



THE YOGATATTVABINDU OF RĀMACANDRA

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

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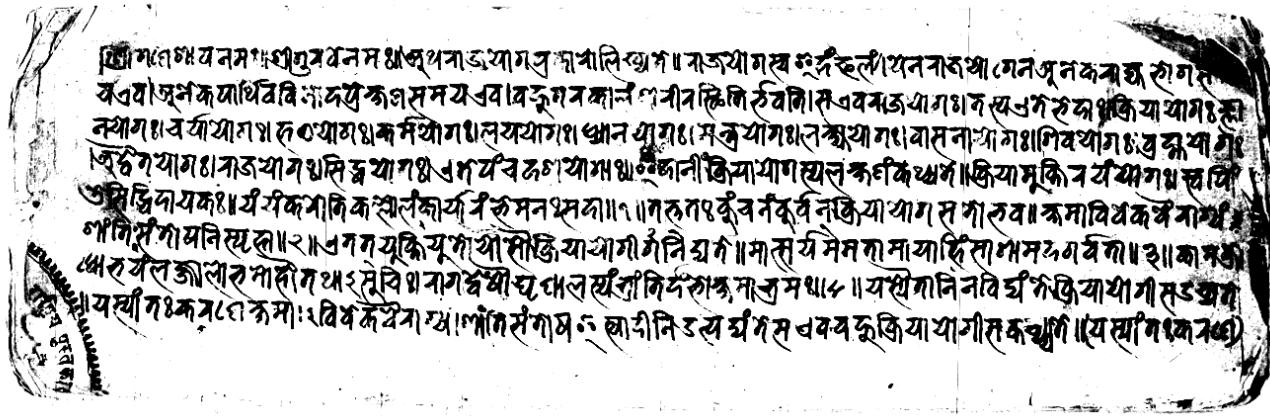


Figure I: Folio iv of Ms. N_I.

Deutsche Zusammenfassung

Das *Yogatattvabindu* von Rāmacandra ist ein frühneuzeitlicher Sanskrit-Text zum Thema Rājayoga, der in der ersten Hälfte des siebzehnten Jahrhunderts verfasst wurde. Das auffälligste Merkmal dieses Werkes ist seine hochdifferenzierte Taxonomie verschiedener Yogas. In der Einleitung des *Yogatattvabindu* nennen die meisten Handschriften fünfzehn verschiedene Yogakategorien, die als Methoden des Rājayoga eingeführt werden. Diese lauten wie folgt: 1. Kriyāyoga, 2. Jñānayoga, 3. Caryāyoga, 4. Haṭhayoga, 5. Karmayoga, 6. Layayoga, 7. Dhyānayoga, 8. Mantrayoga, 9. Laksyayoga, 10. Vāsanāyoga, 11. Śivayoga, 12. Brahmayoga, 13. Advaitayoga, 14. Siddhayoga und 15. Rājayoga selbst.¹ Der Text ähnelt einem Kompendium, das in einer Mischung aus hauptsächlich Prosa und 47 Versen im Lehrbuchstil verfasst ist, wobei die 59 Themen des Textes in Abschnitte unterteilt sind, die zumeist durch erkennbare Phrasen eingeleitet werden. Die Abschnitte befassen sich mit den Methoden des Rājayoga und ihren Wirkungen, aber auch mit Themen wie der yogischen Physiologie, dem Avadhūta, der Bedeutung des Gurus, einer Kosmogonie und einem *yogaśāstrarahasya*.

Das *Yogatattvabindu* wurde in der wissenschaftlichen Sekundärliteratur über Yoga bisher nicht ausführlich diskutiert. Die einzige Ausnahme bildet Birch (2014: 415–416), der die Taxonomie der fünfzehn Yogas im Kontext der “fünfzehn mittelalterlichen Yogas” kurz beschreibt und feststellt, dass eine ähnliche Taxonomie in Nārāyaṇatīrthas *Yogasiddhāntacandrikā* (17. Jh.) vorkommt, einem Kommentar zum *Pātañjalayogaśāstra*, der fünfzehn mittelalterliche Yogas in das *āṣṭāṅga*-Format integriert. Eine unvollständige Darstellung der fünfzehn Yogas findet sich in einem weiteren Sanskrit-Yogatext namens *Yogasvarodaya*, der nur durch Zitate in der *Prāṇatoṣini*, der *Yogakarṇikā* und dem *Śabdakalpadruma* überliefert ist. Das *Yogasvarodaya* nennt zwar ebenfalls insgesamt fünfzehn Yogas, aber nur acht von ihnen in seinen einleitenden *ślokas*. Das *Yogasvarodaya* war der Hauptquelltext und die wichtigste Textvorlage für Rāmacandras Kompilation des *Yogatattvabindu*. Abgesehen von einigen Passagen folgt Rāmacandra in vielen Fällen dessen Inhalt und Struktur,

¹Dies ist ein bemerkenswerter Anstieg der Anzahl der deklarierten Yogas im Vergleich zu der mittelalterlichen Standard-Tetrade von Mantra-, Laya-, Haṭha- und Rājayoga.

indem er die Verse des *Yogasvarodaya* in Prosa umschreibt oder diese direkt ohne Zuschreibung zitiert. Aufgrund der unvollständigen Überlieferung des *Yogasvarodaya* ist Rāmacandras *Yogatattvabindu* ein wichtiger Ausgangspunkt für eine eingehende Untersuchung der komplexen frühneuzeitlichen Yogataxonomien, ein Phänomen, das sich zeitlich und, wie ich zeigen werde, auch räumlich sehr genau eingrenzen lässt. Der andere Quelltext, den Rāmacandra verwendete, ist die *Siddhasiddhāntapaddhati*, auf deren Inhalt er vor allem in der zweiten Hälfte seiner Komposition zurückgreift. Ein weiterer Text, der eine ähnliche Taxonomie von zwölf Yogas enthält, die in drei Tetraden unterteilt sind, ist Sundardās' in *Brajbhāṣa* verfasster Yogatext mit dem Titel *Sarvāṅgayogapradipikā*.

Diese komplexen Yogataxonomien, die alle im 17. Jahrhundert entstanden, entsprangen sehr unterschiedlichen religiösen Strömungen und wurden von den Autoren der Texte an die spezifischen Bedürfnisse ihrer Traditionen angepasst. Das *Yogatattvabindu* umfasst einen großen Teil der Vielfalt der Yogaformen, die im 17. Jh. von einem breiten Spektrum religiöser Traditionen und Schichten der indischen Gesellschaft praktiziert und diskutiert wurden. Im besonderen Fall des *Yogatattvabindu* gibt es zahlreiche Aussagen im gesamten Text, die eine Strategie offenbaren, den Yoga von seinen typisch asketisch-weltentsagenden Konnotationen zu lösen und Rājayoga als eine Praxis zu stilisieren, die selbst für Praktizierende, die weltliche Vergnügungen und einen extravaganten Lebensstil genießen, den erstrebten soteriologischen Nutzen bringen kann. Textimmanente Belege deuten darauf hin, dass das *Yogatattvabindu* ein wichtiges Beispiel für einen Text ist, der eine frühneuzeitliche Adaption des Rājayoga für ein *kṣatriya*-Publikum in einem höfischen Umfeld darstellt.

Eine Druckausgabe des *Yogatattvabindu* wurde 1905 mitsamt einer Hindi-Übersetzung veröffentlicht und basiert auf einem unbekannten Manuskript.² Diese Veröffentlichung trägt den Titel „*Binduyoga*“, was durch das Kolophon des gedruckten Textes bestätigt wird. Wie im Verlauf der Einleitung erörtert wird, war der Text jedoch ursprünglich als *Yogatattvabindu* bekannt. Die konsultierten Manuskripte weisen erhebliche Diskrepanzen, strukturelle Unterschiede und zahlreiche voneinander abweichende Lesarten zwischen ihnen

² *Binduyoga. Binduyogaḥ with Bhāṣāṭikā*. Hrsg. von Jvälāprasāda Miśra. Mumbai, 1905.

und der gedruckten Ausgabe auf.³ Diese Manuskripte sind vor allem über die nördliche Hälfte des indischen Subkontinents und Nepal verstreut, was darauf schließen lässt, dass der Text weit verbreitet war. Längere Passagen des *Yogatattvabindu* werden ohne Quellenangabe in einem Text namens *Yogasamgraha* und Sundaradevas *Hathasan̄ketacandrikā* zitiert.

Das erste Kapitel dieser Dissertation beinhaltet eine allgemeine Einführung in Rāmacandas *Yogatattvabindu*. Das Kapitel gibt einen Kurzüberblick über den Inhalt des Textes, befasst sich mit dessen Herkunft, dem Autor und diskutiert das vom Autor intendierte Publikum seines Werkes. Weiterhin werden die Textzeugen, die Quelltexte und Testimonien des *Yogatattvabindu* beschrieben. Im Anschluss wird eine stimmatische Analyse des Textes präsentiert, welche auf manueller philologischer Beobachtung und computergestützter Stemma basiert, um ein *stemma codicum* zu präsentieren. Das Kapitel schließt mit einer Darlegung der Editionsrichtlinien ab, welche die Grundlage für das zweite Kapitel dieser Arbeit bildet.

Das zweite Kapitel, das Herzstück dieser Arbeit, ist eine kritische Edition und annotierte Übersetzung des *Yogatattvabindu*. Die kritische Edition dieser Dissertation verbessert den Text signifikant und wirft ein völlig neues Licht auf dessen historische Bedeutung.

Das dritte Kapitel dieser Arbeit beinhaltet eine auf Differenzhermeneutik⁴ basierende komparatistische Analyse der komplexen frühneuzeitlichen Yogataxonomien. Anhand der neuen kritischen Edition des *Yogatattvabindu* und der weiter oben genannten Texte, *Yogasvarodaya*, *Yogasiddhāntacandrikā* und *Sarvāṅgayogapradipikā*, werden die vier komplexen Yogataxonomien detailliert miteinander verglichen. Anhand dieser Komparatistik wurde eine differenzierte Hypothese zur Entstehung der komplexen Yogataxonomien entwickelt und die komplexen Yogataxonomien im breiteren Kontext der historischen Entwicklung der Yogatradiotionen verortet. Der Vergleich beinhaltet eine nuancierte Beschreibung der einzelnen von den Yogatradiotionen verwendeten Yogakategorien. Zwar operieren die Autoren der vier Texte oftmals mit identischen Bezeichnungen für die einzelnen Yogakategorien, die

³Beispielsweise enthält die Druckausgabe die in den Handschriften präsentierte komplexe Yogataxonomie nicht.

⁴Der Begriff Differenzhermeneutik wird auf S. 256, Fn. ?? näher erläutert.

sie in ihren Taxonomien auflisten, deuten diese Kategorien jedoch in vielen Fällen entsprechend ihres eigenen religiösen Hintergrundes und ihrer eigenen Agenda mit verblüffenden und interessanten Unterschieden aus. Die Kontrastierung der Komparanden, d.h. der Autoren, der Texte, der Yogataxonomien und der zur Verwendung kommenden Yogakategorien, eröffnet daher einen tiefen Einblick in die diskursiven Aushandlungsprozesse der indischen Yogatradiionen des 17. Jahrhunderts.

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⁵For more information about the ERC-funded *Hatha Yoga Project* (2015–2020), see <http://hyp.soas.ac.uk/> (Alternatively: <https://web.archive.org/web/20240516171430/http://hyp.soas.ac.uk/>; saved on archive.org: 04.10.2023).

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Chapter I

Introduction

I.I General remarks

THE *Yogatattvabindu* of Rāmacandra⁶ is an early modern Sanskrit text on Rājayoga that was written in the first half of the seventeenth century⁷ in northern India.⁸ The most salient feature of the work that makes it historically significant is its highly differentiated taxonomy of types of yoga.⁹ In the *Yogatattvabindu*'s introduction, most manuscripts name fifteen types of yoga, presented as methods of Rājayoga. These are 1. Kriyāyoga, 2. Jñānayoga, 3. Caryāyoga, 4. Haṭhayoga, 5. Karmayoga, 6. Layayoga, 7. Dhyānayoga, 8. Mantrayoga, 9. Laksyayoga, 10. Vāsanāyoga, II. Śivayoga, 12. Brahmayoga, 13. Advaitayoga, 14. Siddhayoga, and 15. Rājayoga itself. The text is a yogic compendium written in a mix of mainly prose and 47 verses in textbook-style, where its 59 topics are introduced in sections most of the time launched by recognizable phrases. The sections deal with the methods of Rājayoga and their effects, but others also cover topics like yogic physiology, the Avadhūta, the importance of the guru, cosmogony, and a *yogaśāstrarahasya*.

The *Yogatattvabindu* has not been discussed comprehensively or considered in the secondary literature on yoga. The only exception is Birch (2014: 415–416) who briefly described its list of fifteen yogas in the context of the “fifteen medieval yogas” and noted that a similar taxonomy occurs in Nārāyaṇatīrtha's *Yogasiddhāntacandrikā* (17th century), a commentary on the *Pātañjalayogaśāstra* that integrates fifteen medieval yogas within its *astāṅga* format. An incomplete account of the fifteen yogas is found within the Sanskrit yoga text *Yogasvarodaya*, which is known only through quotations in the *Prāṇatoṣinī*, the *Yogakarṇikā* and the *Śabdakalpadruma*.¹⁰ The *Yogasvarodaya* announces a total of fifteen yogas but names only eight of them in its introductory ślokas. It is the primary source and template for the compilation of the *Yogatattvabindu*. Besides several passages, Rāmacandra, in many instances, follows its content and structure by rewriting the *Yogasvarodaya*'s ślokas into prose or quoting

⁶A discussion about the author Rāmacandra is found on p. 19.

⁷The dating of the text is discussed on p. 6.

⁸The detailed discussion of the place of origin is found on p. 185, n. 373.

⁹This is a remarkable increase in the number of declared yogas compared to the standard medieval tetrad of Mantra, Laya, Hatha and Rājayoga.

¹⁰Manuscripts under the name of *Yogasvarodaya* seem to be lost. I was not able to locate the manuscripts of the text in any manuscript catalogue at hand.

them directly without attribution. Due to the incomplete transmission of the *Yogasvarodaya*, Rāmacandra's *Yogatattvabindu* is a natural and valuable starting point for an unprecedented in-depth study of the complex early modern yoga taxonomies, a phenomenon that can be narrowed down precisely in terms of time and as I will show regarding its localisation. The other source text that Rāmacandra used is the *Siddhasiddhāntapaddhati* whose content he draws on, particularly in the second half of his composition. Another text that includes an almost similar taxonomy of twelve yogas divided into three tetrads¹¹ is Sundardās's *Brajbhāṣā* yoga text named *Sarvāṅgayogapradipikā* which not just shares most of the types of yogas but also provides a different and valuable perspective on the addressed yoga categories.¹²

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

One printed edition of the *Yogatattvabindu* was published in 1905 with a Hindi translation and based on (an) unknown manuscript(s).¹³ This publication has the title “*Binduyoga*” confirmed by the printed text's colophon. However, as I will discuss in the introduction, the text was originally known as *Yogatattvabindu*. The consulted manuscripts contain significant discrepancies, structural differences and variant readings between them and the printed edition.¹⁴ Furthermore, the manuscripts are scattered over the northern

¹¹ See p.265 for a detailed discussion of the *Sarvāṅgayogapradipikā*.

¹² For a comparative table of the complex early modern yoga taxonomies see table 2 on p. 255.

¹³ *Binduyoga. Binduyogaḥ with Bhāṣatīkā*. Ed. by Jvālāprasāda Miśra. Mumbai, 1905.

¹⁴ For example, the printed edition does not contain the complex yoga taxonomy presented in the manuscripts of the *Yogatattvabindu*.

half of the Indian subcontinent and Nepal, which suggests that the text was widely transmitted at some point. Lengthy passages of the *Yogatattvabindu* are quoted without attribution in a text called *Yogasamgraha* and Sundaradeva's *Hathasaṅketacandrikā*.

The first chapter of this dissertation contains a general introduction to Rāmacandra's *Yogatattvabindu*. The chapter gives a brief overview of the content of the text and discusses its origin, the author and the author's intended audience. Subsequently, the textual witnesses, source texts and testimonies of the *Yogatattvabindu* are described. A stemmatic analysis of the text is then presented, based on manual philological observation and computer-assisted stemmatics to present a *stemma codicum*. The chapter concludes with a presentation of the editorial policies, which form the basis for the second chapter of this thesis. The second chapter, the core of this dissertation, is a critical edition and annotated translation of the *Yogatattvabindu*. The critical edition significantly improves the text and sheds new light on its historical significance. The third chapter contains a comparative analysis of the complex early modern yoga taxonomies based on hermeneutics of difference.¹⁵ Using the new critical edition of the *Yogatattvabindu* and the texts mentioned above, *Yugasvarodaya*, *Yogaśiddhāntacandrikā* and *Sarvāṅgayogapradipikā*, the complex yogic taxonomies of the four texts are compared in detail. Based on this comparative analysis, a differentiated hypothesis on the emergence of the complex yoga taxonomies was developed, and the complex yoga taxonomies were located and explained in the broader context of the historical development of the yoga traditions. The comparison includes a nuanced description of each yoga category used by the authors of the texts with complex yoga taxonomies. While the authors of the four texts often operate with identical terms for the individual yoga categories, they interpret these categories according to their religious backgrounds and agendas, with intriguing and exciting differences. Contrasting the comparanda, i.e. the authors, the texts, the yoga taxonomies and the yoga categories, therefore provides a deep insight into the discursive negotiation processes of the Indian yoga traditions of the 17th century.

¹⁵The concept of hermeneutics of difference is discussed on p. 256, n. ??.

I.2 Dating the *Yogatattvabindu* and the *Yugasvarodaya*

THE oldest dated manuscript of the *Yogatattvabindu* N,¹⁶ was written in Nepal *samvat* 837, which is 1716 CE. Since the text of this manuscript is missing a significant and lengthy passage (ca. 23,50% of the entire text) and contains various corruptions, one can assume that some time had passed from the original composition for the transmission to deteriorate to this extent. Therefore, it is likely that the work was composed at least a few decades before the creation of this Nepalese manuscript, sometime in the 17th century. The discovery that Sundaradeva's *Hathasaṅketacandrikā* quotes a lengthy passage of the *Yogatattvabindu* without attribution confirms this suspicion. The passages quoted from the *Yogatattvabindu* include the teachings on the sixteen *ādhāras*¹⁷ and the teachings on Laksyayoga and its subtypes.¹⁸ The dating of the *Hathasaṅketacandrikā* just recently had to be revised due to the discovery that some first-hand notes surrounding the main text of the Ujjain *Yogacintāmaṇi* were in all likelihood borrowed from Sundaradeva's *Hathasariketacandrikā*.¹⁹ Birch (2018) dated the Ujjain *Yogacintāmaṇi* to 1659 CE.²⁰ Thus, the *terminus ante quem* for the compilation of the *Hathasaṅketacandrikā* is 1659 CE which automatically makes it also the *terminus ante quem* for the *Yogatattvabindu* and the *Yugasvarodaya*, due to the fact that Sundaradeva quoted from the *Yogatattvabindu* and Rāmacandra quoted from and rewrote the contents of the *Yugasvarodaya*. Thus, we can safely assume that the *Yogatattvabindu* was written in the course of the first half of the 17th century or earlier. For this reason, Rāmacandra's most important source text, the *Yugasvarodaya*, must have been written even before this.

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

RĀMACANDRA'S *Yogatattvabindu* can be divided into 59 sections. Many of these sections are brief, consisting of only a few sentences or lists of specific contents or concepts the author wishes to convey. However, some

¹⁶ For a description of the manuscript see p. 25.

¹⁷ *Hathasaṅketacandrikā* (MMPP 2244, f. 95r l. 3 - f. 96r l. 4).

¹⁸ *Hathasamketacandrikā* (MMPP 2244, f. 124r l. 7 - f. 125r l. 3).

¹⁹ Cf. Birch, 2024: 52-54.

²⁰ Cf. Birch, 2018: 50, n. III.

sections are significantly longer. Almost every section is introduced with clearly identifiable section markers. In these cases, a section begins with recognisable phrases such as *atha*, *idānīm* or *idam*. Sometimes, sections start without section markers. Nevertheless, the thematic shifts were so significant that I, as the editor, felt obliged to mark these passages as separate sections.²¹ The wording of the text remains entirely unchanged.

By far the largest part of the text deals with explaining various yogas. Of the fifteen yogas presented as methods of Rājayoga²² mentioned in the introduction, Rāmacandra explains only eight in the course of the text. These are Rājayoga, Kriyāyoga, Siddha[kunḍalinī]yoga, Mantrayoga, Lakṣyayoga, Haṭhayoga, and Jñānayoga. Surprisingly, there are also three additional yogas not listed among the fifteen initially mentioned: Aṣṭāṅgayoga, Satyayoga, and Sahajayoga. The individual yogas, both those explicitly described and those merely mentioned in the taxonomy, are thoroughly discussed in the chapter "Comparative Analysis of the Complex Early Modern Yoga Taxonomies".²³ This chapter analyses and compares them with the three other texts containing complex yoga taxonomies, particularly to conclude the significance of the complex yoga taxonomies in the history of yoga.

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

²¹This specifically pertains to sections VI, VII, XIV, XVII, and XLI.

²²See p. 76.

²³See p. 253.

to an ancient Śaiva paradigm.²⁴ This set consists of teachings on *cakras*,²⁵ *ādhāras*,²⁶ *lakṣyas*,²⁷ and *vyomas* or *ākāśas*.²⁸

Other topics include a description of the tamed Avadhūta,²⁹ and a description of the division of the heart lotus (*hṛdayakamala*), whose reception can be traced back to the teachings of the Śaiva exegetes of Kashmir.³⁰ Other sections discuss a pentadic cosmogony,³¹ or the importance of the teacher (*guru*) for yoga practice.³² The work concludes with a lengthy section titled the “Secret teaching of the scriptures of yoga in all of the scriptures” (*yogaśāstrarahasya samagrashastramadhye*), which primarily concerns the ultimate yoga teaching for those called *cakravartin*, namely Sahajayoga. This yoga enables the practitioner to enjoy all the benefits of yoga without the need to practice it. Table I provides an overview of all contents of the *Yogatattvabindu*, arranged by sections:

²⁴ *Yogatattvabindu* XXVIII.I: *navacakram kalādhāram trilakṣyam vyomapāmcakam | svadehe yo na jānāti sa yogi nāmadhārakah* || Variants of this verse are found in numerous yoga texts with a Śaiva orientation and older Śaiva Tantras. I discuss this ancient Śaiva paradigm on p. 337.

²⁵A total of nine *cakras*, along with meditation instructions on these, are described in detail in sections IV-XII. In section XXIX, nine *cakras* are listed again, but only with names and locations.

²⁶The sixteen containers (*ādhāras*) are described in section XXX. These include specific locations suitable for meditation and *bandha* techniques.

²⁷The *Yogatattvabindu* includes five meditative foci (*lakṣyas*), which are collectively referred to as the Rājayoga method Lakṣyayoga. The chapters of the sub-variants are found in sections XIII-XV and XXIII-XXIV.

²⁸These are five meditative spaces that the Yogi can traverse, described in section XXVIII.

²⁹The original archetype of the antinomian ascetic is tamed in XLIV.

³⁰See sections XLV-XLVII.

³¹See sections XLVIII-LIV.

³²See sections XLIII and LVIII.

Table 1: Topics of the *Yogatattvabindu*

Section	Topic in Sanskrit	Translation
I	<i>rājayogaprakārah</i>	Method of Rājayoga
II	<i>kriyāyogasya lakṣaṇam</i>	Characteristics of Kriyāyoga
III	<i>rājayogasya bhedāḥ</i>	Varieties of Rājayoga
IV	<i>mūlacakram</i>	Cakra of the root
V	<i>svādhīṣṭhānacakram</i>	Svādhīṣṭhānacakra
VI	<i>nābhisthāne padmam</i>	Lotus within the place of the navel
VII	<i>hrdayamadhye kamalam</i>	Lotus within the heart
VIII	<i>kaṇṭhasthāne kamalam</i>	Lotus within the location of the throat
IX	<i>ājñācakram</i>	Ājñācakra
X	<i>cakram tālumadhye</i>	Cakra within the palate
XI	<i>aṣṭamacakraṇi brahmaṇandhrasthāne</i>	Eighth cakra at the aperture of brahman
XII	<i>mahāśūnyacakram</i>	Cakra of the great void
XIII	<i>laksyayogaḥ</i>	Laksyayoga
XIV	<i>ūrdhvälakṣyam</i>	The upper focus
XV	<i>adholakṣyāḥ</i>	The lower focus
XVI	<i>rājayogayuktasya puruṣasya yac charīracih-nam</i>	The physical sign of a person who is engaged in Rājayoga
XVII	<i>anyad rājayogasya cihnam</i>	Another sign of Rājayoga
XVIII	<i>caryāyogaḥ</i>	Caryāyoga
XIX	<i>haṭhayogaḥ</i>	Haṭhayoga
XX	<i>haṭhayogasya dvitiyo bhedāḥ</i>	Second type of Haṭhayoga
XXI	<i>jñānayogasya lakṣaṇam</i>	The characteristics of Jñānayoga
XXII	<i>svabhāvabhedam</i>	Distinction of the nature
XXIII	<i>bāhyalakṣyam</i>	The outer focus
XXIV	<i>antaralakṣyam</i>	The inner focus
XXV	<i>nādināṁ bhedāḥ</i>	Division of the channels
XXVI	<i>śarīramadhye vāyavāḥ</i>	The vital winds within the body
XXVII	<i>madhyalakṣyam</i>	Central focus
XXVIII	<i>ākāśabhedāḥ</i>	Divisions of space
XXIX	<i>cakrānām anukramaḥ</i>	Sequence of cakras
XXX	<i>ādhāracakrasya bhedāḥ</i>	Divisions of the wheels of support
XXXI	<i>aṣṭāṅgayogasya vicāraḥ</i>	Reflection of Aṣṭāṅgayoga
XXXII	<i>piṇḍabrahmāṇḍayor aikyam</i>	Identity of the universe and the body
XXXIII	<i>piṇḍamadhye lokatrayam</i>	Triad of worlds
XXXIV	<i>uparitanāṁ lokacatuṣkam</i>	Tetrad of the upper worlds
XXXV	<i>catvāro lokasyāmināḥ</i>	Lords of the world
XXXVI	<i>saptadvipāni piṇḍamadhye</i>	Seven continents within the body
XXXVII	<i>piṇḍamadhye saptasamuḍrāḥ</i>	Seven oceans within the body
XXXVIII	<i>navadvāramadhye navakhaṇḍāni</i>	Nine regions within the nine Doors

Table 1: Topics of the *Yogatattvabindu* (continued)

Sec- tion	Topic in Sanskrit	Translation
XXXIX	<i>pindamadhye ṣṭakulaparvatāḥ</i>	Eight major mountains within the body
XL	<i>śarīre navanāḍyāḥ</i>	Nine rivers within the body
XLI	<i>saptavimśatinakṣatrāṇi ...</i>	Twenty-seven constellations ...
XLII	<i>rājayogāc charire cihñāni</i>	Signs in the body as a result of Rājayoga
XLIII	<i>gurubhakteḥ phalam</i>	Result of devotion towards the teacher
XLIV	<i>avadhūtāpuruṣasya lakṣaṇam</i>	Characteristics of an Avadhūta person
XLV	<i>kamalānāṁ saṃketam abhutam</i>	The wonderful, esoteric teaching of the lotus flowers
XLVI	<i>ādhārakamalam</i>	Lotus of support
XLVII	<i>hṛdayakamalasya bhedāḥ</i>	Division of the heart Lotus
XLVIII	<i>yogasiddher anantaram jñānam</i>	After the success in yoga, such knowledge arises
XLIX	<i>pindotpattiḥ</i>	Origin of the body
L	<i>śarīramadhye pañca mahābhūtāni</i>	Five great elements within the body
LI	<i>pañcaprakārā antaḥkaraṇasya</i>	Five modes of the internal organ
LII	<i>kulapañcakasya bhedāḥ</i>	Divisions of the pentad of the kula
LIII	<i>etādrśām ekaṁ jñānam</i>	Such unique knowledge
LIV	<i>karma kāmaḥ candraḥ sūryaḥ agniḥ</i>	Action, desire, moon, sun and fire
LV	<i>candrasya ṣoḍaśakalāḥ</i>	Sixteen digits of the moon
LVI	<i>sūryasya dvādaśakalāḥ</i>	Twelve digits of the sun
LVII	<i>agnisambandhinyo daśakalāḥ</i>	Ten digits related to fire
LVIII	<i>yogasya māhātmyam</i>	Majesty of yoga
LIX	<i>yogaśāstrarahasyam</i>	Secret teaching of the scriptures of yoga

I.4 Rāmacandra and the audience of his text

THE article by Jason Birch titled “Rājayoga: Reincarnations of the King of All Yogas” (2014) re-evaluates the reception history of the term *rājayoga*, significantly enhancing our understanding, coloured by modern interpretations, with a far more nuanced perspective. As the title of Birch’s article directly suggests, the term Rājayoga has been used by different traditions at various times, with their understanding and interpretation of this compound word being highly diverse. A significant insight for this dissertation is that in the extant Sanskrit literature on Yoga, the interpretation of Rājayoga as “Yoga for kings” is comparatively rare. Birch (2014: 412) notes:

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

Divākara’s commentary is particularly interesting. Here, Rājayoga is described as the Yoga of kings - “rulers could accomplish it even when they remain in their position as kings.”³³ The following pages demonstrate that Rāmacandra’s *Yogatattvabindu* likely falls into this category. Textual evidence suggests that the *Yogatattvabindu* is one of the rare examples of a Rājayoga text composed for the warrior aristocracy, taught to members of a royal court, and perhaps even to the king himself. Rāmacandra begins his treatise on Rājayoga with the following definition. In *Yogatattvabindu* section I, ll. 1-2 he writes:

atha rājayogaprakāro likhyate || rājayogasyedam phalam | yena rājayo-
genānekarājyabhogaśamaya eva | anekapārthivavinodaprekṣaṇasamaya
eva | bahutarakālam śarirasthitir bhavati |

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

³³Birch, 2014: 430.

The core message is unequivocal. Rājayoga enables the practitioner to achieve lasting health and bodily stability while leading a life filled with royal pleasures and entertainment. Consequently, the Rājayoga described in the text is not intended for ascetics who pursue soteriological goals with minimal material possessions but explicitly for individuals exposed to affluent life realities. In light of the initial definition presented in the text, the *Yogatattvabindu* is at least directed at affluent householders. However, the adjectives “*rājya*” and “*pārthiva*” used in the definition already suggest a more specific courtly context. The effect of *śarirasthiti* promoted by Rājayoga can also be seen as an indicator of a courtly audience, as the qualities of strength, discipline, and resilience were essential for fulfilling the primary duty of the *kṣatriya* caste, namely the protection and defence of the population. The motif of physical and mental strengthening through yoga in a courtly context is exemplified by the famous yoga tradition of the Mysore Palace. Tirumalai Krishnamacharya was employed as a yoga teacher by Maharaja Krishnaraja Wodiyar IV (1884–1940) within the court’s educational program at the Mysore Palace from the 1930s until the early 1950s, primarily to cultivate the physical robustness and mental agility of the royal family.³⁴

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

³⁴ See Singleton, 2010: 177–178 and Sjoman, 1996: 52–53.

Yogatattvabindu is a text from one of the *mathas* described by Mallinson, even though the *Yogatattvabindu* was written approximately four centuries later.³⁵ This can be ruled out for two reasons, even though powerful *mathas* still existed in Rāmacandra's time. Firstly, there are no indications of specific ascetic affiliations in the *Yogatattvabindu*; on the contrary, Rāmacandra strives to give this text a religiously neutral character and is careful to obscure the Śaiva roots of the source texts he uses. Secondly, the text explicitly speaks out against celibate ascetics, a stance that would hardly be expected from a text belonging to and intended for the audience of a *matha*.

Rāmacandra writes in *Yogatattvabindu* LVIII.6:

*ajñānākulaśīlānām yatinām brahmacāriṇām |
upadeśām na grhṇīyād anyathā narakaṁ dhruvam ||*

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

Ascetics can thus be excluded as a potential audience at this point.³⁵ Certainly, the development of the *mathas* described by Mallinson (2024: 21-23), where *mathādhipatis* gained immense power and influence and promoted practices known as Rājayoga, did not go unnoticed by other rulers. It is possible that these circumstances inspired other rulers to include Rājayoga in their courtly training programs.

Beyond the introduction, further indications of the text's intended audience are scattered throughout the *Yogatattvabindu*. For instance, Rāmacandra points out that certain yogic practices can enhance one's attractiveness and cultivate popularity among young women,³⁶ or even subject women to one's will.³⁷ A result of meditation on the ninth *cakra* is that the practitioner, even

³⁵There are literary accounts of kings renouncing their kingdom to become ascetic yogins, such as the *jogi khaṇḍa* of the *Padmāvat*. Mallinson (2021: 75) cites the respective passage and provides a translation. In the *Yogatattvabindu*, Rājayoga is reinterpreted so that the king can remain in his position as the "enjoyer of the earth" while simultaneously achieving all soteriological goals without the inconveniences of an ascetic lifestyle.

³⁶*Yogatattvabindu* V ll. 6-7: *tamadhye 'tiraktavarṇām tejo vartate | tasya dhyānakaraṇāt sādhako 'tisundaro bhavati | yuvatīnām ativallabho bhavati |*

³⁷*Yogatattvabindu* VII ll. 4-6: *asyā mūrter dhyānakāraṇāt svargapātālākāśamanusyagandharvakin-naraguhyakavidyādhara lokasaṁbandhinyāḥ striyah sādhakasya puruṣasya vaśyā bhavanti |*

while enjoying royal pleasures, amusing himself among women, and watching musical performances, finds that his vitality increases daily like the waxing moon.³⁸ As a result of practising *antaralakṣya*, a meditation on a red light between the eyebrows, he becomes beloved among all royal people.³⁹ Furthermore, one of the outcomes of Rājayoga is that every desire for worldly pleasures is fulfilled without attachment to those pleasures. As an example, Rāmacandra mentions most excellent fruits and women.⁴⁰ Another result of Rājayoga, according to Rāmacandra, is that even if one were to obtain an entire kingdom, the feeling of having gained something does not arise.⁴¹ Furthermore, the absence of non-violence (*ahimsā*) in the context of the presentation of Aṣṭāṅgayoga's *yamas* and *niyamas* points to a *kṣatriya* audience. The duties of a ruler sometimes involve "cruel" actions, such as enforcing laws, possibly through war. For this reason, a ruler cannot adhere to *ahimsā*.⁴²

An important example⁴³ that solidifies the above interpretation of a particular wealthy setting is the mention of the eight enjoyments (*aṣṭau bhogāḥ*). I was not able to locate the direct source of the *aṣṭau bhogāḥ* yet. However, in the *Mānasollāsa* of King Someśvara, one finds the mention of twenty royal *upabhogas*, which include all of the mentioned eight in much greater detail.⁴⁴ The eight enjoyments seem to be a simplified form of the twenty royal enjoyments from King Someśvara's *Mānasollāsa*. Thus, the origin of this enumeration of pleasures likely stems from a courtly context. The eight enjoyments are introduced as the result of the innate nature of the self. Rāmacandra's depiction suggests that his audience is familiar with these enjoyments. In *Yogatattvabindu* XXII p. 136 ll. 1-4, Rāmacandra states:

paṭṭasūtramayāni vastrāṇi 1 || pañca vā sapta vā sālikāyuktāni harmyāni 2
|| ativipulā mṛdūttarachadavati śayyā 3 || padminī tārunyavatī manoharā

³⁸ *Yogatattvabindu* XII ll. 1-3; rājyasukhabhogavṛtah | strimadhye vilāsavataḥ saṃgītavinodaprekṣyā-vataḥ eva puruṣasya pratidinam śuklapakṣe candrakalāvat kālā vardhate |

³⁹ *Yogatattvabindu* XXIV ll. 2-3; atha vā bhruvor madhye 'tiraktavarṇasyātisthūlasya tejaso dhyā-nakaranāt sakalānāṁ pārthivapuruṣānām vallabho bhavati |

⁴⁰ *Yogatattvabindu* XVI ll. 6-7; atha ca phalacandanakāmīnyāderyasya yasyeccha bhavati | tam tam bhogam prāpnōti | atha vāsyā mana eva sthāne 'nurāgām na prāpnōti ||

⁴¹ *Yogatattvabindu* XVII l. 1; yasya rājyādhilābhē 'pi ||

⁴² Cf. *Yogatattvabindu* XXXI.

⁴³ This passage has no parallel to the *Yogasvarodaya*.

⁴⁴ Shrigondekar, 1939: 5.

*guṇavatī tatropaviṣṭā kāntā 4 || sādhvāsanam 5 || atimūlyo śvaś ca 6 ||
manoramam annam 7 || tathāvidham pānam 8 || ete ṣṭau bhogāḥ kathitāḥ
| ete duḥkham bhajante | bhikṣām yācante ca |*

1. Clothes made from silk thread;⁴⁵
2. Mansions endowed with five or seven rooms;⁴⁶
3. A very large bed with a soft and lovely blanket;⁴⁷
4. [on which] there is seated a sweetheart belonging to the Padminī-
class of women - youthful, beautiful and virtuous;⁴⁸
5. An excellent seat;⁴⁹
6. An exceptionally valuable horse;⁵⁰
7. Appetising food;⁵¹
8. Similar drinks.⁵²

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

The last sentence of the above quote, “And [they] require begging.” (*bhikṣām yācante ca*)), is initially puzzling, but the tradition is unequivocal. The subject of the sentence is undoubtedly the *aṣṭau bhogāḥ*. Nevertheless, this statement

⁴⁵In the twenty *upabhogas* of the *Mānasollāsa* we find the topic of *Vastropabhoga* or the “enjoyment of garments”. Particularly in summer, the king is asked to wear silk or cotton clothes which are thin and charming. Cf. Shrigondekar, 1939: 14.

⁴⁶The first *adhyāya* of the third *vिन्शति* of the *Mānasollāsa* discusses astrology for finding out auspicious moments while building new houses for princes. Here houses with one to four *śālās* are described. Cf. Shrigondekar, 1939: 6–7.

⁴⁷This is found as *Śayyābhoga* within the *Mānasollāsa*. In this section, seven kinds of beds and eight kinds of bed-steeds are described. Cf. Shrigondekar, 1939: 14.

⁴⁸This is resembled as *yosidupabhoga* within the *Mānasollāsa*. In this chapter, King Someśvara describes the qualifications of women whom a king should marry. The two most important qualities he gives are beauty and full youth. Out of the four kinds of women, a) Padminī, b) Citriṇī, c) Saṅkhinī, and d) Hastini, he suggests that the latter two kinds are not worth enjoying. Cf. Shrigondekar, 1939: 21.

⁴⁹The *āsanopabhoga* or “the enjoyment of seats” within the *Mānasollāsa* describes various kinds of royal seats. Cf. Shrigondekar, 1939: 15.

⁵⁰This is resembled as *yānopabhoga* within the *Mānasollāsa*. In this chapter, King Someśvara lists nine kinds of vehicles, including horses. Cf. Shrigondekar, 1939: 24.

⁵¹This is resembled as *annabhoga* within the *Mānasollāsa*. In this section, King Someśvara describes the names of various kinds of great food and the directions as to the preparations of various dishes. Cf. Shrigondekar, 1939: 21.

⁵²This is resembled as *pāniyabhoga* within the *Mānasollāsa*. In this chapter, everything related to drinking and drinks is described. Cf. Shrigondekar, 1939: 23.

addresses the practitioner. One has to ask who would beg for the eight pleasures specified above. A travelling ascetic or mendicant would ask for food and drink, but certainly not for silk clothes, women, expensive horses, and the like. The average householder would aspire to this, but the phrase *yācante* still seems inappropriate and overshoots the mark. Above all, there is only one logical answer as to who exactly would request such valuable objects and women. This statement can, therefore, only address members of the royal court. The only one able to grant such costly requests is someone very wealthy, such as the king himself.

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

yasya rājño manomadhye kapaṭam nāsti | yasmin dṛṣṭe deśakasya trāso
 na bhavati | tasya manah śuddham bhavati | yasya prthivyāṁ kīrtir bha-
 vati | yasya manomadhye satpuruṣavacanaviśvāso bhavati | yo rājā sadā-
 nandapūrṇo bhavati | yasya pārsve pratyakṣam anekam manohārivastūni
 bhavanti | etādṛśasya rājño 'gre yogarahasyam kathaniyam |

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

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

vilāsinināṁ manohārigītaśravaṇāt || atisundarakāminināṁ rūpadarśanāt
 || kastūrikarpūragandhayo grahaṇāt || manahśitalakāryatikomalaparavas-
 tunah sparsakāraṇāt || atimādhuryāṁ citte karoti | tādṛśah svādanāt ||
 anekadeśānāṁ sādhvasādhusthānadarśanāt || maitreṇa saha komalava-
 canāt || śatruṇā saha kāṭhinyavacanāt || yasya manasi harṣo vā dveṣo

*na bhavati | sa puruṣa iśvaropadeśako jñeyah || svalilayā vadati calati ca
bhāvābhāvayoś cittam udāśinām bhavati || kasyāmcid vārttāyāṁ hatham
na karoti | yasya manah sahajānande magnam bhavati || tena puruṣena
dr̥ṣṭih sthirā kartavyā | āsanam dr̥dham kartavyam | pavanaḥ sthirah kar-
tavyah | etādr̥śah kaścin niyamah siddhasya noktaḥ | manahpavanābhyaṁ
yadā sahajānandah svasvarūpeṇa prakāśyate | sa sahajayogaḥ kathyate
rājayogamadhye | iti cakravartināmakathanam |*

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

As a result of enjoying such things, seeing good and bad places of many countries, speaking sweetly with friends, and speaking harshly to enemies, joyful excitement and hatred do not arise in his mind. This person is known as a teacher who conveys the instruction of the Lord (*iśvara*). For his own amusement, he speaks and moves. The mind is equanimous in both existence and non-existence. He, whose mind is immerged in inherent bliss, does not apply forceful [yoga] (*hatha*) in any situation.⁵³

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

⁵³The more literal translation of *kasyāmcid vārttāyāṁ hatham na karoti* — “He does not commit violence in any business.” — seems both appealing and sensible. However, in light of the contrasting forceful yogic practice, which involves stabilizing posture, breath, and gaze for the non-siddha practitioner, the context here suggests that the suffix “yoga” should be added to the preceding *hatha*. This would indicate a form of practice or yoga that is intentionally forceful or effortful, in contrast to Sahajayoga, which arises naturally without force.

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

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

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

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

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

The background of the issue of how *kṣatriyas* can obtain the salvific knowledge or become liberated is that their caste duties enjoin “cruel” actions, like law enforcement and the protection of subjects, in the worst case, through war. Naturally, the accumulation of such

bad *karmas* was seen as an impediment to the attainment of the religious aim, while their active life, and perhaps even the concept of the king as the “enjoyer of the earth” was difficult to align with the wide-spread notions of a religiously accomplished way of life that involved some kind of restraint.⁵⁴

Although originating centuries before the composition of the *Yogatattvabindu*, these insights on the *kṣattradhharma* have not lost their validity for *kṣatriyas* in Rāmacandra’s period. The depiction of the *yogaśāstrarahasya* presented in *Yogatattvabindu* LIX describes a lifestyle characterized by wealth and royal pleasures. Rāmacandra emphasizes the dissolution of violence-induced bad *karma*. His Sahajayoga is characterized by the fact that it can be maintained without deprivations and continuous practice, making it the ideal yoga for a ruler. The king is explicitly addressed with the word *rājan* and finally with the word *cakravartin*. For this reason, the *Yogatattvabindu* is an important example of a Rājayoga text written for the warrior aristocracy and members of a royal court.

The following scenario, therefore, seems most likely: Rāmacandra, our author, held the title *paramahamṣa* according to the colophons of the manuscripts, suggesting his initiation as a Daśanāmī Samnyāsi.⁵⁵ He was a locally distinguished yogin hired by an unknown King in northern India⁵⁶ in order to teach yoga to the members of the royal court and perhaps to the king himself.⁵⁷

⁵⁴Hanneder, 2006: 121.

⁵⁵See Clark, 2006: 42–45.

⁵⁶See n. 373 on p. 185 for a discussion of the place of the composition of the *Yogatattvabindu*. Another important indication of the localisation of the life and work of Rāmacandra Paramahamsa is the fact that the densest concentration of Daśanāmī *mathas*, although today spread across the entire subcontinent, is still concentrated primarily in northern India. In particular, the areas around Benares, Allahabad and Haridwar, cf. Clark, 2006: 25–26.

⁵⁷The *Yogatattvabindu* XXVIII.1 presents a variant of a widely circulated verse, whose origins can be traced back to the *Netratantra* 7.1–2, composed between 700–850 CE, cf. Sanderson, 2004: 243. This verse presents a specific set of yogic teachings, an ancient Śaiva paradigm found in various texts. This consists of six to nine *cakras*, sixteen *ādhāras*, three to five *lakṣyas*, and five *vyomas*, *ākāśas*, or *khas*. For an overview, see p. 154. It is interesting to note that Rāmacandra gives these teachings such a central place in his *Yogatattvabindu*, as the *Netratantra*’s association with kingship has been illustrated by Alexis Sanderson, particularly its usage at the courts of Śaiva officiants in the capacity of royal priests or *rājapurohitas*. From the ninth to the eleventh century, it is well documented that Śaiva and Mahāyāna gurus conducted “apotropaic, restorative, and aggressive mantra rituals” to safeguard the king and the kingdom in the realms of South

These circumstances would also plausibly explain the relatively low register of Sanskrit. Yoga was trendy then and, therefore, could not be omitted from the educational program of a 17th-century Hindu royal court.⁵⁸ The *Yogatattvabindu* was commissioned by the king as a written legitimization of the yoga teachings tailored to the royal court. Rāmacandra did not need to reinvent the wheel for this but instead utilized two texts that were likely important to his original religious group, the *Yugasvarodaya* and *Siddhasiddhāntapaddhati*, and rewrote them in a way that the teachings presented now directly addressed his courtly audience. This text could have served the courtiers for self-study, or perhaps Rāmacandra used it as a textual basis for his teaching at the royal court. His courtly audience likely included young courtiers such as the king's descendants. In section XXXI of the *Yogatattvabindu*, Rāmacandra explains the limbs of Aṣṭāṅgayoga. Here, he states explicitly that *sukumāras* ("young children" or "young princes") should not practice *prāṇāyāma*, and it is, therefore, only mentioned by name.⁵⁹ It is indeed very striking that Rāmacandra, although we know that the *Yugasvarodaya* taught many *kumbhakas* and *mudrās*, did not adopt these.⁶⁰

There is no doubt that yoga was practised at royal courts in northern India during this period. Jacqueline Hargreaves, in her 2020 article "Visual Evidence

and Southeast Asia. The *Netratantra* is one such text employed by Śaiva gurus in the service of royalty. This same set of yogic teachings is also found in the *Śivayogapradipikā*. Seth Powell (2024: 146) notes in his dissertation that the *Sivatattvaratnākara*, an extensive compendium attributed to a king named Keḍadi Basavabhūpāla (also known as Basavarāja, Basavāppa Nāyaka I), who reigned from 1696–1714 in Ikkeri, Karnataka, quotes a large portion of the *Śivayogapradipikā* in its seventh chapter, a section providing instructions on yoga for the king. Thus, this is yet another example of a text that provides an intriguing early modern example of the adaptation of yoga in a non-ascetic and courtly environment.

⁵⁸In the conclusion of the comparative analysis of complex early modern yoga taxonomies, I discuss the increase in yoga's popularity at the time. See p. 421 et seqq.

⁵⁹*Yogatattvabindu* XXXI p. 170 ll. 1–2: *prāṇāyāmas tu sukumāreṇa sādhitum na śakyate | atas tasya nāmamāṭraṇi kathyate |* I consider it very likely that Rāmacandra refrained from delivering a description of the eighth limb *samādhi* at this point. *Prāṇatosīni*, quoted with reference to *Yugasvarodaya* (Ed. p. 841), defines *samādhi* as: *samādhir niścalā buddhiḥ śvāsocchvāsādīvarjitaḥ |* "Samādhi is the immovable intellect, devoid of inhalation, exhalation, and so forth." As a precaution, that is something that one would avoid teaching to very young yoga practitioners.

⁶⁰See p. 42, p. 43, p. 44, and p. 261.

for Royal Yogins"⁶¹ presents three paintings created in the 17th - 18th centuries depicting royal yogins.

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

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

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

⁶¹Jacqueline Hargreaves. Visual Evidence for Royal Yogins. <https://web.archive.org/web/20240514091726/https://www.theluminescent.org/2020/08/visual-evidence-for-royal-yogins.html>; Saved on archive.org: 22.07.2024. 2020.



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



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

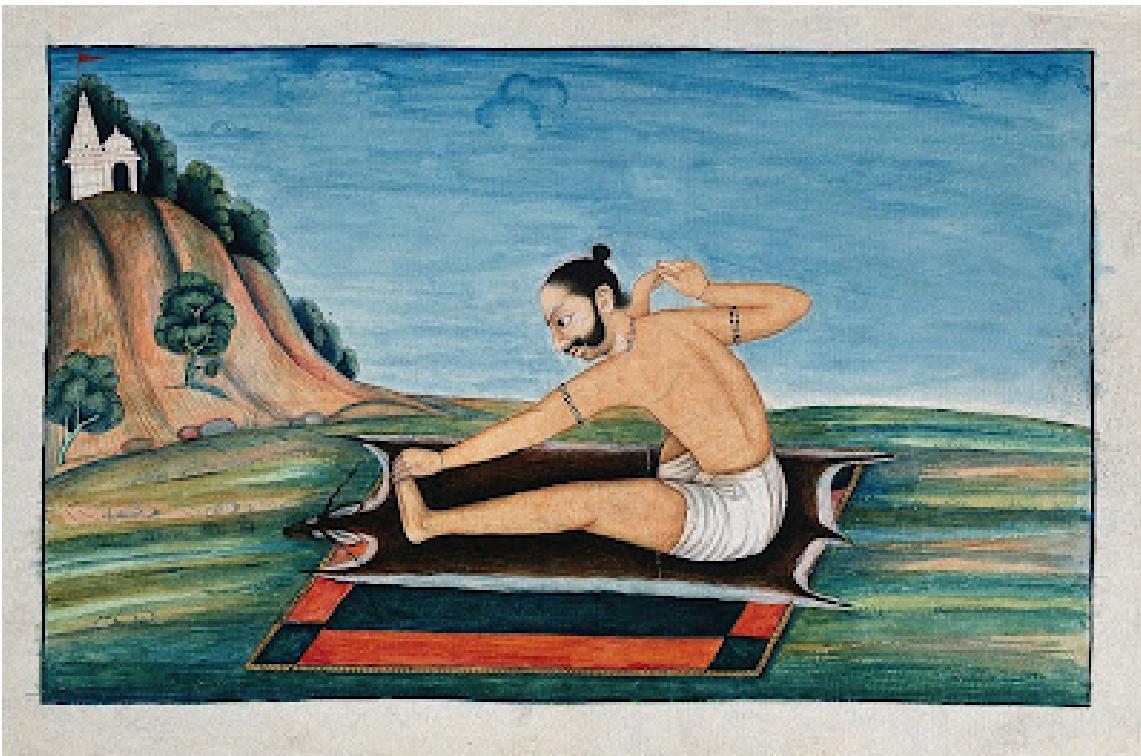


Figure 4: Appu Sahib Patumkar performing jogh [*āsana*].

1.5 Editorial matters

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

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

1.5.1 Description of the consulted witnesses

Siglum: N_I

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

Title: *Tattvayogabindu*

Ms. No.: B 38/31

Acc No.: NAK 5/2724

Dimensions: 26.5 x 8.5 cm x 13 folios

Material: Paper

Language: Sanskrit

Script: Pracalita (Nepālākṣara)

Date: Nepal samvat 837 = 1716 CE

Condition: Incomplete (4 folios are missing)

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

Opening: śrīganeśāya namah || śrigurave namah || atha rājayogaprakāro likhyate ||

Final Colophon: iti śriparamarahasyāṁ śrirāmacaṁdraviracitāyāṁ tatvayo-
gabimdu samāptah ||

Comments after Final Colophon: || śrīsvasti ||| sañvat 837 || vinā guru na siddhati
|| [Second hand adds in a mix of Nepālī and Newārī:] eka vacana sosyā
sālikasem caudha bhuvana kā mola || kahane soka haḍiyā avakyā vajāye ṣe ḍhola
|| 1 || popoṣṭakamā 10 | 11 | 12 | 13 ja(m)mā 4 patra aghadīśi ṭaṭāye .. ho

Siglum: N₂

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

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

Ms. No.: B 38/35

Acc No.: NAK 3/750

Dimensions: 33 x 16 cm x 11 folios

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

Date: See colophon.

Condition: Incomplete

Remarks: Manuscript N₂ has a *lacuna* after section XXXIV up until section XLVIII. Approximately 23,50% of the entire text is missing. The *lacuna* is indicated on f. 8 recto l. 1. It stops at the same place where manuscript N₁ has missing folios. Thus, we have to assume that manuscript N₂ is a direct copy of manuscript N₁. I decided to collate N₂ since it sometimes includes several different and sometimes better readings, which must be emendations and conjectures by the scribe. NGMCP catalogues another scan of the same manuscript under Ms. No. A 1327-14. However, the scan is poor.

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

Final Colophon: *iti śriparamarahasye śrīrāmacaṇḍraviracitāyāṁ tatvayogabindu samāptam ||*

Comments after Final Colophon: *|| śubham || yad akṣarapadabhraṣṭam mātrāḥī-
nam ca yad bhavet || tat sarvam kṣamya tām eva prasida parameśvara || i || sūrye
turaṅge navacandraघasre jyeṣṭhākhyakṛṣṇe bhṛguvārayuktam || tattvaprayogaḥ
śadaharṣasamjñām likhitām suhetoh bhavatiha dehi || bhūyāt ||*

Siglum: D

Collection: Saraswati Bhawan Library, Sampūrṇānanda Samskrta Viśvavidyālaya, Varanasi. Cf. *varanasi1961* (1961: 310). Also see *Descriptive Catalogue of Yoga Manuscripts (Updated)* of the Kaivalyadhama S.M.Y.M. Samiti (2005: 104-105).

Title: *Tattvayogabindu*

Ms. No.: 30019

Dimensions: 21 x 10,5 cm x 16 folios

Material: Paper

Language: Sanskrit

Script: Devanāgarī

Date: Vikram samvat 1841 = 1784 CE

Condition: Incomplete

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

Opening: śrīganeśāya namaḥ || śrisarasvatyai namaḥ || śrinirañjanāya namaḥ || atha rājayogaprakāro likhyate ||

Final Colophon: iti paramahaṁsyāṁ śrīrāmacamdraviracitāyāṁ tattvayogabindu samāptaḥ ||

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

Siglum: U_I

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

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

Ms. No.: 1574

Dimensions: 20 x 13 cm x 45 folios

Material: Paper

Language: Sanskrit

Script: Devanāgarī

Date: not dated

Condition: Incomplete

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

Opening: *śrīganeśāya namah* || *atha rājayoga likhyate* ||

Final Colophon: *iti śrīpāramahamsyām śrīrāmacamdraviracitāyām tatvayogaviduh samāptah*

Comments after Final Colophon: *śubham bhūyāt* ||

Siglum: U₂

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

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

Ms. No.: 6082

Dimensions: 21 x 11 cm x 37 folios

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

Scribe: Bābājī Rājadherakara

Date: Śaka 1805, Vikram samvat 1940 = 1883 CE

Condition: Complete

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

Opening: śrīgaṇeśāya namah || śrīgurave namah || atha rājayogaprakāro likhyate ||

Final Colophon: iti śrīrāmacaṇḍraparamahāṁsaviracitas tatvabimduyogasamāptah ||

Comments after Final Colophon: śrīśubhaṁ bhavatu || śrīśitārāmārpaṇam astuḥ
 || idaṁ pustakam || śake 1805 || vikramārka sammat || 1940 || jayanāmasamvat-sare || udagayaṇe || grīsmartau || vaiśākhe māse || kṛṣṇapakṣe || tithau 23 || bhānu-vāsare || prathamayāmye || śrīkṣetra avaṁtikāyām || śrimahārudramahākāla-saṁnidhānenā sampūrṇam || lekhanaṁ ānaṁt? sutā? bābājī rājadherakareṇa likhyate || yādrśaṁ pustakam dr̄ṣtvā tādṛṣaṁ likhitam mayā || yadi śuddham aśuddho vā mama doṣo na diyate || I || śrīrāma || cha ||

Siglum: B

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

Title: The title folio reads: *tatvabimduyogaḥ*.

Ms. No.: d. 458 (7)

Dimensions: 15 folios

Material: Paper

Language: Sanskrit

Script: Devanāgarī

Date: not dated

Condition: Incomplete

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

Opening: not available

Final Colophon: not available

Comments after Final Colophon: not available

Siglum: L

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

Title: *Tattvabinduyoga*

Ms. No.: 5876

Dimensions: 43 folios

Material: Paper

Language: Sanskrit

Script: Devanāgarī

Date: not dated

Condition: Complete

Remarks: The manuscript is digitized and available online under:

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

Opening: śrīgaṇeśāya namah | atha tattvabimduyogaprārambhah

Final Colophon: iti rājamacamdraparahaṁsaviracites tatvabimduyogasamāptam ||
śrīkrṣṇārpāṇam astu || cha ||

Comments after Final Colophon: not available

Siglum: P

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

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

Ms. No.: 644

Dimensions: 25 x 11,2 cm x 29 folios

Material: Paper

Language: Sanskrit

Script: Devanāgarī

Date: Vikram samvat 1867 = 1810 CE

Condition: Complete

Remarks:

Opening: śrīne ya mah | atha rājayoga lisyate

Final Colophon: iti śrīrāmacaṇḍraparamahaṁsaviracitas tatvabinduyogasamāptah

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

Siglum: E

Title: *Binduyogah with Bhāṣatīkā*

Collection: Kaivalyadham Library

No.: 6387

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

Material: Paper

Language: Sanskrit and Hindi

Script: Devanāgarī

Date: 1905 CE

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

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

Opening: śrīgaṇeśāya namah | rājayogāntargataḥ || binduyogah

Final Colophon: iti rājayoge candraparamahamṣapariपूर्णपित्थमाहत्म्याप्रकाशकः binduyogah samāptaḥ || śubham astu ||

Comments after Final Colophon: iti śrīsarvaguṇasampannapāṇḍita-sukhānandamīśrasūrisūnupaṇḍitajvālāprasādamiśrakrtabhaṣatīkāsahito rājayoge binduyogah samāptaḥ || śubham astu || śrīr astu ||

1.5.2 Manuscripts not consulted

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

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

1.5.2.1 Important

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

- Royal Asiatic Society of Bengal (RASB). Kolkata. Hall (1859: 14) reports a manuscript XXV in his catalogue called “Tattva-bindu-yoga”. The entry says, “Defining the divisions of Yoga. By Ramachandra Paramahansa. Leaves 18, *ślokas* 440. F.E.H.”. The amount of *ślokas* must approximate the amount of text and not the actual number of verses since the text mixes prose and verse but is mainly written in prose. The abbreviation “F. E. H.” indicates that this manuscript personally belonged to Fitzedward Hall. The New Catalogus Catalogorum (NCC) (Vol. 8: 54) revealed: “Tattvabindu(yoga) - by Rāmacandra Paramahamsa. Ben. 66. IM. 5441 (inc.). Hall p. 14.”. The abbreviation “IM” indicates that the manuscript of Hall should be deposited at the Royal Asiatic Society of Bengal (RASB). NCC (Vol. 23: 259) lists two manuscripts at the RASB: VIII. B. 6605. 6606. One of them should be the Hall manuscript. The title of the manuscript indicates that it should belong to the γ -group.
- Sanskrit Vidyāpeetham near Yamuna Kinare, Etawah (U.P). Title: *Tattvabindūyogaḥ*. Author: Rāmacandraḥ. Script: Devanāgarī. Condition: incomplete. Ms. No: ESV 7 (P20), cf. *Descriptive Catalogue of Yoga Manuscripts (Updated)* of the Kaivalyadhama S.M.Y.M. Samiti (2005: 102-103). The title of the manuscript indicates that it should belong to the γ -group.
- Nagpur University Library (NUL). Cf. *Descriptive Catalogue of Yoga Manuscripts (Updated)* (2005: 102). Ms. No. 5760. Title: *Tattvabindūyogaḥ*. Author: Rāmacandra Paramahamsa. Material: Paper. Script: Devanāgarī. Judging by the title, this manuscript belongs to the γ -group.
- Ānandāśrama Pune. Title: *Rājayogaprakāra*. Ms. No.: 2872. Website: <https://www.anandashram-sanstha.org/>
- Baroda Oriental Institute. NCC (Vol. 23: 259) reports a manuscript in “Baroda II. 10558”. This is *An Alphabetical List of Manuscripts in the Oriental Institute Baroda, Vol. II* (1950: 1238) reports it under the title *Rājayogaprakārah*. I was able to obtain the manuscript two weeks before submission of the dissertation. I would like to thank Harshal Bhatt for his immediate help. The title in the colophon is *Rājayogavicāra*. The manuscript decends directly from the β -group. It was written by a learned scribe since the manuscript contains creative solutions for the problematic passages. A few readings appear to be helpful and confirm some of the emendations. Thus, it will

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

1.5.2.2 Damaged

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

1.5.2.3 Probably unobtainable

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

1.5.3 Discussion of the text’s original title

It is striking that there is disagreement among the witnesses of Rāmacandra’s text regarding the title. The variants are: *Tattvabinduyoga*, *Tattvayogabindu*, (*Tattvayogaviduḥ*,) *Rājayogatattvabindu*, *Binduyoga*, *Rājayoga*, *Rājyogaprakāra*, *Rājyogavicāra* and *Tattvajñānapradīpikā*. Four of the manuscripts of the γ-group⁶² consulted for this critical edition—B, L, P, U₂, and three additional yet unexamined manuscripts likely belonging to the γ-group—bear the title *Tattvabinduyoga* according to their colophons or cover pages. The printed edition E is

⁶² See p. 56 for the stemmatic analysis of the manuscripts.

titled *Binduyogah*. From a stemmatological perspective, the printed edition E must descend from a γ -group manuscript.

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

It is not apparent why Jvalāprasāda Miśra, the editor of the 1905 printed edition, very likely made the editorial decision to discard the title of his exemplar⁶³ and rename the text to *Binduyoga* as it does not enhance the title’s relevance to the work. The term *binduyoga*, for example appearing in the *Amṛtasiddhi* (7.14), where *binduyoga* designates its core yoga practice⁶⁴ is not applicable here, as Rāmacandra neither teaches *mudrās* nor practices involving sexual fluids.⁶⁵ Nor does the term *bindu* in Rāmacandra’s text function as an ultimate *tattva* within a system of *tattvas*, as it does, for example, in *tattva* systems of Śaivism.⁶⁶ In fact, Rāmacandra’s text teaches a tenfold *tattva* system that does not require *bindu* as the ultimate *tattva*.⁶⁷ The only plausible, simple, and natural explanation is that Jvalāprasāda Miśra must have understood *Binduyoga* as “Yoga of the points [for concentration],” given that larger chunks of the text teach *cakras*, *lakṣyas*, and *ādhāras* for meditation. For these reasons, and notably because the term *bindu* does not appear in the work, it is highly unlikely that Rāmacandra’s text was originally titled *Tattvabinduyoga*.

⁶³The exemplar of the printed edition is unknown. However, since it must be a manuscript of the γ -group, all of which refer to the text as *Tattvabinduyoga*, and the printed edition contains only two (*bindu* and *yoga*) of the three elements of the title-giving compound (with *tattva* missing), it is highly likely that an editorial decision was made to deviate from the original title in the colophon of the copy.

⁶⁴*Amṛtasiddhi* 7.14: *binduyogam parityajya yo mohād anyam icchatī | sa śākhoṭakavṛkṣeṣu mūḍho jāgarti niṣphalam ||*

⁶⁵On the contrary, Rāmacandra discredits the practice of *mudrās* in section LVIII.

⁶⁶See Gengnagel, 1996: 177 for the 36 *tattvas* of Śaivasiddhānta. Additionally, see Goodall, 2016: 77 et seqq. for a discussion on the genesis of the Śaiva *tattva* systems.

⁶⁷*Yogatattvabindu* XXII l. 4 mentions earth (*pr̥thvī*), water (*āp*), fire (*tejas*), wind (*vāyu*), space (*ākāśa*), mind (*manas*), intellect (*buddhi*), illusion (*māyā*), transformations (*vikāra*), and form (*rūpa*).

Instead, the title of the γ -group manuscripts likely originated from the same archetype as the β -group manuscripts, specifically D, N₁, N₂, U₁, and an as-yet unexamined manuscript, all of which bear the title *Tattvayogabindu* in their colophons. Given that the β -group not only contains the oldest dated manuscript of the text but also frequently offers superior readings, it can be asserted with high confidence that the γ -group title resulted from a metathesis of the two compound elements *bindu* and *yoga*.

Considering the aforementioned issues with the term *bindu*, which appears only in the title and not within the text, this title makes a bit more sense. The term “*bindu*” is a common suffix in titles of various Sanskrit texts.⁶⁸ The employment of the term ““*bindu*” in the titles of these texts emphasises the idea of expressing essential, seminal points in a condensed way to make complex topics more accessible and intelligible. As such, the term suggests that each work strives to distil the essence of its subject into basic doctrines or principles. In the case of Rāmacandra’s text, “*bindu*” makes perfect sense when understood in this way.

However, this title still leaves some doubts. Although the last part of the compound now makes sense, the remaining parts do not fit well. *Tattvayogabindu* could be interpreted as “Drops of the yoga of reality” or “Drops of the yoga of principles,” but this again does not correspond to the text’s content. Evidence suggesting that other recipients did not accept the titles of the β - and γ -groups appears in Sundaradeva’s *Haṭhasaṅketacandrikā*, which cites extensively from Rāmacandra’s text⁶⁹ without reference – an unusual omission, as he typically references his other sources. Another testimony, titled *Yogasaṃgraha*, cites approximately 20% of Rāmacandra’s entire text.⁷⁰ Here, the author in his quotation renames the text to *Tattvajñānapradīpikā*. Other titles also circulate, found both on manuscript cover pages and in manuscript catalogues. These titles, like *Rājayoga*, *Rājayogaprakāra*, *Rājayogavicāra* or *Rājayogamāhātmya* attempt to capture the work’s content better and may have

⁶⁸ See, for example, *Siddhāntatattvabindu* NGMPP, Ms. No. MA 905-3 and NGMPP, Ms. No. E 1189-13 (“Drops of the [supreme] reality of Siddhānta”); *Nyāyabindu* (“Drops of reasoning”), cf. NCC Vol 10. (2007: 252); *Nirṇayabindu* (“Drops of verdict”), NCC Vol 10. (2007: 146); *Bhaktibindu* (“Drops of devotion”), NCC Vol 15. (2007: 148); *Dharmabindu* (“Drops of law”), NCC Vol. 9 (2007: 257), etc.

⁶⁹ For references see p. 51.

⁷⁰ For references see p. 50.

been adopted because the title available to them in the colophons seemed misleading.

How can this be explained? Is it possible that even the title of the β -group has succumbed to textual corruption? Could it be that the title of the β -group is also a result of metathesis and that the three components of the title were confused by scribes early in the transmission? The following text-immanent observation supports the possibility that no surviving manuscript preserves the title in its original form. In section LVIII, ll. 1-8 Rāmacandra's text reads:

*idānīm yogasya māhātmyam kathyate | guror anugrahāt | śāstrasya
 paṭhanāt | ācārakaraṇāt | vedāntarahasyaśravaṇāt | dhyānakaraṇāt
 | layasādhanāt | upavāsakaraṇāt | caturaśītyāsanasādhanāt | vairā-
 gyasyotpatteḥ | vairāgyakaraṇāt | haṭhayogasya karaṇāt | idāpiṅgalayoh
 pavanadhāraṇāt | mahāmudrādidaśamudrāsādhanāt | maunakaraṇāt
 | vanavāsāt | bahutarakleśakaraṇāt | bahutarakālaṁ yantramatrādi-
 sādhanāt | tapahkaraṇāt | bahutarārthadānāt | tirthasevākaraṇāt |
 āśramācārapālanāt | saṃnyāsagrahaṇāt | ṣaddarśanagrahaṇāt | śiro-
 muṇḍanāt | anyopāyakaraṇāt | yogatattvam na prāpyate | sa tu yogo
 gurusevayā prāpyate |*

Now, the majesty of yoga is taught.

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

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

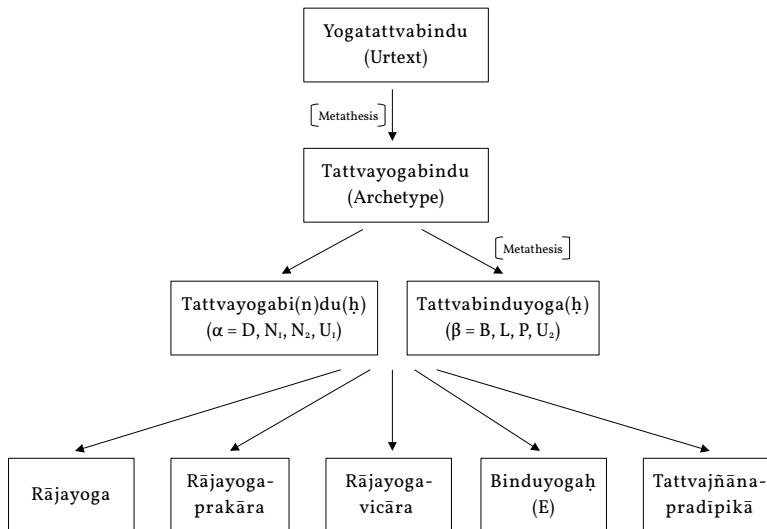


Figure 5: The hypothesis of transmission of the *Yogatattvabindu*'s title.

Considering the overall content of the text, the title *Yogatattvabindu*, which can be translated as “Drops of the [supreme] reality of yoga,” is convincing. Taking the *bindu* as a plural even captures the great variety of yogas presented in the initial yoga taxonomy. Another argument for this emendation is the frequency of this word combination in common e-text collections. In several thousand searched texts, many within the yoga and Tantra genres, the combination *tattvayoga* yields only 19 hits. None of these hits can be meaningfully applied to our text. In contrast, the combination *yogatattva* appears 109 times

with congruent meanings and is also frequently found in the titles of yoga works.⁷¹ In favour, we note that manuscript N₂'s library card reads *Rājyoga-tattvabindu* and the title page of manuscript U₁ introduces the text with *atha yogata[tta?]prārambhah*.

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

1.5.4 Description of the sources

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

1.5.4.1 Yogasvarodaya

The *Yogasvarodaya* (YSv) is the main source text of Rāmacandra's *Yogatattvabindu*. Rāmacandra derives most of his content from this text and even fol-

⁷¹For example, *Yogatattva*, cf. NCC Vol. 22 (2007: 70); *Yogatattvasamāsasūtra*, cf. NCC Vol. 22 (2007: 70); *Yogatattvaapanisad*, cf. *Yogatattvopaniṣad* (Ed. p. 363–388); *Yogatattvadīpikā*, cf. *Descriptive Catalogue of Yoga Manuscripts (Updated)* (2005: 232); *Yogatattvopaniṣaddīpikā*, cf. *Descriptive Catalogue of Yoga Manuscripts (Updated)* (2005: 232), etc. Furthermore, the position of “tattva” is also supported by its use in the title *Hṝhatattvakaumudi* by Sundaradeva.

lows its structure to a great extent. The majority of sections in the *Yogatattvabindu* originates from Rāmacandra rewriting the *ślokas* of the *Yogasvarodaya* into prose, incorporating specific editorial changes to align with his agenda. Thus, this text is of utmost importance for the reconstruction of the *Yogatattvabindu*'s doubtful passages. The text will be described in detail in the chapter "Comparative Analysis of the Complex Early Modern Yoga Taxonomies".⁷² So far, the *Yogasvarodaya* is a text known only through quotations found in the *Prāṇatosiṇī* and *Yogakarnikā*, which will be described below. Manuscripts have yet to be found and remain a desideratum for the time being.⁷³

1.5.4.2 Prāṇatosiṇī

The *Prāṇatosiṇī* (PT) by Rāmatoṣaṇa⁷⁴ is a Tantra compendium (*nibandha*) from the 19th century, compiled by the author in Bengal.⁷⁵ This extensive compendium addresses creation, the four *puruṣārthas*, and devotion. The *Prāṇatosiṇī* is divided into six major *kāṇḍas* ("sections"): 1. *sargakāṇḍa* (subject: cosmogony), 2. *dharmaṅkāṇḍa* (subject: rituals and Dharma of the twice-born), 3. *arthakāṇḍa* (subject: daily routine, deity worship, purification practices, rites, offerings,

⁷² See p. 261.

⁷³ One of the few glimmers of hope in the search for a manuscript of this text arose due to a hit in the current National Mission for Manuscripts search engine (<https://www.pandulipipatala.nic.in/>). This concerns a manuscript in the Dogra Art Museum in Jammu, with the MSS. No. 288. The manuscript titled *Yogasvarodaya*, which is classified as belonging to the Tantra genre according to the search engine, was therefore a promising candidate. During a visit to the museum in February 2025, after four days of negotiations, I was able to take a look at the manuscript. Unfortunately, it turned out to be a different text. The subject of the Jammu manuscript is *svarodaya* for yogis. Thematically, the manuscript is structured as follows:

atha nādibhedah; 2. atha tattvanirśayah, 3. atha tattvadhyānah; 4. atha yuddhajayaprakāraṇam; 5. atha svasvaprakāraṇam; 6. atha garmaprakāraṇam; 7. atha samvatsanaprakāraṇam, 8. atha rogaprakāraṇam; 9. atha kālañjānānam. The final colophon reads: *iti śrīśivāśasāṁvāde yogasvarodaye muktiprakāraṇam || sampūrṇam.*

⁷⁴ Although the printed editions identify Rāmatoṣaṇa as the author of this work, sometimes bearing the titles Vidyālambā or Bhaṭṭācārya, Shāstri (1905: 2) mentions another name: "Babu Prāṇakṛṣṇa Visvās of Kharhadaha, within ten miles of Calcutta, collected in the beginning of the nineteenth century a large number of Tantra, Purāṇa and Smṛti MSS., for the purpose of compiling Prāṇatosiṇī, Prāṇakṛṣṇā Kriyāmbudhi and other encyclopaedic works on Hindu ritual and worship."

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

⁷⁵ *Prāṇatosiṇī* of Rāmatoṣaṇa. Ed. by Vidyāsāgara, Jīvānanda. Calcutta: Vidyāsāgara, Jīvānanda, 1898.

etc.), 4. *kāmyakāṇḍa* (subject: wish-fulfilment practices, protective mantras, etc.), 5. *bhaktikāṇḍa* (subject: performance of devotional deity worship), and 6. *jñānakāṇḍa* (subject: Mokṣa, yoga, etc.). The author draws from a multitude of texts circulating in this region during the 19th century.

Additional topics of the *Prāṇatosiṇī* range from *mantras*, *yantras*, and their meanings⁷⁶ to meditations, religious stories, legends, and deity worship,⁷⁷ the six acts of magic, tantric rituals including sexual rites, and various areas of tantric philosophy.⁷⁸

The *Prāṇatosiṇī* incorporates a total of 304 verses from the *Yogasvarodaya* in its *jñānakāṇḍa*.⁷⁹ Therefore, it is currently the most extensive testimony of the *Yogasvarodaya*. All its verses are cited with the reference *yogasvarodaye*. These verses are quoted in a largely coherent sequence, giving the reader the impression of having the complete transmission of the text. However, this is not the case. Many additional verses of the *Yogasvarodaya* can be found in the *Yogakarṇikā* described below. There are numerous overlaps between the quotations. The main difference lies in the fact that, unlike the *Prāṇatosiṇī*, the *Yogakarṇikā* primarily includes practical instructions from the *Yogasvarodaya*, such as instructions for *prāṇāyāma-*, *kumbhaka-*, or *mudrā* techniques.

1.5.4.3 Yogakarṇikā

The *Yogakarṇikā* (YK) of Nāth Aghorānanda is another significant testimony of the *Yogasvarodaya*.⁸⁰ The *Yogakarṇikā* is an extensive anthology on yoga, comprising 1253 verses divided into 15 *pādas*. The text derives its verses from a wide array of sources, often, though not always, citing them with references. Besides various Purāṇas (*Mārkaṇḍeyapurāṇa*, *Narasimhapurāṇa*, etc.) and Tantras (*Kūbjikāmatatantra*, *Grahayāmala*, *Rudrayāmala*, etc.), Nāth Aghorānanda also cites texts from the Haṭha and Rājayoga genre (*Yogasvarodaya*, *Haṭhapradīpikā*, *Dattātreyayogaśāstra*, *Gheraṇḍasamhitā*, *Yogayājñavalkya*, various works attributed to Gorakṣa, etc.). Based on the established dating of the

⁷⁶ See Slouber, 2010: 69–70.

⁷⁷ See Kinsley, 1997: 149–150.

⁷⁸ See Urban, 2010: 100.

⁷⁹ *Prāṇatosiṇī*, 1898: 831–848.

⁸⁰ *Yogakarṇikā* (An Ancient Treatise on Yoga). Ed. by Nath Sharma, Narendra. Delhi: Eastern Book Linkers, 2004.

Yogasvarodaya, which must have been written before 1659 CE,⁸¹ and Mallinson's dating of the *Gherāndasamhitā* to circa 1700 CE,⁸² we can confidently assume that the *Yogakarṇikā* was written no earlier than the 18th century. The fifteen *pādas* are thematically structured as follows:

1. *dinacaryā* ("daily routine"); 280 verses
2. *lakṣādiyogaḥ* ("Yoga of foci, etc."); 123 verses
3. *prāṇāyāmaḥ* ("Breath control"); 108 verses
4. *yogaśaṅketah* ("Preliminaries"); 80 verses
5. *sādhanasaṅketah* ("Consensus of methods"); 36 verses
6. *pratyāhāraḥ* ("withdrawal of the senses"); 34 verses
7. *kumbhakavidhiḥ* ("precepts for breath-retention"); 78 verses
8. *mudrāsādhanam* ("discipline of [haṭhayogic] seals"; 214 verses
9. *dhāraṇā* ("concentration"); 31 verses
10. *dhyānam* ("meditation"); 50 verses
11. *saṁādhiḥ* ("meditative absorption"); 34 verses
12. *layayogaḥ* ("Yoga of absorption"); 26 verses
13. *āsanāni* ("postures"); 57 verses
14. *ghaṭaśodhanam* ("purification of the pot [the body]"); 56 verses
15. *tyājyagrāhyavidhānam* ("injunctions and prohibitions"); 36 verses⁸³

The *Yogakarṇikā* cites a total of 134 verses with reference (*yogasvarodaye* or *svarodaye*) and at least four if not eight or more additional verses without reference:⁸⁴

- 1.210-213 [probably 1.209-216]: Kriyāyoga; 4-8 or more verses quoted without reference

⁸¹Cf. p. 6.

⁸²Mallinson, 2004: xiv.

⁸³There are two additional introductory verses and eight final verses that are not counted into the chapters.

⁸⁴See p. 261 n.481.

- 1.244-280: main *nāḍis* and nine *cakras*; 36 ślokas quoted with reference
- 2.1-41: five *lakṣyas*, sixteen *ādhāras*, five *ākāśas*; 41 ślokas quoted with reference
- 4.40-49: *saṭkarmas*; 9 verses quoted with reference
- 4.53-54: *trāṭaka*; 2 verses quoted with reference
- 4.67-80: various *kumbhakas* (*vyutkrama*, *bhāstrika*, *bhrāmari*, *kapālabhāti*, *antardhauti*, *vārisāra*, *nāḍikṣālanam*, *mūlaśodhanam*; 13 verses quoted with reference)
- 5.29-33: *Aṣṭāṅgayoga*; 4 verses quoted with reference
- 6.23-34: *pratyāhāra*; 2 verses quoted with reference
- 7.2-10: various *kumbhakas* (*sítkāra*, *sūryabheda*, *ujjāyi*, *śitali*, *bhāstrika*, *bhrāmari*, *mūrcchā*, *kevala*); 8 verses quoted with reference
- 7.23-28: *sūryabheda*; 6 verses quoted with reference
- 7.68-72: *śanmukhikarana*, also called *dantodara*; 4 verses quoted with reference
- 8.136-141: *khecarīmudrā*; 5 verses quoted with reference
- 12.2: a general statement to *laya*; 1 verse quoted with reference
- 12.23-25: Haṭhayoga practice about colour visualisation; 3 verses quoted with reference

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

A particularly distinctive feature of the *Yogakarṇikā* is its first chapter, which is also by far the most extensive.⁸⁵ No other Sanskrit yoga text known to me describes the daily routine of a yogin in such detail regarding ritual ablutions, mantra recitation, as well as other ritual acts such as dressing, applying

⁸⁵ It is also the only chapter in which almost no sources are given. Either all these verses are from Nāṭh Aghorānanda himself, or, and this is the more likely scenario, in my opinion, the sources are missing from the printed copy. I suspect further verses were taken from the *Yogasvarodaya*.

sectarian markers (*tilaka*), including tying the hair into a knot, offerings, and the devotional performance of prostrations before one's own *iṣṭadevatā*, etc.⁸⁶

1.5.4.4 Siddhasiddhāntapaddhati

The *Siddhasiddhāntapaddhati* (SSP), one of the authoritative Sanskrit sources of the modern Nātha Sampradāya, often attributed to Gorakṣanātha, is another crucial source of the *Yogatattvabindu*.⁸⁷ Overall, the *Yogasvarodaya* and the *Siddhasiddhāntapaddhati* are very similar in content and structure. The degree of similarity is so high that mutual influence appears plausible and possible.

In secondary literature, at least three attempts have been made to date the *Siddhasiddhāntapaddhati*. While White (2003: 224) accepts the historical Gorakṣanātha as the author of the text, placing its origin in the 12th century, Bouy (1994: 19) dates the text much later, to the period between 1600–1650 CE. This period is based on Bouy's dating of the *Gorakṣasiddhāntasamgraha* to the first half of the seventeenth century, and the fact that this text quotes the *Siddhasiddhāntapaddhati*. Mallinson⁸⁸ estimates the date of composition of the *Siddhasiddhāntapaddhati* to be around 1700 CE. His estimation is based on the period when the Nātha Sampradāya was institutionalized. Mallinson hypothesizes that this text was composed to meet the need for a systematic religious scripture, which would serve as the authoritative textual foundation for the newly official institutionalized Nātha Sampradāya. Thanks to the present examination of the *Yogatattvabindu*, the time span of its composition can now be further narrowed down.

Due to the newly established date for the *Hathasaṅketacandrikā*⁸⁹ which quotes from the *Yogatattvabindu* and because Rāmacandra extensively quotes from the *Siddhasiddhāntapaddhati*, the new *terminus ante quem* for dating the *Siddhasiddhāntapaddhati* must be set to 1659 CE. Thus, the *Siddhasiddhāntapad-*

⁸⁶ Further details on the first chapter of the *Yogakarṇikā* can be found within the comparative analysis of Caryāyoga on p.297.

⁸⁷ All quotations from the SSP are from the following edition: *Siddhasiddhāntapaddhatiḥ*: A treatise on the Nātha philosophy by Gorakṣanātha. Ed. by Gharote, M. L. and G. K. Pai. Lonavla: The Lonavla Yoga Institute, 2016.

⁸⁸ Cf. James Mallinson, ed. Yogic Identities: Tradition and Transformation. 2013. URL: <https://web.archive.org/web/20240116124707/https://asia-archive.si.edu/essays/yogic-identities/>.

⁸⁹ See p. 6.

dhati was likely composed during the first half of the 17th century or earlier. Furthermore, the strong parallels between the *Amaraughaśāsana*, whose oldest manuscript is dated to 1525 CE, and the *Siddhasiddhāntapaddhati*, according to Mallinson (2011: 16), suggest the possibility of the latter borrowing from the former.⁹⁰ If we accept the possibility that the *Siddhasiddhāntapaddhati* borrowed content from the *Amaraughaśāsana*, then 1525 CE could be considered as a possible *terminus a quo*. For the reasons mentioned, the composition of the *Siddhasiddhāntapaddhati* likely occurred between 1525–1659 CE, a timespan of 134 years. Considering Mallinson's arguments, the first half of the 17th century appears more probable as the period of composition than the second half of the 16th century.

The *Siddhasiddhāntapaddhati* is an exceptionally systematic exposition of the philosophical teachings associated with the Nātha Sampradāya. Similar to the *Yogatattvabindu*, this text is a blend of prose and verse, presenting complex teachings in relatively simple Sanskrit, aside from some *termini technici*. The text comprises six *upadeśas*: 1. *piṇḍotpatti* (“genesis of the body”), 2. *piṇḍavicāra* (“investigation of the body”), 3. *piṇḍasamṛvitī* (“insight into the body”), 4. *piṇḍād-hāraḥ* (“substratum of the body”), 5. *piṇḍapadayoḥ samarasakaraṇam* (“effecting a uniform taste of the [supreme] place and the body”), 6. *avadhūtayogilakṣaṇam* (“characteristics of an *avadhūtayogin*”).⁹¹

Rāmacandra made extensive use of the *Siddhasiddhāntapaddhati*. While the first half of the *Yogatattvabindu* (I-XXVIII) can be primarily traced back to the *Yogaśvarodaya*, with Rāmacandra occasionally referring to specific formulations or concepts from the *Siddhasiddhāntapaddhati*, the influence of the *Siddhasiddhāntapaddhati* begins to increase significantly from section XXIX onwards. This influence is characterized less by literal quotations and more by specific formulations, the adoption of concepts, rephrasings, or paraphrasings, which are sometimes more, sometimes less skillfully integrated with the

⁹⁰I identified the following five parallels based on the printed edition of the *Amaraughaśāsana*: 1. *Amaraughaśāsana* 12 ≈ SSP 1.37; 2. *Amaraughaśāsana* 13 ≈ SSP 1.38; 3. *Amaraughaśāsana* 14 ≈ SSP 1.39; 4. *Amaraughaśāsana* 15 ≈ SSP 1.40; and 5. *Amaraughaśāsana* 16 ≈ SSP 1.41. It is likely that further parallels between the *Amaraughaśāsana* and the *Siddhasiddhāntapaddhati* will emerge upon a careful examination of the *Amaraughaśāsana* manuscripts.

⁹¹A summary of the chapter contents can be found in Gharote and Pai, 2016: xvii–xxiii.

content of the closely related *Yogasvarodaya* into his text.⁹² Additionally, there are many direct quotations, exclusively of verses, which are incorporated into his text without reference. Apart from a single verse, Rāmacandra does not adopt these verses verbatim but always tries to editorially modify them to varying extents.^{93,94}

1.5.4.5 Amanaska

The *Amanaska* is another source text for Rāmacandra's *Yogatattvabindu*. According to Birch's (2013) research, the *Amanaska* is one of the most significant and influential texts on Rājayoga. It has profoundly impacted numerous subsequent yoga texts, including the *Haṭhapradīpikā*, *Amaraughaprabodha*, *Śivayogapradīpikā*, and *Yogatārāvalī*, as well as modern works like Yugaladāsa's *Yogamārgaprakāśikā* and Brahmānanda's *Jyotsnā*. Additionally, the *Amanaska* is frequently cited in compendiums such as *Yogacintāmaṇi*, *Haṭhatattvakau-mudī*, and *Gorakṣasiddhāntasaṅgraha*. It also influenced the twelfth chapter of Hemacandra's *Yogaśāstra* and was incorporated into two late Yoga Upaniṣads.⁹⁵ Birch dates the first chapter of the *Amanaska* to between the 15th and 16th centuries CE, while the second chapter is dated to the 11th or 12th centuries CE. This second chapter contains some of the earliest teachings on Rājayoga. The text is structured as a dialogue between the supreme god (*iśvara*) and the sage Vāmadeva. Vāmadeva initiates the discussion by asking how one attains liberation in life (*jīvanmukti*). *Iśvara*'s response is the practice of *amanaska* (the no-mind state), synonymous with *samādhi* and Rājayoga. In order to achieve the *amanaska* state, the dissolution of mind and breath is required, primar-

⁹² Rāmacandra used *Siddhasiddhāntapaddhati* 1.4, 1.17–20, 1.22–26, 1.30–34, 1.37–67, 2.1–26, 2.28–34, 2.36, 2.38, 2.45, 3.1–14, 4.9, 5.55–60, 5.60, 5.79, 6.10–11, 6.32, 6.60, 6.64–67.

⁹³ I identified a total of fifteen such verses: YTB 28.1 ≈ SSP 2.31; YTB 41.1 ≈ SSP 5.79; YTB 44.1 ≈ SSP 6.10; YTB 44.2 ≈ SSP 6.11; YTB 44.5 ≈ SSP 6.32; YTB 44.7 ≈ SSP 6.64; YTB 44.8 ≈ SSP 6.65; YTB 44.9 ≈ SSP 6.66; YTB 44.10 ≈ SSP 6.67; YTB 48.1 = SSP 1.4; YTB 58.1 ≈ SSP 5.60–61ab; YTB 58.2 ≈ SSP 5.61cd–62ab; YTB 58.3 ≈ SSP 5.64; YTB 58.4 ≈ SSP 5.64cd–5.65ab and YTB 58.4 ≈ SSP 5.65cd–5.66cd.

⁹⁴ For a discussion of the *Siddhasiddhāntapaddhati* in relation to the *Śivayogapradīpikā*, see Powell, 20: 147–152.

⁹⁵ All information presented here is derived from Birch's dissertation, "The *Amanaska*: King of All Yogas. A Critical Edition and Annotated Translation with a Monographic Introduction" (2013). This summary provides only a brief overview of the work. For a comprehensive introduction to the text, see Birch (2013: 1–16).

ily through the practice of *sāmbhavīmudrā*. This yoga practice leads to the perception of the non-dual state (*advaitapada*), the highest reality (*paratattva*). According to Birch, the second chapter reveals Śaiva origins but avoids specific tantric sect affiliations. *Amanaska* 2.3-4 describes Rājayoga as both the king (*rāja*) of all yogas and a means for the yogin to attain the supreme Self, who is the illustrious king.

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

The *Yogatattvabindu* shares two and a half verses with the *Amanaska* in *Yogatattvabindu* LIX: YTB LIX.2cd ≈ *Amanaska* 1.12ab, YTB LIX.6 ≈ *Amanaska* 2.36, and YTB LIX.7 ≈ *Amanaska* 2.37. Editorially modified versions of these verses also appear in the *Yugasvarodaya*. It remains uncertain whether Rāmacandra derived these verses from the *Yugasvarodaya* or directly from the *Amanaska*.

I.5.5 Description of the testimonia

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

I.5.5.1 Yogasamgraha

The *Yogasamgraha* is a compendium of excerpts from various Yoga texts, currently known from a single manuscript.⁹⁶ Although written in Devanāgarī script, the manuscript is exceedingly difficult to read. The scribe's handwriting is often imprecise and is not carefully executed. The manuscript consists of only eight folios in total. Folio 1 and folio 2 recto are missing. The text commences on folio 2 verso amidst the extensive testimonia of the *Yogatattvabindu*.

⁹⁶ *Yogasamgraha*; Ms. No.: 30019; Indira Gandhi National Centre for the Arts (IGNCA). The paper manuscript is incomplete and in very poor condition overall.

It is precisely above the first line of folio 2 recto where a second hand inscribed the title *Yogasamgraha* over the first line of folio 2 verso.

The *Yogasamgraha* cites the *Yogatattvabindu*'s sections II-XII in sequence,⁹⁷ initially giving the impression that this manuscript is another, albeit incomplete, textual witness of the *Yogatattvabindu*. However, closer examination reveals various slight editorial alterations to the citations. The citation of the *Yogatattvabindu* in the *Yogasamgraha* concludes after section XII with “*cha | tad uktam tattvajñānapradīpikāyām ||*”. Beyond this point, there are no further citations of the *Yogatattvabindu* in the *Yogasamgraha*. Subsequently, the manuscript contains what appears to be an unsystematic collection of various yogic topics and practices. The manuscript lacks a colophon. This absence and the nature of the handwriting likely explain the title assigned to this manuscript by the IGNCA. I propose that the *Yogasamgraha* represents a compilation made by a Yoga practitioner, likely a householder, who recorded personally relevant content.

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

1.5.5.2 *Hṛthasaṅketacandrikā*

The *Hṛthasaṅketacandrikā* is an unpublished Sanskrit yoga text from the 17th century,⁹⁸ authored by Sundaradeva.

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

⁹⁷ *Yogasamgraha* IGNCA 30020 f. 2v. l. 1 - f. 4r. l. 4 ≈ *Yogatattvabindu* II-XII.

⁹⁸ The dating of the *Hṛthasaṅketacandrikā* has recently been revised due to the discovery that some first-hand notes surrounding the main text of the Ujjain *Yogacintāmaṇi* were likely borrowed from Sundaradeva's *Hṛthasaṅketacandrikā*, cf. Birch, 2024: 52–54. Birch (2018) dated the Ujjain *Yogacintāmaṇi* to 1659 CE.

India, facilitated by the “Pax Mughalia”.⁹⁹ Sundaradeva authored not only the *Hathasāṅketacandrikā* but also another extensive yoga text, the *Hathatattvakau-mudī*,¹⁰⁰ as well as various works on Ayurveda.¹⁰¹

The *Hathasāṅketacandrikā* is an exceedingly comprehensive compendium¹⁰² on yoga, written in a mixture of verse and prose. Its topics and sources are remarkably diverse and have yet to undergo a systematic academic examination. A critical edition of the *Hathasāṅketacandrikā* remains a desideratum. The text comprises a compilation of various teachings of Hatha and Rājayoga,¹⁰³ which are interconnected with diverse teachings from the Upaniṣads, the epics, Pātañjalayoga, various Tantras, the *Yogavāsiṣṭha*, and various Purāṇas. Mallinson¹⁰⁴ also discovered fascinating parallels to the *Bahr al-Hayāt*, such as breathing techniques (*prāṇāyāmas*) in non-seated positions.¹⁰⁵ The eclectic mix and sheer number of yoga techniques taught in this text surpass those found in most other Sanskrit yoga texts.

Some of the descriptions of these techniques in the *Hathasāṅketacandrikā* were taken without reference from the *Yogatattvabindu*.¹⁰⁶

The passages quoted include the teachings on the sixteen *ādhāras*¹⁰⁷ and the teachings on Laksyayoga and its subtypes.¹⁰⁸ These passages are predomi-

⁹⁹The ancestry, location, and profession of Sundaradeva are derived from the colophon of the Jodhpur manuscript of the *Hathasāṅketacandrikā* (MMPP 2244 f. 145v). See Birch, 2018: 123.

¹⁰⁰Birch (2013: 162–165) discusses the *Hathatattvakaumudi* in relation to the *Amanaska*. For an edition of the *Hathatattvakaumudi* see: *Hathatattvakaumudi: A Treatise on Hāthayoga* by Sundaradeva. Ed. by Gharote, M. L., P. Devnath, and V. J. Jha. Lonavla: The Lonavla Yoga Institute, 2007.

¹⁰¹These include *Bhūpālavallabha* (or *Bhūpacaryā*), the *Cikitsāsundara*, the *Lilāvatī*, and the *Yogokti-vivekacandra* and *Yogoktyupadeśāñṛta*. See Birch (2018: 58–62) for references and a discussion on the entanglement of yoga and Ayurveda in Sundaradeva’s works.

¹⁰²In terms of *śloka*, the text likely exceeds 3000 verses.

¹⁰³The text includes, for instance, an extended description of *āsanas*, some of which are not found in other yoga texts; cf. *Hathasāṅketacandrikā* MMPP 2244 f. 16r l. 4 – f. 22v l. 6.

¹⁰⁴See Birch, 2018: 131 n. 121 and pp. 123 et seqq.

¹⁰⁵See Ernst (2013: 59–69) for a translation of the fourth chapter of the *Bahr al-Hayāt*. Additionally, see Ernst, 2003.

¹⁰⁶In an entry by Theodor Aufrecht in the *Catalogus Catalogorum* for the title *Tattvayogabindu*, currently listed in *New Catalogus Catalogorum: An Alphabetical Register of Sanskrit and Allied Works and Authors*, 2007: 60 (Vol. 8), it states: “Q. by Sundaradeva in his C. *Hathasāṅketacandrikā*.” This not only attests to Theodor Aufrecht’s incredible erudition in Sanskrit literature but also indicates that he read the texts he catalogued with remarkable attention, as the *Yogatattvabindu* is cited without reference in approximately the second third of the *Hathasāṅketacandrikā*.

¹⁰⁷*Hathasāṅketacandrikā* (MMPP 2244, f. 95r l. 3 – f. 96r l. 4).

¹⁰⁸*Hathasāṅketacandrikā* (MMPP 2244, f. 124r l. 7 – f. 125r l. 3).

nantly adopted verbatim by Sundaradeva, though some may have undergone slight editorial changes. One passage, in particular, stands out. Within the descriptions of the *adholakṣya*, there is a passage teaching two additional techniques absent from the manuscript tradition of the *Yogatattvabindu*.¹⁰⁹ The first technique describes a specific form of gazing. After positioning the eyes in a particular manner and staring at a lamp for a set period, the yogin can subsequently see in the dark, perceive the luminous form of God, experience a sense of bliss, and lose bodily awareness. The second technique involves rubbing the eyes in specific spots to induce further light phenomena. The origin of these techniques is uncertain. Most likely, these additions originate from Sundaradeva himself. However, it is not entirely impossible that these techniques were originally from the *Yogatattvabindu*, with the manuscript tradition failing to preserve them. That is because the quotations from the *Yogatattvabindu* in the original *Hathasam̄ketacandrikā* must be significantly older than any surviving manuscript or, perhaps because the manuscript tradition of the *Yogatattvabindu* is prone to haplographies and eye skips due to the frequent structural similarities and identical beginnings of certain sentences.¹¹⁰

1.5.6 Notes on the parallels

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

- In the context of the eighth *cakras* of *Yogatattvabindu XI*, manuscript U₂ presents additional material. The text includes a widely known verse that describes the mechanism of the so-called *hamṣamantra*, also known as *ajapāgāyatrī*.¹¹¹ The source text of the verse in U₂ is hard to pinpoint. In order to elucidate the possible sources, it was useful to display the texts that

¹⁰⁹ *Hathasam̄ketacandrikā* I based on ORI B 220 (f. 239 r l. 8 - f. 240 r l. 13), GOML R 3239 (f. 258 l. 14 - f. 259 l. 10) and MMPP 2244 (f. 124r ll. 5-9 - f. 125r ll. 1-2).

¹¹⁰ I have edited the additional material on p. 342.

¹¹¹ *Yogatattvabindu XI.1: sakāreṇa bahir yāti hakāreṇa viśet punah | hamṣaḥ so 'ham tato mantram jīvo japeti sarvadā ||*

share the verse. These include: ≈*Vivekamārtanya* 29, ≈*Yogabija* 106, ≈*Yoga-cintāmani* (PULL, f. 6r), ≈*Hathatattvakaumudī* 22.27, and ≈*Yogaśikhopaniṣad* 1.130cd-131ab (Ed. p. 416).

- *Yogatattvabindu* XXVIII.1 presents a variant of a widely circulated verse, whose origins can be traced back to the *Netratantra*. Rāmacandra adopts this variant from the *Yugasvarodaya*. Further investigations into the variants of this verse revealed insights into an extensive and centuries-spanning intertextual network. This verse provides an intriguing starting point for further studies on the genesis of the Haṭha- and Rājayoga text corpus from the 11th century CE, precisely at the intersection where ascetic and tantric traditions converge and produce new literature. This verse also appears later in the *Haṭhapradipikā*, where it forms the first verse of a tetrad of verses, which, for reasons yet to be clarified, is attributed to Saubhadra.¹¹² I have identified the following parallels to YTB XXVIII.1: ≈*Netratantra with Netrodhyota* 7.1cd-2, ≈*Tantrāloka* (b) 19.15, ≈*Ūrmikaulārṇavatantra* 2.184, ≈*Vivekā-martanya* 6.3, ≈*Yogatarangiṇī* quoted with reference *Nityanāthapaddhati* (Ed. p. 72), ≈*Gorakṣaśataka* (Nowotny) 13, ≈*Haṭhapradipikā* 4.58, ≈*Yogacūḍāmaṇyu-paniṣad* 3cd-4ab, ≈*Mandalabrahmaṇopaniṣat* 3.4.5, ≈*Hathatattvakaumudī* 24.1, ≈*Siddhasiddhāntapaddhati* 2.31 (Ed. p. 43), ≈*Prānatoṣinī* (Ed. p. 172).
- In *Yogatattvabindu* L, Rāmacandra presents the five great elements within the body (*śarīramadhye pañca mahābhūtāni*). Rāmacandra drew these descriptions from the *Siddhasiddhāntapaddhati* and the *Yugasvarodaya*. Notably, this description can be found in almost identical form in *Amaraughaśāsana* 11-16. I noticed the following parallels: YTB L 1. 1-5 ≈*Amaraughaśāsana* 11-16 ≈SSP 1.37-41 ≈YSv (PT, p. 846). Although this contributes little to the constitution of the edited text, this insight is nevertheless relevant from the perspective of yoga research, as the sources of the *Siddhasiddhāntapaddhati* have not yet been systematically explored. My observations suggest that both the *Yugasvarodaya* and the *Amaraughaśāsana* are important candidates in this category.

¹¹² Before *Haṭhapradipikā* verse 4.58, it is stated: *tathā hi saubhadram nāma ślokacatuṣṭayam |*

- In *Yogatattvabindu* section XLI.1, the γ -group of witnesses (currently B, E, L, P, and U₂) quote a verse on the *navanidhis* which is a variant of *Amarakośa* I.I.I65 - I.I.I66.

I.6 Stemmatic analysis

THE stemmatic analysis of the *Yogatattvabindu* for the creation of a *stemma codicum* that represents the relationships between the collated manuscripts is based on philological observations and supplemented by various computational methods from the field of phylogenetics to support these observations empirically.¹¹³ The following pages of this section will explain how I construe the *stemma codicum*.

I.6.1 Philological observations

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

This one example (Figure 6) of one sentence illustrates the broad structural differences as they recur consistently. It became apparent during the transcription of the textual witnesses that the transmission of the Urtext or archetype divides into two main branches, each traceable to a hyparchetype.¹¹⁴

¹¹³Certainly, in the case of the *Yogatattvabindu*, reconstructing the *stemma codicum* would have been feasible even manually, given the relatively manageable textual tradition, without yielding fundamentally different results. However, precisely in light of the text's well-preserved and uncontaminated transmission — easily comprehensible to the human mind — the stemmatic analysis of the *Yogatattvabindu*'s textual witnesses conducted here can, in my view, serve as a valuable exemplar. It demonstrates both the utility and the limitations of computer-assisted stemmatics and provides data that can benefit future users of this technology.

¹¹⁴Paolo Trovato and others explain the very high rate of lost archetypes and two-branched stemmata by "the high (90%) rate of extinction of individual copies", cf. Trovato, 2017: 86.

%	tasya cakrasya	pūrnagiri	etādṛśam nāma / \D
%	tasya cakrasya	pūrnagiri	etādṛśam nāma / \N1
%	tasya cakrasya	pūrnagiri	etādṛśam nāma / \N2
%	tasya cakrasya	pūrnagire	etādṛśam nāmaḥ \U1
%	tasya	pūrnagiripitham iti	etādṛśam nāma \P
%madhye	tasya	pūrnagiripitham iti	ekādaśam nāma // \U2
%	tasya	pūrnagiripitham iti samjñā	etādṛśam nāma \B
%	tasya	pūrnagiripitham iti samjñā	etādṛśam nāma \L
%	tasya	pūrnagiripitha	etadṛśam nāma / \E

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

Both hyparchetypes not only differ structurally but also share most of their readings and key errors.

I refer to the first hyparchetype as β (D, N₁, N₂, and U₁) for the simple reason that the manuscripts of this group contain the oldest dated witness and in all likelihood a structural arrangement that is closer to the original than the γ -group, which contains additional material in some places. Although this group frequently contains errors, in many cases, there are one or more manuscripts where the reading is entirely convincing. The oldest dated manuscript N₁ (1716 CE) is from Nepal, of which N₂ is a direct copy. I also collated N₂ as it provided two significant benefits. Firstly, the hand of N₁ is partially difficult to read and, in some places, almost illegible, so N₂, being very readable, was extremely helpful. Secondly, there are occasional minor discrepancies between the manuscripts, likely corrections by the scribe of N₂. This scribe had an excellent understanding of the text, and his corrections proved to be helpful. Unfortunately, the transmission of the β -group has significant gaps, some of which overlap, resulting in extended text passages where only one witness of the β -group can be relied upon.

I refer to the second hyparchetype as γ (B, E, L, P and U₂). This group is significant due to the abovementioned circumstances, as its transmission contains almost the entire text with only a few isolated gaps. Among the five available textual witnesses of the γ -group is the printed edition E, based on a hitherto unknown manuscript. The Pandit editor attempted to correct poorly transmitted text passages by his *divinatio*. Unfortunately, apart from some grammatical emendations, he often failed in this endeavour.

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

There is no detectable contamination between the β and γ groups, making editorial practice easier and using computerised stemmatics more reliable. In editorial practice, both groups of manuscripts proved to be equally useful, despite the tendency to favour the β group, which is closer to the original due to its structural characteristics, since both groups contain numerous errors. In most cases, these errors could be explained and corrected by contrasting them with the other group.

1.6.2 Computer Stemmatatics applied to the *Yogatattvabindu*

For the final constitution of the *stemma codicum*, all transcriptions of the entire *Yogatattvabindu* were analyzed using common algorithms from phylogenetic software tools for stemmatic analysis. The dataset was stored in the Nexus format. The numerous gaps in the transmission were coded as non-significant sites in the data to prevent the results from being distorted by the large *lacunae* or the interpolations of the γ -group, particularly manuscript U₂. The results were compared with my philological observations, and the findings of both approaches were combined. Here, I present three phylogenetic trees which support and complement my philological considerations. This work serves as an example of how such computer-assisted methods can be applied to stemmatic analysis in a less complex transmission like that of the *Yogatattvabindu*, to create a *stemma codicum* based on empirical data, harmonizing the empiricism of phylogenetic analysis with the expertise of the philologist. No computer-generated tree can automatically provide an optimal representation of a text's transmission.¹¹⁵ In the case of cladistic analysis with Maximum Parsimony, Maas explains that this arises because the strict bifurcating structure of that

¹¹⁵Cf. Guillaumin (2020: 339–356) for an overview of the criticism digital methods have faced since their inception.

type of computer-generated tree, in which every existing textual witness is connected by exactly one line to a single inferred witness, cannot account for the contamination in the tradition. In the special case of *Yogatattvabindu*, however, there is no contamination between the β and γ groups, which makes the application of such phylogenetic algorithms to the tradition much less susceptible to errors. Furthermore, the bifurcating structure cannot represent cases where some copies were made more than once and more than one copy has survived. In the computer-generated tree of the cladistic method, every existing manuscript is represented as a copy of an inferred witness, which is inaccurate; in most text transmissions, numerous manuscripts are copies of other existing manuscripts.¹¹⁶ If the editor is aware of these issues, knows his text's transmission well, and understands the mechanisms of the algorithms and their results, the wrongly assumed bifurcations and contamination of certain computer-generated models can be detected. Only then can computer-generated models, like cladistic analysis, inform and thus improve the editor's decisions to manually draw a plausible and data-based *stemma codicum* that reflects the underlying transmission of the text as well as possible.

¹¹⁶See Maas, 2009: 80.

I.6.2.1 Tree I: Maximum Parsimony

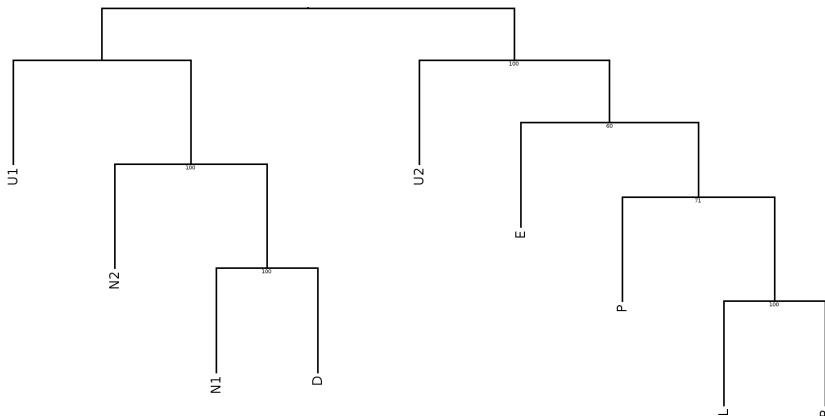


Figure 7: Generated with Mesquite Version 3.81 (build 955). **Algorithm:** *Parsimony Tree Analysis* with PAUP 4.a168. **Dataset:** Full collation of the *Yogatattvabindu*.

The phylogenetic analysis method based on the *Maximum Parsimony* algorithm is one of the most widely used methods for stemmatic analysis in philology.¹¹⁷ The tree (Figure 7) has an excellent CI (Consistency Index) of 0.869. This means that the proposed tree structure can explain about 87% of the phylogenetic tree's trait changes. My earlier observation that the manuscripts divide into two main groups was an explicit criterion for placing the tree's root precisely between these two groups, a division also supported by the *Maximum Parsimony* algorithm. However, this tree has two apparent weaknesses. It does not recognize that N₂ is a direct copy of N₁. That is because of the above-mentioned strict bifurcating assumptions of the algorithm mentioned above, and the scribe of N₂ corrected some passages, making the character states closer to

¹¹⁷ *Maximum Parsimony* calculates all possible bifurcating trees and searches for the most parsimonious tree (the one requiring the fewest changes) among them. *Maximum Parsimony* groups manuscripts according to their shared derived characters. Only parsimony informative sites in the data are used for the *Maximum Parsimony* analysis. A site within the data is considered informative if it consists of more than one variant and at least two variants are recorded at least twice. All other sites are excluded, cf. Windram, Shaw, Robinson, and Howe (2008: 445-446).

those of U₁. The second weakness, indicated by the relatively low bootstrap score¹¹⁸ of only 60 at the branching where E is located, and the bootstrap score of 71 at the branching where P is located. That is because the character states resulting from the editorial interventions of the Pandit of the printed edition cannot be smoothly explained by the computer in light of the remaining transmission. Therefore, the positions of E and P must be carefully considered. The position of U₂ was also surprising. With many interpolations, this manuscript might easily have been underestimated for its stemmatic relevance to the γ -group. However, its base text (excluding the interpolations) conserves an important transmission stage of the γ -group.

¹¹⁸ Bootstrapping is a method to detect statistical support of phylogenetic trees, see Felsenstein (1985). Bootstrapping is a test to determine whether the whole dataset supports the tree or if the tree is a marginal choice among several almost equal alternatives. That is accomplished by testing the tree with randomized subsamples of the dataset, then building trees from each of these and finally calculating the frequency with which the different parts of the tree are reproduced in each of these random subsamples. The bootstrap support is assigned according to the frequency of a specific group of manuscripts occurring in the subsample trees. If the specific group is found in every subsample tree, then the bootstrap support will be 100%; if it is found in only half of the subsamples, it will have a bootstrap support of 50%. Values of 70% or higher are considered to indicate reliable groupings, cf. Baldauf (2003: 250).

1.6.2.2 Tree 2: Neighbour-joining

These are two unrooted Neighbor-joining trees (Figure 8).¹¹⁹ They are based on the same dataset. The only difference lies in the distance measures used to quantify the evolutionary distance between sequences of *akşaras*.

These distances are then used to construct phylogenetic trees. The left tree uses the Gene Content Distance,¹²⁰ while the right tree uses the standard p-distance, a simple measure of sequence divergence.¹²¹ The results differ only slightly, but in my assessment, the trees of both distances correspond with key philological observations, particularly regarding the β -group. While the tree using the Gene Content Distance reflects the close relationship between N_1 and N_2 , it does not show that N_1 is the manuscript closest to the archetype β .

¹¹⁹ *Neighbor-joining* is a particular approach to phylogenetic analysis that SplitsTree can execute. The primary mechanism behind this is a hierarchical clustering technique, see Naruya and Nei, 1987. A concise explanation by the authors is as follows: “The principle of this method is to find pairs of operational taxonomic units (OTUs [= neighbours]) that minimize the total branch length at each level of clustering of OTUs starting from a star-shaped tree. The branch lengths and topology of a parsimonious tree can be quickly determined using this method.” In this case, it can be visualized as follows: The algorithm is fed with a diverse set of texts in the form of manuscript transcripts, which act as operational taxonomic units. *Neighbor-joining* divides them into smaller groups with shared features. First, the algorithm measures the distance of each possible pair of manuscripts. This distance indicates how different or similar they are regarding specific features. Then, the algorithm finds the two manuscripts with the smallest distance between them. These are the “closest neighbours” in terms of similarity. These two individual manuscripts are then joined together to form a node. This node represents an assumed common ancestor. The algorithm then recalculates the distances between this newly created node and all other manuscripts. These distances reflect each manuscript’s overall similarity or dissimilarity to the new node. The process repeats and identifies the next pair of nearest manuscripts or groups of manuscripts, creates the next node, and adjusts the distances. In this way, a phylogenetic tree is created. The function repeats these steps until all manuscripts and groups of manuscripts are connected in an undirected tree-like structure in which the length of the branches and the distance between the nodes represent the relationships of the manuscripts based on their similarities. Neighbour-joining assumes a constant rate of evolution across all lineages, and branch lengths correspond to evolutionary distances. The resulting trees can vary considerably depending on how the data are coded and how gaps are treated. The application of *neighbor-joining* to support philological work is discussed by Hoenen, Manafzadeh, Stadler, Roos, Hoenen, and Guillaumin (2020: 319).

¹²⁰ The Gene Content Distance is a measure used to compare the presence or absence of genes across different genomes. The distance between two genomes is calculated based on the differences in their gene content, cf. Huson and Steel, 2004. Instead of gene content, in our case, the presence or absence of *akşaras* is compared.

¹²¹ The “Uncorrected P” or p-distance calculates the proportion of nucleotide or amino acid sites at which two sequences differ. The calculation of Uncorrected P is simple. The number of differing sites is divided by the total number of sites compared; see Huson and Bryant, 2022: 46.

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

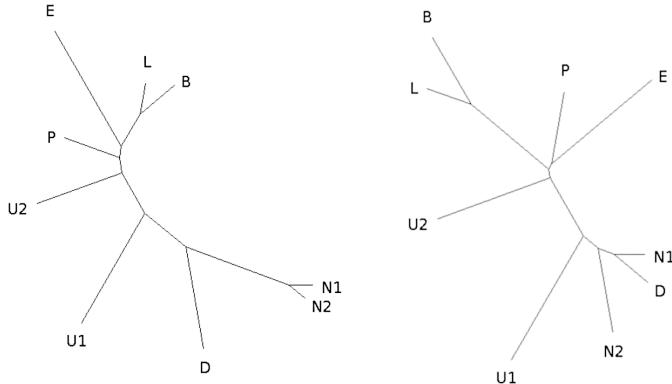


Figure 8: Generated with SplitsTree 4 version 4.19.2. **Algorithm:** *Neighbor-joining* (unrooted). Two trees with identical algorithms and datasets but different distance measures. **Distance (left):** Gene Content Distance. **Distance (right):** Uncorrected P. **Dataset:** Full collation of the *Yogatattvabindu*.

1.6.2.3 Tree 3: Minimum Spanning Tree

Another vital aspect is illustrated by the *Minimum Spanning Tree* (Figure 9).¹²² A *Minimum Spanning Tree* can help to confirm important manuscripts due to its algorithmic properties. In our case, it highlights the central manuscripts of the two groups, namely N_1 for the β -group and P for the γ -group, which perfectly aligns with the philological observation. The *Minimum Spanning Tree* algorithm has only been used rarely in philology. Further experiments with different text traditions with known stemma would be necessary to determine whether these valid results occur repeatedly.

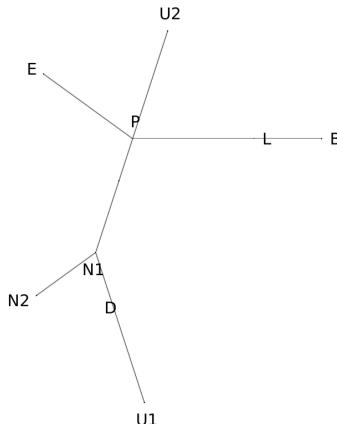


Figure 9: Generated with SplitsTree App 6.3.12. Algorithm: *Minimum Spanning Tree*. Distance: Uncorrected P. Dataset: Full collation of the *Yogatattvabindu*.

¹²²The algorithm underlying the *Minimum Spanning Tree* calculates an undirected and unrooted tree-shaped graph representing the simplest way to connect all the manuscripts by minimizing the corresponding nodes based on their pairwise distances, see e.g. Hoenen, Manafzadeh, Stadler, Roos, Hoenen, and Guillaumin (2020: 317). Also see Cormen, Leiserson, Rivest, and Stein (2009). Furthermore, see Huson and Bryant (2022: 43). The goal of the *Minimum Spanning Tree* is to calculate the connections between the manuscripts so that the total length to connect all manuscripts settles on the minimum. The *Minimum Spanning Tree* thus, in our use case, represents the simplest and most efficient way to connect a set of manuscripts while minimizing the total distance (based on their differences) of the connections. The resulting tree is far from a stemma and does not include hypothetical ancestral nodes at branching points; any shown branching point corresponds to a manuscript in every case.

1.6.2.4 Stemma codicum

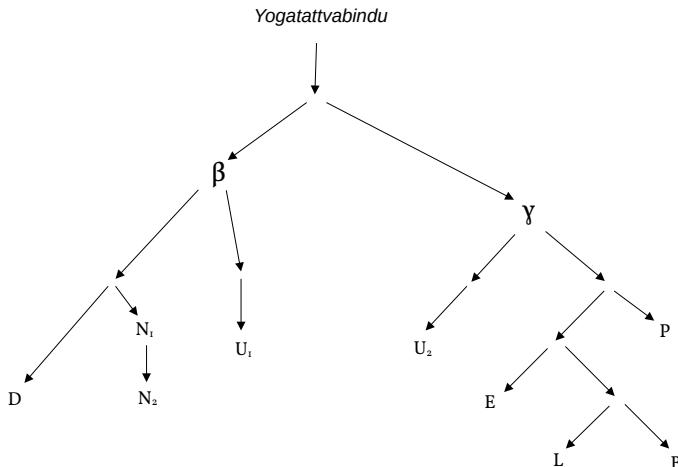


Figure 10: Stemmatic hypothesis of the *Yogatattvabindu*.

The cumulative evidence from the phylogenetic algorithms, combined with my philological observations and considerations, leads to the following *stemma codicum* (Figure 10) of the *Yogatattvabindu*. This graph represents a plausible hypothesis of the relationships between the textual witnesses based on the current state of knowledge, forming the foundation upon which the critical edition presented in this dissertation was prepared.

1.7 Conventions for the critical edition

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

format offers a significant advantage, it also presents a challenge: the length of the critical edition, including the multi-level critical apparatus on the verso page, does not always match the length of the translation and annotations on the recto page. Despite efforts to minimize this discrepancy, such as shortening annotations, printing empty spaces on one or both pages was often unavoidable.¹²³

The constituted text of the critical edition has been set in modern Devanāgarī, reflecting the vast majority of manuscripts and presumably the original text of the *Yogatattvabindu*. The editor introduced the headings and section numbering in large Roman numerals within square brackets to organize the text, make the beginning of new topics clear, and facilitate citation. These headings correspond to the sections introduced in the text by recognizable phrases such as *atha*, *idānīm*, and the like. Rāmacandra did not distinguish between chapters, subchapters, sections, and subsections but instead linked themes with these phrases. The headings in square brackets follow this convention. The verse numbering begins with the section numbering and subsequently counts the number of verses per section. Among the text's witnesses, there is a deviating and inconsistent application of *sandhi*. For the edited text, I have standardized *sandhi* and, when necessary, added *avagrahas* to provide a readable text adhering to contemporary conventions in Sanskrit. The variant readings concerning *sandhi* are consistently recorded in the apparatus criticus. That is due to various text-critical problems¹²⁴ arising from the inconsistent

¹²³This undertaking was laborious, and due to the complexity of the critical apparatus and the evolving technology used in this work, each page had to be manually typeset. This manual process did not achieve the precision that computer-generated typesetting would provide. I decided to typeset the critical edition with the LuaLaTeX package "ekdosis," see <https://ctan.org/pkg/ekdosis>. Ekdosis allows for creating multilingual critical editions with a multi-level critical apparatus and a printable PDF document. The primary reason for this choice is that the entire edition is also output as a TEI-compliant XML file. This file can then be converted into an HTML file, i.e., a digital edition (which I hope to publish soon for the *Yogatattvabindu*) with the press of a button using a script and an XSLT processor, facilitating computer-aided stemmatic analysis, data mining, and similar tasks. I want to thank Robert Alessi for his incredible support. I hope that ekdosis, which holds great potential for philologists seeking to leverage digital humanities, will continue to be developed and enable automatic page breaks of a complex multi-layered critical apparatus in an alignment environment of facing pages with translation and annotation. I hope some readers will appreciate the effort made to provide the convenience of not having to flip between the edition, translation, and annotations in my edition.

¹²⁴The inconsistent use of punctuation marks in the available witnesses necessitates standardization. Upon close examination, it appears that punctuation has frequently been dropped

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

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

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

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

1.7.1 Grammatical particularities

Grammatical constructions in this text may deviate from classical Sanskrit. In most cases, however, these should not be regarded as errors due to their frequency but as phenomena of contemporary or regional language usage. Some passages of the text use the genitive as a substitute for other cases, such as the dative, instrumental or locative.¹²⁵ In particular, this can be observed in this and other places in the text in relative clause constructions beginning with *yasya*, which must be read as *yasmin*, as otherwise, the corresponding

or added during the transmission of the texts. The copyists' neglect or improper handling of punctuation has resulted in different versions of lists with and without punctuation. In many instances, missing punctuation has led to the change of case endings, alteration of the text, and the combination of list items into compound formations that were not present in the original text.

¹²⁵Cf. Whitney 1879: 87, 294.

correlative pronoun seems to be missing. A *danya* must often be read as a comma in these relative clause constructions.

1.7.2 Guide to the apparatus

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

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

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

The fourth register contains the critical apparatus. The critical apparatus is positive. Each lemma begins with the corresponding line number, followed by the selected reading. The selected reading is followed by one or more sigla that contain this reading. The closing square bracket separates this from the rejected variants. These are presented with the reading followed by the siglum. The selected reading is always highlighted in bold. The abbreviation "cett." has

been introduced to keep the critical apparatus concise. It stands for the Latin *ceteri*, meaning literally “the rest,” and refers to all other witnesses except those named for each lemma. This entry can appear only once per lemma. Here is an example:

indriyavikārah cett.] imdriyam vikārah P iti vikārah L

When the selected reading results from an emendation (em.) or a conjecture (conj.), the corresponding abbreviation appears instead of a witness, a group of witnesses (β or γ), or the *ceteri* (cett.) abbreviation before the square bracket. If the emendation or conjecture is attributed to a colleague, the colleague’s surname is printed in uppercase letters before the abbreviation. If the reasoning behind the conjecture is not self-explanatory, it is explained in the annotations. The plus sign (+) represents illegible or missing letters due to manuscript damage. Given the manageable number of textual witnesses, all variants are recorded in the critical apparatus. If words or sentences are omitted (om.), this is always noted in the corresponding entry before the respective siglum. However, in cases of larger *lacunae*, such as the *lacunae* in N₁ and N₂, which encompass 23,50% of the total text, I have opted not to record each omission in the apparatus for the sake of a more concise critical apparatus. For these cases, I have documented this in the last register of the apparatus, which informs about the beginning and end of larger gaps in the respective witness, with a note that the large *lacunae* for this section are not included in the critical apparatus. In addition to comments regarding omissions, the final register also contains information about transpositions of passages and other such details. According to the conventions of recent publications of critical editions of Yoga texts¹²⁶, the lemmata in the critical apparatus, as well as all sources, testimonia, and parallels, are set in Roman transliteration.

1.7.3 Guide to the translation and annotations

The translation is arranged parallel to the critical edition on the recto side of the book. In the translations, I have endeavoured to reflect the style of

¹²⁶See, for example, *Amṛtasiddhi* (2021), *Śivayogapradipikā* (2023), or *Amaraugha* and *Amaraughaprabodha* of Gorakṣanātha (2024).

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

1.7.4 Abbreviations and signs

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

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

= passage or verse is identical

≈ passage or verse is similar

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

BIRCH Dr. Jason Birch

conj. conjecture

Ed. Edition

em. emendation

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

f. folio

ff. folios

GOML Government Oriental Manuscript Library (Chennai)

HANNEDER Prof. Dr. Jürgen Hanneder

IIBID. Ibidem

IFP French Institute of Pondicherry

IGNCA Indira Gandhi National Centre for the Arts (Delhi)

illeg. illegible

l. line

ll. lines

MALLINSON Prof. Dr. James Mallinson

Ms. Manuscript

Mss. Manuscripts

Ms. No. Manuscript number

MMPP Maharaja Man Singh Pustak Prakash Research Centre

NCC New Catalogus Catalogorum

NGMCP Nepalese German Manuscript Cataloguing Project

NGMPP Nepalese German Manuscript Preservation Project

ORI Oriental Research Institute (Mysore)

ORI Oriental Research Institute (Srinagar)

pc post correctionem

PULL Panjab University Library Lahore

r recto

SELLMER Prof. Dr. Sven Sellmer

ŚKD *Śabdakalpadruma*

SSP *Siddhasiddhāntapaddhati*

SORI Scindia Oriental Research Institute Vikram University (Ujjain)

unm. unmetricali

vol. volume

vols. volumes

v. verso

YK *Yogakarṇikā*

YTB *Yogatattvabindu*

YSv *Yugasvarodaya*

1.7.5 Sigla in the critical apparatus

- β : D, N₁, N₂, U₁
- γ : B, E, L, P, U₂
- B : Bodleian Oxford D 4587
- C : *Hṛthasaṅketacandrikā* GOML Ms. No. R 3239
- C_{pc} : *Hṛthasaṅketacandrikā* GOML Ms. No. R 3239
- cett.: ceteri (all manuscripts except the ones mentioned in the lemma)
- D₁: IGNCA 30019
- E : Printed Edition
- J : *Hṛthasaṅketacandrikā* MMPP MS. No. 2244
- K₁: AS G 11019
- L : Lalchand Research Library LRL5876
- M : *Hṛthasaṅketacandrikā* ORI Ms. No. B 220
- N₂: NGMPP B 38-35 / A 1327-14
- N₁: NGMPP B 38-31
- P : Pune BORI 664
- PT : *Prānatosiṇī*
- U₁: SORI 1574
- U₂: SORI 6082
- YK : *Yogakarṇikā*
- YSv : *Yugasvarodaya*

Chapter 2

The *Yogatattvabindu* of Rāmacandra

Critical Edition & Annotated Translation

[I. rājayogaprakāra]

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

[II. kriyāyogasya lakṣaṇam]

इदानीं क्रियायोगस्य लक्षणं कथ्यते ।

क्रियामुक्तिरर्थं योगः स्वपिण्डे सिद्धिदायकः ।
१० यं यं करोति कष्टोलं कार्यारंभे मनः सदा ।
तत्तदाकुञ्चनं कुर्वन्निक्रियायोगस्ततो भवेत् ॥III.॥

[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.¹²⁷ That alone 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”);¹²⁸ 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. Lakṣayoga (“Yoga of foci”); 10. Vāsanāyoga (“Yoga of mental residues”); II. 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”).¹²⁹ These are the fifteen yogas.¹³⁰

[II. Characteristics of Kriyāyoga]

Now, the characteristics of Kriyāyoga are described.¹³¹

II.I 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.

¹²⁷This unique definition of Rājayoga hints at an exceptionally wealthy lifestyle of Rāmacandra's audience.

¹²⁸The first three yogas allude to the four *pādas* of the Śaiva āgamas; namely *kriyā[pāda]*, *caryā[pāda]*, *yoga[pāda]* and *jñāna[pāda]*, see Goodall, 2015: 77.

¹²⁹For Rājayoga with this meaning cf. Birch, 2014: 12.

¹³⁰The 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 *Prāṇatosīni* (Ed. pp. 831-858). In this text, however, the list is incomplete. YSv mentions the total amount of fifteen yogas but names only eight subcategories of Rājayoga. Because of that, Rāmacandra might have seen the necessity to complete it. The other source he used for compiling his text is *Siddhasiddhāntapaddhati* (SSP), which does not present such a list. Nārāyaṇatīrtha presents an almost identical list in his *Yogasiddhāntacandrikā*. A comparable list of twelve yogas occurs in Sundardā's *Sarvāṅgayogapradipikā*. A detailed investigation of the fifteen yogas is presented from p. 253 onwards.

¹³¹For a comparative analysis of all Kriyāyogas within the texts containing complex yoga taxonomies see p. 267 et seqq.

Sources: 2–4 cf. YSV (PT, p. 831): *atha rājayogaḥ || yogasvarodaye | iśvara uvāca | rājayogam pravakṣyāmi śṛṇu sarvatra siddhidam | guhyād guhyataram devi nānādharmam parāt param rājayogena deveśi nrpapūjyo bhaven narah | rājayogi cirāyus ca aṣṭaiśvaryamayo bhavet* || 4–6 cf. YSV (PT, p. 831): *pañcadaśaprakāro 'yam rājayogaḥ || kriyāyogo jñānayogaḥ karmayogo haṭhas tathā | dhyānayogo mantrayoga urayogaś ca vāsanā | rājaty etad brahmavaśīva ebhiḥ ca pañcadaśadhā | idāniṁ lakṣaṇāṁ caiṣāṁ kathayāmi śṛṇu priye* | 9–11 ≈ YSV (PT, p. 831): *kriyāmuktīmayo (kriyāmuktīr ayam YK 1.209) yogaḥ sapinḍisiddhidāyakah (sapinḍe YK 1.210) | yat kāromitī (kāromitī YK 1.210) saṅkalpam kāryārambhe manaḥ sadā* || 11 ≈ YSV (PT, p. 831): *tatsāṅgācaranām ("saṅgā" YK 1.210) kurvan kriyāyogarato bhavet* | 2–4 cf. YSV (PT, p. 831): *atha rājayogaḥ || yogasvarodaye | iśvara uvāca | rājayogam pravakṣyāmi śṛṇu sarvatra siddhidam | guhyād guhyataram devi nānādharmam parāt param rājayogena deveśi nrpapūjyo bhaven narah | rājayogi cirāyus ca aṣṭaiśvaryamayo bhavet* || 4–6 cf. YSV (PT, p. 831): *pañcadaśaprakāro 'yam rājayogaḥ || kriyāyogo jñānayogaḥ karmayogo haṭhas tathā | dhyānayogo mantrayoga urayogaś ca vāsanā | rājaty etad brahmavaśīva ebhiḥ ca pañcadaśadhā | idāniṁ lakṣaṇāṁ caiṣāṁ kathayāmi śṛṇu priye* | 9–11 ≈ YSV (PT, p. 831): *kriyāmuktīmayo (kriyāmuktīr ayam YK 1.209) yogaḥ sapinḍisiddhidāyakah (sapinḍe YK 1.210) | yat kāromitī (kāromitī YK 1.210) saṅkalpam kāryārambhe manaḥ sadā* || 11 ≈ YSV (PT, p. 831): *tatsāṅgācaranām ("saṅgā" YK 1.210) kurvan kriyāyogarato bhavet* |

Parallels: 4–6 cf. *Yogasiddhāntacandrikā* (Ed. p. 2): *nididhyāsanañ caikatānatādirūpo rājagāparaparyāyah samādhiḥ | tatsādhanām tu kriyāyogaḥ, caryāyogaḥ, karmayoga, haṭhayoga, mantrayoga, jñānayogaḥ, advaitayoga, lakṣayoga, brahmayogaḥ, śivayogaḥ, siddhiyoga, vāsanāyoga, layayoga, dhyānayogaḥ, premabhaktiyogaś ca* | 4–6 cf. *Yogasiddhāntacandrikā* (Ed. p. 2): *nididhyāsanañ caikatānatādirūpo rājagāparaparyāyah samādhiḥ | tatsādhanām tu kriyāyogaḥ, caryāyogaḥ, karmayoga, haṭhayoga, mantrayoga, jñānayogaḥ, advaitayoga, lakṣayoga, brahmayogaḥ, śivayogaḥ, siddhiyoga, vāsanāyoga, layayoga, dhyānayogaḥ, premabhaktiyogaś ca* |

2 śrīgaṇeśāya namaḥ cett.] śrīneyamah P, śrīgaṇeśāya namaḥ || śrīgurave namaḥ || N₁, śrīgaṇeśāya namaḥ || śrisarasvatyi namaḥ || śrinirañjanāya namaḥ || DK₁, śrīgaṇeśāya namaḥ || om śrinirāmjanāya || U₁ *atha rājayogaprakāro likhyate* DK₁N₁N₂] *atha rājayogaprakāra likhyate* U₁, rājagāntargataḥ || binduyogaḥ E, *atha tattvabinduyogaprārambhaḥ* L, *atha rājayoga liṣyate* P, *atha rājayoga likhyate* U₂ *rājayogasyedam phalam* PU₂] *rājayogasya idam phalam* DK₁N₁N₂, *om.* EL "yogenāneka° PN₁" *yogena aneka°* DK₁N₂U₁U₂ 3 °prekṣaṇasamaya cett.] prekṣaṇasamaya U₂ *eva cett.] evam* U₂ 3–4 *rājayogaḥ* cett.] *rājayogas* U₂ 4 *tasyaite* PU₂] *tasya ete cett. caryāyogaḥ* cett.] *tvaryāyogaḥ* U₁ 5 *layayogaḥ* cett.] *nayayogaḥ* U₂ *lakṣayogaḥ* cett.] *lakṣayogah* U₁ 6 *siddhayogaḥ* PU₂] *rājayogaḥ* β *rājayogaḥ* PU₂] *siddhayogaḥ* cett. *ete pañcadaśayogaḥ* DK₁N₁N₂PU₁] *evam* pañcadaśāyogaḥ bhavamti U₂ 8 idāniṁ cett.] idāni N₂, *atha* U₂ *kriyāyogasya cett.] kriyāyogas* U₂ *kathyate* cett.] *kathayate* D, *om.* U₂ 9 *kriyāmuktīr* cett.] *kriyāmuktī* N₂, *kriyāmuktih* || U₂ *ayam* cett.] *layam* N₂ *siddhidāyakah* cett.] *siddhidāyakaṁ* U₂ II tat tad MALLINSON em.] *tattataḥ* DK₁N₁N₂P, *tatas tataḥ* U₂, *tam kṛtam* U₁ ākuñcanam MALLINSON em.] *kuñcanam* DPK₁N₁U₁U₂, *kūrcanam* N₂ *tato bhavet* PU₂] *ato bhava* DN₁N₂, *ato ++va* U₁ 2 śrīgaṇeśāya namaḥ cett.] śrīneyamah P, śrīgaṇeśāya namaḥ || śrīgurave namaḥ || N₁, śrīgaṇeśāya namaḥ || śrisarasvatyi namaḥ || śrinirañjanāya namaḥ || DK₁, śrīgaṇeśāya namaḥ || om śrinirāmjanāya || U₁ *atha rājayogaprakāro likhyate* DK₁N₁N₂] *atha rājayogaprakāra likhyate* U₁, *rajayogāntargataḥ* || *binduyogaḥ* E, *atha tattvabinduyogaprārambhaḥ* L, *atha rājayoga liṣyate* P, *atha rājayoga likhyate* U₂ *rājayogasyedam phalam* PU₂] *rājayogasya idam phalam* DK₁N₁N₂, *om.* EL "yogenāneka° PN₁" *yogena aneka°* DK₁N₂U₁U₂ 3 °prekṣaṇasamaya cett.] prekṣaṇasamaya U₂ *eva cett.] evam* U₂ 3–4 *rājayogaḥ* cett.] *rājayogas* U₂ 4 *tasyaite* PU₂] *tasya ete cett. caryāyogaḥ* cett.] *tvaryāyogaḥ* U₁ 5 *layayogaḥ* cett.] *nayayogaḥ* U₂ *lakṣayogaḥ* cett.] *lakṣayogaḥ* U₁ 6 *siddhayogaḥ* PU₂] *rājayogaḥ* β *rājayogaḥ* PU₂] *siddhayogaḥ* cett. *ete pañcadaśayogaḥ* DK₁N₁N₂PU₁] *evam* pañcadaśāyogaḥ bhavamti U₂ 8 idāniṁ cett.] idāni N₂, *atha* U₂ *kriyāyogasya cett.] kriyāyogas* U₂ *kathyate* cett.] *kathayate* D, *om.* U₂ 9 *kriyāmuktīr* cett.] *kriyāmuktī* N₂, *kriyāmuktih* || U₂ *ayam* cett.] *layam* N₂ *siddhidāyakah* cett.] *siddhidāyakaṁ* U₂ II tat tad MALLINSON em.] *tattataḥ* DK₁N₁N₂P, *tatas tataḥ* U₂, *tam kṛtam* U₁ ākuñcanam MALLINSON em.] *kuñcanam* DPK₁N₁U₁U₂, *kūrcanam* N₂ *tato bhavet* PU₂] *ato bhava* DN₁N₂, *ato ++va* U₁

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

मात्सर्यं ममता माया हिंसा च मद्गर्वता ।
कामकोघौ भयं लज्जा लोभमोहौ तथाशुचिः ॥ II.3॥

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

यस्यान्तःकरणे क्षमाविवेकवैराग्यशान्तिसन्तोष इत्यादीन्युत्पाद्यन्ते स एव बहुक्रियायोगी कथ्यते ।

कापठ्यं मायावित्वं हिंसा तृष्णा मात्सर्यं अहंकारः रोषो भयं लज्जा लोभः मोहा अशुचित्वं रागःद्वेष

आलस्यं पाषण्डित्वं भ्रान्तिरिन्द्रियविकारः कामः । एते यस्य मनसि प्रतिदिनं न्यूना भवन्ति स एव

10 बहुक्रियायोगी कथ्यते ॥

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

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

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

“Patience, discrimination, equanimity, peace, contentment”, etc., are cultivated in his mind. He alone is called a Yogi of many actions (*bahukriyāyogi*)¹³². Fraud, the state of being deceptive, violence, craving, envy, ego, anger, fear, shame, greed, delusion, impurity, attachment, aversion, laziness, heterodoxy, error, agitation of the senses, sexual desire: He in whose inner organ¹³³ these diminish from day to day, he alone is called a Yogi of many actions (*bahukriyāyogi*).^{134,135}

¹³²The term *bahukriyāyogi* is only found in the *Yogatattvabindu*. It seems to be a neologism of Rāmacandra since the *Yogaśvarodaya* and *Yogaśamgraha* only use the word *kriyāyogi* in its passage on Kriyāyoga to denote its practitioner.

¹³³According to *Yogatattvabindu* LI (Ed. p. 222), Rāmacandra's inner organ (*antahkaraṇa*) consists of mind (*manas*), intellect (*buddhi*), ego (*ahaṅkāra*), mental faculty (*citta*) and consciousness (*caitanya*).

¹³⁴The most famous mention of the term *kriyāyoga* appears in *Patañjalayogaśāstra* or *Yogaśūtra* 2.1 where it is defined as: *tapaḥsvādhyāyeśvarapraṇidhānāni kriyāyogaḥ* || 2.1 || See Mukerji, 1983: 113. According to the introduction of this *sūtra* in the *Vyāsabhāṣya*, Kriyāyoga is presented as a means of how someone with a distracted mind can also attain yoga (*vyutthitacitto 'pi yogayuktaḥ*). Yoga, which for Patañjali is *saṃādhi*, shall be achieved by the three elements of Kriyāyoga, namely mental, moral, and physical austerity (*tapas*), repetition of *mantras* or study of sacred literature (*svadhyāya*) and surrender to god (*īśvarapraṇidhāna*). This trinity of means is supposed to destroy the impurities (*kleśas*) of *citta*. These are given in *Patañjalayogaśāstra* 2.3 as ignorance (*avidyā*), egoism (*asmitā*), attachment (*rāga*), aversion (*dvesa*) and the urge to live (*abhiniveśa*), cf. Mukerji, 1983: 116. The three major terms of Patañjali's Kriyāyoga are absent in the *Yogatattvabindu*. Nevertheless, the individual elements of the *kleśas*, along with the aim to reduce these in the yogi's mind, can also be found in the *Yogatattvabindu*. Nārāyaṇatīrtha in this commentary on the *Patañjalayogaśāstra* titled *Yogaśiddhāntacandrikā*, who, like Rāmacandra uses a very similar list of fifteen yogas, presents Kriyāyoga as the first item of his list and explains its purpose as the generation of *saṃādhi* and the reduction of *kleśas*, cf. Vimalā, 2000: 71.

¹³⁵Sundarādā's *Sarvāṅgayogapradipikā* contains the only complex yoga taxonomy without Kriyāyoga.

Sources: 1–2 = YSV (PT, p. 831): kṣamāvivekavairāgyaśāntisantosanispṛhāḥ | etan muktiyuto yo 'sau (muktiyutaś cāsau YK 1.211) kriyāyogo nigadyate | 3–4 = YSV (PT, p. 831): mātsaryam mamaṭā māyā himsā ca madagarvitā | kāmaḥ krodhoo bhayam lajjā lobho mohas tathā 'suciḥ ('suciḥ YK 1.212) || 5–6 = YSV (PT, p. 831): rāgadveśau ghrṇālasyaśrāntidambhakṣamābhramāḥ (ghrṇālasyaṁ bhrāntir dambho 'kṣamā bhramāḥ YK 1.213) | yasyai tāni na vidyante kriyāyogi sa ucyate || 1–2 = YSV (PT, p. 831): kṣamāvivekavairāgyaśāntisantosanispṛhāḥ | etan muktiyuto yo 'sau (muktiyutaś cāsau YK 1.211) kriyāyogo nigadyate | 3–4 = YSV (PT, p. 831): mātsaryam mamaṭā māyā himsā ca madagarvitā | kāmaḥ krodhoo bhayam lajjā lobho mohas tathā 'suciḥ ('suciḥ YK 1.212) || 5–6 = YSV (PT, p. 831): rāgadveśau ghrṇālasyaśrāntidambhakṣamābhramāḥ (ghrṇālasyaṁ bhrāntir dambho 'kṣamā bhramāḥ YK 1.213) | yasyai tāni na vidyante kriyāyogi sa ucyate ||

Testimonia: 8–9 ≈ *Yogasamgraha* (IGNCA 30020 f. 2v. ll. 1–2): lobhamohau aśucitvam rāgadveśau ālasyam pāṣanditvam bhrāntīḥ imḍriyavikāraḥ kāmaḥ ete yasya pratidinam nyūnā bhavamti | 9–10] ≈ *Yogasamgraha* (IGNCA 30020 f. 2v. l. 2): sa eva kriyāyogi kathyate || 8–9 ≈ *Yogasamgraha* (IGNCA 30020 f. 2v. ll. 1–2): lobhamohau aśucitvam rāgadveśau ālasyam pāṣanditvam bhrāntīḥ imḍriyavikāraḥ kāmaḥ ete yasya pratidinam nyūnā bhavamti | 9–10] ≈ *Yogasamgraha* (IGNCA 30020 f. 2v. l. 2): sa eva kriyāyogi kathyate ||

1 °viveka° cett.] vivekam EU₂ vairāgyam cett.] vairāgya° U₁ °nisprhāḥ PU₂] °nisprhāḥ D, °nisprhā EN₁N₂, °nisprhī U₁ 2 etad EP₁ etat DK₁N₁N₂U₂ yuktiyuto cett.] muktiyuto U₂ yo 'sau K₁N₂U₁] yogī DEPN₁U₂ 3 mātsaryam EU₁U₂] mātsarya DK₁N₁P himsā ca E] himsāśā cett., himsāḥ || unm. N₁ 4 °krodhau U₁U₂] krodha° EN₁P, °krodhō DN₁N₂ śuciḥ EK₁N₂U₂] 'suciḥ DN₁PU₁ 5 rāgadveśau cett.] rāgadoṣau U₁, atha dveṣo L ghrṇā° cett.] ghrṇā° N₂ bhrāntīr dambho cett.] bhrāntīr debho D, bhrāntītvam E, bhrāntīr dambha° U₁, bhrāntīr dabho K₁ 'kṣamā bhramāḥ cett.] mokṣam ābhramaḥ E, kṣamā bhrasaḥ K₁, kṣamī bhramāḥ U₁ 6 na cett.] ca E 7 kṣamā° cett.] kṣamāḥ N₁, kṣamā DN₂ vivekavairāgyaśānti cett.] 'vivekavairāgyaśānti° N₂, vivekavairāgya° sāmṛti° DN₁K₁ °santoṣa ityādīnī cett.] 'samoṣa ityādīnī DK₁N₁N₂, °santoṣa ityādīnī niraṁtaram U₁, °santoṣa ityādīnī niraṁtaram U₁, °santoṣa ityādīnī niraṁtaram U₂ utpādyante cett.] utpadyante E, °tpādyamte L, utyamte U₁ bahukriyāyogi cett.] bahukriyāyoga D kathyate cett.] sa kathyate DN₂, tkacyate U₂ 8 kāpātyam cett.] kāpāyam L, yasyāntahkaraṇe kāpāyam N₁, kāpāchām U₁ māyāvitvam N₁N₂] māyāvitvam DK₁, yāyāvitvam U₁, pāpātitam U₂, vittam EP, vitam L mātsaryam cett.] mātsaryam E, mātsarya DK₁U₁ roṣo BDK₁PLN₁] roṣaḥ EU₁, eṣo N₂ bhayaṁ cett.] kṣayaṁ E lajjā cett.] lajā U₁ lobhaḥ PL lobha° cett., om. U₂ mohā cett.] mohāḥ P, moha LN₂ aśucitvam cett.] aśucitvam N₂, aśucitvam K₁ rāgaḥ P] rāga° βU₂, rāja° L, om. E dveṣa L] dveṣaḥ βPU₂, om. E 9 ālasyam cett.] om. E pāṣanditvam DK₁N₁] pākhamāditvam LU₁U₂, pākhamāditvam E, pārsādītvam N₂ bhrāntīr em.] bhrāntīr cett.] indriyavikāraḥ cett.] imḍriyam vikāraḥ P, iti vikāraḥ L kāmaḥ cett.] kāma N₂, om. U₂ ete cett.] eta L, rāte U₁, etate U₂ nyūnā em.] nyūnā cett., vyūnā E bhavanti cett.] bhavīti N₁ 10 kathyate cett.] kathyate | cha || K₁, kathyamte U₁U₂ 1 °viveka° cett.] vivekam EU₂ vairāgyam cett.] vairāgya° U₁ °nisprhāḥ PU₂] °nisprhāḥ D, °nisprhā EN₁N₂, °nisprhī U₁ 2 etad EP₁ etat DK₁N₁N₂U₂ yuktiyuto cett.] muktiyuto U₂ yo 'sau K₁N₂U₁] yogī DEPN₁U₂ 3 mātsaryam EU₁U₂] mātsarya DK₁N₁P himsā ca E] himsāśā cett., himsāḥ || unm. N₁ 4 °krodhau U₁U₂] krodha° EN₁P, °krodhō DN₁N₂ śuciḥ EK₁N₂U₂] 'suciḥ DN₁PU₁ 5 rāgadveśau cett.] rāgadoṣau U₁, atha dveṣo L ghrṇā° cett.] ghrṇā° N₂ bhrāntīr dambho cett.] bhrāntīr debho D, bhrāntītvam E, bhrāntīr dambha° U₁, bhrāntīr dabho K₁ 'kṣamā bhramāḥ cett.] mokṣam ābhramaḥ E, kṣamā bhrasaḥ K₁, kṣamī bhramāḥ U₁ 6 na cett.] ca E 7 kṣamā° cett.] kṣamāḥ N₁, kṣamā DN₂ vivekavairāgyaśānti cett.] 'vivekavairāgyaśānti° N₂, vivekavairāgya° sāmṛti° DN₁K₁ °santoṣa ityādīnī cett.] 'samoṣa ityādīnī DK₁N₁N₂, °santoṣādīnī E, °santoṣa ityādīnī L, °santoṣa ityādīnī niraṁtaram U₁, °santoṣa ityādīnī niraṁtaram U₂ utpādyante cett.] utpadyante E, °tpādyamte L, utyamte U₁ bahukriyāyogi cett.] bahukriyāyoga D kathyate cett.] sa kathyate DN₂, tkacyate U₂ 8 kāpātyam cett.] kāpāyam L, yasyāntahkaraṇe kāpāyam N₁, kāpāchām U₁ māyāvitvam N₁N₂] māyāvitvam DK₁, yāyāvitvam U₁, pāpātitam U₂, vittam EP, vitam L mātsaryam cett.] mātsarya DK₁U₁ roṣo BDK₁PLN₁] roṣaḥ EU₁, eṣo N₂ bhayaṁ cett.] kṣayaṁ E lajjā cett.] lajā U₁ lobhaḥ PL lobha° cett., om. U₂ mohā cett.] mohāḥ P, moha LN₂ aśucitvam cett.] aśucitvam N₂, aśucitvam K₁ rāgaḥ P] rāga° βU₂, rāja° L, om. E dveṣa L] dveṣaḥ βPU₂, om. E 9 ālasyam cett.] om. E pāṣanditvam DK₁N₁] pākhamāditvam LU₁U₂, pākhamāditvam E, pārsādītvam N₂ bhrāntīr em.] bhrāntīr cett.] indriyavikāraḥ cett.] imḍriyam vikāraḥ P, iti vikāraḥ L kāma N₂, om. U₂ ete cett.] eta L, rāte U₁, etate U₂ nyūnā em.] nyūnā cett., vyūnā E bhavanti cett.] bhavīti N₁ 10 kathyate cett.] kathyate ||

[III. rājayogasya bhedāḥ]

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

[III. Varieties of Rājayoga]

Now, varieties of Rājayoga are described. What are they? One is Siddhakundalinīyoga and one¹³⁶ is Mantrayoga. These two Rājayogas are described [in the following].¹³⁷ In the location of the root-bulb¹³⁸ exists one major channel in the form of light. This one channel splits up into Idā, Piṅgalā and Suṣumnā. On the left side is the lunar Idā-channel. On the right side exists the solar Piṅgalā-channel. Within the middle path, having the very subtle form equal to the fibre of a lotus stalk [and] shining like a thousand lightnings, bestowing enjoyment and liberation, [and] having the form of benevolence, the central channel occurs. When the knowledge of her has arisen, the person becomes omniscient.

¹³⁶The use of the term *siddhakundalinīyoga* instead of *siddhayoga* as listed initially is striking. Furthermore, this type of yoga, listed as the second-last item in the initial yoga taxonomy (VTB I, p. 76), is introduced as the second type right after Kriyāyoga, the first item in both the initial list and the subsequent text. That raises further questions as the term *kundaliṇī* is not mentioned at all in the subsequent description of this type of yoga. The relation between Siddhakundalinīyoga and Mantrayoga appears mysterious since only witness U₂ describes a specific type of Mantrayoga. The additional passages of witness U₂, marked in greyscale, instruct the “recitation of the non-recitation” (*ajapājapa*) of the *haṁsamantra*, also called *ajapāgāyatri* (“Gāyatrī of non-recitation”), during meditation for almost every (seven out of nine) *cakra*. 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 *Prāṇatoṣīṇī* and *Yogakarṇikā*. However, the yoga introduced in *Yogasvarodaya* at this point is *jñānayoga* and neither *siddhakundalinīyoga* nor *mantrayoga* are mentioned. Only the closely related *Śāradātīlakatantra* 25.37ab provides a possible explanation for the linking of the two types of yoga: *bibharti kundali śaktir ātmānam haṁsaṁ āśritā* | “The *kundali* Śakti abides in the *haṁsaḥ* [and] supports the [individual] Self.” See Bühnemann, 2011: 218, 228.

¹³⁷Siddhakundalinīyoga is discussed along with Siddhayoga within the comparative analysis of the complex yoga taxonomies on p. 378 et seqq. Mantrayoga is discussed on p. 328 et seqq.

¹³⁸The *kanda* (“root-bulb”) in yogic literature is usually below the navel or near the perineum. Rāmacandra’s concept of the *kanda* is identical to the one found in *Vivekamārtanda* 16: *ūrdhvam meḍhrād adho nābhēḥ kandayonih khagāṇḍavat | tatra nādyah samutpannāḥ sahasrāṇī dvīsaptaṭīḥ ||* “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.”

Sources: 2 cf. YSV (PT, p. 831): jñānayogam pravakṣyāmi tajjñānī śivatām vrajet | paṭhanāt smaraṇād vyānān maṇḍanāt brahmaśādhakah | tad bhedasyaikasandhānam aṣṭaiśvaryamayo bhavet | tritirtham yatra nādī ca tripunyam parameśvari | ...eso 'syā viśvarūpasya rājayogo mato budhaiḥ | višeṣam kathayiṣyāmi śṛṇu caikamanāḥ sati | cf. YSV (PT, p. 831-832): mūlakande sthale caikā nādī tejasvatī parā (*tejasvitāparā* YK 1.246) | 3-5 cf. YSV (PT, p. 832): gudorddhe (*gudordhve* YK 1.247) sā tribhāgābhūd idā (*tridhā bhūyād idā vāme* YK 1.247) nāma śāśiprabhā | śaktirūpā mahānādi dhyānāt sarvārthatādayinī | dakṣine 'pi kulākhyeti (*dakṣine pingalākhyeti* YK 1.248) pumrūpā sūryavīgrahā | 5-6 cf. YSV (PT, p. 832): madhyabhāge suṣumnākhyā brahmaśiṣṇusivātmikā | śuddhacittena sā vījñā vidyutkoṭisamaprabhā | bhuktumktiprādā dhyānād animādiguṇapradā | 5-6 cf. SSP 2.26 (Ed. p. 38): mūlakandād daṇḍalagnām brahmaṇādīm śvetavarṇām brahmaṇandhṛaparyantam gatām samsmaret | tanmadhye kamalatantunibhām vidyutkoṭiprabhām ūrdhvagāminīm tām mūrtim manasā lakṣayet | sarvasiddhipradā bhavati | 2 cf. YSV (PT, p. 831): jñānayogam pravakṣyāmi tajjñānī śivatām vrajet | paṭhanāt smaraṇād vyānān maṇḍanāt brahmaśādhakah | tad bhedasyaikasandhānam aṣṭaiśvaryamayo bhavet | tritirtham yatra nādī ca tripunyam parameśvari | ...eso 'syā viśvarūpasya rājayogo mato budhaiḥ | višeṣam kathayiṣyāmi śṛṇu caikamanāḥ sati | cf. YSV (PT, p. 831-832): mūlakande sthale caikā nādī tejasvatī parā (*tejasvitāparā* YK 1.246) | 3-5 cf. YSV (PT, p. 832): gudorddhe (*gudordhve* YK 1.247) sā tribhāgābhūd idā (*tridhā bhūyād idā vāme* YK 1.247) nāma śāśiprabhā | śaktirūpā mahānādi dhyānāt sarvārthatādayinī | dakṣine 'pi kulākhyeti (*dakṣine pingalākhyeti* YK 1.248) pumrūpā sūryavīgrahā | 5-6 cf. YSV (PT, p. 832): madhyabhāge suṣumnākhyā brahmaśiṣṇusivātmikā | śuddhacittena sā vījñā vidyutkoṭisamaprabhā | bhuktumktiprādā dhyānād animādiguṇapradā | 5-6 cf. SSP 2.26 (Ed. p. 38): mūlakandād daṇḍalagnām brahmaṇādīm śvetavarṇām brahmaṇandhṛaparyantam gatām samsmaret | tanmadhye kamalatantunibhām vidyutkoṭiprabhām ūrdhvagāminīm tām mūrtim manasā lakṣayet | sarvasiddhipradā bhavati |

Testimonia: 2 ≈ *Yogasamgraha* (IGNCA 30020 f. 2v. ll. 2-3): atha rājayogasya bhedau kathyete || ≈ *Yogasamgraha* (IGNCA 30020 f. 2v. l. 3): siddhakundāliyogaḥ mantrayogaś ceti | 3 ≈ *Yogasamgraha* (IGNCA 30020 f. 2v. ll. 3-4): mūlakandasthāne ekā tejomayā mahānādī vartate | 3-5 ≈ *Yogasamgraha* (IGNCA 30020 f. 2v. l. 4): iyām idāpīmgalasūṣmnā bhedā tridhā vāmabhāge camdrarūpā idā | dakṣinābhāge sūryarūpā pīmgalā | 5-6 ≈ *Yogasamgraha* (IGNCA 30020 f. 2v. ll. 5-6): madhyamārgē atisūksmā visataṁtusamākārā koṭividyutprabhā bhuktumktiprādā suṣumnā nādī vartate | yasyāḥ jñāne puruṣāḥ sarvajño bhavati | 2 ≈ *Yogasamgraha* (IGNCA 30020 f. 2v. ll. 2-3): atha rājayogasya bhedau kathyete || ≈ *Yogasamgraha* (IGNCA 30020 f. 2v. l. 3): siddhakundāliyogaḥ mantrayogaś ceti | 3 ≈ *Yogasamgraha* (IGNCA 30020 f. 2v. ll. 3-4): mūlakandasthāne ekā tejomayā mahānādī vartate | 3-5 ≈ *Yogasamgraha* (IGNCA 30020 f. 2v. l. 4): iyām idāpīmgalasūṣmnā bhedā tridhā vāmabhāge camdrarūpā idā | dakṣinābhāge sūryarūpā pīmgalā | 5-6 ≈ *Yogasamgraha* (IGNCA 30020 f. 2v. ll. 5-6): madhyamārgē atisūksmā visataṁtusamākārā koṭividyutprabhā bhuktumktiprādā suṣumnā nādī vartate | yasyāḥ jñāne puruṣāḥ sarvajño bhavati |

2 **idānīm rājayogasya cett.] om.** U₁ **bhedāḥ** cett.] bhedā N₂, **om.** U₁ **kathyante** cett.] kathyate N₂, **om.** LU₁ ke te DK₁N₁U₁] te ke ELP₂, kriyate N₂ **siddhakundāliniyogaḥ** EN₁] sidhakundāliniyogaḥ U₁, siddhakundāliniyogaḥ DK₁N₂, siddhakundāliniyogaḥ P, siddhakundāliniyogaḥ U₁, siddhakundāliniyogaḥ || U₂ **mantrayogaḥ** cett.] om. L amū cett.] astu E rājayogau cett.] rājayogaḥ E 3 kathyete P] kathyate DPN₁N₂U₁, kathyamte U₂ mūlakandasthāne cett.] mūlakandasthāne P, mūlakandasthāne P ekā cett.] eka N₁N₂ tejorūpā cett.] tejorūpā || U₂ vartate cett.] pravartate U₂ iyām E iyām cett., trayam L ekā cett.] eka E, eka P, kā L idā° cett.] idā° K₁ suṣumnāpām em.] suṣumnā DK₁N₁N₂, suṣumnā EPU₂, suṣumnā LU₁ 4 etān γU₁] ete DK₁N₁N₂ idā cett.] om. U₂ vartate cett.] pravartate U₂ **dakṣinābhāge** cett.] dakṣinābhāge U₁ 5 vartate cett.] pravartate U₂ **madhyamārge** cett.] madhyargē D 'tisūksmā γ] atisūksmā β padmini cett.] padmanī LPN₁N₂, pa++nyani K₁ tantusamākārā cett.] tamtusamākārā° P °prabhā cett.] °prabhāḥ U₁ bhuktumktidā PU₂] bhuktumktido° β, bhuktumktiprādā EL 5-6 śivarūpiṇī suṣumnā nādī pravarttate U₂] om. cett. 6 asyā PLU₂] 'syā E, om. β jñānotpattau γ] °panne β satyām PLU₂] satyām E, sati β 2 idānīm rājayogasya cett.] om. U₁ bhedāḥ cett.] bhedā N₂, **om.** U₁ **kathyante** cett.] kathyate N₂, **om.** LU₁ ke te DK₁N₁U₁] te ke ELP₂, kriyate N₂ **siddhakundāliniyogaḥ** EN₁] siddhakundāliniyogaḥ U₁, siddhakundāliniyogaḥ U₁, siddhakundāliniyogaḥ || U₂ **mantrayogaḥ** cett.] om. L amū cett.] astu E rājayogau cett.] rājayogaḥ E 3 kathyete P] kathyate DPN₁N₂U₁, kathyamte U₂ mūlakandasthāne cett.] mūlakandasthāne || U₂, mūlā

[IV. mūlacakram]

इदानीं सुषुम्णाया ज्ञानोत्पत्तावुपायाः कथ्यन्ते । आदौ चतुर्दलं मूलचक्रं वर्तते । प्रथमं आधारच-
 क्रम् । गुदा स्थानम् ॥ रक्तवर्णम् ॥ गणेशं दैवतम् ॥ सिद्धिबुद्धिशक्तिम् ॥ मुषको वाहनम् ॥ कुर्म-
 ५ त्रिष्णिः ॥ आकुञ्चनमुद्रा ॥ अपानवायुः ॥ ऊर्मी कला ॥ ओजस्विनी धारणा ॥ चतुर्दलेषु रजःसत्त्व-
 तमोमनांसि ॥ वं शं षं सं ॥ मध्यत्रिकोणे त्रिशिखा ॥ तन्मध्ये त्रिकोणाकारं कामपीठं वर्तते ।
 तत्पीठमध्येऽग्निशिखाकारैका मुर्तिवर्तते । तस्याः मूर्त्यन्वनकरणात् शास्त्रकाव्यनाटकादिसकल-
 वाङ्मयं विनाभ्यासेन पुरुषस्य मनोमध्ये स्फुरति । अस्य बहिरानन्दः ॥ योगानन्दः ॥ वीरानन्दः ॥
 उपरमानन्दः ॥ अजपाजपशत् ॥ ६०० ॥ घटि १ पलानि ४० ॥

[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 *ādhāracakra*.¹³⁹ The location is the anus. The color is red. The deity is Ganeśa. The power is success and intelligence. The mount is a rat. The Rṣi is Kūrma. The seal is contraction. The vitalwind is Apāna. The digit is Ěrmi. The concentration is Ojasvinī. In the four petals [exist] *rajas*, *sattva*, *tamas* and the mind-faculties; [as well as] *vam* *śam* *śam* and *śam*. A trident is [situated] in the internal triangle. In its middle is *kāmapīṭha*¹⁴⁰ in the shape of a triangle. In the middle of this seat (*pīṭha*) exists a single manifestation in the shape of a flame of fire. As a result of meditation on this manifestation, all literature, [such as] *śāstras*, poetry, drama, etc., appears in the person's mind without learning. From this [arises] external bliss, yogic bliss, heroic bliss [and] the bliss of coming to rest.¹⁴¹ A hundredfold recitation of the non-recitation: 600. 1 *ghati* [and] 40 *palas*.¹⁴²

¹³⁹This term already occurs in the tenfold *cakra*-system of the 13th c. *Samgitaratnākara* 2.120ab.

¹⁴⁰This refers to one of the four *pīṭhas* of tantric Buddhism and the Kaula Yogini-Tantra named Kāmarūpa, specifically the present-day Kāmākhyā Temple in Assam, which is equated with different parts of the yogic body in various yoga traditions. For an in-depth discussion of the term, see Liersch, 2023: 48–58, 129, Rosati, 2020: *et passim* and Mallinson and Szántó, 2021: 119, n. 144. The Śāringadharapaddhati, Śivayogapradipikā and Siddhasiddhāntapaddhati (all texts teach a ninefold *cakra*-system) place Kāmarūpa at the *brahmacakra*.

¹⁴¹The 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*, *virānanda* and *yogānanda*) with the first *cakra* at the anus is found in the 13th c. *Samgitaratnākara* (2.120cd–2.121ab) of Śāringadeva. Earlier references to the “four blisses” are found in Vajrayāna sexual yoga (cf. Isaacson and Sferra, 2014: 99 and Sferra, 2000: 31–33). The *Hevajratantra* (1.1.28 *et passim*) lists *ānanda*, *paramānanda*, *sahajānanda*, and *virānanda*. The latter, known as the “Bliss of Cessation,” relates to male pleasure during sexual ritual ejaculation. These concepts were later incorporated into the *Amṛtasiddhi*. However, the *Amṛtasiddhi* contrasts sexual ritual with the celibate yoga of male ascetics, who abstain from sexual intercourse. In 7.4, the text asserts semen (*bindu*) as the source of “the Blisses whose last is Virama,” and in 34.3, it claims that accomplished yogins enjoy the three *ānandas* (likely *ānanda*, *paramānanda*, and *sahajānanda*) without ejaculation, reflecting the taught celibate yoga, cf. Mallinson and Szántó, 2021: 17. Later texts, including the *Amarāughaprabodha*, which cite the *Amṛtasiddhi*, altered or removed Buddhist-specific concepts, such as Vajrayāna sexual yoga terminology, see Birch, 2019: 21.

¹⁴²See p. 332 n. 713 for an explanation of the units of measurement.

Sources: 2-8 cf. YSV (PT, p. 832): suṣumnāntah samāśritya navacakram yathā śṛṇu | mūlādhāram catuspatram gudorddhe (gudordhve YK 1.250) varttate mahat | tanmadhye svarṇapīṭhe tu trikoṇam maṇḍalam (trikoṇamaṇḍalam YK 1.251) param | tatra vahnīśikhākāra mūrttiḥ sarvatra siddhidā | asyā dhyānām manomadhye vinā pīṭhena (pāṭhena YK 1.252) vāñmayam | sarvaśastrāṇī saṅkarsām (saṅkarsā YK 1.252) sadā sphurati yogavit | 2-8 cf. SSP 2.1 (Ed. p. 29): piṇḍe navacakrāṇī | ādhāre brahmamacakram tridhāvartam bhagamaṇḍalākāram | tatra mūlakandah | tatra śaktim pāvakākāraṁ dhyāyet | tatraiva kāmarūpapīṭham sarvakāmaphalapradam bhavati | 2-8 cf. YSV (PT, p. 832): suṣumnāntah samāśritya navacakram yathā śṛṇu | mūlādhāram catuspatram gudorddhe (gudordhve YK 1.250) varttate mahat | tanmadhye svarṇapīṭhe tu trikoṇam maṇḍalam (trikoṇamaṇḍalam YK 1.251) param | tatra vahnīśikhākāra mūrttiḥ sarvatra siddhidā | asyā dhyānām manomadhye vinā pīṭhena (pāṭhena YK 1.252) vāñmayam | sarvaśastrāṇī saṅkarsām (saṅkarsā YK 1.252) sadā sphurati yogavit | 2-8 cf. SSP 2.1 (Ed. p. 29): piṇḍe navacakrāṇī | ādhāre brahmamacakram tridhāvartam bhagamaṇḍalākāram | tatra mūlakandah | tatra śaktim pāvakākāraṁ dhyāyet | tatraiva kāmarūpapīṭham sarvakāmaphalapradam bhavati |

Testimonia: 2 ≈ *Yogasamgraha* (IGNCA 30020 f. 2v. l. 6): atas taj jñānotpattāv upāyā ucyamte | ≈ *Yogasamgraha* (IGNCA 30020 f. 2v. l. 7): gudamūlacakram caturdalam | 5 ≈ *Yogasamgraha* (IGNCA 30020 f. 2v. l. 7): tanmadhye trikoṇākāraṁ kāmaṇḍitam | 6 ≈ *Yogasamgraha* (IGNCA 30020 f. 2v. l. 7): tatpiṭhamadhye agniśikhākāra gaṇeśamūrttir varttate | 6-7 ≈ *Yogasamgraha* (IGNCA 30020 f. 2v. ll. 8-9): tasyā mūrter dhyānakaraṇāt sakalakāvyanāṭakādisakalavāñmayam vinābhyaśena puruṣasya manomadhye sphurati | 2 ≈ *Yogasamgraha* (IGNCA 30020 f. 2v. l. 6): atas taj jñānotpattāv upāyā ucyamte | ≈ *Yogasamgraha* (IGNCA 30020 f. 2v. l. 7): gudamūlacakram caturdalam | 5 ≈ *Yogasamgraha* (IGNCA 30020 f. 2v. l. 7): tanmadhye trikoṇākāraṁ kāmaṇḍitam | 6 ≈ *Yogasamgraha* (IGNCA 30020 f. 2v. l. 7): tatpiṭhamadhye agniśikhākāra gaṇeśamūrttir varttate | 6-7 ≈ *Yogasamgraha* (IGNCA 30020 f. 2v. ll. 8-9): tasyā mūrter dhyānakaraṇāt sakalakāvyanāṭakādisakalavāñmayam vinābhyaśena puruṣasya manomadhye sphurati |

2 suṣumṇāyā PU₂] suṣumṇāyāḥ DK₁N₁N₂, suṣumṇāyāṁ E, suṣumṇāyā° U₁, suṣumṇā° L jñānotpattāv upāyāḥ E] jñānotpattau upāyāḥ DK₁LP₁, jñānotpattau upāyā U₂, jñānotpanno ‘pāyāḥ N₁, jñānotpanno upāyāḥ N₂ kathyante cett.] kathyate L caturdalam mūlacakram DK₁N₁U₂] caturdalam mūlam cakram EPU₁, caturdalam mūlacakram L, prathamacaturdalam mūlacakram N₂ vartate cett.] pravartate U₂ 2-3 prathamam ādhāracakram PLU₂] prathamādhāracakram vartate | E, om. β 3 gudā sthānam EPLU₂] om. β raktavarṇam EPLU₂] om. β gaṇeśam daivatam em.] gaṇeśadaivatam EPLU₂, gaṇeśam daivatam P, om. β ‘śaktim || muṣako vāhanam em.] ‘śaktimuṣakavāhanam E, ‘śaktir mukhako vāhanam P, ‘śaktimuṣako vāhanam L, ‘śakti muṣako vāhanam U₂, om. β 3-4 kurmaṛsiḥ EPLU₂] om. β 4 ākuñcanamudrā EPLU₂] ākuñcamudrā E, om. β apānavāyūḥ EL] apānavāyū P, apānavāyū U₂, om. β ūrmī em.] urmi U₂, om. β kalā EPLU₂] om. β ojasvinī dhāraṇā EPLU₂] om. β 4-5 caturdaleśu rajahsattvatomamanāṁsi EPLU₂] om. β 5 vam̄ śam̄ śam̄ śam̄ EPLU₂] om. β madhyatrikoṇe EPLU₂] om. β triśikhā PL] triśikhāt E, trirehkhā U₂, om. β tanmadhye cett.] tanmadhye LN₁ ‘pīṭham γ] ‘pīṭham β 6 gniśikhākāraikā E agniśikhākāra ekā βU₂, magniśikhākāra ekā P, jñiśikhākāraṇākā L vartate cett.] asmi U₂ tasyāḥ DEK₁N₁] tasyā LPN₂U₁U₂ mūrter cett.] mūrtir EL, mūrtair U₁, om. U₂ ‘nāṭakādi’ cett.] ‘nāṭakādi’ L ‘saka’ N₂ 7 vāñmayam EPLU₂] vāñmayam β sphurati cett.] sphuramti L bahirānandaḥ em.] bahir mānandā U₂ yogānandah em.] yogānandā U₂ vīrānandah em.] vīrānandā U₂ 8 uparamānandah em.] uparamānandā U₂ 2 suṣumṇāyā PU₂] suṣumṇāyāḥ DK₁N₁N₂, suṣumṇāyāṁ E, suṣumṇāyā° U₁, suṣumṇā° L jñānotpattau upāyāḥ E] jñānotpattau upāyāḥ DK₁LP₁, jñānotpattau upāyā U₂, jñānotpanno ‘pāyāḥ N₁, jñānotpanno upāyāḥ N₂ kathyante cett.] kathyate L caturdalam mūlacakram DK₁N₁U₂] caturdalam mūlacakram EPU₁, caturdalam mūlacakram L, prathamacaturdalam mūlacakram N₂ vartate cett.] pravartate U₂ 2-3 prathamam ādhāracakram PLU₂] prathamādhāracakram vartate | E, om. β 3 gudā sthānam EPLU₂] om. β raktavarṇam EPLU₂] om. β gaṇeśam daivatam em.] gaṇeśadaivatam EPLU₂, gaṇeśam daivatam P, om. β ‘śaktim || muṣako vāhanam em.] ‘śaktimuṣakavāhanam E, ‘śaktir mukhako vāhanam P, ‘śaktimuṣako vāhanam L, ‘śakti muṣako vāhanam U₂, om. β 3-4 kurmaṛsiḥ EPLU₂] om. β 4 ākuñcanamudrā EPLU₂] ākuñcamudrā E, om. β apānavāyūḥ EL] apānavāyū P, apānavāyū U₂, om. β ūrmī em.] urmi U₂, om. β kalā EPLU₂] om. β ojasvinī dhāraṇā EPLU₂] om. β 4-5 caturdaleśu rajahsattvatomamanāṁsi EPLU₂] om. β 5 vam̄ śam̄ śam̄ śam̄ EPLU₂] om. β madhyatrikoṇe EPLU₂] om. β triśikhā PL] triśikhāt E, trirehkhā U₂, om. β tanmadhye cett.] tanmadhye LN₁ ‘pīṭham γ] ‘pīṭham β 6 gniśikhākāraikā E agniśikhākāra ekā βU₂, mag-

[V. svādhiṣṭhānacakram]

इदानीं द्वितीयं स्वाधिष्ठानचक्रं पट्टदलं उड्हीयाणपीठसंज्ञकं भवति । लिङ्गस्थानम् ॥ पी-
तप्रभा ॥ रजो गुणः ॥ ब्रह्मा देवता ॥ वैखरी वाचा ॥ सावित्री शक्तिः ॥ हंसवाहनम् ॥ वरुण ऋ-
षिः ॥ कामास्त्रिप्रभा ॥ स्थूलदेहः ॥ जायदवस्था ॥ ऋग्वेदः ॥ आचार्यलिङ्गम् ॥ ब्रह्मसलोकता मो-
क्षः ॥ शुद्धभूमिका तत्त्वम् ॥ गन्धो विषयः ॥ अपानवायुः ॥ अन्तर्मृतकाः ॥ वं भं मं यं रं लं ॥
बहिर्मृतकाः ॥ कामा ॥ कामारब्या ॥ तेजस्विनी ॥ चेष्टिका ॥ अलसा ॥ मिथुना ॥ अजपाजपः

Sources: 2 cf. SSP 2.2 (Ed. p. 28): dvitiyam svādhiṣṭhānacakram | tanmadhye paścimābhimukham liṅgam pravālāṅkurasadṛśam dhyāyet | tatraivodyānapīṭham jagadākarṣanam bhavati | 2-8 cf. YSv (PT, p. 832): liṅgamūle tu piṭhābhām (raktābhām YK 1.253) svādhiṣṭhānan tu ṣaddalam | tanmadhye bālaśuryābhām mahajyotiḥ susiddhidam | dhyānāc ca vārdhate āyuḥ kandarpasamatām vrajet | 2 cf. SSP 2.2 (Ed. p. 28): dvitiyam svādhiṣṭhānacakram | tanmadhye paścimābhimukham liṅgam pravālāṅkurasadṛśam dhyāyet | tatraivodyānapīṭham jagadākarṣanam bhavati | 2-8 cf. YSv (PT, p. 832): liṅgamūle tu piṭhābhām (raktābhām YK 1.253) svādhiṣṭhānan tu ṣaddalam | tanmadhye bālaśuryābhām mahajyotiḥ susiddhidam | dhyānāc ca vārdhate āyuḥ kandarpasamatām vrajet |

Testimonia: 2-8 ≈*Yogasamgraha* (IGNCA 30020 f. 2v. ll. 9-11): limgo dvitiyam ṣaḍdalām svādhiṣṭānasamjñakam kamalaṁ udyānapīṭhasamjñakam vartate | tatra atiraktaṁ yahbhā samjñakam tejah | tas� nāt sādhakah atisūḍdarāṁgasan yuvatinām ativallabhaḥ san pratidinam āyuṣyābhivṛddhimān bhavati | cha | 2-8 ≈*Yogasamgraha* (IGNCA 30020 f. 2v. ll. 9-11): limgo dvitiyam ṣaḍdalām svādhiṣṭānasamjñakam kamalaṁ udyānapīṭhasamjñakam vartate | tatra atiraktaṁ yahbhā samjñakam tejah | tas� nāt sādhakah atisūḍdarāṁgasan yuvatinām ativallabhaḥ san pratidinam āyuṣyābhivṛddhimān bhavati | cha |

2 idānīm cett.] idānī N₂ dvitiyam cett.] dvitiye U₂ svādhiṣṭhānacakram U₁] svādhiṣṭānacakram DEK₁LPN₁U₂, svādhiṇacakram N₂ ṣaḍdalām cett.] ṣaddalam E, ṣaddalam N₂ udḍiyānapīṭha° U₂] upāyanapiṭha° E, udḍiyān piṭham L, udyānapīṭha° N₁N₂, udyānāpiṭha° DK₁, udāganapiṭha° U₁ 3 gunaḥ em.] guṇa U₂ 4 sthūladehaḥ em.] sthūladehā U₂ ḥrgvedaḥ em.] rg veda U₂ 5 śuddhabhūmikā em.] śuddhabhūmikā U₂ antarmāṭrkāḥ MALLINSON em.] antarmāṭrkā U₂ 6 bahirmāṭrkāḥ MALLINSON em.] bahirmāṭrā U₂ tejasvinī em.] tejasī U₂ 7 sahasraḥ em.] sahasra U₂ 'tiraktavarṇam PU₂] atiraktavarṇam βE, atiraktavarṇa° U₁N₂ sādhako EPLU₂] sādhakah cett. 7-8 'tisundaro γ] atisūḍdarāṁ 8 yuvatinām ativallabho bhavati K₁N₂] om. cett. pratidinam γ] dinam dinam prati N₁U₁, dinadinam prati K₁N₂, dinam prati D 2 idānīm cett.] idānī N₂ dvitiyam cett.] dvitiye U₂ svādhiṣṭhānacakram U₁] svādhiṣṭānacakram DEK₁LPN₁U₂, svādhiṇacakram N₂ ṣaḍdalām cett.] ṣaddalam E, ṣaddalam N₂ udḍiyānapīṭha° U₂] upāyanapiṭha° E, udḍiyān piṭham L, udyānapīṭha° N₁N₂, udyānāpiṭha° DK₁, udāganapiṭha° U₁ 3 gunaḥ em.] guṇa U₂ 4 sthūladehaḥ em.] sthūladehā U₂ ḥrgvedaḥ em.] rg veda U₂ 5 śuddhabhūmikā em.] śuddhabhūmikā U₂ antarmāṭrkāḥ MALLINSON em.] antarmāṭrkā U₂ 6 bahirmāṭrkāḥ MALLINSON em.] bahirmāṭrā U₂ tejasvinī em.] tejasī U₂ 7 sahasraḥ em.] sahasra U₂ 'tiraktavarṇam PU₂] atiraktavarṇam βE, atiraktavarṇa° U₁N₂ sādhako EPLU₂] sādhakah cett. 7-8 'tisundaro γ] atisūḍdarāṁ 8 yuvatinām ativallabho bhavati K₁N₂] om. cett. pratidinam γ] dinam dinam prati N₁U₁, dinadinam prati K₁N₂, dinam prati D

[V. Svādhīṣṭānacakra]

Now, the second is the six-petalled Svādhīṣṭānacakra known as the seat of *Uddiyāṇa*¹⁴³ 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 Sāvitri. The mount is a goose. The Ṛṣi is Varuṇa. The light is the fire of passion. The body is gross. The state is waking. Ḥg is the Veda. The object of veneration (*linga*) is the teacher. The liberation is Brahmasalokatā (“Residing in the world of Brahmā”). The principle is the pure state. The sense object is smell. The vitalwind is Apāna. The internal syllables [are]:¹⁴⁴ *vam bham mam yam ram lam*. The external mother goddesses [are]: Kāmā, Kāmākhyā, Tejasvini, Ceştiķā, Alasā [and] Mithunā.¹⁴⁵ A thousandfold recitation of the non-recitation; 6000; 16 *ghatis* [and] 40 *palas*. In its middle exists an extremely red light. The adept becomes very handsome as a result of meditation on it. He becomes one whom young women desire. His lifespan increases every day.

¹⁴³The term *uddiyāṇa* originally refers to one of the four *pīṭhas* of tantric Buddhism and the Kaula Yogini-Tantra, see White, 1996: 260. According to Dyczkowski (1988), Sanderson (2007) and Urban (2010), Uddiyāṇa is probably situated in the Swat Valley in modern Pakistan. See Sanderson, 2007: 265–269 for a detailed term discussion. Throughout the text corpus of Haṭhayoga, the *pīṭhas* are repeatedly located differently in the yogic body. Additionally, the term refers to a certain yogic technique classified as *mudrā* and termed *uddiyānabandha*, which usually involves a specific type of muscular contraction around the location of the navel. For a detailed discussion of this practice, see Mallinson and Singleton, 2017: 228–258.

¹⁴⁴In all instances where U₂ provides the inner (*antar*^o) syllables and outer (*bahir*^o) mother goddesses, I have corrected and standardized all occurrences of “*mātrā*” or “*mātrāḥ*” to the appropriate word and form, which is “*māṭrāḥ*”. Thanks to thank James Mallinson for this suggestion. The emended form, “*māṭrāḥ*”, on the one hand, conveys a clearer meaning when applied to *syllables* placed on the *cakras*, while also signifying “mothers” or “mother goddesses,” precisely as presented in all cases where U₂ provides *bahirmāṭrā*. In any case, U₂ yields a list of goddesses in the nominative singular feminine. Furthermore, this decision is reinforced by evidence from other texts. For example, in Agastyamuni’s *Rājayoga* (f. 8-9), nearly identical syllable combinations are placed on the petals of the *cakras* within its sixfold *cakra* system: *antarmāṭrā nyāsaprakāraḥ - mam mūlādhāre caturdakramena vinyasya - om̄ vam̄ namah̄ | om̄ śam̄ namah̄ | om̄ ṣam̄ namah̄ | om̄ saṁ namah̄ | iti mūlādhāramāṇḍape vinyasya | svādhīṣṭāne nābhyadhasthapadmeṣu ṣaṭsuḍaleṣu | om̄ bhaṁ namah̄ | om̄ mam̄ namah̄ | om̄ yaṁ namah̄ | om̄ raṁ namah̄ | om̄ laṁ namah̄ | iti ṣaṭsu ḍaleṣu vinyasya |*

¹⁴⁵The worship of mothers is originally a central element of the Śākta tradition known as Kaula-Śaivism. It belongs to the Mantramārga and developed from the former Kāpālika cult. See Oberlies, 2012: 92.

सहस्रः ॥ ६००० ॥ घ । १६ प । ४० ॥ तन्मध्येऽतिरक्तवर्णं तेजो वर्तते । तस्य ध्यानात्साधकोऽति-
सुन्दरो भवति । युवतीनां अतिवल्लभो भवति । प्रतिदिनमायुर्वर्धते ॥

[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
 ५ विषयः॥ दशदलानि॥ दशमातृकाः अन्तर्मातृकाः॥ ढं ढं णं तं थं दं धं नं पं फं॥ बहिर्मातृकाः॥
 शान्तिः॥ क्षमा॥ मेधा॥ तनया॥ मेधाविनी॥ पुष्करा॥ हंसगमना॥ लक्ष्या॥ तन्मया॥ अमृ-
 ता॥ अजपाजपः सहस्रः॥ ६०००॥ घ। १६ प। ४०॥ तन्मध्ये पञ्चकोणं चक्रं वर्तते। तन्मध्ये
 एका मूर्तिवर्तते। तस्यास्तेजो जिह्वया कथयितुं न शक्यते। तस्याः मूर्तेष्व्यानकरणात्पुरुषस्य शरीरं
 स्थिरं भवति॥

[VI. Lotus within the place of the navel]

The third lotus exists at the location of the navel [and] has ten petals. The color is reddish. The deity is Viṣṇu. The power is Lakṣmī. The Ṛṣi is ṬĀyuṭ.¹⁴⁶ The vitalwind is Samāna. The mount is Garuḍa. The body is the subtle body.¹⁴⁷ The state is sleep. The speech is Madhyamā. The Veda is Yajur. The fire is the southern [fire]. The liberation is Samīpatā. The *guruliṅga*¹⁴⁸ is Viṣṇu. The principle is water. The sense object is taste.¹⁴⁹ There are ten petals [and] ten *māṭrkāś*. [The] internal syllables [are]: *ḍam ṭam ṇam tam tham ḍam dhām nam pām phām*. The external mother goddesses [are]: Śānti, Kṣamā, Medhā, Tanayā, Medhāvinī, Puṣkarā, Hamsagamanā, Lakṣyā, Tanmayā and Amṛtā.¹⁵⁰ A thousandfold recitation of the non-recitation; 6000; 16 *ghaṭis* [and] 40 *palas*.¹⁵¹ 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.^{152, 153}

¹⁴⁶The name *vayu* for a *r̄si* as attested in manuscript U₂ is probably a mistake. Since immediately afterwards, the associated *vāyu* is given, this should be an eyeskip. My best guess is *āyu*, the name of a sage mentioned in *R̄gveda* 2.14.7 and Geldner, 1907: 24.

¹⁴⁷I corrected *devatāḥ* to *dehaḥ* since a deity was mentioned before, *sūkṣmaliṅgam* most likely refers to a *deha* and, as in the second *cakra* the *deha* is followed by an *avasthā*.

¹⁴⁸For the phallus of Śiva, considered as one's teacher or guide, cf. *Śivapurāṇa* 1.18.31.

¹⁴⁹I emended *rajo* to *raso* since the association of water with taste is well known.

¹⁵⁰The *bija* series under consideration adheres to the standardised conventions of the six-*cakra* systems of the second millennium, as is evident from its widespread use. Regarding the *bahirmāṭrkāḥ* of U₂, I was not able to find parallel lists in other texts. A thorough investigation of co-occurrence in my electronic text library revealed no such instances. The tradition of associating deities with the *cakra*-petals or series of syllables is well documented, as seen in the *Rudrayāmala Uttaratantra*, with historical roots that can be traced back to the *Kubjikāmatatantra*, albeit with different enumerations. The conventional practice of juxtaposing *antarmāṭrkānyāsa* and *bahirmāṭrkānyāsa* is prevalent and denotes the internal implantation of syllables into the *cakras*, followed by the reinforcement of the outer body by the same alphabetic *bijas*. This concept is further elaborated in texts such as the *Dīpikā* on the *Nityāśoḍaśikārṇava* and the *Śaradātilaka*. I thank Shaman Hatley for answering my questions regarding this subject.

¹⁵¹Thus, the prescribed duration for meditation on this *cakra* is six hours and forty minutes.

¹⁵²The source text specifies this bodily durability as a long lifespan (*cirāyuh*) and freedom from diseases (*arogatā*).

¹⁵³In comparison to the previous *svādhīṣṭhānacakraṃ* this *cakra* at the navel is not associated with a *guna*, a *dhāraṇā*, a *prabhā* and a *mudrā*.

Sources: 2-9 cf. YSV (PT, p. 832): tṛtiyam nābhideśe tu digdalam paramādbhutam | mahāmeghaprabham tat tu koṭividyutsamanvitam | kalpāntagnisamam (kalpānto 'gni' YK 1.255) jyotis tanmadhye saṃsthitaḥ svayam | tasya (asya YK 1.256) dhyānac cirāyuḥ syād arogo (arogi YK 1.256) jagatām varah (jagatāmvarah YK 1.256) | sarvapāpavinirmukto jagatkṣobhakaro (jaganmokṣakaro YK 1.256) mahān | 2-9 cf. SSP 2.3 (Ed. p. 30): tṛtiyam nābhicakram pañcāvartam sarpavat kundalākāram | tanmadhye kundalinīṁ śaktim bälārkakoṭisannibhām dhyāyet | sā madhyā śaktih sarvasiddhidā bhavati | 2-9 cf. YSV (PT, p. 832): tṛtiyam nābhideśe tu digdalam paramādbhutam | mahāmeghaprabham tat tu koṭividyutsamanvitam | kalpāntagnisamam (kalpānto 'gni' YK 1.255) jyotis tanmadhye saṃsthitaḥ svayam | tasya (asya YK 1.256) dhyānac cirāyuḥ syād arogo (arogi YK 1.256) jagatām varah (jagatāmvarah YK 1.256) | sarvapāpavinirmukto jagatkṣobhakaro (jaganmokṣakaro YK 1.256) mahān | 2-9 cf. SSP 2.3 (Ed. p. 30): tṛtiyam nābhicakram pañcāvartam sarpavat kundalākāram | tanmadhye kundalinīṁ śaktim bälārkakoṭisannibhām dhyāyet | sā madhyā śaktih sarvasiddhidā bhavati |

Testimonia: 2 *Yogasamgraha* IGNCA 30020 f. 2v. ll. 11: nābhishthāne daśadalam cakram | 7 ≈ *Yogasamgraha* (IGNCA 30020 f. 2v. ll. 11 - 3r. ll. 1): tanmadhye pañcakonam pīṭhe lakṣmī++parvatī samjñakam gunā sahitā śiva samjñakā rāmaṇam rūpā 8 ≈ *Yogasamgraha* (IGNCA 30020 f. 3r. ll. 1-2): yasyā tejo jihvayā kathitum na śakyate tasā dhyānakaraṇāt sādhakasya śāriram sthiram bhavati | cha | 2 *Yogasamgraha* IGNCA 30020 f. 2v. ll. 11: nābhishthāne daśadalam cakram | 7 ≈ *Yogasamgraha* (IGNCA 30020 f. 2v. ll. 11 - 3r. ll. 1): tanmadhye pañcakonam pīṭhe lakṣmī++parvatī samjñakam gunā sahitā śiva samjñakā rāmaṇam rūpā 8 ≈ *Yogasamgraha* (IGNCA 30020 f. 3r. ll. 1-2): yasyā tejo jihvayā kathitum na śakyate tasā dhyānakaraṇāt sādhakasya śāriram sthiram bhavati | cha |

2 tṛtiyam cett.] tṛtiye E, atha tṛtiyam manipūracakram U₂, tṛtiyacakram N₂ daśadalam cett.] daśadala^o L, daśadalaṅkam U₁, om. U₂ padmam EP₁] °padme L, padma DK₁N₁N₂, om. U₂ vartate cett.] om. U₂ 3 āyu em.] vayu U₂ sūkṣmalingam dehaḥ em.] sūkṣmalingadevatāhā U₂ 4 daksino'gnih em.] daksināgnih U₂ samipatā em.] samipatā U₂ raso em.] rajo U₂ 5 daśamātrkāḥ em.] daśamātrāḥ U₂ antarmātrkāḥ em.] antarmātrā U₂ bahirmātrkāḥ em.] bahirmātrā U₂ 6 hamṣagamanā em.] ahamṣagamanā U₂ 7 sahasraḥ em.] sahasra U₂ tanmadhye pañcakonam cakram vartate cett.] om. L tanmadhye cett.] om. L 8 ekā cett.] om. L mūrti cett.] om. L vartate cett.] asmi U₂ tasyā γU₁] tasyā DK₁N₁N₂ kathayitum cett.] kathyitum L, kathatum U₁, vaktum U₂ tasyāh βEU₂] tasyā PL mūrter cett.] mūrtir L, om. U₂ °karaṇāt cett.] karaṇāt || L, °karaṇāt E puruṣasya cett.] om. P śāriram cett.] om. P 9 sthiram cett.] om. P bhavati cett.] bhavati vā U₁, om. P 2 tṛtiyam cett.] tṛtiye E, atha tṛtiyam manipūracakram U₂, tṛtiyacakram N₂ daśadalam cett.] daśadala^o L, daśadalaṅkam U₁, om. U₂ padmam EP₁] °padme L, padma DK₁N₁N₂, om. U₂ vartate cett.] om. U₂ 3 āyu em.] vayu U₂ sūkṣmalingam dehaḥ em.] sūkṣmalingadevatāhā U₂ 4 daksino'gnih em.] daksināgnih U₂ samipatā em.] samipatā U₂ raso em.] rajo U₂ 5 daśamātrkāḥ em.] daśamātrāḥ U₂ antarmātrkāḥ em.] antarmātrā U₂ bahirmātrkāḥ em.] bahirmātrā U₂ 6 hamṣagamanā em.] ahamṣagamanā U₂ 7 sahasraḥ em.] sahasra U₂ tanmadhye pañcakonam cakram vartate cett.] om. L tanmadhye cett.] om. L 8 ekā cett.] om. L mūrti cett.] om. L vartate cett.] asmi U₂ tasyā γU₁] tasyā DK₁N₁N₂ kathayitum cett.] kathyitum L, kathatum U₁, vaktum U₂ tasyāh βEU₂] tasyā PL mūrter cett.] mūrtir L, om. U₂ °karaṇāt cett.] karaṇāt || L, °karaṇāt E puruṣasya cett.] om. P śāriram cett.] om. P bhavati cett.] bhavati vā U₁, om. P

[VII. hr̥dayamadhye kamalam]

५ चतुर्थं हृदयमध्ये द्वादशादलं कमलं वर्तते । अनाहतचक्रं हृदयस्थानम् ॥ श्वेतवर्णम् ॥ तमो गुणः ॥
रुद्रो देवता ॥ उमा शक्तिः ॥ हिरण्यगर्भं ऋषिः ॥ नन्दी वाहनम् ॥ प्राणवायुः ॥ ज्योतिःकलाका-
रणं देहम् ॥ सुषुप्तिरवस्था ॥ पश्यन्ती वाचा ॥ सामवेदः ॥ गार्हपत्योऽग्निः ॥ शिवलिङ्गम् ॥ प्रापि-
भूमिका ॥ सरूपता मुक्तिः ॥ द्वादशादलानि ॥ द्वादशमातृकाः ॥ कं खं गं घं छं चं छं जं झं जं

Sources: २-८ cf. YSV (PT, p. 832): anāhatam aṣṭapīṭham (*mahāpīṭham* YK 1.257) caturthakamalam hṛdi | sūryapatram mahājyotiḥ mahāsūksman tu cākṣusam | sūryapatram dvādaśadalam (sentence *om.* in YK) | tanmadhye 'ṣṭadalām padmam ürddhavaktrām mahāprabhām | cf. SSP 2.4 (Ed. p. 30): caturthām hṛdayacakram aṣṭadalakamalam adhomukham tanmadhye karṇikāyām liṅgākārām jyotirūpām dhyāyēt | saiva haṁsakalā sarvendriyavaśyā bhavati | २-८ cf. YSV (PT, p. 832): anāhatam aṣṭapīṭham (*mahāpīṭham* YK 1.257) caturthakamalam hṛdi | sūryapatram mahājyotiḥ mahāsūksman tu cākṣusam | sūryapatram dvādaśadalam (sentence *om.* in YK) | tanmadhye 'ṣṭadalām padmam ürddhavaktrām mahāprabhām | cf. SSP 2.4 (Ed. p. 30): caturthām hṛdayacakram aṣṭadalakamalam adhomukham tanmadhye karṇikāyām liṅgākārām jyotirūpām dhyāyēt | saiva haṁsakalā sarvendriyavaśyā bhavati |

Testimonia: २ ≈ *Yogaśamgraha* (IGNCA 30020 f. ३r. ll. 2): hṛdayamadhye dvādaśadalam ८ ≈ *Yogaśamgraha* (IGNCA 30020 f. ३r. ll. 2): tejomayatvāt | dṛṣṭigocaram na bhavaty etādṛśam vartate | ≈ *Yogaśamgraha* (IGNCA 30020 f. ३r. ll. 3): tanmadhye 'ṣṭadalām adhomukham kamalam ॥ २ ≈ *Yogaśamgraha* (IGNCA 30020 f. ३r. ll. 2): hṛdayamadhye dvādaśadalam ८ ≈ *Yogaśamgraha* (IGNCA 30020 f. ३r. ll. 2): tejomayatvāt | dṛṣṭigocaram na bhavaty etādṛśam vartate | ≈ *Yogaśamgraha* (IGNCA 30020 f. ३r. ll. 3): tanmadhye 'ṣṭadalām adhomukham kamalam ॥

२ caturthām cett.] caturthacakrakamalam N₂, caturthām kamalam K₁ kamalam cett.] om.
K₁N₂ vartate cett.] || vartate K₁, asti U₂, bhavati N₂ ३ nandi em.] nandi U₂ ४ deham em.] dehe
U₂ paśyanti em.] paśyamti U₂ gārhapatyo'gnih em.] gārhasyatyo gnih U₂ ५ antaramātrkāḥ
em.] dvādaśamātrā U₂ ḥnam em.] yan U₂ ६ bahirmātrkāḥ em.] bahir mātrā U₂ śāntih em.]
śānti U₂ ७ mātarā em.] mātara U₂ ajapājapah em.] ajapājapa° U₂ sahasrah em.] °sahasra
U₂ ८ 'gocaram cett.] gocaratām U₂ bhavati cett.] yāti U₂ 'ṣṭadalām EU₂] 'ṣṭadale P, 'ṣṭadalām
L, aṣṭadalām β adhomukham kamalam cett.] adhomukhakamalam L, mukham kamalam
P vartate cett.] asti U₂ ९ bahiśśaktih conj.] bahiśaktih U₂ ātmā em.] ātmā U₂ hṛdaya-
madhye conj.] nābhīmadhye U₂ daśāṅgulam em.] daśāṅgulam U₂ १० unnatiḥ em.] unnaty
U₂ asam̄kalpam em.] asam̄kalpa U₂ ११ 'sveta em.] sveta° U₂ viśramate em.] viśrāmate
U₂ १२ nidrālasya em.] nidrā lāsyā U₂ १३ nairṛtye em.] naiṛtye U₂ १४ °śyāma em.] śāma
U₂ २ caturthām cett.] caturthacakrakamalam N₂, caturthām kamalam K₁ kamalam cett.] om.
K₁N₂ vartate cett.] || vartate K₁, asti U₂, bhavati N₂ ३ nandi em.] nandi U₂ ४ deham em.] dehe
U₂ paśyanti em.] paśyamti U₂ gārhapatyo'gnih em.] gārhasyatyo gnih U₂ ५ antaramātrkāḥ
em.] dvādaśamātrā U₂ ḥnam em.] yan U₂ ६ bahirmātrkāḥ em.] bahir mātrā U₂ śāntih em.]
śānti U₂ ७ mātarā em.] mātara U₂ ajapājapah em.] ajapājapa° U₂ sahasrah em.] °sahasra
U₂ ८ 'gocaram cett.] gocaratām U₂ bhavati cett.] yāti U₂ 'ṣṭadalām EU₂] 'ṣṭadale P, 'ṣṭadalām
L, aṣṭadalām β adhomukham kamalam cett.] adhomukhakamalam L, mukham kamalam
P vartate cett.] asti U₂ ९ bahiśśaktih conj.] bahiśaktih U₂ ātmā em.] ātmā U₂ hṛdaya-
madhye conj.] nābhīmadhye U₂ daśāṅgulam em.] daśāṅgulam U₂ १० unnatiḥ em.] unnaty
U₂ asam̄kalpam em.] asam̄kalpa U₂ ११ 'sveta em.] sveta° U₂ viśramate em.] viśrāmate U₂
१२ nidrālasya em.] nidrā lāsyā U₂ १३ nairṛtye em.] naiṛtye U₂ १४ °śyāma em.] śāma U₂

[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 Hiranyagarbha. 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 Paśyanti. The Veda is Sāma[veda]. The fire is the fire of the householder. The *linga* is Śiva. The level is attaining.¹⁵⁴ The liberation is taking the same form [as the deity]. [There are] twelve petals. [The] twelve [internal] syllables [are]: *kam kham gam gham ñam cam cham jam jham ñam tam ñam*. The external mother goddesses [are]: Rudrāñi, Tejasā, Tāpinī, Sukhadā, Caitanyā, Śivadā, Śānti, Umā, Gaurī, Mātarā, Jvalā [and] Prajvālinī. A thousandfold recitation of the non-recitation; 6000; 16 *ghatis* [and] 40 *palas*. Because of being made of [such an] intense light, [the fourth lotus] is not in the range of sight. In its middle exists an eight-petalled lotus facing downwards. The mind resides in the *cakra*. The deity is Manas. The power is Bahiś.¹⁵⁵ The Ṛṣi is the self. In the middle of the heart¹⁵⁶ 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.

¹⁵⁴Cf. *Pātañjalayogaśāstra* 3.45: *prāptir aṅgulyagrenāpi sprśati candramasam* | “Attaining is that by which one can touch the moon with the fingertips.”

¹⁵⁵*Bahiśsaktih* is the external energy that permeates the external space. The conjecture is based on *Kriyakramadyotikavyākhyā* (Ed. p. 96) and *Sakalāgamāsārasaṅgraha* quoted with reference *siddhāntaśekhara* (Ed. p. 80): *caraṇāṅgusthayor yugmāt sañcintya susirāntanau | susirāntabahiśsaktim vyāpiniṁ cintayet tataḥ ||*

¹⁵⁶I conjectured *nābhi*° to *hṛdaya*° since the context is an eight-petalled within the twelve-petalled lotus whose eight petals are discussed in U₂. Cf. *Yogatattvabindu* XLVII.

ठं ठं ॥ वहिर्मातृकाः ॥ रुद्राणी ॥ तेजसा ॥ तापिनी ॥ सुखदा ॥ चैतन्या ॥ शिवदा ॥ शान्तिः ॥
उमा ॥ गौरी ॥ मातरा ॥ ज्वाला ॥ प्रज्वालिनी ॥ अजपाजपः सहस्रः ॥ ६००० ॥ घ । १६ प।
४० ॥ अतितेजोमयत्वाद्विष्णोचरं न भवति । तन्मध्ये इष्टदलमधोमुखं कमलं वर्तते । मनश्वके ॥ मनो
देवता ॥ वहिशशक्तिः ॥ आत्मा ऋषिः ॥ हृदयमध्ये स्थितं पद्मं नालं तस्य दशाङ्गुलम् । कोमलं तस्य
५ तन्मालम् । निर्मलं चाव्यधोमुखम् । कदलीपुष्पसंकाशं तन्मध्ये च प्रतिष्ठितम् । मनुज्ञातिः संकल्पं
विकल्पात्मकमेव च । पूर्वदले श्वेतवर्णं यदा विश्रमते मनः धर्मकीर्तिविद्यादिसद्गुद्धिर्भवति । अग्नि-
कोणे आरक्तवर्णं निद्रालस्यमायामन्दमतिर्भवति । दक्षिणे कृष्णवर्णं तदा क्रोधोत्पत्तिर्भवति । वायव्ये
श्यामवर्णं चिन्तोद्वेगमतिर्भवति । पश्चिमे कपिलवर्णं क्रीडाहासोत्सवोत्साहमतिर्भवति । वायव्ये

उत्तरे पीतवर्णे भोगशृङ्खारमहोदयमतिर्भवति । ज्ञानसंधानमतिर्भवति । तन्मध्ये प्राणवायोः स्थानम्—
 दृष्टलक्ष्मलमध्ये लिङ्गाकारा कर्णिका कथ्यते । तस्याः कलिकेति संज्ञा । तत्कलिकामध्ये पद्मरागर—
 ल्लसमानवर्णाङ्गुष्ठप्रमाणैका पुत्तलिका वर्तते । तस्या जीवेति संज्ञा । तस्या बलं अथ च स्वरूपं को—
 टिजिहाभि वर्तुं न शक्यते । अस्या मूर्तेच्छानकारणात्स्वर्गपातालाकाशमनुष्यगन्धर्वकिन्नरगुह्यकवि—
 ५ चाघरलोकसंबन्धिन्याः स्त्रियः साधकस्य पुरुषस्य वश्या भवन्ति । इत्यत्र किं कथ्यते ॥

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*)¹⁵⁷ in the form of a *liṅga*. The technical designation of it is bud (*kalikā*).¹⁵⁸ In the middle of this bud exists a single thumb-sized [divine] figurine (*puttalikā*)¹⁵⁹ being similar to a ruby-gem in color. Her technical designation is Jiva.¹⁶⁰ Not even with ten million tongues is it possible to talk about her nature and her power. As a result of meditation on this form, the women of the inhabitants of the world [which are] Humans, Gandharvas, Kinnaras, Guhyakas, Vidyādharaś, in the heavenly world, underworld, and open space become obedient to the will of the practising person. What [more] is here to say about this?

¹⁵⁷ Regarding the translation of *karṇikā* as “central receptacle” instead of the widespread translation “pericarp”, see Reigle, 2012:442.

¹⁵⁸ A similar concept, including the usage of the term *kalikā*, is found in the chapter on creation (*sargakāṇḍa*) of the *Prāṇatosinī*, 1898: 54. In a quotation attributed to a text called *Śaktānanda*, the *jīva* is described as having the shape of a bud of light (*pradīpakalikākāro jīvo*) and always resides in the heart: *ādau sañjāyate bijam brahmāṇḍam sahasāṅkuraḥ | tasya madhye sumeruś ca kaṅkāladaṇḍarūpadhṛk | carācarāṇāṁ sarveṣāṁ devādināṁ viśeṣataḥ | alayaḥ savabhūtāṇāṁ meror abhyantare 'pi ca | pradīpakalikākāro jīvo hṛdi sadā sthitah |*

¹⁵⁹ The concept of a *puttalikā* in the heart can be traced back to the Kaula Tantras, e.g., the *Sāradātilakatantra* 22.126–128: *puttalikāyā hṛdayām sprśan prāṇā iha prāṇā jīva iha sthita iti indriyāṇi sprśan sarvendriyāṇi vāñmanāścakṣuhṛṣotraghrāṇeti sarvāṅgam sprśan prāṇā ihāyāntu sukham ciram tiṣṭhan tu iti śrāḥ sprśan svāheti jāpet | mantranyāsam iti |*

¹⁶⁰ The idea of the thumb-sized soul residing in the heart is already present in the oldest strata of yogic literature. See *Kathopaniṣad* 6.17: *aṅguṣṭhamātral puruṣo 'ntarātmā sadā janānāṁ hṛdaye saṃnivīṣṭaḥ | tam svāc charirāt pravṝhen muñjād iṣeṣikāṁ dhairyena | tam vidyāc chukram amṛtaṁ tam vidyāc chukram amṛtam iti ||* Also cf. *Śvetāśvataraopaniṣad* 3.13.

Sources: 1 cf. YSV (PT, p. 832): prāṇavāyoh sthalañcāya liṅgākāraṇ tu karnikā | kālikākhyā karnīkeyam asyā madhye tu kundāli | 2-5 cf. YSV (PT, p. 832): padmavatyāḥ (padmāvatyāḥ YK 1.259) prabhāṅguṣṭhapramāṇā (prāmāṇā YK 1.259) ratnasannibhā | tasyā saṅgi (tasya saṅgi YK 1.260) jīva iti ananto balarūpataḥ | asya dhyānaṁ (dhyānād YK 1.260) jagadvaśyam khecarisarvago bhavet | bhavanti vaśyā devādyāś cintākarttura na (citta° YK 1.260) cānyathā | iṣṭāniṣṭo (iṣṭāniṣṭa YK 1.261) bhaved vaśyah (vaśyam YK 1.261) satyam satyam na samsayah | iṣṭasiddhir bhavet tasya sarvajñādigunodayah | 1 cf. YSV (PT, p. 832): prāṇavāyoh sthalañcāya liṅgākāraṇ tu karnikā | kālikākhyā karnīkeyam asyā madhye tu kundāli | 2-5 cf. YSV (PT, p. 832): padmavatyāḥ (padmāvatyāḥ YK 1.259) prabhāṅguṣṭhapramāṇā (prāmāṇā YK 1.259) ratnasannibhā | tasyā saṅgi (tasya saṅgi YK 1.260) jīva iti ananto balarūpataḥ | asya dhyānaṁ (dhyānād YK 1.260) jagadvaśyam khecarisarvago bhavet | bhavanti vaśyā devādyāś cintākarttura na (citta° YK 1.260) cānyathā | iṣṭāniṣṭo (iṣṭāniṣṭa YK 1.261) bhaved vaśyah (vaśyam YK 1.261) satyam satyam na samsayah | iṣṭasiddhir bhavet tasya sarvajñādigunodayah |

Testimonia: 1 = *Yogasamgraha* (IGNCA 30020 f. 3r. ll. 3-4): ta ca prāṇavāyoh sthānam | aşṭadala-kalamadhye limgākārā karnikā 2 = *Yogasamgraha* (IGNCA 30020 f. 3r. ll. 4): kaliketi samjñikāsti tanmadhye padmarāgaratnasamānavarnā amguṣṭhapramāṇā ekā puttalikā 3 ≈ *Yogasamgraha* (IGNCA 30020 f. 3r. ll. 5): jiveti samjñikāsti | tasyāḥ balam svarūpam ca koṭijihvābhīr vaktum na śakyam || 4 ≈ *Yogasamgraha* (IGNCA 30020 f. 3r. ll. 5-6): asyā mūrtter dhyānarakarāṇāt sādhakasya svargapātala ākāśagāmḍharvakimnaraguhyakavidyādharastrīyo vaśā bhavati | 5 ≈ *Yogasamgraha* (IGNCA 30020 f. 3r. ll. 6-7): prthvi loke manusyādi strinām kākathā cha | 1 = *Yogasamgraha* (IGNCA 30020 f. 3r. ll. 3-4): ta ca prāṇavāyoh sthānam | aşṭadala-kalamadhye limgākārā karnikā 2 = *Yogasamgraha* (IGNCA 30020 f. 3r. ll. 4): kaliketi samjñikāsti tanmadhye padmarāgaratnasamānavarnā amguṣṭhapramāṇā ekā puttalikā 3 ≈ *Yogasamgraha* (IGNCA 30020 f. 3r. ll. 5): jiveti samjñikāsti | tasyāḥ balam svarūpam ca koṭijihvābhīr vaktum na śakyam || 4 ≈ *Yogasamgraha* (IGNCA 30020 f. 3r. ll. 5-6): asyā mūrtter dhyānarakarāṇāt sādhakasya svargapātala ākāśagāmḍharvakimnaraguhyakavidyādharastrīyo vaśā bhavati | 5 ≈ *Yogasamgraha* (IGNCA 30020 f. 3r. ll. 6-7): prthvi loke manusyādi strinām kākathā cha |

jñānasamdhāna^o em.] jñānasamdhāne U₂ °vāyoh cett.] °vāyo U₁U₂ **2** karnikā cett.] karṇi D kaliketi cett.] kalikeli L, karṇiketi E samjñā cett.] om. L tatklikāmadhye cett.] tataḥ N₂, om. L **2-3** °rāgaratnasamānavarṇāṅguṣṭhapramāṇaikā em.] °rāgasamānavarṇāṅguṣṭhapramāṇā ekā L, °rāgaratnasamānavarṇāṅguṣṭhapramāṇā ekā P₁, °rāgaratnasamānavarṇā amguṣṭhapramāṇā ekā N₂, °rāgaratnasamānavarṇā amguṣṭhapramāṇāt ekā DU₁, °rāgaratnasamānavarṇā amguṣṭhapramāṇāt ekā K₁ **3** tasyā EP] tasyāḥ β, tasya LU₂ jiveti samjñā N₁] jiveti samjñāḥ || N₂, jiveti samjñā | DK₁, jivasamjñā || γ, om. L tasyā EN₂P] tasyāḥ DK₁N₁U₁, tasya U₂ **balaṁ** atha ca svarūpam cett.] balamadhyasvarūpam E, bala sappa svarūpam L, balam atha svarūpam P, balam tasya atha svarūpam U₂ **3-4** kotijīhvābhī cett.] kotijīhvābhī LK₁ **4** vaktum cett.] ktum K₁ na cett.] naiva EP asyā cett.] asyāḥ DK₁N₁U₁, tasyāḥ U₂ mūrter cett.] mūrtir LN₂ dhyānakāraṇāt cett.] dhyānam karaṇāt || U₂, dhyānāt L °pātālakāśā^o γ] °pātāla ākāśā^o β **5** °sambandhinyāḥ em.] °sambandhinyāḥ ELPβ, sambandhinya U₂ striyah sādhakasya puruṣasya β] striyo'pi EPL, striyo pi U₂ vaśyā bhavanti cett.] vaśyo bhavati N₂ atra cett.] yantra DK₁ kim β] om. γ kathyate cett.] kathyate vā U₁ **1** jñānasamdhāna^o em.] jñānasamdhāne U₂ °vāyoh cett.] °vāyo U₁U₂ **2** karnikā cett.] karni D kaliketi cett.] kalikeli L, karṇiketi E samjñā cett.] om. L tatklikāmadhye cett.] tataḥ N₂, om. L **2-3** °rāgaratnasamānavarṇāṅguṣṭhapramāṇaikā em.] °rāgasamānavarṇāṅguṣṭhapramāṇā E, °ratnasamānavarṇā amguṣṭhapramāṇā ekā L, °rāgaratnasamānavarṇām || amguṣṭhapramāṇā || ekā PN₁, °rāgaratnasamānavarṇā amguṣṭhapramāṇā ekā N₂, °rāgaratnasamānavarṇā amguṣṭhapramāṇā ekā K₁ **3** tasyā EP] tasyāḥ β, tasya LU₂ jiveti samjñā N₁] jiveti samjñāḥ || N₂, jiveti samjñā | DK₁, jivasamjñā || γ, om. L tasyā EN₂P] tasyāḥ DK₁N₁U₁, tasya U₂ **balaṁ** atha ca svarūpam cett.] balamadhyasvarūpam E, bala sappa svarūpam L, balam atha svarūpam P, balam tasya atha svarūpam U₂ **3-4** kotijīhvābhī cett.] kotijīhvābhī LK₁ **4** vaktum cett.] ktum K₁ na cett.] naiva EP asyā cett.] asyāḥ DK₁N₁U₁, tasyāḥ U₂ mūrter cett.] mūrtir LN₂ dhyānakāraṇāt cett.] dhyānam karaṇāt || U₂, dhyānāt L °pātālakāśā^o γ] °pātāla ākāśā^o β **5** °sambandhinyāḥ em.] °sambandhinyāḥ ELPβ, sambandhinya U₂ striyah sādhakasya puruṣasya β] striyo'pi EPL, striyo pi U₂ vaśyā bhavanti cett.] vaśyo bhavati N₂ atra cett.] yantra DK₁ kim β] om. γ kathyate cett.] kathyate vā U₁

[VIII. kanṭhasthāne kamalam]

इदानीं पञ्चमं कमलं षोदशदलं कण्ठस्थाने वर्तते । धूम्रवर्णम् ॥ जीवो देवता ॥ अविद्या शक्तिः ॥
विराट ऋषिः ॥ वायुर्वाहनम् ॥ उदानवायुः ॥ ज्वाला कला ॥ जालन्धरो बन्धः ॥ महाकारणदेहः ॥
तूर्यावस्था ॥ परा वाचा ॥ अथर्वणवेदः ॥ जङ्गमलिङ्गम् ॥ जीवप्राप्ता भूमिका ॥ सायुज्यता मोक्षः ॥

Sources: 2-9 cf. YSV (PT, p. 832) = YK 1.262: kalāpatram pañcaman tu viśuddham kanṭhadeśataḥ | 2-9 cf. SSP 2.5 (Ed. pp. 30-31): pañcamam kanṭhacakram caturaṅgulam | tatra vāma idā candranādi | dakṣine piṅgalā sūryanādi | tanmadhye suṣumnām dhyāyet | saiva anāhatakālā anāhatasiddhidā bhavati | cf. YSV (PT, p. 832) = YK 1.262: asya madhye pumān ekaḥ koṭicandrasamaprabhah | naśyantya sādhyarogā hi sahasrāyus ca cintanāt | 2-9 cf. YSV (PT, p. 832) = YK 1.262: kalāpatram pañcaman tu viśuddham kanṭhadeśataḥ | 2-9 cf. SSP 2.5 (Ed. pp. 30-31): pañcamam kanṭhacakram caturaṅgulam | tatra vāma idā candranādi | dakṣine piṅgalā sūryanādi | tanmadhye suṣumnām dhyāyet | saiva anāhatakālā anāhatasiddhidā bhavati | cf. YSV (PT, p. 832) = YK 1.262: asya madhye pumān ekaḥ koṭicandrasamaprabhah | naśyantya sādhyarogā hi sahasrāyus ca cintanāt |

Testimonia: 2-9 ≈ *Yogasamgraha* (IGNCA 30020 f. 3r. ll. 7): kamṭhasthāne pañcamam şo-
daśadalam viśudhhasamjñakam cakram varttate || 8 ≈ *Yogasamgraha* (IGNCA 30020 f. 3r. ll.
7-8): tatra koṭicamdraprabha ekaḥ puruṣo sti = *Yogasamgraha* (IGNCA 30020 f. 3r. l. 8): tasya
puruṣasya dhyānakaraṇād asādhyarogā naśyamti || 9 ≈ *Yogasamgraha* (IGNCA 30020 f. 3r. l. 8):
sahasravarṣam jīvati | 2-9 ≈ *Yogasamgraha* (IGNCA 30020 f. 3r. ll. 7): kamṭhasthāne pañcamam
sodaśadalam viśudhhasamjñakam cakram varttate || 8 ≈ *Yogasamgraha* (IGNCA 30020 f. 3r. ll.
7-8): tatra koṭicamdraprabha ekaḥ puruṣo sti = *Yogasamgraha* (IGNCA 30020 f. 3r. l. 8): tasya
puruṣasya dhyānakaraṇād asādhyarogā naśyamti || 9 ≈ *Yogasamgraha* (IGNCA 30020 f. 3r. l. 8):
sahasravarṣam jīvati |

2 idānīm β] om. γ kamalam sodaśadalam kanṭhasthāne DK₁N₁U₁] kamalasodaśadalam
kanṭhasthāne N₂, kanṭhasthāne sodaśadalam kamalam EPL, viśuddhacakram kamṭhasthāne U₂
dhūmravarṇam em.] dhūmravarne U₂ 3 virāṭa em.] virāṭha U₂ mahākāraṇadehah em.]
mahākāraṇadeha U₂ 5 °māṭrkāḥ em.] °māṭrāḥ U₂ antarmāṭrkāḥ em.] antarmāṭrār carāḥ
U₂ um em.] u U₂ 6 bahirmāṭrkāḥ em.] bahirmāṭrā U₂ icchā em.] icchā U₂ śaktih em.] śakti
U₂ 7 tāmasi em.] tamasi U₂ puṣṭā em.] puṣṭā° U₂ 7-8 ajapājapah sahasrah em.] ajapā-
japasahasra U₂ 8 °samaprabhah cett.] °samaprabhah || U₂, °samaprabhā LD, °sūryasamāna
E ekaḥ puruṣo cett.] ekapuruṣo D, eka pumān U₂ 9 puruṣasya cett.] pumṣah U₂ dhyā-
nakāraṇād cett.] dhyānakaraṇāt N₁N₂, dhyānakaraṇāt | DU₁U₂ °paryantam cett.] °paryamta
N₂, om. L puruṣo cett.] sa puruṣo EP jīvati cett.] jīvati |cha| U₁, jīvatidānīm E 2 idānīm β] om.
γ kamalam sodaśadalam kanṭhasthāne DK₁N₁U₁] kamalaśodaśadalam kanṭhasthāne N₂,
kanṭhasthāne sodaśadalam kamalam EPL, viśuddhacakram kamṭhasthāne U₂ dhūmravarṇam
em.] dhūmravarne U₂ 3 virāṭa em.] virāṭha U₂ mahākāraṇadehah em.] mahākāraṇadeha
U₂ 5 °māṭrkāḥ em.] °māṭrāḥ U₂ antarmāṭrkāḥ em.] antarmāṭrār carāḥ U₂ um em.] u U₂
6 bahirmāṭrkāḥ em.] bahirmāṭrā U₂ icchā em.] icchā U₂ śaktih em.] śakti U₂ 7 tāmasi
em.] tamasi U₂ puṣṭā em.] puṣṭā° U₂ 7-8 ajapājapah sahasrah em.] ajapājapasahasra U₂
8 °samaprabhah cett.] °samaprabhah || U₂, °samaprabhā LD, °sūryasamāna E ekaḥ puruṣo
cett.] ekapuruṣo D, eka pumān U₂ 9 puruṣasya cett.] pumṣah U₂ dhyānakāraṇād cett.] dhyā-
nakaraṇāt N₁N₂, dhyānakaraṇāt | DU₁U₂ °paryantam cett.] °paryamta N₂, om. L puruṣo cett.]
sa puruṣo EP jīvati cett.] jīvati |cha| U₁, jīvatidānīm E

[VIII. Lotus within the location of the throat]

Now, the fifth sixteen-petalled lotus exists at the location of the throat. The color is grey. The deity is Jīva. The power is ignorance. The Ṛṣi is Virāṭa. The mount is the 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 mother goddesses (*mātrikas*). The internal syllables [are]: am̄ ām̄ im̄ īm̄ u ūm̄ ṙm̄ ḥm̄ l̄m̄ em̄ aim̄ om̄ aum̄ am̄ amh̄. The external mother goddesses [are]: Vidyā, Avidyā, Icchā, Śakti, Jñānaśakti, Śatalā, Mahāvidyā, Mahāmayā, Buddhi, Tāmasī, Maitrā, Kumārī, Maitrāyaṇī, Rudrā, Puṣṭā, Simhanī. A thousandfold recitation of the non-recitation; 1000; 2 *ghatis*, 46 *palas*. 40 *akṣaras*. In its middle exists the one consciousness¹⁶¹ shining like a thousand moons. As a result of meditation on this consciousness, incurable diseases vanish. The person lives up to 1001 years.

¹⁶¹The term *puruṣa* appears in the last three sentences of this section. Judging by the context, *puruṣa* in the first two sentences must be understood as “consciousness”, perhaps with the same connotations as in the Sāṃkhya-Yoga traditions. In contrast, the sentence concluding the section must refer to the person practising meditation.

घोडशदलानि ॥ घोडश ॥ मातृकाः अन्तर्मातृकाः ॥ अं आं इं ई उं ऊं ऋं ऋूं लूं एं एूं ओं अौं अं
 अः ॥ बहिर्मातृकाः ॥ विद्या ॥ अविद्या ॥ इच्छा ॥ शक्तिः ॥ ज्ञानशक्तिः ॥ शतला ॥ महाविद्या ॥
 महामाया ॥ ब्रुद्धिः ॥ तामसी ॥ मैत्रा ॥ कुमारी ॥ मैत्रायणी ॥ रुद्रा ॥ पुष्टा ॥ सिंहनी ॥ अजपाजपः
 सहस्रः ॥ १००० ॥ घ । २ प । ४६ अक्षर ४० ॥ तन्मध्ये कोटिचन्द्रसमप्रभः एकः पुरुषो वर्तते । तस्य
 ५ पुरुषस्य ध्यानकरणादसाध्यरोगा नश्यन्ति । एकसहस्रवर्षपर्यन्तं पुरुषो जीवति ॥

[IX. ājñācakram]

इदानीं षष्ठचक्रं आज्ञानामकं वर्तते । अग्निर्देवता ॥ सुषुम्णा शक्तिः ॥ हंस ऋषिः ॥ चैतन्यवाहनम् ॥ ज्ञानदेहः ॥ विज्ञानावस्था ॥ अनुपमवाचा ॥ सामवेदः ॥ प्रमादलिङ्गम् ॥ †अर्धमात्रा ॥ †आ-काशतत्त्वम् ॥ जीवो हंसः ॥ चैतन्यलीला आरंभः ॥ द्वे मातृके ॥ हं क्षी ॥ अन्तर्मातृके बहिर्मातृके स्थितिः ॥ प्रभा ॥ अजपाजपः सहस्रः ॥ १००० ॥ घ २ प ४६ अक्षर ४० ॥ तत्त्वकं भ्रुवोर्मध्ये

Sources: 2 cf. YSV (PT, p. 832): ājñākhyam sasthakam (*satkām* YK 1.264) cakram bhruvor madhye dvipatrakam | agnijvālānibham jyotiḥ pumsah strīto (*pūmsastrīto* YK 1.264) vivarjitam | dhyānāc cāsyā sarvasiddhirajarāmaratām vrajet | cf. SSP 2.7 (Ed. p. 31): saptamam bhrūcakram madhyamāṅguṣṭhamatram | tatra jñānanetram dīpaśikhākāram dhyāyet | tatra vāksiddhir bhavati | 2 cf. YSV (PT, p. 832): ājñākhyam ṣaṭṭhakam (*satkām* YK 1.264) cakram bhruvor madhye dvipatrakam | agnijvālānibham jyotiḥ pumsah strīto (*pūmsastrīto* YK 1.264) vivarjitam | dhyānāc cāsyā sarvasiddhirajarāmaratām vrajet | cf. SSP 2.7 (Ed. p. 31): saptamam bhrūcakram madhyamāṅguṣṭhamatram | tatra jñānanetram dīpaśikhākāram dhyāyet | tatra vāksiddhir bhavati |

Testimonia: 2 *Yogasamgraha* (IGNCA 30020 f. 3r. ll. 8-9): bhrūvōr madhyē dvīdalaṁ ājñācakram ṣaṭṭham | 5 ≈*Yogasamgraha* (IGNCA 30020 f. 3r. l. 9): gnijvālākāram paramātmasaṁjñakam vastvāsti | ≈*Yogasamgraha* (IGNCA 30020 f. 3r. ll. 9-10): tac ca na stripumān | tasya dhyānakaraṇād ajarāmarah sādhako bhavati |cha| 2 *Yogasamgraha* (IGNCA 30020 f. 3r. ll. 8-9): bhrūvōr madhyē dvīdalaṁ ājñācakram ṣaṭṭham | 5 ≈*Yogasamgraha* (IGNCA 30020 f. 3r. l. 9): gnijvālākāram paramātmasaṁjñakam vastvāsti | ≈*Yogasamgraha* (IGNCA 30020 f. 3r. ll. 9-10): tac ca na stripumān | tasya dhyānakaraṇād ajarāmarah sādhako bhavati |cha|

2 ṣaṭṭhacakram [β] ṣaṭṭham bhrūmadhye EP, ṣaṭṭhaḥ bhrūmadhye L, ṣaṭṭa bhrūmadhye U₂ ājñā cett.] ajñā DN₁N₂ nāmakam [DN₁U₁] nāmaka N₂, cakram EPL, cakram raktavarṇam U₂ vartate cett.] om. U₂ agnir em.] āgnir U₂ 3 jñānadehaḥ em.] jñānadehi U₂ 3-4 akāśa em.] ākāśa U₂ 4 jivo hamsaḥ em.] jivahimsa U₂ °lilā em.] °lilārambhaḥ U₂ mātrke em.] mātrā U₂ antarmātrke em.] antar mātrā U₂ bahirmātrke em.] bahirmātrā U₂ 5 sthitih em.] sthiti U₂ ajapājapah sahasraḥ em.] ajapājapasahasra U₂ 5-6 tac cakram bhruvor madhye dvīdalaṁ sthitam [β] dvīdalaṁ EPL, om. U₂ 6 'gnijvālā° E] agnijvālā° cett. kāram akalam em.] °kāram akalam DN₁N₂, °kārakalamāγ, °kāram akala U₁ kimcid vastu cett.] kimcit vastu U₁ na strī na pumān cett.] na strī pumān BEL 7 °karaṇāt cett.] °karaṇāt | U₂ śāriram ajarāmaram U₂] śāriram ajarāmaram Eβ, śāriram ajarāmaro BLP bhavati cett.] bhavati vā U₂ 2 ṣaṭṭhacakram [β] ṣaṭṭham bhrūmadhye EP, ṣaṭṭhaḥ bhrūmadhye L, ṣaṭṭa bhrūmadhye U₂ ājñā cett.] ajñā DN₁N₂ nāmakam [DN₁U₁] nāmaka N₂, cakram EPL, cakram raktavarṇam U₂ vartate cett.] om. U₂ agnir em.] āgnir U₂ 3 jñānadehaḥ em.] jñānadehi U₂ 3-4 akāśa em.] ākāśa U₂ 4 jivo hamsaḥ em.] jivahimsa U₂ °lilā em.] °lilārambhaḥ U₂ mātrke em.] mātrā U₂ antarmātrke em.] antar mātrā U₂ bahirmātrke em.] bahirmātrā U₂ 5 sthitih em.] sthiti U₂ ajapājapah sahasraḥ em.] ajapājapasahasra U₂ 5-6 tac cakram bhruvor madhye dvīdalaṁ sthitam [β] dvīdalaṁ EPL, om. U₂ 6 'gnijvālā° E] agnijvālā° cett. kāram akalam em.] °kāram akalam DN₁N₂, °kārakalamāγ, °kāram akala U₁ kimcid vastu cett.] kimcit vastu U₁ na strī na pumān cett.] na strī pumān BEL 7 °karaṇāt cett.] °karaṇāt | U₂ śāriram ajarāmaram U₂] śāriram ajarāmaram Eβ, śāriram ajarāmaro BLP bhavati cett.] bhavati vā U₂

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

[IX. Ājñācakra]

Now, a sixth *cakra* named Ājñā exists.¹⁶² The deity is fire. The power is the central channel. The Ṛṣi is Hamsa. The mount is consciousness. The body is knowledge. The state is insight. The speech is the incomparable (*anupama*). The Veda is Sāma[veda]. The object of veneration is intoxication. †[It is consisting of] half a measure.^{†163} The principle is space. The gander is the living soul. The origin is the activity of consciousness. There are two *mātrkas*. The inner syllables [are]: ham [and] kṣam. The external mother goddesses [are]: Sthiti [and] Prabhā. A thousandfold recitation of the non-recitation; 1000; 2 *ghatīs*, 46 *palas*, and 40 *akṣaras*. This two-petalled *cakra* is in the middle of the eyebrows. In its middle exists a certain object in the form of a blazing fire without parts. [It is] not female, [it is] not male. As a result of meditation on it, the body of the person becomes non-ageing and immortal.

¹⁶² *Siddhasiddhāntapaddhati* 2.7 declares this *cakra* to be thumb-sized and calls it the eye of wisdom (*jñānanetram*) onto which the practitioner shall meditate as a flame of a lamp with the result of achieving the perfection of speech: *saptamāṇ bhrūcakram madhyamāṅguṣṭhamātram | tatra jñānanetram dipasikhākāraṇ dhyāyet | tatra vāksiddhir bhavati |*

¹⁶³ It is hard to make sense of *ardhamātrā*. My best hunch is that an *ardha* divides something into two. It might be a synonym hinting at the two *mātrkas* that follow.

द्विदलकं स्थितम् । तन्मध्येऽग्निज्वालाकारमकलं किञ्चिद्द्रस्तु वर्तते । न स्त्री न पुमान् । तस्य ध्यान-
करणात्पुरुषस्य शरीरमजरामरं भवति ॥

[X. cakram tālumadhye]

इदानीं सप्तमं चक्रं चतुःषष्ठिदलं तालुमध्येऽमृतपूर्णं वर्तते । ललाटमण्डलम् ॥ चन्द्रो देवता ॥ अ-
 मृता शक्तिः ॥ परमात्मा ऋषिः ॥ अमृतवासिनीकला सप्तदशी ॥ अमृतकल्पोलनदी ॥ महाकाशा
 ॥ अंबिका ॥ लंबिका ॥ घण्टिका ॥ तालिका ॥ अजपागायत्री देहस्वरूपम् ॥ काकमुखी ॥ नरने-
 ५ त्रा ॥ गोशृङ्खा ललाटा ॥ ब्रह्मपठा ॥ हयग्रीवा ॥ मयूरमुखा ॥ हंसवद्ज्ञानि ॥ अजपागायत्रीस्वरू-
 पम् ॥

Sources: २ cf. YSV (PT, pp. 832–833): catuhṣaṣṭidalam tālumadhye cakran tu madhyamam | २ cf.
 YSV (PT, pp. 832–833): catuhṣaṣṭidalam tālumadhye cakran tu madhyamam |

Testimonia: २ ≈ *Yogasamgraha* (IGNCA 30020 f. ३r. l. १०): tālumadhye catuhṣaṣṭidalam amṛ-
 tapūrṇam २ ≈ *Yogasamgraha* (IGNCA 30020 f. ३r. l. १०): tālumadhye catuhṣaṣṭidalam amṛ-
 tapūrṇam

२ cakram catuhṣaṣṭidalam tālumadhye β] tālumadhye catuhṣaṣṭidalam EPU₂, tāludeśe madhye
 catuhṣaṣṭidalā LB 'mṛtāpūrnām em.] amṛtāpūrnām cett., amṛtāpūrnā N₂ ३ mahākāśā em.]
 mahākāśā U₂ ५ lalāṭā em.] lalāṭā U₂ ५-६ svarūpam em.] svarūpam U₂ २ cakram catuhṣaṣṭhi-
 dalam tālumadhye β] tālumadhye catuhṣaṣṭidalam EPU₂, tāludeśe madhye catuhṣaṣṭidalā
 LB 'mṛtāpūrnām em.] amṛtāpūrnām cett., amṛtāpūrnā N₂ ३ mahākāśā em.] mahākāśā U₂
 ५ lalāṭā em.] lalāṭā U₂ ५-६ svarūpam em.] svarūpam U₂

[X. Cakra within the palate]

Now, the seventh *cakra*, having sixty-four petals [and] being full of nectar, exists in the middle of the palate.¹⁶⁴ The Maṇḍala is the forehead. The deity is the moon. The power is the nectar of immortality. The Ṛṣi is the supreme self. The seventeenth digit is the residence of the nectar of immortality. [It is] the river that has waves consisting of nectar of immortality. [It is] the great space. [It is] the “little mum”¹⁶⁵ [It is] the uvula. [It is] the Tālikā¹⁶⁶. [It is] the “little bell”. The unspeakable Gāyatrī is the own form of [its] body.¹⁶⁷ Crow-beaked, human-eyed¹⁶⁸, cow-horned forehead, reciting the Brahman,¹⁶⁹ horse-necked, peacock-faced [and] swan-limbed is the own form of the unspeakable Gayatrī.¹⁷⁰

¹⁶⁴The *cakra* at the palate is located after the *ājñācakra* between the eyebrows, deviating from the typical ascending order. Rāmacandra adopts this sequence from the *Yogasvarodaya*, in contrast to other ninefold *cakra* systems. For details, see table 19 in Powell, 2023: 214. Rāmacandra revises this order in his second presentation of a ninefold *cakra* system in *Yogatattvabindu* XXIX on p. 156, borrowing from the *Siddhasiddhāntapaddhati*, which prioritizes the *tālucakra* before the *ājñācakra*.

¹⁶⁵The terms *ambikā*, *lambikā*, *ghanṭikā*, and *tālikā* may refer to the uvula. In the *Jogpradipyakā*, the hathayogic practice called *manthana* has two variations, cf. Mallinson, 2010: 207, n. 250. The second type (vv. 643–653) instructs the yogin to use a metal peg (*kila dhātumaya*) to churn, purify, and produce *amī* (= *amṛta*) at four locations: *ambikā* (frenum), *lambikā* (tongue), *tālu* (palate), and *ghanṭikā* (uvula). These places correspond to the teats of Kāmadhenu, the “wish-fulfilling cow” (v. 651). The *Vairāṭapurāṇa* locates an *amṛtacakra* at the forehead emitting “nectar”. That is the dwelling place of the *gāyatri*, known as Kāmadhenu, with four teats: Ambikā, Lambikā, Ghanṭikā, and Talikā, cf. Kavirāj, 1987: 50.

¹⁶⁶The precise meaning of *tālikā* is unclear. In a private correspondence (November 2023), Mallinson suggested it might originate from *tālu*.

¹⁶⁷Tantric *mantras* are frequently associated with a deity and their bodies, cf. Haas, 2022: 20.

¹⁶⁸The concept of “human eyes” probably emphasises the contrast with the traditional notion of crows possessing only a single eye. I want to thank Dr. Dominic A. Haas for this hint.

¹⁶⁹Possibly the Veda or any sacred word, like i.e. the sacred syllable *om* or speculatively even the *ajapāgāyatri* itself. However, whether the *hamṣa* *mantra* is considered a Vedic Brahman is unclear. I am grateful for Dr. Dominic A. Haas suggestions regarding this passage.

¹⁷⁰The bird-like body of the *ajapāgāyatri* seems to refer to the body of a particular *hamṣa* (“swan”), since the *ajapāgāyatri* contains the unrecited [*a]ham sa* “I am that” expression. The *hamṣa* is a common metaphor for the soul wandering in the wheel of Brahman or Saṃsāra. Cf. Śvetāśvatara *Upaniṣad* 1.6 and 3.18. The animal parts may symbolise the various physical embodiments which the *jīva* undergoes as it passes through the *brahmacakra*. In early 2025, during a business trip to India to acquire digital copies of Sanskrit manuscripts, I bought a digital copy of a manuscript in Srinagar, Kashmir, entitled *Nādicakra* (ORI, Acc. No. 1334). Interestingly, the manuscript ...

अधिकतरशोभायुक्तम् ॥ अतिश्वेतम् ॥ तन्मध्ये रक्तवर्णं घण्टिकासंज्ञा एका कर्णिका वर्तते । तन्मध्ये भूमिः । तन्मध्ये प्रकटचन्द्रकला अमृतधारास्ववन्ती वर्तते । तस्याः कलाया ध्यानकरणात् तस्य समीपे मरणं नायाति । निरन्तरध्यानकरणादमृतधारा स्ववति । तदा क्षयरोगपित्तज्वरहृदयदाहशि-रोरोगजिह्वाजडभावा नश्यन्ति । भक्षितं विषमपि न वाधते । यद्यत्र मनः स्थिरं भवति ॥

[It is] endowed with superabundant beauty. [It is] very bright. In its middle exists a unique central receptacle named “the little bell” (*ghāṇṭikā*)¹⁷¹ 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*),¹⁷² bilious fever (*pittajvara*),¹⁷³ burning sensation of the heart (*hrdayadāha*),¹⁷⁴ head-disease (*śiroroga*),¹⁷⁵ and tongue insensibility (*jihvājāḍya*)¹⁷⁶ vanish. Even ingested venom does not trouble if the mind becomes fixed on it.

contains an illustration of the *dehasvarūpa* of *ajapāgāyatri*. The text surrounding the illustration is almost identical to the description of U₂ found here. See p. 428 for the illustration. Furthermore, Haas, 2022: 191-192 notes that while the association between the Vedic Gāyatrī and birds was once prominent in Vedic literature, it seems to have diminished. Here, however, it has survived in the context of the *ajapāgāyatri*.

¹⁷¹ The term *ghāṇṭikā*, meaning “little bell,” commonly denotes the uvula, cf. Mallinson, 2010: 24, 207 n. 250, 210 n. 260 and Padoux, 1994: 126f. Within the sixfold *cakra*-system of *Kubjikāmatatantra* 7.85, the uvula serves as a pathway for the ascent of breath, *mantra*, and self between the fifth and the sixth *cakra*: *lalanāghāṇṭike yojya pañcamam sthānam ākramet | ākramed guhyacakram tu karaṇam cordhvamūlakam ||*.

¹⁷² A fever which causes depletion in the body, cf. *Āyurvediya Mahākośa* (*Āyurvediya Śabdakośa Sanskrit-Sanskrit [Dictionary]*), Jośi, 1968: 441-442.

¹⁷³ A fever due to disordered bile, cf. ibid. Jośi, 1968: 618.

¹⁷⁴ The burning sensation in the heart caused by heart disease resulting from disordered bile, cf. ibid. Jośi, 1968: 1721.

¹⁷⁵ The term refers to disorders of the head. When blood, fat, phlegm, or vata decreases, it causes severe pain, cf. ibid. Jośi, 1968: 1452.

¹⁷⁶ Stiffness or numbness of the tongue, cf. ibid. Jośi, 1968: 1452.

Sources: 1-4 cf. YSV (PT, pp. 832-833): piyūṣapūrṇam (*piyūṣapūrṇa*° YK 1.266) koṭindusannibham (‘*sannibha*° YK 1.266) cāmrtasthali | tanmadhye ghatikāsamjnā karpikā raktasannibhā | saha cendukalā tatrāmrtadhārām (*tāndrā*° YK 1.267) sravaty asau | etad dhyātvāmrtaih snātvā sadā yogāt pramucyate | unmādajvarapittādīdāhaśūlādivedanāḥ (‘*sūnya*° YK 1.268) | naṣyanti ca śiroduhkham jādyabhāvo ‘pi naṣyati | sadyodhyānādbhuktaviśvam jihvājāḍyañ ca naṣyati (last hemistich *om.* in YK) 1-4 cf. YSV (PT, pp. 832-833): piyūṣapūrṇam (*piyūṣapūrṇa*° YK 1.266) koṭindusannibham (‘*sannibha*° YK 1.266) cāmrtasthali | tanmadhye ghatikāsamjnā karpikā raktasannibhā | saha cendukalā tatrāmrtadhārām (*tāndrā*° YK 1.267) sravaty asau | etad dhyātvāmrtaih snātvā sadā yogāt pramucyate | unmādajvarapittādīdāhaśūlādivedanāḥ (‘*sūnya*° YK 1.268) | naṣyanti ca śiroduhkham jādyabhāvo ‘pi naṣyati | sadyodhyānādbhuktaviśvam jihvājāḍyañ ca naṣyati (last hemistich *om.* in YK)

Testimonia: 1-4 ≈*Yogasamgraha* (IGNCA 30020 f. 3r. l. 11 - 3v. ll. 1-2): adhikataraśobhayuktam atiśvetam cakram | tanmadhye raktavarṇaghamti kāsamjnā varttate | tanmadhye prakaṭacandrakalā amṛtādhārāśravamti varttate | tasyāḥ kalāyā nirantaram dhyānakartum maranam kṣayarogaḥ pettajvaraḥṛdayadāhaśiro+++jihvājāḍyaṁ ca naṣyati 1-4 ≈*Yogasamgraha* (IGNCA 30020 f. 3r. l. 11 - 3v. ll. 1-2): adhikataraśobhayuktam atiśvetam cakram | tanmadhye raktavarṇaghamti kāsamjnā varttate | tanmadhye prakaṭacandrakalā amṛtādhārāśravamti varttate | tasyāḥ kalāyā nirantaram dhyānakartum maranam kṣayarogaḥ pettajvaraḥṛdayadāhaśiro+++jihvājāḍyaṁ ca naṣyati

1 °kataraśobhayuktam N₂] °kaśobhāyuktam E, °kataraśobhayuktam BLPN₁DU₁, °kataraprabhāmuktam U₂ atiśvetam em.] atiśvetam U₂ raktavarṇam cett.] raktavarṇa° N₂ ghaṇṭikā° cett.] ghāmṭikā° E, ghaṭikā° P, ghaṇikā° L ekā cett.] ekā ekā LB 2 bhūmiḥ cett.] bhūmis° U₁, bhūmi U₂ 'prakata° cett.] pragaṭa U₁, °mṛdrakatam U₂ amṛtādhārāśravanti cett.] mṛtādhārā śravamti LB, 'mṛtādhārā śravati PU₂, 'mṛtādhārā bhavati E vartate β] om. γ kalāyā cett.] kalāyāḥ N₁N₂U₁, karnikāyā LB 3 nāyāti cett.] na yāti LBU₂ °dhyānakaranaḍād cett.] °dhyānād EP amṛtādhārā cett.] amṛtādhārāyāḥ sajivo E, amṛtādhārā plāvanam P, amṛtādhārā plāvanam U₂ śravati LBU₁] śravamti N₁N₂D, bhavati EPU₂ tada γ] om. β 3-4 kṣayarogapittajvaraḥṛdayadāhaśirorogajihvājāḍabhbāvā em.] yakṣamarogapittajvaraḥṛdayadāhaśirorogajihvājāḍabhbāvā E, kṣayarogapittajvaraḥṛdayadāhaśirorogajihvājāḍabhbāvā P, kṣayarogapittajvaraḥṛdayadāharogajihvājāḍavān B, kṣayarogam pittajvaraḥṛdayadāhaśirorogajihvājāḍabhbāvā N₁, kṣayarogam pittajvaraḥṛdayadāhaśirorogajihvājāḍabhbāvā N₂, kṣayam rogam pittajvaraḥṛdayadāhaśirorogajihvājāḍabhbāvā D, kṣayarogapittajvaraḥṛdayadāhaśirorogajihvājāḍabhbāvā U₁, kṣayarogoptatti || jvara hṛdayadāha || śiroroga || jihvājadatā || dayo U₂ 4 bhakṣitam N₂U₁] bhakṣitam N₁, bhakṣitam D, bhakṣitam api EPLU₂, bhākṣitamār pi B viṣam api β] viṣam BLU₂, viṣan E, viṁṣa P bādhate EPN₂] bādhyate cett. yadyatra cett.] yady atram apि BL, yady anna DN₁ manah sthiram EP] manasthiram cett. 1 °kataraśobhayuktam N₂] °kaśobhāyuktam E, °kataraśobhayuktam BLPN₁DU₁, °kataraprabhāmuktam U₂ atiśvetam em.] atiśvetam U₂ raktavarṇam cett.] raktavarṇa° N₂ ghaṇṭikā° cett.] ghāmṭikā° E, ghaṭikā° P, ghaṇikā° L ekā cett.] ekā ekā LB 2 bhūmiḥ cett.] bhūmis° U₁, bhūmi U₂ 'prakata° cett.] pragaṭa U₁, °mṛdrakatam U₂ amṛtādhārāśravanti cett.] mṛtādhārā śravamti LB, 'mṛtādhārā śravati PU₂, 'mṛtādhārā bhavati E vartate β] om. γ kalāyā cett.] kalāyāḥ N₁N₂U₁, karnikāyā LB 3 nāyāti cett.] na yāti LBU₂ °dhyānakaranaḍād cett.] °dhyānād EP amṛtādhārā cett.] amṛtādhārāyāḥ sajivo E, amṛtādhārā plāvanam P, amṛtādhārā plāvanam U₂ śravati LBU₁] śravamti N₁N₂D, bhavati EPU₂ tada γ] om. β 3-4 kṣayarogapittajvaraḥṛdayadāhaśirorogajihvājāḍabhbāvā em.] yakṣamarogapittajvaraḥṛdayadāhaśirorogajihvājāḍabhbāvā E, kṣayarogapittajvaraḥṛdayadāhaśirorogajihvājāḍabhbāvā P, kṣayarogapittajvaraḥṛdayadāharogajihvājāḍabhbāvā L, kṣayarogapittajvaraḥṛdayadāharogajihvājāḍavān B, kṣayarogam pittajvaraḥṛdayadāhaśirorogajihvājāḍabhbāvā N₁, kṣayarogam pittajvaraḥṛdayadāhaśirorogajihvājāḍabhbāvā N₂, kṣayam rogam pittajvaraḥṛdayadāhaśirorogajihvājāḍabhbāvā D, kṣayarogapittajvaraḥṛdayadāhaśirorogajihvājāḍabhbāvā U₁, kṣayarogoptatti || jvara hṛdayadāha || śiroroga || jihvājadatā || dayo U₂ 4 bhakṣitam N₂U₁] bhakṣitam N₁, bhakṣitam D, bhakṣitam api EPLU₂, bhākṣitamār pi B viṣam api β] viṣam BLU₂, viṣan E, viṁṣa P bādhate EPN₂] bādhyate cett. yadyatra cett.] yady atram apि BL, yady anna DN₁ manah sthiram EP] manasthiram cett.

[XI. aṣṭamacakram brahmaṇḍhrasthāne]

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

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

Sources: 2 cf. YSV (PT, p. 833): brahmaṇḍhrasthāne 'ṣṭamam cakram śatapatram mahāprabhām | cf. SSP 2.8 (Ed. pp. 31-32): aṣṭamam brahmaṇḍhrām nirvāṇacakram sūcikāgrahbhediyam | 2 cf. YSV (PT, p. 833): brahmaṇḍhrasthāne 'ṣṭamam cakram śatapatram mahāprabhām | cf. SSP 2.8 (Ed. pp. 31-32): aṣṭamam brahmaṇḍhrām nirvāṇacakram sūcikāgrahbhediyam |

Parallels: 8-9 ≈ *Vijñānabhairava* 156: sakāreṇa bahir yāti hakāreṇa viśet punah | hamsa hamsety amum mantram jīvo japati nityāśah || 8-9 ≈ *Vivekamārtanya* 29: hakāreṇa bahir yāti sakāreṇa viśaty adhah | hamsa hamsety amum mantram jīvo japati sarvadā || 8-9 ≈ *Yogabija* 106: hakāreṇa bahir yāti sakāreṇa viśen marut | hamsa hamseti mantra 'yam̄ sarvajivā japanti vai || 8-9 quoted with reference (*yogabije*) ≈ *Yogacintāmani* (f. 6r): sakāreṇa bahir yāti hakāreṇa viśen marut | hamsa hamseti amum mantram jīvo japati sarvadā || 8-9 quoted with reference (*yogabije*) ≈ *Hathatattvakaumudi* 22.27: hakāreṇa bahir yāti sakāreṇa viśet punah | hamsa hamseti mantra'yam̄ sarve jīvā japanti vai || 8-9 ≈ *Yogaśikhopaniṣad* 1.130cd-131ab (Ed. p. 416): hakāreṇa bahir yāti sakāreṇa viśet punah | hamsa hamsety amum mantram jīvo japati nityāśah || 8-9 ≈ *Vivekamārtanya* 29: hakāreṇa bahir yāti sakāreṇa viśaty adhah | hamsa hamsety amum mantram jīvo japati sarvadā || 8-9 ≈ *Yogabija* 106: hakāreṇa bahir yāti sakāreṇa viśen marut | hamsa hamseti mantra 'yam̄ sarvajivā japanti vai || 8-9 quoted with reference (*yogabije*) ≈ *Yogacintāmani* (f. 6r): sakāreṇa bahir yāti hakāreṇa viśen marut | hamsa hamseti amum mantram jīvo japanti sarvadā || 8-9 quoted with reference (*yogabije*) ≈ *Hathatattvakaumudi* 22.27: hakāreṇa bahir yāti sakāreṇa viśet punah | hamsa hamseti mantra'yam̄ sarve jīvā japanti vai || 8-9 ≈ *Yogaśikhopaniṣad* 1.130cd-131ab (Ed. p. 416): hakāreṇa bahir yāti sakāreṇa viśet punah | hamsa hamseti mantra 'yam̄ sarvair jīvaiś ca japyate ||

2 aṣṭamacakram brahmaṇḍhrasthāne śatadalām DN₁N₂] cakram brahmaṇḍhrasthāne śatadalām U₁, brahmaṇḍhrasthāne 'ṣṭamam śatadalām cakram EPU₂, brahmaṇḍhrasthāne aṣṭamam śatadalām cakram BL 4 dehaḥ em.] deha U₂ vedāḥ em.] veda U₂ ajapājapah sahasraḥ em.] ajapājapasahasra U₂ 5 sarvajapah em.] sarvajapa° U₂ 6 prāṇam em.] prāṇah U₂ 2 aṣṭamacakram brahmaṇḍhrasthāne śatadalām DN₁N₂] cakram brahmaṇḍhrasthāne śatadalām U₁, brahmaṇḍhrasthāne 'ṣṭamam śatadalām cakram EPU₂, brahmaṇḍhrasthāne aṣṭamam śatadalām cakram BL 4 dehaḥ em.] deha U₂ vedāḥ em.] veda U₂ ajapājapah sahasraḥ em.] ajapājapasahasra U₂ 5 sarvajapah em.] sarvajapa° U₂ 6 prāṇam em.] prāṇah U₂

[XI. Eighth cakra at the aperture of brahman]

Now, [there] exists the eighth *cakra* having one hundred petals at the location of the aperture of Brahman.¹⁷⁷ The deity is the teacher. The power is consciousness. The Ṛṣi is Virāṭa.¹⁷⁸ [It is] the witness above everything. The nature of consciousness is the state beyond the fourth state. [It has] all colours. [It has] all *mātrās*¹⁷⁹. [It has] all petals. The body is Virāṭa.¹⁸⁰ The state is steady¹⁸¹. The speech is wisdom. The Veda is the “I am that”-[expression] (*so’ham*). The place is unsurpassed. A thousandfold recitation of the non-recitation; 1000; 2 *ghaṭis*, 46 *palas*, 40 *akṣaras*. The count of all mutterings [per day] is 21600. In this way, it carries on day and night. He who knows the breath is a learned person.

XI.1 With the sound “sa”, he exhales. With the sound “ha”, he inhales again: “I am he, he is I”. Because of that, the embodied soul constantly utters the Mantra.¹⁸²

¹⁷⁷The *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*).

¹⁷⁸The Ṛṣi Virāṭa was previously assigned to the fifth *cakra*.

¹⁷⁹This could refer either to syllables, mother goddesses or both.

¹⁸⁰Due to the previously mentioned assignment of *virāṭa* to the Ṛṣi of the *cakra*, this could be an eyeskip, so that the originally intended assignment of the *dēha* of the eighth *cakra* would be lost.

¹⁸¹Possibly in the sense of cessation.

¹⁸²The exact source of this verse is unclear. Considering the possibilities presented in the parallels, it is evident that this verse represents a mixed variant. It is likely that this verse was widespread in the yoga traditions of the time and was transmitted from text to text and orally from teacher to student, which may have led to the continual emergence of new variants.

तस्य कमलस्य जालन्धरपीठ इति संज्ञा । सिद्धपुरुषस्य स्थानं । तन्मध्येऽग्निधूमाकारा रेखा यादृशी ।
 तादृश्येका पुरुषस्य मूर्तिवर्तते । तस्या नादिनान्तोऽस्ति । तस्या मूर्तीर्थ्यानकरणात्प्रत्यक्षं निरन्तरं
 पुरुषस्याकाशो गमागमौ भवतः । पृथ्वीमध्ये स्थितस्यापि पृथ्वीबाधो न भवति । सकलं प्रत्यक्षं निर-
 न्तरं पश्यति पृथग्भवति । अतिशयेनायुर्वर्धते ॥

"The seat of Jālandhara" is the name of its lotus.¹⁸³ [It is] the place of the accomplished person. In the middle of it, there is a streak that looks like the manifestation of smoke and fire, and in such a way, the unique manifestation of consciousness exists. It has no end nor a beginning. As a result of meditation on the manifestation, direct perception of both the coming and going of the soul in space arises. Affliction from the earth-element does not arise [anymore] even if one is within the earth.¹⁸⁴ One constantly sees everything directly [and] one becomes separate.¹⁸⁵ The span of life increases significantly.

¹⁸³For a similar concept of Jālandhara see the description of the eighth *cakra* in *Saubhāgyalakṣmyupaniṣad* and *Siddhasiddhāntapaddhati* 2.8.

¹⁸⁴The meditation effect described here is probably an allusion to a yogic practice usually referred to in Hindi as *bhūmigat samādhi*. Through a trance-like state of *samādhi*, certain yogis enable themselves to be buried underground for an extended period of time without suffering any lasting damage. See Mallinson, 2010: 233 n. 45 and Mallinson and Singleton, 2017: 327, 342–345 for more details on the practice and historical accounts. Biological studies have even been conducted to better understand the mechanisms of the human body that underlie this practice. See Heller, Elsner, and Nageswara, 1987.

¹⁸⁵Probably from the rest of matter in the sense of Sāṃkhya Yoga.

Sources: 1-4 cf. YSV (PT, p. 833): jālandharām nāma pītham etat tu parikirtitam | siddhapumsah (‘pumsa’ YK 1.270) sthalam jñātvā agnidhūmanibhā śikhā | ādimadhyāntahinā strīpummūrtti (‘mūrtir YK 1.270) varttate parā | antajñānī (antaryāmī YK 1.271) bhaved dhyānād ākāse ‘pi samāgamaḥ | mirantaram sarvavettā ity uccāno mahān bhavet | jaganmadhye sthito jantur jagadbādhāvivarjitaḥ | 1-4 cf. SSP 2.8 (Ed. pp. 31-32): tatra dhūmaśikhārām dhyāyet | tatra jālandharapītham moṣapradām bhavati | 1-4 cf. YSV (PT, p. 833): jālandharām nāma pītham etat tu parikirtitam | siddhapumsah (‘pumsa’ YK 1.270) sthalam jñātvā agnidhūmanibhā śikhā | ādimadhyāntahinā strīpummūrtti (‘mūrtir YK 1.270) varttate parā | antajñānī (antaryāmī YK 1.271) bhaved dhyānād ākāse ‘pi samāgamaḥ | mirantaram sarvavettā ity uccāno mahān bhavet | jaganmadhye sthito jantur jagadbādhāvivarjitaḥ | 1-4 cf. SSP 2.8 (Ed. pp. 31-32): tatra dhūmaśikhārām dhyāyet | tatra jālandharapītham moṣapradām bhavati |

Testimonia: 1-4 ≈ *Yogasamgraha* (IGNCA 30020 f. 3v. ll. 2-5): brahmaramdhre śatadalām jālamdharaṇīsamjnākam siddhapuruṣasyānacakram tanmadhye gnidhūmrāreṣakārā ādimadhyām tarahitā puruṣasya mūrttir asti | tasyāḥ dhyānakartuh prthivyām sthitāv api prthvi kṛtabādho na bhavati | trikālikajñānam pratyakṣam bhavati | ayurvṛddih liṅgaśārirena sarvatra pratyakṣam gamāgamo bhavati | 1-4 ≈ *Yogasamgraha* (IGNCA 30020 f. 3v. ll. 2-5): brahmaramdhre śatadalām jālamdharaṇīsamjnākam siddhapuruṣasyānacakram tanmadhye gnidhūmrāreṣakārā ādi madhyām tarahitā puruṣasya mūrttir asti | tasyāḥ dhyānakartuh prthivyām sthitāv api prthvi kṛtabādho na bhavati | trikālikajñānam pratyakṣam bhavati | ayurvṛddih liṅgaśārirena sarvatra pratyakṣam gamāgamo bhavati |

1 kamalasya cett.] kamala° E jālandharapītha cett.] jālandharapītha° B, jātyadharanīpītha E iti cett.] om. B samjnā cett.] °samjnā B °puruṣasya sthānam cett.] sthānam mūrti vartate LB ‘gnidhūmākārā rekha BL] agnidhūmrākārā rekha U₁, gnidhūmākārā reṣā N₁, agnidhūmākārā reṣā D, ‘gnidhūmākārarekha EP, agnidhūmrākārarekha N₂, ‘gnidhūmrākārā rekhyāḥ U₂ yādr̄si cett.] yādr̄sy° E, etādr̄si U₂ 2 tādr̄sy βBPL] ādr̄sy E, om. U₂ tasyā γ] tasyāḥ β nādir nānto’sti cett.] nādinām’to sti P, nāsty amtaḥ ādir api nāsti β tasyā BELP] tasyāḥ cett. mūrtir EPU₁U₂] mūrtir BDLN₁N₂] dhyānakaraṇāt pratyakṣam nirantaram BE] dhyānakaraṇāt pratyakṣanirantaram cett. 3 puruṣasyākāse cett.] puruṣa ākāse N₂, puruṣasyākāsa° U₂, puruṣasya ākāsi U₁ °gamau cett.] °gamo U₁, °game N₂ bhavataḥ cett.] bhavata U₂ prthvīmadhye cett.] prthvīmadhye BU₂ sthitasyāpi cett.] sthitāv api γ prthvībādho EL] prthvībādho B, prthaka P, prthvī bādhoko U₂, prthvī kṣato bādho β na bhavati cett.] bhavati P 3-4 sakalam pratyakṣam nirantaram em.] sakalāpratyakṣam nirantaram β, sakalāḥ pratyakṣam niramtara BL, sakalān pratyakṣam niramtaram E, om. PU₂ 4 paṣyati cett.] paṣyati LB, om. PU₂ prthagbhavati E] ca prthak bhavati BL, ca prthak ca bhavati N₁N₂U₁, ca prthak prthak bhavati D, om. PU₂ atisayenāyur EP] atisayanāyur BL, atisayena āyur β, om. U₂ vardhate cett.] vardhayate BL 1 kamalasya cett.] kamala° E jālandharapītha cett.] jālandharapītha° B, jātyadharanīpītha E iti cett.] om. B samjnā cett.] °samjnā B °puruṣasya sthānam cett.] sthānam mūrti vartate LB ‘gnidhūmākārā rekha BL] agnidhūmrākārā rekha U₁, ‘gnidhūmākārā reṣā N₁, agnidhūmākārā reṣā D, ‘gnidhūmākārarekha EP, agnidhūmrākārarekha N₂, ‘gnidhūmrākārā rekhyāḥ U₂ yādr̄si cett.] yādr̄sy° E, etādr̄si U₂ 2 tādr̄sy βBPL] ādr̄sy E, om. U₂ tasyā γ] tasyāḥ β nādir nānto’sti cett.] nādinām’to sti P, nāsty amtaḥ ādir api nāsti β tasyā BELP] tasyāḥ cett. mūrtir EPU₁U₂] mūrtir BDLN₁N₂] dhyānakaraṇāt pratyakṣam nirantaram BE] dhyānakaraṇāt pratyakṣanirantaram cett. 3 puruṣasyākāse cett.] puruṣa ākāse N₂, puruṣasyākāsa° U₂, puruṣasya ākāsi U₁ °gamau cett.] °gamo U₁, °game N₂ bhavataḥ cett.] bhavata U₂ prthvīmadhye cett.] prthvīmadhye BU₂ sthitasyāpi cett.] sthitāv api γ prthvībādho EL] prthvībādho B, prthaka P, prthvī bādhoko U₂, prthvī kṣato bādho β na bhavati cett.] bhavati P 3-4 sakalam pratyakṣam nirantaram em.] sakalāpratyakṣam nirantaram β, sakalāḥ pratyakṣam niramtara BL, sakalān pratyakṣam niramtaram E, om. PU₂ 4 paṣyati cett.] paṣyati LB, om. PU₂ prthagbhavati E] ca prthak bhavati BL, ca prthak ca bhavati N₁N₂U₁, ca prthak prthak bhavati D, om. PU₂ atisayenāyur EP] atisayanāyur BL, atisayena āyur β, om. U₂ vardhate cett.] vardhayate BL

[XII. mahāśūnyacakram]

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

[XII. Cakra of the great void]

Now, the divisions of the ninth *cakra* are explained.¹⁸⁶ The designation of it is “the *cakra* of the great void”. Above that, there is no other. Therefore, it is declared the “the great accomplished *cakra*” [Another] such name is “[divine] seat of Pūrṇagiri”. In the middle of that *mahāśūnyacakra* exists a single upward-facing extremely red thousand-petalled lotus - an abode of absolute splendour full of countless blessings, whose fragrance is not in range of mind [and] speech, [and] in centre of this lotus exists one central receptacle in the shape of a triangle. 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.¹⁸⁷

¹⁸⁶The ninefold *cakra* system of the *Yogatattvabindu* can also be identified in the *Yogasvarodaya*, the *Siddhasiddhāntapaddhati*, and the *Yogakarnikā*. Another text that presents a similar *cakra* system and most likely quoted the *Siddhasiddhāntapaddhati* without reference and with several redactions is the *Saubhāgyalakṣmyupanisad*: *atha haināñ devāñ ūcū navacakravivekam anubrūhi* | *tatheti sa hovāca ādhāre brahmacakram trirāvṛttam bhagamandalākāram* | *tatra mūlakande śaktih pāvakākāraṁ dhyāyet* | *tatraiva kāmarūpapīṭham sarvakāmapradām bhavati* | *ity ādhāracakram* | *dvitīyaṁ svādhiṣṭhānacakram* *śaddalam* | *tanmadhye paścimābhimukhaṁ liṅgaṁ pravālāñkurasadṛśam* *dhyāyet* | *tatraivoḍyāñpīṭham jagadākarṣaṇasiddhidām* *bhavati* | *trītyaṁ nābhicakraṁ pañcāvaraṭaṁ sarpakuṭilākāraṁ* | *tanmadhye* *kundalinīñ bälārkakotiprabhāñ tanumadhyām* *dhyāyet* | *sāmarthyāśaktih sarvasiddhipradā bhavati* | *manipiṛacakraṁ hṛdayacakram* | *aṣṭadalam adhomukham* | *tanmadhye jyotirmayaliṅgākāraṁ dhyāyet* | *saiva haṁsakalā sarvapriyā sarvalokavaśyakari bhavati* | *kaṇṭhacakraṁ caturaṅgulam* | *tatra vāme idā candranādi daksine* *piṅgalā* *sūryanādi* *tanmadhye* *suṣumnām* *śvetavarṇām* *dhyāyet* | *ya evañ vedānāhata siddhidā bhavati* | *tālucakram* | *tatrāmṛtadhārāpravāhah* | *ghanṭikāliṅgamūlacakrarandhre rājadantāvalambinīvivaran* *daśadvādaśāram* | *tatra* *śūnyam* *dhyāyet* | *cittalayo bhavati* | *saptamañ bhūcakramañguṣṭhamātram* | *tatra jñānanetraṁ dipasiķhākāraṁ dhyāyet* | *tad eva kapālakandavāksiddhidām* *bhavati* | *ajñācakram* *aṣṭamam* | *brahmaṇdhrām* *nirvāṇacakram* | *tatra* *sūcikāgrhetaram* *dhūmrāsiķhākāraṁ dhyāyet* | *tatra* *jālandharapīṭham* *mokṣapradām* *bhavatīti parabrahmacakram* | *navamam* *ākāśacakram* | *tatra* *sodaśadalapadmam* *ūrdhvamukhaṁ* *tanmadhyakarnikātrikūṭakāraṁ* | *tanmadhye* *ūrdhvaśaktih* | *tām* *paśyandhyāyet* | *tatraiva* *pūrṇagiripiṭham* *sarvecchāsiddhisādhanam* *bhavati* |

¹⁸⁷ 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 pratyāhārah sa vedhasaḥ* | *pādatalaguhyānbhīḥ dayorahkaṇṭhagaṇṭikāḥ kramataḥ* || 91 || *bhrūmadhyām ca lalāṭam brahmasthānam* *navaitāni* | *yogaśiddhiḥ sarvaroganāśāḥ pratyāhṛtau bhavet* || 92 || “Having realised the nine places, this [following description] is the withdrawal of the senses according to the creator. Holding [the breath] in the sequence of [the following places] brings about success in yoga and destruction of all diseases: soles of the feet, generative organ, navel, heart, throat, uvula, middle of the ...”

Sources: 2–7 cf. YSV (PT, p. 833): navaman tu mahāśūnyam cakran tu tatparat param | tad upari param kiñcin nāsti kiñcin mahāparam | mahācakram siddhacakram pūrnagauryādisamjñakam | tanmadhye varttate padmam sahasradalam adbhitam | ūrddhvavakram mahāvaktre (*mahāvaktrañ* YK 1.274) varṇaśobhāpadam mahat | sarvakalyāṇasampūrnāmasya tulyam na vidyate | parimāṇam vaktam (*vaktum* YK 1.275) asya manasā vacasā na hi | trikoṇakarṇikā tatra (“*tantram*” YK 1.276) varttate jagad iśvari | kala saptadaśi tatra varttate paramesvari | nirañjanakalā sā tu koṭisūryasamaprabhā | koṭicandrāprabhā caiva śītoṣṇādivivarjīta | asya dhyānāt sādhakasya manoduhkham bhaven na hi | 2–3 cf. SSP 2.9 (Ed. pp. 32): navamam ākāśacakram sodaśadalakamalam ūrdhvamukham | tanmadhye karṇikāyām trikūṭākārām tad ūrdhvāśaktim tām paraṁaśunyām dhyāyet | tatraiva pūrnagīripiṭhaṁ sarveṣṭasiddhipradam bhavati | 2–7 cf. YSV (PT, p. 833): navaman tu mahāśūnyam cakran tu tatparat param | tad upari param kiñcin nāsti kiñcin mahāparam | mahācakram siddhacakram pūrnagauryādisamjñakam | tanmadhye varttate padmam sahasradalam adbhitam | ūrddhvavakram mahāvaktre (*mahāvaktrañ* YK 1.274) varṇaśobhāpadam mahat | sarvakalyāṇasampūrnāmasya tulyam na vidyate | parimāṇam vaktam (*vaktum* YK 1.275) asya manasā vacasā na hi | trikoṇakarṇikā tatra (“*tantram*” YK 1.276) varttate jagad iśvari | kala saptadaśi tatra varttate paramesvari | nirañjanakalā sā tu koṭisūryasamaprabhā | koṭicandrāprabhā caiva śītoṣṇādivivarjīta | asya dhyānāt sādhakasya manoduhkham bhaven na hi | 2–3 cf. SSP 2.9 (Ed. pp. 32): navamam ākāśacakram sodaśadalakamalam ūrdhvamukham | tanmadhye karṇikāyām trikūṭākārām tad ūrdhvāśaktim tām paraṁaśunyām dhyāyet | tatraiva pūrnagīripiṭhaṁ sarveṣṭasiddhipradam bhavati |

Testimonia: 2–7 ≈ *Yogasamgraha* (IGNCA 30020 f. 3v. ll. 6–11): brahmaramdhre eva śatadalacakropari mahāśūnyacakram mahāsiddhacakram pūrnagīricakram iti samjñakam sahasradalam cakram asti | tad upari kiñcin nāsti | tac cakram atiraktam ūrdhvamukham sakalaśobhāspadam anekakalyāṇapūrṇam mano vācām agocara parimalo petam | tat kamalamadhye trikoṇākarnikā | tasyām karṇikāyām saptadaśi niramjanarūpā koṭisūryaprabhā sati uṣṇabhave hinā koṭicandrasamasitalaikākalāsti | tasyām anamtaparamāṇamtaparamāṇamdanām sthānam tasyāḥ kalāyā dhyānakaraṇāt sādhako (em. *sādako Yogasamgraha*) yadyādiśati tatra bhavati | 2–7 ≈ *Yogasamgraha* (IGNCA 30020 f. 3v. ll. 6–11): brahmaramdhre eva śatadalacakropari mahāśūnyacakram mahāsiddhacakram pūrnagīricakram iti samjñakam sahasradalam cakram asti | tad upari kiñcin nāsti | tac cakram atiraktam ūrdhvamukham sakalaśobhāspadam anekakalyāṇapūrṇam mano vācām agocara parimalo petam | tat kamalamadhye trikoṇākarnikā | tasyām karṇikāyām saptadaśi niramjanarūpā koṭisūryaprabhā sati uṣṇabhave hinā koṭicandrasamasitalaikākalāsti | tasyām anamtaparamāṇamtaparamāṇamdanām sthānam tasyāḥ kalāyā dhyānakaraṇāt sādhako (em. *sādako Yogasamgraha*) yadyādiśati tatra bhavati |

2 “navama cett.] navamam B, navamaś° U₁ **bhedāḥ** cett.] bheda N₂ **kathyante** cett.] kathyate BLN₂ U₂ **mahāśūnya**° cett.] mahāśūnye BLN₁, om. U₂ **cakram** iti BELP] cakreti β, om. U₂ **samjñā** cett.] om. U₂ **tad upary** BEP] tad upari cett., om. U₂ **aparam** cett.] om. BLU₂ **kimapi** cett.] kiñ api β, om. U₂ 3 **tasya** cett.] tasya cakrasya β, madhye tasya U₂ **piṭham** BPLU₂] piṭha E, om. cett. iti PU₂] iti samjñā BL, om. cett. **etādrśam** cett.] etadrśam E, ekādaśam U₂ **nāma** cett.] nāmaḥ U₁ **cakrasya madhye** BELP] **cakramadhye** β, **cakrasya** U₂ 4 **ūrdhvamukham** β] ūrdhmukham EPL, urdhvamukham U₂, ūrdhvamukhem B **atiraktavarṇam** β] iti raktavarṇam BEL, iti raktavarṇa P, ativarṇam U₂ **śobhāspadam** cett.] **śobhāspadam** E, **śobhanāsyadām** U₂ **pūrnām** cett.] **pūrnā**° BN₂ **ekam** cett.] eka° D, om. U₁ **vartate** cett.] vartato B **yasya** cett.] yasya kamalasya U₂ 5 **manaso vacaso** E] manasā vacasā BDLPN₁N₂, vacasā manasā U₁, manasā vācā U₂ **cāgocarāḥ** conj.] na gocarāh BDEPN₁U₁, na gocara N₂U₂, gocarāḥ L **kamalasya** cett.] kamala° P **trikoṇārūpaikā** E] trikoṇārūpā ekā cett., trikoṇārūpā eka N₁N₂ 6 **saptadaśi** cett.] saptadasireṇa LB **ekā** cett.] om. E **saṁaprabham** cett.] samaprabhā BLU₂, samaprabha P, sadṛṣaprabham U₁ **param** EU₁U₂] param U₁, para N₂, parim cett. **uṣṇabhbhāvo** cett.] uṣṇabhbhavo BLP, auṣṇabhbhavo D, udbhavo E 7 **saṁaprabham** DN₁N₂] **saṁaprabhā** γ, **saṁam prabhām** U₁, om. L **śītalām param** BEPU₁U₂] śītalaparam DN₁, śītalapara N₂, om. L **śītabhbhāvo** BEP] bhāvo DN₁N₂U₁, śītalabhbhāvo U₂, om. L 2 “navama cett.] navamam B, navamaś° U₁ **bhedāḥ** cett.] bheda N₂ **kathyante** cett.] kathyate BLN₂U₂ **mahāśūnya**° cett.] mahāśūnye BLN₁, om. U₂ **cakram** iti BELP] cakreti β, om. U₂ **aparam** cett.] om. BLU₂ **kimapi** cett.] kiñ api β, om. U₂ 3 **tasya** cett.] tasya cakrasya β, madhye tasya U₂ **piṭham** BPLU₂] piṭha E, om. cett. iti PU₂] iti samjñā BL, om. cett. **etādrśam** cett.] etadrśam E, ekādaśam U₂ **nāma** cett.] nāmaḥ U₁ **cakrasya madhye** BELP] **cakramadhye** β, **cakrasya** U₂ 4 **ūrdhvamukham** β] ūrdhmukham EPL, urdhvamukham

अस्याः कलाया ध्यानकरणात्साधकस्य दुःखं मनसि न भवति । अत्र स्थानेऽहं देवता ॥ सोऽहं शक्तिः ॥ आत्मा क्रषिः ॥ मोक्षमार्गः ॥ हं ब्रह्मोवर्धम् ॥ हं चक्र इति ॥ अग्निचक्रे सकारो भवति ॥ प्राणी रूढो भवेज्जीव आरोहत्पवरोहति ॥ भवगुहा स्थानम् ॥ पीतवर्णम् ॥ कोटिसूर्यप्रतिकाशं तेजः ॥ सदोदितप्रभा ॥ शिवो देवता ॥ मूलमाया शक्तिः ॥ हर आत्मालयावस्था ध्वनिस्थिरा ना—
5 दात्मकोऽखण्डध्वनिः ॥ अघोरा मुद्रा ॥ †मूलमाया ॥ † ॥ प्रकृतिदेहः ॥ वाञ्छनोऽगोचरः ॥ निः—प्रपञ्चः ॥ निःसंशयः ॥ †निस्तरङ्गनिर्लेपलक्षं लयध्यानसमाधिः ॥ †

Sources: 1 cf. YSv (PT, p. 833): asya dhyānāt sādhakasya manoduḥkham bhaven na hi | 2 cf. YSv (PT, p. 833): asya dhyānāt sādhakasya manoduḥkham bhaven na hi |

1 asyāḥ cett.] asyā N₂U₂ kalāyā N₂U₁] kalāyāḥ DN₁, kalāyā BEL, kalāyāḥ U₂, om. P °karaṇāt β] °yogāt γ sādhakasya cett.] sādhaka° N₂ na cett.] om. BL sthāne em.] stāne U₂ 2 brahmorvdham em.] brahmordham U₂ sakāro em.] sakaro U₂ bhavati em.] bhavatī U₂ 4 śivo em.] śivo U₂ 5 'khaṇḍadhvanīḥ em.] khaṇḍadhvani U₂ 1 asyāḥ cett.] asyā N₂U₂ kalāyā N₂U₁] kalāyāḥ DN₁, kalāyā BEL, kalāyāḥ U₂, om. P °karaṇāt β] °yogāt γ sādhakasya cett.] sādhaka° N₂ na cett.] om. BL sthāne em.] stāne U₂ 2 brahmorvdham em.] brahmordham U₂ sakāro em.] sakaro U₂ bhavati em.] bhavatī U₂ 4 śivo em.] śivo U₂ 5 'khaṇḍadhvanīḥ em.] khaṇḍadhvani U₂

As a result of meditation upon the digit, suffering does not arise in the practitioner's mind. Here, at this location the deity is "I"(aham). The power is the "he is I" (so'ham). The Rṣi is the self. The path is the liberation. Above Brahma[randhra?] is ham.¹⁸⁸ Ham is in the cakra¹⁹⁰. In the cakra of fire¹⁹¹ is the letter "sa". The breathing becomes developed [and] the soul ascends and descends. The place is the hiding place of existence. The colour is yellow. The splendour is the shine of ten million suns. The shine always arises. The deity is Śiva. The power is primordial illusion. The state is the dissolution of the self into Hara¹⁹² which is the unbroken sound that is not subject to sonic change having the nature of subtle sonic matter.¹⁹³ The seal is Aghorā. †Primordial illusion.†¹⁹⁴ The body is original matter. [It is] not within the range of mind and speech. [It is] without manifestation. [It is] without doubt. †Absorption into meditation and dissolution is the goal without waves [and] without tarnish.†¹⁹⁵

eyebrows, forehead and the crown of the head". In the *Gorakṣapaddhati* 2.75–76 one finds nine places as *dhyānasthānas*, "places for meditation": *gudam meḍhram ca nābhiś ca hrtpadmam ca tad ürdhvataḥ | ghaṇṭikā laṁbikāsthāna bhrūmadhye ca nabhibilam* || 75 || *kathitāni navaitāni dhyānasthānāni yogibhiḥ | upādhitatvamuktāni kurvanti aṣṭagunodayam* || 76 || "Anus and generative organ and navel, heart and [the place] above [the heart], uvula, tongue, middle of eyebrows and crown of the head. These are the nine places of meditation [taught] by the yogis, freeing one from the material world's limitations and bestowing the eight supernatural powers."

¹⁸⁸ It is not clear if this *brahmordhvam* signifies Brahman, Brahmā or even the *brahmarandhra cakra*. Since the syllable "sa" is situated in the *agnicakra* this location here could point at the upper part of the body, the point up to which the *ham*-part of the breath ascends on inhalation.

¹⁸⁹ The syllable "ham" in this context refers to the first syllable of the word *hamṣa*.

¹⁹⁰ 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.

¹⁹¹ 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.

¹⁹² Epithet of Śiva. Cf. for example *Haṭhatattvakaumudi* 25.6.

¹⁹³ The term *nāda* in śaivaite contexts can be taken as "subtle sonic matter", cf. *Tantrikābhidhā-nakośa* 3, 2013: 277.

¹⁹⁴ Possibly a dittography of the mention of *mūlamāyā* a few lines above. The point of mentioning it here is not clear to me.

¹⁹⁵ The meaning of the cruxed passage could not be reconstructed and translated with certainty. The translation is provisional. The compound *layadhyānasamādhi* seems to be a *dvandva*-compound of the collective unit of the three related terms. The compound could, however, also be dissolved as a *tatpuruṣa* and translated as "absorption into meditation and dissolution", which seems to provide a better sense.

तदुपरि अनन्तपरमानन्दस्य स्थानम्। तत्रोर्वशक्तिः। एतादृशीसंज्ञा एका कला वर्तते। अस्याः
 कलाया ध्यानकारणात् पुरुषो यदिच्छति तद्भवति। राज्यसुखभोगवतः श्रीमध्ये विलासवतः सं—
 गीतविनोदप्रेक्ष्यावतः एव पुरुषस्य प्रतिदिनं शुक्लपक्षे चन्द्रकलावत् कला वर्धते। पुण्यपापेऽस्य श—
 रीरस्य न स्पृशतः। निरन्तरध्यानकरणान्निजस्वरूपप्रकाशसामर्थ्यं भवति। दूरस्थमप्यर्थं समीप
 ५ इव पश्यति॥

Above that is the place of infinite supreme bliss. In that [place], there exists the upper power (*ūrdhvāśakti*)¹⁹⁶ as a unique digit which has such a designation. As a result of meditation on this digit, whatever the person wants arises. Even though [one is] enjoying royal pleasures, amusing oneself amongst women and watching musical performances, the person's digit grows daily like the digit of the moon in the bright half of the month. His body is not affected by merit and sin. As a result of uninterrupted meditation [onto this digit], the ability to illuminate one's own nature arises. He sees even remote objects as if they were near.¹⁹⁷

¹⁹⁶ Examining the primary source for the composition of Rāmacandra's account of the ninth *cakra*, found in the *Yogasvarodaya* (cf. sources), one might infer that the term *ūrdhvāśakti* is a corruption of the term *tadūrddhvataḥ*. However, the term and concept are validated by its occurrence in *Siddhasiddhāntapaddhati* 2.9 (cf. sources), which Rāmacandra must have consulted as well. The association of *ūrdhvāśakti* with a *kalā* is likely an innovation by Rāmacandra, as the *ūrdhvāśakti* of the *Siddhasiddhāntapaddhati* is not explicitly identified as a *kalā*. Moreover, the *kalā* mentioned in the YSV is not designated as a *śakti*. Rāmacandra, therefore, amalgamates assertions from both sources in his interpretation.

¹⁹⁷ The final testimony from *Yogasamgraha* IGNCA 30020 references its source as *Tattvajñānapradipikā* (cf. testimonia). After that, the manuscript paraphrases and quotes other yoga texts such as the *Uttaragītā*.

Sources: 1–5 cf. YSV (PT, p. 833): anantaparamānandasthānam jñeyam tadūrddhvataḥ (*tadardhataḥ* YK 1.278) | ūrddhvagatakalā tatra tasya dhyānād bhaved iti | iti siddhirājayogam strīnām bhogam mahāsukham | gitavādyavinoḍādi saśivam varddhatte kṣitau | dhyānam nirantarañ cāsyā punyapāpe sthire (*sthirau* YK 1.280) na hi | nijarūpasya drṣṭih syād dūrasyārthaḥ ca paśyati | 1–5 cf. SSP 2.9 (Ed p. 32): navamam ākāśacakram ṣodaśadalakamalam ūrdhvamukham | tanmadhye karṇikāyām trikūṭakārām tadūrdhvāśaktim tām paramaśūnyām dhyāyēt | tatraiva pūrnagiriṇīpīṭham sarveṣṭasiddhipradam bhavati | 1–5 cf. YSV (PT, p. 833): anantaparamānandasthānam jñeyam tadūrddhvataḥ (*tadardhataḥ* YK 1.278) | ūrddhvagatakalā tatra tasya dhyānād bhaved iti | iti siddhirājayogam strīnām bhogam mahāsukham | gitavādyavinoḍādi saśivam varddhatte kṣitau | dhyānam nirantarañ cāsyā punyapāpe sthire (*sthirau* YK 1.280) na hi | nijarūpasya drṣṭih syād dūrasyārthaḥ ca paśyati | 1–5 cf. SSP 2.9 (Ed p. 32): navamam ākāśacakram ṣodaśadalakamalam ūrdhvamukham | tanmadhye karṇikāyām trikūṭakārām tadūrdhvāśaktim tām paramaśūnyām dhyāyēt | tatraiva pūrnagiriṇīpīṭham sarveṣṭasiddhipradam bhavati |

Testimonia: 2–5 ≈*Yogasamgraha* (IGNCA 30020 f. 4r. ll. 1–4): rājyasukhabhogavataḥ strī vilāsavataḥ samgītavinoda prekṣāvato pi sādhakasya śuklapakṣacāmṛdravat pratidinam tejaso vapuṣāś ca vrddih punyapāpasya śārbhāvah nijasva rūpaprakāśasāmartham dūrasthapy arthasya samīpastham iva darśanam ca bhavati | cha | tad uktam tattvajñānapradipikāyām || 2–5 ≈*Yogasamgraha* (IGNCA 30020 f. 4r. ll. 1–4): rājyasukhabhogavataḥ strī vilāsavataḥ samgītavinoda prekṣāvato pi sādhakasya śuklapakṣacāmṛdravat pratidinam tejaso vapuṣāś ca vrddih punyapāpasya śārbhāvah nijasva rūpaprakāśasāmartham dūrasthapy arthasya samīpastham iva darśanam ca bhavati | cha | tad uktam tattvajñānapradipikāyām ||

Parallels: 1–5 cf. *Saubhāgyalakṣmyupaniṣad*: navamamākāśacakram | tatra ṣodaśadalapadmamūrdhvamukham tanmadhyakarnikātrikūṭakārām | tanmadhye ūrdhvāśaktih | tām paśyandhyāyēt | tatraiva pūrnagiriṇīpīṭham sarvechchāsiddhisādhanam bhavati | 1–5 cf. *Saubhāgyalakṣmyupaniṣad*: navamamākāśacakram | tatra ṣodaśadalapadmamūrdhvamukham tanmadhyakarnikātrikūṭakārām | tanmadhye ūrdhvāśaktih | tām paśyandhyāyēt | tatraiva pūrnagiriṇīpīṭham sarvechchāsiddhisādhanam bhavati |

1 ananta° cett.] alakṣa° U₁ sthānam cett.] stānam DU₂, sthānam vartate BL tatrordhvāśaktih EN₁U₂] tatordhvāśaktih P, urdhvāśaktir U₁, tatra ūrdhva śaktih D, tatra ūrdhva śakti N₂, rdhaśakti ardhaśakti BL etādṛśi cett.] etādṛśā U₂, etādṛṣam D, ekādaśā BLP samjñā cett.] samjñākā U₁ asyāḥ cett.] asyā U₁, tasyāḥ N₂ 2 kalāyā cett.] kalāyāḥ N₂U₂ dhyānakāraṇāt cett.] dhyānakāraṇāt D tad bhavati DN₁N₂] tad bhavati vā U₁, om. γ rājyasukhabhogavataḥ N₁N₂U₁] rājyasukhabhogavṛtaḥ D, tasya sukhabhogavataḥ EPU₂, tasya kham bhogavatam B, tasya sukhām bhogavatam L strīmadhye cett.] śrī strīmadhye N₂ vilāsavataḥ cett.] vilāsavataḥ U₂, vilāsavatam LB 3 vinodapreksyāvataḥ DN₁U₁] vinodapreksāvataḥ PN₂, “vinodapreksāvata U₂, °m vinodavatam prekṣāvamtāḥ B, °vilāsavataḥ vinodapreksāvataḥ E, °m prekṣāvataḥ L eva PB] evam cett., eka U₁ °vat kalā γ vṛddhivato N₁D, vṛddhi vamto N₂, vṛddhir U₁ vardhate DEPN₁U₁] vartate cett. punyapāpe cett.] punyapāpau U₁, om. P 'syā E] om. P, asya cett. 3–4 śārīrasya BL] śārīrena β, śārīram EU₂, om. P 4 na EBLU₂] om. βP °sataḥ cett.] sprśat U₁ nirantaraḍhyānakaṇāt em.] nirantaraḍhyānakaṇāt Eβ, nirāmṛtarām dhyānakāraṇāt BL, evam puruṣasya pratidinam nirāmṛtarām dhyānakāraṇāt U₂, om. P °prakāśa° cett.] °m prakāśana° EU₂ °sthām apy arthaḥ DU₁] °sthām api padārtham BP, °sthām api parārtham L, °sthōpi ca dūrasthavastu E, °sthām api N₁N₂, °sthām api bhavati || dūrasthām api padārtham U₂ samipa cett.] samipam N₁, samipam N₂, samipam U₁ 5 iva cett.] eva U₁ 1 ananta° cett.] alakṣa° U₁ sthānam cett.] stānam DU₂, sthānam vartate BL tatrordhvāśaktih EN₁U₂] tatordhvāśaktih P, urdhvāśaktir U₁, tatra ūrdhva śaktih D, tatra ūrdhva śakti N₂, rdhaśakti ardhaśakti BL etādṛśi cett.] etādṛśā U₂, etādṛṣam D, ekādaśā BLP samjñā cett.] samjñākā U₁ asyāḥ cett.] asyā U₁, tasyāḥ N₂ 2 kalāyā cett.] kalāyāḥ N₂U₂ dhyānakāraṇāt cett.] dhyānakāraṇāt D tad bhavati DN₁N₂] tad bhavati vā U₁, om. γ rājyasukhabhogavataḥ N₁N₂U₁] rājyasukhabhogavṛtaḥ D, tasya sukhabhogavataḥ EPU₂, tasya kham bhogavatam B, tasya sukhām bhogavatam L strīmadhye cett.] śrī strīmadhye N₂ vilāsavataḥ cett.] vilāsavataḥ U₂, vilāsavatam LB 3 vinodapreksyāvataḥ DN₁U₁] vinodapreksāvataḥ PN₂, “vinodapreksāvata U₂, °m vinodavatam prekṣāvamtāḥ B, °vilāsavataḥ vinodapreksāvataḥ E, °m prekṣāvataḥ L eva PB] evam cett., eka U₁ °vat kalā γ vṛddhivato N₁D, vṛddhi vamto N₂, vṛddhir U₁ vardhate DEPN₁U₁] vartate cett. punyapāpe cett.] punyapāpau U₁, om. P 'syā E] om. P, asya cett. 3–4 śārīrasya BL] śārīrena β, śārīram EU₂, om. P 4 na EBLU₂] om. βP °sataḥ cett.] sprśat U₁ nirantaraḍhyānakaṇāt

[XIII. lakṣyayogaḥ]

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

[XIV. ūrdhvvalakṣyam]

- ५ प्रथममूर्ध्वलक्ष्यं कथ्यते । आकाशमध्ये दृष्टिः । अथ च मन ऊर्ध्वं कृत्वा स्थाप्यते । एतस्य लक्ष्यस्य दृढीकरणात्परमेश्वरस्य तेजसा सह दृष्टैरेकव्यं भवति । अथ चाकाशमध्ये यः कश्चिददृष्टः पदार्थो भवति । स साधकस्य दृष्टिगोचरे भवति । अयमेवोर्ध्वलक्ष्यः ॥

[XIII. Lakṣyayoga]

Now, Lakṣyayoga (“Yoga of foci”)¹⁹⁸, which is easily accomplished,¹⁹⁹ is explained. There are five subdivisions of this Lakṣyayoga: 1. The upper focus (*ürdhvalakṣya*), 2. The lower focus (*adholakṣya*), 3. The outer focus (*bāhyalakṣya*), 4. The middle focus (*madhyalakṣya*), 5. The inner focus (*antaralakṣya*).^{200,201,202}

[XIV. The upper focus]

At first, the upper focus is explained. The gaze is on the centre of the sky.²⁰³ And then, having directed the mind upwards, it is fixed [there]. As a result of stabilizing this focus, unity of the gaze with the splendour of the highest lord arises. And then, some object that has not been seen before arises in the centre of the sky. That [object] arises in the range of sight of the practitioner. This alone is the upper focus.^{204,205}

¹⁹⁸The original reading of the yoga is likely *lakṣyayoga* since it crosses the stemma of the β - and γ -group. This reading is supported by the usage in the *Siddhasiddhāntapaddhati* 2.26–32 and *Yogasiddhāntacandrikā* (Ed. p. 2). However, *Prāṇatosinī* (Ed. pp. 833–834) and *Yogakarnikā* (Ed. pp. 23–24) as well as *Sarvāṅgayogapradipikā* (Ed. pp. 104–105) use the term *lakṣayoga*, indicating that both designations were common. See p. 337 for a detailed discussion of Lakṣyayoga.

¹⁹⁹The emphasis on the easiness of Laks(y)yoga is not just shared with the *Yogasvarodaya* but also with Sundardāś’s *Sarvāṅgayogapradipikā* 3.25a: *lakṣayoga hai sugam upāī* |

²⁰⁰In most other texts it is called *antaralakṣya*, but the *Yogatattvabindu* reads *antaralakṣya* throughout its manuscripts. This is confirmed by the *Hathasaṅketacandrikā* (cf. sources).

²⁰¹The practices of Laks(y)yoga in Sundardāś’s *Sarvāṅgayogapradipikā* 3.35–36 (Ed. pp. 104–105) are basically identical except presented in a different order and subsumed under the category of Hathayoga. The *Siddhasiddhāntapaddhati*, one of Rāmacandra’s central sources, particularly for the second half of his text, describes three almost identical *lakṣyas* in 2.26–31: *antaralakṣya*, *bahirlakṣya* and *madhyamam̄ lakṣyam̄*.

²⁰²Nārāyaṇatīrtha, in his *Yogasiddhāntacandrikā* does not mention any of the five categories within his descriptions of Lakṣyayoga. Here, Lakṣyayoga is connected to *Yogasūtra* 1.35. Lakṣyayoga directs the mind onto a specific focus, like the tip of the nose, etc., to stop the mind’s activity. Cf. *Yogasiddhāntacandrikā*, Ed. p. 54.

²⁰³This could be the Zenith. Cf. *Sanskrit Wörterbuch*, 1858: 179.

²⁰⁴Sundardāś shares the concept of *ürdhvalakṣ(y)a* as fixing the gaze in the sky is in his *Sarvāṅgayogapradipikā* 3.27: *ürddha lakṣa karai ihiṁ bhāmti | duṣtyākāśa rahai dina rāti | bibidha prakāra hoi ujyārā | gopi padāratha disahiṇ sārā ||*

²⁰⁵A similar practice is presented in *Vijñānabhairava* 84: *ākāśam vimalam paśyan kṛtvā drṣṭim nirantarām | stabdhātmā tatksaṇād devi bhairavam̄ vapur āpnuyāt ||* Although the term *lakṣya* is not used, the central elements of the practice are found here: the gaze is constantly fixed on the sky, establishing a connection with the divine. See also *Śivasaṁhitā* 5.30–31.

Sources: 2–7 cf. YSV (PT, pp. 833–34): sukasādhyam lakṣayogam idānīm śrnu pārvati | pañcadhā laksayogaś ca ūrddhalakṣādhibhedataḥ (*ūrdhva* YK 2.1) || ūrddhalakṣam (*ūrdhva* YK 2.2) adholakṣo (“lakṣam YK 2.2) bāhyalakṣam (*vāhya*° YK 2.2) tathaiva ca | madhyalakṣas (“lakṣam YK 2.2) tathā jñeyam antarlakṣas (“lakṣam YK 2.2) tathaiva ca | lakṣanām śrnu caiṣām hi phalam jñātvā maheśvari | ākāśe dr̄ṣṭim āsthāya mana ūrddhan (*ūrddhan* YK 2.3) tu kārayet | ūrddhalakṣam (*ūrdhva*° YK 2.4) bhaved eṣa parameśasya caikatā | 2–7 cf. YSV (PT, pp. 833–34): sukasādhyam lakṣayogam idānīm śrnu pārvati | pañcadhā laksayogaś ca ūrddhalakṣādhibhedataḥ (*ūrdhva* YK 2.1) || ūrddhalakṣam (*ūrdhva* YK 2.2) adholakṣo (“lakṣam YK 2.2) bāhyalakṣam (*vāhya*° YK 2.2) tathaiva ca | madhyalakṣas (“lakṣam YK 2.2) tathā jñeyam antarlakṣas (“lakṣam YK 2.2) tathaiva ca | lakṣanām śrnu caiṣām hi phalam jñātvā maheśvari | ākāśe dr̄ṣṭim āsthāya mana ūrddhan (*ūrddhan* YK 2.3) tu kārayet | ūrddhalakṣam (*ūrdhva*° YK 2.4) bhaved eṣa parameśasya caikatā |

Testimonia: 2–7 cf. *Hathasāṃketacandrikā* (MMPP 2244 f.124r l. 7 – f. 124v l. 2): atha rājayogāṃga-sukhasādhyo lakṣayogaḥ kathyate || lakṣayogasya pa(m)cabhedām bhavati | parā ūrdhvalakṣyām bāhyalakṣyām madhyalakṣyām antarlakṣyām ceti | tatra prathamam ūrdhvalakṣyām nirūpyate ākāśamadhye dr̄ṣṭih athavā mana ūrdhvam kṛtvā sthāpyate tasya lakṣyadṛḍhikaraṇāt prathamam tamo jyotir nakṣatremdrādinām darśanām tato ‘bhýasād āṛdhye manasthairye kramena parameśvarasya tejasā sahadṛṣṭher aikyam bhavati ākāśamadhye yaḥ kaścid dr̄ṣṭhāḥ padārtho bhavati sa sādhkasya dr̄ṣṭhigocaro bhavati || ayam ūrdhvalakṣyayogaprakārah 2–7 cf. *Hathasāṃketacandrikā* (MMPP 2244 f.124r l. 7 – f. 124v l. 2): atha rājayogāṃgasukhasādhyo lakṣayogaḥ kathyate || lakṣayogasya pa(m)cabhedām bhavati | parā ūrdhvalakṣyām bāhyalakṣyām madhyalakṣyām antarlakṣyām ceti | tatra prathamam ūrdhvalakṣyām nirūpyate ākāśamadhye dr̄ṣṭih athavā mana ūrdhvam kṛtvā sthāpyate tasya lakṣyadṛḍhikaraṇāt prathamam tamo jyotir nakṣatremdrādinām darśanām tato ‘bhýasād āṛdhye manasthairye kramena parameśvarasya tejasā sahadṛṣṭher aikyam bhavati ākāśamadhye yaḥ kaścid dr̄ṣṭhāḥ padārtho bhavati sa sādhkasya dr̄ṣṭhigocaro bhavati || ayam ūrdhvalakṣyayogaprakārah

2 °sādhyo cett.] °sādhyā N₂, °sādho PB, °sādhe L, °sādhyopā° U₁ lakṣayogaḥ cett.] lakṣayogaḥ BL, °lakṣayogaḥ U₁, lakṣanayogaḥ N₂ asya γ] om. β lakṣya° cett.] lakṣa° BLU₂, alakṣa° U₁, lakṣana° N₂ pañcabhedā cett.] pamce bhedāḥ B, pamcabhedāḥ L bhavanti cett.] bhavamti B, bhavati N₂ U₁ ūrdhvalakṣyam EP] ūrdhvalakṣam BLN₂, urdhvalakṣya DN₁, urdhvalakṣa N₂ U₁ 3 °lakṣyam EP] °lakṣam BLU₂, °lakṣya DN₁, °lakṣa N₂, om. U₁ bāhyalakṣyam U₂] bāhyalakṣya DN₁, bāhyalakṣa N₂, bāhyalakya U₁, bāhyakṣam B, lakṣyam E, madhyalakṣyam P, madhyalakṣam L madhyalakṣyam em.] madhyalakṣya DN₁, madhyalakṣa N₂ U₁, madhyalakṣam U₂, bāhyalakṣyam EP, bāhyakṣam L, om. B antarlakṣyam EP] antarlakṣya DN₁ U₁, amtaralakṣam BL, antarlakṣa N₂, sarvalakṣyam U₂ 5 prathamam EP] prathamam βU₂, atha L, athama B ūrdhvalakṣyam E] ūrdhvalakṣyāḥ P, ūrdhvalakṣya U₁, ūrdhvalakṣam L, ūrdhvalakṣam U₂, ūrdhvalakṣah DN₁ N₂, ūrdhvalakṣam B kathyate cett.] om. LB ākāśamadhye cett.] om. P dr̄ṣṭih cett.] dr̄ṣti B, om. P atha ca PN₁ N₂ U₁] atha vā BDL, atha U₂, kadā ca E mana ūrdhvam EPN₂] mana ūrdham D, mana urdhvam N₁ U₂, manerddhvam U₁, ūrdhvamana B, ūrdhvam mana L sthāpyate cett.] sthāpayati E lakṣyasya EPN₁] laksasya cett., lakṣanasya N₂ 6 dr̄ḍhikaraṇāt cett.] dr̄ḍhakaraṇāt EP, dr̄ḍhikṛtvā BL tejasā cett.] tenasā U₂, teja° BL dr̄ṣṭer aikyam EPU₁ U₂] dr̄ṣṭeh aikyam DN₁, dr̄ṣṭeh ekam N₂, dr̄ṣṭair aikā BL atha cett.] atha B cākāśa° EPBU₂] ca ākāśa° DN₁ U₁, vākāśa° L, ākāśa° N₂ kaścid adṛṣṭah cett.] kaccit dr̄ṣṭah B, kaccit dr̄ṣṭah B, kaścita adṛṣṭah N₂, kaścid dr̄ṣṭa° U₂ padārtho cett.] padārthe N₁, padārtha N₂ 7 sa cett.] om. BLN₂ U₂ dr̄ṣṭigocare DN₁ U₂] dr̄ṣṭigocaro cett., dr̄ṣṭigocarā N₂ bhavati cett.] bhavati B evordhvalakṣyah DEPU₁] evordhvalakṣah L, evordhalakṣah B, evordhvalakṣya N₁ U₂, eva vodhalakṣaṇam N₂ 2 °sādhyo cett.] °sādhyā N₂, °sādho PB, °sādhe L, °sādhyopā° U₁ lakṣayogaḥ cett.] lakṣayogaḥ BL, °lakṣayogaḥ U₁, lakṣanayogaḥ N₂ asya γ] om. β lakṣya° cett.] lakṣa° BLU₂, alakṣa° U₁, lakṣana° N₂ pañcabhedā cett.] pamce bhedāḥ B, pamcabhedāḥ L bhavanti cett.] bhavamti B, bhavati N₂ U₁ ūrdhvalakṣyam EP] ūrdhvalakṣam BLN₂, urdhvalakṣya DN₁, urdhvalakṣa N₂ U₁ 3 °lakṣyam EP] °lakṣam BLU₂, °lakṣya DN₁, °lakṣa N₂, om. U₁ bāhyalakṣyam U₂] bāhyalakṣya DN₁, bāhyalakṣa N₂, bāhyalakya U₁, bāhyakṣam B, lakṣyam E, madhyalakṣyam P, madhyalakṣam L madhyalakṣyam em.] madhyalakṣya DN₁, madhyalakṣa N₂ U₁, madhyalakṣam U₂, bāhyalakṣyam EP, bāhyakṣam L, om. B antarlakṣyam EP] antarlakṣya DN₁ U₁, amtaralakṣam BL, antarlakṣa N₂, sarvalakṣyam U₂ 5 prathamam EP] prathamam βU₂, atha L, athama B ūrdhvalakṣyam E] ūrdhvalakṣyāḥ P, ūrdhvalakṣya U₁, ūrdhvalakṣam L, ūrdhvalakṣam U₂, ūrdhvalakṣah DN₁, ūrdhvalakṣam B kathyate cett.] om. LB ākāśamadhye cett.] om. P dr̄ṣṭih cett.] dr̄ṣti B, om. P atha ca PN₁ N₂ U₁] atha vā BDL, atha U₂, kadā ca E mana ūrdhvam EPN₂] mana ūrdham D,

[XV. adholakṣyah]

अथाघोलक्ष्यः । नासिकाया उपरि द्वादशाङ्गुलपर्यन्तं दृष्टिः स्थिरा कर्त्तव्या । अथवा नासिकाया अग्रे
दृष्टिः स्थिरा कर्त्तव्या । लक्ष्यद्वयस्य दृढीकरणादृष्टिः स्थिरा भवति । पवनः स्थिरो भवति । आयुर्व-
र्धते ॥ एतद्वयमेव बाह्यलक्ष्यमपि कथ्यते । बाह्याभ्यन्तरमाकाशवत् शून्यलक्ष्यः कर्त्तव्यः । जाग्रह-
5 शायां चलनदशायां भोजनदशायां स्थितिकाले सर्वस्थाने शून्यस्य ध्यानकारणात् मरणत्रासो न
भवति ॥

[XV. The lower focus]

Now, the lower focus. One should stabilize the gaze up to twelve finger breadths above of the nose. Alternatively, one should stabilize the gaze onto the tip of the nose. The gaze becomes still due to the stabilizing of the two foci. The breath becomes stable. Lifespan increases.^{206,207} This pair is also taught as an external focus.²⁰⁸ [Then] the focus of emptiness, which is like space, should be executed internally and externally.²⁰⁹ 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.^{210,211}

²⁰⁶In Sundardās's *Sarvāṅgayogapradipikā* 2.26 (Ed. p. 104), one finds the following verse with a similar concept. He shares the technique of fixing the gaze onto the nose and the notion of the breath becoming stabilized: *prathamahīñ adho lakṣa kaum jānaiñ | nāśā agra dṛṣṭi sthira ānaiñ | yātomaṇa pavanā thira hoi | adho lakṣa jo sādhai koi ||*

²⁰⁷Sundaradeva, in his *Hathasamkētacandrikā* (passage reconstructed from ORI B220, GOML R3239, MMPP 2244) adds the following alternative techniques at this point of his text: *athavā dṛṣṭir netrator dvayor netrādhobhāgator aksikūṭayos tad adhogallayor übhayor upari sthīrā kartavyā | ekāntē vijane dipam āvarake saṃsthāpya cirāñ gatvāvalokya stheyam | ghaṭīmātram vā ghaṭīkārdham vā tato dipam āchādyā bhūmāu sarvatrāvalokane sarvāñ śvetanilapitasphulingākanāñ 'te maṇḍalākāriṇīś ceta jyotiścakrāṇī pañcaṣat vā dṛṣyate | tataś cāndhakāre dṛṣyate | diptamatsarvāñ svaśarīrañ dṛṣyate bhāsate sarvo 'pi sapradeśo dīptimān sphuṭo dṛṣyate | etad ārdye jyotir mayacakrāṇte parameśvarasya tejomūrtir dṛṣyate | puṇṣah paramānandotpattir jāyate | svadehavismṛtiś ca saṃbhavati | athavā svanetrator vartmanīr dakṣahastamadhyamātarjanibhāyām aksi kūṭayor adhāḥ kṛtvā aksivartmani dṛḍham cālāni ye ghaṭīkārdham cā ghaṭīmātram tata evam kṛte sādhyakasyāgre suśvetajyotiḥ prākāśaḥ prāg bhavatiti |* For the translation see p. 342.

²⁰⁸This statement associates the two practices of *adholakṣya* with *bāhyalakṣya*, which is described later on in the text. Indeed, these later descriptions instruct the practitioner to focus on one of the five elements at various distances in front of the nose or above the head (cf. p. 138).

²⁰⁹The 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.

²¹⁰The translation of *sthitikāle* as “time of rest” is confirmed by the four states mentioned in the YSV (cf. sources).

²¹¹The concept of five *lakṣ(y)as* appears only in the lost *Yogasvarodaya* and from there made its way into *Prāṇatoṣinī*, *Yogakarṇikā* and *Yogatattvabindu*. The other texts including it are *Sarvāṅgayogapradipikā*, *Hathasamkētacandrikā* and *Yogasiddhāntacandrikā*. In those texts, this practice becomes a genuine yoga: *Lakṣ(y)yoga*. If one encounters the concept of three *lakṣ(y)as* as found in *Netratrānta with Netroddyota* (cf. 7.1), *Śivayogapradipikā* (cf. 4.36-50), *Maṇḍalabrahmaṇopaniṣat* (cf. 2.6-2.14) or *Advayatārakopaniṣad* (Ed. pp. 3-5) etc. it is never declared as an own type of yoga.

Sources: 2–4 cf. YSV(PT, p. 834): nāśikopari deveśi dvādaśāngulamānataḥ | dr̄ṣṭih sthirā (dr̄ṣṭisthīrā YK 2.5) tu karttavyā (karttavyam YK 2.5) adholaksam idam bhaja (bhajet YK 2.5) | athavā (tathā ca YK 2.5) nāśikagre tu sthirā dr̄ṣṭir iyam bhavet (śr̄nu YK 2.5) | sthirā dr̄ṣṭis cirāyuh syāt tathāsau (yasya bhavet sthirā dr̄ṣṭis cirāyuh YK 2.6) sthiradr̄ṣṭimān | 4–6 cf. YSV(PT, Ed. p. 834): bāhyalakṣam svayam jñeyam yati tattvanivāśinām (nirāśinām YK 2.6) | kāminām tu bahir dr̄ṣṭis cintādiṣu susiddhidā | etad bāhyamadhyalakṣam iṣṭacintā nirākulam (dr̄ṣṭicintānirākulah YK 2.7) | antarlakṣam śr̄nu śukradigvidigādīvarjitam (subhru° YK 2.8) | (bāhyabhyantara ākāśam vādhāmantram param matam YK 2.8cd) | calajāgratsusupte bhojanesa ca sarvadā | sarvāvasthāsu deveśi cittam sūnye niyojayed | karttā kārayitā sūnyah (sūnyam YK 2.10) mūrttimān sūnya iṣvarah | harśasokaghāṭastho 'yam janmamṛtyu labhet svayam | 2–4 cf. YSV(PT, p. 834): nāśikopari deveśi dvādaśāngulamānataḥ | dr̄ṣṭih sthirā (dr̄ṣṭisthīrā YK 2.5) tu karttavyā (karttavyam YK 2.5) adholaksam idam bhaja (bhajet YK 2.5) | athavā (tathā ca YK 2.5) nāśikagre tu sthirā dr̄ṣṭir iyam bhavet (śr̄nu YK 2.5) | sthirā dr̄ṣṭis cirāyuh syāt tathāsau (yasya bhavet sthirā dr̄ṣṭis cirāyuh YK 2.6) sthiradr̄ṣṭimān | 4–6 cf. YSV(PT, Ed. p. 834): bāhyalakṣam svayam jñeyam yati tattvanivāśinām (nirāśinām YK 2.6) | kāminām tu bahir dr̄ṣṭis cintādiṣu susiddhidā | etad bāhyamadhyalakṣam iṣṭacintā nirākulam (dr̄ṣṭicintānirākulah YK 2.7) | antarlakṣam śr̄nu śukradigvidigādīvarjitam (subhru° YK 2.8) | (bāhyabhyantara ākāśam vādhāmantram param matam YK 2.8cd) | calajāgratsusupte bhojanesa ca sarvadā | sarvāvasthāsu deveśi cittam sūnye niyojayed | karttā kārayitā sūnyah (sūnyam YK 2.10) mūrttimān sūnya iṣvarah | harśasokaghāṭastho 'yam janmamṛtyu labhet svayam |

Testimonia: 2–4 ≈ *Hathasamketacandrikā* (MMPP 2244 f. 124v ll. 2–4): atha adholaksyayogaḥ nāśikāyā upari dvādaśāngulaparyamta dr̄ṣṭih sthirā karttavyā athavā nāśikāyā agre dr̄ṣṭih sthirākarttavyā lakṣyadvayasya dr̄ḍhikaranāt dr̄ṣṭih sthirā bhavati pavano pi sthiro bhavati jito bhuvati pavanasthairya mano pi sthiram śāmtam bhavati lakṣadvayadṛḍhikaranāt āyurvrddhir bhavati 4–6 ≈ *Hathasamketacandrikā* (MMPP 2244 f. 125r ll. 2–4)...satyam ūrdhvvalakṣyavad vāhyalakṣam api kathyate bāhyo abhyamtare ākāśavat chonyalakṣah karttavyah jāgrad daśāyām calanadaśāyām ca bhojadaśāyām sthitikāle sarvasthāne sūnyadhyānakaranān maraṇā trāso na bhavati | 2–4 ≈ *Hathasamketacandrikā* (MMPP 2244 f. 124v ll. 2–4): atha adholaksyayogaḥ nāśikāyā upari dvādaśāngulaparyamta dr̄ṣṭih sthirā karttavyā athavā nāśikāyā agre dr̄ṣṭih sthirākarttavyā lakṣyadvayasya dr̄ḍhikaranāt dr̄ṣṭih sthirā bhavati pavano pi sthiro bhavati jito bhuvati pavanasthairya mano pi sthiram śāmtam bhavati lakṣadvayadṛḍhikaranāt āyurvrddhir bhavati 4–6 ≈ *Hathasamketacandrikā* (MMPP 2244 f. 125r ll. 2–4)...satyam ūrdhvvalakṣyavad vāhyalakṣam api kathyate bāhyo abhyamtare ākāśavat chonyalakṣah karttavyah jāgrad daśāyām calanadaśāyām ca bhojadaśāyām sthitikāle sarvasthāne sūnyadhyānakaranān maraṇā trāso na bhavati |

2 athādhollakṣyah em.] atha adholaksyah N₁, athādhollakṣah PL, athādhollakṣa B, atha adholakṣanāh N₂, atha adholakṣah D, atha adholakṣa U₁, om. EU₂ nāśikāyā cett.] nāśikāyāh EU₂ upari cett.] upariṣṭat U₂ dvādaśāngulaparyantam cett.] dvādaśāngulamūlaparyantam E, daśāngulaparyamtam U₂ dr̄ṣṭih cett.] dr̄ṣṭi° U₁ athavā cett.] om. LB nāśikāyā cett.] nāśikāyāh U₁, nāśika N₂ agre cett.] om. BL 3 dr̄ṣṭih cett.] dr̄ṣṭi° N₂ sthirā cett.] om. BL karttavyā cett.] om. BL lakṣyadvayasya em.] laksadvayasya cett., laksadūyasya E dr̄ḍhikaranāt N₂] dr̄ḍhikaranāt DELN₁U₁U₂, dr̄ṣṭikaranāt P, dr̄ḍhikaranān B dr̄ṣṭih cett.] dr̄ṣṭi° LN₂U₂ sthirā cett.] sthiro B, °sthiro L bhavati cett.] bhavati B pavanaḥ DEPN₁] pavana° N₂U₁U₂, om. BL sthiro bhavati cett.] om. BL 4 etad dvayam LPN₂] etad dūyam E, etad dvayadvaya B, etat advayam DN₂, etat dvayam U₁U₂ eva β] api γ bāhyalakṣyam EPUI₂] °laksam cett. api β] eva γ kathyate β] bhavati γ, bhavati B bāhyabhyantaram N₂] bāhyo bhyamtaram DN₁, bāhyabhyamtare BLPU₁U₂, bāhyāmtara E ākāśavat β] ākāśavat B, ākāśen L, ākāśe cet PU₂, ākāśe E sūnyalakṣyah DN₁U₁] sūnyalakṣyam EPUI₂, sūnyalakṣah N₂, sūnyam laksam BL karttavyah cett.] karttavyah BL 4–5 jāgraddaśāyām cett.] jāgraddaśāyām N₂, jāyadaśāyām N₂, jāgradādi-daśāyām BL 5 calanadaśāyām cett.] cabakadasāyām N₁ bhojanadasāyām cett.] bhojanam dasāyām P, om. U₁ sarvasthāne cett.] sarvasthānešu BL maraṇatrāśo DN₁] maraṇatrāśo N₂, maraṇasutrām U₁, om. γ na cett.] om. BEPU₂ 6 bhavati N₁N₂] bhavati || sūnya D, bhavati vā U₁, om. γ 2 athādhollakṣyah em.] atha adholaksyah N₁, athādhollakṣah PL, athādhollakṣa B, atha adholakṣanāh N₂, atha adholakṣah D, atha adholakṣa U₁, om. EU₂ nāśikāyā cett.] nāśikāyāh EU₂ upari cett.] upariṣṭat U₂ dvādaśāngulaparyantam cett.] dvādaśāngulamūlaparyantam E, daśāngulaparyamtam U₂ dr̄ṣṭih cett.] dr̄ṣṭi° U₁ athavā cett.] om. LB nāśikāyā cett.] nāśikāyāh U₁, nāśika N₂ agre cett.] om. BL 3 dr̄ṣṭih cett.] dr̄ṣṭi° N₂ sthirā cett.] om. BL karttavyā cett.] om. BL lakṣyadvayasya em.] laksadvayasya cett., laksadūyasya E dr̄ḍhikaranāt N₂] dr̄ḍhikaranāt DELN₁U₁U₂, dr̄ṣṭikaranāt P, dr̄ḍhikaranān B dr̄ṣṭih cett.] dr̄ṣṭi° LN₂U₂ sthirā

[XVI. rājayogayuktasya puruṣasya yac charīracihnam]

इदानीं राजयोगयुक्तस्य पुरुषस्य यच्छरीरचिह्नं तत् कथ्यते । सर्वत्र पूर्णो भवति । पृथिव्याः दूरे ति-
ष्ठति । पृथ्वीं 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
5 प्रत्यक्षो भवति । स च प्रकाशो न शीतो न चोष्णो न श्वेतो न पीतो भवति । तस्य न जातिर्न किञ्चिच्चि-
हम् । अयं च निष्कलो निरञ्जनः । अलक्ष्यश्च भवति । अथ च फलचन्दनकामिन्यादर्दयस्य यस्येच्छा
भवति । तं तं भोगं प्राप्नोति । अथवास्य मन एव स्थानेऽनुरागं न प्राप्नोति ॥

[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.²¹² He is rich at all times.²¹³ He exists detached from the world [yet] having permeated the world.²¹⁴ For whom neither birth nor death exists; happiness does not exist;²¹⁵ suffering does not exist;²¹⁶ lineage does not exist; moral conduct does not exist,²¹⁷ [and] abode does not exist - in the mind of this accomplished [purusa], a light that is connected to God becomes perceptible. And, the light is not cold, not hot, neither white nor yellow.²¹⁸ 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,²¹⁹ he obtains that very enjoyment.²²⁰ However, his very mind does not experience attachment in this situation.²²¹

²¹²The sudden shift from Laksyayoga to the bodily sign of Rājayoga may seem abrupt, but Rāmacandra follows the *Yogasvarodaya*'s structure, addressing the remaining three types of Laksyayoga later in the text.

²¹³In light of Rāmacandra's understanding of Rājayoga as the "yoga for kings," this translation for *pūrṇa* is obvious.

²¹⁴Cf. *Sarvāṅgayogapradipikā* 3.22: *icchā parai tahāṁ so jāi | tīni loka mahīṁ aṭaka na kāi | svarga jāi devani mahīṁ baīthai | nāgaloka pātāla su paīthai || 22 ||*

²¹⁵Cf. *Sarvāṅgayogapradipikā* 3.19d: *jarā na vyāpai kāla na sāi |* "Old age does not afflict him, nor does time consume him." and 3.20c: *ajara amara ati bajra śarirā |* "...non-ageing, immortal supreme diamond body."

²¹⁶Equanimity towards happiness and suffering or other opposites in the state of Rājayoga are commonly found among texts that teach Rājayoga, cf. e.g. *Amanaska* 1.26ab: *sukham duḥkham na jānāti śitōṣṇam ca na vindati |*; *Hathapradipikā* 4.111 ~ *Nādabindūpaniṣad* 53ab–54cd: *na vijānāti śitōṣṇam na duḥkham na sukham tathā | na mānam nopamānam ca yogī yuktaḥ samādhinā ||*; also cf. *Sarvāṅgayogapradipikā* 3.18cd: *jākaiṁ dukha aru sukha nahīṁ hoī | harṣa śoka vyāpai nahīṁ koi |*

²¹⁷Cf. *Dattātreyayogaśāstra* 162.

²¹⁸Cf. *Amanaska* 1.51: *vāsarārdhalayenāpi svātmajyotiḥ prakāśate | sūryo gobhir ivoddipto yogī viśvāmī prakāśate |*; also cf. *Sarvāṅgayogapradipikā* 3.13cd: *rājayoga saba ṫpara chājai | jo sādhai so adhika bīrājai |*; and cf. *Sarvāṅgayogapradipikā* 3.23cd: *hṛdai prakāśa rahai dina rāti | deśai jyoti tela bina vātī ||*

²¹⁹This statement is unusual as it contradicts standard renunciatory principles. For this reason, *bhavati* was changed to *na bhavati* in the transmission of the γ-group. The passage is supported by the *Yogasvarodaya*: ...*mahājyotir vāñchāṁ bhogam dadāti ca* | cf. sources. This suits the agenda of Rāmacandra of detaching Rājayoga from its renunciate connotations.

²²⁰For similar constructions to "yasya yasyeccaḥā ...tam tam bhogam ..." cf. *Ānandakanda* 1.15.312 and *Hāṭhatattvakaumudi* 5.39.

²²¹Nearly all manuscripts omit sentences here, likely due to eye-skipping caused by structural similarity and brevity.

Sources: 2–3 cf. YSV(PT, p. 834): idānīm kathayisyāmi rājayogasya lakṣaṇam | rājayoge kṛte pumbhiḥ siddhicinham bhaved iti | cf. YSV(PT, p. 834): paripūrṇam bhavec cittam jagatsthō ‘pi jagad-bahih | 3–4 cf. YSV(PT, p. 832): na kṣobho janma mṛtyuś ca na duḥkham na sukham tathā | bhedabheda manahsthau na jñānam śilam kulam tathā | 4–7 cf. YSV(PT, p. 834): prakāśakuśasambandhiprasaṅgo ‘yam nirantaram | sarvaprakāśako ‘sau tu naṣṭabhedādir eva ca | asya citte nānurāgo virāgo na bhaved iti | 5 cf. YSV(PT, p. 834): asya jāter na cihañā ca niṣkalo ‘yam nirañjanah | ananto ‘yam mahājyotir vāñchām bhogam dadāti ca | 2–3 cf. YSV(PT, p. 834): idānīm kathayisyāmi rājayogasya lakṣaṇam | rājayoge kṛte pumbhiḥ siddhicinham bhaved iti | cf. YSV(PT, p. 834): paripūrṇam bhavec cittam jagatsthō ‘pi jagad-bahih | 3–4 cf. YSV(PT, p. 832): na kṣobho janma mṛtyuś ca na duḥkham na sukham tathā | bhedabheda manahsthau na jñānam śilam kulam tathā | 4–7 cf. YSV(PT, p. 834): prakāśakuśasambandhiprasaṅgo ‘yam nirantaram | sarvaprakāśako ‘sau tu naṣṭabhedādir eva ca | asya citte nānurāgo virāgo na bhaved iti | 5 cf. YSV(PT, p. 834): asya jāter na cihañā ca niṣkalo ‘yam nirañjanah | ananto ‘yam mahājyotir vāñchām bhogam dadāti ca |

2 puruṣasya cett.] om. E **yac charīracinham** DN₁P] cinham BL, śarire **yac cihañam** E, **yac charire** cihañam U₁, **yac** śarīracinham U₂, **yac** charīraciḥūm N₂ **tat** DEN₁N₂] **tata** U₁, **om.** **cett.** **zarvatra°** [β] **tatsarvatra°** γ **‘pūrṇo** cett.] pūrṇa PN₂ **bhavati** cett.] **bhavati** B **prthivyah** cett.] **prthivyā** U₂, **om.** BL **dūre** DEN₁] ddūre U₁, dūra N₂, dūram U₂, **om.** BL **2–3 tiṣṭhati** cett.] **om.** BL **3 prthvīm** DN₂] prthvām N₁, prthivyām E, prthi° P, prthivyā U₂, **om.** BLU₁ **vyāpya** DEPN₁N₂] vyāti U₂, **om.** BLU₁ **tiṣṭhati** cett.] **om.** BLU₁ **yasya janmamaranē na stāḥ** cett.] **om.** BL **sukham na bhavati** cett.] **om.** BL **duḥkham na bhavati** cett.] **om.** γU₁ **kulam** BU₂] kūlam DPN₁N₂, kalam L, **om.** EU₁ **3–4 na bhavati** cett.] na bhavati BU₂, **om.** EU₁ **4 śilam** cett.] śitalam P, **om.** BEL **na bhavati** cett.] **om.** BEL **sthānam na bhavati** cett.] **om.** BEL **asya siddhasya** cett.] **siddhasyam** prthivi vyāpya tiṣṭhati yasya yanma maraṇai na saḥ sukhām na bhati kulam na bhavati śilam na bhavati sthānam na bhavati asya siddhasya U₁, **om.** E **manomadhye** cett.] **om.** E **iśvarasambandhī** cett.] iśvaram sampamdhī B, **om.** E **prakāśo** BLPU₂] prakāśah β, **om.** E **nirantaram** cett.] nirattaram U₂, **om.** E **5 pratyakṣo** cett.] prakyakṣa N₁, **om.** E **bhavati** cett.] **bhavati** B, **om.** E **coṣno** cett.] +--+ U₁ **śveto** cett.] kheto N₂U₁ **na pito** cett.] pito na U₂ **bhavati** cett.] **bhavati** BL **jātir** cett.] jāti DN₂, jānāti U₂ **5–6 kiñcic cihnam** cett.] kiñcic ciham E, kiñcic cihūm DN₁N₂, kiñcīt khecha ciham U₁, na kiñcīt ciham U₂ **6 ayam** cett.] vyayam BL **niṣkalo** cett.] niṣkalo BU₂, niḥkalo U₁ **alakṣyaś** cett.] alakṣyah U₁U₂, alakṣas BLN₁N₂ **ca** cett.] **om.** U₁U₂ **bhavati** cett.] **bhavati** B **phalacandana°** DPU₂] phalacandrana N₁, phalam | camdra N₂, phalam camda U₁, phalavaṇḍa L, phalam jamda B, phaladvande E **āder** cett.] āde D, ādar B, ādir L **yasya yasyecchā em.**] yasya yasyechā D, r-ya-syeccchā E, yasyochā P, r-ya-sya yasyeccha N₁N₂, yasya yan U₁, yasye chā U₂, yasya L, yasye B **7 bhavati** βU₂] na bhavati ELP, na bhavati B **tam tam** DN₁N₂] **tatam** U₁, **om.** γ **bhogam prāpnōti** cett.] **om.** γ **vāsyā** N₁N₂] vā yasya D, vāsvā U₁, **om.** γ **mana** β **om.** γ **eva** DN₁N₂] **etata** U₁, **om.** γ **sthāne’nurāgām na prāpnōti** β **om.** γ **2 puruṣasya** cett.] **om.** E **yac charīracinham** DN₁P] cihañam BL, śarire **yac cihañam** E, **yac charire** cihañam U₁, **yac** śarīracinham U₂, **yac** charīraciḥūm N₂ **tat** DEN₁N₂] **tata** U₁, **om.** **cett.** **zarvatra°** [β] **tatsarvatra°** γ **‘pūrṇo** cett.] pūrṇa PN₂ **bhavati** cett.] **bhavati** B **prthivyah** cett.] **prthivyah** U₂, **om.** BL **dūre** DEN₁] ddūre U₁, dūra N₂, dūram U₂, **om.** BL **2–3 tiṣṭhati** cett.] **om.** BL **3 prthvīm** DN₂] prthvām N₁, prthivyām E, prthi° P, prthivyā U₂, **om.** BLU₁ **vyāpya** DEPN₁N₂] vyāti U₂, **om.** BLU₁ **tiṣṭhati** cett.] **om.** BLU₁ **yasya janmamaranē na stāḥ** cett.] **om.** BL **sukham na bhavati** cett.] **om.** BL **duḥkham na bhavati** cett.] **om.** γU₁ **kulam** BU₂] kūlam DPN₁N₂, kalam L, **om.** EU₁ **3–4 na bhavati** cett.] na bhavati BU₂, **om.** EU₁ **4 śilam** cett.] śitalam P, **om.** BEL **na bhavati** cett.] **om.** BEL **sthānam na bhavati** cett.] **om.** BEL **asya siddhasya** cett.] **siddhasyam** prthivi vyāpya tiṣṭhati yasya yanma maraṇai na saḥ sukhām na bhati kulam na bhavati śilam na bhavati sthānam na bhavati asya siddhasya U₁, **om.** E **manomadhye** cett.] **om.** E **iśvarasambandhī** cett.] iśvaram sampamdhī B, **om.** E **prakāśo** BLPU₂] prakāśah β, **om.** E **nirantaram** cett.] nirattaram U₂, **om.** E **5 pratyakṣo** cett.] prakyakṣa N₁, **om.** E **bhavati** cett.] **bhavati** B, **om.** E **coṣno** cett.] +--+ U₁ **śveto** cett.] kheto N₂U₁ **na pito** cett.] pito na U₂ **bhavati** cett.] **bhavati** BL **jātir** cett.] jāti DN₂, jānāti U₂ **5–6 kiñcic cihnam** cett.] kiñcic ciham E, kiñcic cihūm DN₁N₂, kiñcīt khecha ciham U₁, na kiñcīt ciham U₂ **6 ayam** cett.] vyayam BL **niṣkalo** cett.] niṣkalo BU₂, niḥkalo U₁ **alakṣyaś** cett.] alakṣyah U₁U₂, alakṣas BLN₁N₂ **ca** cett.] **om.** U₁U₂ **bhavati** cett.] **bhavati** B **phalacandana°** DPU₂] phalacandrana N₁, phalam | camdra N₂, phalam camda U₁, phalavaṇḍa L, phalam jamda B, phaladvande E **āder** cett.] āde D, ādar B, ādir L **yasya yasyecchā em.**] yasya yasyechā D, r-ya-syeccchā E, yasyochā P, r-ya-sya yasyeccha N₁N₂, yasya yan U₁, yasye chā U₂, yasya L, yasye B **7 bhavati** βU₂] na bhavati ELP, na bhavati B **tam tam** DN₁N₂] **tatam** U₁, **om.** γ **bhogam prāpnōti** cett.] **om.** γ **vāsyā** N₁N₂] vā

[XVII. anyad rājayogasya cihnam]

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

[XVII. Another sign of Rājayoga]

Another sign of Rājayoga is described. For whom,²²² even if a kingdom has been attained, there is no gaining of a [karmic] result;²²³ [and] even in loss, suffering does not arise within the mind; and neither does desire arise. And then, if a certain object has been attained, no aversion²²⁴ arises towards [this] certain object, and also no affection of the mind arises towards this very object – this is said to be Rājayoga. Moreover, whose mind is equal towards a person who has expertise in sacred scriptures, a friend [or] an enemy; and [whose] view becomes indifferent;²²⁵ in whose mind prevails no sense of being the agent [while] moving in the whole world and enjoying pleasures; in whose mind the pride of the ability [to do these things] does not arise; [and] who does not show his being the agent among his attendants - this is also said to be Rājayoga.

²²² Grammatical constructions in this text may deviate from classical Sanskrit. In most cases, however, these should not be regarded as errors due to their frequency but as contemporary or regional language usage phenomena. Some constructions in this section and other passages of the text use the genitive as a substitute for other cases, such as the dative, instrumental or locative, cf. Whitney, 1879: 87, 294. In particular, this can be observed in this and other places of the text in relative clause constructions beginning with *yasya*, which must, for example, be read as *yasmin*, as otherwise, the corresponding correlative pronoun seems to be missing. The genitive, for example, in connection with the following word *manasi* or *manah* (see edition text) would make the yogin the implicit subject of the sentence and the actual correlative pronoun of the construction referring to *yasya*, in this section *ayam* or *sah*, would appear incongruent. At the same time, the *dandas* in these constructions should be understood as commas or semicolons.

²²³ Mallinson suggested considering an emendation of *phalalābhah* to *phalalobhah*, which would indeed make good sense. However, in light of the unequivocal consistency of the manuscripts across the stemma, I have adhered to the transmitted reading.

²²⁴ 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.

²²⁵ The impartial view onto all things is expressed, e.g. in *Amanaska* 1.24: *yadā sarvasamo jāto bhaved vyāpāravarjitah | parabrahmani sambaddho yogi prāptalayas tadaḥ |* "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: *vicāram cendriyārthānām na vetti hi layam gataḥ |* "The yogin who was reached absorption gives no thought to sense objects."

Sources: 2 cf. YSV (PT, pp. 834–835): rājye (em. *rājya* YSV) prāpte 'pi no harṣo hānau duḥkham bhaven na hi | kvacid vastuni deśasya niḥsvane kesu kutracit | 4 Cf. YSV (PT, p. 835): vidyāvidyāmitrātrau samā dr̄ṣṭis ca sarvaśah | bhogasaktādikartṛtvena mano no bhavet khavat | 6 Cf. YSV (PT, p. 835): lokamadhye bhavet karttā manomadhye 'pi niṣkriyah | 7 Cf. YSV (PT, p. 835): rājye (em. *rājya* YSV) prāpte 'pi no harṣo hānau duḥkham bhaven na hi | kvacid vastuni deśasya niḥsvane kesu kutracit | 4 Cf. YSV (PT, p. 835): vidyāvidyāmitrātrau samā dr̄ṣṭis ca sarvaśah | bhogasaktādikartṛtvena mano no bhavet khavat | 6 Cf. YSV (PT, p. 835): lokamadhye bhavet karttā manomadhye 'pi niṣkriyah | 7 Cf. YSV (PT, p. 835): eso 'pi rājayogiti sukhe duḥkhe samas tathā |

2 anyad EN₂] anyat β, anyate BL, om. P rājayogasya cett.] rājayoga° U₁, om. P cihnam E] cihnam BLN₁U₂, cimhūm N₂, cihum D, om. P kathyate cett.] om. P yasya βBELU₂] om. P rājyādi° cett.] rāja° BL °lābhe DEN₁] °lobhe N₂, °lābe U₁, °lābho U₂, lābhety BL, om. P 'pi DEN₁] 'pi ca N₂U₁, om. PU₂ phalalābho DEN₁N₂] pala° U₁, aphala° BL, om. PU₂ na bhavati DEN₂U₁U₂] na bhavati BL, ba bhavati N₁, om. P hānāv cett.] hānād U₂, hananād BL, om. P api cett.] pi BLN₂, om. P 2-3 manomadhye duḥkham na cett.] om. P 3 bhavati cett.] bhavati BL, om. P atha ca ṭṛṣṇā na cett.] om. P bhavati cett.] bhavati B, om. P atha ca cett.] om. P kasmin cett.] om. P api DU₁] na BL, pi N₁N₂, adhi U₂, om. EP padārthe cett.] padārthau B, padārtha° L, padārtha° U₂, om. EP prāpte cett.] prāpta N₁, om. EP kasyāpi cett.] kābhyaḍī U₂, om. EP padārthasypary E] padārthasypari BL, padārthopari U₂, padārthasya upari β, om. P 3-4 anicchā E] ānicchā B, ānicchā L, anicchā D, anusthā N₁, anisthā N₂, anisthā U₁, aniccha U₂, om. P 4 na cett.] ni B, om. DP bhavati cett.] bhavamti N₁D, om. P asminn cett.] kasmin EU₂ api cett.] om. BEL manaso BELP] manasah β, manasa U₁, om. U₂ '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 U₂, bhavati β ayam cett.] atham P, atha L api cett.] sama L rājayogaḥ cett.] rājyoga N₂U₂ 5 ca cett.] cah E yasya cett.] ya D śrutividvat em.] munividvat E, śunividvat P, bhunividvat L, śrunividvat BU₁, śrutividyut DN₁N₂, śuciviṣuddha° U₂ puruṣe cett.] puruṣeu E mitre cett.] maitre BELP śatru cett.] śatru B, om. E dr̄ṣṭiṣ -ca cett.] om. BL samā cett.] namnā P, om. BL bhavati cett.] om. BL sakalapṛthvīmadhye cett.] "pr̄tvī" L 5-6 gamanavataḥ EN₁U₁] gamanam vataḥ D, gamavataḥ U₁, gamanāgamanavataḥ P, gamanāgamanavat U₂, gamanāgamanataḥ BL 6 sukhabhogavataḥ cett.] sukhabhogavataḥ BL, kartṛtvābhīmano BL, kartṛtvādyabhimāno DN₁N₂ anucara° LB] anuca° βU₂P, atha ca E "madhye cett.] "madhya BL kartṛtvam na DEPN₂U₂] kartṛtvābhīmano BL, kartṛtvam N₁U₁ jñāpayati EPN₁N₂U₂] jñātva payati DU₁, nāsti BL 7 rājyogaḥ EPN₁] rājyoga cett. 2 anyad EN₂] anyat β, anyate BL, om. P rājayogasya cett.] rājyoga° U₁, om. P cihnam E] cihnam BLN₁U₂, cimhūm N₂, cihum D, om. P kathyate cett.] om. P yasya βBELU₂] om. P rājyādi° cett.] rāja° BL °lābhe DEN₁] °lobhe N₂, °lābe U₁, °lābho U₂, lābhety BL, om. P 'pi DEN₁] 'pi ca N₂U₁, om. PU₂ phalalābho DEN₁N₂] pala° U₁, aphala° BL, om. PU₂ na bhavati DEN₂U₁U₂] na bhavati BL, ba bhavati N₁, om. P hānāv cett.] hānād U₂, hananād BL, om. P api cett.] pi BLN₂, om. P 2-3 manomadhye duḥkham na cett.] om. P 3 bhavati cett.] bhavati BL, om. P atha ca ṭṛṣṇā na cett.] om. P bhavati cett.] bhavati B, om. P atha ca cett.] om. P kasmin cett.] om. P api DU₁] na BL, pi N₁N₂, adhi U₂, om. EP padārthe cett.] padārthau B, padārtha° L, padārtha° U₂, om. EP prāpte cett.] prāpta N₁, om. EP kasyāpi cett.] kābhyaḍī U₂, om. EP padārthasypary E] padārthasypari BL, padārthopari U₂, padārthasya upari β, om. P 3-4 anicchā E] ānicchā B, ānicchā L, anicchā D, anusthā N₁, anisthā N₂, anisthā U₁, aniccha U₂, om. P 4 na cett.] ni B, om. DP bhavati cett.] bhavamti N₁D, om. P asminn cett.] kasmin EU₂ api cett.] om. BEL manaso BELP] manasah β, manasa U₁, om. U₂ '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 U₂, bhavati β ayam cett.] atham P, atha L api cett.] sama L rājayogaḥ cett.] rājyoga N₂U₂ 5 ca cett.] cah E yasya cett.] ya D śrutividvat em.] munividvat E, śunividvat P, bhunividvat L, śrunividvat BU₁, śrutividyut DN₁N₂, śuciviṣuddha° U₂ puruṣe cett.] puruṣeu E mitre cett.] maitre BELP śatru cett.] śatru B, om. E dr̄ṣṭiṣ -ca cett.] om. BL samā cett.] namnā P, om. BL bhavati cett.] om. BL sakalapṛthvīmadhye cett.] "pr̄tvī" L 5-6 gamanavataḥ EN₁U₁] gamanam vataḥ D, gamavataḥ U₁, gamanāgamanavataḥ P, gamanāgamanavat U₂, gamanāgamanataḥ BL 6 sukhabhogavataḥ cett.] sukhabhogoh bhavataḥ BL, sukho bhogavataḥ U₁, sukhabhogavat U₂ kartṛtvābhīmāno EPN₁U₂] kartutvābhīmano BL, kartṛtvādyabhimāno DN₁N₂ anucara° LB] anuca° βU₂P, atha ca E "madhye cett.] "madhya BL kartṛtvam na DEPN₂U₂] kartṛtvam N₁U₁ jñāpayati EPN₁N₂U₂] jñātva

नवीनानि पृष्ठसूत्रमयानि धृतानि वस्त्राणि अथवा जीर्णानि सच्छिद्राणि धृतानि कस्तुरिकाचन्दनलेपो
वा कद्मलेपो वा । यस्य मनासि हर्षशोकौ न स्थौ स एव राजयोगः । नगरमध्येऽथ च वनमध्ये
उद्वस्त्राममध्ये लोकपूर्णत्राममध्ये वा यस्य मन उनं न पूर्ण वा न भवति । सोऽपि राजयोगः ॥

[XVIII. caryāyogaḥ]

- 5 इदानीं चर्यायोगः कथ्यते । निराकारो नित्योऽचलोऽभेदः स एतादृश आत्मा । एतादृशे आत्मनि
मनो यस्य निश्चलं तिष्ठति तस्यात्मनः पुण्यपापस्पर्शो न भवति । उदकमध्ये स्थितस्य पद्मिनीपत्र-
स्य यथोदकस्पर्शो न भवति तथैवात्मनि । यथाकाशामध्ये पवनः स्वेछया भ्रमति तथा यस्य मनः
निराकारमध्ये लीनं भवति स एव चर्यायोगः ॥

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

[XVIII. Caryāyoga]

Now, Caryāyoga is explained.²²⁶ 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,²²⁷ in the same way as the wind wanders according to its own will in space, only that is Caryāyoga.²²⁸

²²⁶Caryāyoga is absent in the YSv (PT and YK). Rāmacandra, however, utilises a passage that in YSv belongs to the section on Rājayoga to construe this 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: *harṣāśokau ...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 *pādas* of the Śaiva 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 + krt*-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 Śaiva practices.

²²⁷The 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.

²²⁸Parallels to Rāmacandra's innovative Caryāyoga can be identified in the texts with similar taxonomies. In *Yogasiddhāntacandrīka* (Ed. pp. 2, 52–53, 100–101, 150) Nārāyaṇatīrtha presents Caryāyoga in the context of *Yogasūtra* 1.33. According to Nārāyaṇatīrtha's commentary, the practice of this involves the cultivation of specific mental attitudes, such as *maitrī* ("loving-kindness"), *karuṇā* ("compassion"), *muditā* ("compassionate joy") and *upeksā* ("equanimity"), towards circumstances characterised by happiness, suffering, virtue and vice. Sundardās, in his *Sarvāṅgagrapradipikā* (2.40–51, Ed. pp. 96–98), describes the similar sounding Cārcāyoga as a type of *bhaktiyoga* that is *bhakti* towards the unmanifest consciousness (*avyakta puruṣa*) in rapturous devotion. According to Sundardās, the unmanifest consciousness (*avyakta puruṣa*) is formless, eternal, etc. (40). However, in Sanskrit and *brājbhāṣā* the term means "discussion". Thus Caryāyoga and Cārcāyoga are unrelated. An analysis of Caryāyoga can be examined on p. 296.

Sources: 1–8 Cf. YSV (PT, p. 835): harṣāśokau na jātv eṣām nodvego lokasaṅgame | nityollāse nirākāre nirāsane nirātmāni | manasā niścalo bhūtvā sadā tiṣṭhet samo 'pi ca | yathākāse bhraman vāyur ākāśam vrajate svayam | tathākāse mano linām rājayogakriyā matā | jagatsamsarganirlepam padmapatrajalām yathā | 1–8 Cf. YSV (PT, p. 835): harṣāśokau na jātv eṣām nodvego lokasaṅgame | nityollāse nirākāre nirāsane nirātmāni | manasā niścalo bhūtvā sadā tiṣṭhet amo 'pi ca | yathākāse bhraman vāyur ākāśam vrajate svayam | tathākāse mano linām rājayogakriyā matā | jagatsamsarganirlepam padmapatrajalām yathā |

1 **navināni** cett.] navinīnir api B, navinīniś pi L **paṭṭa°** BEL] paṭṭa° DPN₁N₂U₂, pada° U₁ °mayāni cett.] °maya E **dṝtāni** cett.] tāni U₁ **vastrāṇi** cett.] om. U₂ **sacchidrāṇi** DN₁N₂] sachidrāṇi U₂, sachadrāṇi P, svachidrāṇi BL, chidrāṇi E **dṝtāni** cett.] dhvātāni U₂, dhūtāni P **kasturikā** β] kastūri BEPU₂, kastūri L **lepo** cett.] lepair E **2 vā** cett.] cā L **kardamalepo** cett.] kardamalepena E **vā** cett.] om. E °śokau cett.] °śoko DN₁U₂, °śoka N₂ sthau em.] sthāḥ cett., sthā N₂U₁, sta U₂ sa eva cett.] sa evātra E **rājayogaḥ** cett.] rājayoga U₂, rājayogaḥ || idāniṃ || BL, tiṣṭhati | yasya janmamaranē na sthā sukhaṇaḥ na bhavati | kulam na bhavati śilam na bhavati | sthānam na bhavati | E **nagaramadhye** cett.] rājayogaḥ nagaramadhye E, sagaramadhye D, vā nagaramadhye U₁ 'tha ca PLBU₂] atha ca DEN₁N₂U₁ **3 udvāsa°** U₂] yuddhe sam° E, utasam° P, udvasta° BL, udvesu° DN₁N₂, udassam° U₁ **grāmamadhye** cett.] grāmamadhye B **lokapūrnāgrāmamadhye** U₁] +--+ pūrnāgrāmamadhye N₁, svetapūrnāgrāmamadhye DN₂ **mana** PU₂] manah cett. **ūnam** PN₁N₂U₂] ūnan DN₂, unam BLU₁, bhaya° E na DN₁N₂] om. cett. vā cett.] vām PU₂, om. U₁ 'pi em.] pi cett. **rājayogaḥ** cett.] rājayogaḥ kathyate E **5 caryāyogaḥ** cett.] tvaryāyogaḥ U₁, yogaḥ E **nirākāro** BELPU₁] nirākālo DN₁N₂, nirvikāro U₂ nityo β] calo PU₂, calo BL, om. E 'calo β] nityo γ 'bhedyah DEN₁N₂] bhedhyah BLP, abhedhyah U₁, 'bhedyha U₂ etādṝśa BLP] etādṝśaḥ DEN₁N₂U₁, etādṝśa U₂ **ātmā** cett.] ātmāni EU₂ etādṝśe DN₁] sa etādṝśe B, sa etādṝśe L, etādṝśa N₂, etādṝśo PU₁, om. EU₂ **ātmāni** cett.] om. EU₂ **6 mano** EP₁U₂] manah DN₁N₂, om. BL **yasya** cett.] om. BL **niścalam** cett.] niścalo PLN₂ tiṣṭhati cett.] bhavati U₁ **tasyātmanah** cett.] tasyātmanah U₁U₂ **punyapāpasparśo** cett.] punyapāsy sparśo U₁U₂ **6–7 padminipatrasya** cett.] padmanipatrasya BLP, padmapatre E **7 yathodakasparsō** U₂] yathā udakasparsō β, yathodakasya sparśo EPL, yathodakasya sparśā B bhavati cett.] bhavati B **yathākāśamadhye** EP] yathā 'kāśamadhye U₂, yathā ākāśamadhye cett. **pavanāḥ svehayā** cett.] pavanasvachayā DN₁N₂ **bhramati** cett.] brahmayati U₁ **yasya manah** cett.] yamanah D, pavana° N₂ **8 bhavati** cett.] bhavati B **caryāyogaḥ** γ kriyāyogaḥ β **1 navināni** cett.] navinīnir api B, navinīniś pi L **paṭṭa°** BEL] paṭṭa° DPN₁N₂U₂, pada° U₁ °mayāni cett.] °maya E **dṝtāni** cett.] tāni U₁ **vastrāṇi** cett.] om. U₂ **sacchidrāṇi** DN₁N₂] sachidrāṇi U₂, sachadrāṇi P, svachidrāṇi BL, chidrāṇi E **dṝtāni** cett.] dhvātāni U₂, dhūtāni P **kasturikā** β] kastūri BEPU₂, kastūri L **lepo** cett.] lepair E **2 vā** cett.] cā L **kardamalepo** cett.] kardamalepena E **vā** cett.] om. E °śokau cett.] °śoko DN₁U₂, °śoka N₂ sthau em.] sthāḥ cett., sthā N₂U₁, sta U₂ sa eva cett.] sa evātra E **rājayogaḥ** cett.] rājayoga U₂, rājayogaḥ || idāniṃ || BL, tiṣṭhati | yasya janmamaranē na sthā sukhaṇaḥ na bhavati | kulam na bhavati śilam na bhavati | sthānam na bhavati | E **nagaramadhye** cett.] rājayogaḥ nagaramadhye E, sagaramadhye D, vā nagaramadhye U₁ 'tha ca PLBU₂] atha ca DEN₁N₂U₁ **3 udvāsa°** U₂] yuddhe sam° E, utasam° P, udvasta° BL, udvesu° DN₁N₂, udassam° U₁ **grāmamadhye** cett.] grāmamadhye B **lokapūrnāgrāmamadhye** U₁] +--+ pūrnāgrāmamadhye N₁, svetapūrnāgrāmamadhye DN₂ **mana** PU₂] manah cett. **ūnam** PN₁N₂U₂] ūnan DN₂, unam BLU₁, bhaya° E na DN₁N₂] om. cett. vā cett.] vām PU₂, om. U₁ 'pi em.] pi cett. **rājayogaḥ** cett.] rājayogaḥ kathyate E **5 caryāyogaḥ** cett.] tvaryāyogaḥ U₁, yogaḥ E **nirākāro** BELPU₁] nirākālo DN₁N₂, nirvikāro U₂ nityo β] calo PU₂, calo BL, om. E 'calo β] nityo γ 'bhedyah DEN₁N₂] bhedhyah U₁, 'bhedyha U₂ etādṝśa BLP] etādṝśaḥ DEN₁N₂U₁, etādṝśa U₂ **ātmā** cett.] ātmāni EU₂ etādṝśe DN₁] sa etādṝśe B, sa etādṝśe L, etādṝśa N₂, etādṝśo PU₁, om. EU₂ **ātmāni** cett.] om. EU₂ **6 mano** EP₁U₂] manah DN₁N₂, om. BL **yasya** cett.] om. BL **niścalam** cett.] niścalo PLN₂ tiṣṭhati cett.] bhavati U₁ **tasyātmanah** cett.] tasyātmanah U₁U₂ **punyapāpasparśo** cett.] punyapāsy sparśo U₁U₂ **6–7 padminipatrasya** cett.] padmanipatrasya BLP, padmapatre E **7 yathodakasparsō** U₂] yathā udakasparsō β, yathodakasya sparśo EPL, yathodakasya sparśā B bhavati cett.] bhavati B **yathākāśamadhye** EP] yathā 'kāśamadhye U₂, yathā ākāśamadhye cett. **pavanāḥ svehayā** cett.] pavanasvachayā DN₁N₂ **bhramati** cett.] brahmayati U₁ **yasya manah** cett.] yamanah D, pavana° N₂ **8 bhavati** cett.] bhavati B **caryāyogaḥ** γ kriyāyogaḥ β

[XIX. haṭhayogah]

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

Sources: 2–5 cf. YSV (PT, p. 835): idānīm haṭhayogas tu kathyate haṭhasiddhidah | kṛtvāsanam pavanāśam śarire roghārakam | pūrakam kumbhakañ caiva recakam vāyunā bhajet | ittham kramotkramam jñātvā pavanam sādhayet sadā | dhauty ādikarmaṣṭakañ ca prakuryād (*samskuryād* SKD p. 501) haṭhasādhakah | etan nādyān tu deveśi vāyupūrṇam pratiṣṭhitam | tato mano niścalam syāt tata ānanda eva hi | haṭhayogān na kālaḥ syān manonāśo (*manah śūnye* SKD p. 501) bhaved yadi | 2–5 cf. YSV (PT, p. 835): idānīm hathayogas tu kathyate haṭhasiddhidah | kṛtvāsanam pavanāśam śarire roghārakam | pūrakam kumbhakañ caiva recakam vāyunā bhajet | ittham kramotkramam jñātvā pavanam sādhayet sadā | dhauty ādikarmaṣṭakañ ca prakuryād (*samskuryād* SKD p. 501) haṭhasādhakah | etan nādyān tu deveśi vāyupūrṇam pratiṣṭhitam | tato mano niścalam syāt tata ānanda eva hi | haṭhayogān na kālaḥ syān manonāśo (*manah śūnye* SKD p. 501) bhaved yadi |

2 haṭhayogah DLPN₁N₂U₁K₁] haṭayoga B, grahayogah E, haṭhayoga U₂ *ity ādi° cett.*] ity ādhi° N₂ pavanasya sādhanam cett.] pavanasādhanam EP kartavyam BEL] kartavyam cett. ca cett.] om. U₁ **3** dhautyādi cett.] dhōtyādi B, vidhōtyādi U₁ *sūryanāḍimadhye* cett.] sarvasūryanāḍimadhye B pavanah pūrṇo cett.] pavanapūrṇo BL, pvanah pūrṇo N₂ *yadā tiṣṭhati* cett.] yadāti BL mano γ] manah β **4** niścalam cett.] niścalo BLP *manaso* γ] manasaḥ β niścalatve cett.] niścalatvena E *ānandasvarūpam* cett.] ānandam svarūpam BL, ānandam svarūpa° P, ānandarūpam E *bhāsate* cett.] bhāṣate N₂U₁ **haṭha°** cett.] haṭa° B *yoga°* cett.] yogā° B *karaṇat* cett.] kāraṇat BELP *manah* cett.] mana N₂ **5** linam cett.] sthānam U₂ *kālaḥ* cett.] kāla° B, kāla° N₂U₁, kāsaḥ U₂ *nāgacchati* cett.] nāma gacchati B, nāgachamti D, ti nāgachati U₁ **2** haṭhayogah DLPN₁N₂U₁K₁] haṭayoga B, grahayogah E, haṭhayoga U₂ *ity ādi° cett.*] ity ādhi° N₂ pavanasya sādhanam cett.] pavanasādhanam EP kartavyam BEL] kartavyam cett. ca cett.] om. U₁ **3** dhautyādi cett.] dhōtyādi B, vidhōtyādi U₁ *sūryanāḍimadhye* cett.] sarvasūryanāḍimadhye B pavanah pūrṇo cett.] pavanapūrṇo BL, pvanah pūrṇo N₂ *yadā tiṣṭhati* cett.] yadāti BL mano γ] manah β **4** niścalam cett.] niścalo BLP *manaso* γ] manasaḥ β niścalatve cett.] niścalatvena E *ānandasvarūpam* cett.] ānandam svarūpam BL, ānandam svarūpa° P, ānandarūpam E *bhāsate* cett.] bhāṣate N₂U₁ **haṭha°** cett.] haṭa° B *yoga°* cett.] yogā° B *karaṇat* cett.] kāraṇat BELP *manah* cett.] mana N₂ **5** linam cett.] sthānam U₂ *kālaḥ* cett.] kāla° B, kāla° N₂U₁, kāsaḥ U₂ *nāgacchati* cett.] nāma gacchati B, nāgachamti D, ti nāgachati U₁

[XIX. Haṭhayoga]

Now, Haṭhayoga is explained.^{229,230} Breath is to be controlled by means of practices such as exhalation, inhalation [and] retention, etc.²³¹ And then due to the six actions (*satkarma*), like *dhauti* etc.,²³² the purification of the body arises. When the breath fills the inside of the sun channel,²³³ then the mind is unmoving. When the mind is motionless, then the nature of bliss manifests. As a result of Hathayoga, the mind becomes absorbed into emptiness. Time [as death] does not approach.

²²⁹For a detailed discussion of Haṭhayoga within the complex early modern yoga taxonomies, see p. 302.

²³⁰The *Yogasvarodaya*'s description of the two types of Haṭhayoga is quoted in *Śabdakalpadruma* (SKD), Ed. p. 501. I recorded the variants in the sources of the edition of this passage. I want to thank Franz Veit for the hint to this reference.

²³¹The *Yogasvarodaya* suggests that the term *ādi* should refer to the other common practices of Hathayoga such as, *āsana*, *mudrā*, and perhaps even *nādānusandhāna*. Cf. *Hathapradipikā* 1.56.

²³²See *Hathapradipikā* 2.22-37.

²³³Usually the *sūryanāḍī* is the *piṅgalā*-channel, beginning at the right nostril, as previously declared in the *Yogatattvabindu* III l. 3. Here, it appears more likely that *sūryanāḍī* refers to the central channel, the *suṣumnā*. However, the manuscript's transmission is clear. Nonetheless, the term might very well be corrupted. The context rather suggests a conjecture to *sūnyanāḍī*. In *Jyotsnā* 4.10, Brahmananda understands "the void" (*śūnya*) as the central channel. In *Hathapradipikā* 3.4, *sūnyapadavī* is a synonym of *susumnā*. Both words *sūrya*^o and *sūnya*^o begin with a sibilant, which is often confused, followed by a long *ū* in both manuscripts. Although both words end with one of the orthographically quite easily distinguished ligatures य (rya) or न्या (nya). An illegible manuscript at an early stage of transmission could easily have caused this error.

[XX. haṭhayogasya dvitiyo bhedah]

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

Sources: 2–4 cf. YSV (PT, p. 835): idānīm haṭhayogasya dvitiyam bhedam acchrnu (*bhedavat śrnu* ŚKD p. 501) | ākāśe nāsikāgre tu sūryakotisamam smaret | śvetam raktam tathā pītam krṣnam ity ādirūpataḥ | evam dhyātvā cirāyus syād aṅgājananavarjitam (“varjitaḥ” YK 12.25) | śivatulyo mahātmāsau haṭhayogaprasādataḥ (“prasaṅgataḥ” YK 12.25) | haṭhāj jyotir (*haṭha*° YK 12.26) mayo bhūtvā hy antareṇa śivo (*śiva* ŚKD p. 501) bhavet | ato ‘yam haṭhayogaḥ syāt siddhidah siddhasvitah | 2–4 cf. YSV (PT, p. 835): idānīm haṭhayogasya dvitiyam bhedam acchrnu (*bhedavat śrnu* ŚKD p. 501) | ākāśe nāsikāgre tu sūryakotisamam smaret | śvetam raktam tathā pītam krṣnam ity ādirūpataḥ | evam dhyātvā cirāyus syād aṅgājananavarjitam (“varjitaḥ” YK 12.25) | śivatulyo mahātmāsau haṭhayogaprasādataḥ (“prasaṅgataḥ” YK 12.25) | haṭhāj jyotir (*haṭha*° YK 12.26) mayo bhūtvā hy antareṇa śivo (*śiva* ŚKD p. 501) bhavet | ato ‘yam haṭhayogaḥ syāt siddhidah siddhasvitah |

Testimonia: 2–3 cf. ≈*Hathasamketacandrikā* (MMPP 2244 f. 125 ll. 4–5): pādād ārabhya śirah-paryamtasya śarire kotisūryatejaḥsadrśamś cetam pītam raktam vā kimcidrūpam vicimtya tasya dhyānakaraṇāt sarvāmge rogajvalanam bhavati || 2–3 cf. ≈*Hathasamketacandrikā* (MMPP 2244 f. 125 ll. 4–5): pādād ārabhya śirah-paryamtasya śarire kotisūryatejaḥsadrśamś cetam pītam raktam vā kimcidrūpam vicimtya tasya dhyānakaraṇāt sarvāmge rogajvalanam bhavati ||

2 *haṭhayogasya* cett.] haṭayogasya BU₁, haṭhayoga° P dvitiyo cett.] dvitiya° DLP, dvitiyam B *bhedah* cett.] bhedah BL *kathyate* cett.] kathyante BL pādād ārabhya cett.] pādādārabhyā N₁D *śirah* cett.] śira° BL, śiro U₂ *paryantam* cett.] paryantam N₁, paryatam U₁ *svaśarire* cett.] svāśariram U₁ *kotisūryatejaḥ* cett.] kotisūryye tejaḥ U₂ *samānam* cett.] samāna° BL **3** śvetam cett.] śveta° B *pītam* cett.] om. BL *raktam* cett.] laktam N₁ *kimcidrūpam* DN₁U₂] kimdrupam BP, timdrupam L, cimrūpam U₁, kimcidvarṇam E *cintyate* cett.] cityate P, cimtate BL tad ELPN₂] tat BU₂, ta DU₁, na N₁ dhyānakāraṇāt γ] dhyānam karaṇāt β sakalāṅge βPU₂] sakalamge BL, sakalam E *rogajvalanam* γD roga N₁N₂, roga kṣatam U₁ bhavati EU₂] na bhavati BLPDU₁, na bhavati | jvalanam na bhavati N₁, na bhavati | jvaranam na bhavati N₂ āyur cett.] āyu° N₂, om. D *vṛddhir* cett.] om. DEL **3–4** *bhavati* cett.] bhavati B, vardhate EL, om. D **2** *haṭhayogasya* cett.] haṭayogasya BU₁, haṭhayoga° P dvitiyo cett.] dvitiya° DLP, dvitiyam B *bhedah* cett.] bhedah BL *kathyate* cett.] kathyante BL pādād ārabhya cett.] pādādārabhyā N₁D *śirah* cett.] śira° BL, śiro U₂ *paryantam* cett.] paryantam N₁, paryatam U₁ *svaśarire* cett.] svāśariram U₁ *kotisūryatejaḥ* cett.] kotisūryye tejaḥ U₂ *samānam* cett.] samāna° BL **3** śvetam cett.] śveta° B *pītam* cett.] om. BL *raktam* cett.] laktam N₁ *kimcidrūpam* DN₁U₂] kimdrupam BP, timdrupam L, cimrūpam U₁, kimcidvarṇam E *cintyate* cett.] cityate P, cimtate BL tad ELPN₂] tat BU₂, ta DU₁, na N₁ dhyānakāraṇāt γ] dhyānam karaṇāt β sakalāṅge βPU₂] sakalamge BL, sakalam E *rogajvalanam* γD roga N₁N₂, roga kṣatam U₁ bhavati EU₂] na bhavati BLPDU₁, na bhavati | jvalanam na bhavati N₁, na bhavati | jvaranam na bhavati N₂ āyur cett.] āyu° N₂, om. D *vṛddhir* cett.] om. DEL **3–4** *bhavati* cett.] bhavati B, vardhate EL, om. D

[XX. Second type of Haṭhayoga]

Now, the second type²³⁴ of Haṭhayoga is explained.²³⁵ 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.²³⁶

²³⁴ As far as I know, this division of Haṭhayoga into two subcategories is unique in yoga literature and originates from the *Yogasvarodaya*.

²³⁵ At this point *Yogasvarodaya* as quoted with reference in *Yogakarṇikā* 12.23 adds a verse not found in the *Prāṇatosiṇī*: *susthāsanam samāśino nīrajāyatalocanah | cintayet paramātmānam yo vadet sa bhavisyati* |

²³⁶ Cf. *Yogasvarodaya* (PT, p. 835) as presented in sources for XX. p. 120: "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 (*aṅgajaraṇavarjitāḥ em.*] *aṅgājananavarjitaṁ* PT). Through the devoted practice of Haṭhayoga, one whose self is great becomes like Śiva. Having become like the light, one truly becomes one with Śiva inside. Therefore, the path of Haṭhayoga will bring forth supernatural abilities and is followed by the Siddhas." Rāmacandra's transfer misses various details, but both descriptions remind of Bāhyalakṣya (see section XXIII on p. 138). Another light-based technique of Haṭhayoga, which is classified as a technique of *dhyāna* involves visualising equally intense light at the navel, heart and head and results in igniting this light in all six *cakras* and ultimately leading to liberation from the fetters of birth (*mucyante janmabandhanāt*) can be found in *Gorakṣayogaśāstra* 33-50. Another similarity appears in in *Amanaska* 2.7-8: *cittam buddhir ahaṅkāra rtvijah somapam manah | indriyāṇi daśa prāṇāṇi juhoti jyotimandale || 7 || āmūlād bilaparyantam vibhāti jyotimandalam | yogibhiḥ satatam dhyeyam anīmādyasyaṭasiddhidam ||* These verses precede or introduce *śāmbhavī mudrā*. Here, thought, intellect and ego are taught to be the officiants, whereas the mind is the sacrificer who sacrifices the senses and the ten vital breaths into the orb of light (2.7). The orb of light (*jyotimandalā*) shines from the root (one immediately thinks of the root of the body or spine, but Birch, 2013: 286 suggests the palate) to the aperture at the top of the head. Yoga practitioners should constantly meditate on it to achieve *siddhis* (2.8).

[XXI. jñānayogasya lakṣaṇam]

इदानीं ज्ञानयोगस्य लक्षणं कथ्यते ।

एकमेव जगत्पश्येद्विधात्मासुविभास्वरम् ।

अविकल्पतया युत्त्या 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 क्षितावुसं द्रुमायते ॥ XXI.3 ॥

एकान्तं नैकधा स्वेन दृश्यते दशधा कृता ।

मूलाङ्गुरस्य चोहण्डाः शाखाकुसुमपल्लवाः ॥ XXI.4 ॥

स्नेहपुष्पफलं बीजे विस्तारोऽयं स्वभावतः ।

तथासौ निर्मलो नित्यो निर्विकारो निरञ्जनः ॥ XXI.5 ॥

5

10

[XXI. The characteristics of Jñānayoga]

Now, the characteristic of Jñānayoga is explained.

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

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

XXI.3 The one who is devoted to non-duality always attains the reality of Śambhu,²³⁷ just as the seed of the banyan tree scattered onto the ground [always] becomes a tree.²³⁸

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

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

²³⁷ Rāmacandra uses the term *śāmbhavīm sattām* as a designation of the ultimate state to be attained by practising Jñānayoga, which he presents as the realization of absolute unity. In medieval yoga texts, particular in the Rājayoga genre, the feminine noun *śāmbhavi* most often appears in the context of a non-physical *mudrā*, the so-called *śāmbhavi mudrā*. For a detailed discussion of *śāmbhavi mudrā*, its influence and all references, see Birch, 2013: 71–79. The usage of the feminine noun *śāmbhavi* to qualify a state is less common. More frequently one finds the masculine adjective *śāmbhava* in order to qualify an exalted yogic state. See for example *Candrāvalokana* 2, *Hṛṣiprādipikā* 4.7, *Anubhavanivedana* 1, *Hṛṣitatattvakaumudi* 49.27. The idea has its roots in tantric traditions of Śaivism and refers to an meditative state associated with Śiva.

²³⁸ In rituals the banyan tree (*nyagrodha*) is associated with the *kṣatriya* class (Smith, 1998: 27).

Sources: 2 cf. YSV (PT, p. 835): idānim jñānayogasya lakṣaṇam kathyate śive | yaj jñātvā jñānasam-pūrnah śivah syān na punarbhavah | 3–4 ≈YSV (PT, p. 835): ekam eva jagat paśyed viśvātmā viśvabhāvanah | iti kṛtvā tu vai yukto jñānayogam samācaren | 5–6 ≈YSV (PT, p. 835): yatra tatra sthito vāpi sarvajñānamayaṁ jagat | ya evam asti bodhena so'pi jñānādhikāravān | 7–8 ≈YSV (PT, p. 835): prāpnōti śāmbhavīmantrān sadā nityaparāyaṇah | yathā nyagrodhvijam hi kṣitau vaptur drumāyate | 9–10 ≈YSV (PT, p. 835): ādāv ekas tato 'nekaḥ svabhāvāc chādanādibhiḥ | varddhate 'harniśam vrksaḥ patrapallavavistṛtah | 11–12 ≈YSV (PT, p. 836): snehapuṣpaphalair vijair vistāro 'yam svabhāvataḥ | tathāsau nirmalo nityo nirvikāro nirañjanah | 2 cf. YSV (PT, p. 835): idānim jñānayogasya lakṣaṇam kathyate śive | yaj jñātvā jñānasampūrnah śivah syān na punarbhavah | 3–4 ≈YSV (PT, p. 835): ekam eva jagat paśyed viśvātmā viśvabhāvanaḥ | iti kṛtvā tu vai yukto jñānayogam samācaren | 5–6 ≈YSV (PT, p. 835): yatra tatra sthito vāpi sarvajñānamayaṁ jagat | ya evam asti bodhena so'pi jñānādhikāravān | 7–8 ≈YSV (PT, p. 835): prāpnōti śāmbhavīmantrān sadā nityaparāyaṇah | yathā nyagrodhvijam hi kṣitau vaptur drumāyate | 9–10 ≈YSV (PT, p. 835): ādāv ekas tato 'nekaḥ svabhāvāc chādanādibhiḥ | varddhate 'harniśam vrksaḥ patrapallavavistṛtah | 11–12 ≈YSV (PT, p. 836): snehapuṣpaphalair vijair vistāro 'yam svabhāvataḥ | tathāsau nirmalo nityo nirvikāro nirañjanah |

2 idānim cett.] idāni U₁ kathyate EPN₂U₁U₂] om. BDLN₁ 3 eva cett.] evā BL jagat cett.] cayat P paśyed cett.] paśyad B viśvātmā cett.] viśvāvā° E 4 avikalpatayā cett.] āvikalpatayā U₁U₂ yuktyā cett.] yuktā BL 5 vāpi cett.] himṣa° U₂ 6 ya evam cett.] evam unm. U₁U₂ vetti cett.] vette na U₁, ve unm. B jñānādhikāravān cett.] jñānādhikāraṇāt E 7 prāpnōti cett.] om. E śāmbhavīm sattām BP] sāmbhavisattām DU₁U₂, sāmbhavīm sattān L, sāmbhavīm satta N₁, sāmbhavisattā N₂, om. E sadādvaita° cett.] sadāmdvaita° U₁, om. E 8 yathā cett.] om. E nyagrodhabijam cett.] nyagrodhvijam DN₁N₂, nyagrodhvija L, om. E hi cett.] om. E kṣitāv cett.] kṣiti B, kṣitāptā unm. U₁, om. E uptoṭam drumāyate cett.] ukta drumāyate U₁, uptoṭam drumāyate likām pa++vāḥ unm. P, utpadyate yathā L, utpadyate B, om. E 9 ekāntam cett.] ekānte BL, yekām-tam U₁, om. P naikadhā cett.] naikadā E, nekadā BL, om. P svena cett.] śveta N₁, śvetana DN₂, om. P dr̥ṣyate cett.] dr̥ṣyamte BL, dr̥ṣyet N₂, om. P daśadāh EN₁N₂] daśadāh BL, śadhā unm. N₂U₁, om. P kṛtā β kṛtaḥ EL, kṛtā B, kṛtiḥ U₂, om. P 10 mūlāñkurasya E] mūlāñkurutva cett., om. P coddandāh EN₁U₂] codarātāh DN₂, kudamjaḥ B, kudamda L, om. P sākhākusuma-pallavāḥ U₂] sākhākundālapallavāḥ E, sākhākilekālapallavā BL, śāvārakumbhalapallavaḥ N₁U₁, sākhākumbhalapallavā N₂, śālavākumapadr̥travā D, om. P 11 snehapuṣpaphalam DN₁N₂PU₂] snehe puṣpaphala° BL, snehapuṣpam phala U₁, srehapuṇyaphalam E bije cett.] bija BL vistāro cett.] vistārā DN₁ 'yam EPN₁N₂U₂] ya BL, yah U₁, yasya D svabhāvataḥ cett.] svabhāvatāḥ BL, bhāvataḥ unm. D 12 tathāsau cett.] yathāsau B, tathāpasau unm. P nirmalo cett.] nirmalau P 2 idānim cett.] idāni U₁ kathyate EPN₂U₁U₂] om. BDLN₁ 3 eva cett.] evā BL jagat cett.] cayat P paśyed cett.] paśyad B viśvātmā cett.] viśvāvā° E 4 avikalpatayā cett.] āvikalpatayā U₁U₂ yuktyā cett.] yuktā BL 5 vāpi cett.] himṣa° U₂ 6 ya evam cett.] evam unm. U₁U₂ vetti cett.] vette na U₁, ve unm. B jñānādhikāravān cett.] jñānādhikāraṇāt E 7 prāpnōti cett.] om. E śāmbhavīm sattām BP] sāmbhavisattām DU₁U₂, sāmbhavīm sattān L, sāmbhavīm satta N₁, sāmbhavisattā N₂, om. E sadādvaita° cett.] sadāmdvaita° U₁, om. E 8 yathā cett.] om. E nyagrodhabijam cett.] nyagrodhvijam DN₁N₂, nyagrodhvija L, om. E hi cett.] om. E kṣitāv cett.] kṣiti B, kṣitāptā unm. U₁, om. E uptoṭam drumāyate cett.] ukta drumāyate U₁, uptoṭam drumāyate likām pa++vāḥ unm. P, utpadyate yathā L, utpadyate B, om. E 9 ekāntam cett.] ekānte BL, yekām-tam U₁, om. P naikadhā cett.] naikadā E, nekadā BL, om. P svena cett.] śveta N₁, śvetana DN₂, om. P dr̥ṣyate cett.] dr̥ṣyamte BL, dr̥ṣyet N₂, om. P daśadāh EN₁N₂] daśadāh BL, śadhā unm. N₂U₁, om. P kṛtā β kṛtaḥ EL, kṛtā B, kṛtiḥ U₂, om. P 10 mūlāñkurasya E] mūlāñkurutva cett., om. P coddandāh EN₁U₂] codarātāh DN₂, kudamjaḥ B, kudamda L, om. P sākhākusuma-pallavāḥ U₂] sākhākundālapallavāḥ E, sākhākilekālapallavā BL, śāvārakumbhalapallavaḥ N₁U₁, sākhākumbhalapallavā N₂, śālavākumapadr̥travā D, om. P 11 snehapuṣpaphalam DN₁N₂PU₂] snehe puṣpaphala° BL, snehapuṣpam phala U₁, srehapuṇyaphalam E bije cett.] bija BL vistāro cett.] vistārā DN₁ 'yam EPN₁N₂U₂] ya BL, yah U₁, yasya D svabhāvataḥ cett.] svabhāvatāḥ BL, bhāvataḥ unm. D 12 tathāsau cett.] yathāsau B, tathāpasau unm. P nirmalo cett.] nirmalau P

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

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

- ५ पृथ्वीवनस्पतिपर्वतादिस्थावररूपः संसारः । मनुष्यहस्त्यश्वपक्षीत्यादिको जंगमरूपः संसारः । अथ च यो दृष्टिविषयः स दृश्य उच्यते । यो दृष्ट्या न वीक्ष्यते स अदृश्य इत्युच्यते । एवं संसारस्य स्वात्मनो भेदं दूरीकृत्य ऐक्येन दर्शनं स एव ज्ञानयोगः । तस्य करणात्कालः शारीरनाशं न करोति ॥

XXI.6 [It] is one, [and] not one, self-existing and as a result of its own power it is many things, [as] a modification of five [gross] elements,²³⁹ thinking mind, intellect, illusion and individuation.²⁴⁰

XXI.7 Thus, everything is tenfold extending²⁴¹ as far as the Lokāloka[-mountain].²⁴² There is only one. There is nothing else. One who knows this is a knower of truth.

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

²³⁹The 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 maheśvarah | tasmād ākāśam utpannam ākāśād vāyusambhavah* || 6 || *vayos tejas tataś cāpas tataḥ pṛthvi samudbhavah | etāni pañcatattvāni vistirṇāni ca pañcadhā* || 7 || *tebhyo brahmāṇḍam utpannat tair eva parivartate | viliyate ca tatraiva tatraiva ramate punah* || 8 || “Faultless and without a body is the one god, the great supreme ruler. From him, the ether element (*ākāśa*) originated, and from the ether element, the air element came into existence (6). From the air element, the fire element and from the fire element, the water element and from the water element, the earth element. These five elements unfold in a fivefold manner (7). From these five elements, the universe has arisen, evolves and dissolves. [Then] right here, right there [it] enjoys again (8).”

²⁴⁰In the tantric traditions of Śaivism tenfold *tattva*-systems existed from an very early age, cf. Goodall and Isaacson, 2016: 82-85. Rāmacandra, as can be seen in the sources of the edition for this passage, is faithful to his source text. However, the exact origin of this specific arrangement of *tattvas* remains unknown. I discussed the system with Dominic Goodall, who has never encountered it. In Rāmacandra's tenfold system, the one self-existing reality must be counted as the first *tattva*. The term *vikriya* functions as a placeholder for all further modifications of the one self-existing reality. Other *tattva*-systems provide similar concepts like *ahaṅkāravikriya* (“transformations of *ahaṅkāra*”) which refers to lesser *tattvas* like the *jñānendriyas*, *karmendriyas* and *tanmātras*.

²⁴¹The manuscripts read *savistara*, which is nonsensical in this context. Thus, I emended according to the source text's reading.

Sources: 1–2 ≈YSv (PT, p. 836): eko 'nekaḥ khayaṁ bhūyān sādhanād bahudhā sthitāḥ | pañcatattvamayo buddhimāyāhaṇkāravikriyāḥ | 3–4 ≈YSv (PT, p. 836): evam bahuvidham viśvam lokālokasuvistaram | ekam eva na cānvo 'sti yo jānāti sa tattvavit | 5 cf. YSv (PT, p. 832): sthāvarāḥ parvatādyā hi jaṅgamāḥ khecarādayaḥ | jaṅgamasthāvarākāraḥ samsāraḥ syāt sa iśvaraḥ | 5–7 cf. YSv (PT, p. 836): svabhāvalilayā bhāti śūnye 'sau śūnyabuddhitāḥ | yad dṛṣṭām viśayām vastu tad dṛṣyam iti kathyate | yo dṛṣṭātītāḥ so 'dṛṣyas tadā dṛṣṭām hi manyate | svatanubhedam evan tu samsāram duḥkhasaṅkulam | yatnād dūram parityajya jñānayogo bhavet sudhīḥ | jñānasamyoga ekas tu ekas tu jñānayogavān | ato hi jñānato 'bhinnam jñeyam jñānāt pṛthak pṛthak | dūrikṛtyaiva mā pṛthvi bhedavākyena darśanāt | jñānayogi bhaved yena jñānayogas tu caikakah | evam jñānān maheśāni kālajit śivatām vrajet | 1–2 ≈YSv (PT, p. 836): eko 'nekaḥ khayaṁ bhūyān sādhanād bahudhā sthitāḥ | pañcatattvamayo buddhimāyāhaṇkāravikriyāḥ | 3–4 ≈YSv (PT, p. 836): evam bahuvidham viśvam lokālokasuvistaram | ekam eva na cānvo 'sti yo jānāti sa tattvavit | 5 cf. YSv (PT, p. 832): sthāvarāḥ parvatādyā hi jaṅgamāḥ khecarādayaḥ | jaṅgamasthāvarākāraḥ samsāraḥ syāt sa iśvaraḥ | 5–7 cf. YSv (PT, p. 836): svabhāvalilayā bhāti śūnye 'sau śūnyabuddhitāḥ | yad dṛṣṭām viśayām vastu tad dṛṣyam iti kathyate | yo dṛṣṭātītāḥ so 'dṛṣyas tadā dṛṣṭām hi manyate | svatanubhedam evan tu samsāram duḥkhasaṅkulam | yatnād dūram parityajya jñānayogo bhavet sudhīḥ | jñānasamyoga ekas tu ekas tu jñānayogavān | ato hi jñānato 'bhinnam jñeyam jñānāt pṛthak pṛthak | dūrikṛtyaiva mā pṛthvi bhedavākyena darśanāt | jñānayogi bhaved yena jñānayogas tu caikakah | evam jñānān maheśāni kālajit śivatām vrajet |

1 eko cett.] yevo U₁ naikaḥ em.] naika U₁, naiko U₂, nekaḥ cett., neka BN₂ svayambhūś ca cett.] svayambhūtyā U₁ svadhāmnā PU₂] svadhāmnāvā N₂, svayāmmnā N₁, svadhābhāvā L, svabhāvā U₁, svadhā++ṣa D, dhāmnā ca E, dhāmnāya B sthitāḥ cett.] sthitāḥ DLP 2 "buddhi" EPL "buddhir cett. vikriyāḥ em.] vikriyāḥ EPU₁, vikriyā BDLN₁N₂U₂ 3 daśavidhām viśvam DEPN₁U₂] daśavidhā viśvam BLN₂, daśavidhaviśvam U₁ lokālokasuvistaram em.] lokālokasavistaram BDELNP₂U₁, lokālokasavistarām N₁, lokāloke savistaram U₂ 4 eka cett.] ekam U₂ eva cett.] yeva U₁ 5 pṛthviḥ cett.] pṛthiviḥ U₁ "vanaspati" EN₂U₂] vanaspati P, vanaspati BDLN₁U₁ "parvatādīsthāvara" BLPU₂] "parvatādīsthāvara" E, "parvato tyādīsthāmvvara" D, "parvvate tyādīsthāvara" N₁, "parvate 'thyādīsthāvara" N₂, "parvate iyādīsthāvara" U₁ rūpaḥ cett.] rūpā BL, rūpa N₂ samsāraḥ cett.] samsāra EU₁ "hasty aśvapakṣity adiko E] "hasteśvapakṣity adiko BL, "hasti aśvapakṣity adiko DN₁, "hastipakṣity adiko N₂, "hasti asvapakṣity adiko U₁, "hastyaś ca pakṣity adiko U₂ jamgamarūpaḥ cett.] jamgamaḥ rūpaḥ D, "rūpā L, jagad^o U₁ samsāraḥ cett.] samsāro U₁ 6 ca cett.] vā D yo cett.] yaḥ U₁, ya DN₁N₂ "dṛṣṭi cett.] ddrṣṭi LN₁, "daṣṭi B, "dārṣṭi D dṛṣya cett.] dṛṣyad N₁, dṛṣy^o U₁ dṛṣṭyā cett.] dyā N₂ ity cett.] ty BL, śaty N₂ samsārasya cett.] samsāra^o PLU₂ svātmāno BELP] svātmānaḥ β, svātmānoḥ U₂ 7 bhedām cett.] bhedā B, bhedām DN₁ "kṛtya cett.] kṛtyam U₂, "kṛty E aikyena P] aikam eva E, aikyona BLP, ekyena DN₁, ekena N₂, ekānta U₁, ek++ U₂ sa eva E] om. cett.] jñānayogaḥ cett.] jñānayoga U₂ tasya cett.] gatasya U₁ karaṇāt cett.] kāraṇāt EP, dhyānakaraṇāt U₁ kālaḥ cett.] kāla^o U₁ na cett.] om. N₂U₂ 1 eko cett.] yevo U₁ naikaḥ em.] naika U₁, naiko U₂, nekaḥ cett., neka BN₂ svayambhūś ca cett.] svayambhūtyā U₁ svadhāmnā PU₂] svadhāmnāvā N₂, svayāmmnā N₁, svadhābhāvā L, svabhāvā U₁, svadhā++ṣa D, dhāmnā ca E, dhāmnāya B sthitāḥ cett.] sthitāḥ DLP 2 "buddhi" EPL "buddhir cett. vikriyāḥ em.] vikriyāḥ EPU₁, vikriyā BDLN₁N₂U₂ 3 daśavidhām viśvam DEPN₁U₂] daśavidhā viśvam BLN₂, daśavidhaviśvam U₁ lokālokasuvistaram em.] lokālokasavistaram BDELNP₂U₁, lokālokasavistarām N₁, lokāloke savistaram U₂ 4 eka cett.] ekam U₂ eva cett.] yeva U₁ 5 pṛthviḥ cett.] pṛthiviḥ U₁ "vanaspati" EN₂U₂] vanaspati P, vanaspati BDLN₁U₁ "parvatādīsthāvara" BLPU₂] "parvatādīsthāra" E, "parvato tyādīsthāmvvara" D, "parvvate tyādīsthāvara" N₁, "parvate 'thyādīsthāvara" N₂, "parvate iyādīsthāvara" U₁ rūpaḥ cett.] rūpā BL, rūpa N₂ samsāraḥ cett.] samsāra EU₁ "hasty aśvapakṣity adiko E] "hasteśvapakṣity adiko BL, "hasti aśvapakṣity adiko DN₁, "hastipakṣity adiko N₂, "hasti asvapakṣity adiko U₁, "hastyaś ca pakṣity adiko U₂ jamgamarūpaḥ cett.] jamgamaḥ rūpaḥ D, "rūpā L, jagad^o U₁ samsāraḥ cett.] samsāro U₁ 6 ca cett.] vā D yo cett.] yaḥ U₁, ya DN₁N₂ "dṛṣṭi cett.] ddrṣṭi LN₁, "daṣṭi B, "dārṣṭi D dṛṣya cett.] dṛṣyad N₁, dṛṣy^o U₁ dṛṣṭyā cett.] dyā N₂ ity cett.] ty BL, śaty N₂ samsārasya cett.] samsāra^o PLU₂ svātmāno BELP] svātmānaḥ β, svātmānoḥ U₂ 7 bhedām cett.] bhedā B, bhedām DN₁ "kṛtya cett.] kṛtyam U₂, "kṛty E aikyena P] aikam eva E, aikyona BLP, ekyena DN₁, ekena N₂, ekānta U₁, ek++ U₂ sa eva E] om. cett.] jñānayogaḥ cett.] jñānayoga U₂ tasya cett.] gatasya U₁ karaṇāt cett.] kāraṇāt EP, dhyānakaraṇāt U₁ kālaḥ cett.] kāla^o U₁ na cett.] om. N₂U₂

²⁴²Birch suggested to understand *lokāloka* as the mythical mountain that divides the visible world from the regions of darkness. See Apte (1980: 933).

[XXII. svabhāvabhedam]

इदानीं स्वभावभेदं कथ्यते । यथा वटबीजं वटरूपेण परिणमते स तदशाधा भेदं स्वभावत एव प्रा-
प्नोति । मूलाङ्कुरत्वगदण्डशारवाकलिकापल्लवपुष्पफलस्त्रेहा इति दशभेदान् प्राप्नोति । तथा निर्मलो
निर्विकारः निरञ्जन एक एतादृशा आत्मस्वभावादेव पृथ्व्यापतेजोवाच्याकाशमनोवृद्धिमायाविकार-
५ रूपभेदान्याप्नोति । ज्ञानयोगप्रभावादेक एव आत्मा इति निश्चयो भवति ।

[XXII. Distinction of the nature]

Now, the nature of the self and its distinction²⁴³ is described. Just as the seed of the banyan tree transforms into the shape of the banyan tree - [and] thus attains the tenfold distinction - 'root, shoot, bark, branch, twig, bud, the unfolding flower, flower, fruit and resin' - by virtue of its nature, in the same way, the pure, unchanging, immaculate one attains such [a distinction] precisely because of the nature of the self - [namely], the various forms and modifications of earth, water, fire, wind, space, mind, intellect, illusion, [and individuation].²⁴⁴ As a result of the power of Jñānayoga, the conviction arises that 'the self is only one'.

²⁴³ One comes across the term *svabhāvabhedā* in philosophical systems to signify the division or distinction of essential natures. For a Buddhist example, see Balcerowicz, 2011: 6. In some Nyāya texts, the term is picked up to refer to different essential properties of the self, cf., i.e. Ogawa, 2023: 162. In the *Netratantantra*, the term *bhāvabhedā* occurs frequently in a similar sense as in this passage of the *Yogatattvabindu*. For example cf. *Netratantra* 16.20-21: *bhavisyanti mahādevi kalih kaṣṭataro yataḥ | tadarthaṁ paramārtho 'yan mayā te prakaṭikṛtah | paramārthah paratvena mṛtyujit sarvatomukhah | bhāvabhedena yaṣṭav yo mokṣasiddhim abhipsatā |* Here, however, the context is unphilosophical and specifically intended to signify the phenomenological distinction of the self.

²⁴⁴ Rāmacandra's tenfold taxonomy of *tattvas* may seem inconsistent at the first sight. It is probable, however, that *ahaṅkāra* was lost in the course of the text's transmission given its inclusion in the list of the previous section. Perhaps the discovery of new textual witnesses of the text will solve this problem in the future. None of the tenfold *tattva*-systems known to me correspond exactly to Rāmacandra's system. Taxonomies of *tattvas* such as *Bhagavadgītā* 7.4, in which Krṣṇa presents a list of eight divisions of *prakṛti*, are almost identical (*bhūmir āpo 'nalo vāyuh khaṇ mano buddhir eva cha | ahankāra itiyam me bhinnā prakṛtitir aṣṭadhā ||7.4||*). "Earth, water, fire, air, space, mind, intellect and ego - these are the eight divisions of original nature." In this list we find most of the elements of Rāmacandra's list, except for the term *māyā*. The description of *kundalinī* in *Yogayāñavalkya* 4.21 incorporates this system. Another system of ten *tattvas* appears in *Uttarasūtra* 1.9 - 1.13 of *Niśvāsatattvasamhitā* where the tenfold nature of Sadāśiva is homologised with the *mantra*. Here the following list is given: *prakṛti, puruṣa, niyati, kāla, māyātattva, vidyā, Iśvara, Sadāśiva, dehavyāpiṇi* and *Śakti*, cf. Goodall and Isaacson, 2016: 83-84. There is no similarity between the two tenfold *tattva* systems. However, since Rājayoga is rooted in ancient Śaivism (see Birch, 2019), and Rāmacandra usually tends to present simplified and transsectarian systems, the choice of a tenfold *tattva*-system could be considered as a remnant of these ancient systems.

Sources: 2–5 cf. YSV (PT, p. 836): svabhāvabhedam etat śṛṇu devi prayatnataḥ | yac chrutvā sarvabodhah syāt muktidaḥ siddhvīñchitāḥ | ātmano vā pṛthivyādyāḥ svabhāvāḥ kiñcid ucyate |
 2–5 cf. YSV (PT, p. 836): svabhāvabhedam etat śṛṇu devi prayatnataḥ | yac chrutvā sarvabodhah syāt muktidaḥ siddhvīñchitāḥ | ātmano vā pṛthivyādyāḥ svabhāvāḥ kiñcid ucyate |

2 idānīm cett.] idānī B svabhāvā° cett.] svabhāvā° BL, tasya E °bhedam DN₁] °bheda N₂, °bhedah cett. vata° cett.] vatha° N₂ °bijam DPN₁N₂U₁] °bijam E, °bija° U₂, °bijena BL vatarūpena cett.] rūpena BL pariñamate BLU₂] pariñāte P, pariñatam βE sa tad em.] sa tat U₁, sa tu N₂, satr N₁, sat EP, śata BL, sa DU₂ daśadhā cett.] drśadhā P, dasat U₂ bhedam cett.] om. U₂ svabhāvata cett.] svabhāvā BL, om. U₂ eva cett.] om. U₂ 2–3 prāpnoti cett.] prāpnoti BLU₁ 3 mūlāñkuratvagdañḍāśākhākalikāpallavapuṣpaphalasneḥā E] mūla amkuratvadmañḍāśākhākilakālapallavā || vistāroyam svabhāvataḥ B, mūlam amkuratvadmañḍāśākhākilāpallavā || vistāroyam svabhāvataḥ || L, mūlām amkuratvadmañḍāśākhām kalikāpallavapuṣpaphalasneḥā || N₁, mūlāñkuratvagdañḍāśākhām kalikāpallavapuṣpaphalasneḥā || N₂, mūlāñkuratvadmañḍāśākhām kalikāpallavapuṣpaphalasneḥā D, mūlām amkuratvadmañḍāśākhākilakāpallavapuṣpaphalasneḥā U₁, om. U₂ iti cett.] om. U₂ daśabhedān BELP] bhedo daśadhā β, om. U₂ prāpnoti cett.] prāpnoti P, om. U₂ tathā cett.] yathā EU₂ nirmalo BEL] nirmalah βPU₂ 4 nirañjana E] niramjanah cett. eka cett.] ekaḥ N₁N₂U₁ etādṛśa E] etādṛśāḥ N₁N₂U₁ ātmasvabhāvād cett.] ātmā svabhāvād E 4–5 pṛthvyāpatejovāyvākāśamanobuddhimāyāvikārārūpabhedān BL] pṛthvyāpatejovāyvākāśamanobuddhimāyāvikārārūpabhedān N₁, pṛthvyāpatejovāyvākāśamanobuddhimāyāvikārārūpabhedān P, pṛthvīpate | jīvikāśamanobuddhir māyāvikārārūpabhedāt DU₁, pṛthvyaptejovāyvākāśā || manobuddhimāyāvikārārūpabhedāt U₁, pṛthvīpatejovāyvākāśā || manobuddhimāyāvikārārūpabhedāt U₂ 5 jñānayoga prabhāvād EU₂] jñānayogaḥ avātāt β, jñānayogaḥ || prabhāvād° BL, jñānayogaḥ prabhāvād P eva cett.] eka BLP, yeva U₁ 2 idānīm cett.] idānī B svabhāvā° cett.] svabhāvā° BL, tasya E °bhedam DN₁] °bheda N₂, °bhedah cett. vata° cett.] vatha° N₂ °bijam DPN₁N₂U₁] °bijam E, °bija° U₂, °bijena BL vatarūpena cett.] rūpena BL pariñamate BLU₂] pariñāte P, pariñatam βE sa tad em.] sa tat U₁, sa tu N₂, satr N₁, sat EP, śata BL, sa DU₂ daśadhā cett.] drśadhā P, dasat U₂ bhedam cett.] om. U₂ svabhāvata cett.] svabhāvā BL, om. U₂ eva cett.] om. U₂ 2–3 prāpnoti cett.] prāpnoti BLU₁ 3 mūlāñkuratvagdañḍāśākhākalikāpallava-puṣpaphalasneḥā E] mūla amkuratvadmañḍāśākhākilakālapallavā puṣpaphalasneḥā P, mūlām amkuratvadmañḍāśākhākilakālapallavā || vistāroyam svabhāvataḥ B, mūlām amkuratvadmañḍāśākhām kalikāpallavapuṣpaphalasneḥā || N₁, mūlāñkuratvagdañḍāśākhām kalikāpallavapuṣpaphalasneḥā || N₂, mūlāñkuratvadmañḍāśākhām kalikāpallavapuṣpaphalasneḥā D, mūlām amkuratvadmañḍāśākhākilakālapallavā || vistāroyam svabhāvataḥ || L, mūlām amkuratvadmañḍāśākhām kalikāpallavapuṣpaphalasneḥā || N₁, mūlāñkuratvagdañḍāśākhām kalikāpallavapuṣpaphalasneḥā || N₂, mūlāñkuratvadmañḍāśākhām kalikāpallavapuṣpaphalasneḥā U₁, om. U₂ iti cett.] om. U₂ daśabhedān BELP] bhedo daśadhā β, om. U₂ prāpnoti cett.] prāpnoti P, om. U₂ tathā cett.] yathā EU₂ nirmalo BEL] nirmalah βPU₂ 4 nirañjana E] niramjanah cett. eka cett.] ekaḥ N₁N₂U₁ etādṛśa E] etādṛśāḥ N₁N₂U₁ ātmasvabhāvād cett.] ātmā svabhāvād E 4–5 pṛthvyāpatejovāyvākāśamanobuddhimāyāvikārārūpabhedān BL] pṛthvyāpatejovāyvākāśamanobuddhimāyāvikārārūpabhedān N₁, pṛthvyāpatejovāyvākāśamanobuddhimāyāvikārārūpabhedān P, pṛthvīpate | jīvikāśamanobuddhir māyāvikārārūpabhedāt DU₁, pṛthvyaptejovāyvākāśā || manobuddhimāyāvikārārūpabhedāt U₁, pṛthvīpatejovāyvākāśā || manobuddhimāyāvikārārūpabhedāt U₂ 5 jñānayoga prabhāvād EU₂] jñānayogaḥ avātāt β, jñānayogaḥ || prabhāvād° BL, jñānayogaḥ prabhāvād P eva cett.] eka BLP, yeva U₁

यथैकैः पृथ्वी क्वचित्कोमलरूपा ॥ क्वचित्मनोहररूपा ॥ क्वचित्परिमलरहिता ॥ क्वचित्सुवर्णरूपा ॥ क्वचित्रूपरूपा ॥ क्वचिद्रत्नमयी ॥ क्वचित्शेषेता ॥ क्वचित्कृष्णा ॥
 क—
 चिद्रक्ता ॥ क्वचित्पीता ॥ क्वचित्कर्बुरा ॥ क्वचिन्नानाविधफलरूपा ॥ क्वचित्पुष्परूपा ॥ क्वचिद्मृतमयी ॥ स्वभावत एव भवति ॥ तथैवात्मा मनुष्यपक्षिहरिणहस्तीविद्याधरगंधर्वकिन्नरमहापण्डितमहामूर्खरोग्यरोगीक्रोधीशान्तरूपः स्वभावादेव भवति ॥ ज्ञानयोगाद्विकाररूपरहितो ज्ञायते ॥

Just as the single soil at some places appears soft, at some places beautiful, at some places is endowed with fragrance, at some places without fragrance, at some places [the earth is] gold, at some places silver, at some places [it contains] gems,²⁴⁵ 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.

²⁴⁵The description of the soil at this point is not clear. The coloured soil mentioned next suggests a soil in golden colour, silver colour and the colour of precious stones. However, the parallel formulations in the *Yogasvarodaya* (i.e. *svarṇarūpā dhātūrūpā citrā ratnamayī parā* |) instead suggest soil containing the metals or precious stones in question.

Sources: 1–4 cf. YSV (PT, p. 836): ātmaiva pr̄thivi dhātri komalā ca kvacid dṛḍhā | kvacin manoharā sā ca vimalā ca malāmalā | durgandhā ca sugandhā ca nirgandhā gandhamohiniḥ | svarnarūpā dhāturūpā citrā ratnamayi parā | kvacit śvetā kvacid raktā kvacit pītā ca kṛṣṇalā | ūrvarā ūrvarā sā tu viśāmr̄tamayi sadā | tathā ca devagandharvakinnarādyāḥ khagādayaḥ | sukhasampin̄dito rogi tathaiva krodaśāntadhiḥ | aśeṣarūpabalito nānābuddhirataḥ svayam | devatattvam bhūtaśaktyā jīvasamjñā bhramātmikā | jñānayogi nirvikāro nistāpa eka iṣvaraḥ | ātmaikamūrttimān bhūtvā nirvikalpo nirañjanah | sukhi duḥkhī mohayukto 'nantacetāḥ svabhāvataḥ | 4–5 cf. YSV (PT, pp. 836–837): tathā ca devagandharvakinnarādyāḥ khagādayaḥ | sukhasampin̄dito rogi tathaiva krodaśāntadhiḥ | aśeṣarūpabalito nānābuddhirataḥ svayam | devatattvam bhūtaśaktyā jīvasamjñā bhramātmikā | jñānayogi nirvikāro nistāpa eka iṣvaraḥ | ātmaikamūrttimān bhūtvā nirvikalpo nirañjanah | sukhi duḥkhī mohayukto 'nantacetāḥ svabhāvataḥ | 1–4 cf. YSV (PT, p. 836): ātmaiva pr̄thivi dhātri komalā ca kvacid dṛḍhā | kvacin manoharā sā ca vimalā ca malāmalā | durgandhā ca sugandhā ca nirgandhā gandhamohiniḥ | svarnarūpā dhāturūpā citrā ratnamayi parā | kvacit śvetā kvacid raktā kvacit pītā ca kṛṣṇalā | ūrvarā ūrvarā sā tu viśāmr̄tamayi sadā | tathā ca devagandharvakinnarādyāḥ khagādayaḥ | sukhasampin̄dito rogi tathaiva krodaśāntadhiḥ | aśeṣarūpabalito nānābuddhirataḥ svayam | devatattvam bhūtaśaktyā jīvasamjñā bhramātmikā | jñānayogi nirvikāro nistāpa eka iṣvaraḥ | ātmaikamūrttimān bhūtvā nirvikalpo nirañjanah | sukhi duḥkhī mohayukto 'nantacetāḥ svabhāvataḥ |

I yathaikaikāḥ em.] yathaikaiva E, yathā ekaika BLPU₂, yathā ekaiva DN₁, yathā ekam ca N₂, yathā ekai ca U₁ pr̄thvi γ] pr̄thivi β °rūpā γ] rūpa β kvacit cett.] om. EPU₁ manohararūpā B] manohararūpāḥ L, manohararūpā U₂, manoharā DN₁N₂, om. EPU₁ kvacit cett.] om. EPU₁ °parimala cett.] om. EPU₁ °rūpayuktā BL] rūpā DN₁, °rūpāyuktaḥ N₂, om. EPU₁ kvacit cett.] om. PU₁ 1–2 °parimala cett.] °parimalarūpā E, om. PU₁ 2 °rahita ELN₁] rohitā BN₂U₂, om. DPU₁ kvacit cett.] om. PU₁ suvarnarūpā ELN₂U₂] suvarnarūpā BD, khavarnakupā U₁, om. P kvacit cett.] om. BLP rūpyarūpā N₁U₁] raupyarūpā E, rūpyarūpā DN₂, rajatarūpā U₂, om. BLP ratnamayi cett.] ratnamai BLP kvacit cett.] kvacic ca E, om. P śvetā DEU₂] śveta N₁N₂U₁, śvetarūpā L, śverūpā B, om. P kvacit kṛṣṇā cett.] kṛṣṇa N₁, om. EP 2–3 kvacid raktā BELU₂] kvacid rakta cett., om. P 3 kvacit pitā cett.] om. P kvacit karburā cett.] kvacit karpurā U₁, om. P kvaci cett.] kvacit U₂, om. P nānāvidhaphalarūpā cett.] nānāvidhophalarūpā U₁, nānāvidharupā E, om. P kvacit BL] kvacid DN₁U₁, kvacir U₂, om. PN₂ puśparūpā DN₁] visarūpā BEL, visarūpā U₂, om. U₁P kvacid cett.] kvacit U₂, om. U₁ 3–4 amṛtamayi cett.] amṛtarūpamayi E, amṛtamaī BL, om. U₁ 4 svabhāvata cett.] om. U₁ eva cett.] om. U₁ bhavati cett.] bhavataḥ BL, om. U₁ tathāivātmā γ] tathātmā β manusya° cett.] om. U₁ °paksi° cett.] om. U₁ °hariṇā° cett.] °hariṇā° P, om. U₁ °hasti° DN₁] hasti cett., om. U₁ °panḍita° cett.] pimḍata B 5 °mūrkha° cett.] °rmūkha° P, °mūrva° DN₁, °mūrsā° U₁ rogyarogi em.] °rogyarogi E, °rogī arogī BL₂, °rogī BLP °kroḍhi° cett.] °kroḍhi° EP, °kroḍha° BL °śānta° cett.] °dhiśānta° BL °rūpah cett.] °rūpāḥ PL, °rūpā β svabhāvād eva cett.] evam svabhāvam U₁ bhavati cett.] bhavati BL, bhati N₁, dharati D jñānayogād vikāra N₁U₁] jñānayogadhikāra cett. jñāyate cett.] jayate U₂ 1 yathaikaikāḥ em.] yathaikaiva E, yathā ekaika BLPU₂, yathā ekaiva DN₁, yathā ekam ca N₂, yathā ekai ca U₁ pr̄thvi γ] pr̄thivi β °rūpā γ] rūpa β kvacit cett.] om. EPU₁ manohararūpā B] manohararūpāḥ L, manohararūpā U₂, manoharā DN₁N₂, om. EPU₁ kvacit cett.] om. EPU₁ °parimala cett.] om. EPU₁ °rūpayuktā BL] °rūpā DN₁, °rūpāyuktaḥ N₂, om. EPU₁ kvacit cett.] om. PU₁ 1–2 °parimala cett.] °parimalarūpā E, om. PU₁ 2 °rahita ELN₁] rohitā BN₂U₂, om. DPU₁ kvacit cett.] om. PU₁ suvarnarūpā ELN₂U₂] suvarnarūpā BD, khavarnakupā U₁, om. P kvacit cett.] om. BLP o rūpyarūpā N₁U₁] raupyarūpā E, rūpyarūpā DN₂, rajatarūpā U₂, om. BLP 2 ratnamayi cett.] ratnamai BLP kvacit cett.] kvacic ca E, om. P o śvetā DEU₂] śveta N₁N₂U₁, śvetarūpā L, śverūpā B, om. P 2 kvacit kṛṣṇā cett.] kṛṣṇa N₁, om. EP 2–3 kvacid raktā BELU₂] kvacid rakta cett., om. P 3 kvacit pitā cett.] om. P kvacit karburā cett.] kvacit karpurā U₁, om. P kvaci cett.] kvacit U₂, om. P nānāvidhaphalarūpā cett.] nānāvidhophalarūpā U₁, nānāvidharupā E, om. P kvacit BL] kvacid DN₁U₁, kvacir U₂, om. PN₂ puśparūpā DN₁] visarūpā BEL, visarūpā U₂, om. U₁P kvacid cett.] kvacit U₂, om. U₁ 3–4 amṛtamayi cett.] amṛtarūpamayi E, amṛtamaī BL, om. U₁ 4 svabhāvata cett.] om. U₁ eva cett.] om. U₁ bhavati cett.] bhavataḥ BL, om. U₁ tathāivātmā γ] tathātmā β manusya° cett.] om. U₁ °paksi° cett.] om. U₁ °hariṇā° cett.] °hariṇā° P, om. U₁ °hasti° DN₁] hasti cett., om. U₁

यथा फलस्योत्पत्तिस्थानमेकमेव भवति । अथ च फलस्य गतिर्वहृधा दृश्यते । एकं फलं पृथ्वीमध्ये पतति । शुष्कं भवति । एकस्य फलस्य मकरन्दं ऋमरः पिवति । एकस्य फलस्य मालां कामिनी तुङ्गकुचमण्डलोपरि दधाति । एकं फलं मृतमनुष्योपरि क्षिप्यते । अयं वस्तुनः स्वभावः । तथा एक एवात्मा स्वीयभावादेवाई भोगान्मुनक्ति । के तेऽयौ भोगाः ॥

Sources: ३ cf. YSV (PT, p. 837): *striपुरुपि mahān so hi parasparavimohitah | amanaskah sviyabhāvāt jñānayogi nirākulah | srakcandanādīvāmāsu svabhāvād bhogam icchukah |* ३ cf. YSV (PT, p. 837): *striपुरुपि mahān so hi parasparavimohitah | amanaskah sviyabhāvāt jñānayogi nirākulah | srakcandanādīvāmāsu svabhāvād bhogam icchukah |*

१ phalasyotpatti cett.] plakṣasyotpattiḥ E °sthānam cett.] sthāna U₁ ekam cett.] ekas D, eva N₂, om. E eva cett.] kam eva N₂ bhavati cett.] bhavati B, ti U₁ gatir cett.] gati PN₂U₁ ekam cett.] eka° U₂, eva N₂ phalam cett.] phala° DN₁N₂ prthvi° cett.] prthivi° U₁ २ śuṣkam LU₁U₂] śuṣkam cett.] bhavati cett.] bhavati B phalasya cett.] om. PL makarandam ELPN₂U₁U₂] makaramdā LN₁, karamdaṁ B bhramarah cett.] bhramaram BL, bhramara N₂ pibati cett.] pibanti P, pibati B phalasya cett.] phalasyam N₂ mālāṁ cett.] mālā° N₂ kāmīnī cett.] kāmībī D ३ tuṅga° cett.] tum° U₁ dadhāti cett.] dadhāvati N₁, dadhovati N₂ ekam phalam γ] ekaphalam β ksipyate cett.] ksipyate B eka cett.] ekam U₂ ४ evātmā cett.] evātmā U₂ sviyabhāvād cett.] svabhāvād BL evāṣṭau cett.] evāṣṭau N₂U₁, evāṣṭa U₂ bhogān cett.] bhogāt N₂U₁ bhunakti cett.] ābhunakti N₁ ke te cett.] om. BL 'ṣṭau cett.] aşṭau BL, şte U₁ bhogāh cett.] bhobauḥ P, bhogā U₁U₂ ५ suvāsaś ca cett.] suvāsac ca B suvastrañ ca E] suvamśāś ca U₂ suśayyā cett.] suśayyā ca U₁, suśayyāḥ BL, suyyā unm. P sunitaṁbinī cett.] sunitaṁbinī P, sunitavinīta U₁ ६ sushṭhātā em.] sushṭhātās DN₁U₁, sushṭhānāś PLN₂, sushṭhānāī E, sudeham U₂ cānnapānāy L] vānnapānāy B, cānnapānāī E, cānnapānāp° P, cātmpanasyā° N₁, cāmnasyā° DN₂, cānnapānah syād° U₁, sukhasamptānam U₂ aşṭau bhogāh sudhiṣaṇam em.] şṭau bhogāh sudhiṣaṇā° D, aşṭau bhogāh sudhiṣaṇām U₁, aşṭau bhogāś cā sudhimatām BL, şṭau bhogāh sudhipana° N₁, aşṭau bhogāś cā dhimatām EP, aşṭau bhogāh sudhiyane N₂, abhayādicāṣṭakam U₂ १ phalasyotpatti cett.] plakṣasyotpattih E °sthānam cett.] sthāna U₁ ekam cett.] ekas D, eva N₂, om. E eva cett.] kam eva N₂ bhavati cett.] bhavati B, ti U₁ gatir cett.] gati PN₂U₁ ekam cett.] eka° U₂, eva N₂ phalam cett.] phala° DN₁N₂ prthvi° cett.] prthivi° U₁ २ śuṣkam LU₁U₂] śuṣkam cett.] bhavati cett.] bhavati B phalasya cett.] om. PL makarandam ELPN₂U₁U₂] makaramdā LN₁, karamdaṁ B bhramarah cett.] bhramaram BL, bhramara N₂ pibati cett.] pibanti P, pibati B phalasya cett.] phalasyam N₂ mālāṁ cett.] mālā° N₂ kāmīnī cett.] kāmībī D ३ tuṅga° cett.] tum° U₁ dadhāti cett.] dadhāvati N₁, dadhovati N₂ ekam phalam γ] ekaphalam β ksipyate cett.] ksipyate B eka cett.] ekam U₂ ४ evātmā cett.] evātmā U₂ sviyabhāvād cett.] svabhāvād BL evāṣṭau cett.] evāṣṭau N₂U₁, evāṣṭa U₂ bhogān cett.] bhogāt N₂U₁ bhunakti cett.] ābhunakti N₁ ke te cett.] om. BL 'ṣṭau cett.] aşṭau BL, şte U₁ bhogāh cett.] bhobauḥ P, bhogā U₁U₂ ५ suvāsaś ca cett.] suvāsac ca B suvastrañ ca E] suvamśāś ca U₂ suśayyā cett.] suśayyā ca U₁, suśayyāḥ BL, suyyā unm. P sunitaṁbinī cett.] sunitaṁbinī P, sunitavinīta U₁ ६ sushṭhātā em.] sushṭhātās DN₁U₁, sushṭhānāś PLN₂, sushṭhānāī E, cānnapānāp° P, cātmpanasyā° N₁, cāmnasyā° DN₂, cānnapānah syād° U₁, sukhasamptānam U₂ aşṭau bhogāh sudhiṣaṇam em.] şṭau bhogāh sudhiṣaṇā° D, aşṭau bhogāh sudhiṣaṇām U₁, aşṭau bhogāś cā sudhimatām BL, şṭau bhogāh sudhipana° N₁, aşṭau bhogāś cā dhimatām EP, aşṭau bhogāh sudhiyane N₂, abhayādicāṣṭakam U₂

Just as the place of origin of the fruit is only one, but the fruit's destiny is seen as manifold: One fruit falls onto the ground and becomes dry. A bee drinks one fruit's juice; a woman places a garland made of one fruit over her voluptuous bosom; one 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.²⁴⁶ What are the eight enjoyments?²⁴⁷

XXII.I A good perfume, fine clothing, a good bed, a beautiful woman and a good charioteer,²⁴⁸ food, drink, [and a] good dwelling-place. Those are the eight enjoyments.

²⁴⁶Rāmacandra demonstrates that it is perfectly natural for an *ātman* to enjoy the eight pleasures. To illustrate this, he uses a random everyday object as an example. With this everyday object, the fruit, different experiences, and actions are naturally produced by different actors, although they all have a single origin - the fruit. In the same way, there is only one self, as Rāmacandra explained earlier, and it naturally manifests as different beings and experiences different things. The phenomenon Rāmacandra wants to address with this example is that it is natural for the one *ātman* to enjoy the eight enjoyments described in the following verse and the prose section on the next page.

²⁴⁷The origin of the *aṣṭau bhogāḥ* is uncertain. However, the term is mentioned as one of the results of Rājayoga in the *Sarvāṅgayogapradipikā* in which Sundardās takes Rājayoga as that which is commonly known to be *vajrolimudrā*. Cf. *Sarvāṅgayogapradipikā* 3.16: *disai samga pūni muktā | aṣṭa prakāra bhoga kau bhuktā | pāpa punya kachu parasai nāṁhiṇ | jaisaim kamala rahai jala māṁhiṇ || 16 ||* In the *Mānasollāsa* of King Someśvara, one finds the mention of twenty royal *upabhogas*, which, however, include all of the eight pleasures in greater detail, cf. Shrigondekar, 1939: 5. This alludes to the possibility of an exceptionally wealthy lifestyle for Rāmacandra's audience mentioned in section I.

²⁴⁸Several 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 *sudhiṣānam* ("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.

5

सुवासश्च सुवस्त्रश्च सुशश्या सुनितंविनी ।
सुस्थाता चान्नपानान्यष्टौ भोगाः सुविषणम् ॥ XXII.1 ॥

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

- ५ यथा सूर्यस्य तेजः ॥ दुग्धस्य घृतम् ॥ अग्नेदर्दहः ॥ विषान्मूर्छा ॥ तिलात्तैलम् ॥ वृक्षाच्छाया ॥
फलात्परिमलः ॥ काषादग्निः ॥ शार्करादिभ्यो मधुरो रसः ॥ हिमानीभ्यः शैत्यम् ॥ इत्यादिपदार्थ—
स्वभाव एव ॥ तथा संसारोऽपि परमेश्वरस्वरूपमध्ये तिष्ठति । परमेश्वरोऽखण्डपरिपूर्णश्च ॥

1. Clothes made from silk thread;²⁴⁹ 2. Mansions endowed with five or seven rooms.²⁵⁰ 3. A very large bed with a soft and lovely blanket;²⁵¹ 4. [on which] there is seated a wife belonging to the Padminī-class²⁵² of women - youthful, beautiful and virtuous,²⁵³ 5. An excellent seat;²⁵⁴ 6. An exceptionally valuable horse;²⁵⁵ 7. Appetising food;²⁵⁶ 8. Similarly [tasty] drinks.²⁵⁷ The eight enjoyments are described. They impart suffering. And [they] require begging.²⁵⁸

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

²⁴⁹Within the twenty *upabhogas* of the *Mānasollāsa* there is the topic of *Vastropabhoga* ("enjoyment of garments"). Particularly in summer, the king is asked to wear silk or cotton clothes which are thin and charming, cf. Shrigondekar, 1939: 14.

²⁵⁰The first *adhyāya* of the third *vimśāti* of the *Mānasollāsa* discusses astrology for finding out auspicious moments while building new houses for princes. The section describes houses with one to four *sālās*, cf. Shrigondekar, 1939: 6-7.

²⁵¹This is found as *Śayyābhoga* within the *Mānasollāsa*. The section describes seven kinds of beds and eight kinds of bed-steeds, cf. Shrigondekar, 1939: 21.

²⁵²Cf. *Ratirahasya*, Ed. p. 6.

²⁵³This is resembled as *yosidupabhoga* ("enjoyment of young women") within the *Mānasollāsa*. In this chapter, King Someśvara describes the qualifications of women a king should marry. The two most important qualities he gives are beauty and full youth. Out of the four kinds of women: (a) Padminī, (b) Citriṇī, (c) Śaṅkhini, and (d) Hastinī, he suggests that the latter two kinds are not worth enjoying, cf. Shrigondekar, 1935: 21.

²⁵⁴The *āsanopabhoga* ("the enjoyment of seats") within the *Mānasollāsa* describes various kinds of royal seats, cf. Shrigondekar, 1939: 15.

²⁵⁵This is resembled as *yānopabhoga* ("enjoyment of vehicles") within the *Mānasollāsa*. In this section, King Someśvara lists nine kinds of vehicles, including horses, cf. Shrigondekar, 1939: 24.

²⁵⁶This is resembled as *annabhoga* ("enjoyment of food") within the *Mānasollāsa*. In this section, King Someśvara describes the names of various kinds of delicious food and the directions as to the preparations of various dishes, cf. Shrigondekar, 1939: 21.

²⁵⁷Drinks are the subject of the *pāniyabhoga* ("enjoyment of drinks") section within the *Mānasollāsa*. This section describes everything related to drinking and drinks, cf. Shrigondekar, 1939: 23.

²⁵⁸To the genre connoisseur, the sentence "*bhikṣām yācante ca |*" initially seems suspiciously strange and suggests a corruption of the text. However, the passage is well preserved in the β and γ -group. The subject of the sentence is undoubtedly the *aṣṭau bhogāḥ*. Nevertheless, ...

Sources: 1–4 cf. YSV (PT, p. 837): ātmā vivekam āgamyā calac cittam mahākulam | viśayāndhatamo drṣṭvā no vetti paramātmanah | amāyātma tattvātītah satsandhānavivarjītah | sukhi duḥkhī janmamṛtyum yāti satyam punaḥ punaḥ | vairāgyādiddhanam tyaktvā viśavad duḥkhakṛddhiyah | koṭisūryasamātmeti jñānayogād vimucyate | 5–7 cf. YSV (PT, p. 837): ravi tejo ghṛtam dugdhe tile tailam svabhāvataḥ | śāśam indau kule śākham kṣare ca lavaṇam yathā | tathā brahmaṇī saṃśāro hyakhaṇḍapariपुरवake | 1–4 cf. YSV (PT, p. 837): ātmā vivekam āgamyā calac cittam mahākulam | viśayāndhatamo drṣṭvā no vetti paramātmanah | amāyātma tattvātītah satsandhānavivarjītah | sukhi duḥkhī janmamṛtyum yāti satyam punaḥ punaḥ | vairāgyādiddhanam tyaktvā viśavad duḥkhakṛddhiyah | koṭisūryasamātmeti jñānayogād vimucyate | 5–7 cf. YSV (PT, p. 837): ravi tejo ghṛtam dugdhe tile tailam svabhāvataḥ | śāśam indau kule śākham kṣare ca lavaṇam yathā | tathā brahmaṇī saṃśāro hyakhaṇḍapariपुरवake |

1 paṭṭa° DEN₁N₂] paṭa° BLU₂, pada° PU₁ °sūtra° cett.] °sūtrā° BL °mayāni cett.] °yāni DN₁N₂ vastrāṇi PL] vasrāṇi cett. pañca vā sapta vā β] pañcasaptā EP, pañcasatyā LB śālikā em.] dṛālikā EN₁, dṛāmlikā D, dadhikā P, dātikā BL, tālikā N₂, dālikā U₁ yuktāni cett.] saudhāni U₂ harmyāṇi β] harmyāni teṣu vāstu LB, harmyāni teṣu vāsaḥ E, harmyāni teṣu cāsaḥ P, harmyāni vāsaya kecīt U₂ ativipula° cett.] ativapula° DN₁, ativipulām U₁, aṣṭau bhogān āha || U₂ mr̄dūttara° em.] mr̄dūtara° BELP, mr̄du | uttara° β, sugraham̄ || U₂ 1–2 °chadavati° P] °chandavati° DN₁N₂, °chadavati° U₁, suvastraṁ || U₂ 2 °śayyā cett.] suśayā sustri U₂ padmīni cett.] padmāni N₁, om. U₂ tārunyavati em.] tārunyavati cett., tārūrayavati N₂, om. U₂ tatropavīṣṭā E] tatopavīṣṭā P, tatropavīṣṭā β, tatrāpavīṣṭā B, om. U₂ kāntā BELP] om. cett. sādhvāsanam em.] sādhu āśanam E, sādhu āśanam BLPU₂, sādhyāsanam DN₁N₂ 3 atimūlyo 'svaś ca em.] amūlyo svaś ca β, atimūlyā ca E, atimūlo 'svaḥ P, atimūlyo asvam BL, suśvaḥ U₂ manoramam annam cett.] manoramayam attam B, manoramayam annam L, manoramam attam DN₁, suśu annam U₂ vidham pānam cett.] vidhapānam BLN₂, vidhayānam U₂ ete cett.] rāte U₁ 'ṣṭau γ] aṣṭau β bhogāḥ cett.] bhogā N₁N₂, ghogā U₁ kathyante D] kathyate N₁N₂U₁, kathitāh EU₂, kathitā P, om. BL ete DN₂U₁] eke EPN₁, eka BL, ekam U₂ duḥkhām DEN₁U₁U₂] duḥkhā P, duḥkhā BL, duḥkhataḥam N₂ 4 bhajante cett.] bhajate N₂U₁ bhikṣām EPN₂U₁] bhikṣyām DN₁, bhikṣā BLU₂ yācante cett.] yāmcamte P, yāmcate BL, yācate N₂, pācate U₁ ca cett.] kiñca E 5 sūryasya cett.] sūryāś ca U₁ tejaḥ cett.] tejaḥ BL dugdhasya DEPN₁U₂] dugdha° BL, dusya N₂, dugdhasy U₁ ghṛtam cett.] ghṛtah BLP agner E] agne cett. dāhāḥ em.] dvāhāḥ BLP, dahiḥ N₁, dadhi N₂, dadhiḥ D, dārham U₁, dāhiḥ U₂, jvalanam E viśān cett.] viśāt U₁ tilāt cett.] titilāt P, tila N₂, tilā U₁ vṛkṣāt EN₁] vṛkṣāt P, vṛkṣā BDLN₂U₂, vrakṣā U₁ 6 phalāt cett.] phalā BL parimalaḥ cett.] sarimalaḥ BL, palāt parimalaḥ D kāṣṭhād cett.] kāṣṭhād PU₂, kāṣṭhād BL agniḥ γ] agniḥ β sārkārādibhyo em.] arkārādibhyo E, śarkvarādibhyo P, śarkadibhyo LB rasāḥ cett.] om. BL himānībhyāḥ cett.] sahimānībhyāḥ BL, himānītpa N₂ śaityam DU₁] śaityam N₁, śityam U₂, śaityāś N₂, śītāḥ EP, śītāḥ BL 6–7 ityādipadārthaśvabhāvā DN₁P] ityādi-padārthaḥ U₂, ityādipadārthaśvabhāvataḥ B, atyādipadārthaśvabhāvā N₂, ityādipadārthaśvabhāvah U₁, ityādipadārthaḥ svabhāvataḥ L, ityādipadārthaśvabhāvā N₂, ityādipadārthaśvabhāvah E 7 eva cett.] evā N₁, ravaḥ U₁, om. E tathā cett.] tathā vā U₁ parameśvaraśvarūpamadhye cett.] paremesvara svarūpasya madhye BL, parameśvararūpamadhye U₁ tiṣṭhati cett.] tiṣṭhati B, tiṣṭhamti U₂ 'khaṇḍa° cett.] 'ṣamda° DN₁, yarānda° N₂, khamdaḥ U₁ °paripūrṇaś ca cett.] paripūrṇaḥ E 1 paṭṭa° DEN₁N₂] paṭa° BLU₂, pada° PU₁ °sūtra° cett.] °sūtrā° BL °mayāni cett.] °yāni DN₁N₂ vastrāṇi PL] vasrāṇi cett. pañca vā sapta vā β] pañcasaptā EP, pañcasatyā LB śālikā em.] dṛālikā EN₁, dṛāmlikā D, dadhikā P, dātikā BL, tālikā N₂, dālikā U₁ yuktāni cett.] saudhāni U₂ harmyāṇi β] harmyāni teṣu vāstu LB, harmyāni teṣu vāsaḥ E, harmyāni teṣu cāsaḥ P, harmyāni vāsaya kecīt U₂ ativipula° cett.] ativapula° DN₁, ativipulām U₁, aṣṭau bhogān āha || U₂ mr̄dūttara° em.] mr̄dūtara° BELP, mr̄du | uttara° β, sugraham̄ || U₂ 1–2 °chadavati° P] °chandavati° DN₁N₂, °chadavati° U₁, suvastraṁ || U₂ 2 °śayyā cett.] suśayā sustri U₂ padmīni cett.] padmāni N₁, om. U₂ tārunyavati em.] tārunyavati cett., tārūrayavati N₂, om. U₂ tatropavīṣṭā E] tatopavīṣṭā P, tatropavīṣṭā β, tatrāpavīṣṭā B, om. U₂ kāntā BELP] om. cett. sādhvāsanam em.] sādhu āśanam E, sādhu āśanam BLPU₂, sādhyāsanam DN₁N₂ 3 atimūlyo 'svaś ca em.] amūlyo svaś ca β, atimūlyā ca E, atimūlo 'svaḥ P, atimūlyo asvam BL, suśvaḥ U₂ manoramam annam cett.] manoramayam attam B, manoramayam annam L, manoramam attam DN₁, suśu annam U₂ vidham pānam cett.] vidhapānam BLN₂, vidhayānam U₂ ete cett.] rāte U₁ 'ṣṭau γ] aṣṭau β bhogāḥ cett.] bhogā N₁N₂, ghogā U₁ kathyante D] kathyate N₁N₂U₁, kathitāh EU₂, kathitā P, om. BL ete DN₂U₁] eke EPN₁, eka BL, ekam U₂ duḥkhām DEN₁U₁U₂] duḥkhā P, duḥkhā BL, duḥkhataḥam N₂ 4 bhajante cett.] bhajate N₂U₁ bhikṣām EPN₂U₁] bhikṣyām DN₁, bhikṣā BLU₂ yācante cett.] yāmcamte P, yāmcate BL, yācate N₂, pācate U₁ ca cett.] kiñca E 5 sūryasya cett.]

[XXIII. bāhyalakṣyam]

इदानीं बाह्यलक्ष्यं कथ्यते । नासाग्रादारभ्याङ्गुलचतुष्टयप्रमाणं नीलाकारं तेजः पूर्णमाकाशलक्ष्यं क-
तत्व्यम् । अथवा नासाग्रादारभ्य षड्ङुलप्रमाणं पवनतत्त्वं धूमाकारं लक्ष्यं कर्तव्यम् । अथवा नासा-
ग्रादारभ्याष्टङ्गुलप्रमाणमतिरक्तं तेजो लक्ष्यं कर्तव्यम् । अथवा नासाग्रादारभ्य दशाङ्गुलप्रमाणं शुक्रं
5 च च्छलसुदकं लक्ष्यं कर्तव्यम् । अथवा नासाग्रादारभ्य द्वादशाङ्गुलप्रमाणं पीतवर्णं पृथ्वीतत्त्वं लक्ष्यं
कर्तव्यम् । अथवा नासाग्रादारभ्य कोटिसूर्यसमप्रभं तेजः पूर्णमाकाशतत्त्वं लक्ष्यं कर्तव्यम् ।

[XXIII. The outer focus]

Now, the outer focus is taught. Beginning with four finger breadths from the tip of the nose, the space element, appearing blue and being full of splendour, shall be made into the focus. Or, beginning six finger breadths from the tip of the nose, the wind element, in the shape of smoke, shall be made into the focus. Or, beginning eight fingerbreadths from the tip of the nose, the very red fire element shall be made into the focus. Or, beginning ten finger breadths from the tip of the nose, the white fickle water element shall be made into the focus. Or, beginning twelve finger breadths from the tip of the nose, the yellow-coloured earth element shall be made into the focus.²⁵⁹ Or, beginning at the tip of the nose, the space element full of fire shining like ten million suns shall be made the focus.

this statement is aimed at the practitioner. If one takes the transmission of the manuscripts seriously, the question arises as to who would beg for the eight pleasures specified above. A travelling ascetic or mendicant would ask for food and drink, but certainly not for silk clothes, women, expensive horses, etc. The average householder may aspire to this, but the phrase *yācante* still seems inappropriate and overshoots the mark. Above all, there is no logical answer as to who exactly would be begged for such valuable objects and women. This statement can, therefore, only be aimed at members of the royal court. The only one able to grant such costly requests can be someone extremely rich or a king himself. This observation perfectly suits the initial definition of Rājayoga (cf. I. ll. 1-2, p. 76) in which it is defined as a practice that works even if the practitioner is leading an exuberant wealthy lifestyle.

²⁵⁹The first five outer foci, associated with the five elements can also be identified in *Sarvāṅgayogapradipikā* 3.29-33: *bāhya lakṣa aura puni jāṇnahum | pañca tatva ki lakṣa su ṭhānahum | agra nāśikā amgula cāri | nila varṇa nabha deśi bicāri* || 29 || *nāśa agra amgula chaha deśaiṇ | dhūmrahi varṇa vāyu tata peśai | amgula aṣṭa nāśikā āgai | rakta varṇa su vahni tata jāgai* || 30 || *nāśa agra amgula daśa tāmīṇ | śveta varṇa jala desi tahāmīṇ | nāśa agra su amgula bārā | pīta varṇa bhū deśi apārā* || 31 || *bāhya lakṣa aura bahuterī | so jānaim jo pāvai serī | sataguru krpā karai jau kabahī | dei batāi chinaka main sabahi* || 32 || “(29) Contemplate the external focus repeatedly, focusing on the five elements. Four fingers above the tip of the nose contemplate the blue-coloured space-element. (30) Six fingers from the tip of the nose one visualizes the smoke-coloured air element. Eight fingers in front of the nose one visualizes the red-coloured fire element. (31) Ten fingers from the tip of the nose one visualizes the white-coloured water element. Twelve fingers in front of the nose one visualizes the earth element with a yellow colour. (32) Many external foci exist, but only a few can attain the ultimate goal. If the true guru shows mercy, everything is revealed within an instant.”

Sources: 2 cf. YSV (PT, p. 837): idānim bāhyalakṣāṇi siddhididāni śṛṇu priye | dhāraṇākhyā tu caitāni jñātavyāni viśesataḥ | 2–3 cf. SSP 2.28 (Ed. p. 39): atha bahirlaksyam kathyate | nāsāgrād bahirāngulacatuṣṭaye nīlajyotiḥsamkāśam laksyet | 3 cf. SSP 2.28 (Ed. p. 39): athavā nāsāgrād ṣaḍāṅgulam adhovāyutattvam dhūmravarṇam laksyet | cf. YSV (PT, p. 837): lilābhāvayel linam jyotiḥpūrṇam mahāparam | athavā tatra deveśi dhūmrākāram ṣaḍāṅgulam | 3–4 cf. YSV (PT, p. 837): athavāṣṭāṅgulam raktam nāsikopari laksyet | 3–4 cf. SSP 2.28 (Ed. p. 39): athavā aṣṭāṅgula āraktam tejas tattvam laksyet | 4–5 cf. SSP 2.28 (Ed. p. 39): athavā daśāṅgule kalolavad āpas tattvam laksyet | 5–6 cf. SSP 2.28 (Ed. p. 39): athavā nāsāgrād dvādaśāṅgule pītavarṇam pārthivatattvam laksyet | 6 cf. YSV (PT, p. 837): dvādaśāṅgulamānam vā pṛthvitattvam tu pitabham laksayed athavā tatra koṭisūryasamaprabham | tejāḥ puñjanam mahākāśam tattad dhyānāc chivo bhavet | 2 cf. YSV (PT, p. 837): idānim bāhyalakṣāṇi siddhididāni śṛṇu priye | dhāraṇākhyā tu caitāni jñātavyāni viśesataḥ | 2–3 cf. SSP 2.28 (Ed. p. 39): atha bahirlaksyam kathyate | nāsāgrād bahirāngulacatuṣṭaye nīlajyotiḥsamkāśam laksyet | 3 cf. SSP 2.28 (Ed. p. 39): athavā nāsāgrād ṣaḍāṅgulam adhovāyutattvam dhūmravarṇam laksyet | cf. YSV (PT, p. 837): lilābhāvayel linam jyotiḥpūrṇam mahāparam | athavā tatra deveśi dhūmrākāram ṣaḍāṅgulam | 3–4 cf. YSV (PT, p. 837): athavāṣṭāṅgulam raktam nāsikopari laksyet | 3–4 cf. SSP 2.28 (Ed. p. 39): athavā aṣṭāṅgula āraktam tejas tattvam laksyet | 4–5 cf. SSP 2.28 (Ed. p. 39): athavā daśāṅgule kalolavad āpas tattvam laksyet | 5–6 cf. SSP 2.28 (Ed. p. 39): athavā nāsāgrād dvādaśāṅgule pītavarṇam pārthivatattvam laksyet | 6 cf. YSV (PT, p. 837): dvādaśāṅgulamānam vā pṛthvitattvam tu pitabham laksayed athavā tatra koṭisūryasamaprabham | tejāḥ puñjanam mahākāśam tattad dhyānāc chivo bhavet |

Testimonia: 2–4 ≈*Hathasamketacandrikā* (MMPP 2244 f. 125r ll. 6–7): atha bāhyalakṣyam nirūpyate nāsāgrādārabhyāṅgulacatuṣṭaya 4 pramāṇam pavanatattvam dhūmrākāram laksyam kartavyam | athavā nāsāgrādārabhyāṅgulapramāṇam atiraktam tattvam laksyam kartavyam | 2–4 ≈*Hathasamketacandrikā* (MMPP 2244 f. 125r ll. 6–7): atha bāhyalakṣyam nirūpyate nāsāgrādārabhyāṅgulacatuṣṭaya 4 pramāṇam pavanatattvam dhūmrākāram laksyam kartavyam | athavā nāsāgrādārabhyāṅgulapramāṇam atiraktam tattvam laksyam kartavyam |

2 bāhyalakṣyam P] laksyam E, sāhyalakṣa B, bāhyalakṣa L, °lakṣam N₁, °lakṣaṇa DN₂, °lakṣyah U₁, laksanam U₂ catuṣṭaya° cett.] catuṣṭayam BL nilākāram cett.] nilākaram BLP, nirākāram N₂ °tejāḥ cett.] teja DN₁N₂, jah B pūrṇam cett.] pūrṇakām U₂ ākāśa° cett.] ākāśam EPLU₁ laksyam EPLU₂] laksam BDLN₁, laksanam N₂ 3 nāsāgrādārabhya cett.] nāsāgrādārabhya DN₁, nāsāgrādārabhya N₂, om. L ṣaḍāṅgula° cett.] ṣaḍāṅgulam B, dvādaśāṅgula° U₂, om. L pavanatattvam cett.] +++++ B, om. L dhūmrākāram cett.] +++++ B laksyam cett.] laksam DN₁U₂, laksanam N₂, om. L kartavyam cett.] om. L athavā cett.] atha U₁, om. BELP 4 ārabhyāṣṭāṅgulapramāṇam U₁] ārabhyā ṣaḍāṅgulapramāṇam N₁, ārabhyā ṣaḍāṅgulapramāṇam D, ārabhyam ṣṭāṅgulapramāṇam N₂, ārabhyam ṣṭāṅgulapramāṇam U₂, om. BELP atiraktam N₁N₂] atirattam D, itiriktam U₁, matiraktam U₂, om. BELP tejo cett.] tejā° U₂, om. BELP laksyam U₁U₂] laksam N₁N₂, laksanam N₂, om. BELP karttavyam cett.] om. BELP athavā nāsāgrādārabhyā dasāṅgulapramāṇam śuklam cett.] om. BELP 5 cañcalam cett.] camdrākāram U₁, om. BELP udakam cett.] om. BELP laksyam U₁] laksya N₁D, laksanam N₂, laksam U₂, om. BELP kartavyam cett.] om. BELP dvādaśāṅgulapramāṇam cett.] tattvam dvādaśāṅgulapramāṇam E, dvādaśāṅgulapramāṇam U₁ laksyam EPU₁] laksapam N₂, laksam cett. 6 samaprabham cett.] °prabhām L tejāḥpūrṇam cett.] tejāḥ pūrṇam EB, pūrṇa N₂ laksyam DEPN₁U₁] laksam BLU₂, laksanam N₂ 2 bāhyalakṣyam P] laksyam E, sāhyalakṣa B, bāhyalakṣa L, °lakṣam N₁, °lakṣaṇa DN₂, °lakṣyah U₁, laksanam U₂ catuṣṭaya° cett.] catuṣṭayam BL nilākāram cett.] nilākaram BLP, nirākāram N₂ °tejāḥ cett.] teja DN₁N₂, jah B pūrṇam cett.] pūrṇakām U₂ ākāśa° cett.] ākāśam EPLU₁ laksyam EPLU₂] laksam BDLN₁, laksanam N₂ 3 nāsāgrādārabhyā cett.] nāsāgrādārabhya DN₁, nāsāgrādārabhya N₂, om. L ṣaḍāṅgula° cett.] ṣaḍāṅgulam B, dvādaśāṅgula° U₂, om. L pavanatattvam cett.] +++++ B, om. L dhūmrākāram cett.] +++++ B laksyam cett.] laksam DN₁U₂, laksanam N₂, om. L karttavyam cett.] om. L athavā cett.] atha U₁, om. BELP 4 ārabhyāṣṭāṅgulapramāṇam U₁] ārabhyā ṣaḍāṅgulapramāṇam N₁, ārabhyā ṣaḍāṅgulapramāṇam N₂, om. BELP atiraktam N₁N₂] atirattam D, itiriktam U₁, matiraktam U₂, om. BELP tejo cett.] tejā° U₂, om. BELP laksyam U₁U₂] laksam N₁N₂, laksanam N₂, om. BELP karttavyam cett.] om. BELP athavā nāsāgrādārabhyā dasāṅgulapramāṇam śuklam cett.] om. BELP 5 cañcalam cett.] camdrākāram U₁, om. BELP udakam cett.] om. BELP laksyam U₁] laksya N₁D, laksanam N₂,

आकाशमध्ये आकाशोपरि वा दृष्टिं कृत्वा ध्यानकारणात्सूर्यं विना सूर्यसंबंधिनीं सहस्रकिरणावलीं पश्यति । अथवा शिरोपर्यूच्चं सप्तदशाङ्गुलप्रमाणं तेजःपुञ्चं लक्ष्यं कर्तव्यम् । अथवा दृष्टये तप्तस्व-
 र्णवर्णाकारं पृथ्वीतत्त्वं लक्ष्यं कर्तव्यम् । उक्तानां लक्ष्याणां मध्ये यस्य कस्याप्येकस्य लक्ष्यकरणात्
 वलितपलितादिदूरे भवति । अङ्गरोगा विनौषधं दूरे भवन्ति । समग्राः शत्रवः स्वप्नेऽपि मित्रताम्
₅ अयान्ति ।

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.^{260,261,262}

As a result of focusing on any one of the discussed foci, wrinkles, grey hair, etc., becomes remote. Diseases of the limbs become distant without medical herbs. All enemies become friends even while sleeping.²⁶³

²⁶⁰A variant of the practice with little differences can also be found in *Advayatārakopaniṣad* 6 (Ed. p. 4): *atha bahirlakṣyalakṣaṇam | nāśikāgre caturbhīḥ ṣaḍbhīḥ aṣṭabhbīḥ daśabhbīḥ dvādaśabhbīḥ kramāt aṅgulānte niladyutiśāmatvasadṛgraktabhaṅgispuratpītavarnadvayopetān vyoma yadi paśyati sa tu yogī bhavati | caladṛṣṭyā vyomabhāgavikṣituḥ puruṣasya dṛṣṭyagre jyotirmayūkhā vartante | taddarśanena yogī bhavati | taptaṅcāñcanasamkāśajyotir mayūkhā apāngānte bhūmau vā paśyati taddrṣṭih sthirā bhavati | śīrṣopari dvādaśāṅgulasamikṣituḥ amṛtatvaṇi bhavati | yatra kutra sthitasya śīraḥ vyomajyotir dṛṣṭam 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.”

²⁶¹Cf. *Śivayogapradipikā* 4.41cd-47ab for another description of Bāhyalakṣya closely resembling the one in *Advayatārakopaniṣad*.

²⁶²The *Hṝθasamketacandrikā* (manuscripts checked: ORI B220, GOML R3239, MMPP 2244) quotes the Bāhyalakṣya passage from the *Yogatattvabindu* without reference. Yet, it appears that Sundaradeva’s text is corrupted. Moreover, he selected only some of the techniques presented here, cf. sources on pp. 138–140.

²⁶³It 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.

Sources: 6 cf. YSV (PT, p. 837): ākāśamadhye ākāśoparito dr̄ṣṭis usthiram | kṛtvā dhyānād vinā sūryam candasūryan tu paśyati | athavā laksam etat tu karttuvahih śivopari | 1-2 cf. SSP 2.28 (Ed. p. 40): athavā ākāśamukham dr̄ṣṭvā laksayat kiranākulitam paśyati | evam nirmalikaranam | athavordhvadr̄ṣṭayāntarālam laksayet | jyotir mukhāni paśyati | athavā yatra tatrākāśam laksayet | ākāśasadṛśam cittam muktipradam bhavati | 2-4 cf. YSV (PT, p. 837): ūrddhvam saptadaśāngulyam pramāṇam tejasā prabhām | athavā pr̄thivitattvam taptakāñcanasannibham | dr̄ṣṭiragre tu karttavyam laksam etat yat ātmānām uktānām yasya kasyaiva ekaśāḥ karanaṁ priye | valipalitahinā syād ausadhenā vinā tathā | 2-4 cf. SSP 2.28 (Ed. p. 40): athavā dr̄ṣṭyā taptakāñcanasannibhām bhūmīm laksayet | dr̄ṣṭih sthirā bhavati | ity anekavidham bahirlakṣyam | 4-5 cf. YSV (PT, p. 837): sarvarogāni naśyanti mitravac ca vaśi ripuh | 6 cf. YSV (PT, p. 837): ākāśamadhye ākāśoparito dr̄ṣṭis usthiram | kṛtvā dhyānād vinā sūryam candasūryan tu paśyati | athavā laksam etat tu karttuvahih śivopari | 1-2 cf. SSP 2.28 (Ed. p. 40): athavā ākāśamukham dr̄ṣṭvā laksayat kiraṇākulitam paśyati | evam nirmalikaranam | athavordhvadr̄ṣṭayāntarālam laksayet | jyotir mukhāni paśyati | athavā yatra tatrākāśam laksayet | ākāśasadṛśam cittam muktipradam bhavati | 2-4 cf. YSV (PT, p. 837): ūrddhvam saptadaśāngulyam pramāṇam tejasā prabhām | athavā pr̄thivitattvam taptakāñcanasannibham | dr̄ṣṭiragre tu karttavyam laksam etat yat ātmānām uktānām yasya kasyaiva ekaśāḥ karanaṁ priye | valipalitahinā syād ausadhenā vinā tathā | 2-4 cf. SSP 2.28 (Ed. p. 40): athavā dr̄ṣṭyā taptakāñcanasannibhām bhūmīm laksayet | dr̄ṣṭih sthirā bhavati | ity anekavidham bahirlakṣyam | 4-5 cf. YSV (PT, p. 837): sarvarogāni naśyanti mitravac ca vaśi ripuh |

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

1 ākāśamadhye cett.] om. BLP ākāśopari cett.] ākāśopari N₁ vā βU₂] om. BELP dr̄ṣṭim cett.] dr̄ṣti B, om. L kṛtvā cett.] kṛtvā ākāśamadhye B, ākāśamadhye L sūryam cett.] sūrya N₂ U₂ sūryasāmbandhīnīm em.] sūryasāmbandhīnīm P, sūryasāmbandhīnī cett. sahasrakiraṇāvalīm P] sahasrakiraṇāvalīm U₂, sahasrakiraṇāvalī BL, sahasrakiraṇāpāñktih E, sahasrāṇyapi kiraṇāni N₁ U₁, sahasrāṇapī kiraṇāni DN₂ 2 paśyati ELU₂] paśyati BDN₁, paśyate N₂, pati P, paśyamīti U₁ athavā cett.] atha kā N₁, om. P śiroपary em.] śivopari cett., śivopari E, śiroparī B, om. P ūrdhvam cett.] ūrdhvā^o L, urdhvam B, ūrddham U₁ U₂, vṛddham E, om. P saptadaśāngulapramāṇam cett.] saptadaśāngulam parānam N₂, saptadaśāngulapramāṇa^o U₂, om. P tejahpuñjam laksyam U₂] tejahpuñjam laksyam E, tejahpuñjam laksanam P, tejahpuñjam laksam L, tejahpuñjam laksam N₂, tejahpuñjam laksanam N₂, tejahpuñjamakam laksyam U₁ agre cett.] agne BLP, ag++ N₁ 2-3 taptasvarṇavarṇāpāñkaram U₂] taptasvarṇavarṇāpāñkaram P, tatparam svārṇākāram E, taptasuvārṇavārṇa BL, taptavārṇākāram β 3 pr̄thivitattvam βEP] pr̄thivitattvam B, pr̄thitattvam L, pr̄thivin tatvam U₂ laksyam EPU₁] laksam BDLN₁ U₂, laksanam N₂ karttavyam cett.] om. P laksyānām E] laksyānām U₁ N₁, laksyānām D, laksanānām P, laksanām BL, laksānā^o N₂, laksām U₂ kasyāpy cett.] kasyāpi BLU₁, kasyāp^o D, lasyāpy N₂ ekasya cett.] kasya BLU₁, elasya N₂ laksyā^o cett.] lakṣā^o BL, lakṣasya DN₁, lakṣanasya N₂, lakṣasya U₁ *karaṇāt cett.] karaṇā U₁ 4 *palitādidiure cett.] *palitā dūre E, *m palitādidiure BL bhavati cett.] bhavanti EU₂, bhavati B aṅgarogā cett.] amgarogāh E, amgirogādī BL dūre cett.] dūri E, dūro BL bhavanti DEN₁ U₂] bhavati PLN₂ U₁, bhavati B samagrāh cett.] samagrā N₂, samagrā^o U₂ śātravāh cett.] śātrave B, śātravā L svapne cett.] svapin N₁ N₂ U₁, svacan D 'pi U₂] pya BELP, eva DN₁ U₁, evan N₂ mitratām BLPU₂] mitran E, mityam DN₁, nityam N₂, mitevan U₁ 5 ayānti PB] ayāmti L, ayāmti N₂, nāyāmti E, nāyāmti DN₁ N₂, naiyati U₁ 1 ākāśamadhye cett.] om. BLP ākāśopari cett.] ākāśopari N₁ vā βU₂] om. BELP dr̄ṣṭim cett.] dr̄ṣti B, om. L kṛtvā cett.] kṛtvā ākāśamadhye B, ākāśamadhye L sūryam cett.] sūrya N₂ U₂ sūryasāmbandhīnīm em.] sūryasāmbandhīnīm P, sūryasāmbandhīnī cett. sahasrakiraṇāvalīm U₂, sahasrakiraṇāvalī BL, sahasrakiraṇāpāñktih E, sahasrāṇyapi kiraṇāni DN₂ 2 paśyati ELU₂] paśyati BDN₁, paśyate N₂, pati P, paśyamīti U₁ athavā cett.] atha kā N₁, om. P śiroपary em.] śivopari cett., śivopari E, śiroparī B, om. P ūrdhvam cett.] ūrdhvā^o L, urdhvam B, ūrddham U₁ U₂, vṛddham E, om. P saptadaśāngulapramāṇam cett.] saptadaśāngulam parānam N₂, saptadaśāngulapramāṇa^o U₂, om. P tejahpuñjam laksyam U₂] tejahpuñjam laksanam P, tejahpuñjam laksam L, tejahpuñjam laksam N₂, tejahpuñjamakam laksyam U₁ agre cett.] agne BLP,

सहस्रवर्षपर्यंतमायुर्वर्धते । अपठितं शास्त्रं जिह्वाग्रेणोच्चरति । एतादृशं बहुतरं फलं भवति ॥

[XXIV. antaralakṣyam]

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

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*)²⁶⁴ originating from the staff of Brahma²⁶⁵, being white, extending up to the aperture of Brahma exists the single Brahma-channel.²⁶⁶ The Brahma-channel, being within [the staff of Brahma],²⁶⁷ 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 manifestation²⁶⁸ the accomplishment of the eight supernatural powers beginning with ‘becoming as small as the smallest particle of matter’ etc.²⁶⁹ exist in proximity of the person.²⁷⁰

²⁶⁴ Various concepts of the location of the *kanda* exist in yogic literature. In the *Yogayājñinavalkya* 4.16–27 one reads: *kandasthānām manusyāñām dehamadhyān navāṅgulam | caturaṅgulam utsedham* āyāmaś ca *tathāvidhah* || 16 || *andākṛtivad ākāram bhūṣitam tattvagādhibhīḥ | catuspadām tiraścām ca* *dvijānām tundamadhyame* || 17 || “The location of the bulb (*kanda*) of humans is nine finger widths from the waist. [It is] four finger widths in height and has the same [measure in] length. It appears like an egg, and [it is] ornamented with the five elements of creation and sustenance. In quadrupeds, birds and other beings, it is in the centre of the belly.” *Hṛṣiprāṇī* 3.64cd (*gulphadeśasamipe ca kandanām tatra prapiḍayet*) instructs the yogin to press the *kanda* with the feet in the context of *uddiyāñabandha*, which could imply that the *kanda* is in the genital region (except one assumes the very complex and challenging posture termed *kandapiḍāsana*, cf. *Encyclopedia of Traditional Asanas*, pp. 143–144). Sundaradeva, in *Yuktabhavadeva* 7.224 and Bhavadevamīśra in <empty citation> (Ms. No. 2244, f. 36r) argue that the *kanda* is near the navel. In *Yogacūḍāmanyupaniṣad* 14cd the *kanda* is in between penis and navel (*ūrdhvam̄ meḍhrādadho nābhēḥ kande yoniḥ khagāñdavat*).

²⁶⁵ 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.

²⁶⁶ The term *brahmanāḍi* is a synonym for the *susūmnā*, cf., e.g. *Haṭhapradipikā* 2.67, *Gorakṣāśataka* 47, *Yogakuṇḍalinyyopaniṣad* 37c–38b, *Yogacintāmaṇi* (Ed. pp. 46, 112, 116, 140, 191), *Haṭharatnāvalī* 2.8, 2.25, 2.65, 2.69.

²⁶⁷ Naturally, one would read *brahmanāḍimadhye* compounded, but this would leave the sentence lacking a subject. Therefore, the only option is to read *brahmanāḍi madhye* separately, referring to the inside of the previously mentioned *brahmadaṇḍa*. Assuming another channel within the *brahmanāḍi* like the *citrānāḍi* in *Śivasaṃhitā* 5.160 would be difficult to proof.

²⁶⁸ Cf. *Vijñānabhairava* 35.

²⁶⁹ For an extensive discussion about the yogic supernatural powers (*siddhis*), see Jacobsen, 2017.

²⁷⁰ Three of five witnesses of the γ-group add an incomplete list of the eight *siddhis* (see apparatus). I did not include it in greyscale for two reasons. First, the passage is incomplete ...

Sources: 1 cf. YSV (PT, p. 837): jīved varṣasahasraṇ tu sarvalokeṣu pūjitaḥ | jihvāgre prabhaved vidyā vinā śāstrāvalokanāt | 3-5 cf. YSV (PT, p. 838): mūlakandotthalato brahmaṇādisamudbhavā | śvetavarṇā brahmaṇandhraparyantam eva tiṣṭhati | eṣā tu brahmaṇandhrākhyā tanmadhye varttate parā | padmatantusamākārā koṭisūryataḍitprabhā | calaty ūrddham mahāmūrttir asya dhyānād bhavec chivāḥ | anīmādyo aṣṭasiddhis tu samagreṇa prasidati | 3-5 cf. SSP 2.26 (Ed. pp. 37-38): tatra tāvad antarlakṣyam kathyate | mūlakandād daṇḍalagnām brahmaṇādiṁ śvetavarṇām brahmaṇandhraparyantam gatām saṃsmaret | tanmadhye kamalatantunibhām vidyutkoṭiprabhām ūrdhvagāminīm tām mūrtim manasā lakṣayet | sarvasiddhipradā bhavati | 1 cf. YSV (PT, p. 837): jīved varṣasahasraṇ tu sarvalokeṣu pūjitaḥ | jihvāgre prabhaved vidyā vinā śāstrāvalokanāt | 3-5 cf. YSV (PT, p. 838): mūlakandotthalato brahmaṇādisamudbhavā | śvetavarṇā brahmaṇandhraparyantam eva tiṣṭhati | eṣā tu brahmaṇandhrākhyā tanmadhye varttate parā | padmatantusamākārā koṭisūryataḍitprabhā | calaty ūrddham mahāmūrttir asya dhyānād bhavec chivāḥ | anīmādyo aṣṭasiddhis tu samagreṇa prasidati | 3-5 cf. SSP 2.26 (Ed. pp. 37-38): tatra tāvad antarlakṣyam kathyate | mūlakandād daṇḍalagnām brahmaṇādiṁ śvetavarṇām brahmaṇandhraparyantam gatām saṃsmaret | tanmadhye kamalatantunibhām vidyutkoṭiprabhām ūrdhvagāminīm tām mūrtim manasā lakṣayet | sarvasiddhipradā bhavati |

Testimonia: 3-5 ≈*Hathasamkētacandrikā* (MMPP 2244 f. 125r ll. 8-9 - f. 126v l. 1): athām̄tarlakṣyam nirūpyate | mūlakandasthāne brahmadaṇḍād utpannāśvetavarṇābrahmaṇandhraparyamtam ekābrahmaṇādi vartate | brahmaṇādī madhye kamalatantusamānākārakotisūryavidyutprabhā tulyā ūrdhvā calati | etādrśi ekā mūrtir vartate | tasya mūrter dhyānakaraṇād anīmādisiddhayāḥ samipa upatiṣṭhamte | 3-5 ≈*Hathasamkētacandrikā* (MMPP 2244 f. 125r ll. 8-9 - f. 126v l. 1): athām̄tarlakṣyam nirūpyate | mūlakandasthāne brahmadaṇḍād utpannāśvetavarṇābrahmaṇandhraparyamtam ekābrahmaṇādi vartate | brahmaṇādī madhye kamalatantusamānākārakotisūryavidyutprabhā tulyā ūrdhvā calati | etādrśi ekā mūrtir vartate | tasya mūrter dhyānakaraṇād anīmādisiddhayāḥ samipa upatiṣṭhamte |

1 °varṣaparyam̄tam β] °varṣam γ °āyur γ] āyuṣam DN₁N₂, āyuṣyam U₁ **apaṭhitam** cett.] apathitam N₂U₁U₂ °rati BELU₂] °rate β, °rati B etādrśam cett.] etādrśyam U₁, mitratām āyāmī sahasravarṣam āyur varddhate apathitam sāstram jihvāgreṇoccarati etādrśam P bahutaram phalam β] phalam bahutaram γ bhavati cett.] bhavati B, bhavanti L 3 idānīm EU₂] idānīm cett. **antaralakṣyam** D] anyataram lakṣyam E, aṁtaram lakṣyam P, antaralakṣam BL, antaralakṣyakam N₁, antaralakṣyānam N₂U₁, ataram lakṣyam U₂ kathyate cett.] kartavyam BL mūlakandasthāne cett.] mūlakam sthāne P brahmadaṇḍadutpannā cett.] brahmadaṇḍotpannā nādī E, brahmadaṇḍād ityannā N₁, brahmadaṇḍād ūtpannā N₂, brahmadaṇḍād ūtpannā U₁ brahmaṇandhraparyamtam cett.] brahmadaṇḍaparyantam E 3-4 ekā brahmaṇādi cett.] ekā nādī B, ekanādī L 4 brahmaṇādī madhye cett.] om. N₂ kamalatantusamānākārā cett.] kamalatantusamānākārakotisūryavidyutprabhā tulyā ūrdhvā calati | etādrśi ekā mūrtir vartate | tasya mūrter dhyānakaraṇād anīmādisiddhayāḥ samipa upatiṣṭhamte |

1 °varṣaparyam̄tam β] °varṣam γ °āyur γ] āyuṣam DN₁N₂, āyuṣyam U₁ **apaṭhitam** cett.] apathitam N₂U₁U₂ °rati BELU₂] °rate β, °rati B etādrśam cett.] etādrśyam U₁, mitratām āyāmī sahasravarṣam āyur varddhate apathitam sāstram jihvāgreṇoccarati etādrśam P bahutaram phalam β] phalam bahutaram γ bhavati cett.] bhavati B, bhavanti L 3 idānīm EU₂] idānīm cett. **antaralakṣyam** D] anyataram lakṣyam E, aṁtaram lakṣyam P, antaralakṣam BL, antaralakṣyakam N₁, antaralakṣyānam N₂U₁, ataram lakṣyam U₂ kathyate cett.] kartavyam BL mūlakandasthāne cett.] mūlakam sthāne P brahmadaṇḍadutpannā cett.] brahmadaṇḍotpannā nādī E, brahmadaṇḍād ityannā N₁, brahmadaṇḍād ūtpannā N₂, brahmadaṇḍād ūtpannā U₁ brahmaṇandhraparyamtam cett.] brahmadaṇḍaparyantam E 3-4 ekā brahmaṇādi cett.] ekā nādī B, ekanādī L 4 brahmaṇādī madhye cett.] om. N₂ kamalatantusamānākārā cett.] kamalatantusamānākārakotisūryavidyutprabhā tulyā ūrdhvā calati | etādrśi ekā mūrtir vartate | tasya mūrter dhyānakaraṇād anīmādisiddhayāḥ samipa upatiṣṭhamte |

अथवा ललाटोपर्यकाशमध्ये शुक्लसदृशस्य तेजसो ध्यानकारणाच्छरीरसम्बन्धिनः कुष्ठादयो रोगा नश्यन्ति । आयुर्वृद्धिर्भवति । अथवा भ्रूवोर्मध्येऽतिरक्तवर्णस्यातिस्थूलस्य तेजसो ध्यानकरणात्स-कालानां पार्थिवपुरुषाणां वल्लभो भवति । तं पुरुषं दृष्ट्वा सर्वेषां दृष्टिः स्थिरा भवति ॥

Sources: 1-3 cf. YSV (PT, p. 838): *lalātopari vā dhyātvā candraṁ vā jyotiḥ iśvaram | nāśayet kuṣṭharogādīn mahāyuṣmān śivah parah | bhruvor madhye 'thavā dhyātvā arkantu teja iśvaram | sthiradṛṣṭau rājapūjyo jīvanmuktaḥ śivo yathā | ātmānam ātmarūpaṁ hi dhyātvā yo niṣkriyo bhavet | nirāśiryatattvo 'yam itaro na nṛpasthitih |* 1-3 cf. SSP 2.27 (Ed. p. 38): *athavā lalātordhve gollātamaṇḍape sphurattārakāraṁ lakṣayet |* 1-3 cf. YSV (PT, p. 838): *lalātopari vā dhyātvā candraṁ vā jyotiḥ iśvaram | nāśayet kuṣṭharogādīn mahāyuṣmān śivah parah | bhruvor madhye 'thavā dhyātvā arkantu teja iśvaram | sthiradṛṣṭau rājapūjyo jīvanmuktaḥ śivo yathā | ātmānam ātmarūpaṁ hi dhyātvā yo niṣkriyo bhavet | nirāśiryatattvo 'yam itaro na nṛpasthitih |* 1-3 cf. SSP 2.27 (Ed. p. 38): *athavā lalātordhve gollātamaṇḍape sphurattārakāraṁ lakṣayet |*

Testimonia: 1-3 ≈*Hathasamketacandrikā* (MMPP 2244 f. 125v ll. 1-3): *athavā lalātopari ākāśamadhye śukladṛṣṭyasya tejaso dhyānakaraṇāc charirāḥ kuṣṭhādiroga naṣyamti | athavā bhruvor madhye atiraktavarṇasyātisthūlasya tejaso dhyānakaraṇāt kalānām pārthivapuruṣāṇām vallabho bhavati | tam puruṣam drṣṭvā sarvesām puruṣāṇām drṣṭih sthīra bhavati |* 1-3 ≈*Hathasamketacandrikā* (MMPP 2244 f. 125v ll. 1-3): *athavā lalātopari ākāśamadhye śukladṛṣṭyasya tejaso dhyānakaraṇāc charirāḥ kuṣṭhādiroga naṣyamti | athavā bhruvor madhye atiraktavarṇasyātisthūlasya tejaso dhyānakaraṇāt kalānām pārthivapuruṣāṇām vallabho bhavati | tam puruṣam drṣṭvā sarvesām puruṣāṇām drṣṭih sthīra bhavati |*

1 *lalātopary* E] *lalātopari* BLDN₁, *lalātopari* U₁U₂, *om.* N₂ *ākāśamadhye* cett.] *om.* N₂ *śuklasadṛṣṭyasya* cett.] *om.* N₂ *tejaso* cett.] *om.* N₂ *dhyānakaraṇāc* em.] *dhyānakaraṇāt* cett., *om.* N₂ *śārira°* BL] *śārira°* cett., *om.* N₂ *"sambandhinah γ]"* *sambandhi* DN₁U₁, *"sambandhi* N₂ *kuṣṭhādayo* cett.] *kuṣṭhādayo* DN₂ *rogā* cett.] *rogāh* DPN₁N₂ 2 *naṣyanti* cett.] *naṣyamti* BP *vṛddhir* cett.] *vṛddhi* N₂ *athavā* cett.] *om.* E *bhruvor* cett.] *bṛvṛ* U₂ *'tirakta°* cett.] *atirakta°* U₂, *tirakta°* E *varṇasyātisthūlasya* cett.] *varṇasyātī* sthalasya U₁, *'tisthūlasyah* U₂ *dhyānakaraṇāt* cett.] *dhyānam* karaṇāt B, *dhyānakāraṇād* E 2-3 *sakālānām* cett.] *sakalānā* D, *bahulānām* E 3 *pārthivapuruṣāṇām* cett.] *parthivānām* tatpuruṣāṇām ca E *bhavati* cett.] *bhavati* jagad vallabho pi bhavati E *tam* cett.] *asya* E *puruṣam drṣṭvā* DN₁U₁] *puruṣam* drṣṭā N₂, *puruṣam* BP, *purausa°* L, *puruṣasyāvalokanena* E *zarvesām βE*] *pratisarvesām* cett.] *drṣṭih* sthīra EP] *drṣṭisthīra* cett.] *bhavati* cett.] *bhavati* B 1 *lalātopary* E] *lalātopari* BLDN₁, *lalātopari* U₁U₂, *om.* N₂ *ākāśamadhye* cett.] *om.* N₂ *śuklasadṛṣṭyasya* cett.] *om.* N₂ *tejaso* cett.] *om.* N₂ *dhyānakaraṇāc* em.] *dhyānakaraṇāt* cett., *om.* N₂ *śārira°* BL] *śārira°* cett., *om.* N₂ *"sambandhinah γ]"* *sambandhi* DN₁U₁, *"sambandhi* N₂ *kuṣṭhādayo* cett.] *kuṣṭhādayo* DN₂ *rogā* cett.] *rogāh* DPN₁N₂ 2 *naṣyanti* cett.] *naṣyamti* BP *vṛddhir* cett.] *vṛddhi* N₂ *athavā* cett.] *om.* E *bhruvor* cett.] *bṛvṛ* U₂ *'tirakta°* cett.] *atirakta°* U₂, *tirakta°* E *varṇasyātisthūlasya* cett.] *varṇasyātī* sthalasya U₁, *'tisthūlasyah* U₂ *dhyānakaraṇāt* cett.] *dhyānam* karaṇāt B, *dhyānakāraṇād* E 2-3 *sakālānām* cett.] *sakalānā* D, *bahulānām* E 3 *pārthivapuruṣāṇām* cett.] *parthivānām* tatpuruṣāṇām ca E *bhavati* cett.] *bhavati* jagad vallabho pi bhavati E *tam* cett.] *asya* E *puruṣam drṣṭvā* DN₁U₁] *puruṣam* drṣṭā N₂, *puruṣam* BP, *purausa°* L, *puruṣasyāvalokanena* E *zarvesām βE*] *pratisarvesām* cett.] *drṣṭih* sthīra EP] *drṣṭisthīra* cett.] *bhavati* cett.] *bhavati*

Or, as a result of meditation onto the bright light within the space above the forehead, diseases related to the body, skin disease[s], etc., vanish.^{271,272} 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.²⁷³ After having seen this person, everybody's gaze becomes fixed [onto him].²⁷⁴

and in a very corrupt state. Second, since it is absent in E and U₂ it probably does not belong to the γ-group archetype. The passage *dure vā yadi vā dure śrutvā* seems to refer to the supernatural abilities *dūradarśana* and *dūraśravana*. The list does not follow the standard list of eight supernatural powers. After the first four items that are usually considered as primary *siddhis*, the three manuscripts instead list three of the so-called secondary *siddhis*, cf. *Bhāgavata Purāṇa* 11.10 and 11.15.2-6. Because of that, it is impossible to determine the missing *siddhi* precisely. However, the passage allows to identify seven *siddhis*: *Anīma* ("the ability to reduce size to the size of the smallest particle"), *Mahimā* ("the ability to expand one's body to an infinitely large size"), *Laghimā* ("the ability to become weightless or lighter than air"), *Garimā* ("the ability to become heavy or dense"), *Dūraśravaṇa* ("hearing things far away"), *Dūradarśana* ("seeing things far away") and *Parakāyapraveśitā* ("entering the bodies of others").

²⁷¹The *Siddhasiddhāntapaddhati* 2.27 (Ed. p. 38) includes three techniques of *antarlakṣya* which are unparalleled in Rāmacandra's system: *athavā bhramaraguhāmadhye āraktabhramarākāraṇ laksayet | athavā karṇadvayaṇ tarjanibhyāṁ nirodhayed tataḥ śiromadhye dhūm dhūm kāraṇ nādāṇ śrṇoti | athavā cakṣurmadhye nilajyotirīpam putalyākāraṇ laksayed |* "Or, one should focus the form of a very red bee within the *bhramaraguhā*. Or, one should close both ears with the index fingers and listen to the *dhūm dhūm*-sound in the head. Or, one should focus on the form of a doll appearing in blue light within the eyes."

²⁷²Śivayogapradipikā 4.32-41 describes the main practice of *antarlakṣya* in very similar ways along with two alternatives in 4.40-41 which resemble those in the *Siddhasiddhāntapaddhati* 2.27: *athavā karṇayor dvāre tarjanibhyāṁ nirodhayed | śrihaṭṭamastake nādāṇ ghunghumkāraṇ śrṇoti ca || 40 || cakṣurmadhye 'thavā nilajyotirīpam vilokayet | antarlakṣyam iti jñeyam bahirlakṣyam atha śrṇu || 41 ||* "(40) Alternatively, one should block the opening of the ears with the index fingers. At the crown of the head, at the *śrihaṭṭa*, one hears the sound which makes 'ghunghum'. (41) Likewise, one should visualize the form of blue light within the eyes. Thus, it is known as the internal focus. Now listen to the external fixation."

²⁷³For the translation of *pārthivavapurushānām* cf. the usage of *pārthiva*^o in section I, l. 3.

²⁷⁴Examining the current context, it is puzzling why Rāmacandra, as well as the unknown author of the *Yogaśvarodaya*, introduce the ten main channels and ten vital winds immediately after *antarlakṣya* instead of *madhyalakṣya*.

[XXV. nāḍīnāṁ bhedāḥ]

- इदानीं शरीरमध्ये नाडीनां भेदाः कथ्यन्ते । दश मुख्यनाड्यः । तन्मध्ये नाडीद्वयमिडार्पिंगलासं-
ज्ञकं नासाद्वारे तिष्ठति । सुषुम्णा तालुमार्गेण ब्रह्मद्वारपर्यन्तं वहति । सरस्वती मुखमध्ये वर्तते ।
 ५ गांधारी हस्तिजिहा कर्णयोमध्ये वहत्यौ तिष्ठतः । पूषालंबुषानेत्रयोर्मध्ये वहत्यौ तिष्ठतः । शाह्नी
लिङ्गद्वारादारभ्येडामार्गेण ब्रह्मस्थानपर्यंतं तिष्ठति । कुहू मूलद्वारादारभ्य पिङ्गला मर्गेण ब्रह्मस्थान-
पर्यन्तं तिष्ठति । एतादृषा नाड्यो दशसु द्वारेषु तिष्ठन्ति । अन्या द्विसप्ततिसहस्रपरिमिता नाड्यो लोम्नां
मूलेषु सूक्ष्मरूपेण तिष्ठन्ति ॥

[XXV. Division of the channels]

Now, the divisions of channels within the body are explained.²⁷⁵ There are ten primary channels.²⁷⁶ Among them is a pair of channels. [Their] designation is *Idā* and *Piṅgalā* [and they] exist at the entrance of the nose. The *Suṣumṇā* flows by the path of the palate to the door of Brahman.^{277,278} The *Sarasvatī*-[channel] exists within the mouth. The two channels, *Gāndhārī* and *Hastjihvā*, exist within the two ears. The two channels, *Pūṣā* and *Ālambusā*, are situated at the centre of the two eyes. *Śamkhinī* stretches from the beginning of the opening of the penis through the *Idā*-channel up to the place of Brahman²⁷⁹. *Kuhū*²⁸⁰ stretches from the entrance of the root²⁸¹ through the *Piṅgalā*-channel up to the place of Brahman. Such channels are situated at the ten openings. The other channels, quantified as 72000, are situated in very small form at the roots of the hairs.

²⁷⁵ 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.

²⁷⁶The notion of ten primary channels can already be found in early texts of Ḫaṭhayoga, e.g., the *Vivekamārtanda* 17 (Central Library, Baroda Acc. No. 4110, 1534 Samvat): *teṣu nādisahasreṣu dvīsapta tū udāhṛtāḥ | pradhānāḥ prāṇavāhinyo bhūyas tatra daśa smṛtāḥ* || “Of those thousand channels, seventy-two have been spoken of, and among them, ten are considered most important. They are the main pathways of the vital breaths.” Also cf. *Gorakṣasātaka* (*Nowotny*) 34. However, the enumeration of ten main channels in yogic literature also has predecessors, e.g., in Śivasiddhānta, cf. *Sārdhahṛīśatikālottara* 10.4–5. Other systems, e.g., *Yogayājñavalkya* IV.26 or *Vasiṣṭhasaṃhitā* 2.21, enumerate fourteen primary channels.

²⁷⁷ According to *Tantrikābhidhānakōśa* 3 (p. 93), the palate is the śivaite locus of the central *granthi* along the course of the breath through five *granthis* (heart, throat, palate, eyebrow-region, nose-tip), cf. *Tantrāloka* (b) 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).

²⁷⁸The *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

²⁷⁹The *brahmasthāna* is a synonym for *brahmarandhra*. Cf. *Dhyānabindopaniṣad* 65. Here, the *brahmasthāna* is equated with the *sahasrāracakra*.

²⁸⁰The list would be incomplete without *kuhū* as found in U₂ only. However, *śamkhini* and *kuhū* are unexpectedly swapped in U₂, 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.

²⁸¹The entrance of the root (*mūladhvāra*) in this passage refers to the anus, cf. *Siddhasiddhāntapadhati* 1.66: *kuhūr gudadvāre vahati* | “Kuhū conducts through the anus.”

Sources: 2-7 cf. SSP 1.66 (Ed. p. 29): *atha nādinām̄ daśā dvārāṇī | idā piṅgalā ca nāśadvārayor vahataḥ | gāndhāri hastijihvikā ca cakṣurdvārayor vahataḥ | pūṣā yaśasvinī ca karnadvārayor vahataḥ | alambuṣā ānane vahati | kuhū gudadvāre vahati | śāṅkhini liṅgadvāre vahati | suṣumṇā madhyadeśe vahati | sā danḍamārgeṇa brahmaṇḍhṛaparyantam̄ vahati | evam̄ daśanādyo daśadvāreṣu vahanti | anyāḥ sarvanādyo romakūpeṣu vahanti | 2-7 cf. YSV (PT, p. 838): idānīm̄ śṛṇu nādinām̄ bhedam̄ vaksyāmi siddhidam̄ | meruvāhye idānām̄ni piṅgalayā samanvitā | suṣumṇā bhānumārgeṇa brahmadvārāvadhi sthitā | sarasvatī sugandhā tu gāndhāri hastijihvakā | jñātavyā karnayormadhye netrayoś ca tathāntimā | pūṣā cālambuṣā ceti mūlasthā kutracit tathā | liṅgadvārādīdāmārge brahmasthānāvadhi priye | nādyantam̄ pratilomeṣu sahasrānām̄ dvisaptatiḥ | 2-7 cf. SSP 1.66 (Ed. p. 29): *atha nādinām̄ daśā dvārāṇī | idā piṅgalā ca nāśadvārayor vahataḥ | gāndhāri hastijihvikā ca cakṣurdvārayor vahataḥ | pūṣā yaśasvinī ca karnadvārayor vahataḥ | alambuṣā ānane vahati | kuhū gudadvāre vahati | śāṅkhini liṅgadvāre vahati | suṣumṇā madhyadeśe vahati | sā danḍamārgeṇa brahmaṇḍhṛaparyantam̄ vahati | evam̄ daśanādyo daśadvāreṣu vahanti | anyāḥ sarvanādyo romakūpeṣu vahanti | 2-7 cf. YSV (PT, p. 838): idānīm̄ śṛṇu nādinām̄ bhedam̄ vaksyāmi siddhidam̄ | meruvāhye idānām̄ni piṅgalayā samanvitā | suṣumṇā bhānumārgeṇa brahmadvārāvadhi sthitā | sarasvatī sugandhā tu gāndhāri hastijihvakā | jñātavyā karnayormadhye netrayoś ca tathāntimā | pūṣā cālambuṣā ceti mūlasthā kutracit tathā | liṅgadvārādīdāmārge brahmasthānāvadhi priye | nādyantam̄ pratilomeṣu sahasrānām̄ dvisaptatiḥ |**

2 idānīm̄ cett.] idāni BLN₂ **nādinām̄ cett.]** nādi° BL, nādinām̄ aparo β **bhedāḥ** cett.] bhedāḥ BDLN₁ kathyante EPN₂U₁] kathyate cett. **daśā mukhyānādyaḥ** EN₂U₁U₂] daśā mukhyānādyaḥ P, daśā mukhyenādyaḥ B, daśā mukhyānādyaśas L, daśā mukhyānādhyā DN₁ **nādīdvayam** cett.] dvayam E **idāpiṅgalā** E] idā pimgalā cett., idānīm̄ pimgalā N₂, idām̄ pimgalā P **2-3 samjñākam̄** cett.] samjñākam̄ U₁U₂, samjñikāḥ BL **3 nāśadvāre** cett.] nāśānāśadvāre D **suṣumṇā** γ] suṣumṇā tu β **tālumārgeṇa** DPN₁U₁U₂] tālumārge BELN₂ °dvāra° cett.] °ramdhra° BLP **vahati** U₂] vahati tiṣṭhati ELP₁, vahati tiṣṭhati cett. **sarasvatī** cett.] tiṣṭhati sarasvatī U₂ **vartate** β] tiṣṭhati ELP₂, tiṣṭhati B **4 hastijihvākarnayor** E] hastinijihve DPN₁N₂, hastijihve BL, harratijihva U₁, hastini] jiḥve || U₂ **karnayor** DEPN₁N₂] karṇa° BL, "karnayor U₁, netravoy U₂ **madhye** cett.] om. LB **vahatyau** DPN₁N₂] vahalyau E, vahatyo BL, vahamtyaḥ U₂ **tiṣṭhataḥ** cett.] tiṣṭhati BL, om. U₂ **pūṣālambuṣānetravoy** em.] pūṣālambuse netravoy E, pūṣālambuse netravoy P, pūṣodalaḥ netra° B, pūṣo ulabuso netra° L, pūṣālambuse netravoy DN₁, pūṣālambuse netravoy N₂, pūṣālambuse netravoy U₁, pūṣāya śakhini || karṇayor U₂ **vahatyau** cett.] rvahalyā E, vahatyo BLN₁N₂U₂] tiṣṭhataḥ DEN₁N₂U₁] tiṣṭhati B, tiṣṭhamti L, tiṣṭhataḥ P, tiṣṭhata || alambuṣā || bh++madhye vam̄hatyo tiṣṭhataḥ || U₂ **śāṅkhini** cett.] śāṅkhani Ni, kuhū U₂ **5 liṅgadvārād** cett.] liṅgadvārād cett., idānīm̄ mārgena N₂ **tiṣṭhataḥ** cett.] tiṣṭhati E **kuhū** conj.] śāṅkhini U₂, om. cett. **mūladvārād-arabhyā** U₂] om. cett. **pimgalā** °em.] pimgalā° U₂ **5-6 mārgena** brahmasthānāparyantam̄ tiṣṭhataḥ U₂] om. cett. **6 etādrṣā** P] etādrṣā DEN₁U₁U₂, etādrṣyā BL, etā N₂ **nādyo** cett.] om. N₂ **daśasu dvāreṣu** cett.] daśa dvāreṣu L, daśasv adhāreṣu U₁ **tiṣṭhanti** cett.] tiṣṭhati U₁ **dvisaptatisahasraparimitā** cett.] dvisaptatisahasraparimitāgryo U₁, hidaśonā dvisatyati sahasraḥ || 7110 || parimitā U₂ **nādyo** BLP] nādayo E, nādhyo U₂, om. U₁ **6-7 lomnām̄ mūleṣu** DEN₁N₂U₂] lomnā BLP₁ **2 idānīm̄** cett.] idāni BLN₂ **nādinām̄** cett.] nādi° BL, nādinām̄ aparo β **bhedāḥ** cett.] bhedāḥ BDLN₁ kathyante EPN₂U₁] kathyate cett. **daśā mukhyānādyaḥ** EN₂U₁U₂] daśā mukhyānādyaḥ P, daśā mukhyenādyaḥ B, daśā mukhyānādyaśas L, daśā mukhyānādhyā DN₁ **nādīdvayam** cett.] dvayam E **idāpiṅgalā** E] idā pimgalā cett., idānīm̄ pimgalā N₂, idām̄ pimgalā P **2-3 samjñākam̄** cett.] samjñākam̄ U₁U₂, samjñikāḥ BL **3 nāśadvāre** cett.] nāśānāśadvāre D **suṣumṇā** γ] suṣumṇā tu β **tālumārgeṇa** DPN₁U₁U₂] tālumārge BELN₂ °dvāra° cett.] °ramdhra° BLP **vahati** U₂] vahati tiṣṭhati ELP₁, vahati tiṣṭhati cett. **sarasvatī** cett.] tiṣṭhati sarasvatī U₂ **vartate** β] tiṣṭhati ELP₂, tiṣṭhati B **4 hastijihvākarnayor** E] hastinijihve DPN₁N₂, hastijihve BL, harratijihva U₁, hastini] jiḥve || U₂ **karnayor** DEPN₁N₂] karṇa° BL, "karnayor U₁, netravoy U₂ **madhye** cett.] om. LB **vahatyau** DPN₁N₂] vahalyau E, vahatyo BL, vahamtyaḥ U₂ **tiṣṭhataḥ** cett.] tiṣṭhati BL, om. U₂ **pūṣālambuṣānetravoy** em.] pūṣālambuse netravoy E, pūṣālambuse netravoy P, pūṣodalaḥ netra° B, pūṣo ulabuso netra° L, pūṣālambuse netravoy DN₁, pūṣālambuse netravoy N₂, pūṣālambuse netravoy U₁, pūṣāya śakhini || karṇayor U₂ **vahatyau** cett.] rvahalyā E, vahatyo BLN₁N₂U₂] **tiṣṭhataḥ** DEN₁N₂U₁] tiṣṭhati B, tiṣṭhamti L, tiṣṭhataḥ P, tiṣṭhata || alambuṣā || bh++madhye vam̄hatyo tiṣṭhataḥ || U₂ **śāṅkhini** cett.] śāṅkhani Ni, kuhū U₂ **5 liṅgadvārād** cett.] liṅgadvārād U₁ **ārabhye** cett.] ārabhya cett. **°dāmārgeṇa** E] idāmārgeṇa cett., idānīm̄ mārgena N₂ **tiṣṭhataḥ** cett.] tiṣṭhati E **kuhū** conj.] śāṅkhini U₂, om. cett. **mūladvārād-**

[XXVI. śarīramadhye vāyavah]

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

[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]²⁸² 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.²⁸³ Through the vital wind, the body is caused to move. When it is problematic, it leads to pain. The Kūrma vital wind exists within the eyes. It performs [the] opening and closing [of the eyes].

²⁸²The 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).

²⁸³I 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 (*nāgavāyuh sarvāngavyāpakaḥ mocakaś cālakaś ca*), not just Vyāna (as in YSv) but also Nāga pervades the whole body, a concept also attested in *Vasiṣṭhasamhitā* 2.49cd and 2.52cd. YSv (PT, pp. 838-839) ascribes the function of belching (*udgāra*) to Nāga (*udgāre nāga ākhyātah ūrddhvāyuh 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.

Sources: 2-7 cf. YSv(PT, pp. 838-839): idānim dehamadhyasthāḥ kathyante daśa vāyavāḥ | kāryakāraṇabhbhāvena kathyante tāni cihnatāḥ | prāṇavāyur hr̥di sthitvā śvāsocchvāsaṁ karoti saḥ | asikāntam pītam iśam karoti yogasamjñakah | apāno gudadeśasthāḥ karoty ākuñcanam sa tu | stambhanañ ca tathāpānah samāno nābhimaṇḍale | toṣakādipōṣakan tu nāḍinām ruciḍayakah | diptāgnimadhye 'pi tathā samānākhyā mahāparā | tālumadhye udānas tu aśnāti pibatiti ca | śarirām sakalaṁ vyāpya vyānāvāyuh pratiṣṭhitāḥ | śarire cālanam teṣu karoti sthāpayaty api | netramadhye kūrmanāmā nimeṣonmeṣakṛdayam | 2-7 cf. SSP 1.67 (Ed. pp. 23-24): atha daśāvāyavah | hr̥daye prāṇavāyur ucchvāsanīḥśvāsakārako hākārasākārtmakaś ca | gude tv apāṇavāyuh recakakumbhakapūrakaś ca | nābhāvā samānāvāyuh dipakah pācakāś ca | kanṭhe vyānāvāyuh śoṣanāpy āyanakārakaś ca | tālau udānavāyuh grasaṇavamanajalpākārakaś ca | nāgavāyuh sarvāṅgavyāpakaḥ mocakaś cālakaś ca | kūrmavāyuh cakṣusor unmesakārakaś ca | 2-7 cf. YSv(PT, pp. 838-839): idānim dehamadhyasthāḥ kathyante daśa vāyavāḥ | kāryakāraṇabhbhāvena kathyante tāni cihnatāḥ | prāṇavāyur hr̥di sthitvā śvāsocchvāsaṁ karoti saḥ | asikāntam pītam iśam karoti yogasamjñakah | apāno gudadeśasthāḥ karoty ākuñcanam sa tu | stambhanañ ca tathāpānah samāno nābhimaṇḍale | toṣakādipōṣakan tu nāḍinām ruciḍayakah | diptāgnimadhye 'pi tathā samānākhyā mahāparā | tālumadhye udānas tu aśnāti pibatiti ca | śarirām sakalaṁ vyāpya vyānāvāyuh pratiṣṭhitāḥ | śarire cālanam teṣu karoti sthāpayaty api | netramadhye kūrmanāmā nimeṣonmeṣakṛdayam | 2-7 cf. SSP 1.67 (Ed. pp. 23-24): atha daśāvāyavah | hr̥daye prāṇavāyur ucchvāsanīḥśvāsakārako hākārasākārtmakaś ca | gude tv apāṇavāyuh recakakumbhakapūrakaś ca | nābhāvā samānāvāyuh dipakah pācakāś ca | kanṭhe vyānāvāyuh śoṣanāpy āyanakārakaś ca | tālau udānavāyuh grasaṇavamanajalpākārakaś ca | nāgavāyuh sarvāṅgavyāpakaḥ mocakaś cālakaś ca | kūrmavāyuh cakṣusor unmesakārakaś ca |

2 väyavo EP_{U2}] väyavas β , om. BL daśa EP_{U2}] om. cett. tiṣṭhanti cett.] śamtī U₂, om. BL teṣām cett.] om. BL kāryāṇī cett.] nāmāni kāryāṇī E, nāmāni kārmāṇī P, om. BL kathyante cett.] kathyate N₂U₁U₂, om. BL prāṇavāyur EP] prāṇavāyū^o β U₂, om. BL hrdayamadhye cett.] om. BL śvāsocchvāsam̄ em.] śvāsośvaroti B, śvāsocchāsam̄ E, śvāsośvareti L, śvāsocchāsam̄ P, śvāsocchvāsam̄ U₂, utsvāsaprasvāsam̄ D, utsvāsaprasvāsasam̄ N₁, ürdhvāśvāsaprasvāsam̄ N₂, üdhvasaprasase U₁ 3 karoti cett.] karoti D, om. BL aśanapāneccā E] aśanapānechā BLPU₂, aśitapitecca DN₁, asitapitecha N₂, asite pitechā U₁ 'pānāvayus em.] apānāvayus DN₁, apānāvayor B, apānāvayo LU₂, apānāvayu N₂U₁, om. E tiṣṭhati cett.] tiṣṭhati B, om. E sa cett.] om. EU₂ ākuñcanam̄ stambhanam̄ DN₁U₁] ākumcanastambhanam̄ N₂, āmkucanastambhanam̄ BLPU₂, om. E karoti cett.] karoti B, om. E 3-4 nābhimatadhye cett.] nābhipadmamadhye U₂, om. E 4 samāno cett.] samāno väyur E, smānā B sa cett.] sapta E samagrā γ] samāgram̄ β nādīḥ EP] nādi BLU₂, nādīm̄ U₁, nādhyam̄ DN₁N₂ śoṣayati cett.] śoṣayati L tathā cett.] om. U₂ nādīḥ P] nādi E, nādīm̄ β , om. BLU₂ poṣayati em.] poṣayati DPN₁N₂, poṣayati | tathā poṣayati B, poṣayati L, poṣā iti U₁, śoṣayati U₂, ^ośoṣaṇāt E rucim cett.] ruciñ B, kvacit DN₁N₂ utpādayati cett.] utpādayati P agnīm em.] agnīm DN₁N₂, agnīm U₁, vahnīm EP_{U2}, vahnī BL 5 dipayati cett.] dipayati BL udānāvāyus BLN₁U₁] udānāni väyus DEPU₂, udānāni väyus N₂ väyur cett.] väyuh E, väyu P annam̄ cett.] ratnam̄ EPN₁ gilati cett.] liliati E, galayati B, galayati L, śilati N₁ pibati cett.] pibati P, pibati BL vyānāvayuh em.] nāgavayuh cett., nāgavayu^o L, nānāgavayuh D sakale cett.] sakala^o BL, sarva^o E 6 väyoḥ cett.] väyo P śariram̄ cett.] śarire BL calati β] calatī B, calayati PU₂, cālayati E, cālayati L, calayati U₂ śokam̄ γ] om. β āpnoti γ] om. β vikṛte em.] vikṛtah U₂, vikṛtah P, vikṛtah U₂, vikutah L, vivilah E, vi+++++ B, om. β kūrmavāyur EP_{U2}] kūrmavāyoh BL, kūrmo väyu DN₁N₂, om. U₁ netramadhye cett.] om. U₁ tiṣṭhati DEN₁N₂] om. cett. 6-7 nimeśonmesam̄ BEPU₂] unmesam̄ nimeśam̄ N₁N₂, unmesam̄ nimesam̄ ca D, om. U₁ 7 karoti cett.] karoti BL, om. U₁ 2 väyavo EP_{U2}] väyavas β , om. BL daśa EP_{U2}] om. cett. tiṣṭhanti cett.] śamtī U₂, om. BL teṣām̄ cett.] om. BL kāryāṇī cett.] nāmāni kāryāṇī E, nāmāni kārmāṇī P, om. BL kathyante cett.] kathyate N₂U₁U₂, om. BL prāṇavāyur EP] prāṇavāyū^o β U₂, om. BL hrdayamadhye cett.] om. BL śvāsocchvāsam̄ em.] śvāsośvaroti B, śvāsocchāsam̄ E, śvāsośvareti L, śvāsocchāsam̄ P, śvāsocchvāsam̄ U₂, utsvāsaprasvāsam̄ D, utsvāsaprasvāsasam̄ N₁, ürdhvāśvāsaprasvāsam̄ N₂, üdhvasaprasase U₁ 3 karoti cett.] karoti D, om. BL aśanapāneccā E] aśanapānechā BLPU₂, aśitapitecca DN₁, asitapitecha N₂, asite pitechā U₁ 'pānāvayus em.] apānāvayus DN₁, apānāvayor B, apānāvayo LU₂, apānāvayu N₂U₁, om. E tiṣṭhati cett.] tiṣṭhati B, om. E sa cett.] om. EU₂ ākuñcanam̄ stambhanam̄ DN₁U₁] ākumcanastambhanam̄ N₂, āmkucanastambhanam̄ BLPU₂, om. E karoti cett.] karoti B, om. E 3-4 nābhimatadhye cett.] nābhipadmamadhye U₂, om. E 4 samāno cett.] samāno väyur E, smānā B sa cett.] sapta E samagrā γ] samāgram̄ β nādīḥ EP] nādi BLU₂, nādīm̄ U₁, nādhyam̄ DN₁N₂ śoṣayati cett.] śoṣayati L tathā cett.] om. U₂ nādīḥ P] nādi E, nādīm̄ β , om. BLU₂ posayati em.] poṣay-

कृकलवायोरुद्धारो भवति । देवदत्तवायोर्जृम्भ उत्पद्यते । धनंजयवायोः शब्द उत्पद्यते ॥

[XXVII. madhyalakṣyam]

- इदानीं मध्यलक्ष्यं कथ्यते । श्वेतवर्णं अथवा पीतवर्णं रक्तवर्णं वा धूम्रवर्णं वा नीलवर्णं वाऽग्निशिखासदृशं विद्युत्समानं सूर्यमण्डलसदृशं अर्धचन्द्रसदृशं ज्वलदाकाशासमाकारं ५ स्वशरीरपरिमितं तेजो मनोमध्ये लक्ष्यं कर्तव्यम् । एतस्मिन्हृक्ष्ये कृते सति मनोमध्ये स्थितस्य मलस्य दाहो भवति । मनसः सत्त्वगुणो प्रकटो भवति । पुरुष आनन्दमयो भूत्वा तिष्ठति ॥

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.²⁸⁴ When the focus is performed, the burning of impurity within the mind manifests. The *sattva* quality²⁸⁵ of the mind becomes revealed.²⁸⁶ The person becomes blissful and remains like that.

²⁸⁴Cf. *Śivayogapradipikā* 4.47cd-48: śṛṅuṣva madhyalakṣyam ca kathitam pūrvasūribhiḥ || 4.47 śvetādi-varṇanavakhanḍacandraśaudāminivahniśikhena bimbāt | jvalannabho vā sthalahīnam ekaṇ vilakṣayet tat khalu madhyalakṣyam 4.48 || “(47cd) Hear now the central fixation which the ancient sages have taught. (48) One should focus on one [object] devoid of location or the burning space [emerging] from a sphere with flames and lightning shining (*candra*) into [all] nine landmasses (of the continent Jambūdvīpa: Bhārata, Hari, Kimpuruṣa, Ramyaka, Ramaṇa, Kuru, Bhadrāśva, Ketumāla and Ilāvṛta) in the colours of white etc. Truly, this is the central fixation.” Despite all similarities, the differences of the techniques are: In the *Śivayogapradipikā*, the practitioner should direct the mind towards the burning space or that which lacks locality. Conversely, Rāmacandra prescribes fixing one's mind onto the luminous mind, which is equated with the spatial extension of the human body.

²⁸⁵For a discussion of the *guṇas* in the context of Pātañjalayoga cf. Bryant pp. xlvi-xlix.

²⁸⁶The generation of the sattvic quality through the practice of *madhyalakṣ(y)a* also appears in *Sarvāṅgayogapradipikā* 3.28: madhya lakṣa mana madhya bicārai | vapu pramāna koi rūpa nihārai | yāte sātvik upajai āī | madhya lakṣa jo sādhai bhāī || “The central focus directs the mind to reside at its centre, viewing the measure of the body according to its form. It produces the sattvic quality in those who practice it.”

Sources: 1 cf. YSV (PT, pp. 838–839): udgāre nāga ākhyātah ūrddhvāyuh pracālane | kṛkarah ksutkaro jñeyo devadatto vijṛmbhane | dhanāñjayah saccidākāro mṛtadeham na muñcati | yady api sargakānde sarvam etad uktam tathāpi kāryakāraṇabhāvajñāpanāya punar nirdiṣṭam iti na punar uktam | cf. SSP 1.67 (Ed. pp. 23–24): kṛkalah udgārakah kṣutkārakaś ca | devadatto mukhavijṛmbhakah | dhanāñjayo nādaghoṣakah | iti daśāvāyv avalokanena piṇḍotpattiḥ naranārīrūpam | 3–6 cf. YSV (PT, p. 839): idānīm madhyalakṣan tu kathyate siddhikārakam | śvetam raktam tathā pītam dhūmrākāraṇ tu nilabham | agnijvālāsamānābhā vidyutpuṇjasamaṇprabhā | aditya-mandalākāram athavā candraṁdalam | jvaladākāśatulyamv bhāvayed rūpamātmanah | etaj jyotirmayam deham manomadhye tu lakṣayet | eteśāñ ca krte lakṣe nānāduhkhām prāṇasyati | manas astu malo yāti mahānando bhavet tatah | 3–6 cf. SSP 2.29 (Ed. p. 41): śvetavarṇam vā raktavarṇam vā kṛṣṇavarṇam vā agniśikhākāram vā jyotirūpam vā vidyudākāram suryamandalākāram vā arddhacandrākāram vā yatheṣṭasvapinḍamātram sthānavarjitam manasā lakṣayet ity anekaviddham madhyamam laksyam | 1 cf. YSV (PT, pp. 838–839): udgāre nāga ākhyātah ūrddhvāyuh pracālane | kṛkarah kṣutkaro jñeyo devadatto vijṛmbhane | dhanāñjayah saccidākāro mṛtadeham na muñcati | yady api sargakānde sarvam etad uktam tathāpi kāryakāraṇabhāvajñāpanāya punar nirdiṣṭam iti na punar uktam | cf. SSP 1.67 (Ed. pp. 23–24): kṛkalah udgārakah kṣutkārakaś ca | devadatto mukhavijṛmbhakah | dhanāñjayo nādaghoṣakah | iti daśāvāyv avalokanena piṇḍotpattiḥ naranārīrūpam | 3–6 cf. YSV (PT, p. 839): idānīm madhyalakṣan tu kathyate siddhikārakam | śvetam raktam tathā pītam dhūmrākāraṇ tu nilabham | agnijvālāsamānābhā vidyutpuṇjasamaṇprabhā | aditya-mandalākāram athavā candraṁdalam | jvaladākāśatulyamv bhāvayed rūpamātmanah | etaj jyotirmayam deham manomadhye tu lakṣayet | eteśāñ ca krte lakṣe nānāduhkhām prāṇasyati | manas astu malo yāti mahānando bhavet tatah | 3–6 cf. SSP 2.29 (Ed. p. 41): śvetavarṇam vā raktavarṇam vā kṛṣṇavarṇam vā agniśikhākāram vā jyotirūpam vā vidyudākāram suryamandalākāram vā arddhacandrākāram vā yatheṣṭasvapinḍamātram sthānavarjitam manasā lakṣayet ity anekaviddham madhyamam laksyam |

1 kṛkalavāyor DN₁N₂] kṛkalavāyur BLP, kṛkalakartāvāyur E, puṣkaravāyur U₂, om. U₁ udgāro em.] udgāram EU₂, udhāram BP, uhāram L, üdgāro N₁N₂, üdgāto D, om. U₁ bhavati DN₁N₂] karoti EPU₂, karoti BL, om. U₁ devadattavāyor cett.] devadattavāyoḥ E, devadattavāyo N₂U₂ jṛmbha DN₁U₂] jṛmbhaṇam E, jumbhā BP, jṛmbhā L, jṛmbho^o N₂, jambhā U₁ utpadyate β] bhavati EPU₂, bhavamti B, bhavati L dhanamjayavāyo γ] dhanamjayavāyo β śabda cett.] śabdāḥ P, śabdāḥ L, śabdo^o N₂, sabta U₁ 3 idānīm cett.] idānī P, om. E madhyalakṣyam DN₁U₁] madhyalakṣaṇam BN₂, madhyalakṣaṇam P, madhye laksam L, madhye laksyam U₂, om. E kathyate cett.] om. E °sveta cett.] sveta° U₁, svata° U₂, om. E °varṇam PLU₁U₂] °varṇam || D, °varaṇ P, °varṇā| N₁, om. E athavā cett.] amtha ca E, om. BLP °varṇam cett.] °varṇam || BU₂, °varaṇ N₂ raktavarṇam E] raktavarṇam N₂, raktam DLN₁U₁U₂, om. B vā cett.] om. N₂ dhūmrāvaram em.] dhūmākāro D, dhūmāra N₁, dhūmravarṇa N₂, dhūmrākāra U₁, dhūmrākāram γ vā D] va Ni, van U₁, yan γ, om. N₂ 4 vā cett.] vā || BL °gni^o P] agni° cett. °samānam cett.] °samānam || D, °samāne L °sadṛśam cett.] °m sadṛśam DN₁ ardha° cett.] ūrdhva° BDN₁N₂, ārdha° U₁ jvalad^o cett.] jalad U₁ °ākāsa° cett.] °ā^o U₁, °ākāram U₂ °samākāram cett.] °samānakāram β, samākāram U₂, °samākāra L 5 °mitam cett.] °manomittam U₁ °mano cett.] om. U₁ laksyam DPN₁U₁] tathyam E, laksam BLU₂, laksāṇam N₂ etasmil PLU₂] etasmīn U₁, ekasmin cett. laksye cett.] laksye BLU₂, na laksye U₁, laksāṇo N₂ sati cett.] sati BLU₁U₂ 6 malasya cett.] om. P °sah cett.] °sah || BL, manah sah D °guno BDN₂U₁] °gune N₁, °guna° EU₂, °gunah PL prakaṭo cett.] prakaṭśo EU₂ 1 kṛkalavāyor DN₁N₂] kṛkalavāyur BLP, kṛkalakartāvāyur E, puṣkaravāyur U₂, om. U₁ udgāro em.] udgāram EU₂, udhāram BP, uhāram L, üdgāro N₁N₂, üdgāto D, om. U₁ bhavati DN₁N₂] karoti EPU₂, karoti BL, om. U₁ devadattavāyor cett.] devadattavāyoḥ E, devadattavāyo N₂U₂] jṛmbha DN₁U₂] jṛmbhaṇam E, jumbhā BP, jṛmbhā L, jṛmbho^o N₂, jambhā U₁ utpadyate β] bhavati EPU₂, bhavamti B, bhavati L dhanamjayavāyo γ] dhanamjayavāyo β śabda cett.] śabdāḥ P, śabdāḥ L, śabdo^o N₂, sabta U₁ 3 idānīm cett.] idānī P, om. E madhyalakṣyam DN₁U₁] madhyalakṣaṇam BN₂, madhyalakṣaṇam P, madhye laksam L, madhye laksyam U₂, om. E kathyate cett.] om. E °sveta cett.] sveta° U₁, svata° U₂, om. E °varṇam PLU₁U₂] °varṇam || D, °varaṇ P, °varṇā| N₁, om. E athavā cett.] amtha ca E, om. BLP °varṇam cett.] °varṇam || BU₂, °varaṇ N₂ raktavarṇam E] raktavarṇam N₂, raktam DLN₁U₁U₂, om. B vā cett.] om. N₂ dhūmrāvaram em.] dhūmākāro D, dhūmāra N₁, dhūmravarṇa N₂, dhūmrākāra U₁, dhūmrākāram γ vā D] va Ni, van U₁, yan γ, om. N₂ 4 vā cett.] vā || BL °gni^o P] agni° cett. °samānam cett.] °samānam || D, °samāne L °sadṛśam cett.] °m sadṛśam DN₁ ardha° cett.] ūrdhva° BDN₁N₂, ārdha° U₁ jvalad^o cett.] jalad U₁ °ākāsa° cett.] °ā^o U₁,

[XXVIII. ākāśabhedāḥ]

इदानीमाकाशभेदाः कथ्यन्ते । तेषां लक्ष्यानि कथ्यन्ते । आकाशः ॥ पराकाशः ॥ महाकाशः ॥ त-
त्वाकाशः ॥ सूर्याकाशः ॥ बाह्याभ्यन्तरे निर्मलं निराकारमाकाशलक्ष्यं कर्तव्यम् । ततः परं बाह्या-
भ्यन्तरे घनान्धकारसदशपराकाशस्य लक्ष्यं कर्तव्यम् । ततः परं प्रलयकालीनज्वलद्वावानलपूर्ण
5 वाह्याभ्यन्तरे महाकाशंलक्ष्यं कर्तव्यम् । ततः परं बाह्याभ्यन्तरे कोटिदीपानां प्रकाशप्राप्तौ यादृशं औ-
ज्वल्यं भवति । तादृशं तत्त्वाकाशं लक्ष्यं कर्तव्यम् ।

[XXVIII. Divisions of space]

Now, the divisions of space are taught.²⁸⁷ Their foci are taught: Space, beyond space, great space, space of reality, the space of the sun. The focus on space shall be visualized as pure and formless internally and externally. After that, the focus onto beyond-space shall be visualized as dense darkness²⁸⁸ internally and externally. Then, the focus on the great space shall be visualized as the plethora of the burning fire of the time of dissolution internally and externally. Afterwards, such focus on reality space should be visualized as resembling the splendour upon being fixed onto the brightness of ten million lights.

²⁸⁷The *Advayatārakopaniṣad* 7 (Ed. pp. 4-5) does not separate the practice of Madhyalakṣya from the five spaces. Here, both practices form a unified whole and follow a specific progression: *atha madhyalakṣyalakṣaṇam | prātaścitrādivarṇākhaṇḍasūryacakravat vahnijvālāvalīvat tad-vihināntarikṣavat paśyati | tadākārākāritayā avatiṣṭhati | tadbhūyodarśanena guṇarahitākāṣaṇ bhavati | visphurattārakākāradipyamānagādhatamopamam paramākāṣaṇ bhavati | kālānalasamadyotamānam mahākāṣaṇ bhavati | sarvotkṛṣṭaparamadyutiprad�otamānam tattvākāṣaṇ bhavati | koṭisūryaprakāśavaibhavasāmkaṣaṇ sūryākāṣaṇ bhavati | evam bāhyābhyan tarasthavyomapañcakam tārakalakṣyam | taddarśi vimuktaphalas tādṛgvyomasamāno bhavati | tasmāt tāraka eva laksyam amanaskaphalapradām bhavati || 7 ||*

"Now, he sees the characteristics of the central fixation [which is], like the indivisible orb of the sun, [being] colourful like the variety [of colours of the sun] in the early morning etc., [then] like a row of flames of fire, [and finally] the atmosphere devoid of that. He dwells in a state [in which he is mentally] assuming the form of the apparition of that. By [mentally] contemplating about that, the space (*ākāśa*) without qualities arises. [From that] supreme space (*parākāśa*) resembling absolute dense darkness shining in the form of a sparkling star arises. [From that] the great space (*mahākāśa*) whose shine equals the fire of time arises. [From that] the space of reality (*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*)."

²⁸⁸Instead of extreme brightness as in the *Siddhasiddhāntapaddhati* (Ed. p. 29) and *Advayatārakopaniṣad* (Ed. p. 5), Rāmacandra has chosen to promote dense darkness in his *parākāśa*-visualization.

Sources: 2–6 cf. YSV (PT, p. 839): kathyate tu devyadunākāśam pañcabhir lakṣaṇaiḥ | ākāśan tu mahākāśam parākāśam parāt param | tattvākāśam sūryakāśam ākāśam pañcalakṣaṇam | cf. YSV (PT, p. 839; YK 1.37): ākāśan tu mahākāśam parākāśam parāt param | tattvākāśam sūryakāśam ākāśam pañcalakṣaṇam | sabāhyābhyanṭare nityam nirākāśantu (*nirākāśas* tu YK 2.38) nirmalam | karttavyam lakṣam ākāśam sādhayet sādhanam vinā | ghanāntarālasadr̄śam parākāśam tathaiva ca | kotikotipradipābhām tattvākāśam smaret tathā | kalpāntāgnisamam (*kālāntāgnisamam* YK 2.39cd) jyotiḥ mahākāśam smaret tathā | 2–6 cf. SSP 2.30 (Ed. p. 42): ākāśam parākāśam mahākāśam tattvākāśam sūryākāśam iti vyomapañcakam | bāhyābhyanṭare ‘tyantam nirmalam nirākāram ākāśam lakṣayet | athavā bāhyābhyanṭare ‘tyantāndhakārānibhām parākāśam avalokayet | bāhyābhyanṭare kālānalasamkāśam mahākāśam avalokayet | bāhyābhyanṭare nijatavakharūpam tattvākāśam avalokayet | 2–6 cf. YSV (PT, p. 839): kathyate tu devyadunākāśam pañcabhir lakṣaṇaiḥ | ākāśan tu mahākāśam parākāśam parāt param | tattvākāśam sūryakāśam ākāśam pañcalakṣaṇam | cf. YSV (PT, p. 839; YK 1.37): ākāśan tu mahākāśam parākāśam parāt param | tattvākāśam sūryakāśam ākāśam pañcalakṣaṇam | sabāhyābhyanṭare nityam nirākāśantu (*nirākāśas* tu YK 2.38) nirmalam | karttavyam lakṣam ākāśam sādhayet sādhanam vinā | ghanāntarālasadr̄śam parākāśam tathaiva ca | kotikotipradipābhām tattvākāśam smaret tathā | kalpāntāgnisamam (*kālāntāgnisamam* YK 2.39cd) jyotiḥ mahākāśam smaret tathā | 2–6 cf. SSP 2.30 (Ed. p. 42): ākāśam parākāśam mahākāśam tattvākāśam sūryākāśam iti vyomapañcakam | bāhyābhyanṭare ‘tyantam nirmalam nirākāram ākāśam lakṣayet | athavā bāhyābhyanṭare ‘tyantāndhakārānibhām parākāśam avalokayet | bāhyābhyanṭare kālānalasamkāśam mahākāśam avalokayet | bāhyābhyanṭare nijatavakharūpam tattvākāśam avalokayet |

2 idānīm EP_{U₂}] idānīm cett. ākāśabhedāḥ EN₂U₁U₂] ākaśabhedāḥ cett. kathyante cett.] kathyate LN₂U₂ teṣāṁ cett.] te E, sam U₁, om. BL lakṣyāni cett.] lakṣaṇāni N₂, om. BL kathyante DU₁U₂] ca kathyante P, kathyate N₁N₂, om. BL ākāśah BELP] ākāśa[°]β parākāśah PU₂] parākāśa N₁, parākāśa[°]DN₂U₁, paramākāśah BEL mahākāśah ELPU₂] mahākāśa BN₁, mahākāśa[°]DN₂U₁ 2–3 tattvākāśah BELU₂] tattvākāśa N₁, tattvākāśa[°]DN₂U₁ 3 sūryākāśah BEL] sūryakāśah N₂PU₂, sūryakāśa N₁, sūryakāśa[°]DU₁ nirākāram ākāśa[°]E] nirākāram ākāśa[°]E] nirākāram ākāśam BLP, nirākāram mākāśam U₂ “lakṣyam cett.] lakṣam BL, “lakṣaṇam N₂ kartavyam E] kartavyam cett. param cett.] om. U₂ 3–4 bāhyābhyanṭare cett.] bāhyābhyanṭarai P 4 ghanāndha[°] cett.] ghanāmgha[°]B, svanandha[°]E, dha[°]L “kāra[°] cett.] “kāram P “sadṛśa[°] cett.] sadṛśam EU₂, sadṛśah BL parākāśasya cett.] parākāśaikyam E, parākāśa[°]BL lakṣyam cett.] lakṣam BLU₂, lakṣaṇam N₂ param cett.] U2 cett. pralayakālināḥ BL “jvalad[°] cett.] “jalad[°] PB, “jjala[°] U₁ “dāvā[°] DE] “vādāvā[°] BLPU₁U₂, “vrddha[°]N₁, “vṛ[°]N₂ “nalapūrṇam cett.] nalapūrṇa N₁N₂U₂ 5 mahākāśam DPU₁] mahākāśa[°] BELN₁N₂, ghanām dhakārasadr̄śam mahākāśasya U₂ “lakṣyam cett.] lakṣam BDLN₂U₂ tataḥ param bāhyābhyanṭare koṭidipānām cett.] om. E prakāśaprāptau cett.] prakāśaprāpto BL, om. E yādr̄śam cett.] om. E 5–6 aujjvalyam cett.] ujjvalam L, om. E 6 bhavati cett.] bhavati BL, om. E tādr̄śam cett.] om. E tattvākāśam cett.] tattvāśa[°]BL, om. E lakṣyam PN₁U₁] lakṣam BDLN₂U₂, om. E kartavyam cett.] om. E 2 idānīm EP_{U₂}] idānīm cett. ākāśabhedāḥ EN₂U₁U₂] ākaśabhedāḥ cett. kathyante cett.] kathyate LN₂U₂ teṣāṁ cett.] te E, sam U₁, om. BL lakṣyāni cett.] lakṣaṇāni N₂, om. BL kathyante DU₁U₂] ca kathyante P, kathyate N₁N₂, om. BL ākāśah BELP] ākāśa[°]β parākāśah PU₂] parākāśa N₁, parākāśa[°]DN₂U₁, paramākāśah BEL mahākāśah ELPU₂] mahākāśa BN₁, mahākāśa[°]DN₂U₁ 2–3 tattvākāśah BELU₂] tattvākāśa N₁, tattvākāśa[°]DN₂U₁ 3 sūryākāśah BEL] sūryakāśah N₂PU₂, sūryakāśa N₁, sūryakāśa[°]DU₁ nirākāram ākāśa[°]E] nirākāram ākāśa[°]β, nirākāram ākāśam BLP, nirākāram mākāśam U₂ “lakṣyam cett.] lakṣam BL, “lakṣaṇam N₂ kartavyam E] kartavyam cett. param cett.] om. U₂ 3–4 bāhyābhyanṭare cett.] bāhyābhyanṭari P 4 ghanāndha[°] cett.] ghanāmgha[°]B, svanandha[°]E, dha[°]L “kāra[°] cett.] “kāram P “sadṛśa[°] cett.] sadṛśam EU₂, sadṛśah BL parākāśasya cett.] parākāśaikyam E, parākāśa[°]BL lakṣyam cett.] lakṣam BLU₂, lakṣaṇam N₂ param cett.] U2 cett. pralayakālināḥ BL “jvalad[°] cett.] “jalad[°] PB, “jjala[°] U₁ “dāvā[°] DE] “vādāvā[°] BLPU₁U₂, “vrddha[°]N₁, “vṛ[°]N₂ “nalapūrṇam cett.] nalapūrṇa N₁N₂U₂ 5 mahākāśam DPU₁] mahākāśa[°] BELN₁N₂, ghanām dhakārasadr̄śam mahākāśasya U₂ “lakṣyam cett.] lakṣam BDLN₂U₂ tataḥ param bāhyābhyanṭare koṭidipānām cett.] om. E prakāśaprāptau cett.] prakāśaprāpto BL, om. E yādr̄śam cett.] om. E 5–6 aujjvalyam cett.] ujjvalam L, om. E 6 bhavati cett.] bhavati BL, om. E tādr̄śam cett.] om. E tattvākāśam cett.] tattvāśa[°]BL, om. E lakṣyam PN₁U₁] lakṣam BDLN₂U₂, om. E kartavyam cett.] om. E

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

नवचक्रं कलाधारं त्रिलक्ष्यं व्योमपञ्चकम्।
स्वदेहे यो न जानाति स योगी नामधारकः ॥ XXVIII.ii॥

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

XXVIII. i The nine *cakras*,²⁸⁹ sixteen supports²⁹⁰, the three foci²⁹¹ and five spaces. Who does not know them within one's own body is only a yogin by name.²⁹²

²⁸⁹A very detailed account of Rāmacandra's ninefold system of *cakras* is presented from IV - XII, pp. 82-104. A shorter and rather redundant account of the system is found again in section XXX, cf. p. 156. The reason for the second mention of the *cakras* in a different order is not apparent.

²⁹⁰The sixteen supports of Rāmacandra are the big toe support (*pādāṅguṣṭhādhāra*), root support (*mūlādhāra*), anus support (*gudādhāra*), penis support (*lingādhāra*), Udyāna[-support] (*udyāna*), navel support (*nābhyaḍhāra*), heart-form support (*hrdayarūpādhāra*), throat support (*kaṇṭhādhāra*), uvula support (*ghaṇṭikādhāra*), palate support (*tālvādhāra*), tongue support (*jihvādhāra*), teeth support (*dantādhāra*), nose support (*nāsikādhāra*), breath support at the root of the nose (*nāsāmūle vāyvādhāra*), centre of the eyebrows support support (*bhrūvormadhyādhāra*) and the eye support (*netrādhāra*). Each one of them is associated with a particular yogic technique. The sixteen supports are presented in *Yogatattvabindu*XXXI.

²⁹¹The three foci called *antar(a)lakṣya*, *bahirlakṣya* (often called *bāhyalakṣya* in the *pañcalakṣya* system of Rāmacandra and others) and *madhyalakṣya* are the predecessors of the five foci found in *Yogatattvabindu*, *Yogaśvarodaya* as quoted in *Prāṇatosīni* and *Yogakarṇikā* and *Sarvāṅgayogapradipikā*. The two additional foci are *ūrdhvvalakṣya* and *adholakṣya*. A system of three foci is taught in *Tantrāloka* (b), *Manthānabhairavatantram Kumārikākhaṇḍaḥ*, *Netratantra with Netroddyota*, *Gorakṣaśataka* (Nowotny), *Śivayogapradipikā*, *Siddhasiddhāntapaddhati*, *Advayatārakopaniṣad*, *Yogacūḍāmanyupaniṣad*, *Māṇḍal-abrāhmaṇopaniṣat*. Structurally, it is surprising that Rāmacandra mentions all five *lakṣyas* in section XIII, then teaches *ūrdhvvalakṣya* in section XIV and *adholakṣya* in section XV, and just after the introduction of various other topics, he continues the subject of Laksyayoga by teaching *bāhyalakṣya* in section XXIII, *antar(a)lakṣya* in section XXIV and finally *madhyalakṣya* in section XXVIII.

²⁹²As 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* (b), *Manthānabhairavatantram Kumārikākhaṇḍaḥ* and *Netratantra with Netroddyota*, across the early and classical literature of Hatha- and Rājayoga (e.g. *Hathapradipikā*), and from there into the post-*Hathapradipikā* 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 *lakṣyas*, cf. (Vasudeva, 2004: 263-71), on the *granthis*, *vyomas*, *lakṣyas* and *cakras*.

Sources: 1 cf. SSP 2.30 (Ed. p. 42): athavā bāhyābhyanṭare sūryakoṭisadrśam sūryākāśam avalokayet | cf. YSV (PT, p. 839): sūryākāśam tathā koṭisūryavindusamam ("bimbasamam YK 2.4od) smaret | sabāhyābhyanṭare caivam ākāśam (caiva sākāśam YK 2.41b) lakṣayet tu yaḥ | 1-2 cf. YSV (PT, p. 839): śivavad vihared viśve pāpapunyavivarjitaḥ | eteṣāñ caiva lakṣena karmadvārā 'ghamāharet (karmadvārānapāharet YK 2.41d) | 3-4 ≈SSP 2.31 (Ed. p. 43): navacakram kalādhāram trilakṣyam vyomapañcakam | samyag etan na jānāti sa yogī nāmadhārakah | 3-4 = YSV (PT, p. 832) = YK 2.14: navacakram kalādhāram trilakṣyam vyomapañcakam | svadehe yo na jānāti sa yogī nāmadhārakah | 3-4 ≈YSV (PT, p. 839): navacakram kalādhāram dvilakṣyam vyomapañcakam | samagram yo na jānāti sa yogī nāmadhārakah | 1 cf. SSP 2.30 (Ed. p. 42): athavā bāhyābhyanṭare sūryakoṭisadrśam sūryākāśam avalokayet | cf. YSV (PT, p. 839): sūryākāśam tathā koṭisūryavindusamam ("bimbasamam YK 2.4od) smaret | sabāhyābhyanṭare caivam ākāśam (caiva sākāśam YK 2.41b) lakṣayet tu yaḥ | 1-2 cf. YSV (PT, p. 839): śivavad vihared viśve pāpapunyavivarjitaḥ | eteṣāñ caiva lakṣena karmadvārā 'ghamāharet (karmadvārānapāharet YK 2.41d) | 3-4 ≈SSP 2.31 (Ed. p. 43): navacakram kalādhāram trilakṣyam vyomapañcakam | samyag etan na jānāti sa yogī nāmadhārakah | 3-4 = YSV (PT, p. 832) = YK 2.14: navacakram kalādhāram trilakṣyam vyomapañcakam | svadehe yo na jānāti sa yogī nāmadhārakah | 3-4 ≈YSV (PT, p. 839): navacakram kalādhāram dvilakṣyam vyomapañcakam | samagram yo na jānāti sa yogī nāmadhārakah |

Parallels: 3-4 ≈*Netratantra with Netrodhyota* 7.1cd-2: atah param pravakṣyāmi dhyānam sūkṣmam anuttamam | rtucakram svarādhāram trilakṣyam vyomapañcakam || granthidvādaśasamuyuktam śaktitrayasamanvitam | dhāmatrayapathākrāntam nādītrayasamanvitam || 3-4 ≈*Tantrāloka* (b) 19.15: ṣoḍāśādhāraṣṭacakraḷakṣyatrāyakhaṇīcakāt | kvacid anyataratrātha prāgukta paśukarmavat | 3-4 ≈*Manthānabhairavatantram Kumārikākhanḍah* 25.2ab: ṣaṭcakram ṣoḍāśādhāram trilakṣyam vyomapañcakam | 3-4 ≈*Ūrmikaulārṇavatantra* 2.184: sarvam samadhiyogena kulena hi tad ucyate | ṣaṭcakram ṣoḍāśādhāram trilakṣyam vyomapañcakam || 3-4 ≈*Yogatarāṅgiṇi* quoted with reference *Nityānāthapaddhati* (Ed. p. 72) = *Hathatattvakaumudi* 24.1: ṣaṭcakram ṣoḍāśādhāram dvilakṣyam vyomapañcakam | svadehe ye na jānānti katham siddhyanti yoginah | 3-4 ≈PT (Ed. p. 172): ṣaṭcakram ṣoḍāśādhāram trilakṣyam vyomapañcakam | svadehe yo vijānāti sa guruh kathito budhaiḥ | 3-4 ≈*Gorakṣāśataka* (*Nowotny*) 13 = *Vivekāmartāṇḍa* 6.3: ṣaṭcakram ṣoḍāśādhāram traīlokyam vyomapañcakam | svadehe ye na jānānti katham sidhyanti yoginah | 3-4 ≈*Yogacūḍāmānyupaniṣad* 3cd-4ab: ṣaṭcakram ṣoḍāśādhāram trilakṣyam vyomapañcakam || 3|| svadehe yo na jānāti tasya siddhiḥ katham bhavet | 3-4 ≈*Maṇḍalabrahmaṇopaniṣat* 3.4.5: navacakram ṣaḍāśādhāram trilakṣyam vyomapañcakam | samyag etan na jānāti sa yogī nāmato bhavet | 3-4 ≈*Hathapradipikā* 4.58: ṣaṭcakram ṣoḍāśādhāram tridhā lakṣam guṇatrayam | śeṣas tu granthavistāras trikūṭam paramam padam | 3-4 ≈*Netratantra with Netrodhyota* 7.1cd-2: atah param pravakṣyāmi dhyānam sūkṣmam anuttamam | rtucakram svarādhāram trilakṣyam vyomapañcakam || granthidvādaśasamuyuktam śaktitrayasamanvitam | dhāmatrayapathākrāntam nādītrayasamanvitam || 3-4 ≈*Tantrāloka* (b) 19.15: ṣoḍāśādhāraṣṭacakraḷakṣyatrāyakhaṇīcakāt | kvacid anyataratrātha prāgukta paśukarmavat | 3-4 ≈*Manthānabhairavatantram Kumārikākhanḍah* 25.2ab: ṣaṭcakram ṣoḍāśādhāram trilakṣyam vyomapañcakam | 3-4 ≈*Ūrmikaulārṇavatantra* 2.184: sarvam samadhiyogena kulena hi tad ucyate | ṣaṭcakram ṣoḍāśādhāram trilakṣyam vyomapañcakam || 3-4 ≈*Yogatarāṅgiṇi* quoted with reference *Nityānāthapaddhati* (Ed. p. 72) = *Hathatattvakaumudi* 24.1: ṣaṭcakram ṣoḍāśādhāram dvilakṣyam vyomapañcakam | svadehe ye na jānānti katham siddhyanti yoginah | 3-4 ≈PT (Ed. p. 172): ṣaṭcakram ṣoḍāśādhāram trilakṣyam vyomapañcakam | svadehe yo vijānāti sa guruh kathito budhaiḥ | 3-4 ≈*Gorakṣāśataka* (*Nowotny*) 13 = *Vivekāmartāṇḍa* 6.3: ṣaṭcakram ṣoḍāśādhāram traīlokyam vyomapañcakam | svadehe ye na jānānti katham sidhyanti yoginah | 3-4 ≈*Yogacūḍāmānyupaniṣad* 3cd-4ab: ṣaṭcakram ṣoḍāśādhāram trilakṣyam vyomapañcakam || 3|| svadehe yo na jānāti tasya siddhiḥ katham bhavet | 3-4 ≈*Maṇḍalabrahmaṇopaniṣat* 3.4.5: navacakram ṣaḍāśādhāram trilakṣyam vyomapañcakam | samyag etan na jānāti sa yogī nāmato bhavet | 3-4 ≈*Hathapradipikā* 4.58: ṣaṭcakram ṣoḍāśādhāram tridhā lakṣam guṇatrayam | śeṣas tu granthavistāras trikūṭam paramam padam |

1 *tataḥ* cett.] om. BL paścād cett.] paścāt N₁N₂U₁, paccā BL, om. E bāhyābhyanṭare cett.] ābhyanṭare N₂ prakāśamāna^o cett.] prakāśamāga^o P, prakāśamān BL "sūrya"^o cett.] "yarsū" E, "sūryam P "bimbā^o cett.] om. E "sahitam cett.] "sahita" BL sūryākāśam cett.] sūryākāśa^o BLP laksyām cett.] lakṣam BLN₂ kartavyam cett.] kartavyam mataḥ BL laksyāṇām cett.] lakṣāṇām P, lakṣāṇam B, lakṣam L, lakṣāṇā N₂ 1-2 kāraṇāc N₂] kāraṇāt E, kāraṇāt cett. 2 charīre N₂] śarīra^o DN₁, śarīre BPLU₂, "śarīram E rogāsamsargo BLP] rogāsamsargi E, rohasamsargo D, rohasamsarge N₁, rogāsamsargo N₂U₁U₂, na cett.] om. E bhavati cett.] bhavati

[XXIX. cakrānām anukramah]

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

[XXIX. Sequence of cakras]

Now, the sequence of the *cakras* is taught.²⁹³ At the base,²⁹⁴ 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 Anāhata-cakra. Situated within the throat is the Viśuddhicakra. The sixth is the Tālu-cakra. In the centre of the eyebrows is the Ājñācakra. At the opening of Brahman²⁹⁵ is the Kalācakra.²⁹⁶ The ninth is the Ākāśacakra.²⁹⁷ It is supreme emptiness.

²⁹³Once again, Rāmacandra presents descriptions of the *cakras*, but this time, he briefly mentions their names which are partially different than in the previous account and their locations. A detailed account of a ninefold *cakra* system was already covered in chapters IV to XII. This repetition appears redundant. There is no corresponding passage in the *Yogasvarodaya*. Apart from the identical positions of the *cakras* in the *Siddhasiddhāntapaddhati*, the technical terms of the nine *cakras* in five of nine cases do not correspond for the most part either. In fact, no other nine-fold *cakra* system known to me fully matches the terminology presented here. Either this is Rāmacandra's intellectual property, or he used a third, unknown source or mixed up different sources. A practical tabular overview of the ninefold *cakra* systems and historically closely related systems with eight and six *cakras* can be found in Powell, 2023: 214.

²⁹⁴In the previous section on *cakras* Rāmacandra situates the first *cakra*, which he there calls *mūlacakra*, at the beginning (*ādau*) [of supposedly the central channel], which should be at the anus if we assume an ascending order, cf. p. 82.

²⁹⁵The *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.

²⁹⁶The term *kālacakra* ("cakra of time") for the eighth *cakra* is not just unprecedented in other texts that teach a ninefold *cakra* system, but the term is obviously not present in any known *cakra* system that refer to the yogic body. A comparison of the term with the current standard collection of electronic texts in yogic and tantric studies, as well as with collections such as Muktabodha and GRETL, yielded no hits. In other words, this appears to be an original and previously unknown term for a yogic *cakra*. All other texts that I am aware of designate the eighth *cakra* in a ninefold *cakra* system with different terms: *Śāringadharapaddhati* 4359/256.13, *Śivayogapradipikā* 3.15 and *Siddhasiddhāntapaddhati* 2.8 call it *nirvāṇacakram* ("cakra of absolute extinction"); *Yogasvarodaya* as quoted in *Prāṇatosinī* (Ed. p. 833) just calls it *aṣṭamāṇ cakram* ("the eighth *cakra*") and *siddhapumsaḥ sthālaṇ* ("place of the accomplished human"); Rāmacandra himself in the previous chapter on *cakras* in section XI picks this up and calls it *aṣṭamacakram* ("eighth *cakra*") and *siddhapuruṣasya sthānaṇ* ("place of the accomplished person"); *Saubhāgyalakṣmyupaniṣad* also calls it *nirvāṇacakram*, but provides us with yet another unique designation - *parabrahmacakram* ("cakra of the supreme Brahman").

²⁹⁷The term *ākāśacakra* for the ninth *cakra* in the known ninefold *cakra* systems occurs in *Śivayogapradipikā* 3.16 and *Siddhasiddhāntapaddhati* 2.9 only.

Sources: 2-5 cf. SSP 2.1 - 2.9 (Ed. p. 29 - 32): atha piṇḍavicāraḥ kathyate piṇḍe navacakrāṇi | ādhāre brahmamacram tridhāvartam bhagamandalakāram | tatra mūlakandah | tatra śaktim pāvakākārām dhyāyet | tatraiva kāmarūpapiṭham sarvakāmaphalapradam bhavati | dvitiyam svādhiṣṭhānacakram | tanmadhye paścimābhīmukham liṅgam pravālāṅkurasaḍśām dhyāyet | tatraivodyānapiṭham jagadākarasaṇam bhavati | trtiyam nābhīcakram pañcāvartam sarpavat kundalakāram | tanmadhye kundalinīm śaktim bālārkakotisannibhām dhyāyet | sā madhyā śaktih sarvasiddhidā bhavati | caturtham hrdayacakram aṣṭadalakamalam adhomukham | tanmadhye karṇikāyām liṅgākārām jyotiṛūpām dhyāyet | saiva hamsakalā sarvendriyavaśyā bhavati | pañcamam kaṇṭhacakram caturaṅgulam | tatra vāma idā candranādi | dakṣine piṅgalā sūryanādi | tanmadhye suṣumnām dhyāyet | saiva anāhatakalā anāhatasiddhidā bhavati | saṣṭham tālucakram | tatrāṁṛtadhārāpravāhāḥ | ghaṇṭikalingam mūlarandhraṁ rājadantam śāṅkhinīvaram daśamadvāram | tatra śūnyam dhyāyet | cittalayo bhavati | saptamam bhrūcakram madhyamāṅguṣṭhamatram | tatra jñānanetram dipaśikhākāram dhyāyet | tatra vāksiddhir bhavati | aṣṭamam brahmaṇdhrām nirvāṇacakram sūcīkāgrabhedyam | tatra dhūmaśikhākāram dhyāyet | tatra jālandharapiṭham mokṣapradam bhavati | navamam ākāśacakram soḍaśadalakamalam ūrdhvamukham | tanmadhye karṇikāyām trikūṭākārām tadūrdhvaśaktim tām paramaśūnyām dhyāyet | tatraiva pūrnagiripiṭham sarveṣṭasiddhipradam bhavati | iti navacakravīcāraḥ || 2-5 cf. SSP 2.1 - 2.9 (Ed. p. 29 - 32): atha piṇḍavicāraḥ kathyate piṇḍe navacakrāṇi | ādhāre brahmamacram tridhāvartam bhagamandalakāram | tatra mūlakandah | tatra śaktim pāvakākārām dhyāyet | tatraiva kāmarūpapiṭham sarvakāmaphalapradam bhavati | dvitiyam svādhiṣṭhānacakram | tanmadhye paścimābhīmukham liṅgam pravālāṅkurasaḍśām dhyāyet | tatraivodyānapiṭham jagadākarasaṇam bhavati | trtiyam nābhīcakram pañcāvartam sarpavat kundalakāram | tanmadhye kundalinīm śaktim bālārkakotisannibhām dhyāyet | sā madhyā śaktih sarvasiddhidā bhavati | caturtham hrdayacakram aṣṭadalakamalam adhomukham | tanmadhye karṇikāyām liṅgākārām jyotiṛūpām dhyāyet | saiva hamsakalā sarvendriyavaśyā bhavati | pañcamam kaṇṭhacakram caturaṅgulam | tatra vāma idā candranādi | dakṣine piṅgalā sūryanādi | tanmadhye suṣumnām dhyāyet | saiva anāhatakalā anāhatasiddhidā bhavati | saṣṭham tālucakram | tatrāṁṛtadhārāpravāhāḥ | ghaṇṭikalingam mūlarandhraṁ rājadantam śāṅkhinīvaram daśamadvāram | tatra śūnyam dhyāyet | cittalayo bhavati | saptamam bhrūcakram madhyamāṅguṣṭhamatram | tatra jñānanetram dipaśikhākāram dhyāyet | tatra vāksiddhir bhavati | aṣṭamam brahmaṇdhrām nirvāṇacakram sūcīkāgrabhedyam | tatra dhūmaśikhākāram dhyāyet | tatra jālandharapiṭham mokṣapradam bhavati | navamam ākāśacakram soḍaśadalakamalam ūrdhvamukham | tanmadhye karṇikāyām trikūṭākārām tadūrdhvaśaktim tām paramaśūnyām dhyāyet | tatraiva pūrnagiripiṭham sarveṣṭasiddhipradam bhavati | iti navacakravīcāraḥ ||

2 anukramah cett.] anukrama N₁, anukramā DN₂ **kathyate** cett.] kathyamte DN₁N₂ **ādhāre** cett.] ādhāro BL brahmamacram BEL] brahmamacram cett. **ādhāropari** γ] om. β liṅgamüle γ] liṅge β svādhiṣṭhānacakram DEPN₁N₂] svādhiṣṭhānacakram cett. **3 maṇipūrakacakram** ELPN₁N₂] maṇipūrakacakram cett. **'nāhata'** P] anāhata' BELU₂, viśuddha' cett. cakram BEL] cakram cett. **viśuddhicakram** γ] anāhatacakram β saṣṭham] cett.] saṣṭha' L **4 tālucakram** EN₁N₂] tālucakram DPU₁, tālucakre BL, tālucakra U₂ °ajñā cett.] agneja P, āgneya L, ajñāya B °randhra' cett.] om. BELP kalā° U₂] kāla° BDELPN₁N₂, brahma° U₁ cakram E] cakram cett. **navamam** cett.] navama N₂, navamam rattu U₁ cakram DEN₁N₂U₁U₂] cakram BLP **5 tat°** BDLN₁U₁U₂] etat E, tataḥ P, tata N₂ °parama° N₁] parama° γD, para° N₂U₁ °śūnyam BEL] °śūnyam PN₁N₂U₁U₂, tatparamaśūnyam D **2 anukramah** cett.] anukrama N₁, anukramā DN₂ kathyate cett.] kathyamte DN₁N₂ **ādhāre** cett.] ādhāro BL brahmamacram BEL] brahmamacakram cett. **ādhāropari** γ] om. β liṅgamüle γ] liṅge β svādhiṣṭhānacakram DEPN₁N₂] svādhiṣṭhānacakram cett. **3 maṇipūrakacakram** ELPN₁N₂] maṇipūrakacakram cett. **'nāhata'** P] anāhata' BELU₂, viśuddha' cett. cakram BEL] cakram cett. **viśuddhicakram** γ] anāhatacakram β saṣṭham] cett.] saṣṭha' L **4 tālucakram** EN₁N₂] tālucakram DPU₁, tālucakre BL, tālucakra U₂ °ajñā cett.] agneja P, āgneya L, ajñāya B °randhra' cett.] om. BELP kalā° U₂] kāla° BDELPN₁N₂, brahma° U₁ cakram E] cakram cett. **navamam** cett.] navama N₂, navamam rattu U₁ cakram DEN₁N₂U₁U₂] cakram BLP **5 tat°** BDLN₁U₁U₂] etat E, tataḥ P, tata N₂ °parama° N₁] parama° γD, para° N₂U₁ °śūnyam BEL] °śūnyam PN₁N₂U₁U₂, tatparamaśūnyam D

[XXX. ādhāracakrasya bhedāḥ]

इदानीमाधारचक्रस्य भेदाः कथ्यन्ते । पादयोरङ्गुष्ठे तेजसो लक्ष्यकारणाहृषिः स्थिरा भवति । द्वितीयो
मूलाधारः । पादाङ्गुष्ठस्य मूलेऽपरपादस्य पार्षिणः स्थाप्यते । अग्निः प्रबलो भवति । एका पार्षिणम्—
लाधारेऽस्य स्थाप्यते । तस्य पादस्याङ्गुष्ठमूलेऽपरस्य पादस्य पार्षिणः स्थाप्यते । अग्निर्दीप्यते । तु—
५ तीयं गुदाधारस्थानम् । तन्मध्ये संकॊचविकासाकुञ्चनकारणात्पवनः स्थिरो भवति ।

[XXX. Divisions of the wheels of support]

Now, the divisions of the group²⁹⁸ of supports²⁹⁹ are taught.

As a result of focusing on a light at the big toes of both feet, the gaze becomes steady.³⁰⁰

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.³⁰¹ 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.^{302,303}

The third is the place of the anus support.³⁰⁴ As a result of expansion, contraction and compression, the vital wind becomes stable on it.

²⁹⁸I took *cakra* in the sense of “group, crowd, totality”, cf. Boethlingk, 1958 (Vol. 2): 209.

²⁹⁹The practice of sixteen *ādhāras* goes back to the yoga traditions of Śaivism and is mentioned in texts such as *Tantrāloka* (b), *Manthānabhairavatantram* *Kumārikākhandah* and *Netratantra* with *Netroddyota*. The techniques were passed on, copied and recycled across the centuries among the yoga traditions of Haṭha- and Rājayoga. Besides Rāmacandra’s text, the other texts which present full lists of the sixteen *ādhāras* are *Netroddyota*-commentary of Kṣemarāja on *Netratantra* 7.5; *Śāradātilakatantra* 25.24-25; *Śivayogapradipikā* 3.17-53; *Siddhasiddhāntapaddhati* 2.10-25; *Yogatarāṅgi* 1.13 (Ed. p. 72-73) quotation with reference “*nityanāthapaddhatau*” (maybe another recension of the *Siddhasiddhāntapaddhati*, see Powell, 2023: 149); *Haṭhatattvakaumudi* 24.10-23 and 40.19; and *Hathapradipikājyotsnā* on *Hathapradipikā*, as well *Prāṇatosinī* (Ed. p. 839-841) quotation with reference “*yogasvarodaye*” and *Yogakarṇikā* quotation with reference “*yogasvarodaye*” 14-36. *Hathasamketcandrikā* (cf. i.e. GOML R3239 f. 201 l. 20 - f. 204 ll. 5-6) directly quotes the *Yogatattvabindu* without reference. Comparing the various lists of *ādhāras* reveals great variability. Rāmacandra’s system draws from the *Yogasvarodaya* and the *Siddhasiddhāntapaddhati*. When there are differences in the descriptions of the respective *ādhāras* among the texts I note them in the annotations without providing a reference again; for the Sanskrit, see the above-provided references.

³⁰⁰In all previously mentioned systems, the big toe is the first *ādhāra*. In most texts, the practitioner is instructed to fixate the mind onto the big toe - either one shall visualize a light there (as in *Śivayogapradipikā*) or the light is already present. The *Śāradātilakatantra*, however, instructs to fix *prāṇa* in each *ādhāra* listed. Here, the practice of the *ādhāras* is subsumed under the *dhāranā*-limb of an eight-fold (*aṣṭāṅga*) yoga system.

³⁰¹The base of the big toe of the foot (*pādasyāṅgusthamūla*) is probably the big toe joint of the foot or *articulatio metatarsophalangealis hallucis*.

³⁰²Rāmacandra combines the techniques presented in YSV and SSP for this *ādhāra*, resulting in a *siddhāsana*-like bodily position.

³⁰³*Netroddyota*, *Śāradātilakatantra* and *Hathapradipikājyotsnā* give the ankle (*gulpha*) as the second *ādhāra*.

³⁰⁴*Netroddyota*, *Śāradātilakatantra* and *Haṭhapradipikājyotsnā* provide the knee (*jānu*) as the third *ādhāra*.

Sources: 2 cf. YSV (PT, p. 839) = YK 2.15: śoḍāśādhārabhedan tu śrūṇu devi viśeṣataḥ | cf. SSP 2.10 (Ed. p. 32): atha śoḍāśādhārāḥ kathyante | cf. YSV (PT, p. 839): aṅgusthapādayos tejaḥ salaksasthiradr̥ṣṭimān | pādāṅguṣṭhe ya ādhārāḥ prathamo (prathamam YK 2.16) yogatattvataḥ | cf. SSP 2.10 (Ed. p. 32): tatra prathamah pādāṅguṣṭhādhāraḥ | tatrāgratas tejomayam dhyāyet | dr̥ṣṭih sthīrā bhavati | 3-4 cf. YSV (PT, p. 839): dvitiyam pādamūlāparam (pādamūlam param YK 2.16) sa vai | pādasya pāṛṣṇī (pāṛṣṇī YK 2.17a) samsthāpya balavān prabhaven munih | pādamūle 'thava pādāṅguṣṭhamūlam (pr̥ṣṭhe pādāṅguṣṭhe YK 2.17) vidhārayet || 3-4 cf. SSP 2.11 (Ed. p. 33): dvitiyo mūlādhāras tam vāmapādāpāṛṣṇinā niśpiḍya sthātavyam | tatrāgnidipanam bhavati | 5 cf. YSV (PT, p. 839): tr̥tiyan tu gudādhāro (gudādhāre YK 2.18) gudasaṅkocanakriyā | vikāsakuñcanam (em. vikāśā PT) tasya sthiravāyau ca mṛtyujit | cf. SSP 2.12 (Ed. p. 33): tr̥tiyo gudādhāra tam vikasasamkocanena nirākuñcayet | apānavāyuḥ sthīro bhavati | 2 cf. YSV (PT, p. 839) = YK 2.15: śoḍāśādhārabhedan tu śrūṇu devi viśeṣataḥ | cf. SSP 2.10 (Ed. p. 32): atha śoḍāśādhārāḥ kathyante | cf. YSV (PT, p. 839): aṅgusthapādayos tejaḥ salakṣasthiradr̥ṣṭimān | pādāṅguṣṭhe ya ādhārāḥ prathamo (prathamam YK 2.16) yogatattvataḥ | cf. SSP 2.10 (Ed. p. 32): tatra prathamah pādāṅguṣṭhādhāraḥ | tatrāgratas tejomayam dhyāyet | dr̥ṣṭih sthīrā bhavati | 3-4 cf. YSV (PT, p. 839): dvitiyam pādamūlāparam (pādamūlam param YK 2.16) sa vai | pādasya pāṛṣṇī (pāṛṣṇī YK 2.17a) samsthāpya balavān prabhaven munih | pādamūle 'thava pādāṅguṣṭhamūlam (pr̥ṣṭhe pādāṅguṣṭhe YK 2.17) vidhārayet || 3-4 cf. SSP 2.11 (Ed. p. 33): dvitiyo mūlādhāras tam vāmapādāpāṛṣṇinā niśpiḍya sthātavyam | tatrāgnidipanam bhavati | 5 cf. YSV (PT, p. 839): tr̥tiyan tu gudādhāro (gudādhāre YK 2.18) gudasaṅkocanakriyā | vikāsakuñcanam (em. vikāśā PT) tasya sthiravāyau ca mṛtyujit | cf. SSP 2.12 (Ed. p. 33): tr̥tiyo gudādhāra tam vikasasamkocanena nirākuñcayet | apānavāyuḥ sthīro bhavati |

Testimonia: 2 cf. *Hathasamketacandrikā* (MMPP 2244 f. 98r ll. 3-4): ity ādhārāḥ śoḍāśayam athoktānām śoḍāśādhārānām kartavyatām āha | ≈*Hathasamketacandrikā* (MMPP 2244 f. 98r l. 4): tatra mūlādhārahā 1 pādayor amguṣṭhe tejaso lakṣyakaranād dr̥ṣṭih sthīrā bhavati 2 ity ādhāracakram | 3-4 ≈*Hathasamketacandrikā* (MMPP 2244 f. 98 ll. 5-7): atha dvitiyādhāraḥ | tatra tatra vāmapādāmūgustaṣya mūlam aparāpādasya pāṛṣṇis tasmin sthāpyate | tad āgneḥ pradipanam bhavati | ekaḥ pāṛṣṇi mūlādhāre dr̥ḍham sthāpyate | tasya pādasya mūla amguṣṭamūlam aparasya pādasya pāṛṣṇināsam piḍyaciram sthīram sthiyate tadāgnīm agni dipyate | iti dvitiyādhāraḥ | ≈*Hathasamketacandrikā* (MMPP 2244 f. 98r ll. 7-9): atha tr̥tiyādhāraḥ tr̥tiyam gudādhārasthānam tanmadhye dr̥ḍham muhuś ciram samkocanavikāsanarūpākumcanakaranād pānavāyuḥ dvā vāmapādād pāṛṣṇimūlena gudāsyā nipiḍanād apānavāyuḥ sthīro bhavati | cāmaram karoti sādhakam | iti tr̥tiyādhāraḥ | 2 cf. *Hathasamketacandrikā* (MMPP 2244 f. 98r ll. 3-4): ity ādhārāḥ śoḍāśayam athoktānām śoḍāśādhārānām kartavyatām āha | ≈*Hathasamketacandrikā* (MMPP 2244 f. 98r l. 4): tatra mūlādhārahā 1 pādayor amguṣṭhe tejaso lakṣyakaranād dr̥ṣṭih sthīrā bhavati 2 ity ādhāracakram | 3-4 ≈*Hathasamketacandrikā* (MMPP 2244 f. 98 ll. 5-7): atha dvitiyādhāraḥ | tatra tatra vāmapādāmūgustaṣya mūlam aparāpādasya pāṛṣṇis tasmin sthāpyate | tad āgneḥ pradipanam bhavati | ekaḥ pāṛṣṇi mūlādhāre dr̥ḍham sthāpyate | tasya pādasya mūla amguṣṭamūlam aparasya pādasya pāṛṣṇināsam piḍyaciram sthīram sthiyate tadāgnīm agni dipyate | iti dvitiyādhāraḥ | ≈*Hathasamketacandrikā* (MMPP 2244 f. 98r ll. 7-9): atha tr̥tiyādhāraḥ tr̥tiyam gudādhārasthānam tanmadhye dr̥ḍham muhuś ciram samkocanavikāsanarūpākumcanakaranād pānavāyuḥ dvā vāmapādād pāṛṣṇimūlena gudāsyā nipiḍanād apānavāyuḥ sthīro bhavati | cāmaram karoti sādhakam | iti tr̥tiyādhāraḥ |

2 idānīm cett.] idānī N₂ bhedāḥ cett.] bhedā BL kathyante cett.] kathyanta E, kathyate DN₁ aṅguṣṭhe cett.] amguṣṭhai B tejaso cett.] tejasam BL lakṣya^o cett.] lakṣa^o N₂, lakṣam kartavyam BL 'kāraṇād cett.] 'kāraṇāt P dr̥ṣṭih cett.] dr̥ṣṭi^o N₁N₂U₁U₂ bhavati cett.] bhavati L 3 mūlādhāraḥ cett.] mūlādhāraḥ U₁, mūlādhāre U₂ 'para^o cett.] apara^o β, aparasya BL pādasya cett.] pāda^o BL pāṛṣṇih cett.] pāṛṣṇih L, dhāraḥ pādāmūdhaṣya mūleḥ parapādasya pāṛṣṇih P sthāpyate cett.] syāpyate BL, sthāyyamte U₂ agnih N₁] agnim U₁, agni^o D, tadāgnih BELP, om. N₂U₂ prabalo cett.] om. N₂U₂ bhavati cett.] bhavati BL, om. N₂U₂ ekā cett.] ekaḥ E, ekām U₁, om. N₂U₂ pāṛṣṇih U₁] pāṛṣṇih DN₁, pāṛṣṇir ādau BELP, om. N₂U₂ 3-4 mūlādhāre cett.] mūlādhāra BU₁, mūlādhāra L, mūlādhārai D, om. N₂U₂ 4 sthāpyate cett.] om. N₂U₂ tasya cett.] om. U₂ pādasya aṅguṣṭhamūle cett.] pādasya amguṣṭhamūlam N₁U₁, om. U₂ 'parasya EP] aparasya cett.] om. U₂ pādasya cett.] om. U₁U₂ pāṛṣṇih cett.] pāṛṣṇi N₂, pāṛṣṇo U₁, om. U₂ sthāpyate BELPU₁] sthāpyam DN₁N₂, om. U₂ agnir DN₁] agni N₂U₁, tadagnih E, tadagnih BPU₂, tadagnih L pradipiyate E] pradipiyate BLPU₂, dipiyate DU₁, dipiyate N₁, dipate N₂ 4-5 tr̥tiyam cett.] tr̥tiya U₂ 5 sthānam cett.] sthāne B °vikāśā° E] 'vikāśā° BDPN₁N₂, °vikāśa L, °vikāśā U₁

अनु च पुरुषस्य मरणं न भवति । चतुर्थं लिङ्गाधारम् । तन्मध्ये लिङ्गसंकोचनाभ्यासात्पश्चिमदण्ड-
 मध्ये वज्रनाडी भवति । तन्मध्ये पुनराभ्यासकरणान्मनःपवनयोः संचारो भवति । तयोः संचारा-
 न्मध्ये ग्रथित्रयं त्रुट्यति । तत्त्वोटनात्पवनो ब्रह्मकमलमध्ये पूर्णो भूत्वा तिष्ठति । ततो वीर्यस्तम्भो
 भवति । पुरुषः सदैव युवैव भवति । पञ्चमं उड्डीयाणं स्वाधिष्ठानम् । तत्र बन्धनान्मलमूत्रयोर्नाशो
 ५ भवति ।

And then, the person does not die.

The fourth is the penis support. As a result of the practice of contracting the penis in the middle of the [support], the adamantine channel (i.e., central channel)³⁰⁵ becomes active in the posterior staff (i.e., spine).³⁰⁶ From the repeated practice, both breath and mind move into that. Caused by the transition of both [breath and mind] the trinity of knots³⁰⁷ within [the central channel] are pierced. Because of the piercing of those [knots], the breath becomes full in Brahmā's lotus and remains there.³⁰⁸ As a result of that, the stopping of semen arises.³⁰⁹ The person becomes youthful forever.³¹⁰

The fifth is Uḍḍiyāṇa,³¹¹ that is, Svādhīṣṭhāna. As a result of performing a lock at that place, faeces and urine disappear.³¹²

³⁰⁵ The adamantine channel (*vajranādī*) is another synonym for the central channel. Rāmacandra adapted the term from the *Yogasvarodaya*. *Yogatarāṅgiṇī* in the commentary on 1.13 uses the term *vajragarbhā* ("adamantine womb").

³⁰⁶ The posterior staff (*paścimadaṇḍa*) is the spine. Cf. *Śārṅgadharapaddhati* 4365.

³⁰⁷ The trinity of knots are: 1. the knot of Brahmā (*brahmagranthī*) is situated in the lower regions of the body (cf. *Gorakṣayogaśāstra* 23–24); 2. the knot of Viṣṇu (*viṣṇugranthī*) at the level of the heart (cf. *Gorakṣayogaśāstra* 25 and *Gorakṣaśataka* 80); and 3. the knot of Rudra (*rudragranthī*) 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 *kundalī* (cf. *Yogabija* 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 *gunas*. They obstruct the central passage.

³⁰⁸ Brahman's lotus refers to the eighth *cakra* in Rāmacandra's system, cf. chapter VIII, p. 100. The same location is expressed in the *Siddhasiddhāntapaddhati* 2.13 and *Yogatarāṅgiṇī* commentary on 1.13 with the term *brahmaraguhā* ("buzzing hive") situated on top of the head (*Jogpradipyakā* 932; also cf. *Śārṅgadharapaddhati* 4366 and *Gorakhbhāṇi* 28.2 and 30.4).

³⁰⁹ Breath, mind and semen are interconnected. If one of them stops its movement, all stop their movement. Cf. *Amṛtasiddhi* 7.19–20 and 23.

³¹⁰ Most of the consulted texts situate the fourth *ādhāra* at the penis (*meḍhra*). *Śāradātilakatantra* and *Hathapradipikājyotsnā* place the fourth support at the thighs (*ūru*). *Śivayogapradipikā* 3.20 and *Siddhasiddhāntapaddhati* 2.13 additionally associate the practice with the arrest of semen (*bindustambha*). However, *Siddhasiddhāntapaddhati* calls this *vajroli*.

³¹¹ For a discussion of the term *uḍḍiyāṇa*, see p. 84 n. 143.

³¹² *Śivayogapradipikā*, *Siddhasiddhāntapaddhati* and *Yogatarāṅgiṇī* share the concept of binding at Uḍḍiyāṇa. *Haṭhatattvakaumudī* instructs to do a pressing (*moṭana*) at the waist (*kaṭau*). *Netroddyota*, along with *Śāradātilakatantra* and *Hathapradipikājyotsnā* situate the fifth *ādhāra* at the anus (*pāyu* or *sivani*). The *Yogasvarodaya* situates the fifth *ādhāra* at the belly (*jāṭharādhāra*).

Sources: 1-4 cf. Ysv (PT, pp. 839-840): liṅgādhāram caturthan tu liṅgasaṅkocanān tu ca | liṅgasāṅkocanābhyaśāt paścimādāndamadhyagah | vajranāditi (*vajrānādi* tu YK 2.20) tanmadhye punar abhyasyams (*abhyasanān* YK 2.20) tathā | sañcāro vāyumanasor atisañcāra iti (*ratim sañcarati* YK 2.20) tridhā | granthitrayavibhedas (*“bheda* YK 2.21) tu tadphedo brahmamārgataḥ | brahmapadmo (*“padme* YK 2.21) vāyupūrno (*“pūrṇe* YK 2.21) bhūtvā tiṣṭhati yogirāṭ | viryastambho bhavet tena sādhayet tu sadā yuvā | mūlādhāre brahmapadme ṣaṭpadme ca tathā tathā | 1-4 cf. SSP 2.13 (Ed. pp. 33-34): caturtho meḍhrādhāraḥ | liṅgasamkocanāna brahmagrānthatrayam bhītvā bhramaraguhāyām viśramya tata ūrdhvamukhe bindustambhanām bhavati | eṣā vajroli prasiddhā 4-5 cf. YSV (PT, p. 840): pañcamam jatharādhāraṁ tadā bandhayati kramāt | mṛtyunā bhaṅgasiddho ‘yam (*mṛtyunā māṅga*° YK 2.23) mṛtyor (*mṛtyur* YK 2.23) eva kṣayaṅkarah | anena paścimād ūrddham (*ūrdhvam* YK 2.24) vāyuh kuryād viśāladhiḥ | bandho ‘yam buddhimanasoh pañcamādhārakāla-jit | 4-5 cf. SSP 2.14 (Ed. p. 34): pañcame odiyāñadhārator bandhanān malamūtrasamkocanām bhavati | *udyānā° etc. in various mss. 1-4 cf. Ysv (PT, pp. 839-840): liṅgādhāraṁ caturthan tu liṅgasaṅkocanābhyaśāt paścimādāndamadhyagah | vajranāditi (*vajrānādi* tu YK 2.20) tanmadhye punar abhyasyams (*abhyasanān* YK 2.20) tathā | sañcāro vāyumanasor atisañcāra iti (*ratim sañcarati* YK 2.20) tridhā | granthitrayavibhedas (*“bheda* YK 2.21) tu tadphedo brahmamārgataḥ | brahmapadmo (*“padme* YK 2.21) vāyupūrno (*“pūrṇe* YK 2.21) bhūtvā tiṣṭhati yogirāṭ | viryastambho bhavet tena sādhayet tu sadā yuvā | mūlādhāre brahmapadme ṣaṭpadme ca tathā tathā | 1-4 cf. SSP 2.13 (Ed. pp. 33-34): caturtho meḍhrādhāraḥ | liṅgasamkocanāna brahmagrānthatrayam bhītvā bhramaraguhāyām viśramya tata ūrdhvamukhe bindustambhanām bhavati | eṣā vajroli prasiddhā 4-5 cf. YSV (PT, p. 840): pañcamam jatharādhāraṁ tadā bandhayati kramāt | mṛtyunā bhaṅgasiddho ‘yam (*mṛtyunā māṅga*° YK 2.23) mṛtyor (*mṛtyur* YK 2.23) eva kṣayaṅkarah | anena paścimād ūrddham (*ūrdhvam* YK 2.24) vāyuh kuryād viśāladhiḥ | bandho ‘yam buddhimanasoh pañcamādhārakāla-jit | 4-5 cf. SSP 2.14 (Ed. p. 34): pañcame odiyāñadhārator bandhanān malamūtrasamkocanām bhavati | *udyānā° etc. in various mss.

Testimonia: 1-4 ≈*Hathasamketacandrikā* (MMPP 2244 f. 98r l. 9 - f. 95v l. 3): atha caturtham limgādhāraḥ | tanmadhye limgasamkocanābhysat mūlabamdhena gudāyā muhuh samkocane kṛte limgasamkocanām svayame limgasamkocanābhysat mūlabamdhena gudāyā muhuh samkocane kṛte limgasamkocanām svayame eva bhavati | paścimādāndamadhye vajranādī bhavati tanmadhye punarabhyāsakaraṇān manahpavanayoh sañcāro bhavati | tayoḥ samcārān madhye gramthitrayam trudyati | tat troṭaṇāt pavano brahmakalamadhye pūrṇo bhūtvā tiṣṭhati | tadā viryastambho bhavati | puruṣa sadaiva yuvā tiṣṭhati | iti caturthādhāraḥ 4 4-5 ≈*Hathasamketacandrikā* (MMPP 2244 f. 98v ll. 3-4: athāmamudrāṇām | tatra bamdhānān malamūtranāśo bhavati | 1-4 ≈*Hathasamketacandrikā* (MMPP 2244 f. 98r l. 9 - f. 95v l. 3): atha caturtham limgādhāraḥ | tanmadhye limgasamkocanābhysat mūlabamdhena gudāyā muhuh samkocane kṛte limgasamkocanām svayame limgasamkocanābhysat mūlabamdhena gudāyā muhuh samkocane kṛte limgasamkocanām svayame eva bhavati | paścimādāndamadhye vajranādī bhavati tanmadhye punarabhyāsakaraṇān manahpavanayoh sañcāro bhavati | tayoḥ samcārān madhye gramthitrayam trudyati | tat troṭaṇāt pavano brahmakalamadhye pūrṇo bhūtvā tiṣṭhati | tadā viryastambho bhavati | puruṣa sadaiva yuvā tiṣṭhati | iti caturthādhāraḥ 4 4-5 ≈*Hathasamketacandrikā* (MMPP 2244 f. 98v ll. 3-4: athāmamudrāṇām | tatra bamdhānān malamūtranāśo bhavati |

1 anu ca DPU₁U₂] anyac ca E, anūca N₁N₂, anucara° B, anucakra° L na cett.] om. BPL caturtham cett.] caturtha° BDL samkocanā° cett.] sakonā° N₂ paścima° cett.] paścima° BP, paścama° L 2 vajra° cett.] vajnā° BPL, prajnā° E bhavati cett.] bhavati BL °karapāṇ EP₁]₂] karāṇāt cett. manah° cett.] punah° BL pavanayoh cett.] pavanayo BL samcāro cett.] samcāro D bhavati cett.] bhavati BL tayoḥ cett.] tayo B 2-3 samcārān cett.] samcārāt DU₁ 3 trutyati cett.] trutyati B, trutayati L, trudyati U₁, ti N₂ °tattoṭaṇāt N₁U₂] tattrotanāt BELU₁, tata trotanāt DN₂ pavano BEL] pavanah cett. °kamala° cett.] °ka° BL pūrṇo cett.] pūrṇā BL 4 puruṣāḥ cett.] puruṣa N₂ sadaiva cett.] samdaivam P yuvaiva DL] yuvā E, yuve P, yuvai B, yuve va N₁, yurvaiva N₂, yuvaivam U₁, yuvaivam U₂ bhavati cett.] bhavati B, prabhavati P pañcamam cett.] pañcama B, pañcam N₂ uddyānām svādhiṣṭhānam PU₂] uddyānām svādhiṣṭhānam BL, udyānām DN₁, odyānām N₂, uddyānām U₁, uddyānām svādhiṣṭhānam P, udgiryānām svādhiṣṭhānam E bandhanā E] badhadānān U₂, bamdhānāt N₁N₂, vamdhānāt D, bamdhādānāt U₁, bamdhādānān P, bamdhā diyate BL malamūtrayor cett.] mūlamūcayor L 5 bhavati cett.] bhavati B 1 anu ca DPU₁U₂] anyac ca E, anūca N₁N₂, anucara° B, anucakra° L na cett.] om. BPL caturtham cett.] caturtha° BDL samkocanā° cett.] sakonā° N₂ paścima° cett.] paścima°

षष्ठो नाभ्याधारः । तत्र प्रणवाभ्यासादनाहतो नादः स्वयमुत्पद्यते । सप्तमो हृदयरूपाधारः ।
 तस्मिन्स्थाने प्राणवायोर्निरोधात्षडपि कपलान्धूर्धमुखानि विकसन्ति । अष्टमः कण्ठाधारः । तत्र
 जालन्धरो बन्धो दीयते । तस्मिन्स्तीडायां पिङ्गलायां पवनः रिथरो भवति । नवमो घण्टकाधारः ।
 तत्र जिह्वाग्रं लग्नं भवति । ततोऽमृतकलाया अमृतं स्ववति । तदमृतपानाच्छरीरमध्ये रोगसंचारो न
 ५ भवति ।

The sixth is the support of the navel. There, from the repeated practice of *praṇava*,³¹⁵ the unstruck sound³¹⁴ arises by itself.³¹⁵

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.³¹⁶

The throat support is the eighth. There, the Jālandhara lock³¹⁷ is performed. When [the lock] is engaged, the breath in the Idā and Piṅgalā channels becomes stable.³¹⁸

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.³¹⁹

³¹⁵The syllable *oṁ*. 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 *Pātañjalayogaśāstra*.

³¹⁶Cf. *Haṭhapradipikā* 4.17 et seqq.

³¹⁵*Siddhasiddhāntapaddhati* instructs recitation of *oṁ* at the navel, *Yogatarāṅgiṇī* adds meditation on the form of consciousness (*cindrūpa*) to the same recipe, whereas in *Haṭhatattvakaumudi* the breath should be restrained at the navel, which causes the rising of the sound of *oṁ* into emptiness. In the *Yogasvarodaya*, the restraint of breath in the navel causes the *nāda* to arise on its own. However, *Śivayogapradipikā* instructs to contemplate Kuṇḍalinī at the navel. *Netroddyota* lists the *kanda* as the sixth support.

³¹⁶Rāmacandra's mention of *ṣaḍ api 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 *Yogatarāṅgiṇī* is confined to the blossoming of the heart lotus alone. In the *Haṭhatattvakaumudi*, it is not the heart itself, but consciousness blossoming in the heart. In *Śivayogapradipikā*, the heart centre consists of a downward-facing eight-petaled lotus and is declared to be the bestower of one's desires. Here, one should bring the mind into the pericarp (*karṇikā*) in the form of a *liṅga* of light. *Netroddyota* lists the term *nādi* as the seventh *ādhāra*. It is described as the middle path between navel and heart and considered the abode of all desires (*nābhiḥṛṇmadhyamārge tu sarvakāmābhidho mataḥ*), whereas *Śāradātilakatantra* and *Haṭhapradipikājyotsnā* list the navel as the seventh *ādhāra*.

³¹⁷The passage demonstrates how Rāmacandra is jumping between his two sources. In chapter XI, he situated Jālañdhara at the *brahmaṇḍra*. A discussion of the term can be found at p. 101.

³¹⁸*Netroddyota* places the support at the belly (*jathara*). *Śāradātilakatantra* and *Haṭhapradipikājyotsnā* place the eighth support in the heart. All other texts present the same concept.

³¹⁹Most texts with the sixteen *ādhāra* system share this concept. Only *Śāradātilakatantra* and *Haṭhapradipikājyotsnā* situate the ninth support at the neck (*grīva*) and *Netroddyota* at the heart.

Sources: 1 cf. YSV (PT, p. 840): nābhyaḍhāro bhavet sañthas (sañtham YK 2.25) tatra prāṇam samabhyaṣet | svayam utpadyate nādo nādato muktidantataḥ (muktidāntataḥ YK 1.25) | cf. SSP 2.15 (Ed. p. 34): sañthe nābhyaḍhāra omkāram ekacittenoccārayet | nādalayo bhavati | 1–2 cf. SSP 2.16 (Ed. p. 34): saptame hṛdayāḍhāre prāṇam nirodhayed | kamalavikāśo bhavati | 1–2 cf. YSV (PT, p. 840): saptamo hṛdayāḍhāras tasmin vāyunibandhanāt | ürddhaktrāṇi (ürdhvavaktrāṇi YK 2.26) padmāni vikasanti mahān bhavet | 2–3 cf. YSV (PT, p. 840) = YK 2.27: kañṭhāḍhāro ṣṭamas tatra kañṭhasaṅkocalakṣaṇah | jālandharākhyo bandhaḥ syāt tasmin sati marud dṛḍhah | 2–3 cf. SSP 2.17 (Ed. p. 34): aṣṭame kañṭhāḍhāre kañṭhamūlam cibukena nirodhayed | idāpiṅgalayor vāyuḥ sthiro bhavati | 3–5 cf. YSV (PT, p. 840): navamo ghaṇṭikāḍhāras tatra jihvāgram agrataḥ (jihvāgrataḥ kṛte YK 2.28) | sampativy amṛtam tasmād yogajinmrtyujitparah | 3–5 cf. SSP 2.18 (Ed. p. 35): navame ghaṇṭikāḍhāre jihvāgram dhārayet | amṛtakalā sravati | 1 cf. YSV (PT, p. 840): nābhyaḍhāro bhavet sañthas (sañtham YK 2.25) tatra prāṇam samabhyaṣet | svayam utpadyate nādo nādato muktidantataḥ (muktidāntataḥ YK 1.25) | cf. SSP 2.15 (Ed. p. 34): sañthe nābhyaḍhāra omkāram ekacittenoccārayet | nādalayo bhavati | 1–2 cf. SSP 2.16 (Ed. p. 34): saptame hṛdayāḍhāre prāṇam nirodhayed | kamalavikāśo bhavati | 1–2 cf. YSV (PT, p. 840): saptamo hṛdayāḍhāras tasmin vāyunibandhanāt | ürddhaktrāṇi (ürdhvavaktrāṇi YK 2.26) padmāni vikasanti mahān bhavet | 2–3 cf. YSV (PT, p. 840) = YK 2.27: kañṭhāḍhāro ṣṭamas tatra kañṭhasaṅkocalaksanah | jālandharākhyo bandhaḥ syāt tasmin sati marud dṛḍhah | 2–3 cf. SSP 2.17 (Ed. p. 34): aṣṭame kañṭhāḍhāre kañṭhamūlam cibukena nirodhayed | idāpiṅgalayor vāyuḥ sthiro bhavati | 3–5 cf. YSV (PT, p. 840): navamo ghaṇṭikāḍhāras tatra jihvāgram agrataḥ (jihvāgrataḥ kṛte YK 2.28) | sampativy amṛtam tasmād yogajinmrtyujitparah | 3–5 cf. SSP 2.18 (Ed. p. 35): navame ghaṇṭikāḍhāre jihvāgram dhārayet | amṛtakalā sravati | 0 cf. YSV (PT, p. 840): daśamas tālukāḍhāras tatra jihvāgrataḥ kṛte (hemistich omitted in YK) | calane dohane caiva jihvā jaḍati lambitā (jāyeta lambitam YK 2.28cd) | nāsikāprāptajihveyam tālulagnā bhavet tataḥ | cf. SSP 2.19 (Ed. p. 35): daśame tālvāḍhāre tālvantar garbhe lambikāṁ cālanadohanābhyaṁ dirghikṛtvā vīparitena praveśayet | kāṣṭhibhavati | cf. YSV (PT, p. 840): ekādaśi (ekādaśa YK 2.29) bhavej jihvā talajāḍhāra iśvari | jihvāgramathane tasmin pāniyam madhuram bhavet | tatpīṭeṣu kavir gitijyotiḥ (gītir YK 2.29) chandovidāṁ (chandovidur YK 2.30) varāḥ | cf. SSP 2.20 (Ed. p. 35): ekādaśe atha jihvāḍhāre tatra jihvāgram dhārayet | sarvaroganāśo bhavati | cf. YSV (PT, p. 840): dantāḍhāro (dvandvāḍhāro YK 2.31a) dvādaśeti sarvarogakṣayaṅkaraḥ (sarvarogaḥ YK 2.31b) | dhārayed dantayor madhye jihvāgraṇ ca balād api | dhṛtvāṛḍdhaghāṭikāmāṭram sarvarogan (sarvarogaṁ YK 2.32b) tu nāśayet | cf. SSP 2.21 (Ed. p. 36): dvādaśe bhrūmadhyāḍhāre tatra candramāṇḍalam dhyāyet śitalatāṁ yāti | cf. YSV (PT, p. 832): nāsāḍhāras tato (tataḥ YK 2.32b) jñeyo nāsālakṣas trayodaśaḥ (trayodaśa YK 2.32d) | manāḥsthiraṅkaro yas tu (sthiraṁ karoty eva YK 2.33a) vāyusthirakaro (vāyuḥ YK 2.32b) mahān | cf. SSP 2.22 (Ed. p. 36): trayodaśe nāsāḍhāre tasyāgram laksayet manāḥ sthiraṁ bhavati | cf. YSV (PT, p. 839) = YK 2.33ab–34cd): nāsāpuṭe sthiraṁ dr̄ṣṭir āḍhāro 'yam caturdaśaḥ | kṛte 'smiñ svīyatejaḥ syāt pratyakṣam ṣatṭrimāṣataḥ | pārthivām trūṭati kṣipram pratyakṣam svīyatejasāḥ | cf. SSP 2.23 (Ed. p. 36): caturdaśe nāsāmūle kapāṭāḍhāre dr̄ṣṭim dhārayet | sañmāsāj jyotiḥpuñjam paṣyati | cf. YSV (PT, p. 839): pañcadaśo bhruvormadhye sthira (sthirā YK 2.35) dr̄ṣṭis tathā dhruvam | asmin dr̄ṣṭibhūtā sthiraṁ kōṭiḥ (kōṭi° YK 2.35) kiraṇāni sphurantī hi | cf. SSP 2.24 (Ed. pp. 36–37): pañcadaśe lalāṭāḍhāre tatra jyotiḥpuñjam laksayet | tejasvī bhavati | cf. YSV (PT, pp. 840–41): netrāḍhāraḥ ṣoḍaśo 'yam (aṅgulyagre na YK 2.36) aṅgulyagrena cālayet | pṛthvīmadhye tu yat kiñcid varttate (sarvajñāḥ prabhavas tena varddhate YK 2.36) jaṭhārānalāḥ | pratyakṣam tad bhavet sarvam tad abhyāsanā na saṁśayaḥ | cf. SSP 2.25 (Ed. p. 37): avasiṣṭe ṣoḍaśe brahmārandaṁ hraṁ akāśacakram | tatra śrīgurucaraṇāmbujayugmām sadāvalokayet | akāśavat pūrṇo bhavati | cf. YSV (PT, p. 841): idānīm yogam aṣṭāṅgam śrūṇu lakṣaṇasamayutam | cf. YSV (PT, p. 841) = YK 5.29–30ab: yamaś ca niyamaś caiva cāsanam prāṇasamayamah | pratyāḥāra dhāraṇā ca samādihiś ca višeṣataḥ | aṣṭāṅgoya ebhis tu caiteṣām lakṣaṇam śrūṇu | cf. SSP 2.32 (Ed. pp. 43–44): yamaniyamāsanaprāṇyāmapratyāḥāradhāraṇādhāyānasamādhayah | ṣṭāṅgāni | cf. YSV (PT, p. 842): sāntih santoṣa āḍhāro nidrālpā (nidrālpam YK 5.30) manaso damah | śūnyāntahkaranañ ceti (^karaṇaś ceti YK 5.31) yamā iti prakīrttitāḥ | cf. SSP 2.32 (Ed. p. 44): tatra yama iti upaśamah sarvendriyajayaḥ āḍhāranidrāśitātāpajayaś caivam śanaiḥ śanaiḥ sādhayet | cf. YSV (PT, p. 841): cāpalyan tu dure tyaktvā manāḥ sthairyam vīdhāya ca | ekaṭra melanām nityam prāṇāmātre na sā matiḥ (sāmabhiḥ YK 5.32c) | sadodāśinabhāvas tu sarvatrecchāvivarjanam (^vīvarjītaḥ YK 5.32d) | yathālābhē santuṣṭaḥ parameśvaraṁnasaḥ | mānādānaparityāga ete tu niyamā iti | cf. SSP 2.33 (PT, p. 44): niyama iti manovṛttinām niyamanam | iti ekāntavāso nihsaṅgatā audāśiniyam yathāprāptisamtuṣṭir vairāgyam gurucaraṇāvārūḍhatvam iti niyamalakṣaṇam | cf. YSV (PT, p. 841): āśānāni ca tāvanti yāvanti jīvajantavah | SSP 2.34 (Ed. p. 44): āśānam iti svasvarūpe samāsannatā | svastikāsanam padmāsanam siddhāsanam etesām madhye

दशमस्ताल्वाधारः । तन्मध्ये चालनं दोहनं च कृत्वा लम्बिकाप्रवेशे सति तालुनि मग्ना जिह्वा ति-
ष्ठति । एकादशो जिह्वातले जिह्वाधारः । तस्मिन्जिह्वायेण मन्थनं क्रियते । तस्मिन्कृतेऽतिमधुरं पा-
नीयं स्वरूपं । तथा च कवित्वगीतछन्दोनाटकादिविषयज्ञानमुत्पद्यते । तदुपरि द्वादशो दन्तयोर्मध्ये
दन्ताधारः । तस्मिन्स्थाने जिह्वाया अयं घटीमात्रमध्गटीमात्रं बलात्कारेण स्थाप्यते । तस्मिन्स्थाने
५ साधकस्य समग्रा रोगा नश्यन्ति ।

Sources: १-२ cf. YSV (PT, p. 840): daśamas tālukādhāras tatra jihvāgrataḥ kṛte (hemistich omitted in YK) | calane dohane caiva jihvā jaḍati lambitā (jāyeta lambitam YK 2.28cd) | nāsikāprāptajihveyam tālulagnā bhavet tataḥ । १-२ cf. SSP 2.19 (Ed. p. 35): daśame tālvādhāre tālvantar garbhe lambikām cālanadohanābh्याम dīrghikrtvā viparitema praveśayet | kāṣṭhibhavati | ३ cf. YSV (PT, p. 840): ekādaśī (ekādaśo YK 2.29) bhavej jihvā talajādhāra iṣvari | jihvāgramathane tasmin pāniyam madhuram bhavet | tatpīṭeṣu kavir gitijyotiṣ (gitir YK 2.29) chandovidūṁ (chandovidur YK 2.30) varah | cf. SSP 2.20 (Ed. p. 35): ekādaśe atha jihvādhāre tatra jihvāgraṇam dhāreyat | sarvaroganāśo bhavati | ३-५ cf. YSV (PT, p. 840): dantādhāro (dantādhāro YK 2.31a) dvādaśeti sarvarogakṣayaṅkaraḥ (sarvarogah YK 2.31b) | dhārayed dantayor madhye jihvāgraṇa ca balād api | dhṛtvārddhaghaṭikāmātram sarvarogan (sarvarogaṁs YK 2.32b) tu nāsayet | ३-५ cf. SSP 2.21 (Ed. p. 36): dvādaśe bhrūmadhyādhāre tatra candramanḍalam dhyāyet śitalatām yati |

Testimonia: १-२ ≈*Hathasamketacandrikā* (MMPP 2244 f. 98v l. 8): atha daśamam (daśamam GOML R3239 | *damaṁ* MMPP 2244) tālvādhārah 10 spaṣṭam | ≈*Hathasamketacandrikā* (MMPP 2244 f. 98 ll. 8-9): ekādaśo jihvātale jihvādhārah 11 tasmin jihvāgraṇa mathanam kriyate | tasmin kṛte atimadhuram pāniyam sudhāvat sratavat | kavītavagītachamdanāṭakādiñānam svayam utpadyate | ३-५ ≈*Hathasamketacandrikā* (MMPP 2244 f. 98 l. 9 - 99v l. 1): atha tadupari dvādaśo dāmṭayor madhye dāmṭādhārah 12 tasmin sthāne jihvāyā agraṁ ghaṭīmātram ardhaghaṭīmātram balāt sthāpyate | tasmin sati samagraroganāśo bhavati |

१ daśamas cett.] daśamam B, daśamam E, daśama N₁N₂ tanmadhye cett.] stam̄nmadhye U₁ cālanam cett.] cānanam D, vānam E dohanam cett.] dollahanam E, dohanam chedanam U₂ kṛtvā cett.] kratvā BL, sva kṛtvā U₁ lambikā cett.] cālam vikā U₁ sati cett.] se sati P, grati DN₁N₂ tāluni magnā cett.] tāluni lagnā N₂, tāluni lagnā U₁, tālumagnā BPL jihvā cett.] juhvā U₁, om. N₂ १-२ tiṣṭhati cett.] om. N₂ २ ekādaśo cett.] om. N₂ jihvātale cett.] om. EN₁N₂ jihvādhārah cett.] om. N₂ tasmin cett.] tasmin na U₁, om. N₂ manthanam cett.] mathanam DLP kriyate cett.] kṛtvā BL 'timadhuram cett.] atimadhuram N₁N₂, satimadhuram BDL ३ sravati cett.] sravati B tathā cett.] tada E, kamin nāsikā phatkāravat || tathā N₂ ca cett.] om. BL kavītva° cett.] kvacitva° BL, kvacitta° D, kavītvam U₂ °gīta° N₁N₂U₁] om. cett. °chando° γ] °chamḍavacchamda° U₁, °chamda° cett. °nāṭakādi° cett.] °nāḍi° U₁ °viṣaya° γD] °viṣaye N₁N₂, viṣayam U₁ jñānam cett.] jñānānam U₁ utpadyate cett.] utpadyante B dvādaśo dantayor madhye BLPU₁] dvādaśadantayo madhye E, dvādaśor dāmṭayor madhye U₂, dvādaśayor madhye DN₁N₂ ४ jihvāyā cett.] jihvāyām U₁ agraṁ cett.] agnam BL, gram N₂ ghaṭīmātram cett.] ghaṭīmātram DN₁N₂ ardhaghaṭīmātram em.] arddhaghaṭīmātram DN₁N₂, ārdhaghaṭīkāmātram U₁, ārgaghaghaṭīmātram PU₂, ārgaghaghaṭīmātram B, ārdhhaghaṭīmātram L, om. E balātkāreṇa DEN₁N₂] bālātkāreṇa PU₁U₂, bālākāreṇa BL tasmin cett.] tasmin BL sati cett.] om. BL ५ naśyanti cett.] naśyamti 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.³²⁰

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.³²¹ While doing that, a very sweet liquid oozes out. Moreover, after that, the knowledge of areas like poetry, singing, metric and dance is generated.³²²

Above that is the twelfth, the tooth support within the teeth.³²³ At this place, the tip of the tongue is to be positioned with force for the duration of one and a half *ghatis*³²⁴. Abiding therein, the diseases of the practitioner will entirely disappear.³²⁵

³²⁰The ninth, tenth, eleventh and twelfth support are all associated with the tongue related hathayogic *khecarimudrā* and its forerunners. For a detailed account of this *khecarimudrā*, see Mallinson, 2010. *Netroddyota* places the tenth support at the tortoise channel (*kūrmanādī*), whereas *Śāradātilakatantra* and *Hṛṣapradipikājyotsnā* situates it at the throat *kanṭha*.

³²¹For a discussion of the term *manthana* in the context of *khecarimudrā* see Mallinson, 2010: 207–208, n. 250.

³²²Almost all text teaching the sixteen ādhāras share the concept of the churning of the tongue with just minor differences: *Siddhasiddhāntapaddhati* teaches the destruction of all diseases (*sarvaroganāśa*) as the result of this practice, *Yogatarāṅgini* calls the practice *jihvādhobhāgādhāra*. The *Netroddyota* alone teaches the throat (*kanṭha*) as the eleventh ādhāra. Here, it states: *lambhakasya sthitāś cordhve sudhādhāraḥ sudhātmakah* || “Above the place of the uvula is a stream of nectar resembling nectar itself.”

³²³SSP 2.21 (Ed. p. 36) teaches the brows as the twelfth ādhāra. Rāmacandra decided to stick to the YSv. Given the other descriptions, it is apparent that Rāmacandra switched between both sources when compiling the section on the sixteen ādhāras.

³²⁴One *ghati* equals 1/60 of a day (cf. Sircar, 1966: 114), which is 24 minutes. One and a half *ghatis* would thus equal 36 minutes

³²⁵Most of the texts teach a practice that involves contact between the tongue and the teeth. Rāmacandra and *Yogasvarodaya* teach to push the tongue forcefully against the [upper] teeth. *Śivayogapradipikā* instructs to rub the tip of the tongue at the upper teeth for half a year, which would cause the practitioner to see an inner light. *Hṛṣatattvakaumudi* mixes the two previous ideas. The name of the twelfth ādhāra here is *dvijādhāra*, and Sundaradeva also calls it *rājadanta*. The yogin presses the tip of the tongue against this point, and hence, he perceives an inner light within six months. *Yogatarāṅgini* surprisingly teaches the same technique as Rāmacandra and not the *bhrūmadhyādhāra* of *Siddhasiddhāntapaddhati*. *Netroddyota* names the palate as the twelfth support and lets us know that at the root of it is that which is blissful, which is enveloped by the *somakalā*. *Śāradātilakatantra* and *Hṛṣapradipikājyotsnā* list the nose as the twelfth support.

त्रयोदशो नासिकाधारः । तस्मिल्लक्ष्ये कृते सति मनः स्थिरं भवति । चतुर्दशो नासामूले वाच्चाधारः
 तस्मिन्दृष्टे: स्थैर्यकारणात्पृष्ठे मासे स्वीयं तेजः प्रत्यक्षं भवति । तेजसः प्रत्यक्षत्वे पाथैवं बन्धनं त्रु-
 त्यति । पञ्चदशो भ्रुवोर्मध्याधारः । तस्मिन्दृष्टे: स्थिरीकरणात्कोटिकिरणानि स्फुरन्ति । षोडशो
 नेत्राधारः । अयमङ्गुल्यग्रेण चाल्यते । तदभ्यासात्पृथ्वीमध्ये यर्त्कचित्तेजो वर्तते । तत्सर्वतेजो ह-
 ५ ष्टिविषयं भवति । तदर्शनात्पुरुषः सर्वज्ञो भवति ॥

The thirteenth is the support of the nose. When that is set as the focus, the mind becomes stable.³²⁶

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.³²⁷

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.³²⁸

The sixteenth is the eye support. It is caused to be rubbed with the finger-tips. As a result of that practice, some light arises from the earth[-element].³²⁹ That entire light becomes the object of vision. As a result of seeing that, the person becomes omniscient.³³⁰

³²⁶The majority of texts teach either the nose, the base of the nose as in *Śivayogapradipikā* (*ghrāṇamūla*) and *Haṭhatattvakaumudi* (*ghrāṇapada*), or the tip of the nose (*nāsāgra*) as the *Siddhasiddhāntapaddhati* and *Yogatarāṅgiṇī*. Whereas *Netroddyota*, *Śāradātilakatantra* and *Haṭhapradipikājyotsnā* teach the place in between the brows as the thirteenth *ādhāra*.

³²⁷*Yogasvarodaya* and *Siddhasiddhāntapaddhati* provide the term *kapāṭādhāra*. *Yogatarāṅgiṇī* teaches the base of the nose as the fourteenth *ādhāra*. All other texts teach fixing the mind and the breath at the forehead. *Netroddyota* calls this place at the forehead “a wish-fulfilling jewel with its abode at the crossroads of the four channels” (*cintāmanyabhidhānākhyāś catuṣpathanivāsi yat*).

³²⁸Śivayogapradipikā 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. *Yogatarāṅgiṇī* teaches the centre of the brows. By concentrating on this point, a direct vision of many-rayed light occurs, and one's mind will merge into the sun-sky (*etasya dṛḍhābh्यासे sūryākāśo līyate*]). *Haṭhatattvakaumudi* calls it the “support of ether” (*vyomādhāra*) and explains that by gazing at it, everything is perceived as light. However, *Netratantra* teaches the *brahmarandhra* as the fifteenth support. *Netroddyota* declares it as the “support of the fourth state” (*turyādhāra*). *Śāradātilakatantra* and *Haṭhapradipikājyotsnā* also teach the top of the head (*mūrdhan*) as the fifteenth.

³²⁹Perhaps, *tejas* arises from *prthvī*, because its origin is unknown and in Śaiva Tantras the earth as the bottom *tattva* contains the entire *brahmāṇḍa*, cf. *Tantrikābhidhānakośa* 3, 2013: 501.

³³⁰Rāmacandra's description of *neutrādhāra* is very similar to *Yogatarāṅgiṇī*, which also instructs the yogin to rub the eyes with the fingers in order to generate the perception of a light. Other texts have some noteworthy differences: Śivayogapradipikā teaches to fix [the gaze] above the eyes. Due to that, the yogin sees a mass of light in the corner of his eyes. *Haṭhatattvakaumudi* 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 (*śrigurucaraṇāmbujayugmaṇ*) at the *brahmarandhra* in which the *ākāśacakra* is situated. The *Haṭhapradipikājyotsnā*, too, lists the *brahmarandhra*. *Śāradātilakatantra* and *Netratantra* teach ...

[XXXI. *aṣṭāṅgayogasya vicāraḥ*]

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

[XXXI. Reflection of Aṣṭāṅgayoga]

Now, the reflection of Aṣṭāṅgayoga³³¹ is explained: observances, restrictions, posture, breath control, withdrawal of the senses, meditation, concentration³³² and absorption. Their characteristics are taught.

Peace, mastery of the six senses³³³, little food, the conquest of sleep, the conquest of cold, [and] conquest of heat.³³⁴ These are the observances.

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

the *dvādaśānta* as the sixteenth support, cf. *Tantrikābhidhānakosha* 3, p. 210. *Netroddyota* explains: *nādyādhāraḥ parah sūkṣmo ghanavyāptiprabodhakāḥ* || “The support of the [central?] channel is the highest subtle one which awakens complete pervasion.”

³³¹ Given the extensive list of fifteen yogas presented at the beginning of this text does not contain *aṣṭāṅgayoga*, one wonders why this type of yoga suddenly appears and why it was not included within the list methods of Rājayoga. Suffice it to say that he followed the structure of his main source text. A comparative analysis of the integration of Aṣṭāṅgayoga into the early modern complex yoga taxonomies can be found on p. 408.

³³² The reversed order of the sixth (*dhāraṇā*) and seventh (*dhyāna*) limb of the “classical” Pātañjalayoga model is striking (cf. *Pātañjalayogaśāstra* 2.29). Rāmacandra’s main source text, the *Yogasvarodaya*, names *aṣṭāṅgayoga* but does not list *dhyāna* in the respective verse (cf. sources). The critical edition of the Lonavla Yoga Institute of *Siddhasiddhāntapaddhati* mentions two manuscripts (J₁ and J₂) with Rāmacandra’s order. According to Vasudeva, 2004: 380–381, this reversed order frequently appears in yoga texts structured in *sādāṅga* or even *pañcāṅga* systems. It is found in *Jayākhyasamhitā* and *Maitrāyanīyopaniṣad*. Furthermore, it is present in the Śaiva *Rauravalantra*, *Kiraṇatantra*, *Mataṅgatantra*, as well as in Buddhist Tantras like the *Guhyasamājatantra* and *Kālacakratantra*. *Vāyupurāṇa* teaches this “reversed” order in its *pañcāṅga* schema. Powell, 2023: 168 mentions that he has not found an Aṣṭāṅgayoga system with *dhyāna* and *dhāraṇā* reversed outside of the *Śivayogapradipikā* 2.1–9. Some witnesses of *Siddhasiddhāntapaddhati*, *Yogatattvabindu* and implicitly the *Yogasvarodaya* as quoted in *Prāṇatoṣī* and *Yogakarṇikā* can be added to this group. It appears that the source for this concept goes back to the Virashaiva milieu of the fifteenth century. For a useful table of the texts, including the reversed order, see Powell, 2023: 166.

³³³ The sixth sense is the mental faculty (*manas* or *citta*), cf. White, 2021: 18.

³³⁴ Rāmacandra presents a unique mix of his two primary sources: *Yogasvarodaya* lists peace (*sānti*), contentment (*santosa*), little sleep (*nidrālpa*), taming of the mind (*manaso dama*) and emptiness of the inner organ (*sūnyāntahkaraṇa*). *Siddhasiddhāntapaddhati* lists: tranquillity (*upasama*), 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 संसारान्निवृत्यात्पनि स्थाप्यते ।
मनोमध्ये ये विकारा उत्पद्यन्ते । तेऽपि निवारणीयाः । अनेकचमत्कारिणी बुद्धिरुत्पद्यते । सा गो-
प्या । ध्यानं च बहुतरं प्रागुक्तं तेनात्र नोच्यते ॥

The characteristics of posture have been discussed in many works. For that reason, it is not discussed here.

Young persons can not practise breath control.

That is why it is just mentioned by name.³³⁵

Withdrawal of the senses is taught. The mind is supposed to be turned away from the cyclic existence and caused to abide in the self. The changes that arise within the mind should also be restrained. An intellect that is capable of creating many wonders arises. This is to be kept secret.

Meditation has been taught many times before. Because of that, it is not discussed here.³³⁶

³³⁵ It is crucial to note here that *Yogasvarodaya* states that young persons are not qualified to practice posture and breath control, but that, by the power of great merit a great soul becomes capable, cf. *Yogakarṇikā* quoted with reference *yogasvarodaye* 7.2 (*āsane prāṇasamyāme na śaktāḥ sukumārakāḥ | mahāpunyaprabhāvena śakyate tu mahātmanā |*). Right after that statement, the text continues to present detailed instructions for eight *kumbhakas*, cf. *Yogakarṇikā* quoted with reference *yogasvarodaye* 7.3–10, 7.23–24 and 7.68–72. The whole extend of *Yogasvarodaya*'s teaching on *prāṇyāma* can not be determined since it is absent in the quotes of *Prāṇatoṣī* and is just partially quoted in *Yogakarṇikā*. It seems that Rāmacandra, who previously strictly followed the structure of the *Yogasvarodaya*, consciously decided to exclude these teachings due to the reason he presents here. Therefore, he probably directly hints at a part of his audience: *sukumāras*, young persons, or, considering all previous allusions to a wealthy and royal lifestyle, young courtiers and princes.

³³⁶ Rāmacandra perhaps refers to the teaching of the nine *cakras* and other sections of the text in which meditation is mentioned. The same schema is already found in the *dhyāna* descriptions of *Śivayogapradipika* 3.4–33, cf. Powell, 2023: 165, 212–215. He might also hint at the various methods he subsumes under Laksayoga. Most likely, Rāmacandra consciously decided to skip a description of *samādhi*, since *Prāṇatoṣī* quoted with reference *Yogasvarodaye* (Ed. p. 841) defines *samādhi* as follows: *samādhir niścalā buddhiḥ śvāsocchvāsādivarjitaḥ |* "Samādhi is the immovable intellect devoid of inhalation, exhalation, etc.". If, indeed, one purpose of Rāmacandra's text was to teach Rājayoga to young courtiers or princes, surely children will not be taught that the highest level of yoga is accomplished by stopping breathing altogether.

[XXXII. piṇḍabrahmāṇḍayor aikyam]

इदानीं पिण्डब्रह्माण्डयोरैक्यमस्ति । तस्मात्ब्रह्माण्डमध्ये ये पदार्थास्तेऽपि पिण्डमध्ये सन्ति । ते कथ्यन्ते । पादयोरङ्गुष्ठतले तलं वर्तते । तदुपरि तलातलं वर्तते । गुल्फयोर्महातलं वर्तते । जट्टामध्ये सुतलं वर्तते । जान्चार्मध्ये वितलं वर्तते । ऊर्वार्मध्येऽतलं वर्तते ॥

[XXXII. Identity of the universe and the body]

Now, there is the identity of the universe and the body.³³⁷ 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.³³⁸ Sutala exists within the lower leg. Vitala exists within the knee. Atala exists within the two thighs.³³⁹

³³⁷The 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.

³³⁸A description of *rasātala* is missing in the *Yogatattvabindu*. Either this item of the enumeration was lost in transmission or we must assume an authorial mistake. A phrase like “*gulphopari rasātalam vartate*” would be expected at this point of the text. Both source texts Rāmacandra used describe *rasātala* right after the description of *mahātala*.

³³⁹Hindu cosmography, according to various *Purāṇas*, the *Atharaveda*, etc. assume fourteen worlds (*lokas*), seven higher ones (*vyāhṛti*) and seven lower ones (*pātālas*). The higher *lokas* (1–7) are described as the heavens, populated by mortals, celestial or divine beings, gods and higher gods, and full of truth. The lower *lokas* (8–14), which are here mapped onto the human body, constitute the different “hells” and are the abode of the *nāgas* or serpents and demons, cf. Haag, 2011: 503–504. According to Mukerji in his *bhāṣya* on *Yogaśūtra* 3.26, the beings residing in their respective *lokas* experience the fruit of their *karma*. Residence in those abodes, however, is never eternal but lasts until the particular individual’s *karma* has been accounted for and borne their due fruits (Bryant, 2009: 353). A well-known depiction that shows the mapping of the *lokas* onto the body is Viṣṇu Viśvarūpa, India, Rajasthan, Jaipur, ca. 1800–1820 in the Victoria and Albert Museum, see p. 431. 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. 432.

[XXXIII. piṇḍamadhye lokatrayam]

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

[XXXIV. uparitanam̄ lokacatuṣkam]

- 5 इदानीमुपरितनं लोकचतुष्कं कथ्यते । पृष्ठदण्डाङ्करे महर्लोकः । दण्डछिद्रमध्ये जनलोकः । तदण्ड-
नालीमध्ये तपोलोकः । दण्डकमलमध्ये सत्यलोकः ॥

[XXXIII. Triad of worlds]

Now, the threefold world within the body is taught.³⁴⁰ The earth realm (*bhūrloka*) is situated at the root support (*mūlādhāra*). The atmosphere (*bhuvarloka*) is at the tip of the penis. Heaven (*svarloka*) is at the base of the penis.

[XXXIV. Tetrad of the upper worlds]

Now, the upper tetrad of worlds is taught. The world of greatness (*maharloka*) is at the sprout of the staff of the back. The world of men (*janaloka*) is within the opening of the spine.³⁴¹ In the centre of the tube of that spine is the world of ascetic heat (*tapoloka*). Within the lotus of the spine is the world of truth (*satyaloka*).³⁴²

³⁴⁰The earliest conception of the equation of the cosmos with the body is found in *Rgveda* 10,90. This concept becomes linked with yogic practice in subsequent Hindu traditions. According to the *Bhagavadgītā* and the *Kurma Purāṇa*, the deities Viṣṇu and Śiva are described as engaging in the practice of yoga. During this practice, they assimilate all external aspects by either encompassing the entire universe within their cosmic bodies or by engulfing everything, see Munoz and Lorenzen, 2011:88. For a detailed exposition of the Purāṇic concept of the universe in Patañjali's yoga, see the commentaries on *Patañjalayogaśāstra* 3.25, i.e., Mukerji, 1983: 297–304 or Bryant, 2009:353–356. The idea of situating the universe into the yogic body is carried on into the traditions of Hatha- and Rājayoga and becomes a substantial constituent of their worldview, cf. *Amrtasiddhi* 15–19. For a collection of references to the yogic body, see Mallinson and Singleton 2017: 171–227.

³⁴¹The localisation of the upper tetrad of worlds occurs along the spine, which is imagined as a lotus. While the *Yogatattvabindu* and the *Siddhasiddhāntapaddhati* locate *maharloka* at the sprout ("āṅkūre) of the spine, in the *Yohasvarodaya* we read about the root ("mūle) of the spine. The next world *janaloka* is at the opening ("cidra") of the spine. In the context of the simile of the spine with the lotus, this must be the rhizome of the lotus because the tube of the stem grows from it. I want to thank Mallinson for this hint. This rhizome is likely the root-bulb mentioned in the body in *Yogatattvabindu* III, from which the central channel emerges. The *satyaloka* within the lotus of the spine may be the lotus of the eighth or ninth *cakra* (section XI–XII).

³⁴²For a lengthy presentation of Hindu cosmography and their inhabitants, see *Bhāgavata Purāṇa* 5.16–26 or *Vāyupurāṇa* 5.39.

[XXXV. catvāro lokasvāminah]

अथ ब्रह्माण्डमध्ये चत्वारो लोकस्वामिनः । तेऽपि पिण्डमध्ये वर्तन्ते । शरीरमध्ये द्वे कुक्षौ ॥ द्वे
शक्तिन्योः ॥ वक्षःस्थले ॥ कण्ठमूले ॥ कण्ठमध्ये ॥ लंबिकाया मूले ॥ तालुद्धारे ॥ तालुमध्ये ॥
ललाटे ॥

[XXXV. Lords of the world]

Now, there are four lords (1-4) of the world in the universe.³⁴³ They also exist in the body. [Other deities and worlds exist within the body]³⁴⁴ two in the belly (5-6), two in the thighs (7-8), at the location of the chest (9), at the pit of the throat (10), in the centre of the throat (11), at the root of the uvula (12), at the entrance of the palate (13), at the forehead (14),...³⁴⁵

³⁴³ Only the reading of D and U₁ (β -group) is plausible and *lectio difficilior*. The source text confirms this; the *Yogasvarodaya* introduces the *lokapālakāḥ*, which Rāmacandra rewrites into *lokavāminah*. In the γ -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*.

³⁴⁴ 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.

³⁴⁵ Rāmacandra greatly simplifies its source texts here. The parallel passages in the *Yogasvarodaya* and the *Siddhasiddhāntapaddhati* provide much more detail. The background of what Rāmacandra wants to express lies somewhere between the two sources available to him (see sources in the first layer of the *apparatus criticus*). I translate the respective passage in the *Prāṇatosīnī* quoted with reference *Yogasvarodaye* (Ed. p. 842) as follows: “There are now four world keepers amid the external universe. Having recognized these within the body, the supreme ruler (of the body?) may be fully successful. Indra, Brahmā, Viṣṇu, and Īśa are the deities of the body (*ātman*). (1) In the four-petalled Mūlādhāra-[cakra] is the great one who is seated on an elephant (Indra). (2) There at Svādiṣṭhāna is the Creator, the great Hari (Brahmā). (3) In the Maṇipūra is the one with the trident in hand, the great lord of the eight supernatural powers (Viṣṇu). (4) at the gate of the palate, (5) amid the palate, (6) on the forehead, (7) in the chest and (8) throat, (9) at the junction in the skull, and at (10) the uvula, (11) as well as at the opening of Brahman and (20) at the nine *cakras*, upper *cakra* and (21) at the triple peak. They are in the 21 worlds and must be realized in detail.” The passage of *Siddhasiddhāntapaddhati* 3.4-5 reveals further details of the physical locations listed by Rāmacandra: “Thus, Brahmā is the deity within the fourfold world. He resides in the body in various forms of self-esteem and pride. The world of Viṣṇu is situated in the belly (*kuksau*). Viṣṇu is the deity there. In the body, he manifests as the performer of various forms of activity. In the heart is the world of Rudra. Rudra is the deity there. Within the body, he resides in the form of strength. In the location of the chest (*vakṣahsthale*) is the world of Īśvara. Īśvara is the deity there. Within the body, he exists in the form of contentment. At the root of the throat (*kanthamūle*) is the world of Sadāśiva. Sadāśiva is the deity there. Within the body, he exists in the form of being beneficial. In the centre of the throat (*kanthamadhye*) is the world of Nilakaṇṭha. Nilakaṇṭha is the deity there. In the body, he exists in the form of fearlessness. At the entrance of the uvula (*tāludvāre*) is the world of Śiva. There, Śiva is the deity. Within ...”

शृङ्खाटिकायाम् ॥ कपालमध्ये ॥ कमलिनीमध्ये ॥ ब्रह्मरन्त्रे ॥ ऊर्ध्वकमलिन्यां त्रिकूटस्थाने ॥
एवमेकविंशत्यानेष्वेकविंशतिब्रह्माण्डानि वसन्ति ॥

[XXXVI. saptadvīpāni piṇḍamadhye]

- इदानीं सप्तद्वीपानि पिंडमध्ये कथ्यन्ते । मज्जामध्ये जम्बुद्वीपः ॥ अस्थमध्ये शाकद्वीपः ॥ शिरो—
५ मध्ये शालमलिद्वीपः ॥ मांसमध्ये कुशद्वीपः ॥ त्वचामध्ये कौचद्वीपः ॥ शरीरस्य लोममध्ये गो—
मयद्वीपः ॥ नखमध्ये श्वेतद्वीपः ॥ एतानि द्वीपानि गुप्तानि देहमध्ये तिष्ठन्ति ॥

at the junction (15), in the middle of the skull (16), at the centre of the lotus pond (17), at the aperture of Brahman (18), and at the place of the three peaks above the lotus (19-21). Thus, the 21 worlds reside in 21 locations.³⁴⁶

[XXXVI. Seven continents within the body]

Now, the seven continents within the body³⁴⁷ are taught.³⁴⁸

(1) Within the marrow is the continent [called] Jambu. (2) Within the bones is the continent [called] Śāka. (3) In the head is the continent [called] Śālmali. (4) In the flesh is the continent [called] Kuśa. Within the skin is the continent [called] Krauñca. (6) Within the body hair is the continent [called] Gomaya. (7) In the nails is the continent [called] Śveta. These hidden continents are situated within the body.³⁴⁹

the body, he exists in his matchless form. At the root of the uvula (*lambikāmūle*) is the world of Bhairava. There, Bhairava is the deity. In the body, he exists in the most excellent form. Therein is the world of Mahāsiddha. Mahāsiddha is the deity there. In the body, he exists in the form of awakening. Within the forehead (*lalāṭamadhye*) is the world of Anādi. Anādi is the deity there. Within the body, he is situated in the form of the blissful supreme destroyer. At the crossroads of the three paths (*śrīgate*) is the world of the Kula. There, the Kuleśvara is the deity. Within the body, he resides in the form of bliss. Within the temple (*śaṅkhamadhye*) at the location of Nalini 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 (*ürdhvakamale*) is the world of Parāpara. There, Parameśvara is the deity. Within the body, he exists as the state of Parāpara. At the place of the three peaks (*trikūṭasthāne*) is the world of Śakti. There, Parāśakti is the deity. Within the body, she exists in the existential state for all and the all-creative state. Thus, that is the examination of the locations of the external universe consisting of 21 worlds and seven hells within the body." It is fascinating that he refrains from mentioning the various deities, which once again underlines Rāmacandra's profanist and simplifying agenda he follows in his text.

³⁴⁶ Unfortunately, the transmission of Rāmacandra's texts only contains fourteen locations.

³⁴⁷ *Hatharatnāvalī* 4.39 identifies the seven continents with the seven *dhātus*.

³⁴⁸ The world of earth (*bhurloka*) consists of seven continents and seven oceans.

³⁴⁹ This diagnostic conjecture is based on the reading of *Yogasvarodaya*.

[XXXVII. piṇḍamadhye saptasamudrāḥ]

इदानीं पिण्डमध्ये सप्तसमुद्राः कथ्यन्ते । प्रस्वेदमध्ये क्षारसमुद्रः ॥ ललाटमध्ये क्षीरसमुद्रः ॥ व-
सामध्ये मधुसमुद्रः ॥ कफमध्ये दधिसमुद्रः ॥ मेदोमध्ये घृतसमुद्रः ॥ रक्तमध्ये इक्षुसमुद्रः ॥ वीर्य-
मध्येऽमृतसमुद्रः ॥ पादमध्ये कूर्मस्थानम् ॥

5

[XXXVIII. navadvāramadhye navakhaṇḍāni]

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

[XXXVII. Seven oceans within the body]

Now, the seven oceans within the body are taught.³⁵⁰ (1) Within the sweat is the salt ocean. (2) Within the forehead is the milk ocean. (3) Within the marrow is the honey ocean. (4) In the phlegm is the sour milk ocean. (5) In the fat is the ghee ocean. (6) Within the blood is the sugarcane ocean. (7) Within the semen is the ocean of the nectar of immortality. Situated at the feet is the place of the turtle.³⁵¹

[XXXVIII. Nine regions within the nine Doors]

Now, the nine continents³⁵² within the nine orifices³⁵³ are taught: Bharata (1), Kāśmira (2), Strīmaṇḍala (3), Dvija (4), Ekapāda (5), Rākṣasa (6), Ghandhāra (7), Kaivartta (8) [and] Garbha (9).³⁵⁴

³⁵⁰Rāmacandra, who bases his descriptions of the seven oceans on the YSV (PT, pp. 842-43) (cf. sources on the previous page) changed the order of oceans slightly. The respective passage can be translated as follows: "The seven oceans are taught to be situated within the body, [one of each] containing salt (*lavaṇa*), sugar (*ikṣu*), wine (*surā*), butter (*sarpī*), sour milk (*dadhi*), milk (*dugdha*) and water (*jala*). (1) Salt is within the sweat, (2) sugar in the blood, (3) wine in the skin, (4) ghee in the fat, (5-6) sour milk and milk in the forehead. (7) The nectar of immortality is known to be situated within the semen. A big turtle* (*the earth imagined as a tortoise floating on water) is situated at their feet."

³⁵¹The earth consisting of seven islands with mount meru in its centre represented as a tortoise floating on waters of the seven oceans, cf. *Mārkaṇḍeyapurāṇa* 58, *Bhāgavata Purāṇa* 5.16-26 and Bryant, 2009: 354.

³⁵²The island of Jambudvīpa consists of nine continents.

³⁵³The nine doors (*navadvāra*) refer to the nine openings of the body: mouth, nostrils, eyes, ears, anus and gender.

³⁵⁴There is complete divergence between the two main groups of manuscripts. I edited according to the β -group since their readings are close to the source texts. The γ -group rewrote the passage by adding the names of the nine doors. The names are partially lacking in *Prāṇatosinī* and missing entirely in the *Siddhasiddhāntapaddhati*. The γ -group assigns the names of an alternative system to the areas. Perhaps a scribe was dissatisfied with the alternative nomenclature. The γ -group situates (1) the Bharatakhanda within the mouth, (2-3) the Kinnara- und Harikhanḍa in the two nostrils, (4-5) the Ketumāla- and Bhadrāśva[-khanḍa] in the eyes, (6-7) the Hiranyamaya- and Ramyakakhanḍa in the ears, (8) the Kurukhanḍa at the anus, and (9) the Ilāvṛta[-khanḍa] at the gender (9). This system, along with a lengthy description with many details, is presented in *Parākhyatantra* 5.61-93.

[XXXIX. piṇḍamadhye 'ṣṭakulaparvatāḥ]

इदानीं पिण्डमध्ये इष्टकुलपर्वताः कथ्यन्ते । मेरुदंडमध्ये मेरुपर्वतः ॥ ब्रह्मकपाटमध्ये कैलासपर्वतः ॥ पृष्ठमध्ये हिमाचलः ॥ वामस्कंघे मलयाचलः ॥ दक्षिणस्कन्धे मन्दराचलः ॥ दक्षिणकर्णे विन्ध्याचलः ॥ वामकर्णे मैनाकः ॥ ललाटमध्ये श्रीशैलः । अपरे पर्वताः हस्तयोः पादयोरञ्जुलीनां
५ मूलेषु वर्तन्ते ॥

[XXXIX. Eight major mountains within the body]

Now, the eight major mountains³⁵⁵ within the body are taught.³⁵⁶ (1) Within the spine is Mount Meru.³⁵⁷ (2) Within the door of Bahman is Mount Kailāsa.³⁵⁸ (3) Within the back is the Himālaya.³⁵⁹ (4) Within the left shoulder the mountains of Malaya.³⁶⁰ (5) Within the right shoulder Mount Mandara.³⁶¹ (6) In the right ear, the Vindhya mountain.³⁶² (7) the Maināka[-mountain]³⁶³ is in the left ear. (8) Within the forehead Śrīsaila.³⁶⁴ Other mountains exist in the roots of the fingers of the hands [and] toes of the feet.

³⁵⁵The eight major mountains of Jambudvīpa.

³⁵⁶*Hatharatnāvalī* 4.38ab situates all major mountains within the bones of the spine: *vīṇā-danḍamayo merur asthini kulaparvatāḥ* | “The bones of Mount Meru resembling a *vīṇā* are the major mountains.” A related idea is expressed within *Yogavāsiṣṭha* 73.59cd: *jambūdvīpe mahāmerum kula-parvatasamkulum* || 59 ||. “In the continent of Jambudvīpa, there is the great Mount Meru, filled with noble peaks.”

³⁵⁷Mount Meru is considered to be situated at the universe’s centre. According to *Amṛtasiddhi* 2.1, the central channel (*suṣumṇā*, *madhyamā*, etc.) is situated within Mount Meru.

³⁵⁸Cf. *Hathatattvakauṇḍī* 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.

³⁵⁹In the *Hathasamketaṇḍrikā* (ORI B 220 f. 10r) the Himālaya is supposed to be visualized in the context of *cikitsā* for *doṣas* arising for the yogin who does not heed the rules of proper time and place in yoga practice. If the practitioner is shaking, he shall visualize the Himālaya (*nagendra*) in his heart.

³⁶⁰The term *malayācala* usually refers to the mountain range on the west of Malabar (see Boethling, 1858: 37).

³⁶¹In the *samudramanthana* episode of the *Viṣṇupurāṇa* (Ed. p. 75) Mount Mandara was used as a churning rod to churn the ocean of milk.

³⁶²In *Bodhasāra* 12.1.6 the immobility of the mind through the practice of yoga is compared to the great mount Vindhya (*niścalatvam prajāyeta vindhyasyeva mahāgireḥ* ||6||).

³⁶³See *Puranic encyclopaedia*, p. 468 for references.

³⁶⁴The mountain has been associated with yoga practice, cf. *Yogatārāvalī* 28.

[XL. **śarīre navanāḍyāḥ**]

इदानीं शरीरे नवनाड्य षट्न्ति । तन्मध्ये नवानां नदीनां स्थानानि वर्तन्ते । गङ्गा यमुना वितस्ता चंद्रभागा सरस्वती विपाशा शतरुद्रा इरावती नर्मदा । अपरा नद्योपनदिनिर्झराः स्रोतांसि तटाकानि वापीकूपा द्विसप्तिसहस्रनाडीनां मध्ये तिष्ठन्ति ॥

[XL. Nine rivers within the body]

Now, within the body, nine rivers³⁶⁵ are situated. Within it, the courses of the nine rivers exist. Gaṅgā, Yamunā, Vitastā,³⁶⁶ Candrabhāgā,³⁶⁷ Sarasvatī,³⁶⁸ Vipāśā,³⁶⁹ Śatarudrā,³⁷⁰ Irāvatī³⁷¹ und Narmadā.³⁷² Other rivers and waterfalls near the rivers, streams, lakes, ponds and wells are within the 72000 channels.³⁷³

³⁶⁵The main microcosmic rivers of the yogic body are frequently associated with the main subtle channels, c.f., for example, *Hṛṣiprādīpikā* 3.108.

³⁶⁶The Jhelum river that originates in Kashmir and flows through present-day Pakistan. Cf. Slaje, 2014: 325 and Geldner, 1907: 160.

³⁶⁷This is the Cenab River, cf. Nandikeśvara, Kentish Coomaraswamy, and Kristnayya Duggirala 2017. The river begins at the confluence of the Candrā and Bhāgā rivers near Tandi in the upper Himalayas in the Lahaul and Spiti districts of Himachal Pradesh. The river flows through the Jammu region in the south of the Union Territory of Jammu and Kashmir and the plains of Punjab, where the Jhelam and the Ravi flow into it.

³⁶⁸Name of an important river in Vedic times. Cf. Wilke and Moebus, 2011: 310.

³⁶⁹The present-day river Beas in the Punjab, cf. Geldner, 1907: 162.

³⁷⁰Probably the Sutlej River. The longest of the rivers that flows through the Punjab.

³⁷¹The Rāvī river of the Punjab, cf. Monier-Williams, 1899: 168.

³⁷²The Narmada River flows from east to west in India, rises in the Amarkantak hills in the state of Madhya Pradesh, crosses the central highlands, flows through the states of Maharashtra and Gujarat and finally flows into the Gulf of Khambhat in the Arabian Sea.

³⁷³The comparison of the lists of the rivers of *Yogatattvabindu*, *Yogaśvarodaya* and *Siddhasiddhāntapaddhati* allows conclusions to be drawn about the rough areas of the composition of the respective texts because there are interesting differences between them. I thank Mallinson for this impulse. Here, you can see the three lists in the order given by the texts for comparison.

Yogatattvabindu: Gaṅgā, Yamunā, Vitastā (mod. Jhelum), Candrabhāgā (mod. Cenab), Sarasvatī, Vipāśā (mod. Beas), Śatarudrā (mod. Sutlej), Irāvatī (mod. Rāvī) and Narmadā.

Yogaśvarodaya: Yamunā, Sarasvatī, Gaṅgā, Godā, Narmadā, Kāverī, Candrabhāgā, Vitastā, Idāvatī.

Siddhasiddhāntapaddhati: Piṇasā, Yamunā, Gaṅgā, Candrabhāgā, Sarasvatī, Vipāśā, Śatarudrā, Śrīrātrī, Narmadā.

While the *Yogatattvabindu* only mentions North Indian rivers, especially in Kashmir and Punjab, the *Yogaśvarodaya* also mentions Godā, today's Godāvāri, and even the Kāverī River, two rivers that are located much further south. Therefore, the *Yogaśvarodaya* was probably composed in south Indian territory. That is also underpinned by its proximity of content to the *Śivayogaśprādīpikā*. I have not yet identified the two differing rivers of *Siddhasiddhāntapaddhati*. Here, we read of Piṇasā instead of Vitastā and Śrīrātrī instead of Irāvatī. It is possible that these variants of *Siddhasiddhāntapaddhati* are corruptions. The Lonavla Edition offers no other convincing variants. The consultation of more manuscripts might reveal the original readings.

[XLI. saptavimśatinakṣatrāṇi ...]

सप्तविंशतिनक्षत्राणि द्विसप्ततिकोष्टकान्त्राभ्यन्तरे वसन्ति । द्वादश राशयः ॥ मेषः ॥ वृषः ॥ मिथुनः ॥ कर्कः ॥ सिंहः ॥ कन्या ॥ तुला ॥ वृश्चिकः ॥ धनुः ॥ मकरः ॥ कुम्भः ॥ मीनः ॥
 ५ नवग्रहाः ॥ आदित्य ॥ सोमः ॥ मङ्गलः ॥ बुधः ॥ बृहस्पतिः ॥ शुक्रः ॥ शनिः ॥ राहुः ॥ केतुः ॥ पञ्चदशतिथ्योऽत्र मध्ये वसन्ति । यथा समुद्रमध्ये लहरी वर्तते । तथा शरीरमध्ये उर्मिनाम लहरी भवति ॥ तथा उर्मेश्वलनाच्छरीरे चलनं भवति । धावनं भवति । तन्मध्ये समग्रं तारामण्डलं वर्तते । त्रयर्खिशत्कोटयो देवता बाहुरोममध्ये वसन्ति ।

[XLI. Twentyseven constellations ...]

Twenty-seven constellations³⁷⁴ are located inside the intestines in the seventy-two vessels.³⁷⁵

The twelve zodiacal signs (*rāśi*): Aries, Taurus, Gemini, Cancer, Leo, Virgo, Libra, Scorpio, Sagittarius, Capricorn, Aquarius, and Pisces.³⁷⁶

Nine Planets: Sun, Moon, Mars, Mercury, Jupiter, Venus, Saturn, Rāhu and Ketu.³⁷⁷ The fifteen lunar days reside here inside [the body].

Just as the wave resides in the ocean, so does the wave called Ūrmi³⁷⁸ exists in the body. Thus, from the fluctuation of Ūrmi, movement arises in the body, [and] flowing arises. Within her, the totality of stars exists.

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

³⁷⁴ In *Haṭhatattvakaumudi* 45.34–35, one of the results of yoga is the perception of heavenly gardens, the stars, the moon, etc.: *mano layaṇ yadā yāti bhrūmadhye yogato nr̄ṇām | jīhvāmūle 'mr̄tas-rāvō bhrūmadhye cātmadarśanam* || 34 || *kampanaṇ tathā mūrdhni manasa-vātmadarśanam | devodyānāni ramyāṇi nakṣatrāṇi ca candramāḥ | ṛṣayā siddhagandharvāḥ prakāśam yānti yoginām* ||

³⁷⁵ The Siddhasiddhāntapaddhati reads *dviṣaptatisahasrasakoṣṭheśu*, which denotes 72,000, as opposed to Rāmacandra's 72. However, none of the witnesses of the *Yogatattvabindu* preserves this reading. The number 72,000 appears more convincing since Vivekamārtāṇḍa 16 states that the *kanda*, located between the navel and the penis, is the origin of the 72,000 channels. This number cannot be coincidental, suggesting that this passage might be corrupted.

³⁷⁶ 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.

³⁷⁷ A detailed analysis of the *navagrahas* can be found in Kropf, 2005. For an explanation of the concept of Rāhu and Ketu, see Kropf 2005: 142.

³⁷⁸ The concept of *ūrmi*, which Rāmacandra presents here briefly, is remarkable. The term *ūrmi* is present in one of his source texts. The SSP 3.13 reads: *anekatārāmanḍalaṇ ūrmipuṇye vasati |* “The totality of stars resides in the mass of the wave(s).” However, this has nothing to do with Rāmacandra's mention of *ūrmi*. Rather, it appears that Rāmacandra's *ūrmi* is a simplified version of the *ūrmi* of the Kashmiri Śaiva exegetes in which *ūrmi* is a synonym for *spandaśakti*. In his commentary to *Spandakārikā* 1.1 Kṣemarāja writes: *sā caisā spandaśaktir garbhikrtānantasargasamhāraik-aghanāhantācamatkārānandarūpā niḥsesaśuddhāśuddharūpāmātrameyasamkočavikāsabhāsanasatattvā sarvopaniṣadupāsyā yugapad evonmeṣanimeṣamayī | tathā hi śivādēḥ kṣityantasyāśeṣasya tattvagrāmasya prāksṛṣṭasya saṃphartṛtṛpā yā nimesabhūr asāv evodbhavisyaddāśapekṣayā sraṣṭurūponmeṣabhūmis tathā viśvanimesabhūs cidghanatonmeṣasārā cidghanatānimajjanabhūmir api viśvonneṣarūpā | yad āgamaḥ | lelihānā sadā devi sadā pūrṇā ca bhāsate | ūrmir eṣā vibodhābdheḥ śaktir icchātmikā prabhoḥ | iti ||*. For Kṣemarāja *ūrmi* is the *spandaśakti* and thus the *śakti* of the lord. *Ūrmi* is the fundamental force that sets in motion the essence of the creation and dissolution of infinite universes.

पृष्ठरोममध्ये षडशीतिसहस्रादिव्यतपस्विनः । पीठोपपीठानि ऊर्च्चपृष्ठोपरि यानि रोमाणि तन्मध्ये
वसन्ति । हृदयरोममध्ये तक्षकमहानागः ॥ कर्कटकः ॥ शङ्खः ॥ पुलकः ॥ वासुकिः ॥ अनन्तः ॥
शेषः ॥ एते नागा वसन्ति । उदररोममध्येऽपरे नागा वसन्ति । गणगन्धर्वकिन्नरर्किपुरुषाप्सरोवि-
द्याधरगुह्यकाः । शरीरमध्ये मर्मस्थानेऽनेकतीर्थावली वसन्ति । अश्रुपातमध्ये मेघमण्डलं वसति ।
अनन्ताः सिद्धयो बुद्ध्याः प्रकाशमध्ये वर्तन्ते । चन्द्रसूर्यो द्वयोर्नेत्रयोर्मध्ये वर्तते । अनेकवनस्पतिगु-
ल्मलतातृणानि जङ्गारोममध्ये वसन्ति ।

Within the hairs of the back, there are 86,000 (*sadasītisahasra*) heavenly ascetics. Seats [of power] and secondary seats [of power]³⁷⁹ reside within the hairs³⁸⁰ which are on the upper part of the back.

Within the hairs of the chest: the great Nāga Takṣaka, Karkoṭaka, Śamkha, Pulaka, Vāsuki, Ānanta and Śeṣa. These Nāgas reside [there].³⁸¹

Within the abdominal hair reside other snakes, [as well as] Gaṇas, Gandharvas, Centaurs, Dwarves, Apsaras, Vidyādharaś, and Guhyakas.

Many series of pilgrimage sites are located at vulnerable places within the body. Within the falling tears resides the totality of clouds. Infinite supernatural powers exist within the light of the intellect (*buddhi*).³⁸²

The sun and the moon exist within the two eyes.

Many trees, bushes, creepers and grasses live within the hairs of the legs.³⁸³

³⁷⁹The emendation to *pīṭhopapīṭhāni* is based on the reading of the *Siddhasiddhāntapaddhati*, which reads *anekapiṭhopapīṭhakā* (cf. sources). The manuscripts of the *Yogatattvabindu* offer two main readings. The β-group preserves the reading *pīṭhamahāpīṭhau*, whose dual form does not align with the final verb *vasanti* preserved in all manuscripts. The γ-group retains variants of *pīṭhopapīṭha* with inconsistent case endings. Given that this is the reading of the source text, I preferred the γ-variant over the β-variant. Consequently, I corrected the case ending to the grammatically appropriate nominative plural.

³⁸⁰In the *Siddhasiddhāntapaddhati*, the macrocosmic elements are in the pores of the skin (*romakūpa*). However, Rāmacandra seems to take a different view by consistently locating the macrocosmic elements within the body hair (*roma*).

³⁸¹Notably, none of the known sources contains the names of the snake demons.

³⁸²The original reading suggested by the manuscript transmission is: *anantāḥ siddhayo buddhayaś ca prakāśamadhye vartante* | “Infinite supernatural powers and *buddhis* exist within the light.” While a plural of *buddhi* appears in other Sanskrit texts, its meaning in this context is rather ambiguous. Furthermore, the source text suggests a more coherent reading. Emending *buddhi* to the genitive singular form *buddhayāḥ*, supported by the formulation *matiprakāśe* in the *Siddhasiddhāntapaddhati* (cf. sources), resolves nearly all issues within the sentence. Without this emendation, the reference to light in the *Yogatattvabindu* would remain undefined and, therefore, nonsensical in this context, as there is no unspecified *prakāśa* within the body. Additionally, this adjustment avoids the problematic plural form of *buddhi*. The only remaining issue is the *ca*, which likely entered the text during an early stage of transmission once *buddhayāḥ* became *buddhayāḥ*.

³⁸³Rāmacandra does not explain why he teaches the microcosmic equivalents of the macrocosmic world within the yogic body. Other texts state possible reasons. For example, immediately after the verses on the various contents of the yogic body *Śivasamhitā* 2.5 states: *jānāti yah sarvam idam sa yogī nātra saṃśayah* | “One who knows all this is a yogi, in this, there is no doubt.” SSP 3.1 explains: *piṇḍamadhye carācaram yo jānāti sa yogi piṇḍasamvittir bhavati* || 1 || “He who knows the movable and immovable within the body is a yogi who has the realization of the body.”

पुरुषस्य नृत्यदर्शनात्। गीतश्रवणात्। वल्लभवस्तुनो दर्शनात्। य आनन्द उत्पद्यते सः स्वर्गलोकः कथ्यते। रोगापीडादुर्जनेभ्यः पुरुषस्य यहुःखं उत्पद्यते। तद्विहृतरं नरकं कथ्यते। अथ च यत्कर्मकरणात् सर्वेषां लोकानां स्वमनसि च शुभं न भरते तत्कर्म बन्धनमित्युच्यते। अथ च यत्कर्मकरणान्मनोमध्ये शङ्खा न भवति तत्कर्म मुक्तिकारणम्॥

5

[XLII. rājayogāc charīre cihnāni]

इदानीं राजयोगाच्छरीरे एतादृशानि चिह्नानि भवन्ति। तानि कथ्यन्ते। सकलरोगनाशः। सकलपृथ्वीं पश्यति। तदनन्तरं तत्त्वविषयं ज्ञानमुपद्यते। सम्यां भाषां जानाति। ततः पुरुषस्य देहो वज्रमयो भवति। सर्पदंशो सति मरणं न भवति। ततः पुरुषस्य बुभुक्षापिपासनिद्रोषणताशीतवाघां न कुर्वन्ति।

The person's bliss that is generated as a result of seeing dance, listening to songs, [and] viewing beloved objects, that [bliss] is called heaven. The person's suffering that arises as a result of the pain caused by disease and wicked people, that great [suffering] is called hell. Moreover, an action that does not bring goodness to all people and one's mind, that action is said to be bondage.³⁸⁴ And also, the action that does not create fear in the mind that action is the cause of liberation.³⁸⁵

[XLII. Signs in the body as a result of Rājayoga]

Now, such signs manifest in the body as a result of Rājayoga.³⁸⁶ They are described. The eradication of all diseases occurs. He sees the entire world. Subsequently, knowledge whose range is the principles arises. He understands all languages. Then, the person's body becomes as hard as a diamond. After a snake bite has taken place, death does not occur. Then, the troubles of hunger, thirst, sleep, heat and cold do not oppress for the person.

³⁸⁴This sentence is only preserved in U₁ (N₁ and N₂ have a *lacunae* here and manuscript D of the β-group omits the sentence, too). Nevertheless, this sentence significantly improves the meaning of the entire paragraph. Therefore, it is likely that the sentence belongs to the original text. This error in the other witnesses can easily be explained here as a haplography of the following sentence, as they begin similarly. A similar statement is found in Rāmacandra's source text, the *Siddhasiddhāntapaddhati* (cf. sources).

³⁸⁵Structurally, lacking any introductory statement, these sentences at first sight do not convincingly align with the context of the yogic body's contents. However, the structure is consistently preserved across all witnesses. Furthermore, this sequence corresponds to the presentation of contents in the *Siddhasiddhāntapaddhati*, as well as the *Yogasvarodaya* (cf. sources). Both source texts conclude the chapter with information about the contents of the yogic body. Rāmacandra's formulations are a synthesis of the two source texts. Gharote and Pai (Ed. p. 60, cf. sources) notes the following regarding the corresponding passage in the *Siddhasiddhāntapaddhati*: "Thus, the Supreme Lord of universal nature exists in every manifestation in the form of *cit*. Heaven and hell are not two worlds which the souls visit after leaving the body, but only mental states of happiness or sorrow."

³⁸⁶The repeated mention of the effects of Rājayoga seems redundant since the topic has been covered extensively already in section XVI-XVII. Nevertheless, these specific results have not been mentioned so far. In the descriptions of previous chapters, the unhinderedness, equanimity and bliss resulting from Rājayoga were emphasized. Here, the focus shifts to physical results such as health, strength, supernatural abilities or resilience.

वाक्सिद्धिर्भवति । विद्युत्पाते शरीरे काचिधानिर्न भवति । तदनन्तरं पवनयोगी पुरुषो भवति । समग्रां पृथ्वीं दृष्ट्या पश्यति । अणिमाच्छसिद्धिर्भवति ।

5

श्रीपदश्च महापद्मः शाहूं मकरकच्छपौ ।
मुकुन्दकुन्दनीलाश्च खर्वश्च निधयो नव ॥XLII.ii॥

महापद्माद्या नव निध्ययः समीप आगच्छन्ति । आकाशमध्ये दशसु दिक्षु गमनागमनबलं भवति । यत्र लोके गमनेषा भवति । तत्र लोके गच्छति । आज्ञा सर्वत्र स्फुरति । परमेश्वरं समीपे पश्यति । करणे हरणे सामर्थ्यं भवति ॥

Perfection of speech arises. When struck by lightning, there is no damage whatsoever to the body.³⁸⁷ Subsequently, the person becomes a yogin of the wind.³⁸⁸ He sees the entire earth with [his] gaze. The eight supernatural powers beginning with “becoming infinitely small” etc. (*animādi*) arise.

XLII.i 1. Śripadma (“glorious lotus”), and 2. Mahāpadma (“great lotus”), 3. Śamkha (“conch”), 4. Makara (“crocodile”), and 5. Kacchapa (“turtle”), 6. Mukunda (“gem”), 7. Kunda (“jasmine”), and 8. Nila (“saphire”), as well as 9. Kharva (“[another type of] gem”) are the nine treasures.³⁸⁹

The nine treasures, beginning with the Mahāpadma, are near at hand. The power of coming and going within the ten cardinal points in space arises. Wherever one desires to go in the world, one goes there. Unlimited force manifests everywhere. One sees the Supreme Lord nearby. The capability to create and destroy arises.

³⁸⁷ An *api* as in *Yogasvarodaya* (cf. sources) would refine the sentence.

³⁸⁸ Rāmacandra employs *pavanayogi* as a synonym for *vāyuyogi* of his source text *Yogasvarodaya*. The following sentences suggest that the *pavanayogi* is so-called because the yogin can move freely through space, like the wind. That reminds us of Amanaska 1.65: *dvādaśāhalayenāpi bhūcaratvam hi sidhyati | nimiśārdhapramāṇena paryataty eva bhūtalam* || 65 || Birch (213: 243) translates: “By means of absorption for a period of twelve days, the state of moving across the earth is achieved. Within half the time [it takes to] blink an eyelid, [the yogin can] travel [anywhere] around the world.” An e-text search for *pavanayogi* yielded no hits, in contrast to *vāyuyogi*. However, the term seems to be mostly associated with *prāṇāyāma* in other texts, as in the case of *Rudrayamalatantra* 61.177: *pavaneśā cānilasthā paramātmā nirantarā* (em.) *nirantarā* | *vāyupūrakāri ca vāyukumbhakavadhīni* || 175 || *vāyucchidrakaro vātā vāyunirgamamudrikā | kumbhakastho recakasthā pūrakasthātipūrīṇī* || 176 || *vāyvākāśādhārarūpī vāyusañcārakāriṇī | vāyusiddhikaro dātṛī vāyuyogi ca vāyugā* || 177 || “(175) The lord of the breath, residing in breath, the supreme self, uninterrupted he is one who inhales the breath and one who defeats the retention of the breath. (176) He is one who pierces with the breath, the blower, he who seals the leakage of the breath, the one who engages in breath retention, in exhalation, in inhalation, and the one who intensively engages in inhalation. (177) The one who has the form of a receptacle of space and breath, the one who directs the movement of the breath, the one accomplishes the breath, the giver and the yogin of the wind, the one who moves the wind.”

³⁸⁹ The verse is absent in the β-group and therefore greyscaled. A scribe must have added this verse. The verse might stem from the *Amarakośa*. The nine treasures traditionally belong to the god Kubera, the lord of the riches, the wealthiest god. I emend the edition according to the traditional list. The nine treasures that an virtuous emperor possesses are also mentioned in *Sarvāṅgayogapradipikā* 3.21: *jākaiṇ saba baiṭhe hi sūjñai | asa sabahimna kī bhāṣā būjñai | sakala siddhi ...*

[XLIII. *gurubhakteḥ phalam*]

इदं गुरुभक्तेः फलम् । आत्ममध्ये मनसो विश्रामकरणमिच्छता पुरुषेण सदुरोः सेवां कृत्वा साव-
धानं मनः करणीयम् । अभ्यासवलात्परमप्राप्तिः । तेन स्वस्य मनसः समरसं कर्तवयं । चन्द्रसूर्यौ
यावपिण्डो निश्चलो भवति । श्लोकः ॥

5 सम्यक्स्वभावकिरणोदयाचिद्विलासे ।
 व्यक्ते स्वशान्तिमहतां स्वयमेव याति ।
 ग्रस्ते स्ववेगनिचये पदपिण्डमैक्यम् ।
 सत्यं भवेत्समरसं गुरुवत्सलानाम् ॥XLIV.॥

[XLIII. Result of devotion towards the teacher]

This is the reward for devotion to the teacher. An attentive mind should be cultivated by the person desiring to bring about peace of mind within the self after having frequented the teacher. As a result of the power of practice, one attains the supreme [state]. By that, he shall cultivate the uniform taste of one's own mind.³⁹⁰ As long as the moon and sun are motionless,³⁹¹ the body remains motionless. [There is a] verse:

XLIII. 1 ³⁹²When the play of consciousness,³⁹³ the manifestation of the rays of one's intrinsic nature, becomes clear, one arrives at the vastness of peace of the self. When all one's agitations are devoured, the body and [supreme] place³⁹⁴ become one true uniform taste for those who are affectionate to the teacher.

ājñā mahim jākai | navanidhi sadā rahaim dhimga tākai || 21 || Here, the *navanidhis* are one of the results of Rājayoga (Rājayoga in the *Sarvāṅgayogapradipikā* is *vajrolimudrā*). Furthermore, they are mentioned in *Jogpradipyakā* 601 (*nātika chaṇḍa sahajahī pāvai aṣṭasidha navanidha cali āvai | prāṇyāma ādi vasi hoi dasavai dvāra pahautai soi || 601 ||*) in the context of the *mahābandhamudrā*. Furthermore, the *navanidhis* occur in the *vajroli-section* of the *Jog Manjari*: *jākaum saba dehi ko sūjhai aura sakala jīva kī bhāṣā būjhai | sarva siddhi āgyā maiṇ jākai navanidhi rahai sadā dhimga tākai |*

³⁹⁰In the *Hathapradipikā* 4.70 (= *Vivekamārtanda* 163; ≈ *Yuktabhavadeva* 11.30; ≈ *Hathasainketacandrikā* f. 117v), the word *samarasatvam* is used to gloss the state called *samādhi*: *yadā samkṣiyate prāṇo mānasam ca vilīyate | tadā samarasatvam yat samādhiḥ so' bhidhiyate ||* When the breath is destroyed and the mind dissolves, all experience is the same (*samarasatva*). That is called *samādhi*. In this context, *samarasa*, which literally means “same taste,” indicates equanimity and mental silence.

³⁹¹The term *candraśuryau* here refers to the movement of breath that takes place through the two nostrils, namely *idā*, the left channel associated with the moon, and *piṅgalā*, the right channel associated with the sun. See *Amṛtasiddhi* 3.2, 4.2 and 11.5.

³⁹²The metre is *Vasantatilaka*.

³⁹³The manuscript's accusatives in *pāda ab* are perplexing. Ideally, one would anticipate a Locativus Absolutus construction as observed in *pāda c*, i.e., “*cidvilāse graste*. The conversion of accusatives into locatives is a satisfactory solution. Hanneder contends that it is highly implausible for *cidvilāsa* to be an entity that can be devoured. The agitation *nicaya* is antithetical to *cidvilāsa*. The repetition of variants of *grasta* is suspect, as it does not harmonize with *pāda b*. Therefore, *grastam* is probably a dittograph of *graste*. Hence, I adapted the conjecture “*vyakte*”, proposed by Hanneder in *pāda c* to yield a coherent verse.

³⁹⁴Within the *Siddhasiddhāntapaddhati*, *piṇḍa* and *pada* refer to the body and the [supreme] place. The *piṇḍa* is discussed in SSP's chapters two and three. This conclusion is drawn from the ...

[XLIV. avadhūtapuruṣasya lakṣaṇam]

इदानीमवधूतपुरुषस्य लक्षणं कथ्यते ।

यस्य हस्ते धैर्यदण्डः खपरं शून्यमानसम् ।
योगैश्वर्येण संपन्नः सोऽवधूत उदाहृतः ॥ XLV.II ॥

5

भेदाभेदौ यस्य भीक्षाभरणं जागरं तथा ।
एतादृशोऽपि पुरुषः सोऽवधूत उदाहृतः ॥ XLIV.2 ॥

[XLIV. Characteristics of an Avadhūta person]

Now, the characteristics of an Avadhūta-person are taught.³⁹⁵

XLIV. 1 He, who has the staff of courage³⁹⁶ in [his] hand, whose begging bowl is mind of emptiness, he who is endowed with the mastery of yoga is called an accomplished Avadhūta.

XLIV. 2 He, whose alms are “difference and non-difference,”³⁹⁷ whose ornament is vigilance,³⁹⁸ only such a person is called an Avadhūta.

fact that throughout these chapters, various elements are located within the body (*pindā*), such as the nine *cakras* and sixteen *ādhāras* or the fourteen worlds. The term *pada* is a shorthand for *paramapada*, the supreme place, as shown in *Siddhasiddhāntapaddhati* 5.1: *atha piṇḍapadayoḥ samarasakaṇam kathyate | mahāsiddhayogi pūrvoktakramena parapiṇḍādisvapiṇḍāntam jñātvā paramapade samarasam kuryāt ||1||* “Now, the process of achieving the uniform taste of the body and the [supreme] place is taught. As it was taught gradually before, after having realized the beginning with the universal body and ending with the own body, the great Siddhayogin should merge into the supreme place.” According to *Yogatattvabindu* XLIX, the *paramam padam* is a synonym for *param tattvam*, the “supreme reality”. Thus, here, the phrase *padapindam aikyam* must be considered to refer to the goal of yogic endeavour, which is the state of *samādhi*. The concept perhaps derives from *Kubjikāmatatantra* II.48.

³⁹⁵According to Kanamarlapudi (2023), the spectrum of meaning of the term *avadhūta* has shifted considerably from the original concept of the antinomian ascetic across texts over the centuries. The Avadhūta was integrated into the Brahmanical *āśrama* system, its unconventional traits and unorthodox practice were tamed, and the Avadhūta was thereby elevated to a legitimate and finally even to the highest class of *saṃnyāsa āśrama*. In Kanamarlapudi’s words, the Avadhūta became a sanitised *saṃnyāsin*, cf. Kanamarlapudi, 2023: 18.

³⁹⁶The term *dhairyā* can have royal connotations (cf. Boethling, 1858: 167) and could be translated as “courage of a prince”.

³⁹⁷The *bhedābheda*-Vedānta schools hold the belief that the individual self is both distinct and inseparable from the ultimate reality, Brahman, bridging the gap between Advaita’s monistic view of complete identity and Dvaita’s dualistic perspective of absolute distinction. See Nicholson (2023) for a discussion of the concept of *bhedābheda*.

³⁹⁸Only manuscript P preserves the reading *jāgaram*, which is the word of the source text and according to Brunner (1963: 134) means vigilance in śaivaite traditions. Here, the word is attested in neuter form. The other manuscripts present the following variants: *jāraṇam*, and *jirāṇam*. These options make less good sense. Another possibility would be to understand *jāgaram* = *jagaram* (n.) as “armour”.

आत्मा ह्यकारो विज्ञेयो वकारो भववासना ।
धूतस्तत्कम्पनं प्रोक्तं सोऽवधूतो निगच्यते ॥ XLIV.3॥

अकारार्थो जीवभूतो वकारार्थोऽथ वासना ।
एतद्वयं यः जानति सोऽवधूत उदाहृतः ॥ XLIV.4॥

- 5 यः पुरुषो द्वितीयं न पश्यति केवलं स्वस्वरूपं पश्यति सोऽवधूतः । अथवा यस्य मनश्चब्लभावं न दधाति सोऽवधूतः कथ्यते । यन्न दृश्यते तदव्यक्तमित्युच्यते । तदव्यक्तं प्रत्यक्षेण पश्यति । यर्त्कं—चित्पश्यति तत्सर्वं ग्रसति । मुक्तमिति ज्ञायते । सोऽवधूतः कथ्यते ।

अवधूततनुः सोमो निराकारपदे स्थितः ।
सर्वेषां दर्शनानां च स्वस्वरूपं प्रकाशते ॥ XLIV.5॥

XLIV.3 The letter *a* is, in fact, to be known as the self and the letter *va* as mental residues of [mundane] existence; *dhūta* is said to be the shaking off of those [mental residues]; he is called an Avadhūta.³⁹⁹

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

The person who does not see a second [person]⁴⁰⁰ but only sees [other people as] his own essential nature alone is an Avadhūta. Or, he whose mind does not cause the unsteady state is said to be an Avadhūta. What is not seen, it is said, is the unmanifest. He sees the unmanifest by means of direct perception. Whatever he sees, all of that he devours.⁴⁰¹ He is known to be liberated. He is said to be an Avadhūta.

XLIV.5 The body of the Avadhūta is Soma,⁴⁰² existing in a formless state. It shines forth as the essence of all philosophical views.

³⁹⁹So far I have not been able to identify the source for this verse, the following verse and the prose paragraph.

⁴⁰⁰For *dvitiyam* in the sense of “second person” or “another person”, cf. *Kāśikhaṇḍa* 4.41.7 and *Aṣṭāvakragītā* 18.16.

⁴⁰¹The verb *grasati* conveys that all experiences are assimilated into the Avadhūta’s *svavarūpa*.

⁴⁰²It is noteworthy that Rāmācandra has substituted the *yogin* of his source text with *soma*. Soma can have various meanings, with a common translation being the “moon”. The moon’s radiance is often associated with the juice of the Soma plant, interpreted as *amṛta*, the “nectar of immortality”, or sometimes as *kṣira*, “milk”, akin to the Ambrosia of Greek mythology (see Gonda, 1960). In several yoga texts, the body becomes filled with nectar and subsequently perfected through yoga practice, as seen in *Gorakṣayogaśāstra* 28ab: *tataḥ kṣiramayo dehāḥ pindasiddho bhaved dhruvam*. Chapter three of the *Maitreyopaniṣat* describes Maitreya’s personal mystical experience in the supreme yogic state. In 3.3ab, he experiences himself as *soma*: *vijñāno ‘smi viśeṣo ‘smi somo ‘smi sakalo ‘smi aham* | The *Vivekamārtāṇḍa* (6 chapters) 2.58–73 explains that *soma*, the moon is considered the king of the Brahmins because, even after waning, it begins to wax again, thus embodying its immortal nature: *dhiro vidvān ko na nīcatva muccair āpatkālam prāpya yāti prayogat | kṣīno dhatte vastranantor apekṣām somo ‘smākaṁ brāhmaṇānāṁ tu rājā || 55 || dehasthairyam bhesajaiḥ samprayuktam prāyah pumsām yad bhavet sā durāśā | kṣīnāṅgah syādoṣadhiśo’pi yasmāt | somo ‘smākaṁ brāhmaṇānāṁ tu rājā || 73 ||*. In his *Hṛthapradipikājyotsnā* 3.126, Brahmānanda compares the significance of Rājayoga as the king of Yogas for all other yoga practices with the moon as the king of the Brahmins: *paksāntare rājño nṛpasya yogo rājayoga rājasambandhas tanu vinā pr̄thvi bhūmir na rājate | sāstāram vinā bhūmau nānopadravasambhavāt | rājā candraḥ | somo ‘smākaṁ brāhmaṇānāṁ rājā iti śruteḥ | tasya yogan sambandham vinā niśā rātrir na rājate | rājayogan vinā nṛpasambandham vinā mudrā rājabhiḥ patreṣu ...*

सत्यमेकमजं नित्यमनन्तमक्षयं ध्रुवम्।
ज्ञात्वा यस्तं वदेद्विमान् सत्यवादी स कथ्यते॥ XLIV.6॥

यत्किञ्चिदैक्येन पश्यति स एकः। †तस्य मनो जानाति नाशो न तादृशां पदार्थं ज्ञात्वा काले चेष्टा
भवति+स सत्यवादी कथ्यते।

5 प्रसरं भासते शक्तिः संकोचं भासतेऽपि च।
तयोः संयोगकर्ता यः स भवेत् सत्ययोगभाक्॥ XLIV.7॥

विश्वातीतात्त्या विश्वमेकमेव विराजते।
संयोगेन सदा यस्य सिद्धयोगी स गच्छते॥ XLIV.8॥

10 सर्वासां निजवृत्तीनां विस्मृतिं भजते तु यः।
स भवेत्सिद्धसिद्धान्ते सिद्धयोगी स गच्छते॥ XLIV.9॥

उदासीनः सदा शान्तो महानन्दमयोऽपि च।
यो भवेत् सिद्धयोगेन सिद्धयोगी स कथ्यते॥ XLIV.10॥

XLIV.6 Having known the one truth which is unborn, eternal, infinite, imperishable [and] changeless, the wise man who proclaims it is said to be a speaker of truth.

Whatever he sees united, he is one [with it]. †...†,⁴⁰³ he is called a speaker of truth.

XLIV.7 Śakti shines forth as expansion and as contraction.⁴⁰⁴ He who unites those two, he experiences true yoga.⁴⁰⁵

XLIV.8 Through that the universe shines forth as only one, as a result of being beyond the universe. One who is always united with it is said to be a perfected yogin.

XLIV.9 He who forgets all inherent fluctuations [of the mind],⁴⁰⁶ he is called a perfected yogin according to the doctrine of the Siddhas.

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

kriyamānaś cihnaviśeṣah | vicitrāpi | prthvīpakṣe ratnādijanakatvena vilakṣaṇāpi niśāpakṣe grahanaksatrādibhir vicitrāpi mudrāpakṣe rekhabhir vicitrāpi na rājate |

⁴⁰³Rāmacandra appears to elucidate the preceding verse or add relevant information in his prose interjections. As the transmission lacks convincing meaning, I have marked the passage with cruxes.

⁴⁰⁴Rāmacandra has borrowed the verse from the *Siddhasiddhāntapaddhati* and redacted it. The transmission of the manuscripts introduces *bhāskara* ("sun") instead of the source text's *bhāsate*, and *vāsara* ("day") instead of *prasara*. As this makes little sense even with much imagination, I emend the text according to the source. However, the editorial change from *śivah* to *'pi ca* should be retained as this aligns with Rāmacandra's previous redactions of his source texts, where he strives not to mention specific deities by name. In this passage, he also seems to consider SSP 4.19: *sarvaśaktiprasarasāṅkocābhyaṁ jāgatsṛṣṭih saṃhṛtiś ca bhavaty eva na sandehah | tasmāt tām mūlam ity ucyate |* "There is no doubt that the creation and destruction of the world result from the expansion and contraction of Sarvaśakti." This teaching appears to be associated with *Kubjikāmatatantra* II.40-43.

⁴⁰⁵Satyayoga is discussed on p. 417 and Siddhayoga on p. 378.

⁴⁰⁶ *Siddhasiddhāntapaddhati* (cf. sources) glosses the description with *laya* instead of *vismṛti* in order to simplify the terminology: “[When] the flow of all one’s fluctuations [of the mind] assumes [the state of] absorption, one is called a mighty Siddhayogin according to the doctrine of the Siddhas.” In *Hṛṣiprādīpikā* 4.25^{*}25 (4.34 in the Vulgate of the *Hṛṣiprādīpikā*) *laya* is defined as *viśayavismṛti*: *apunarvāsanott'hānāl layo viśayavismṛtiḥ* |

[XLV. kamalānām samketam adbhitam]

अधुना कमलानां तु शृणु संकेतमद्भुतम्।
अनेकाकारभेदोत्थं कं स्वरूपन्तु निर्मलम्।
कमलं तेन विरव्यातं त्रिविधं तत्त्वदेहकम्॥ XLVI.ii॥

5

[XLVI. ādhārakamalam]

अथाधःकमलं कथ्यते । आधारकमलम् । अस्य कमलमिति संज्ञा कस्मात् । कमलमात्मस्वरूपम् ।
स आत्मानं अनेकरूपं पश्यति । तद्वर्णं कमलमिति कथ्यते । तस्मात्कमलमिति संज्ञा । अस्या-
धारः कमलस्य दलचतुष्टयं भवति । प्रथमदलं सत्त्वगुणस्य । द्वितीयं राजोगुणस्य । तृतीयं तमोगु-
णस्य । चतुर्थं दले मनस्तिष्ठति । एतद्वलचतुष्टयसंगादात्मा साध्वसाधु करोति । तस्मिन्कमले निश्च-
10 लीकृते सति पुरुषस्य समीपे मरणं न गच्छति ॥

[XLV. The wonderful, esoteric teaching of the lotus flowers]

XLV.1 Now, listen to the wonderful, esoteric teaching of the lotus flowers. What pure lotus arises in many different forms, is one's true nature,⁴⁰⁷ [and] therefore known as the threefold body of [supreme] reality?⁴⁰⁸

[XLVI. Lotus of support]

Now, the lower lotus is described. [That is] the lotus of support. Why does it have the technical term "lotus"? The lotus has the nature of the self.⁴⁰⁹ One perceives the self in many forms. Perceiving that is called a lotus. Thus, its technical term is "lotus". Its support is the quadruplet of the petals of the lotus. The first petal consists of the *sattva*-quality. The second consists of the *rajas*-quality. The third consists of *tamas*-quality. In the fourth petal is the mind. As a result of the connection of the four petals, the self acts [in a] good and bad [way]. When the lotus is made motionless, death does not come near the person.⁴¹⁰

⁴⁰⁷I decided to emend according to the source text and read *svarūpan tu nirmalam*, since the readings *svarūpātmakam malam* or *svasvarūpātmakam malam* would render the essential nature and the lotus as impure, which would be nonsensical—as the essential nature in the preceding sections is always presented as intrinsically pure, and the lotus is a symbol of purity. The scribe of U₂ attempted to preserve the reading and emended *malam* to *param*. Considering the source text's reading *svarūpan tu nirmalam*, we can see that *malam* resulted from *nirmalam*. This reading provides a much better sense. In the case of the last *pāda*, the manuscript's reading of *tattra dehagam* or *tena dehagam* is a corruption of the source text's reading *tattvadehakam*.

⁴⁰⁸This verse introduces the following sections which present three lotuses in the body. The first one is the four-petalled lotus of the *mūlādhāra*. The second one is the twelve-petalled lotus of the heart. The third lotus has eight petals and is situated within the twelve-petalled lotus of the heart.

⁴⁰⁹The context and the variants of the manuscripts suggest the conjecture to *kamalam ātmavarupam*.

⁴¹⁰In *Yogatattvabindu* IV (p. 82) the *mūlādhāra* is associated with the same four petals. Thus, we must assume that the lower lotus is situated at the beginning of the central channel. Or, as manuscript U₂ declares in its additional material that the *ādhāracakra* is at the anus. The main difference, however, is that this time, the location is described as a *kamala* and not as a *cakra*. Interestingly, the passage implies an unspecified yogic practice. In order to delay death, the unspecified practice instructs to cause stillness within the *kamala*. Is this the same as the meditation technique in the context of the first *cakra*?

[XLVII. hr̥dayakamalasya bhedah]

इदानीं हृदयकमलस्य भेदः कथ्यते । द्वादशदलानि सिद्धपुरुषाः कथयन्ति । तथा द्विषणां दला-
नामष्टदलं मध्ये एकं कठिनं भवति । तदष्टदलं कमलं हृदये तिष्ठति । ते उभे हृदये तिष्ठतः । प्रथमे-
दले शब्दस्तिष्ठति । द्वितीये दले स्पर्शस्तिष्ठति । तृतीये दले रूपं तिष्ठति । चतुर्थे दले रसस्तिष्ठति ।
५ पञ्चमे दले गन्धस्तिष्ठति । सष्ठे दले चित्तं तिष्ठति । सप्तमे दले बुद्धिस्तिष्ठति । अष्टमे दलेऽहंकारस्ति-
ष्ठति । एतदष्टदलमध्ये समग्रपृथिव्याकारो वर्तते । अथ च तत्कमलं अधोमुखं तिष्ठति । अस्य कम-
लस्य ध्यानादात्मप्रकाशो भवति । प्रकाशादनन्तरं कमलमूर्ध्वमुखं भवति । तथा सूर्यप्रकाशादनन्तरं
तदा कमलमध्ये कमलं विकसति ।

[XLVII. Division of the heart lotus]

Now, the division of the heart lotus is taught. The accomplished persons teach twelve petals of it. So, too, in the middle of the twelve petals, there is one solid eight-petalled [lotus].⁴¹¹ This eight-leaved lotus is situated in the heart. They are both situated in the heart.⁴¹²

The sound resides in the first petal. The touch resides in the second petal. The form resides in the third petal. The taste resides in the fourth petal. The smell resides in the fifth petal. The mental faculty (*citta*) is situated in the sixth petal. The intellect resides in the seventh petal. The principle of individuation resides in the eighth petal. The form of the entire earth exists within the eight petals.⁴¹³

Moreover, this lotus is downward facing. As a result of the meditation on that lotus, the light of the self arises. Upon that illumination, the lotus faces upwards without delay. Therefore, immediately after the illumination, which is like [the light of] the sun, the lotus within the lotus blooms.

⁴¹¹ Rāmacandra introduces the concept of an eight-petalled lotus within the twelve-petalled lotus in the heart as early as section VII on p. 88. The phrase *ekam kathinam bhavati* is peculiar. However, since this second lotus within the lotus faces downwards initially and is turned upwards to bloom through meditation, it seems logical that the author wants the reader to understand that before the lotus flower blooms, its petals are closed, forming a firm or hard unit. Therefore, it seems plausible to interpret *ekam* as one single eight-petalled lotus bud and *kathinam* literally as hard, describing the property of hardness of a closed lotus bud.

⁴¹² The concept of a distinguished space within the lotus of the heart (*hrdayākāśa*), where the self (*ātman*) resides, traces back to early Upanishadic literature, particularly in *Chāndogya Upaniṣad* 8.1.1-5. The specific notion of a twelve-petalled lotus within an eight-petalled lotus is further developed by non-Saiddhāntika Śaiva exegetes of Kashmir, especially within the Trika tradition, a subdivision of the Śaktitantra division of the Vidyāpīṭha. For a concise discussion on the meditation method focusing on the two heart lotuses, see Bäumer, 2013: 49. Furthermore, this dual lotus concept appears in the *Siddhayogeśvarimata* chapters 17 and 20. Here, amidst intricate descriptions of possession, rites, and deity worship, an elaborate *maṇḍala* is depicted, featuring a twelve-spoked *cakra* embedded with an eight-petalled lotus. For a visual representation of the *maṇḍala* in *Siddhayogeśvarimata* 20, see Törzsök, 2022: II7-124.

⁴¹³ For the Śaiva exegetes of Kashmir, the heart is the binding force of all conscious experiences. The individual person is a *kula* composed of eight elements: five senses, the ego, the mental faculty and the intellect. These eight are a unified, interrelated *kaula* based on consciousness as their common substratum. Cf. Pandey, 1963: 594-597 and Muller-Ortega, 1989: 59.

तथेदमप्यात्मप्रकाशानन्तरमूर्ध्वमुखं विकसति । तन्मध्ये परमानन्दरूपा भूमिर्भवति । तस्याहं सो
इहं स इति संज्ञा । तस्या मध्ये स्वात्मनो ध्यानाहिने दिने आयूर्वर्धयति । रोगा दूरे भवन्ति ।

शक्तिस्त्रिशाल्येका कृता सम्प्रक्षुद्रा च खेचरी ।
चिदानन्दोदयश्वन्दश्वेतना चन्द्रिकान्विता ॥ XLVII.ii॥

Terefore, only after the illumination of the self, the upward-facing [lotus] blooms. Within it, the stage of the supreme bliss arises. The technical designation of it is “I am he, he is I” (*aham so 'ham sah*). Because of the meditation on one’s own the self, the lifespan increases day by day. Diseases are remote.

XLVII.1 The Śakti, furnished with the three [moon, sun and fire], that has been completely made into one,⁴¹⁴ is the seal that is Khecarī.⁴¹⁵ The moon has the arising of the bliss of consciousness. Consciousness is endowed with the light of the moon.

⁴¹⁴The problem with this verse lies in *pāda* a. The only representative of the β-group available for this passage, manuscript U₁, reads *śaktis trivali kṛtam*, and is closer to the reading of the source text than all other readings of the γ-group manuscripts. The source text reads *yasya mudrābhyaśāśālī*. However, the reading of U₁ is unmetrical. It seems that *'valī* in manuscript U₁ is a corruption of *'śālī* from the source text. Therefore, an important intermediate step here would be to first reconstruct *śaktis triśālī kṛtam*, which is still unmetrical. The missing syllable can be derived as follows. The Śakti mentioned in our half-verse, according to the previously reconstructed intermediate step, is equipped with three. According to the following verses XLVII.2-4, the only mentioned triad is the triad consisting of moon, sun, and fire. It is therefore plausible that the adjective *triśālī* assumes the gender of Śakti and is understood as “equipped with [the] three”, and that these three are the triad mentioned in the subsequent verses. The only verb of the half-verse, the past passive participle *kṛtam*, which stands in the masculine or neuter, has no referent in this half-verse but is surrounded by feminine nouns, suggesting an emendation to the feminine gender. This leads us to the next step of reconstruction, namely to *śaktis triśālī kṛtā*. In the following verses, *paramātman* stands as *cetanā* for the sun, *svayam agnih* for the own fire which perhaps could be interpreted as the individual self, and the moon is equated with the *manas*. By uniting the *prakāśa* of the fire with the *ānanda* of the *manas*, i.e., the moon, the moon is ultimately consumed by the fire. The sun and the fire are intrinsically connected. Thus, the three become one. It seems to me that Rāmacandra wants to express in *pāda* a that Śakti, which is furnished with three, should be made into one. A distant variant of this half-verse from the source text is found in a quotation by Jayaratha *ad Tantrāloka* 32.63, introduced with *yad āgamaḥ: ekam sr̥ṣṭimayaṁ bijam ekā mudrā ca khecarī |* “There is one seed [syllable], which contains creation, one mudrā, khecarī”. Based on the context of the passage and the formulation from *Tantrāloka* 32.63, I propose as the final step of the verse reconstruction the now metrical conjecture to *śaktis triśalyekā kṛtā*. This could explain the readings of the γ-group, which are based on similar orthography: शक्तिस्त्रृतीयलोकान्तः .

⁴¹⁵In the Hātha- and Rājayogacorpus *Khecarimudrā* usually refers either to a physical practice in which the yogin inserts his tongue into the nasopharyngeal cavity, (cf. Mallinson, 2010) or to *sāmbhavimudrā*, like in *Śivayogapradipikā* 5.3, *Hāthapradipikā* 4.5-7 or *Candrāvalokana* 2, which equate *khecarī* and *sāmbhavi*. Judging by the passage’s context, however, neither seems to be the case. This passage seems to draw on the concept of *khecarimudrā* of the Kashmiri Śaiva exegetes of the ...

परमात्मा महासूररश्मिपुञ्जः प्रकाशकः ।
प्रकाशानन्दपौरैक्यं प्रकर्तव्यं निरन्तरम् ॥ XLVII.2॥

स्वयमग्निर्महाज्योतिराभाति परमं पदम् ।
सदोदितमनश्वन्दः सूर्योदयमिवेक्षते ॥ XLVII.3॥

तेन ग्रस्तो मनश्वन्दः सोऽपि लीनः स्वयंपदे ।
पदमेव महानग्निर्येन ग्रस्तं कलामयं ।
एवं चन्द्रार्कवहीनां सङ्केतः परमार्थतः ॥ XLVII.4॥

XLVII.2 The supreme self is a mass of rays like a great sun, [and] it is an illuminator. The bliss and the light should be united constantly.

XLVII.3 One's own fire, the great light illumines the supreme place. The moon, being the mind that constantly arises, is perceived as though it were the rising of the sun.

XLVII.4 Because of that, the moon, which is the mind, is devoured. Moreover, he dissolves into its own place. That very place is the great fire, by which [the moon] consisting of its digits is devoured. Thus, the esoteric teaching of the moon, sun and fire according to its highest meaning.⁴¹⁶

Trika division. Cf. *Parātrīśikāvivaraṇa* verse 1 with Abhinavagupta's commentary. Here, Abhinavagupta equates Khecarī with Śakti as Rāmacandra does in our verse, cf. Singh, Lakshman-Joo, and Bäumer, 2005: 7. Muller-Ortega (1989: 142-146) explains in this regard, that *khecarimudrā* is "the ability of consciousness to freely move (*carati*) about in the space (*kha*) of the heart".

⁴¹⁶These verses seem to explain the preceding meditation on the lotus of the heart in an esoteric way. Abhinavagupta describes a largely similar practice in his *Tantrāloka* 5.19b-25a: *tatra dhyānayam tāvad anuttaram ihocaye | yaḥ prakāśah svatantra 'yaṁ citsvabhāvo hṛdi sthitāḥ | sarvatattvamayaḥ proktam etac ca trīromate | kadaṁlisāṇḍupūṭkāraṁ saṁbhāyābhyanterāntaram ikṣate hṛdayāntahstāṁ tatpuṣpam iva tattvavit somasūryāgnisāṁghāttam | tatra dhyāyed ananyadhiḥ taddhyānāraṇisaṅkṣobhāṁ mahābhairavahavyabhuḥ hṛdayākhye mahākunḍe jāvalan sphittām vrajet | tasya śaktimataḥ sphitaśakteḥ bhairavatejasāḥ mātṛmānaprameyākhyām dhāmabhedena bhāvayet | vahnyarkasomaśaktinām tad eva tri-tayaṁ bhavet | parā parāparā ceyam aparā ca sadoditā | Muller-Ortega (1989: 157) translates: "Now as for the Supreme, as it is called here, there is meditation on it. The light, the freedom whose essential nature is consciousness, contains principles, realities, and things within it. This light abides in the Heart. It has been described in this way in the *Trīśiro-mata*: The knower of truth sees that reality within the Heart like a flower within which are all external and internal things, a flower shaped like a plantain bloom. He should meditate with undistracted mind on the union there in the Heart of the sun, moon, and fire. From this meditation, as from the agitation of two firesticks, one comes to experience the oblation fire of the great Bhairava, which expands and flames violently in the great firepit known as the Heart. Having arrived at the effulgence of Bhairava, which is the possessor of the powers and full of the powers, one should contemplate its identity with the abode of the knowing subject, the means of knowledge, and the known object. That triad is the very same triad as the triad of powers of fire, sun, and moon, as well as that of the always arising powers of Parā, Parāparā and Aparā."*

[XLVIII. *yogasiddher anantaram jñānam*]

इदानीं योगसिद्धेरनन्तरं एतादृशां ज्ञानमुत्पद्यते ।
 यदा नास्ति स्वयं कर्ता कारणं न कुलाकुलम् ।
 अव्यक्तं च परं तत्त्वमनामा विद्यते तदा ॥XLVIII.ii॥

5

अनामा एकः कश्चित्पुरुषो वर्तते । अनान्नश्च परावरः । परावरात्परं पदम् । परमपदात्परमं शून्यम् ।
 शून्यान्निरञ्जनम् । अनान्नः पञ्चगुणाः । अनुत्पन्नत्वम् ॥ अखण्डत्वम् ॥ आचलत्वम् ॥ अनुपमत्वम् ॥
 ॥ अनन्यत्वम् चेति । परावरस्य पञ्चगुणाः । निश्चलत्वम् ॥ निर्मलत्वम् ॥ परिपूर्णत्वम् ॥ व्यापक-
 त्वं ॥ अकलत्वम् चेति ।

[XLVIII. After the success in yoga, such knowledge arises]

Now, immediately after the success in yoga, such knowledge arises:

XLVIII.1 When the creator itself, nor the cause, the “Kula and Akula”,⁴¹⁷ existed, then the unmanifest⁴¹⁸, the supreme reality, the nameless one, existed.⁴¹⁹

The nameless [one] exists alone as an unspecified soul. From being nameless, it is the totality. From being the totality, it is the supreme place. From being the supreme place, it is supreme emptiness. From being the supreme emptiness, it is immacule.⁴²⁰

The five qualities of the nameless are: Unbornness, indivisibility, immobility, incomparability, [and] no-other-ness. The five qualities of the totality⁴²¹ are immobility, purity, completeness, pervasiveness, [and] partlessness.

⁴¹⁷In our case, the term *kulākula* is a determinative compound, in the sense of “the unevolved cosmic totality”. Cf. *Tantrikābhidhānakośa* 3, 2004: 129. Also cf. *Gorakṣasiddhāntasaṃgraha* 16.39: *sṛṣṭimārgakramāyatām śivāśaktikulākulam | saṃhārakramasaṭkaṇ tu kulaśaktyāśca dakṣinam ||*

⁴¹⁸See *Śārṅgadharapaddhati* 4271.

⁴¹⁹As in *Siddhasiddhāntapaddhati* this verse marks the beginning of a longer description of cosmography. Rāmacandra follows the *Siddhasiddhāntapaddhati* but reduces, reorganises, simplifies and modifies the contents.

⁴²⁰The five qualities of the supreme reality each have five qualities of their own.

⁴²¹The five qualities of *parāvara* do not occur in the sources and seem to be authorial.

परमपदस्य पञ्चगुणाः । नित्यम् ॥ निजम् ॥ निरन्तरम् ॥ निराकारम् ॥ निर्निकेतनम् चेति । शून्यस्य पञ्चगुणाः । लीनता ॥ पूर्णता ॥ मूर्छा ॥ उन्मनीभावः ॥ अलसत्वम् चेति । निरञ्जनस्य पञ्चगुणाः । सत्यः ॥ सहजः ॥ स्वभावः ॥ सत्ता ॥ स्वरूपता चेति ॥

[XLIX. piṇḍotpattiḥ]

- ५ इदानीं पिण्डोत्पत्तिः कथ्यते । अनादितः परमात्मा । परमात्मनः परमानन्दः । परमानन्दात्प्रबोधः । प्रबोधाच्चिदुदयः । चिदुदयात्मकाशः । तत्र परमात्मनः पञ्चगुणाः । अक्षयः ॥ अभेद्यः ॥ अच्छेद्यः ॥ अदात्यः ॥ अविनाशी ॥

The five qualities of the supreme place are permanence, immanence, constancy, formless, [and] placeless.

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

The five qualities of the immacule are truth, innate, self-existence, beingness, [and] the state of one's own form.⁴²²

[XLIX. Origin of the body]

Now, the origin of the body⁴²³ is taught.

From beginninglessness⁴²⁴, the supreme self arises. From the supreme self, supreme bliss arises. From supreme bliss, awakening arises. From awakening, the manifestation of consciousness arises. From the manifestation of spirit, light arises.

In this case, the supreme self has five qualities: imperishable, indivisible, uncuttable, unburnable, [and] indestructible.

⁴²²In the doctrine of the *Siddhasiddhāntapaddhati* the *param tattvam* has a will, a force which is called *nijāśakti* (SSP 1.5). Here, from *nijāśakti*'s proximity *parāśakti* arises, from her vibration *aparāśakti* arises (SSP 1.6). From *aparāśakti*'s sense of I-ness (*ahamtārtha*) the *sukṣmāśakti* arises. From her nature of sensitivity (*vedanāśila*) *kundalinīśakti* arises (SSP 1.7). From those five śaktis, the *pindah parah śivah* arises (SSP 1.14). The *pindah parah śivah* has five forms, which, according to SSP 1.15, are *aparam param*, *paramapada*, *śūnya*, *nirājana*, and *paramātman*. The pentad makes up the *anādyapiṇḍa* (SSP 1.21). Rāmacandra entirely skips the part with the five śaktis of the *Siddhasiddhāntapaddhati*'s doctrine and instead provides the reader with something close to the five forms of *pindah parah śivah*: *anāman*, *parāvara*, *paramapada*, *śūnya* and *nirājana* respectively. The five qualities Rāmacandra assigns to each item of his pentad are, to the greatest extent, inspired by mixing the individual qualities of the five śaktis and the five forms of *pindah parah śivah*, combined with a strong influence of the *Yogasvarodaya*.

⁴²³Here, *pinda* refers to both a cosmic and individual body.

⁴²⁴The generation of the cosmic body starts with the primordial generation of the supreme self (*paramātman*), which arises from *anādi* ("that which is without beginning"). This *anādi* is used as a synonym for *param tattvam* ("the supreme reality").

परमानन्दस्य पञ्चगुणाः । स्फुरणः ॥ किरणः ॥ विस्फुरणः ॥ अहंता ॥ हर्षवत्त्वम् ॥ प्रबोधस्य प-
 ञगुणाः । लयः ॥ उद्घासः ॥ विभासः ॥ विचारः ॥ प्रभा ॥ चिदुदयस्य पञ्चगुणाः । कर्तृत्वम् ॥
 ज्ञातृत्वम् ॥ अभ्यासत्वम् ॥ कलनत्वम् ॥ सर्वज्ञत्वम् ॥ प्रकाशस्य पञ्चगुणाः । सकलः ॥ निष्कलः
 ॥ संबोधनम् ॥ समता ॥ विश्रान्तिः ॥

५ तत एतादृशं ज्ञानमुत्पद्यते । आद्यः । आद्यादात्मा । आत्मन आकाशः । आकाशाद्वयः ।
 वायोस्तेजः । तेजसो जलम् । जलात्पृथ्वी ।

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

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

The five qualities of manifestation of spirit are agency, knowership, the state of practising, causality, [and] omniscience.

The five qualities of light consist of parts, not consisting of parts, recognition, uniformity, [and] cessation.⁴²⁵

From that⁴²⁶ such knowledge is generated. There is a beginning. From the beginning⁴²⁷ self arises. From self, space arises. From space, wind arises. From wind, fire arises. From fire, water arises. From water, earth arises.

⁴²⁵In *Siddhasiddhāntapaddhati* 1.22–28 the author's pentad consists of *paramānanda*, *prabodha*, *cidudaya*, *prakāśa* and so 'hambhāva'. They cause the creation of the *ādyapiṇḍa*. The *ādyapiṇḍa*, in turn, is the cause for the great elements to emerge.

⁴²⁶*tatas* seems to refer to the relationships and dependencies of the cosmography described above.

⁴²⁷Rāmacandra previously described the qualities and interrelationships of the beginninglessness (*anāditah*) which brings forth the supreme self (*paramātman*). His realm of beginninglessness signifies a realm before any physical existence. Here, he turns to the beginning (*ādhyah*). The beginning brings forth the [individual] self and marks the moment of the generation of physical existence itself. Interestingly, the way he presents it implies that physical existence (the elements and so forth) is a result of the self (*ātman*) and is intrinsically connected with the self.

तत्रात्मनः पञ्चगुणाः । अग्राह्यः ॥ अनन्तः ॥ अवाच्यः ॥ अगोचरः ॥ अप्रमेयश्च ॥ आकाशस्य
 पञ्चगुणाः । प्रवेशः ॥ निष्क्रमणम् ॥ छिद्रम् ॥ शब्दाधारः ॥ भ्रान्तिनिलयत्वम् ॥ महावायोः पञ्चगु-
 णाः । चलनम् ॥ शोषः ॥ संचारः ॥ स्पर्शः ॥ धूम्रवर्णता ॥ तेजसः पञ्चगुणाः । दहनम् ॥ ज्वाला-
 रूपम् ॥ उष्णता ॥ रक्तवर्णः ॥ प्रकाशः ॥ अपः पञ्चगुणाः । प्रवाहः ॥ शिथिलता ॥ द्रवः ॥ मधुर-
 रसता ॥ श्वेतवर्णः ॥ पृथिव्याः पञ्चगुणाः । स्थूलता ॥ साकारता ॥ कठिनता ॥ गन्धवत्ता ॥ पीतव-
 र्णता ॥

In this regard, the self⁴²⁸ has five qualities: untouchable, infinite, inexpressible, unattainable, [and] immeasurable.

The five qualities of space are penetrating, disappearing, containing holes, medium of sound, [and] container of movement.

The five qualities of the great wind are moving, drying, passing, tangible, [and] smoky.

The five qualities of fire are burning, flamelike, heating, red-coloured [and] bright.⁴²⁹

The five qualities of water⁴³⁰ are flowing, looseness, fluidness, pleasant taste, [and] transparent colour.

The five qualities of earth are grossness, form, hardness, smelliness [and] yellowness.⁴³¹

⁴²⁸The concept of the merging of the self with the five great elements as seen in the *Siddhasiddhāntapaddhati* and adopted by Rāmacandra is paralleled as early as the *Śārṅgadharapaddhati* 4278: *tena srṣṭam svaśaktyedam traīlokyam̄ sacarācaram | pañcabhiḥ saha saṃbhūya pañcabhūtamayātmakaiḥ* || “Created by his own power, the three worlds with all living and non-living beings, along with the five elements, merged with the Self consisting of the five elements.”

⁴²⁹Since all witnesses preserve only four qualities of light but five are required, I conjectured the fifth, namely *prakāśa* following the *Yogasvarodaya*.

⁴³⁰I emended to the required genitive singular.

⁴³¹The five great cosmic elements have five qualities each. The following section describes how they manifest within the body.

[L. śarīramadhye pañca mahābhūtāni]

इदानीं शरीरमध्ये पञ्च महाभूतानि कथ्यते । तेषां गुणाः कथ्यन्ते । तत्र पृथ्वीया गुणाः । अस्थि ॥
 मांसम् ॥ नाडी ॥ लोमानि ॥ त्वक् ॥ तत्रोदकगुणाः । लाला ॥ मूत्रम् ॥ शूक्रम् ॥ रक्तम् ॥ प्रस्वेदः
 ॥ तेजसो गुणाः । क्षुधा ॥ तुषा ॥ निद्रा ॥ ग्लानिः ॥ आलस्यम् ॥ वायोगुणाः । धावनम् ॥ मज्ज-
 ५ नम् ॥ निरोधनम् ॥ प्रसारणम् ॥ आकुञ्चनम् चेति ॥ आकाशस्य गुणाः । रागः ॥ द्वेषः ॥ भयम् ॥
 लज्जा ॥ मोहः ॥

[L. Five great elements within the body]

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

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

Among them, the five qualities of the water element are saliva, urine, semen, blood, [and] sweat.

The qualities of the fire-element are hunger, thirst, sleep, exhaustion, [and] sloth.

The qualities of the wind-element are abrasion, immersion, cessation, expansion, [and] contraction.

The qualities of the space-element are ⁴³² passion, aversion, fear, shame and confusion.⁴³³

⁴³²The *Yogasvarodaya* (PT) does not include the five qualities of *ākāśa*.

⁴³³The earliest formulation of these specific pentads that explain the manifestation of the five elements in the human body can be at least traced back to the beginning of the sixteenth century, more precisely the *Amaraughaśāsana*, whose oldest manuscript is dated to 1525 CE and according to Mallinson (2011: 16) is perhaps the oldest Nath work on Hṛ̥thayoga.

[LI. pañcaprakārā antahkaraṇasya]

तदनन्तरमेतादश्येका बुद्धिरुत्पद्यते । मनो बुद्धिरहंकारश्चित्तं चैतन्यं चेति । एते पञ्चप्रकारा अन्तः—
करणस्य । मनसः पञ्चगुणाः । संकल्पः ॥ विकल्पः ॥ मूखत्वम् ॥ जडता ॥ मननं चेति ॥ बुद्धेः
पञ्चगुणाः । विवेकः ॥ वैराग्यम् ॥ शान्तिः ॥ सन्तोषः ॥ क्षमा चेति ॥ अहंकारस्य पञ्चगुणाः । अ—
५ हम् ॥ मम ॥ एतस्य दुःखम् ॥ एतस्य सुखम् ॥ स्वतच्छता ॥ चित्तस्य पञ्चगुणाः । धृतिः ॥ स्मृतिः ॥
स्वीकारः ॥ त्यागः ॥ मतिः ॥ चैतन्यस्य पञ्चगुणाः । हर्षः ॥ विमर्शः ॥ धैर्यम् ॥ चिन्तनम् ॥ नि—
स्मृहत्वम् ॥

[LI. Five modes of the internal organ]

Then, immediately following that, such unique insight⁴³⁴ arises: the mind, the intellect, the ego, the mental faculty, and consciousness.⁴³⁵ These are the five modes of the internal organ.

The five qualities of the mind are intentional thought, discursive thought, foolishness, dullness, and reflection.

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

The five qualities of the ego are⁴³⁶ [the sense of] I, [the sense of] mine, the suffering of this, the happiness of this, [and] self-determination.⁴³⁷

The five qualities of the mental faculty are will, memory, assumption, renunciation, [and] understanding.⁴³⁸

The five qualities of consciousness are excitement, reflection, understanding, thinking, [and] desirelessness.

⁴³⁴ In this case I translated *buddhi* as insight, since *buddhi* as a *tattva* would unlikely arise from the previously mentioned five great elements. In addition, it is dealt with immediately afterwards in the context of the internal organ. Henceforth, it seems probable that it must refer to the specific knowledge that arises from the accomplishment of yoga, as mentioned in section XLVIII.

⁴³⁵ Beside the *Yogatattvabindu* this specific pentad is only found in the *Siddhasiddhāntapaddhati* and the *Yogasvarodaya*. I was not able to trace it further backwards. Since both source texts are related to the Nāth milieu, perhaps this pentad was part of the constitution of establishing a solid sectarian identity for the Nāth Sampradāya. It is remarkable that *citta*, which various earlier related traditions subsumes *buddhi*, *ahaṅkāra* and *manas* (cf. *Śārigadharapaddhati* 4275), and is opposed or perceived by consciousness (*caitanya*) becomes an element of an internal organ (*antaḥkaraṇa*) itself.

⁴³⁶ All five qualities of *ahaṅkāra* are omitted in B, L and P. All three manuscripts list the qualities of *citta* instead.

⁴³⁷ Rāmacandra follows neither exactly the *Siddhasiddhāntapaddhati* nor exactly the *Yogasvarodaya* in this pentad. Based on the two source texts, the following missing qualities come into question: *abhimānaṃ* ("pride"), *himṣanaṃ* ("violence"), or *mama sukhaṃ* ("my happiness"). I decided to conjecture the missing fifth quality to *sukham etasya* to contrast *duḥkham etasya* based on the reading of the *Siddhasiddhāntapaddhati*.

⁴³⁸ Because of the proximity of the readings of the β-group to the source text *Yogasvarodaya*, the reading *rāgadveśau* of the γ-group seems to be the result of a scribe's attempt of correction in order to complete the five qualities for *citta*. I have conjectured according to the source text in this instance.

[LII. *kulapañcakasya bhedāḥ*]

तदनन्तरं कुलपञ्चकस्य भेदाः कथ्यन्ते ॥ सत्त्वम् ॥ रजः ॥ तमः ॥ कालः ॥ जीवनम् ॥ तत्र स-
त्त्वस्य गुणाः । दया ॥ धर्मः ॥ कृपा ॥ भक्तिः ॥ श्रद्धा चेति ॥ रजसो गुणाः । त्यागः ॥ भोगः ॥
शृण्गारः ॥ स्वार्थः ॥ वस्तुसंग्रहः ॥ तमसो गुणाः । विवादः ॥ कलहः ॥ शोकः ॥ बन्धः ॥ वञ्च-
नम् ॥ तदनन्तरं कालस्य गुणाः । कलना ॥ कल्पना ॥ भ्रान्तिः ॥ प्रमादः ॥ उन्मादः ॥ जीवस्य
गुणाः । जाग्रदवस्था ॥ स्वप्नावस्था ॥ सुषुप्तावस्था ॥ तुरीयावस्था ॥ तुरीयातीतावस्था ॥

[LII. Divisions of the pentad of the kula]

Immediately afterwards, the divisions of the pentad of the *kula*^{439,440} are taught: *sattva*, *rajas*, *tamas*, time and the embodied soul.

In the case of *sattva*, the qualities are compassion, religious duty, pity, devotion and confidence.

The qualities of *rajas* are renunciation, enjoyment, sexuality, self-interest, [and] accumulation of possessions.

The qualities of *tamas* are conflict, struggle, grief, bondage, [and] cheating.

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

The qualities of the embodied soul are the state of waking, the state of sleep, the state of deep sleep, the state of liberation [and the] state beyond liberation⁴⁴¹.

⁴³⁹ According to Pandey (1963: 594-597), the term *kula* has about twenty-two different meanings in various texts. Muller-Ortega explains that the basic meaning of the term from which all other meanings derive is “group”. The core concept is that when the absolute reality of Śiva becomes manifest, the various manifestations of reality come together as a unified whole because of the inherent presence of Śiva’s underlying unity. The manifest reality is called *kula* whereas Śiva is called *akula*. In this regard, Muller-Ortega (1989: 59) writes: “Similarly, each smaller unit of manifest reality - a universe, a world, a family, an individual person (a body) - can be termed a *kula* because it is a conglomeration of disparate objects, beings, and organs held together by an overarching unity.” In the present case, the term *kula* probably refers to an individual person (a body) since the living soul, including its five states, is listed.

⁴⁴⁰ The term *kulapañcaka* can be traced back to the *Ūrmikaulārṇavatantra* 2.227 and *Sarvadurgati-pariśodhanatantra*, Ed. p. 224.

⁴⁴¹ See *Śārn̄gadharapaddhati* 4491-4504.

[LIII. etādrśam ekam jñānam]

तदनन्तरमेतादशमेकं ज्ञानमुत्पद्यते। इच्छा ॥ क्रिया ॥ माया ॥ प्रकृतिः ॥ वाचा ॥ इच्छयाः पञ्च-
गुणाः । उन्मादः ॥ वासना ॥ वाज्ञा ॥ चैत्तम् ॥ चेष्टा ॥ क्रियायाः पञ्चगुणाः । स्मरणम् ॥ उच्य-
मः ॥ उद्गेगः ॥ कार्यनिश्चयः ॥ सत्कुलाचारत्वम् ॥ मायायाः पञ्चगुणाः । मदः ॥ मात्सर्यः ॥
५ दंभः ॥ कीर्तिः ॥ असत्यभावः ॥ प्रकृतैः पञ्चगुणाः । आशा ॥ तृष्णा ॥ स्वृहा ॥ कांक्षा ॥ मिथ्या-
त्वं ॥ वाचाया पञ्चगुणाः । परा ॥ पश्यन्ती ॥ मध्यमा ॥ वैखरी ॥ मातृका ॥

[LIII. Such unique knowledge]

Immediately after that, such unique knowledge is generated: will, action, illusion, nature, [and] speech.⁴⁴²

The five qualities of will are intense passion, mental residue, wish, mental state, [and] acting.

The five qualities of action are memory, effort, agitation, determination of action, [and] adherence to the conduct of the noble lineage.

The qualities of illusion are intoxication, envy, fraud, fame, [and] the state of untruth.

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

The five qualities of speech are Parā, Paśyantī, Madhyamā, Vaikhari⁴⁴³ [and] Mātrkā.⁴⁴⁴

⁴⁴²The *Siddhasiddhāntapaddhati* 1.54 associates the five final qualities on this page as qualities of the upper category of *vyaktaśakti*. Each item of the five qualities has five sub-qualities. This results in twenty-five qualities of *vyaktaśakti*. Rāmacandra, however, does not mention the term *vyaktaśakti*. At least the term is not present in any of the *Yogatattvabindu*'s witnesses I consulted up to this date. It seems Rāmacandra clear that in this case, Rāmacandra preferred the *Yogasvarodaya* as his template in which not just *vyaktaśakti* but also no clear reference element for the five qualities is mentioned, too. Since Rāmacandra used both texts as his sources, one can wonder why he refrained from positing a reference element.

⁴⁴³Parā, Paśyantī, Madhyamā, Vaikhari are the well-known successive phases of sound transformation in Sanskrit. These phases represent the progression of sound from its eternal source to audible speech. Parā is the highest eternal sound or word in which all concepts and words potentially rest. In the additional material of U₂, Parā is associated with the fifth *cakra* at the throat (see p. 92.). Next, Paśyantī is the phase of speech reaching the heart associated with the fourth *cakra* in the heart (see p. 88). Then, Madhyamā is the intermediate stage of speech, characterized by thought or contemplation residing in the mind and intellect. In U₂, it is linked to the *cakra* at the navel (see p. 86). Finally, Vaikhari is the daily spoken language characterized by comprehensible speech. Unlike the first three stages, Vaikhari is audible to others and represents the full transformation of sound from subtle to gross form. U₂ associates Vaikhari with the *svādhīṣṭānacakra* at the gender (see p. 84).

⁴⁴⁴The fifty or fifty-one letters including vowels as well as consonants of the Devanāgarī alphabet associated with the power of the Divine Mother herself, cf. Aryan, 1980: 24-28.

[LIV. karma kāmaḥ candraḥ sūryaḥ agnih]

तदनन्तरमेतादृशं ज्ञानमुत्पद्यते । कर्म ॥ कामः ॥ चन्द्रः ॥ सूर्यः ॥ अग्निः ॥ एतत्पञ्चकं प्रत्यक्षं
कर्तव्यं । तत्र कर्मणः पञ्चगुणाः । शुभं ॥ अशुभं ॥ यशः ॥ अपकीर्तिः ॥ इष्टफलसाधानं ॥ कामस्य
गुणाः । रतिः ॥ प्रीतिः ॥ क्रीडा ॥ कामना ॥ अनुरता ॥

5

[LV. candraśya ṣoḍaśakalāḥ]

इदानीं चन्द्रस्य घोदशकलाः कथ्यन्ते । उल्लोला ॥ कल्लोलिनी ॥ उच्चलन्ती ॥ उन्मादिनी ॥ पोष-
यन्ती ॥ लंपटा ॥ लहरी ॥ लोला ॥ लेलिहाना ॥ प्रसरन्ती ॥ प्रवृत्तिः ॥ स्ववन्ती ॥ प्रवाहा ॥ सौ-
म्या ॥ प्रसन्ना ॥ चन्द्रस्य सप्तदशी कला वर्तते । तस्या नाम निवृत्तिः साऽमृतकला कथ्यते ॥

[LIV. Action, desire, moon, sun and fire]

Immediately after that, such knowledge is generated: action, desire, moon, sun, and fire. The direct perception of this pentad shall be done.⁴⁴⁵ Among those, the five qualities of action are auspicious, inauspicious, honour, dis-honour [and] bringing about the desired result.

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

[LV. Sixteen digits of the moon]

Now, the sixteen digits⁴⁴⁶ of the moon are taught. 1. Ullola, 2. Kallolinī, 3. Uccalantī, 4. Unmādini, 5. Taraṅgini, 6. Poṣayanti, 7. Lampatā, 8. Laharī, 9. Lolā, 10. Lelihānā, 11. Prasarantī, 12. Pravṛttih, 13. Sravantī, 14. Pravāhā, 15. Saumyā, 16. Prasannā. A seventeenth digit of the moon exists. Her name is Nivṛtti (“inactivity”), [and] she is taught to be the Amṛtakalā (“digit of the nectar of immortality”).

⁴⁴⁵In contrast to the initial statements introducing the sections dealing with metaphysics and the yogic body (XLVIII-LV) in which the topics are presented as a mere result of the accomplishment of yoga, here, the reader is suddenly instructed to perceive the pentad directly. That raises the question of whether the purpose of the whole metaphysics and yogic body sections is always taught merely informative or if, indeed, all pentads are supposed to be perceived or visualized. The latter option is advocated by *Siddhasiddhāntapaddhati* 1.65, which concludes the section of the *kalās* of sun, moon and fire in a similar way: *iti pratyakṣakaraṇaguṇakalāsamūḥah* || “This is the group of qualities and *kalās* of direct perception.” As mentioned, various teachings of the *Yogatattvabindu* and its two source texts have various parallels with the *Netratantra* with *Netroddyota*. In the *Netratantra* with *Netroddyota* 7.4-5, all contents of the yogic body are the objects of meditation. The meditation bestows knowledge of the body, a requirement through which the yogin nourishes or enlivens his own body and that of others (*nādīvrṇdaiḥ samākrāntam malinam vyādhibhir vṛtam* | *sūksmadhyānāmrtenaiva parenavoditena tu* ||4|| *āpyāyam kurute yogī ātmano vā parasya ca* | *divyadehah sa bhavati sarvavyādhivivarjitaḥ* ||5||). That is the condition for attaining or becoming a divine body. Furthermore, cf. Bäumer, 2019: 44, 152-153, 166-167.

⁴⁴⁶The term *kalā* carries the primary meaning of “digit,” specifically indicating “a sixteenth digit of the moon”. This concept is found in various texts (cf., e.g. *Bṛhadāraṇyakopaniṣat* 1.5.14 or *Amṛtasiddhi* 3.1-4), and it is associated with the moon’s waxing and waning, where each day it gains or loses one *kalā*. Some tantric texts (cf. *Tantrāloka* (b) 3.137), add a seventeenth *kalā*, often called *amṛtakalā* or *amākalā* (cf. *Tantrāloka* (b) 3.141 [Jayaratha ad 5.63-64]; *Parātrīśikhāvivaraṇa* 35; *Matsyendrasaṃhitā* 25.57 (e-text provided by Csaba Kiss [08.02.2007]); *Ṣaṭcakranirūpaṇa* 47) which exists eternally, even during the moon’s darkest phase. The early association of the moon ...

[LVI. sūryasya dvādaśakalāḥ]

इदानीं सूर्यस्य द्वादशकलाः कथ्यन्ते । तापिनी ॥ ग्रासिका ॥ उग्रा ॥ आकुञ्जिनी ॥ शोषिणी ॥ प्रबो-
धिनी ॥ घस्मरा ॥ आकर्षिणी ॥ तुष्टिवर्धिनी ॥ ऊर्मिरेखा ॥ किरणवती ॥ प्रभावती ॥ सूर्यस्य त्रयो-
दशी कला विद्यते । तस्याः संज्ञा निजकला स्वप्रकाशा च ॥

5

[LVII. agnisam̄bandhinyo daśakalāḥ]

इदानीमग्निसंबन्धिन्यो कथ्यन्ते । दीपिका ॥ राजिका ॥ ज्वलनी ॥ विस्फुलिङ्गिनी ॥ प्रचण्डा ॥ पा-
चिका ॥ रौद्री ॥ दाहिका ॥ रागिणी ॥ शिखावती ॥ अग्नेरेकादशी निजकला ज्योतिः संज्ञा वर्तते ॥

[LVI. Twelve digits of the sun]

Now, the twelve digits of the sun are taught. 1. Tāpinī, 2. Grāsikā, 3. Ugrā, 4. Ākuñcinī, 5. Śośinī, 6. Prabodhinī, 7. Ghasmarā, 8. Ākarśinī, 9. Tuṣṭivarddhinī, 10. Ūrmirekhā, 11. Kiraṇavatī, 12. Prabhāvatī. The thirteenth digit of the sun is to be known. Her technical designation is Nijakalā (“the inherent digit”) and Svaprakāśā (“self-luminous”).

[LVII. Ten digits related to fire]

Now, the ten digits, which are related to the fire, are taught. Dīpikā, Rājikā, Jvalanī, Visphulinginī, Pracanḍā, Pācikā, Raudrī, Dāhikā, Rāginī, Śikhāvati. Jyotis (“light”) is the technical designation for the eleventh inherent digit of fire.

with *soma* and *amṛta* in Indian traditions (see Gonda particularly chapters II. “Soma, Amṛta and the Moon” [1965: 38-70] and IV. “The number sixteen” [1965: 115-130]) resulted in the idea that all of the moon’s *kalās* contain *amṛta*, cf. particularly chapter II. of the *Khecarīvidyā* 2010. Those ideas were carried into Rājayoga literature like in *Siddhasiddhāntapaddhati* 1.63 and the *Yogatattvabindu*. Moreover, the term *kalā* is used to describe the divisions of the sun and fire, cf. e.g. *Kulārṇavatantra* 6.37-40; *Amṛtasiddhi* 4.1-12 and 5.1-4; *Siddhasiddhāntapaddhati* 1.64-65; *Gorakṣyogaśāstra* 9; *Gorakhbhāṇi* 89. In the *Yogatattvabindu*, the twelve *kalās* of the sun represent the various qualities and aspects of the sun’s influence. Perhaps the number twelve additionally reflects the twelve signs of the zodiac or the twelve months in a year. The ten *kalās* of the fire in the *Yogatattvabindu* represent the various qualities and aspects of the fire’s influence.

[LVIII. yogasya māhātmyam]

इदानीं योगस्य माहात्म्यं कथ्यते । गुरोरनुग्रहात् ॥ शास्त्रस्य पठनात् ॥ आचारकरणात् ॥ वेदान्त-
रहस्यश्रवणात् ॥ ध्यानकरणात् ॥ लयसाधनात् ॥ उपवासकरणात् ॥ चतुरशीत्यासनसाधनात् ॥
५ वैराग्यस्योत्पत्तेः ॥ वैराग्यकरणात् ॥ हठयोगस्य करणात् ॥ इडापिङ्गलयोः पवनधारणात् ॥ महा-
मुद्रादिदशमुद्रासाधनात् ॥ मौनकरणात् ॥ वनवासात् ॥ बहुतरक्षेशकरणात् ॥ बहुतरकालं यन्त्रम-
न्त्रादिसाधनात् ॥ तपःकरणात् ॥ बहुतरार्थदानात् ॥ तीर्थसेवाकरणात् ॥ आश्रमाचारपालनात् ॥
संन्यासग्रहणात् ॥ षड्ग्रन्थानग्रहणात् ॥ शिरोमुण्डनात् ॥ अन्योपायकरणात् ॥ योगतत्त्वं न प्राप्यते ।
स तु योगो गुरुसेवया प्राप्यते ।

[LVIII. Majesty of yoga]

Now, the majesty of yoga is taught. As a result of the grace of the teacher, studying the teaching, execution of good conduct, hearing the secret of Vedānta, meditation, dissolution, fasting, practising 84 postures, generating indifference, cultivating indifference, doing Hathayoga, holding the breath of the Idā- and Piṅgalā-channels, practising the ten seals [like] the great-seal etc., observing silence, dwelling in the forest, causing excessive distress, practising Mantra and Yantra, etc. for a long time, doing austerities, giving many donations, frequenting places of pilgrimage, observing the conduct [proper] to the stages of life, adhering to renunciation, grasping the six philosophies, shaving the head, doing other methods, the reality of yoga⁴⁴⁷ is not attained. For this [reality of] yoga is truly attained by serving the teacher.⁴⁴⁸

⁴⁴⁷This is the only mention of the compound *yogatattva* in the entire text. The formulation makes the prominent position of *gurusevā* in Rāmacandra's doctrinal system unmistakably clear. According to Rāmacandra, the techniques and metaphysical views presented earlier in the text and all other yoga practices are incapable of bringing about the reality (*tattva*) of yoga. In Rāmacandra's opinion, *gurusevā* is the means *par excellance* to achieve the goals of yoga.

⁴⁴⁸This specific type of presentation under the keyword *yogamāhātmyam* or *yogasya māhātmyam* is found not only in the *Yogatattvabindu* and its source texts, but also in several other Rājayoga texts. That is not entirely surprising, as the sublimity, superiority or majesty of Rājayoga, which is always suggested, is fundamentally contained in the association with this term. Comparable formulations can already be found in *Amanaska* 2.5: *rājyogasya māhātmyaṇ ko vā jānāti tattvataḥ | jñānāt siddhir muktiḥ iti guror jñānaṁ ca labhyate* || Birch translates: "Who, indeed, truly knows the majesty of Rājayoga? Since [both] power and liberation arise from knowledge, knowledge [should be] obtained from the guru." The proximity becomes even more apparent in *Amanaska* 1.3-5. Here, Birch translates: "In the Cakras, such as Mūlādhāra, in the pathways [of vitality], such as Suṣumnā, and in the vital airs, such as Prāṇa, the highest reality is not located. Some are devoted to Mantra Yoga, some are confused by meditation, and some are tormented by forceful [practices]. They do not know what causes one to cross over [to liberation]. Not by studying the doctrines of scriptural exegesis, logic, planets and mathematics, nor by the Vedas, Upaniṣads, Dharmasāstras [and the like]; not even by lexicons nor metre, grammar, poetry, nor rhetoric; the sage's attainment of the highest reality is gained only from the oral teachings of his own guru." (*ādhārādiṣu cakreṣu suṣumnaṇādiṣu nādiṣu | prāṇādiṣu samireṣu paraṇ tattvaṇ na tiṣṭhati* || 3 || *mantrayogaratāḥ ke cit ke cid dhyānavimohitāḥ | hāthena ke cit kliṣyanti naiva jānanti tārakam* || 4 || *na mimāṃṣātarkagṛahagāṇitaśiddhāntapathanair na vedair vedāntaiḥ smṛtibhir abhidhānair api na ca | na cāpi cchandovyākaraṇakavītālaṅktimayair munes tattvāvāptiḥ nijagurumukhād eva vihitā* || 5 ||). Sundaradeva's *Haṭhatattvakaumudī* 2.1-12 also teaches a *yogamāhātmyam*. In comparison, however, with an interesting twist. While in ...

गुरुद्वक्षपातपात्राणां दृढानां सत्यवादिनाम्।
कथनाहृषिपाताद्वा सांनिध्यादवलोकनात्॥ LVIII.1॥

प्रसादात्सद्गुरोः सम्यकश्राप्यते परमं पदम्।
अत एव वचः प्रोक्तं न गुरोरधिकं परं॥ LVIII.2॥

5

वाञ्छात्राद्वाथ द्वक्षपाताच्यः करोति शमं क्षणात्।
प्रस्फुटब्रान्तिहृत्तोषं स्वच्छं वन्दे गुरुं परम्॥ LVIII.3॥

सम्यगानन्दजननः सद्गुरुः सोऽभिधीयते।
निमेषार्द्धं च पादं वा यद्वाक्यादवलोकनात्॥ ।
स्वात्मा स्थिरत्वमायाति तस्मै श्रीगुरवे नमः॥ LVIII.4॥

LVIII.1 Those, on whom the teacher's gaze falls, who are firm and truthful, because of either the [teachers'] stories, the falling of the teachers graze, or his proximity, or because of viewing [the teacher], ...

LVIII.2 By the grace of the true teacher, they completely attain the supreme state. Therefore, it is said that nothing is greater than the teacher's words.

LVIII.3 I venerate the supreme, pure teacher, whose contentment removes my obvious errors, and who instantly brings [me] equanimity by his mere words and the fall of his gaze [on me].

LVIII.4 The true teacher is said to be the one who generates complete bliss. Homage to the glorious teacher, because of whose words, a slight glance of [whose] feet and from seeing [whom], my self becomes steady.

Rāmacandra's formulations, all the techniques mentioned for achieving *yogatattva* except *gurusevā* are eclipsed, Sundaradeva raises various techniques in his explanations that can only be learnt by a competent *guru*, such as *mudrās*, *āsanas*, *kumbhakas* etc. as a basic prerequisite for achieving the state of yoga, see, e.g. *Hathatattvakaumudī* 2.1: *atha yogamāhātmyam | yāvan mudrābhayasana mamalam sampradāyānna yātam yāvat pīthānyatha gadahārānyuccakairno jitāni || yāvat kumbho nijagurumukhān nopalabdhō na dirghas tāvad yogo na bhavati kalau lolacittasya sūraiḥ ||* For Sundaradeva, the main focus is on mastering the breath. In a very similar way, the breath is also emphasised within the *yogamāhātmya* section of the first verses of the *Hathasaṃketacandrikā* (Ms. No. 2244, f. 2r-2v). In addition, the necessity of detaching the mind from attachment to sense objects and continuous yoga practice, etc., is highlighted here. The term is also mentioned in Agasthya's *Rājayoga* (f. 1r) but without the reference to *gurusevā* or the negation of other practices. Thus, in Rājayoga texts, the term *yogamāhātmya* is used either to explain the superiority of the respective core practices of Rājayoga with or without a comparison of inferior or ineffective means.

नानाविकल्पविश्रान्ति कथनात्कुरुते तु यः ।
सद्गुरुः स तु विज्ञेयो न तु विप्रियजल्पकः ॥ LVIII.5॥

अत एव परमपदप्राप्त्यर्थं सद्गुरुः सर्वदा वन्द्यः । यः पुरुषः सत्यवादी भवति । निरन्तरं गुरुसेवारतो
 ५ भवति । यस्य मनसि पापं न भवति । स्वाचाररतः स्वानादिशीलो भवति । कापट्ट्यं न भवति यस्य
 वंशपरंपरा ज्ञायते । एतादृशस्य सद्गुरोः संगतिः कर्त्तव्या तेन । पुरुषस्य मनः शार्नित प्राप्नोति । अथ
 च यस्य मनोमध्ये स्थिर आनन्द उत्पद्यते । सोऽपि सद्गुरुः कथ्यते । अथ च घटिकामात्रं घटिकार्धं
 १० घटिकाच्चतुर्थांशो वा यस्य पार्थीं उपविष्टे सत्यताहणो भावो मनोमध्ये उत्पद्यते । गत्वा वनमध्ये
 स्थीयते गृहं त्वज्यते सोऽपि सद्गुरुः कथ्यते । कस्यापि दुःखं न दीयते प्राणिमात्रेण सह मैत्री कीयते
 कस्यापि दोषं न प्रकाश्यते सोऽपि सद्गुरुः कथ्यते ।

LVIII.5 One who brings about the end of [my] various discursive thoughts through his teachings should be known as the true teacher and not an unpleasant blowhard.

Hence, the true teacher is always to be praised in order to attain the supreme place. The person who is a speaker of truth, [for him] uninterrupted delight in serving the teacher, arises. In whose mind there is no evil, he is devoted to good customs, [and] practices [such as] ceremonial bathing, etc. He who knows his noble lineage, he is not deceitful.⁴⁴⁹ He shall associate with a true teacher of such a kind. The mind of the person attains peace.

Furthermore, he, in whose mind steady bliss arises, he alone is called a true teacher. Thus, a state characterized by seeing the truth arises in the mind of whom is seated at the side [of a true teacher] for merely a *ghatikā*⁴⁵⁰, half a *ghatikā*⁴⁵¹, or a quarter [of a *ghatikā*]. Having gone forth, he who dwells in the forest [and] abandons his home is called the true teacher. He is called a true teacher who does not induce suffering to others, [who] bestows friendliness towards living beings, [who] will not expose anyone's badness.

⁴⁴⁹In the light of my hypothesis of Rāmacandra addressing an audience of *kṣatriyas* I translate *vamśa* here as “noble lineage”.

⁴⁵⁰One *ghatikā* equals 1/60 of a day (cf. Sircar, 1966: 114). 1/60 of a day corresponds to 24 minutes. A day has 1440 minutes (24 hours x 60 minutes), so 1/60 of a day corresponds to 24 minutes.

⁴⁵¹12 minutes.

अज्ञानाकुलशीलानां यतीनां ब्रह्मचारिणाम्।
उपदेशं न गृहीयादन्यथा नर्कं ध्रुवम्॥ LVIII.6॥

यस्य वचसि मनसि धृते सति स्वात्मनः परमेश्वरस्यैकं भवति । एतादृशो मनोमध्ये निश्चयो भवति । तं सद्गुरुं जानीयात् । विकल्प एतादृशो यथा समुद्रमध्ये महत्तरक्षेत्रोलाङ्गुरः प्रपञ्चवासना एतादृशी यथोदकमध्ये महत्तरज्ञाः । तादृशात्संसारार्णवाद्यो नावा परं पारं प्रापयति । स सद्गुरुः कथ्यते । यस्य पुरुषस्य मनोऽखण्डे परमपदे लीनं भवति । यः पुरुषः स्वीयं कूलं त्रिविधातापान्निवर्त्य परममुक्तिपदे रक्षति । एतादृशं पुरुषं श्रवणादृशानात्समग्रविद्वा नश्यन्ति । दिने दिने कल्याणं भवति । निष्कलङ्घा बुद्धिरुत्पद्यते ॥

LVIII.6 One should not accept the teaching of celibate ascetics, whose nature is confused by ignorance; otherwise, hell is inevitable.⁴⁵²

For one who is steadfast in mind and speech, unity arises between the supreme lord and the own self. Conviction of such a kind arises within the mind. One should know a true teacher. Such discursive thinking is like the roar of mighty waves within the ocean [and] such manifold mental residues are like great waves within the water, one who causes [the disciple] to reach the farther shore of such an ocean of *Samsāra* with a boat is called the true teacher. That person's mind that has dissolved into the undivided supreme state and who has turned his lineage away from the threefold miseries⁴⁵³ and protects [them] in the state of supreme liberation, all obstacles disappear because of listening to and seeing that person. Day by day, prosperity arises. A flawless intellect arises.

⁴⁵²I could not locate a source for this verse. The verse is possibly authorial.

⁴⁵³The threefold misery consists of: 1. *adhyātmika* ("internal"), which refers to any physical and mental misery caused by diseases; 2. *adhibhautika* ("external"), which refers to any misery caused by external living beings or objects; and 3. *adhidaivika*, which refers to any misery caused by the gods or comes from heaven, such as cold, heat, storm, drought, etc. For a more detailed account, cf. *Sāṅkyakārikā* (2004), especially the respective explanations provided in the *bhāṣya* of Gaudapāda for the first *kārikā*.

[LIX. *yogaśastrarahasyam*]

इदं योगशास्त्ररहस्यं समग्रशास्त्रमध्ये । यस्य मनो यथान्धकारस्य मध्ये दीपस्य तेजः प्रविशति ।
 तथा शास्त्रमध्ये तस्य मनः प्रविशति । यस्य राज्ञो मनोमध्ये कपटं नास्ति । यस्मिन्दृष्टे देशकस्य
 ५ त्रासो न भवति । तस्य मनः शुद्धं भवति । यस्य पृथिव्यां कीर्तिर्भवति । यस्य मनोमध्ये सत्पुरुषव-
 चनविश्वासो भवति । यो राजा सदानन्दपूर्णो भवति । यस्य पार्श्वे प्रत्यक्षमनेक मनोहारिवस्तूनि भव-
 न्ति । एताहशस्य राज्ञोऽये योगरहस्यं कथनीयम् ।

न स्वेहान् न भयाल्लोभान् न मोहान् न धनाद्वलात् ।
 न मैत्रीभावान् न दानान् न सौन्दर्यान् न सेवनात् ॥ LIX.॥

[LIX. Secret teaching of the scriptures of yoga]

This is the secret teaching of the scriptures of yoga in all of the scriptures. [The king] whose mind enters into the teaching just as the light of a lamp enters into the midst of darkness; the king in whose mind there is no deceit and, when he is seen [by his subjects] there is no fear of a ruler has a purified mind. Who has fame on earth; in whose mind there is trust in the speech of good people; who is a king always filled with bliss; at whose side there is an abundance of enchanting objects visible [to all], in the presence of such a king the secret of yoga shall be explained.⁴⁵⁴

LIX.1 Not because of affection, fear, greed, delusion, wealth, strength, friendship, donations, beauty, not because of service [shall the secret of yoga be explained].⁴⁵⁵

⁴⁵⁴The decision for the γ -group reading *kathaniyam*, and against the reading of the β -group, which reads *kartavyam*, is based on the following observations: Rāmacandra aims to emphasize the contrast between a suitable and an unsuitable king for his *yogaśastrarahasya*. In the sentence following verse LIX.1, Rāmacandra states: *sāmānyād agre yogo na kathaniyah* | Here, not only the γ -group but also the β -group of manuscripts read the gerundive of \sqrt{kath} . The core of Rāmacandra's explanation in this section of the *yogaśastrarahasya* is the ideal practice for the monarch. The Sahajayoga Rāmacandra teaches in this chapter enables the king, despite being an "enjoyer of the earth," to achieve soteriological completion without the deprivations typical for ascetics. The king can fulfil his duties without even needing practice. Thus, the concluding statement in the last sentence is: *iti cakravartināmakathanam* | "This is the explanation for those named *cakravartin*." In all manuscripts, we again find a word formed from \sqrt{kath} . Although the reading of the β -group works, the reading of the γ -group appears to be the original, especially since *kartavyam* could be a scribal error that crept into the transmission early on. This is because *kartavyam* is a word Rāmacandra uses very frequently, and like *kathaniyam*, it begins with *ka* and ends with *yam*. Thus, a scribe who is tired or whose concentration has waned towards the end of copying the text could easily make this mistake.

⁴⁵⁵So far, I have not been able to identify the source of this verse. Perhaps this verse stems from Rāmacandra's own hand.

सामान्यादग्रे योगो न कथनीयः । यः परनिन्दारतो भवति । दुराचारो भवति । भ्रातुर्मित्रस्य च योग्यं
वस्तु न ददाति । योऽसत्यं वदति । यो योर्गिनां मनोमध्ये निन्दां करोति । यस्य मनोमध्ये दया
न भवति । यः कलहप्रियो भवति । स्वकार्यकरणेऽसावधानो भवति । गुरोः कार्यकरणे आदरो न
भवति । एतादृशस्याद्ये न योगः क्रियते न पठ्यते ।

5

शृण्वन् गीतादिकान् शब्दान् पश्यन् रूपं मनोहरम् ।
जिघ्रन् गन्धांश्च सुरभीन् स्पृशन् स्पर्शं मृडुप्रियम् ।
स्वदान् मनोरमान् खादन् भ्राम्यन् देशान् मनोरमान् ॥ LIX.2॥

Yoga shall not be taught in the presence of common [people]. He, who is devoted to criticising others, who is misbehaving, who does not give a useful thing, which benefits friend and brother, who does not speak the truth, who blames yogis in his mind, in whose mind compassion does not arise, who delights in quarrel, who is inattentive towards his own obligations, [and] who has no regard for fulfilling his obligations to his teacher. In the presence of someone like this, yoga is neither done nor taught.⁴⁵⁶

LIX.2 While hearing the sounds of music, and the like, while seeing [things with] charming forms, while smelling pleasant scents, while touching [things with a] soft and pleasant touch, while chewing delicious tastes, while roaming around beautiful places, ...

⁴⁵⁶Rāmacandra contrasts a good king with a bad king. In both formulations, the usage of *agre* suggests that this yoga was meant to be disseminated in a king's court.

भाषमाणः सुमधुरं रममाणः स्वलिलया ।
भावाभावविनिर्मुक्तः सर्वग्राहविवर्जितः ॥ LIX.३॥

सदानन्दमयो योगी सदाभ्यासी सदा भवेत् ।
विरुद्धे दुःखदेशो च विरूपेऽतिभयानके ॥ LIX.४॥

५ इष्टाद्यनिष्टं संस्पर्शे रसे च लवणादिके ।
पूत्यादावपि गन्धे च कण्टकोष्मादिवर्जिते ॥ LIX.५॥

सर्वदेव सदाभ्यासः समः स्यात्सुखदुःखयोः ।
एवंभूतस्य कर्माणि संकल्परहितानि च ॥ LIX.६॥

१० गच्छन्नृणां च संस्पर्शात्पापं कुर्वन्न लिप्यते ।
उत्पन्नतत्त्वबोधस्य उदासीनस्य सर्वदा ॥ LIX.७॥

LIX.3 While speaking very gently and delighting in his own play, he is free from existence and non-existence and clinging to the world.

LIX.4 He is always a yogin, always engaged in practice, and full of permanent bliss, even in a land of suffering, unpleasant, odious and extremely terrible.

LIX.5 [As for example] in relation to contact with unfavourable [things] such as [something] desired and so forth, [or] in relation to taste, such as salt and so forth, [or] in relation to odour, such as that of rot and so forth, and [in relation to a place] without thorns, heat and so forth,⁴⁵⁷ ...

LIX.6 the [yogin] practises yoga frequently and is equanimous to pleasure and pain. In this way, the actions of one who is thus are free of volition.

LIX.7 [The yogin] is not tainted by walking, touching people or doing sinful [things].⁴⁵⁸ [When the yogin's] awakening has taken place [and when he has become one] who is always indifferent, ...

⁴⁵⁷ An examination of the source text used by Rāmacandra for these verses reveals particular difficulties with verse LIX.5. Here the author seems to have confused two distinct sections of his source, the *Prāṇatoṣīni*, by merging descriptions of the *yogadeśa* with those of the *yogādhikārīn*. Given the negative aspects presented by Rāmacandra earlier (in LIX.4cd), verse LIX.5d, with its formulation *kantakoṣmādīvarjite* ("a place free from thorns, heat, etc."), seems entirely out of place - but only at first glance. The textual transmission, however, is unambiguous.

Furthermore, Rāmacandra states in the following verse (LIX.6) that the yogin is indifferent to pleasure and pain, which makes it conceivable that the preceding verse presents both positive and negative examples of the conditions that affect the yogin. Although Rāmacandra mentions the negative circumstance of foul odours etc. in LIX.5c, he refers shortly before to the taste of salt and the like, which is more likely to be regarded as positive. While salt water might be a possible negative interpretation here, the fact that even fruit juices in India are salted to enhance flavour suggests that the mention of salt in the context of taste should be read more positively. Consequently, LIX.5d should ultimately be accepted as a legitimate reading.

⁴⁵⁸ The *kṣatradharma* requires the warrior and ruling caste to perform actions that could be categorised as sinful. For example, killing in a war or the use of force may be necessary to maintain order. If the *kṣatriya* has attained liberation through Rājayoga, he is immune to the karmic consequences.

तदा दृष्टिविशेषः स्याद्विविधान्यासननानि च ।
अन्तःकरणजा भवा योगिनो नोपयोगिनः ॥ LIX.8॥

सर्वदा सहजस्थस्य निष्कलाध्यात्मवेदिनः ।
यत्पत्रयत्ननिष्पाद्यं तत्तत्सर्वमकारणम् ॥LIX.9॥

५

विलासिनीनां मनोहारिगीतश्रवणात् ॥ अतिसुन्दरकामिनीनां रूपदर्शनात् ॥ कस्तूरीकर्पूरग
न्घण्हणात् ॥ मनःशीतलकार्यतिकोमलपरवस्तुनः स्पर्शकारणात् ॥ अतिमाधुर्यं चित्ते करोति ।

तादृशः स्वादनात् ॥ अनेकदेशानां साध्वसाधुस्थानदर्शनात् ॥ मैत्रेण सह कोमलवचनात् ॥

शत्रुणा सह काठिन्यवचनात् ॥ यस्य मनसि हर्षो वा द्वेषो न भवति । स पुरुष ईश्वरोपदेशको

१०

ज्ञेयः । स्वलीलया वदति चलति च । भावाभावयोश्चित्तमुदासीनं भवति । कस्यांचिद्वार्तायां हठं न
करोति । यस्य मनः सहजानन्दे मम्रं भवति ।

LIX.8 then the specific gazing point, the various postures⁴⁵⁹ and the states produced from the internal organ⁴⁶⁰ are useless to the yogin.

LIX.9 For the knower of the undivided supreme self, who is always in the natural state, whatever is brought about with effort, all of that is entirely groundless.

Because of listening to the lovely songs of charming women, looking at the beauty of very lovely women, smelling the fragrance of camphor and musk, touching objects that make the mind relax and that are extremely soft and superb, [because of all these things] he experiences exquisite beauty in the mind. As a result of enjoying such things, seeing good and bad places of many countries, speaking sweetly with friends, and speaking harshly to enemies, joyful excitement and hatred do not arise in his mind. This person is known as a teacher who conveys the instruction of the Lord (*iśvara*). For his own amusement, he speaks and moves. The mind is equanimous in both existence and non-existence. He, whose mind is immerged in inherent bliss, does not apply force (*haṭha*) in any situation.

⁴⁵⁹ Postures (*āsanas* are not discussed in Rāmacandra's text. Together with this passage, however, they are mentioned thrice (cf. p. 168 l. 6 and p. 232 l. 2) and given these three statements, one might assume that the audience of this text practised them, but other works were consulted.

⁴⁶⁰ Birch (2013: 368, n. 52) wrote a long endnote on the compound *antahkaraṇabhāvā* that occurs in *Amanaska* 2.37c which is a possible source of this verse in Rāmacandra's *Yogatattvabindu*. I briefly summarize the endnote and complement my findings: Even though the Nepalese commentator of the *Amanaska* interprets it as the "intention of the heart" (*antahkaraṇakā manasuvāpani*) Birch, who has not found the compound in other texts back in 2013 proposes the more plausible explanation that *antahkaranabhāva* refers to the eight mental states characterizing the higher faculty of discernment (*buddhibhāva*). These eight states, as outlined in *Sāṅkhya-kārikā* 23, include religious merit (*dharma*), gnosis (*jñāna*), dispassion (*virāga*), and power (*aiśvarya*) as positive aspects, while their opposites (*adharma*, *ajñāna*, *avirāga*, and *anaiśvarya*) form the negative states (*adhyavasāyo buddhir dharma jñānam virāga aiśvaryam | sāttvikam etad rūpam tāmasam asmād viparyastam*). According to Birch's research, this division of *buddhi* is adopted by Śaiva traditions, such as *Mālinivijayottaratantra* 1.30c-d. The eightfold *buddhi* in the *Mālinivijayottaratantra* has been noted in Vasudeva, 2004: 353, n. 8. The concept of the *buddhibhāvas* is also present in other contexts, like the hierarchical system of religions in the *Svacchandatantra* (II.179–182). In this scheme, deluded individuals are influenced by dark *buddhibhāvas*. The specific formulation of Rāmacandra with the phrase *antahkaraṇajā bhāvā* however, I was able to locate within *Bodhasāra* 17.5: *mano buddhir ...*

तेन पुरुषेण दृष्टिः स्थिरा कर्तव्या । आसनं दृढं कर्तव्यम् । पवनः स्थिरः कर्तव्यः । एतादशः कश्चि-
न्नियमः सिद्धस्य नोक्तः । मनःपवनाभ्यां यदा सहजानन्दः स्वस्वरूपेण प्रकाश्यते । स सहजयोगः
कथ्यते राजयोगमध्ये । इति चक्रवर्तिनामकथनम् ॥

By a [regular] person, the gaze shall be stabilized. The posture shall be stabilized. The breath shall be stabilized. Any such a rule is not prescribed for the accomplished [person].⁴⁶¹ When by means of mind and breath, the natural bliss appears through one's own true nature, it is called Sahajayoga ("natural yoga") [in this system] of Rajayoga. This is the explanation for those named *cakravartin* ("Universal Ruler").⁴⁶²

ahaṅkāraś cittam ceti catuṣṭayam | antahkaraṇajā bhāvā ātmā śuddho nirañjanah || 17.15 || "The quadruplet — mind, intellect, ego, and consciousness — are states produced by the inner organ. The self, however, is pure and untainted." This fourfold scheme is very close to the fivefold version taught by Rāmacandra in his metaphysics section on p. 222 in which *consciousness (caitanya)* is added as a fifth item. The verses of chapter 17 provide information about further resulting states and their differentiations. The states born of the inner organ originally derive from the qualities (*gunas*) of original matter (*prakṛti*) (17.4). The four states of the inner organs produce more differentiated states (*bhāvāḥ*) - *manas*, viz., "will and indecision" (*samkalpa* and *vikalpa*) (17.6); *buddhi*, viz., "ascertainment" (*niścaya*) (17.7); *ahaṅkāra*, viz., "knowing, doing, experiencing, the sense of agency, and the concepts of being the doer or the enjoyer, as well as notions of injury and harm" (*jñatvakartrtvabhoktrtvavadhyaghātakatādayaḥ*) (17.8) of the *citta*, viz., "memory of past experiences and recognition" (*smṛtiḥ pūrvānubhūtasya pratyabhijñā*) (17.9). For the whole account of further divisions of the *bhāvas* see *Bodhasāra* 17.1-51.

⁴⁶¹With this statement, Rāmacandra repeats the message of verse LIX.7. Once the highest state of yoga is reached, yoga practice becomes unnecessary.

⁴⁶²Rāmacandra's treatise concludes with this emphatic statement, clearly asserting that *sahayoga* is a form of yoga intended for kings or aspiring monarchs. For a king who rules and enjoys the amenities of his position, Sahajayoga is the appropriate yoga practice. As a *kṣatriya*, he can maintain the soteriological state of salvation through Sahajayoga while continuing to fulfill his caste duties without continuous practice. Beyond this passage, the term *cakravartin* is absent in the Hāṭha- and Rājayoga literature known to me. However, there are notable occurrences of the term in yogic literature, such as Hemacandra's *Hemacandra's Yogaśāstra* 4.19-21: *dhanahīnaḥ śatam ekaṇ sahasraṇ śatavān api | sahasrādhipatir lakṣaṇ koṭīṁ lakṣeśvaro 'pi ca ||4.19|| koṭīśvaro narendratvaṁ narendraś cakravartitām | cakravartī ca devatvaṇ devo 'piṇdratvam icchati ||4.20|| indratve 'pi hi samprāptē yadicchā na nivartate | mūle laghiyāṁs tallobhāḥ śārava iva vardhate ||4.21||* Qvarnström (Ed. p. 80) translates: "One who is poor [desires] a hundred [rupees]; one who has a hundred [desires] a thousand; one who has a thousand [desires] one hundred thousand, and one who has one hundred thousand [desires] ten million [rupees]. One who rules ten million [people] wishes to be a king of men, a king of men [desires to be a] world-emperor, a world-emperor a god, [and] a god wishes even to be a king of gods. [But] even when one has become the king of gods, [one's] desire does not end [there]. Initially, such greed is rather small, [but over time], it increases [and increases] like a [begging-]bowl, [which at the root is shallow, but which expands more and more from the centre to the edge]." A *cakravartin* is, therefore, a ruler who reigns over the kings of the earth. The next ...

इति श्रीरामचन्द्रपरमहंसविरचितस्योगतत्त्वबिन्दुः समाप्तः ॥

Thus concludes the *Yogatattvabindu*,⁴⁶³ composed by Sri Rāmacandra Paramahamsa.

higher rank would be that of a god. Thus, the *cakravartin* represents the highest possible secular status that a human being can achieve in terms of power and prosperity. The text further suggests that a king aspires to rise to the rank of a *cakravartin*. Rāmacandra deliberately employs this term to motivate his target audience. An extensive discussion of Sahajayoga can be found at the end of the comparative analysis of the complex early modern yoga taxonomies on p. 418.

⁴⁶³I consider it necessary to emend the title of the work to *Yogatattvabindu* since there seems to be great confusion among the manuscripts. The printed edition calls the text *Binduyoga*, the β -group *Tattvayogabindu* and the γ -group *Tattvabinduyoga*. There are even more titles of the text in circulation. The library card of manuscript N₂, however, calls the text *Rājayogatattvabindu*. All titles except the one in the library card appear doubtful. This confusion of the compound members of the title is likely the result of metathesis by an early scribe in the transmission of the text since there is no other indication or usage of the compound *tattvayoga* or *tattvabindu* in the text itself. Additionally, those two options for the title are unlikely since a convincing meaning would be difficult to construe. However, the term *yogatattva* can be attested in the text and is used to highlight the penultimate teaching of the text, which is *gurusevā*. Other texts like, i.e. *Siddhāntatattvabindu* use *tattvabindu* as the final members of the title compound. Thus, I propose that the original title must have been *Yogatattvabindu*. For a detailed discussion of the title and my full argument, see p. 37.

Chapter 3

Comparative Analysis of the Complex Early Modern Yoga Taxonomies

THE similarities between the yoga taxonomies of Rāmacandra's *Yogatattvabindu*, his source text, the *Yogasvarodaya* as well as the taxonomies laid out by Nārāyaṇatīrtha in his *Yogasiddhāntacandrikā* and Sundardās' *Sarvāṅgayoga-pradipikā* which all emerged within the 17th century have been initially observed and discussed briefly by Birch (2014).⁴⁶⁴ I would like to call this specific literary phenomenon the “complex early modern yoga taxonomies of the medieval yogas” or simply “complex yoga taxonomies”. Table 2 provides an overview of the four known complex yoga taxonomies.

No.	<i>Yogatattvabindu</i>	<i>Yogasvarodaya</i>	<i>Yogasiddhāntacandrikā</i>	<i>Sarvāṅgayoga-pradipikā</i>
I.	<i>kriyāyoga</i>	<i>kriyāyoga</i>	<i>kriyāyoga</i>	<i>bhaktiyoga</i>
2.	<i>jñānayoga</i>	<i>jñānayoga</i>	<i>caryāyoga</i>	<i>mantrayoga</i>
3.	<i>caryāyoga</i>	<i>karmayoga</i>	<i>karmayoga</i>	<i>layayoga</i>
4.	<i>haṭhayoga</i>	<i>haṭhayoga</i>	<i>haṭhayoga</i>	<i>carcāyoga</i>
5.	<i>karmayoga</i>	<i>dhyānayoga</i>	<i>mantrayoga</i>	<i>haṭhayoga</i>
6.	<i>layayoga</i>	<i>mantrayoga</i>	<i>jñānayoga</i>	<i>rājayoga</i>
7.	<i>dhyānayoga</i>	<i>urayoga</i>	<i>advaitayoga</i>	<i>lakṣayoga</i>
8.	<i>mantrayoga</i>	<i>vāsanāyoga</i>	<i>laksyayoga</i>	<i>aśṭāṅgayoga</i>
9.	<i>lakṣayoga</i>	-	<i>brahmayoga</i>	<i>sāṃkhyayoga</i>
10.	<i>vāsanāyoga</i>	-	<i>śivayoga</i>	<i>jñānayoga</i>
II.	<i>śivayoga</i>	-	<i>siddhiyoga</i>	<i>brahmayoga</i>
12.	<i>brahmayoga</i>	-	<i>vāsanāyoga</i>	<i>advaitayoga</i>
13.	<i>advaitayoga</i>	-	<i>layayoga</i>	-
14.	<i>siddhayoga</i>	-	<i>dhyānayoga</i>	-
15.	<i>rājayoga</i>	- [rājayoga]	<i>premabhaktiyoga</i>	-
16.	-	-	[rājayoga]	-

Table 2: The four complex yoga taxonomies

The phenomenon of complex yoga taxonomies raises various questions.

- I. How are the individual yoga categories used and classified in the four texts?

⁴⁶⁴ See Birch, 2014: 415-416.

2. Do the four texts use and understand the single yogas in the same way, or are there differences?
3. Furthermore, what conclusions can be drawn from answering the previous question in terms of the individual yoga category and in the context of each text?
4. Is there a direct historical connection between all the texts with complex yoga taxonomies, or did they all arise independently?
5. How can the phenomenon of “complex early modern yoga taxonomies of the medieval yogas” be situated within the broader context of the history of yoga?
6. Is it possible to explain why they did emerge?

To answer or at least approach these questions, the complex yoga taxonomies and their single categories of yoga are examined within a comparative analysis. The results will be linked with the recent findings of yoga research.

This chapter will conduct an empirical comparative analyses grounded in the hermeneutics of difference.⁴⁶⁵ It first historicizes the objects of comparison—the early modern yoga texts *Yogatattvabindu*, *Yogasvarodaya*, *Yogasid-dhāntacandrikā*, and *Sarvāṅgayogapradīpikā*—by placing them in their specific historical and religious contexts. It then instrumentalizes the empirically derived concept of “complex early modern yoga taxonomies of the medieval yogas”⁴⁶⁶ for the intended comparison. This aims to capture the structural and

⁴⁶⁵The term “hermeneutics of difference” should be understood in the context of the German concept “Differenzhermeneutik” as employed by the cultural studies-oriented Heidelberg School of Religious Studies. Here, Differenzhermeneutik refers to an interpretative method, particularly in the comparative study of religions, that seeks to understand and analyze the diversity and distinctiveness of religious expressions. This approach emphasizes the context, cultural background, and the differences that shape a religious phenomenon. Instead of searching for universal principles, the focus is on the differences between various religious traditions and practices. Religious phenomena are examined within their specific cultural, historical, and social contexts, thus revealing the particular conditions and circumstances, as well as the internal logic and significance in their emic context, as viewed from an etic perspective. This etic perspective is critically reflected upon, so that the biases and assumptions of the researcher are taken into account. Researchers are encouraged to become aware of their own cultural and religious perspectives and to reflect on their impact on the understanding process.

⁴⁶⁶The metalinguistic capturing of this phenomenon, which appears in the mentioned texts, serves to delineate a specific religious-historical phenomenon observed in the 17th century on

functional similarities and differences between the complex yoga taxonomies and the individual yoga taxa, considering the specific signatures of the texts. The results derived from this will be applied to the questions mentioned above.

The comparison will broaden and clarify our understanding of the respective spectrum of meanings of the individual yoga categories in the discursive field of the authors of the texts containing the taxonomies. Furthermore, the comparison results in the documentation of the discursive web⁴⁶⁷ of word usage of various yoga categories in the 17th century. Additionally, contrasting the single yoga categories used across traditions will sharpen our understanding of the categories themselves, as multiperspectivity will naturally reveal new aspects previously hidden to the eye. Individual yoga categories that do not appear in the list of the *Yogatattvabindu* but are listed in the other texts with complex taxonomies will also be covered and outlined. In addition, yoga categories that do not appear in any of the analysed lists but are nevertheless mentioned in the texts will also be covered. Thus, this comparative study will display the overall picture of all yoga categories used during the period under consideration in an encyclopedic fashion and will serve scholars as a comprehensive reference. However, it is essential to emphasise that the comparison of yoga categories is limited to those texts that contain the complex yoga taxonomies. Although the analysis and comparison of the yoga categories can be extended to other yoga texts, locations, and periods if necessary or valuable, for example, to provide the required context, the restriction on the complex yoga taxonomies is generally maintained to prevent this complex endeavour from going *ad absurdum*.⁴⁶⁸ Ultimately, the comparative analysis of

the Indian subcontinent in certain yoga texts written in Sanskrit and Brajbhāṣā from different traditions. In this comparative study, it serves as the *tertium comparationis*. "Complex" refers to a double-digit number of different yoga categories in an early modern yoga text, compared to the more widespread, less complex medieval yoga taxonomies that describe a single-digit number of yogas.

⁴⁶⁷Spoiler alert: There are astonishing differences!

⁴⁶⁸The historical tracing and analysis of developments in the reception history of the yoga categories presented in the complex taxonomies can be used to generate valuable insights, as I have demonstrated by the example of the development of the early modern forms of Kriyāyoga into the modern forms of Kriyāyoga, beginning with the lineage of the world-famous Paramahāṃsa Yogananda. See the chapter *Excursus: Popularisation of a new Kriyāyoga in a global context* on p. 275 et seqq. Unfortunately, this example made me realise that it is beyond this work's scope to extend this analysis to the history of the reception of each yoga category and term throughout the entire history of yoga, particularly the transition from the early modern to the modern period.

the texts, the authors and their multiple yoga categories will help to formulate a new concise hypothesis as to why and under what circumstances the complex yoga taxonomies emerged across traditions and largely independently of each other.

In striving to avoid the issues highlighted by Jonathan Z. Smith in his revolutionary essay for the theoretical development of comparative religious studies titled *In Comparison a Magic Dwells* (1982),⁴⁶⁹ this work fundamentally follows the approach and methodology of Barbara A. Holdrege. Her comparative model, presented in her essay *Comparative Religion with a Difference* (1994), effectively addresses all the problems of comparative work criticized by Smith.⁴⁷⁰ This work adheres to her method, undergoing modifications tailored to this study in its three phases of analysis.⁴⁷¹ These phases are:

1. The Historical-religious⁴⁷² contextualization and content characterization. Holdrege's first step, the "Historical Interpretation," is adjusted to suit the present topic. In this first step, the comparative objects, i.e., the individual texts, are embedded in their historical and religious contexts, providing an overview of the significant contents. The primary focus is on the individual taxa of the yoga taxonomies in the four texts. The necessary concepts and complexes of ideas for an adequate description and an immanent understanding of the yoga category in each text are considered here. That will be achieved by analysing each individual yoga of each individual text separately.
2. The comparative analysis. Here, the differences and similarities of the "complex early modern yoga taxonomies of the medieval yogas" for

Fortunately, other scholars have already done great work in the last decade. A groundbreaking example of the history of Rājayoga is Birch (2014), "Rājayoga: Reincarnations of the King of All Yogas". Even single yogic techniques can be extremely complex. For an outstanding article on the history of the hāthayogic *vajrolimudrā* see for example Mallinson (2018), "Yoga and Sex: What is the Purpose of Vajrolimudrā?"

⁴⁶⁹Smith, 1982.

⁴⁷⁰Cf. Holdrege, 1994: 804-805.

⁴⁷¹Cf. ibid. 1994: 806-812.

⁴⁷²The originally termed historical-cultural contextualization and content characterization is adapted to the needs of this comparison's specific setting, as this study deals with texts from the same culture but belonging to different religious streams within that culture. The specific tradition from which each text emerges is highly relevant to providing the necessary context of each complex yoga taxonomy.

each taxon will be highlighted. Within this framework, the constitutive concepts of each text and their tradition, which form the basis for each complex yoga taxonomy, are contrasted.

3. The interpretation of the results. In this final step, the results are applied to the questions posed in the introduction. The significance of the differences and similarities is examined and reflected upon in the context of the introductory questions. That is initially done at the level of individual yogas and finally at the overarching level, considering the results of the comparative analysis phase of all individual yogas.

In summary, this means the following: After describing and contextualising the four texts, the three analysis phases will be conducted for each yoga category mentioned in these texts. The comparative analysis will follow the structure of the individual yogas (the taxa) outlined in the *Yogatattvabindu*. Each yoga will initially be analysed in its context. The order is based on the order of the list in the *Yogatattvabindu*. That is phase one. The results of the descriptions of each yoga will be compared with each other. Some yogas only appear in the taxonomies of *Yogatattvabindu* and *Yogasvarodaya* but are not explicitly dealt with in the text. At these points, reference is made to this fact, and the analysis is continued based on the explanations of the other taxonomies that describe these yogas. Some yogas only occur in one⁴⁷³ or two texts. They will be described, too, and compared if more than one text contains them. The third analysis phase is conducted for each yoga category, which has more than one occurrence in the four texts. This part of the comparison will allow us to answer the questions 1-3 mentioned above. In a concluding step, an overarching third phase of analysis (the conclusion), the overall results of the analysis of the individual yoga categories are summarised, interpreted, and applied to this comparative study's remaining significant questions (4-6 mentioned above).

⁴⁷³In this case, a comparison is impossible. However, they are nonetheless described for an encyclopedic overview.

3.1 Contextualising the four texts with complex yoga taxonomies

THIS section describes the four texts that contain the four known complex yoga taxonomies. The focus will be on characterizing the historical and religious background of the texts and their authors. Additionally, an overview of the contents will be presented, along with other relevant facts for this comparison. Finally, the role of the complex yoga taxonomies within each respective text will be highlighted. The analysis of the individual yogas in each text, which follows this section, is always conducted within the specific religious, historical, and social context of the respective text.

3.1.1 *Yogatattvabindu*

The *Yogatattvabindu* has already been extensively contextualized in the introduction of this dissertation. In the previous chapter it was critically edited for the first time.⁴⁷⁴ It has been established that the *Yogatattvabindu* was composed before 1659⁴⁷⁵ and that it was most likely written somewhere in northern India. Much about the author remains unknown. Rāmacandra Paramahamsa, the author of the *Yogatattvabindu*, held the title *paramahamsa*, suggesting his initiation as a Daśanāmī Samnyāsi. In addition to the Śaiva orientation of his *sampradāya*, his text reflects the religious universalism of the alleged founder of his sect Śaṅkarācārya, the Advaita Vedānta. As outlined in the chapter *Rāmacandra's audience*,⁴⁷⁶ the *Yogatattvabindu* was certainly aimed at householders of the affluent segments of the population. Due to numerous text-immanent statements, it is plausible that Rāmacandra's *yogaśāstra* was composed at an unknown royal court to educate aristocrats. If this is true, we must assume that Rāmacandra was employed as a yoga teacher at the royal court. At the very beginning of the text, a complete list of fifteen yogas, presented as methods of Rājayoga, is provided.⁴⁷⁷ Rāmacandra places Rājayoga at the top of the taxonomy to highlight its overarching position, presenting Rājayoga as a universal

⁴⁷⁴ For a more detailed discussion of the *Yogatattvabindu*, see p. 3.

⁴⁷⁵ The dating of the *Yogatattvabindu* is discussed on p. 6.

⁴⁷⁶ See p. 11 et seqq.

⁴⁷⁷ See p. 76 and especially Table 2 on p. 255 for an overview.

category encompassing all other yoga methods. Rāmacandra presents the following taxonomy: 1. Kriyāyoga, 2. Jñānayoga, 3. Caryāyoga, 4. Hṛthayoga, 5. Karmayoga, 6. Layayoga, 7. Dhyānayoga, 8. Mantrayoga, 9. Lakṣayoga, 10. Vāsanāyoga, 11. Śivayoga, 12. Brahmayoga, 13. Advaitayoga, 14. Siddhayoga, and 15. Rājayoga itself.

3.1.2 *Yogasvarodaya*

The *Yogasvarodaya* is a Sanskrit yoga text of the Rājayoga genre with a distinct Śaiva orientation, which was possibly written in central or south India.⁴⁷⁸ As the *Yogasvarodaya* was the primary source for the compilation of Rāmacandra's *Yogatattvabindu*, the *terminus ante quem* for this work can also be set at 1659 CE.⁴⁷⁹ Manuscripts of this text have yet to be discovered. We know of its existence only from quotations in other texts. These include primarily the *Prāṇatosiṇī*, which cites 304 verses and a half verse from the *Yogasvarodaya* with reference (*yogasvarodaye*)⁴⁸⁰. The *Yogakarnikā* cites a total of 134 verses with reference (*yogasvarodaye*) and at least four additional verses without reference.⁴⁸¹ The *Śabdakalpadruma* (Ed. p. 501) quotes seven verses of the *Yogasvarodaya* with reference (*itiyogasvarodayah*), which form its entry for the term *hṛthayoga*. There are numerous correspondences between the verses from the *Yogasvarodaya* quoted in the *Prāṇatosiṇī* and the *Yogakarnikā*. It is, however, very noticeable that many verses attributed to the *Yogasvarodaya* in the *Yogakarnikā* containing practical instructions for *kumbhakas* or purification techniques (*karmas*) are not found in the quotations of the *Prāṇatosiṇī*. These same verses are also

⁴⁷⁸The *Yogasvarodaya* mentions the rivers Godāvarī and Kāverī. I discuss the role of the rivers of the *Yogasvarodaya*, *Siddhasiddhāntapaddhati* and *Yogasvarodaya* on p. 185, n. 373.

⁴⁷⁹The dating of the *Yogatattvabindu* is discussed on p. 6.

⁴⁸⁰Cf. *Prāṇatosiṇī*, Ed. pp. 831-848.

⁴⁸¹The four verses without reference are found in *Yogakarnikā* 1.210-213 (these overlap with the quotations of the *Yogasvarodaya* in the *Prāṇatosiṇī*). However, it appears to me that at least 1.209-216 must belong to the *Yogasvarodaya*. In this chapter, many verses are not attributed to any text. That is noteworthy since the author Nath Aghorānanda consistently attributes his chosen verses in all other chapters. Additional verses from the *Yogasvarodaya* might precede 1.209.

absent in the *Yogatattvabindu*.⁴⁸² The texts that quote the *Yogasvarodaya* are good indicators that the *Yogasvarodaya* circulated in India's north-east.⁴⁸³

The *Yogasvarodaya* was probably addressing non-celibate householders.⁴⁸⁴ However, some quotations of the *Yogasvarodaya*, particularly one in the *Yogakarnikā*, suggests that the *Yogasvarodaya* might have had enthusiastic ascetics among its readers.⁴⁸⁵

Large parts of the content and the content's structure are similar to those of the *Yogatattvabindu*, except for the few passages where Rāmacandra exclusively relies on the *Siddhasiddhāntapaddhati*.⁴⁸⁶ Furthermore, only the quotations in the *Yogakarnikā* attest that the *Yogasvarodaya* also taught various physical practices not present in the quotations of the *Prāṇatoṣīṇī*: detailed description of the *śatkarmas* (4.40–49, 4.67–80), *kevalakumbhaka* and *pratyāhāra* (6.23–34),

⁴⁸²This suggests the existence of different recensions of the *Yogasvarodaya* - one shorter version without practical instructions for physical techniques and another including them. If this is the case, Rāmacandra used the former as the template for the *Yogatattvabindu*.

⁴⁸³The *Prāṇatoṣīṇī* was written near Calcutta, cf. Shāstri (1905). The origin of the *Yogakarnikā* is unknown. The only available printed edition of the *Yogakarnikā* by Nath Sharma (2004) is based on a manuscript presumably from Benares, cf. Nath Sharma 2004: vi. Radhakanta Deva (1784–1867) compiled the *Śabdakalpadruma* in Calcutta. Thus, northeastern India was a significant area for the circulation of the *Yogasvarodaya*.

⁴⁸⁴Cf. Mallinson, 2018: 201.

⁴⁸⁵Based on an understanding of *śaktinādī* as a “powerful channel” or “mighty intestine”, the inclusion of the practice described here may have been way too extreme for householders and could only be aimed at an enthusiastic ascetic audience. That technique is called *nādikṣālanam* and described in the *Yogakarnikā* with reference to *yogasvarodaye*. *Yogakarnikā* 4.73–77 (Ed. pp. 58–59; ≈*Gherandasamhitā* 1.21–24; ≈*Hathayogasamhitā* 2.11–15) reads: *nādikṣālanam | kākimudrām sādhayitvā pūrayed udaram marut (marutodaram Hathayogasamhitā 2.11) | dhārayed ardham yāmantam cālayed ardhavartmanā || 73 || nābhilagnajale sthitvā śaktinādīm visarjayet | karābyām kṣālayen nādīm yāvan malavisarjanam || 74 || tāvat prakṣālyā nādīm ca udare veśayet punah || 75 || idānī prakṣālanaṁ gopyaṁ devānām api durlabham || 76 | kevalānī dhautimātreṇā devadeho bhaved dhruvam | yāmārdham dhāraṇāśaktim yāvan no dhārayen narah | bahiṣkrītam mahādhautam tāvan naiva ca kārayet || 77 ||* “(73) Having cultivated the crow-seal, fill the stomach with air, hold it for an hour and a half, then move by the midway [path]. (74) Standing in water up to the navel, draw out the mighty intestine *śaktinādī*. Wash out the intestine with both hands until all dirt is gone. (75) Having thoroughly washed the intestine, return it to the stomach. (76) This cleansing is so secret that even gods find it difficult to obtain. (77) By this cleansing alone, one certainly achieves the divine body. As long as a man is not able to hold the breath for an hour and a half, he is not capable of performing the externalised great wash (*mahādhauta*).” Further research revealed that this interpretation of *śaktinādī* is common among Indian scholars, as it is also found in Rodriguez and Ram (1992: 46–47) and additionally in Sahai (1972: 123). This is reinforced by a reading in *Hathayogasamhitā* 2.11, which reads *gudavartmanā* instead of *ardhavartmanā* in the context of the preliminary practice called Kākimudrā.

⁴⁸⁶In particular, this concerns *Yogatattvabindu* XLIII on the topic of *avadhūtапuruṣa*, as well as individual passages of cosmogony, such as sections XLVIII, LIII, LIV, LV, LVI, and LVII.

instructions for *kumbhaka* (7.1-10, 7.23-28, 7.67-72), and instruction on *khecarimudrā* (8.136-141). Thus, we can assume that these descriptions were much more numerous in the original *Yogasvarodaya*.

The *Yogasvarodaya* presents the fifteen yogas immediately at the beginning of its text. The fifteen yogas are understood, just like in the *Yogatattvabindu*, as equivalent methods of Rājayoga. Of the total fifteen announced yogas, only eight methods of Rājayoga are named in this introduction according to the quotation from the *Prāṇatosiṇī*. *Prāṇatosiṇī* (Ed. p. 831) reads:

atha rājayogaḥ || yogasvarodaye |
 īśvara uvāca |
 rājayogaṁ pravakṣyāmi śṛṇu sarvatra siddhidam |
 guhyād guhyataram devi nānādharmam parāt param ||
 rājayogena deveśi nṛpapūjyo bhaven narāḥ |
 rājayogī cirāyuś ca aṣṭaiśvaryamayo bhavet ||
 pañcadaśaprakāro'yaṁ rājayogaḥ ||
 kriyāyogo jñānayogaḥ karmayogaḥ haṭhas tathā |
 dhyānayoga mantrayoga urayogaś ca vāsanā |
 rājaty etad brahmavaśīva ebhiś ca pañcadaśadhā |

Now Rājayoga. [As described] in the *Yogasvarodaya*. God said: “I will teach Rājayoga, listen! In every case, it bestows completion. [It is] more secret than secret, oh Goddess, [its] nature is manifold, [and it is] higher than the highest. By means of Rājayoga, oh Goddess, the person is to be praised like a king. The Rajayogin may have a long life, and he may be equipped with the eight [supernatural] powers. This Rājayoga has fifteen varieties: Kriyāyoga, Jñānayoga, Karmayoga, Haṭha[yoga], Dhyānayoga, Mantrayoga, Urayoga⁴⁸⁷ and Vāsanā[yoga]. By [means of] these fifteen [yogas], this [person] who is resting in Brahman shines [like a king].”

Not all of the eight yogas mentioned in the introduction are explained in the course of the text. The yogas treated in the text are: Kriyāyoga, Jñānayoga, Laksyayoga, which was not mentioned in the introductory verses, Rājayoga,

⁴⁸⁷The term is discussed on p. 393, n. 895.

Haṭhayoga, another form of Jñānayoga, and Aṣṭāṅgayoga, which was also not mentioned in the introduction. Since there is still no complete transmission of the *Yogasvarodaya*, it remains uncertain whether the text ever contained a more comprehensive description of these yogas.

3.1.3 *Yogasiddhāntacandrikā*

The *Yogasiddhāntacandrikā* is an important commentary on Patañjali's *Yogasūtra*. Nārāyaṇatīrtha was a Telugu Brahmin who was born in Kaza in the Guntur district,⁴⁸⁸ a devotee of Kṛṣṇa, a *sāṃnyāsin*, a renowned intellectual⁴⁸⁹ and a prolific author.⁴⁹⁰ Studies suggest that Nārāyaṇatīrtha flourished between 1600 and 1699.⁴⁹¹ Nārāyaṇatīrtha spent a considerable amount of time in Benares, though the exact period of his stay is unclear.⁴⁹²

As Birch (2014: 414) noted, in his *Yogasiddhāntacandrikā*, Nārāyaṇatīrtha is likely the first author to integrate the teachings of Haṭhayoga with Pātañjalayoga.⁴⁹³ At the beginning of his commentary (1.1), he enumerates fifteen different yogas, which he locates throughout his commentary, particularly in the first two chapters of the *Yogasūtra*. These yogas are as follows: Kriyāyoga, Caryāyoga, Karmayoga, Haṭhayoga, Mantrayoga, Jñānayoga, Advaitayoga, Laksyayoga, Brahmayoga, Śivayoga, Siddhiyoga, Vāsanāyoga, Layayoga, Dhyānayoga, and Premabhaktiyoga. Nārāyaṇatīrtha conceptualizes all fifteen yogas as valid methods for achieving the overarching goal of

⁴⁸⁸Cf. Ko, 1993: 43.

⁴⁸⁹Later authors like Brahmānanda considered Nārāyaṇatīrtha an authority in the field of yoga, as evidenced by his citation in the *Haṭhapradipikājyotsnā* (Ed. p. 6).

⁴⁹⁰Nārāyaṇatīrtha composed several commentaries on the *Yogsūtra* and other works in different literary genres. See Penna, 2004: 20–21.

⁴⁹¹Cf. Ko, 1993: 56.

⁴⁹²See especially Penna, 2004: 24. A comprehensive study on the life and works of Nārāyaṇatīrtha can be found in Endo Ko's "The Works and Flourishing Period of Nārāyaṇatīrtha, the Author of the *Yogasiddhāntacandrikā*" (1993). All excerpts of the *Yogasiddhāntacandrikā* used in this dissertation are based on the following edition: *Yogasiddhāntacandrikā* (of Nārāyaṇatīrtha). Ed. by Vimalā, Karnāṭak. Chowkhambā Sanskrit Series, No 108. Varanasi: Chowkhambā Sanskrit Series Office, 2000.

⁴⁹³The *Yogasiddhāntacandrikā* is also the first text in the commentary tradition of Pātañjalayoga to document a proliferation of *āsanas*. In his commentary on *Yogsūtra* 2.46, Nārāyaṇatīrtha lists and describes a total of 38 *āsanas*. A detailed discussion of Haṭhayoga in the *Yogasiddhāntacandrikā* can be found on p. 304 et seqq.

Pātañjalayoga, namely *asamprajñātasamādhi*, which he equates with Rājayoga in his commentary on 1.20.⁴⁹⁴

3.1.4 *Sarvāṅgayogapradīpikā*

Sant Sundardās (1596–1689) was a prominent 17th-century poet and scholar who, as a follower of the Dādūpanth, a religious group named after its founder Dādū, was deeply rooted in the Vaiṣṇava bhakti tradition.⁴⁹⁵ Born in the Būsar line of the Khandelval merchant caste (*Vaiśya*), Sundardās met Dādū at a young age, probably shortly before 1600, and became his disciple.⁴⁹⁶

Together with other Dādūpanthīs, he studied from the age of eleven in Benares under the initial guidance of Jagīvandās, a Brahmin disciple of Dādū, who maintained an ashram near Sundardās's birthplace in Dausa. During this period, he mastered Sanskrit, poetry (*kāvya*), and the prevailing knowledge systems of his time. Sundardās is recognised as the best educated Dādūpanthī of his era.

After completing his education, Sundardās moved to Fatehpur in Rajasthan. He was known as a Sant poet and wrote numerous works,⁴⁹⁷ and his scholarly activities extended to various disciplines.

Sundardās commissioned most of his works and transcribed them into a single manuscript in 1685 A.D., just a few years before he died in 1689. This manuscript, known as the *Granthāvalī*, comprises three volumes, with the *Sarvāṅgayogapradīpikā* in the second volume. This collection contains 38 texts of varying lengths dealing with topics such as *jñāna*, *yoga*, and the Guru.⁴⁹⁸

The *Sarvāṅgayogapradīpikā*, written in *Brajbhāṣā*, is a seminal historical document that systematically categorises twelve different yogas. Sundardās's text aims to present yoga as a cohesive, progressive system and reflects his comprehensive understanding of the discipline, which has undoubtedly influenced many contemporary Sants.

⁴⁹⁴ See p. 394 for the passages and a detailed discussion of Rājayoga in the *Yogasiddhāntacandrikā*.

⁴⁹⁵ For a comprehensive account of Dādū and the Dādūpanth (1544–1603), see Horstmann and Rajpurohit, 2023: 71–77.

⁴⁹⁶ Cf. Horstmann and Rajpurohit, 2023: 86.

⁴⁹⁷ A selection of Sundardās' works has been translated by Horstmann and Rajpurohit in the book *In the Shrine of the Heart: Sants of Rajasthan from the Sixteenth and Seventeenth Centuries*, 2023: 151–182.

⁴⁹⁸ Cf. Burger, 2014: 685.

The yoga system in the *Sarvāṅgayogapradīpikā* is divided into three main categories comprising twelve different yogas. Each tetrad consists of four yogas, including the main category which Sundardās presents as an individual yoga itself. The first main category is Bhaktiyoga (2.1-51), including Bhaktiyoga (2.1-15), Mantrayoga (2.16-27), Layayoga (2.28-39), and Carcāyoga (2.40-51). The second category is Haṭhayoga (3.1-52), consisting of Haṭhayoga (3.1-12), Rājayoga (3.13-24), Lakṣayoga (3.25-36), and Aṣṭāṅgayoga (3.37-52). The last category is Sāṃkhyayoga (4.1-50), which includes Sāṃkhyayoga (4.1-12), Jñānayoga (4.13-24), Brahmayoga (4.25-30) and Advaitayoga (4.31-50). Each yoga is assigned approximately the same number of verses, with each main category receiving about fifty stanzas.

Sundardās' system emphasises the interconnectedness and complementarity of these yogas, which all converge towards his ultimate goal of Advaitayoga, his system's final limb (*aṅga*).

Sundardās also describes practices that he rejects (1.12-49). He emphasises his disdain for the six philosophical schools (1.11). In other verses, he shows a strong anti-ritualistic attitude and mocks ritual practices, ascetic performances, Jain rites and quacks. He criticises groups such as the *kāpālikās*, *pāśupatas* and other ascetics and denounces their extreme behaviour.⁴⁹⁹ He never explains the practices of the latter groups as yogas but as doctrines (*matas*).

Sundardās recognises and distances himself from what he considers heretical and glorifies the teachings of his master, Dādū. His adoration for the Guru is evident in his writings, which are imbued with personal devotion.

⁴⁹⁹For example, Sundardās writes in *Sarvāṅgayogapradīpikā* 1.34: *kecit kaṇḍa mūla khani khāhiṁ, ekāeka rahaiṁ bana māhiṁ kecit kāsāyadika pahiraiṁ, japahaiṁ jāpa paīṭhahaiṁ jala gaharaiṁ* || “Some dig up roots and bulbs and eat them, and live alone in the forest. Others wear saffron robes, recite mantras and sit in deep water.” Similarly, in *Sarvāṅgayogapradīpikā* 1.40, he remarks: *kecit meghāḍambara baithaim, śīta kāla jalasāī paithaim | kecit dhūma pāna kari bhūlaiṁ, auṇḍhe hoi bṛccha saumjhūlaiṁ* || “Some sit on mountain peaks like clouds, in the cold season they lie in the water. Some breath smoke [and] digress, [some are] hanging upside down from trees.”

3.2 Comparison of the individual yoga categories

WE have observed that although the complex yoga taxonomies are situated in very different texts and religious contexts, they show remarkable similarities. A striking number of the yoga categories covered in these texts overlap. Furthermore, it became clear that all the texts containing the complex yoga taxonomies date from the 17th century CE. As previously announced, the individual yoga categories of the four yoga taxonomies will be compared in the following sections. This comparison will elucidate the spectrum of meanings of the individual yoga categories, expanding our understanding of the discursive web of negotiations across the traditions that propagated and practised these yogas in the 17th century. Contrasting the individual yoga categories across traditions will sharpen our understanding of the categories themselves.

3.3 Kriyāyoga

KRIYĀYOGA, “the yoga of action”, is the first method of Rājayoga within the list of fifteen yogas presented by Rāmacandra and his source text *Yogasvarodaya*. Remarkably, Nārāyaṇatīrtha also positions Kriyāyoga at the first position within the list of fifteen yogas in his *Yogasiddhāntacandrikā*. Sundardās, on the other hand, omits Kriyāyoga altogether.

3.3.1 Kriyāyoga in the *Yogatattvabindu*

Since Rāmacandra refers to all fifteen yogas as variants of Rājayoga in his initial definition of yoga, and no explicit hierarchy is recognisable from his formulations in the text, all variants of Rājayoga appear to have been regarded by him as equally effective. All yogas aim towards the same goal: long-term durability of the body (*bahutarakālam śarirasthitih*). The positioning of Kriyāyoga does not initially provide any information about the efficiency or the assignment of differently talented practitioners to a particular type of yoga, as was the case in i.e. the widespread fourfold taxonomies.⁵⁰⁰ Implicit hierarchical

⁵⁰⁰According to *Amaraughaprabodha* 18–24, Mantrayoga is best suited for the weak, Layayoga for the average, Haṭhayoga for the talented and Rājayoga for the exceptionally talented practitioner.

aspects are nevertheless present - although all yoga types are a type of Rājayoga, Rāmacandra nonetheless places Rājayoga in the final and topmost position of his taxonomy. The only apparent reason why Rāmacandra specifies Kriyāyoga as the first yoga seems to be that his primary source text, whose content structure he largely follows, specifies this type of yoga as the first.

Mental waves to be cultivated	Mental waves to be reduced
Patience (<i>kṣamā</i>)	Envy (<i>matsārya</i>)
Discrimination (<i>viveka</i>)	Selfishness (<i>mamatā</i>)
Equanimity (<i>vairāgya</i>)	Cheating (<i>māyā</i>)
Peace (<i>sānti</i>)	Violence (<i>himsā</i>)
Modesty (<i>santoṣa</i>)	Intoxication (<i>mada</i>)
Desirelessness (<i>nispṛha</i>)	Pride (<i>garvata</i>)
	Lust (<i>kāma</i>)
	Anger (<i>krodha</i>)
	Fear (<i>bhaya</i>)
	Laziness (<i>lajjā</i>)
	Greed (<i>lobha</i>)
	Error (<i>moha</i>)
	Impurity (<i>āśuci</i>)
	Attachment and aversion (<i>rāgadveśau</i>)
	Disgust and laziness (<i>ghṛṇālasya</i>)
	error (<i>bhrānti</i>)
	Deceit (<i>daṁbha</i>)
	Envy (repeatedly) (<i>akṣama</i>)
	Confusion (<i>bhrama</i>)

Table 3: Mental waves of Rāmacandra's Kriyāyoga

The passage on Kriyāyoga in the *Yogatattvabindu* is relatively short. The four verses presented by Rāmacandra are quoted without attribution from the *Yogasvarodaya*. A prose section repeats the content of the verses. By definition, Kriyāyoga in the *Yogatattvabindu* is “liberation through [mental] action” (*kriyā-muktir ayaṁ yogah*). In contrast to Rāmacandra's worldly definition of Rājayoga and its subcategories, here, liberation (*mukti*) overrides this initial goal. In addition, the practitioner achieves “success in one's own body” (*svapinīde sid-*

In *Dattātreayogaśāstra* 14, one finds the statement that the lowest practitioner should perform Mantrayoga, which is then also referred to as the lowest yoga. *Śivasaṁhitā* 12-28 expands this fourfold scheme of yogas and practitioners with a temporal dimension. The weak practitioner needs twelve years to succeed with Mantrayoga, the average practitioner needs eight years with Laya, the able practitioner six years with Haṭha and the exceptional practitioner three years with Rājayoga.

dhidāyakah). The method of Kriyāyoga involves restraining any [mental] wave before an action. This restraint consists of reducing negative [mind-]waves and cultivating positive ones. Noticeably, the number of negative waves significantly exceeds the number of positive waves.

The one who cultivates positive [mind-]waves and reduces the negative is called a *kriyāyogī*. Table 3 shows the mental waves to be cultivated and those to be reduced in detail. In the prose passage of the section, the term *bahukriyāyogi* is used. The term is unprecedented in the rest of yoga literature and presumably intends to express the great amount of reduced and cultivated [mind-]waves.⁵⁰¹

3.3.2 Kriyāyoga in the *Yogasvarodaya*

A closer examination of the Kriyāyoga section in the *Yogasvarodaya* reveals Rāmānacandra's reductionism since he excludes significant aspects of the original concept of the *Yogasvarodaya*'s Kriyāyoga.

*dhyanapūjādānayajñajapahomādikāḥ kriyāḥ |
kriyāmuktimayo yogāḥ svapinđe siddhidāyakah || 1 ||*

Actions are meditation, ritual veneration, donation, recitation, fire sacrifice, etc. The yoga made of liberation through action[s] bestows success in one's own body.

*yat karomiti saṅkalpaṇi kāryārambhe manāḥ sadā |
tat sāṅgācaranām kurvan kriyāyogarato bhavet || 2 ||*

When the mind, when starting an activity, performs the definite intention "I am acting" together with its auxiliaries, then one is devoted to Kriyāyoga.

*ksamāvivekavairāgyaśāntisantosanispr̥hāḥ |
etad yuktiyuto yo 'sau kriyāyogo nigadyate || 3 ||*

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

⁵⁰¹ See *Yogatattvabindu* II for its text on the subject Kriyāyoga.

*mātsaryam̄ mamaṭā māyā hiṣṭā ca madagarvitā |
kāmaḥ krodho bhayam̄ lajja lobho mohas tathāśuciḥ || 4 ||*

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

*rāgadveṣau ghṛṇālasyaśrāntidambhakṣamābhramāḥ |
yasyaitāni na vidyante kriyāyogi sa ucyate || 5 ||*

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

*10 sa eva muktaḥ sa jñānī caṇḍināśena iśvarah |
kriyāmuktikaro yo 'sau rājayogaḥ sa muktidaḥ || 6 ||* (om. YK)

He alone, the wise one, the lord, through the destruction of gruesome [behaviour] who performs the liberation through action[s] is liberated. This Rājayoga is the bestower of liberation.

*15 yāvan mano layam yāti kṛṣṇe svātmanī cinmaye |
bhaved iṣṭamanā mantri japahomau samabhyaset || 7 ||*⁵⁰² (om. YSV)

Until the mind enters absorption into Kṛṣṇa, in one's own self, which is consciousness, the mantra practitioner (*mantrin*) should practise recitation and fire sacrifice with a valid mind.

*20 vidite paratattve tu samastair niyamair alam |
tālavṛntena kiṁ kāryam̄ labdhe malayamārute || 8 ||*⁵⁰³ (om. YSV)

When the highest principle has been realised, forget all the *niyamas*. Why should one wave the palm frond when the wind from the Himalayas has already reached?

*25 tāvat karmmāṇi kurvanti yāvaj jñānam̄ na vidyate |
jñāne jāte pareśāni karmākarma na vidyate || 9 ||* (om. YSV)

Actions are performed, as long as knowledge is lacking. When knowledge ensues, oh, Supreme Goddess, neither action nor non-action is known.

⁵⁰²7ab ≈ Rudrayamalam uttaratantram 38.58cd.

⁵⁰³≈ Kulārṇavatantra 9.28 & Yuktabhavadēva 1.80.

These verses⁵⁰⁴ stem from the only two currently available sources of the *Yogasvarodaya*, namely the quotations from the *Prāṇatosiṇī*⁵⁰⁵ and the *Yogakarṇikā*.⁵⁰⁶ The quotations of both texts essentially correspond, but the last verses of the passage differ. It cannot be ruled out that the last three verses of the *Yogakarṇikā* in particular come from a different source and were not present within the *Yogasvarodaya*. However, their content is so closely interwoven with the preceding verses that this scenario can be considered unlikely.

The main difference to the Kriyāyoga that Rāmacandra has constructed from these verses is the definition of the actions (*kriyāḥ*) mentioned immediately at the beginning of the verses, of which the actions (*kriyās*) of Kriyāyoga is then predominantly composed, namely of (1) meditation, (2) ritual worship of God, (3) offerings, (4) recitation and (5) fire sacrifice, etc. Furthermore, while Rāmacandra declares the elements mentioned in the table 3 as waves (*kallola*) of the mind which are either required to be cultivated or reduced before any action is executed, the same elements are conceptualised in the *Yogasvarodaya* as the intentions (*sankalpa*) preceding the previously defined actions (*kriyās*), which should be observed.

In the three verses concluding this section, which are only handed down in the *Yogakarṇikā*, the practitioner is referred to as *mantrin* and should perform recitation and fire offerings until entering absorption (*laya*).

A possible historical link, particularly in front of the Vaiṣṇava background, is the model of Kriyāyoga as found in the *Uddhavagīta*⁵⁰⁷ which is a part of the famous *Bhāgavatapurāṇa*⁵⁰⁸. Here, in chapter XXII.I-55 Kṛṣṇa describes a Vaiṣṇava form of Kriyāyoga in response to a request by his disciple Uddhava. The practice entails a very complex and devotional ceremonial veneration of the deity through offerings such as flowers and food, accompanied by the

⁵⁰⁴The numbering used here was introduced by me for practical reasons and does not correspond to the original numbering of the verses in the citations of the source texts. The *Prāṇatosiṇī* does not number the verses at all. The verses can be found in the printed edition of the *Prāṇatosiṇī* on p. 831. The verses here are in the *Yogakarṇikā* with the numbering I.209-216 and can be found in the edition on p. 17.

⁵⁰⁵A considerable part of the *Yogasvarodaya* is quoted with reference “*yogasvarodaye*”.

⁵⁰⁶Normally the *Yogakarṇikā* quotes its sources. This passage is one of the few exceptional cases in which the verses have been taken from the *Yogasvarodaya* without citing the source. However, this passage ends after verse I.216 with “*iti yogasaṅketāḥ*”.

⁵⁰⁷See i.e., Dāsa, 2007.

⁵⁰⁸See i.e., Shastri and Tagara, 1950.

recitation of prescribed mantras, meditation, and the ritual consecration of the deity, among other rites. According to the text, this type of yoga is the most beneficial for women and the working class (22.4) and is considered a means for liberation from the fetters of Karma (22.5). The Kriyāyoga described here is presented to be in line with both the Vedas and the Tantras, considering enjoyment (*bhukti*) and liberation (*mukti*) and is promised to bestow perfection in both this life and the next, by the Lord's grace (22.49).

Furthermore, this concept of Kriyāyoga in the *Yogasvarodaya* might be linked to the *kriyāpāda*⁵⁰⁹ of the Śaiva āgamas. The Śaiva āgamas are collections of various tantric traditions, written in Sanskrit, in which cosmology, epistemology, philosophical teachings, various practices such as meditation or yoga, mantra recitation, worship of the gods, etc. are described. These texts⁵¹⁰ usually consist of four sections (*pādas*): The *jñānapāda* (knowledge section), *kriyāpāda* (action section), *caryāpāda* (behaviour section) and the *yogapāda* (yoga section).⁵¹¹ It can be no coincidence that *jñāna*^o, *kriyā*^o and *carya*^o were each integrated as a separate yoga category within the taxonomy of the fifteen yogas⁵¹². The *kriyāpāda* is the section of a Śaiva āgama that describes rules and practices for the performance of various rituals such as the significant initiation (*dikṣā*), ceremonies and worship of the gods. Additionally, *prāṇāyāma* techniques and meditations are often found as parts of these rituals. There are also explanations of the nature of *mudrās*, *maṇḍalas* and *mantras*. Furthermore, various characteristics of different types of Śaiva initiates⁵¹³ can be found here.⁵¹⁴ The *kriyās* mentioned at the beginning of the *Yogasvarodaya* - meditation, ritual veneration, donation, recitation, fire sacrifice, etc. have hardly deniable parallels to the *kriyāpādas* of the Śaiva āgamas and thus could have their reception-historical roots precisely there. The other part, however, which describes the cultivation or reduction of certain mental configurations

⁵⁰⁹ See e.g. Ganesan (2016) and *Mrgendrāgama* (1962), Ed. pp. 1-205.

⁵¹⁰ The fourfold division of *pādas* is only present in a limited number of Āgamas: *Kiraṇa*, *Suprabheda*, *Mrgendra* and *Mataṅgaparameśvara* (as Upāgamas), see Brunner, 1993: 225-461 for an overview.

⁵¹¹ The order or the *pādas* varies, but the *yogapāda* is always at the final position.

⁵¹² See p. 76.

⁵¹³ These are *samayin*, *putraka*, *sādhaka*, *ācārya*, and *astrābhiseka*.

⁵¹⁴ See Ganesan (2016) for a general overview of the four *pādas*. One of the few Śaiva āgamas that has been edited and translated into a Western language (French) is the *Mrgendrāgama*. For this see Bhatt's *Mrgendrāgama* (1962) & Brunner-Lachaux's *Mrgendrāgama. Section des rites et section du comportement Avec la Vṛtti de Bhaṭṭanārāyaṇakanṭha* (1985).

preceding all actions (*sarikalpa*) or [mental] waves (*kallola*), I have not yet been able to locate in the Śaiva āgamas, but they seem to be a simplified rendering of the Pātañjalean model of Kriyāyoga that was passed on in hitherto unknown traditions that practiced this type of Kriyāyoga.

3.3.3 Kriyāyoga in the *Yogasiddhāntacandrikā*

The Kriyāyoga in Nārāyaṇatīrtha's commentary on *Pātañjalayogaśāstra* entitled *Yogasiddhāntacandrikā* presents Kriyāyoga as the first of his fifteen yogas, which he locates in *Pātañjalayoga*.⁵¹⁵ The term Kriyāyoga occurs in *Pātañjalayogaśāstra* 2.1. According to the introduction to this *sūtra*, in the *bhāṣya*-part of the *Pātañjalayogaśāstra*, Kriyāyoga is the means by which someone with a distracted mind can also attain yoga (*vyutthitacitto 'pi yogayuktaḥ*). In *Pātañjalayogaśāstra* 2.1, Kriyāyoga is defined as follows:

tapaḥsvādhyāyeśvarapraṇidhānāni kriyāyogah |

Kriyāyoga consists of austerity, the self-study and devotion to the supreme lord.

Kriyāyoga, or “yoga of action”, is the action oriented method of yoga consisting of three elements, namely, austerity (*tapas*), which according to the *bhāṣya* should be practised both mentally and physically, the repetition of *mantras* or the study of sacred literature (*svadhyāya*) and devotion to the supreme lord (*iśvarapraṇidhāna*). According to *Pātañjalayogaśāstra* 2.2, these three elements of Kriyāyoga should lead the practitioner to attain *samādhi* by reducing the so-called *kleśas*. This explanatory model is picked up by Nārāyaṇatīrtha.⁵¹⁶ The five *kleśas* consist of ignorance (*avidyā*), self-centredness (*asmitā*), attachment (*rāga*), aversion (*dveṣa*) and fear of death (*abhiniveśa*). All three main components of Patañjali's Kriyāyoga are not mentioned in the *Yogatattvabindu* and *Yogasvarodaya*. Nevertheless, a practice similar to the reduction of the *kleśas* can also be found here. Although the specific fear of death (*abhiniveśa*) is not mentioned, the more general term for fear (*bhaya*) is

⁵¹⁵ For an earlier brief discussion of Kriyāyoga in Nārāyaṇatīrtha's *Yogasiddhāntacandrikā* see Penna, 2004: 62–66.

⁵¹⁶ Vimalā, 2000: 71.

cited.⁵¹⁷ The Kriyāyoga in *Yogatattvabindu* and *Yogasvarodaya* could, therefore, be perhaps regarded as a degenerated or simplified variant of the Pātañjalean model, which restricts itself predominantly to the aspect of the reduction of negative waves of the mind, which is comparable to the reduction of *kleśas* and adds the aspect of cultivating positive mind waves to be mix. In both systems, Kriyāyoga is a means for liberation.⁵¹⁸

3.3.4 Kriyāyoga in the complex yoga taxonomies

The comparative analysis of Kriyāyoga within the complex yoga taxonomies shows two distinct models. One is Nārāyaṇatīrtha's model, which draws directly on the Kriyāyoga of *Pātañjalayogaśāstra*. Additional Śaiva influences characterise the other model of Kriyāyoga that seems to have been locally prominent in the 17th century. The precisely defined *kriyās* of the *Yogasvarodaya* must be historically linked to the *kriyāpādas* of the Śaiva *āgamas*, whereby the core practice of reducing and cultivating specific mental configurations before any action is loosely associated with the Kriyāyoga of the *Pātañjalayogaśāstra*. The observation that the *kriyā-*, *caryā-*, and *jñānayogas*, are an allusion to the *kriyā-*, *caryā-*, *jñāna-* and *yogapādas* of the Śaiva *āgamas*, shows that Nārāyaṇatīrtha, as a proponent of the *Pātañjalayoga*, was most likely not the originator of the fifteenfold taxonomy, but rather that the taxonomy of the fifteen yogas originated in local discourses around the authors and had achieved such local popularity at the time that Nārāyaṇatīrtha forced the fifteenfold taxonomy into Patañjali's *Yogaśāstra* in order to show that the *Yogaśāstra par excellence* and all those varieties of yogas that were discussed in his sphere are in truth just single aspects of the superior "classical" system of Patañjali.

⁵¹⁷The details of Nārāyaṇatīrtha's understanding of Kriyāyoga have already be discussed by Penna (2004: 62–66) and will therefore not be covered here again.

⁵¹⁸The Kriyāyoga of the *Pātañjalayogaśāstra* will not be dealt with in detail here, as this has already been done in countless academic and informal publications. For the *sūtras* related to Kriyāyoga and Patañjali's autocommentary in Sanskrit with English translation, see Mukerji, 1983: 113 et seqq. For a comprehensible and more accessible overview, see Bryant, 2009: 170 et seqq.

3.3.5 Excursus: Popularisation of a new Kriyāyoga in a global context

⁵¹⁹The comparatively unique treatises on Kriyāyoga, which can only be found in the yoga literature of the 17th-century⁵²⁰ in *Yogasvarodaya* and Rāmacandra's *Yogatattvabindu*, which deviate from the Pātañjala model, albeit not entirely, and, as shown, show clear influences of tantric origin, can be regarded as marginal phenomena, or, a rather short-lived intellectual trend, for the time being. The briefly touched upon model of *Uddhavagītā*, which describes a Kriyāyoga method for *mukti* and *bhukti* through ritual worship of god, is also comparatively rare in the literature. The overwhelming majority of the Sanskrit yoga texts written in the second millennium CE, as in the case of Nārāyaṇatirtha's *Yogasiddhāntacandrikā*, are based on the model of Kriyāyoga propagated in the *Pātañjalayogaśāstra* and the commentary literature. Accordingly, it was above all the publication of the *Yogasūtra* in the West, beginning with the translation by Henry Thomas Colebrooke in 1805⁵²¹ which ensured that the concept of Kriyāyoga contained therein also dominated the understanding of the term in academic and informal discourse in the West for a long time.

The Western discourse only changed with the global success and popularity of Paramahāmsa Yogananda (1893–1952) and the *Self Realisation Fellowship* he founded in 1920, which, measured against the predecessor models forms of Kriyāyoga outlined above, spread an innovative yoga practice under the generic term Kriyāyoga. The influence of Yogananda and others significantly changed and expanded the range of meanings of the term Kriyāyoga. In addition to various books published by Yogananda, it was above all, the book

⁵¹⁹This excursus was created primarily for my personal research interest and is irrelevant to the comparative analysis conducted here. One can safely ignore this section if one is not interested in this topic. Since Paramahamsa Yogananda's *Autobiography of a Yogi* was one of the first books I read on the subject of yoga, I became curious about how exactly Yogananda's Kriyāyoga is historically located and whether there is a historical connection between the early modern forms of Kriyāyoga and the modern forms of Kriyāyoga.

⁵²⁰The terminus *ad quem* for the *Yogasvarodaya* and *Yogatattvabindu* is 1659 CE, see p. 6 for the details.

⁵²¹See "Henry Thomas Colebrooke and the Western "Discovery" of the Yoga Sutra". In: *The Yoga Sutra of Patanjali: A Biography*. Ed. by David Gordon White. New Jersey: Princeton University Press, 2014, pp. 53–80 for a detailed discussion.

Autobiography of a Yogi, the autobiography of Yogānanda himself, published in 1946, which paved the way for Yogānanda's success. To this day, this work is considered a classic in popular yoga literature, has been in print for over seventy years and has been translated into more than 50 languages.⁵²² It also has a large global following to this day. Yogānanda, his books, his followers and the numerous books written by his followers have popularised this innovative and new form of Kriyāyoga beyond the Indian subcontinent. The term Kriyāyoga was allegedly already defined by Yogānanda's predecessors, namely Lahiḍī Mahāśaya (1828–1895) and Śrī Yukteśvar Giri (1855–1936), as the central generic term for the yoga practice of this specific lineage.⁵²³

One of Yogānanda's contemporaries was Svāmī Śivānanda Sarasvatī (1887–1963), who similarly propagated a new form of Kriyāyoga. Although his Kriyāyoga was initially based mainly on the Pātañjalayoga model, it was expanded under the same umbrella term with Hṛdayayoga practices and possibly influenced by Yogānanda's model. This expansion and integration of new practices under the umbrella term Kriyāyoga was continued excessively by his students, above all Svāmī Satyānanda Sarasvatī (1923–2009), the founder of the famous *Bihar School of Yoga* (since 1962).

The resulting popularity of Kriyāyoga triggered a global wave and inspired others, who in turn developed similar but sometimes differently nuanced Kriyāyoga systems. One example is S. A. A. Ramaiah, who founded the *Kriya Babaji Yoga Sangam* in 1952. In this case, too, there is a global following.⁵²⁴

It was the actors mentioned above, above all Yogānanda, who ensured the global popularisation of this new form of Kriyāyoga so that their concepts are at least as well known in recent public discourse, if not better known, than the Kriyāyoga of the *Pātañjalayogaśāstra*.

These new forms of Kriyāyoga, which can only be traced from the beginning of the 19th century, are, as will be shown, a reservoir for innovative combinations and further developments of numerous practices already codified in

⁵²²Cf. Official Yogānanda Website. <https://web.archive.org/web/20240323081653/https://yogananda.org/autobiography-of-a-yogi>. Website saved with the Way Back Machine of archive.org on 23.03.2024. Self Realization Fellowship.

⁵²³Cf. Govindan, 2010: 51–52.

⁵²⁴Cf. Kriya Babaji Yoga Sangam Website. <https://web.archive.org/web/20240320214547/https://kriyababajiyogasangam.org/>. Website saved with the Way Back Machine of archive.org on 20.03.2024. Kriya Babaji Yoga Sangam

yoga texts in the medieval to pre-colonial period, which were integrated into seemingly coherent practice systems by actors such as Yogānanda, Śivānanda, Ramaiah, etc. The statements made by their traditions about the historicity of their yoga practice utilise established narratives to lend this form of Kriyāyoga a tradition and historical legitimacy.⁵²⁵

3.3.6 The Kriyāyogas of the lineages of Paramahāmsa Yogānanda, Śvāmī Śivānanda Sarasvatī and Ramaiah

So what constitutes these new forms of Kriyāyoga? To answer this question, recent publications on this topic were consulted.⁵²⁶ The following is a brief outline of the main features of the Yogānanda, Śivānanda and Ramaiah models of Kriyāyoga without claiming to be exhaustive. To my knowledge, a comprehensive and complete historical study of Kriyāyoga has not yet been carried out and cannot be done within this framework. This attempt is an outline and should be understood as a first approach to the topic in order to differentiate between the models circulating in public discourse on the one hand and, on the other, to formulate a hypothesis on the transition from the older models to the newer models, as these are very close in time.

3.3.6.1 Definitions

The publications consulted contain various creative etymologies and explanations of the term Kriyāyoga. Hariharananda, a Kriyāyoga teacher authorised by Yogānanda⁵²⁷ himself explains in his book *Kriya Yoga* (1989):

⁵²⁵For example, tracing back yoga traditions to a legendary founding figure, the master's stay in the Himalayas, lost writings that suddenly reappear and legitimise the yoga practices can also be found in similar forms in other traditions. For example, in the lineage of T. Krishnamacharya. See Singleton and Goldberg, 2013: 81-121.

⁵²⁶This list is certainly not exhaustive. Nevertheless, I have consulted a wide range of these publications available to me. 1. For the Yogānanda model: Yogānanda's *Autobiography of a Yogi* (1949); Lowenstein and Lett's *Kriya Yoga for Self-Discovery* (2021); Satyananda's *A Systematic Course in the Ancient Tantric Techniques of Yoga and Kriya* (1981); Hariharananda's *Kriya Yoga* (1989); Kriyananda's *The Kriya Yoga Upanishad and the Mystical Upanishads* (1993) and Sturgess's *The Supreme Art and Science of Rāja and Kriya Yoga* (2015). 2. For the Śivānanda model: Sivananda's *Tantra Yoga, Nada Yoga and Kriya Yoga* (1955) and Nityānanda Giri's *Kriyāyoga: The science of Life-force* (2013). 3. For the Ramaiah model: Govindan's *Babaji* (2010).

⁵²⁷Cf. Hariharananda, 1989: 16.

'Kriya Yoga' are Sanskrit words, a combination of two root words. One is Kriya and the other is yoga. In the word Kriya there are two syllables: kri and ya. Kri means to pursue your work in daily life and ya means to be ever aware of the invisible God who is abiding in you and is directing and accomplishing work through you. ...The second word, 'yoga,' literally means union of the visible body with the invisible body. This union is always present in everyone.⁵²⁸

Another etymology of the term *kriyā* can be found in the book *Kriya Yoga for Self-Discovery* (2021):

...kri meaning “work” and ya meaning “soul” or “breath” = The Work to be done with the Souls breath.⁵²⁹

The most complex explanation of the term can be found in the book *Kriyāyoga: The science of Life-force* of Nityānanda Giri, who also situates himself in the Yogānanda tradition:

The word *kriyā* is composed of the letters *k, r, i, y*, and *ā*. The letter -*k* (or *ka*), *ka-kāra*, represents the Lord, *Īśvara*. The Transcendental Lord, *Parama Śiva*, when he manifests Himself in the subtle world and makes Himself ready for creation He becomes *Īśvara*. The letter -*r* (or *ra*), *ra-kāra*, represents fire, light and manifestation. Creation is not seen by us with the ether and air elements since these are subtle elements. We are able to see manifestation from the fire element onwards. The letter -*i*, *i-kāra*, represents energy or *sakti*. So *kri* is the activating power of the Lord manifested in creation. The activating power is called *prāṇa* or vital force. The letter -*y* (or *ya*), *ya-kāra*, represents the air element and the letter -*ā*, *ā-kāra*, represents form. For the manifestations to take a form, *ākāra*, the Lord acts with the air element. With the ether element there is no form. The air element or gaseous state is the first created form although we only see the forms from the fire element onwards. Through the action of air the whole universe is manifested. This

⁵²⁸ See Hariharananda, 1989: 83.

⁵²⁹ Lowenstein and Lett, 2021: 91.

is the action of the Life-force, *prāṇakarma*, of the Lord. The word *kriyā* normally means action, but this is the action of god. We are made with the same principle God is. Our identification with the physical body makes us separate from God and this is the state of ignorance. We have to eradicate this ignorance by the action of God, i.e., the action of the breath, *prāṇakarma*. Our mind is the result of ignorance and is responsible for the wrong identification. Breath-practice, *prāṇakarma*, absorbs the mind into the vital force. This action of God reverses the process and leads us from body to God. This is why it is so necessary to perform that action. That is our spiritual practice. Then that action, *kriyā*, becomes yoga.⁵³⁰

Satyanaṇda Sarasvati, an important proponent of the Śivānanda model, defines Kriyāyoga in his book *A Systematic Course in the Ancient Tantric Techniques of Yoga and Kriya* (1981) as follows:

The Sanskrit word *kriya* means ‘action’ or ‘movement’. *Kriya Yoga* is so called because it is a system where one intentionally rotates one’s attention along fixed pathways. This movement of awareness is done, however with control. Also *kriya* yoga is so called because one moves the body into specific mudras, bandhas and asanas according to a fixed scheme of practice. The word *kriya* is often translated as meaning ‘practical’. This is indeed a good definition, for *kriya* yoga is indeed practical. It is concerned solely with practice, without the slightest philosophical speculation. The system is designed to bring results, not merely to talk about them. Sometimes the word *kriya* is translated as ‘preliminary’. This too is a good definition, for *kriya* yoga is a preliminary practice that leads first to dharana and then eventually to the transcendental state of dhyana (meditation) and yoga (union). It is a technique which has been designed to lead to that state of being which is beyond all techniques. Finally, the word *kriya* is used to describe each individual practice. Thus the process of *kriya* yoga consists of

⁵³⁰Nityānanda Giri, 2013: 2-3.

a number of kriyas each being done one after the other in a fixed sequence.⁵³¹

In the book *Babaji* (2010), Govindan, a student of Ramaiah, offers a simple explanation of the term:

Kriyā is an activity performed with mindfulness.⁵³²

As different as the concepts presented here may seem, they have in common that they are about consciously performed actions or practices that connect people with God or are intended to bring about a transcendent state, a state of yoga. In his definition, Nityānanda defines the central action (*kriyā*) that should lead to a connection with God, namely breathing practice (*prāṇakarma*). Satyānanda associates other practices with the term such as directing attention, *mudras*, *bandhas* and *āsanas*.

Further definitions can be found in the consulted texts. However, these are sufficient for the purposes here, as they illustrate the basic idea of the new models of Kriyāyoga on the one hand and show the fundamental diversity and openness of the model, which permeates all areas of these new forms of Kriyāyoga, on the other.

3.3.6.2 Histories of the new forms of Kriyāyoga from an emic perspective

Nityānanda Giri, who places himself in the lineage of Yogānanda, explains that Kriyāyoga is an eternal tradition that stands at the beginning of human history. He explains that this is why many of the scriptures, such as the Śivasūtrā, the Āgamas and the writings of the Siddhas, teach the techniques and principles of Kriyāyoga in many different ways. Moreover, remnants of this primal Kriyāyoga can be found in almost all philosophies, be it Buddhism, Jainism, Sāṃkhya, Vaiśeṣika, Nyāya, Mīmāṃsā or Vedānta.⁵³³

Satyānanda (1981: 699), the founder of the *Bihar school of Yoga*, explains that there is no history of Kriyāyoga and that its origins and development

⁵³¹Satyānanda, 1981: 699.

⁵³²Govindan, 2010: 214.

⁵³³Cf. Nityānanda Giri, 2013: 2-7.

have been lost. Furthermore, the system of Kriyāyoga was so secret that there is not even a myth to explain its origin. Next, he describes that parts of the Kriyāyoga taught by him are contained in the texts of Haṭhayoga, such as *āsanas*, *mudrās* and *bandhas*, but that these are not “integrated together”. Satyānanda speculates that Kriyāyoga must have been known in China, as he sees strong parallels to practices in *Tai Chi Chuan*. He clearly distances himself from the Kriyāyoga of the *Yogasūtra*, which has nothing to do with the Kriyāyoga of his book *A Systematic Course in the Ancient Tantric Techniques of Yoga and Kriya* and serves solely as a preparation for Rājayoga. However, the only definitive historical statement he can commit himself to is the following:

Of history, all we will say is that kriya yoga was passed on by Swami Sivananda of Rishikesh.⁵³⁴

Surprisingly, this same Śivānanda of Rishikesh in his book *Tantra Yoga, Nada Yoga and Kriya Yoga* (1955) explicitly traces the Kriyāyoga he taught back to *Yogasūtra* 2.1. Śivānanda uses the Kriyāyoga of the *Yogasūtra* as the overarching framework of his teaching, which also integrates *satkarma* and breathing exercises from Haṭhayoga into it.⁵³⁵

It is important to emphasise that Satyānanda recognises that the traditional lineage of Yogānanda practises the same Kriyāyoga he teaches. However, he explicitly distances himself from their narrative:

Of course, there are various other groups of people in India who have practiced and taught kriya yoga. For example, Swami Yogananda, Yukteswar Giri, Lahiri Mahasaya, Mahatma Gandhi and so forth practiced kriya yoga. In fact, a thriving organization still propagates it throughout the world. They also do not know the origin of kriya yoga, but they say that it was reintroduced by the great yogi Babaji as the ideal practice for sincere seekers of wisdom in the present Kali Yuga (Dark Age).⁵³⁶

This narrative is by far the most widespread explanation of the origins of the new Kriyāyoga and is adopted not only in the tradition of Yogānanda, but

⁵³⁴ Satyananda, 1981: 699.

⁵³⁵ Cf. Sivananda, 1982: 168-182.

⁵³⁶ Satyananda, 1981: 699.

also in the tradition of Ramaiah. In his book *Babajī* (2010: 31-64), Govindan, a disciple of Ramaiah, has compiled this narrative in detail, which I would now like to summarise in a nutshell.

Mahāvātara Bābājī, who according to Govindan is considered an incarnation of the Buddha, was born in 203 CE in Parangipetta in Tamil Nadu under the name Najaraj into a Brahmin family, joined a group of wandering Samnyāsins at a young age and studied the holy scriptures. His path soon led him to Śrī Laṅka in Katirkāma (now Kataragama), where he became a disciple of Siddha Boganathar and was initiated by him into various *kriyās* such as *dhyāna*, *āsana*, *mantra* and *bhaktiyoga*. Bhoganathar later sent Bābājī to another teacher, namely Siddha Agastya in Courtallam in the Pothihai hills of Tamil Nadu, located in today's Tinneveley district. He learnt the particularly important *kriyā* called *kundaliniprāṇāyāma* from him. Agastya then sent Bābājī to Badrinath in the Himalayas, where he practised for many months and finally attained *saṃādhi*. After his enlightenment and attaining immortality at the tender age of 16, Bābājī set himself the task of helping suffering humanity in its search for God-realisation. As an immortal, Bābājī initiated great personalities such as Śaṅkarācārya (788-820) and Kabir (1440-1518) into the techniques of Kriyāyoga over the centuries. Finally, in 1861, he initiated Lahidi Mahāśaya (1828-1895) into Kriyāyoga and gave him the task of passing it on to serious seekers. At this point, Govindan quotes the autobiography of Yogānanda,⁵³⁷ which states that Bābājī explained to Lahidi Mahāśaya that Krṣṇa had once passed on Kriyāyoga to Arjuna and that not only Patañjali knew it, but also Jesus Christ, who in turn had passed it on to John, Paul and other disciples. Among Lahidi Mahāśaya's 100 disciples was Śrī Yuktesvar (1855-1936), to whom Bābājī is also said to have appeared three times. On one of these occasions, Bābājī decided that he should send his disciple Yogānanda (1893-1952) to America to spread Kriyāyoga, which he did, gaining global fame and founding the *Self Realisation Fellowship* in 1920, which is still very active today.

⁵³⁷Cf. Yogānanda, 1949: 244.

3.3.6.3 The practice of the new Kriyāyoga

In the following, the practices of the new Kriyāyoga are presented in outline based on the publications mentioned and consulted above.⁵³⁸ The words of Hariharananda (1989: 144) are surprisingly apt to give an essential first impression of this complex phenomenon:

Kriya Yoga is the essence and synthesis of all yoga techniques taught in the world.

Satyana (1981: 703) explains that each Kriyā consists of a certain number of subordinate techniques. These always consist of a combination of the following six tools: *āsana*, *mudrā*, *bandha*, *mantra*, *prāṇāyāma* and, as he calls it, “psychic passage awareness”. This last point includes a group of exercises mainly involving “circulating awareness through the *cakras* in an ascending and descending way” or similar. A single Kriyā is an exercise unit comprising individual exercises from the six categories mentioned. However, these are not arbitrary but are integrated into a specific, and, as the protagonists of this tradition say “scientific way” in order to induce the process of concentration (*dhāraṇa*), meditation (*dhyāna*) and meditative absorption (*samādhi*). The main distinguishing feature from other yoga systems is the innovative and specific combination of the individual techniques into a practical and particularly effective sequence of exercises, referred to here as “Kriyā”.

In every model the individual exercises are drawn from the vast body of yoga literature but primarily from the exercises taught in the medieval to pre-colonial texts of the Hatha- and Rājayoga genre. This always takes place against the background of tantric and medieval concepts of the yogic body, such as *cakra*, *nāḍī* and *vāyu* systems. A common phenomenon in the new Kriyāyoga literature are scientific explanatory models that are used as a means of legitimisation. For example, certain *nāḍīs* are located in schematic sketches

⁵³⁸A comprehensive presentation and comparative analysis of the practices in the various traditions of the new Kriyāyoga would be too far-reaching for this chapter. The most detailed written practice instructions that I have consulted can be found for the Śivānanda/Satyānanda model in Satyananda, 1981: 697–952, and for the Yogānanda model in Nityānanda Giri, 2013: 249–340.

of the brain⁵³⁹, or positive effects of Kriyāyoga practice are legitimised with evolutionary biology theories, such as the polyvagal theory.⁵⁴⁰

Govindan (2010: 216–225) distinguishes a total of seven main categories of Kriyāyoga. The first category he mentions is *Kriya Hatha Yoga*. According to him, this is the starting point for every student of Kriya Yoga. This includes eighteen basic relaxation postures (*āsanas*), muscle blocks (*bandhas*), certain gestures (*mudrās*) and the sun salutation (*sūryanamaskāra*) defined by Bābājī.

The second main category is what Govindan calls *Kriya Kundalini Pranayama*. According to him, this practice is the art and science of mastering the breath and is considered to be the most essential and effective tool in Bābājī's Kriyāyoga. This is not only meant to awaken the *kundalini* but with regular practice, the student awakens all *cakras* and the associated levels of consciousness, which is supposed to ultimately lead to the breathless state of *samādhi* and self-realisation.

The third main category is *Kriya Dhyana Yoga*, which is intended to include meditation techniques that are not explained in detail but are supposed to awaken the mind's hidden faculties.

The fourth main category is *Kriya Mantra Yoga*. This involves the recitation or murmuring (*japa*) of mantras discovered by the Siddhas. The recitation of mantras must take place with faith, love and concentration.

Govindan specifies the fifth category as *Kriya Bhakti Yoga*, the yoga of love and devotion. In Govindan's words, this is the "turbojet" of self-realisation. This type of Kriyāyoga includes devotional love, chanting, ritual worship and pilgrimages to holy places.

Furthermore, *Kriya Karma Yoga* is presented as the sixth category. In this case he refers to *Bhagavadgītā* (2.47 et seqq.) and thus defines this subtype as selfless service that is performed consciously. All actions are supposed to be performed without the expectation of receiving anything in return, free from anger, selfishness, greed and personal desires. Thus, the practitioner is meant to examine his motivation before every action and is always supposed to act without selfish motives.

⁵³⁹Nityānanda Giri, 2013: 215.

⁵⁴⁰Lowenstein and Lett, 2021: 188.

The seventh and final category is *Kriya Tantra Yoga*. According to this, the followers of Kriyāyoga, just like the Siddhas, lead a family life. This subtype of Kriyāyoga involves retaining the energy normally wasted during sexual activity and transporting it to the higher *cakras*. The partner is supposed to be loved as an embodiment of the divine.

A similar system is taught by Lowenstein and Lett. This initially includes a total of twelve *āsanas* and the five Tibetans, as well as typical *prāṇāyāma* techniques, *ujjāyi*, *kapālabhāti*, various *bandha* techniques such as *uddiyānabandha* or *mahābandha*, various *mudrā* techniques such as *mahāmudrā*, *śāmbhavimudrā*, *yonimudrā*, or the so-called *Kriya Breath*. *Kriya Breath* is referred to as *kevalakumbhaka*. In addition, classical gymnastic exercises are also added.⁵⁴¹ In addition to the *āsanas* of Haṭhayoga, Lowenstein and Lett also recommend *Tai Chi*, *Qigong*, physiotherapy or a personal trainer to stay fit. Now and then, a biblical quotation is used. For example, in the case of the *Third Eye Gazing* practice, he quotes Matthew (6.22). Furthermore, Lowenstein and Lett emphasise the practice of *Hong Sau* as an important element of the practice. For Nityānanda Giri, *Hong Sau*, or in this case the indologically correct transliteration *hamsa*, is also referred to by him as *Haṃsa Sādhanā*,⁵⁴² “the very foundation” of Kriyāyoga.

As indicated at the beginning of this section, it is clear that the term Kriyāyoga has given rise to a proliferation of different yoga techniques from earlier yoga traditions, which are integrated into innovative exercise systems and attempted to be historically legitimised in different ways. Depending on the lineage and the teacher, individual characteristics and different explanatory models exist.⁵⁴³

⁵⁴¹Lowenstein and Lett, 2021: 118-124. Gymnastic exercises can also be found in Sturgess, 2015: 447-458.

⁵⁴²The *ajapājapa*, recitation of the non-recitation of the *hamsa* mantra.

⁵⁴³In these books, one repeatedly comes across pseudo-scientific explanatory models and stumbles across parallels drawn here and there to other religions, such as Christianity, Buddhism, or esoteric traditions to emphasise the effectiveness and importance of certain practices and views. Particularly in the more recent publications, it can be seen that, depending on the author, typically individual expressions of the ideal type of postmodern spirituality and religiosity are expressed, which Bochinger, Engelbrecht, and Gebhardt have labelled “spiritueller Wanderer”, cf. Bochinger, Engelbrecht, and Gebhardt, 2009: 33-49.

One last exemplary publication is *The Kriya Yoga Upanishad and the Mystical Upanishads* (1993) by Kriyananda. This book offers translations of ten well-known *Yoga Upaniṣads* and one *Kriya Yoga Upaniṣad*. The translator claims that the name of the author of this Sanskrit Yoga Upaniṣad was lost in the course of history. His book has no bibliography, nor are the sources of the translations mentioned. Further searches for a verifiable source text of the *Kriya Yoga Upaniṣad* remain unsuccessful. The *Kriya Yoga Upaniṣad* is neither to be found in the known publications and translations of the *Yoga Upaniṣads*,⁵⁴⁴ nor in publications of previously unpublished *Upaniṣads*.⁵⁴⁵ Searching through various catalogues of Sanskrit manuscripts was also unsuccessful.⁵⁴⁶ Furthermore, it is striking that the *Kriya Yoga Upaniṣad* is not mentioned in any other publications on Kriyāyoga consulted. For the time being, therefore, the possibility must be considered that Kriyananda is not only the translator of the *Kriya Yoga Upaniṣad* but also the secret author. Perhaps he wrote this supposedly ancient source text in order to legitimise his own Kriyāyoga doctrine.

Goswami Kriyananda learnt Kriyāyoga from his teacher Shelly Trimmer, who, according to the official website of the *Temple of Kriya Yoga*⁵⁴⁷ founded by Kriyananda, was a guru, yogi, kabbalist and direct disciple of Yogānanda. Kriyananda studied philosophy for four years at the University of Illinois and then embarked on a business career. Whether Kriyananda would have acquired the qualifications to translate a Sanskrit source text remains to be seen. Possibly, he was a gifted autodidact.

In the *Kriya Yoga Upaniṣad*, the disciple Sanskriti asks the guru Dattatreya to teach him the doctrine of Kriyāyoga. The latter agrees and explains Kriyāyoga in a total of ten chapters. The framework is formed by the eight-

⁵⁴⁴ See *Yoga Upaniṣads* (1938).

⁵⁴⁵ Cf. *Unpublished Upaniṣads* (1938).

⁵⁴⁶ In *Descriptive Catalogue of Yoga Manuscripts (Updated)* (2005: 50), two manuscripts with the title *Kriyāyoga* (AG 665/1 and TSM 6716) are listed, which, unfortunately, I was unable to consult. Neither manuscript is dated. AG 665/1 (Ganganath Jha Kendriya Sanskrit Vidyapitha, Allahabad) is a Devanāgarī manuscript on paper, and TSM 6716 (Sanskrit MSS. at the Tanjore Palace) is a Telugu manuscript on palm leaf. The author of the latter is named Venkaṭayogin. I suspect these manuscripts are probably later works that were created in the 18th century at the earliest. For now, however, no definitive statement can be made on this. However, their consultation could shed further light on the historical development of Kriyayoga.

⁵⁴⁷ Biography of Goswami Kriyananda. Temple of Kriya Yoga Website. <https://web.archive.org/web/20240319134009/https://templeofkriyayoga.org/goswami-kriyananda/>. Website saved with the Way Back Machine of archive.org on 19.03.2024. Temple of Kriyayoga.

limbed yoga system presented in 1.5, similar to the eight limbs of the Pātañjala scheme. The first chapter (1.6-25) presents the *Ten Spiritual Restraints*. Dattatreya explains the *Ten Spiritual Observances* in the second chapter (2.1-16). Chapter three, *The Nine Postures* (3.1-13), deals with nine āsanas with six sitting postures, one standing posture and one complex posture. The fourth chapter (4.1-63) discusses what Kriyananda calls *Mystical Anatomy*. Here, six *cakras* named after the planets (i.e. the *mūlādhāracakra* is called the “Saturn mass-energy converter *cakra*”), fourteen primary *nādīs* and *Kriya Kundalini*, which covers the ‘divine creative channel’ with its mouth, are taught. The fifth chapter (5.1-14) is entitled *Inner Purification* and contains *prāṇāyāma* techniques such as *sūryabhedana* and *candrabhedana*. Chapter six (6.1-39), entitled *Breath Control*, instructs another breathing exercise in combination with meditation on the three *akṣaras* that constitute the sacred syllable *aum*. During the inhalation (*pūraka*), the yogi is supposed to meditate on *a*, during the breath retention on *u* and during the exhalation on *m*. In addition, the breathing technique *sītālī* (6.25) and a technique called *yonimudrā* (6.33-34) are presented. Chapter seven (7.1-10) is about *Withdrawal of the Senses*. The practitioner is instructed to let the breath move through the body in a specific order. The eighth chapter (8.1-9) is entitled *Concentration*. Here, the yogin is meant to inhale and hold the breath at specific bodily locations (not the *cakras*), which are associated with the five elements and the syllables *ya*, *ra*, *va*, *la* and *ha*, as well as specific deities. The even shorter ninth chapter, *Meditation* (9.1-6), basically only states that the practice of concentration leads to meditation after a while. The tenth chapter, *Samadhi* (10.1-12), then describes the final state of yoga, which is defined as the “deep conscious trance in which the yogi experiences Absolute Wisdom”.

3.3.6.4 From early modern to modern models of Kriyāyoga

The *Yogasvarodaya* and Rāmacandra’s *Yogatattvabindu* were written before 1659 CE. Nārāyaṇatīrtha must have lived between 1600 and 1690 CE., and because of that, his *Yogasiddhāntacandrikā* was also written in this timeframe. Sant Sundardās, the author of the *Sarvāṅgayogapradipikā* lived from 1596 to 1689. Interestingly, Nārāyaṇatīrtha and Sundardās lived in Benares.⁵⁴⁸ The earliest

⁵⁴⁸ See Burger, 2014: 684 for dating and location of Sundardās and Penna, 2004: 24 for dating and location of Nārāyaṇatīrtha.

quotations of the *Yogatattvabindu* are found in Sundaradeva's *Hṛthasaṅketa-candrikā*, who also must have lived in Benares before 1659. Rāmacandra, who carried the title *paramahāṃsa*, was a Daśanāmī initiate, an order of *sādhus*, whose greatest concentration of *mathas* until this day is in northern India, around Benares, Allahabad, and Haridwar. Thus, we can safely assume that the complex taxonomies of twelve-fifteen yogas were part of the local discourse of 17th-century Benares. Lahiḍi Mahāśaya, the person to whom the new forms of Kriyāyoga seem to go back, lived more than a century later, from 1828 to 1895 CE. Interestingly, Lahiḍi Mahāśaya is also said to have spent much of his life in Benares. It is, of course, utterly unclear whether Lahiḍi Mahāśaya ever read any of the works mentioned above. At least we know that he not only enjoyed an education in philosophy in Benares but also learnt English and Sanskrit.⁵⁴⁹ However, it is likely that the local discourse regarding the religious-spiritual marketplace within Benares did not change abruptly. Lahiḍi Mahāśaya lived as a family man and householder,⁵⁵⁰ no sectarian affiliations are known so that the whole variety of religious-spiritual market of his time were open to him. He was able to combine them freely. As can be seen from the yoga texts examined in this book, there was no lack of different yoga categories in Benares between the 17th and 19th centuries CE. Although these were still labelled differently, they were without a doubt freely combined in practice by many. Moreover, given the plethora of yoga practices from different yoga traditions and yoga texts presented in the previous chapter and evident in the publications of the new Kriyāyoga consulted, it is not only credible but also plausible that this phenomenon already began with Lahiḍi Mahāśaya, as Yogānanda claims in his autobiography. However, why Lahiḍi Mahāśaya chose the category of Kriyāyoga as the generic term for his yoga system cannot be answered conclusively. However, I would like to offer an educated guess.

I hypothesize that the term Kriyāyoga, as the generic term for his system of yoga, was a strategic decision of Lahiḍi Mahāśaya. It is unlikely, and there is no clear evidence that Lahiḍi Mahāśaya knew the *Yogasvarodaya*, *Yogatattvabindu* or *Yogasiddhāntacandrikā*. It is impossible to determine whether these texts ever influenced Lahiḍi Mahāśaya and his new Kriyāyoga system. However, if they

⁵⁴⁹Jones and Ryan, 2008: 255–256.

⁵⁵⁰See Yogānanda, 1946: ch. 34,35.

did, it could only have been the fact that the three texts mention Kriyāyoga as the first item in their taxonomies and freely integrate a large number of contemporary yoga practices. This may have influenced his decision to use Kriyāyoga as one central term that unites all yogas and their techniques of his time. Another factor could have been that he was consciously or unconsciously driven by the emerging *Yogasūtra* hype in the West, which triggered a wave of enthusiasm in India. One wonders why he did not choose the term Rājayoga to integrate many systems as others have done before him. Maybe because the term Rājayoga was already used as a generic term for Pātañjalayoga by then.⁵⁵¹ In comparison to all other known terms for categories of yoga,⁵⁵² the term Kriyāyoga had the advantage that it not only formed a link to the popular and hyped *Yogasūtra*, but also provided a basic framework that was open to interpretation due to the three constitutional practices *tapas*, *svādhyāya* and *iśvarapraṇidhāna*. Thus, the term opened up the possibility to integrate the variety of post-Pātañjalean physical and non-physical yoga practices from the Tantras and texts of Haṭha- and Rājayoga through a literal interpretation of the compound prefix *kriyā*^o in the sense of “action”. This was likely the crucial aspect. As Birch (2020: 471-472) demonstrated in his groundbreaking article “*Hathayoga’s Floruit on the Eve of Colonialism*”, the popularity of medieval and early modern Haṭhayoga practices reached an unprecedented peak across India during this period. What could be more logical than reducing the complex diversity of circulating yogas labels to a simple, practice-oriented umbrella term? This apparently aligned with the *Zeitgeist*. The formation of a new Hindu identity, which began in the 16th century, also culminated during the lifetime of Lahidi Mahāśaya. Therefore, it is not surprising that in creating his Kriyāyoga, he operated in line with the “*identifikatorischer Habitus*” that Axel Michaels (1998: 19-27) described as a characteristic mode of thinking in Hindu religion and Paul Hacker’s (1979) concept of “Inklusivismus”.⁵⁵³ Whether his

⁵⁵¹ See Birch, 2014.

⁵⁵² Cf. p. 421 for a list of the twenty-three early modern categories of yoga.

⁵⁵³ “Inklusivismus” refers to the inclination of a religion or religious tradition to integrate other religious doctrines and practices into its own system and to view them as partial aspects of its own truth. The idea is not to see other religions as fundamentally false or opposing, but to integrate them into one’s own worldview and recognise them as partially true. In the context of Hinduism, “Inklusivismus” means that different religious concepts, deities and rituals of other traditions are regarded as acceptable and valid expressions of one’s own beliefs. This stance allows a variety

thoughts consciously or unconsciously went in a similar direction must of course remain open. However, we must assume that the discursive environment of Benares at his time certainly played its part in encouraging Lahiḍī Mahāśaya to integrate the various yogas and basically all yoga practices circulating in the local discourse of his time under this specific term.

3.4 Jñānayoga

JÑĀNAYOGA,⁵⁵⁴ the “Yoga of gnosis”, is the second method of Rājayoga in Rāmacandra’s list of the fifteen yogas as well as in his source text, the *Yogasvarodaya*. In Nārāyaṇatīrtha’s list of the fifteen yogas presented within the *Yogasiddhāntacandrikā*, Jñānayoga takes sixth place. In the *Sarvāṅgayogapradipikā* Sundardās presents Jñānayoga as a form of Sāṃkhyayoga. Here, it is the second among the four types of Sāṃkhyayoga together with Brahmayoga and Advaitayoga.

3.4.1 Jñānayoga in the *Yogatattvabindu*

Jñānayoga occupies the second place in Rāmacandra’s taxonomy of the fifteen yogas but is not described according to this order in his text.⁵⁵⁵ The description is given from section XXI-XXII. The overarching goal of Rāmacandra’s Jñānayoga is the long-term durability of the body (*bahutarakālam śarirasthitih*) already mentioned in the introduction (section I), which is expressed here once again with other words: “From the execution of this [Jñānayoga], time does not bring about the destruction of the body.” (*tasya kāraṇāt kālah śariranāśam na karoti*). Simultaneously, Rāmacandra’s Jñānayoga leads to the attainment of the “reality of Śambhu” (*sāṃbhavisattā*).⁵⁵⁶ This Jñānayoga can be practised in two ways. The first method (XXI.1) arises through the application of “non-dualistic thinking” (*avikalpatayā yuktyā*), and the second method (XXI.2)

of beliefs and practices to be harmonised and seen as complementary paths to the same ultimate truth.

⁵⁵⁴ See section XXI and XXII on pp. 124–137

⁵⁵⁵ The description of Jñānayoga is preceded by Siddhakundalinīyoga and Mantrayoga (III-XII), Laksyayoga (XIII-XV), Rājayoga (XVI-XVII), Caryāyoga (XVIII) and Hathayoga (XIX-XX).

⁵⁵⁶ This refers to the highest reality and the state of Rājayoga. See p. 125 in the edition for a discussion of the term.

arises “through the realisation that the entire world consists of all knowledge” (...*sarvajñānamayam jagat | ya evam vetti bodhena ...*). However, the text primarily deals with the first method. This method consists of viewing the world as a unity that is enlightened by the highest self (*viśvātman*). If one perceives this unity, one finds oneself in the “reality of Śambhu”. However, this supreme reality cannot be recognised without further ado since it does not show itself as the desired unity but as a tenfold multiplicity (XXI.4ab). He compares this relationship to a seed from which a whole tree with its parts grows (XXI.4-XXI.5). The seed stands for the invisible unity of world and self. The tree, with its various parts, stands for the multiplicity of the visible world. The fundamental unity of the world is like the seed from which a whole tree has grown. It is no longer visible and is not perceived. However, what is perceived is a world consisting of a multiplicity. In the case of the seed, a tree with its branches, leaves, etc. In the case of the world ten basic principles (*tattvas*): Five [gross]elements (*pañcatattva*), thinking mind (*manas*), intellect (*buddhi*), illusion (*māya*), individuation (*ahamkāra*), and modifications (*vikriyā*).⁵⁵⁷ Jñānayoga is supposed to produce the realisation of oneness (XXI.7). In order to realise this, the practitioner is supposed to apply the view of unity (*aikyena darśanam*) to recognise the identity between the visible world of multiplicity⁵⁵⁸, and the invisible self (*viśvātma*). Through Jñānayoga, the practitioner then realises that the self is one with the world⁵⁵⁹ and the changing forms of the worlds material appearance are empty.⁵⁶⁰

3.4.2 Jñānayoga in the *Yogasvarodaya*

If we assume a correct transmission of the *Yogasvarodaya* in the *Prāṇatoṣīṇī*, then the text, in fact, describes two different types of Jñānayoga.

The Jñānayoga of the first passage⁵⁶¹ contains a description of the major components of the yogic body which the yogin is supposed to know. Gaining

⁵⁵⁷For a discussion of the tenfold *tattva* system, see n. 244 on p. 131

⁵⁵⁸This is also referred to by Rāmacandra as *samsāra* (XXI ll. 7-9).

⁵⁵⁹Cf. *Yogatattvabindu* XXII 130 l. 5: *jñānayogaprabhāvād eka eva ātmā iti niścayo bhavati* | “Because of the power of Jñānayoga, there arises the conviction that the self is truly one.”

⁵⁶⁰Cf. *Yogatattvabindu* XXII p.132 l. 3: *jñānayogād vikārarūparahito jñāyate* | “Through Jñānayoga he realises the emptiness of the mutability of form.”

⁵⁶¹Cf. *Prāṇatoṣīṇī*, Ed. p. 831-833.

knowledge about the body is the aim of this Jñānayoga.⁵⁶² In particular, the knowledge of the three primary channels (*nādīs*),⁵⁶³ as well as a system with a total of nine *cakras* is mandatory. These elements are described in detail. The introduction to this first form of Jñānayoga mentions other things the yogin should know, such as the three targets [for fixing the mind] (*lakṣyas*),⁵⁶⁴ sixteen containers [for holding mind and often breath in the context of this type of yogic practice] (*ādhāras*) and the five [meditative] spaces (*vyomans*) through which the yogin progresses on the path to the highest state of yoga.

This first form of Jñānayoga in the *Yogasvarodaya*, like much of its content and its overall structure, is adopted by Rāmacandra in his *Yogatattvabindu*. Surprisingly, Rāmacandra presents the first form of Jñānayoga under a different name for unknown reasons.⁵⁶⁵ Instead of Jñānayoga, Rāmacandra calls it Siddhakuṇḍaliniyoga and Mantrayoga. We can only draw speculative conclusions why Rāmacandra made this change. Perhaps Rāmacandra did not want to teach two different forms of Jñānayoga, or he was convinced that Siddhakuṇḍaliniyoga and Mantrayoga were the more appropriate terms for this type of yoga. There is also the possibility that Rāmacandra knew Nārāyaṇatīrtha's *Yugasiddhāntacandrikā*, because he classifies Jñānayoga as a form of Mantrayoga, as will be shown in the next subsection. However, apart from similarities between the complex yoga taxonomies, there are no other noticeable overlaps or even citations. A detailed discussion of Siddhakuṇḍaliniyoga and Mantrayoga in Rāmacandra's *Yogatattvabindu* can be found on p. 378.

The second type of Jñānayoga of the *Yogasvarodaya*⁵⁶⁶ is largely identical with Rāmacandra's Jñānayoga. Rāmacandra borrows most of the verses verbatim from the *Yogasvarodaya*. There are minor details that Rāmcandra modifies,

⁵⁶²Cf. *Prāṇatoṣīṇī*, Ed. p. 831: *jñānayogam pravakṣyāmi tajjñānī śivatām vrajet | pathanāt smaranād vyānān maṇḍanāt brahmaśādhakah | tadbhedasyaikasandhānam aṣṭaiśvaryamayo bhavet | tritīrtham yatra nādi ca tripunyam paramesvari | svadehe yo na jānāti sa yogī nāmadhārakah | navacakram kalādhāram triłaksam vyomapañcakam | svadehe yo na jānāti sa yogī nāmadhārakah |*

⁵⁶³The left lunar channel (*idā*), the right solar channel (*piṅgalā*) and the central channel (*suṣumnā*).

⁵⁶⁴In the sections on Lakṣayoga in the *Yogasvarodaya* and *Yogatattvabindu* five targets (*lakṣyas*) are described in total. This is one of many inconsistencies in the *Yogasvarodaya* and the *Yogattvabindu*.

⁵⁶⁵Perhaps, the designation *jñānayoga* in this context is a result of textual corruption, as the second Jñānayoga presented later on in the text lives up to its name much better. However, without further textual evidence, this remains unproven.

⁵⁶⁶*Prāṇatoṣīṇī*, Ed. p. 835-837.

but they do not change the overall concept and aim of this type of Jñānayoga. For this reason, it will not be repeated here. The passage is reproduced in its entirety in the first layer of the critical apparatus in section XXI on p. 124 of the critical edition of the *Yogatattvabindu* and can be consulted there.

3.4.3 Jñānayoga in the *Yogasiddhāntacandrikā*

Nārāyaṇatīrtha situates his Jñānayoga⁵⁶⁷ in the context of *Pātañjalayogaśāstra*'s *sūtra* I.28, which says:

tajjapas tadarthabhāvanam || 28 ||

It's low-voice muttering; contemplation of its meaning.

This is the last *sūtra* of an extensive section (I.23 - I.28) in the *Pātañjalayogaśāstra*⁵⁶⁸, which is entirely dedicated to one of the means of attaining *samādhi*, namely *iśvarapraṇidhāna*, devotion to Īśvara, the Supreme Lord.

Īśvara is most aptly represented by the sacred syllable *om̄*. The above *sūtra* instructs the quiet murmuring of this syllable while contemplating its meaning (*tadarthabhāvanam*) as a practical method of *iśvarapraṇidhāna* to attain the highest state of yoga, which is called Rājayoga or *asamprajñātasamādhi*.

In this context, Nārāyaṇatīrtha explains that in this *sūtra*, the term *japa* ("low-voice muttering") refers to the practice of Mantrayoga. The term *arthabhāvana* ("contemplating its meaning") refers to Jñānayoga as a form of practice that cultivates discriminating knowledge (see previous paragraph). Furthermore, Nārāyaṇatīrtha refers to Advaitayoga, also associated with this *sūtra*, which is a form of yoga characterised by the view of the non-differentiation of the individual self and the supreme self. The *Yogasiddhāntacandrikā* (Ed. p. 46) reads:

⁵⁶⁷ For an earlier brief discussion of Jñānayoga in Nārāyaṇatīrtha's *Yogasiddhāntacandrikā* see Penna, 2004: 76.

⁵⁶⁸ An entire monograph entitled *God, Reason, and Yoga: A Critical Edition and Translation of the Commentary Ascribed to Śaṅkara on Pātañjalayogaśāstra I.23—28* is dedicated to this section by Harimoto (2014). It provides an edition, translation and detailed discussion of this critical passage in the *Pātañjalayogaśāstravivaraṇa*.

kiñ ca japa ity anena mantrayogaḥ arthabhāvanam ity anena viveka-jñānābhyaśarūpo jñānayogaḥ abhedabhāvarūpo ḍvaitayogaś ca saṃgrhi-tah |

Furthermore, by [the term] *japa*, the practice of Mantrayoga [is indicated]; by [the term] *arthabhava* the cultivation of discriminative knowledge [is meant], which is the form of practice [called] Jñānayoga, [and] Advaitayoga is understood to be the form of cultivating non-differentiation.

Nārāyaṇatīrtha, thus, offers two alternatives about the specific performance of the contemplation. Either, while quietly murmuring the *praṇava* syllable, which symbolises Īśvara and his qualities, the mind shall be focused on the distinction between consciousness (*purusa*) and primordial nature (*prakṛti*) including its effects (*tatkārya*).⁵⁶⁹ This is Nārāyaṇatīrtha's Jñānayoga. Alternatively, one is supposed to reflect on the non-difference between the highest self (*paramātman*) and the individual self (*jīva*).⁵⁷⁰ This is Nārāyaṇatīrtha's Advaitayoga.

3.4.4 Jñānayoga in the *Sarvāṅgayogapradipikā*

The Jñānayoga of Dādūpanthī Sundardās (*Sarvāṅgayogapradipikā* 4.13-24) is strikingly similar to the Jñānayoga of Rāmacandras *Yogatattvabindu* and the *Yogasvarodaya*. Jñānayoga is the first subcategory of Sāṃkhyayoga.⁵⁷¹ Brahmayoga⁵⁷² and Advaitayoga⁵⁷³ follow it. While Sundardās introduces Sāṃkhyayoga to teach how to distinguish the self (*ātman*) from the not-self

⁵⁶⁹Cf. *Yogasiddhāntacandrikā* (Ed. p. 45): *tasya pranavasya japaḥ vidhivad uccāraṇam, tadarthasya pranavārthasya acintyaīśvaryaśaktiyuktasya paramātmano bhāvanam̄ prakṛtitatkāryapuruṣebhyo vivekenānusāṃḍhānam* ...“The low-voice muttering of *praṇava* [and] pronunciation according to the rules [along with] the contemplation of the meaning of that *praṇava*, [being associated with] the Supreme Self endowed with inconceivable power and supremacy, is the fixation of the attention with discernment from the individual self and nature with its effects.”

⁵⁷⁰Ibid. (Ed. p. 45): *athavā tadarthasya paramātmanah pūrṇasya bhāvanam̄ jīvābhedenā punah punaś cetasi nivesānam* | “Alternatively, its meaning is the repeated memorization in the mind of the non-distinction between the individual self and the total supreme self.”

⁵⁷¹Sundardās' Sāṃkhyayoga is discussed on p. 415.

⁵⁷²Sundardās' Brahmayoga is discussed on p. 372.

⁵⁷³Sundardās' Advaitayoga is discussed on p. 375.

(*anātman*) by differentiating twenty-four *tattvas* of the world, Jñānayoga goes one step further and conveys the gnosis (*jñāna*) that the world and the self nevertheless form an inseparable unity. As a result of this gnosis, Brahmayoga arises. Brahmayoga is a specific form of contemplation or state in which the yogin experiences himself as one with the Absolute and the entire universe within himself. Finally, this sequence culminates in Advaitayoga, by which the practitioner finally overcomes the state of duality and conceptualisation. Jñānayoga is the second step of the four-stage Sāṃkhyayoga.

This Jñānayoga emphasizes the recognition of the unity of the self and the universe.⁵⁷⁴ According to Sundardās, the self is the cause, and the whole universe is the effect.⁵⁷⁵ To illustrate the relationship of cause and effect between self and universe, Sundardās presents the same metaphor of the seed and the tree as Rāmacandra in XXI.4-5.⁵⁷⁶ The rest of the section consists of different comparisons, which are supposed to illustrate the non-difference between the self and the whole or the universe.⁵⁷⁷

3.4.5 Jñānayoga in the complex yoga taxonomies

The comparative analysis of Jñānayoga within the intricate and multifaceted texts of the early modern yoga taxonomies unveils four distinct models of Jñānayoga. These models circulated at least among the yoga traditions that were present in the North Indian subcontinent during the 17th century CE.

1. The most pervasive or dominant model is the application of non-dualistic thinking, a profound concept that allows one to perceive the

⁵⁷⁴ See Burger (2014: 702) for an earlier brief discussion of Sundardās's Jñānayoga in French.

⁵⁷⁵ Sarvāṅgayogapradipikā 4.13: *jñāna yoga aba esaim jānaiṇī | kāraṇa aru kāraya pahicānaiṇī | kāraṇa ātama āhi akhāṇḍā | kāraya bhayau sakala brahmaṇḍā || 13 ||* "Now understand Jñānayoga. Recognize the cause and effect. The cause is the indivisible soul. The effect is the whole universe."

⁵⁷⁶ Sarvāṅgayogapradipikā 4.14: *jyaum amkuru tem taru vistārā | bahuta bhāmti kari nikasi ḍārā | śāśā patra aura pharaphulā | yauṁ ātamā viśva kau mūlā || 14 ||* "Just as the tree [grows] out of the seed, bringing forth countless branches, leaves, fruits and flowers, in the same way the self is the root of the universe."

⁵⁷⁷ For example Sarvāṅgayogapradipikā 4.20: *jyaum kuñcana ke bhūṣana nānā | bhinna bhinna kari nāmva baṣanā | gāre sarba eka hi huvā | yaim ātamā biśva nahim juvā || 20 ||* "Just like various ornaments made of gold, are worn with different names and forms. However, in essence, all become one in the melting pot. In the same way, the self is not separate from the universe."

unity of the self and the world. This model, with a few nuanced variations, can be found in the *Yogatattvabindu*, the *Yogasvarodaya*, and the *Sarvāṅgayogapradīpikā*. The most notable difference is that the former two texts classify Jñānayoga as a method of Rājayoga, whereas the *Sarvāṅgayogapradīpikā* categorises Jñānayoga as a subtype of Sāṃkhyayoga.

2. The model of Jñānayoga presented by Nārāyaṇatīrtha in his *Yogasiddhāntacandrikā* is in stark contrast to the dominant model. Jñānayoga here is a form of Mantrayoga. During *prāṇavajapa*, the yogin should contemplate the distinction between consciousness or self (*puruṣa*) and the primordial nature (*prakṛti*) and its effects (*tatkārya*).
3. The *Yogatattvabindu* suggests an alternative second model, which is not described in detail but involves contemplation aimed at realising that the world consists of all knowledge.
4. The *Yogasvarodaya* describes a further type of Jñānayoga. That type consists of acquiring knowledge about the yogic body, particularly the three major channels, and the yogic paradigms (*laksyas*, *ādhāras*, *cakras* and *vyomas*). Both methods are also subspecies of Rājayoga.

3.5 Caryāyoga

CARYĀYOGA, “the Yoga of conduct” occupies third place in Rāmacandra’s list of the methods of Rājayoga. However, it is entirely absent in the *Yogasvarodaya*. Nevertheless, Caryāyoga is mentioned as the second method in Nārāyaṇatīrtha’s fifteen yogas. It is absent in Sundardās *Sarvāṅgayogapradīpikā*. However, Sundardās describes a yoga with the almost homophonic name Carcāyoga. Sundardās’s Carcāyoga is considered the fourth and final method of his Bhaktiyoga after Mantrayoga and Layayoga.

3.5.1 Caryāyoga in the *Yogatattvabindu*

Rāmacandra keeps the section on Caryāyoga (section XVIII) extremely short, with only eight prose sentences. After characterising the self as “formless, permanent, immovable and indivisible,” Rāmacandra lets the reader know that by stabilising the mind in such a self, the self does not come into contact

with sin and merit. When the mind is absorbed into the formless [self], this is Cāryayoga. That is all that Rāmacandra has to say on this subject. The brevity of the passage and the fact that the testimony of the *Yogasvarodaya* does not contain this type of yoga, but Rāmacandra clearly constructs its description on the basis of a passage on Rājayoga of the *Yogasvarodaya*,⁵⁷⁸ suggests that Rāmacandra did not understand Caryāyoga and merely wanted to do justice to his taxonomy mentioned at the beginning of his text.⁵⁷⁹ It is puzzling why this particular yoga with this particular description bears the name Caryāyoga. The apparent association of the first four yogas in Rāmacandra's and *Yogasvarodaya*'s list with the four *pādas* of the Śaiva Āgamas (*kriyā-*, *jñāna-*, *caryā-* and *yogapāda*) does not offer a convincing solution in this case, as *caryā*^o in this context has nothing to do with the original ritual discipline or day-to-day conduct of the śaivite practices, as would be the case in the *caryāpada* of a Śaiva Āgamas. It seems, therefore, unlikely that any yoga practitioners back then practised a Caryāyoga according to Rāmacandra's concept.

3.5.2 Caryāyoga in the *Yogasvarodaya*

The term Caryāyoga does not appear in the sources of the *Yogasvarodaya*, namely the *Prāṇatosiṇī* and *Yogakarṇikā*. Thus, the term is absent from its yoga taxonomy.⁵⁸⁰ Although the verses postulate a total of fifteen yogas, only eight are mentioned. Whether Caryāyoga is one of the seven unnamed ones is unclear. However, its presence in the taxonomies of the *Yogatattvabindu*⁵⁸¹ and the *Yogasiddhāntacandrikā*⁵⁸² would support this. For this reason, Caryāyoga was possibly a member of the *Yogasvarodaya*'s fifteen-fold yoga taxonomy. The original appearance and structure of the *Yogasvarodaya* remains conjectural. While it almost appears that the entirety of the *Yogasvarodaya* has been preserved in the *Prāṇatosiṇī*, the *Yogakarṇikā* includes several verses attributed to

⁵⁷⁸Cf. *Yogatattvabindu* XVIII, p. 118

⁵⁷⁹One could argue that Rāmacandra may not have done so, since not all fifteen yogas announced at the beginning are described in the course of his text anyway. I suspect that this may nevertheless have been his original intention but that Rāmacandra discarded this intention while writing his text, perhaps due to inconsistencies in his source text

⁵⁸⁰*Prāṇatosiṇī*, Ed. p. 831.

⁵⁸¹*Yogatattvabindu* I. ll. 1-4.

⁵⁸²*Yogasiddhāntacandrikā*, Ed. p. 2.

the *Yogasvarodaya* not found in the *Prāṇatosinī*.⁵⁸³ Hence, it is plausible that the text was more extensive and may have included a transmission of Caryāyoga.

The *Yogakarṇikā* provides detailed descriptions of daily ritual conduct for the yoga practitioner under the heading *dinacaryā* ("daily conduct") in verses 1.23–61. It is notable that for a significant portion of the first chapter (1.1–168), the source(s) of the verses are not indicated, which is surprising given that the remainder of the first chapter and all other chapters of the text primarily consist of compilations of verses from other texts on typical yogic topics quoted with reference. Thus, throughout the *Yogakarṇikā*, larger sections of the *Yogasvarodaya* are repeatedly but not always quoted with reference. Is it possible that Nāth Aghorānanda, the compiler of the *Yogakarṇikā*, also drew on verses from the *Yogasvarodaya* here?

In the second part of the first chapter of the *Yogakarṇikā* (verses 1.169–280), 37 verses (1.244–280) are quoted from the *Yogasvarodaya* with reference, alongside at least four verses (1.210–213) of the *Yogasvarodaya* without reference.⁵⁸⁴

The possibility of further verses from the *Yogasvarodaya* within the first 168 verses of the *Yogakarṇikā* cannot be definitively addressed without a close examination of manuscripts of the *Yogasvarodaya* and *Yogakarṇikā*. However, it remains one of the most plausible scenarios that the original Caryāyoga within the taxonomy of the fifteen yogas of the *Yogasvarodaya* resembles the content of the *dinacaryā* section of the *Yogakarṇikā*. This section delineates daily ritual ablutions, mantra recitation, visualisation, and meditation (1.23–36), as well as other ritual acts such as dressing, applying sectarian markings (*tilaka*), including tying the hair into a knot (1.38), offerings, and the devotional performance of prostrations in front of one's own *iṣṭadevatā* (1.39–61). As they are part of the daily yoga practices, presenting them as a yogic discipline would seem natural.⁵⁸⁵

⁵⁸³It is striking that Rāmacandra's prosaisation is based almost exclusively on the verses of the *Yogasvarodaya* quoted by the *Prāṇatosinī*. Is it possible that this was the very recension that Rāmacandra used for his *Yogatattvabindu*? Or, was he even the creator of this very recension found in the *Prāṇatosinī*?

⁵⁸⁴The verses lacking attribution were identified as originating from the *Yogasvarodaya* due to their presence in the *Prāṇatosinī*.

⁵⁸⁵As discussed in more detail on p. 358, the *Śivayogapradīpikā* contains numerous similarities in content with the *Yogatattvabindu*, the *Yogasvarodaya* and the *Siddhasiddhāntapaddhati*. With ten yogas described in total, the *Śivayogapradīpikā* even comes very close to the numbers of yogas within the late medieval yoga taxonomies. These parallels strongly suggest a close connection

3.5.3 Caryāyoga in the *Yogasiddhāntacandrikā*

In his *Yogasiddhāntacandrikā*⁵⁸⁶ Nārāyaṇatīrtha presents Caryāyoga⁵⁸⁷ in the context of *Yogasūtra* 1.33:⁵⁸⁸

*tasya cittasyāsūyādimalavato yogāsambhavāt tan nirāsopāyam caryāyoga-
gam āha-maitrīkaruṇāmuditopeksāṇām sukhaduhkhapunyāpunyav-
iṣayāṇām bhāvanātaś cittaprasādanam || 33 ||*

Due to impurities of the mind like jealousy, etc., preventing the attainment of yoga, it is said the method of removing them is Caryāyoga -

Purity of the mind arises through the cultivation of friendliness, compassion, joy and equanimity in circumstances of happiness, suffering, virtue and vice.

in terms of reception history. There may not be a direct connection, but all these texts likely drew on the same intertextual network when compiling their own texts. In his dissertation on the *Śivayogapradipikā*, Powell (2023: 115) presents excerpts from a translation of a Kannada commentary on the *Śivayogapradipikā* (*tīke*) by the commentator Basavārādhya. Basavārādhya precedes his commentary with the following praise of the author of the *Śivayogapradipikā*:

“The ācārya called Cennasadāśivayoginsadāśivayogiśvara, who was skilled in the *jñāna*, *kriyā*, *caryā* and *yoga* [*pādas*] of the Śivāgamas, which are the means of personal liberation, who had the intellect capable of grasping the Veda and Vedānta, who was not caught up in the confusion of the many Śāstras such as the Sāṃkhya and Pātañjala, who was accomplished in the eternal true yoga, who could visualise the many worlds such as *bindu* and *nāda* in the middle of his body (*piṇḍa*), who was an expert in *mantra*, whose mind was absorbed in *laya*, who was devoted to *hathā*, who was worthy of worship in Rājayoga, who was an expert practitioner and who was knowledgeable in many branches of learning such as Tāraka and the teachings on Brahman (*brahmopadeśa*), engaging in creating the *Yogaśāstra* called the *Śivayogapradipikā* in order to illuminate the inner soul of those desirous of liberation.”

This eulogy not only suggests the great variety of different yoga teachings of the *Śivayogapradipikā*, it also confirms that authors like Cennasadāśivayogin were familiar with the Śaiva Āgamas in this intertextual network, which also influenced the *Yogasvarodaya* and the *Yogatattvabindu*. On the one hand, this confirms my assumption that the first three yogas in the taxonomy of the fifteen must have been derived from *pādas* of the Śaiva Āgamas, and on the other hand, that the original Caryāyoga was most likely a name for a yoga that included day-to-day ritual conduct.

⁵⁸⁶ *Yogasiddhāntacandrikā*, Ed. pp. 2, 52–53, 100–101, 150.

⁵⁸⁷ For an earlier brief discussion of Caryāyoga in Nārāyaṇatīrtha’s *Vimalā* see Penna, 2004: 66–67.

⁵⁸⁸ Cf. *Yogasiddhāntacandrikā*, Ed. p. 52.

Caryāyoga is to cultivate kindness towards those in fortunate circumstances to prevent jealousy. Towards those who are in sorrowful circumstances, compassion is supposed to be cultivated to prevent ill-will. Towards those who act virtuously, one is supposed to cultivate joy to prevent aversion; and towards those who act unvirtuously, one is supposed to cultivate equanimity to prevent anger.⁵⁸⁹

With this practice of Caryāyoga, which gradually purifies the mind, the sattvic nature of the mind is brought forth. This leads to a clear and serene mind.⁵⁹⁰

Since the word *carya*^o in this context refers to purposeful behaviour designed to give rise to the sattvic nature of the mind, the Caryāyoga of the *Yogasiddhāntacandrikā* can be meaningfully translated as “Yoga of [beneficial] behaviour”.

3.5.4 Carcāyoga in the *Sarvāṅgayogapradipikā*

Within *Sarvāṅgayogapradipikā* (2.40–51), Sundardās describes Cārcāyoga as one of the three subtypes of Bhaktiyoga which is *bhakti* towards unmanifest consciousness (*avyakta puruṣa*) in delightful devotion.⁵⁹¹ He extensively describes the unmanifest consciousness (*avyakta puruṣa*) as being formless and eternal and so on (40), as beginningless and endless, and so on (41). Next, Sundardās describes the various layers of creation emanating from *om* (42–45). He says the unmanifest consciousness illuminates every corner of existence (46), being the inner knower of all (47). Then, Sundardās expresses the importance of deep awe towards the infinite, divine, all-knowing and incomprehensible (48–49) unmanifest consciousness.

The entire passage on Carcāyoga is characterised by a discussion and description of the unmanifest consciousness (*avyakta puruṣa*). This aspect is

⁵⁸⁹Cf. *Yogasiddhāntacandrikā* (Ed. p. 52): *tathā ca sukhitēṣu maitrīṁ sauhārdam īrsyākālasyanyavarttakam, duḥkhiṣu karuṇāṁ dayāmasūḍyākālasyanyavarttikām, punyavṛttiṣu harṣam dveśanavarttakam, apunyasabditapāpiṣu upekṣām amarṣakālasyanyavarttikām bhāvayet |*

⁵⁹⁰Cf. ibid. (Ed. pp. 52–53): *tad evaṁ caryāyogena cittamalanirāsakena mukhyādiṣu yathākramamuktabhāvanārūpeṇa sāttviko dharmo jāyate | tena ca ūsklenā dharmeṇa cittam prasannam bhavati | prasāde ca sthitipadam labhate | etac ca puṣkalam viraktasyaiva sambhavatīti mukhyacaryāyogo vairāgyameveti samksepaḥ || 33 ||*

⁵⁹¹See Burger (2014: 694–695) for an earlier brief discussion of Sundardās’s Carcāyoga in French.

the core of this type of yoga. Unlimited unmanifested consciousness can be put into limiting words only, and yet the practitioner is confronted with the question of how it is supposed to be defined and determined.⁵⁹² And this is precisely the practice of Carcāyoga. The term *carcā*^o here refers to “discussing” or “putting into words” and emphasising individual details of unmanifest consciousness to generate deep reverence for the cultivation of Bhaktiyoga, the yoga of devotional worship of *avyakta puruṣa*. *Sarvāṅgayogapradīpikā* 2.47 illustrates this:

*carcā karaum kahāṁ laga svāmī | tum saba hi ke antarjāmī |
sr̥ṣti kahat kachu anta na āvai | terā pāra kaimna dhāim pāvai || 47 ||*

Up to what extent can I describe you [in words], O Lord? You are the inner knower of everything. There is no end to describing creation. Your limit cannot be reached by any means.

Thus, it is clear that no direct conceptual connection exists between the Caryāyoga described above and Carcāyoga. A meaningful explanation for the conspicuous homophony of both terms cannot be offered for the time being. However, the term raises the suspicion that Sundardās may have constructed this yoga in response to the term Caryāyoga.

3.5.5 Caryāyoga in the complex yoga taxonomies

The comparative analysis of Caryāyoga within the intricate and multifaceted texts of early modern yoga taxonomies reveals two distinct models. Additionally, the initial question regarding any connection between Caryāyoga and Carcāyoga was addressed, and a hypothesis was formulated on the original form of Caryāyoga.

In the *Yogatattvabindu*, Caryāyoga is described as stabilizing the mind in the self. This rather banal description was likely an attempt to define Caryāyoga as mentioned in the initial list. It is plausible that Rāmacandra invented this description without any real understanding of Caryāyoga, as it seems to be derived from a description of Rājayoga in his source text. It appears highly unlikely that this form of Caryāyoga was ever practiced by anyone.

⁵⁹²Cf. *Sarvāṅgayogapradīpikā* 2.41ab: *avyakta puruṣa agama apārā | kaisain̥ kai kariye nirdhhārā |*

Caryāyoga is absent from the testimony of the *Yogasvarodaya* and is not listed therein. However, the *Yogakarṇikā*, which extensively quotes the *Yogasvarodaya*, suggests that Caryāyoga was originally closely related to the practices within the *caryāpādas* of the Śaiva Āgamas, and thus consisted of daily ritual conduct as part of the yogic routine.

Furthermore, the comparison of Caryāyogas with Carcāyoga in Sundardās's work showed that they are entirely unrelated. In this context, Carcāyoga represents the final method of Bhaktiyoga, which aims to articulate the unmanifest consciousness in order to generate the profound awe necessary for progress on the yogic path, as presented by Sundardās in his *Sarvāṅgagapradipikā*.

3.6 Haṭhayoga

HAṬHAYOGA, “the Yoga of force”, appears without exception in all complex late medieval yoga taxonomies. In the taxonomies with fifteen yogas of the *Yogatattvabindu*, the *Yogasvarodaya* and the *Yogasiddhāntacandrikā*, it occupies the fourth position. In the yoga taxonomy of Sundardās's *Sarvāṅgagapradipikā*, it is the second main type of Yoga. Here, Haṭhayoga is a category in itself and the superordinate category for the three subsequent Yogas described by Sundardās, namely Rāja, Lakṣa and Aṣṭāṅgayoga which are all considered to be methods of Haṭhayoga.

3.6.1 Haṭhayoga in the *Yogatattvabindu* and *Yogasvarodaya*

Both texts consider Haṭhayoga as another method of Rājayoga. In section XIX-XX of the *Yogatattvabindu*, two categories of Haṭhayoga are distinguished. Both are based on the explanations of the *Yogasvarodaya*, differ only slightly in formulation, and can, therefore, be considered together.⁵⁹³ Both passages in these two texts are characterized by their brevity.

The first type of Haṭhayoga described teaches the control of the breath through exhalation (*recaka*), inhalation (*pūraka*) and breath retention (*kumb-*

⁵⁹³See *Prānatośī* (Ed. p. 835) and *Śabdakalpadruma* (Ed. p. 501). These passages contain quotations from the *Yogasvarodaya* of both types of Hathayoga. See also *Yogakarṇikā* 12.23-26. Here, verses of the second category of Haṭhayoga are reproduced

haka) etc. With the term “etc.” (“*ādi*”), the text probably refers to other known practices of *Hathayoga*. In addition to other breathing exercises, this could also refer to the other known basic building blocks of *Hathayoga*, which have been associated with *Haṭhayoga* since Svātmarāma’s *Haṭhapradīpikā*: *āsana*, *mudrā* and *nādānusandhāna*. At least *āsana* is explicitly mentioned in the *Yogasvarodaya*, but not in the *Yogatattvabindu*.⁵⁹⁴ Both texts mention the six actions that purify the body (*saṅkarma*) next. Then Rāmacandra states that when the full breath dwells within the solar channel (*sūryanāḍi*), the mind becomes immobile. Through the immobility of the mind, bliss arises, and the mind is absorbed into emptiness (*śūnya*). The resulting state leads to the delay of the time of death (*kālah samīpe nāgachati*). The naming of the sun channel is striking in this context. The *Yogasvarodaya* is no concrete help here, as it merely speaks of an unspecified *nāḍi*,⁵⁹⁵ in which, triggered by the preceding practice, the fullness of breath is established.⁵⁹⁶ The majority of texts in the *Haṭhayoga* genre would certainly specify *suṣumnā*, the central channel, in the context of the “immobility of the mind”, a central characteristic of the *saṃādhi* state. They would not specify the right channel associated with the sun, called *piṅgalā*. The occurrence of the yoga state, or *saṃādhi*, is generally associated with the entry of the breath into the central channel.⁵⁹⁷ Either the term *sūryanāḍi* is to be understood here as an unfortunate synonym,⁵⁹⁸ or the text is corrupt.⁵⁹⁹ Another possibility would be to assume a practice associated with the *piṅgalā* channel. This could be the best understanding of the term since *sūryanāḍi*

⁵⁹⁴Cf. *Yogasvarodaya* (PT, p. 835): *kṛtvāsanam pavanāśam śarire rogaḥārakam |*

⁵⁹⁵Since the YSV mentions no specific *nāḍi*, it is likely that it is the *nāḍi par excellance*, the *suṣumnā*

⁵⁹⁶Cf. *Yogasvarodaya* (PT, p. 835): *etan nādyān tu deveśi vāyupūrṇam pratiṣṭhitam | tato mano niścalam syāt tata ānanda eva hi |*

⁵⁹⁷This is already evident, for example, in the oldest written testimony of the *Hathyoga* genre, the *Amṛtasiddhi* 26.1-2: *yo 'sau siddhimayo vāyur madhyamāpadaniścalah | tadānandamayaṁ cittam ekarūpaṁ nabhaḥsamam || 26.1 || yadānandamayaṁ cittam bāhyaklesāvivarjitaṁ | bhavaduhkhāni saṃhṛtya saṃādhir jāyate tadā || 26.2 ||* Mallinson and Szántó translate: (1) “When Breath is perfected and fixed in the place of the Goddess of the Centre, then consciousness has the nature of bliss, uniform like the sky.” (2) “When consciousness has the nature of bliss, free from external afflictions, then, having the sorrows of existence, Samādhi arises.” This idea, which can be found in this genre from the 11th century at the latest, subsequently permeates the entire genre.

⁵⁹⁸In the sense of being ambiguous and overlapping with the *piṅgalā* channel.

⁵⁹⁹A conjecture of *sūryanāḍi* to *śūyanāḍi* would be obvious. In *Jyotsnā* 4.10, Brahmānanda understands “the void” (*śūnya*) as the central channel. In *Haṭhapradīpikā* 3.4, *śūnyapādāvī* is a synonym of *suṣumnā*.

is found in the *Siddhasiddhāntapaddhati*, a text that also served as a model for Rāmacandra. Here, it is explicitly associated with the *piṅgalā* channel.⁶⁰⁰

The second type of Haṭhayoga in *Yogatattvabindu* instructs the yogin to contemplate a non-specific form (*kiṃcidrūpā*) in the colours white, yellow, blue and red equal to the radiance of ten million suns in one's own body from head to toe (*cintyate*). This is supposed to burn away all diseases of the body and prolong life. In the *Yogasvarodaya*, there is no mention of an unspecific form. Instead, these colours and the sun's radiance are meant to be contemplated in the area of the tip of the nose.⁶⁰¹ Rāmacandra and the *Yogasvarodaya* describe the second type of Haṭhayoga so briefly and vaguely that the reader is denied a clearer picture. It should be noted at this point that the formulation is very reminiscent of Bāhyalakṣya's explanations in section XXIII⁶⁰². Interestingly, in Sundardās's *Sarvāṅgayogapradīpikā*, Lakṣ(y)ayoga is a subcategory, i.e. a partial practice, of Haṭhayoga. Is this hinting the source for this differentiation? Further parallels to practices of other texts of Haṭhayoga involving coloured or non-coloured light exist but are still conceptually too distant to convincingly assign Rāmacandra's second type,⁶⁰³ and thus remain enigmatic for the time being.

3.6.2 Haṭhayoga in the *Yogasiddhāntacandrikā*

In the *Yogasiddhāntacandrikā*, the discussion and description of Nārāyaṇatīrtha's Haṭhayoga is spread over several *sūtras* of the first two chapters, the *saṃādhipāda* (1.34) and the *sādhanapāda* (2.46–52). The commentary by Nārāyaṇatīrtha is particularly extensive and detailed here.⁶⁰⁴

Initially, Nārāyaṇatīrtha locates Haṭhayoga in the context of *sūtra* 1.34. This *sūtra* is one of several options (1.32–40) that can be applied to overcome

⁶⁰⁰Cf. *Siddhasiddhāntapaddhati* 2.5: *pañcamam kanṭhacakram caturaṅgulam tatra vāme idā candranāḍī dakṣine piṅgalā sūryanāḍī tanmadhye suṣumnāṇī dhyāyet saivānāhatakalā anāhatasiddhir bhavati* |

⁶⁰¹Cf. *Yogasvarodaya* (PT, p. 835): *ākāśe nāśikāgre tu sūryakoṭisamanī smaret* | *śvetam raktam tathā pītām kṛṣṇām ity ādirūpataḥ* |

⁶⁰²Cf. p. 138.

⁶⁰³See p. 139 for the parallel passages.

⁶⁰⁴For an earlier, short discussion of Haṭhayoga in Nārāyaṇatīrtha's *Yogasiddhāntacandrikā* see Penna, 2004: 76.

the distractions described in *sūtras* 1.30–31, which hinder the attainment of the final state of yoga (*asamprajnātasamādhi*, *nirbijasamādhi*, or *kaivalya*):⁶⁰⁵

pracchardanavidhāraṇābhyaṁ vā prāṇasya || 34 ||

Or, through exhaling and restraining of the breath.

This method thus serves to establish a clear mind. This is referred to by Nārāyaṇatīrtha as Haṭhayoga. In his commentary, Nārāyaṇatīrtha explains that the term *pracchardana* means the slow outward emptying of the breath of the abdomen through one of the two nostrils in measured quantities.⁶⁰⁶ The term *vidhārana* is the external continuous breath-holding of exhaled air.⁶⁰⁷ Furthermore, Nārāyaṇatīrtha specifies this method of breath retention as *recitakumbhaka*. It is the first of a total of seven breath retentions (*saptakumbhaka*) and is considered particularly praiseworthy, as hardly any rules need to be observed for this type. However, this group of seven *kumbhakas* - *recita*, *pūrita*, *śānta*, *pratyāhāra*, *uttara*, *ādhāra*, and *sama* - is specified later on in the second chapter, in the context of the fourth limb of *āṣṭāṅgayoga*, known as *prāṇāyāma* (2.49–53). The seven *kumbhakas* are discussed alongside seven out of the eight *kumbhakas* of the *Haṭhapradipikā*.⁶⁰⁸

According to Nārāyaṇatīrtha, the mastery of the breath and the mastery of the mind are intrinsically linked. At the same time, *prāṇāyāma* has the power to eradicate all sins, which enables the mind to concentrate and stabilize on a meditative focal point or goal (*lakṣya*).⁶⁰⁹

Finally, Nārāyaṇatīrtha authenticates the linking of *prāṇāyāma* and Haṭhayoga (*prāṇāyāmasya haṭhayogatvam uktam smṛtau*) with the famous verse of *Yogabija* (148cd–149ab), in which the syllable “*ha*” is linked to the sun and the syllable “*tha*” to the moon. Thus, *haṭha* is understood as the union of sun

⁶⁰⁵This final state of yoga is called *rājayoga* by Nārāyaṇatīrtha.

⁶⁰⁶*Yogasiddhāntacandrikā* 1.34 (Ed. p. 53): *kauṣṭhyasya vāyoḥ pracchardanam, ekataranāsāpuṇena mātrāpramāṇena śanaiḥ śanair bāhar niḥsāraṇam* |

⁶⁰⁷Ibid. 1.34 (Ed. p. 53): *vidhāraṇāṁ recitasya vāyor bahir eva sthāpanāṁ kumbhakāṁ* |

⁶⁰⁸Ibid. 1.34 (Ed. p. 53): *tathā cātra pūrakavarjanād recitapūritasāntapratyāhārottarādhārasamabhedena saptakumbhakesu madhye recitakumbhako 'yam prathamābhyaśe 'nekaniyamānapeksatayā praśastah | sarvam etad agre prāṇāyāmaprakarane sphuṭi bhavisyati* |

⁶⁰⁹*Yogasiddhāntacandrikā* 1.34 (Ed. p. 53): *tad etābhyaṁ prāṇajaye cittajayas taylor avinābhāvāt prāṇāyāmasya sarvapāpanāśakatvāt pāpanivṛtya ca cittam ekatra laksye sthiram bhavati* |

and moon.⁶¹⁰

The next section of the *Yogasiddhāntacandrikā*, which discusses aspects of Haṭhayoga, is only found in the context of the third limb of the *āṣṭāṅgayoga*, which is described beginning with *sūtra* 2.46.

itāḥ param sakalarogādinivṛttidvārā haṭhayogasyopāyam āsanam āha-sthirasukham āsanam || 46 ||

Hereafter, posture, being the means of Haṭhayoga, is said to be the gateway to preventing all diseases etc.

A comfortable and steady position.

Nārāyaṇatīrtha then presents various *āsanas*. Of a total of 84 *āsanas*, he describes 38 in detail. Birch (2018) observed⁶¹¹ that Nārāyaṇatīrtha's descriptions of the *āsanas* were borrowed from earlier yoga texts, such as the *Hathapradipikā* (which Nārāyaṇatīrtha refers to as *Yogapradīpa*), the *Vasiṣṭhasaṃhitā* and the *Dharmaputrikā*.^{612, 613}

In 2.47-48, Nārāyaṇatīrtha provides additional details on the execution of the yoga postures, which will not be elaborated upon here.⁶¹⁴ Far more important for the determination of Nārāyaṇatīrtha's Haṭhayoga is 2.49-51. In addition to a detailed discussion of the three basic elements of *prāṇāyāma* - exhalation (*recaka*), inhalation (*pūraka*) and breath retention (*kumbhaka*) as well as their specifics in the commentary to 2.49-50, Nārāyaṇatīrtha then

⁶¹⁰Ibid. 1.34 (Ed. p. 53): *hakāreṇa tu sūryo 'sau ṣṭhakāreṇendur ucyate | sūryācandramasor aikyam haṭha ity abhidhiyate ||* The context suggests here, that Nārāyaṇatīrtha associates the sun and moon with the *pingalānādī* (representing the sun) and *idānādī* (representing the moon). Their union would then be the inhalation through these channels with a subsequent breath retention.

⁶¹¹Cf. Birch, 2018: 105, n. 9.

⁶¹²A list of the 38 of 84 *āsanas* can be found in *Yogasiddhāntacandrikā* 2.46 (Ed. p. 107-108): *tac ca padma-siddha-bhadra-vira-svastika-simha-danḍa-sopāśraya-paryanka-mayūra-kukkuṭa-uttānakukkuṭa-paścimatāna-matsyendrapiṭha-cakra-gomukha-karma-dhanu-mrgasvastika-arḍhacandra-añjalika-piṭha-vajra-mukta-candra-arḍhaprasāritaśava-kapāla-guruḍa-arḍhāsana-kamala-krauñcaniṣadana-hastiṇiṣadana-uṣṭriṇiṣadana-kaṇapiṇiṣadana-yogāsana-yonyāsana-samasthāna-ādibhedena caturāśiti prakāram | eteśām lakṣaṇāni yogapradipādāv uktāni |* The detailed descriptions of the 38 *āsanas* immediately follows on pp. 108-114.

⁶¹³Penna (2004: 207-209) has briefly discussed the *āsanas* of the *Yogasiddhāntacandrikā*.

⁶¹⁴A detailed sketch of the *prāṇāyāma*-system of Nārāyaṇatīrtha's *Yogasiddhāntacandrikā* can be found in Penna, 2004: 209-18.

discusses *kevalakumbhaka*, the fourth aspect of *prāṇāyāma*, the overarching goal and ultimate result of breath retention.^{615,616}

This *kevalakumbhaka* is achieved in a lengthy process with gradually more subtle advances through the practice of ordinary *kumbhaka*, which is specified as *sahitakumbhaka*.⁶¹⁷ Only when the bodily channels have been purified through practice, and the movements of exhalation and inhalation have entirely ceased does *kevalakumbhaka* arise. An appropriate translation is “isolated breath retention”, as it is isolated from the inhalation and exhalation.⁶¹⁸

The yogin who masters *kevalakumbhaka* can hold the breath for an indefinite period.⁶¹⁹ Nārāyaṇatīrtha then quotes seven of the eight *kumbhakas*⁶²⁰ of *Haṭhapradīpikā* (except *plāvanī*, cf. *Haṭhapradīpikā* 2.71).⁶²¹ Next, he explains the other seven *kumbhakas* already mentioned in the commentary to 1.54 but in more detail.⁶²² Subsequently, the commentary to 2.50 quotes further explanations from various texts, such as *Yogabhāskara*, *Nandipurāṇa* and *Mārkanḍeya-purāṇa* on the subject of *prāṇāyāma*. In addition, the four stages (*avasthā*) of yoga practice - *ārambha*, *ghāṭa*, *paricaya* and *niśpatti* are introduced,⁶²³ as well as,

⁶¹⁵Cf. *Yogasiddhāntacandrikā* 1.34 (Ed. p. 116): *asya ca lakṣaṇam yājñavalkya āha- recakam pūrakam tyaktvā yat sukham vāyudhāranam | prāṇāyāmo 'yam ity uktah sa vai kevalakumbhakah |* “Yājñavalkya declares its characteristic as follows - Having abandoned inhalation and exhalation, that comfortable restraint of breath is breath-control. This indeed is indeed taught as ‘isolated retention’.”

⁶¹⁶See *Haṭhapradīpikā* 2.72-80 for the locus classicus of all descriptions of *kevalakumbhaka*.

⁶¹⁷This *kumbhaka* is “accompanied” (*sahita*) because, unlike *kevalakumbhaka*, it is still accompanied by inhalation and exhalation. Cf. *Hathapradīpikā* 2.73.

⁶¹⁸Cf. *Yogasiddhāntacandrikā* 2.51: *evambhūta ubhayoh śvāsapraśvāsayor gativicchedaś caturthah prāṇāyāma ity arthaḥ | etena sahitakumbhakāhyāsa evāsyā 'sādhāranam | yadā nādīviśuddhiḥ syād yoginasttvardarśināḥ | tada vidhvastadoṣasya bhavet kevalasambhavāḥ |*

⁶¹⁹Cf. *Haṭhapradīpikā* 2.76.

⁶²⁰*Yogasiddhāntacandrikā* 2.51, Ed. p. 118-121. The seven *kumbhakas* mentioned by Nārāyaṇatīrtha are: 1. *suryabhedana*; 2. *ujjāyi*; 3. *sitkā(r)a*; 4. *śītalī*; 5. *brahmari*; 6. *mūrcha*; and 7. *bhastrikā*.

⁶²¹Cf. *Haṭhapradīpikā* 2.48-71.

⁶²²*Yogasiddhāntacandrikā* 2.51, p. 121: *kumbhah saptavidho jñeyo recitādirabhedaṭah | recitam pūratih śāntaḥ pratyāharottarō dharaḥ | samaśceti vinirdiṣṭaḥ kumbhakah saptabhedaṭah iti etesām lakṣaṇāni cāha-recitasya bahistambo vāyō recitakumbhakah | pūrakena vinā samyaq yogo 'yam sukhado nr̄ṇām || 1 || pūrita-syodare rodhaḥ paścadrecakasamyaṭutah | nādiśuddhikaraḥ samyak proktāḥ pūritakumbhakah || 2 || kāyasyān-tarbahir vyāptir yā sa syāc chāntakumbhakah || 3 || sthānayorantare rodhaḥ pratyāhārākhyakumbhakah || 4 || āpūrayet kramādūrdhvam ūrdhvarodho hṛdādiṣu || 5 || uttarah kumbhakah sa syādadhō 'dho mūrdhhato dharaḥ || 6 || recanāpūraṇe tyaktvā manasā maruto dhṛtiḥ | yā nābhyaḍpradeśeṣu samaḥ kumbhah prakīrtitah || 7 ||*

⁶²³See *Amṛtasiddhi viveka* 19,21,29 and 31 for the oldest account of the four stages. Also cf. *Haṭhapradīpikā* 4.16-25.

for example, the yogic dietary guidelines and the dwelling of the yogin based on the explanations of the first chapter of *Haṭhapradīpikā*.

Therefore, the Haṭhayoga of Nārāyaṇatīrtha consists primarily of two of the four main classical categories of Haṭhayoga according to the *Haṭhapradīpikā*⁶²⁴ - *āsana* and *kumbhaka*, which Nārāyaṇatīrtha situates in Pātañjalayoga.

The third main category of Haṭhayoga after the *Haṭhapradīpikā*, namely *mudrā*, is also found in the *Yogasiddhāntacandrikā*. However, surprisingly, the *mudrās*, together with the *śatkarmas*, are only taught in the context of Karmayoga. Surprisingly, because *mudrā* and *śatkarma* are the elements of Haṭhayoga that form the main distinguishing feature from other yoga systems. Nārāyaṇatīrtha is not unaware of this. At the end of his section on Karmayoga, he mentions them belonging to Haṭhayoga, but nonetheless decides to present them in the context of Karmayoga. These will, therefore, only be dealt with in the corresponding section on Karmayoga of this work.

The fourth main category of the *Haṭhapradīpikā*, *nādānusandhāna*, is not found in the *Yogasiddhāntacandrikā*.

Concerning his concept of Haṭhayoga, Nārāyaṇatīrtha makes a significant point at the end of his commentary on *sūtra* 2.28. There, he informs us that the results of Haṭhayoga are limited to bodily perfection. In turn, they do not directly pertain to Rājayoga.⁶²⁵

3.6.3 Haṭhayoga in the *Sarvāṅgayogapradīpikā*

Sundardās traces his Haṭhayoga back to Ādināth, Matsyendra, Gorakṣa, Carpaṭa, Kāṇerī and Cauraṅga.⁶²⁶ In the *Sarvāṅgayogapradīpikā* (3.1-52), Haṭhayoga is both an individual category (3.1-12) and a superordinate category. In the following, Haṭhayoga is primarily discussed as the individual category. As a superordinate category, it subsumes three other yogas, namely Rājayoga (3.13-24), Lakṣayoga (3.25-36) and Aṣṭāṅgayoga (3.37-52). These subcategories

⁶²⁴Cf. *Haṭhapradīpikā* 1.56.

⁶²⁵*Yogasiddhāntacandrikā* (Ed. p. 98): *etac ca sarvam̄ yogāṅgānuṣṭhānād iti sūtre sūtritamapi haṭha-yogāṅgatvena dehasiddhamātraphalatvena sākṣād rājayogān aṅgatvāt kāñṭharavēṇa sūtrakṛtā noktam iti mantavyam iti saṃksepeḥ || 28 ||*

⁶²⁶Cf. *Sarvāṅgayogapradīpikā* 1.4: *ādinātha matsyēndra aru, gorāṣa carpaṭa mīna | kānerī cauramga puni, haṭha su yoga ini kinā || 4 ||*

will be only briefly characterised in this section. They are then discussed in detail in the respective section of this comparative analysis according to the order of the list of the fifteen yogas of the *Yogatattvabindu*.⁶²⁷

Sundardās initially locates Haṭhayoga within the Ādīnātha tradition and specifies the union of sun and moon as its definition.⁶²⁸

This is followed by describing the ideal environment for yoga practice, short practice instructions and dietary rules (3.2-8). These are closely reminiscent of the explanations in the first chapter of the *Hathapradipikā*.⁶²⁹ The chapter concludes with the naming of the six actions (*satkarmas*). Due to the lack of details in his descriptions, it is hardly comprehensible to perform the practices without a teacher or other instructive texts. Sundardās could not have conceived his chapter on Haṭhayoga as an instruction manual. Instead, his primary aim must have been to characterise it and integrate Haṭhayoga into the overall context of his successive sequence of yogas.

The ideal environment for Haṭhayoga is in a well-governed country where justice prevails. Here, the yogin is supposed to build a hut (*mathikā*) with a small door and no holes. The yogin shall smear the hut with cow dung for this purpose. A small well is dug into the ground next to the hut.^{630,631}

The yogin is supposed to sit in the hut, devote himself to Haṭhayoga and regulate the breath.⁶³² Accordingly, for Sundardās, as in all texts with complex yoga taxonomies without exception, breath cultivation is the central element of Hathayoga. In the following, he specifies the practice of yoga postures (*āsana*).⁶³³ Furthermore, Sundardās recommends ritual washing and god worship in the morning.⁶³⁴ The diet is supposed to be regulated.⁶³⁵ For Sundardās,

⁶²⁷A French description of the Haṭhayoga in the *Sarvāṅgayogapradipikā* can be found in Burger, 2014: 701-709.

⁶²⁸*Sarvāṅgayogapradipikā* 3.1: *abahi hahūṁ haṭhayoga sunāī | ādinātha ke bandaiṁ pāī | ravi śaśi doū eka milāvai | yāhi tem̄i hathayoga kahāvai || 1 ||*

⁶²⁹See *Hathapradipikā* 1.57-60.

⁶³⁰Ibid. 3.2-3ab: *prathama sudharma deśa kahum̄ tākai | bhalau rājya kachu desala na jākai | tāhām̄ jāi kai mathikā kari | alpa dvāra aru chidra su bharaī || 2 || lipta karai cahum̄ ora sugandhā | kūpa sahita maṭha ihūṁ bidhi baṇḍhā |*

⁶³¹Cf. *Hathapradipikā* 1.12-13.

⁶³²*Sarvāṅgayogapradipikā* 3.3cd: *tāmahim̄ paīthi karai abhyāsā | gutu gami haṭha kari jātai svāsā || 3 ||*

⁶³³*Sarvāṅgayogapradipikā* 3.5ab: *haṭhi kari āsana sādhaim̄ bhāī hatha kari nindrā tajatau jāū |*

⁶³⁴Ibid. 3.7b: *prāta sanāna upāsana koī |* What this might have looked like is described in great detail within the first chapter of the *Yogakarṇikā*.

⁶³⁵Ibid. 3.5c: *haṭha hi kari āhāra ghaṭāvai |*

this means avoiding hot, spicy and sour foods. Specifically mustard, sesame, alcohol, meat, green vegetables, ginger and garlic, shall be avoided, too.⁶³⁶ A diet of rice, milk,⁶³⁷ ghee, honey and gourd vegetables is recommended. Furthermore, clear water is supposed to be ingested.⁶³⁸ When the haṭhayogin eats in this way, his body is freed from disease.⁶³⁹

Verses 3.9–11 mention the six actions (*satkarmas*) - *dhauti*, *basti*, *neti*, *trāṭaka*, *naulī* and *kapālabhāti*. They are supposed to purify the channels,⁶⁴⁰ and lead to success.⁶⁴¹ In the last verse of this section, we learn that the power of Haṭhayoga leads to bliss.⁶⁴²

As already mentioned at the beginning, Sundardās also subsumes Rājayoga (3.13–24), Lakṣayoga (3.25–36) and Aṣṭāṅgayoga (3.37–52) under the superordinate category Haṭhayoga. Sundardās' Rājayoga practice is that what is commonly known as *vajrolimudrā*.⁶⁴³ Lakṣ(y)ayoga, a practice found in all complex late medieval taxonomies, is the fixation of the gaze (*drṣti*) on differently located foci (focal points or objects) inside or outside the body. With regard to Aṣṭāṅgayoga, Sundardās discusses the generally known eight limbs individually. Similar to Nārāyaṇatīrtha, characteristic practices of Haṭhayoga such as *āsanas*, *kumbhakas*, *mudrās* and *bandhas* are assigned to the individual limbs. A detailed comparative discussion of the subcategories takes place in the following chapters.

3.6.4 Haṭhayoga in the complex yoga taxonomies

The comparative analysis of Haṭhayoga within the complex yoga taxonomies revealed several interesting nuances across the texts. In this case, the authors of the texts are largely in agreement as to which practices Haṭhayoga consists of. The major differences are based on the categorical attributions and categorisations in the texts' respective superordinate systemic approaches.

⁶³⁶Ibid. 3.6: *haṭha kari tiksṇa kāṭuka sutyāgai | sarasom̄ tila mada māṃsa na māngai | harita śāka kabahū nahiṁ ūṣai | himgu lasanu saba deśa bahā̄* || 6 ||

⁶³⁷Ibid. 3.7c: *gohūm̄ śāli su karai ahārā |*

⁶³⁸Ibid. 3.8ab: *śira sāṁḍa ghṛta madhi puni sāṁṇi sūṁṭhi paṭola nirmala ati pāṇṇi |*

⁶³⁹Ibid. 3.8cd: *yahu bhojana su karai haṭha yogi dina dina kāyā hoī nirogi* || 8 ||

⁶⁴⁰Ibid. 3.9b: *nāḍī śuddha homhi mala talai |*

⁶⁴¹Ibid. 3.10c: *ye saṭa karma siddhi ke dātā |*

⁶⁴²Ibid. 3.12a: *yā haṭha yoga prabhāva tem̄, pragāta hoī ānanda |*

⁶⁴³The verses do not specify the term, but the practice is identical.

Yogatattvabindu and *Yogasvarodaya* present a remarkable categorisation of Haṭhayoga into two main categories. The first category names *prāṇāyāma* and the *śaṭkarmas* as characteristic practices. The second category mentions contemplation on coloured light as a characteristic practice. Both texts understand Haṭhayoga as a method of Rājayoga.

In the *Yogasiddhāntacandrikā*, Haṭhayoga is primarily defined via *prāṇāyāma* and *āsana*. Nārāyaṇatīrtha, however, subordinates the *śaṭkarmas* and *mudrās* to Karmayoga. For him, Haṭhayoga is merely a means to physical perfection but cannot lead directly to Rājayoga.

For Sundardās, Rājayoga is, in turn, subordinate to Haṭhayoga, whereby he does not understand Rājayoga as *samādhi*, but as a synonym for *vajrolimudrā*. For him, Haṭhayoga also consists primarily of *prāṇāyāma*, *āsanas* and the *śaṭkarmas*. However, the *mudrās* and *bandhas* can then be found in the last sub-category of *Haṭhayoga*, the *Aṣṭāṅgayoga*. Sundardās does not regard all twelve yogas as alternatives but as interrelated limbs that lead to the final state of yoga, which he calls Advaitayoga. In his three main categories, 1. Bhaktiyoga, 2. Haṭhayoga and 3. Sāṃkhayayoga, he sees Haṭhayoga as the central practical component of his path to the final yoga state. At the same time, Bhaktiyoga covers the devotional and Sāṃkhayayoga, the mysto-philosophical aspect of his twelve-limbed yoga path.

3.7 Karmayoga

KARMAYOGA, the “Yoga of deeds”, is well-known from the *Bhagavadgītā*⁶⁴⁴. The concept of the Karmayoga of the *Bhagavadgītā* is absent in our four complex early modern taxonomies of yogas. Instead, other concepts of Karmayoga emerged. Rāmacandra lists Karmayoga as the fifth method of Rājayoga within the yoga taxonomy of the *Yogatattvabindu*. Karmayoga is the third yoga mentioned in the yoga taxonomy of the *Yogasvarodaya* and *Yogasiddhāntacandrikā*. The *Sarvāṅgayogapradīpikā* does not mention Karmayoga at all.

⁶⁴⁴Cf. for example *Bhagavadgītā* 2.47-49, 3.1-7, & 4.20. Here, Karmayoga is a path (*marga*) to liberation (*mokṣa*) through action (*karma*) without attachment to one's deeds.

3.7.1 Karmayoga in the *Yogatattvabindu* and *Yugasvarodaya*

Both texts mention Karmayoga in their taxonomies. However, they do not explicitly describe a Karmayoga in the course of the text, unlike other yoga categories. The absence surprises the reader, as the initial list of fifteen yogas and the subsequent description of Kriyāyoga, as the first entry in the list, is immediately treated first within a separate section of the text. The expectation is reinforced by the subsequent sections that more or less follow the order provided by the initial taxonomy. However, this expected structure fades away as the text progresses. This observation results in at least three possible explanations. Either the list merely served to illustrate the diversity of the different categories of yoga, and it was never the authors' intention to cover all the yogas in the text, or the transmission of the text has fallen victim to corruption. The third possibility is that some yogas are present not explicitly but only implicitly in the text. Regarding the latter possibility, there exists one passage in both texts that could hypothetically cover the Karmayoga aspect of the text.

The passage under consideration belongs to section XLI. Like the previous sections, starting with XXXII, this section deals with the microcosmic equivalents of the macrocosm in the yogic body. In particular, it deals with the listing of various macrocosmic contents which are situated in specific bodily locations, such as twenty-seven stars, twelve signs of the zodiac, nine planets, etc. At the very end of this topic, in both texts, the *Yogatattvabindu* and the *Yugasvarodaya*, a passage appears that speaks of liberation (*mukti*) through a specific action (*karma*). The *Yugasvarodaya* (PT, Ed. pp. 843-844) reads:

10
 samagradarśanān muktah svargabhogañ ca matsukham |
 tad etaccintayā yāti rogaśokavivarjitaḥ ||
 yat karmā karmaṇā śaṅkā manomadhye bhaved bahih |
 tat karmā karaṇam muktir ity āha bhagavān śivah ||

Freed as a result of complete vision,⁶⁴⁵ [there is] heavenly pleasure and my bliss.⁶⁴⁶ By contemplating that, one becomes free from sorrow and disease. That action which causes doubt in the mind should be abandoned. Performing such an action leads to liberation, says the exalted Śiva.

Thus, the specific action which leads to liberation is initiated by the complete vision of the contents of the yogic body, resulting in pleasure and bliss. One is supposed to contemplate the contents of the yogic body and abandon doubt. It is this very action (*karma*) which leads to liberation *mukti* in the *Yogasvarodaya*.

Rāmacandra's reformulations paint a different picture. This passage almost appears out of place since he fails to express the thematic reference - the yogic body - clearly. Rāmacandra seems to miss the point by proclaiming that deeds that lead to nothing good bind man⁶⁴⁷ and that deeds that do not produce fear are the cause of liberation. The connection to the yogic body, which also in Rāmacandra's text precedes this formulation is bypassed. The end of *Yogatattvabindu* XLI reads:

*puruṣasya nṛtyadarśanāt || gītaśravaṇāt || vallabhavastuno darśaṇāt || ya
ananda utpadyate saḥ svargalokah kathyate | rogapīḍadurjanebhyaḥ pu-
rusasya yad duḥkham utpadyate | tad bahutaram narakaṁ kathyate | atha
ca yatkarmakaraṇāt sarveṣāṁ lokānāṁ svamanasi ca śubham na bharate
tat karma bandhanam ity ucyate | atha ca yatkarmakaraṇān manomadhye
śāṅkā na bhavati tatkarma muktikāraṇam |*

The person's bliss that is generated as a result of seeing dance, listening to songs, [and] viewing beloved objects, that is called heaven. The person's suffering that arises as a result of the pain caused by disease, and wicked people, that great [suffering] is called hell. Moreover, an action that does not bring goodness to all people and one's own mind, that action is said to be bondage. Furthermore,

⁶⁴⁵The formulation *samagradarśanāt* refers back to the previously mentioned microcosmic contents of the macrocosm.

⁶⁴⁶Since Śiva is speaking, *matsukham* must refer to Śiva's bliss.

⁶⁴⁷Presumably to the cycle of rebirth (*samsāra*).

an action that does not create fear in the mind, that action is the cause of liberation.

Thus, even though both texts do not introduce Karmayoga as a separate topic, they at least present a path to liberation through action (*karma*). In the *Yogasvarodaya*, the action (*karma*) is the contemplation of the microcosmic equivalents of the macrocosm within the yogic body without doubts. Whereas in the *Yogatattvabindu*, it is the cultivation of all actions that bring goodness and the renunciation of actions that lead to dread.

3.7.2 Karmayoga in the *Yogasiddhāntacandrikā*

Nārāyaṇatīrtha situates his Karmayoga⁶⁴⁸ in the context of his commentary on *sūtra* 2.28:⁶⁴⁹

yogāṅgānuṣṭhānād aśuddhikṣaye jñānadīptir āvivekakhyāteḥ || 28 ||

As a result of the execution of the limbs of yoga upon the destruction of impurities, the lamp of knowledge arises up to the realisation of discrimination.

This *sūtra* introduces a description of the eight well-known limbs of Pātañjalayoga. Nārāyaṇatīrtha explains that the practice of the eight limbs leads to the realisation of the overarching goal of yoga, the discriminating knowledge of *puruṣa* and *prakṛti*, thereby removing ignorance (*vidyā*) and manifesting liberation. He then presents Karmayoga as an alternative for attaining the lamp of knowledge:⁶⁵⁰

athavā yogāṅgānāṁ dhautivastityādiṣaṭkarmanāṁ mahāmudrādīnāṁ ca anuṣṭhānād dṛḍhābhyaśāj jñānadīptih | jñāyate 'neneti jñānam karaṇavargah | tasya dīptih rogaḍyanabhīghātena tejasvitā dṛḍhatā ca, āvivekakhyāteḥ vivekakhyātiparyantam bhavatīty arthaḥ | rogaḍinā

⁶⁴⁸ See Penna (2004: 67–20) for an earlier discussion of Karmayoga in the *Yogasiddhāntacandrikā*.

⁶⁴⁹ Cf. *Yogasiddhāntacandrikā*, Ed. pp. 92–98.

⁶⁵⁰ This differentiation inevitably awakens the association with the differentiation of the eight-fold yoga according to Yajñavalkya and the Hāṭhayoga with *mudrās* etc. of Kapila already stated in *Dattātreyayogaśāstra* 29.

*jñānasya kuṇṭhabhāvas tu prasiddha eva | sa caiteṣv aṅgeṣv anuṣṭhiteṣu
rogapratibandhān na bhavatīty arthaḥ | tathā ca karaṇadārḍhyadvārā
samādhidārḍhyārthārthakarmayogo 'pi prathamato 'nuṣṭheyo rogab-
hīruṇeti bhāvah | sa ca karmayogaḥ ṣaṭkarmarūpo mudrārūpaś ceti
dvividho nirūpita ākare yathā |*

Alternatively, as a result of executing consistent practice of the limbs of yoga, [particularly] of the six actions like Dhautī, Vasti etc. and the great seal etc., the lamp of knowledge arises. By the [word] “*jñāna* (knowledge)”, the group of sense organs is to be understood. Its “*dipti* (lamp)” becomes brilliant and robust without damage through diseases, etc. The meaning of [the word] “*āvivekakhyātēḥ* (up to the realisation of discrimination)” extends as far as the realisation of discrimination. Through diseases, etc., the state of the inefficiency of the sense organs (*jñāna*) is thus established. Furthermore, the meaning of “after having practised these limbs” is [that] there are no obstacles from diseases. And thus, Karmayoga is the means for acquiring resilience of the sense organs for the steadfastness of *samādhi*, which shall be practised first so that one does not become afraid of disease. And that Karmayoga, having the nature of the six actions and having the nature of the seals is discussed twofold accordingly.

Next, Nārāyaṇatīrtha simply lists the *ṣaṭkarmas* and nine *mudrās*:

*dhāutī vastī tathā neti trāṭakam naulikam tathā |
kapālabhātī caitāni ṣaṭ karmāṇi pracakṣate ||
karmaṣaṭkam idam gopyam dehaśodhanakārakam iti | mahāmudrā
mahābandho mahāvedhaś ca khecarī ||
śakticālo mūlabandha uddiyānam tataḥ param | jālandharābhidho yogo
viparītakṛtis tatheti ||
lakṣaṇāni ca tatraivoktāni |*

Dhautī, Vasti, as well as Neti, Trāṭaka and Nauli, and also Kapālabhātī - these six actions are being told. This hexade of action is to be kept secret as it produces the purification of the body. The

great seal, the great lock, the great piercing and Khecarī, the stimulation of the goddess, the root lock, Uḍḍiyāṇa [and] thereafter [that] yoga [practice which is] known as Jālandhara as well as the act of inversion. The characteristics are described there [in the following].

Subsequently, Nārāyaṇatirtha presents verses containing instructive descriptions of every practice borrowed from earlier yoga texts.⁶⁵¹ Even though Nārāyaṇatirtha situates the *śaṭkarmas* and *mudrās* within his Karmayoga, at the very end of the section on Karmayoga he notes that they are part of the practice of Haṭhayoga.⁶⁵²

3.7.3 Karmayoga in the complex yoga taxonomies

The comparative analysis of Karmayoga within the complex yoga taxonomies contained some surprising findings. Although three texts with complex yoga taxonomies list Karmayoga, only one of them contains a concrete description of a yoga method labelled as such.

Karmayoga is explicitly mentioned in the yoga taxonomies of *Yogatattvabindu* and *Yogasvarodaya*, but is not introduced in a separate section and dedicated description. Nevertheless, both texts contain passages that describe liberation (*mukti*) through action (*karma*). Thus, even though both texts do not introduce Karmayoga as a separate topic, they at least present a path to liberation through action (*karma*). In the *Yogasvarodaya*, the action (*karma*) is the contemplation of the yogic body without doubt. Whereas in the *Yogatattvabindu*, it is the cultivation of actions (*karmas*) that bring goodness and the renunciation of actions that lead to dread.

In Nārāyaṇatirtha's *Yogasiddhāntacandrikā*, the action (*karma*) of his Karmayoga is the practice of the *śaṭkarmas* and nine *mudrās*. As a highly educated Kṛṣṇa devotee and intellectual, Nārāyaṇatirtha should have known the Karmayoga of the *Bhagavadgītā* well. However, there is not trace of that at all.

⁶⁵¹The section on the *śaṭkarmas* is based on *Haṭhapradipikā* 2.24–26, whereas the descriptions of the *mudrās* are primarily taken from the *Yogacintāmani*, Ed. p. 132 et seqq.

⁶⁵²Cf. *Yogasiddhāntacandrikā* (Ed. p. 98): *etac ca sarvam yogāṅgānuṣṭhānād iti sūtre sūtritamapi haṭha-yogāṅgatvena dehasiddhamātraphalatvena sākṣāt rājyayogān aṅgatvāt kāñṭharaveṇa sūtrakṛtā noktam iti mantavyam iti saṃkṣepah* || 28 ||

His concept of Karmayoga is, therefore, all the more unusual and innovative. Nārāyaṇatīrtha's interpretation thus opens up another possibility for an explanation of the absence of a named description of Karmayoga in the *Yogatattvabindu* and *Yogasvarodaya*. If one were willing to consider that Rāmacandra and the unknown author of the *Yogasvarodaya* shared Nārāyaṇatīrtha's view of Karmayoga, the *saṭkarmas* in both texts would already be covered in their section on Haṭhayoga, which would render repeated description redundant.

3.8 Layayoga

LAYAYOGA, the “Yoga of absorption”, was frequently discussed in recent academic discourse primarily due to the increased popularity of academic research on the early texts of Haṭhayoga and the publication of critical editions of those texts.⁶⁵³

The Layayoga of *Dattātreyayogaśāstra* (15-26) is a state of mind that one reaches through fifteen million secret methods called *saṃketas*. From this methodological variety, Dattātreya describes a total of seven, e.g. permanent meditation on the *śūnya*, i.e. day and night while sitting still, moving, sleeping and eating⁶⁵⁴, staring at the region between the eyebrows,⁶⁵⁵ or fixation of the gaze on the big toe of the right foot.⁶⁵⁶

In the *Amaraugha* (18-19) only one method of Layayoga is mentioned. The method consists of visualising dripping nectar in the body and then meditating in Kāmarūpa, the exact location of which is not specified, on Śiva in the form of a *liṅga* that shines like a jewel.⁶⁵⁷

A text that in terms of content is particularly close to the *Yogatattvabindu* and *Yogasvarodaya* is the fifteenth century *Śivayogapradipikā*.⁶⁵⁸ Here, a *layayogin*

⁶⁵³For example the ERC-funded *Haṭha Yoga Project* (2015-2020), see <http://hyp.soas.ac.uk/> (Alternatively: <https://web.archive.org/web/20240516171430/http://hyp.soas.ac.uk/>; saved on archive.org: 04.10.2023).

⁶⁵⁴Cf. *Dattātreyayogaśāstra* 21: *tisṭan gacchan svapan bhuñjan dhyāyec chūnyam aharniśam | ayam eko hi saṃketa ādhināthena bhāṣitah* || 21 ||

⁶⁵⁵Cf. ibid. 23: *bhrūmadhyadrṣṭimātreṇa paraḥ saṃketa ucyate | līlā vibhūtilepaś ca uttamah parikīrtitah* || 23 ||

⁶⁵⁶Cf. ibid. 24ab: *svasya daksinapādasya aṅgusthe laya uttamah |*

⁶⁵⁷Cf. *Amaraugha* 18: *kāmarūpe sitam devam liṅgābhām maṇisannibham | dravantaṁ cāmrtaṁ prekṣya yo dhyāyen nijavigrahe* || 18 ||

⁶⁵⁸See p. 359 for a discussion.

is someone who has succeeded in dissolving their mind, together with their inner organ and breath, in the object of meditation, or inner resonance.⁶⁵⁹

The term *laya*, in these texts, thus refers to the “dissolution” of the mind through specific methods. In other contexts, the term *laya* is also used as a synonym for *samādhi*. There are even Buddhist and Vedic texts in which the term *laya* has negative connotations and is regarded as an obstacle to meditation or gnosis. However, in the texts of the complex yoga taxonomies, such negative views on different *layas* are absent.⁶⁶⁰

Layayoga occupies fifth place in the taxonomy of the *Yogatattvabindu*'s methods of Rājayoga but is not listed in the verses on the fifteen yogas of the *Yugasvarodaya*. Ultimately, however, an explicit description of Layayoga is missing in both texts.

The reason for omitting a separate section for the topic of Layayoga could perhaps be the thematic overlap with specific teachings of the text. According to Birch (2024: 37, n. 86), the fourteenth century *Śāringadharapaddhati* (4350-63) contains perhaps the oldest tradition of Layayoga. The section is introduced with the words “*atha layayoga ||*” and states that Kṛṣṇadvaipāyana and others attained the state called *laya* by performing *laya* over the nine *cakras*.⁶⁶¹ Just as in the *Yugasvarodaya* (PT, pp. 832-833) and *Yogatattvabindu* (section IV - XII), *Śāringadharapaddhati* presents a description of the nine *cakras* together with instructions and results of the respective meditation on every single *cakra*. Other “classical” methods of Layayoga from earlier texts can also be found scattered in the *Yugasvarodaya* or *Yogatattvabindu*, such as the fixation of the gaze on the big toe⁶⁶² or the centre of the eyebrows.⁶⁶³ Summa summarum, the *Yogatattvabindu* and the *Yugasvarodaya* actually do include many practices typically associated with Layayoga, but these are not referred to as Layayoga when presented in the text.

⁶⁵⁹Cf. Śivayogapradīpikā 1.6: *yasya cittam nijadhyeye manasā marutā saha | līnam bhavati nāde vā layayogogī sa eva hi || 6 ||*

⁶⁶⁰See Birch (2024: 35-37) for the detailed documentation of the complex reception-historical scope of the term *layayoga* based on evidence from numerous texts of yoga's relevant subgenres.

⁶⁶¹Cf. Śāringadharapaddhati 4350: *kṛṣṇadvaipāyānādyais tu sādhito layasamjnītah | navasv eva hi cakresu layam krtvā mahātmabhiḥ ||4||*

⁶⁶²Cf. *Yugasvarodaya* (PT, p. 839; YK 2.16) as well as *Yogatattvabindu* section XXX.

⁶⁶³Cf. *Yugasvarodaya* (PT, p. 839; YK 2.35) and *Yogatattvabindu* section XXX.

In the taxonomy of the *Yogasiddhāntacandrikā*, Layayoga occupies the thirteenth place. In Sundardās's *Sarvāṅgayogapradīpikā*, Layayoga is presented as one of the methods of Bhaktiyoga.

3.8.1 Layayoga in the *Yogasiddhāntacandrikā*

Nārāyaṇatīrtha places his discussion of Layayoga⁶⁶⁴ in the context of his commentary of *sūtra* 1.41:⁶⁶⁵

*samprajñātasya viśayam pradarśayan na samprajñātāparaparyāyam
layayogam āha-kṣīṇavṛttter abhijātasyeva maṇer grahitṛgrahaṇagrāhyesu
tatsthatañjanatā samāpattiḥ || 41 ||*

Pointing out the object of [the] *saṃprajñāta*-[type of *saṃādhi*], it is said that Layayoga is a synom of [the] *saṃprajñāta*-[type of *saṃādhi*] - *Samāpatti*, [the state of complete absorption of the mind] of one who is devoid of its mental fluctuations, happens when the mind becomes like a pure crystal that takes the form of the object placed before it, whether it is the knower, the instrument of knowing, or that which is to be known.

After the previous *sūtras* introduced various objects that can support the mind in meditation, this *sūtra* now continues the analysis of different stages within the state of meditation, regardless of its object.⁶⁶⁶ When the *vṛttis* of the mind fade, the mind becomes more and more like a crystal (*maṇi*). Just as a crystal takes on the colouring (*añjanatā*) of any object placed in front of it, the clear mind focusing on any object also takes on the colouring of that very object.⁶⁶⁷ With regard to the objects that serve absorption, here, the *sūtra* specifies the hierarchical sequence of the knower (*grahitṛ*), the instrument of knowledge (*grahaṇa*) and that what is to be known (*grāhya*). For Nārāyaṇatīrtha, the knower is *puruṣa*. The instrument of knowledge is the sense organs, and

⁶⁶⁴ For an earlier discussion see Penna, 2004: 85-89.

⁶⁶⁵ *Yogasiddhāntacandrikā*, Ed. p. 64.

⁶⁶⁶ This analysis already began in *Pātañjalayogaśāstra* 1.17.

⁶⁶⁷ *Yogasiddhāntacandrikā* 1.34 (Ed. p. 64): *uparāgeṇa tadākāratāyāṁ drṣṭāntam āha- abhijātasyeva
maṇer iti | nirmalasya sphaṭikāder yathājapākusumādyuparāgeṇa raktādyākāratā tathety arthaḥ |*

what is to be known is the object that can be grasped by the mind.⁶⁶⁸ Depending on which object the mind focuses on, it takes on its colour and nature. The term *samāpatti* refers to the complete identification of the mind with the object of meditation. Nārāyaṇatīrtha then equates the term *samāpatti* with *laya*:⁶⁶⁹

*teṣu yā tatsthatañjanatā tatsthena uparāgena tadañjanatā tanmayatā
samyak tadākāratā samāpattiḥ samyagāpattir layaḥ samprajñātalakṣaṇo
yoga bhavatī arthaḥ |*

In those [objects] that are [in the] “state of being colored by residing in that”, by [the act of] residing in that, [and] by coloration, the state of being colored [arises], [which is] the complete identification of that form; [that] is absorption (*samāpatti*); the complete immersion into [that] state is Laya, which is a yoga characterized as *samprajñāta*. This is the meaning.

For Nārāyaṇatīrtha, Layayoga is therefore a synonym for the state of *samāpatti* and is attributed to the *samprajñāta* form of *samādhi*, in which the consciousness is still focussed on one of the aforementioned objects. *Samprajñātasamādhi* is also known as “*samādhi* with discrimination”, as the meditator retains awareness of the distinction between the meditator, the meditation object and the process of meditation itself. It is therefore a *samādhi* in which there is still a minimal remainder of *vṛttis*, in contrast to the final *asamprajñāta* form of *samādhi* in which the last *vṛtti* also expires and final liberation and *kaivalya* occurs.⁶⁷⁰

⁶⁶⁸Ibid. 1.34 (Ed. p. 64): *kṣīṇavṛtter iti | abhyāsavairāgyābhyaṁ apagamavṛttyantarasya cittasya
grahītrgrahaṇagrāhyesu, grahitā puruṣaḥ sthūlasūkṣmabhedena, grahaṇaṇy grhyate 'rtho 'nenetindriyam,
evam grāhyam ca grahitigrahaṇagrāhyāni |*

⁶⁶⁹*Yogasiddhāntacandrikā*, Ed. p. 64.

⁶⁷⁰See Pātañjalayogaśāstra 1.17–22 for more detailed explanations of the *samprajñāta* and *asamprajñāta* forms of *samādhi*.

3.8.2 Layayoga in the *Sarvāṅgayogapradīpikā*

For Sundardās, Layayoga (2.28–39) is a subcategory of Bhaktiyoga.^{671,672} He describes it as a method for the liberation from the cycle of birth and death.⁶⁷³ Sundardās emphasises that Layayoga is an incomparable method and therefore attaches great importance to it among the yoga methods he presents.⁶⁷⁴ Layayoga dispels all illusion,⁶⁷⁵ makes one attain the highest state,⁶⁷⁶ dispels anger and difficulties,⁶⁷⁷ and makes one equal to Brahman.⁶⁷⁸ The main emphasis of the practice is the continuous absorption of the mind into a specific goal, which he defines as Rāma⁶⁷⁹ or Hari.⁶⁸⁰ This absorption is supposed to be continued throughout day and night.⁶⁸¹ To illustrate how exactly this practice is to be carried out, he draws various comparisons. For example, *Sarvāṅgayogapradīpikā* reads 2.35:

jaisaiṁ gāu jaṁgala kaum dhāvai | pānī pivai ghāsa cari āvai |
citta rahai bacharā kai pāsā | aisī laya lāvai haridāsā || 2.35 ||

Just as a cow walks towards the forest, drinks water, and grazes, but its mind remains near the calf, in such a way, Haridāsā practices Laya.

Another example is *Sarvāṅgayogapradīpikā* 2.36:

jyaum jananī gr̥ha kāja karāī | putra piṁghrau pauḍhata bhāī |
ura apnai taim chana na bisārai | aisī laya jana kaum nistārai || 36 ||

Just as a mother does the housework while her son plays or crawls nearby and never for a moment forgets him in her heart, *laya* liberates the person who practices it.

⁶⁷¹A description of Layayoga in French can be found in Burger, 2014: 693–94.

⁶⁷²See p.402 for a discussion of Bhaktiyoga in the complex yoga taxonomies.

⁶⁷³Cf. *Sarvāṅgayogapradīpikā* 2.28c: *laya binu janma marana nahim chūtai |*

⁶⁷⁴Cf. ibid. 2.29a: *laya samāna nahim aura upāī |*

⁶⁷⁵Cf. ibid. 2.29c: *āvāgamana sakala bhrama bhāgai || 29 ||*

⁶⁷⁶Cf. ibid. 2.30d: *parama sthāna samāvai soī || 30 ||*

⁶⁷⁷Cf. ibid. 2.32cd: *esi laya jo koi lāvai | joni san̥kāta bahuri na āvai || 32 ||*

⁶⁷⁸Cf. ibid. 2.31a: *yaha laya yoga anupa hai karai brahma samāna |*

⁶⁷⁹Cf. ibid. 2.29b: *jo jana rahai rāma laya lāī |*

⁶⁸⁰Cf. ibid. 2.38ab: *sa sam̥prakāra hari saum lavai | koi videha parama pada pāvai |*

⁶⁸¹Cf. ibid. 2.29c: *niśi vāsara esaiṁ lai lāgai |*

These comparisons illustrate Sundardās's concept of Layayoga. Layayoga is the continuous absorption or centring of the mind on Rāma or Hari while performing the necessary daily activities. The examples of the cow and the mother emphasise that this is supposed to be done in a way that resembles the tireless love and attention of a mother towards her child.

3.8.3 Layayoga in the complex yoga taxonomies

The comparative analysis of Layayoga within the complex yoga taxonomies displays the full range of historical meanings of Layayoga. While the *Yogatattvabindu* and *Yogasvarodaya* mention Layayoga in their taxonomies, they do not dedicate specific sections to the subject, likely because many of the techniques they teach overlap with practices described in medieval Haṭhayoga texts. In contrast, the *Yugasiddhāntacandrikā* and *Sarvāṅgayogapradipikā* propagate differing concepts.

For Nārāyaṇatīrtha, Layayoga is a synonym for the state of *samāpatti* and is attributed to the *samprajñāta* form of *samādhi*. His concept of *laya* closely aligns with those of earlier commentators on the *Yogasūtra*, such as Bhojadeva in his *Rājamārtanda*,⁶⁸² or Vijnānabhikṣu in his *Pātañjalabhaṭṭavārttika*,⁶⁸³ who use *laya* in the sense of *nirodha*, or Śivananda's *Yogacintāmaṇi*,⁶⁸⁴ for whom *laya* is equated with *samprajñāta*.

For Sundardās, Layayoga belongs to the Bhaktiyoga branch of yoga. It is the continuous absorption or centring of the mind on Rāma or Hari while performing the necessary daily activities. Remarkably, this concept resembles the *saṅketa* described above in *Dattātreyayogaśāstra* 21,⁶⁸⁵ which prescribes meditation on *śūnya* day and night while sitting still, moving, sleeping, and eating. Basically, the fixation of the mind on *śūnya* is replaced by Rāma or Hari. A distant historical connection between these practices is plausible, as

⁶⁸² *Rājamārtanda* 1.2: *tāsām nirodho [...] svakāraṇe layo yoga ity ākhyāyate* | Birch translates: "The cessation of those [mental activities, that is to say,] the dissolution [of them] in their own cause is known as *yoga*."

⁶⁸³ *Pātañjalabhaṭṭavārttika* 1.2 reads: [...] *vṛttayas tāsām nirodhas tāsām layākhyo* [...] "Their mental fluctuations are restrained; this restraint is called absorption."

⁶⁸⁴ *Yogacintāmaṇi* (Ed. p. ii) reads: *layah samprajñātah*. "Laya is *samprajñāta*."

⁶⁸⁵ A technique strikingly similar to the *saṅketa* of *Dattātreyayogaśāstra* 21 is the practice of *antar�akṣya* within the *Yogasvarodaya*, cf. *Yogasvarodaya* (PT, p. 824) and *Yogakarṇikā* 2.8-13. The passage is translated and discussed on p. 346.

both texts originate from the Vaiṣṇava milieu. The observed shift in practice reflects the central position *bhakti* among Sants like Sundardās.

3.9 Dhyānayoga

DHYĀNAYOGA, the “Yoga of meditation”, occupies the seventh place of the *Yogatattvabindu*’s taxonomy of the fifteen methods of Rājayoga. In the *Yugasvarodaya*, Dhyānayoga is to be found at the fifth position. In both cases, Dhyānayoga as a single subcategory and method of Rājayoga is not discussed explicitly in the remainder of the text. Nevertheless, in the case of Dhyānayoga, the situation in these two texts seems to be similar to the treatment of Layayoga analysed above. Even if not explicitly labelled as Dhyānayoga, both texts inherently contain many specific techniques that could be assigned to this term and are labelled as *dhyānas*. As will be shown, it seems plausible that Rāmacandra and the author of the *Yugasvarodaya* did not dedicate a separate section to Dhyānayoga, as they might have been aware of the various categorical overlaps and wanted to avoid redundancy.⁶⁸⁶

In the *Yogasiddhāntacandrikā*, Dhyānayoga is the fourteenth method of Rājayoga Nārāyaṇatīrtha presents, and as with all other yogas, he locates the method within the framework of the *Yogasūtra*.

Sundardās, in his taxonomy of the three yoga tetrads presented in the *Sarvāṅgayogapradīpikā*, does not list Dhyānayoga at all.

Thus, the only explicit description of Dhyānayoga within the texts of the complex yoga taxonomies occurs in the *Yogasiddhāntacandrikā*. For this reason I decided to discuss it first. Interestingly, Nārāyaṇatīrtha’s description parallels various *dhyāna*-related contents of the *Yogatattvabindu* and *Yugasvarodaya*.

⁶⁸⁶The avoidance of redundancy must be considered here as a motive for the omission of Dhyānayoga. Text-internal evidence is provided by *Yogatattvabindu* XXXI, p. 170. Here, in the context of a presentation of the eight limbs of Aśtāṅgayoga, Rāmacandra writes concerning *dhyāna*: *dhyānaṇ ca bahutaram prāg uktam tenātra nocaye* | “Meditation has been taught many times before. Because of that, it is not discussed here.”

3.9.1 Dhyānayoga in the *Yogasiddhāntacandrikā*

Nārāyaṇatīrtha situates Dhyānayoga in the context of his comparatively extensive commentary on *Yogasūtra* 1.39:⁶⁸⁷

*dhyānayogam āha –
yathābhimatadhyānād vā || 39 ||*

[With regard to] Dhyānayoga, it is said -
Or, as a result of meditation on what one favours.

Below, Nārāyaṇatīrtha's commentary explains the various possibilities of Dhyānayoga:

*yatheti | kim bahunā, harirāmādirūpam parameśvaram bāhyam candrasūryādījyotir vā yad eveṣṭam tad eva dhyāyet | tasmād api dhyānāl labdhasthitikasya cittasya sādhanāntaram vināpi kevale paramātmani sthitau yogyatā bhavatity arthaḥ | ayam eva dhyānayoga ukto yogagrāntheṣu | vinā deśādibandhena vṛttir yā 'bhimate sthirā | dhyānayogo bhaved eva cittacāñcalyanāśakah ||
ity ādinā |*

[Regarding the term] “yathā”. Why [say] more? One should meditate on the supreme lord in the form of Hari, Rāma, etc., or on an external light such as the moon, sun, etc. [or] just onto what is favoured. Because of that, as a result of meditation alone, the stability of the mind is attained without the need for any other means, enabling one to reside in the supreme self. This is the meaning. This very Dhyānayoga is taught in the texts of yoga; [for example] in quotations such as:

Without being confined by place, etc., the fluctuations of the mind become stable in the preferred [object]. In fact, Dhyānayoga is the destroyer of the fickleness of the mind.⁶⁸⁸

⁶⁸⁷Cf. *Yogasiddhāntacandrikā*, Ed. pp. 56–63.

⁶⁸⁸I am yet to identify the source of this *śloka*.

In his commentary, Nārāyaṇatīrtha addresses common objects for meditation that will lead to the reduction of fluctuations in the mind. An important set of meditation objects he presents in the following lines:

yad vā yathābhimatānām tīrthadevalokavarnatattvādinām yathābhimateṣu svadehādiṣu dhyānād bhāvanāviśeṣān manasah sthitir bhavatīty arthaḥ | tatra yady api brahmavido brahmamayatvādinā sarvam eva tīrtham pratilomakūpam ca tīrthāni bhavantīti tathāpi yuñjānenā cittaśuddhyartham prathamatas tīrthādikam avaśyam bhāvaniyam |

Or, it means that the stability of the mind arises from a specific contemplation, [viz.] from meditation onto favoured [objects] like, for example, sacred sites, deities, worlds, letters, principles, etc., with regard to favoured locations within one's own body. In that case, it is stated, although the knowers of Brahman assert that because of the pervasiveness of Brahman, everything indeed is a sacred place, and even the pores of the skin become places of pilgrimage. Nevertheless, the yogin (*yuñjāna*) who is aiming at the purification of the mind, must inevitably contemplate sacred places, etc. in the beginning [of practice].

Here, Nārāyaṇatīrtha differentiates an alternative form of Dhyānayoga that is suitable particularly for beginners in meditation practice. Nārāyaṇatīrtha devotes the rest of his commentary on *sūtra* 1.39 to this type of meditation, which is aimed at objects located inside the body. He first specifies *tīrthabhāvanā*,⁶⁸⁹ the meditation on sacred places, in which the practitioner is supposed to meditate on various sacred places of the Indian subcontinent in different body parts. Then, he specifies *devabhāvanā*,⁶⁹⁰ the meditation of different deities, which are located in body parts, and *lokabhāvanā*,⁶⁹¹ the meditation on the worlds in the body and *varṇabhāvanā*,⁶⁹² the meditation on letters in the body. These letters are situated in one of six *cakras*.⁶⁹³ Finally,

⁶⁸⁹Cf. *Yogasiddhāntacandrikā*, Ed. p. 57-59

⁶⁹⁰Cf. ibid. (Ed. p. 59).

⁶⁹¹Cf. ibid. (Ed. p. 59).

⁶⁹²Cf. ibid. (Ed. p. 59).

⁶⁹³Cf. ibid. (Ed. p. 59-61).

Nārāyaṇatīrtha describes *tattvabhāvanā*, the meditation on the principles.⁶⁹⁴ The commentary concludes by discussing manipulating air currents through the nostrils for beneficial results, such as in heat or cold exposure, intercourse, travelling, etc.⁶⁹⁵

⁶⁹⁴Cf. ibid. (Ed. p. 61-63).

⁶⁹⁵A summary of the details of this part of Nārāyaṇatīrtha's commentary has already been sufficiently worked out by Penna (2004: 91-97). Thus, it is not necessary to repeat it here.

3.9.2 Dhyānayoga in the *Yogatattvabindu* and *Yugasvarodaya*

Dhyānayoga is mentioned in the taxonomies of both texts⁶⁹⁶ but is not treated as an individual topic. However, various *dhyāna* practices can be found throughout the texts, as the *Yogatattvabindu* and *Yugasvarodaya*, particularly with regards to the *dhyāna*-related practices share the concepts and even the order in which they occur, they are discussed together in this section.

The first mention of the term *dhyāna* occurs in the context of nine *cakras* in the sections of *Yogatattvabindu* IV-XII.⁶⁹⁷ Rāmacandra and the unknown author of the *Yugasvarodaya* instruct *dhyāna* on the respective *cakra*, or a *mūrti* located within the *cakra*. The scribe-author of manuscript U₂ even adds more precise instructions on the duration of the meditations on the respective *cakras*. However, as we discover in section III, Rāmacandra attributes this meditation practice to Siddhakuṇḍalinīyoga or Mantrayoga and not to Dhyānayoga. The author of the *Yugasvarodaya*, on the other hand, associates the category of Jñānayoga with it.

Next, we encounter the term *dhyāna* in the description of *adholakṣya* in section XV,⁶⁹⁸ in the second subtype of Haṭhayoga in section XX,⁶⁹⁹ in the description of *bāhyalakṣya* in section XXIII,⁷⁰⁰ as well as within *antaralakṣya* in section XXIV.⁷⁰¹ Another mention can be detected within the list and the eight limbs of Aṣṭāṅgayoga in section XXXI.⁷⁰² Here, Rāmacandra states that *dhyāna* will not be discussed in this context, as this has happened many times before. That instance demonstrates Rāmacandra's attitude towards redundancy. His approach towards redundancy possibly extends to his treatment of certain yoga methods that he initially mentions but does not elaborate on in separate sections of his text, unlike his treatment of other yogas. Unlike Rāmacandra, the *Yugasvarodaya* describes *dhyāna* in the context of its short presentation of Aṣṭāṅgayoga. The unknown author mentions two types of *dhyāna*, a gross and

⁶⁹⁶The various mentions of *dhyāna* in this section follow the sections of the *Yogatattvabindu*. For the Sanskrit and the corresponding passages of the *Yugasvarodaya* see the critical edition of the text starting on p. 76.

⁶⁹⁷≈*Yugasvarodaya* (PT, pp. 832-833).

⁶⁹⁸≈*Yugasvarodaya* (PT, p. 834).

⁶⁹⁹≈*Yugasvarodaya* (PT, p. 835).

⁷⁰⁰≈*Yugasvarodaya* (PT, p. 837).

⁷⁰¹≈*Yugasvarodaya* (PT, p. 838).

⁷⁰²≈*Yugasvarodaya* (PT, p. 841).

subtle form. The gross form is associated with mantras, and the fine form is without mantras.⁷⁰³ The text does not provide any further details in this regard.

In *Yogatattvabindu* XXXII-XLI⁷⁰⁴ the identity of the external universe with the body is taught. Microcosmic equivalents of various contents, such as the fourteen worlds, mountains and rivers, etc., are located in the body, similar to what we have previously observed in the *Yugasiddhāntacandrikā*. However, Rāmacandra fails to provide a concrete reason for listing these physical equivalents of the external universe in the body. However, this is not true for the parallel passages of the *Yugasvarodaya*. Here, the yogic body is listed not only for purely informal reasons but also for meditation. According to the statements of the *Yugasvarodaya*, contemplation of the contents of the yogic body leads to freedom from sorrow and disease and brings about liberation.⁷⁰⁵ That position is also found in *Siddhasiddhāntapaddhati* 3.1, which says:

piṇḍamadhye carācaram yo jānāti sa yogī piṇḍasamvitir bhavati || 1 ||

He who knows the movable and immovable [viz. the whole world] as being in his body, he is yogin, in whom the realisation of the body arises.

In section XLVII,⁷⁰⁶ in the context of the divisions of the lotus in the heart, Rāmacandra prescribes a meditation on the inner eight-petalled heart lotus which is initially downward facing. When the practitioner meditates on it, the light of the self arises, and, caused by the light of meditation, which is compared to sunlight, the inner lotus becomes upward-facing and blooms. This meditation is supposed to lead to the illumination of the self and enhance vitality. In conclusion, we can state that although Dhyānayoga is not provided with its own section in either text, it is at least implicitly present in both texts and the generic term of meditation (*dhyāna*) is nevertheless a central theme.

⁷⁰³Cf. *Yugasvarodaya* (PT, p. 841 = YK 7.8): *dhyānan tu dvividhaṁ proktam sthūlasūkṣmavibhedaḥ | sthūlaṁ mantramayaṁ viddhi sūkṣman tu mantravarjitam |*

⁷⁰⁴≈ *Yugasvarodaya* (PT, pp. 841-843).

⁷⁰⁵Cf. *Yugasvarodaya* (PT, Ed. pp. 843-844). A translation of the passage was already provided in the section on Karmayoga on p. 312.

⁷⁰⁶≈ *Yugasvarodaya* (PT, pp. 844).

Due to the numerous overlaps with the previously presented yoga methods, both authors likely omitted a separate description of Dhyānayoga to avoid redundancy.

3.9.3 Dhyānayoga in the complex yoga taxonomies

The comparative analysis of Dhyānayoga within the complex yoga taxonomies presented in the three aforementioned texts positions Dhyānayoga invariably as a method of Rājayoga. Nārāyaṇatīrtha specifies Dhyānayoga as a means to counteract the instability of the mind. His description suggests that the meditation techniques fall into two categories: a general category that includes meditations on the supreme deity in various forms, light, etc., and a category of techniques particularly suitable for beginners. The latter category includes *tīrthabhāvanā* (“meditation on microcosmic sacred places”), *devabhāvanā* (“meditation on deities”), *lokabhāvanā* (“meditation on worlds situated in the microcosm of the body”), *varṇabhāvanā* (“meditation on letters within *cakras*”), and *tattvabhāvanā* (“meditation on fundamental principles”).

Dhyānayoga is mentioned in the taxonomies of both the *Yogatattvabindu* and the *Yogasvarodaya*, but it is not treated as an individual topic. Nonetheless, various meditation practices are found throughout these texts. Various forms of *dhyāna* are mentioned, such as meditation on *cakras*, *lakṣyas* (targets or focal points), and various bodily locations. In the context of Aṣṭāṅgayoga, the *Yogasvarodaya* describes two types of *dhyāna*: a gross form associated with mantras and a subtle form without mantras. Although Dhyānayoga does not have a dedicated section in either text, it is implicitly present throughout. Meditation remains one of the most central themes in the discussions within both texts. It seems that Rāmacandra and the unknown author of the *Yogasvarodaya* did not introduce Dhyānayoga as a separate section, as *dhyāna* is a topic that permeates almost all other methods of Rājayoga, perhaps to avoid redundancy.

3.10 Mantrayoga

MANTRYOGA, the “Yoga of mantra(s)”, appears without exception in all complex early modern yoga taxonomies under consideration. Similarly, in earlier basic fourfold yoga taxonomies, Mantrayoga is always one of

the four representatives. In the Vaiṣṇava text called *Dattātrayayogaśāstra* (13th century), Mantrayoga, succeeded by Layayoga, Haṭhayoga and Rājayoga, is the first yoga in the scheme. In this text, the four yogas follow a clearly defined hierarchical order. Mantrayoga is considered the method for the lowest yogis, those with low intellect. With a duration of twelve years, the goal of this Mantrayoga, namely supernatural abilities (*siddhis*), is achieved after a relatively long time. This practice consists of reciting a single mantra after installing the letters of the alphabet on one's body.⁷⁰⁷

The *Amararaugha* (12th century) was composed within a Śaiva milieu and describes the same yogas, albeit in a different order. The scheme begins with Laya- and Haṭha-, followed by Mantra- and Rājayoga. This shows a different form of hierarchy. Here, all yogas are subordinated to Rājayoga only, although the relatively low status of Mantrayoga is implied as well.⁷⁰⁸ The practice of Mantrayoga consists of meditation on the *oṁ* mantra, followed by meditation on a white deity and a mantra beginning with *oṁ* in the heart and then in a *maṇḍala*. After one hundred thousand repetitions and a fire offering (*homa*) after every tenth repetition, this seemingly arduous practice can not only liberate from suffering and death but also ultimately leads to Rājayoga.⁷⁰⁹ However, this implicit or explicit hierarchical view which manifested itself within the early medieval texts with basic taxonomies changed a few centuries later in certain discourses. In our complex early modern yoga taxonomies, different perspectives on Mantrayoga dominate.

Mantrayoga occupies the eighth position in the taxonomy of the Rājayoga methods within the *Yogatattvabindu*. It occupies the sixth position in the *Yogaśvarodaya*. In both texts, all yogas are considered equally valuable forms of Rājayoga. However, the identification of practices involving mantras is tricky in both texts. As I will argue, the *Yogatattvabindu*, or, at least some of its recipients, might have taught the repetition of *so 'ham* which sometimes is called the

⁷⁰⁷Cf. *Dattātrayayogaśāstra* 12-14.

⁷⁰⁸Cf. *Amaraugha* 6: *nityam mantraparo labheta bhavatāṁ naivādhipatyāṁ tathā divyastrīnavasaṅgamo 'py anudināṁ na dhyāyato labhyate | hastinyas turagāḥ kareṇukarabhbhāḥ śālyān nadā gopradā jāyante haṭhayoginas tu vaśāgā naitat prasādaṁ vinā || 3 ||* Birch translates: "One devoted to [reciting] mantras would never obtain śivahood and sovereignty; one meditating every day does not obtain even the first union with divine women, and a *hathayogī* cannot control cow elephants, horses, bull elephants, camels, givers of gruel and givers of cows without the serenity of [Rājayoga]."

⁷⁰⁹For an exhaustive discussion of Mantrayoga in the *Amaraugha*, see Birch, 2024: 34-35.

ajapā mantra.⁷¹⁰ In the available textual evidence of the *Yogasvarodaya*, a description of Mantrayoga is absent. In Nārāyaṇatīrtha's *Yogasiddhāntacandrikā* Mantrayoga is the fifth method for his Pātañjala based model of Rājayoga. His innovation is in directly integrating Mantrayoga with Jñānayoga and Advaitayoga. Among the sequence of yogas in Sundardās's *Sarvāṅgayogapradipikā* Mantrayoga is considered to be one of the four methods of Bhaktiyoga.

In none of these texts exists an implicit or explicit statement that the practices of Mantrayoga are an inferior form of yoga practice to be performed by remarkably untalented people, or that they would take a comparatively long time to achieve the overarching yogic goals. This observation suggests that practices labelled Mantrayoga were regaining popularity despite the disparaging voices of earlier texts.

3.10.1 Mantrayoga in the *Yogatattvabindu* and *Yogasvarodaya*

Apart from the mention of Mantrayoga in the initial verses quoted from the *Yogasvarodaya* in the *Prāṇatoṣinī*⁷¹¹, the quotations we have do not contain a dedicated description of Mantrayoga, similar to the case of Layayoga and Dhyānayoga. However, in the context of the *Yogasvarodaya*'s description of Aṣṭāṅgayoga⁷¹² a practice involving *mantras* is mentioned in passing. The unknown author distinguishes two types of *dhyāna* - one is said to be gross and the other subtle. The gross type is associated with *mantras*, while the subtle type is devoid of *mantras*. The available testimonies of the *Yogasvarodaya* do not provide further details.

In the *Yogatattvabindu*, however, the term Mantrayoga appears again in section III:

*idānīm rājayogasya bhedāḥ kathyante | ke te | ekaḥ siddhakunḍalinīyogaḥ
mantrayogaḥ amū rājayogau kathyete |*

⁷¹⁰ Repetition of *so 'ham* or *ajapā* mantra are e.g. attested in *Yogabija* 106-107 and *Vivekamārtanda* 29-31.

⁷¹¹ See *Prāṇatoṣinī* (Ed. p. 831) quoted with reference *yogasvarodaye*.

⁷¹² Cf. *Yogasvarodaya* PT, p. 841.

Now, varieties of Rājayoga are described. Which are these? One is Siddhakundaliniyoga and one is Mantrayoga. These two Rājayoga-s are described [in the following].

After that, Rāmacandra discusses the three primary channels of the yogic body: Idā, Piṅgalā and Suṣumnā. The section concludes with the assertion that the practitioner becomes omniscient once knowledge about the central channel is generated. The subsequent sections (IV-XII) present a system consisting of nine *cakras*.

This passage is problematic from a text-critical perspective. Rāmacandra is very much orientated towards his textual source, the *Yogasvarodaya*, in terms of structure and content, particularly in the first half of his text. However, the *Yogasvarodaya* specifies *jñānayoga* instead of *siddhakundaliniyogaḥ mantrayogaḥ*. As usual, the remainder of the section is very similar in content to the *Yogasvarodaya*. Nevertheless, the manuscripts offer no alternatives for the conspicuous passage, so that the text must be accepted for the time being. Another reason is the seemingly strange sentence construction, which is ultimately unsurprising if one knows the rest of the text and can be accepted. Right after the term *mantrayogaḥ*, the reader would have wished for a *ca* ("and"). Only the manuscript L omits the term *mantrayogaḥ* but preserves the following dual forms, so this is not a solution either.

The first *cakra* named *mūlacakra* is provided with the following introduction:

idāniṁ suṣumṇāyāḥ jñānotpattāv upāyāḥ kathyante | ādau caturdalaṁ mūlacakram vartate |

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

Based on this description which promises the genesis of knowledge, against the background that the *Yogasvarodaya* teaches Jñānayoga here, one is forced to infer that Rāmacandra assigns the sections IV-XII, which describe the nine *cakras*, to Siddhakundaliniyoga and Mantrayoga. However, almost all manuscripts, with the exception of U₂, do not provide any conclusive evidence for a practice that could be classified as Mantrayoga.

Manuscript U₂ contains detailed additional passages that address this issue and describe a practice that can be identified as Mantrayoga. For each *cakra*, all manuscripts instruct *dhyāna* (meditation) on the respective *cakra*. Manuscript U₂, in addition to various supplementary details, always includes an indication of the duration of the meditation, measured in *ajapājapas* (“the recitations of the non-recitation”).⁷¹³ Finally, the additional material in section XI of manuscript U₂ makes it clear that the so-called *ajapā mantra* or *haṃsa mantra* must be meant here:⁷¹⁴

*sakāreṇa bahir yāti hakāreṇa viśet punah |
haṃsaḥ so 'ham tato mantram jīvo japatī sarvadā ||*

⁷¹³The *cakras* additionally receive the same time indication measured in *ghatis*, *palas* and *akṣaras*. Instructions for the duration of the practice of meditation are in most of the additions of U₂ for each *cakra*, except the seventh *cakra* at the palate and the ninth *cakra* named *mahāśūnyacakra*. For example, manuscript U₂ instructs a total of 600 *ajapājapas* as the duration of meditation onto the *mūlacakra*. This refers to the duration of the voiceless uttering of the natural *mantra* of the breath: *so 'ham* (“he is I”) - *haṃ sa* (“I am him”). As in many other yoga texts, the total amount of *ajapājapa* per day is declared to be 21600 (cf. section XI. on p. 100, l. 7). If 21600 *ajapājapa* equals 24 hours, then 600 *ajapājapa* would equal 40 minutes. In the additions of U₂, one finds the same numbers of *ajapājapa* as in the instructions for meditation onto the seven *cakra*-system of Jayatarāma (cf. Mahesānanda, Sharma, Sahay, and Bodhe, 2006: 163 and *Jogpradīpyakā* 889–912). The redactor of the text as found in U₂ applied the system of the durations for seven *cakras* to the ninefold *cakra* system of Rāmacandra. Next, the duration that was mentioned before as 600 *ajapājapa* is repeated in another scheme by stating “*ghaṭī i palāni 40*”. One *ghaṭī* equals 1/60 of a day (cf. Sircar, 1966: 114), which is 24 minutes. One *pala* equals 1/60 of a *ghaṭī*, which is 24 seconds (cf. Boethling, 1858: 4). The *Amanaska* in 1.35 (cf. Birch, 2013: 231) uses the same concept. For a more detailed tracing of the usage of the system in yogic and tantric literature, see Birch, 2013: 265, n. 46. In our case, the 24 minutes of the one *ghaṭī* plus the 16 minutes (40×24 seconds) of 40 *palas* once more sums up to 40 minutes for the instructed duration of meditation onto the first *cakra*. Other systems are less specific. *Kumbhakapaddhati* 208, i.e. states: *ṣaṇnimeso bhavat prāṇāḥ saḍbhīḥ prāṇaiḥ palām smṛtam | palaiḥ ṣaṭibhir eva syād ghaṭikākālasammitā* || “Six winkings are one *prāṇa*, six *prāṇas* make up one *pala*. Sixty *palas* equal the time-period of a *ghaṭikā*.” According to Birch (2013) the time unit *akṣara* appears in Bhāskara’s *Siddhāntaśrōmani* (17cd – 18ab of the *Kālamāṇḍhyāya* in the *Madhyamādhikāra*): *gurvakṣaraiḥ khendumitair asus taiḥ | saḍbhīḥ palām tair ghaṭikā khaṣadbhīḥ* || *syād vā ghaṭisaṭir ahah kharāmair māśo dinais tair dvikubhiḥ ca varṣam* | Birch, 2013: 265, n. 46 translates: “A breath is ten long syllables, and a *Pala* is six breaths, sixty *Palas* is one *Ghaṭikā*, sixty *Ghaṭikās* is a day, thirty days is a month, and twelve months is a year.” If one assumes an *akṣara* to be 1/10 of a breath and 21600 breaths per day, one hour would have 900 breaths, one minute would equal 16 breaths, one breath would equal 4 seconds, and one *akṣara* would be 0,4 seconds or 400 milliseconds.

⁷¹⁴The earliest mention of the *ajapā mantra* or *haṃsa mantra* in yoga literature is likely found in *Vivekamārtanda* 28–30.

With the sound “sa”, he exhales. With the sound “ha”, he inhales again: “I am he, he is I”. Because of that, the embodied soul constantly utters the Mantra.

The *ajapā mantra* (“unuttered mantra”) consists of the two syllables *ham* and *sah* according to the phonological association with the sound of inhalation and exhalation. Because all living beings inhale and exhale, they recite the *ajapā mantra* continuously day and night. At the same time, *hamsa*, most often translated as “swan” or “goose” in English, is a famous and ancient metaphor for the soul travelling through the wheel of Brahman or *Samsāra*.⁷¹⁵ Sometimes this mantra is also specified as *ajapāgāyatri*.⁷¹⁶

Manuscript U₂ explains that the total daily number of all silent recitations of the *hamsa mantra* is 21600.⁷¹⁷ The association of the term Mantrayoga with the practice of *hamsa mantra* is widespread in Sanskrit yoga literature.⁷¹⁸

From a text-critical perspective, there is ambivalent evidence regarding the authenticity of the passages under discussion. All manuscripts mention Mantrayoga in the above passage. We must, therefore, assume that Mantrayoga was originally and perhaps even deliberately specified here by Rāmacandra, even if, or precisely because, he reads the source text differently. But why?⁷¹⁹

⁷¹⁵ See Śvetāśvatara *Upaniṣad* 1.6 and 3.18.

⁷¹⁶ The *ajapā* can be seen as a yogic appropriation of the Vedic *gāyatrīmantra*, cf. Mallinson and Singleton, 2017: 134.

⁷¹⁷ The number of total breaths is based on the assumption of an average breath duration of four seconds. Each day has 86400 seconds. If one divides this total number by four, one gets the 21600 breaths of the *ajapā mantra*. Birch (2013: 265, n. 46) argues that this assumption comes from *Svacchandatantra* 7.54–55. In addition to the U₂ manuscript of *Yogatattvabindu*, this yogic axiom is widely used in Sanskrit yoga literature. See for example *Amaraughaprabodha* 58, Hemacandra’s *Hemacandra’s Yogaśāstra* 5.232, *Vivekamārtanda* 46, *Gheraṇḍasamhitā* 5.79, *Dhyānabindūpaniṣad* 62ab-63ab or *Jogpradipyakā* 913.

⁷¹⁸ See e.g. *Yogabijā* 147; *Śivayogapradipikā* 2.26–27 and 2.29–32. Powell (2023: 205) explains that in his text “mantra is reframed and interiorised within a *prāṇāyāma* environment, specifically in the form of the *ajapā*, the ‘unuttered’ mantra”; *Yogacintāmaṇi* (Ed. p. 12); *Hṝhatattvakaumudī* 55.28; and *Yogaśikhopaniṣad* 132.

⁷¹⁹ Mantrayoga, which in the *Yogatattvabindu* III is introduced within the context of an explanation of the channels, followed by a description of the *cakras* could make sense in this context if we apply a perspective similar to *Śivayogapradipikā* 2.34: so ‘ham kṛtvātmanamātram svapada-parapadām vyaktavarnadvayam tad vyālumped vyañjane dve punar api racayed divyam omkāramantram | kṛtvānusvārayuktam sakalamanuvaraṇam brahmanādīm nayed yah pūrṇānandaḥ sa kundalyanubhavikalāḥ karmaṇo muktim eti || 34 || Powell (2023: 322) translates: “Having made so ‘ham one’s personal

The fact that only the manuscript U₂ explicitly teaches a Mantrayoga must make one suspicious. This manuscript only contains additional material in the sections IV-XII. The most likely scenario is that the scribe of the manuscript U₂ made these additions to provide the missing explanations on Mantrayoga.⁷²⁰ Manuscript U₂ belongs to the γ -group of manuscripts, which often contains poorer readings of the text than the β -group with the oldest manuscript N₁. The stemmatic situation makes the other scenario seem far less likely at first, namely that U₂, despite its later dating, transmits a more original text than all other textual witnesses. However, the oldest manuscript N₁ has immense gaps, at least in the last third of the text. On the other hand, manuscript U₂ and some other manuscripts of the γ -group are complete. Furthermore, only manuscript U₂ preserves the correct variant of the sentence

*bhuktimuktidā śivarūpiṇī suṣumṇānādī pravartate | asyā jñānotpattau
satyāṁ puruṣaḥ sarvajñō bhavati |*

in section III. On one hand, because U₂ resolves substantial issues in the text, and on the other hand because the additions are of interest from a reception history perspective, the supplementary material from U₂ has been included in greyscale in the edition and not relegated to a footnote. However, the stemmatic situation of the *Yogatattvabindu* suggests a high probability that manuscript U₂ provides additional material since it is the only manuscript that contains that. This material, it seems, was added by a scribe due to the otherwise doubtful mention of Mantra yoga by Rāmacandra. However, the scenario that the additional material of manuscript U₂ is original cannot be entirely ruled out, even though this seems way more unlikely in the light of the currently available text's transmission. Strangely, the current stemmatic situation does not allow any conclusion other than that Mantrayoga has stood

mantra—in which the two syllables are expressed as one's self and the Supreme—[the yogin] should take away the two consonants and refashion it as the divine mantra *om*. Having joined it with the nasal sound (*anusvāra*), it is the best of all mantras. He who leads it to the *brahmanādī* (i.e. *suṣumṇā*) is full of bliss, [even if] deprived of the experience of Kunḍalini. He attains release from [all] *karma*.⁷²¹

⁷²⁰The connection between Siddhakunḍaliniyoga and Mantrayoga established in U₂ is found in a similar form in Śāradātilakatantra 25.37ab: “The *kunḍali* Śakti abides in the *haṃsaḥ* [and] supports the [individual] Self.” (*bibharti kunḍalī śaktir ātmānam haṃsam āśritā*), see Bühnemann 2011: 218, 228.

at this point in the original text. The only reasonable explanation for this is that Rāmacandra had a concept of Mantrayoga regarding the *cakras* in mind with this choice of words, but that he ultimately did not reflect it in his final formulations. This idea was probably very close to that of the manuscript U₂, or *Sīvayogapradipikā* 2.34. This conclusion aligns with several other inconsistencies encountered throughout the text.

3.10.2 Mantrayoga in the *Yogasiddhāntacandrikā*

Nārāyaṇatīrtha locates Mantrayoga, like Jñānayoga before it, in the context of *Yogasūtra* 1.28.⁷²¹ This *sūtra* and the corresponding commentary by Nārāyaṇatīrtha have already been discussed in the section on Jñānayoga in the *Yogasiddhāntacandrikā*⁷²² and therefore need not be repeated here.⁷²³ Mantrayoga in the *Yogasiddhāntacandrikā* is *japa* (“low-voice muttering”) of *pranava* (“sacred syllable *om*”), which can be performed in two alternative ways, as Jñānayoga⁷²⁴ or Advaitayoga.⁷²⁵

3.10.3 Mantrayoga in the *Sarvāṅgayogapradīpikā*

Sundardās introduces his Mantrayoga (2.16–27) with the question of how the formless and featureless highest reality can be described.⁷²⁶ For without naming it, one cannot refer to it.⁷²⁷ A personal surrender, a devotion to the highest reality, is the basic prerequisite for Bhaktiyoga, the superordinate category of Sundardās’s Mantrayoga. According to Sundardās, the best, or verbatim, the crown of all names for the highest reality is *rāma*.⁷²⁸ After several verses of praise of the *rāma mantra* Sundardās explains that the *rāma mantra* has to be learnt from the Guru. At the beginning of Mantrayoga practice, one is supposed to recite the *rāma mantra* with the tongue, i.e. audibly.⁷²⁹ In

⁷²¹For an up-to-date discussion of meditation on *pranava* in the *Pātañjalayogaśāstra*, see Maas, 2009: 276–280.

⁷²²See p. 293 et seqq.

⁷²³For another discussion of Mantrayoga in the *Yogasiddhāntacandrikā* see Penna, 2004: 71–76.

⁷²⁴I discuss the concept of Jñānayoga in the *Yogasiddhāntacandrikā* on p. 293.

⁷²⁵I discuss the concept of Advaitayoga in the *Yogasiddhāntacandrikā* on p. 294.

⁷²⁶*Sarvāṅgayogapradīpikā* 2.16cd: *jākai kachū rūpa nahim resā kauna prakāra jāi so desā* || 16 ||

⁷²⁷Ibid. 2.17b: *nāma binā nahim lagai piyārā* |

⁷²⁸Ibid. 2.19cd: *rāma mantra sabakai siramaurā tāhi na koi pūjata aurā* || 19 ||

⁷²⁹Ibid. 2.23cd: *prathama..vana suni guru kai pāsā puni so rasāna karat abhyāsā* || 23 ||

the course of the practice, the *rāma mantra* is then supposed to be recited mentally, constantly, day and night, in order to unite the practitioner with the omnipresent supreme reality:

++*pīchai hiradai maiṁ dhārai | jihvā rahita māṇtra uccārai |*
nīśa dina mana tāsaum̄ raha lāgau | kabahūm̄ naimka na tūṭai dhāgau ||
 24 ||
puni tahām̄ pragaṭa hoī ramkārā | āpu hi āpu akhaṇḍita dhārā |
tana mana bisari jāi tahām̄ soī | romahi roma rāma dhuni hoī || 25 ||

(24) Afterwards, retain it [the mantra] in the heart; recite the mantra without the tongue. Night and day, let your mind stay attached to it; may the thread never break.

(25) Then there, the omnipresent one manifests; an unbroken stream by itself, Body and mind forgotten there, in that state; in every hair, the sound of Rāma resonates.

Thus, Mantrayoga in *Sarvāṅgayogapradīpikā* is a form of Bhaktiyoga that seeks union with the highest reality in the form of devotional recitation of the *rāma mantra*.

3.10.4 Mantrayoga in the complex yoga taxonomies

The comparative analysis of Mantrayoga within the four texts of the complex early modern yoga taxonomies reveals a broad range of applied variants of this form of yoga. It reflects the variety of adaption of the practice across different traditions during the 17th century.

Rāmacandra, or at least some of the readers of his *Yogatattvabindu*, understood Mantrayoga as a practice involving meditation on one of the nine *cakras* while mentally reciting the *ajapā mantra*.

Nārāyaṇatīrtha understands Mantrayoga as *japa* of *om*, which symbolises Īśvara and his qualities. This can either be performed as Jñanayoga - while silently reciting *om*, the mind is focused on the distinction between consciousness (*puruṣa*) and primordial nature (*prakṛti*) including its effects (*tatkārya*). Or, it is performed as Advaitayoga - while silently reciting *om* one is supposed to

reflect on the non-difference between the supreme self (*paramātman*) and the individual self (*jīva*).

Finally, Sundardās Mantrayoga is the devotional recitation of the *rāma mantra*.

We discovered that Mantrayoga has evolved in various forms across different traditions. The practices and the practitioners have undergone significant changes over the centuries, and intriguingly, Mantrayoga has seemingly shed its negative image, which was prevalent in early Hathayoga traditions, and has gained in popularity.

3.II Lakṣyayoga

LAKṢYAYOGA, the “Yoga of foci”, is one of the most voluminous and most important topics⁷³⁰ in the *Yogatattvabindu*.⁷³¹ The concept of this type of yoga has a complex history of reception, and its origins as a category of specific yoga techniques can be traced far back into early Tantric texts.

The yoga practice of *lakṣyas* derives from an ancient Śaiva paradigm. The exact roots of this paradigm are difficult to reconstruct precisely. In many cases, the *lakṣyas* are taught together with a system of six to nine *cakras*, sixteen *ādhāras* and five *vyomas*, *ākāśas* or *khas*. In most texts that take up this paradigm, there is a variant of a verse also contained in the *Yogatattvabindu*, which lists the elements just mentioned as essential components of yoga.⁷³² Perhaps the oldest datable textual evidence for the practice of yogic *lakṣyas* can be found in *Netratantra* 7.1-2, which was composed between 700-850 CE.⁷³³ However, here, the *lakṣyas* are only listed and not further explained, so we can assume that this practice is probably even older than the *Netratantra* itself. Kṣemarāja, in

⁷³⁰In the *Śivayogapradipikā* 1.8, the one who has attained the realisation of Brahman using the (in this case) three *lakṣyas* is called a knower of Rājayoga. In this text, the practice of *lakṣyas* is the primary characteristic practices of Rājayoga. In addition, being free from mental fluctuation through gnosis is specified as the second characteristic practice: *triṣu laṣyeṣu yo brahmaśākṣatkāram gamiṣyati | jñāne vātha manovṛttirahito rājayogavit* || 1.8 ||

⁷³¹Cf. *Yogatattvabindu* sections XIII (overview of the five *lakṣyas*), XIV (*adholakṣya*), XV (*ūrdhvälakṣya*), XXIII (*bāhyalakṣya*), XXIV (*antaralakṣya*) and XXVII (*madhyalakṣya*) of the *Yogatattvabindu* deal exclusively with the types of Laksyayoga.

⁷³²See *Yogatattvabindu* section XXVIII.1 for the verse and its variants in other contemporary and earlier texts.

⁷³³Cf. Sanderson, 2004: 243.

his *Netroddyota* commentary, further elaborates on the three *lakṣyas*. He briefly states in the context of *Netratantra* 7.27:

*trīṇy antarbahirubhayarūpāṇi lakṣyāṇi lakṣanīyāṇi yatra |
nirāvaraṇarūpatvāt “khamanantam tu janmākhyam”|*

The three foci, internal, external or both, are to be attained, and because they are unobstructed, “The endless void is called the birth.”

Furthermore, the *lakṣyas* are no longer mentioned directly in the text. However, the *Netratantra* in 8.39–44 seems to refer to the techniques of the *lakṣyas*. At this passage of the text, the yogin has already reached *samādhi*. In this state, he is instructed not to direct his meditation towards various foci anymore. The descriptions of the foci negated here sound very similar to the descriptions of the three to five *lakṣyas* of the early modern texts of the complex yoga taxonomies. For example, *Netratantra* 8.42 explains:

*nāntah śarīrasaṁsthāne na bāhye bhāvayet kvacit |
nākāśe bandhayel lakṣyam nādho dr̥ṣṭīm niveśayet || 42 ||*

One should not contemplate any place of the body inside or outside.
One should not fix one’s attention towards the sky (open space),
nor should one direct one’s gaze downwards.⁷³⁴

The *Mālinīviyajottaratana* (12.9) and other linked Tantras⁷³⁵ also contain a system of *lakṣyas*. In the *Mālinīviyajottaratana*, there are six *lakṣyas*. These six *lakṣyas* are labelled as follows: 1. emptiness (*vyoman*), 2. body (*vigraha*), 3. drop (*bindu*), 4. phoneme (*arṇa*), 5. world (*bhuvana*) and 6. resonance (*dhvani*). According to Vasudeva (2004: 255), *lakṣyabheda* in *Mālinīviyajottaratana* denotes “the ultimate destination upon which the Yogi must fix his attention”. These *lakṣyas* are “different manifestations through which Śiva can be approached”. He further states: “To the Yogi engaged in the conquest of realities the *lakṣyas* serve as teleological magnets drawing him towards the sought after rewards”. Despite the same basic concept, the *lakṣyas* of the *Mālinīviyajottaratana* appear

⁷³⁴ Additionally, cf. *Netratantra* 8.44ab.

⁷³⁵ E.g. *Kiraṇatantra* 2.22–23 and *Dikṣottara* 2.2–3.

very different at the first glance. On closer inspection, however, there are striking parallels with the *lakṣya* systems found in the late medieval texts treated in this chapter. For example, the first *lakṣya* of the *Mālinīvijayottaratantra* 12.10abc is described as follows:

bāhyabhyantarabhedenā samuccayakṛtena ca trividham kīrtitam vyoma |

The void is said to be threefold by the division of external, internal and that arising from accumulation.

Vasudeva (2004: 263) maintains that this elliptical definition can only be explained on the basis of the teachings on the voids of other Śaiva Tantras but notes that none of the systems he consulted show complete congruence with the position of the *Mālinīvijayottaratantra*. Nevertheless, he cites, for example, the passages from *Dīkṣottara* 3.10c-11 and *Svaccaṇdatantra* 4.289 that are particularly interesting for our context, in which an upper emptiness (*ūrdhvāśūnya*), a lower emptiness (*adhahśūnya*) and a middle emptiness (*madhyaśūnya*) are distinguished.

Taken together, the basic features of the late medieval differentiation of the five *lakṣyas* into *ūrdhva-*, *adho-*, *bāhya-*, *antara-*, and *madhyalakṣya* can already be discerned here.⁷³⁶ This rough overview illustrates that different systems of yogic *lakṣya* practices have been circulating in the Śaiva Tantras for a very long time. Over the centuries, the techniques were passed on, copied and reused in the yoga traditions of Hatha- and Rājayoga.

In addition to the four texts analysed in this chapter, different forms of *lakṣya* practice can also be found, for example, in *Vivekamārtanda*, *Śivagrapradīpikā*, (recensions of the *Hathapradīpikā*), *Yogasvarodaya*, *Nityanāthapadhati*, *Siddhasiddhāntapaddhati*, *Yogacūḍāmanyupaniṣad*, *Maṇḍalabrahmaṇopaniṣat*, *Hathatattvakaumudi* and *Haṭhasaṃketacandrikā*. However, it was not labelled as an independent yoga category until the texts of the complex late medieval yoga taxonomies emerged. In the fifteen-fold yoga taxonomy of the *Yogatattvabindu*, Lakṣayoga is listed as the ninth method of Rājayoga. The *Yogasvarodaya* does not mention Lakṣayoga in its introductory verses. The *Yogasvarodaya* dedicates two verses to listing the fifteen yogas. Although the verses announce

⁷³⁶The *lakṣyas* of the *Mālinīvijayottaratantra* are discussed in detail in Vasudeva, 2004: 253-293.

fifteen yogas, only eight yogas are specified, probably for metrical reasons. Lakṣyayoga is not among the eight yogas mentioned but is dealt with in detail throughout the text. In the *Yogasiddhāntacandrikā*, Lakṣyayoga is the eighth yoga method Nārāyaṇatīrtha mentions.⁷³⁷ Within the *Sarvāṅgayogapradīpikā* Sundardās presents Lakṣyayoga⁷³⁸ as one of the four methods of Haṭhayoga alongside Rāja- and Aṣṭāṅgayoga.⁷³⁹ In contrast to the yoga categories discussed so far, Lakṣyayoga is conceptually largely congruent within the late medieval texts of the complex yoga taxonomies and differs only in a few details.

3.II.I Lakṣyayoga in the *Yogatattvabindu*, *Yogasvarodaya* and *Sarvāṅgayogapradīpikā*

The three texts present Lakṣyayoga as an explicitly simple yoga method right at the beginning of their respective discourses. The descriptions of the texts are very similar in the majority of instances. Thus, a separate analysis of them, as in the previous chapters, would be redundant. The word *lakṣya* means “goal”. In the practice of Lakṣyayoga, it refers to goals on which the gaze (*dr̥ṣti*) and the mind are directed, i.e. a “focus” for stabilising the mind on which one constantly meditates. The three texts distinguish five categories from one another, depending on the place to be focussed. The following order⁷⁴⁰ is given in the *Yogatattvabindu* and *Yogasvarodaya*: 1. the upper focus (*ūrdhvalakṣya*), 2. the lower focus (*adholakṣya*), 3. the outer focus (*bāhyalakṣya*), 4. the middle focus (*madhyalakṣya*) and 5. the inner focus (*antar(a)lakṣya*).^{741,742} Meditation on particular foci produces specific results.

⁷³⁷ For an earlier discussion of *Lakṣyayoga* in the *Yogasiddhāntacandrikā*, see Penna, 2004: 77–78.

⁷³⁸ The terms vary in the literature. The most common term is *lakṣya*, but *lakṣa* or *lakṣana* were also commonly specified.

⁷³⁹ See Burger (2014: 697–98) for another discussion of Lakṣyayoga in the *Sarvāṅgayogapradīpikā* in French.

⁷⁴⁰ The order in the *Sarvāṅgayogapradīpikā* is not identical, but as follows: 1. *adho lakṣa*, 2. *ūrddha lakṣa*, 3. *madhya lakṣa*, 4. *bāhya lakṣa* and 5. *amtar lakṣa*.

⁷⁴¹ Only in *Yogatattvabindu* is this *lakṣya* is designated as *antaralakṣya*. In all other texts, including the *Haṭhasamketacandrikā*, which quotes the *Yogatattvabindu*, the term *antaralakṣya* is used.

⁷⁴² In the *Yogatattvabindu* section XIII, in the *Yogasvarodaya* (PT, Ed. pp. 833–834) and *Sarvāṅgayogapradīpikā* 3.25–36.

3.II.1.1 Ūrdhvvalakṣya

In the *Yogatattvabindu* and *Yogasvarodaya*, the upper focus (*ūrdhvvalakṣya*)⁷⁴³ refers to the fixation of the gaze (*dṛṣṭi*) and the mind (*manas*) on the centre of the sky, or the zenith (*ākāśamadhye*). This results in the unity of the gaze with the splendour of the Supreme God (*parameśvara*). In addition, an object arises in the sky within the practitioner's scope of vision, an object that was previously unseen.⁷⁴⁴ The latter effect is cryptic. The source text, the *Yogasvarodaya*, also does not contribute to clarity in this case, as there is no parallel passage. The *Hṛthasamketacandrikā*⁷⁴⁵ quotes this passage literally, without further explanation. The only clue lies in the description of *ūrddha lakṣa* in *Sarvāṅgayoga-pradīpikā* 3.27. The technique described here is identical. The practitioner shall focus the gaze on the sky day and night. Sundardās explains the effect resulting from the practice in similar terms.⁷⁴⁶ In 3.27cd Sundardās states: "Various kinds of splendour manifest, the essence of the Gopīs' object of consideration becomes visible." Due to the striking similarity of the formulations and the fact that Sundardās must have been a contemporary of Rāmacandra, a correlation is probable. Sundardās was a disciple of Dādu Dayāl (1544–1603) and a member of the school named after him, and therefore a Vaiṣṇava, so the phrase "the essence of the object of the Gopīs' consideration" is probably the essence of Kṛṣṇa. Gopīs are paradigmatic figures of devotion (*bhakti*) to Kṛṣṇa.⁷⁴⁷ Since Kṛṣṇa is considered the eighth *avātara* of Viṣṇu, the essence or being of Kṛṣṇa is probably Viṣṇu, who is sometimes called *puruṣottama* or *parameśvara*. Whether the *adr̥ṣṭah padārthaḥ* of Rāmacandra derives from the *gopi padāratha* is uncertain, but the parallels to the wording of the *Sarvāṅgayoga-pradīpikā* are striking. Rāmacandra does not seem to favour any sectarian affiliation, and despite the clear Śaiva orientation of the main source text of his compilation, he is remarkably neutral in his formulations. Here, once more, he maintains his neutrality.

⁷⁴³ *Yogatattvabindu* XV, *Yogasvarodaya* (PT, p. 834) and *Yogakarṇikā* 2.5.

⁷⁴⁴ Cf. *Yogatattvabindu* XIV (Ed. p. 110): *etasya lakṣyasya dṛḍhikaraṇāt parameśvarasya tejasā saha dr̥ṣṭairkyam bhavati | atha cākāśamadhye yaḥ kaścid adr̥ṣṭah padārtho bhavati | sa sādhakasya dṛṣṭigocare bhavati |*

⁷⁴⁵ *Hṛthasamketacandrikā* MMPP MS. No. 224.4 f. 124v ll. 1–2.

⁷⁴⁶ *Sarvāṅgayoga-pradīpikā* 3.27: *ūrddha lakṣa karai ihiṁ bhāmti | duṣṭy ākāśa rahai dina rātī | bibidh prakāra hoi ujiyārā | gopi padāratha disahiṁ sārā || 27 ||*

⁷⁴⁷ See e.g. *Bhāgavata Purāṇa* 10.29.

3.II.I.2 Adholakṣya

The lower focus (*adholakṣya*) of Rāmacandra is the stabilisation of the gaze (*dṛṣṭi*) at a distance of twelve fingers' breadth from the tip of the nose or on the tip of the nose itself. The technique stabilises the *dṛṣṭi*, the breath and prolongs life.^{748,749} Afterwards, the practitioner is supposed to focus inwardly and outwardly on emptiness (*śūnya*), which leads to freedom from the fear of death (*maraṇatrāsa*).⁷⁵⁰ Sundaradeva, in his *Hathasamketacandrikā*,⁷⁵¹ quotes the *Yogatattvabindu* without attribution. He adds the following alternative techniques to his description of *adholakṣya*:

athavā *dṛṣṭir netrạyor dvayor netrādhobhāgayaḥ akṣikūtayos tad ad-*
hogallayo ubhayaḥ upari sthirā kartavyā | ekānte vijane dīpam āvaraṅke
samsthāpya cirām gatvāvalokyastheyam | ghaṭimātram vā ghaṭikārdham
vā tato dīpam ācchādyā bhūmau sarvatrāvalokane sarvam śvetanilapita
sphuliṅgakanām 'te maṇḍalākāriṇīś ceti jyotiścakrāṇi pañcaṣad vā
dṛṣyante | tataś cāṁdhakāre dṛṣyate | dīptimatsarvam svaśarīram
dṛṣyate bhāsate sarvo 'pi sapradeśo dīptimān sphuṭo dṛṣyate | ekadārdye
jyotirmayacakrāṇte parameśvarasya tejomūrtir dṛṣyate | pūmsah
paramānandotpattir jāyate | svadehavismṛtiḥ ca saṁbhavati |

5 athavā *svanetrạyor vartamanir dakṣahastaṁdhyamātarjanībhyaṁ*
akṣikūtayor adhah kṛtvā akṣivartmanī dṛḍham cālāni ye ghaṭikārdham vā
ghaṭimātram tata evam kṛte sādhyakasyāgre suśvitajyotiḥ prākāśaḥ prāg
bhavatīti |

10 athavā *svanetrạyor vartamanir dakṣahastaṁdhyamātarjanībhyaṁ*
akṣikūtayor adhah kṛtvā akṣivartmanī dṛḍham cālāni ye ghaṭikārdham vā
ghaṭimātram tata evam kṛte sādhyakasyāgre suśvitajyotiḥ prākāśaḥ prāg
bhavatīti |

⁷⁴⁸Cf. *Yogasvarodaya* (PT): *nāsikopari deveśi dvādaśāṅgulamānataḥ dṛṣṭih sthirā* (*dṛṣṭisthiran* YK 2.5) *tu karttavyā* (*karttavyam* YK 2.5) *adholaksam idam bhaja* (*bhajet* YK 2. 5) | *athavā* (*tathā ca* YK 2.5) *nāsikāgre tu sthirā dṛṣṭir iyām bhavet* (*śrū YK 2. 5*) *sthirā dṛṣṭiś cirāyuh syāt tathāsau* (*yasya bhavet sthirā dṛṣṭis cirāyuh* YK 2. 6) *sthiradrṣṭimān* |

⁷⁴⁹Rāmacandra, in contrast to *Yogasvarodaya*, notes at this point that both options are taught as techniques of external focus (*bāhyalakṣya*). The difference for Rāmacandra appears to be not only the designation but, above all, the subsequent focussing on *śūnya*.

⁷⁵⁰Rāmacandra reduces and massively changes his source text. See YTB XV, Ed. p. 112. Rāmacandra's *adholakṣya* on *śūnya* is attributed to *antarlakṣya* in the *Yogasvarodaya*. For a translation of the passage, see the subchapter on *antar(a)lakṣya* on p. 346.

⁷⁵¹The collation of the passages of the *Hathasamketacandrikā* I based on ORI B 220 (f. 239 r l. 8 - f. 240 l. 13), GOML R 3239 (f. 258 l. 14 - f. 259 l. 10) and MMPP 2244 (f. 124r ll. 5-9 - f. 125r ll. 1-2).

Alternatively, the gaze should be fixed without wavering on the lower parts of the corners of both eyes, just below the cheekbones. In a lonely place without people, a lamp shall be placed in the darkness and observed for a long time. After one *ghatikā* (24 minutes) or half a *ghatikā* (12 minutes) [already], cover the lamp and then gaze all around on the ground; one may see all white, blue, and yellow sparkles forming circular patterns, and perhaps even fifty-six such circles of light become visible. As a consequence, one can see in the dark. One's own body is seen illuminated. Also, the entire place lights up [and] is seen brightly and clearly. In this phase, within the circle of light, the luminous form of the supreme lord is seen. Supreme bliss arises for the person. Forgetting of one's own body occurs.

Alternatively, having placed the thumb and index finger of the right hand below the edge of the eye socket at the eyelids of the own eyes, and steadily causing to move [the fingers] at the eyelids, either for a half *ghatikā* (12 minutes) or for a *ghatikā* (24 minutes), as a result of having done this, very bright white light becomes visible in front of the practitioner.

Sundardās's *adho lakṣa* is the simple focusing of the gaze on the tip of the nose, which leads to the stabilisation of breath and mind.⁷⁵²

3.II.1.3 Bāhyalakṣya

The external focus (*bāhyalakṣya*)⁷⁵³ is the fixation of the gaze (*drṣṭi*) on one of the five gross elements at different distances from the tip of the nose or, in one case, directly on the tip of the nose. The texts present the foci as alternatives. The presentation of the three texts follows the same pattern in every case. They list a specific location, followed by an element (in most cases) and a

⁷⁵² *Sarvāṅgayogapradīpikā* 2.26: *prathamahīṁ adho lakṣa kauṇ jānaiṁ | nāśā agra drṣṭi sthira ānaiṁ | yātōm mana pavanā thira hoī | adho lakṣa jo sādhai koī || 26 ||*

⁷⁵³ *Yogatattvabindu* XXIII; *Yogasvarodaya* (PT, p. 837).

characteristic, such as an associated colour. A table is the best way to illustrate the spread of the various techniques across the texts.

Table 4: Foci of Bāhyalakṣya

Location	Ele- ment	Characteristic	<i>Yogatattva-</i> <i>bindu</i>	<i>Yoga-</i> <i>svarodaya</i>	<i>Hatha-</i> <i>saṃketa-</i> <i>candrikā</i>	<i>Sarvāṅga-</i> <i>yogapra-</i> <i>dīpikā</i>
Four finger breadths from the nose	Space	Appearing blue, full of splendour	x ⁷⁵⁴	x ⁷⁵⁵	x ⁷⁵⁶	x
Six finger breadths from the nose	Wind	In the shape of smoke	x	x	-	x
Eight finger breadths from the nose	Fire	Very red	x	x	x	x
Ten finger breadths from the nose	Water	White, fickle	x	-	-	x
Twelve finger breadths from the nose	Earth	Yellow-coloured	x	-	-	x
At the tip of the nose	Space	Full of fire, shining like ten million suns	x	-	-	-
Above the space-element	Space	Connected to the sun without the sun (thousand rays)	x	-	-	-
Seventeen-finger wide distance above the head	Light	Mass of light	x	x	-	-
In front of the gaze	Earth	Appearing in the colour of molten gold	x	x	-	-

⁷⁵⁴A “x” signifies the presence, and a “-” the absence of the focus in the text.

⁷⁵⁵Here, the *Yogasvarodaya* mentions no element.

⁷⁵⁶The *Hathasaṃketalacandrikā* provides the wind as the element and the shape of smoke as the characteristic of this focus.

The table 4 shows that the *Yogatattvabindu* contains the greatest variety of foci of the *bāhyalakṣya* category. Sundaradeva does not adopt all the foci in his *Yogasaṃketacandrikā*. However, here, the transmission of this passage appears partially corrupt, since the witnesses mix up the first two foci. The *Yugasvarodaya* only contains five of the nine foci in the table. Thus, it Rāmacandra has added further foci based on the explanations of Bahirlakṣya in the *Siddhasiddhāntapaddhati* 2.28 (Ed. 38-40).⁷⁵⁷ Sundardās describes the first five foci for the five elements in a perfectly analogous fashion.⁷⁵⁸ In the last verse of his explanation of *bāhya lakṣa*, he explains that there are many more *bāhya lakṣas*, but they must be revealed by the Guru.⁷⁵⁹ The effects attributed to the practice of *bāhyalakṣya* are similar throughout the texts. Regardless of the variant practised, the practice promises rejuvenation, improved health, sometimes even an improved social life⁷⁶⁰ and a longer life span etc.

3.II.1.4 Antar(a)lakṣya

The inner focus (*antar(a)lakṣya*) is a special case, as there are noticeable deviations between Rāmacandra's *Yogatattvabindu* and the *Yugasvarodaya*. Although Rāmacandra continues to follow the *Yugasvarodaya* in terms of structure and content for the description of his *antar(a)lakṣya*, the passages in the *Yugasvarodaya* are not explicitly attributed to *antaralakṣya*, but are evidently assigned to the preceding *bāhyalakṣya*.⁷⁶¹ In addition, Rāmacandra simultaneously uses the *Siddhasiddhāntapaddhati* (2.26-27) as a template for this passage, which attributes largely similar practices to the category of *antar(a)lakṣya*. In the *Yugasvarodaya*, there is a separate description of *antaralakṣya*, the core practice of which was already integrated by Rāmacandra in the context of his *adholakṣya*.⁷⁶² The concept of the *antar lakṣa* of Sundardās is essentially identical.

⁷⁵⁷The *Siddhasiddhāntapaddhati* teaches only three instead of five Laksyas: *antaralakṣya* (2.26-27); *bahiyalakṣya* (2.28); and *madhyalakṣya* (2.29).

⁷⁵⁸Cf. *Sarvāṅgayogapradipikā* 2.29-31.

⁷⁵⁹Cf. ibid. 2.32: *bāhya lakṣa aur bahuteri so jānaṁ jo pāvai serī | sataguru krpā karai jau kabahi | dei batāi chinak maim sabahi || 32 ||*

⁷⁶⁰*Yogatattvabindu* XXIII: *samagrāḥ śatravāḥ svapne ‘pi mitratām ayānti |*

⁷⁶¹Cf. *Yogatattvabindu* XXIV and *Yugasvarodaya* (PT, pp. 837-38).

⁷⁶²This is the meditation on emptiness (*śūnya*). Cf. *Yogatattvabindu* XV and *Yugasvarodaya* (PT, p. 834).

In the XXIV section of the *Yogatattvabindu*, Rāmacandra specifies a total of three alternative *antar(a)lakṣyas*. As part of the explanations of the first *antar(a)lakṣya*, Rāmacandra first presents a description of the central channel in the yogic body, which is labelled here as *brahmanādī*. It originates from the spine (*brahmadanda*) and passes through the spine from bottom to top. The central channel extends from the root-bulb (*mūlakanda*) to the opening of Brahman (*brahmaṇandhra*) at the top of the head. It is shaped like the stem of a lotus flower and shines like ten million suns. The practice of *antar(a)lakṣya* consists of meditating on it, which allows the practitioner to acquire supernatural abilities. Just the first of the three techniques appears in the context of *antar lakṣa* in the *Sarvāṅgayogapradipikā* of Sundardās, albeit in less detail. According to Sundardās, one is supposed to meditate on the central channel also called *brahmanādī*, which brings about the eight supernatural abilities.⁷⁶³.

Rāmacandra's second technique for the practice of *antaralakṣya* is a meditation on a bright light above the forehead, preventing certain diseases.

His third alternative for the practice of *antaralakṣya* is meditation on the very fine red light in the centre between the eyebrows, which causes the yogin to be loved by everyone in the royal court and ensures that no one can take their eyes off him.⁷⁶⁴

Interestingly, the *antar(a)lakṣya* of the *Yogasvarodaya*,⁷⁶⁵ differs greatly from the models in *Yogatattvabindu*, *Sarvāṅgayogapradipikā*, and *Siddhasiddhāntapad-dhati*. It is exclusively about meditation on emptiness (*śūnya*):

antarlaṅśam śṛṇu subhrudigvidigādīvarjitam |
bāhyabhyantara ākāśam vādhāmantram param matam ||

⁷⁶³Cf. *Sarvāṅgayogapradipikā* 3.33: *amtar lakṣa ju sunahum prakāśā | brahma nāḍikā karahu abhyāsā | aṣṭa sidhi nava niddhi jahāṁlaum | tarahim na kabahūm jīvai jahāṁ laum |* 53 ||

⁷⁶⁴All three techniques of *antar(a)lakṣya* are also specified in the *Yogasvarodaya* (PT, p. 837-838), but still in the context of *bāhyalakṣya*: *mūlakandothatalato brahmanādīsamudbhavā | śvetavarṇā brahmaṇandhraparyantam eva tiṣṭhati | eṣā tu brahmaṇandhrākhyā tanmadhye varttate parā | padmatan-tusamākārā koṭisūryataḍītprabhā | calaty ürddham mahāmūrttir asya dhyānād bhavec chivāḥ | anīmādy aṣṭasiddhis tu samagreṇa prasidati | lalāṭopari vā dhyātvā candram vā jyotiḥ iśvaram | nāśayet kuṣṭharogādin mahāyuṣmān śivāḥ paraḥ | bhruvor madhye 'thavā dhyātvā arkan tu teja iśvaram | sthiradrṣṭau rājapūjyo jīvanmuktaḥ śivo yathā | ātmānam ātmārūpaṁ hi dhyātvā yo niṣkriyo bhavet | nirāśiryatattvo 'yam itaro na nrpasthitih |*

⁷⁶⁵*Yogasvarodaya* (PT, p. 824) and *Yogakarṇikā* 2.8-13.

Listen to the internal focus, oh lovely-browed [Goddess], being devoid of the major and minor directions, etc. The internal and external space is the magical formula against pain, the supreme view.

*calajjāgratsuṣupteṣu bhojaneṣu ca sarvadā |
sarvāvasthāsu deveṣī cittam śūnye niyojayet ||*

While walking, waking, sleeping and eating at all times [and] in all states, oh Goddess, the mind shall be focussed onto emptiness.

*karttā kārayitā śūnyam mūrtimān śūnya iśvarah |
harṣaśokaghaṭastho 'yam janmamṛtyū labhet svayam ||*

The actor and he who causes to act are void; the form-bearer in the void is the supreme lord. Situated in a vessel of joy and sorrow, he himself experiences both birth and death.

5 *ghaṭasthām cintayen mūrttimitaścintāsvarūpadhṛk |
viṣayam viṣavad drṣṭvā tyaktvā jñātvā tu mārutam ||*

He shall contemplate [himself as] being situated in a vessel, established as form [and] carrying the nature of thought. Having abandoned sense objects as defective like poison, having realized them as consisting of the Maruts, ...

*samjnāśūnyamanā bhūtvā puṇyapāpair na lipyate |
bāhyam abhyantaram kham yad antarlakṣam iti smṛtam ||*

...having become aware of the emptiness of conception, he is not tainted by merits or sin. That which is the inner and outer space is taught as the internal focus.

10 *etad dhyānāt sadā kiñcid duḥkham na syāc chivo bhavet |
śūnyan tu saccidānandaṁ nihśabdam brahmaśabditam |
saśabdam jñeyam ākāśamiti bhedadvayan tv iha ||*

Because of this meditation, any kind of suffering will no longer arise [and] one would become Śiva. Emptiness is being-consciousness-bliss, [and] called the soundless Brahman; space [on the other hand] is to be understood as with sound. Indeed, this is the twofold distinction in this world.

3.II.1.5 Madhyalakṣya

The concept of the central focus (*madhyalakṣya*) is very similar in all three texts. In the *Yogatattvabindu*⁷⁶⁶, a light is visualised by the mind. The light is supposed to be the size of one's own body. Like a room on fire, this body shall be envisioned as filled with light. The light shall be white, yellow, red, grey or blue. The envisioned light is compared to the light of the sun, lightning or a crescent moon. *Madhyalakṣya* leads to the burning of the impurities of the mind. It also produces the sattvic quality of the mind. The practitioner becomes blissful. Rāmacandra remains very close to his original text regarding the choice of terminology and the content. Thus, there is no significant conceptual difference in comparison with the *madhyalakṣya* of the *Yogasvarodaya*.⁷⁶⁷ Sundardās's descriptions in the *Sarvāṅgayogapradīpikā* are shorter, but equally similar. The mind is supposed to dwell in its centre and focus on the form of the body. The practice brings about the sattvic quality of the mind. However, Sundardās does not specify any visualisation of a light.⁷⁶⁸

3.II.2 Lakṣayayoga in the *Yogasiddhāntacandrikā*

Nārāyaṇatīrtha neither divides Lakṣayayoga into five,⁷⁶⁹ nor in three sub-categories.⁷⁷⁰ His explanations are of a more general nature. He locates Lakṣayayoga within the framework of his commentary on *Yogasūtra* I.35.

⁷⁶⁶ See *Yogatattvabindu* XXVII, Ed. p. 150.

⁷⁶⁷ Cf. *Yogasvarodaya* (PT, p. 839): *idāniṁ madhyalakṣaṇ tu kathyate siddhikārakam | śvetam raktam tathā pitām dhūmrākāraṇ tu nīlabham | agnijyālāsamānābhā vidyutpuṇjasamaprabhā | ādityamandalākāram athavā candraṁḍalam | jvaladākāśatulyam vā bhāvayed rūpam ātmanaḥ | etaj jyotirmayaṁ dehaṁ manomadhye tu lakṣayet | eteśāñ ca kṛte lakṣe nānāduhkhaṁ praṇaśyati | manas astu malo yāti mahānando bhavet tataḥ |*

⁷⁶⁸ Cf. *Sarvāṅgayogapradīpikā* 3.28: *madhya lakṣa mana madhya bicārai | vapu pramāna koi rūpa nihārai | yāte sātvik upajai āī | madhya lakṣa jo sādhai bhāī ||*

⁷⁶⁹ As in the *Yogatattvabindu*, the *Yogasvarodaya* or in the *Sarvāṅgayogapradīpikā*.

⁷⁷⁰ As in the *Siddhasiddhāntapaddhati* or the *Śivayogapradīpikā*.

*lakṣyayogaśvarūpam upāyāntaram āha-
viṣayavatī vā pravṛttir utpannā manasāḥ sthitinibandhinī* || 35 ||

It is said [there is] another method having the nature of Lakṣyayoga
– Alternatively, activity directed to a sense object is generated,
causes the stopping of the mind.

Nārāyaṇatīrtha explains:

*viṣayavatī | nāsāgrādau cittasya samyamarūpāl lakṣyayogād divyagand-
hādisākṣatkārō bhavati | seyam viṣayavatī pravṛttir viśvāsam utpādyā
parameśvarādāv atisūkṣme manasāḥ sthitim sampādayatī arthaḥ | tathā
ca śāstriyānubhavaviṣaye jāte śraddhayā yogino dhyānādau sthirā bha-
vativity ayaṁ lakṣyayogah |
yā hi nāsādideśeṣu drṣṭih pumṣāṁ sthirā bhavet |
sa lakṣyayoga ākhyātō yoge śraddhākaraḥ paraḥ ||
iti smṛter iti || 35 ||*

[Regarding the term] “*viṣayavatī*”. As a result of Lakṣyayoga, which has the nature of concentration of the mind (*samyama*) on the tip of the nose, etc., a direct perception of divine fragrances and other objects occurs. This activity being directed to sense objects, having produced confidence, causes to generate fixedness of the mind in [something] very subtle, in [something like] the supreme Lord, etc. Such is the meaning. And thus, stability in meditation, etc., arises for the yogin after the sense object from the experience of scripture has been produced with confidence. This is Lakṣyayoga.

For indeed, when the gaze of the person becomes steady at places like the tip of the nose, etc., that is called Lakṣyayoga, which in yoga, is considered the supreme faith-inspiring [practice].

Thus, it is remembered.

Nārāyaṇatīrtha is referring to the *bhāṣya* part of the *Pātañjalayogaśāstra* concerning *sūtra* 1.35.⁷⁷¹ In the *bhāṣya* part, various foci for meditation and specific effects that arise through concentration on the respective point are listed. Concentration on the tip of the nose creates absolute perception of odour. Concentration on the tip of the tongue leads to absolute perception of flavour. Concentration on the palate leads to absolute perception of form. Concentration on the centre of the tongue leads to absolute perception of touch. Concentration on the root of the tongue leads to absolute perception of sound. In addition, the *bhāṣya* lists the moon, sun, planets, jewels and lamps as sensory objects for focussing the mind. The resulting heightened perceptions stabilise the mind, remove doubt and are a gateway to *samādhi*. Furthermore, the *bhāṣya* explains that although the true nature of reality can be revealed through scriptures, inferences or instructions from teachers, these must be experienced personally, through one's own senses, so that the experience is not second-hand. Otherwise doubts occur for the practitioner. However, if these heightened perceptions referred to in this *sūtra* are experienced personally, then faith, trust or confidence (*śraddhā*) in the statements of the scriptures etc., the entire yogic endeavour and especially the possibility of the desired liberation is strengthened.

3.11.3 Laksyayoga in the complex yoga taxonomies

The comparative analysis of Laksyayoga within the four texts of the complex early modern yoga taxonomies reveals some significant insights into this type of yoga. While it is certain that the practice involving *laksyas* emerged much earlier, the four texts of the complex early modern yoga taxonomies are

⁷⁷¹ *Pātañjalayogaśāstra* (Ed. p. 80): *nāsikāgre dhārayato 'syā yā divyagandhasaṁvit sā gandhapravṛttiḥ | jihvāgre rasasaṁvit | tāluni rūpa-saṁvit | jihvāmadhye sparśasaṁvit | jihvāmūle śabda-saṁvid ity etā vṛttaya utpannāś cittam sthitau nibadhnanti, saṁśayaṁ vidhamanti, samādhiprajñāyām ca dvāribhavantīti | etena candrādityagrahamanipradiparaśmyādiśu pravrttir utpannā visayavaty eva veditavyā yady api hi tattacchāstrānumānācāryopadeśair avagatam arthatattvam sadbhūtam eva bhavati | eteśām yathābhūtartha-pratipādanasāmarthyāt, tathāpi yāvad ekadeśo 'pi kaścin na svakarana-saṁvedyo bhavati tāvat sarvam parokṣam ivipavargādiśu sūkṣmeṣy artheṣu na dr̥m buddhim utpādayati | tasmāc chāstrānumānācāryopadeśopodbal-anārtham evāvaśyaṁ kaścid artha-viśeṣaḥ pratyakṣikartavyaḥ | tatra tadupadiṣṭārthaikadēsapratyakṣatve sati sarvam sūkṣma-visayam api āpavargāc chraddhiyate | etadartham evedam cittaparikarma nirdiṣyate | aniyatāsu vṛttiṣu tadviṣayāyām vaśīkārasaṁjñāyām upajātāyām samarthaḥ syāt tasya tasyārthasya pratyakṣikaranāyeti | tathā ca sati śraddhāviryaśmṛti-saṁmādhayo 'syāpratibandhena bhavisyantīti |*

the first texts that teach Lakṣayayoga as a distinct category of yoga. In comparison to earlier threefold models, which consist of *antarlakṣya*, *bahirlakṣya* and *madhya(ma)lakṣya*, whenever we read about Lakṣayayoga as a distinct type of yoga one encounters the fivefold model consisting of *ūrdhvvalakṣ(y)a*, *adholkaś(y)a*, *bāhyalakṣ(y)a*, *antar(a)lakṣ(y)a* and *madhyalakṣ(y)a*. If one encounters the concept of three *lakṣyas* in other texts like the *Netratantra* with *Netroddyota* (cf. 7.1), *Śivayogapradīpikā* (cf. 4.36-50), *Maṇḍalabrahmaṇopaniṣat* (cf. 2.6-2.14) or *Advyatārakopaniṣat* (Ed. pp. 3-5) etc. it is never declared as an own type of yoga. The earliest texts which taught Lakṣayayoga as a distinct yoga type were either the *Sarvāṅgayogapradīpikā* or the lost *Yogasvarodaya*. From the *Yogasvarodaya*, Lakṣayayoga made its way into *Prāṇatośinī*, *Yogakarṇikā* and *Yogatattvabindu*. Via the *Yogatattvabindu*, Lakṣayayoga reached the *Hathasamkettacandrikā*. Nārāyaṇatīrtha's Lakṣayayoga in his *Yogasiddhāntacandrikā* is the attempt to situate this popular type of yoga within the *Yogasūtra*. Additionally, we have witnessed a conceptionally largely congruent perspective on Lakṣayayoga across the texts. Thus, Lakṣayayoga is a signature yoga category of texts containing complex yoga taxonomies.

3.12 Vāsanāyoga

VĀSANĀYOGA, the “Yoga of mental residues”, is in the tenth position of the methods of Rājayoga presented at the beginning of *Yogatattvabindu*. In the *Yogasvarodaya*, it is the eighth method mentioned. However, neither text contains a specific description of Vāsanāyoga. However, the term *vāsanā* appears in several places in the texts. In the *Yogasiddhāntacandrikā*, Vāsanāyoga is the twelfth method for Rājayoga Nārāyaṇatīrtha mentions.⁷⁷² The *Sarvāṅgayogapradīpikā* does not list Vāsanāyoga. The term *vāsanāyoga* is scarce in the entire yoga literature and only appears in the context of early modern yoga taxonomies. It is not found at all in the early and medieval yoga texts. The compound *vāsanāyoga* appears in a few places in tantric literature but never as an independent yoga category.

However, the term *vāsanā* itself is a technical term frequently used in Indian philosophy, especially in the context of the concept of *karma*. It plays

⁷⁷²For an earlier discussion of Vāsanāyoga in the *Yogasiddhāntacandrikā* see Penna, 2004: 82-85.

a significant role in yoga and Advaita Vedānta. Furthermore, this term is important in Buddhist philosophy. The concept of the term *vāsanā* can be characterised as follows in the yoga philosophy of Pātañjalayoga and Advaita Vedānta, which is congruent with the context of the texts discussed here. *Vāsanā* denotes a certain type of karmic imprint. In the commentary literature of the *Pātañjalayogaśāstra*, the term and concept of *vāsanā* is closely linked to the term and concept of *sam-skāra*. Both terms are often even used synonymously. However, a nuanced understanding can be expressed as follows: A *sam-skāra* is a mental imprint that is left in the mind (*citta*) by every action (*karma*). *Samskāras* trigger thoughts, memories and further actions (*karma*). *Vāsanā*, on the other hand, refers primarily to cumulative inherent imprints (*samskāras*) that exert a subconscious influence on the person's personality and actions, a behavioural tendency caused by past actions. *Vāsanās* are also those *samskāras* that exert an influence on later rebirths or control the configuration of rebirth.⁷⁷³ Every action performed by a subject leaves an imprint or trace in the *karma* storage (*karmāśaya*) of the mind (*citta*).

Because the mind in Pātañjalayoga is the main component of the transmigrating subtle body (*sūkṣmaśarīra*), the configuration of the *karma* storage in the mind will determine the nature of future rebirth.⁷⁷⁴ Literally, *vāsanā* even means "scent" or, in this context, "scent trail". Metaphorically speaking, the actions leave behind a certain scent within the *citta*. This scent permeates the person and will continue to be felt in future actions for a long time because the accumulation of these habitual tendencies predisposes the person to certain future patterns of thought and behaviour. Thus, I think "mental residues" is a suitable translation. These patterns of thought and behaviour can be activated at any time, for example, triggered by sensory stimuli. In the context of a meditative yoga practice aimed at achieving the state called *samādhi* using concentration, a state characterised by a temporary standstill of mental activity, the *samskāras* and *vāsanās* in the yogin's mind, when activated by sensory stimuli, would repeatedly lead to newly arising mental activity and thus to distraction from this desired goal.

⁷⁷³Cf. Bryant, 2009: 418.

⁷⁷⁴Cf. *Pātañjalayogaśāstra* 4.7–11.

If these are active, most are considered a hindrance to the ultimate goal of yoga practice and are either to be reduced or at least should be rendered inactive or latent. If the yogin is free from activated *sam-skāras* and *vāsanās* through yoga practice, he can not only reach the *samādhi* state, but he will also no longer be reborn. Thus he is freed from the cycle of rebirth (*samsāra*). It is important to emphasise that certain *sam-skāras* and *vāsanās* are considered positive and work in favour of yoga practice, such as the habit of regular yoga practice (*yogābhyaśa*) itself or good eating habits. However, all positive *sam-skāras* and *vāsanās* must be rendered inactive, for the final goal of the yoga of *Pātañjalayogaśāstra*, the *asamprajñatasamādhi*.⁷⁷⁵

Thus, when we read about a Vāsanāyoga, we naturally expect a yoga that aims at reducing the *vāsanās* in order to achieve mental stillness and thereby *mokṣa*.

3.12.1 The term *vāsanā* in *Yogatattvabindu* and *Yogasvarodaya*

Similar to the case of Dhyānayoga, in which both texts, the *Yogatattvabindu* and the *Yogasvarodaya* do not introduce as a separate category, but the concept of *dhyāna* can nevertheless be extrapolated, conclusions can also be drawn about the usage and concept of the term *vāsana* despite the absence of a dedicated description of Vāsanāyoga.

In *Yogatattvabindu*, the term plays a role in the etymological word explanation (*nirukti*) of the word *avadhūta*. This *nirukti* is explained in XLIV.3 and XLIV.4:⁷⁷⁶

ātmā hy akāro vijñeyo vakāro bhavavāsana |
dhūtas tatkampānam proktam so 'vadhūta nigadyate || XLIV.3 ||

The letter *a* is, in fact, to be known as the self and the letter *va* as mental residues of [mundane] existence; *dhūta* is said to be the shaking off of those [mental residues]; he is called an Avadhūta.

⁷⁷⁵ See *Pātañjalayogaśāstra* I.18, I.50–51 and Bryant, 2009: 70–72 on I.18 and ibid. 2009: 164–68 on I.50–51 for a summary of the classical commentaries.

⁷⁷⁶ Although most of the verses and passages in *Yogatattvabindu* XLIV are taken from *Siddhasiddhāntapaddhati*, there is no correspondence to the verses XLIV.3–4 in this case. These verses may be authorial. The *Yogasvarodaya* does not thematise the *avadhūta* at all.

*akārārtho jīvabhūto vakārārtho 'tha vāsanā |
etad dvayam yah jānati so 'vadhūta udāhṛtah || XLIV.4 ||*

The meaning of the letter *a* is the existence of the embodied soul, the meaning of the letter *va* then mental residues. He who knows this couple is declared to be an Avadhūta.

Accordingly, an Avadhūta is characterised by not only knowing the being of the embodied soul (*jīva*) and the *vāsanās* (“mental residues”) produced by action (*karma*), but the Avādhūta is an embodied soul (*jīva*) who has already shaken off all *vāsanās* and, as the following verses XLIV. 5-10, let us know, has become a perfected yogin (*siddhayogin*) through yoga.

In addition, the term *vāsanā* appears again in the context of *Yogatattvabindu* LIII. This section is part of a thematic sequence of sections that differentiate metaphysical concepts of cosmogony. The discussion of cosmogony begins in *Yogatattvabindu* XLVIII.⁷⁷⁷ From here, Rāmacandra unfolds a cosmogony based on the descriptions of the *Yugasvarodaya* and *Siddhasiddhāntapaddhati*. Rāmacandra mixes, simplifies and reorganises the contents of his source texts.

That which existed even before the Creator Rāmacandra calls the unmanifest (*avyakta*), nameless (*anāmā*) supreme reality (*param tattvam*). According to *Yogatattvabindu* XLVIII - LVII, the creation unfolds in pentads, giving rise to five qualities each. In section LIII, Rāmacandra introduces the next pentad, which he does not name for unknown reasons. However, it is based on the explanations of the pentad on *vyaktaśakti* of *Siddhasiddhāntapaddhati*.⁷⁷⁸ This pentad consists of will (*icchā*), activity (*kriyā*), illusion (*māyā*), primordial nature (*prakṛti*) and speech (*vācā*). Each pentad has five properties. The will (*icchā*) consists of the five properties - intense passion (*unmāda*), mental residues (*vāsanā*), desire (*vāñchā*), mental state (*caitta*) and behaviour (*ceṣṭā*). The pentad can also be identified in the *Yugasvarodaya*.⁷⁷⁹ None of the texts provides additional information on these five qualities.

⁷⁷⁷ *Yogatattvabindu* XLVIII: *idānīm yogasiddher anantaram etādrśam jñānam utpadyate* | “Now, through the accomplishment of yoga, such knowledge arises.”

⁷⁷⁸ Cf. *Siddhasiddhāntapaddhati* 1.54.

⁷⁷⁹ *Yugasvarodaya* (PT, p. 847).

The last mention of *vāsanā* occurs in section LVIII which is one of the largest sections of the entire text. Therefore, Rāmacandra probably considered this topic particularly important. It bears the title “Majesty of yoga” (*yogasya māhātmyam*) and vehemently emphasises the indispensability of a teacher (*guru*) for the attainment of the reality of yoga (*yogatattva*). However, this should not be just any teacher, but a true teacher (*sadguru*):

vikalpa etādrśo yathā samudramadhye mahattarakallolāḍambaraḥ
prapañcavāsanā etādrśi yathodakamadhye mahattaraṅgāḥ | tādrśāt
saṁsārārṇavād yo nāvā param pāram prāpayati | sa sadguruḥ kathyate |

Such discursive thinking is like the roar of mighty waves within the ocean [and] such manifold mental residues (*vāsanās*) are like great waves within the water, one who causes [the disciple] to reach the farther shore of such an ocean of Samsāra with a boat is called the true teacher.

Within the *Yogasvarodaya*, the term *vāsanā* only appears in the context of cosmogony. In all three contexts in which *vāsana* is mentioned in the *Yogatattvabindu - avadhūta*, cosmogony and the importance of the teacher for yoga practice - it is not possible to speak of a Vāsanāyoga. Thus, Vāsanāyoga is absent from both texts. However, the analysis of the usage of the term *vāsanā* has shown, that the reduction of *vāsanās* is an essential motif in Rāmacandra's yoga system.

3.12.2 Vāsanāyoga in the *Yogasiddhāntacandrikā*

The *Yogasiddhāntacandrikā* is the only text amongst the texts of the complex late medieval taxonomies that contains a dedicated description of a Vāsanāyoga.

Nārāyaṇatirtha locates Vāsanāyoga in the framework of his commentary on *Yogasūtra* 1.37 and 1.38⁷⁸⁰ and distinguishes two different methods of Vāsanāyoga. Let us first look at the first:

avāntaravāsanāyogam āha- vitarāgaviṣayam vā cittam || 37 ||

⁷⁸⁰Cf. *Yogasiddhāntacandrikā*, Ed. p. 55-56.

With regard to [the two different methods of] Vāsanāyoga, it is said:
 Or, [the mind becomes stable when directed], on a mind without
 the desire for sense objects.

This *sūtra* states another way of attaining *samādhi*. Here, the method for stabilising the mind is a meditation on the mind (*citta*) of someone whose mind is already free from craving for sense objects, for example, on the mind of a person known to have already attained this state. This person can be one's own realised teacher, but it can also be a famous yoga master of the past. In particular, the mind of the chosen person should be free of *vāsanās*. Nārāyaṇatīrtha explains:

*vīteti | vītarāgaṁ nirvāsanāṁ yat sanakādināṁ cittaṁ tadviṣayāṁ tadvib-
 hāvanaparam kuryāt | nirvāsanavāsitam antahkaraṇāṁ kuryād iti yāvat |
 anenātra yogino mumukṣalābhena vāsanāyogo darśitāḥ |*

[Regarding] *vīta* [etc.] - One should make the mind the object [of meditation], [on] that [mind] which is without desire [and] without mental residues, [namely, the mind] of Sanaka and others; one should be intent on contemplating that.

The most important characteristic of the chosen mind is freedom from *vāsanās*. The key indicator of having chosen the right mind as the object of meditation is the practitioner's increased desire for liberation (*mokṣa*). In the further course of his commentary on *Yogasūtra* 1.57, Nārāyaṇatīrtha explains that Vāsanāyoga primarily leads to an increase in the sattvic quality of mind. This increase of *sattva*, in turn, increases the efficiency of all other practised yoga methods.⁷⁸¹ The key to this practice is that by meditating on a mind free of *vāsanās*, one's own *vāsanās* are naturally extinguished.⁷⁸² Let us now turn

⁷⁸¹Cf. *Yogasiddhāntacandrikā* (Ed. p. 56) regarding *sūtra* 1.37: *uktañ ca smrtau - sattvāvalambanāṁ yat tad bijām cittaviśodhane | bhavet sa vāsanāyogo yogāntaravivarddhakāḥ || iti ||* “It is said in the Smṛti: That which supports the sattvic constitution is the primary cause for the purification of the mind, this is the Vāsanāyoga which enhances the other yogas.” I have not yet succeeded in identifying the source text of this verse.

⁷⁸²Cf. ibid: *tejahpratibandhajalaśaityavad iti vinaiva sādhanāntaram yogino mokṣasukhaniṣṭhāsamb-
 havāt | ayam śubho vāsanāyogo viruddhavāsanānivarttaka iti || 37 ||* “Just as coolness arises from water when heat is obstructed, thus, without any other means, it is impossible for a yogin to be firmly established in the bliss of liberation. This auspicious Vāsanāyoga is the remover of the suppressed mental residues, so it is said.”

towards the second method of Vāsanāyoga. Nārāyaṇatīrtha introduces this method as follows:

*vāsanāyogasyāvāntaram bhedam āha–
svapnanidrājñānālambanām vā* || 38 ||

With regards to the [other] distinction of Vāsanāyoga, it is said:
Or, [onto] the support of knowledge from dreams and sleep.

Nārāyaṇatīrtha explains in this regard that during sleep in dreams, some people have a vision of the favoured form of the divine, and others experience happiness through sleep. If this is the case, one can use these experiences as objects of meditation. This method works well because these experiences are based on previous very sattvic *vāsanās*. Meditating on them, therefore, also increases the sattvic quality in the waking state and thus leads to liberation.⁷⁸³

Thus, the first method of Vāsanāyoga stands in stark contrast to the second method of Vāsanāyoga. The first method of Vāsanāyoga reduces negative *vāsanās* by focusing the practitioner's mind on another mind that has already dissolved its *vāsanās*. The second method is a specific meditation on very positive *vāsanās*. Both methods, however, increase the sattvic quality of the mind.

3.12.3 Vāsanāyoga in the complex yoga taxonomies

The term Vāsanāyoga can only be found as an independent yoga category in the texts of the early modern yoga taxonomies, apart from Sundardās' *Sarvāṅgayogapradipikā*. In the entire genre of Hāṭha- and Rājayoga there is not one other text that uses the term Vāsanāyoga as an independent yoga category. The taxonomies of the *Yogatattvabindu* and the *Yogasvarodaya* both mention the category of Vāsanāyoga, but do not provide a detailed explanation of an

⁷⁸³Cf. ibid.: *svapne bhagavato yadrūpām priyam ārādhayann eva prabuddha, evam nidrādau yatsukham anubhīyate tad avalambanām tad vibhāvanaparam cittaṁ kuryāt | pūrvavāsanāprāptasattvapradhānam evāntalakaraṇām kuryād iti jāyat* || 38 || “With regard to a dream, worshipping the divine in the favoured form, similarly, when one is awake, the mind should make the happiness experienced during sleep, etc., the support; that is what should be contemplated. To put it plainly: The mind should indeed cultivate the predominance of purity obtained from previous impressions.”

associated yoga method. Only Nārāyaṇatīrtha's *Yogasiddhāntacandrikā* contains a description of this type of yoga, which aims to increase the sattvic quality of the mind by reducing negative *vāsanās* or increasing particularly positive *vāsanās*. Nārāyaṇatīrtha conceptualises Vāsanāyoga as an auxiliary practice that enhances the effect of all the other yogas he teaches.

Since the *Yogasiddhāntacandrikā* was written by Nārāyaṇatīrtha in Benares and the *Yogasvarodaya*, the source of the North Indian *Yogatattvabindu*, seems to have South Indian roots, it is unlikely that the practice of Vāsanāyoga in both texts, which is not described further, can be traced back to Nārāyaṇatīrtha's influence. Especially since his localisation of the fifteen yogas in the *Yogasūtra* can plausibly be explained by the influence of contemporary oral discourse in Benares. Rather, it seems as if Rāmacandra did not describe Vāsanāyoga because it is not explicitly described in its source text, the *Yogasvarodaya*. Whether a variant of the *Yogasvarodaya* ever existed that contained a description of a Vāsanāyoga is uncertain for the time being. Judging by the importance of the concept of *vāsanā* in yoga literature, it is not unlikely that this was also a method that, similar to Nārāyaṇatīrtha, reduces negative *vāsanās* or cultivates positive ones.

3.13 Śivayoga

ŚIVAYOGA, “the yoga of Śiva” is in the eleventh yoga of Rāmacandra's taxonomy of the fifteen methods of Rājayoga. Rāmacandra does not dedicate a specific section to Śivayoga, nor is the term mentioned again in the course of the text. The two verses mentioning the total number of fifteen yogas in the *Yogasvarodaya* only list eight. Śivayoga is not included in this incomplete list nor introduced as a separate topic in the *Yogasvarodaya*. However, Śivayoga likely was one of the missing seven yogas in the *Yogasvarodaya* for the following reasons. On the one hand, the *Yogasvarodaya* is a yoga text that originates from a Śaiva milieu. On the other hand, all other texts that deal with fifteen yogas also mention Śivayoga. Although the *Yogatattvabindu* adopts much of the content of the *Yogasvarodaya*, it conceals almost all traces of religious affiliation that were present in its source text. When Rāmacandra speaks of a god, he exclusively uses the neutral term *iśvara*. Śivayoga is not mentioned at all in the

Sarvāṅgayogapradipikā. In the Vaiṣṇava *bhakti* milieu of a sant like Sundardāsn, a Śivayoga would not have been expected.⁷⁸⁴ Once more, the only explicit description of a Śivayoga within the texts of the complex taxonomies is again found exclusively in Nārāyaṇatīrtha's *Yogasiddhāntacandrikā*.⁷⁸⁵

3.13.1 Śivayoga in the *Yogasvarodaya* and *Yogatattvabindu*?

The *Yogasvarodaya* and the *Yogatattvabindu* do not dedicate a separate section to Śivayoga as a subcategory of Rājayoga, as was the case with other subcategories of Rājayoga listed in the taxonomies of the fifteen yogas. Nonetheless, at least Rāmacandra incorporated the term within his list. The question of why Śivayoga is listed at all but then not described raises another question. Namely, what would have been expected in such a description of Śivayoga as a method of Rājayoga? The comparison of the teachings of both texts with those of the *Śivayogapradipikā*,⁷⁸⁶ the first text ever to postulate Śivayoga as a unique system of yoga in relation to other yoga systems,⁷⁸⁷ shows striking parallels in content to the texts examined here. There are also clear connections between these texts from the perspective of reception history, as will be shown in this section. These observations, in turn, raise a further question, namely whether the entire yoga system presented in the *Yogasvarodaya* and *Yogatattvabindu* could also be understood as Śivayoga, or instead whether there is a sufficiently big difference to describe Śivayoga separately after its mention in the taxonomy. Notably, Cennasadāśivayogin, the author of the *Śivayogapradipikā*, equates Śivayoga and Rājayoga in verse 1.13:

In reality, there is no difference between Śivayoga and Rājayoga.
Yet for those who worship Śiva [a difference] is thus declared, in
order to increase wisdom.^{788,789}

⁷⁸⁴Cf. Horstmann and Rajpurohit, 2023: 7.

⁷⁸⁵See Penna (2004: 80–82) for an earlier discussion of Śivayoga in the *Yogasiddhāntacandrikā*.

⁷⁸⁶A critical edition was only recently completed as part of a dissertation by Powell (2023). I want to take this opportunity to thank Dr. Seth Powell for making his work available for consultation before the actual publication.

⁷⁸⁷A textual history of the Sanskrit compound *śivayoga* is presented by Powell, 2023: 48–57.

⁷⁸⁸Translated by Powell, 2023: 315.

⁷⁸⁹Śivayogapradipikā 1.13: *na bhedaḥ śivayogasya rājayogasya tattvataḥ | śivārcinām evam ukto buddeḥ pravṛddhaye || 13 ||*

The *Yogasārasaṅgraha* contains a similar statement. Rājayoga, Śivayoga, *samādhi* and other terms for the highest soteriological state are equated here.⁷⁹⁰

The *Yogasvarodaya* is a text of the Rājayoga genre, originating from a Śaiva milieu. For instance, the text states that a yogin, as a knower of Jñānayoga, becomes Śiva,⁷⁹¹ that the yogin becomes equal to Śiva through the practice of Haṭhayoga,⁷⁹² or that the yogin, as a result of the practice of *madhyalakṣya*, wanders the world like Śiva, devoid of sin or merit.⁷⁹³ Furthermore, in the section on *yogamāhātmya*, a true teacher (*sadguru*) is equated with Śiva.⁷⁹⁴ Additional references to Śiva can be found throughout the *Yogasvarodaya*. In contrast, while Rāmacandra draws extensively from the *Yogasvarodaya* for the compilation of his text, he largely omits Śaiva terminology from his source to maintain religious neutrality.⁷⁹⁵ The parallels in content between our texts and the *Śivayogapradīpikā* are striking, making it pertinent to delineate the fundamental aspects of this similarity in light of the inquiry of this section. The *Śivayogapradīpikā* by Cennasadāśivayogin is dated by Powell to approximately 1400–1450 CE.⁷⁹⁶ Thus, we are situated around two hundred years prior to the composition of the *Yogatattvabindu* and the *Yogasvarodaya*.

In contrast to the fifteenfold yoga taxonomy of our texts, Cennasadāśivayogin employs the model often used in medieval yoga literature, comprising Mantra, Laya, Haṭha, and Rājayoga, which are considered subcategories of Śivayoga.⁷⁹⁷ As mentioned in the above quote from *Śivayogapradīpikā* 1.13, Cennasadāśivayogin equates Śivayoga with Rājayoga, which he further subdivides

⁷⁹⁰ *Yogasārasaṅgraha*, Ed. p. 60: *rājyogah samādhiś conmani ca manonmani | śivayogo layastatyam śūnyāśiṇyam nirañjanam || amanaskam yathā caitannirālambam nirañjanam | jīvanmuktiś ca sahajam ity adir hy ekavācakam ||*

⁷⁹¹ *Yogasvarodaya* (PT, p. 831): *jñānayogam pravakṣyāmi taj jñānī śivatām vrajet |*

⁷⁹² Ibid. (PT, p. 835): *śivatulyo mahātmāsau haṭhayogaprasādataḥ |*

⁷⁹³ Ibid. (PT, p. 839): *śivavad vihared viśve pāpapunyavivarjitaḥ |*

⁷⁹⁴ Ibid. (PT, p. 848): *nānāvikalpavibhrāntināśaica kurute tu yaḥ | sadguruḥ sa tu vijñeyo na tu vairaprakalpakah | ata eva mahesāni sadguruḥ śiva āditah |*

⁷⁹⁵ Only one passages in the *Yogatattvabindu* explicitly reveals the Śaiva origins of its content: In section XXI.3, the highest soteriological state attainable through Jñānayoga is described as *śāmbhavisattā* (“the reality belonging to Śiva”). Īśvara and Śakti, however, Rāmacandra mentions quite frequently.

⁷⁹⁶ Powell 2023: 157.

⁷⁹⁷ *Śivayogapradīpikā* 1.3-4: *śivatattvavidām śreṣṭha vakṣyāmi śṛṇu te 'dhūna | śivayogam param guhyam api tvadbhaktigauravāt || 3 || mantro layo haṭho rājayogaś ceti caturvidham | tam āhuḥ pūrvamunayaḥ siddhāḥ śāmbhuprabodhitāḥ || 4 ||*

into three categories: Sāṃkhyayoga, Tārakayoga, and Amanaska Rājayoga.⁷⁹⁸ Cennasadāśivayogin also refers to his Sāṃkhyayoga as Jñānayoga.⁷⁹⁹ To structure his text and teachings, Cennasadāśivayogin utilizes the eight limbs of Aṣṭāṅgayoga.⁸⁰⁰ This is not the standard model of the eight-limbed yoga of the *Pātañjalayogaśāstra*, but rather a specific model of a group of texts that interchange *dhyāna* and *dhāraṇa*. This phenomenon is otherwise only found in *śaḍaṅga* or *pañcāṅga* yoga systems.⁸⁰¹ Powell (2023: 168) explains that this interchange of *dhyāna* and *dhāraṇa* in an eight-limbed system is found only in the *Śivayogapradīpikā*. Only the critical edition of the *Yogatattvabindu*, especially the inspection of the oldest manuscripts, could show that other texts with eight-limbed systems also conserve this sequence.⁸⁰² Moreover, this reversed sequence is also found in the transmission of the *Siddhasiddhāntapaddhati*, which is closely linked to the *Śivayogapradīpikā* and the *Yogatattvabindu*, in the manuscripts J₁ and J₂.⁸⁰³ The transmission of the *Yogasvarodaya* appears confusing in this respect, as it names an eight-limbed yoga but lists only *dhāraṇa* in the verse that enumerates the limbs while subsequently explaining *dhyāna* and leaving *dhāraṇa* unexplained. Nonetheless, this peculiar phenomenon already demonstrates the close historical reception linkage of the four involved texts. Furthermore, the *Śivayogapradīpikā* teaches a great variety of yogas, and thus presents a similar diversity of yoga categories as found in the other texts with complex yoga taxonomies. The *Śivayogapradīpikā* includes ten interwoven yoga categories. The entire system is a system called 1. Śivayoga embedded in a system of 2. Aṣṭāṅgayoga. Within this, 3. Mantrayoga, 4. Layayoga, 5. Haṭhayoga, and 6. Rājayoga are situated. The latter is further divided into 7. Sāṅkhyayoga (= 8. Jñānayoga), 9. Tārakayoga, and 10. Amanaska Rājayoga.

⁷⁹⁸Ibid. *Śivayogapradīpikā* 1.10–11: *so'pi tridhā bhavet sāṅkhyas tārakaś cāmanā iti | pañcavimśati-tattvānām jñānam tat sāṅkhyam ucyate || 10 || bahirmudrāparijñānād yogas tāraka ucyate | antarmudrāparijñānād amanaska itiritaḥ || 11 ||*

⁷⁹⁹Ibid. 4.31.

⁸⁰⁰Ibid. 2.4–5: *śivayogaḥ sādhakānām sādhyas tatsādhanām haṭhaḥ | tasmād ādau prayoktavyam haṭhayogam imam śṛṇu || 4 || aṅgāny aṣṭau haṭhasyāpi bāhyāny abhyantarāṇī ca | yamādihir ato 'ṣṭāṅgair devapūjām samācaret || 5 ||*

⁸⁰¹See table 10: *Yogaṅgas with Dhyāna before Dhāraṇa* in Powell (2023: 166) for an overview.

⁸⁰²See Section XXXI in the critical edition of the *Yogatattvabindu* on p. 168.

⁸⁰³See the edition of the *Siddhasiddhāntapaddhati* by Gharote and Pai (2016) in 2.32, Ed. p. 45.

In the context of the fourth limb of the eight-limbed framework of the *Śivayogapradipikā* named *prāṇāyāma*, Cennasadāśivayogin differentiates between three types of *prāṇāyāma*: 1. natural (*prākṛta*), 2. modified (*vaikṛta*), and 3. *kevalakumbhaka*, which unfolds by itself, with or without the practice of the first two variants.⁸⁰⁴ The first variant⁸⁰⁵ actually refers to the *ajapā mantra*, which is possibly alluded to by Rāmacandra in section III, and explicitly instructed in the context of meditations (*dhyānas*) on the nine *cakras* in the manuscript U₂. However, the Mantrayoga of the *Śivayogapradipikā* is subordinated to *prāṇāyāma*.⁸⁰⁶ The second variant of *prāṇāyāma* aligns with that in *Yogatattvabindu* Section XXXI.⁸⁰⁷ In the third chapter of the *Śivayogapradipikā*, which is dedicated to the fifth limb named *dhyāna*, we find detailed descriptions of the nine *cakras*,⁸⁰⁸ and the sixteen *ādhāras*,⁸⁰⁹ central themes also found in the *Yogatattvabindu* and *Yugasvarodaya*. The descriptions of the individual elements of both themes are largely congruent.

Alongside various similarities, there are also significant differences between the texts. For example, both texts include variants of Jñānayoga (*Śivayogapradipikā* 4.31 refers to Sāṃkhyayoga as Jñānayoga). The *Śivayogapradipikā* teaches a system with a total of twenty-five *tattvas* plus *puruṣa*.⁸¹⁰ In contrast, the *Yugasvarodaya* and *Yogatattvabindu* teach a simpler system with only ten *tattvas*.⁸¹¹ While Cennasadāśivayogin initially defines a great soul (*mahātman*) as a soul that understands the true self (*ātman*) as ontologically distinct from the evolutes of *prakṛti*,⁸¹² he immediately thereafter proclaims the nonduality of *ātman* and *brahman* in the sense of Advaita Vedānta or the *bhedābheda*

⁸⁰⁴Cf. *Śivayogapradipikā* 2.22: *prāṇāyāmas tridhā proktah prākṛto vaikṛtas tathā | dvābhyaṁ vinā jīrbhate 'sau kevalaḥ kumbhakaḥ svayam* || 22 ||

⁸⁰⁵Ibid. 2.29-34

⁸⁰⁶See Powell, 2023: 205.

⁸⁰⁷Ibid. 22.4: *āgamoktavidhānenā recipūrasvabhāvataḥ | yadi prānanirodhah syād vaikṛtaḥ sa udītritaḥ* || 24 ||

⁸⁰⁸Ibid. 3.7-16.

⁸⁰⁹Ibid. 3.17-32.

⁸¹⁰See *Śivayogapradipikā* 4.19-31. Additionally, the *tattva* system of the *Śivayogapradipikā* is thoroughly analyzed by Powell, 2023: 239-242.

⁸¹¹Cf. *Yogatattvabindu* XXXI.6 and *Yugasvarodaya* (PT, p. 836).

⁸¹²*Śivayogapradipikā* 4.28: *dehatrayaṁ prathitaśoḍaśadhāvīkārān lingāni saptadaśadhā navadhā padārthaḥ | ātmānam aṣṭaviddhayā prakṛtisvabhāvam jñātvā tad anya iti jīvati yo mahātmā* || 28 ||

schools of Vedānta.⁸¹³ In contrast, *Yogasvarodaya* and *Yogatattvabindu* teach a radical non-duality, the radical unity of the universal soul, individual soul, and creation,⁸¹⁴ reminiscent of forms of Śuddhādvaita.⁸¹⁵ In the context of Tārakayoga in the fourth chapter of the *Śivayogapradīpikā*,⁸¹⁶ the three *lakṣyas* *antar*, *bāhya*, and *madhyalakṣya* are taught, whereas *Yogasvarodaya* and *Yogatattvabindu* teach five *lakṣyas*. There are further differences, but perhaps the most central difference is that all the teachings in Cennasadāśivayogin's *Śivayogapradīpikā* are embedded within the ritual and devotional framework of the Vīraśaivas.⁸¹⁷ Thus, Cennasadāśivayogin defines Śivayoga in verse 1.15 as:

Śivayoga is five-fold, indeed: gnosis (*jñāna*) comprised of Śiva, devotion (*bhakti*) to Śiva, meditation (*dhyāna*) comprised of Śiva, Śaiva religious observance (*vrata*), and worship of Śiva (*arcā*).⁸¹⁸

Despite the clear Śaiva affiliation of the *Yogasvarodaya*, these elements are nowhere to be found. The same applies to the *Yogatattvabindu*. Even the eight-limbed (*asṭāṅga*) scheme of the *Śivayogapradīpikā* is regarded as a ritual worship of Śiva (*śivapūja*)⁸¹⁹ and Powell (2023) concludes that it is precisely this devotional and ritual orientation that renders the yoga system of the *Śivayogapradīpikā* as Śivayoga.

Can we say from this comparative study that the yoga systems of *Yogasvarodaya* and *Yogatattvabindu* implicitly teach Śivayoga? This question cannot be answered definitively. It is a fact that, at the level of doctrinal content, all three texts exhibit numerous commonalities. Content-wise, this question could tentatively be answered in the affirmative. However, the strong Śaiva orientation,⁸²⁰ as observed in the *Śivayogapradīpikā*, is largely absent in the *Yogasvarodaya* and the *Yogatattvabindu*, with both texts effectively subordinating

⁸¹³Ibid. 4.29–30: *satyam jñānam anantam yad brahmeti vadati śrutiḥ | muktānandasvarūpam ca nanu tat tvam asi sthiram || 29 || naitad aham naitad aham ceti yad anyaṁ vibhāvayātmānam | so 'ham iti so 'ham iti nanu bhāvaya sarvam tvam ātmānam || 30 ||*

⁸¹⁴See *Yogatattvabindu* XXI.7 and *Yogasvarodaya* (PT, p. 836).

⁸¹⁵See Glasenapp, 1985: 270–272.

⁸¹⁶Ibid. 4.32–52.

⁸¹⁷Powell 2023: 8.

⁸¹⁸Śivayogapradīpikā 1.15: *jñānam śivamayan bhaktih śaivi dhyānam śivātmakam | śaivavratam śivārceti śivayogo hi pañcadhā || 15 ||* Translation by Powell, 2023: 315.

⁸¹⁹Cf. ibid. 2.1–5.

⁸²⁰The word *śiva* is mentioned a total of seventy-nine times in the *Śivayogapradīpikā*.

Śivayoga to Rājayoga. The degree of Śaiva orientation in the *Yogasvarodaya* based on the quotations in the *Prāṇatoṣinī* appears moderate, with ten mentions of the word *śiva*, and it is almost entirely extinguished in the *Yogatattvabindu*. From this perspective, the question posed in this subsection must be answered in the negative. Nevertheless, given the background presented here, the mysterious presence of the category Śivayoga in the fifteenfold taxonomies, which lists Śivayoga as a subcategory of Rājayoga and regrettably does not explicitly explain it, is easily elucidated. Śivayoga and Rājayoga would be essentially synonymous in content, as per the view initially mentioned by Cennasadāśivayogin. The fact that both systems also teach essentially the same practices would render the absence of a dedicated section explicitly explaining Śivayoga superfluous. Thus, it is quite possible that Rāmacandra shared the perspective of Cennasadāśivayogin. Furthermore, the striking content similarities, such as the specific sequence of the eight limbs of Aṣṭāṅgayoga, lead to the conclusion that the *Śivayogapradīpikā* and the *Yogasvarodaya*, and thereby also the *Yogatattvabindu*, which also draws upon the *Siddhasiddhāntapaddhati*, a text closely related to the *Śivayogapradīpikā*,⁸²¹ originate from the same intertextual network. For this reason, I find it highly likely that the concept of Śivayoga, not explicitly described in the *Yogatattvabindu* and the *Yogasvarodaya*, should broadly align with that of the *Śivayogapradīpikā*.

3.13.2 Śivayoga in the *Yogasiddhāntacandrikā*

Nārāyaṇatīrtha situates Śivayoga, along with Brahmayoga,⁸²² in his commentary on *Yogasūtra* 1.36:⁸²³

brahmayogam śivayogañ cāha-
viśokā vā jyotiṣmati || 36 ||

It is said about Brahmayoga and Śivayoga:
 Or, [steadiness of the mind is gained when it is directed onto that
 which is] without sorrow [and] luminous.

⁸²¹For a discussion of the relationship between the *Śivayogapradīpikā* and *Siddhasiddhāntapaddhati* see Powell, 2023: 147–52.

⁸²²The discussion of Brahmayoga can be found in the following chapter on p. 367.

⁸²³See Penna (2004: 80–82) for another discussion of Śivayoga in the *Yogasiddhāntacandrikā*.

According to Nārāyaṇatīrtha, the method of Śivayoga consists of fixing the gaze internally and externally on the self in the form of light at the centre of the eyebrows. The result of this restraint of the mind (*samyama*) is freedom from sorrow (*viśokā*).⁸²⁴ He then describes that Śivayoga, through the practices of Haṭhayoga, is free from the pains and, through the luminous perception of the witness (*sākṣin*), leads to the stability of the mind. He then refers to Śivayoga as *śāmbhavīmudrā*.⁸²⁵ His mention of Haṭhayoga suggests that he did not regard Śivayoga, or *śāmbhavīmudrā*, as an alternative practice, but rather as a complementary one. Since Nārāyaṇatīrtha names Haṭhayoga as the basis for *śāmbhavīmudrā* in this context and primarily uses the *Hathapradipikā* as the source text for his practices of Haṭhayoga, it is plausible that his *śāmbhavīmudrā* also derives from this source text.

Nārāyaṇatīrtha then quotes the *Amanaska*⁸²⁶ without reference:

antarlakṣyā bahirdṛṣṭir nimeṣonmeṣavarjītā |
esā hi śāmbhavī mudrā sarvatantreṣu gopitā ||

The focus is internal, the gaze external, unblinking: this is the *śāmbhavīmudrā* concealed in all the Tantras.⁸²⁷

Immediately after that, Nārāyaṇatīrtha explains that *śāmbhavīmudrā* can also be mastered through *yogāsana-*, *cāñcari-*, *bhūcari-*, *khecari-*, *agaucaṛi-* [and] *nirvāṇamudrā*. However, the instructions for these needing to be obtained from a teacher.^{828,829} Nārāyaṇatīrtha's association of *śāmbhavīmudrā* and Śivayoga

⁸²⁴ *Yogasiddhāntacandrikā* (Ed. p. 55): *athavā bhrūmadhyādau jyotirüpe pratyagātmani bahirdṛṣṭibandha manasah samyamād viśokā* |

⁸²⁵ *Ibid.* (Ed. p. 55): *hathayogādāv ivāyāsakṛtaklesarahitā jyotiṣmati sākṣiviṣayā samvin manasah sthairyahetut iti śivayogah* | *ayam eva śāmbhavī mudrety ucyate* |

⁸²⁶ Cf. *Amanaska* 2.10 and *Hathapradipikā* 4.6.

⁸²⁷ This is the translation of our critical Edition of the *Hathapradipikā* (2024), which also quotes this verse in 4.6.

⁸²⁸ *Ibid.*: *sā ca yogāsanacāñcaribhūcariķhecarya'gaucarīnirvāṇamudrābhīḥ siddhyati* | *prakāras guru-mukhād avagantayah* |

⁸²⁹ Some of the *mudrās* mentioned here by Nārāyaṇatīrtha, but not explained, are given more detailed descriptions under the same or similar names in the *Jogpradipyakā* of Jayatarāma. Jayatarāma teaches a total of twenty-five *mudrā* techniques. For the *cāñcarimudrā*, which Jayatarāma calls *cācarimudrā*, see verses 688–690. The *bhūcarimudrā* is described in verses 691–693. For the *agocarimudrā*, see verses 694–695. A brief description of the techniques in English can be found in the introduction to the Kaivalyadhama edition at Maheśānanda, Sharma, Sahay, and Bodhe,

is insightful, as *sāmbhavīmudrā* is the central practice of the Rājayoga of the *Amanaska*,⁸³⁰ and Cennasadāśivayogin also teaches *sāmbhavīmudrā* as part of his Śivayoga system.⁸³¹ This establishes a conceptual bridge between Rāja- and Śivayoga.

3.13.3 Śivayoga in the complex taxonomies

Due to the absence of an explicit description of Śivayoga, despite its listing in the complex yoga taxonomies of the *Yogatattvabindu* and the *Yugasvarodaya*, the comparative analysis of Śivayoga within the four texts of the complex early modern yoga taxonomies reveals significant insights into this type of yoga as well as reception-historical links with the authoritative Śivayoga text, the *Śivayogapradipikā*. Furthermore, the analysis of Śivayoga in Nārāyaṇatīrtha's *Yogasiddhāntacandrikā* - the only text in the complex yoga taxonomies that contains a detailed description of Śivayoga - illustrates how he, as a Brahmin, Saṃnyāsin and learned author of the 17th century in Benares, understood the type of yoga called Śivayoga.

The lack of a precise description of Śivayoga in the *Yogatattvabindu* and the *Yugasvarodaya* provoked the comparison with the concept of Śivayoga in the most important Śivayoga text of all, the *Śivayogapradipikā*, especially since the *Yogasiddhāntacandrikā* cannot have been the origin of the mention of Śivayoga in these taxonomies. This comparison made it particularly clear that the *Yugasvarodaya* and thus also the *Yogatattvabindu* are part of an intertextual network to which the *Śivayogapradipikā* also belongs. Many of the doctrinal contents are essentially identical, such as the teaching of nine *cakras*, sixteen *ādhāras*, a system of three to five *lakṣyas* and five *vyomas*. In addition, the texts contain an Aṣṭāṅgayoga in which the typical Pātañjalean order of the *aṅgas* with *dhāraṇa* before *dhyāna* is reversed to *dhyāna* before *dhāraṇa*. Although the śivaitic orientation in the *Yugasvarodaya* is already significantly weakened and almost completely extinguished in the *Yogatattvabindu*, the basic features of the doctrinal structure nevertheless remain very similar. This observation leads

2006: 132–133. I have not yet been able to identify descriptions of *yogāsanamudrā* and *nirvāṇamudrā* in other texts. For a detailed discussion of *khecarimudrā* see Mallinson, 2010.

⁸³⁰Cf. *Amanaska* 2.2–10.

⁸³¹Cf. *Śivayogapradipikā* 5.3.

to the conclusion that a separate description of Śivayoga in the *Yogatattvabindu* and in the *Yogasvarodaya* would have been superfluous in this respect because a Śivayoga in these texts would contain what both texts already predominantly teach anyway.

For Nārāyaṇatīrtha, whose primary concern in his *Yogasiddhāntacandrikā* was to locate the popular fifteen yogas circulating in Benares in the *Yogasūtra* in order to underpin the universality and superiority of his own yoga system, Śivayoga is equated with Śāmbhavimudrā. It can be assumed that he took this teaching from *Hathapradipikā* and was unaware of independently organised systems under the name Śivayoga. The fact that his understanding of Śivayoga derives from Hṛdayoga is also confirmed by his statement that Śāmbhavimudrā can also be mastered utilising other hṛdayogic mudrās since the mudrās in particular are the hallmark of Hṛdayoga.

3.14 Brahmayoga

BRAHMAYOGA, the “Yoga of Brahman”, is closely associated with the famous term *brahman*. *Brahman*, primarily known from Vedānta and the associated Upaniṣads, signifies a profound concept in Hindu philosophy. Brahman refers to the immortal and infinite Absolute, the ultimate One, which itself has no cause, the primordial ground of all being, from which everything originates. Brahman underlies all existence and constituted the highest conception of divinity during the era of the early *Upaniṣads* (750–500 BCE). From this philosophical notion also emerged the anthropomorphic male principal deity Brahmā, with all goddesses and gods, including Brahmā, being aspects of Brahman. A significant concept linked to this is the essential identity of Brahman with the individual self or essence of a person, the Ātman. A paramount goal, especially in early Vedāntic yoga texts, such as the *Kathopaniṣad*,⁸³² is to realize this identity between one’s microcosmic self and the macrocosmic Brahman, thereby recognizing one’s essential immortality and achieving liberation (*mokṣa*) from the cycle of rebirth (*samsāra*). The preferred means here, and in many other Vedāntic yoga texts, is meditative absorption through reciting the syllable *om*. This syllable is considered the ideal sonic representation

⁸³² See Haas (2018) for a recent comprehensive study on the *Kathopaniṣad*.

of Brahman and thus capable of making the essential unity between the individual self and the transcendent Brahman experientially accessible.⁸³³ Here, originally Vedic ideas are combined with concepts from the Śramaṇa movement's Proto-Sāṃkhyayoga. These concepts and terms, already circulating on the Indian subcontinent in pre-Christian times, exerted significant influence on later yoga traditions so that various core elements and fundamental ideas from that time can still be found in yoga literature centuries, even millennia later. For this reason, these core elements and fundamental ideas also resonate in early modern descriptions of Brahmayoga, the "Yoga of Brahman".

In the taxonomy of the fifteen methods of Rājayoga, Rāmacandra places Brahmayoga at position twelve. Apart from this mention, there is no further trace of Brahmayoga. It is possible that Brahmayoga in the *Yogatattvabindu*, similar to the case of Śivayoga, is considered synonymous with Rājayoga and therefore not discussed separately.⁸³⁴ In the *Yugasvarodaya*, the term Brahmayoga is absent in the extant transmission. The two verses in the *Yugasvarodaya* that mention the total number of fifteen yogas list only eight of them. Brahmayoga is not included in this incomplete list nor introduced as an independent topic in the *Yugasvarodaya*. However, Brahmayoga is likely among the seven missing yogas in the *Yugasvarodaya*, as this category is mentioned in all other complex yoga taxonomies. Nārāyaṇatīrtha positions Brahmayoga at number nine in the *Yogasiddhāntacandrikā*. In the *Sarvāṅgagaprādipikā*, Sundardās subsumes Brahmayoga under the overarching category of Sāṃkhyayoga along with Jñānayoga and Advaitayoga. In this context, it is the eleventh and, thus, one of the penultimate yogas in the progressive and consecutive systematisation of twelve yogas described by Sundardās. Both Nārāyaṇatīrtha and Sundardās elaborate on their concept of Brahmayoga in detail.

⁸³³Cf. *Kathopaniṣad* 2.15-17.

⁸³⁴In the introductory verse of the *Yugasvarodaya* (Ed. p. 831), it is stated about the fifteen methods of Rājayoga: *rājaty etad brahmaśiva ebhiś ca pañcadaśadhā* || "By [means of] these fifteen [yogas], this [person] who is resting in Brahman shines [like a king]."

3.14.I Brahmayoga in the *Yogasiddhāntacandrikā*

As previously noted concerning Śivayoga, Nārāyaṇatīrtha situates Brahmayoga within the context of his commentary on *Yogasūtra* 1.36.^{835,836} In this case, as well, Brahmayoga involves a method of focusing the mind on a luminous (*jyotiṣmatī*) meditation object that is free from sorrow (*viśokā*). This meditation object is Brahman in the form of *nāda* (“resonance”) and is located in the eight-petaled lotus of the heart. The union of the mind with *nāda* is free from sorrow (*viśokā*). According to Nārāyaṇatīrtha, this is because Brahmayoga is free from the misery caused by the effort of various yoga methods. Nārāyaṇatīrtha also describes this method as luminous because it has a light as its object. This light is the gnosis through the object, which consists of consciousness and bliss and is contained within the *nāda*. If the practitioner succeeds in uniting the mind with the *nāda* in the heart’s lotus, the mind is brought to a standstill.⁸³⁷ This practice is complex, as it involves detailed meditation, visualization, *prāṇāyāma*, and the recitation of the three letters A-U-M, which form the sound of the mantra *om̄*:

tathā hy ayam atra kramah |
 hrdayādho 'dhomukham aṣṭadalām kamalam recakeñordhvamukham
 vibhāvyā, tatra sūryamaṇḍalam dvādaśakalātmakam jāgaritasthānam
 akāram, tadupari candramaṇḍalam sōdaśakalātmakam svapnasthānam
 ukāram, tadupari vahnimaṇḍalam daśakalātmakam suṣuptisthānam
 makāram, tadupari nādākhyam turiyam brahma vibhāvayed iti brahmayo-
 gaḥ |

Thus, indeed this is the respective sequence:

In the lower [part of] the heart there is an eight-petalled lotus facing downward, by means of *recaka*-[*kumbhaka*?]⁸³⁸ it should be

⁸³⁵ See p. 364 for the translation of this *sūtra*.

⁸³⁶ See Penna (2004: 89–80) for his discussion of Brahmayoga in the *Yogasiddhāntacandrikā*.

⁸³⁷ *Yogasiddhāntacandrikā* (Ed. p. 54): viśoketi aṣṭadalādau nādākhye brahmaṇi manasāḥ saṃyogād viśokā bahutarasādhanādyāyāsaṅktaduhkhaśūnyā jyotiṣmati jyotirviṣayā nādagatacidānandaviṣayā saṃvin manasāḥ sthitihetur ity arthaḥ |

⁸³⁸ Since the yoga technique described here is complex and takes some time, *recaka* likely refers either to a very prolonged exhalation or an exhalation followed by a breath retention (*kumbhaka*) with empty lungs.

made upward facing, there, one should contemplate the orb of the sun, consisting of twelve digits, the wakeful state [and] the letter A; above that the orb of the moon, consisting of sixteen digits, the dream state [and] and the letter U; above that the orb of fire, consisting of ten digits, the deep sleep state [and] the letter M; above that, that which is known as *Nāda*, the fourth state, the Brahman. This is Brahmayoga.

The exact execution of the practice is not clearly discernible. Nārāyaṇatīrtha leaves it ambiguous whether the practitioner of Brahmayoga should perform all the individual steps of the visualization during precisely one *recaka*, or if one or even several *recakas* should be performed per individual step of the visualization. The practice could also be interpreted in such a way that a single *recaka* suffices to make the eight-petaled lotus face upward, and the meditation steps are then carried out without further breath technique. Similarly, it could be understood that several *recakas* are practiced until the eight-petaled lotus faces upward, after which the meditation steps are practiced without additional breath techniques. The execution of the meditation is easier to comprehend. The three steps are apparently to be performed in immediate succession to mentally recite an elongated *om*, whose concluding M (*makāra*) transitions into the *nāda*, which is associated with Brahman and the fourth state (*turiya*). Subsequently, Nārāyaṇatīrtha specifies this *nāda* by means of a quotation he draws from the *Gitāsāra*:⁸³⁹

*anāhatasya śabdasya tasya śabdasya yo dhvaniḥ |
dhvaner antargatam jyotir jyotir antargatam manah ||
tan mano vimalam yāti tad viṣṇoh paramam padam |*

The tone of that sound is that of the unstruck sound. A light is inside the tone [and] the mind is inside the light. That mind becomes pure. That is the supreme state of Viṣṇu.

Somewhat surprisingly, Nārāyaṇatīrtha immediately thereafter quotes the *Haṁsopaniṣad*, which does not describe the recitation of the mantra *om*,

⁸³⁹=*Uttaragita* 41cd-42 and *Haṭhapradipikā* 4.49.

but rather the recitation of *hamṣa*, that is, the *ajapā* mantra.⁸⁴⁰ This difference seems to be irrelevant to the point Nārāyaṇatīrtha wants to make. The concentration on the *nāda* then leads the practitioner through a sequence of ten different sounds, which the practitioner can perceive during the contemplation:

*asyaiva japakotyā nādam anubhāvayati yas tasya daśavidha upajāyate
| ciṇīti prathamah, ciṇiciṇīti dvitiyah ghaṇṭānādas trtiyah, śaṅkhanādas
caturthah, pañcamas tantrinādah, ṣaṣṭhas talanādah, saptamo veṇunādah,
aṣṭamo bherinādo, navamo mṛḍanganādo, daśamo meghanādah | nava-
mam parityajya daśamam evābh�aset |*

Thus, caused by practicing 10 million repetitions (*japa*) of that sound, then types of that [sound] arise:

The first sound is *ciṇi*, the second *ciṇiciṇi*,⁸⁴¹ the third the sound of a bell, the fourth the sound of a conch, the fifth the sound of strings (*tantri*), the sixth the sound of [clasping?] palms, the seventh the sound of a flute, the eighth the sound of the *bheri*-drum, the ninth the sound of the *mṛḍanga*-drum, and tenth the sound of a cloud. Having given up the ninth, he shall practice the tenth only.

When the mind is fixed on this, according to Nārāyaṇatīrtha, the mind enters a state of absorption, and mental activity dissipates. Sin and merit are burned away. By the nature of pure potency (*maśakti*),⁸⁴² Sadāśiva is revealed as the all-encompassing peace of mind.⁸⁴³

⁸⁴⁰ *Yogasiddhāntacandrikā* (Ed. pp. 54-55): *hamṣopaniṣadi coktaḥ – hamṣānusamṛdhānaphalabhūto nekavidhah saphalah* |

⁸⁴¹ These terms may be meant onomatopoeically. The sound is reminiscent of the chirping of a bird or the chirping of a cricket.

⁸⁴² According to Rodrigues (2023) the term *maśakti* is a synonym of the well-known *citsakti*. For a discussion of the term, see Rodrigues (2023: 56-66).

⁸⁴³ *Yogasiddhāntacandrikā* (Ed. p. 55): *tasmān manovilīne manasi gate samkalpavikalpe dagdha-punyapāpe sadāśivo maśaktyatmanā sarvatrāvasthitah sāntah prakāśayati | ity ādinā |*

3.14.2 Brahmayoga in the *Sarvāṅgayogapradīpikā*

In Sundardās's Brahmayoga, as described in his *Sarvāṅgayogapradīpikā* (4.25-35),⁸⁴⁴ it is a form of contemplation,⁸⁴⁵ which is described as difficult.⁸⁴⁶ Without experience, one cannot reach its end.⁸⁴⁷ Sundardās describes that only a selfless person attains Brahmayoga, whereas one who indulges in sensory pleasures wanders aimlessly.⁸⁴⁸ In *Sarvāṅgayogapradīpikā* 4.27 Sundardās writes:

*brahm̄ayoga soī bhala pāvai | pahile sakala sādhi kari āvai |
brahm̄ayoga saba ūpara soī | brahm̄ayoga bina mukti na hoī || 27 ||*

That person truly attains Brahmayoga who first masters all practices and then comes to it. Brahmayoga is supreme above all, [and] without Brahmayoga, there is no liberation.

With Brahmayoga, Sundardās initially seems to describe a state that must be attained. As an independent practice, Brahmayoga is an advanced form of yoga, because, as Sundardās explains, all preliminary exercises must have been mastered to practice it. This likely refers to a prolonged yoga practice comprising the previously described yogas, which qualify the practitioner for Brahmayoga. One must have progressed far enough on the yogic path that, as mentioned earlier, selflessness has been achieved and one no longer indulges in sensory pleasures. In verses 4.29-35, Sundardās then describes what can either be interpreted as a mystical form of contemplation or as an introspective experience of mystical unity. This is articulated in the form of a verbalization from the first-person perspective, demonstrated by two of these verses. In *Sarvāṅgayogapradīpikā* 4.29 and 4.33, Sundardās writes:

*saba saṃsāra āpa maiṁ desai | pūraṇa āpu jagata mahim peṣai |
āpuhi karatā āpuhi haratā | āpuhi dātā āpuhi bharatā || 29 ||*

⁸⁴⁴ See Burger (2014: 703-704) for her discussion of Brahmayoga in the *Sarvāṅgayogapradīpikā*.

⁸⁴⁵ *Sarvāṅgayogapradīpikā* 4.25c: *brahm̄ayoga kā kaṭhina bicārā |*

⁸⁴⁶ Ibid. 4.26a: *brahm̄ayoga ati dürlabha kahiyे |*

⁸⁴⁷ Ibid. 4.25d: *anubhava vinā na pāvai pārā || 25 ||*

⁸⁴⁸ Ibid. 4.26bd: *paracā hoī tabahiṇ tau lahiye | brahm̄ayoga pāvai niḥkāmī | bhramata su phirai indriyārāmī || 26 ||*

All of existence reveals itself within me, the world is to be seen completely in the self. I am the creator, I am the destroyer. I am the giver, I am the sustainer.

*aham abhedy achedya aleṣā | aham agādha su akala adesā |
aham sadodita sadā prakāśā | sakṣi aham sarva mahim vāsā || 33 ||*

I am inseparable, I am unassailable, without stain. I am unfathomable, supremely timeless, and unseen. I am eternally arisen, always luminous. I am the witness, dwelling in all the universe.

In the last verse, Brahmayoga is even equated with Brahman itself:

*aham parama ānandamaya aham jyoti nija soi |
brahmayoga brahmahi bhayā dubidhyā rahī na koi || 36 ||*

I am supremely filled with bliss, I am the self-luminous light. Brahmayoga is Brahman itself, fear and doubt do not remain anymore.

3.14.3 Brahmayoga in the complex yoga taxonomies

The comparative analysis of Brahmayoga within the four texts of the complex early modern yoga taxonomies reveals, on the one hand, the underlying continuities of the Vedāntic concept of Brahman and, on the other hand, exciting developments in the yoga practices associated with the term Brahmayoga in the 17th century.

For Nārāyaṇatīrtha, Brahmayoga is a form of yoga distinguished by a complex technique involving the syllable *om*, associated with Brahman, culminating in absorption into its *nāda*. After the practitioner has performed this practice and passed through various stages of perceiving the *nāda*, Sadāśiva is ultimately revealed as all-encompassing inner peace. Notably, the practice culminates not in the revelation of Brahman but in the revelation of Sadāśiva.

For Sundardās, Brahmayoga is both a state and a practice. It is a state in which the practitioner must have already reached a very advanced level of yoga practice. In the context of his twelve-limbed yoga system, one must first have mastered Bhaktiyoga and Haṭhayoga. Through Bhaktiyoga, one's

devotion to Rāma, Sundardās' term for the unmanifest consciousness (*avyakta puruṣa*), must have become unwavering.⁸⁴⁹ Through the diverse practices of Hṛthayoga, body, breath, and mind are cultivated to a degree that allows Brahmayoga to arise. This initially occurs through the overarching category of Sāṃkhyayoga, where duality becomes conscious. In the state and contemplation of Brahmayoga, the practitioner experiences and realizes both self and world as a unity, eventually dissolving duality and unity in the non-duality of Advaitayoga, the final stage of his system. It is fascinating to observe how Sundardās attempts to harmonize the philosophical differences of Sāṃkhya, Vedānta, and Advaita Vedānta by merging them into a progressive sequence. His descriptions of Brahmayoga read like a collection of Upaniṣadic statements on the essential identity of Ātman and Brahman.

In light of the *Yogasiddhāntacandrikā* and the *Sarvāṅgayogapradīpikā*, despite the absence of specific descriptions of Brahmayoga in the *Yogasvarodaya* and *Yogatattvabindu*, it seems plausible that the undescribed Brahmayoga in these two texts would have incorporated core elements and fundamental ideas of Vedānta. Perhaps the authors understood Brahmayoga, as in the case of Śivayoga, as another synonym for Rājayoga.

3.15 Advaitayoga

ADVAITAYOGA, the “Yoga of non-duality” is a relatively rare term in yoga literature. A search for the term *advaitayoga* in the digitized collections of Sanskrit [yoga] texts yielded an astonishingly low number of results. The compound *advaitayoga* in the sense of a distinct yoga category appears only in the yoga texts of the 17th century. Besides the texts of the complex yoga taxonomies, I found this only in one other text, namely in the *Hathapradīpikā Siddhāntamuktāvali*,⁸⁵⁰ where a total of 48 verses (6.115–162) are dedicated to this yoga.

In the *Yogasvarodaya*, the term *advaitayoga* is entirely absent in the extant transmission. However, Advaitayoga is present in all other complex yoga

⁸⁴⁹For an analysis of Bhaktiyoga in Sundardās's *Sarvāṅgayogapradīpikā*, see p. 405.

⁸⁵⁰The *Hathapradīpikā Siddhāntamuktāvali* survives in a single manuscript (MMPP Ms. No. 6756) from 1708 CE. The manuscript contains a recension of the *Hathapradīpikā* with a total of six chapters and 1553 verses, making it by far the most extensive recension of the *Hathapradīpikā*.

taxonomies, and it seems probable that the fifteen Yogas of the *Yogasvarodaya* could imply an Advaitayoga.

Advaitayoga is the thirteenth method of Rājayoga in the *Yogatattvabindu*. Beyond this mention, the term *advaitayoga* does not appear in the text, and it is not treated as an independent topic. Similar to the cases of Śivayoga and Brahmayoga, Advaitayoga could be implicitly present in the text, making a separate description redundant for Rāmacandra. Indeed, in the context of Section XXI, there is an explicit reference to applying non-dualistic thinking to achieve Jñānayoga.⁸⁵¹ Rāmacandra states that one who is devoted to non-duality will always attain the reality of Śambhu.⁸⁵²

Sundardās presents Advaitayoga as the final non-dual state in his twelve-limbed sequence of yogas and not as an independent method. For Nārāyaṇatīrtha, Advaitayoga is a specific method of meditative murmuring (*japa*) of the mantra *om* or *pranava*. Since Advaitayoga has already been covered in the context of the analysis of Jnānayoga in the *Yogasiddhāntacandrikā* on p.293, it need not be repeated here. Therefore, only the determination of Advaitayoga in the *Sarvāṅgayogapradipikā* remains to be addressed.

3.15.1 Advaitayoga in the *Sarvāṅgayogapradipikā*

Sundardās's description of Advaitayoga (4.37-50)⁸⁵³ follows his description of Brahmayoga. As previously mentioned, this is not a practice but rather the final state of yoga, the description of which begins in verses 4.30-36. While the mystical experience described in the Brahmayoga verses, which can be articulated as an infinite and absolute experience of unity, remains within the realm of the comprehensible, Sundardās uses his formulations to immerse the reader into the ultimate dissolution of non-duality state, the final step in his progression through the twelve yogas. Subsequently, Advaitayoga is the direct result of the preceding contemplation of Brahmayoga. Through numerous negations, Sundardās attempts to show the reader what lies beyond

⁸⁵¹ *Yogatattvabindu* XXI.1: *ekam eva jagat paśyed viśvātmā suvibhāsvaram | avikalpatayā yuktyā jñānayogaṁ samācāret* || “He shall see the world as only one, illuminated by the supreme self. By the method of non-dualistic thinking, he shall accomplish Jñānayoga.”

⁸⁵² Ibid. XXI.5ab: *prāpnōti śāmbhavīm sattām̄ sadādvaita parāyaṇah* |

⁸⁵³ See Burger (2014: 703-704) for her discussion of Advaitayoga in the *Sarvāṅgayogapradipikā*.

any form of description or comprehension. This can be illustrated with some examples:

*aba advaita sunahum ju prakāsā | nāham nā tvam nām yahu bhāsā | nahim
prapamca tahām nahim pasārā | na tahām srsti na sirajanahārā || 37 ||*

Now listen to the realisation of non-duality: there is no “I”, no “you” and nothing that arises. There is no mundane world, no spaciousness, no creation and no creator.

*na tahām prakṛti puruṣa nahim icchā | na tahām kāla karma nahim vāñchā
| na tahām śūnya aśūnya na mūlā | na tahām sukṣma nahim sathūla || 38 ||*

There, neither primordial nature nor consciousness exists, there is no desire. There, neither time nor activity nor aspirations exist. There is neither void nor non-void nor root. There, neither subtle nor gross matter exist.

*na tahām bhāva nahim tahām bhaktī | na tahām mokṣa nahim tahām
muktī | na tahām jāpya nahim tahām jāpi | na tahām mantra nahim laya
thāpi || 46 ||*

There, neither existence nor devotion exists. There, neither liberation nor salvation exists. There, neither the recitation nor the one who recites exists. There, neither Mantra nor absorption exists.

Various other negations follow, which also negate specific yoga practices:

*na tahām sādhaka siddha samādhi | na tahām yoga na yuktyārādhī | na
tahām mudrā bañdhana lāgai | na tahām kundalini nahim jāgai || 47 ||*

There, neither the practitioner nor the accomplished dwelling in *samādhi* exists. There, neither yoga nor the means of worship exists. There, neither seals nor locks apply. There, the *Kuṇḍalinī* does not awaken.

In conclusion, Sundardās states:

*jñē jñātā nahim jñāna taham dhyē dhyātā nahim dhyāna | kahanahāra
sundara nahim yaha advaita baśāna || 50 ||*

There, neither the knower, the known, nor knowledge exists.
There, neither the meditator, the meditated upon, nor meditation exists. Sundar says, there is no speaker; this is the abode of non-duality.

Structurally, Advaitayoga, along with Jñānayoga and Brahmayoga, is situated within the overarching category of Sāṃkhyayoga. Sundardās depicts a progression through these four yogas. Sāṃkhyayoga initially teaches the distinction between the Self and the Non-Self, the doctrine of dualism between consciousness and matter from the perspective of the classical Sāṃkhya system. The goal of Sāṃkhyayoga is to recognize this duality as the difference between what is the Self and what is not the Self. Following this is Jñānayoga, which fundamentally shifts the perspective from duality to identification. The aim of Jñānayoga is to recognize the non-difference between the Self (*ātman*), the body, and the world. Only after the practitioner has recognized this fundamental unity can he, through Brahmayoga, perceive the entire world within himself. Ultimately, in the resulting Advaitayoga, the state of duality and conceptual distinctions are transcended, and all opposites dissolve. The practitioner is detached from the world, maintaining equanimity toward all existing phenomena without negating their existence. All the yogas described by Sundardās within the framework of the twelve yogas ultimately aim at this non-dual state. In the state of Advaitayoga, where duality is overcome, no limiting concepts remain, and the practitioner attains the state of final liberation.

3.15.2 Advaitayoga in the complex yoga taxonomies

The comparative analysis of Advaitayoga within the four texts of the complex early modern yoga taxonomies sharpens our understanding of this yoga category. While Rāmacandra's Jñānayoga involves the application of non-dualistic thinking, Nārāyaṇatīrtha situates both Jñānayoga and Advaitayoga in his *Yogasiddhāntacandrikā* within the context of his commentary on *Yogasūtra* 1.28.

For Nārāyaṇatīrtha, both methods are based on the murmuring (*japa*) of the mantra *om* or *pranava*. This *japa* practice only differs in its accompanying contemplation method. The variant of Jñānayoga involves contemplation focused on the distinction between consciousness (*puruṣa*), primal nature (*prakṛti*), and its effects (*tatkārya*). In contrast, the Advaitayoga variant involves an alternative contemplation focused on the non-difference between the supreme Self (*paramātman*) and the individual self (*jīva*).⁸⁵⁴

In Sundardās's *Sarvāṅgayogapradipikā*, Jñānayoga and Advaitayoga are situated within the same tetrad along with Brahmayoga. All three yogas are forms of Sāṃkhyayoga. However, Sundardās presents Advaitayoga as the final non-dual state of yoga and no longer as a specific method that can be applied to reach this state. If Rāmacandra held a similar perspective, it would be plausible why he did not dedicate a separate section to Advaitayoga in the *Yogatattvabindu*, even though one searches in vain for Advaitayoga in the *Yugasvarodaya*. Thus, only the *Yogasiddhāntacandrikā* explicitly includes a method of Advaitayoga among the early modern texts with complex taxonomies.

Remarkably, the *Hathapradipikā Siddhāntamuktāvalī* describes Advaitayoga as a practice or method and state. The state is the identity of Ātman and Brahman (6.124, 6.121). The practitioner transcends all dualistic perceptions and realises the omnipresent nature of the Self (6.130, 6.150). As a practice, Advaitayoga involves deep meditation and contemplation, whereby the mind is centred on the Self and unity with Brahman. This is represented by the focus on the inner and outer merging of the Self with the universe (6.120) and the contemplation of *nāda* (6.133).

3.16 Siddhayoga

SIDDHAYOGA, the “Yoga of the Siddhas” is the fourteenth method of Rājayoga in Rāmacandra's *Yogatattvabindu*. The text itself describes two distinct types of Siddhayoga. In the *Yugasvarodaya*, it is entirely absent. It does not appear within its list nor within the rest of the text. Nārāyaṇatīrtha describes not a Siddhayoga, but a Siddhiyoga, which is the eleventh yoga

⁸⁵⁴ *Yogasiddhāntacandrikā* (Ed. p. 46): *kiñ ca, japa ityanena mantrayogaḥ, arthabhāvanamityanena vivekajñānā 'bhyāśarūpo jñānayogaḥ, abhedabhāvarūpo dvaitayogaś ca saṃgrhitāḥ |*

he presents in his *Yogasiddhāntacandrikā*. Sundardās does not include either Siddhayoga or Siddhiyoga in his *Sarvāṅgayogapradipikā*.

3.16.1 Siddhakuṇḍalinīyoga and Siddhayoga in the *Yogatattvabindu*

In *Yogatattvabindu* III, a yoga is described that is referred to as Siddhakuṇḍalinīyoga (“The Kuṇḍalinīyoga of the Siddhas”).⁸⁵⁵ The presence of the second element of the compound “kuṇḍalinī” is difficult to explain, as *kuṇḍalinī* is neither mentioned in the sections about this yoga nor in the rest of the text. Siddhakuṇḍalinīyoga is also mentioned immediately alongside Mantrayoga.⁸⁵⁶ In the *Yogasvarodaya*, the corresponding passage in the transmission of the *Prānatosiṇī* (Ed. pp. 831–823) is designated as Jñānayoga. However, the content of both passages is essentially identical. It seems that Rāmacandra only exchanged the name. Before we address why this yoga is named Siddhakuṇḍalinīyoga, we should first characterize its practice.

The section about Siddhakuṇḍalinīyoga describes the names and paths of the three main channels of the yogic body: Idā, Piṅgalā, and Suṣumnā. Rāmacandra emphasizes the importance of the central channel by explaining that the central channel grants both enjoyment and liberation (*bhuktimuktipradā*). He then explains that the practitioner attains omniscience once the knowledge of the central channel arises. This leads into the subsequent sec-

⁸⁵⁵ Siddhas, often called masters of yogic and tantric practices, are highly renowned figures who cannot be confined to a single religious tradition or order. These accomplished practitioners appear in medieval Sanskrit and Tibetan texts associated with Hṛdayoga, Śaiva Tantra, and Vajrayāna Buddhism, spanning the Indian subcontinent and the Himalayan regions. For example, the *Hathapradipikā* (1.4–9) is an early fifteenth-century text that provides a famous list of Siddhas. Svātmārāma, the author, refers to a lineage beginning with Ādinātha and Matsyendranātha. However, he lists twenty-nine great adepts (*mahāsiddhas*) who are described as “used the power of Hṛdayoga to smash the rod of death and [so] are roaming the worlds.” Although Nātha figures such as Gorakṣa and Cauraṅgi are included, the list is not exclusive to the Nātha order. It is not a traditional lineage or order of succession. Many of the personalities listed, such as Manthānabhairava, Kākacanḍīśvara, and Pūjyapāda, are associated with the alchemical traditions of the Rasāyana Siddhas. Figures such as Virūpākṣa are revered in both the Śaiva and Buddhist traditions. Therefore, Siddhas embody the ideals of Tantra and Hṛdayoga and illustrate the different sectarian roots of these practices. Cf. Powell, 2023: 35–36.

⁸⁵⁶ The aspect of Mantrayoga and the issues arising from the term in this context have already been thoroughly discussed in the Mantrayoga section on p. 330.

tions IV-XII, where a system consisting of nine *cakras* is described.⁸⁵⁷ The presentation of the *cakras* is introduced with the statement: “Now, the means for the genesis of knowledge of the central channel are described.”⁸⁵⁸ Rāmacandra teaches a meditation onto each individual *cakra*, resulting in extravagant outcomes, as table 5 demonstrates.

Table 5: The nine *cakras* of Siddhakunḍaliniyoga

Name	Location	Focus of Meditation	Result of the Meditation
1. <i>mūlacakram</i>	Beginning of the central channel.	A flame-shaped <i>mūrti</i> inside <i>kāmapiṭha</i> within the <i>cakra</i> .	Spontaneous literary knowledge.
2. <i>svādhīṣṭhā-nacakram</i>	Penis	An extremely red light in its centre.	Enhanced attractiveness.
3. <i>nābhīsthāne padmam</i>	Navel	In its middle exists a <i>cakra</i> with five angles. In the middle of it is a single form.	The body of the person becomes durable.
4. <i>hrdayamadhe kamalam</i>	Heart	The <i>jīva</i> within the central receptacle of the eight-petalled lotus inside the twelve-petalled lotus.	Women's obedience.
5. <i>kanṭhasthāne kamalam</i>	Throat	The <i>puruṣa</i> inside the <i>cakra</i> .	Freedom from diseases and long life.
6. <i>ājñācakram</i>	Middle of the eyebrows.	Blazing, indivisible fire in its middle.	A non-ageing and immortal body.
7. <i>cakram tālumadhye</i>	Centre of the palate.	The hidden digit of the moon within the <i>ghāṇṭikā</i> .	Immortality and initiating the flow of <i>amṛta</i> .
8. <i>aṣṭamacakra brahmaṇdhra-sthāne</i>	Fontanelle on the head.	Smoke-like streak in its centre.	Direct perception of the soul, earth element immunity, omnipreception and separation from matter and longevity.

Continued on next page

⁸⁵⁷The reception history and genesis of the ninefold *cakra* system have been convincingly presented by Seth Powell, and thus do not need to be repeated here. See Powell, 2023: 215-218.

⁸⁵⁸*Yogatattvabindu* IV: *idāñīn suṣumṇāyāḥ jñānotpattāv upāyāḥ kathyante |*

Table 5: (continued)

Name	Location	Focus of Meditation	Result of the Meditation
9. <i>mahāśūnya-cakram</i> aka. <i>mahāsiddha-cakram</i>	Above the previous <i>cakra</i> .	The <i>ūrdhvāśakti</i> as a unique digit.	Eradication of suffering, immediate manifestation of wishes, equanimity despite material wealth, merit and sin no longer affect the body, realising one's nature and remote viewing.

Why does Rāmacandra specify this form of yoga as *Siddhakundalinīyoga*, although *kundalinī* does not play an explicit role here? A straightforward explanation would be the corruption of an early hyparchetype of the *Yogatattvabindu* from which all surviving manuscripts are derived. The term would have been entirely unproblematic if Rāmacandra referred to this yoga as Siddhayoga.

Sections III-XII of the *Yogatattvabindu* are largely a prose adaptation of the *Yugasvarodaya*. However, unlike the *Yogatattvabindu*, the term *kundalī* is mentioned once in the context of the fourth *cakra* in the heart.⁸⁵⁹ It is puzzling why Rāmacandra, in his prose adaptation of this passage, did not include the term *kundalī*. Therefore, another plausible explanation could be a lack of diligence in transcribing the text. The whole section on *cakras* shows clear influences from the *Siddhasiddhāntapaddhati*.⁸⁶⁰ The *Siddhasiddhāntapaddhati* locates the *kundalinī* in the context of the third *cakra* at the navel, a concept that Rāmacandra does not adopt.⁸⁶¹ Moreover, *kundalinī* is an important central element in the metaphysics of the Nāths.⁸⁶² According to Mallinson (2011: 20), the composition of the *Siddhasiddhāntapaddhati* marks the moment when the Nāth Sampradāya established a solid sectarian identity. Additionally, the present Nāth Sampradāya traces itself back to the so-called “nine Nāths,” a list of Siddhas whose names closely follow early lists of Siddhas.⁸⁶³ A famous yogic technique associated with the Nāth Siddhas is the awakening of the *kundalinī*,

⁸⁵⁹ *Yugasvarodaya* (PT, p. 832): *prāṇavāyoḥ sthalāñ cāsyā lingākāraṇ tu karṇikā | kālikākhyā karṇikeyam asyā madhye tu kundalī |*

⁸⁶⁰This is evident, for example, in the inclusion of the concept of *ūrdhvāśakti* in the context of the ninth *cakra* in Section XII.

⁸⁶¹Cf. *Siddhasiddhāntapaddhati* 2.3: *trīyam nābhicakram pañcāvartam sarpavat kundalākāram | tan-madhye kundalinīm śaktim bälārkakotisannibhām dhyāyet | sā madhyā śaktih sarvasiddhidā bhavati ||*

⁸⁶²Cf. for example *Siddhasiddhāntapaddhati* 1.7, 1.12, 1.14, 2.3, 4.21.

⁸⁶³Cf. Mallinson, 2011: 5.

which, as a result of its awakening, ascends through a certain number of *cakras* up the central channel.⁸⁶⁴

Thus, the term *siddhakuṇḍaliniyoga* is sensible because Rāmacandra attributed this specific yoga teaching to the Siddhas. What remains unclear is why Rāmacandra does not mention *kunḍalī* in his explanations, even though he deploys the term *siddhakuṇḍaliniyoga* and his source text mentions the term *kunḍalī* in the respective context of the nine *cakras*. Perhaps one key to understanding this phenomenon is the occurrence of the term Mantrayoga, which Rāmacandra places right next to Siddhakuṇḍaliniyoga in *Yogatattvabindu* III. An explicit connection between Kunḍalinī and Mantra is established in *Śāradātilakatantra* 25.37ab:

bibharti kunḍalī śaktir ātmānam haṁsam āśritā |

The *kunḍalī* Śakti abides in the *haṁsaḥ* [and] supports the [individual] Self.⁸⁶⁵

However, only manuscript U₂ introduces the *haṁsaḥ mantra* in the context of *Yogatattvabindu*'s nine *cakras*. Be it as it may, the second key to unlock the mystery surrounding Rāmacandra's deployment of the term *siddhakuṇḍaliniyoga* is the following. Already in the *Śārṅgadharapaddhati* (1363 CE), the oldest text presenting a ninefold *cakra* system within the framework of Layayoga, the *cakra* system is linked with the concept of *kunḍalinī*. *Śārṅgadharapaddhati* 435I-4352 reads:

*prathamam brahmacakram syāt trir āvartam bhagākr̥tiḥ |
apāne mūlakandākhye kāmarūpaṁ ca taj jaguh ||5||*

⁸⁶⁴Cf. *Siddhasiddhāntapaddhati* 6.86: *śakteyakuñcanam agnidiptikaraṇam tv ādhārasampiḍanāt sthānāt kunḍaliniprabodhanam atah kṛtvā tato mūrdhani || nityā pūrnagiriṇi nipātanam adhaḥ kurvanti tasyā ca ye khaṇḍajñānaratās te niṣapadaṁ teṣām hi dūraṇ padam ||* Also cf. *Yogatarāṅgiṇī* 1.48-49: *kiṇi ca, yena dvāreṇa gantavyam brahmasthānam anāmayam | mukhenācchādyā tad dvāram prasuptā paramēśvari || 48 || yena dvāreṇa yena mārgenā kṛtvā anāmayam jananamaranādīduḥkhacintārahitam brahmasthānam akhaṇḍānandapadaṁ gantavyam tad dvāram mukhenācchādyā prasuptā paramēśvari kuṇḍali śaktiḥ || 48 || prabuddhā vahniyogena manasā marutā saha | sūcivad guṇam ādāya vrajaty ūrdhvam suṣumṇayā || 49 || vahniyogena prāṇapreritānalaśikhāsambandhena kṛtvā prabuddhā tyaktanidrā sati manasā marutā prāṇena ca saha yuktā suṣumṇāyavadhyādīyā kṛtvā ūrdhvam sahasradalābhīmukham vrajati | drṣṭāntam āha—suci-vad iti yathā sūci svasaktam guṇam ādāya ūrdhvam paṭasya prati tantvantarālam vrajati tadvad iyam api svakalpiṭaṣaṭcakram tad adhītiṣṭhati tat tad eva ādiśakalaprapāṇī samṛ̥tya vrajati || 49 ||*

⁸⁶⁵Translated by Bühnemann, 2011: 218.

The Brahmacakra is the first. [It has] three windings [and] the appearance of the perineum. [Situated] within *apāna* [it is] known as the root-bulb and that is praised as Kāmarūpa.

*tad eva vahnikuṇḍam syāc chaktih kuṇḍalinī tathā |
tāṁ jīvarūpiṇīṁ dhyāyej jyotiṣkāṁ muktihetave ||6||*

That [*cakra*] is the firepit and the *śakti* is *kuṇḍalinī*. One should meditate on her as the embodiment of life, as she who is luminous, for the sake of liberation.

Immediately following the presentation of the nine *cakras*, one encounters Śāṅgadhara's section on Rājayoga, which includes two methods. The first method is attributed to Dattātreya. This method involves guiding the breath and mind by contracting the *mūlādhāra* along the posterior path in the back (*paścime daṇḍamārge*) to the end of the Śaṅkhinī channel. After the three *granthis* are pierced and the mind and breath reach the *brahmarakandara*, the sound-born *bindu* dissolves into the void.⁸⁶⁶ The second method, however, involves the awakening of *kuṇḍalinī*, which ascends through the *cakras* (in this case, notably only five *cakras*), uniting as *śakti* with *śiva* in the head, producing nectar that floods the entire body, leading to *samādhi* and transforming the yogin into a Siddha. This is described in Śāṅgadharapaddhati 4368-4371:

*athavā mūlasaṁsthānām udghātais tu prabodhayet |
suptāṁ kuṇḍalinīṁ śaktīm bisatantunibhākṛtim ||*

Alternatively, one should awaken the dormant Kuṇḍalinī Śakti, which has a form that resembles a lotus stalk, by striking the place of the *mūla*-*ādhāra*.

*suṣumṇāntah praveśyaiva pañca cakrāni bhedayet |
tataḥ śive śaśāṅkābhe sphurannirmalatejasī ||*

Causing [Kuṇḍalinī Śakti] to enter the interior of the Suṣumṇā, one should pierce the five *cakras*. Then, in the pure, radiant light resembling the moon, in Śiva ...

⁸⁶⁶Cf. Śāṅgadharapaddhati 4364-4367.

*sahasradalapadmāntahsthite śaktim niyojayed |
atha tatsudhayā sarvāṁ sabāhyābhyantrāṁ tanum ||*

who resides in the thousand-petalled lotus, one should join the Śakti. Then, with that nectar, one should flood the entire body inside and out.

*plāvayitvā tato yogī na kimcid api cintayet |
tata utpadyate tasya samādhir nistarāngitah |
evam nirantarābhyaśād yogī siddhah sa jāyate ||*

Having flooded [the body with that nectar], the yogi should not think of anything. Then arises his unwavering *samādhi*. Thus, as a result of practising constantly, the yogin becomes a Siddha.

This passage indicates that the ninefold *cakra* system described by Rāmacandra was originally intrinsically linked with the concept of *kundalinī* and Siddhahood. From this perspective, Rāmacandra's designation "Siddhakundalinīyoga" is understandable and might be a remnant of the past.

In *Yogatattvabindu* XLIV, the second, and this time explicit, mention of Siddhayoga is found, including a description of the characteristics that define a Siddhayogin. This passage is not based on the *Yugasvarodaya*, but most of the verses presented here are derived from the *Siddhasiddhāntapaddhati* with some significant editorial changes. Some verses of this passage are possibly even from Rāmacandra's own hand. The entire section revolves around the characteristics of an Avadhūta person (*avadhūtapuruṣa*).⁸⁶⁷ In the last three verses of this passage, the Avadhūta is equated with a Siddhayogin, in the sense of a "yogin who has perfected yoga." Through Siddhayoga, one becomes a *siddhayogin*:

*viśvātitāt tayā viśvam ekam eva virājate |
samyogena sadā yasya siddhayogi sa gadyate || XLIV.8 ||*

⁸⁶⁷A recent discussion of the reception history of the term *avadhūta* can be found in Sravani Kanamarlapudi. "Avadhūta: Examining the Emergence and Institutionalisation of an Antinomian Ascetic". In: *Journal of Hindu Studies* 16 (2023), pp. 241–269.

He whose world shines forth as only one, as a result of transcending the world through constant union with her [Śakti], is called a perfected yogin.

*sarvāśām nijavrttīnāṁ vismr̥tiṁ bhajet tu yaḥ |
sa bhavet siddhasiddhānte siddhayogī sa gadyate || XLIV.9 ||*

He who forgets all inherent fluctuations [of the mind], he is called a perfected yogin according to the doctrine of the Siddhas.

*udāśināḥ sadā śānto mahānandamayo 'pi ca |
yo bhavet siddhayogena siddhayogī sa kathyate || XLIV.10 ||*

One who is always indifferent, peaceful and immersed in great bliss by means of Siddhayoga⁸⁶⁸ is said to be a Siddhayogin.

Thus, a Siddhayogin has realised the unity of the universe, has stilled his mind, and is always indifferent, peaceful, and immersed in great bliss. He has attained all this by means of Siddhayoga. The use of the instrumental *siddhayogena* in this context confirms that the compound *siddhayoga* is a genitive *tatpuruṣa* and not a *karmadhāraya* compound. Unfortunately, there are no clear instructions or explicit descriptive statements that would define the practice of Siddhayoga in this second context. Nonetheless, it is possible to derive them from the previous statements.

Verse XLIV.2, for example, says that the alms of the Avadhūta⁸⁶⁹ are “difference and non-difference” (*bhedābheda*). A similar perspective can already be found in the Jñānayoga section XXI. Although the term *bhedābheda* is not here, we can infer that the practice of Siddhayoga should involve the cultivation of this specific philosophical perspective.

In the preceding verse XLIV.3, there is an etymological explanation (*nirukti*) of the term *avadhūta*. The letter *a°* stands for the self (*ātman*), the letter *°va°*

⁸⁶⁸ Interestingly, the term *siddhayogena* is not attested in the *Siddhasiddhāntapaddhati*.

⁸⁶⁹ Originally, the Avadhūta was considered an antinomian ascetic who detached himself from all societal bonds and did as he pleased. Over the centuries, in the words of Kanamarlapudi (2023), he became “sanitised” and more socially acceptable. The Avadhūta was integrated into the Brahmanical *āśrama* system, his unconventional traits and unorthodox practices were tamed, and the Avadhūta was thereby elevated to a legitimate and eventually even the highest class of the *saṃnyāsa āśrama*.

stands for the mental impressions (*vāsanās*), and *°dhūta* is said to be the shaking off of those *vāsanās*. Thus, an Avadhūta or Siddhayogin dedicates himself to a yogic practice that ensures the reduction of the *vāsanās* and strives for self-realisation.

Furthermore, no other statements could specify Siddhayoga's method.

3.16.2 Siddhiyoga in the *Yogasiddhāntacandrikā*

Siddhiyoga, the “Yoga of supernatural powers” in the *Yogasiddhāntacandrikā* denotes an advanced stage of Yogic practice on the path to *samādhi*. This stage is reached when a high degree of mastery over the mind ensues. From this mastery, various supernatural abilities can be acquired through specific practices such as austerity (*tapas*) or meditative exercises (*saṃyama*), which are presented in the second chapter (*sādhanapāda*), but especially in the third chapter (*vibhūtipāda*) of the *Pātañjalayogaśāstra*. According to Nārāyaṇatīrtha, this stage is conducive to the attainment of *samādhi*.⁸⁷⁰ As with all other yogas, Nārāyaṇatīrtha locates Siddhiyoga in the first chapter, specifically within his commentary on *sūtra* 1.40:

cittasthitijayasya jñāpakam siddhiyogam samādhy anukūlam āha - paramāṇuparamamahattvānto 'syā vaśikārah || 40 ||

It is said that Siddhiyoga indicates mastery of the stability of the mind, which is conducive to *samādhi* - His [the yogins] mastery extends from the smallest particle of matter up the greatest extend.

Nārāyaṇatīrtha explains that the control of the yogin encompasses total and unhindered mastery over everything. This mastery is conducive to *samādhi* because it prevents afflictions such as hunger and thirst. It is a significant indicator that the yogin has mastered his mind.⁸⁷¹

⁸⁷⁰The description of Siddhiyoga in the *Yogasiddhāntacandrikā* by Penna (2004: 84–85) portrays Siddhiyoga solely as a state that facilitates *samādhi*, but completely overlooks the practical aspect of Siddhiyoga, which is the cultivation of particular supernatural abilities (*siddhis*).

⁸⁷¹Cf. *Yogasiddhāntacandrikā* (Ed. p. 106): *parameti | asya sthiracittasya yoginah paramamahattvāntah paramamahattvam yeṣāṁ viyatpuruṣādināṁ tatparyanto vaśikārah apratighātah kenāpy apratibandhyatā | saiva kṣutpipāsādi- piḍāpratibandhadvārā samādhisādhikā cittajayasya ca jñāpiketi bhāvah |*

Towards the end of his commentary on *Yogasūtra* 1.40, Nārāyaṇatīrtha states that this advanced stage of yogic practice can be achieved through various methods and leads to the highest possible firmness (*dṛḍhatā parā*).

*ayam eva siddhiyogaḥ prāṇaspandanirodhādyair upāyair dṛḍhatā parā |
siddhiyoga bhaved atra yogaḥ siddhikaraḥ paraḥ || ity ādinā || 40 ||*

This indeed is Siddhiyoga. By means such as the cessation of the movement of breath, supreme firmness arises. Here, Siddhiyoga means the supreme yoga that brings about accomplishment. Thus it is stated.

Next, Nārāyaṇatīrtha links Siddhiyoga with specific supernatural abilities (*siddhis*) as he illustrates in his commentary on *Yogasūtra* 2.35. Siddhiyoga is exemplified here by the result of the practice of non-violence (*ahimsā*).⁸⁷² Once the yogin has achieved stability in non-violence through the practice of *pratipakṣabhāvana*⁸⁷³, he creates a sphere of non-violence where no enmity exists. This sphere of non-violence even neutralizes natural enmities, such as those between the mongoose and the snake, as Nārāyaṇatīrtha informs us.⁸⁷⁴ Finally, we encounter Siddhiyoga in Nārāyaṇatīrtha's commentary on *Yogasūtra* 2.43, where Siddhiyoga is explicitly linked with a broader spectrum of attaining supernatural abilities (*siddhis*). In particular, asceticism (*tapas*) is the crucial catalyst for success in Siddhiyoga. It is here that the full scope of the concept of Siddhiyoga becomes comprehensible, as it explicitly builds upon and expands the explanations from *Yogasūtra* 1.40:

*tapaḥ sādhyāṁ siddhim āha-
kāyendriyasiddhair aśuddhikṣayāt tapasah || 43 ||*

⁸⁷²The supernatural ability resulting from the practice of *ahimsā* is the creation of a sphere of non-violence. The yogin who has perfected *ahimsā* can no longer suffer any violence. This is, incidentally, the first supernatural ability that manifests for the yogin who practices Pātañjalayoga.

⁸⁷³The intentional cultivation of opposing thoughts, e.g., when one feels sorrow or anxiety and then concentrates on positive or pleasurable thoughts.

⁸⁷⁴Cf. *Yogasiddhāntacandrikā* (Ed. p. 104): *evam ahimsāparasya yoginas tatphalabhūtam siddhiyogaṁ darśayati-ahimsāpratiṣṭhāyāṁ tatsannidhau vairatyāgah || 35 || ahimseti | uktapratipakṣabhāvanāhimsāsthairye sati tatsannidhau ahimsāṁ bhāvayataḥ samīpe vairatyāgah | sahajavirodhināḥ mahinakulādinām api nirmatsaratayā 'vasthitir bhavatīty arthaḥ || 35 ||*

Asceticism is said to cultivate perfection:
 Perfection of the senses and the body manifests as a result of asceticism on account of the removal of impurities.

kāyeti | tapasah tapo 'bhyasād, aśuddhikṣayād yatheṣṭagatyādipratibandhaka pāpamalāder nāśat, kāyendriyasiddhiḥ kāyendriyāñām alpatvamahattvadūrthadarśitvādisāmarthyarūpā siddhir bha-vativity arthaḥ | kāyasyātilāghavena dūradeśagamanādikam dharmav-išeśayattam mahattvenānyair abādhyatvādi ca bhavati | indriyāñām dūrārthasūkṣmārthavyavahitānekārthagrāhitā bhavatiti yāvat | etena paramāṇuparamamahattvānto 'sya vaśikāra iti sūtrenokta- siddhiyo-gasyātrāntarbhāvo jñātavyaḥ |

[Regarding the term] *kāya* (“body”). As a result of the practice, the heat of asceticism (*tapas*) arises.⁸⁷⁵ As a result of the destruction of impurities and other obstructions such as sin and filth, which hinder free movement and the like, perfection of the senses and the body manifests, meaning the ability of the body and senses to become small, large, see distant objects, etc. Through the extreme lightness of the body, there is the ability to travel to distant places, etc. and through other capacities dependent on special qualities, unobstructedness, etc., arises. To be precise, the [ability] of the senses to perceive distant, subtle, covered, and multiple objects arises. This is indicated by the *sūtra* “his control extends from the smallest atom to the greatest magnitude.” - It should be understood that Siddhiyoga is included here.

3.16.3 Siddhayoga in the complex yoga taxonomies

The comparative analysis of Siddhayoga within the four texts of the complex early modern yoga taxonomies enhances our understanding of the usage of the term as a yoga category in the 17th century. In the *Yogatattvabindu*, there are two distinct mentions of Siddhayoga: Siddhakundaliniyoga and Siddhayoga. The former term refers to a specific yoga practice that describes the three main

⁸⁷⁵The heat of *tapas* bakes the body and destroys impurities that are mentioned in the following.

channels and meditation on various *cakras*. This concept of the yogic body and the ninefold *cakra* system is attributed to the Siddhas and leads the yogin to become a perfected being (*siddha*). The *kundalinī* remains unmentioned in the explanations of this yoga, although it would have been expected in this context.

The context in which the latter term is embedded does not mention any explicit practice; however, the term is unequivocally linked to the doctrine of the Siddhas (*siddhasiddhānta*). For Rāmacandra, Siddhayoga was the “Yoga of the Siddhas” or the yoga of the followers of the Siddha doctrine. We can, therefore, deduce that Rāmacandra was not the only one using the term Siddhayoga in this sense in the 17th century.

Nārāyaṇatīrtha describes a Siddhiyoga, not Siddhayoga. Since Nārāyaṇatīrtha’s placement of the fifteen yogas in the *Yogasūtra* can be seen as a response to the popularity of the fifteen yogas, we can assume that he was also familiar with the term Siddhayoga, which was possibly imbued with the same meaning that Rāmacandra had in mind. He viewed the model of Pātañjalayoga that he advocated as superior, and to demonstrate this, he aimed to show that his yoga system was so universally designed that all the fifteen popular yogas were already encompassed within it. For instance, the doctrine of the Siddhas, in the *Siddhasiddhāntapaddhati*, could hardly be situated within the *Yogasūtra* even with considerable effort. It is likely for this reason that Nārāyaṇatīrtha chose the phonologically similar term Siddhiyoga. By introducing Siddhiyoga, he could cover the entire range of practices that lead to supernatural powers, the *siddhis*, one of the central subjects within the *Pātañjalayogaśāstra*.

3.17 Rājayoga

RĀJAYOGA⁸⁷⁶ occupies the fifteenth and thus the final and most superior position in Rāmacandra's *Yogatattvabindu* within his yoga taxonomy. In the *Yogasvarodaya*, Rājayoga holds a similarly superior role. In both texts, Rājayoga presents a yoga path with fifteen different methods. These methods are variously named yogas, all leading to the state of Rājayoga. In these texts, Rājayoga is an umbrella term for different yoga methods and a designation for an exalted state that produces particular effects. Notably, Rājayoga is not explicitly linked to *samādhi*. The term *samādhi* is scarce in both texts. Both texts mention the term only within their very concise descriptions of Aṣṭāṅgayoga. The *Yogatattvabindu* lists *samādhi* as one of Aṣṭāṅgayoga's eight limbs without even explaining it. The *Yogasvarodaya* lists it in the same context and devotes one sentence to its explanation. In medieval texts from the 12th to 15th centuries, Rājayoga was primarily a synonym for *samādhi*.⁸⁷⁷ Thus, the *Yogatattvabindu* and *Yogasvarodaya* are prime examples of the many attempts observed from the 16th century onward in various texts to reinterpret the name Rājayoga and associate it with other yoga systems.

A different interpretation is observed in Nārāyaṇatīrtha's *Yogasiddhāntacandrikā*. Here, Rājayoga is synonymous with *samādhi*, or, to provide the technical term for the final overarching goal of this system *asamprajñātasamādhi*, the final state of Pātañjalayoga. Rājayoga is, therefore, only the goal and not a method. However, in Nārāyaṇatīrtha's text, Rājayoga can be achieved through fifteen methods, all of which he situates within his yoga system, aiming to demonstrate its superiority by subordinating various other contemporary yoga methods to Pātañjalayoga.

In stark contrast, Sundardās's *Sarvāṅgayogapradipikā* attributes Rājayoga differently. Here, Rājayoga, along with Lakṣayoga and Aṣṭāṅgayoga, is considered a subcategory of Hṛdayoga, primarily denoting a specific technique widely known as *vajrolimudrā*.

⁸⁷⁶An outstanding article that reconstructs the reception history of the term Rājayoga in great depth is "Rājayoga: Reincarnations of the King of All Yogas" (2014) by Jason Birch. Furthermore, Mallinson, 2024: 21–23 discusses essential aspects of the inclusion of the term within the emerging early corpus of Hṛdayoga texts.

⁸⁷⁷Birch, 2014: 401.

Thus, once more, we can observe how the competitive environment of Hinduism's diverse soteriological practices plays out in thematically, spatially, and temporally precisely delimited discourses manifesting in such negotiation processes.

3.17.1 Rājayoga in the *Yogatattvabindu*

Rājayoga is the overarching theme of Rāmacandra's *Yogatattvabindu*. Rāmacandra's text aims to document the method of Rājayoga. That is clearly stated at the very beginning of the treatise.⁸⁷⁸ Rāmacandra's Rājayoga encompasses a total of fifteen variants, which are listed as follows: Kriyāyoga, Jñānayoga, Caryāyoga, Haṭhayoga, Karmayoga, Layayoga, Dhyānayoga, Mantrayoga, Lakṣayoga, Vāsanāyoga, Śivayoga, Brahmayoga, Advaitayoga, Siddhayoga, and Rājayoga itself. However, only Kriyāyoga, Jñānayoga, Caryāyoga, Haṭhayoga, Mantrayoga, Lakṣayoga, and Siddha[kuṇḍalinī]yoga are explicitly introduced as methods with their own sections. Dhyānayoga, Vāsanāyoga, Karmayoga, and Advaitayoga are at least implicitly present. Śivayoga and Brahmayoga are mentioned initially as methods but are not further elaborated upon in the text. We can, however, infer that Śivayoga⁸⁷⁹ and Brahmayoga⁸⁸⁰ were regarded as synonyms for Rājayoga, and thus Rāmacandra did not see the need to introduce them as independent categories. The mention of Rājayoga in the list of methods for Rājayoga appears redundant. However, it was probably placed at the end of the list to express its superiority as the “king of yogas,”⁸⁸¹ as there is no separate yoga method named Rājayoga found in the text. However, other terms that might suggest distinctive yoga categories not listed among the initial fifteen methods of

⁸⁷⁸ *Yogatattvabindu* I 1. 1: śri ganeśāya namah! || atha rājayogaprakāra likhyate |

⁸⁷⁹ The Śivayoga of the *Śivayogapradipikā* closely aligns with the overall content of the *Yogatattvabindu*, suggesting the possibility of synonymous usage.

⁸⁸⁰ For instance, Divākāra writes in the first verse of the *Bodhasāra*: rājayogo rājñām nrpānām svasthāne sthitvāpi vādhayitūḥ śakyatvāt tatsambandhī yogo jivabrahmaivāśayakajñānalakṣaṇo ...Birch (2014: 430, n. 51) translates: “Rājayoga is the yoga of kings, because rulers can accomplish it even while remaining in their position (that is, as kings). In this connection, its [main] characteristic is knowledge concerning the union of the individual self with Brahman.” The *Yogatattvabindu* occupies a similar position. Here, too, Rājayoga is yoga for kings. Thus, it is possible that Rāmacandra shared this view and considered Brahmayoga synonymous with Rājayoga.

⁸⁸¹ Much in the sense of the *Amanaska* 2.3cd: rājatvāt yogānām rājayoga iti smṛtā.

Rājayoga are mentioned. These include Aṣṭāṅgayoga,⁸⁸² Satyayoga,⁸⁸³ and Sahajayoga.⁸⁸⁴ The reasons for their absence in the initial list are not entirely clear. However, the final statement with regards to Sahajayoga,⁸⁸⁵ presented as the final method of Rājayoga, is followed by the statement: “This is the explanation for those named *cakravartin*.⁸⁸⁶ This is the final sentence of *Yogatattvabindu*. Sahajayoga must, therefore, be understood as Rājayoga in the sense of “Yoga for royals”, “Royal Yoga”, or “Yoga for kings”, which would plausibly explain the final position of Rājayoga in the taxonomy of Rāmacandra due to its final position.

A distinctive feature of the *Yogatattvabindu* is the result of Rājayoga mentioned directly in the introduction. Here, Rāmacandra speaks of “long-term durability of the body,”⁸⁸⁷ which, as Rāmacandra explicitly emphasizes, occurs under special circumstances, namely “even if the practitioner is enjoying manifold royal pleasures and even when there is manifold royal entertainment and spectacle.”⁸⁸⁸ The name Rājayoga here implies that the practitioner can live like a king and, despite engaging in excessive forms of worldly enjoyment, still experience the positive effects of yoga without renouncing the world and becoming an ascetic. Numerous passages in the text suggest that the Rājayoga of the *Yogatattvabindu* was indeed directly addressed to members of the royal court, aristocracy, young princes (*kumāras*), and perhaps the king himself. Due to the scope and significance of this topic, it is addressed elsewhere in this work.⁸⁸⁹

Besides the *śarīrasthiti*, various other effects or signs of the Rājayoga methods are explicitly addressed in *Yogatattvabindu* XVI,⁸⁹⁰ XVII,⁸⁹¹ and XLII.^{892,893} The table 6 lists these effects according to the *Yogatattvabindu*’s sections.

⁸⁸² A discussion of Aṣṭāṅgayoga can be found on p. 408.

⁸⁸³ A discussion of Satyayoga can be found on p. 417.

⁸⁸⁴ For the important discussion of Sahajayoga see p. 418.

⁸⁸⁵ Cf. *Yogatattvabindu* LIX: ...sa sahajayogaḥ kathyate rājayogamadhye |

⁸⁸⁶ Cf. *Yogatattvabindu* LIX: iti cakravartināmakathanam |

⁸⁸⁷ *Yogatattvabindu* I: ...bahutarakālām śarīrasthitr bhavati |

⁸⁸⁸ Ibid. I: ...yena rājayogenānekarājyabhogaśamaya eva anekapārthivavinodaprekṣaṇasamaya eva ...

⁸⁸⁹ See p. II.

⁸⁹⁰ *Yogatattvabindu* XVI: idāniṁ rājayogayuktasya puruṣasya yac charīraciñnam tat kathyate /

⁸⁹¹ Ibid. XVII: anyad rājayogasya ciñnam kathyate |

⁸⁹² Ibid. XLII: idāniṁ rājayogač charīre etādṛśāni ciñnāni bhavanti |

⁸⁹³ Additionally, the individual methods of Rājayoga most often have their own effects.

3.17.2 Rājayoga in the *Yogasvarodaya*

Just like in the *Yogatattvabindu*, Rājayoga in the *Yogasvarodaya* has fifteen variants. Of these fifteen, however, only eight yogas are named: Kriyāyoga, Jñānayoga, Karmayoga, Haṭhayoga, Dhyānayoga, Mantrayoga, Urayoga⁸⁹⁵ and Vāsanāyoga. The other variants are not named, presumably for metrical reasons. In this case, Rājayoga is again considered both as a fifteenfold method and as a state. All fifteen methods lead to the practitioner dwelling in Brahman. The term here implies both the highest or most superior form of yoga and the highest yogic state. Rājayoga leads to a long life and the attainment of the eight supernatural powers. In comparison to the *Yogatattvabindu*, which presents Rājayoga as a yoga that can be practiced despite royal sensual pleasures, the introduction in this text merely states that the practitioner is worthy of being revered by kings. The quotation of the *Yogasvarodaya* in the *Prāṇatoṣīṇī* (Ed. p. 831) reads:

15 *atha rājayogah || yogasvarodaye |*
iśvara uvāca |
rājayogam pravakṣyāmi śṛṇu sarvatra siddhidam |
guhyād guhyatarām̄ devi nānādharmam̄ parāt param ||
rājayogena deveśi nṛpapūjyo bhaven narah |
rājayogi cirāyuś ca aṣṭaiśvaryamayo bhavet ||
 20 *pañcadaśaprakāro'yaṁ rājayogah ||*
kriyāyogo jñānayogah karmayogo haṭhas tathā |
dhyānayogo mantrayoga urayogaś ca vāsanā |
rājaty etad brahmavāsy brahmavāsy ebhiś ca pañcadaśadhā ||

⁸⁹⁵The term Urayoga is possibly a corruption of the text. Jason Birch suggested emending to *lakṣayoga*, as Lakṣayoga plays a central role in the course of the text. Karen O'Brien-Kop suggested *ūha*^o as a possible reading for *ura*^o - a term derived from the older meditation framework of Sāṃkhya, which emphasizes *ūha* (reflection), *śabda* (speech), and *adhyayana* (study). Oberhammer, for example, discusses this term in his analysis of the *Yuktidīpikā* (commentary on the *Sāṃkhyakārikā*). Unfortunately, the term is not found a second time in the surviving material of the *Yogasvarodaya*. In view of the mention of Sāṃkhyayoga in Sundardās's *Sarvāṅgayogapradipikā*, this possibility cannot be ruled out. Unfortunately, the surviving material of the *Yogasvarodaya* does not support this idea. Sven Sellmer suggested that it may not be a mistake, but an abbreviated form of *uraga*^o. Uragayoga translated as "Snake yoga" and could be a synonym for Kundaliniyoga. However, I could not find this word attested anywhere else.

Now Rājayoga. [As described] in the *Yogasvarodaya*. God said: “I will teach Rājayoga, listen! In every case it bestows completion. [It is] more secret than secret, oh goddess, [its] nature is manifold, [and it is] higher than the highest. By means of Rājayoga, oh goddess, a man becomes [worthy] of being worshipped by kings. The Rājayogin may have a long life and he may be equipped with the eight [supernatural] powers. This Rājayoga has fifteen varieties: Kriyāyoga, Jñānayoga, Karmayoga, Haṭhayoga, Dhyānayoga, Mantrayoga, Urayoga and Vāsanāyoga. By [means of] these fifteen [yogas], that [person] who is resting in Brahman shines [like a king].”

3.17.3 Rājayoga in the *Yogasiddhāntacandrikā*

In his introduction to the first *sūtra*, Nārāyaṇatīrtha takes Rājayoga as a synonym of *saṃādhi* (“meditative absorption”) and *nididhyāsana* (“profound meditation”). Later on, he equates Rājayoga more specifically with *asamprajñātasamādhi* and *nirbijasamādhi*.⁸⁹⁶ Thus, the Rājayoga of the *Yogasiddhāntacandrikā* designates the final state, the goal of the Pātañjalayoga system,⁸⁹⁷ and not a method to achieve the state. He provides fifteen different yogas to reach this state. All yoga methods are, in turn, embedded within the eight limbs of Pātañjalayoga. In his commentary, Nārāyaṇatīrtha situates and explains all of them within the *saṃādhipāda* and *sādhanapāda* of the *Pātañjalayogaśāstra*. This can best be understood from Nārāyaṇatīrtha’s own words:

*brahmavid āpnoti param | brahmavid brahmaiva bhavati | tam eva
vidityā 'timṛtyum eti nānyāḥ panthā vidyate 'yanāya | tarati śokam*

⁸⁹⁶ *Yogasiddhāntacandrikā* 1.20 (Ed. p. 25): *tataḥ paravairāgyād asamprajñāta itareśām pūrvavilakṣaṇānāṁ manusyānāṁ mumukṣuṇāṁ bhavatīty arthāḥ | ayam eva ca rājayoga ity ucyate | tad uktam smṛtau - samādhis tatra nirbijō rājayogaḥ prakīrtitāḥ | dipavād rājate yasmād ātmā saccimayaḥ prabhuḥ ||*

⁸⁹⁷ This has previously been noted within the article by Jason Birch (2014: 414-415) on the reception history of yoga named “Rājayoga: Reincarnations of the King of All Yogas”. Here, Birch states that the first occurrence of the term “rājayoga” in a commentary on the *Yogasūtra* may be Vijñānabhikṣu’s *Yogasārasaṃgraha* (16th century). Here, too, Vijñānabhikṣu understood Rājayoga as *saṃādhi*.

ātmavit | ity ādiśrutiśiddhaparamapuruṣārthaśādhanatānandātma-
 sākṣātkārasādhanatayā śravaṇamānananānidhyāsanādīni, ātmā vā 're
 draṣṭavyaḥ śrotavyo mantavyo nididhyāsitavyaḥ | ity ādināmnātāni |
 tatra nididhyāsanām pradhānam | tatsahakṛtād eva manaso 'laukikā
 'bādhitātmagocarapramāsambhavāt, sarvavijñānādirūpaphalasamvādāc
 ca | nididhyāsanañ caikatānatādirūpo rājayogāparaparyāyaḥ samādhiḥ
 | tatsādhanam tu kriyāyogaḥ, caryāyogaḥ, karmayogo, haṭhayogo,
 mantrayogo, jñānayogaḥ, advaitayogo, lakṣyayogo, brahmayogaḥ, śivayogaḥ,
 siddhiyogo, vāsanāyogo, layayogo, dhyānayogaḥ, premabhaktiyogaś
 ca | tad etat sarvam sāmānyaviśeṣabhavenāṣṭāṅgayogena kavalikṛtam
 iti manasi nidhāya sāṣṭāṅgam saphalam yogam samādhisādhanav-
 ibhūtikaivalyārthakaiś caturbhiḥ pādair vyutpādayisyan prekṣāvat
 pravṛttaye viṣayaprayojanādhikārisambandhān darśayan prathamām
 śāstrasyārambham pratijānīte bhagavān patañjaliḥ | atha yogānuśāsanam
 || I ||⁸⁹⁸

Hearing (*śravāna*), reflection (*manana*), [and] profound meditation (*nidhidhyāsana*), etc. are transmitted through quotations such as - “Oh, the self, indeed, must be seen, heard, reflected upon, and profoundly meditated upon” - as a means to the blissful realisation and as the means to the supreme goal of human beings, which is established in the sacred scriptures in quotations such as “the knower of Brahman attains the supreme”; “the knower of Brahman is Brahman [itself]”; “having realised that alone, one transcends death; no other path is known for advancing”; [and] “the knower of the self traverses sorrow.” Among these, profound meditation is the most essential part. Only because of that, the extraordinary perceptions of the mind arise - as a result of the occurrence of the right idea of the dwelling place of the unobstructed self and, as a result, the information of the fruits of the first appearance of all-encompassing insight. Profound meditation, characterized by being towards unity, is another synonym for Rājayoga or *samādhi*. The means to this include Kriyāyoga, Cāryāyoga, Karmayoga, Haṭhayoga,

⁸⁹⁸ *Yogasiddhāntacandrikā*, Ed. p. 2.

Mantrayoga, Jñānayoga, Advaitayoga, Lakṣyayoga, Brahmayoga, Śivayoga, Siddhiyoga, Vāsanāyoga, Layayoga, Dhyānayoga, and Premabhaktiyoga. All these are encompassed generally and specifically through the eight-limbed yoga. Keeping this in mind, the yoga with eight limbs which is fruitful, through the chapters regarding the subjects *samādhi* (“meditative absorption”), *sādhana* (“practice”), *vibhūti* (*supernatural powers*) and *kaivalya* (*isolation*) teaching the connections regarding the objective of the topic for its application in a comprehensible manner the venerable Patañjali revealing the most excellent beginning of his treatise states: Now, the teaching of yoga begins.

3.17.4 Rājayoga in the *Sarvāṅgayogapradīpikā*

The Rājayoga of Sundardās (3.13-24) is subsumed along with Lakṣyayoga and Aṣṭāṅgayoga in the tetrad of Haṭhayoga.⁸⁹⁹ In contrast to Rāmacandra, who portrays Haṭhayoga as a form of Rājayoga, Sundardās understands Rājayoga as a form of Haṭhayoga. This form exclusively refers to what is generally known as *vajrolimudrā*.⁹⁰⁰

Although the association of Rājayoga and *vajrolī* might seem surprising in light of the modern understanding of Rājayoga as meditation,⁹⁰¹ or its use in medieval yoga texts (12th - 15th centuries CE) as a synonym for *samādhi*,⁹⁰² *vajrolimudrā* was already regarded in early *haṭha* texts, such as the *Dattātreyyayogaśāstra*,⁹⁰³ as a suitable method to achieve Rājayoga. Śrīnivāsayogī goes even further in the *Haṭharatnāvalī*. For him, one can only become a *rājayogi* through the practice of *vajrolī*.⁹⁰⁴ According to Mallinson (2018: 205), *vajrolimudrā* was originally used by ancient ascetic traditions as a technique for the retention and conservation of semen (*bindudhārana*) by reabsorbing the fluids emitted by

⁸⁹⁹For another discussion of Rājayoga in the *Sarvāṅgayogapradīpikā*, see Burger, 2014: 696-697.

⁹⁰⁰In his brilliant article titled “Yoga and Sex: What is the Purpose of Vajrolimudrā?” (2018), Mallinson determined the history, method, and purpose of *vajrolimudrā* based on textual, ethnographic, experiential, and anatomical data.

⁹⁰¹Cf. De Micheliis, 2004: 178-180.

⁹⁰²Cf. Birch 2014: 401.

⁹⁰³Cf. *Dattātreyyayogaśāstra* 183-184.

⁹⁰⁴*Haṭharatnāvalī* 2.104.

both sexes during the act through the urethra, thus maintaining the celibacy so crucial to these traditions under all circumstances. Mallinson showed through texts written from the second millennium CE onward that these practices were first made accessible to an audience beyond their ascetic originators, allowing householders to benefit from yoga practice without having to forgo the pleasures of sexual intercourse. Simultaneously, this technique was adapted by tantric Śaiva traditions. They synthesized the originally purely physiological concept of *vajrolimudrā* with two of their own concepts: the use of sexual fluids as the ultimate offering in rituals and its internalization as a visualization of the united sexual fluids being directed upward through the central channel. As a result, *vajrolimudrā* was no longer considered merely a physiological method for maintaining celibate efforts but, through this synthesis with tantric ideas, became a method leading to a divine body,⁹⁰⁵ the attainment of all supernatural powers (*siddhis*),⁹⁰⁶ or the awakening of *kundalini*.⁹⁰⁷

Only against this background can the Rājayoga of Dādūpanthī Sundardās be adequately understood, whose practical aspect must be derived from only two verses:⁹⁰⁸

*rājayoga kīnā śiva rāī | gaurā samga anaṅga na jāī |
ghṛta nahim ḫharai agni ke pāsā | rājayoga kā badā tamāsā || 14 ||*

Śiva performed Rājayoga with Gaurī (Parvatī), without being overcome by the god of love (*anaṅga*).⁹⁰⁹ Just as clarified butter cannot stay near fire, Rājayoga is a great challenge.

*nāḍicakra bheda jau pāvai | tau caḍhi bīṇda apūṭhau āvai |
karanī kaṭhina āhi ati bhārī | baśabarttā hoi jau nārī || 15 ||*

Having pierced the network of channels (*nāḍicakra*), then the rising semen arrives unbroken. The practice is hard and very difficult, even when the women is under control.

⁹⁰⁵ *Sivasamhitā* 4.87

⁹⁰⁶ *Dattātreyayogasāstra* 175

⁹⁰⁷ Cf. *Hatharatnāvali* 2.82

⁹⁰⁸ *Sarvāṅgayogapradipikā* 3.14-15.

⁹⁰⁹ Anaṅga is another name for Kāma (lit. "desire"), the god of love.

The name *vajrolimudrā* is not mentioned. However, the practice referred to as Rājayoga in these verses is practically identical to the medieval models of *vajrolimudrā* described above.⁹¹⁰ Rājayoga consists of a practice involving sexual intercourse between a man and a woman, which leads to not being overpowered by the god of love, the personification of desire.⁹¹¹ The yogin is encouraged to make the semen rise after it has pierced the network of channels (*nāḍīcakra*). The entire process is described as extremely difficult, even if the woman cooperates.

The first verse describes Śiva practicing Rājayoga with Pārvatī. Due to subsequent references to *vajroli*, this implies engaging in sexual intercourse. Despite the physical union with Pārvatī, who symbolizes beauty and passion, Śiva was not overpowered by the god of love (*anaṅga*), who represents desire and passion. To illustrate the difficulty of Rājayoga, Sundardās uses the image of clarified butter, which cannot remain near the fire without melting and burning. This image symbolizes how something very pure, like ghee, typically cannot withstand the presence of something that could consume or destroy it. This purity, the clarified butter, represents yogic celibacy, while the fire represents the source of desire, namely the woman, Pārvatī. The celibacy of a yogin in this situation is highly threatened, as it is extremely difficult to resist the urge. Unlike anyone else, Śiva can enjoy the sexual act with Pārvatī without being consumed by her flames and without giving up his celibacy. He succeeds in using Rājayoga to pierce the network of channels with the semen⁹¹² and then make it rise within himself. The comparison illustrates the high degree of self-control and difficulty required to practice this form of Rājayoga, as it is natural for desire to arise in the presence of attractive stimuli. Accordingly, the last verse of this chapter states:

*rājayoga cinha ye jānaiṁ biralā koi |
triyā saṅga mati kijiyahu jo aisā nahīṁ hoi || 24 ||*

⁹¹⁰The same conclusion is drawn by Burger (2014: 696) and Mallinson (2018: 195).

⁹¹¹Mallinson (2018) mentions *Hṛthāhyāsapaddhati* (f. 28r, ll. 6–9), which describes that the yogin can have sex with sixteen women a day without giving up celibacy and without succumbing to passion once the practice of *vajroli* is well established.

⁹¹²It remains unclear whether this refers to his own semen or a mixture of male and female semen, as in the *Yogaśikhopaniṣad* 1.157cd: *rajaso retaso yogād rājayoga iti smṛtā* | Here, Rājayoga is defined as the union of female generative fluid or menstrual blood (*rajas*) and semen (*retas*).

Those who truly understand the characteristic of Rājayoga are rare indeed; he who does should not shun the company of women.

The other verses describe the one who has mastered Rājayoga. These descriptions are similar to those in the *Yogatattvabindu*. The positive effects of Rājayoga are far-reaching. The practitioner's resilience is increased immeasurably. Neither hunger nor thirst, sleep or laziness, cold and heat, nor old age can affect him (3.19). Fire cannot burn, nor can water drown him; he does not age and becomes immortal with a body as hard as a diamond (3.20). He goes wherever he wants; nothing in the world can stop him, and he can dwell in heaven with the gods or in the netherworld with the demons if he desires (3.21) etc. The *rāyayogin* presented here strongly resembles the archetypal Avadhūta, who can do as he pleases. Particularly interesting is the statement that he is liberated (*muktā*) and yet enjoys the eight pleasures, untouched by sin and merit.⁹¹³ I could only identify the eight pleasures in the *Yogatattvabindu* (Section XXII) and here. They are listed there and include: 1. Silken clothes, 2. A mansion with five or seven rooms, 3. A large bed with a soft mattress and cover, 4. A woman belonging to the Padminī class of women,⁹¹⁴ 5. A comfortable seat, 6. An exceptionally valuable horse, 7. Appetizing food, and 8. Various drinks. The original idea of *vajroli*, namely maintaining celibacy despite the enjoyment of sexual intercourse, is further expanded here. As a result of the Rājayoga of Sundardās, the yogin apparently need not renounce anything in the world. That demonstrates the character of the comprehensive syncretistic equation of *vajroli* and Rājayoga that Sundardās undertakes here. He reduces the practice of Rājayoga to one of the fundamental practices of Haṭhayoga, namely *vajroli*. This practice allows the yogin to enjoy the world's pleasures without facing the consequences that would affect the overarching goals of yoga. That opens the door for Sundardās to unreservedly transfer the general characteristics of the results of Rājayoga from other traditions to his own model. The very classification of Rājayoga as a subcategory of Haṭhayoga shows that Sundardās certainly did not understand Rājayoga as the king of

⁹¹³Cf. *Sarvāṅgayogapradīpikā* 3.17: *disai samga pūni muktā | aṣṭa prakāra bhoga kau bhuktā | pāpa punya kachu parasai nāmhiṁ | jaisaiṁ kamala rahai jala māṇhiṁ || 16 ||*

⁹¹⁴See n. 253 on p. 137.

all yogas as in *Amanaska*,⁹¹⁵ rather the term Rājayoga here implies that the practitioner can live like a king, indulge in the associated sensual pleasures, and remain a yogin, without wandering as a possessionless, world-renouncing ascetic seeking liberation. This aligns with his explicit criticism of groups such as the *kāpālikās*, *paśupatas* and other ascetics, mainly for their extreme behaviour.⁹¹⁶

3.17.5 Rājayoga in the complex yoga taxonomies

The comparative analysis of Rājayoga within the four texts of the complex early modern yoga taxonomies demonstrates the complex cross-traditional negotiation processes of the 17th century. It underscores the prominence of Rājayoga as a universal category in an interplay between continuity and innovation.

The analysis of the *Yogatattvabindu* and *Yugasvarodaya* shows the use of the term Rājayoga as a superior and at the same time universal category. All yogas listed in these texts are presented as methods of Rājayoga. Here, Rājayoga carries multiple connotations. At the first level, Rājayoga must be understood as the “king of yogas” since it is placed at the top of the lists, as seen in the earlier fourfold taxonomies. At the same time, Rājayoga is a specific state to be attained but can be reached through very different yoga methods. Regarding the desired state, the *Yogatattvabindu* notably departs from the earlier connotations with *samādhi* and shifts the interpretation of this once primarily soteriological state, which still resonates but surprisingly weakly, towards a state that emphasises more worldly concerns. Specifically, one property of Rājayoga is unmistakably highlighted. Despite extensive involvement in sensual pleasures, the practitioner attains all the mental and physical benefits of a yoga practice. That occurs against the backdrop that these texts, the *Yugasvarodaya* targets householders and ascetics,⁹¹⁷ and the *Yogatattvabindu* targets wealthier social strata, probably *kṣatriyas*. Therefore, in the latter text, the meaning of “Yoga for kings” is also clearly implied at a second level. The

⁹¹⁵ *Amanaska* 2.3cd: *rājatvāt yogānāṁ rājayoga iti smṛtaḥ* |

⁹¹⁶ See p. 266.

⁹¹⁷ The quotations from *Yugasvarodaya* in the *Yogakarṇikā* make it clear that the practices attributed to *Yugasvarodaya* – such as *nāḍikṣālanam* (YK 4.74-77) – were undoubtedly only performed by professional ascetics.

inclusivist schema⁹¹⁸ that emerges in the *Yogatattvabindu* and *Yogasvarodaya* also appears in Nārāyaṇatīrtha's *Yogasiddhāntacandrikā*. In Nārāyaṇatīrtha's text, Rājayoga can be achieved through fifteen yogas or yoga methods, all of which he situates within his own yoga system, aiming to demonstrate its superiority by subordinating all other contemporary yoga methods he knew to Pātañjalayoga. Nārāyaṇatīrtha equates Rājayoga with *asamprajñātasamādhi*, the ultimate state of Pātañjalayoga. Thus, Rājayoga is considered solely as the goal and not as a specific method. However, that reflects the discursive power and social esteem Rājayoga had in Nārāyaṇatīrtha's lifetime. Although Nārāyaṇatīrtha undoubtedly considers his Pātañjalayoga as the ultimate and superior yoga system, which is evident in his attempt to incorporate or perhaps more aptly subjugate the fifteen yogas to the *Yogasūtra*, Rājayoga was so significant in his discursive environment that he equated the term Rājayoga, a term that originated from Śaiva traditions, with the final goal, the quintessence of Pātañjalayoga, namely *asamprajñātasamādhi*.

Sundardāś, as an author with a clear Vaiṣṇava orientation, naturally sought to distinguish himself from other discursive authorities and degrades Rājayoga in his *Sarvāṅgayogapradipikā* to a method of Haṭhayoga, namely *vajrolimudrā*, which, according to his descriptions, is not only difficult to master but was also widely considered disreputable and frowned upon.⁹¹⁹ He keeps his descriptions so vague and brief that it is unimaginable that this description could have served as a practical guide. This categorisation could only have served a strategic purpose, namely, similar to the *Yogatattvabindu*, *Yogasvarodaya*, and the *Yogasiddhāntacandrikā*, to strengthen and propagate his own yoga model in contrast to other models, especially those models that place Rājayoga at the top of the hierarchy. Sundardāś deliberately knocks Rājayoga off its throne with his model. Through this categorisation, he manages to subtly undermine the authority of Rājayoga without having to ignore it. In comparison to the other texts of the complex yoga taxonomies, his yoga taxonomy

⁹¹⁸Inclusivist in the sense of Paul Hacker's "Inklusivismus" (1979).

⁹¹⁹The fact that participants in the discourse were troubled by *vajrolimudrā* is shown, for example, in the *Dattātreyayogaśāstra*. The new critical edition by Mallinson (2024) has shown that in the most widely disseminated recension of the text, the section on *vajrolimudrā* was significantly shortened, likely due to disapproval of these practices. The same phenomenon was observed in the new critical edition of the *Haṭhapradipikā* (2025). In most recensions of this text, the section on *vajrolimudrā* was either moved to the end or removed entirely.

proceeds more skillfully in terms of eloquence, systematics, and diplomatic finesse.

Taken together, we witness a struggle for interpretive authority, a competitive environment of yoga traditions entangled in discursive negotiation processes, where each actor tries to assert themselves. All authors came from an environment where many yoga traditions intersected, and a lively exchange existed.

3.18 Other yogas

Up to this point, the comparison of individual yoga categories has been based on the order set out in *Yogatattvabindu*. This means that most of the yoga categories used in all texts have already been covered. However, there are still some yogas that need to be addressed. These will be described in the following sections and, if they appear in more than one text, they will be compared with each other.

3.19 Bhaktiyoga

BHAKTIYOGA, the “Yoga of devotion” is entirely absent in the *Yogatattvabindu* and *Yogasvarodaya*. Nārāyaṇatīrtha, however, places his Premabhaktiyoga at the topmost position in the yoga taxonomy of the *Yugasiddhāntacandrikā*. For him, this method of yoga is the final and most important element for attaining Rājayoga or *samādhi*.⁹²⁰ Sundardās, on the other hand, places Bhaktiyoga at the very beginning in his treatise on all limbs of yoga, the *Sarvāṅgayogapradipikā*.⁹²¹ In his progressive sequence of twelve yogas, Bhaktiyoga forms the very foundation of his yoga system. In Sundardās’s system, Bhaktiyoga is both an individual category and an overarching term of the

⁹²⁰An earlier description of Premabhaktiyoga in the *Yugasiddhāntacandrikā* can be found in Penna 2004: 97–102. Unlike Penna, Nārāyaṇatīrtha does not mention the four types of *prāṇidhāna* merely for informational purposes. Rather, Nārāyaṇatīrtha illustrates the superiority of his concept of Premabhaktiyoga, which encompasses all four methods.

⁹²¹An earlier discussion of Bhaktiyoga in the *Sarvāṅgayogapradipikā* in French can be found in Burger 2014: 690–692.

first tetrad, subsuming the three methods already discussed: Mantrayoga,⁹²² Layayoga,⁹²³ and Carcāyoga.⁹²⁴

3.19.1 Premabhaktiyoga in the *Yogasiddhāntacandrikā*

Nārāyaṇatīrtha introduces Premabhaktiyoga, the “Yoga of devotion with unconditional love”, in his commentary on *Yogasūtra* 1.32:

tatpratiṣedhārtham ekatattvābhyaśah || 32 ||

For the purpose of their repulsion, the practice of concentrating on a single principle [should be performed].

This *sūtra* refers back to the disturbances (*vikṣepas*) mentioned in *Yogasūtra* 1.30, which lists the obstacles to the stilling of the fluctuations of the mind (*cittavṛttinirodha*). These disturbances are disease (*vyādhi*), incompetence (*sthāna*), doubt (*samsaya*), carelessness (*pramāda*), sloth (*ālasya*), lack of detachment (*avirati*), erroneous conception (*bhrāntidarśana*), not obtaining a base for concentration (*alabdhabhūmikatva*), and instability (*anavasthitatva*).

According to Nārāyaṇatīrtha, the devout worship of Īśvara (*īsvara-praṇidhāna*) is indispensable for the repulsion of the nine disturbances. Nārāyaṇatīrtha asserts that even minimal or incomplete practice of *praṇidhāna* can yield remarkable results. Simply uttering the name of Īśvara destroys accumulated sins. This destruction, along with faith, etc., results in complete devotion, thereby achieving all desired outcomes.⁹²⁵

Praṇidhāna can be practiced in four ways: the highest (*paramamukhya*), the most excellent (*mukhya*), the one belonging to the most excellent (*mukhyajātīya*), and the almost excellent (*mukhyakalpa*).⁹²⁶ All four methods serve the progres-

⁹²² See p. 335.

⁹²³ See p. 320.

⁹²⁴ See p. 300.

⁹²⁵ Cf. *Yogasiddhāntacandrikā* 1.32 (Ed. pp. 49–50): *yathā gnikaṇo 'tisvalpo 'pi tṛṇarāśaiḥ jvālayaṁṣ tenaiva vāddhitāḥ pūrṇāḥ sarvāṇi sūcītāni kāryāṇi janayati | tathā bhagavato yathākathaḥ cinnāmoc- cāraṇādirūpam api praṇidhānam ajāmilāder iva pāparāśim nāśayat tena nāśenaivādhikāṁ sampādyamā- nam śraddhādinā pūrṇāṁ bhajanīya icchāsaḥakṛtāṁ sarvābhilāṣitāṁ sādhyate | tasmāt praṇidhānam evā- vaśyakam |*

⁹²⁶ Cf. ibid. 1.32 (Ed. p. 50): *tac ca caturvidham paramamukhyam, mukhyam mukhyajātīyan, mukhyakalpañ ceti |*

sive fixation of the mind on Īśvara and are based on the expositions of the *Bhagavadgītā* 12.8–11.

The first type (*paramamukhya*) of devout worship is the loving and continuous fixation of the mind and intellect on Īśvara. This form of *prajñidhāna* is compared to the devotion and love of the Gopīs for Kṛṣṇa. The mind of the Gopī melts upon hearing the multitude of divine qualities and, like molten copper poured into a mold, firmly takes its shape.⁹²⁷

The second type (*mukhya*) is also known as the practice of *nidiḍhyāsana*. If the first type is impossible, this form should be adopted initially. It is characterized by repeatedly drawing back the outwardly directed and wandering mind through practice and focusing it on the exalted self within.⁹²⁸ This variant is intended for practitioners who are unable to maintain the mental constancy required for the first method.

For those who cannot fix their mind on the Supreme God through love or constant repetition, the third type (*mukhyajātiya*) is recommended. That primarily involves devout service to God, such as recitation of God's name, fasting, etc. This service and all actions, good or bad, should be dedicated to the Supreme God without attachment to the results.⁹²⁹

The fourth type (*mukhyakalpa*) is finally for those who cannot yet practice the third type, the devout service to God. Here, the practitioner is encouraged to renounce the fruits of all actions and to rest in the self.⁹³⁰

In the context of the repeated practice [of concentration] on a single principle to eliminate the nine disturbances of *Yogasūtra* 1.32, Nārāyaṇatīrtha identifies the one principle (*ekatattva*) as the Supreme God, and the practice (*abhyāsa*) as Premabhaktiyoga. Premabhaktiyoga, he asserts, is the culmination of all

⁹²⁷Cf. ibid. 1.32 (Ed. p. 50): *tatrādyam gopinām iva tadgunaganāśravaṇādinā drutacetaso drutatāmarasyeva dṛḍhatadākāratā tadviṣayakavṛttipravāharūpam prema mayy eva mana ādhatsva mayīm buddhim niveśaya | ityādinoktam | anena premabhaktiyogo darśitāḥ | sa ca parameśvaracaraṇāravin-davisayakaikāntikātyantikapremapraśvāho 'navacchinna ity arthāḥ |*

⁹²⁸Cf. ibid. 1.32 (Ed. p. 50): *dvitiyam tadasāmarthye bahihpravṛttisvabhāvasya manasāḥ pratyāhāreṇa punah punarbhagavatyātmani niveśanarūpo 'bhyāśo nidiḍhyāsanākhyāḥ |* To illustrate this explanation, Nārāyaṇatīrtha quotes *Bhagavadgītā* 12.9: *atha cittaṁ samādhitum na śaknoṣi mayi sthiram | abhyāsayo-gena tato mām icchāptum dhanañjaya || ityādy uktam |*

⁹²⁹Cf. ibid. 1.32 (Ed. p. 50): *trītyam tu tadasāmarthye 'pi svabhāvata eva kṛtānām api karmanām phalecchām tyaktvā paramesvare paramagurāv arpaṇam sādhu vā sādhu vā karma yad yad ācaritaṁ mayā | tatsarvam tvayi saṃnyastam tvatprayuktah karomy aham || iti saṃkalpaviśeṣarūpam |*

⁹³⁰Cf. ibid. 1.32 (Ed. p. 50): *athaitad apy aśakto 'si kartum madyogam aśritah | sarvakarmaphalatyāgaṁ tataḥ kuru yatātmavān ||* ity ādinoktaṁ bhagavadgītādvādaśādhyāye |

the methods above. Moreover, according to Nārāyaṇatīrtha, Premabhaktiyoga unites both results: the removal of disturbances and the reception of God's grace.⁹³¹

The continuous flow of mental fluctuations (*vṛttipravāha*) generated within the framework of Premabhaktiyoga can be practised either with qualities (*saguṇa*) and distinctions (*savikalpa*), focusing on a specific form of God, such as Vāsudeva mentioned by Nārāyaṇatīrtha, or without qualities (*nirguṇa*) and without distinctions (*nirvikalpa*), focusing on the "indivisible reality, free from internal, external, and contradictory distinctions, not overlaid with any attributes, which is the true, inseparable essence" (*ekam sajātī vijātiyasya vagatabhedarahitam tattvam anāropitam akhaṇḍartha*).⁹³²

Nārāyaṇatīrtha further emphasizes the particular significance of Premabhaktiyoga in his commentary on *Yogasūtra* 2.45. Here, it is *iśvarapraṇidhāna* in the form of *premabhakti*, which leads the yogin to the grace of God, which is required for the perfection of *samādhi*.⁹³³ Thus, this passage also clarifies why Nārāyaṇatīrtha places Premabhaktiyoga at the pinnacle of his yoga methods.

⁹³¹Cf. *Yogasiddhāntacandrikā* 1.32 (Ed. pp. 50–51): *atra ca pranidhānasabdenoktam | tatra nididhyāsanam samānnaviṣayatayā sāksātkārajanakatvasādhanaṁ karmādi yogebyaḥ cāntaraṅgam ity abhipretya, arthabhāvānāsañdena pūrvam ādṛtam yady api tathāpy adṛṣṭadvārā kṛpātiśayaphalakād antarāyābhāvaphalakā ca | tasmat paramam mukhyam bhaktiyogam sarvopāyaphalabhbūtamayam ata eva tadubhayaphalakam premākhyam abhyāsam āha- tatpratisedhārthamekatattvābhyaśah || 32 || tatpratisedheti | teṣām vikṣepānām pratisedhārtham anāyāsenā nāśārtham ekasmīms tattve mukhyabhadati, abhyāsaḥ gopinām iva tadguṇaṇaśravaṇādinā dravibhūtasya cetaso mūṣāniṣkiptadrutatāmrasyeva dṛḍhatadākāratārūpaprema abhyāsayogayuktena cetasā nānyagāminā | ity ādinā bhagavatsūcītaḥ kārya ityarthāḥ | yadbalād anāyāsenā sampannāyām jīvanmuktāv vikṣepāḥ prasāmam upayānti | na vāsudevabhaktānām aśubhaḥ vidyate kvacit | ity ādismrteḥ |*

⁹³²Cf. ibid. 1.32 (Ed. pp. 51–52): *athavā ekam sajātīvijātiyasya vagatabhedarahitam tattvam anāropitam akhaṇḍartha iti yāvat | tasya abhyāsaḥ tad ekam ajaram amṛtam abhayam iti vṛttipravāhaḥ kārya ity arthaḥ | atrātmavyatirekeṇa dvitiyam yo na paśyati | ātmarāmaḥ sa yogindro brahmibhūto bhaved iha || ātmakriḍasya satataṁ sadātmamithunasya ca | ātmāny eva sutrptasya yogasiddhir adūratāḥ || abhiyogāt sadābhyaśāt tatraiva ca viniścayāt | punaḥ punarānivedatāt siddhyed yogo na cānyathā || iti skandokeḥ | tasmat saguṇātmavadākārādhāravāhīvṛttipravāhaḥ savikalpo nirguṇāgocaro dhāravāhiko nirvikalpako vā kāryo 'nāyāsenā mokṣam icchateti yāvat || 32 ||*

⁹³³Cf. ibid. 1.32 (Ed. p. 107): *iśvarapraṇidhānasādhyasiddhim āha- samādhisiddhariśvarapraṇidhānāt || 45 || samādhitī | iśvarapraṇidhānaṁ pūrvam vyākhyātam | samādher uktalakṣaṇasya siddhir apratibandhenānāyāsenā tatkrpayā gurvādīdvārā ca dṛḍhā prāptir bhavatī arthaḥ | etac ca phalam premabhakteḥ svataḥ puruṣārthaṇāpāyā nāntarāyakam yathā phalārthino vrkṣādiśānnidhye chāyām gandhādir ity anyatra vistaraḥ || 45 ||*

3.19.2 Bhaktiyoga in the *Sarvāṅgayogapradīpikā*

Sundardās specifies Sanaka, Nāradamūnī, Śuka, Dhruva and Prahlāda as important representatives of his Bhaktiyoga.⁹³⁴ He describes Bhaktiyoga in verses 2.1-15. Initially, Sundardās emphasises the attitude necessary for Bhaktiyoga in verses 2.2-7. One should control the senses. Regardless of where one is situated, one should not become attached to them.⁹³⁵ Without falling into illusion (*māyā*) and deception, one should remain equanimous towards everything. Gold and women should be banished, and one should not be overwhelmed by desire.⁹³⁶ Moreover, virtues such as good conduct, contentment, forgiveness, patience, and compassion should be cultivated.⁹³⁷ Furthermore, one should view all beings as equal, from the king to the insect,⁹³⁸ and keep the words of the true Guru in the heart, etc. These verses are reminiscent of the elements of *yamas* and *niyamas* from Aṣṭāṅgayoga systems.⁹³⁹ Furthermore, Sundardās' writes in verse 2.7:

*sāra grahai kūkasa saba nāśai | ramitā rāma iṣṭa sira rāśai |
āṁna deva kī karai na sevā | pūjai eka nirāṁjana devā || 7 ||*

One should seize the essence and abandon all impurities, keeping the beloved Rama at the forefront of the mind. One should not serve any other gods, but worship only the one pure and formless deity.

Although Sundardās refers to the Divine as Rāma here, he represents the Nirguṇa type of Bhaktiyoga.⁹⁴⁰ For Sundardās, Rāma is nothing other than a designation of the unmanifest consciousness (*avyakta puruṣa*).

⁹³⁴ *Sarvāṅgayogapradīpikā* 1.3: *sanakādika nārada mūnī, śuka aru dhruva prahalāda | bhakti yoha so ina kiyau, sadguru kaiñju prasāda* || 3 ||

⁹³⁵ Cf. ibid. 2.2cd: *jitendriya aru rahai udāśi | athavā grha athavā bana vāsi* || 2 ||

⁹³⁶ Cf. ibid. 2.3cd: *māyā moha karai nahīñ kāhū | rahai sabani saum beparavāhū | kanaka kāminī chāḍai samgā | āśā trṣṇā karai na amgā* || 3 ||

⁹³⁷ Cf. ibid. 2.4ab: *śīla santoṣa kṣamā ura ghārai | dhiraja sahitā dayā pratipārai |*

⁹³⁸ Cf. ibid. 2.5d: *kīrī kumjara sama kari jānaiñ* || 5 ||

⁹³⁹ In fact, in the presentation of his variant of Aṣṭāṅgayoga 3.37-52, Sundardās refrains from giving a concrete description of the *yamas* and *niyamas*. He only specifies them in verse 3.37.

⁹⁴⁰ In *Sarvāṅgayogapradīpikā* 2.15, Sundardās himself describes this form of Bhakti as without attributes: *yaha so bhakti alīmgañi |*

The ritual worship (*pūjā*) mentioned in 2.7d is used by Sundardās as a metaphor and comparison for the form of Bhaktiyoga he describes in verses 2.9–11. The external *pūjā* is performed internally in Bhaktiyoga. One's discipline is the ritual washing, and one offers the flowers of love and devotion.⁹⁴¹ The lamp (*āratī*) for the worship is knowledge, and the bell (*ghaṇṭā*) is the unstruck sound (*anāhada śabda*) he contemplates, etc. He offers his entire body and mind, becomes humble, and falls at the feet of the Divine.⁹⁴² From this, a clear criticism of the ritualistic worship of God can be inferred, which Sundardās already expresses in the first chapter.⁹⁴³

The concluding verses illustrate the deep emotional devotion. One never abandons the attitude of the servant, and love grows day by day.⁹⁴⁴ This inner attitude of service is compared to the attitude of a faithful wife towards her husband.⁹⁴⁵ She serves continuously without interruption. Sundardās calls this form of devotion “incomparable” (*bhakti ananya*).⁹⁴⁶

3.19.3 Bhaktiyoga in the complex yoga taxonomies

The comparative analysis of Bhaktiyoga within the four texts of the complex early modern yoga taxonomies leads to enriching conclusions about the yoga category of Bhaktiyoga in the 17th century. For Sundardās, Bhaktiyoga is the primary component, the foundational element and the devotional aspect of his yoga system. The fact that he presents this yoga as the basis of his *Sarvāṅgayogapradipikā* is due to the central position of Sant Bhakti, which spread in all forms of Sant religion from the fourteenth century onwards, from Maharashtra in the south, through Sindh, Punjab, and Haryana in the north, and from Gujarat and Rajasthan in the west to the plains of the Ganges in the east.⁹⁴⁷

Nārāyaṇatīrtha's placement of Premabhaktiyoga at the top of the taxonomy of yoga methods for attaining Rājayoga in the *Yogasiddhāntacandrikā* can

⁹⁴¹Cf. ibid. 2.9cd: *sanjama udaka sanāna karāvai | prema prīti ke puṣpa caḍhāvai || 9 ||*

⁹⁴²Cf. ibid. 2.11: *jñāna dipa āratī utārai | ghaṇṭā anahada śabda vacārai | tana mana sakala samarpana karaī | dina hoi puni pāyani parai || 11 ||*

⁹⁴³Cf. ibid. 1.12-49.

⁹⁴⁴Cf. ibid. 2.12cd: *sevaka bhāva kadai nahim caurai | dina dina prīti adhika hījorai || 12 ||*

⁹⁴⁵Cf. ibid. 2.13ab: *jyaum pratibrāta rahai pati pāsā | aisaim svāmī kī dhirṅga dāsā |*

⁹⁴⁶Cf. ibid. 2.14cd: *sadā aşāndita sevā lāvai | soi bhakti ananya kahāvai || 14 ||*

⁹⁴⁷See Horstmann and Rajpurohit (2023: 3-16) for an introduction to the Sant traditions.

likely be seen as a response to the then-dominant position of the Bhakti movement. It also reveals that he was very keen to draw his readers' attention to the universality and superiority of Pātañjalayoga.

In the case of the *Yogasvarodaya*, the text's origin can explain the absence of Bhaktiyoga. The rivers Godāvarī and Kāverī mentioned in the text suggest that the *Yogasvarodaya* was composed in more southern regions, where the Bhakti movement had much less influence.⁹⁴⁸

The absence of Bhaktiyoga in Rāmacandra's *Yogatattvabindu* can be partly attributed to the sources he used for its composition. Since Rāmacandra largely adhered strictly to the contents of his two source texts, the *Yogasvarodaya* and the *Siddhasiddhāntapaddhati*, which do not mention Bhaktiyoga, Bhaktiyoga is also absent in the *Yogatattvabindu*. However, Rāmacandra composed his text in northern Indian regions where the Bhakti movement was widespread at the time, as he replaced the southern rivers of the *Yogasvarodaya* with the northern rivers Vipāśā (modern Beas) and Śatarudrā (modern Sutlej). For that reason, another explanation comes to the fore in his case. Given that the *Yogatattvabindu* was explicitly aimed at the upper classes of society, Bhaktiyoga was likely seen as incompatible with its audience, as the founders and followers of the Sant traditions were often from lower castes or even untouchables. The Sants criticized the caste system. Thus, particularly farmers and artisans, as well as people from the middle class in trade and women, were attracted by the egalitarian and anti-ritualistic messages. It is, therefore, plausible why Bhaktiyoga found no place in Rāmacandra's "Yoga for Kings".

3.20 Aṣṭāṅgayoga

AṢṬĀṄGAYOGA, the "eight-limbed yoga" is invariably incorporated by all four authors who present complex yoga taxonomies in their texts, yet in entirely different manners. Rāmacandra does not mention Aṣṭāṅgayoga within his enumeration of the fifteen methods for Rājayoga but introduces it in a separate section of his text. The author of the *Yogasvarodaya* presents an

⁹⁴⁸I discuss the role of the rivers of the *Yogasvarodaya*, *Siddhasiddhāntapaddhati* and *Yogasvarodaya* on p. 185, n. 373.

incomplete enumeration of the fifteen yogas, naming only eight of them, excluding Aṣṭāṅgayoga by name. However, similar to Rāmacandra, he presents Aṣṭāṅgayoga within his text. Unlike the *Yogatattvabindu*, it appears that Aṣṭāṅgayoga in the *Yugasvarodaya* is considered part of the fifteen methods of Rājayoga. Rāmacandra, in compiling his text, which heavily relies on the *Yugasvarodaya*, seems to have inadequately considered this when establishing his variant of the fifteen yogas, which he describes inconsistently and unsystematically throughout the text. Nonetheless, the Aṣṭāṅgayoga of the *Yogatattvabindu* remains part of Rāmacandra's Rājayoga. In contrast, Nārāyaṇatīrtha does not include Aṣṭāṅgayoga among his fifteen methods for achieving Rājayoga. Strictly speaking, Aṣṭāṅgayoga is not one of Nārāyaṇatīrtha's methods for Rājayoga. Nevertheless, he situates his fifteen yogas within the *Pātañjalayogaśāstra*, the *locus classicus* of Aṣṭāṅgayoga, thus allowing Aṣṭāṅgayoga to partially frame the fifteen yogas in the *Yogasiddhāntacandrikā*.⁹⁴⁹

Sundardās's *Sarvāṅgayogapradīpikā* presents a starkly different scenario. Here, Aṣṭāṅgayoga is the last of the four methods of Haṭhayoga.

3.20.1 Aṣṭāṅgayoga in the *Yogatattvabindu* and *Yugasvarodaya*

Since Rāmacandra's compilation of his Aṣṭāṅgayoga section largely follows the *Yugasvarodaya*,⁹⁵⁰ yet deviates in some interesting places, it is insightful to compare both texts.⁹⁵¹ Both texts begin with an enumeration of the limbs of Aṣṭāṅgayoga. Notably, the *Yugasvarodaya* lists only seven of the eight limbs,

⁹⁴⁹ Due to the absence within Nārāyaṇatīrtha's fifteen yogas and because Aṣṭāṅgayoga of the *Pātañjalayogaśāstra* has been extensively discussed in secondary literature, a renewed discussion is omitted here. Nārāyaṇatīrtha comments on the eight limbs in his commentary on *sūtra* 2.29 as follows: *yamaniyamāsanaprānāyāmapratyāhāradhāraṇādhyānasamādhayo* 'ṣṭāvaṅgāni' || 29 || *yameti* | *tatra yamāḥ svata eva saphalatvādatyāvaśyakāḥ* | *sarvamumukṣujanasevyā ādau*, *paścāt tatsapeksā niyamāḥ* | *etad ubhayādhina cittasthairiyasapekṣānyāsanāni* | *tatsapeksaḥ prāṇāyāmah* | *tatsapeksaḥ pratyāhārah* | *tatsapeksā dhāraṇā* | *tatsapeksaḥ dhyānam* | *tatsapeksaḥ samādhiḥ savikalpa ity aṣṭau sāksāt paramparayā vā nirvikalpasya samādher aṅgāṇīty arthaḥ* | *aṣṭāṅgamaithune kriyāni pattaṛaṅgino* 'ṅgatvavat samādhiḥ savikalpa ity aṣṭau sāksāt paramparayā vā nirvikalpasya samādher aṅgāṇīty arthaḥ | *aṣṭāṅgamaithune kriyāni pattaṛaṅgino* 'ṅgatvavat samādher aṅgino' 'ṅgatvam vā bodhyam | *tena na ko'pi doṣaḥ* || 29 || In summary, Nārāyaṇatīrtha states that the limbs, beginning with the yamas, build upon each other and culminate in *samādhi*, which he also calls Rājayoga at the beginning of his commentary.

⁹⁵⁰ Additionally, influences from the *Siddhasiddhāntapaddhati* 2.32–38 can be identified in this passage.

⁹⁵¹ See *Yogatattvabindu* wection XXXI and *Yugasvarodaya* (PT, p. 841).

omitting *dhyāna*.⁹⁵² Intriguingly, subsequent verses describe *dhyāna* but not *dhāraṇā*. The *Yogatattvabindu* lists all eight limbs, but Rāmacandra deviates from the Pātañjalayoga model, presenting *dhyāna* before *dhāraṇā*.⁹⁵³ However, following his source, Rāmacandra omits subsequent explanations of *dhāraṇā*. He also does not explain *samādhi*. Both texts provide detailed lists of six *yamas* and *niyamas*. Variations in the *Yogatattvabindu* reflect the influence of the *Siddhasiddhāntapaddhati*, as well as Rāmacandra's ideas.⁹⁵⁴ For the similarities and differences of the *yamas* see 7 and for the *niyam*s see table 8. Notably, both texts omit non-violence (*ahimsa*) and sexual abstinence (*brahmaccarya*).

The discussion of postures (*āsanas*) in both texts is brief. The *Yogasvarodaya* addresses *āsana* in half a verse, stating that there are as many postures as there are living beings.⁹⁵⁵ Rāmacandra explains that the characteristics of postures are discussed in many other treatises. Therefore, he does not cover this topic.⁹⁵⁶

The *Yogasvarodaya* states that breath control (*prāṇāyāma*) is of three types and takes various forms. It asserts that young people are not capable of practising *āsana* and *prāṇāyāma*, but through the great power of spiritual merit (*mahāpunyaprabhāva*), the great soul (*mahātmā*) can do so.⁹⁵⁷ The author explains only the first type of *prāṇāyāma*, which is a standard form of alternate nostril breathing accompanied by visualisation. The *mahātmā* inhales through the left channel (*idā*), i.e., the left nostril, meditating on its moonlike appearance. Then he holds his breath (*kumbhaka*) for as long as possible. When his mind is filled with great splendour, and his body with air, and fear of the power of

⁹⁵²Cf. *Yogasvarodaya* (PT, p. 841): *idāniṁ yogamaṣṭāngam śṛṇu lakṣaṇasamyutam | yamaś ca niyamaś caiva cāsanam prāṇasamyamah | pratyāhāro dhāraṇā ca samādhiś ca viśeṣataḥ |*

⁹⁵³See p. 137 n.253 for a discussion and further references on the reversed order of the limbs of *Aṣṭāṅgayoga*.

⁹⁵⁴The *yamas* of *Siddhasiddhāntapaddhati* 2.32 are: calmness (*upaśamah*), conquest of all senses (*sarvendriyajayah*) and conquest of food, sleep, cold, wind, and heat (*āhāranidrāśitavātātapajayah*). The *niyamas* of the *Siddhasiddhāntapaddhati* 2.33 are: living in solitude (*ekāntavāsa*), detachment (*niḥsamgata*), indifference (*udasiṇyam*), contentment with what is obtained (*yathāpraptisamṛtuṣṭih*), aversion (*vairasyam*), and dedication to the feet of the guru (*gurucaranāvarūḍhatvam*).

⁹⁵⁵Cf. *Yogasvarodaya* (PT, p. 841): *āsanāni ca tāvanti yāvanto jīvajantavaḥ |* The author of this verse alludes to the numerous animal names of many yoga positions. See e.g. *Encyclopedia of Traditional Asanas* of Gharote, Jha, Devnath, and Sakhalkar (2006).

⁹⁵⁶Cf. *Yogatattvabindu* section XXXI: *āsanasya lakṣaṇam bahūgranthesu nirūpitam asti | tenātra na nirūpyate |*

⁹⁵⁷Cf. *Yogasvarodaya* (PT, p. 841): *prāṇāyāmas tridhā ceti bahudhā prathamam śṛṇu | āsane prāṇasanyāmē na ṣaktāḥ sukumārakāḥ | mahāpunyaprabhāvena śakyate tu mahātmanā |*

intense trembling arises, he should then exhale very slowly through the right channel (*piṅgalā*), i.e., the right nostril, meditating on its sunlike nature. He should repeat this like a moth repeatedly flying into the fire, which ultimately leads to the purification of the body.⁹⁵⁸

Rāmacandra only mentions that *prāṇāyāma* is unsuitable for young practitioners (*sukūmāra*), thus omitting any explanation of its practice.⁹⁵⁹ Taking Rāmacandra at his word, this statement may indicate his intended audience. Why would he not describe a single breathing technique in his entire text?⁹⁶⁰ Both texts briefly explain the withdrawal of the senses (*pratyāhāra*). In the *Yogasvarodaya*, *pratyāhāra* means withdrawing the mind from the cyclical existence (*samsāra*) and from the engagements with sensory objects. After the yogin has thus discarded the states and transformations of the mind, he remains composed of emptiness. Similarly, in the *Yogatattvabindu*, the yogin should turn his mind away from cyclical existence and dwell in the self, thereby restraining the emerging transformations of the mind.

The description of meditation (*dhyāna*) is similarly concise in both texts. The *Yogasvarodaya* mentions two types of meditation: a gross one consisting of *mantra* (*mantramaya*) and a subtle one without *mantra*. Further details are not provided. The *Yogatattvabindu* merely states that meditation has been taught many times before⁹⁶¹ and is therefore not discussed here.⁹⁶²

In the *Yogasvarodaya*, *samādhi* is the state of the motionless intellect (*buddhi*), free from inhalation and exhalation. Rāmacandra does not mention *samādhi* at all in the *Yogatattvabindu*. At first glance, this seems peculiar, as the reader might expect a commentary on the highest state of yoga. However, if Rāmacandra addresses young practitioners (*sukūmāras*), it is entirely reasonable why he does not recommend them to cease breathing.

⁹⁵⁸Cf. *Yogasvarodaya* (PT, p. 841): *iḍāṁ śaśiprabhāṁ dhyātvā mandendunā tu pūrayet | pūrayitvā yathāśakti dhyānayogi tu kumbhayet | mahājyotirmano bhūtvā vāyuḥpūrnakalevarah | śaktitrāsan tu santrāsyā recayed vāyum arhitah | piṅgalāṁ arkavarṇān tu tyajed dhyātvā śanaiḥ śanaiḥ | ayam pataṅigah kāṣṭhāgnipratyāsenā punaḥ punaḥ | kṛtvā kalevaranā śuddhaḥ kuryād yatnair mahātmanā |*

⁹⁵⁹Cf. *Yogatattvabindu* section XXXI: *prāṇāyāmas tu sukumāreṇa sādhītuṁ na śakyate | atas tasya nāmamātraṇ kathyate |*

⁹⁶⁰The intended audience of Rāmacandra's *Yogatattvabindu* is discussed in detail on p. II.

⁹⁶¹Probably Rāmacandra refers to the descriptions of *dhyāna* in his own text. See p. 326 for the references.

⁹⁶²Cf. *Yogatattvabindu* section XXXI: *dhyānam ca bahutaram prāg uktam tenātra nocaye |*

3.20.2 Aṣṭāṅgayoga in the Sarvāṅgayogapradīpikā

Aṣṭāṅgayoga (3.37-52) is for Sundardās the final method in his four-method system of Haṭhayoga.⁹⁶³ It supplements the preceding three descriptions of Haṭhayoga (environment for yoga practice, dietary rules, and *śatkarmas*), Lakṣayoga (*foci for meditation*), and Rājayoga (*vajrolimudrā* for celibacy preservation), giving the entire *haṭha* practice a framework. Sundardās's system only becomes complete with the introduction of Aṣṭāṅgayoga, forming the central structure. The first main category, Bhaktiyoga, covers the devotional aspect of his yoga system, while Haṭhayoga addresses the physical and practical part of yoga. The final main category, Sāṃkhyayoga, concludes the system, primarily covering the philosophical backgrounds (Sāṃkhyayoga itself and Jñānayoga) and higher forms of contemplation in the ultimate stages of the yoga path according to Sundardās (Brahmayoga and Advaitayoga). It is precisely here, within the context of Aṣṭāṅgayoga, that most of the characteristic practices of Haṭhayoga, namely *āsanas*, *kumbhakas*, *mudrās*, and *bandhas*, are introduced. The order of the eight limbs follows the Pātañjalayoga model.

However, Sundardās first mentions the two initial limbs, observances *yama* and restrictions *niyama*, each with ten different aspects, which he spares himself from listing.^{964,965}

The second limb, the practice of postures (*āsana*), should be performed regularly to purify the body. For Sundardās, the two most important *āsanas* are the accomplished posture (*siddhāsana*) and the lotus posture (*padmāsana*).⁹⁶⁶ In the context of breath control (*prāṇāyāma*), Sundardās initially emphasises that these exercises must be learned from a Guru. He then describes the basic form of alternate nostril breathing. That involves inhaling through the left nostril (*idā nādi*), followed by a retention phase, and then exhaling through the right

⁹⁶³ Already in the Śāringadharapaddhati 4372-4375, a six-limbed yoga system, a variant without *yama* and *niyama*, is subordinated to Hathayoga: *atha haṭhayogah dvidhā haṭhah syād ekas tu goraksādisusādhitah | anyo mrkandaputrādyaiḥ sādhito 'niśam udyataiḥ ||1|| tatra goraksasadrśaiḥ sādhito yah sa kathyate | dhairāt api hi duḥsādhyah kim punah prākrtair janaiḥ ||2|| āsanam prāṇasamrodhah pratyāhāras ca dhāraṇā | dhyānaṇ samādhir etāni yogāṅgāni smṛtāni ṣaṭ ||3||*

⁹⁶⁴ Cf. Sarvāṅgayogapradīpikā 3.37cd: *prathamahīṁ yama aru niyama bicārai | palari ṭeka daśa daśahīṁ prakārai || 37 ||*

⁹⁶⁵ The omission occurs due to the presentation of many typical elements of *yamas* and *niyamas*, which has already taken place in the context of his chapter on Bhaktiyoga (cf. p. 405).

⁹⁶⁶ Cf. ibid. 3.38: *bahuryau karai su āsana sabahi | nirma śarira hoi puni tabahī | tāmāhīṁ sārabhūta dvai sādhai | siddhāsana padmāsana bamdhai || 38 ||*

nostril (*piṅgalā nādī*). During the retention phases, one should mentally recite the mantra twelve times. At this point, no further details about the mantra are provided. However, retrospectively, it could be the *rāma mantra* mentioned in Sundardās's Mantrayoga (2.16-27). The retention phases should be doubled and tripled over time and are accordingly named upper (*uttama*), middle (*madhyama*), and lower (*kaiṣṭa*) stages.⁹⁶⁷ Additionally, Sundardās mentions the eight breath retentions (*kumbhakas*) and five types of seals (*mudrās*), as well as the three locks (*bandhas*). Further differentiations must be provided by the Guru.⁹⁶⁸ Sundardās does not offer detailed descriptions of these practices. Regarding the fifth limb, the withdrawal of the senses (*pratyāhāra*), Sundardās is very brief. He defines *pratyāhāra* as controlling the mind so that one never craves the “taste of sensory objects” (*bisai svāda*). He uses the metaphor of a turtle retracting its limbs into its shell to illustrate *pratyāhāra*.⁹⁶⁹

Concentration (*dhāraṇā*), the sixth limb according to Sundardās, involves focusing on one of the five elements: earth (*pr̥thvi*), water (*apa*), fire (*teja*), air (*vāyu*), and ether (*ākāśa*), along with their associated deities, for five *ghatikās* each.^{970,971}

Sundardās divides meditation (*dhyāna*), the seventh limb of his Aṣṭāṅgayoga, into two categories: meditation with qualities (*saguṇa*) and meditation without qualities (*nirguṇa*). The former involves meditation on one of six *cakras*, while the latter pertains to meditation on the formless self.⁹⁷²

Verses 3.45-48 describe the system of the six *cakras*, which is widely spread in medieval Haṭhayoga texts: *ādhāra*, *svādhishṭāna*, *manipūra*, *anāhata*, *viśuddha*, and *ājñā*. Sundardās concludes by stating that only through meditation on

⁹⁶⁷Cf. ibid. 3.39-40: *prāṇāyāma karai bibhi aisi | sataguru samdhī batāvai jaisi | idā nādī kati pūrai bāī | recaka karai piṅgalā jāī || 39 || pūri piṅgalā idā nikārai | dvādaśa vāra mantra bidhi dhārai | dviguṇa triguṇa kari prāṇāyāmam | uttama madhyama kaniṣṭa nāmam || 40 ||*

⁹⁶⁸Cf. ibid. 3.41: *kumbhaka aṣṭa bhāṃti ke jānaiṁ | mudrā paṁca prakāra su ṭhānaiṁ | baṇḍha tīni nīki bidhi lāvai | aura bheda sadaguru tāīm pāvai || 41 ||*

⁹⁶⁹Cf. ibid. 3.42: *pratyāhāra pakari mana rāṣai | biṣai svāda kabahūm nahim cāṣai | jaisaiṁ kurama sakucai amṛgā | esaiṁ indri rāṣai saṁgā || 42 ||*

⁹⁷⁰One *ghatikā* equals 1/60 of a day, cf. Sircar (1966: 114). 1/60 of a day corresponds to 24 minutes. Five *ghatikās* equal exactly two hours.

⁹⁷¹Cf. ibid. 3.43: *paṁca dhāraṇā tatva prakāśa | pr̥thi apa teja vāyu ākāśa | aksara sahitā devatāni dhyāvai | paṁca paṁca ghatikā laya lāvai || 43 ||*

⁹⁷²Cf. ibid. 3.44: *dhyāna su āhi ubhai ja prakāra | eka saguṇa ika nirguna sārā | saguna su kahiye cakra sthānam | nirguna rūpa atāmā dhyānam || 44 ||*

the six *cakras* can the realisation of the formless (*nirguṇa*), the second form or stage of meditation, be achieved.⁹⁷³

From the *nirguṇa* stage of meditation arises the eighth limb, meditative absorption (*samādhi*). When the fluctuations of the mind and senses are absorbed, in the final stage of Aṣṭāṅgayoga, the individual self (*jīvātma*) and the supreme self (*paramātmā*) merge like salt in water.⁹⁷⁴ Sundardās characterises this state as follows:

*kāla na ṣāi śastra nahim lāgai | yantra manṭra tā deśata bhāgai |
śīta uṣṇa kabahūṁ nahim hoī | parama sāmādhi kahāvai soī || 51 ||*

Time cannot affect it and no weapon can violate it. *Yantra* and *mantra* flee at the sight of it. It is not affected by cold or heat; this is called the supreme *samādhi*.

3.20.3 Aṣṭāṅgayoga in the complex yoga taxonomies

The comparative analysis of Aṣṭāṅgayoga within the four texts of early modern yoga taxonomies reveals the nuanced and varied usage of the term Aṣṭāṅgayoga in the 17th century. This analysis uncovers three distinct models despite the common terminology.

Nārāyaṇatīrtha adheres strictly to the *locus classicus* of Aṣṭāṅgayoga, the Pātañjalayoga model, without modifications. He endeavors to integrate various popular yoga forms of his discursive environment into this system.

In contrast, the Aṣṭāṅgayoga of the *Yogasvarodaya* and *Yogatattvabindu* stems from Śaiva milieus, as evidenced by the reversed order of *dhyāna* and *dhāraṇā* and differing interpretations of *samādhi*. This approach is diametrically opposite to Nārāyaṇatīrtha's. While Nārāyaṇatīrtha incorporates popular yogas into the Pātañjala-Aṣṭāṅgayoga, these texts incorporate Aṣṭāṅgayoga into the inclusive Śaiva strategy of hierarchically structuring various yogas, subordinating it to a form of Rājayoga.

⁹⁷³Cf. ibid. 3.48: *iti ṣaṭa cakra dhyāna jau tānai | tabahiṁ jāī nirguṇa pahacānai | gaganākāra dhyāya
saba thairā | prabhā marici jala nahim aurā || 48 ||*

⁹⁷⁴Cf. ibid. 3.49–50: *aba samādhi aisī bidhi karaī | jaisaim laimna nīra mahim garaī | mana indri ki vṛtya
samāvai | tākau nāma samādhi kahāvai || 49 || jīvātma paramātmā doī | sama rasa kari jaba ekai hoī | bisarai
āpa kachu nahim jānai | tākau nāma samadhi vaṣānai || 50 ||*

Similarly, in Sundardās's *Sarvāṅgayogapradīpikā*, Aṣṭāṅgayoga is placed within a sequence of yogas, categorized as a subcategory of Haṭhayoga and subordinated to Advaitayoga as the highest yoga. However, Sundardās does not emphasize a hierarchical valuation but strives to integrate all yogas into an interlocking and cohesive system where each yoga has an equally important function on the path to the ultimate goal. Unlike the other texts, Sundardās uses the limbs of his Aṣṭāṅgayoga to incorporate typical Haṭhayoga practices such as *mudrās* and *bandhas* and to establish a *cakra* system. These associations reinforce the impression of a harmonious interaction of all twelve yoga methods.

The models illustrate the cross-traditional struggle for interpretive authority in a competitive atmosphere. However, we must also understand this as an expression of yoga models evolving in the discursive tension between innovation and tradition, adapting to new contexts and interpretations. Incorporating popular and regional practices into established systems reflects a dynamic cross-traditional integration of new yogic influences within the yoga traditions of the 17th century.

3.2I Sāṃkhyayoga

SĀṂKHYAYOGA, the “Yoga of the enumerative philosophical method” appears only in Sundardās *Sarvāṅgayogapradīpikā* (4.1-12). All other texts of the complex early modern yoga taxonomy do not deal with Sāṃkhyayoga.⁹⁷⁵ Sundardās specifies Rṣabhadeva, Kapilamūni, Dattātreya, Vaśiṣṭha, Aṣṭavakra, and Jaḍabharata as important representatives of Sāṃkhyayoga.⁹⁷⁶ After Bhaktiyoga and Haṭhayoga, Sāṃkhyayoga is the third and final main category in Sundardās's yoga system. Sāṃkhyayoga forms the starting point for the three subsequent yogas associated with it, namely

⁹⁷⁵ However, Sāṃkhyayoga also appears in *Śivayogapradīpikā* 4.19-31. Here, it belongs to Rājayoga within the description of *samādhi* and is thus embedded in the basic structure of an Aṣṭāṅgayoga.

⁹⁷⁶ *Sarvāṅgayogapradīpikā* 1.5: *rṣabhadeva aru kapila mūni, dattātreya vaśiṣṭha | aṣṭavakra ru jaḍabharata, ina kai sāṃkhya sudṛṣṭa* || 5 ||

Jñānayoga,⁹⁷⁷ Brahmayoga,⁹⁷⁸ and Advaitayoga.⁹⁷⁹ Before the Yogi recognises unity with the world through Jñānayoga, experiences unity with the universe through Brahmayoga, and ultimately overcomes duality in Advaitayoga, Sāṃkhyayoga primarily serves to create awareness of the duality to be transcended by differentiating the self from the non-self.⁹⁸⁰ Compared to classical Sāṃkhya, consciousness (*puruṣa*) here (4.2-3) is referred to as the self (*ātama*) and primordial nature (*prakṛti*) as the non-self (*anātama*):

*ātama śuddha su nitya prakāśā | ana ātamā deha kā nāśā |
ātama suksma vyāpaka mūlā | ana ātamā so pañca sthūlā || 2 ||*

The self is pure, eternal and illuminating. The not-self relates to the destructible body. The self is subtle, omnipresent and the fundamental cause, while the non-self is composed of the five gross elements.

*pr̥thi apu teja vāyu aru gaganā | ye pañcaum ātama samplagnā |
pañcani maiṁ mila aura bikārā | tini yaha kiyā prapañca pasārā || 3 ||*

Earth, water, fire, air and ether - these five are attached to the self. In these five elements, other transformations occur, and these three [self, non-self and transformations] have created the proliferation of the universe.

The non-self consists of the five gross elements: earth (*pr̥thi*), water (*apu*), fire (*teja*), air (*vāyu*), and ether (*gaganā*); the five subtle elements: sound (*śabda*), touch (*sparśa*), form (*rūpa*), taste (*rasa*), and smell (*gandhā*); the five senses of perception (*jñānendriyas*): hearing (*śrotra*), touch (*tvak*), sight (*cakṣu*), taste (*jihvā*), and smell (*ghrāṇa*); the five organs of action: speech (*vākyā*), grasping (*pāṇi*), moving (*pāda*), excreting (*pāyu*), and reproducing (*upastha*); and the inner organ

⁹⁷⁷A discussion of Jñānayoga in the *Sarvāṅgayogapradīpikā* can be found on p. 293.

⁹⁷⁸A discussion of Brahmayoga in the *Sarvāṅgayogapradīpikā* can be found on p. 372.

⁹⁷⁹A discussion of Advaitayoga in the *Sarvāṅgayogapradīpikā* can be found on p. 375.

⁹⁸⁰Cf. *Sarvāṅgayogapradīpikā* 4.1: *aba sāṃkhyā su yoga hi suni lehū | pičhai hamako doṣa na dehū | ātama ana ātamā bicārā | yāhi tem samkhyā su nirddhārā || 1 ||*

(*antaḥkaraṇa*) consisting of mind (*mana*), intellect (*buddhi*), consciousness (*citta*), and ego (*ahamkāra*).⁹⁸¹ These comprise twenty-four *tattvas* in total.

Sundardās then elaborates on the inner organ. The thinking mind (*manas*) generates thoughts and doubts. The intellect (*buddhi*) discerns and recognises what is good or bad. Consciousness (*citta*) generates awareness. The ego (*ahamkāra*) produces self-awareness and pride.⁹⁸²

Finally, Sundardās distinguishes the subtle transmigratory body (*liṅga śarīra*), composed of the five subtle elements and the inner organ, totalling nine *tattvas*, from the gross body, which is subject to decay and comprises the gross elements, the senses of perception, and the organs of action.⁹⁸³

Sundardās concludes by explaining that these twenty-four elements work together, with the soul (*jīva*) as the driving force behind them. He also refers to the soul as the knower of the field (*kṣetrajña*) or eternally auspicious (*nirantara śivā*). The soul permeates everything and is omnipresent. It appears to be involved in everything but is ultimately unbound. As the witness, it is distinct from all else, the twenty-four *tattvas* of the non-self. The self and the non-self are eternal and not subject to ageing and death. However, the gross body (*deha*) is transient.⁹⁸⁴

3.22 Satyayoga

SATYAYOGA, the “true Yoga” is a term that appears in the *Yogatattvabindu* in XLIV.7 in the section on *avadhūtapurusasya lakṣaṇam*:

*prasaram bhāsate śaktih samkocam bhāsate 'pi ca |
tayoh samyogakartā yah sa bhavet satyayogabhāk ||*

⁹⁸¹Cf. ibid. 4.4-6: *śabda sparśa rūpa rasa gaṇḍhā | tanmāṭṛkā pañca tana baṇḍhā | śrotra tvak caṅku jīhvā ghrāṇam | jñāna su indriya kiyu baṣṇam |* 4 || *vākyā hi pāṇi pāda aru pāyuḥ | upastha sahitā pañca samajñāyuh | karma su indriya ina kau nāmā | tatpara apanai apanai kāmā |* 5 || *mana uru buddhi citta ahamkārā | catuṣṭa antahakaraṇa vicārā | tina kai laksāṇa bhinnai bhinna | mahāpuruṣa samujñaye cīnhā |* 6 ||

⁹⁸²Cf. ibid. 4.7-8ab: *samkalpai aru bikalapa karai | mana so lakṣaṇa esau dharai | buddhi su laksāṇa bodhahim jāmnī | kikai burau leī pahicānī |* 7 || *caitana lakṣaṇa citta anūpā | ahaṅkāra abhimāna svarūpā |*

⁹⁸³Cf. ibid. 4.8cd: *nau tatvani kau limga śarīra | paṇḍraha tatva sthūla gaṇbhīrā |* 8 ||

⁹⁸⁴Cf. ibid. 4.9-12: *ye caubisa tatva baṇḍhānam | bhinna-bhinna karikiyau vaṣānam | saba kau preraka kahiye jīvā | so kṣetrajña nirantara śivā |* 9 || *sakala viyāpaka aru sarvagā | disai samgi āhi asaṅgā | sākṣi rūpa sabani tem nyārā | tāhi kachū nahim lipai bikārā |* 10 || *yaha ātama ana ātama nirānā | sagajnai takauṁ jārā na maranā | sāṃkhyā su mata yāhi saum kahiye | sataguru binā kahauṇ kyaum lahiye |* 11 || *sāṃkhyā yoga so yaha kahau, bhinna hi bhinna prakāra | ātama nitya svarūpa hai, deha anitya vicāra |* 12 ||

Śakti shines forth as expansion and as contraction. He who unites those two experiences true yoga.

The term *satyayoga* is not included in the initial taxonomy of the fifteen methods for Rājayoga. Rāmacandra adopted the verse from the *Siddhasiddhāntapaddhati* 6.64 and redacted it according to his own agenda and mingled it with *Siddhasiddhāntapaddhati* 4.19.⁹⁸⁵ All manuscripts of the *Yogatattvabindu* read *satyayogabhāk* in the fourth *pāda* of the verse. Here, the source text reads *siddhayogirat*. Rāmacandra might have used the term as a synonym for Siddhayoga⁹⁸⁶ or it might be a typographical error of Siddhayoga. By the definition of this verse, Satyayoga would be a practice in which the practitioner dedicates himself to the union of two aspects of Śakti, here defined as expansion (*prasāra*) and contraction (*saṃkoca*). In the light of the source text, it could be a corruption of the term *siddhayoga*^o which could have arisen from the homoiotelic ending of the preceding verse. Furthermore, no other medieval or premodern yoga texts use the term to designate a distinct type of yoga. For this reason, it seems unlikely that this term is a specific category of yoga.

3.23 Sahajayoga

SAHAJAYOGA's concept is closely linked in literature with that of the Avadhūta in the classical sense. The typical Avadhūta has cast off *samsāra* and scorns worldly and religious activities. This figure is usually associated with *nirguṇa bhakti*, the worship of the formless Divine. Instead of engaging in complex spiritual practices, he dedicates himself, if at all, to the only true practice, which is the repetition of the Divine name.⁹⁸⁷

The model of the Avadhūta that emerges in Rāmacandra's *Yogatattvabindu* continues a trend that Kanamarlapudi (2023: 18) calls the “sanitisation” of the Avadhūta. In her study, she describes the term's history and identifies a clear development. Over the centuries, the Avadhūta, the original antinomian ascetic, was gradually integrated into the Brahmanical *āśrama* system. His

⁹⁸⁵Cf. p. 200.

⁹⁸⁶The Siddhayoga of *Yogatattvabindu* is discussed on p. 378.

⁹⁸⁷Mallinson, 2011: 15.

antinomian behaviour, unconventional traits, and unorthodox practice were tamed, and according to Kanamarlapudi, the Avadhūta became a legitimate and eventually even the highest class of the *samnyāsa āśrama*.

An aspect of this development can be observed, for example, in the early history of Haṭhayoga. Mallinson (2011: 17) notes that in the early history of Haṭhayoga attributed to Gorakṣa (11th - 13th centuries), “the antinomian external practices of Tantra were internalised and, together with the visualisation techniques of *kundalinīyoga*, were melted with the physical practices of early Haṭha Yoga, whose original aim was the sublimation of sexual continence into liberation.”

Rāmacandra continues the trend of sanitisation and refines the Avadhūta for royal or courtly adoption. The Avadhūta becomes the ideal type of the Rājayoga-practicing *kṣatriya* or king. Rāmacandra cuts off the last threads of the image of Avadhūta that is still connected to the antinomian ascetic.⁹⁸⁸ On the contrary, Rāmacandra’s Avadhūta does not scorn worldly activity; rather, he is indifferent to it yet fully involved in it and extremely positive towards worldly pleasures. The natural consequence is that Rāmacandra elevates Sahajayoga to the practice *par excellence* for a king.

Rāmacandra defines Sahajayoga, the “natural yoga”, at the end of his text in section LIX. This section is presented as the “secret teaching of the scriptures of yoga in all scriptures.” This secret is explicitly directed at kings, princes or aristocrats at the royal court.⁹⁸⁹ In short, a good king is characterised by being being honest, fearless, reputable, trusting of good people, always blissful, and he is surrounded by enchanting objects.

Then Rāmacandra explains to whom this secret should explicitly not be revealed: not to those who blame others, criticise, misbehave, do not speak the truth, lack compassion, and enjoy conflict.⁹⁹⁰

⁹⁸⁸Cf. *Yogatattvabindu* XLIV p. 196.

⁹⁸⁹Cf. *Yogatattvabindu* LIX: *yasya rājño manomadhye kapatām nāsti | yasmin drṣte deśakasya trāso na bhavati | yasya manāḥ śuddhaṁ bhavati | yasya prthivyāṁ kīrtir bhavati | yasya manomadhye satpuruṣava-canaviśvāśo bhavati | yo rājā sadānandapūrṇo bhavati | yasya pārśve pratyakṣam anekāṇi manohārivastūni bhavanti | etādrśasya rājño 'gre yogarahasyaṁ kathaniyam |*

⁹⁹⁰Cf. ibid. LIX: *yah paranindā rato bhavati | dūrācāro bhavati | bhrātumitrasya ca yogyam vastu na dadāti | yo satyam na vati | yo yogināṁ manomadhye nindām karoti | yasya manomadhye dayāna bhavati | yah kalahapriyo bhavati | svakāryakaraṇe sāvadhāno bhavati | guroḥ kāryakaraṇe 'nādito bhavati | etādrśasyāgre na yogāḥ kriyate na paṭhyate |*

Finally, Rāmacandra reveals his secret teaching of yoga. The secret teaching describes the person who embodies the highest reality. This person is free from existence and non-existence (*bhāvābhāvavinvirmuktah*).⁹⁹¹ And although this person, viz. the king or a *kṣatriya*, as the enjoyer of the earth, is constantly exposed to worldly pleasures, he is free from all attachments. This person is a yogin made of perpetual bliss (*sadānandamayo yogī*) and practices constant equanimity towards happiness and sorrow. The person has realised the indivisible highest self and performs actions without personal desires or attachments.⁹⁹²

While an ordinary person must first stabilise the gaze (*drṣṭih sthirā kartavyā*), stabilise the sitting posture (*āsanam dr̥dham kartavyam*), and stabilise the breath (*pavanah sthirah kartavyah*) to achieve this state, a perfected person no longer needs to adhere to this discipline (*etādrśah kaścin niyamaḥ siddhasya noktaḥ* |).

*manahpavanābhyaṁ yadā sahajānandaḥ svasvarūpeṇa prakāśyate | sa
sahajayogaḥ kathyate rājayogamadhye | iti cakravartināmakathanam |*

When by means of mind and breath, the natural bliss appears through one's own true nature, it is called Sahajayoga ("natural yoga") [in this system] of Rajayoga. This is the explanation for those named *cakravartin* ("Universal Ruler").

That is Rāmacandra's core message of his secret of yoga in all yoga scriptures. It recalls the *rājaguhyam* of the Mokṣopaya, a teaching through which rulers could attain a state free from suffering.⁹⁹³ These words conclude Rāmacandra's *Yogatattvabindu*. Thus, Sahajayoga is the ideal yoga for a king. For a king who rules and enjoys the amenities of this position, this is the aspired state, the ultimate. As a *kṣatriya*, he can maintain the soteriological state of salvation through Sahajayoga and continue fulfilling his caste duties without

⁹⁹¹This statement implies a characterisation of the highest reality (*tattva*), which in Amanaska 2.62 is described as free from the duality of existence and non-existence: *bhāvābhāvadvayātītaṁ svapnajāgaranātīgam | mrtyujīvananirmuktam tattvam tattvavidō viduh* || 62 || "The knowers of the highest reality know that the highest reality is beyond the duality of existence and non-existence, passes beyond [both] sleep and waking and is free from dying and living." (Translated by Birch, 2013: 318).

⁹⁹²Cf. ibid. LIX.1-8.

⁹⁹³Cf. *Mokṣopaya* 2.II.10-17.

continuous practice. The duties of a ruler sometimes involve “cruel” actions, such as enforcing laws, possibly through war. Additionally, Sahajayoga enables the king, despite being an “enjoyer of the earth,” to achieve soteriological completion without the deprivations typical for ascetics.⁹⁹⁴ The term *sahaja*^o in this context thus primarily means natural but in the sense of “preserving its original nature” and “not undergoing further change.”⁹⁹⁵

3.24 Conclusion

THE comparison of the medieval complex yoga taxonomies in the four texts *Yogatattvabindu*, *Yogasvarodaya*, *Yogasiddhāntacandrikā*, and *Sarvān-gayogapradīpikā* reveals a remarkable diversity of a total of twenty-three different yoga categories. These categories are contextualised and structured differently depending on the text and show significant differences even within overlapping yoga categories in most cases.

1. Kriyāyoga
2. Jñānayoga
3. Caryāyoga
4. Carcāyoga
5. Haṭhayoga
6. Karmayoga
7. Layayoga
8. Dhyānayoga
9. Mantrayoga
10. Lakṣyayoga
11. Vāsanāyoga
12. Śivayoga
13. Brahmayoga

⁹⁹⁴ See also Hanneder, 2006: 121.

⁹⁹⁵ Cf. *Sanskrit Wörterbuch*, 1858: 99.

14. Advaitayoga
15. Siddhayoga
16. Siddhakunḍalinīyoga
17. Siddhiyoga
18. Aṣṭāṅgayoga
19. Bhaktiyoga
20. Premabhaktiyoga
21. Sāṃkhyayoga
22. Sahajayoga
23. Rājayoga

The degree of difference in the taxonomies and the significantly divergent interpretations of the yoga categories among the texts indicates that the transmission was not a purely textual phenomenon with a linear reception history. Instead, the complex yoga taxonomies were likely part of cross-traditional and overlapping oral discourses. That is supported by the fact that the authors of the texts containing these complex early modern yoga taxonomies come from different religious traditions.

While Rāmacandra Paramahamsa, the author of the *Yogatattvabindu*, was initiated as a Daśanāmī Saṃnyāsī and, despite the Śaiva roots of his *sampradāya*, propagated a religious universalism as an Advaita Vedāntin, the author of the *Yugasvarodaya* likely came from a South Indian Śaiva milieu. Nārāyaṇatīrtha was a famous *saṃnyāsa* intellectual, a successful writer born as a Brahmin and a follower of Kṛṣṇa,⁹⁹⁶ while Sant Sundardās was considered one of the most educated Dādūpanthis and propagated the Sant belief system as a representative of Vaiṣṇava *bhakta* in his works.⁹⁹⁷

It is noteworthy that two of the authors, namely Sundardās and Nārāyaṇatīrtha, spent a significant part of their lives in Benares. Sundardās lived in Benares between the first decade of the seventeenth century and around 1625 CE, where he was trained in the dominant knowledge systems of

⁹⁹⁶Cf. Ko, 1993: 41.

⁹⁹⁷Cf. Horstmann and Rajpurohit, 2023: 84-87.

the time, including aesthetics and the tradition of artistic poetry (*kāvya*).⁹⁹⁸ Ko (1993: 56) convincingly narrows the flourishing period of Nārāyaṇatīrtha to 1600–1690 CE. It is generally agreed that Nārāyaṇatīrtha also spent much of his life in Benares, though the exact period is yet to be determined.⁹⁹⁹ It is possible that both authors lived in Benares simultaneously.

The few clues that exist for locating Rāmacandra and the *Yogatattvabindu* first of all narrow the place of its composition to the northern part of India. One of the most compelling reasons for this conclusion is the list of nine rivers in Section XL. Compared to Rāmacandra's primary source text, the *Yogasvarodaya*, the *Yogatattvabindu* mentions the rivers Vipāśā (modern Beas) and Śatadrā (modern Sutlej) instead of the central-southern Indian rivers Godāvārī and Kāverī, indicating a northern context.¹⁰⁰⁰ Although the *Yogasvarodaya* was likely composed much further south, this work circulated in northeastern India. This observation is based on the fact that it is currently known only through specific citations, namely in the *Prāṇatosiṇī*, written near Calcutta,¹⁰⁰¹ the *Yogakarṇikā*, whose origin is unknown,¹⁰⁰² and the *Śabdakalpadruma*, which Radhakanta Deva (1784–1867) also compiled in Calcutta. Thus, it can be inferred that northeastern India was a significant area for the circulation of the *Yogasvarodaya*. Given that Rāmacandra extensively drew from the *Yogasvarodaya* for the compilation of the *Yogatattvabindu*, and since his fifteen yogas were part of an oral and literary discourse centred in Benares, it would be plausible that Rāmacandra also resided in Benares for some time. In conclusion, this hypothesis is supported by the fact that Sundaradeva lived in Benares¹⁰⁰³ and his citations of the *Yogatattvabindu* in the *Hathasāṅketacandrikā* represent the oldest verifiable evidence of the *Yogatattvabindu*.¹⁰⁰⁴ Based on the cumulative evidence, the hypothesis of Rāmacandra compiling the *Yogatattvabindu* in northern India can be considered secured. It seems possible that Rāmacandra may have spent some time of his life in the Benares area.

⁹⁹⁸Cf. ibid. p. 86.

⁹⁹⁹Penna, 2004: 24.

¹⁰⁰⁰See n. 373 on p. 185.

¹⁰⁰¹Cf. Shāstri 1905.

¹⁰⁰²The only available printed edition of the *Yogakarṇikā* by Nath Sharma (2004) is based on a manuscript presumably from Benares, cf. Nath Sharma, 2004: vi.

¹⁰⁰³Cf. Birch, 2018: 123.

¹⁰⁰⁴See p. 6.

What is certain is that both the *Yogatattvabindu* and the *Yugasvarodaya*, as has been shown,¹⁰⁰⁵ must have been written before 1659 CE. Thus, all complex early modern yoga taxonomies emerged within a very narrow timeframe between 1600–1690, with a significant portion of the texts produced in the discursive environment of Benares.

Each author and text has individual reasons for addressing or codifying the complex yoga taxonomies. Rāmacandra's text, for instance, appears to have been intended for the education of young princes or potential kings. The taxonomy serves both as an encyclopedia and a way to convey the superiority of Rājayoga, in the sense of a “Yoga for Kings,” and its methods through a hierarchical taxonomy. Integrating the fifteenfold yoga taxonomy from the *Yugasvarodaya* is undoubtedly a continuation of an older Śaiva strategy. This strategy aimed to integrate yogas from various traditions into a hierarchical schema, emphasizing a Śaiva interpretation of *samādhi* and liberation in life (*jīvanmukti*).¹⁰⁰⁶ Fundamentally, this is an extension of the older fourfold taxonomy that subordinated Mantra, Laya, and Hṛīyoga in hierarchical order to Rājayoga.

In the case of the *Yogasiddhāntacandrikā*, Ko (1998: 34–35) suggests that Nārāyaṇatīrtha, in line with Paul Hacker's concept of “inclusivism” (1979), sought to integrate the increasingly popular medieval yogas into his context. Ko sees this as an attempt by Nārāyaṇatīrtha to not only equate the perceived inferior foreign and popular forms of medieval yoga with his form, the Pātañjalayoga model but also to subordinate them to it.

Sundarāś's *Sarvāṅgayogapradipikā* has a less instructional and more informal or encyclopedic character, placing great emphasis on both systematics and aesthetics. However, it also follows a clear agenda much less hierarchical than those taxonomies that place Rājayoga at the top. Instead, Sundarāś seeks to find a common thread and establishes an overarching context between the yoga categories he discusses. He creates a harmonious order through a successive and logical sequence, beginning with Bhaktiyoga, with an evident Vaiṣṇava influence, moving through Hṛīyoga, encompassing various

¹⁰⁰⁵The dating of the *Yogatattvabindu* and the *Yugasvarodaya* can be found on p. 6.

¹⁰⁰⁶The Śaiva subordination of yogas into a Rājayoga model began after the 10th century CE and was first described by Birch, 2019.

body-oriented yogas. His system culminates in philosophically oriented yogas, starting with Sāṃkhyayoga, which creates awareness of duality through the philosophical contemplation of the world's components. This differentiation is then resolved in the experience of unity in Brahmayoga, ultimately leading to the state he considers the *summum bonum*, Advaitayoga.¹⁰⁰⁷

This categorical and interpretative diversity reflected in the complex taxonomies suggests a veritable cross-traditional yoga boom in the milieu of the authors considered, marking an unprecedented wave of popularity, particularly for medieval and body-oriented yoga forms like Haṭhayoga, which various traditions and the educated elite increasingly engaged with. At the same time, the comparison of the texts of the yoga taxonomies revealed a genuine struggle for asserting interpretive authority, a contest over the interpretation and classification of yoga categories, and an attempt to highlight one's conception of the best yoga. In our case study, within its clearly defined discursive framework, the previously mentioned popularity at that time permeated many social strata. Yoga and its efficacy were endowed with high soteriological significance to the extent that by the 17th century, yoga could not be absent from the curriculum in the circles of the ruling classes. Furthermore, it becomes evident that the meanings of the various yoga categories were very fluid and were discursively negotiated in lively and dynamic exchange processes. It is therefore not surprising that the phenomenon of early modern complex yoga taxonomies developed in a specific fertile ground. One such fertile ground was the 17th-century Benares, located in northeastern India.

Benares has always been a centre of knowledge, attracting scholars from near and far for centuries. However, with the onset of Muslim rule in India, many prominent scholars teaching in Benares left the city for fear of religious persecution. By the 16th century, Benares experienced a cultural revival, primarily sparked by the open religious policy of the Mughal Emperor Akbar and his immediate successors, the "Pax Mughalia".¹⁰⁰⁸ That was a

¹⁰⁰⁷ As Burger (2004: 706) observed, Sundardās three yoga tetrads strongly recall the tripartite division of yogas in the *Bhagavadgītā* with Bhakti, Karma, and Jñāna.

¹⁰⁰⁸ In 1556, at the age of 13, Akbar ascended the throne of the Mughal Empire, which had been partially reconquered by his father but collapsed immediately after his death under almost hopeless circumstances, cf. Stietencron, 1989: 53. Following a period of military consolidation of his empire, a divided situation marked by social and religious tensions prevailed in northern India. Hindus, in particular, were humiliated and exploited. Rajasthan, Gujarat, and central India

significant catalyst for the emerging formation of not just the solidification of religious identities in northern India,¹⁰⁰⁹ but also a general increasingly pronounced “Hindu” identity, which both took shape during the sixteenth and seventeenth centuries.¹⁰¹⁰ Yoga played a crucial role in the development of this new identity. Under the patronage of the Mughal emperors, Benares once again became a melting pot of intellectual and religious exchange, attracting many scholars to resettle there, as evidenced by the examples of Sundardās and Nārāyaṇatirtha. Concurrently, as Birch (2020: 471-472) demonstrated in his article “*Hathayoga’s Floruit on the Eve of Colonialism*”, there was a general flourishing of *Hathayoga* literature in both North and South India. From the sixteenth century onwards, *Hathayoga* literature became increasingly diverse. Authors from various traditions, mainly learned Brahmins, sought to expand *Hathayoga* and integrate other yogas and religions. The beginnings of this development, highlighted by Birch, are discernible here.

were not part of his empire. Beginning with his marriage to the daughter of the Rajput prince Rājā Bihāri Mal of Amber in 1562, Akbar initiated a policy of pacification. More wives from the princely houses of Rajasthan followed, all of whom retained their religious customs. He issued decrees allowing Hindus to rebuild temples and perform religious practices in public. Overall, Akbar’s reign was characterised by a very open religious policy. For instance, he promoted Hindus like Todar Mal and Mān Singh to high political positions for the first time, cf. ibid., p. 70. Akbar encouraged interfaith dialogue and even created a lodge-like free-thinking order, the Dīn-i-llāhi, the “divine faith,” aiming to collect the best from all religions and discard anything that was rationally unconvincing to find a common truth, cf. ibid. p. 62. During this time, numerous previously destroyed Hindu temples were rebuilt in Benares, cf. ibid., pp. 58-59. Later vassals of the Mughal emperors, especially the later Kachwaha Rajput rulers of Amber, notably under Rāja Man Singh I, constructed numerous temples and ghats in the city, cf. Hooja, 2006: 493-495. His immediate successor, Shāh Jahāngir (1605–1627), continued the open religious policy, cf. Wheeler (1999). It was only during the reign of Shāh Jahān, who ruled the Mughal Empire from 1628-1658 that the government’s general attitude became less favourable towards Hindus again from 1632 onwards. Shāh Jahān ordered a law for the destruction of Hindu temples under construction, as his Islamic theologians sought to prevent the construction and renovation of temples of other religions. However, it remains unclear how strictly this law was enforced and to what extent this religious policy shift after three-quarters of a century of religious dialogue and tolerance affected the population. The impacts were at most marginal. During Shāh Jahān’s reign, seven instances of temple destruction are documented, cf. Eaton. How his rule specifically impacted Benares is unclear but presumably minimal. For example, the then Rāja of Amber, Jai Singh I, who ruled from 1627–1667, was an important military ally, and his father, Man Singh I, had invested large sums in the construction of Hindu temples in Benares. Only under Aurangzeb (1658-1707) was a distinct resurgence of anti-Hindu policy.

¹⁰⁰⁹O’Hanlon and Washbrook, 2011.

¹⁰¹⁰Clark, 2006: 188.

Another catalyst that initiated the floruit of Haṭhayoga literature was the acquisition of corporate identities of the four main ascetic orders of North India (Nāths, Daśanāmī samnyāsīs, Rāmānandīs, and Udāsīs). By 1600, the Nāth yogīs were reportedly organized into 12 panths, with all their headquarters located in North India.¹⁰¹¹ This acquisition of corporate identities of the ascetic orders strengthened the discursive weight of their views, teachings and texts on the market of religious options in northern India. Thus, other religious traditions were stimulated to deal with those impulses.

Thus, the complex early modern yoga taxonomies of medieval yogas resulted from the convergence of various yogic traditions and associated religions in melting pots of intellectual and religious exchange during the early blossoming phase of a new, more diversified wave of yoga literature, mainly disseminated through hubs like Benares.¹⁰¹² Moreover, they are a literary testament to this process and reflect the discursive negotiations and repositioning of authors from different traditions in response to new yogic impulses affecting them.

¹⁰¹¹ Mallinson, 2011: 17.

¹⁰¹² Given the high likelihood that the *Yogasvarodaya* was composed in more southern regions, we can assume that the discourse surrounding complex Yoga taxonomies had another area of dissemination. There is no doubt that South Indian scholars were drawn to Benares. This is evidenced by the authors discussed here: on one hand, Nārāyaṇatīrtha, who was originally from Kaza in the Guntur District of present-day Andhra Pradesh and then spent a significant part of his life in Benares, cf. Ko, 1993: 43. On the other hand, Sundaradeva, the author of the *Haṭhasaṅketacandrikā*, also originated from more southern regions before moving to Benares, cf. Birch, 2018: 123 n. 61.



Figure 11: The *dehasvarūpa* of *ajapāgāyatrī*. The image, reminiscent of a hip-pogriph, is part of an illustrated Sanskrit manuscript written in the Śāradā script. Preserved as a single large scroll under Acc. No. 1334 at the Oriental Institute in Srinagar (Kashmir), it is entitled *Nādīcakra*. The manuscript contains a depiction of the yogic body's *cakras* and *nādīs*. The text surrounding the figure closely corresponds to the additional material found in manuscript U₂ of the *Yogatattvabindu*. The manuscript reads (diplomatic transcription): *om dasame purnagiripi the lalatamandale candro devata amrtasaktih paramatmā rsih dvavimśaddalāni amrtavāsinikalā 4: ambikā 1 lambikā 2 gha(m)tkā 3 tālikā 4 dehasvarūpam kākamukham 1 naranetram 2 gośringam 3 lalāta brahmapara 4 hayagrīvā 5 mayūramuśchamī hamsacārītāni 7 sthāna.*

YTB XVI	YTB XVII	YTB XLII
<ul style="list-style-type: none"> • He is rich at all times. • He dwells distant from the world. He dwells in the world, having permeated it. • Neither birth nor death exists for him. • Happiness does not exist. • Suffering does not exist. • Descent does not exist. • Moral conduct does not exist. • Abode does not exist. • In the mind of this perfected one, a light appears immediately before him, which is the connection with God. • Neither does he have a caste, nor does he have any sign. • He is without parts, immaculate and uncharacterized. • Whatever wish for the most excellent fruit, affectionate woman, etc. arises, he obtains that very enjoyment. His mind truly does not suffer attachment in this situation. 	<ul style="list-style-type: none"> • Even when there is the attainment of a kingdom, etc., the perception of a reward does not arise. • Even in loss, suffering does not arise within the mind, and neither does desire arise. • Even when whatever object has been obtained, aversion towards any object does not arise; and concerning this object, affection of the mind does not arise. • The mind is equal towards a person who has expertise in sacred scriptures, a friend or an enemy. • An indifferent view arises. • When for him who freely moves across the entire world being furnished with enjoyment and happiness, the pride of the ability to do these things does not arise within the mind; and one does not proclaim the ability to do these things among all his followers—this is also said to be of Rājayoga. • Whether one has new clothes made of silk, or old, worn clothes with holes, whether one is smeared with sandal-wood and musk, or smeared with mud—when delight and grief do not reside within the mind, it is that which is Rājayoga. • When the mind is neither bored nor overwhelmed situated in a city, a forest, an uninhabited village, or a village full of people. 	<ul style="list-style-type: none"> • The eradication of all diseases occurs. • He has a vision of the entire earth. • Knowledge of the principles (<i>tattvas</i>) arises. • He understands all languages. • The body becomes as strong as a diamond. • Even with the bite of a snake, death does not occur. • Hunger, thirst, drowsiness, and heat do not trouble the person. • Perfection of speech arises. • Fatigue does not occur in the body. • The person assumes the nature of the wind. • He sees the entire earth with a glance. • The eight supernatural powers beginning with “becoming infinitely small” etc. (<i>animādi</i>) arise. • The nine treasures (<i>navanidhi</i>) approach nearby.⁸⁹⁴ • Within the ten cardinal points in space, the power over death and rebirth arises. • Wherever there is a desire to go in the world, one goes there. • Ignorance disappears everywhere. • One sees the supreme Lord nearby. • There is the capability of accomplishing tasks and removing obstacles.

Table 6: The *Yogatattvabindu*'s effects of Rājayoga

The <i>yamas</i> of the <i>Yogatattvabindu</i>	The <i>yamas</i> of the <i>Yogasvarodaya</i>
<ul style="list-style-type: none"> peace (<i>sāntih</i>) conquest of the six senses (<i>sannām indriyāñām jayah</i>) little food (<i>āhāraḥ svalpah</i>) conquer of sleep (<i>nidrājayah</i>) conquer of cold (<i>śātyajayah</i>) conquer of heat (<i>uṣṇajayah</i>) 	<ul style="list-style-type: none"> peace (<i>sāntih</i>) contentment (<i>santosah</i>) appropriate diet (<i>āhāraḥ</i>) minimal sleep (<i>nidrālpā</i>) control of the mind (<i>manaso damah</i>) an empty mental faculty (<i>sūnyāntahkaraṇam</i>)

Table 7: The *yamas* of the *Yogatattvabindu* and the *Yogasvarodaya*

The <i>niyamas</i> of the <i>Yogatattvabindu</i>	The <i>niyamas</i> of the <i>Yogasvarodaya</i>
<ul style="list-style-type: none"> restraining the mind from fickleness and establishing steadiness (<i>khalu manah cāpalabhāvān nivārya sthairyे sthāpyate</i>) seeking solitude (<i>ekānte sevanam</i>) equanimity towards all living beings (<i>prāṇimātre samābuddhiḥ</i>) indifference one shall not desire any object (<i>udāsinyam kasyāpi vastuni icchā na kartavyā</i>) contentment with whatever is obtained (<i>yathā lābhasantosah</i>) never forgetting the name of the Supreme Lord (<i>parameśvaraṇāma na vismarāṇiyam</i>) not indulging in self-pity (<i>manomadhye dainyam na kartavyam</i>) 	<ul style="list-style-type: none"> discarding fickleness (<i>cāpalyan tu dūre tyaktvā</i>) establishing steadiness of mind (<i>manahsthairyam vidhāya</i>) constantly uniting the mind with the breath (<i>ekatra melanam nityam prāṇamātreṇa sā matih</i>) always maintaining a detached attitude (<i>sadodāśinabhāva</i>) renouncing all desires (<i>svartarecchāvivarjana</i>) being satisfied with whatever comes (<i>yathālabbhena santuṣṭah</i>) keeping the mind fixed on the Supreme Lord (<i>parameśvaraṇānasah</i>) giving up pride and oblations (<i>mānadā naparityāga</i>)

Table 8: The *niyamas* of the *Yogatattvabindu* and the *Yogasvarodaya*



Figure 12: 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 13: The Equivalence of the Self and the Universe (detail), folio 6 from the *Siddhasiddhāntapaddhati* (Bulaki), India, Rajasthan, Jodhpur, 1824 (Samvat 1881), 122 x 46 cm, RJS 2378, Mehrangarh Museum Trust.

Appendix

The new digital tools used for the preparation of this dissertation

The contemporary discourse, mainly triggered by last year's AI revolution, has led to significant debates within the university context. There are no universally accepted and definitive rules, especially concerning the drafting of academic papers or written exams. However, it is already clear that AI and other new digital tools, similar to the printing press or the internet, will transform our daily lives and become indispensable in academia. Their advantages are too significant to be ignored. Historically, beneficial technology has almost always prevailed. Another factor seems equally clear: within the academic context, clearly defined rules must be adhered to, regulating the use of these new digital tools and artificial intelligence in scholarly work, particularly in the context of assessments. These rules are constantly refined, with many universities still in a dynamic negotiation process to establish them. After all, until about a year ago, few anticipated such rapid developments. It is a delicate balance between harnessing potential and justified restriction. One core aspect that is likely to become a standard in dealing with digital tools and artificial intelligence is transparency. Since this dissertation is an examination, I will explain in detail how I used the new digital tools and artificial intelligence for my work on this dissertation.

The decision to write this dissertation in English was made when applying for admission to the doctoral program. As a non-native speaker, this was a challenge despite my relatively strong command of English, especially when trying to articulate complex matters usually expressed in my native language with precise English. To improve my English formulations, I used Grammarly and DeepL. Sometimes, it was easier for me to draft a complex thought in German, translate it into English and then have it corrected by DeepL and Grammarly, which I would then review and revise. Additionally, since I never learned French but had to understand the contents of several works by French Indologists written in French, I used DeepL to translate entire PDF files of these articles and books, allowing me to access the content of these relevant texts for my research.

The official start of this dissertation project was December 5, 2019. However, more intensive work on this dissertation began only with the start of the project funding through my employment in the "Light on Haṭha" project from March 15, 2021. It was not until late summer 2023 that I began using ChatGPT. Over time, I have used ChatGPT in the following ways:

- I occasionally used ChatGPT to receive suggestions for improving some of my English formulations.
- By far, the most frequent application was to have my BIBTEX entries written. I could easily copy the bibliographic information available on WorldCat.org for several works I cited and have ChatGPT convert this information into the format of a BIBTEX entry. These entries were checked, corrected if necessary, and adapted to my specific needs before being copied into my .bib file. This saved me a lot of time and effort.
- The most astonishing application was the following. Theodor Aufrecht noted in an entry I found in the *New Catalogus Catalogorum* that the *Yogatattvabindu* by Sundaradeva was quoted in his *Haṭhasaṅketacadrikā*. Although I had several digital manuscripts and an e-text of the *Haṭhasaṅketacadrikā*, it was challenging to find an unspecified passage of my text in this very lengthy work, as it quickly became apparent that Sundaradeva had not cited the *Yogatattvabindu* with reference. It was like searching for a needle in a haystack. Then, an idea struck me. I asked ChatGPT to write a Python script, which I called *matchi*, to compare two .txt files: an e-text of the *Yogatattvabindu* and an e-text of the *Haṭhasaṅketacadrikā*. I had ChatGPT include variables to adjust the degree of similarity and the number of character sequences so a quote would be visible even if editorial changes or similar modifications were present. A few minutes later, using this program, I was able to identify all quotes from the *Yogatattvabindu* in Sundaradeva's *Haṭhasaṅketacadrikā*, saving me hours of searching manually.
- For this work, about several verses from Sundardās' *Sarvāṅgayogapradīpikā* were translated by me. These are written in Brajbhāṣā, a language I had no prior knowledge of before this dissertation. Through my Sanskrit training and two semesters of Hindi at the University of Heidelberg, I could only roughly understand the content of the verses. Thanks to a combination

of Rupert Snell's article "Braj in Brief: An Introduction to Literary Braj Bhāṣā" (2016) and the help of ChatGPT, I was able to produce meaningful translations of the verses. A few weeks before submitting the dissertation, Dr. Felix Otter kindly agreed to review these translations.

- It was evident to test ChatGPT's capability in translating Sanskrit. The results were better than expected, but the technology is still far from correctly contextualizing a passage, recognizing grammatical special cases, or capturing the ideal word choice in the target language. Especially in texts with problems or only slight errors, the AI starts guessing with sometimes absurd results. In other words, AI cannot replace a well-trained Sanskritist. However, translations already achieve a degree of accuracy that makes them sometimes beneficial. Contemporary philological work involves searching through literary evidence in collections of transcriptions of thousands of Sanskrit texts shared among Indologists using grep (global regular expression search and print) or similar methods. To grasp the context of specific hits in these searches more quickly, I sometimes fed larger chunks of text with much context from the search hits into ChatGPT and could thus find the passages I was looking for much faster, which I then examined more closely if necessary.

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