the one consciousness shining like a thousand moons. As a result of meditation on this consciousness, incurable diseases vanish. The person lives up to 1001 years.

[IX. **ājñācakram**]

इदानीं षष्ठचक्रं आज्ञानामकं वर्तते। अग्निर्देवता।। सुषुम्णा शक्तिः।। हंस ऋषिः।। चैतन्यवाहनं।। ज्ञानदेहः।। विज्ञानावस्था।। अनुपमवाचा।। सामवेदः।। प्रमादलिङ्गं।। †अर्धमात्रा।।†आकाशतत्त्वम्।। जीवो हंसः।। चैतन्यलीला आरंभः।। द्वे मातृके।। हं क्षं।। अन्तर्मातृके बहिर्मातृके स्थितिः।। प्रभा।। अजपाजपः सहस्रः।। १०००।। घ। २ प। ४६ अक्षर ४०।। तच्चक्रं भ्रुवोर्मध्ये द्विदलकं स्थितं। तन्मध्येऽग्निज्वालाकारमकलं किंचिद्वस्तु वर्तते। न स्त्री न पुमान्। तस्य ध्यानकरणात्पुरुषस्य शरीरमजरामरं भवति।।

Sources: 2 cf. YSv (PT p. 832): ājñākhyaṃ ṣaṣṭhakaṃ (*ṣaṭkaṃ* YK 1.264) cakraṃ bhruvor madhye dvipatrakam | agnijvālānibhaṃ jyotiḥ puṃsaḥ strīto (*pūṃsastrīto* YK 1.264) vivarjitam | dhyānāc cāsya sarvasiddhirajarāmaratāṃ vrajet |

Testimonia: 2 *Yogasaṃgraha* (IGNCA 30020 folio 2v. ll. 8-9): bhrūvor madhye dvidalaṃ ājñācakraṃ ṣaṣṭhaṃ | cf. SSP 2.7 (Ed. p. 31): saptamaṃ bhrūcakraṃ madhyamāṅguṣṭhamatram | tatra jñānanetraṃ dīpaśikhākāraṃ dhyāyet | tatra vāksiddhir bhavati | 5 ≈*Yogasaṃgraha* (IGNCA 30020 folio 2v. l. 9): gnijvālākāraṃ paramātmasaṃjñakaṃ vastv āsti | ≈*Yogasaṃgraha* (IGNCA 30020 folio 2v. ll. 9-10): tac ca na strīpumān | tasya dhyānakaraṇād ajarāmaraḥ sādhako bhavati |cha|

---

2 **ṣaṣṭhacakraṃ** α] ṣaṣṭhaṃ bhrūmadhye EP ṣaṣṭhaḥ bhrūmadhye L ṣaṣṭa bhrūmadhye U_2 **ājñā** cett.] ajñā DN_1N_2 **nāmakaṃ** DN_1U_1] nāmaka N_2 cakraṃ EPL cakraṃ raktavarṇaṃ U_2 **vartate** cett.] *om.* U_2 **agnir** em.] āgnir U_2 3 **jñānadehaḥ** em.] jñānadehī U_2 3–4 **akāśa** em.] ākāśā U_2 4 **jīvo haṃsaḥ** em.] jīvahiṃsa U_2 **°līlā** em.] °līlāraṃbhaḥ U_2 **mātṛke** em.] mātrā U_2 **antarmātṛke** em.] antar mātrā U_2 **bahirmātṛke** em.] bahirmātrā U_2 5 **sthitiḥ** em.] sthiti U_2 **ajapājapaḥ sahasraḥ** em.] ajapājapasahasra U_2 5–6 **tac cakraṃ bhruvor madhye dvidalakaṃ sthitaṃ** α] dvidalaṃ EPL *om.* U_2 6 **'gnijvālā°** E] agnijvālā° cett. **kāram akalaṃ** em.] °kāraṃ akalaṃ DN_1N_2 °kārakamalaṃ β °kāraṃ akala U_1 **kiṃcid vastu** cett.] kiṃcit vastu U_1 **na strī na pumān** cett.] na strī pumān BEL 6–7 **°karaṇāt** cett.] °karaṇāt | U_2 7 **śarīram ajarāmaraṃ** U_2] śarīraṃ ajarāmaraṃ Eα śarīraṃ ajarāmaro BLP **bhavati** cett.] bhavati vā U_2

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

[IX. **Ājñācakra**]

Now, a sixth *cakra* named Ājñā exists.[33] The deity is fire. The power is the central channel. The Ṛṣi is Haṃsa. The mount is consciousness. The body is knowledge. The state is insight. The speech is the incomparable (*anupama*). The Veda is Sāma[veda]. The object of veneration is intoxication. †[It is consisting of] half a measure.†[34] The principle is space. The gander is the living soul. The origin is the activity of consciousness. There are two *māṭrka*s. The inner syllables [are]: haṃ [and] kṣam. The external mother goddesses [are]: Sthiti [and] Prabhā. A thousandfold recitation of the non-recited; 1000; 2 *ghaṭi*s, 46 *pala*s, and 40 *akṣara*s. This two-petalled *cakra* is located 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-aging and immortal.

[33] SSP 2.7 declares this *cakra* to be thumb-sized, and calls it the eye of wisdom (*jñānanetram*) onto which the practitioner shall meditate upon as a flame of a lamp with the result of achieving the perfection of speech (*saptamaṃ bhrūcakraṃ madhyamāṅguṣṭhamatram | tatra jñānanetraṃ dīpaśikhākāraṃ dhyāyet | tatra vāksiddhir bhavati |*).

[34] It is hard to make sense of *ardhamātrā*. My best hunch is that an *ardha* divides something into two. It might be meant as a synonym hinting at to the two *mātṛka*s that follow.

[X. **cakraṃ tālumadhye**]

इदानीं सप्तमं चक्रं चतुःषष्ठिदलं तालुमध्येऽमृतपूर्णं वर्तते। ललाटमण्डलम्।। चन्द्रो देवता।। अमृता शक्तिः।। परमात्मा ऋषिः।। अमृतवासिनीकला सप्तदशी।। अमृतकल्लोलनदी।। महाकाशा।। अंबिका।। लंबिका।। घण्टिका।। तालिका।। अजपागायत्रीदेहस्वरूपम्।। काकमुखी।। नरनेत्रा।। गोश्वङ्गाललाटा।। ब्रह्मपठा।। हयग्रीवा।। मयूरमुखा।। हंसवदङ्गानि।। अजपागायत्रीस्वरूपम्।।

Sources: 2 cf. YSv (PT pp. 832-833): catuḥṣaṣṭidalaṃ tālumadhye cakran tu madhyamam | pīyūṣapūrṇaṃ (*pīyūṣapūrṇa°* YK 1.266) koṭīndusannibhaṃ (*°sannibha°* YK 1.266) cāmṛtasthalī | tanmadhye ghaṭikāsaṃjñā karṇikā raktasannibhā | saha cendukalā tatrāmṛtadhārāṃ (*tāndrā°* YK 1.267) sravaty asau | etad dhyātvāmṛtaiḥ snātvā sadā yogāt pramucyate |

Testimonia: 2 ≈*Yogasaṃgraha* (IGNCA 30020 folio 2v. l. 10): tālumadhye catuḥṣaṣṭhidalaṃ amṛtapūrṇaṃ

2 **cakraṃ catuḥṣaṣṭhidalaṃ tālumadhye** α] tālumadhye catuḥṣaṣṭidalaṃ EPU$_2$ tāludeśe madhye catuḥṣaṣṭhidala LB **'mṛtapūrṇaṃ** em.] amṛtapūrṇaṃ cett. amṛtapūrṇa N$_2$ 3–4 **mahākāśā** em.] mahākāśa U$_2$ 4 **dehasvarūpam** em.] dehasvarūpaṃ U$_2$ 5 **°lalāṭā** em.] lalāṭa U$_2$ 5–6 **svarūpam** em.] svarūpaṃ U$_2$

[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.[35] The Maṇḍala is the forehead. The deity is the moon. The power is the nectar of immortality. The Ṛṣi is the supreme self. [It is] the river with waves of nectar. [It is] the seventeenth digit. [It is] the residence of the nectar of immortality. [It is] the great space. [It is] the "little mum"[36] [It is] the uvula. [It is] the Tālikā[37]. [It is] the "little bell". The nature of the body of the unspeakable Gāyatrī[38] [is]: the beak of a crow, the eye[s] of a human[39], a forehead with the horn[s] of a cow, the recitation is the Brahman,[40], a neck like a horse, the face of a peacock [and] limbs of a swan. [This is] the own form of the unspeakable Gayatrī.[41]

---

[35] The *cakra* at the palate is located after the *ājñācakra* between the eyebrows, deviating from the typical ascending order. Rāmacandra adopts this sequence from the *Yogasvarodaya*, in contrast to other ninefold *cakra* systems. For details, see table 19 in 2023:214. Rāmacandra revises this order in section XXIX on page 84, borrowing from the SSP, which prioritizes the *tālucakra* before the *ājñācakra*.

[36] The terms *aṃbikā*, *laṃbikā*, *ghaṇṭikā*, and *tālikā* may refer to the uvula. In the *Jogpradīpyakā*, a haṭhayogic practice called *manthana* (Mallinson, 2010:207, n.250) describes two variations. The second type (vv. 643-653) instructs the yogin to use a metal peg (*kīla dhātamaya*) to churn, purify, and produce *amī* (= *amṛta*) at four locations: *ambikā* (frenum), *lambikā* (tongue), *tālu* (palate), and *ghaṇṭikā* (uvula). These places correspond to the teats of Kāmadhenu, the "wish-fulfilling cow" (v. 651). The *Vairaṭapurāṇa* locates an *amṛtacakra* at the forehead emitting "nectar". This is the dwelling place of Gāyatrī known as Kāmadhenu, with four teats: Ambikā, Lambikā, Ghaṇṭikā, and Tālikā (Kavirāj, 1987:50).

[37] The precise meaning of *tālikā* is unclear. In a private discussion, Mallinson suggested it might originate from *tālu*.

[38] Tantric *mantra*s are frequently associated with a deity and their bodies, cf. Haas, 2022:20.

[39] The concept of "human eyes" is probably here to emphasize the contrast with the traditional notion of crows possessing only a single eye. I want to thank Dr. Dominic A. Haas for this note.

[40] Possibly the Veda or any sacred word, like i.e. the sacred syllable *oṃ* or speculatively even the *ajapā gāyatrī* itself. However, it is unclear whether the *haṃsa mantra* is considered a Vedic Brahman. I am grateful for Dr. Dominic A. Haas suggestions regarding this passage.

[41] The bird-like body of the *ajapā gāyatrī* seems to refer to the body of a specific *haṃsa* ("swan") as the *ajapā gayatrī* contains …

अधिकतरशोभयुक्तम्।। अतिश्वेतम् ।। तन्मध्ये रक्तवर्णं घण्टिकासंज्ञा एका कर्णिका वर्तते। तन्मध्ये भूमिः। तन्मध्येऽप्रकटचन्द्रकला अमृतधारास्रवन्ती वर्तते। तस्याः कलाया ध्यानकरणात् तस्य समीपे मरणं नायाति। निरन्तरध्यानकरणादमृतधारा स्रवति। तदा क्षयरोगपित्तज्वरहृदयदाहशिरोरोगजिह्वाजडभावा नश्यन्ति। भक्षितं विषमपि न बाधते। यद्यत्र मनः स्थिरं भवति।।

Sources: 2 cf. YSv (PT p. 833): unmādajvarapittādidāhaśūlādivedanāḥ (*°śūnyā°* YK 1.268) | naśyanti ca śiroduḥkhaṃ jāḍyabhāvo 'pi naśyati | sadyodhyānādbhuktaviśvaṃ jihvājāḍyañ ca naśyati (last sentence *om.* in YK)

Testimonia: 1 ≈*Yogasaṃgraha* (IGNCA 30020 folio 2v. l. 11): adhikataraśobhayuktaṃ atiśvetaṃ cakraṃ | tanmadhye raktavarṇaghaṃṭikāsaṃjñā varttate | 2 ≈*Yogasaṃgraha* (IGNCA 30020 folio 2v. l. 11 - 2r. l.1): tanmadhye prakaṭacandrakalā amṛtādhārāsravaṃtī varttate | ≈*Yogasaṃgraha* (IGNCA 30020 folio 2r. l. 1): tasyāḥ kalāyā nirantaraṃ dhyānakartum maraṇaṃ 3 ≈*Yogasaṃgraha* (IGNCA 30020 folio 2r. ll. 1-2): kṣayarogaḥ pettajvarahṛdayadāhaśiro..jihvāyājaḍyaṃ ca naśyati |

---

1 **°kataraśobhayuktam** cett.] °kataraśobhāyuktaṃ N_2 °kaśobhāyuktam E °kataraprabhāmuktaṃ U_2 **atiśvetam** em.] atiśvetaṃ U_2 **raktavarṇaṃ** cett.] raktavarṇa° N_2 **ghaṇṭikā°** cett.] ghāṃṭikā° E ghaṭikā° P ghaṇikā° L **ekā** cett.] ekā ekā LB 2 **bhūmiḥ** cett.] bhūmis° U_1 bhūmi U_2 **'prakaṭa°** cett.] pragaṭa U_1 °ṃdrakaṭaṃ U_2 **amṛtadhārāsravantī** cett.] 'mṛtādhārā sravaṃti LB 'mṛtādhārā sravati PU_2 'mṛtādhārā bhavati E **vartate** α] *om.* β **kalāyā** cett.] kalāyāḥ $N_1N_2U_1$ karṇikāyā LB 3 **nāyāti** cett.] na yāti LBU_2 **°dhyānakaraṇād** cett.] °dhyānād EP **amṛtadhārā** cett.] amṛtadhārāyāḥ sajīvo E amṛtadhārā plāvanaṃ P amṛtadhārā plavanaṃ U_2 **sravati** LBU_1] sravaṃti N_1N_2D bhavati EPU_2 **tadā** β] *om.* α 3–4 **kṣayarogapittajvarahṛdayadāhaśirorogajihvājaḍabhāvā** em.] yakṣamarogapittajvarahṛdayadāhaśirorogajihvājaḍabhāvā E kṣayarogapittajvarahṛdayadāhaśirorogajihvājaḍabhāvān P kṣayarogapittajvarahṛdayadāharogajihvāyājaḍabhāvān L kṣayarogapittajvarahṛdayadāharogajihvāyājaḍavān B kṣayarogaṃ pittajvarahṛdayadāhaśirorogajihvāyājaḍabhāvā N_1 kṣayarogaṃ pittajvarahṛdayadāhaśirorogajihvāyājaḍabhāvātā N_2 kṣayaṃ rogaṃ pittajvarahṛdayadāhaśirorogajihvāyājaḍabhāvā D kṣayarogapittajvarahṛdayadāhaśirorogajihvāyājaḍabhāvā U_1 kṣayarogoptatti ‖ jvara hṛdayadāha ‖ śiroroga ‖ jihvājaḍatā ‖ dayo U_2 4 **bhakṣitaṃ** N_2U_1] bhakṣitam N_1 bhakṣitāṃ D bhakṣitam api $EPLU_2$ bhākṣitamār pi B **viṣam api** α] viṣaṃ BLU_2 viṣan E viṃṣa P **bādhate** EPN_2] bādhyate cett. **yadyatra** cett.] yady atram api BL yady anna DN_1 **manaḥ sthiraṃ** EP] manasthiraṃ cett.

[It is] endowed with superabundant beauty. [It is] very bright. In its middle exists a unique central receptacle named "the little bell" (*ghāṇṭikā*)[42] 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*)[43], bilious fever (*pittajvara*)[44], burning sensation of the heart (*hṛdayadāha*)[45], head-disease (*śiroroga*) [46] and tongue insensibility (*jihvājāḍya*)[47] vanish. Even ingested venom does not trouble when the mind becomes stable here.

---

the unrecited [*a*]*haṃ sa* "I am that"-expression. The *haṃsa* is a common metaphor for the soul wandering in the wheel of Brahman or Saṃsāra. Cf. *Śvetāśvatara Upaniṣad* 1.6 and 3.18. The animal body parts perhaps symbolize the various physical embodiments the *jīva* undergoes while traversing the *brahmacakra*. As noted by Haas, 2022:191–192, while the association between the Vedic Gāyatrī and birds was once prominent in Vedic literature, it seems to have diminished. However, here, it survived in the context of the *ajapā gāyatrī*.

[42] The term *ghaṇṭikā*, meaning "little bell," commonly denotes the uvula (Mallinson, 2010: 24, 207 n. 250, 210 n. 260, 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* (*lalanāghaṇṭike yojya pañcamaṃ sthānam ākramet | ākramed guhyacakraṃ tu karaṇaṃ cordhvamūlakam ||*).

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

[44] A fever due to disordered bile, cf. ibid. Jośī, 1968: 618.

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

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

[47] Stiffness or numbness of the tongue, cf. ibid. Jośī, 1968: 1452.

[XI. **aṣṭamacakraṃ brahmarandhrasthāne**]

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

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

Sources: 2–4 cf. YSv (PT p. 833): brahmarandhre 'ṣṭamaṃ cakraṃ śatapatraṃ mahāprabham | 7–9 ≈*Vivekamārtaṇḍa* 29: hakāreṇa bahir yāti sakāreṇa viśaty adhaḥ | haṃsa haṃsety amuṃ mantraṃ jīvo japati sarvadā || 7–9 ≈*Yogabīja* 106: hakāreṇa bahir yāti sakāreṇa viśen marut | haṃsa haṃseti mantro 'yaṃ sarvajīvā japanti vai || 7–9 quoted with reference (*yogabīje*) ≈*Yogacintāmani* (f. 6r): sakāreṇa bahir yāti hakāreṇa viśen marut | haṃsa haṃseti amum mantraṃ jīvo japanti sarvadā || 7–9 quoted with reference (*yogabīje*) ≈*Haṭhatattvakaumudī* 22.27: hakāreṇa bahir yāti sakāreṇa viśet punaḥ | haṃsa haṃseti mantro'yaṃ sarve jīvā japanti vai || 7–9 ≈*Yogaśikhopaniṣad* 1.130cd-131ab (Ed. p. 416): hakāreṇa bahir yāti sakāreṇa viśet punaḥ | haṃsa haṃseti mantro'yaṃ sarvair jīvaiś ca japyate ||

Testimonia: 2–4 cf. SSP 2.8 (Ed. pp. 31-32): aṣṭamaṃ brahmarandhraṃ nirvāṇacakraṃ sūcikāgrabhedyam |

---

2 **aṣṭamacakraṃ brahmarandhrasthāne śatadalaṃ** DN_1N_2] cakraṃ brahmaraṃdhrasthāne śatadalaṃ U_1 brahmarandhrasthāne 'ṣṭamaṃ śatadalaṃ cakraṃ EPU_2 brahmaraṃdhrasthāne aṣṭamaṃ śatadalaṃ cakraṃ BL 3 **dehaḥ** em.] deha U_2 4 **vedaḥ** em.] veda U_2 **ajapājapaḥ sahasraḥ** em.] ajapājapasahasra U_2 5 **sarvajapaḥ** em.] sarvajapa° U_2 6 **prāṇaṃ** em.] prāṇaḥ U_2

[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.[48] The deity is the teacher. The power is consciousness. The Ṛṣi is Virāṭ. [It is] the witness above everything. The nature of consciousness is the state beyond the fourth state. [It has] all colors. [It has] all *mātrā*s[49]. [It has] all petals. The body is Virāṭ. The state is steady[50]. The speech is wisdom. The Veda is the "I am that"-[expression] (*so'haṃ*). The place is unsurpassed. A thousandfold recitation of the non-recited; 1000; 2 *ghaṭi*s, 46 *pala*s, 40 *akṣara*s. 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.

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

[49] This could refer either to syllables, mother goddesses or both.

[50] Possibly in the sense of cessation.

तस्य कमलस्य जालन्धरपीठ इति संज्ञा। सिद्धपुरुषस्य स्थानं।तन्मध्येऽग्निधूमाकारा रेखा यादृशी। तादृश्येका पुरुषस्य मूर्तिर्वर्तते। तस्या नादिर्नान्तोऽस्ति। तस्या मूर्तेर्ध्यानकरणात्प्रत्यक्षं निरन्तरं पुरुषस्याकाशे गमागमौ भवतः। पृथ्वीमध्ये स्थितस्यापि पृथ्वीबाधो न भवति। सकलं प्रत्यक्षं निर न्तरं पश्यति पृथग्भवति। अतिशयेनायुर्वर्धते॥

Sources: 2–33.4 cf. YSv (PT p. 833): jālandharaṃ nāma pīṭhaṃ etat tu parikīrttitam | siddhapuṃsaḥ (°*puṃsa*° YK 1.270) sthalaṃ jñātvā agnidhūmanibhā śikhā | ādimadhyāntahīnā strīpuṃmūrtti (°*mūrtir* YK 1.270) varttate parā | antajñānī (*antaryāmī* YK 1.271) bhaved dhyānād ākāśe 'pi samāgamaḥ | nirantaraṃ sarvavettā ity ūccāno mahān bhavet | jaganmadhye sthito jantur jagadbādhāvivarjitaḥ |

Testimonia: 1–4 ≈*Yogasaṃgraha* (IGNCA 30020 folio 2r. ll. 2-3): brahmaraṃdhre śatadalaṃ jālaṃdharapīṭhasaṃjñakaṃ siddhapuruṣasyānacakraṃ 2–33.4 cf. SSP 2.8 (Ed. pp. 31-32): tatra dhūmaśikhākāraṃ dhyāyet | tatra jālandharapīṭhaṃ mokṣapradaṃ bhavati | 1 ≈*Yogasaṃgraha* (IGNCA 30020 folio 2r. l. 3): tanmadhye gnidhūmrāreṣākārā ādimadhyaṃtarahitā puruṣasya mūrttir asti | 2 ≈*Yogasaṃgraha* (IGNCA 30020 folio 2r. l. 4): tasyāḥ dhyānakartuḥ 3 ≈*Yogasaṃgraha* (IGNCA 30020 folio 2r. ll. 4-5): pṛthivyāṃ sthitāv api pṛthvī kṛtabādho na bhavati | trikālikajñānaṃ pratyakṣaṃ bhavati | āyurvṛddiḥ liṃgaśarīreṇa sarvatra pratyakṣaṃ gamāgamo bhavati |

---

1 **kamalasya** cett.] kamala° E **jālandharapīṭha** cett.] jālandharapīṭha° B jātyadharaṇīpīṭha E **iti** cett.] *om.* B **saṃjñā** cett.] °saṃjñā B **°puruṣasya sthānam** cett.] sthānam mūrti vartate LB **'gnidhūmākārā rekhā** BL] agnidhūmrākārā rekhā U_1 'gnidhūmākārā reṣā N_1 agnidhūmākārā reṣā D 'gnidhūmākārarekhā EP agnidhūmrākārarekhā N_2 'gnidhūmrākārā rekhāyāḥ U_2 **yādṛśī** cett.] yādṛśy° E etādṛśī U_2 2 **tādṛśy** αBPL] ādṛsy E *om.* U_2 **tasyā** β] tasyāḥ α **nādir nānto'sti** cett.] nādināṃ'to sti P nāsty aṃtaḥ ādir api nāsti α **tasyā** BELP] tasyāḥ cett. **mūrter** EPU_1U_2] mūrtir $BDLN_1N_2$ **dhyānakaraṇāt pratyakṣaṃ nirantaraṃ** BE] dhyānakaraṇāt pratyakṣanirantaraṃ cett. 3 **puruṣasyākāśe** cett.] puruṣa ākāśe N_2 puruṣasyākāśa° U_2 puruṣasya ākāśi U_1 **°gamau** cett.] °gamo U_1 °game N_2 **bhavataḥ** cett.] bhavata U_2 **pṛthvīmadhye** cett.] pṛtivīmadhye BU_2 **sthitasyāpi** cett.] sthitāv api β **pṛthvībādho** EL] pṛtvībādho B pṛthaka P pṛthvī bādhoko U_2 pṛthvī kṣato bādho α **na bhavati** cett.] bhavati P 3–4 **sakalaṃ pratyakṣaṃ nirantaraṃ** em.] sakalāpratyakṣaṃ nirantaraṃ α sakalāḥ pratyakṣaṃ niraṃtara BL sakalān pratyakṣaṃ niraṃtaraṃ E *om.* PU_2 4 **paśyati** cett.] paśyatī LB *om.* PU_2 **pṛthagbhavati** E] ca pṛthak bhavati BL ca pṛthak ca bhavati $N_1N_2U_1$ ca pṛthak pṛthak bhavati D *om.* PU_2 **atiśayenāyur** EP] atīśayanāyur BL atiśayena āyur α *om.* U_2 **vardhate** cett.] vardhayate BL

"The seat of Jālandhara" is the name of its lotus.[51] [It is] the place of the accomplished person. In middle of it, there is a streak looking like the manifestation of smoke and fire, and in such a way, the unique manifestation of consciousness exists. It has no end nor a beginning. As a result of meditation on the manifestation, direct perception of both the coming and going of the soul in space arises. Affliction from the earth-element does not arise [anymore] even if one is within the earth. One constantly sees everything direct [and] one becomes seperate[52]. The span of life increases greatly.

[51] Cf. the description of the eigth *cakra* in *Saubhāgyalakṣmyupaniṣat* and *Siddhasiddhāntapaddhati* 2.8.

[52] Probably from the rest of matter in the sense of Sāṃkhya.

[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 अनेककल्याणपूर्णं सहस्रदलं एकं कमलं वर्तते यस्य परि
5 मलो मनसो वचसो चागोचरः तस्य कमलस्य मध्ये त्रिकोणरूपैका कर्णिका वर्तते। तत्कर्णिकाम ध्ये सप्तदशी एका निरञ्जनरूपा कला वर्त्तते। कोटिसूर्यसमप्रभं कलायास्तेजो वर्तते। परमुष्णभावो नास्ति। कोटिचन्द्रसमप्रभं शीतलं परं शीतभावो नास्ति।

Sources: 2–4 cf. YSv (PT p. 833): navaman tu mahāśūnyaṃ cakran tu tatparātparam | tad upari paraṃ kiñcin nāsti kiñcin mahāparam | mahācakraṃ siddhacakraṃ pūrṇagauryādisaṃjñakam | tanmadhye varttate padmaṃ sahasradalam adbhutam | 4–7 cf. YSv (PT p. 833): ūrddhvavakraṃ mahāvaktre (*mahāvaktraṃ* YK 1.274) varṇaśobhāpadaṃ mahat | sarvakalyāṇasampūrṇamasya tulyaṃ na vidyate | parimāṇaṃ vaktam (*vaktum* YK 1.275) asya manasā vacasā na hi | trikoṇakarṇikā tatra (°*tantraṃ* YK 1.276) varttate jagad īśvari | kalā saptadaśī tatra varttate parameśvari | nirañjanakalā sā tu koṭisūryasamaprabhā | koṭicandraprabhā caiva śītoṣṇādivivarjitā | asya dhyānāt sādhakasya manoduḥkhaṃ bhaven na hi |

Testimonia: 2–4 ≈*Yogasaṃgraha* (IGNCA 30020 folio 2r. ll. 6-11): brahmaraṃdhre eva śatadalacakropari mahāśūnyacakraṃ mahāsiddhacakraṃ pūrṇagiricakraṃ iti saṃjñakaṃ sahasradalaṃ cakraṃ asti | tad upari kiṃcin nāsti | tac cakraṃ atiraktaṃ ūrdhvamukhaṃ sakalaśobhāspadaṃ anekakalyāṇapūrṇaṃ mano vācām agocara parimalo petaṃ | 2–3 cf. SSP 2.9 (Ed. pp. 32): navamam ākāśacakraṃ soḍaśadalakamalam ūrdhvamukham | tanmadhye karṇikāyāṃ trikūṭākārāṃ tad ūrdhvaśaktiṃ tāṃ paramaśunyāṃ dhyāyet | tatraiva pūrṇagiripīṭhaṃ sarveṣṭasiddhipradaṃ bhavati | 2–7 ≈*Yogasaṃgraha* (IGNCA 30020 folio 2r. ll. 9-11): tat kamalamadhye trikoṇākarṇikā | tasyāṃ karṇikāyāṃ saptadaśī niraṃjanarūpā koṭisūryaprabhā satī uṣṇabhava hīnā koṭicandrasamasītalaikākalāsti | tasyāṃ anaṃta paramānaṃtaparamānaṃdānāṃ sthānaṃ tasyāḥ kalāyā dhyānakaraṇāt sādako yadyādi śati tatra bhavati|

---

2 °**navama** cett.] navamaṃ B navamaś° U_1 **bhedāḥ** cett.] bheda N_2 **kathyante** cett.] kathyate BLN_2U_2 **mahāśūnya°** cett.] mahāśūnye BLN_1 *om.* U_2 **°cakram iti** BELP] cakreti α *om.* U_2 **saṃjñā** cett.] *om.* U_2 **tad upary** BEP] tad upari cett. *om.* U_2 **aparaṃ** cett.] *om.* BLU_2 **kimapi** cett.] kiṃ api α *om.* U_2 3 **tasya** cett.] tasya cakrasya α madhye tasya U_2 **°pīṭham** $BPLU_2$] pīṭha E *om.* cett. **iti** PU_2] iti saṃjñā BL *om.* cett. **etādṛśaṃ** cett.] etadṛśaṃ E ekādaśaṃ U_2 **nāma** cett.] nāmaḥ U_1 **°cakrasya madhye** BELP] °cakramadhye α °cakrasya U_2 4 **ūrdhvamukham** α] ūrdhmukham EPL urdhvamukham U_2 ūrdhvamukhem B **atiraktavarṇaṃ** α] iti raktavarṇaṃ BEL iti raktavarṇa° P ativarṇaṃ U_2 **°śobhāspadaṃ** cett.] °śobhāspadam E °śobhanāsyadaṃ U_2 **°pūrṇaṃ** cett.] °pūrṇa° BN_2 **ekaṃ** cett.] eka° D *om.* U_1 **vartate** cett.] vartato B **yasya** cett.] yasya kamalasya U_2 5 **manaso vacaso** E] manasā vacasā $BDLPN_1N_2$ vacasā manasā U_1 manasā vācā U_2 **cāgocaraḥ** conj.] na gocaraḥ $BDEPN_1U_1$ na gocara N_2U_2 gocaraḥ L **kamalasya** cett.] kamala° P **trikoṇarūpaikā** E] trikoṇārūpā ekā cett. trikoṇārūpā eka N_1N_2 6 **saptadaśī** cett.] saptadaśireṇa LB **ekā** cett.] *om.* E **°samaprabhaṃ** cett.] samaprabhā BLU_2 samaprabha P sadṛṣaprabhaṃ U_1 **param** EU_1U_2] paraṃ U_1 para N_2 parim cett. **uṣṇabhāvo** cett.] uṣṇabhavo BLP auṣṇabhāvo D udbhavo E 7 °**samaprabhaṃ** DN_1N_2] °samaprabhā β °samaṃ prabhaṃ U_1 *om.* L **śītalaṃ paraṃ** $BEPU_1U_2$] śītalaparaṃ DN_1 śītalapara N_2 *om.* L **śītabhāvo** BEP] bhāvo $DN_1N_2U_1$ śītalabhāvo U_2 *om.* L

[XII. **Cakra of the great void**]

Now, the divisions of the ninth *cakra* are explained. The designation of it is "the *cakra* of the great void". Above that, there is no other. Therefore, it is declared the *cakra* of the great perfection. [Another] such name is "[divine] seat of Pūrṇagiri". In the middle of that *mahāśūnyacakra* exists a single upward-facing extemely red thousand-petalled lotus - an abode of absolute splendour full of countless blessings,[53] whose fragrance is not in range of mind [and] speech, [and] in centre of this lotus exists one central receptacle in the shape of a triangle. In the middle of that central receptacle exists the seventeenth digit in an untainted form. The splendour of the digit is shining like ten million suns, but there is no occurring of heat. Its coolness is that of ten million moons, and yet there is no occurring of coldness.

---

[53] The ninefold *cakra* system of the *Yogatattvabindu* can also be identified in the *Yogasvarodaya*, the *Siddhasiddhāntapaddhati*, the *Yogakarṇikā*. Another text that included the same *cakra* system and probably quoted the *Siddhasiddhāntapaddhati* without reference and a few redactions is the *Saubhāgyalakṣmyupaniṣat*: (*atha hainaṃ devā ūcurnavacakravivekam anubrūhīti | tatheti sa hovāca ādhāre brahmacakraṃ trirāvṛttaṃ bhagamaṇḍalākāram | tatra mūlakande śaktiḥ pāvakākāraṃ dhyāyet | tatraiva kāmarūpapīṭhaṃ sarvakāmapradaṃ bhavati | ity ādhāracakram | dvitīyaṃ svādhiṣṭhānacakraṃ ṣaḍdalam | tanmadhye paścimābhimukhaṃ liṅgaṃ pravālāṅkurasadṛśaṃ dhyāyet | tatraivoḍyāṇapīṭhaṃ jagadākarṣaṇasiddhidaṃ bhavati | tṛtīyaṃ nābhicakraṃ pañcāvartaṃ sarpakuṭilākāram | tanmadhye kuṇḍalinīṃ bālārkakoṭiprabhāṃ tanumadhyāṃ dhyāyet | sāmarthyaśaktiḥ sarvasiddhipradā bhavati | maṇipūracakraṃ hṛdayacakram | aṣṭadalam adhomukham | tanmadhye jyotirmayaliṅgākāraṃ dhyāyet | saiva haṃsakalā sarvapriyā sarvalokavaśyakarī bhavati | kaṇṭhacakraṃ caturaṅgulam | tatra vāme iḍā candranāḍī dakṣiṇe piṅgalā sūryanāḍī tanmadhye suṣumnāṃ śvetavarṇāṃ dhyāyet | ya evaṃ vedānāhatā siddhidā bhavati | tālucakram | tatrāmṛtadhārāpravāhaḥ | ghaṇṭikāliṅgamūlacakrarandhre rājadantāvalambinīvivaraṃ daśadvādaśāram | tatra śūnyaṃ dhyāyet | cittalayo bhavati | saptamaṃ bhūcakramaṅguṣṭhamātram | tatra jñānanetraṃ dīpaśikhākāraṃ dhyāyet | tad eva kapālakandavāksiddhidaṃ bhavati | ājñācakram aṣṭamam | brahmarandhraṃ nirvāṇacakram | tatra sūcikāgṛhetaraṃ dhūmraśikhākāraṃ dhyāyet | tatra jālandharapīṭhaṃ mokṣapradaṃ bhavatīti parabrahmacakram | navamam ākāśacakram | tatra ṣoḍaśadalapadmam ūrdhvamukhaṃ tanmadhyakarṇikātrikūṭākāram | tanmadhye ūrdhvaśaktiḥ | tāṃ paśyandhyāyet | tatraiva pūrṇagiripīṭhaṃ sarvecchāsiddhisādhanaṃ bhavati |*) Yet another text that incorporates a system of nine places in the context of a technique of *kumbhaka* for *pratyāhāra* is *Kumbhakapaddhati* 91-92: (*navasthānāni vijñāya pratyāhāraḥ sa vedhasaḥ | pādatalaguhyanābhihṛdayoraḥkaṇṭhagaṇṭikāḥ kramataḥ* ‖ 91 ‖ *bhrūmadhyaṃ ca lalāṭaṃ brahmasthānaṃ navaitāni | yogasiddhiḥ sarvaroganāśaḥ pratyāhṛtau bhavet* ‖ 92 ‖) 'Having realised the nine places, this [following description] is the withdrawal of the senses according to the Creator (*vedhas*). Holding [the breath] in the sequence of [the following places] brings about success in yoga and destruction of all diseases: soles of the …

अस्याः कलाया ध्यानकरणात्साधकस्य दुःखं मनसि न भवति। अत्र स्थानेऽहं देवता।। सोऽहं शक्तिः।। आत्मा ऋषिः।। मोक्षमार्गः।। हं ब्रह्मोर्धं।। हं चक्र इति।। अग्निचक्रे सकारो भवति।। प्राणी रूढो भवेज्जीव आरोहत्यवरोहति।। भवगुहा स्थानम्।। पीतवर्णम्।। कोटिसूर्यप्रतिकाशं तेजः।। सदोदितप्रभा।। शिवो देवता।। मूलमाया शक्तिः।। हर आत्मालयावस्था ध्वनिस्थिरा नादात्मकोऽखण्डध्वनिः।। अघोरा मुद्रा।। †मूलमाया।।†।। प्रकृतिदेहः।। वाङ्मनोऽगोचरः।। निःप्रपञ्चः।। निःसंशयः।। †निस्तरङ्गनिर्लेपलक्षं लयध्यानसमाधि।।†

---

1 **asyāḥ** cett.] asyā N_2U_2 **kalāyā** N_2U_1] kalāyāḥ DN_1 kalāyā BEL kalāyāḥ U_2 *om.* P **°karaṇāt** α] °yogāt β **sādhakasya** cett.] sādhaka° N_2 **na** cett.] *om.* BL **sthāne** em.] stāne U_2 2 **sakāro** em.] sakaro U_2 **bhavati** em.] bhavatī U_2 4 **śivo** em.] śīvo U_2 4–5 **'khaṇḍadhvaniḥ** em.] khaṃḍadhvani U_2

As a result of meditation upon the digit suffering does not arise in the mind of the practitioner. Here, at this location the deity is "I"(*aham*). The power is the "he is I" (*so'ham*). The Ṛṣi is the self. The path is the liberation. Above Brahma[randhra?][54] is *haṃ*[55]. *haṃ* is in the *cakra*[56]. In the *cakra* of fire[57] is the letter "*sa*". The breathing becomes developed [and] the soul ascends and descends. The place is the hiding place of existance. The colour is yellow. The spleandour is the shine of ten million suns. The shine always arises. The deity is Śiva. The power is primordial illusion. The state is the dissolution of the self into Hara[58] which is the unbroken sound that is not subject to sonic change having the nature of subtle sonic matter.[59] The seal is Aghorā. †Primordial illusion.†[60] The body is original matter. [It is] not in 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.†[61]

---

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 *dhyānasthāna*s, "places for meditation": (*gudaṃ meḍhraṃ ca nābhiś ca hṛtpadmaṃ ca tad ūrdhvataḥ | ghaṇṭikā laṃbikāsthāna bhrūmadhye ca nabhobilam* ‖ 75 ‖ *kathitāni navaitāni dhyānasthānāni yogibhiḥ |upādhitatvamuktāni kurvanty aṣṭaguṇodayam* ‖ 76 ‖) "Anus and generative organ and navel, heart and [the place] above [the heart], uvula, tongue, middle of eyebrows and crown of the head. These are the nine places of meditation [taught] by the yogis, which free one from the limitations of the material world and bestow the eight supernatural powers."

[54] 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 *haṃ*-part of the breath ascends on inhalation.

[55] Probably the syllable "*haṃ*" in this context refers to the first of the two syllables of the word *haṃsa*.

[56] 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.

[57] 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.

[58] Epiphet of Śiva. Cf. for example *Haṭhatattvakaumudī* 25.6.

[59] The term *nāda* in śaivaite contexts can be taken as "subtle sonic matter", cf. *Tāntrikābhidhānakośa* 3, p. 277.

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

[61] The meaning of the cruxed passage could not be reconstructed and translated with certainty. The translation is provisional. The compound *layadhyānasamādhi* seems to be a *dvandvā*-compound of the collective unit of the three related terms. The compound could, however, also be dissolved as a *tatpuruṣa* and translated as "absorption into meditation and dissolution", which seems to provide 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 शरीरस्य न स्पृशतः। निरन्तरध्यानकरणान्निजस्वरूपप्रकाशसामर्थ्यं भवति। दूरस्थमप्यर्थं समीप
5 इव पश्यति॥

Sources: 1–5 cf. YSv (PT p. 833): anantaparamānandasthānaṃ jñeyaṃ tadūrddhvataḥ (*tadardhataḥ* YK 1.278) | ūrddhvagatakalā tatra tasya dhyānād bhaved iti | iti siddhirājayogaṃ strīṇāṃ bhogaṃ mahāsukham | gītavādyavinodādi saśivaṃ varddhate kṣitau | dhyānaṃ nirantarañ cāsya puṇyapāpe sthire (*sthirau* YK 1.280) na hi | nijarūpasya dṛṣṭiḥ syād dūrasyārthañ ca paśyati | 1–5 cf. SSP 2.9 (Ed p. 32): navamam ākāśacakraṃ ṣodaśadalakamalam ūrdhvamukham | tanmadhye karṇikāyāṃ trikūṭākārāṃ **tadūrdhvaśaktiṃ** tāṃ paramaśūnyāṃ dhyāyet | tatraiva pūrṇagiripīṭhaṃ sarveṣṭasiddhipradaṃ bhavati |

Testimonia: 1–5 cf. *Saubhāgyalakṣmyupaniṣat*: navamamākāśacakram | tatra ṣoḍaśadalapadmamūrdhvamukhaṃ tanmadhyakarṇikātrikūṭākāram | tanmadhye ūrdhvaśaktiḥ | tāṃ paśyandhyāyet | tatraiva pūrṇagiripīṭhaṃ sarvecchāsiddhisādhanaṃ bhavati | 2–5 ≈*Yogasaṃgraha* (IGNCA 30020 folio 3v. ll. 1-4): rājyasukhabhogavataḥ strī vilāsavataḥ saṃgītavinoda prekṣāvato pi sādhakasya śuklapakṣacaṃdravat pratidinaṃ tejaso vapuṣaś ca vṛddiḥ puṇyapāpasya śārbhāvaḥ nijasva rūpaprakāśasāmarthaṃ dūrasthapy arthasya samīpastham iva darśanaṃ ca bhavati | cha | tad uktaṃ tattvajñānapradīpikāyāṃ ||

---

1 **ananta°** cett.] alakṣa° U_1 **sthānam** cett.] stānaṃ DU_2 sthānam vartate BL **tatrordhvaśaktiḥ** EN_1U_2] tatordhvaśaktiḥ P urdhvaśaktir U_1 tatra ūrdhva śaktiḥ D tatra ūrdhva śakti N_2 rdhaśakti ardhaśakti BL **etādṛśī** cett.] etādṛśā U_2 etādṛsaṃ D ekādaśā BLP **saṃjñā** cett.] saṃjñakā U_1 **asyāḥ** cett.] asyā U_1 tasyāḥ N_2 2 **kalāyā** cett.] kalāyāḥ N_2U_2 **dhyānakāraṇāt** cett.] dhyānakāraṇā D **tad bhavati** DN_1N_2] tad bhavati vā U_1 *om.* β **rājyasukhabhogavataḥ** $N_1N_2U_1$] rājyasukhabhogavṛtaḥ D tasya sukhabhogavataḥ EPU_2 tasya khaṃ bhogavataṃ B tasya sukhaṃ bhogavaṃtaṃ L **strīmadhye** cett.] śrī strīmadhye N_2 **vilāsavataḥ** cett.] vilāsavata° U_2 vilāsavaṃtaṃ LB 3 **°vinodaprekṣyāvataḥ** DN_1U_1] °vinodaprekṣāvataḥ PN_2 °vinodaprekṣāvata U_2 °ṃ vinodavaṃtaṃ prekṣāvaṃtāḥ B °vilāsavataḥ vinodaprekṣāvataḥ E °ṃ prekṣāvatāḥ L **eva** PB] evaṃ cett. eka U_1 **°vat kalā** β] vṛddhivato N_1D vṛddhi vaṃto N_2 vṛddhir U_1 **vardhate** $DEPN_1U_1$] vartate cett. **puṇyapāpe** cett.] puṇyapāpau U_1 *om.* P **'sya** E] *om.* P asya cett. 3–4 **śarīrasya** BL] śarīrena α śarīraṃ EU_2 *om.* P 4 **na** $EBLU_2$] *om.* αP **°śataḥ** cett.] spṛśāt U_1 **nirantaradhyānakaraṇān** em.] nirantaradhyānakaraṇāt Eα niraṃtaraṃ dhyānakaraṇāt BL evaṃ puruṣasya pratidinaṃ niraṃtaraṃ dhyānakaraṇāt U_2 *om.* P **°prakāśa°** cett.] °ṃ prakāśana° EU_2 **°stham apy arthaṃ** DU_1] °stham api padārthaṃ BP °stham api parārthaṃ L °sthopi ca dūrasthavastu E °stham api N_1N_2 °stham api bhavati || dūrastham api padārthaṃ U_2 **samīpa** cett.] samīpam N_1 samīpaṃ N_2 samīpam U_1 5 **iva** cett.] eva U_1

Notes: 2 **dūrastham apy arthaṃ …**: The final testimony from *Yogasaṃgraha* IGNCA 30020. The manuscript proceeds with paraphrasing and quoting other yoga texts, identifying its source as *Tattvajñānapradīpikā* (cf. testimonia).

Above that is the place of infinite supreme bliss. In that [place], there exists the upper power (*ūrdhvaśakti*)[62] 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 digit of the person grows daily like the digit of the moon in the bright half of the month. His body is not affected by merit and sin. As a result of uninterrupted meditation [onto this digit], the ability to illuminate one's own nature arises. He sees remote objects as if they were near.

[62] Examining the primary source for the composition of Rāmacandra's account of the ninth *cakra*, found in the YSv (cf. **sources**), one might infer that the term *ūrdhvaśakti* is a corruption of the term *tadūrddhvataḥ*. However, the term and concept are validated by its occurrence in SSP 2.9 (cf. **sources**), which Rāmacandra must have consulted as well. The association of *ūrdhvaśakti* with a *kalā* is likely an innovation by Rāmacandra, as the *ūrdhvaśakti* of the SSP 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.

[XIII. **lakṣyayogaḥ**]

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

[XIV. **ūrdhvalakṣyam**]

5 प्रथममूर्ध्वलक्ष्यं कथ्यते। आकाशमध्ये दृष्टिः। अथ च मन ऊर्ध्वं कृत्वा स्थाप्यते। एतस्य लक्ष्–यस्य दृढीकरणात्परमेश्वरस्य तेजसा सह दृष्टेरैक्यं भवति। अथ चाकाशमध्ये यः कश्चिददृष्टः पदार्थो भवति। स साधकस्य दृष्टिगोचरे भवति। अयमेवोर्ध्वलक्षयः।

Sources: 2–7 cf. YSv (PT pp. 833-34): sukhasādhyaṃ lakṣayogam idānīṃ śrṛṇu pārvati | pañcadhā lakṣayogaś ca ūrddhalakṣādibhedataḥ (*ūrdhva* YK 2.1) || ūrddhalakṣam (*ūrdhva* YK 2.2) adholakṣo (*°lakṣaṃ* YK 2.2) bāhyalakṣaṃ (*vāhya°* YK 2.2) tathaiva ca | madhyalakṣas (*°lakṣaṃ* YK 2.2) tathā jñeyam antarlakṣas (*°lakṣaṃ* YK 2.2) tathaiva ca | lakṣaṇaṃ śrṛṇu caiṣāṃ hi phalaṃ jñātvā maheśvari | ākāśe dṛṣṭim āsthāya mana ūrddhan (*ūrddhan* YK 2.3) tu kārayet | ūrdhalakṣaṃ (*ūrdhva°* YK 2.4) bhaved eṣā parameśasya caikatā |

Testimonia: 2–7 cf. *Haṭhasaṃketacandrikā* (HSC 2244 fol. 124r l. 7 - f. 124v l.2): atha rājayogāṃga-sukhasādhyo lakṣyayogaḥ kathyate || lakṣayogasya pa(ṃ)cabhedāṃ bhavati | parā ūrdhvalakṣyāṃ bāhyalakṣyaṃ madhyalakṣyam antaralakṣyaṃ ceti | tatra prathamam ūrdhvalakṣyaṃ nirūpyate ākāśamadhye dṛṣṭiḥ athavā mana ūrdhvaṃ kṛtvā sthāpyate tasya lakṣyadṛḍhīkaraṇāt prathamaṃ tamo jyotir nakṣatreṃdrādināṃ darśanaṃ tato 'bhyāsad ārḍhye manasthairye krameṇa parameśvarasya tejasā sahadṛṣṭher aikyaṃ bhavati ākāśamadhye yaḥ kaścid dṛṣṭhaḥ padārtho bhavati sa sādhkasya dṛṣṭhigocaro bhavati || ayaṃ tūrdhvalakṣyayogaprakāraḥ

---

2 **°sādhyo** cett.] °sādhya N_2 °sādho PB °sādhe L °sādhyopa° U_1 **lakṣyayogaḥ** cett.] lakṣayogaḥ BL °lakṣayogaḥ U_1 lakṣanayogaḥ N_2 **asya** β] *om.* α **lakṣya°** cett.] lakṣa° BLU_2 alakṣa° U_1 lakṣana° N_2 **pañcabhedā** cett.] paṃce bhedāḥ B paṃcabhedāḥ L **bhavanti** cett.] bhavaṃtī B bhavati N_2U_1 **ūrdhvalakṣyam** EP] ūrdhvalakṣam BLN_2 urdhvalakṣya DN_1 urdhvalakṣa N_2U_1 3 **°lakṣyam** EP] °lakṣam BLU_2 °lakṣya DN_1 °lakṣa N_2 *om.* U_1 **bāhyalakṣyam** U_2] bāhyalakṣya DN_1 bāhyalakṣa N_2 bāhyalakya U_1 bāhyakṣam B lakṣyam E madhyalakṣyam P madhyalakṣam L **madhyalakṣyam** em.] madhyalakṣya DN_1 madhyalakṣa N_2U_1 madhyalakṣaṃ U_2 bāhyalakṣyam EP bāhyakṣam L *om.* B **antaralakṣyam** EP] antaralakṣya DN_1U_1 aṃtaralakṣam BL antaralakṣa N_2 sarvalakṣyam U_2 5 **prathamam** EP] prathamaṃ αU_2 atha L athama B **ūrdhvalakṣyaṃ** E] ūrdhvalakṣyaḥ P urdhvalakṣya U_1 ūrdhvalakṣaṃ L urdhvalakṣaṃ U_2 urdhvalakṣaḥ DN_1N_2 urdhalakṣaṃ B **kathyate** cett.] *om.* LB **ākāśamadhye** cett.] *om.* P **dṛṣṭiḥ** cett.] dṛṣṭi B *om.* P **atha ca** $PN_1N_2U_1$] atha vā BDL atha U_2 kadā ca E **mana ūrdhvaṃ** EPN_2] mana ūrdhaṃ D mana urdhvaṃ N_1U_2 manerddhvaṃ U_1 ūrdhvamana B ūrdhvaṃ mana L **sthāpyate** cett.] sthāpayati E 5–6 **lakṣyasya** EPN_1] lakṣasya cett. lakṣaṇasya N_2 6 **dṛḍhīkaraṇāt** cett.] dṛḍhakaraṇāt EP dṛḍhīkṛtvā BL **tejasā** cett.] tenasā U_2 teja° BL **dṛṣṭer aikyaṃ** EPU_1U_2] dṛṣṭeḥ aikyaṃ DN_1 dṛṣteḥ ekaṃ N_2 dṛṣṭair aikā BL **atha** cett.] athā B **cākāśa°** $EPBU_2$] ca ākāśa° DN_1U_1 vākāśa° L ākāśa° N_2 **kaścid adṛṣṭaḥ** cett.] kaccit dṛṣṭaḥ B kaccit dṛṣṭaḥ B kaścita adṛṣtaḥ N_2 kaścid dṛṣṭa° U_2 **padārtho** cett.] padārthe N_1 padārtha N_2 7 **sa** cett.] *om.* BLN_2U_2 **dṛṣṭigocare** DN_1U_2] dṛṣṭigocaro cett. dṛṣṭigocarā N_2 **bhavati** cett.] bhavatī B **evordhvalakṣyaḥ** $DEPU_1$] evordhvalakṣaḥ L evordhalakṣaḥ B evordhvalakṣya N_1U_2 eva vodhalakṣaṇam N_2

[XIII. **Lakṣyayoga**]

Now, Lakṣyayoga (the Yoga of foci)[63], which is easily accomplished[64], is explained. Of this Lakṣyayoga, there are five subdivisions: 1. The upper focus (*ūrdhvalakṣya*), 2. The lower focus (*adholakṣya*), 3. The outer focus (*bāhyalakṣya*), 4. The middle focus (*madhyalakṣya*), 5. The inner focus (*antaralakṣya*).[65][66][67]

[XIV. **The upper focus**]

At first, the upper focus is explained. The gaze is on the center of the sky.[68] 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 which has not been seen before arises in the center of the sky. That [object] arises in the range of sight of the practitioner. This alone is the upper focus.[69][70]

---

[63] The original reading of the Yoga is likely *lakṣyayoga* since it crosses the stemma of the α- and β-group. This reading is supported by the usage in the *Siddhasiddhāntapaddhati* 2.26-2.32 and *Yogasiddhāntacandrikā* (Ed. p. 2). However, *Prāṇatoṣinī* (Ed. pp. 833-834) and *Yogakarṇikā* (Ed. pp. 23-24) as well as *Sarvāṅgayogapradīpikā* (Ed. pp. 104-105) use the term *lakṣayoga*, indicating that both designations were common.

[64] The emphasis on the easiness of Lakṣ(y)ayoga is not just shared with the *Yogasvarodaya* but also with Sundardās's *Sarvāṅgayogapradīpikā* 3.25a: (*lakṣayoga hai sugam upāī* |)

[65] In most other texts it is called *antarlakṣya*, but the *Yogatattvabindu* reads *antaralakṣya* througout its manuscripts.

[66] The practices of Lakṣ(y)ayoga in Sundardās's *Sarvāṅgayogapradīpikā* 3.35 - 3.36 (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 *lakṣya*s in 2.26 - 2.31: *antarlakṣya*, *bahirlakṣya* and *madhyamaṃ lakṣyaṃ*.

[67] Lakṣyayoga in Nārāyaṇatīrtha's *Yogasiddhāntacandrikā* does not mention any of the five categories. Here, Lakṣyayoga is connected to *Yogasūtra* 1.35. Lakṣyayoga directs the mind onto a specific focus like the tip of the nose etc. in order to stop the activity of the mind. Cf. *Yogasiddhāntacandrikā*, Ed. p. 54.

[68] This could be the Zenith. Cf. *Sanskrit Wörterbuch* (1858: 179).

[69] Sundardās shares the concept of *ūrdhvalakṣ(y)a* as fixing the gaze in the sky is in his *Sarvāṅgayogapradīpikā* 3.27: *ūrddha lakṣa karai ihīṃ bhāṃtī* | *duṣṭyākāśa rahai dina rātī* | *bibidh prakāra hoi ujiyārā* | *gopi padāratha dīsahiṃ sārā* ||

[70] A similar practice is presented in *Vijñānabhairava* 84: *ākāśaṃ vimalam paśyan kṛtvā dṛṣṭiṃ nirantarām* | *stabdhātmā tatkṣaṇād devi bhairavaṃ vapur āpnuyāt* || Although the term *lakṣya* is not used, the central elements of the practice are found here: the gaze is constantly fixed on the sky, establishing a connection with the divine. Also cf. *Śivasaṃhitā* 5. 30-31.

[XV. adholakṣyaḥ]

अथाधोलक्ष्यः। नासिकाया उपरि द्वादशाङ्गुलपर्यन्तं दृष्टिः स्थिरा कर्त्तव्या। अथवा नासिकाया अग्रे दृष्टिः स्थिरा कर्त्तव्या। लक्ष्यद्वायस्य दृढीकरणाद्दृष्टिः स्थिरा भवति। पवनः स्थिरो भवति। आयुर्वर्धते।। एतद्वयमेव बाह्यलक्ष्यमपि कथ्यते। बाह्याभ्यन्तरमाकाशवत् शून्यलक्ष्यः कर्त्तव्यः। जाग्रद्दशायां चलनदशायां भोजनदशायां स्थितिकाले सर्वस्थाने शून्यस्य ध्यानकारणात् मरणत्रासो न भवति।।

Sources: 2–4 cf. YSv (PT p. 834): nāsikopari deveśi dvādaśāṅgulamānataḥ | dṛṣṭiḥ sthirā (*dṛṣṭisthiran* YK 2.5) tu karttavyā (*karttavyam* YK 2.5) adholakṣam idaṃ bhaja (*bhajet* YK 2.5) | athavā (*tathā ca* YK 2.5) nāsikāgre tu sthirā dṛṣṭir iyaṃ bhavet (*śṛṇu* YK 2.5) | sthirā dṛṣṭiś cirāyuḥ syāt tathāsau (*yasya bhavet sthirā dṛṣṭiś cirāyuḥ* YK 2.6) sthiradṛṣṭimān | 4–6 cf. YSv (PT Ed. p. 834): bāhyalakṣaṃ svayaṃ jñeyaṃ yāti tattvanivāsinām (°*nirāsinām* YK 2.6) | kāmināṃ tu bahir dṛṣṭiś cintādiṣu susiddhidā | etad bāhyamadhyalakṣaṃ iṣṭacintā nirākulam (*dṛṣṭicintānirākulaḥ* YK 2.7) | antarlakṣaṃ śṛṇu śukradigvidigādivarjitam (*subhru*° YK 2.8) | (*bāhyabhyantara ākāśaṃ vādhāmantraṃ paraṃ mataṃ* YK 2.8cd) | calaj jāgratsuṣupteṣu bhojaneṣu ca sarvadā | sarvāvasthāsu deveśi cittaṃ śūnye niyojayet | karttā kārayitā śunyaḥ (*śūnyaṃ* YK 2.10) mūrttimān śūnya iśvaraḥ | harṣaśokaghaṭastho 'yaṃ janmamṛtyū labhet svayam |

Testimonia: 2–4 ≈*Haṭhasaṃketacandrikā* (HSC 2244 f. 124v ll. 2-4): atha adholakṣyayogaḥ nāsikāyā upari dvādaśāṃgulaparyaṃta dṛṣṭiḥ sthirā kartavyā athavā nāsikāyā agre dṛṭhṭiḥ sthirākartavyā lakṣyadvayasya dṛḍhīkaraṇad dṛṣṭiḥ sthirā bhavati pavano pi sthiro bhavati jito bhuvati pavanasthairya mano pi sthiraṃ śāṃtaṃ bhavati lakṣadvayadṛḍhīkaraṇād āyurvṛddhir bhavati 2–6 ≈*Haṭhasaṃketacandrikā* (HSC 2244 f. 125r ll. 2-4)…satyam ūrdhvalakṣyavad vāhyalakṣam api kathyate bāhyo abhyaṃtare ākāśavat chonyalakṣaḥ kartavyaḥ jāgrad daśāyāṃ calanadaśāyāṃ ca bhojadaśāyāṃ sthitikāle sarvasthāne śūnyadhyānakaraṇān maraṇā trāso na bhavati |

2 **athādholakṣyaḥ** एम्।] atha adholakṣyaḥ N_1 athādholakṣaḥ PL athādholakṣa B atha adholakṣanaḥ N_2 atha adholakṣaḥ D atha adholakṣa U_1 *om.* EU_2 **nāsikāyā** cett.] nāsikāyāḥ EU_2 **upari** cett.] upariṣṭāt U_2 **dvādaśāṅgulaparyantaṃ** cett.] dvādaśāṃgulamūlaparyantaṃ E daśāṃgulaparyaṃtaṃ U_2 **dṛṣṭiḥ** cett.] dṛṣṭi° U_1 **athavā** cett.] *om.* LB **nāsikāyā** cett.] nāsikāyāḥ U_1 nāsika N_2 **agre** cett.] *om.* BL 3 **dṛṣṭiḥ** cett.] dṛṣṭi° N_2 **sthirā** cett.] *om.* BL **karttavyā** cett.] *om.* BL **lakṣyadvāyasya** em.] lakṣadvayasya cett. lakṣadūyasya E **dṛḍhīkaraṇād** N_2] dṛḍhīkaraṇāt $DELN_1U_1U_2$ dṛṣṭīkaraṇāt P dṛḍhīkaraṇān B **dṛṣṭiḥ** cett.] dṛṣṭi° LN_2U_2 **sthirā** cett.] sthiro B °sthiro L **bhavati** cett.] bhavatī B **pavanaḥ** $DEPN_1$] pavana° $N_2U_1U_2$ *om.* BL **sthiro bhavati** cett.] *om.* BL 4 **etad dvayam** LPN_2] etad dūyam E etad dvayadvaya B etat advayam DN_2 etat dvayam U_1U_2 **eva** α] api β **bāhyalakṣyam** EPU_1U_2] °lakṣam cett. **api** α] eva β **kathyate** α] bhavati β bhavatī B **bāhyābhyantaram** N_2] bāhyo bhyaṃtaraṃ DN_1 bāhyābhyaṃtare $BLPU_1U_2$ bāhyāṃtara E **ākāśavat** α] ākāśacvat B ākāśacen L ākāśe cet PU_2 ākāśe E **śūnyalakṣyaḥ** DN_1U_1] śūnyalakṣyaṃ EPU_2 śūnyalakṣaḥ N_2 śūnyaṃ lakṣaṃ BL **karttavyaḥ** cett.] karttavyā BL 4–5 **jāgraddaśāyāṃ** cett.] jāgraddaśāyāṃ N_2 jāyadaśāyāṃ N_2 jāgradādidaśāyāṃ BL 5 **calanadaśāyāṃ** cett.] cakabadaśāyāṃ N_1 **bhojanadaśāyāṃ** cett.] bhojanaṃ daśāyāṃ P *om.* U_1 **sarvasthāne** cett.] sarvasthāneṣu BL **maraṇatrāso** DN_1] maraṇatrāśo N_2 maraṇasautrāṃ U_1 *om.* β **na** cett.] *om.* $BEPU_2$ 6 **bhavati** N_1N_2] bhavati || śūnya D bhavati vā U_1 *om.* β

[XV. **The lower focus**]

Now, the lower focus. One should stabilize the gaze up to of twelve finger breadths beyond the nose. Alternatively, one should stabilize the gaze onto the tip of the nose. The gaze becomes still as a result of stabilizing of the two foci. The breath becomes stable. Lifespan increases.[71][72] This pair is also taught as an external focus.[73] [Then] the focus of emptiness which is like space should be executed internally and externally.[74] 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.[75][76]

---

[71] In Sundardās's *Sarvāṅgayogapradīpikā* 2.26 (Ed. p. 104), one finds the following verse with a very similar concept. He shares the technique of fixing the gaze onto the nose and the notion of the breath becoming stabilized: *prathamahīṃ adho lakṣa kauṃ jānaiṃ | nāśā agra dṛṣṭi sthira ānaiṃ | yātoṃ mana pavanā thira hoī | adho lakṣa jo sādhai koī* ||).

[72] Sundaradeva, in his *Haṭhasaṃketacandrikā* (passage reconstructed from ORI B220, GOML R3239, HSC 2244) adds the following alternative techniques at this point of his text: *athavā dṛṣṭir netrayor dvayor netrādhobhāgayor akṣikūṭayos tad adhogallayor ūbhayor upari sthirā kartavyā | ekānte vijane dīpam āvarake saṃsthāpya ciraṃ gatvāvalokya stheyaṃ | ghaṭīmātraṃ vā ghaṭikārdhaṃ vā tato dīpam ācchādya bhūmau sarvatrāvalokane sarvaṃ śvetanīlapītasphuliṅgakaṇāṃ 'te maṇḍalākāriṇiś ceta jyotiścakrāṇi pañcaṣaṭ vā dṛśyante | tataś cāndhakāre dṛśyate | dīptamatsarvaṃ svaśarīraṃ dṛśyate bhāsate sarvo 'pi sapradeśo dīptimān sphuṭo dṛśyate | etad ārḍye jyotir mayacakrāṃte parameśvarasya tejomūrtir dṛśyate | puṃsaḥ paramānandotpattir jāyate | svadehavismṛtiś ca saṃbhavati | athavā svanetrayor vartmanīr dakṣahastamadhyamātarjanībhyām akṣi kūṭayor adhaḥ kṛtvā akṣivartmani dṛḍhaṃ cālanī ye ghaṭikārdhaṃ cā ghaṭīmātraṃ tata evaṃ kṛte sādhyakasyāgre suśvetajyotiḥ prākāśaḥ prāg bhavatīti* | For a translation see p.**??**.

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

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

[75] The translation of *sthitikāle* as "time of rest" is confirmed by the four states mentioned in the YSv. See **sources**.

[76] The concept of five *lakṣ(y)a*s appears only in the lost *Yogasvarodaya* and from there made its way into *Prāṇatoṣinī*, *Yogakarṇikā* and *Yogatattvabindu*. The other texts including it are *Sarvāṅgayogapradīpikā*, *Haṭhasaṃketacandrikā* and *Yogasiddhāntacandrikā*. In those texts, this practice becomes a genuine yoga: Lakṣ(y)yoga. If one encounters the concept of three *lakṣ(y)a* as found in *Netratantra with Netroddyota* (cf. 7.1), *Śivayogapradīpikā* (cf. 4.36-50), *Maṇḍalabrāhmaṇopaniṣat* (cf. 2.6-2.14) or *Advayatārakopaniṣat* (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। पृथिवीं व्याप्य तिष्ठति। यस्य जन्ममरणे न स्तः। सुखं न भवति। दुःखं न भवति कुलं न भवति। शीलं न भवति। स्थानं न भवति। अस्य सिद्धस्य मनोमध्ये ईश्वरसंबन्धी प्रकाशो निरन्तरं प्रत्यक्षो भवति। स च प्रकाशो न शीतो न चोष्णो न श्वेतो न पीतो भवति। तस्य न जातिर्न किञ्चिच्चिह्नं। अयं च निष्कलो निरञ्जनः। अलक्ष्यश्च भवति। अथ च फलचन्दनकामिन्यादेर्यस्य यस्येच्छा भवति। तं तं भोगं प्राप्नोति। अथवास्य मन एव स्थानेऽनुरागं न प्राप्नोति॥

Sources: 2–3 cf. YSv (PT p. 834): idānīṃ kathayiṣyāmi rājayogasya lakṣaṇam | rājayoge kṛte puṃbhiḥ siddhicihnaṃ bhaved iti | cf. YSv (PT p. 834): paripūrṇaṃ bhavec cittaṃ jagatstho 'pi jagadbahiḥ | 3–4 cf. YSv (PT p. 832): na kṣobho janma mṛtyuś ca na duḥkhaṃ na sukhaṃ tathā | bhedābhedau manaḥsthau na jñānaṃ śīlaṃ kulaṃ tathā | 4–7 cf. YSv (PT p. 834): prakāśakuśasambandhiprasaṅgo 'yaṃ nirantaram | sarvaprakāśako 'sau tu naṣṭabhedādir eva ca | asya citte nānurāgo virāgo na bhaved iti | 5 cf. YSv (PT p. 834): asya jāterna cihnañ ca niṣkalo 'yaṃ nirañjanaḥ | ananto 'yaṃ mahājyotir vāñchāṃ bhogaṃ dadāti ca |

---

2 **puruṣasya** cett.] *om.* E **yac charīracihnaṃ** DN_1P] cinhnaṃ BL śarīre yac cihnaṃ E yac charīre cinhaṃ U_1 yat śarīracinhaṃ U_2 yac charīracihūṃ N_2 **tat** DEN_1N_2] tata U_1 *om.* cett. **sarvatra°** α] tatsarvatra° β **°pūrṇo** cett.] pūrṇā PN_2 **bhavati** cett.] bhavatī B **pṛthivyāḥ** cett.] pṛthivyā U_2 *om.* BL **dūre** DEN_1] ddūre U_1 dūra N_2 dūraṃ U_2 *om.* BL 2–3 **tiṣṭhati** cett.] *om.* BL 3 **pṛthivīṃ** em.] pṛthivyāṃ E pṛthi° P pṛthvāṃ N_1 pṛthvīṃ DN_2 pṛthivyā U_2 *om.* BLU_1 **vyāpya** $DEPN_1N_2$] vyāti U_2 *om.* BLU_1 **tiṣṭhati** cett.] *om.* BLU_1 **yasya janmamaraṇe na staḥ** cett.] *om.* BL **sukhaṃ na bhavati** cett.] *om.* BL **duḥkhaṃ na bhavati** cett.] *om.* βU_1 **kulaṃ** BU_2] kūlaṃ DPN_1N_2 kalaṃ L *om.* EU_1 3–4 **na bhavati** cett.] na bhavatī BU_2 *om.* EU_1 4 **śīlaṃ** cett.] śītalaṃ P *om.* BEL **na bhavati** cett.] *om.* BEL **sthānaṃ na bhavati** cett.] *om.* BEL **asya siddhasya** cett.] siddhasyaṃ pṛthivī vyāpya tiṣṭhati yasya yanma maraṇai na saḥ sukhaṃ na bhati kulaṃ na bhavati śīlaṃ na bhavati sthānaṃ na bhavati asya siddhasya U_1 *om.* E **manomadhye** cett.] *om.* E **īśvarasaṃbandhī** cett.] īśvaraṃ saṃbaṃdhī B *om.* E **prakāśo** $BLPU_2$] prakāśaḥ α *om.* E **nirantaraṃ** cett.] nirattaraṃ U_2 *om.* E 5 **pratyakṣo** cett.] prakyakṣa N_1 *om.* E **bhavati** cett.] bhavatī B *om.* E **coṣṇo** cett.] ...o U_1 **śveto** cett.] kheto N_2U_1 **na pīto** cett.] pīto na U_2 **bhavati** cett.] bhavatī BL **jātir** cett.] jāti DN_2 jānāti U_2 5–6 **kiñcic cihnaṃ** cett.] kiñcic cihnam E kiñcic cihūṃ DN_1N_2 kiṃcit khecha cinhaṃ U_1 na kiṃcit cinhaṃ U_2 6 **ayaṃ** cett.] vyayaṃ BL **niṣkalo** cett.] nīṣkalo BU_2 niḥkalo U_1 **alakṣyaś** cett.] alakṣyaḥ U_1U_2 alakṣaś BLN_1N_2 **ca** cett.] *om.* U_1U_2 **bhavati** cett.] bhavati B **phalacandana°** DPU_2] phalacaṃdrana N_1 phalaṃ | caṃdra N_2 phalaṃ caṃda U_1 phalavaṃda L phalaṃ jaṃda B phaladvande E **āder** cett.] āde D ādar B ādir L **yasya yasyeccha** N_1N_2] yasya yasyechā D yasya yaṃ U_1 yasye chā U_2 yasyecchā E yasyochā P yasya L yasye B 7 **bhavati** αU_2] na bhavati ELP na bhavatī B **taṃ taṃ** DN_1N_2] tataṃ U_1 *om.* β **bhogaṃ prāpnoti** cett.] *om.* β **vāsya** N_1N_2] vā yasya D vāsvā U_1 *om.* β **mana** α] *om.* β **eva** DN_1N_2] etata U_1 *om.* β **sthāne'nurāgaṃ na prāpnoti** α] *om.* β

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

Now, the physical sign of a person who is engaged in Rājayoga is taught.[77] He is rich at all times. He dwells distant from the world. He dwells in the world, having permeated it. For whom neither birth nor death exists; happiness does not exist;[78] suffering does not exist;[79] descent does not exist;[80] moral conduct does not exist;[81] [and] abode does not exist - in the mind of this perfected one, a light appears immediately before him, which is the connection with god. Moreover, the light is not cold, not hot, neither white nor yellow.[82] Neither does he have a caste, nor does he have any sign. Furthermore, he is without parts, immaculate and uncharacterized. And then, whatever wish for the most excellent fruit, affectionate woman, etc. arises,[83] he obtains that very enjoyment.[84] Furthermore, his mind truly does not suffer attachment in [this] situation.[85]

---

[77] The sudden shift from Lakṣyayoga to the bodily sign of Rājayoga may seem abrupt, but Rāmacandra follows the YSv's structure, addressing the remaining three types of Lakṣyayoga later in the text.

[78] Cf. *Sarvāṅgayogapradīpikā* 3.19d: *jarā na vyāpai kāla na ṣāī* | "Old age does not afflict him, nor does time consume him." and 3.20c: *ajara amara ati bajraśarīrā* | "…non-ageing, immortal supreme diamond body."

[79] Equanimity towards happiness and suffering or other opposites in the state of Rājayoga are commonly found among texts that teach Rājayoga, cf. e.g. *Amanaska* 1.26ab: *sukhaṃ duḥkhaṃ na jānāti śītoṣṇaṃ ca na vindati* |; *Haṭhapradīpikā* 4.111 ≈ *Nādabindūpaniṣat* 53ab–54cd: *na vijānāti śītoṣṇaṃ na duḥkhaṃ na sukhaṃ tathā* | *na mānaṃ nopamānaṃ ca yogī yuktaḥ samādhinā* ||; also cf. *Sarvāṅgayogapradīpikā* 3.18cd: *jākaiṃ dukha aru sukha nahiṃ hoī* | *harṣa śoka vyāpai nahiṃ koī* |

[80] Cf. *Sarvāṅgayogapradīpikā* 3.22: *icchā parai tahāṃ so jāī* | *tīni lok mahiṃ aṭak na kāī* | *svarg jāī devani mahiṃ baithai* | *nāgalok pātāl su paiṭhai* || 22 ||

[81] Cf. *Dattātreyayogaśāstra* 162.

[82] Cf. *Amanaska* 1.51: *vāsarārdhalayenāpi svātmajyotiḥ prakāśate* | *sūryo gobhir ivoddīpto yogī viśvaṃ prakāśate* |; also cf. *Sarvāṅgayogapradīpikā* 3.13cd: *rājayoga saba ūpara chājai* | *jo sādhai so adhika birājai* ||; and cf. *Sarvāṅgayogapradīpikā* 3.23cd: *hṛdai prakāś rahai din rātī* | *deśai jyoti tel bin vātī* ||

[83] This statement is uncommon. However, the stemma supports the reading *bhavati* over *na bhavati*. This is supported by the respective passage in the YSv (*…mahājyotir vāñchāṃ bhogaṃ dadāti ca* | cf. **sources**). This suits the agenda of Rāmacandra of detaching Rājayoga from its renunciate connotations.

[84] For similar constructions to "*yasya yasyecchā …taṃ taṃ bhogaṃ …*" cf. *Ānandakanda* 1,15.312 and *Haṭhatattvakaumudī* 5.39.

[85] This whole section contains omissions of complete sentences. Due to their brevity and the similarity in structure, various writers might have inadvertently caused these omissions by eye-skipping.

[XVII. **anyad rājayogasya cihnam**]

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

Sources: 2 cf. YSv (PT pp. 834-835): rājyaprāpte 'pi no harṣo hānau duḥkhaṃ bhaven na hi | kvacid vastuni deśasya niḥsvane keṣu kutracit | 4 Cf. YSv (PT p. 835): vidyāvidyāmitraśatrau samā dṛṣṭiś ca sarvaśaḥ | bhogāsaktādikarttṛtvena mano no bhavet khavat | 6 Cf. YSv (PT p. 835): lokamadhye bhavet karttā manomadhye 'pi niṣkriyaḥ | 7 Cf. YSv (PT p. 835): eṣo 'pi rājayogīti sukhe duḥkhe samas tathā |

---

2 **anyad** EN_2] anyat α anyate BL *om.* P **rājayogasya** cett.] rājayoga° U_1 *om.* P **cihnaṃ** E] cinhaṃ BLN_1U_2 ciṃhuṃ N_2 cihuṃ D *om.* P **kathyate** cett.] *om.* P **yasya** αBELU_2] *om.* P **rājyādi°** cett.] rāja° BL **°lābhe** DEN_1] °lobhe N_2 °lābe U_1 °lābho U_2 lābhety BL *om.* P **'pi** DEN_1] 'pi ca N_2U_1 *om.* PU_2 **phalalābho** DEN_1N_2] pala° U_1 aphala° BL *om.* PU_2 **na bhavati** $DEN_2U_1U_2$] na bhavatī BL ba bhavati N_1 *om.* P **hānāv** cett.] hānād U_2 hananād BL *om.* P **api** cett.] pi BLN_2 *om.* P 2–3 **manomadhye duḥkhaṃ na** cett.] *om.* P 3 **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** DU_1] na BL pi N_1N_2 adhi U_2 *om.* EP **padārthe** cett.] padārthau B padārtho L padārtha° U_2 *om.* EP **prāpte** cett.] prāpta N_1 *om.* EP **kasyāpi** cett.] kābhyādi U_2 *om.* EP **padārthasyopary** E] padārthasyopari BL padārthopari U_2 padārthasya upari α *om.* P 3–4 **anicchā** E] ānīchā B ānicha L anichā D anusthā N_1 anisthā N_2 aniṣṭā U_1 anicha U_2 *om.* P 4 **na** cett.] ni B *om.* DP **bhavati** cett.] bhavaṃti N_1D *om.* P **asminn** cett.] kasmin EU_2 **api** cett.] *om.* BEL **manaso** BELP] manasaḥ α manasa U_1 *om.* U_2 **'nurāgo** BELP] anurāgo cett. **na bhavati** E] na bhavati BL na bhavati ayam api padārthe manasonurāgo na bhavati P na bhavati ‖ ayam api padārthe anurāgo na bhavati U_2 bhavati α **ayam** cett.] atham P atha L **api** cett.] sama L **rājayogaḥ** cett.] rājayoga N_2U_2 5 **ca** cett.] caḥ E **yasya** cett.] ya D **śrutividvat** em.] munividvat E śunividvat P bhunividvat L śrunividvat BU_1 śrutividyut DN_1N_2 śuciviśuddha° U_2 **puruṣe** cett.] puruṣeṣu E **mitre** cett.] maitre BELP **śatrau** cett.] śatro B *om.* E **dṛṣṭiś-ca** cett.] *om.* BL **samā** cett.] namnā P *om.* BL **bhavati** cett.] *om.* BL **sakalapṛthvīmadhye** cett.] °pṛtvī° L 6 **gamanāgamanavataḥ** P] gamanāgamanavat U_2 gamanāgamanataḥ BL gamanavataḥ EN_1U_1 gamanaṃ vataḥ D gamavataḥ U_1 **sukhabhogavataḥ** cett.] sukhabogho bhavataḥ BL sukho bhogavataḥ U_1 sukhabhogavat U_2 **kartṛtvābhimāno** EPU_1U_2] kartutvābhimano BL kartṛtvādyabhimāno DN_1N_2 **anucara°** LB] anuca° αU_2P atha ca E **°madhye** cett.] °madhya BL **kartṛtvaṃ na** $DEPN_2U_2$] kartṛtvābhimano BL kartṛtvaṃ N_1U_1 7 **jñāpayati** $EPN_1N_2U_2$] jñātva payati DU_1 nāsti BL **rājayogaḥ** EPN_1] rājayoga cett.

[XVII. **Another sign of Rājayoga**]

Another sign of Rājayoga is described. Even when[86] [there is] the attainment of a kingdom etc., the perception of a reward[87] does not arise;[and] even in loss, suffering does not arise within the mind; and neither does desire arise; and then, even when whatever object has been obtained, aversion[88] towards any object does not arise; [and] concerning this object, affection of the mind does not arise; this is said to be Rājayoga. Moreover, when the mind is equal towards a person who has expertise in sacred scriptures, a friend [or] an enemy; an indifferent view arises;[89] [and] when for him who freely moves across the entire world [being] furnished with enjoyment and happines, 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.

---

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

[87]I have understood *phalalābhaḥ* as a genitive *tatpuruṣa* in which I took *lābhaḥ* as "perception" in the sense of the German word "Auffassung" (cf. *Sanskrit Wörterbuch* 5, p. 223) and *phala* in the sense of gain, win or profit, in order to resemble the great equanimity of the Rājayogin, which I think Rāmacandra wants to express here.

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

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

नवीनानि पट्टसूत्रमयानि धृतानि वस्त्राणि अथवा जीर्णानि सच्छिद्राणि धृतानि कस्तुरिकाचन्दनलेपो वा कर्दमलेपो वा। यस्य मनसि हर्षशोकौ न स्थौ स एव राजयोगः। नगरमध्येऽथ च वनमध्ये उद्वसग्राममध्ये लोकपूर्णग्राममध्ये वा यस्य मन ऊनं न पूर्णं वा न भवति। सोऽपि राजयोगः ।।

[XVIII. **caryāyogaḥ**]

5 इदानीं चर्यायोगः कथ्यते। निराकारो नित्योऽचलोऽभेद्यः स एतादृश आत्मा। एतादृशे आत्मनि मनो यस्य निश्चलं तिष्ठति तस्यात्मनः पुण्यपापस्पर्शो न भवति। उदकमध्ये स्थितस्य पद्मिनीपत्रस्य यथोदकस्पर्शो न भवति तथैवात्मनि। यथाकाशमध्ये पवनः स्वेछया भ्रमति तथा यस्य मनः निराकारमध्ये लीनं भवति स एव चर्यायोगः ।।

Sources: **2** Cf. YSv (PT p. 835): harṣaśokau na jātv eṣāṃ nodvego lokasaṅgame | nityollāse nirākāre nirāsane nirātmani | manasā niścalo bhūtvā sadā tiṣṭhet samo 'pi ca | **5** Cf. YSv (PT p. 835): harṣaśokau na jātveṣāṃ nodvego lokasaṅgame | nityollāse nirākāre nirāsane nirātmani | manasā niścalo bhūtvā sadā tiṣṭhet samo 'pi ca | **7** cf. YSv (PT p. 835): yathākāśe bhraman vāyur ākāśaṃ vrajate svayam | tathākāśe mano līnaṃ rājayogakriyā matā | jagatsaṃsarganirlepaṃ padmapatrajalaṃ yathā |

---

1 **navīnāni** cett.] navinīnīr api B navīnīniś pī L **paṭṭa°** BEL] paṭa° DPN$_1$N$_2$U$_2$ pada° U$_1$ **°mayāni** cett.] °maya E **dhṛtāni** cett.] tāni U$_1$ **vastrāṇi** cett.] *om.* U$_2$ **sacchidrāṇi** DN$_1$N$_2$] sachidrāṇi U$_2$ sachadrāṇi P svachidrāṇi BL chidrāṇi E **dhṛtāni** cett.] dhvātāni U$_2$ dhūtāni P **kasturikā** α] kastūrī BEPU$_2$ kasturī L **lepo** cett.] lepair E **2** **vā** cett.] cā L **kardamalepo** cett.] kardamalepena E **vā** cett.] *om.* E **°śokau** cett.] °śoko DN$_1$U$_2$ °śoka N$_2$ **sthau** em.] sthaḥ cett. sthā N$_2$U$_1$ sta U$_2$ **sa eva** cett.] sa evātra E **rājayogaḥ** cett.] rājayoga U$_2$ rājayogaḥ ‖ idānīṃ ‖ BL tiṣṭhati | yasya janmamaraṇe na staḥ sukhaṃ na bhavati | kulaṃ na bhavati śīlaṃ na bhavati | sthānaṃ na bhavati | E **nagaramadhye** cett.] rājayogaḥ nagaramadhye E ṣagaramadhye D vā nagaramadhye U$_1$ **'tha ca** PLBU$_2$] atha ca DEN$_1$N$_2$U$_1$ **3** **udvasa°** U$_2$] yuddhe saṃ° E utasaṃ° P udvasta° BL udvesū° DN$_1$N$_2$ udassaṃ° U$_1$ **grāmamadhye** cett.] grāmaṃ madhye B **lokapūrṇagrāmamadhye** U$_1$] ....pūrṇagrāmamadhye N$_1$ svetapūrṇagrāmamadhye DN$_2$ **mana** PU$_2$] manaḥ cett. **ūnaṃ** PN$_1$N$_2$U$_2$] ūnan DN$_2$ unaṃ BLU$_1$ bhaya° E **na** DN$_1$N$_2$] *om.* cett. **vā** cett.] vāṃ PU$_2$ *om.* U$_1$ **'pi** em.] pi cett. **rājayogaḥ** cett.] rājayogaḥ kathyate E **5** **caryāyogaḥ** cett.] tvaryāyogaḥ U$_1$ yogaḥ E **nirākāro** BELPU$_1$] nirākālo DN$_1$N$_2$ nirvikāro U$_2$ **nityo** α] 'calo PU$_2$ calo BL *om.* E **'calo** α] nityo β **'bhedyaḥ** DEN$_1$N$_2$] bhedhyaḥ BLP abhedhyaḥ U$_1$ 'bhedyha U$_2$ **etādṛśa** BLP] etādṛśaḥ DEN$_1$N$_2$U$_1$ etādṛśā U$_2$ **ātmā** cett.] ātmani EU$_2$ **etādṛśe** DN$_1$] sa etādṛśye B sa etādṛśe L etādṛśa N$_2$ etādṛśo PU$_1$ *om.* EU$_2$ **ātmani** cett.] *om.* EU$_2$ **6** **mano** EPU$_1$U$_2$] manaḥ DN$_1$N$_2$ *om.* BL **yasya** cett.] *om.* BL **niścalaṃ** cett.] niścala PLN$_2$ **tiṣṭhati** cett.] bhavati U$_1$ **tasyātmanaḥ** cett.] tasya ātmanaḥ U$_1$U$_2$ **puṇyapāpasparśo** cett.] puṇyapāsya sparśo U$_1$U$_2$ **6–7** **padminīpatrasya** cett.] padmanīpatrasya BLP padmapatre E **7** **yathodakasparśo** U$_2$] yathā udakasparśo α yathodakasya sparśo EPL yathodakasya sparśā B **bhavati** cett.] bhavatī B **yathākāśamadhye** EP] yathā 'kāśamadhye U$_2$ yathā ākāśamadhye cett. **pavanaḥ svechayā** cett.] pavanasvachayā DN$_1$N$_2$ **bhramati** cett.] brahmayati U$_1$ **yasya manaḥ** cett.] yamanaḥ D pavana° N$_2$ **8** **bhavati** cett.] bhavatī B **caryāyogaḥ** β] kriyāyogaḥ α

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

[XVIII. **Caryāyoga**]

Now, Caryāyoga is explained.[90] 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,[91] in the same way as the wind wanders according to its own will in space, only that is Caryāyoga.[92]

---

[90] Caryāyoga is not mentioned in YSv (PT and YK). The term is absent in the text and the initial list of fifteen Yogas. Rāmacandra, however, utilizes a passage that in YSv still belongs to the section on Rājayoga to construe this new type of Yoga. Due to its brevity, it might be an attempt to do justice to the list of Yogas provided in the beginning (cf. PT p. 835 (*harṣaśokau …samo 'pi ca* |)). The passage's content does not explain why Rāmacandra uses the term *caryā°* to specify this type of Yoga. The introduction of Caryāyoga into the list of fifteen yogas is based on the respective *pāda* among the four *pāda*s of the śaivaite Āgamas, which bear the same names as the first four Yogas in Rāmacandra's list of fifteen Yogas (*kriyā-, jñāna-, caryā-* and *yogapāda*). Perhaps, in this context, the concept of *caryā°* = √*car* + *kṛt*-suffix *-yā* f. might express the action, which refers to the meaning "wandering, roaming" of the verbal root √*car*, which Rāmacandra brings up in his description. There is no connection to ritual conduct/discipline of śaivite practices. Since this is mere speculation, I refrain from attempting to translate it.

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

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

[XIX. **haṭhayogaḥ**]

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

Sources: 2–5 cf. YSv (PT p. 835): idānīṃ haṭhayogas tu kathyate haṭhasiddhidaḥ | kṛtvāsanaṃ pavanāśaṃ śarīre rogahārakam | pūrakaṃ kumbhakañ caiva recakaṃ vāyunā bhajet | itthaṃ kramotkramaṃ jñātvā pavanaṃ sādhayet sadā | dhauty ādikarmaṣaṭkañ ca prakuryād (*saṃskuryād* ŚKD p. 501) haṭhasādhakaḥ | etan nāḍyān tu deveśi vāyupūrṇaṃ pratiṣṭhitam | tato mano niścalaṃ syāt tata ānanda eva hi | haṭhayogān na kālaḥ syān manonāśo (*manaḥ śūnye* ŚKD p. 501) bhaved yadi |

---

2 **haṭhayogaḥ** DLPN$_1$U$_1$] haṭayoga B grahayogaḥ E haṭhayoga U$_2$ **ity ādi°** cett.] ity ādhi° N$_2$ **pavanasya sādhanaṃ** cett.] pavanasādhanaṃ EP **kartavyam** BEL] kartavyaṃ cett. **ca** cett.] *om.* U$_1$ 3 **dhautyādi** cett.] dhotyādi B vidhotyādi U$_1$ **sūryanāḍīmadhye** cett.] sarvasūryanāḍīmadhye B **pavanaḥ pūrṇo** cett.] pavanapūrṇo BL pvanaḥ pūrṇo N$_2$ **yadā tiṣṭhati** cett.] yadāti BL **mano** β] manaḥ α 4 **niścalaṃ** cett.] niścalo BLP **manaso** β] manasaḥ α **niścalatve** cett.] niścalatvena E **ānandasvarūpaṃ** cett.] ānaṃdaṃ svarūpaṃ BL ānandaṃ svarūpa° P ānandarūpaṃ E **bhāsate** cett.] bhāṣate N$_2$U$_1$ **haṭha°** cett.] haṭa° B **yoga°** cett.] yogā° B **karaṇāt** cett.] kāraṇāt BELP **manaḥ** cett.] mana N$_2$ 5 **līnaṃ** cett.] sthānaṃ U$_2$ **kālaḥ** cett.] kālā° B kāla° N$_2$U$_1$ kāsaḥ U$_2$ **nāgacchati** cett.] nāma gacchati B nāgachaṃti D ti nāgachati U$_1$

[XIX. **Haṭhayoga**]

[93] Now, Haṭhayoga is explained. Breath is to be controlled by means of practices such as: "Exhalation, inhalation [and] retention etc.[94] And then due to the six actions (*ṣaṭkarma*), like *dhauti* etc. [95], the purification of the body arises. When the full breath abides in the middle of the sun channel[96], then the mind is unmovable. When the mind is motionless, then the nature of bliss immediately appears. As a result of Haṭhayoga, the mind becomes absorbed into emptiness. Time [as death] does not approach.

[93] The YSv's description of the two types of Haṭhayoga is quoted in *Śabdakalpadruma* (ŚKD), Ed. p. 501. I want to thank Franz Veit for providing this reference.

[94] As also the YSv suggests, the term *ādi* should refer to the other common practices of Haṭhayoga such as, *āsana*, *mudrā*, and *nādānusandhāna*. Cf. *Haṭhapradīpikā* 1.56.

[95] See *Haṭhapradīpikā* 2.22-37.

[96] Usually the *sūryanāḍi* is the *piṅgalā*-channel, beginning at the right nostril, as previously declared in the *Yogatattvabindu* itself in III. sentence seven (p. 9, l. 3). Here, it appears more likely that *sūryanaḍī* refers to the central channel, the *suṣūmnā*. However, the manuscript's transmission is clear. Nonetheless, the term might very well be corrupted. The context rather suggests to conjecture to *śūnyanāḍī*. In *Jyotsnā* 4.10, Brahmānanda understands "the void" (*śūnya*) as the central channel. In *Haṭhapradīpikā* 3.4, *śūnyapādavī* is a synonym of *suṣumnā*. Both words *sūrya°* and *śūnya°* begin with a sibilant, which are often confused, followed by a long *ū*, which in turn is followed by a ligature *rya* or *nya*, and this is the last difference. An illegible manuscript at an early stage of transmission could easily have produced this error.

[XX. **haṭhayogasya dvitīyo bhedaḥ**]

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

Sources: 2–4 cf. YSv (PT p. 835): idānīṃ haṭhayogasya dvitīyaṃ bhedaṃ acchṛṇu (*bhedavat śṛṇu* ŚKD p. 501) | ākāśe nāsikāgre tu sūryakoṭisamaṃ smaret | śvetaṃ raktaṃ tathā pītaṃ kṛṣṇam ity ādirūpataḥ | evaṃ dhyātvā cirāyus syād aṅgājananavarjitam (°*varjitaḥ* YK 12.25) | śivatulyo mahātmāsau haṭhayogaprasādataḥ (°*prasaṅgataḥ* YK 12.25) | haṭhāj jyotir (*haṭha*° YK 12.26) mayo bhūtvā hy antareṇa śivo (*śiva* ŚKD p. 501) bhavet | ato 'yaṃ haṭhayogaḥ syāt siddhidaḥ siddhasevitaḥ |

Testimonia: 2–3 cf. ≈*Haṭhasaṃketacandrikā* (f.125 ll.4-5): pādādārabhya śiraḥparyaṃtasya śarīre koṭisūryatejaḥsadṛśaṃścetaṃ pītaṃ raktaṃ vā kiṃcidrūpaṃ viciṃtya tasya dhyānakaraṇātsarvāṃge rogajvalanaṃ bhavati ||

2 **haṭhayogasya** cett.] haṭayogasya BU_1 haṭhayoga° P **dvitīyo** cett.] dvitīya° DLP dvitīyaṃ B **bhedaḥ** cett.] bhedāḥ BL **kathyate** cett.] kathyante BL **pādādārabhya** cett.] pādādārabhyā N_1D **śiraḥ** cett.] śira° BL śiro U_2 **paryantaṃ** cett.] paryentaṃ N_1 pariyataṃ U_1 **svaśarīre** cett.] svaśarīraṃ U_1 **koṭisūryatejaḥ** cett.] koṭisūryye tejaḥ U_2 **samānaṃ** cett.] samāna° BL 3 **śvetaṃ** cett.] śveta° B **pītaṃ** cett.] *om.* BL **raktaṃ** cett.] laktaṃ N_1 **kiṃcidrūpaṃ** DN_1U_2] kiṃdrupaṃ BP tiṃdrupaṃ L ciṃrūpaṃ U_1 kiṃcidvarṇaṃ E **cintyate** cett.] cityate P ciṃtate BL **tad** $ELPN_2$] tat BU_2 ta DU_1 na N_1 **dhyānakāraṇāt** β] dhyānaṃ karaṇāt α **sakalāṅge** αPU_2] sakalaṃge BL sakalaṃ E **rogajvalanaṃ** βD] roga N_1N_2 roga kṣataṃ U_1 **bhavati** EU_2] na bhavati $BLPDU_1$ na bhavati | jvalanaṃ na bhavati N_1 na bhavati | jvaranaṃ na bhavati N_2 **āyur** cett.] āyu° N_2 *om.* D **vṛddhir** cett.] *om.* DEL 3–4 **bhavati** cett.] bhavatī B vardhate EL *om.* D

[XX. **Second type of Haṭhayoga**]

Now, the second type of Haṭhayoga is explained.[97] 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.[98]

[97] At this point YSv as quoted with reference in YK 12.23 adds a verse not found in the *Prāṇatoṣinī* (*susthāsanaṃ samāsīno nīrajāyatalocanaḥ | cintayet paramātmānaṃ yo vadet sa bhaviṣyati* |).

[98] Cf. YSv (PT p. 835) as presented in **sources** for XX. p.49: '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.] *aṅgājananavarjitaṃ* PT). Through the devoted practice of Haṭhayoga, one whose self is great becomes like Śiva. Having become like the light, one truly becomes one with Śiva inside. Therefore, the path of Haṭhayoga will bring forth supernatural abilities and is followed by the Siddhas.' Rāmacandras transfer misses various details, but both description remind of Bāhyalakṣya (see section XXIII on p.65). 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 *cakra*s 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 (*cittaṃ buddhir ahaṅkāra ṛtvijaḥ somapaṃ manaḥ | indriyāṇi daśa prāṇāñ juhoti jyotimaṇḍale* ‖ 7 ‖ *āmūlād bilaparyantaṃ vibhāti jyotimaṇḍalam | yogibhiḥ satataṃ dhyeyam aṇimādyaṣṭasiddhidam* ‖ 8 ‖). These verses precede or introduce *śāmbhavī mudrā*. Here, thought, intellect and ego are taught the be the officiants, whereas the mind is the sacrificer who sacrifices the senses and the ten vital breaths into the orb of light (2.7). The orb of light (*jyotimaṇḍala*) shines from the root (possibly the root of the body or spine, but Birch, 2013:286 suggests the palate) to the aperture at the top of the head. Yoga practitioners should constantly meditate on it to achieve *siddhi*s (2.8).

[XXI. **jñānayogasya lakṣaṇam**]

इदानीं ज्ञानयोगस्य लक्षणं कथ्यते।

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

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

प्राप्नोति शाम्भवीं सत्तां सदाद्वैतपरायणः।
यथा न्यग्रोधबीजं हि क्षितावुप्तं द्रुमायते॥ XXI.3॥

एकान्तं नैकधा स्वेन दृश्यते दशधा कृता।
मूलाङ्कुरस्य चोद्दण्डाः शाखाकुसुमपल्लवाः॥ XXI.4॥

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

Sources: 2 cf. YSv (PT p. 835): idānīṃ jñānayogasya lakṣaṇaṃ kathyate śive | yaj jñātvā jñānasampūrṇaḥ śivaḥ syān na punarbhavaḥ | 3–4 ≈YSv (PT p. 835): ekam eva jagat paśyed viśvātmā viśvabhāvanaḥ | iti kṛtvā tu vai yukto jñānayogaṃ samācaret | 5–6 ≈YSv (PT p. 835): yatra tatra sthito vāpi sarvajñānamayaṃ jagat | ya evam asti bodhena so'pi jñānādhikāravān | 7–8 ≈YSv (PT p. 835): prāpnoti śāmbhavīmantrān sadā nityaparāyaṇaḥ | yathā nyagrodhavījaṃ hi kṣitau vaptur drumāyate | 9–10 ≈YSv (PT p. 835): ādāv ekas tato 'nekaḥ svabhāvāc chādanādibhiḥ | varddhate 'harniśaṃ vṛkṣaḥ patrapallavavistṛtaḥ | 11–12 ≈YSv (PT p. 836): snehapuṣpaphalair vījair vistāro 'yaṃ svabhāvataḥ | tathāsau nirmalo nityo nirvikāro nirañjanaḥ |

---

2 **idānīṃ** cett.] idānī U_1 **kathyate** $EPN_2U_1U_2$] *om.* $BDLN_1$ 3 **eva** cett.] evā BL **jagat** cett.] cayat P **paśyed** cett.] paśyad B **viśvātmā°** cett.] viśvāva° E 4 **avikalpatayā** cett.] āvikalpatayā U_1U_2 **yuktyā** cett.] yuktā BL 5 **vāpi** cett.] hiṃsa° U_2 6 **ya evaṃ** cett.] evaṃ U_1U_2 **vetti** cett.] vette na U_1 ve B **jñānādhikāravān** cett.] jñānādhikāraṇāt E 7 **prāpnoti** cett.] *om.* E **śāmbhavīṃ sattāṃ** BP] sāṃbhavīsattāṃ DU_1U_2 śāmbhavīṃ sattān L sāṃbhavīṃ satta N_1 sāṃbhavīsattā N_2 *om.* E **sadādvaita°** cett.] sadāṃdvaita° U_1 *om.* E 8 **yathā** cett.] *om.* E **nyagrodhabījaṃ** cett.] nyagrodhavījaṃ DN_1N_2 nyagrodhavīja L *om.* E **hi** cett.] *om.* E **kṣitāv** cett.] kṣitī B kṣitāptā U_1 *om.* E **uptaṃ drumāyate** cett.] uptaṃ drumāyate likāṃ pa..vāḥ P utpadyate yathā L utpadyate B ukta drumāyate U_1 *om.* E 9 **ekāntaṃ** cett.] ekānte BL yekāṃtaṃ U_1 *om.* P **naikadhā** cett.] naikadā E nekadhā BL *om.* P **svena** cett.] śveta N_1 śvetana DN_2 *om.* P **dṛśyate** cett.] dṛśyaṃte BL dṛśyet N_2 *om.* P **daśadhā** EN_1N_2] daśadhāt BL śadhā N_2U_1 *om.* P **kṛtā** α] kṛtaḥ EL kṛptā B kṛtiḥ U_2 *om.* P 10 **mūlāṅkurasya** E] mūlāṃkurutva cett. *om.* P **coddaṇḍāḥ** EN_1U_2] codarāṭaḥ DN_2 kudaṃjaḥ B kudaṃḍa L *om.* P **śākhākusumapallavāḥ** U_2] śākhākuṇḍalapallavāḥ E śākhākilekālapallavā BL śāvārakumbhalapallavaḥ N_1U_1 śākhākumbhalapallavā N_2 śālavākumapadṛtravā D *om.* P 11 **snehapuṣpaphalaṃ** $DN_1N_2PU_2$] snehe puṣpaphala° BL snehapuṣpaṃ phala U_1 srehapuṇyaphalaṃ E **bīje** cett.] bīja BL **vistāro** cett.] vistārā DN_1 **'yaṃ** $EPN_1N_2U_2$] ya BL yaḥ U_1 yasya D **svabhāvataḥ** cett.] svabhāvatāḥ BL bhāvataḥ D 12 **tathāsau** cett.] yathāsau B tathāpasau P **nirmalo** cett.] nirmalau P

[XXI. **The characteristic 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 shall accomplish Jñānayoga.

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

XXI.3 The one who is devoted to non-duality always attains the reality of Śaṃbhu[99], just as the seed of the banyan tree scattered onto the ground [always] becomes a tree.

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

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

[99] Rāmacandra uses the term *śāṃbhavīṃ sattāṃ* as a designation of the ultimate state to be attained by practising Jñānayoga, which he presents as the realization of absolute unity. In medieval Yogatexts, particular in the Rājayoga genre, the feminin noun *śāmbhavī* most often appears in the context of a non-physical *mudrā*, the so-called *śāṃbhavī mudrā*. For a detailed discussion of *śāṃbhavī mudrā*, its influence and all references, see Birch, 2013:71-79. The usage of the feminin noun *śāmbhavī* to qualify a state is uncommon. More frequently one finds the masculine adjective *śāṃbhava* in order to quality an exalted yogic state. See for example *Candrāvalokana* 2, *Haṭhapradīpikā* 4.7, *Anubhavanivedana* 1, *Haṭhatattvakaumudī* 49.27. The idea has its roots in tantric traditions of Śaivism and refers to an meditative state associated with Śiva.

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

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

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

Sources: 1–2 ≈YSv (PT p. 836): eko 'nekaḥ khayaṃ bhūyān sādhanād bahudhā sthitaḥ | pañcatattvamayo buddhimāyāhaṅkāravikriyaḥ | 3–4 ≈YSv (PT p. 836): evaṃ bahuvidhaṃ viśvaṃ lokālokasuvistaram | ekam eva na cānvo 'sti yo jānāti sa tattvavit | 5 cf. YSv (PT p. 832): sthāvarāḥ parvatādyā hi jaṅgamāḥ khecarādayaḥ | jaṅgamasthāvarākāraḥ saṃsāraḥ syāt sa īśvaraḥ | 5–7 cf. YSv (PT p. 836): svabhāvalīlayā bhāti śūnye 'sau śūnyabuddhitaḥ | yad dṛṣṭaṃ viṣayaṃ vastu tad dṛśyam iti kathyate | yo dṛṣṭātītaḥ so 'dṛśyas tadā dṛṣṭaṃ hi manyate | svatanūbhedam evan tu saṃsāraṃ duḥkhasaṅkulam | yatnād dūraṃ parityajya jñānayogo bhavet sudhīḥ | jñānasaṃyoga ekas tu ekas tu jñānayogavān | ato hi jñānato 'bhinnaṃ jñeyaṃ jñānāt pṛthak pṛthak | dūrīkṛtyaiva mā pṛthvī bhedavākyena darśanāt | jñānayogī bhaved yena jñānayogas tu caikakaḥ | evaṃ jñānānmaheśāni kālajit śivatāṃ vrajet |

---

1 **eko** cett.] yeko U_1 **naikaḥ** em.] nekaḥ cett. naika U_1 naiko U_2 neka BN_2 **svayaṃbhūś ca** cett.] svayaṃbhūtyā U_1 **svadhāmnā** PU_2] dhāmnā ca E dhāmnāya B svadhābhāva L svayāṃmnā N_1 svadhā..ṣa D svadhāmnāva N_2 svabhāvā U_1 **sthitaḥ** cett.] sthitāḥ DLP 2 **°buddhi°** EPL] °buddhir cett. **vikriyaḥ** em.] vikriyāḥ EPU_1 vikriyā $BDLN_1N_2U_2$ 3 **daśavidhaṃ viśvaṃ** $DEPN_1U_2$] daśavidhā viśvaṃ BLN_2 daśavidhaviśvaṃ U_1 **lokālokasuvistaram** em.] lokālokasavistaram $BDELPN_2U_1$ lokālokasavistarāṃ N_1 lokāloke savistaraṃ U_2 4 **eka** cett.] ekam U_2 **eva** cett.] yeva U_1 5 **pṛthvī°** cett.] pṛthivī° U_1 **°vanaspati°** EN_2U_2] vanaśpati P vanaspatī° $BDLN_1U_1$ **°parvatādisthāvara°** $BLPU_2$] °parvatādisthāra° E °parvato tyādisthāṃvara° D °parvvate tyādisthāvara° N_1 °parvate 'thyādisthāvara° N_2 °parvate iyādisthāvara° U_1 **rūpaḥ** cett.] rūpā BL rūpa N_2 **saṃsāraḥ** cett.] saṃsāra° EU_1 **°hasteśvapakṣīty ādiko** BL] °hasty aśvapakṣīty ādiko E °hastīaśvapakṣity ādiko DN_1 °hastipakṣīty ādiko N_2 °hastiasvapakṣity ādiko U_1 °hasttyaś ca pakṣity ādiko U_2 **jaṃgamarūpaḥ** cett.] jaṃgamaḥ rūpaḥ D °rūpā L jagad° U_1 **saṃsāraḥ** cett.] saṃsāro U_1 6 **ca** cett.] vā D **yo** cett.] yaḥ U_1 ya DN_1N_2 **°dṛṣṭi** cett.] °ddṛṣṭi LN_1 °daṣṭi B °dārṣṭi D **dṛśya** cett.] dṛśyad N_1 dṛṣy° U_1 **dṛṣṭyā** cett.] dyā N_2 **ity** cett.] ty BL śaty N_2 **saṃsārasya** cett.] saṃsāra° PLU_2 **svātmano** BELP] svātmanaḥ α svātmanoḥ U_2 7 **bhedaṃ** cett.] bheda B bhedāṃ DN_1 **°kṛtya** cett.] °kṛtyaṃ U_2 °kṛty E **aikyena** P] aikam eva E aikyona BLP ekyena DN_1 ekena N_2 ekānta U_1 ekye U_2 **sa eva** E] *om.* cett. **jñānayogaḥ** cett.] jñānayoga U_2 **tasya** cett.] gatasya U_1 **karaṇāt** cett.] kāraṇāt EP dhyānakaraṇāt U_1 **kālaḥ** cett.] kāla° U_1 **na** cett.] *om.* N_2U_2

XXI.6 [It] is one, [and] not one, self-existing and exists as many things by its own power, [as] five [gross] elements[100] thinking mind, intellect, illusion, individuation, and modifications.[101]

XXI.7 Thus, everything is tenfold extending[102] as far as the Lokāloka[-mountain].[103] There is only one. There is nothing else. One who knows this is a knower of truth.

The stationary circuit of mundane existence consists of 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 mundance 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.

---

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

[101] In the tantric traditions of Śaivism tenfold *tattva*-systems existed from an very early age, cf. Goodall and Isaacson, 2016:82-85. Rāmacandra, as can be seen in the sources of the edition for this passage, is faithful to his source text. However, the exact origin of this specific arrangement of *tattva*s remains unknown. Usually *vikriya* is not a separate *tattva*, but *ahaṃkāravikrīya* ("transformations of *ahaṃkāra*") refers to lesser *tattva*s like the *jñānendrīya*s, *karmendrīya*s and *tanmātra*s. Here, it seems the term *vikriya* is taken as a *tattva* on its own, functioning as a placeholder for the modifications of *ahaṃkāra*.

[102] The manuscripts read *savistara*, which is nonsensical in this context. Thus, I emended according to the source text's reading.

[103] Birch suggested to understand *lokāloka* as the mythical mountain that divides the visible world from the regions of darkness. Cf. and see Apte (1980: 933) for further references.

[XXII. **svabhāvabhedam**]

इदानीं स्वभावभेदं कथ्यते। यथा वटबीजं वटरूपेण परिणमते स तद्दशधा भेदं स्वभावत एव प्राप्नोति। मूलाङ्कुरत्वग्दण्डशाखाकलिकापल्लवपुष्पफलस्नेहा इति दशभेदान् प्राप्नोति। तथा निर्मलो निर्विकारः निरञ्जन एक एतादृश आत्मस्वभावादेव पृथ्व्यापतेजोवाय्वाकाशमनोबुद्धिमायाविकाररूपभेदान्प्राप्नोति। ज्ञानयोगप्रभावादेक एव आत्मा इति निश्चयो भवति।

Sources: 1–3 cf. YSv (PT p. 836): svabhāvabhedam etat śṛṇu devi prayatnataḥ | yac chrutvā sarvabodhaḥ syāt muktidaḥ siddhivāñchitaḥ | ātmano vā pṛthivyādyāḥ svabhāvaḥ kiñcid ucyate |

2 **idānīṃ** cett.] idānī B **svabhāva°** cett.] svābhāva° BL tasya E **°bhedaṃ** DN_1] °bheda N_2 °bhedaḥ cett. **vaṭa°** cett.] vatha° N_2 **°bījaṃ** $DPN_1N_2U_1$] °bījam E °bīja° U_2 °bījena BL **vaṭarūpeṇa** cett.] rūpeṇa BL **pariṇamate** BLU_2] pariṇāte P pariṇataṃ αE **sa tad** em.] sa tat U_1 sa tu N_2 satṛ N_1 sat EP śata BL sa DU_2 **daśadhā** cett.] dṛśadhā P dasat U_2 **bhedaṃ** cett.] *om.* U_2 **svabhāvata** cett.] svabhāva BL *om.* U_2 **eva** cett.] *om.* U_2 2–3 **prāpnoti** cett.] prāpnotī BLU_1 3 **mūlāṅkuratvagdaṇḍaśākhākalikāpallavapuṣpaphalasnehā** E] mūla aṃkuratvakdaṃdaśākhākilpikāpallavā puṣpaphalasneha P mūlaṃ aṃkuratvakdaṃdaśākhākilakālapallavā ‖ vistāroyaṃ svābhāvataḥ B mūlaṃ aṃkuratvakdaṃdaśākhākilāpallavā ‖ vistāroyaṃ svābhāvataḥ ‖ L mūlāṃ aṃkuratvakdaṃḍaśākhāṃ kalikāpallavapuṣpaphalasneha ‖ N_1 mūlāṃkuratvakdaṇḍaśākhāṃ kalikāpallavapuṣpaphalasneha| N_2 mūlāṃkuratvakdaṇḍaśākhāṃ kalikāpallavapuṣpaphalasnehaṃ D mūlāṃ aṃkuratvakdaṇḍaśākhākalikāpallavapuṣpaphalasneha U_1 *om.* U_2 **iti** cett.] *om.* U_2 **daśabhedān** BELP] bhedo daśadhā α *om.* U_2 **prāpnoti** cett.] prāpnotīti P *om.* U_2 **tathā** cett.] yathā EU_2 **nirmalo** BEL] nirmalaḥ αPU_2 4 **nirañjana** E] niraṃjanaḥ cett. **eka** cett.] ekaḥ $N_1N_2U_1$ **etādṛśa** E] etādṛśaḥ $N_1N_2U_1$ **ātmasvabhāvād** cett.] ātmā svabhāvād E 4–5 **pṛthvyāpatejovāyvākāśamanobuddhimāyāvikārarūpabhedān** BL] pṛthvyāpatejovāyvākāśamanobuddhimāyāvikārarūpābhedān N_1 pṛthivyapāpatejovāybākāśamanobuddhimāyāvikārarūpābhedān E pṛthvyetetejovādvyākāśamanobuddhimāyāvikārarūpābhedān P pṛthvīpate | jīvīkāśamanobuddhir māyāvikārarūpabhedāt DN_2 pṛthakte jīvāyuvākāśamanobuddhir māyāyāvikārarūpabhedāt U_1 pṛthvyaptejovāyyākāśa ‖ manobuddhimayāvikārarūpabhedā U_2 5 **jñānayogaprabhāvād** EU_2] jñānayogabhavāt α jñānayogaḥ ‖ prabhāvād° BL jñānayogaḥ prabhāvād P **eva** cett.] eka BLP yeva U_1

[XXII. **Distinction of the nature**]

Now, the nature of the self and it's distinction[104] is described. Just as the seed of the banyan tree transforms into the shape of the banyan tree - just so, due to its nature it attains a tenfold distinction, 'Root, shoot, bark, branch, twig, bud, the unfolding flower, flower, fruit and resin' are the ten distinctions [it] attains. In the same way, the pure, unchanging, immaculate one attains as such precisely because of the nature of the self - [namely], the divisions of earth, water, fire, wind, space, mind, intellect, illusion, transformations, and form.[105] As a result of the power of Jñānayoga, the conviction arises that 'the self is only one'.

[104] One comes across the term *svabhāvabheda* in philosophical systems to signify the division or distinction of essential natures. For a Buddhist example, see Balcerowicz (2011: 6 ff.). 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 *bhāvabheda* occurs frequently in a similar sense as in this passage of the *Yogatattvabindu*. For example cf. *Netratantra* 16.20-21 (*bhaviṣyanti mahādevi kaliḥ kaṣṭataro yataḥ | tadarthaṃ paramārtho 'yaṃ mayā te prakaṭīkṛtaḥ | paramārthaḥ paratvena mṛtyujit sarvatomukhaḥ | bhāvabhedena yaṣṭav yo mokṣasiddhim abhīpsatā |*). Here, however, the context is unphilosophical and specifically intended to signify the phenomenological distinction of the self.

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

यथैकैकः पृथ्वी क्वचित्कोमलरूपा।। क्वचित्मनोहररूपा।। क्वचित्परिमलरूपयुक्ता।। क्वचित्परिमलरहिता।। क्वचित्सुवर्णरूपा।। क्वचिर्रूप्यरूपा।। क्वचिद्रत्नमयी।। क्वचिश्वेता।। क्वचित्कृष्णा।। क्वचिद्रक्ता।। क्वचित्पीता।। क्वचित्कर्बुरा।। क्वचिन्नानाविधफलरूपा।। क्वचित्पुष्परूपा।। क्वचिदमृतमयी।। स्वभावत एव भवति।।

5

तथैवात्मा मनुष्यपक्षिहरिणहस्तीविद्याधरगंधर्वकिन्नरमहापण्डितमहामूर्खरोग्यरोगीक्रोधीशान्तरूपः स्वभावादेव भवति।।

ज्ञानयोगाद्विकाररूपरहितो ज्ञायते।

Sources: 1–4 cf. YSv (PT p. 836): ātmaiva pṛthivī dhātrī komalā ca kvacid dṛḍhā | kvacin manoharā sā ca vimalā ca malāmalā | durgandhā ca sugandhā ca nirgandhā gandhamohinī | svarṇarūpā dhāturūpā citrā ratnamayī parā | kvacit śvetā kvacid raktā kvacit pītā ca kṛṣṇalā | ūrvarā ūrvarā sā tu viṣāmṛtamayī sadā | 6–65.3 cf. YSv (PT p. 836): tathā ca devagandharvakinnarādyāḥ khagādayaḥ | sukhasampiṇḍito rogī tathaiva krodhaśāntadhīḥ | aśeṣarūpabalito nānābuddhirataḥ svayam | devatattvaṃ bhūtaśaktyā jīvasaṃjñā bhramātmikā | jñānayogī nirvikāro nistāpa eka īśvaraḥ | ātmaikamūrttimān bhūtvā nirvikalpo nirañjanaḥ | sukhī duḥkhī mohayukto 'nantacetāḥ svabhāvataḥ |

---

1 **yathaikaikaḥ** एम्।] yathaikaiva E yathā ekaika BLPU$_2$ yathā ekaiva DN$_1$ yathā ekaṃ ca N$_2$ yathā ekai ca U$_1$ **pṛthvī** β] pṛthivī α **°rūpā** β] °rūpa α **kvacit** cett.] *om.* EPU$_1$ **manoharārūpā** B] manoharārūpāḥ L manoharārūpa U$_2$ manoharā DN$_1$N$_2$ *om.* EPU$_1$ **kvacit** cett.] *om.* EPU$_1$ **°parimala** cett.] *om.* EPU$_1$ **°rūpayuktā** BL] °rūpā° DN$_1$ °rūpāyuktaḥ N$_2$ *om.* EPU$_1$ **kvacit** cett.] *om.* PU$_1$ 1–2 **°parimala** cett.] °parimalarūpa° E *om.* PU$_1$ 2 **°rahitā** ELN$_1$] °rohitā BN$_2$U$_2$ *om.* DPU$_1$ **kvacit** cett.] *om.* PU$_1$ **suvarṇarūpā** ELN$_2$U$_2$] suvarṇarūpa BD khavarṇakupā U$_1$ *om.* P **kvacit** cett.] *om.* BLP **rūpyarūpā** N$_1$U$_1$] raupyarūpā E rūpyarūpa DN$_2$ rajatarūpā U$_2$ *om.* BLP **ratnamayī** cett.] ratnamaī BLP **kvacit** cett.] kvacic ca E *om.* P **śvetā** EDU$_2$] śveta N$_1$N$_2$U$_1$ śvetarūpā L śverūpā B *om.* P **kvacit kṛṣṇā** cett.] kṛṣṇa N$_1$ *om.* EP 3 **kvacid raktā** BELU$_2$] kvacid rakta cett. *om.* P **kvacit pītā** cett.] *om.* P **kvacit karburā** cett.] kvacit karpurā U$_1$ *om.* P **kvaci** cett.] kvacit U$_2$ *om.* P **nānāvidhaphalarūpā** cett.] nānāvidhophalarūpā U$_1$ nānāvidharūpā E *om.* P **kvacit** BL] kvacid DN$_1$U$_1$ kvacir U$_2$ *om.* PN$_2$ **puṣparūpā** DN$_1$] viṣarūpā BEL viśarūpā U$_2$ *om.* U$_1$P **kvacid** cett.] kvacit U$_2$ *om.* U$_1$ 3–4 **amṛtamayī** cett.] amṛtarūpamayī E amṛtamaī BL *om.* U$_1$ 4 **svabhāvata** cett.] *om.* U$_1$ **eva** cett.] *om.* U$_1$ **bhavati** cett.] bhavataḥ BL *om.* U$_1$ 6 **tathaivātmā** β] tathātmā α **manuṣya°** cett.] *om.* U$_1$ **°pakṣi°** cett.] *om.* U$_1$ **°hariṇa°** cett.] °hariṇā° P *om.* U$_1$ **°hastī°** DN$_1$] hasti cett. *om.* U$_1$ **°paṇḍita°** cett.] piṃḍata B **°mūrkha°** cett.] °rmūkha° P °mūrva° DN$_1$ °mūrṣa° U$_1$ **rogyarogī** em.] °rogyarogi E °rogī arogī αU$_2$ °rogī BLP **°krodhī°** cett.] °krodhi° EP °krodha° BL 6–7 **°śānta°** cett.] °dhiśānta° BL 7 **°rūpaḥ** cett.] °rūpāḥ PL °rūpa α **svabhāvād eva** cett.] evaṃ svabhāvaṃ U$_1$ **bhavati** cett.] bhavatī BL bhati N$_1$ dharati D 9 **jñānayogād vikāra** N$_1$U$_1$] jñānayogadhikāra cett. **jñāyate** cett.] jāyate U$_2$

Just as the single soil at some places appears soft, at some places beautiful, at some places is endowed with fragrance, at some places withput fragrance, at some places [it contains] gold, at some places silver, at some places [it contains] gems,[106] 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.

[106] The description of the soil at this point is not clear. The colored soil mentioned next suggests a soil in golden color, silver color and in the color of precious stones. However, the parallel formulations in the *Yogasvarodaya* (i.e *svarṇarūpā dhāturūpā citrā ratnamayī parā* |) rather 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 मृतमनुष्योपरि क्षिप्यते। अयं वस्तुनः स्वभावः। तथा एक एवात्मा स्वीयभावादेवाष्टौ भोगान्भुनक्ति। के तेऽष्टौ भोगाः॥

5 सुवासश्च सुवस्त्रञ्च सुशय्या सुनितंबिनी।
सुस्थाता चान्नपानान्य् अष्टौ भोगाः सुधिषणम्॥ XXII.1॥

Sources: 3 cf. YSv (PT p. 837): strīpuṃrūpī mahān so hi parasparavimohitaḥ | amanaskaḥ svīyabhāvāt jñānayogī nirākulaḥ | srakcandanādivāmāsu svabhāvād bhogam icchukaḥ |

---

1 **phalasyotpatti** cett.] plakṣasyotpattiḥ E **°sthānam** cett.] sthānam E °sthāna U_1 **ekam** cett.] ekas D eva N_2 *om.* E **eva** cett.] kam eva N_2 **bhavati** cett.] bhavatī B ti U_1 **gatir** cett.] gati PN_2U_1 **ekaṃ** cett.] eka° U_2 eva N_2 **phalaṃ** cett.] phala° DN_1N_2 **pṛthvī°** cett.] pṛthivī° U_1 2 **śuṣkaṃ** LU_1U_2] śuklaṃ cett. **bhavati** cett.] bhavatī B **phalasya** cett.] *om.* PL **makarandaṃ** $ELPN_2U_1U_2$] makaraṃda° LN_1 karaṃdaṃ B **bhramaraḥ** cett.] bhramaraṃ BL bhramara N_2 **pibati** cett.] pibaṃti P pibatī B **phalasya** cett.] phalasyaṃ N_2 **mālāṃ** cett.] mālā° N_2 **kāminī** cett.] kāmibī D 3 **tuṅga°** cett.] tuṃ° U_1 **dadhāti** cett.] dadhāvati N_1 dadhovati N_2 **ekaṃ phalaṃ** β] ekaphalaṃ α **kṣipyate** cett.] kṣapyate B **eka** cett.] ekam U_2 4 **evātmā** cett.] eva ātmā U_2 **svīyabhāvād** cett.] svabhāvād BL **evāṣṭau** cett.] evāstau N_2U_1 evāṣṭa U_2 **bhogān** cett.] bhogāt N_2U_1 **bhunakti** cett.] ābhunakti N_1 **ke te** cett.] *om.* BL **'ṣṭau** cett.] aṣṭau BL ṣṭe U_1 **bhogāḥ** cett.] bhobauḥ P bhogā U_1U_2 5 **suvāsaś ca** cett.] suvāsac ca B **suvastrañ ca** E] suvaṃśaś ca U_2 **suśayyā** cett.] suśayyā ca U_1 suśayyāḥ BL suyyā P **sunitaṃbinī** cett.] sunitāṃbinīḥ P sunītavinīta U_1 6 **susthātā** em.] susthātāś DN_1U_1 susthānāś PLN_2 susthānañ ca E sudehaṃ U_2 **cānnapānāny** L] vānnapānāny B cānnapānāni E cānpanānp° P cātmapanasyā° N_1 cānmanasyā° DN_2 cānnapānaḥ syād° U_1 sukhasaṃtānaṃ U_2 **aṣṭau bhogāḥ sudhiṣaṇam** em.] ṣṭau bhogāḥ sudhiṣaṇa° D aṣṭau bhogāḥ sudhiṣaṇāṃ U_1 aṣṭau bhogāś cā sudhīmatām BL ṣṭau bhogāḥ sudhipaṇa° N_1 aṣṭau bhogāś ca dhīmatām EP aṣṭau bhogāḥ N_2 abhayādicāṣṭakaṃ U_2

Just as the place of origin of the fruit is only one, but the fruit's course is seen as manifold.

One fruit falls onto the ground and becomes dry. A bee drinks the fruit's juice; [or] a woman places a garland made of the fruit over her voluptuous bosom; [or] the fruit is put onto a dead person. This is the own nature of the thing. Thus [in the same way], the one self enjoys eight enjoyments due to its own nature.[107]
What are the eight enjoyments?[108]

XXII.1 A good perfume, fine clothing, a good bed, a beautiful woman and a good charioteer,[109] food, drink, [and a] good dwelling-place. Those are the eight enjoyments.

---

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

[108] I was not able to allocate the source of the *aṣṭau bhogāḥ*. 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. *Sarvāṅgayogaprdīpikā* 3.16: *dīsai saṃga pūni muktā | aṣṭa prakāra bhoga kau bhuktā | pāpa punya kachu parasai nāṃhīṃ | jaisaiṃ kamala rahai jala māṃhīṃ* ‖ 16 ‖ In the *Mānasollāsa* of King Someśvara, one finds the mention of twenty royal *upabhoga*s, which, however, include all of the eight pleasures in greater detail (G. K. Shrigondekar, ed. *Mānasollāsa. Mānasollāsa of King Someśvara*. Baroda Oriental Institute. Mumbai: Bombay Vaibhav Press, 1939, 5). This alludes to the possibility of an exceptionally wealthy lifestyle for Rāmacandra's audience mentioned in section I.

[109] 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 *Yogatattvabindu*. Thus, *susthātā* as an element related to vehicles is plausible.

पट्टसूत्रमयानि वस्त्राणि १।। पञ्च वा सप्त वा शालिकायुक्तानि हर्म्याणि २।। अतिविपुला मृदूत्तरछदवती शय्या ३।। पद्मिनी तारुण्यवती मनोहरा गुणवती तत्रोपविष्टा कान्ता ४।। साध्वासनम् ५।। अतिमूल्योऽश्वश्च ६।। मनोरममन्नं ७।। तथा विधं पानम् ८।। एतेऽष्टौ भोगाः कथ्यन्ते। एते दुःखं भजन्ते। भिक्षां याचन्ते च।

5 यथा सूर्यस्य तेजः।। दुग्धस्य घृतम्।। अग्नेर्दाहः।। विषान्मूर्छा।। तिलात्तैलम्।। वृक्षाच्छाया।। फलात्परिमलः।।काष्ठादग्निः।। शार्करादिभ्यो मधुरो रसः।। हिमानीभ्यः शैत्यम्।। इत्यादिपदार्थस्वभाव एव।। तथा संसारोऽपि परमेश्वरस्वरूपमध्ये तिष्ठति। परमेश्वरोऽखण्दपरिपूर्णश्च।।

Sources: 1–4 cf. YSv (PT p. 837): ātmāvivekam āgamya calac cittaṃ mahākulam | viṣayāndhatamo dṛṣṭvā no vetti paramātmanaḥ | amāyātmā tattvātītaḥ satsandhānavivarjitaḥ | sukhī duḥkhī janmamṛtyuṃ yāti satyaṃ punaḥ punaḥ | vairāgyādidhanaṃ tyaktvā viṣavad duḥkhakṛddhiyaḥ | koṭisūryasamātmeti jñānayogād vimucyate | 5–7 cf. YSv (PT p. 837): ravī tejo ghṛtaṃ dugdhe tile tailaṃ svabhāvataḥ | śaśam indu kule śākhaṃ kṣāre ca lavaṇaṃ yathā | tathā brahmaṇi saṃsāro hyakhaṇḍaparipūrvake |

---

1 **paṭṭa°** DEN_1N_2] paṭa° BLU_2 pada° PU_1 **°sūtra°** cett.] °sūtrā° BL **°mayāni** cett.] °yāni DN_1N_2 **vastrāṇi** PL] vasrāṇi cett. **pañca vā sapta vā** α] paṃcasaptā EP paṃcasatyā LB **śālikā** em.] dṛālikā EN_1 dṛāṃlikā D dadhikā P dātikā BL tālikā N_2 dālikā U_1 **yuktāni** cett.] saudhāni U_2 **harmyāṇi** α] harmyāṇi teṣu vāstu LB harmyāṇi teṣu vāsaḥ E harmyāṇi teṣu cāsaḥ P harmyāṇi vāsāya kecit U_2 **ativipulā°** cett.] ativapulā° DN_1 ativipulāṃ U_1 aṣṭau bhogān āha || U_2 **mṛdūttara°** em.] mṛdutara° BELP mṛdu | uttara° α sugrahaṃ || U_2 1–2 **°chadavatī°** P] °chandavatī° DN_1N_2 °chadavati° U_1 suvastraṃ || U_2 2 **°śayyā** cett.] suśayā sustrī U_2 **padminī** cett.] padmanī N_1 *om.* U_2 **tāruṇyavatī** em.] tārūṇyavatī cett. tārūrāyavatī N_2 *om.* U_2 **tatropaviṣṭā** E] tatopaviṣṭā P tatropavistā α tatrāpavistā B *om.* U_2 **kāntā** BELP] *om.* cett. **sādhvāsanam** em.] sādhu āśanam E sādhu āsanaṃ $BLPU_2$ sādhyāsanaṃ DN_1N_2 3 **atimūlyo 'śvaś ca** em.] amūlyo svaś ca α atimūlyañ ca E atimūlo 'śvaḥ P atimūlyo asvaṃ BL suśvaḥ U_2 **manoramam annaṃ** cett.] manoramyam attaṃ B manoramyam annaṃ L manoramam attaṃ DN_1 suṣṭu annaṃ U_2 **vidhaṃ pānam** cett.] vidhapānaṃ BLN_2 vidhayānaṃ U_2 **ete** cett.] rāte U_1 **'ṣṭau** β] aṣṭau α **bhogāḥ** cett.] bhogā N_1N_2 ghogā U_1 **kathyante** D] kathyate $N_1N_2U_1$ kathitāḥ EU_2 kathitā P *om.* BL **ete** DN_2U_1] eke EPN_1 eka BL ekaṃ U_2 **duḥkhaṃ** $DEN_1U_1U_2$] duḥkha P duḥkhā BL duḥkhataṃ N_2 4 **bhajante** cett.] bhajate N_2U_1 **bhikṣāṃ** EPN_2U_1] bhikṣyāṃ DN_1 bhikṣā BLU_2 **yācante** cett.] yāṃcaṃte P yāṃcate BL yācate N_2 pācate U_1 **ca** cett.] kiñca E 5 **sūryasya** cett.] sūryaś ca U_1 **tejaḥ** cett.] tejāḥ BL **dugdhasya** $DEPN_1U_2$] dugdha° BL dusya N_2 dugdhasy U_1 **ghṛtam** cett.] ghṛtaḥ BLP **agner** E] agne cett. **dāhaḥ** em.] dvāhaḥ BLP dahiḥ N_1 dadhi N_2 dadhiḥ D dārhaṃ U_1 dāhiḥ U_2 jvalanaṃ E **viṣān** cett.] viṣāt U_1 **tilāt** cett.] titilāt P tila N_2 tilā U_1 **vṛkṣāt** EN_1] vṛkṣāt P vṛkṣā $BDLN_2U_2$ vrakṣā U_1 6 **phalāt** cett.] phalā BL **parimalaḥ** cett.] sarimalaḥ BL palāt parimalaḥ D **kāṣṭhād** cett.] kāṣṭād PU_2 kaṣṭād BL **agniḥ** β] āgniḥ α **śārkarādibhyo** em.] arkarādibhyo E śarkvarādibhyo P śarkadībhyo LB **rasaḥ** cett.] *om.* BL **himānībhyaḥ** cett.] sahimānibhyaḥ BL himānitpa N_2 **śaityam** DU_1] śaityāṃ N_1 śītyaṃ U_2 śaityāś N_2 śītaṃ EP śītaḥ BL 6–7 **ityādipadārthasvabhāva** DN_1P] ityādipadārthā° U_2 ityādipadārthāsvabhāvataḥ B atyādipadārtharthasvabhāva N_2 ityādisvabhāvaḥ U_1 ityādiphadārthāḥ svabhāvataḥ L ityādipadārthānāṃ svabhāvaḥ E 7 **eva** cett.] evā N_1 ravaḥ U_1 *om.* E **tathā** cett.] tathā vā U_1 **parameśvararūpamadhye** cett.] paremesvara svarūpasya madhye BL parameśvararūpamadhye U_1 **tiṣṭhati** cett.] tiṣṭhatī B tiṣṭhaṃti U_2 **'khaṇḍa°** cett.] 'ṣaṃḍa° DN_1 yarānda° N_2 khaṃḍaḥ U_1 **°paripūrṇaś ca** cett.] paripūrṇaḥ E

1. Clothes made from silk thread;[110] 2. Mansions endowed with five or seven rooms.[111] 3. A very large bed with a soft and lovely blanket;[112] 4. [on which] there is seated a wife belonging to the Padminī-class[113] of women - youthful, beautiful and virtuous;[114] 5. An excellent seat;[115] 6. An exceptional valuable horse;[116] 7. Appetising food;[117] 8. Various drinks.[118] The eight enjoyments are described. They impart suffering. And [they] require begging.[119]

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

---

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

[111] The first *adhyāya* of the third *viṃśati* of the *Mānasollāsa* discusses astrology for finding out auspicious moments while building new houses for princes. Here houses with one to four *śālā*s are described (Shrigondekar, 1939:6-7).

[112] This is found as *Śayyābhoga* within the *Mānasollāsa*. In this section, seven kinds of beds and eight kinds of bed-steads are described (Shrigondekar, 1939:21).

[113] Cf. *Ratirahasya*, Ed. p. 6.

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

[115] The *āsanopabhoga* or "the enjoyment of seats" within the *Mānasollāsa* describe various kinds of royal seats (Shrigondekar, 1939:15).

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

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

[118] This is resembled as *pānīyabhoga* within the *Mānasollāsa*. In this chapter, everything related to drinking and drinks is described (Shrigondekar, 1939:23).

[119] To the genre connoisseur, the sentence "*bhīkṣāṃ yācante ca |*" initially seems suspiciously strange and suggests a corruption of the text. However, the passage is well preserved in both the α- and βgroups. The subject of the sentence is undoubtedly the *aṣṭau bhogāḥ*. Nevertheless, this statement is aimed at the practitioner. If one takes the transmission of the manuscripts seriously, the question ...

[XXIII. **bāhyalakṣyam**]

इदानीं बाह्यलक्ष्यं कथ्यते। नासाग्रादारभ्याङ्गुलचतुष्टयप्रमाणं नीलाकारं तेजःपूर्णमाकाशलक्ष्यं कर्तव्यम्। अथवा नासाग्रादारभ्य षडङ्गुलप्रमाणं पवनतत्त्वं धूम्राकारं लक्ष्यं कर्त्तव्यम्। अथवा नासाग्रादारभ्याष्टङ्गुलप्रमाणमतिरक्तं तेजो लक्ष्यं कर्त्तव्यम्। अथवा नासाग्रादारभ्य दशाङ्गुलप्रमाणं शुक्लं चञ्चलमुदकं लक्ष्यं कर्तव्यम्। अथवा नासाग्रादारभ्य द्वादशाङ्गुलप्रमाणं पीतवर्णं पृथ्वीतत्त्वं लक्ष्यं कर्तव्यम्। अथवा नासाग्रादारभ्य कोटिसूर्यसमप्रभं तेजःपूर्णमाकाशतत्त्वं लक्ष्यं कर्तव्यम्।

Sources: 2 cf. YSv (PT. p. 837): idānīṃ bāhyalakṣāṇi siddhidāni śṛṇu priye | dhāraṇākhyā tu caitāni jñātavyāni viśeṣataḥ | 2–3 cf. SSP 2.28 (Ed. p. 39): atha bahirlakṣyaṃ kathyate | nāsāgrād bahiraṅgulacatuṣṭaye nīlajyotiḥsaṃkāśaṃ lakṣayet | 3 cf. SSP 2.28 (Ed. p. 39): athavā nāsāgrād ṣaḍaṅgulam adhovāyutattvaṃ dhūmravarṇaṃ lakṣayet | cf. YSv (PT p. 837): līlayā bhāvayel līnaṃ jyotiḥpūrṇaṃ mahāparam | athavā tatra deveśi dhūmrākāraṃ ṣaḍaṅgulam | cf. YSv (PT p. 837): athavāṣṭāṅgulaṃ raktaṃ nāsikopari lakṣayet | 3–4 cf. SSP 2.28 (Ed. p. 39): athavā aṣṭāṅgula āraktaṃ tejas tattvaṃ lakṣayet | 4–5 cf. SSP 2.28 (Ed. p. 39): athavā daśāṅgule kallolavad āpas tattvaṃ lakṣayet | 5–6 cf. SSP 2.28 (Ed. p. 39): athavā nāsāgrād dvādaśāṅgule pītavarṇaṃ pārthivatattvaṃ lakṣayet | 5–6 cf. YSv (PT p. 837): dvādaśāṅgulamānaṃ vā pṛthvītattvan tu pītabham | lakṣayed athavā tatra koṭisūryasamaprabham | tejaḥ puñjaṃ mahākāśaṃ tattad dhyānāc chivo bhavet | ākāśamadhye ākāśoparito dṛṣṭis usthiram | kṛtvā dhyānād vinā sūryaṃ caṇḍasūryan tu paśyati | athavā lakṣam etat tu karttur vahiḥ śivopari |

Testimonia: 2–4 ≈*Haṭhasaṃketacandrikā* (GOML R 3239 p. 259 ll. 14-17): atha bāhyalakṣyaṃ nirūpyate || nāsāgrād ārabhyāṃgulacatuṣṭaya 4 pramāṇapavanatatvaṃ dhūmrākāraṃ lakṣyaḥ kartavyaṃ | athavā nāsāgrād ārabhyāṃguṣṭāṃgulapramāṇam iti raktaṃ tatvaṃ lakṣyaṃ kartavyaṃ |

---

2 **bāhyalakṣyaṃ** P] lakṣyaṃ E ṣāhyalakṣa B bāhyalakṣa L °lakṣaṃ N_1 °lakṣaṇa DN_2 °lakṣyaḥ U_1 lakṣaṇaṃ U_2 **catuṣṭaya°** cett.] catuṣṭayaṃ BL **nīlākāraṃ** cett.] nilākaraṃ BLP nirākāraṃ N_2 **°tejaḥ** cett.] teja DN_1N_2 jaḥ B **pūrṇam** cett.] pūrṇakām U_2 **ākāśa°** cett.] ākāśaṃ $EPLU_1$ **lakṣyaṃ** EPU_1U_2] lakṣaṃ $BDLN_1$ lakṣaṇaṃ N_2 3 **nāsāgrādārabhya** cett.] nāsāgrād ābhya DN_1 nāsāgrārabhya N_2 *om.* L **ṣaḍaṅgula°** cett.] ṣaḍaṃgulaṃ B dvadaśaṃgula° U_2 *om.* L **pavanatattvaṃ** cett.] illeg. B *om.* L **dhūmrākāraṃ** cett.] illeg. B **lakṣyaṃ** cett.] lakṣaṃ DN_1U_2 lakṣaṇaṃ N_2 *om.* L **karttavyam** cett.] *om.* L **athavā** cett.] atha U_1 *om.* BELP 4 **ārabhyāṣṭāṅgulapramāṇam** U_1] ārabhyā ṣaḍaṃgulapramāṇām N_1 ārabhya ṣaḍaṃgulapramāṇām D ārabhyaṃ ṣṭāṃgulapramāṇam N_2 ārabhyaṃ ṣṭagulapramāṇaṃ U_2 *om.* BELP **atiraktaṃ** N_1N_2] atirattaṃ D itiriktaṃ U_1 matiraktaṃ U_2 *om.* BELP **tejo** cett.] teja° U_2 *om.* BELP **lakṣyaṃ** U_1U_2] lakṣaṃ N_1N_2 lakṣaṇaṃ N_2 *om.* BELP **karttavyam** cett.] *om.* BELP **athavā nāsāgrād ārabhya daśāṅgulapramāṇaṃ śuklaṃ** cett.] *om.* BELP 5 **cañcalam** cett.] caṃdrākāram U_1 *om.* BELP **udakaṃ** cett.] *om.* BELP **lakṣyaṃ** U_1] lakṣya N_1D lakṣaṇaṃ N_2 lakṣaṃ U_2 *om.* BELP **kartavyam** cett.] *om.* BELP **dvādaśāṅgulapramāṇaṃ** cett.] tattvaṃ dvādaśāṃgulapramāṇaṃ E dvādaśā aṃgulapramāṇaṃ U_1 **lakṣyaṃ** EPU_1] lakṣaṇaṃ N_2 lakṣaṃ cett. 6 **samaprabhaṃ** cett.] °prabhāṃ L **tejaḥpūrṇam** cett.] tejaḥ | pūrṇaṃ EB pūrṇa N_2 **lakṣyaṃ** $DEPN_1U_1$] lakṣaṃ BLU_2 lakṣaṇaṃ N_2

[XXIII. **The outer focus**]

Now, the outer focus is taught. Beginning four finger breadths from the tip of the nose, the space-element, appearing blue, being full of splendour, shall be made the focus. Or, beginning six finger breadths from the tip of the nose, the wind element, in the shape of smoke, shall be made the focus. Or, beginning eight finger breadths from the tip of the nose, the very red fire element shall be made the focus. Or, beginning ten finger breadths from the tip of the nose, the white fickle water element shall be made the focus. Or, beginning twelve finger breadths from the tip of the nose, the yellow-coloured earth element shall be made the focus.[120] Or, beginning at the tip of the nose the space-element full of fire shining like ten million suns shall be made the focus.

---

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. This statement can, therefore, only be aimed at young princes. The only one able to grant such costly requests can only be someone extremely rich or a king himself. This observation perfectly suits the initial definition of Rājayoga (cf. I. ll. 1-2, p.5) in which it is defined as a practice that works even if the practitioner is leading an exuberant wealthy lifestyle.

[120] In *Sarvāṅgayogapradīpikā* 3.29-33 (*bāhya lakṣa aura puni jāṃnahūṃ | paṃca tatva kī lakṣa su ṭhānahuṃ | agra nāsikā aṃgula cārī | nīla varṇa nabha deṣi bicārī* || 29 || *nāsā agra aṃgula chaha deṣaiṃ | dhūmrahi varṇa vāyu tat peśai | aṃgul aṣṭa nāsikā āgai | rakta varṇa su vahni tata jāgai* || 30 || *nāsā agra aṃgula daśa tāṃī | śveta varṇa jala deṣi tahāṃī | nāsā agra su aṃgula bārā | pīta varṇa bhū deṣi apārā* || 31 || *bāhya lakṣa aur bahuterī | so jānaiṃ jo pāvai serī | sataguru kṛpā karai jau kabahī | dei batāi chinaka maiṃ sabahī* || 32 ||), the first five outer foci, associated with the five elements can also be identified: '(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 visualize the smoke-coloured air element. Eight fingers in front of the nose visualize the red-coloured fire element. (31) Ten fingers from the tip of the nose visualize the white-coloured water element. Twelve fingers in front of the nose visualize the earth element with a yellow colour. (32) Many external foci exist, but only a few can attain the ultimate goal. If the true guru shows mercy at any time, they reveal the secret within.'

आकाशमध्ये आकाशोपरि वा दृष्टिं कृत्वा ध्यानकारणात्सूर्यं विना सूर्यसंबंधिनीं सहस्रकिरणावलीं पश्यति। अथवा शिरोपर्यूर्ध्वं सप्तदशाङ्गुलप्रमाणं तेजःपुञ्जं लक्ष्यं कर्त्तव्यम्। अथवा दृष्टेरग्रे तप्तस्व–र्णवर्णाकारं पृथ्वीतत्त्वं लक्ष्यं कर्तव्यम्। उक्तानां लक्ष्याणां मध्ये यस्य कस्याप्येकस्य लक्ष्यकरणात् वलितपलितादिदूरे भवति। अङ्गरोगा विनौषधं दूरे भवन्ति। समग्राः शत्रवः स्वप्नेऽपि मित्रताम् अयान्ति।

Sources: 2–4 cf. YSv (PT p. 837): ūrddhvaṃ saptadaśāṅgulyaṃ pramāṇaṃ tejasā prabham | athavā pṛthivītattvaṃ taptakāñcanasannibham | dṛṣṭiragre tu karttavyaṃ lakṣam etad yat ātmanām | uktānāṃ yasya kasyaiva ekaśaḥ karaṇaṃ priye | balīpalitahīnaḥ syād auṣadhena vinā tathā | 4–5 cf. YSv (PT p. 837): sarvarogāṇi naśyanti mitravac ca vaśī ripuḥ |

Testimonia: 1–2 cf. SSP 2.28 (Ed. p. 40): athavā ākāśamukhaṃ dṛṣṭvā lakṣayat kiraṇākulitaṃ paśyati | evaṃ nirmalīkaraṇam | athavordhvadṛṣṭayāntarālaṃ lakṣayet | jyotir mukhāni paśyati | athavā yatra tatrākāśaṃ lakṣayet | ākāśasadṛśaṃ cittaṃ muktipradaṃ bhavati | 2–4 cf. SSP 2.28 (Ed. p. 40): athavā dṛṣṭyā taptakāñcanasannibhāṃ bhūmiṃ lakṣayet | dṛṣṭiḥ sthirā bhavati | ity anekavidhaṃ bahirlakṣyam | 3–4 ≈*Haṭhasaṃketacandrikā* (ORI B220 folio 240r): uttānāṃ tatvānāṃ madhye yasya kasyāpyekasya lakṣyasya karaṇādvalīpalitādi dūre bhavati ‖ atāṣadhamṛteṃgarogāṇāṃ vilayo bhavati ‖ āyurvedhatī ca ‖

1 **ākāśamadhye** cett.] *om.* BLP **ākāśopari** cett.] ākāśoparī N_1 **vā** αU_2] *om.* BELP **dṛṣṭiṃ** cett.] dṛṣṭi B *om.* L **kṛtvā** cett.] kṛtvā ākāśamadhye B ākāśamadhye L **sūryaṃ** cett.] sūrya N_2U_2 **sūryasaṃbaṃdhinīṃ** em.] sūryasaṃbaṃdhīnīṃ P sūryasambandhinī cett. **sahasrakiraṇāvalīṃ** P] sahasrakiraṇāvaliṃ U_2 sahasrakiraṇāvali BL sahasrakiraṇapaṅktīḥ E sahasrāṇy api kīraṇāṇi N_1U_1 sahasrāṇapi kiraṇāṇi DN_2 2 **paśyati** ELU_2] paśyatī BDN_1 paśyate N_2 pati P paśyaṃti U_1 **athavā** cett.] atha kā N_1 *om.* P **śiropary** em.] śiropari cett. śivopari E śiroparir B *om.* P **ūrdhvaṃ** cett.] ūrdhva° L urdhvam B ūrddhaṃ U_1U_2 vṛddhaṃ E *om.* P **saptadaśāṅgulapramāṇaṃ** cett.] saptadaśāṃgulaṃ parāṇaṃ N_2 saptadaśāṃgulapramāṇa° U_2 *om.* P **tejaḥpuñjaṃ lakṣyaṃ** U_2] tejaḥpuṃjalakṣyaṃ E tejaḥpūṃjaṃ lakṣaṇaṃ P tejaḥpūṃjaṃ lakṣaṃ L tejā puṃjalakṣaṃ N_1 tejā puṃjalakṣyaṃ D tejaḥpuṃjalakṣaṇaṃ N_2 tejaḥpuṃjakaṃ lakṣyaṃ U_1 **agre** cett.] agne BLP 2–3 **taptasvarṇavarṇākāraṃ** U_2] taptasvarṇavarṇakāraṃ P tatparaṃ svarṇākāraṃ E taptasuvarṇavarṇa BL taptavarṇākāraṃ α 3 **pṛthvītattvaṃ** αEP] pṛthivītatvaṃ B pṛthītatvaṃ L pṛthvīṃ tatvaṃ U_2 **lakṣyaṃ** EPU_1] lakṣaṃ $BDLN_1U_2$ lakṣaṇaṃ N_2 **kartavyam** cett.] *om.* P **lakṣyāṇāṃ** E] lakṣyaṇāṃ U_1N_1 lakṣyaṇaṃ D lakṣaṇānāṃ P lakṣaṇaṃ BL lakṣāṇā° N_2 lakṣāṃ U_2 **kasyāpy** cett.] kasyāpi BLU_1 kasyāp° D lasyāpy N_2 **ekasya** cett.] kasya BLU_1 elasya N_2 **lakṣya°** cett.] lakṣa° BL lakṣasya DN_1 lakṣaṇasya N_2 lakṣyasya U_1 **°karaṇāt** cett.] karaṇā U_1 4 **°palitādidūre** cett.] °palitā dūre E °ṃ palitādi dūre BL **bhavati** cett.] bhavanti EU_2 bhavatī B **aṅgarogā** cett.] aṃgarogāḥ E aṃgirogādi BL **dūre** cett.] dūrī E dūro BL **bhavanti** DEN_1U_2] bhavati PLN_2U_1 bhavatī B **samagrāḥ** cett.] samagrā N_2 samagra° U_2 **śatravaḥ** cett.] śatrave B śatravo L **svapne** cett.] svapin $N_1N_2U_1$ svacan D **'pi** U_2] pya BELP eva DN_1U_1 evan N_2 **mitratām** $BLPU_2$] mitran E mityaṃ DN_1 nityaṃ N_2 mitevaṃ U_1 5 **ayānti** PB] ayāṃtī L āyāṃti N_2 nāyāṃti E nāyāti DN_1N_2 naiyati U_1

After having fixed the gaze on the space-element or above the space-element, as a result of meditation, he sees the row of thousand rays connected to the sun without the sun. Or, the mass of light situated seventeen-finger wide distance above the head shall be made the focus. Or, at the front of the gaze, the earth element appearing in the colour of molten gold shall be made the focus.[121][122][123]

As a result of focussing onto 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.[124]

---

[121] A variant of the practice with little differences can also be found in *Advayatārakopaniṣat* 6 (Ed. p. 4): *atha bahirlakṣyalakṣaṇam | nāsikāgre caturbhiḥ ṣaḍbhir aṣṭabhiḥ daśabhiḥ dvādaśabhiḥ kramāt aṅgulānte nīladyutiśyāmatvasadṛgraktabhaṅgīsphuratpītavarṇadvayopetaṃ vyoma yadi paśyati sa tu yogī bhavati | caladṛṣṭyā vyomabhāgavīkṣituḥ puruṣasya dṛṣṭyagre jyotirmayūkhā vartante | taddarśanena yogī bhavati | taptakāñcanasaṃkāśajyotir mayūkhā apāṅgānte bhūmau vā paśyati taddṛṣṭiḥ sthirā bhavati | śīrṣopari dvādaśāṅgulasamīkṣituḥ amṛtatvaṃ bhavati | yatra kutra sthitasya śirasi vyomajyotir dṛṣṭaṃ 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.'

[122] Also Cf. *Śivayogapradīpikā* 4.41cd-47ab for a description of Bāhyalakṣya closely resembling the one in *Advayatārakopaniṣat*.

[123] The *Haṭhasaṃketacandrikā* (manuscripts checked: ORI B220, GOML R3239, HSC 2244) quotes the Bāhyalakṣya passage from the *Yogatattvabindu* without reference. Yet, it appears that the Sundaradeva's text is corrupted. Moreover, he selected only some of the techniques presented here, cf. **sources** on pp. 65-67.

[124] It is not entirely clear how *svapne 'pi* is meant here. Either it is supposed to emphasise the effortlessness of getting rid of all enemies, as this happens "overnight". Alternatively, it could also be translated as 'even in a dream', in the sense that one has got rid of all enemies even in the rather uncontrollable state of dreaming.

a
सहस्त्रवर्षपर्यंतमायुर्वर्धते। अपठितं शास्त्रं जिह्वाग्रेणोच्चरति। एतादृशं बहुतरं फलं भवति।

[XXIV. **antaralakṣyam**]

इदानीमन्तरलक्ष्यं कथ्यते। मूलकन्दस्थाने ब्रह्मदण्डादुत्पन्ना श्वेतवर्णा ब्रह्मरन्ध्रपर्यंतं एका ब्रह्मनाडी वर्तते। ब्रह्मनाडी मध्ये कमलतन्तुसमानाकारा कोटिसूर्यविद्युत्समप्रभा ऊर्ध्वं चलति। एतादृश्येका
5 मूर्तिर्वर्तते। तस्या मूर्तेर्ध्यानकारणादणिमाद्यष्टसिद्धिः पुरुषस्य समीपे आगत्य तिष्ठति।

Sources: 4–73.1 cf. YSv (PT p. 837): jīved varṣasahasran tu sarvalokeṣu pūjitaḥ | jihvāgre prabhaved vidyā vinā śāstrāvalokanāt | cf. YSv (PT p. 838): mūlakandotthatalato brahmanāḍīsamudbhavā | śvetavarṇā brahmarandhraparyantam eva tiṣṭhati | eṣā tu brahmarandhrākhyā tanmadhye varttate parā | cf. SSP 2.26 (Ed. pp. 37-38): tatra tāvad antarlakṣyaṃ kathyate | mūlakandād daṇḍalagnāṃ brahmanāḍīṃ śvetavarṇāṃ brahmarandhraparyantaṃ gatāṃ saṃsmaret | tanmadhye kamalatantunibhāṃ vidyutkoṭiprabhām ūrdhvagāminīṃ tāṃ mūrtiṃ manasā lakṣayet | sarvasiddhipradā bhavati | 4–5 cf. YSv (Ed. p. 838): padmatantusamākārā koṭisūryataḍitprabhā | calaty ūrddhaṃ mahāmūrttir asya dhyānād bhavec chivaḥ | aṇimādy aṣṭasiddhis tu samagreṇa prasīdati |

Testimonia: 3–5 ≈*Haṭhasaṃketacandrikā* (ORI Mysore B220 fol. 240r - fol. 240v): athāṃtarlakṣyaṃ nirūpyate ‖ mūlakaṃdasthāne brahmadaṃḍād utpannā śvetavarṇā brahmaraṃdhraparyaṃtaṃ ekābrahmanāḍī vartate ‖ brahmanāḍī madhye kamalataṃtumānākārakoṭisūryavidyutprabhā tulya ūrdhvaṃ calati ‖ ekādṛśī ekamūrtir vartate ‖ tasya mūrter dhyānakaraṇād aṇimādisiddhayas samīpa upatiṣṭhaṃte ‖

---

1 **°varṣaparyaṃtam** α] °varṣam β **āyur** β] āyuṣaṃ DN_1N_2 āyuṣyaṃ U_1 **apaṭhitaṃ** cett.] apathitaṃ $N_2U_1U_2$ **°rati** $BELU_2$] °rate α °ratī B **etādṛśaṃ** cett.] etādṛśyaṃ U_1 mitratām āyāṃti sahasravarṣam āyur varddhate apaṭhitaṃ śāstraṃ jihvāgreṇoccarati etādṛśaṃ P **bahutaraṃ phalaṃ** α] phalaṃ bahutaraṃ β **bhavati** cett.] bhavatī B bhavantī L 3 **idānīm** EU_2] idānīṃ cett. **antaralakṣyaṃ** D] anyataraṃ lakṣyaṃ E aṃtaraṃ lakṣyaṃ P antaralakṣaṃ BL antaralakṣyakaṃ N_1 aṇtaralakṣyaṇaṃ N_2U_1 ataraṃ lakṣyaṃ U_2 **kathyate** cett.] kartavyaṃ BL **mūlakandasthāne** cett.] mūlakaṃ sthāne P **brahmadaṇḍādutpannā** cett.] brahmadaṇḍotpannā nāḍī E brahmadaṃḍa ityannā N_1 brahmadaṇḍad ūtpannā N_2 brahmadaṇād ūtpannaḥ U_1 **brahmarandhraparyaṃtaṃ** cett.] brahmadaṇḍaparyantam E **ekā brahmanāḍī** cett.] ekā nāḍī B ekanāḍī L 4 **brahmanāḍī madhye** cett.] *om.* N_2 **kamalatantusamānākārā** cett.] kamalataṃ samānākārā P *om.* N_2 **koṭisūryavidyutsamaprabhā** cett.] koṭisūryavidyutsabhāprabhā BL *om.* N_2 **ūrdhvaṃ** cett.] °rdhvaṃ U_1 urdhvaṃ U_2 *om.* N_2 **calati** cett.] *om.* N_2 **etādṛśyekā** cett.] etādṛśī ekā DN_1 *om.* U_1N_2 5 **mūrtir** cett.] *om.* U_1N_2 **vartate** cett.] *om.* U_1N_2 **tasyā** cett.] tasyāḥ N_1 tan E *om.* U_1 **mūrter** cett.] mūrte B *om.* U_1 **dhyāna°** cett.] *om.* U_1 **°kāraṇād** em.] °karaṇāt cett. °karaṇāc° N_2 *om.* U_1 **aṇimādyaṣṭasiddhiḥ** DU_1] aṇimādīsiddhiḥ N_1 aṣṭamahāsiddhayo aṇimādyāḥ ‖ U_2 aṣṭamahāsiddhayo 'ṇimādayas tasya E aṣṭamahāsiddhayo ‖ aṇimādyāḥ ‖ aṇimāmahimālaghimāgirimā dure vā yadi vā yadi vā dure śrutvā parakāyāpraveśitā ‖ B aṣṭamahāsiddhayo aṇimādyāḥ ‖ aṇimāmahimālaghimāgarimā dure vā yadi vā ddure śrutvā parakāyāpraveśitā L aṣṭamahāsiddhayo ṇimādyāḥ aṇimāmahimālaghīmāgirimādure dīya vā dure stutvā parakāyapraveśitā P **puruṣasya** cett.] *om.* N_2 **samīpe** N_1D] sāmīpe U_1 samīpem B samīpam ELU_2 samīm P *om.* N_2 **āgatya** cett.] āgamya U_2 *om.* N_2 **tiṣṭhati** cett.] tiṣṭhanti EPN_1 *om.* N_2

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

[XXIV. **The inner focus**]

Now, the inner focus is explained. Starting from the location of the root-bulb (*mūlakanda*)[125] originating from the staff of Brahma[126], being white, extending up to the aperture of Brahma exists the single Brahma-channel.[127] The Brahma-channel, being within [the staff of Brahma],[128] having the shape of a stalk of a lotus flower [and] shining like ten million suns goes upwards. One such manifestation exists. As a result of meditation on this manifestation[129] the accomplishment of the eight supernatural powers beginning with 'becoming as small as the smallest particle of matter' etc.[130] exist in proximity of the person.

---

[125] Various concepts of the location of the *kanda* exist in yogic literature. In the *Yogayājñavalkya* 4.16-27 (*kandasthānāṃ manuṣyāṇāṃ dehamadhyān navāṅgulam | caturaṅgulam utsedham āyāmaś ca tathāvidhaḥ* ‖ 16 ‖ *aṇḍākṛtivad ākāraṃ bhūṣitaṃ tattvagādhibhiḥ | catuṣpadāṃ tiraścāṃ ca dvijānāṃ tundamadhyame* ‖ 17 ‖) one reads: '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.' *Haṭhapradīpikā* 3.64cd (*gulphadeśasamīpe ca kandaṃ tatra prapīḍayet*) instructs the yogin to press the *kanda* with the feet in the context of *uḍḍiyāṇabandha*, which could imply that the *kanda* is in the genital region (except one assumes the very complex and challenging posture termed *kandapīḍāsana*, cf. *Encyclopedia of Traditional Asanas*, pp. 143-144). Sundaradeva, in *Yuktabhavadeva* 7.224 and Bhavadevamiśra in *Haṭhasaṅketacandrikā* (ms. no. 2244, f. 36r) argue that the *kanda* is near the navel. In *Yogacūḍāmaṇyupaniṣad* 14cd the *kanda* is in between penis and navel (*ūrdhvaṃ meḍhrādadho nābheḥ kande yoniḥ khagāṇḍavat*).

[126] The term *brahmadaṇḍa* in this context refers to the spinal column, which is usually identified with Mt. Meru in tantric texts, cf. Snodgrass, 1988: 360.

[127] The term *brahmanāḍī* is a synonym for the *suṣūmnā*, cf., e.g. *Haṭhapradīpikā* 2.67, "Gorakṣaśataka" 47, *Yogakuṇḍalinyopaniṣad* 37c-38b, *Yogacintāmaṇi (Śivānandasarasvatī)* (Ed. pp. 46, 112, 116, 140, 191), *Haṭharatnāvalī* 2.8, 2.25, 2.65, 2.69.

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

[129] Cf. *Vijñānabhairava* 35.

[130] For an extensive discussion about the yogic supernatural powers (*siddhi*s), see Jacobsen (2017).

अथवा ललाटोपर्याकाशमध्ये शुक्लसदृशस्य तेजसो ध्यानकारणाच्छरीरसम्बन्धिनः कुष्ठादयो रोगा नश्यन्ति। आयुर्वृद्धिर्भवति। अथवा भ्रुवोर्मध्येऽतिरक्तवर्णस्यातिस्थूलस्य तेजसो ध्यानक रणात्सका–
लानां पार्थिवपुरुषाणां वल्लभो भवति। तं पुरुषं दृष्ट्वा सर्वेषां दृष्टिः स्थिरा भवति।।

Sources: 1 cf. YSv (PT p. 838): lalāṭopari vā dhyātvā candraṃ vā jyotir īśvaram | nāśayet kuṣṭharogādīn mahāyuṣmān śivaḥ paraḥ | 2 cf. YSv (PT p. 832): bhruvor madhye 'thavā dhyātvā arkantu teja īśvaram | sthiradṛṣṭau rājapūjyo jīvanmuktaḥ śivo yathā | ātmānam ātmarūpaṃ hi dhyātvā yo niṣkriyo bhavet | nirāśīryatatattvo 'yaṃ itaro na nṛpasthitiḥ |

Testimonia: 1 cf. SSP 2.27 (Ed. p. 38): athavā lalāṭordhve gollāṭamaṇḍape sphurattārākāraṃ lakṣayet | 1–4 ≈*Haṭhasaṃketacandrikā* (ORI Mysore B220 fol. 240v): athāvā lalāṭopari ākāśamadhye śukladṛśyasya tejasodhyānakaraṇāc charīrāḥ kuṣṭhādiroga naśyaṃtīti ‖ athavā bhruvormadhye atiriktasavarṇasyātiriktasthūlasya tejasodhyānakaraṇātk alānāṃ pārthivapuruṣāṇāṃ vallabho bhavati ‖ taṃ puruṣaṃ dṛṣṭvā sarveṣāṃ puruṣāṇāṃ dṛṣṭiḥ sthirābhavatīti ‖

---

1 **lalāṭopary** E] lalāṭopari BLDN$_1$ lalāṭoparī U$_1$U$_2$ *om.* N$_2$ **ākāśamadhye** cett.] *om.* N$_2$ **śuklasadṛśasya** cett.] *om.* N$_2$ **tejaso** cett.] *om.* N$_2$ **dhyānakaraṇāc** em.] dhyānakāraṇāt cett. *om.* N$_2$ **śarīra°** BL] śarīra° cett. *om.* N$_2$ **°sambandhinaḥ** β] °sambandhī DN$_1$U$_1$ °saṃbaṃdhi N$_2$ **kuṣṭhādayo** cett.] kuṣṭādayo DN$_2$ 2 **rogā** cett.] rogāḥ DPN$_1$N$_2$ **naśyanti** cett.] naśyaṃtī BP **vṛddhir** cett.] vṛddi N$_2$ **athavā** cett.] *om.* E **bhruvor** cett.] bṛvor U$_2$ **'tirakta°** cett.] atirakta° U$_2$ tirikta° E **varṇasyātisthūlasya** cett.] varṇasyātī sthalasya U$_1$ 'tisthūlasyaḥ U$_2$ 2–3 **dhyānakaraṇāt** cett.] dhyānaṃ karaṇāt B dhyānakāraṇād E 3–4 **sakālānāṃ** cett.] sakalānā D bahulānāṃ E 4 **pārthivapuruṣāṇāṃ** cett.] parthivānāṃ tatpuruṣāṇāṃ ca E **bhavati** cett.] bhavati | jagad vallabho pi bhavati E **taṃ** cett.] asya E **puruṣaṃ dṛṣṭvā** DN$_1$U$_1$] puruṣaṃ dṛṣṭā N$_2$ puruṣaṃ BP puruṣa° L puruṣasyāvalokanena E **sarveṣāṃ** αE] pratisarveṣāṃ cett. **dṛṣṭiḥ sthirā** EP] dṛṣṭisthirā cett. **bhavati** cett.] bhavatī B

Or, as a result of meditation onto the bright light within the space above the forehead: diseases related to the body, skin disease etc., vanish.[131][132] 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.[133] After having seen this person, everybody's gaze becomes fixed [onto him].[134]

[131] The *Siddhasiddhāntapaddhati* 2.27 (Ed. p. 38) includes three techniques of *antarlakṣya* which are unparalleled in Rāmacandra's system: 'Or, one should focus the form of a very red bee within the *bhrahmaraguhā*. Or, one should close both ears with the index fingers and listen to the *dhūṃ dhūṃ*-sound in the head. Or, one should focus the form of a doll appearing in blue light within the eyes.' (*athavā bhramaraguhāmadhye āraktabhramarākāraṃ lakṣayet* | *athavā karṇadvayaṃ tarjanībhyāṃ nirodhayet tataḥ śiromadhye dhūṃ dhūṃ kāraṃ nādaṃ śṛṇoti* | *athavā cakṣurmadhye nīlajyotirūpaṃ putalyākāraṃ lakṣayed* |)

[132] *Śivayogapradīpikā* 4.32-41 describes the main practice of Antarlakṣya in very similar ways along with two alternatives in 4.40-41 which resemble those in the *Siddhasiddhāntapaddhati* 2.27: '(40) Alternatively, one should block the opening of the ears with the index fingers. At the crown of the head, at the *śrīhaṭṭa*, one hears the sound which makes "*ghuṃ ghuṃ*". (41) Likewise, within the eyes, one should visualize the form of blue light. Thus, it is known as the internal focus. Now listen to the external fixation.' (*athavā karṇayor dvāre tarjanībhyāṃ nirodhayet* | *śrīhaṭṭamastake nādaṃ ghuṃghuṃkāraṃ śṛṇoti ca* || 40 || *cakṣurmadhye 'thavā nīlajyotirūpaṃ vilokayet* | *antarlakṣyam iti jñeyaṃ bahirlakṣyam atha śṛṇu* || 41 ||)

[133] For the translation of *pārthivapuruṣāṇāṃ* cf. the use of *pārthiva°* in section I. l.3.

[134] Examining the current context, it is puzzling why Rāmacandra, as well as the unknown author of the *Yogasvarodaya*, introduce the ten main channels and ten vital winds immediately after *antaralakṣya* instead of *madhyalakṣya*.

[XXV. नाडीनाम् भेदाः]

इदानीं शरीरमध्ये नाडीनां भेदाः कथ्यन्ते। दश मुख्यनाड्यः। तन्मध्ये नाडीद्वयमिडापिंगलासंज्ञकं नासाद्वारे तिष्ठति। सुषुम्णा तालुमार्गेण ब्रह्मद्वारपर्यन्तं वहति। सरस्वती मुखमध्ये वर्तते। गांधारी हस्तिजिह्वा कर्णयोर्मध्ये वहत्यौ तिष्ठतः। पूषालंबुषानेत्रयोर्मध्ये वहत्यौ तिष्ठतः। शङ्खिनी लिङ्गद्वारादारभ्येडामार्गेण ब्रह्मस्थानपर्यंतं तिष्ठति। कुहू मूलद्वारादारभ्य पिङ्गला मर्गेण ब्रह्मस्थानपर्यन्तं तिष्ठति। एतादृषा नाड्यो दशसु द्वारेषु तिष्ठन्ति। अन्या द्विसप्ततिसहस्रपरिमिता नाड्यो लोम्नां मूलेषु सूक्ष्मरूपेण तिष्टन्ति॥

Sources: 2–7 cf. YSv (PT p. 838): idānīṃ śṛṇu nāḍīnāṃ bhedaṃ vakṣyāmi siddhidam | meruvāhye iḍānāmnī piṅgalayā samanvitā | suṣumnā bhānumārgeṇa brahmadvārāvadhi sthitā | sarasvatī sugandhā tu gāndhārī hastijihvakā | jñātavyā karṇayormadhye netrayoś ca tathāntimā | pūṣā cālambuṣā ceti mūlasthā kutracit tathā | liṅgadvārādiḍāmārge brahmasthānāvadhi priye | nāḍyantaṃ pratilomeṣu sahasrāṇāṃ dvisaptatiḥ |

Testimonia: 2–7 cf. SSP 1.66 (Ed. p. 29): atha nāḍīnāṃ daśa dvārāṇi | iḍā piṅgalā ca nāsādvārayor vahataḥ | gāndhārī hastijihvikā ca cakṣurdvārayor vahataḥ | pūṣā yaśasvinī ca karṇadvārayor vahataḥ | alambuṣā ānane vahati | kuhūr gudadvāre vahati | śaṅkhinī liṅgadvāre vahati | suṣumṇā madhyadeśe vahati | sā daṇḍamārgeṇa brahmarandhraparyantaṃ vahati | evaṃ daśanāḍyo daśadvāreṣu vahanti | anyāḥ sarvanāḍyo romakūpeṣu vahanti |

---

2 **idānīṃ** cett.] idānī BLN$_2$ **nāḍīnāṃ** cett.] nāḍī° BL nāḍīnām aparo α **bhedāḥ** cett.] bhedaḥ BDLN$_1$ **kathyante** EPN$_2$U$_1$] kathyate cett. **daśa mukhyanāḍyaḥ** EN$_2$U$_1$U$_2$] daśa mukhyānāḍyaḥ P daśa mukhyenāḍyā B daśa mukhyānāḍayas L daśa mukhyanādhyaḥ DN$_1$ **nāḍīdvayam** cett.] dvayam E **iḍāpiṅgalā** E] idā piṃgalā cett. idānīṃ piṃgalā N$_2$ idāṃ piṃgalā P 2–3 **saṃjñakaṃ** cett.] saṃjñākaṃ U$_1$U$_2$ saṃjñīkāḥ BL 3 **nāsādvāre** cett.] nāsānāsādvāre D **suṣumṇā** β] suṣumṇā tu α **tālumārgeṇa** DPN$_1$U$_1$U$_2$] tālumārge BELN$_2$ **°dvāra°** cett.] °raṃdhra° BLP **vahati** U$_2$] vahati tiṣṭhati ELPU$_1$ vahatī tiṣṭhati cett. **sarasvatī** cett.] ti sraḥ sarasvati U$_2$ **vartate** α] tiṣṭhati ELPU$_2$ tiṣṭhatī B 4 **hastijihvākarṇayor** E] hastinījihve DPN$_1$N$_2$ hastījihve BL harratījihva U$_1$ hastinī ‖ jihve ‖ U$_2$ **karṇayor** DEPN$_1$N$_2$] karṇa° BL °karṇayor U$_1$ netrayor U$_2$ **madhye** cett.] *om.* LB **vahatyau** DPN$_1$N$_2$] vahalyau E vahatyo BL vahaṃtyaḥ U$_2$ **tiṣṭhataḥ** cett.] tiṣṭhati BL *om.* U$_2$ **pūṣālaṃbuṣānetrayor** em.] pūṣālambusemā netrayor E pūṣālaṃbuse netrayor P pūṣoḍalabuṣe netra° B pūṣo ulabuso netra° L pūṣāṃalaṃbuṣe netrayor DN$_1$ pūṣāṃalaṃbuṣe netayor N$_2$ pūṣālaṃbuṣe netayor U$_1$ pūṣāya śakhinī ‖ karṇayor U$_2$ **vahatyau** cett.] rvahalyā E vahatyo BLN$_1$N$_2$U$_2$ **tiṣṭhataḥ** DEN$_1$N$_2$U$_1$] tiṣṭhati B tiṣṭhaṃti L tiṣṭataḥ P tiṣṭhata ‖ alaṃbuṣā ‖ bhrumadhye vaṃhatyo tiṣṭhati ‖ U$_2$ **śaṅkhinī** cett.] śaṃkhanī N$_1$ kuhū U$_2$ 5 **liṃgadvārād** cett.] liṃgadvārā° U$_1$ **ārabhye** cett.] ārabhya cett. **°ḍāmārgeṇa** E] iḍāmārgeṇa cett. iḍānīṃ mārgeṇa N$_2$ **tiṣṭhati** cett.] tiṣṭhatīti E **kuhū** conj.] śāṃkhinī U$_2$ *om.* cett. **mūladvārād-arabhya** U$_2$] *om.* cett. **piṃgalā°** em.] piṃgala° U$_2$ 5–6 **margeṇa brahmasthānaparyaṃtaṃ tiṣṭhati** U$_2$] *om.* cett. 6 **etādṛṣā** P] etādṛśa DEN$_1$U$_1$U$_2$ etādṛṣyā BL etā N$_2$ **nāḍyo** cett.] *om.* N$_2$ **daśasu dvāreṣu** cett.] daśa dvāreṣu L daśasv adhāreṣu U$_1$ **tiṣṭhanti** cett.] tiṣṭhati U$_1$ **dvisaptatisahasraparimitā** cett.] dvisaptatisahasraparimitāgryo U$_1$ hidaśonā dvisatyati sahasraḥ ‖ 71110 ‖ parimitā U$_2$ **nāḍyo** BLP] nāḍayo E nādhyo U$_2$ *om.* U$_1$ 6–7 **lomnāṃ mūleṣu** DEN$_1$N$_2$U$_2$] lomnā BLPU$_1$

[XXV. **Division of the channels**]

Now, the divisions of channels within the body are explained.[135] There are ten primary channels.[136] Among them is a pair of channels. [Their] designation is Iḍā 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.[137][138] The Sarasvatī[-channel] exists within the mouth. The two channels, Gāndhārī and Hastjihvā, exist within the two ears. The two channels, Pūṣā and Ālaṃbuṣā, are situated at the center of the two eyes. Śaṃkhinī stretches from the beginning of the opening of the penis through the Iḍā-channel up to the place of Brahman[139]. Kuhū[140] stretches from the entrance of the root[141] through the Piṅgalā-channel up to the place of Brahmā/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.

---

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

[136] The notion of ten primary channels can already be found in early texts of Haṭhayoga, e.g., the *Vivekamārtaṇḍa* 17 (Central Library, Baroda Acc. No. 4110, 1534 Saṃvat): '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.'(*teṣu nāḍisahasreṣu dvisaptatir udāhṛtāḥ | pradhānāḥ prāṇavāhinyo bhūyas tatra daśa smṛtāḥ* ||). Also cf. *Gorakṣaśataka (Nowotny)* 34. However, the enumeration of ten main channels in yogic literature also has predecessors, e.g., in Śaivasiddhānta, cf. *Sārddhatriśatikālottara* 10.4-5. Other systems, e.g., *Yogayājñavalkya* IV.26 or *Vasiṣṭhasaṃhitā* 2.21, enumerate fourteen primary channels.

[137] According to *Tāntrikābhidhānakośa 3* (p. 93) the palate is the śivaite locus of the central *granthi* along the course of the breath in the list of the five granthis (heart, throat, palate, eyebrow-region, nose-tip), cf. *Tantrāloka* 5.111. However, YSv (PT) offers the alternative reading *bhānumargeṇa* 'by the path of the sun'. In several yogic traditions the microcosmic sun of yogic bodies is situated at the base of the central channel (cf. *Amṛtasiddhi* 4.1) and travels upwards (cf. *Amṛtasiddhi* 4.11).

[138] The *brahmadvāra* is a synonym for the *brahmarandhra*, "The aperture of Brahman"; the fontanelle, through which the vital principle of the yogi exists at death, cf. Mallinson and Singleton, 2017:438

[139] The *brahmasthāna* is a synonym for *brahmarandhra*. Cf. *Dhyānabindopaniṣad* 65. Here, the *brahmasthāna* is equated with the *sahasrāracakra*.

[140] The list would be incomplete without *kuhū* as found in U_2 only. However, *śaṃkhinī* and *kuhū* are unexspectedly swapped in U_2, neither of them is found in YSv (PT), but both channels and their generally accepted locations are in SSP 1.66. Because of that, I conjectured accordingly.

[141] The entrance of the root (*mūladvāra*) in this passage refers to the anus, cf. *Siddhasiddhāntapaddhati* 1.66 'Kuhū conducts through the anus' (*kuhūr gudadvāre vahati*).

[XXVI. śarīramadhye vāyavo]

इदानीं शरीरमध्ये वायवो दश तिष्ठन्ति। तेषां कार्याणि कथ्यन्ते। प्राणवायुर्हृदयमध्ये श्वासोच्छ्वासं करोति। अशनपानेच्छा भवति। गुदमध्येऽपानवायुस्तिष्ठति। स आकुञ्चनं स्तंभनं करोति। नाभिमध्ये समानो वर्तते। स समग्रा नाडीः शोषयति। तथा नाडीः पोषयति। रुचिमुत्पादयति। अग्निं दीपयति। तालुमध्ये उदानवायुस्तिष्ठति। स वायुरन्नं गिलति। पानीयं पिबति। व्यानवायुः सकले शरीरे वर्त्तते। तस्माद्वायोः शरीरं चलति। शोकं आप्नोति विकृतेकूर्मवायुर्नेत्रमध्ये तिष्ठति। निमेषोन्मेषं करोति।

Sources: 2–83.1 cf. YSv (PT pp. 838-839): idānīṃ dehamadhyasthāḥ kathyante daśa vāyavaḥ | kāryakāraṇabhāvena kathyante tāni cihnataḥ | prāṇavāyur hṛdi sthitvā śvāsocchvāsaṃ karoti saḥ | asikāntaṃ pītam īśaṃ karoti yogasaṃjñakaḥ | apāno gudadeśasthaḥ karoty ākuñcanaṃ sa tu | stambhanañ ca tathāpānaḥ samāno nābhimaṇḍale | toṣakādipoṣakan tu nāḍīnāṃ rucidāyakaḥ | dīptāgnimadhye 'pi tathā samānākhyā mahāparā | tālumadhye udānas tu aśnāti pibatīti ca | śarīraṃ sakalaṃ vyāpya vyānavāyuḥ pratiṣṭhitaḥ | śarīre cālanaṃ teṣu karoti sthāpayaty api | netramadhye kūrmanāmā nimeṣonmeṣakṛdayam | 2–83.1 cf. SSP 1.67 (Ed. pp. 23-24): atha daśavāyavaḥ | hṛdaye prāṇavāyur ucchvāsaniḥśvāsakārako hakārasakārātmakaś ca | gude tv apānavāyuḥ recakakumbhakapūrakaś ca | nābhau samānavāyuḥ dīpakaḥ pācakaś ca | kaṇṭhe vyānavāyuḥ śoṣaṇāpy āyanakārakaś ca | tālau udānavāyuḥ grasanavamanajalpakārakaś ca | nāgavāyuḥ sarvāṅgavyāpakaḥ mocakaś cālakaś ca | kūrmavāyuḥ cakṣuṣor unmeṣakārakaś ca |

---

2 **vāyavo** EPU$_2$] vāyavas α *om.* BL **daśa** EPU$_2$] *om.* cett. **tiṣṭhanti** cett.] ṣṭaṃti U$_2$ *om.* BL **teṣāṃ** cett.] *om.* BL **kāryāṇi** cett.] nāmāni kāryāṇi E nāmāni kārmāṇi P *om.* BL **kathyante** cett.] kathyate N$_2$U$_1$U$_2$ *om.* BL **prāṇavāyur** EP] prāṇavāyu° αU$_2$ *om.* BL **hṛdayamadhye** cett.] *om.* BL **śvāsocchvāsaṃ** em.] śvāsośvaroti B śvāsocchāsaṃ E śvāsośvareti L śvāsochāsaṃ P svāsochvāsaṃ U$_2$ utsvāsaprasvāsaṃ D utsvāsaprasvāsasaṃ N$_1$ ūrdhvaśvāsapraśvāsaṃ N$_2$ ūdhvasaprasase U$_1$ 3 **karoti** cett.] karotī D *om.* BL **aśanapānecchā** E] aśanapānechā BLPU$_2$ aśitapiteccha DN$_1$ asitapittecha N$_2$ asīte pitechā U$_1$ **'pānavāyus** em.] apānavāyus DN$_1$ apānāvāyor B apānāvāyo LU$_2$ apānavāyu N$_2$U$_1$ *om.* E **tiṣṭhati** cett.] tiṣṭhatī B *om.* E **sa** cett.] *om.* EU$_2$ **ākuñcanaṃ stambhanaṃ** DN$_1$U$_1$] ākuṃcanasthaṃbhanaṃ N$_2$ āṃkucanastaṃbhanaṃ BLPU$_2$ *om.* E **karoti** cett.] karotī B *om.* E 3–4 **nābhimadhye** cett.] nābhipadmamadhye U$_2$ *om.* E 4 **samāno** cett.] samāno vāyur E smānā B **sa** cett.] sapta E **samagrā** β] samāgraṃ α **nāḍīḥ** EP] nāḍī BLU$_2$ nāḍīṃ U$_1$ nādhyaṃ DN$_1$N$_2$ **śoṣayati** cett.] śoṣayatī L **tathā** cett.] *om.* U$_2$ **nāḍīḥ** P] nāḍī E nāḍīṃ α *om.* BLU$_2$ **poṣayati** em.] pośayati DPN$_1$N$_2$ pośayatī | tathā poṣayatī B pośayatī L pośa iti U$_1$ ṣoṣayati U$_2$ °śoṣaṇāt E **rucim** cett.] rucir B kvacit DN$_1$N$_2$ **utpādayati** cett.] utpādayatī P **agniṃ** em.] āgniṃ DN$_1$N$_2$ agnīṃ U$_1$ vahniṃ EPU$_2$ vahnī BL 5 **dīpayati** cett.] dīpayatī BL **udānavāyus** BLN$_1$U$_1$] udāno vāyus DEPU$_2$ udānāni vāyus N$_2$ **vāyur** cett.] vāyuḥ E vāyu P **annaṃ** cett.] ratnaṃ EPN$_1$ **gilati** cett.] lilati E galayatī B galayati L śilati N$_1$ **pibati** cett.] pībati P pibatī BL **vyānavāyuḥ** em.] nāgavāyuḥ cett. nāgavāyu° L nānāgavāyuḥ D **sakale** cett.] sakala° BL sarva° E 6 **vāyoḥ** cett.] vāyo P **śarīraṃ** cett.] śarīre BL **calati** α] cālatī B calayati PU$_2$ cālayati E cālayatī L calayati U$_2$ **śokaṃ** β] *om.* α **āpnoti** β] *om.* α **vikṛte** em.] śokam āpnoti vikṛtaḥ U$_2$ vikrutaḥ B vivilaḥ E vikutaḥ L vikṛtaḥ P vikṛtaḥ U$_2$ *om.* α **kūrmavāyur** EPU$_2$] kūrmavāyoḥ BL kūrmo vāyu DN$_1$N$_2$ *om.* U$_1$ **netramadhye** cett.] *om.* U$_1$ **tiṣṭhati** DEN$_1$N$_2$] *om.* cett. 6–7 **nimeṣonmeṣaṃ** BEPU$_2$] unmeṣaṃ nimeṣaṃ N$_1$N$_2$ unmeṣaṃ nimeṣaṃ ca D *om.* U$_1$ 7 **karoti** cett.] karotī BL *om.* U$_1$

[XXVI. **The vitalwinds within the body**]

Now, ten vital winds are situated within the body. Their functions are taught. The Prāṇa vital wind is located within the chest and performs inhalation and exhalation. It brings about the desire for food and drink. Within the anus, the Apāna vital wind is situated. It performs contraction and restraining. Within the navel, the Samāna vital wind exists. It causes to absorb [substances from][142] 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.[143] Through the vital wind, the body is caused to move. When it is problematic it attains pain. The Kūrma vital wind exists within the eyes. It performs [the] opening and closing [of the eyes].

---

[142] The verbal form *śoṣayati* (causative third person singular indicative present of √śuṣ) means "causes to dry up" or "causes to disappear". In this context, however, a better idiomatic translation would be "causes to absorb", since the Samāna vital wind absorbs the eaten substances in the body and distributes it everywhere, cf. *Yogayājñavalkya* 4.55-57 (Ed. p. 40) and 4.69ab (Ed. p. 42).

[143] I 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. Textcritically, however, this choice is difficult and not unambiguous, since according to SSP 1.67 (*nāgavāyuḥ sarvāṅgavyāpakaḥ mocakaś cālakaś ca*), not just Vyāna (as in YSv) but also Nāga pervades the whole body, a concept also attested in *Vasiṣṭhasaṃhitā* 2.49cd and 2.52cd. YSv (PT pp. 838-839) ascribes the function of belching (*udgāra*) to Nāga (*udgāre nāga ākhyātaḥ ūrddhavāyuḥ pracālane* |) 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, Kṛkāra, Devadatta, Dhanañjaya. In the SSP 1.67 (Ed. pp. 23-24): Prāṇa, Apāna, Samāna, Vyāna, Udāna, Nāga, Kūrma, Kṛkāra, Devadatta, Dhanañjaya. In both sources, the Vyāna vital wind appears to be within the group of the first five major vital winds. This group of five winds is undoubtedly common across yogic literature, cf. Mallinson and Singleton, 2017: 187-198. The emergence of Nāga instead of Vyāna in all the witnesses indicates a corruption of the transmission or a mistake by Rāmacandra. The description of the function of the vital wind in this passage makes it slightly more likely that the term *vyāna* was dropped and replaced with *nāga*. In turn, the original descriptions of the functions of the vital winds were further confused in the course of transmission.

कृकलवायोरुद्गारो भवति। देवदत्तवायोर्जृम्भ उत्पद्यते। धनंजयवायोः शब्द उत्पद्यते।।

[XXVII. **madhyalakṣyam**]

इदानीं मध्यलक्ष्यं कथ्यते। श्वेतवर्णं अथवा पीतवर्णं रक्तवर्णं वा धूम्रवर्णं वा नीलवर्णं वाऽग्निशिखासदृशं विद्युत्समानं सूर्यमण्दलसदृशं अर्धचन्द्रसदृशं ज्वलदाकाशसमाकारं स्वशरीरपरिमितं तेजो मनोमध्ये लक्ष्यं कर्तव्यं। एतस्मिल्लक्ष्ये कृते सति मनोमध्ये स्थितस्य मलस्य दाहो भवति। मनसः सत्त्वगुणो प्रकटो भवति। पुरुष आनन्दमयो भूत्वा तिष्ठति।।

Sources: 1 cf. YSv (PT pp. 838-839): udgāre nāga ākhyātaḥ ūrddhavāyuḥ pracālane | kṛkaraḥ kṣutkaro jñeyo devadatto vijṛmbhaṇe | dhanañjayaḥ saccidākāro mṛtadehaṃ na muñcati | yady api sargakāṇḍe sarvam etad uktaṃ tathāpi kāryakāraṇabhāvajñāpanāya punar nirdiṣṭam iti na punar uktam | cf. SSP 1.67 (Ed. pp. 23-24): kṛkalaḥ udgārakaḥ kṣutkārakaś ca | devadatto mukhavijṛmbhakaḥ | dhanañjayo nādaghoṣakah | iti daśavāyv avalokanena piṇḍotpattiḥ naranārīrūpam | 3 cf. YSv (PT p. 839): idānīṃ madhyalakṣan tu kathyate siddhikārakam | śvetaṃ raktaṃ tathā pītaṃ dhūmrākāran tu nīlabham | cf. YSv (PT p. 839): agnijvālāsamānābhā vidyutpuñjasamaprabhā | ādityamaṇḍalākāram athavā candramaṇḍalam | 3–6 cf. SSP 2.29 (Ed. p. 41): śvetavarṇaṃ vā raktavarṇaṃ vā kṛṣṇavarṇaṃ vā agniśikhākāraṃ vā jyotirūpaṃ vā vidyudākāraṃ sūryamaṇḍalākāraṃ vā arddhacandrākāraṃ vā yatheṣṭasvapiṇḍamātraṃ sthānavarjitaṃ manasā lakṣayet ity anekaviddhaṃ madhyamaṃ lakṣyaṃ | 5 cf. YSv (PT p. 839): jvaladākāśatulyaṃvā bhāvayed rūpamātmanaḥ | etaj jyotirmayaṃ dehaṃ manomadhye tu lakṣayet | cf. YSv (PT p. 839): eteṣāñ ca kṛte lakṣe nānāduḥkhaṃ praṇaśyati | manas astu malo yāti mahānando bhavet tataḥ |

---

1 **kṛkalavāyor** DN_1N_2] kṛkalavāyur BLP kṛkalakartāvāyur E puṣkaravāyur U_2 *om.* U_1 **udgāro** em.] udgāraṃ EU_2 udhāraṃ BP uhāraṃ L ūdgāro N_1N_2 ūdgāto D *om.* U_1 **bhavati** DN_1N_2] karoti EPU_2 karotī BL *om.* U_1 **devadattavāyor** cett.] devadattavāyoḥ E devadattavāyo N_2U_2 **jṛmbha** DN_1U_2] jṛmbhaṇaṃ E jumbhā BP jṛṃbhā L jṛṃbho° N_2 jaṃbhā U_1 **utpadyate** α] bhavati EPU_2 bhavaṃtī B bhavatī L **dhanaṃjayavāyoḥ** β] dhanaṃjayavāyo α **śabda** cett.] śabdāḥ P śabdaḥ L śabdo° N_2 sabta U_1 3 **idānīṃ** cett.] idānī P *om.* E **madhyalakṣyaṃ** DN_1U_1] madhyalakṣaṇaṃ BN_2 madhyalakṣaṃ P madhye lakṣaṃ L madhye lakṣyaṃ U_2 *om.* E **kathyate** cett.] *om.* E **°śveta** cett.] sveta° U_1 svata° U_2 *om.* E **°varṇaṃ** PLU_1U_2] °varṇaṃ ‖ D °varaṃ P °varṇā | N_1 *om.* E **athavā** cett.] aṃtha ca E *om.* BLP **°varṇaṃ** cett.] °varṇaṃ ‖ BU_2 °varṇa N_2 **raktavarṇaṃ** E] raktavarṇa N_2 raktaṃ $DLN_1U_1U_2$ *om.* B **vā** cett.] *om.* N_2 **dhūmravarṇaṃ** em.] dhūmākāro D dhūmāra N_1 dhūmravarṇa N_2 dhūmrākāra U_1 dhūmrākāraṃ β **vā** D] va N_1 van U_1 yan β *om.* N_2 4 **vā** cett.] vā ‖ BL **'gni°** P] agni° cett. **°samānaṃ** cett.] °samānaṃ ‖ D °samāne L **°sadṛśaṃ** cett.] °ṃ sadṛśaṃ DN_1 **ardha°** cett.] ūrdhva° BDN_1N_2 ārdha° U_1 **jvalad°** cett.] jalad U_1 **°ākāśa°** cett.] °ā° U_1 °ākāraṃ U_2 **°samākāraṃ** cett.] °samānakāraṃ α samakāraṃ U_2 °samākāra L 5 **°mitaṃ** cett.] °manomittaṃ U_1 **°mano** cett.] *om.* U_1 **lakṣyaṃ** DPN_1U_1] tathyaṃ E lakṣaṃ BLU_2 lakṣaṇaṃ N_2 **etasmil** PLU_2] etasmin U_1 ekasmin cett. **lakṣye** cett.] lakṣe BLU_2 na lakṣye U_1 lakṣaṇo N_2 **sati** cett.] satī BLU_1U_2 **malasya** cett.] *om.* P 6 **°saḥ** cett.] °saḥ ‖ BL manaḥ saḥ D **°guṇo** BDN_2U_1] °guṇe N_1 °guṇa° EU_2 °guṇaḥ PL **prakaṭo** cett.] °prakāśo EU_2

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.[144] When the focus is performed, the burning of impurity within the mind manifests. The *sattva* quality[145] of the mind becomes revealed.[146] The person becomes blissful and remains like that.

[144] Cf. *Śivayogapradīpikā* 4.47cd-48: '(47cd) Hear now the central fixation which has been taught by the ancient sages. (48) One should focus at one [object] devoid of location or the burning space [emerging] from a sphere with flames and lightning shining (*candra*) into [all] nine landmasses (of the continent Jambūdvīpa: Bhārata, Hari, Kimpuruṣa, Ramyaka, Ramaṇa, Kuru, Bhadrāśva, Ketumāla and Ilāvṛta) in the colours of white etc. Truly, this is the central fixation.' (*śṛṇuṣva madhyalakṣyaṃ ca kathitaṃ pūrvasūribhiḥ* ‖ 4.47 *śvetādivarṇanavakhaṇḍacandrasaudāminīvahniśikhena bimbāt* | *jvalannabho vā sthalahīnam ekaṃ vilakṣayet tat khalu madhyalakṣyam* 4.48 ‖) Despite all similarities, the differences of the techniques are: In the *Śivayogapradīpikā*, the practitioner should direct the mind towards the burning space or that which lacks locality. Conversely, Rāmacandra prescribes fixing one's mind onto the luminous mind, which is equated with the spatial extension of the human body. Therefore, Rāmacandra's practice can be conceptually situated much closer to Sundardās' elucidations.

[145] For a discussion of the *guṇa*s in the context of Pātañjalayoga cf. Bryant pp. xlviii-xlix.

[146] The generation of the sattvic quality through the practice of *madhyalakṣ(y)a* also appears in *Sarvāṅgayogapradīpikā* 3.28: (*madhya lakṣa mana madhya bicārai* | *vapu pramāna koi rūpa nihārai* | *yāte sātvik upajai āī* | *madhya lakṣa jo sādhai bhāī* ‖) "The central focus directs the mind to reside at its centre, revealing the true form of the body. It produces the sattvic quality in those who practice it."

[XXVIII. **ākāśabhedāḥ**]

इदानीमाकाशभेदाः कथ्यन्ते। तेषां लक्ष्यानि कथ्यन्ते। आकाशः॥ पराकाशः॥ महाकाशः॥ तत्त्वाकाशः॥ सूर्याकाशः॥ बाह्याभ्यन्तरे निर्मलं निराकारमाकाशलक्ष्यं कर्तव्यम्। ततः परं बाह्याभ्यन्तरे घनान्धकारसदृशपराकाशस्य लक्ष्यं कर्तव्यं। ततः परं प्रलयकालीनज्वलद्दावानलपूर्णं बाह्याभ्यन्तरे महाकाशंलक्ष्यं कर्तव्यं। ततः परं बाह्याभ्यंतरे कोटिदीपानां प्रकाशप्राप्तौ यादृशं औज्ज्वल्यं भवति । तादृशं तत्त्वाकाशं लक्ष्यं कर्तव्यम्।

Sources: 2–3 cf. YSv (PT p. 839): kathyate tu devyadhunākāśaṃ pañcabhir lakṣaṇaiḥ | ākāśan tu mahākāśaṃ parākāśaṃ parātparam | tattvākāśaṃ sūryakāśam ākāśaṃ pañcalakṣaṇam | cf. YSv (PT p. 839; YK 1.37): ākāśan tu mahākāśaṃ parākāśaṃ parātparam | tattvākāśaṃ sūryakāśam ākāśaṃ pañcalakṣaṇam | 3–4 cf. YSv (PT p. 839): sabāhyābhyantare nityaṃ nirākāśantu (*nirākāśas tu* YK 2.38) nirmalam | karttavyaṃ lakṣam ākāśaṃ sādhayet sādhanaṃ vinā | ghanāntarālasadṛśaṃ parākāśaṃ tathaiva ca | 4–5 cf. YSv (PT p. 839): kalpāntāgnisamaṃ (*kālāntāgnisamaṃ* YK 2.39cd) jyotir mahākāśaṃ smaret tathā | cf. YSv (PT p. 839) = YK 2.40ab: koṭikoṭipradīpābhaṃ tattvākāśaṃ smaret tathā |

Testimonia: 2–3 cf. SSP 2.30 (Ed. p. 42): ākāśaṃ parākāśaṃ mahākāśaṃ tatvākaśaṃ sūryākāśam iti vyomapañcakam | bāhyābhyantare 'tyantaṃ nirmalaṃ nirākāraṃ ākāśaṃ lakṣayet | 3–4 cf. SSP 2.30 (Ed. p. 42): athavā bāhyābhyantare 'tyantāndhakāranibhaṃ parākāśam avalokayet | 4–5 cf. SSP 2.30 (Ed. p. 42): bāhyābhyantare kālānalasaṃkāśaṃ mahākāśam avalokayet | 5–6 cf. SSP 2.30 (Ed. p. 42): bāhyābhyantare nijatatvakharūpaṃ tatvākāśam avalokayet |

---

2 **idānīm** EPU$_2$] idānīṃ cett. **ākāśabhedāḥ** EN$_2$U$_1$U$_2$] ākaśabhedāḥ cett. **kathyante** cett.] kathyate LN$_2$U$_2$ **teṣāṃ** cett.] te E ṣaṃ U$_1$ *om.* BL **lakṣyāni** cett.] lakṣaṇāni N$_2$ *om.* BL **kathyante** DU$_1$U$_2$] ca kathyante P kathyate N$_1$N$_2$ *om.* BL **ākāśaḥ** BELP] ākāśa° α **parākāśaḥ** PU$_2$] parākāśa N$_1$ parākāśa° DN$_2$U$_1$ paramākāśaḥ BEL **mahākāśaḥ** ELPU$_2$] mahākāśa BN$_1$ mahākāśa° DN$_2$U$_1$ 2–3 **tattvakāśaḥ** BELU$_2$] tatvākāśa N$_1$ tatvākāśa° DN$_2$U$_1$ 3 **sūryākāśaḥ** BEL] sūryakāśaḥ N$_2$PU$_2$ sūryakāśa N$_1$ sūryakāśa° DU$_1$ **nirākāram ākāśa°** E] nirākāraṃ ākāśa° α nirākāram ākāśaṃ BLP nirākāraṃ mākāśaṃ U$_2$ **°lakṣyaṃ** cett.] lakṣaṃ BL °lakṣaṇaṃ N$_2$ **kartavyam** E] kartavyaṃ cett. **paraṃ** cett.] *om.* U$_2$ 3–4 **bāhyābhyantare** cett.] bāhyābhyantarai P 4 **ghanāndha°** cett.] ghanāṃgha° B ṣvanandha° E dha° L **°kāra°** cett.] °kāraṃ P **°sadṛśa°** cett.] sadṛśaṃ EU$_2$ sadṛśaḥ BL **parākāśasya** cett.] parākāśaikyaṃ E parākāśa° BL **lakṣyaṃ** cett.] lakṣaṃ BLU$_2$ lakṣaṇaṃ N$_2$ **paraṃ** cett.] U2 cett. **pralayakālīna** cett.] pralayakālīnaḥ BL **°jvalad°** cett.] °jalad° PB °jjala° U$_1$ **°dāvā°** ED] °vaḍavā° BLPU$_1$U$_2$ °vṛddha° N$_1$ °vṛ° N$_2$ **°nalapūrṇaṃ** cett.] nalapūrṇa N$_1$N$_2$U$_2$ 5 **mahākāśaṃ** DPU$_1$] mahākaśa° BELN$_1$N$_2$ ghanāṃ dhakārasadṛśaṃ mahākāśasya U$_2$ **°lakṣyaṃ** cett.] °lakṣaṃ BDLN$_2$U$_2$ **tataḥ paraṃ bāhyābhyaṃtare koṭidīpānāṃ** cett.] *om.* E **prakāśaprāptau** cett.] prakāśaprāpto BL *om.* E **yādṛśaṃ** cett.] *om.* E 5–6 **aujjvalyaṃ** cett.] ujvalaṃ L *om.* E 6 **bhavati** cett.] bhavati BL *om.* E **tādṛśaṃ** cett.] *om.* E **tattvākāśaṃ** cett.] tattvāśa° BL *om.* E **lakṣyaṃ** PN$_1$U$_1$] lakṣaṃ BDLN$_2$U$_2$ *om.* E **kartavyam** cett.] *om.* E

[XXVIII. **Divisions of space**]

Now, the divisions of space are taught.[147] The foci of them are taught: Space, beyond space, great space, space of reality, the space of the sun. The focus onto space shall be visualized as pure and formless internally and externally. Therafter, the focus onto beyond-space shall be visualized as dense darkness[148] internally and externally. Then, the focus onto great space shall be visualized as the plethora of the burning fire of the time of dissolution internally and externally. Afterwards, such focus onto reality space should be visualized as that which resembles the splendour upon being fixed onto the brightness of ten million lights.

[147] The *Advayatārakopaniṣat* 7 (Ed. pp. 4-5) does not separate the practice of Madhyalakṣya from the five spaces. Here, both practices form a unified whole and follow a specific progression: '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 athmosphere devoid of that. He dwells in a state [in which he is mentally] assuming the form of the apparition of that. By [mentally] contemplating about that, the space (*ākāśa*) without qualities arises. [From that] supreme space (*parākāśa*) resembling absolute dense darkness shining in the form of a sparkling star arises. [From that] the great space (*mahākāśa*) whose shine equals the fire of time arises. [From that] the space of reality (*tattvakāśa*) arises, shining forth with supreme brilliance surpassing everything. [From that] the space of the sun (*sūryākāśa*) arises [which is endowed with] a brilliance as powerful as mighty as the brilliance of ten million suns. Thus, the fixations of 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*).' (*atha madhyalakṣyalakṣaṇaṃ | prātaścitrādivarṇākhaṇḍasūryacakravat vahnijvālāvalīvat tadvihīnāntarikṣavat paśyati | tadākārākāritayā avatiṣṭhati | tadbhūyodarśanena guṇarahitākāśaṃ bhavati | visphurattārakākāradīpyamānagāḍhatamopamaṃ paramākāśaṃ bhavati | kālānalasamadyotamānaṃ mahākāśaṃ bhavati | sarvotkṛṣṭaparamadyutipradyotamānaṃ tattvākāśaṃ bhavati | koṭisūryaprakāśavaibhavasaṃkāśaṃ sūryākāśaṃ bhavati | evaṃ bāhyābhyantarasthavyomapañcakaṃ tārakalakṣyam | taddarśī vimuktaphalas tādṛgvyomasamāno bhavati | tasmāt tāraka eva lakṣyaṃ amanaskaphalapradaṃ bhavati || 7 ||*)

[148] Instead of extreme brightness as in the *Siddhasiddhāntapaddhati* (Ed. p. 29) and *Advayatārakopaniṣat* (Ed. p. 5), Rāmacandra has chosen to promote dense darkness in his *parākāśa*-visualization.

ततः पश्चाद्बाह्याभ्यन्तरे प्रकाशमानसूर्यबिम्बसहितं सूर्यकाशं लक्ष्यं कर्तव्यं। एतेषां लक्ष्याणां कारणाच्छरीरे रोगसंसर्गो न भवति। तथा वलितं पलितं पुण्यं पापं च न भवति।

नवचक्रं कलाधारं त्रिलक्ष्यं व्योमपञ्चकं।
स्वदेहे यो न जानाति स योगी नामधारकः॥ XXVIII.1॥

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

Testimonia: 1 cf. SSP 2.30 (Ed. p. 42): athavā bāhyābhyantare sūryakoṭisadṛśaṃ sūryākāśam avalokayet | 3–4 ≈*Netratantra with Netroddyota* 7.1cd-2: ataḥ paraṃ pravakṣyāmi dhyānaṃ sūkṣmam anuttamam | ṛtucakraṃ svarādhāraṃ trilakṣyaṃ vyomapañcakam ‖ granthidvādaśasaṃyuktaṃ śaktitrayasamanvitam | dhāmatrayapathākrāntaṃ nāḍitrayasamanvitam ‖ 3–4 ≈*Tantrāloka* 19.15: ṣoḍaśādhāraṣaṭcakralakṣyatrayakhapañcakāt | kvacid anyataratrātha prāguktapaśukarmavat | 3–4 ≈*Manthānabhairavatantram Kumārikākhaṇḍaḥ* 25.2ab: ṣaṭcakraṃ ṣoḍaśādhāraṃ trilakṣyaṃ vyomapañcakam | 3–4 ≈*Ūrmikaulārṇavatantra* 2.184: sarvaṃ samadhiyogena kulena hi tad ucyate | ṣaṭcakraṃ ṣoḍaśādhāraṃ trirlakṣaṃ vyomapañcakam ‖ 3–4 ≈SSP 2.31 (Ed. p. 43): navacakraṃ kalādhāraṃ trilakṣyaṃ vyomapañcakam | samyag etan na jānāti sa yogī nāmadhārakaḥ | 3–4 ≈YSv (PT p. 839): navacakraṃ kalādhāraṃ dvilakṣaṃ vyomapañcakam | samagraṃ yo na jānāti sa yogī nāmadhārakaḥ | 3–4 ≈*Yogataraṅgiṇī* quoted with reference *Nityanāthapaddhati* (Ed. p. 72) = *Haṭhatattvakaumudī* 24.1: ṣaṭcakraṃ ṣoḍaśādhāraṃ dvilakṣyaṃ vyomapañcakam | svadehe ye na jānanti kathaṃ siddhyanti yoginaḥ | 3–4 ≈PT (Ed. p. 172): ṣaṭcakraṃ ṣoḍaśādhāraṃ trilakṣaṃ vyomapañcakam | svadehe yo vijānāti sa guruḥ kathito budhaiḥ | 3–4 ≈*Gorakṣaśataka (Nowotny)* 13 = *Vivekāmartaṇḍa* 6.3: ṣaṭcakraṃ ṣoḍaśādhāraṃ trailokyaṃ vyomapañcakam | svadehe ye na jānanti kathaṃ sidhyanti yoginaḥ | 3–4 ≈*Yogacūḍāmaṇyupaniṣad* 3cd-4ab: ṣaṭcakraṃ ṣoḍaśādhāraṃ trilakṣyaṃ vyomapañcakam ‖3‖ svadehe yo na jānāti tasya siddhiḥ kathaṃ bhavet | 3–4 ≈*Maṇḍalabrāhmaṇopaniṣat* 3.4.5: navacakraṃ ṣaḍādhāraṃ trilakṣyaṃ vyomapañcakam | samyag etan na jānāti sa yogī nāmato bhavet | 3–4 ≈*Haṭhapradīpikā* 4.77: ṣaṭcakraṃ ṣoḍaśādhāraṃ tridhā lakṣaṃ guṇatrayam | śeṣas tu granthavistāras trikūṭaṃ paramaṃ padam |

---

1 **tataḥ** cett.] *om.* BL **paścād** cett.] paścāt $N_1N_2U_1$ paccā BL *om.* E **bāhyābhyantare** cett.] ābhyaṃtare N_2 **prakāśamāna°** cett.] prakāśamāga° P prakāśamān BL **°sūrya°** cett.] °yarsū° E °sūryaṃ P **°bimba°** cett.] *om.* E **°sahitaṃ** cett.] °sahita° BL **sūryakāśaṃ** cett.] sūryakāśa° BLP **lakṣyaṃ** cett.] lakṣaṃ BLN_2 **kartavyaṃ** cett.] kartavyaṃ mataḥ BL **lakṣyāṇāṃ** cett.] lakṣāṇāṃ P lakṣaṇaṃ B lakṣaṃ L lakṣāṇā N_2 1–2 **kāraṇāc** N_2] kāraṇāt E karaṇāt cett. 2 **charīre** N_2] śarīra° DN_1 śarīre $BPLU_2$ °śarīraṃ E **rogāsaṃsargo** BLP] rogāsaṃsargi E rohasaṃsargo D rohasaṃsarge N_1 rogāsaṃsargo $N_2U_1U_2$ **na** cett.] *om.* E **bhavati** cett.] bhavatī B **valitaṃ palitaṃ** DLN_1N_2] valīpalitaṃ N_2 valitapalitaṃ BEP **puṇyaṃ** cett.] puṇyāṃ BL **ca** cett.] *om.* E **bhavati** cett.] bhavatī BL bhati U_1 3 **navacakraṃ** cett.] śloka navacakraṃ BL navacakra° DN_1N_2 **°kṣyaṃ** cett.] trilakṣaṃ BLN_2 4 **svadehe yo** β] samakriyā α

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

XXVIII. 1 The nine *cakra*s,[149], sixteen supports[150], the three foci[151] and five spaces. Who does not know them within ones own body, he is only a yogin by name.[152]

---

[149] A very detailled account of Rāmacandra's ninefold system of *cakra*s is presented from IV - XII, pp. 11 - 33. A shorter and rather redundant account of the system is found again in section XXX, cf. p.??. The reason for the renewed mention of the *cakra*s is not apparent.

[150] The sixteen supports of Rāmacandra are big toe support (*pādāṅguṣṭhādhāra*), root support (*mūlādhāra*), anus support (*gudādhāra*), penis support (*liṅgādhāra*), pleasance [support] (*udyāna*), navel (*nābhyādhāra*), heart-form support (*hṛdayarūpādhāra*), throat (*kaṇṭhādhāra*), uvula support (textitghaṃṭikādhāra), palate support (*tālvādhāra*), tongue support (*jihvādhāra*), teeth support (*dantādhāra*), nose (*nāsikādhāra*), breath support at the root of the nose (*nāsāmūle vāyvādhāra*), center of the eyebrows support (*bhrūvormadhyādhāra*) and the eye support (*netrādhāra*). Each one of them is associated with a particular yogic technique. The sixteen supports are treated in details in section XXXI, pp. ??-??.

[151] The three foci called *antar(a)lakṣya*, *bahirlakṣya* (often called *bāhyalakṣya* in the *pañcalakṣya* system of Rāmacandra and others) and *madhyalakṣya* are the predecessors of the five foci found in *Yogatattvabindu*, *Yogasvarodaya* as quoted in *Prāṇatoṣinī* and *Yogakarṇikā* and *Sarvāṅgayogapradīpikā*. The two additional foci are *ūrdhvalakṣya* and *adholakṣya*. A system of three foci is taught in *Tantrāloka*, *Manthānabhairavatantram Kumārikākhaṇḍaḥ*, *Netratantra with Netroddyota*, *Gorakṣaśataka (Nowotny)*, *Śivayogapradīpikā*, *Siddhasiddhāntapaddhati*, *Advayatārakopaniṣat*, *Yogacūḍāmaṇyupaniṣad*, *Maṇḍalabrāhmaṇopaniṣat*. Structurally, it is surprising that Rāmacandra mentions all five *lakṣya*s in section XIII, then teaches *ūrdhvalakṣya* in section XIV and *adholakṣya* in section XV, and just after the introduction of various other topics, he continues the subject of Lakṣyayoga by teaching *bāhyalakṣya* in section XXIII, *antar(a)lakṣya* in section XXIV and finally *madhyalakṣya* in section XXVIII. The structural issues of the text are discussed in detail p. on ??.

[152] As can be seen in the sources and testimonia on the previous page, the reception of this verse and the related practices is extremely widespread. They were transmitted from Śaiva Tantras such as *Tantrāloka*, *Manthānabhairavatantram Kumārikākhaṇḍaḥ* and *Netratantra with Netroddyota*, across the early and classical literature of Haṭha- and Rājayoga (e.g. *Haṭhapradīpikā*), and from there into the post-*Haṭhapradīpikā* era of the same genre, well into the late *Yoga Upaniṣads*. Most of the technical terms occur in even earlier Śaiva Tantras, such as in the *Mālinīvijayottaratantra*, which, however, teaches a more elaborate but conceptually deviating system of six *lakṣya*s, cf. (Vasudeva, 2004: pp. 263-71), on the *granthi*s, *vyoma*s, *lakṣya*s and *cakra*s.

[XXIX. **cakrānām anukramaḥ**]

इदानीं चक्रानामनुक्रमः कथ्यते। आधारे ब्रह्मचक्रम् १ ।। आधारोपरि लिङ्गमूले स्वाधिष्ठानचक्रम् २ ।। नाभौ मणिपूरकचक्रम् ३ ।। हृदयेऽनाहतचक्रम् ४ ।। कण्ठस्थाने विशुद्धिचक्रम् ५ ।। षष्ठं तालुचक्रम् ६ ।। भ्रुवोर्मध्ये आज्ञाचक्रं ७ ।। ब्रह्मरन्ध्रस्थाने कलाचक्रम् ८ ।। नवममाकाशचक्रम् ९।। तत्परमशून्यम्।।

Sources: 2 cf. SSP 2.1 (Ed. p. 29): atha piṇḍavicāraḥ kathyate piṇḍe navacakrāṇi | cf. SSP 2.1 (Ed. p. 29): ādhāre brahmacakraṃ tridhāvartaṃ bhagamaṇḍalākāram | tatra mūlakandaḥ | tatra śaktiṃ pāvakākārāṃ dhyāyet | tatraiva kāmarūpapīṭhaṃ sarvakāmaphalapradaṃ bhavati | cf. SSP 2.2 (Ed. p. 29): dvitīyaṃ svādhiṣṭhānacakram | tanmadhye paścimābhimukhaṃ liṅgaṃ pravālāṅkurasadṛśaṃ dhyāyet | tatraivoḍyānapīṭhaṃ jagadākarṣaṇaṃ bhavati | 3 cf. SSP 2.3 (Ed. pp. 29-30): tṛtīyaṃ nābhicakraṃ pañcāvartaṃ sarpavat kuṇḍalākāram | tanmadhye kuṇḍalinīṃ śaktiṃ bālārkakoṭisannibhāṃ dhyāyet | sā madhyā śaktiḥ sarvasiddhidā bhavati | cf. SSP 2.4 (Ed. p. 30): caturthaṃ hṛdayacakram aṣṭadalakamalam adhomukhaṃ | tanmadhye karṇikāyāṃ liṅgākārāṃ jyotīrūpām dhyāyet | saiva haṃsakalā sarvendriyavaśyā bhavati | cf. SSP 2.5 (Ed. p. 30): pañcamaṃ kaṇṭhacakraṃ caturaṅgulam | tatra vāma iḍā candranāḍī | dakṣiṇe piṅgalā sūryanāḍī | tanmadhye suṣumnāṃ dhyāyet | saiva anāhatakalā anāhatasiddhidā bhavati | cf. SSP 2.6 (Ed. p. 31): ṣaṣṭhaṃ tālucakram | tatrāmṛtadhārāpravāhaḥ | ghaṇṭikāliṅgaṃ mūlarandhraṃ rājadantaṃ śaṅkhinīvivaraṃ daśamadvāram | tatra śūnyaṃ dhyāyet | cittalayo bhavati | 4 cf. SSP 2.7 (Ed. p. 31): saptamaṃ bhrūcakraṃ madhyamāṅguṣṭhamatram | tatra jñānanetraṃ dīpaśikhākāraṃ dhyāyet | tatra vāksiddhir bhavati | cf. SSP 2.8 (Ed. p. 31): aṣṭamaṃ brahmarandhraṃ nirvāṇacakraṃ sūcikāgrabhedyam | tatra dhūmaśikhākāraṃ dhyāyet | tatra jālandharapīṭhaṃ mokṣapradaṃ bhavati | cf. SSP 2.9 (Ed. p. 32): navamam ākāśacakraṃ soḍaśadalakamalam ūrdhvamukham | tanmadhye karṇikāyāṃ trikūṭākārāṃ tadūrdhvaśaktiṃ tāṃ paramaśunyāṃ dhyāyet | tatraiva pūrṇagiripīṭhaṃ sarveṣṭasiddhipradaṃ bhavati | iti navacakravicāraḥ ‖

---

2 **anukramaḥ** cett.] anukrama N_1 anukramā DN_2 **kathyate** cett.] kathyaṃte DN_1N_2 **ādhāre** cett.] ādhāro BL **brahmacakram** BEL] brahmacakraṃ cett. **ādhāropari** β] *om.* α **liṅgamūle** β] liṅge α **svādhiṣṭhānacakram** $EDPN_1N_2$] svādhiṣṭhānacakraṃ cett. 3 **maṇipūrakacakram** $ELPN_1N_2$] maṇipūrakacakraṃ cett. **'nāhata°** P] anāhata° $BELU_2$ viśuddha° cett. **cakram** BEL] cakraṃ cett. **viśuddhicakram** β] anāhatacakraṃ α **ṣaṣṭhaṃ** cett.] ṣaṣṭha° L 4 **tālucakram** EN_1N_2] tālucakraṃ DPU_1 tālucakre BL tālucakra U_2 **°ājñā** cett.] agneja P āgneya L ājñāya B **cakraṃ** $DEN_1N_2U_1U_2$] cakram BDPL **°randhra°** cett.] *om.* BELP **kalā°** U_2] kāla° $BDELPN_1N_2$ brahma° U_1 **cakram** E] cakraṃ cett. **navamam** cett.] navama N_2 navamaṃ rattu U_1 **cakram** $DEN_1N_2U_1U_2$] cakraṃ BLP 5 **tat°** $BDLN_1U_1U_2$] etat E tataḥ P tata N_2 **°parama°** N_1] °paraṃ βD para° N_2U_1 **°śūnyam** BEL] °śūnyaṃ $PN_1N_2U_1U_2$ tatparamaśūnyaṃ D

[XXIX. **Sequence of cakras**]

Now, the sequence of the *cakra*s is taught.[153] At the base,[154] 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 opening of Brahman[155] is the Kalācakra.[156] The ninth is the Ākāśacakra[157]. It is supreme emptiness.

---

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

[154]In the previous section on *cakra*s Rāmacandra situates the first *cakra*, which he there calls *mūlacakra*, at the beginning (*ādau*) [of supposedly the central channel], which should be at the anus if we assume an ascending order, cf. p.11.

[155]The *brahmarandhrasthāne* ('at the place of the aperture of Brahman') is the fontanelle, through which the vital principle of the yogi exists at death, cf. Mallinson and Singleton, 2017:438.

[156]The term *kālacakra* ('*cakra* of time') for the eighth *cakra* is not just unprecedented in other texts that teach a ninefold *cakra* system, but the term is obviously not present in any known *cakra* system that refer to the yogic body. A comparison of the term with the current standard collection of electronic texts in yogic and tantric studies, as well as with collections such as Muktabodha and GRETIL, yielded no hits. In other words, this appears to be an original and previously unknown term for a yogic *cakra*. All other texts that I am aware of designate the eighth *cakra* in a ninefold *cakra* system with different terms: *Śārngadharapaddhati* 4359/256.13, *Śivayogapradīpikā* 3.15 and *Siddhasiddhāntapaddhati* 2.8 call it *nirvāṇacakram* ('*cakra* of absolute extinction"); *Yogasvarodaya* as quoted in *Prāṇatoṣinī* (Ed. p. 833) just calls it *aṣṭamaṃ cakraṃ* ('the eighth *cakra*') and *siddhapuṃsaḥ sthalaṃ* ('place of the accomplished human'); Rāmacandra himself in the previous chapter on *cakra*s in section XI picks this up and calls it *aṣṭamacakraṃ* ('eighth *cakra*') and *siddhapuruṣasya sthānaṃ* ('place of the accomplished person'); *Saubhāgyalakṣmyupaniṣat* also calls it *nirvāṇacakram*, but provides us with yet another unique designation - *parabrahmacakram* ('*cakra* of the supreme Brahman').

[157]The 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 लक्ष्यकारणाद्दृष्टिः स्थिरा भवति। द्वितीयो मूलाधारः। पादाङ्गुष्ठस्य मूलेऽपरपादस्य पार्ष्णिः स्थाप्यते। अग्निः प्रबलो भवति। एका पार्ष्णि–मूलाधारे स्थाप्यते। तस्य पादस्याङ्गुष्ठमूलेऽपरस्य पादस्य पार्ष्णिः स्थाप्यते। अग्निर्प्रदीप्यते। तृतीयं गुदाधारस्थानम्। तन्मध्ये संकोचविकासाकुञ्चनकारणात्पवनः स्थिरो भवति।

Sources: 2 cf. YSv (PT p. 832) = YK 2.15: ṣoḍaśādhārabhedan tu śṛṇu devi viśeṣataḥ | cf. SSP 2.10 (Ed. p. 29): atha ṣoḍaśādhārāḥ kathyante | cf. YSv (PT p. 839): aṅguṣṭhapādayos tejaḥ salakṣasthiradṛṣṭimān | pādāṅguṣṭhe ya ādhāraḥ prathamo (*prathamaṃ* YK 2.16) yogatattvataḥ | cf. SSP 2.10 (Ed. p. 32): tatra prathamaḥ pādāṅguṣṭhādhāraḥ | tatrāgratas tejomayaṃ dhyāyet | dṛṣṭiḥ sthirā bhavati | 2–4 cf. YSv (PT p. 839): dvitīyaṃ pādamūlan tu pādamūlaparaṃ (*pādamūlaṃ paraṃ* YK 2.16) sa vai | pādasya pārṣṇī (*pārṣṇi* YK 2.17a) saṃsthāpya balavān prabhaven muniḥ | pādamūle 'thavā pādāṅguṣṭhamūlaṃ (*pṛṣṭhe pādāṅguṣṭhe* YK 2.17) vidhārayet ‖ 2–4 cf. SSP 2.11 (Ed. p. 33): dvitīyo mūlādhāras taṃ vāmapādapārṣṇinā niṣpīḍya sthātavyam | tatrāgnidīpanaṃ bhavati | 5 cf. YSv (PT p. 839): tṛtīyan tu gudādhāro (*gudādhāre* YK 2.18) gudasaṅkocanakriyā | vikāśākuñcanaṃ tasya sthiravāyau ca mṛtyujit | cf. SSP 2.12 (Ed. p. 33): tṛtīyo gudādhāra taṃ vikāsasaṃkocanena nirākuñcayet | apānavāyuḥ sthiro bhavati |

Testimonia: 2 cf. *Haṭhasaṃketacandrikā* (GOML R3239 fol. 201 l. 20): ity ādhārāḥ ṣodaśa athoktānāṃ ṣoḍaśādhārāṇāṃ kartavyanām āha ≈*Haṭhasaṃketacandrikā* (GOML R3239 fol. 202 ll. 1-2): tatra mūladhāraḥ pādayor aṃguṣṭhe tejaso lakṣyakaraṇād dṛṣṭiḥ sthirā bhavati ‖ ity ādhāracakraṃ ‖ 2–4 ≈*Haṭhasaṃketacandrikā* (GOML R3239 fol. 202 ll. 3-8): atha dvitīyādhāraḥ ‖2‖ tatra vāmapādāṅguṣṭasya mūlam aparapādasya pārṣṇis tasmin kathyate | tadāgneḥ pradīpana bhavati | ekaḥ pārṣṇi mūlādhāre dṛḍhaṃ sthāypyate tasya pādasya mūlam aṃguṣṭamūlam aparasya pādasya pārṣṇinā saṃpīḍya ciraṃ sthiraṃ sthīyate tadānīm agnidīpyate ‖ iti dvitīyadhāraḥ ‖ 2–5 ≈*Haṭhasaṃketacandrikā* (GOML R3239 fol. 202 ll. 9-13): ‖ atha tṛtīyādhāraḥ ‖ tṛtīyaṃ pādādhārasthānaṃ tanmadhye dṛḍhaṃ muhuś ciraṃ saṅkocasaṅkocavikāsana rūpākuñcanakaraṇāṭ vāmapādād apārṣṇimūlena gudasya nipīḍana vāyuḥ sthiro bhavati | vāmaraṃ karoti sādhakam iti ‖ iti tṛtīyādhāraḥ ‖

---

2 **idānīm** cett.] idānī N_2 **bhedāḥ** cett.] bhedā BL **kathyante** cett.] kathyanta E kathyate DN_1 **aṅguṣṭhe** cett.] aṃguṣṭhai B **tejaso** cett.] tejasaṃ BL **lakṣya°** cett.] lakṣa° N_2 lakṣaṃ kartavyaṃ BL **°kāraṇād** cett.] °karaṇāt P **dṛṣṭiḥ** cett.] dṛṣṭi° $N_1N_2U_1U_2$ **bhavati** cett.] bhavatī L 3 **mūlādhāraḥ** cett.] mūlādharaḥ U_1 mūlādhare U_2 **'para°** cett.] apara° α aparasya BL **pādasya** cett.] pāda° BL **pārṣṇiḥ** cett.] °pārṣṇīḥ L dhāraḥ pādāṃduṣṭhasya mūleḥ parapādasya pārṣṇiḥ P **sthāpyate** cett.] syāpyate BL sthāyyaṃte U_2 **agniḥ** N_1] agniṃ U_1 agni° D tadāgniḥ BELP *om.* N_2U_2 **prabalo** cett.] *om.* N_2U_2 **bhavati** cett.] bhavatī BL *om.* N_2U_2 **ekā** cett.] ekaḥ E ekāṃ U_1 *om.* N_2U_2 3–4 **pārṣṇiḥ** U_1] pārṣṇiḥ DN_1 pārṣṇir ādau BELP *om.* N_2U_2 4 **mūlādhāre** cett.] mūlādhāra BU_1 mūlādhārā L mūlādhārai D *om.* N_2U_2 **sthāpyate** cett.] *om.* N_2U_2 **tasya** cett.] *om.* U_2 **pādasyāṅguṣṭhamūle** cett.] pādasya aṃguṣṭhamūlaṃ N_1U_1 *om.* U_2 **'parasya** EP] aparasya cett. *om.* U_2 **pādasya** cett.] *om.* U_1U_2 **pārṣṇiḥ** cett.] pārṇi N_2 pārṣṇo U_1 *om.* U_2 **sthāpyate** $BELPU_1$] sthāpyaṃ DN_1N_2 *om.* U_2 **agnir** DN_1] agni N_2U_1 tadagniḥ E tadagnīḥ BPU_2 tadāgniḥ L **pradīpyate** E] pradipyate $BLPU_2$ dīpyate DU_1 dāpyate N_1 dīpate N_2 5 **tṛtīyaṃ** cett.] tṛtīya U_2 **°sthānam** cett.] °sthāne B **°vikāsā°** E] °vikāśā° $BDPN_1N_2$ °vikāśa L °vikāśā U_1 **°kuñcana** cett.] ākuṃcana L akuṃcana U_1 kuṃcanaṃ DN_2 **pavanaḥ** cett.] pavana° $DU_1U_2N_2$ **bhavati** cett.] bhavatī B

[XXX. **Divisions of the wheels of support**]

Now, the divisions of the group[158] of supports[159] are taught.

As a result of focusing on a light at the big toe(s) of both feet, the gaze becomes steady.[160]

The root support is the second [one]. The heel of the rear foot is caused to be placed at the base of the big toe of the foot.[161] 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.[162][163]

The third is the place of the anus support.[164] As a result of expansion, contraction and compression, the vital wind becomes stable on it.

---

[158] I propose to understand *cakra* here in the sense of "troup, crowd, totality", cf. BOETHLING, vol. 2, 1958:209.

[159] The practice of sixteen *ādhāra*s goes back to the Yoga traditions of Śaivism and is mentioned in texts such as *Tantrāloka*, *Manthānabhairavatantram Kumārikākhaṇḍaḥ* and *Netratantra with Netroddyota*. The techniques were passed on, copied and recycled across the centuries among the Yoga traditions of Haṭha- and Rājayoga. Besides Rāmacandra's text, the other texts which present full lists of the sixteen *ādhāra*s are *Netroddyota*-commentary of Kṣemarāja on *Netratantra* 7.5; *Śāradātilakatantra* 25.24-25; *Śivayogapradīpikā* 3.17-33; *Siddhasiddhāntapaddhati* 2.10-25; *Yogatarangiṇī* 1.13 (Ed. p. 72-73) quotation with reference "*nityanāthapaddhatau*" (maybe another recension of the *Siddhasiddhāntapaddhati*, see 2023:149); *Haṭhatattvakaumudī* 24.10-23 and 40.19; and *Haṭhapradīpikājyotsnā* on *Haṭhapradīpikā*, as well *Prāṇatoṣinī* (Ed. p. 839-841) quotation with reference "*yogasvarodaye*" and *Yogakarṇikā* quotation with reference "*yogasvarodaye*" 14-36. *Haṭhasaṃketacandrikā* (cf. i.e. GOML R3239 fol. 201 l. 20 - fol. 204 ll. 5-6) directly quotes the *Yogatattvabindu* without reference. Comparing the various lists of *ādhāra*s reveals great variability. Rāmacandra's system draws from the *Yogasvarodaya* and the *Siddhasiddhāntapaddhati*. When there are differences in the descriptions of the respective *ādhāra*s among the texts I note them in the annotations without providing a reference again; for the Sanskrit, see the above-provided references.

[160] In all previously mentioned systems, the big toe is the first *ādhāra*. In most texts, the practitioner is instructed to fixate the mind onto the big toe - either one shall visualize a light there (as in *Śivayogapradīpikā*) or the light is already present. *Śāradātilakatantra*, however, instructs to fix *prāṇa* in each *ādhāra* listed. Here, the practice of the *adhāra*s is subsumed under the *dhāraṇā*-limb of an eight-fold (*aṣṭāṅga*) Yoga system.

[161] The base of the big toe of the foot (*pādasyāṅguṣṭhamūla*) is probably the big toe joint of the foot or *articulatio metatarsophalangealis hallucis*.

[162] Rāmacandra combines the techniques presented in YSv and SSP for this *ādhāra*, resulting in a *siddhāsana*-like bodily position.

[163] *Netroddyota*, *Śāradātilakatantra* and *Haṭhapradīpikājyotsnā* give the ankle (*gulpha*) as the second *adhāra*.

[164] *Netroddyota*, *Śāradātilakatantra* and *Haṭhapradīpikājyotsnā* provide the knee (*jānu*) as the third *adhāra*.

अनु च पुरुषस्य मरणं न भवति। चतुर्थं लिङ्गाधारम्। तन्मध्ये लिङ्गसंकोचनाभ्यासात्प श्चिमदण्डमध्ये वज्रनाडी भवति। तन्मध्ये पुनराभ्यासकरणान्मनःपवनयोः संचारो भवति। तयोः संचारान्मध्ये ग्रन्थित्रयं त्रुट्यति। तत्त्रोटनात्पवनो ब्रह्मकमलमध्ये पूर्णो भूत्वा तिष्ठति। ततो वीर्यस्तम्भो भवति। पुरुषः सदैव युवैव भवति। पञ्चमं उड्डीयाणं स्वाधिष्ठानम्। तत्र बन्धनान्मलमूत्रयोर्नाशो भवति।

Sources: 1–4 cf. Ysv (PT pp. 839-840): liṅgādhāraṃ caturthan tu liṅgasaṅkocanan tu ca | liṅgasaṅkocanābhyāsāt paścimādaṇḍamadhyagaḥ | vajranāḍīti (*vajrānāḍī tu* YK 2.20) tanmadhye punar abhyasyaṃs (*abhyasanan* YK 2.20) tathā | sañcāro vāyumanasor atisañcāra iti (*ratiṃ sañcarati* YK 2.20) tridhā | granthitrayavibhedas (°*bhedan* YK 2.21) tu tadbhedo brahmamārgataḥ | brahmapadmo (°*padme* YK 2.21) vāyupūrṇo (°*pūrṇe* YK 2.21) bhūtvā tiṣṭhati yogirāṭ | vīryastambho bhavet tena sādhayet tu sadā yuvā | mūlādhāre brahmapadme ṣaṭpadme ca tathā tathā | 1–4 cf. SSP 2.13 (Ed. pp. 33-34): caturtho meḍhrādhāraḥ | liṅgasaṃkocanena brahmagranthitrayaṃ bhitvā bhramaraguhāyāṃ viśramya tata ūrdhvamukhe bindustambhanaṃ bhavati| eṣā vajrolī prasiddhā 4–5 cf. YSv (PT p. 840): pañcamaṃ jaṭharādhāraṃ tadā bandhayati kramāt | mṛtyunā bhaṅgasiddho 'yaṃ (*mṛtyunā māṅga*° YK 2.23) mṛtyor (*mṛtyur* YK 2.23) eva kṣayaṅkaraḥ | anena paścimād ūrddhaṃ (*ūrdhvaṃ* YK 2.24) vāyuḥ kuryād viśāladhīḥ | bandho 'yaṃ buddhimanasoḥ pañcamādhārakālajit | 4–5 cf. SSP 2.14 (Ed. p. 34): pañcame oḍīyāṇādhārayor bandhanān malamūtrasaṃkocanaṃ bhavati | *uḍyānā° etc. in various mss.

Testimonia: 1–4 ≈*Haṭhasaṃketacandrikā* (GOML R3239 fol. 202 ll. 14-19): atha caturthaṃ liṅgādhāraḥ ‖ tanmadhye liṅgasaṅkocanābhysāt mūlabandhena gudāyā muhuḥ saṃkocane kṛte liṅgasaṅkocanaṃ svayam eva bhavati | tayoḥ sañcāram madhye granthitrayaṃ tṛṭyati tata trāṭanāt pavano brahmakamalamadhe pūrṇo bhūtvā tiṣṭhati tadā vīryastaṃbho bhavati | puruṣaḥ sadaiva yuvā tiṣṭhati | iti caturthādhāraḥ | 4–5 ≈*Haṭhasaṃketacandrikā* (GOML R3239 fol. 202 ll. 20 - 203: athāmamuprāṇaṃ tatra bandhanān malamūtranāśo bhavati |

1 **anu ca** DPU$_1$U$_2$] anyac ca E anūca N$_1$N$_2$ anucara° B anucakra° L **na** cett.] *om.* BPL **caturthaṃ** cett.] caturtha° BDL **saṃkocanā°** cett.] sakoṇā° N$_2$ 1–2 **paścima°** cett.] paścīma° BP paścama° L 2 **vajra°** cett.] vajñā° BPL prajñā° E **bhavati** cett.] bhavatī BL **°karaṇān** EPU$_2$] karaṇāt cett. **manaḥ°** cett.] punaḥ° BL **pavanayoḥ** cett.] pavanayo BL **saṃcāro** cett.] saṃcoro D **bhavati** cett.] bhavatī BL 3 **tayoḥ** cett.] tayo B **saṃcārān** cett.] saṃcārāt DU$_1$ **truṭyati** cett.] truṭyatī B truṭayatī L trudyati U$_1$ ti N$_2$ **°tattroṭanāt** N$_1$U$_2$] tatroṭanāt BELU$_1$ tata troṭanāt DN$_2$ **pavano** BEL] pavanaḥ cett. **°kamala°** cett.] °ka° BL **pūrṇo** cett.] pūrṇā BL 4 **puruṣaḥ** cett.] puruṣa N$_2$ **sadaiva** cett.] saṃdaivaṃ P **yuvaiva** DL] yuvā E yuve P yuvai B yuve va N$_1$ yurvaiva N$_2$ yuvaivaṃ U$_1$ yuvaivaṃ U$_2$ **bhavati** cett.] bhavatī B prabhavati P **pañcamaṃ** cett.] paṃcama B paṃcam N$_2$ **uḍḍīyāṇaṃ svādhiṣṭhānam** PU$_2$] uḍḍiyānāṃ svādhiṣṭhānaṃ BL udyānaṃ DN$_1$ odyānaṃ N$_2$ uddyānaṃ U$_1$ uḍḍīyāṇāṃ svādhiṣṭhānaṃ P udgīryāṇāṃ svādhiṣṭhānaṃ E 5 **bandhanā** E] badhadānān U$_2$ baṃdhanāt N$_1$N$_2$ vaṃdhanāt D baṃdhadānāt U$_1$ baṃdhadānān P baṃdha dīyate BL **malamūtrayor** cett.] mūlamūcayor L **bhavati** cett.] bhavatī B

And afterwards, 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)[165] becomes active in the posterior staff (i.e., spine).[166] From the repeated practice, both breath and mind move into that. Caused by the transition of both [breath and mind] the trinity of knots[167] within [the central channel] are pierced. Because of the piercing of those, the breath becomes full in Brahmā's lotus and remains there.[168]. As a result of that, the stopping of semen arises.[169] The person becomes youthful forever.[170]

The fifth is Uḍḍīyāṇa,[171] that is, Svādhiṣṭhāna. As a result of performing a lock at that place, faeces and urine disappear.[172]

---

[165] The adamantine channel (*vajranāḍī*) is another synonym for the central channel. Rāmacandra adapted the term from the *Yogasvarodaya*. *Yogataraṅgiṇī* in the commentary on 1.13 uses the term *vajragarbha* ("adamantine womb").

[166] The staff of the back (*paścimadaṇḍa*) is the spine. Cf. *Śārngadharapaddhati* 4365.

[167] The trinity of knots are: 1. the knot of Brahmā/Brahman (*brahmagranthi*) is situated in the lower regions of the body (cf. *Gorakṣayogaśāstra* 23-24); 2. the knot of Viṣṇu (*viṣṇugranthi*) at the level of the heart (cf. *Gorakṣayogaśāstra* 25 and *Gorakṣaśataka* 80); and 3. the knot of Rudra (*rudragranthi*) at the level of the head or between the eyebrows (cf. *Gorakṣayogaśāstra* 25 and *Gorakṣaśataka* 81). Depending on text and tradition, it is either the breath (cf. *Amṛtasiddhi* 13.9-11) or the *kuṇḍalinī* (cf. *Yogabīja* 96-97 and *Gorakṣaśataka* 74-86) that enters the central channel and pierces the knots. *Gorakṣaśataka* 48 states that the entrance to the central channel is blocked by phlegm and that the three knots have arisen from the three *guṇa*s. They obstruct the central passage.

[168] Brahmā's lotus refers to the eighth *cakra* in Rāmacandra's system, cf. chapter VIII, p. 29. The same location is expressed in the *Siddhasiddhāntapaddhati* 2.13 and *Yogataraṅgiṇī* commentary on 1.13 with the term *brahmaraguhā* ("buzzing hive") situated on top of the head (*Jogpradīpyakā* 932; also cf. *Śārngadharapaddhati* 4366 and *Gorakhbhāṇī* 28.2 and 30.4).

[169] Breath, mind and semen are interconnected. If one of them stops its movement, all stop their movement. Cf. *Amṛtasiddhi* 7.19-20 and 23.

[170] Most of the consulted texts situate the fourth *adhāra* at the penis (*meḍhra*). *Śāradātilakatantra* and *Haṭhapradīpikājyotsnā* place the fourth support at the thighs (*ūru*). *Śivayogapradīpikā* 3.20 and *Siddhasiddhāntapaddhati* 2.13 additionally associates the practice with the arrest of semen (*bindustambha*). However, *Siddhasiddhāntapaddhati* calls this *vajrolī*.

[171] For a discussion of the term *uḍḍīyāṇa*, see p.13 fn. 23.

[172] *Śivayogapradīpikā*, *Siddhasiddhāntapaddhati* and *Yogataraṅgiṇī* share the concept of binding at Uḍḍīyāna. *Haṭhatattvakaumudī* instructs to do a pressing (*moṭana*) at the waist (*kaṭau*). *Netroddyota*, along with *Śāradātilakatantra* and *Haṭhapradīpikājyotsnā* situate the fifth *adhāra* at the anus (*pāyu* or *sīvanī*). The *Yogasvarodaya* situates the fifth *adhāra* at the belly (*jaṭharādhāra*).

षष्ठो नाभ्याधारः। तत्र प्रणवाभ्यासादनाहतो नादः स्वयमुत्पद्यते। सप्तमो हृदयरूपाधारः। तस्मिन्स्थाने प्राणवायोर्निरोधात्षडपि कमलान्यूर्ध्वमुखानि विकसन्ति। अष्टमः कण्ठाधारः। तत्र जालन्धरो बन्धो दीयते। तस्मिन्सतीडायां पिङ्गलायां पवनः स्थिरो भवति। नवमो घण्टिकाधारः। तत्र जिह्वाग्रं लग्नं भवति। ततोऽमृतकलाया अमृतं स्रवति। तदमृतपानाच्छरीरमध्ये रोगसंचारो न भवति।

Sources: 1 cf. YSv (PT p. 840): nābhyādhāro bhavet ṣaṣṭhas (*ṣaṣṭhaṃ* YK 2.25) tatra prāṇaṃ samabhyaset | svayam utpadyate nādo nādato muktidantataḥ (*muktidaṇḍataḥ* YK 1.25) | cf. SSP 2.15 (Ed. p. 34): ṣaṣṭhe nābhyādhāra oṃkāram ekacittenoccārayet | nādalayo bhavati | 1–2 cf. SSP 2.16 (Ed. p. 34): saptame hṛdayādhāre prāṇaṃ nirodhayet | kamalavikāso bhavati | 1–2 cf. YSv (PT p. 840): saptamo hṛdayādhāras tasmin vāyunibandhanāt | ūrddhaktrāṇi (*ūrdhvavaktrāṇi* YK 2.26) padmāni vikasanti mahān bhavet | 2–3 cf. YSv (PT p. 840) = YK 2.27: kaṇṭhādhāro 'ṣṭamas tatra kaṇṭhasaṅkocalakṣaṇaḥ | jālandharākhyo bandhaḥ syāt tasmin sati marud dṛḍhaḥ | 2–3 cf. SSP 2.17 (Ed. p. 34): aṣṭame kaṇṭhādhāre kaṇṭhamūlaṃ cibukena nirodhayet | iḍāpiṅgalayor vāyuḥ sthiro bhavati | 3–5 cf. YSv (PT p. 840): navamo ghaṇṭikādhāras tatra jihvāgramagrataḥ (*jihvāgrataḥ kṛte* YK 2.28) | sampivatyamṛtaṃ tasmād yogajinmṛtyujitparaḥ | 3–5 cf. SSP 2.18 (Ed. p. 35): navame ghaṇṭikādhāre jihvāgraṃ dhārayet | amṛtakalā sravati |

Testimonia: 1 ≈*Haṭhasaṃketacandrikā* (GOML R3239 fol. 203 ll. 1-3): atha ṣaṣṭho nābhyādhāraḥ | tatra praṇavābhyāse harau samāhitamanaḥ puruṣasya nā harau nādomanaḥ sthairyaṃ svayam utpadyate | 1–2 ≈*Haṭhasaṃketacandrikā* (GOML R3239 fol. 203 ll. 4-5): atha saptamaṃ hṛdayarūpa ādhāraḥ || tasmin brāhmaṇavāyor nirodhāc chakaramalāni svayam ūrdhamukhaṃ vilasanti | 2–3 ≈*Haṭhasaṃketacandrikā* (GOML R3239 fol. 203 ll. 6-9): athāṣṭamaḥ kaṃṭhādhāraḥ | tatra jālandharabandho dīyate tasmin satīḍāpiṅgalāyāṃ pavanaḥ sthiro bhavati | 3–5 ≈*Haṭhasaṃketacandrikā* (GOML R3239 fol. 203 ll. 9-13): atha navamaṃ ghaṇṭikādhāraḥ | tatra jihvāyā agraṃ dattaṃ cet tatav uparītaḥ amṛtaṃ yat sravati taj jihvāgreṇa yogī pibati | tad āmṛtapānāc charīramadhye rogāṇāṃ saṅcāro na bhavati |

1 **nābhyādhāraḥ** cett.] nābhyādhāras U_1 nābhyādhāre U_2 **tatra** cett.] *om.* E **praṇavābhyāsād** β] praṇavābhyāsāt DN_1N_2 praṇavābhyāṃsad U_1 **anāhato** cett.] anohato U_2 *om.* E **nādaḥ** cett.] nāraḥ P *om.* E **svaya** cett.] svayaṃ N_2 *om.* E **utpadyate** cett.] ūtpadyate N_1 *om.* E **saptamo** cett.] *om.* BE **hṛdaya** cett.] hṛdayā° U_2 *om.* BE **°rūpādhāraḥ** N_2U_1] °rūpadhāraḥ L rūpa ādhāraḥ DN_1 °dhāraḥ U_2 *om.* BE 2 **prāṇavāyor** cett.] prāṇavāyo B **nirodhāt** β] nirūṃdhanāt α **ṣaḍ api** BE] ṣadapi cett. **ūrdhvamukhāni** cett.] ūrdhvamukhaṃ DN_1N_2 ūrusyordha mukhaṃ bhavati U_1 **aṣṭamaḥ** $DPN_1U_1U_2$] aṣṭamaṃ E aṣṭame BL aṣṭama° N_2 **tatra** cett.] tatraḥ D 3 **jālandharo** cett.] jālaṃdhara° N_2 jalaṃ BL **dīyate** cett.] dīpyate U_1 **satīḍāyāṃ** EP] satīyāṃ BL sati iḍāyāṃ $DN_1U_1U_2$ satiśadāyāṃ N_2 **pavanaḥ** cett.] pavana° D **bhavati** cett.] bhavatī BL **navamo** cett.] navo B **ghaṇṭikā°** cett.] ghaṭikā° P ghaṃṭā° L **°dhāraḥ** cett.] dhāras U_1 4 **jihvāgraṃ** cett.] jihvāyāgraṃ D juhvāyāṃ U_1 **bhavati** cett.] bhavatī B bhavati vā U_1 **tato** cett.] tataḥ N_1U_1 **'mṛtakalāyā** $BEPN_1N_2$] mṛtakalāyāṃ L amṛtakalāyāḥ DU_1 **amṛtaṃ** cett.] amṛta P *om.* L **sravati** cett.] *om.* L **tadamṛtapānāc** DP] tadamṛtapānāt $EN_1N_2U_1$ tadamṛtakalāyāṃ amṛtapānī° B amṛtapānā L tadamṛtapānā U_2 **charīra°** cett.] śarīra° EN_1N_2 **na** cett.] *om.* BL 5 **bhavati** cett.] bhavatī B

The sixth is the support of the navel. From the repeated practice of *praṇava*,[173] the unstruck sound[174] arises by itself.[175]

The seventh is the support of the heart form. The six lotuses [become] upward facing [and] open up from the restraint of the breath in this location.[176]

The throat support is the eighth. There, Jālandhara lock[177] is effected. When [the lock] is engaged, the breath in the Iḍā and Piṅgalā channels becomes stable.[178]

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.[179]

---

[173] The syllable *oṃ*. See Bryant 2009, pp. 105-109 and Harimoto 2014, pp. 151-163 for a more detailed discussion of the term *praṇava* in the context of the *Pātanñjalayogaśāstra*.

[174] Cf. *Haṭhapradīpikā* 4.17 et seqq.

[175] *Siddhasiddhāntapaddhati* instructs recitation of *oṃ* at the navel, *Yogataraṅgiṇī* adds meditation on the form of consciousness (*cidrūpam*) to the same recipe, whereas in *Haṭhatattvakaumudī* the breath should be restrained at the navel, which causes the rising of the sound of *oṃ* into emptiness. In the *Yogasvarodaya*, the restraint of breath in the navel causes the *nāda* to arise on its own. However, *Śivayogapradīpikā* instructs to contemplate Kuṇḍalinī at the navel. *Netroddyota* lists the *kanda* as the sixth support.

[176] Rāmacandra's mention of *ṣaḍapi kamalāny* ("six lotusses") seems inappropriate, since he previously (section XXIX) taught a ninefold *cakra* system. The result of the practice associated with the seventh *ādhāra* in *Siddhasiddhāntapaddhati*, *Yogasvarodaya* and *Yogataraṅgiṇī* is confined to the blossoming of the heart lotus alone. In the *Haṭhatattvakaumudī*, it is not the heart itself, but consciousness blossoming in the heart. In *Śivayogapradīpikā*, the heart centre consists of a downward-facing eight-petaled lotus and is declared to be the bestower of one's desires. Here, one should bring the mind into the pericarp (*karṇikā*) in the form of a *liṅga* of light. *Netroddyota* lists the term *nāḍi* as the seventh *adhāra*. It is described as the middle path between navel and heart and considered the abode of all desires (*nābhihṛnmadhyamārge tu sarvakāmābhidho mataḥ* |), whereas *Śāradātilakatantra* and *Haṭhapradīpikājyotsnā* list the navel as the seventh *adhāra*.

[177] The passage demonstrates how Rāmacandra is jumping between his two sources. In chapter XI, he situated Jālaṅdhara at the *brahmarandhra*. A discussion of the term can be found at p. 30.

[178] *Netroddyota* places the support at the belly (*jaṭhara*). *Śāradātilakatantra* and *Haṭhapradīpikājyotsnā* place the eight support in the heart. All other texts present the same concept.

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

दशमस्ताल्वाधारः। तन्मध्ये चालनं दोहनं च कृत्वा लम्बिकाप्रवेशे सति तालुनि मग्ना जिह्वा तिष्ठति। एकादशो जिह्वातले जिह्वाधारः। तस्मिन्जिह्वाग्रेण मन्थनं क्रियते। तस्मिन्कृतेऽतिमधुरं पानीयं स्रवति। तथा च कवित्वगीतछन्दोनाटकादिविषयज्ञानमुत्पद्यते। तदुपरि द्वादशो दन्तयोर्मध्ये दन्ताधारः। तस्मिन्स्थाने जिह्वाया अग्रं घटीमात्रमर्धगटीमात्रं बलात्कारेण स्थाप्यते। तस्मिन्सति साधकस्य समग्रा रोगा नश्यन्ति।

Sources: 1–2 cf. YSv (PT p. 840): daśamas tālukādhāras tatra jihvāgrataḥ kṛte (hemistich omitted in YK) | calane dohane caiva jihvā jaḍati lambitā (*jāyeta lambitam* YK 2.28cd) | nāsikāprāptajihveyaṃ tālulagnā bhavet tataḥ | 1–2 cf. SSP 2.19 (Ed. p. 35): daśame tālvādhāre tālvantar garbhe lambikāṃ cālanadohanābhyāṃ dīrghīkṛtvā viparītena praveśayet | kāṣṭhībhavati | 2–3 cf. YSv (PT p. 840): ekādaśī (*ekādaśo* YK 2.29) bhavej jihvā talajādhāra īśvari | jihvāgramathane tasmin pānīyaṃ madhuraṃ bhavet | tatpīteṣu kavir gītijyotiś (*gītir* YK 2.29) chandovidāṃ (*chandovidur* YK 2.30) varaḥ | 2–3 cf. SSP 2.20 (Ed. p. 35): ekādaśe atha jihvādhāre tatra jihvāgraṃ dhārayet | sarvaroganāśo bhavati | 3–5 cf. YSv (PT p. 840): dantādhāro (*dvandvādhāro* YK 2.31a) dvādaśeti sarvarogakṣayaṅkaraḥ (*sarvarogaḥ* YK 2.31b) | dhārayed dantayor madhye jihvāgrañ ca balād api | dhṛtvārddhaghaṭikāmātraṃ sarvarogan (*sarvarogāṃs* YK 2.32b) tu nāśayet | cf. SSP 2.21 (Ed. p. 36): dvādaśe bhrūmadhyādhāre tatra candramaṇḍalaṃ dhyāyet śītalatāṃ yāti |

Testimonia: 1–2 ≈*Haṭhasaṃketacandrikā* (GOML R3239 fol. 203 ll. 14-15): atha daśamaṃ tālvādhāraḥ | spaṣṭaṃ || 2–3 ≈*Haṭhasaṃketacandrikā* (GOML R3239 fol. 203 ll. 15-17): ekādaśo jihvā tato jihvādhāraḥ sravati || tasmin jihvāgreṇa mathanaṃ kriyate tasmin kṛte atimadhuraṃ pānīyaṃ sudhāvat | kavitva gītacchaṃdanāṭakādi jñānaṃ svayam utpadyate | 2–5 ≈*Haṭhasaṃketacandrikā* (GOML R3239 fol. 203 ll. 18-20): atha tadupari dvādaśodantayor madhye dantādhāraḥ tasmin sthāne jihvāyā agraṃ ghaṭīmātram ardhaghaṭīmātraṃ balāt sthāpyate || tasmin sati samasta roganāśo bhavati ||

1 **daśamas** cett.] daśamaṃs B daśamaṃ E daśama N_1N_2 **tanmadhye** cett.] staṃnmadhye U_1 **cālanaṃ** cett.] cānanaṃ D vānaṃ E **dohanaṃ** cett.] dollahanaṃ E dohanaṃ chedanaṃ U_2 **kṛtvā** cett.] kratvā BL sva kṛtvā U_1 **lambikā** cett.] cālaṃ vikā U_1 **sati** cett.] śe sati P grati DN_1N_2 **tāluni magnā** cett.] tālūni lagnā N_2 tāluni lagnā U_1 tālumagnā BPL **jihvā** cett.] juhvā U_1 *om.* N_2 1–2 **tiṣṭhati** cett.] *om.* N_2 2 **ekādaśo** cett.] *om.* N_2 **jihvātale** cett.] *om.* EN_1N_2 **jihvādhāraḥ** cett.] *om.* N_2 **tasmin** cett.] tasmin na U_1 *om.* N_2 **manthanaṃ** cett.] mathanaṃ DLP **kriyate** cett.] kṛtvā BL **'timadhuraṃ** cett.] atimadhuraṃ N_1N_2 satimadhuraṃ BDL 3 **sravati** cett.] sravatī B **tathā** cett.] tadā E kamin nāsikā phatkāravat || tathā N_2 **ca** cett.] *om.* BL **kavitva°** cett.] kvacitva° BL kvacitta° D kavitvaṃ U_2 **°gīta°** $N_1N_2U_1$] *om.* cett. **°chando°** β] °chaṃdavacchaṃda° U_1 °chaṃda° cett. **°nāṭakādi°** cett.] °nāḍī° U_1 **°viṣaya°** βD] °viṣaye N_1N_2 viṣayaṃ U_1 **jñānam** cett.] jñānānam U_1 **utpadyate** cett.] utpadyaṃte B **dvādaśo dantayor** $BLPU_1$] dvādaśadantayo madhye E dvādaśor daṃtayo madhye U_2 dvādaśayor madhye DN_1N_2 4 **jihvāyā** cett.] jihvāyāṃ U_1 **agraṃ** cett.] agnaṃ BL graṃ N_2 **ghaṭīmātram** cett.] ghaṭīmātraṃ DN_1N_2 **ardhagaṭīmātraṃ** em.] arddhaghaṭimātraṃ DN_1N_2 ārdhaghaṭikāmātraṃ U_1 ārghaghaṭimātraṃ PU_2 ārghaghaṭimātraṃ B ārddhaghaṭimātraṃ L *om.* E **balātkāreṇa** EDN_1N_2] bālātkāreṇa PU_1U_2 bālākāreṇa BL **tasmin** cett.] tasmiṃ BL **sati** cett.] *om.* BL 5 **naśyanti** cett.] naśyaṃtī B

The tenth is the support of the palate. After the moving and milking have been done, [and] after abiding at the entrance with the tongue in the middle of it, the tongue resides inserted within the [cavity above the] palate.[180]

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.[181] While doing that, a very sweet liquid oozes out. Moreover, after that, the knowledge of areas like poetry, singing, metric and dance is generated.[182]

Above that is the twelfth, the tooth support within the teeth.[183] At this place, the tip of the tongue is to be positioned with force for the duration of one and a half *ghaṭis*[184]. Abiding therein, the diseases of the practitioner will entirely disappear.[185]

---

[180] The ninth, tenth, eleventh and twelfth support are all associated with the tongue related haṭhayogic *khecarīmudrā* and its forerunners. For a detailed account of this *khecarīmudrā*, see Mallinson (2010). *Netrodyota* places the tenth support at the tortoise channel (*kūrmanāḍī*), whereas *Śāradātilakatantra* and *Haṭhapradīpikājyotsnā* situates it at the throat *kaṇṭha*.

[181] For a discussion of the term *manthana* in the context of *khecarīmudrā* see Mallinson 2010, pp. 207-208 n. 250.

[182] Almost all text teaching the sixteen *adhāra*s 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, *Yogataraṅgiṇī* calls the practice *jihvādhobhāgādhāra*. The *Netrodyota* alone teaches the throat (*kaṇṭha*) as the eleventh *adhāra* but states that "Above the place of the uvula is a stream of nectar resembling nectar itself." (*lambhakasya sthitaś cordhve sudhādhāraḥ sudhātmakaḥ* ||).

[183] SSP 2.21 (Ed. p. 36) teaches the brows as the twelfth *adhāra*. Rāmacandra decided to stick to the YSv. Given the other descriptions, it is apparent that Rāmacandra switched between both sources when compiling the section on the sixteen *ādhāra*s.

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

[185] 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. *Haṭhatattvakaumudī* mixes the two previous ideas. The name of the twelfth *adhāra* here is *dvijādhāra*, and Sundaradeva also calls it *rājadanta*. The yogin presses the tip of the tongue against this point, and hence, he perceives an inner light within six months. *Yogataraṅgiṇī* surprisingly teaches the same technique as Rāmacandra and not the *bhrūmadhyādhāra* of *Siddhasiddhāntapaddhati*. *Netrodyota* names the palate as the twelfth support and lets us know that at the root of it is that which is blissful, which is enveloped by the *somakalā*. *Śāradātilakatantra* and *Haṭhapradīpikājyotsnā* list the nose as the twelth support.

त्रयोदशो नासिकाधारः। तस्मिल्लक्ष्ये कृते सति मनः स्थिरं भवति। चतुर्दशो नासामूले वाय्वाधारः तस्मिन्दृष्टेः स्थैर्यकारणात्षष्ठे मासे स्वीयं तेजः प्रत्यक्षं भवति। तेजसः प्रत्यक्षत्वे पार्थिवं बन्धनं त्रुट्यति। पञ्चदशो भ्रुवोर्मध्याधारः। तस्मिन्दृष्टेः स्थिरीकरणात्कोटिकिरणानि स्फुरन्ति। षोडशो नेत्राधारः। अयमङ्गुल्यग्रेण चाल्यते। तदभ्यासात्पृथ्वीमध्ये यत्किंचित्तेजो वर्तते। तत्सर्वतेजो दृष्टिविषयं भवति। तद्दर्शनात्पुरुषः सर्वज्ञो भवति।

Sources: 1 cf. YSv (PT p. 832): nāsādhāras tato (*tataḥ* YK 2.32b) jñeyo nāsālakṣas trayodaśaḥ (*trayodaśa* YK 2.32d) | manaḥsthirakaro yas tu (*sthiraṃ karoty eva* YK 2.33a) vāyusthirakaro (*vāyuḥ* YK 2.32b) mahān | cf. SSP 2.22 (Ed. p. 36): trayodaśe nāsādhāre tasyāgraṃ lakṣayet manaḥ sthiraṃ bhavati | 1–3 cf. YSv (PT p. 839) = YK 2.33ab-34cd): nāsāpuṭe sthirā dṛṣṭir ādhāro 'yaṃ caturdaśaḥ | kṛte 'smin svīyatejaḥ syāt pratyakṣaṃ ṣaṭtrimāsataḥ | pārthivaṃ truṭati kṣipraṃ pratyakṣaṃ svīyatejasā | 1–3 cf. SSP 2.23 (Ed. p. 36): caturdaśe nāsāmūle kapāṭādhāre dṛṣṭiṃ dhārayet | ṣaṇmāsāj jyotiḥpuñjaṃ paśyati | 3 cf. YSv (PT p. 839): pañcadaśo bhruvormadhye sthira (*sthirā* YK 2.35) dṛṣṭis tathā dhruvam | asmin dṛṣṭiḥ sthirā koṭiḥ (*koṭi°* YK 2.35) kiraṇāni sphuranti hi | cf. SSP 2.24 (Ed. pp. 36-37): pañcadaśe lalāṭādhāre tatra jyotiḥpuñjaṃ lakṣayet | tejasvī bhavati | 3–5 cf. YSv (PT pp. 840-41): netrādhāraḥ ṣoḍaśo 'yam (*aṅgulyagre na* YK 2.36) aṅgulyagreṇa cālayet | pṛthvīmadhye tu yatkiñcid varttate (*sarvajñaḥ prabhavas tena varddhate* YK 2.36) jaṭharānalaḥ | pratyakṣaṃ tad bhavet sarvaṃ tad ābhyāsān na saṃśayaḥ | 3–5 cf. SSP 2.25 (Ed. p. 37): avaśiṣṭe ṣoḍaśe brahmarandhram ākāśacakram | tatra śrīgurucaraṇāmbujayugmaṃ sadāvalokayet | ākāśavat pūrṇo bhavati |

Testimonia: 2–99.1 ≈*Haṭhasaṃketacandrikā* (GOML R3239 fol. 203 l. 21 - fol. 204 l.1): atha trayodaśo nāsikādhāraḥ ‖ tasmin lakṣye kṛte sati manaḥ sthiraṃ bhavati | 1–3 ≈*Haṭhasaṃketacandrikā* (GOML R3239 fol. 204 ll.2-4): atha caturdaśo nāsāmūle lalāṭe pyādhāraḥ | tasmin dṛṣṭasthairyakaraṇāt ṣaṣṭhe māsi svīyaṃ tejaḥ pratyakṣaṃ bhavati | tejaḥ pratyakṣatve pārthiva sakalabandhanaṃ trudyati | ≈*Haṭhasaṃketacandrikā* (GOML R3239 fol. 204 ll. 5-6): atha paṃcadaśo bhrūmadhye ajñādhāraḥ asmin dṛṣṭeḥ sthirīkaraṇāṃ koṭikiraṇāṃ puraḥ sphuraṃti | 3–5 ≈*Haṭhasaṃketacandrikā* (GOML R3239 fol. 204 ll. 5-6): atha ṣoḍaśonetrādhāraḥ ‖ ayaṃ aṃgulyagreṇa cālyate tadā bhyāsāt pṛthivīmadhye yatkiñcit tejo vartate | tatsarvaṃ tejo dṛṣṭi viśoṣaṇaṃ bhavati | tad darśanāt puruṣaḥ sarvajño bhavati ‖ iti pūrvoktaṣoḍaśādhārāṇāṃ spaṣṭo 'rthaḥ ‖

---

1 **nāsikādhāraḥ** cett.] nāsikāgrādhāraḥ EP **tasmil lakṣye** em.] tasmil lakṣe U_2 tasmiṃ lakṣye EPU_1 tasmin lakṣe DN_1N_2 tasmin ḍraṣṭe BL **sati** cett.] *om.* BL **manaḥ sthiraṃ** EP] minasthire B manaḥ sthiro L manasthiraṃ cett. **nāsāmūle vāyvādhāraḥ** DN_1N_2] nāsāmūle vādhāraḥ U_1 nāsāmūlādhāro P nāso mūlādhāraḥ BL nāsāmūlādhāraḥ EU_2 2 **tasmin** cett.] tasmiṃ na cett. **dṛṣṭeḥ** cett.] llakṣe krute satī B lakṣe kṛte satī L na dṛṣṭeḥ U_1 laṣṭhe U_2 **māse** BLU_1] māsi cett. **svīyaṃ** cett.] svayaṃ BLN_2U_2 **pārthivaṃ** cett.] pārthiva N_2 3 **truṭyati** PU_2U_1] tuṭyati E truṭayati BL trudyati N_1N_2D **bhruvor madhyādhāraḥ** P] bhruvor madhyādhāras E bhruvor madhye dhāraḥ BL bhruvor madhye ājñādhāraḥ D bhruvor madhye ādhāraḥ N_1N_2 bhruvor madhye ādhāra U_1 bhruvor madhyādhāra U_2 **tasmin** cett.] asmin N_1 smin D asin U_1 **dṛṣṭeḥ** cett.] dṛṣṭe L na dṛṣṭeḥ U_1 dṛṣṭi° U_2 **kiraṇāni** α] koṭikiraṇāḥ EP koṭikiraṇaḥ U_2 koṭikiriṇā BL **ṣoḍaśo** cett.] ṣoḍaśaḥ DN_1N_2 4 **netrādhāraḥ** cett.] netrā LB **ayam** β] ayaṃ α **aṅgulyagreṇa** cett.] agulyagreṇa N_1D aṃgugreṇa N_2 **pṛthvī°** cett.] pṛthivī° LBU_2 **tejo** cett.] tejaḥ DN_1N_2 *om.* U_1 **vartate** cett.] vatate U_1 **tatsarvatejo** DN_1N_2] tatsarvaṃ cett. 5 **bhavati** cett.] bhavatī B **taddarśanāt** cett.] tadarśanāt P tatdarśaḥ U_1 **bhavati** cett.] bhavatī B

The thirteenth is the support of the nose. When that is set as the focus, the mind becomes stable.[186]

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.[187]

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.[188]

The sixteenth is the 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].[189] That entire light becomes the object of vision. As a result of seeing that, the person becomes omniscient.[190]

---

[186] The majority of texts teach either the nose, the base of the nose as in *Śivayogapradīpikā* (*ghrāṇamūla*) and *Haṭhatattvakaumudī* (*grāṇapada*), or the tip of the nose (*nāsāgra*) as the *Siddhasiddhāntapaddhati* and *Yogataraṅgiṇī*. Whereas *Netrodyota*, *Śāradātilakatantra* and *Haṭhapradīpikājyotsnā* teach the place in between the brows as the thirteenth *adhāra*.

[187] *Yogasvarodaya* and *Siddhasiddhāntapaddhati* provide the term *kapāṭādhāra*. *Yogataraṅgiṇī* teaches the base of the nose as the fourteenth *adhāra*. All other texts teach fixing the mind and the breath at the forehead. *Netrodyota* calls this place at the forehead "a wish-fulfilling jewel with its abode at the crossroads of the four channels" (*cintāmaṇyabhidhānākhyaś catuṣpathanivāsi yat*).

[188] *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. *Yogataraṅgiṇī* 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 dṛḍhābhyāse sūryākāśo līyate* |). *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. *Netrodyora* declares it as the "support of the fourth state" (*turyādhāra*). *Śāradātilakatantra* and *Haṭhapradīpikājyotsnā* also teach the top of the head (*mūrdhan*) as the fifteenth.

[189] Perhaps, *tejas* arises from *pṛthvī*, because its origin is unknown and in Śaiva Tantras the earth as the bottom *tattva* contains the entire *brahmāṇḍa*, cf. *Tāntrikābhidhānakośa 3*, 2013, p. 501.

[190] Rāmacandra's description of *netrādhāra* is very similar to *Yogataraṅgiṇī*, 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 (*śrīgurucaraṇāmbujayugmaṃ*) at the *brahmarandhra* in which the *akāśacakra* is situated. The *Haṭhapradīpikājyotsnā*, too, lists the *brahmarandhra*. *Śāradātilakatantra* and *Netratantra* teach …

[XXXI. aṣṭāṅgayogasya vicāraḥ]

इदानीमष्टाङ्गयोगस्य विचारः कथ्यते। यमनियमासनप्राणायामप्रत्याहारध्यानधारणासमाधिरिति एतेषां लक्षणानि कथ्यन्ते। शान्तिः।। षण्णामिन्द्रियाणां जयः।। आहारः स्वल्पः।। निद्राजयः।। शैत्यजयः।। उष्णजयः।। एते यमाः।। नियमाः खलु मनः चापलभावान्निवार्य स्थैर्ये स्थाप्यते।। एकान्ते सेवनम्।। प्राणिमात्रे समा बुद्धिः।। औदासीन्यं।। कस्यापि वस्तुन इच्छा न कर्तव्या।। यथा–लाभसंतोषः।। परमेश्वरनाम न विस्मरणीयम्।। मनोमध्ये दैन्यं न कर्तव्यम्।। इति नियमाः।।

Sources: 2 cf. YSv (PT p. 841): idānīṃ yogam aṣṭāṅgaṃ śṛṇu lakṣaṇasaṃyutam | cf. YSv (PT p. 841) = YK 5.29-30ab: yamaś ca niyamaś caiva cāsanaṃ prāṇasaṃyamaḥ | pratyāhāro dhāraṇā ca samādhiś ca viśeṣataḥ | aṣṭāṅgayoga ebhis tu caiteṣāṃ lakṣaṇaṃ śṛṇu | cf. SSP 2.32 (Ed. p. 45): yamaniyamāsanaprāṇāyāmapratyāhāradhāraṇādhyānasamādhayoḥ 'ṣṭāṅgāni | 3–4 cf. YSv (PT p. 842): śāntiḥ santoṣa āhāro nidrālpā (*nidrālpaṃ* YK 5.30) manaso damaḥ | śūnyāntaḥkaraṇañ ceti (°*karaṇaś ceti* YK 5.31) yamā iti prakīrttitāḥ | 3–4 cf. SSP 2.32 (Ed. p. 44): tatra yama iti upaśamaḥ sarvendriyajayaḥ āhāranidrāśītavātātapajayaś caivaṃ śanaiḥ śanaiḥ sādhayet | 4 cf. YSv (PT p. 841): cāpalyan tu dūre tyaktvā manaḥ sthairyyaṃ vidhāya ca | ekatra melanaṃ nityaṃ prāṇāmātre na sā matiḥ (*sāmabhiḥ* YK 5.32c) | sadodāsīnabhāvas tu sarvatrecchāvivarjanam (°*vivarjitaḥ* YK 5.32d)| yathālābhena santuṣṭaḥ parameśvaramānasaḥ | mānadānaparityāga ete tu niyamā iti | cf. SSP 2.33 (PT p. 44): niyama iti manovṛttīnāṃ niyamanam | iti ekāntavāso niḥsaṅgatā audāsīnyaṃ yathāprāptisaṃtuṣṭir vairāgyaṃ gurucaraṇāvarūḍhatvam iti niyamalakṣaṇam |

2 **idānīm** cett.] idānīṃ $N_2U_1U_2$ **aṣṭāṅgayogasya** cett.] aṣṭāṃgayoga° E **vicāraḥ** cett.] vicāra U_2 **°dhyānadhāraṇāsamādhir iti** EPU_2] dhāraṇādhyānasamādhir iti BL dhyānadhāraṇāsamādhiyaḥ N_1N_2 dhyānadhāraṇāsamādhi DU_1 3 **kathyante** cett.] kathyate U_1 **śāntiḥ** β] śānti° α **ṣaṇṇām** EU_1] ṣaṇṇāṃ DLN_1N_2 ṣaṇāṃ BP śaṇa U_2 **indriyāṇāṃ** cett.] iṃdriṇāṃ B **āhāraḥ svalpaḥ** U_2] svalpāhāraḥ E ahāraḥ svalpaḥ BP ahāraḥ‖ svalpaḥ ‖ L svalpāḥ N_1 ahāraḥ svalpāḥ N_2 āhāraḥ svalpāḥ D āhāraḥ sajayaḥ U_1 **nidrājayaḥ** cett.] nidrāyā jayaḥ B nidrāyāḥ jayaḥ LU_2 4 **śaityajayaḥ** cett.] śītyajayaḥ N_1 śītoṣṇajayaḥ E **uṣṇajayaḥ** cett.] uṣṇājayaḥ BU_2 auṣṇājayaḥ U_1 *om.* E **ete** cett.] ya te BL **yamāḥ** cett.] yamāniyamāḥ P yamaḥ BL **niyamāḥ** E] niyamaḥ αU_2 *om.* BPL **khalu** cett.] khalū $N_1N_2U_2$ **manaḥ** DN_2U_1] *om.* cett. **cāpala°** BEL] cāpalā° PU_2 capala° α **nivārya** cett.] nivārye D nirvārya BLP nivāraya U_1 **sthairye** cett.] *om.* $BLDU_2$ 4–5 **ekānte sevanam** EN_1] ekāṃta sevānaṃ $PDN_2U_1U_2$ ekāṃtasevānāṃ BL 5 **samā buddhiḥ** cett.] samā buddhi U_1U_2 **audāsīnyaṃ** E] udāsīnyam $BLPN_2$ udāsīnyāṃ U_1 udāsīnya DN_1N_2 **vastuna** EPU_2] vastunaḥ αBL **kartavyā** cett.] karttavyaṃ U_1U_2 6 **parameśvaranāma** cett.] parameśvaraḥ nāma U_1U_2 **na** cett.] *om.* DN_1N_2 **vismaraṇīyam** EN_1] vismaraṇīyaṃ $BDLPU_1$ vismanīyam N_2 vismaraṇaṃ U_2 **manomadhye** cett.] yaṃ mano madhye U_2 mano U_1 **na** αU_2] *om.* BELP **iti niyamāḥ** EP] iti niyamaḥ BLU_2 *om.* α

[XXXI. **Procedure of Aṣṭāṅgayoga**]

Now, the reflection of the eightfold Yoga[191] is explained: observances, restrictions, posture, breath control, withdrawal of the senses, meditation, concentration[192] and absorption. Their characteristics are taught.

Peace, mastery of the six senses[193], little food, conquest of sleep, conquest of cold, [and] conquest of heat.[194]. These are the observances.

Now, the restrictions: the mind is to be restrained from the unsteady state [and] caused to be grounded in tranquility, retreating to a lonely place, maintaining equanimity towards all kinds of living beings, indifference, one shall not desire any object, contentment with whatever is obtained, never forgetting the name of the highest lord, one shall not indulge in self-pity.

---

the *dvādaśānta* as the sixteenth support, cf. *Tāntrikābhidhānakośa 3*, p. 210. *Netrodyota* explains: *nāḍyādhāraḥ paraḥ sūkṣmo ghanavyāptiprabodhakaḥ* || "The support of the [central?] channel is the highest subtle one which awakens complete pervasion."

[191] Given the extensive list of fifteen Yogas presented at the beginning of this text does not list *aṣṭāṅgayoga*, one wonders why this type of Yoga suddenly appears 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. **??**.

[192] The reversed order of the sixth (*dhāraṇā*) and seventh (*dhyāna*) limb of the "classical" Pātañjalayoga model is striking (cf. *Pātañjalayogaśāstra* 2.29). Rāmacandra's main source text, the *Yogasvarodaya*, names *aṣṭāṅgayoga* but does not list *dhyāna* in the respective verse (cf. sources). The critical edition of the Lonavla Yoga Institute of *Siddhasiddhāntapaddhati* mentions two manuscripts (J_1 and J_2) with Rāmacandra's order. According to Vasudeva, 2004: 380-381, this reversed order frequently appears in Yoga texts structured in *ṣaḍāṅga* or even *pañcāṅga* systems. It is found in *Jayākhyasaṃhitā* and *Maitrāyaṇīyopaniṣad*. Furthermore, it is present in the Śaiva *Rauravatantra*, *Kiraṇatantra*, *Mataṅgatantra*, as well as in Buddhist Tantras like the *Guhyasamājatantra* and *Kālacakratantra*. *Vāyupurāṇa* teaches this "reversed" order in its *pañcāṅga* schema. 2023: 168 mentions that he has not found an Aṣṭāṅgayoga system with *dhyāna* and *dhāraṇa* reversed outside of the *Śivayogapradīpikā* 2.1-9. Some witnesses of *Siddhasiddhāntapaddhati*, *Yogatattvabindu* and implicitly the *Yogasvarodaya* as quoted in *Prāṇatoṣinī* and *Yogakarṇikā* can be added to this group. It appears that the source for this concept goes back to the Vīraśaiva milieu of the fifteenth century. A useful table of the texts, including the reversed order, see Powell, 2023: 166.

[193] The sixth sense is the mental faculty (*manas* or *citta*), cf. White, 2021: 18.

[194] 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 emptiness of the inner organ (*śūnyāntaḥkaraṇa*). *Siddhasiddhāntapaddhati* lists: tranquillity (*upaśama*), mastery of all senses (*sarvendriyajaya*), and conquest of food, sleep, cold, wind, heat (*ahāranidrāśītavātātapajaya*).

आसनस्य लक्षणं बहुग्रन्थेषु निरूपितमस्ति। तेनात्र न निरूप्यते। प्राणायामस्तु सुकुमारेण साधितुं न शक्यते। अतस्तस्य नाममात्रं कथ्यते। प्रत्याहारः कथ्यते। मनः संसारान्निवृत्यात्मनि स्थाप्यते। मनोमध्ये ये विकारा उत्पद्यन्ते। तेऽपि निवारणीयाः। अनेकचमत्कारिणी बुद्धिरुत्पद्यते। सा गोप्या। ध्यानं च बहुतरं प्रागुक्तं तेनात्र नोच्यते॥

Sources: 1 cf. YSv (PT p. 841): āsanāni ca tāvanti yāvanto jīvajantavaḥ | SSP 2.34 (Ed. p. 44): āsanam iti svasvarūpe samāsannatā | svastikāsanaṃ padmāsanaṃ siddhāsanam eteṣāṃ madhye yatheṣṭam ekaṃ vidhāya sāvadhānena sthātavyam ity āsanalakṣaṇam | 1–2 cf. YSv (PT p. 841): prāṇāyāmas tridhā ceti bahudhā prathamaṃ śṛṇu | āsane prāṇasaṃyāme na śaktāḥ sukumārakāḥ | mahāpuṇyaprabhāveṇa śakyate tu mahātmanā | 1–2 cf. SSP 2.45 (Ed. p. 45): prāṇāyāma iti prāṇasya sthiratā | recakapūrakakumbhakasaṅghaṭṭakaraṇāni catvāri prāṇāyāmalakṣaṇāni | 2–4 cf. YSv (PT p. 841) = YK 7.6-7: kṛtvā kalevaraṃ śuddhaṃ kuryād yatnair mahātmanā | mano nivārya saṃsāre viṣayeṣu tathaiva ca | manovikārān sarvāś ca tyaktvā śūnyamayo bhavet | pratyāhāro bhavaty eṣu sarvanindācamatkṛtaḥ | 2–4 cf. SSP 2.36 (Ed. p. 45): pratyāhāra iti caitanyaturaṅgānāṃ pratyāharaṇaṃ vikāragrasanaṃ utpannavikārasyāpi nivṛttir nirbhātīti pratyāhāralakṣaṇām | 4 cf. YSv (PT p. 841) = YK 7.8: dhyānan tu dvividhaṃ proktaṃ sthūlasūkṣmavibhedataḥ | sthūlaṃ mantramayaṃ viddhi sūkṣmantu mantravarjjitam | cf. SSP 2.38 (Ed. p. 46): atha dhyānam | asti kaścana paramādvaitasya bhāvaḥ | sa evātmeti yathā yadyat sphurati tattatsvarūpam eveti bhāvayet | sarvabhūteṣu samadṛṣṭiś ca | iti dhyānalakṣaṇam |

---

1 **āsanasya lakṣaṇaṃ** α] āsanalakṣaṇaṃ EPL āsanalakṣaṇaṃ tu U_2 āsanaṃ lakṣaṇāṃ B **bahugrantheṣu** U_2] bahūgrantheṣu BL bahuṣu graṃtheṣu EP bahūgraṃthe α **nirūpitam** EPU_2] nirūpitam | DN_1N_2 nirūpyam BL nirūpitam tan U_1 **asti** β] ataḥ α **tenātra** β] atrāyaṃ N_1N_2 atratyaṃ D atra U_1 **na** EPU_1] *om.* cett. **sukumāreṇa** EP] kumāreṇa BLU_2 kūmāreṇa puruṣeṇa α 2 **atas tasya** EPU_1] ataḥ tasya DN_1 ata tasya N_2 atā tasya U_2 ataḥ BL **nāmamātraṃ** EPN_1U_2] nāmamātre DN_2U_1 nāma BL **kathyate** β] kathitaṃ α **kathyate** cett.] pratyato E **nivṛtyātmani** em.] nivṛtyātmanī $BLPU_1U_2$ nivartyātmani E nivṛtya ātmani DN_1N_2 **sthāpyate** cett.] *om.* N_2 3 **vikārā** cett.] vikāraḥ P vikārāḥ D *om.* N_2 **utpadyante** cett.] *om.* N_2 **te'pi** cett.] *om.* N_2 **nivāraṇīyāḥ** $EPDN_1$] nivāraṇīyā BL vāraṇīyāḥ N_2 nivāraṇīyaḥ U_1U_2 **kāriṇī** $BELPU_1U_2$] kārakarakāraṇī N_1N_2 kārakāraṇī D **buddhir** cett.] buddhi DN_1N_2 **utpadyate** cett.] utpadyate $EBDU_2$ utpadyataraṃ P 3–4 **sā gopyā** BLU_2] sā gopyāḥ N_2 sāṃgopyāḥ DN_1 sā gaupyā U_1 sāṃgopāṃgaṃ E *om.* P 4 **dhyānaṃ** cett.] *om.* P **ca** cett.] *om.* PU_1U_2 **bahutaraṃ** cett.] *om.* P **prāg** β] *om.* α **uktaṃ** DU_1U_2] uktam | E uktam cett. **tenātra** cett.] tena atra DN_1U_1 **nocyate** cett.] na ucyate U_1

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.[195]

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 arises within the mind should also be restrained. An intellect that is capable of producing many wonders arises. This is to be kept secret.

Meditation has been taught many times before. Because of that, it is not discussed here.[196]

---

[195] 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 prāṇasaṃyāme na śaktāḥ sukumārakāḥ | mahāpuṇyaprabhāveṇa śakyate tu mahātmanā* |). Right after that statement, the text continues to present detailed instructions for eight *kumbhaka*s, cf. *Yogakarṇikā* quoted with reference *yogasvarodaye* 7.3-10, 7.23-24 and 7.68-72. The whole extend of *Yogasvarodaya*'s teaching on *prāṇāyāma* can not be determined since it is absent in the quotes of *Prāṇatoṣinī* and is just partially quoted in *Yogakarṇikā*. It seems that Rāmacandra, who previously strictly followed the structure of the *Yogasvarodaya*, consciously decided to exclude these teachings due to the reason he presents. Therefore, he probably directly hints at his audience: *sukumāra*s, young persons, or, taking into consideration all previous allusions to a wealthy and royal lifestyle, even young princes.

[196] Rāmancandra perhaps refers to the teaching of the nine *cakra*s 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. 2023: pp. 165,212-215. He might also hint at the various methods he subsumes under Lakṣayoga. Rāmacandra probably also consciously decided to skip a description of *samādhi*, since *Prāṇatoṣinī* quoted with reference *Yogasvarodaye* (Ed. p. 841) defines *samādhi* as: "Samādhi is the immovable intellect devoid of inhalation, exhalation, etc." (*samādhir niścalā buddhiḥ śvāsocchvāsādivarjitaḥ* |). If, indeed, the purpose of Rāmacandra's text was to teach Rājayoga to young courtiers and princes, surely children will not be taught that the highest level of yoga is accomplished by stopping breathing altogether.

[XXXII. **piṇḍabrahmāṇḍayor aikyam**]

इदानीं पिण्डब्रह्माण्डयोरैक्यमस्ति। तस्मात्ब्रह्माण्डमध्ये ये पदार्थास्तेऽपि पिण्डमध्ये सन्ति। ते कथ्यन्ते। पादयोरङ्गुष्टतले तलं वर्तते। तदुपरि तलातलं वर्तते। गुल्फयोर्महातलं वर्तते। जङ्घामध्ये सुतलं वर्तते। जान्वोर्मध्ये वितलं वर्तते। ऊर्वोर्मध्येऽतलं वर्तते।

Sources: 2–3 cf. YSv (PT p. 841): piṇḍabrahmāṇḍayor aikyaṃ śṛṇv idānīṃ prayatnataḥ | brahmāṇḍe santi ye cāṇḍāḥ piṇḍamadhye 'pi te sthitāḥ | 2–3 cf. SSP 3.1 (Ed. p. 28): piṇḍamadhye carācaraṃ yo jānāti sa yogī piṇḍasaṃvittir bhavati| 3–4 cf. YSv (PT pp. 841-42): talaṃ pādāṅguṣṭhatale tasyopari talātalam | mahātalaṃ gulphayor madhye gulphopari rasātalam | sutalaṃ jaṅghayor madhye vitalaṃ jānumadhyakam | ūrvormadhye 'talaṃ proktaṃ saptapātālam īritam | talaṃ talātalañ ceti mahātalarasātalam | saptapātālam etat tu sutalaṃ vitalātalam | 3–4 cf. SSP 3.1-2 (Ed. pp. 48-49): kūrmaṅ pādatale vasati | pātālaṃ pādāṅguṣṭhe | talātalam aṅguṣṭhāgre | mahātalaṃ pādaprṣṭhe | rasātalaṃ gulphe | sutalaṃ jaṅghāyāṃ | vitalaṃ jānvoḥ | atalam ūrvoḥ |

---

2 **piṇḍa°** cett.] piḍa° DN_1 **brahmāṇḍayor** BELP] °brahmāḍayoḥ αU_2 **aikyam** cett.] ekyam B ekam N_2 **tasmāt** cett.] tasmā B tasmānte N_2 **padārthās** cett.] padārthāḥ DN_1 padārthā N_2U_1 **te 'pi** cett.] te BLP sarve pi U_1 tanmadhye U_2 **santi** cett.] santīti E sati BU_2 saṃ° L **te** DN_1N_2] *om.* cett. 3 **kathyante** cett.] kathyate BPU_1 **pādayor** cett.] padas E pādayos PL pādayas B pādayo° U_2 **aṅguṣṭatale** em.] aṃguṣṭatale U_1 aṃguṣṭale DN_1N_2 °ṃguṣṭatale U_2 tālas BL tele P tale E **talaṃ** cett.] talaṃ ca U_1 mūlaṃ rasātalāt U_2 **tadupari** em.] taduparī U_1 tādupari DN_1N_2 pādopari β **vartate** cett.] vartate | pādopari talaṃ vartate P **gulphayor** β] gulpho α **mahātalaṃ** β] parimahātalaṃ α **jaṅghā°** cett.] jaghā° U_2 *om.* P 4 **sutalaṃ** cett.] stutalaṃ B *om.* P **vartate** $BELU_2$] *om.* cett. **jānvormadhye** DU_1] jānvomadhye N_1N_2 jānumadhye EPU_2 jānubhyāṃ BL **vartate** EBL] *om.* cett. **'talaṃ** E] atalaṃ cett. **vartate** ELB] *om.* cett.

[XXXII. **Identity of the universe and the body**]

Now, there is the identity of the universe and the body.[197] 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.[198] Sutala exists within the lower leg. Vitala exists within the knee. Atala exists within the two thighs.[199]

[197] The concept of the body as a microcosmic manifestation of a macrocosmic universe is a common feature in yogic literature, see Mallinson and Singleton, 2017:174-178.

[198] A description of *rasātala* is missing in the *Yogatattvabindu*. Either this item of the enumeration was lost in transmission or an authorial mistake. A phrase like "*gulphopari rasātalaṃ vartate* |" would be expected at this point of the text. Both source texts Rāmacandra used describe *rasātala* right after the description of *mahātala*.

[199] Hindu cosmography, according to various *Purāṇa*s, the *Atharaveda*, etc. assume fourteen worlds (*loka*s), seven higher ones (*vyāhṛti*) and seven lower ones (*pātāla*s). The higher *loka*s (1-7) are described as the heavens, populated by mortals, celestial or divine beings, gods and higher gods, and full of truth. The lower *loka*s (8-14), which are here mapped onto the human body, constitute the different "hells" and are the abode of the *nāga*s or serpents and demons, cf. Haag, 2011:503-504. According to Āraṇya in his *bhāṣya* on *Yogasūtra* 3.26, the beings residing in their respective *loka*s 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 *loka*s onto the body is Viṣṇu Viśvarūpa, India, Rajasthan, Jaipur, ca. 1800–1820 in the Victoria and Albert Museum, see p.116. Directly related to the *Yogatattvabindu* is the depiction of a Siddha's body that shows the equivalence of the self and the universe in the manuscript of *Siddhasiddhāntapaddhati* located in Mehragarh Museum Jodhpur, see p.117.

[XXXIII. **piṇḍamadhye lokatrayam**]

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

[XXXIV. **uparitanaṃ lokacatuṣkam**]

5 इदानीं उपरितनं लोकचतुष्कं कथ्यते। पृष्ठदण्डाङ्कुरे महर्लोकः। दण्डछिद्रमध्ये जनलोकः। तद्दण्डनाडीमध्ये तपोलोकः। दण्डकमलमध्ये सत्यलोकः॥

Sources: 2 cf. YSv (PT p. 842): idānīṃ piṇḍamadhye tu saptalokaṃ śṛṇu priye | mūlādhāre tu bhūrloko liṅgāgre tu bhuvas tataḥ | svarloko liṅgamūle tu merumūle mahas tathā | 5–6 cf. YSv (PT p. 842): merucchidre janoloko merunāḍyāṃ tapas tathā | kamale marttyalokas tu iti lokaḥ pṛthak pṛthak | bhūrbhuvaḥsvarmahaś ceti janaś caiva tapas tathā | saptamaḥ satyalokas tu saptaloka iti smṛtaḥ | saptalokais tu pātālair bhuvanāni caturdaśa |

Testimonia: 2 cf. SSP 3.3 (Ed. p. 49): bhūrloko guhyasthāne bhuvarloko liṅgasthāne svarlokaṃ nābhisthāne evaṃ lokatraye indro devatā piṇḍamadhye sarvendriyaniyāmakaḥ sa evendraḥ | 5–6 cf. SSP 3.4 (Ed. p. 49): daṇḍāṅkure maharlokaḥ daṇḍakuhare janolokaḥ | daṇḍanāle tapolokaḥ | mūlakamale satyalokaḥ |

---

2 **idānīṃ** cett.] idānīṃ upati tataṃ lokaṃ U_1 **piṇḍamadhye** cett.] piṃḍopari L piḍopiri B śarīramadhye E **liṅgāgre** cett.] liṃgamūle N_1N_2 **bhuvarlokaḥ** $DEPU_1U_2$] bhuvarloka° BL *om.* N_1N_2 **liṃgamūle** PU_1U_2] liṅgamadhye BDL *om.* N_1N_2 **svarlokaḥ** cett.] svargalokaḥ N_2 svaravarlokaḥ U_1 5 **uparitanaṃ** DEU_1] uparitana° LU_2 uparijanaṃ N_1N_2 uparitanu° PB **lokacatuṣkaṃ** $DPN_1N_2U_2$] lokacatuṣka E lokaḥ catuṣṭayaṃ BL lokaṃ catuṣkaṃ U_1 **pṛṣṭhadaṇḍāṅkure** cett.] pṛṣṭhadaṃḍākūle N_2 pṛṣṭhadaṃḍākūre P daṃḍaṣṭaṭheṃskure B daṃḍaṣṭaṭheṃkure L **maharlokaḥ** cett.] maharlokā B **daṇḍachidra°** cett.] daṃḍaschidra° P daṃḍasthita° U_1 uchidra° U_2 **janalokaḥ** cett.] janaloka BL 6 **taddaṇḍa°** cett.] daṇḍa° U_2 **°nāḍīmadhye** EU_1] nālimadhye PU_2 nālikāmadhye B tālikāmadhye L nālamadhye B nālī N_1N_2 **tapolokaḥ** cett.] polokaḥ B **daṇḍakamalamadhye** cett.] daṇḍamalamadhye EU_1

Notes: 6 **taddaṇḍanāḍīmadhye …**: After section XXXIV up until section XLVIII, approximately 25% of the entire text disappears in the two most important witnesses of the α-group. The two Nepalese manuscripts N_1 and N_2 exhibit a substantial lacuna, which further suggests their close affiliation. They must both be derived from the same exemplar. The omissions of the readings of N_1 and N_2 will not be documented in the apparatus until after their respective gaps to prevent an unnecessarily inflated critical apparatus with entries for every omitted word. The reader will be informed in this apparatus layer once their evidence resumes.

[XXXIII. **Triad of worlds**]

Now, the threefold world within the body is taught.[200] The earth realm (*bhūr-loka*) is situated at the root support (*mūladhāra*). The athmosphere (*bhuvarloka*) is at the tip of the penis. Heaven (*svarloka*) exsits at the base of the penis.

[XXXIV. **Tetrad of the upper worlds**]

Now, the tetrad of the upper worlds is taught. The great world (*maharloka*) is at the shoot of the staff of the back. The world of men (*janaloka*) is in the centre of the cavity of the spine. In the centre of the tube of that spine is the world of ascetic heat (*tapoloka*). In the centre of the lotus of the spine is the world of truth (*satyaloka*).[201]

[200] The earliest conception of the equation of the cosmos with the body is found in *Ṛgveda* 10,90. This concept becomes linked with yogic practice in subsequent Hindu traditions. According to the *Bhagavadgītā* and the *Kūrma Purāṇa*, the deities Viṣṇu and Śiva are described as engaging in the practice of Yoga. During this practice, they assimilate all external aspects by either encompassing the entire universe within their cosmic bodies or by engulfing everything, see Munoz and Lorenzen, 2011:88. For a detailed exposition of the Purāṇic concept of the universe in Patañajli's Yoga, see the commentaries on *Pātañjalayogaśāstra* 3.25, i.e., Āraṇya, 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 Haṭha- and Rājayoga and becomes a substantial constituent of their worldview, cf. *Amṛtasiddhi* 15-19.

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

[XXXV. **catvāro lokasvāminaḥ**]

अथ ब्रह्माण्डमध्ये चत्वारो लोकस्वामिनः। तेऽपि पिण्डमध्ये वर्तन्ते। †शरीरमध्ये द्वौ कुक्षौ।। द्वे सक्थिनी।। वक्षःस्थले कण्ठमूले।। कण्ठमध्ये।। लम्बिकामूले।। तालुद्वारे।। तालुमध्ये।। ललाटे।।

Sources: 2–4 cf. YSv (PT p. 842): atha brahmāṇḍamadhyasthāś catvāro lokapālakāḥ | piṇḍamadhye tu tān jñātvā sarvasiddhīśvaro bhavet | indro brahmā viṣṇur īśaś catvāraś cātmadevatāḥ | mūlādhāre catuṣpatre gajārūḍho mahān iti | sṛṣṭikarttā ca tatraiva svādhiṣṭhāne mahān hariḥ | maṇipūre śūlapāṇiraṣṭasiddhīśvaro mahān | tāludvāre tālumadhye lalāṭe vakṣakaṇṭhake | śṛṅgāṭikā kapāle ca lambikā brahmarandhrake | navacakram ūrddhvacakrañ ca trikūṭety ekaviṃśatiḥ | brahmāṇḍāni vasantīti jñātavyāni prayatnataḥ | 2–4 cf. SSP 3.4-5 (Ed. pp. 50-53): evaṃ lokacatuṣṭaye brahmā devatā | piṇḍamadhye anekamānābhimānasvarūpī tiṣṭhati | viṣṇulokaḥ kukṣau tiṣṭhati | tatra viṣṇur devatā | piṇḍamadhye 'nekavyāpārakārako bhavati | hṛdaye rudralokaḥ | tatra rudro devatā | piṇḍamadhya ugrasvarūpī tiṣṭhati | vakṣaḥsthala īśvaralokaḥ tatreśvaro devatā | piṇḍamadhye tṛptisvarūpī tiṣṭhati | kaṇṭhamūle sadāśivalokaḥ tatra sadāśivo devatā piṇḍamadhye saumyarūpī tiṣṭhati | kaṇṭhamadhye nīlakaṇṭhalokaḥ tatra nīlakaṇṭho devatā | piṇḍamadhye 'bhayasvarūpī tiṣṭhati | tāludvāre śivalokaḥ | tatra śivo devatā | piṇḍamadhye 'nupamasvarūpī tiṣṭhati | lambikāmūle bhairavalokaḥ | tatra bhairavo devatā | piṇḍamadhye sarvottamasvarūpī tiṣṭhati | tatrābhyantare mahāsiddhalokaḥ | tatra mahāsiddhadevatā | piṇḍamadhye prabodhasvarūpī tiṣṭhati | lalāṭamadhye 'nādilokaḥ | lalāṭamadhye 'nādilokaḥ | tatrānādir devatā | piṇḍamadhya ānandaparāhantāsvarūpī tiṣṭhati | śṛṅgaṭe kulalokaḥ | tatra kuleśvaro devatā | piṇḍamadhya ānandasvarūpī tiṣṭhati | śaṅkhamadhye nalinīsthāne 'kuleśalokaḥ | tatra akuleśvaro devatā | piṇḍamadhye nirabhimānāvasthā tiṣṭhati | brahmarandhre parabrahmalokaḥ | tatra parabrahmadevatā | piṇḍamadhye paripūrṇadaśā tiṣṭhati | ūrdhvakamale parāparalokaḥ | tatra parameśvaro devatā | piṇḍamadhye parāparabhāvas tiṣṭhati | trikūṭasthāne śaktilokaḥ | tatra parāśaktir devatā | piṇḍamadhye 'stivāvasthā sarvāsāṃ sarvakartṛtvāvasthā tiṣṭhati | evaṃ piṇḍamadhye saptapātālasahitaikaviṃśatibrahmāṇḍasthānavicāraḥ |

---

2 **catvāro** DU_1] caturdaśa° cett. **lokasvāminaḥ** D] lokāḥ svāminaḥ U_1 °lokāsthānāni BLP °lokāḥ stānāni U_2 °lokāni sthānāni E **te 'pi** EU_1] tānyapi cett. **piṇḍamadhye** EU_1] piṇḍe $BELU_2$ piḍe P **vartante** E] vartate cett. **dvau kukṣau** BL] dvau kukṣī EPU_2 dvau kukṣīnau D dvau kukṣīṇau U_1 2–3 **dve sakthinī** ELU_2] dve sakṭhinī PB vartate DU_1 3 **vakṣaḥsthale** em.] vakṣasthale DU_1 vakṣaḥ sthalaṃ EB vakṣaḥschalaṃ P vakṣassthalaṃ U_2 **kaṇṭhamūle** LU_2] kaṃṭhamūlaṃ EPB kaṃṭhasya mūle DU_1 **kaṇṭhamadhye** DU_1] kamardhye B kaṃṭhamadhyaṃ EL kaṃṭhamadhyaḥ PU_2 **lambikāmūle** em.] laṃbikāyā mūle DU_1 laṃbikāmūlaṃ cett. **tāludvāre** DU_1] tāludvāraṃ cett. **tālumadhye** DU_1] tālumadhyaṃ cett. **lalāṭe** DU_1] lalāṭamadhye E lalāṭamadhyaṃ $BLPU_2$

[XXXV. **Lords of the world**]

Now, there are four lords of the world in the external universe.[202] They also exist in the internal universe.†[Other deities and worlds exist within the body][203] two in the belly, two in the thighs, at the location of the chest, at the root of the throat, in the centre of the throat, at the root of the uvula, at the entrance of the palate, at the forehead,...[204]

[202]Only the reading of D and U_1 (α-group) is plausible and *lectio dificilior*. The source text confirms this; the *Yogasvarodaya* introduces the *lokapālakāḥ*, which Rāmacandra rewrites into *lokasvāminaḥ*. In the β-group, the subject was not understood and rewritten in an attempt to fix the passage. This fact, and the incompleteness of this following list, resulted in the introduction of the *caturdaśalokāsthānāni*.

[203]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.

[204]This passage is corrupted. The source text *Yogasvarodaya* and the parallel passages in the *Siddhasiddhāntapaddhati* allow us to understand what the author originally intended to express. However, this passage cannot be reconstructed with any certainty based on the available material. The content intended by Rāmacandra must have been 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 *Prāṇatoṣinī* quoted with reference *Yogasvarodaye* (Ed. p. 842) as follows: "There are now four world keepers amid the external universe. Having recognized these within the body, the supreme ruler (of the body?) may be fully successful. Indra, Brahmā, Viṣṇu, and Īśa are the deities of the body (*ātman*). (1) In the four-petalled Mūlādhāra-[cakra] is the great one who is seated on an elephant (Indra). (2) There at Svādiṣṭhāna is the Creator, the great Hari (Brahmā). (3) In the Maṇipūra is the one with the trident in hand, the great lord of the eight supernatural powers (Viṣṇu). (4) at the gate of the palate, (5) amid the palate, (6) on the forehead, (7) in the chest and (8) throat, (9) at the junction in the skull, and at (10) the uvula, (11) as well as at the opening of Brahman and (20) at the nine *cakra*s, upper *cakra* and (21) at the triple peak. They are in the 21 worlds and must be realized in detail." The translation of *Siddhasiddhāntapaddhati* 3.4-5 reveals further details of what Rāmacandra possibly wanted to express: "Thus, Brahmā is the deity within the fourfold world. He resides in the body in various forms of self-esteem and pride. The world of Viṣṇu is situated in the belly (*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 (*vakṣasthale*) is the world of Īśvara. Īśvara is the deity there. Within the body, he exists in the form of contentment. At the root of the throat (*kaṇṭhamūle*) is the world of Sadāśiva. Sadāśiva is the deity there. Within the body, he exists in the form of being beneficial. In the centre of the throat (*kaṇṭhamadhye*) is the world of Nīlakaṇṭha. Nīlakaṇṭha is the deity there. In the body, he exists in the form of fearlessness. At the entrance of the uvula (*tāludvāre*) is the world of Śiva. ...

शृङ्गाटिकायां कपालमध्ये ।। कमलिनीमध्ये ।। ब्रह्मरन्ध्रे ।। ऊर्ध्वकमलिन्यास्त्रिकूटस्थाने ।। †एवमेक विंशस्थानेष्वेकविंशतिब्रह्मांडानि वसन्ति ।

[XXXVI. **saptadvīpāni piṇḍamadhye**]

इदानीं सप्तद्वीपानि पिंडमध्ये कथ्यन्ते । मज्जामध्ये जम्बुद्वीपः ।। अस्थिमध्ये शाकद्वीपः ।। शिरो–
5 मध्ये शाल्मलिद्वीपः ।। मांसमध्ये कुशद्वीपः ।। त्वचामध्ये क्रौंचद्वीपः ।। शरीरस्य लोममध्ये गो–
मयद्वीपः ।। नखमध्ये श्वेतद्वीपः ।। एतानि द्वीपानि गुप्तानि मध्ये तिष्ठन्ति ।

Sources: 4–6 cf. YSv (PT p. 842): sapta dvīpāni kathyante 'dhunā tāni śṛṇu priye | jambūdvīpas tu majjāyāṃ śākadvīpas tu madhyamaḥ | śālmadvīpaḥ śiromadhye māṃsamadhye kuśas tathā | tvaci krauñco lomamadhye gomayadvīpa īritaḥ | nakhamadhye tathā śvetaḥ saptadvīpā vasundharā | jambūḥ śākas tathā śālmaḥ kuśaḥ krauñcaś ca gomayaḥ | śvetaḥ sapteti khaṇḍāni saptakhaṇḍair vasundharā | guptāny etāni rūpāṇi dehamadhye sthirāṇi ca |

Testimonia: 4–6 cf. SSP 3.7 (Ed. p. 54): majjāyāṃ jambūdvīpaḥ | asthiṣu śākadvīpaḥ | śirāsu sūkṣmadvīpaḥ | tvakṣu krauñcadvīpaḥ | romasu gomayadvīpaḥ | nakheṣu śvetadvīpaḥ | māṃse plakṣadvīpaḥ | evaṃ saptadvīpāḥ |

---

1 **śṛṅgāṭikāyāṃ** DU_1] śṛṃgāṭikā cett. **kapālamadhye** conj.] karālamadhye L kapolamadhye cett. **kamalinīmadhye** cett.] kamalinīmadhyaṃ BL **brahmarandhre** DU_1] brahmaraṃdhra° E brahmaraṃdhraṃ cett. **ūrdhvakamalinyāstrikūṭasthāne** em.] urdhvakamalinyās trikūṭasthānam U_2 urdhvakamalinyaḥ trikūṭasthāne U_1 ūrdhvakamalinyaḥ ‖ trikūṭasthāne ‖ saptapātāle D ūrdhvaṃ kamalīnyā trikūṭasthānam LP kamalīnyāṃ strikūṭasthānam B kamalinyas trikūṭasthānam E **evam** cett.] evaṃ D 1–2 **ekaviṃśasthāneṣv** P] viṃśasthānek° B ekaṃ viṃśasthāneṣv L ekaviṃśatisthāne DE ekaviṃśasthān U_2 2 **ekaviṃśatibrahmāṃḍāni** EDU_1] ekaviṃśabrahmāni $BLPU_2$ **vasanti** cett.] vasaṃtī BL 4 **kathyante** cett.] kathyate BL **jambu** cett.] jaṃbū P **asthi** DE] asthī P asti BLU_1U_2 **śākadvīpaḥ** $DEPU_2$] śākaladvīpaḥ BL śāktidvīpaḥ U_1 4–5 **śiromadhye** DU_1U_2] śirāmadhye BEP śarīramadhye L 5 **śālmalidvīpaḥ** cett.] śālmalīdvīpaḥ U_2 śākaladvīpaḥ B śākadvīpaḥ L **lomamadhye** cett.] lomadhye U_1U_2 5–6 **gomayadvīpaḥ** DU_1] gomedadvīpaḥ cett. 6 **nakhamadhye** cett.] taravamadhye LU_1 **śvetadvīpaḥ** DU_1] puṣkaradvīpaḥ cett. **dvīpāni** cett.] rūpaṇi DU_1 **guptāni** $BLPU_2$] gupta° DU_1 *om.* E

[two] at the crossroads of the centre of the skull, at the centre of the lotus pond, at the aperture of Brahman, and at the place of the three peaks above the lotuses. † Thus, the 21 worlds reside in 21 locations.[205]

[XXXVI. **Seven islands within the body**]

Now, the seven islands within the body[206] are taught.[207]

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

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 (*śṛṅgaṭe*) is the world of the Kula. There, the Kuleśvara is the deity. Within the body, he resides in the form of bliss. Within the temple (*śaṅkhamadhye*) at the location of Nalinī is the World of Akuleśa. There, Akuleśvara is the deity. Within the body, he resides in the state of being free from pride, at the aperture of Brahman (*brahmarandhre*), the world of Parabrahma. There, Parabrahma is the deity. Within the body, he resides in a state of completeness. At the upper lotus (*ūrhdvakamale*) is the world of Parāpara. There, 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, it is the examination of the locations of the external universe consisting of 21 worlds and seven hells within the body." Possibly, a larger chunk of Rāmancandras text is lost here. If, however, just minor parts of the text have fallen prey to decay, it is fascinating that he refrains from mentioning the various deities, which once again would underline the profanist agenda of the text.

[205] Unfortunately, the transmission of Rāmacandra's texts only contains fourteen locations.

[206] *Haṭharatnāvalī* 4.39 identifies the seven islands with the seven *dhātu*s.

[207] The world of earth (*bhurloka*) consists of seven islands and seven oceans.

[XXXVII. **piṇḍamadhye saptasamudrāḥ**]

इदानीं पिण्डमध्ये सप्तसमुद्राः कथ्यन्ते। प्रस्वेदमध्ये क्षारसमुद्रः ।। ललाटमध्ये क्षीरसमुद्रः ।। व–सामध्ये मधुसमुद्रः ।। कफमध्ये दधिसमुद्रः ।। मेदमध्ये घृतसमुद्रः ।। रक्तमध्ये इक्षुसमुद्रः ।। वीर्य–मध्ये ऽमृतसमुद्रः ।। पादमध्ये कूर्मस्थानम् ।।

[XXXVIII. **navadvāramadhye navakhaṇḍāni**]

इदानीं नवद्वारमध्ये नवखण्डानि कथ्यन्ते। भरतखण्डः ।। काश्मीरखंडः ।। स्त्रीमण्डलखण्डः ।। द्विजखण्डः ।। एकपादखण्डः ।। राक्षसखण्डः ।। घान्धारखण्डः ।। कैवर्त्तखण्डः ।। गर्भखण्डः ।।

Sources: 2–4 cf. YSv (PT pp. 842-43): samudrāḥ sapta kathyante piṇḍamadhye vyavasthitāḥ | lavaṇekṣusurāsarpirdadhidugdhajalāntakāḥ | lavaṇaṃ svedamadhye tu ikṣūrakte madhu tvaci | sarpir medo vasāmadhye dadhi kṣīraṃ lalāṭake | vīryamadhye 'mṛto jñeyaḥ pāde kūrmaḥ sthito mahān | 2–4 cf. SSP 3.8 (Ed. p. 29): mūrte kṣārasamudraḥ | śukre 'mṛtasamudraḥ | lālāyāṃ kṣīrasamudraḥ | kaphe dadhisamudraḥ | medasi ghṛtasamudraḥ | vasāyāṃ madhusamudraḥ | rakte ikṣusamudraḥ | evaṃ saptasamudrāḥ ‖ 6–7 cf. YSv (PT p. 843): idānīn tu navadvāre navakhaṇḍāni saṃśṛṇu | pāyvādau bhāratam khaṇḍaṃ kāśmīraṃ trikamaṇḍalum | dvijakhaṇḍam ekapādaṃ khaṇḍaṃ vakṣye samaṇḍalam | kaivarttaṃ garttagāndhāraṃ navakhaṇḍam iti sthitam | 6–7 cf. SSP 3.9 (Ed. p. 55): navakhaṇḍāḥ nava dvāreṣu vasanti| bhāratakhaṇḍaḥ kāśmīrakhaṇḍaḥ karparakhaṇḍaḥ śrīkhaṇḍaḥ śaṅkhakhaṇḍaḥ ekapādakhaṇḍaḥ gāndhārakhaṇḍaḥ kaivartakhaṇḍaḥ mahāmerukhaṇḍaḥ evaṃ navakhaṇḍāḥ|

---

2 **saptasamudrāḥ** cett.] samudrāḥ BL **kathyante** cett.] kathyate B kathyete D **prasvedamadhye** cett.] svedamadhye U_1 **kṣārasamudraḥ** cett.] sārasasamudraḥ L kṣārasasamudraḥ U_1 kṣārasāgaraḥ U_2 **lalāṭamadhye** cett.] lālāmadhye P **kṣīrasamudraḥ** cett.] kṣīraḥ samudraḥ E 2–3 **vasāmadhye** cett.] vāṅmadhye E vīryamadhye svāduḥ samudraḥ ‖ majjāmadhye U_2 3 **madhusamudraḥ** EP] madasamudraḥ B madyasamudraḥ L madhusamūdraḥ U_2 **meda°** cett.] medo° BEP **raktamadhye** PU_1U_2] vasāmadhye madhusamudraḥ ‖ raktamadhye D vasāmadhye madhusamudraḥ raktamadhye U_1 rasamadhye E **ikṣusamudraḥ** BDL] ikṣurasamudraḥ U_1U_2 ikṣurasasamudraḥ EP 4 **'mṛtasamudraḥ** U_1] amṛtasamudraḥ D svādusamudraḥ E svādukasamudraḥ BL svādudakasamudraḥ P **pādamadhye** cett.] karmasthāna pādasamadhye B karmasthāna pādamadhye L pādamtale D **kūrmasthānam** cett.] *om.* BL 6 **navadvāramadhye** EU_1] navadvāreṣu EPU_2 *om.* BL **navakhaṇḍāni** $BPLU_2$] navakhaṃḍāḥ DU_1 *om.* E **kathyante** cett.] kathyate U_1 **bharatakhaṇḍaḥ** DU_1] mukhe bharatakhaṃḍaḥ BPL pādamadhye kūrmasthānaṃ ‖ mukhaṃ bhāratakhaṃḍaṃ U_2 *om.* E **kāśmīrakhaṃḍaḥ** DU_1] nāsikayoḥ kinnarakhaṃḍanaraharikhaṃḍauḥ E nāsikayoḥ kinarakhaṃḍe 3 P nāsikayor madhye kināraharikhaṃḍā B nāsikayor madhye kinārasiṃhakhaṃḍā L nāsikayoḥ ‖ kinnara ‖ harikhaṃḍa U_2 **strīmaṇḍalakhaṇḍaḥ** DU_1] *om.* cett. 7 **dvijakhaṇḍaḥ** DU_1] netrayoḥ ketumāla bhadrāśvau E netrayoḥ ketumāla bhadrāśve 4 P netrayo ketumāla bhadrāsve BL netrayoḥ ‖ ketumāla ‖ bhadraśve U_2 **ekapādakhaṇḍaḥ** D] yekapādakhaṃḍaḥ U_1 *om.* cett. **rākṣasakhaṇḍaḥ** DU_1] karṇayoḥ hiraṇmayakhaṃḍa ramyakakhaṃḍau E karṇayor hiraṇmayaramyakakhaṃḍaḥ 5 P karṇayor hiraṇyamayaramyakhaṃḍaḥ BL karṇayoḥ ‖ hiraṇmaya ‖ ramyakakaṃḍe U_2 **ghāndhārakhaṇḍaḥ** DU_1] gude kurukhaṃḍaḥ E gude kurukhaṇḍaḥ 6 P gude kurukhaṃḍāḥ BL gudekurukhaṃḍaṃ U_2 **kaivarttakhaṇḍaḥ** DU_1] liṃge ilāvṛtakhaṇḍaḥ E liṃge ilāvṛtaḥ 7 P ilāvṛtaṃ BL liṃge ulāvṛtaṃ U_2 **garbhakhaṇḍaḥ** DU_1] evaṃ navakhaṃḍāḥ U_2 *om.* cett.

[XXXVII. **Seven oceans within the body**]

Now, the seven oceans within the body are taught.[208] (1) Within the sweat is the salt ocean. (2) Within the forehead is the milk ocean. (3) Within the marrow is the honey ocean. (4) In the phlegm is the sour milk ocean. (5) In the fat is the butter ocean. (6) Within the blood is the sugarcane ocean. (7) Within the semen is the ocean of the nectar of immortality. Situated at the feet is the place of the turtle.[209]

[XXXVIII. **Nine continents within the nine Doors**]

Now, the nine continents[210] within the nine doors[211] are taught: Bharata (1), Kaśmīra (2), Strīmaṇḍala (3), Dvija (4), Ekapāda (5), Rākṣasa (6), Ghandhāra (7), Kaivartta (8) [and] Garbha (9).[212]

---

[208] Rāmacandra, who bases his descriptions of the seven oceans on the YSv (PT pp. 842-43) (cf. **sources** on previous page) changed the order of oceans sightly. The respective passage can be translated as follows: "The seven oceans are taught to be situated within the body, [one of each] containing salt (*lavaṇa*), sugar (*ikṣu*), wine (*surā*), butter (*sarpir*), sour milk (*dadhi*), milk (*dugdha*) and water (*jala*). (1) Salt is within the sweat, (2) sugar in the blood, (3) wine in the skin, (4) butter in the fat, (5-6) sour milk and milk in the forehead. (7) The nectar of immortality is known to be situated within the semen. A big turtle (the earth represented as a tortoise floating on water) is situated at their feet."

[209] The earth consisting of seven islands with mount meru in it centre represented as a tortoise floating on waters of the seven oceans, cf. *Mārkaṇḍeya Purāṇa* 58, *Bhāgavata Purāṇa* 5.16-26 and Bryant, 2009:354.

[210] The island of Jambudvīpa consists of nine continents.

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

[212] There is complete divergence between the two main groups of manuscripts. I edited according to the α-group since their readings are close to the source texts. The β-group rewrote the passage by adding the names of the nine doors. The names are partially lacking in *Prāṇatoṣinī* and missing entirely in the *Siddhasiddhāntapaddhati*. The β-group assigns the names of an alternative system to the areas. Perhaps a scribe was dissatisfied with the alternative nomenclature. The β-group situates (1) the Bharatakhaṇḍa within the mouth, (2-3) the Kinnara- und Harikhaṇḍa in the two nostrils, (4-5) the Ketumāla- and Bhadrāśva[-khaṇḍa] in the eyes, (6-7) the Hiraṇyamaya- and Ramyakakhaṇḍa in the ears, (8) the Kurukhaṇḍa at the anus, and (9) the Ilāvṛta[-khaṇḍa] at the gender (9). This system, along with a lengthy description with many details, is presented in *Parākhyatantra* 5.61-93.

[XXXIX. **piṇḍamadhye 'ṣṭakulaparvatāḥ**]

इदानीं पिण्डमध्येऽष्टकुलपर्वताः कथ्यन्ते। मेरुदंडमध्ये मेरुपर्वतः।। ब्रह्मकपाटमध्ये कैलासप र्वतः।। पृष्ठमध्ये हिमाचलः।। वामस्कंधे मलयाचलः।। दक्षिणस्कंधे मन्दराचलः।। दक्षणकर्णे वि न्ध्याचलः।। वामकर्णे मैनाकः।। ललाटमध्ये श्रीशैलः। अपरे पर्वताः पादयोगुलीनां मूलेषु वर्त न्ते।

[XL. **śarīre navanāḍyaḥ**]

इदानीं शरीरे नवनाड्य तिष्ठन्ति। तन्मध्ये नवानां नदीनां स्थानानि वर्तन्ते। गंगायमुना वितस्ता चंद्रभागा सरस्वती विपाशा शतरुद्रा इरावती नर्मदा। अपरा नद्योपनदिनिर्झराः स्रोतांसि तटाकानि वापीकूपा द्विसप्ततिसहस्रनाडीनां मध्ये तिष्ठन्ति।

Sources: 2–5 cf. YSv (PT p. 843): idānīṃ parvatāś cāṣṭau kathyante śṛṇu yatnataḥ | merudaṇḍe sumerus tu pīṭhamadhye himālayaḥ | vāmaskandhe tathā dakṣe malayo mandarācalaḥ | vindhyas tu dakṣiṇe karṇe vāme maināka īśvari | 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 sarveaṅgulīmadhyavāsinaḥ | 2–5 cf. SSP 3.10 (Ed. p. 56): meruparvato merudaṇḍe vasati | kailāso brahmakapāṭe vasati | himālayaḥ pṛṣṭhe | malayo vāmakandhare | mandaro dakṣiṇakandhare | vindhyo dakṣiṇakarṇe | maināko vāmakarṇe | śrīparvato lalāṭe | evam aṣṭa kulaparvatāḥ | anye upaparvatāḥ sarvāṅguliṣu vasanti | 7–9 cf. YSv (PT p. 843): śarīre navanāḍisthā narmadā ca maheśvari | iḍāyāṃ yamunā devi piṅgalāyāṃ sarasvatī | suṣumnāyāṃ vahed gaṅgā cānyonyāsu ca nāḍiṣu | gaṅgā sarasvatī godā narmadā yamunā tathā | kāverī candrabhāgā ca vitastā ca iḍāvatī | dvisaptatisahasreṣu nadīnadaparisravaḥ | 7–9 cf. SSP 3.11-12 (Ed. p. 57): pīnasā yamunā gaṅgā candrabhāgā sarasvatī | vipāsā śatarudrā ca śrīrātriś caiva narmadā | evaṃ navanadyo navanāḍīṣu vasanti | anyā upanadyaḥ kulyopakulyā dvisaptatisahasranāḍīsu vasanti |

---

2 **idānīṃ** DU$_1$] idānīm cett. **piṇḍamadhye** DU$_1$] *om.* cett. **'ṣṭakulaparvatāḥ** em.] aṣṭakulaparvatāḥ PDU$_1$ aṣṭakulaparvatā U$_2$ aṣṭamakulaparvatāḥ BEL **meruparvataḥ** em.] merumparvataḥ DU$_1$ merumaṃdaraḥ cett. 2–3 **kailāsaparvataḥ** DU$_1$] kailāsaḥ cett. 3 **pṛṣṭhamadhye** EU$_2$] pṛṣṭhaṃ madhye P pṛthvīamadhye BL paiṭimadhye D paiṭhamadhye U$_1$ **himācalaḥ** cett.] himācalaḥ ‖ parvataḥ D himācalaparvataḥ U$_1$ 4 **śrīśailaḥ** cett.] śrīśailāsaḥ B **parvatāḥ** DU$_1$] śailāḥ EU$_2$ śailā BPL **aṃgulīnāṃ** DEP] aṃgulībhyāṃ U$_1$ aṃguli° BL **mūleṣu** cett.] madhye DU$_1$ 4–5 **vartante** cett.] vartate BL parvate U$_1$ 7 **śarīre** cett.] śarīramadhye EU$_2$ **navanāḍyas** EU$_2$] navanaḍyas BLP ṇavānāḍyas D ṇavānaḍyaḥs U$_1$ **tiṣṭhanti** cett.] tiṣṭhati DU$_2$ **navānāṃ nadīnāṃ** cett.] navanadīnāṃ E **vartante** cett.] nivartaṃte U$_2$ vartate B 8 **sarasvatī** cett.] sarasvati L **vipāśā** cett.] vaipaśā DU$_1$ **śatarudrā** em.] śātahṛdā DPU$_1$ śatahradā E śāśatahṛdā B śātadrumā U$_2$ **irāvatī** DE] irāvati BLPU$_1$ *om.* U$_2$ **aparā** cett.] gaṃḍakī U$_1$ **nadyopanadinirjharāḥ srotāṃsi** em.] nadyopanadīnairbhurasrota° D nadyūpanadīnairbhurasrota° U$_1$ nadyo nadānirjārā srotāṃsī P nadyo nadānirjñārāsty etāṃsī BL nadyo nadānirjñārāsrotāsī U$_2$ nadyo nadāni srotāṃsi E **taṭākāni** E] taṭāka D taṭānī BLP taḍaga U$_1$ taṭhānī U$_2$ 9 **vāpīkūpā** cett.] vāpikupāḥ D **dvisaptati°** cett.] dvisaptati° BP disaptati E **sahasranāḍīnāṃ** cett.] sahasranāḍīnā B sahastranāḍī EU$_1$ **tiṣṭhanti** cett.] tiṣṭhaṃṭī U$_1$

[XXXIX. **Eight major mountains within the body**]

Now, the eight major mountains[213] within the body are taught.[214] (1) Within the spine is Mount Meru.[215] (2) Within the door of Bahman is Mount Kailāsa.[216] (3) Within the back is the Himālaya.[217] (4) Within the left shoulder the mountains of Malaya.[218] (5) Within the right shoulder Mount Mandara.[219] (6) In the right ear, the Vindhya mountain.[220] (7) the Maināka[-mountain][221] is in the left ear. (8) Within the forehead Śrīśaila.[222] Other mountains exist in the hands, feet, and toes.

[XL. **Nine rivers within the body**]

Now, within the body, nine rivers[223] are situated. Within it, the courses of the nine rivers exist. Gaṅga, Yamuna, Vitastā, Candrabhāga, Sarasvatī, Vipāśā, Śatarudrā, Irāvati und Narmadā. Other rivers and waterfalls near the rivers, currents, lakes, ponds and wells are within the 72000 channels.

---

[213] The eight major mountains of Jambudvīpa.

[214] *Haṭharatnāvalī* 4.38ab situates all major mountains within the bones of the spine: *vīṇādaṇḍamayo merur asthīni kulaparvatāḥ* | "The bones of Mount Meru resembling a *vīṇā* are the major mountains." A related idea is expressed within *Yogavāsiṣṭha* 73.59cd: *jambūdvīpe mahāmeruṃ kulaparvatasaṃkulam* ‖ 59 ‖. "In the continent of Jambudvīpa, there is the great Mount Meru, filled with noble peaks."

[215] Mount Meru is considered to be situated at the centre of the universe. According to *Amṛtasiddhi* 2.1, the central channel (*suṣumṇā*, madhyamā, etc.) is situated within Mount Meru.

[216] Cf. *Haṭhatattvakaumudī* 31.1-7. Here, Sundaradeva situates Mount Kailasā at the center of the thousand-petalled lotus. Furthermore, he associates Mount Kailasā as the abode of Śiva, having the nature of the form of *bindu*, etc.

[217] In the *Haṭhasaṃketacandrikā* (ORI, Ms. No. B220) f. 10r the Himālaya is supposed to be visualized in the context of *cikitsā* for *doṣa*s arising for the yogin who does not heed the rules of proper time and place in Yoga practice. If the practitioner is shaking, he shall visualize the Himālaya (*nagendra*) in his heart.

[218] The term *malayācala* usually refers to the mountain range on the west of Malabar (see Boethling, 1858:37).

[219] In the *samudramanthana* episode of the *Viṣṇupurāṇa* (Ed. p. 75) Mount Mandara was used as a churning rod to churn the ocean of milk.

[220] In *Bodhasāra* 12.1.6 the immobility of the mind through the practice of Yoga is compared to the great mount Vindhya (*niścalatvaṃ prajāyeta vindhyasyeva mahāgireḥ* ‖6‖).

[221] See *Puranic encyclopaedia* p.468 for references.

[222] The mountain has been associated with Yoga practice, cf. *Yogatārāvalī* 28.

[223] The main microcosmic rivers of the yogic body are frequently associated with the main subtle channels, c.f., for example, *Haṭhapradīpikā* 3.108.

[XLI. **saptaviṃśatinakṣatrāṇi ...**]

सप्तविंशतिनक्षत्राणि द्विसप्ततिकोष्ठकाश्चांत्राभ्यन्तरे वसन्ति। द्वादश राशयः॥ मेषः॥ वृषः॥ मिथुनः॥ कर्कः॥ सिंहः॥ कन्या॥ तुला॥ वृश्चिकः॥ दनुः॥ मकरः॥ कुम्भः॥ मीनः॥ नवग्रहाः॥ आदित्या॥ सोमः॥ मङ्गलः॥ बुधः॥ बृहस्पतिः॥ शुक्रः॥ शनिः॥ राहुः॥ केतुः॥ पञ्चदशतिथयो ऽत्र मध्ये वसन्ति। यथा समुद्रमध्ये लहरी वर्तते। तथा शरीरमध्ये ऊर्मी नाम लहरी भवति॥ तथा उर्मे श्चलनाच्छरीरे चलनं भवति। धावनं भवति। तन्मध्ये समग्रं तारामण्डलं वर्तते। त्रयस्त्रिंशत्कोटयो देवता बाहुरोममध्ये वसन्ति।

Sources: 2–5 cf. YSv (PT p. 843): itas tato dehamadhye ṛkṣaś ca saptaviṃśatiḥ | yogāś ca rāśayaś caiva grahāś ca tithayas tathā | 2–5 cf. SSP 3.13 (Ed. p. 57): saptaviṃśatir nakṣatrāṇi | dvādaśa rāśayaḥ | navagrahāḥ | nava lakṣa tārāḥ | pañcadaśa tithayaḥ | ete 'ntarvalaye dvisaptatisahasrakoṣṭheṣu vasanti | 2–6 cf. YSv (PT p. 843): laharīṣu mīnamanī cāvāhanaṃ sthāpanaṃ tathā | sarvāṅgeṣu ca deveśi samagraṃ ṛkṣamaṇḍalam | trayastriṃśatkoṭay astu nivasanti ca devatāḥ | 5–6 cf. SSP 3.13 (Ed. pp. 57-58): anekatārāmaṇḍalaṃ ūrmipuñje vasati | trayastriṃśatkoṭidevatā bāhuromakūpeṣu vasanti | 6–7 cf. YSv (PT p. 843): sarvāṅgeṣu ca deveśi samagraṃ ṛkṣamaṇḍalam | trayastriṃśatkoṭay astu nivasanti ca devatāḥ | 6–7 cf. SSP 3.13 (Ed. p. 58): trayastriṃśatkoṭidevatā bāhuromakūpeṣu vasanti |

---

2 **dvisaptatikoṣṭhakāścāṃtrābhyantare** D] dvisaptatikoṣṭākāś cāṃtrābhyaṃtar U_1 dvisaptatikoṣṭhakāṃtrābhyaṃtare P dvisaptatikoṣṭhākāṃtrābhyāṃtare B dvisaptatikoṣṭākāṃtrābhyāṃtare L dvisaptatikoṣṭhakāṃtarābhyaṃtare U_2 dvisaptatikoṣṭhakābhyantare E **rāśayaḥ** cett.] rāśayāḥ B **meṣaḥ** E] meṣa || U_2 meṣa° cett. **vṛṣaḥ** E] vṛṣabha || U_2 °vṛṣa° cett. 2–3 **mithunaḥ** E] mithuna || U_2 °mithūnaḥ P °mithūna° B °mithuna° cett. 3 **karkaḥ** cett.] karka° P karka || U_2 °karka° cett. **siṃhaḥ** E] siṃha || U_2 °siṃha° cett. **kanyā** E] kanyā || U_2 °kanyā° cett. **tulā** E] tula || U_2 °tūla° cett. **vṛścikaḥ** em.] vṛściko E vṛścika || U_2 °vṛścika° cett. **danuḥ** em.] dhanur E dhana || U_2 °dhana° cett. **makaraḥ** em.] makara || U_2 °makara° cett. **kumbhaḥ** em.] kuṃbha || U_2 °kumbha° cett. **mīnaḥ** em.] °mīnāḥ E mīnaḥ BL mīna || U_2 °mīna cett. 4 **navagrahāḥ** cett.] navagrahaḥ P **ādityā** em.] āditya° cett. ravi || U_2 **somaḥ** em.] °soma° cett. °soma | D caṃdra || U_2 **maṅgalaḥ** em.] maṃgala | D maṃgala || U_2 **budhaḥ** em.] budha || U_2 budha | D °budha° cett. **bṛhaspatiḥ** em.] °bṛhaspatiḥ P bṛhaspati | D vṛhasyati || U_2 °bṛhaspati° cett. **śukraḥ** em.] śukra || U_2 śukra° D °śukra° cett. **śaniḥ** em.] °śaniḥ P śanī || U_2 °śani° cett. **rāhuḥ** P] rāhu || U_2 °rāhu° cett. **ketuḥ** PU_1U_2] ketavaḥ E °ketu cett. 5 **pañcadaśatithayo** DEU_1P] paṃcadaśatithayaḥ || L paṃcadaśatithiḥ || B padaśatithayo U_2 **'tra** $DEPU_2$] atra BL ātra U_1 **vasanti** cett.] tiṣṭhaṃti U_2 **yathā** cett.] pīṭhasya romamadhye yathā U_1 **samudramadhye** cett.] *om.* P **laharī** cett.] laharā B *om.* P **tathā** cett.] *om.* P **ūrmī** D] urmī BLP urmi U_1 kūrmmī E 6 **bhavati** cett.] bhavanti U_2 **tathā urmeś** U_1] tasyāḥ urmyaḥ D ūrmyaś calās E ūrmyaś calāś P ūrmmīś calāś B ūrmiyaś calāḥ || U_2 *om.* L **calanāc charīre** em.] calācharīre D calanāśarīre U_1 cataḥ || śarire B cataḥ śarīre P tataḥ śarīra° U_2 tataḥ E *om.* L **dhāvanaṃ bhavati** DU_1] dhāvanaṃ ca cett. *om.* E **samagraṃ** cett.] samagrāṃ B samagra° U_1U_2 7 **trayastriṃśatkoṭayo** BL] trayastriṃśatkoṭyo P trayaḥ triṃśatkoṭyo U_2 trayaḥ striśatakoṭī U_1 trayastriśatkoṭyo D trayastriṃśatkoṭi° E **devatā** DU_1] devatāḥ | cett. **vasanti** cett.] vasaṃtī DU_1

[XLI. **Twentyseven stars ...**]

Twenty-seven stars[224] reside withing the seventy-two[225] chambers inside the guts.[226]

The twelve zodiacal signs (*rāśi*): Aries, Taurus, Twins, Cancer, Lion, Virgo, Libra, Scorpio, Sagittarius, Capricorn, Aquarius, and Fish.[227]

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

Just as the wave resides in the ocean, so does the wave called Ūrmī[228] reside in the body. Thus, from the fluctuation of Ūrmī, movement arises in the body. [And] flowing arises. Within it, the entire circle of fixed stars exists.

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

---

[224] In *Haṭhatattvakaumudī* 45.34-35, besides the experience of *ātman* at the top of the head, one of the results from Yoga is the perception of heavenly gardens, the stars, the moon, etc.: *mano layaṃ yadā yāti bhrūmadhye yogato nṛṇām | jihvāmūle 'mṛtasrāvo bhrūmadhye cātmadarśanam* ‖ 34 ‖ *kampanaṃ tathā mūrdhni manasaivātmadarśanam | devodyānāni ramyāṇi nakṣatrāṇi ca candramāḥ* ‖ *ṛṣayaḥ siddhagandharvāḥ prakāśaṃ yānti yoginām* ‖

[225] Considering the reading of the SSP a corruption at this place is likely. Instead of reading 72, the correct reading here is probably *dvisaptatisahasrakoṣṭheṣu* and would raise the number of chambers inside the guts to 72000. Unfortunately, none of the manuscripts preserve the correct reading.

[226] cf. *Amṛtasiddhi* 1.17 and *Śivasaṃhitā* 2.2.

[227] The twelve zodiac signs are mentioned in the *Vasiṣṭhasaṃhitā Yogakāṇḍa* in 5.30-31. They appear in a larger discussion of the nature of the self, the relation of the self with time and the cycles of breath in the body (5.4-29). From 5.32-33, the text discusses the twelve zodiac signs and their influence on various aspects of human life.

[228] This concept of *ūrmī* which Rāmacandra presents here briefly is unusual. Rāmacandra possibly misunderstood the term *ūrmi* of his source text. The SSP 3.13 reads, "The totality of stars resides in the mass of the wave(s)." (*anekatārāmaṇḍalaṃ ūrmipuñje vasati* /). Nevertheless, perhaps Rāmacandra's *ūrmi* is connected to a more ancient teaching and refers to a Kashmiri Śaiva concept related to *spandaśakti*. In his commentary to *Spandakārikā* 1.1 Kṣemarāja writes: *sā caiṣā spandaśaktir garbhīkṛtānantasargasaṃhāraikaghanāhantācamatkārānandarūpā niḥśeṣaśuddhāśuddharūpāmātṛmeyasaṃkocavikāsābhāsanasatattvā sarvopaniṣadupāsyā yugapad evonmeṣanimeṣamayī* ‖ *tathā hi śivādeḥ kṣityantasyāśeṣasya tattvagrāmasya prāksṛṣṭasya saṃhartṛrūpā yā nimeṣabhūr asāv evodbhaviṣyaddaśāpekṣayā sraṣṭurūponmeṣabhūmis tathā viśvanimeṣabhūś cidghanatonmeṣasārā cidghanatānimajjanabhūmir api viśvonmeṣarūpā* ‖ *yad āgamaḥ | lelihānā sadā devī sadā pūrṇā ca bhāsate* ‖ ***ūrmir** eṣā vibodhābdheḥ śaktir icchātmikā prabhoḥ* ‖ *iti* ‖). Kṣemarāja points out that the *spandaśakti*, which he calls *ūrmi*, is the force that sets in motion the endless process of creation and destruction in the womb, throughout the human experience and in the rest of the cosmos.

पृष्टिरोममध्ये षडशीतिसहस्रदिव्यतपस्विनः। पीठोपपीठाणि ऊर्ध्वपृष्ठे परियाणे रोमणि तन्मध्ये वसन्ति। हृदयरोममध्ये तक्षकमहानागः॥ कर्कोटकः॥ शङ्खः॥ पुलकः॥ वासुकिः॥ अनन्तः॥ शेषः॥ एते नागा वसन्ति। उदररोममध्येऽपरे नागा वसन्ति। गणगन्धर्वकिन्नरप्सरोविद्याधरगुह्यकाः। शरीरमध्ये मर्मस्थानेऽनेकतीर्थावली वसन्ति। अश्रुपातमध्ये मेघमण्डलं वसति। अनन्ताः सिद्धयो बुद्धयश्च प्रकाशमध्ये वर्तन्ते। चन्द्रसूर्यौ द्वयोर्नेत्रयोर्मध्ये वर्तते। अनेकवनस्पतिगुल्मलता तृणानि जङ्घारोममध्ये वसन्ति।

Sources: 1–2 cf. YSv (PT p. 843): tathā pīṭhāni sarvāṇi dehamadhye sthitāni ca | 1–2 cf. SSP 3.13 (Ed. p. 58): anekapīṭhopapīṭhakā romakūpeṣu vasanti | 2–3 cf. YSv (PT p. 843): hṛdaye vyomamadhye tu anantādyāstu vāsukiḥ | udare vyomamadhye tu pare nāgā vasanti hi | 2–3 cf. SSP 3.13 (Ed. p. 58): kulanāgā vakṣasi vasanti | 3–4 cf. YSv (PT p. 843): udare vyomamadhye tu 'pare nāgā vasanti hi | gandharvakinnarāḥ śūrā vidyādharāpsarādayaḥ | anekatīrthavarṇāś ca guhyakāś ca vasanti hi | 3–4 cf. SSP 3.13 (Ed. p. 58): gandharvakinnarakiṃpuruṣā apsarasāṃ gaṇā udare vasanti | 4–5 cf. YSv (PT p. 843): anantasiddhayo buddhyā prakāśo varttate hṛdi | meghasya maṇḍalaṃ jñeyam aśrupāte tathaiva ca | cf. SSP 3.13 (Ed. p. 59, in mss. B_1, W, P_1, P_3): anekatīrthāni marmasthāne vasanti | anantasiddhā matiprakaśe vasanti | 5–6 cf. YSv (PT p. 843): candrārkau netrayormadhye jaṅghā lomasu sākṣiṇaḥ | tṛṇagulmādikañcāpi viśvarūpaṃ smaret tataḥ | 5–6 cf. SSP 3.13 (Ed. p. 59): candrasūryau netradvaye vasataḥ | anekavṛkṣalatāgulmatṛṇāni jaṅghāromakasthāne vasanti|

---

1 **pṛṣṭiromamadhye** एम्।] pṛṣṭīromamadhye BLU_1 pṛṣṭaromamadhye PU_2 pīṭhasya romamadhye D *om.* E **ṣaḍaśīti°** DU_1U_2] ṣaḍaśatī° BL ṣaḍaśī° P *om.* E **°sahasra°** cett.] *om.* E **divya** cett.] *om.* E **°tapasvinaḥ** BLPU_2] °tapasvino DU_1 *om.* E **pīṭhopapīṭhāṇi** em.] piṭhopapīṭhe LP mīṣṭhopapīṭher B pīṭhamahāpīṭhau DU_1 pīṭhopapīṭho° U_2 *om.* E **ūrdhvapṛṣṭhe** em.] urdhvapṛṣṭho U_1 ūrddhva tuṣṭo D ordhva U_2 dvavoṣṭo P dvaiṣṭho B dvaiṣṭhi L *om.* E **pariyāṇe** em.] pariyāni BDPU_1U_2 pariyā L *om.* E **romaṇi** em.] romāṇi BDLPU_2 romāni U_1 *om.* E **tanmadhye** cett.] *om.* E 2 **vasanti** cett.] santi U_1 *om.* E **hṛdayaromamadhye** cett.] *om.* BL **takṣakamahānāgaḥ** D] takṣakaḥ mahānāgaḥ EU_2 takṣakamahānāga P takṣamā nāgaḥ U_1 *om.* BL **karkoṭakaḥ** DPU_2] karkoṭaḥ U_1 *om.* EBL **śaṅkhaḥ** cett.] *om.* BL **pulakaḥ** P] pulikaḥ U_1 pulika D kulakaḥ U_2 takṣakaḥ E *om.* BL **vāsukiḥ** EPU_2] vāsukī DU_1 *om.* BL **anantaḥ** P] ananta° E ānaṃta° U_1 ānanta DU_2 *om.* BL 3 **śeṣaḥ** U_2] °śeṣaḥ E śoṣa P °śoṣa U_1 śeṣā D *om.* BL **ete** cett.] *om.* BL **nāgā** cett.] nāga E *om.* BL **vasanti** cett.] *om.* BL **°madhye** cett.] °madhye | D **'pare** U_1] apare cett. 3–4 **gaṇagandharvakinnarapsarovidyādharaguhyakāḥ** em.] guṇagandharvakinnarāpsaro vidyādharaguhyakāḥ E guṇagaṃdharvakinnarābharo vidyādharaguhyakāḥ B guṇagaṃdharvakinnarābharo vidyādharaguhyakāḥ L gaṇagaṃdharvakinnarapuruṣāpsarovidyādharaguhyaka U_1 gaṇagaṃdharvakiṃnarakiṃpuruṣa || apsarovidyādhāra | guhyaka D gaṃdhagaṃdharvakinnarāpsaro vidyādharaguhyakaḥ U_2 4 **śarīramadhye** cett.] śarīmadhye D madhye P **marmasthāne** U_1] karmasthāne D *om.* cett. **'nekatīrthāvalī** PU_2] anekatīrthāvalī BL naikatīrthavallī U_1 nenekatīrthavallī D anekatīrthāni E **meghamaṇḍalaṃ** cett.] meghamaṃḍala B **vasati** EPU_2] vasatī L vasaṃti DU_1 vasaṃtī B **anantāḥ** DEP] anaṃtā BLU_2 5 **buddhayaś** cett.] buddhayac B **vartante** EPU_2] vartate BLDU_1 **°sūryau** cett.] °sūryo BDL **dvayor** DEP] dvayā° B dvayo LU_2 *om.* U_1 **netrayor** DE] netreyor P netrayo B netrayoḥ U_2 netradvaya U_1 **madhye** cett.] *om.* U_1 **vartate** cett.] pravartate U_2 vasaṃti U_1 5–6 **anekavanaspatigulmalatātṛṇāni** BELP] anaikavanaspatigulmatṛṇāni D anekavanaspatīgulmalatāni U_1 anekavana | spatigulmalatātṛṇāni U_2 6 **°roma°** cett.] °rora° BL **madhye** cett.] sthāne D **vasanti** cett.] vasati U_2 varttaṃte D

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

Within the cavity of the heart: the great Nāga Takṣaka, Karkoṭaka, Śaṃkha, Pulaka, Vāsuki, Ānanta and Śeṣa. These Nāgas reside [there]. [229]

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

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

The sun and the moon exist within the two eyes.

Many trees, bushes, creepers and grasses live within the hairs of the legs.[230]

[229] Notably, none of the known sources contains the names of the snake demons.

[230] 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 **shivasamhita** 2.5 states: *jānāti yaḥ sarvam idaṃ sa yogī nātra saṃśayaḥ* |, "One who knows all this is a yogi, in this, there is no doubt." SSP 3.1 explains: *piṇḍamadhye carācaraṃ yo jānāti sa yogī piṇḍasaṃvittir bhavati* ‖ 1 ‖ "He who knows the movable and immovable within the body is a yogi who has realization of the body."

Appendix

Figures

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

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

Bibliography

Consulted Manuscripts

AGASTHYAMAUNĪNDRA, Śrī. *Rājayogaḥ*. R 17980, Transcribed by Jason Birch. Government Oriental Manuscript Library, Madras University.

GORAKṢA. *Gorakṣaśataka*. manuscript no. R 7874. Government Oriental Manuscripts Library, Madras.

— *Vivekamārtaṇḍa*. Acc. No. 4110. Central Library, Baroda.

Haṭhasaṅketacandrikā. Ms. No. 2244. Man Singh Pustak Prakash Library, Jodhpur.

ŚIVĀNANDASARASVATĪ. *Yogacintāmani*. Ms. no. 6922 dated śaka 1552. Panjab University Library Lahore.

SUNDARADEVA. *Haṭhasaṃketacandrikā*. Ms. No. 2244. Man Singh Pustak Prakash Library Jodhpur.

— *Haṭhasaṃketacandrikā*. Ms. No. R3239. Government Oriental Manuscript Library, Chennai.

— *Haṭhasaṃketacandrikā*. Ms. No. B220. Oriental Research Institute, University of Mysore.

Ūrmikaulārṇavatantra. Nak MS 5-5207, (sic. 5-5202); NGMPP reel No. B 115/9; folio no: 83. siśe: 27 x 9 cm. Script: Nevārī. National Archives Kathmandu.

Printed Editions

Advayatārakopaniṣat. see Yoga Upaniṣads.

ĀRAṆYA, Hariharānanda. *Pātañjalayogaśāstra. Yoga Philosophy of Patañjali*. Ed. by P.N. MUKERJI. State University of New York Press, 1983.

ĀRAṆYA, Swāmi Hariharānanda, ed. *Pātañjalayogaśāstra. Yoga Philosophy of Patañjali. Containing his yoga aphorisms with Vyāsa's commentary in Sanskrit and a translation with annotations including many suggestions for the practice of yoga*. Albany: State University Press of New York, 1983.

AYANGAR, Srinivasa, ed. *Haṭhapradīpikājyotsnā. Haṭhayogapradīpikā of Svātmārāma with the Commentary Jyotsnā of Brahmānanda*. Madras: Adyar Library and Research Centre, 1972.

Baḍathvāl, P.D., ed. *Gorakhbhāṇī*. Prayāg: Hindī Sāhity Sammelan, 1960.

Bäumer, Bettina. *Vijñānabhairava. Vijñāna Bhairava - Das göttliche Bewußtsein*. Taschenbuch 6. Frankfurt am Main and Leipzig: Verlag der Weltreligionen im Insel Verlag, 2013.

Birch, Jason. *Amanaska. The Amanaska: King of All Yogas. A Critical Edition and Annotated Translation with a Monographic Introduction: Ph.D. Dissertation*. Oxford: University of Oxford Library, 2013.

Brezinski, Jan K., ed. *Yogataraṅgiṇī. Yoga-Taraṅgiṇī: A Rare commentary on Gorakṣa-śataka*. Delhi: Motilal Banarsidass, 2015.

Bryant, Edwin F., ed. *The Yoga Sūtras of Patañjali: A New Edition, Translation and Commentary*. New York: North Point Press, 2009.

Dayânand, Swâmî, ed. *Bodhasāra. A Treatise on Vedânta, With a Commentary by the Author's Pupil, Paṇḍit Divâkar*. Vol. 23. Benares Sanskrit series. Benares: Chowkhamba Sanskrit Book Depot, 1905.

Dhyānabindopaniṣad. see Yoga Upaniṣads.

Digambarji, Swami et al., eds. *Vasiṣṭhasaṃhitā*. revised edition. Lonavla: Kaivalyadhāma Śrīmanmādhav Yogamandir Samiti, 2005.

Digambarji, Swami et al., eds. *Vasiṣṭhasaṃhitā Yogakāṇḍa. revised edition*. first edition, 1984. Lonavla: Kaivalyadhama S.M.Y.M. Samiti, 2005.

Dwivedi, R.C. and Navjivan Rastogi, eds. *Tantrāloka. The Tantrāloka of Abhinavagupta. With Commentary Viveka by Jayadratha. In 8 volumes.* Delhi: Motilal Banarsidass, 1987 (First Edition 1918-1938.

Dyczkowski, Mark S.G., ed. *Manthānabhairavatantram Kumārikākhaṇḍaḥ. The Section Concerning the Virgin Goddess of the Tantra of the Churning-Bhairava*. 13 vols. Delhi: IGNCA and D.K. Printworld, 2009.

Geldner, Karl Friedrich. *Der Rigveda in Auswahl. Erster Teil. Glossar.* Stuttgart, 1907.

— *Ṛgveda. Der Rig-Veda*. Vol. 1. Cambridge: Harvard University Press, 1951.

Gharote, Dr. M. L. and Dr. G. K. Pai, eds. *Siddhasiddhāntapaddhati. Siddhasiddhāntapaddhatiḥ: A treatise on the Nātha philosophy by Gorakṣanātha*. Lonavla: The Lonavla Yoga Institute (India), 2016.

Gharote, M. L. and Parimal Devnath, eds. *Kumbhakapaddhati. Kumbhaka-Paddhati of Raghuvīra: Science of Prāṇāyāma*. Lonavla: The Lonavla Yoga Institute (India), 2021.

GHAROTE, M.L., P. DEVNATH, and V.J. JHA, eds. *Haṭhatattvakaumudī. Haṭhatattvakaumudī: A Treatise on Haṭhayoga by Sundaradeva*. Lonavla: The Lonavla Yoga Institute, 2007.

GHAROTE, Manmath M. and Parimal DEVNATH, eds. *Dattātreyayogaśāstra*. Lonavla: The Lonavla Yoga Institute, 2015.

GOODALL, Dominic. *Parākhyatantra. The Parādhyatantra: A Scripture of the Śaiva Siddhānta. A Critical Edition and Annotated Translation*. Vol. 98. Collection Indologie. Pondicherry: École française d'Extrême-Orient, Institut Français de Pondichéry, 2004.

— ed. *Niśvāsatattvasaṃhitā. The Niśvāsatattvasaṃhitā: The Earliest Surviving Śaiva Tantra*. Vol. 1. Collection Indologie 128, Early Tantra Series 1. Pondicherry: Institut Français de Pondichéry / Ecole française d'Extrême-Orient / Sri Aurobini Ashram Press, 2015.

GOUDRIAAN, T. and J.A. SCHOTERMAN, eds. *Kubjikāmatatantra*. Leiden: Brill, 1988.

GOURDRIAAN, Teun and J.A. SCHOTERMAN, eds. *Kubjikāmatatantra*. Gonda Indological Studies, Band 16. Leiden; New York: Brill, 1988.

HARIMOTO, Kengo, ed. *God, Reason, and Yoga: A Critical Edition and Translation of the Commentary Ascribed to Śaṅkara on Pātañjalayogaśāstra 1.23—28*. Hamburg: Department of Indian and Tibetan Studies, Asien-Afrika- Institut, Universitätt Hamburg, 2014.

HAUSCHILD, Richard. *Śvetāśvatara Upaniṣad. Die Śvetāśvatara-Upaniṣad: Eine kritische Ausgabe mit einer Übersetzung und einer Übersicht über ihre Lehren*. Leipzig: Deutsche Morgenländische Gesellschaft in Kommission bei F.A. Brockhaus, 1927.

ISAACSON, Harunaga and Francesco SFERRA. *The Sekanirdeśa of Maitreyanātha (Advayavajra) with the Sekanirdeśapañjikā of Rāmapāla: Critical Edition of the Sanskrit and Tibetan Texts with English Translation and Reproduction of the MSS*. Serie Orientale Roma fondata da Giuseppe Tucci Vol. CVII. Napoli: Istituto italiano per l'Africa e l'Oriente, 2014.

LIERSCH, Nils Jacob, ed. *Gorakṣayogaśāstra. Das Gorakṣayogaśāstra: Diplomatische und kritische Edition mit annotierter Übersetzung (Forthcoming)*. Marburg: Indica et Tibetica Verlang. URL: `https://www.academia.edu/78397774/`

Das_Gorak%E1%B9%A3ayoga%C5%9B%C4%81stra_Diplomatische_und_kritische_Edition_mit_annotierter_%C3%9Cbersetzung.

MAHEŚĀNANDA, Swāmi et al. *Jogpradīpyakā. Jogpradīpyakā of Jayatarāma*. Lonavla: Kaivalyadhāma S. M. Y. M. Samiti, 2006.

MAHESHANANDA, Swami, ed. *Śivasvarodaya. Śivasvarodaya: A Critical Edition - English Version*. Lonavla: Kaivalyadhama S.M.Y.M. Samiti, 2015.

MALLINSON, James, ed. *Śivasaṃhitā. The Shiva Samhita*. Woodstock: Yoga Vidya.com LLC, 2007.

— ed. *Khecarīvidyā. The Khecarīvidyā of Ādinātha - A critical edition and annotated translation of an early text of haṭhayoga*. Varanasi: Indica Books, 2010.

MALLINSON, James and Péter-Dániel SZÁNTÓ, eds. *Amṛtasiddhi. The Amṛtasiddhi and Amṛtasiddhimūla - The Earliest Texts of the Haṭhayoga Tradition*. Collection Indologie 150, Haṭha Yoga Series 2. Pondicherry: École française d'Extrême-Orient, 2021.

MALLINSON, James et al., eds. *Haṭhapradīpikā. Light on Haṭha: Haṭhapradīpikā - Critical Edition and annotated Translation (Forthcoming)*. forthcoming. Marburg and London: Indica et Tibetica, 2024.

MISRA, R.C., ed. *Sarvāṅgayogapradīpikā. Sarvāṅgayogapradīpikā in the Sundargranthāvalī*. Delhi: Kitabghar, 1992.

MOHAN, A. G. and Ganesh MOHAN, eds. *Yogayājñavalkya*. Svastha Yoga Pte Ltd., 2013.

Nādabindūpaniṣat. Cf. Yoga Upaniṣads.

NATH SHARMA, Narendra, ed. *Yogakarṇikā. Yogakarṇikā (An Ancient Treatise on Yoga)*. Delhi: Eastern Book Linkers, 2004.

PANSHIKAR, Vasudeva Laxman Shastri, ed. *Yogavāsiṣṭha. The Yogavāsiṣṭha of Vālmīki with the commentary Vāsiṣṭhamahārāmayanatātparyaprakāśa*. Bombay: Tukārām Jāwajī, 1918.

PARGITER, Frederik Eden, ed. *Mārkaṇḍeya Purāṇa. The Mārkaṇḍeya Purāṇa*. Calcutta: Asiatic Society of Bengal, 1904.

POWELL, Seth David, ed. *A Lamp on Śivayoga: The Union of Yoga, Ritual, and Devotion in the Śivayogapradīpikā*. Dissertation as submitted on April 2023. Cambridge, Massachusetts: Harvard University, 2023.

RĀMATOṢAṆA. *Prāṇatoṣinī*. Ed. by Jīvānanda VIDYĀSĀGARA. 1898. URL: https://archive.org/details/PranatoshiniTantraJibanandaVidyasagara1898

ŚARMA, Haridās, ed. *Yogacintāmaṇi (Śivānandasarasvatī)*. Calcutta: Calcutta Oriental Press, no date of publication.

ŚĀRṄGADHARA. *Śārngadharapaddhati. The Paddhati of Śārngadhara: A Sanskrit Anthology*. Ed. by Peter PETERSON. Vol. I. Bombay Sanskrit Series No. XXXVII. Bombay: Education Society Press, 1888. URL: https://archive.org/details/in.ernet.dli.2015.283591.

SASTRI, Pandit A. Mahadeva, ed. *Yoga Upaniṣads. Yoga Upaniṣads with the Commentary of Śrī Upaniṣadbrahmayogin*. Adyar: The Adyar Library and Research Centre, 1968.

SASTRI, S. V. Radhakrishna, ed. *Ānandakanda*. Srirangam: Sri Vilasam Press, 1952.

ŚĀSTRI, Madhusūdan Kaul, ed. *Netratantra with Netroddyota. Netratantra with the commentary (Netroddyota) of Rājānaka Kṣemarāja*. Kashmir Series of Texts and Studies 46, 59. Srinagar, Bombay, 1926 and 1939.

ŚĀSTRĪ, Svāmī Śrīdayānanda, ed. *Yogatārāvalī. Śrīmacchaṅkarābhagavatpādaviracitā Yogatārāvalī*. Varanasi: Vārāṇaseya Saṃskṛta Saṃsthāna, 1987.

SFERRA, Francesco. *The Ṣaḍaṅgayoga by Anupamarakṣita: With Raviśrījñana's Guṇabharaṇīnāmaṣaḍangayogaṭippaṇī: Text and annotated translation*. Rome: Istituto italiano per l'Africa e l'Oriente, 2000.

SHASTRI, J.L. and G.V. TAGARA, eds. *Bhāgavata Purāṇa*. Vol. 1-5. New Delhi: Motilal Banarsidass, 1950.

SHRIGONDEKAR, G. K., ed. *Mānasollāsa. Mānasollāsa of King Someśvara*. Baroda Oriental Institute. Mumbai: Bombay Vaibhav Press, 1939.

Śivapurāṇa. Siva-Purana, Book 1: Vidyesvara-Samhita. Bombay: Venkatesvara Steam Press, 1920.

Śivayogapradīpikā. See A Lamp on Śivayoga: The Union of Yoga, Ritual, and Devotion in the Śivayogapradīpikā, pp. 268–313.

SNELLGROOVE, David L., ed. *Hevajratantra*. London: Oxford Universiy Press, 1959.

ŚRĪVĀSTAV, Rām Lāl, ed. *Yogabīja*. Gorakhpur: Śrī Gorakhnāth Mandir, 1982.

SVĀTMARĀMA. *Haṭhapradīpikā*. Ed. by Svāmi DIGAMBARJĪ and Jhā PĪRĀMBAR. Lonvala: Kaivalyadhāma S. M. Y. M. Samiti, 1970.

TAGARE, Ganesh Vasudeo, ed. *Vāyu Purāṇa. The Vāyu Purāṇa*. Delhi: Motilal Banarsidass, 1988.

VASU, Sris Chandra. *Katha Upaniṣad. Kathopanishad: With the Sanskrit Text, Anvaya, Vritti, Word Meaning, Translation, Notes and Index*. Vol. No. 3. Vedanta Series. Alhallabad: Alhallabad Press, 1905.

VASUDEVA, Somadeva, ed. *The Yoga of the Mālinīvijayottaratantra, Chapters 1-4, 7, 11-17: Critical Edition, Translation and Notes*. Pondicherry: Institut Française d'Extrême-Orient, 2004.

VASUGUPTA. *Spandakārikā. With the commentary by Ksemaraja*. Ed. by M.K. SHASTRI. Srinagar: Kashmir Pratap Steam Press, 1925.

VIMALĀ, Karnāṭak, ed. *Yogasiddhāntacandrikā*. Chowkhambā Sanskrit Series, No 108. Chowkhambā Sanskrit Series Office, 2000.

VISHNUSWAROOP, Swami, ed. *Gorakṣapaddhati. Goraksha Samhita: Also Known As Goraksha Paddhati*. Kathmandu: Divine Yoga Institute, 2017.

WILSON, Horace H., ed. *Viṣṇupurāṇa. The Vishnu Purana*. New York: Garland Pub., 1981.

Yogacūḍāmaṇyupaniṣad. see Yoga Upaniṣads.

Yogakuṇḍalinyopaniṣad. see Yoga Upaniṣads.

Yogaśikhopaniṣad. see Yoga Upaniṣads.

Secondary Literature

BALCEROWICZ, Piotr. "Dharmakīrti's Criticism of the Jaina Doctrine of Multiplexity of Reality (*anekāntavāda*)". In: *Religion and Logic in Buddhist Philosophical Analysis: Proceedings of the Fourth International Dharmakīrti Conference, Vienna, August 23–27, 2005*. Ed. by Helmut KRASSER et al. Vol. 424. Österreichische Akademie der Wissenschaften Philosophisch-Historische Klasse, Denkschriften. Wien: Verlag der Österreichischen Akademie der Wissenschaften, 2011, pp. 1–33.

BIRCH, Jason. "Rājayoga: Reincarnations of the King of All Yogas". In: International Journal of Hindu Studies 17, 3 (2013) (2014), pp. 401–444.

— "The Amaraughaprabodha: New Evidence on the Manuscript Transmission of an Early Work on Haṭha- and Rājayoga". In: (2019). URL: https://link.springer.com/article/10.1007/s10781-019-09401-5.

— "The Tantric Śaiva Origins of Rājayoga". In: (2019). https://www.academia.edu/40467193/The_Tantric_Śaiva_Origins_of_Rājayoga; Zugriff: 04.05.2023.

BOETHLING O. und Roth, R. *Sanskrit Wörterbuch*. Vol. 2. Petersburg, 1858.

— *Sanskrit Wörterbuch*. Vol. 3. Petersburg, 1858.

— *Sanskrit Wörterbuch*. Vol. 5. Petersburg, 1858.

"The Śāradātilakatantra on Yoga: A New Edition and Translation of Chapter 25". In: Bulletin of the School of Oriental Studies (SOAS) 75 (2011). Ed. by Gudrun BÜHNEMANN, pp. 205–35.

DYCZKOWSKI, M.S.G., ed. *The Canon of the Śaivāgama and the Kūbjika Tantras of the Western Kaula Tradition*. The Suny Series in the Shaiva Traditions of Kashmir. Albany: The State University of New York Press, 1988.

GHAROTE, Dr. M. L. et al., eds. *Encyclopedia of Traditional Asanas*. Lonavla: The Lonavla Yoga Institute (India), 2006.

GOODALL, Dominic and Harunaga ISAACSON. *Tantric Studies: Fruits of a Franco-German Project on Early Tantra*. Pondicherry: Institut Français de Pondichéry / Ecole française d'Extrême-Orient, 2016.

HAAS, Dominik A. *Gāyatrī. Mantra and Mother of the Vedas*. Vol. 110. Beiträge zur Kultur- und Geistesgeschichte Asiens. Vienna: Institut für Kultur- und Geistesgeschichte Asiens, 2023.

HANNEDER, Jürgen. *Studies on the Mokṣopaya*. Wiesbaden: Deutsche Morgenländische Gesellschaft, Harrasowitz Verlag, 2006.

JACOBSEN, Knut A., ed. *Yoga Powers: Extraordinary Capacities Attained Through Meditation and Concentration*. Vol. 37. Brill's Indological Library. Leiden: Brill, 2012.

JOŚĪ, Nārāyaṇa Harī. *Āyurvedīya Mahākośa (Āyurvedīya Śabdakośa) Sanskrit-Sanskrit [Dictionary]*. Vol. 1. Mumbai: Maharashtra Rajya Sahitya Ani Samskriti Mandala, 1968.

KAVIRĀJ, Gopīnāth. "The system of cakras according to Gorakṣanātha". In: *Notes on Religion and Philosophy*. Ed. by Gaurinath SASTRI. Vol. 3. The Princess of Wales Sarasvati Bhavana Studies. Varanasi: Sampurnanand Sanskrit University, 1987, pp. 47–55.

MALLINSON, James. "Gorakṣaśataka. The Original Gorakṣaśataka". In: *Yoga in Practice* (2012). Ed. by David Gordon WHITE, pp. 257–272.

MALLINSON, James. "Haṭhayoga's Philosophy: A Fortuitous Union of Non-Dualities". In: Journal of Indian Philosophy 42 (2014), pp. 225–247.

— "Nāth Sampradāya". In: Brillś Encyclopedia of Hinduism (2014). Ed. by K. A. JACOBSEN et al.

MALLINSON, James and Mark SINGLETON. *Roots of Yoga*. UK: Penguin Books, 2017.

MANI, Vettam. *Puranic encyclopaedia. A comprehensive dictionary with special reference to the epic and Puranic literature*. Delhi: Motilal Banarsidass, 1975.

"On the Magnitude of the Yogic Body". In: (2011). Ed. by Adrian MUNOZ and David N. LORENZEN, pp. 79–90.

OGAWA, Hideyo. "The Perception of the Self in the Nyāya Tradition: From a Kāraka Point of View". In: *Tetsugaku: The Journal of Hiroshima Philosophical Society* 75 (2023), pp. 155–170.

PADOUX, André. *Yoginīhṛdaya. La Coer de la Yoginī. Yoginīhṛdaya, avec le commentaire Dīpikā d'Amṛtānanda. Texte samskrit traduit et annoté*. Vol. 63. Paris: Publications de l'Institut de civilisation indienne, 1994.

RADHAKANTA, Deva, Vasu VARADAPRASADA, and Vasu HARICANA. *Śabdakalpadruma*. Vol. 5. Varanasi: Varanasi Caukhamba Samskrita Sirija Aphisa, 1967.

RASTELLI, Marion and Goodall DOMINIC. *Tāntrikābhidhānakośa 3. Dictionnaire des termes techniques de la littérature hindoue tantrique - A Dictionary of Technical Terms from Hindu Tantric Literature - Wörterbuch zur Terminologie hinduistischer Tantren*. Vol. 3: Ṭ-Ph. Beiträge zur Kultur- und Geistesgeschichte Asiens; 76. Wien: Verlag der Österreichischen Akademie der Wissenschaften, 2013.

REIGLE, David. "The Kālacakra Tantra on the Sādhana and Maṇḍala". In: *Journal of the Royal Asiatic Society*. 3rd ser. 22 (2) (2012), pp. 439–63.

ROSATI, Paolo. "The Yoni of Kamakhya: The Intersection of Power and Gender in its Mythology". In: *Religions of South Asia 13:3* 13:3 (2020), pp. 55–85. URL: `https://doi.org/10.1558/rosa.19013`.

SANDERSON, Alexis. "Śaiva Exegesis of Kashmir". In: *Mélanges tantriques à la mémoire d'Hélène Brunner / Tantric Studies in Memory of Hélène Brunner* Collection Indologie 106 (2007). Ed. by Dominic GOODALL and André PADOUX, 231-442 and (bibliography) pp. 551–582.

SIRCAR, D.C. *Indian Epigraphical Glossary*. Delhi: Motilal Banarsidas, 1966.

SNODGRASS, Adrian. *The Symbolism of the Stupa*. Vol. 22. Synthesis. Ithaca, NY: Cornell University Press, 1988, pp. 360–377. URL: https://doi.org/10.7591/9781501718960-025.

URBAN, Hugh B. *The Power of Tantra: Religion, Sexuality and the Politics of South Aasian Studies*. New York: I.B. Tauris and Co. Ltd., 2010.

WHITE, David Gordon. *The Alchemical Body: Siddha Traditions in Medieval India*. Chicago: The University of Chicago Press, 1996.

— "Yoga, The One and the Many". In: (2021). Ed. by David M. ODORISIO, pp. 10–39.

Online Sources

ḤATTANGADI, Ṣunder, ed. *Saubhāgyalakṣmyupaniṣat*. https://sanskritdocuments.org/doc_upanishhat/saubhagya.pdf; Zugriff: 06.02.2023. sanskritdocuments.org. 2016.

KACCHAPEŚVARAŚIVĀCĀRYA. *Kriyakramadyotikavyākhyā*. https://muktalib7.com/; Accessed: 02/17/2023; Catalog number : M00324; IFP transcript T00109. Muktabodha Indological Research Institute (MIRI).

Sakalāgamasārasaṅgraha. https://muktalib7.com/; Accessed: 02/17/2023; Catalog number : M00063; IFP transcript T0351. Muktabodha Indological Research Institute (MIRI).

ŚĀSTRI, Mahādeva, ed. *Maṇḍalabrāhmaṇopaniṣat*. https://muktalib7.com/DL_CATALOG_ROOT/DL_CATALOG/TEXTS/ETEXTS/mandalabraahmanopanisaDEV.pdf; Zugriff: 10.03.2022. Muktabodha Indological Research Institute (MIRI).