

The Amanaska: King of All Yogas
A Critical Edition and Annotated Translation with a
Monographic Introduction

Doctorate of Philosophy

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Abstract

This thesis contains a critical edition, translation and study of the *Amanaska*, which is a medieval Sanskrit yoga text of one hundred and ninety-eight verses in two chapters (*adhyāya*). Seventy-five manuscripts have been consulted for this edition and thirty-two were selected for the full collation on the basis of stemmatic analysis on a sample collation of all the manuscripts. The critical apparatus contains references to parallel verses in other works and the notes to the translation provide further information on the content, terminology and obscure passages of the text by citing other Sanskrit works, in particular, earlier Tantras and medieval yoga texts, as well as a Nepalese commentary on the *Amanaska*.

The first part of the Introduction contains a summary of the text and an examination of the colophons of all the available manuscripts in order to establish the proper titles of the text and each of the chapters. Unlike previous editors, I have adopted the title *Amanaska* because it is found in the great majority of manuscript colophons. The title of previous printed editions, *Amanaskayoga*, appears to derive from nineteenth-century manuscript catalogues. The authorship of the text has been discussed in light of the claim made in recent Indian scholarship that it was written by Gorakṣanātha, the pupil of Matysendranātha. I conclude that the author is unknown. Discrepancies between the chapters, in particular, various incongruities in content and differences in the limits of dating, strongly suggest that both chapters were originally composed as separate works. Unlike previous editions, this one is based on the north-Indian recension. There is evidence that the north-Indian recension has preserved a more coherent version of the first chapter. The additional verses of the south-Indian recension have been edited and included separately in appendix A.

The first part of the Introduction also includes fourteen sections on the content of the *Amanaska*. The first six of these sections are on absorption (*laya*), the practice of eliminating reality levels (*tattva*) and Layayoga, and the following sections cover yogic powers (*siddhi*), Śāmbhavī Mudrā, the term *amanaska* and the *Amanaska*'s known sources for verses on the no-mind state. The final section called, '*Amanaska*: the Effortless Leap to Liberation' examines the salient teachings of the *Amanaska* in light of previous ascetic, yogic and tantric traditions, in an attempt to answer questions about whom its intended audience may have been and its place within India's history of yoga. The first part of the Introduction concludes with a discussion of yoga

texts which have been either directly or indirectly influenced by the *Amanaska*. Seeing that many of these texts have not been critically edited or translated, I have discussed their date of composition and their content in addition to the material that derives from the *Amanaska*.

The second part of the Introduction provides essential details on the seventy-four manuscripts consulted for this edition, brief comments on the shortcomings of the previous printed editions and an explanation of the editing methodology. The recensions of the text are discussed in this section as well as my editorial policy.

The critical edition and translation of the *Amanaska* are presented together. Each Sanskrit verse is followed by the translation and its critical apparatus is at the bottom of the page. The endnotes to each verse are located at the end of its respective chapter. Appendices B-E include four stemmatic diagrams along with brief descriptions of each hyparchetype, a list of symbols and abbreviations and an outline of the conventions used in the critical apparatus.

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Chapter I

Introduction

I.1 Preliminary Remarks

The *Amanaska* is a dialogue between the god Īśvara and the sage Vāmadeva, who asks how liberation in this life (*jīvanmukti*) is attained. Īśvara's answer is the practice of *amanaska* (the no-mind state), which was generally understood in medieval yoga texts to be synonymous with Samādhi, that is to say, the state of Rājayoga. The attainment of *amanaska* dissolves the mind and breath, which enables the yogin to see the non-dual state (*advaitapada*) referred to as the highest reality (*paratattva*). The first chapter, which was written before the seventeenth century CE and probably after the fifteenth-century *Haṭhapradīpikā*, is distinguished from other yoga texts by a gradual progression of absorption (*laya*) spanning twenty-four years. The second chapter can be dated to the eleventh or early twelfth century CE and appears to be among the earliest yoga texts that teach a type of yoga called Rājayoga. The *Amanaska* (2.3-4) defines *rājayoga* in two ways; firstly, it is the king (*rāja*) of all yogas and, secondly, it causes the yogin to attain the supreme Self who is the illustrious king (*rāja*).

The second chapter of the *Amanaska* was contemporary with the earliest known yoga texts that taught techniques which became salient features of Haṭhayoga. However, the *Amanaska* rejected most of these techniques and espoused an effortless way to liberation. One could call its method a 'leap-practice', because the *Amanaska* replaced the graduated systems of yoga, usually consisting of various auxiliaries (*aṅga*), with one technique called Śāmbhavī Mudrā and the practice of Samādhi (*amanaska*). Indeed, the *Amanaska*'s rejection of the auxiliaries of yoga, complex metaphysics and philosophical systems, mantras, Brahmanical and non-Brahmanical asceticism, the cremation-ground practices of the Kāpālikas and sect-identifying signs, distinguish it markedly from pre-tenth century CE Pātañjala and tantric yoga.

The historical significance of the *Amanaska* is evinced by its influence on later yoga texts. Despite its differences from and polemical stance against Haṭhayoga, the practice of Śāmbhavī Mudrā and *amanaska* were eventually included under the rubric of Haṭhayoga. Thus, the *Amanaska* was one of the sources of the most influential medieval yoga text, the *Haṭhapradīpikā*, and its verses can be found in other yoga texts of the same period such as the *Amaraughaprabodha*, *Śivayogadīpikā* and *Yogātārāvalī*, and even more recent works such as Yugaladāsa's *Yogamārgaparakāśikā* and Brahmānanda's commentary on the *Haṭhapradīpikā*, the *Jyotsnā*. The *Amanaska* was directly quoted in compendiums such as the sixteenth-century *Yogacintāmaṇi* of Śivānanda Sarasvatī, the eighteenth-century *Haṭhatattvakaumudī* and the *Gorakṣasiddhāntasaṅgraha*. Its second chapter was the source of the twelfth chapter of the *Yogaśāstra*, a comprehensive treatise on Śvetāmbara Jainism, composed by the twelfth-century Hemacandra. Its system of yoga and terminology was absorbed by two late Yoga Upaniṣads, the *Advayatārakopaniṣat* and the *Maṇḍalabrāhmaṇopaniṣat*. Verses of the *Amanaska* have also made their way into texts outside the yoga tradition such as the *Gurugītā* and Miṭṭhūsukla's *Haṃsaviḷāsa*.

The author of the *Amanaska* is unknown and, though the second chapter reveals its Śaiva origins, on the whole the text is free of references that might affiliate it with a particular tantric sect. There is little evidence for identifying the yogins who have used the text over the centuries, other than a very recent attribution to Gorakṣanātha, which appears to be based on Hazariprasad Dvivedi's flawed conjecture that the text was written by Gorakṣanātha because it was cited in the *Gorakṣasiddhāntasaṅgraha*. This attribution was repeated by Yognāth Swāmī in his edition of the *Amanaska* and by a more recent publication of the Gorakhnāth Mandir in Gorakhpur. The existence of nearly eighty manuscripts throughout India and in the Kathmandu valley of Nepal, with opening invocations to both Vaiṣṇava and Śaiva deities, and the diversity of the yoga texts that have been influenced in some way by the *Amanaska*, suggest that the *Amanaska* has been used by different traditions and sects over the centuries. In modern scholarship on south-Asian religions, references to the *Amanaska* are rare, the notable exceptions being Bouy (1994), White (1996), Qvarnström (2003), Vasudeva (2004), and Mallinson (2007). The lack of a critical edition, a reliable English translation and historical analysis of the *Amanaska* is largely responsible for its general absence in modern scholarship on yoga.

1.2 Summary of the Text

The content of the first chapter of the *Amanaska* can be summarised as follows:

Verse	Content
1 – 8	Discourse on what is not the highest knowledge.
9 – 13	Discourse on the highest knowledge (<i>param jñānam</i>).
14 – 15	List of the <i>tattvas</i> .
16 – 24	Discourse on the practice which produces absorption (<i>laya</i>). This begins with the practice of eliminating the five lower <i>tattvas</i> through contemplation, then proceeds to eliminate the mind (i.e., the sixth <i>tattva</i>) through meditation with no object of focus. The result is the no-mind state (<i>amanaska</i>).
25 – 33	Description of mind-free absorption (<i>muktacetā layaḥ</i>).
34 – 35	Definitions of units of time.
36 – 82	Gradual progression of time, spanning twenty-four years, in absorption.
83 – 86	Conclusion.

The content of the second chapter is not comprised of sequential blocks of verses on distinct topics as seen in the first chapter, but instead weaves together various themes throughout the text. It is summarised as follows:

Content	Verse
Definitions of <i>pūrvayoga</i> , <i>aparayoga</i> and <i>rājayoga</i> .	1 – 6
The practice of <i>jyotirmaṇḍala</i> and Śāmbhavī Mudrā.	7 – 15
The guru.	16, 19, 43 – 48
The highest reality (<i>paratattva</i>).	17 – 18, III – II2
<i>Amanaska</i> and absorption (<i>laya</i>).	20 – 22, 26, 41, 77, 79 – 91, 105 – 108
The inadequacy of talking about self-awakening and studying texts (<i>śāstra</i>).	23 – 25, 38, 40
The interdependence of breath and mind, the importance of the guru and <i>amanaska</i> , and the inadequacy of Śaḍ-āṅgayoga.	27 – 30
The rejection of various tantric and haṭhayogic techniques, asceticism and sect-identifying signs.	31 – 37, 39, 42
Instructions on practice.	49 – 57
Detachment (<i>audāsīnya</i>).	58, 92
The state beyond sleep and waking.	59 – 63, 65, 109 – 110

The gaze (<i>dr̥ṣṭi</i>).	64, 66 – 67
Steadiness of mind.	68 – 76, 78
The four states of mind.	93 – 98
The relationship between the yogin and worldly actions.	99 – 104

1.3 Historical Issues

1.3.1 The Name of the Text

The Madras University's *New Catalogus Catalogorum* records almost fifty manuscripts of this text under the entry *Amanaska*,¹ and it adds that the text is also known by the names of *Amanaskakalpa*, *Amanaskayoga*, *Amanaskavivaraṇa*, *Ātmabodha* or *Svayambodha*. The colophons of the manuscripts, whose sigla appear in the table below, affirm that there is a consensus among the majority of the north-Indian, south-Indian and Nepalese manuscripts for the name *Amanaska*.²

Title	North-Indian Manuscripts ³	South-Indian Manuscripts ³	Nepalese Manuscripts ³
<i>Amanaska</i>	A ₁ B ₄ J ₃ J ₄ J ₅ J ₆ H ₁ M ₁ M ₂ P ₁ U ₁ U _P V ₁ V ₆ V ₇	C ₄ P ₅ T ₁ T ₂	E ₁ E ₂ E ₃ E ₄ E ₅ E ₆ N ₁ N ₂ N ₃ N ₄ N ₅ N ₆ N ₈ N ₉ N ₁₀ N ₁₁ N ₁₂ N ₁₃ N ₁₄ N ₁₆ N ₁₇ N ₁₈ N ₁₉ N ₂₁ N ₂₂ N ₂₃ V ₃ V ₅
<i>Amanaskayoga</i>	P ₄		
<i>Amanaskakhaṇḍa</i>	J ₁	W ₁	
<i>Amanaskagurukalpakhaṇḍa</i>	K ₁	U ₃	
<i>Amanaskakalpakhaṇḍa</i>	B _{1,2}	B ₂	
<i>Adhyātmaśāstra</i>	P ₃		
<i>Ādhyātmaśāstravicāra</i>	P ₂		
<i>Svayambodha</i>	B ₁ V ₄		
<i>Layakhaṇḍa</i>	V ₈		

The name *Svayambodha*, which is attested by B₁V₄ and reported in a number of manu-

¹See Raghavan 1968: 316.

²Not all the available manuscripts appear in this table because some do not have colophons and others do not indicate the name of the text in their colophons (e.g. V₂ *śrīś-varokta[h] svayaṃbodh[o] nāma dvitīyo 'dhyāyah*).

³Note that the categories of north and south-Indian and Nepalese manuscripts are based on recension rather than the location of the libraries in which the manuscripts are currently held. For an explanation of this, see Section 1.4.3.

script catalogues,⁴ most likely derives from one of the names of the second chapter. Thus, colophons such as: *iti [...] svayaṃbodhaḥ saṃpūrṇaḥ* (B_{LI} V₄), and: *iti [...] svayaṃbodhākhyo 'manaskaḥ saṃpūrṇaḥ* (H₁E₁P₁T₁V₁), which occur only at the end of the second chapter, appear to be corruptions of the more common: *iti śrīamanaskaḥ [...] svayaṃbodho nāma dvitīyo 'dhyāyaḥ* (e.g., E₃E₅K₁J₃J₅V₂V₃, etc.).

The colophons of two Jodhpur manuscripts (J₁J₄) and the printed edition (P_{Et}), which was based on them, confirm that the name *Amanaskavivaraṇa* is that of the second chapter and not of the text. Their colophons read: *iti śrīamanaskakhaṇḍe [...] amanaskavivaraṇam nāma dvitīyo 'dhyāyaḥ*. However, the editors of the *Catalogue of Manuscripts in the Maharaja Mansingh Pustak Prakash, Jodhpur* (Vyasa 1986: 164) report *Amanaskavivaraṇa* as the title, which was then reported in the *New Catalogus Catalogorum*.⁵ As a name, *Amanaskavivaraṇa* does not appear in any other manuscript colophon or manuscript catalogue consulted for this edition. Likewise, *Ātmabodha*, which is mentioned by the *New Catalogus Catalogorum* (Raghavan 1968: 316) as another title of the *Amanaska*, is supported by only one citation from a nineteenth century 'hand-list' of a collection of manuscripts which is no longer found at the location stated in the

⁴The *New Catalogus Catalogorum* (Raghavan 1968: 316) cites manuscripts AS p. 237, RASB V. 3979, IO 2436 and Sūcīpattra 44 as having the name *Svayambodha*. IO 2436 refers to manuscript B_{LI} above. The collections referred to as Sūcīpattra, AS and RASB in the *New Catalogus Catalogorum* are now in the Asiatic Society of Bengal (ASB). Therefore, it is likely that the three catalogues of Sūcīpattra (see Raghavan 1968: xx), AS (Nyayabhusana 1899) and RASB (Shastri, H.P. 1923) are describing the same manuscript, which is available in the ASB's current collection as *Svayambodha*, ms. No. 3979 (Shastri, H.P. 1923: 635). Unfortunately, I have not had access to the oldest catalogue, Sūcīpattra (1838), in order to verify whether Sūcīpattra 44 (Raghavan 1968: 316) is the same as ASB ms. No. 3979, and it is not possible to determine whether the manuscript called *Svayambodhaprakaraṇam* (ms. No. III B 14) in AS (Nyayabhusana 1899: 237) is the same manuscript as ASB ms. No. 3979, because the AS catalogue gives very few details (i.e., no manuscript colophon). When I visited the Asiatic Society of Bengal, only ms. No. 3979 was said to be available. I was allowed to view the manuscript but no copies were provided, so it has not been used in this edition. However, its colophon is: *iti śrīśivarahasye īśvaravāmadevasamvāde īśvaraproktaḥ svayaṃbodhākhyo 'manaska[h] saṃpūrṇaḥ*. For further examples of manuscripts of the *Amanaska* which have been mistakenly called *Svayambodha* in manuscript catalogues, see footnote 35.

⁵The *New Catalogus Catalogorum* (Raghavan 1968: 316) lists a number of manuscripts under the name *Amanaskavivaraṇa*, most of which have been consulted for this edition, and among them only the colophons of the Jodhpur manuscripts contain *Amanaskavivaraṇa*. I have not been able to consult manuscripts which the *New Catalogus Catalogorum* reports as 'B IV 108' and 'Bik 1219', but their respective descriptive catalogues do not list these manuscripts under the title *Amanaskavivaraṇa*.

hand-list.⁶ It is unlikely that this was ever the name of the *Amanaska*.⁷

There are two manuscripts of the *Amanaska* from Pune with the names *Ādhyātmaśāstravicāra* (P₂) and *Adhyātmaśāstra* (P₃). The first is augmented by many additional Sanskrit verses which have been scattered throughout the original text of the *Amanaska*, whereas the second has no additional verses, but is accompanied by a large commentary in Marathi. Both the additional Sanskrit verses and the Marathi commentary make these manuscripts unique, and their different names appear to reflect this.

As the *New Catalogus Catalogorum* (Raghavan 1968: 316) notes, there are several names ending in *khaṇḍa*, and as the above table demonstrates, each of these names is supported by only one or two manuscripts. However, the term *khaṇḍa* occurs in nearly all colophons of the first chapter which, in the majority of cases, entitle the text *Amanaska* and identify it as a section (*khaṇḍa*) on *laya*, *kalpa*, *gurukulpa* and so on. Therefore, it is likely that the names ending in *khaṇḍa* emanated from scribal errors. For example, *amanaskakalpakhaṇḍe* (B_{1,2}B₂) and *amanaskagurukulpakhaṇḍe* (R₁U₃) appear to be corruptions of *amanaske kalpakhaṇḍe* (B_{1,1}B₁B₄J₂J₄, etc.) and *amanaske gurukulpakhaṇḍe* (C₄E₁P₁U₂) respectively. Accounting thus for the names ending in *khaṇḍa*, one may conclude that, on the whole, the manuscript evidence supports the name *Amanaska*.

There are two citations from external sources which support the title *Amanaska*. The *Gorakṣasiddhāntasaṅgraha* quotes two verses, one from each chapter, and attributes both to the *Amanaska*.⁸ In his *Haṭhatattvakaumudī*, Sundaradeva⁹ quotes a verse from

⁶This hand-list is cited in the *New Catalogus Catalogorum* as *A Hand-list of the Manuscripts (under A) in the Lalchand Research Library, D.A.V. College, Lahore*. Asko Parpola, the current Professor emeritus of Indology and South Asian Studies at the University of Helsinki, has kindly informed me (p.c. 2.3.2009) that this collection of manuscripts is no longer in Lahore, but was moved some time ago to the V.V.R.I. in Hoshiarpur and may now be at the D.A.V. College in Chandigarh. I have not been able to consult a catalogue of this collection to verify whether it has a manuscript by the name of *Ātmabodha*.

⁷I have not found another manuscript or reference in a Sanskrit text or manuscript catalogue to a yoga text (*yogaśāstra*) called the *Ātmabodha*, a title which is generally reserved for the Advaitavedāntin work by Śaṅkarācārya. Two manuscripts of a text called the *Ātmabodha* (attributed to Gorakṣanātha) at the Maharaja Mansingh Pustak Prakash in Jodhpur (see Vyasa 1986: s.v. *Ātmabodha*, Serial N. 1278 [old catalogue No. 1046,] Accession No. 536.) are not exceptions to this. They are tantric works which do not contain the *Amanaska*.

⁸See the *Gorakṣasiddhāntasaṅgraha*, pp. 3 and 9. For more details on this text and its quotation of the *Amanaska*, see section 1.3.7.II.

⁹For more details on the *Haṭhatattvakaumudī* and its quotation of the *Amanaska*, see section 1.3.7.IO.

the first chapter and attributes it to the *Amanaska*.¹⁰ However, in the same text, he also quotes several verses from the second chapter and attributes them to the *Rājayoga*.¹¹ The number and order of the verses quoted by Sundaradeva under the name *Rājayoga* correspond exactly to a block of verses quoted under the name *Rājayoga* in an earlier work called the *Yogacintāmaṇi*, so it is fairly certain that Sundaradeva took these verses from the *Yogacintāmaṇi*.¹² Yet, the fact that Sundaradeva cites verses from the *Amanaska*'s first chapter with attribution to the *Amanaska*, whereas the *Amanaska*'s first chapter is cited in the *Yogacintāmaṇi* with attribution to the *Laya-khaṇḍa*,¹³ confirms that Sundaradeva knew of a text called the *Amanaska*.

As for the name *Rājayoga*, it is possible that Śivānandasarasvatī, the author of the *Yogacintāmaṇi*, consulted a text called the *Rājayoga*, which contained over half the verses of the *Amanaska*'s second chapter.¹⁴ Unfortunately, I am yet to find a manuscript by this title, so I cannot confirm whether such a text ever did exist.¹⁵ However, it is also possible that Śivānanda consulted both chapters of the *Amanaska* but invented his own names for each chapter. This is somewhat supported by the fact that other texts in the *Yogacintāmaṇi* are given names which are different to those transmitted by manuscripts. For example, Christian Bouy (1994: 17 n. 38) has noted that the *Vasiṣṭhasaṃhitā* is quoted as 'Vasiṣṭhayoga' and the *Yogayājñavalkya* as 'Yājñavalkya' in the *Yogacintāmaṇi*.¹⁶ Owing to this uncertainty over the names of the texts which Śivānanda consulted, the earliest evidence for the existence of both chapters as a single text called the *Amanaska* is the *Gorakṣasiddhāntasaṅgraha* as well as an old but

¹⁰ *Amanaska* 1.86 is quoted with attribution to the *Amanaska* at *Haṭhatattvakaumudī* 19.4.

¹¹ *Amanaska* 2.92 is quoted with attribution to the *Rājayoga* at *Haṭhatattvakaumudī* 55.19.

¹² See section 1.3.7.6 for more details on this. In his commentary on the *Haṭhapradīpikā* called the *Jyotsnā*, Brahmānanda, who is generally ascribed to the nineteenth century (see Kaivalyadhama 2002: 4-5 and P.K. Gode 1954: 25), also quoted a verse from the *Rājayoga* which corresponds to a verse in the *Amanaska*'s second chapter (i.e., *Amanaska* 2.40 is quoted with attribution to the *Rājayoga* at *Jyotsnā* 1.14). Yet, as in the case of Sundaradeva, it is also likely that Brahmānanda was quoting the verse from Śivānanda's *Yogacintāmaṇi* because there are references to the *Yogacintāmaṇi* in the *Jyotsnā* (Gode 1954: 24-25).

¹³ The title *Layakhaṇḍa* appears to be unique to the colophons of some Pune manuscripts (P₂P₃P₄P₅) which clearly state that *layakhaṇḍa* is the title of the first chapter (e.g., P₄P₅ – *layakhaṇḍo nāma prathamo 'dhyāyah*), P₃ – *layakhaṇḍo nāma prathamopadeśah*, etc.).

¹⁴ For details on the *Amanaska*'s verses quoted in the *Yogacintāmaṇi*, see section 1.3.7.6.

¹⁵ I have confirmed that a text called *Rājayoga* attributed to Agastya by its colophons (ms. No. D4374 in the GOMLM) is not related to the *Amanaska*, nor is a text sometimes called the *Rājayoga* attributed to Rāmacandraparamahansa (Kaivalyadhama 2005: 394-95), but more often called the *Tattvabindu yoga* (ms. No. 664, 1883-84 in BORI). Kaivalyadhama's *Catalogue of Yoga Manuscripts* (2005: 394-97) does provide details of other manuscripts entitled *Rājayoga* which I am yet to consult.

¹⁶ For more details on these citations in the *Yogacintāmaṇi*, see footnote 623.

undated palm-leaf manuscript in Mysore (i.e., M₁).¹⁷

The earliest printed edition (P_{Ei}) was published in 1886 and called the *Amanaskakhaṇḍam*.¹⁸ This edition was tacitly based on manuscript J₁ and its title taken from the following colophons: *iti śrīśvaraprokte amanaskakhaṇḍe layayogaparicchedo*, and: *iti śrīamanaskakhaṇḍe īśvaravāmadevasaṇvāde amanaskavivaraṇaṇ nāma dvitīyo 'dhyāyaḥ*. In 1967, Yognāth Swāmī made a critical edition with a Hindi translation and it was published with the title *Amanaska Yoga*, which he did not derive from the colophons he reports: *ity amanaskakhaṇḍe īśvarapārvatīsaṇvāde prathamō 'dhyāyaḥ*¹⁹ and *iti śrīśvaravāmadevasaṇvāde amanaske yogaśāstre dvitīyo layaḥ*. More perplexing than this, is the title of the first chapter of his edition: *Svayambodha Amanaskayoga*, which one would suspect to have been derived from a colophon such as *svayambodhākhyo 'manaskaḥ sampūrṇaḥ* (e.g. T₁). However, in light of the colophons he reports, one can only speculate that he derived the name *Svayambodha* from an entry in a manuscript catalogue or perhaps he saw it on a manuscript cover.²⁰ In 1980, the Gorakhnāth Mandir published this edition with a new introduction by Rāmalāl Śrīvāstava under the title *Amanaska Yoga*.

In 1986, a critical edition with a French translation by Tara Michaël was published in a book called *Aspects du Yoga*. Michaël refers to the text as *Amanaska-yoga*, and it is likely that she was following the title (and the colophon of the second chapter) of a Pune publication of Yognāth Swāmī's edition with a Marathi translation,²¹ for the colophons of the manuscripts used in Michaël's edition support *amanaska* (i.e., T₁T₂) or provide no title at all (i.e., A_DC₁C₃).²² In 1987, Brahmamitra Awasthi pro-

¹⁷M₁ cannot be dated with certainty, but could be as old as the seventeenth century. For a discussion of its date, see section 1.4.1.

¹⁸See section 1.4.2, for more details and further comments on this edition of the *Amanaska*.

¹⁹Two variants are reported for this colophon: *amanaske yogaśāstre* for *amanaskakhaṇḍe* and *īśvaravāmadevasaṇvāde* for *īśvarapārvatīsaṇvāde*. It is strange that he should have favoured *īśvarapārvatīsaṇvāde* when the beginning of chapter one of his text has *vāmadeva uvāca* with no variants.

²⁰In the editorial preface to his edition, Yognāth Swāmī (1967: 9) mentions that he saw the following names of the *Amanaska* in some 'old books' (*pothiyon*): *amanaska*, *amanaskayoga*, *amanaskayogaśāstram*, *amanaskakhaṇḍa*, *śrīśvaravāmadevasaṇvāda*, *svayambodha*. Unfortunately, he did not provide references.

²¹The details of the Marathi edition, which Michaël used, are given in her book (1986: 66) as follows: 'Édition de Poona, par le <<Cercle d'éditions critiques de littérature Siddha>> (Siddha Sahitya Samsodhana Prakasana Mandal) sis à Poona dans le Maharashtra. Cette édition, publiée en 1968, contient, outre une traduction en marathi, une introduction en marathi par le Pandit Gopinath Kaviraj.' This edition appears to be a Marathi translation of Yognāth Swāmī's 1967 edition with a Hindi translation.

²²In the first paragraph of her introduction, Tara Michaël (1986: 51) remarks, 'C'est un

duced a critical edition and a Hindi translation with the title *Amanaska Yoga*, yet the colophons he reports refer to the text as *Amanaska* and *Amanaskakhaṇḍa*.²³

There are very few references to the *Amanaska* in secondary literature on Yoga, most probably because none of the above editions have been widely available. In 1950, Hazariprasad Dvivedi (1950: 98) referred to it as *Amanaska* and in 1962, Akshaya Kumar Banerjea (1962: 26) did the same. However, since Yognāth Swāmī's edition (1967), references in secondary literature have been to the *Amanaska Yoga*. Examples include, David White's *Alchemical Body* (1996), Georg Feuerstein's *The Shambhala Encyclopedia of Yoga* (1997) and Kaivalyadhama's *Yoga Concordance*, vol. 2 (2001-8). Yognāth Swāmī's edition has made *Amanaska Yoga* the standard name in subsequent editions and secondary sources, but it is unlikely that he invented it, because he lists it as one of the names he saw in 'old books'.²⁴ Indeed, the name *Amanaskayoga* is found in nineteenth-century manuscript catalogues, such as *A Classified Index of the Sanskrit Manuscripts in the Palace at Tanjore* by A.C. Burnell (1880: 112). Also, in the catalogue, *Verzeichniss der Handschriften der Koniglichen Bibliothek zu Berlin*, Weber (1853: 195) lists the particulars of a manuscript called *Amanaskayogavivaraṇam*. This manuscript was cited as *Amanaskayoga* by Fitzedward Hall in 1859, when he identified a borrowing from the *Amanaska* in Sundaradeva's *Haṭhasaṅketacandrikā*.²⁵

Gajanan Shambhu Sadhale's concordance of Upaniṣads (1940: 15), called the *Upaniṣadvākyamahākośa*, included a Sanskrit work called the *Amanaskopaniṣat*. One can infer from the concordance's citations of this Upaniṣad that it was the *Amanaska*. Its verse numbers and readings are undoubtedly those of the north-Indian recension.²⁶ However, Gajanan Shambhu Sadhale gave no details of the manuscript

texte qui porte divers titres selon les différents manuscrits. Parfois intitulé Amanaska, << l'Inconcevable >>, << le Non-mental >>, il est le plus souvent présenté comme Amanaskayoga [...] Un autre titre qui figure sur les manuscrits souvent accolé à celui d'Amanaska, est Svayambodha [...] Her comment concerning *Svayambodha* must be based on Yognāth Swāmī's edition or uncited manuscript catalogues, because the colophons of the manuscripts she used for her edition do not mention it.

²³Awasthi used three manuscripts for his edition. The colophon he favoured for the first chapter is, *iti amanaske kalpakhaṇḍe rājayogo nāma prathamō 'dhyāyaḥ* and he noted the following variants: *iti amanaskakhaṇḍe īśvarapārvatīsaṃvāde prathamō 'dhyāyaḥ* (Ka) and *iti amanaske yogaśāstre īśvaravāmadevasaṃvāde prathamō 'dhyāyaḥ* (Kha). For the second chapter, he favoured *iti śrīīśvaravāmadevasaṃvāde amanaske yogaśāstre svayaṃbodhākhyo dvitīyo layaḥ sampūrṇaḥ* and noted the variants: *iti amanaske yogaśāstre svayaṃbodhākhyo 'manaskaḥ sampūrṇaḥ* (Ga) and *iti śrīīśvaravāmadevasaṃvāde amanaske yogaśāstre dvitīyo layaḥ sampūrṇaḥ* (Ka, Kha).

²⁴See footnote 20.

²⁵See Hall 1859: 200.

²⁶For a list of the citations of the *Amanaska* in this concordance, see Tara Michaël 1986: 124-132.

he consulted, and such a title is absent in the *New Catalogus Catalogorum* (Raghavan 1968) nor have I found it in a manuscript catalogue, a primary or secondary source. Therefore, the title *Amanaskopaniṣat* appears to be an anomaly.

In this thesis, I refer to the text as *Amanaska* because the majority of manuscript colophons and the *Goraḥasiddhāntasaṅgraha*'s citations affirm that it was known as the *Amanaska* from at least the eighteenth century onwards. The title *Amanaskayoga* appears to be a more recent invention that was made popular by Yognāth Swāmī's edition and never used by the manuscript tradition.²⁷ Indeed, though *Amanaskayoga* could be construed as the name of a system of yoga, much like *Haṭhayoga* or *Layayoga*, I am yet to find it in a Sanskrit work with such a meaning.²⁸

In medieval yoga texts, the term *amanaska* was not used to denote a system of yoga, but rather it meant Samādhi, the state of *rājayoga*.²⁹ This is the case in the *Amanaska*, in which *amanaska* appears in both chapters as a compound with the meaning of Samādhi or, more literally, 'no-mind'.³⁰ In order to make sense of *amanaska* in nearly all the verses in which it is used, one must supply the word 'state' (i.e., the no-mind [state]).³¹ This suggests that it should be read as a *bahuvrīhi* compound rather than a type of *tatpuruṣa*. It is clear that the author preferred *amanaska* to terms such as *amanaskatva* or *amanaskatā*,³² and that he used *amanaska* to mean the meditative state of Samādhi, rather than to denote the non-existence of mind or mindlessness in the sense of carelessness.³³ Since *amanaska* does not occur in other medieval yoga

²⁷The one exception to this is P₄, which only has one colophon because the second chapter is missing. It reads, *iti śrīśivaprokte kalpakhaṇḍe amanaskayoge layakhaṇḍo nāma prathamō 'dhyāyaḥ*. Here, I suspect *amanaskayoga* is a corruption of *amanaske yogasāstre*, which is found in other colophons (e.g., V₁V₃V₅R₁ and nearly all of the Nepalese manuscripts).

²⁸The occurrence of the compound *amanaskayoga* in Rājānaka Ratnākara's *Haravijaya* is not an exception to this. See section 1.3.6.13.

²⁹See *Haṭhapradīpikā* 4.3 – 4.4 (*rājayogaḥ samādhiś ca [...] amanaskaṃ [...] turyā cety ekavācakaḥ*). The *Haṭhapradīpikā*'s author Svātmārāma borrowed nine verses from the *Amanaska*, and it is likely that he included the term *amanaska* among these synonyms because of his knowledge of the second chapter of the *Amanaska*. In compendiums which attempted to synthesise Pātañjalayoga with Haṭha and Rājayoga, *rājayoga* (and by inference, *amanaska*) became synonymous with *asaṃprajñātasamādhi* (see Birch 2011: 543).

³⁰Generally in the *Amanaska*, *manas* is used in the broader sense of all mental activity, and is synonymous with *citta*, *cetas*, *antaḥkaraṇa* and so on (for more details, see footnote 109). There are exceptions, such as verse 2.9, in which *manas* has the more specific technical meaning of one of the components (along with *buddhi*, *citta* and *ahaṅkāra*) of *antaḥkaraṇa*. For more on this, see the endnotes to *Amanaska* 1.21 and 2.7.

³¹The one exception to this is verse 2.20, in which *vidyā* is qualified by *amanaskā*.

³²The term *amanaskatva* occurs only once in the text at 2.108.

³³This is seen in both the first and second chapters, in verses which state that the arising of *amanaska* dissolves (*vilaya*) the mind or causes it to disappear; e.g., *Amanaska* 1.21c-d

texts as frequently as in the *Amanaska*, it is reasonable to assume that this was why the text was known as the *Amanaska*.³⁴

1.3.2 Chapter Titles and Sections (*khaṇḍa*)

Just as the manuscript colophons as a whole provide an array of titles for the text, they also provide an array of titles for both chapters. In general, it appears that the first chapter was called *Rājayoga* in north-India and *Layayoga* in Nepal, and the second chapter, *Svayambodha* in north-Indian and *Svāvabodha* or *Tattvajñānanirūpaṇa* in Nepal. From the list below, not only is it apparent that some scribes have conflated chapter titles with the names of sections (*khaṇḍa*) of larger works to which the *Amanaska* has been attributed, but also some recent manuscript catalogues have mistaken chapter titles for the name of the text.³⁵

Chapter Title	North-Indian Manuscripts	South-Indian Manuscripts ³⁶	Nepalese Manuscripts
Chapter I			
<i>rājayoga</i> <i>laya</i>	B ₁ J ₂ J ₄ H ₁ P ₁ T ₁ U ₂ V ₁ V ₆ B ₁	C ₄ U ₃	N ₈

(*amanaske 'pi sañjāte cittādivilayo bhavet*) and 2.30a (*tasmān mano nāśayate 'manaskād*). *Amanaska* 2.30a must be understood as, 'because of [the arising of] the no-mind state (i.e., Samādhi), the mind disappears', rather than the literal sense of, 'because of the absence of mind, the mind disappears.'

³⁴In this statement, I am not referring to other medieval yoga texts which borrowed or were indirectly influenced by the *Amanaska* (e.g., Hemacandra's *Yogaśāstra*, the *Śivayogaḍīpikā*, the *Yogasārasaṅgraha*, the *Advayatārakopaniṣat*, the *Maṅḍalabrāhmaṇopaniṣat*, etc.). For details on these borrowings and influence, see section 1.3.7.

³⁵For example, in the catalogue of the Bhārata Itihāsa Saṃśodhaka Maṅḍala in Pune (Khare 1960: 332), manuscript P₁ has been catalogued under the title *Svayambodha*, yet its colophons are *iti śrīamanaske gurukalpakhaṇḍe rājayogo nāma prathamō 'dhyāyaḥ* and *iti śrīśvaravāmadevasaṃvāde śrīśvaraproktaḥ svayaṃbodhākhyo 'manaskaḥ saṃpūrṇam*. Also, some catalogues have created an unattested hybrid name. For example, in the catalogue of the Rajasthan Oriental Research Institute in Jodhpur (Jinavijaya 1967: 260), manuscript J₅ has been catalogued under the name *Amanaskasvayambodhayoga*, yet the colophons are *iti śrīamanaske kalpakhaṇḍo rājayogo nāma prathamō 'dhyāyaḥ* and *iti śrīśvaraproktaḥ svayaṃbodho nāma dvitīyo 'dhyāyaḥ*. Similar errors can be found on manuscript covers. For example, the cover of S_T has *gajayogaḥ*, yet its colophon reads *iti śrīamanaske gurukalpakhaṇḍe gajayogo nāma prathamō dhyāyaḥ*.

³⁶Many south-Indian manuscripts omit the names of chapters. For example, B₂ – *iti amanaska śvarapārvatisaṃvāde prathamō 'dhyāyaḥ*, W₁ – *iti amanaskakhaṇḍe prathamō 'dhyāyaḥ*. The title *Layakhaṇḍa* in the first chapter colophon of P₅ is common to the Pune manuscripts and not the south-Indian recension.

<i>layayoga</i>	$B_{L_2} J_1$		$E_2 E_3 E_4 E_6 N_1 N_5 N_9 N_{10}$ $N_{11} N_{12} N_{13} N_{14} N_{17} N_{19} N_{21}$ $N_{22} R_1 V_3 V_5$ $N_{16} N_{23}$ $N_2 N_3$ N_6
<i>layayogaḥ kathana</i>			
<i>laye yogī</i>			
<i>laye yoga</i>			
<i>layakhaṇḍa</i>	$P_2 P_3 P_4$	P_5	
<i>layābhyāsa</i>	U_B		
<i>kalpakhaṇḍa</i>	$J_3 J_5 J_6 U_1 U_P$	$T_{J_1} T_{J_2}$	
<i>saṅkalpakhaṇḍa</i>	M_2		
<i>amanaskagurukalpakhaṇḍa</i>	K_1		
<i>amanaskalayakhaṇḍa</i>	U_4		
<i>gurukalpakhaṇḍa</i>			E_1
<i>gajayoga</i>	S_T		
<i>yoga</i>			N_{18}
Chapter 2			
<i>svayambodha</i>	$B_{L_1} J_3 J_5 J_6 K_1 V_2$		V_3
<i>svātmabodha</i>	M_1		
<i>svāvabodha</i>			$E_3 E_5 N_2 N_3 N_4 N_{12} N_{18}$
<i>svātmabodhalayakhaṇḍa</i>	P_2		
<i>tattvajñānanirūpaṇa</i>			$N_1 N_5 N_{14} N_{22} R_1$
<i>amanaskavivaraṇa</i>	$J_1 J_4$		
<i>rājayogotsavakhaṇḍa</i>	P_3		
<i>layābhyāsa</i>	U_1		
<i>layakathana</i>			N_{16}
<i>layayogaḥ kathana</i>			N_{23}

As in the case of titles of the text ending in *khaṇḍa*, the various first chapter headings ending in *khaṇḍa* most likely derive from scribal errors. It is possible to discern two prominent formulas for the first chapter colophons in the majority of manuscripts. The first is:

iti śrīamanaske layakhaṇḍe (kalpakhaṇḍe or gurukalpakhaṇḍe, etc.) rājayogo
(or *layayogo*, etc.) *nāma prathamō 'dhyāyah*

And the second:

iti śrīamanaske layakhaṇḍo (kalpakhaṇḍo or gurukalpakhaṇḍo, etc.) rājayogo
(or *layayogo*, etc.) *nāma prathamō 'dhyāyah*

In the first, the word *khaṇḍa* is qualifying the *Amanaska*, whereas in the second, it qualifies the title of the first chapter (i.e., *rājayoga*, etc.). Against these formulas, it is

easy to see that most of the chapter headings ending in *khaṇḍa* are the result of the omission of one or two words. For example, the colophon:

iti śrīamanaske layakhaṇḍo nāma prathamō 'dhyāyaḥ (P₂P₃P₄P₅)

may derive from:

*iti śrīamanaske layakhaṇḍo <rājayogo> nāma prathamō 'dhyāyaḥ*³⁷

or, *iti śrīamanaske layakhaṇḍe <rājayogo> nāma prathamō 'dhyāyaḥ*³⁸

And the colophon (K_i):

iti śrīamanaskagurukalpakhāṇḍo nāma prathamō 'dhyāyaḥ

may derive from:

iti śrīamanaske gurukalpakhāṇḍo <rājayogo> nāma prathamō 'dhyāyaḥ, etc.

The Nepalese manuscripts are unique in calling the second chapter *svābodha* and *tattvajñānanirūpaṇa*. It is likely that *svābodha* emanates from the Nepalese commentary, which understands *svābodha* in verse 2.25 of the *Amanaska* to be the name of the teaching or text.³⁹ The title *tattvajñānanirūpaṇa* appears to be an attempt to describe the chapter's contents. It may have been inspired by the last verse of chapter two in the *Amanaska*, which states that knowledge of the highest reality (*tattvajñāna*) manifests because of the favour of the guru. The fact that it does not occur in the north-Indian manuscripts suggests it is a more recent (i.e., post seventeenth century) invention.

An examination of the compounds ending in *khaṇḍa* reveals that *layakhaṇḍa*, *kalpakhaṇḍa* and *gurukalpakhāṇḍa* occur most frequently. However, such (*khaṇḍa*) headings are absent from nearly all second chapter colophons and, in the case of the Nepalese manuscripts, from both the first and second chapter colophons, as is seen in the following table:

Chapter Title	North-Indian Mss	South-Indian Mss	Nepalese Mss
Chapter I			
<i>layakhaṇḍa</i>	A ₁ M ₁ V ₄ V ₈		
<i>kalpakhaṇḍa</i>	B ₁ B _{L1} B _{L2} J ₂ H ₁ U _B V ₃ V ₆	B ₂ C ₄	
<i>gurukalpakhāṇḍa</i>	P ₁ T ₁ U ₂ V ₁	U ₃	

³⁷Cf. J₅M₂P₂P₃T₁T₁U₁, etc.

³⁸Cf. B_{L1}B₁J₂M₁P₁V₁V₄, etc.

³⁹For more details on this, see the endnote to *Amanaska* 2.25

<i>amanaskakhaṇḍa</i>	J ₁	W ₁	
<i>amanaskalayakhaṇḍa</i>	U ₄		
<i>khaṇḍa</i> as a chapter title	B ₄ J ₃ J ₅ J ₆ K ₁ M ₂ P ₂ P ₃ P ₅ U ₁ U _P	T _{J1} T _{J2}	E ₁
omitted	J _P	A _{D1} C ₁ C ₃	Σ _{Ne [E₁]}
Chapter 2			
<i>kalpakhaṇḍa</i>	U ₁ U _B U _P		
<i>rājayogakhaṇḍa</i>	M ₂		
omitted	Σ _{NI [U₁ U_B U_P M₂]}	Σ _{SI}	Σ _{Ne}

The frequent occurrence of *khaṇḍa* in the first chapter colophons and its absence in those of the second suggests that each chapter had different origins, and this is confirmed by other textual evidence, both internal and external.⁴⁰ It is surprising that the colophons should preserve any remnant of each chapter's autonomy because one would expect the redactor of the *Amanaska* to have composed new colophons. If it is true that the redactor preserved the previous colophons of the works which became the first and second chapters, the lack of uniformity between these colophons has probably prompted subsequent scribes to make further emendations, which has resulted in the diverse inconsistencies among today's manuscript colophons. Of those listed above, *layakhaṇḍa*, *kalpakhaṇḍa* and *gurukalpakhaṇḍa* are the most plausible. A *kalpakhaṇḍa* is listed in the *New Catalogus Catalogorum* as 'the name of a collection of Tantra treatises'.⁴¹ The *gurukalpakhaṇḍa* might also be a collection of texts or possibly a reference to a section of a text called the *Gurukalpatantra*.⁴²

The absence of *khaṇḍa* in the colophons of the Nepalese manuscripts confirms the likelihood that the *Amanaska* consisted of two chapters by the time it arrived in Nepal (circa seventeenth century).⁴³ Presumably, shortly after its arrival, the Nepalese commentator or a scribe refashioned the colophons and omitted the word *khaṇḍa*. However, other changes which are unique to the Nepalese manuscripts have occurred. For example, six of the twenty-three Nepalese manuscripts consulted for

⁴⁰See section 1.3.4.

⁴¹Raghavan and Raja 1967: 233. Under this entry (*kalpakhaṇḍa*), the following abbreviated catalogue references are given: Bik. 1409 (med.), Bikaner 3950, BISM. vi. 369/7, IO 6211, Mack 55. Manuscript IO 6211 is described in the *Catalogue of the Sanskrit and Prakrit Manuscripts in the Library of the India Office* (Keith and Thomas: 733-734) as a 'collection of Tantra treatises [...]'.
⁴²I think this is unlikely and I have not found a text with such a name. However, under the entry on *gurukalpatantra* in the *New Catalogus Catalogorum* (Raja 1971: 63), it is noted that a text called *Gurukalpatantra* was quoted in Śivānanda's *Siṃhasiddhāntasindhu*.

⁴³For a discussion on the age of the Nepalese recension, see section 1.4.3.

this edition attribute the *Amanaska* to the *Kaulārṇavamahātantra*, which may be a collection of texts containing the *Kulārṇavatantra*.⁴⁴ If this is the case, it is quite plausible that the *Amanaska* was included with the *Kulārṇavatantra* in such collections, because there are many similarities in subject matter and the two texts have twenty-two verses in common.⁴⁵ However, four of these six manuscripts include the Nepalese commentary,⁴⁶ and the attribution to the *Kaulārṇavamahātantra* is in the colophons of the commentary and not those of the *mūla* text. This as well as the fact that only a small portion of Nepalese manuscripts have preserved this attribution suggest that the association between the *Amanaska* and the *Kaulārṇavamahātantra* was either brief or not very widespread in Nepal.⁴⁷

Just as the majority of the Nepalese manuscripts do not attribute the *Amanaska* to a larger work, so is the case with the majority of manuscripts in the south-Indian recension. The exception to this are three south-Indian manuscripts which omit the first chapter and whose colophons omit the name *Amanaska*. Two of these (A_{D1}, C₁) attribute each of their chapters to the *Yogaja*, a divine *Āgama* (*divyāgama*).⁴⁸ This ap-

⁴⁴It is significant that all six of these manuscripts (i.e., N₈N₉N₁₁N₁₃N₁₆N₂₃) cite the *Kaulārṇavamahātantra* and not the *Kulārṇavatantra*, given the fact that manuscripts of the latter are found in abundance in the Kathmandu National Archives; e.g., a search (15.4.2011) on the NGMCP on-line catalogue [http://134.100.72.204/wiki/Main_Page] yielded 104 matches for the *Kulārṇavatantra*. In the entry on *Kaulārṇavatantra* in the *New Catalogus Catalogorum* (Raghavan and Raja 1969: s.v.), the editors state, '[This] text is different from *Kulārṇava*.' I have not been able to consult the manuscripts listed under this entry to confirm the editor's statement, however, there is an IFP transcript (No. T1027) of a manuscript entitled *Kaulārṇava*, which is not the *Kulārṇavatantra* but rather a collection of texts including the *Kulārṇavatantra*. This collection begins with a medieval yoga text by the name of the *Śivayogapradīpikā* (also known as the *Śivayogadīpikā*), which is followed by some short texts such as the *Kaulopaniṣat*. It ends with the largest work in the collection, the *Kulārṇavatantra*. Furthermore, there is one entry for a *Kaulārṇavatantra* on the NGMCP on-line catalogue (http://134.100.72.204/wiki/C_30-10(1)_Kaulārṇavatantra) of an incomplete manuscript (13 folios), whose opening and ending verses are not found in the *Kulārṇavatantra*.

⁴⁵For details on these verses, see section 1.3.7.2.

⁴⁶These are N₈N₉N₁₁N₁₃. For example, N₉— *iti śrīkaulārṇavamahātattve īśvaravāmadevasaṃvāde layayogo bhāṣāyāṃ prathama[h]*. The attribution to the *Kaulārṇavamahātantra* is made in the commentary's first chapter colophon of all of these manuscripts. N₈N₉ are missing colophons of the second chapter. N₁₁ has no attribution in either of its second chapter colophons, whereas N₁₃ repeats the attribution to the *Kaulārṇavamahātantra* in the commentary's second chapter colophon (but not that of the *mūla* text).

⁴⁷There are two other Nepalese manuscripts the colophons of which appear to preserve the remnants of past attributions that are now too obscure to trace. These are N₂ (*iti śrīturīyātmatattve brahmajñāne [...] amanaske yogasāstre [...]*) and N₃ (*iti śrīturīyātmatattvabrahmaṇḍe īśvaravāmadevasaṃvāde [...]*).

⁴⁸For example, the colophons of A_{D1} read, *iti [śr]īyogaje divyāgame tārakayogo nāmādhyāyaḥ,*

pears to be a reference to one of the ten *Śivabhedas*, a relatively late Saiddhāntika scripture produced in the Tamil South (Sanderson 2007b: 239). A perusal of the chapter colophons of the *Yogajāgama*⁴⁹ indicates that this is a text on Śaiva rituals ranging from daily purification (*śaucavidhi*) to the great festival of Śiva (*śivotsavavidhi* or *mahotsavavidhi*) with no chapters on yoga. It is clear that the *Amanaska* has no relation with this content and so it is highly unlikely that this attribution was anything other than an attempt to fix this rather late redaction of the *Amanaska* in the Śaiva corpus of Sanskrit works.⁵⁰

In conclusion, though the first chapter may have been considered to be part of a larger work before it was united with the second, the absence of *khaṇḍa* in the second chapter colophons of the north-Indian manuscripts as well as colophons of both chapters in the Nepalese and south-Indian manuscripts suggests that there was no need to augment the authority of the *Amanaska* by attributing it to a larger work, once the two chapters were united.

1.3.3 Authorship

Only two of the seventy four manuscripts consulted for this edition cite an author's name in the colophon. The first of these is in the final colophon of a palm-leaf manuscript from Mysore (M₁), which is most probably the oldest manuscript consulted for this edition. However, it is unfortunate that the name is obscured by a wormhole and the most that can be salvaged from this part of the colophon is: *iti amanaskākhy[e] yogaśāstre śrī++varaviracite*. Judging from the size of the worm-hole, at least two ligatures have been lost. A tiny fragment of the first is visible, and though it far from certain, it could be the 'gu' ligature in the Nandināgarī script.⁵¹ Therefore,

iti śrīyogaje divyāgame paramayogo nāmādhyāyaḥ, etc.

⁴⁹These remarks are based on IFP transcript No. T 24. Unfortunately, there is no critical edition of the *Yogajāgama*, so I am unable to confirm whether other manuscripts contain chapters that are not in T 24.

⁵⁰For details on this late redaction of the *Amanaska* and its age relative to the north-Indian redaction, see section 1.3.4.

⁵¹A photograph of this manuscript's final colophon has been included in the description of M₁ in section 1.4.1 of this thesis. In the appendix of *A Descriptive Catalogue of the Sanskrit Manuscripts in the Government Oriental Library, Mysore*, (Basavalingayya and Srinivasagopalachar 1984: 159), this colophon is cited as, 'iti [...] śrīmaheśvaraviracite [...]' Though it is possible that the wormhole which obscures the author's name today may not have been there when the editors examined this manuscript sometime before 1984, the remains of the first ligature do not, in my opinion, confirm the *ma* ligature in *maheśvara*. As in Devanāgarī, the first half of the *ma* and *ga* ligatures are identical in Nandināgarī and it is a portion of this half that is still preserved by the manuscript. However, the horizontal line which

such names as *guheśvara* or *guhyeśvara* are possible, however, as far as I am aware, neither of these are found in medieval lineages of Siddhas and yogins such as that found in the *Haṭhpradīpikā* (1.5-11).⁵²

The colophons of a south-Indian manuscript C₃ ascribe the text to a Sahajānanda.⁵³ This manuscript preserves a late redaction of the *Amanaska*, which it divides into three chapters; omits seventy-five verses of the *Amanaska*'s first chapter and adds numerous other verses throughout. Like all the south-Indian manuscripts, C₃ preserves a hyparchetype that is later than several others preserved by north-Indian manuscripts.⁵⁴ However, the addition of numerous verses which are not found in other south-Indian manuscripts, suggests that the redactor may have been Sahajānanda, who saw himself as the author of a new text. Nonetheless, the name is of little value in determining the author of the original work.⁵⁵

In the first critical edition of the *Amanaska*, Yognāth Swāmī made the claim that Gorakṣanātha was the author. In fact, the title page of the 1967 edition of his book has the heading:

Written by the Great Yogī, Gorakṣanātha, the Unprecedented and Hid-

would normally connect the small circle at the base of the short horizontal line (on the left) to the longer horizontal line (on the right) is not connected to the top of the small circle (as would be the case for the first half of the *ma* ligature), but almost touches the lowest point of the small circle. It is possible that this horizontal line is the rising tip of the curved line which would depict the vowel *u* appended to a *ga* ligature. Therefore, I wonder whether the editors actually saw the manuscript before the wormhole appeared or whether they saw it with the wormhole and incorrectly guessed this ligature to be *ma* and thereby concluded that the name was *maheśvara* rather than a name such as *guheśvara*. Furthermore, it is unusual, though not impossible, that *maheśvaraviracita* (i.e., 'written by Śiva') would occur in a manuscript colophon.

⁵²For a comparison of the lineage in the *Haṭhpradīpikā* with others, see White 1996: 80-86.

⁵³For example, the colophon of the third chapter (in spite of its designation as the "fourth" [*caturthaḥ*]) of C₃ is: *iti sahajānandaviracitāyāṃ rājayogo nāma caturtho 'dhyāyaḥ*. Seeing that the title of the text is not feminine, one must wonder why *viracitāyāṃ* has been written. Also, the colophon seems mistaken in numbering this chapter as the fourth, because there are only three colophons in the text. The first two colophons refer to the first and second chapters, respectively. The last two colophons both entitle their chapters as 'Rājayoga'. On the whole, this text is poorly redacted.

⁵⁴The exceptions being M₁M₂ from Mysore. For a discussion on this, see section 1.3.4 on the structure of the text.

⁵⁵There is no reference in the *Amanaska* to the author's name. However, one wonders whether the redactor or a scribe was inspired or misled by verse 2.19, *namo 'stu gurave tubhyaṃ sahajānandarūpiṇe*, which in C₃ reads *namo 'stu gurave tubhyaṃ sahajānandamūrtaye*. In both cases, the words *rūpin* and *mūrti* indicate that *sahajānanda* is not the name of the guru here.

den Text of the Nāth Tradition, the Amanaskayoga.⁵⁶

The justification given by Yognāth Swāmī for Gorakṣanātha's authorship appears to be based on his belief that the term *amanaska* has an important place in other Sanskrit works belonging to Gorakṣanātha,⁵⁷ and he adds that it is confirmed by references to *anusandhāna* and *amanaska* in various scholars' research (*śodh prabandh*) on the Nāth tradition.⁵⁸ However, the occurrences of the terms *amanaska* and *anusandhāna* are rare in many of the texts he attributes to Gorakṣanātha⁵⁹ and so, his claim that Gorakṣanātha wrote the *Amanaska* is most probably based on secondary sources such as Hazariprasad Dvivedi's book and the prevalence of references to Samādhi (and not *amanaska* and *anusandhāna*) in the texts he cites. It is no surprise that Yognāth Swāmī's edition along with the attribution of authorship to Gorakṣanātha was later (i.e., 1980) published by the Gorakhnāth Mandir, in Gorakhpur, which is generally considered to be the headquarters of the Nāth Sect.⁶⁰

⁵⁶*mahāyogī śrīgorakṣanātha viracita, nāthasaṃpradāya kā aprakāśita apūrva grantha: amanaskayoga* (Yognāth Swāmī 1967: title page).

⁵⁷In his editorial preface (*sampādakīya*), Yognāth Swāmī (1967: 7) cites the works of Gorakṣanātha in two lists: the first contains the 'renowned' (*prasiddha*) works, which begin with the *Amanaska*. The second contains the 'additional' (*atirikta*) works. When these two lists are combined, they closely resemble a list of Gorakṣanātha's works in the book *Nāth Saṃpradāy* by Hazariprasad Dvivedi, who is mentioned by Yognāth Swāmī (1967: 8) as a scholar on the Nātha tradition. Dvivedi (1950: 98-100) presents a single list of twenty-eight of Gorakṣanātha's works. Yognāth Swāmī has cited all of them, except the following eight: *Avadhūtagītā*, *Gorakṣasāstra*, *Jñānaprakāśasataka*, *Jñānasataka*, *Jñānamṛtayoga*, *Nāḍijñānapradīpikā*, *Yogasiddhāsanapaddhati* and *Haṭhayoga*. Presumably, Yoganāth Swāmī doubted Gorakṣanātha's authorship of these, though they may have been included among the 'et cetera' (i.e., *ityādi*) added to both of his lists. In the preface, he (1967: 8) reveals his reasons for rejecting only three texts attributed to Gorakṣanātha, namely, the *Avadhūtagītā*, *Prāṇasaṅkalī* and *Yogatārāvalī*, the last two of which are not in Dvivedi's list.

⁵⁸Yognāth Swāmī (1967: 8) names the following scholars: G.W Briggs, Dr Mohan Siṃha, Dr Pitāmbaradatta Baḍathvāla, Dr Hajārīprasāda Dvivedī, Śrī Akṣaya Kumāra Banarjī and Śrīmatī Kalyaṇī Mallik. In fact, Yoganāth Swāmī (1967: 8) believed the *Amanaska* to be unprecedented in the Nātha tradition because it was the first work to explain fully and clearly the practice of *anusandhāna*.

⁵⁹For example, the terms *amanaska* and *anusandhāna* are not found in the following texts which Yognāth Swāmī attributes to Gorakṣanātha: the *Amarauḡhasāsana*, the *Yogabīja*, the *Haṭhayogasamhitā* and the *Vivekamārtaṇḍa*. He also mentions the *Yogamārtaṇḍa*, the *Gorakṣapaddhati* and the *Gorakṣasamhitā*, which are usually very similar to the *Vivekamārtaṇḍa* in most editions and manuscripts.

⁶⁰In his preface to the Gorakhnāth Mandir edition of the *Amanaska*, Śrīvāstav (see the *Amanaska* ed. 1980: 2) acknowledges his debt to Yognāth Swāmī's edition. However, in attributing the *Amanaska* to Gorakṣanātha, the Nāth Sect may have done so on the grounds that the *Amanaska* is spoken by Īsvara (i.e., Śiva), who, in their view, may be identified with Gorakṣanātha. This is seen in the introduction to Śrīvāstav's edition (1980: 3), which was

Hazariprasad Dvivedi's list (1950: 98-100) may be the earliest published work to attribute the *Amanaska* to Gorakṣanātha. Many of the texts on his list are included with citations of his sources, such as Briggs, Farquhar, Aufrecht and so on. However, when citing the source of the *Amanaska*, he says:

One copy is in the Baroda Library and many verses are quoted in the Gorakṣasiddhāntasaṅgraha.⁶¹

Of the four manuscripts of the *Amanaska* currently in the Baroda Library, none of them confirm Gorakṣanātha's authorship.⁶² Also, the *Gorakṣasiddhāntasaṅgraha* quotes two verses from the *Amanaska* without mentioning its authorship. As Bouy (1994: 19-20) has observed, the *Gorakṣasiddhāntasaṅgraha* is a late compilation and it quotes many texts which were not written by Gorakṣanātha.

Ironically, in Gopīnāth Kavirāja's preface to Yognāth Swāmī's 1967 edition, he says, 'It is thought by some people that this text was written by Gorakṣanātha, but how far this is true, one cannot say.'⁶³ In the introduction to his critical edition, Brahmamitra Awasthi (1987: 18) took up this issue, stating:

The statement of Yognāth Swāmī declaring Gorakṣanāth as author of the *Amanaska* Yoga does not have any supporting proof.

He compares the *Amanaska* to the *Yogabīja* and after pointing out the contradictions between the two texts, concludes that the same person could not have written both. The problem with such a proof is that there is no evidence to confirm that Gorakṣanātha wrote the *Yogabīja*.⁶⁴

If one accepts the view that Gorakṣanātha was an exponent of Haṭhayoga, then Brahmamitra Awasthi's attempt to debunk Gorakṣanātha's authorship of the *Amanaska* has merit, because the *Amanaska* strongly criticises yoga techniques central to Haṭhayoga, such as Prāṇāyāma (2.42), Bandha, Karaṇa (1.7, 2.31) and Vajrolī written by Mahant Avedyanāth; e.g., *Śivagorakṣa Mahāyogī Gorakṣnāthjī ne apane siddhamat meṃ* [...]

⁶¹Dvivedi 1950: 98 (*ek prati baṛaudā lāibrerī meṃ hai | go. si. saṃ. meṃ bahut se vacan uddhṛt haiṃ*).

⁶²These manuscripts are B, B₂, B₃, B₄.

⁶³Yognāth Swāmī 1967: 17 (*koī logom ke mat se yah granth gorakṣanāth kā banāyā huā hai | parantu yah kahāṃ taka ṭhīk hai, yah nahīṃ kahā jā saktā*).

⁶⁴The attribution of the *Yogabīja* to Gorakṣanātha may stem back to Hazariprasad Dvivedi (1950: 100), who includes the *Yogabīja* among the works of Gorakṣanātha, citing the fact that it is quoted in the *Gorakṣasiddhāntasaṅgraha* (*Go. Si. Saṃ meṃ aneka vacan uddhṛt haiṃ*). It appears that Brahmamitra Awasthi (1987: 18) has accepted Gorakṣanātha as the author of the *Yogabīja*, perhaps, because he says, 'Gorakṣanāth is considered to be the author of many works on Hatha Yoga'. However, as far as I am aware, there is no evidence to support Gorakṣanātha's authorship of the *Yogabīja*. For a discussion on this, see Birch 2011: 534.

Mudrā (2.32). However, it is difficult to prove with textual evidence that Gorakṣanātha was an exponent of Haṭhayoga, which undermines such an approach to refuting his authorship of the *Amanaska*.⁶⁵ Nonetheless, it is certain that the *Amanaska* was not written by a proponent of Haṭhayoga and in light of the absence of manuscript evidence for an author's name, the *Amanaska* was probably an anonymous work of Śaiva revelation from the start. The fact that its teachings are spoken by Śiva and it is devoid of historical and geographical references, supports this conclusion.

1.3.4 The Integrity and Structure of the Text

1.3.4.1 Integrity

The title of *Amanaska* is justified by the content of both chapters, which are concerned with attaining liberation while alive (*jīvanmukti*) through the practice of the no-mind state (i.e., *amanaska*). Indeed, both chapters contain similar instructions on seated meditation, in which the gaze is held steady without using an object of focus; similar descriptions of the yogin in absorption (*laya*) and an emphasis on the

⁶⁵In India today, Gorakṣanātha is generally regarded as the founder of Haṭhayoga and there is textual evidence which seems to support this. For example, the *Śārīgadhara-paddhati* (4372a-b) presented two types of Haṭhayoga, one of which had six auxiliaries along with Mudrās and Bandhas, and was mastered by Gorakṣanātha (*dvidhā haṭhaḥ syād ekas tu gorakṣādisu sādhitah*), and in the *Haṭhapradīpikā* (1.4a-b), Svātmārāma confirmed that Matsyendra, Gorakṣa and others knew the science of the Haṭhayoga (*haṭhavidyām hi matsyendra-gorakṣādyā vijānate*). Also, the *Vivekamārtaṇḍa* is an early yoga text, which describes a Ṣaḍ-aṅgayoga as well as Mudrās and Bandhas, and several of its verses (i.e, 3, 200 and 201), all at the very beginning and end of the text, state that it is the teaching of Gorakṣa; e.g. *Vivekamārtaṇḍa* 3 (*namaskṛtya guruṃ bhaktyā gorakṣo jñānam uttamam | abhiṣṭam yoginām brūte paramānan-dakāarakam*). However, as James Mallinson (2011a: 772-73 and 2013b) has noted, many verses on Gorakṣanātha's yoga in the *Śārīgadhara-paddhati* are borrowed from the *Dattātreyayoga-śāstra*, which does not mention Gorakṣanātha but Kapila and others (*Dattātreyayogaśāstra* 29) as the teachers of Haṭhayoga with Mudrās. Also, Mallinson (forthcoming) has noted that the initial and concluding verses of the *Vivekamārtaṇḍa* may have been added at a later date, because they are not always in manuscripts of the *Vivekamārtaṇḍa*; e.g., they are absent in one of the oldest available manuscripts (ms. No. 4110 in the Baroda Central Library) though the colophon of this work still attributes it to Gorakṣanātha. Furthermore, by the time of the *Haṭhapradīpikā* (i.e., 1450 CE), Svātmārāma was attempting to integrate a number of different yoga traditions under a lineage of Gurus which was or later became the Nāthasampradāya. The fact that Gorakṣanātha is also supposed to have written the *Siddhasiddhāntapaddhati* indicates that the Nāth Sect had no misgivings in attributing Sanskrit texts with anti-haṭhayogic sentiments (e.g., *Siddhasiddhāntapaddhati* 6.83-6.90) to Gorakṣanātha. Therefore, the reasoning behind Brahmamitra Awasthi's refutation of Gorakṣanātha's authorship of the *Amanaska* is problematic from the start. I wish to thank James Mallinson for providing me with a copy of ms. No. 4110 and an unpublished excerpt from his forthcoming book.

necessity of seeing the highest reality (*paratattva*). Also, both chapters have a strong polemic theme, which brings them together. However, the lack of a systematic presentation of these themes across the two chapters and incongruities in terminology and style of composition are conspicuous enough to trouble a reader expecting a cohesive work. For example, the first chapter is wholly concerned with the practice of transcending the five gross elements and mind (i.e., the six *Tattvas*), along with a twenty-four year progression of remaining in absorption, yet these important topics are not referred to at all in the second chapter. Likewise, terms such as *rājayoga*, *śāmbhavī mudrā*, *yoganidrā* and *svāvabodha* are prominent in the second chapter and absent in the first. Also, the style of composition is very different, because the first chapter is constructed as a series of discourses, each introduced by, 'now I shall speak of [...]' (i.e., *athāhaṃ vacmi [...]*), whereas the second chapter is more of a rambling compilation of verses on a number of reoccurring themes which appear without interlocutory introductions.⁶⁶

Such inconsistencies indicate that the two chapters of the *Amanaska* were initially composed as separate works by different authors and combined at some later stage. This is supported by external evidence such as the twelfth-century Hemacandra's extensive borrowing of verses from only the second chapter.⁶⁷ Likewise, in the fifteenth-century *Haṭhpradīpikā*, Svātmārāma borrowed verses from only the second chapter, whereas the earliest instances of a text borrowing or quoting from the first chapter occur at least 150-200 years later, in Śivānanda's *Yogacintāmaṇi* and the *Gorakṣasiddhāntasaṅgraha*, which can be dated approximately to the late sixteenth and eighteenth centuries respectively.⁶⁸ Furthermore, the second chapter is clearly a compilation of verses from earlier texts whereas my research has not found a single verse of the first chapter in an earlier text. Finally, as discussed in a previous section (1.3.1), it is possible that both chapters of the *Amanaska* were known to Śivānanda as separate texts because he cites them by different names in his *Yogacintāmaṇi*. Alternatively, even if he consulted the *Amanaska* in a form similar to what we see today in the north-Indian manuscripts and merely invented different names for each chapter, the fact that he decided to quote them under different names suggests that he preferred to see them as separate works, perhaps because he knew of their separate origins.

The likelihood that these two chapters were originally separate works raises the question of how and when they were combined and the extent to which the redac-

⁶⁶This difference in the style of composition is easily seen by comparing the summaries of both chapters in section 1.2.

⁶⁷For further details on this, see section 1.3.7.1.

⁶⁸For details on the dating of the *Yogacintāmaṇi*, see section 1.3.7.6, and on the *Gorakṣasiddhāntasaṅgraha*, see section 1.3.7.11.

tor changed the original texts in order to unite them. As presented in the north-Indian and Nepalese recensions, the first chapter could credibly stand by itself and betrays no attempt to introduce verses that might connect it to the second chapter. However, it is unlikely that the second chapter was ever intended as an independent work, because it is predicated on Īśvara having explained a preliminary, external yoga (i.e., *pūrvayoga*, *bahiryoga*), which is not mentioned elsewhere in the chapter. It seems unlikely that this preliminary yoga was some generic yoga taught by Śiva in earlier Tantras or Purāṇas, because it was supposedly endowed with external Mudrās (*Amanaska* 2.2). Therefore, the second chapter's exposition of an advanced, internal yoga (i.e., *aparayoga*, *antaryoga*) called Rājayoga is lacking a counterpart.⁶⁹ Therefore, the obvious hypothesis is that the second chapter was extracted from a larger work, which contained a previous section or chapter on the preliminary, external yoga and this larger work is now lost.

1.3.4.2 Structure

Of the seventy-four manuscripts consulted for this edition, sixty-four contain one hundred and ninety-eight verses in two chapters. These sixty-four manuscripts are all in Devanāgarī script from libraries in north-India and Nepal. The other ten manuscripts and four of the five published editions of the *Amanaska* (i.e., P_{E2} P_{E3} P_{E4} P_{E5}) contain at least two hundred and ten verses in two chapters. The additional twelve verses occur at the beginning of chapter one in all ten of the manuscripts, five of which are from south-India (A_{D1} C₁ C₃ T_{J1} T_{J2}) and five from north-India (B₂ P₅ U₃ V₄ W₁). These additional verses attempt to divide the work according to its chapters, into two different yogas, named Tāraka and Rājayoga. In this scheme, Tāraka yoga is said to be the preliminary, external yoga, whereas Rājayoga is the advanced, internal yoga.⁷⁰ It is clear that previous editors of the *Amanaska* have understood this division in the same way as Gopīnāth Kavirāj, who made the following remark in the introduction to Yognāth Swāmī's edition:

This text is divided into two parts. In the first, there are 98 verses, and, in them, a description of Tārakayoga is made. In the second, there are 113 verses in which an excellent lecture on the Amanaskayoga⁷¹ is

⁶⁹On my understanding of *pūrvā* and *apara* in this context, see the endnotes to verse 2.1.

⁷⁰This is stated in verses 5 and 6 of appendix A.

⁷¹Gopīnāth Kavirāj's comment is based on the reading of verse 6a-b in Yognāth Swāmī's edition (*pūrvoktas tārakas tatra amanaskas tathāparaḥ*), which is different to that of this edition; i.e., 6a-b of appendix A (*pūrvas tu tārakas tatra rājayogas tathāparaḥ*). Yognāth Swāmī's reading is the same as that of manuscript B₂. However, the beginning of the second chapter clearly indicates that *rājayoga* is the *aparayoga* and manuscripts A_{D1} C₁ C₃ preserve *rājayogas tathāparaḥ* in 6a-b.

given.¹⁷²

This divergence in the manuscript tradition presents two different structures of the text. One is the south-Indian version which, in Gopīnāth Kavirāj's view, attempts to divide the text neatly according to its chapters into Tāraka and Amanaska yogas, and the other is the north-Indian version, which presents two chapters on the same topic, namely, the practice of *amanaska*. When one compares these two versions, there are a number of reasons as to why the additional verses appended to chapter one do not succeed in creating the scheme Gopīnāth Kavirāj had in mind. Firstly, there are enough inconsistencies between the additional verses and the first chapter to indicate that the two are not connected. The most obvious inconsistency is that the additional verses describe Tārakayoga whereas the first chapter does not mention a Tārakayoga at all, and the word *tāraka* appears in it only once in the sense of 'that which brings about liberation' (I.4) and not as a reference to a type of yoga. Furthermore, the additional verses describe Tārakayoga's method of practice as gazing at a light (*ijyotis*) with the eyebrows raised,⁷³ whereas the first chapter describes different practices, namely that of transcending the Tattvas (I.I4-16) and meditating with the gaze fixed on no particular point (I.17).

Secondly, if one is to understand the first chapter as a discourse on Tārakayoga, as Gopīnāth Kavirāj has suggested, it is difficult to see how Tāraka yoga might be different and preliminary to Rājayoga, because both chapters focus on the same states of absorption (i.e., *laya* and *amanaska*), give almost identical instruction on the method of practice and promise the final goal, the attainment of liberation.⁷⁴ This is not the case in a text such as the *Maṇḍalabrāhmaṇopaniṣat*, in which the distinctions between Tāraka and Amanaska yogas are clear, because the practice of Tāraka relies upon the mind (*manas*) to create the focal point,⁷⁵ whereas Amanaska is based on the practice of Śāmbhavī Mudrā and the no-mind state.⁷⁶

⁷²Yognāth Swāmī 1967: 17 (*yah granth do bhāgoṃ meṃ vibhakt hai, pūrvārddh evaṃ uttarārddh | pūrvārddh meṃ 98 śloka haiṃ aur is meṃ tārakayog kā vivaraṇḍ diyā huā hai | uttarārddh meṃ 113 śloka haiṃ jis meṃ amanaskayog kā saviśeṣ vyākhyān kiyā gayā hai*)

⁷³See verse 8 of the prelude.

⁷⁴The same states of absorption occur in both chapters, i.e., *laya* (I.16, I.21 onwards, 2.22) and *amanaska* (I.7, I.21, 2.20, 2.26, 2.30 etc.). The method of practice at I.17-18 and 2.49-50 is almost the same. Both chapters promise *jīvanmukti* (I.1 and 2.15), elsewhere referred to in both chapters as *mokṣa* (I.9, I.15, I.76 and 2.28, 2.31, 2.41, etc.).

⁷⁵*Maṇḍalabrāhmaṇopaniṣat* 1.3 (*tārakaṃ dvividham | [...] | ubhayam api manoyuktam abhyaset | manoyuktāntaradṛṣṭis tārakaprakāśāya bhavati | bhrūyugamadhyabile tejasa āvirbhāvaḥ | etatpūrva-tārakam*)

⁷⁶For example, *Maṇḍalabrāhmaṇopaniṣat* 1.3 (*uttaram tv amanaskam | tālumūlordhvabhāge mahāijyotir vidyate | [...] | laksye 'ntarbāhyāyāṃ dṛṣṭau nimeṣonmeṣavarjitāyāṃ ca iyaṃ śāmbhavī mudrā bhavati*) and 2.2 (*unmanyā amanaskaṃ bhavati*).

Finally, in the manuscripts and most of the printed editions (including Yognāth Swāmī's), three and sometimes four of the additional verses are merely duplicates of verses found elsewhere in the *Amanaska*.⁷⁷ Neither the content nor context of these particular verses indicate why they should be repeated at the beginning of the first chapter.⁷⁸ Furthermore, an additional verse that is crucial for explaining the preliminary yoga's twofold system of practice is obscure.⁷⁹ This duplication of verses and obscurity strongly suggest that the additional verses were carelessly redacted at the time they were appended to the first chapter.

The disparities between these additional verses and the first chapter should prompt an editor to ask why someone attempted to redact the text in this way. A possible answer is found at the beginning of chapter two. In the north-Indian and Nepalese version of the text, chapter two introduces notions of a preliminary and advanced yoga, an internal and external yoga and an internal and external Mudrā, which are not mentioned in the first chapter. In other words, the terms *pūrvayoga*, *aparayoga*, *bahiryoga*, *antaryoga*, *bahirmudrā*, *antarmudrā* or other antecedents to these dichotomies do not occur in the first chapter. Therefore, when Vāmadeva states in 2.1 that he has obtained the *pūrvayoga* and now wishes to know the *aparayoga*, the reader can only guess that *pūrvayoga* was the yoga explained in the first chapter. However, when Īśvara defines *pūrvayoga* in the next verse to be an external yoga endowed with external Mudrās, the reader is left confounded because there is no mention of any Mudrā nor an external yoga in the first chapter.

⁷⁷Three of the duplicate verses are from the second chapter (i.e., 1.14 = 2.44: 1.17a-b ≈ 2.68a-b: 1.17c-d = 2.68c-d: 1.18 = 2.80) and one from the first chapter (i.e. 1.17 = 1.29). The following manuscripts and editions include all four of these duplicate verses at the beginning of chapter one: B₂T₁U₃P_{E2}, and the following include 1.14, 1.17, 1.18: W₁V₄C₁P_{E4}P_{E3}. Both A_{D1} and C₃ include 1.14d, 1.17, 1.18 and P_{E3} includes only 1.14.

⁷⁸For example, verses 2.68 and 2.80 are based on ideas which are notable themes in the second chapter, such as steadiness (*sthiratā*) of mind (2.66-2.70 and 2.92) and detachment (*udāsīna* - 2.36, 2.52, 2.58, 2.92). Since such themes are absent from the first chapter, it makes no sense to repeat 2.68 and 2.80 at the beginning of chapter one.

⁷⁹In Yognāth Swāmī's edition (1.7), the verse in question is; *sarvamūrtimayaṃ rūpaṃ guṇair indriyamānadam | dvidhā kṛtaṃ manoyuktaṃ tāraṃ sarvasāraṃ*. The majority of the *Amanaska*'s manuscripts have; *sarvamūrtimayaṃ rūpaṃ guṇam indriyamātāram | dvidhā kṛtaṃ manoyuktaṃ tāraṃ sarvatāraṃ*. There are parallels with the following prose sections of the *Advayatāraṃkopaniṣat* 10 (*tat tāraṃ dvidham, mūrtitāraṃ amūrtitāraṃ ceti | yat indriyāntaṃ tat mūrtimat | yat bhrūyugātītaṃ tat amūrtimat | sarvatra antahpadārthavivecane manoyuktābhyāsa īsyate*) and the *Maṇḍalabrāhmaṇopaniṣat* 1.3 (*tāraṃ dvidham | mūrtitāraṃ amūrtitāraṃ iti | yad indriyāntaṃ tanmūrtitāraṃ | yad bhrūyugātītaṃ | tad amūrtitāraṃ iti | ubhayam api manoyuktam abhyaset*). Nonetheless, the explanation of the two types of Tāra in the south-Indian recension is obscure. In this edition, the verse has been emended to; *sarvamūrtimayaṃ rūpaṃ tathā cendriyamātrikam | dvidhā kṛtaṃ manoyuktaṃ tāraṃ sarvatāraṃ ||* See appendix A for the critical apparatus and translation.

This problem with the structure of the north-Indian recension suggests that the two chapters were combined without adequate redaction. Here one must ask whether the south-Indian recension was created after the north-Indian, in an attempt to rectify the omission of a preliminary yoga or whether the north-Indian recension followed the south-Indian, in an attempt to rectify the incongruities between the south-Indian's *tāraka-rājayoga* scheme and the contents of its first chapter. In other words, it is likely that the faults of one redaction prompted the other, and if this is so, which came first? In the case of the north-Indian recension, it is plausible that the omission of a preliminary yoga prompted someone at a later time to append the additional verses to the beginning of chapter one in order to explain the mysterious *pūrva* and *aparayoga* at the beginning of chapter two. In doing so, they hoped to bind the two chapters together. Such an attempt to impose the Tāraka-Rājayoga scheme on the text at a later time explains the incongruities between the first chapter and the additional verses.

In the case of the south-Indian recension preceding the north-Indian, one would have to assume that someone attempted to improve the text by deleting the Tāraka-Rājayoga scheme at the beginning of chapter one and replacing it with a new beginning, that being the simple question on *jīvanmukti* in 1.1 of this edition. Certainly, the incongruities between the additional verses and chapter one may have prompted such a redaction, however, there are two problems with this hypothesis. Firstly, one must believe that the redactor of the north-Indian recension was brilliant enough to improve the text by composing a very credible beginning to chapter one but then neglected to change the beginning of chapter two and secondly, it does not explain why there were such incongruities between the Tāraka-Rājayoga scheme and the first chapter in the first place. For, it seems highly unlikely that such incongruities would be the fault of the author.

There are three south-Indian manuscripts (A_{D_1}, C_1, C_3) which reveal a more radical solution to the problems of imposing Tāraka-Rājayoga on the text. Essentially, they remove most of chapter one as it is seen in the north-Indian recension. To be precise, verses 1.8 – 86 of the north-Indian recension are omitted and 1.4 – 1.7 are retained. These manuscripts preserve another version of the south-Indian recension, which I shall call *South-Indian 2*, in contrast to *South-Indian 1* in manuscripts $B_2, P_5, T_{J_1}, T_{J_2}, V_4, U_3$ and W_1 , which was described above. By placing the additional verses in front of the second chapter rather than the first, *South-Indian 2* restores the structure of the second chapter, and a clear division between the preliminary and advanced yogas becomes possible. Though this does not resolve the cruxes and obscurities in some of

the individual verses themselves,⁸⁰ it demonstrates that the additional verses should be read with the second chapter rather than the first, and it provides a glimpse of how the second chapter might have constituted an independent text before it was redacted with the *Amanaska's* first chapter. Indeed, one can construct a template of this independent text by removing from *South-Indian 2* those verses which are also found in the first chapter of the north-Indian recension (i.e., 1.4 – 1.7) and those which are duplicated in chapter two (i.e., 2.44, 2.68 and 2.80). It is not possible to determine how close this template may be to the original text from which the second chapter was extracted and, unfortunately, there is no evidence to confirm whether the text which Śivānanda called the *Rājayoga* incorporated any of these additional verses on Tārakayoga, because Śivānanda did not quote any verses on Tārakayoga in his *Yogacintāmaṇi*. I have attempted to reconstruct the text from which *South-Indian 1* and 2 derive, in column one of the following table, so that the relationship between *South-Indian 1* and 2 and the north-Indian recension can be seen. For the sake of the discussion beneath the following table, I have called this reconstruction, the *Tārakarājayoga*:

<i>Tārakarājayoga</i>	The Creation of <i>South-Indian 1</i>
<p><i>kailāsaśikharāsīnaṃ sarvajñaṃ sarvagaṃ śivam </i> <i>vāmadevo munisreṣṭhaḥ praṇamya paripṛcchati 1 </i> <i>vāmadeva uvāca</i> <i>devadeva mahādeva sarvānugrahakāraka </i> <i>jīvanmuktīpadopāyaṃ kathayasva mama prabho 2 </i> <i>śrīmahādeva uvāca</i> <i>śṛṇu vatsa mahāprājña saṃsārārṇavatāarakam </i> <i>agamyāṃ sarvadevānāṃ gopitaṃ sakalāgame 3 </i> <i>tad ahaṃ saṃpravakṣyāmi tava saṃvikṣya vāsanām </i> <i>advaitaikyaparāṇi niṣṭhāṇi tava bhaktim ahaitukīm 4 </i> <i>asty ekas tārako yogaḥ sarvayogottamottamaḥ </i> <i>sa eva dvividhaḥ proktaḥ pūrvāparavibhāgataḥ 5 </i> <i>pūrvas tu tārakas tatra rājayogas tathāparaḥ </i> <i>prathamāṃ tu pravakṣyāmi pūrvayogaṃ samāsataḥ 6 </i> <i>sarvamūrtimayaṃ rūpaṃ tathā indriyamātrakam </i> <i>dvidhā kṛtaṃ manoyuktaṃ tāraṃ sarvatārakam 7 </i> <i>netre jyotiṣi saṃyojya kiṃ cid unnamayed bhruvau </i> <i>pūrvayogasya mārgo 'yam unmanikārahāḥ kṣaṇāt 8 </i> <i>eṣa yogo mayā proktaḥ pūrvāparavibhāgataḥ </i> <i>sarvaṃgaṅgalasiddhyarthaṃ na deyo yasya kasya cit 9 </i></p>	<p><i>Tārakarājayoga 1-12</i> are retained</p> <p>Redactor inserts 1.4 of the north-Indian recension between <i>Tārakarājayoga 9-10</i></p>

⁸⁰ See Appendix A for these cruxes, which are marked by an underline of the relevant word.

mantrayogaratāḥ ke cit ke cid dhyānavimohitāḥ |
 haṭhena ke cit kliśyanti naiva jānanti tārakam ||10||
 ke cid āgamajālena ke cin nigamasaṅkulaiḥ |
 ke cit tarkeṇa muhyanti naiva jānanti tārakam ||11||
 tāraḥ 'yaṃ bhavāmbhodhau tāraṇād guruśiṣyayoḥ |
 tāraḥkonmeṣayuktatvād api tāraḥ ucyaḥ ||12||

vāmadeva uvāca

bhagavan devadeveśa paramānandasundara |
 tvatprasādān mayā labdhaḥ pūrvayogaḥ savistarahaḥ |
 aparaṃ kiṃ tad ākhyāhi bhavatā yad udīritam ||13||

īśvara uvāca

bahirmudrānviṭam pūrvam bahiryogaṃ ca tanmatam |
 antarmudrākhyam aparaṃ antaryogaṃ tad eva hi ||14||
 rājyogaḥ sa kathitaḥ sa eva munipuṅgava |
 rājatvāt sarvayogānāṃ rājyoga itī smṛtaḥ ||15||

⇕ verses 16 – 119 ⇕

śuddhābhyāsasya śāntasya sadaiva gurusevinaḥ |
 guruprasādāt tatraiva tattvajñānaṃ prakāśate ||120||

Original colophon

(e.g., itī rājyogaḥ samāptaḥ)

Reactor inserts 1.5 and 2.44 of the north-Indian recension between *Tāraḥkarājyoga* 11-12

Redactor Inserts 1.17, 2.68, 2.80, 1.6-7 and 1.9 – 85 of the north-Indian recension here⁸¹
 athāhaṃ vacmi mokṣāya jñānaṃ rāgajitāṃ nṛṇāṃ |
 niṣkalaṃ niḥprapañcaṃ yat paraṃ tattvaṃ tad ucyaḥ ||9||

⇕ verses 10 – 85 ⇕

brahmaviṣṇumahēśānāṃ pralayeṣv api yoginaḥ |
 bhujate paramānandaṃ bhuṣuṇḍādīmahātmaḥ ||86||

New colophon of chapter 1 inserted here
 (e.g., itī śrīāmanaske layayogo nāma prathamō 'dhyāyaḥ)

Tāraḥkarājyoga 13-120 are retained

New colophon of chapter 2 inserted here
 (e.g., itī śrīāmanaske svayaṃbodho nāma dvitīyo 'dhyāyaḥ)

Column two of the table illustrates how the first chapter of the north-Indian recension was combined with the *Tāraḥkarājyoga* to create *South-Indian 1*. Essentially, the redactor split the *Tāraḥkarājyoga* in two and attempted to bolster the section on *Tāraḥkayoga* by adding to it verses duplicated from elsewhere in the north-Indian recension (i.e., 1.4-7, 1.17, 2.44, 2.68 and 2.80). The problems created by trying to impose the *Tāraḥkayoga* scheme on the north-Indian recension must have prompted the redactor of *South-Indian 2* to remove most of the first chapter, except 1.5 – 1.7. Indeed, the presence of verses 1.5 – 1.7, which have little relevance to *Tāraḥkayoga* and

⁸¹Of the *South-Indian 1* manuscripts (i.e., B₂ T₁ U₃ V₄ W₁), two (W₁ V₄) do not reduplicate 1.17. See footnote 77.

yet are included in the Tārayoga sections of both south-Indian versions, further suggests that the south-Indian recension was derived from the north-Indian.⁸² The fact that *South-Indian 2* contains most of the duplicate verses (i.e., 1.5-7, 2.44d, 2.68 and 2.80) confirms that it was derived from *South-Indian 1*. The above reasons lead to the conclusion that the north-Indian recension preceded *South-Indian 1*, which preceded *South-Indian 2*.

If the north-Indian recension of the *Amanaska* was created by combining two separate texts and if it preceded the south-Indian recension, this raises the question of when the north-Indian recension came into being. In section 1.3.1, it was noted that the earliest evidence for the existence of the *Amanaska* with two chapters is the oldest palm-leaf manuscript in Nandināgarī (M₁) and the attribution of verses from both chapters of the *Amanaska* in the *Goraḥasiddhāntasaṅgraha*. Seeing that it is unlikely that M₁ or any other manuscript consulted for this edition predates the seventeenth century and seeing that the first chapter was probably composed sometime between the late fifteenth and early sixteenth century,⁸³ the north-Indian recension can be dated between the late fifteenth and seventeenth centuries.

It is also clear that north-Indian recension preceded the Nepalese,⁸⁴ and since the north-Indian recension preserves the most credible beginning to the first chapter and avoids the problems of the Tāraka-Rājayoga scheme in the south-Indian recension, this edition has followed the structure of both chapters of the north-Indian recension. The additional verses of the south-Indian recension have been edited and included separately in appendix A. Though the reader may be perplexed by the reference to *pūrva* and *aparayoga* at the beginning of chapter two, the structure of the north-Indian recension is more coherent and more faithful to the original texts than the south-Indian. It is best appreciated as a book of two essays on the same topic by two different authors who may have lived several centuries apart.

1.3.5 The Date of Composition

In light of the previous discussion on the integrity of the *Amanaska*, the assessment of its date of composition must treat each chapter separately. However, a couple of general remarks on dating the *Amanaska* can be made. Seeing that the authors of

⁸² An alternative hypothesis is that verses 1.5 – 1.7 were added to the south-Indian recension at some recent date as a result of contamination by north-Indian manuscripts. Yet, this hypothesis still does not explain why these polemical verses were added to the Tārayoga section.

⁸³ For a discussion on the date of the first chapter, see section 1.3.5.

⁸⁴ For a discussion on the age of the Nepalese recension, see section 1.4.3.

each chapter have avoided references to historical persons and events, both chapters of the *Amanaska* were probably intended as timeless revelation. Therefore, owing to the anonymity of the author and the absence of old manuscripts dated close to the time the text was composed, I have attempted to narrow the gap between each chapter's *terminus a quo* (i.e., time from which) and *terminus ad quem* (i.e., time to which) by using parallel verses in other texts and more general assessments on developments in the literature of medieval yoga. The reader should be aware that in the case of both chapters the *terminus ad quem* is more certain than the *terminus a quo*, and it is possible, though in my opinion unlikely, that these chapters are a century or two older than my final estimates.

The *terminus ad quem* of the first chapter is Śivānanda's *Yogacintāmaṇi*, which can be dated to the early seventeenth century.⁸⁵ It is clear that the direction of borrowing is from the *Amanaska* to the *Yogacintāmaṇi*, because the latter quotes a large block of the first chapter and attributes it to the *Layakhaṇḍa*, which is found in most of the north-Indian manuscript colophons of the *Amanaska*'s first chapter as either the title of the chapter or the section of a larger work to which the *Amanaska* belongs.⁸⁶ There is little solid evidence for determining the *terminus a quo* of the *Amanaska*'s first chapter, which does not appear to have borrowed verses from elsewhere. Without such references or any internal evidence, the only significant indication of its age is the absence of its verses from the *Haṭhapradīpikā* and, as far as I am aware, from any medieval yoga text written before the fifteenth century. This is circumstantial evidence at best, but one would expect to see at least one of its verses on absorption (*laya*) in the *Haṭhapradīpikā*, which certainly borrowed such verses from elsewhere, particularly the second chapter of the *Amanaska*.⁸⁷ Therefore, if the *Amanaska*'s first chapter post-dates the *Haṭhapradīpikā* and pre-dates Śivānanda's *Yogacintāmaṇi*, it would have been composed sometime between the late fifteenth and late sixteenth century.

The *terminus ad quem* of the *Amanaska*'s second chapter is the *Yogaśāstra* of the Śvetāmbara Jain scholar, Hemaçandra, who can be dated with confidence to the twelfth century.⁸⁸ Though Hemaçandra did not reveal the names of his sources, his role as a compiler who integrated medieval yoga practices and terminology such as *amanaska* and *unmanībhāva* into the Jain tradition for the first time,⁸⁹ suggests that the direction

⁸⁵ See section 1.3.7.6 for a discussion on the *Yogacintāmaṇi*'s date of composition.

⁸⁶ For those manuscript colophons which contain *layakhaṇḍa*, see sections, 1.3.1 and 1.3.2. For details on the verses of the *Amanaska*'s first chapter quoted in the *Yogacintāmaṇi*, see section 1.3.7.6.

⁸⁷ For example, the following verses on *laya* in the *Haṭhapradīpikā* were borrowed from the second chapter of the *Amanaska*: 4.31-32 = 2.21-22 and 4.61 = 2.79. The *Haṭhapradīpikā* also borrowed verses on *laya* from elsewhere, e.g., 4.100 = *Uttaragīta* 1.42.

⁸⁸ See section 1.3.7.1 for a discussion on the date of the *Yogaśāstra*.

⁸⁹ This statement is based upon the textual references provided by Muni Jambūvijaya in

of borrowing was from the *Amanaska* to the *Yogaśāstra*. However, the most compelling evidence that Hemacandra was indeed the borrower is that he wrote the *Yogaśāstra* mainly in Āryā metre and a high register of Sanskrit, whereas the *Amanaska* consists mostly of verses in Anuṣṭubh metre in a low register of Sanskrit. In other words, it is highly improbable that Hemacandra's polished verses were later rewritten as Ślokas in relatively crude Sanskrit.⁹⁰ One cannot dismiss the possibility that both Hemacandra and the redactor of the *Amanaska* borrowed their verses from a third source which is no longer extant. However, seeing that the *Yogaśāstra*'s twelfth chapter contains so much of the content of the *Amanaska*'s second chapter,⁹¹ and most of the parallel verses are grouped similarly in both texts,⁹² it proves that much of the *Amanaska*'s second chapter existed before the twelfth century.

Beyond the parallel verses, there is nothing to indicate the size or structure of the *Amanaska* as Hemacandra saw it. Therefore, the earliest evidence for the existence of the second chapter as it is seen in this edition would be the oldest available manuscript, which is probably the undated palm-leaf manuscript in Nandināgarī script from Mysore (i.e., perhaps, the seventeenth century). Also, seventy verses of the second chapter are quoted in Śivānanda's *Yogacintāmaṇi* under one name (i.e., the *Rājayoga*), which indicates that these verses were part of the same text from at least the sixteenth century.⁹³ However, owing to the rambling nature of the *Amanaska*'s second chapter and the lack of any cohesive structure, it is possible that verses were added to the text over the centuries. Furthermore, approximately a third of its verses are found in various Tantras, late Upaniṣads and other yoga texts, some of which can be dated to before the twelfth century. A good example is verse 2.78:⁹⁴

mana eva manuṣyāṇāṃ kāraṇaṃ bandhamokṣayoḥ |
bandhāya viṣayāsaktaṃ muktyai nirviṣayaṃ manaḥ ||

his edition of the *Yogaśāstra*, as well as a search of Śubhacandra's *Jñānārṇava* which, as noted by Jambūvijaya, has many parallel verses with the *Yogaśāstra*. Olle Quarnström (2003: 138) has also noted that the terms *amanaska(tā)*, *vimanaska* and *unmanībhāva* are 'not attested in the Śvetāmbara Jaina tradition prior to the twelfth chapter of the *Yogaśāstra* [...]'.⁹⁵

⁹⁰There are verses of various metres in the second chapter of the *Amanaska*, including two in Āryā (2.109-110). So, had the *Amanaska* borrowed from Hemacandra, there is no apparent reason for the rewriting of Hemacandra's verses in Anuṣṭubh.

⁹¹See footnote 524 for details of the 23 close and 9 loose parallels. Of the fifty-five verses in the *Yogaśāstra*'s twelfth chapter, this constitutes nearly sixty percent of the chapter. For details on the similar themes of both texts, see section 1.3.7.1. If one compares the subject matter of the parallel verses to my summary of the *Amanaska*'s second chapter in section 1.2, one can see the extent to which both chapters are similar.

⁹²For example, *Yogaśāstra* 12.2-5 ≈ *Amanaska* 2.93-96, 12.13-14 ≈ 2.III-II2, 12.20-21 ≈ 2.55-57, 12.27-29 ≈ 2.70-72, 12.38-40 ≈ 2.82-84, 12.47-49 ≈ 2.59-61.

⁹³For details on these verses, see footnote 614.

⁹⁴A translation of this verse is found in chapter 3 of this thesis.

The first hemistich of this verse is found in a supplementary passage to the critical edition of the *Mahābhārata*⁹⁵ and the *Mālinīvijayottaratantra* (15.38a-b),⁹⁶ but the entire verse is quoted in the sixth chapter of the *Maitrāyaṇīyopaniṣat*,⁹⁷ Rāmānuja's commentary on the *Bhagavadgītā* (*Gītābhāṣya* 6.6), the *Amṛtabindūpaniṣat*⁹⁸ (2), two *Purāṇas*⁹⁹ and a late yoga compendium, the *Upāsanāsārasaṅgraha*.¹⁰⁰ Moreover, the *Amanaska*'s second chapter was probably influenced by Gauḍapāda's *Māṇḍūkyaopaniṣatkārikā*,¹⁰¹ and it shares twenty-two verses with the *Kulārṇavatantra*.¹⁰² Seeing that the second chapter is largely a compilation, one would expect to be able to establish a reasonable *terminus a quo* based upon the redactor's sources. However, this has not been possible. In the case of the *Kulārṇavatantra*, the direction of borrowing is unclear.¹⁰³ Furthermore, as the verse quoted above demonstrates, many of the borrowed verses are common to a number of earlier texts, which makes it difficult to determine with any certainty the source of such verses. Also, many of the probable sources, such as Gauḍapāda's *Māṇḍūkyaopaniṣatkārikā*, are too early to establish a reasonable *terminus a quo*. For, in contexts of yoga, some of the *Amanaska*'s terminology such as *rājayoga* and *śāmbhavī mudrā* is conspicuously absent in Sanskrit works, in particular Śaiva Tantras, written prior to the eleventh century.¹⁰⁴ Furthermore, the *Amanaska*'s criticism of techniques, such as Vajrolī Mudrā, Bandhas and Prāṇāyāma, appears to foreshadow the Haṭha-Rājayoga dichotomy, which begins to be seen in other yoga texts of the thirteenth century such as the *Dattātreyayogaśāstra*. There-

⁹⁵Book 13, chapter 40, verse 50, apparatus on *pāda* d, the first line of the supplementary passage cited there, which is the 295th such passage in the apparatus.

⁹⁶The first two *pādas* also occur in such late Tantras as the *Rudrayāmala* (43.55a-b) and the *Matysendrasaṃhitā* (5.5a-b).

⁹⁷I am referring to the sixth chapter (6.34.11) of Cowell's edition (1870), which presents the text as it was commented on by Rāmatīrtha and contains a large passage on yoga in the sixth chapter. For reasons I state in a discussion of the term *amanaska* (section 1.3.6.11), the above verse is a late addition to the south-Indian *Maitryupaniṣat* which has been identified by van Buitenen (1962: 13-24). The verse has little in common (in terms of style and terminology) with the rest of this Upaniṣad. Therefore, it cannot be determined whether the redactor of the *Amanaska* borrowed from the original source of this quotation, which has not been identified, or from the south-Indian *Maitryupaniṣat* or the *Maitrāyaṇīyopaniṣat* as presented in Cowell's edition (referred to as the 'vulgate' by van Buitenen).

⁹⁸Also known as the *Brahmabindūpaniṣat*. See Bouy 1994: 48, for more details on this text. This verse is also in other small Upaniṣads such as the *Śātyāyāniyopaniṣat* 1 and the *Tripurātāpinyupaniṣat* 5.3.

⁹⁹The *Bṛhannārādīyapurāṇa* (1.47.4) and the *Viṣṇumahāpurāṇa* (6.7.28).

¹⁰⁰IFP transcript T1095(b), p. 124b.

¹⁰¹For a discussion on this, see section 1.3.6.12.

¹⁰²See footnote 535.

¹⁰³See section 1.3.7.2 on the reasons for this.

¹⁰⁴See the sections on *Rājayoga* (1.3.6.8) and *Śāmbhavī Mudrā* (1.3.6.9) for the earliest occurrences of these terms.

fore, one can only tentatively propose a *terminus a quo* of the eleventh century for the *Amanaska's* second chapter. This proposal rests mainly on the absence of some of its terminology in text composed before this time, and the similarities it has with works of this era, such as the *Kulārṇavatantra*, the *Amarāughaprabodha* and the *Candrāvalokana*.¹⁰⁵

1.3.6 The Heritage of the *Amanaska*

The Śaiva background of the *Amanaska* is indicated by the role of Śiva as the expounder of its teachings as well as two specific references to Śiva in the second chapter of the text. The first (2.11) states that Śāmbhavī Mudrā, which is the central technique of the *Amanaska's* Rājayoga, was originally taught by Śiva to Umā. The second (2.91) claims that Śiva taught the natural, no-mind state (*sahajāmanaska*) for the awakening of his students. Though the influence of Śaivism on the *Amanaska* is clearly evident, its relation to earlier Śaiva traditions is not so easy to determine, because its redactors did not reveal their sources nor their teachers. Furthermore, it has not been possible to identify the *Amanaska* as a literary work of a particular tantric cult, because the text does not contain the mantras, pantheon, ritual system, cosmology nor sectarian emblems that distinguish tantric traditions. Nonetheless, much of the terminology, themes and praxis in the *Amanaska* can be traced back to earlier texts. Its redactors were familiar with a variety of tantric and Advaitavedāntic works, and they refer directly to Brahmanical, Buddhist, Jain and theistic traditions such as the Kāpālikas, as well as a variety of ascetic, alchemical and yogic techniques. Therefore, the redactors were willing to engage with the religions of their time, while remaining particularly reserved about their own sectarian affiliations.

1.3.6.1 The Practice of Absorption (*laya*) in the *Amanaska* and Medieval Yoga Traditions

The salient theme of the *Amanaska's* first chapter is the practice of absorption (*laya*). The word *laya* literally means 'dissolution' and it is sometimes used in the *Amanaska* with this literal sense, in relation to the mind and breath. For example, in the first chapter, it is said that when the no-mind state (*amanaska*) arises, it causes the dissolution (*laya/vilaya*) of breathing and mental activity.¹⁰⁶ In other words, the mind and breath disappear, perhaps, in the sense that the yogin is no longer aware of them. The term *laya* can be accompanied by another noun in the locative case. When this

¹⁰⁵See sections 1.3.7.2, 3 and 4 respectively for details on the similarities between these texts and the *Amanaska*.

¹⁰⁶*Amanaska* I.21-22

occurs in the *Amanaska*, the locative noun is always a term that means the highest reality, such as *paratattva*, which indicates that the yogin strives to dissolve his mind and breath in the highest reality. However, in most cases, *laya* is unaccompanied by a word in the locative and simply means 'the state of absorption.' For example;

[The yogin] remains lifeless like a piece of wood and [thus] is said to be abiding in absorption.¹⁰⁷

In the above verse, one can infer that *laya* is synonymous with the no-mind state (*amanaska*) because both are described as the stone-like state of Samādhi in which there is no movement, breathing or thinking.¹⁰⁸ In a passage on the attainment of absorption, the compound *cittādivilaya* is used to indicate that the dissolution of all mental activity occurs in absorption.¹⁰⁹ Medieval yoga texts written after the time of the *Amanaska* confirm that *laya* was commonly used as a synonym for Samādhi. This is explicitly stated in the *Haṭhapradīpikā*¹¹⁰ and, in other texts, it can be inferred by the interchangeability of these terms.¹¹¹ This is not the case in the *Pātañjalayogaśāstra* and its commentaries, which use different terms to distinguish various types of Samādhi (i.e., *saṃprajñāta* and *asaṃprajñātasamādhi*). The term *laya* is used in its literal sense in Sūtra 1.19, in the compound *prakṛtilaya*, which refers to those who are dissolved in the material substrate.¹¹² In his *Rājamārtaṇḍa*, the eleventh-century commentator, Bhojadeva, used *laya* to gloss *nirodha* in his commentary on Sūtra 1.2:¹¹³

The cessation of those [mental activities] is the absorption [of them] in their own cause, [which] is called yoga.¹¹⁴

Seeing that Bhojadeva would have been aware of the definition of yoga as Samādhi in *Bhāṣya* 1.1, this is a reasonably close, though still indirect connection between *laya*

¹⁰⁷ *Amanaska* 1.27.

¹⁰⁸ For a discussion on the meaning of *amanaska*, see section 1.3.6.11.

¹⁰⁹ The *ādi* has been used in this compound to include all aspects of mind, as it might be defined, for instance, in Sāṅkhya as the *antaḥkaraṇa* consisting of *manas*, *ahaṅkāra* and *buddhi* or the tetradic model in some Śaiva Tantras of *citta*, *buddhi*, *ahaṅkāra* and *manas*. For discussions on these different divisions of *antaḥkaraṇa*, see the endnotes to *Amanaska* 1.21 and 2.7.

¹¹⁰ *Haṭhapradīpikā* 4.3-4 (*samādhiś ca [...] layas [...] amanaskaṃ [...] cety ekavācakaḥ*).

¹¹¹ For example, in a section on Samādhi in the second chapter of the *Vārahopaniṣat*, verse 75 defines Samādhi (i.e., 2.76c-d – *tathātmamanasor aikyaṃ samādhir iti kathyate*) and in the following verses, terms such as *sahajāvasthā* (2.76-77) and *laya* (2.80-81) are used instead.

¹¹² The context of Sūtra 1.19 is *asaṃprajñātasamādhi* according to the *Bhāṣya*'s explanation of the previous Sūtra. However, *laya* is not being used as a synonym for Samādhi, for it describes those who experience something similar to the liberated state because their mind has dissolved into the material substrate. This experience lasts until their mental activity returns (*prakṛtilayaḥ [...] cetasi prakṛtiline kaivalyapadam ivānubhavanti, yāvan na punar āvartate [...] cittam iti*). For a complete translation of this Sūtra and the relevant section of the *Bhāṣya*, see Vasudeva 2004: 173-75.

¹¹³ The *Pātañjalayogaśāstra* 1.2 (*yogaś cittavṛttinirodhaḥ*)

¹¹⁴ The *Rājamārtaṇḍa* on 1.2 (*tāsāṃ nirodho [...] svakāraṇe layo yoga ity ākhyāyate*).

and Samādhi in the Pātañjalayoga tradition. Bhojadeva's choice of words may have been inspired by the terminology of a text such as the *Amanaska*, and later commentators followed his gloss. For example, Vijñānabhikṣu calls *nirodha* 'absorption' (*laya*),¹¹⁵ and Nārāyaṇatīrtha includes *svakāraṇe layaḥ* among his glosses on *nirodha*.¹¹⁶

In later yoga compendiums which integrated medieval yoga traditions with Pātañjalayoga, *laya* was equated with *saṃprajñātasamādhi* (i.e., Samādhi with an object of focus). For example, Śivānanda's *Yogacintāmaṇi* states:

Rājayoga is, indeed, seedless Samādhi and Layayoga is Samprajñāta
[Samādhi].¹¹⁷

The reason for this derives from the tetradic model of Mantra, Laya, Haṭha and Rājayoga, which was taught in earlier yoga texts such as the *Dattātreyaयोगशास्त्र* and *Yogabīja*. In this model, Rājayoga was considered to be the goal of the other three.¹¹⁸ Śivānanda appears to have retained Rājayoga's paramountcy by equating it with the highest level of Samādhi in Pātañjalayoga, and Layayoga and *laya* with a lower level. Furthermore, Śivānanda would have known that the term *laya* could govern another word in the locative case to mean 'absorption in something', which could be understood as Samādhi with an object or with mental support. The legacy of this association can be seen in one of the *Haṭhatattvakaumudī*'s verses in which *laya* is a synonym for *saṃprajñātasamādhi*:

Thus, in the [state of] Samādhi with an object, [the yogin] should not enjoy its [transcendental] happiness with his mind. The yogin whose mind is attached to enjoying [that] happiness, destroys [this state of] absorption (*laya*) with his mental activity.¹¹⁹

The seventeenth-century Nārāyaṇatīrtha also equated Layayoga with *saṃprajñātasamādhi* in his commentary on the Sūtras of the *Pātañjalayogaśāstra*, called the *Yogasiddhāntacandrikā*.¹²⁰ Following earlier yoga traditions, he understood Rājayoga as the highest level of Samādhi (*asaṃprajñātasamādhi*) and placed Layayoga beneath it.¹²¹ Nonetheless, in the vast majority of medieval yoga texts which acknowledge only one type of Samādhi, the meaning of *laya* as Samādhi without an object of focus

¹¹⁵The *Yogavārttika* 1.2 ([...]vṛttayas tāsāṃ nirodhas tāsāṃ layākhyo [...]).

¹¹⁶The *Yogasiddhāntacandrikā* 1.2 (tāsāṃ nirodha upaśamo nirindhanāgnivat svakāraṇe layaḥ).

¹¹⁷The *Yogacintāmaṇi* p. 11 (rājayogas tu nirbijasamādhir eva, layaḥ saṃprajñātaḥ).

¹¹⁸For references on this, see footnote 239.

¹¹⁹*Haṭhatattvakaumudī* 51.27 (saṃprajñātasamādhau tatsukham āsvādayen na dhiyā | vṛtyā sukhāsvādaratacitto yogī layaṃ harati).

¹²⁰The *Yogasiddhāntacandrikā* 1.41 ([...] samāpattiḥ samyagāpattir layaḥ saṃprajñātalakṣaṇo yogo bhavatīty arthaḥ [...]).

¹²¹The *Yogasiddhāntacandrikā* 1.20 (tad uktaṃ smṛtau — samādhis tatra nirbījo rājayogaḥ prakīrtitaḥ).

and devoid of mental activity is clear,¹²² and in the *Amanaska*, it could only be understood as such, because no object of meditation is mentioned in the instructions on its practice and the state is described as being without mental activity (i.e., *cittādi-laya*).

1.3.6.2 *Laya* as an Obstacle to Meditation

When the word *laya* was used in relation to the mind in contexts outside of medieval yoga, it could mean mental inertia, sluggishness or even sleep and loss of consciousness.¹²³ Thus, in some texts, *laya* is an obstacle to meditation or gnosis rather than a meditative state. Examples of this can be found as far back as early Buddhism. For example, in a discussion of the five hindrances, the *Tripitaka*'s *Kāya-sutta* includes sluggishness of mind (*cetaso līnatta*) among the five types of the third hindrance (i.e., sloth and torpor [*thīnamiddha*]), which a Buddhist monk must overcome.¹²⁴ Similar examples can be found in later literature, even in texts with which the compiler of the *Amanaska* was familiar such as the *Maitrāyaṇīyopaniṣat*¹²⁵ and Gauḍapāda's *Māṇḍūkyopaniṣatkārikā*. In the latter's discourse (3.39) on the yoga of 'no-contact' (*asparśayoga*), the yogin is advised to restrain his mind when it is distracted by enjoyments and desire (*kāma*), and also when it is serene in sleep (*laya*). For, in Gauḍapāda's view, just as desire is unprofitable so too is sleep.¹²⁶

Similarly, *laya* appears to mean deep sleep in the *Aparokṣānubhūti* (127-28), which includes it among the obstacles to attaining Samādhi in its system of vedāntic Rāja-yoga. Similar instances of *laya* as an obstacle to yoga are also seen in late medieval yoga texts, such as the *Yuktabhavadēva* (1.38-39), which lists sleep (*laya*),¹²⁷ distraction (*vikṣepa*), defilements (*kaṣāya*) and the enjoyment of pleasure (*rasāsvāda*) as the four

¹²²The list of synonyms of Samādhi in the *Haṭhpradīpikā*, which includes *laya*, *rājayoga*, *unmani*, *amanaska*, *advaita* and *nirālamba*, confirms that the Samādhi being described was without a mental object (i.e., *nirbīja* or *asaṃprajñātasamādhi*).

¹²³In addition to this, *laya* (along with *pralaya*) may also mean the dissolution of the universe in cosmological contexts (i.e., *sṛṣṭiṣṭhītilaya*) and a pause (i.e. a rest), in music. See Bäumer 1992: 385-88.

¹²⁴See the *Samyuttanikāya*, part V (called the *Mahāvaggo*), in the second section, the *Bhojjhaṅgasamyutta*, in its *Pabbatavaggo*, the *Kāyasutta* (2.1.2) (*Samyutta Nikāya* (1898), part 5, p. 64).

¹²⁵E.g., *Maitrāyaṇīyopaniṣat* 6.34.7. See footnote 329.

¹²⁶*Māṇḍūkyopaniṣatkārikā* 3.42 (*upāyena nigrhṇīyād vikṣiptaṃ kāmabhogayoḥ | suprasannaṃ laye caiva yathā kāmo layas tathā*). My understanding of *laya* follows Śaṅkara's, who glossed it as *suṣupta* in his commentary, the *Māṇḍūkyamūlanamantrabhāṣya*, on this verse. Also my translation reflects his commentary on the last *pāda* (i.e., *yathā kāmo 'narthahetus tathā layo 'pi*).

¹²⁷In his discussion on these obstacles, Bhavadevamiśra defines *laya* as follows: 'First of all, absorption (*laya*) of the mind's activities without the support of an undivided object is sleep' (*layas tāvad akhaṇḍavastvanavalambena cittavṛtter nidrā*).

obstacles to Rājayoga. These obstacles were derived from two verses of Gauḍapāda's *Māṇḍūkyaopaniṣatkārikā* (3.44-45), which Bhavadevamiśra quoted without attribution. The meaning of the word *laya* in vedāntic works indicates that its usage in the *Amanaska* did not derive from Advaitavedānta, in spite of the fact that the *Amanaska* was influenced in other ways by such works as Gauḍapāda's *Māṇḍūkyaopaniṣatkārikā*.¹²⁸

1.3.6.3 *Laya* as Mental Absorption in Tantric Texts

In contrast to the above vedāntic texts, *laya* was frequently used in various Tantras to express 'dissolution' and, in the more specific context of yoga and contemplative practices, to connote the disappearance of mental activity. Far from an obstacle to meditation, the 'dissolution' of the mind was a description of the meditative process itself, as seen for example in Bhāgavatotpala's definition of meditation (*dhyāna*):

When the mind has dissolved (*līna*) in the object of meditation, then that is said to be meditation.¹²⁹

Compounds such as *manolaya* and *cittalaya* or a syntactic construction consisting of some verbal form of $\sqrt{\text{li}}$ (i.e., *līna*, *līyate*, etc.) and a word for mind (i.e., *manas*, *citta*, etc.), convey much the same meaning as 'cessation of mental activity' in the *Pātañjalayogaśāstra*'s definition of yoga.¹³⁰ Many examples of this usage of *laya* and verbal forms of $\sqrt{\text{li}}$ are found in the *Vijñānabhairavantra*, and the *Svabodhodayamañjarī* which both prescribe a number of contemplative practices that dissolve the mind in order to bring about liberation in life.¹³¹ The *Vijñānabhairavantra* teaches contemplative techniques rather than ritual in order to realize the absolute nature of the goddess, Parā (Sanderson 1990: 76), and in its descriptions of one hundred and twelve of these techniques, absorption of mind is explicitly mentioned in eight (i.e., 37, 56, 58, 59, 60, 71, 79, 115) and implied in many others. For example:

Having stood above a great hole such as a well, an immediate absorption of the mind clearly and completely arises for [the yogin] whose mind is free of thoughts because of gazing [into it].¹³²

¹²⁸This influence is discussed in section 1.3.6.12.

¹²⁹The *Spandapradīpikā* on 31 (*dhyeye cittaṃ yadā līnaṃ tadā dhyānam udāhṛtam*). Bhāgavatotpala can be dated after Utpaladeva's *Īśvarapratyabhijñānārikā* and before Abhinavagupta (Sanderson 2009: 109).

¹³⁰*Pātañjalayogaśāstra* 1.2 (*yogaś cittavṛttinirodhaḥ*).

¹³¹Both these works were known to the Kashmirian exegetes and so predate the eleventh century (on the *Vijñānabhairavantra*, see Sanderson 2001: 4, 2007b: 399, and on the *Svabodhodayamañjarī*, Sanderson 2007b: 277-79).

¹³²*Vijñānabhairavantra* 115 (*kūpādike mahāgarte sthītvopari nirīkṣaṇāt | avikalpamateḥ samyak sadyaś cittalayaḥ sphuṭam*).

Likewise in the *Svabodhodayamañjarī*:

One should concentrate on the fragrances of flowers, such as jasmynes.
Due to having them as its support, the mind also dissolves when they
dissolve [...] he is called 'liberated-while-living'.¹³³

In other cases, dissolution of the mind is the culmination of a combination of practices and attainments, as for example in the *Śāktavijñāna*,¹³⁴ in which meditation, control of the breath, visualization and repetition of a mantra awaken the goddess Śakti and cause her to move up through the yogin's central channel called Suṣumnā. According to this text, absorption of mind arises when Śakti rests in Śiva.¹³⁵

In all of the above examples, the association between *laya* and the mind is clear because the latter is stated explicitly. Though such expressions occur with some frequency, it is much more common to find instances where a person 'dissolves' into something else (usually expressed in the locative case), particularly in contexts of ritual. This 'dissolution' implies the cessation of that person's mental activity and not the dissolution of them completely (i.e., their death).¹³⁶ For example, in the *Saurasamhitā*,¹³⁷ an account of initiation (*dikṣā*) is given in which the preceptor

¹³³Trans. Torella 2005: 409. The *Svabodhodayamañjarī* 43, 44d (*mālatyādiṣu gandhāṃś ca tathaiḥ paribhāvayet | tadāśrayavaśāc cittaṃ teṣu līneṣu līyate || [...] jīvanmukto 'bhidhīyate*).

¹³⁴The *Śāktavijñāna* is often ascribed to Somānanda. However, this attribution appears to be based on a colophon of only one manuscript. It is not supported by any of the verses within the text or a known quotation or attribution from another text (p.c. Sanderson 23.4.13). The low register of Sanskrit in the *Śāktavijñāna* indicates that it is unlikely to have been composed by the Somānanda who wrote the *Śivadṛṣṭi* and who has been dated to 900-950 CE (see Sanderson 2006b: 57). Therefore, the date of the *Śāktavijñāna* is uncertain.

¹³⁵*Śāktavijñāna* (28a-b) 'Where Śakti rests [in Śiva], there the mind becomes absorbed' (*yatra viśramaṇaṃ śakter manas tatra layaṃ vrajet*).

¹³⁶One would expect to see *pralaya*, which is listed as a synonym for death in the *Amara-kośa* (2.7.1164), instead of *laya* to express the death of a person. However, there are cases in which the practice of absorption (*laya*) leads to death. An example can be found in a chapter on Pāśupata yoga in the *Skandapurāṇa-Ambikākhaṇḍa* (181.11). Here, the yogin obtains dissolution (*laya*) in the twenty-six Tattvas at the end of the yogic practice of leaving the body (*utkrānti*): 'Having understood this threefold [practice of] leaving [the body] and having practised it again and again, [the yogin] abandons his body as though it were an enemy and obtains dissolution in the twenty-six [Tattvas]' (*tridhotkrāntim imām jñātvā muhus abhyasya caiva hi | svadehaṃ ripuvat tyaktvā ṣaḍvīmśe layam āpnuyāt*). It should be noted that MW-dictionary includes 'death' as a possible meaning for *laya*, citing the *Mahābhārata*. However, I am yet to find an instance of *laya* in tantric and yogic texts where it means the death of a person.

¹³⁷This text is being edited by Diwakar Acharya and survives in a manuscript dated 949 CE (Sanderson 2009: 55 n. 35). On its Śaiva affiliation, see Goodall 2005: 95 and Sanderson 2009: 55. I wish to thank Diwakar Acharya for providing me with his preliminary edition as well as his interpretation of these verses (p.c. 29.3.2012).

becomes absorbed in Āditya and the highest reality (*paratattva*), which leads to the Sādhaka's absorption:

With enjoyment and liberation in the heart and having meditated on that [Āditya] as immortal and eternal and become absorbed in it, [the preceptor (*deśika*)] is absorbed into the highest reality, which is the aspectless state (*niṣkale pade*). When the Sādhaka has become absorbed in it, he has qualities similar to that [Āditya].¹³⁸

In fact, the notion of becoming absorbed in a reality level appears to go back to the Śaiva traditions of the Atimārga whose ontology included a hierarchy of reality levels (*tattva*).¹³⁹ In the Pāsupata yoga described in the *Skandapurāṇa-Ambikākhaṇḍa*,¹⁴⁰ a yogin sees the subtle form of Śiva after becoming absorbed (*laya*) in the twenty-six Tattvas.¹⁴¹

The above expressions of *laya* and *līna* can also be found in both Saiddhāntika and non-Saiddhāntika Śaiva traditions, and it should be noted that they are equally conspicuous in Vaiṣṇava Tantras. For example, in the chapter on yoga in the *Jayottara*, which was the basis of the chapter on yoga in the *Jayākhyasamhitā*,¹⁴² meditation on the body of the supreme deity (*vigrahaṃ devadevasya*) is described as follows:

He should first practice with the gross form, then subtle, then the highest. In this way, the mind and object of meditation (*lakṣya*) along with [all] delimiting factors (*upādhi*) dissolve.¹⁴³

And meditation on the aspectless form of the deity is as follows:

Or, having extended the spot and sound, [the yogin] should meditate

¹³⁸*Saurasamhitā* 9.34c-d – 35 (*bhuktimuktī hṛdi kṛtvā dhyātvā tad amṛtaṃ dhruvam || tasmiml līna pare tattve liyate niṣkale pade | līnas tu sādhas tatra tatsādṛśyaguṇo bhavet*).

¹³⁹On the ontology of the Atimārga, see Sanderson 2006a: 193-94.

¹⁴⁰This text is preserved in a manuscript dated 810 (Sanderson 2001: 6) and was probably composed no later than the end of the seventh century and no earlier than the sixth (Sanderson 2009: 51-52).

¹⁴¹The *Skandapurāṇa-Ambikākhaṇḍa* 176.41c-d – 42 'Through cognizing the twenty-six [Tattvas], the perfected yogins who are freed from bondage become absorbed in them and [then] see the subtle [form of Śiva] who is in all beings and situated in their own bodies' (*śaḍviṃśakaparijñānāl layam ādhāya tatra hi || sarvaprāṇigataṃ sūkṣmam ātmadehe ca samsthitam | yam prapaśyanti samśiddhā yogino gatabandhanāḥ*).

¹⁴²My source here is a series of lectures given on the *Jayottara* by Diwakar Acharya at the Oxford Centre for Hindu Studies, 2010. I must also thank Diwakar for allowing me to use his unpublished critical edition of the *Jayottara*'s chapter on yoga (p.c. 12.4.2012). For the date of these texts, see Sanderson 2009: 62.

¹⁴³*Jayottara* 9.36 (*sthūlaṃ pūrvaṃ samabhyasyet tataḥ sūkṣmaṃ tataḥ param | evaṃ viliyate cittam lakṣyaṃ copādhibhiḥ saha*).

on them. [When] he has naturally dissolved into them, precisely there the supreme state [arises].¹⁴⁴

1.3.6.4 The Tantric Origins of *Laya* as *Samādhi*

In light of the above examples, it is not surprising that *laya* and *līna* can be found in descriptions of *Samādhi* in tantric texts. For example, in the chapter on yoga, the *Parākhyatantra* states:

Samādhi, in which there is dissolution (*laya*) into the supreme reality level (*paratattva*), is what accomplishes union.¹⁴⁵

In Aghoraśiva's discussion of *Samādhi* in his *Kriyākramadyotikā*, the yogin becomes absorbed in a luminous *Liṅga* visualised between the eyebrows,¹⁴⁶ and examples of this are also seen in contexts outside of yoga, such as in an inscription which praises a *Rājaguru*:

[The Guru *Sadbhāvaśambhu*] underwent harsh austerities, restraining the play of his senses, at the time of deep absorption (*samādhi*) dissolving (*līna*) himself and his mind into Śiva full of intense bliss.¹⁴⁷

Furthermore, of the four states of mind given in both the *Jayottara* and the *Amanaska*,¹⁴⁸ the one which correlates with *Samādhi* is called *sulīna*, the 'well absorbed mind'.

The close association between *Samādhi* and *laya* in tantric literature is an obvious precedent for the synonymity of these two terms in medieval yoga texts such as the *Amanaska*. The correspondence of the meaning of compounds such as *manolaya* or

¹⁴⁴*Jayottara* 9.50 (*atha vā bindunādaḥ hi prathayitvā vicintayet | svayaṃ vilīno tatraiva tatraiva paramaṃ padam*).

¹⁴⁵Trans. Goodall 2004: 356. The *Parākhyatantra* 14.16c-d (*paratattve layo yasmin samādhir yogasādhakaḥ*).

¹⁴⁶The *Kriyākramadyotikā*, pp. 139-40: '[The yogin] should fix his mind and breath on [a luminous *Liṅga*] situated in the middle of his eyebrows. Having dissolved (*līna*) in that [*Liṅga*] and become [one with] it, the yogin gradually directs his mind to the void. When his mind has disappeared, the supreme bliss of [pure] consciousness naturally shines forth. Thus, *Samādhi*, which is the basis of the [supernatural] powers beginning with minimization (*aṇimā*), has been taught' (*bhrūmadhye saṃsthitaṃ tatra manaḥ prāṇaṃ ca yojayet | tallīnaś tanmayo yogī cittaṃ śūnyaṃ nayec chanaiḥ || naṣṭe citte cidānandaṃ svayam udyotate param | samādhīḥ kathito hy evaṃ aṇimādiguṇālayaḥ*).

¹⁴⁷Trans. Sanderson 2005b: 47. *Malkāpuram* inscription, 1261 C.E, quoted in Sanderson 2005b: 46 n.91, v 25a-b (*ugraṃ tatra tapaś caran niyamayan bāhyendriyakrīḍanaṃ sāndrānandamaye samādhisamaye cittena līnaḥ śive*).

¹⁴⁸The *Jayottara* 9.10 (*manaś caturvidhaś caiva sa ca kārtsnyena me śṛṇu | saṃśliṣṭaś ca sulīnaś ca vikṣipto gatiṛāgatiḥ*). For the same in the *Amanaska*, see 2.93.

cittalaya with the *Pātañjalayogaśāstra*'s definition of yoga (i.e., *yogaś cittavṛttinirodhaḥ*), which was glossed as Samādhi in *Bhāṣya* I.I, could only have strengthened the basis for the synonymy of *laya* and Samādhi in later yoga traditions. Also, examples of this usage can be found in late Tantras such as the *Kulārṇavatantra*. In the following example, it is clear that *laya* must be understood as Samādhi because it is ranked above the practice of meditation (*dhyāna*):

A hymn is equal to ten million acts of worship; repeating a mantra is equal to ten million hymns; meditation (*dhyāna*) is equal to ten million repetitions of a mantra, and absorption (*laya*) is equal to ten million meditations.¹⁴⁹

However, I am yet to find such examples in earlier Tantras,¹⁵⁰ and though this usage of *laya* in the *Amanaska* and the *Kulārṇavatantra* may have derived from earlier tantric works no longer extant, it appears probable that the synonymy of *laya* and Samādhi was not well established until the eleventh to twelfth centuries.

1.3.6.5 *Laya* and the Tattvas

Another important precedent in tantric literature for the use of *laya* in the *Amanaska* is its association with Tattvas. Just as in classical Sāṅkhya and earlier tantric traditions, a hierarchy of Tattvas is present in the first chapter of the *Amanaska*. However, unlike earlier hierarchies, whose standard lists contained from twenty-five¹⁵¹ to thirty-six Tattvas in most cases,¹⁵² the *Amanaska* has a radically simplified list of seven: the first five are the gross elements of the universe (earth, water, fire, wind, and ether), the sixth is the mind and the seventh is the highest reality level which is variously called Para, Paratattva, Brahma or Parabrahma. Such names confirm that this hierarchy is a truncated form of a tantric system of Tattvas rather than the classi-

¹⁴⁹*Kulārṇavatantra* 9.36 (*pūjakoṭisamaṃ stotraṃ stotراكoṭisamo japah | japakoṭisamaṃ dhyānaṃ dhyānakotiṣamo layah*).

¹⁵⁰A possible exception is in the *Ūrmikaulārṇavatantra*. This is discussed in section 1.3.6.13.

¹⁵¹For example, in the *Sāṅkhyakārikā*, twenty-five Tattvas are mentioned in *kārikā* 3 (*mūlaprakṛtir avikṛtir mahadādyāḥ prakṛtīvikṛtayaḥ sapta | ṣoḍaśakas tu vikāro na prakṛtir na vikṛtiḥ puruṣaḥ*). The emanation of the first twenty-three Tattvas from *prakṛti* is described in *kārikā* 22 (*prakṛter mahāṃs, tato 'haṅkāras, tasmād gaṇaś ca ṣoḍaśakaḥ | tasmād api ṣoḍaśakāt pañcabhyaḥ pañca bhūtāni*). Some traditions of the Atimārga, such as the Pāñcārthikas, used the same hierarchy as Sāṅkhya's and added a level above it (i.e., Rudra). See Sanderson 2006: 193.

¹⁵²The commentators of post-scriptural Śaiva Siddhānta seemed to have reached a consensus of thirty-six Tattvas (Goodall 1998: lii). However, as Dominic Goodall points out, some earlier Tantras contain shorter lists (e.g., the *Niśvāsa*'s *Uttarasūtra* contains eleven [1998: liii n. 118]) and some later Tantras, longer ones (e.g., the *Mṛgendratāntra*, thirty-nine [1998: liv]).

cal Sāṅkhya hierarchy which culminated in Puruṣa.¹⁵³ As in earlier tantric systems, the meaning of *tattva* is somewhat inconsistent in the *Amanaska*'s hierarchy, because the first six Tattvas are clearly constituents of the universe whereas Paratattva transcends the universe and is better understood as a reality level.¹⁵⁴

In both the Atimārga and Mantramārga traditions of Śaivism, hierarchies of Tattvas tended to grow over time through the process of competitive extension.¹⁵⁵ However, seeing that the *Amanaska*'s hierarchy of Tattvas was devised several centuries after the standard list of thirty-six Tattvas had become established in Śaivism,¹⁵⁶ it could not have been influenced by the competitive extension which had shaped earlier traditions. In tantric systems, a list of Tattvas constituted a complete ontology which was an integral part of its ritual system (Goodall 2011: 3-4). Rather than compete with previous ontological topographies of Tantra, the *Amanaska* seems to have opted for a shortcut, so to speak, to gnosis of the highest reality level (*paratattva*) by way of a truncated list of Tattvas. This option was possible because the context of the Tattvas in the *Amanaska* is a contemplative practice rather than a ritual, and so its hierarchy of Tattvas assumes an epistemological role which renders its ontological status redundant.

Complex tantric rituals which enacted the cosmological emission or absorption of Tattvas and visionary ascents up a long ladder of Tattvas were circumvented by the practice of absorption (*laya*) in the *Amanaska*. A similar strategy was behind the simple contemplative techniques of the *Vijñānabhairavantra* which transcended the complex ritual system, mantras and metaphysics of the Trika by simply dissolving contracted awareness (*manas, citta*) to reveal the goddess Parā (Sanderson 1990: 74-75). As an effective method for attaining Samādhi, the process of deconstructing the universe and the individual self was adopted in other tantric works written before the time of the *Amanaska*. One such example is the practice of concentration (*dhāraṇā*) in the *Netratāntra*:

¹⁵³Generally speaking, the expression *paratattva* appears to be quite common in non-Saiddhāntika traditions, but not so in Saiddhāntika texts, though there are exceptions. For example, the *Niśvāsakārikā* 7.3c-d (IFP T127, p. 48 – *tritattvaṃ paratattvaṃ tu tad etat kathayasva me*), the last verse (c-d) of Bhaṭṭarāmakaṇṭha's commentary, the *Tattvatrayanirṇaya-vivṛti* (*paratattvāptyai racitā kāśmīrikabhāṭṭarāmakaṇṭhena*), etc.

¹⁵⁴See *Amanaska* 1.8. In his *Śataratnasāgraha* 78, Umāpatiśivācārya's gloss on *paratattva* is informative here: 'In the highest reality level' [means] in that which is not a Tattva [because it is] beyond all Tattvas' (*nistattve sarvatattvātīte paratattve*). For a discussion on this dilemma in the meaning of *tattva* in tantric literature, see Goodall 1998: li - lii.

¹⁵⁵See Sanderson 2006: 199-201. Also see Goodall 1998: lii-liii, for the rule of thumb that the earlier the Tantra the shorter its hierarchy of Tattvas. He also cites some exceptions to this rule.

¹⁵⁶Goodall 1998: lii.

'I do not exist and no other exists' ought to be meditated on [until] no [thing] is experienced in [that void].¹⁵⁷ The mind is dissolved into a state of bliss and attains Samādhi.¹⁵⁸

As for the mechanics of the *Amanaska*'s contemplative practice of negating the Tatvas in order to achieve the no-mind state, an almost identical practice is found in an earlier Kaula work attributed to Matsyendra, called the *Kaulajñānanirṇaya*. The similarities between the two are obvious when both are read together:

Kaulajñānanirṇaya 14.82-84:

I shall talk about [a practice] higher than [the previous one]. Listen, O you who are venerated by the adepts. [The yogin] should not contemplate water, fire, wind nor ether; not below, above [nor] in the space between [the two]. My dear, [by doing so, the yogin] becomes [insentient] like a piece of wood [or] a clod of earth, when the no-mind state of mind arises, O beautiful one. Having made the mind a void in the void, free of thought, he becomes one whose condition is unchanging.¹⁵⁹

And *Amanaska* 1.19 – 21a-b:

Having abandoned the thought that the universe exists of the five elements; that the body consists of the five elements; and that everything consists of the elements, cultivate the thought, '[everything consisting of the elements] does not exist'. The yogin, who is free from all thoughts in regard to [everything] internal and external, should meditate with [his] mind on nothing. [Then,] he becomes one who is approaching the highest reality. When the highest reality has approached [him], the no-mind [state] is brought forth.¹⁶⁰

¹⁵⁷My suppletion of 'the void' is based on the previous verse; i.e., 3.12d (*śūnyaṃ sarvagataṃ smaret*).

¹⁵⁸The *Netratra* 3.13 (*nāham asmi na cānyo 'sti dhyeyaṃ cātra na vidyate | ānandapadasaṃlīnaṃ manaḥ samarasīgataṃ*).

¹⁵⁹The *Kaulajñānanirṇaya*: 14.82-84 (*atordhvaṃ saṃpravakṣyāmi śṛṇu tvaṃ vīravandite | na jalaṃ cintayed devi na vahnivāyurākāśam ||82|| nādhastādūrdhvamadhyaṃ ca kāṣṭhaval loṣṭavat priye | manasya unmanībhāvo yadā bhavati sundari || 83|| śūnye śūnyamanaḥ kṛtvā niścinto niścālasthitiḥ | 84a-b | 82a atordhvaṃ] NAK3-362 : atorddhaṃ ed. 83a ūrdhvamadhyaṃ] NAK3-362 : ūrdhamadhyaṃ ed. 84a śūnye śūnyamanaḥ] NAK3-362 : śūnyaśūnyamanaḥ ed. 84b niścālasthitiḥ] ed : niścālasthitaḥ NAK3-362).*

¹⁶⁰*Amanaska* 1.19 – 21a-b. Cf. *Vijñānabhairavatantra* 58: 'O great goddess, one should contemplate this universe as being a void [until] the mind has dissolved into it. Because [of this contemplation, the mind] becomes fit for absorption in [the void]' (*viśvam etan mahādevi śūnyabhūtaṃ vicintayet | tatraiva ca mano līnaṃ tatas tallayabhājanam*) and 94: 'One should con-

The above passage in the *Kaulajñānanirṇaya* occurs in the fourteenth chapter. It begins with a question by the goddess on the highest reality (*paratattva*), which is described as free from mantras, Prāṇāyāma, meditation on Cakras and so on.¹⁶¹ The above practice is one of many techniques taught in response to this question. Likewise in the *Amanaska*, the above technique follows the statement that the highest reality is not in the Cakras, Nāḍīs nor vital airs (1.3) and is free of all the elements, cognitive senses and mental states (1.10). Thus, in a sense, both methods seem to emulate the goal, for the methods themselves have been stripped of the metaphysics, mantras and meditation techniques which do not encapsulate the transcendence of Paratattva. The *Amanaska*'s deprecatory remarks on the doctrines, emblems and rituals of various religions expressed at the beginning of its first chapter (1.5-6) also pave the way for the simplicity and directness of the above method, by which the same paranormal powers (*siddhi*) and personal liberation (*mukti*) promised by earlier Śaiva and yoga traditions are attained. Similar subitist approaches have been noted in other yogas of Kaulism,¹⁶² and they, like the *Amanaska*, use this approach to transcend gradualist yoga systems such as Śaḍaṅgayoga.¹⁶³

1.3.6.6 Layayoga

The frequent references to absorption in the first chapter of the *Amanaska* appear to have prompted some scholars to classify it as a type of Layayoga.¹⁶⁴ For example, Brahmamitra Awasthi says:

The Amanaska Yoga is one very ancient branch of yoga. According to [the teachings of] Dattātreya, it ought to be classified as Layayoga.¹⁶⁵

template; 'in me, there is no mental activity such as thinking.' Because of the absence of thoughts [while contemplating thus], one becomes free from thought' (*cittādyantaḥkṛtir nāsti mamāntar bhāvayed iti | vikalpānām abhāvena vikalpair ujjhito bhavet*).

¹⁶¹The *Kaulajñānanirṇaya* 14.1 – 2a-b: 'The goddess said, '[What is] the highest reality which is free from the multitude of mantras, Prāṇāyāma and meditation on Cakras, and is an immediate cause of paranormal powers (*siddhi*), has no interior and [yet] is in the body, and is the destroyer of doubt?' (*devy uvāca | mantrajālavinirmuktam prāṇāyāmavivarjitam | cakradhyānavinirmuktam sadyaḥsiddhikaram param ||1|| nirgarbham dehamadhye tu saṁśayocchittikārakam |2a-b| 2a nirgarbham] conj. : nirgarbha NAK3-362 : nirmagam ed. 2a saṁśayocchittikārakam] NAK3-362 : saṁśayacchittikārakam ed.*).

¹⁶²See Vasudeva 2004: xii and 444-45.

¹⁶³This is discussed further in section 1.3.6.14.

¹⁶⁴In the eighty-six verses of the first chapter of the *Amanaska*, *laya*, *līna* and *līyate* appear a total of sixty-two times.

¹⁶⁵Awasthi 1987: 3-4 (*amanaskyog [...] yog kī ek atyant prācīn śākhā hai | dattātreya ke anusār ise lay yog ke andar varṅikṛt karnā cāhie*). In support of this, he quotes the definition and other verses on Layayoga from the *Dattātreya yogaśāstra* in a footnote (these verses are cited and discussed

The practice of absorption (*laya*) as a distinct type of yoga (i.e., Layayoga) first appears in medieval yoga texts of the thirteenth century.¹⁶⁶ In these texts, it is distinguished from Mantra, Haṭha and Rājayoga, and their descriptions of Layayoga indicate that it was so called because its practice was based on dissolving the mind (*cittalaya*).¹⁶⁷ Though Layayoga is distinguished from Rājayoga in many yoga texts,¹⁶⁸ the difference between the two is slight because, as meditative states of mind, the term *laya* is synonymous with *rājayoga*.¹⁶⁹ Moreover, Layayoga tended to be distinguished by particular techniques which dissolve the mind, whereas Rājayoga was simply the practice of Samādhi. Thus, it is not surprising that some definitions of the two are almost the same. For example, in the *Amarauḥaprabodha*, Layayoga is defined as the dissolution of the uninterrupted flow (*santati*) of mind, whereas Rājayoga is that state of mind without mental activity.¹⁷⁰

Perhaps owing to the popularity of Arthur Avalon's *Serpent Power* and Shyam Goswami's *Layayoga* in recent years,¹⁷¹ Layayoga is now commonly thought to be the

below). Gharote M.M. (2011: xlix-li) also considers the *Amanaska* to be a type of Layayoga. In fact, the subtitle of his edition of the *Amanaska* is, 'a treatise on Layayoga.'

¹⁶⁶The *Dattātreya-yogaśāstra* has been dated by James Mallinson (2011a: 771) to the thirteenth century.

¹⁶⁷*Dattātreya-yogaśāstra* 15a-b is one of the earliest definitions of Layayoga: 'Because of dissolution of the mind by means of esoteric techniques (*saṅketa*), Layayoga arises' (*layayogaś cittalayāt saṅketais tu prajāyate*). Other early definitions include *Amarauḥaprabodha* 4a: 'The dissolution of the uninterrupted flow of the mind is that which is defined as Layayoga' (*yaḥ cittasantatīlayaḥ sa layaḥ pradiṣṭaḥ*); and *Yogabīja* 150c-d – 151: '[...] Then, O goddess, when the union [of the individual self with the supreme self] has been accomplished, the mind dissolves. The breath becomes steady upon the arising of union in absorption (i.e., Layayoga). Because of the absorption, [transcendental] happiness, the highest state, whose bliss is of one's own self, is obtained' (*tadaikye sādhitē devi cittam yāti vilīnatām ||150c-d|| pavanaḥ sthairyam āyāti layayogodaye sati | layāt saṃprāpyate saukhyaṃ svātmānandaṃ paraṃ padam ||151|| 151d svātmānandaṃ paraṃ] em. : svātmānandaparaṃ ed.*). The fourteenth-century *Śārngadhara-paddhati* (4350-63) also describes Layayoga (see footnote 178).

¹⁶⁸For those written before the *Haṭhapradīpikā*, see footnote 167. Examples in later yoga texts include the *Śivasamhitā* 5.12; *Śivayoga-dīpikā* 1.4-6; *Haṭharatnāvalī* 1.9-13; *Rājayoga-mṛta* 2.1; *Rājyogasiddhāntarahasyam* 1.9, 1.40; *Haṭhayogasamhitā* 73.1.1.

¹⁶⁹This is confirmed by *Haṭhapradīpikā* 4.3-4 (*rājayogaḥ samādhiś ca [...] layas [...] cety ekavā-cakāḥ*).

¹⁷⁰*Amarauḥaprabodha* 4d (*yaś cittavṛttirahitaḥ sa tu rājayogaḥ*). For this text's definition of Layayoga, see footnote 167.

¹⁷¹The subtitle of Avalon's book (1950) indicates that it is on Layayoga: *The Serpent Power; being the Shat-chakra-nirūpana and Pādūkā-panchaka, two works on Laya-Yoga*. Avalon (1950: 222-3) says that Layayoga is a higher form of Haṭhayoga, and its special feature is that it works with the Pīṭhas (i.e., Cakras) in order to merge 'Shakti in Purusha when Samādhi is attained.' Goswami's book (1999: 68-77) on Layayoga appears to be based on much of the material in Avalon's *Serpent Power*, at least as far as its exposition of 'tantrika' (as opposed to 'vaidika')

practice of raising Kuṇḍalinī up through a number of Cakras. However, the history of Layayoga is characterized by the plurality of its methods. In fact, one of its earliest expositions, in the *Dattātreyayogaśāstra*, clearly states that eighty million esoteric teachings (*saṅketa*) on Layayoga were taught by Śiva. The text then goes on to describe seven techniques which do not include the raising of Kuṇḍalinī nor the piercing of Cakras.¹⁷² The only common feature among these techniques is their simplicity, which is redolent of that of the contemplative techniques described in the *Vijñānabhairavatantra* and the *Svabodhodayamañjarī*.¹⁷³ The simplicity of the *Amanaska*'s method of attaining *laya* appears to have prompted Brahmamitra Awasthi to designate it as Layayoga, for its method of sitting comfortably, fixing the gaze and eliminating the six Tattvas is only slightly more sophisticated than the methods of Layayoga in the *Dattātreyayogaśāstra*. However, the simplicity of the *Dattātreyayogaśāstra*'s Layayoga suggests that this type of yoga was for students who lacked the requisite capabilities for the practice of Haṭha and Rājayoga,¹⁷⁴ whereas the simplicity of the *Amanaska*'s practice is an extension of the ease with which the yogin attains his goal through the practice of absorption. In the first chapter, the effortless efficacy of absorption is conveyed by a series of metaphors, such as the mind naturally dissolving in Brahma as salt dissolves in water (1.30).

The *Dattātreyayogaśāstra*'s definition of Layayoga had a lasting influence on the yoga traditions which followed it, for it was incorporated into many late medieval texts such as the *Haṭharatnāvalī* (1.10-13), the *Yogatattvopaniṣat* (1.23), the *Yogakarṇikā* (12.3-11), the *Praśnasamhitā* (3.16-17), the *Prāṇatoṣiṇī* (part 6, p 848) and the *Yogasārasaṅgraha* (p. 51). In some cases, an indirect influence can be discerned, such as in the eighteenth-century Vedantic compendium called the *Bodhasāra*, which says in its section on

Layayoga is concerned. His Layayoga blends together the same elements as Avalon's, such as the auxiliaries of Patañjali's Aṣṭāṅgayoga, a system of Cakras, *bhūtaśuddhi*, *sthūla/sūkṣmakriyā* (as physical and supra-physical processes), and so on.

¹⁷²The *Dattātreyayogaśāstra*'s techniques (*saṅketa*) of Layayoga (21 - 26) can be summarised as meditation on the void, gazing on the tip of the nose, meditating on the back of the head, gazing between the eyebrows, meditating on the forehead and brow, meditating on the two big toes and lying on the ground like a corpse.

¹⁷³Several of the *Dattātreyayogaśāstra*'s methods of Layayoga (*saṅketa*) are indeed the same or very similar to the contemplative techniques of the *Vijñānabhairavatantra*. For example, lying on the ground (*Dattātreyayogaśāstra* 24c-d and *Vijñānabhairavatantra* 82) and fixing the gaze (*dr̥ṣṭi*) on something (see *Dattātreyayogaśāstra* 22a-b, 23 and *Vijñānabhairavatantra* 59, 60, 76, 80, 84, 120). Also, several of the techniques in the *Vijñānabhairavatantra* (50, 56, 112, 115) as well as the *Svabodhodayamañjarī* (36) involve or produce *cittalaya* and *manolaya*.

¹⁷⁴The connection between the hierarchy of the fourfold system of Mantra, Laya, Haṭha and Rājayoga, and the four types of students is expounded in the *Amarauḥaprabodha* (17-18, 24) and *Śivasamhitā* (5.12-27). See Birch 2011: 545-46, for translations of these verses.

Layayoga that Śiva taught Gaurī innumerable methods of absorption.¹⁷⁵ However, there are other early descriptions of Layayoga which differ from the *Dattātreyayogaśāstra*'s, such as that in the *Śārṅgadharapaddhati* (4350-63). It may be the earliest extant account of a Layayoga involving Cakras, but since this text is a compendium, one can assume that its system of Layayoga was borrowed from an earlier source and so, it would predate the fourteenth century. It is said to have been mastered by sages such as Kṛṣṇadvaipāyana (i.e., Vyāsa),¹⁷⁶ whose name appears to affiliate the practice with more orthodox sources (i.e., *smṛti*) rather than tantric ones.¹⁷⁷ However, the practice of piercing Cakras with Śakti harks back to tantric texts, as seen for example in the *Śāktavijñāna* cited above, and the terminology and style of this section of the *Śārṅgadharapaddhati* (4350-61) confirms such a source. It describes a system of nine Cakras,¹⁷⁸ and the practitioner gains both paranormal powers (*siddhi*) and liberation (*mukti*) by becoming absorbed in each one. This Cakra-based system of Layayoga is mentioned in some yoga texts written after the fifteenth century such as the *Yogacintāmaṇi*.¹⁷⁹ However, unlike the *Dattātreyayogaśāstra*'s Layayoga, its influence on later yoga traditions appears to have been limited, perhaps because it was overshadowed by the success of the *Haṭhapradīpikā*, whose popularity ensured that after the fifteenth century, Layayoga would be predominantly described as the absorption of the mind in an internal resonance (*nāda*). As Sundaradeva wrote in the eighteenth century:

Of [all the types of] absorption, the most eminent one is Samādhi by means of fusing [the mind] in the [internal] resonance (*nāda*).¹⁸⁰

¹⁷⁵The *Bodhasāra* section 12, *Layayoga* 2a-b (*ākhyātāḥ śambhunā gauryai hy asaṅkhyātā layakramāḥ*).

¹⁷⁶See footnote 178 for the reference.

¹⁷⁷The name Kṛṣṇadvaipāyana occurs frequently in the *Mahābhārata* and several Purāṇas such as the *Viṣṇumahāpurāṇa* (3.3.18, 21, 3.4.5, 4.20.38, 6.2.32).

¹⁷⁸*Śārṅgadharapaddhati* 4350: 'Mastered by Kṛṣṇadvaipāyana and others, it was called Laya by [such] great-souled ones who had accomplished absorption in the nine Cakras' (*kṛṣṇadvaipāyanādyaḥ tu sādhitō layasaṃjñitāḥ | navasv eva hi cakreṣu layaṃ kṛtvā mahātmabhīḥ*).

¹⁷⁹For example, in his *Yogacintāmaṇi* (p. 13), Śivānanda equates Layayoga with *saṃprajñātasamādhi* and he says that it is a special meditative state in which the bliss of Brahma manifests for the yogin who has dissolved in the supreme self (*yasyāṃ bhāvanāyāṃ paramātmāni līnasya yogino brahmānandāvirbhāvo jāyate, sa bhāvanāviśeṣaḥ saṃprajñātalakṣaṇaḥ samādhir layayoga ity ucyate*). Then, he adds, 'Also in [regard to] Layayoga, the dissolution of breath and mind in the nine Cakras is called Layayoga' (*layayoge 'pi navasv eva cakreṣu marunmanasor layo layayoga ity ucyate*).

¹⁸⁰*Haṭhatattvakaumudī* 54.1 (*nādānusandhānasamādhim ekaṃ mukhyatamaṃ layānām*). The same sentiment is expressed in *Śivayogadīpikā* 5.48a (= the *Rājayogasiddhāntarahasya* ms. 10447, p. 11, l. 17): '[Fusion of the mind in the internal] resonance alone is the best of the absorptions' (*nāda eva layaśreṣṭho*) and the *Bodhasāra*, section 12, *Layayoga* 35: 'Because it is a cause of the [yogin's] forgetting of all [sense objects], fusing [the mind] in the [internal]

Though the *Haṭhapradīpikā* teaches only Haṭha and Rājayoga and does not mention Layayoga by name,¹⁸¹ many verses on absorption have been integrated into its fourth chapter, including several from the second chapter of the *Amanaska*. The *Haṭhapradīpikā* provides a clear definition of *laya* after acknowledging the existence of differing views on it:

'[People] proclaim, '[This] is *laya*, [that] is *laya*,' [but] what are the [essential] characteristics of *laya*? *Laya* is the [yogin's] forgetting of sense objects because of the absence of [all] mental traces of his former [experiences].'¹⁸²

In the same chapter as the above verse, the *Haṭhapradīpikā* teaches absorption in the internal resonance (i.e., *nādānusandhāna*) in a passage of nearly forty verses (4.65 - 103), the sources of most of which are yet to be traced.¹⁸³ The section which has been traced is from the *Amarauḥaprabodha*.¹⁸⁴ This passage is based on the four stages of yoga, which are distinguished by the attainment of various sounds. However, the term *nādānusandhāna* does not appear in the *Amarauḥaprabodha* and elsewhere in the text (27-28), the technique of Layayoga is a visualization practice on Śiva. Nonetheless, seeing that the *Haṭhapradīpikā* is largely an anthology, it is likely that its untraced verses on *nādānusandhāna* stem from an earlier source which may no longer be extant. Like other forms of Layayoga, *nādānusandhāna* appears to have precedents in Śaiva Tantras, such as the practice of meditating on the eight manifestations of resonance (*nāda*), noted by Somadeva Vasudeva (2004: 339-42 and 342 n. 27) in the *Mālinīvijayottaratantra* and Dharmasīva's *Paddhati* quoted by Kṣemarāja.

The *Haṭhapradīpikā* proclaimed *nādānusandhāna* to be the best form of absorption,¹⁸⁵ and the textual evidence suggests that this type of Layayoga was commonly taught after the fifteenth century. For example, it is found in the *Śivayogaḍīpikā*,¹⁸⁶ the Śiva-resonance is the best of all the absorptions. For, it is the supreme absorption' (*layānām api sarveṣāṃ viśvavismṛtihetutaḥ | śreṣṭhaṃ nādānusandhānaṃ nādo hi paramo layaḥ*).

¹⁸¹The closest the *Haṭhapradīpikā* comes to this is with the term *layaparakāra*, 'methods of absorption', in verse 4.66, in which it echoes the idea expressed in the *Dattātreyaयोगśāstra*, that Śiva taught many (in this case, twelve and a half million) methods of absorption (*śrīādīnāthena sapādakoṭīlayaparakārāḥ kathitā [...]*).

¹⁸²The *Haṭhapradīpikā* 4.34 (*layo laya iti prāhuḥ kīdr̥ṣaṃ layalakṣaṇam | apunarvāsanotthānāl layo viśayavismṛtiḥ*).

¹⁸³As far as I am aware, verses 4.65-68, 4.78-99 and 4.100-103 of the *Haṭhapradīpikā* are yet to be traced.

¹⁸⁴*Amarauḥaprabodha* 45 – 53 = *Haṭhapradīpikā* 4.69 – 77 (Mallinson 2013b: appendix).

¹⁸⁵*Haṭhapradīpikā* 1.45c-d 'There is no Mudrā equal to Khecarī, and no absorption like [that in] the [internal] resonance' (*na khecarīsamā mudrā na nādasadr̥śo layaḥ*).

¹⁸⁶The *Śivayogaḍīpikā* 1.6: 'He alone is a Layayogin whose own mind becomes absorbed along with the breath because of meditation by means of the mind and the [internal] reso-

saṃhitā,¹⁸⁷ the *Yogatārāvalī*,¹⁸⁸ the *Yogamārgaparakāśikā*,¹⁸⁹ the *Rājayogāmṛta*¹⁹⁰ and, as previously mentioned, the *Haṭhatattvakaumudī*.

Dissolution of mind (*cittalaya*) is the common feature of the various descriptions of absorption, and most of the textual sources mention the innumerable techniques of Layayoga taught by Śiva. However, a typology of Layayoga does not emerge from these sources but rather, three main descriptions of the practice. The first is the *Dattātreyayogaśāstra*'s various esoteric methods (*saṅketa*); the second, the *Śārīga-dharapaddhati*'s piercing of Cakras and the third, the *Haṭhapradīpikā*'s fusion of the mind with the internal resonance. The frequent occurrence of *laya* in the *Amanaska*'s first chapter, as well as the fact that it transmits Śiva's teaching of a simple method of practice, give the impression that it is, indeed, a Layayoga text. Yet, one might also argue that these similarities are merely a reflection of the nebulous boundaries between Laya and Rājayoga, for the author of the *Amanaska*'s first chapter may have used the term *laya* simply as a synonym for Samādhi, as was the case in the *Candrāvalokana* and the *Haṭhapradīpikā*'s fourth chapter (on Rājayoga).¹⁹¹

It seems rather arbitrary to classify the *Amanaska*'s first chapter as 'Layayoga' when the text itself does not mention Layayoga and when its technique can be traced back to an earlier Kaula text which did not teach Layayoga by name. Moreover, the *Aman-*

nance' (*yasya cittaṃ nijam dhyānān manasā marutā saha | līnam bhavati nādēna layayogī sa eva hi || 1.6a dhyānān | conj. : dhyāyēn ed.*)

¹⁸⁷ *Śivasamhitā* 5.44: 'When the yogin concentrates on that sound and remains deeply immersed in it, there arises success in Laya, which is dear to me' (trans. Mallinson 2007: 114) (*dhvanau tasmin mano dattvā yadā tiṣṭhati nirbharam | tadā saṃjāyate siddhir layasya mama vallabhā*)

¹⁸⁸ *Yogatārāvalī* 2: 'In the world, [the methods] by which [a yogin's] attention is [fixed] on absorption are one hundred and twenty-five thousand, [all] taught by Śiva. We think that the pre-eminent Samādhi [brought about] by fusion [of the mind] in the [internal] resonance is the most venerable of [these types of] absorption' (*sadāśivoktāni sapādalakṣalayāvadhānāni vasanti loke | nādānusaṃdhānasamādhim ekaṃ manyāmahe mānyatamaṃ layānām*). *Yogatārāvalī* 2 ≈ *Haṭhapradīpikā* 4.66 (= *Haṭharatnāvalī* 1.12 and *Bṛhadhyogasopāna* 1.51).

¹⁸⁹ *Yogamārgaparakāśikā* 4.20a-b: 'There is no knowledge equal to yoga and no absorption like [that of the internal] resonance' (*nāsti yogasamā vidyā na nādasadṛśo layaḥ*)

¹⁹⁰ *Rājayogāmṛta* 2.5c-d – 2.6a-b: '[The yogin] should move the breath into the central channel and the unique [internal] resonance is heard. Fusion of the mind in that resonance is taught as Layayoga' (*suṣumnau pravīśed vāyum nādam ekaṃ ca śrūyate | tannāde manor aikyaṃ layayogam iti smṛtaḥ*). This definition is also found in the *Rājayogasiddhāntarahasya* (44).

¹⁹¹ The *Candrāvalokana*, which is discussed further in section 1.3.6.9, has at least three verses (4, 7, 9) in which the term *laya* is used in the sense of absorption (in v. 7, the term is actually *vilaya* but this variation also occurs in *Amanaska* 1.21-22 and 59). It does not mention Layayoga nor Rājayoga, and its teachings, which are spoken by Śiva, include Śāmbhavī Mudrā, the central technique of Rājayoga in the *Amanaska*'s second chapter. Thus, just as the *Amanaska*'s first chapter, the *Candrāvalokana* sits in the grey area between Laya and Rājayoga.

aska's first chapter lacks the inclusive spirit of the other Layayogas with their innumerable techniques, for its polemical verses establish the superiority of its teachings over other yogas, and its rejection of meditation (*dhyāna*) on points, channels and Cakras in the body (1.7) would exclude many of the techniques of Layayoga. Furthermore, when the internal resonance (*nāda*) arises after some time in absorption, the yogin is advised to ignore it (1.42). The championing of its own technique above all others is more in keeping with the spirit of Rājayoga (i.e., the king of all yogas), and this must certainly have been one of the reasons behind the decision to combine this chapter with the second, which is undoubtedly on Rājayoga.

The textual evidence indicates that Śiva taught some of the earliest formulations of Layayoga and Rājayoga and that the term *laya* was one of the many synonyms for the state of Rājayoga. Yet, the main difference between the two was Rājayoga's superiority over the innumerable techniques of Layayoga.

1.3.6.7 Signs and Paranormal Powers in Twenty-four Years of Absorption

The last fifty-two verses of the *Amanaska's* first chapter describe a temporal sequence of psychosomatic signs and paranormal powers (*siddhi*) brought about by absorption (*laya*). It begins with one moment (*nimeṣa*), concludes with twenty-four years and consists of forty-seven intervals.¹⁹² It is clear that the temporal sequence serves to separate the relatively less important attainments, which occur at the beginning, from the important ones at the end. The first half of the progression is mainly concerned with mundane benefits. Some of these are metaphysical in that they involve the subtle body (i.e., bodily winds, constituents, Kuṇḍalinī and the like). Despite the diverse nature of these events, which range from changes in breathing to awakening Kuṇḍalinī, they seem to stand together, in contrast to the second half of the sequence, which consists of paranormal powers. Thus, the purpose of this sequence appears to be two-fold. Firstly, it informs practitioners of the initial experiences they may have while immersed in absorption, and thus provides them with some idea of their progress in the practice, much like the signs (*cihna*) which manifest on a yogin's body and indicate that the channels of vitality (*nāḍī*) have been purified.¹⁹³

¹⁹²For details on the time units used in the sequence, see the endnotes to verse 1.35.

¹⁹³For example, in *Dattātreyayogaśāstra* 67c-d – 69a-b: 'When purification of the channels occurs, signs manifest externally on the yogin's body. I shall mention all of them; lightness of body, radiance, an increase in digestive fire and then leanness of the body should certainly arise' (*yadā tu nāḍīsuddhiḥ syāt tadā cihnāni bāhyataḥ || jāyante yogino dehe tāni vaksyāmy aśeṣataḥ | śarīralaghutā dīptir jaṭharāgnivivardhanam || kṛśatvaṃ ca śarīrasya tadā jāyeta niścitam*). For a slightly different list of these, see *Haṭhapradīpikā* 2.19-21.

In the table below, the signs that arise from spending progressively longer periods of time in absorption can be seen, which I have divided, somewhat arbitrarily, into mundane and supernatural effects.

Time in <i>Laya</i>	Mundane	Supernatural
6 moments	Sudden loss of body heat Sudden fainting Sudden sleep (I.37)	
1 to 2 breaths	Changes to the bodily winds (I.38-39)	
4 breaths	Strengthening of the bodily constituents (<i>dhātu</i>) (I.40)	
6 breaths (<i>pala</i>)	End of fatigue Reduced respiration Non-blinking (I.41)	
12 to 24 breaths (2-4 <i>palas</i>)	Hearing internal sounds (I.42-43)	
48 breaths (8 <i>palas</i>)	Loss of sexual desire (I.44)	
90 to 360 breaths ($\frac{1}{4}$ - 1 <i>kalās</i>)	Suspension of breathing (I.47) Kuṇḍalinī awakens and rises up through Suṣumnā (I.45-47)	
720 breaths (2 <i>kalās</i>)	Sudden trembling of the mind (I.48)	
1440 breaths (4 <i>kalās</i>)	Cessation of sleep (I.49) Seeing a fiery light like a spark (I.49)	
$\frac{1}{4}$ of a day	Suppression of hunger Minimal urine and faeces Suppleness and lustre of body (I.50)	
$\frac{1}{2}$ of a day		The light of the yogin's Self shines forth (I.51)
1 day		The highest reality of the yogin's Self becomes manifest (I.52)
1-5 days and nights		Smelling, tasting, seeing, touching and hearing beyond one's normal range of sensory perception
6-7 days and nights		Various types of omniscience ¹⁹⁴

¹⁹⁴There seem to be three kinds in this list; knowing all things that exist in the universe by means of the great sensory experience gained in the previous five days (I.58), knowing everything beyond analytical thinking (I.59) and knowing everything from Brahma down and all traditional teachings (I.60).

8 days and nights	Freedom from illness and cessation of thirst and hunger
9 days and nights	The verbal power to curse or favour
10 days and nights	Second-sight ¹⁹⁵
11 days and nights	Spontaneous levitation
12 days and nights	Psychic travel
13 days and nights	Flying
14-28 days and nights	The 8 common yogic paranormal powers ¹⁹⁶
9 months to 22 years	The five elemental powers ¹⁹⁷
24 years	Śiva's divine power (<i>śaktitattva</i>)

The number of mundane effects is impressive, given the fact that they are all generated by the practice of absorption. The emphasis on mundane effects may be a reflection of the growing popularity of Haṭhayoga at the time the *Amanaska* was composed. Several verses at the beginning of the *Amanaska*'s first chapter denigrate some of the techniques of Haṭhayoga.¹⁹⁸ The latter part of the chapter follows this by claiming that absorption brings many of the same rewards, such as suppleness, lustre of the body, freedom from illness as well as cessation of thirst and hunger,

¹⁹⁵Here, I am using the phrase 'second sight' in the sense of seeing secret and wondrous things which cannot normally be seen. In the New Age movement, second-sight refers to seeing future events.

¹⁹⁶In the *Amanaska*, these are the power to be tiny (*aṇimā*), immense (*mahimā*), extremely heavy (*garimā*), extremely light (*laghimā*), to reach anything in the world (*prāpti*), to obtain whatever is desired (*prākāmya*), sovereignty over the world (*jagadīśatva*) and control over the world (*vaśitva*). This list is the same as that given in *Pātañjalayogaśāstra* 3.45, except for one difference: the *Amanaska* adds *garimā* and omits *yatrakāmāvasāyitva* (i.e., the eighth power in *Pātañjalayogaśāstra*'s list). Also, the *Amanaska*, the *Pātañjalayogaśāstra* and some tantric works differ in their explanations of these powers. For example, in *Amanaska* 1.72, it is the power to obtain whatever is desired, whereas in *Pātañjalayogaśāstra* 3.45, it is 'the non-hindering of desire, [by which] one dives into the earth just as one plunges into water' (*prākāmyam icchānabhighātaḥ, bhūmāv unmajjati nimajjati yathodake*) and in Kṣemarāja's *Svacchandatantrōddyota* (10.1073), it is 'the capacity of a single person to produce multiple bodies at will' (trans. Vasudeva 2011b: 285) (*prākāmyam ekasyaiva yugapan nānāśarīrakaraṇe śaktatā*). Cf. Brunner 2004: 189-90. I have used the word 'common' to describe these eight because they are frequently referred to as *aṇimādi* in Sanskrit literature.

¹⁹⁷The elements are earth (*pṛthivītattva*), water (*toyatattva*), fire (*tejastattva*), wind (*vāyutattva*) and ether (*vyomatattva*).

¹⁹⁸*Amanaska* 1.3-4, 7.

which were frequently touted as benefits of medieval Haṭhayoga.¹⁹⁹ Also, the emphasis placed on the suspension of breathing is similar to the importance of spontaneous retention (*kevalakumbhaka*) in Haṭhayoga.²⁰⁰ Most of these mundane effects are mentioned in earlier Tantras, but it seems likely that the *Amanaska* included so many of them because of its rivalry with Haṭhayoga.

As a slight aside, it's worth noting that some of the physical effects mentioned by the *Amanaska* might well have been produced by a meditative practice. Several of them appear consistent with scientific studies on meditation which have noted hypometabolic changes in meditators such as reductions in the respiratory rate,²⁰¹ apnea (breath suspension)²⁰² and reductions in muscle tension (perhaps, indicating suppleness [*laghutā/mṛdutva*]?).²⁰³ In fact, the above list suggests that scientific research into whether meditation can suppress appetite or substitute as sleep for experienced practitioners may yield some positive results.

The second purpose of the *Amanaska*'s temporal sequence is to provide a mechanism by which a composite list of various paranormal powers are presented hierarchically. With the exception of one or two obscure ones, all the supernatural effects (*siddhi*) in the table above can be found in earlier Tantras and yoga texts.²⁰⁴ In most of the medieval literature on yoga, the Siddhis tend to be attached to certain practices and are thus distributed, quite randomly at times, throughout the text. The *Amanaska*'s temporal sequence brings all the various Siddhis together into one section of text, creating a giant placard, so to speak, of all the boons. Seeing that the teachings of the *Amanaska*, like other yoga scriptures, were not to be handed out

¹⁹⁹On suppleness (*laghutva*), see *Dattātreyayogaśāstra* 68, *Haṭhapradīpikā* 1.17, 2.13; *Yogayājñavalkya* 5.21; *Haṭharatnāvalī* 3.89; *Śāṅḍilyopaniṣat* 7.4; *Yogasāramañjarī* (quoted in the *Yogasārasaṅgraha* p. 27), etc. On lustre, which is expressed as *snigdhatā* in the *Amanaska*, but *dīpti* in the *Dattātreyayogaśāstra* 68; *Yogayājñavalkya* 5.21 and *Śāṅḍilyopaniṣat* 5.4 and *kānti* in the *Yogaśāstra* 5.24; *Haṭhapradīpikā* 2.19, 2.28; *Śivasamhitā* 3.29; *Haṭharatnāvalī* 1.49; *Gheraṇḍasamhitā* 1.43, etc. On freedom from illness (*arogyā*), *Haṭhapradīpikā* 1.19, 2.20; *Śivasamhitā* 5.91; *Yogasāramañjarī* (quoted in the *Yogasārasaṅgraha* p. 27); *Śivayogadīpikā* 1.34; *Yogacūḍāmaṇyupaniṣat* 99; *Yogamārgaprakāśikā* 3.36, etc. On cessation of thirst and hunger (*kṣutpipāsā* or *kṣuttrṣa*), the *Yogabīja* 142; *Amarauḥśāsana* 3.1; *Śivasamhitā* 5.60; *Śāṅḍilyopaniṣat* 3.13, etc.

²⁰⁰See *Dattātreyayogaśāstra* 73, 93; *Haṭhapradīpikā* 1.43, 2.73-74; *Yogayājñavalkya* 6.30-31, etc.

²⁰¹For example, J.F. Beary and H. Benson, 1974. For the citation of over thirty scientific studies on the lowering of the metabolic rate and respiration in meditation, see Murphy 1992: 605.

²⁰²For example, J. Kesterson and N. F. Clinch, 1989. Also see Austin 2000: 97-98 on spontaneous breath suspension during meditation.

²⁰³For the citation of scientific articles on muscle tension and lactate reduction in meditation, see Murphy 1992: 605.

²⁰⁴See the endnotes to the verses cited for references.

willy-nilly,²⁰⁵ one might infer that this placard was designed to instill confidence in those engaged in the practice rather than advertise the practice to the public at large. The *Amanaska's* temporal sequence was probably inspired by earlier tantric traditions whose ritual and yogic practices were understood to bestow boons over time. In fact, this mechanism appears to have been so common that Kṣemarāja says, when introducing the sixth chapter of the *Svacchandatantra*: 'In the next chapter, time will be explained, and it is primarily an ancillary to Siddhi.'²⁰⁶ A good example of this is found in the *Picumata/Brahmayāmala's* description of a 'forceful practice' (*haṭhasādhana*), in which the Sādhaka meditates on the goddess, Aghorī, and repeats the *Vidyā*²⁰⁷ in a hole filled with impure substances.²⁰⁸ Then, over the course of nine days, a series of powers and boons is gained by the Sādhaka:

[When the Sādhaka] remains [in the hole] for up to one day, he is freed from all sins. By the second day he [gains] the desired Siddhi [arising from] the mantra. By day three, he accomplishes the rite of [magically] summoning wine. On the fourth, he is sure to see [the yoginī,] Pūtanā, along with the Mothers. On the fifth day, in the middle of the night, he draws near the Yakṣas and Nāgas, stops the oceans, and death [no longer] exists for him. Within six days, the yogin masters [the power] of attracting fruit and [subdues] the [yoginī] Guhyakā. When he remains [in the hole] until the seventh day, he sees the gods in the sky and the various Siddhas. He hears divine speech. The signs spoken of earlier are certain to arise. O goddess, he could slay †everyone [through] the weapon mantra taught earlier [and] with the *Vidyā* mantra. † Having become fearless and situated in the state of [liberation from which there is] no return, the [Sādhaka] could subdue me along with you. What [to speak of] other leaders of the spirits? On the eighth day, the Sādhaka sees the shadow of Aghorī. Thus content, she gives [a boon, saying to the Sādhaka], 'Good, my dear! Choose a boon: either lord of the earth, immortality, levitation, [entry into the] netherworlds, coming and going through the sky, invisibility, the elixir of mercury, the wish-fulfilling gem, the [magical] sword, the [seven-league] sandals or the [occult] eye collyrium [...]' Hear what would transpire for him on the ninth day: A loud, terrifying sound arises in the hole, a sweet-smelling air is diffused [and] everywhere a shower of flowers. All the gods shake with fear, their eyes quivering.

²⁰⁵ *Amanaska* 2.9, 12.

²⁰⁶ *Svacchandodyota* 6.1 ([...] *samanantarapaṭalena kālo nirṇesyate, sa ca bāhulyena siddhyaṅgam* [...]). I wish to thank Somadeva Vasudeva for this reference and translation.

²⁰⁷ For details on this Mantra, see Sanderson 1988: 672.

²⁰⁸ The *Haṭhasādhana* is the topic of the forty-eighth *paṭala* of the *Picumata/Brahmayāmala*. I have described this practice in detail in Birch 2011: 539 n. 93.

Aghori's spirits appear in the clear of dawn by the thousands, of great majesty and deformed visage.²⁰⁹

David White (1996: 315) has noted similar sequences in alchemical texts in which longer durations of life and various Siddhis are gained according to the time a mercurial pill (*guṭikā*) is held under the tongue. In medieval yoga texts, it is not uncommon for a technique to yield its benefits after a certain period of practice. A good example of this is found in the *Yogayājñavalkya* for the practice of breathing in through the tongue (known as *Śītalikumbhaka* in later texts):²¹⁰

Having drawn the breath in through the tongue [whose edges are curled up to form a tube], the man who constantly drinks [the breath this way] does not [suffer from] fatigue or [excessive] heat [in the body] and all [minor] diseases are cured. Having drawn in the breath at the junctures of the day or an hour before sunrise, he who drinks it [thus] for three months, good lady, [gains] eloquent speech²¹¹ and within six

²⁰⁹Picumata/*Brahmayāmala* 48.14-22 and 48.25c-d – 28a-b (*dinam ekaṃ yāva tiṣṭhet sarva-pāpaiḥ pramucyate | dvibhis tu jāyate tasya mantrasiddhiḥ manepsitā ||14|| madyākaraṣavidhānaṃ ca sādheyata tṛbhīr dinaiḥ | pūtanāṃ mātṛsahitāṃ caturthe pasyate dhruvam ||15|| pañcamem ardharaṭre tu yakṣā nāgāḥ tu karṣate | samudrā stambhaye cāsyā mṛtyuś caiva nivartate ||16|| ṣaḍbhis tu sādheyed yogī phalākaraṣaṃ ca guhyakām | saptaḥaṃ yāva tiṣṭheta ākāśe paśyate surān ||17|| siddhāni vividhāni caiva divyabhāṣāṃ śṛṇoti ca | pūrvoktāni tu cihnāni jāyante nātra saṃśayaḥ ||18|| sarvās tāṃ ghātaye devi pūrvoktāstraiva tu vidyayā | nirviśānkamano bhūtvā anivartapade sthitaḥ ||19|| sādheyen māṃ tvayā sārddhaṃ kim anyair bhūtanāyakaḥ | aṣṭame paśyate cchāyām aghoryāyā tu sād-hakaḥ ||20c-d|| evaṃ dadati sā tuṣṭā sādhu vatsa varaṃ vṛṇu | pṛthviśaṃ vāmaratvaṃ ca pātālottiṣṭham eva ca ||21|| gaganāgatacāritvam adreśyaṃ rarasasāyaṇam | cintāmaṇi tathā khadgaṃ pādūke locanāñ-janam ||22|| [...] || dīne tu navame tasya yad bhava tan nibodha me ||25c-d|| uttiṣṭhati mahāśabdō gartāyāṃ caiva dāruṇaḥ | sugandho vāyate vātaḥ puṣpavṛṣṭiḥ samantataḥ ||26|| kampanti devatās sarvā bhūtā santrastalocanāḥ | tataḥ prabhātavimale aghoryāyā sahasradhā ||27|| āgacchanti mahābhāgā bhūtāni vikṛtānanāḥ ||28a-b|| 48.14a tiṣṭhet] corr. : tiṣṭheta Codex. 48.14d manepsitā] corr. : manepsitāṃ Codex. 48.16c 48.16c cāsyā] conj. : cānye Codex. 48.17d surān] corr. : surāṇi Codex. 48.18a vividhāni] corr. Hatley : vividhās Codex. 48.19d anivartapade] corr. : danivartapade Codex. 48.22a gaganāgatacāritvam] conj. Hatley : gaganāgatacāriṇām Codex. 48.22d pādūke locanāñjanam] conj. : pādūkārocarāñjanam Codex. 48.26d puṣpavṛṣṭiḥ] corr. : puṣpavṛṣṭi Codex.) I wish to thank Shaman Hatley for providing me with his transcription of the manuscript and his help with the translation.*

²¹⁰For example, *Haṭhpradīpikā* 2.57-58. It is clear that this passage in the *Yogayājñavalkya* (6.40-42) is describing a Prāṇāyāma technique because chapter six is on Prāṇāyāma as indicated by 6.1a-b (*prāṇāyāmaṃ athedāniṃ pravakṣyāmi vidhānataḥ*). One can infer that it is a precursor of *Śītalikumbhaka* because it involves breathing through the tongue and it reduces heat in the body.

²¹¹Seeing that this *prāṇāyāma* is performed using the tongue, it is not surprising that it produces the Siddhi of speech (*vāksiddhi*). Also, there are earlier references to the goddess Sarasvatī dwelling in the tongue; e.g., *Mahābhārata* 12.231.8c (*jihvāyāṃ vāk sarasvatī*).

months of practice, he is freed from all serious diseases.²¹²

Obtaining Siddhis after three, six or twelve months of practice is very common in tantric and yogic texts. However, temporal sequences which consist of more than a few intervals appear to be rare in medieval yoga texts and, apart from the *Amanaska*, I am only aware of one other such sequence, which has been preserved in two texts, the *Śivayogaḍīpikā* (3.51 -57) and the *Siddhasiddhāntapaddhati* (5.34-41). The former's sequence is a slightly expanded version of the latter's. I have translated and focused on it in this discussion because it provides a fuller account of the Siddhis that were prevalent in post fifteenth-century yoga texts. If the *Śivayogaḍīpikā* is the mysterious text called the *Śivayoga* quoted in Śivānanda's *Yogacintāmaṇi* (Bouy 1994: 17 n. 38), then the following passage's *terminus ad quem* would be the same as that of the *Amanaska*'s first chapter.²¹³

Thus, by means of this Haṭhayoga which has eight auxiliaries, those [students who are] life-long celibates (*naiṣṭhika*) obtain the Siddhis of the [best of Sages] because of their untiring practice. Listen to [my account of] them. In the first year, [the celibate] becomes free of disease and much loved by all people and, in the second year, he then [gains] great eloquence and can write poetry. Then, in the third year, he is not hurt by noxious [animals] such as snakes. In the fourth year, he is free from [any] torment, thirst, sleep, cold and heat. In the fifth year, he has clairaudience, the Siddhi of speech and [the power to] enter the bodies of other [beings]. Within six [years,] he cannot be pierced by even a thunderbolt, he can move extremely quickly and has clairvoyance. In the seventh year, he can leave the earth and in the eighth [year], the [yogic] powers [such as minimization, etc.,] arise for him. In the ninth year, he can move in the atmosphere, travel in [all] directions and has a body [as hard as] a diamond. In the tenth [year], he can move [as fast as] his mind and cheerfully go wherever he wishes. In the eleventh

²¹²Yogayājñavalkya 6.40c-d – 6.42 (*rasanād vāyūm ākṛṣya yaḥ pibet satataṃ naraḥ ||40c-d|| śramadāhau na tasya sto naśyanti vyādhayas tathā | sandhyayor brahmakāle vā vāyūm ākṛṣya yaḥ pibet ||41|| trimāsāt tasya kalyāṇi jāyate vāk sarasvatī | ṣaṇmāsābhyāsayogena mahārogaḥ pramucyate || 40c rasanād vāyūm | Śāṇḍilyopaniṣat 7.45 : rasanāvāyūm ed. The reading rasanāvāyū does not make sense. Though one would expect the feminine noun rasanā, I have adopted rasanād vāyū on the understanding that rasana can be a neuter, singular noun for tongue (MW-Dictionary s.v.) and manuscript 'na8' in Divanji's edition supports it as well as the Śāṇḍilyopaniṣat. One might consider the diagnostic conjecture of jihvayā, based on 6.44 in the Yogayājñavalkya, because rasanād is rather suspicious. 41a na tasya sto | conj. 7.45 : na tasyāstāṃ ed. The imperfect tense is highly improbable here.) Cf. Kaulajñānanirṇaya 6.19-20, Vivekamārtaṇḍa 139-140, Śāṇḍilyopaniṣat 7.45-46, Yogasārasaṅgraha p. 66, which attributes this passage to the Sū-tasaṃhitā and Kulārṇavatantra (though I have not found it in the published edition of this text).*

²¹³See section 1.3.7.7 for a discussion of the Śivayogaḍīpikā's date.

year, he is omniscient and a yogin who possesses the Siddhis. In the twelfth year, he is an equal to Śiva and he himself is the creator and destroyer [of the universe]. Thus, within twelve years, he easily becomes a perfected one of steady mind because of his devotion at the feet of the true lord of gurus. This is well attested.²¹⁴

The first point of comparison between the above sequences and that of the *Amanaska's* is their size. The *Amanaska's* sequence spans fifty-two verses and is the largest single account of signs and Siddhis that I have found in any yoga text. It even exceeds those of the *Pātañjalayogaśāstra*, the third chapter of which contains forty Sūtras (3.15-55) on the various powers (*vibhūti*). Also, both passages of the *Picumata/-Brahmayāmala* and the *Śivayogadīpikā* manage to incorporate an impressive number of Siddhis into a relatively small number of intervals of time.²¹⁵ Nonetheless, the Siddhis mentioned in the *Amanaska* are not so remarkable in themselves, the possible exception being the elemental Siddhis (discussed below). Indeed, it is the inclusion of so many mundane benefits, the scale of the sequence's time-frame, which starts at a mere moment and ends with twenty-four years, and the scope of the sequential transformation ranging from changes in respiration and the awakening of Kuṇḍalinī to the yogin's perception of the world as a pearl in his hand, that distinguishes the *Amanaska's* sequence from the others and elevates it to a more narrative account of the yogin's transformation, rather than just a list of Siddhis within a time frame of days and years.

The second point of comparison is the hierarchy inherent in the above temporal sequences. In all three examples, it is clear that the sequences begin with more mundane powers and ambitions, such as freedom from disease and sins, writing poetry, immunity to snake bite and the like, then, they progress to more extraordinary powers such as clairvoyance, flying, invisibility, omniscience and so on, and

²¹⁴ Śivayogadīpikā 3.51-57 (evam aṣṭāṅgayogena haṭhenānena naiṣṭhikāiḥ | anālasyakṛtābhyāsāt siddhayaḥ śṛṇu tasya tāḥ ||51|| prathame hatarug varṣe sarvalokapriyo bhavet | vatsare ca dvitīye 'thakavitāṃ kurute suvāk | bhujagādyaḥ tathā duṣṭais tṛtīye na prabādhyate ||52|| caturthake 'nāturatāpīpāsānidrādisītātavarjitāḥ syāt | dūrasravāḥ pañcamavatsare vāksiddhiḥ pareṣāṃ tanuṣu praveśaḥ ||53|| ṣaṣṭhena vajrair api naiva bhidyate tato 'tīvegī ca sa dūradarśanaḥ | tyajed bhuvanāṃ saptamavatsare 'tha vibhūtayas tasya bhavyeḥ aṣṭame ||54|| gaganacaro digvicaro navame 'bde yas tu vajrakāyaḥ syāt | samanovegī daśame yatreccā tatra gacchati pramanāḥ ||55|| ekādaśake varṣe sarvajñāḥ siddhimān bhaved yogī | dvādaśake śivatulyo kartā hartā svayaṃ bhavati ||56|| dvādaśavarṣair evaṃ sadgurunāthasya pādāyora bhaktyā | nirvighnena dhṛtātmā siddho bhavati saṃsiddham ||57|| 52b bhavet] conj. : bhava ed. 53d vāksiddhiḥ] corr. : vāksiddhiḥ ed. 54c tato] diagnostic conj. [to restore the *indravaṃśā* metre]: 'tha ed.

²¹⁵ In terms of intervals, the *Picumata/Brahmayāmala* and the *Śivayogadīpikā* are much smaller than the *Amanaska*: the *Picumata/Brahmayāmala* has nine, the *Śivayogadīpikā* twelve and the *Amanaska* forty seven.

end with the summum bonum of their soteriologies. In the *Picumata/Brahmayāmala*, this is the appearance of Aghorī, the Sādhaka becoming a Perfected one (*siddha*) and his joining the Seven mothers as their eighth member.²¹⁶ The *Śivayogaḍīpikā*'s sequence culminates with the yogin becoming an equal of Śiva, and the *Amanaska*'s with the yogin enjoying the bliss of the highest reality, while surviving the dissolutions (*pralaya*) of the universe, just as the great-souled Bhuśuṇḍa of the *Mokṣopāya*. It is likely that the redactors of these texts had the common tantric tripartite classification of Siddhis at the back of their minds; that is, inferior (*adhamā*), middling (*madhyamā*) and superior (*uttamā*).²¹⁷ In the *Amanaska*, it seems that the mundane effects function as the inferior; the hyperattenuation of the senses (clairvoyance, etc.) down to psychic travel and flying as the middling; and the eight yogic, five elemental and Śaktitattva Siddhis as the superior. Comparing this with an application of this trichotomy in a tantric text such as the *Siddhayogeśvarīmata* (29.8-11) reveals a correspondence with the 'superior' Siddhis such as the yogic eight (*aṇimādi*) and 'middling' ones such as flying (*khecaratva*). However, inferior types such as subjugating and attracting (*vaśyākarṣaṇa*) are mostly absent, though the *Amanaska*'s description of *vācāsiddhi* as effecting a favour or curse may be the exception here. The absence of this gradation of Siddhis in the *Pātañjalayogaśāstra* suggests that the hierarchy of signs and Siddhis in the *Amanaska* was derived from tantric literature rather than Patañjali's yoga.

It is likely that the five elemental Siddhis were inspired by the tantric practice of concentration (*dhāraṇā*). These Siddhis occur close to the end of the *Amanaska*'s time sequence and might thus be regarded as superior ones, and they also correspond to the first five Tattvas in the *Amanaska*'s system of seven. The tantric influence is suggested by the *Amanaska*'s description (1.77) of the earth Siddhi as making the yogin as hard or solid as a diamond (*vajra*). The tantric Sādhaka could expect to receive special powers from visualizing the elements. In an extensive passage on the 'terrestrial concentration' (*pārthivī dhāraṇā*) in the twelfth chapter of the *Mālinīvijayottaratantra* (12.22-24), the yogin is instructed to visualize his own body as having the qualities of the earth element, which in this case has the appearance of gold (*hemasaṅkāśa*), four corners (*turyāśra*) and is marked by thunderbolts (*vajralāñchita*). By doing so for three years, he gains an adamantine body (*vajradeha*). Also, in the *Svacchandatantra*,

²¹⁶ *Picumata/Brahmayāmala* 48.28-34, 'The goddess Aghorī herself appears, surrounded by spirits of deformed visage; she speaks to the Sādhaka directly: 'you are dear to the Mother goddesses; you alone are the greatest of Sādhakas; oh child, oh child, great hero, Indra among Sādhakas, of great penance, choose a boon, Rudra; you are a Siddha, without a doubt.' He then joins the Seven Mothers as their eighth member' (trans. Shaman Hatley. See Birch 2011: 539 n. 93).

²¹⁷ For examples of this tripartite classification of Siddhis in Śaiva literature, see Vasudeva 2011b: 265-68.

the solidity of earth manifests in the yogin through Dhāraṇā on the earth element:

Having meditated [on the earth element, the Sādhaka] obtains its Siddhi. [Thus,] he can prevent poisonous creatures [from moving] and he [himself] is immovable [even if pushed] by everyone; he is just as [solid] as the earth.²¹⁸

The significant difference between the practice of Dhāraṇā as described in the *Amanaska* and earlier tantric texts such as the *Svacchandatantra* is that the former dispensed with the visualization techniques and omitted the descriptive details of the elements such as their colour, shape, seed-syllable and so on. However, this was not the case in other medieval yoga texts, which adopted the tantric practice of Dhāraṇā sometimes quite comprehensively as the practice of the yogic auxiliary called Dhāraṇā. This can be seen in the twelfth to thirteenth-century *Vivekamārtaṇḍa*, which described Dhāraṇā on the earth element as follows:

Having become absorbed in the earth element, which is bright like orpiment and gold,²¹⁹ yellow, endowed with the syllable *la*, presided over by Brahmā, square [in shape] and located in the heart, [the yogin] should hold his breath and mind in it for two hours. This Dhāraṇā on the earth [element] makes [the yogin] constantly steady and a master of the earth [element].²²⁰

Other Siddhis in the *Amanaska* are also inspired by earlier tantric traditions such as the interpretation of the Siddhi of speech as the ability to effect a curse or favour (*śāpānugraha*). This Siddhi is mentioned in earlier Śaiva works, including the *Picumata/Brahmayāmala*, the *Vijñānabhairavatantra* and the *Skandapurāṇa-Ambikākhaṇḍa*.²²¹ In contrast, the closest equivalent to this in the *Pātañjalayogaśāstra* is the gnosis of the

²¹⁸ *Svacchandatantra* 12.85 (*dhyātvā tatsiddhim abhyeti viśasattvān nivārayet | acālyah sarvabhūtānāṃ yathaiiva vasudhā bhavet*). The section on Dhāraṇā in this Tantra begins at 12.83.

²¹⁹ I have not found the compound *haritālahema* elsewhere and am unsure whether it means a specific type of gold. Usually, *haritāla* refers to orpiment, a bright yellow mineral (arsenic trisulphide). Whether this was ever mixed with gold to make an alloy called *haritālahema*, I do not know. Thus, I have read the compound as a Dvandva.

²²⁰ The *Vivekamārtaṇḍa* 158 (*yā pṛthvī haritālahemarucirā pītā lakārānvitā, samyuktā kamalāsanaena hi catuṣkoṇā hṛdi sthāyini | prāṇaṃ tatra viliya pañca ghaṭikās cittānvitaṃ dhārayed, eṣā stambhakarī sadā kṣitijayaṃ kuryād bhuvō dhāraṇā || a yā]* ed., *Gorakṣaśataka*_K : *yat Gorakṣaśataka*_N. *pītā] Gorakṣaśataka*_K : *tattvaṃ* ed., *Gorakṣaśataka*_N. *lakārānvitā] Gorakṣaśataka*_K : *lakārānvitaṃ* ed., *Gorakṣaśataka*_N). This verse is quoted by Rāghavabhaṭṭa in his commentary on *Śāradātīlaka* 25.21-25 and he attributes it to the *Vasiṣṭhasaṃhitā*. The *Vasiṣṭhasaṃhitā* (4.1-16) teaches these five Dhāraṇās, but the above verse is not found in the published edition.

²²¹ *Picumata/Brahmayāmala* 68.97: 'That [Sādhaka] becomes one who can make curses or favours' (*śāpānugrahakartāsau*); *Vijñānabhairavatantra* 140c-d: '[The yogin] accomplishes actions by speech [alone] and becomes one who can effect a curse or favour' (*vācā karoti karmāṇi śāpānugrahakārakah*); and *Skandapurāṇa-Ambikākhaṇḍa* (the section on Pāsupatayoga) 179.33a-

sounds of all living beings which arises from the practice of *saṃyama* (i.e., the combined power of concentration, meditation and Samādhi) on the difference between words and their objects and concepts.²²² The *Amanaska* (1.63) also makes a rather vague reference to the magical Siddhi of second-sight which in earlier tantric traditions was valued for finding treasure (*khanyasiddhi*).²²³ The reference is vague because the acquisition of wealth is not explicitly stated. Instead, the *Amanaska* mentions that the yogin can see very secret (*sugupta*) and greatly wondrous things (*mahā-citra*), which suggests treasure or, at the very least, would include it. The influence of earlier tantric traditions on the *Amanaska*'s Siddhis is further indicated by the inclusion of the Siddhi of Śaktitattva (1.82), which probably derives from Śaivism's ontology of thirty-six Tattvas (Goodall 1998: lii). This as well as the mundane effects, the awakening of Kuṇḍalinī, the elemental Siddhis and the temporal sequence itself are absent in the long list of powers described in the third chapter of the *Pātañjalayogaśāstra*.

The *Amanaska* has omitted nearly all of the Patañjali's gnostic Siddhis, which comprise over a quarter of the powers (*vibhūti*) in that text.²²⁴ However, there is no doubt that the redactor of the *Amanaska* favoured 'yoga-orientated' Siddhis, many of which can be found in the *Pātañjalayogaśāstra*,²²⁵ while also omitting many of the worldly Siddhis common in tantric literature such as magical swords, sandals, collyrium, elixirs and reanimating the dead, as well as the inferior Siddhis mentioned above.²²⁶ Furthermore, just as all the Siddhis in the *Amanaska* arise from the practice of absorption, so too, in the *Pātañjalayogaśāstra*, the Vibhūtis arise solely from the practice of Saṃyama. However, differences can be discerned here as well because each Vibhūti depends on the object towards which Saṃyama is directed. For example,

b: 'The [yogin gains the Siddhi of] efficacious speech which is accomplished through curses and favours' (*amoghaṃ ca vacas tasya śāpānugrahakāritam*).

²²²*Pātañjalayogaśāstra* 3.17: 'Confusion of the word, meaning and concept occurs because of their conflation with one another. From *saṃyama* on their differences, gnosis of the sounds of all beings [is gained]' (*śabdārthapratyayānām itaretarādhyāsāt saṅkaraḥ tatpravibhāgasamyamāt sarvabhūtarutajñānam*).

²²³For a discussion on *khanyasiddhi/khanyavāda* in Śrīkaṇṭhaśambhu's *Nidhipradīpa*, see Vasudeva 2012: 272-75.

²²⁴At least twelve of the thirty-five or so Vibhūtis are gnosis of something. For example, Sūtra 3.16: 'From *saṃyama* on the three transformations, gnosis (*jñāna*) of past and future [is attained] (*pariṇāmatrayasaṃyamād atītānāgatajñānam*). Also see Sūtras 3.17-19, 22, 25-29, 35 and 52. In the *Amanaska*, only three Siddhis concern gnosis.

²²⁵For example, cessation of thirst and hunger (Sūtra 3.30), the paranormal powers of hearing, smelling, tasting, etc. (3.36), flying (3.42), the eight yogic Siddhis (3.45), supremacy over all beings and omniscience (3.49). The perfection of the body (*kāyasaṃpat*) in 3.45 might arguably cover many of the mundane effects in the *Amanaska*'s sequence.

²²⁶See Vasudeva 2011b: 266-68.

Samyama on the navel Cakra yields esoteric knowledge of the body's systems and nothing else.²²⁷ Therefore, it would be difficult to construct a temporal sequence of Vibhūtis based on the practice of Samyama, as the redactor of the *Amanaska* has done with absorption, because different meditation-objects rather than incremental periods of time in Samyama produce the various Vibhūtis.

The most salient influence of the *Pātañjalayogaśāstra* or some other earlier yoga tradition on the *Amanaska*'s treatment of Siddhis is the notion that the Siddhis are a calamity (*upasarga*)²²⁸ or a cause of ruin (*vidhvamsakārika*) for those who are intent on Samādhi.²²⁹ In fact, the *Amanaska*'s cautionary advice against Siddhis was somewhat more severe than that of *Pātañjalayogaśāstra* 3.37, because the latter concedes that Siddhis are accomplishments for the yogin whose mind has arisen from Samādhi.²³⁰ No such concession is made in the *Amanaska* and its long list of Siddhis gained through absorption appears to serve simply as a register of progress for the yogin as long as each Siddhi is abandoned in the course of practice. The *Amanaska*'s stance on Siddhis reflects the soteriological aim of its teachings as well as the emphasis in its teachings on cultivating detachment (*audāsīnya*) towards the world. Similar caveats can be found in other medieval yoga texts, in particular, the *Dattātreya yogaśāstra* which reveals some of the concerns yogins had about the use of Siddhis:

These [Siddhis] are obstacles to the great Siddhi (i.e., liberation). The wise [yogin] does not delight in them. He should never reveal his own power to anyone, except sometimes he may do so to a devotee out of kindness. The yogin should behave among people as though dumb, simple or deaf, in order to keep his powers hidden. If not, then there will surely be many students [who will] undoubtedly ask the master of yoga [to intervene] in their own affairs. [Because of this,] he will become preoccupied with carrying out their actions and forgetful of his own [yoga] practice.²³¹

²²⁷Sūtra 3.29 (*nābhicakre kāyavyūhajnānam*). The bodily systems mentioned by the *Pātañjalayogaśāstra* in its gloss of *kāyavyūha* are the three imbalances (*doṣa*; i.e., *vātapittaśleṣman*) and seven bodily constituents (*dhātu*; i.e., *tvaglohitamāṃsasnāyavasthimajjāsūkra*).

²²⁸*Pātañjalayogaśāstra* 3.37: 'The [Vibhūtis] are obstacles in Samādhi and accomplishments in [the mind which has] arisen from [Samādhi]' (*te samādhāv upasargā vyutthāne siddhayaḥ*).

²²⁹*Amanaska* 1.75.

²³⁰According to *Pātañjalayogaśāstra* 3.37 (*vyutthitacittasyotpadyamānāḥ siddhayaḥ*)

²³¹*Dattātreya yogaśāstra* 101-4 = *Yogatattvopaniṣat* 1.76-78 (*ete vighnā mahāsiddher na ramet teṣu buddhimān | na darśayec ca kasmai cit svasāmarthyam hi sarvadā || kadā cid darśayet prītyā bhaktiyuktāya vā punaḥ | yathā mūko yathā mūḍho yathā badhira eva vā || tathā varteta lokeṣu svasāmarthyasya guptaye | no cec chiṣyā hi bahavo bhavanty eva na saṃśayaḥ || svasvakāryeṣu yogīndraṃ prārthayanti na saṃśayaḥ | tatkarṃakaraṇavyagraḥ svābhyāse vismr̥to bhavet*).

The notion that the Siddhis are obstacles to the practice of yoga and, more specifically, to Samādhi is also found in the *Yogacintāmaṇi* (p. 265) and the *Haṭhatattva-kaumudī* (47.25). In its chapter on Samādhi, the seventeenth-century compendium on yoga called the *Yuktabhavadēva* (11.72-105) quotes a long passage from the *Bhāgavata-purāṇa* (11.15.1-36) which includes descriptions of various tantric and yogic Siddhis. The speaker, Śrībhagavan, concludes that these Siddhis become obstacles for one engaged in the supreme yoga and are, indeed, a waste of time for the yogin who is becoming absorbed in him.²³² Bhavadēvamīśra's comment on this passage proposes a theistic solution to the yogic problem of Siddhis:

'Whenever, wherever and whatever Siddhi is desired, having then and there meditated on that [Siddhi] as the lord, who is the most eminent Siddhi, one should meditate on oneself as being just so.'²³³

As James Mallinson (2011b: 337-38) has observed, the subordination of Siddhis to liberation was not always the case in medieval yoga texts. For example, a few texts that teach Haṭhayoga were strongly influenced by Kaula Śaivism, which embraced the attainment of Siddhis (e.g., the *Śivasamhitā*).

1.3.6.8 Rājayoga

The beginning of the *Amanaska*'s second chapter introduces two terms which are absent in the first: *pūrva-* and *aparayoga*. In the opening verses, Vāmadeva asks Śiva to teach him the *aparayoga* because he has learnt the *pūrvayoga*. Śiva responds by saying that *pūrvayoga* is an external yoga endowed with an external Mudrā, and *aparayoga* is an internal yoga endowed with an internal Mudrā.²³⁴ It is then revealed that the internal yoga is called Rājayoga and its internal Mudrā is Śāmbhavī Mudrā. The entire second chapter is on Rājayoga, which is the yoga Vāmadeva wanted to know. Śiva explains that Rājayoga is so called because it is the king of all yogas and because it enables the yogin to reach the illustrious king, the supreme Self.²³⁵ The first explanation clearly asserts the superiority of Rājayoga over the external yoga and, indeed, all other types of yoga. Thus, *pūrva-* and *aparayoga* are best understood as the preliminary and advanced yoga respectively.

The definition of Rājayoga as the 'king of all yogas' raises the question of which yogas were considered subordinate to it at the time the text was composed. The north-Indian and Nepalese manuscripts omit a description of *pūrvayoga* and the south-

²³² *Yuktabhavadēva* 11.102 (*antarāyā bhavanty etā yuñjato yogam uttamam | mayi sampadyamānasya kālakṣaṇāhetavaḥ*).

²³³ *Yuktabhavadēva* 11.103 (*yadā yadā yatra yatra yā yā siddhir abhīpsitā bhavati, tadā tadā tatra tatra tat tat siddhiviśiṣṭam īśvaram vibhāvya tathābhūtam evātmānaṃ vibhāvayet*).

²³⁴ *Amanaska* 2.2.

²³⁵ *Amanaska* 2.3-4.

Indian manuscripts contain an additional section in which *pūrvayoga* is called *Tārakayoga*, yet these verses appear to be a late addition to the text, as concluded above in section 1.3.4.2. Furthermore, the earliest reference to a *Tārakayoga* in another text is that of the *Śivayogadīpikā*, which was probably not composed until after the fifteenth century.²³⁶ Nonetheless, the north-Indian recension of the *Amanaska* provides enough internal evidence for one to infer that its author believed *Rājayoga* to be superior to Mantra, Laya and Haṭhayoga. For, several verses of the *Amanaska*'s second chapter explicitly reject tantric mantras, haṭhayogic techniques and meditation.²³⁷ The last would presumably include most of the techniques of Layayoga.²³⁸ The superiority of *Rājayoga* over Mantra, Laya and Haṭhayoga is also found in other medieval yoga texts of the thirteenth century onwards, which present *Rājayoga* as the goal of the first three.²³⁹ However, these texts prescribe the first three yogas to the three lower types of student (i.e., the weak, average and capable), and *Rājayoga* for the best students (i.e., more than capable),²⁴⁰ whereas the *Amanaska* rejects the first three altogether and claims that its *Rājayoga* is an independent system, superior to all yogas.

With an altogether different meaning, the term *rājayoga* has a reasonably long history that predates its usage in medieval yoga texts. It can be found as a technical term in Indian astronomy (*jyotiṣa*), and as David Pingree (1981: 82) has noted, chap-

²³⁶For a discussion on the date of the *Śivayogadīpikā*, see section 1.3.7.7.

²³⁷Mantras are rejected in *Amanaska* 2.7, haṭhayogic techniques such as Āsana, Prāṇāyāma, Bandha and Mudrās in *Amanaska* 2.31-33, 37, 39 and 42. Meditation (*dhyāna*) is censured in 2.33, 39-40. Indeed, Śaḍaṅgayoga is rejected in *Amanaska* 2.29.

²³⁸For the main techniques of Layayoga, see section 1.3.6.6. *Amanaska* 2.14 rejects the raising of Kuṇḍalīnī as a way of inducing the no-mind state. Those Saṅketas (see footnote 172) which involve a gazing point contravene *Amanaska* 2.37 (*dṛṣṭivīśeṣāś* [...] *yogino nopayoginah*). Cakras and the internal resonance (*nāda*) are not mentioned in the second chapter.

²³⁹For example, *Dattātreyayogāsāstra* 159-cd – 160a-b: '[The yogin] should practise [yoga] by means of all these [techniques of Mantra, Laya and Haṭhayoga] which have been taught [in this text]. Because of them (*tato*), *Rājayoga* arises in due course of time and certainly not otherwise (*etaiḥ sarvais tu kathitair abhyaset kālakālataḥ | tato bhaved rājayogo nāntarā bhavati dhruvam*); *Amarauḥaprabodha* 73c-d: 'Laya, Mantra and Haṭha have been taught solely for [the attainment] of *Rājayoga*' (*layamantrahaṭhāḥ proktāḥ rājayogāya kevalam*). In the *Yogabīja* (143c-d) the hierarchy of these yogas is clear; 'Mantra, Haṭha and Layayoga are sequentially the stages in *Rājayoga*' (*mantra haṭho layo rājayoge 'ntar bhūmikāḥ kramāt | 143d rājayoge 'ntar bhūmikāḥ kramāt*] Ms. 8627 : *rājayogāntarbhūmikāḥ kramāt* ed: *rājayogas tad bhūmikāḥ kramāt* Awasthi's ed.). In a few cases, these four yogas are listed without an apparent hierarchy; e.g., *Śārngadharaḥpaddhati* 4347 (*mantrayogo layaś caiva rājayogo haṭhas tathā | yogaś caturvidhaḥ prokto yogibhis tattvadarśibhiḥ*).

²⁴⁰The types of student and the yoga each should practise is stated in *Amarauḥaprabodha* 17-24 and *Śivasamhitā* 5.12-27. For a translation of the former, see Birch 2011: 546 n. 135 and for the latter, Mallinson 2004: 107-10.

ters eight and nine of the *Yavanajātaka* describe 'the astrological situations that lead to the birth of kings and other leaders.' Notwithstanding Pingree's (1981: 81) implausibly early date of 269/270 CE, which is based on his improbable emendation to a colophonic verse of a manuscript (Mak 2013: 11-14), the *Yavanajātaka* was composed before the early seventh century (Mak 2013: 17-18), and probably close to it in light of its Śaiva-influenced iconography of the heavenly bodies and a reference to the Kāpālikas.²⁴¹ Greater numbers of these configurations of astrological factors leading to the birth of kings are found in other works. For example, in the eleventh chapter of the *Bṛhaj-jātaka*, which is generally ascribed to Varāhamihira, who lived in the first half of the sixth century, the thirty two kinds of *rājayogas* known to Yavana (11.2) were reiterated and then another forty four added.²⁴²

Though the *Amanaska*'s second chapter is likely to be the earliest extant yoga text to define *rājayoga*, it may not be the earliest yoga text to use the term. For, Rājayoga is found as the name of a system of yoga in the *Dattātreyayogaśāstra* and *Aparokṣānubhūti*, which can both be dated to before the time of the fourteenth century. The *terminus a quo* of the *Dattātreyayogaśāstra* is unknown, and its *terminus ad quem* is the fourteenth-century *Śāringadharapaddhati*.²⁴³ The *Aparokṣānubhūti*'s *terminus a quo* is also unknown, though this vedāntic text is attributed to a Śaṅkarācārya by the manuscript transmission, so those who believe it is a genuine work of the great Śaṅkarācārya would assign it to the ninth century. Its *terminus ad quem* is a commentary on it, called the *Dīpikā* which is attributed to a Vidyāraṇya. If this is the same Vidyāraṇya who wrote the *Jīvanmuktiviveka*, then the *Aparokṣānubhūti* would predate the fourteenth century. For reasons stated elsewhere,²⁴⁴ I believe it is unlikely that the *Aparokṣānubhūti* predates the twelfth century, yet its system of Rājayoga with fifteen auxiliaries (*aṅga*) stands at a distance from the *Amanaska* and the *Dattātreyayogaśāstra*. Its Rājayoga is an attempt to homologize the auxiliaries of yoga with vedāntic doctrine and it appears to have had little influence on later yoga traditions until the eighteenth-century, south-Indian recension of the Yoga Upaniṣads.²⁴⁵ Also, the *Aparokṣānubhūti* is unique in using the term *rājayoga* to denote only a system of yoga without the connotation of Samādhi. In other medieval yoga texts, including the *Amanaska*, *rājayoga* is both a name for a type of yoga (characterized by the practice of Samādhi) as well as a synonym for the state of Samādhi itself.²⁴⁶

²⁴¹ Sanderson p.c. 23.4.13.

²⁴² I wish to thank Christopher Minkowski for the reference to Pingree and the *Bṛhaj-jātaka*.

²⁴³ Mallinson 2011a: 771.

²⁴⁴ Birch 2011: 540.

²⁴⁵ See Bouy, 1994, pp. 112-113 for details on sections of the *Aparokṣānubhūti* borrowed by several Yoga Upaniṣads.

²⁴⁶ See Birch 2011: 542-43. For a discussion on other meanings of Rājayoga in post-fifteenth century and modern yoga texts, see Birch 2013: forthcoming.

The second explanation of Rājayoga in the *Amanaska* also plays on the meaning of king (*rājan*) but in a different way. The word-play is based on likening the supreme Self (*paramātman*) to a king, which is a metaphor found in the *Bṛhadāraṇyakopaniṣat*:

This very Self is also the ruler of all beings, [that it is to say,] the king (*rāja*) of all beings.²⁴⁷

In this context, one might be tempted to understand *rājayoga* as 'union with the Self', based on the meaning of *yoga* as 'union' in earlier Śaiva Tantras such as the *Mālinīvijayottaratantra*.²⁴⁸ However, this could not have been the intended meaning of *rājayoga* in the *Amanaska* because the second definition states that Rājayoga is the means to liberation.²⁴⁹ Therefore, it is more appropriate to understand *yoga* as 'method' in this instance (i.e., the method for [attaining] the Self), and seeing that the *Amanaska*'s second chapter frequently refers to the no-mind state (i.e., *amanaska*) as the means to liberation,²⁵⁰ the implication is that *rājayoga* is synonymous with the no-mind state. This is confirmed by another of the *Amanaska*'s verses in which *rājayoga* undoubtedly means Samādhi:

They do not have mastery of the body without [the state of] *rājayoga*, in which their minds are absent.²⁵¹

The *Amanaska*'s definition of Rājayoga also plays on the root meaning of √*rāj* as 'to shine',²⁵² which connects the name of this yoga to its primary aim of realizing the 'shining Self' (*dīpyamāna ātmā*). This description of the Self refers back to the legion of Upaniṣadic metaphors of the Self as the light of lights (*jyotiṣāṃ jyotis*),²⁵³ the light (*bhās*) of the world,²⁵⁴ splendour (*tejas*) and so on.²⁵⁵

Apart from *rājayoga*, other terms in the *Amanaska* which are synonyms for Samādhi

²⁴⁷The *Bṛhadāraṇyakopaniṣat* 2.5.15 (*sa vā ayam ātmā sarveṣāṃ bhūtānām adhipatiḥ sarveṣāṃ bhūtānāṃ rājā*).

²⁴⁸Vasudeva 2004: 235-46.

²⁴⁹Note the causative verb in *Amanaska* 2.4. It literally says: 'it causes the yogin to reach (*prāpayet*) the illustrious king, the supreme Self.'

²⁵⁰For example, the *Amanaska* 2.28, 41, 59, 65, 78, 88 and 92.

²⁵¹The *Amanaska* 2.32d (*naiteṣāṃ dehasiddhir vigatanijamanorājayogād ṛte syāt*).

²⁵²*Dhātupāṭha* 822: '*rāj*, in [the meaning of] shining' (*rājṛ dīptau*).

²⁵³*Bṛhadāraṇyakopaniṣat* 4.4.16. Also see 3.9.10-17 ([...] *mano jyotir yo vai taṃ puruṣaṃ vidyāt* [...]); 4.3.6 (*ātmaivāsya jyotir bhavatīti*); 4.3.7 ([...] *hr̥dy antarjyotiḥ puruṣaḥ*); etc.

²⁵⁴*Kaṭhōpaniṣat* 5.15 ([...] *tasya bhāsā sarvam idaṃ vibhātī*).

²⁵⁵*Bṛhadāraṇyakopaniṣat* 2.1.4 (*tejasvīti vā aham etam upāsa iti*); 2.5.1-14 ([...] *tejomayo 'mṛtamayaḥ puruṣo 'yam* [...]); *Chāndogyaopaniṣat* 7.11.2 (*sa yas tejo brahmety upāste* [...]); etc.

include *amanaska*,²⁵⁶ *amanaskatva*,²⁵⁷ *amanaskā vidyā*,²⁵⁸ *sahajāmanaska*,²⁵⁹ *unmanī*,²⁶⁰ *unmanībhāva*,²⁶¹ *laya*,²⁶² and *sahaja*.²⁶³ As will be seen in the discussion on *amanaska* (section 1.3.6.11), most of these terms are found in similar contexts in earlier Tantras, the notable exception being *rājayoga*, which is also absent in the *Mokṣopāya*, which was later revised and became the vedānticized *Yogavāsiṣṭha*. One might expect to see *Rājayoga* in the *Mokṣopāya*, because it presents a doctrine of liberation for kings (Hanneder 2009: 65). Also, the sixteenth-century Vijñānabhikṣu, in his *Sāṅkhyasāra*, called the yoga of the *Yogavāsiṣṭha* *Rājayoga*.²⁶⁴ Furthermore, the eighteenth-century commentator, Ānandabodhendrasarasvatī, referred to some of the *Yogavāsiṣṭha*'s teachings on yoga as *Rājayoga*.²⁶⁵ How prevalent this view was in the eighteenth century is difficult to say, but it appears to have influenced the English missionary William Ward (1818 vol.1: 349), who wrote that *Rājayoga* derived from the *Yogavāsiṣṭha*. However, as far as I am aware, there are no references to the *Yogavāsiṣṭha* teaching *Rājayoga* before the sixteenth century, and glosses of the term as the 'yoga for kings' do not occur until the eighteenth century in two vedāntic works, namely,

²⁵⁶The *Amanaska* 2.30, 41, 45, 77, 80, 81, 82, 83, 84, 88, 89, 90.

²⁵⁷The *Amanaska* 2.108

²⁵⁸The *Amanaska* 2.20.

²⁵⁹The *Amanaska* 2.82, 91.

²⁶⁰The *Amanaska* 2.14.

²⁶¹The *Amanaska* 2.79.

²⁶²The *Amanaska* 2.22.

²⁶³The *Amanaska* 2.30, 48, 73, 76, 110.

²⁶⁴*Sāṅkhyasāra* 6.2-3: 'One who is not capable of *Rājayoga*, is suitable for *Haṭhayoga*. In the [*Yoga*] *vāsiṣṭha*, *Vasiṣṭha* was taught thus by *Bhusuṇḍa*. In *Rājayoga*, one cultivates gnosis and, in *Haṭhayoga*, the breathing exercises and postures. [Both of] them are important. Since they are auxiliaries, one [depends on] the other. They should [both] be practised according to one's capacity' (*aśakto rājayogasya haṭhayogo 'dhikāravān | vāsiṣṭhe hi vasiṣṭhāya bhusuṇḍenaivam īritam || jñānāvṛtti rājayoge prāṇāyāmāsane haṭhe | mukhye te 'ṅgatayānyonyam sevye śaktyanusārataḥ*).

²⁶⁵In *Vāsiṣṭhamahārāmāyaṇatātparyaprakāśa* 5.92.33 and 37, the term *rājayoga* occurs twice, and in both instances it appears to refer to the practices taught in that section of the *Yogavāsiṣṭha* which are summarized as (5.92.35a-b – 36): 'The attainment of spiritual knowledge, association with the wise, abandoning habitual tendencies (*vāsanā*) and stopping the movement of the breath. According to tradition, these methods are powerful in conquering the mind' (*adhyātmaavidyādḥigamaḥ sādhusaṅgama eva ca || vāsanāsamparityāgaḥ prāṇaspaṇḍanirodhanam | etās tā yuktayah puṣṭāḥ santi cittajaye kila*). Thus, for Ānandabodhendra, *Rājayoga* included the practice of *Prāṇāyāma* as it was taught in the *Yogavāsiṣṭha*.

the *Rājayogabhāṣya*²⁶⁶ and Divākara's commentary on the *Bodhasāra*.²⁶⁷

The *Amanaska* is among the earliest yoga texts to use the term *rājayoga*, and it is the earliest extant text to define it. The textual evidence confirms that *rājayoga* was adopted by yoga traditions in the eleventh or twelfth century, and its meanings of the 'best yoga' and the 'state of Samādhi', which are most common in medieval yoga texts, are confirmed by both of its definitions in the *Amanaska*'s second chapter.

1.3.6.9 Śāmbhavī Mudrā

As mentioned above, Śāmbhavī Mudrā was the foremost technique of the *Amanaska*'s Rājayoga and was also referred to as the 'internal Mudrā' (*antarmudrā*).²⁶⁸ The technique is described in detail at the beginning of the second chapter (2.9 – 13) and the importance of the gaze (*dṛṣṭi*, *dṛk*) is somewhat of a reoccurring theme throughout the chapter (2.15, 44, 50, 65-68). The practice of fixing the gaze has been noted above as one of the simple contemplative methods of the *Vijñānabhairavatantra*,²⁶⁹ and there is no doubt that holding the eyes steady in some way during meditation is

²⁶⁶The *Rājayogabhāṣya* p. 1 (*rājayogaḥ rājña upayukto yogas tathocyate*). This text also glosses Rājayoga as 'the king of [all] yogas' (*yogānām rājete vā rājayogaḥ*). In Shastri and Rangacharya's edition (1896), the *Rājayogabhāṣya* is presented as a commentary on the *Maṇḍalabrāhmaṇopaniṣat*, and there are many parallels between the two texts. Furthermore, some colophons of the *Rājayogabhāṣya* confirm that it is 'an expanded *Yogaśāstra*' (e.g., ms. 570: 1884-87 at BORI, folio 4r, line 10: *iti śrīśankarācāryaviracitaṃ vijñānabhairavayogaśāstrakṛte prathamāśvāsah*). Also see the preface to Shastri's edition (1896: iii) for a similar colophon. If it is a commentary on the *Maṇḍalabrāhmaṇopaniṣat*, it would post-date the eighteenth century (for the date of the *Maṇḍalabrāhmaṇopaniṣat*, see Bouy 1994: 44). Christian Bouy suggests that the *Maṇḍalabrāhmaṇopaniṣat* may have borrowed from the *Rājayogabhāṣya*. If it did so, then it was a case of a more concise text borrowing from one full of the sort of prolixities which characterize an 'expanded yoga text'. It is more probable that both derive from a common source and parts of the *Maṇḍalabrāhmaṇopaniṣat* may be closer to that source because of their conciseness.

²⁶⁷In his commentary on the *Bodhasāra*'s first verse on its section on Rājayoga (Section 14, verse 1 – *bhūmikābhedam ārabhya yāvad granthasamāpanam | agādhabodhasāre 'smin rājayogo nirūpyate*), Divākara says: 'Rājayoga is the yoga of kings, because rulers can accomplish it even when [they] remain in their position (i.e., as kings). [It is] the yoga associated with [kings] and its [main] characteristic is knowledge concerning the union of the individual self with Brahma' ([...] *rājayogo rājñām nṛpāñām svasthāne sthitvāpi sādhayituṃ śakyatvāt tatsambandhī yogo jīvabrahmaikyaviśayakajñānalakṣaṇo* [...]). I wish to thank James Mallinson for his comments on this passage and Jennifer Cover for this reference.

²⁶⁸This can be inferred from *Amanaska* 2.4-5, in which the internal yoga is said to have an internal Mudrā, and the internal yoga is called Rājayoga. Śāmbhavī Mudrā is the only Mudrā taught in the *Amanaska*'s Rājayoga. The Nepalese commentary calls the internal Mudrā, *Antahkaraṇamudrā* (2.2).

²⁶⁹See footnote 173.

an ancient practice. In the *Bhagavadgītā*, there are references to meditation practices in which the gaze is held between the two brows (5.27) and on the tip of the nose (6.13). However, I am yet to find instances of such practices in the Buddhist Pāli canon and the earliest Upaniṣads.²⁷⁰ Nor do the *Pātañjalayogaśāstra* and Vācaspati-miśra's *Tattvavaiśāradi* mention fixing the gaze or gazing points for the eyes,²⁷¹ though this is somewhat unsurprising because these texts do not provide as extensive instruction on practice as later medieval yoga texts.

In contrast to the paucity of references in the above literature, there is an abundance of references to fixing the gaze in contexts of yoga and meditation in Mantramārgic Śaivism. It is also possible that this practice was established in Atimārgic Śaivism, for there is a description of it in the section on Pāśupatayoga in the *Skandapurāṇa-Ambikākhaṇḍa*.²⁷²

Then, having formed the [hand gesture called] Yogahasta in which the right [hand is placed] on the left,²⁷³ [the yogin] should have his face slightly tilted down while looking at the tip of his nose, without touching the teeth [of his upper jaw] with those [of the lower], and bringing to mind Brahma [in the form of] the syllable *om*, the wise [yogin], who is free from his ego, meditates [thus] after [having performed] breath control (*prāṇāyāma*).²⁷⁴

In the above description, fixing the eyes on some object along with the placement of the hands, head and jaw, was considered an important detail for the posture of a yogin in meditation. In later Tantras, these details often preceded the verses on the seated postures, thereby indicating that the position of the hands, torso and gaze

²⁷⁰In the case of the Pāli canon, this result is based primarily on a search for various words for 'eyes' (i.e., *cakkhu*, *netta*, and *locana*). In the case of the early Upaniṣads, the *Pātañjalayogaśāstra* and commentaries, I searched broadly for *dr̥ṣṭi*, *nāsāgra/nāsikāgra* and *bhrūmadhya/bhruvoh*, and *aḥṣa*, *caḥṣus* and *netra* in only selected texts.

²⁷¹Bhāṣya 3.1 mentions objects of concentration (*dhāraṇā*) such as the navel *cakra*, heart lotus, a light in the head, the tip of the nose or tongue or an external object, but these are for 'fixing the mind' and no mention is made of the eyes (*nābhicakre hṛdayapuṇḍarīke mūrdhni jyotiṣi nāsikāgre jihvāgra ity evamādiṣu deśeṣu bāhye vā viṣaye cittasya vṛttimātreṇa bandha iti dhāraṇā*)

²⁷²This quotation occurs in a section of the *Skandapurāṇa-Ambikākhaṇḍa* in which the Atimārgic background is very conspicuous, though it should be noted here that the audience of this Purāṇa was the uninitiated laity (Sanderson 2009: 52 n. 25). Therefore, it is probable but not certain that these yogic techniques were practiced by initiates.

²⁷³I am yet to find a Mudrā by the name, Yogahasta, in another text, but its description seems to be that of the standard position for the hands in a meditative posture, as the examples below demonstrate.

²⁷⁴*Skandapurāṇa-Ambikākhaṇḍa* 178.7 – 8 (*yogahastaṃ tataḥ kṛtvā vāmasyopari dakṣiṇam | adhomukho bhavet kiñcit paśyan nāsāgram ātmanaḥ || aspr̥śan daśanair dantān oṃkāraṃ brahma saṃsaran | dhyāyīta nirmamo vidvān prāṇāyāmapuraḥsaram*).

was ancillary to all of the prescribed postures. A good example of this is found in the *Parākhyantra* which asserts that a pose endowed with these ancillaries makes the practitioner fit for yoga (*yogayogya*) and ready to undertake the six auxiliaries of Śaiva yoga:²⁷⁵

He should adopt one of these [four poses],²⁷⁶ placing his hands with the palms arranged [facing upwards] in his own lap, expanding his chest evenly. Slightly closing his two eyes, he should focus on the tip of his nose. Remaining thus he is fit for yoga and he should then begin its sequence.²⁷⁷

As can be seen in the above two examples, these postural ancillaries vary from one text to another. However, comparing them with similar passages in the *Svacchanda* (4.365 – 67a-b), the *Jayottara* (9.19 – 23) and the *Mataṅgapārameśvaratantra* (2.23 – 27) reveals that instruction on the gaze, hands and teeth are common to all of them. Indeed, in the *Svacchanda* and *Mataṅgapārameśvara*, these postural ancillaries constitute what they call a *Karaṇa*,²⁷⁸ and when it is combined with a seated pose, the yogin's posture becomes just as complicated as any seated pose described in later medieval yoga texts. The following comparison demonstrates this:

The *Mataṅgapārameśvara*:

[Having adopted either *paryāṅka*, *kamala*, *bhadra* or *svastikāsana*], the wise [yogin] places his hands obliquely, in the middle of the shanks, makes [them] upward-facing and evenly balanced, and fixes the right hand on the left, so that the right fingers are at the base of the left [hand]. The two thumbs are bent slightly and should be held together. Having raised and broadened the chest and having made the arms loose, the wise [yogin] should extend his back²⁷⁹ and raise the region of the shoulders. He should diligently hold the neck still, very steady and

²⁷⁵The six auxiliaries of Śaiva yoga do not usually include *āsana*. See the chapter on *Ṣaḍaṅgayoga* in Vasudeva 2004: 368-82.

²⁷⁶This suppletion is based on the four postures previously described in the chapter; *padma*, *svastika*, *daṇḍa* and *ardhacandrāsana* (14.4-7).

²⁷⁷Trans. Goodall 2004: 351. *Parākhyantra* 14.8-9 (*eṣām ekatamaṃ kṛtvā hastau ca talasaṃsthitau | svakīyāṅkagatau kṛtvā vitatyorasthalaṃ samam || manāk saṃmīlyā netre dve nāsāgram avalokayet | sthitvaivaṃ yogayogyaḥ syād ārabhet tatkramaṃ tataḥ*).

²⁷⁸For other references to *Karaṇas* in various Tantras, see Vasudeva 2004: 272 n. 65 and Brunner 2000: 50-51.

²⁷⁹Here, *pr̥ṣṭham ākuñcayet* is strange because the yogin is supposed to be sitting upright and is about to practice *Prāṇāyāma* (i.e., *Mataṅgapārameśvara*, *yogapāda* 2.29 – 35a-b), so he could not be bent forward or backwards. However, a common instruction in these sorts of passages is for the yogin to sit straight (i.e., *samakāya*, *ṛjutva*, etc), so I have understood *pr̥ṣṭham ākuñcayet* as meaning that he should extend his back enough to straighten it. I am using the

straight [but] not too rigid nor bent [to one side]. His head should always be upright. His gaze is towards heaven and earth, and its support is the tip of the nose. His eyes are slightly closed and he does not touch the teeth [of the upper jaw] with those [of the lower, nor] with the tip of his tongue which is located on the middle of the palate. O great sage, [this] Karaṇa has been explained fully and at length in regard to the path of yoga.²⁸⁰

A description of lotus pose (*padmāsana*) in the *Dattātreyayogaśāstra*:

Having carefully placed the upturned feet on the thighs and the upturned hands in between the thighs, [the yogin] should fix the eyes on the tip of the nose. Having lifted the uvula with the tongue; having fixed the chin on the chest and having drawn in the breath slowly according to his capacity, he should fill [the region of] the stomach. After that, he should exhale the breath slowly according to his capacity. This is said to be *Padmāsana*, which destroys all diseases.²⁸¹

Two of the postural ancillaries common to the above Tantras, namely the placement of the hands and gaze, are present in the *Dattātreyayogaśāstra*'s description of lotus pose. Their instruction on the teeth has been omitted in the *Dattātreyayogaśāstra* and, generally speaking, the teeth are not mentioned in descriptions of postures in medieval yoga texts. There is possibly some indirect correspondence between raising the chest in the *Mataṅgapārameśvara*'s Karaṇa and the haṭhayogic lock (*bandha*) called *Uḍḍiyāṇa*, though the names and descriptions of the three haṭhayogic Bandhas (the other two being, *mūlabandha* and *jālandharabandha*) are conspicuously absent in descriptions of Karaṇa and *Prāṇāyāma* in the afore-mentioned Tantras. If one com-

word 'extend' in the anatomical sense, to mean that the yogin bends his spine back enough to flatten the kyphosis in his upper spine and thereby make his back straight.

²⁸⁰*Mataṅgapārameśvara*'s *Yogapāda* 2.23-27 (*karaṇa* — *ubhayor jaṅghayor madhye hastāv ānīya tiryagau | kṛtvottānau samau vidvān vāmasyo pari dakṣiṇam ||23|| nyaset karaṇaṃ yathāṅgulyo dakṣiṇā vāmamūlataḥ | kiñcidākuñcitāṅguṣṭhau kartavyau niyatātmanau ||24|| uras̄ connamya vivṛtaṃ kṛtvā bāhū pariślathau | pṛṣṭham ākuñcayet skandhadeśam unnamayet sudhīḥ ||25|| niṣkampāṃ sudṛḍhām ṛjvīṃ nātistabdhāṃ na kuñcitām | grīvāṃ vidhārayed yatnāc chiraḥ kāryaṃ samaṃ sadā ||26|| dyāvapṛthivyābhīmukhā dr̄i nāsāgrasamāśrayā | kiñcit sammūlayen netre dantair dantān na saṃspr̄set ||27|| tālumadhyagatenaiva jihvāgreṇa mahāmune | karaṇaṃ yogamārgoktaṃ yathāvat parivistarāt ||28|| 24d kartavyau niyatātmanau] emend. : kartavyo niyatātmanā ed. 25a vivṛtaṃ] emend. Mallinson : vivataṃ ed. 25d sudhīḥ] corr. : suddhīḥ ed. 25d mukhā] corr. : mukho ed.).*

²⁸¹*Dattātreyayogaśāstra* 35 — 38a-b (*uttānau caraṇau kṛtvā ūrusaṃsthau prayatnataḥ | ūrumadhye tathottānau pāṇi kṛtvā tato dr̄sau || nāsāgre vinyased rājadantamūlaṃ ca jihvayā | uttabhya cibukaṃ vakṣasy āsthāpya pavanaṃ śanaiḥ || yathāśaktyā samākṛṣya pūrayed udaraṃ śanaiḥ | yathāśaktyaiva paścāt tu recayet pavanaṃ śanaiḥ || idaṃ padmāsanaṃ proktaṃ sarvavyādhivināśanam | ≈ Haṭha-pradīpikā I.45 — 47a-b : Śivasamhitā 3.102 — 105a-b: Haṭharatnāvalī 3.36 — 38a-b: Yogacintāmaṇi (quoted with attribution to Dattātreyā) p. 159).*

pares the above two examples to the instruction on posture in the *Amanaska* (i.e., 1.17, 2.49-50), it is clear that holding the gaze steady is the common element. However, the *Amanaska* omits instruction on the position of the hands, teeth and tongue and instead emphasizes that the yogin should remain still and keep the body relaxed (*ślathāṅga*). Such instructions also have precedents in earlier tantric sources.²⁸²

Though the above examples do suggest a likely origin for Śāmbhavī Mudrā, the practice of this Mudrā is different to fixing the eyes on a gazing point. In Śāmbhavī Mudrā, the yogin gazes steadily outwards at no particular object because he is, in effect, looking inwards. In the words of the *Amanaska* (2.10):

The point of focus is internal, [yet] the gaze is outward and free from closing and opening the eyes. Indeed, this Śāmbhavī Mudrā is hidden in all the Tantras.

Before the time of the *Amanaska*, Śāmbhavī Mudrā was known to Abhinavagupta and Kṣemarāja by the names Bhairavamudrā²⁸³ and Bhairavīyamudrā.²⁸⁴ Indeed, these Kashmirian exegetes described Bhairavamudrā with the same expression (i.e., *antarlakṣyo bahirdṛṣṭiḥ*) as the above verse in the *Amanaska*,²⁸⁵ and this expression is also found in numerous, later yoga texts including the *Haṭhapradīpikā*, in their descriptions of Śāmbhavī Mudrā.²⁸⁶ This 'objectless' gaze became known in yoga texts as an effective way of dissolving the mind,²⁸⁷ and a comment by Kṣemarāja suggests that it may have been inspired by imitating the gaze of Śiva. In his *Svacchandodyota*, Kṣemarāja explains why Svacchandabhairava is described as 'wide-

²⁸²For examples in regard to remaining still; *Tantrasadbhāva* 6.253b: 'He should always meditate [sitting] very still' (*sadā dhyāyet suniścalaḥ*); *Kaulajñānanirṇaya* 14.84a-b (see footnote 159), etc. In regard to remaining relaxed, *Jayottara* 9.20 (cf. *Jayākhyasamhitā* 33.19): '[The yogin] should make the joints of his body loose, his chest broad and shoulders comfortable. Having made his arms relaxed, he should slightly tilt the head [down]' (*srastāṅgasandhiḥ kurvīta vistīrṇoraḥ sukandharaḥ | bāhū praśīthile kṛtvā kiñcid ākuñcayec chiraḥ*)

²⁸³*Svacchandodyota* 2.116, *Spandasandoha* 1.11.5 and Jayaratha's commentary on *Tantrāloka* 5.80c. Abhinavagupta refers to it as *Parabhairavamudrā* in *Mālinīśloka-vārttika* 2.77 ([...] *sāmānyaspandābhāsamayīṅ sthitim | parabhairavamudrāṅ tām antarlakṣ[y]abahirdṛṣam*). In *Spandasandoha* 1.11.4, it is referred to as *bhairavī mudrā*, but this is probably a corruption which followed from *śāmbhavī mudrā*.

²⁸⁴See Kṣemarāja's auto-commentary on the *Pratyabhijñāhṛdaya*, Sūtra 18 and his commentary on *Śivastrotrāvalī* 1.19 and 7.8.

²⁸⁵*Tantrāloka* 5.78d – 80 ([...] yogī [...] *antarlakṣyo bahirdṛṣṭiḥ paramaṅ padam aśnute*). I wish to thank Alexis Sanderson (p.c. 22.1.10) for all the above references to Bhairavamudrā and Bhairavīyamudrā, some of which have been cited in Sanderson 2007b: 250 n. 119.

²⁸⁶References to Śāmbhavī Mudrā in these later yoga texts are given in the apparatus to *Amanaska* 2.10.

²⁸⁷For example, see the first verse of the *Anubhavanivedanastotra* quoted and translated below.

eyed' (*viśālākṣa*) and in so doing, uses the phrase *antarlakṣyo bahirdṛṣṭiḥ*:

Wide-eyed means, 'his [point of] focus is inwards, his gaze outwards and he does not open or close his eyes. It concerns the wide [eyes] of the supreme Śiva who has been described thus by our tradition.'²⁸⁸

The textual evidence does not clearly indicate when this practice became known as Śāmbhavī Mudrā. The term is found in a short text called the *Anubhavanivedanastotra*, which would certainly predate the *Amanaska* if it was written by Abhinavagupta, as tradition has claimed.²⁸⁹ However, the attribution and date of this work are questionable. Firstly, the name Śāmbhavī Mudrā is not found in any of Abhinavagupta's other works. Indeed, he refers to this Mudrā as Parabhairavamudrā in his *Mālinīślokovārttika* and his student, Kṣemarāja, refers to it as Bhairavamudrā and Bhairavīyamudrā, as noted above. Secondly, much of the other terminology in this *Stotra* is not found in the *Tantrāloka*,²⁹⁰. Furthermore, the verses describing Śāmbhavī Mudrā in the *Anubhavanivedanastotra* are found in a yoga text called the *Candrāvalokana*, which Bouy (1994: 82) has identified as a source text for the *Haṭha-pradīpikā*.²⁹¹ This means the *Candrāvalokana* predates the fifteenth century, and until evidence of some kind is found to confirm that the *Anubhavanivedanastotra* was composed in the eleventh century, the *Candrāvalokana* remains an equally likely source for these verses.

The *Anubhavanivedanastotra* aside, the *Candrāvalokana* and the *Amanaska* appear to be the earliest, extant yoga texts in which Śāmbhavī Mudrā is taught. There are enough similarities between the *Amanaska* and the *Candrāvalokana* to suggest some connection between the two. This observation is based on comparable teachings and expressions for the dissolution (*līna*) of the breath and mind, the attainment of a steady mind and the highest reality (*paratattva*) through the practice of Śāmbhavī Mudrā

²⁸⁸Kṣemarāja's *Svacchandodyota* on 2.89c (*viśālākṣam iti antarlakṣyo bahirdṛṣṭir nīmeṣon-meṣavarjitaḥ ity āmnātaparabhairavasphārāvasthitam*). Cited in Sanderson 2007b: 250 n. 119. Alexis Sanderson (p.c. 22.1.10) has also informed me that Kṣemarāja refers to Bhairava Mudrā in his comment on Aghori's 'eyes expressing wonder' (*vismitekṣaṇa*) in his *Svacchandodyota* on 2.116d (*eta eva bhairavamudrānupraveśād eva vismitekṣaṇām*).

²⁸⁹Sanderson 2007b: 381. The relevant verses are *Anubhavanivedanastotra* 1-2 (*antarlakṣya-vilīnacittapavano yogī yadā vartate, dṛṣṭyā niścalatārayā bahir asau paśyann apaśyann api | mudreyaṃ khalu śāmbhavī bhavati sā yuṣmatprasādād guro, śūnyāśūnyavivarjitaṃ bhavati yat tattvaṃ padaṃ śāmbhavam || ardhodghāṭitalocanaḥ sthīramanā nāsāgradattekṣaṇaś, candrārkāv api līnatām upagatau trispandabhāvāntare | jyotīrūpam aśeṣabāhyarahitaṃ caikaṃ pumāṃsaṃ param, tattvaṃ tat padam eti vastu paramaṃ vācyaṃ kim atrādhikam*). For a translation, see the parallel verses of the *Candrāvalokana* in footnote 292.

²⁹⁰For example, *trispanda*, *candrārka*, particularly in regard to the sun and moon 'dissolving' into something; *nāsāgra* in regard to a yogin gazing at the tip of the nose, and so on

²⁹¹For the parallel verses on Śāmbhavī Mudrā in these texts, see footnote 292.

and an emphasis on the favour of the guru for success in this practice. All of these are evident in the two verses on Śāmbhavī Mudrā which are in both the *Candrāvalokana* and the *Anubhavanivedanastotra*:

When the yogin's mind and breath have dissolved into his inward focus, while he is looking outwards and below and [yet] also not looking [at anything] with a gaze in which his pupils are unmoving, [then] this, indeed, is Śāmbhavī Mudrā. O guru, by your favour, it is that state of Śāmbhu which manifests as the [highest] reality free from what is void and not void. [The yogin's] eyes are half open, his mind steady and his gaze placed at the tip of the nose. Even his moon and sun have dissolved and his body is motionless. He goes to that supreme intensely radiant state, the highest reality, which has the appearance of light and is devoid of everything external. What could be spoken of here that is greater [than this]?²⁹²

According to the one manuscript of the *Candrāvalokana* currently available to me, there is a significant variant to the first verse quoted above; its third *pāda* reads, 'this indeed is Khecari Mudrā' (*mudreyaṃ khalu khecarī bhavati*).²⁹³ Though this is likely to be a corrupt reading based on the fact that the parallel verses in the *Haṭhapradīpikā* (4.37) and the *Anubhavanivedanastotra* (2) read *mudreyaṃ khalu śāmbhavī bhavati*, it nonetheless points to the conflation of Śāmbhavī with Khecari Mudrā which is evident in later yoga traditions. For example, the eighteenth-century *Śāṅḍilyopaniṣat* (Bouy 1994: 45) reproduces the above verses as a description of Khecari Mudrā (*mudreyaṃ khalu khecarī bhavati*).²⁹⁴ The close association of these two Mudrās can be seen in verse of the *Haṭhapradīpikā*, which accredits both with producing the bliss of absorption of mind (*cittalayānanda*), while also pointing out their differences:

²⁹² *Candrāvalokana* (ms. GMOLMD-4345 f. 46r) 3-4 (*antarlakṣyavilīnacittapavano yogī yadā var-tate, dṛṣṭyā niścalatārayā bahir adhaḥ paśyann apaśyann api | mudreyaṃ khalu śāmbhavī bhavati sā yuṣ-matprasādād guro, śūnyāśūnyavivarjitaṃ sphurati yat tattvaṃ padaṃ śāmbhavam ||3|| 3b apaśyann api | Haṭhapradīpikā 4.37b : na paśyet sadā Codex. 3c śāmbhavī | Haṭhapradīpikā 4.37c : khecarī Codex. 3c yuṣmat | Anubhavanivedanastotra 1c : yukta Codex. || ardhodghāṭitalocanaḥ sthīramanā nāsāgra-dattekṣaṇaś, candrārkaḥ api līnatām upagatau niṣpandarūpaṃ vapuḥ | jyotirūpam aśeṣabāhyarahitaṃ dedīpyamānaṃ param, tattvaṃ tat padaṃ eti vastu paramaṃ vācyam kim atrādhikam ||4|| 4d vastu | Haṭhapradīpikā 4.41 : yas tu Codex). *Candrāvalokana* 2 ≈ *Anubhavanivedanastotra* 1 ≈ *Haṭhapradīpikā* 4.37 ≈ *Śāṅḍilyopaniṣat* 7.15 ≈ *Yogaśāṅkara* (quoted with attribution in the *Yogasārasaṅ-graha*, p. 60) ≈ *Bodhasāra* section 12, part 5, v. 16. *Candrāvalokana* 3 ≈ *Anubhavanivedanastotra* 2 ≈ *Haṭhapradīpikā* 4.41 ≈ *Śāṅḍilyopaniṣat* 1.7.15.*

²⁹³ This is also the case for one manuscript ('kha') reported in Vidyāratna's edition (1984: 234) of the *Kulārṇavatāntra*, which has a verse parallel to one of those on Śāmbhavī Mudrā in the *Amanaska* (2.10) but reads, *eṣā tu khecarī mudrā [...]*. See the critical apparatus to *Amanaska* 2.10 for more details.

²⁹⁴ *Śāṅḍilyopaniṣat* 1.7.15.

Because of Śāmbhavī and Khecarī Mudrās' different positions [of the gaze] and places [of the meditative focus in the body],²⁹⁵ the bliss of absorption of mind arises in the void [which is] the [transcendent] joy of [pure] consciousness.²⁹⁶

Another early reference to Śāmbhavī Mudrā occurs in the *Parājapavidhi*, a manual on mantra-recitation which is part of a corpus of texts composed by the Oriya Paippalādins sometime between the tenth and fourteenth centuries.²⁹⁷ This reference reveals that Śāmbhavī Mudrā was practised in mantra-recitation:

Every day the Sādhaka should repeat the mantras as [many times as] he is able, drawing upwards the descending breath, correctly practising the Śāmbhavī [Mudrā].²⁹⁸

The likelihood that the Paippalādins were familiar with Śāmbhavī Mudrā is further supported by another reference to it in the *Paippalādavaśādiṣaṭkarmapaddhati*, a transcription of a palm-leaf manuscript from Orissa containing a number of texts of the Paippalādins.²⁹⁹ In this collection, a small text called the *Tripurabhairavīvidhāna* contains a description of a visualization practice in which the Mantrin is instructed to visualize the goddess Tripurabhairavī as performing Śāmbhavī Mudrā.³⁰⁰ Though no details of the Mudrā are given, this could be early evidence for the name.

In conclusion, the verses on Śāmbhavī Mudrā in the second chapter of the *Amanaska* are based on a practice known to Abhinavagupta and Kṣemarāja as *Bhairavamudrā*. However, the textual evidence indicates that the name Śāmbhavī Mudrā is not

²⁹⁵Brahmānanda explains the difference between the position (*avasthā/avasthiti*) and place (*dhāma/sthāna*) as follows: '[The term] *avasthā* [means] position and *dhāman*, place. Because of the difference of these two in the case of Śāmbhavī Mudrā, position [is defined by] the external gaze and, in the case of Khecarī, position [is defined by] gazing at the centre of the eyebrows. In the case of Śāmbhavī Mudrā, the place of meditation is the heart and, in the case of Khecarī, the place is in the middle of the eyebrows [...]. The difference between Śāmbhavī and Khecarī Mudrās is in respect to the aspect of their practice, which is the position [of the gaze] and place [of the meditative focus], and not in respect to the aspect of their result, which is the bliss of absorption of mind' ([...] *avasthāvasthitir dhāmasthānaṃ tayo[r] bhedaḥ chāmbhavyāṃ bahirdṛṣṭyāvasthitiḥ khecaryāṃ bhrūmadhyadṛṣṭyāvasthitiḥ | śāmbhavyāṃ hrdayaṃ bhāvanādeśaḥ | khecaryāṃ bhrūmadhya eva deśaḥ | [...] | śrīśāmbhavikhecarior avasthādhāmarūpasādhanāṃśe bhedaḥ, na tu cittalayānandarūpaphalāṃśa iti bhāvaḥ*).

²⁹⁶*Haṭhapradīpikā* 4.38 (*śrīśāmbhavyāś ca khecaryā avasthādhāmabhedaḥ | bhavec cittalayānandah śūnye citsukharūpiṇi*).

²⁹⁷Sanderson 2007a: 234-35.

²⁹⁸Trans. Sanderson 2007a: 249-50. *Parājapavidhi* 29 (*apānam ūrdhvam ākarṣan śāmbhavīm samyag ācaran | pratyahaṃ prajapen mantram yathāśaktyā prasādhakah*).

²⁹⁹See Sanderson 2007a: 201-3.

³⁰⁰The *Paippalādavaśādiṣaṭkarmapaddhati* p. 97 (*kurvatīm śāmbhavīm mudrām [...] cintayet tanmayo mantri devīm tripurabhairavīm*).

likely to have arisen before the tenth century. By the twelfth century, it was a salient feature of some Śaiva yoga texts, such as the *Amanaska* and the *Candrāvalokana*. It is also conspicuous in tantric sources which probably post-date the twelfth century such as the *Parājapavidhi* and *Kulārṇavatantra* (8.85), and its enduring influence on tantric and yogic traditions is evinced by its inclusion in numerous later texts, compendiums and commentaries,³⁰¹ including the *Śāṅḍilyopaniṣat*, which incorporated a Vaiṣṇava version of it called Vaiṣṇavī Mudrā in its chapter on Prāṇāyāma.³⁰²

1.3.6.10 Meditating on 'Nothing'

In both chapters of the *Amanaska*, the yogin is instructed to meditate on 'nothing'. In the first chapter, this is expressed as 'he should meditate with the mind on nothing' (*na kiñcin manasā dhyāyet*) and in the second, 'he should not think of anything at all' (*na kiṃ cid cintayed yogī*).³⁰³ Rather than being an injunction to meditate on the concept of 'nothingness', both of these expressions imply that the yogin should not think of anything in particular. In the *Amanaska*, the meditation technique is further explained as allowing the mind to wander where it will until it naturally dissolves. Therefore, one can infer, in this case, that meditating on nothing is not achieved by wilfully stopping thoughts from arising.³⁰⁴ However, descriptions of meditation as 'not thinking' hark back to India's ancient ascetic traditions which are glimpsed in the epic literature. For example, in a conversation between two Brahmin ascetics in the *Mahābhārata*, an explanation of the supreme knowledge of the eternal and unchanging state begins with a description of an ascetic meditating:³⁰⁵

He who has become absorbed in one object (*ekāyana*³⁰⁶), silently not thinking of anything (*kiṃ cid acintayan*), having abandoned [everything] prior [to this] is free from any undertaking. He is a friend to all, endures all, is indifferent [to all things], his senses controlled, his fear

³⁰¹ See the critical apparatus to *Amanaska* 2.9-10 for references.

³⁰² *Śāṅḍilyopaniṣat* 1.7.14 (*antarlakṣyaṃ bahir dṛṣṭir nimeṣonmeṣavarjitā | eṣā sā vaiṣṇavī mudrā sarva-tantreṣu gopitā*).

³⁰³ *Amanaska* 1.20a and 2.54a respectively.

³⁰⁴ *Amanaska* 2.70-73.

³⁰⁵ *Mahābhārata* 14.18.33c, 34a-b ([...] *vakṣyāmi* [...] *śāsvatasyaavyayasyātha padasya jñānam uttamam*). The man receiving the teachings is named Kāśyapa, who is described as engaged in austerities (*tapoyukta*). The man giving the teaching is simply referred to as a Brahmin who had knowledge of all religions (*dharmāṅām āgatāgama*). See *Mahābhārata* 14.16.18. Their conversation is part of a story told to Arjuna by Kṛṣṇa in book 14.

³⁰⁶ My translation of 'one object' for *ekāyana* in the context of meditation is derived from its meaning of 'one place', which is repeatedly used in a passage in the *Bṛhadāranyakopaniṣat*: 'Just as the ocean is one place for all the waters' (*sa yathā sarvāsām apāṃ samudra ekāyanam*).

and anger have ceased, his desire slain, [this] man is free.³⁰⁷

The instruction '*na kiṃ cid cintayet*' is almost a cliché in medieval yoga texts,³⁰⁸ and it was reasonably common in the context of meditation in works that predate the *Amanaska*, such as the *Bhagavadgītā*, the *Māṇḍūkyaopaniṣatkārikā* (1.24) and a host of Śaiva Tantras.³⁰⁹ The *Bhagavadgītā*'s description is, perhaps, the most well-known:

Having fixed the mind on the self, [the yogin] should think of nothing whatsoever. Wherever the fickle and unsteady mind moves, there, having restrained it, he should direct it [back] to the self.³¹⁰

The verse following the above one indicates that this technique leads to a tranquil mind and transcendental happiness.³¹¹ In the *Amanaska*, the reward is even greater, for thinking of nothing reveals the highest reality (*paratattva*).³¹²

Johannes Bronkhorst (2000: 6–28) has noted the emphasis which early Hindu and Jaina ascetic traditions placed on complete mental and physical immobility during meditation with a view to destroying accumulated Karma and preventing new Karma from arising. He (2000: 20–21) cites a passage from the *Mahābhārata* (12.294.13–18) which is an excerpt from Vasiṣṭha's explanation of the practice of yoga (*yogakṛtya*). Vasiṣṭha describes the meditating yogin as 'motionless' (*niścāla*) like a stone, a pillar, a mountain, a piece of wood and a lamp in a windless place. The last two similes are found in the *Amanaska*,³¹³ and this notion of complete physical and mental stillness, which is a salient theme in all medieval yoga traditions,³¹⁴ is encapsulated by the term *amanaska* (i.e., no mental activity).

³⁰⁷ *Mahābhārata* 14.19.1–2 (*yaḥ syād ekāyane līnas tūṣṇīm kiṃ cid acintayan | pūrvaṃ pūrvaṃ parityajya sa nirārambhako bhavet || sarvamiṭraḥ sarvasahaḥ samarakto jitendriyaḥ | vyapetaḥ manyuś ca kāmāḥ mucyate naraḥ*).

³⁰⁸ For example, *Śārṅgadharapaddhati* 4371; *Śivasamhitā* 5.210; *Haṭhapradīpikā* 4.50, 55 and 57; *Śivayogadīpikā* 5.30; *Yogamārgaprakāśikā* 1.14; *Dhyānabindūpaniṣat* 93, etc.

³⁰⁹ For example, *Mālinīvijayottaratantra* 18.20c–d; *Sarvajñānottara* 20.36c–d; *Devikālotarāgama* 34c–d; *Kubjikāmatatantra* 11.107c–d, etc.

³¹⁰ *Bhagavadgītā* 6.25c–d – 26 (*ātmasaṃsthaṃ manaḥ kṛtvā na kiṃ cid api cintayet || yato yato niścārati manaś cañcalam asthiram | tatas tato niyamyaitad ātmany eva vaśaṃ nayet*).

³¹¹ *Bhagavadgītā* 6.27: 'For, supreme [transcendental] happiness approaches that untainted yogin whose mind is tranquil and his restiveness quelled, [because he has] attained the absolute' (*praśāntamanasaṃ hy enaṃ yoginaṃ sukham uttamam | upaiti śāntarajasaṃ brahmabhūtam akalmaṣam*).

³¹² *Amanaska* 1.21–24, 2.54.

³¹³ *Amanaska* 1.27 (*kāṣṭhavat*) and 1.28, 2.76 (*nirvāsthitadīpavat*). Also, the simile of water in a windless place is used twice (2.77 and 90).

³¹⁴ The term *niścāla* occurs five times in the *Amanaska* (1.28, 29, 2.50 and twice in 2.97). This term or one with the same meaning is present in almost every medieval yoga text listed in my bibliography.

The expressions, *na kiṃ cic cintayet* and *amanaska*, appear to be rather unsophisticated ways of saying the 'cessation of the activities of mind' as it was expressed in *Pātañ-jalayogaśāstra* 1.2 (*yogaś cittavṛttinirodhaḥ*). This stone-like Samādhi is the central theme of the *Amanaska* and the term *amanaska* is a succinct expression for it. Indeed, it is one of a number of such terms found in earlier tantric literature, which include *vi-manaskatā*,³¹⁵ *unmanastva*³¹⁶ and *unmanībhāva*.³¹⁷

1.3.6.II On the Term *amanaska*

In examining the origins of the term *amanaska*, it should become apparent that the simple ascetic ideal of 'thinking of nothing' was expressed in the *Amanaska* in tantric terminology. Indeed, the occurrence of the term *amanaska* in the Upaniṣads and Gauḍapāda's *Māṇḍūkyaopaniṣatkārikā* convey meanings other than Samādhi. However, in Mantramārgic Śaivism, its usage was well established in contexts of yoga and meditation.

References to yoga and meditation are relatively scarce in the ten major Upaniṣads, given the size of this corpus. One well-known exception is the *Kaṭhōpaniṣat* (6.11), which is often cited in secondary literature for its definition of yoga. This Upaniṣad also uses the term *amanaska*, in conjunction with *samanaska*, in its famous metaphor of the Self (*ātman*) as the owner of the chariot, the faculty of discernment (*buddhi*) as the charioteer and the senses as the horses. The charioteer is described as follows:

[That charioteer] who has not discerned [the supreme Brahma], who is mindless (*amanaska*) [of it] and constantly impure, he does not obtain that [supreme] state and goes [on living in] the cycle of life and death (*saṃsāra*). However, the one who has discerned [the supreme Brahma], who is mindful (*samanaska*) [of it] and constantly pure, goes to the [supreme] state from which he is not born again [into the cycle of life and death].³¹⁸

In the above passage, the term *amanaska* is a negative attribute of the unsuccessful charioteer. Śaṅkara glosses it as 'one whose mind has not been reined in',³¹⁹ which

³¹⁵ *Mokṣopāya* 4.15.23.

³¹⁶ *Jayottara* 9.45c-d, *Svacchandatantra* 4.239c-d, 7.328c-d.

³¹⁷ *Sarvajñānottara* 29.40; *Kaulajñānanirṇaya* 14.83c-d, Jayaratha's commentary on the *Tantrāloka* 17.87d, etc.

³¹⁸ *Kaṭhōpaniṣat* 3.7-8 (*yas tv avijñānavān bhavaty amanaskaḥ sadāśuciḥ | na sa tat padam āpnoti saṃsāraṃ cādhiḡacchati || yas tu vijñānavān bhavati samanaskaḥ sadā śuciḥ | sa tu tat padam āpnoti yasmād bhūyo na jāyate*)

³¹⁹ Śaṅkara's *Kaṭhōpaniṣadbhāṣya* 1.3.7 (*amanasko 'pragṛhītamanaskaḥ sa [...]*). Cf. Raṅga-rāmānuja's *Kaṭhōpaniṣadbhāṣya* 1.3.7-8 (*amanaskaḥ — anigṛhītamanāḥ*).

seems to play further on the image of a charioteer who has not properly grasped the horses' reins. The connotations of *samanaska* and *amanaska* as good and bad attributes in the *Kaṭhōpaniṣat* became the very opposite in the *Amanaska* (2.26) which advises one to avoid the yoga which is mental (*samanaska*) and resort to that which is without mind (*nirmanaska*).

My search for the term *amanaska* in the ten major Upaniṣads has revealed only the above reference in the *Kaṭhōpaniṣat*. Also, *amanaska* is absent in the *Mahābhārata*'s passages on yoga as well as the *Pātañjalayogaśāstra*, which indicates that its usage in contexts of yoga probably occurred at a later time. Nonetheless, the absence of *amanaska* in the major Upaniṣads is somewhat surprising because even the earliest of these texts teach that the absolute nature of Brahma was beyond the mind. For example, in the *Bṛhadāraṇyakopaniṣat*:

Gārgi said, 'Yājñavalkya, that which is above the sky, below the earth, between the two and called 'past, present and future', is stitched and cross-stitched in what?'

Yājñavalkya said, 'Gārgi, the Brahmins call that very [thing] the imperishable one. [It is] not coarse, not particulated, not short, not long, bloodless, unlubricated, shadowless, undarkened, windless, spaceless, unattached, tasteless, scentless, invisible, inaudible, speechless, mindless (*amanas*) [...]' ³²⁰

In the same vein, the terms *amanas*, *amanaska* and *amanastva* were used in the advaitavedāntic work, the *Upadeśasāhasrī*,³²¹ to describe Brahma as having no mind. In fact, the *Upadeśasāhasrī* (13.12) indicates that it is following the Upaniṣads here because it quotes a verse from the *Muṇḍakopaniṣat*,³²² at the beginning of a passage on Brahma and the mind:

³²⁰ *Bṛhadāraṇyikopaniṣat* 3.8.6 (*sā hovāca — yad ūrdhvaṃ yājñavalkya divo yad avāk pṛthivyā yad antarā dyāvapṛthivī ime yad bhūtaṃ ca bhavac ca bhaviṣyac cety ācakṣate kasmiṃś tad otaṃ ca protaṃ ceti*) and 3.8.8 (*sa hovāca — etad vai tad akṣaraṃ gārgi brāhmaṇā bhivadanty asthūlam anaṇv ahraṣvam adīrgham alohitam asneham acchāyam atamo 'vāyṃ anākāśam asaṅgam arasam agandham acakṣuṣkam aśrotram avāg amano [...]*). The limited capacity of the senses and mind (*manas*) to comprehend the absolute nature of Brahma is clearly stated in the first section (*khaṇḍa*) of the *Kenopaniṣat* (1.3): 'There the eye does not reach, nor speech, nor mind. We do not know nor see how one would teach this' (*na tatra cakṣur gacchati na vāg gacchati no manaḥ | na vidmo na vijānīmo yathaitad anuśīṣyāt*).

³²¹For *amanas*, see *Upadeśasāhasrī* 3.4a, 13.12c, 13.13c. For *amanaska*, 13.15a, 14.38a and c. For *amanastva*, 13.15c. In all these instances, 'Brahma without mind' is being referred to.

³²²The verse quoted is *Muṇḍakopaniṣat* 2.1.2-3: 'For, the [cosmic] man (*puruṣa*) is divine, formless, outside and inside [of everything], unborn, breathless, mindless (*amanas*), radiant and higher than the highest imperishable one' (*divyo hy amūrtaḥ puruṣaḥ sa bāhyābhyantaro hy ajaḥ | aprāṇo hy amanāḥ śubhro hy akṣarāt parataḥ paraḥ*).

In [the *Muṇḍakopaniṣat* of] the *Atharvaveda*, there is the statement, '[I, Brahma, am] breathless, mindless, radiant [...]' In the *Kaṭhopaniṣat*, it is said that I do not have sound, [touch, form, taste, taste or smell]. Since I am always breathless, mindless and unchanging, then I am not the distracted [mind] and I am not Samādhi. Both distraction and Samādhi are [characteristics] of the changing mind. Therefore, how can I, who am mindless (*amanaska*) and pure, have [either of these] two? ³²³

It is significant that the above passage clearly distinguishes Samādhi from Brahma on the grounds that the latter is beyond the mind (*amanaska*). Such statements as well as the absence of references to Samādhi in the ten major Upaniṣads suggest that the association of *amanaska* with Samādhi did not originate in Vedānta.³²⁴

One might cite the *Maitrāyaṇīyopaniṣat* as the earliest Upaniṣad in which *amanaska* occurs in the context of yoga. However, the passage which mentions the no-mind state (*amanaska*) is not compatible with the earliest layers of this text. Therefore, it is likely that this passage was a late addition to the text. Van Buitenen (1962: 13) has called the version of the *Maitrāyaṇīyopaniṣat*, which was the basis of Rāmātīrtha's commentary, the vulgate of this Upaniṣad.³²⁵ As van Buitenen (1962: 13-24) argues, this *Maitrāyaṇīyopaniṣat* is a compilation of an earlier Upaniṣad of the same name with a later south-Indian text known by the names, *Maitreya*, *Maitreyī* or *Maitry-upaniṣat* (designated 'SM' by van Buitenen). The reference to the no-mind state occurs in a block of eleven verses quoted in the sixth chapter of the *Maitrāyaṇīyopaniṣat* (6.34.1-11), which corresponds to the fourth chapter of SM (4.3).³²⁶ The metre, style and terminology of this block of verses do not concur with the passages which van Buitenen has identified as the earliest recension of the *Maitrāyaṇīyopaniṣat*.

Van Buitenen (1962: 73-87) further argues that the SM itself went through several

³²³*Upadeśasāhasī* 13.12c-d – 15a-b (*aprāṇo hy amanāḥ śubhra iti cātharvaṇe vacaḥ || śabdādīnām abhāvaś ca śrūyate mama kāṭhake | aprāṇo hy amanā yasmād avikārī sadā hy aham || vikṣepo nāsti tasmān me na samādhis tato mama | vikṣepo vā samādhir vā manasaḥ syād vikāriṇaḥ || amanaskasya śuddhasya kathaṃ tat syād dvayaṃ mama ||*).

³²⁴An electronic search of the major Upaniṣads (excluding the *Maitrāyaṇīyopaniṣat* whose chapter on yoga is later - see below) support Michael Comans' assertion (1993: 22) that the term *samādhi* is absent in them. He goes on to demonstrate that related terms such as *samāhita* and *samādhāna* ('collectedness of mind') do not mean Samādhi as it is understood in Pātāñjalayoga.

³²⁵This vulgate version, which I follow van Buitenen in calling the *Maitrāyaṇīyopaniṣat*, was published in the nineteenth century by Edward Cowell. My citations of the *Maitrāyaṇīyopaniṣat* are from Cowell's edition.

³²⁶This reference in the SM is based on the reconstruction of this text in van Buitenen's work (1962: 73-87).

stages of redaction in which various quoted sections were added, and it seems clear that the quoted section containing the reference to the no-mind state was a late addition to it.³²⁷ A parallel to the verse on the no-mind state in the *Maitrāyaṇīyopaniṣat* and the SM is found in the *Sarvajñānottara*, which is a Saiddhāntika text known to the tenth-century Kashmirian exegetes and preserved by a ninth-century Nepalese manuscript.³²⁸ This indicates that the redactors of the SM could have appropriated this verse from a tantric source. In the *Maitrāyaṇīyopaniṣat* and the SM, the verse in question reads as follows:

Having made the mind free from inertia and distraction, it [becomes] very still. When it goes to the state of no mind, then that is the supreme state.³²⁹

And in the *Sarvajñānottara*:

Having thrown off attachment to sense objects, one should [thus] eliminate one's mental activity. When one goes to the state of no mind, then that is the supreme bliss.³³⁰

In comparing the two, the first hemistich of the *Sarvajñānottara*'s verse is more congruous with the second, because the phrase, *manovṛttiṃ vivarjayet* (i.e., 'he should free [himself] of mental activity'), justifies the statement on the no-mind state (*unmanībhāva*) which follows it. Both the *Maitrāyaṇīyopaniṣat* and the SM indicate that this verse is quoted from another text.³³¹ The parallel with the *Sarvajñānottara* and the

³²⁷ Out of three stages in the formation of SM, van Buitenen (1962: 105) marks verses 6.34.6-11 in the second stage. I agree with this because the quoted section containing the reference to the no-mind state does not accord with what precedes it. The preceding section of SM (4.2) ends with a verse that somewhat affirms the role of the mind in attaining the self (*tapasā prāpyate sattvaṃ sattvāt saṃprāpyate manaḥ | manasā prāpyate hy ātmā hy ātmāpattya nivartate*). This hardly seems an adequate lead in to 4.3 which describes among other things how one holds the mind in the heart until it dissolves (*tāvad eva nirodhavyaṃ hṛdi yāvat kṣayaṃ gatam*), as well as the attainment of the no-mind state in order to accomplish the 'highest state' (see 6.34.7 below). In the *Maitrāyaṇīyopaniṣat*, this quoted section is no better placed, being preceded by meditation on the meaning of the Gāyatrī mantra (6.34) and followed by salutations (*namas*) to fire, wind, sun, etc (6.35).

³²⁸ Sanderson 2001, 3-5 n. 1.

³²⁹ *Maitrāyaṇīyopaniṣat* 6.34.7 (*layavikṣeparahitaṃ manaḥ kṛtvā suniścalam | yadā yāty amanībhāvaṃ tadā tat paramaṃ padam*).

³³⁰ *Sarvajñānottara* 29.40 (*nirasya viṣayāsaṅgaṃ manovṛttiṃ vivarjayet | yadā yāty unmanībhāvaṃ tadā tat paramaṃ sukham*). This reading is supported by the oldest witness, which is a palm-leaf manuscript from the National Archives, Kathmandu (NGMPP A 43/12). I wish to thank Dominic Goodall for providing me with his working edition of the *Sarvajñānottara*, which includes the readings of this manuscript.

³³¹ In *Maitrāyaṇīyopaniṣat* 6.34.7, the relevant block of verses begins with the introductory remark: 'On this [subject], these verses [already] exist' (*atraitē ślokā bhavanti*).

āgamic style and metre indicate that the SM's source was probably a tantric rather than vedāntic text. Whether the redactors of the *Amanaska* consulted either the SM, the *Maitrāyaṇīyopaniṣat* or the original source of these verses remains unknown. All that can be said is that they knew at least two verses of the quoted passage, one of which was incorporated into the *Amanaska*³³² and the other which may have been the source of a striking simile in the *Amanaska*.³³³

In contrast to the rareness of the term *amanaska* in the early Upaniṣads and Advaita-vedānta, it can be found in a variety of contexts in both the Saiddhāntika and non-Saiddhāntika corpuses of Śaivism. Indeed, the textual evidence yields various references to *amanaska* in Śaiva traditions which predate the *Amanaska*. This evidence provide us with the historical contexts in which the term was used, but no genealogy of its meaning and usage. Whether qualifying a god, goddess, yogin or state of meditation in texts which date anywhere from the seventh to twelfth centuries, the meaning of *amanaska*, as the absence of mental activity or a state beyond the mind, is consistent throughout the Śaiva corpus.

My research has not identified a particular Śaiva tradition or text as the source for the *Amanaska*'s verses on the no-mind state. Nor has it been possible to identify a Śaiva tradition that so favoured the use of the term *amanaska* that it was the likely source of inspiration for the *Amanaska*'s redactors. Nonetheless, the absence of *amanaska* in some earlier Śaiva traditions does somewhat narrow the scope of possible sources. It is absent in several pre-tantric Śaiva works such as the *Pāśupatasūtra* and the earliest layers of the *Niśvāsattvasaṃhitā*.³³⁴ In fact, it is also absent in Kauṇḍinya's *Pañcārthabhāṣya* and the chapters on Pāśupatayoga in the *Skandapurāṇa-Ambikākhaṇḍa*, which suggests that the term did not enter the Mantramārga via the Atimārga.³³⁵ However, this is far from conclusive because these sources probably preserve only a small portion of the Atimārga's yoga systems.³³⁶ Moreover, its absence in the texts

³³² *Maitrāyaṇīyopaniṣat* 6.34.II ≈ *Amanaska* 2.78.

³³³ Compare *Amanaska* 2.69c (i.e., '[...] the mind is gradually extinguished like a flame without fuel [...]') with *Maitrāyaṇīyopaniṣat* 6.34.I: 'Just as a fire without fuel is extinguished at its source, so the mind is extinguished at its source because of the cessation of its activity' (*yathā nirindhano vahniḥ svayonāv upaśāmyate | tathā vṛttikṣayāc cittaṃ svayonāv upaśāmyate*).

³³⁴ Here, I am referring to the *Mūlasūtra*, the *Uttarasūtra* and the *Nayasūtra*. See Goodall and Isaacson 2007: 4-6 and Goodall: forthcoming 15-16.

³³⁵ For an explanation of Śaivism's Mantramārga and Atimārga, see Sanderson 1988: 664.

³³⁶ The absence of *amanaska* here may in part be explained by the general paucity of references to Samādhi in these sources. Samādhi is mentioned once in the *Niśvāsamukha* (4.62) in the context of yoga ([...] *samādhau saṃsthitasyāsyā*), and Kauṇḍinya's *Pañcārthabhāṣya* I.I.43 (*iha tu samādhilakṣaṇe yoge saṃniyama iti*), but these references hardly confirm that Samādhi was central to their practice of yoga, as we see for example in Pātāñjalayoga. Also, in the chapters on Pāśupatayoga in the *Skandapurāṇa-Ambikākhaṇḍa*, Samādhi is not mentioned,

of the Mantrapīṭha, most of the foundational texts of the Trika³³⁷ and the encyclopaedic *Jayadrathayāmala*³³⁸ indicate that the use of *amanaska* was not ubiquitous among the traditions of the Mantramārga. The earliest textual evidence for it appears to be the Vidyapīṭha text, the *Picumata/Brahmayāmala*, and Saiddhāntika texts such as the *Kiraṇa* and *Sarvajñānottara*, as well as the late *Niśvāsakārikā*.³³⁹ It also occurs in Kaula literature, including the *Kubjikāmata* and the *Ūrmikaulārṇavatāntra*.

Written sometime between the sixth and eighth centuries (Hatley 2007: 211-28), the *Picumata/Brahmayāmala* would be among the earliest Śaiva works in which the term *amanaska* was used. It provides a good starting point for a discussion on the usage of *amanaska* in the Mantramārga because the term is found in two contexts which are broadly representative. The first of these is the aspectless Śiva which is beyond the mind:

[Śiva], the agent of grace for all, has the form of the supreme effulgence, and is pervasive, with form unmanifest, beyond mind (*amanaska*), and great.³⁴⁰

Such descriptions of Śiva's aspectless (*niṣkala*) state occur in both Saiddhāntika and non-Saiddhāntika traditions, for despite their differing dualistic and non-dualistic doctrines,³⁴¹ the aspectless Śiva is transcendent in both, residing at the top of their various lists of Tattvas. Therefore, in a Saiddhāntika scripture called the *Kiraṇatantra*, a description of Śiva similar to the one above is found,³⁴² after which the term *samanaska* is used to qualify the world perceivable by the mind and *amanaska*, to qualify though the term *samādhāna* is sometimes used (e.g., 177.11, 179.13, etc.), but this could just mean 'focusing the mind' in meditation. I wish to thank Peter Bisschop for the reference in the *Niśvāsamukha* as well as his comment that the passage on Samādhi in Kauṇḍinya's *Pañcārthabhāṣya* is obscure and may be referring to the Dhātupāṭha's definition (4.68) of \sqrt{yuj} (*yuja samādhau*) (p.c. 25.5.2012).

³³⁷The exception being the *Tantrasadbhāva*. See below for details.

³³⁸This statement is based on the results of an electronic search of the *Jayadrathayāmala* kindly provided to me by Olga Serbaeva (p.c. 29.3.2012). It revealed the use of terms such as *unmanā* (e.g., *Ṣaṭka* 3, chapter 17, verse 242, *pāda* c – *unmanākhyā tathā dikṣā*) and *unmanaska* (e.g., 4.10.13c-d – *unmanaskaṃ dhumāyāti yatra sā śaktir īsvārī*), but not *amanaska*.

³³⁹On the date of the *Kiraṇa* and *Sarvajñānottara*, see Sanderson 2001: 2-4 n.1. On the *Niśvāsakārikā*, see Goodall forthcoming: 15-16. My qualification of the *Niśvāsakārikā* as 'late' is meant in relation to the earlier books of the *Niśvāsātattvasaṃhitā*. See footnote 334.

³⁴⁰Trans. Hatley 2007: 310. *Picumata/Brahmayāmala* 1.25c-d – 1.26a-b (*tasyāparājyotirūpaṃ sarvānugrahakārah || vyāpī hy avyaktarūpī ca amanasko mahātmanah*).

³⁴¹On dualism and non-dualism in Saiddhāntika and Non-Saiddhāntika traditions, see Sanderson 1992: 282-91.

³⁴²This is stated most succinctly at the end of the eighth chapter of the *Kiraṇatantra*; e.g., 8.140: 'Then, there is the aspectless, attributeless and pure reality of Śiva. [He is] situated beyond the senses, is pure, [all]-pervasive and has the characteristics of the void' (*tatas tan niṣkalaṃ tattvaṃ nirguṇaṃ nirmalaṃ śivam | atīndriyaṃ sthitaṃ śuddhaṃ vyāpakaṃ śūnyalakṣaṇam*).

Śiva who is beyond mind. The existence of something beyond the mind raises the question of how it can be known, particularly in the case of a guru whose gnosis of Śiva is crucial for the soteriological rituals he must perform:

Garuḍa said: 'Experience is a thought on an object of thought and is [thus] mental. Therefore, what is mental (*samanaska*) can be understood and what is beyond mind (*amanaska*) and formless [cannot]. [So], how can a guru, having not known [Śiva's] highest reality [which is beyond mind and formless] give initiation? For an object can be known entirely, [but] he cannot be known in every respect.'³⁴³

The answer to the question is that Śiva can be known through the power of gnosis (*jñānaśakti*), which may emanate from the guru, scripture or one's own insight.³⁴⁴ Following the above example, the dichotomy of Śiva as mental (*samanaska*) and transmental (*unmana*) was expressed as such in another pre-tenth century Saiddhāntika text, the *Devyāmata*:³⁴⁵

[Śiva as] the receptacle of divisions (*kalā*) is mental (*samanaska*) whereas the supreme Śiva is beyond mind (*unmana*). The mental [aspect] is that which has mind alone, into which Śiva is fused and from which he does not ascend. That which has no mind and from which the mind does not return, is known as the no-mind [aspect of] the omniscient and all-pervasive Śiva.³⁴⁶

Śiva's 'transmental' nature is further reflected in his retinue of powers (*śakti*) which usually number nine³⁴⁷ and include Manonmanī, also named Unmanī, who in the *Parākhyatantra* is credited with leading bound souls to the no-mind state:

That power which leads the bound soul to the reality-level that is beyond the mind (*amanaska*) and devoid of support is taught to be the

³⁴³*Kiraṇatantra* 9.7-8 (*garuḍa uvāca | anubhāvo vikalpārthe vikalpo mānasaḥ sa ca | samanaskam ato jñeyam amanaskam arūpakam || ajñātvā deśikas tattvaṃ kathaṃ dikṣāṃ karoty asau | jñeyaḥ sarvātmanaivārthaḥ sa jñeyo naiva sarvathā*).

³⁴⁴*Kiraṇatantra* 9.12 and 14a-b: 'Just as a tree is discerned through seeing [it] because it has a form [and the senses] such as taste and so on are not perceived [when the tree is seen], so the lord through the power of knowledge... The void can be known in this way through the guru, scripture or oneself' (*pratyakṣeṇa yathā vṛkṣo rūpamātrād viḡrhyate | rasādayo ḡrhitā no tatheṣo jñānaśaktiḥ || [...] || śūnyam evaṃvidhaṃ jñeyaṃ gurutaḥ śāstrataḥ svataḥ*).

³⁴⁵Sanderson 2001, 3 n. 1.

³⁴⁶The *Devyāmata* f. 30r2-3 (From the *Paramatattvicāraṇaṭala*, vv. 57-60b [A30r2]) (*samanaskaḥ kalādhāra unmanas tu paraḥ śivaḥ | mano vā vidyate yasya yasmin saṃnīyate śivaḥ || a samanaskaḥ] conj. Sanderson: samanskaka Codex. kalādhāra] corr. : kalādhāraḥ Codex. b paraḥ] corr. Sanderson: para Codex. || ūrdhva na gacchate yasmāt samanaskaḥ sa ucyate | mano na vidyate yasya yasmān nivartate manaḥ || sa eva unmano jñeyaḥ sarvajñaḥ sarvagaḥ śivaḥ*). I wish to thank Alexis Sanderson for this reference and his transcription of these verses.

³⁴⁷Goodall 2004: 184 n. 157.

power (*śakti*) Manonmanī that belongs to the god Manonmana. That which suddenly brings souls in this world to a state of mindlessness (*unmanāvasthā*) is taught in this [Tantra] to be [the power] Unmanī, who is in the control of [a Rudra called] Unmana.³⁴⁸

As is the case for the *Amanaska* and other medieval yoga texts, the above passage equates a Rudra called Unmana with qualities of Samādhi such as *amanaska* and *nirālamba*. These terms as well as the names of the goddesses, Manonmanī and Unmanī, became synonyms for Samādhi in later medieval yoga traditions as stated explicitly in the *Haṭhapradīpikā* (4.3-4).

Manonmanī occurs frequently in both Saiddhāntika and Non-Saiddhāntika traditions,³⁴⁹ and as Shaman Hatley (2007: 367 n. 182) has observed, her name was not only that of a specific Śakti but also an epithet for the supreme Śakti. Therefore, one might have expected *amanaskā* to have been used frequently as a similar epithet, however, my research to date has revealed only two such instances which are in the *Tantrasadbhāva*.³⁵⁰ Indeed, it appears that *amanaska* was used most frequently in Tantras to describe the aspectless Śiva and the void (*śūnya*) and only rarely as a descriptive term for the goddess. Apart from the above citations, this is also by the *Kubjikāmatatantra*, whose redactors were aware of the *Tantrasadbhāva*,³⁵¹ yet the three occurrences of *amanaska* in the *Kubjikāmatatantra* do not qualify the goddess but rather the void (i.e., *rūpātīta*, *vyoman*).³⁵² In contrast to this, *manonmanī* is found in this text as an epithet for Śakti.³⁵³

³⁴⁸Trans. Goodall 2004: 184-85. *Parākhyantra* 2. 60-61 (*amanaskaṃ nirālambaṃ tattvaṃ nayatī yā paśum | manonmanasya devasya saktī śaktir manonmanī || akasmād unmanāvasthāṃ yā karotī nṛṇām iha | sā cāsminn unmanī proktā unmanasya vaśānugā*).

³⁴⁹Also, she is found in the *Atimārga* as one of the eight *Vidyās*. See Sanderson 2006a: 174.

³⁵⁰*Tantrasadbhāva* I.110c-d (*yatra sā kuṇḍalī śaktir amanaskā manonmanī || c śaktir | corr.* Sanderson : śakti Codex) and I.443c-d (*tatra līnā tu sā śaktir amanaskā manonmanī*).

³⁵¹On the passages of the *Tantrasadbhāva* borrowed by the *Kubjikāmatatantra*, see Sanderson 2002: 6 and n. 28.

³⁵²*Kubjikāmatatantra* 19.89ff (*ūcus tv evaṃ punar bhadre rūpātītasya nirṇayam | śṛṅṣva sarva-bhāvena avajñārahitā satī || amanaskaṃ mano'tītaṃ bhāvābhāvavivarjitam | [...] | atīndriyam anābhāṣaṃ parākāśaṃ tu tad viduḥ*) and 25.85 c-d (*[śaktiḥ...] kṣayaṃ gatā pare vyomni amanaske nirāmaye*). The third occurrence of *amanaska* in the *Kubjikāmata* (25.130) is somewhat obscure but pertains to the drum (*ḍamaru*) which is one of the accoutrements carried by the *Sād-haka*: 'For one who has remembered [the sound of] the *Ḍamaru* [drum] in the no-mind [state], which is free of ills, *Kuṇḍalinī*, in the form of *Māyā*, remains situated in the navel' (*ḍamarukaṃ smṛtaṃ tena amanaske nirāmaye | nābhisthā yasya tiṣṭheta māyārūpā tu kuṇḍalī*). The last two of these references are found in the *Tantrasadbhāva* (i.e., *Kubjikāmatatantra* 25.85 and 25.130 = *Tantrasadbhāva* 15.57 and 15.103).

³⁵³For example, the cliché, 'the foremost, transmental Śakti' (*śaktir ādyā manonmanī*) occurs

The second broader context in which *amanaska* occurs, is meditation (*dhyāna*) and Samādhi. The *Picumata/Brahmayāmala* also contains an example of this:

Therefore, [the yogin] should perform meditation on the region in his heart, the navel, †[...]† [and] Bindu, [then] withdraw his mind into Śakti.³⁵⁴ In that way, an absorption³⁵⁵ [arises] in that no-mind, aspectless and highest³⁵⁶ state. He meditates in [that no-mind] state until impartiality [arises] in regard to the object of meditation.³⁵⁷ O goddess, when his [higher] faculty of discernment has become impartial to all the Tattvas, it is here called Samādhi, distinguished by absorption in those [Tattvas].³⁵⁸

The above reference to an absorption (*laya*) in a no-mind state is a clear precedent to the use of these terms in the *Amanaska*, though the *Picumata*'s expression of *amanaske pade* became simply *amanaske* in later yoga traditions. Furthermore, the description of the no-mind state as aspectless (*niṣkala*) is common in the *Amanaska*.³⁵⁹ These similarities do not confirm a direct link between the two texts, but they do point to similar modes of expression in the context of Samādhi that are not seen in earlier yoga traditions such as Pātāñjalayoga. Also, the above references to 'impartiality' (*samatva*) and an 'impartial higher mind' (*samā buddhi*) bear some semblance to the *Amanaska*'s description of the yogin who becomes impartial to all things (*sarvasama*)

at *Kubjikāmatatantra* 5.89b, 25.89d and 25.165d. At 17.78a-b, *manonmanī* appears to be an epithet: 'The goddess is aspectless, aspected, has an adamantine body and is beyond the mind (*niṣkalā sakalā devī vajradehā manonmanī*).

³⁵⁴Shaman Hatley has proposed that in this verse Bindu and Śakti are points of meditation in the subtle body. Cf. *Picumata/Brahmayāmala* 100.23 (*hṛtkañṭhātālubindau ca nādaśaktitadantage | sthāne dadanti tadbhogān vyāptisiddhisamanvitān*). I wish to thank Shaman Hatley for this reference. Unfortunately, *raktaṃ tu pāvake* remains obscure, and in light of 100.23, Shaman has observed that one would expect to see *kañṭha* and *tālu* here instead (p.c. 19.6.12).

³⁵⁵I have assumed that *layordhve* is a result of double *sandhi* (i.e., *layaḥ ūrdhve* → *laya ūrdhve* → *layordhve*).

³⁵⁶On *ūrdhve pade*, cf. Rāmakañṭha's commentary on the *Kiraṇatantra* 1.1 ([...] *harati bandhanāni puṃbhyaḥ puṃso 'py ūrdhvaṃ padam* [...]).

³⁵⁷The manuscript reading of *lakṣagocare* (i.e., 'in regard to the sphere of [all] differentiated things') seems inappropriate here because the Sādhaka is already in a state of no-mind absorption and so, one might assume, already impartial to perceptible objects. Péter Szántó has proposed *lakṣyagocare* because the Sādhaka's meditation involves the focal points (*lakṣya*) of the heart, naval, Bindu and Śakti.

³⁵⁸*Picumata/Brahmayāmala* 72.97 – 99 (*tasmin taddhṛdideśe tu nābhau †raktaṃ tu pāvake† | dhyānaṃ bindau prakurvīta śaktau cetonivartanam ||97|| amanaske tathāsmīn tu layordhve niṣkale pade | dhyāye bhāvagataṃ yāvāt samatvaṃ lakṣyagocare ||98|| samā buddhir yadā devī sarvatattveṣu samsthitā | tanmayatvaviśiṣṭā tu sā samādhir ihocyate ||99|| 97c bindau] corr. : bindo Codex. 98c bhāvagataṃ] diagnostic conj. Shaman Hatley : bhāvarataṃ Codex. Péter Szántó has also suggested 'navarataṃ which is plausible. 98d lakṣya] conj. Péter Szántó : lakṣa Codex).*

³⁵⁹*Amanaska* 2.41, 77 and 91.

when in the no-mind state (1.23-24).

Though the above references to impartiality in the *Picumata/Brahmayāmala* are confined to the context of meditation-objects and the reality levels (*tattva*) of Mantra-mārgic Śaivism, the cultivation of detachment is a salient theme surrounding these void-like meditative states. In the above passage, the no-mind state gives rise to impartiality, but elsewhere the no-mind state was the culmination of detachment, for the process of attaining the no-mind state might begin with the renunciation of the external world and then the internal world even to the point of ceasing to breathe and think. Having attained complete stillness, the yogin becomes, in a sense, the 'voidness' of the aspectless reality (*niṣkalatattva*) as much as is humanly possible. This renunciation extends so far as to include the renunciation of all yoga practices, deities and any method, because they are differentiated and therefore extraneous to the no-mind state. This is a principal theme in the *Amanaska* and a precedent for it is seen in the following passage from the *Sarvajñānottara*:

Having abandoned those feelings connected with his region, caste, his caste-class and religious disciplines, the wise should meditate on his own [inner] state. Abandoning all such feelings as 'this is [my] mantra', 'this is [my] deity', 'this is [my] meditation' [or] 'this is [my] austerity', he should meditate on his own [inner] state. Having established his state in that which is free of all states, he makes his state supportless. Having made the mind no-mind (*amanaska*), he thinks of nothing whatsoever. He should meditate on the self [as] neither conceivable nor inconceivable and [as] both. He knows the self to be free from all partialities. Having made the mind supportless, he constantly meditates on the inconceivable. Know that the ultimate, incomparable bliss is that bliss, free of thought, inconceivable, transcending anything that might prove or exemplify [its existence], which he experiences when his self has transcended [all] the Tattvas and has become devoid of [all] aspects.³⁶⁰

The integration of instruction on how to achieve the no-mind state with the void-

³⁶⁰ *Sarvajñānottara* 20.34–39: (*deśajātisusambandhān varṇāśramasamanvitān | bhāvān etān parityajya svaṃ bhāvaṃ bhāvayed budhaḥ || mantrō 'yaṃ devatā hy eṣā idaṃ dhyānam ayaṃ tapaḥ | sarva-bhāvān parityajya ātmabhāvaṃ tu bhāvayet || abhāve bhāvaṃ āśritya bhāvaṃ kuryān nirāśrayam | amanaskaṃ manaḥ kṛtvā na kiñcid api cintayet || naiva cintyaṃ na cācintyam acintyaṃ cintyam eva ca | pakṣapātavinirmuktam ātmānaṃ paryupāsayet || acintyaṃ cintayen nityaṃ kṛtvā cittaṃ nirāśrayam | nistattve niṣkalibhūte vindaty ātmani yat sukham || nirvikalpam acintyaṃ ca hetuḥṣṭāntavarjitam | tat sukhaṃ paramaṃ jñeyam ātyantikam anaupamaṃ*). The editing and numbering of these verses is from Dominic Goodall's latest edition of the *Sarvajñānottara* which is a work in progress. I wish to thank him for providing me with a copy of this unpublished work. I also wish to thank Alexis Sanderson for his help with the translation.

ness of the aspectless reality distinguishes the above passage as a clear precedent to the *Amanaska*. The simplistic and somewhat negative character of teachings on no-mind Samādhi appear to be inspired by their goal, the void. As is very much the case in the *Amanaska*, their negative rhetoric is compensated by their promise of Siddhis, and this is also seen in Śaiva Tantras such as the *Niśvāsakārikā*:

The goddess asked:

What is [the benefit] of this yoga of detachment (*vairāgya*); is Siddhi [obtained by it] or not? I desire to know this, O Lord, please tell [me].

The Lord said:

O goddess, listen to the supreme secret [teaching] and its unsurpassed Siddhi. It has no form, no colour and no meditation. It is both with and without aspects. It lacks anything through which it can be acted upon and it has no location. [This] great no-mind yoga is not a division of [mantra] recitation, is free from form and colour [but] gives all Siddhis.³⁶¹

Contemplative practices on a series of voids which aimed at realizing Śiva's void-like nature were taught in various Śaiva Tantras,³⁶² and as Somadeva Vasudeva has observed, these practices were developed in various contexts, from the contemplation of the six or sometimes eight goals (*lakṣya*) to mantric enunciation (*mantroccāra*) and Khecarī Mudrā. Though the details and contexts of these contemplative practices may vary greatly, merging the mind in the void is either explicitly stated or implied in all of them.³⁶³

Unlike the early Upaniṣads and advaitavedāntic works, in which the practice of

³⁶¹Niśvāsakārikā 32.149c-d – 152 (T 17A, p. 250) (*devy uvāca – asya vairāgyayogasya kiṃ bhavet siddhir vā na vā* ||149|| *etad icchāmi vijñātuṃ bhagavan vaktum arhasi | iśvaraḥ – śṛṇu devi paraṃ guhyaṃ tasya siddhim anaupamām* ||150|| *na rūpaṃ na ca varṇaṃ ca na ca tasyaiva bhāvanā | sakalaṃ niṣkalaṃ caiva karaṇādḥāravarjitam* ||151|| *na coccāravibhaktiś ca varṇarūpavivarjitaḥ | amanaskamahāyogaḥ sarvasiddhipradāyakaḥ* ||152|| **149b siddhir**] *corr. : siddhi* Codex. **152c amanaskamahāyogaḥ**] *conj.* Sanderson : *amanasthamahāyogaṃ* Codex. The term *amanastha* is odd Sanskrit and I am yet to find it attested in a reliable source.)

³⁶²For a discussion of these contemplative practices, see Vasudeva 2004: 263-71. He points out that the *Svacchandatantra* describes a series of seven voids, the sixth of which is the 'transmental void' (*unmanāsūnya*) which must be rejected in order to reach the supreme void (*paraśūnya*) (2004: 269-70).

³⁶³Of the passages cited by Somadeva Vasudeva, two verses in particular demonstrate this point: *Svāyambhuvasūtrasaṅgraha* 20.43, 'The wise [yogin], who contemplates Śiva's Void-nature, his mind merged into emptiness, is freed from all contact and reaches emancipation' (trans. Vasudeva 2004: 262) and *Dikṣottara* 2.19c-d – 20a '[The yogin,] fully merging his mind into the void, located in the void, identified with the void, attains final liberation' (trans. Vasudeva 2004: 268).

Samādhi is largely absent, Śaivism was able to overlay much of the standard rhetoric of *Niṣkalaśiva* and the void onto the state of Samādhi. This is particularly evident in the *Amanaska* which either referred to or qualified Samādhi with the following terms, which are all negative; it is the **no**-mind state (*amanaska*);³⁶⁴ has **no** impurity (*amala/ nirmala*);³⁶⁵ **no** aspects (*niṣkala*);³⁶⁶ **no** form (*anākāra*);³⁶⁷ **no** division (*avichhinna*);³⁶⁸ **no** manifoldness (*niṣprapañca*);³⁶⁹ **no** change (*nirvikāra*);³⁷⁰ **no** stain (*nirrañjana*);³⁷¹ **no** movement (*acala*);³⁷² and it is **imperishable** (*nirapāya*);³⁷³ **inexpressible** (*avācya*);³⁷⁴ **not** corporeal (*dehātīta*)³⁷⁵ and **devoid of** the five elements, the cognitive senses (*buddhīndriya*), mental states (*bhāva*),³⁷⁶ all imaginings (*sarvasaṅkalpanā*), existence and non-existence, cessation and arising (*vināśotpatti*),³⁷⁷ all activity (*niḥśeṣāśeṣaceṣṭita*),³⁷⁸ all limitations (*sarvopādhi*), all desire (*sarvakāma*),³⁷⁹ sleep and waking and life and death.³⁸⁰

The fact that the above *niṣkala* terminology is found in the *Amanaska* indicates that descriptions of Śiva and the void-like meditative states in Mantramārgic Śaivism, were the basis of the descriptions of Samādhi and the highest reality (*paratattva*) in the *Amanaska*.³⁸¹ The redactors of the *Amanaska* embraced the conflation of Samādhi and the aspectless form of Śiva which is evident in the tantric passages translated above. Their treatise on yoga was consistent with the *Pātañjalayogaśāstra*'s definition of yoga (*cittavṛttinirodha*), yet it described Samādhi in terms different to those

³⁶⁴ *Amanaska* 1.7, 21, 2.30, 41, etc.

³⁶⁵ *Amanaska* 2.41, 110.

³⁶⁶ *Amanaska* 2.41, 91.

³⁶⁷ *Amanaska* 1.13.

³⁶⁸ *Amanaska* 1.13.

³⁶⁹ *Amanaska* 2.91.

³⁷⁰ *Amanaska* 2.41.

³⁷¹ *Amanaska* 2.20.

³⁷² *Amanaska* 1.13.

³⁷³ *Amanaska* 2.20.

³⁷⁴ *Amanaska* 2.91, 108.

³⁷⁵ *Amanaska* 2.108.

³⁷⁶ *Amanaska* 1.10.

³⁷⁷ *Amanaska* 1.12.

³⁷⁸ *Amanaska* 2.22.

³⁷⁹ *Amanaska* 1.13.

³⁸⁰ *Amanaska* 2.62

³⁸¹ The synonymy of *tattva* (i.e., *paratattva*) with Rājayoga and Samādhi is common in medieval yoga texts and stated explicitly in the *Haṭhapradīpikā* (4.3-4). However, there are exceptions in the *Amanaska*, in cases where *amanaska* is said to reveal *paratattva*. For example, in the *Amanaska* 2.77d: '[...] when the no-mind state arises, that pure reality, whose essence is innate, certainly arises' (*tattvaṃ tat sahaśvabhāvam amalaṃ jāte 'manaske dhruvaṃ*). Here, one might understand the distinction between *amanaska* and *paratattva* to be that of the means and goal, but in other verses of the *Amanaska*, both words are used interchangeably.

of Pātañjalayoga. The influence of this 'niṣkala' type of terminology on later yoga traditions can be seen in the list of synonyms for Samādhi in the *Haṭhapradīpikā* (4.3-4) which includes *śūnyāśūnya*, *nirālamba*, *nirañjana*, *tattva*, *manonmanī*, *unmanī* and *amanaska*.

The general absence of the term *amanaska* in contexts of yoga in the tantric Pāñcārātra, Buddhism, Jainism³⁸² and Pātañjalayoga suggest that it was Śaivism's influence that led to the use of the term in medieval yoga traditions which rose to prominence after the twelfth century. My research has revealed only one notable exception, which occurs in a Buddhist explanatory Tantra of the *Cakrasaṃvara* cycle called the *Samvarodayatantra*. Its thirty-third chapter has a long passage on no-mind meditation:

Having established his state in that which is free of [all] states and having [thus] made his state supportless and the mind no-mind (*amanaska*), [the yogin] should not think of anything at all [...]. He should contemplate that his mind has the same flavour [as everything else] and is the same in appearance as the sky. Free from meditation and concentration and beyond [both] yoga and reasoning,³⁸³ he leads people to absorption in 'suchness', when the mind becomes steady in awareness. Its form is like the sky, the dwelling place of the ether and like a pure crystal and gem, [it is] without beginning or end, unelaborated, beyond the senses, unchanging, without appearance, completely void, free of ills, the light of the world, the destruction of the bonds of existence, inexpressible by words and even beyond the sphere of the mind [...].³⁸⁴

³⁸²In his discussion on the term *amanaska* in Hemacandra's *Yogaśāstra*, Olle Qvarnström (2003: 138) observes that terms like *amanaska(tā)*, *vimanaska* and *unmanībhāva* are not attested in the Śvetāmbara Jaina tradition prior to the twelfth century. He does point out that *amanaska* appears in the *Tattvārthasūtra* (II.2), but with the meaning of 'an irrational being not yet having acquired a mind.' As far as I am aware, these terms do not appear in Śubhacandra's *Jñānārṇava*, which contains chapters on yoga that influenced Hemacandra's *Yogaśāstra*.

³⁸³In *yogatarkavivarjita*, the term *tarka* probably refers to the auxiliary of Śaivism's Ṣaḍaṅgayoga, in which case it is the insight that enables the meditator to understand the limitedness of the level he has achieved, so that he may raise his awareness to the next level, thus ascending to the highest. It is that which enables the meditator to discriminate between what is to be rejected (*heyam*) and accepted (*upādeyam*) (p.c. Sanderson 23.4.13).

³⁸⁴*Samvarodaya* 33.4, 5c-d – 9c (*abhāvaṃ bhāvaṃ āśritya bhāvaṃ kṛtvā nirāśrayam | amanaskaṃ manaḥ kṛtvā na kiṃ cid api cintayed ||4|| bhāvayet samarasaṃ cittaṃ vyomākārasamaṃ tathā ||5c-d|| dhyānadhāraṇavinirmukto yogatarkavivarjitaḥ | citte cetasi sthīrībhūte jagat tathatāmayaṃ nayet ||6|| kham iva vyomasamsthānaṃ śuddhasphaṭikamaṇīr yathā | anādinidhanaṃ rūpaṃ niṣprapañcaṃ nirindriyam ||7|| nirvikāraṃ nirābhāsaṃ sarvaśūnyaṃ nirāmayam | jagatpradīpaṃ bhavaband-*

The above passage has some similarities and textual parallels with the twentieth chapter of the *Sarvajñānottara*.³⁸⁵ This chapter of the *Sam̐varodaya* integrates the negative terminology of the void and the no-mind with the Buddhist doctrine that all constituents (*dharmā*) are without an essential nature (*niḥsvabhāva*), the realization of which results in wisdom (*prajñā*).³⁸⁶ The tantric terminology and expressions of the above passage may have appealed to medieval Buddhists because of descriptions of void-like contemplations and no-mind meditative states in early Buddhism. For example, in the *Visuddhimagga*, Buddhaghosa's teaching on the abode of nothingness (*ākiñcaññāyatana*), also known as the seventh Jhāna in the Abhidhamma,³⁸⁷ instructs a monk who has attained the previous abode to meditate on 'it is not' (*natthi*) and 'the void' (*suññatā*), until the abode of nothingness arises in a void, isolated and non-existent state.³⁸⁸ Also, in Mahāyāna Buddhist traditions, terms such as *acittatā* (absence of thought) and *amanasikāra* (non-attention) appear in discussions of doctrine and meditative states.³⁸⁹ However, these terms do not appear to refer to the

hanāsanaṃ girāṃ avācyam ||8|| *manaso* 'pi *agocaraṃ* [...] | 6a -*vinirmukto*] A : -*vinirmuktaṃ* ed. 6b -*vivarjitaḥ*] A : -*vivarjitam* ed. 6d *tathatāmayam*] C, D, E, I, L, P : *tathatānayaṃ* ed. These letters are those used by Shinichi Tsuda to represent the manuscripts he used. Manuscript A appears to be the oldest dated witness.).

³⁸⁵In the quoted passage, *Sam̐varodaya* 33.4 = *Sarvajñānottara* 20.36. Elsewhere in this chapter of the *Sam̐varodaya*, *Sam̐varodaya* 33.10c-d and 12a ≈ *Sarvajñānottara* 20.37a-b and 38a.

³⁸⁶*Sam̐varodaya* 33.15-16.

³⁸⁷The first book of the *Abhidhammapiṭaka*, the *Dhammasaṅgaṇi*, refers to this abode as the third of the four formless Jhānas (*cattāri arūpajjhānāni*), which occur after the first four Jhānas. See Rhys Davids 2003: 71-74 (paragraphs 265-67). I wish to thank Sarah Shaw for this reference.

³⁸⁸Buddhaghosa's *Visuddhimagga* 10.3 (p. 333): 'How [is the abode of nothingness achieved]? Paying no attention to the consciousness [of the previous abode], he directs his mind again and again to 'it is not, it is not' or 'the void, the void' or 'the [state] isolated [from sensuous desires], the [state] isolated' [...]. By his doing so, he fixes his mind on the abode of nothingness in the void, isolated and non-existent state of the resulting consciousness, [which] was developed [by the Jhānas and which] pervades his space as the [previous] abode of infinite consciousness [did,] when developed consciousness occurred in [that] space' ([...] *kathaṃ? taṃ viññāṇaṃ amanasikarivā, natthi nathī ti vā suññāṇaṃ suññāṇaṃ ti vā vivittaṃ vivittaṃ ti vā punappunaṃ āvajjitaṃ* [...] *tassevaṃ karato ākāse phuṭe mahaggataviññāṇe viññāṇaṇcāyatanaṃ viya tasseva ākāsaṃ pharivā pavattassa mahaggataviññāṇassa suññāvivittanattibhāve ākiñcaññāyatanaṃ appeti | natthi nathī ti*] Burmese Ed. : *natthi nāthī ti* PTS ed.). The Buddha was taught this void-like meditation by one of his early teachers, Āḷāro Kālāma, but he rejected it as a means to liberation from suffering (*duḥkha*). See the *Majjhimanikāya*, Sutta 26, the *Ariyapariyesanasutta*, PTS 1 162 ff. I wish to thank Sarah Shaw for these references.

³⁸⁹In the Buddhist *Prajñāpāramitā* literature, *acittatā* occurs with some frequency. For example, in the *Aṣṭasāhasrikāprajñāpāramitā* (p. 3), it is among the first topics of conversation between Subhūti and Śāriputra, the former of whom remarks that it is unchanging (*avikārā*) and not conceptual (*avikalpā*). Their conversation here does not explicitly touch upon the

Amanaska's stone-like state of Samādhi. Rather than the ascetic's transcendence of the world by ceasing to act, breathe and think, Buddhist's sought to acquire wisdom (*prajñā*). Also, Buddhism's emphasis on finely nuanced stages of meditative states distinguishes their discourse and practice of meditation from that of the *Amanaska*.

1.3.6.12 The *Amanaska's* Known Sources of the No-mind State

Of the *Amanaska's* one hundred and ninety eight verses, more than a third refer to the no-mind state. Of these verses, I have managed to trace only one to a source which can be dated to a time before the *Amanaska*. The verse is 2.79:

manodrśyam idaṃ sarvaṃ yat kim cit sacarācaram |
manaso hy unmanībhāve 'dvaitabhāvaṃ pracakṣate ||

Close parallels to this verse occur in both the *Viṣṇudharma* (96.26) and Gauḍapāda's *Māṇḍūkyaopaniṣatkārikā* (3.31). It is not possible to conclude definitively which text was the source for the *Amanaska*. In the case of the *Māṇḍūkyaopaniṣatkārikā*, it is likely that the *Amanaska's* redactors were influenced by some of Gauḍapāda's expressions, but they did not adopt his conception of the no-mind state nor his means for achieving it. In the *Viṣṇudharma*, the context of the above verse suggests that underlying it was the ascetic ideal of cessation of mental activity which is evident in the *Amanaska*. However, the systems of yoga described in this and the following chapters of the *Viṣṇudharma* have little in common with the *Amanaska*.

The context of the above verse in chapter ninety six of the *Viṣṇudharma* indicates that it originated there rather than in Gauḍapāda's work. Reinhold Grünendahl (1983: 71ff. 1989: 49ff) has noted that the *Viṣṇudharma* is a compilation and has identified some of its layers, the earliest of which may go back to the time of the *Mahābhārata*. However, the only concrete evidence for dating the later layers are two Nepalese

practice of meditation or yoga, but a colleague of mine, Greg Seton, has pointed out to me that this does occur in commentarial works on this chapter, such as Ratnākaraśānti's explanation of the four stages of yoga (*yogabhūmi*) in his *Prajñāpāramitopadeśa*, in which the fourth stage is described as *acittatā*, *amanasikāra*, and *nirālambana* (p.c. 3.6.2012). Nonetheless, these terms are absent in the *Amanaska*, which indicates that its redactors were not influenced by these developments in Buddhism. In fact, as far as I am aware, *acittatā* and *amanasikāra* do not occur in medieval yoga texts. The term *acittatā* does occur in the *Mokṣopāya* (5.93.22c-d – 23a-b ≈ *Yogavāsiṣṭha* 5.92.26), where it appears to mean no-mind Samādhi: 'Because of abandoning habitual impulses, the mind goes to the state of no mental activity. [This also happens] because of stopping the movement of the breath. Do whichever you prefer' (*vāsanāsamparityāgac cittam gacchaty acittatām ||22c-d|| prāṇaspanandanirodhāc ca yathechhasi tathā kuru ||23a-b|| 22c -tyāgac] Yogavāsiṣṭha: -tyāgās Codex. 23a -nirodhāc] Yogavāsiṣṭha : -nirodhās Codex.*)

manuscripts which were completed in the eleventh century. On the basis of these manuscripts alone, chapter ninety six of the *Viṣṇudharma* must predate the *Amanaska*. Grünendahl (1989: 37, 178) also notes that a large portion of chapter ninety six (including the above verse) has been quoted with attribution to the *Viṣṇudharma* in the introduction of the *Śvetāśvataropaniṣadbhāṣya*, which has been ascribed to Śaṅkara by tradition. However, the authorship of this commentary has been disputed,³⁹⁰ and the published version undoubtedly postdates the twelfth century because it quotes two verses of the *Vasiṣṭhasaṃhitā* with attribution.³⁹¹ Nonetheless, one cannot rule out that the *Viṣṇudharma*'s ninety-sixth chapter might derive from an earlier text that was known to Gauḍapāda.

Chapter ninety-six of the *Viṣṇudharma* is a dialogue between Śatānika and Śaunaka, which begins with the question:

O Brahmin, you mentioned that this Brahma is eternal and from it this whole world [consisting of] moving and unmoving [things] arose [...]. Therefore, how could the [ever-changing] world arise from the eternal and omnipresent [Brahma], which is free from transformation and even devoid of quality (*guṇa*)?³⁹²

This above question establishes the context for the passage in which the parallel verse of *Amanaska* 2.79 occurs. Śaunaka's answer to the question begins with the assertion that Brahma is the efficient cause (*nimittakāraṇa*) of the universe, and that the relation between the individual soul (*jīva*) and Brahma is one of difference and no difference (*bhedābheda*). Then, he introduces duality and non-duality as forms of Brahma.³⁹³ Duality is defined as simply mental activity, and non-duality arises from the supreme truth.³⁹⁴ From this, it follows that non-duality is cognised through the cessation of mind:

³⁹⁰See Hacker 1995: 30, 50-51, and for other references on this, see Mayeda 1992: pp. 9-10, n. 26 and 30.

³⁹¹The *Śvetāśvataropaniṣadbhāṣya* p. 29 (*tathā ca vāsiṣṭhe yogaśāstre praśnapūrvakaṃ darśitam*). The verses quoted are *Vasiṣṭhasaṃhitā* 5.2-3.

³⁹²*Viṣṇudharma* 96.1 and 4 (*ākhyātaṃ bhavatā brahmann etad brahma sanātanam | yasmād utpadyate kṛtsnaṃ jagad etac carācaram || [...] || sanātanāt sarvagatāt pariṇāmvivarjitāt | kathaṃ saṃjāyate kṛtsnaṃ tasmād apaguṇād api*).

³⁹³*Viṣṇudharma* 96.19: 'Non-duality is the supreme truth and duality is said to be different from it. Both are forms of Brahma according to the distinction between dual and non-dual' (*advaitaṃ paramārtho hi dvaitaṃ tadbheda ucyate | ubhayaṃ brahmaṇo rūpaṃ dvaitādvaitavibhedataḥ*).

³⁹⁴*Viṣṇudharma* 96.24c-d (*manovṛttimayaṃ dvaitam advaitaṃ paramārthataḥ*). Cf. *Māṇḍūkyaopaniṣatkārikā* 1.17c-d (*māyāmātram idaṃ dvaitam advaitaṃ paramārthataḥ*). In Grünendahl's edition of the *Viṣṇudharma*, 96.24a-b reads; *yaś ca dvaite prapañcaḥ syān nivartyobhayacetasaḥ*, which seems to be a corruption, possibly an old one because this hemistich is omitted from the quotation of this passage in the *Śvetāśvataropaniṣadbhāṣya*. However, a parallel verse in the

Since [duality is based on mental activity and non-duality on the ultimate truth], the activities of mind, which are caused by meritorious and unmeritorious actions, should be stopped. Because of their cessation, duality does not arise. This duality, which consists of whatever is moving and unmoving, is an object of mind. When the mind has become without thoughts,³⁹⁵ then one obtains the absence of duality.³⁹⁶

The disparity between the duality of the changing world and the non-duality of the eternal Brahma is the central theme of the above passage in the *Viṣṇudharma*. It is evident in both the initial question and the verse which was borrowed by the *Amanaska*. The fact that the initial question and parallel verse use the same compound (i.e., *carācara*) to describe the mundane world, appears to further indicate that the parallel verse was composed specifically in reply to that question. There is no doubt that this chapter of the *Viṣṇudharma* is teaching the attainment of non-duality through the practice of yoga,³⁹⁷ in spite of the absence of instruction on how to practice.³⁹⁸ Terms such as *nirodha* and *manovṛtti* suggest that the no-mind state being described

Viṣṇusahasranāmastotrābhāṣya cited by Bouy (2000: 330) reads: 'Whatever duality of the elaborated world [is perceived], that should be annulled by means of the mind' (*yad yad dvaitaṃ prapañcasya tan nivartyaṃ hi cetasā*). This reading of the verse yields a meaning closer to the parallel in the *Māṇḍūkyaopaniṣatkārikā*; i.e., 1.17a-b (*prapañco yadi vidyeta nivarteta na saṃśayaḥ*).

³⁹⁵The compound *amatībhāve* is very strange and not attested elsewhere. One might consider conjecturing *amanībhāve* on the basis of the parallel verse in Gauḍapāda's *Māṇḍūkyaopaniṣatkārikā* (3.31) and the quotation of this verse in *Śvetāśvataropaniṣadbhāṣya* (p. 11).

³⁹⁶*Viṣṇudharma* 96.25 - 26 (*manaso vṛttayas tasmād dharmādharmanimittajāḥ | nirodhavyās tan nirodhād dvaitaṃ naivopapadyate ||25|| manodṛśyam idaṃ dvaitaṃ yat kiṃ cit sacarācaram | manaso hy amatībhāve dvaitābhāvaṃ tadāpnuyāt ||26|| 26d dvaitābhāvaṃ] conj. : dvaitābhāvāt ed. Also, the conjecture 'dvaitābhāvaṃ is plausible and supported by the quotation of this verse in the *Śvetāśvataropaniṣadbhāṣya* (p. 11). However, I have retained *dvaitābhāva* because, according to Grünendahl's negative apparatus, the oldest Nepalese manuscripts support the reading *abhāva* [1983: 126]).*

³⁹⁷*Viṣṇudharma* 96.28c-d – 29a-b: 'When the [mind] has ceased because of the power of yoga, cognition of Brahma arises [for the yogin]. The supreme Brahma should be cognized by the mind of a yogin, O king' (*nirodhe yogasāmarthyād brahmagrāhy eva jāyate | grāhyaṃ ca paramaṃ brahma yogicittasya pārthiva*).

³⁹⁸Chapters 98-100 of the *Viṣṇudharma* are also on yoga, and they appear to be relevant to chapter 96 because they are a continuation of the conversation between Śātānika and Śaunaka. These chapters blend tantric notions of yoga with other yoga traditions such as Pātañjalayoga (100.2-12) and that of Hiraṇyagarbha (98.6ff). For example, in chapter ninety-nine, Śaunaka teaches two types of yoga, *para* and *apara*. The latter is a visualization practice on Viṣṇu whose appearance and accoutrements are described. In chapter one hundred, an Aṣṭāṅgayoga is taught and the definitions of its auxiliaries follow those of Pātañjalayoga to a reasonable degree (e.g., the standard ten *yama/niyama* are listed (100.2-3), *āsana* is steady (*acala*) and pleasant (*sukhadāyin*) among other things (100.5), *dhāraṇā* is holding the mind on one object (100.9) and the definition of *Samādhi*, though somewhat contradictory and possibly corrupt, uses the same terminology (i.e., *artha*, *svarūpa*, *bhāti*, etc.) as Patañjali's defi-

here is the same as the *Amanaska*'s ascetic ideal of Samādhi, albeit in the words of *Pātañjalayogaśāstra* 1.2.

Gauḍapāda refers to the no-mind state twice (*amanībhāva*, *amanastā*) in the third book (*prakaraṇa*) of his *Māṇḍūkyaopaniṣatkārikā*. Though the date of this work has been subject to much speculation, it would clearly predate the *Amanaska* on the grounds that Gauḍapāda is generally ascribed by tradition to be Śaṅkara's guru's guru (*paramaguru*),³⁹⁹ and Śaṅkara quotes the *Māṇḍūkyaopaniṣatkārikā* without attribution in his commentary on the *Brahmasūtras*.⁴⁰⁰ Owing to common verses between the *Māṇḍūkyaopaniṣatkārikā* and several Buddhist writers, most notably Bhāviveka,⁴⁰¹ Gauḍapāda is generally assigned to the sixth century.⁴⁰² Also, various scholars

note. Compare *Viṣṇudharma* 100.11 (*arthamātram ca yad grāhye cittam ādāya pārthiva | arthavarūpavad bhāti samādhiḥ so 'bhidhīyate*) with *Pātañjalayogaśāstra* 3.3 (*tad evārthamātranirbhāsam svarūpaśūnyam iva samādhiḥ*).

³⁹⁹For example, Mādhavavidyāraṇya's *Śaṅkaradigvijaya* 5.97: 'I [Śaṅkara] desire to know the basis of Brahman from the great sage Gauḍapāda, [who was] the student of the son of Vyāsa [Sukācārya]. Because of my devotion to [this] one aim, I have found you [my guru, Govinda,] who is full of all good qualities, who has obtained the supreme truth and whose greatness extends [throughout the land]' (*tam akhilaguṇapūrṇaṃ vyāsaputrasya śiṣyād adhigataparamārthaṃ gauḍapādān maharṣeḥ | adhijigamiṣur eṣa brahmasaṃstham ahaṃ tvam prasṛmaramahimānaṃ prāpam ekāntabhaktyā*). Also, Śaṅkara is said to salute Gauḍapāda as his *paramaguru* at the end of his commentary on the *Māṇḍūkyaopaniṣatkārikā* and in the *Upadeśasāhasrī* 2.18.2 (Potter 1981: 103).

⁴⁰⁰See Isayeva 1995: 13. *Māṇḍūkyaopaniṣatkārikā* 1.16 and 3.15 are quoted without attribution in *Brahmasūtrabhāṣya* 2.1.9 and 1.4.14 respectively. These quotations are not indubitable proof that the *Māṇḍūkyaopaniṣatkārikā* predates Śaṅkara, because a third source may have been involved.

⁴⁰¹This Buddhist author has the names Bhavya, Bhāviveka and Bhāvaviveka depending on whether the source is Tibetan or Chinese. Also, the name varies in manuscript colophons. Watanabe (1998: 143-44) settles on Bhāviveka after considering the evidence.

⁴⁰²Christian Lindtner (1985: 275-79) has identified a parallel verse between the *Māṇḍūkyaopaniṣatkārikā* and Bhāviveka's *Madhyamakahr̥dayakārikā* (i.e., 4.24 = 5.6 respectively) as well as similar terminology (e.g., *ajātisamatā*) but the direction of borrowing is not certain and a third source is possible here. See also Qvarnström (1989: 66-67 n. 27-30; 89-90 n. 93-100) for loose parallels between these two texts, especially *Māṇḍūkyaopaniṣatkārikā* 3.5 ≈ *Madhyamakahr̥dayakārikā* 8.13. As Richard King (1995: 39-40) notes, seeing that much of Bhāviveka's *Madhyamakahr̥dayakārikā* is a doxography and its eighth chapter is based on Vedānta (i.e., *vedāntatattvaviniścaya*), it seems more likely that the direction of borrowing is from the *Māṇḍūkyaopaniṣatkārikā* to the *Madhyamakahr̥dayakārikā*, at least in the case of the former's third chapter, which contains the parallels with the latter's eighth chapter. The parallel verses between the *Amanaska* and the *Māṇḍūkyaopaniṣatkārikā* also concern the latter's third chapter, so this provides some grounds for an early date of those verses, although one cannot rule out a third source in this case as well. On the sixth-century dating of Bhāviveka, see Kajiyama 1968-69: 199.

have noted that the *Māṇḍūkyaopaniṣatkārikā* is not a straightforward piece of exegesis on Vedānta but a work which responded to Mahāyāna Buddhist arguments that were prominent at the time and, in the process, integrated some Buddhist terminology.⁴⁰³ The pertinent question to ask here is whether Gauḍapāda understood the no-mind state as the state of Samādhi defined in yoga texts such as the *Amanaska* (i.e., the cessation of mental activity) or as something else.

It is in Gauḍapāda's explanation of a yoga of 'no contact' (*asparśayoga*) that he refers to the no-mind state. His explanation begins with the assertion that the dream and waking states are the same because the mind actively reflects duality in both.⁴⁰⁴ Having thus connected the existence of duality to mental activity, Gauḍapāda is able to assert that duality ends when the mind is not active; that is to say, when the mind is 'no-mind':

All this duality which is [comprising of] whatever is moving and motionless is [just] a visible object of the mind. For when [the state of] no-mind of mind [arises], duality is not perceived. [Why is this?] When the mind does not conceptualize because [one has] realized the truth of the self, then, it goes to the state of no mind. Therefore, in the absence of perceivable objects, there is no perception [of duality].⁴⁰⁵

The above passage clearly attributes the cause of the no-mind state to gnosis of the true self, and this is indicated by the preceding verses of the third book, which expound the nature of the self. This is the most obvious difference between Gauḍapāda and the *Amanaska*, for the latter attributes the cause of the no-mind state to meditative absorption induced by a combination of yogic methods such as Śāmbhavi Mudrā. However, Gauḍapāda's use of yogic terminology in this passage somewhat obscures any distinction between the practice of gnosis and yoga. He describes the gnostic mind as thought-free (*nirvikalpa*) and as Samādhi, in his discussion following the above verses. He essentially equates the no-mind state of gnosis with Samādhi by identifying both as Brahma without attributes.⁴⁰⁶ He then defines Samādhi as

⁴⁰³See Bhattacharya 1989, King 1995, Comans 2000.

⁴⁰⁴*Māṇḍūkyaopaniṣatkārikā* 3.29: 'Just as in the case of dreaming, the mind, which is a reflection of duality, is active because of Māyā, so the waking mind, which is [also] a reflection of duality, is active because of Māyā.' (*yathā svapne dvayābhāsaṃ spandate māyayā manaḥ | tathā jāgrad dvayābhāsaṃ spandate māyayā manaḥ*). This seems to be an elaboration of 1.17c-d, 'This [world of] duality is simply Māyā and non-duality [arises] from the ultimate truth' (*māyā-mātram idaṃ dvaitam advaitam paramārthataḥ*).

⁴⁰⁵*Māṇḍūkyaopaniṣatkārikā* 3.31-32 (*manodṛśyam idaṃ dvaitam yat kiṃ cit sacarācaram | manaso hy amanibhāve dvaitam naivopalabhyate || ātmasatyānubodhena na saṅkalpayate yadā | amanastāṃ tadā yāti grāhyābhāve tadagraham*).

⁴⁰⁶*Māṇḍūkyaopaniṣatkārikā* 3.35c-d – 36: 'That very [mind, free of thought and restrained,] is fearless Brahma, [which is] the light of gnosis [pervading] everywhere. [It is] unborn,

follows:

Devoid of all expression and having transcended all thought, Samādhi is very peaceful, its light perpetually [illuminates],⁴⁰⁷ [and it is] immovable and fearless.⁴⁰⁸

Gauḍapāda's only other explicit statement on the no-mind state is that a mind free of thought is restrained and intelligent (*dhīmat*), and it is not the same as deep sleep.⁴⁰⁹ Compared to the *Amanaska*, Gauḍapāda describes the no-mind state in much more positive terms. In other words, the terminology of the void and aspectless Śiva are absent. He also distances himself from yogins by stating that the yoga of no-contact is difficult for yogins to perceive because they fear the non-duality of Brahma and prefer the effort involved in restraining the mind. This appears to be an attempt to elevate his vedāntic yoga above Pātañjalayoga, which was based on a dualist ontology. The redactors of the *Amanaska* would have agreed with Gauḍapāda on this, though their inclusion of a verse which criticizes vedāntins who talk about the no-mind state without actually experiencing it as, one must presume, yogins conceived it (2.24), was probably intended for Gauḍapāda.

That Gauḍapāda understood the no-mind state as being different from the stone-like Samādhi of yogic traditions does not diminish the likelihood that his *Māṇḍūkyaopaniṣatkārikā* was a source text of the *Amanaska*. In fact, apart from the above parallel verse, the connection between these two works is further suggested by their similar play on sleeping and waking states with a view to revealing a reality beyond both. In Gauḍapāda's first book, he largely expatiates upon the *Māṇḍūkyaopaniṣat*'s theme of equating the three syllables of *om* with the three states of waking, dreaming and deep sleep, and the sound beyond the syllables, with the fourth state known as *Turya* or *Turiya*.⁴¹⁰ However, in the other three books, he tends to equate waking with dreaming, in rhetorical flourishes that aim at proving the illusory nature of a perceived world whether dreamt or experienced while awake. For example, after positing that creatures which are seen in sleep and waking do not exist separately from

devoid of sleep and dreaming, unnamed, formless, manifested [all] at once and omniscient. [This statement] is not figurative in any way.' (*tad eva nirbhayaṃ brahma jñānālokaṃ samantataḥ || ajam anidram asvapnam anāmakam arūpakam | sakṛdvibhātaṃ sarvajñaṃ nopacāraḥ kathaṃ cana*).

⁴⁰⁷I have followed Śaṅkara's gloss of *sakṛjjyotis* as *sadaiva jyotis*.

⁴⁰⁸*Māṇḍūkyaopaniṣatkārikā* 3.37 (*sarvābhilāpavigataḥ sarvacintāsamutthitaḥ | supraśāntaḥ sakṛjjyotiḥ samādhir acalo 'bhayaḥ*).

⁴⁰⁹*Māṇḍūkyaopaniṣatkārikā* 3.34: 'The mode of [this no-mind] mind which is restrained, free of thought and intelligent should be known. The other [mode of mind] in deep sleep is not the same as that.' (*nigrhītasya manaso nirvikalpasya dhīmataḥ | pracāraḥ sa tu vijñeyaḥ suṣupte 'nyo na tatsamaḥ*).

⁴¹⁰See *Māṇḍūkyaopaniṣat* 8-12 and *Māṇḍūkyaopaniṣatkārikā* 1.10-16. The terms *turya* and *turiya* do not occur in the *Māṇḍūkyaopaniṣat*, but are used by Gauḍapāda.

the mind of the perceiver, Gauḍapāda concludes:

For, both [the world of a dream and the world of one who is awake] are mutual objects. And [so] one asks, 'Which one exists?' Both are void of proof⁴¹¹ and are cognized only by the thought of them.⁴¹²

The *Amanaska* contains five verses which appropriate vedānta's rhetoric on wakefulness and sleep.⁴¹³ However, rather than following the *Māṇḍūkyaopaniṣat*'s four states of consciousness or Gauḍapāda's phenomenology, the *Amanaska* simply assumes sleep and waking to be 'unreal' because they are experienced by ordinary people. The yogin in the no-mind state does not sleep because sleep ceases in the advanced stages of Samādhi⁴¹⁴ and he does not wake because he remains motionless without breathing or thinking.⁴¹⁵ Furthermore, the mind is active in both sleep and waking; in sleep only part of the mind is void and in waking the mind grasps at sense objects.⁴¹⁶ By equating the no-mind state with the highest reality (*paratattva*), which is free from the duality of existence and non-existence, life and death and waking and sleep,⁴¹⁷ the *Amanaska* emulates vedānta's otherworldliness while grounding the same metaphors in the meditative states attained through yoga.

The variations in terminology and the disparate flow in subject matter suggest that the *Amanaska*'s second chapter was a compilation, and it is somewhat disappointing that this cannot be confirmed by identifying more of its verses on the no-mind state in earlier sources. However, the above discussion reveals that the redactors of the *Amanaska* borrowed very little from the *Viṣṇudharma* and the *Māṇḍūkyaopaniṣatkārikā*. One might have expected them to redact several other verses from these works, such as 96.25 of the *Viṣṇudharma* translated above. However, it is also possible that *Amanaska* 2.79 was borrowed from another source which is no longer extant. Nonetheless, it is clear that the redactors of the *Amanaska* wished to conceal their sources because they do not quote anything with attribution. They were attempting to reinterpret yoga praxis,⁴¹⁸ without appearing to borrow from traditions such as Vedānta or Pātañjalayoga, the doctrines and techniques of which they explicitly rejected.

⁴¹¹I am not sure of the meaning of *lakṣaṇā* here and have followed Śāṅkara's gloss ([...] *lakṣaṇā pramāṇaṃ pramāṇasūnyam* [...]).

⁴¹²*Māṇḍūkyaopaniṣatkārikā* 4.67 (*ubhe hy anyonyadṛṣye te kiṃ tad astīti cocyate | lakṣaṇāsūnyam ubhayaṃ tanmatenaiva gṛhyate*).

⁴¹³*Amanaska* 2.59-63.

⁴¹⁴*Amanaska* 1.49.

⁴¹⁵For example, *Amanaska* 2.21-22, etc.

⁴¹⁶*Amanaska* 2.61

⁴¹⁷*Amanaska* 2.62.

⁴¹⁸See section 1.3.7.2.

1.3.6.13 Amanaskayoga: A Type of Yoga?

Of the tantric and advaitavedāntic sources discussed up to this point, the former have provided the only examples in which the term *amanaska* appears in the context of meditation. Nonetheless, in these example, it has been used as an adjective and not as a synonym for Samādhi, as is the case in the *Amanaska*. One might wonder whether the *Nīśvāsakārikā* was referring above to a profound, no-mind meditative state (*amanaskamahāyoga*). Unfortunately, the context does not provide enough details to confirm whether the intended meaning of this compound was the dormant state of ascetic meditation in which the yogin does not breathe or think. Similar ambiguity arises in the *Ūrmikaulārṇava*:

Both Rudra and Rudra's Śakti go to absorption in *amanaska*. Thus, this Kaula [knowledge] has not been taught in the innumerable Brahmanical and Śaiva scriptures.⁴¹⁹

In the above verse, the use of *amanaska* in conjunction with *laya* suggests that it could mean 'in the no-mind [state].' If it did mean Samādhi here, this instance would pre-date the *Amanaska*, for the *Ūrmikaulārṇava* was known to Abhinavagupta.⁴²⁰ However, the context is not of a meditating yogin, but the absorption (*laya*) of Śiva and Śakti. So, it remains unclear whether such a passage inspired the use of *amanaska* in the sense of Samādhi in later yoga texts.

A similar usage of *amanaska* is also found in the *Dakṣiṇāmūrtistotrābhāvārthavārttika*, otherwise known as the *Mānasollāsa* and attributed to a Sureśvarācārya. If this were the celebrated student of Śaṅkara's who wrote commentaries on his *Bṛhadāraṇyakoṇiṣadbhāṣya* and *Taittirīyopaniṣadbhāṣya*, then the *Mānasollāsa* would certainly pre-date the *Amanaska*. However, this has been rightly disputed,⁴²¹ and it is clear that the author of the *Mānasollāsa* was influenced by tantric Śaivism because there are four references to the thirty-six Tattvas of the Mantramārga.⁴²² Three of these references occur in the ninth chapter which defines the auxiliaries of an Aṣṭāṅgayoga. In my

⁴¹⁹ *Ūrmikaulārṇava* 3.72 (*rudraś ca rudraśaktiś ca amanaske layaṃ gatau | tat kaulikam idaṃ proktaṃ na śāstrāgamakoṭibhiḥ || 72b amanaske] conj. : amanaske* Codex. This conjecture is supported by the quotation of the first hemistich of this verse by Jayaratha in his commentary to *Tantrāloka* 3.67, which has been favoured for the reasons given in footnote 361).

⁴²⁰ See Sanderson 2001: 4 n.1 and 2005a: 123-24 n. III.

⁴²¹ For a discussion on this and citations of the relevant secondary sources, see Potter 1981: 550-51. Also, Potter (1981: 317) casts doubt over Śaṅkara's authorship of the *Dakṣiṇāmūrtistotra*. If Śaṅkara was not the author of this Stotra, then the traditional attribution of the *Mānasollāsa*'s authorship to one of his students is much less convincing.

⁴²² *Mānasollāsa* 9.2, 4, 45 and 10.10. The author makes it clear that Śaivism has thirty-six Tattvas as opposed to other systems (2.41 – 43a-b): 'Those who know the scriptures of Sāṅkhya know twenty-four Tattvas. Those versed in the Purāṇas teach thirty Tattvas [which are] Mahat, Kāla, Pradhāna, Māyā, Vidyā and Pūruṣa along with the [twenty-four of Sāṅkhya].

opinion, the definitions of the auxiliaries are derived from a type of Haṭhayoga that postdates the twelfth century, for the author of the *Mānasollāsa* mentions haṭhayogic postures such Mayūra, Kūrma and Paścimatānāsana, the last of which is yet to be found in a yoga text written before the fifteenth century.⁴²³ These Āsanas are found in yoga texts which post-date the twelfth-century, and the name of the last one in particular, Paścimatānāsana (i.e., 'the posture in which there is a stretch of the back [part of the body]'), suggests that they were not seated poses for meditation.⁴²⁴ Also, the *Mānasollāsa* tacitly incorporates three haṭhayogic Mudrās into its yoga practice,⁴²⁵ and its list of thirty Yamas and Niyamas, which is found word for word in the *Haṭharatnāvalī*,⁴²⁶ is strongly suggestive of later medieval yoga texts that tended to list more than the standard ten of Pātañjalayoga.⁴²⁷ The tantric influence

Experts on the Śaivāgamas speak of thirty-six, [the six additional ones being,] *Bindu, Nāda, Śakti, Śiva, Śānta* and finally *Atīta*' (*caturviṃśatitattvāni sāṅkhyāśāstravido viduḥ | mahān kālaḥ pradhānaṃ ca māyāvidye ca pūruṣaḥ || iti paurāṇikāḥ prāhus triṃśattattvāni taiḥ saha | bindunādaśaktiśivau śāntātītau tataḥ param || śaṭtriṃśattattvam ity uktam śaivāgamaviśāradaih*).

⁴²³*Mānasollāsa* 9.24c-d – 26. The earliest sources for Paścimatānāsana of which I am aware are *Śivasamhitā* 3.109 and *Haṭhapradīpikā* 1.30-31.

⁴²⁴In medieval yoga texts, Mayūra, Kūrma and Paścimatānāsana are non-seated poses. However, as James Mallinson (2014: 226-27) has observed, the notable exception is the *Matysendrasamhitā* (3.5, 11-12) which describes Mayūra and Kūrma as seated poses. However, Paścimatānāsana is absent in this text.

⁴²⁵*Mānasollāsa* 9.32: 'The contraction [and drawing up] of the downward moving breath and the stopping [and drawing down] the upward moving breath and the placement of the tongue above the uvula is the practice of yoga' (*ākuñcanam apānasya prāṇasya ca nirodhanam | lambikopari jihvāyāḥ sthāpanam yogasādhanam*). These instructions correspond to Mūlabandha, Jālandharabandha and Khecari Mudrā.

⁴²⁶*Mānasollāsa* 9.21 – 24c-d = *Haṭharatnāvalī* 3.2-4. The direction of borrowing may be from the former to the latter, as the author of the *Haṭharatnāvalī*, Śrīnivāsayogī, borrowed extensively from earlier texts such as the *Haṭhapradīpikā*. For more details on this and the date of the *Haṭharatnāvalī*, see footnote 654.

⁴²⁷*Mānasollāsa* 9.21 – 24a-b. It lists thirty Yamas and Niyamas. The *Vaikhānasasmārtasūtra* (8.4), whose date has been estimated between the fourth and eighth centuries (Colas 2003: 236), is the earliest source (as far as I know) for a list of twenty Yamas and Niyamas. These were prescribed to a sage at the forest dwelling (*vanāśrama*) stage of life (*vanāśramī muniḥ snānaśaucasvādhyāyatapodāne jyoṇipavāsopasthanigrahavratamaunānīti niyamān daśaitān satyānṛṣaṃsyārjavakṣamādamaṇḍapṛitiprasādamaṇḍavāhiṃsāmādhuryāṇīti yamān daśāmūṃś ca samācarati*). However, in my mind, this casts some doubt on the date of the *Vaikhānasasmārtasūtra* or, at least, its passage on the Yamas and Niyamas, because lists of more than Patañjali's ten Yamas and Niyamas tend to arise in expositions of Aṣṭāṅgayoga written from the tenth century onwards. Examples of tantric works include the *Śāradātilaka* (25.7-9) and the *Ahīrbudhnyasamhitā* (31.18 – 30a-b). For evidence that the latter post-dates Kṣemarāja, see Sanderson 2001: 36 n. 47. Examples from those medieval yoga texts which include more than ten Yamas and Niyamas are the *Vasiṣṭhasamhitā* (1.35, 38, 53), the *Yogayājñavalkya* (1.51, 2.1-2), the *Śivayogadīpikā* (2.9-10), the *Haṭharatnāvalī* (3.3-4), etc.

is further indicated by the reference to meditation on the unsupported (*nirālamba*) *Sadāśīva*⁴²⁸ and the definition of meditation as the visualization of Brahma, Viṣṇu or Śīva.⁴²⁹ Therefore, the ninth chapter of the *Mānasollāsa* probably post-dates the second chapter of the *Amanaska*, and unless the ninth chapter was added to the earlier chapters at a later time, then the Sureśvara of the *Mānasollāsa* probably lived at least several centuries after Śāṅkara.

In the *Mānasollāsa*'s ninth chapter, two types of yoga are contrasted with one another. The first is mental worship (*samanaskam upāsana*) and the second is an Aṣṭāṅga-yoga which takes the yogin to the state of no-mind (*amanaska*).⁴³⁰ After an explanation of Aṣṭāṅgayoga, Samādhi is defined as follows:

The inactivity of the mind through [the practice of] meditation is called Samādhi. Samādhi without mind (*amanaska*) is free from all thought.⁴³¹ When the mind goes to the state of stillness, the breath becomes still. By means of stillness of the mind, [the yogin] should practise [this] yoga, [which is endowed] with meditation.⁴³²

In the above passages, *amanaska* is used as a synonym for Samādhi and also to qualify Samādhi. The possibility that the author was either directly or indirectly influenced by the *Amanaska* is suggested by the statement that the no-mind state makes the breath still, for this is a salient theme of the *Amanaska*. Another possibility is that the passage was written several centuries after the *Amanaska*, when the term *amanaska* was more widely established as a synonym for Samādhi.

⁴²⁸*Mānasollāsa* 9.27a-b: 'Meditation is [performed] by means of the unsupported state. The unsupported is *Sadāśīva*' (*nirālambatayā dhyānaṃ nirālambaḥ sadāśīvaḥ*). One might also note the use of *recaka*, *pūraka* and *kumbhaka* in the *Mānasollāsa* (9.27) as further evidence of either a tantric or medieval yoga source for these verses. Though the origin of these terms is tantric (and not the *Pātañjalayogaśāstra* and chapters on yoga in the *Mahābhārata*), they are found in Śāṅkara's commentary on the *Bhagavadgītā* (4.29), and *recaka* and *pūraka* in his *Pātañjalayogasūtrabhāṣyavivarāṇa* (pp. 227-228). Therefore, these terms would have also been known in Advaitavedānta after the time of Śāṅkara. I wish to thank Kengo Harimoto for the last two references.

⁴²⁹*Mānasollāsa* 9.29c-d.

⁴³⁰*Mānasollāsa* 9.20 (*samanaskam idaṃ yogī sevamāna upāsanam | aṣṭāṅgayogayuktaḥ sann amanaskaṃ sa gacchati*).

⁴³¹I have understood *tu* in *Mānasollāsa* 9.30c as simply a verse filler, because in verse 9.20 (see footnote 430) Aṣṭāṅgayoga is said to take the yogin to the no-mind state. Thus, there is no contrast between 9.30a-b and 9.30c-d, and this appears to be an instance where *buddhi* and *manas* are simply synonyms.

⁴³²*Mānasollāsa* 9.30-31 (*dhyānād aspandanaṃ buddheḥ samādhir abhidhīyate | amanaskasamādhis tu sarvacintāvivarjitaḥ ||30|| citte niścalatām yāte prāṇo bhavati niścalaḥ | cittasya niścalatvāya yogaṃ sadhyānam abhyaset ||31|| 30d vivarjitaḥ] em. : vivarjitam ed.*).

The compound *amanaskayoga* is found in Rājānaka Ratnākara's *Haravijaya*. This poet, who lived in Kashmir in the first half of the ninth century,⁴³³ wrote a hymn (*stotra*) to Śiva which is the sixth chapter (*sarga*) of the *Haravijaya*. The hymn praises Śiva in the terms of every soteriological system known to the poet, so it is possible that he saw the term *amanaska* in one of the Saiddhāntika sources quoted above.⁴³⁴ Seeing that the Saiddhāntika sources use *amanaska* in its most basic sense of 'without mind' and not as a synonym for Samādhi (as seen above in the *Ūrmikaulārṇava*), it is likely that Ratnākara's intended meaning of *amanaskayoga* was 'union without mind'.⁴³⁵ The context of the compound within the verse itself supports this meaning:

Those [yogins,] whose intense ascetic observance [is performed] for the attainment of union without mind, obtain according to tradition the spotless state which gives an unwavering existence in the Self. [The fact that yogins obtain this spotless state,] O Śiva, is none other than [the expression of your] favour.⁴³⁶

Ratnākara was not referring to a type of yoga called Amanaskayoga but to the meditative state of 'union' that was obtained by a period of intense ascetic observance. The syntax of the compound is similarly understood by the commentator, Rājānaka Alaka,⁴³⁷ but unfortunately he sheds little light on this verse and merely resorts to Pātāñjalayoga to explain *amanaskayoga* as *asamprajñātasamādhi*.⁴³⁸ This is unhelpful

⁴³³For a discussion on Ratnākara's date, see Sanderson 2001: 6 n.1

⁴³⁴On the Śaiva sources known to Ratnākara, see Sanderson 2007b: 425.

⁴³⁵Alexis Sanderson (2007b: 426) has pointed out that the goddess Kālī/Kalasaṅkarṣaṇī of the Kālīkula is absent in Ratnākara's hymns and so this author was probably unaware of the Kālīkula and its Krama refinement. Thus, it is unlikely he would have known the *Ūrmikaulārṇavatantra* which is a Tantra of the Kālīkula (Sanderson 2007b: 306).

⁴³⁶*Haravijaya* 6.43 (*amanaskayogagatisaṁśītavratāir yad avāpyate kila nirañjanaṁ padam | nir-upaplavāṁ ca dadhad ātmani sthitiṁ bhava nāntarīyakam anugrahasya tat*).

⁴³⁷The colophons of the commentary state that Rājānaka Alaka is the son of Rājānaka Jayānaka. There is a Rājānaka Jayānaka who wrote a Kāvya called the *Ṗṛthvīrājavijaya*, possibly composed in the late twelfth century when King Ṗṛthvīrāja reigned, for Jayānaka may have been one of his court poets (Lienhard 1984: 219). However, as Alexis Sanderson has suggested to me, it is doubtful whether the name Rājānaka Jayānaka is rare enough to make it the basis for dating Rājānaka Alaka to the twelfth century. Furthermore, he suspects that the errors and lack of erudition in Rājānaka Alaka's commentary indicate that its date of composition was considerably later than the twelfth century, when standards of learning in Kashmir had declined further than what they had by that time. Also, he believes that the style of the commentary which is a *viśamapadoddyotaka* (i.e., a non-systematic Kāvya commentary) is more typical of late Kashmirian works (verbal communication, 2011).

⁴³⁸This part of the commentary says, '[This] state (*daśā*) of yoga is without discursive cognition (*asamprajñāta*), that is, without the activity of the mind whose nature is discursive thought. [That is to say, it is] without mind' (*amanaskā vikalpātmakamanovyāpārahitā asamprajñātarūpā yogadaśaiva*). Alaka has understood *yogagati* in Ratnākara's verse as 'the state

because there is no indication in Ratnākara's verse that he was referring to Pātañjalayoga.

Of the texts mentioned in this section, the *Ūmikaulārṇava* and *Haravijaya* predate the *Amanaska*. Of these two, only the *Haravijaya* uses the term *amanaska* in the sense of a meditative state of 'union' for people who, in this case, were practising an austerity. While the *Haravijaya* provides further evidence for an understanding of no-mind meditation among Śaiva traditions that predate the *Amanaska*, the fact that the latter does not contain the compound *amanaskayoga* and calls its yoga Rājayoga, which is a name not attested in early Śaivism, indicates that the link between the *Haravijaya* and the *Amanaska* is tenuous.

1.3.6.14 *Amanaska*, the Effortless Leap to Liberation

At the heart of the *Amanaska*'s teaching is the basic notion of Samādhi as it was expressed in *Pātañjalayogaśāstra* 1.2. In addition to this, the *Amanaska*'s teachings are also consistent with *Pātañjalayogaśāstra* 1.12 (*abhyāsavairāgyābhyāṃ tannirodhaḥ*), because the cessation of mental activity is accomplished through practice (*abhyāsa*) and detachment (*audāsīnya*). After the twelfth century, the importance of practice is a salient feature of yoga texts. In fact, generally speaking, their emphasis on practice is largely the result of minimizing the philosophical and ritualistic elements seen in earlier treatises on yoga. Hence, even though the *Amanaska* was consistent with Sūtras 1.2 and 1.12, the rest of the *Pātañjalayogaśāstra*'s first chapter was largely ignored. In the two hundred verses of the *Amanaska*, the word *abhyāsa* occurs eighteen times, and compounds such as 'constant practice' (*sadābhyāsa*) and 'devoted to practice' (*abhyāsarata*) are repeated several times. The yogin who does not practise has little chance of success. This was explicitly stated in the *Dattātreyayogaśāstra*, a text roughly contemporary with the *Amanaska*'s second chapter:

Without practice, [the yogin] becomes worldly. Therefore, having remembered the teachings of his guru, he should practise [yoga] day and night. Thus, [only] through the constant practice of yoga, does the [second] stage [of yoga called] Ghaṭa arise. Without the practice of yoga, [it is all] in vain. [Yoga] is not perfected through social gatherings. Therefore, [the yogin] should practise only yoga with every effort.⁴³⁹

of yoga' (*yogadaśā*). However, if the ascetic observance is being performed in order to attain yoga, *gati* is better understood as a dative (*gataye*), 'for the attainment of' (Alexis Sanderson, verbal communication, 2011).

⁴³⁹*Dattātreyayogaśāstra* 105 – 107a-b (*abhyāsenā vihīnas tu tato laukikatāṃ vrajet | avismṛtya guror vākyam abhyaset tad aharnīsam || evaṃ bhaved ghaṭāvasthā satatābhyāsayogataḥ | anabhyāsenā yo-*

Unlike Pātañjalayoga and Haṭhayoga, which both prescribed comprehensive systems of practice, the *Amanaska* championed the importance of practice while refuting the need for a comprehensive system. One can infer that the *Amanaska* rejected the first seven auxiliaries of Aṣṭāṅgayoga and all the techniques of Haṭhayoga, because the behavioral guidelines (*yama/niyama*) are ignored, except for certain practices of asceticism (*tapas*) which are condemned (2.32); the various Āsanas are said to be useless for yogins (2.37); the *prāṇāyāmas* are deemed difficult, painful and a cause of diseases (2.31, 42); meditation and other such practices, which would presumably include the auxiliaries of concentration (*dhāraṇā*) and withdrawal of the senses (*pratyāhāra*), merely confound people (2.33, 39), and elsewhere meditation is said to be an 'error of mind' (1.7). Therefore, the *Amanaska* was a practical text written for yogins, but without an elaborate system of yoga practice.

The practice of the *Amanaska* is so straightforward that it is explained in just two verses (2.49-50). These can be paraphrased as: 'Sit comfortably, keep the gaze and the body still and don't think of anything.' When compared to the simplicity of the *Amanaska*, the practices of both Pātañjala and Haṭhayoga appear overly complex and difficult. From this perspective, the *Amanaska*'s practice can be seen as a 'leap-practice' of the 'do-it-yourself' kind, to borrow two of Karl Potter's expressions (1963: 236-55). It is a do-it-yourself system because the yogin is required to practise. In other words, the teachings of the *Amanaska* do not attempt to circumvent the need for practice, and the yogin is ultimately required to remain uninterruptedly in the no-mind state for twenty-four years (1.82ff). Yet, it is also a leap-practice because elaborate, gradualist systems and complicated techniques are leapt over, so to speak, as the yogin avoids having to progress through a system of yogic auxiliaries,⁴⁴⁰ as well as the training required to build capacities for techniques, such as advanced Prāṇāyāmas, Bandhas and Mudrās, which would otherwise be inaccessible.

The ease of the *Amanaska*'s leap-practice is inherent in its simplicity, which is reflected by the descriptions of the state of *amanaska* as natural (*sahaja*)⁴⁴¹ and blissful (*ānanda*).⁴⁴² The first implies that it is accessible to all those who know the teachings and have the guru's favour. Indeed, if the yogin has the guru's favour (*guruprasāda*), success is assured.⁴⁴³ The second eliminates the need for discipline and resolve, because the bliss of the no-mind state naturally makes the yogin devoted to practice (2.100). Thus, the *Amanaska* offers a practice which leaps over other systems of

gasya vṛthā goṣṭhyā na sidhyati || tasmāt sarvaprayatnena yogam eva samabhyaset).

⁴⁴⁰ *Amanaska* 2.53.

⁴⁴¹ *Amanaska* 1.61, 2.30, 41, 42, 48, 73, 76, 77, 82, 91 and 109.

⁴⁴² *Amanaska* 1.54, 85, 86, 2.20, 21, 33, 52, 53, 96, 97, 98, 100 and 110.

⁴⁴³ *Amanaska* 2.29, 42, 45-46, 112.

yoga, by avoiding their complexities, challenges and requisite of discipline, while also promising the same Siddhis and liberation in this very life.

Furthermore, the *Amanaska* also leapt over the complexities of philosophy (1.5-6, 2.33, 38, 40), metaphysics (1.3, 7), mantras (1.7) and sectarian affiliation (2.34-36). There is no explicit rejection of the Vedas, the caste-system or Brahmanical ritual, though it is said that the Vedas will not lead to the attainment of the highest reality (1.5). Therefore, like earlier traditions of Śaivism, a Brahmin could presumably have practised the *Amanaska*'s Rājayoga and observed his Brahmanical duties so long as the latter did not conflict with his practice of yoga. Indeed, the *Amanaska* unequivocally condemns those who abandon their vedic rites in vain (2.103), and it proclaims the folly of those who adopt a non-vedic religion (*pāṣaṇḍa*) (1.6, 2.35, 103). Yet, it is clear that the Rājayogin would have held no belief in the salvific power of vedic rites, and ultimately he abandons rites (*karma*) (1.100) in the sense that he himself is abandoned by them (1.104) because he has no desire for their potential rewards (2.105). On this basis, one can also infer that the ritual system of Śaivism was superfluous for the Rājayogin, and the *Amanaska* is silent on matters of initiation (*dikṣā*), preliminary observances for mantras (*vidyāvṛata*), daily rites (*nityakarma*) and the like. On the whole, one may conclude that the Rājayogin was probably indifferent to vedic and tantric ritual.

Though the *Amanaska* contains some archaic features such as descriptions of a stone-like Samādhi and the rather austere practice of detachment (*audāsīnya*), it would be a mistake to think that the *Amanaska* was written for the 'bed-of-nails' ascetic or even those yogins who performed asceticism (*tapas*) as it was defined by the *Pātañjalayogaśāstra*.⁴⁴⁴ Sitting for long periods of time and silence may be implicit in the practice of Samādhi, however, it is clear that the *Amanaska*'s practice is free from pain (*kleśa*), suffering (*duḥkha*) and difficulty (*duṣkara/durjaya*) because these are the very reasons for its rejection of Prāṇāyāma (2.42). There is no explicit mention in the *Amanaska* of two practices which were central to Tapas, namely, fasting and semen-retention.⁴⁴⁵

⁴⁴⁴In *Pātañjalayoga*, Tapas is part of *kriyāyoga* (2.1) and the Niyamas of Aṣṭāṅgayoga (2.32). In *Pātañjalayogaśāstra* 2.32, Tapas is defined as enduring extremes (*dvandvasahana*), such as hunger and thirst, cold and heat, standing and sitting, bodily silence and verbal silence. It also includes periods of ascetic observances (*vrata*) such as *kṛcchra*, *cāndrāyaṇa* and *sāntapana*, which are various methods of fasting (cf. *Vaikhānasmārtasūtra* 8.1, which offers a more extensive list). The one qualification of Tapas in *Pātañjalayogaśāstra* 2.32 which might distinguish it from other traditions of asceticism is that only Tapas which does not obstruct one's stability of mind (*cittaprasādana*) should be practised (*tac [i.e., Tapas] ca cittaprasādanam abādhamānam anenāsevyaṃ iti manyate*). Elsewhere in the *Pātañjalayogaśāstra* (1.34), the compound *cittaprasādana* is glossed as *manasaḥ sthītim*. Hence, my translation, 'stability of mind'.

⁴⁴⁵Fasting is frequently mentioned in definitions of Tapas. For references in literature out-

Rather, the latter is, in effect, censured by the *Amanaska's* rejection (2.32) of Vajroli Mudrā as a method for perfecting the body (*dehasiddhi*). Nakedness is also censured (1.6, 2.34) as well as the mysterious practice of expectorating saliva (2.32), which could be an extreme form of fasting, though there is no evidence for such a practice in medieval India, as far as I am aware.

The *Amanaska's* dislike of asceticism was not the case for classical yoga traditions, such as the *Pātañjalayogaśāstra*, which integrated Tapas into Kriyāyoga (2.1) and the Niyamas of its Aṣṭāṅgayoga (2.32). Also, Patañjali included it among methods for attaining Siddhis (4.1). The notion that Tapas can assist in the soteriological aims of yoga is explained in the *Bhāṣya*:

Yoga is not perfected by one who does not practise Tapas. Impurity, which is of various kinds because of beginningless Karma, affliction (*kleśa*) and habitual tendencies (*vāsanā*)⁴⁴⁶ and because of which the network of sense objects stands opposed [to yoga],⁴⁴⁷ is not weakened⁴⁴⁸ without Tapas. Thus, the mention of Tapas [in the root text].⁴⁴⁹

In contrast to *Pātañjalayoga*, the mention of Tapas is relatively rare in medieval yoga texts which date between the twelfth and sixteenth centuries.⁴⁵⁰ One might expect otherwise because during these centuries Haṭhayoga became particularly prominent, and central to its practice were various types of breath retentions (*kumbhaka*) and physically demanding Mudrās, which appear to have been only hinted at in early tantric traditions.⁴⁵¹ Nonetheless, neither Prāṇāyāma nor Mudrās are ever re-

side of yoga, see Kaelber 1989: 35, 53, 57-58, etc. For *Pātañjalayoga*, see footnote 444. In later medieval yoga traditions, a definition of Tapas is found in the *Vasiṣṭhasaṃhitā* (1.54), a yoga text either contemporaneous with or a century or two later than the *Amanaska's* second chapter. It stated that fasting is the best Tapas: '[Yogins] say that purification of the body by the prescribed path of [fasting] such as *kṛcchra*, *cāndrāyaṇa* and so on, is the best of [all] austerities' (*vidhinoktena mārgeṇa kṛcchracāndrāyaṇādīnā | śarīraśodhanaṃ prāhus tapasām tapa uttamam*). Tapas is also defined as *kṛcchra*, *cāndrāyaṇa* and so on, in Śivānanda's *Yogacintāmaṇi* (p. 17). The importance of semen-retention in Indian asceticism is generally accepted (see Alter 1992: 129-135 and 1997, and Mallinson forthcoming).

⁴⁴⁶My translation of this follows Vijñānabhikṣu's commentary on *Bhāṣya* 2.1 (*anādikarmakleśāvāsanayā hetunā citrā nānāvidhā [...]*).

⁴⁴⁷Cf. Vijñānabhikṣu 2.1: '[Impurity] is opposed to yoga because the network of sense objects is manifested [by it]' ([...] *pratyupasthāpitaviṣayajālatayā yogavirodhini [...]*).

⁴⁴⁸Here, I also follow Vijñānabhikṣu's comment on *Bhāṣya* 2.1 (*na sambhedam tanutām āpadyata ity arthaḥ*).

⁴⁴⁹The *Bhāṣya* 2.1 (*nātapasvino yogaḥ sidhyati | anādikarmakleśāvāsanācitrā pratyupasthitaṣayajālā cāsuddhir nāntarena tapaḥ sambhedam āpadyata iti tapasa upādānam*).

⁴⁵⁰After the sixteenth century, yoga texts tended to integrate *Pātañjalayoga* with Haṭhayoga. Consequently, verses on the Yamas and Niyamas reappear in such texts as the *Yogacintāmaṇi* (p. 6, etc), *Yuktabhavadēva* (5.7-8), *Haṭharatnāvalī* (3.4), etc.

⁴⁵¹Mallinson forthcoming.

ferred to as Tapas in Haṭhayoga texts, but rather as auxiliaries (*aṅga*) of yoga, and the practitioners of Haṭha texts are referred to as yogins and not 'tapasvins'.⁴⁵² In fact, the word Tapas and the *Pātañjalayogaśāstra*'s Niyamas, of which Tapas is a part, are conspicuously absent from the early corpus of Haṭhayoga,⁴⁵³ including the *Amṛta-siddhi*, the *Amaraughaprabodha*, the *Candrāvalokana*, the *Gorakṣaśataka*,⁴⁵⁴ the *Khecarīvidyā*, the *Vivekamārtaṇḍa*, the *Śivasamhitā*,⁴⁵⁵ the *Yogabija* and the *Haṭhapradīpikā*.⁴⁵⁶ The

⁴⁵²The exceptions here are the *Vasiṣṭhasamhitā* and the *Yogayājñavalkya* which, as I shall discuss, incorporate Tapas. In the *Pātañjalayogaśāstra*, Prāṇāyāma is considered an auxiliary and Tapas is mentioned separately. In earlier Dharmaśāstras, Prāṇāyāma is referred to as Tapas (for citations, see Kaelber 1989: 58-59), and the *Pātañjalayogaśāstra* (2.52) quotes an earlier source: 'There is no higher Tapas than Prāṇāyāma [...]' (*tapo na paraṃ prāṇāyāmāt [...]*). I am yet to find a similar statement in an early Haṭhayoga text.

⁴⁵³For details of this corpus, see Mallinson 2011a: 771 and Birch 2011: 528-29.

⁴⁵⁴This is not the *Gorakṣaśataka* which is almost the same as the *Vivekamārtaṇḍa*, but an earlier yoga text. See Mallinson 2011: 257-72.

⁴⁵⁵In this regard, there is a contradiction in the *Śivasamhitā*. In the third chapter, a list of twenty Niyamas is given, which include Tapas. However, at 5.7, Niyama is listed among the obstacles to yoga. This appears to one of several inconsistencies between the first four and the fifth chapter of the *Śivasamhitā*. Other inconsistencies include different lists of obstacles in the third and fifth chapters, and the fifth chapter teaches a tetrad of yogas (i.e., Mantra, Laya, Haṭha and Rājayoga) which is not mentioned as such in the earlier chapters. Such inconsistencies suggest that the fifth chapter was derived from a different source to the first four chapters.

⁴⁵⁶Most of the printed editions of the *Haṭhapradīpikā* include two verses on the Yamas and Niyamas (e.g., *Haṭhapradīpikā*_{Ad} 1.17-18). However, these verses are absent in nearly all manuscripts reported in Kaivalyadhama's edition (see the critical apparatus [p. 9 n. 29]). Out of the eleven manuscripts reported, the one exception is 'ka'. The editors rightly omit these verses, unlike the four printed editions included in their apparatus as 'ya', 'ra', 'la', and 'va'. Elsewhere, Niyama is mentioned in passing in the *Haṭhapradīpikā*, but only in a negative sense. For example, it is stated that the dietary restrictions (*niyama*) given in the second chapter need not be maintained when the practice of yoga becomes steady (2.14c-d), and the yogin who practises Vajrolī Mudrā gains the Siddhis without the Niyamas (3.82). The second example suggests that Vajrolī Mudrā was not considered to be a technique of Tapas even though it was practised to achieve the ascetic ideal of semen-retention. In a verse on *Siddhāsana*, Niyama is used in a simile (i.e., 'just as non-violence is the best among the Niyamas'), but this could be referring to a general belief in India at that time and does not constitute a teaching on the Niyamas in the *Haṭhapradīpikā*. And there is one important instance of the word *niyama* in a verse on the obstacles to Haṭhayoga (1.15). However, there is some ambiguity here, for the manuscripts read either *niyamagraha* or *niyamāgraha*, the first of which means that adhering to the Niyamas is an obstacle to Haṭhayoga, and the second means the opposite. However, the majority of manuscripts support the reading *niyamāgraha*, whereas Brahmānanda's commentary, the parallel verse in the *Haṭharatnāvalī* (1.77) and several manuscripts of the *Haṭhapradīpikā* ('ka', 'kha', 'ga' and 'tha') support *niyamagraha*. Brahmānanda may have adopted *niyamagraha* owing to the absence of teachings on Yama and Niyama in the *Haṭhapradīpikā*. However, Bālakṛṣṇa's commentary called the Yo-

three main exceptions are the *Dattātreyayogaśāstra*, the *Vasiṣṭhasaṃhitā* and the *Yogayājñavalkya* which teach an Aṣṭāṅgayoga beginning with Yamas and Niyamas, though the *Dattātreyayogaśāstra* also teaches a form of Haṭhayoga without Yamas and Niyamas and at no time does it mention the word Tapas. Moreover, none of the above texts teach extreme forms of Tapas, such as holding the arms above the head or standing on one foot for prolonged periods, sitting in the middle of five fires, lying on a bed of thorns, inhaling smoke, looking at the sun and so on.⁴⁵⁷ Of the more moderate and common forms of Tapas, namely fasting, celibacy and silence, celibacy is perhaps the only one of these followed in Haṭhayoga.⁴⁵⁸ Fasting was prohibited because of the practice of *Viparītakaraṇī*;⁴⁵⁹ silence (*mauna*) is not mentioned; there are caveats

gaprakāśikā, which is based on a later ten-chapter recension of the *Haṭhapradīpikā*, opted for *niyamāgraha* (1.48), and glossed it as: '[It means] the non-adherence to the Niyamas which will be taught [later in this text]' (*vakṣyamāṇaniyamāparipālanah*). This is consistent with the fact that the extended version of the *Haṭhapradīpikā*, which was probably compiled in the late seventeenth or early eighteenth century (earliest manuscript is dated VS 1765 = 1708 CE), contains teachings on the Yamas and Niyamas, which are commonly included in yoga texts of that time (see footnote 450). The ambiguity over *niyamagraha/niyamāgraha* in the manuscript transmission of the *Haṭhapradīpikā* probably derives from these later yoga traditions which had adopted the Yamas and Niyamas, perhaps, as a result of the growing influence of Pātañjalayoga after the sixteenth century.

⁴⁵⁷For references to some of these extreme forms in the Purāṇas, see Birch 2011: 529 n. 29. They are also listed in *Vaikhānasasmārtasūtra* 8.1. I wish to thank James Mallinson for this reference. Also see Clark 2006: 36-37 n. 44. It is quite likely that extreme Tapas was also excluded from Pātañjalayoga on the grounds that it could adversely affect the yogin's stability of mind (*cittaprasādana*) (see footnote 444).

⁴⁵⁸For example, *Dattātreyayogaśāstra* 70c-d: '[...] Sex with women should be abandoned' (*tyājyaṃ strīsaṃgamanam eva ca*) and 86a-b. Similar injunctions are found in *Amarauḥaprabodha* 44c-d, *Śivasāṃhitā* and *Haṭhapradīpikā* 1.61. The restraint (*yama*) of *brahmacarya* is taught in *Vasiṣṭhasaṃhitā* 1.43-44 and *Yogayājñavalkya* 1.50. There is, however, some ambiguity on the celibacy of yogins who practised Vajrolī Mudrā. In the *Amanaska* (2.32), the technique is described as drawing up semen that has fallen into a woman's vagina. Passages on Vajrolī Mudrā in the early Haṭha texts are somewhat obscure. For example, the *Dattātreyayogaśāstra* (154-54) mentions a woman devoted to the practice of yoga (*yogābhyāsarata*) in its description of Vajrolī Mudrā but her role is unclear. The section on Vajrolī Mudrā in Kaivalyadhama's critical edition of the *Haṭhapradīpikā* (3.83-89) is corrupt. Neither the text nor the translation can be trusted. For example, in 3.83d, the reading must be *nārī ca vaśavartinī* instead of *nāḍī ca vaśavartinī*, as demanded by the statement in the following verse; i.e., 3.84c-d (*puruṣo 'py athavā nārī vajrolīśiddhim āpnuyāt*). Also, another verse on mixing semen with menstrual blood (*rajas*), which is supported by five manuscripts ['ka', 'kha', 'ga', 'tha' and 'pha'] and Brahmānanda's commentary, has been placed in a footnote (p. 110 n. 165). Nonetheless, the *Haṭhapradīpikā* and the *Śivasāṃhitā* (4.78-94) appear to support the *Amanaska*'s description of Vajrolī Mudrā.

⁴⁵⁹See *Dattātreyayogaśāstra* 146-47: 'The action called *Viparīta* [by which the body is inverted] destroys all diseases. For one who frequently practises it, their digestive fire increases. [That

against harming oneself⁴⁶⁰ and numerous references to overcoming affliction and disease.⁴⁶¹

The absence of Tapas in the early Haṭhayoga corpus suggest that the authors of these texts were somewhat indifferent to it, except as noted above in matters where the practice of Tapas was incompatible with that of Haṭhayoga. Their indifference points to the possibility that some Haṭhayogins practised both yoga and Tapas, as James Mallinson (2012: 778-80) has suggested,⁴⁶² or it may indicate that the purificatory techniques of Haṭhayoga supplanted the need for Tapas, which was sanctioned by the *Pātañjalayogaśāstra* (2.1) on the grounds that it removes impurities.⁴⁶³ The Rājayoga of the *Amanaska* supplanted Tapas by claiming that Samādhi was essential for the perfection of body (*dehasiddhi*) sought by ascetics, Dhātuvādins and Haṭhayogins (2.32). Though the *Amanaska* does not mention purification of the various impurities caused by Karma, affliction (*kleśa*) and habitual tendencies (*vāsanā*), the no-mind state is repeatedly said to be pure (*amala/nirmala*),⁴⁶⁴ and when it arises, the aspected world becomes the pure, aspectless state of the highest reality.⁴⁶⁵ The *Amanaska's*

person] should certainly procure plenty of food, O Sāṅkṛti, [because] if little food [is eaten], the digestive fire burns up [the body].’ (*karaṇaṃ viparītākhyam sarvavyādhivināśanam | nityam abhyāsuyuktasya jaṭharāgnir vivardhate || āhāro bahulas tasya sampādyah sāṅkṛte dhruvam | alpāhāro yadi bhaved agnir dāham karoti vai*). Also see *Haṭhapradīpikā* 3.79 and *Śivasamhitā* 3.36 and 5.7, the latter advising against fasting, periods of ascetic observance (*vrata*) and silence (*mauna*). *Śivasamhitā* 5.8 specifically refers to *kṛcchra* and *cāndrāyana* as obstacles (*vighna*) to liberation.

⁴⁶⁰For references on performing Haṭhayoga techniques carefully (*śanaiḥ*), see Birch 531-32, n. 37-39, 41. Also, the compound *yathāśakti* is used in contexts where the yogin should practise a technique according to his capacity (e.g., *Dattātreya yogaśāstra* 37a, 37c, 61a, 62c and 134a; *Vivekamārtaṇḍa* 96c, *Śivasamhitā* 3.24d, 25d, 104a, 104c, etc.).

⁴⁶¹In the *Haṭhapradīpikā* (1.61), a general statement advises the yogin to avoid methods which cause affliction to the body, such as an early morning bath, fasting, and so on (*varjayet ... prātaḥsnānopavāsādikāyakleśavidhim*). In Brahmānanda's gloss on this verse in his *Jyotsnā* (1.61), he cites the practices of 'many salutations to the sun' and 'lifting heavy weights' as further examples of afflicting the body (*kāyakleśavidhim kāyakleśakaram vidhim kriyām bahusūryanamaskārādirūpām bahubhārodvahanādirūpām ca*). It should be noted that this prohibition also occurs in later Haṭha texts (e.g., *Gheraṇḍasaṃhitā* 5.31, *Haṭhatattvakaumudī* 4.31, and *Yogatattvopaniṣat* 1.48). A list of the diseases overcome by the practice of Āsanās has been garnered from primary sources by M. L. Gharote (2006: 1-lix). References to the curing of illness (*vyādhi*, *roga*, *rujā*, *doṣa*, etc.) through Haṭhayoga are too numerous to list here. I shall mention only those in the *Haṭhapradīpikā*, many of whose verses are drawn from earlier texts: 1.17, 29, 31, 46, 47, 54, 64, 2.16, 20, 25, 30, 32, 35, 37, 50, 52, 53, 58, 78, 3.38-40, 49-50, 74, 115, 4.27, 71, 75. These do not include all the verses which mention the curing of specific illnesses.

⁴⁶²See Mallinson 2012: 778-80.

⁴⁶³See footnote 449.

⁴⁶⁴*Amanaska* 2.41, 65, 90, 110.

⁴⁶⁵*Amanaska* 2.77.

refutation of asceticism is ultimately the same as its two-fold refutation of other religions and types of yoga; either they do not lead to liberation,⁴⁶⁶ or they are superfluous because the no-mind state achieves everything that they claim to achieve, and more.

The *Amanaska's* rejection of Prāṇāyāma is the basis for its rejection of *Ṣaḍaṅgayoga* (2.29), and it should be noted that all the various tantric and haṭhayogic formulations of *Ṣaḍaṅgayoga* known to us include Prāṇāyāma.⁴⁶⁷ Apart from the pain and difficulty caused by its practice, the *Amanaska's* chief objection to Prāṇāyāma is its failure to stop the breath as quickly and effectively as the no-mind state (2.29). From a Haṭhayogin's point of view, this criticism must have been close to an insult, because Haṭhayoga is largely founded on the premise that mental activity is stopped by controlling the breath, and this justifies the emphasis it places on techniques which restrain the breath such as Prāṇāyāma, Mudrā, Bandha and in some cases, Dhāraṇā.⁴⁶⁸

However, the *Amanaska's* critique of Prāṇāyāma is not only directed at Haṭhayoga, but more generally at all those systems of yoga in earlier traditions which predicated Prāṇāyāma as a cause of Samādhi. For example, in the Buddhist Pāli canon, there is an account of the Buddha attempting to meditate while holding his breath.⁴⁶⁹

⁴⁶⁶For example, *Amanaska* 1.6, 2.31

⁴⁶⁷For a survey of *Ṣaḍaṅgayoga*, see Vasudeva 2004: 367-82.

⁴⁶⁸The connection between mind and breath is stated in nearly all the early Haṭha texts. For example, *Vivekamārtaṇḍa* 94a-b and 95: 'So long as the breath is held in the body, then the mind is supportless [in meditation ...]. So long as the breath is in the body, the soul is not released [from it]. The [breath's] departure is death. Therefore, one should restrain the breath [in the body]' (*yāvad baddho marud dehe tāvac cittaṃ nirāśrayam* |94a-b| [...] |*yāvad vāyuḥ sthito dehe tāvaj jīvo na mucyate | maraṇaṃ tasya niṣkrāntis tato vāyuṃ nirodhayet* ||95|| **94b** *nirāśrayam*] Baroda ms. : *nirāmāyam* ed.); *Amṛtasiddhi* 8.17: 'One should know that the mind is always mounted on the breath in the body. Where the breath dwells, there the mind certainly dwells' (*prāṇārūḍhaṃ sadā cittaṃ vijānīyāt kalevare | yatra deśe vased vāyus tatra cittaṃ vased dhruvam*); *Candrāvalokana* 7a-b: 'So long as the breath is alive and the mind not dead, then how can there be gnosis, O goddess, when the mind is alive?' (*jñānaṃ kuto manasi jīvati devi tāvat, prāṇo 'pi jīvati mano mriyate na yāvat*); *Yogabīja* 80: 'The mind cannot be subdued by contemplations of various sorts. Therefore, the breath alone is the means to the conquest of it. There is no other way' (*nānāvidhair vicārais tu na sādhyam jāyate manaḥ | tasmāt tasya jayopāyaḥ prāṇa eva hi nānyathā*); *Haṭhapradīpikā* 2.2a-b (See footnote 591); *Haṭhapradīpikā* 4.52c-d: 'Because of the practice, the breath is digested and the mind dissolves there' (*abhyāsāj jīryate vāyur manas tatraiva liyate*). Somadeva Vasudeva (2004: 384 n. 26) cites and translates various Śaiva Tantras on the connection between mind and breath. These would predate the above yoga texts.

⁴⁶⁹The *Mahāsaccakasutta* of the *Majjhima Nikāya* I, Book 9, PTS, pp. 242-246; cited and translated in Bronkhorst 2000: 4-26 and Mallinson 2007: 17-18.

Though the results are adverse and he abandons the practice, the account suggests that such techniques existed at an early time in India's history. In the *Mahābhārata*, there are several explanations of yoga involving both Prāṇāyāma and meditation (*dhyāna*).⁴⁷⁰ In one instance, Vasiṣṭha teaches that meditation is of two kinds; Prāṇāyāma and one-pointedness of mind. Though it is unusual to see Prāṇāyāma referred to as a type of meditation, it does suggest the practice of manipulating the breath to achieve a meditative state.⁴⁷¹

In later texts, nearly all systems of Śaḍaṅga and Aṣṭāṅgayoga combine the practice of Prāṇāyāma and Samādhi. In these graduated systems, one can assume that one auxiliary contributes, either directly or indirectly, towards the attainment of the others, as Bhojadeva has stated in his commentary on Sūtra 2.29:

In this system, some [of the auxiliaries] such as concentration directly assist Samādhi; some [others] such as Yamas and the like, assist Samādhi [indirectly] by destroying hindrances⁴⁷² such as violence to living beings [which is] contrary [to the aim of Samādhi]. Among these, posture and the like help the higher [auxiliaries]. For example, when posture is mastered, steadiness [of the body is achieved] for Prāṇāyāma.⁴⁷³ Thus, it also applies to the higher [auxiliaries].⁴⁷⁴

Also, the *Pātañjalayogaśāstra* states that stability of mind is gained by the deliberate exhalation and retention of the breath,⁴⁷⁵ and that Prāṇāyāma leads to concentration (*dhāraṇā*).⁴⁷⁶ One can infer that Prāṇāyāma prepares a yogin for Dhāraṇā in

⁴⁷⁰ See Bronkhorst 2000: 24, for examples other than the one given below.

⁴⁷¹ The *Mahābhārata* 12.294.7c-d and 8a-b: 'Men who know the Vedas say that the meditation [mentioned earlier] is also of two kinds: [The first is] one pointedness of mind and [the second,] Prāṇāyāma' (*tac cāpi dvidiham dhyānam āhur vedavido janāḥ | ekāgratā ca manasaḥ prāṇāyāmas tathaiva ca*).

⁴⁷² Cf. Bhojadeva's *Rājamārtaṇḍa* on Sūtra 2.33 ([...] *vitarkā yogaparipanthinaḥ* [...]).

⁴⁷³ Cf. *Pātañjalayogaśāstra* 2.49 (*tasmin sati śvāsaprasāvāsayor gativicchedaḥ prāṇāyāmaḥ*).

⁴⁷⁴ Bhojadeva's *Rājamārtaṇḍa* on Sūtra 2.29 (*iha kāni cit samādheḥ sāksād upakārakāṇi yathā dhāraṇādīni kāni cit pratipakṣabhūtaḥ sādavitarkonmūlanadvāreṇa samādhim upakurvanti yathā yamādayaḥ | tatrāsānādinām uttarottaram upakāratvam | tadyathā saty āsanajaye prāṇāyāmas-thairyam | evam uttaratrāpi yojyam*). This passage is cited in Vasudeva 2004: 367 n. 1, which provides more information and further references on the technical meaning of a yogic auxiliary (*aṅga*).

⁴⁷⁵ The *Pātañjalayogaśāstra* 1.34: 'Or [stability of mind (*cittaprasādana*) is attained] through exhalation and retention of the breath' (*pracchardanavidhāraṇābhyāṃ vā prāṇasya*). The *Bhāṣya* comments: 'Exhalation is the emission of the abdominal breath through the nostrils with particular care, and retention is stopping the breath (*prāṇāyāma*). Through both [of these], one should accomplish stability of mind' (*kauṣṭhyasya vāyor nāsikāpuṭābhyāṃ prayatnaviśeṣād vamaṇaṃ pracchardanam, vidhāraṇaṃ prāṇāyāmaḥ, tābhyāṃ vā manasaḥ sthitiṃ sampādayet*).

⁴⁷⁶ *Pātañjalayogaśāstra* 2.53: '[Because of the practice of Prāṇāyāma,] there is fitness of the

those tantric and haṭhayogic formulations of Śaḍaṅgayoga which include Dhāraṇā, because the practice of Dhāraṇā in these traditions usually involves breath retention.⁴⁷⁷ Moreover, throughout its history, Haṭhayoga was commonly prescribed for the attainment of Rājayoga, which indicates that Prāṇāyāma was practised for the attainment of Samādhi, because Prāṇāyāma is one of Haṭhayoga's main auxiliaries and its other auxiliaries such as Mudrā and Dhāraṇā require the retention of the breath.⁴⁷⁸

In the above cases, stopping the breath is the cause of Samādhi. In both chapters of the *Amanaska*, this causal relationship is reversed:

Chapter 1 –

When dissolution of thinking, [ego and the higher faculty of discernment] has arisen, the breath dissolves.⁴⁷⁹

Chapter 2 –

As a result of [attaining] the no-mind [state], the mind disappears and,

mind for concentration [on the various objects listed in the *Bhāṣya* 3.1] (*dhāraṇāsu ca yogyatā manasaḥ*).

⁴⁷⁷Somadeva Vasudeva (2004: 410) has observed; '[...] after discussing the control of the vital energy the *Mālinīvijayottaratantra* proceeds with the four fixations (*dhāraṇā*). These follow quite naturally after Prāṇāyāma since they require the retention of the breath in various locations.' The same is also true in Haṭhayoga. For an example, see the verse on Dhāraṇā in the *Vivekamārtaṇḍa*, which is translated in footnote 220. See also *Dattātreyayogaśāstra* 117-21.

⁴⁷⁸For examples in the *Dattātreyayogaśāstra* and the *Amaraughaprabodha*, see footnote 239; *Śivasamhitā* 5.222 (= *Haṭhapradīpikā* 2.76; = *Haṭhatattvakaumudī* 55.1; ≈ *Haṭharatnāvalī* 1.19): 'Without Haṭha, there is no Rājayoga, and without Rājayoga, there is no Haṭha. Therefore, the [yogin] should practise both until the [stage called] Niṣpatti [is attained]' (*haṭhaṃ vinā rājayogo rājayogaṃ vinā haṭhaḥ | na sidhyati tato yugmam ā niṣpatteḥ samabhyaset*). The *Vivekamārtaṇḍa* (7) contains a Śaḍaṅgayoga which includes both Prāṇāyāma and Samādhi. The original *Goraḁṣaśataka* (63c-d, 64c-d – 65) teaches the attainment of Samādhi through the practice of retention (*kumbhaka*): 'Now I shall teach the best way to Samādhi [...]. Correctly assuming a posture in exactly the same way as was taught earlier, [the yogin] should stimulate Sarasvatī and control his breath. On the first day he should perform the four *kumbhakas* [...]' (trans. Mallinson 2012: 270 – *athedānīṃ pravakṣyāmi samādhikramam uttamam | [...] | pūrvoktena krameṇaiva samyag āsanam āsthitaḥ || cālanaṃ ca sarasvatyāḥ kṛtvā prāṇān nirodhayet | prathame divase kāryaṃ kumbhakānāṃ catuṣṭayam*). Many such examples can be found in the *Haṭhapradīpikā*. The first verse is enough to demonstrate the point here: 'Salutations to Śiva by whom the knowledge of Haṭhayoga was taught, [which] shines forth as a ladder for one desirous to ascend to the sublime Rājayoga' (*śrīādīnāthāya namo 'stu tasmai yenopadiṣṭā haṭha-yogavidyā | vibhṛjate promatarājayogam āroḁhum icchor adhirohiṇīva*).

⁴⁷⁹*Amanaska* 1.22a-b.

because of the disappearance of the [mind], the tormenting breath disappears.⁴⁸⁰

This contention is not unique to the *Amanaska*, for other medieval yoga traditions indicate that the breath could be dissolved by the mind, as is clearly stated, for example, in the *Haṭhapradīpikā*:

Where the mind dissolves, there the breath dissolves. Where the breath dissolves, there the mind dissolves.⁴⁸¹

However, the *Amanaska* appears to be unique among yoga texts for claiming, as explicitly as it does, that Prāṇāyāma is an effect and not a cause of Samādhi. In fact, references to Samādhi as the cause of Prāṇāyāma seem to be rare in yoga traditions in comparison to the numerous references to Prāṇāyāma as the cause of Samādhi. Yet, there is an early precedent to the reversal of this causal relationship, in a canonical work of Śvetāmbara Jainism, the *Uttarajjhayaṇa*, which describes a technique called 'pure meditation' (*sukkajjhāṇa*):

He first stops the activity of his mind, then of his speech and body, then he puts a stop to breathing out and breathing in.⁴⁸²

By emphasizing Samādhi as the cause of the breath's cessation, the *Amanaska* rendered the techniques of Haṭhayoga superfluous. The text says, in essence; 'why practise Prāṇāyāma, if one can achieve Samādhi (and thereby stop the breath) by an easier method?' In fact, not only does the *Amanaska* assert that Samādhi stops the breath, but also that it stops the breath for much longer than one might achieve by deliberately holding it:

The breath, which cannot be held [for long however] effortfully it is being restrained, instantly remains [held] because of the arising of the natural [no-mind] state.⁴⁸³

The fact that the no-mind state can be transmitted by the guru (2.45) means that the guru's favour is a far more potent way of stopping the breath than Śaḍāṅgayoga:

Therefore [since the breath depends on the mind], the disappearance of the breath cannot be mastered by the practice of Śaḍāṅgayoga, [nor Aṣṭāṅgayoga] and the like. However, the complete disappearance of the mind can be easily mastered in merely an instant as a result of the guru's favour.⁴⁸⁴

⁴⁸⁰ *Amanaska* 2.30a-b.

⁴⁸¹ *Haṭhapradīpikā* 4.23 (*mano yatra vilīyeta pavanas tatra liyate | pavano liyate yatra manas tatra vilīyate*)

⁴⁸² Trans. Bronkhorst 2000: 12. The *Uttarajjhayaṇa* 29.72/1172 ([...] *maṇajogaṃ niruṃbhai, vājjogaṃ niruṃbhai, kāyajogaṃ niruṃbhai, āṇāpāṇunirohaṃ kareṃ* [...]).

⁴⁸³ *Amanaska* 1.73.

⁴⁸⁴ *Amanaska* 1.29.

The *Amanaska's* emphasis on mastering the breath easily and instantly is consistent with its broader theme that yoga should be effortless, which is also at the heart of its critique of asceticism and other systems of yoga. This theme is encapsulated by one verse that urges the yogin to abandon a method requiring effort and resort to one that is effortless (2.26). According to the *Amanaska*, this involves sitting in an easy posture (*sukhāsana*) with the limbs placed comfortably, keeping the body and gaze still (2.49-50). The yogin does not deliberately think of anything (2.54) and he refrains from suppressing discursive thoughts by allowing the mind to wander wherever it will until it dissolves (2.71). The *Amanaska* states that if there is even a minimum of effort, absorption of the mind will not occur (2.57).

The *Amanaska's* conception of an easy method of yoga appears to have been adapted from earlier non-dual Śaiva traditions, which elevated easy contemplative methods for attaining spontaneous gnosis above ritual and gradualist systems of meditation such as Aṣṭāṅgayoga.⁴⁸⁵ In Kṣemarāja's explanation of a number of easy methods (*sukhopāya*), beginning with the dissolving of thought (*vikalpakṣayādi*), he provides an example of how such methods could be promoted at the expense of more difficult haṭhayogic techniques:

However, another means is also taught. Because of the removal of all systems of discipline such as Prāṇāyāma, Mudrās and Bandhas, [this] is an easy method. One whose mind is fixed on the heart by the prescribed method quells thought, which is an obstruction to [cognizing] one's [true] condition. By apprehending the absence of thought because there is no thinking at all, one becomes full of the perception of a knowing subject's own consciousness devoid of defects such as the body and so on, and one soon obtains immersion in the fourth [state] and that beyond the fourth [state], [an immersion] whose expansiveness is [always] opening out.⁴⁸⁶

Though the above passage is couched in the terminology of the Pratyabhijñā philosophy, there is still the appeal of a simple method (i.e., fixing the mind on the heart) over more complex ones such as Prāṇāyāma, as well as the promise of results which are not unlike those of any yoga system, such as the quelling of thought and the attainment of absorption. The superiority of an easy method (*sukhopāya*) over ascetic observance is seen in a passage in Abhinavagupta's *Tantrāloka* in which he compares

⁴⁸⁵Sanderson 2005a: 103-4.

⁴⁸⁶The *Pratyabhijñāhṛdaya*, the commentary on Sūtra 18 (*upāyāntaram api tu ucyate, prāṇāyāmamudrābandhādisamastayantraṇātantratrotanena sukhopāyam eva hṛdaye nihitacittaḥ uktayuktyā svasthitipratibandhakaṃ vikalpaṃ akiñciccintakatvena praśamayan avikalpaparāmarśena dehādyakaluṣavacitpramāṭṛtānibhālanapravaṇaḥ acirād eva unmiśadvikāśaṃ turyaturyātī-tasamāveśadaśaṃ āśādayati*).

the lower and higher teachings of Śaivism. Here, the easy method of Kaulism proceeds from this tradition's dislike of ascetic observance:

[The lower Tantras prescribe the wearing of] matted locks, [ashes], and the like, so that by constantly adhering to these rules one may realize one's identity [with Śiva]. [But] the Kaula system forbids these [practices]; for it teaches a method that abjures all austerities.⁴⁸⁷

In commenting upon the above verse, Jayaratha expatiates on the rules (*niyama*) for wearing sectarian signs and in so doing mentions the wearing of matted locks, ashes (*bhasman*), having a shaved head (*muṇḍin*), a topknot (*śikhin*), carrying a staff (*daṇḍin*) and many others. Such sectarian signs are also rejected by the *Amanaska* as being of no use to the yogin in any respect (2.34-36). Jayaratha says:

For in this [system] is taught a method of realizing one's identity with Śiva easily, without effort, even while one is immersed in [the enjoyment of] the objects of the senses, as taught in [*Svabodhodayamañjarī* v. 12]: 'The ancients taught cessation by means of the repeated practice of detachment. But I teach now that this cessation may come about effortlessly.'⁴⁸⁸

Jayaratha's quotation of the *Svabodhodayamañjarī* in the context of *sukhopāya* is significant here, because there are similarities between the teachings of that text and the *Amanaska*'s. The *Svabodhodayamañjarī* teaches absorption (*laya*) of mind by means of a number of contemplative techniques whose simplicity has been likened to those of the *Vijñānabhairavatantra*.⁴⁸⁹ In the verse quoted above, the terminology of *vairāgya*, *abhyāsa* and *nirodha* is an obvious reference to Pātañjalayoga, which is portrayed as 'hard work' compared to the effortless methods of the *Svabodhodayamañjarī*. Indeed, in the *Svabodhodayamañjarī*, the yogin can fix his attention on the scent of jasmine flowers (43) and the bliss of sex (38), whereas Pātañjalayoga advises the yogin to concentrate on rather more mundane things such as his navel, heart and tip of the nose and it espouses rules of conduct (*yama*) which include celibacy (*brahmacarya*). Though jasmine flowers and the bliss of sex are absent in the *Amanaska*, it contains

⁴⁸⁷Trans. Sanderson 2005a: 108. *Tantrāloka* 4.257c-d – 258a-b (*niyamānupraveśena tādātmya-pratipattaye | jaṭādi kaule tyāgo 'sya sukhopāyopadeśataḥ*). The translation of *sukhopāya* here is in keeping with Jayaratha's commentary, part of which is quoted below, but also see Sanderson 2005a: 108 n. 74.

⁴⁸⁸Trans. Sanderson 2005a: 108 n. 74. *Tantrāloka*viveka 4.257 ([...] *yato 'tra [...] viṣayāsaṅge 'pi pārameśvarasvarūpāpatteḥ, sukhenāyatnenopāyasyopadeśaḥ, yad uktam 'pūrvair nirodhaḥ kathito vairāgyābhyāsayogataḥ | asmābhis tu nirodho 'yam ayatnenopadiśyate*).

⁴⁸⁹The similarity of the *Svabodhodayamañjarī*'s contemplative methods to those of the *Vijñānabhairavatantra* has been noted by both Torella 2000: 388 and Sanderson 2007: 279. For the similarities between the *Vijñānabhairavatantra* methods and the *Amanaska*, see section 1.3.6.4.

over a dozen references to the bliss of absorption and, as noted above, the effortlessness of its methods is a salient theme.

Furthermore, both the *Svabodhodayamañjarī* and the *Amanaska* emphasize the efficaciousness of their methods. In explaining twenty-two techniques, the *Svabodhodayamañjarī* reiterates five times that liberation or the dissolution of mind occurs instantly,⁴⁹⁰ and the *Amanaska* does so nine times.⁴⁹¹ Moreover, the *Amanaska*'s assertion of its superiority over Śaḍaṅgayoga is based on the immediacy of the results of its own techniques, and this harks back to a strategy seen in both Śaivism and Tibetan Buddhism. For, as Alexis Sanderson (2007: 290-91) has observed, both the Krama and rDzogs chen elevate their teachings above those of gradualist systems because they alone lead to sudden enlightenment. Similarly, Somadeva Vasudeva (2004: 444) has noted how Abhinavagupta integrated radical, subitist Kaula teachings into his exegesis on the *Mālinīvijayottaratantra* which resulted in the devaluation of the gradualist systems of Śaḍaṅgayoga and Tattvajaya. The interesting point to be made about the *Amanaska* is that while it too promotes itself as effortlessly bestowing instant results, it also strongly emphasizes the role of practice and detachment and, in so doing, aligns itself with the yoga traditions of its time.

Though the easy and effortless path of the *Amanaska* is at variance with asceticism, it is also evident that its teachings were not intended for the householder. This can be inferred from its emphasis on the practice of detachment (*audāsīnya*)⁴⁹² and the no-mind state, which required isolation (I.17, 2.49) and complete physical and mental inactivity for prolonged periods of time. Such a practice seems impracticable for one engaged in household duties or living in an urban environment. The text does not mention whether a lay or monastic community supported the Rājayogin during his time in supposedly uninterrupted Samādhi.⁴⁹³ One can only surmise that the importance of the guru's favour may have extended beyond the transmission of the teachings to also providing or arranging for the practical needs of the Rājayogin, though these needs are ignored by the text, which gives the impression that the yogin in Samādhi is beyond hunger, thirst, heat and cold and unaffected by the world.

The exclusion of the householder and the ascetic from the practice, as well as the absence in the text of any sectarian signs, mantras and deities, makes it difficult to answer the question of the *Amanaska*'s intended audience. The other relevant ev-

⁴⁹⁰ *Svabodhodayamañjarī* 29, 34, 38 39 and 41. This is also discussed in Torella 2000: 392

⁴⁹¹ *Amanaska* 1.48, 2.29, 30, 42, 46, 52, 55, 76, 81.

⁴⁹² *Amanaska* 2.36, 52, 54, 58.

⁴⁹³ That the yogin's practice is constant and uninterrupted is conveyed by compounds such as *sadābhyāsa* (I.18, 25, 2.36, 48, 53, 68, 75, 100, 105), as well as references to continual absorption in the first chapter's twenty-four-year span of practice (I.80-82).

idence yields no clear answer. For instance, there is a strong influence of earlier Kaula traditions of yoga, such as the *Amanaska's* predilection for subitist teachings, its dislike of Tapas and, as noted above, its terminology of the no-mind state is found in earlier Kaula works. The *Amanaska* has twenty-two verses in common with the *Kulārṇavatantra*,⁴⁹⁴ and in addition to this, one might look at the *Amanaska's* association with the yoga texts supposedly written by Siddhas such as Matsyendra and Gorakṣa. The former was 'venerated as the revealer of Kaulism in the current Kali Age in all its systems' (Sanderson 2005a: 117 n. 93), and both are included in lineages of gurus who composed works such as the *Haṭhapradīpikā*, which incorporated some of the *Amanaska's* verses.⁴⁹⁵ Furthermore, the *Amanaska* is quoted with attribution in the Nāth sect's late doctrinal work, called the *Gorakṣasiddhāntapaddhati*.⁴⁹⁶

Though the influence of Kaulism is evident, the *Amanaska* does not identify itself as a Kaula work. In fact, it deprecates Kaula gurus as being ten a penny, and advises the yogin to seek out a guru who has left behind Kaula practices (2.16). The absence of Kaula ritual, goddess worship and transgressive practices suggests that if the *Amanaska* had been influenced by Kaulism it was only in a limited way. As to whether the *Amanaska* was affiliated with the traditions of Matsyendra and Gorakṣa, it is difficult to reconcile such claims with the *Amanaska's* strident criticism of the yoga techniques which are taught in the texts attributed to these gurus. The appropriation of the *Amanaska's* verses by such yoga texts is unreliable evidence for proving sectarian affiliation, because often the *Amanaska's* verses were taken out of context and, in the case of the *Haṭhapradīpikā*, they were used to justify Prāṇāyāma, which is the very opposite of their function in the *Amanaska*.

In light of the *Amanaska's* opposition to earlier tantric and yogic traditions, as well as the absence of any ethnographical evidence on the Rājayogins of the twelfth to fifteenth centuries, the only certain answer to the question of the *Amanaska's* intended audience is its universalist approach to liberation, in the sense that sectarian affiliation and signs are of no importance to this aim (1.6, 2.34-35). Therefore, one can infer that the text was intended for whoever was willing to practise the no-mind state under a qualified guru, so long as they were also willing to put aside belief in the salvific power of Brahmanical rites, and give up any sectarian affiliation, philosophical preferences and metaphysical views. As noted by James Mallinson, such universalism was not uncommon among the yoga texts of the *Amanaska's* era, and it was indicated more explicitly in the *Dattātreyayogaśāstra*:

⁴⁹⁴ See sections 1.3.6.5 and 13 for similar practices and terminology in the *Kaulajñānānirṇaya* and the *Ūrmikaulārṇava*, and section 1.3.7.2 for a discussion on the *Amanaska's* affinities with the *Kulārṇavatantra*.

⁴⁹⁵ For more details on this, see section 1.3.7.5.

⁴⁹⁶ See footnote 8 for further details.

Whether a Brahmin, an ascetic, a Buddhist, a Jain, a Skull-Bearer or a materialist, the wise man who is endowed with faith and constantly devoted to the practice of [haṭha] yoga will attain complete success.⁴⁹⁷

One must wonder whether such universalism annulled concerns over the caste and gender of those willing to practise yoga. In the *Amanaska*, there are two references to caste. However, neither provides a definitive answer on the limits of inclusion. The first occurs in a compound which is corrupt in nearly all the manuscripts. However, the reading of the oldest manuscript (M₁) can be understood as; '[some] are self-satisfied with pride, being caste-stupid' (*jātijaḍābhīmānamudita*).⁴⁹⁸ The broader context makes it clear that only deluded people are stupidly proud of their caste, and so the implication is that caste is of no importance to the attainment of the no-mind state. The second reference somewhat pokes fun at the orthodox view of the very lowest castes, for the yogin is advised to avoid the so-called learned Brahmin who says, 'I know Brahma' just as the Brahmin would avoid an untouchable (2.102). However, this statement is intended to humble a learned Brahmin and does not confirm that untouchables were permitted to practise Rājayoga. On the whole, the majority of yoga texts of the *Amanaska*'s era were silent on the issue of caste (*jāti/varṇa*). One notable exception is the *Yogayājñavalkya*,⁴⁹⁹ which clearly indicates that yoga was practised by all four castes and women.⁵⁰⁰

In [the practice of] Prāṇāyāma, a learned Brahmin should repeat thrice the Gāyatrī mantra with [an equal number of] *oms* and the [names of the first three of the seven] worlds (i.e., *bhūr*, *bhuvar* and *sva*). He should do thus again thrice at the three junctures [of the day]. Otherwise, the wise Brahmin can always practise with a vedic or non-vedic mantra, and he should repeat it forty times in Prāṇāyāma. [If] a Brah-

⁴⁹⁷Trans. James Mallinson 2013b. *Dattātreyayogaśāstra* 41 - 42 (*brāhmaṇaḥ śramaṇo vāpi baud-dho vāpy ārhato 'thavā | kāpāliko vā cārvākaḥ śraddhayā sahitaḥ sudhiḥ || yogābhyāsarato nityaṃ sarvasiddhim avāpnuyāt | kriyāyuktasya siddhiḥ syād akriyasya kathaṃ bhavet*).

⁴⁹⁸See the endnote to *Amanaska* 2.33b for more details on this compound. The majority of manuscripts do support *jātijaḍa*.

⁴⁹⁹The *terminus a quo* of the *Yogayājñavalkya* is the *Vasiṣṭhasaṃhita*, which does not contain verses on caste, and the *Yogayājñavalkya*'s *terminus ad quem* would be the *Sarvadarśanasāṅgraha* (Bouy 1994: 84), unless their common verse was derived from a third source, in which case its *terminus ad quem* would be the *Haṭhapradīpikā*. This means that it probably postdates the *Amanaska*'s second chapter by several centuries.

⁵⁰⁰Another exception, though much less important in this regard, is one verse in the *Śiva-saṃhītā* (2.54): 'If the yoga practitioner desires to cross over the ocean of cyclical existence, then having performed [the duties of] his caste and stage of life, he should do action without [desiring] the reward.' (*saṃsārasāgaram tartaṃ yadicchad yogasādhakaḥ | kṛtvā varṇāśramaṃ karma phalavarjam tadācaret*). This implies that the Yogin should outwardly follow Brahmanical norms, but without any regard for the merit of doing so, as in many Śaiva works.

min is learned in the Vedas and always devoted to his religious duties, he should repeat a vedic mantra and never a non-vedic one. Some [Brahmins] wish to repeat a non-vedic mantra for the wellbeing of [all] people. As [in the case of] a Brahmin, mantra repetition is prescribed for a Kṣatriya in Prāṇāyāma. For [all those] Vaiśyas, women, Śūdras and ascetics who perform their religious duties, a mantra without *om* [is prescribed] in Prāṇāyāma, O Gārgi. [For in their case,] the wise recommend either a Śaiva or Vaiṣṇava mantra ending in *namaḥ*. Otherwise, a Śūdra as well as a woman should practise with a non-vedic [mantra] prescribed earlier, and they should repeat [it] forty times in Prāṇāyāma. Śūdras should not repeat a vedic mantra and women should never [do so].⁵⁰¹

Also, the *Yogayājñvalkya* prescribes the study of the Upaniṣads for Brahmins and Kṣatriyas, and the Purāṇas for Vaiśyas, Śūdras and women.⁵⁰² Though it has a vedic and Vaiṣṇava orientation that is absent in the *Amanaska* and though the *Amanaska* has not one reference to a female yoga practitioner,⁵⁰³ it is certainly possible that the *Amanaska* permitted all four castes and women to practise yoga as in the *Yogayājñvalkya*, for the former has a stronger universalist flavour than the latter. Other medieval yoga texts indicate that there were female yoga practitioners, such as the *Dattātreyayogaśāstra*, which contains a reference to a woman devoted to the practice of yoga in its instruction on Vajrolī Mudrā.⁵⁰⁴ In the *Haṭhapradīpikā* (3.95-98) there is more extensive instruction for women on Vajrolī Mudrā, but none of these ref-

⁵⁰¹The *Yogayājñvalkya* 6.12, 16 – 6.19a-b (*praṇavena susaṃyuktāṃ vyāhṛtibhiḥ ca saṃyutām | gāyatrīm ca japed viprah prāṇasaṃyamane trīśaḥ || punaś caivaṃ tribhiḥ kuryāt punaś caiva trisandhiṣu | yadvā samabhyasen nityaṃ vaidikaṃ laukikaṃ tu vā || prāṇasaṃyamane vidvān japet tad viṃśatidvayam | brāhmaṇaḥ śrutasaṃpannaḥ svadharmanirataḥ sadā | sa vaidikaṃ japeṇ mantraṃ laukikaṃ na kadācana | ke cid bhūtahitārthāya japam icchanti laukikam || dvijavat kṣatriyasyoktaḥ prāṇasaṃyamane japaḥ | vaiśyānām dharmayuktānām strīśūdrānām tapasvinām || prāṇasaṃyamane gārgi mantraṃ praṇavavarjitam | namontaṃ śivamantraṃ vā vaiṣṇavaṃ veśyate budhaiḥ | yad vā samabhyasec chūdro laukikaṃ vidhipūrvakam || prāṇasaṃyamane strī ca japet tad viṃśatidvayam | na vaidikaṃ japec chūdraḥ striyaś ca na kadācana*).

⁵⁰²*Yogayājñvalkya* 2.8 – 10a-b: '[In the case of Brahmins,] the wise say that the study of philosophy, [which is the sixth Niyama in this yoga system,] is the study of the Upaniṣads. Like Brahmins, they prescribe the study of [the same] philosophy for Kṣatriyas. And †...† for good Vaiśyas, possessed of virtuous conduct, as well as [those] Śūdras, women and ascetics who maintain their religious duties, the wise say that the study of philosophy is the study of the Purāṇas' (*siddhāntaśravaṇaṃ proktaṃ vedāntaśravaṇaṃ budhaiḥ | dvijavat kṣatriyasyoktaṃ siddhāntaśravaṇam budhaiḥ || viśāṃ ca †ke cid icchanti† śilavṛttavatām satām | śūdrānām ca striyānām ca svadharmasthatapasvinām || siddhāntaśravaṇaṃ proktaṃ purāṇaśravaṇaṃ budhaiḥ || striyānām ca*] conj. Goodall : *striyaś caiva* Ed.).

⁵⁰³Hence my use of masculine pronouns (he, him, his) in regard to the yogin.

⁵⁰⁴*Dattātreyayogaśāstra* 1.55a (*yogābhyāsaratām strīm ca*).

erences indicate the extent to which women were included in the broader practice of Haṭhayoga. Two later commentators, namely the early sixteenth-century Godāvaramiśra and the seventeenth-century Śivānandasarasvatī,⁵⁰⁵ quote the following verse, which includes women among those who can benefit from yoga:⁵⁰⁶

For the purification⁵⁰⁷ of Brahmins, Kṣatriyas, Vaiśyas, women and Śūdras; for the cessation of actions and for liberation, there is nothing better than yoga.⁵⁰⁸

Though Godāvaramiśra and Śivānanda quote the above verse without attribution, it probably originates from the *Viṣṇudharma* (98.16), because there it occurs in a chapter on yoga in a context for which it seems to have been written. For the verse is part of Kapila's response to a request by the Gods, sages and kings, who want confirmation that there is no higher good than yoga for all beings, including all the castes, women and even worms and insects.⁵⁰⁹ In this context, the mention of women is merely consistent with the claim that yoga benefits all living creatures and it falls somewhat short of saying that women should practise yoga. Brahmānanda, who quotes the above verse twice, once with attribution to the *Yogacintāmaṇi* and then to the sage Mātaṅga,⁵¹⁰ knew its original context in the *Viṣṇudharma*, because his refutation of it is based on his disdain for the Purāṇas' conferment of permission for all living beings to practise yoga:

Even though in statements of the Purāṇas such as: '[For the purification of] Brahmins [and so on...]', qualification for [the practice] of yoga

⁵⁰⁵On the date of these two commentators, see section 1.3.7.6.

⁵⁰⁶According to Gode (1954: 9), this verse is quoted without attribution in Godāvaramiśra's *Yogacintāmaṇi*, which was a source for Śivānandasarasvatī's *Yogacintāmaṇi*. I am yet to consult a manuscript of Godāvaramiśra's work to confirm this, but the verse in question is certainly in Śivānanda's *Yogacintāmaṇi*, and Gode (1954: 19-21) provides convincing evidence that Śivānanda based his *Yogacintāmaṇi* on Godāvaramiśra's.

⁵⁰⁷One would expect *pāvanam* to be dative here and this is how I have read it, because its relationship to the main clause appears to be the same as *śāntaye* and *vimuktaye*. The nominative of *pāvana* may have been used for metrical reasons. I wish to thank Péter Szántó for this suggestion (p.c. 15.5.2010).

⁵⁰⁸Śivānanda's *Yogacintāmaṇi* p. 57 (*brāhmaṇakṣatriyaviśāṃ strīśūdrāṇāṃ ca pāvanam | śāntaye karmaṇām anyad yogān nāsti vimuktaye*).

⁵⁰⁹*Viṣṇudharma* 98.11-12: 'O lord, tell us about that excellent [refuge (*śaraṇa*) called yoga] which is the best and [most] beneficial [practice] for all castes and even women, and which is not surpassed by anything else. Speak to us about that excellent and supreme [refuge] which is beneficial for people and even worms and insects at the beginning, middle and end [of their lives]' (*yac chreyaḥ sarvavarṇānāṃ strīṇām apy upakāraṇam | yasmāt parataraṇaṃ nānyac śreyas tad brūhi naḥ prabho || ādāv ante ca madhye ca nṛṇāṃ yad upakāraṇam | api kīṭapataṃgānāṃ tan naḥ śreyaḥ paraṃ vada*).

⁵¹⁰See *Jyotsnā* 1.11 (*atra yogacintāmaṇikārāḥ*) and 4.15 (*maharṣimātaṅgaḥ*).

is obtained for the whole [gamut] of living beings [including worms and insects], nonetheless it is one who is detached who possesses the qualification in regard to yoga that has the reward of liberation. And in the *Vāyusaṃhitā* [it is said:] 'When the vedic teachings have been learnt, the mind is detached from sense objects. The qualification for anyone in this yoga is nothing else whatsoever.'⁵¹¹

Seeing that women were largely excluded from the study of the Vedas in medieval India,⁵¹² it is unlikely that Brahmānanda believed they were qualified for yoga. I am not aware of any eighteenth or nineteenth-century yoga text which reproduced the universalism evinced in medieval yoga texts such as the *Amanaska*, the *Dattātreyayogaśāstra* and both *Yogacintāmaṇis* of Godāvaramiśra and Śivānanda.

From the above discussion, it is clear that the *Amanaska* was a unique blend of elements from earlier yogic and tantric traditions. Its strong emphasis on Samādhi, practice and detachment, places it among the medieval yoga traditions such as Pātanjalyoga. However, the influence of earlier tantric traditions is predominant in its terminology, the subitist aspect of its practice and its dislike of Tapas, which proceeded from its easy and effortless approach to liberation. The fact that it rejected the standard gradualist yoga techniques, as well as tantric sectarian affiliation, metaphysics and ritual, suggests it was conceived in opposition to these earlier traditions, possibly as a reformation of sorts. Its universalism also suggests this.

1.3.7 The Influence of the *Amanaska*

In this section, I shall attempt to determine the *Amanaska*'s influence on other texts which were contemporary with it or later. In most cases, this concerns the influence of its teachings on other yoga texts, and only in a few instances can this influence be proven to have directly emanated from the *Amanaska*. Such proof usually consists of a quotation attributed to the *Amanaska*. These attributions are rare compared to the

⁵¹¹Brahmānanda's *Jyotsnā* 1.11 (*yadāpi 'brāhmaṇa [...]' ityādi purāṇavākyeṣu prāṇimātrasya yoge 'dhikāra upalabhyate, tathāpi mokṣarūpaphalavati yoge viraktasyaiva adhikāra ucitaḥ | tathā ca vāyusaṃhitāyām - dṛṣṭe tathānuśravike viraktaṃ viṣaye manaḥ | yasya tasyādhikāro 'smin yoge nānyasya kasyacit*).

⁵¹²One may cite the example in the *Yogayājñavalkya* translated above (see footnote 502), in which women were prescribed the study of the Purāṇas instead of the Vedas. More generally, P. V. Kane (1946: 687) comments, 'Although in vedic times women composed hymns and although Hārīta and Yama stated that women had the upanayana performed on them and could study the Veda, in later times it was held that women could not study the Veda, could not repeat vedic mantras and therefore could not perform any homa (including dattahoma).'

number of instances in which the *Amanaska's* verses are found without attribution. Seeing that most of the yoga texts written after the twelfth century can be shown to have tacitly borrowed verses from earlier texts and that the *Amanaska's* second chapter is itself a compilation, it is usually not possible to determine the source of borrowing in such cases, and one must bear in mind the possibility of a third source which may no longer be extant. The main exception here is Hemacandra's *Yogaśāstra*, which I have argued was directly influenced by the *Amanaska* on the basis of the scale of the borrowing involved, and the fact that Hemacandra, a compiler of Jain treatises, certainly was the borrower. Even if a third source predating Hemacandra is found in the future, I suspect that its section on the no-mind state will be very similar to the *Amanaska's* second chapter.

In cases where the *Amanaska* has had an indirect influence on another text, a more complex relationship between the sources can sometimes be discerned. For example, the most salient teachings of the *Amanaska's* second chapter are found in the *Maṇḍalabrāhmaṇopaniṣat*, which was probably composed in south-India in the eighteenth century. It is likely that this Upaniṣad borrowed from a third source which combined the *Amanaska's* Rājayoga with a Tāraḥyoga. This unknown text influenced not only the *Maṇḍalabrāhmaṇopaniṣat*, but it may also be the source of the verses on Tāraḥyoga which were added to the *Amanaska's* south-Indian recension.

In my discussion of each of the following texts, I have devoted some space to determining a *terminus a quo* and *terminus ad quem* of each one, so that its temporal relationship to the *Amanaska* is apparent. I have also summarised the contents of those texts which have not been widely published or discussed in secondary literature.

1.3.7.1 The *Yogaśāstra*

The *Yogaśāstra* of the Śvetāmbara Jain scholar, Hemacandra, can be dated accurately to the twelfth century because of his prominence in the Jain tradition and his close association with King Kumārapāla of Gujarat.⁵¹³ In the final verse, Hemacandra explains that he wrote the *Yogaśāstra*, which he calls an 'Upaniṣad of Yoga', at the request of King Kumārapāla:

[This] Upaniṣad of Yoga, which is a cause of wonder in the mind of the assembly of the wise, was known from scripture, from the mouth of a good guru and a little from experience in various places. Because

⁵¹³Paul Dundas (2002: 133-134), who reports Hemacandra's date as 1089-1172 CE, states; '[...] Hemacandra is the most tangible of all the exalters of the doctrine. His fame is firmly rooted in a specific historical role with which all Gujarati Jains are familiar and which was in part responsible for establishing Śvetāmbara Jainism as a resilient and self-confident presence in western India.'

of the profuse requesting of the Caulukya king, Kumārapāla, it was placed in the realm of words by his teacher,⁵¹⁴ the honourable Hemacandra.⁵¹⁵

Therefore, the *Yogaśāstra* can be dated more accurately to King Kumārapāla's reign which began in 1141 CE, when his predecessor Jayasiṃha Siddharāja died, and continued until 1173 CE.⁵¹⁶

As the above verse demonstrates, Hemacandra does not attempt to hide the fact that much of the *Yogaśāstra* is based on his knowledge of other scriptures (*śāstra*). However, at the beginning of the twelfth chapter, he makes the following statement:

That [knowledge] which was obtained from a multitude of traditional teachings from the guru's mouth, has been completely presented in [the first part of] this treatise.⁵¹⁷ Now, [in the latter part,] this pure reality (*tattva*) which is attained by [direct] experience is revealed.⁵¹⁸

Much of the *Yogaśāstra*'s twelfth chapter is based on the *Amanaska*'s second chapter, so it appears that Hemacandra was willing to rely on the direct experience of others, as it were, in order to write about the highest reality (*tattva*). Muni Jambūvijaya has identified the parallel verses between the *Amanaska* and the *Yogaśāstra*, as well as Hemacandra's other sources. Jambūvijaya's excellent critical edition indicates that Hemacandra quoted verses from a wide variety of literature in his commentary on the *Yogaśāstra*, called the *Svopajñavṛtti*, including Jain canonical texts,⁵¹⁹ Prakrit texts,⁵²⁰ his own works,⁵²¹ the Pātañjalayoga tradition⁵²² and miscellaneous

⁵¹⁴It seems that the expression 'placed in the realm of words' means 'it was redacted.' I wish to thank Dominic Goodall for pointing this out to me.

⁵¹⁵*Yogaśāstra* 12.55 (*yā śāstrāt suguror mukhād anubhavāc cājñāyi kiñcit kvacid, yogasyopaniṣad vivekipariṣaccetaścamatkāriṇī | śrīcaulukyakumārāpālanṛpater atyartham abhyarthanād, ācāryeṇa niveśitā pathi girāṇ śrīhemacandreṇa sā*).

⁵¹⁶For a list of references on the reign of King Kumārapāla, see Qvarnström 2002: 3 n. 3.

⁵¹⁷My suppletions of 'first part of this treatise' for *atra* and 'the latter part of this treatise' in the second hemistich, derive from Hemacandra's commentary on this verse: *atra pūrvārdhena vṛttakīrtanam, uttarārdhena tu vartīṣyamāṇatattvaprakāśanam*.

⁵¹⁸*Yogaśāstra* 12.1 (*śrutasindhora gurumukhato yad adhigataṃ tad iha darśitaṃ samyak | anubhavasiddham idāniṃ prakāśyate tattvam idam amalam*). Also, *Yogaśāstra* 12.55 (translated above) indicates this.

⁵¹⁹For example, Umāsvāti's *Tattvārthasūtra* is quoted in the *Svopajñavṛtti* on *Yogaśāstra* 1.106 and the *Prasamaratiprakaraṇa*, on *Yogaśāstra* 1.77, etc.

⁵²⁰For example, Bhadrabāhu's *Āvaśyakaniryukti* is quoted in the *Svopajñavṛtti* on *Yogaśāstra* 5.1 and Jinabhadra's *Dhyānaśataka*, on *Yogaśāstra* 11.1, etc.

⁵²¹For example, the *Abhidhānacintāmaṇi* is quoted in the *Svopajñavṛtti* on *Yogaśāstra* 6.6.

⁵²²For example, the *Pātañjalayogaśāstra* is quoted in the *Svopajñavṛtti* on *Yogaśāstra* 5.1 and Vācaspatimiśra's *Tattvavaiśārādī*, on *Yogaśāstra* 4.128, 130, 131, etc.

Sanskrit works such as the *Mahābhārata*.⁵²³

Of the fifty-five verses in the twelfth chapter of the *Yogaśāstra*, twenty three of these are close parallels to verses in the *Amanaska* and nine are more remotely related.⁵²⁴ The *Yogaśāstra* contains the most important teachings of the *Amanaska*, namely, the state of *amanaska* (12.38-40), the highest reality (12.26), importance of the Guru (12.14-17), detachment (12.19, 21), instructions on practice (12.22-25), the four states of mind (12.2-6), steadiness of mind (12.27-30), the gaze (12.31-32) and metaphors on sleeping and waking (12.47-49). These borrowings are extensive enough to have captured the *Amanaska*'s unique blend of yoga and most of its terminology.

The influence of the *Yogaśāstra* on Jain traditions appears to have been confined mainly to its first four chapters, which cover doctrinal matters such as the proper conduct of monks and lay people.⁵²⁵ Indeed, the number of its available manuscripts almost rivals those of the *Pātañjalayogaśāstra* and the *Haṭhapradīpikā*.⁵²⁶ Apart from Hemacandra's own commentary on the *Yogaśāstra*, catalogue descriptions of its available manuscripts reveal two other commentaries, namely, the *Avacūri* by Amaraprabhāsūri⁵²⁷ and the *Bālāvabodha* by Somasundarasūri,⁵²⁸ which is further confirmation of interest in the *Yogaśāstra* by later Jains. However, I am yet to find a quotation with attribution or even a tacit borrowing from the *Yogaśāstra* in any yoga text and, more importantly, in a compendium on yoga. This suggests that the *Yogaśāstra*'s influence on medieval yoga was not significant.

1.3.7.2 The *Kulārṇavatāntra*

A *Kulārṇavatāntra* of some kind must have existed before the time of the *Amanaska*, because a text of that name is quoted by Kṣemarāja in his *Netroddyota* (18.118), but the verses he quotes there are not found in the published edition (1984) of the *Kulārṇava-*

⁵²³For example, the *Mahābhārata* is quoted in the *Svopajñavṛtti* on *Yogaśāstra* 1.81.

⁵²⁴The close parallels are: *Yogaśāstra* 5.2-3 ≈ *Amanaska* 2.27-28, 6.2-3 ≈ 2.31, 12.2 ≈ 2.93, 12.3-5 ≈ 2.95-96, 12.12 ≈ 2.47, 12.13-14 ≈ 2.111-112, 12.18 ≈ 2.56, 12.19-21 ≈ 2.54, 2.57, 2.55, 12.27-29 ≈ 2.70-72, 12.31 ≈ 2.66, 12.32 ≈ 2.64, 12.38-40 ≈ 2.82-84, 12.45 ≈ 2.73, 12.47-49 ≈ 2.59-61. The remote parallels are: *Yogaśāstra* 12.17a-b ≈ *Amanaska* 2.31a, 12.17c-d ≈ 2.48, 12.22a-b ≈ 2.49-50, 12.22c-d ≈ 2.51a-b, 12.23-24 ≈ 2.69a-c, 12.25a-b ≈ 2.51c-d, 12.36b ≈ 2.77c, 12.36c-d ≈ 2.76a, 12.37 ≈ 2.80, 12.46a ≈ 2.53c, 12.46b ≈ 2.41c, 12.46d ≈ 2.76c and 12.41 was obviously inspired by 2.85-89.

⁵²⁵Qvarnström 2002: 5-6.

⁵²⁶Kaivalyadhama's Descriptive Catalogue 2005: 272 - 318. Cf. Kaivalyadhama's Descriptive Catalogue 2005: 334 - 380 (mss. of the *Pātañjalayogaśāstra* and commentaries) and 496 - 544 (mss of the *Haṭhapradīpikā*).

⁵²⁷Kaivalyadhama's Descriptive Catalogue 2005: 302.

⁵²⁸Kaivalyadhama's Descriptive Catalogue 2005: 306 - 10.

tantra. The *Kulārṇavatantra*'s ninth chapter is on yoga and my research on that chapter alone has revealed that it has verses which can be traced back to sources that predate the *Amanaska*, such as the *Śivadharmottara*,⁵²⁹ the *Tvaritāmūlasūtra*,⁵³⁰ the *Mokṣopāya*,⁵³¹ as well as an unknown text quoted by Jayaratha.⁵³² Furthermore, as Gunnar Carlstedt has noted,⁵³³ most of the *Kulārṇavatantra*'s first chapter is parallel to the forty-ninth chapter of the *Garuḍapurāṇa*'s *Uttarakhaṇḍa* and, in the *Kulārṇavatantra*'s ninth chapter, parallel verses with other Purāṇas can also be found.⁵³⁴ None of these parallels provide enough evidence to date the *Kulārṇavatantra*, but they do prove that it is a compilation. In their discussion of the *Kulārṇavatantra*, Gourdriaan and Gupta (1981: 93-94) appear to have agreed with Gunnar Carlstedt's estimate that this Tantra was written sometime between 1000-1400 CE. The *Amanaska* and the *Kulārṇavatantra* have twenty-two verses in common, which are spread fairly evenly across six chapters of the latter.⁵³⁵ These verses concern Śāmbhavī Mudrā,⁵³⁶ the guru,⁵³⁷ the highest reality (*paratattva*),⁵³⁸ Karma⁵³⁹ and the no-mind state.⁵⁴⁰

The relation between the *Amanaska* and *Kulārṇavatantra* is such that it is not possible to determine whether there was direct or indirect influence between the two. There are two main reasons for this; firstly, it is not known whether the *Kulārṇavatantra* was composed before or after the *Amanaska*'s second chapter and, secondly, the direction of borrowing cannot be established on the internal evidence of these texts. Furthermore, since both texts are compilations, it is possible that they borrowed from a third source(s) unknown to me. As long as an earlier source(s) remains undiscovered

⁵²⁹For example, *Kulārṇavatantra* 9.8a-b ≈ *Śivadharmottara* 10.68c-d.

⁵³⁰For example, *Kulārṇavatantra* 9.15a-b ≈ the *Tvaritāmūlasūtra* f. 16r. The *terminus ad quem* of the latter is the 12th century. This is based on the date of manuscript NGMPP C 6/7 discussed by Michael Slouber (2013: forthcoming).

⁵³¹For example, *Kulārṇavatantra* 9.24 ≈ *Mokṣopāya* 3.7.10.

⁵³²Jayaratha himself does not predate the *Amanaska* (for his date of the thirteenth century, see Sanderson 2007: 419), but many of his sources would. In his commentary on the *Tantrāloka* (4.24, 4.250), he quotes without attribution, *antaḥ kaulo bahiḥ śaivo lokācāre tu vaidikaḥ | sārām ādāya tiṣṭheta nārikelaphalaṃ yathā ||* ≈ the *Kulārṇavatantra* 11.83. This verse is cited and translated by Sanderson 1985: 205, 216 n. 130.

⁵³³See Gourdriaan and Gupta 1981: 94.

⁵³⁴For example, *Kulārṇavatantra* 9.13-14 ≈ *Agnipurāṇa* 375.3-4 and *Kulārṇavatantra* 9.66 ≈ *Viṣṇumahāpurāṇa* 3.15.24.

⁵³⁵*Amanaska* 2.9 ≈ *Kulārṇavatantra* 11.85, 2.10 ≈ 8.85, 2.12-13 ≈ 9.97, 2.16 ≈ 13.109, 2.18 ≈ 1.96, 2.24 ≈ 1.93, 2.25 ≈ 2.26, 2.44 ≈ 13.70, 2.45 ≈ 13.97, 2.46 ≈ 13.96, 2.54-55 ≈ 9.10, 2.57 ≈ 1.114, 2.59 ≈ 9.11, 2.99 ≈ 9.128, 2.100 ≈ 9.129, 2.101 ≈ 1.94, 2.102 ≈ 1.78, 2.103 ≈ 9.130, 2.111 ≈ 2.27, 2.112 ≈ 2.33.

⁵³⁶*Amanaska* 2.9 - 13 and *Kulārṇavatantra* 11.85, 8.85, and 9.97.

⁵³⁷*Amanaska* 2.16, 44-46 and *Kulārṇavatantra* 13.70, 96-97, 109.

⁵³⁸*Amanaska* 2.18, 54, 57, 111-112 and *Kulārṇavatantra* 1.96, 114, 2.27, 33 9.10.

⁵³⁹*Amanaska* 2.99-100 and *Kulārṇavatantra* 9.128-129.

⁵⁴⁰*Amanaska* 2.24 and *Kulārṇavatantra* 1.93.

ered, it is more prudent to suspend judgement on the direction of borrowing here. Nonetheless, it can be said that the *Kulārṇavatantra* contains only one verse on the no-mind state (1.93) and the term *amanaska* is absent in it. Therefore, the considerable influence the *Kulārṇavatantra* has had in more recent centuries, as evinced by the number of its available manuscripts⁵⁴¹ and quotations in later commentaries,⁵⁴² did not spread the central teachings of the *Amanaska*, with the exception of Śāmbhavī Mudrā.

1.3.7.3 The Amaraughaprabodha

The *Amaraughaprabodha* is a short treatise on yoga attributed to Gorakṣanātha.⁵⁴³ It teaches the fourfold system of yoga (Mantra, Laya, Haṭha and Rāja) which emerges in yoga texts written after the thirteenth century. The *Amaraughaprabodha*'s *terminus a quo* is either the second chapter of the *Amanaska* or, as James Mallinson has noted, the *Amṛtasiddhi*.⁵⁴⁴ The *Amaraughaprabodha*'s *terminus ad quem* is the *Haṭhpradīpikā*, because the latter contains verses of the former which have not been traced to any other source.⁵⁴⁵ The term *amaraugha* is a synonym for Rājayoga,⁵⁴⁶ and this appears to be unique to the *Amaraughaprabodha*.⁵⁴⁷ In language redolent of *Pātañjalayogaśāstra*

⁵⁴¹The entry for the *Kulārṇavatantra* in the Madras University's *New Catalogus Catalogorum* (Raghavan and Raja 1968: 244-46) lists over one hundred manuscripts. Also, there are approximately one hundred manuscripts by the name of *Kulārṇavatantra* in the Nepalese-German Manuscript Cataloguing Project, though the opening and closing verses recorded for some of these manuscripts in this catalogue are not always the same as those of the published edition.

⁵⁴²The entry on *Kulārṇavatantra* in the *New Catalogus Catalogorum* (Raghavan and Raja 1968: 245-46) contains a list of seventeen works which cite this Tantra. In addition to these, *kulārṇave* appears in the following: Śivānandācārya's *Kulapradīpa* 1.9ff, 2.117-118, 3.3, 3.5ff, etc.; Bhāskaraṛāya's commentary (the *Saubhāgyabhāskara*) on *Lalitāsahasranāmastotra* 88, 129 and 232; Mahārājādhirājaśrīpratāpasimhasāha's *Puraścaryārṇava* 1.287, 1.393, 3.499, etc.; Jīvanāthaśarma's *Dikṣāprakāśa* pp. 54-55; the *Yogasārasaṅgraha* p.66, etc.

⁵⁴³The attribution in the colophon (*iti śrīmadgorakṣanāthaviracitam amaraughaprabodham sampūrṇam*) may derive from two verses in the text itself (2, 73) which indicate that the subject matter has been taught by Gorakṣa. Indeed, verse 73 says, 'Gorakṣa, who abides constantly in the state of Samādhi (*amaraugha*), taught Mantra, Laya and Haṭhayoga for the sole purpose of attaining Rājayoga' (*śrīmadgorakṣanāthena sadāmaraughavartinā | layamantrahaṭhāḥ proktāḥ rājayogāya kevalam*).

⁵⁴⁴*Amaraughaprabodha* 8 = *Amanaska* 2.32. For the parallels between the *Amaraughaprabodha* and the *Amṛtasiddhi*, see Mallinson 2013a.

⁵⁴⁵See Bouy 1994: 18-19 and Mallinson 2014: 239-44.

⁵⁴⁶*Amaraughaprabodha* 17a-b: 'For only the unique [state] of *amaraugha* has the name Rājayoga' (*eka evāmaraugho hi rājayogābhīdhānakah*).

⁵⁴⁷One would expect to find a similar statement to *Amaraughaprabodha* 17a-b in the *Amaraughaśāsana*, but the term *amaraugha* is absent in the latter. Also, *amaraugha* is not listed

1.2, Rājayoga is defined as a state without mental activity⁵⁴⁸ and this state is free from duality.⁵⁴⁹ Some yoga texts mention that Siddhis can be achieved through herbs,⁵⁵⁰ but the *Amaraughaprabodha* is the only yoga text, as far as I am aware, to state that Rājayoga can be both herbal and spiritual.⁵⁵¹ Its Rājayoga is taught to the fourth type of student, who is the most capable (*adhimātratarā*) of all the types.⁵⁵²

The verse common to the *Amaraughaprabodha* and the *Amanaska* is polemical because it refutes the notion that perfection of the body (*dehasiddhi*) can be achieved by ascetics, Haṭhayogins and Dhātuvādins without Rājayoga. Unlike the *Amanaska*, this is followed in the *Amaraughaprabodha* by an untraced verse which attempts to redefine Amarolī, Vajrolī and Sahajolī Mudrās. Both verses should be read together:

Some drink urine, their own impurity. Some eat their saliva as food.
Some draw up [their] semen that falls from a woman's vagina after
having penetrated [her]. And some who are skilled in circulating the
breath through the channels of the entire body, consume *dhātus*.⁵⁵³
They do not have mastery of the body without [the state of] Rājayoga,
in which their minds are absent. When the mind has attained equa-
nimity and the breath moves into the central channel, [then] these
Amarolī, Vajrolī and Sahajolī [Mudras] arise.⁵⁵⁴

The combination of the above two verses in the *Amaraughaprabodha* implies that the three Mudrās which are mentioned in the second verse are, in fact, being described

in the *Haṭhapradīpikā*'s list of synonyms for Samādhi (4.3-4), which one would expect if Svāt-mārāma had have been familiar with the *Amaraughaprabodha*. I am yet to find *amarauḡha* in another yoga text.

⁵⁴⁸ *Amaraughaprabodha* 4d (*yaś cittavṛttirahitaḥ sa tu rājayogaḥ*).

⁵⁴⁹ *Amaraughaprabodha* 3c-d (*caturtho rājayogaś ca dvidhābhavavivarjitaḥ*).

⁵⁵⁰ For example, *Pātāñjalayogaśāstra* 4.1, *Khecarīvidyā* 4.1 and *Yogabīja* 174.

⁵⁵¹ *Amaraughaprabodha* 5a-b: 'Rājayoga is sometimes [said] to be of two kinds, herbal and spiritual' (*ośadhyo 'dhyātmakaś ceti rājayogo dvidhā kva cit*).

⁵⁵² *Amaraughaprabodha* 23: 'He, the most capable [student], also has an excellent body. [These most capable students] cross the ocean of existence and they also lead others across [that ocean]' (*adhimātrataras so 'pi mahākāyaḥ pravartate | taranti ca bhavāmbhādhiṃ tāranti parān api*).

⁵⁵³ On the ambiguity of the meaning of the term *dhātu*, see the relevant endnote to verse 2.32.

⁵⁵⁴ *Amaraughaprabodha* 8-9 (*ke cin mūtraṃ pibanti svamalam āsanataḥ ke cid āsnanti lālāṃ, ke cit koṣṭhaṃ praviṣṭā yuvatibhagapatadbindum ūrdhvaṃ nayanti | ke cit khādanti dhātūn nikhilatanusīrāvāyusañcāradakṣāḥ, naiteṣāṃ dehasiddhir vīgatanijanorājayogād ṛte 'smāt ||8|| citte samatvam āpanne vāyau vrajati madhyame | eṣāmarolī vajrolī sahajolī prajāyate ||9|| 8a svamalam] *Amanaska* 2.32 : *pramalam* ed. 8b *koṣṭhaṃ praviṣṭā Amanaska* 2.32 : *kāṣṭhīm praviṣṭo* ed. 9a *citte*] *Haṭhapradīpikā* 4.14 : *citto* ed. 9c is a *ma-vipulā*. 9d *sahajolī prajāyate*] *Haṭhapradīpikā* 4.14 : *tadāmati mateti ca* ed.).*

in the first. Certainly, drinking urine equates with the description of Amarolī Mudrā in the *Haṭhapradīpikā*,⁵⁵⁵ and it is clear that Vajrolī Mudrā is described in the first verse. However, the problem with this interpretation is that eating saliva is unconnected to Amarolī Mudrā, and eating metals or bodily constituents (*dhātu*) does not resemble the Sahajolī Mudrā which is described in the *Haṭhapradīpikā* as smearing the body with ashes after sex, nor that described in the *Śivasamhitā* as preventing ejaculation through contracting the perineum (*yonimudrā*).⁵⁵⁶ Unless the

⁵⁵⁵*Haṭhapradīpikā*_{Ad} 3.96-98 (the Kaivalyadhama edition is untrustworthy here, because 3.96 has been relegated to the footnotes, without an explanation, despite the fact that most of the available manuscripts have it): 'Having discarded the first flow of water because of its excessive heat (*pitta*) and the last flow because it is worthless, [the yogin] should use the middle flow [which is] cool. In the Khaṇḍakāpālika sect, this is [called] Amarolī. If he regularly drinks the [middle flow called] Amari; snorts [it] everyday and correctly practices Vajrolī Mudrā [in order to draw it up his urethra], it is called Amarolī. He should mix the lunar fluid which is emitted because of [this] practice, with ashes and [then,] put it on the upper body (i.e., the head, eyes, shoulders, throat, chest, arms and so on). [As a result], divine sight arises. (*pittolbaṇatvāt prathamāmbudhārāṃ vihāya niḥsāratayāntyadhārām | niṣevyate śītalamadhyadhārā kāpālike khaṇḍamate 'marolī ||96|| amarīṃ yaḥ piben nityaṃ nasyaṃ kuryād dine dine | vajrolīm abhyaset samyak sāmārolīti kathyate ||97|| abhyāsān niḥsṛtāṃ cāndrīm vibhūtyā saha miśrayet | dhārayed uttamāṅgeṣu divyadr̥ṣṭiḥ prajāyate ||98|| 97c kuryād conj. : kurvan ed.). It is likely that Amari is a name for the middle flow; cf. *Yogamārgaparakāśikā* 147 (*svamūtrotsargasamaye mukhyāṃ dhārāṃ parityajet | balād ākarṣayen madhyāṃ dhārām amṛtarūpiṇīm || 147a svamūtrotsargasamaye | conj. : svamūtrotsa ed.). As for cāndrī ('the lunar fluid') which is to be mixed with ashes, it is likely that this is the urine released after the middle flow has been sucked up the urethra using Vajrolī Mudrā. In the *Yogamārgaparakāśikā* 148a-b, the urine that has been drawn up the urethra is to be released little by little according to the guru's instructions (*stokaṃ stokaṃ tyajet paścād upadiṣṭaguruśikṣayā*). Thus, the *Haṭhapradīpikā* appears to be pointing to three ways of ingesting urine; through the mouth, nose and urethra. I wish to thank James Mallinson for drawing my attention to the passage on Amarolī in the *Yogamārgaparakāśikā*.**

⁵⁵⁶*Haṭhapradīpikā* 3.90: 'Pure ashes, which were produced by burning cow-dung, [should first be] placed in water. After having sex in which Vajrolī Mudrā [was performed], the woman and man, who are sitting comfortably and have finished love making, [should] immediately smear their own bodies [with the ashes mixed with water]' (*jale subhasma niḥsipya dagdhagomayasambhavam | vajrolīmaithunād ūrdhvaṃ śrīpūṃsoḥ svāṅgalepanam | āśinayoḥ sukkenaiva muktavyāpārayoḥ kṣaṇāt*). A version which does not involve ashes is taught in *Śivasamhitā* 4.97: 'When his semen moves, the yogi should restrain it with Yonimudrā. This is called Sahajolī and is kept secret in all the Tantras' (tr. James Mallinson 2007: 99) (*gataṃ binduṃ svakaṃ yogī bandhayed yonimudrayā | sahajolīr iyaṃ proktā sarvatantreṣu gopitā*) and *Yogamārgaparakāśikā* 145 – 146a-b: 'If [the yogin's] semen accidentally moves [from his body] and has fallen into [a woman's] vagina, the sucking up of both [semen and vaginal fluid] by the yogin, [results in] him becoming a receptacle of [all] the Siddhis. This Mudrā, [called] Sahajolī, should always be known by yogins' (*daivāc calati ced vīryaṃ saṃprāptaṃ yonimaṇḍale | ubhayoḥ śoṣaṇaṃ yena sa yogī siddhibhājanam ||145|| sahajolīti mudreyaṃ jñātavyā yogibhiḥ sadā | 145c śoṣaṇaṃ | corr. : śoṣaṇa ed.*).

redactors of the *Amarauḡhaprabodha* had in mind another version of Sahajolī Mudrā which has not been preserved in a yoga text,⁵⁵⁷ the incongruities between the above two verses indicate that they were not composed to fit together, and so the first was probably borrowed from elsewhere. According to our current evidence, its most likely source is the *Amanaska*. One might be surprised that the *Amarauḡhaprabodha*, which teaches Haṭṡhayoga, should borrow a verse that was critical of Amarolī and Vajrolī Mudrās, but there is no contradiction in this because the *Amarauḡhaprabodha*'s system of Haṭṡhayoga does not include these Mudrās. Nonetheless, like many other Haṭṡha texts, the *Amarauḡhaprabodha* emphasizes that all other yoga techniques are pointless without Rājayoga and, indeed, it claims that mantras, meditation and Prāṇāyāma are futile without Rājayoga.⁵⁵⁸

1.3.7.4 The *Candrāvalokana*

This text is a short dialogue between Śiva and Matsyendranātha. It begins with verses on Śāmbhavī Mudrā and absorption (*laya*); contains an untraced verse on the no-mind state (*unmanatva*)⁵⁵⁹ and comprises of teachings on mind, breath (*prāṇa*),

⁵⁵⁷Though yoga texts contain different teachings on Sahajolī Mudrā (see footnote 556), all versions of this Mudrā appear to be connected to Vajrolī Mudrā in some way. Indeed, in most cases, Sahajolī and Amarolī are said to be variations of Vajrolī Mudrā: e.g., *Haṭṡhapradīpikā* 3.90a-b (*sahajolīś cāmarolir vajrolyā bheda ekataḡ*), *Śivasamhitā* 4.95a-b (*sahajoly amarolī ca vajrolyā bhedato bhavet*), *Yogamārgaparakāśikā* 14.4a-b (*sahajoly amarolī ca vajrolībhedato bhavet*), etc. In the *Haṭṡhapradīpikā*, Vajrolī Mudrā is part of the practice of both Sahajolī and Amarolī, and in the *Śivasamhitā*, the three Mudrās are very similar. Therefore, seeing that 'eating dhātus' (*khādanti dhātūn*) does not even remotely resemble either Vajrolī or Sahajolī Mudrā, it is highly unlikely that both *Amanaska* 2.32c and *Amarauḡhaprabodha* 8c are describing an unknown version of Sahajolī.

⁵⁵⁸*Amarauḡhaprabodha* 6 (this verse in Mallik's edition is corrupt and I present only a provisional translation here. However, it should be clear that it supports my point above): 'That which causes the gains of the six acts [of magic] does not manifest through Mantra; the mind does not become immersed in the [space between] the eyebrows, [the tip of] the nose and so on, by some method †[like an insect]†; and the yogins' breath does not go into the base [of the spine] because of various practices, without the respected Rājayoga, which is an abode of splendour full of eternal bliss' (*śaṭkarmapratipattihetukam idaṃ mantreṇa na dṛṡyate bhrūnāsādiṡu kīṭavan na hi mano magnaṃ kathaṃ cid bhavet | ādhāre pavano na yāti vividhād abhyāsato yoginām nityānandamayāt prabhāvanīlayāc chrīrājayogād ṛte*).

⁵⁵⁹*Candrāvalokana* 14: 'So long as the moving breath does not enter the central channel; so long as one's semen, which is connected to the breath, is not stable, and so long as the no-mind state which corresponds to one's natural [state] does not arise in meditation, then if one talks of gnosis, it is deceitful and false prattling' (*yāvan naīva praviśati caran māruto madhyamāрге yāvan bindur na bhavati dṛḡhaḡ prāṇavātaprabandhaḡ | yāvad dhyāne sahasadṛśaṃ jāyate nonmanatvaṃ tāvat jñānaṃ yadi ca vadate dambhamithyāpralāpaḡ || 14c yāvad dhyāne sahasadṛśaṃ] Haṭṡhapradīpikā 4.114c : yāva ++ sadṛśasarasam Codex. 14d jñānaṃ] Haṭṡhapradīpikā*

semen (*bindu*), six Cakras and Samādhi. The obvious affinities between the *Candrāvalokana* and the *Amanaska* are that they both contain the same verse on Śāmbhavī Mudrā;⁵⁶⁰ both mention the no-mind state, absorption (*laya*) and the importance of the guru; the teachings of both are spoken by Śiva and both teach the attainment of the highest reality through Samādhi. In relation to the last point, it might also be added that neither text teaches a system of yoga with auxiliaries. Instead, they rely on contemplative methods and Śāmbhavī Mudrā to induce absorption.

There are also some striking differences between the *Candrāvalokana* and the *Amanaska*, some of which are irreconcilable. For example, the *Candrāvalokana* teaches the piercing of six Cakras, moving the breath into the central channel and the preservation of semen (*bindu*). The *Amanaska* dismisses Cakras, Suṣumnā and the manipulation of the breath,⁵⁶¹ and does not mention semen.

The *terminus a quo* of the *Candrāvalokana* remains unknown, because the direction of borrowing between it, the *Amanaska* and the *Anubhavanivedanastotra* is yet to be determined.⁵⁶² This is partially due to the uncertainty surrounding the date of the *Anubhavanivedanastotra*, the attribution of which to Abhinavagupta may be spurious.⁵⁶³ The *Candrāvalokana*'s *terminus ad quem* is the *Haṭhapradīpikā*, because four of its verses appear in the latter's fourth chapter.⁵⁶⁴

The verse shared by the *Amanaska* and the *Candrāvalokana* is the most commonly found verse on Śāmbhavī Mudrā in yoga texts.⁵⁶⁵ It has already been noted that the first hemistich of this verse was known to Kṣemarāja and its first *pāda* was incorporated by Abhinavagupta into his *Tantrāloka*,⁵⁶⁶ and its second hemistich is little more than a cliché. Therefore, it is unlikely that either the *Amanaska* or the *Candrāvalokana* was the source of this verse, and despite the other similarities in their teachings and this common verse, I believe there is insufficient evidence to conclude that one had a direct influence on the other. It is more likely that the influence was indirect, though the earlier textual sources are unknown to me, apart from those mentioned above.

4.114d : *vighnaṃ* Codex.).

⁵⁶⁰ *Candrāvalokana* 1 = *Amanaska* 2.10.

⁵⁶¹ *Amanaska* 1.3, 2.32, 42, etc.

⁵⁶² *Candrāvalokana* 2-3 ≈ *Anubhavanivedanastotra* 1-2 ≈ *Haṭhapradīpikā* 4.37, 41.

⁵⁶³ This is discussed in section 1.3.6.9.

⁵⁶⁴ Two verses have been identified by Bouy (1994: 14) and another two by Mallinson (2014: 244-45). Bouy (1994: 41) also notes that the *Candrāvalokana* shares a number of verses with the *Yogakuṇḍalyupaniṣat* which postdates the *Haṭhapradīpikā*.

⁵⁶⁵ See the critical apparatus of verse 2.10 of the *Amanaska* for citations of this verse in other texts.

⁵⁶⁶ See section 1.3.6.9 for citations.

1.3.7.5 The *Haṭhapradīpikā*

The influence of the *Haṭhapradīpikā* is attested by the extensive citations of it in later works. In fact, I am not aware of a yoga compendium written after the sixteenth century which does not quote it at length. From yoga compendiums composed in a high register of Sanskrit by erudite Brahmins⁵⁶⁷ to vernacular yoga texts by renunciant orders,⁵⁶⁸ the influence of the *Haṭhapradīpikā* is apparent in them all. There were attempts to expand it into versions with six or ten chapters⁵⁶⁹ and to use it as the basis of a more detailed account of Haṭhayoga. A good example of the latter is the seventeenth-century *Haṭharatnāvalī*, which borrowed one hundred and thirty-seven verses from the *Haṭhapradīpikā*.⁵⁷⁰ Manuscripts of the *Haṭhapradīpikā* are found in most regions of India and, according to Kaivalyadhama's manuscript catalogue, the number of the *Haṭhapradīpikā*'s available manuscripts is comparable to those of the *Yogasūtra* and its commentaries.⁵⁷¹ The influence of the *Haṭhapradīpikā* continued in the twentieth century. Most Indian publications on yoga mention or cite the *Haṭhapradīpikā*. Those gurus who transmitted yoga to the West, such as Kṛṣṇamācārya,⁵⁷² Swāmī Kuvalayānanda,⁵⁷³ Shri Yogendra,⁵⁷⁴ B.K.S. Iyengar⁵⁷⁵ and so on, have mentioned it to their students and in their publications.

⁵⁶⁷Examples include Śivānanda's *Yogacintāmaṇi*, which quotes the *Haṭhapradīpikā* twenty-seven times (Gode 1954: 22), Bhavadevamīśra's *Yuktabhavadēva* and Sundaradeva's *Haṭhatattvakaumudī*. Other compilations by unknown authors include the *Yogasārasaṅgraha*, which quotes the *Haṭhapradīpikā* as the *Haṭhayoga*, though one quotation of this text corresponds to the *Śivayogaḍīpikā* and not the *Haṭhapradīpikā*. See pp. 10, 27, 42, etc.) and the *Upāsanāsārasaṅgraha* (e.g., with attribution; pp. 37, 38, etc.; without attribution pp. 40, ll. 5-6 = *Haṭhapradīpikā* 3.129, p. 41, ll. 10-13 = 4.48-49, etc.). For the influence of the *Haṭhapradīpikā* on the Yoga Upaniṣads and other yoga texts, see Bouy 1994: 10, 16-17, 35-36, 85ff.

⁵⁶⁸For example, the Brājbhāṣā *Jogapradīpyakā* (953) cites the *Haṭhapradīpikā* as one of its sources.

⁵⁶⁹For example, the *Haṭhapradīpikā* with 10 chapters (Gharote 2006) and the *Siddhāntamuktāvalī*, ms. No. 6756, Rajasthan Oriental Research Institute, Jodhpur.

⁵⁷⁰This figure is found in the introduction of M.L. Gharote's edition of the *Haṭharatnāvalī* (2002: xx).

⁵⁷¹For the *Haṭhapradīpikā*, see Kaivalyadhama 2005: 496-544, and for Pātañjalayoga, see Kaivalyadhama 2005: 334-382.

⁵⁷²The *Haṭhapradīpikā* is included in the list of yoga texts given at the beginning of Kṛṣṇamācārya's *Yogamakaraṇḍa*. See Singleton 2010: 222 n. 7.

⁵⁷³The extent of Swāmī Kuvalayānanda's study of the Yoga texts is best illustrated by his critical edition of the *Gorakṣaśataka* first published in 1958. It contains numerous references to the *Haṭhapradīpikā* (e.g., in the 2006 edition: p. 18, 48-50, 52, 66, 75-76, etc.). In 1970, Kaivalyadhama produced a critical edition of the *Haṭhapradīpikā*.

⁵⁷⁴For example, in Shri Yogendra's *Asanas Simplified*, first published in 1928, there are numerous references to the *Haṭhapradīpikā* and, in fact, the invocation of this book is verse 3.78 of the *Haṭhapradīpikā*. See Yogendra 2006: 46, 52, 57, 84, 99, etc.

⁵⁷⁵For example, Iyengar 1976: 22-23, 28, 30, 43, etc.

Both Bouy (1994: 82ff) and Mallinson (2012: 772-3 and 2014: 239-44) have convincingly shown that much of the *Haṭhapradīpikā* is a compilation of at least a dozen earlier yoga texts. The second chapter of the *Amanaska* was one of these source texts, providing the fourth chapter of the *Haṭhapradīpikā* with nine verses.⁵⁷⁶ Two other verses are parallel to two of the additional verses of the *Amanaska*'s south-Indian recension.⁵⁷⁷ However, seeing that the south-Indian recension of the *Amanaska* is unlikely to predate the *Haṭhapradīpikā*,⁵⁷⁸ it is likely that Svātmārāma borrowed these verses from another source, which was probably the same text that influenced the *Amanaska*'s south-Indian recension.

It is no surprise that all of those verses of the *Amanaska* which Svātmārāma borrowed, were incorporated into the *Haṭhapradīpikā*'s fourth chapter, for that chapter is on Samādhi, as indicated by its second verse:

Now I shall talk about the best method of Samādhi, which prevents death; is an easy means [to success] and is the chief cause of the bliss of Brahma.⁵⁷⁹

The above verse points to a tension within the *Haṭhapradīpikā* which emanates from its integration of opposing views from earlier yoga traditions. On the one hand, its

⁵⁷⁶ *Amanaska* 2.5 ≈ *Haṭhapradīpikā* 4.8, 2.9 = 4.35, 2.10 ≈ 4.36, 2.21 ≈ 2.31, 2.22 = 4.32, 2.27-28 ≈ 4.24-25, 2.59 ≈ 4.112 and 2.79 ≈ 4.61. Any variation between these parallel verses has been noted with the 'approximate' sign, even if the variation is slight. The relevant verses of the *Haṭhapradīpikā* have been quoted in the critical apparatus of this edition. However, the *Haṭhapradīpikā* in its current form is not a reliable witness for editing another text. The editors of Kaivalyadhama's critical edition reportedly consulted a large number of manuscripts, yet they have not had the benefit of consulting the oldest available manuscripts in the catalogue (e.g., Calcutta Asiatic Society of Bengal, ms. No. III-G-25, VS 1689, Jodhpur Oriental Research Institute, ms. No. 2230, VS 1683, Varanasi Sampurnananda University Library, ms. No. 30109, Śāka (?) 1553, etc.) and the majority of manuscripts which they have consulted and used for the edition are from one region, Mahārāṣṭra. Their critical apparatus appears to contain only a selection of variant readings from the witnesses. Also, variant readings from parallel verses in other yoga texts have not been included. Indeed, there is no evidence to suggest that the editors consulted earlier texts such as the *Amanaska* for their edition. The flaws in Kaivalyadhama's critical edition have made it an unreliable witness for this edition, and it remains difficult to assess the extent to which the manuscript evidence of the *Haṭhapradīpikā* supports the variant readings in the above verses.

⁵⁷⁷ See appendix A for the additional verses of the *Amanaska*'s south-Indian recension. Verse 8 ≈ *Haṭhapradīpikā* 4.39 and 9 = 4.40. Also, 12a-b ≈ 1.14a-b, though this is a very loose parallel.

⁵⁷⁸ On the date of the south-Indian recension, see section 1.3.4.2.

⁵⁷⁹ *Haṭhapradīpikā* 4.2 (*athedāniṃ pravakṣyāmi samādhikramam uttamam | mṛtyughnaṃ ca sukhopāyaṃ brahmānandakaram param*).

first three chapters contain extensive instruction on Haṭhayoga techniques which, according to the end of the second chapter, are taught for the attainment of Samādhi:

Samādhi is not accomplished without Haṭhayoga and Haṭhayoga is not accomplished without Samādhi. Therefore, [the yogin] should practise both until the [final stage of yoga called] Niṣpatti [is attained]. After stopping the breath by means of [one of] the retentions [taught earlier], the yogin should make the mind unsupported [by sense objects]. Thus, by means of practice, he goes to the state of Samādhi.⁵⁸⁰

On the other hand, the fourth chapter claims to teach the 'best method' of Samādhi, which comprises Śāmbhavī, Khecari and Ṣaṅmukhī Mudrās, the last of which is part of a long passage on the fusion of the mind with an internal resonance (*nādānusandhāna*). Indeed, it is clear that the fourth chapter is much more than an explanation of the Samādhi achieved by Haṭhayoga techniques. In actual fact, it is a comprehensive amalgam of earlier traditions of Laya and Rājayoga, which had their own methods for achieving Samādhi and were not reliant on Haṭhayoga techniques in any way. The inclusion of the *Amanaska*'s verses on Śāmbhavī Mudrā in the *Haṭhapradīpikā*'s fourth chapter is an example of this.

If one compares the fourth chapter of the *Haṭhapradīpikā* with the *Amanaska*, it can be seen that both teach a method of Samādhi which is not only sufficient for stopping the breath and attaining liberation in life, but is also an easy method to practise. Indeed, a verse in the *Haṭhapradīpikā*'s fourth chapter explicitly states this in regard to meditation on the middle of the eyebrows, which is described as an easy means (*sukhopāya*) for the quick attainment of the no-mind state. It also implies that this technique is so simple and accessible that even an unintelligent person can succeed at it.⁵⁸¹ Though the *Amanaska* did not teach meditation on the middle of the eyebrows, it is clear that Svātmārāma has borrowed a verse in which a simple medita-

⁵⁸⁰ *Haṭhapradīpikā* 2.76-77 (*haṭhaṃ vinā rājayogo rājayogaṃ vinā haṭhaḥ | na sidhyati tato yugmam ā niṣpatteḥ samabhyaset || kumbhakaprāṇarodhānte kuryāc cittaṃ nirāśrayam | evam abhyāsayogena rājayogapadaṃ vrajet*). This claim is also stated at the end of the fourth chapter (see below). For parallels to *Haṭhapradīpikā* 2.76, see footnote 478.

⁵⁸¹ *Haṭhapradīpikā* 4.80: 'For the rapid attainment of the no-mind state, I recommend meditation on [the middle of] the eyebrows. It is an easy method for attaining Samādhi [even] for the unintelligent' (*unmanyavāptaye śīghraṃ bhrūdhyanāṃ mama saṃmatam | rājayogapadaṃ prāptuṃ sukhopāyo 'pacetasām*). This verse appears to derive from an earlier Layayoga tradition as suggested by the statement which follows it: 'Absorption (*laya*) born of the internal resonance (*nāda*) is instantly followed by proof [of its effectiveness]' (*Haṭhapradīpikā* 4.80e-f – *sadyaḥpratyayasandhāyī jāyate nādajo layaḥ || 80e sadyaḥpratyaya-] Jyotsnā* 4.80: *sadya ānanda*-ed. Brahmānanda glosses *pratyayasandhāyī* with *pratītikarāḥ*. It appears that the meaning of *sadyaḥpratyayasandhāyī* is similar to *sadyaḥpratyayakāraka*. On the latter, see the relevant endnote on *Amanaska* 2.25).

tion technique was promoted in the same way as the *Amanaska* promoted its Rājayoga. The simplicity and effectiveness of such yoga techniques implicitly undermines the need for the complicated practices of Haṭhayoga, in much the same way as gnosis undermined the need for complex and expensive rituals in other Indian religions.

The independence of Rāja from Haṭhayoga is apparent, though largely unstated, throughout most of the *Haṭhapradīpikā*'s fourth chapter, in which Haṭhayoga techniques are not mentioned in the practice of Śāmbhavī, Khecarī and Śaṅmukhī Mudrās nor in the extensive section on Nādānusandhāna and the four stages of yoga. In an effort to bring Haṭha and Rājayoga together, Svātmārāma mentions both in the seventy-ninth verse, reminding the reader that those who would practise Haṭha without Rājayoga fail to attain the benefits of their practice.⁵⁸² Also, towards the end of the chapter, he reiterates that all Haṭha techniques are for the attainment of Samādhi.⁵⁸³ Yet, for anyone who has read the *Amanaska*, these verses do not address the obvious question of the need for Haṭhayoga if Rājayoga is attained simply by Śāmbhavī Mudrā. For fear of alienating a particular tradition, it is likely that Svātmārāma deliberately evaded this question and chose to focus mainly on the goal common to these earlier traditions, which was Samādhi. Thus, in the second chapter, one reads that there is no Samādhi without Haṭhayoga, yet such a statement is conspicuously absent from the fourth chapter, which represents earlier Rājayoga traditions more faithfully than one might expect in a treatise on Haṭhayoga.

Since the *Haṭhapradīpikā*'s fourth chapter is not confined to definitions and descriptions of Samādhi, it is clear that Svātmārāma was attempting to represent the salient teachings of earlier traditions of Laya and Rājayoga. The challenge he faced was to avoid the antagonism which some of these traditions had towards Haṭhayoga and the contradictions between their methods. In fact, had the *Amanaska* been more tolerant of Haṭhayoga and meditation, it is quite likely that Svātmārāma would have incorporated more of its verses, because the *Haṭhapradīpikā*'s fourth chapter contains many teachings central to the *Amanaska*. However, his selection was confined to those verses of the *Amanaska* which are free of hostility to other traditions. For example, Svātmārāma included the following verse in the *Haṭhapradīpikā*'s fourth chapter:

Giving up sense objects is difficult to achieve; seeing the highest re-

⁵⁸²*Haṭhapradīpikā* 4.79: 'I think those who only perform Haṭhayoga without knowing Rājayoga are deprived of the fruits of their exertion' (*rājayogam ajānantaḥ kevalaṃ haṭhakarmaṇaḥ | etān abhyāsino manye prayāsaphalavarjitān*).

⁵⁸³*Haṭhapradīpikā* 4.103a-b: 'All methods of Haṭha and Layayoga are for the attainment of Rājayoga' (*sarve haṭhalayopāyā rājayogasya siddhaye*). This notion is common in earlier yoga texts. For citations, see footnote 239.

ality is [also] difficult, and [so too] is attaining the natural state [of Samādhi], without the compassion of a true guru.⁵⁸⁴

The same sentiment is in the *Amanaska*, but it is expressed in terms which are antithetical to Svātmārāma's aim:

For, [that desired state of Samādhi] cannot be realized by the proclamations of the philosophical arguments of the Upaniṣads, [nor] the tantric scriptures, a multitude of texts of various sorts, excellent Mudrās and [practices] such as meditation, without the one and only guru who is the wish-fulfilling jewel.⁵⁸⁵

Svātmārāma claimed that he wrote the *Haṭhapradīpikā* for those ignorant of Rājayoga because they were confused by the many conflicting opinions on it.⁵⁸⁶ His answer to the confusion was to present a sort of smörgåsbord, as it were, of verses on Samādhi and the various methods of achieving it. He relied primarily on the context to bind together the variety of metaphysics and different descriptions within these verses. This has left us with a record of the rationales and techniques used by earlier traditions to attain Samādhi, including the raising of Kuṇḍalinī; moving the breath into the central channel; stopping the mind to stop the breath; destroying habitual tendencies (*vāsanā*) and so on, by means of the various Mudrās and Nādānusandhāna mentioned above. However, it is only by examining the available source-texts of the *Haṭhapradīpikā* that one can appreciate fully the divergences which were current in Svātmārāma's time. For example, his universalist approach is seen in his integration of the *Amanaska*'s verses on absorption (*laya*) with those of raising Kuṇḍalinī, which was rejected as a means to the no-mind state in the *Amanaska*. Hence, in the *Haṭhapradīpikā*:

For the yogin whose awakening of Kuṇḍalinī has occurred and whose actions have been completely renounced, the natural [state of Samādhi] arises spontaneously.⁵⁸⁷

Yet, in the *Amanaska*:

There is no transition⁵⁸⁸ to the no-mind state because of upward and downward piercing with Kuṇḍalinī. Simply by [constant] concentra-

⁵⁸⁴*Haṭhapradīpikā* 4.9 (*durlabho viṣayatyāgo durlabhaṃ tattvadarśanam | durlabhā saḥajāvasthā sadguroḥ karuṇāṃ vinā*).

⁵⁸⁵*Amanaska* 2.40.

⁵⁸⁶*Haṭhapradīpikā* 1.3: 'The compassionate Svātmārāma presents the *Haṭhapradīpikā* for those ignorant of Rājayoga because of their confusion in the darkness of many [conflicting] opinions' (*bhrāntīyā bahumatadhvānte rājayogam ajānatām | haṭhapradīpikāṃ dhatte svātmārāmaḥ kṛpākarah*).

⁵⁸⁷*Haṭhapradīpikā* 4.11 (*utpannaśaktibodhasya tyaktaniḥśeṣakarmanah | yoginah saḥajāvasthā svayam eva prajāyate*).

⁵⁸⁸This is based on a conjecture. See the critical apparatus to 2.14 for more information.

tion, this yoga [which is based on the practice of Śāmbhavī Mudrā] bestows the supernatural abilities.⁵⁸⁹

Svātmārāma's desire to find the common ground between these traditions explains his incorporation of so many verses on the interdependence of mind and breath,⁵⁹⁰ which is the common foundation, so to speak, for all the medieval systems of Laya, Haṭha and Rājayoga. This theory was widely accepted because it justified not only Haṭhayoga's control of the breath with a view to controlling the mind, but also Rājayoga's control of the mind with a view to controlling the breath. Both applications of this theory are seen in the *Haṭhapradīpikā*. For example, at the beginning of its second chapter on Prāṇāyāma:

When the breath is moving, the mind is moving. When [the breath] is still, [the mind] is still and the yogin attains motionlessness. Therefore, he should stop the breath.⁵⁹¹

And in the fourth chapter on Samādhi, the *Amanaska*'s verses on this subject are combined with similar verses from other earlier traditions, such as:

There are two causes of mental activity; habitual tendencies (*vāsanā*) and the breath. When one of [these] two [causes] disappears, [then] both [the other cause and mental activity] also disappear.⁵⁹²

The above verse appears to have been adapted from the *Mokṣopāya/Yogavāsiṣṭha*, which did not teach Haṭhayoga,⁵⁹³ but did recommend gentler methods for conquering the mind, including a mild form of Prāṇāyāma.⁵⁹⁴ However, the *Amanaska* reveals to us that the notion of the breath's dependence on the mind enabled Rājayoga traditions to compete with Haṭhayoga, for it made their meditative practices as potent

⁵⁸⁹ *Amanaska* 2.14.

⁵⁹⁰ I am referring here to a block of verses beginning with *Haṭhapradīpikā* 4.8 (= *Amanaska* 2.5) and ending with 4.35 (= *Amanaska* 2.9) which follows several definitions of Samādhi and precedes the verses on Śāmbhavī Mudrā.

⁵⁹¹ *Haṭhapradīpikā* 2.2 (*cale vāte calaṃ cittaṃ niścale niścalaṃ bhavet | yogī sthāṇutvam āpnoti tato vāyuyā nirodhayet*).

⁵⁹² *Haṭhapradīpikā* 4.22 (*hetudvayaṃ tu cittasya vāsanā ca samīraṇaḥ | tayor vinaṣṭa ekasmin tau dvāv api vinaśyataḥ*) ≈ *Mokṣopāya* 5.92.48 = *Yogavāsiṣṭha* 5.91.48 (*dve bīje rāma cittasya prāṇa-spandanāvāsane | ekasmiṃś ca tayoh kṣīṇe kṣīpraṃ dve api naśyataḥ*). I wish to thank Jürgen Hanneder for this reference to the *Mokṣopāya*.

⁵⁹³ For the *Mokṣopāya/Yogavāsiṣṭha*'s view on Haṭhayoga, see Birch 2011: 541-42 n. 107.

⁵⁹⁴ *Mokṣopāya* 5.93.32c-d – 34a-b: 'Acquiring spiritual knowledge, associating with the wise, abandoning habitual tendencies and stopping the movement of the breath; according to tradition, [all] these methods are effective in conquering the mind. The [mind] is quickly overcome by these [methods of restraint] like the dust of the earth by streams [of water]' (*adhyaṭmavidyādhigamaḥ sādhusaṅgama eva ca ||35|| vāsanāsamparityāgaḥ prāṇaspanandanirodhanam | etās tā yuktayah puṣṭāḥ santi cittajaye kila ||36|| yābhis taj jiyate kṣīpraṃ dhārābhir iva bhūrajah*).

for quelling the breath as Haṭhayoga's Prāṇāyāma. A practitioner of Rājayoga would have understood the inclusion of verses on the interdependence of mind and breath in the *Haṭhapradīpikā*'s fourth chapter on Samādhi. However, the ever-diplomatic Svātmārāma omitted verses on Rājayoga's capacity to supplant Prāṇāyāma, because it would have alienated the Haṭhayogins. Thus, the *Haṭhapradīpikā* is a treatise that would have been acceptable to the majority of both Haṭha and Rājayogins, and even the more extreme Rājayogins, such as those of the *Amanaska*, would have accepted much of its fourth chapter.

It is also notable that the *Haṭhapradīpikā*'s fourth chapter affirms that Rājayoga traditions extended the causal relationship of mind and breath to the retention of semen (*bindu*):

When there is steadiness of the mind, the breath is steady. Because of this, semen becomes stable. Because of the stability of semen, there is always strength [and so,] stability of the body arises.⁵⁹⁵

If one acknowledges that Samādhi leads to the retention of semen (*bindudhāraṇa*), then the obvious implication is that haṭhayogic techniques such as Vajrolī Mudrā are superfluous. This must have been the rationale behind *Amanaska* 2.32, which asserts that Vajrolī Mudrā does not achieve perfection of the body without Rājayoga. Seeing that Svātmārāma dedicated many verses of the *Haṭhapradīpikā*'s third chapter to Vajrolī and its varieties, it is surprising that he included the above verse, but this again illustrates his willingness to incorporate Rājayoga teachings even when they contradict Haṭhayoga. Thus, the irony in Svātmārāma's work is that all the faultlines of previous yoga traditions are apparent, yet the juxtaposing of their verses within the context of Samādhi created the illusion of uniformity, while also affirming the different views of various yoga traditions.

1.3.7.6 The *Yogacintāmaṇi*

Śivānanda's *Yogacintāmaṇi* is a large compilation which has been estimated to have 3423 verses,⁵⁹⁶ comprising of extensive quotations from approximately ninety sources, including the *Pātāñjalayogaśāstra* and its commentaries, early Haṭhayoga texts such as the *Amṛtasiddhi*, *Dattātreyayogaśāstra*,⁵⁹⁷ and *Yogabija*, later Haṭha texts such as the *Haṭhapradīpikā* and *Śivayogaḍīpikā* and, as the author indicates, a selection of

⁵⁹⁵ *Haṭhapradīpikā* 4.28 (*manaḥsthairye sthiro vāyus tato binduḥ sthiro bhavet | bindusthairyāt sadā sattvaṃ piṇḍasthairyaṃ prajāyate ||28|| 28a manaḥsthairye | Jyotsnā : manaḥsthairyaṃ ed.*).

⁵⁹⁶ *Yogacintāmaṇi* ms. 9785, p. 257, l. 14 (*ślokaśaṅkhyā* 3423). This is a scribal comment made after the final colophon.

⁵⁹⁷ In the *Yogacintāmaṇi*, there are numerous references to Dattātreyā. Some of these point to verses from the *Dattātreyayogaśāstra* (e.g., *dattātreyah* in *Yogacintāmaṇi*, p. 139 = *Dattātreyayogaśāstra* 138, p. 143 = 149 – 151a-b and 147c-d – 148, p. 147 = 132c-d, p. 159 = 35 – 38 and

Śruti, Smṛti, Itihāsa and Purāṇas, including various Upaniṣads, the *Mahābhārata*, the *Yājñavalkya-smṛti* and so on.⁵⁹⁸ Indeed, at the beginning of the work, Śivānanda indicates the compilatory nature of his work as well as the source of his Advaitavedāntin views:

Having bowed to the venerable Vyāsa; the ascetic, Śaṅkara, [who is] the guru of the world; [his own] guru, the venerable Rāmacandra,⁵⁹⁹ whose lotus feet are intense bliss, and all the lords of yoga, the ascetic Śivānanda has written clearly the *Yogacintāmaṇi* [which] is derived from an ocean of various scriptures and is capable of [conveying] their entire meaning.⁶⁰⁰

The chapter-colophons of the *Yogacintāmaṇi* do not indicate the subject-matter of each chapter, and its lengthy quotations from such a wide variety of texts make the work rather discursive. Nonetheless, it can be noted that the first chapter begins with a long discussion on definitions and types of yoga (pp. 1-38), followed by a general discussion on various methods of yoga (*yogopāya*) and then, at the beginning of the second chapter, what the yogin should and should not do (*kṛtyākṛtya*) (pp. 86-100), the metaphysical body (pp. 100-129) and the Śaṭkarmas and haṭha-yogic Mudrās (pp. 129-148). The remainder of the work is a long exposition on Aṣṭāṅgayoga. The end of chapter two contains Yama, Niyama and Āsana (pp. 148-160), chapter three is mainly on Prāṇāyāma (pp. 161-220) and has a short section on Pratyāhāra (pp. 221-26), and the last chapter is on Dhāraṇā (227-33), Dhyāna (234-41) and Samādhi (241ff). At the end of the text, Śivānanda reiterates the sources of his knowledge and delineates the scope of his work, including what he has omitted from his account of yoga:

77a, p. 168 = 58c-d – 69a-b, p. 225 = 94 – 95, p. 231 = 112 – 123a-b, p. 239 = 123c-d – 125a-b, p. 244 = 125c-d – 129a-b and 51 – 53.). All the the *Yogacintāmaṇi*'s citations of a text called the *Yogatattvaprakāśa* correspond to verses in the *Dattātreyayogaśāstra*, so it is possible that the latter was known as the *Yogatattvaprakāśa* in the seventeenth century (e.g., *Yogatattvaprakāśa* in the *Yogacintāmaṇi*, p. 59 = 41 – 42a-b, p. 89 = 43c-d – 50, p. 272 = 101c-d – 105 + *laukika ca samāsakto bhaved bhraṣṭo na śaṁśayah*, p. 98 = 54c-d – 56).

⁵⁹⁸For a complete list of the texts quoted in the *Yogacintāmaṇi*, see Gode 1954: 22-23. On two occasions, Śivānanda introduces quotations from a variety of works with *śrutismṛti-hāsapurāṇādi* (pp. 56. 73). In most cases, he refers to the name of the text or the sage (i.e., Yājñavalkya, Dattātreyā, etc.) he is quoting.

⁵⁹⁹According to the final colophon of the *Yogacintāmaṇi*, Śivānanda was the pupil of Rāmacandrasadānandasarasvatī (*iti śrīparamahaṁsaparivṛājākācāryaśrīrāmacandrasadānandasarasvatīśiṣyaśrīmacchivānandasarasvatīviracitayogacintāmaṇau caturthaparicchedaḥ samāptaḥ*).

⁶⁰⁰The *Yogacintāmaṇi* p. 2 (*śrīvyāsaṁ yatīśaṅkaraṁ bhavaguruṁ śrīrāmacandraṁ guruṁ, sāndrānandapadāmbujaṁ ca nikhilān natvā hi yogīśvarān | nānāgranthapayodhimadhyapatitaṁ śrīyogacintāmaṇim, niḥśeṣārthasamarthakaṁ yatīśivānandaḥ karoti sphuṭam || b nikhilān] Yogacintāmaṇi : sakalān ed.*).

The [subject of] meditation along with the practices [ancillary to it] have been expounded briefly by me according to scripture and [my] understanding. Vedic study and contemplation which is taught only in the Upaniṣads has not been spoken of in detail [nor] at length for fear of prolixity. I have revealed here all that which is secret in Rāja and Haṭhayoga, for the delight of yogins. However, that Haṭhayoga which was practised by Uddālaka, Bhuśuṇḍa and others has not been expounded by me, because it should not be practised by those lesser [than them]. Duties, [rituals, yogic practices] and so on performed by the Kāpālikas have not been expounded by me [because] they contravene the Vedas, Dharmasāstras and Purāṇas. He who has propitiated Śiva, [his wife] Gaurī, Hari, Brahmā, Ganeśa or the Sun-god, obtains success through yoga.⁶⁰¹

It is certain that the *Yogacintāmaṇi* was written sometime after the *Haṭhapradīpikā*, which Bouy (1994: 82-84) assigns to the fifteenth CE. P.K. Gode (1954: 19-20) has provided compelling evidence that Śivānanda's *Yogacintāmaṇi* was based on an earlier work of the same name, written by Godāvaramiśra, who was the Rājaguru of the Gajapati monarch until 1510 CE.⁶⁰² This establishes the *terminus a quo* of Śivānanda's *Yogacintāmaṇi* at the early sixteenth century.

A less certain *terminus a quo* is the *Yogabhāskara* which has been quoted with attribution six times in Śivānanda's *Yogacintāmaṇi*.⁶⁰³ This work has been attributed to the

⁶⁰¹The *Yogacintāmaṇi* pp. 281-82 (*nīdīdhyāsanam etat tu mayā sādhanasamnyutam | yathāśāstram yathābōdham saṅkṣepeṇa nīrūpitam || śravaṇam mananam caiva saviśeṣam savistaram | vedāntesv eva draṣṭavyam notkaṁ vistarabhītitaḥ || b saviśeṣam savistaram] Yogacintāmaṇi_{PUL}, ed. : savistara-viśeṣakam Yogacintāmaṇi_U | rahasyam rājayogasya haṭhayogasya yat sthitam | prakāṣitam mayā sarvaṁ pṛtaye yoginām iha || arvācīnair asādhyatvāt likhito na mayā hi saḥ | uddālakabhuśuṇḍādyair haṭhayogas tu yaḥ kṛtaḥ || a arvācīnair] Yogacintāmaṇi_U, Yogacintāmaṇi_{PUL} : sadhrīcīnair ed. **b** asādhyatvāt] Yogacintāmaṇi_U, ed. : asādhyatvānta Yogacintāmaṇi_{PUL}. **b** likhito] Yogacintāmaṇi_{PUL}, ed. : likhitvo Yogacintāmaṇi_U | kāpālikapraṇītās tu itikartavyatādayaḥ | likhitā na mayā te tu śrutismṛtirodhinaḥ || d virodhinaḥ] Yogacintāmaṇi_U, Yogacintāmaṇi_{PUL} : virodhanāḥ ed. | yenārādhi mahādevo gaurī brahmāthavā hariḥ | lambodaro ravir vāpi sa yogāt siddhim āpnuyāt || d sa yogāt siddhim āpnuyāt] *Yogacintāmaṇi_U*, ed. : tasya yogaḥ prasiddhyati *Yogacintāmaṇi_{PUL}*)*

⁶⁰²Gode quotes several of the last verses from Śivānanda's *Yogacintāmaṇi* and the corresponding section of prose from Godāvaramiśra's *Yogacintāmaṇi*. The similarities in terminology and meaning are close enough to prove that one was based on the other. However, I have not been able to consult a manuscript of Godāvaramiśra's *Yogacintāmaṇi* and the manuscript which Gode used was incomplete, so the extent to which Śivānanda based his work on Godāvaramiśra's remains uncertain. Gode dates Godāvaramiśra from 1497-1539 CE (1953: 475; 1954: 19-20). This roughly corresponds with the information under the entry, 'Godāvaramiśra', in Pingree 1970: 129.

⁶⁰³*Yogacintāmaṇi* pp. III, 167, 169, 208, 248 and 250.

famous sannyāsin of Vārāṇasī, Kavīndrācāryasarasvatī, who convinced the Mughal emperor, Shāh Jahān, to abandon the pilgrim tax and, as a result, was celebrated in various works of praise collected in the *Kavīndracandrodaya*.⁶⁰⁴ Thus, Kavīndrācārya can be accurately dated to the reign of Shāh Jahān (1628-58 CE).⁶⁰⁵ However, the attribution of the *Yogabhāskara* to Kavīndrācārya appears uncertain because it is based solely on a description of a manuscript reported in the 1887 catalogue of Sanskrit manuscripts in Oudh Province. Also, the *Yogabhāskara* is recorded in the hand-list of manuscripts that were once held in Kavīndrācāryasarasvatī's own library, but this is circumstantial evidence at best, because his library contained many works which he did not author.⁶⁰⁶ Unfortunately, the attribution of this work to Kavīndrācāryasarasvatī may always remain uncertain because, as far as I am aware, a manuscript of the *Yogabhāskara* has not been recorded in a catalogue written in the past eighty years, nor has a twentieth-century scholar had access to a manuscript of it. Therefore, the *Yogabhāskara* may no longer be extant.

In the same article, P.K. Gode establishes the *Yogacintāmaṇi*'s *terminus ad quem* at 1869 CE, based on two quotations with attribution in Brahmānanda's *Jyotsnā*.⁶⁰⁷ However, there are two dated manuscripts of Śivānanda's *Yogacintāmaṇi* which both provide a much earlier *terminus ad quem* of 1630 CE.⁶⁰⁸ Therefore, as Bouy (1994: 76-77)

⁶⁰⁴Gode 1954: 370-71.

⁶⁰⁵Kavīndrācārya has been dated by Gode (1954: 326, 364-79) to 1600-70 CE based on his identification of Kavīndrācārya as 'the pandit' mentioned in François Bernier's book and letters. In fact, Bernier and Kavīndrācārya appear to have had the same patron, Danishmand Khān, for several years after Dārā Shikoh was executed in 1659 CE, and details of philosophical discussions between Bernier and Kavīndrācārya were recorded in a letter of the former dated to 1667 CE (1954: 374). Thus, Gode's estimate of 1600-70 CE assumes that Kavīndrācārya was reasonably mature by the time Shāh Jahān was in power (1628-58 CE) and that he was still alive in 1667 CE.

⁶⁰⁶The *Kavīndrācāryasūcipatram*, ms. 351 (Sastry 1921: 7).

⁶⁰⁷See Gode 1954: 24-25. The quotations (i.e., as denoted by *yogacintāmaṇau*) are both in Brahmānanda's commentary on *Haṭhapradīpikā* 2.12. There is also another reference to a *Yogacintāmaṇi* in Brahmānanda's commentary on 1.11. However, according to Gode (1954: 10, 25), this verse is also found in Godāvaramiśra's *Yogacintāmaṇi* and is, therefore, unhelpful for dating Śivānanda's *Yogacintāmaṇi*.

⁶⁰⁸For the first, see *Yogacintāmaṇi* in Kaivalyadhama 2005: 226-227, which gives the details of a manuscript, whose author is Śivānandasarasvatī, held at the Asiatic Society in Mumbai, (Ms No. 1083), dated VS 1687 (i.e., 1630 CE). The second is mentioned by Bouy (1994: 77 n. 333) and has been catalogued by the Woolner Project (Ms. no. 6922). After this manuscript's final colophon, a scribal comment indicates that it was copied by Rāma on the 13th of the month, Kārttika, in Śāka 1552 (i.e., Sunday, 17.11.1630 CE): *dvibāṇāśaracandrais ca (1552) yukte śākenduvāsare | abde 'py ūrjatrāyodaśyāṃ yukte munyaṣṭarājabhīḥ || paravejapure ramye vidvanmaṇḍalamaṇḍite | pustakaṃ vyalikhad rāmaḥ śivaṃ natvā sasūnakaṃ || c rāmaḥ] corr. : rāmo 6922 || viśvaṃ viśveśabhaktiprakāṭitasuyaśaḥpūrṇacandrāṃśujālair vyāptaṃ yenāhirājaprabala-*

correctly estimated, the *Yogacintāmaṇi*'s date of composition can be fixed between the early sixteenth to early seventeenth century. However, these limits could be narrowed much further should it ever be proved that Kavīndrācāryasarasvatī wrote the *Yogabhāskara*. If P. K. Gode correctly estimated Kavīndra's date of birth at 1600 CE,⁶⁰⁹ then the earliest *terminus ad quo* for Śivānanda's *Yogacintāmaṇi* would be 1620 CE on the presumption that Kavīndrācārya composed the *Yogabhāskara* sometime after the age of twenty. This would fix the *Yogacintāmaṇi*'s date to 1620-30 CE. If this is true, then Kavīndrācārya and Śivānanda were probably contemporaries living in Vārāṇasī in the first half of the seventeenth century, for Śivānanda must have had access to the *Yogabhāskara* shortly after Kavīndrācārya wrote it. The possibility that Śivānanda was a resident of Vārāṇasī is supported by his reference to his devotion to Viśveśvara, a standard claim of Śaivas who resided there.⁶¹⁰

The fourth chapter of the *Yogacintāmaṇi* quotes sixty-nine of the eighty-six verses of the *Amanaska*'s first chapter as one passage,⁶¹¹ with attribution to the *Layakhaṇḍa*, which is either the title of the chapter or the name of a larger work from which

viśalasaṭkaṅṭham iśaṃ purārim | yena dhvastasvadharmaprabhavajanamalaṃ dhyāyatā śaivamantrair dhvastaṃ so 'yaṃ suśaivo jagati vitanute śaṃ śivānandayogī || The compound *śākenduvāsare* is not entirely clear. It appears that *induvāsare* (i.e., 'on Monday') may have been intended, but one would expect *śāka* to be in the locative (i.e., *śāka induvāsare*) because it is qualified by *yukte*. I am yet to find a reference to a place called *paravejapura* in another Sanskrit work. According to Google's satellite map, there is a small village called Parvezpur on the banks of the Yamuna river, near Allahabad in Uttar Pradesh. In the last verse, the compound *dhvasta-svadharmaprabhavajanamalam* is obscure and, possibly, corrupt. This scribal comment is also found in *Yogacintāmaṇi*_{K2} with the following differences; a *viśveśabhaktiḥ* → *viśveśabhakti* b *viśala* → *viśala* c *dhvastaḥ* → *dhvasta* d *śaṃ śivānandayogī* → *śivānandayogī* (unmetrical). Venkaṭa Reddy (1982: 10) mentions that a manuscript of the *Yogacintāmaṇi* at the Osmania University Library (ms. no. 1 pd/B.32/4) has the same date, and his quotation (1982: 13) of the beginning of the comment (i.e., '*dvibanasaracandraisca (1552) yukte sake [...]*') is the same as that of the above. The last verse of the scribal comment appears to have been written by Śivānanda himself (i.e., *so 'yaṃ [...]* *śrīśivānandayogī*) and may have been copied by the scribe from another of Śivānanda's works which is no longer extant.

⁶⁰⁹ See footnote 605 for more details on Kavīndrācārya's date of birth.

⁶¹⁰ The reference to Viśveśvara occurs in one of the verses quoted in footnote 608. I wish to thank Alexis Sanderson for pointing this out to me, and he also noted that similar references to Viśveśvara in works of Śaivas who resided in Vārāṇasī can be found in Jñānaśiva's *Jñānaratnāvalī* and Viśvanātha's *Siddhāntaśekhara*, which are both Saiddhāntika Paddhatis (p.c. 24.4.13).

⁶¹¹ See *Yogacintāmaṇi* pp. 254-60. This quotation begins with *Amanaska* 1.17 and ends with 1.86. Two hemistichs have been omitted (*Amanaska* 1.22a-b and 46c-d) and one is different (see the critical apparatus to *Amanaska* 1.70a-b). In two places, the verse order is different, though the *Yogacintāmaṇi*'s sequence of verses is clearly wrong because it disorders the time sequence of absorption (*laya*).

the chapter was extracted, in many of the north-Indian chapter colophons.⁶¹² This quotation occurs in the fourth chapter's section on Samādhi and it follows a long passage on signs (*cihna*) and Siddhis quoted from the ninth and tenth chapters of Sureśvarācārya's *Mānasollāsa*. The *Amanaska*'s sequence of Siddhis adds very little in terms of describing them, yet unlike the *Mānasollāsa* and most other yoga texts, the *Amanaska* clearly connects the attainment of each Siddhi to the practice of Samādhi, and this was why Śivānanda quoted it:

Also in the *Layakhaṇḍa*, a sequence of Siddhis is taught following an explanation of the practice of Samādhi. [This sequence of Siddhis is taught] according to progress in the practice of [Samādhi].⁶¹³

The *Yogacintāmaṇi* quotes over half of the verses in the *Amanaska*'s second chapter.⁶¹⁴ These verses are attributed to the *Rājayoga*, which is cited ten times across the first three chapters of the *Yogacintāmaṇi*. Śivānanda quoted verses from the *Amanaska* in the following contexts: the defining of *Rājayoga* (pp. 9-10); the cessation of actions in Samādhi (p. 22); the interdependence of mind and breath (pp. 33-34); Śāmbhavī Mudrā as a meditation technique which yields stability of mind (*citta-prasāda*);⁶¹⁵ seedless Samādhi,⁶¹⁶ the reward of practice done in a previous life (p. 77); the importance of the guru's favour (pp. 86-87); the importance of one's own

⁶¹²For more details on the chapter colophons, see sections 1.3.1 and 1.3.2, and in particular footnote 13.

⁶¹³The *Yogacintāmaṇi* p. 154 (*layakhaṇḍe 'pi samādhyabhyāsanirūpaṇapūrvakaṇi tadabhyāsa-kramenaiva siddhikramaś coktaḥ || coktaḥ*] *Yogacintāmaṇi*_U: *coktāḥ* ed.).

⁶¹⁴The total number of quoted verses is sixty six and a half, which is 60% of the one hundred and twelve verses in the *Amanaska*'s second chapter. When quoting these verses, Śivānanda has not preserved the verse order in the *Amanaska*. Instead, he has quoted the verses in ten blocks and compiled each according to the topic of the section in which it is placed. The *Yogacintāmaṇi* p. 9 = *Amanaska* 2.1-4, p. 22 = 2.104-105, 2.100, 2.102; pp. 33-34 = 2.27-29, 2.68, 2.30; pp. 43-44 = 2.15, 2.64, 2.66-67, 2.9-10; pp. 48-51 = 2.92, 2.52-55a-b, 2.79-81a-b, 2.83c-d, 2.86-90, 2.21-22, 2.34, 2.36-37, 2.59, 2.65, 2.63, 2.58, 2.70-75, 2.77a, 2.77d, 2.41, 2.93-96, 2.98, 2.97, 2.99; pp. 67-68 = 2.5a-b, 2.12c-d, 2.13, 2.6; p. 77 = 2.11, 2.111; p. 87 = 2.40, 2.44, 2.43, 2.46-47; p. 88 = 2.48, 2.55-56; p.160 = 2.49, 2.50a-b.

⁶¹⁵This section of the *Yogacintāmaṇi* contains two separate quotations of the *Rājayoga* (pp. 43-44, 48-51). It begins with Śivānanda's comments on Patañjali's Sūtras 1.33 and 1.39 (p. 40), and then proceeds to introduce verses on Nādānusandhāna in the *Haṭhapradīpikā* with the comment: 'Because fusion of the mind (*anusandhāna*) is easily accessible, [that] method of yoga is explained here' (p. 41 – *atha sugamanād anusandhānād yogopāyaḥ nirūpyate | sugamanād*] *Yogacintāmaṇi*_U: *sugamānām* ed.). The *Amanaska*'s verses on Śāmbhavī Mudrā follow those of the *Haṭhapradīpikā*, and the quotation attributes a verse from the *Haṭhapradīpikā* (4.33) to the *Rājayoga* which is not found in the *Amanaska*. This is probably a mistake in the transmission of the *Yogacintāmaṇi*, rather than proof of an additional verse in the *Amanaska*.

⁶¹⁶This quotation of the *Rājayoga* is in the latter half of a large section of quotations of over twenty texts (pp. 56-69). Śivānanda introduces this section with comments on seedless Samādhi: 'Only this yoga called seedless Samādhi is a means to the goal of the supreme

practice in spite of the guru's favour (pp. 87-88)⁶¹⁷ and purification of the channels of the body (p. 160). Only in the last of these quotations is the context contrary to that in the *Amanaska*, for Śivānanda has extracted the *Amanaska*'s instructions on the place in which yoga should be practised and how the yogin should sit, for his discussion on Prāṇāyāma.

The *Yogacintāmaṇi* is an important document for scholarship on the history of yoga because it is one of the earliest compendiums to integrate, on a grand scale, Pātañjalayoga with other yoga traditions such as Haṭha and Rājayoga. Its intended audience would have been the more educated Brahmin who was familiar with the more scholarly commentaries of the *Pātañjalayogaśāstra* as well as the Epics, Dharmaśāstras and Purāṇas quoted in this compendium. The *Yogacintāmaṇi* is also an important source for dating yoga texts, and it contains quotations from some yoga texts which are no longer extant, such as the *Yogabhāskara*.

However, it is difficult to say how influential this text was among yogins in India, for commentarial remarks, like those of Śivānanda's, might only be quoted in later commentaries, few of which have been properly edited and published. Of those I know, the *Yogacintāmaṇi* has been quoted in a commentary on the *Goraḥṣaśataka* (alias *Vivekamārtaṇḍa*) called the *Yogatarāṅgiṇī*,⁶¹⁸ and as Gode (1954: 24-25) noted, it was quoted by Brahmānanda in his commentary on the *Haṭhapradīpikā* called the *Jyotsnā*.⁶¹⁹ Apart from this textual evidence, I only know of the testimony of an itinerant yogin in Pune who told me that the *Yogacintāmaṇi* has been as influential on Mahārāṣṭrian yogins as the *Haṭhapradīpikā*, but I am yet to find other evidence to support this.

self and without this [Samādhi], there is not even the possibility of liberation. In regard to this, [the following] statements of the Vedas, Dharmaśāstras, Epics, Purāṇas and so on are the authority' (p. 56 — *ayam eva nirbījasamādhyākhyo yogaḥ paramapuruṣārthahetuḥ, naitad vyatirekena sā mokṣasambhāvanāpy asti | atra ca śrutismṛtīhāsapurāṇādivākyam pramāṇam*). The verses quoted from the *Amanaska* here are in praise of Rājayoga.

⁶¹⁷Śivānanda (p. 87) introduces this section of quotations with the comment: 'Not simply by the teachings of the guru is success [attained, but also] by their own effort, indeed, do all [yogins] obtain everything' (*na kevalam gurūpadeśamātrād eva siddhiḥ svasyaiva pariśramād eva sarvaḥ sarvam āpnoti*).

⁶¹⁸For example, *Yogatarāṅgiṇī* 41 (Ms. 22595. f. 11r. l. 1), 54 (f. 12v. l. 4) and 57 (f. 14r. l. 10). This manuscript is dated VS 1949 (1892 CE). There is also an NAK ms. (B 39/21) of this text, dated to Śāka 1724 (1802 CE) ([http://catalogue.ngmcp.uni-hamburg.de/wiki/B_39-21_\(or\)_Goraḥṣaśataka](http://catalogue.ngmcp.uni-hamburg.de/wiki/B_39-21_(or)_Goraḥṣaśataka)). Thus, the *Yogatarāṅgiṇī* was probably composed in the eighteenth century, and certainly no earlier than the seventeenth.

⁶¹⁹For references on the date of Brahmānanda, see footnote 12.

1.3.7.7 The *Śivayogadīpikā*

This yoga text consists of two hundred and eighty-nine verses in five chapters, and is attributed to a Sadāśivayogīśvara in the colophons of the one available printed edition, and to a Sadāśivayoginātha in the colophons of a transcribed manuscript (IFP T.1027). The *Śivayogadīpikā*'s *terminus a quo* is unknown, though it may not predate the fifteenth-century *Haṭhpradīpikā*, because there are no significant parallels between these two texts. Seeing that both works were affiliated with Śaivism and teach Haṭhayoga, one might expect the anthological *Haṭhpradīpikā* to have borrowed from the *Śivayogadīpikā*, had the latter been the earlier text. Furthermore, the *Śivayogadīpikā* contains verses on Tāraḥyoga, which is a type of yoga distinguished by teachings on the three gazing points (*lakṣya*) and by its classification as either an auxiliary or type of Rājayoga. As far as I am aware, Tāraḥyoga is not found in a yoga text prior to the sixteenth century, which somewhat suggests that the *Śivayogadīpikā* is unlikely to predate the *Haṭhpradīpikā*.⁶²⁰

The *terminus ad quem* of the *Śivayogadīpikā* is Śivānanda's *Yogacintāmaṇi*.⁶²¹ As Christian Bouy (1994: 17 n. 38) has noted, the *Yogacintāmaṇi* cites the *Śivayoga* twice⁶²² and both of these passages are found in the *Śivayogadīpikā*. Bouy also notes that the titles of some of the texts quoted in the *Yogacintāmaṇi* are different to those transmitted by manuscripts. For example, the *Vasiṣṭhasaṃhitā* is quoted as 'Vasiṣṭhayoga',⁶²³ and both chapters of the *Amanaska* are quoted by titles which are not found among the manuscripts.⁶²⁴ Thus, it is possible that Śivānanda was quoting the *Śivayogadīpikā* as the *Śivayoga*, which means that the *Śivayogadīpikā* was written sometime before the

⁶²⁰ Apart from the *Śivayogadīpikā*, the earliest extant source of Tāraḥyoga may be the south-Indian recension of the *Amanaska*. Since it is clear that the redactors of the *Śivayogadīpikā* were integrating earlier yoga traditions (i.e., Mantra, Laya, Haṭha, etc.), it is likely that an earlier source on Tāraḥyoga existed before the *Śivayogadīpikā* and, as I argue below, this source is probably no longer extant. Other yoga texts which mention Tāraḥyoga are the *Maṇḍalabrāhmaṇopaniṣat*, the *Advayatāraḥkopaniṣat*, the *Rājayogabhāṣya* and the *Nandikeśvaratārāvalī* (based on a quotation of this text in the *Yogasārasaṅgraha* p. 60). These texts may all derive from south-India.

⁶²¹ The *terminus ad quem* of the *Śivayogadīpikā* may, in fact, be Godāvaramiśra's *Yogacintāmaṇi* of the early sixteenth century if the *Śivayoga* quoted there is the same as that quoted by Śivānanda. I have not had access to a manuscript of Godāvaramiśra's *Yogacintāmaṇi* to confirm this, but P. K. Gode (1953: 472-73) cites the *Śivayoga* as one of the texts which Godāvaramiśra quoted. He does not indicate whether the quotation is the same as that in Śivānanda's *Yogacintāmaṇi* or whether it corresponds to verses in the *Śivayogadīpikā*.

⁶²² P. K. Gode (1954: 23) has noted only one of these citations.

⁶²³ See the *Yogacintāmaṇi* pp. 161-2, 178, the *Vasiṣṭhayoga* = *Vasiṣṭhasaṃhitā* 2.56-69, 3.22 respectively. Also, Śivānanda quotes the *Yogayājñavalkya* as 'Yājñavalkya' (e.g., *Yogacintāmaṇi* p. 5, *Yājñavalkya* = *Yogayājñavalkya* 1.44).

⁶²⁴ See section 1.3.7.6.

early seventeenth century. This *terminus ad quem* is also suggested by the citations of the *Śivayogadīpikā* in the *Upāsanāsārasaṅgraha*,⁶²⁵ which is a compendium on yoga that Christian Bouy (1994:91) has dated to the sixteenth and seventeenth centuries.

There is a connection between the *Śivayogadīpikā* and the *Siddhasiddhāntapaddhati* on the basis of parallel passages on nine Cakras, sixteen focal points (*ādhāra*), three gazing points (*lakṣya*) and five voids (*vyomaṇ*).⁶²⁶ These parallels are quite loose because the *Śivayogadīpikā* is in verse whereas the corresponding sections of the *Siddhasiddhāntapaddhati* are in prose. The direction of borrowing is not clear on the basis of internal evidence. This group of four metaphysical teachings can be found in earlier tantric traditions, so there is the very real possibility that both texts borrowed from a third source.⁶²⁷ As noted in section 1.3.6.7, there is a further parallel passage on a temporal sequence of Siddhis.⁶²⁸ However, what is more intriguing than these parallels is that the *Śivayogadīpikā* appears to describe itself as a *siddhasiddhāntapaddhati*:

Since its meaning is secret in the yoga scriptures, [this] guide⁶²⁹ to the doctrines of the Siddhas (*siddhasiddhāntapaddhati*) has been written concisely, and it should be known as the *Śivayogadīpikā*.⁶³⁰

In light of the parallel verses between the *Śivayogadīpikā* and the *Siddhasiddhāntapaddhati*, the above verse might be seen as confirmation of direct borrowing between the two. However, this presupposes that the *Siddhasiddhāntapaddhati* was composed before the *Śivayogadīpikā*, and that the latter is, indeed, a practical guide to or, at the very least, consistent with the former. As far as I am aware, there is no manuscript evidence or citation in another text to prove that the *Siddhasiddhāntapaddhati* was written before the *Śivayogadīpikā*'s *terminus ad quem* of the early seventeenth century. In fact, the text has been dated to as late as the eighteenth century.⁶³¹ Furthermore, though these two texts share some similar metaphysical teachings, the

⁶²⁵For the parallels, see Bouy 1994: 90 n. 374.

⁶²⁶The nine Cakras, *Śivayogadīpikā* 3.7-16 ≈ *Siddhasiddhāntapaddhati* 2.1-10; the sixteen *ādhāras*, *Śivayogadīpikā* 3.17-32 and *Siddhasiddhāntapaddhati* 2.11-25; the three *lakṣyas* and five *vyomans*, *Śivayogadīpikā* 4.36-50 ≈ *Siddhasiddhāntapaddhati* 2.26-31.

⁶²⁷For example, *Netratāntra* 7.1 (*ataḥ paraṃ pravakṣyāmi dhyānaṃ sūkṣmaṃ anuttamaṃ | ṛtucakraṃ svarādhāraṃ trilakṣyaṃ vyomapañcakam*). I wish to thank James Mallinson for this reference.

⁶²⁸*Śivayogadīpikā* 3.51-57 ≈ *Siddhasiddhāntapaddhati* 5.34-41. See section 1.3.6.7 and footnote 214 for a translation of the *Śivayogadīpikā*'s passage on Siddhis.

⁶²⁹On the meaning of *paddhati*, see Sanderson 2004: 356-57 n. 19, wherein he quotes the *Sārdhatrīśatikālottaravṛtti*, which indicates that a *Paddhati* is a text that presents the scattered instructions of a body of texts in an order that facilitates their practical application.

⁶³⁰*Śivayogadīpikā* 5.58: (*yogaśāstrarahasyārthāt siddhasiddhāntapaddhatiḥ | saṅkṣeṣeṇa kṛtā bodhyā śivayogapradīpikā ||58|| 58a yogaśāstrarahasyārthāt] conj. : yogaśāstrarahasyārthān T1027, yogaśāstre rahasyāni ed.).*

⁶³¹See Mallinson 2011C: 421 and forthcoming

Siddhasiddhāntapaddhati teaches the ideal of the Avadhūtayogin who transcends all practices, including yoga.⁶³² This central teaching of the Nāths is absent in the *Śivayogadīpikā*, which posits the practice of Śaiva worship (*arcā*) and yoga as the chief means to liberation. Therefore, it is more likely that their parallel passages stem from a third source and that the description of both texts as a *siddhasiddhāntapaddhati* was fortuitous.

The *Śivayogadīpikā* teaches the common medieval system of four yogas (i.e., Mantra, Laya, Haṭha and Rājayoga) and blends it with a Śaiva yoga which has a strong current of devotion (*bhakti*) and worship (*pūjā*). On top of the fourfold system, the *Śivayogadīpikā* attaches an unusual tripartite system of Rājayoga consisting of Sāṅkhya, Tāraka and Amanaska, and it defines these as follows:⁶³³

Knowledge of the twenty-five Tattvas is that [Rājayoga] which is called Sāṅkhya. The [Rāja]yoga called Tāraka is [so called] because [it consists in] knowledge of external Mudrā, and Amanaska is [so called] because [it consists in] knowledge of internal Mudrā. Tāraka is more laudable than Sāṅkhya and Amanaska is more laudable than Tāraka. Because it is the king of all yogas, it is called Rājayoga.⁶³⁴

The Tāraka and Amanaska divisions of the above tripartite system are seen in the south-Indian recension of the *Amanaska*, as well as the terms *bahirmudrā* and *antarmudrā* and the definition of Rājayoga as the king of all yogas. Also, both define the name, Tāraka, similarly.⁶³⁵ However, these similarities are overshadowed by three

⁶³²The teachings on the *avadhūta* are in the fifth and sixth chapters of the *Siddhasiddhāntapaddhati*.

⁶³³As far as I am aware, this threefold division of Rājayoga is not found in another medieval yoga text, but it is mentioned by Bhāskararāya in his commentary on the *Lalitāsahasranāmastotra* 180 (*sa ca mantrō layo haṭho rājeti caturvidhaḥ | rājayogo 'pi sāṅkhyatārakāmanaskabhedāt trividhaḥ*). Seeing that Bhāskararāya lived in the eighteenth century and is said to have traveled to south-India (see the introduction by Baṭukanātha Śāstri Khiste in Sathe 1982: 6), it is possible that he was familiar with the *Śivayogadīpikā*. I wish to thank Alexis Sanderson for the reference in Sathe 1982.

⁶³⁴The *Śivayogadīpikā* 1.10c-d – 12 (*pañcaviṃśatitattvānāṃ jñānaṃ yat sāṅkhyam ucyate || bahirmudrāparijñānād yogas tāraka ucyate | antarmudrāparijñānād amanaska itiritah || ślāghyaḥ sāṅkhyāt tārako 'yam amanasko 'pi tārakāt | rājatvāt sarvayogāṅāṃ rājayoga iti smṛtaḥ*). *Śivayogadīpikā* 1.11 is quoted in the *Yogasārasaṅgraha* (p. 60) with attribution to the *Nandikeśvaratārāvalī*, so there may be a connection between these two texts. For more information on the *Nandikeśvaratārāvalī*, see section 1.3.7.8.

⁶³⁵Compare the *Amanaska*'s south-Indian recension, verse 11 (*tārako 'yaṃ bhavāmbhodhau tāraṇād guruśiṣyayoḥ | tārakonmeṣayuktatvād api tāraka ucyate*) with *Śivayogadīpikā* 4.51 (*tāraṇāc ca guruśiṣyayor dvayos tārako iyam iti yogasaṃjñikah | tārakam bhavamahābhitārakam tattvam eva pariśilanaṃ kuru*). The second definition of Tārakayoga in the *Amanaska*'s south-Indian recension is not in the *Śivayogadīpikā*.

obvious differences in their explanations of the practice of Tārakayoga.⁶³⁶ Firstly, the *Śivayogadīpikā* includes substantial passages on the three focal points (*lakṣya*) and five voids (*vyoman*) in its Tārakayoga which are absent in the *Amanaska*'s south-Indian recension. Secondly, the twofold division in Tārakayoga in the *Amanaska*'s south-Indian recension, which is also seen in the *Maṇḍalabrāhmaṇopaniṣat* and the *Advaya-tārakopaniṣat*, is absent in the *Śivayogadīpikā*. And finally, both provide different instruction on the eyes and the object of visualization, though these elements of the practice are somewhat related.⁶³⁷ Such incongruities suggest that both borrowed from a third source on Tārakayoga and, in so doing, redacted the material in different ways.

For the most part, the *Śivayogadīpikā*'s section on Tārakayoga resembles those of the *Advayatārakopaniṣat* and the *Maṇḍalabrāhmaṇopaniṣat* in that they all incorporate the same three focal points and five spaces.⁶³⁸ Thus, if a third source on Tārakayoga was involved, the *Śivayogadīpikā* and these two Yoga Upaniṣads appear to have preserved more of its content than the *Amanaska*'s south-Indian recension. It should also be noted that this third source on Tārakayoga may have originated in south-India, because all these texts appear to derive from there.⁶³⁹ The available manuscripts of the *Śivayogadīpikā* are held by libraries in Chennai (Kaivalyadhama 2000: 432) and, in the introduction of the Ānandāśrama's edition, the editors mention that they obtained the text in Puḍukotā, which is probably modern day Pudukkottai in Tamil Nadu.⁶⁴⁰

The *Śivayogadīpikā* contains more than the standard tetrad of yogas. Its contents can be summarized briefly as follows:

⁶³⁶The *Śivayogadīpikā*'s section on Tārakayoga is at 4.32-52.

⁶³⁷Compare the *Amanaska*'s south-Indian recension, verse 8 (*netre jyotiṣi saṃyojya kiñcid unnamayed bhruvau | pūrvayogasya mārgo 'yam unmanikārahāḥ kṣaṇāt*) with *Śivayogadīpikā* 4.34-35 (*netre nimīlite nityaṃ kiñcid unmīlite tathā | yo manaścakṣuṣā brahma paśyatīti sa yogirāt || śaśibhāskarayor madhye tārayoḥ sthiraṭejasah | bindudvayaṃ ca saṃyojya brahmatārakam abhyaset || 34b tathā] em. : tadā ed.*).

⁶³⁸See sections 1.3.7.9 and 10 for more details on the content of these Yoga Upaniṣads, their date of composition and parallel passages with the *Śivayogadīpikā*.

⁶³⁹Christain Bouy (1994: 44) concludes that the *Maṇḍalabrāhmaṇopaniṣat* and the *Advaya-tārakopaniṣat* were redacted in South India, and the south-Indian recension of the *Amanaska* is largely preserved by south-Indian manuscripts, though in this case, the manuscript evidence is inconclusive because this recension is also preserved by north-Indian manuscripts.

⁶⁴⁰See the introduction of the Ānandāśrama's edition of the *Śivayogadīpikā* p.1 (*san 1884 mitasamvatsarāmbhe śivayogadīpikākhya granthaḥ puḍukotāsamsthāne prāptaḥ*). It also points out that the text is found in many places in south-India, such as Chennai. Unfortunately, the editors give no details of the manuscript(s) they used. The Ānandāśrama's edition appears to be a diplomatic edition because no variant readings are noted and the Sanskrit text has errors.

Verse	Content
1.1 – 12	Introduction and the standard tetrad of yogas
1.13 – 2.8	Śivayoga, including two types of gnosis of Śiva (i.e., aspected and aspectless), worship of the guru, two types of worship of Śiva (i.e., internal and external yoga) and the method of worshipping Śiva (<i>śivapūjāvidhi</i>) by means of yoga
2.9 – 3.50	An explanation of each auxiliary of Aṣṭāṅgayoga including Haṭhayoga techniques
3.51 – 57	Twelve year sequence of Siddhis
3.58 – 64	Aṣṭāṅgayoga as an auxiliary of worshipping Śiva (<i>śivapūjāṅga</i>)
4.1 – 12	Eight auxiliaries of Haṭhayoga
4.13 – 18	The majesty of Rājayoga
4.19 – 31	Sāṅkhya-Rājayoga
4.32 – 52	Tāraka-Rājayoga
5.1 – 25	Rājayoga, including some verses on the no-mind state
5.26 – 57	Methods of worshipping Śiva as consciousness (i.e., Rājayoga including some verses on the no-mind state)
5.58 – 60	The conclusion

Following Tārakayoga, the *Śivayogadīpikā*'s exposition of Rājayoga begins. It is somewhat similar to the *Haṭhapradīpikā*'s fourth chapter, inasmuch as it appears to be a compilation of various earlier Rājayoga traditions. Verses on an internal gazing point (*antarlakṣya*) are juxtaposed with verses on Khecari and Śāmbhavi Mudrās, meditating on a light (*jyotis*), Śiva's Liṅga and so on. The no-mind state is referred to by a number of terms; *unmanī*, *unmanyanta*, *unmanyatā* and *manonmani*,⁶⁴¹ and at least one verse may have been inspired by the *Amanaska*'s rhetoric:

O guru, when will we reach that which is called Śiva's no-mind [state,]
beyond sleep and waking and free from death and life? ⁶⁴²

Though Rājayoga is said to be the best of the four yogas,⁶⁴³ it is distinguished from

⁶⁴¹ *Śivayogadīpikā* 5.15, 20, 45 and 48 respectively.

⁶⁴² *Śivayogadīpikā* 5.44 (*svapnajāgaraṇātitaṃ mṛtajīvanavarjitam | svāmiṅ śivāmanaskākhyam gamiṣyāmaḥ kadā vayam*). Cf. *Amanaska* 2.62. Also, *Śivayogadīpikā* 5.45 ≈ *Amanaska* 2.79, both of which derive from Gauḍapāda's *Māṇḍūkyaopaniṣatkārikā* 3.31 (cited and translated in section 1.3.6.12). This verse is found in many texts, so it is uncertain whether the *Śivayogadīpikā* borrowed it from the *Amanaska* (see the testimonia in the critical apparatus of 2.79 for citations of this verse in other texts).

⁶⁴³ *Śivayogadīpikā* 1.9: 'Because of their ever increasing pre-eminence, [these] yogas [of Mantra, Laya, Haṭha and Rāja] are the only four [needed]. Among them, this unique [Rājayoga], which is the best of the best Rājayogas, is the foremost' (*uttarottaravaiśiṣṭyād yogāś catvāra eva hi | teṣv eka eva mukhyo 'sau rājayogottamottamaḥ*).

Śaiva yoga, the difference being that Śaiva yoga is practised by a worshipper of Śiva:

Truly, Śiva's yoga is not identical to Rājayoga. [This] is so said by worshippers of Śiva [and] it is apparent to the [higher faculty of] discernment. The difference between the two is taught to those devoted to Śiva. Therefore, the yoga of Śiva is understood only by [those] wise men. Devotion is gnosis full of Śiva, and Śaiva gnosis is Śiva's nature. Since Śaiva observance is worship of Śiva, Śiva's yoga is fivefold.⁶⁴⁴ He who is without the practice [of worshipping] Śiva is certainly a bound soul, and he goes round and round forever in this cycle of birth and death.⁶⁴⁵

The *Śivayogadīpikā* has preserved some unique teachings on yoga, and it is a good example of how medieval yoga traditions could be appropriated, blended and reinterpreted to fit the needs of a theistic tradition. The emphasis on yoga and the universalism of the early Haṭha texts gives way to gnosis of Śiva and the exclusivism of devotion to him. Indeed, in the *Śivayogadīpikā*, Aṣṭāṅgayoga is merely an auxiliary of the worship of Śiva (*śivapūjāṅga*),⁶⁴⁶ and a long description of Aṣṭāṅgayoga is introduced with the statement:

One who would always worship the eternal Śiva in one's own self with the eight auxiliaries of yoga, is indeed a Śaiva. He is a wise man and the best of the knowers of yoga.⁶⁴⁷

The relationship between Haṭha and Rājayoga is not unlike previous medieval yoga traditions in which Haṭhayoga assumes the role of a method of practice leading to the state of Rājayoga (i.e., Samādhi). Though Rājayoga may be the goal of Haṭhayoga, the *Śivayogadīpikā* is ultimately concerned with gnosis of Śiva, as the above passages demonstrate.

⁶⁴⁴The five-fold division is referring to Mantra, Laya, Haṭha, Rāja and Śiva's yoga which is worship of Śiva (*śivārcā*). Like the *Siddhasiddhāntapaddhati*, the *Śivayogadīpikā* is partial to five-fold divisions. It has five chapters and describes five Śaktis, five Dhāraṇās in one of which a five-faced Śiva is visualized, five voids and so on. Fivefold divisions are even more common in the *Siddhasiddhāntapaddhati*.

⁶⁴⁵*Śivayogadīpikā* 1.13-16 (*nābhedaḥ śivayogasya rājayogasya tattvataḥ | śivārcināṃ tathāpy evam ukto buddheḥ pravartate || pratipādyas tayoḥ bhedas tathā śivaratātmanām | tasmān maṇiṣibhir grāhyaḥ śivayogas tu kevalaḥ || jñānaṃ śivamayaṃ bhaktiḥ śaivaṃ jñānaṃ śivātmakam | śaivaṃ vrataṃ śivārceti śivayogo hi pañcadhā || śivācāravihīno yaḥ paśur eva na saṃśayaḥ | sa tu saṃśāracakre 'sminn ajasraṃ parivartate*).

⁶⁴⁶*Śivayogadīpikā* 3.58: 'Therefore, reverentially practise this auxiliary of worshipping Śiva which is the wondrous yoga with eight auxiliaries' (*ata eva mahāścaryaṃ yogam aṣṭāṅgam ādarāt | śivapūjāṅgam etad dhi tvam evābhyaśanaṃ kuru*).

⁶⁴⁷*Śivayogadīpikā* 2.8 (*svātmany eva sadāṣṭāṅgaiḥ pūjayec chivam avyayam | śaivaḥ sa eva vidvāṃś sa ca yogavidāṃ varaḥ*).

In addition to defining types of yoga, the *Śivayogadīpikā* also defines the corresponding types of yogins. For example, the Haṭhayogin is said to be one who controls his breath by means of Aṣṭāṅgayoga, the Mudrās, Karaṇas, Bandhas and Kevalakumbhaka, whereas the knower of Rājayoga is one who is free from mental activity by means of gnosis, and attains realization of Brahma through the three gazing points (*lakṣya*).⁶⁴⁸ Another unusual feature of the text is that its long description of Aṣṭāṅgayoga, which incorporates many Haṭhayoga techniques such as the Bandhas and Mudrās, subsumes the four yogas within its practice of Prāṇāyāma:

Mantrayoga is natural [Prāṇāyāma], Layayoga is modified [Prāṇāyāma], Haṭhayoga is called Kevalakumbhaka (i.e., beyond natural and modified Prāṇāyāma) and Rājayoga is the no-mind [state]. The first is the yoga of the so 'ham' mantra, and [the second] is the absorption of the breath in the [internal] resonance. After that, [Haṭhayoga] is steadiness of the mind and breath, and the fourth [Rājayoga] is the absence of mental activity. The fourth is obtained through the cessation of the breath. Therefore, you should become an adept of [this] practice and one devoted to Prāṇāyāma.⁶⁴⁹

Though the *Śivayogadīpikā* has incorporated verses on the no-mind state, its Rājayoga is ultimately a method of worshipping Śiva as consciousness.⁶⁵⁰ Therefore, while the influence of the *Amanaska* is clearly apparent, the salient teachings of the *Amanaska* are only marginally represented.

1.3.7.8 The *Yogatārāvalī*

This short yoga text of twenty-nine verses is distinguished by a higher register of Sanskrit than that of most medieval yoga texts. Also, its verses are composed in either Indravajrā, Upendravajrā or Upajāti metres, rather than the standard Anuṣṭubh. All of its available manuscripts, except two, are in south-Indian libraries, and some manuscript catalogues report that the text has also been called the *Nandikeśvaratārāvalī* and the *Rājayogatārāvalī*, and it has been attributed to a number of different au-

⁶⁴⁸ *Śivayogadīpikā* 1.7-8 (*bhaved aṣṭāṅgamārgeṇa mudrākaraṇabandhanaiḥ | tathā kevalakumbhena haṭhayogī vaśānilaḥ || triṣu lakṣyeṣu yo brahmasākṣātkāraṃ gamiṣyati | jñānopāyamanovṛttirahito rājayogavit*).

⁶⁴⁹ *Śivayogadīpikā* 2.25-27 (*prākṛto mantrayogaḥ syād vaikṛto laya eva hi | haṭhaḥ kevalakumbhākhyo rājayogo 'manāḥ smṛtaḥ ||25|| prathamā tv ajapāyogo nāde vāyor layas tathā | manonilasthiraṃ paścād vṛttiśūnyaṃ caturthakam ||26|| prāṇavāyunirodhena labhate ca catuṣṭayam | tasmād abhyāsaśūras tvam prāṇāyāmaparo bhava ||27|| 26b nāde vāyor] conj. : nādo vāyor ed. : nadaivāyo T1027).*

⁶⁵⁰ *Śivayogadīpikā* 5.26a-b: 'Listen, I will discuss the method of worshipping Śiva as consciousness' (*śṛṇu cicchivapūjāyāḥ prakāraṃ kathayāmy aham*). Verses on Rājayoga follow this.

thors, including a Śāṅkarācārya, Nandīśvara and Govindabhagavatpūjyapāda.⁶⁵¹

The *Yogatārāvalī*'s *terminus a quo* is the second chapter of the *Amanaska*, on the basis of one parallel verse and the more general influence of the *Amanaska*'s Rājayoga.⁶⁵² Its *terminus ad quem* is most probably the *Haṭhapradīpikā* with which it shares one verse,⁶⁵³ and if not the *Haṭhapradīpikā*, then either the seventeenth-century *Haṭharatnāvalī*⁶⁵⁴ or Śivānanda's *Yogacintāmaṇi*. In the last of these, some uncertainty sur-

⁶⁵¹See Kaivalyadhama 2005: 232-39. Most of the published editions appear to accept the attribution to Śāṅkarācārya. For example, the colophon of the *Yogatārāvalī* in Sri Vani Vilas Press edition of the *Works of Sri Sankaracharya*, vol 16, p. 124 (based on ms. Pm.286 at the Adyar library [Kaivalyadhama 2002: 237]); *iti śrīmatparamahaṃsaparivrājakācaryasya śrīgovindabhagavatpūjyapādaśiṣyasya śrīmacchaṅkarabhagavataḥ kṛt[ir] yogatārāvalī sampūrṇā*. This is also the case for the Varanaseya Sanskrit Sansthan edition (1982), edited by Swāmīśrīdayānandaśāstrī. Bhattacharya's edition (1987) does not report manuscript colophons and, in the preface (1987: 3), he argues against the attribution of the text to Ādiśāṅkarācārya. The attribution to Govinda is found in the colophon of MGOML ms. 4357: *iti śrīmatparamahaṃsaparivrājakācaryāṣaṭdarśanīsthāpanācāryagovindabhagavat[pūjyapāda]viracitā yogatārāvalī sampūrṇā*. The word in square brackets has been inserted by the editors of the catalogue (Rangacarya and Bahadur 1910: 3239). The confusion over Śāṅkara and Govinda probably derives from scribal errors in the transmission of the text, whereby a compound has been omitted or added to the colophon, as in the case of manuscripts of the *Amanaska* consulted for this edition (see section 1.3.1). The attribution of authorship to a Nandīśvara is reported in Kaivalyadhama's catalogue (2002: 234-35) for MGOML ms. R-4403 but I am unable to find this manuscript in a catalogue of that library. Nonetheless, the attribution to Nandikeśvara probably derives from the other name of this text, the *Nandikeśvaratārāvalī* (i.e., Nandikeśvara's Tārāvalī), which is found in the colophon of a manuscript at Thanjavur's Sarasvatī Mahāl Library (see footnote 656).

⁶⁵²*Amanaska* 2.67 ≈ *Yogatārāvalī* 20. For my arguments on why this text would not predate the *Amanaska*, see Birch 2011: 528 n. 19.

⁶⁵³*Haṭhapradīpikā* 4.66 ≈ *Yogatārāvalī* 2.

⁶⁵⁴*Haṭharatnāvalī* 1.12, 14-15 ≈ *Yogatārāvalī* 2, 14, 15c-d/16a-b. Śrīnivāsaḥṭṭa's *Haṭharatnāvalī*'s *terminus a quo* is the *Haṭhapradīpikā*, which is mentioned by name in the *Haṭharatnāvalī* at 1.12, 27-28, 50, 2.87, 141 and 3.23. The *Haṭharatnāvalī*'s *terminus ad quem* is the *Haṭhatattvakaumudī* of the eighteenth-century Sundaradeva who quoted the *Haṭharatnāvalī* with attribution at 8.3 and 13. The *Haṭharatnāvalī* adds to many of the practices described in the *Haṭhapradīpikā*. For example, the Ṣaṭkarmas in the *Haṭhapradīpikā* become the Aṣṭakarmas in the *Haṭharatnāvalī* and the fifteen or so Āsanas of the former become thirty six in the latter, which also lists the names of eight-four Āsanas. This gives the impression that a period of time had passed between the composition of these two texts, during which these practices had burgeoned. However, this may not be the case because the sources of the *Haṭhapradīpikā*'s Ṣaṭkarmas and some of its Āsanas (e.g., Matsyendrāsana, Dhanurāsana, etc) have not been identified, so it is difficult to know how extensive these practices were before the fifteenth century. Furthermore, Śrīnivāsa is at times critical of the *Haṭhapradīpikā*, and his more elaborate descriptions of the auxiliaries of Haṭhayoga may have been the result of a deliberate ploy of one-upmanship rather than the result of the evolution of these prac-

rounds the name of the text, because Śivānanda quotes a verse which is almost identical to *Yogatārāvalī* 6, but he attributes it to the *Nandikeśvaratārāvalī*.⁶⁵⁵ Though a manuscript catalogue indicates that the *Yogatārāvalī* has been called the *Nandikeśvaratārāvalī*,⁶⁵⁶ there is other evidence to suggest that these may have been two different texts. The *Yogasārasaṅgraha* quotes the *Nandikeśvaratārāvalī* twice with attribution, and neither of the quoted verses are found in the *Yogatārāvalī*. In fact, the first is from the *Amanaska*,⁶⁵⁷ and the second is the verse in the *Śivayogaḍīpikā* which outlines the division of Tāraka and Amanaska that is also seen in the *Amanaska*'s south-Indian recension.⁶⁵⁸ Thus, it appears that the *Nandikeśvaratārāvalī* may have been a compilation of other yoga texts. It is also possible that there were two versions of the *Nandikeśvaratārāvalī*, one of which was the *Yogatārāvalī*,⁶⁵⁹ and the other, a compilation. If this is true, it remains to be determined which of these was consulted by Śivānanda.

In an earlier article, I noted that the *Yogatārāvalī*'s seamless combination of Haṭha and Rājayoga is not unlike that of the *Haṭhpradīpikā*'s, in the sense that neither con-
 tices. What is more telling in relation to the *Haṭharatnāvalī*'s *terminus a quo* is its absence in Śivānanda's *Yogacintāmaṇi* which was a voluminous, seventeenth-century compilation (see section 1.3.7.6). Śivānanda and Śrīnivāsa might have been contemporaries who lived in different parts of India without knowing each other. Venkata Reddy (1982: 14-15) surmised that Śrīnivāsa lived in Andhra Pradesh based on details of his life given after the final colophon of a Tanjore manuscript (B6393/b/D6714) of the *Haṭharatnāvalī*. Śivānanda probably resided in Vārāṇasī (see section 1.3.7.6). However, it is difficult to believe that the *Haṭharatnāvalī* was written in the sixteenth century, if Śivānanda was unaware of it. Also, the *Haṭharatnāvalī* is absent in the *Yogasārasaṅgraha* and three chapters of the *Upāsanaśārasaṅgraha* (i.e., the *suṣumnā-*, *jīvaṇamātmavārūpāsanā-* and *abhyāsayogaprakaraṇa*) which are both compendiums on yoga that may have been written before the eighteenth century. Therefore, the *Haṭharatnāvalī* was most probably written in the mid or late seventeenth century. See section 1.3.7.10 for the *terminus a quo* of the *Haṭhatattvakaumudī*.

⁶⁵⁵ *Yogacintāmaṇi* p.15 (*Nandikeśvaratārāvalī*) ≈ *Yogatārāvalī* 6.

⁶⁵⁶ In the manuscript catalogue of Thanjavur's Sarasvatī Mahāl Library, Sastri (1931: 4941) reports the colophon of ms. No. 6723 as: *iti nandikeśvaratārāvalis samāptā*, and the colophon of ms. No. 6724 (1931: 4942) as: *iti nandiyogatārāvaliḥ sampūrṇ[ā]*.

⁶⁵⁷ The *Yogasārasaṅgraha*, p. 60 (*Nandikeśvaratārāvalī*) ≈ *Amanaska* 2.10.

⁶⁵⁸ The *Yogasārasaṅgraha*, p. 60 (*Nandikeśvaratārāvalī*) ≈ *Śivayogaḍīpikā* 1.11. On Tāraka and Amanaska in the *Śivayogaḍīpikā* and south-Indian recension of the *Amanaska*, see section 1.3.7.7.

⁶⁵⁹ In the manuscript catalogue of Thanjavur's Sarasvatī Mahāl Library, Sastri (1931: 4941-42) states that ms. Nos. 6723 and 6724, the colophons of which have the names, *Nandikeśvaratārāvalī* and *Nandiyogatārāvalī* respectively, are the same as the *Yogatārāvalī* in ms. No. 6722. According to the initial and final verses of ms. 6722 quoted in the catalogue (Sastri 1931: 4240-41), this work is the same as the published version of the *Yogatārāvalī*. The descriptions of the number of folios and lines per page of mss. 6723 and 6724 suggest that they are probably the size of the published *Yogatārāvalī*.

tain the rivalry nor hierarchical relationship between Haṭha and Rājayoga seen in earlier yoga texts.⁶⁶⁰ The *Yogatārāvalī* and *Haṭhapradīpikā* simply present Haṭhayoga as the means to Rājayoga (i.e., Samādhi). Furthermore, the Haṭhayoga of both texts consists of a similar combination of practices including Prāṇāyāma with the three locks (*bandha*), Kevalakumbhaka, Kuṇḍalinī awakening and fusion of the mind in an internal resonance (*nādānusandhāna*).⁶⁶¹ In the earlier article, I believed that the *Haṭhapradīpikā* was probably the source of this influence, on the basis of there being no evidence, manuscript or otherwise, that the *Yogatārāvalī* had been written before the fifteenth century.⁶⁶² However, I have since found one of the *Yogatārāvalī*'s verses in the *Haṭhapradīpikā*,⁶⁶³ and seeing that the latter is undoubtedly a compilation, it was most likely the borrower. One cannot rule out the possibility of a third source for that verse, however, the similarities in their systems of Haṭhayoga suggest that these two texts are connected in some way.

The first half of the *Yogatārāvalī* is on Haṭhayoga and the second on Rājayoga, and the following two verses connect these yogas:

For great adepts [of yoga], an extraordinary absorption of the breath arises, [which is] free from the activity of all the senses. [It is brought about] by the cessation of the [normally] unrestrained process of breathing. [Such cessations] are called Kevalakumbhaka. There are no gazing points, no fixing of the mind [on a meditation-object], no time or place, no [deliberate] stopping of the breath, nor the effort of concentration and meditation when Rājayoga is flourishing.⁶⁶⁴

A central theme of the *Amanaska* is that Rājayoga does not require gazing points, Prāṇāyāma, concentration nor meditation and, because of this, Haṭhayoga is deemed superfluous. Yet, in the above verses, as well as in the *Haṭhapradīpikā*, the practice of Haṭhayoga and the transcendence of Rājayoga are fused together. Other similarities between the *Yogatārāvalī*'s and the *Amanaska*'s Rājayoga include descriptions

⁶⁶⁰Birch 2011: 529 n. 19. For details on the relationship between Haṭha and Rājayoga in early Haṭha texts, see Birch 2011: 545-46.

⁶⁶¹Both texts mention that Nādānusandhāna leads to the absorption of mind in the state of Viṣṇu. Compare *Yogatārāvalī* 4 with *Haṭhapradīpikā* 4.100.

⁶⁶²The absence of a pre-fifteenth century *terminus ad quem* of the *Yogatārāvalī* has also been noted by Ram Bhattacharya (1987: 3), who remarked in his edition of the *Yogatārāvalī* that this text had not been mentioned by any of Śaṅkara's commentators nor any teacher of a 'minor yoga school' who lived before the fifteenth century.

⁶⁶³The parallel verse is cited in footnote 653.

⁶⁶⁴*Yogatārāvalī* 13-14 (*niraṅkuśānāṃ śvasanodgamānāṃ nirodhanaiḥ kevalakumbhakākhyaiḥ | udeti sarvendriyavṛttiśūnyo marullayaḥ ko 'pi mahāmatīnām || na dṛṣṭilakṣyāṇi na cittabandho na deśakālau na ca vāyurodhaḥ | na dhāraṇādhyānapariśramo vā samedhamāne sati rājayoge*).

of Samādhi as devoid of waking, sleep, life and death;⁶⁶⁵ the mention of the eyes becoming still, the breath stopping and the mind being free from both intentional (*saṅkalpa*) and discursive (*vikalpa*) thought in the no-mind state;⁶⁶⁶ the use of the simile of a 'lamp in a windless place' in regard to the yogin in the no mind state;⁶⁶⁷ the reference to detachment (*udāsīnatā*);⁶⁶⁸ a description of an Amanaska Mudrā which is the same as Śāmbhavī mudrā⁶⁶⁹ and the use of the compounds *sahajāmanaska* and *yoganidrā* as synonyms for Samādhi.⁶⁷⁰ The renaming of Śāmbhavī Mudrā as Amanaska Mudrā must surely have emanated from the association of this Mudrā with the *Amanaska*.

Though the second chapter of the *Amanaska* appears to have been a source for the *Yogatārāvalī*'s Rājayoga, it is clear that it was not the only one, for the *Yogatārāvalī* includes terminology such as *turīyatattva* and *nirvikalpasamādhi* as well as various other metaphors and images which are not found in the *Amanaska*.⁶⁷¹ Thus, like the *Haṭha-*

⁶⁶⁵*Yogatārāvalī* 15: 'For those [yogins] situated in [the state of] Rājayoga whose gaze is free from all sense objects, here there is no waking, no state of sleep, no life, no death and no mind' (*aśeṣaḍṛśyojjihitadṛimayānām avasthitānām iha rājayoge | na jāgaro nāpi suṣuptibhāvo na jīvitam no maraṇam na cittam || na cittam*] *Haṭharatnāvalī* 1.15b (this is a variant reading in Bhattacharya's edition (1987: 17) but the source is undisclosed) : *vicitram* Bhattacharya's ed.). Cf. *Amanaska* 1.27 and 2.62.

⁶⁶⁶*Yogatārāvalī* 17: 'Instil [that] no-mind state in me, because of which the eyes become free of opening and closing; the breath, devoid of exhalation and inhalation and the mind, free of intentional and discursive thought.' (*netre yayonmeṣanimeṣāsūnye vāyur yayā varjitarecapūrah | manaś ca saṅkalpavikalpaśūnyaṃ manonmanī sā mayi saṃnidhattām*). Quoted with attribution to Dattātreyā in the *Yogasārasaṅgraha*, p 60. Cf. *Amanaska* 2.21-22.

⁶⁶⁷*Yogatārāvalī* 18: 'When the movement of the breath is quashed through the prolonged restraint of the mind and senses, the bodies of the best yogins become still like a lamp in a windless place and their minds are immersed in the no-mind [state]' (*cittendriyāṇaṃ ciranigraheṇa śvāsapracāre śamite yamindrāḥ | nivātadīpā iva niścalāṅgāḥ manonmanīmagnadhiyo bhavanti*). Cf. 1.28, 2.76-77, 90.

⁶⁶⁸*Yogatārāvalī* 19: 'O wise one, for the sake of accomplishing the no-mind state, we teach you this special method; with your mind focused and looking on the [world of] multiplicity with a detached gaze, root out intentional thought' (*unmanyavasthādhigamāya vidvann upāyam ekaṃ tava nirḍiśamaḥ. paśyann udāsīnadṛśā prapañcaṃ saṅkalpam unmulaya sāvadhānaḥ*). Quoted with attribution to Dattātreyā in the *Yogasārasaṅgraha* p. 60. Cf. *Amanaska* 2.58.

⁶⁶⁹*Yogatārāvalī* 21: 'We see the Amanaska Mudrā manifesting in [those] most eminent sages because [their] breathing has disappeared, [their] bodies are firm and [their] lotus-eyes are half closed' (*niśvāsalopair nibhṛtaiḥ śarīrair netrāmbujair ardhanimilitaiś ca | āvirbhavantīm amanaskamudrām ālokayāmo munipuṅgavānām*). Cf. *Amanaska* 2.10, etc.

⁶⁷⁰*Yogatārāvalī* 22, 23 and 25 (see the endnote on *Amanaska* 2.64 for a translation of these verses). Cf. *Amanaska* 2.64, 91.

⁶⁷¹The last five verses of the *Yogatārāvalī*, except 25, appear to have little in common with the *Amanaska* by way of terminology and imagery. For example, in verse 24, Samādhi is termed *ajāḍyanidrā*; i.e., 'a sleep without inertia'. Cf. *Maṅḍalabrāhmaṇopaniṣat* 2.5.2 ([...]

pradīpikā, the *Yogatārāvalī* not only combined Haṭha and Rājayoga traditions, but also various traditions of these types of yogas.

1.3.7.9 The *Advayatāraḥkopaniṣat* and the *Maṇḍalabrāhmaṇopaniṣat*

These two Yoga Upaniṣads preserve the most extensive teachings available on a system of yoga consisting of Tāraka and Amanaska. The eighteenth-century south-Indian commentator, Upaniṣadbrahmayogin,⁶⁷² who wrote commentaries on both these Upaniṣads, understood their system of yoga to be Rājayoga.⁶⁷³ However, the term *rājayoga* is absent in both Upaniṣads, and it is quite possible that Upaniṣadbrahmayogin was aware of the classification of Tāraka and Amanaska as two types of Rājayoga in earlier texts such as the *Amanaska*'s south-Indian recension and the *Śivayogaḍīpikā*. Furthermore, the practice of the no-mind state (*amanaska*) in both Upaniṣads involves Śāmbhavī Mudrā, and this Mudrā's association with Rājayoga was prevalent in Indian yoga traditions from the time of the *Amanaska*'s second chapter.

Both these Upaniṣads appear to be relatively recent works; the *Maṇḍalabrāhmaṇopaniṣat* has been dated by Christain Bouy (1994: 44) to the first half of the eigh-

śuddhādvaitājādyasahajāmanaskayoganidrā [...]). Other good examples of imagery not found in the *Amanaska* include *Yogatārāvalī* 28: '[Practising] in caves on the peak of Śrī Śaila [mountain], when will I succeed in dissolving my mind as prescribed [earlier and attain success] in Samādhi? When vines cover my body and when birds build nests in my ear' (*siddhiṃ tathāvidhamanovilayāṃ samādihau śrīśailaśṛṅgakuhareṣu kadopalapsye | gātraṃ yadā mama latāḥ pariveṣṭayanti karṇe yadā viracayanti khagās ca nīḍān*) and 29: 'Let this mind wander into thoughtless Samādhi or into a pair of voluptuous breasts of [women] whose eyes are [as alluring as those of] the spotted black deer. Let it roam among the thoughts of idiots or the thoughts of the wise. The merits and faults produced by thought do not touch me, the king [of Rājayoga]' (*vicaratu matir eṣā nirvikalpe samādihau kucakalaśayuge vā kṛṣṇasāreḥṣaṇānām | caratu jaḍamate vā sajjanānāṃ mate vā matikṛtaguṇadoṣā māṃ vibhuṃ na sprśanti*). The technique of allowing the mind to wander wherever it will in meditation is taught in *Amanaska* 2.71-74.

⁶⁷²Bouy 1994: 29, 51.

⁶⁷³In his commentary on *Advayatāraḥkopaniṣat* 1, Upaniṣadbrahmayogin states: 'Here is presented the Advayatāraḥkopaniṣat [which is] part of the white Yajurveda. It brings to light the whole of Rājayoga and was completed solely for [the attainment of] Brahma' (*iha khalu śuklayajurvedaprabhakteyam advayatāraḥkopaniṣat rājayogasarvasvaṃ prakāṣayanti brahmamātraparyavasannā dṛśyate*). Also, at the beginning of his commentary on the *Maṇḍalabrāhmaṇopaniṣat*, he states: 'Here then is this Maṇḍalabrāhmaṇopaniṣat, which is part of the white Yajurveda. It reveals the whole of the illustrious Rājayoga [consisting of] the three gazing points, five voids, two Tārakas and so on, after elucidating the yoga with eight subtle auxiliaries' (*atha khalu śuklayajurvedaprabhakteyaṃ maṇḍalabrāhmaṇopaniṣat sūkṣmāṣṭāṅgayogaprakāṣanapūrvakam lakṣyatrayavyoma-pañcatārakadvayādīprakāśakarājayogasarvasvaṃ prakāṣayanti vijṛmbhate*).

teenth century when the corpus of one hundred and eight Upaniṣads was redacted in South India. Jeffrey Ruff (2002: 120 n. 24) has noted that the *Advayatāraḥkopaniṣat* does not appear in the normative lists of northern recensions of Upaniṣads and is first attested in the more recent southern Telugu tradition (1883). It is clear that both works are compilations, for they incorporate passages on the three gazing points (*lakṣya*) and five voids which are also taught in the *Śivayogaḍīpikā* and *Siddhasiddhāntapaddhati* as noted in section 1.3.7.7. Also, the *Advayatāraḥkopaniṣat* quotes one verse from an unknown source,⁶⁷⁴ and contains several verses which can be traced to earlier Tantras.⁶⁷⁵ The *Maṇḍalabrāhmaṇopaniṣat* contains a verse which is in the *Siddhasiddhāntapaddhati* and the *Yogacūḍāmaṇyupaniṣat*, the first hemistich of which can be traced back to the *Netratantra*.⁶⁷⁶ Moreover, both these texts contain parallels with the south-Indian recension of the *Amanaska*.⁶⁷⁷

The most obvious difference between the *Maṇḍalabrāhmaṇopaniṣat* and the *Advayatāraḥkopaniṣat* is that the former is at least three times the size of the latter. As can be seen in the following table, the *Maṇḍalabrāhmaṇopaniṣat* incorporates much of the *Advayatāraḥkopaniṣat*'s content in its first chapter (*brāhmaṇa*):

Section	<i>Maṇḍalabrāhmaṇopaniṣat</i>	Section	<i>Advayatāraḥkopaniṣat</i>
I.1.I-II	Sūkṣmāṣṭāṅgayoga	1	Introduction
I.2.I-2	5 faults of the body & 5 remedies	2	General practice of Tāraḥkayoga
I.2.3-5	Tāraḥkayoga	3	Definition of Tāraḥkayoga
I.2.6-7	Antarlakṣya	4	Lakṣyatrayānusandhāna ⁶⁷⁸
I.2.8-10	Bahirlakṣya	5	Antarlakṣya
I.2.II-14	Madhyalakṣya	6	Bahirlakṣya
I.3.I	Tāraḥka and Amanaska	7	Madhyalakṣya and the 5 voids
	Tāraḥka is Mūrti and Amūrti	8	Tāraḥka and Amanaska
I.3.2	Tāraḥka depends on the mind	9	The orbs of the Sun and Moon

⁶⁷⁴It is clear that *Advayatāraḥkopaniṣat* 8 is a quotation because it is introduced with, *tad eṣa śloko bhavati*, and is followed by *iti*.

⁶⁷⁵*Advayatāraḥkopaniṣat* 14 and 17 occur in Sundarabhaṭṭa's commentary on verse 15 of the *Mantrarahasyaśoḍaśī*. It is clear that *Advayatāraḥkopaniṣat* 14 is redacted from a Vaiṣṇava text, for it contains the compound *viṣṇubhakta*. *Advayatāraḥkopaniṣat* 16 is the well-known *nirvacana* of guru as the 'dispeller of darkness' (*guṣabdas tv andhakāraḥ [...]*), which is found in late Tantras such as the *Kulārṇavatāntra* (17.7).

⁶⁷⁶*Maṇḍalabrāhmaṇopaniṣat* 4.1.5 ≈ *Siddhasiddhāntapaddhati* 2.31 and *Yogacūḍāmaṇyupaniṣat* 3a-b – 4a-b, and the first hemistich of this verse is parallel to *Netratantra* 7.1c-d.

⁶⁷⁷Of the additional verses in the *Amanaska*'s south-Indian recension, 5c-d, 6a-b and 7 are parallel with sections of the *Advayatāraḥkopaniṣat* and *Maṇḍalabrāhmaṇopaniṣat*. See the critical apparatus of these verses in appendix A for more details.

⁶⁷⁸This is the 'fusion of the mind with the three gazing points'.

1.3.3	Mūrtitāraka (with mind)	10	Tāraka is Mūrti and Amūrti
1.3.4	Amūrtitāraka (<i>amanaska</i>)	11	Mūrtitāraka (with mind) Amūrtitāraka (<i>amanaska</i>)
1.3.5	Śāmbhavī Mudrā	12	Śāmbhavī Mudrā
1.3.6	Antarlakṣya	13	Antarlakṣya
1.4.1-3	Antarlakṣya (various viewpoints)	14-18	Qualities of the teacher (<i>ācārya</i>)
2.1.1-4	Antalakṣya cont'd	19	Fruit of studying this Upaniṣad
2.1.5	Śāmbhavī visualization		(the end)
2.1.6-7	3 moons as gazing points		
2.1.8	Śāmbhavī as the dissolution of mind (also called Khecarī)		
2.1.9-10	Signs (<i>cihnāni</i>) of success		
2.2.1	The nature of Om		
2.2.2	Retaining the breath, meditating on Om, gazing on the nose and Ṣaṅ- mukhī Mudrā		
2.2.3	Absence of all action when the mind is dissolved		
2.2.4	Amanaska		
2.2.5	The reinterpretation of worship as the practice of the no-mind state		
2.3.1	The light of liberation		
2.3.2	State between waking and sleeping		
2.3.3-4	Difference between sleep and Samādhi		
2.3.5	Knower of Brahma		
2.3.6	Meditation on the supreme self		
2.3.7	The Jīvanmukta is one who has abandoned all mental states, meditation, gazing points etc		
2.4.1	The 5 states (waking, dream, sleep, Turīya and beyond Turīya.)		
2.4.2	The waking state		
2.4.3	Detachment		
2.4.4	The path of crossing Samsāra		
2.4.5-6	Mind as cause of bondage and liberation		
2.5.1-4	Yoganidrā		
3.1.1-2	Śāmbhavī Mudrā and <i>amanaska</i>		
3.1.3	The attainment of <i>amanaska</i>		
3.1.4	Dissolution of the mind in the supreme self		
3.1.5-6	Amanaska and liberation through Tārakayoga		
3.2.1-2	Liberation by means of <i>amanaska</i> , renunciation of the senses, etc.		
4.1.1-4	The Five voids		
4.1.5	9 Cakras, 6 supports, 3 focal points (<i>lakṣya</i>) and 5 voids		
5.1.1	Mind as the cause of liberation and bondage		
5.1.2-3	Absorption of mind (<i>manolaya</i>)		
5.1.4-5	Absorption of the mind in the unstruck sound and internal light		

5.1.6-8	The benefits of <i>laya</i> and <i>amanaska</i>
5.1.9	Praise of the Avadhūta who practices Samādhi

Though the *Maṇḍalabrāhmaṇopaniṣat* covers nearly all of the *Advayatāraḥkopaniṣat*'s content and though there are many loose parallels between two,⁶⁷⁹ it is unlikely that one of these texts directly borrowed from the other. The only close parallel between the two is the verse on the division of yoga into Tāraka and Amanaska.⁶⁸⁰ However, this verse derives from a third source because it is a quotation in both Upaniṣads which are written almost entirely in prose. Most of the passages which are loose parallels occur in the second and third sections (*khaṇḍa*) of the *Maṇḍalabrāhmaṇopaniṣat*'s first Brāhmaṇa. It is ironic that the more extensive *Maṇḍalabrāhmaṇopaniṣat* contains a condensed version of the parallel passages in the *Advayatāraḥkopaniṣat*.⁶⁸¹ If the *Maṇḍalabrāhmaṇopaniṣat* was the borrower, one must wonder why its redactor omitted so much of the *Advayatāraḥkopaniṣat*'s content. Indeed, it seems more likely that both texts borrowed from the same source and omitted different sections. This source was, perhaps, the unknown text on Tāraka/Amanaska which influenced the south-Indian recension of the *Amanaska* and the *Śivayogadīpikā*. The Tāraka/Amanaska tradition can be seen in all of these texts, but none of them contain close enough parallels to confirm direct borrowing between them, nor is the content of one of them comprehensive enough to be the source of the others. Until an earlier source of this material comes to light, there remains a gaping hole in the history of the Tāraka/Amanaska tradition.

The repetitive and rambling nature of the *Maṇḍalabrāhmaṇopaniṣat*'s content suggests that it was drawing on different sources for its material on the no-mind state and Śāmbhavī Mudrā. Its definition of Śāmbhavī Mudrā is very similar to the *Amanaska*'s. However, this definition was so common by the eighteenth century that it could have come from a number of earlier texts.⁶⁸² Indeed, it is unclear whether the *Maṇḍalabrāhmaṇopaniṣat* and the *Advayatāraḥkopaniṣat* borrowed directly from the *Amanaska* or from a third source which had been influenced by the *Amanaska*. Most of the parallel passages between these Upaniṣads and the *Amanaska* contain slight yet significant differences. For example, in the *Amanaska*, the orb of light which

⁶⁷⁹ *Advayatāraḥkopaniṣat* 2 [from *saccidānanda-* to *bhavati*] ≈ *Maṇḍalabrāhmaṇopaniṣat* 1.2.4; 5-7 ≈ 1.2.6-13 [the latter is condensed and excludes the *Advayatāraḥkopaniṣat*'s passage on the 5 voids]; 8 ≈ 1.3.1; last line of 10 ≈ second sentence of 1.3.2; 11 ≈ 1.3.3 and the last two sentences of 1.3.4; first sentence of 12 ≈ 1.3.5; 13 ≈ 1.3.6 and the first two sentences of 1.4.1.

⁶⁸⁰ *Advayatāraḥkopaniṣat* 8 ≈ *Maṇḍalabrāhmaṇopaniṣat* 1.3.1 (*tadyogaṃ ca dvidhā viddhi pūrvottara-vidhānataḥ | pūrvaṃ tu tāraḥ vidyād amanaskaṃ taduttaram*). In both Upaniṣads, this verse is followed by *iti*.

⁶⁸¹ Sections 1, 3-4, 9, 14-19 of the *Advayatāraḥkopaniṣat* have been omitted from the *Maṇḍalabrāhmaṇopaniṣat*. Also, many sentences in the parallel sections have been omitted as well.

⁶⁸² See the testimonia on *Amanaska* 2.10 for examples of such texts.

the yogin visualizes is referred to as *jyotirmaṇḍala*, whereas in these Upaniṣads it is a 'great light' (*mahajjyotis*).⁶⁸³ Nonetheless, both the *Advayatāraḥkopaniṣat* and *Maṇḍala-brāhmaṇopaniṣat* contain the most salient teachings of the *Amanaska* and can be considered to be a relatively recent transmission of the *Amanaska*'s tradition of Rājayoga.

1.3.7.10 The *Haṭhatattvakaumudī*

The *Haṭhatattvakaumudī* is a large compendium on yoga of approximately two thousand and forty-eight verses, the majority of which are written in a higher register of Sanskrit than most yoga texts. The final colophon reveals that the author was a Brahmin by the name of Sundaradeva, the son of a Govindadeva and grandson of a Viśvanāthadeva, and that they belonged to the Kāśyapa Gotra and resided in Vārāṇasi, though they were originally from the Deccan.⁶⁸⁴ Like Śivānanda's *Yogacintāmaṇi*, the *Haṭhatattvakaumudī* appears to have been written for the more learned Brahmin, and it quotes from a similar range of sources, namely a variety of yoga texts, Upaniṣads, Epics, Purāṇas, Dharmasāstras and so on. Sundaradeva knew the work of Śivānanda and Kavīndrācārya.⁶⁸⁵ However, the main difference between his compendium and Śivānanda's *Yogacintāmaṇi* is that it does not incorporate Pātāñjalayoga to the extent Śivānanda did, nor did Sundaradeva confine himself to commentarial remarks, for he appears to have composed most of the verses himself.

The *terminus a quo* of Sundaradeva's *Haṭhatattvakaumudī* is Śrīnivāsaḥaṭṭa's *Haṭharatnāvalī*. The *Haṭharatnāvalī* does not provide a definite limit for dating the *Haṭhatattvakaumudī*, because its *terminus ad quem* is the *Haṭhatattvakaumudī*. However, for reasons I have stated in section 1.3.7.8, the *Haṭharatnāvalī* was most likely composed in the mid to late seventeenth century.⁶⁸⁶

The *terminus ad quem* of the *Haṭhatattvakaumudī* relies upon the available manuscripts, for I am not aware of a citation of it in another work. Three manuscripts of the *Haṭhatattvakaumudī* are recorded in Kaivalyadhama's catalogue of yoga manuscripts (2002: 494-95), two of which are dated to VS 1846 (i.e., 1789 CE). Both of these manuscripts are said to be in the collection of the Sanskrit College in Varanasi, which is now called the Sampūrnānand Sanskrit University Manuscript Library. However, I have not been able to verify this information with the most recent catalogue of Sam-

⁶⁸³ Compare *Amanaska* 2.8 with *Advayatāraḥkopaniṣat* 11 (*tālumūlordhvabhāge mahān jyotirmayūkho vartate | tat yogibhir dhyeyam | tasmāt aṇimādisiddhir bhavati*) and *Maṇḍalabrāhmaṇopaniṣat* 1.3.4 (*tālumūlordhvabhāge mahajjyotir vidyate | taddarśanād aṇimādisiddhiḥ*).

⁶⁸⁴ See the final colophons of the *Haṭhatattvakaumudī* and the *Haṭhasaṅketacandrikā* in footnote 690.

⁶⁸⁵ This is assuming that Kavīndrācārya wrote the *Yogabhāskara* (see section 1.3.7.6). The *Yogabhāskara* is quoted with attribution twice in the *Haṭhatattvakaumudī* (36.68-69 and 45.45).

⁶⁸⁶ On the date of the *Haṭharatnāvalī*, see footnote 654.

pūrnānand's library, so it may derive from an old catalogue which is no longer an accurate report of this library's collection.⁶⁸⁷ In the most recent catalogue for this library, only one manuscript (no. 29853) of the *Haṭhatattvakaumudī* is listed and it is undated.⁶⁸⁸ M. L. Gharote (2007: i) reports that he used a transcript of a manuscript (no. 93896) from this library for his critical edition of the *Haṭhatattvakaumudī*, and its date is recorded as VS 1934 (i.e., 1887 CE).⁶⁸⁹ The discrepancies in the catalogue numbers of all of these manuscripts casts a shadow of doubt over the earliest date of VS 1846, reported in Kaivalyadhama's catalogue.

It is possible to find broader, yet more certain limits to Sundaradeva's period of literary activity by looking at another work ascribed to him called the *Haṭhasaṅketacandrikā*. There is little doubt that the author of this work is the same Sundaradeva who wrote the *Haṭhatattvakaumudī*, because the colophons of both works mention the names of his father and grandfather.⁶⁹⁰ Also, both works are written in the same style of Sanskrit and contain many of the same verses.⁶⁹¹ The *terminus a quo* of the *Haṭhasaṅketacandrikā* is Śivānanda's *Yogacintāmaṇi*, which is quoted with attribution,⁶⁹² and its *terminus ad quem* is its earliest dated manuscript which, according to manuscript catalogues, is held at the Cambridge University Library.⁶⁹³ I have verified the date of this manuscript at VS 1888 (i.e., 1832 CE).⁶⁹⁴ On the basis of this

⁶⁸⁷In Kaivalyadhama's Descriptive Catalogue (2002: 494), these two manuscripts (VSC 3801 and VSC 1391) are reported to be in the catalogue of the 'Sanskrit College, Varanasi,' but no further bibliographic details of this catalogue are given. These manuscript numbers are absent in the Sampūrnānand Sanskrit University Library's most recent catalogue of its yoga manuscripts (vol. 7, 1961).

⁶⁸⁸*Haṭhatattvakaumudī*, s.v. in Sampūrnānand Sanskrit University Library catalogue (1961: 294-95).

⁶⁸⁹For the date of ms. 'b', see Gharote 2007: 722 n. 4.

⁶⁹⁰For example, compare the final colophon of the *Haṭhatattvakaumudī* (iti śrīkāśyapagotrāpavitradēvavaṃśāvataṃsakāśīsthadvijavaraviśvanāthadevātmaṃ jagovindadevasutasundaradevaviracitāyāṃ haṭhatattvakaumudiyāṃ kālvañcanodyotaḥ) with that of the *Haṭhasaṅketacandrikā* (ms. No. 2244) (iti śrīkāśyapagotrāpavitradākṣinātyadvijalalāmakāśīsthaviśvanāthadevapautragovindadevasutasundaradevavaidyaviracitāyāṃ haṭhasaṅketacandrikāyāṃ amanaskatvavivecanaṃ nāmopadeśaḥ samāptaḥ | svasthāriṣṭaṃ paricchedas trayodaśaḥ sampūrṇeyaṃ haṭhavidhicandrikā || samāptaḥ] corr. : rchasamāptaḥ Codex. svasthāriṣṭaṃ corr. : svasthāriṣṭaṃ Codex.

⁶⁹¹For example, *Haṭhasaṅketacandrikā* 1.5 = *Haṭhatattvakaumudī* 1.6; 1.6 = 2.2; 1.8 = 2.3; 1.9 = 2.4; 1.10 = 2.5; 1.11 = 2.6; etc.

⁶⁹²*Haṭhasaṅketacandrikā* (ms. R3239) folios 16, 18 and 180 (*tathā coktaṃ yogacintāmaṇau*). Albrecht Weber (1853: 196 ms. no. 648) has noted that Sundaradeva quoted from the *Yogacintāmaṇi*. The *Haṭhasaṅketacandrikā* also quotes with attribution the *Haṭharatnāvalī* (ms. R3239, folios 46 and 47), which is probably more recent than the *Yogacintāmaṇi*. However, until narrower limits for the *Haṭharatnāvalī*'s date are determined, the *Yogacintāmaṇi* provides a more certain *terminus a quo* for the *Haṭhasaṅketacandrikā*.

⁶⁹³Kaivalyadhama 2002: 546-49.

⁶⁹⁴Ms. Add 2145 is incomplete (folios 1-5). However, there is the following comment

evidence, it is likely that Sundaradeva wrote the *Haṭhasaṅketacandrikā* sometime between the mid-seventeenth to early nineteenth century. If the *Haṭharatnāvalī* was composed after Śivānanda's *Yogacintāmaṇi* and if the date of VS 1846 is the correct *terminus ad quem* of the *Haṭhatattvakaumudī*, then Sundaradeva's period of literary activity can be narrowed down to sometime between the mid seventeenth to the mid eighteenth century.

Sundaradeva quotes the *Amanaska* twice. A verse from the *Amanaska*'s first chapter is attributed to the *Amanaska* and a verse from its second, to the *Rājayoga*. He uses the last verse of the first chapter to exemplify that yogins enjoy an eternal bliss that is beyond the transience of religious merit, as is stated in the verse preceding the quotation:

All religions have as their principal [practice] the Yamas and Niyamas and even though [such religions] destroy sin, they do not reveal the truth of the self by themselves. They give the †heavenly† state as long as there is merit according to one's share [of it]. There is no imperishable happiness without yoga. And so, it is said in the *Amanaska*: 'Even in the dissolutions of Viṣṇu and Śiva, yogins enjoy supreme bliss, like the great-souled Bhuṣuṇḍa and others.'⁶⁹⁵

In the fifty-fifth chapter of the *Haṭhatattvakaumudī*, eight and a half verses have been quoted from the second chapter of the *Amanaska* and attributed to the *Rājayoga*.⁶⁹⁶ According to Sundaradeva's introductory statement as well as the colophon, this chapter is an explanation of *Rājayoga*, and so it is not surprising that he has quoted an assortment of verses from the *Amanaska* here.⁶⁹⁷ The verses he has selected on the front cover: *prārambhahaṭhasaṅketacandrikākau || saṅvat 1888 māvvasudhi 3 kahaḥ || rāmāya namaḥ || likh[i]taśaṅkarapāṭaka || śrīrāma || gaurīśaṅkarābhyāṃ namaḥ ||* If one conjectures *māghasudī* for *māvvasudhi*, this yields the date of 2.4.1832 CE.

⁶⁹⁵*Haṭhatattvakaumudī* 19.3-4 (*yamaniyamamukhāḥ samastadharmā duritaharā api nāmatattvadāḥ svaṃ | suravidhipadadā yathāṃśapūṇyāvadhī nirapāyī sukhaṃ vinā na yogāt ||3|| tathā cōktaṃ amanaske || mahāviṣṇurmaheśānaḥ pralayeṣv api yoginaḥ | bhuñjate paramānandaṃ bhuṣuṇḍādīmahātmatvat ||4|| 3d nirapāyī] conj. Dezsö: nirapāyī ed.*). The metre of 19.3 is *Puṣpitāgrā*.

⁶⁹⁶*Haṭhatattvakaumudī* 55.19 = *Amanaska* 2.92; 55.20 – 22 = 2.52 – 55a-b; 55.23 = 2.79; 55.24 = 2.59; 55.25 = 2.65; and 55.26 = 2.63.

⁶⁹⁷*Haṭhatattvakaumudī* 55, introductory statement; 'Now *Rājayoga* is explained as far as the [fourth stage called] *Niṣpatti* in *Haṭhayoga*, for the delight of yogins who have naturally ascended to yoga through the [stage] of *Niṣpatti* in [Haṭha]yoga. [It is for those yogins] whose breath, internal fire, body and mind has been mastered and whose unequivocal realization [of the highest reality] has occurred' (*atha vai haṭhayogaṇiṣpattyantaṃ yoganiṣpattyā yogārūḍhasya svayaṃ jītaprāṇāgnidehamanaso jātadṛḍhabodhasya yoginaḥ pramodāya rājayoga nirūpyate*). The colophon of this chapter is: *iti sundaradevaviracitāyāṃ haṭhatattvakaumudyāṃ rājayoganirūpaṇodyotaḥ |*

vey teachings on detachment (*audāsīnya*), constant practice (*sadābhyāsa*), the no-mind state (*unmanībhāva*) and yogic sleep (*yoganidrā*) as the state beyond sleep and waking.

The fact that Sundaradeva referred to the *Amanaska*'s first chapter as the *Amanaska* and the second as the *Rājayoga* might tempt one to speculate that these were the original names of the two separate works which were combined to form the two chapters of the *Amanaska*. This is partially confirmed by Śivānanda who referred to the second chapter as the *Rājayoga* in his *Yogacintāmaṇi*.⁶⁹⁸ However, seeing that Sundaradeva quoted the *Yogacintāmaṇi* in his *Haṭhasaṅketacandrikā*, it is possible that he was quoting the *Rājayoga* from the *Yogacintāmaṇi*, and this appears to have been the case, as the following table demonstrates:

<i>Haṭhatattvakaumudī</i> (ch. 55)	<i>Yogacintāmaṇi</i> (pp. 48-51)
Quotation of the <i>Rājayoga</i>	Quotation of the <i>Rājayoga</i>
2.92 (of the <i>Amanaska</i>)	2.92 (of the <i>Amanaska</i>)
2.52	2.52
2.53	2.53
2.54	2.54
2.55a-b	2.55a-b
2.79	2.79
-	2.80-90, 21-22, 34-37
2.59	2.59
2.65	2.65
2.63	2.63

Seeing that the sequence of verses in the above quotations is almost the same, it is proof enough that Sundaradeva was quoting from the *Yogacintāmaṇi* and not the *Amanaska*. However, the same cannot be said for Sundaradeva's quotation of the *Amanaska*'s first chapter, because he quoted it with attribution to the *Amanaska*, whereas Śivānanda referred to that chapter as the *Layakhaṇḍa*. This proves that Sundaradeva knew a text called the *Amanaska*, though it is uncertain whether the manuscript he consulted had two chapters.

1.3.7.II The *Goraḥsasiddhāntasaṅgraha*

This compendium contains quotations from approximately seventy-two sources along with large sections of exegesis in prose. In addition to works which are associated with Gorakṣanātha, such as the *Goraḥsopaniṣat*, *Goraḥsakavaca* and so on,

⁶⁹⁸For citations, see section 1.3.7.6.

it quotes from Śruti and Smṛti as well as a number of medieval yoga texts. The *Goraḥasiddhāntasaṅgraha*'s *terminus a quo* is the *Siddhasiddhāntapaddhati*, which could be as recent as the eighteenth century (Mallinson 2011c: 421). Its *terminus ad quem* appears to be its earliest edition which was published in 1925.⁶⁹⁹ I am yet to find any catalogue information on the available manuscripts of the *Goraḥasiddhāntasaṅgraha*, nor have I had access to the earliest edition, and so cannot say whether it provides details on the manuscripts upon which it was based. The 1973 edition edited by Janārdana Śāstri Pāṇḍeya does not have a final colophon; appears to be incomplete and does not give details of the manuscripts it used.⁷⁰⁰ Without any information on its manuscripts, I can only tentatively conclude that the *Goraḥasiddhāntasaṅgraha* was probably composed in the late eighteenth or nineteenth century.

The *Goraḥasiddhāntasaṅgraha* is the only text which quotes verses from both chapters of the *Amanaska* with attribution to it. In a discussion on the ideal guru at the beginning of the *Goraḥasiddhāntasaṅgraha*, the second hemistich of a verse from the *Amanaska*'s second chapter is quoted to support the contention that the true guru is beyond caste and religious disciplines:

Therefore, since [the attributes of a guru] are beyond [mundane] attributes, only one who is beyond religious observance has the qualities of a guru [who] bestows liberation, and no other [person] whatsoever [can have them]. [This] is frequently explained in scripture [...]. In the *Amanaska*, [it is said]: 'Indeed, the guru who has transcended Kaula practices is unique and rare.' Thus, caste and religious observances which are taught, do not exist. The [guru is one who] abandons all obligations in the practice of caste and religious observances. Moreover, the Avadhūta alone is [one who] acts according to his view of the true path. He alone is the guru [who] ought to be adopted by those de-

⁶⁹⁹I have not had access to this edition of the *Goraḥasiddhāntasaṅgraha* which is in the collection of Bayerische Staatsbibliothek (OCLC number = 645725255). Its bibliographic details are: *Goraḥasiddhāntasaṅgrahaḥ*, the Princess of Wales Sarasvati Bhavana, no. 18, ed. with Introduction by Gopi Nath Kaviraj. Vārāṇasī: Benares Government Sanskrit Library, 1925. Karl Potter's online edition of the Bibliography of the Encyclopedia of Indian Philosophies (<http://faculty.washington.edu/kpotter/xhome.htm>) mentions an earlier edition of the *Goraḥasiddhāntasaṅgraha*, edited by Dharmaghosa Suri, Bhavnagar 1911-1912, but I have found no library record of this, nor has Karl Potter been able to confirm this reference which may be based on a copy of an edition which he saw in India forty years ago (p.c. 13.8.12).

⁷⁰⁰At the end of this edition (1973: 68 n. 1), there is a footnote which says: 'Even though so many more additional pages than [those of] the previously published edition were obtained, this text [still] appears to be incomplete' (*pūrvamudritāt saṃskaraṇād etāvanti patrāṇy adhikāny upalabhyāpi grantho 'yam apūrṇa eva pratibhāti*). No details of the earlier edition are given elsewhere by Pāṇḍeya.

sirous of liberation.⁷⁰¹

A few pages on and the discussion turns to liberation. The state of emancipation is said to arise through the essence of Śiva, and one verse from the first chapter of the *Amanaska* has been quoted along with several other texts on the absolute nature of Śiva:

'It is said, 'the goal of the supreme spirit is liberation'. And it is the state [achieved through] the essence of Śiva. His essence [is described] in the *Goraḥṣopaniṣat*, 'the deity of constant bliss is above the non-dual state.' [...] In the *Amanaska*, [it is said]: 'That is declared as the highest Brahma which is free from existence and non-existence, without cessation and arising and beyond all imaginings [of the mind].'⁷⁰²

Seeing that the *Goraḥṣasiddhāntasaṅgraha* is unlikely to be older than some of the manuscripts consulted for this edition, it does not provide an earlier date for the redaction of an *Amanaska* with two chapters. Also, the context in which the *Amanaska* has been quoted in the *Goraḥṣasiddhāntasaṅgraha* does not confirm that its author was Goraḥṣanātha as Dvivedi (1950: 98) has claimed, or that it was a yoga text of the Nāth sect, for the *Goraḥṣasiddhāntasaṅgraha* quotes from a variety of sources including several Yoga Upaniṣads, the Bhagavadgītā, Purāṇas and so on.

1.3.7.12 Final Remarks on the Influence of the *Amanaska*

Both Haṭha and Rājayoga rose to prominence from the twelfth century onwards,⁷⁰³ and have endured until today as terms which generally distinguish postural practice from meditation techniques. Their relationship has developed from one of rivalry to dependence and finally, interdependence. The *Amanaska*'s second chapter preserves the teachings of an early tradition of Rājayoga which was fundamentally opposed to Haṭhayoga. Since Svātmārāma's *Haṭhapradīpikā*, which irrevocably fused together Haṭha, Laya and Rājayoga traditions, there has been little interest in the *Amanaska*'s critical stance against other forms of yoga and so, its disputatious verses

⁷⁰¹The *Goraḥṣasiddhāntasaṅgraha* p. 3 (ato guṇātītatveṇātyāśramaṇa eva muktipradagurutvaṃ nānyasya kasyāpīti bahudhā śāstre nirūpitam | [...] | amanaske – kulācāravihīnas tu gurur eko hi durlabhaḥ | iti varṇāśramitvam uktaṃ nāsti | varṇāśramācāre sarvārambhaparitāyāga iti | punar evaṃ cāvadhūta eva sanmārgadarśanaśīlo bhavati | sa eva gurur mumukṣubhiḥ kartavyaḥ). I have altered the edition's punctuation from 'uktaṃ | nāsti'

⁷⁰²The *Goraḥṣasiddhāntasaṅgraha* p. 8 (paramapuruṣārthas tu muktir ity uktaṃ | sā ca nāthasvarūpenāvasthānam | tatsvarūpaṃ [go]raḥṣopaniṣadi - 'advaitopari sadānandadevatā' | [...] | amanaske – bhāvābhāvavivirmuktaṃ nāśotpattivivarjitaṃ | sarvasaṅkalpanātītaṃ paraṃ brahma tad ucyate).

⁷⁰³This is discussed in Birch 2011: 542.

have not been redacted into other texts. Nonetheless, many of its teachings, particularly those on Śāmbhavī Mudrā and Samādhi, have survived owing to the continuing importance of Samādhi in late medieval yoga traditions. Though the *Haṭha-pradīpikā* rendered much of the *Amanaska*'s content redundant, it contributed significantly to the preservation of the *Amanaska*'s teachings on Samādhi. The *Amanaska* was prominent enough in the sixteenth and seventeenth centuries to be quoted extensively in Śivānanda's *Yogacintāmaṇi*, and the existence of numerous paper manuscripts throughout India's subcontinent today, indicates that the *Amanaska*'s importance has endured since then. Scattered verses of the *Amanaska* can be found in Sanskrit texts which have not been discussed above. One will find references to these in the testimonia of the critical apparatus.

One might ask whether the *Amanaska* has influenced modern yoga at all. As far as I am aware, there are no significant references to the *Amanaska* in nineteenth and early twentieth century books on yoga which might indicate a direct influence. The *Amanaska* is conspicuously absent in the publications of those gurus who have revived yoga in India during that time, namely, Swāmī Vivekānanda and the Theosophists,⁷⁰⁴ Swāmī Kuvalayānanda,⁷⁰⁵ Śrīyogendra, Kṛṣṇamācārya and Swāmī Śivānanda who have all written books on Haṭha and/or Rājayoga. However, this is not to say that the central teachings of the *Amanaska* have not survived into the twentieth century. The most notable example is Śāmbhavī Mudrā, which is still associated with Rājayoga, most probably because of the popularity of the *Haṭha-pradīpikā* among recent proponents of yoga.

⁷⁰⁴A synopsis of a Telugu poem called the Seetharamanjaneyam was published in the *Theosophist* (Olcott 1891:673) and, judging from the article, it appears that this poem contained the three-fold Rājayoga of Saṅkhya, Tāraka and Amanaska, which is in the *Śivayogadīpikā*. There is no mention of the *Amanaska* but this poem, which has been published under the name, *Śrīsītārāmāñjaneyasaṅvāda* by Liṅgamūrti Gurumūrti (Barnett 1931: 249), may be a further south-Indian source on this type of Rājayoga.

⁷⁰⁵The *Amanaska* was included in the second volume of Kaivalyadhama's *Yoga Concordance* which was published in 2002. I do not know whether Swāmī Kuvalayānanda, who died several decades before this publication, was aware of the text.

I.4 Editing Issues

I.4.I Manuscripts

The following manuscripts have been consulted for this edition:⁷⁰⁶

North-Indian Recension

A₁

Catalogue: This manuscript is not reported in a printed catalogue. It is held in the collection of the Anandashram Sanstha, 22 Budhwar Peth, Pune.

Details: (title) *Amanaska*; ms. No. S18-4-34. Paper; *devanāgarī*; complete. Undated.

Scribal Comments: *śrīgurudevātārpaṇam astu ||*

Comments: On the front cover of A₁, the title *iti amanaska uttarayogaḥ* is written in red ink. This manuscript has numerous marginal comments which consist mainly of numbers (most frequently 1, 2, or 3, but other numbers are also used) written above various ligatures, as well as abbreviations such as 'kri.' and 'a.'. The marginal comments are not written by the same hand as the text, and the few glosses do not shed much light on the text. A₁ preserves the θ hyparchetype, like many of the other Pune manuscripts. However, A₁ appears to have been somewhat influenced by the south-Indian recension and has many variants in common with the Mysore manuscript, M₁. It has not been reported in full.

B₁

Catalogue: *An Alphabetical List of Manuscripts in the Oriental Institute, Baroda*, vol. 1, ed. Nambiyar, Raghavan. Baroda: Oriental Institute, 1942.

Details: *Amanaska*; accession No. 5226; serial No. 3. Paper; *devanāgarī*; incomplete (ch. 2 missing). Undated.

Scribal Comments: *oṃ tat sat, dattayogakriyā ||*

⁷⁰⁶For the opening salutations (e.g., *śrīgaṇeśāya namaḥ*) and the colophons of the following manuscripts, see the critical apparatus at the beginning and end of each chapter. The scribal comments given in the following manuscript descriptions are found after the final colophon unless otherwise stated. Comments on the hyparchetypes (i.e., α , β , etc.) should be read in conjunction with appendix B.

Comments: B₁ is closest to hyparchetype β , but also has variants in common with manuscript B_{L1} (ω) and U₂V₁ (α). B₁ contains nearly all the important variants of two other Baroda manuscripts B₃B₄, but with fewer scribal errors. B₁ has been reported in full.

B₃B₄

Catalogue: *An Alphabetical List of Manuscripts in the Oriental Institute, Baroda*, vol. 1, ed. Nambiyar, Raghavan. Baroda: Oriental Institute, 1942.

Details: *Amanaska*; accession No. 5225; Serial No. 2. Paper; *devanāgarī*; incomplete (see comments). Undated.

Scribal Comments: B₄ — *śrītārāmacandrārpaṇam astu | rāma agnī+īnyotrī idam pustakaṃ likhitaṃ ||*

Comments: Manuscript 5225 is in fact an amalgam of two manuscripts, which I have denoted as B₃ and B₄. Both are incomplete and by different scribes. They have been bundled together because B₃ contains the first half of chapter one (i.e., 1.1–44 and 1.49–55) and B₄, the second half (i.e., 1.37–86). B₃ has no colophons and both B₃ and B₄ are missing chapter 2. The important variants of B₃B₄ are found in B₁. B₃ and B₄ have not been collated in full.

B_{L1}

Catalogue: *Catalogue of the Sanskrit Manuscripts in the Library of the India Office*, part IV, ed. Windisch, Earnst and Eggeling, Julius. London: Printed by order of the Secretary of State for India in council, 1894.

Details: *Svayambodha*; ms. No. 1725d; Catalogue No. 2436. Paper; *devanāgarī*; complete. Undated, but estimated at 1750 CE by H.T. Colebrooke (Windisch and Eggeling 1894: 786).

Scribal Comments: *likhitaṃ viśvanāthena svayaṃbodhasya pustakaṃ | śrīrāmaprītaye ūrje rāmo rakṣatu māṃ sadā ||*

Comments: The title is confirmed by the second chapter's colophon. However, the first chapter's colophon calls the text, the *Amanaska*, so there is some discrepancy as to the title which I have discussed in section 1.3.1. B_{L1} is an important witness for hyparchetype ω , though it also has a significant number of variants in common with Baroda manuscript B₁ (β). B_{L1} is relatively free from

scribal errors and has been reported in full.

B_{L2}

Catalogue: *Catalogue of the Sanskrit Manuscripts in the Library of the India Office*, part IV, ed. Windisch, Earnst and Eggeling, Julius. London: Printed by order of the Secretary of State for India in council, 1894.

Details: *Amanaskakalpakhaṇḍa/Śaivasiddhānta*; ms. No. 777a; catalogue No. 1839. Paper; *devanāgarī*; Complete. Undated, but estimated at the 18th century by H.T. Colebrooke (Windisch and Eggeling 1894: 601).

Comments: B_{L2} is part of a collection of texts all scribed by the same hand. This collection includes some small works, which may be fragments, on subjects such as tantric mantras (e.g., *atīkrūramahākāyakaḷpāntadahanopamabhairavāya namaḥ*), methods of worshipping the junctures (*sandhyā*), etc. It also contains the complete text of Gorakṣanātha's *Siddhasiddhāntapaddhati*. The bundle has been bound like a book and is well preserved. Judging by the colophons, the two chapters of B_{L2} appear to have been considered separate texts. The first is called *Amanaskakalpakhaṇḍa* and the second, *Śaivasiddhānta*. Nonetheless, both probably derive from a single manuscript of the *Amanaska*, because the variants of both are characteristic of the same hyparchetype (ε), which indicates that their exemplar was either a Nepalese or north-Indian manuscript derived from hyparchetype α and the Nepalese recension. The salient feature of B_{L2} is the omission of all verses which are not in the *anuṣṭubh* metre. Therefore, B_{L2} resembles an abridged version of the *Amanaska* in 163 verses, though many of the omissions are infelicitous because they have not been devised on the basis of subject matter. B_{L2} has not been reported in full.

H₁

Catalogue: *Descriptive Catalogue of Sanskrit Manuscripts in Ganganatha Jha Kendriya Sanskrit Vidyapeetha, Allahabad*, vol. 2. part 2. Allahabad: Ganganatha Jha Research Institute, 1973.

Details: *Amanaska*; serial No. 7844; accession No. 4726/II. Paper; *devanāgarī*; complete. Date VS 1858 (1801 CE).

Comments: H₁ is close to hyparchetype α. Nearly all of its variants are found in T₁ and P₁. Interestingly, H₁ has picked up two verses (i.e., 10 and 11 of appendix

A) from the south-Indian recension, albeit with some strange corruptions (e.g., *tagko caṃ* for *tārako 'yaṃ* and *tārako koṣayuktṵd* for *tārakonmeṣayuktṵd* in verse 11, appendix A). It is the only manuscript to have correct readings for all the relative pronouns in the verses on Siddhis in chapter one (e.g., *yayā* in 1.67d, 68d, 69d, 70d, 74d, etc.). It has not been reported in full.

J₁

Catalogue: *A Catalogue of Manuscripts in Maharaja Mansingh Pustak Prakash, Jodhpur: Part 2. Sanskrit and Prakrit Manuscripts*, ed. Vyas, Kaluram and Kshirsagar, D.B. Jodhpur: Mahārājā Mānasimha Pustaka Prakāśa, 1986.

Details: *Amanaskakhaṇḍa*; ms. No. 1236. Paper; *devanāgarī*; complete. Undated.

Comments: The catalogue refers to this manuscript as the *Amanaskavivaraṇa*, but this is the title of the second chapter in the final colophon. In both colophons, the text is called the *Amanaskakhaṇḍa* (i.e., 'the section on the no-mind state') which implies it is part of a larger work. J₁ is close to hyparchetype δ . It has variants in common with the south-Indian manuscripts U₃, V₄ and W₁. The page numbers of this manuscript are often omitted and sometimes the verses are incorrectly coupled. J₁ contains nearly all the important variants of J₄ and has fewer scribal errors. It has been reported in full.

J₂

Catalogue: *A Catalogue of Manuscripts in Maharaja Mansingh Pustak Prakash, Jodhpur: Part 2. Sanskrit and Prakrit Manuscripts*, ed. Vyas, Kaluram and Kshirsagar, D.B. Jodhpur: Mahārājā Mānasimha Pustaka Prakāśa, 1986.

Details: *Amanaska*; ms. No. 1935. Paper; *devanāgarī*; complete. Dated VS 1876 (1819 CE).

Scribal Comments: On the front cover — *iti svayaṃbodhasamāptaḥ* || The final colophon (scribal comment?) — *iti īśvarapuktayogaśāstra[m] likh[i]taṃ brāhmaṇapaṇḍyāśi-nātha, saṃ[v]ata 1876 rā varṣe māvāda 10 candravāsare* || *śubhaṃ bhavatu* ||

Comments: The catalogue refers to this manuscript as the *Svayaṃbodha*, and this is derived from the comment on the manuscript's front cover. The colophon of the first chapter calls the text, the *Amanaska*. The final colophon appears to be more of a scribal comment and it omits the name of the text. Thus, the colophon of the first chapter is probably the most reliable indicator of the

text's title. J_2 is close to hyparchetype ω and shares some important variants with B_{L1} . Its scribe may have had a sense of humour because in most cases, *mokṣa* has been written as *moha* (e.g., 1.76d, 2.31d, 2.41b, 2.88d). J_4 stands apart from the other Jodhpur manuscripts, which tend to be closer to δ . It has been reported in full.

J_3

Catalogue: *A Catalogue of Sanskrit and Prakrit Manuscripts in the Rajasthan Oriental Research Institute (Jodhpur Collection)*, part III, ed. Jinavijaya, Padmashri Muni. Jodhpur: Rajasthan Oriental Research Institute, 1967.

Details: *Amanaska*; accession No. 16772; serial No. 2279. Paper; *devanāgarī*; complete. Undated, but estimated to be a twentieth-century manuscript by the editors of the catalogue.

Scribal Comments: *śrīr astu ma[ni]galam astu śrīguruve namaḥ śrībrahmaṇe namaḥ oṃ śrīrudrāya namaḥ oṃ rāmāya namaḥ |*

Comments: The catalogue reports the title of this manuscript as the *Amanaskasvayambodhayoga*, but the colophon of the first chapter has the title, the *Amanaska*, and the colophon of the second chapter omits the text's title, but calls the chapter, the *Svayaṃbodha*. Thus, *Amanaskasvayambodhayoga* appears to be an invention of the catalogue's editors. J_2 is somewhere between two hyparchetypes: θ and α . Nearly all of its variants are the same as those in the Pune and Varanasi manuscripts which preserve these hyparchetypes. It has not been reported in full.

J_4

Catalogue: *A Catalogue of Manuscripts in Maharaja Mansingh Pustak Prakash, Jodhpur: Part 2. Sanskrit and Prakrit Manuscripts*, ed. Vyas, Kaluram and Kshirsagar, D.B. Jodhpur: Mahārājā Mānasiṃha Pustaka Prakāśa, 1986.

Details: *Amanaska*; ms. No. 1237. Paper; *devanāgarī*; complete. Undated.

Comments: The catalogue refers to the title of this manuscript as the *Amanaskavivaraṇa*, but this is the title of the second chapter, according to the final colophon. However, the manuscript's two colophons disclose different titles. The first chapter's colophon entitles the text, the *Amanaskakhaṇḍa*, and the second chapter's colophon, the *Amanaska*. The first chapter's colophon

was probably taken from J₁. In fact, on the whole, J₄ is largely the same as J₁ with some additional scribal errors. It has not been reported in full.

J₅

Catalogue: *A Catalogue of Manuscripts in Maharaja Mansingh Pustak Prakash, Jodhpur*, part 1, ed. Vyas, Kaluram and Kshirsagar, D.B. Jodhpur: Maharaja Mansingh Pustak Prakash, 1981.

Details: *Amanaska*; ms. No. 2210. Paper; *devanāgarī*; complete. Undated.

Scribal Comments: On the front cover — *svayaṃbodhaprāraṃbhaḥ* | After the final colophon — *saṅkhyā 250 | hasta akṣaraviśvanāthabhaṭṭa josipapaṭhanakara*⁷⁰⁷ |

Comments: The catalogue reports the title of this manuscript as the *Svayaṃbodha* and this has been taken from the manuscript's front cover. The first chapter's colophon calls the text, the *Amanaska*, and the second chapter's colophon omits the name of the text, and calls the chapter *Svayaṃbodha*. J₅ is midway between hyparchetypes δ and ω . J₅ and J₆ most probably derive from the same manuscript. J₅ has been reported in full.

J₆

Catalogue: *A Catalogue of Sanskrit and Prakrit Manuscripts in the Rajasthan Oriental Research Institute (Jodhpur Collection)*, part III, ed. Jinavijaya, Padmashri Muni. Jodhpur: Rajasthan Oriental Research Institute, 1967.

Details: *Amanaska*: ms. No. 6783. Paper; *devanāgarī*; complete. Undated, but estimated to the nineteenth century by the editor of the catalogue.

Comments: The catalogue reports the title of this manuscript as the *Svayaṃbodha*, but this is the title of the second chapter in the final colophon. The first chapter's colophon calls the text, the *Amanaska*, and the second chapter's colophon omits the text's title. The important variants of J₆ are in J₅. It has not been reported in full.

⁷⁰⁷I am unable to decipher the words at the end of this comment (i.e., *josipapaṭhanakara*). The fourth ligature is unclear and could be either a *pa*, *ya*, or *ca*. The *jo si pa* and the *ṭha na ka ra* are clear.

J_p

Catalogue: *Catalogue of Manuscripts in the Maharaja of Jaipur Museum*, ed. Bahura, Gopal Narayan. Jaipur: The Museum, 1971.

Details: *Amanaska*: ms. No. 5900. Paper; *devanāgarī*; incomplete (ch. 2 missing). Undated.

Comments: The catalogue has reported the title of J_p as *Amanaskā* which is derived from this manuscript's only colophon: *iti śrīśvaraproktaṃ amanaskāsamāptam*. This colophon is clearly corrupt and, following *-proktam* and *samāptam*, it should be emended to: *iti śrīśvaraproktaṃ amanaskaṃ samāptam*. If the title were *amanaskā*, the colophon would have to read: *iti śrīśvaraproktā amanaskā samāptā*. J_p has some unique readings which are sometimes refreshingly new but implausible (e.g., *gharmaṣṭi* in 1.37a and *vadarasya vṛkṣavat* in 1.74d). However, on the whole, its variants are found in the other Jodhpur and Varanasi manuscripts. J_p has not been reported in full.

K₁

Catalogue: Uncatalogued and deposited in the private collection of Kaivalyadhama Yoga Institute, Swami Kuvalyanandji Marg, Lonavala 410403, Dist. Pune, Maharashtra, India. Originally acquired from a library at Talegaon (in Maharashtra) which no longer exists.

Details: *Amanaska* (?); ms. No. R635; serial No. 408; accession No. 10118. Paper; *devanāgarī*; complete. Undated.

Scribal Comments: On the front cover — *svayaṃbodha ādhye 2 || amanaskagurukalpa-prāraṃḥ ||* After the final colophon: *ātmārthaṃ parārthaṃ vā |*

Comments: The title of this manuscript is reported as the *Amanaskagurukalpa* in the library's hand-list. In the first chapter's colophon, *Amanaskagurukalpakhaṇḍa* (i.e., 'the section on the *Amanaskagurukalpa*') is the name of the chapter, and the name of the text is absent. The second chapter's colophon also omits the title of the text, and calls the chapter *Svayaṃbodha*. Thus, the manuscript's title is unknown, though I strongly suspect the first chapter's colophon is a corruption of; *iti śrīamanaske gurukalpakhaṇḍo nāma prathamō 'dhyāyaḥ*. K₁ is close to hyparchetypes α and δ and also has some variants in common with B₁ (β). K₁ is relatively free from errors and has been reported in full.

M₁

Catalogue: *A Descriptive Catalogue of the Sanskrit Manuscripts in the Government Oriental Library, Mysore*, vol. 10, ed. Basavalingayya, M.S. and Srinivasagopalachar, T.T. Mysore: The Asst. Supdt., Govt. Branch Press, 1984.

Details: *Amanaska*; serial No. E 34967; ms No. P 5682/2. Palm-leaf; folios 46-52; *nandināgarī*; complete (some wormhole damage). Undated.

Scribal Comments: *amanaskasya yogo 'yaṃ lalitānandayoginā likhito hy amanaskatva-prāptaye jñānacakṣuṣāṃ | vāsudevārpaṇam astu ||*

Comments: M₁ has variants in common with hyparchetypes θ and α . Yet, it has a relatively high number of unique readings (e.g., *cetoyamas* in 1.7c, *sarvāpāya-1.13c*, *layatām* in 1.32b, *sūryakoṭir* in 1.51c, *na hitasyābhūd dhantum* in 1.64c-d, *itthaṃ* in 1.71a, *siddhitva ca* in 1.83d, *ca mahānandaṃ* in 1.85c/86c, etc.) which indicate the influence of a hyparchetype (depicted as ϕ in figure B.1) not revealed by the other manuscripts. There are instances of disordered *pādas* (e.g., 23c [in M₁] = 23b [in this edition], 23d = 23c, 23e = 23d, 4a-f = 3c-d and 4, etc.). It has been reported in full.

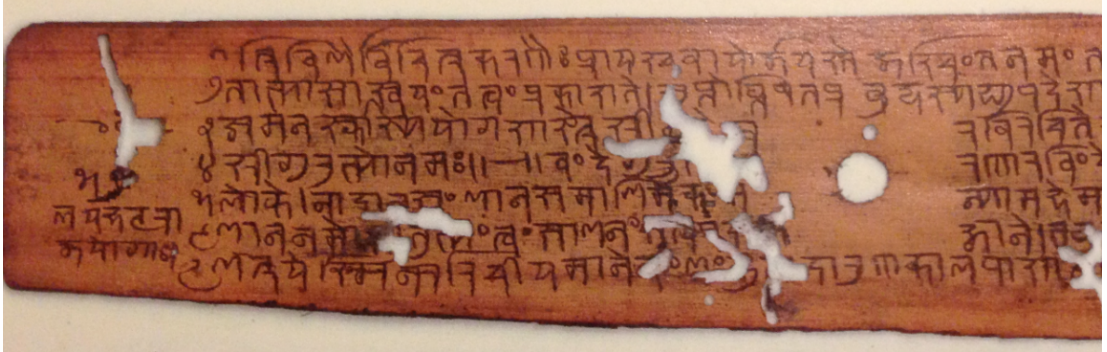


Figure 1.1: A detail of the last folio of M₁. On the third line can be seen the first half of the final colophon, in which the name of the author is obscured by a wormhole. This is discussed in footnote 51.

M₂

Catalogue: *A Descriptive Catalogue of the Sanskrit Manuscripts in the Government Oriental Library, Mysore*, vol. 10, ed. Basavalingayya, M.S. and Srinivasagopalachar, T.T. Mysore: The Asst. Supdt., Govt. Branch Press, 1984.

Details: *Amanaska*; Serial No. E 34970; ms. No. C 2562/2. Paper; *devanāgarī*; complete. Undated.

Scribal Comments: *śrīśivārpaṇaṃ | pramādisamvatsaramārgasūklacaturdaśyāṃ nārāyaṇa-taṭākastharā || subrahmanyena likhitaṃ || balārinivāsīśrīsaṅkarabrahmānanda-swāminām idaṃ pustakaṃ || śrīgururājārpaṇam ||*

Comments: M_2 appears to be a fairly new manuscript. On the basis of the scribal comment, which indicates that it was written in the Jovian year *pramādi*, one might tentatively guess at either VS 1850 or 1910. The scribal comment also appears to point to a location, Nārāyaṇa's pool (perhaps, *stharā* is wrong for *sthena* or *sthalāyāṇ*). M_2 is somewhere between β and ω , and has many variants in common with U_p , which is also from the state of Karnataka, and with many of the Jodhpur manuscripts (i.e., $J_1J_2J_5$). It has more unique readings than most manuscripts (e.g., *kamaṇḍaludhṛtiḥ* in 1.6a, *gaditaṃ* in 1.6d, *sanmukhīb-hūte* in 21a, etc.). However, most of these unique readings appear to be patches to corruptions in the text and may be someone's past attempt at emendation rather than the influence of an unknown hyparchetype. M_2 has been reported in full.

P_1

Catalogue: *Bhārata-itihāsa-saṃśodhaka-maṇḍalastha-hastalikhita-granthānukramanikā*, ed. Khare, Ganeśa Hari. Pune: Bhārat Itihās Saṃśodhak Maṇḍal, 1960.

Details: *Amanaska*; catalogue No. 22-397. Paper; *devanāgarī*; complete. Date Śāka 1766 (1844 CE).

Scribal Comments: On the front cover (written in a different hand) — *svayaṃbodhaḥ amanaskayogaḥ pāraḥ* | After the final colophon — *śake 1766 vaiśākhavadya-saptamīsamāptaṃ || idaṃ likhitaṃ keśavabhaṭṭeṅkuṃbhāremāhulakara ||*

Comments: The catalogue reports the name of this manuscript as the *Svayaṃbodha*. Both colophons call the text the *Amanaska*, though the final colophon adds that it is known as the *Svayaṃbodha* (*svayaṃbodhākhyo 'manaska*). This appears to have resulted from confusion over the title of the text and that of the second chapter which is called the *Svayaṃbodha* in other manuscripts (see section 1.3.1 for further details). Despite this confusion, the colophons of P_1 do affirm the title, *Amanaska*. P_1 is close to α , but also has variants peculiar to θ . It contains most of the variants of V_8 and H_1 , and has been reported in full.

P₂

Catalogue: A description of this manuscript is in the card-catalogue, under the name *Amanaska*, at the Deccan College Postgraduate and Research Institute, Pune.

Details: *Adhyātmasāstravicāra*; accession No. 6012. Paper; *devanāgarī*; complete. Undated.

Comments: According to the final colophon of P₂, the name of this text is the *Adhyātmasāstravicāra*. The colophon of the first chapter does not mention the name of the text (only the chapter), but before the first chapter, there is the comment: *athāmanaskaprāraṃbhaḥ*. The content of this text has many peculiarities and differs significantly from all other manuscripts of the *Amanaska*. It has a unique beginning; ten additional verses are inserted at the beginning of the first chapter (these are reported in the critical apparatus). These additional verses are followed by 1.3-9 of the *Amanaska* (with verse 5 repeated). After 1.9, three additional verses are inserted, and 1.10-20 of the *Amanaska* are omitted. Also, P₂ omits numerous other hemistichs and *pādas* of the *Amanaska* throughout its text (e.g., 1.1a-b, 1.22a-b, 1.38c-d, 1.39a-b, 1.80d, etc.) and inserts other verses randomly. Generally speaking, the additional verses are crudely composed and the manuscript contains numerous errors. Nonetheless, it has been reported in full because of its peculiarities.

P₃

Catalogue: A description of this manuscript is in the card-catalogue, under the name *Rājayogotsava*, at the Bhandarkar Oriental Research Institute, Pune.

Details: *Adhyātmasāstra*; catalogue No. 426 (1879-80). Paper; *devanāgarī*; complete. Undated.

Scribal Comments: *granthasaṅkhyā 1383 || śloka 200 || granthalikhitaṃ aśvīvadipañcami || saṃvat 174 || śivāya namaḥ*

Comments: The date of this text remains uncertain, because one digit has been omitted from the year in the scribal comment. If one of the last two digits was omitted (i.e., 174* or 17*4), then the manuscript would have been completed sometime in the mid to late seventeenth or early eighteenth-century. The final colophon of P₃ gives the title of the second chapter as the *Rājayogotsava*, and the title of the work as the *Adhyātmasāstra*, which is somewhat similar to the title of P₂. Though P₃ does not contain any of the additional verses or

omissions of P₂, it is clear that both descend from the same hyparchetype (θ). P₃ is distinguished by a large commentary in Marathi. The above scribal comment estimates the length of the commentary at 1383 verses. Those of its verses which I have read with a native speaker of Marathi were only remotely connected to the content of the *Amanaska*. The first and last folios have an ornamental circular diagram in the centre of the folios.

P₄

Catalogue: *Bhārata-itihāsa-saṃśodhaka-maṇḍalastha-hastalikhitagranthānukramanikā*, ed. Khare, Ganeśa Hari. Pune: Bhārat Itihās Saṃśodhak Maṇḍal, 1960.

Details: *Amanaskayoga*: Catalogue No. 7-369. Paper; *devanāgarī*; incomplete (ch. 2 missing). Undated.

Comments: This is the only manuscript whose colophon entitles the work as the *Amanaskayoga*. The manuscript is undated but it appears to be new and was probably completed in the twentieth century. P₄ omits verses 1.1-13 of the *Amanaska* and begins at 1.14. Its variants reveal some similarities with other Pune manuscripts (e.g., P₂P₃), and several unique readings. It has not been reported in full.

S_T

Catalogue: Uncatalogued and held by the Bodleian Library, which acquired it as part of the Stolper collection.

Details: *Amanaska*; catalogue No. 7-369. Paper; *devanāgarī*; incomplete (ch. 2 missing). Undated.

Scribal Comments: *yad akṣarapadabhraṣṭaṃ mātrāhīnaṃ ca yad bhavet | tat sarvaṃ kṣamyatāṃ devi kasya vai niścalaṃ manaḥ || iti likhitam idaṃ kapileśarmaṇā ||*

Comments: The only colophon of S_T entitles the text as the *Amanaska* and the first chapter as the *Gajayoga* ('yoga for elephants?'). The latter is most probably a corruption of *rājayoga*. Nonetheless, someone took a liking to *Gajayoga* and has written it in roman and *devanāgarī* on both the front and back of the manuscript cover. Nearly all of its variants derive from α , and it has not been reported in full.⁷⁰⁸

⁷⁰⁸S_T has not been incorporated into the stemmatic diagrams in appendix B, because I acquired a copy of it after I had finished a sample collation. It belongs in figure B.1, and would be placed on the lower left-hand side.

T₁

Catalogue: *Alphabetical Index of the Sanskrit manuscripts in the University Manuscripts library, Trivandrum*, vol. I (A to Ṇa), ed. Pillai, Suranad Kunjan. Trivandrum: Alliance printing works, 1957.

Details: *Amanaska*, ms. No. 7653; Serial No. 801. Paper; *devanāgarī*; complete. Undated.

Scribal Comments: *śubham astu || siddhir astu || hara śambho mahādeva viśveśāma-valabha || śiva śaṅkara sarvātmā nīlakaṇṭha namo stute ||*

Comments: In the above catalogue, this manuscript is entitled *Amanaskayoga*, but the title in both colophons is the *Amanaska*. The assistant librarian at the Oriental Research Institute and Manuscripts Library of the University of Kerala, Mr Shaji, believes that T₁ was part of a collection of manuscripts acquired by the library from Nagpur in the mid-twentieth century, but this could not be verified by library records. However, T₁ is close to hyparchetype α which is preserved mainly by manuscripts from Varanasi, Allahabad as well as Pune and Ujjain. In addition to this, the script of T₁ is *devanāgarī*, so it is likely that it originated from somewhere in north-India. T₁ contains most of the variants in V₇ and H₁ and has been reported in full.

U₁

Catalogue: *A Descriptive Catalogue of Manuscripts in the Scindia Oriental Institute*,⁷⁰⁹ Vikram University, ed. Purohit, Ramesh Chandra and Venkatachalam, V. Ujjain: Scindia Oriental Institute, 1983-1985.

Details: *Amanaska*; catalogue No. 296. Paper; *devanāgarī*; complete. Undated.

Scribal Comments: On the front cover: *amanaskaprārambhā ||*

Comments: The catalogue reports the title as the *Amanaskakalpakhanda* and the library's manuscript card has *Amanaskalayakhanda*. However, both colophons of the text affirm the title, the *Amanaska*, and this is written on the manuscript's front cover. U₁ is midway between β and ϵ , and also has variants in common with P₂P₃ (θ) and J₁ (δ). It is the only complete manuscript from Ujjain and has been reported in full to reflect the few distinct readings from that region.

⁷⁰⁹The Sanskrit name for this library is the Sindhiyā Prācyavidyā Śodha Pratiṣṭhāna.

U₂

Catalogue: This manuscript has recently been acquired by the Scindia Oriental Institute at the Vikram University, from the Mahārāshtra Samāja Kriyākarma Sthala at the Śrīrām Mandir in Ujjain. It is not reported in the printed catalogue of the Scindia Oriental Institute.

Details: *Amanaska*; ms. No. 19556. Paper; *devanāgarī*; incomplete (1.44-64 missing). Undated.

Scribal Comments: *kanakāṅgadakeyūrakamanīyabhujānvitā || bāhuprabālalatikāprabālāṅgulibhāsvarā || ratnagraiveyacintāka || notpadyate vinā jñānaṃ vicāreṅānyasādhanaḥ | yathā padārthabhānaṃ hi prakāśena vinā kvacit || śrīraghunātharpaṇamaṣṭu ||*

Comments: U₂ preserves the α hyparchetype. Its variants are standard for α , and it has not been reported in full.

U₃

Catalogue: This manuscript is held at the Vrajamohan Biḍalā Śodh Kendra in Ujjain. As far as I am aware, it has not been reported in a published catalogue.

Details: *Amanaskagurukalpakhaṇḍa*; ms. No. 786. Paper; *devanāgarī*; incomplete (1.19 – 58a-b, 2.8c-d to the end of ch.2 missing). Undated.

Comments: The library's hand-list reports the title of this manuscript as the *Amanaskagurukalākhaṇḍaprayoga*, and this title has been written by a different hand in the top margin of the front side (recto) of the manuscript's first folio. The manuscript's only colophon calls the text, the *Amanaskagurukalpakhaṇḍa*, though this colophon is probably a corruption of; *iti śrīamanaske gurukalpakhaṇḍe rājayogaḥ samāptaḥ*. U₃ preserves the south-Indian recension and has many variants in common with W₁. It has been influenced greatly by north-Indian manuscripts as evinced by its opening verse (i.e., *namaskṛtvā maheśānaṃ vāmadevaḥ kṛtāñjali[h] | jīvanmuktapradopayaṃ kathay[a]sveti pracchati*). Cf. appendix A, verses 1-2. Also, it has a number of common variants with north-Indian manuscripts such as P₁U₁U₂V₁V₃. The last two indicate a regional influence. U₃ has not been reported in full.

U₄

Catalogue: *A Descriptive Catalogue of Manuscripts in the Scindia Oriental Institute, Vikram University*, ed. Purohit, Ramesh Chandra, and Venkatachalam, V. Ujjain: Scindia Oriental Institute, 1983-1985.

Details: *Amanaskalayakhaṇḍa*; catalogue No. 28. Paper; *devanāgarī*; incomplete (1.77–83a-b, ch. 2 missing). Undated.

Scribal Comments: *iti śrīyogābhyāsagranthasamāptā || kālyāṇam astu |*

Comments: The catalogue reports the title of U₄ as *Amanaskalayakhaṇḍa*, but according to the only colophon, this is the name of the chapter. The colophon is probably a corruption of: *iti śrīādeśvaraprokte 'manaske layakhaṇḍo nāma prathamō 'dhyāyaḥ*, in which the name of the text is the *Amanaska*. The above scribal comments are written after the first chapter's colophon, which suggests that U₄ may have had only one chapter when it was copied. U₄ has variants common to hyparchetypes, α and θ . It has a high degree of scribal errors and its important variants are found in other manuscripts which are closer to α and θ . It has not been reported in full.

U_B

Catalogue: *A Descriptive Catalogue of the Saṃskṛta and Prākṛta Manuscripts (Bhagvat- Singhji collection & H. M. Bhadkamkar collection) in the Library of the University of Bombay*, vol. 2, ed. Devasthali, G.V. Bombay: University of Bombay, 1944.

Details: *Amanaska*; ms. No. 883; catalogue No. 2127. Paper; *devanāgarī*; complete. Undated.

Scribal Comments: *idaṃ pustakaṃ pāṭhakopanāmakamahādevabhāṭṭena likhitaṃ ||*

Comments: U_B is a recent manuscript (probably 20th century) which is reasonably close to the β hyparchetype, and has some variants peculiar to θ . In particular, there appears to be a connection between U_B and the Pune manuscripts, P₂P₃ (the so-called *Adhyātmaśāstras*). U_B has not been reported in full.

U_p

Catalogue: *A Census of Indic manuscripts in the United States and Canada*, ed. Poleman, H.I. American Oriental Studies No 12. New Haven Connecticut: American

Oriental Society, 1938. This manuscript is in the collection of the University of Pennsylvania Library (and museum), Philadelphia.⁷¹⁰

Details: *Amanaska*; ms. No. (Poleman) 3603; (Uni. Penn.) 1928. Paper; *devanāgarī*; complete. Undated (see comments below).

Scribal Comments: On the front cover — *śrīamanaskarājayogam idam || śeṣādriṇā likhyate ||* After the final colophon — *śrīsubhānunāmābde mādhavatra 7 tau caitra māsi asite pakṣe manusankhyākatithau bhaumavāsare | śrītuṅgabhadrātaṭākanivāsīnā śeṣādriśāstriṇā śrīkarasahasrabuddhibhir bhūṣitarāmabhaṭṭākhyavipaścitaḥ pustakam idam amanaskayogavivaraṇam likhitam abhūt | śrīyāvahaṃ | śrīyāvahaṃ | satyam idam | satyam idam ||*

Comments: The catalogue reports the title of this manuscript as the *Amanaskakalpakhanda*, but both colophons of the text affirm the title, the *Amanaska*. A scribal comment provides details on the time of writing, but not the year. These details include the name of the Jovian year, Subhānu, in the dark half (*asitapakṣa*) of the month, Caitra, on the 14th Tithi, which was a Tuesday (*bhaumavāsara*). This information as well as the fact that the scribe lived near the Tuṅgabhadhrā reservoir which is in the state of Karnataka, narrows the possible dates to either VS 1881 (using the *amānta* system of naming the month) or 1761 (using the *pūrnimānta* system) (i.e., 1824 or 1705 CE), according to the south-Indian calendar. U_p preserves hyparchetype β, and it appears to have been influenced by the south-Indian recension. The origin of this manuscript appears to explain why most of its variants are found in M₂ which is also from Mysore. U_p has a crude decorative drawing on its front cover. It has not been reported in full.

V₁

Catalogue: *A Descriptive Catalogue of the Sanskrit Manuscripts, acquired for and deposited in the Sanskrit University Library (Sarasvati Bhavana), Varanasi, during the Years 1791-1950*, vol. 7 (Pūrvottara-mīmāṃsā and Sāṅkhya-yoga Mss.), ed. Staff of the Manuscripts section of the Sanskrit University Library: Varanasi: Sanskrit University Library, 1961.

Details: *Amanaska*, catalogue No. 29802. Paper; *devanāgarī*; complete (folios 4, 5 and 6r suffer significant damage from torn edges). Undated.

⁷¹⁰I wish to thank David Nelson, the South Asian Studies Librarian in 2009 at the Van Pelt Library, Philadelphia, for scanning this manuscript and sending it to me free of charge.

Comments: The catalogue reports the title of this manuscript as the *Amanaskayogaśāstram*, but the colophons confirm *Amanaska* (i.e., *iti śrīamanaske yogaśāstre* [...]). V_1 is close to α . V_1 and V_6 appear to descend from a common manuscript, but V_1 has far fewer scribal errors than V_6 . It has been reported in full.

V_2

Catalogue: *A Descriptive Catalogue of the Sanskrit Manuscripts, acquired for and deposited in the Sanskrit University Library (Sarasvati Bhavana), Varanasi, during the Years 1791-1950*, vol. 7 (Pūrvottara-mīmāṃsā and Sāṅkhya-yoga Mss.), ed. Staff of the Manuscripts section of the Sanskrit University Library: Varanasi: Sanskrit University Library, 1961.

Details: *Amanaska*, catalogue No. 29902. Paper; *devanāgarī*. incomplete (ch. 1 missing): Date: VS 1769 (21.4.1712 CE).

Scribal Comments: *saṃvat 1769 varṣe caitraśukla⁷¹ 15 candre dine || śubhaṃ bhavatu sarvaṃ jagatāṃ || śrīḥ || śrīḥ || śrīḥ ||*

Comments: The catalogue reports the title of this manuscript as the *Amanaskayogaśāstram*, but its one colophon does not mention the name of the text. However, this colophon is followed by the comment, written in the same hand, *amanaskādhyāyaḥ* (i.e., 'a chapter of the *Amanaska*'), which confirms the name, *Amanaska*. V_2 is midway between hyparchetypes δ and ω and contains enough unique variants that it has been reported in full.

V_3

Catalogue: *A Descriptive Catalogue of the Sanskrit Manuscripts, acquired for and deposited in the Sanskrit University Library (Sarasvati Bhavana), Varanasi, during the Years 1791-1950*, vol. 7 (Pūrvottara-mīmāṃsā and Sāṅkhya-yoga Mss.), ed. Staff of the Manuscripts section of the Sanskrit University Library: Varanasi: Sanskrit University Library, 1961.

Details: *Amanaska*; catalogue No. 30068. Paper; *devanāgarī*; complete. Undated.

Comments: The catalogue reports the title of this manuscript as the *Amanaskayogaśāstram*, but the colophons confirm *Amanaska* (i.e., *iti śrīamanaske yogaśāstre*

⁷¹Codex: *caitraśruya*.

[...]). V₃ is based on the Nepalese recension, but has been influenced by north-Indian hyparchetypes. Therefore, V₃ is similar to the manuscripts which preserve ϵ , though it has been influenced by δ rather than β . It has not been reported in full.

V₆

Catalogue: *A Descriptive Catalogue of the Sanskrit manuscripts, acquired for and deposited in the Sanskrit University Library (Sarasvati Bhavana), Varanasi, during the Years 1791-1950, vol. 7 (Pūrvottara-mīmāṃsā and Sāṅkhya-yoga Mss.), ed. Staff of the Manuscripts section of the Sanskrit University Library: Varanasi: Sanskrit University Library, 1961.*

Details: *Amanaska*; catalogue No. 29897. Paper; *devanāgarī*; complete: Undated.

Scribal Comments: *śubham astu || śrī śivāya namaḥ ||*

Comments: The catalogue reports the title of this manuscript as the *Amanaskayogaśāstram*, but the colophons confirm *Amanaska*. V₆ appears to have been written by more than one hand. The important variants of V₆ are found in V₁. However, V₆ has more scribal errors and omissions (e.g., I.9, I.24, I.31b-c, I.32a-b, etc.) than V₁. It has not been reported in full.

V₇

Catalogue: *A Descriptive Catalogue of the Sanskrit Manuscripts, acquired for and deposited in the Sanskrit University Library (Sarasvati Bhavana), Varanasi, during the Years 1791-1950, vol. 7 (Pūrvottara-mīmāṃsā and Sāṅkhya-yoga Mss.), ed. Staff of the Manuscripts section of the Sanskrit University Library: Varanasi: Sanskrit University Library, 1961.*

Details: *Amanaska*; catalogue No. 30111. Paper; *devanāgarī*; complete. Date VS 1778 (18.4.1721 CE).

Scribal Comments: *śubham astu || saṃvat 1778 sare 'smin vaiśākhamāse kṛṣṇapakṣe sap-tamyāṃ bhṛguvāre 'manaskaṃ saṃpūrṇaṃ || śubham astu || ślokaśaṅkhyā 226 ||*

Comments: The catalogue reports the title of this manuscript as the *Amanaskayogaśāstram*, but the colophons confirm *Amanaska*. The important variants of V₇ are found in T₁ and P₁. It has not been reported in full.

V₈

Catalogue: *Descriptive Catalogue of Samskrit Manuscripts in Gaekwada Library, Bhārat Kalā Bhavana Library, and Samskrit Mahāvīdyālaya Library, Banaras Hindu University*, ed. Ramā Śaṅkar Tripāthī. [Varanasi]: Banaras Hindu University, 1971.

Details: *Layakhaṇḍa (Prathama Prabodha)*; ms. No. B-1028. Paper; *devanāgarī*; incomplete (ch. 2 missing). Undated.

Comments: V₈ is somewhere between α and θ . A small number of its variants are common to the south-Indian recension (e.g., *guṇair* in 1.5c, *toyasamaṃ* in 1.31b, *mānasam* in 1.48d, etc.) and not to θ , which suggests the possibility of direct influence from the south-Indian recension. However, all its significant variants occur in other manuscripts. V₈ has not been reported in full.

South-Indian Recension

A_{D1}

Catalogue: *Descriptive Catalogue of Sanskrit Manuscripts in the Adyar Library*, vol 8 (Sāṅkhyā, Yoga, Vaiśeṣika and Nyāya), ed. Aithal, Parameswara, Visvanathan, T.H., and Ramanathan, A.A. Pune: The Adyar Library Research Centre, 1972.⁷¹²

Details: *Amanaska*; accession No. 75278; serial No. 42. Palm-leaf (folios 83-97); *grantha*; complete. Undated.

Comments: A_{D1} appears to be a relatively new palm-leaf manuscript with only minor damage from wormholes. The title of the text in the catalogue, *Amanaska(yoga)*, appears to have been influenced by Yognāth Swāmī's printed edition, the particulars of which are cited in the additional information. The terms *amanaska* and *amanaskayoga* do not appear in the first three colophons of A_{D1}, but rather *yojaje divyāgame* and the title for each chapter, of which there are three: *tārakayoga*, *paramayoga* and *rājayoga*. The last colophon simply reads: *iti amanaskaṃ saṃpūrṇam*. A_{D1} preserves a short version of the south-Indian recension which I have called *South-Indian 2* in section 1.3.4. In this version, verses 1.8 – 86 of this edition have been omitted. Though it suffers from

⁷¹²Manuscript 70290 (44E) in this catalogue (1972: 12-13, 293) bears the title *Amanaska-rājayoga*, yet it is a different text to the *Amanaska* and has only fifteen verses. There is one parallel between this text and the south-Indian recension of the *Amanaska*; i.e., 1e-f (*devadeva mahādeva bhaktānugrahakāraka*) \approx verse 2a-b in appendix A, but otherwise the content is unrelated.

many scribal errors, A_{D1} contains some valuable readings and has been reported in full.

A_{D2}

Catalogue: *Descriptive Catalogue of Sanskrit Manuscripts in the Adyar Library*, vol 8 (Sāṃkhyā, Yoga, Vaiśeṣika and Nyāya), ed. Aithal, Parameswara, Visvanathan, T.H., and Ramanathan, A.A. Pune: The Adyar Library Research Centre, 1972.

Details: *Amanaska*; accession No. 68681; serial No. 43. Palm-leaf; *telugu*; complete. Undated.

Comments: A_{D2} is listed in the catalogue. However, it has not been consulted for this edition because it could not be found in the Adyar Library's stack.

B₂

Catalogue: *An Alphabetical List of Manuscripts in the Oriental Institute, Baroda*, vol. I, ed. Nambiyar, Raghavan. Baroda: Oriental Institute, 1942.

Details: *Amanaska*; accession No. 9340; serial No. 2. Paper; *devanāgarī*; incomplete (1.70b–80b, ch. 2 missing). Undated.

Scribal Comments: *saṃpūrṇaṃ astu || śrīgurudevātārpaṇam astu || śrīsūryaḥ || karve ity upanāmakajanārdanātmajinakarabhaṭṭasyedaṃ pustakam ||*

Comments: B₂ has preserved the long version of the south-Indian recension which I have called *South-Indian 1* in section 1.3.4. It is remotely connected to hyparchetypes δ and ω as evinced by some similarities with manuscripts J₁ and J₂. Its few unique readings (e.g., *vividhā* in 8a, *kṣīram* in 32a, *ghaṭīkaikalayenāpi suṣumnā yānti vāyavaḥ | suṣumnāvadanaṃ bhūtyā śucivad yānti vāyavaḥ* for 45, etc.) suggest an influence from an unknown hyparchetype (depicted as ψ in figure B.4), but on the whole, this is a minor influence. B₂ has been reported in full.

C₁

Catalogue: *A Descriptive Catalogue of the Sanskrit Manuscripts in the Government Oriental Manuscripts Library, Madras*, vol. 9 (Systems of Indian Philosophy: Vaiśeṣika, Yoga Mīmāṃsā and Vedānta-Advaita Philosophy), ed. Raṅgācārya, M., and Bahadur, Rao. Madras: the Superintendent, Govt. Press, 1910.

Details: *Amanaska*; catalogue No. 4337; serial No. 983. Palm-leaf (folios 49-59); *grantha*; complete. Undated.

Comments: C₁ is a very brittle palm-leaf manuscript in poor condition. It preserves the same version of the south-Indian recension as A_{D1} and most of their variants are the same. It has not been reported in full, except for the verses on Tāarakayoga in appendix A.

C₂

Catalogue: *A Descriptive Catalogue of the Sanskrit Manuscripts in the Government Oriental Manuscripts Library, Madras*, vol. 9 (Systems of Indian Philosophy: Vaiśeṣika, Yoga Mīmāṃsā and Vedānta-Advaita Philosophy), ed. Raṅgācārya, M., and Bahadur, Rao. Madras: the Superintendent, Govt. Press, 1910.

Details: *Amanaska*; catalogue No. 4336; serial No. 982. Palm-leaf: *grantha*. Undated.

Comments: It seems that C₂ no longer exists. The staff at Madras University's library have informed me that bundle 537, to which manuscript 4336 belongs, is missing. Tara Michaël's edition (1986: 65) remarks that this manuscript was eaten by worms and illegible, so it may have been discarded. However, the descriptive catalogue has transcribed verses 1.1-14, 2.5, 2.17, 2.111-112 and the final colophon (*ity amanaskaṃ sampūrṇam*). This transcription in the catalogue has been used as a witness for the verses on Tāarakayoga in appendix A, and from this collation, it is apparent that the variants of C₂ are nearly always the same as A_{D1}, C₁ or C₃. So it is likely that the available south-Indian manuscripts have provided most of the readings which were lost with C₂.

C₃

Catalogue: *A Triennial Catalogue of Manuscripts collected for the Government Oriental Manuscripts Library, Madras*, vol 2, part 1, Sanskrit C. Madras: Government of Madras, 1913-16.⁷¹³

Details: *Amanaska*; catalogue No. MT. 1777(b); serial No. 980. Palm-leaf; *grantha*; complete. Undated.

⁷¹³In this catalogue, there are two other manuscripts entitled *Layakhaṇḍa* and *Amanaska-yogaḥ* with catalogue numbers MT 4067(a) and MT 4067(b) respectively, which are both part of bundle 8830. The staff at the Madras University's Government Oriental Manuscripts Library informed me that bundle 8830 is missing.

Comments: C₃ is an old palm-leaf manuscript in poor condition. It preserves the same version of the south-Indian recension as A_{Dr}, yet contains many additional verses and unique variants. It has been reported in full.

C₄

Catalogue: *An Alphabetical Index of Sanskrit Manuscripts in the Govt Oriental Manuscripts Library, Madras*, ed. Sastri, S. K., and Sastri, P.P.S. Madras: the Superintendent, Govt. Press, 1938.

Details: *Amanaska*; catalogue No. 4338; serial No. 979. Palm-leaf; *telugu*; incomplete (1.1 – 36a-b and ch. 2 missing). Undated.

Comments: The catalogue entitles this manuscript, the *Amanaskagurukulpa*, however, the manuscript's single colophon confirms the title, the *Amanaska*. C₄ is a palm-leaf manuscript in poor condition. In particular, every folio has a fractured upper edge which impinges on the text. It preserves the last forty-eight verses of the first chapter, and though the first thirty-six verses are missing, it is clear that this is a remnant of the long version of the south-Indian recension (i.e., *South-Indian 1*). C₄ has not been reported in full.

T₁

Catalogue: *A Descriptive Catalogue of the Sanskrit Manuscripts in the Tanjore Maharaja Serfoji's Sarasvati Mahal library, Tanjore - Vaiśeṣika, Nyāya, Sāṅkhya and Yoga*, vol II, ed. Sastri, P.P.S. Srirangam: Sri Vani Vilas Press, 1931.

Details: *Amanaska*; ms. No. 6734 (Burnell's catalogue No. 6412). Paper; *devanāgarī*; incomplete (2.106a to the end of ch. 2 missing). Undated.

Scribal Comments: On the front cover – *śrīgurunāth[e]neti || grantha 234 ||*

Comments: This manuscript is referred to as the *Amanaskayogaḥ* in the catalogue, but in the text's single colophon, it is called the *Amanaska*. Seeing that T₁ is written in *devanāgarī* script; held in a south-Indian library and preserves the south-Indian recension, it may be an old transcript of one of the *Amanaska*'s palm-leaves manuscripts in *telugu* or *grantha* at the same library (e.g., ms. Nos. 6730 and 6733). Unfortunately, this could not be verified because these palm-leaf manuscripts could not be viewed after the librarian deemed them to be too fragile. T₁ has been valuable in establishing the long version of the south-Indian recension, and it shares some variant readings with manuscripts from

the θ hyparchetype. It has been reported in full.

T_{J2}

Catalogue: *A Descriptive Catalogue of the Sanskrit Manuscripts in the Tanjore Maharaja Serfoji's Sarasvati Mahal library, Tanjore - Vaiśeṣika, Nyāya, Sāṅkhya and Yoga*, vol II, ed. Sastri, P.P.S. Srirangam: Sri Vani Vilas Press, 1931.

Details: *Amanaska*; ms. No. 6731 (Burnell's catalogue No. 6384). Paper; *devanāgarī*; incomplete (1.1-27, 1.100 to the end of ch. 1, 2.32c-d to the end of ch.2, missing). Undated.

Comments: This manuscript is referred to as the *Amanaskayogaḥ* in the catalogue, but in the text's single colophon, it is called the *Amanaska*. For the same reasons stated in the comments on T_{J1} above, this manuscript may be a *devanāgarī* transcript of a south-Indian manuscript. The important variants of T_{J2} are contained in T_{J1} and it is clear that both these manuscripts have descended from the same source. T_{J1} has more scribal errors than T_{J2}, but T_{J2} has not been reported in full because T_{J1} is considerably more complete.

T_{J3}

Catalogue: *A Descriptive Catalogue of the Sanskrit Manuscripts in the Tanjore Maharaja Serfoji's Sarasvati Mahal library, Tanjore - Vaiśeṣika, Nyāya, Sāṅkhya and Yoga*, vol II, ed. Sastri, P.P.S. Srirangam: Sri Vani Vilas Press, 1931.

Details: *Amanaska* (?); ms. No. 6730 (Burnell's Catalogue No. 9966). Palm-leaf; *telugu*.

Comments: This manuscript is held at the library but not made available to researchers because it is in a crumbling condition. The colophons reported in the catalogue are: *iti yogaje divyāgame prathamō 'dhyāyaḥ* and *iti yogaje divyāgame dvītiyo 'dhyāyaḥ*. These do not support the name, *Amanaskayogaḥ*, which is reported in the catalogue as the name of this text.

T_{J4}

Catalogue: *A Descriptive Catalogue of the Sanskrit Manuscripts in the Tanjore Maharaja Serfoji's Sarasvati Mahal library, Tanjore - Vaiśeṣika, Nyāya, Sāṅkhya and Yoga*, vol. II, ed. Palamadai Pichumani Subrahmanya Sastri. Srirangam: Sri Vani Vilas Press, 1931.

Details: *Amanaskayoga*: Catalogue's Manuscript No. 6732 (Burnell's Catalogue No. 6388a): Paper; *devanāgarī*.

Comments: Judging from the colophon reported in the catalogue, this text is called the *Amanaskayoga*. It is held at the library but not made available to researchers because it is in a crumbling condition. Thus, I have not been able to verify the colophon.

T₅

Catalogue: *A Descriptive Catalogue of the Sanskrit Manuscripts in the Tanjore Maharaja Serfoji's Sarasvati Mahal library, Tanjore - Vaiśeṣika, Nyāya, Sāṅkhya and Yoga*, vol II, ed. Palamadai Pichumani Subrahmanya Sastri. Srirangam: Sri Vani Vilas Press, 1931.

Details: *Amanaska*; ms. No. 6733. Palm-leaf; *telugu*.

Comments: This manuscript is referred to as the *Amanaskarājayogaḥ* in the catalogue, but there appears to be no basis for this name. The colophon reported in the catalogue is: *iti śrīśvaravāmadevasaṃvāde īśvaraprokte svayaṃbodhākhya amanaske parārdhaḥ samāptaḥ*. The final verse transcribed in the catalogue is not in any of the manuscripts consulted for this edition. Unfortunately, T₅ is held at the library but not made available to researchers because it is in a crumbling condition.

V₄

Catalogue: *A Descriptive Catalogue of the Sanskrit Manuscripts, acquired for and deposited in the Sanskrit University Library (Sarasvati Bhavana), Varanasi, during the years 1791-1950*, vol. 7 (Pūrvottara-mīmāṃsā and Sāṅkhya-yoga Mss.), ed. Staff of the Manuscripts section of the Sanskrit University Library: Varanasi: Sanskrit University Library, 1961.

Details: *Svayaṃbodha*: Catalogue No. 30105. Paper; *devanāgarī*; complete: Date: VS 1906 (16.11.1849 CE).

Scribal Comments: *saṃvat 1906 mārgaśīrṣaśukladvitiyāyāṃ bhṛgudine vārāṇasyāṃ svārthaṃ dev[ā]nandaśarmaṇā likhitam*

Comments: There is a slight discrepancy with the date. The scribe reports that he finished the manuscript on a Friday (*bhṛgudina*), yet the year VS 1906, in

the bright half of the month, Mārgaśīrṣa, on the second Tithi is Saturday, the 17.11.1849. The first Tithi yields Friday, the 16.11.1849. This is one of the few manuscripts whose final colophon entitles the text the *Svayaṃbodha*. The name *Amanaskayogaśāstra* in the catalogue is an invention of the editors. V₄ preserves the long version of the south-Indian recension and has a noticeable number of variants in common with manuscripts A₁P₂P₃P₄V₈, all of which are associated with *θ*. V₄ is also the only complete north-Indian manuscript of the south-Indian recension, thus making it a valuable witness for the second chapter. It has been reported in full.

W₁

Catalogue: *Descriptive Catalogue of Sanskrit Manuscripts at the Prajñā Pāṭhaśālā Maṇḍala Collection (Wai)*, part 2, ed. Joshi, Laman Shastri. 1970.

Details: *Amanaskakhaṇḍa*; serial No. 6195. Paper; *devanāgarī*; incomplete (ch. 2 missing). Date: Śāka 1785 (4.11.1863 CE).

Scribal Comments: On the front cover — *atha amanaskaprārambhaḥ* || After the final colophon — *śrīsītārāmacandrārpaṇam astu || śake 1785 rudhiredgārī nāma saṅvat-sare || aśvine māse kṛṣṇapakṣe aṣṭamyāṃ budhavāsare || lāleisupanāmakamahādevena likhitaṃ || kāṇḍasyedaṃ pustakaṃ || śrī kṛṣṇa ||*

Comments: W₁ has preserved the south-Indian recension and has been influenced by the hyparchetype *ω*. It is most closely related T₁ and J₁, and may have been a source for U₃. W₁ has been reported in full.

Nepalese Recension

N₁

Catalogue: The Nepalese-German Manuscript Cataloguing Project (NGMCP).⁷¹⁴

Details: *Amanaska*; reel No. A 884-6. Paper; *devanāgarī*; complete. Date VS 1918 (1861 CE).

Scribal Comments: Commentary's salutations — *śrīgaṇeśāya namaḥ || oṃ namo bhagavate vāsudevāya ||* Commentary's first chapter colophon — *iti śrīāmanaske bhāṣāyāṃ prathamam 'dhyāyaḥ ||* Commentary's final colophon and comments — *iti śrīāmanaske bhāṣāyāṃ dvitīyam 'dhyāyo || iti saṃvat 1918 sālā miti āśvina badī rojā samāpta śubh[a]m |*

Comments: N₁ is among the oldest dated Nepalese manuscripts. It contains numerous corrections, unusual readings and scribal errors. It includes the Nepali commentary and has been reported in full.

N₂

Catalogue: The Nepalese-German Manuscript Cataloguing Project (NGMCP).

Details: *Amanaska*; reel No. A 1093-04. Paper; *devanāgarī*; complete. Date VS 1923 (1866 CE).

Scribal Comments: Commentary's salutations — *śrīgaṇeśāya namaḥ || oṃ namo bhagavate vāsudevāya ||* Commentary's first chapter colophon — *iti śrīāmanaske amara-bhākā laya prathamam 'dhyāyo ||* Commentary's final colophon and comments — *oṃ tat sat || iti śrīśvaravāmadevasamvāde amanaske svābodho nāmā ṭikā bhāṣāyāṃ dvitīye prakāraṇam sampūrṇam samāptaṃ śubham || yādṛṣṭam pustakaṃ likhitaṃ || yadi śuddhomaśuddho vā mama dvaṣa nadiyete || śubham || iti saṃvat 1923 sālā miti jeṣṭha badi || rojā 6 mā bhāḍāgāu nikaṭe han[u]māṅghāṭ grāme yo pustaka bhirkot magyām basyā balamāna thāpāle lekhitaṃ śubham || rāma rāma rāma || |*

Comments: N₂ is among the oldest dated Nepalese manuscripts and the scribal comment reveals that it was written by one Balamān Thāpā, who originally resided in Bhirkot Magyām, but then resided near the village, Hanumān Ghat in Bhaktāpur. It has some unique readings and many scribal errors. It includes the Nepali commentary and has been reported in full.

⁷¹⁴On the 16.01.12, this catalogue was accessed at http://134.100.72.204/wiki/Main_Page.

N₃

Catalogue: The Nepalese-German Manuscript Cataloguing Project (NGMCP).

Details: *Amanaska*: Reel No. A 1384-07. Paper; *devanāgarī*; complete: Undated.

Scribal Comments: Commentary's first chapter colophon – *iti śrīamanaske amarabhākā laye prathamō 'dhyāyaḥ |*

Comments: The first and last folios of N₃ have been damaged by water and general wear and tear, as a result of which the scribal comments at the beginning and end are not legible, though all the Sanskrit verses of the *Amanaska* are intact. N₃ belongs to the Nepalese recension. It includes the Nepali commentary and has not been reported in full.

N₄

Catalogue: The Nepalese-German Manuscript Cataloguing Project (NGMCP).

Details: *Amanaska*; reel No. E 0148-51. Paper; *devanāgarī*; incomplete (ch. 1 and 2.1-56 missing). Undated.

Scribal Comments: Commentary's final colophon – *iti śrīamanaske svābodho bhāṣ-āyāṃ dvītiyaprakaraṇam śubham ||*

Comments: N₄ has the Nepali commentary. It has not been reported in full.

N₅

Catalogue: The Nepalese-German Manuscript Cataloguing Project (NGMCP).

Details: *Amanaska*; reel No. E 0398-07. Paper; *devanāgarī*; incomplete (1.1-3 missing). Undated.

Scribal Comments: Commentary's first chapter colophon – *iti śrīamanaske bhāṣāyāṃ prathamō 'dhyāyaḥ ||* Commentary's final colophon – *iti śrīamanaske bhāṣāyāṃ dvītiyo 'dhyāyaḥ ||*

Comments: N₅ has the Nepali commentary. It has not been reported in full.

N₆

Catalogue: The Nepalese-German Manuscript Cataloguing Project (NGMCP).

Details: *Amanaska*; reel No. E 1224-07. Paper; *devanāgarī*; incomplete (2.111d onwards missing). Undated.

Scribal Comments: Commentary's opening salutations — *oṃ namo bhagavate vāsudevāya || śrī gurubhyo namaḥ ||* Commentary's first chapter colophon — *amanaske bhāṣāyāṃ prathama[ḥ] ||*

Comments: Only the colophon of the first chapter of N₆ is available and it confirms the text's title as the *Amanaska*. N₆ has the Nepali commentary. It has not been reported in full.

N₇

Catalogue: The Nepalese-German Manuscript Cataloguing Project (NGMCP).

Details: *Amanaska*; reel No. E 1442-08 (E 1422-8(2) in the catalogue).

Comments: N₇ is a microfilm copy of N₂.

N₈

Catalogue: The Nepalese-German Manuscript Cataloguing Project (NGMCP).

Details: *Amanaska*; reel No. E 1530-22 (E 1530-22(i) in the catalogue). Paper; *devanāgarī*; complete. Date VS 1970 (11.7.1913 CE).

Scribal Comments: Commentary's first chapter colophon — *iti śrīkaulārṇavamahātattve īśvaravāmadevasamvāde laya nāma yogo bhāṣā mūlasahitaḥ prathamō 'dhyāya[ḥ] ||* Commentary's final colophon — *iti śrīkaulārṇavamahātattve īśvaravāmadevasamvāde amanaske yogaśāstre dvitiyo 'dhyāyaḥ śubh[a]m || saṅvat 1970 sāla miti āṣāḍha sudi 8 roja 6 āṣā gate kā dina idaṃ pustakaṃ likhitam śubh[a]m ||*

Comments: N₈ belongs to the Nepalese recension. It lacks the usual format of separating the commentary from the Sanskrit verses by writing it at the top and bottom of each page. It has not been reported in full.

N₉

Catalogue: The Nepalese-German Manuscript Cataloguing Project (NGMCP).

Details: *Amanaska*; reel No. E 1791-01. Paper; *devanāgarī*; incomplete (2.70 onwards missing). Undated.

Scribal Comments: On the cover — *śrīgaṇeśāya namaḥ || śrībhavānīśaṅkarābhyāṃ namaḥ ||* Commentary's opening salutations — *oṃ namo bhagavate vāsudevāya namaḥ || śrī gurubhyo namaḥ ||* Commentary's first chapter colophon — *iti śrīkaulā ṛṇavamahātantre īśvaravāmadevarṣiṣaṃvāde layayogo bhāṣāyāṃ prathamah ||*

Comments: N₉ has the Nepali commentary. It has not been reported in full.

N₁₀

Catalogue: The Nepalese-German Manuscript Cataloguing Project (NGMCP).

Details: *Amanaska*; reel No. E 2355-10. Paper; *devanāgarī*; incomplete (1.35-41 missing). Undated.

Scribal Comments: Commentary's opening salutation — *śrīgurujīvate vāsudevāya ||* Commentary's first chapter colophon — *iti śrīarṇava amanaske bhāṣāyāṃ pratham[o] 'dhyāyaḥ ||* Commentary's final colophon — *iti amanaske bhāṣāyāṃ dvitīyo 'dhyāyaḥ ||*

Comments: N₁₀ has the Nepali commentary. It has not been reported in full.

N₁₁

Catalogue: The Nepalese-German Manuscript Cataloguing Project (NGMCP).

Details: *Amanaska*; reel No. E 2737-33. Paper; *devanāgarī*; complete. Undated.

Scribal Comments: Commentary's opening salutation — *namo bhagavate vāsudevāya ||* Commentary's first chapter colophon — *iti śrīkaulārṇavamahātantre īśvaravāmadevasaṃvāde layayogo nāma bhāṣāyāṃ prathamah ||* Commentary's final colophon — *iti bhāṣāyāṃ dvitīyah ||*

Comments: N₁₁ was obtained from the private collection of the Nepali historian, S.C. Regmi. It is in very good condition and easy to read. It belongs to the Nepalese recension with the Nepali commentary and has not been reported in full.

N₁₂

Catalogue: The Nepalese-German Manuscript Cataloguing Project (NGMCP).

Details: *Amanaska*; reel No. E 2738-42. Paper; *devanāgarī*; complete: Undated.

Scribal Comments: Commentary's opening salutation — *śrīgurubhyo namaḥ* || After the final colophon — *acyutānandena kiñcittattvajñānaḥ cintitaḥ* ||

Comments: There is a blank folio in the middle of this manuscript with the word *amanaskā* written on it (*cf.* comments on N₁₉). N₁₂ was obtained from the private collection of the Nepali historian, S.C. Regmi. It has the Nepalese recension and includes only the first eight verses of the Nepali commentary. It appears to be written by the same scribe throughout and, for no apparent reason, the commentary is discontinued after 1.8. N₁₂ has not been reported in full.

N₁₃

Catalogue: The Nepalese-German Manuscript Cataloguing Project (NGMCP).

Details: *Amanaska*; reel No. E 2938-17. Paper; *devanāgarī*; complete. Date VS 1908 (25.12.1851 CE).

Scribal Comments: Commentary's opening salutations — *namo bhagavate vāsudevāya | purāṇapuruṣottamāya namaḥ* || Commentary's first chapter colophon — *iti śrīkaulārṇavamahātantre īśvaravāmadevarṣisa[ṇvāde la]yayogo bhāṣāyāṇi prathamam* || Commentary's final colophon — *iti śrīkaulārṇavamahātantre īśvaravāmadevarṣisaṇvāde amanaskayogaśāstrabhāṣāyā[ṇi] dvitī[yah]* || *svasti śrīsaṇvat 1908 sāla miti pauṣa sudi 2 roja sāheb siñ[gh]le lekhyāko* || *śubhā* ||

Comments: N₁₃ is the oldest dated Nepalese manuscript. In the scribal comment, it is possible that *lekhyāko* is an unconventional form of the causative (*lekhāyeko*),⁷¹⁵ which would mean that Sāheb Siñgh commissioned this work. Otherwise, Sāheb Siñgh would be the scribe. It is clearly written and has been corrected at some time. N₁₃ belongs to the Nepalese recension, includes the Nepali commentary and has been reported in full. It has also been used to establish a copy-text of the Nepali commentary.

N₁₄

Catalogue: The Nepalese-German Manuscript Cataloguing Project (NGMCP).

Details: *Amanaska*; reel No. F 15-7. Paper; *devanāgarī*; complete. Undated.

⁷¹⁵I wish to thank Kaśināth Tamot for pointing this out to me.

Scribal Comments: Commentary's opening salutation — *śrīgaṇeśāya namaḥ* || Commentary's first chapter colophon — *iti śrīamanaske bhāṣāyāṃ prathamo 'dhyāyaḥ* || Commentary's final colophon — *iti śrīamanaske bhāṣāyāṃ dvitīyo 'dhyāyaḥ samāptam* || *śubham* ||

Comments: N₁₄ has been damaged by water, with the result that some folios are very difficult to read. It belongs to the Nepalese recension with the Nepali commentary and has not been reported in full.

N₁₅

Catalogue: The Nepalese-German Manuscript Cataloguing Project (NGMCP).

Details: *Amanaska*: Reel No. H 153-2.

Comments: N₁₅ is a microfilm copy of N₅.

N₁₆

Catalogue: The Nepalese-German Manuscript Cataloguing Project (NGMCP).

Details: *Amanaska*: Reel No. A 891-5. Paper; *devanāgarī*; complete: Undated.

Scribal Comments: On the manuscript cover (in a different hand and pen) — *amanaskayogaśāstram* ||

Comments: Though the manuscript cover has *amanaskayogaśāstra*, both colophons of the text confirm the name, *Amanaska*. N₁₆ belongs to the Nepalese recension and has not been reported in full.

N₁₇

Catalogue: The Nepalese-German Manuscript Cataloguing Project (NGMCP).

Details: *Amanaska*; reel No. A 1093-01. Paper; *devanāgarī*; complete. Undated.

Scribal Comments: *idaṃ pustakaṃ śrīśrīśrībhartṛharisāhadevasya premāt premataraṃ* || *śrīr astu* || *śivaṃ cāstu* ||

Comments: N₁₇ is written in small writing on large sheets of paper. It has some marginal insertions and good readings. It does not include the Nepali commentary and has been reported in full.

N₁₈

Catalogue: The Nepalese-German Manuscript Cataloguing Project (NGMCP).

Details: *Amanaska*; reel No. A 1310-2. Paper; *devanāgarī*; complete. Undated.

Scribal Comments: *śubham oṃ nīlaśivāya namaḥ ||*

Comments: N₁₈ appears to have been copied by two scribes with different hands: folios 1-5, 6r, 7r by the first scribe and the rest by the second. N₁₈ belongs to the Nepalese recension without the commentary and has not been reported in full.

N₁₉

Catalogue: The Nepalese-German Manuscript Cataloguing Project (NGMCP).

Details: *Amanaska*; reel No. E 211-29. Paper; *devanāgarī*; complete. Undated.

Scribal Comments: On the manuscript cover — *amanaskā ||*⁷¹⁶ After the final colophon — *śubham ||*

Comments: N₁₉ is distinguished by a number of rough sketches of cows, elephants and people on its front and back covers and last folio. Around half a dozen folios are illegible because the microfilmed pages are out of focus. In most cases (except 2.7-11d and 2.101d-104) the illegible pages have been properly copied in N₂₀, which is a microfilm copy of N₁₉. N₁₉ belongs to the Nepalese recension with a relatively low number of scribal errors. It does not include the Nepali commentary and has been reported in full.

N₂₀

Catalogue: The Nepalese-German Manuscript Cataloguing Project (NGMCP).

Details: *Amanaska*; reel No. E 257-29.

⁷¹⁶There are seven lines of faint handwriting on the front cover of this manuscript, in two different hands. Unfortunately, this writing is so faint that it is not legible. The writing by the first hand continues onto the back cover.

Comments: N₂₀ is a microfilm copy of N₁₉.

N₂₁

Catalogue: The Nepalese-German Manuscript Cataloguing Project (NGMCP).

Details: *Amanaska*; reel No. E 2071-9 (E 2071-9(11) in the catalogue). Paper; *devanāgarī*; incomplete (1.50-79 missing). Undated.

Scribal Comments: *śubham bhūyāt*⁷¹⁷ *śubham* ||

Comments: There appears to be some confusion over N₂₁ (E 2071-9) on the catalogue card attached to the manuscript, which gives the title as the *Bālātripura-sundarīpaddhati*; the subject as *Tāntrikakarmakāṇḍa*; the scribe as *Ekabhadra Śarman* and the date *VS 1912*. The title is based on the colophon reported on the catalogue card. However, the colophons of N₂₁ confirm that it is the *Amanaska*, and there is no scribal comment (thus, no date or name of the scribe). The first two folios (numbered 62-3) are of another text. The *Amanaska* begins on folio 64, but the folio-numbering stops here, and the next folio is number 1 onwards. All these folios are written by the same hand. N₂₁ is an old paper manuscript that has badly torn corners, resulting in the loss of ligatures and sometimes words on nearly every page. Otherwise, it is clearly written and belongs to the Nepalese recension with few scribal errors. It does not include the Nepali commentary and has been reported in full.

N₂₂

Catalogue: The Nepalese-German Manuscript Cataloguing Project (NGMCP).

Details: *Amanaska*; reel No. E 2097-1. Paper; *devanāgarī*; incomplete (1.1 – 7a-b missing): Date *VS 1931* (1874 CE).

Scribal Comments: *saṃ 1931 śubh[a]m* ||

Comments: N₂₂ belongs to the Nepalese recension without the Nepali commentary and has not been reported in full.

N₂₃

Catalogue: The Nepalese-German Manuscript Cataloguing Project (NGMCP).

⁷¹⁷ Codex: *bhūyādaḥ*.

Details: *Amanaska*; reel No. E 343I-14. Paper; *devanāgarī*; complete. Date NS 1007 (5.19.1887 CE).

Scribal Comments: *naipālikābde 1007 vaiśākhmāse kṛṣṇapakṣe dvādaśyām tithau revatī ṛṣye prītipara āyusmān y[o]ge guruvāsare, taddine likhitam viprasrīuttamarājopādhyā[ya]śarmaṇā || parabrahmārpaṇam astu || śubham || yad kṣarapadabhraṣṭam mātrāhīnam ca yad bhavet || tat sarvaṃ kṣamyatām rudra kasya vai niścalaṃ manaḥ || tailād rakṣej jalād rakṣed rakṣec chithilabandhanāt⁷¹⁸ | mūrkhahast[e] na dātavyam evaṃ vadati pustakam || maṅgalaṃ lekhakānām ca pāṭhakānām ca maṅgalaṃ || maṅgalaṃ sarvalokānām bhūmau nṛpatimaṅgalaṃ || yādṛśī pustakaṃ dṛṣṭā tādṛśī likhitam mayā || śuddham vāpi aśuddham vā lekhako nāsti doṣajit || bhagnaprṣṭhakaṭi-grīvaḥ stabdhadrṣṭir⁷¹⁹ adhomukhaḥ | kaṣṭena likhit[am] graṇṭham putravat paripālayet || śubham bhūyāt || śubham ||*

Comments: N₃ is the only Nepalese manuscript (among those consulted for this edition) whose script has some stylistic features of a Nepalese script. The ligatures are *devanāgarī*, however, diphthongs are indicated by a wavy Sūtra and some of the conjunct consonants are close to those of the Prachalit Nepal script. Also, this is the only Nepalese manuscript to provide extensive details on the date of writing (i.e., the month, tithi, Nakshatra, yoga, day, etc.) and a year in Nepālasaṃvat. It is clearly written and relatively free of scribal errors. It does not include the Nepali commentary and has been reported in full.

N₂₄

Catalogue: The Nepalese-German Manuscript Cataloguing Project (NGMCP).

Details: *Amanaska*; reel No. A 83-7.

Comments: N₂₄ is a microfilm copy of N₁₆.

N₂₅

Catalogue: The Nepalese-German Manuscript Cataloguing Project (NGMCP).

⁷¹⁸*tailād rakṣej jalād rakṣed rakṣec chithilabandhanāt] conj. : tailādhyakṣajalādhyakṣa dhyakṣa ad-dadhavābhvavā* Codex. This hemistich is clearly corrupt, though the ligatures in bold appear to confirm that it is parallel to a verse sometimes included in scribal comments: *tailādhyakṣajalādhyakṣa dhyakṣa [...]*. The last compound is the exception.

⁷¹⁹*-grīvaḥ stabdhadrṣṭir] conj. : -grīvā tabdhadrṣṭir* Codex.

Details: *Amanaska*; reel No. E 1777-1.

Comments: N₂₅ is a microfilm copy of N₁₇.

N₂₆

Catalogue: The Nepalese-German Manuscript Cataloguing Project (NGMCP).

Details: *Svāvabodha*; Reel No. A 1093-2 (2)

Comments: N₂₆ is a microfilm copy of E₃.

Nepalese-North-Indian Recension

E₁

Catalogue: The Nepalese-German Manuscript Cataloguing Project (NGMCP).

Details: *Amanaska*; reel No. E1964-19. Paper; *devanāgarī*; complete. Date VS 1868 (1811 CE).

Scribal Comments: *saṃvat 1868 sāla miti mārgaśīrṣa[māse] badi 5 roja 5 śubham ||*

Comments: Though a Nepalese manuscript, E₁ has many north-Indian readings, mainly those of hyparchetype, α . It has very few of the distinctive readings of the Nepalese recension and none of its additional verses. It does not have a commentary, and has been reported in full.

E₂

Catalogue: The Nepalese-German Manuscript Cataloguing Project (NGMCP).

Details: *Amanaska*; reel No. H335-04. Paper; *devanāgarī*; incomplete (final colophon missing). Undated.

Comments: E₂ has many of the salient readings of the Nepalese recension but has been significantly influenced by two north-Indian hyparchetypes (α and β). It does not have the Nepali commentary and has been reported in full.

E₃

Catalogue: The Nepalese-German Manuscript Cataloguing Project (NGMCP).

Details: *Amanaska*; reel No. E1466-25. Paper; *devanāgarī*; complete; Undated.

Comments: E₃ is a large manuscript of 87 folios, consisting of eighteen texts including yoga texts such as the *Goraḥṣaṣataka*; various *Gītās* such as the *Avadhūta-gītā*, the *Gītāsāra* (from the *Mahābhārata*), the *Garbhagītā*, the *Rāmagītā* (from the *Adhyātmārāmāyaṇa*) and an abridged version of the *Gurugītā* (attributed to the *Skandapurāṇa*); works on prognostication (e.g., the *sūkṣmasvarodaya*, the *chāyāpuruṣalakṣaṇa*, etc); *Stotras* (e.g., the *Dakṣiṇāmūrtyaṣṭaka*, *Cidānandāṣṭaka*, etc.), and short vedāntic works (e.g., the *Siddhāntabinduivaraṇa*, the *Tattva-bodhaprakaraṇa* by Vasudevendra, etc.). The *Amanaska*'s non-dual descriptions of the no-mind state and its verses on yoga techniques such as Śāmbhavī Mudrā may be the reasons for its inclusion in this bundle of texts. E₃ is a Nepalese manuscript that is close to the north-Indian hyparchetype, α . It has some Nepalese readings and additional verses (e.g., 2.18) and is without the Nepali commentary. It has not been reported in full.

E₄

Catalogue: The Nepalese-German Manuscript Cataloguing Project (NGMCP).

Details: *Amanaska*; reel No. A991-01. Paper; *devanāgarī*; incomplete (1.1-7, 2.10 – 33a-b, 2.85-113 missing, and 2.61-84 is illegible). Undated.

Comments: E₄ has many of the salient readings, omissions and additional verses of the Nepalese recension but has readings of the north-Indian hyparchetype, β . It does not have a commentary and has not been reported in full.

E₅

Catalogue: The Nepalese-German Manuscript Cataloguing Project (NGMCP).

Details: *Amanaska*; reel No. E2758-23 (which is identical to E3202-16). Paper; *devanāgarī*; incomplete (1.1-3a, 1.6d-16, 1.21c-d – 64 missing. Other folios are significantly damaged: 5v, 8r torn, 23r, 39, 40, 41 water-damaged). Undated.

Comments: The variants of E₅ are almost identical to those of E₆. It does not have a commentary and has not been reported in full.

E₆

Catalogue: The Nepalese-German Manuscript Cataloguing Project (NGMCP).

Details: *Amanaska*; reel No. H310-9. Paper; *devanāgarī*; incomplete (2.112d onwards missing). Undated.

Comments: The important variants of E₆ are found in E₂. It does not have a commentary and has not been reported in full.

R₁

Catalogue: *A Descriptive Catalogue of the Sanskrit Manuscripts in the Government Collection under the care of the Asiatic Society of Bengal*, vol. 8, ed. Hara Prasad Shastri. Calcutta: Asiatic Society of Bengal. 1917.

Details: *Amanaska*; ms. No. 9966; catalogue No. 6124. Paper; *devanāgarī*; complete. Date (the era is not stated but we can assume it is VS) 1918 (1861 CE).

Scribal Comments: Commentary's salutation — *śrīgaṇeśāya namaḥ* || Commentary's first chapter colophon — *iti śrīamanaske bhāṣāyāṃ prathamō 'dhyāyo* || Commentary's final colophon and comments — *iti śrīamanaske bhāṣāyāṃ dvitīyo 'dhyāyā* || *śubh[a]m* || *śrī* || 1918 *sāla miti kārṭika[māse] badi 1+ roja + li[khitam]* || *śubh[a]m* ||

Comments: The title of this work is reported in the catalogue as the *Amanaska-yogaśāstram*, yet the colophons confirm the name, *Amanaska*. R₁ is a Nepalese manuscript with the Nepali commentary. It may have been taken from Nepal to Calcutta in the early 1900's by Hara Prasad Shāstri, who worked in Nepal for several years, and is believed to have taken a large collection of Nepalese manuscripts with him to Calcutta.⁷²⁰ It preserves the standard Nepalese recension but suffers from many scribal errors. R₁ was used to establish a copy-text of the Nepali commentary, but its Sanskrit verses have not been reported in full.

V₅

Catalogue: *A Descriptive Catalogue of the Sanskrit Manuscripts, acquired for and deposited in the Sanskrit University Library (Sarasvati Bhavana), Varanasi, during the years 1791-1950*, vol. 7 (Pūrvottara-mīmāṃsā and Sāṅkhya-yoga), ed. Staff of the Manuscripts section of the Sanskrit University Library: Varanasi: Sanskrit University Library, 1961.

⁷²⁰I wish to thank Kaśināth Tamot at the Nepal-German Manuscript Cataloguing Project for informing me of this.

Details: *Amanaska*; catalogue No. 29951. Paper; *devanāgarī*; complete. Undated.

Scribal Comments: Commentary's salutation — *oṃ svasti śrīgaṇeśāya namaḥ* || Commentary's first chapter colophon — *iti śrīkaulārṇavamahātantre īśvaravāmadevasaṃvāde layayogabhāṣyāṃ prathamah* || Commentary's final colophon — ++++
+++varavāmadevasaṃvāde amanaske yogaśāstre bhāṣyāṃ dvi+++++samāptam |

Comments: The title of this work is reported in the catalogue as the *Amanaska-yogaśāstram* (*saṭika*), yet the colophons confirm the name, *Amanaska*. V₃ preserves the Nepalese recension and has not been influenced by a north-Indian hyparchetype. Its commentary is undoubtedly based on the Nepali one. However, the commentary has been expanded in some places. The last page has been damaged by water and most of the final colophon of the commentary has been lost. V₃ has been reported in full.

Manuscript Sources of the *Yogacintāmaṇi*

One hundred and forty verses of the *Amanaska* have been quoted in the *Yogacintāmaṇi*.⁷²¹ Indeed, the *Yogacintāmaṇi* is the most frequently cited reference in the testimonia of the critical apparatus, and has been a valuable witness for reconstructing some verses. Owing to the flaws in the printed edition of the *Yogacintāmaṇi* which I have outlined below, I have relied on the following manuscripts.

*Yogacintāmaṇi*_U

Catalogue: *A Descriptive Catalogue of Manuscripts in the Scindia Oriental Institute*, Vikram University, ed. Ramesh Chandra Purohit and V. Venkatachalam. Ujjain: Scindia Oriental Institute, 1983-1985.

Details: *Yogacintāmaṇi* (of Śivānandasarasvatī); catalogue No. 3537. Paper; *devanāgarī*; complete. Date, probably VS (see below) 1717 (1660 CE).

Final Colophon: *iti śrīmatparamahaṃsaparivrājakācāryaśrīrāmacandrasadānandasarasvatīśiṣyaśivānandasarasvatīviracitayogacintāmaṇau caturthaḥ paricchedaḥ samāptaś cāyaṃ grantho 'pi*

Scribal Comments: *rudrasūno ++ agasti no garbho I nāmāyaṃ granthas tenaiva likhitaḥ*
|| 1717 jyeṣṭhe śu 15 bṛhaspatyaṃ⁷²² pūrṇaḥ

⁷²¹Verses 1.17-86 are found in the fourth chapter of the *Yogacintāmaṇi*. For details on quotations of the *Amanaska*'s second chapter, see footnote 614.

⁷²²Codex: *bṛhaspatyaṃ*

Comments: This manuscript is old and often difficult to read. The scribal comment does not specify whether the year is in the era, Śāka or VS. Unfortunately, neither of these eras appear to yield the correct day (i.e., Thursday) for the fifteenth Tithi in the light half of the month, Jyaiṣṭha. For example, calculating the date according to Śāka, yields a Tuesday and, according to VS, a Wednesday.⁷²³ Judging by the condition of the manuscript, I suspect its age is seventeenth century [i.e., VS 1717 = 1660 CE]). The section on Āsana appears to have been extended beyond the thirty-three Āsanas taught in the other manuscripts and printed edition of the *Yogacintāmaṇi*. There are two lists of Āsanas: the first contains the names and descriptions of 54 Āsanas. After the thirty-third Āsana in this list, there is a colophon (i.e., *iti yogacintāmaṇāv āsanasaṅgrahaḥ*) which indicates that the collection of Āsanas in the *Yogacintāmaṇi* stops here. The second list contains the names of at least 100 Āsanas⁷²⁴ without descriptions. The folio numbers appear to confirm that these additional Āsanas were included at the time the manuscript was written, which means that these lists may be the largest, reported collection of Āsanas to be dated before the eighteenth century. Following this manuscript's final colophon, a poor attempt at a table of contents has been added, followed by seven folios of other short texts, including the sayings of Gorakṣanātha (*iti gorakṣasiddhavākyaṃ saṃpūrnāma*) and a *Vanaspātitantra* in five chapters.

*Yogacintāmaṇi*_{Kr}

Catalogue: Uncatalogued and deposited in the private collection of Kaivalyadhama Yoga Institute, Swami Kuvalyanandji Marg, Lonavala 410403, Dist. Pune, Maharashtra, India.

Details: *Yogacintāmaṇi* (of Śivānandasarasvatī); ms. No. 9785. Paper; *devanāgarī*; complete. Date 1867 (the era is not given).

Final Colophon: *iti śrīmatparamahaṃsaparivrājakācāryaśrīrāmacandrasādānandasarasvatīśiṣyaśivānandasarasvatīviracitayogacintāmaṇau caturthaḥ paricchedaḥ 4 samāptam*

Comments: This bound book is a handwritten copy of a manuscript. The binding and handwriting of ms. 9785 appear to be the same as ms. 9784, though both are copies of two different manuscripts of the *Yogacintāmaṇi*. Hence, 9785 has different variants to 9784.

⁷²³This holds true for both the *amānta* and *pūrṇimānta* systems of naming the month. These calculations are based on the local time in Ujjain.

⁷²⁴The actual number is 110, however, there is some repetition within this list.

*Yogacintāmaṇi*_{ks}

Catalogue: Uncatalogued and deposited in the private collection of Kaivalyadhama Yoga Institute, Swami Kuvalyanandji Marg, Lonavala 410403, Dist. Pune, Maharashtra, India.

Details: *Yogacintāmaṇi* (of Śivānandasarasvatī); ms. No. 9784. Paper; *devanāgarī*; complete. Undated.

Final Colophon: *iti śrīmatparamahaṃsaparivrājakācāryaśrīrāmacandrasadānandasarasvatīśiṣyaśivānandasarasvativiracitayogacintāmaṇau caturthaḥ paricchedaḥ 4 samāptam*

Comments: This bound book is a handwritten copy of a manuscript. Unfortunately, ms. 9784 omits the quotation of the verses from the *Amanaska*'s first chapter. Nonetheless, it was used as a witness for the quotations of verses from the *Amanaska*'s second chapter. Following the final colophon, ms. 9784 has the same scribal comment found at the end of the Punjab University Library's manuscript of the *Yogacintāmaṇi* (ms. No. 6922), which was completed in 1630 CE.⁷²⁵ A small sample collation of the first two folios of ms. 6922 revealed several distinct variants in common with ms. 9784. This sample and the identical scribal comment confirm that mss. 9784 and 6922 are related in some way. It appears that ms. 9784 may be a copy of a manuscript descended from ms. 6922, though further collating is needed to prove this.⁷²⁶ In general, ms. 9784 suffers from numerous scribal errors and lacunae.

*Yogacintāmaṇi*_{ed}

Details: *Yogacintāmaṇi*, Ed. Haridās Śarman. Calcutta: Calcutta Oriental Press, (the year of publication is not given).

Final Colophon: *iti śrīmatparamahaṃsaparivrājakācāryaśrīrāmacandrasadānandasarasvatīśiṣyaśrīmaccivānandasarasvativiracitayogacintāmaṇau caturthaḥ paricchedaḥ samāptaś cāyaṇi granthaḥ*

Comments: This edition contains a one-page introduction and the Sanskrit text. There is no information on the manuscript(s) consulted nor is there a critical apparatus. There are some footnotes with references to other yoga texts (principally, the *Yogasūtra*) and some very few emendations have been suggested. There are many mistakes and printing aberrations in the Sanskrit

⁷²⁵For further details on this comment and the manuscript, see footnote 608.

⁷²⁶I have not been able to collate more of ms. 6922 because I have only had access to its first two folios.

text. Furthermore, the manuscripts I have consulted offer better readings. Thus, on the whole, this edition is unreliable.

1.4.2 Printed Editions

P_{E1} — *Amanaskakhaṇḍam*, ed. Śrīyuktanārāyaṇacandraśarmakaviratna. Calcutta: Jñānaratna Press, 1886.⁷²⁷

This is the earliest printed edition of the *Amanaska*.⁷²⁸ The name of the text, *Amanaskakhaṇḍam*, has been taken from the colophons, and so too, has the name of its chapters (i.e., *Layayogaparicchedaḥ* and *Amanaskavivaraṇam*).⁷²⁹ It is a small book, containing no preface, introduction, notes nor critical apparatus to the Sanskrit text. Also, there is no information on the manuscript(s) used to establish the text, though it appears to be based on a manuscript in the Man Singh Pustak Prakash library (J₁),⁷³⁰ and it has been tacitly emended by the editor, most probably with the help of other manuscripts.

P_{E2} — *Amanaska Yoga*, ed. Yognāth Swāmī. Pune: Siddh Sāhitya Saṃśodhan Prakāsan Maṇḍal, 1967.

This edition contains an editorial preface (*saṃpādakīya*), a Hindi translation and an incomplete critical edition by Yognāth Swāmī, as well as an introduction (*prastāvanā*) by Gopīnāth Kavirāj and an essay on the life, practice and doctrines of Gorakṣanātha by Nāgendranāth Upādhyāy. Yognāth Swāmī's editorial preface reveals that he and Gopīnāth Kavirāj initially had some difficulty in finding manuscripts of the *Amanaska*. In fact, after six years of searching, they had procured only one incomplete manuscript from Mysore. It contained 98 verses in Kannaḍa script and provided very little information on the topic of *amanaska* (1967: 8). They eventually procured

⁷²⁷Very few copies of this text exist today and I was unable to locate it in India. I wish to thank Raymond Lum at the Harvard Widener library who promptly sent me scans of this book at no charge.

⁷²⁸There is another early edition reported in the Bhandarkar Oriental Research Institute's Descriptive Catalogue (Katre 1949-55: 84) by the same name *Amanaskakhaṇḍa*, published by Paṇḍita Jyeṣṭharāma Śarmā Gurjara Press in Bombay in 1901. I have not been able to locate a copy of this edition, though I suspect it is a reprint of the 1886 edition of the *Amanaskakhaṇḍam*.

⁷²⁹Chapter titles are on p. 1 and 9 of this edition. Both colophons of this edition have been quoted in section 1.3.1.

⁷³⁰This edition and J₁ share the same unique readings (e.g. *māyāpāsādi* at 2d, *tatprayogaratāḥ* at 4a, *vṛta* instead of *vrata* at 6b, *avagrāhyaṃ* at 13b, etc.), colophons and additional verses.

two other manuscripts, but unfortunately their details are not given in this edition. The first manuscript, which is represented as *ka* in their apparatus, consists of only the first chapter and was probably obtained from the Oriental Institute library in Baroda.⁷³¹ It appears that *ka* is remarkably similar to a Baroda manuscript used in this edition (*B₁*), but they are not identical.⁷³² The second manuscript '*kha*' is complete and from Nepal.⁷³³ Therefore, only one manuscript has been used to establish this edition's second chapter, and only the first chapter can be said to be critical. However, the first chapter's critical apparatus is incomplete; corrections, emendations and, I suspect, the less important variant readings have not been reported. The second chapter has no apparatus and appears to be based solely on *kha*. The primary shortcomings of this edition are that manuscripts *ka* and *kha* are from the *Amanaska*'s two later recensions (i.e., the south-Indian and Nepalese) and only one of these manuscripts was complete. The Sanskrit text has many errors and improbable readings, yet it is better than what one would expect, given the limitations of its manuscripts. Also, Yognāth Swāmī's Hindi translation is more accurate than Awasthi's (1987). This edition has become the standard one in India and was published in 1980 by the Gorakhnāth Maṇḍir with a preface by Rāmlāl Śrīvāstav and an introduction by Mahant Avedyanāth. It was also published with a Marathi translation by the Siddhayoga Prakāśan in Pune, in 1998.

P_{E3} — *Amanaska Yoga*, ed. Brahmamitra Awasthi. Delhi: Svāmī Keśavānand Yog Saṁsthān Prakāśan, 1987.

This edition contains a preface, introduction, critical edition and Hindi translation. The introduction and Hindi translation have been translated into English by Bajrang Singh. No information has been provided on the sources used for this edition. However, the variants of manuscript *ka* are identical to the readings of Yognāth Swāmī's edition, and *ka* has been used as the sole source for the south-Indian verses on Tārakayoga. Also, the readings of *ka* have been most frequently favoured by Awasthi. Three other manuscripts are reported in the apparatus: *kha* is Nepalese

⁷³¹A note on the back cover of Yognāth Swāmī's edition states that it is based on a manuscript from the University library in Baroda (*vah keval hastalekh ke rūp meṃ baṛaudā viś-va vidyālay ke pustakālay meṃ surakṣit hai*).

⁷³²I can only speculate that *ka* and *B₁* were derived from a common manuscript, and that Baroda's Oriental Institute library no longer has *ka* in its collection. Both these manuscripts contain only the first chapter along with the south-Indian verses on Tārakayoga, and they share some unique readings; e.g., 1.4c (*advaitaṃ paramaṃ cāpi*); 1.6c (*amanaskas*); 1.7b (*in-driyamānadam*); 1.45b-c (*suṣumnāṃ yānti vāyavaḥ, suṣumnāvadanaṃ bhūtyā*), etc. The apparatus also reports readings of *ka* which are not found in *B₁*; e.g., 1.7b (*pūrṇābhyāsa and ajñānabodhiḥ param*); 1.54b (*layād ānandamūrchitaḥ*), etc.

⁷³³Manuscript *kha* has all the standard readings of the Nepalese recension; e.g., 1.1b (*ḥṛtāñ-jalir umāpatim*); 1.1c (*pradopāyaṃ*), etc., and it lacks the south-Indian verses on Tārakayoga.

and *gha* appears to be the variant readings reported in Yognāth Swāmī's edition. The few improvements which Awasthi has made on Yognāth Swāmī's edition derive from the readings of *ga*, which is very similar to a Varanasi manuscript (V₇) consulted for this edition.⁷³⁴ V₇ preserves both chapters of the α hyparchetype of the north-Indian recension. Yet, Awasthi's edition suffers the same deficiencies as Yognāth Swāmī's: insufficient manuscript evidence and an incomplete apparatus. Unlike Yognāth Swāmī's Hindi translation, Awasthi's is mainly a loose paraphrase and sometimes more of a commentary. This has made Bajrang Singh's English translation (of the Hindi) rather remote from the Sanskrit.

P_{E4} — *Aspects Du Yoga [La Voie Vers L'Inconcevable ou Yoga Non Mental]*, ed. Tara Michaël. Monaco: Éditions du Rocher, 1986.

This edition contains a brief introduction, a summary of the *Amanaska*'s contents, a critical edition and a French translation. Of all the previous editions of the *Amanaska*, this is the most reliable and scholarly work. The edition is based on Yognāth Swāmī's and five south-Indian manuscripts,⁷³⁵ which preserve the south-Indian recension of the *Amanaska*.⁷³⁶ Therefore, apart from the indirect influence of one Nepalese manuscript in Yognāth Swāmī's edition, Tara Michaël's edition is based wholly on the south-Indian recension. This has resulted in a number of problems: firstly, three of the manuscripts (i.e., A, M₁ and M₂) are lacking seventy-five verses of the first chapter (i.e., 1.22-75). For these verses, which constitute over a third of the text, the manuscript evidence is limited to T₁ and T₂, which are largely identical. Secondly, manuscripts A, M₁ and M₂ suffer from a high degree of corrupt readings. And finally, owing to the lack of north-Indian and Nepalese manuscript evidence, the editor has not seen the problems of dividing the text into Tāraka and

⁷³⁴Almost all the variant readings and omissions of *ga* are the same as V₇. Of particular note are 1.7a (*prapañco hataḥ*); 1.16a (*mayākhyātaṃ*); 1.32a (*kṣīram*); 1.42a-b (*paladvayakṛtenāpi hṛnnādoccālanam*), etc. However, there are some discrepancies; e.g., 1.8d *ga* (*na ucyate*) and V₇ (*tad ucyate*); 1.24c *ga* (*saṃbandho*) and V₇ (*saṃbandhī*); 1.34a *ga* (*paṭalaiḥ* — unmetrical) and V₇ (*palair*); 1.41b *ga* (*svāsanastho na vidyate*) and V₇ (*cāsanastho na khidyate*), etc. Also, there is a similar, but not identical, disarray of *pādas* at 1.39-41 in *ga* and V₇. This can be seen by comparing their sequence of verses to this edition; e.g., 1.39b (in this edition) = 1.40b (in *ga* and V₇); 1.39c-d = 1.40c-d (*ga* and V₇); 1.40a = 1.40a (*ga*) = 1.41a (V₇); 1.40b = 1.41b (*ga*) = 1.39b (V₇); 1.40c-d = 1.41c-d (*ga*) = 1.39c-d (V₇); 1.41a = 1.41a (*ga*) = 1.40a (V₇); 1.41b-d = 1.39b-d (*ga*) = 1.41b-d (V₇). Some of the differences between *ga* and V₇ may be the result of inconsistent reporting in Awasthi's apparatus.

⁷³⁵These are denoted as A, M₁, M₂, T₁, T₂ in the apparatus and correspond to A_{D1}, C₁, C₃, T₁, T₂ in this edition.

⁷³⁶Both versions of the south-Indian recension are preserved by these manuscripts: *South-Indian 1* by T₁ and T₂, and *South-Indian 2* by A, M₁ and M₂. See section 1.3.4 for my discussion on *South Indian 1* and 2.

Amanaskayoga, and has uncritically accepted Gopināth Kavirāj and Yognāth Swāmī's understanding of its structure. In spite of these problems, the critical apparatus provides a detailed account of the south-Indian recension, and the French translation and notes are reasonably helpful.

P_{E5} — *Amanaskayogaḥ, a Treatise on Layayoga*, ed. M.M. Gharote, V. Jha, P. Devnath. Lonavla: The Lonavla Yoga Institute, 2011.

This edition contains an extensive introduction, critical edition, transliteration, English translation, notes, two appendices, a word index, an index of half-verses and bibliography. It is certainly the most ambitious of the *Amanaska*'s previous editions. Fourteen manuscripts have been consulted: six preserve the Nepalese recension, five, the north-Indian⁷³⁷ and three, the south-Indian.⁷³⁸ In contrast to earlier editions, the Nepalese and north-Indian recensions have been more fully represented. However, the north-Indian recension has only, in fact, been partially represented because manuscripts H₁J₃J₁J₄P₁ are not related to hyparchetypes β and ω which are preserved by other north-Indian manuscripts. Furthermore, H₁J₃J₁J₄P₁ constitute, in effect, only four witnesses because J₄ is derived from J₁, which the editors have not noted. Though the editors (2011: xxxii) have divided the manuscripts into two groups (i.e., those with verses on Tāarakayoga and those without), they have not examined the differences between the recensions, and have uncritically incorporated the verses on Tāarakayoga on the grounds that Tāarakayoga has been included in the previously published editions. In the editors' attempt to date the *Amanaska*, they suggest it was written in the 9th century CE because, as Awasthi noted, the compound *amanaskayoga* is found in a verse of Rājānaka Ratnākara's *Haravijaya*. The problem with their analysis (2011: xxxvii) is that they in no way prove a connection between the *Haravijaya* and the *Amanaska*.⁷³⁹ Corrections and emendations are not noted in their critical apparatus, and non-Sanskritists should be warned that the English translation is a paraphrase at best and often inaccurate.

⁷³⁷N₁, N₃₋₇ of the Lonavla edition correspond respectively to N₂₆N₁₆N₁₇N₂N₅E₃ of this edition. The editors do not seem to have realized that N₁ (N₂₆ in this edition) is a microfilm copy of manuscript N₇ (E₃). Therefore, they have used six Nepalese witnesses and not seven. N₂ (ms. NAK A 62-34) was consulted but not included in this edition because, judging from its first ten verses, ms. A 62-34 is a standard rendition of the Nepalese recension and is missing over 60 verses of the second chapter. Furthermore, at least three of its microfilmed pages are too faint to be read properly. Among the north-Indian manuscripts, A of the Lonavla edition corresponds to H₁ in this edition, J₁₋₃ to J₃J₁J₄ respectively, and P₂ to P₁.

⁷³⁸T₁₋₂ of the Lonavla edition corresponds to T₁T₂ in this edition and T₁₋₂ in Tara Michaël's. P₁, which I have not consulted, appears to preserve the south-Indian recension. The Lonavla edition has also incorporated Michaël's edition into its apparatus.

⁷³⁹For my discussion of the term *amanaskayoga* in the *Haravijaya*, see section 1.3.6.

1.4.3 Methodology

A total of seventy-four manuscripts and five printed editions were consulted for this edition. Of these, only one manuscript (i.e. M_1) may date back to the seventeenth, which means that there is a gap of five centuries or more between the composition of the text's second chapter and the age of nearly all the manuscript evidence at hand.⁷⁴⁰ A comparison of each manuscript's variant readings, scribal blunders, omissions, additional verses and errant coupling of hemistichs has revealed eight hyparchetypes of the text and a great deal of contamination between the manuscripts. The large number of manuscripts with unique, plausible variants and the contamination between the manuscripts have made it impossible to establish an archetype of all the witnesses through stemmatic reconstruction. However, stemmatic reconstruction has been of great value in identifying those manuscripts which preserve each hyparchetype most comprehensively. This has made it possible to simplify the critical apparatus by reporting only these manuscripts in full.⁷⁴¹ Indeed, had I reported every detail of all the manuscripts available to me, the critical apparatus would have grown to consume most of the space on each page, and its voluminous gibberish would have concealed the plausible variants, thus rendering it of little use to the reader.

The numerous cruxes, omissions and implausible variants in all the hyparchetypes suggest that no hyparchetype is particularly close to the original text, and this has made it impossible to favour consistently one particular hyparchetype or exclude completely those manuscripts which have not been reported in full,⁷⁴² because they sometimes provide valuable readings. Therefore, though stemmatic analysis has served to simplify the apparatus, it has not been the basis upon which implausible readings have been eliminated. Indeed, each textual corruption has been judged on a case-by-case basis, primarily according to context, grammar, syntax, metre, testimonia, the author's style and the like, and in cases where two or more variants remain equally plausible, then I have favoured the one belonging to an older recension of the text.

Among the hyparchetypes, three recensions of the text are discernible which roughly correspond to the following regions: north-India, south-India and Nepal. A comparison of the structural differences and variant readings of each recension

⁷⁴⁰The *terminus ad quem* of the *Amanaska's* second chapter is the mid-twelfth century. In the case of the first chapter, the gap is probably two to three centuries because its *terminus ad quem* is the early seventeenth-century *Yogacintāmaṇi*. These limits are discussed in section 1.3.5.

⁷⁴¹These manuscripts are denoted by 'Σ' in the apparatus.

⁷⁴²i.e. $A_1 B_3 B_4 C_3 E_3 E_4 E_5 E_6 H_1 J_3 J_4 J_6 J_P B_{L2} N_3 N_4 N_5 N_6 N_7 N_8 N_9 N_{10} N_{11} N_{12} N_{14} N_{15} N_{16} N_{18} N_{20} N_{22} P_4 P_5 R_1 T_{j2} U_3 U_4 U_B U_P V_3 V_6 V_7 V_8$.

reveals that the north-Indian is most likely to be the oldest.⁷⁴³ It is preserved by the largest number of available manuscripts, including the oldest palm-leaf manuscript from Mysore (M₁). Unfortunately, there are no geographical references in the text that indicate that it was written in north-India and my designation of this recension as 'north-Indian' is based solely on the two facts that all its manuscripts are written in the Devanāgarī script and the majority of its manuscripts are now located in Jodhpur, Jaipur, Vadodara, Ujjain, Pune, Mumbai and Varanasi. This critical edition most closely resembles the hyparchetypes of the north-Indian recension and it includes the additional verses of the south-Indian recension in appendix A. However, in cases where the south-Indian and Nepalese recensions offer better readings for verses in the north-Indian recension, the better readings have been adopted.

The Nepalese recension is more accurately called a 'pseudo-recension' because, apart from a number of distinct variant readings and additional verses, it is too similar to the north-Indian hyparchetypes to be called a recension in its own right. Furthermore, it is not based on an old Newar transmission of the text, but was probably preserved by the Gurkha groups who settled in Kathmandu in the late eighteenth century. This is suggested by the existence of a commentary in the Nepali language and the fact that all the available manuscripts of the *Amanaska* in Nepal are in the Devanāgarī script and on paper, rather than in a Newar script and on old palm-leaf. Moreover, all the available manuscripts conform to the hyparchetype preserved by the commentary, which has been judged to be no older than 200-300 years by an expert in the language.⁷⁴⁴ Six of the thirty Nepalese manuscripts have been separated into their own group (i.e., the E group),⁷⁴⁵ because they are Nepalese manuscripts which have been influenced by hyparchetypes of the north-Indian recension (as shown in figure B.3 in appendix B). Two manuscripts from Varanasi (i.e. V₃V₅) are closer to the Nepalese recension than the Indian, and a manuscript (R₁) at the Royal Asiatic Society of Bengal in Calcutta is undoubtedly Nepalese.⁷⁴⁶

The south-Indian recension is characterized by an additional number of verses on Tārakayoga placed at the beginning of the text. It is preserved by two Telugu, three Grantha, two Devanāgarī manuscripts in libraries in Chennai and Thanjavur, and five north Indian manuscripts from Wai, Varodara, Ujjain, Pune and Varanasi. Two versions of the south-Indian recension are apparent. The first omits verses 1.8 – 1.86 of the north-Indian recension (as seen in this edition) and the second includes them. Stemmatic analysis confirms that both versions of the south-Indian recension have

⁷⁴³For a discussion on the reasons behind this statement, please see section 1.3.4.

⁷⁴⁴I wish to thank the Nepali scholar, Kaśināth Tamot, at the Nepal Research Centre, for his assessment of the commentary.

⁷⁴⁵i.e. E₁E₂E₃E₄E₅E₆

⁷⁴⁶See the comments on R₁ in section 1.1.4.

been influenced by some of the north-Indian hyparchetypes, in most cases, θ , δ and ω (as shown in figures B.1 and B.2 in appendix B). Moreover, both versions of the south-Indian recension have poorly redacted verses of the north-Indian recension in their section on Tārakayoga, which suggests that the direction of borrowing was from the north to the south-Indian recension (see section 1.3.4.2). Three of the five printed editions are based on the south-Indian recension (i.e., $P_{E2}P_{E3}P_{E4}$) and in the other two (i.e., $P_{E1}P_{E5}$), the north-Indian recension is only partially represented.

Owing to the large quantity of evidence provided by so many manuscripts, the information reported in this edition has been selected according to the following criteria in order to keep the apparatus clear and concise. The manuscripts have been divided into two groups. The first consists of those which derive from other available manuscripts or their exemplars, and the second, those which preserve a significant portion of a hyparchetype. The first group has not been reported in the apparatus except in cases where a unique and valuable variant is found. The second group has been reported in full,⁷⁴⁷ except for unconventional orthography,⁷⁴⁸ folio numbers and sides, verse numbers and scribal errors which have not been helpful in establishing the text. Scribal errors include hypometrical omission, haplography and eyeskip, hypermetrical dittography, the omission of a *visarga* or *anusvāra*, irregular vowel-length and incorrect *sandhi*. Also, unhelpful marginal comments and *ante* and *post* corrections have been omitted. The exception to the above criteria are cruxes in the text (indicated by underlining), for which I have reported the variants of all the available manuscripts and excluded no detail such as corrections, marginal insertions, etc. This has been done in recognition that all such evidence, no matter how obscure or seemingly implausible, may be of potential value to the reader when there is a crux in the text. However, when the text is reasonably sound, I have understood the role of the editor as one of creating a clear and concise apparatus by presenting only that information which is of use to the reader.

⁷⁴⁷These are the thirty-two manuscripts coloured purple in figures B.1-4 in Appendix B.

⁷⁴⁸The Sanskrit has been standardised as follows: *haṭa* → *haṭha*, *tatva* → *tattva*, *vetṛtva* → *vetṛtva*, *vichidyate* → *vicchidyate*, *vinḍu* → *binḍu*, *antastha* → *antaḥstha* and, in the Nepalese manuscripts only, *āsā* → *āśā* and *muṣa* → *mukha*. *Anusvāras* at the end of even *pādas* have been consonantized, and homorganic nasals written in full.

Chapter 2

Critical Edition and Annotated Translation of the *Amanaska*

2.1 Rājayoga: Chapter One of the *Amanaska*

vāmadeva uvāca

praṇamya śirasā devaṃ vāmadevaḥ kṛtāñjaliḥ |
jīvanmuktīpadopāyaṃ kathayasveti pṛcchati || 1 ||

With palms held together,¹ Vāmadeva² bowed his head to the god³ and asked, 'tell [us] the means to the state of liberation while living?'⁴

$\Sigma = \Sigma_{NI} + \Sigma_{SI} + \Sigma_{Ne}$; $\Sigma_{NI} = B_1 B_{L1} J_1 J_2 J_3 K_1 M_1 M_2 P_1 P_2 P_3 T_1 U_1 U_2 V_1$; $\Sigma_{SI} = A_{D1} B_2 C_3 T_{J1} V_4 W_1$; $\Sigma_{Ne} = N_1 N_2 N_3 N_{17} N_{19} N_{21} N_{23} V_5 E_1 E_2$. The first chapter is incomplete in the following mss of Σ : B_2 missing 70b-80b; U_2 missing 45a-64d; P_2 missing 1a-b, 2, 10-20; $A_{D1} C_3$ missing 8a-86d; N_{21} missing 50b-79d (and various ligatures on each page owing to torn corners). Only valuable and unique variants are reported for the following mss of the north-Indian recension: $A_1 B_3 B_4 B_{L2} H_1 J_3 J_4 J_6 J_P P_4 U_4 U_B U_P V_6 V_7 V_8$; south-Indian: $C_1 C_4 P_5 T_{J2} U_3$; and Nepalese: $N_3 N_5 N_6 N_7 N_8 N_9 N_{10} N_{11} N_{12} N_{14} N_{15} N_{16} N_{18} N_{20} N_{22} R_1 V_3 E_3 E_4 E_5 E_6$. For the completeness of these mss, see section 1.4.1. $C_2 N_4 V_2$ are omitted because they are missing chapter one. There are a dozen or more additional verses at the beginning of chapter one in $\Sigma_{SI} C_1 C_2 C_4 P_5 T_{J2} U_3$ which also omit verses 1.1-3 of this edition. These additional verses are in appendix A.

1a *praṇamya śirasā devaṃ |* $B_{L1} J_2 J_3 K_1 M_1 M_2 V_5 P_3 U_1 \Sigma_{Ne [E_1]}$: *praṇamya paramānandaṃ B_1 P_1 T_1 U_2 V_1 E_1*: *namas-kṛtvā maheśānaṃ U_3*: *praṇamā śirasā devaḥ J_1* **1b** *vāmadevaḥ kṛtāñjaliḥ |* $\Sigma_{NI [J_2 P_3]}$: *vāmadeva kṛtāñjaliḥ P_3 E_2*: *mahādevaṃ kṛtāñjaliḥ J_2*: *kṛtāñjalir umāpatim \Sigma_{Ne [E_2]}: *kṛtāñjalir abhāṣata B_{L2}* **1c** *jīvanmuktīpadopāyaṃ |* $\Sigma_{NI [B_1 K_1 M_2 P_1]}$: *jīvanmuktāpadopāyaṃ U_4*: *jīvanmuktīpradopāyaṃ B_1 K_1 P_1 \Sigma_{Ne [E_1 N_1 N_2 N_3 N_{21}]}: *jīvanmuktīpradopāyaṃ N_1 N_2 N_3 N_{21}: *jīvanmuktīkaropāyaṃ M_2* **1d** *kathayasveti |* $\Sigma_{NI [U_2]} \Sigma_{Ne}$: *kathasveti U_2* **1d** *pṛcchati |* $\Sigma_{NI [U_1]} \Sigma_{Ne}$: *pṛcchasi U_1****

Opening salutations: *śrīgaṇeśāya namaḥ B_1 J_2 K_1 P_1 P_2 P_3 T_1 T_{J1} U_1 V_1 V_3 V_4 W_1 \Sigma_{Ne [N_{13} N_{19}]}: *śrīgurubhyo namaḥ M_2 T_1 T_{J1} W_1 A_1 U_3: *śrīvāsudevāya namaḥ M_1 N_{13} N_{19}: *śrīgurave namaḥ P_3 N_{23}: *śāṃbhavāya namaḥ V_3 E_3: *śrīvedavyāsāya namaḥ B_2: *śrīrāmāya namaḥ B_{L1}: *śrīnāthāya namaḥ J_4: *śrīśāṅkarānandagurubhyo namaḥ K_1: *śrīśaṃvande namaḥ U_2* *śrīdakṣiṇāmūrtaye namaḥ C_3: *bhagavate vāsudevāya namaḥ V_5: *śrīgurunīlakaṅgaya P_4: *śrīpārvatīparameśvarābhyāṃ namaḥ U_P: *śrīgurucaraṇakamalebhyo namaḥ V_8: *śrīśarasvatyai namaḥ śrīguru anandamūrtaye namaḥ P_5: *śāṃbhāya namaḥ E_6* **vāmadeva |** $\Sigma_{NI [J_2 M_2 P_2 V_1]} \Sigma_{SI [A_{D1}]} \Sigma_{Ne}$: *sūta P_2*: omitted by $J_2 M_2 V_1 A_{D1}$ **1a-b** omitted by P_2***************

īśvara uvāca

paraṃ jñānam ahaṃ vacmi yena tattvaṃ prakāśate |
yena vicchidyate sarvaṃ āśāpāśādibandhanam || 2 ||

Īśvara replied: 'I shall speak of the highest knowledge by which the highest reality becomes manifest and, as a result of which, all bondage beginning with the snare of hope is cut away.'⁵

ādhārādiṣu cakreṣu suṣumnādiṣu nādiṣu |
prāṇādiṣu samīreṣu paraṃ tattvaṃ na tiṣṭhati || 3 ||

In the Cakras, such as Mūlādhāra,⁶ in the pathways [of vitality], such as Suṣumnā, and in the vital airs, such as Prāṇa, the highest reality is not located.⁷

2d āśāpāśa] Cf. *Bhagavadgītā* 16.12a-b (āśāpāśāsatair baddhāḥ kāmakrodhaparāyaṇāḥ) : *Mokṣopāya* 4.29.9c (āśāpāśānibaddhās te) : *Tantrasadbhāva* 1.289a-b (taṃ tyaktvā tyajyate sarvaṃ āśāpāśam aśeṣataḥ) : *Niśvāsakārikā* (T17A, p. 240) 32.101b (āśāpāśavivarjitam)

$\Sigma = \Sigma_{NI} + \Sigma_{SI} + \Sigma_{Ne}$; $\Sigma_{NI} = B_1 B_{L1} J_1 J_2 J_3 K_1 M_1 M_2 P_1 P_2 P_3 T_1 U_1 U_2 V_1$; $\Sigma_{SI} = A_{D1} B_2 C_3 T_{J1} V_4 W_1$; $\Sigma_{Ne} = N_1 N_2 N_{13} N_{17} N_{19} N_{21} N_{23} V_5 E_1 E_2$

2a paraṃ] $\Sigma_{NI [K_1]}$ Σ_{Ne} : idaṃ K_1 **2a** ahaṃ] $\Sigma_{NI} \Sigma_{Ne [N_{13}]}$: ma N_{13} **2a** vacmi] $\Sigma_{NI [P_2]}$ Σ_{Ne} : [va]kṣye P_2 **2b** prakāśate] $\Sigma_{NI [P_2]}$ Σ_{Ne} : prakāśyate P_2 **2c** yena vicchidyate] $\Sigma_{NI [J_1 M_2 U_1 U_2]}$ Σ_{Ne} : yena sañchidyate $J_1 U_1$: yena samsthīyate M_2 : yenedaṃ vidyate U_2 **2c** sarvaṃ] $\Sigma_{NI [J_1 J_2]}$ Σ_{Ne} : sarva J_1 : sarvem J_2 **2d** āśā] $B_{L1} J_2 J_3 K_1 M_2 P_3 U_1 V_{1mg} \Sigma_{Ne}$: mala $M_1 P_1 T_1 U_2 V_{1ac}$: male P_2 : moha B_1 : māyā J_1 : me tu H_1 **2d** pāśādi $\Sigma_{NI} \Sigma_{Ne [N_{13}]}$: pādi N_{13ac} **2d** bandhanam] $\Sigma_{NI} \Sigma_{Ne [N_{21}]}$: bandhanāt N_{21} **3a** cakreṣu $\Sigma_{NI} \Sigma_{Ne [N_2]}$: cakreṣu N_2 **3b** suṣumnādiṣu nādiṣu] $\Sigma_{NI [K_1]}$ $\Sigma_{Ne [N_1]}$: suṣumnādyāḥ sunādikāḥ K_1 : suṣumnādiṣu N_1 **3c** samīreṣu] $\Sigma_{NI [J_1 M_2]}$ N_1 : śarīreṣu $\Sigma_{Ne [N_1]}$ $J_1 M_2$: samasteṣu J_3 **3d** paraṃ tattvaṃ] $\Sigma_{NI} \Sigma_{Ne [N_1 N_{13} N_{17}]}$: paratattvaṃ $N_1 N_{13} N_{17}$ **3d** na tiṣṭhati] $\Sigma_{NI [U_4]}$ Σ_{Ne} : ca tiṣṭhati U_4

1d – **2a** P_2 inserts nine verses: *devadeva parānandaparamātmāñ jagadguroḥ | jīvanmuktapadopāyaṃ kathayaśva maheśvara || 2 || 2b paramātmāñ jagadguro | conj. : paramātmā jagadguroḥ P_2 || nānāśāstramatadhvāntair buddhir bhrāmyati ceśvara | ṛṣiṇāṃ bahudhā gītaṃ vedānāṃ bahudhā mataṃ || 3 || 3b buddhir] corr. : buddhi P_2 || siddhānāṃ ca mataṃ svāmin devānāṃ ca tathaiva ca | nānāgamamataṃ deva tvayāpi kathitaṃ purā || 4 || 4a siddhānāṃ] corr. : siddhānā P_2; 4b tathaiva] corr. : tethaiva P_2; 4d kathitaṃ] em. : kathi P_2 || manobuddhisthire deva kathaṃ bhavata tad vada | gurur mātāpitātvaṃ hi janānāṃ muktidāyakaḥ || 5 || 5a manobuddhi] corr. : manabuddhi P_2 || janmamṛtyupadaṃ tyaktvā kaivalyaṃ labhyate kathaṃ | manasā cañcalenaiva vāyor iva suduṣkaraṃ || 6 || mana eva manuṣyāṇāṃ kāraṇaṃ bandhamokṣayoh | tatropāyaṃ hara brūhi yena muktipadaṃ labhet || 7 || mana mātaṅghastī ca durnivāraṃ niraṅkuṣaṃ | brahmānandapadaṃ prāpya nirvāritaṃ kathaṃ bhavet || 8 || 8a mātaṅghastī] corr. : mātaṅghastī P_2; 8b durnivāraṃ] corr. : durnivāraṃ P_2; 8d nirvāritaṃ] conj. : nirmatvaṃ P_2 || kathayaśva mahādeva śiṣyo 'haṃ tava śāṅkare | mama saṃśayaṃ cittasya chettā nānyo 'sti kaś cana || 9 || 9a mahādeva] corr. : mātādeva P_2; 9d chettā] conj. : chatā P_2 || tvaṃ hi lokaguruḥ sāksī sarvalokapitāmahaḥ | jñānadātā jagatkartā viśvarūpī maheśvaraḥ || 10 || **īśvara**] $\Sigma_{NI [J_1 M_1 P_2]}$ $\Sigma_{SI [B_2 T_{J1}]}$ Σ_{Ne} : śrīśvaraḥ M_1 : śrīmahādeva $B_2 T_{J1}$: śiva P_2 : omitted by J_1*

*mantrayogaratāḥ ke cit ke cid dhyānavimohitāḥ |
 haṭhena ke cit kliśyanti naiva jānanti tārakam || 4 ||*

Some are devoted to Mantra Yoga,⁸ some are confused by meditation and some tormented by forceful [practices].⁸ They do not know what causes one to cross over [to liberation].⁹

*na mīmāṃsātarkagrahagaṇitasiddhāntapaṭhanair
 na vedair vedāntaiḥ smṛtibhir abhidhānair api na ca |
 na cāpi cchandovyākaraṇakavitālaṅkṛtimayair
 munes tattvāvāptir nijagurumukhād eva vihitā || 5 ||*

Not by studying the doctrines of scriptural exegesis, logic, planets and mathematics, nor by the Vedas, Upaniṣads, Dharmaśāstras [and the like];¹⁰ 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.

4a-d ≈ *Rājayogāmṛta* 3.10 (mantrayogaratāḥ ke cid dhyānayogavimohitaḥ | haṭhena ke cin naśyanti naiva jānati tārakam) **5a-d** ≈ *Rājayogāmṛta* 3.14b-15a (...na vedair vedāntasmṛtibhir siddhāntavacanaiḥ || na cāpi cchandovyākaraṇakavitālaṅkṛtaguṇaiḥ mune tattvāvāp[t]ir nijagurumukhād eva hi vinā)

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4a mantra] Σ_{SI} : tattva $B_1 J_2 U_2 V_1 P_1$; tatra $M_1 B_{L1} K_1 T_1 U_1 V_5 P_3 \Sigma_{Ne}$: yatra P_2 : śāstra A_1 ; tatpra J_1 **4a** ratāḥ] $\Sigma_{NI [B_1 J_2 P_1]}$ $\Sigma_{SI} N_{19} N_{23} V_5 E_1$: ratā $\Sigma_{Ne [N_{19} N_{23} V_5 E_1]}$: ratām $B_1 J_2 P_1$ **4b** ke cid dhyānavimohitāḥ] $\Sigma_{NI [U_2]}$ $\Sigma_{SI [W_1]}$ Σ_{Ne} : ke cid dhyānavimohitāḥ U_2 : dhyānayogavimohitāḥ W_1 **4c** haṭhena] $\Sigma_{SI [B_2 W_1]}$: japena $\Sigma_{NI [P_2 P_3]}$ $B_2 \Sigma_{Ne}$: jape ca $P_2 P_3$: omitted W_1 **4d** kliśyanti] $\Sigma_{[C_3]}$: tuśyante C_3 **5a** na mīmāṃsā] $\Sigma_{NI [U_2]}$ $\Sigma_{SI} \Sigma_{Ne [N_1 N_2 N_{13}]}$: mīmāṃsair vā U_2 : na mīmāṃsā $N_{1ac} N_2 N_{13}$ **5a** gaṇita] $\Sigma_{[N_2]}$: garita N_2 **5a** siddhānta] $\Sigma_{[J_5]}$: siddhā na J_5 **5a** paṭhanair] $\Sigma_{NI [J_1 K_1]}$ $\Sigma_{SI} \Sigma_{Ne}$: paṭhaṇam K_1 : paṭhenair J_1 : paṭalair V_6 **5b** na vedair] $\Sigma_{NI [J_1 P_2 P_3]}$ $\Sigma_{SI} \Sigma_{Ne}$: tapobhir $P_2 P_3$: karna J_1 **5b** smṛtibhir abhidhānair] $\Sigma_{NI [J_5 K_1 M_1 P_3 U_1]}$ $\Sigma_{SI [C_3]}$ $\Sigma_{Ne [N_2 N_{13} N_{23}]}$: śrutibhir abhidhānair M_1 : śrutismṛtir abhidhānair J_5 : śrutismṛtividhānair K_1 : smṛtibhidhānaiva P_3 : smṛtibhir adhānair U_1 : smṛtibhir abhidhyānair N_2 : smṛtibhir abhidhānair N_{13} : mṛtir apibhidhānair N_{23} : smṛtibhir api dānair C_3 **5b** na ca] $\Sigma_{NI [P_3]}$ $\Sigma_{SI [C_3]}$ Σ_{Ne} : tataḥ C_3 : ca P_3 **5c** na cāpi] $\Sigma_{NI [J_1 P_3]}$ $\Sigma_{SI} \Sigma_{Ne}$: tathāpi J_1 : pi P_3 **5c** vyākaraṇa] $\Sigma_{NI} \Sigma_{SI [T_{J1}]}$ $N_{17} N_{19} V_5 E_1 E_2$: vyākaraṇam $T_{J1} N_1$: vyākaraṇa $N_2 N_{13} N_{21}$: vyākaraṇa N_{23ac} **5c** alaṅkṛtimayair] $J_1 J_5 K_1 M_2 P_1 T_1 V_1 \Sigma_{Ne [N_1 N_{23}]}$: alaṅkṛtamayair $B_{L1} J_2 U_1 N_1$: sukr̥timayair U_2 : alaṅkṛtigaṇair $M_{1pc} B_2 A_{D1}$: alaṅkṛtigaṇair $W_1 V_4 P_3$: alaṅkṛtigaṇaiḥ C_3 : alaṅkṛtaguṇair P_2 : alaṅkṛtaguṇai T_{J1} : alaṅkṛtimavair B_1 : alaṅkṛtibhayair N_{23} **5d** munes] $B_{L1} B_2 J_2 P_2$: mune $\Sigma_{NI [B_{L1} J_2 P_2]}$ $\Sigma_{SI [B_2 C_3]}$ $\Sigma_{Ne [E_2]}$: munai E_2 : muni C_3 **5d** tattvāvāptir] $\Sigma_{NI [B_1 J_3 U_1]}$ $\Sigma_{SI [C_1 V_4]}$ $E_1 V_5$: tattvāptir B_1 : tattvāvāptir U_1 : tad vyāptir C_1 : tattvāvāptim V_3 : tattvaṃ tv āsīn V_4 : tattvapraṅgṛtīr E_2 : tattvapraṅgṛtīr $J_3 P_3 \Sigma_{Ne [E_1 E_2 V_5]}$ **5d** nijagurumukhād] $\Sigma_{NI [J_2 P_2]}$ $\Sigma_{SI} \Sigma_{Ne}$: nijagurudevena J_{2pc} : nijagurudeve J_{2ac} : nigurumukhād P_2 : nijagaṇamukhād V_8 **5d** vihitā] $\Sigma_{NI [J_2 K_1 M_1 P_2 P_3 U_1]}$ $B_2 T_{J1} \Sigma_{Ne [N_{13} N_{21}]}$: vihitāḥ $K_1 N_{21}$: vihitam V_4 : vihitā N_{13} : hi vinā $M_1 C_3$: vihinā J_3 : nihitā J_2 : hita tat U_1 : hi tat W_1 : niyatā V_6 : labhate P_2 : bhavati A_{D1}

5a-d Metre: śikharīṇī

kāṣāyagrahaṇaṃ kapāladharaṇaṃ keśāvalilūcanaṃ
pāṣaṇḍavratabhāsmacīvaraḥjaṭādhāritvam unmattatā |
nagnatvaṃ nigamāgamādi kavitāgoṣṭhī sabhābhyaṅtare
sarvaṃ codarapūraṇāya ghaṭanaṃ na śreyasaḥ kāraṇam || 6 ||

Putting on ochre garments, carrying a skull, plucking out clumps of hair, maintaining non-vedic religious observances,¹¹ ashes, ascetic clothing¹² and matted locks, behaving as if mad, [the ascetic practice of] nakedness, [studying] the Vedas, Tantras and so on¹³ and the meeting [of learned people] for [reciting] poetry in the assembly: All [this] is exertion for the sake of filling one's stomach¹⁴ and is not the cause of the highest good.

6a-d \approx *Rājayogāmṛta* 3.21 (...pāṣaṇḍavratabhāsmānājinaḥjaṭādhāritvam anye ratā | nagnatvaṃ ni[gamā]di kāvyaracanāgoṣṭh[ī] sabhābhyaṅtaraṃ sarvaṃ sodarapūrṇāya [+]*tanaṃ na śreyasā kāraṇam*)

$\Sigma = \Sigma_{NI} + \Sigma_{SI} + \Sigma_{Ne}$; $\Sigma_{NI} = B_1 B_{L1} J_1 J_2 J_5 K_1 M_1 M_2 P_1 P_2 P_3 T_1 U_1 U_2 V_1$; $\Sigma_{SI} = A_{D1} B_2 C_3 T_{J1} V_4 W_1$; $\Sigma_{Ne} = N_1 N_2 N_{13} N_{17} N_{19} N_{21} N_{23} V_5 E_1 E_2$.

6a *kāṣāya*] $\Sigma_{[U_1]}$: *kāmāya* U_1 **6a** *kapāladharaṇaṃ*] $\Sigma_{NI[M_2]}$ $\Sigma_{SI[B_2]}$ Σ_{Ne} : *kupāladharaṇaṃ* B_2 : *kamaṇḍalu-dhṛtiḥ* M_2 **6a** *keśāvali*] Σ_{NI} Σ_{SI} $\Sigma_{Ne[N_2 N_{13} N_{21}]}$: *keśāvali* $N_2 N_{13} N_{21}$: *keśāvaliṃ* V_3 **6a** *luṅcanaṃ*] $\Sigma_{NI[P_1]}$ $\Sigma_{SI[T_{J1}]}$ $\Sigma_{Ne[N_{19} N_{23} V_5]}$: *muñcataṃ* T_{J1} : *muñcanaṃ* $V_5 N_{23}$: *kuñcanaṃ* P_1 : *nuñcanaṃ* N_{19} **6b** *pāṣaṇḍa*] $\Sigma_{NI[U_1]}$ Σ_{SI} $\Sigma_{Ne[N_2]}$: *pāṣaṇḍa* U_1 : *pāṇḍa* N_2 **6b** *vrata*] $\Sigma_{NI[J_1]}$ Σ_{SI} $\Sigma_{Ne[N_{23}]}$: *vṛta* J_1 : *prata* N_{23} **6b** *cīvara*] $\Sigma_{NI[P_2 P_3]}$ Σ_{SI} $\Sigma_{Ne[N_2 N_{13}]}$: *dhāraṇa* P_2 : *vivara* P_3 : *civara* $N_2 N_{13}$ **6b** *jaṭā*] Σ_{NI} $\Sigma_{SI[T_{J1}]}$ Σ_{Ne} : *jaya* T_{J1} : *japa* V_8 **6b** *dhāritvam*] $\Sigma_{NI[U_3]}$ Σ_{SI} $\Sigma_{Ne[T_{J1}]}$: *dharitve* T_{J1} : *dhāratvam* *dhārilam* U_3 **6b** *unmattatā*] $\Sigma_{NI[J_1 J_3]}$ Σ_{SI} Σ_{Ne} : *unmanayā* J_1 : *nānātvaṃ* J_3 **6c** *nagnatvaṃ*] $\Sigma_{NI[P_3]}$ $\Sigma_{SI[T_{J1}]}$ $\Sigma_{Ne[N_2 N_{13}]}$: *nāgatvaṃ* T_{J1} : *na jñatvaṃ* P_3 : *na grahatvaṃ* N_2 : *nignatvaṃ* N_{13} **6c** *nigamāgamādi kavitāgoṣṭhī*] $\Sigma_{NI[T_1]}$ $\Sigma_{SI[C_3 V_4]}$ $\Sigma_{Ne[N_2 E_1]}$: *nigamādiṣu kṛtāgoṣṭi* T_1 : *nigamāgamādi kavitāvartā* V_4 : *nigamāgamādiṣu kṛtāgoṣṭhī* E_1 : *nigamāgamādi kāvyaracanā* C_3 : *nigamāgamādi kagatāgoṣṭi* N_2 **6c** *sabhābhyaṅtare*] Σ_{NI} Σ_{SI} $\Sigma_{Ne[N_2 N_{13}]}$: *samābhyaṅtare* B_3 : *sabhāṣyaṅtare* J_4 : *mabhyaṅtare* N_2 : *sabhābhyaṅtare* N_{13} **6d** *sarvaṃ*] Σ : *sarve* J_6 **6d** *codara*] $\Sigma_{NI[J_5 M_2]}$ Σ_{SI} Σ_{Ne} : *svo-dara* M_2 : *codare* J_5 **6d** *pūraṇāya*] $B_1 K_1 J_1 J_5 M_1 M_2 U_1 B_2 T_{J1} V_4$: *pūraṇārtha* $B_{L1} P_1 P_3 T_1 U_2 P_C V_1 W_{1pc}$ $\Sigma_{Ne[N_{13}]}$: *pūraṇārthaṃ* W_{1ac} : *pūraṇārthe* N_{13} : *poṣanārtha* P_2 : *poṣaṇāya* U_B : *pūraṇār++* J_{2pc} **6d** *ghaṭanaṃ*] $B_{L1} M_1 P_2$: *paṭhanaṃ* $K_1 B_2 J_1 J_5 T_{J1}$ $\Sigma_{Ne[E_1]}$: *naṭanaṃ* $A_{D1} B_1 C_3 P_3 T_1 U_1 U_2 W_1 V_1 E_1$: *kathanaṃ* V_4 : *vahanaṃ* J_2 : *gaditaṃ* M_2 **6d** *na śreyasaḥ*] $\Sigma_{NI[J_5 P_2 U_2]}$ Σ_{SI} $\Sigma_{Ne[N_{19} E_1 E_2]}$: *naḥ śreyasaḥ* $U_2 E_2$: *na śreyase* P_2 : *grantheṣa saḥ* E_1 : *aśreyasaḥ* J_5 : *śreyasaḥ* N_{19ac} **6d** *kāraṇam*] $\Sigma_{[N_2]}$: *kāraṇe* N_2

6a-d Metre: śārdūlavikrīḍita

dveṣoccātanamāraṇādīkuhakair mantraiḥ prapañcodgamah

sarvābhyāsavicitrabandhakaraṇair ajñānayogaḥ param |

dhyānaṃ dehapadeṣu nāḍiṣu ṣaḍādhāreṣu cetobhramas

tasmāt tat sakalaṃ manoviracitaṃ tyaktvāmanaskaṃ bhaja || 7 ||

By astonishing, [magical] feats¹⁵ such as [creating] enmity [among friends], driving off and killing [adversaries] and by [tantric] mantras [of all kinds], [deluded] multiplicity multiplies. By all [yogic] practices, the various Bandhas and Mudrās,¹⁶ nothing but union with ignorance [is achieved].¹⁷ Meditation on points in the body, the channels [of vitality] and the six Cakras is an error of mind. Therefore, having abandoned all that, [because it has

$\Sigma = \Sigma_{NI} + \Sigma_{SI} + \Sigma_{Ne}$; $\Sigma_{NI} = B_1 B_{Li} J_1 J_2 J_3 K_1 M_1 M_2 P_1 P_2 P_3 T_1 U_1 U_2 V_1$; $\Sigma_{SI} = A_{D1} B_2 C_3 T_{J1} V_4 W_1$; $\Sigma_{Ne} = N_1 N_2 N_3 N_{17} N_{19} N_{21} N_{23} V_5 E_1 E_2$.

7a dveṣoccātanamāraṇādi] $\Sigma_{NI [T_1 U_2]}$ $\Sigma_{SI [B_2 V_4]}$: doṣopāthaccātanamāraṇādi N_{1ac} : doṣoccātanamāraṇādi T_1 : doṣoccātanamāraṇādi V_7 : deṣoccātanamāraṇādi V_4 : deṣoccātanakāraṇādi B_2 : dveṣoccāraṇamāraṇādi U_2 : vaśyoccātanamāraṇādi $V_3 E_1 E_2$: rakṣoccātanamāraṇādi $\Sigma_{Ne [N_1 N_2 N_3 N_{23} E_1 E_2]}$: rakṣyoccātanamāraṇādi N_{13} : cakṣyoccātanamāraṇādi N_2 : rakṣoccātanamāraṇa N_{23} **7a** kuhakair] $\Sigma_{[B_1]}$: kutukair B_1 **7a** mantraiḥ] $J_1 M_2 P_2 U_1 \Sigma_{SI [C_3]}$: mantra $B_1 B_{Li} J_2 J_3 K_1 M_1 P_1 P_3 T_1 U_2 V_1 C_3 \Sigma_{Ne [N_{17} N_{21} E_1]}$: mantraḥ $E_1 N_{17}$: mantram N_{21} : mantrasya J_P **7a** prapañcodgamah] $B_{Li} J_1 J_2 P_2 V_1 \Sigma_{SI [W_1 T_{J1}]}$: prapañcodgamāḥ $M_1 U_1$: prapañcodgamaiḥ $B_1 K_1 J_5 M_2 P_1 P_3 \Sigma_{Ne [E_1 E_2 N_{17} N_{19} N_{23}]}$: prapañcodgataḥ T_1 : prapañcāgamaiḥ N_{19} : prapañcādgamaiḥ N_{23} : parodvejakaiḥ W_1 : param codgamah T_{J1} : pañcodgamaiḥ P_3 : prapañcopamaiḥ A_1 : prapañcodbhramah U_2 : prapañco hataḥ E_1 : viprodgamaiḥ J_P **7b** sarvābhyāsa] $\Sigma_{NI [J_2]}$ $\Sigma_{SI [B_2 T_{J1} V_4]}$ Σ_{Ne} : sarvāsāṃ B_2 : sarveṣāṃ V_4 : sarvātmā J_2 : sarvāṃ T_{J1} **7b** vicitra] $\Sigma_{NI [J_2]}$ $\Sigma_{SI [B_2 V_4]}$ Σ_{Ne} : savicitra J_2 : suvicitra V_4 : savicinta B_2 **7b** bandha] $\Sigma_{NI [K_1]}$ $\Sigma_{SI [W_1]}$: bhoga $K_1 \Sigma_{Ne}$: bandhana W_1 **7b** karaṇair ajñānayogaḥ] *diagnostic conj.* SANDERSON : karaṇair ajñānayogo J_5 : karaṇair na jñānabodhaḥ M_2 : karaṇair na jñāya yogo K_1 : karaṇāny ajñānabhogaḥ B_2 : karaṇāny ajñānabhogo $B_{Li} M_1$: karaṇāny ajñānabhoge T_{J1} : karaṇāny ajñānabhāgo $A_{D1} C_3$: karaṇādy ajñānabhogaḥ $\Sigma_{Ne [N_1 N_2 N_3 N_{21} E_1 E_2]}$: karaṇādy ajñānabhogo $B_1 U_2 N_1$: karaṇādy ajñānabhogo N_2 : karaṇādy ajñānabhāgo $P_1 V_1$: karaṇādy ajñānabhoga $N_{13} N_{21}$: karaṇādy ajñāna bhogaḥ E_2 : karaṇād ajñānabhogaḥ V_4 : karaṇād ajñānabhāga V_{4ac} : karaṇād ajñānabhāsaiḥ V_{4pc} : karaṇāt saṃjñānabhogo T_1 : karaṇāt saṃjñānabhogo E_1 : karaṇān na jñānabodhaḥ $J_1 U_1$: karaṇān na jñānabhāgaḥ P_3 : karaṇān na dhyānayogo P_2 : karaṇān na jñānabodhaḥ J_2 : karair na jñānabodhaḥ W_1 : karaṇāprajñānabhoga R_1 : *missing* N_{21} **7b** param] $U_1 V_4$: 'param P_1 : 'paraḥ $B_1 B_{Li} J_5 K_1 P_2 T_1 V_1 A_{D1} N_1 N_2 E_1$: paraḥ $J_1 J_2 M_2 P_3 B_2 T_{J1} W_1 N_{17} N_{19} N_{23} V_5 E_2$: 'paraḥ M_1 : para N_{13} : hataḥ C_3 **7c** dhyānaṃ] Σ : dhyānād A_1 **7c** dehapadeṣu] $\Sigma_{NI} \Sigma_{SI} \Sigma_{Ne [N_1 N_2]}$: dehapareṣu $N_1 N_2$ **7c** nāḍiṣu] $\Sigma_{NI} \Sigma_{SI [B_2 T_{J1}]}$ Σ_{Ne} : nāḍiṣūca B_2 : ca T_{J1} **7c** ṣaḍādhāreṣu] $\Sigma_{[T_{J1}]}$: jaḍādhāreṣu T_{J1} **7c** cetobhramas] $\Sigma_{NI [J_1 J_5 M_1 M_2 P_2 U_1 U_2]}$ $\Sigma_{SI [T_{J1}]}$ $\Sigma_{Ne [N_1 N_{17} E_2]}$: cettobhramas N_{17} : cetoyamas M_1 : cetobhramāt $T_{J1} E_2$: cetobhraman P_2 : cetabhramah U_2 : cittabhramah U_1 : cittabhramas $J_1 M_2$: cetobhūmah J_3 : cetonamas J_5 : cetodgamah N_1 **7d** tat sakalaṃ] $\Sigma_{NI [B_{Li} P_2]}$ $\Sigma_{SI [B_2]}$ Σ_{Ne} : sakalaṃ $B_{Li} B_2$: sarvakalā P_2 **7d** viracitaṃ] $\Sigma_{NI [P_2]}$ $\Sigma_{SI [N_1 N_{17} N_{23} E_1 E_2]}$: vicaritaṃ $\Sigma_{Ne [N_1 N_2 N_{17} N_{23} E_1 E_2]}$: viracitās P_2 : viracittā N_2 **7d** tyaktvā] $\Sigma_{NI [J_5]}$ $\Sigma_{SI [V_4]}$ $\Sigma_{Ne [N_{13} N_{21} V_5]}$: tyakta $J_5 V_4 N_{21} V_5$: taktvā N_{13} **7d** bhaja] $\Sigma_{NI [J_1 J_5 M_2 P_1 U_2]}$ $\Sigma_{SI [C_3]}$ Σ_{Ne} : bhajet $J_1 P_1 C_3$: bhaje $J_5 M_2 U_2$: bhajaḥ $U_3 N_{14}$

7a-d Metre: śārdūlavikrīḍita

7d-8a A_{D1} inserts the verse: *yaḥ pūrv[ā]parayogajñāḥ saḥ pūrvāparavarjitah | pūrvāparavihīno yaḥ sa pūrvāparavān bhavet*; and the colophon: *iti śrīyogaje divyāgame tārakayogo nāmādhyāyaḥ om* : C_3 inserts a colophon: *iti saḥajānandaviracitāyāṃ tārakayogo nāma prathamā dhyāyaḥ*

been] constructed by the mind,¹⁸ resort to the no-mind [state].

*aneko jagato bhāvā ye ca tiṣṭhanty anekadhā |
teṣāṃ tu lakṣaṇenāpi paraṃ tattvaṃ na gīyate || 8 ||*

However, the highest reality is not declared [to be known],¹⁹ even by defining those many things of the world,²⁰ which exist in various ways.

*athāhaṃ vacmi mokṣāya jñānaṃ rāgajitāṃ nṛṇāṃ |
niṣkalaṃ niḥprapañcaṃ yat paraṃ tattvaṃ tad ucyate || 9 ||*

Now, I will teach knowledge for the liberation of those people who have conquered their passion.²¹ The highest reality is defined as that which is aspectless and undifferentiated.

$\Sigma = \Sigma_{NI} + \Sigma_{SI} + \Sigma_{Ne}$; $\Sigma_{NI} = B_1 B_{L1} J_1 J_2 J_5 K_1 M_1 M_2 P_1 P_2 P_3 T_1 U_1 U_2 V_1$; $\Sigma_{SI} = B_2 T_{j1} V_4 W_1$; $\Sigma_{Ne} = N_1 N_2 N_{13} N_{17} N_{19} N_{21} N_{23} V_5 E_1 E_2$

8a aneko] B_{L1} : aneka J_2 : anye ca $\Sigma_{NI[B_{L1}J_2P_2V_1]}$ Σ_{SI} $\Sigma_{Ne[N_{13}]}$: anye tu V_1 : anyo ca P_2 : anne ca N_{13} : anyam ca N_8
8a jagato] $\Sigma_{NI[J_2M_2P_2U_1V_1]}$ $\Sigma_{SI[B_2]}$ $\Sigma_{Ne[N_2]}$: jagatām $M_2 U_1$: jāgatā V_1 : jāto P_2 : vividhā B_2 : hastagatā J_{2pc} : hagatā J_{2ac} : vahano N_2 **8a** bhāvā] Σ_{NI} $\Sigma_{SI[V_4]}$ $\Sigma_{Ne[N_2N_{23}]}$: bhāva N_2 : bhāvyo V_4 : bhāvo $U_3 N_{23}$ **8b** ye ca] $\Sigma_{NI[P_2]}$ $\Sigma_{SI[V_4]}$ $\Sigma_{Ne[N_2]}$: viceṣṭam V_4 : ya cānyo P_2 : ye na V_6 : ya ka N_2 **8c** tu lakṣaṇena] $\Sigma_{NI[J_5K_1T_1]}$ $\Sigma_{SI[V_4]}$ $\Sigma_{Ne[E_2]}$: te lakṣaṇena V_4 : ta lakṣaṇena N_{14} : lakṣaṇena K_1 : tatlakṣaṇena T_1 : tulyakṣaṇe E_2 : lakṣagaṇena J_5 **8d** api] $\Sigma_{NI[V_1]}$ Σ_{SI} $\Sigma_{Ne[E_2]}$: idam V_1 : vāpi E_2 **8d** paraṃ tattvaṃ] $\Sigma_{NI[M_2]}$ $\Sigma_{SI[B_2]}$ $\Sigma_{Ne[E_1]}$: paratattvaṃ $M_2 B_2 E_1$ **8d** na gīyate] $\Sigma_{NI[P_2P_3T_1U_2]}$ Σ_{SI} $\Sigma_{Ne[N_2N_{13}E_1]}$: na gīyate N_{13mg} : na giyate N_2 : tad ucyate $T_1 E_1$: na ucyate H_1 : na tiṣṭhati U_2 : na dṛṣyate P_2 : sidhyati P_3 **9a** athāhaṃ] $\Sigma_{NI[M_2]}$ Σ_{SI} Σ_{Ne} : tathāhaṃ M_2 : athavā B_{L2} **9a** vacmi] Σ_{K_1} : karma- K_1 **9b** jñānaṃ] $\Sigma_{NI[B_{L1}J_1K_1U_1P_3]}$ $\Sigma_{SI[B_2]}$ $N_2 N_{17} V_5$: jñāna- $B_{L1} J_1 K_1 U_1 P_3 B_2 N_1 N_{13} N_{19} N_{21} N_{23} E_2$: jñānaṃ V_1 : ajñānaṃ J_p **9b** rāgajitāṃ nṛṇāṃ] $\Sigma_{NI[K_1]}$ $V_4 \Sigma_{Ne}$: rāgādivarjitam K_1 : rāgacidātmani B_2 : rāgajitātmanam $T_{j1} W_1$: rāgajaye nṛṇām A_1 **9c** niḥprapañcaṃ yat] Σ_{NI} $\Sigma_{SI[B_2]}$ $\Sigma_{Ne[N_2N_{21}E_2]}$: niḥprapañco yet N_{21} : niḥprapañcayat N_2 : niḥprapañcaṃ ca B_2 : niḥprapañcaṃ E_2 : niḥprapañcāya $U_4 U_3$ **9d** paraṃ tattvaṃ $\Sigma_{NI[M_2]}$ $\Sigma_{SI[B_2]}$ $\Sigma_{Ne[N_2]}$: paratattvaṃ $B_2 M_2$: peratattvaṃ N_2 **9d** ucyate Σ_{NI} Σ_{SI} $\Sigma_{Ne[N_1N_2]}$: ucyete $N_1 N_2$

8a-d omitted by T_{j1} . **8d** – **9a**] inserts a verse: *antaśceto bahiścakṣur adha[h] sthāpya sukhāsaṇam | samatvaṃ ca śarīrasya dhyānamudreti kathyate | = Gorakṣasāta_N 164* **9a-d** omitted by $B_1 P_1 P_3 T_1 U_2 E_1 H_1 B_3 V_6 V_7$ **9b** The spelling of *nṛṇām* has not been standardized to *nīṇām* because *nṛṇām* is common in āgamic Sanskrit and is used by all manuscripts (i.e., Σ).

vyomādibhūtanirmuktaṃ buddhīndriyavivarjitaṃ |
tyaktacintādibhāvaṃ yat paraṃ tattvaṃ tad ucyate || 10 ||

The highest reality is defined as that which is free from the elements such as ether; beyond the organs of perception and free of [mental] states such as worry.²²

yasmād utpadyate sarvaṃ yasmin sarvaṃ pratiṣṭhitaṃ |
yasmin vilīyate sarvaṃ paraṃ tattvaṃ tad ucyate || 11 ||

The highest reality is defined as that from which all arises, on which all is dependent and into which all dissolves.²³

bhāvābhāvavinirmuktaṃ vināśotpattivarjitaṃ |
sarvasaṅkalpanātītaṃ paraṃ tattvaṃ tad ucyate || 12 ||

The highest reality is defined as that which is free from existence and non-existence, without cessation and arising and beyond all imaginings [of the mind].

12a-d ≈ Gorakṣasiddhāntasaṅgraha p. 9 (Quoted with attribution) (amanaske – bhāvābhāvavinirmuktaṃ nāśotpattivarjitaṃ | sarvasaṅkalpanātītaṃ paraṃ brahma tad ucyate)

$\Sigma = \Sigma_{NI} + \Sigma_{SI} + \Sigma_{Ne}$; $\Sigma_{NI} = B_1 B_{L1} J_1 J_2 J_5 K_1 M_1 M_2 P_1 P_2 P_3 T_1 U_1 U_2 V_1$; $\Sigma_{SI} = B_2 T_{J1} V_4 W_1$; $\Sigma_{Ne} = N_1 N_2 N_{13} N_{17} N_{19} N_{21} N_{23} V_5 E_1 E_2$

10c tyaktacintādibhāvaṃ yat] conj. : tyaktacittādibhāvaṃ yat $M_1 P_3$; tyaktācittādibhāvaṃ yat V_4 ; tyaktacintādibhāvair yat B_{L1} ; tyaktacintādibhir bhāvaiḥ B_1 ; tyaktaṃ cittādibhir bhāvaiḥ E_1 ; tyaktaṃ cintādibhir bhāvaiḥ P_1 ; tyaktaṃ cintādibhāvair ya J_1 ; tyaktaṃ cittādibhir bhāvair T_1 ; tyaktacittādibhāvair yat J_2 ; tyaktacittādibhir bhāvaiḥ V_1 ; tyaktacittādibhir bhāvena P_3 ; nāsti cittādibhir bhāvair U_3 ; yuktaṃ cintādibhir bhāvair jat V_8 **11a** sarvaṃ] $\Sigma_{NI} [J_5 P_3]$ $\Sigma_{SI} \Sigma_{Ne}$: sarva $J_5 P_3$ **11b** sarvaṃ] $\Sigma_{NI} [J_5 P_3 U_2]$ $\Sigma_{SI} \Sigma_{Ne} [E_2]$: sarva $J_5 P_3 U_2$: sarve E_2 **11c** pratiṣṭhitaṃ] $\Sigma_{[M_2]}$: pratiṣṭhiti M_2 **11d** yasmin] $\Sigma_{[U_1]}$: yasmīn U_1 **11e** vilīyate] $\Sigma_{[P_3]}$: vilīyate P_3 **11f** paraṃ tattvaṃ] $\Sigma_{NI} [J_5 M_2 U_2]$ $\Sigma_{SI} [B_2]$ Σ_{Ne} : paratattvaṃ $J_5 M_2 U_2 B_2$ **12a** bhāvābhāvavinirmuktaṃ] $\Sigma_{[K_1]}$: omitted K_1 **12b** vināśotpattivarjitaṃ] $\Sigma_{NI} [J_1 U_1]$ $\Sigma_{SI} [T_{J1}]$ Σ_{Ne} : nāśotpattivarjitaṃ $J_1 U_1 T_{J1}$ **12c** sarvasaṅkalpanātītaṃ] $\Sigma_{[P_1]}$: sarvasaṅkalpanāvittaṃ P_1 **12d** paraṃ tattvaṃ] $\Sigma_{NI} [M_2]$ $\Sigma_{SI} [B_2]$ $\Sigma_{Ne} [N_{13} E_1]$: paratattvaṃ $M_2 B_2 N_{13} E_1$

10a-d omitted by $K_1 J_3 J_5 M_2 U_1 \Sigma_{SI} [V_4]$ $\Sigma_{Ne} B_{L2} J_6 J_P P_4 U_B R_1 V_3$ **10-20** omitted by P_2 which substitutes the following three verses: tathāhaṃ te pravakṣyāmi śṛṅṣuṣvāvahito mune | yogayukto viśuddhātmā amanaskaṃ prajāyate ||17|| 17a tathāhaṃ] em. : yathāha P_2 . amanaske yadā prāpte mano nirdhūtakaḥ | vichinnasarvasaṅkalpo nirmalo niścalo bhavet ||18|| 18a amanaske] em. : amaske P_2 . 18b nirdhūta] corr. : nidhūta P_2 . 18c saṅkalpo] corr. : saṅkalpa P_2 . nirvikāratayā nityaṃ svasvarūpeṇa tiṣṭhati | sadānandaḥ sadāśāntas tattvajñānamayo bhavet ||19|| **11a-d** omitted by W_1

*anākāram avicchinnam agrāhyam acalaṃ dhruvam |
sarpvopādhivinirmuktaṃ sarvakānavivarjitam || 13 ||*

[The highest reality] is formless, undivided, ungraspable, unmoving, unchangeable, free from all limiting adjuncts [such as time, place and so on] and devoid of any [object of] desire.

*prathamaṃ pṛthivītattvaṃ jalatattvaṃ dvitīyakam |
tejastattvaṃ tṛtīyaṃ syād vāyutattvaṃ caturthakam || 14 ||*

*ākāśaṃ pañcamaṃ tattvaṃ manaḥ ṣaṣṭham udīritam |
saptamaṃ paramaṃ tattvaṃ yo jānāti sa mokṣabhāk || 15 ||*

The element earth is first, water second, fire third, air fourth, ether fifth and mind is said to be the sixth.²⁴ The seventh is the highest reality: he who knows it, is liberated.

*paraṃ tattvaṃ samākhyātaṃ janmabandhavināśanam |
tasyābhyāsaṃ pravakṣyāmi yena sañjāyate layaḥ || 16 ||*

[I have] explained the highest reality which destroys the bonds of birth.²⁵ [Now], I will teach the practice of that, which produces absorption.

$\Sigma = \Sigma_{NI} + \Sigma_{SI} + \Sigma_{Ne}$; $\Sigma_{NI} = B_1 B_{L1} J_1 J_2 J_3 K_1 M_1 M_2 P_1 P_2 P_3 T_1 U_1 U_2 V_1$; $\Sigma_{SI} = B_2 T_{J1} V_4 W_1$; $\Sigma_{Ne} = N_1 N_2 N_{13} N_{17} N_{19} N_{21} N_{23} V_5 E_1 E_2$

13a avicchinnam] $\Sigma_{[P_3]}$; ivācchinnam P_3 **13b** agrāhyam acalaṃ] $\Sigma_{NI [J_1 J_2 J_3 K_1 M_2]}$ $\Sigma_{SI [T_{J1}]}$ Σ_{Ne} : agrāhyam amalaṃ $J_5 K_1$: avagrāhyaṃ calaṃ J_1 : agrāhya sa calaṃ T_{J1} : agrāham acalaṃ M_2 **13c** sarvopādhivinirmuktaṃ] $\Sigma_{NI [B_1 J_1 M_1]}$ Σ_{SI} Σ_{Ne} : sarvopādhivinirmuktaṃ M_1 : sarvavyādhivinirmuktaṃ B_1 : sarvopādhivivarjitaṃ J_1 **13d** sarvakānavivarjitam] $\Sigma_{NI [J_1 U_1]}$ Σ_{SI} Σ_{Ne} : paraṃ tattvaṃ tad ucyate U_1 : omitted J_1 **14c** tejastattvaṃ] $\Sigma_{NI [J_5 K_1]}$ $\Sigma_{SI [T_{J1}]}$ $\Sigma_{Ne [N_{13}]}$: tejotattvaṃ K_1 : tejaḥ tattvaṃ J_5 : tejatattvaṃ $T_{J1} N_{13}$ **14d** syād] $\Sigma_{NI [J_5]}$ $\Sigma_{SI [B_2 T_{J1}]}$ Σ_{Ne} : ca $B_2 T_{J1}$: syā J_5 **14d** vāyutattvaṃ] $\Sigma_{NI [B_1 B_{L1} J_2 P_1 T_1 U_1]}$ $\Sigma_{SI [B_2 W_1]}$ $\Sigma_{Ne [V_5 E_1 E_2]}$: vāyus tattvaṃ $B_{L1} U_1 B_2 W_1 V_5 E_2$: vāyos tattvaṃ $B_1 P_1 T_1 E_1$: vīyutattvaṃ J_2 **15a** pañcamaṃ] $\Sigma_{NI [B_1]}$ $\Sigma_{SI [B_2]}$ $\Sigma_{Ne [E_1]}$: pañcama $B_2 E_1$: paramaṃ B_1 **15b** udīritam] $\Sigma_{NI [B_1 P_1 T_1 V_1]}$ Σ_{SI} $\Sigma_{Ne [N_1 N_2 E_1 E_2]}$: udāhṛtaṃ $B_1 P_1 T_1 V_1 N_1 N_2 E_1 E_2$ **15c** saptamaṃ] $\Sigma_{[J_2]}$: haṃsasamaṃ J_2 **15c** paramaṃ] $\Sigma_{[M_2]}$: ca paraṃ M_2 **16a** paraṃ tattvaṃ] $\Sigma_{NI [J_5 M_2 P_3 T_1]}$ Σ_{SI} $\Sigma_{Ne [N_{13}]}$: paratattvaṃ $J_5 M_2 P_3 T_1$ **16a** samākhyātaṃ] $\Sigma_{NI [P_1 T_1]}$ Σ_{SI} Σ_{Ne} : mayā khyātaṃ $P_1 T_1$ **16b** janmabandhavināśanam] $\Sigma_{NI [J_5 K_1 M_2]}$ $\Sigma_{SI [B_2 T_{J1}]}$ $\Sigma_{Ne [E_2]}$: janmabandhavināśakam $B_2 E_2$: janmabandhanāśanam $J_5 K_1$: janmabandhavināśanam M_2 : janmabandhavināśanam T_{J1} **16d** sañjāyate layaḥ] $\Sigma_{NI [B_1 M_1 P_3]}$ $\Sigma_{SI [B_2 T_{J1}]}$ Σ_{Ne} : sañjāyate layaḥ M_1 : sañjāyate paraṃ $B_2 T_{J1} P_3$: sañjāyate jayaḥ B_1

viviktadeśe sukhasanniviṣṭaḥ samāsane kiñcid upetya paścāt |
bāhupramāṇaṃ sthiradr̥k ślathāṅgaś cintāvihīno 'bhyasanaṃ kuruṣva || 17 ||

Seated comfortably in a solitary place on an even seat, having been supported a little from behind,²⁶ the gaze [held] steady at an arm's length,²⁷ the limbs relaxed and free from worry, do the practice.²⁸

sukhāsane samāsīnas tattvābhyāsaṃ samācaret |
sadābhyāsena tat kūr्याt paratattvaprakāśanam || 18 ||

Sitting evenly on a comfortable seat, one should accomplish the practice of [eliminating] the [lower] Tattvas. Through constant practice, [the yogin] should make manifest the highest reality.²⁹

17a-d = *Yogacintāmaṇi*_{ed} p. 254-55 : ≈ *Rājayogāmr̥ta* 3.18 (...bāhupramāṇaṃ sthiradr̥ṣṭi[m] labdhvā...) 18a-d = *Yogacintāmaṇi*_{ed} p. 255

$\Sigma = \Sigma_{NI} + \Sigma_{SI} + \Sigma_{Ne}$; $\Sigma_{NI} = B_1 B_{L1} J_1 J_2 J_5 K_1 M_1 M_2 P_1 P_2 P_3 T_1 U_1 U_2 V_1$; $\Sigma_{SI} = B_2 T_{J1} V_4 W_1$; $\Sigma_{Ne} = N_1 N_2 N_{13} N_{17} N_{19} N_{21} N_{23} V_5 E_1 E_2$

17a deśe sukhasanniviṣṭaḥ] $\Sigma_{SI [B_2]}$ $\Sigma_{Ne [N_2 N_{13} N_{17} E_1]}$: [de]śe sukhatriviṣṭaḥ N_{13} : deśeṣu ca sanniviṣṭaḥ $\Sigma_{NI [M_1 M_2 P_3 T_1 U_1]}$ $N_2 N_{17} E_1$: deśeṣu va sanniviṣṭaṃ M_1 : deśeṣu va sanniviṣṭaḥ T_1 : deśeṣu ca stiṣṭaḥ P_3 : deśe śucisanniviṣṭaḥ B_2 : deśe śucisanniviṣṭa $M_2 U_1$ 17b samāsane] $\Sigma_{NI [J_1 K_1 M_2 U_1]}$ $\Sigma_{SI} \Sigma_{Ne}$: samāsanaṃ $K_1 M_2 U_1$: samāsano J_1 17b upetya]] $\Sigma_{NI [J_1]}$ $\Sigma_{SI [T_{J1} W_1]}$ $\Sigma_{Ne [E_2]}$: upeta $T_{J1} W_1$: upetā E_2 : upeti J_1 17c bāhupramāṇaṃ] $\Sigma_{NI [M_1 V_1]}$ $\Sigma_{SI} \Sigma_{Ne}$: bāhupramāṇā M_{1ac} : bāhupramāṇa M_{1pc} : bāhupramāṇaṃ V_1 : bāhusamānaṃ U_B 17c sthiradr̥k] $\Sigma_{[C_3 T_{J1}]}$: sthiradr̥ṣṭi T_{J1} : sthiradr̥k C_3 : sthitidr̥k A_1 : samadr̥k J_p : sthirāḥ dr̥k V_8 17c ślathāṅgaś] $\Sigma_{NI [J_5 U_1 V_1]}$ $N_2 E_1$: ślathāṅgaṃ $U_1 W_1 V_4 V_5 E_2$: sthirāṅgaś $J_5 V_1 A_{D1} B_2$: lab[dh]vā T_{J1} : sthitāṅgaś $N_1 N_{17} N_{19}$: sthitāṅgaṃ $N_{21} N_{23}$: sthitāṅga N_{13} : śiroṅgaṃ C_3 : dr̥ḍhāṅgaś A_{1pc} 18a sukhāsane] $\Sigma_{NI} \Sigma_{SI [W_1 V_4]}$ Σ_{Ne} : sukhāsīne $W_1 V_4$ 18a samāsīnas] $\Sigma_{NI} \Sigma_{SI [B_2 T_{J1}]}$ Σ_{Ne} : samāviṣṭas B_2 : samāsīnaṃs T_{J1} 18b tattvābhyāsaṃ] $\Sigma_{[J_1]}$: sattvābhyāsaṃ J_1 18b samācaret] Σ : samācaran P_4 18c sadābhyāsena] $\Sigma_{[M_2]}$: sadābhyaset M_2 18d paratattvaprakāśanam] $B_1 M_2 T_{J1} V_4$: paraṃ tattvaṃ prakāśanam $J_1 U_1 V_1 N_2 N_{17} N_{23} E_2$: paraṃ tattvaṃ prakāśate $B_{L1} K_1 J_5 V_5$: paratattvaṃ prakāśate B_2 : paratattvaṃ prakāśanam $M_1 N_1 P_1$: paraṃ tattvaprakāśanam $P_3 T_1 N_{19} N_{21} E_1$: paraṃ tattvaṃ prakāśato J_2

17a-d Metre: upajāti metre: 17ab = upendravajrā and 17cd = indravajrā

17a-d This verse appears twice in the first chapter (16 and 29) of the south-Indian recension. In B_2 , two readings of this verse occur: *viviktadeśe śucisanniviṣṭaḥ* (I.16a) and *viviktadeśe sukhasanniviṣṭaḥ* (I.29a). 18c-d omitted by W_1

*brahmāṇḍaṃ pañcabhūtasthaṃ pañcabhūtamayī tanuḥ |
sarvaṃ bhūtamayaṃ ceti tyaktvā nāstīti bhāvayet || 19 ||*

Having abandoned the thought that the universe exists of five elements; that the body consists of five elements; and that everything consists of the elements, cultivate the thought, '[everything consisting of the elements] does not exist.'¹³⁰

*na kiñcin manasā dhyāyet sarvacintāvivarjitah |
sabāhyābhyantare yogī jāyate tattvasaṃmukhaḥ || 20 ||*

The yogin, who is free from all thoughts in regard to [everything] internal and external, should meditate with [his] mind on nothing. [Then,] he becomes one who faces the highest reality.

19a-d = *Yogacintāmaṇi*_{ed} p. 255 **20a-d** = *Yogacintāmaṇi*_{ed} p. 255

$\Sigma = \Sigma_{NI} + \Sigma_{SI} + \Sigma_{Ne}$; $\Sigma_{NI} = B_1 B_{L1} J_1 J_2 J_5 K_1 M_1 M_2 P_1 P_2 P_3 T_1 U_1 U_2 V_1$; $\Sigma_{SI} = B_2 T_{J1} V_4 W_1$; $\Sigma_{Ne} = N_1 N_2 N_{13} N_{17} N_{19} N_{21} N_{23} V_5 E_1 E_2$

19a brahmāṇḍaṃ] $\Sigma_{NI [J_5 P_1]}$ $\Sigma_{SI} \Sigma_{Ne [N_{23}]}$: brahmāṇḍa $P_1 N_{23}$: brahmā J_5 **19a** pañcabhūtasthaṃ] $\Sigma_{NI [J_1]}$
 $\Sigma_{SI [B_2 W_1]}$ Σ_{Ne} : pañcabhūteṣu J_1 : pañcabhūtasthaṃ W_1 : pañcabhūtasthiṃ B_2 **19b** mayī tanuḥ] $\Sigma_{NI [K_1 M_2 P_1 P_3 U_1]}$
 $\Sigma_{SI [B_2 W_1]}$ $\Sigma_{Ne [E_2]}$: mayīṃ tanuṃ M_2 : mayī tanu $K_1 E_2$: mayī tanū U_1 : mayi tanuḥ $B_2 P_1$: ī tanu P_3 **19c** sarvaṃ
] $\Sigma_{NI [B_{L1} J_5 K_1 M_2 P_3 U_1 V_1]}$ $V_4 \Sigma_{Ne [E_2]}$: sarva $B_{L1} M_2 P_3 U_1 V_1 T_{J1} W_1$: pañca $J_5 K_1 B_2$ **19c** bhūtamayaṃ] $\Sigma_{NI [J_5 M_1 P_3]}$
 $\Sigma_{SI} \Sigma_{Ne}$ bhūtamayī M_1 : bhūtamayīṃ J_5 : bhūtamaye P_3 **19c** ceti] $\Sigma_{NI [B_1 M_2 P_1 P_3 T_1 V_1]}$ $\Sigma_{SI [B_2 W_1]}$ $N_1 N_{17}$: cedaṃ
 $B_1 P_1 T_1 V_1 E_1 E_{2pc}$: cetā P_3 : cetāṃ E_{2ac} : vetti $\Sigma_{Ne [N_1 N_{17} N_{21} E_1 E_2]}$: vyetti N_{21} : cetat M_2 **19d** tyaktvā] $\Sigma_{[W_1]}$:
satyaṃ W_1 **19d** bhāvayet] $\Sigma_{NI [J_5]}$ $\Sigma_{SI} \Sigma_{Ne [N_{13}]}$: bhāvayat $J_5 N_{13}$ **20c** sabāhyābhyantare] $\Sigma_{NI [P_3]}$ $\Sigma_{SI [W_1]}$
 Σ_{Ne} : sabāhyābhyantarō W_1 : sabāhyābhyantara P_3 **20d** tattvasaṃmukhaḥ] $\Sigma_{NI [P_3]}$ $\Sigma_{SI [T_{J1}]}$ $\Sigma_{Ne [N_1]}$: tattvasat-
sukhaḥ T_{J1} : tattvasaṃmukhā P_3 : tattvasaṃmukhī N_1

tattve tu sammukhe jāte hy amanaskaṃ prajāyate |
amanaske 'pi sañjāte cittādivilayo bhavet || 21 ||

When the highest reality has approached [him], the no-mind [state] is brought forth. When the no-mind [state] has arisen, dissolution of thinking, [ego, etc.] occurs.³¹

cittādivilaye jāte pavanasya layo bhavet |
manaḥpavanayor nāśād indriyārthān vimuñcati || 22 ||

When dissolution of thinking, [ego, etc.] has arisen, the breath dissolves. Owing to the disappearance of the breath and mind, [the yogin] relinquishes sense objects.

indriyārthair yadā mukto bāhyajñānaṃ na jāyate |
bāhyajñāne vinaṣṭe ca tataḥ sarvasamo bhavet || 23 ||

When [the yogin] is freed from sense objects, knowledge of an external [world] does not exist. And when knowledge of an external [world] has disappeared, then [the yogin] becomes impartial to all things.³²

21a-d ≈ *Yogacintāmaṇi*_{ed} p. 255 (tattvasya sammukhe jāte tv... | amanaske tu sañjāte pavanasya layo bhavet)
22c-d ≈ *Yogacintāmaṇi*_{ed} p. 255 (...indriyārthān...) 23a-d = *Yogacintāmaṇi*_{ed} p. 255

$\Sigma = \Sigma_{NI} + \Sigma_{SI} + \Sigma_{Ne}$; $\Sigma_{NI} = B_1 B_{L1} J_1 J_2 J_3 K_1 M_1 M_2 P_1 P_2 P_3 T_1 U_1 U_2 V_1$; $\Sigma_{SI} = B_2 T_{J1} V_4 W_1$; $\Sigma_{Ne} = N_1 N_2 N_{13} N_{17} N_{19} N_{21} N_{23} V_5$
 $E_1 E_2$

21a tattve tu sammukhe jāte] $B_{L1} J_2$: tattvasya sammukhe jāte $\Sigma_{NI} [B_{L1} J_2 K_1 M_2 P_1 V_1]$ $\Sigma_{SI} [T_{J1} W_1]$ $\Sigma_{Ne} [N_{23}]$: tattvasya sammukhe yāte N_{23} : tattvaṃ tu sammukhe jāte W_1 : tattve svasammukhe jāte $K_1 P_1 V_1$: tattve 'sya sammukhe jāte V_6 : tattve 'nyasammukhe jāte T_{J1} : tadāsyā sammukhe tattvam U_B : tattvasya sammukhībhūte M_2 : tat paśya sammukhe jāte B_{L2} 21b hy] $T_{J1} V_4$: tv $\Sigma_{NI} W_1 \Sigma_{Ne} [N_{19}]$: sva N_{19} : omitted B_2 21b amanaskaṃ] $\Sigma_{[B_{L1}]}$: amanastvaṃ B_{L1} 21b prajāyate] $\Sigma_{NI} [B_1 M_2 U_1]$ $\Sigma_{SI} \Sigma_{Ne}$: prapadyate B_1 : prakāśate U_1 : prabhāśate M_2 21c 'pi] $\Sigma_{NI} [M_2 P_2 U_1]$ $\Sigma_{SI} \Sigma_{Ne}$: ca $U_1 P_2$: tu M_2 21d cittādivilayo] $\Sigma_{NI} \Sigma_{SI} \Sigma_{Ne} [N_1 V_5 E_2]$: cintādivilayo $V_5 E_2$: cintādivilayaṃ N_1 22a cittādivilaye jāte] $\Sigma_{NI} [J_1 J_2 P_3]$ $\Sigma_{SI} \Sigma_{Ne} [E_2]$: cintādivilaye jāte $J_1 E_2$: cintādivilayo jāte $J_2 P_3$: cintādivilayaṃ yāte V_3 22c manaḥ] Σ : cintā J_3 22d indriyārthān] $J_1 P_2 U_1 W_1$: indriyārthaṃ $\Sigma_{NI} [J_1 P_2 U_1]$ $\Sigma_{SI} [W_1]$ Σ_{Ne} 22d vimuñcati] $\Sigma_{NI} [P_3]$ $\Sigma_{SI} \Sigma_{Ne} [N_{21}]$: vimucyati $P_3 N_{21}$ 23a indriyārthair yadā mukto] $B_1 B_{L1} J_1 J_2 M_2 V_1 N_{17} E_2$: indriyārther yadā mukto U_1 : indriyārthe yadā mukto $J_3 K_1 T_1 B_2 W_1 P_1 E_1$: indriyārthe yadā mukte P_2 : indriyārthe vinirmukte $\Sigma_{Ne} [N_{17} E_1 E_2]$: indriyārtho yadā mukto $P_3 T_{J1} V_4$: indriyārthā yadā mukto M_1 23b na jāyate] $\Sigma_{[P_2]}$: yadobhavet P_2 23c vinaṣṭe ca] $\Sigma_{NI} \Sigma_{SI} \Sigma_{Ne} [N_{21} N_{23}]$: viniṣṭe ca N_{21} : vinaceṣṭa N_{23} 23d tataḥ] $\Sigma_{[B_1]}$: tadā B_1 23d sarvasamo] $\Sigma_{NI} [B_1 P_1]$ $B_2 \Sigma_{Ne} [N_{13}]$: sarvaḥ samo $B_1 N_{13}$: sarve samo P_1 : sarvāsamo T_{J1} : sarvasamaṃ V_4 : sarvamayo W_1

21c-d omitted by J_1 22a-b omitted by $P_2 \Sigma_{Ne} [N_1]$ 23a-d M_1 inserts the following Pāda between 23a and 23b: *brahmajñānaṃ ca jāyate*

*yadā sarvasamo jāto bhaved vyāpāravarjitaḥ |
parabrahmaṇi sambaddho yogī prāptalayas tadā || 24 ||*

When he has become impartial to all things and free from activity, then the yogin, who is fixed in the highest Brahma, has arrived at absorption.

*sadābhyāsarātānāṃ ca yaḥ paro jāyate layaḥ |
tasyāhaṃ kathayīṣyāmi lakṣaṇaṃ muktacetasaḥ || 25 ||*

I shall define the nature of that highest, mind-free absorption which arises for those devoted to constant practice.

*sukhaṃ duḥkhaṃ na jānāti śītoṣṇaṃ ca na vindati |
vicāraṃ cendriyārthānāṃ na vetti hi layaṃ gataḥ || 26 ||*

[The yogin] who has gone to absorption does not know pleasure and pain, and he does not meet with hot or cold.³³ He gives no thought to sense objects.

24a-d = *Yogacintāmaṇi*_{ed} p. 255 **25a-d** = *Yogacintāmaṇi*_{ed} p. 255 **26a-d** ≈ *Yogacintāmaṇi*_{ed} p. 255 (...śītoṣṇe na ca...)

$\Sigma = \Sigma_{NI} + \Sigma_{SI} + \Sigma_{Ne}$; $\Sigma_{NI} = B_1 B_{Li} J_1 J_2 J_5 K_1 M_1 M_2 P_1 P_2 P_3 T_1 U_1 U_2 V_1$; $\Sigma_{SI} = B_2 T_{J1} V_4 W_1$; $\Sigma_{Ne} = N_1 N_2 N_{13} N_{17} N_{19} N_{21} N_{23} V_5 E_1 E_2$

24a yadā] Σ : yathā A_1 **24a** sarvasamo jāto] $\Sigma_{NI [B_1 K_1 P_1 P_2]}$ $B_2 \Sigma_{Ne}$: sarvasame jāte $B_1 T_{J1} W_1 V_4$: sarvasamo jāte K_1 : sarve same jāto P_1 : sarvaśamo jāte P_2 : sarvamaye jāte A_1 **24b** vyāpāravarjitaḥ] $\Sigma_{NI [J_5 K_1]}$ $\Sigma_{SI} \Sigma_{Ne}$: samsāravarjitaḥ $J_5 K_1$ **24c** parabrahmaṇi] $\Sigma_{NI [U_1 V_1]}$ $\Sigma_{SI [W_1]}$: pare brahmaṇi $J_1 U_1 V_1 W_1 \Sigma_{Ne [E_1 N_{23}]}$ **24c** sambaddho] $B_{Li} M_2 V_1 N_{17} E_1 E_2$: saṃbandho $J_1 J_2 J_5 M_1 P_2 U_1 T_{J1} W_1$: saṃbuddho $P_1 \Sigma_{Ne [N_2 N_{17} E_1 E_2]}$: saṃbandhī $K_1 T_1 V_4$: saṃbandhād P_3 : saṃbodho U_B : saṃpanno B_2 : sañcīme B_1 **24d** prāptalayas tadā] $\Sigma_{NI [P_2 U_1]}$ $\Sigma_{SI} \Sigma_{Ne}$: prāptalayas tathā A_1 : prāptalayo bhavet P_2 : prāptanalas tadā U_1 **25a** ratānāṃ] $\Sigma_{NI [J_1]}$ $\Sigma_{SI} \Sigma_{Ne}$: vṛttānāṃ J_1 **25a** ca] Σ : tu A_1 **25b** paro] $\Sigma_{NI [P_3 V_1 U_1]}$ $\Sigma_{SI} \Sigma_{Ne}$: pare P_3 : parā V_1 : puro U_1 **25c** kathayīṣyāmi] $\Sigma_{NI [P_1 P_3]}$ $\Sigma_{SI} \Sigma_{Ne}$: katha iṣyāmi $P_1 P_3$: saṃpravakṣyāmi B_{Li} **25d** muktacetasaḥ] $\Sigma_{NI [B_1 J_5 K_1 P_1 P_3 T_1 U_1]}$ $\Sigma_{SI [T_{J1}]}$ Σ_{Ne} : muktacetasaṃ $J_5 K_1 P_1 P_3 T_1$: muktacetasaḥ T_{J1} : mukticitetasaḥ U_1 : yuktacetasaṃ B_1 **26a** sukhaṃ duḥkhaṃ] $\Sigma_{NI [B_1 P_3]}$ $\Sigma_{SI} E_1$: sukhaduḥkhaṃ B_1 : sukhaduḥkhe $M_2 \Sigma_{Ne [N_2 E_1]}$: sukhaduḥkha $P_3 N_2$ **26b** śītoṣṇaṃ] $\Sigma_{NI [P_1 P_2 T_1 U_1]}$ Σ_{SI} : śītoṣṇe $P_2 T_1 U_1 \Sigma_{Ne [N_2 V_5 E_1]}$: śītoṣṇī P_1 **26b** ca na] $B_1 J_2 M_1 M_2 P_2 U_1 V_1 B_2 T_{J1} V_4 N_2$: na ca $B_{Li} J_1 J_5 K_1 P_1 P_3 T_1 W_1 E_1 E_2$: naiva $\Sigma_{Ne [N_2 E_1 E_2]}$ **26b** vindati] $\Sigma_{[W_1]}$: manyate W_1 **26c** vicāraṃ] $\Sigma_{NI [P_2 U_2]}$ $\Sigma_{SI [T_{J1} V_4]}$ $\Sigma_{Ne [N_2]}$: vicarās T_{J1} : vikāraṃ V_4 : vicaramś P_2 : vicāryaṃ U_2 : vidhvāraṃ N_2 **26c** cendriyārthānāṃ na] $\Sigma_{[U_1]}$: cendriyāṇāṃ ca na U_1 **26d** vetti hi layaṃ] $\Sigma_{NI [B_1 M_2 P_1 P_2 T_1 V_1]}$: vetti ca layaṃ $B_1 M_2 P_1 T_1 V_1$: vetti sa layaṃ W_1 : vetti vilayaṃ B_2 : vettiha layaṃ $P_2 T_{J1} V_4$: ceṣṭāvilayaṃ $\Sigma_{Ne [E_1 E_2]}$ **26d** gataḥ] $\Sigma_{[N_{17}]}$: gataḥ N_{17}

*na ca jīvan mṛto vāpi na paśyati na mīlati |
nirjīvaḥ kāṣṭhavat tiṣṭhel layasthaś cābhidhīyate || 27 ||*

And [that yogin] is neither alive nor dead,³⁴ does not see nor close his eyes. He remains lifeless like a piece of wood³⁵ and [thus] is said to be abiding in absorption.³⁶

*nirvāstāsthāpito dīpo bhāsate niścalo yathā |
jagadvyāpāranirmuktas tathā yogī layaṃ gataḥ || 28 ||*

Just as [the flame of] a lamp which has been put in a windless [place]³⁷ shines without moving, so the yogin who has gone into absorption is free from the activities of the world.

*yathā vātair vinirmuktaṃ niścalaṃ nirmalaṃ saraḥ |
śabdādviṣayais tyakto layastho dṛśyate tathā || 29 ||*

Just as a lake³⁸ [which is] free from wind [appears] still and pure, so [the yogin] in absorption is seen to be free from the objects of the senses, beginning with sound.

27a-d = *Yogacintāmaṇi*_{ed} p. 255 28a-d = *Yogacintāmaṇi*_{ed} pp. 255-56 29a-d = *Yogacintāmaṇi*_Σ p. 256

$\Sigma = \Sigma_{NI} + \Sigma_{SI} + \Sigma_{Ne}$; $\Sigma_{NI} = B_1 B_{Li} J_1 J_2 J_5 K_1 M_1 M_2 P_1 P_2 P_3 T_1 U_1 U_2 V_1$; $\Sigma_{SI} = B_2 T_{J_1} V_4 W_1$; $\Sigma_{Ne} = N_1 N_2 N_{13} N_{17} N_{19} N_{21} N_{23} V_5 E_1 E_2$

27a na ca jīvan mṛto vāpi] $B_{Li} J_1 J_2 J_5 K_1 M_1 M_2 U_1 \Sigma_{SI[V_4]} \Sigma_{Ne[E_1]}$: na jīvan na mṛto vāpi $B_1 P_1 P_2 P_3 T_1 V_1 E_1$: na ca jīvan mṛte vāpi V_4 27c nirjīvaḥ] $\Sigma_{NI[J_5 K_1 P_2 P_3 U_1 V_1]} \Sigma_{SI[B_2 T_{J_1}]} \Sigma_{Ne[N_1 N_2 N_{23}]}$: nirjīva $K_1 P_3 V_1 B_2 T_{J_1} N_1 N_2 N_{23}$: nijīvaḥ $J_5 U_1$: na jīvaḥ P_2 27c kāṣṭhavat] $\Sigma_{NI[B_1 U_1]} \Sigma_{SI} \Sigma_{Ne[N_2]}$: kāṣṭhavaḥ U_1 : kālavat B_1 : kāvat N_2 27d layasthaś cābhidhīyate] $\Sigma_{NI[B_1 M_1 P_1 P_2 P_3 T_1 V_1]} \Sigma_{SI[W_1]} \Sigma_{Ne[N_1 N_{13} E_1 E_2]}$: layasthaḥ sābhidhīyate M_1 : layasthaḥ so 'bhidhīyate $P_3 T_1 V_1 E_1$: layastha[h] yo 'bhidhīyate E_2 : krayasthaḥ so 'bhidhīyate P_1 : layasthaṃ so 'bhidhīyate N_1 : layas tasyo 'bhidhīyate B_1 : layasthaṃ śrābhidhīyate N_{13} : layasyāś cāpi dhīyate W_1 : layasthasyābhidhīyate P_2 28a nirvāta] $B_{Li} J_1 M_1 M_2 P_2 U_1 U_2 \Sigma_{SI[V_4]} \Sigma_{Ne[E_1 E_2]} E_{2pc}$: nirvāte $B_1 J_2 J_5 K_1 P_1 T_1 V_1 V_4 E_1 E_{2ac}$: nirvātai P_3 28c jagadvyāpāra] $\Sigma_{NI[B_{Li} J_5]} \Sigma_{SI[B_2]} \Sigma_{Ne}$: jāgrdvvyāpāra B_{Li} : sa jagatpāra $J_5 B_2$ 28d nirmuktas] $\Sigma_{NI} \Sigma_{SI[T_{J_1}]} \Sigma_{Ne[E_2]}$: nirmukto $T_{J_1} E_2$ 28d layaṃ gataḥ] $\Sigma_{NI[B_1 M_1 P_1 T_1]} \Sigma_{SI} \Sigma_{Ne[E_2]}$: layasthitaḥ $M_1 E_2$: laye sthitaḥ $B_1 P_1 T_1$ 29a yathā] $\Sigma_{NI[B_1 M_2 P_1 T_1 V_1]} \Sigma_{SI} \Sigma_{Ne}$: yadā $B_1 M_2 P_1 T_1 V_1$ 29a vātair] $\Sigma_{NI} V_4 \Sigma_{Ne}$: vāta $B_2 T_{J_1} W_1$ 29a vinirmuktaṃ] J_3 : vinirmukto Σ 29b niścalaṃ] J_3 : niścalo Σ 29b nirmalaṃ saraḥ] J_3 : nirmalaḥ paraḥ $\Sigma_{NI[P_2 P_3]} W_1 \Sigma_{Ne[N_{19} V_5 E_2]}$: nirmalo 'rṇavaḥ $P_3 \Sigma_{SI[W_1]}$: nirmalo paraḥ $N_{19} V_5 E_2$: nirmalaṃ baraḥ P_2 29c śabdādi] $\Sigma_{NI[M_2 U_1]} \Sigma_{SI} \Sigma_{Ne}$: śabdādyair $M_2 U_1$ 29d viṣayais] $\Sigma_{NI[M_1 P_2 P_3 U_1]} \Sigma_{SI} \Sigma_{Ne}$: viṣayāṃs $M_1 P_2 P_3$: viṣayaṃ U_4 : viṣayas U_1 29d tyakto] $\Sigma_{NI[J_5 K_1 M_2 P_2 P_3]} \Sigma_{SI} \Sigma_{Ne}$: mukto $J_5 K_1 M_2$: tyaktvā $P_2 P_3$ 29d tathā] $J_2 K_1 M_1 \Sigma_{SI} E_1$: tadā $\Sigma_{NI[B_1 J_2 K_1 M_1 P_2]} \Sigma_{Ne[N_2 N_{13} E_1]}$: yadā B_1 : sadā $P_2 N_{13}$: tarā N_2

28d J_1 repeats 29b at 28d 29a omitted by J_1

prakṣiptaṃ lavaṇaṃ toye kramād yadvad viliyate |
mano 'py abhyāsayogena tadvad brahmaṇi liyate || 30 ||

As salt put into water dissolves gradually, so the mind as well dissolves [thus] in Brahma by means of the practice [of absorption].

lavaṇaṃ toyasamparkād yathā toyamayaṃ bhavet |
mano 'pi brahmasaṃsparśāt tathā brahmamayaṃ bhavet || 31 ||

As salt by contact with water becomes water, so the mind by contact with Brahma becomes Brahma.³⁹

30a-d = *Yogacintāmaṇi*_{ed} p. 256 **31a-d** = *Yogacintāmaṇi*_{ed} p. 256

$\Sigma = \Sigma_{NI} + \Sigma_{SI} + \Sigma_{Ne}$; $\Sigma_{NI} = B_1 B_{L1} J_1 J_2 J_5 K_1 M_1 M_2 P_1 P_2 P_3 T_1 U_1 U_2 V_1$; $\Sigma_{SI} = B_2 T_{J1} V_4 W_1$; $\Sigma_{Ne} = N_1 N_2 N_{13} N_{17} N_{19} N_{21} N_{23} V_5$
 $E_1 E_2$

30a toye] $\Sigma_{NI [J_1 P_3]}$ Σ_{SI} $\Sigma_{Ne [N_2 N_{13} N_{21}]}$: toya $J_1 N_2$: toyaṃ P_3 : tvaya N_{13} : tvaye N_{21pc} **30b** kramād] $\Sigma_{[P_3]}$:
karmād P_3 **30b** yadvad] $\Sigma_{[J_5]}$: bandhaṃ J_5 : sarvaṃ J_3 **30c** 'py abhyāsayogena] $\Sigma_{NI [J_5]}$ $\Sigma_{SI [T_{J1} V_4]}$ Σ_{Ne} :
niśvāsayogena J_5 : abhyāsayogena T_{J1} **30d** tadvad] $\Sigma_{[J_5]}$: tat ta[d] J_5 **30d** brahmaṇi liyate] $\Sigma_{[U_1]}$: brahma
viliyate U_1 **31a** lavaṇaṃ] $\Sigma_{[T_{J1}]}$: lavaṇe T_{J1} **31a** samparkād] $\Sigma_{NI [B_1 M_1 P_1 P_2 P_3 T_1 V_1]}$ $\Sigma_{SI [V_4]}$ Σ_{Ne} : saṃsparśād
 $B_1 M_1 P_1 P_2 P_3 T_1 V_1 V_4$ **31b** yathā] $\Sigma_{[M_2]}$: iva M_2 **31b** toyamayaṃ] $\Sigma_{NI [M_2]}$ B_2 $\Sigma_{Ne [N_{21}]}$: toyasamaṃ
 $T_{J1} W_1 V_4$: brahmamayo $M_2 N_{21}$: jalamayaṃ U_p **31c** saṃsparśāt] $\Sigma_{NI [J_1 J_2 M_2 U_1]}$ Σ_{SI} $\Sigma_{Ne [N_1 N_2 N_{13} N_{23} V_5]}$: saṃ-
sparkāt $J_1 J_2 M_2 U_1 N_1 N_2 N_{13} N_{23} V_5$ **31d** brahmamayaṃ bhavet] $\Sigma_{NI [J_5 K_1]}$ $\Sigma_{SI [T_{J1}]}$ Σ_{Ne} : brahmamayo bhavet
 T_{J1} : brahmaṇi liyate $J_5 K_1$

30a-d has been corrupted in the Nepalese recension, which repeats 22a-b either after 30a-b ($N_{13} N_{17} N_{21} N_{23} V_5$), thus making 30c-d into 30e-f, or after 30c-d ($N_1 N_2$), producing an additional verse of 22a-b and 30c-d. In the latter case, 30c-d is thus repeated. In another instance, 30a-b is replaced by 22a-b (N_{19}). **30a-b** omitted by N_{19} **30c** omitted by V_4 and replaced by *layena sahito yogī* **30c-d** omitted by $J_2 V_4$. **31c-d** omitted by $V_4 N_{21}$. V_4 substitutes: *layena ca tathā yogī brahmatvam upatiṣṭhate*

yathā kṣārād ayatnena prāpyate lavaṇaṃ svakam |
brahmajñānam ayatnena nirvāṇaṃ manasas tathā || 32 ||

Just as the salty taste intrinsically inherent [in salt,] is effortlessly obtained from a salty substance, so gnosis of Brahma [in the form of] cessation [which is intrinsically inherent in the mind] is effortlessly [obtained] from the mind.⁴⁰

ghṛtāt pṛthaktvarahitaṃ ghṛte līnaṃ ghṛtaṃ yathā |
tattve līnas tathā yogī pṛthagbhāvaṃ na vindati || 33 ||

Just as ghee which has dissolved into [another batch of] ghee, is not separate [in any way] from [that] ghee, so the yogin, who has dissolved into the highest reality, is not aware of separateness.⁴¹

nimeśaśvāsapalakair nāḍībhiḥ praharair dinaiḥ |
māsaiḥ saṃvatsaraiḥ kālair layastho 'tha paraṃ vrajet || 34 ||

Remaining in absorption for the [following] times; moments, breaths, Palas,⁴² Nāḍīs,⁴³ Praharas,⁴⁴ days, months and years, [the yogin] then goes to the highest reality.

32a-d ≈ *Yogacintāmaṇi*_{ed} p. 256 (...lavaṇaṃ dhruvam...) : *Yogacintāmaṇi*_{Kt} (yathā kṣār[ā]d ay[atnena] prāpyate lavaṇaṃ dhruvam | brahmānandam...) 33a-d ≈ *Yogacintāmaṇi*_{ed} p. 256 (ghṛtāt pṛthaktvarahitaṃ...) 34a-d ≈ *Yogacintāmaṇi*_{ed} p. 256 (...layastho yat paraṃ...)

32a kṣārād ayatnena] conj. SLAJE : kṣāram ayatnena $\Sigma_{NI} \Sigma_{SI [B_2 W_1]} \Sigma_{Ne [N_{17}]}$: kṣīram ayatnaptena B₂ : kṣārāprayatnena W₁ : kṣāramaye yatne N₁₇ 32b prāpyate] $\Sigma_{NI [K_1 T_1]} \Sigma_{SI N_2 N_{17} E_2}$: prāpnoti $\Sigma_{Ne [N_2 N_{17} E_1 E_2]}$: prāpte tu K₁ : prāte T₁ : prā+te E₁ 32b lavaṇaṃ svakam $\Sigma_{NI [M_1 M_2]} \Sigma_{SI} \Sigma_{Ne}$: lavaṇena ca M₂ : layatāṃ svakam M₁ 32c nirvāṇaṃ] $\Sigma_{NI [J_1 K_1]} \Sigma_{SI} \Sigma_{Ne}$: nirvāṇa J₁ K₁ 32d manasas] $\Sigma_{NI [M_2 U_1]} \Sigma_{SI [T_1]} \Sigma_{Ne [N_{13} E_1]}$: manasās T₁ E₁ : manasaṃ U₁ : manaso M₂ : mayasas N₁₃ 33a ghṛtāt] $\Sigma_{NI [M_2]} \Sigma_{SI} \Sigma_{Ne [N_2 N_{23}]}$: ghṛtaṃ M₂ : ghṛtan N₂ : ghṛtās N₂₃ 33a pṛthaktvarahitaṃ] B₁ P₁ P₂ P₃ T₁ V₁ N₁ E₁ : pṛthakt[ā]rahitaṃ U₂ : pṛthagvirahitaṃ J₁ K₁ M₁ N₂₁ : pṛthaktvirahitaṃ B₁ J₅ U₁ $\Sigma_{Ne [N_1 N_{21} E_1]}$: pṛthagvinihitaṃ $\Sigma_{SI [V_4]}$: pṛthak vighrahituṃ V₄ : pṛthavnirahitaṃ M₂ : patho virahitaṃ J₂ 33b ghṛte līnaṃ] $\Sigma_{NI [J_2 K_1]} \Sigma_{SI [T_1]} \Sigma_{Ne [N_{23} V_5]}$: ghṛto līnaṃ K₁ : payohīnaṃ J₂ mg : ghṛte nītaṃ N₂₃ : ghṛte nīlaṃ T₁ : ghṛtaṃ līnaṃ V₅ 33b ghṛtaṃ] $\Sigma_{NI} \Sigma_{SI [B_2]} \Sigma_{Ne [N_{13}]}$: ghṛte B₂ N₁₃ 33b yathā] $\Sigma_{[P_1]}$: tathā P₁ 33c tattve līnas] $\Sigma_{NI [M_2 U_1]} \Sigma_{SI [T_1 V_4]} \Sigma_{Ne [N_2 N_{21}]}$: brahmaniṣṭhas M₂ U₁ : tattvalīnas V₄ : tattvalīnaṃ N₂ : tattvalīnaṃ N₂₁ : tattvanīlaṃ T₁ 34a nimeśaśvāsapalakair] J₁ T₁ $\Sigma_{Ne [N_{23} E_1]}$: nimeśaiḥ śvāsapalakair B₁ J₂ J₅ K₁ B₂ V₄ E₁ : nimeśaiḥ śvāsaiḥ palakair W₁ : nimeśena śvāsapalair M₁ P₁ T₁ : nimeśena śvāsapalaṃ P₂ : nimeśena śvāsapalakair B₁ P₃ : nimeś[e]na śvāsayatnair V₁ : nimeśaiḥ śvāsāśvāsakair U₁ : nimeśaiḥ śvāsānalakair M₂ : yeśāśvāsapalakair N₂₃ 34b nāḍībhiḥ] $\Sigma_{[B_1]}$: ghatikaiḥ B₁ 34d 'tha] Σ_{Ne} : yat $\Sigma_{NI [V_1]}$: tat $\Sigma_{NI [W_1]}$: yaḥ W₁ : yi V₁ 34d paraṃ] $\Sigma_{[M_2]}$: padaṃ M₂

32b V₄ substitutes: toyē layati niṣprabham 32a-d P₂ substitutes: yathā vāsau kṣāramayo layaprāptyā ca saṅkaram | brahmajñānamayachinne nirvāṇa[m] manasas tathā ||

*śvāsocchvāsātmakeḥ prāṇaḥ ṣaḍbhiḥ prāṇaiḥ palaṃ smṛtaṃ |
palaḥ ṣaṣṭibhir eva syāt ghaṭikā kālasammitā || 35 ||*

A breath consists of an inspiration and expiration.⁴⁵ A Pala is regarded as six breaths. A Ghaṭikā corresponds in time to sixty Palas.⁴⁶

*yogī nimeṣamātreṇa layena labhate dhruvam |
sparśanaṃ paratattvasya vyutthānaṃ ca punaḥ punaḥ || 36 ||*

Through an absorption for a mere moment, the yogin definitely makes contact with the highest reality, and the active state [of mind arises] again and again.⁴⁷

*gharmaśāntiḥ prajāyeta muhur nidrā ca mūrchanā |
nimeṣaṣaṭkamātreṇa layaniṣṭhasya yoginaḥ || 37 ||*

For a yogin who is in an absorption for a period of six moments,⁴⁸ loss of body heat,⁴⁹ sleep and fainting may occur repeatedly.⁵⁰

35a-d ≈ *Yogacintāmaṇi*_{ed} p. 256 (śvāsocchvāsātmakeḥ...) **36a-d** ≈ *Yogacintāmaṇi*_{ed} p. 256 (... paratattvasyāpy utthānaṃ ca punaḥ punaḥ) **37a-d** ≈ *Yogacintāmaṇi*_{ed} p. 256 (...layenāntasthaḥ yoginaḥ)

$\Sigma = \Sigma_{NI} + \Sigma_{SI} + \Sigma_{Ne}$; $\Sigma_{NI} = B_1 B_{Li} J_1 J_2 J_5 K_1 M_1 M_2 P_1 P_2 P_3 T_1 U_1 U_2 V_1$; $\Sigma_{SI} = B_2 T_{J1} V_4 W_1$; $\Sigma_{Ne} = N_1 N_2 N_{13} N_{17} N_{19} N_{21} N_{23} V_5 E_1 E_2$

35a śvāsocchvāsa] $\Sigma_{NI} [J_5 K_1 U_1 P_2 P_3]$ $\Sigma_{SI} [B_2 T_{J1}]$ Σ_{Ne} : śvāsāśvāsa B₂: śvāsāḥ śvāsa T_{J1}: śvāso śvāsa J₅ K₁ U₁: śvā-sotśvāsa P₂ P₃ **35a** prāṇaḥ] $\Sigma_{[T_{J1}]}$: prāṇāḥ T_{J1} **35b** ṣaḍbhiḥ] $\Sigma_{[N_2]}$: ṣaṭri N₂ **35b** palaṃ] $\Sigma_{NI} [B_1 M_2]$ $\Sigma_{SI} \Sigma_{Ne}$: layaṃ B₁ M₂ **35c** palaiḥ] $\Sigma_{NI} [M_2]$ $\Sigma_{SI} [B_2 T_{J1}]$ Σ_{Ne} : palaṃ T_{J1}: ṣaṣṭaiḥ M₂: pannais B₂ **35d** ṣaṣṭibhir] $\Sigma_{NI} [J_2 P_3]$ $\Sigma_{SI} [B_2]$ Σ_{Ne} : tu ṣaṣṭhibhir J₂: tu py aḍbhir B₂: ṣaṣṭhi P₃ **35d** eva syāt] $\Sigma_{NI} [P_3]$ $\Sigma_{SI} [V_4]$ $\Sigma_{Ne} [N_{19} N_{21} E_2]$: ekā syāt V₄: eka syād E₂: evaṃ syāt N₁₉ N₂₁: saṅkhyākai[h] ṣaḍbhi[h] P₃ **35d** ghaṭikā kālasammitā] $\Sigma_{NI} [M_2 P_2]$ $\Sigma_{SI} \Sigma_{Ne} [N_2]$: ghaṭikā layasammitam M₂: ghaṭilayam īritam P₂: ghaṭikā kālasam̐bhītā N₂ **36b** nimeṣa] $\Sigma_{NI} \Sigma_{SI} [B_2 W_1]$ Σ_{Ne} : nimiṣa B₂ W₁ **36b** layena] $\Sigma_{NI} [P_2 P_3]$ $\Sigma_{SI} [B_2]$ Σ_{Ne} : layanaṃ P₃ B₂: layastho P₂ **36b** dhruvam] $\Sigma_{NI} [T_{J1}]$ $\Sigma_{SI} [B_2]$ Σ_{Ne} : dhṛtaṃ B₂: erased T_{J1} **36c** sparśanaṃ] $\Sigma_{NI} [P_3 T_{J1}]$ $\Sigma_{SI} \Sigma_{Ne}$: sthāpanaṃ P₃: erased T_{J1} **36d** paratattvasya] E₆: paratattvasyā $\Sigma_{NI} [P_3 U_1]$ $\Sigma_{SI} \Sigma_{Ne}$: paratattvaṃ syāt U₁: paramaṃ tattvaṃ P₃ V₈ **36d** vyutthānaṃ ca] conj. SANDERSON: -py utthānaṃ ca $\Sigma_{NI} [J_2 J_5 K_1 P_2 P_3]$ $\Sigma_{SI} E_1 E_2$: -nuṣṭhānaṃ ca $\Sigma_{Ne} [E_1 E_2]$: -py upasthānaṃ J₂ J₅ K₁ P₂: -py upasthāṃ na J₆: apy uṣṭhānaṃ E₆: samsthānaṃ ca P₂: svasthānaṃ ca P₃: -śu dhyānaṃ ca U₄: -thusyānaṃ ca B₃: susthāne ca V₈ **37a** gharmaśāntiḥ B₁ K₁ M₁ M₂ T₁ V₁ V₄ $\Sigma_{Ne} [N_2 N_{13} N_{23}]$: dharmaśāntiḥ B₂ B_{Li} J₁ J₂ J₅ K₁ M₁ M₂ P₂ P₃ T₁ U₁ N₂ N₁₃: gharmāḥ śrāntiḥ E₁: gharmāśrāntiḥ P₁ W₁: gharmāśīti J_p: varmaśāntiḥ N₂₃: karmaśāntiḥ V₆ **37a** prajāyeta] $\Sigma_{NI} [J_1 P_3]$ $\Sigma_{SI} \Sigma_{Ne} [N_2 N_{13}]$: prajāyete J₁: prajāyate ta P₃: prajāyāṇa N₂: prajvāyeta N₁₃ **37b** mūrchanā] $\Sigma_{NI} [P_3]$ $\Sigma_{SI} [B_2 T_{J1}]$ $\Sigma_{Ne} [N_{23}]$: mūrḍhitā B₂: mūrchatā T_{J1} N₂₃: mūrḍhani P₃ **37c** nimeṣa] $\Sigma_{NI} [K_1 P_2]$ $\Sigma_{SI} [B_2]$ Σ_{Ne} : nimiṣa B₂: nimiṣaṃ K₁: nimiṣe P₂ **37d** layaniṣṭhasya] E₂: laye niṣṭhasya N₁ P₂: laye niṣṭhāsyā N₁₇: laye niṣṭhā ca $\Sigma_{Ne} [N_1 N_2 N_{13} N_{17} E_1 E_2]$: layaniṣṭhā ca N₂ N₁₃: laye nītasya B_{Li} J₂: laye nātasya B₁: layenāntastha J₁ M₁ P₁ P₂ T₁ V₁ $\Sigma_{SI} E_1$: layenāntasthasya J₅: layenāntara M₂: layasthasyāpi K₁: layenāṃstastha U₁: layanaṃ labhate P₃: layenaitasya A₁

śvāsamātralayenāpi tena prāṇādivāyavaḥ |
śvāsapravāhasaṃbandhāt svasvsthāne vahanti te || 38 ||

By means of an absorption for one breath, the [principal five] bodily winds beginning with Prāṇa,⁵¹ flow to their own places⁵² because of the complete restraint of the flow of the breath.⁵³

śvāsadvayalāyēnāpi kūrmanāgādivāyavaḥ |
nivartante ca dhātūnām bandhaṃ kurvanti dhātugāḥ || 39 ||

By means of an absorption for two breaths, the [secondary five] bodily winds, such as Kūrma and Nāga,⁵⁴ stop functioning and they, being situated in the bodily constituents, arrest [the transformation of these] constituents.⁵⁵

38a-d ≈ *Yogacintāmaṇi*_{ed} p. 256 (śvāsaratrayalāyēnāpi...) 39a-d ≈ *Yogacintāmaṇi*_{ed} p. 256 (...kūrmanāvātādivāyavaḥ | ... dhātugam)

$\Sigma = \Sigma_{NI} + \Sigma_{SI} + \Sigma_{Ne}$; $\Sigma_{NI} = B_1 B_{Li} J_1 J_2 J_5 K_1 M_1 M_2 P_1 P_2 P_3 T_1 U_1 U_2 V_1$; $\Sigma_{SI} = B_2 T_{1i} V_4 W_1$; $\Sigma_{Ne} = N_1 N_2 N_{13} N_{17} N_{19} N_{21} N_{23} V_5 E_1 E_2$

38b tena] $\Sigma_{NI [K_1 P_2]}$ $\Sigma_{SI [V_4]}$ $\Sigma_{Ne [N_2]}$: nate K_1 : yena V_4 : naiva P_2 : teśā N_2 38c śvāsapravāha] $\Sigma_{NI [V_1]}$ $\Sigma_{SI [B_2]}$ Σ_{Ne} : śvāsapraśvāsa V_1 : śvāsaprāṇavāha B_2 38d saṃbandhāt] Σ_{NI} $\Sigma_{SI [T_{1i}]}$ $\Sigma_{Ne [N_2 E_2]}$: saṃbaddhā[h] E_2 : saṃpannā[h] T_{1i} : saṃbandhvā N_2 38d svasvsthāne] $\Sigma_{NI [B_1 J_5 K_1 U_1]}$ Σ_{SI} $\Sigma_{Ne [N_2]}$: svasthāneṣu $J_5 K_1$: sve sve sthāne B_1 : śvāsasthāne U_1 : svasvsthā so N_2 38d te] $\Sigma_{[B_2]}$: omitted B_2 39b kūrmanāgādi $B_1 K_1 P_1 T_1 V_1 E_2$: kūrmanāvātādi $\Sigma_{NI [B_1 J_1 K_1 P_1 T_1 V_1]}$ $\Sigma_{SI [T_{1i} V_4]}$ $\Sigma_{Ne [E_2]}$: nāgakūrmādi V_4 : karmavātādi J_1 : kirtavātādi T_{1i} 39c nivartante ca] $B_1 J_1 J_5 P_2 U_1$ $\Sigma_{SI [T_{1i}]}$ $\Sigma_{Ne [E_1 E_2]}$: na vartante ca $\Sigma_{NI [B_1 J_1 J_5 P_2 U_1]}$ $T_{1i} E_1 E_2$ 39c dhātūnām] $\Sigma_{NI [B_{Li} J_2 J_5 K_1 M_2 P_2]}$ $\Sigma_{SI [V_4]}$ $\Sigma_{Ne [N_2 E_1]}$: dhāvanti $B_{Li} J_2 M_2 E_1$: sādḥunām P_2 : sādḥunā[m] J_5 : gatis teṣām V_4 : dhunām K_1 : dhyatunām N_2 39d bandhaṃ kurvanti] $\Sigma_{NI [B_{Li} J_2 M_2]}$ $\Sigma_{SI [V_4]}$ $\Sigma_{Ne [N_{23} E_1]}$: baddhaṃ kurvanti V_4 : na vikurvanti $B_{Li} J_2 M_2 E_1$: vaśva kurvanti N_{23} 39d dhātugāḥ] $P_1 T_1$: dhātugā $B_1 P_3 V_1$: dhātavaḥ $\Sigma_{NI [B_1 P_1 P_3 T_1 V_1]}$ Σ_{SI} Σ_{Ne} : dhātuge J_3 : dhātuyā U_4 : vāyavaḥ B_{Li}

38c-d omitted by P_2 39a-b omitted by P_2

*catuḥśvāsalayenāpi saptadhātugatā rasāḥ |
samaṃ puṣṭiṃ prakurvanti dhātūnāṃ samavāyataḥ || 40 ||*

By means of an absorption for four breaths, the nutrient fluids which have gone into the seven bodily constituents⁵⁶ produce a balanced strengthening of [these] constituents,⁵⁷ because of their conjunction.⁵⁸

*layena palamātreṇa āsanastho na khidyate |
svalpaśvāso bhaved yogī svalponmeṣayutas tathā || 41 ||*

By means of an absorption for the length of a Pala (i.e., six breaths), [the yogin] who is seated in his [yogic] posture, does not tire. Then, the yogin breathes very little and blinks very little.

40a-d ≈ *Yogacintāmaṇi*_{ed} p. 256-57 (...samyak puṣṭiṃ... samavāyavaḥ) **41a-d** ≈ *Yogacintāmaṇi*_{ed} p. 257 (...cāsanastho...)

$\Sigma = \Sigma_{NI} + \Sigma_{SI} + \Sigma_{Ne}$; $\Sigma_{NI} = B_1 B_{L1} J_1 J_2 J_5 K_1 M_1 M_2 P_1 P_2 P_3 T_1 U_1 U_2 V_1$; $\Sigma_{SI} = B_2 T_{J1} V_4 W_1$; $\Sigma_{Ne} = N_1 N_2 N_3 N_{13} N_{17} N_{19} N_{21} N_{23} V_5 E_1 E_2$

40a catuḥśvāsa] $\Sigma_{NI [B_1 P_1 T_1 V_1]}$ $\Sigma_{SI \Sigma_{Ne [E_1 E_2]}}$: śvāsatraya $B_1 P_1 V_1 E_1 E_2$: śvāsadvaya T_1 **40b** sapta] $\Sigma_{[M_2]}$: sama M_2 **40b** dhātugatā rasāḥ] $\Sigma_{NI [B_1 K_1]}$ $\Sigma_{SI \Sigma_{Ne [N_{23} E_2]}}$: dhātugatā rasā $B_1 E_2$: dhātugatā sa rasā K_1 : dhātugadhā rasā N_{23} **40c** samaṃ puṣṭiṃ] $\Sigma_{Ne [N_1 N_{21} N_{23} E_1]}$ V_4 : samapuṣṭiṃ $B_{L1} J_2 M_1 P_1 P_3 T_1 U_1 N_1 N_{21} N_{23} E_1$: same puṣṭiṃ $J_5 T_{J1}$: samapuṣṭi P_2 : same puṣṭi $J_1 K_1 B_2$: samyak puṣṭiṃ V_1 : samyak W_1 : rasapuṣṭiṃ B_1 : premapuṣṭiṃ M_2 **40c** prakurvanti] $\Sigma_{[K_1]}$: pradaṃ vṛtti K_1 **40d** dhātūnāṃ] $\Sigma_{NI [J_5 K_1 P_3]}$ $\Sigma_{SI [B_2]}$ $\Sigma_{Ne [E_2]}$: dhātunāṃ $J_5 K_1 B_2 E_2$: sudhānā P_3 **40d** samavāyataḥ] $B_1 J_5$ samavāyavaḥ $\Sigma_{NI [B_1 J_5]}$ $\Sigma_{SI [V_4]}$ Σ_{Ne} : daśavāyavaḥ V_4 **41a** layena palamātreṇa] $\Sigma_{NI [B_1 P_1 T_1 V_1]}$ $\Sigma_{SI [T_{J1}]}$ $\Sigma_{Ne [E_2]}$: layena phalamātreṇa $J_1 T_{J1}$: catuḥśvāsalayenāpi $B_1 P_1 T_1 V_1 E_2$ **41b** āsanastho] $B_{L1} J_2 K_1 M_2 U_1 \Sigma_{SI [W_1]}$ Σ_{Ne} : svāsanastho $B_1 M_1 P_3$: cāsanastho $P_1 V_1 W_1$: vāsanastho P_2 : na cāsana T_1 **41b** na khidyate] $B_1 B_{L1} J_2 P_1 P_3 T_1 U_1 V_1 V_4 W_1 E_1$: na vidyate $J_1 K_1 M_1 M_2 P_2 \Sigma_{Ne [E_1]}$: na bhidyate A_1 : vivardhate $B_2 T_{J1}$ **41c** svalpaśvāso] $\Sigma_{NI [K_1 P_2]}$ $\Sigma_{SI \Sigma_{Ne [E_2]}}$: svalpaśvāse E_2 : svātmaśvāsāt P_2 : palābhyāsau K_1 **41d** svalponmeṣayutas] $\Sigma_{NI [M_1 M_2]}$ $\Sigma_{SI N_2 N_{17} E_1 E_2}$: svalponmeṣalayas $\Sigma_{Ne [N_2 N_{17} E_1 E_2]}$: svalponmeṣakṛta[s] M_1 : svalponmeṣaratas V_8 : svalponmeṣas tathā M_2 **41d** tathā] $\Sigma_{NI [B_1 M_2]}$ $\Sigma_{SI \Sigma_{Ne}}$: tadā B_1 : punaḥ M_2

paladvayalāyēnāpi hr̥nnādoccalanaṃ bhavet |
anāhataḥ sa vijñeyo na tatraiva nyāsen manaḥ || 42 ||

By means of an absorption for two Palas (i.e., twelve breaths), a sound in the heart rises up.⁵⁹ [The yogin] should recognize it to be the unstruck sound (*anāhata*) and should not fix his mind on it.⁶⁰

catuḥpalapramāṇena layenānubhavo bhavet |
akasmān nipataty eva śabdaḥ karṇe śubhāśubhaḥ || 43 ||

By means of an absorption for a period of four Palas, [this following] experience may occur: suddenly, an agreeable or disagreeable sound enters the ear.⁶¹

42a-d ≈ *Yogacintāmaṇi*_{ed} p. 257 (...hr̥nnādyāś calanaṃ bhavet...) 43a-d = *Yogacintāmaṇi*_{ed} p. 257

$\Sigma = \Sigma_{NI} + \Sigma_{SI} + \Sigma_{Ne}$; $\Sigma_{NI} = B_1 B_{L1} J_1 J_2 J_5 K_1 M_1 M_2 P_1 P_2 P_3 T_1 U_1 U_2 V_1$; $\Sigma_{SI} = B_2 T_{J1} V_4 W_1$; $\Sigma_{Ne} = N_1 N_2 N_{13} N_{17} N_{19} N_{21} N_{23} V_5$
 $E_1 E_2$

42a paladvayalāyēnāpi] $\Sigma_{NI [B_1 K_1 P_1 P_3 T_1 U_1 V_1]}$ $\Sigma_{SI [B_2]}$ $\Sigma_{Ne [N_1 E_1]}$: paladvaye layenāpi $K_1 U_1 B_2$: paladvayakṛtenāpi $P_1 T_1 V_1$: paladvaye kṛtenāpi $B_1 P_3 E_1$: paladvayena yenāpi N_1 42b hr̥nnādoccalanaṃ] *em.* SANDERSON: hr̥nnādoccalanaṃ $M_1 P_1 T_1 E_1$: hr̥nnādyoccalanaṃ V_1 : hr̥nnādoś cālanam B_1 : nādoccārarato P_2 : hr̥nnādyāś calanaṃ] $B_{L1} K_1 J_1 J_2$ $\Sigma_{SI [B_2 T_{J1}]}$ $\Sigma_{Ne [N_2 N_{23} E_1 E_2]}$: hr̥nnādyā calanaṃ T_{J1} : hr̥nnādyāś calanaṃ $N_{23} E_2$: hr̥nnāḍināṃ layo J_5 : hr̥nnāḍyāś canaṃ B_2 : ṛnāḍyāś calanaṃ U_1 : hr̥nnābhyāś calanaṃ U_B : hr̥nnābhicalanaṃ B_{L2} : hr̥nādo jvalanaṃ P_3 : hr̥nnādyāś calayo M_2 : hr̥nnādyāś calaṃ N_2 42b bhavet] $\Sigma_{[B_2]}$: tathā B_2 42c] $\Sigma_{NI [B_1 J_1]}$ $\Sigma_{SI} \Sigma_{Ne}$: anāhataśya B_1 : āvāhṛtaḥ J_1 42d vijñeyo] $\Sigma_{NI [B_1 V_1]}$ Σ_{SI} : vijñeyas $B_1 V_1 \Sigma_{Ne}$ 42d na tatraiva nyāsen manaḥ] $B_{L1} J_1 J_2 J_5 P_3 T_1 T_{J1} N_2 N_{17} E_2$: na tatraivaṃ nyāsen manaḥ $K_1 P_2$: na tatra vinyāsen manaḥ $M_1 U_1 W_1$: tatraiva vinyāsen manaḥ P_1 : tatraiva vinyāsan manaḥ V_1 : tatraivaṃ vinyāsen manaḥ B_1 : manas tatraiva vinyaset B_2 : tatraivaṃ abhyāsen manaḥ $\Sigma_{Ne [N_1 N_2 N_{17} E_2]}$: na tatraiva abhāsen manaḥ N_1 : yogī niścalatām vrajet V_4 : tatraivaṃ mano dhamet M_2 43a catuḥpalapramāṇena] $\Sigma_{[J_1]}$: catuḥpalaḥ pramāṇena J_1 43b layenānubhavo bhavet] $\Sigma_{NI [P_2]}$ $\Sigma_{SI [V_4]}$ Σ_{Ne} : layenānubhavanti ye V_4 : yena na bhavo bhavet P_2 43c akasmān nipataty eva] $\Sigma_{NI [P_3 V_1]}$ $\Sigma_{SI [V_4]}$ $\Sigma_{Ne [N_{23}]}$: akasmān nipatanty eva V_4 : akasmān vipatante va N_{23} : akasmāt apataty eva P_3 : ā kasmān nipataty eva V_1 43d śabdaḥ karṇe] $\Sigma_{NI [J_1 M_1 P_3]}$ $\Sigma_{SI [T_{J1} V_4]}$: śabdaḥ karṇa M_1 : śabdakarṇe $J_1 T_{J1}$: śabdākarṇe E_2 : śabdaḥ karṇaiḥ E_1 : śabdāḥ karṇe V_4 : karṇe śabdāḥ P_3 : śabdasyāntaṃ $\Sigma_{Ne [E_1 E_2]}$: śabdaṃ syāt taṃ R_1 : śabdaṃ syāt tac B_{L2} 43d śubhāśubhaḥ] $\Sigma_{NI [J_1 K_1]}$ $\Sigma_{SI [V_4]}$ $\Sigma_{Ne [N_{21} N_{23} V_5]}$: śubhāśubhaṃ $K_1 N_{21} N_{23} V_5$: śubhāśubhe J_1 : śubhāḥ śubhāḥ V_4 : chubhāśubhaṃ B_{L2}

42c-d omitted by E_1 43a-b omitted by E_1

palāṣṭakalayenāpi kāmas tasya nivartate |
kadāpi naiva jāyeta kāmīnyāliṅgitasya ca || 44 ||

By means of an absorption of eight Palas, the [yogin's] sexual desire ceases and it will never arise [again, even] when he is embraced by an amorous woman.⁶²

kalāpādālayenāpi suṣumnāmārgavāhinī |
kāyapaścīmamārgeṇa tasya bhāgena gacchati || 45 ||

By means of an absorption for a fourth of a Kalā (i.e., ninety breaths),⁶³ [Kuṇḍalinī] who flows along the path [called] Suṣumnā, goes partially⁶⁴ through [this] path [which is] at the back⁶⁵ of the [yogin's] body.⁶⁶

ghaṭīkārḍhalayenāpi śaktiḥ kuṇḍalinī parā |
manovātānirodhena jāgarty ādhārasaṁsthītā || 46 ||

By means of an absorption for half a Ghaṭīkā (i.e., one hundred and eighty breaths), the highest power [called] Kuṇḍalinī is awake at the base [of the spine] as a result of stopping the mind and breath.⁶⁷

44a-d ≈ Yogacintāmaṇī_{ed} p. 257 (...tathāpi naiva...) 45a-d ≈ Yogacintāmaṇī_{ed} p. 257 (...kalāpaścīmamārgeṇa tasyā bhāvena gacchati) 46a-b ≈ Yogacintāmaṇī_{ed} p. 257 (...śaktiḥ sañcalati dhruvam)

$\Sigma = \Sigma_{NI} + \Sigma_{SI} + \Sigma_{Ne}$; $\Sigma_{NI} = B_1 B_{L1} J_1 J_2 J_3 K_1 M_1 M_2 P_1 P_2 P_3 T_1 U_1 U_2 V_1$; $\Sigma_{SI} = B_2 T_{J1} V_4 W_1$; $\Sigma_{Ne} = N_1 N_2 N_{13} N_{17} N_{19} N_{21} N_{23} V_5 E_1 E_2$

44b tasya] $\Sigma_{NI [B_{L1} J_2 J_3 K_1]}$ $\Sigma_{SI} \Sigma_{Ne}$: tasmān $B_{L1} K_1 J_2$: tasyan J_5 44b nivartate] $\Sigma_{NI [J_1 M_2]}$ $\Sigma_{SI [T_{J1}]}$ Σ_{Ne} : na vartate $J_1 T_{J1}$: na jāyate M_2 44c kadāpi] $\Sigma_{Ne [N_2 N_{17} E_1 E_2]}$: kadā cin W_1 : tathāpi $\Sigma_{NI} \Sigma_{SI [W_1]}$ 44c jāyeta] $\Sigma_{NI [B_1 J_5 K_1 P_2 P_3]}$ $\Sigma_{SI} \Sigma_{Ne}$: jāyante $B_1 J_5 K_1 P_2$: jāyete P_3 44d kāmīnyāliṅgitasya ca] $\Sigma_{[K_1]}$: kāmīnī liṅgitasya K_1 45a kalāpādālayenāpi] $\Sigma_{NI [P_2 P_3]}$ $\Sigma_{SI} \Sigma_{Ne}$: kalāpādādvayenāpi P_2 : kalāpādīlayenāpi P_3 45b suṣumnāmārgavāhinī] $\Sigma_{NI [P_3]}$ $\Sigma_{SI [B_2]}$ $\Sigma_{Ne [N_{13}]}$: suṣumnāmārgavāhinī P_3 : suṣumnā yānti vāyavaḥ B_2 : sukhumāgamārgavāhinī N_{13} 45c kāyapaścīmamārgeṇa] $T_1 V_1 E_1$: kāye paścīmamārgeṇa V_6 : kāyaḥ paścīmamārgeṇa P_1 : kalā paścīmamārgeṇa $B_1 B_{L1} J_1 M_1 M_2 P_2 P_3 U_1 T_{J1} N_{17} E_2$: kalpaḥ paścīmamārgeṇa J_5 : kalpā paścīmamārgeṇa J_2 : tadā paścīmamārgeṇa $K_1 \Sigma_{Ne [N_1 N_{17} E_1 E_2]}$: dātā paścīmamārgeṇa N_1 : nāḍīpaścīmabhāgena W_1 : suṣumnāvadanaṁ bhītyā B_2 : sparśavātānirodhena V_4 : padā paścīmamārgeṇa R_1 45d tasya bhāgena gacchati] $\Sigma_{NI [J_1 P_3 T_1 V_1]}$ $\Sigma_{SI [B_2 W_1]}$: tasyai bhāgena gacchati J_1 : tasya bhogena gacchati $P_3 T_1 V_1 \Sigma_{Ne [N_{23} E_1]}$: tasya bhāgena pṛcchati N_{23} : tasya bhāgyena gacchati A_1 : tasya bhāvena gacchati J_3 : tasya mārgeṇa gacchati J_P : tasya mārgeṇa gacchati W_1 : śucivād yānti vāyavaḥ B_2 46a ghaṭīkārḍhalayenāpi] $M_1 P_1 P_2 P_3 T_1 \Sigma_{Ne [E_1]}$ 46d ādhārasaṁsthītā] $M_1 P_1 P_2 P_3 T_1 \Sigma_{Ne [E_1]}$: ādhārasaṁsthītaḥ E_1 : ādhārasaṁsthītiḥ V_1 : ātmaraḥasthītā V_4

44c-d V_4 substitutes: kandarpa iva rūpādīyo yogī bhavati niścitaṁ 45d omitted by Na 45a-d omitted by $B_1 B_{L1} K_1 J_1 J_2 J_3 J_5 M_2 U_1 \Sigma_{SI [V_4]} B_{L2} B_3 B_4 P_5 U_B U_P T_{J2}$

kalāmātralayenāpi śaktiḥ sañcalati dhruvam |
ūrdhvaṃ paścimamārgēṇa vātarodhena gacchati || 47 ||

By means of an absorption for the period of a Kalā (i.e., three hundred and sixty breaths), the power, [Kuṇḍalinī,] certainly moves about. With the stopping of the breath, it goes upwards through the back channel [called Suṣumnā.⁶⁸]

kalādvayalayenāpi śakteḥ sañcalanena ca |
kṣaṇād utpadyate tasya manasaḥ kampanaṃ sakṛt || 48 ||

By means of an absorption for two Kalās, with the moving about of Kuṇḍalinī, there arises in a flash a single trembling of [the yogin's] mind.

catuḥkalālayenāpi nidrābhāvo nivartate |
hr̥di sphuliṅgavad yogī tejobinduṃ prapaśyati || 49 ||

By means of an absorption of four Kalās, his sleep ceases. In his heart, the yogin observes a point of fiery light like a spark.⁶⁹

47a-d ≈ *Yogacintāmaṇi*_{ed} p. 257 (...ūrdhvapaścimamārgēṇa vātarodhena jāgrati) 48a-d = *Yogacintāmaṇi*_{ed} p. 257 49a-d ≈ *Yogacintāmaṇi*_Σ p. 257 (...yogī tejobimbaṃ...)

$\Sigma = \Sigma_{NI} + \Sigma_{SI} + \Sigma_{Ne}$; $\Sigma_{NI} = B_1 B_{Li} J_1 J_2 J_5 K_1 M_1 M_2 P_1 P_2 P_3 T_1 U_1 U_2 V_1$; $\Sigma_{SI} = B_2 T_{J_1} V_4 W_1$; $\Sigma_{Ne} = N_1 N_2 N_{13} N_{17} N_{19} N_{21} N_{23} V_5 E_1 E_2$

47a kalāmātralayenāpi] $M_1 M_2 P_1 P_2 P_3 T_1 V_1 V_4 \Sigma_{Ne}$: ghaṭikārdhalayenāpi $B_1 B_{Li} J_1 J_2 J_5 K_1 U_1 \Sigma_{SI[V_4]}$ 47b śaktiḥ] $\Sigma_{NI[M_2]} \Sigma_{SI[W_1]} \Sigma_{Ne}$: śaktaḥ M_2 : śabdaḥ W_1 47b sañcalati $B_1 T_1 V_1 \Sigma_{SI[V_4 W_1]} E_1$: sañcalate $J_1 J_2 J_5 M_1 M_2 P_1 P_3 U_1 W_1 \Sigma_{Ne[E_1]}$: sañcalane B_{Li} : sañcarate P_2 : sañcayanaṃ V_4 47c ūrdhvaṃ] $\Sigma_{NI[B_{Li} J_1 K_1 P_2 P_3 U_1]} \Sigma_{SI} \Sigma_{Ne[N_1 N_2 N_{13} N_{21}]}$: ūrdhva $B_{Li} J_1 K_1 P_2 P_3 U_1 N_1 N_2 N_{13} N_{21}$ 47d paścimamārgēṇa] Σ_{J_2} : paścimamātreṇa J_2 47d vātarodhena] $\Sigma_{NI[T_1]} \Sigma_{SI} \Sigma_{Ne[E_1]}$: jātarodhena $T_1 E_1$: vātayogena J_p 47d gacchati] $J_1 V_4$: jāyate $M_1 P_1 P_2 P_3 T_1 V_1 E_1$: jāgrati $B_1 B_{Li} J_2 J_5 K_1 M_2 U_1 B_2 \Sigma_{Ne[E_1]}$: jāgrtiḥ $\Sigma_{SI[B_2 V_4]}$ 48a kalādvayalayenāpi] $\Sigma_{NI[U_1]} \Sigma_{SI} \Sigma_{Ne[N_1 E_1]}$: kalādvayalayenāpi $U_1 N_1 E_1$ 48b śakteḥ sañcalanena $B_{Li} J_1 J_5 T_1 U_1 N_{17} N_{19}$: śakte sañcalanena $J_1 V_5 N_1 N_{13} N_{21}$: śaktisañcalanena $K_1 P_1 P_3 V_1 T_{J_1} E_1 N_2 N_{23}$: śaktiḥ sañcalanena $B_1 M_1 P_2 \Sigma_{SI[T_{J_1} V_4]} E_2$: śaktaḥ sañcalanena M_2 : śaktisañcayana V_4 48c utpadyate] Σ_{U_1} : vipadyate U_1 48d manasaḥ kampanaṃ] $\Sigma_{NI[M_1 P_2 P_3]} B_2 \Sigma_{Ne}$: manasāṅkalpanaṃ $\Sigma_{SI[B_2 V_4]}$: mānasaṃ kampanaṃ $P_2 V_4$: mānasaṃ kampanaḥ M_1 : mānasakampanaṃ P_3 48d sakṛt] $\Sigma_{NI[J_1 K_1 P_2]} \Sigma_{SI} \Sigma_{Ne[N_1]}$: sukṛt J_1 : kṛtaṃ $P_2 N_1$: sadā K_1 49a catuḥkalālayenāpi] Σ_{J_5} : catuḥkālālayenāpi J_5 49c sphuliṅgavad] $\Sigma_{N_{23}}$: sphuliṅgāya N_{23} 49d tejobinduṃ] $\Sigma_{NI[B_{Li} J_1 J_2 P_3 T_1 U_1 V_1]} \Sigma_{SI[W_1 V_4]} \Sigma_{Ne[V_5 E_1 E_2]}$: tejobindūn $B_1 T_1 V_1 V_4 E_1$: tejobinduḥ $J_2 W_1 V_5 E_2$: tejobindu $J_1 P_3$: tejobidyud U_1 49d prapaśyati] $\Sigma_{NI[M_1 U_1]} \Sigma_{SI[W_1]} \Sigma_{Ne}$: prapadyate M_1 : prabhāsyati W_1 : da bhāsyati U_1

*dinapādalayenāpi svalpāhāro bhaven naraḥ |
svalpamūtrapurīṣatvaṃ laghutā snigdhatā tanoḥ || 50 ||*

By means of an absorption for a quarter of a day, a man would take little food, [his] urine and excrement is little and there is a suppleness and lustre to [his] body.

*vāsarārdhalayenāpi svātmajyotiḥ prakāśate |
sūryo gobhir ivodḍīpto yogī viśvaṃ prakāśate || 51 ||*

By means of an absorption for half a day, the light of his own self shines. Just like the sun shines forth with its [own] rays of light,⁷⁰ the yogin shines forth [and illuminates] the world.⁷¹

*dinamātralayenāpi svātmatattvaṃ prakāśate |
indriyajñānavistāro brahmāṇḍe 'py asya vartate || 52 ||*

By means of an absorption for just the day,⁷² the highest reality of [the yogin's] own self becomes manifest. An expansion of his sensory knowledge arises for him, even to [the limits of] the universe.⁷³

50a-d = *Yogacintāmaṇi*_{ed} p. 257 **51a-d** ≈ *Yogacintāmaṇi*_{ed} p. 257 (...iva dīpto yogī viśve prakāśate) **52a-d** ≈ *Yogacintāmaṇi*_{ed} p. 257 (dinamātraṃ layenāpi svādhyatattvaṃ... | ...brahmāṇḍe 'tha pravartate): ≈ *Yogacintāmaṇi*_U (...brahmāṇḍe 'tha pravartate)

$\Sigma = \Sigma_{NI} + \Sigma_{SI} + \Sigma_{Ne}$; $\Sigma_{NI} = B_1 B_{Li} J_1 J_2 J_5 K_1 M_1 M_2 P_1 P_2 P_3 T_1 U_1 U_2 V_1$; $\Sigma_{SI} = B_2 T_{J_1} V_4 W_1$; $\Sigma_{Ne} = N_1 N_2 N_{13} N_{17} N_{19} N_{21} N_{23} V_5 E_1 E_2$

50a *dinapādalayenāpi*] $\Sigma_{[J_1]}$: *dinapādalayer napi* **50b** *svalpāhāro*] $\Sigma_{NI [P_2 U_1]}$ $\Sigma_{SI} \Sigma_{Ne}$: *svapāhāro* P_2 : *ālpāhāro* U_1 **50b** *bhaven naraḥ*] $\Sigma_{NI [P_3]}$ $\Sigma_{SI} N_{17} E_1 E_2$: *bhabet tataḥ* $\Sigma_{Ne [N_2 N_{17} E_1 E_2]}$: *bhabet ataḥ* P_3 : *bhaven nera* N_2 **50c** *purīṣatvaṃ*] $\Sigma_{NI [B_1 P_1]}$ $V_4 \Sigma_{Ne [N_{13}]}$: *purīṣatva* P_1 : *purīṣatve* N_{13} : *purīṣaṃ ca* $B_1 B_2$: *purīṣaś ca* $\Sigma_{SI [B_2 V_4]}$ **50d** *snigdhatā*] $\Sigma_{[B_2]}$: *snighnatā* B_2 **50d** *tanoḥ*] $\Sigma_{NI [B_{Li} J_1 J_2 M_2 P_3 V_1]}$ $\Sigma_{SI [V_4]}$ $E_2 N_{17}$: *tano* $J_1 P_3 V_1 E_1$: *tane* J_2 : *tanau* V_4 : *tathā* $M_2 \Sigma_{Ne [N_2 N_{17} E_1 E_2]}$: *tattva* N_2 : *nane* B_{Li} **51b** *svātmajyotiḥ*] $\Sigma_{NI [B_1 B_{Li} J_2 M_1]}$ $\Sigma_{SI} \Sigma_{Ne}$: *svalpājyotiḥ* $B_1 B_{Li} J_2$: *ātmajyotiḥ* M_1 **51b** *prakāśate*] $\Sigma_{[P_2]}$: *prakāśyate* P_2 **51c** *sūryo gobhir*] $P_2 P_3 U_1 N_1 N_2 N_{19}$: *sūryagobhir* $\Sigma_{NI [J_5 M_1 P_2 P_3 U_1]}$ $\Sigma_{SI} \Sigma_{Ne [N_1 N_2 N_{19} N_{23} V_5]}$: *sa sugobhir* $V_5 N_{23}$: *sūryakoṭir* M_1 : *śṛṅgavogir* J_5 **51d** *ivodḍīpto*] $\Sigma_{NI [B_1 J_2 K_1 M_1 P_1 T_1]}$ $\Sigma_{SI [W_1]}$ $\Sigma_{Ne [E_1 E_2]}$: *ivodḍīptiṃ* W_1 : *ivādīpto* M_1 : *ivoddito* E_2 : *ivādīptaṃ* $B_1 J_2 T_1 E_1$: *ivādīpto* K_1 : *ivādityaṃ* P_1 **51d** *viśvaṃ*] $\Sigma_{NI [B_1 B_{Li} J_1 J_2 M_1 P_3]}$ $\Sigma_{SI [T_{J_1} W_1]}$ $\Sigma_{Ne [N_2]}$: *viśve* $B_{Li} M_1$: *viśva* $B_1 J_1 J_2 P_3 T_1 N_2$: *viśvak* W_1 **51d** *prakāśate*] $\Sigma_{NI [P_2 P_3]}$ $\Sigma_{SI [W_1]}$ $\Sigma_{Ne [V_5]}$: *prakāśyate* $P_2 V_5$: *prakāśayat* P_3 : *prapaśyati* W_1 **52a** *dinamātralayenāpi*] $\Sigma_{[B_1]}$: *dinatrāyē layenāpi* B_1 **52b** *prakāśate*] $\Sigma_{NI [M_1 P_2]}$ $\Sigma_{SI} \Sigma_{Ne}$: *prakāśayet* M_1 : *pradīpyate* P_2 **52c** *ndriyajñānavistāro*] $\Sigma_{NI [B_1 M_1 M_2]}$ $\Sigma_{SI [T_{J_1}]}$ Σ_{Ne} : *indriyagrānavistāro* $M_1 M_2$: *indriyajñānavijñāna* B_1 : *indriyaḥ sānavistāro* T_{J_1} **52d** *brahmāṇḍe*] $\Sigma_{NI [P_2 U_1]}$ $\Sigma_{SI [W_1]}$ Σ_{Ne} : *brahmāṇḍo* $P_2 U_1 W_1$ **52d** *'py asya vartate*] $\Sigma_{NI [J_1 J_2 K_1]}$ $\Sigma_{SI [W_1]}$: *'py asya jāyate* $\Sigma_{Ne [N_{23}]}$: *paśya jāyate* N_{23} : *tasya vartate* K_1 : *yasya vartate* $J_2 W_1$: *'tha nivartate* J_1

*ahorātralayenāpi yogī ca svāsane sthitaḥ |
cittavṛttinirodhena gandhaṃ jānāti dūrataḥ || 53 ||*

By means of an absorption for a day and night,⁷⁴ the yogin who is steady in his seated posture knows smells from afar,⁷⁵ because of the cessation of the activity of his mind.⁷⁶

*ahorātradvayenāpi layānandasumūrchitaḥ |
dūrād api rasaṃ vetti yogī saṅkalpavarjitaḥ || 54 ||*

In two days and nights, the yogin who is completely immersed in the bliss of absorption and free of volition, experiences taste even from afar.⁷⁷

53a-d ≈ *Yogacintāmaṇi*_{ed} p. 258 (...yogī svādhvani saṁsthitaḥ...) 54c-d = *Yogacintāmaṇi*_{ed} p. 258

$\Sigma = \Sigma_{NI} + \Sigma_{SI} + \Sigma_{Ne}$; $\Sigma_{NI} = B_1 B_{L1} J_1 J_2 J_5 K_1 M_1 M_2 P_1 P_2 P_3 T_1 U_1 U_2 V_1$; $\Sigma_{SI} = B_2 T_{J1} V_4 W_1$; $\Sigma_{Ne} = N_1 N_2 N_{13} N_{17} N_{19} N_{21} N_{23} V_5 E_1 E_2$

53a *ahorātralayenāpi*] $\Sigma_{NI[K_1]} \Sigma_{SI[T_{J1}]}$ Σ_{Ne} : *ahorātrilayenāpi* $K_1 T_{J1}$ 53b *yogī ca svāsane sthitaḥ*] $\Sigma_{NI[K_1 P_1]} \Sigma_{SI[V_4]} \Sigma_{Ne[N_2 N_{23} E_1]}$: *yogī ca svāsano sthitaḥ* N_2 : *yogī ca samaye sthitaḥ* $K_1 P_1$: *yogīndraḥ svātmani sthitaḥ* V_4 : *yogī ca svātmane sthitaḥ* N_{23} : *yogītvam samaye sthitaḥ* E_1 53c *cittavṛttinirodhena*] $\Sigma_{[J_1]}$: *cittavṛttivirodhena* J_1 54a *ahorātradvayenāpi*] $\Sigma_{NI[B_1 K_1 M_2 P_1 P_2]} B_2 V_4 \Sigma_{Ne[N_2 V_5]}$: *ahorātralayo nāpi* P_2 : *ahorātridvayenāpi* P_1 : *ahorātralayenāpi* $B_1 K_1 M_2$: *ahorātratravenāpi* $N_2 V_5$ 54b *layānandasumūrchitaḥ*] $K_1 M_2 T_1 U_1$: *layānandasamūrchitaḥ* $\Sigma_{Ne[N_2 E_1 E_2]}$: *layānande sumūrchitaḥ* $B_{L1} V_1$: *layānande samūrchitaḥ* $P_1 E_1$: *layānande tu mūrchitaḥ* P_3 : *layānandaḥ samūrchitaḥ* J_5 : *layānandeṣu mūrchitaḥ* $B_1 J_2$: *layānandeṣu mūrchitaṃ* E_2 : *layanāpi sumūrchitaḥ* M_1 : *layanāndeti mūrchitaḥ* N_2 : *layanādasamuchitaṃ* B_2 : *svabhāvenaiva vartate* V_4 : *layād ānandasumūrchitaḥ* J_1 54c *api rasaṃ vetti*] $\Sigma_{NI[B_1 M_2]} \Sigma_{Ne}$: *api ca sa vetti* B_2 : *api ca saṁvetti* M_2 : *api ca śṛṅvanti* B_1 54d *yogī*] $\Sigma_{NI[B_1 P_1]} B_2 \Sigma_{Ne}$: *yogāt* B_1 : *yogī* P_1

54a-d omitted by $T_{J1} W_1$ 54c-d V_4 substitutes: *dūrād eva bhavet tasya rasajñānam akhaṇḍitam*

ahorātratrāyēnāpi layenāntaḥsthayoginaḥ |
dūradarśanavijñānaṃ svabhāvenaiva vartate || 55 ||

In three days and nights, the yogin who is introverted through absorption⁷⁸ spontaneously has the faculty of seeing from afar.⁷⁹

ahorātracatuṣkeṇa layabhāvaprabhāvataḥ |
sparśaṃ jñāti yogīndro dūrād api na saṃśayaḥ || 56 ||

In four days and nights, there is no doubt that the best of yogins knows [the feeling of] touch even from afar, by virtue of the state of absorption.

pañcarātralayenāpi tasyāpy utpadyate dhruvam |
dūraśravaṇavijñānaṃ mahadāścaryakāraṅgam || 57 ||

By means of an absorption for five [days and] nights, the faculty of hearing from afar,⁸⁰ which causes great wonder,⁸¹ certainly arises for the [yogin].

55a-d ≈ *Yogacintāmaṇi*_Σ p. 258 (...layānandaḥ samutthitaḥ...) 56a-d = *Yogacintāmaṇi*_{ed} p. 258 57a-d ≈ *Yogacintāmaṇi*_Σ p. 258 (...dūrād āścaryakāraṅgam)

55a ahorātratrāyēnāpi] $\Sigma_{NI} \Sigma_{SI [T]_1} \Sigma_{Ne [N_2]}$: ahorātrilayenāpi N_2 : ahoḥ rātradvayenāpi T_{j_1} 55b layenāntaḥsthayoginaḥ] $\Sigma_{[B_1 B_{L1}]_1 J_5 K_1 P_2 P_3}$ $\Sigma_{SI} E_1 E_2$: layenāntaś ca $B_1 B_{L1} J_1 J_5 K_1 N_2$: layenānteś ca yoginaḥ N_{17} : layānandasya yoginaḥ $\Sigma_{Ne [N_2 N_{17} N_{23} E_1 E_2]}$: yogānandasya yoginaḥ N_{23} : yo layo 'nantayoginaḥ P_2 : layanātasyayoginaḥ P_3 55c dūradarśanavijñānaṃ] $B_1 M_2 U_1 V_1 B_2 V_5$: dūśadarśanavijñānaṃ T_{j_1} : dūrād darśanavijñānaṃ $B_{L1} J_1 J_2 J_5 K_1 M_1 P_2 W_1 \Sigma_{Ne [V_5 N_{17} N_{23} E_1 E_2]}$: dūrādarśanavijñānaṃ $P_1 P_3 T_1 N_{17} N_{23} E_1 E_2$ 55d svabhāvenaiva] $\Sigma_{[J]_1}$: svabhāgenaiva J_1 55d vartate] $\Sigma_{NI [M_2]} \Sigma_{SI} \Sigma_{Ne [N_{13}]}$: jāyate M_2 : varjite N_{13} 56a ahorātracatuṣkeṇa] $\Sigma_{NI [K_1 P_1]} \Sigma_{SI} \Sigma_{Ne}$: ahorātracatuṣkeṇa $K_1 P_1$ 56b layabhāvaprabhāvataḥ] $\Sigma_{NI [J_1 K_1 P_3]} V_4 \Sigma_{Ne [E_2]}$: layabhāvasamanvitaḥ J_1 : laye bhāvaprabhāvataḥ $K_1 P_3 B_2 E_2$: layabhāvaṃ prabhāvataḥ T_{j_1} : svayabhāvaprabhāvataḥ W_1 56c sparśaṃ] $\Sigma_{[V_4]}$: sparśe V_4 56d jñāti] $\Sigma_{[N_2]}$: jñāpi N_2 56d dūrād api] $\Sigma_{NI [P_1 T_1 V_1]} \Sigma_{SI} \Sigma_{Ne [E_1]}$: dūrād eva $P_1 V_1 E_1 N_1$: dūrāv eva T_1 57a pañcarātralayenāpi] $\Sigma_{NI [K_1 J_2]} \Sigma_{SI [V_4]} \Sigma_{Ne}$: pañcarātrilayenāpi $K_1 V_4$: pañcarātratrāyēnāpi₂ 57b tasyāpy] $\Sigma_{NI [K_1 J_2]_5 P_2}$ $T_{j_1} W_1 \Sigma_{Ne}$: manasy $K_1 J_5$: tasmād J_2 : tasmādy P_2 : tasya $B_2 V_4$ 57b utpadyate] $\Sigma_{[V_4]}$: cotpadyate V_4 57c dūraśravaṇa] $\Sigma_{NI [B_1 J_1 M_2]} \Sigma_{SI [W_1]} \Sigma_{Ne}$: dūrāc chravaṇa $M_2 W_1$: dūraḥ śravaṇa B_1 : haraśravaṇa J_1 57c vijñānaṃ] $\Sigma_{NI [J_5 K_1 P_1]} \Sigma_{SI [T]_1} \Sigma_{Ne}$: vijñāna $K_1 P_1 T_{j_1}$: vijñānā J_5 57d mahadāścaryakāraṅgam] *diagnostic conj.* SZÁNTÓ : manasāścaryakāraṅgam $B_{L1} J_1 J_2 J_5 M_2 B_2 \Sigma_{Ne [N_{13} E_1]}$: manasāścarye kāraṅgam N_{13} : manasāścaryakāraṅgam T_{j_1} : manasāścaryakāraṅgam $B_1 M_1 P_1 P_3 T_1 V_1 W_1 E_1$: manasāścaryakāraṅgam P_2 : manasā cāsyorthakāraṅgam K_1 : manasoścaryakāraṅgam U_1 : manasā tad vijānate $P_1 V_4$

55c-d V_4 substitutes: rūpajñānaṃ bhavet tasya manasāścaryakāraṅgam

etat pañcendriyajñānaṃ mahat svānubhavātmakam |
jānāty anena yogīndraḥ sakalaṃ viśvavartanam || 58 ||

This supernormal knowledge [derived] from the five senses consists of his personal experience [as opposed to theoretical knowledge]. By it, the best of yogins knows of everything that is going on in the universe.

ṣaḍrātravilayenāpi mahābuddhiḥ prarohati |
yayā tarkamatātītaṃ viśvajñānaṃ pravartate || 59 ||

By means of an absorption of six nights, great intelligence arises,⁸² as a result of which, [the yogin acquires] knowledge of everything that is beyond analytical thought.⁸³

58a-d ≈ *Yogacintāmaṇi*_{ed} p. 258 (...yānty anena yogendrāḥ...) : ≈ *Yogacintāmaṇi*_U (...jānānty anena yogendrāḥ...)
59a-d ≈ *Yogacintāmaṇi*_{ed} p. 258 (yayātarkyam atītaś ca...) : ≈ *Yogacintāmaṇi*_U (yayātarkyam atītaṃ ca...) : ≈ *Yogacintāmaṇi*_{Ki} (yayātarkyam ajātaṃ ca...)

$\Sigma = \Sigma_{NI} + \Sigma_{SI} + \Sigma_{Ne}$; $\Sigma_{NI} = B_1 B_{L1} J_1 J_2 J_5 K_1 M_1 M_2 P_1 P_2 P_3 T_1 U_1 U_2 V_1$; $\Sigma_{SI} = B_2 T_{J1} V_4 W_1$; $\Sigma_{Ne} = N_1 N_2 N_{13} N_{17} N_{19} N_{21} N_{23} V_5$
 $E_1 E_2$

58a etat] $\Sigma_{NI [J_2]}$ $\Sigma_{SI [V_4]}$ $N_1 E_1$: evaṃ $\Sigma_{Ne [N_1 E_1]}$: prāptaṃ V_4 : pratat J_2 58a jñānaṃ] $\Sigma_{NI [P_3]}$ Σ_{SI} $\Sigma_{Ne [N_{13}]}$
: jñāna $P_3 N_{13}$ 58b mahat svānubhavātmakam] $\Sigma_{NI [K_1 M_2 P_2]}$ $\Sigma_{SI [W_1]}$ E_1 : mahāsvānubhavātmakam $M_2 P_2$:
mahātmābhavātmakam K_1 : saha svānubhavātmakam W_1 : mahat cānubhavātmakam N_1 : mahattattvabhavāt-
makam $\Sigma_{Ne [N_1 N_2 V_5 E_1]}$: mahattattvasya kāraṇam V_5 : mātānta tv abhavātmakam N_2 58c jānāty anena]
 $\Sigma_{NI [B_1 J_2 P_3]}$ Σ_{SI} $\Sigma_{Ne [N_2 N_{13} N_{19} N_{23}]}$: jñānāny anena B_1 : jñānātmanena J_2 : jānāty eva na P_3 : jānānty enena $N_2 N_{19}$:
jānaty anena N_{13} : jānānto ena N_{23} 58c yogīndraḥ] $\Sigma_{NI [B_1 J_1 P_3]}$ $\Sigma_{SI [W_1]}$ Σ_{Ne} : yogīndra P_3 : yogīndrāḥ B_1 :
yogīndro $J_1 W_1$ 58d viśvavartanam] $\Sigma_{NI [J_3 M_2 P_2 P_3]}$ $V_4 W_1 \Sigma_{Ne}$: viśvavartinam U_p : viśvavartanām P_3 : viśva
vartate $B_2 T_{J1}$: viśvavartinī M_2 : viśvam eva ca P_2 : viśvavarjanam J_3 59a ṣaḍrātravilayenāpi] $\Sigma_{NI [J_5 P_2]}$ $\Sigma_{SI [T_{J1} W_1]}$
 $\Sigma_{Ne [N_{23} V_5]}$: ṣaḍrātravilayenāpi $N_{23} V_5$: ṣaḍrātrapralayenāpi W_1 : ṣaḍrātreṇa layenāpi $P_2 T_{J1}$: ṣaḍrātravilayenāpi J_5
59b prarohati] $\Sigma_{NI [K_1]}$ Σ_{SI} $N_2 E_1 E_2$: prarohitaḥ $\Sigma_{Ne [N_2 E_1 E_2]}$: pravartate K_1 59c yayā tarkamatātītaṃ] conj.
SANDERSON: yāvat tarkamatir atītaṃ ca W_1 : yāvat tarkamatītaṃ syād $V_5 E_2$: yāvat tarkyatītaṃ na syād $M_1 U_1$:
yada tarkyamātītaṃ syād P_4 : yāvat tarkamatītasyād $N_1 N_{13} N_{19} N_{23}$: yāvat tarkamatītaḥ syād N_{17} : yāvat tarka-
matītasyā N_2 : yāvat tarkyaṃ manas tasya V_4 : yac ca tarka pratītaṃ ca J_3 : yāvat tarkamatir na syād $B_{L1} J_1 M_2 E_1$:
yāvat tarkyamātir taṃ syād B_1 : yāvat tarkyamātir taṃ ca B_2 : yāvat tarkyamātīḥ tasyād J_5 : yāvat tarkyamātis ta-
sya P_3 : yāvat tarkamātis tasya P_1 : yāvat tarkyamātis tasya P_2 : yāvat tarkamatī tasya V_1 : yāvat tarkamatī tasya
 K_1 : yāvat tarkamayī tasya J_1 : ya vitarkamatī tasya T_1 : yāvat karmam atītaṃ syād V_3 : yāvat akarmātītaṃ syād
 R_1 : yāvat tarkyam asilāsyā U_4 59d viśvajñānaṃ] Σ_{NI} $\Sigma_{SI [V_4]}$ $N_2 N_{17} N_{23} E_1 E_2$: bimbajñānaṃ $\Sigma_{Ne [N_2 N_{17} N_{23} E_1 E_2]}$
: vijñānatvaṃ V_4 : vijñānaṃ ca A_1 59d pravartate] $\Sigma_{NI [K_1 P_1 T_1 V_1]}$ Σ_{SI} Σ_{Ne} : prakāśate $K_1 P_1 T_1 V_1$

saptarātralayenāpi pare līnasya yoginaḥ |
ābrahmaviśvavettṛtvaṃ śrutijñānaṃ ca vartate || 60 ||

By means of an absorption of seven nights, [while] absorbed in the highest reality, the yogin knows everything from Brahma [down] and [all] traditional teachings.⁸⁴

aṣṭarātralayenāpi bhaved yogī nirāmayaḥ |
kṣutpipāsādibhāvaiś ca sahajastho na piḍyate || 61 ||

By means of absorption for eight nights, the yogin would be free from illness and, [while] abiding in the natural state [of absorption], he is not afflicted by conditions such as hunger and thirst.

navarātralayenāpi nirbhedaśvātmavartinaḥ |
vācāsiddhir bhavet tasya śāpānugraha-kāriṇī || 62 ||

By means of an absorption for nine nights, [the yogin] who abides in his own undivided self⁸⁵ has the Siddhi of speech,⁸⁶ which can effect a favour or curse.⁸⁷

60a-d = Yogacintāmaṇī_{ed} p. 258 61a-d = Yogacintāmaṇī_{ed} p. 258 62a-d ≈ Yogacintāmaṇī_{ed} p. 258 (...nirbhedaḥ... vācāṃ siddhir...)

$\Sigma = \Sigma_{NI} + \Sigma_{SI} + \Sigma_{Ne}$; $\Sigma_{NI} = B_1 B_{L1} J_1 J_2 J_5 K_1 M_1 M_2 P_1 P_2 P_3 T_1 U_1 U_2 V_1$; $\Sigma_{SI} = B_2 T_{J1} V_4 W_1$; $\Sigma_{Ne} = N_1 N_2 N_{13} N_{17} N_{19} N_{21} N_{23} V_5 E_1 E_2$

60b pare līnasya] $\Sigma_{NI [P_2]}$ $V_4 W_1 \Sigma_{Ne [N_2]}$: paralīnasya $B_2 T_{J1}$: paraṃ līnasya $P_2 N_2$ 60c viśvavettṛtvaṃ] $\Sigma_{NI [B_1 J_5 K_1 P_2]}$ $\Sigma_{SI [T_{J1} V_4]}$: viśveśvaratvaṃ $\Sigma_{Ne [V_5 E_1]}$: viśvaviśvatvaṃ V_5 : viśvanetratvaṃ K_1 : viśvanetrṛtvaṃ P_4 : viśvatejastvaṃ B_1 : viśvajetṛtvaṃ T_{J1} : viśvavatrṛtvaṃ J_5 60d śrutijñānaṃ] $\Sigma_{NI [B_{L1} J_2 M_1]}$ $\Sigma_{SI [T_{J1}]}$ Σ_{Ne} : śrutibhāvamaṃ T_{J1} : śrutamaṃ jñānaṃ $B_{L1} J_2 M_1$: śrutibhānaṃ P_5 60d ca vartate] $\Sigma_{NI [B_1 P_3 U_1]}$ $\Sigma_{SI [N_{17} E_1 E_2]}$: pravartate $B_1 P_3$: ya vartate U_1 : ca jāyate $\Sigma_{Ne [N_{17} E_1 E_2]}$ 61a aṣṭarātralayenāpi] $\Sigma_{NI [J_5 K_1]}$ $T_{J1} W_1 \Sigma_{Ne}$: aṣṭarātrilayenāpi $J_5 K_1 B_2 V_4$ 61c kṣutpipāsādibhāvaiś ca] $\Sigma_{NI [K_1 M_2 P_2 P_3]}$ $\Sigma_{SI [B_2]}$ $\Sigma_{Ne [N_2 N_{13}]}$: kṣutpipāsādibhāvaiś ca $K_1 B_2 N_{13}$: kṣutpipāsādibhāvena M_2 : +++++bhāvena P_3 : kṛtyapāsādibhāvaiś ca P_2 : kṣutpipāsānubhāvaiś ca N_2 61d sahajastho na] $\Sigma_{NI [B_1 B_{L1} J_2 J_5 P_2 P_3]}$ V_4 : sahajasthair na $\Sigma_{Ne [N_2 N_{17} E_1 E_2]}$: sahajasthe na N_{17} : sahajasthau na N_2 : sahajair sthair na R_1 : saastho na ca B_{L1} : rajastho 'pi na $\Sigma_{SI [V_4 W_1]}$: rajvastho 'pi na B_1 : sahaso na ca J_2 pc: sahasyo na ca J_2 ac: saṃhataś ca na P_2 : sa jalastho na J_5 : deastho 'pi na W_1 : sahajastho 'pi na P_3 61d piḍyate] $\Sigma_{NI} \Sigma_{SI} N_2 N_{17} E_1 E_2$: bādhyate $\Sigma_{Ne [N_2 N_{13} N_{17} E_1 E_2]}$: bādhyata N_{13} 62a navarātralayenāpi] $\Sigma_{NI [J_5 K_1]}$ $T_{J1} W_1 \Sigma_{Ne [E_2]}$: navarātrilayenāpi $J_5 K_1 B_2 V_4 E_2$ 62b nirbheda] $\Sigma_{NI [B_{L1} J_1 J_2 J_5 M_1 P_2 P_3]}$ $W_1 N_{13} N_{17} E_1 E_2$: nirbhedaḥ $B_{L1} J_1 J_2 J_5 M_1 \Sigma_{Ne [N_1 N_{13} N_{17} E_1 E_2]}$: nibhedaṃ P_3 : nirveda $B_2 V_4 N_1$: nirvedaḥ T_{J1} : sa bhavet P_2 62b svātmavartinaḥ] $B_{L1} M_1 T_1 P_1 P_2 P_3 V_1 \Sigma_{Ne}$: svātmavartināṃ $J_5 U_1 \Sigma_{SI [B_2]}$: svātmavartinā M_2 : svātmavartanaḥ $J_1 B_2$: svātmani sthitaḥ B_1 : svātmavṛttinā K_1 62c vācāsiddhi] $\Sigma_{NI [M_2 P_1 V_1]}$ $\Sigma_{SI} N_1 N_2 N_{23}$: vācāṃ siddhir $M_2 P_1 V_1 \Sigma_{Ne [N_1 N_2 N_{23}]}$ 62c bhavet tasya] $\Sigma_{NI} W_1 V_4 \Sigma_{Ne}$: bhavaty eva $B_2 T_{J1}$ 62d śāpānugraha-kāriṇī] $\Sigma_{NI [B_1 P_2]}$ $\Sigma_{SI [T_{J1}]}$ Σ_{Ne} : śāpānugraha-kāriṇaḥ $B_1 P_2 T_{J1}$

60c-d V_4 substitutes: ābrahmasthambhāparyantaṃ vijñānatvaṃ pravartate

daśarātralayenāpi yogīndrah svātmani sthitaḥ |
yāni kāni suguptāni mahācitrāṇi paśyati || 63 ||

By means of an absorption for ten nights, the best of yogins who is established in himself sees any number of very secret and greatly strange things.⁸⁸

tataś caikādaśāhena layasthasya javodayāt |
manasāsahitasyāpi gantum icchati vighrahaḥ || 64 ||

And then, within a period of eleven days, the body of [the yogin] who is abiding in absorption and devoid of mind,⁸⁹ desires to move because [it] rises up swiftly.⁹⁰

63a-d \approx *Yogacintāmaṇi*_{ed} p. 258 (...svātmadhiṣṭhitaḥ...) **64a-d** \approx *Yogacintāmaṇi*_{ed} p. 258 (...sahitasyāpi...)

$\Sigma = \Sigma_{NI} + \Sigma_{SI} + \Sigma_{Ne}$; $\Sigma_{NI} = B_1 B_{L1} J_1 J_2 J_5 K_1 M_1 M_2 P_1 P_2 P_3 T_1 U_1 U_2 V_1$; $\Sigma_{SI} = B_2 T_{J1} V_4 W_1$; $\Sigma_{Ne} = N_1 N_2 N_{13} N_{17} N_{19} N_{21} N_{23} V_5 E_1 E_2$

63a *daśarātralayenāpi*] $\Sigma_{NI [J_1 J_5 K_1 P_3]}$ T_{J1} $W_1 \Sigma_{Ne [E_2]}$: *daśarātrilayenāpi* $J_1 J_5 K_1 P_3 B_2 V_4$: *daśarātre layenāpi* E_2 **63b** *yogīndrah svātmani sthitaḥ*] $J_1 J_5 K_1 M_2 T_{J1} W_1 \Sigma_{Ne [N_2 E_2]}$: *yogīndrasvātmani sthitaḥ* B_2 : *yogīndrah svātmavat sthitaḥ* B_1 : *yogīndrah svātmādhiṣṭhitaḥ* $M_1 U_1$: *yogīndrah svātmadarśinaḥ* P_2 : *yogīndrah svātmadrṣṭitaḥ* P_3 : *yogīndrah svātmādhivṛtaḥ* N_2 : *yogīndrasyaiva vartate* V_4 : *yoginaḥ svātmādhiṣṭhitaḥ* B_{L1} : *yoginaḥ svātmaviṣṭhitaḥ* J_2 **63c** *yāni kāni suguptāni*] $\Sigma_{NI [B_1 J_5 K_1 P_2 P_3 U_1]}$ $\Sigma_{SI [B_2 T_{J1}]}$ $\Sigma_{Ne [N_{13}]}$: *yāni kāni saguptāni* N_{13} : *yāni kāni ca guptāni* $B_1 J_5 K_1 P_2 P_3$: *yāni kāni ca pāpāni* B_2 : *yāni kāni supāpāni* T_{J1} : *sthāne kāni suguptāni* U_1 **63d** *mahācitrāṇi*] $\Sigma_{NI [B_1]}$ $\Sigma_{SI [B_2 W_1]}$ Σ_{Ne} : *mahācitrāṇi* $B_1 B_2 W_1$ **64a** *tataś*] $\Sigma_{[B_2]}$: *tatra* B_2 **64a** *caikādaśāhena*] $\Sigma_{[B_{L1}]}$: *caikādaśād eva* B_{L1} : *caikādaśa hi na*] P **64b** *layasthasya*] Σ_{NI} $\Sigma_{SI [V_4]}$ $\Sigma_{Ne [N_1 N_{23}]}$: *layasthena* V_4 *layasthaś ca* $N_1 N_{23}$ **64b** *javodayāt*] $\Sigma_{NI [M_1 M_2 P_2 V_1]}$ T_{J1} Σ_{Ne} : *jayodayāt* $M_1 P_2 V_1 \Sigma_{SI [T_{J1} W_1]}$: *tavodayāt* M_2 : *javodayot* W_1 : *mano yadā* P_4 **64c** *manasāsahitasyāpi*] $B_{L1} J_1 P_2 T_1 U_1 V_4 \Sigma_{Ne [E_2]}$: *manasā saha tasyāpi* $P_1 E_2$: *manasā sahatayāpi* V_3 : *manasāsahitaś cāpi* $B_1 J_5 K_1 M_2 \Sigma_{SI [B_2 V_4]}$: *manasāsahitaś vāpi* B_4 : *manasā so hitasyāpi* J_2 : *manasā saha tasya* V_1 : *manasā na hitasyābhūd* M_1 : *manasā saṃjñitasyāpi* P_3 : *manatsvasahitasyāpi* B_2 : *manasā bhāvitasā* A_1 **64d** *gantum*] $\Sigma_{[M_1]}$: *dhantum* M_1 **64d** *vighrahaḥ*] $\Sigma_{NI [J_5 M_1 P_3]}$ $\Sigma_{SI [T_{J1}]}$ Σ_{Ne} : *vighrahaḥ*] $J_5 M_1 T_{J1}$: *dūrataḥ* U_B

63a-d $T_1 V_1 E_1$ substitute *daśarātralayenāpi siddho yogīśvaras tataḥ | suguptāni ca kāryāni sa vicitrāṇi paśyati ||* P_1 substitutes: *daśarātralayenāpi siddho yogīśvaras tataḥ | suguptāni ca kāryāni vicitrāṇi ca paśyati ||*

*dvādaśāhalayenāpi bhūcaratvaṃ hi sidhyati |
nimiṣārdhapramāṇena paryaṭaty eva bhūtaḥ || 65 ||*

By means of an absorption for a period of twelve days, the state of moving across the earth is achieved.⁹¹ Within half the time [it takes to] blink an eyelid, [the yogin can] travel [anywhere] around the world.⁹²

*tatas trayodaśāhena layenāpi mahādbhutam |
yogīndraḥ khecarīsiddhiṃ labhate cintanād api || 66 ||*

Then, by means of an absorption for a period of thirteen days, the best of yogins attains most wonderously⁹³ the Siddhi of moving in the ether⁹⁴ at will.

65a-d = *Yogacintāmaṇi*.ed p. 259 **66a-d** = *Yogacintāmaṇi*.ed p. 259

$\Sigma = \Sigma_{NI} + \Sigma_{SI} + \Sigma_{Ne}$; $\Sigma_{NI} = B_1 B_{L1} J_1 J_2 J_5 K_1 M_1 M_2 P_1 P_2 P_3 T_1 U_1 U_2 V_1$; $\Sigma_{SI} = B_2 T_{J1} V_4 W_1$; $\Sigma_{Ne} = N_1 N_2 N_{13} N_{17} N_{19} N_{21} N_{23} V_5 E_1 E_2$

65a *dvādaśāhalayenāpi*] $\Sigma_{[P_2]}$: *dvādaśāhāntalayena* P_2 **65b** *bhūcaratvaṃ*] $\Sigma_{NI [B_{L1} J_2 P_1 T_1 U_2 V_1]}$ $\Sigma_{SI [T_{J1}]}$ $\Sigma_{Ne [N_2 N_{19} E_1]}$: *bhūcaritvaṃ* N_{19} : *bhūcaraṃ ca* T_{J1} : *khecaratvaṃ* $B_{L1} J_2$: *bhūtitattvaṃ* $P_1 T_1 V_1 E_1$: *bhūtatattvaṃ* U_2 : *mahābhucaratvaṃ* N_2 **65b** *hi sidhyati*] $\Sigma_{NI [J_1 M_1 P_2 P_3]} B_2 T_{J1} \Sigma_{Ne}$: *ca sidhyati* $J_1 M_1 P_3 W_1 V_4$: *sa gacchati* P_2 **65c** *nimiṣārdhapramāṇena*] $\Sigma_{NI [J_5 T_1 V_1]} W_1 \Sigma_{Ne [N_2 E_1]}$: *nimeṣārdhapramāṇena* $J_5 T_1 V_1 V_4 E_1$: *nimiṣārdhalayenāpi* B_2 : *nimeṣārdhalayenāpi* T_{J1} : *nimiṣārdhapramāṇeti* N_2 **65d** *paryaṭaty eva*] $\Sigma_{NI [P_2 V_1]} \Sigma_{SI} \Sigma_{Ne}$: *paryaṭasava* V_1 : *vicaty eva* P_2 **65d** *bhūtaḥ*] $J_1 J_5 K_1 M_2 U_1 U_2 V_1 W_1 \Sigma_{Ne}$: *bhūtale* $B_1 B_{L1} J_2 M_1 P_1 P_2 P_3 T_1 \Sigma_{SI [W_1]}$ **66a** *tatas*] $\Sigma_{[P_2]}$: *tasya* P_2 **66a** *trayodaśāhena*] $\Sigma_{[T_{J1}]}$: *trayodaśēnāhe* T_{J1} **66b** *mahādbhutam*] $\Sigma_{NI [B_{L1} M_1 P_1 P_3 T_1 V_1]}$ $T_{J1} \Sigma_{Ne [N_2 E_1 E_2]}$: *mahadbhutam* B_{L1} : *mahadbhūtam* P_3 : *mahādbhūtam* $W_1 E_2$: *mahādbhūtām* V_1 : *mahām bhūtam* N_2 : *mahadhrutam* $B_2 M_1$: *mahāhatam* P_1 : [*layena*] *mahadadbhutam* $T_1 E_1$: *mahadadbhutam* V_4 **66c** *khecarīsiddhiṃ*] $\Sigma_{NI [M_1 P_1 P_2 V_1]} \Sigma_{SI [W_1]} \Sigma_{Ne [N_1 N_{19} E_1 E_2]}$: *khecarīsiddhiḥ* $P_1 P_2$: *khecarīsiddhaṃ* W_1 : *khecarīm siddhiḥ* $M_1 N_1 N_{19} E_1 E_2$: *khecarīm siddhiḥ* V_1 **66d** *labhate*] $\Sigma_{[P_3]}$: *labhyate* P_3 **66d** *cintanād api*] $\Sigma_{NI [P_2 P_3]}$ $\Sigma_{SI} \Sigma_{Ne [N_1 N_{13} N_{23}]}$: *cetanād api* $N_{13} N_{23}$: *catanād api* N_1 : *cintanair api* P_2 : *nātra saṃśayaḥ* P_3

66c-d V_4 substitutes: *yogīndraḥ khecar[ī]ṃ prāpya khe gacchati nirāśrayaḥ |*

caturdaśadināntaṃ ca layastho yadi tiṣṭhati |
aṇimākhyāsya siddhiḥ syād aṇutvaṃ prāpyate yayā || 67 ||

If [the yogin] who abides in absorption remains [in it] up to the end of fourteen days, he [gains] the Siddhi called Aṇimā,⁹⁵ by which the state of being extremely small is obtained.⁹⁶

ātmany evātmanā līno yogī ṣoḍaśavāsārān |
labhate mahimāsiddhiṃ sumahārūpadhṛg yayā || 68 ||

The yogin who is absorbed in only self by the self for sixteen days, obtains the Siddhi of Mahimā, by which he possesses an extremely large size.

67a-d = *Yogacintāmaṇi*_Σ p. 259 **68a-d** ≈ *Yogacintāmaṇi*_{ed} p. 259 (ātmanaivātmanā... sa mahārūpadhṛg yathā)

$\Sigma = \Sigma_{NI} + \Sigma_{SI} + \Sigma_{Ne}$; $\Sigma_{NI} = B_1 B_{L1} J_1 J_2 J_5 K_1 M_1 M_2 P_1 P_2 P_3 T_1 U_1 U_2 V_1$; $\Sigma_{SI} = B_2 T_{J1} V_4 W_1$; $\Sigma_{Ne} = N_1 N_2 N_{13} N_{17} N_{19} N_{21} N_{23} V_5 E_1 E_2$

67a *caturdaśadināntaṃ*] $\Sigma_{NI [B_1 P_2 P_3 U_1 V_1]}$ T_{J1} $\Sigma_{Ne [N_{13} N_{19} N_{23} V_5]}$: *caturdaśadinānte* $P_2 P_3 U_1 \Sigma_{SI [T_{J1}]}$: *caturdaśadinānāṃ* $V_1 N_{13} N_{19} N_{23} V_5$: *caturdaśadināntvaṃ* B_1 **67b** *yadi tiṣṭhati*] $\Sigma_{NI [U_1]}$ $\Sigma_{SI [V_4]}$ Σ_{Ne} : *yatra tiṣṭhati* J_1 : *bhuvimaṇḍale* V_4 **67c** *aṇimākhyāsya siddhiḥ syād*] $P_1 T_1 V_1$: *aṇimākhyāsya siddhiṃ syād* E_1 : *aṇimākhyā ca siddhiḥ syād* $J_5 B_2$: *aṇimādyasṭasiddhiḥ syād* $J_2 M_1 P_2 V_4 \Sigma_{Ne [E_1 E_2]}$: *aṇimādyasṭasiddhiś cad* T_{J1} : *aṇimādyasya siddhiḥ syād* $B_{L1} U_1 W_1 E_2$: *aṇimādyasya siddhiṃ syād* P_3 : *aṇimādīni siddhiḥ syād* B_1 : *aṇimā caiva siddhiḥ syād* $J_1 M_2$: *aṇimādīś ca siddhiḥ syād* B_{L2} : *aṇimāsiddhiṃ āpnoti hy* K_1 **67d** *aṇutvaṃ prāpyate*] $\Sigma_{NI} \Sigma_{SI [T_{J1}]}$ $\Sigma_{Ne [N_1 N_2 N_{23}]}$: *aṇutvaṃ aṇutvā* T_{J1} : *daṇḍatvaṃ prāpyate* $N_1 N_{23}$: *daṇḍutvaṃ prāpyate* N_2 **67d** *yayā*] K_1 : *yathā* $\Sigma_{NI [J_5 K_1 M_2]}$ $\Sigma_{SI [T_{J1} V_4]}$ Σ_{Ne} : *tathā* $J_5 M_2 T_{J1}$: *sadā* V_4 **68a** *ātmany evātmanā*] $\Sigma_{NI [P_1 P_2 T_1]}$ $\Sigma_{SI [T_{J1} V_4]}$ $\Sigma_{Ne [N_1 N_{13} E_1 E_2]}$: *ātmany evātmano* V_4 : *ātmanaivātmanā* $P_1 P_2 T_1 E_1 E_2$: *ātmane cātmane* T_{J1} : *ātmane vātmanā* N_1 : *ātman evātmanā* N_{13} **68b** *līno yogī*] $\Sigma_{NI} \Sigma_{SI [W_1]}$ $\Sigma_{Ne [N_1]}$: *yogī līno* W_1 : *nīlā yogī* N_1 **68b** *ṣoḍaśavāsārān*] $J_1 J_5 K_1 B_2 N_1$: *ṣoḍaśavāsārāt* $B_{L1} J_2 P_2 M_2 N_{13} N_{19} N_{23} V_5$: *ṣoḍaśavāsaram* $B_1 M_1 P_1 P_3 T_1 U_1 V_1 \Sigma_{SI [B_2 T_{J1}]}$ $E_1 E_2 N_{17}$: *ṣoḍaśavāsaraḥ* T_{J1} : *ṣoḍaśavāsārāṃ* N_2 **68c** *labhate*] $\Sigma_{[P_3]}$: *labhyate* P_3 **68d** *mahimāsiddhiṃ*] $\Sigma_{NI [B_1 J_1 J_5 M_1 U_1]}$ $B_2 W_1 \Sigma_{Ne}$: *mahimāṃ siddhiṃ* U_1 : *mahimāsiddhiḥ* $B_1 T_{J1} V_4$: *mahimāsiddhi* $J_1 J_5$: *sumahāsiddhiṃ* M_1 **68d** *sumahārūpadhṛg em.*: *sumahārūpadhṛk* P_3 : *sumahārūpadhṛg* M_1 : *sa mahārūpadhṛg* $B_{L1} J_1 U_1 V_4 \Sigma_{Ne [N_1 N_2 E_1]}$: *sa mahārūpadhṛk* W_1 : *sa mahārūpadhṛg* $J_5 M_2 T_{J1} N_1$: *sa mahārūpadhṛk* B_1 : *sa mahārūpadā* N_2 : *sumahārūpadhṛk* P_3 : *sumahārūpadhṛg* M_1 : *mahārūpasya dhṛg* B_2 : *yathā bhūbhāradhṛg* K_1 : *sumahān dṛṣyate* $P_1 T_1 V_1 E_1$: *mahāṃ rūpadhṛvaṃ* P_2 : *sa mahārūpaṃ pṛthag* J_2 **68d** *yayā*] H_1 : *yathā* $\Sigma_{[K_1]}$: *bhavet* K_1

*aṣṭādaśadināntaṃ ca layastho yadi tiṣṭhati |
garimākhyāṃ labhet siddhiṃ yayā bhūbhāradhṛg bhavet || 69 ||*

If [the yogin] who abides in absorption remains [in it] up to the end of eighteen days, he obtains the Siddhi called Garimā, by which he possesses the weight of the earth.

*abhinnātmalayanāpi tasya viṃśativāsarān |
laghimākhyā bhavet siddhir yayāṇutvasya bhāradhṛk || 70 ||*

By means of an absorption in the undivided self for twenty days,⁹⁷ the [yogin] obtains the Siddhi called Laghimā by which he possesses the weight of an atom.

69a-d = *Yogacintāmaṇi*_{ed} p. 259 **70a-d** ≈ *Yogacintāmaṇi*_{ed} p. 259 (yasya viṃśadvāsarānto layas tiṣṭhati niścalaḥ | laghimākhyā...)

$\Sigma = \Sigma_{N_1} + \Sigma_{S_1} + \Sigma_{N_e}$; $\Sigma_{N_1} = B_1 B_{L_1} J_1 J_2 J_3 K_1 M_1 M_2 P_1 P_2 P_3 T_1 U_1 U_2 V_1$; $\Sigma_{S_1} = B_2 T_{J_1} V_4 W_1$; $\Sigma_{N_e} = N_1 N_2 N_{13} N_{17} N_{19} N_{21} N_{23} V_5 E_1 E_2$

69a *aṣṭādaśadināntaṃ ca*] $\Sigma_{N_1 [P_2 P_3 U_1]}$ $T_{J_1} N_2 N_{17} E_1 E_2$: *aṣṭādaśadinānte ca* $P_2 U_1 \Sigma_{S_1 [B_2 T_{J_1}]}$: *aṣṭādaśadinānāṃ ca* $\Sigma_{N_e [N_2 N_{17} N_{23} E_1 E_2]}$: *aṣṭādaśadinānāṃs ca* N_{23} : *aṣṭādaśadinānte tu* B_2 : *aṣṭādaśadināntastho* P_3 **69c** *garimākhyāṃ labhet siddhiṃ*] $B_1 B_{L_1} J_3 M_2 P_3 U_1 U_2 \Sigma_{S_1 [T_{J_1}]}$ $\Sigma_{N_e [N_2 N_{19} N_{23} V_5 E_1]}$: *garimākhyāṃ labhet siddhiṃ* $J_2 T_{J_1} N_2 N_{19} V_5$: *garimākhyā bhavet siddhir* $J_5 K_1 M_1 P_1 T_1 V_1 E_1$: *garimākhyā bhavet siddhiṃ* N_{23} : *samākhyātiṃ labhet siddhiṃ* P_2 **69d** *yayā bhūbhāradhṛg*] $T_1 E_1$: *yathā bhūbhāradhṛg* $B_{L_1} P_1 P_2 P_3 U_1 U_2 V_1 \Sigma_{S_1} \Sigma_{N_e [E_1 E_2]}$: *yathā bhūbhārabhāg* M_1 : *yathā bhūbhāradṛg* $B_{L_1} M_2$: *yathā bhūtāpṛthag* J_2 : *ye yā bhūbhāradhṛg* E_2 : *mahadadbhūtadṛg* $K_1 J_5$ **69d** *bhavet*] $\Sigma_{N_1 [J_5 K_1]} \Sigma_{S_1} \Sigma_{N_e}$: *yayā* K_1 : *yathā* J_5 **70a** *abhinnātmalayanāpi*] *diagnostic conj.* SANDERSON: *abhinnārthalayenāpi* $P_1 T_1 V_1 \Sigma_{S_1 [B_2]}$: *abhinnārddhalayenāpi* B_2 : *abhinnārtho layenāpi* $B_{L_1} K_1 J_1 J_5 M_1 U_1 \Sigma_{N_e [N_2]}$: *abhinnārtho layenāpi* $U_B U_4$: *abhinno 'rtho layenāpi* P_4 : *abhinnārthe layenāpi* M_2 : *abhinnārthe laye vāpi* B_1 : *abhinnyārthalayenāpi* N_2 : *abhitārtho layenāpi* J_2 : *abhimānalayenāpi* P_2 **70b** *tasya*] *conj.* DEZSÖ: *yasya* $M_1 P_1 P_2 T_1$: *yāś ca* $\Sigma_{N_1 [J_5 K_1 M_1 P_1 P_2 T_1]} \Sigma_{S_1}$: *ye ca* J_5 : *ye ka* E_2 : *tathā* K_1 : *pañca* $\Sigma_{N_e [E_2]}$ **70b** *viṃśativāsarān*] $J_1 J_2 J_3 K_1 U_1 T_{J_1} N_1 N_{19}$: *viṃśativāsarāt* $B_1 B_{L_1} M_2 P_2 \Sigma_{S_1 [T_{J_1}]} \Sigma_{N_e [N_1 N_{19}]}$: *viṃśativāsarāṃ* $M_1 V_1$: *viṃśativāsarāṃ* T_1 : *viṃśativāsarāḥ* P_1 **70c** *laghimākhyā bhavet siddhir*] $\Sigma_{N_1 [P_2]} \Sigma_{S_1 [V_4]} \Sigma_{N_e [N_{19}]}$: *laghimākhyāṃ labhet siddhiṃ* V_4 : *laghimākhyāṃ bhavet siddhiṃ* N_{19} : *aṇimāṃ cālaye siddhiṃ* P_2 **70d** *yayāṇutvasya bhāradhṛk*] H_1 : *yathāṇutvasya bhāradhṛk* $B_1 J_5 M_1 M_2 P_3 U_1 U_2 W_1 \Sigma_{N_e [E_2]}$: *yathāṇutvasya rūpadhṛk* V_4 : *yathāṇutvasya bhāg bhavet* $P_1 T_1 E_2$: *yathāṇutvasya bhā bhavet* K_1 : *yathāṇutvasya bhārataḥ* T_{J_1} : *yathāṇutvasya bhārata* P_2 : *yathāṇutvasya nāmadhṛk* P_3 : *yathāṇutvaṃ sa bhāradhṛk* $B_{L_1} J_2$: *yathāṇutvaṃ abhāradhṛk* J_1 : *yathā lāghavabhāg bhavet* V_1

70a-b P_3 substitutes *yo viṃśatidina[m] yog[ī] layastho yadi tiṣṭhati* **70b-d** omitted by B_2 **70a-d** omitted by E_1

dvāviṃśatidināni syāt tv alakṣye yo layaṃ gataḥ |
prāptisiddhir bhavet tasya prāpayed yā jagatsthitam || 71 ||

[The yogin] who has become absorbed in [that which has] no characteristics (i.e., the absolute) for twenty-two days,⁹⁸ has the Siddhi [called] Prāpti, which enables him to reach [whatever] is in the world.⁹⁹

pare layaṃ gato yogī caturviṃśativāsārān |
tasya prākāmyasiddhiḥ syād īpsitaṃ labhate yayā || 72 ||

The yogin who has become absorbed in the highest reality for twenty-four days, has the Siddhi [called] Prākāmya, by which he obtains what he desires.¹⁰⁰

71a-d ≈ *Yogacintāmaṇi*_{ed} p. 259 (...svalakṣye... yo jagatsthitam) : ≈ *Yogacintāmaṇi*_{Kt} (...svalakṣye...) 72a-d ≈ *Yogacintāmaṇi*_{ed} p. 259 (...tayā prākāmya-...)

$\Sigma = \Sigma_{NI} + \Sigma_{SI} + \Sigma_{Ne}$; $\Sigma_{NI} = B_1 B_{L1} J_1 J_2 J_3 K_1 M_1 M_2 P_1 P_2 P_3 T_1 U_1 U_2 V_1$; $\Sigma_{SI} = B_2 T_{J1} V_4 W_1$; $\Sigma_{Ne} = N_1 N_2 N_{13} N_{17} N_{19} N_{21} N_{23} V_5 E_1 E_2$

71a dvāviṃśatidināni] $\Sigma_{NI [B_1 J_1 M_1 P_2 V_1]}$ $\Sigma_{SI [V_4]}$ Σ_{Ne} : dvāviṃśatidinānte $B_1 P_2 V_4$: dvāviṃśatidinānām V_1 : dvāviṃśatidinād M_1 : dvāviṃśatidināny J_1 71a-b syāt tv alakṣye yo layaṃ gataḥ] *diagnostic conj.* SANDERSON: syāt svalakṣye yo layaṃ gataḥ $M_2 W_1$: syāt svalakṣye yo layaṃ gataḥ U_1 : syāt salakṣye yo layaṃ gataḥ $N_{17} E_2$: syāt svalakṣe yo layaṃ gataḥ $B_{L1} J_3 T_{J1}$: syāt salakṣī yo layaṃ gataḥ B_{L2} : syāt svalakṣe vilayaṃ gataḥ P_3 : syāt svalahe yo layaṃ gataḥ J_2 : syāt svayaṃ lakṣyo layaṃ gataḥ K_1 : syāl layakṣe yo layaṃ gataḥ $V_5 N_{23}$: syāl laye kṣye yo layaṃ gataḥ N_1 : syāl layakṣye yo layaṃ gataḥ $N_{13} N_{19}$: syātmatakṣe yo layaṃ gatā N_2 : svātmalakṣye yo layaṃ gataḥ T_1 : svātmalakṣyo yo layaṃ gataḥ H_1 : ca svalakṣe vilayaṃ gataḥ $V_4 V_4$: ca svātmalakṣe layaṃ gataḥ $P_1 E_1$: ca sa tu khe vilayaṃ gataḥ P_2 : yaḥ svalakṣye layaṃ āgataḥ V_1 : yasya svalakṣye layaṃ gataḥ P_4 : syāt svalpo yo nilayaṃ gataḥ B_1 : asyan svalakṣye yo layaṃ gataḥ J_1 : syāt svalakṣaye layaṃ gataḥ U_4 : itthaṃ svalakṣyo yo layaṃ gataḥ M_1 71c prāptisiddhir] $\Sigma_{NI [B_{L1} K_1]}$ $V_4 \Sigma_{Ne [N_{17}]}$: prāptiṃ siddhir N_{17} : prāptasiddhir $B_{L1} K_1 T_{J1}$: prāpya siddhir W_1 71d prāpayed yā jagatsthitam] *conj.* MALLINSON/DEZSÖ: prāpayad yā jagatsthitim W_1 : prāpayed yo jagatsthitim $T_1 E_1$: prāpayed vā jagatsthitim $\Sigma_{NI [J_1 K_1 P_1 P_2 T_1 U_1 V_1]}$: prāpayed vā jagatsthitim $K_1 U_1$: prāpyate vā jagatsthitim J_1 : prāpayad vaj jagatsthitim T_{J1} : prāpayed dhi jagatsthitim $\Sigma_{Ne [N_1 N_2 E_1]}$: prāpayed dhi jagat tīṣṭhati N_2 : prāpayed yogajāṃ sthitim P_1 : prāpayad yogajāṃ sthitim V_1 : prāpayad vā gasaṃsthitam P_2 : prāpayej jagataḥ svayam V_4 72a pare layaṃ gato yogī] $\Sigma_{NI [B_1 J_5 M_1 M_2 P_1 P_2]}$ $V_4 \Sigma_{Ne [N_{13} N_{23}]}$: paralayaṃ gato yogī N_{23} : pare layaṃ gate yogī $M_1 M_2$: pare layagato yogī $P_1 N_{13}$: pare gataṃ layo yogī W_1 : paraṃ layaṃ gato yogī $J_5 P_2$: yathā layaṃ gato yogī B_1 : pare mattaṃ kṣayaṃ gato yogī T_{J1} 72b caturviṃśativāsārān] $B_1 J_1 J_3 K_1 P_1 U_1 V_1 W_1 \Sigma_{Ne [N_1 N_2 N_{23} E_2]}$: caturviṃśativāsārāt $B_{L1} J_2 P_3 V_4 N_1 N_2 N_{23} E_2$: caturviṃśativāsaram $M_1 M_2$: caturviṃśativāsare P_2 : caturviṃśativāsarah T_{J1} 72c tasya] $\Sigma_{NI [B_1 J_5]}$ $\Sigma_{SI [T_{J1}]}$ $N_1 N_2 N_{13} E_1 E_2$: īpsitaṃ labhate J_5 : vaśitvaṃ labhate $\Sigma_{Ne [N_1 N_2 N_{13} E_1 E_2]}$: tasyā $B_1 T_{J1}$ 72d īpsitaṃ labhate] $\Sigma_{NI [J_5 P_3]}$ $\Sigma_{SI [E_1 E_2]}$: īpsitaṃ labhate J_5 : vaśitvaṃ labhate $\Sigma_{Ne [N_1 N_2 N_{13} E_1 E_2]}$: apsitvaṃ labhate N_1 : vāmitvaṃ labhate N_{13} : vayitvaṃ prāpyate N_2 : ipsitalaye te P_3 72d yayā] K_1 : yathā $\Sigma_{NI [B_1 M_2]}$ $\Sigma_{SI [V_4]}$ $\Sigma_{Ne [N_1 N_{19} N_{23} V_5]}$: tathā $M_2 N_1 N_{19} N_{23} V_5$: dhruvam B_1 : jagat V_4

*yasyaivāstaṃ gataṃ cittaṃ ṣaḍviṃśatidināni vai |
labhate jagadīśatvaṃ yena viśvagurur bhavet || 73 ||*

[The yogin] whose mind has disappeared for twenty-six days obtains sovereignty over the world,¹⁰¹ by which he becomes the master of all.¹⁰²

*aṣṭāvīṃśatyahar yasya layas tiṣṭhet sthirātmani |
vaśitvasiddhiprāptiḥ syād yayā vai vaśyakṛj jagat || 74 ||*

[The yogin] whose absorption in the steady self remains for twenty-eight days, obtains the Siddhi of control,¹⁰³ by which he subjugates the world.¹⁰⁴

*gantum icchanti ye ke cit parabrahmapade layam |
bhavanti siddhayaḥ sarvās teṣāṃ vidhvamsakārikāḥ || 75 ||*

Those exceptional persons who desire to become absorbed in the state of the supreme

73a-d = *Yogacintāmaṇi*_{ed} p. 259 74a-d ≈ *Yogacintāmaṇi*_Σ p. 259 (...sthirāsane...) 75a-d ≈ *Yogacintāmaṇi*_{ed} p. 259 (...kārikāḥ)

$\Sigma = \Sigma_{NI} + \Sigma_{SI} + \Sigma_{Ne}$; $\Sigma_{NI} = B_1 B_{L1} J_1 J_2 J_5 K_1 M_1 M_2 P_1 P_2 P_3 T_1 U_1 U_2 V_1$; $\Sigma_{SI} = B_2 T_{J1} V_4 W_1$; $\Sigma_{Ne} = N_1 N_2 N_{13} N_{17} N_{19} N_{21} N_{23} V_5 E_1 E_2$

73a *yasyaivāstaṃ gataṃ cittaṃ*] $M_2 P_1 T_1 V_4 N_{19} E_1$: *yasyevāstaṃ gataṃ cittaṃ* $B_{L1} J_2$: *yasyevāstaṃ gataṃ cittaṃ* N_{17} : *yasyaivāstaṃ gataṃ cittaṃ* $P_2 U_1 W_1 N_2 V_5$: *tasyaivāstaṃ gataṃ cittaṃ* $J_1 T_{J1}$: *yasyaivāstaṃ gataṃ cittaṃ* E_2 : *yasyaivāste gataṃ cittaṃ* N_{23} : *yasyaivāstaṃ gate citte* P_3 : *yasya cāstaṃ gataṃ cittaṃ* $V_1 N_{13}$: *yasya vāsaṃ gataṃ cittaṃ* M_1 : *tasya vastugataṃ cittaṃ* B_1 : *laye cāstaṃ gate cittaṃ* K_1 : *laye cāsyā gatacittaṃ* J_5 73b *ṣaḍviṃśatidināni vai*] $\Sigma_{NI [M_1 P_2 P_3]}$ $\Sigma_{SI [T_{J1}]}$ $\Sigma_{Ne [N_1]}$: *ṣaḍviṃśatidinān vai* $T_{J1} N_1$: *ṣaḍviṃśatidināvadhi* $P_2 P_3$: *ṣaḍviṃśatidinān atha* M_1 73c *jagadīśatvaṃ*] $\Sigma_{NI [B_1 T_1]}$ $\Sigma_{SI} \Sigma_{Ne}$: *jagadīśitvaṃ* T_1 : *jagadāṃ śitvaṃ* B_1 73d *viśvagurur*] $\Sigma_{NI [B_1 P_2 U_1]}$ $V_4 \Sigma_{Ne}$: *viśvaṃ gurur* U_1 : *viṣṇur gurur* P_2 : *sarvaguror* $B_1 W_1$: *sarvagurur* T_{J1} 74a *aṣṭāvīṃśatyahar*] $J_2 K_1 V_4 \Sigma_{Ne [E_1]}$: *aṣṭāvīṃśatyahaṃ* $B_1 J_1 J_5 P_1 P_2 P_3 T_1 U_1 V_1 T_{J1} W_1 E_1$: *aṣṭāvīṃśatyaho* M_2 : *aṣṭāvīṃśaddinaṃ* M_1 : *viṃśatyahar* B_{L1} 74a *yasya*] $\Sigma_{NI [M_2 P_2]}$ $\Sigma_{SI} \Sigma_{Ne}$: *yas tu* M_2 : *cāpi* P_2 74b *layas tiṣṭhet*] $\Sigma_{NI [K_1 M_2]}$ $\Sigma_{SI} E_1$: *layaṃ tiṣṭhet* K_1 : *laye tiṣṭhet* M_2 : *layasthasya* $\Sigma_{Ne [N_1 E_1]}$: *laye sthasya* N_1 74b *sthirātmani*] $B_1 W_1$: *sthirāsane* $\Sigma_{NI [B_1]}$ $\Sigma_{SI [W_1]}$ Σ_{Ne} 74c *vaśitvasiddhiprāptiḥ*] $\Sigma_{NI [J_1 J_2 K_1 M_2 P_1 P_2 V_1]}$ $\Sigma_{SI} \Sigma_{Ne [N_2 N_{19}]}$: *vaśitvasiddhiḥ prāptiḥ* $J_2 P_1 N_{19}$: *vaśitvasiddheḥ prāptiḥ* M_2 : *vaśitvaṃ siddhiprāptiḥ* K_1 : *vaśatvaṃ siddhiprāptiḥ* N_2 : *śiveśitvasiddhiḥ prāptiḥ* J_1 : *vaśyakhyaḥ siddhiprāptiḥ* V_1 : *sa citva siddhiprāptasya* P_2 74d *yayā vai vaśyakṛj jagat*] $M_1 T_1$: *yaya vaśyaṃ bhavet jagat* J_5 : *yathā vai vaśyakṛj jagat* $B_{L1} P_2 U_1 U_2 \Sigma_{SI [T_{J1}]}$ $\Sigma_{Ne [N_2 N_{19} N_{23} E_1 E_2]}$: *yathā vai vaśakṛj jagat* K_1 : *yathā vai vaśyakam jagat* J_2 : *yathā vaśyakṛtam jagat* M_2 : *yathā vai viśvavaśyakṛt* $P_1 V_1 E_1 E_2$: *yathā vai vaśyaktam jagat* P_3 : *yathā devavaśam jagat* T_{J1} : *yathā vai vaśyatāj javāt* N_{23} : *vaśyaṃ ṛvair jagad bhavet* B_1 : *ena vasya bhavet jagat* J_1 75a *gantum*] $\Sigma_{NI [P_1 V_1]}$ $\Sigma_{SI} \Sigma_{Ne [E_1]}$: *yātum* $P_1 V_1$: *yāntum* E_1 75a *ye kecit*] $\Sigma_{NI [P_3]}$ $\Sigma_{SI} \Sigma_{Ne [N_2 N_{13}]}$: *ya kecit* $N_2 N_{13}$: *ye kaścit* P_3 75b *parabrahmapade* $\Sigma_{NI [B_1 B_{L1} J_2 J_5 V_1]}$ $\Sigma_{SI [V_4]}$ $N_{17} N_{21} V_5 E_1$: *pare brahmapade* $B_1 B_{L1} J_2 J_5 V_4$: *paraṃ brahmapade* $V_1 N_2 E_2$: *parabrahmapare* $N_1 N_{13} N_{19}$: *parabrahmapara* N_{23} 75b *layam*] $\Sigma_{NI [K_1]}$ $\Sigma_{SI} \Sigma_{Ne [N_{17}]}$: *laye* N_{17} : *svayam* K_1 75c *sarvās*] $\Sigma_{[T_{J1}]}$: *sarvāsu* T_{J1} 75d *teṣāṃ vidhvamsakārikāḥ*] $\Sigma_{NI [M_2 P_1 V_1]}$ $V_4 \Sigma_{Ne [N_2 E_1]}$: *teṣāṃ vidhvamsakārikāḥ* $P_1 V_1 E_1$: *svavidhvamsakārikāḥ* T_{J1} : *teṣāṃ vidhvamsakāraṇāḥ* N_2 : *teṣāṃ viśvāsakārikāḥ* M_2 : *yāḥ kaścit sukhakārikāḥ* W_1

Brahma, for them all the Siddhis become the cause of their ruin.¹⁰⁵

*māsam ekaṃ layo yasya lagnas tiṣṭhed akhaṇḍitaḥ |
na jāgarti sa yogīndro yāvan mokṣaṃ sa gacchati || 76 ||*

The best of yogins whose absorption is adhered to continuously for one month, does not wake until he arrives at liberation.

*navamāsalayenāpi pṛthvītattvaṃ ca sidhyati |
pṛthvītattve tu saṃsiddhe yogīndro vajrasaṃnibhaḥ || 77 ||*

By means of an absorption for nine months, the earth-element is perfected. When the earth-element has been completely perfected, the best of yogins becomes [hard] like diamond.¹⁰⁶

76a-d = *Yogacintāmaṇi*_{ed} p. 259 **77a-d** ≈ *Yogacintāmaṇi*_{ed} p. 259-60 (...ca gacchati...)

$\Sigma = \Sigma_{NI} + \Sigma_{SI} + \Sigma_{Ne}$; $\Sigma_{NI} = B_1 B_{L1} J_1 J_2 J_5 K_1 M_1 M_2 P_1 P_2 P_3 T_1 U_1 U_2 V_1$; $\Sigma_{SI} = B_2 T_1 V_4 W_1$; $\Sigma_{Ne} = N_1 N_2 N_{13} N_{17} N_{19} N_{21} N_{23} V_5$
 $E_1 E_2$

76a ekaṃ layo yasya] $\Sigma_{NI} [J_5 M_1 P_1] V_4 \Sigma_{Ne} [N_{13} N_{19} N_{23} V_5]$: ekaṃ layaṃ yasya M_1 : ekaṃ laye yasya $N_{13} N_{19} N_{23} V_5$:
ekalayo yasya $J_5 P_1$: ekaṃ layatho 'pi W_1 : ekaṃ layaś cāś ca T_1 **76b** lagnas] $\Sigma_{NI} [J_1 V_1] \Sigma_{SI} [W_1]$: yaś ca W_1 : layas
 $V_1 \Sigma_{Ne} [N_2]$: layaṃ N_2 : lānas J_1 **76b** tiṣṭhed akhaṇḍitaḥ] $\Sigma_{NI} [B_1 P_2] \Sigma_{SI} \Sigma_{Ne}$: tiṣṭhed akhaṇḍitam P_2 : tiṣṭhaty
akhaṇḍitaḥ B_1 **76c** sa yogīndro] $\Sigma_{NI} [M_1 P_2 U_1] \Sigma_{SI} \Sigma_{Ne}$: suyogīndro M_1 : saṃyogīndro U_1 : tu yogendro P_2
76d yāvan mokṣaṃ] $\Sigma_{NI} [J_2 J_5 K_1 P_1 V_1] \Sigma_{SI} \Sigma_{Ne}$: yāvan moḥaṃ $J_2 P_1 V_1$: yā cen mokṣaṃ $J_5 K_1$ **76d** sa gacchati
] $\Sigma_{NI} [B_1 M_2 P_1] \Sigma_{SI} \Sigma_{Ne}$: sa vindati B_1 : ca vindati M_2 : na gacchati P_1 **77a** navamāsalayenāpi] $\Sigma_{NI} [M_1] W_1 \Sigma_{Ne} [E_2]$
: navaṃsalayenāpi T_1 : māsadvayalayenāpi M_1 : trimāsasya layenāpi V_4 : traye māsalyenāpi E_2 **77b** pṛthvī-
tattvaṃ] Σ_{P_3} : pṛthvītattve P_3 **77b** ca sidhyati] $\Sigma_{NI} [B_1 J_1 M_2 U_1] V_4 E_1$: sa gacchati $B_1 J_1 M_2 U_1 \Sigma_{SI} [V_4] \Sigma_{Ne} [E_1]$
77c pṛthvītattve tu saṃsiddhe] $P_1 T_1 U_1 V_1 \Sigma_{SI} [V_4] \Sigma_{Ne} [N_{23} V_5]$: pṛthvītattvaṃ tu saṃsiddhe B_1 : pṛthvītattve
tu saṃsiddhi J_1 : pṛthvītattve ti saṃsiddhe $N_{23} V_5$: pṛthvītattve susaṃsiddhe $B_{L1} M_2$: pṛthvītattvaṃ susaṃbad-
dhaṃ V_4 : pṛthvītattve 'pi saṃsiddhe M_1 : pṛthvītattve ca saṃsiddhe P_2 : pṛthvītattvaṃ ca saṃsiddhe $J_2 J_5 K_1$:
pṛthvītattve sā siddhe P_3 **77d** yogīndro] Σ_{V_4} : yogīndror Nq : jāyate V_4 **77d** vajrasaṃnibhaḥ]
 $\Sigma_{NI} [B_1 J_1 M_2 U_1] V_4 \Sigma_{Ne} [N_{17}]$: yogasaṃnibhaḥ $B_1 J_1 M_2 T_1 N_{17}$: gandhasaṃnibhaḥ $U_1 W_1$

76a-b B_{L2} substitutes: *māsam ekaṃ tu yo tiṣṭhet layasthaś ca nirantaram* | **76a-d** omitted by P_3

sārdhasaṃvatsareṇāpi layasthasyāpi yoginaḥ |
toyatattvasya siddhiḥ syāt toyatattvamayo bhavet || 78 ||

The yogin who remains in absorption for a year and a half, [gains] the Siddhi of the water-element. He becomes absorbed in the water-element.¹⁰⁷

saṃvatsaratrayeṇāpi layasthasyāpi yoginaḥ |
tejastattvasya siddhiḥ syāt tejastattvamayo bhavet || 79 ||

The yogin who remains in absorption for three years, [gains] the Siddhi of the fire-element. He becomes absorbed in the fire-element.¹⁰⁸

ṣaḍbhiḥ saṃvatsarair bhūtair akhaṇḍalayasamsthitaḥ |
vāyutattvasya siddhiḥ syād vāyutattvamayo bhavet || 80 ||

[The yogin] who has remained in absorption continuously¹⁰⁹ for the past six years, [gains] the Siddhi of the wind-element. He becomes absorbed in the wind-element.¹¹⁰

78a-d ≈ *Yogacintāmaṇi*_{ed} p. 260 (... vāyutattvamayo bhavet) : ≈ *Yogacintāmaṇi*_U (... layasthasyāpi yoginā...)
79a-d = *Yogacintāmaṇi*_{ed} p. 260 **80a-d** ≈ *Yogacintāmaṇi*_Σ p. 260 (...yogī tv akhaṇḍalayasamsthitaḥ...)

$\Sigma = \Sigma_{NI} + \Sigma_{SI} + \Sigma_{Ne}$; $\Sigma_{NI} = B_1 B_{L1} J_1 J_2 J_5 K_1 M_1 M_2 P_1 P_2 P_3 T_1 U_1 U_2 V_1$; $\Sigma_{SI} = B_2 T_{J1} V_4 W_1$; $\Sigma_{Ne} = N_1 N_2 N_{13} N_{17} N_{19} N_{21} N_{23} V_5 E_1 E_2$

78a *sārdhasaṃvatsareṇāpi*] $\Sigma_{NI [B_1 P_3]}$ $\Sigma_{SI [V_4]}$ Σ_{Ne} : *ardhasaṃvatsareṇāpi* V_4 : *sārdhasaṃvatsareṇāpi* P_3 : *sārdhasaṃvatsaro nāpi* B_1 **78b** *layasthasyāpi yoginaḥ*] $B_1 B_{L1} J_1 J_2 J_5 K_1 M_2 W_1 \Sigma_{Ne [E_1]}$: *layasthasyaiva yoginaḥ* $P_1 P_2 P_3 M_1 T_1 V_1 V_4 E_1$: *layasthasya viyoginaḥ* U_1 : *layasthasya yoginaḥ* T_{J1} **78c** *siddhiḥ*] Σ_{P_3} : *siddhiḥ* P_3
78d *toyatattvamayo*] Σ_{U_1} : *toyastattvamayo* U_1 **78d** *bhavet*] $\Sigma_{NI [P_1 T_1 V_1]}$ $\Sigma_{SI} N_{17} E_2$: *hi saḥ* $P_1 T_1 V_1 \Sigma_{Ne [N_{17} E_2]}$
79b *layasthasyāpi*] $\Sigma_{NI [P_1 T_1]}$ $\Sigma_{SI} \Sigma_{Ne [E_1]}$: *layasthasyaiva* $P_1 T_1 E_1$ **79d** *bhavet*] $\Sigma_{NI [P_1 T_1 V_1]}$ $\Sigma_{SI} \Sigma_{Ne [V_5 E_1]}$: *hi saḥ* $P_1 T_1 V_1 V_5 E_1$ **80a** *saṃvatsarair bhūtair*] Σ_{P_2} : *saṃvatsaraiś caiva* P_2 : *saṃvatsaraiś cāpi* P_4 : *saṃvatsarair bhūraṃ* U_B **80b** *akhaṇḍa*] $\Sigma_{NI [M_1 P_1]}$ $\Sigma_{SI} \Sigma_{Ne}$: *akhaṇḍaṃ* $M_1 P_1$: *me khaṇḍa* U_B **80b** *laya*] Σ_{J_1} : *layaṃ* J_1
80b *saṃsthitaḥ*] $\Sigma_{Ne [J_1]}$ $\Sigma_{SI} E_1 E_2$: *saṃsthitaiḥ* $\Sigma_{Ne [E_1 E_2]}$: *āsthitaḥ* J_1 **80c** *vāyutattvasya*] $\Sigma_{NI [J_2]}$ $\Sigma_{SI [W_1]}$ Σ_{Ne} : *vāyustattvasya* $J_2 W_1$ **80c** *siddhiḥ*] $\Sigma_{N_{21}}$: *saṃsiddhiḥ* N_{21} **80d** *vāyutattva*] $\Sigma_{NI [J_2]}$ $\Sigma_{SI [W_1]}$ Σ_{Ne} : *vāyustattva* $J_2 W_1$ **80d** *bhavet*] $\Sigma_{NI [J_1 P_1 T_1 U_1 V_1]}$ $\Sigma_{SI} N_2$: *hi saḥ* $J_1 P_1 T_1 U_1 V_1 \Sigma_{Ne [N_2]}$

78c-d N_{23} repeats 79c-d at 78c-d. **79a-b** $P_3 V_4$ substitute *tribhiḥ saṃvatsarair bhūtair akhaṇḍalayasamsthitaḥ* | P_2 substitutes: *pañcasaṃvatsarair bhūmi akhaṇḍalayasamsthitaḥ* | **79a-d** omitted by M_1 **80d** omitted by P_2

*tathā dvādaśabhir varṣair layasthasya nirantaram |
vyomatattvasya siddhiḥ syād vyomatattvamayo bhavet || 81 ||*

Thus, [the yogin] who has remained in absorption continually for twelve years, [gains] the Siddhi of the ether-element. Indeed, he becomes absorbed in the ether-element.¹¹¹

*caturviṃśatibhir varṣair layasthasya nirantaram |
śaktitattvasya siddhiḥ syāc chaktitattvamayo bhavet || 82 ||*

[The yogin] who has remained in absorption continually for twenty-four years, [gains] the Siddhi of the Śakti element. Indeed, he becomes absorbed in the Śakti element.¹¹²

81a-d = *Yogacintāmaṇi*.ed p. 260 **82a-d** ≈ *Yogacintāmaṇi*.ed p. 260 (...-mayo hi saḥ)

$\Sigma = \Sigma_{NI} + \Sigma_{SI} + \Sigma_{Ne}$; $\Sigma_{NI} = B_1 B_{L1} J_1 J_2 J_5 K_1 M_1 M_2 P_1 P_2 P_3 T_1 U_1 U_2 V_1$; $\Sigma_{SI} = B_2 T_{J1} V_4 W_1$; $\Sigma_{Ne} = N_1 N_2 N_{13} N_{17} N_{19} N_{21} N_{23} V_5 E_1 E_2$

81a *tathā*] $\Sigma_{NI[B_1]}$ $T_{J1} V_4 \Sigma_{Ne}$: *yathā* $B_1 B_2 W_1$ **81a** *dvādaśabhir varṣair*] $\Sigma_{[M_2]}$: *dvādaśavarṣais tu* M_2 **81b** *layasthasya*] $\Sigma_{[N_{23}]}$: *layasthaś ca* N_{23} **81d** *vyomatattvamayo*] $\Sigma_{NI[U_1 U_2]}$ $\Sigma_{SI[W_1]}$ $\Sigma_{Ne[N_{23}]}$: *yathā vyomamayo* J_1 : *vyomastattvamayo* U_1 : *vyomatattvalayo* W_1 : *vyomatattvamayī* N_{23} **81d** *bhavet*] $B_1 J_1 J_5 K_1 M_2 P_3 \Sigma_{SI[T_{J1}]}$: *hi saḥ* $\Sigma_{NI[B_1] J_1 J_5 K_1 M_1 M_2 P_3}$ Σ_{Ne} : 'pi saḥ M_1 **82b** *layasthasya nirantaram*] $\Sigma_{NI[B_1]}$ Σ_{SI} $\Sigma_{Ne[N_{23}]}$: *layasthaḥ satataṃ* *bhuvi* B_1 : *layasthaś ca nirantaram* N_{23} **82c** *chaktitattvamayo*] $\Sigma_{[I]}$: *yathā śaktimayo* J_1 **82d** *bhavet*] $B_1 J_2 J_5 K_1 M_1 M_2 P_3 U_1 \Sigma_{SI} N_2$: *hi saḥ* $B_{L1} J_1 P_1 P_2 T_1 V_1 \Sigma_{Ne[N_2]}$

81c-d N_2 substitutes: the following hypermetrical line: *ākāśatattva[m] prāpnoti ākāśatattvamayo bhavet*

*brahmāṇḍaṃ sakalaṃ paśyet pāṇistham iva mauktikam |
ātmakāyasvarūpaṃ ca vijānīta yathāsthitaṃ || 83 ||*

[The yogin] will see the entire universe like a pearl held in [his] hand and truly understand its essential nature [to be] in his own body.¹¹³

*kāyastho dṛśyate loke tattvacaryāṃ samācaran |
tattvacaryāṃ karoty eva śaktitattvalayāya ca || 84 ||*

Performing the practice of the elements, [the yogin continues to be] seen in the world occupying a body,¹¹⁴ and he maintains the practice of the elements in order to [remain] absorbed in the Śakti element.¹¹⁵

83a-d \approx *Yogacintāmaṇi*_{ed} p. 260 (...prāṇistham iva... nidhāyātha yathāsthitaṃ) : *Yogacintāmaṇi*_U (...nidhāyātha yathāsthitaṃ) **84a-d** \approx *Yogacintāmaṇi*_{ed} p. 260 (...samācaret... śaktitattvaḥsamāya ca) : \approx *Yogacintāmaṇi*_U (...samācaret... śaktitattvaḥśayāya ca) : \approx *Yogacintāmaṇi*_{Ki} (...samācaret... śaktitattvaḥśayo bhavet)

$\Sigma = \Sigma_{NI} + \Sigma_{SI} + \Sigma_{Ne}$; $\Sigma_{NI} = B_1 B_{L1} J_1 J_2 J_5 K_1 M_1 M_2 P_1 P_2 P_3 T_1 U_1 U_2 V_1$; $\Sigma_{SI} = B_2 T_{J1} V_4 W_1$; $\Sigma_{Ne} = N_1 N_2 N_{13} N_{17} N_{19} N_{21} N_{23} V_5 E_1 E_2$

83b *brahmāṇḍaṃ sakalaṃ*] $\Sigma_{NI} [J_1 J_2 P_2 P_3]$ $\Sigma_{SI} E_1$: *brahmāṇḍān sakalān* $\Sigma_{Ne} [N_2 E_1 E_2]$: *brahmāṇḍaṃ sakalāś* N_2 : *brahmāṇḍaṃ sakalān* E_2 : *brahmātmyaṃ sakalaṃ* P_2 : *brahmāṇḍa[m]* *akhilaṃ* P_3 : *brahmāṇḍasakalaṃ* J_1 : *brahmāṇḍaṃ paramaṃ* J_2 **83b** *paśyet*] $\Sigma_{NI} [B_1 J_1 J_2 P_2 U_1 V_1]$ $\Sigma_{SI} [W_1]$ $\Sigma_{Ne} [N_1 N_2 N_{21} N_{23}]$: *paśyat* $B_1 J_1 N_1 N_2 N_{23}$: *paśyot* J_2 : *paśye* $P_2 U_1 W_1$: *paśyan* V_1 : *nyasya* N_{21} **83b** *pāṇistham*] $\Sigma_{NI} [P_3]$ $\Sigma_{SI} [B_2]$ Σ_{Ne} : *karastham* B_2 : *pāṇitvam* P_3 **83a-b** *paśyet pāṇistham iva mauktikam*] $\Sigma_{[T]_1}$: *paśyaty ātmastham api maurttikam* T_{J1} **83c** *ātmakāyasvarūpaṃ ca*] $\Sigma_{NI} [M_1 P_3]$ $\Sigma_{SI} [V_4]$ $\Sigma_{Ne} [N_{21}]$: *ātmakāryasvarūpaṃ ca* M_1 : *ātmakāryasya rūpaṃ ca* P_3 : *ātmakāmaṃ svarūpaṃ ca* V_4 : *ātmakāyāsvārūpaṃ ca* N_{21} **83c** *ca*] $\Sigma_{[P_2]}$: *hi* P_2 **83d** *vijānīta yathāsthitaṃ*] *diagnostic conj.* SANDERSON: *vijānīyātha yathāsthitaṃ* W_1 : *nidhāyātha yathāsthitaṃ* $J_5 P_1 T_1 U_1 V_1 B_2$ $\Sigma_{Ne} [N_{13}]$: *siddhitva ca yathāsthitaṃ* M_1 : *sidhyaty eva yathāsthitaṃ* V_4 : *nidhāyāya yathāsthitaṃ* T_{J1} : *nirdhāyātha yathāsthitaṃ* M_2 : *vidhāyāya yathāsthitaḥ* K_1 : *nidhāyātha yathā tathaṃ* B_{L1} : *nidhāyātha yathepsitaṃ* B_1 : *nidhāyithi yathāsthitaṃ* J_1 : *nidhāyāste yathā tathā* J_{2pc} : *nidhāyātha yathā tathā* J_{2ac} : *sādhitaṃ ca yathāsthitaḥ* P_2 : *vidhite ca layasthitaḥ* P_3 : *nidhāyātha sthitaṃ* N_{13} **84a** *kāyastho dṛśyate loke*] $\Sigma_{NI} [J_1 K_1 M_2 P_2 P_3 U_2]$ $\Sigma_{SI} [W_1]$: *kāyastho dṛśyate lokas* $M_2 W_1$: *kāyastho dṛśyate lokaḥ* J_1 : *kāyastho dṛśyate loko* P_2 $\Sigma_{Ne} [N_2 N_{17} E_1 E_2]$: *kāyastho 'pi dṛśyate loke* K_1 : *layas-* *the dṛśyate loke* P_3 : *kāye sve dṛśyate lokaḥ* A_1 : *kāmastho dṛśyate loke* U_2 **84b** *caryāṃ*] $\Sigma_{NI} [B_1 J_1 K_1 M_1 P_2 U_1]$ $\Sigma_{SI} [T_{J1}]$ $\Sigma_{Ne} [N_1 N_{23} V_5]$: *caryāṃ* $J_1 K_1 M_1 N_1 N_{23}$: *caryā* $T_{J1} U_1 V_5$: *caryair* B_1 : *varṣaiḥ* P_2 : *varjaṃ* J_P **84b** *samācaran*] $B_{L1} J_2 P_1 V_4$: *samācaret* $\Sigma_{NI} [B_{L1} J_2 P_1 T_1]$ $\Sigma_{SI} [V_4]$ $\Sigma_{Ne} [N_2]$: *samācaran* T_1 : *samācarais* N_2 **84c** *tattva*] $\Sigma_{[P_3]}$: *tattvāś* P_3 **84c** *caryāṃ*] $\Sigma_{NI} [J_5 K_1 M_1 P_2 U_1]$ $\Sigma_{SI} [T_{J1}]$ $\Sigma_{Ne} [N_1]$: *caryāṃ* M_1 : *carye* $J_5 K_1$: *caryā* $T_{J1} N_1$: *cayaṃ* U_1 : *varṣaiḥ* P_2 : *varjaṃ* J_P **84c** *karoty eva*] $\Sigma_{NI} [J_3]$ $\Sigma_{SI} \Sigma_{Ne} [N_1]$: *karoti evaṃ* $J_3 U_B$: *karo 'va* N_1 **84d** *layāya*] *conj.* SANDERSON: *jayāya* $P_1 V_1$: *kṣayāya* $\Sigma_{NI} [P_1 V_1]$ $\Sigma_{SI} [V_4]$ Σ_{Ne} : *viḥāya* V_4

83c-d J_P substitutes: *ātmakāyasvaraḥ siddhiḥ syāt [t]attve ca yathāsthitaṃ ||*

itthaṃ kramavivṛddhena layābhyāsena yoginaḥ |
bhuñjate paramānandaṃ bhuśuṇḍādīmahātmatvat || 85 ||

Thus, by practising absorption which increases by degrees, the yogins enjoy supreme bliss, like the great-souled Bhuśuṇḍa and others.¹¹⁶

brahmaviṣṇumahasānāṃ pralayeṣv api yoginaḥ |
bhuñjate paramānandaṃ bhuśuṇḍādīmahātmatvat || 86 ||

Even in the dissolutions of Brahmā, Viṣṇu and Śiva,¹¹⁷ the yogins enjoy supreme bliss, like the great-souled Bhuśuṇḍa¹¹⁸ and others.¹¹⁹

85a-d ≈ Yogacintāmaṇi_{ed} p. 260 (...bhūśuṇḍādī-...) : = Yogacintāmaṇi_U 86a-d = Yogacintāmaṇi_{ed} p. 260 : ≈ Haṭhatattvakaumudī 19.4 (quoted with attribution to the Amanaska) (tathā cuktam amanaske – mahāviṣṇu-mahasānaḥ... mahātmatvad || iti) : ≈ Gorakṣasiddhāntasaṅgraha p. 26 (quoted with attribution to the Yogabīja) (mahāviṣṇumahasānāṃ pralayeṣv api yoginām | nāsti pāto layasthānāṃ mahātattve vivartinām)

$\Sigma = \Sigma_{NI} + \Sigma_{SI} + \Sigma_{Ne}$; $\Sigma_{NI} = B_1 B_{L1} J_1 J_2 J_5 K_1 M_1 M_2 P_1 P_2 P_3 T_1 U_1 U_2 V_1$; $\Sigma_{SI} = B_2 T_{J1} V_4 W_1$; $\Sigma_{Ne} = N_1 N_2 N_{13} N_{17} N_{19} N_{21} N_{23} V_5 E_1 E_2$

85a kramavivṛddhena] $\Sigma_{NI [B_1 J_1 K_1 M_2 P_2 V_1]}$ $\Sigma_{SI [T_{J1}]}$ $\Sigma_{Ne [N_{21} E_2]}$: karmavivṛddhena $N_{21} E_2$: krame vivṛddhena K_1 : kramād vivṛddhena $B_1 V_1 T_{J1}$: kramād vivarteta M_2 : kramādivṛddhena J_1 : krameṇa vṛddhena P_2 : ma vivṛddhena V_1 85b layābhyāsena] $\Sigma_{NI [P_2]}$ $\Sigma_{SI [V_4]}$ $\Sigma_{Ne [N_2]}$: layas tasyaiva V_4 : layābhyāna P_2 : layabhyasya na N_2 : yogābhyāsena U_4 85b yoginaḥ] $\Sigma_{NI [J_1 J_5 P_2 P_3]}$ Σ_{SI} Σ_{Ne} : yogibhiḥ J_5 : yoginā $J_1 P_3$: yogināḥ P_2 85c bhuñjate] $\Sigma_{NI [P_2 P_3]}$ Σ_{SI} Σ_{Ne} : bhūñjate P_3 : bhūyate P_2 85c paramānandaṃ] $\Sigma_{NI [M_1]}$ $\Sigma_{SI [T_{J1}]}$ $\Sigma_{Ne [N_2 N_{21}]}$: ca mahānandaṃ M_1 : paramānande $N_2 N_{21}$: paratmāmānaṃ T_{J1ac} : paramātmānaṃ T_{J1pc} 85d bhuśuṇḍādī] $N_1 N_{13} N_{13} N_{19} N_{21} N_{23}$: bhūśuṇḍādī $M_1 P_1$: bhūśuṇḍāvādī E_2 : bhṛśuṇḍāvādī $B_{L1} M_2 N_2 E_1$: bhruśuṇḍādī $K_1 J_5$: bhṛśuṇḍāvādī $T_1 N_{17}$: bhṛśuṇḍādī V_5 : bhṛśuṇḍādī $B_1 T_{J1}$: bhṛśuṇḍāvādī B_2 : bhṛśuṇḍāvādī P_2 : bhṛśuṇḍāvādī J_1 : bhṛśuṇḍāvādī J_2 : bhṛśuṇḍāvādī U_1 : bhūśamjyādī W_1 : bhṛśuṇḍādī V_1 : bhūrityādī P_3 : mukundādī V_4 85d mahātmatvat] $\Sigma_{NI [B_1 P_1 U_1]}$ $\Sigma_{SI [T_{J1} V_4]}$ $\Sigma_{Ne [N_{13}]}$: mahātmatvān $B_1 T_{J1}$: mahātmatvam N_{13} : mahātmatvit $P_1 U_1 V_4$ 86b brahmaviṣṇu] $B_1 P_2 V_1$ $\Sigma_{SI [V_4 W_1]}$ Σ_{Ne} : brahmāviṣṇu W_1 : mahāviṣṇur $B_{L1} J_2 K_1 M_1 P_1 T_1$: mahāviṣṇu $J_1 M_2 P_3 U_1$: mahāviṣṇum V_4 : mahāviṣṇor J_5 86b mahesānāṃ] $\Sigma_{NI [B_{L1} J_5 M_1 T_1]}$ Σ_{SI} Σ_{Ne} : mahesānaḥ $M_1 T_1$: mahesānaṃ $B_{L1} J_5$ 86b pralayeṣv api] $\Sigma_{NI [P_2 P_3]}$ $\Sigma_{SI [B_2 V_4]}$ $\Sigma_{Ne [V_5]}$: pralayeṣv eva V_5 : pralayas vapi B_2 : prakriyeṣv api V_4 : prayalāiś cāpi P_2 : pralayaṃ svapi P_3 : pralaye nāpi P_3 86b yoginaḥ] $\Sigma_{NI [J_5 P_2 P_3]}$ Σ_{SI} Σ_{Ne} : yogibhiḥ J_5 : yoginām P_2 : yogine P_3 86c paramānandaṃ] $\Sigma_{NI [M_1]}$ $\Sigma_{SI [T_{J1}]}$ $\Sigma_{Ne [T_{J1}]}$: ca mahānandaṃ M_1 : paramānande N_{21} : paramātmānaṃ T_{J1} 86d bhuśuṇḍādī] $N_1 N_{13} N_{19} N_{21} N_{23}$: bhūśuṇḍādī M_1 : bhūśuṇḍādī P_1 : bhūśuṇḍāvādī E_2 : bhuśuṇḍādī V_1 : bhṛśuṇḍāvādī $B_{L1} J_2 K_1 N_2 E_1$: bhṛśuṇḍādī P_3 : bhṛśuṇḍādī $T_1 N_{17} V_5$: bhṛśuṇḍādī T_{J1} : bhṛśuṇḍāvādī B_2 : bhṛśuṇḍāvādī P_2 : bhruśuṇḍādī $B_1 J_5$ 86d mahātmatvat] $\Sigma_{NI [P_1 P_3]}$ $\Sigma_{SI [T_{J1}]}$ $\Sigma_{Ne [N_1]}$: mahātmatvān T_{J1} : mahātmatvit $P_1 P_3$: mahātmatvam N_1

86a-d $J_1 U_1$ substitute: mahāviṣṇumahasānāṃ pralayeṣv api yoginām | nāsti pāto layasthānāṃ mahātattve vivartinām || : W_1 – brahmāviṣṇumahasānāṃ pralayeṣv api yoginām | nāsti pāto layasthānāṃ mahātattvavivartinām || : M_2 – mahāviṣṇu-mahasānāṃ pralayeṣv api yoginām | nāsti pāto layasthānāṃ mahātattveti yoginām || : V_4 – mahāviṣṇumahasānāṃ pralayeṣv api yoginaḥ | akhaṇḍalayam ānandaṃ ājñākālo na jāyate || : V_8 – brahmaviṣṇumahasānāṃ pralayeṣv api yoginaḥ | bhuñjate ca parā[m] śaktim tattvamokṣalayo bhavet || After 86d V_4 inserts: nirguṇe nirmale lakṣye nīrvikāre nirañjane | prāpya yogī padaṃ svasya na sa bhūyo 'pi jāyate || P_2 inserts: sādhatay sarvakalyāṇaṃ saktam ātmeti sevnam ||

iti śrīāmanaske kalpakhaṇḍe rājayogo nāma prathamō 'dhyāyāḥ' ¹

¹iti śrīāmanaske layakhaṇḍe prathamō bodhaḥ — M₁

iti layakhaṇḍe prathamaprabodhaḥ — V₄

ity amanaske layakhaṇḍe prathamaprabodhaḥ samāptaḥ — A₁

iti śrīāmanaske kalpakhaṇḍe rājayogo nāma prathamō 'dhyāyāḥ' — B_{L1}J₂J₄

iti śrīāmanaske kalpakhaṇḍe laya nāma prathamō 'dhyāyāḥ' — B₁

iti śrīāmanaske kalpakhaṇḍo nāma prathamō 'dhyāyāḥ' — J₃J₅J₆ U₁ U_P V₇ T_{J1} T_{J2}

iti śrīāmanaske kalpakhaṇḍo rājayogo nāma prathamō 'dhyāyāḥ' — H₁V₆

iti śrīāmanaske kalpakhaṇḍo layakhaṇḍo nāma prathamō 'dhyāyāḥ' — P₅

iti śrīāmanaske kalpakhaṇḍe layābhyāso nāma prathamō 'dhyāyāḥ' — U_B

iti śrīāmanaske kalpakhaṇḍe laya nāma khaṇḍo nāma prathamō 'dhyāyāḥ' — B₄

iti amanaskakalpakhaṇḍe īśvarapārvatisaṃvāde prathamō 'dhyāyāḥ' — B₂

iti śrīāmanaskakalpakhaṇḍe īśvaravāmadevasaṃvāde layayogo nāma prathamō 'dhyāyāḥ' — B_{L2}

iti śrīāmanaske kalpakhaṇḍe īśvaravāmadevasaṃvāde layayogo prathamāḥ — V₃

iti śrīāmanaskagurukalpakhaṇḍo nāma prathamō 'dhyāyāḥ' — K₁

iti śrīāmanaskagurukalpakhaṇḍe rājayoga[h] samāptaḥ — U₃

iti śrīāmanaske gurukalpakhaṇḍo nāma prathamō 'dhyāyāḥ' — E₁

iti śrīāmanaske gurukalpakhaṇḍo rājayogo nāma prathamō 'dhyāyāḥ' — P₁T₁

iti śrīāmanaske gurukalpakhaṇḍe rājayogo nāma prathamō 'dhyāyāḥ' — C₄U₂

iti śrīīśvaraprokte amanaskakhaṇḍe layayogaparicchedo nāma prathamō 'dhyāyāḥ' — J₁

iti śrīīśvaraproktaṃ amanaskā samāptam — J_P

iti śrīśivaprokte kalpakhaṇḍe amanaskayoge layakhaṇḍo nāma prathamō 'dhyāyāḥ' — P₄

iti ādeśvaraproktaṃ amanaskalayakhaṇḍo nāma prathamō 'dhyāyāḥ' — U₄

iti śrīāmanaske śivaprokte saṅkalpakhaṇḍo nāma prathamō 'dhyāyāḥ' — M₂

iti amanaskakhaṇḍe prathamō 'dhyāyāḥ' — W₁

iti śrīāmanaske yogaśāstre īśvaravāmadevasaṃvāde gurukalpakhaṇḍe rājayogo nāma prathamō 'dhyāyāḥ' — V₁

iti śrīāmanaske yogaśāstre īśvaravāmadevasaṃvāde layayogaḥ prathamāḥ — N₉N₁₀N₁₁N₁₂N₁₇N₁₉N₂₀V₅E₂E₆

iti śrīāmanaske yogaśāstre īśvaravāmadevasaṃvāde layayogaḥ prathamāḥ 'dhyāyāḥ' — E₄

iti śrīāmanaske yogaśāstre īśvaravāmadevasaṃvāde layayogo nāma prathamāḥ — E₃N₁₃

iti śrīāmanaske yogaśāstre īśvaravāmadevasaṃvāde laye yogaḥ prathamō 'dhyāyāḥ' — N₆

iti śrīāmanaske yogaśāstre īśvaravāmadevasaṃvāde yogaḥ prathamō 'dhyāyāḥ' — N₁₈

iti śrīāmanaske yogaśāstre layayogo nāma prathamō 'dhyāyāḥ' — N₁N₅N₁₄N₁₅N₂₂R₁

iti śrīāmanaske yogaśāstre īśvaravāmadevasaṃvāde layayogaḥ prathamāṃ prakaraṇa — N₂₁

iti śrīāmanaske yogaśāstre — E₅

iti śrīturīyātmatattvabrahmāṇḍe īśvaravāmadevasaṃvāde laye yogi nāma prathamō 'dhyāyāḥ' — N₂N₃

iti śrīkaulārṇavamahātattve amanaske yogaśāstre īśvaravāmadevasaṃvāde layayogaḥ kathanaṃ nāma prathamāḥ — N₁₆

iti śrīkaulārṇave mahātamaṃte amanaske yogaśāstre īśvaravāmadevasaṃvāde layayogaḥ kathanaṃ prathamapatalaḥ — N₂₃

iti śrīādīnāthoktaṃ layakhaṇḍa nāma prathamō 'dhyāyāḥ' — P₂

iti śrīādīnāthoktā layakhaṇḍo nāma prathamopadeśasamāpta[h] — P₃

iti śrīmadādīnāthavāmadevasaṃvāde layakhaṇḍe prathamaprabodhaḥ — V₈

Endnotes to the *Amanaska's* First Chapter

¹An Añjali (1.1b) is defined in Bharatamuni's *Nāṭyaśāstra* (9.128-29) as follows: 'An Añjali is considered [to be formed] from joining the two hands [which are held in] the Patāka [gesture. It is used] in the respectful salutation of Gods, Gurus and friends. It has three positions: the chest, the mouth and head. For Gods, it is situated on the head, for Gurus, [near] the mouth and for friends, [in front of] the chest. For women, it's [position] should be unrestricted' (*patākābhyāṃ tu hastābhyāṃ saṃśleṣād añjaliḥ smṛtaḥ | devatānāṃ gurūṇāṃ ca mitrāṇāṃ cābhivādane || sthānāny asya punas trīṇi vakṣo vaktraṃ śiras tathā | devatānāṃ śiraḥsthas tu gurūṇāṃ āsyasaṃsthitāḥ | vakṣasthas caiva mitrāṇāṃ strīṇāṃ tv aniyato bhavet*). In *Nāṭyaśāstra* 9.18: 'The Patāka [hand gesture] is considered to have all the fingers extended and straight, and the thumb bent' (*prasāritāḥ samāḥ sarvā yasyāṅgulyo bhavanti hi | kuñcitas ca tathāṅguṣṭhāḥ sa patāka iti smṛtaḥ*). Seeing that Vāmadeva is respectfully addressing Īśvara, one would expect him to be holding the Añjali above his bowed head.

²As the name of a sage, Vāmadeva can be found in vedic, epic, āyurvedic and purāṇic literature in a variety of contexts. However, his name is not frequently found in passages on yoga, and my research has not revealed a Śaiva source other than the *Amanaska* in which Śiva teaches Vāmadeva yoga. Vāmadeva's role in the *Śivamahāpurāṇa* is not an exception to this. In the *Kailāsaśaṃhitā* (12.1) of the *Śivamahāpurāṇa*, Kārttikeya recognizes Vāmadeva's extreme devotion to Śiva and goes on to teach him the rite of Yogapatta (*yogapattavidhi*), which is an initiation ceremony that bestows the qualities of a guru (*gurutva*) and liberation (18.11 - 19.57). Though Vāmadeva is referred to as a yogin in this chapter (18.2), he is not taught yoga by Kārttikeya in any chapter of the *Kailāsaśaṃhitā*. Also, it is worth noting that in this *Śaṃhitā* (11.11-14), Vāmadeva is described as an ascetic: '...[He is] the knower of the true meaning (*arthatattva*) of all scriptures such as the Vedas, Āgamas, Purāṇas and so on, and a knower of the former actions of the souls of gods, demons, men and so on. His whole body had been cleansed with ashes and he was adorned with knots of matted hair. He was beyond the religious disciplines, desireless, beyond opposites [such as heat and cold, etc.], without ego, naked, a great gnostic and like another Śiva. He was surrounded by those who had become his students and by [other] such prominent sages. Wandering around this earth and purifying it with the merit [generated by] the touch of his own feet [on the ground], his heart was always immersed in the supreme state' (*...vedāgamapurāṇādisarvaśāstrārthatattvavit | devāsurasamanuṣyādijivānāṃ janmakarmavit || bhasmāvadātasarvāṅgo jaṭāmaṇḍalamaṇḍitaḥ | nirāśramo niḥspṛhas ca nir-dvandvo nirahaṅkṛtiḥ || digambaro mahājñāni maheśvara ivāparaḥ | śiṣyabhūtair munīndrais ca tādrśaiḥ parivāritaḥ || pary-āṭan pṛthivīm etāṃ svapādasparsapūnyataḥ | pavitrāyan pare dhāmnī nimagnahṛdayo 'nvaham*). There are also references to Vāmadeva as a great yogin in other Purāṇas (e.g., *Kūrmapurāṇa* 2.11.130, etc.). In the *Bhikṣukopaniṣat*, which is included among the 'Saṃnyāsa Upaniṣads', Vāmadeva is one of eight Paramahamsas who eat eight mouthfuls of food a day and seek liberation by a yogic path (*atha paramahamsā nāma saṃvartakāruṇīśvetaketujaḍabharata-dattātreyasūkavāmadevahāritakaprabhṛtayo 'ṣṭau grāsāṃśvaranto yogamārge mokṣam eva prārthayante*).

In medieval yoga texts, Vāmadeva is absent in lineages of Siddhas who taught Haṭha and Rājayoga (e.g., *Haṭhapradīpikā* 1.5-9). Brahmānanda, in his commentary, the *Jyotsnā*, on *Haṭhapradīpikā* 4.15, includes Vāmadeva among various sages who, according to the Purāṇas, were perfected at birth (*tatropadeśam antareṇaivātmasākṣāt-kāravanto babhūvuḥ | tathā hi | hiraṇyagarbhavasiṣṭhanāradasanatkumārāvāmādevasūkādayo janmasiddhā ity eva purāṇā-diṣu śrīyante*). A late reference to Vāmadeva in the context of yoga occurs in the *Varāhopaniṣat* (4.34-44), a post-seventeenth CE, Vaiṣṇava Yoga Upaniṣad (Ruff 2002: 173), which describes Śuka's and Vāmadeva's paths to liberation. Unlike the yoga taught in the *Amanaska*, Vāmadeva's path in the *Varāhopaniṣat* (4.34-41) involves the practice of Haṭhayoga and requires many life-times to attain liberation. As far as I am aware, the *Varāhopaniṣat* is the only reference which associates Vāmadeva with Haṭhayoga. Therefore, in light of the earlier Purāṇas mentioned above, it seems that Vāmadeva's appearance in the *Amanaska* may have served to connect its teachings with these Smṛti traditions, rather than the tantric traditions implicit in the lineages of Siddhas in later Śaiva works on Haṭha and Rājayoga. Vāmadeva's prominence in Purāṇas such as the *Śivamahāpurāṇa* is probably the

reason behind the speculation in some manuscript catalogues that the *Amanaska* is a fragment of some Purāṇa (e.g., Windisch and Eggeling 1894: 601, etc.).

³The phrase *praṇamya śirasā devam* (1.1a) is a common cliché in āgamic Sanskrit literature. For example, *Bhagavadgītā* 11.14c; *Mahābhārata* 5.129.13, the apparatus on Pāda f, the fifth line of the supplementary passage cited there, which is the eighth such passage in the apparatus; *Rāmāyaṇa* 7.10.15c; *Brahmapurāṇa* 176.28a; *Niśvāsamukha* (of the *Niśvāsattvasaṃhitā*) 1.24c; *Kriyākālaguṇottara* 1.1a; *Sudarśanasahasranāmastotra* 1a, in the supplementary section (*pariśiṣṭa*) of the *Ahīrbudhnyasaṃhitā*, *Praśnasaṃhitā* 28.18c, etc.

⁴It is also possible that the original reading of *Amanaska* 1.1c was *jīvanmuktīpadopāyam* (i.e., 'the method that yields liberation while living'). This reading is supported by most of the south-Indian (see appendix A) and Nepalese manuscripts. However, I have favoured *jīvanmuktīpadopāyam*, because most of the north-Indian manuscripts (i.e., the oldest recension) have it ($\Sigma_{NI [B_1, K_1, M_2, P_1]}$), and elsewhere in the *Amanaska* the word *pada* is adjoined to synonyms for the liberated state: e.g., *brahmapada* (1.75), *muktīpada* (2.13) and *mokṣapada* (2.28). Thus, it may have been a stylistic feature of the author. I am yet to find either *jīvanmuktīpadopāya* or *jīvanmuktīpadopāya* elsewhere in Sanskrit literature. However, both *jīvanmuktīpada* and *jīvanmuktīprada* occur with some frequency. In the case of *jīvanmuktīpada*, it is worth noting that it occurs several times in the *Mokṣopāya* (e.g., 3.9.16, 4.16.5, 6.45.21, etc.), a text with which the author of the *Amanaska*'s first chapter was probably familiar because of the reference to the crow, *Bhuṣuṇḍa*, at the end of this chapter (see the relevant endnote on verse 1.85).

⁵In *Amanaska* 1.2d, *āśāpāśa* (i.e., the bond of hope), *malapāśa* (the bond of impurity), *mohapāśa* (the bond of delusion) and *māyāpāśa* (the bond, *Māyā*) are all possible here. I have favoured *āśāpāśa* for three reasons. Firstly, the majority of north-Indian manuscripts have it; secondly, the compound can be found in yogic and tantric literature (as noted in the testimonia for this verse) and, finally, the other instance of the term *bandhana* in *Amanaska* 2.81 cites *kāma* (desire) and *krodha* (anger) as examples of it, and both of these are closer to *āśā* inasmuch as they are mental states, rather than the more metaphysical terms, *mala* and *māyā*.

⁶It appears that *ādhārādiṣu* (1.3a) has been used for *mūlādhārādiṣu*, perhaps for metrical reasons. This is rare but it does occur in other texts. For example, *Nārādīyapurāṇa* 1.85.50a (*ādhārādiṣu cakreṣu*) and the *Paippalāda-vaśādiṣaṭkarmapaddhati* p. 178 (*suṣumnāsthītādhārādiṣa[t]cakraṇi nirbh[i]dya*).

⁷In *ādhārādiṣu*, *suṣumnādiṣu* and *prāṇādiṣu* (1.3), the *ādi* simply indicates the prominent member of each group being referred to in each case, and the intended meaning is that the highest reality is not located in any Cakra, pathway of vitality or vital air. The implication of this is that the subtle body is superfluous to any endeavour to see the highest reality and therefore, so too are the yoga systems and techniques which are based on the subtle body.

⁸The majority of the north-Indian and Nepalese manuscripts support *tatra yogaratāḥ ke cit* in 1.4a. However, *tatra* is inappropriate here because the subject matter of this verse does not follow from the idea expressed in the previous verse, that the highest reality is not located in Cakras, Nāḍīs, etc. If *tatra* were the original reading as the majority of manuscripts suggest, it would indicate that the redactor of the *Amanaska* had appropriated this verse from another text and carelessly inserted it without consideration for the incongruity of *tatra* in the new sequence of verses. However, since I am yet to find verse 1.4 in an earlier work and since the first chapter of the *Amanaska* is probably not a compilation (see section 1.3.4), it is more likely that *tatra* is a corruption which must have occurred early in the text's transmission. That the tradition ignored *tatra* is demonstrated by the Nepalese commentary which interpreted *tatra yogaratāḥ ke cit* as 'some who follow that knowledge' (*tehi jñānakā pachilāgyākā kōhi tā*). The commentator's reading of *yogaratāḥ* as though it were *jñānaratāḥ* is not supported by the root text nor any of the north-Indian, Nepalese and south-Indian manuscripts. However, the commentator was obviously unwilling to read *yogaratāḥ* as broadly referring to all yogins. Two other plausible, alternative readings for *tatra*, namely, *tattva* and *mantra*, which are reasonably well attested, provide a meaning more specific than *yogaratāḥ*. The problem with *tattvayogaratāḥ* is the apparent contradiction between its meaning (i.e., those who are intent on uniting with the highest reality or all reality levels) and the central teaching of the

Amanaska, which instructs the yogin to become immersed (*laya*) in the highest reality (*paratattva*) and engage in the practice of eliminating reality levels (i.e., *tattvābhyāsa*) until the highest reality (*paratattva*) appears (1.14-1.20). The reading of *mantrayogaratāḥ* yields a better meaning because verse 1.7 asserts that one should abandon the practice of Mantras in favour of Samādhi. However, *mantrayogaratāḥ* is difficult to accept if one accepts the reading of nearly all the north-Indian and Nepalese manuscripts in 1.4c, because *japena ke cit kliśyanti* renders *mantrayogaratāḥ* redundant. This raises the question of whether *japena ke cit kliśyanti* should be accepted. It is rather strange to see the verb $\sqrt{\text{kliś}}$ used with *japa* because this verb often implies physical pain or affliction. Although one cannot altogether rule out the possibility that the author was referring to people who afflicted themselves by repeating Mantras, several south-Indian manuscripts (i.e., T₁, A_{D1}, C₁, C₃) offer the more appealing reading of *haṭhena ke cit kliśyanti*. In this context, *haṭhena* can be understood as *haṭhayogena* which is a reasonably common truncation of the compound within texts which teach Haṭhayoga. For example, in his commentary called the *Vimalaprabhā*, the eleventh-century Puṇḍarīka understood *haṭhena* in *Kālacakratantra* 4.119c-d to be *haṭhayogena* (see Birch 2011: 535). In yoga texts, examples include *Dattātreyayogaśāstra* 27a-b (*kapilādyās tu śiṣyās ca haṭhaṃ kuryus tato yathā*) and *Haṭhapradīpikā* 2.76a-b (*haṭhaṃ vinā rājayogo rājayogaṃ vinā haṭhaḥ*). Also, the title of the latter is a good example (for a discussion on this title, see Kaivalyadhama's edition of the *Haṭhapradīpikā*, 1998: xix). However, it is also possible that *haṭhena* could refer to any forceful action, as in the *Mokṣopāya* in which the term *haṭhayoga* appears to have this more general meaning (see Birch 2011: 541-42). Nonetheless, the reading of *haṭhena* with *kliśyanti* is consistent with the *Amanaska*'s criticisms of Haṭhayogic practices such as Prāṇāyāma and Mudrā as causing pain (e.g., 2.31a). The fact that the *Amanaska* was used by Haṭhayoga practitioners (as evinced by the incorporation of several of its verses into texts such as the *Haṭhapradīpikā*, etc.) provides a plausible reason for the altering of *haṭhena* to *japena* in the north-Indian and Nepalese transmissions of the text.

⁹Cf. *Haṭhapradīpikā* 4.40: 'Some are deluded by the labyrinth of Tantras, some by the perplexities of vedic scripture and some by reasoning. They do not know what causes one to cross over [to liberation]' (*ke cid āgama-jālena ke cin nigamasāṅkulaiḥ | ke cit tarkeṇa muhyanti naiva jānanti tārakam*).

The word *tāraka*, in *Amanaska* 1.4d, is prominent in yogic literature as far back as *Yogasūtra* 3.54, in which it qualifies knowledge that arises from discernment (*tārakaṃ ... ceti vivekajaṃ jñānam*). The *Yogabhāṣya*'s commentary on this *sūtra* glosses *tāraka* as: 'That which arises from one's own intelligence and not from instruction (*tārakaṃ iti svapratibhottham anaupadeśikaṃ ity arthaḥ*). However, Vācaspatimiśra's gloss (3.33) on *tāraka* defines it as it is commonly understood in āgamic literature: 'That which causes one to cross over worldly existence' (*...saṃsārāt tārayatīti tārakam*). This interpretation derives from the root meaning of *tṛ* as 'crossing over' which is stated in *Dhātupāṭha* 1.1124 (*tṛ plavanataraṇayoh*). Therefore, *tāraka* often qualifies something which causes liberation, such as a god; e.g., *Kulapradīpa* 1.3a-b (*nātha nātha mahādeva saṃsārārṇavatāraka*), the guru; e.g., *Kulārṇavatāntra* 13.99c-d (*durlabhaṃ taṃ vijānīyād guruṃ saṃsārātārakam*) or even Prāṇāyāma; e.g., *Yogayājñavalkya* 6.81c-d (*saṃsārārṇavamagnānāṃ tārakaḥ prāṇasaṃnyamaḥ*). In light of these examples, it is not surprising that *tārakayoga* became the name of a type of yoga in the *Maṇḍalabrāhmaṇopaniṣat*, the *Advayatārakopaniṣat*, the *Śivayogadīpikā* and the *Rājayogabhāṣya*. In these texts, *Tārakayoga* is preliminary to the practice of *amanaska*, and this is the main topic of the additional verses of the *Amanaska*'s south-Indian recension. One of these additional verses defines *tāraka* as follows: 'This [yoga is called] *Tāraka* because it causes the guru and student to cross over the ocean of existence' (see appendix A, verse 11).

¹⁰*Amanaska* 1.5 is mainly concerned with refuting the authority of Brahmanical scripture and learning. In this context, the term *smṛti* is probably referring primarily to the law codes (*dharmaśāstra*) such as the *Manusmṛti*, the authority of which even the most orthodox Brahmin would accept. However, I have interpolated 'and the like' to include scriptures which were commonly considered to be *Smṛti* such as the *Purāṇas* and Epic literature.

¹¹The meaning of the term *pāṣaṇḍa* (often spelt as *pākhaṇḍa* in the manuscripts) is made clear by commen-

taries on prominent Dharmaśāstras. For example, at the end of the first chapter of the *Manusmṛti* (1.118), Manu says that in his treatise he has spoken about the eternal religious duties of different regions, castes, families and a number of non-vedic religions (*deśadharmāñ jātīdharmāñ kuladharmāñś ca śāśvatāñ | pāṣaṇḍagaṇadharmāñś ca śāstre 'sminn uktavāñ manuḥ*). In glossing this verse, Medhātithi says: '[The term] *pāṣaṇḍa* [means] the practice of prohibited observances, the religious duties found in the scriptures which are outside [the Veda]' (*pāṣaṇḍin*) are those engaged in [these] prohibited rites' (*pāṣaṇḍaṃ pratiśiddhavratacaryā bāhyasmṛtisamāśrayās tatra ye dharmañ – pāṣaṇḍino vikarmasthāñ iti*). The phrase *pāṣaṇḍino vikarmasthāñ* is taken from *Manusmṛti* (4.30) itself: 'One should not honour even with a mere word the Pāṣaṇḍins who are engaged in prohibited rites, those who behave [as hypocritically] as a cat, deceivers, nihilists nor those who act [as cruelly and deceitfully] as the heron' (*pāṣaṇḍino vikarmasthāñ baiḍālavratikāñ śāthāñ | haitukāñ bakavṛttimś ca vāñmātreñāpi nārcayet*). This verse appears in different forms in later texts; e.g., *Kūmapurāṇa* 2.16.15; 'One should not honour even with a mere word the Pāṣaṇḍins who are engaged in prohibited rites, those whose disciplines are from the left [current of Śaivism,] the Pañcarātrikas nor the Pāśupātas' (*pāṣaṇḍino vikarmasthāñ vāmācārāñś tathaiva ca | pañcarātrāñ pāśupatāñ vāñmātreñāpi nārcayet*). In his *Āgamaprāmānya* (p. 26), Yāmunācāryasvāmin summarized the view of Smṛti on Pāṣaṇḍa religions as being Śaiva, Pāśupata, Buddhist, Jain, Kāpālika and Pañcarātrika (*śaivaṃ pāśupatāñ caiva bauddham apy ārhataṃ tathā | kāpālaṃ pañcarātrāñ cety evaṃ pāṣaṇḍatā smṛteḥ || cety] corr. : cety Ed.*). And in a late polemical work called 'Crushing the Kaula Elephant' (*kaulagajamardana*) a long passage is devoted to Pāṣaṇḍins: Īśvara said, 'Listen, O Pārvatī, I shall give a critique of the Pāṣaṇḍas. Knowing this, a wise man is not defeated by them. Those devoted to fake observances; those who rebuke the religion of the Vedas; those who have fallen from caste and religious duties; those who have erred and think themselves learned, they are [all] called Pāṣaṇḍas [because] they act contrary to [true] religion. They fall into a terrifying hell until the end of the world. He who wears ash from the cremation ground and delights in wine and flesh; he who performs such [rites] as bathing and the junctures for [mere] worldly rewards; and he who is the vilest [of them all,] having become a hater of Viṣṇu, destroys everything; [all of them] are called Pāṣaṇḍas. [Now,] my dear, hear about the Kāpālika. He eats from a skull bowl and is addicted to wine and flesh; he neglects the disciplines of purification and he is adorned with a bald head and Mālās; he eats from the fires of the cremation ground; he alone is a Kāpālika, he never does [the proper] repetition of Mantras, nor ascetic practices nor [follows] the rules of personal restraint. He is without such [rituals] as bathing and ceremonies for donation. [Thus,] he is proclaimed a Pāṣaṇḍa. O great Goddess, hear about the Jain. He always carries a pitcher. He is simply a soul and never an enjoyer, doer and destroyer. He is called a Jain, and Buddhists and [the like] are considered [to be similar]. Some pluck out their hair and dress in white, my dear, and [some] wear red garments and [others wear] indigo and so on. Some are called, 'great guru', and others pursue non-violence. These are the different varieties in brief; they are [all] called Pāṣaṇḍas [because] they have been excluded from the vedic path' (*īśvara uvāca | śṛṇu devi pravakṣyāmi pākhaṇḍānāñ ca nirṇayam | yaj jñātvā manuḥ dhīmāñ pākhaṇḍair nābhībhyate || kalpitācāraninatā vedadharmābhiniṇdakāḥ | varṇāśramaparibhraṣṭā bhrāntāḥ paṇḍitamāninaḥ || pākhaṇḍās te samākhyātā dharmavyatyayakārināḥ | patanti narake ghore yāvadbhūtasamplavam || śmaśānabhasmadhārī ca madyamāṃsarataś ca yaḥ | snānasandhyādiṃ devi laukikārthaṃ ca yaś caret || viṣṇudveṣaparo bhūtvā sarvaṃ prakurute 'dhamah | sa pākhaṇḍīti vikhyātāś śṛṇu kāpālikaṃ priye || kapālapātrabhojī ca madyamāṃseṣu tatparaḥ | śaucācārabahīrbhūto muṇḍamālāvibhūṣaṇaḥ || śmaśānāgniprabhojī ca sa vai kāpālikas smṛtaḥ | na japo na tapas caiva na tasya niyamah kvacit || snānadānādirahitaḥ pākhaṇḍīti prakīrtitaḥ | jainaṃ śṛṇu maheśāni kamaṇḍaludharas sadā || kamaṇḍalu] corr. : kamaṇḍala Ed. || jīva eva paraṃ bhoktā kartā hartā na kaś cana | hartā] corr. : harnā Ed. || sa jainaḥ kathito devi evaṃ bauddhādayo matāḥ || keśasaṃluñcakaḥ kecit tathā śvetapaṭaḥ priye | tathā raktāmbaradharās tathā nilāmbarādayaḥ || bhṛhadgurur iti khyātās tathānye parameśvari | ahimśakās tathānye ca bhedās sañkṣepatas tv ime || pākhaṇḍās te samākhyātā vedamārgabahīṣkṛtāḥ | iti*). Citing an article by Chakravarti (Cat. RASB, p. xxxiv), Gourdiaan and Gupta (1981: 171) attribute the *Kaulagajamardana* to the seventeenth or eighteenth-century Kāśinātha Bhaṭṭa 'Bhaḍa' (also known as Śivānandanātha). However, the colophon of the edition cited above says the author is Kṛṣṇānandā-

cala, the principal student of Kailāsācalayati (*iti śrīmatparamahaṃsaparivṛājakācāryaśrīmatkailāsācalayativaryaśiṣya-śrīkṛṣṇānandācalanimitaṃ kaulagajamardanaṃ samāptam*). I wish to thank Śrīcidghanānanda Purī for allowing me access to his edition of the *Kaulagajamardana* at <http://eng.lalitaalaalita.com/>. It is based on a single manuscript obtained from a monastery. I also wish to thank Alexis Sanderson for providing me with the references in Medhātithi's *Bhāṣya*, Yāmunācāryasvāmin's *Āgamaprāmānya* and the *Kaulagajamardana*.

¹²One can infer from the context that *kāṣāya* (1.6a) is referring specifically to the ochre robes worn by Buddhist monks whereas *cīvara* (1.6b) appears to have the more general meaning of ascetic clothing. In other contexts, both *kāṣāya* and *cīvara* may refer to Buddhist robes (Ayyar 1987: 30, 85). However, in *Amanaska* 1.6b, *cīvara* has been compounded with ashes (*bhasman*) and matted hair (*jaṭā*), which suggests that Brahmin, Śaiva or Vaiṣṇava ascetics, and not Buddhists, are being described. This fits the overall structure of the verse in which the second compound (*kapāladharaṇa*) refers to Kapālikas and the third (*keśāvalilūcana*) to Jains. Thus, the first compound (*kāṣāyagrahaṇa*) appears to allude to Buddhists and the fourth compound to ascetics more generally. Indeed, the fourth compound also contains a reference to ascetics outside the Brahmanical fold; i.e., *pāṣaṇḍāvraṭa*... (see endnote 11). The term *unmattatā* refers to the Kāpālika observance (*vraṭa*) of acting as if mad (*unmatta*), which is described in the *Pāśupatasūtra* (see Sanderson 2006a: 209). Nakedness (*nagnatva*) probably refers to Jain ascetics.

¹³The majority of manuscripts have *nigamāgamādīkavitāgoṣṭhī* in 1.6c, yet such a compound does not make good sense (i.e., 'a gathering [of learned people] for poetry such as the Vedas, Tantras and so on'). It is better to understand *kavitāgoṣṭhī* with *sabhābhyantare*, for this describes the celebrated event of learned people gathering in an assembly (*sabhā*) for the purpose of reciting poetry. If *kavitāgoṣṭhī* is separated from *nigamāgamādi*, the latter can only be read as a compound in the neuter, singular case, and I have understood it as *nigamāgamādi-paṭhanam* or *nigamāgamādivicāraṇam* (i.e., the study or contemplation of the Vedas, Tantras and so on). The *ādi* would extend this list to all other religious works such as the Purāṇas, philosophical works (*śāstra*) as well as epic literature (*itihāsa*) and the like.

¹⁴Cf. *Dattātreyayogaśāstra* 47: 'According to tradition, [mere] robe-wearers who do not perform religious duties deceive people by speaking of yoga for the sake of [satisfying their] genitals and stomach' (*śiśnodarārthaṃ yogasya kathayā veśadhāriṇaḥ | anuṣṭhānavihīnās tu vañcayanti janān kila*). Also, Brahmānanda's *Jyotsnā* 1.11 (*śiśnodararatāyaiva na deyaṃ veśadhāriṇe*) and the epilogue (*anukramaṇa*) of the *Yogatarāṅgiṇī* (*khalāya bhaktiśunyāya śiśnodaraparāya ca | idaṃ rahasyaṃ paramaṃ na dātavyam iti dhruvam*).

¹⁵One might initially read *dveṣocātānamāraṇādīkuhakaiḥ* in 1.7a as a Bahuvrīhi compound which qualifies *mantraiḥ*, to mean; 'by those mantras whose trickery includes [creating] enmity, driving off [an adversary] and killing'. However, the word *kuhaka* has a more specific meaning than 'trickery' in the general sense, because its context is magic. The terms *dveṣa*, *uccātaṇa* and *māraṇa* are clear references to three of the six magical rites in Tantra, called the *ṣaṭkarma* (Goudriaan 1978: 251-252). In his commentary to the *Svacchandatantra* (11.197), Kṣemarāja provides the following definition: '*Kuhaka* is that which causes astonishment and convinces those of limited understanding. It is chiefly magic' (*kuhakaṃ vismāpakaṃ mitahṛdayapratyayakāri indrajālaprāyam*). In his commentary on the *Netratantra* (18.89), Kṣemarāja glosses *kuhakāni* as: 'Deceitful (things) such as amulets of control, witches, etc.' (*yantrakṛtyādīni ... ripavaḥ*). These glosses affirm that *kuhaka* can be understood more specifically to mean an astonishing, magical feat rather than its general sense of something that causes astonishment, the latter definition being that of *Dhātupāṭha* 10.443 (*kuha vismāpane*). Therefore, *kuhakaiḥ* should be read separately from *mantraiḥ* which is probably referring to tantric Mantras in general. I wish to thank Alexis Sanderson for providing me with the above references in Kṣemarāja's work.

¹⁶The compound *sarvābhyāsa* within the larger compound *sarvābhyāsavicitrabandhakaraṇa* (1.7b) is strange because 'all practice(s)' is a rather vague addition to the specific techniques of Bandhas and Karaṇas. One might be tempted to conjecture *abhyasta* for *abhyāsa*, but the metre precludes the usual collocations of *sadābhyasta* or *cirābhyasta*. The juxtaposition of the terms *bandha* and *karaṇa* indicates that Haṭhayoga is being referred to

here, for the combination of internal locks (*bandha*), seals (*mudrā*) and actions (*karaṇa*) such as Viparītakaraṇī (i.e., the action of inverting the body) distinguish the practice of Haṭhayoga from all other yogas (for further discussion on this, see Birch 2011: 547).

¹⁷In *Amanaska* 1.7b, *karaṇair ajñānayogaḥ paraṃ* is a difficult crux, and it is clear that the tradition has struggled to understand this Pāda because nearly all of the manuscripts render it differently. The Nepalese manuscripts and commentary reveal that the meaning of this verse had been lost by the time the *Amanaska* reached Nepal, because the words *bandha* and *karaṇa* are absent in both. The Nepalese manuscripts tend to render this Pāda along the lines of *sarvābhyāsavicitrabhogakaraṇādyajñānabhogo 'paraḥ*, and the commentator understands it as: 'Practising all these things (i.e., creating enmity, driving off, killing, etc.) in order to engage in various enjoyments is ignorance' (*saṃpurṇapadārthako abhyāsalegari vicitra bhogamā saṃmukha hunū tā ajñānai ho*). However, the structure of this verse points to the intended meaning of the second Pāda. Each of the first three Pādas is refuting a particular type of yoga: the first, Mantrayoga, the second, Haṭhayoga and the third, Layayoga. The end of each Pāda expresses the refutation, as is seen at the end of 1.7a (i.e., *prapañcodgamah*) and 1.7c (i.e., *cetobhramas*). At the end of 1.7b, the majority of manuscripts have *ajñānabhogaḥ* and the use of the negative particle 'a' (rather than 'na') seems more in keeping with 1.7a and 1.7c. However, *ajñānabhoga* yields the rather strange meaning of 'enjoyment of ignorance', whereas *ajñānayoga* could simply mean 'a method of ignorance' or in the context of Haṭhayoga, 'union with ignorance'. Another reading, 'the awakening of ignorance' (*ajñān-abodha*) also seems plausible, and I have favoured *ajñānayoga* simply because the context here is clearly yoga and the notion of union was central to Haṭhayoga (see Birch 2011: 533 n. 46). Another point of divergence among the manuscripts is the case ending of *-karaṇa*. Owing to instrumental constructions in the first Pāda, it seems likely that the author would have continued with the instrumental (*-karaṇaiḥ*) in the second Pāda rather than the nominative plural (*-karaṇāni*). Also, according to the manuscripts, there are a number of possibilities for the final word of the second Pāda, the most plausible of which are *param*, *'paraḥ* or *paraḥ*. The adverbial meaning of *param* has been favoured because the alternatives (i.e., supreme union or further union) seem less appealing.

¹⁸Apart from qualifying *tat sakalam* in 1.7d, the compound *manoviracitam* is also expressing the reason for abandoning the afore-mentioned practices. That is to say, it answers the question, why are those practices abandoned? Because they are constructed by the mind. This paves the way for the injunction, 'resort to the no-mind state.'

¹⁹In the context of the highest reality, *na gīyate* is somewhat unsatisfactory in 1.8d because its literal meaning (i.e., to call or declare) does not make good sense with the instrumental *lakṣaṇena* (i.e., by the characteristics). The intended meaning of the verse is that highest reality is beyond all characteristics. The emendation *na mīyate*, in the sense, 'it is not known' was initially proposed by Alexis Sanderson. This provides a better meaning in this context (i.e., 'the highest reality is not known even by the characteristics of those many things...'). However, he later advised against it on the grounds that *na mīyate* is very rare in āgamic texts and does not fit the register of Sanskrit in the *Amanaska*. Since *na gīyate* is so strongly attested by all recensions, it has been accepted and interpreted as 'is not declared [to be attainable or known].'

²⁰Nearly all the manuscripts have *anye ca* or something similar in 1.8a. However, I have rejected this reading for the following two reasons. Firstly, the syntax does not justify the repetition of *ca* in the first hemistich of this verse (i.e., *anye ca jagato bhāvā ye ca tiṣṭhanty anekadhā*). And secondly, *anye ca jagato bhāvā* does not make good sense in this verse (i.e., 'the highest reality is not declared [to be known] even by defining those other things of the world which exist in various ways'). This implies that the highest reality is a state or thing of the world, which contradicts the highest reality's ontological status as transcending all other Tattvas. Hence, the reading of B₁ (*aneke*) makes much better sense here.

²¹It is worth noting that in 1.9b the genitive *rāgajitāṃ nṛṇām* could qualify *jñānam* to mean: 'I will teach the knowledge of those people who have conquered passion for the sake of liberation.' However, it seems more

likely that the knowledge being taught is for the liberation of those people who have already had some success in conquering their passions, perhaps, through some such method as the preliminary yoga (*pūrvayoga*) mentioned at the beginning of the second chapter (2.3). Furthermore, Śiva is revealing this knowledge to Vāmadeva who is seeking liberation in this life (*jīvanmukti*) and, as an accomplished sage (*muni*), certainly fits the description of one who has conquered his passion (see endnote 2 for more details on him).

²²In 1.10c, the manuscripts are divided between *cintādibhāva* and *cittādibhāva*. If one understands *bhāva* in its broadest sense of 'a thing', one might force *cittādibhāva* to mean 'a thing such as the mind', but this meaning is rather peculiar in relation to the rest of the verse. The structure of the verse indicates that the highest reality is being qualified by the three compounds in the first three Pādas (i.e., it is free from the elements and separate from the organs of perception). In light of the other two compounds, the author probably intended the more specific meaning of *bhāva* as a state of mind or disposition. Therefore, *cintā*, in the sense of worry or anxiety, is more appropriate in this context than *citta*. The reading of *tyaktacintādibhāva* is further supported by compounds found elsewhere in the *Amanaska*'s first chapter such as *cintāvihīna* (1.17) and *sarvacintāvivarijita* (1.20).

²³Cf. *Śivasvarodaya* (also known as the *Pavanavijaya* and *Pāvanavijayasvarodaya*) 1.3-4: '[The Goddess asked:] O Lord, how did the universe arise, how does it continue and dissolve? Give [me] an explanation of the universe. The Lord said: From the [highest] reality, the universe arises; by way of the [highest] reality it continues and into the [highest] reality it dissolves, O Goddess. Because of the [highest] reality, there is an explanation of the universe' (*kathaṃ brahmāṇḍaṃ utpannaṃ kathaṃ vā parivartate || kathaṃ viliyate deva vada brahmāṇḍanirṇayaṃ || īśvara uvāca || tattvād brahmāṇḍam utpannaṃ tattvena parivartate | tattve viliyate devi tattvād brahmāṇḍanirṇayaḥ*).

²⁴The gross elements of earth, water, fire, air and ether are the lowest group of Tattvas in the standard hierarchies of both Sāṅkhya and Śaivism (Goodall 1998: lii-iii; 2011: 5). Mind (*manas*) also figures in both, though not as the sixth Tattva, but as the twenty-first in Sāṅkhya's hierarchy. The discrepancy occurs because the *Amanaska* omits the five subtle elements (i.e., sound, touch, form, taste and smell), the five faculties of sense (*buddhīndriya*; i.e., the ears, skin, eyes, tongue, nose) and the five faculties of action (*karmendriya*; i.e., the mouth, hands, anus, reproductive organs and feet). Above *manas*, the *Amanaska* omits intellect (*buddhi*) and ego (*ahaṅkāra*) and replaces Sāṅkhya's highest Tattva (i.e., *puruṣa*) with *paratattva*.

²⁵In 1.16b, *janmabandhavināśaka* (i.e., 'the destroyer of the bonds of birth') is the more correct reading here from a grammatical point of view. However, in medieval yoga texts whose register of Sanskrit is similar to that of the *Amanaska*'s, it is not uncommon to see *vināśana* as an agent-noun; e.g., *Dattātreyayogaśāstra* 38a-b = *Haṭha-pradīpikā* 1.47a-b (*idaṃ padmāsanaṃ proktaṃ sarvavyādihvināśanam*); original *Gorakṣaśataka* 38c-d – 39a-b = *Haṭha-pradīpikā* 2.53 = *Haṭharatnāvalī* 2.15 (*nāḍījalodarādhātugatadoṣavināśanam | gacchātā tiṣṭhātā kāryam ujñāyākhyam hi kumbhakam*), etc. Seeing that nearly all the manuscripts from all three recensions have *janmabandhavināśanam*, I have adopted this reading.

²⁶The meaning of *kiñcid upetya paścāt* (1.17b) is unclear, and *upetya* is a crux for which the manuscripts offer no plausible alternatives. There appears to be some correspondence between *Amanaska* 1.17 and 2.49, inasmuch as both verses are describing a similar practice and in 1.17b and 2.49d the word *paścāt* is used. However, there is no equivalent for *upetya* in 2.49d, which reads *paścāt kiñcid samāśritaḥ*. I have understood this as: '[The yogin] is supported a little from behind.' The idea, perhaps, is that the yogin should use a cushion or something of the like to make his sitting posture as comfortable as possible. This text does, after all, espouse the yoga of ease, as is evident in 1.17 because of compounds such as *sukhasanniviṣṭa*, *ślathāṅga* and *cintāvihīna*. On the basis of this, I have marked *upetya* as a crux, and assumed that its meaning is; 'having been supported a little from behind' (based on 2.49d). One should also consider the variant reading of *samāsanam* ($K_1M_2U_1$) instead of *samāsane*, in which case *samāsanam kiñcid upetya paścāt* might be understood as; 'after having obtained (i.e., reached) some balanced yogic posture.' This is somewhat supported by the Nepalese commentary which reads: '[The yogin] does a posture (*āsana*) that is evenly balanced (*barobara*) [and] sits comfortably...' (...*barobara bhayāko*

āsana gari sukhaile basera...). However, there are problems with such a reading of 1.17b. Firstly, in light of 2.49d, it is doubtful that *paścāt* has a temporal sense in 1.17b, and if it did, it would be redundant because of the use of the gerund (i.e., *upetya*). Secondly, seeing that both *samāsane* and *sukhasanniviṣṭaḥ* are in the same Pāda (i.e., 1.17a), it is more appealing to construe these two compounds together, and finally, as far as I am aware, the expression *āsanam upeti* or some other such combination of these terms, is not attested elsewhere in the sense of 'to adopt a yogic posture.'

²⁷Citing a *Śulbasūtra* as the source, the MW-dictionary defines a *bāhu* (1.17c) as twelve *Āṅgulas*, which corresponds to the length of the forearm (i.e., wrist to elbow), seeing that an *āṅgula* is generally understood to be a finger-breadth. Furthermore, this dictionary states; '[*bāhu* is] the arm, especially the fore-arm.' This is supported by Kṣemarāja's gloss of *bāhumātrapramāṇa* as *hastamātra*; 'merely [the length of a] cubit (i.e., eighteen inches),' in his commentary on *Svacchandatantra* 2.11a. However, Kṣemarāja's gloss on *bāhupramāṇa* in his commentary on the *Netratantra* confirms that it can be the length of the whole arm. *Netratantra* 3.57c-d states that the length of a sacrificial ladle (*sruk*) is either thirty-six *Āṅgulas* or a *bāhupramāṇa* (*ṣaṭtriṃśāṅgulamānena sruk vā bāhupramāṇataḥ*). Kṣemarāja's comment on this says: 'An *āṅgula* is [the length of] eight barley-corns. A *bāhupramāṇa* is [the length] from the armpit (*bāhumūla*) to the end of the forearm, according to the rule taught in the *Mayasaṅgraha*; 'the upper arm and lower arm are in proportionate relationship [to each other] of 8 to 9 [respectively], and the elbow is a half, proportionately. Likewise, the hand and the forearm are [proportionately]...' (*aṣṭayavam āṅgulam | bāhupramāṇata iti | 'bāhūpabāhū vasvaṅkakaḥ saṃdhiḥ kalādalam | tadvat pānyu-pabāhoṣ ca...*' || *iti mayoktanīyā bāhumūlāt prakoṣṭhāntamānena*). Kṣemarāja appears to cite an unknown treatise to establish the length of the constituent parts of the arm, before then defining *bāhupramāṇa* as the whole arm. Without an early commentary on the *Amanaska*, it is difficult to know the meaning of *bāhupramāṇa* because both measurements (i.e., an arm's or forearm's length) are possible. The Nepalese commentator believed it to be a forearm; 'keeping the gaze [fixed] at the length of one cubit' (*hāta pramāṇa diṣṭi rākhī*). I wish to thank Christopher Minkowski for his assistance with the technical vocabulary on measurement in Kṣemarāja's last comment.

²⁸Cf. *Amanaska* 2.49-50. Also, see the endnotes to 2.50 for similar descriptions in other texts on where the yogin should practice yoga.

²⁹In 1.18c, *tat* appears to be redundant (perhaps, included for the metre), rather than a conjunctive particle, for the second hemistich is not a statement which follows from the first, but merely another injunction. I have understood it as a pronoun in apposition with *prakāśanam*.

³⁰For a description of a similar practice in the *Kaulajñānanirṇaya*, see section 1.3.6.5. Also, cf. *Śivasamhitā* 2.57c-d (*abhāve sarvatattvānāṃ svayaṃ tattvaṃ prakāśate*).

³¹It is possible that *cittādi* in 1.21d refers to the tetradic model of *antaḥkaraṇa* (i.e., *citta*, *buddhi*, *ahaṅkāra* and *manas*) which is mentioned in the second chapter of the *Amanaska* at 2.7 and earlier Śaiva Tantras (for examples, see the relevant endnote to 2.7). However, seeing that the redactor of the *Amanaska*'s first chapter may not have been aware of the *Amanaska*'s second chapter, it is also possible that the standard triadic model of *antaḥkaraṇa* was intended here, in which case *citta* and *manas* must be understood as synonyms. This model of *antaḥkaraṇa* is defined in Sāṅkhya as *buddhi*, *ahaṅkāra* and *manas*; e.g., Vācaspatimiśra's *Tattvakaumudī* 33 (*antaḥkaraṇam iti | antaḥkaraṇaṃ trividham buddhir ahaṅkāro mana iti*). However, it is defined elsewhere with *citta*; e.g., Sadyojyotis's *Tattvasaṅgraha* 8c-d (*antaḥkaraṇaṃ trividhaṃ cittāhaṅkārabuddhinirvācyam*); and is evident in *Mokṣopāya* 6.237.27 (*ye guṇākṛtayaḥ kalās cittāhaṅkārabuddhayaḥ | praṇavasya ca ye varṇā ye ca vedās tathā trayāḥ*). The synonymy of *citta* and *manas* is common in Śaiva tantras (Vasudeva 2004: 425) and yoga texts, though there are exceptions as seen in the tetradic model above. It is worth bearing in mind that the *Pātañjalayogaśāstra* did not adopt Sāṅkhya's tripartite *antaḥkaraṇa* (for references on this, see Maas 2008: 149), and in some instances it is clear that *manas* and *citta* are used as synonyms in the Pātañjalayoga tradition. For example, *Pātañjalayogaśāstra* 1.35 uses the word *citta* in its gloss of *manasaḥ sthitinibandhanī* in Sūtra 1.35. This compelled Vijñānabhikṣu to state in his

commentary (i.e., the *Yogavārttika*) on 1.35; 'because the word *manasaḥ* [is used] in this [Sūtra] [and *cittam* in the *Bhāṣya*], the synonymity of *manas* and *citta* is to be understood' (*atra ca manasa iti vacanād manaścittayor ekateti bodhyam*). Earlier in his commentary, Vijñānabhikṣu makes it clear that *citta* can have the broad meaning of *antaḥkaraṇa*; i.e., *Yogavārttika* 1.2 (*cittam antaḥkaraṇasāmānyam*). This interpretation is also seen in Bhavadēvamiśra's comment on Patañjali's Sūtra 1.2 in his digest of yoga texts, the *Yuktabhavadēva* (1.8) (*avidyākṛtaghaṭā-diviṣayākārākāritāntaḥkaraṇavṛttiḥ cittavṛttir...*). Though in medieval yoga texts *manas* and *citta* are generally synonymous, they are sometimes distinguished from *buddhi*, the higher faculty of discernment; e.g., *Yogabīja* 50a-b: 'The senses, *manas*, *buddhi*, and desire, anger and [all such harmful emotions] are conquered...' (*indriyāṇi mano buddhiḥ kāmakrodhādikaṃ jītam || a buddhiḥ RORI ms. 16329 : buddhi ed.*); in a verse of the *Yogavāsiṣṭha* quoted in the *Jīvanmuktiviveka* (2.6.5): 'Having internally abandoned that [habitual tendency] along with *manas* and *buddhi*...' (*tām apy antaḥ parityajya manobuddhisamanvitām*); *Haṭhatattvakaumudī* 53.28b: '[Kuṇḍalinī] moves along with *buddhi* and *manas*' (*yāntīṃ buddhimanoyutām*); *Yogatāraṅginī* 1.24: '...and individual consciousness can be distinguished from *manas* and *buddhi*...' (...*manobuddhibhyāṃ copalakṣito jīvaḥ*...); etc. This is also the case in Śaivism (see Vasudeva 2004: 425-26).

³²The description of *munis*, *yogins*, *mantrins*, etc., as *sarvasama* is attested in earlier literature; e.g., *Mahābhārata* 12.61.8d – 9a (*munir dānto jīvendriyaḥ || nirāśīḥ syāt sarvasamo*); *Vaikhānasagr̥hyasūtra* 2.7 (sentence 6) (*sarvasamāḥ sarvātmanaḥ samaloṣṭakāñcanāḥ sarvavarṇeṣu bhairkṣācaraṇaṃ kurvanti*); *Jñānārṇava* 23.35b (*mantrī sarvasamo yadā*); *Rudrayāmalottaratantra* 28.60c (*yaś ca yogī sarvasamaḥ*), etc. The *Kaulopaniṣat* (p. 55) states that when the *Kaula* becomes impartial to all things (*sarvasama*), he is liberated (*sarvasamo bhavet | sa mukto bhavati*). In his commentary on this Upaniṣad called the *Kaulopaniṣadbhāṣya* (p. 55), Bhāskararāya states: 'Having extracted the [proper] observances from these [*Kaula*] scriptures, he performs [them and] becomes the same in regard to all types of living beings or everything inanimate' (*etacchāstreṣv evācārān niṣkṛṣya vidhatte prāṇimātre sthāvaramātre vā samo bhavet*).

³³Cf. *Kulārṇavatāntra* 9.12d-13: 'He is said to have been liberated while alive. He does not hear, smell, feel nor see. He does not know pleasure or pain and his mind does not think' (*jīvanmuktaḥ sa ucyate | na śṛṇoti na cāghrāti na sprṣati na paśyati | na jānāti sukhaṃ duḥkhaṃ na saṅkalpayate manaḥ*) and *Haṭhapradīpikā* 4.111 ≈ *Nādabindūpaniṣat* 53a-b – 54c-d: 'The yogin immersed in *Samādhi* does not know hot or cold nor suffering nor pleasure nor honour nor disgrace' (*na vijānāti śītoṣṇaṃ na duḥkhaṃ na sukhaṃ tathā | na mānaṃ nopamānaṃ ca yogī yuktaḥ samādhinā*).

³⁴In 1.27a, *na jīvan na mṛto vāpi* is possible but *na ca jīvan mṛto vāpi* has been favoured because this verse clearly follows from the previous one (hence, the *ca*) and the majority of manuscripts from all three recensions support it. The north-Indian recension is somewhat inconclusive here, but its most important witness (i.e., M₁) favours the lemma.

³⁵The simile *kāṣṭhavat* (1.27c) compares the meditating yogin to a piece of wood in order to convey the stillness, silence and lifelessness (i.e., no breathing, reactions, etc.) of the yogin in *Samādhi*. This simile is well attested in earlier literature; e.g., *Mahābhārata* 12.188.5d (*āsīnaḥ kāṣṭhavan muniḥ*) and 12.294.17a (*na ca budhyati kāṣṭhavat*); *Kaulajñānanirṇaya* 14.83 (cited and translated in section 1.3.6.5); *Mokṣopāya* 6.155.5 – 6a-b: 'Because [the yogin] has no habitual tendencies and because of his distaste [for worldly things], he does nothing at all. And because he remains so, he is simply a non-agent there, like a piece of wood. Endowed with the correct view [of things,] he has gone to the state of one who is liberated while alive' (*avāsanatvād vairasyān na kiñ cana karoty asau | karoty evaṃ sthitiṃ yac ca tatrākartaiva kāṣṭhavat ||5|| samyagdarśanasampanno jīvanmuktapadaṃ gataḥ || 5c sthitiṃ] em. : sthitiṃ Codex.*), etc. Also, cf. *Kulārṇavatāntra* 9.14: 'And the one [liberated while alive] cognizes nothing and he is not awakened [but remains] like a piece of wood. His self thus dissolved in Śiva, he is said here to be situated in *Samādhi*' (*na cāpi kiñ cij jānāti na ca budhyati kāṣṭhavat | evaṃ śive vilīnātmā samādhista ihocyate*) and *Haṭhapradīpikā* 4.106 = *Nādabindūpaniṣat* 52c-d – 53a-b: '[The yogin] never hears the sound of [even] a conch or the Dundubhi drum. His body certainly remains like a piece of wood because of the no-mind state' (*śaṅkhadundubhinādaṃ ca na śṛṇoti kadācana | kāṣṭhavaj jāyate deha unmanyāvasthayā dhruvam*). The last example

from the *Haṭhpradīpikā* and *Nādabindūpaniṣat* is particularly worthy of note because it too connects this simile with the practice of the no-mind state.

³⁶*Amanaska* 1.26-27 are very loosely parallel with *Nādabindūpaniṣat* 52-53 (\approx *Haṭhpradīpikā* 4.106c-d, 107c-d and III) and may derive from a common source.

³⁷In 1.28a, both *nirvāstāsthāpitaḥ* and *nirvāstāsthāpīte* are possible. The north-Indian recension supports both, but I have favoured *nirvāstāsthāpitaḥ* because the oldest north-Indian witness (M_1) has it and both the south-Indian and Nepalese recensions clearly support it.

³⁸The transmission of 1.29a-b is corrupt in all three recensions. Nearly all the north-Indian and Nepalese manuscripts have *paraḥ* in 1.29b. This corruption can be explained by the fact that *nīscala* and *nirmala* are commonly used to qualify the highest reality (*paratattva*) which is sometimes abbreviated as *para* (e.g., 160, 72, etc.). However, it is unlikely that the intended meaning of the verse was; 'just as the highest reality [which is] free from wind, [appears] still and pure, so the yogin who is situated in Samādhi is free of sense objects.' The statement that the highest reality is free from wind is bizarre, to say the least, but such a comparison is unlikely to have been the author's intention because the highest reality is not a visible phenomenon which illustrates the qualities of stillness and purity in a simile. The *Yogacintāmaṇi* preserves *saraḥ* (i.e., a lake) which I have taken as the correct reading because it creates a comparison that clearly illustrates the point being made in the second hemistich. It is easy to see how *saraḥ* might have become *paraḥ* by a scribal error, and when the latter was adopted, the gender of its corresponding adjectives must have been changed at some later time. Thus, I have followed the reading of the *Yogacintāmaṇi* and one north-Indian manuscript (J_3) which I have reported in the apparatus. The south-Indian recension preserves a reading of a similar meaning (i.e., *aṛṇavaḥ* instead of *saraḥ*). The south-Indian reading is certainly plausible, but fails to explain why the majority of manuscripts (including the earliest witness M_1) have *paraḥ*. In fact, *aṛṇavaḥ* may have been a later conjecture by someone who saw the need for the metaphor of a sea or lake, but was compelled to chose a masculine word because of the adjectives qualifying *paraḥ*.

³⁹In *Amanaska* 1.31, there is some confusion among the manuscripts over *toyasamparkāt* and *brahmasaṃsparśāt*, with attempts being made to render the verse with either *toyasamparkāt* and *brahmasamparkāt* or *toyasaṃsparśāt* and *brahmasaṃsparśāt*. It is possible that the original reading had only *samparka* or *saṃsparśa*, but if so, one must ask why the other term was introduced at some later time. Furthermore, the majority of manuscripts (including M_1) of all three recensions support *samparka* in 1.31a and *saṃsparśa* in 1.31c, and the conflicting attempts to make these compounds uniform by using only one term for touch/contact does somewhat confirm that the author probably used both terms.

⁴⁰It is clear that all three recensions have lost the meaning of the metaphor in 1.32a-b. The Nepalese recension preserves an active verb (i.e., *prāpnoti*) with *kṣāram* and *lavaṇam*, which yields no reasonable meaning (i.e., 'just as one effortlessly obtains an alkali [and] salt'). Thus, it is no surprise that the Nepalese commentator misunderstood the simile: 'Just as salt, [which] cannot be seen after mixing it in water, is called water, [so] also the mind itself becomes extinguished because of its connection to Brahma' (*jastai nuna pāni bhayā pachi nuna dekhidaina pāni kahāucha mana pani brahmakā saṃbandhalegari āphai nirvāna hoijāṃcha*). The north and south-Indian recensions preserve the passive verb but also *kṣāram* and *lavaṇam*, so there is no sense of what is obtained from what. The quotation of this verse in the *Yogacintāmaṇi* points to a solution with the reading *kṣārāt*, in which case *lavaṇa* is obtained from *kṣāra*. All recensions as well as the *Yogacintāmaṇi*'s quotation support the *yathā/tathā* construction and the adverb *ayatnena*, the latter typifying the salient theme of the *Amanaska*'s effortless yoga. The key to understanding this simile is the relationship between *kṣāra* and *lavaṇa*. Although in āyurvedic and alchemical texts *kṣāra* usually refers to specific alkaline substances such as natron (*svarjīkṣāra*) or borax (*taṅkākṣāra*), in the context of this verse, it probably has the more general meaning of a salty substance, as seen in compounds such as *kṣārapayas* or *kṣārasamudra* (i.e., 'the salt ocean'), because it refers to the substrate from which some property manifests. The term *lavaṇa* is most often used to mean salt, but as indicated by the

term *svakam* in 1.32b, the meaning of some property inherent in salt is intended here. Thus, *lavaṇa* is likely to mean 'salty taste' and this meaning is attested in lists of the different tastes (*rasa*) in various āyurvedic and yoga texts; e.g., *Carakasamhitā* 1.26.8 (*sapta rasā iti nimirvaidehaḥ madhurāmlalavaṇakaṭutiktakaṣāyākṣārāḥ*); *Amaraughasāsana* 19 (*kaṭukatiktakaṣāyāmlamadhuralavaṇās ceti ṣaṭ āsvādāḥ*); see also *Haṭhapradīpikā* 1.59, *Śivasamhitā* 3.35, etc. Now that the simile has been reconstructed, its parallel structure to the main clause is apparent; the salty substance (*kṣāra*) corresponds to the mind. Thus, *manasaḥ* is to be understood as an ablative. The salty taste (*lavaṇa*) which is inherent in the salty substance corresponds to gnosis of Brahma which manifests effortlessly as cessation because it is inherent in the mind. I wish to thank Walter Slaje (p.c. 31.8.12), who has written several articles on water and salt, for explaining to me this parallel structure of the *dṛṣṭānta* and *dārṣṭāntika*, and his help with the translation.

⁴¹Cf. *Niśvāsakārikā*, *Jñānakāṇḍa* 12.162-63 (T17A, p. 35): 'When a Brahmin, Kṣatriya, Vaiśya or Śūdra is a knower of the highest reality, [then] no distinction exists [between them], just as no division exists [between] fire placed in fire, milk in milk [or] water poured into water. [This] truth has been spoken by Śiva' (*brāhmaṇaḥ kṣatriyo vaiśyaḥ śūdro vā tattvavid yadā | vibhaktiṃ naiva vidyeta yathāgnāv agnir eva hi ||162|| kṣīre kṣīraṃ yathā nyasto toyē toyam ivārpitam | vibhāgo naiva vidyeta tattvam īśvarabhāṣitam ||163|| 162a vaiśyaḥ] corr. : veśyaḥ Codex.); Kulārṇava-tantra 9.15, 17: 'Just as water poured into water, milk into milk and ghee into ghee, so there is no distinction between the individual self and the supreme self' (*yathā jale jalam kṣiptam kṣīre kṣīraṃ ghr̥te ghr̥tam | aviśeṣo bhavet tadvaj jīvātmaparamātmanoḥ*) and *Vivekamārtaṇḍa* 197-98: 'Just as [when] ghee has been poured into ghee, there is just ghee and [when] milk [has been poured] into milk [there is just milk], [so when] the yogin [is absorbed in the highest reality,] there is just the highest reality. Like milk in milk, ghee in ghee and fire in fire, the yogin who has dissolved into the highest state goes to absorption in it' (*yathā ghr̥te ghr̥tam kṣiptam ghr̥tam eva hi jāyate | kṣīre kṣīraṃ tathā yogī tattvam eva hi jāyate ||197|| dugdhe kṣīraṃ ghr̥te sarpir agnau vahnir ivārpitaḥ | tanmayatvaṃ vrajet nityam yogī linaḥ pare pade ||198|| a-b sarpir agnau] Gorakṣasāta_N : sarpiṣṇau Ed.).**

⁴²For the definition of a *pala*, see *Amanaska* 1.35. It is equivalent to 24 seconds (i.e., 6 Prāṇas × 4 seconds). On the length of a Prāṇa, see endnote 46.

⁴³In 1.34, a *nāḍī* appears to be a synonym for *ghaṭikā* (i.e., twenty-four minutes - see endnote 46) which fits between a *pala* (i.e., twenty-four seconds) and a *prahara* (i.e., three hours). A *ghaṭikā* is defined in *Amanaska* 1.35. As a unit of time, the term *nāḍī* is not found elsewhere in the *Amanaska*, and in the following verses *ghaṭikā* is used instead. The use of *nāḍī* and *ghaṭikā* as synonyms is attested elsewhere; e.g., Bhāskara's *Siddhāntaśiromaṇi*, verse 17a-b in the *Kālamānādhyāya* of the *Madhyamādhikāra* (*triṃśat kalārṣi ghaṭikā kṣaṇaḥ syān nāḍīdvayaṃ taiḥ khagunair dinaṃ ca*). The fact that the sequence of time in the *Amanaska* follows Bhāskara's (see endnote 46) further confirms that these two terms are synonyms in the *Amanaska*. Moreover, in other time sequences, a *nāḍikā* is the same length as a *ghaṭikā*; e.g., in Kauṭilya's *Arthaśāstra* 2.20.38, two *nāḍikās* equals a *muhūrta* (*dvinaḍikā muhūrtaḥ*). For a textual source on the length of a *muhūrta* (i.e., 48 minutes), see the passage of the *Svacchandatantra* quoted in endnote 63. It is also worth noting that *nāḍī* occurs in other medieval yoga texts as a unit of time; e.g., *Vivekamārtaṇḍa* 185 (*dhāraṇā pañcanāḍībhiḥ dhyānaṃ ca ṣaṣṭināḍībhiḥ | dinadvādaśakenaiva samādhiḥ prāṇasaṃyamāt*), but it is rare.

⁴⁴Seeing that the term *prahara* in 1.34b does not occur again in this text, one must resort to external evidence to deduce its meaning. In *Svacchandatantra* 7.28c-d – 7.29a-b, its meaning corresponds to three hours: 'O Goddess, by four Prahara, there is a day, by four the night and therefore, by eight the day and night' (*tair eva praharair devi caturbhis tu dinaṃ bhavet | rātrīś caturbhir vijñeyā ahorātras tv ato 'ṣṭabhiḥ*). This is supported by Brahmānanda's commentary on *Haṭhapradīpikā* 3.112, which glosses *prahara* as a watch (*yāma*).

⁴⁵A similar definition of a *prāṇa* to that in *Amanaska* 1.35a is found in the *Vāsanābhāṣya* (also known as the *Mitākṣarā*), which is the auto-commentary that the twelfth-century Bhāskara wrote on his *Siddhāntaśiromaṇi*. In the commentary on verses 16-18 of the *Kālamānādhyāya* in the *Madhyamādhikāra* of the *Siddhāntaśiromaṇi*, a *prāṇa* is; 'the time within [which] an inhalation and exhalation of a healthy man is performed' (...*asuḥ prāṇaḥ |*

praśastendriyapuruṣasya śvāsocchvāmāntarvartī kāla ity arthaḥ).

⁴⁶The sequence of time in the *Amanaska* is consistent with a sequence in Bhāskara's *Siddhāntaśiromaṇi* (17c-d – 18a-b of the *Kālamānādhyāya* in the *Madhyamādhikāra*): 'A breath is ten long syllables, 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' (*gurvakṣaraiḥ khendumitair asus taiḥ | śaḍbhiḥ palaṃ tair ghaṭikā kṣaṣaḍbhiḥ || syād vā ghaṭiṣaṣṭir ahaḥ kharāmair māso dinais tair dvikubhiś ca varṣam*). According to this, a *ghaṭikā* is twenty-four minutes (1440 ÷ 60). This corresponds to definitions of a *ghaṭikā* in Tantras such as *Niśvāsakārikā* 17.95c-d (*ghaṭikās tu tathā ṣaṣṭi ahorātram praśakṣate*) and *Svacchandatantra* 7.53a-b (*ghaṭikāḥ ṣaṣṭis tv ahorātre bāhye tu pravahanti vai*). Since a *ghaṭikā* is twenty-four minutes, then a *pala* is twenty-four seconds and a *prāṇa* (i.e., an inhalation and exhalation) is four seconds according to the above sequence. The four-second natural breath is standard in medieval yoga texts. For example, the often quoted statement that there are 21,600 breaths in a day is based on a four second breath (see Hemacandra's *Yogaśāstra* 5.232; *Amaraughaprabodha* 58; *Vivekamārtaṇḍa* 46; *Śivayogaḍīpikā* 2.30a-b; *Dhyānabindūpaniṣat* 62a-b – 63ab; *Gheraṇḍasaṃhitā* 5.87; *Yugaladāsa's Yogamārgaprakāśikā* 1.36, etc.). This is derived from earlier tantric traditions; e.g., *Svacchandatantra* 7.54-55 (*prāṇasaṅkhyā punas teṣu kathayāmy adhunā tava | ṣaṭ śatāni varārohe sahasrāṇyekaṣṭītiḥ || ahorātreṇa bāhyena adhyātmaṃ tu surādhipe | prāṇasaṅkhyā samākhyātā jñātavyā sādhakena tu*), etc. I wish to thank Alexis Sanderson for the last reference to the *Svacchandatantra*.

⁴⁷The most common reading among the north-Indian manuscripts (i.e., *sparśanaṃ paratattvasyāpy utthānaṃ ca*) does not make good sense in 1.36d. The term *utthānaṃ* is found in yoga texts, but in its literal sense of 'rising up'. For example, in *Yogayājñavalkya* 6.25c-d – 6.26ab, it means levitation (*prasvedajanako yas tu prāṇāyāmeṣu so 'dhamaḥ | kampako madhyamaḥ prokta utthānaś cottamo bhavet*). Also, see the *Liṅgapurāṇa* (1.8.48), quoted in Brahmānanda's *Jyotsnā* 2.12 (*mukhyas tu yas triruddhātāḥ ṣaṭtriṃśanmātra ucyate | prasvedakampanoththānajanakaś ca yathākramam*). It is used elsewhere to mean 'arising'; e.g. *Haṭhapradīpikā* 4.34c-d (*apunarvāsanotthānāl layo viṣayavismṛtiḥ*). Seeing that the meaning of levitation or rising up is inappropriate here, the reading *...paratattvasya vyutthānaṃ ca* has been conjectured. In *Yogasūtra* 3.9, *vyutthāna* is used to qualify impressions (*saṃskāra*) which generate mental activity as opposed to impressions which lead to cessation (*vyutthānanirodhasaṃskārayor abhivhāvaprādurbhāvau nirodhakṣaṇacittānvayo nirodhaparīṇāmāḥ*). In *Sūtra* 3.37, *vyutthāna* is used by itself to mean the active state of mind as opposed to the state of *Samādhi*: 'In *Samādhi*, these [supernatural effects] are obstacles; in the active state, they are Siddhis' (*te samādihāv upasargā vyutthāne siddhayaḥ*). This technical sense of *vyutthāna* is found in later works; e.g., *Mokṣopāya* 3.1.34a (*vyutthāne hi samādhinām*) and Kṣemarāja's commentary on *Netratantra* 8.19 (*...avyutthānaṃ samādhanām*). *Amanaska* 1.36 is describing the yogin's initial stage in the practice of spending progressively longer periods of time in absorption. Though the yogin makes contact with the highest reality (*paraṃ tattvaṃ*), his absorption lasts only a moment, because the active mind (*vyutthāna*) arises again and again (*punaḥ punaḥ*).

⁴⁸The most common reading for 1.37d in the north and south-Indian manuscripts (i.e., *layanāntasthayoginaḥ*) has been rejected on the grounds that the same compound is found at 1.55b, without much variation in the manuscripts and the great diversity of readings for 1.37d suggests that *layanāntasthayoginaḥ* has been repeated in order to patch the text. Moreover, this compound is used to good effect in 1.55b, because it plays on the contrast of the yogin being introverted in absorption while being able to see external things from afar. However, there is no such reason for its use in 1.37d. Also, I have rejected the most common reading in the Nepalese manuscripts (i.e., *laye niṣṭhā ca*) because it does not fit the syntax of the sentence. That is to say, the genitive *yoginaḥ* must qualify the nouns in the first hemistich (i.e., *gharma*, etc.) rather than *laye niṣṭhā*. However, three Nepalese manuscripts have *niṣṭhasya*, and one of these manuscripts (i.e., E₂) provides the satisfactory reading of *layanīṣṭhasya*, which in this context should be understood as 'situated in absorption' rather than 'devoted to absorption'. The north-Indian manuscripts also offer *laye nītasya yoginaḥ* which might be construed as 'the yogin who has entered absorption', but this would be a rather unusual way to express such a notion in Sanskrit. Nonetheless, these readings seem to point to a distinct expression which is probably closer to the original text

than *layanāntasthayoginaḥ*.

⁴⁹The compound *gharmaśānti* in 1.37a is supported by the majority of manuscripts, and the variant *dharmasānti* is most probably a scribal error in which the *gha* ligature has been mistaken for *dha*. Moreover, the meaning of *dharmasānti* (i.e., the cessation of religious duties) is inappropriate in this list of phenomena including sleep and fainting which the yogin might experience in the initial moments of absorption (*laya*). Nonetheless, *gharmaśānti* is an unusual expression which I have not found elsewhere. If one is entitled to go beyond its literal meaning (i.e., the 'quelling or ceasing of heat') to understand it as the 'loss of body heat', then such a meaning might well be appropriate in the context of meditation because some studies have reported reductions in the core body temperature of experienced meditators (e.g., Heller, Elsner and Rao 1987 and Young and Taylor 1998). One might also consider the option of emending *gharmaśāntiḥ* to *gharmaḥ śāntiḥ*. The term *gharma*, in the sense of 'body heat', occurs in some medieval yoga texts as a favourable effect of the mildest type of Prāṇāyāma (e.g., *Vivekamārtaṇḍa* 109 and *Gheraṇḍasaṃhitā* 5.56). A late commentary on the *Gorakṣasāta* called the *Yogatarāṅgiṇī* glosses *pracuro gharmah* as *prasvedo* (i.e., excessive sweating). Sweat (*sveda*, *prasveda*, etc.) is frequently mentioned as a consequence of Prāṇāyāma (e.g., *Dattatreyayogaśāstra* 148, *Haṭhapradīpikā* 2.12, *Śivasamhitā* 3.46, *Śāradātilaka* 25.21, *Rudrayāmalottaratantra* 17.140, *Matsyendrasamhitā* 4.19, etc.), and there are instances of sweat arising from piercing a Cakra (*Rudrayāmalottaratantra* 21.16) and as a sign (*cihna*) of being possessed by a spirit (*bhūtaveśa*) (*Kubjikāmatatantra* 10.84). However, I have not yet found a reference to sweat arising from the attainment of Samādhi, and seeing that the opposite (i.e., loss of body heat) seems more likely, I have accepted *gharmaśānti*.

⁵⁰There is some ambiguity as to whether the effects mentioned in 1.37a-b should be understood as the initial signs (*cihna*) of attaining absorption or as obstacles (*vighna*, *pratyūha*, etc.) to the yogin who endeavours to remain in absorption for prolonged periods of time. In considering this, it is best to examine the last two (i.e., *nidrā* and *mūrchanā*) because, as far as I am aware, references to *gharmaśānti* are absent in other yoga texts. In yoga texts which post-date the tenth CE, sleep is most commonly mentioned as something to be overcome. For example, the original *Gorakṣasāta* (71), which later became the first chapter of the *Yogakuṇḍalīnyupaniṣat*, includes sleep as one of the ten obstacles (*vighna*) to yoga. Certain yoga practices are said to overcome sleep, such as the breath retention (*kumbhaka*) called *Sitkārī* (*Haṭhapradīpikā* 2.55) and the *Mudrā* called *Khecari* (e.g., *Khecariṇī* 2.107 and *Haṭhapradīpikā* 3.39). The *Maṇḍalabrahmaṇopaniṣat* (5.8) states that the practice of *amanaska* brings about the absence of dullness and sleep among other things (*evam amanaskābhyāsenaiva nityatṛptir alpamūtrapurīṣamītabhojanadṛḍhāṅgājādyaniidrādigvayucalanābhāvabrahmadarśanajñātasukhasvarūpasiddhir bhavati*) and the *Amanaska* (1.49) confirms that sleep ceases when an absorption of four Kalās is achieved. Though sleep may often be an obstacle to yoga, there are instances of it being regarded as a sign (*cihna*) in other contexts. For example, it is one of five signs (i.e., *ānanda*, *udbhava*, *kampa*, *nidrā* and *ghūṛṇī*) of Śakti entering the body during an initiation ritual (*dikṣā*) which is described in the *Malinīvijayottaratantra* (11.35). Also, there is a similar description in Abhinavagupta's *Tantrāloka* 29.208. Fainting (*mūrchanā*) has positive and negative connotations in medieval yoga texts. On the one hand, *Khecari Mudrā* is said to prevent fainting (e.g., *Vivekamārtaṇḍa* 70 and *Śivasamhitā* 3.93) and, according to the *Maṇḍalabrahmaṇopaniṣat* (1.3.4), the absence of fainting, sleep, disease and so on is a requisite for the mind's becoming absorbed in the supreme self (*tataḥ śuṣkavṛkṣavan mūrchanidrāmayaniśvāsochvāsābhāvān naṣṭadvandvaḥ sadācañcalagātraḥ paramasāntiṃ svīkṛtya manaḥ pracārasūnyam paramātmani līnaṃ bhavati*). On the other hand, one of the eight *Kumbhaka*s is called *Mūrchā*, probably because it causes *manomūrchā*; i.e., 'fainting of the mind' (see *Haṭhapradīpikā* 2.69), and the ascent of *Kuṇḍalīnī* may cause fainting; e.g., *Amaraughasāsana* 9.2a-b (*devī madhyapathoditā prakurute kampaṃ tato mūrchanām*). In the *Amanaska* (1.54b), the term *mūrchita* is used to describe a yogin who has become completely immersed in the bliss of absorption (*layanāndasumūrchitaḥ*). However, on the balance of the above evidence, I am inclined to believe that *gharmaśānti*, *nidrā* and *mūrchanā* are intended as obstacles which the yogin must overcome in order to remain in absorption for longer periods of time. I wish to thank Alexis Sanderson for the references to sleep

in the *Malinivijayottaratantra* and the *Tantrāloka*.

⁵¹Seeing that 1.38b has *prāṇādivāyavaḥ* and 1.39b has *kūrmanāgādivāyavaḥ*, it is clear that *prāṇādi* must be referring only to the five principal vital airs (i.e., *prāṇa*, *apāna*, *udāna*, *samāna* and *vyāna*) and *kūrmanāgādi* to the five secondary vital airs (i.e., *kūrma*, *nāga*, *kṛkara*, *devadatta* and *dhananājaya*).

⁵²The locations of the vital airs are given in *Pātañjalayogaśāstra* 3.39: 'Prāṇa flows through the mouth and nostrils and its activity is [from there] to the heart. Samāna [is so-called] because it leads [the bodily fluids (*rasa*)] evenly [through the channels of the body (*nāḍī*) and] its activity is [from the heart] to the navel. Apāna [is so-called] because it takes [things] out [of the body and] its activity is [from the navel] to the soles of the feet. Udāna [is so-called] because it takes [bodily fluids] upwards [and] its activity is [from the face, mouth and nostrils] up to the [crown of] the head. Vyāna pervades [the body]. Of these, Prāṇa is the most important' (*prāṇo mukhanāsikāgatir āhṛdayavṛttiḥ | samam nayanāt samānaś cānābhivṛttiḥ | apānayanād apāna āpādatalavṛttiḥ | unnayanād udāna āśirovṛttiḥ | vyāpī vyāna iti | eṣām pradhānam prāṇaḥ*). My suppletions in the translation of Samāna and Udāna are based on Vijñānabhikṣu's commentary on this passage of the *Yogabhāṣya* (*samam anurūpaṃ nāḍīṣu rasānām nayanāt samānaḥ | ...rasādyūrdhvanayanāc codānaḥ | asya ca mukhanāsikādika ārambhya brahmarandhraparyantaṃ vṛttiḥ*). The locations (*sthāna*) of the vital airs are found in earlier āyurvedic works such as the *Carakasamhitā* (6.28.5-10). There are similarities and differences to the *Pātañjalayogaśāstra*. For example, cf. *Carakasamhitā* 6.28.6a-b: 'The location of Prāṇa is the head, chest, throat, tongue, mouth and nostrils' (*sthānam prāṇasya mūrdhoroḥkaṅṭhājihvāsyanāsikāḥ*), and 6.28.7a-b: 'The location of Udāna is the navel, chest and throat' (*udānasya punaḥ sthānam nābhyuraḥ kaṅṭha eva ca*).

⁵³I have understood *saṃbandha* (1.38c) as completely (*samyak*) binding or restraining (*bandha*). Cf. Brahmānanda's *Jyotsnā* 2.45 (*badhnāti prāṇavāyūm iti bandhaḥ*) and 2.18 (...*badhniyāt kumbhayet*). This cessation of the breath is not deliberate but naturally occurs in absorption (*laya*) (see *Amanaska* 1.22, 45, 47, 2.21, 27-30, etc.).

⁵⁴For the five secondary bodily winds, see endnote 51.

⁵⁵The transmission of 1.39c-d is clearly corrupt and I do not know the intended meaning here nor have I found a parallel to this verse in another text. Nonetheless, the meaning of 1.39b-c (i.e., the secondary vital airs stop functioning) is clear and supported by nearly all of the manuscripts. Following this, the majority of manuscripts preserve either *dhātūnām bandham kurvanti dhātuvāḥ* or *dhātūnām bandham kurvanti dhātugāḥ*. I have rejected the first reading because its meaning (i.e., the bodily constituents arrest the bodily constituents) seems absurd and the syntax unwieldy. The second is more plausible because the five secondary vital airs mentioned in 1.39b become the subject and so, it is these which arrest the bodily constituents. Furthermore, the compound *dhātugāḥ* indicates that the secondary vital airs are situated in the bodily constituents, and this is confirmed by *Matsyendrasamhitā* 4.67 c-d (= *Pādmāsamhitā* 2.32a-b = *Vasiṣṭhasamhitā* 2.50, etc.): 'The five [secondary] bodily winds are situated in the skin, bones, etc.' (*nāgādivāyavaḥ pañca tvagasthyādiṣu saṃsthitāḥ*). Cf. Upaniṣadbrahmayogin's commentary on *Śāṅḍilyopaniṣat* 1.4.12 (*nāgādivāyavaḥ pañca tvagasthyādisaṃbhavaḥ*). Skin and bone appear in lists of the seven bodily constituents (*dhātu*) in āyurvedic works such as the *Suśrutasamhitā* (e.g., *Nidānasthāna* 5.3, *Śarīrasthāna* 6.10 and *Cikitsāsthāna* 15.15) as well as the *Mahābhārata* and various *Purāṇas* (for detailed references, see Maas 2008: 137-38). The main sticking point with this reading remains *dhātūnām bandham*, for its meaning is obscure (a 'binding', 'stopping' or 'connecting' the bodily constituents?) and I have not been able to find such an expression in another source. There is a variant reading *dhāvanti na vikurvanti* in B₁L₁J₂M₂E₁ which yields *nivartante ca dhāvanti na vikurvanti dhātugāḥ*. I have rejected this reading because of the apparent contradiction between *nivartante* and *dhāvanti*. The latter can be used to describe the movement of vital air; e.g. *Suśrutasamhitā* 4.31.52a-b (*uro vidahate vāyuh koṣṭhād upari dhāvati*), but why and to where would these vital airs flow after they have stopped? The final statement 'they do not change' (*na vikurvanti*) seems to add little to *nivartante*. Furthermore, it is rare to see three main verbs in one hemistich of a *śloka* and the position of *ca* is rather infelicitous here (though, perhaps, it might be understood as 'moreover'). Therefore, seeing that no manuscript offers a satisfactory reading for 1.39c-d and no conjecture comes to mind,

I have retained the reading in the majority of manuscripts of all three recensions, and I have marked *dhātūnām bandham* as a crux.

⁵⁶ Seven bodily constituents (*dhātu*) are listed in *Pātañjalayogaśāstra* 3.29. Having taken the numerous variant readings into account, Philipp Maas (2008: 132) settles on the following reading; *dhātavaḥ sapta rasalohitamāṃsa-snāyavasthimajjāsukrāni* (i.e., food essence, blood, flesh, sinew, bone, marrow and semen). For other lists, see Maas 2008: 136-46. As the list of Dhātus in the *Pātañjalayogaśāstra* confirms, food essence (*rasa*) is sometimes considered to be a Dhātu, though in other lists it is replaced by skin (*tvac*). Seeing that *Amanaska* 1.40b refers to a number of Rasas (i.e., *rasāḥ*) which are said to be located in the seven bodily constituents, it appears that these Rasas are distinct from the Rasa which is a Dhātu. Generally, when *rasa* is used in the plural, it refers to the various tastes of which there may be six or more (see endnote 40). I am yet to find a reference in another work to a number of Rasas being situated in the Dhātus, in spite of the fact that many diverse things can be situated in the latter. For example, fever (*Rasaratnasamuccaya* 5.62: *dhātugataṃ jvaram*), faults (*Aṣṭāṅghṛdaya* 17.29: *dhātugā ...doṣāḥ* and *Haṭhapradīpikā* 2.53a-b: *nāḍījalodarādhdhātugatarogavināśanam*), impurities (*Carakasamhitā* 6.3.276: *sapta-dhātugatā malāḥ*), diseases (*Yogabīja* 105c-d: *śirojalodarādhdhātugatarogavināśanam*), the goddess (*Jñānārṇava* 14.103a: *sarvadhātugatām devīm*), poison (*Niśvāsakārikā*, T17A, 8.80c-d: *yathā viṣaṃ mahāghoraṃ saptadhātugataṃ haret*) and Yoginīs (*Matsyendrasamhitā* 8.78a-b: *tasya dhātugatā devi yoginyo bhakṣayanti tam*). Though I cannot explain why *rasa* is in the plural, I have understood it according to the common medieval Indian notion of digestion that nutrient fluid (*rasa* nourishes the bodily constituents).

⁵⁷ It is clear that 1.40c-d is referring to the nourishment (*puṣṭi*) of the bodily constituents (*dhātu*) and one would be tempted to understand this verse as describing a process of digestion if only one essence (*rasa*) were being referred to here. For example, the notion that food essence (*rasa*) nourishes the bodily constituents can be found in other late medieval works on yoga such as the *Varāhopaniṣat* (5.48): 'Through the digestion of food, an increase in food essence (*rasa*) is generated. When the food essence has been increased, the bodily constituents constantly increase' (*annasya paripākena rasavṛddhiḥ prajāyate | rase vṛddhiṃ gate nityaṃ vardhante dhātavaḥ tathā*). However, in *Amanaska* 1.40, more than one *rasa* is said to bring about the nourishment of the bodily constituents. I am aware of only one parallel for this which occurs in the *Kāśyapasamhitā* (*Khilasthāna* 9.43 – 45a-b) in a chapter on abdominal swelling caused by vitiation of the blood (*raktaḡulma*). This condition occurs only in women and appears to be a form of pseudocyesis because it causes many of the signs and symptoms of pregnancy: 'Listen to the cause of that which produces the cravings [of a seemingly pregnant woman with *raktaḡulma*]. Generally, there is desire for those tastes (*rasa*) which cause an increase of the bodily constituents because of the true similarity of their origin. [When] the vitiated blood has a Vāta or Pitta [imbalance] and is accumulating, it fuels desire for tastes such as [those which are] acrid, sour, salty and so on' (*dohadaṃ yat karōṭīti śṛṇu tatrāpi kāraṇam | ya eva hi rasāḥ prāyo dhātūnām vṛddhīhetavaḥ || teṣāṃ evābhilāṣaḥ syād yonisādharmyatattvataḥ | vātapittānviṭam raktaṃ cīyamānaṃ vikāravat || kaṭvamlalavaṇādīnām rasānām gṛddhim āvahet*). In this passage, *rasāḥ* clearly refers to the tastes, so I have translated it as such in *Amanaska* 1.40, though without a clear parallel to the tastes being situated in the seven bodily constituents (*saptadhātugata*), this interpretation remains provisional. I wish to thank Peter Das for the reference in the *Kāśyapasamhitā* (p.c. 14.9.12) which is cited in his book (2003: 147 n. 482).

⁵⁸The reading *samavāyavaḥ* in 1.40d, which is supported by nearly all manuscripts of all three recensions, must be taken in apposition to *rasāḥ*, thus yielding an unsatisfactory meaning. The alternative reading *samavāyataḥ* is rarely found in medieval yoga texts, and this may explain the corruption. Nonetheless, its meaning, which is rendered by MW-dictionary (s.v. *samavāya*) as; 'in consequence of constant and intimate connection or relation,' fits the context of 1.40 well.

⁵⁹In the majority of manuscripts, the transmission of 1.42b is corrupt, and all three recensions preserve the bizarre reading of *hṛnnādyās calanam* (i.e., 'the shaking of the channel in the heart'). Yet, all manuscripts agree on *anāhataḥ sa vijñeyo* in 1.42c, so the context of this verse is the arising of the unstruck sound, Anāhata.

Therefore, the variant *hṛnnāda* (i.e., the 'sound in the heart') in several north-Indian manuscripts including M₁, makes better sense than *hṛnnāḍī*. Furthermore, in the same manuscripts, *hṛnnāda* is compounded with *uccālana*, which has been corrected to *uccalana*, and this conveys the arising of the sound. This correction is supported in effect by the majority of manuscripts which have *calana*.

⁶⁰In most medieval yoga texts, the unstruck sound, Anāhata, is mentioned as a focal point of meditation; e.g., *Haṭhapradīpikā* 4.100 (≈ *Uttaragīta* 41C-d – 42 ≈ *Maṇḍalabrāhmaṇopaniṣat* 2.5.4-5 ≈ *Gheraṇḍasaṃhitā* 5.82 – 83a-b): 'The mind becomes absorbed in the resonance of the unstruck sound which is perceived [first], [then] the light in the resonance and [then] the mind in the light. It is the supreme state of Viṣṇu' (*anāhatasya śabdasya dhvanir ya upalabhyate | dhvaner antargataṃ jyotir jyotirantargataṃ manaḥ | manas tatra layaṃ yāti tad viṣṇoḥ paramaṃ padam*); *Amaraughaprabodha* 46; *Haṭharatnāvalī* 4.18, etc. However, the majority of the north-Indian and several Nepalese manuscripts preserve the negative particle *na* in 1.42d, which forms the clear injunction that the yogin should not fix his mind on the unstruck sound. Although this contradicts other systems of yoga which used this sound to draw the mind inwards, the *Amanaska's* injunction is in keeping with its denunciations of meditation techniques in general (i.e., 1.4, 7, 2.33, 40). Furthermore, at this stage in the time sequence of absorption, the unstruck sound may be merely a sign (*cihna*) of progress or even a distraction or obstacle (*upasarga*) rather than an aid. In light of the role of Anāhata in other yoga traditions, it is no surprise that the transmission of this verse has been altered in some manuscripts to say the very opposite. For example, the majority of Nepalese manuscripts read *tatraivam abhyasen manaḥ* (i.e., the yogin 'should practice thus with the mind on it') and the Nepalese commentary affirms: 'One should concentrate on that [sound]' (*tesaimā cita lāuna*).

⁶¹The arising of various sounds in absorption is well attested in other medieval yoga texts. For example, there is a long passage in the *Haṭhapradīpikā* (4.83-87) which reports over a dozen different sounds, some loud (*mahat*) and some very subtle (*sūkṣmasūkṣmaka*). These include the sound of the ocean (*jaladhi*), thunder (*jīmūta*), various drums (*bherī*, *jharjharā*, etc.), a conch (*śaṅkha*), bells (*ghaṅṭā*) and other instruments (e.g., *vaṃśa*, *vīṇā*, etc.). These sounds occur in three stages (*ādi*, *madhya* and *anta*). See Vasudeva 2004: 273-80 for a discussion of this in earlier Tantras as well as his translation of passages similar to *Haṭhapradīpikā* 4.83-87.

⁶²Cf. *Vivekamārtaṇḍa* 69 – 70a-b: 'Because the [nasopharyngeal] cavity above the uvula has been sealed by Khecari Mudrā, the [yogin's] semen is not emitted [even when he] has been embraced by a beautiful woman. So long as his semen remains in his body, then why [would there be] fear of death?' (*khecaryā mudritaṃ yena vivaraṃ laṃbikordhvataḥ | na tasya kṣarate binduḥ kāmīnyāliṅgitasya ca || yāvad binduḥ sthito dehe tāvan mṛtyubhayaṃ kutaḥ*).

⁶³The term *kalā* in 1.45a was not among the earlier definitions of time units in *Amanaska* 1.34-35. The position of verses in which *kalā* appears, stipulates that it must fit the following time sequence:

1.44 – 8 Palas (i.e., 48 breaths or 3.2 minutes)

1.45 – $\frac{1}{4}$ of a Kalā

1.46 – $\frac{1}{2}$ of a Ghaṭikā (i.e., 180 breaths or 12 minutes [see endnote 46])

1.47 – 1 Kalā

1.48 – 2 Kalās

1.49 – 4 Kalās.

1.50 – $\frac{1}{4}$ of a day (i.e., three hours).

The Nepalese commentary to verse 1.46 states that one Kalā is two Ghaṭikās (*dui ghariko yeka kalā kahāucha*). However, this could not be correct, because it results in the same time for verses 1.45 and 1.46 (i.e., half a Ghaṭikā). In fact, judging from the progression itself, it seems more likely that a Kalā is being used as a synonym for a Ghaṭikā. However, this contradicts sequences of time in other texts which tend to distinguish between a Kalā and a Ghaṭikā, as is succinctly demonstrated by a list of units of time in *Ānandakanda* 1.2.167c-d (*kalāḥ kṣāṭhās ca ghaṭikā muhūrtāḥ praharā dinam*). This is consistent with a more detailed sequence of time

in Bhāskara's *Siddhāntaśiromaṇi* which is also consistent with that of *Amanaska* 1.35 (see endnote 46). The relevant verses of the *Siddhāntaśiromaṇi* (16 – 17a-b of the *Kālamānādhyāya* in the *Madhyamādhikāra*) are as follows: 'That which is one-thirtieth of a wink of the eyes is a Tatpara; one-hundredth of a Tatpara is a Truṭi; eighteen (*dhṛti*) Nimeṣas is a Kāṣṭhā and thirty Kāṣṭhās is a Kalā. A Ghaṭikā is thirty Kalās, a Kṣaṇa is 2 Ghaṭikās and a day is 30 [Kṣaṇas]' (yo 'kṣṇor nimeṣasya kharāmabhāgaḥ, sa tatparas tacchatabhāga uktā | truṭir nimeṣair dhṛtibhiś ca kāṣṭhā, tattriṃśatā sadgaṇakaiḥ kaloktā || triṃśatkalārṅgī ghaṭikā kṣaṇaḥ syān nāḍīdvayaṃ taiḥ khaguṇair dinaṃ ca). Working backwards, this yields 1 Kṣaṇa = 48 minutes, 1 Ghaṭikā = 24 minutes, 1 Kalā = 48 seconds, 1 Kāṣṭhā = 1.6 seconds, 1 Nimeṣa = 0.0888889 seconds, 1 Tatpara = 0.002963 seconds and 1 Truṭi = 0.00002963 seconds. However, this calculation of a Kalā does not fit the context of *Amanaska* 1.45 because it is not between 3.2 and 12 minutes. Indeed, one must wonder how consistent the meaning of Kalā is as a unit of time, because in *Svacchandatantra* 11.203, another sequence of time is given in which a Kalā is calculated differently. This reads: 'Thirty Kāṣṭhas is one Kalā, thirty Kalās is one Muhūrta and thirty Muhūrtas is a human day and night' (*triṃśatkāṣṭhāḥ kalā jñeyā muhūrtas triṃśad eva tāḥ | muhūrtas tu punas triṃśad ahorātras tu mānuṣaḥ*). Working backwards again, this yields 1 Muhūrta = 48 minutes and 1 Kalā = 1 minute 36 seconds. This too does not fit the context of *Amanaska* 1.45. Also, in Kauṭilya's *Arthaśāstra* 2.20.34, forty Kalās is one Nāḍikā (*catvāriṃśatkalā nāḍikā*), i.e., 1 Kalā = 36 seconds. These discrepancies in the length of a Kalā are confirmed by MW-dictionary (s.v. *kalā*) which defines it as either 1/900 of a day (i.e., 1 minute 36 seconds) or 1/1800 of a day (i.e., 48 seconds), as well as 2 minutes 26.269 seconds, 1 minute 35.68 seconds or 8 seconds. In order to maintain the integrity of the *Amanaska*'s sequence of time in 1.44-50, I have assumed that *kalā* is a synonym for a Ghaṭikā, though this is not supported by any external evidence known to me. Both Yoganāth Swāmī (1967: 15-16) and Awasthi (1987: 41-43) have done the same in their Hindi translations of these verses. I wish to thank Alexis Sanderson for the reference in the *Svacchandatantra* and his calculations of the time sequence there.

⁶⁴The meaning of *bhāgena* (1.45d) is obscure here. Whether it is to be understood that Kuṇḍalinī goes part of the way up the channel called Suṣumnā or that she enters it only partially, is uncertain, and I have not found a parallel to Kuṇḍalinī or vitality (*prāṇa*) going partially (*bhāgena*) into this channel, in another Tantra or yoga text. Usually, *bhāgena* means 'with a part' of something, but that is not possible here. The Nepalese recension has preserved *bhogena* which may derive from some earlier attempt to make sense of *bhāgena* by changing it to a word used to describe snakes (i.e., 'with her coil'), but the Nepalese commentary understands it as enjoyment: '[The yogin] does not desire the enjoyments that could be found in [Kuṇḍalinī's] downward course' (*udhokā bāṭālegari pāinyā bhogamā tasko icchā jādaina*).

⁶⁵The term *paścimamārga* (1.45c, 47c) appears in several early Haṭhayoga texts, including *Dattātreyaśāstra* 140c, *Yogabīja* 135b, and *Śivasamhitā* 3.110c. Yet, it is not entirely clear whether *paścimamārga* is another term for Suṣumnā Nāḍī or whether it is another channel running along the back of the body. Underlying this ambiguity is the paucity of references to a *paścimamārga*, *paścimanāḍī* or *paścimapatha* in yoga texts and earlier Tantras. In fact, as far as I am aware, the earliest references to any of these terms in the context of the subtle body, is the eleventh-century Puṇḍarīka's *Vimalaprabhā* (p. 107) in which *paścimanāḍī* is included as one of eight names of channels in the heart Cakra (*evaṃ hṛdayacakre 'ṣṭanāḍīnāṃ saṃjñā rohiṇī pūrṇagirīḥ pūrvanāḍī piṅgalā jālandharaṃ dakṣiṇanāḍī jayauḍḍiyāṇaṃ paścimanāḍīdābudam uttaranāḍīti*). Nonetheless, this commentary and the early Haṭha texts do not specify the location of *paścimamārga* and it is not included in a list of synonyms for Suṣumnā in *Haṭhpradīpikā* 3.4. In *Amarauḥāsāsana* 6.1, *paścimamārga* appears to refer to a channel(s) at the back of the nose, possibly the nostrils (*nāsāpaścimamārgavāhapavanāt ...*). The reference to *paścimamārga* in *Amanaska* 1.45 appears to be the clearest indication that *paścimamārga* was, indeed, Suṣumnā because this verse describes Kuṇḍalinī as the one who flows in Suṣumnā (1.45b) and then states that she enters the *paścimamārga*. Furthermore, *paścimamārga* is mentioned in 1.47c, at which point it is clear that Kuṇḍalinī is making her ascent up through Suṣumnā. One should also note that this is consistent with recent commentaries on Haṭha texts. For example, in *Yogatarāṅginī* 19, *paścimābhīmukham* (i.e., 'facing west') is glossed as *suṣumnāvadanābhīmukham* (i.e., facing the

mouth of Suṣumnā), and in *Jyotsnā* 1.29, Brahmānanda glosses *paścimamārgeṇa* as *suṣumnāmārgeṇa* and, in 3.74, *paścime pathi* as *suṣumnāmārge*.

⁶⁶The majority of manuscripts have something other than *kāyapaścimamārgeṇa* in 1.45c. Many north-Indian manuscripts preserve *kalā paścimamārgeṇa* but this is incomprehensible to me (i.e., 'Kalā goes through the back channel'?). The Nepalese reading of *tadā paścimamārgeṇa* is also inappropriate because the time at which Kuṇḍalinī moves is specified at the beginning of the verse. Instead, I have favoured the somewhat weak reading *kāyapaścimamārgeṇa*, which is not so convincing and might well be a patch to an old problem. Indeed, it is worth noting that the two cruxes in 1.45c-d and the infelicitous position of verse 1.46 (see endnote 67) have prompted someone to rewrite 1.45 in B₂ as *kalāpādālayenāpi suṣumnā[m] yānti vāyavaḥ | suṣumnāvadanam bhītyā śucivad yānti vāyavaḥ*. A similar reading appears in Yognāth Swāmī's edition (1.57): 'By means of an absorption for a fourth of a *kalā*, the vital airs go into Suṣumnā. By going into the mouth of Suṣumnā, [these] vital airs are quickly purified' (*kalāpādālayenāpi suṣumnā[m] yānti vāyavaḥ | suṣumnāvadanam gatyā āṣu śuddhyanti vāyavaḥ*). This avoids the problems of 1.45-46 but its absence from all other manuscripts suggests that it is a heavy-handed attempt to repair the text. Also, the notion that the vital airs are themselves purified by going into Suṣumnā seems peculiar.

⁶⁷Verse 1.46 has been omitted from the majority of north and south-Indian manuscripts, and is mainly represented by the Nepalese manuscripts. It is clear that this verse is out of place in this sequence of absorption, because it mentions the awakening of Kuṇḍalinī after the previous verse has already described Kuṇḍalinī moving into Suṣumnā. Since the order of the verses in this sequence is fixed according to the time the yogin is in absorption, this verse cannot simply be swapped with the previous one without rewriting the first hemistichs of both verses. Instead of emending the text, one might omit verse 1.46 on the grounds that it is absent in so many manuscripts; its infelicitous position and the repetition of *vātanirodha* in 1.46c and 1.47d, which all strongly suggest that this verse was added to the text at a later time. The reason for its addition may well have been to affirm that the compound *suṣumnāmārgavāhinī* in the previous verse is, indeed, Kuṇḍalinī. Since this verse is in the oldest witness (M₁) and its meaning is clear and unlikely to cause much confusion to the reader, I have retained it.

⁶⁸For an explanation of this suppletion, see endnote 65.

⁶⁹Cf. *Tejobindūpaniṣat* 1a-b: 'Om is the fiery light (*tejobindu*), the highest meditation and the soul of the universe situated in the heart' (*āūṃ tejobinduḥ paraṃ dhyānaṃ viśvātma hṛdisaṃsthitam*).

⁷⁰In 1.51c, the variant reading *sūryagobhir ivodḍiptaḥ* (i.e., '[the yogin] is illuminated as though with the rays of sun') is possible and supported by the majority of manuscripts. However, the simile of the yogin being like the sun shining forth with its own rays of light (*sūryo gobhir ivodḍiptaḥ*) better illustrates the statement in 1.51b that the light of the yogin's own self shines forth. Thus, the yogin is the source of his own light just as the sun is.

⁷¹The majority of manuscripts have *viśvam* in 1.51d which creates a grammatically incorrect sentence with the intransitive verb. If the intended meaning was that the yogin illuminates the whole world, one would expect a causative verb (i.e., *prakāśayate*). Alternatively, one might expect an adverb such as *viśveṣu* or *viśvatra*, in the sense that the yogin shines everywhere. The latter meaning is found in one manuscript (W₁), which reads *viśvak* (i.e., in all directions), but this could be a correction, for *viśvak* is very rare in medieval yoga texts and does not fit the register of Sanskrit here. I suspect past traditions have understood *prakāśate* as a causative verb, and this is confirmed by the Nepalese commentary which also seems to have read *uddiptam* in 1.51c (though this reading is not found in the root text of any Nepalese manuscript): 'Just as the world is illuminated by a sunbeam, so also those yogins, who think the world of life and death is poison, remain illuminating [it]' (*jastai śrīsūryekā kiraṇalegari saṃsāraṇa prakāsa gardacha, tastai yogīharu pani visasaṃsāra yastai rahecha bhani prakāsamāna bhavi rahamchan*). In light of the compound *svātmajyotis* in 1.51b, the simile is primarily based on the yogin's and the sun's self-luminosity, and yet it is also obvious that the yogin and the sun illuminate the world with their

own light. This double meaning (*śleṣa*) has prompted me to retain *viśvam* and posit a causative meaning for *prakāśate*.

⁷²The compound *dinamātra* in 1.52a is only the length of the daytime in a day (i.e., twelve hours). In the next verse, the length of a full day (i.e., a day and night) is mentioned.

⁷³*Amanaska* 1.52 could be considered incorrectly placed within the time sequence of absorption because the verses which follow it (i.e., 1.53-57) describe the supernatural effects associated with each of the senses as longer periods in absorption transpire. Yet, these seem redundant in light of 1.52c-d which is saying, in effect, that the yogin can see, touch, smell, hear and taste anything in the universe, because there is an expansion of his sensory knowledge. One would expect this Siddhi to arise after those attached to each of the senses.

⁷⁴According to the progression in this part of the time sequence (i.e., 1.53-56), the supernatural sensory powers are given in the order of supernatural smell, taste, sight, touch and hearing. This is the same order of the subtle elements (*tanmātra*) in Pātañjalayoga and various Tantras. For example, in *Pātañjalayogaśāstra* 1.45, the order of Tanmātras with their corresponding gross elements (*mahābhūta*) is smell/earth, taste/water, form/fire, touch/wind and sound/air. Also, in *Pātañjalayogaśāstra* 1.35, the supernatural powers which result from concentrating (*dhārayat*) on various parts of the body that are connected to the subtle elements, is presented in the same order; smell/nose, taste/tip of the tongue, sight/palate, touch/middle of the tongue and sound/root of the tongue. The same order is followed in the fourteenth chapter of the *Mālinīvijayottaratantra* (14.iff) which describes the practice of concentration (*dhāraṇā*) on the subtle elements (see Vasudeva 2004: 331-42). Elsewhere, this order is confirmed by commentaries such as Abhinavagupta's *Parātrimśikāvivarāṇa*, p. 223 (*gandhādisābdāntaṃ tanmātrapañcakam*) and compounds such as *gandhāditanmātra* (e.g., Bhoja's *Rājamārtaṇḍavṛtti* 3.44) or *gandhādipañcatanmātra* (e.g., *Īśānaśivagurudevapaddhati*, *Mantrapāda*, 33.9c). In Sāṅkhya, the Tanmātras appear in a different order which begins with sound; e.g., Vācaspatimiśra's *Tattvakaumudī* 38 (*śabdāditanmātrāṇi sūkṣmāṇi*). Thus, the compound *śabdasparśarūparasagandha* is well attested in Sanskrit literature, including *Yoga-bhāṣya* 2.19. Other compounds such as *śabdasparśarasarūpagandha* also occur.

⁷⁵Cf. *Pātañjalayogaśāstra* 1.35: 'By concentrating on the tip of the nose, the [yogin's] function of smell, which is an awareness of divine smells, [is attained]' (*nāsikāgre dhārayato asya yā divyagandhasamvit sā gandhapravṛttiḥ*.) The power to smell divine smells is also mentioned in *Pātañjalayogaśāstra* 3.36 (...*vārtāto divyagandhavijnānam*). Both these sections of the *Pātañjalayogaśāstra* also mention divine taste, form, touch and sound. However, in the *Amanaska*, the Siddhi of smell is not concerned with smelling divine smells, and is more similar to that described in *Mālinīvijayottaratantra* 15.21a-b: 'After six months [of concentration (*dhāraṇā*) on the nose], [the yogin] smells the smell of an object even from afar' (*ṣaṅmāsād gandham āghrāti dūrasthasyāpi vastunaḥ*).

⁷⁶The compound *cittavṛttinirodhaḥ* in 1.53c is derived from *Pātañjalayogaśāstra* 1.2. It is worth noting that it occurs in the description of a common Siddhi, and such terminology is absent in earlier verses which describe absorption (*laya*) and later verses on Rājayoga. This suggests that *cittavṛttinirodha* is merely being used as a synonym for Samādhi in 1.53c. The absence of other terminology of Pātañjalayoga (e.g., *samprajñāta*, *puruṣa/prakṛti*, *vibhūti*, *kaivalya* etc.) indicates that the *Pātañjalayogaśāstra* was not in the foreground of the minds of those who redacted the *Amanaska*.

⁷⁷Cf. *Mālinīvijayottaratantra* 15.17ab: 'After six months [of practising concentration on the tongue, The yogin,] whose mind is united, tastes [flavours] from afar' (*āsvādayati dūrasthaṃ ṣaṅmāsād ekamānasaḥ*).

⁷⁸The compound *antasthayoginaḥ* in 1.55b is unusual and literally means, 'the yogin who is located within'. I have understood it as referring to the state of introversion caused by absorption. This compound is also discussed in endnote 48.

⁷⁹Both *dūrād darśanavijñānam* and *dūradarśanavijñānam* are possible for 1.55c, and the majority of manuscripts support the former, though the north-Indian recension is divided on this. I have favoured *dūradarśanavijñānam* because it is more consistent with the reading *dūraśravaṇavijñānam* in 1.57c which is supported by nearly all the manuscripts. When one considers that these two Siddhis often go together in other sources (see be-

low for references), it seems probable that the author would have written these two compounds in the same way. The supernatural capacity of seeing and hearing beyond the normal range of sensory perception can be found in *Pāśupatasūtra* 21: 'The faculties of seeing, hearing and knowing from afar arise for [the perfected one]' (*dūradarśanaśravaṇamananavijñānāni cāsyā pravartante*). These Siddhis are well attested in Mantramārgic Śaivism which probably inherited them from the Pāśupata tradition. Seeing and hearing from afar are also well attested in medieval yoga traditions, including early Haṭha texts such as *Dattātreyaśāstra* 98c-d (*dūraśrutir dūradṛṣṭiḥ kṣaṇād dūragamas tathā*) and *Śivasamhitā* 3.86c (*dūraśrutir dūradṛṣṭis*), as well as Tantras like *Matsyendrasamhitā* 4.21a-b (*ṣaṣṭhaṃ ca dūraśravaṇaṃ saptamaṃ dūradarśanam*) and *Khecarīvidyā* 172a-b (*sa dūradarśanaś caiva dūraśravaṇa eva ca*) which were in between the earlier tantric and later yoga traditions. I wish to thank Alexis Sanderson for the reference in the *Pāśupatasūtra*.

⁸⁰For references on *dūraśravaṇa*, see endnote 79.

⁸¹The majority of manuscripts preserve *manasāścaryakāraṇam* (i.e., 'that which is a cause of wonder in the mind') in 1.57d. The term *manas* is redundant in this compound because where else would wonder occur? Since none of the manuscripts provide a satisfactory reading, *mahadāścaryakāraṇam* has been conjectured on the basis that it restores sense to the verse, and is attested in *Kaulajñānanirṇaya* 14.2c-d (*śṛṇu tvam adbhutaṃ devī mahadāścaryakāraṇam*). Also, cf. *Kaulajñānanirṇaya* 14.59.

⁸²The term *mahābuddhi* occurs frequently in epic and purāṇic literature as an epithet for a sage or wise person; e.g., *Mahābhārata* 5.154.6b (*mahābuddhir yudhiṣṭhirah*). However, the context in *Amanaska* 1.59 suggests that *mahābuddhi* is an extraordinary form of intelligence or wisdom attained through absorption. In the late *Rudrayāmalottarantra* (6.20a), *mahābuddhi* can be bestowed by the goddess (*mahābuddhipradāṃ devīm...*).

⁸³The form of 1.59c has been lost in the transmission of the text and most of the manuscripts have different readings. The north and south-Indian recensions agree on the reading *viśvajñāna* in 1.59d, and the Nepalese reading of *bimbajñāna*, which the commentator understands as 'knowledge of shadows' (*pratibimbajñāna*), is inappropriate enough to dismiss. The majority of manuscripts preserve the words *tarkam*, *tarkyam* or *tarkamati* and *atītam*, and it seems likely that these words are qualifying *viśvajñāna* in some way. The majority of manuscripts also preserve *yāvat*. It is difficult to see how the two halves of this verse could have a temporal relationship (i.e., as long as, until, before, etc.) and it is unlikely that *yāvat* could be a conjunction of manner (i.e., as far as, etc). The intended meaning appears to be a causal relationship. In other words, great intelligence arises which causes one to obtain knowledge of everything. Such a reading (i.e., *yayā*) is provided by the quotation of this verse in the *Yogacintāmaṇi*. The context indicates that *viśvajñāna* must be an extraordinary kind of knowledge, and so it seems reasonable that the term *atīta* is qualifying it as something beyond a more conventional type of knowledge. The term *tarka* is generally understood as reasoning, and *tarkamata* has been conjectured to create a metrically correct reading which reflects the *m-a-t* ligatures preserved in the majority of the manuscripts. The compound *tarkamata* is found in Bhāskaraṇṭha's commentary (the *Bhāskarī*) on Abhinavagupta's *Īśvarapratyabhijñānavimarśinī* (pp. 32, line 11 of the commentary and p. 33, line 1 of the commentary) and compounds such as *śuṣkatarkamata* ('dry, analytical view') occur in *Mokṣopāya* 4.32.35. If *tarkamatātītam* was the original reading, many of the corrupt readings in the manuscripts can be explained by haplography.

⁸⁴Cf. *Mālinīvijayottarantra* 2.16c-d (= *Tantrāloka* 4.45c-d): 'Suddenly, the [yogin] has knowledge of the meaning of all scriptures (*sarvāśāstrārthavettṛtvam akasmāc cāsyā jāyate*) and *Nīśvāsattattvasamhitā*'s *Nayasūtra* 4.20 c-d: 'He knows whatever he thinks about, even [in the realm of] unknown scriptures' (trans. Dominic Goodall 2012: 374) (*apūrvaśāstraṃ yat kañ cic cintitaṃ tu vijānate*). Apart from the obvious fact that *śrutijñāna* would enable the yogin to know even those scriptures which he had not read, another less obvious implication is that the yogin would know even lost vedic scripture and branches of the Veda located in different parts the country. Lost and scattered Śruti were two explanations used by various commentators to explain teachings in Smṛti which could not be found in Śruti (see Kane 1946: 829-30).

⁸⁵In 1.62b, *nirbheda* has to be understood as *abheda* (i.e., undivided).

⁸⁶In 1.62c, *vācām siddhiḥ* is possible. However, I have favoured the compound *vācāsiddhi* because the majority of north and south-Indian manuscripts have it and it is well attested in various earlier Tantras; e.g., *Tantrasadbhāva* 2.146d (*vācāsiddhikaraḥ priye*; *Kubjikāmatatantra* 11.97d (*vācāsiddhiḥ pravartate*); *Saurasāṃhitā* 11.121d (*vācāsiddhis tu sarvataḥ*).

⁸⁷The Siddhi of speech (either *vācāsiddhi* or *vāksiddhi*) is explained variously in earlier tantric traditions, but the theme underlying most explanations is that whatever is said, happens. For example, in the *Saurasāṃhitā* (11.121c-d – 122a-b): 'Then, O Skanda, he gains the Siddhi of speech in all respects. He quickly accomplishes all he desires by speaking [it]' (*tatas tasya bhavet skanda vācāsiddhis tu sarvataḥ | aśeṣaṃ kurute kṣipraṃ vācayā manasepsitam*). In the *Śāradātilaka* (16.16c-d), the Mantrin who attains the Siddhi of speech becomes like another god of speech (*vāksiddhiṃ labhate mantri vācaspatir ivāparaḥ*). A rather detailed description of this Siddhi is given in the Buddhist Yoginī Tantra, the *Laghuśaṃvara* (14.24b-d – 27): 'The Sādhaka [who has] the Siddhi of speech can certainly attract a king or queen by [merely] thinking [it]. He quickly controls gods, demons and men. When angry, he can kill with his speech and drive away his adversary. The practitioner can thus effect a curse (*nigraha*) with his speech. And he can stop a river, a cart, a machine [like a water-wheel,] the ocean, elephants and horses, clouds, a man or bird merely by means of his speech. He achieves everything which he desires by his speech' (...*vācāsiddhis tu sādhaḥ | rājānaṃ rājapatnīm vā manasākarṣayed dhruvam ||24|| vaśaṃ ca kurute kṣipraṃ sa devāsura mānuṣān | vācayā mārayet kruddho asyocātānam eva ca ||25|| nigrahaṃ kurute vācā evam eveti sādhaḥ | stambhayen naḍiṃ śakataṃ yantraṃ vācāmātreṇa sāgarān ||26|| gajavāji tathā meghān puruṣaṃ vātha pakṣiṇaṃ | vācayā kurute sarvaṃ manasā yan manepsitam ||27|| 27c sarvaṃ] em. : sarvā ed. For the meaning of *nigraha* as a curse in the context of Siddhis, see Vasudeva 2011b: 268 n. 20). As noted in section 1.3.6.7, the Siddhi of effecting a favour or curse (*śāpānugraha*) is mentioned in earlier Śaiva works such as the *Brahmayāmala*, the *Vijñānabhairavatantra* and the *Skandapurāṇa-Ambikākhaṇḍa*.*

⁸⁸The terms *suguptāni* and *mahācitrāṇi* in 1.63c-d are vague and I am yet to find a parallel for them in a description of a Siddhi. As mentioned in section 1.3.6.7, these terms may allude to the treasure which was sought through the magical art of *khanyavāda* (see Vasudeva 2011b: 272-75).

⁸⁹I have read *asahitasya* in 1.64c.

⁹⁰The meaning of 1.64 is obscure and I have not found a parallel for it in another text. The compound *javadaya* is a strange expression which I have understood to mean levitation, though it is not one of the terms commonly used to express this, such as *utthāna* (see endnote 47). Nearly all the manuscripts agree on the subject and main verb in 1.64d; *gantum icchati vighrahaḥ* (i.e., the body desires to move). The reading *manasā sahitasyāpi* (1.64c), which is supported by the majority of manuscripts, appears to be describing the yogin whose body it is. This expression seems to imply mind travel, such as *manojavitva* which can be traced back to *Pāśupatasūtra* 23 and *Pātañjalayogaśāstra* 3.48. Kauṇḍinya explains it as: 'It is said that whatever speed there is of the mind, such speed there is in the agency of the perfected one' (*ucyate yādṛiṃ manaso javitvam āśukāritvam īdṛśam asya siddhasya kartṛtve śighratvam*) and the *Pātañjalayogaśāstra* as: 'Speed of mind is the body's supreme attainment of motion' (*kāyasyānuttamo gatilābho manojavitvam*). Thus, the *Pātañjalayogaśāstra* emphasizes the speed at which the yogin can move, whereas Kauṇḍinya implies that the yogin can accomplish actions quickly. Owing to the coincidence of *java* and *manas* in 1.64, it seems possible that the original meaning of this verse was the Siddhi of *manojavitva*, yet the manuscript evidence shows no indication of how such a meaning might once have been conveyed. The terms *javadaya*, *icchati* (surely, one would expect *śaknoti?*) and *saha/sahita* do not seem to fit such a context. Furthermore, if the intended meaning of 1.64 was *manojavitva* as the *Pātañjalayogaśāstra* described it, there is little to distinguish it from the next verse on Bhūcara Siddhi which mentions the great speed at which the yogin might travel across the earth. Therefore, the evidence ultimately weighs against the notion of *manojavitva* and so, I have understood this verse to be describing another sign of progress in absorption whereby the body suddenly rises up of its own accord. Such a sign was mentioned by Hemacandra in his *Yogaśāstra* (12.42): 'At the time of the arising of the no-mind state, the yogin experiences the body, which is as though it does

not exist (*asatkalpa*), as though [it were] separated, burned, flying up (*uḍḍina*) and dissolved' (*viṣṭam iva pluṣtam ivodḍinam iva pralīnam iva kāyam | amanaskodayasamaye yogi jānāty asatkalpam*). References to levitation are reasonably common in yoga texts of the *Amanaska*'s era, particularly as a result of Prāṇāyāma (e.g., *Dattātreyayogaśāstra* 77-78, *Vivekamārtaṇḍa* (Baroda ms. f.3v l.11) 87; *Śivasamhitā* 3.47-48, etc.). The idea that the body could become so light that it lifts off the ground underlies descriptions of flying in the *Pātāñjalayogaśāstra*. Sūtra 3.42 states that the yogin can move in the ether (*ākāśa*) because of Saṃyama (i.e., the combined power of concentration, meditation and Samādhi) on the connection between the body and space, and because of the union of the mind (*samāpatti*) with a light ball of cotton (*kāyākāśayoḥ sambandhasamyamāl laghutūlasamāpattēś cākāśagamanam*). The *Bhāṣya* adds: '... [The yogin] who has mastered the connection [between body and space] becomes light. Because he is light, he can walk on water. Then, having walked on merely a spider's thread, he walks on a ray of light. Then, he moves in the ether as he wishes' (... *jitasambandho laghur bhavati | laghutvāc ca jale pādābhyām viharati | tataḥ sūrjanābhītantumātre viḥṛtya rāśmiṣu viharati | tato yatheṣṭam ākāśagatir asya bhavatīti*).

⁹¹The Siddhi of moving around the world (*bhūcaratvam*) is rarely mentioned in yoga texts compared to its counterpart, which is the Siddhi of moving in the ether (*khecarīsiddhi*), perhaps, because there is no particular Mudrā associated with it. Also, one might surmise that the power of flight renders Bhūcara Siddhi largely redundant, unless the latter is mentioned as a subordinate attainment as is implied by the position of these Siddhis in the *Amanaska*'s sequence of absorption. Seeing that Khecarī Siddhi was mentioned in nearly all yoga texts written after the twelfth century, Bhūcara Siddhi was certainly overshadowed by Khecarī Siddhi. Also, there is not a standard definition of Bhūcara Siddhi among these textual sources. For example, Bhūcara Siddhi is mentioned in two yoga texts which were probably composed several centuries before the *Amanaska*'s first chapter, namely, the *Dattātreyayogaśāstra* (81a-b – 82c-d) and the *Śivasamhitā* (3.52). The first defines it as follows: 'Then, from [even] more practice, abundant strength arises [in the yogin], because of which [he gains] the Siddhi of moving across the earth, and he is able to conquer those who inhabit the earth' (*tato 'dhikatarābhyāsād balam utpadyate bhṛṣam || yena bhūcarasiddhiḥ syād bhūcarāṇām jaye kṣamaḥ*). And the second: 'Through the power of practice, the yogin obtains Bhūcarī Siddhi, whereby he can move like the animals which are hard to catch when hands are clapped' (trans. James Mallinson 2007: 52) (*abhyāsavaśād yogi bhūcarīsiddhim āpnuyāt | yena durdharṣajantūnām gatiḥ syāt pañitādanāt*). The *Śivasamhitā*'s definition is closer to the *Amanaska*'s inasmuch as both emphasize the yogin's ability to move quickly.

⁹²The north-Indian manuscripts are split between *bhūtale* and *bhūtaḥ* in 1.65d. Both are plausible. I have favoured the latter because the prefix *pari* in *pariyatati* implies that the yogin wanders all around the world and not just on the earth. The Nepalese commentary confirms this; '[The yogin] obtains the power of going around (*phiri āunāko*) the whole earth in the time of a moment' (*eka nimeṣako kalamā saṃpūrṇa pṛthvi phiri āunāko sārma huṃcha*).

⁹³There are alternative readings for *mahādbhutam* in 1.66b such as *mahādbhutām* and *mahaddrutam*. The majority of north-Indian and Nepalese manuscripts support *mahādbhutam*, which I have understood as an adverb qualifying the yogin's attainment of Khecarī Siddhi through absorption. The oldest witness (M₁) has *mahaddrutam* (i.e., very swiftly) which could be understood as an adverb qualifying the yogin's movement in the ether, but this is somewhat redundant because the tremendous speed at which the yogin can move is implied by *cintanād api*.

⁹⁴In the *Amanaska*, one should understand *khecarīsiddhi* as it is generally understood in Haṭhayoga traditions (i.e., moving in the ether) and not as it was in earlier tantric traditions (i.e., Khecarī's Mudrā), for the Yoginis are not mentioned at all in the *Amanaska*. For more information on Khecarī Mudrā in tantric and Haṭhayoga traditions, see Mallinson 2007: 24-33, 192 n. 192.

⁹⁵It is not surprising that the compound *aṇimādy-* has crept into the transmission of 1.67c, because this compound is commonly used in Sanskrit literature as shorthand for the eight Siddhis which are described in *Amanaska* 1.67-74. However, it is clear that each of these verses describes one Siddhi at a time (i.e., *Aṇimā* in 1.67,

Mahimā in 1.68, Garimā in 1.69 and so on). Therefore, readings such as *aṇimādyāṣṭasiddhiḥ* are inappropriate in 1.67c because the following verses go on to announce the consecutive attainment of the other seven Siddhis. For this reason, I have adopted the reading *aṇimākhyāsyā siddhiḥ* which is consistent with *garimākhyāṃ ... siddhim* in 1.69c and *laghimākhyā ... siddhiḥ* in 1.70c.

⁹⁶Nearly all the manuscripts have *yathā* in 1.67d, as well as in the following verses which describe the other seven Siddhis with similar syntax (i.e., 1.68d, 69d, 70d, 72d, and 74d). In order to make sense of *yathā*, one must understand the fourth Pāda to be the result of the third. In other words, the yogin attains the Siddhi of Aṇimā, so that minuteness is obtained. However, it is more likely that the author intended to say that the Siddhi itself (rather than its attainment) is the cause of minuteness, which meaning is given by *yayā* (K₁) instead of *yathā*. That the author intended a relative clause in this verse and the following, is confirmed by 1.73d (*yena viśvagurur bhavet*) in which the masculine pronoun occurs without variation among the manuscripts. Thus, I have adopted *yayā* for 1.67d, 68d, 69d, 70d, 72d and 74d, and have assumed *yathā* to be the result of a scribal error which must have occurred early in the transmission of the text. In addition to 1.73d, *yayā* is supported by the quotation of these verses in the *Yogacintāmaṇi* and one or two of the north-Indian manuscripts cited in the critical apparatus.

⁹⁷The majority of manuscripts preserve *a-bhi-annā-rth-* as the first ligatures of 1.70a, in either a single compound *abhinnārthalayenāpi* or two compounds (e.g., *abhinnārthe layenāpi*, etc.). In *abhinnārthalayenāpi*, it is clear that *abhinnārtha* is to be understood in relation to absorption (*laya*), and though the non-dual state of absorption might certainly be described as 'undivided' (*abhinna*), it is difficult to see how one might construe *abhinnārtha* (i.e., 'whose object/purpose is undivided/unchanging) in relation to absorption. This may have prompted the reading *abhinnārtho ... yasya/yaś ca* in an attempt to construe *abhinnārtha* with the yogin (i.e., 'he whose object or purpose is undivided'). However, a relative pronoun in the first hemistich of this verse would require a pronoun in the second, and it seems that one would have to assume an unstated *tasya* in 1.70c. The difficulties of understanding *abhinnārtha* in this way led to a rather peculiar translation in the Nepalese commentary: 'The yogin who remains always without motive (*prayojana*) [which is] a cause (*arthako*) of being separated from absorption...' (*layadekhin vyatirikta arthako prayojana nabhai sadā rahanyā yogī jo cha...*). It is more plausible that *abhinna* would have described the state of absorption, so *abhinnātmalayenāpi* has been conjectured on the grounds that a similar compound (i.e., *nirbhedasvātmavartinaḥ*) occurs in 1.62b. Such a compound eliminates the need for a relative pronoun, so *yasya* has been emended to *tasya* in 1.70b, yielding similar syntax to the two verses which follow this (i.e., 1.71c and 1.72c). The quotation of this verse in the *Yogacintāmaṇi* (see the testimonia) appears to have been rewritten to remove the problem of *abhinnārtha*.

⁹⁸There is very little consensus among the manuscript readings for 1.71b, though most readings are a variation of *syāt svala-kṣe/-kṣye yo layaṃ gataḥ*. The relative pronoun is acceptable because of *tasya* in 1.71c. Also, the occurrence of the locative case ending (i.e., 'e') can be explained by *layaṃ gataḥ* in the sense; 'gone to absorption in something' (cf. 1.72a, 1.75a-b). The transmission of this verse has failed to preserve the word for the thing in which the yogin is absorbed. The readings *svalakṣe* and *svalakṣye* seem implausible because the yogin's absorption is not supposed to have a target (*lakṣa*) or a focal point (*lakṣya*). One might try to understand *svalakṣye* as *svātmalakṣye* in the sense of 'in the focal point which is his own self', but I am yet to find a parallel for such an ellipsis. Indeed, one manuscript (T₁) has the reading *svātmalakṣye yo layaṃ gataḥ* which appears to support such an interpretation, but this was probably an attempt to rewrite the verse to make sense of *syāt svalakṣye*. Based on the use of *layaṃ gataḥ* elsewhere in the *Amanaska's* first chapter, one would expect the word in the locative case to be an expression for the self or the highest reality, as in 1.72a (*pare layaṃ gato yogī*) or 1.75a-b (*gantum ... parabrahmapade layam*). This has prompted the conjecture *tv alakṣye*; *tv* is an attempt to explain the presence of *sv* and merely acts as a verse filler to avoid Sandhi, and the *alakṣye* is a common description of the void-like nature of the absolute. For example, *Haṭhpradīpikā* 4.33d: 'Both [Śakti and Avidyā] go to absorption in the absolute' (*dve alakṣye layaṃ gate*), and note Brahmānanda's gloss (...*ime dve alakṣye brahmaṇi layaṃ gate yoginām iti śeṣaḥ*);

Śārngadharaṣṭakāṇḍī 4305b (*alaksyaḥ paramēśvaraḥ*); *Svacchandatantra* 4:277: '[The yogin] should always meditate on the supreme and subtle void by means of the no-mind [state]. The void is said to be beyond all the senses and mind, and is without a focal point' (*unmanyā tu paraṃ sūkṣmam abhāvaṃ bhāvayet sadā | sarvendriyamanotitas tv alakṣyo 'bhāva ucyate*); etc. This is a diagnostic conjecture, for the reading could also be *tv alakṣe* ('that without characteristics').

⁹⁹The Siddhi of Prāpti is usually described as the ability to reach anything or any place. For example, *Yoga-bhāṣya* 3.45: '[The yogin who has] Prāpti [Siddhi] can touch even the moon with the tip of his finger' (*prāptir angulyagrenāpi sprṣati candramasam*) and Kṣemarāja's commentary on *Svacchandatantra* 10.1073: 'Prāpti is reaching some place through merely willing it' (*prāptiḥ saṅkalpamātrāt tattaddeśāvāptiḥ*). *Amanaska* 1.71d appears to be saying the same, though the most common reading *jagatsthitiṃ* (i.e., the 'duration or state of the world' or a 'position or abode in the world') does not provide a good meaning in this context, and the Nepalese commentary has tried to make sense of it by likening it to Viṣṇu's power of preserving the world: 'By obtaining [this] Siddhi, [the yogin] can preserve the duration of the world' (*jauna siddhi pāunālegari jagatko sthiti pālanā garna sakadacha*). Other definitions of Prāpti Siddhi can be found; e.g., Sureśvarācārya's *Mānasollāsa* 10.13: 'A man who dwells in the subterranean realms can see [up to] the world of Brahma. [This] power called Prāpti is very difficult to attain for those who are not yogins' (*pātālavāsinaḥ puṃso brahmalokāvalokanam | prāptir nāma mahaiśvaryaṃ sudusprāpam ayoginām*). However, I am yet to find one that equates it with the power to preserve the world. Nonetheless, the relative pronoun *yā* with the causative verb *prāpayet* indicates that this Siddhi enables the yogin to reach somewhere. Therefore, the emendation of *jagatsthitiṃ* has been proposed in the sense of that which is situated in the world. In other words, whatever is in the world, this Siddhi enables the yogin to reach it.

¹⁰⁰The *Pātāñjalayogaśāstra* and earlier Tantras define Prākāmya Siddhi differently to the *Amanaska*. See section 1.3.6.7, footnote 205.

¹⁰¹Cf. *Pātāñjalayogaśāstra* 3.45: 'Sovereignty is to be master of the origin, disappearance and formation of those [elements and their compounds (*bhūtabhautika*)]' (*īśitṛtvam teṣāṃ prabhavāpyayavyūhānām iṣṭe*), and Sureśvarācārya's *Mānasollāsa* 10.16: 'By merely his own will, [the yogin] is the agent of creation, preservation and destruction of worlds and the master of the sun and so on. This is called [the Siddhi of] sovereignty.' (*svечchāmātrena lokānām sṛṣṭiṣṭhityantakartṛtā | sūryādinām niyoktṛtvam īśitvam abhidhīyate*).

¹⁰²The term *guru* in 1.73d is to be understood as master and not teacher. It is more the venerable senior who is in command. Thus, the king may be referred to as the *varṇāśramaguru* and one's parents as *gurujana*.

¹⁰³Cf. *Pātāñjalayogaśāstra* 3.45: '[The Siddhi of] Vaśitva is control of the elements and their compounds and freedom from [the control] of others' (*vaśitvam bhūtabhautikeṣu vaśi bhavaty avāśyaś cānyeṣām*); Kṣemarāja's commentary on *Svacchandatantra* 10.1073; '[The Siddhi of] Vaśitva is control of the elements' (*vaśitvam bhūtavaśīkārah*) and Sureśvarācārya's *Mānasollāsa* 10.17: 'All the worlds along with even their kings are under the [yogin's] own control. This power is called Vaśitva [which] is easily obtained by Śaiva yogins' (*salokapālāḥ sarve 'pi lokāḥ svavaśavartinaḥ | tad aiśvaryaṃ vaśitvākhyam sulabham śivayoginām*).

¹⁰⁴I have assumed a tacit *tasya* in 1.74d. The literal meaning of this Pāda is; 'by which [Siddhi] the world is subjugated [by him].'

¹⁰⁵The more correct grammatical reading for 1.75d is *vidhvaṃsakārikāḥ*. However, *vidhvaṃsakārikāḥ* has been favoured because the majority of manuscripts have it and similar compounds ending in *kārika* are not uncommon in medieval yoga texts; e.g., *Dattātreyaśāstra* 138d (*amṛtāyayakārikāḥ*); *Śivasamhitā* 1.15d (*ete lokavyāmohakārikāḥ*); *Haṭhpradīpikā* 2.55b (*sṛṣṭisamhārakārikāḥ*), etc. For a discussion and references in other yoga texts to Siddhis as an obstacle to practice, see section 1.3.6.7.

¹⁰⁶'Like a diamond' (*vajrasamṇibha*) is mentioned in regard to the earth element (*prthvitattva*) because one of the principle qualities (*guṇa*) of the earth element is hardness; e.g., *Nīśvāsattvasamhitā*, *Nayasūtra* 3.1c (*prthvī kaṭhinarūpeṇa*); Kṣemarāja's commentary on *Svacchandatantra* 12.83 (... *yā prthvī... tāṃ susthiraḥkaṭhinapītavarṇā-*

bhām... dhyātvā ...); Vijñanabhikṣu's commentary on Patañjali's Sūtra 3.44 (*ākārādayas ca dharmāḥ pṛthivyādinām krameṇa śāstre paripaṭhitāḥ | yathā - ākāro gauravaṃ ... kāṭhinyam ...*). As noted in section 1.3.6.7, the *Mālinīvijayottaratantra* (12.22-24) states that the yogin gains an adamant body (*vajradeha*) through concentration (*dhāraṇā*) on the earth element. The practice of Dhāraṇā on the elements is reasonably common in yoga texts; e.g., *Vasiṣṭhasaṃhitā* 4.1-16; *Vivekamārtaṇḍa* 154-60; *Dattātreyayogaśāstra* 112-121, etc. However, in these examples, an adamant body is not included among the results of Dhāraṇā. Indeed, the terms *vajradeha* and *vajrakāya* are relatively rare in these texts, the exception being *Khecarīvidyā* 1.71, 2.25 and 2.116 in which it results from drinking nectar (*amṛta*) and *Śivayogadīpikā* 3.55b (*≈ Siddhasiddhāntapaddhati* 5.40) in which it is one of the Siddhis resulting from the practice of Haṭhayoga with eight auxiliaries (*aṣṭāṅga*). In contrast to this, these terms are more frequent in earlier Tantras (e.g., *Svacchandatantra* 10.37a, *Niśvāsattvasaṃhitā*, *Guhyasūtra* 14.36d, etc.), Purāṇas (e.g., *Brahmāṇḍamahāpurāṇa* 3.35.4b) and alchemical texts (e.g., *Ānandakāṇḍa* 1.6.68, 1.15.101, etc., *Rasārṇava* 12.274, 311, 313, etc.). An equivalent to the tantric practice of concentration (*dhāraṇā*) on the elements and the elemental Siddhis described in *Amanaska* 1.77 - 81 is 'conquest of the elements' (*bhūtajaya*) in *Pātañjalayogaśāstra* 3.44, which arises from Saṃyama on various aspects of the five elements. The result, *bhūtajaya*, means that the elements and their origin (*prakṛti*) conform to the yogin's will just as cows follow their calves (*tajjayād vatsānusārīnya iva gāvo 'sya saṅkalpānuvidhāyīno bhūtaprakṛtayo bhavanti*).

¹⁰⁷The compound *tattvamaya* ('absorbed in a Tattva') in 1.78d has been understood similarly to *tanmaya* ('absorbed in that') because the context of this verse is the practice of absorption (*laya*) in which the yogin becomes one with the element so that he can assimilate its properties. After indicating that the earth Siddhi bestows an adamant body, the author appears to have assumed that his audience would know the Siddhis associated with the water, fire, wind and ether elements. Such details can be found in other Śaiva texts. For example, in the *Mālinīvijayottaratantra* (13.7c-d – 8), concentration (*dhāraṇā*) on the water element leads to the state of absorption in it (*tanmayatām*) and the following Siddhis: 'If one attains identification (*tanmayatām*) [with the water element, then], within six months steadiness is achieved. Within three years one attains gnostic vision of the water-realm. In the motionless division [of the Sakala contemplation] also, one is conjoined to the reality level of water [and becomes] in all respects similar to water (trans. Vasudeva 2004: 316) (*ṣaṇmāsāj jāyate sthairyam yadi tanmayatām gataḥ || jalāvaranavijñānam abdair asya tribhir bhavet | nirvyāpāraprabhede 'pi sarvatra varuṇopamaḥ*). For similar details on the fire, wind and ether Siddhis, see the thirteenth chapter of the *Mālinīvijayottaratantra* and Vasudeva 2004: 319-29 for translations of the relevant passages. In three yoga texts written relatively close to the time of the *Amanaska*'s first chapter, Dhāraṇā on the water element is said to achieve the following; in *Dattātreyayogaśāstra* 115b, it removes the yogin's fear of death by water (*jalamṛtyuḥ na yoginaḥ*); in *Vasiṣṭhasaṃhitā* 4.11d, it frees the yogin from all diseases (*sarvarogaḥ pramucyate*); and in *Vivekamārtaṇḍa* 156d, it consumes lethal poisons (*eṣā duḥsahakālakūṭajaraṇā syād vāruṇī dhāraṇā*).

¹⁰⁸Cf. *Dattātreyayogaśāstra* 116b: '[Owing to Dhāraṇā on the fire element], the yogin does not die by fire' (*na mṛtyus tasya vahninā*); *Vasiṣṭhasaṃhitā* 4.12b: 'The [yogin] is not be burnt by fire' (*vahnināsau na dahyate*) and *Vivekamārtaṇḍa* 156d: 'This igneous [Dhāraṇā] results in mastery of the fire element' (*eṣā vahnijayam sadā vidadhate vaiśvānari*). Mastery of the fire element is defined as 'freedom from heat generated by fire and so on' (*vahnijanitadāhādirāhityam*) in the *Yogatarāṅgiṇī*'s commentary on this verse.

¹⁰⁹The use of *bhūtair* in 1.80a is somewhat strange and its meaning largely redundant here. Efforts have been made to avoid it, including *caiva* (P₂), *cāpi* (P₄) and most notably the reading of the quotation of this verse in the *Yogacintāmaṇi*; *yogī tv*. Though one might argue that *caiva* and *cāpi* could be mere verse fillers here, there is no syntactical need for them. Furthermore, it is difficult to see how *caiva*, *cāpi* or *yogī tv* may have given rise to the reading *bhūtair* through some scribal error. In the absence of any plausible conjecture, I have marked it as a crux.

¹¹⁰Cf. *Dattātreyayogaśāstra* 118a-b: '[Owing to Dhāraṇā on the wind element,] the yogin has no fear of the wind' (... *na tu vāyo tu yogino hi bhaved bhayam*); *Vasiṣṭhasaṃhitā* 4.13d: '[The yogin] can move in the air like the wind'

(*vāyuvad vyomago bhavet*); and *Vivekamārtaṇḍa* 156d: 'This pneumatic Dhāraṇā produces the ability for yogins to move in the ether' (*eṣā khe gamanaṃ karoti yamināṃ syād vāyavi dhāraṇā*).

¹¹¹Cf. *Dattātreyayogaśāstra* 119a-b: '[Owing to Dhāraṇā on the ether element,] the yogin truly conquers death' (*ākāśadhāraṇāṃ kurvan mṛtyuṃ jayati tattvataḥ*); *Vasiṣṭhasaṃhitā* 4.14d – 15: '[The yogin] will be liberated while alive and pass minimal urine and faeces after a year. This fifth Dhāraṇā is said to destroy all suffering' (*jīvanmukto bhaviṣyati | alpamūtrapuriṣaḥ syād arvāg eva ca vatsarāt || pañcamī dhāraṇeyaṃ syāt sarvaduḥkhavināśinī*); and *Vivekamārtaṇḍa* 159d: 'This Dhāraṇā on the ether is proclaimed to break through the door of liberation' (*eṣā mokṣakapāṭapāṭanapaṭuḥ proktā nabhodhāraṇā*).

¹¹²The reference to Śakti Tattva is surprising in 1.82c because it is not among the seven Tattvas which were listed earlier in the *Amanaska*'s first chapter (1.14-15). Of these seven, the first six (i.e., the five gross elements and the mind) are fairly universal in systems of Tattvas, yet Śakti Tattva clearly derives from earlier Śaiva traditions and was one of the standard set of thirty-six Tattvas (Goodall 1998: lii). It is also surprising that Śiva Tattva is not mentioned after this verse, for one would expect that absorption in Śiva Tattva would follow Śakti Tattva in a text such as the *Amanaska*, because its teachings are not primarily Śākta. Indeed, the *Amanaska* is taught by Śiva and not the Goddess, and elsewhere the highest reality is expressed as Brahma. However, *Amanaska* 1.84 appears to suggest that the yogin is to remain absorbed in Śakti Tattva (see endnote 115), rather than transcend it. Thus, there is some ambiguity over Śakti Tattva's place in the system of Tattvas in this chapter.

¹¹³It is unfortunate that verse 1.83, which describes the final attainment in this sequence of Siddhis, is marred by a very difficult crux. The majority of manuscripts agree on the reading of its first hemistich, and the meaning of this reading is clear. However, the verb of the second hemistich has been lost, probably early on in the transmission of the text. The majority of manuscripts point to a gerund of some sort; the Nepalese and some of the north-Indian manuscripts have *nidhāya* ('having fixed'), but other manuscripts read *nirdhāya* ('having determined'), *vidhāya* ('having formed/produced/done') and *vijñāya* ('having known'). Apart from *vijñāya*, it is difficult to construe the meaning of these verbs with *ātmakāyasvarūpam* and furthermore, one would expect a main verb rather than a gerund in the last Pāda of this verse, because all the manuscripts agree on *ca* in the third Pāda and, in almost all cases, the gerund is followed by *atha* which is also odd. Moreover, variants such as *nidhāyātha*, *vijñāyātha* and so on suggest the corruption of a third person, singular, optative verb in the middle voice. A finite verb, *sidhyati*, is supported by the oldest manuscript (M₁), yet again it is difficult to construe its meaning with *ātmakāyasvarūpam* (i.e., 'and the essence of his own body is accomplished'). One must also consider the meaning of *yathāsthitam* ('situated just so' or 'standing properly') which seems here to have the adverbial sense of 'truly' or 'certainly'. Thus, the conjecture *vijñāta* has been made based largely on *vijñāyātha* (W₁); it is a diagnostic conjecture designed to restore the meaning of the verse by a process of eliminating the implausible variants. In the absence of parallels in another text, it remains provisional. The Nepalese commentary indicates that the meaning of this verse eluded that tradition: '[The yogin] sees all the universe in his body, and he is also able to see the universe like a pearl kept in his palm' (*āphna sariramā brahmāṇḍa sabai dekhadacha, brahāṇḍalāi hatkelāmā moti rākhi heryā jahī garna pani sakadacha*). The optative verbs *paśyēt* and *vijñāta* have been understood as equivalent to the future tense (i.e., 'having spent twenty-four years in absorption and having gained all the other Siddhis, the yogin would see... and know...') rather than as injunctions.

¹¹⁴The Nepalese manuscripts have the following for 1.84a: 'The world is seen situated in his body' (*kāyastho dṛśyate loko*). Yet, this is just a repetition of the main point in the previous verse. Instead, I have accepted the reading of the the north and south-Indian manuscripts which state that the yogin is seen in his body in the world. This statement appears to relate to the original question on liberation in this life (*jīvanmukti*). In other words, having transcended the Tattvas, the yogin does not leave his body to be liberated, but remains in the world performing the practice of the Tattvas for the reason given in 1.84c-d (see endnote 115). The term *tattvacaryā* seems to refer back to the practice of absorption in the elements which was described in 1.77-83 and, perhaps, also to the practice of the Tattvas described in 1.16-24.

¹¹⁵ Nearly all the manuscripts preserve *śaktitattvakṣayāya* (i.e., 'for the destruction of Śakti Tattva') in 1.84d, but it is difficult to make sense of this reading in the current context. For, this compound conveys the reason for the yogin's continued practice of the elements (*tattvacaryā*), and it seems rather absurd that he would continue his practice in order to destroy Śakti Tattva. In a previous verse (1.82), the yogin becomes absorbed in Śakti Tattva, yet *śaktitattvamayāya* could not work by itself. One might be tempted to extract the meaning of 'residing' or 'dwelling' from *kṣaya* in this case. However, as the MW-dictionary indicates, this sense of *kṣaya* is seen in vedic literature and, as far as I am aware, is unattested in a medieval yoga text. It is more likely that *kṣaya* is a corruption of either *jaya* (supported by P₁, V₁) or *laya*. The compound *śaktitattvajayāya* means that the yogin continues his practice in order to master and transcend Śakti Tattva. This makes good sense in itself and the compound *tattvajaya* is common in tantric literature. However, it does not accord with the verses following 1.84, which do not reveal a Tattva or state beyond Śakti Tattva. Instead, the next verses states that the yogin enjoys supreme bliss by practising absorption in the Tattvas. Therefore, it is more likely that *śaktitattvalayāya* was intended in 1.84d, and *tattvalaya* is attested in earlier tantric literature (e.g., *Niśvāsakārikā*, *Dikṣottara*, T17A (p. 927) 8.43c; *Tantrāloka* 6.175a, etc) and its meaning affirms the central theme of this chapter.

¹¹⁶ The example of Bhuṣuṇḍa in 1.85-86 is undoubtedly a reference to the story of Bhuṣuṇḍa, the crow, in chapters fourteen to twenty-seven of the sixth Prakaraṇa (i.e., the *Nirvāṇaprakaraṇa*) of the *Mokṣopāya* (alias *Yoga-vāsiṣṭha*). In this section, Vasiṣṭha describes Bhuṣuṇḍa as a Mahātman (6.15.34a), and then later (6.17.5a-b) as a peaceful bird who is reeling with supreme bliss ([...*bhuṣuṇḍo 'sau...*] *śāntaḥ paramānandaghūrṇitaḥ*). Also, Vasiṣṭha exhorts Rāma (6.28.2a-b – 3c) to be one who has crossed over the great ocean of existence like Bhuṣuṇḍa, and he explains that Bhuṣuṇḍa obtained this goal through gnosis, yoga and many lifetimes of constant practice (*bhuṣuṇḍavan mahābāho bhava tīrṇabhavārṇavaḥ | yathā jñānena yogena santatābhyāsajanmanā | bhuṣuṇḍaḥ prāptavān prāpyam...*). The particular relevance of Bhuṣuṇḍa to the *Amanaska* is that he survived the conflagration at the end of the world by the practice of concentration (*dhāraṇā*) on the gross elements (see endnote 118).

¹¹⁷ The majority of north-Indian manuscripts including the oldest (M₁) have *mahāviṣṇumahaśānām* in 1.86a. This reading is also supported by the quotation of 1.86 in the *Haṭhatattvakaumudī* (19.4) and in the *Goraḥṣasiddhāntasaṅgraha* (p. 26). However, half of the south-Indian and all the Nepalese manuscripts support *brahmaviṣṇumahaśānām* and this reading is found in the *Yogacintāmaṇi*'s quotation of the verse, in both the printed edition (p. 260) and its manuscripts from Ujjain (f. 97v, l. 10) and Kaivalyadhama (No. 9785, p. 237). In general, the north-Indian recension preserves better readings than the Nepalese. However, in this instance, it appears that the north-Indian recension has been corrupted, for one would expect a general reference to the dissolutions (*pralaya*) of the universe to include all three gods, namely, Brahmā, Viṣṇu and Śiva. The compound *brahmaviṣṇumahaśā* is a cliché in Śaiva Tantras and it is common for each god to have their own Pralaya which occurs at different times. For example, in the *Svacchandatantra* (11.264-66), Brahmā's dissolution occurs at the end of a great cycle of time (*mahākalpa*), which is only one day in the life of Viṣṇu. However, Viṣṇu's life of one hundred years in relation to Brahmā's, is only one day in the life of Śiva (*mahākalpasya paryante brahmā yāti pare layam | viṣṇoś ca taddinaṃ proktaṃ rātrir vai tatsamā bhavet ||264|| anena parimāṇena tasyābdaṃ tu vidhīyate | varṣānām ca śate pūrṇe so 'pi yāti pare layam ||265|| viṣṇor āyur yad evoktaṃ rudrasya itad dinaṃ bhavet | dine dine sṛjaty anyau brahmaviṣṇuḥ prajāpatī*). Such a timescale reflects the hierarchy among these three gods in the *Svacchandatantra*'s Śaiva model, but the hierarchy differs according to the theistic model. In short, I have favoured the south-Indian and Nepalese reading of *brahmaviṣṇumahaśānām* over that of the north-Indian manuscripts for three reasons. Firstly, the reference to the dissolutions of the universe is very general. Secondly, the compound *brahmaviṣṇumahaśā* is prevalent in earlier Śaiva Tantras and, finally, the *Yogacintāmaṇi* provides a testimony of this reading which is earlier than that of the *Haṭhatattvakaumudī* and the *Goraḥṣasiddhāntasaṅgraha*.

¹¹⁸ In 1.86, Bhuṣuṇḍa is mentioned in the context of the dissolutions (*pralaya*) of the universe, because a passage in the twenty-first chapter of the *Mokṣopāya* describes how he survived the conflagration at the end of the duration of the world (*kalpa*) through the practice of concentration (*dhāraṇā*) on the gross elements. This

episode begins with Vasiṣṭha's question (6.21.14): 'O wise one, how do you remain free from affliction at the end of [the world's] duration, when the winds of calamity are carrying [everything] away and the suns are falling [from the sky] along with the moon?' Bhuṣuṅḍa replied: 'When mundane activity in the usual state of the world has fallen [into disarray] at the end of [the world's] duration, then I leave my nest like an ungrateful person [leaves] a good friend. I remain in the ether, all my conceptual thinking has disappeared, and my constitution and body are immobilized so that my mind is without habitual tendencies. When the suns blaze and the mountains have become rubble, then, having performed concentration on the water element, I remain with my mind steady. When the lords of the mountains have been pulverized and the winds of the dissolution blow, then, having performed concentration on the earth element, I remain unmoving in the ether. When [mount] Meru and the rest have dissolved into the world and become one ocean, then, having performed concentration on the wind element, I remain with my mind steady. Having attained the further shore of the universe in a pure state at the end of the elements, I remain because of the immovable state of my deep [meditative] sleep, until Brahmā is again intent upon the act of creation. Then, having entered the universe, I remain in the sky' (śrīvasiṣṭhaḥ | kalpānteṣu mahābuddhe vahatsūtpātavāyūṣu | prapatatsv indunārkeṣu kathaṃ tiṣṭhasi vijvaraḥ ||14|| 14c indunārkeṣu] conj. : indubhārkeṣu Ed. || śrībhuṣuṅḍaḥ || yadā papāta kalpānte vyavahāro jagatsthītau | kṛtaghna iva sanmitraṃ tadā nīḍaṃ tyajāmy aham ||15|| ākāśa eva tiṣṭhāmi vigatākhilakalpanaḥ | stabdhaprakṛtisarvāṅgo mano nīrvāsanam yathā ||16|| pratapanti yadādityā śakalikṛtabhūdharāḥ | vāruṇīm dhāraṇām baddhvā tadā tiṣṭhāmi dhīradhīḥ ||17|| yadā śakalitādrindrā vānti pralayavāyavaḥ | pārvatīm dhāraṇām baddhvā kṛte tiṣṭhāmy acalas tadā ||18|| jagadgalitamervādi yāty ekāṇavatām yadā | vāyavīm dhāraṇām baddhvā saṃplave 'caladhī tadā ||19|| brahmāṇḍapāram āsādyā tattvānte vimale pade | susuptāvasthayā tāvat tiṣṭhāmy acalarūpayā ||20|| yāvat punaḥ kamalajaḥ sṛṣṭīkarmaṇi tiṣṭhati | tataḥ praviśya brahmāṇḍam tiṣṭhāmi vihagālaye). Since Bhuṣuṅḍa survives the dissolutions of the universe, he is frequently described as 'long-lived' (*ciraḥjīvita*) in the *Mokṣopāya* (e.g., 6.14.9, 11; 6.16.17b, 18d; 6.21.26a; 6.24.10b; etc.), and as one who has seen the coming and going of many Kalpas: '[He is] known as Bhuṣuṅḍa [because] his long life is known throughout the world. He is strong-minded because he has seen the coming and going of the Ages [of the world] (*yuga*), and he is exhausted counting the successions of cycles in each cosmic period (*pratikalpa*)' (*jagadviditādīrghāyuh bhuṣuṅḍa iti viśrutaḥ || yugāgamāpāyadaśādarśanapraudhamānasah | pratikalpaṃ ca gaṇayan khinnaś cakraparamparām*). Thus, apart from stating that yogins attain supreme bliss through the successful practice of absorption and the elemental Siddhis, the final two verses of the *Amanaska*'s first chapter imply that such yogins also enjoy an extraordinarily long life.

¹¹⁹An alternative reading to 1.86c-d (i.e., *nāsti pāto layasthānām mahātattve vivartinām*) is found in three north-Indian (J₁, M₂, U₁) and one south-Indian manuscript (W₁). When read with 1.86a-b, the meaning of this is: 'Those yogins who are in absorption and [as a consequence] are dwelling in the great reality level (*mahātattva*) do not fall even in the dissolutions of Brahmā, Viṣṇu and Śiva.' Apart from the fact that the great majority of manuscripts support the reading adopted for this edition as do the quotations of this verse in the *Yogacintāmaṇi* and *Haṭhatattvakaumudī*, the term *mahātattva* is not used elsewhere in the *Amanaska*'s first chapter. Thus, it is unlikely that this reading was original to the *Amanaska*, and the quotation of this verse with the alternative reading in the *Goraḥśasiddhāntasaṅgraha* (p. 26) is attributed to the *Yogabīja*. This is somewhat supported by the inclusion of this verse in Rāmlāl Śrīvāstav's edition (1982) of the *Yogabīja* (65) along with *Amanaska* 2.40 which immediately follows it. A critical edition of the *Yogabīja* is needed to determine when these verses were added to the transmission of the text, because they are absent in eight manuscripts of the *Yogabīja* which I have consulted: Ms. 7851 [Accession No. 4732-17] at the Ganganath Jha Kendriya Sanskrit Vidyapeeth, Allahabad; Mss. 1854 and 1857 at the Man Singh Pustak Prakash, Jodhpur; Mss. 2287 [Library Acc: 16329] and 2288 [Library Acc: 16927] at the RORI, Jodhpur; Ms. 8627 [called the *Yogabījaprakaraṇam*] at Deccan College Library, Pune; Mss. A0939-19 and A0061-12 at the NGMPP, Kathmandu National Archives.

2.2 Svayaṃbodha: Chapter Two of the Amanaska

vāmadeva uvāca

bhagavan devadeveśa paramānandasundara |
tvatprasādān mayā labdhaḥ pūrvayogaḥ savistaraḥ |
aparaṃ kiṃ tad ākhyāhi bhavatā yad udīritam || 1 ||

Vāmadeva said, 'O Lord, chief god of gods,¹ [you] who are beautiful because of [your] supreme bliss,² I have obtained the extensive preliminary yoga³ by your favour. Tell [me] about that other [yoga]³ which was mentioned by your lordship.'

1a-d = *Yogacintāmaṇi*_{Σ p. 10} **1e-f** ≈ *Yogacintāmaṇi*_{Σ p. 10} (aparaḥ kas tam ākhyāhi bhavatā ya udīritaḥ)

Σ = Σ_{NI} + Σ_{Ne} + Σ_{SI}; Σ_{NI} = B₁₁J₁J₂J₅K₁M₁M₂P₁P₂P₃T₁U₁V₁V₂; Σ_{SI} = A_{D1}C₃T_{J1}V₄; Σ_{Ne} = N₁N₂N₁₃N₁₇N₁₉N₂₁N₂₃V₅E₁E₂. The second chapter is incomplete in the following mss of Σ: T_{J1} *missing* 106b-112 and N₁₉ *missing* 7-11d. Every folio of N₂₁ and the last six folios of V₁ have missing ligatures owing to torn corners and 101d-104 of N₁₉ is illegible owing to water damage. Only valuable and unique variants are reported for the following mss of the north-Indian recension: A₁B₁₂H₁J₃J₄J₆U₂U_BU_PV₃V₆V₇; south-Indian: C₁C₂T_{J2}; and Nepalese: N₃N₄N₅N₆N₇N₈N₉N₁₀N₁₁N₁₂N₁₄N₁₅N₁₆N₁₈N₂₀N₂₂R₁E₃E₄E₅E₆. For the completeness of these mss, see section 1.4.1. B₁B₂B₃B₄C₄J_PP₄P₅U₄V₃V₈W₁ are omitted because they are missing chapter two.

1a bhagavan] Σ_[K1]: bhagavān K₁ **1a** devadeveśa] Σ_[N2]: devadeveśara N₂ **1b** sundara] Σ_{NI} [J₅ M₂ P₃ U₁] Σ_{SI} Σ_{Ne} [N₁₃ N₁₉ N₂₁ N₂₃ V₅]: sundaram J₅P₁P₃U₁N₁₃N₁₉N₂₁N₂₃V₅: kāraka M₂ **1c** labdhaḥ] Σ_{NI} [P₂ P₃] Σ_{SI} [T_{J1}] N₁E₁: labdham P₂P₃T_{J1}: labdhvā E₂ **1d** pūrvayogaḥ] Σ_[V2]: pūrvam yogaḥ V₂ **1d** savistaraḥ] Σ_{NI} [J₅ K₁ P₂ P₃ U₁ V₄] Σ_{SI} N₁E₁E₂: savistaram J₅K₁P₂P₃U₁: samāsataḥ V₄ **1e** kiṃ tad] Σ_{NI} [M₂ V₁]: kiṃ cid M₂V₁ Σ_{SI} [V₄] Σ_{Ne} [N₂]: hi tad V₄: kiṃ dāra N₂ **1f** yad] Σ_[TJ1]: mad T_{J1} **1f** udīritam] Σ_{NI} [J₂ J₅ P₃ U₁] Σ_{SI} [T_{J1}] Σ_{Ne} [N₂₁]: udīritam J₅P₃T_{J1}: udīritam J₂: udīritam U₁: ūri++++ N₂₁

1a vāmadeva] Σ_{NI} [J₁ J₂ P₁] Σ_{SI} Σ_{Ne}: mahādeva P₁: vāmadevāya namaḥ J₁: omitted by J₂ **1c-d** omitted by Σ_{Ne} [N₁ E₁ E₂]

īśvara uvāca

bahirmudrānviṭaṃ pūrvam bahiryogaṃ ca tan matam |
antarmudrāḍhyam aparam antaryogaṃ tad eva hi || 2 ||

Īśvara replied: 'The preliminary [yoga] is furnished with external Mudrās and [thus,] it is regarded as an external yoga. [Whereas] the other [yoga] is richly endowed with an internal Mudrā⁴ [and] for that reason, it alone is the internal yoga.⁵

rājayogaḥ sa kathitaḥ sa eva munipuṅgava |
rājatvāt sarvayogānām rājayoga iti smṛtaḥ || 3 ||

The [internal yoga] is called Rājayoga. O chief of sages, it alone is known as Rājayoga because it is the king of all yogas.⁶

2a-d ≈ *Yogacintāmaṇi*_Σ p. 10 (bahirmudrānviṭaḥ pūrvo bahiryogaś ca tanmayaḥ | antarmudrānviṭaḥ tv anyo hy antayogaḥ sa eva hi) : ≈ *Yogasārasaṅgraha* p. 60 (bahirmudrānkiṭaṃ pūrvam bahiryogaṃ ca tan matam | antarmukhākhyam aparam antaryogaḥ sa eva hi) 3a-d ≈ *Yogacintāmaṇi*_Σ p. 10 (rājayogaś ca kathitaḥ sa eva munipuṅgavaiḥ | rājate sarvayogeṣu rājayoga iti smṛtaḥ) 3c-d = *Śivayogaḍīpikā* 1.12c-d.

$\Sigma = \Sigma_{NI} + \Sigma_{SI} + \Sigma_{Ne}$; $\Sigma_{NI} = B_{Li}J_1J_2J_5K_1M_1M_2P_1P_2P_3T_1U_1V_1V_2$; $\Sigma_{Ne} = N_1N_2N_{13}N_{17}N_{19}N_{21}N_{23}V_5E_1E_2$; $\Sigma_{SI} = A_{D1}C_3T_{11}V_4$

2a bahir] $\Sigma_{[B_{Li}]}$: brūhi B_{Li} 2b bahiryogaṃ ca tanmatam] $\Sigma_{NI [J_1 P_2 P_3]}$ $\Sigma_{SI [A_{D1} T_{11}]}$: bahiryogaṃ ca tanmatām T₁₁E₁: bahiryogena tanmayam $\Sigma_{Ne [N_2 E_1 E_2]}$: bahiryoge ca tanmaye N₂: bahiryogaṃ ca tanmayam P₂P₃E₂: bahiryogaṃ ca tanmanaḥ J₁: bahiryogaś ca tanmatam A_{D1} 2c antarmudrāḍhyam aparam] conj. SANDERSON: antarmudrākhyam aparam $\Sigma_{NI [P_1 P_2 V_2]}$ $\Sigma_{SI [T_{11}]}$ $\Sigma_{Ne [N_1 N_2]}$: antarmudrākhyān aparam N₁: antarmudrākhyāparam N₂: antarmudrākhyaparam P₁P₂V₂: bahirmudrākhyam aparam T₁₁ 2d antaryogaṃ] $\Sigma_{NI} \Sigma_{SI [A_{D1}]}$ N₁₇: tayor yogaṃ A_{D1} $\Sigma_{Ne [V_5 N_{17}]}$: antayor yoga V₅ 2d tad eva] $\Sigma_{NI [B_{Li} K_1]}$ $\Sigma_{SI} \Sigma_{Ne [N_{23}]}$: tadaiva B_{Li}K₁: antayeva N₂₃ 3a rājayogaḥ sa kathitaḥ] $\Sigma_{NI [M_2 P_2 P_3]}$ $\Sigma_{SI [A_{D1} C_3]}$ Σ_{Ne} : rājayogas tu kathitaḥ M₂: rājayogaś ca kathitaḥ C₃: rājayogasya kathitaḥ P₃: rājayogaṃ sa kathitaṃ P₂: rājayogaḥ sa ucyaṭe A_{D1} 3b munipuṅgava] B_{Li}J₁M₁P₂V₂ $\Sigma_{SI [T_{11}]}$ N₁₃N₁₉: munipuṅgavaiḥ M₂P₁P₃T₁V₁T₁₁E₂N₂N₂₁: munipuṅgavaḥ J₂J₅K₁U₁V₅N₁N₁₇N₂₃: munipuṅgavau E₁ 3c rājatvāt] $\Sigma_{NI [J_2 P_3 T_1 V_1]}$ $\Sigma_{SI [C_3]}$ $\Sigma_{Ne [E_1]}$: rājatvat J₂T₁: rājatvat V₁: rājatvatāt E₁: rājate P₃: rājāsi C₃ 3d iti smṛtaḥ] $\Sigma_{[V_4]}$: itīritaḥ V₄

2a īśvara] $\Sigma_{NI [B_{Li} J_2 P_2 P_3 V_4]}$ $\Sigma_{SI} \Sigma_{Ne}$: mahādeva B_{Li}J₂P₃V₄: omitted by P₂ 2b-c V₄ inserts two additional Pādas: bahirmudrākhyayogaṃ ca vāmadeva śṛṇuṣva tat 3-4 P₁U₂V₁V₆ insert two additional Pādas: tasmāt tam abhyased yogī svātmatattvavibuddhaye || vibuddhaye] P₁U₂V₁: viśuddhaye V₆

*rājānaṃ dīpyamānaṃ taṃ paramātmānam avyayam |
dehinaṃ prāpayeḥ yas tu rājayogaḥ sa ucyate || 4 ||*

However, [the internal yoga] is [properly] called Rājayoga, because it enables a person to reach the illustrious king who is the imperishable, supreme self.⁷

*rājayogasya māhātmyaṃ ko vā jānāti tattvataḥ |
jñānāt siddhir muktir iti guror jñānaṃ ca labhyate || 5 ||*

Who, indeed, truly knows the majesty of Rājayoga? Since [both] power and liberation arise from knowledge,⁸ knowledge [should be] obtained from the guru.

4a-d ≈ *Yogacintāmaṇi* p. 10 (...parabrahmāṇam avyayam...) : ≈ *Yogasārasaṅgraha* p. 60 (quoted with attribution to the *Yogaśāṅkara*) (...parabrahmāṇam avyayam...) **5a-b** ≈ *Yogacintāmaṇi* ed p. 67 (...ko hi...) **5a-d** ≈ *Haṭhapradīpikā* 4.8 (...jñānaṃ muktiḥ sthitiḥ siddhir guruvākyena labhyate): ≈ *Yogamārgaprakāśikā* 4.11 (rājayogasya māhātmyaṃ ko vā śaknoti varṇitum | yogasyāsa ca kartāro vijñeyās te maheśvarāḥ)

$\Sigma = \Sigma_{NI} + \Sigma_{SI} + \Sigma_{Ne}$; $\Sigma_{NI} = B_{L_1} J_1 J_2 J_5 K_1 M_1 M_2 P_1 P_2 P_3 T_1 U_1 V_1 V_2$; $\Sigma_{Ne} = N_1 N_2 N_{13} N_{17} N_{19} N_{21} N_{23} V_5 E_1 E_2$; $\Sigma_{SI} = A_{D_1} C_3 T_{J_1} V_4$

4a rājānaṃ] $M_1 P_2 V_1 V_5 \Sigma_{SI[V_4]} \Sigma_{Ne[N_{21} N_{23} E_1 E_2]}$: rājantaṃ $B_{L_1} J_1 J_2 M_2 P_1 V_2 V_4 E_1 E_2$: rājānaṃ $N_{21} N_{23}$: rājataṃ $J_5 U_1$: rājaṃ tad $K_1 T_1$: rājānā P_3 **4a** dīpyamānaṃ taṃ] $\Sigma_{NI[K_1]} \Sigma_{SI[C_3 V_4]} \Sigma_{Ne}$: divyamānandaṃ C_3 : dasyamānaṃ tat K_1 : dīpyamānadaṃ V_4 **4b** paramātmānam] $\Sigma_{NI[M_1 P_2 P_3]} V_4 E_1$: parabrahmāṇam $M_1 P_2 \Sigma_{SI[A_{D_1} V_4]} \Sigma_{Ne[E_1 N_2 N_{19}]}$: paraṃ brahmāṇam $A_{D_1} N_2 N_{19}$: parabrahmaṇyam P_3 **4c** dehinaṃ prāpayeḥ yas tu] $\Sigma_{NI[J_1 M_1 M_2 P_2 P_3 U_1]}$: dehinaṃ prāpayeḥ yas tu $M_1 U_1 V_4 \Sigma_{Ne[N_1 N_{21} N_{19} E_1 E_2]}$: dehinaṃ prāpyeḥ yas tu T_{J_1} : dehinaṃ prāpyeḥ vastu P_2 : prāpayeḥ dehinaṃ yas tu J_1 : dehinaḥ prāpayeḥ yas tu $P_3 A_{D_1}$: dehī prāpnoti yenāsau M_2 : rājatvāt sarvayogānāṃ N_1 **4d** rājayogaḥ sa] $\Sigma_{[N_{21}]}$: rājayoga ity N_{21} **4d** ucyate] $\Sigma_{SI[J_1 J_5 K_1 V_2]} \Sigma_{SI[V_4]} \Sigma_{Ne}$: kathyate $J_5 K_1 V_2 V_4$: kirtitaḥ J_1 **5b** vā jānāti] $\Sigma_{NI[P_2]} \Sigma_{SI[V_4]} \Sigma_{Ne}$: vijānāti V_4 : vai jānāti P_2 **5c** jñānāt siddhir muktir iti] $B_{L_1} J_2 K_1 M_1 V_1$: jñānāt siddhimuktir iti $P_1 P_3 T_1 U_1 E_1$: jñānasiddhir muktir iti $V_2 V_4$: jñānān mukteḥ siddhir iti J_1 : jñānāt sidhyati muktir hi $\Sigma_{Ne[N_1 N_{13} V_5 E_1]}$: jñānāt sidhyate muktir hi V_5 : jñānāt sidhyanti muktir hi N_1 : jñānāt sidhyati muktir hi N_{13} : nānasiddhir muktir iti T_{J_1} : jñānasiddhir bhavaty eva M_2 : jñānasiddhimuktisiddhi P_2 : jñānāt siddhimuktir iti J_5 **5d** guror jñānaṃ ca labhyate] $\Sigma_{NI[J_5 T_1]} \Sigma_{SI} \Sigma_{Ne[N_{13} N_{23} V_5]}$: guro jñānaṃ ca labhyate $J_5 T_1 N_{23} V_5$: gurujñānaṃ ca labhyate N_{13}

5a-d omitted by C_3

*antaryogaṃ bahiryogaṃ yo jānāti viśeṣataḥ |
mayā tvayāpy asau vandyah śeṣair vandyas tu kiṃ punaḥ || 6 ||*

That [yogin] who knows the internal yoga and external yoga in their particulars is worthy of praise by me and also by you; but how much more is he worthy of praise by everyone else?

*cittaṃ buddhir ahaṅkāra ṛtvijaḥ somapaṃ manaḥ |
indriyāṇi daśa prāṇāñ juhōti jyotimaṇḍale || 7 ||*

Thought, intellect and ego are the officiants (*ṛtvik*); mind⁹ is the Soma-drinking sacrificer,¹⁰ and it sacrifices the senses and ten vital breaths into the orb of light.¹¹

6a-d ≈ *Yogacintāmaṇi*_{ed} p. 67 (...tvayā mayāpy asau vandyah...)

$\Sigma = \Sigma_{N_1} + \Sigma_{S_1} + \Sigma_{N_e}$; $\Sigma_{N_1} = B_{L_1} J_1 J_2 J_5 K_1 M_1 M_2 P_1 P_2 P_3 T_1 U_1 V_1 V_2$; $\Sigma_{N_e} = N_1 N_2 N_{13} N_{17} N_{19} N_{21} N_{23} V_5 E_1 E_2$; $\Sigma_{S_1} = A_{D_1} C_3 T_{J_1} V_4$

6a bahiryogaṃ] $\Sigma_{[P_2]}$: omitted **P**₂ **6b** jānāti] $\Sigma_{N_1[M_1]} \Sigma_{S_1} \Sigma_{N_e[N_1]}$: janāti $M_1 N_1$ **6c** tvayāpy asau vandyah] $\Sigma_{N_1[K_1 M_1 M_2 P_2 U_1]} \Sigma_{S_1[T_{J_1} V_4]} \Sigma_{N_e[N_1 N_2 N_{13} N_{17} E_1]}$: tvayāpy aso vandyah M_1 : tvayāpy aso vandeḥ N_{13} : tvayāpy asā mānyaṃ N_1 : tvayātha so vandyah T_{J_1} : tvayā hy asau vandyah V_4 : tayāsau vandyas ca P_2 : tvayāpy asau vedyah K_1 : tvayāpy asau vandhaḥ $U_1 M_2 E_1$: tvayāpy asau vandye N_2 : tvayāpy asau vandyā N_{17} **6d** śeṣair] $\Sigma_{[M_1]}$: sarva M_1 **6d** vandyas tu] $\Sigma_{N_1[K_1 M_2 P_2]} \Sigma_{S_1} \Sigma_{N_e[N_{21} E_1 E_2]}$: vedyas tu K_1 : vandhas tu $M_2 E_1$: vandes tu E_2 : vandyati N_{21} : vandyas ca P_2 **6d** kiṃ punaḥ] $\Sigma_{[P_3]}$: kiṃ cana P_3 **7a** cittaṃ] $\Sigma_{N_1[K_1]} \Sigma_{S_1} \Sigma_{N_e[N_{13} N_{21} V_5]}$: citta $K_1 N_{13} N_{21} V_5$ **7a** buddhir] $\Sigma_{N_1[P_1 V_1]} \Sigma_{S_1} \Sigma_{N_e}$: buddhim $P_1 V_1$ **7a-b** ahaṅkāra ṛtvijaḥ] $B_{L_1} J_2 M_2 \Sigma_{S_1[T_{J_1}]}$ Σ_{N_e} : ahaṅkāro ṛtvijaḥ $M_1 J_1$: ahaṅkāraḥ ṛtvijaṃ T_{J_1} : ahaṅkāra ṛtvijaṃ V_2 : ahaṅkāraṃ bījaṃ $K_1 P_1 V_1$: ahaṅkāraṃ rutvijaṃ U_1 : ahaṅkārabījaṃ T_1 : ahaṅkāraś cāgniḥ P_2 : ahaṅkārasatvija P_3 : ahaṅkāra rjatvaṃ jaṃ J_5 **7b** somapaṃ] $B_{L_1} J_5 M_1 P_2 T_1 V_2 T_{J_1} V_4 \Sigma_{N_e}$: somayaṃ $J_1 K_1 U_1 N_2 N_{17} E_2$: somapā $M_1 A_{D_1} C_3$: te paraṃ M_2 : somamayaṃ $P_1 V_1$: somo bhayaṃ P_3 **7b** manaḥ] $\Sigma_{N_1[P_1]} \Sigma_{S_1} \Sigma_{N_e[N_1 N_{13} N_{21} N_{23} V_5]}$: camaḥ $N_1 N_{21} N_{23} V_5$: cama N_{13} : punaḥ P_1 **7c** indriyāṇi] $\Sigma_{[M_2]}$: indriyādi M_2 **7c** daśa] $\Sigma_{[B_{L_1}]}$: yadā B_{L_1} **7c** prāṇāñ] $\Sigma_{N_1[P_2 V_1 V_2]} \Sigma_{S_1[C_3]} \Sigma_{N_e[N_{21}]}$: praṇaj V_1 : prāṇāñ V_2 : prāṇā P_2 : prāṇin C_3 : prāṇa N_{21} : guṇāṃ **7d** juhōti] $\Sigma_{[T_{J_1}]}$: juhomi T_{J_1} **7d** jyotimaṇḍale] $\Sigma_{N_1[K_1 V_1 V_2]} \Sigma_{S_1[C_3 V_4]} \Sigma_{N_e}$: jyotirmaṇḍale $V_1 V_2 V_4$: jyotimaṇḍalim C_3 : mahamaṇḍale K_1

*ā mūlād bilaparyantaṃ vibhāti jyotimaṇḍalam |
yogibhiḥ satataṃ dhyeyam aṇimādyasiddhidam || 8 ||*

[This] orb of light shines from the root [of the palate] to the aperture [at the top of the head].¹² It is to be meditated on constantly by yogins [because] it bestows the eight supernatural powers such as minimisation (*aṇimā*).

*vedaśāstrapurāṇāni sāmānyagaṇikā iva |
ekaiva śāmbhavī mudrā guptā kulavadhūr iva || 9 ||*

The Vedas, [all religious, philosophical, legal, etc.] treatises and the Purāṇas¹³ are like common whores. Only Śāmbhavī Mudrā is kept private like the wife of a good family.¹⁴

9a-d ≈ *Kulārṇavatāntra* 11.85, T1027, p. 216 (vedaśāstrapurāṇāni spaṣṭā veśyāṅganā iva | iyaṃ tu śāmbhavī vidyā...) : ≈ Śivānandācārya's *Kulapradīpa* 7-160 (vedaśāstrapurāṇāni sprṣṭā veśyāṅganā ivā | iyaṃ tu śāmbhavī vidyā...) : = *Haṭhapradīpikā* 4.35 : = *Haṭharatnāvalī* 4.27 : = *Yogacintāmaṇi* ed p. 44 : ≈ *Gheraṇḍasaṃhitā* 3.65 (... iyaṃ tu śāmbhavī...) : ≈ *Haṭhayogasaṃhitā* p. 47, v. 98 (... iyaṃ tu śāmbhavī...) : ≈ *Haṭhatattvakaumudī* 49.26 (... mudrā sarvatanreṣu gopitā) : ≈ *Gorakṣasiddhāntasaṅgraha* p. 11 (quoted with attribution to the *Haṭhapradīpikā*) (sā śāṅkarī stūyate haṭhapradīpikāyām – veda... | [s]ā punaḥ śāṅkarī mudrā prāptā...) : ≈ *Saubhāgyabhāskara* 88 (quoted with attribution to the *Kulārṇavatāntra*) (taduktam kulārṇave – anyās tu sakalā vidyāḥ prakāṭā maṇikā iva | iyaṃ tu śāmbhavī...) : ≈ *Rudrayāmala* chapter 13, T73, p. 16 (quoted with attribution to the *Skandapurāṇa*) (skānde – vedaśāstrapurāṇādyāḥ aṣṭā veśyāṅganā iva | yā punaḥ śāṅkarī vidyā...) : ≈ Maharājā Pratāpa's *Puraścaryārṇavaḥ* vol. 3, p. 859, v. 9.1330 (quoted with attribution to the *Kulārṇavatāntra*) (... spaṣṭā veśyāṅganā iva | iyaṃ tu śāmbhavī vidyā...) : ≈ Narasiṃha's *Tārābhaktisudhārṇava* p. 117 (... spaṣṭā veśyāṅganā iva | iyaṃ ca śāmbhavī vidyā...) : ≈ Rāmatoṣaṇa's *Prāṇatoṣiṇī* part 6, p. 873 (... yā punaḥ śāmbhavī vidyā...) **9c-d** ≈ Rāghavabhaṭṭa commentary on *Śāradātīlaka* 12.2 (taduktam – eṣā sā śāmbhavī vidyā...)

$\Sigma = \Sigma_{N_1} + \Sigma_{S_1} + \Sigma_{N_e}; \Sigma_{N_1} = B_{L_1} J_1 J_2 J_3 K_1 M_1 M_2 P_1 P_2 P_3 T_1 U_1 V_1 V_2; \Sigma_{N_e} = N_1 N_2 N_{13} N_{17} N_{19} N_{21} N_{23} V_5 E_1 E_2; \Sigma_{S_1} = A_{D_1} C_3 T_{J_1} V_4$

8a ā mūlād bilaparyantaṃ] *diagnostic conj.* SANDERSON : tanmūlād induparyantaṃ $B_{L_1} J_1 J_2 M_1 M_2 T_1 U_1 P_1 P_3 \Sigma_{S_1 [A_{D_1} C_3]} E_1$: tanmūlādinduparyantaṃ V_1 : mūlādimū[r]dhniparyantaṃ $J_5 K_1 V_2$: tanmūlānādiparyantaṃ $\Sigma_{N_e [N_{13} E_1 E_2]}$: taḥ mūlānādaparyantaṃ N_{13} : tanmūlāntādiparyantaṃ E_2 : tanmūlāntādiparyantaṃ E_4 : tanmaṇḍalādiparyantaṃ P_2 : tanmūlād bindur vā yantaṃ J_1 : tanmūlād binduparyantaṃ A_{D_1} : tanmūlabinduparyantaṃ C_3
8b vibhāti] $\Sigma_{[P_3]}$: omitted P_3 **8b** jyotimaṇḍalam] $\Sigma_{N_1 [J_1 P_3 V_1]} A_{D_1} \Sigma_{N_e [N_1]}$: jyotimaṇḍale $J_1 \Sigma_{S_1 [A_{D_1} C_3]} N_1$: jyotimaṇḍalim C_3 : jyotirmaṇḍalam V_1 : jyotisāmātimaṇḍalam P_3 **8c** yogibhiḥ] $\Sigma_{[V_4]}$: yogobhiḥ V_4 **8c** dhyeyam] $\Sigma_{N_1 [K_1 M_2 P_2 U_1]} \Sigma_{S_1} \Sigma_{N_e [N_{13} N_{21}]}$: dhyāye K_1 : dheyam $U_1 N_{13}$: dhyeddha M_2 : dhyāyet P_2 : dhyāyen N_{21}
8d aṇimādy] $\Sigma_{[N_{21}]}$: maṇim ādy N_{21} **8d** aṣṭasiddhidam] $\Sigma_{N_1 [K_1 P_2 P_3]} \Sigma_{S_1} \Sigma_{N_e}$: prasiddhidam K_1 : aṣṭasiddhayaḥ P_2 : aṣṭakasiddhidam P_3 **9a** vedaśāstrapurāṇāni $\Sigma_{N_1 [J_2 M_2]} \Sigma_{S_1} \Sigma_{N_e [N_2 N_{21}]}$: vedaśāstrapurāṇādyāḥ M_2 : vedaśāstrāṇi sarvāṇi J_2 : vedaśāstrapurāṇādi $N_2 N_{21}$ **9b** sāmānya] $\Sigma_{N_1 [K_1]} \Sigma_{S_1 [T_{J_1}]} \Sigma_{N_e}$: sāmānyam K_1 : māsānyā T_{J_1} **9b** gaṇikā] $\Sigma_{[K_1]}$: gaṇikā K_1 **9b** iva] $\Sigma_{N_1} \Sigma_{S_1} \Sigma_{N_e [N_{23} E_1]}$: havaḥ E_1 : śva N_{23} **9c** ekaiva] $\Sigma_{N_1 [J_5 K_1 M_1 P_3]} \Sigma_{S_1 [T_{J_1} V_4]} \Sigma_{N_e [J_2 N_2 N_{21}]}$: iyam hi M_1 : ekaiyam K_1 : eṣā hi T_{J_1} : ekā ca V_4 : yekai ca P_3 : ekai $N_2 N_{21}$: omitted J_5 **9c** śāmbhavī mudrā] $\Sigma_{N_1 [J_5 K_1]} \Sigma_{S_1} N_2 N_{17} E_1 E_2$: śāmbhavī vidyā $\Sigma_{N_e [N_2 N_{17} E_1 E_2]}$: śāṅkarī mudrā K_1 : mudrā J_5 **9d** guptā] $\Sigma_{[V_2]}$: gopyā V_2 **9d** kulavadhūr] $\Sigma_{[T_{J_1}]}$: kilavadhūr T_{J_1}

*antar lakṣyaṃ bahir dṛṣṭir nimeṣonmeṣavarjitā |
eṣā hi śāmbhavī mudrā sarvatantreṣu gopitā || 10 ||*

The point of focus is internal, [yet] the gaze is outward and free from closing and opening the eyes. Indeed, this is Śāmbhavī Mudrā, which is hidden in all the Tantras.¹⁵

10a ≈ Abhinavagupta's *Tantrāloka* 5.80c ([yogī...] antarlakṣyo bahirdṛṣṭiḥ) : ≈ *Kulārṇavatāntra* 13.41a ([guruḥ...] antarlakṣyo bahirdṛṣṭiḥ) **10a-b** ≈ Kṣemarāja's auto-commentary on Sūtra 18 of the *Pratyabhijñāhṛdaya* and his *Svacchandoddyota* on 2.89c (quoted without attribution) (antarlakṣyo ... varjitaḥ) **10a-d** ≈ *Kulārṇavatāntra* 8.85 (antarlakṣyo ... varjitaḥ | eṣā tu śāmbhavī mudrā...), and note variants 'kha' (...eṣā tu khecarī mudrā śivasya samavāyini), 'gha' (...mudrā śivasya samabodhini) and 'na' (...mudrā śivasya kāmādāyini) in Vidyāratna's edition (1984: 234) : ≈ *Candrāvalokana* 1 (...iyaṃ sā śāmbhavī...) : ≈ *Haṭhpradīpikā* 4.36 (...mudrā vedaśāstreṣu gopitā) : ≈ *Yogacintāmaṇi*_{ed} p.44 (...eṣā tu śāmbhavī mudrā sarvaśāstreṣu...) : ≈ *Gheraṇḍasaṃhitā* 3.53 and *Haṭhayoga-saṃhitā* p. 47, verse 97 (netrāntaraṃ samālokyā cātmarāmaṃ nirikṣayet | sā bhavec chāmbhavī mudrā sarvatantreṣu gopitā) : ≈ *Advayatāraḥkopaniṣat* 12 (antarbāhyalakṣye dṛṣṭau nimeṣonmeṣavarjitāyāṃ satyāṃ śāmbhavī mudrā bhavati) : ≈ *Maṇḍalabrāhmaṇopaniṣat* 1.3.5 (lakṣye 'ntarbāhyāyāṃ dṛṣṭau nimeṣonmeṣavarjitāyāṃ ca iyaṃ śāmbhavī mudrā bhavati | sarvatantreṣu gopyamahāvidyā bhavati) : ≈ *Śāṇḍilyopaniṣat* 7.14 (...eṣā sā vaiṣṇavī mudrā...) : ≈ *Goraḥśasiddhāntasaṅgraha* p. 33 (quoted with attribution to the ten-chapter *Haṭhpradīpikā*) (...varjitaḥ | eṣā sā śāmbhavī...) : ≈ *Yogasāṅgraha* p. 60 (quoted with attribution to the *Nandikeśvaratārāvalī*) (...varjitaḥ | eṣā sā śāmbhavī...) : ≈ Śivopādhyāya's commentary on *Vijñānabhairava* 26 (antarlakṣyo ... varjitā | eṣā vai bhairavī mudrā sadyas tatpadadāyini) : ≈ *Bhāskarī* 5.11 (quoted without attribution) (antarlakṣyo ... varjitaḥ | eṣā vai...) : ≈ Rājānaka Lakṣmīrāma's *Vivaraṇa*, ff. 138-39 (antarlakṣyo... eṣā sā...) : ≈ Rāmatoṣaṇa's *Prāṇatoṣiṇī* part 6, p. 1059 (quoted with attribution to the *Kulārṇavatāntra*) (antarlakṣyo... varjitaḥ | eṣā ca ...) : ≈ Upaniṣadbrahmayogin's commentary on *Maṇḍalabrāhmaṇopaniṣat* 1.3.5 (quoted with attribution to 'Śruti') and on *Advayatāraḥkopaniṣat* 12 (quoted without attribution) (...eṣā sā śāmbhavī...); and his commentary on *Nāda-bindopaniṣat* 31 (quoted without attribution) (...eṣā sā vaiṣṇavī...)

$\Sigma = \Sigma_{NI} + \Sigma_{SI} + \Sigma_{Ne}$; $\Sigma_{NI} = B_{L1} J_1 J_2 J_5 K_1 M_1 M_2 P_1 P_2 P_3 T_1 U_1 V_1 V_2$; $\Sigma_{Ne} = N_1 N_2 N_{13} N_{17} N_{19} N_{21} N_{23} V_5 E_1 E_2$; $\Sigma_{SI} = A_{D1} C_3 T_{J1} V_4$

10a antarlakṣyaṃ] $\Sigma_{NI} [J_1 K_1 P_2 T_1 U_1 V_2]$ $T_{J1} V_4$: antarlakṣya $A_{D1} C_3 K_1$: antarlakṣyaṃ $T_1 N_{23} V_5$: antarlakṣā $J_1 U_1 E_1 E_2$: antarlakṣo $N_1 N_{17} N_{21}$: antarlakṣyo $N_2 N_{13}$: antaryogaṃ V_2 : antarlıno P_2 **10a** bahirdṛṣṭir] $\Sigma_{NI} [K_1 V_2]$ $\Sigma_{SI} \Sigma_{NI} [V_5 E_1]$: bahirdṛṣṭi $K_1 V_2 V_5 E_1$ **10b** nimeṣonmeṣa] $\Sigma_{NI} [J_3 J_5 P_3]$ $\Sigma_{SI} \Sigma_{Ne}$: nimeṣonmeṣa $J_1 P_3$: nimeṣoṣa J_5 **10b** varjitā] $\Sigma_{NI} [B_{L1} J_1 J_2]$ $\Sigma_{SI} [T_{J1}]$ E_2 : varjitaṃ $B_{L1} J_2$: varjitaḥ $J_1 T_{J1}$ $\Sigma_{Ne} [N_2 N_{13} E_1 E_2]$: varjita $N_2 N_{13}$: varjitāṃ E_1 **10c** eṣā hi] $\Sigma_{NI} [P_2 V_2]$ $\Sigma_{SI} \Sigma_{Ne} [N_2]$: yeṣā hi N_2 : ekaiva P_2 omitted V_2 **10d** sarvatantreṣu] $\Sigma_{NI} T_{J1} V_4 V_5 E_1$: sarvaśāstreṣu $A_{D1} C_3 \Sigma_{Ne} [V_5 E_1]$ **10d** gopitā] $\Sigma_{NI} [K_1 V_2]$ $\Sigma_{SI} \Sigma_{Ne}$: pūjitā K_1 : omitted V_2

10d P_2 substitutes: *sarvasiddhir na saṃśayaḥ*

ādiśaktir umā caiṣā matto labdhavatī purā |
adhunā janmasaṃskārāt tvam eko labdhavān asi || 11 ||

And Umā, the primal power, was the one who formerly received this [Mudrā] from me. Now, you alone have received it because of the [accumulated] impressions [of meritorious actions] done in [your former] births.

guhyād guhyatarā vidyā na deyā yasya kasya cit |
etajjñānī vased yatra sa deśaḥ puṇyabhājanam || 12 ||

[This] knowledge [which is] more secret than a secret, ought not to be given to just anyone. The place in which the knower of this dwells is a storehouse of merit.

11a-d ≈ *Yogacintāmaṇi*._{ed} p. 77 (...adhunā janmasaṃskāraṃ...) 12c-d ≈ *Kulārṇavatantra* 9.97a-b (kulajñānī vased yatra sa deśaḥ puṇyabhāk tataḥ) : ≈ *Yogacintāmaṇi*._{ed} p. 67 (tajjñānī vasate yatra...)

$\Sigma = \Sigma_{NI} + \Sigma_{SI} + \Sigma_{Ne}$; $\Sigma_{NI} = B_{L1} J_1 J_2 J_5 K_1 M_1 M_2 P_1 P_2 P_3 T_1 U_1 V_1 V_2$; $\Sigma_{Ne} = N_1 N_2 N_{13} N_{17} N_{19} N_{21} N_{23} V_5 E_1 E_2$; $\Sigma_{SI} = A_{D1} C_3 T_{J1} V_4$

11a ādiśaktir umā] $\Sigma_{NI} [J_5 P_2]$ $\Sigma_{SI} \Sigma_{Ne} [N_{21}]$: ādiśaktim imāṃ P₂ : ādiśaktir umās N₂₁ : ādidaṃśa umā J₅ 11a
caiṣā] $\Sigma_{NI} [J_5 K_1 P_2 V_2]$ $\Sigma_{SI} [V_4]$ Σ_{Ne} : caiva J₅ K₁ V₂ : devī V₄ : ca va P₂ 11b matto] $\Sigma_{NI} [K_1 P_2]$ $\Sigma_{SI} \Sigma_{Ne} [N_1 N_2 N_{17}]$:
yato K₁ : kāmā P₂ : mattā N₁ : makto N₂ : matro N₁₇ 11b labdhavatī] $\Sigma_{NI} [M_1 P_3 T_1]$ V₄ Σ_{Ne} : labdhavarā M₁ T₁ :
janmavatī $\Sigma_{SI} [T_1 V_4]$: labdhvā vatī T₁ : laparā P₃ 11b purā] $\Sigma_{NI} [P_3]$ $\Sigma_{SI} \Sigma_{Ne} [N_{21}]$: vṛti P₃ : purāḥ N₂₁ 11d eko
] $\Sigma_{[K_1]}$: ekā K₁ 11d labdhavān asi] $\Sigma_{NI} [J_1 J_5]$ $\Sigma_{SI} \Sigma_{Ne} [N_2]$: labdhavān iti J₁ : labdhyavān asi J₅ : lacacavān asi
N₂ 12a guhyād guhyatarā] $\Sigma_{NI} [J_5 K_1 V_2]$ $\Sigma_{SI} \Sigma_{Ne} [N_1 N_{21} E_2]$: guhyā guhyaparā K₁ : guhyā guhyatarā N₁ : guptā
guptatarā J₅ V₂ : guhyād guhyatarāṃ E₂ : guhyād guhyatarāṃ N₂₁ 12b vidyā] $\Sigma_{[U_1]}$: vidyān U₁ 12c
etajjñānī] $\Sigma_{NI} [K_1 M_2 P_1 P_2 P_3 V_2]$ T_{J1} E₁ E₂ : etaj jñānī P₁ : etaj jñānaṃ A_{D1} C₃ $\Sigma_{Ne} [N_1 N_2 N_{23} E_1 E_2]$: etajjñāṃ N₂₃ : tat jñānaṃ
P₃ : etat jñātā V₄ : eṣa jñānī M₂ : etat kāryaṃ K₁ : etatkartā V₂ : eta[d]dhārī P₂ : yatad gānī N₁ : eva tad jñāna
N₂ 12c vased] $\Sigma_{NI} [P_2 P_3 E_2]$ $\Sigma_{SI} \Sigma_{Ne} [N_2]$: bhavet P₂ : vidyate P₃ : vaśed E₂ : varapad N₂ 12d sa deśaḥ]
 $\Sigma_{NI} [V_1]$ $\Sigma_{SI} \Sigma_{Ne} [N_1 N_{23} N_{13}]$: sa deśa V₁ N₁ N₂₃ : saṃdeśa N₁₃ 12d bhājanam] $\Sigma_{NI} [J_1 K_1 M_1]$ $\Sigma_{SI} [T_{J1}]$ $\Sigma_{Ne} [N_1 N_{17} N_{21} N_{23} V_5]$:
bhājanaḥ K₁ M₁ N₁ N₁₇ N₂₁ N₂₃ V₅ : bhāvanaḥ T_{J1} : bhānaḥ J₁

12b-12c T_{J1} inserts two additional Pādas: *sadbhaktā bhāvika[h] śāntās tasya deyaṃ idaṃ mune*

*darśanād arcanāt tasya trisaptakulasamṣyutāḥ |
janā muktipadaṃ yānti kiṃ punas tatparāyaṇāḥ || 13 ||*

From seeing and venerating that [person who knows this Mudrā], people along with twenty-one generations [of their families],¹⁶ proceed to the state of liberation. How much more will those who are devoted to that [Mudrā]?

13a-b ≈ *Kulārṇavatāntra* 9.97c-d (...trisaptakulam uddharet) **13a-d** ≈ *Yogacintāmaṇi*_{ed} p. 68 (darśanād sparśanāt asya trisaptakulasamṣyutāḥ | ajñāmuktipadaṃ yānti kiṃ...) : ≈ *Rājayogāmṛta* 4.1 (darśanādarśanān tasya trisaptakulasamṣyutam | jīvanmuktipadaṃ yānti...)

$\Sigma = \Sigma_{NI} + \Sigma_{SI} + \Sigma_{Ne}$; $\Sigma_{NI} = B_{L1} J_1 J_2 J_5 K_1 M_1 M_2 P_1 P_2 P_3 T_1 U_1 V_1 V_2$; $\Sigma_{Ne} = N_1 N_2 N_{13} N_{17} N_{19} N_{21} N_{23} V_5 E_1 E_2$; $\Sigma_{SI} = A_{D1} C_3 T_{J1} V_4$

13a arcanāt] $\Sigma_{NI} [M_2 P_1]$ $\Sigma_{SI} [V_4]$ E₁: sparśanāt M₂ P₁ V₄ N₁ N₁₇ N₁₉ N₂₃: parśanāt N₁₃ N₂₁ V₅ E₂: parśanaṃ N₂: darśanāt B_{L2}: arśanāt U_B **13b** tasya] Σ_{C3} : yasya C₃ **13b** trisapta] $\Sigma_{NI} [J_1 V_2]$ $\Sigma_{SI} \Sigma_{NI} [N_2 N_{13}]$: tridaśa V₂: triḥsapta J₁: trisadā N₂: visapta N₁₃ **13b** kulasamṣyutāḥ] B_{L1} J₂ P₂ T₁ U₁ V₁ A_{D1} V₄ $\Sigma_{Ne} [N_1 N_2 N_{21} N_{23} V_5]$: kulasamṣyutā N₂₃ V₅: kulasamṣyutaḥ J₁ J₅ K₁ M₁ M₂ V₂ N₁ N₂₁: kulasamṣyutaṃ P₃ C₃ T_{J1}: kulakaṃ taret P₁: kulakaṃ yuktā N₂: kuśayutā N₁₃ **13c-d** janā muktipadaṃ yānti kiṃ punas tatparāyaṇāḥ] : B_{L1} J₁ J₂ P₂ T₁ V₁ A_{D1} $\Sigma_{Ne} [N_1 N_{21}]$ janā muktipadaṃ yānti kiṃ punas tatparāyaṇāḥ P₁ U₁ $\Sigma_{SI} [A_{D1} T_{J1}]$ N₁ N₂₁: jano muktipadaṃ yānti kiṃ punas tatparāyaṇāḥ J₅ M₁ M₂ V₂: janā muktipadaṃ yānti kiṃ punas tatparāyaṇāḥ T_{J1}: jñāni muktipadaṃ yānti kiṃ punas tatparāyaṇāḥ K₁: ajñāmuktipadaṃ yānti kiṃ punas tatparāyaṇā P₃

13b-13c P₂ inserts an additional verse: *ādhāre dhvanivarjamātram uditam nābhigatas tvaṃ parā, paśyanti hṛdayāvadhi dhvanim api tvaṃ nābhiguptam ca tām | buddhisthākṣaralakṣaṇāt hṛdayataḥ tvaṃ madhyamātrāṣṭamī, sthānair dṛṣṭatayā vibhātī vadane tvām aṣṭakā vaikharī || a ādhāre] conj. SANDERSON : ādhārā Codex. a uditam] corr. : uditam Codex. a nābhigatas conj. SANDERSON : nābhigata Codex. (metre = śārdūlavikrīḍita: the fourteenth syllable of the first Pāda is short (bhi), whereas it should be long according to the metre. Though the intended meaning of this verse is reasonably clear, there are other problems with it, and I have not located it elsewhere.)*

ūrdhvādhaḥkuṇḍalībhedaḥ unmanyāṃ naiva saṅkramaḥ |
anusandhānamātreṇa yogo 'yaṃ siddhidāyakaḥ || 14 ||

There is no transition to the no-mind state¹⁷ because of piercing [Cakras, knots, etc.] with lower and upper Kuṇḍalinī.¹⁸ Simply by [constant] immersion [of the mind in the internal gaze of Śāmbhavī Mudrā], this yoga bestows the supernatural powers.¹⁹

14a-d ≈ Rājayogāmr̥ta 4.2 (ūrdhvādhaḥkuṇḍalībhedaḥ unmanī caiva ca kramaḥ | ... dāyakam)

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14a ūrdhvādhaḥkuṇḍalībhedaḥ] $B_{L1} M_1 M_2 P_1 T_1 V_1$: ūrdhvādhaḥkuṇḍalībhedaḥ $J_2 T_{J1}$: ūrdhvādhaḥkuṇḍalībheda J_1 : ūrdhvādhaḥkuṇḍalībheda $U_1 V_4$: ūrdhvādhaḥkuṇḍalībhedaḥ $V_2 E_1$: nordhvādhaḥkuṇḍalībheda $\Sigma_{Ne} [N_1 N_2 E_1]$: nordhvādhaḥkuṇḍalībheda P_3 : nordhvāḥ kuṇḍalinībheda A_{D1} : nordhvo 'dhaḥ kuṇḍalībheda C_3 : nodhārdhvaḥkuṇḍalībheda N_1 : nordhvardhakuṇḍalībheda N_2 : ūrdhvakuṇḍalībhedaḥ J_6 : ūrdhvādhaḥkuṇḍalīpoda T_{J2} : ūrdhvādhaḥkuṇḍalībhedaḥ K_1 : nāḍyo 'dhaḥkuṇḍalībhedaḥ P_2 : udrāṃ kuṇḍalinībhedaḥ J_5 14b unmanyāṃ naiva saṅkramaḥ] *diagnostic conj.*: unmanyāṃ caiva saṅkramaḥ J_1 : unmanyā caiva saṅkramaḥ J_4 : unmanyāś caiva saṅkramaḥ B_{L2} : unmanyāś caiva na kramaḥ $\Sigma_{Ne} [E_1 N_{21} N_{23}]$: unmanyāś caiva na krayaḥ N_{23} : unmanyāś caiva tatkramaḥ $M_1 T_1 T_{J1} V_2 E_1$: unmanyā naiva ca kramaḥ N_{21} : unmanyā caiva tatkramaḥ J_3 : unmanyā caiva tatkramaḥ K_1 : unmanī caiva tatkramaḥ P_2 : unmanyāś caiva tanmayaḥ $B_{L1} J_2 M_2 V_4$: unmanyā caiva tanmayā P_1 : unmanyāś caiva tanmanāḥ V_1 : unmanyāś cetanakramaḥ $U_P U_B$: unmanyāś cetanaṃ kramaḥ U_1 : na haṭho naiva ca kramaḥ A_1 : nonmanaś caiva ca kramaḥ C_3 : unmīnī naiva ca kramaḥ A_{D1} : unmanyāś caiva kramaḥ P_3 14c anusandhāna] $\Sigma_{NI} [P_2 P_3]$ $\Sigma_{SI} \Sigma_{Ne} [E_2]$: sakṛtasandhāna P_2 : svātmasandhāna P_3 : ayaṃ sandhāna E_{2ac} : anasandhāna E_{2pc} 14d yogo 'yaṃ siddhidāyakaḥ] $\Sigma_{NI} [M_1 P_1 V_2]$ $V_4 \Sigma_{Ne}$: yogasaṃsiddhidāyakaḥ M_1 : yogasaṃsiddhidāyakam T_{J1} : yogaḥ saṃsiddhidāyakaḥ V_2 : yogo 'yaṃ muktidāyakaḥ $A_{D1} C_3$: yogo 'yaṃ siddhidāyakaḥ P_1

ūrdhvamuṣṭir adhodṛṣṭir ūrdhvavedhas tv adhaḥśirāḥ |
rādhāyantravidhānena jīvanmukto bhaviṣyati || 15 ||

[Just as Arjuna's] fist [aimed his bow] upwards [at the Yantra], [yet] his gaze was [on Rādhā's reflection in a bowl of oil] below; his piercing [of the target] was above, [yet] his head was [tilted] down, [just so the yogin practises Śāmbhavī Mudrā.] He will become liberated while alive by [this] method of [gazing down at] Rādhā and [aiming upwards at the] Yantra.²⁰

kulācāraratāḥ santi guravo bahavo mune |
kulācāravihīnas tu gurur eko hi durlabhāḥ || 16 ||

O sage, there are many gurus who are devoted to the practices [prescribed] by the Kula tradition.²¹ Indeed, the guru who has transcended these practices is unique and hard to find.²²

15a-d ≈ *Yogacintāmaṇi*_{ed} p. 43 (ūrdhvadrṣṭir adhovedha ūrdhvavedyas tv adhomukhaḥ | ādhāyātravidhānena ...) : ≈ *Yogacintāmaṇi*_U f. 18r l. 2 (ūrdhvaṃ drṣṭer adho vedha ūrdhvaṃ vedhas tv adho mukhaḥ | adhomātra-vidhānena...) : ≈ *Rājayogāmṛta* 4.4c-d – 4.5a-b (ūrdhvadrṣṭir adhomuṣṭi[r] ūrdhvavedyam adhaḥśirāḥ | rādhāyantravidhānena...) : ≈ Brahmānanda's *Jyotsnā* on *Haṭhapradīpikā* 4.37 (quoted without attribution) (ūrdhva-drṣṭir adhodṛṣṭir ūrdhvavedho hy adhaḥśirāḥ | rādhāyantravidhānena jīvanmukto bhavet kṣītau) **16a-d** ≈ *Kulārṇavatāntra* 13.109 (varṇāśramakulācāraniratā bahavo bhuvī | sarvasaṅkalpahīno yaḥ sa gurur devi durlabhāḥ) : ≈ *Rājayogāmṛta* 5c-d – 6a-b (...gurave ko hi durlabhāḥ) **16c-d** = *Goraḥśasiddhāntasaṅgraha* p. 3 (quoted with attribution to the *Amanaska*)

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15a ūrdhvamuṣṭir] $\Sigma_{NI[B_{L1} P_3]}$ T_{J1} $\Sigma_{Ne[N_2]}$: ūrdhvadrṣṭir $\Sigma_{SI[T_{J1}]}$: ūrdhvā drṣṭir $C_1 U_P$: ūrdhvamukhir N_2 : ūrdhva-muṣṭir B_{L1} : ūrdhvaṃ puṣṭir P_3 **15a** adhodṛṣṭir] $\Sigma_{NI[J_2 J_3]}$ $\Sigma_{SI[C_3 V_4]}$ Σ_{Ne} : adhodriṣṭir P_3 : adhomuṣṭir $C_3 J_3$: adhodraṣṭir J_2 : adhovedha V_4 : ūrdhvavedham C_1 **15b** ūrdhvavedhas] $\Sigma_{NI[J_1 K_1]}$ $\Sigma_{SI[A_{D1} C_3]}$ $N_2 N_{17} E_1$: ūrdhva-vedhā J_1 : ūrdhva-bhedhas $\Sigma_{Ne[N_2 N_{17} E_1 E_2]}$: ūrdhvavevas E_2 : ūrdhvavedhyam C_3 : ūrdhvamedhṛas K_1 : ūrdhva-medham A_{D1} **15b** tv] Σ_{NI} $\Sigma_{SI[A_{D1} C_3]}$ Σ_{Ne} : omitted $A_{D1} C_3$ **15b** adhaḥśirāḥ] $K_1 P_3$ $\Sigma_{Ne[N_2 N_{17} N_{21} E_1]}$: adhaḥ śirāḥ $\Sigma_{NI[K_1 P_3]}$ $\Sigma_{SI[C_3]}$ $N_2 N_{17} N_{21} E_1$: athaś śirāḥ C_3 **15c** rādhāyantra] $\Sigma_{NI[J_1 J_2 J_3 K_1 P_2 U_1 V_2]}$ $\Sigma_{SI[V_4]}$ E_1 : dhārāyantra $J_1 V_2 N_2 N_{17} E_2$: dharāyantra $N_1 N_{13} N_{19} N_{23} V_5$: dharājantra N_{21} : rādhāyantra P_2 : ādhāyantra V_4 : rārāyantra $K_1 U_1$: rāyantra J_3 **15d** bhaviṣyati] $\Sigma_{NI[P_1 P_2 T_1 U_1]}$ $\Sigma_{SI[V_4]}$ $\Sigma_{Ne[E_1 E_2]}$: bhaviṣyati $P_1 P_2 T_1 U_1 V_4 E_1 E_2$ **16a** kulācāraratāḥ $\Sigma_{[C_3]}$: kulācārakathāḥ C_3 **16a** santi] $\Sigma_{NI[V_2]}$ Σ_{SI} $\Sigma_{Ne[N_2 N_{13}]}$: sarve V_2 : satti $N_2 N_{13}$ **16b** guravo] $\Sigma_{[P_2]}$: guhavo P_2 **16b** bahavo] $\Sigma_{[P_2]}$: munayo P_2 **16b** mune] $\Sigma_{NI[P_1 P_2]}$ Σ_{SI} $\Sigma_{Ne[N_1 N_{19}]}$: muneḥ P_1 : muno $N_1 N_{19}$: purāḥ P_2 **16d** gurur eko] $\Sigma_{[P_2]}$: gurum ekaṃ P_2 **16d** hi] $\Sigma_{NI[J_5 K_1 P_2 P_3 V_2]}$ Σ_{SI} $\Sigma_{Ne[E_2]}$: 'pi $J_5 K_1 V_2 E_2$ pc : tu P_2 : ti P_3

15d-16a M_2 inserts three additional verses: *kāśīkhaṇḍe | antaś ceto bahiś cakṣur avasthāpya sukhāsanam | samatvaṃ ca śarīrasya jñānamudrāśū siddhyati ||* (≈ *Goraḥśasāta*_{N164}) *āśvamedhena yat puṇyaṃ na caivaṃ rājasūyataḥ | [t]at puṇyam ekadhyanena labhed yogī sthīrasanaḥ || śabdādīnāṃ ca tanmātrā[h] yāvat karmādiṣu sthītāḥ | [t]āvad eva smṛtaṃ dhyānaṃ syāt samādhīr ataḥ param ||* (= *Goraḥśasāta*_{N183}) : P_2 inserts two additional Pādas: *jīvanmukto janaḥ śreṣṭhaḥ āt-mārāmo jagannmayāḥ* | : A_{D1} inserts a colophon: *iti śrīyogaje divyāgame paramayogo nāmādhyāyaḥ* **16b-16c** P_2 inserts two additional Pādas: *kāraṇaṃ kṛtīr utpadya lakṣyaṃ te sulabhaṃ guruṃ* **16d-17a** $B_{L1} M_2 V_4$ insert two additional Pādas: *jñānasya kāraṇaṃ karma jñānaṃ karmavināśanam* | J_2 inserts the additional Pāda : *jñānasya kāraṇaṃ karma*

*puṣpāt prakāśate yadvat phalaṃ puṣpavināśakam |
dehāt prakāśate tadvat tattvaṃ dehavināśakam || 17 ||*

Just as fruit manifests from a flower [and in so doing,] is the destroyer of the flower, so the highest reality manifests from the body [and in so doing,] is the destroyer of the body.

*tattvam ātmastham ajñātvā mūḍhaḥ śāstreṣu muhyati |
gopaḥ kakṣāgate chāge kūpe paśyati durmatih || 18 ||*

Not knowing the highest reality, which is situated within himself, the confused man goes astray [looking for it] in the scriptures, [just as] the foolish herdsman looks in a well while the [missing] goat is [being held] under his armpit.²³

16c-d ≈ *Rājayogāmṛta* 7c-d – 8a-b (puṣpaprakāśikam yadvat phalaṃ puṣpaṃ prakāśakam | dehaprakāśike tattvaṃ tattvaṃ dehavināśakam) **18a-d** ≈ *Kulārṇavatāntra* 1.9.6 (...gopaḥ kakṣagataṃ chāgaṃ...) : ≈ *Rājayogāmṛta* 8c-d – 9a-b (...gopa[h] kakṣagato chāgaḥ kupaṃ...)

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17a puṣpāt] $\Sigma_{NI} [M_1 P_3]$ $\Sigma_{SI} \Sigma_{Ne}$: puṣpaṃ $M_1 P_3$ **17a** prakāśate] $\Sigma_{[P_2]}$: prakāśayed P_2 **17b** puṣpavināśakam] $\Sigma_{NI} [J_1 M_2 P_2]$ $\Sigma_{SI} [A_{Di} T_{Ji}] E_1$: puṣpavināśanaṃ $M_2 P_2$: puṣpavighātakam $\Sigma_{Ne} [N_1 V_5 E_1]$: puṣpaṃ vighātakam N_1 : puṣpaprapanāśanaṃ J_1 : puṣpavināśataḥ A_{Di} : puṣpavināśanaḥ T_{Ji} : puṣpavidyātakam V_5 **17c** tadvat] $\Sigma_{NI} [B_{Li}] \Sigma_{SI} N_1 N_{17} E_1 E_2$: yadvat B_{Li} : tattvaṃ $\Sigma_{Ne} [N_1 N_{17} E_1 E_2]$ **17d** dehavināśakam] $\Sigma_{NI} [J_1 P_2]$ $\Sigma_{SI} [T_{Ji}] \Sigma_{Ne} [N_1]$: deśavināśanaṃ $P_2 T_{Ji}$: dehaprapanāśanaḥ J_1 : dehavināśakṛt N_1 **18a** tattvam ātmastham] $\Sigma_{NI} [J_1 J_2]$ $\Sigma_{SI} \Sigma_{Ne}$: ātmanas tattvam J_1 : tattvam ātmasvam J_2 **18a** ajñātvā] $\Sigma_{NI} [J_5 K_1]$ $\Sigma_{SI} \Sigma_{Ne}$: vijñātvā $J_5 K_1$ **18b** mūḍhaḥ] $\Sigma_{[V_5]}$: mūḍhāḥ V_5 **18b** muhyati] $\Sigma_{[P_2]}$: guhyati P_2 **18c** gopaḥ] $\Sigma_{NI} [J_2 P_3 V_2]$ $\Sigma_{SI} \Sigma_{Ne} [N_{17} N_{19} N_{21}]$: gopa $P_3 V_2 N_{17} N_{21}$: kopaḥ N_{19} : goryā J_2 **18c** kakṣāgate] $\Sigma_{NI} [J_2 J_5 K_1 M_2 P_3 V_1 V_2]$ $\Sigma_{SI} [V_4 T_{Ji}] N_1 N_2 E_1$: kakṣagate $P_3 N_{13} N_{17} N_{19} N_{23} E_2$: kakṣagate N_{21} : kakṣagataṃ V_4 : kakṣagataṃ $J_5 V_1 V_5$: kakṣe gataṃ V_2 : kakṣagataḥ $K_1 T_{Ji}$: kakṣākṛto M_2 : grahāgate J_2 **18c** chāge] $\Sigma_{NI} [J_5 K_1 M_2 P_3 V_1 V_2]$ $A_{Di} C_3 \Sigma_{Ne}$: chāgaṃ $J_5 V_1 V_2 T_{Ji} V_4$: chāgaṃ K_1 : chāgo P_3 : chāvaḥ M_2 **18d** kūpe] $\Sigma_{NI} [M_2]$ $\Sigma_{SI} [T_{Ji}] \Sigma_{Ne}$: kūpaṃ T_{Ji} : kaphe M_2 **18d** paśyati] $\Sigma_{[P_2]}$: patati P_2

17c-d omitted by V_2 **17d-18a** $V_1 \Sigma_{Ne} [E_1]$ insert an additional verse: *phalaprakāśakam puṣpaṃ phalam puṣpavināśakam | tattvaprakāśako dehas tattvaṃ dehavināśakam*: C_3 inserts two additional Pādas: *jñānaprakāśakam karma jñānaṃ karmavināśanam* and the colophon: *iti saḥajānandaviracitāyāṃ rājayogo nāma dvitīyo 'dhyāyaḥ* **18d-19a** V_1 inserts two additional Pādas: *tadvat koṣṭhagate tattve kūpaṃ paśyati durmatih* |

*namo 'stu gurave tubhyaṃ sahañānandarūpiṇe |
yasya vākyāmr̥taṃ hanti saṃsāraṇiṣamohanam || 19 ||*

Salutations to you, the guru, who are the embodiment of the bliss of the natural [no-mind] state and whose nectar [in the form] of words, kills the delusion which is the poison of re-birth.

*amṛtoddīpinī vidyā nirapāyā nirañjanā |
amanaskaiva sā kāpi jayaty ānandadāyini || 20 ||*

[This] imperishable and untainted knowledge stimulates the [yogin's] nectar. [This] extraordinary no-mind [knowledge] is superior [to all other knowledge because it] bestows bliss.²⁴

$\Sigma = \Sigma_{NI} + \Sigma_{SI} + \Sigma_{Ne}$; $\Sigma_{NI} = B_{L1} J_1 J_2 J_5 K_1 M_1 M_2 P_1 P_2 P_3 T_1 U_1 V_1 V_2$; $\Sigma_{Ne} = N_1 N_2 N_3 N_{17} N_{19} N_{21} N_{23} V_5 E_1 E_2$; $\Sigma_{SI} = A_{D1} C_3 T_{J1} V_4$

19a *tubhyaṃ*] $\Sigma_{NI[M_2]} \Sigma_{SI} \Sigma_{Ne[N_{17}]}$: *tasmai* M_2 : *svubhyaṃ* N_{17} **19b** *rūpiṇe*] $\Sigma_{NI[M_2 V_4]} \Sigma_{SI[C_3 T_{J1}]}$ Σ_{Ne} : *rūpiṇaṃ* T_{J1} : *sākṣiṇe* M_2 : *kāriṇe* V_4 : *mūrtaye* C_3 **19c** *vākyāmr̥taṃ*] $\Sigma_{NI[B_{L1} J_2 K_1 P_1 P_2 T_1 V_2]} \Sigma_{SI[T_{J1}]}$ $\Sigma_{Ne[N_{19} E_1]}$: *vākyāmr̥taṃ* $P_2 T_{J1} N_{19}$: *vācāmr̥taṃ* $B_{L1} J_2 P_1 T_1 E_1$: *vāgāmr̥taṃ* V_2 : *vānmṛtaṃ* K_1 **19d** *saṃsāraṇiṣamohanam*] $\Sigma_{NI[J_5 K_1 U_1 V_2]} \Sigma_{SI[A_{D1}]}$ $\Sigma_{Ne[N_{23} V_5]}$: *saṃsāraṇiṣamohanaḥ* U_1 : *saṃsāramohanamayam* A_{D1} : *saṃsāramohanāśanam* $N_{23} V_5$: *viṣasaṃsārasaṃjñakam* J_5 : *viṣaṃ saṃsārasaṃjñakam* K_1 : *saṃsāraṇiṣam āpadām* V_2 **20a** *vidyā*] $\Sigma_{[P_2]}$: *vidhā* P_2 **20b** *nirapāyā*] $\Sigma_{NI[K_1 M_2 P_2 P_3 V_1]} \Sigma_{SI} \Sigma_{Ne[N_2]}$: *agnirūpā* K_1 : *gatapāpā* M_2 : *nirūpādhi* P_2 : *niṣyāpā ca* V_1 : *nirarthāya* N_2 : *niraya* P_3 **20b** *nirañjanā*] $\Sigma_{[P_1]}$: *nirantaraṃ* P_1 **20c** *amanaskaiva sā kāpi*] $\Sigma_{NI[J_1 J_5 M_1 M_2 P_2 P_3]} \Sigma_{SI[C_3 T_{J1}]}$ $E_1 E_2$: *amanaskakalā kāpi* $\Sigma_{Ne[N_2 V_5 E_1 E_2]}$: *amanaskakalāpi* N_2 : *amanaskakalā nāpi* T_{J1} : *amanaskakalā koṭir* C_3 : *amanaskā kalā kāpi* $P_2 V_5$: *amanaskaṃ kalā kāpi* M_1 : *amanaskeva sā kāpi* $J_1 M_2$: *amanaskaiva sā kvāpi* J_5 : *amanaskvaika śākhāpi* P_3 **20d** *jayaty*] $\Sigma_{NI[J_5 K_1 P_2 T_1]} \Sigma_{SI} \Sigma_{Ne[N_{23}]}$: *japaty* K_1 : *jāyaty* T_1 : *jagaty* N_{23} : *janayati* P_2 : *jayam* J_5 **20d** *dāyini*] $\Sigma_{NI[K_1 P_1]} \Sigma_{SI} \Sigma_{Ne[N_2]}$: *dāyanī* K_1 : *dayina* N_2 : *dāini* P_1

19b-19c $K_1 J_5 V_2$ insert two additional Pādas: *saṃsāratāraṇaṃ yena tattvam ekaṃ pradarsītam |*

pranaṣṭocchvāsaniśvāsaḥ pradhvastaviṣayagrahaḥ |
nīśceṣṭo nirgatārambho hy ānandaṃ yāti yogavit || 21 ||

The knower of yoga whose inhalation and exhalation have disappeared, whose grasping of [sense] objects has ceased, and who is motionless and free from [any] undertaking, attains bliss.

ucchinnaśarvasaṅkalpo niḥśeṣāśeṣaceṣṭitaḥ |
svāvagamyo layaḥ ko 'pi jāyate vāgagocaraḥ || 22 ||

[This] extraordinary absorption by which all volition has been cut off and in which all movement has ceased, is intelligible [only] to oneself and is beyond the scope of words.

21a-d \approx *Haṭhapradīpikā* 4.31 (pranaṣṭaśvāsaniśvāsaḥ pradhvastaviṣayagrahaḥ | nīśceṣṭo nirvikāraś ca layo jayati yoginām) : \approx *Yogacintāmaṇi*_{ed} p. 49 (pranaṣṭaśvāsaniśvāsa[h]... hy ānandayati yoginām) : \approx *Haṭha-pradīpikā*_{10ch} 7.25 (pranaṣṭaśvāsaniśvāsaḥ pradhvastaviṣayagrahāḥ | nīśceṣṭā nirvikāraś ca layaṃ yāti yoginaḥ) : \approx *Haṭhatattvakaumudī* 44.63 (pranaṣṭaśvāsaniśvāsaḥ pradhvastaviṣayajvaraḥ | nīśceṣṭo nirvikāraś ca layo jayati yoginām) **22a-d** \approx *Yogacintāmaṇi*_{ed} p. 49 (utsannasarvasaṅkalpo nirgatāśeṣaceṣṭakaḥ | svāvagamyo layaḥ ko 'pi jayatāṃ vāgagocaraḥ) : \approx *Varāhopaniṣat* 2.81 (...manasāṃ vāgagocaraḥ)

$\Sigma = \Sigma_{NI} + \Sigma_{SI} + \Sigma_{Ne}$; $\Sigma_{NI} = B_{L1} J_1 J_2 J_3 K_1 M_1 M_2 P_1 P_2 P_3 T_1 U_1 V_1 V_2$; $\Sigma_{Ne} = N_1 N_2 N_{13} N_{17} N_{19} N_{21} N_{23} V_5 E_1 E_2$; $\Sigma_{SI} = A_{D1} C_3 T_{J1} V_4$

21a pranaṣṭocchvāsaniśvāsaḥ] $J_2 P_1 V_1 \Sigma_{SI [AD1 C3]} V_5 E_1$; pranaṣṭocchvāsaniśvāsa $B_{L1} J_1 A_{D1} \Sigma_{Ne [V5 E1 E2]}$; pranaṣṭocchvāsaniśvāsaḥ C_3 ; pranaṣṭocchvāsaniśvāsaḥ $T_1 E_2$; pranaṣṭaśvāsaniśvāsaḥ M_2 ; pranaṣṭaśvāsaniśvāsaḥ U_1 ; pranaṣṭocchvāsaniśvāsaḥ M_1 ; pranaṣṭaḥ svāsaniśvāsaḥ $J_5 V_2$; pranaṣṭo śvāsaniśvāsaḥ P_3 ; prāṇastho śvāsaniśvāsaḥ P_2 ; pranaṣṭe svāsaniśvāsaḥ K_1 **21b** pradhvasta] $\Sigma_{NI [P2]} \Sigma_{SI} E_1$; vidhvasta $\Sigma_{Ne [E1]}$; pranaṣṭe P_2 **21c** nīśceṣṭo nirgatārambho] $\Sigma_{NI [P3]} V_4 \Sigma_{Ne}$; nīśceṣṭo nirvikāraś ca $\Sigma_{SI [T1 V4]}$; nīścalo nirmamānambho T_{J1} ; nīśceṣṭo nirgato dato P_3 **21d** hy ānandaṃ yāti yogavit] $\Sigma_{NI [M1 P1 P2 P3 T1 V1]}$; hy ānandaṃ yāti tattvavit $P_1 T_1 V_1 E_1$; svānandaṃ yāti yogavit V_4 ; hy ānandayati yoginaḥ $M_1 T_{J1}$; hy ānanda[a]ti yogī kaḥ P_3 ; hy ānanda iva yoginaḥ $\Sigma_{Ne [N1 N13 E1 V5]}$; hy ānanda iva yogi $N_1 N_{13}$; hy ānandaś ca yoginaḥ V_5 ; hy ānandasukhayogavit P_2 ; layo jayati yoginaḥ A_{D1} ; layo jayati yoginām C_3 **22a** ucchinna] $\Sigma_{NI [P1 P2 U1]} \Sigma_{SI} \Sigma_{Ne [N1]}$; ucchinnaḥ $P_1 N_1$; ucchinnaṃ U_1 ; utsannaḥ P_2 **22b** niḥśeṣāśeṣaceṣṭitaḥ] $\Sigma_{NI [B1 J1 J2 J3 K1 M1]} \Sigma_{SI [T1]} \Sigma_{Ne [N13 N21 V5]}$; niḥśeṣo śeṣaceṣṭitaḥ $B_{L1} J_2 T_{J1}$; niḥśeṣāśeṣaceṣṭitaḥ M_1 ; niḥśeṣāśeṣaceṣṭitaḥ $N_{13} N_{21}$; viśeṣāśeṣaceṣṭitaḥ J_1 ; niḥśeṣāśeṣavarjitaḥ K_1 ; niḥśeṣo 'śeṣavarjitaḥ V_5 ; niḥśeṣo śeṣavarjitaḥ J_5 **22c** svāvagamyo] $\Sigma_{NI [J5 M2 P3]} \Sigma_{SI [C3]} \Sigma_{Ne}$; svāvagamya M_2 ; svāvagamyo C_3 ; svāyaṃ gamyo J_2 ; śvāsagamyo J_5 ; svām agamyop P_3 **22c** layaḥ ko 'pi] $\Sigma_{NI [J5 K1 V2]} \Sigma_{SI} \Sigma_{Ne [E1]}$; layaḥ kvāpi $J_5 V_2$; layaṃ kvāpi K_1 ; layā ko 'pi E_1 **22d** jāyate] $\Sigma_{NI [M1 P3]} \Sigma_{SI [AD1 T1]} E_1$; jayatāṃ $M_1 A_{D1} N_2 E_2$; jayatā $P_3 jñāyatāṃ T_{J1}$; jagatāṃ $\Sigma_{Ne [N2 N21 E1 E2]}$; japatāṃ C_1 ; layatāṃ N_{21} **22d** vāgagocaraḥ] $\Sigma_{NI [J1 J5 K1 P1 V2]} \Sigma_{SI} \Sigma_{Ne [N19 E2]}$; vāmagocaraḥ $J_1 P_1 E_2$; tattvavedinām $J_5 K_1 V_2$; yāgagocaraḥ N_{19}

*vadanty eva paraṃ brahma buddhimanto hi sūrayaḥ |
svāvabodhakalālāpakuśalā durlabhā bhuvi || 23 ||*

Learned scholars who possess intellect do talk about the highest Brahma, [but] those who are skilled in communicating [even] a small part of self-realization are hard to find in this world.²⁵

*vadanty evonmanībhāvaṃ vedāntopaniṣadvidaḥ |
rahasy upadiśanty anye svayaṃ nānubhavanti te || 24 ||*

Knowers of the Upaniṣads, which are the culmination of the Vedas, talk [openly] about the no-mind state and others teach it in secret.²⁶ These [people] do not experience it themselves.

24a-d \approx *Kulārṇavatāntra* 1.93 (kathayanty unmanībhāvaṃ svayaṃ nānubhavanti hi | ahaṅkārahatāḥ ke cid upadeśavivajitāḥ) : \approx *Gāruḍapurāṇa* 2.49.77 (kathayanty unmanībhāvaṃ svayaṃ nānubhavanti ca | ahaṅkāra-sthāḥ ke cid upadeśādivarjitāḥ)

$\Sigma = \Sigma_{NI} + \Sigma_{SI} + \Sigma_{Ne}$; $\Sigma_{NI} = B_{L1} J_1 J_2 J_5 K_1 M_1 M_2 P_1 P_2 P_3 T_1 U_1 V_1 V_2$; $\Sigma_{Ne} = N_1 N_2 N_{13} N_{17} N_{19} N_{21} N_{23} V_5 E_1 E_2$; $\Sigma_{SI} = A_{D1} C_3 T_{J1} V_4$

23a vadanty eva paraṃ brahma] $\Sigma_{NI} [J_1 J_5 K_1 P_2 T_1 U_1 V_2]$ $\Sigma_{SI} \Sigma_{Ne} [N_{13} E_1]$: vadanty eva parabrahma $T_1 U_1 N_{13} E_1$: vadato vā paraṃ brahma J_1 : vadante ca paraṃ brahma P_2 : vadanti brahma brahmeti $J_5 K_1 V_2$ **23b** buddhimanto hi] $\Sigma_{NI} [U_1]$ $\Sigma_{SI} [C_3]$ Σ_{Ne} : buddhimanty eva U_1 : buddhimanto 'pi C_3 : buddhimantas tu U_B **23c** sūrayaḥ] $\Sigma_{NI} [P_2]$ $\Sigma_{SI} [C_1]$ Σ_{Ne} : tatsukhaṃ P_2 : suktayaḥ C_1 **23c** svāvabodha] $\Sigma_{NI} [P_3]$ $\Sigma_{SI} [C_3]$ Σ_{Ne} : svāvabodhaḥ E_2 : sarvabodha $\Sigma_{Ne} [N_2 E_2]$: svādabodha C_3 : svabodha P_3 **23c** kalālāpakuśalā] $\Sigma_{NI} [J_5 P_2 V_2]$ $\Sigma_{SI} [C_3]$ Σ_{Ne} : kalpanāyāṃ kuśalā $J_5 V_2$: kalāpy eṣā kuśalā P_2 : kalālāpaḥ kuśalo C_3 **23d** durlabhā bhuvi] $\Sigma_{NI} \Sigma_{SI} [C_3 V_4]$ Σ_{Ne} : bhuvi durlabhāḥ V_4 : durlabho bhuvi C_3 **24a** vadanty evonmanī $\Sigma_{SI} [T_{J1}]$: vadanty evātmano] $\Sigma_{NI} [J_1 K_1 P_2]$ $T_{J1} \Sigma_{Ne} [N_{19} N_{21} N_{23} V_5 E_2]$: vadanty conmanī C_3 : vadanto vātmano J_1 : vadante vātmanā K_1 : vadante cātmano P_2 : vindanty anātmano $N_{21} N_{23} V_5$: vindante vātmano E_2 : vindasya nātmano N_{19} **24a** bhāvaṃ] $\Sigma_{NI} \Sigma_{SI} [T_{J1}] \Sigma_{Ne} [N_{13}]$: bhāvād T_{J1} : bhāvo N_{13} **24b** vedāntopaniṣadvidaḥ] $\Sigma_{NI} [J_1 K_1 P_2]$ $\Sigma_{SI} [A_{D1}] \Sigma_{Ne}$: upaniṣadvid va tattvavit K_1 : vadantopaniṣad-giraḥ J_1 : vedāntopaniṣatsu ca $P_2 A_{D1}$ **24c** rahasy upadiśanty anye] $\Sigma_{NI} [K_1 P_2 P_3]$ V_4 : rahasyam upadiśanti $P_3 \Sigma_{Ne} [E_1]$: rahasyaṃ upadiśyāpi A_{D1} : rahasyaṃ paṭhitaṃ manye C_3 : rahasy upadiśanty anyo E_1 : rahasyopa-diśaṃ sanyak K_1 : rahasy upadiśantanye P_2 : rahasy upadiśety anye T_{J1} : rahasy upaviśanty anya C_1 **24d** te] $\Sigma_{[E_1]}$: hi E_1

vihāya yogaśāstrāṇi nānāgurumatāni ca |
nibodha svāvabodho 'yaṃ sadyaḥpratyayakārahā || 25 ||

[Even] without [other] yoga texts and the various opinions of gurus,²⁷ Listen:²⁸ this is self-realization [which] generates instant proof [of its own effectiveness].²⁹

sakalaṃ samanaskaṃ ca sāyāsaṃ ca sadā tyaja |
niṣkalaṃ nirmanaskaṃ ca nirāyāsaṃ sadā bhaja || 26 ||

Always avoid the [yoga] with form, mind and effort. Always adopt the [yoga] with no form, no mind and no effort.³⁰

25a-d ≈ Kulārṇavatāntra 2.26 (vihāya sarvadharmāmś ca nānāgurumatāni ca | kulam eva vijānīyād yad icchet siddhim ātmanah)

$\Sigma = \Sigma_{NI} + \Sigma_{SI} + \Sigma_{Ne}$; $\Sigma_{NI} = B_{Li} J_1 J_2 J_5 K_1 M_1 M_2 P_1 P_2 P_3 T_1 U_1 V_1 V_2$; $\Sigma_{Ne} = N_1 N_2 N_{13} N_{17} N_{19} N_{21} N_{23} V_5 E_1 E_2$; $\Sigma_{SI} = A_{Di} C_3 T_{J_1} V_4$

25a vihāya] $\Sigma_{NI[V_1]}$ $\Sigma_{SI} E_1$: vijñāya $V_1 \Sigma_{Ne[N_2 N_{21} E_1]}$: vijñāye $N_2 N_{21}$ 25a yogaśāstrāṇi] $\Sigma_{NI[U_1 V_2]}$ $\Sigma_{SI} \Sigma_{Ne}$: sarvadharmāmś ca U_1 : śāstrajālāni V_2 25c nibodha svāvabodho] U_1 : nibaddhaḥ svāvabodho $K_1 P_1 T_{J_1} \Sigma_{Ne[N_2 N_{21}]}$: nibaddhasvāvabodho $B_{Li} J_2 T_1 N_{21}$: nibad[dh]aḥ svātmabodho J_1 : nibaddhaiḥ svāvabodho N_{13} : nibaddhasvātmabodho P_2 : nibandhaḥ svāvabodho $M_1 V_2 V_4$: nibandhasvāvabodho P_3 : nibandhaḥ svātmabodho J_5 : nibandhaḥ ++bodho V_1 : nibandhasya ca bodho N_2 : nibodhasyāvabodho M_2 : nibodhya svāvabodho C_3 25d sadyaḥpratyaya] $\Sigma_{NI[M_2]}$ $\Sigma_{SI[C_3]}$ Σ_{Ne} : satyaṃ pratyaya C_3 : sadyaḥpratyaya M_2 25d kārahā] $\Sigma_{NI[B_{Li} K_1 P_1 P_3 T_1]}$ $\Sigma_{SI} \Sigma_{Ne[N_2]}$: kārahā $K_1 P_1 P_3$: kārahā $T_{1pc} N_2$: kārahā B_{Li} 26a sakalaṃ] $\Sigma_{NI} \Sigma_{SI} E_1 E_2$: saṅkalpa $\Sigma_{Ne[N_2 E_1 E_2]}$: saṅkalpaṃ N_2 26b sāyāsaṃ] $\Sigma_{NI[J_2 J_5 K_1 V_2]}$ $\Sigma_{SI[AD_1]}$ Σ_{Ne} : savikāraṃ $J_5 K_1 V_2$: prayāsaṃ C_1 : sāpāyaṃ A_{Di} : sāsāvāsaṃ J_{2pc} 26b ca sadā tyaja] $\Sigma_{NI[J_2 M_2 P_2 T_1 U_1]}$ $\Sigma_{SI} \Sigma_{Ne[N_2 E_1]}$: ca sadā tyajaṃ T_1 : ca sadā tyajya U_1 : ca sadā tyajet $P_2 N_2$: ca sadā tyajāḥ E_1 : ca parityaja M_2 : ca sadātmajñāṃ J_2 26c niṣkalaṃ] $V_1 V_4 \Sigma_{Ne[N_2 E_1]}$: nirmalaṃ $\Sigma_{NI[V_1]}$ $\Sigma_{SI[V_4]} E_1$: nikṛtaṃ N_2 26c nirmanaskaṃ] $\Sigma_{[P_2]}$: cāmanaskaṃ P_2 26d nirāyāsaṃ] $J_5 K_1 P_2 V_4 \Sigma_{Ne[E_1]}$: nirābhāsaṃ $\Sigma_{NI[J_5 K_1 P_2]}$ $\Sigma_{SI[V_4]} E_1$ 26d sadā bhaja] $\Sigma_{NI[J_1 K_1]}$ $\Sigma_{SI} \Sigma_{Ne[V_5]}$: sadā bhajet K_1 : sadā bhajaḥ $J_1 V_5$: sadā tyaja C_1

25b-25c V_4 inserts two additional Pādas: *idaṃ rahasyaṃ paramaṃ sarvayogaviniścitam* 25d-26a C_3 inserts *śivaḥ* 26b-26c $K_1 J_5$ inserts two additional Pādas: *tadāyaṃ nirvikāraṃ ca nirmāyasahajasthitaṃ* 26b-c omitted by J_1 26c-d P_3 substitutes: *nirmanaskaṃ nirāyāptaṃ saṃyatas ca sadā bhaja*

*dugdhāmbuvat sammilitau sadaiva tulyakriyau mānasamārutau ca |
yāvan manas tatra marutpravṛttir yāvan maruc cāpi manaḥpravṛttiḥ || 27 ||*

Mind and breath always combine like water and milk, and [their] activity is similar. Therefore, as long as there is mind, there is activity of breath, and as long as there is breath, there is activity of mind.³¹

27a-d ≈ Hemacandra's *Yogaśāstra* 5.2 (mano yatra marut tatra marud yatra manas tataḥ | atas tulyakriyāv etau saṃvītau kṣīranīravat) : ≈ *Haṭhapradīpikā* 4.24 (dugdhāmbuvat saṃmilitāv ubhau tau tulyakriyau mānasamārutau hi | yato marut tatra manaḥpravṛttir yato manas tatra marutpravṛttiḥ) : ≈ *Yogacintāmaṇi* ed p. 33 (... marut tatra manaḥpravṛttiḥ) : ≈ *Haṭhapradīpikā* _{loch} 7.32-33 (yatraiva līyate vāyur manas tatraiva līyate | dugdhāmbuvat saṃmilitāv ubhau mānasamārutau || yato marut tatra manaḥpravṛttir yato manas tatra marutpravṛttiḥ | ekasya nāśād aparasya nāśas tatraikavṛtter aparasya vṛttiḥ) : ≈ *Haṭhatattvakaumudī* 2.5 (...marutpravṛttis tatraika nāśād aparasya nāśaḥ) 27c-d ≈ *Yogasārasaṅgraha*, chapter 4, p. 29 (quoted with attribution to Ādinātha) (yāvan mar[ud] tatra manaḥpravṛttiḥ yāvan manaś cāpi marutpravṛttiḥ)

$\Sigma = \Sigma_{NI} + \Sigma_{SI} + \Sigma_{Ne}$; $\Sigma_{NI} = B_{L1} J_1 J_2 J_5 K_1 M_1 M_2 P_1 P_2 P_3 T_1 U_1 V_1 V_2$; $\Sigma_{Ne} = N_1 N_2 N_{13} N_{17} N_{19} N_{21} N_{23} V_5 E_1 E_2$; $\Sigma_{SI} = A_{D1} C_3 T_{J1} V_4$

27a dugdhāmbuvat] $\Sigma_{NI [K_1 M_1]} \Sigma_{SI [C_3]} \Sigma_{Ne [N_2]}$: kṣīrāmbuvat C_3 : dugdho 'mbukam K_1 : urvyāmbuvat M_1 : dugdhāmbuvastam N_2 27a sammilitau] $\Sigma_{NI [J_1 K_1 M_1 P_2]} \Sigma_{SI [C_3 V_4]} \Sigma_{Ne}$: tau militau V_4 : susammilitau C_3 : sammilitam $M_1 P_2$: sammilitau K_1 : savalinau J_1 27a sadaiva] $\Sigma_{Ne} \Sigma_{SI [C_3]} \Sigma_{Ne [N_1]}$: tathaiva C_3 : sad eva N_1 27b tulyakriyau] $\Sigma_{NI [J_1 K_1 P_3]} \Sigma_{SI [C_3]} \Sigma_{Ne [N_{13}]}$: tulyakriyo $J_1 P_3 N_{13}$: tulyakriyā C_3 : buddhyādikau K_1 27b mānasamārutau] $\Sigma_{NI [K_1 P_2]} \Sigma_{SI [C_3 T_{J1}]} \Sigma_{Ne}$: mārutamānasau T_{J1} : mānasamārute K_1 : mānasamāruto C_3 : mokṣaṇamānasam P_2 27b ca] $\Sigma_{[C_3]}$: hi C_3 27c manas] $\Sigma_{NI [K_1 P_1]} \Sigma_{SI} \Sigma_{Ne}$: marus $K_1 P_1$ 27d maruc cāpi manaḥpravṛttiḥ] $\Sigma_{NI [M_1 M_2 P_3]} \Sigma_{SI} \Sigma_{Ne [N_{21} E_1]}$: manaś cāpi marutpravṛttiḥ M_1 : marut tatra manapraṭi P_3 : manaś cāpi manaḥpravṛttiḥ $M_2 N_{21} E_1$

27a-d Metre: indravajrā

27c omitted by J_1 27c-d omitted by P_2

tatraikanāśād aparasya nāśa ekapravṛtter aparapravṛtṭiḥ |
adhvastayoś cendriyavargabuddhir vidhvastayor mokṣapadasya siddhiḥ || 28 ||

In that case, when one disappears, the other disappears and when one is active, the other is active. And when both are unimpaired, there is awareness of all the sense faculties.³² When both have perished, there is the attainment of the state of liberation.³³

tatrāpy asādhyah pavanasya nāśaḥ ṣaḍaṅgayogādiniṣevaneṇa |
manovināśas tu guruprasādān nimeṣamātrena susādhyā eva || 29 ||

And, this being the case, the disappearance of the breath cannot be mastered by the practice of the yoga with six auxiliaries and the like.³⁴ However, the complete disappearance of the mind can be easily mastered in merely an instant as a result of the guru's favour.³⁵

28a-d ≈ Hemaçandra's *Yogaśāstra* 5.3 (ekasya nāśe 'nyasya syān nāśo vṛttau ca vartanam | dhvastayor indriyam atidhvaṃsān mokṣas ca jāyate) : ≈ *Haṭhapradīpikā* 4.25 (...cendriyavargavṛtṭiḥ pradhvastayor...) : ≈ *Yogacintāmaṇi*_{ed} p. 34 (...svendriyavargavṛddir...) ≈ *Haṭhatattvakaumudī* 2.6 (ekapravṛttāv aparapravṛttir ekasya nāśād aparasya nāśaḥ | dhvastayor indriyavargavṛttir...) : ≈ *Yogasārasaṅgraha*, chapter 4, p. 29 (quoted with attribution to Ādinātha) (...cendriyavargavṛttir viśvastayor mārḡapadasya siddhiḥ) **29a-d** ≈ *Yogacintāmaṇi*_{ed} p. 34 (tatrāpi sādhyah...) : ≈ Brahmānanda's *Jyotsnā* on 4.25 (quoted with attribution to the *Yogabīja*) (tatrāpi sādhyah ... guroḥ prasādān...) : ≈ *Yogasārasaṅgraha*, chapter 4, p. 29 (quoted with attribution to Ādinātha) (...guroḥ prasādān...)

$\Sigma = \Sigma_{NI} + \Sigma_{SI} + \Sigma_{Ne}$; $\Sigma_{NI} = B_{Li} J_1 J_2 J_5 K_1 M_1 M_2 P_1 P_2 P_3 T_1 U_1 V_1 V_2$; $\Sigma_{Ne} = N_1 N_2 N_{13} N_{17} N_{19} N_{21} N_{23} V_5 E_1 E_2$; $\Sigma_{SI} = A_{D1} C_3 T_{J1} V_4$

28a tatraikanāśād] $\Sigma_{NI} [J_5]$ $\Sigma_{SI} [T_{J1}]$ $\Sigma_{Ne} [N_{21} V_5]$: tatraikanāśe J_5 : tasyaiva nāśād T_{J1} : tatraiva nāśād $N_{21} V_5$ **28a** aparasya] Σ_{J5} $\Sigma_{SI} \Sigma_{Ne} [N_2]$: ca parasya J_5 : yad arasya N_2 **28a** nāśa] $\Sigma_{NI} [J_1 J_2 J_5 K_1 M_1 M_2 P_1]$ $\Sigma_{SI} [T_{J1}]$ Σ_{Ne} : nāśo $J_1 J_5 K_1 P_1 T_{J1}$: nāśo M_1 : nāśam J_2 : nāśo 'py M_2 **28b** ekapravṛtter] $\Sigma_{NI} [J_1 J_2 M_1]$ $\Sigma_{SI} [T_{J1}]$ $\Sigma_{Ne} [N_1]$: hy ekapravṛtter M_1 : ekaḥ pravṛtter N_1 : ekapravṛttāv J_1 : ekapravṛttor T_{J1} : parapravṛttir J_2 mg **28b** aparapravṛtṭiḥ] $\Sigma_{NI} [J_2 J_5]$ $\Sigma_{SI} \Sigma_{Ne} [V_5]$: aparah pravṛtṭiḥ J_5 : pravṛtṭiḥ $J_2 V_5$ **28c** adhvastayoś cendriya] $\Sigma_{NI} [J_5 K_1 M_2 P_3]$ $\Sigma_{SI} [V_4]$ $N_{13} N_{17} E_1 E_2$: adhvastayor indriya $J_5 M_2 N_1 N_2 N_{19} N_{21} V_5$: pradhvastayoś cendriya V_4 : adhvastayo 'ṣṭendriya P_3 : adhvastayogendriya N_{23} : andhas tayor indriya K_1 **28c** vargabuddhir] $\Sigma_{NI} [P_1 P_3 T_1 V_1 V_2]$ T_{J1} : vargavṛttir $P_1 T_1 V_1 N_2 E_1 E_2$: vargavṛddhiḥ $V_2 V_4$: vargavṛddhir $A_{D1} \Sigma_{Ne} [N_2 N_{21} E_1 E_2]$: vargavidhi P_3 : sargabuddhir C_3 : sargavidhir N_{21} **28d** vidhvastayor] $\Sigma_{[N_{21}]}$: vitastayor N_{21} **28d** mokṣapadasya siddhiḥ] $\Sigma_{NI} [K_1 M_2]$ $\Sigma_{SI} [V_4]$ Σ_{Ne} : mokṣapadasya siddhiḥ K_1 : mokṣapadapavṛddhiḥ M_2 : mokṣapadasya vṛddhiḥ V_4 **29a** tatrāpy asādhyah] $\Sigma_{NI} [J_1 P_2 T_1 U_1]$ $\Sigma_{SI} [C_3]$ $\Sigma_{Ne} [N_{13} E_1]$: tatrāpi sādhyah $T_1 U_1 E_1$: tatrāpi sādhye N_{13} : tatrāpy arudhyah J_1 : tapaḥ prasādhyah C_3 : tatrāsādh[y]o nāsyap₂ **29a** nāśaḥ] $\Sigma_{NI} \Sigma_{SI} [T_{J1}] \Sigma_{Ne} [N_{21}]$: nāśo T_{J1} : nāśā N_{21} **29b** ṣaḍaṅgayogādi] $\Sigma_{[J_1]}$: ṣaḍaṅgayogasya J_1 **29b** niṣevaneṇa] $\Sigma_{NI} [P_1 P_2]$ $\Sigma_{SI} \Sigma_{Ne} [N_{21} N_{23}]$: niṣevane ca P_1 : niveśanena P_2 : niṣevane va N_{23} : nimeṣanena N_{21} **29c** manovināśas] $\Sigma_{NI} [J_1 K_1 M_2 P_2]$ $\Sigma_{SI} \Sigma_{Ne}$: manor vināśas J_1 : manonivṛttis M_2 : tamovināśas K_1 : manovinā P_2 **29d** guruprasādān] $\Sigma_{[V_4]}$: guroḥ prasādān V_4 **29d** susādhyā eva] $B_{Li} J_2 M_2 P_3 \Sigma_{SI} [T_{J1}] \Sigma_{Ne} [E_1]$: tu sādhyā eva $\Sigma_{NI} [B_{Li} J_1 J_2 K_1 M_2 P_3]$ $T_{J1} E_1$: tu sādhyā va J_1 : tu susādhyā eva K_1

28a-d Metre: indravajrā **29a-d** Metre: upajāti (i.e. 28a-b indravajrā, 28c-d upendravajrā)

28a-b omitted by P_2

tasmān mano nāśayate 'manaskād yannāśato naśyati vāyur ugraḥ |
tasmāt sabuddhīndriyadehanāśād advaitabuddhiḥ saḥajasthitasya || 30 ||

Therefore,³⁶ the mind disappears because of the no-mind state and, because of the disappearance of the [mind], the tormenting breath³⁷ disappears. And so, one who abides in the natural [no-mind] state is aware of non-duality, because of the disappearance of the body along with the sense organs and intellect.

30a-b \approx *Yogacintāmaṇī*_{ed} p. 34 (tasmān manonāśavidhau yatet yan māśato naśyati vāyur ugraḥ | tasmāt svadehendriyabuddhināśād advaitabuddhiḥ saḥajasthitaiva) : \approx *Yogasārasaṅgraha* chapter 4, p. 29 (quoted with attribution to Ādinātha) (tasmān mano nāśayatām manaskād ... agre)

$\Sigma = \Sigma_{NI} + \Sigma_{SI} + \Sigma_{Ne}$; $\Sigma_{NI} = B_{Li} J_1 J_2 J_5 K_1 M_1 M_2 P_1 P_2 P_3 T_1 U_1 V_1 V_2$; $\Sigma_{Ne} = N_1 N_2 N_{13} N_{17} N_{19} N_{21} N_{23} V_5 E_1 E_2$; $\Sigma_{SI} = A_{D1} C_3 T_{J1} V_4$

30a nāśayate] $\Sigma_{NI} [J_2 K_1 P_3]$ $V_4 \Sigma_{Ne}$: naśayato J_2 : nāśayete K_1 : nāśayate T_{J1} : nāśatayā P_3 : naśavato A_{D1} : nāśaya-vaṃ C_3 **30a** 'manaskād] $\Sigma_{NI} [J_2 K_1 M_1 M_2 P_3]$ $\Sigma_{SI} [A_{D1} T_{J1}]$ $N_2 N_{17} N_{19} E_1 E_2$: 'manaskā $J_2 K_1 \Sigma_{Ne} [N_2 N_{17} N_{19} E_1 E_2]$: 'manasko $M_1 M_2 T_{J1}$: 'manaskatā A_{D1} : yatet P_3 **30b** yannāśato] $\Sigma_{NI} [M_1 P_2 T_1 U_1 V_1]$ $\Sigma_{SI} \Sigma_{Ne}$: yannāśanān M_1 : anasyato J_1 : amanaskato P_2 : ye nāśato P_3 **30b** vāyur ugraḥ] $\Sigma_{NI} [M_1 P_2 T_1 U_1 V_1]$: vāyur agre $M_1 U_1 V_1 \Sigma_{SI} [V_4]$ Σ_{Ne} : vāyur agra T_1 : vāyur aye P_2 **30c** sabuddhīndriya] $B_{Li} J_1 K_1 M_1 P_2 V_2 T_{J1} N_2 N_{17}$: subuddhīndriya $J_2 J_5 M_2 P_1 P_3 T_1 U_1 V_1 A_{D1} \Sigma_{Ne} [N_2 N_{17}]$: svabuddhīndriya C_3 : svabuddhiṃ priya V_4 **30d** advaitabuddhiḥ] $\Sigma_{NI} [J_5 K_1 P_2]$ $\Sigma_{SI} \Sigma_{Ne}$: advaitabuddhiṃ J_5 : advaitalabdhiṃ K_1 : vahet anuddhiḥ P_2 **30d** saḥajasthitasya] $\Sigma_{NI} [P_3]$ $\Sigma_{SI} [T_{J1} V_4]$ Σ_{Ne} : saḥajasthiteṇa V_4 : saḥajasthitāyā P_3 saḥajāṃ sthitasya T_{J1}

30a-d Metre: indravajrā

jītvā vāyumuṃ vivīdhakaraṇaiḥ kleśamūlaiḥ kathaṅ cit
 kṛtvāyattān nijatanugatāśeṣanāḍīpravāhān |
 āsraddheyāṃ parapuragatiṃ sādhayitvāpi nūnaṃ
 vijñānaikavyasanasukhino nāsti mokṣasya siddhiḥ || 31 ||

[Though] one may with difficulty (*kathaṅ cit*) master the breath by various Mudrās which are based upon physical torture;³⁸ [though] one may control the flows [of the various vital airs] in all the channels located in one's body;³⁹ and though one may accomplish the dubious [act] of going into another's body,⁴⁰ there is certainly no attainment of liberation for one whose happiness is solely attached to knowledge [of these].⁴¹

31a-d ≈ Hemacandra's *Yogaśāstra* 6.2-3 (jītvāpi pavanaṃ nānākaraṇaiḥ kleśakāraṇaiḥ | nāḍīpracāram āyattaṃ vidhāyāpi vapurgatam || āsraddheyāṃ parapure sādhayitvāpi saṅkramam | vijñānaikaprasaktasya mokṣamārgo na sidhyati)

$\Sigma = \Sigma_{NI} + \Sigma_{SI} + \Sigma_{Ne}$; $\Sigma_{NI} = B_{L1} J_1 J_2 J_3 K_1 M_1 M_2 P_1 P_2 P_3 T_1 U_1 V_1 V_2$; $\Sigma_{Ne} = N_1 N_2 N_{13} N_{17} N_{19} N_{21} N_{23} V_5 E_1 E_2$; $\Sigma_{SI} = A_{D1} C_3 T_{J1} V_4$

31a jītvā] $\Sigma_{NI [J_1 K_1]}$ $\Sigma_{SI} \Sigma_{Ne}$: jītvā J_1 : jītvā K_1 31a vivīdhakaraṇaiḥ] $\Sigma_{[T_{J1}]}$: vivīdhakaraṇe T_{J1} 31a kleśamūlaiḥ] $\Sigma_{NI [P_2]}$ $\Sigma_{SI [T_{J1}]}$ $\Sigma_{Ne [N_2]}$: kleśamūlaṃ $P_2 N_2$: kleśamūlā T_{J1} 31b kṛtvāyattān] conj. SANDERSON: kṛtvā yatnaṃ $\Sigma_{NI [J_5 K_1 V_2]}$ $V_4 \Sigma_{Ne [N_{23}]}$: kṛtvā yatnāt A_{D1} : nītvā vāyumuṃ $J_5 K_1 V_2$: kṛtvā yatno T_{J1} : kṛtvā mūlaṃ P_2 : kṛtvā yaktaṃ C_3 : kvatyā yatnaṃ N_{23} 31b nijatanugatāśeṣanāḍī] $\Sigma_{NI [B_{L1} J_2 J_3 M_1 M_2 P_1]}$ $\Sigma_{SI [T_{J1}]}$ $\Sigma_{Ne [E_1]}$: nijatanugataśeṣanāḍī M_1 : nijatanugatān śeṣanāḍī $B_{L1} J_3$: nijatanugatān śeṣanāḍīḥ E_1 : nijatanugato śeṣanāḍī M_2 : nijatanugate śevyanāḍī T_{J1} : nijatanugatātśeṣanāḍī P_1 : nijatanugatānuśeṣanāḍī J_2 31b pravāhān] $B_{L1} J_1 J_2 P_2 V_2$: pravāhāt $J_3 K_1 M_1 M_2 T_1 V_1 T_{J1} V_5 E_1$: pravāhat P_1 : pracārāt N_1 : pracārāt $V_4 \Sigma_{Ne [V_5 N_1 E_1]}$: pracārāḥ P_3 : prasārān A_{D1} : prasāhāt C_3 31c āsraddheyāṃ] $\Sigma_{NI [J_5 K_1 V_2]}$ $\Sigma_{SI [C_3]}$ Σ_{Ne} : āsraddhayāḥ K_1 : āśvadheyā J_5 : āsraddhāyāḥ V_2 : śrad-dhāyāsaiḥ C_3 31c parapuragatiṃ] $\Sigma_{NI [P_2 P_3 U_1 V_2]}$ $\Sigma_{SI [T_{J1}]}$ $\Sigma_{Ne [N_{21}]}$: puraparam gatiṃ P_3 : paramapuragatiṃ V_2 : parapuragatiḥ T_{J1} : parapuragati U_1 : parayugati N_{21} : nanumimā P_2 31c sādhayitvāpi nūnaṃ] $\Sigma_{NI [K_1 P_1 P_2 P_3 U_1]}$ $\Sigma_{SI [C_3]}$ $\Sigma_{Ne [E_2]}$: sādhyapitvāpi P_2 : sādha itvāpi nūnaṃ $P_1 P_3 U_1 E_2$: sādhyitvāpi natvā K_1 : sādhyitvāpi nāmam C_3 31d vijñānaikavyasanasukhino] $\Sigma_{NI [J_1 J_5 K_1 P_3 V_1]}$ $V_4 E_1$: vijñāne pi vyasanasukhino $V_1 A_{D1} \Sigma_{Ne [N_2 E_1]}$: vijñāne sā v[y]asanasukhino N_2 : vijñānādyair vyasanasukhino $J_5 K_1$: vijñānaikaṃ vyasanasukhino J_1 : vijñānāv avyasana T_{J1} : vijñānaikayātnarasukhino P_3 : ajñānena vyasanasukhino C_3 31d mokṣasya siddhiḥ] $\Sigma_{NI [J_2 M_2 P_1 V_1]}$ $\Sigma_{SI [A_{D1} V_4]}$: tattvasya siddhiḥ $A_{D1} \Sigma_{Ne [N_{17} E_1 E_2]}$: mohasya siddhiḥ $J_2 P_1 V_1$: mokṣo na siddhiḥ V_4 : mokṣaikasiddhiḥ M_2

31a-d Metre: mandākrāntā

ke cin mūtram pibanti svamalam atha tanoḥ ke cid ujjhanti lālām
ke cit koṣṭham praviṣṭā yuvatibhagapatadbindum ūrdhvaṃ nayanti |
ke cit khādanti dhātūn akhilatanuśīrāvāyusañcārada-
kṣāḥ naiteṣāṃ dehasiddhir vigatanijamanorājayogād ṛte syāt || 32 ||

Some drink urine, their own impurity⁴² and some discharge the saliva from [their] body.⁴³
Some draw up [their] semen falling from a woman's vagina after having penetrated [her].⁴⁴
And some who are skilled in circulating vitality through the conduits of the entire body,
consume Dhātus.⁴⁵ They would not have mastery of the body without [the state of] Rā-
jayoga, in which one's mind is absent.⁴⁶

32a-d ≈ Amaraughaprabodha 8 (kecinmūtram pibanti pramalam aśanataḥ kecid aśnanti lālām kecit kāṣṭhīm praviṣṭo yuvatibhagavatadbindum ūrdhvaṃ nayanti | kecit khādanti dhātūn nikhilatanuśīrāvāyusañcārada-
kṣāḥ naiteṣāṃ dehasiddhir vigatanijamanorājayogād ṛte 'smāt)

$\Sigma = \Sigma_{NI} + \Sigma_{SI} + \Sigma_{Ne}$; $\Sigma_{NI} = B_{Li} J_1 J_2 J_3 K_1 M_1 M_2 P_1 P_2 P_3 T_1 U_1 V_1 V_2$; $\Sigma_{Ne} = N_1 N_2 N_3 N_{17} N_{19} N_{21} N_{23} V_5 E_1 E_2$; $\Sigma_{SI} = A_{Di} C_3 T_{Ji} V_4$

32a svamalam atha] $B_{Li} J_2 M_1 M_2 V_1 \Sigma_{SI} \Sigma_{Ne} [N_2]$: svamalamaya $J_5 K_1 T_1 V_2$: svamalam api P_2 : samalam atha P_1 : dhavalam atha P_3 : so malam atha N_2 : svamalam $J_1 U_1$ 32a ujjhanti] $B_{Li} U_1 A_{Di} \Sigma_{Ne} [N_1 N_3 N_{23} E_1]$: ukṣanti M_1 : aśnanti $M_2 P_1 V_1 N_1$: aśnati H_1 : pibanti T_1 : u[t]pibanti E_1 : duhyanti V_3 : icchanti C_3 : bhujante P_2 : duḥsanti T_{Ji} : utkrānti $J_2 V_4$: utpatti J_5 : urgāti N_{23} : udganti U_p : ūranti J_1 : udrama K_1 : u+anti N_{13} : utpatti J_6 : uditi 32a lālām] $B_{Li} M_1 M_2 \Sigma_{SI} [C_3 T_{Ji}] \Sigma_{Ne} [N_2 E_1]$: lālāḥ $J_1 K_1 P_1 T_1 V_1 V_2 T_{Ji}$: lālā $J_2 J_3 P_3 U_1 N_2 E_1$: lālāt C_3 : vyagracittāḥ P_2 32b koṣṭham praviṣṭā] M_2 : koṣṭhām praviṣṭā $A_1 H_1 V_3$: koṣṭhapraviṣṭā $J_2 V_1 V_4$: koṣṭhapraviṣṭāt P_1 : koṣṭham pratiṣṭhā J_1 : koṣṭhī praviṣṭā U_1 : koṣṭhapraviṣṭam P_3 : kauṣṭham praviṣṭā B_{Li} : kāṣṭhām praviṣṭā $J_5 T_1 V_2 E_2$: kāṣṭhāpraviṣṭā $K_1 N_{21}$: kāṣṭhāpraviṣṭām $N_{13} N_{17} V_5$: kaṣṭhām praviṣṭām N_2 : kāṣṭhapraviṣṭam N_1 : kāṣṭhāpratiṣṭhām $C_3 N_{19}$: kaṣṭham praviṣṭā P_2 : kadhriḥ praviṣṭā T_{Ji} : kāṣṭhidoṣā A_{Di} : kāṣṭhiloṣā C_1 : koṣṭr praviṣṭā V_6 : bhakṣanti viṣṭā J_3 : kāṣṭhī M_{1pc} : kāṣṭhām N_{23} 32b yuvatibhagapatad] $\Sigma_{NI} [J_1 M_2 P_2 U_1] \Sigma_{SI} [C_3] \Sigma_{Ne} [N_2 N_{19} N_{21} E_1]$: yuvatibhagataṃ $M_2 U_1$: yuvatibhagagatiṃ J_1 : yuvatibhagamukhaṃ P_2 : yuvatibhagavatad $N_{19} E_1$: yuvatibhagavatād N_2 : yuvatibhavato C_3 : yuvatibhagavat N_{21} 32b bindum ūrdhvaṃ] $\Sigma_{[P_3]}$: bindumūrdhna P_3 32c kecit khādanti] $\Sigma_{NI} [B_{Li} J_2 M_2 P_2 V_2] \Sigma_{SI} \Sigma_{Ne} [N_1 N_2 N_{13} V_5 E_2]$: kecit vādanti $B_{Li} J_2 M_2 P_2 V_2 N_1 N_2 N_{13} V_5 E_2$: kecit vadati P_3 : kecit chvāsam J_1 32c dhātūn] $\Sigma_{NI} [J_1 P_3] \Sigma_{SI} [C_3 T_{Ji}] \Sigma_{Ne}$: dhātūr T_{Ji} : dhātūny C_3 : caranti J_1 : omitted P_3 32c akhilatanu] $\Sigma_{NI} [J_1 T_1 P_3 U_1] \Sigma_{SI} [A_{Di} T_{Ji}] \Sigma_{Ne} [N_2]$: nikhilatanu $J_1 U_1 A_{Di} T_{Ji} N_2$: aśitanu T_1 : omitted P_3 32c śīrāvāyusañcāra] $\Sigma_{NI} [J_1 P_1] \Sigma_{SI} [C_3 T_{Ji}] \Sigma_{Ne} [N_{23}]$: śīrovāyusañcāra C_3 : śikhāvāyusañcāra $J_1 N_{23}$: gatān vāyusañcāra T_{Ji} : śīrāyātyusañcāra P_1 32c-d dakṣāḥ naiteṣāṃ] $\Sigma_{NI} [J_1 J_2 J_5 K_1 T_1] \Sigma_{SI} [C_3 T_{Ji}] \Sigma_{Ne} [N_{13} N_{23}]$: dakṣā naiteṣāṃ $J_1 J_5 K_1 T_1 T_{Ji}$: dakṣān eteṣāṃ C_1 : dakṣyā naiteṣāṃ N_{13} : dakṣaḥ naiteṣāṃ N_{23} : dānair naiteṣāṃ J_2 : pakṣān naiteṣāṃ C_3 32d dehasiddhir] $\Sigma_{NI} [J_5 M_2 P_2 U_1] \Sigma_{SI} \Sigma_{Ne}$: dehasiddhiṃ J_5 : mokṣasiddhir P_2 : lakṣyasiddhir M_2 : kāryasiddhir U_1 32d vigatanijamano] $\Sigma_{NI} [J_1 K_1 M_2 T_1 U_1] V_4 \Sigma_{Ne}$: vigatanijagato M_2 : bhavagatamano A_{Di} : vigatanimano T_1 : vigatinimano J_1 : vigatijamano U_1 : vigatanumano $K_1 C_3$ 32d ṛte syāt] $\Sigma_{NI} [J_1 J_2 P_1 P_2 P_3] \Sigma_{SI} [A_{Di}] \Sigma_{Ne} [N_1 N_{21}]$: te syāt $J_1 J_2 P_1$: ṛte 'smin A_{Di} : ṛte tat N_1 : ṛtya syāt N_{21} : ṛte sma P_2 : asmāt P_3

32a-d Metre: sragdharā

ke cit tarkavitarkakarkaśadhiyo 'hañkāradarpoddhatāḥ
ke cij jātijadābhimānamuditā dhyānādikarmākulāḥ |
prāyaḥ prāṇigaṇā vimūḍhamanaso nānāvīkārānvitā
dṛśyante na hi nirvikārasahajānandaikabhājo bhuvī || 33 ||

Some have intellects which have become insensitive through reasoning and [philosophical] speculations, [and some] are elevated by [their] conceit and ego. Some are self-satisfied with pride, [rendered] stupid by [their obsession with] caste,⁴⁷ and [some] are confounded by activities such as meditation. Generally speaking, the multitudes of people have deluded minds and various [mental] disturbances, for, those who experience nothing but the bliss of the undisturbed, natural [no-mind] state, are not seen in the world.

$\Sigma = \Sigma_{NI} + \Sigma_{SI} + \Sigma_{Ne}$; $\Sigma_{NI} = B_{Li} J_1 J_2 J_3 K_1 M_1 M_2 P_1 P_2 P_3 T_1 U_1 V_1 V_2$; $\Sigma_{Ne} = N_1 N_2 N_{13} N_{17} N_{19} N_{21} N_{23} V_5 E_1 E_2$; $\Sigma_{SI} = A_{D1} C_3 T_{1i} V_4$

33a tarkavitarka] $\Sigma_{NI [K_1]} \Sigma_{SI} \Sigma_{Ne [N_{13}]}$: tarkavitarkaṃ N_{13} : tarkatarka K_1 **33a** kakarkaśadhiyo] $\Sigma_{NI [K_1 M_1 M_2 P_1 T_1 U_1]}$ $\Sigma_{SI [T_{1i}]}$ $\Sigma_{Ne [N_{13}]}$: karkaśadhiyā $M_1 M_2 P_1 T_1 U_1 T_{1i}$: śabdaviśayā K_1 : kaśadhiyo N_{13} **33a** 'hañkāradarpoddhatāḥ] $\Sigma_{NI [J_2 J_3 K_1 P_2 P_3 V_2]}$ $\Sigma_{SI [C_3 T_{1i}]}$ $\Sigma_{Ne [N_2]}$: 'hañkāradarpe ratāḥ $J_3 K_1 V_2$: 'hañkāradarpodyatāḥ J_2 : 'hañkāradarpoddhātāḥ C_3 : 'hañkāradarpodbhutā T_{1i} : 'hañkāradappoddhatā $P_2 P_3$: 'hañkāradar[p]o hatā N_2 **33b** jātijadābhimānamuditā] M_1 : jātijadābhimānamucitaṃ T_{1i} : jātijadātmano matigata U_2 : jātijadātmanā[ṃ] matigata P_1 : jātijadātmanāmatigata V_6 : jyotijadātmanāmatigate $J_5 V_2$: jyotirjadātmanām anigate J_6 : yogajadātmanām api gate K_1 : jātijadānanāmatigatā $B_{Li} N_{21}$: jātijadānanāmatigata $\Sigma_{Ne [N_{21} V_5 E_1 E_2]}$: jātijadānanāmatigataṃ U_1 : jātijadānanāmatigata T_1 : jātihatānanāmatigatā J_2 : jātijadānanāmatigata $E_1 E_2$: jātijadānirantaramati J_1 : jātijadārnanāmatigata V_5 : jātijadātmanām avigata V_1 : jātijadājarāmaragatā A_{D1} : jātijadāmanāavigata J_3 : jāti-jarāvīdhānavigata P_2 : jāti-jānirantaramati J_4 : kāntijarāmaragatā C_3 : jātihaṭhā na jānati gatā V_4 : jātijadā na jānati H_1 : gata jātijadāḥ mano ++ P_3 **33c** prāyaḥ] $\Sigma_{NI [J_2 P_3]}$ $\Sigma_{SI} \Sigma_{Ne}$: prāyī P_3 : śayatra J_2 **33c** prāṇigaṇā vimūḍhamanaso] $\Sigma_{NI [J_1 J_3 K_1 T_1]}$ $\Sigma_{SI [T_{1i}]}$ Σ_{Ne} : prāṇigaṇā vimūḍhamanasā $J_3 K_1$: prāṇigaṇā vigūḍhamanaso T_{1i} : prāṇininardayaikamanaso J_1 : prāṇigaṇā mūḍhamanasā T_1 **33c** nānāvīkārānvitā] $\Sigma_{NI [P_2 P_3]}$ $\Sigma_{SI [C_3 V_4]}$ $\Sigma_{Ne [E_2]}$: nānāvīkārātmakā V_4 : nānādirāṅānvitāḥ C_3 : nānāvīdhānacittā P_2 : nānāvīkārānyutā E_2 : nānāvīkārānvitāhatā P_3 **33d** dṛśyante na hi] $\Sigma_{NI [P_2]}$ $\Sigma_{SI [C_3]}$ Σ_{Ne} : klīśyante na hi C_3 : dṛśya na hi P_2 **33d** nirvikārasahajānandaika] $\Sigma_{NI [J_1]}$ $\Sigma_{SI [C_3]}$ Σ_{Ne} : nirvikārasahasānandaika J_1 : nirvikārasahajānandapra C_3 **33d** bhājo bhuvī] $\Sigma_{NI [J_5 K_1]}$ $\Sigma_{SI [A_{D1}]}$ $\Sigma_{Ne [N_{13}]}$: bhāvo bhuvī $J_5 N_{13}$: bhogākulāḥ A_{D1} : bhāvahavim K_1

33a-d Metre: śārdūlavikrīḍita

*ekadaṇḍatridaṇḍādi jaṭābhasmādikaṃ tathā |
keśaluñcananagnatvaṃ raktacīvaradhāraṇam || 34 ||*

*unmattatvam abhojyānnapānapāṣaṇḍavṛttitā |
ityādiliṅgagrahaṇaṃ nānādarśanadarśitam || 35 ||*

Adopting external sectarian emblems such as [carrying] one staff, three staffs and so on; [wearing] matted hair, ashes and the like; plucking out the hair and nakedness; wearing ochre robes; pretending to be mad, adopting the way of a non-vedic religion and [consuming] food and drink that should not be consumed,⁴⁸ [are all] seen in various religions.⁴⁹

34a-d \approx *Yogacintāmaṇi*_{ed} p. 46 (ekadaṇḍaṃ tridaṇḍādi yathā bhasmādikaṃ tathā | keśolluñcananagnatvaṃ raktavastrasya dhāraṇam)

$\Sigma = \Sigma_{NI} + \Sigma_{SI} + \Sigma_{Ne}$; $\Sigma_{NI} = B_{Li} J_1 J_2 J_5 K_1 M_1 M_2 P_1 P_2 P_3 T_1 U_1 V_1 V_2$; $\Sigma_{Ne} = N_1 N_2 N_{13} N_{17} N_{19} N_{21} N_{23} V_5 E_1 E_2$; $\Sigma_{SI} = A_{D1} C_3 T_{J1} V_4$

34a ekadaṇḍa] $\Sigma_{NI} [K_1 P_3 U_1]$ $\Sigma_{SI} [V_4]$ $N_2 N_{17} E_1 E_2$: ekaṃ daṇḍa $K_1 U_1$: ekadaṇḍas $\Sigma_{Ne} [N_2 N_{17} E_1 E_2]$: ekadaṇḍi V_4 : ekadaṇḍi P_3 : **34a** tridaṇḍādi] $\Sigma_{NI} [P_2 P_3]$ $\Sigma_{SI} \Sigma_{Ne}$: tridaṇḍā hi P_3 : tridaṇḍa P_2 **34b** jaṭābhasmādikaṃ] $\Sigma_{NI} [M_2 T_1]$ $\Sigma_{SI} [C_3]$ Σ_{Ne} : jayabhasmādikaṃ T_1 : jarābhasmādikaṃ M_2 : jaṭābhasmānta[m] C_3 **34c** keśaluñcana] $P_2 P_3 \Sigma_{SI} [T_1 V_4]$ $\Sigma_{Ne} [N_{19} N_{23} V_5 E_2]$: keśamuñcana $N_{19} N_{23} V_5$: keśe luñcana E_2 : kecil luñcana $\Sigma_{NI} [P_2 P_3]$: kvacil luñcana V_4 kecil lucchita T_{J1} **34c** nagnatvaṃ] $\Sigma_{NI} [P_3]$ $\Sigma_{SI} [A_{D1} T_{J1}]$ Σ_{Ne} : nagnatve A_{D1} : nagnas tu T_{J1} : na jñatva[m] P_3 **34d** raktacīvara] $\Sigma_{NI} [J_1 P_2]$ $\Sigma_{SI} \Sigma_{Ne}$: ratnakeśādi P_2 : daśāvividha J_1 **34d** dhāraṇam] $\Sigma_{NI} [J_1 M_1]$ $\Sigma_{SI} [T_{J1}]$ $\Sigma_{Ne} [N_{23}]$: dhāriṇam J_2 : dhāriṇaḥ $M_1 T_{J1}$: dhāraṇā J_1 : dhāraṇam N_{23} **35a** unmattatvam] $\Sigma_{NI} [U_1]$ $\Sigma_{SI} [A_{D1} C_3]$ $\Sigma_{Ne} [V_5]$: unmattas tam U_1 : unmattatam C_3 : unmattalām A_{D1} : unmattam V_5 **35a-b** abhojyānnapāna] $M_1 T_1 V_1 \Sigma_{SI} [V_4]$ $N_{21} E_2$: abhojyānnapānaṃ $E_1 N_{17} N_{19}$: abhojyānaṃ pāna $B_{Li} M_2 P_1 V_4 N_{23} V_5$: abhojātvaṃ pāna $J_5 K_1$: abhojyānāṃ pānaṃ U_1 : abhojyāṃ tu pānaṃ N_2 : abhojyādi pāna P_3 : bhavo jyātaṃ pānaṃ N_1 : abhojñānapāna J_2 : abhojyānnaṇa N_{13} : abhojānya J_1 **35b** pāṣaṇḍavṛttitā] $\Sigma_{NI} [J_1 M_2 P_1 P_2 U_1]$ $\Sigma_{SI} [C_3]$ $\Sigma_{Ne} [E_1]$: pāṣaṇḍavṛttitāṃ J_5 : pāṣaṇḍavṛttitaḥ $P_1 U_1$: pāṣaṇḍavṛttidā E_1 : pāṣaṇḍavṛtti vā C_3 : khaṇḍavṛtaṃ tathā M_2 : kāṣāyavarjanam P_2 : pāṣaṇḍavratavartitā J_1 **35c** grahaṇam] $\Sigma_{NI} [T_1]$ $\Sigma_{SI} [A_{D1} T_{J1}]$ $\Sigma_{Ne} [E_1]$: grahaṇe $T_1 E_1$: grahaṇair A_{D1} : grhaṇa T_{J1} **35d** nānādarśanadarśitam] $\Sigma_{NI} [J_2 P_3]$ $\Sigma_{SI} [A_{D1}]$ $N_2 N_{17} V_5$: nānādarśanadarśitaḥ P_3 : nānādarśanadarśanam $\Sigma_{Ne} [N_1 N_2 N_{13} N_{17} V_5]$: nānādarśanadarśataṃ N_1 : nānādarśanam adarśitaṃ C_1 : nānādarśanagarjitāḥ A_{D1} : nānādarśana īritaṃ J_2 : nānādarśanam N_{13}

35a-b omitted by V_2 **35c-d** P_2 substitutes: *vayaṃ ṣaḍ[ū]rmirahitā liṅgagrahaṇadarśitāḥ*

utpannasvābodhasya hy udāsīnasya sarvadā |
sadābhyāsaratasyaitan naikatrāpy upayujyate || 36 ||

For one whose self-awakening has arisen, who is in every way detached⁵⁰ and is always devoted to practice, this [adherence to sectarian emblems] is not useful anywhere.⁵¹

tadā drṣṭivīśeṣāś ca vividhāny āsanāni ca |
antaḥkaraṇabhāvāś ca yogino nopayoginaḥ || 37 ||

Then, the different gazing points, the various other postures and states of mind⁵² are useless to the yogin.⁵³

36a-d ≈ *Yogacintāmaṇi*_{ed} p. 46 and *Yogacintāmaṇi*_U (hy is omitted) **37a-d** ≈ *Yogacintāmaṇi*_{ed} p. 49 (tadā drṣṭivīśeṣāś ca... | antaḥkaraṇabhāvāś ca...) : ≈ Rāmacandra's *Tattvabindu*yoga f. 28v, ll. 5-6 (utpannatattva-bodhasya udāsīnasya sarvadā | tadā drṣṭivīśeṣāśyād vividhāny āsanāni ca | antaḥkaraṇajā bhāvā yogino nopayoginaḥ)

$\Sigma = \Sigma_{NI} + \Sigma_{SI} + \Sigma_{Ne}$; $\Sigma_{NI} = B_{Li} J_1 J_2 J_3 K_1 M_1 M_2 P_1 P_2 P_3 T_1 U_1 V_1 V_2$; $\Sigma_{Ne} = N_1 N_2 N_{13} N_{17} N_{19} N_{21} N_{23} V_5 E_1 E_2$; $\Sigma_{SI} = A_{D1} C_3 T_{J1} V_4$

36a utpanna] $\Sigma_{NI} \Sigma_{SI [AD1 T_{J1}]}$ Σ_{Ne} : utpannaḥ T_{J1} : notpanna A_{D1} **36a** svābodhasya] $\Sigma_{NI [J_1 M_1 P_2]}$ $\Sigma_{SI [C_3]}$ $\Sigma_{Ne [E_2]}$: svātmabodhasya $J_1 P_2$: sthānabodhasya M_1 : svānubodhasya C_3 : svābodhaś ca E_2 **36b** hy udāsīnasya] $\Sigma_{NI [P_2 T_1 V_1]}$ $\Sigma_{SI [C_3 T_{J1}]}$ $\Sigma_{Ne [N_2 E_1]}$: udāsīnasya $P_2 T_1 V_1 T_{J1} E_1$: codāsīnasya C_3 : tūdāsīnasya N_2 **36b** sarvadā] $\Sigma_{Ne} \Sigma_{SI [AD1 C_3]}$ Σ_{Ne} : sarvataḥ $A_{D1} C_3$ **36c** sadābhyāsa] $\Sigma_{[N_1]}$: sadābhyāsa N_1 **36c** ratasyaitan] $\Sigma_{NI [J_1 J_3 K_1 M_1 P_2]}$ $T_{J1} V_5 E_1 E_2$: ratasyaitā M_1 : ratasyaiva $J_1 P_2 \Sigma_{SI [AD1 T_{J1}]}$: ratasyaite $\Sigma_{Ne [N_1 N_{13} V_5 E_1 E_2]}$: ratasyaitai N_{13} : ratasyaiteṣv A_{D1} : rataś caiva J_3 rataś caiva K_1 : tat asyaite N_1 **36d** naikatrāpy] $\Sigma_{NI [J_1 P_1 P_3 V_2]}$ $\Sigma_{SI [AD1 T_{J1}]}$ $\Sigma_{Ne [N_2]}$: naikatrāpy P_3 : ekatrāpy V_2 : naika cāpy $P_1 N_2$: naikatr[ā]dy J_1 : naikatraitrāpy T_{J1} : ekam apy A_{D1} **36d** upayujyate] $\Sigma_{NI [J_1 M_1]}$ $\Sigma_{SI} \Sigma_{Ne [N_{17} N_{19} N_{21} N_{23}]}$: upapadyate J_1 : upayuñjate N_{17} : upayañjute N_{21} : upamañjute N_{19} : upajuṃyate N_{23} : ayujyate M_1 **37b** tadā] $\Sigma_{NI [M_2]}$ $T_{J1} E_1$: sadā $A_{D1} \Sigma_{Ne [E_1]}$: tathā $C_3 V_4$: jñāna M_2 **37b** drṣṭivīśeṣāś ca] $\Sigma_{NI [J_5 P_2]}$ $\Sigma_{SI [T_{J1}]}$ $\Sigma_{Ne [N_2]}$: drṣṭivīśeṣāś ca J_5 : drṣṭividhānāś ca P_2 : drṣṭivīśeṣasya T_{J1} : drṣṭivīśeṣasya N_2 **37b** vividhāny] $\Sigma_{[J_2]}$: vividhān J_2 **37b** āsanāni ca] $\Sigma_{NI [J_1 J_2]}$ $\Sigma_{SI} \Sigma_{Ne}$: mānasāni ca J_2 : āsanāni J_1 **37c** antaḥkaraṇabhāvāś ca] $\Sigma_{NI [J_5 N_1]}$: antaḥkaraṇabhāvāś ca $\Sigma_{NI [J_5 M_2 P_2]}$ $\Sigma_{SI [V_4]}$ $\Sigma_{Ne [N_1 N_2]}$: antaḥkaraṇabhāvāś ca M_2 : antaḥkaraṇayogāś ca V_4 : antaḥkaraṇabhānaś ca N_2 : antaḥkaraṇabhāva P_2 **37d** yogino] $\Sigma_{NI [J_1 P_2]}$ $\Sigma_{SI} \Sigma_{Ne}$: yoginām J_1 : ayogino 'py P_2 **37d** nopayoginaḥ] $\Sigma_{NI [B_{Li} J_1 J_5 M_2 P_2 P_3]}$ $\Sigma_{SI} \Sigma_{Ne [N_2]}$: nopayoginā N_2 : upayoginaḥ] P_2 : nopayujyate] $B_{Li} J_3$: nāpy ayoginā P_3 : ropayoginaḥ M_2

37b-c omitted by $M_1 T_{J1}$ **37d-38a** C_1 inserts an additional verse: *na drṣṭiyogā[sana]bandhanāni na deśakālo na ca vāyurodhaḥ | na cintanaṃ cātra bhaved yađiṣṭaṃ sthitasya [k]āryas sahaḥ sukheṇa ||*

*ahaṅkāravṛtāḥ ke cij jñātvā śāstrasamuccayam |
upadeśam na jānanti na ca granthaśatair api || 38 ||*

Some who are full of pride because they know a multitude of scriptures, do not know the [true] teaching, not even by [studying] hundreds of texts.⁵⁴

*saṅkalpamūladhyānādicintāśatasamākulāḥ |
kleśenāpi na vindanti prāptavyaṃ sthānam īpsitam || 39 ||*

[Because their minds] are agitated by hundreds of conceptual processes consisting of meditation and so forth, [all of which are] grounded in desire [for some particular reward],⁵⁵ they do not find the desired state that is to be obtained, however hard they torture [themselves].

$\Sigma = \Sigma_{NI} + \Sigma_{SI} + \Sigma_{Ne}$; $\Sigma_{NI} = B_{L1} J_1 J_2 J_5 K_1 M_1 M_2 P_1 P_2 P_3 T_1 U_1 V_1 V_2$; $\Sigma_{Ne} = N_1 N_2 N_{13} N_{17} N_{19} N_{21} N_{23} V_5 E_1 E_2$; $\Sigma_{SI} = A_{D1} C_3 T_{J1} V_4$

38a ahaṅkāravṛtāḥ] $P_2 P_3 \Sigma_{SI [T_{J1} V_4]}$: ahaṅkāravṛtāḥ $B_{L1} J_1 J_2 M_2 P_1 T_1 U_1 V_1 \Sigma_{Ne}$: ahaṅkāraratāḥ $J_5 V_4$: ahaṅkāraratāḥ K_1 : ahaṅkāragatāḥ V_2 : ahaṅkāravṛdhā T_{J1} : ahaṅkāraṃ vṛdhā M_1 **38a** jñātvā] $\Sigma_{NI [K_1 T_1 V_2]}$ $\Sigma_{SI} \Sigma_{Ne}$: jñāna T_1 : veda K_1 : omitted V_2 **38b** śāstrasamuccayam] $\Sigma_{NI [K_1 M_2 V_2]}$ $\Sigma_{SI [A_{D1}]}$ $\Sigma_{Ne [E_1]}$: śāstrasamuccayaḥ K_1 : śāstrasamuccayāt M_2 : śāstrasamuccayāṃ E_1 : śāstrasamuccayaṃ A_{D1} : śāstrasya samuccayaṃ V_2 **38c** upadeśam] $\Sigma_{[M_1]}$: upadeśyaṃ M_1 **38c** na jānanti] $\Sigma_{[E_2]}$: na jānāti E_2 **38d** na ca] $\Sigma_{NI} \Sigma_{SI} N_{17} V_5 E_1 E_2$: te ca $N_2 N_{19} N_{21} N_{23}$: taṃ ca N_1 : ceta N_{13} **38d** granthaśatair api] $\Sigma_{NI [K_1]}$ $T_{J1} V_4 \Sigma_{Ne [N_{13}]}$: granthaśateṣu ca $A_{D1} C_3$: grantharatair api K_1 : pantharatair api N_{13} : mantraśatair api B_{L2} **39a** mūladhyānādi] $\Sigma_{NI [K_1 T_1 U_1]}$ $\Sigma_{SI [V_4]}$ Σ_{Ne} : mūlaṃ dhyānādi $T_1 V_4$: mūladhyānāni U_1 dhyānādi K_1 **39b** cintāśata] $\Sigma_{NI} \Sigma_{SI [C_3]}$ $E_1 N_{23}$: cintāśāstre $C_3 N_{19} N_{21} V_5$: cittāśāstre $N_1 N_2 N_{13} N_{17}$: cittāśāstrai[h] E_2 **39c** kleśenāpi] $\Sigma_{[P_2]}$: kleśitāpi P_2 **39d** prāptavyaṃ sthānam īpsitam] $\Sigma_{NI [B_{L1} J_1 J_2 P_2 P_3]}$ N_{17} : prāptavyasthānam īpsitam $\Sigma_{Ne [N_2 N_{17}]}$ $\Sigma_{SI [T_{J1} V_4]}$: prāptavyaṃ jñānam īpsitam $B_{L1} P_2$: prāptavyaṃ sthānam icchatām J_1 : prāptavyasthānam īsitam J_2 : prāptavyasthānam āpsitam T_{J1} : pr[a]pyāvasthānam anuttam[ā]m V_4 : svābodbha[m] sam[ī]psitam P_3 : prāpt[ā]vasthānam īpsitam N_2

38d omitted by M_2 **39a-c** omitted by M_2

vedāntatarkoktibhir āgamaīs ca nānāvidhaiḥ śāstrakadambakaiś ca |
dhyānādibhiḥ satkaraṇair na gamyam cintāmaṇim hy ekagurum vihāya || 40 ||

For, [that desired state] cannot be realized⁵⁶ by the proclamations of the philosophical arguments of the Upaniṣads, [nor] the tantric scriptures, a multitude of texts of various sorts, excellent Mudrās and [practices] such as meditation, without the one and only guru who is the wish-fulfilling jewel. ⁵⁷

tasmāt tyaktvā sakalaviṣayān niṣkalādhyātmayogād
vāyor nāśas tadanu manasas tadvināśāc ca mokṣaḥ |
sañcintyaivam sahajam amalāṃ niṣkalaṃ nirvikāraṃ
prāptum yatnaṃ kuruta kuśalāḥ pūrvam evāmanaskam || 41 ||

Therefore, having abandoned divisible objects through meditation on the indivisible self, the breath disappears.⁵⁸ After that, the mind [disappears] and because of the disappearance

40a-d ≈ *Yogacintāmaṇi*_{ed} p. 87 and *Yogacintāmaṇi*_U (...na gamyam cintāmaṇim hy...) : ≈ Brahmānanda's *Jyot-snā* on I.14 (...agamyāś cintāmaṇir hy...) **41a-d** ≈ *Yogacintāmaṇi*_{ed} p. 50 and *Yogacintāmaṇi*_U (tasmāt tyaktvā sakalaviṣayam niṣkalādhyātmayogād vāyor nāśas tadanu manasas tadvināśāc ca mokṣaḥ | sacciddevam sahajam amalāṃ niṣkalaṃ nirvikāraṃ prāptyai yatnaṃ kuruta kuśalāḥ pūrvam evāmanaskam)

$\Sigma = \Sigma_{NI} + \Sigma_{SI} + \Sigma_{Ne}$; $\Sigma_{NI} = B_{L1} J_1 J_2 J_5 K_1 M_1 M_2 P_1 P_2 P_3 T_1 U_1 V_1 V_2$; $\Sigma_{Ne} = N_1 N_2 N_{13} N_{17} N_{19} N_{21} N_{23} V_5 E_1 E_2$; $\Sigma_{SI} = A_{D1} C_3 T_{J1} V_4$

40b vedāntatarkoktibhir] $\Sigma_{[V_4]}$: vedāntatarkādibhir V_4 **40b** nānāvidhaiḥ] $\Sigma_{[P_3]}$: nānāvidhaiḥ P_3 **40b** śāstrakadambakaiś ca] $\Sigma_{[U_1]}$: śāstrakabandhanaīś ca U_1 **40c** satkaraṇair] $\Sigma_{NI[K_1 M_1]}$ $\Sigma_{SI} \Sigma_{Ne}$: satkaraṇe M_1 : satkaraṇair K_1 **40c** na gamyam] $M_1 P_1 U_1 T_{J1} \Sigma_{Ne[N_{13}]}$: na gamyate $J_5 K_1 P_2$: na gamyāś $P_3 V_1 A_{D1}$: agamyam $B_{L1} J_1 J_2 T_1 V_2 \Sigma_{SI[A_{D1} T_{J1}]}$: na agamye N_{13} **40d** cintāmaṇim] $\Sigma_{NI[M_1 P_2 V_1]}$ $\Sigma_{SI[A_{D1} C_3]}$ Σ_{Ne} : cintāmaṇir V_1 : cintā-gaṇam M_1 : cintāmayais A_{D1} : cintāmaye C_3 : cintāmalair P_2 **40d** hyekagurum] $\Sigma_{NI[J_1 M_2 P_2]}$ $\Sigma_{SI[A_{D1} C_3]}$ Σ_{Ne} : tv ekagurum $J_1 M_2 A_{D1}$: ekagurum P_2 : enavinaiva sadgurum C_3 **41a** tasmāt tyaktvā] *diagnostic conj.*: tasmān nūnam $\Sigma_{NI[J_5 P_2 P_3]}$ $\Sigma_{SI[T_{J1}]}$ Σ_{Ne} : tasmān mauna J_5 : tasmāt taiva P_2 : tasmā[d] bhūtam P_3 : tasmātvān nūnam T_{J1} **41a** sakalaviṣayān] $J_5 P_1 V_4$: sakalaviṣayā $\Sigma_{NI[J_5 K_1 P_1 P_3]}$ $\Sigma_{SI[V_4]}$ Σ_{Ne} : sakalaviṣaya $K_1 P_3$ **41a** niṣkalādhyātmayogād] $\Sigma_{NI[M_2]}$ $\Sigma_{SI[V_4]}$ Σ_{Ne} : niṣkalādhyātmayogād $M_2 V_4$ **41b** vāyor nāśas] $\Sigma_{[K_1 P_3 V_1 V_2]}$ $\Sigma_{SI} \Sigma_{Ne}$: vāyor nāśāt V_2 : vāyau nāśas K_1 : vāyor nāśas P_3 : nāśas V_1 **41b** manasas] $\Sigma_{[P_3]}$: manas P_3 **41b** tadvināśāc] $\Sigma_{NI[K_1 M_2 P_3]}$ $\Sigma_{SI} \Sigma_{Ne}$: tadvināśāś $K_1 M_2$: apnaśā P_3 **41b** ca mokṣaḥ] $\Sigma_{NI[J_2 M_2]}$ $\Sigma_{SI[V_4]}$ $\Sigma_{Ne[N_2]}$: tu mokṣaḥ M_2 : ca mohāḥ J_2 : vimokṣaḥ V_4 : cchinnāt sādha mokṣyā N_2 **41c** sañcintyaivam] *conj.* SANDERSON: sañcintyevam M_2 : sacciddevam $\Sigma_{NI[M_2 P_1 P_2]}$ V_5 : saccid caikaṃ P_2 : sañciddeham P_1 : syāc ced evam $\Sigma_{Ne[N_{21} N_{23} V_5 E_1]}$: syāc cid evam E_1 : syāc ced eva $N_{21} N_{23}$ **41c** niṣkalaṃ nirvikāraṃ] $\Sigma_{NI} \Sigma_{SI} E_1$: nirvikāraṃ nirīhaṃ $\Sigma_{Ne[E_1]}$ **41d** prāptum yatnaṃ] $\Sigma_{NI[J_1 J_5 K_1 M_1 P_2 P_3 U_1]}$ $V_4 E_1$: prāptuyatnaṃ $J_1 J_5$: prāpyam yatnaṃ T_{J1} : prāptam yatnaṃ $U_1 \Sigma_{SI[V_4 T_{J1}]}$: prāpyā yatnaṃ M_1 : prāpto yatnāt K_1 : prāptam yatnai[h] P_2 : prāptyai yatnaṃ P_3 : jñātvā yatnaṃ $\Sigma_{Ne[E_1]}$ **41d** kuruta kuśalāḥ] $\Sigma_{NI[K_1]}$ $\Sigma_{SI[A_{D1} C_3]}$ Σ_{Ne} : paramakuśalāt K_1 : kuruta gurutaḥ C_3 : kuru kuru tapaḥ A_{D1} **41d** evāmanaskam] $\Sigma_{NI[V_1]}$ $\Sigma_{SI[A_{D1}]}$ E_1 : evāmanaske $V_1 A_{D1} \Sigma_{Ne[E_1]}$

40a-d Metre: indravajrā **41a-d** Metre: mandākrāntā

of the [mind], liberation [occurs].⁵⁹ Having reflected thus [on this sequence],⁶⁰ O adepts, make an effort to obtain the natural, pure, undivided and unchangeable no-mind [state] right from the start.

*abhyastaiḥ kim u dīrghakālam anilair vyādhipradair duṣkaraiḥ
prāṇāyāmasatair anekakaraṇair duḥkhātmakair durjayaiḥ |
yasminn abhyudite vinaśyati balī vāyuḥ svayaṃ tatkṣaṇāt
prāptuṃ tat sahasvabhāvam anīṣaṃ sevadhvam ekaṃ gurum || 42 ||*

What is to be gained by [manipulating] the vital winds,⁶¹ [even when] practised for a long time? [What gained] by the hundreds of [ways] of holding the breath, which cause sickness and are arduous, and by the many Mudrās, which are painful and difficult to master? You [should] serve continually the one and only guru to obtain⁶² that [no-mind state] whose nature is innate, on the arising of which, the breath, mighty [though it is], instantly disappears by itself.⁶³

42a-d ≈ *Gurugītā* (long version) 87 (...dīrghakālaviṣamair... prāpyaitaṃ sahasvabhāvam anīṣaṃ sevetaṃ ekaṃ gurum)

$\Sigma = \Sigma_{NI} + \Sigma_{SI} + \Sigma_{Ne}$; $\Sigma_{NI} = B_{L1} J_1 J_2 J_5 K_1 M_1 M_2 P_1 P_2 P_3 T_1 U_1 V_1 V_2$; $\Sigma_{Ne} = N_1 N_2 N_{13} N_{17} N_{19} N_{21} N_{23} V_5 E_1 E_2$; $\Sigma_{SI} = A_{D1} C_3 T_{J1} V_4$

42a abhyastaiḥ] $\Sigma_{NI} [J_2 M_2 V_1] \Sigma_{SI} [T_{J1}] \Sigma_{Ne} [V_5]$: abhyaste T_{J1} : abhyasteḥ V_5 : pradhvastaiḥ M_2 : anyais taiḥ J_2 : omitted V_1 **42a** kim u] $\Sigma_{NI} \Sigma_{SI} [A_{D1} C_3] \Sigma_{Ne} [N_{21}]$: api A_{D1} : ati C_3 : kim N_{21} **42a** anilair] $\Sigma_{NI} [M_2 P_2] \Sigma_{SI} [A_{D1}] N_2 N_{17} E_1 E_2$: amalair $\Sigma_{Ne} [N_2 N_{17} E_1 E_2]$: vimalair P_2 : amitair M_2 : anikaiḥ A_{D1} **42a** duṣkaraiḥ] $J_5 M_1 P_3 U_1 \Sigma_{SI} [T_{J1}] \Sigma_{Ne} [E_1]$: duḥkhadaiḥ $B_{L1} J_1 J_2 P_1 P_2 M_2 T_1 V_2 T_{J1} E_1$: duḥkhitaiḥ K_1 : duḥsvātmakair V_1 **42b** prāṇāyāmasatair] $\Sigma_{NI} [T_1] \Sigma_{SI} \Sigma_{Ne} [E_1 E_2]$: prāṇāyāmasatair T_1 : prāṇ[o]pāyāmasatair E_1 : prāṇād yāmasatair E_2 **42c** yasminn abhyudite] $\Sigma_{NI} [J_2 P_2] \Sigma_{SI} \Sigma_{Ne}$: yasminn [u]tpāditair J_2 : yasminn abhyāse te P_2 **42c** vinaśyati] Σ_{J1} : na viśyati J_1 **42c** balī] $\Sigma_{NI} [K_1 M_2 P_2 P_3 U_1] A_{D1} \Sigma_{Ne} [N_2 N_{13} N_{21}]$: balir K_1 : bali $P_3 U_1 \Sigma_{SI} [A_{D1} V_4]$ $N_2 N_{13} N_{21}$: balir P_2 : balo M_2 : balair V_4 **42c** svayaṃ] Σ_{C3} : manas C_3 **42d** prāptuṃ tat $J_1 M_2 T_1 U_1 V_1 E_1$: prāptaṃ tat $B_{L1} J_5 P_1 V_2$: prāpyaṃ tat $M_1 P_2 P_3 V_4$: prāpyaṃ taṃ T_{J1} : prāpyaitat $\Sigma_{Ne} [E_1]$: prāpte tat K_1 : tat prāptiṃ A_{D1} : yat prāptaṃ C_3 **42d** sahasvabhāvam] $\Sigma_{NI} [J_1 M_1 U_1] N_2 N_{13} E_1$: sahasvabhāvam $M_1 U_1 T_{J1} V_4 \Sigma_{Ne} [N_2 N_{13} E_1]$: sahasvabhāvam J_1 : sahasvabhāvam $A_{D1} C_3$ **42d** sevadhvam] $\Sigma_{NI} [P_2] \Sigma_{SI} [T_{J1}] \Sigma_{Ne}$: samvedyam T_{J1} : samsevyam P_2 **42d** ekaṃ gurum] $\Sigma_{NI} [J_2] \Sigma_{SI} \Sigma_{Ne} [N_1 N_{21} N_{23}]$: ekaṃ guruḥ $N_1 N_{21}$: evaṃ kuru N_{23} : aṅkaṃ gurum J_2

42a-d Metre: śārdūlavikrīḍita

42a-d omitted by J_5

*gurur brahmā gurur viṣṇur gurur devo maheśvaraḥ |
gurudevāt paraṃ nāsti tasmāt sampūjayet sadā || 43 ||*

The guru is Brahmā, the guru is Viṣṇu, the guru is the god, Śiva. There is nothing higher than the god who is the guru. Therefore, revere [him] always.⁶⁴

43a-d \approx *Guruḡītā* (short version, 2009) 5 (...guruḥ sāksāt maheśvaraḥ | gurur eva jagat sarvaṃ tasmai śrī-gurave namaḥ) : *Guruḡītā* (long version) 45: (...maheśvaraḥ | gurur ekaṃ paraṃ brahma tasmai śrīgurave namaḥ) : \approx *Yogacintāmaṇi*_{ed} p. 87 (... tasmāt taṃ pūjayet sadā) : \approx Pūrṇānanda's *Śrītattvacintāmaṇi* 2.36 (...maheśvaraḥ | bhavārṇavatariḥ śānto gurur eva parā gatiḥ) : \approx Devendrāśrama's *Puraścaraṇacandrikā*, f. 2r (...maheśvaraḥ | gurur eva paraṃ brahma tasmād ādau tam arcayet) : \approx *Yogaśikhopaniṣad* 5.56 (gurur brahmā gurur viṣṇur gurur devaḥ sadācyutaḥ | na guror adhikaḥ kaścit triṣu lokeṣu vidyate) : = Gopālabhaṭṭa's *Hari-bhaktivilāsa* 4.352 (quoted without attribution)

$\Sigma = \Sigma_{N_1} + \Sigma_{S_1} + \Sigma_{N_e}$; $\Sigma_{N_1} = B_{L_1} J_1 J_2 J_5 K_1 M_1 M_2 P_1 P_2 P_3 T_1 U_1 V_1 V_2$; $\Sigma_{N_e} = N_1 N_2 N_{13} N_{17} N_{19} N_{21} N_{23} V_5 E_1 E_2$; $\Sigma_{S_1} = A_{D_1} C_3 T_{J_1} V_4$

43a viṣṇur] $\Sigma_{N_1 [J_2 K_1 P_1 U_1]}$ $\Sigma_{S_1} N_1 N_{17} E_1$: viṣṇu] $J_2 K_1 P_1 U_1 \Sigma_{N_e [N_1 N_{13} N_{17} E_1]}$: viṣṇuṃ] N_{13} **43b** devo] $\Sigma_{N_1} \Sigma_{S_1} N_1 N_{17} E_1 E_2$: deva] $\Sigma_{N_e [N_1 N_{17} E_1 E_2]}$ **43c** gurudevāt] $\Sigma_{[T_{J_1}]}$: gurur devāt] T_{J_1} **43d** sampūjayet] $\Sigma_{N_1 [P_2]} \Sigma_{S_1 [T_{J_1}]} \Sigma_{N_e [N_{13}]}$: sampūjate] T_{J_1} : sampūjyate] P_2 : samjyate] N_{13} **43d** sadā] $\Sigma_{N_1 [P_2]} \Sigma_{S_1 [A_{D_1} T_{J_1}]} \Sigma_{N_e}$: gurum] $P_2 C_3 V_4$

43a-d omitted by] $J_1 M_2 P_3$

*dr̥ṣṭiḥ sthirā yasya vinaiva dr̥ṣyād vāyuḥ sthiro yasya vinā prayatnāt |
cittaṃ sthiraṃ yasya vināvalambāt sa eva yogī sa guruḥ sa sevyaḥ || 44 ||*

He whose gaze is steady without [any] visible object, whose breath is steady without effort, whose mind is steady without the support [of an object of focus], he alone is a yogin. He is a guru. He is worthy of service.⁶⁵

44a-d ≈ *Kulārṇavatāntra* 13.70 (dr̥ṣyaṃ vinā sthirā dr̥ṣṭir manaś cālabanaṃ vinā | vināyāsaṃ sthiro vāyur yasya syāt sa guruḥ priye) : ≈ *Nādabindūpaniṣat* 56 (dr̥ṣṭiḥ sthirā yasya vinā sadr̥ṣyaṃ vāyuḥ sthiro yasya vinā prayatnam | cittaṃ sthiraṃ yasya vināvalambaṃ sa brahmatārāntaranādarūpaḥ) : ≈ *Yogacintāmaṇi*_{ed} p. 87 (...dr̥ṣyam ... prayatnam | ... vināvalambam...) : ≈ *Haṭharatnāvalī* 4.25 (dr̥ṣṭiḥ sthirā yasya vinaiva lakṣyāt...) : ≈ *Upāsanāsārasaṅgraha* (IFP T 1095b) pp. 40-41 (manaś ciraṃ yasya vināvalambaṃ vāyuḥ sthiro yasya vinā nirodhakam | dr̥ṣṭiḥ sthirā yasya vināvalokanaṃ sa eva mudrā vicarati khecarī) : ≈ *Haṭhapradīpikā*_{10ch} 10.35 = the *Gorakṣasiddhāntasaṅgraha* p. 35 (quoted with attribution to the *Haṭhapradīpikā*_{10ch}) (dr̥ṣṭiḥ sthirā yasya vināpi dr̥ṣyaṃ vāyuḥ sthiro yasya vinā prayatnam | cittaṃ sthiraṃ yasya vināvalambaṃ sa eva yogī sadguruḥ sa sevyaḥ) : = *Haṭhatattvakaumudī* 2.16 : ≈ *Yogamārgaprakāśikā* 2.1 (atha layayogaḥ – dr̥ṣṭiḥ sthirā yasya vinaiva dr̥ṣyād vāyuḥ sthiro yasya vinā nirodhāt...) : ≈ *Rājayogāmṛta* 3.15 - 3.16 (dr̥ṣṭisthirā yasya vinā dr̥ṣṭim...) : *Haṃsāvilāsa*, chapter 9, p. 49 (quoted without attribution) (...dr̥ṣyaṃ vāyusthiro yasya vinā prayatnataḥ... vināvalamba[m]...)

$\Sigma = \Sigma_{N_1} + \Sigma_{S_1} + \Sigma_{N_e}; \Sigma_{N_1} = B_{L_1} J_1 J_2 J_5 K_1 M_1 M_2 P_1 P_2 P_3 T_1 U_1 V_1 V_2; \Sigma_{N_e} = N_1 N_2 N_{13} N_{17} N_{19} N_{21} N_{23} V_5 E_1 E_2; \Sigma_{S_1} = A_{D_1} C_3 T_{J_1} V_4$

44a dr̥ṣṭiḥ sthirā] $B_{L_1} J_2 J_5 K_1 M_2 T_1 V_1 E_1$; dr̥ṣṭisthirā $J_1 M_1 P_1 P_2 P_3 U_1 V_2 \Sigma_{S_1} \Sigma_{N_e} [N_2 E_1]$; dr̥ṣṭisthiro N_2 **44a** yasya] $\Sigma_{N_1} [B_{L_1} J_2] \Sigma_{S_1} \Sigma_{N_e}$; yatra B_{L_1} : yatna J_2 **44a** vinaiva dr̥ṣyād] $\Sigma_{N_1} [J_2 M_1 P_2 U_1] \Sigma_{S_1} [C_3] E_2$; vinā sudr̥ṣyād U_1 ; vinā nimeṣād $P_2 \Sigma_{N_e} [N_2 E_2]$; vinaiva lakṣyād C_3 ; vinaiva dr̥ṣṭyād J_2 ; vinakadr̥ṣyād M_1 ; vinānaṅgame N_2 **44b** vāyuḥ sthiro] $\Sigma_{N_1} [J_5 K_1 M_1 P_3 U_1] \Sigma_{S_1} N_1 N_{17} E_1 E_2$; vāyusthiro $K_1 M_1 U_1 \Sigma_{N_e} [N_1 N_{17} E_1 E_2]$; vāyuḥ sthirā $J_5 P_3$ **44b** vinā prayatnāt] $\Sigma_{N_1} [J_1 P_2 U_1] \Sigma_{S_1} [C_3] E_1$; vinā nirodhāt $U_1 C_3 \Sigma_{N_e} [E_1]$; vinā virodhāt P_2 ; vinā rodhāt J_1 **44c** cittaṃ sthiraṃ] $\Sigma_{N_1} [J_1 P_3] \Sigma_{S_1} N_{17} N_{21} V_5 E_1 E_2$; cittasthiraṃ $J_1 N_1 N_2 N_{13} N_{19} N_{23}$; manasthiraṃ P_3 **44c** vināvalambāt] $P_3 T_1 U_1 V_1 \Sigma_{S_1} \Sigma_{N_e} [N_{19}]$; vināvalambanāt $B_{L_1} J_1 J_2 M_1 M_2 P_2 V_2$; vināvalambanaṃ $J_5 K_1$; vinā nirodhāt N_{19} **44d** sevyaḥ] $\Sigma_{N_1} [M_1] \Sigma_{S_1} \Sigma_{N_e} [N_2]$; vandyaḥ M_1 ; sevā N_2

41a-d Metre: upajāti (i.e 41a-c indravajrā, 41d upendravajrā)

44a-d omitted by A_{D_1} **44d-45a** C_3 inserts two additional verses: *dr̥ṣṭimanomaruddr̥ṣyarūpālambanarodhanam | vinā yatnaṃ sthiraṃ yasya cāsāye[t] taṃ guruṃ sadā || evaṃ vidhaguruṃ labdhvā sarvacintāvivarjitaḥ | sthitvā manohare deṣe yogam evaṃ sadābhyaset ||*

amanaskaṃ suśiṣyeṣu saṅkrāmyendriyajam sukham |
nivārayanti te vandyā guravo 'nye pratārahāḥ || 45 ||

[Those] gurus who transfer the no-mind [state] to good students⁶⁶ and [thereby] stop [any] pleasure derived from the senses, are praiseworthy.⁶⁷ The others are [just] deceivers.

guruṇā darśite tattve tatksaṇāt tanmayo bhavet |
vimucya cātmanātmānaṃ mucyate nātra saṃśayaḥ || 46 ||

When the highest reality is revealed by the guru, [the yogin] becomes instantly absorbed in it. †Having liberated the self by the self†,⁶⁸ he is certainly liberated.

45a-d ≈ *Kulārṇavatāntra* 13.97 (ye dattvā sahañānandaṃ darantīndriyajam sukham | sevyās te guravaḥ śiṣyair anye tyāyāḥ pratārahāḥ) 46a-d ≈ *Kulārṇavatāntra* 13.96 (yena vā da[r]śite tattve tatksaṇāt tanmayo bhavet | manyate muktam ātmānaṃ sa gurur nāparaḥ priye) : ≈ *Yogacintāmaṇi*_{ed} p. 87 (...bhavet | matvā vimukta ātmānaṃ...) : ≈ *Yogacintāmaṇi*_U (...bhavet | matvā vimuktaṃ cātmanānaṃ...) : ≈ Devendrāśrama's *Puraścaraṇacandrikā* f. 2r (guruṇā darśite tattve tatksaṇāt tanmayo bhavet | gurau sannihite yas tu pū[j]ayed agrato nata[h])

$\Sigma = \Sigma_{NI} + \Sigma_{SI} + \Sigma_{Ne}$; $\Sigma_{NI} = B_{Li} J_1 J_2 J_3 K_1 M_1 M_2 P_1 P_2 P_3 T_1 U_1 V_1 V_2$; $\Sigma_{Ne} = N_1 N_2 N_3 N_7 N_9 N_{21} N_{23} V_5 E_1 E_2$; $\Sigma_{SI} = A_{Di} C_3 T_{J_1} V_4$

45a amanaskaṃ suśiṣyeṣu] $\Sigma_{NI[V_1]}$ $\Sigma_{SI[C_3 T_{J_1}]}$ Σ_{Ne} : amanaskaṃ suśiṣyeṣu V_1 : amanaskaṃ suśupteṣu C_3 : amanaskaṃ śuciṣv eṣu T_{J_1} 45b saṅkrāmyendriyajam] corr. SANDERSON: saṅkrāmyendriyajam $\Sigma_{NI[M_1 P_3 U_1]}$ Σ_{Ne} : saṅkrāmyate ye M_1 : saṅkrāmyate T_{J_1} : saṅkrāmye priyajam V_4 : samatendriyajam C_3 : saṅkrāmyendriyajam A_{Di} : saṅkrāmyendriyam P_3 : tu saṅkrāmyendriyajam U_1 45c nivārayanti te] $\Sigma_{NI[J_1 P_1 T_1 U_1]}$ $\Sigma_{SI[C_3]}$ $N_2 V_5$: nivārayante te $J_1 P_1 T_1 U_1 C_3 \Sigma_{Ne[N_2 N_3 N_{21} V_5]}$: nivārayante ya N_{21} : nivārayante N_{13} 45c vandyā] $\Sigma_{NI[M_1]}$ $\Sigma_{SI[N_2 N_7 N_9 E_1 E_2]}$: vaṃśā $\Sigma_{Ne[N_2 N_7 N_9 E_1 E_2]}$: vidyāṃ M_1 45d 'nye] $\Sigma_{NI[M_1 M_2]}$ $\Sigma_{SI[C_3]}$ $\Sigma_{Ne[N_1]}$: 'nya M_2 : kṣyā C_3 no M_1 : ne N_1 45d pratārahāḥ] $\Sigma_{[P_3]}$: pratārahāḥ P_3 46a guruṇā] $\Sigma_{NI[U_1]}$ $\Sigma_{SI[T_{J_1}]}$ Σ_{Ne} : guruṇāṃ U_1 karuṇā T_{J_1} 46a darśite tattve] $\Sigma_{NI[J_2 P_2]}$ Σ_{SI} Σ_{Ne} : darśite tattvaṃ P_2 : irite tattve J_2 46b tatksaṇāt] $M_1 P_2 P_3 \Sigma_{SI} \Sigma_{Ne[E_1]}$: darśanāt $\Sigma_{NI[M_1 P_2 P_3]}$ E_1 46c vimucya cātmanātmānaṃ] V_1 : vimucyātmanātmānaṃ H_1 : vimucya cānyam ātmānaṃ $T_1 E_1$: vimucya cātmanānaṃ pāṭhaḥ V_7 : vimucyatetmātmānaṃ U_2 : vimucac cānyam ātmānaṃ P_1 : vimuktaṃ matvā cātmanānaṃ V_4 : matvā vimuktaṃ cātmanānaṃ P_3 : vimuktaṃ manyetātmanānaṃ V_3 : vimuktaṃ manyatātmanānaṃ $J_5 K_1 M_1 U_1 T_{J_1} \Sigma_{Ne[E_1 E_2]}$: vimuktaṃ martya cātmanānaṃ $B_{Li,pc} J_2$: vimuktam anyathātmanānaṃ M_2 : vimuktaṃ eva cātmanānaṃ $A_{Di} C_3$: vimuktivākyato 'tmāsau A_1 : viviktamanyatātmanānaṃ J_1 : svātmanānaṃ manyate muktiṃ P_2 : vi++ manyatātmanānaṃ E_2 46d mucyate] $\Sigma_{NI[J_1 K_1 M_2 V_1]}$ $\Sigma_{SI[A_{Di} C_3]}$ Σ_{Ne} : ucyaṭe K_1 : mucyante V_1 : manyate $J_1 A_{Di}$: manyante M_2 : manyanti C_3

45a-b K_1 substitutes: amanaskasukhāsaktā sakarmendriyajam sukham | and P_2 amanaskaśucikeṣu sakarmendriyajam sukham | 45a-d omitted by V_2

*yathā siddharasasparśāt tāmraṃ bhavati kāñcanam |
gurūpadeśāśravaṇāc chiśyas tattvamayo bhavet || 47 ||*

Just as copper becomes gold from the touch of fixed mercury,⁶⁹ [so] the student becomes absorbed in the highest reality from hearing the teachings of the guru.

*tasmād upāsītāt samyak sahajaṃ prāpyate guroḥ |
anāyāsena satatam ātmābhyāsarato bhavet || 48 ||*

If [the yogin] worships the guru fully he will obtain from him the natural [no-mind state] without effort. [So,] he should devote himself at all times to this practice of the self.

47a-b ≈ Hemacandra's *Yogaśāstra* 12.12 (śrayate suvarṇabhāvaṃ siddharasasparśato yathā loham | ātmadhyānād ātmā paramātmatvaṃ tathāpnoti) : ≈ *Yogacintāmaṇi*_{ed} p. 87 (...tattvamayas tathā) : ≈ *Puraścaryāṛṇavaḥ* 1.314 (...kāñcanam | sannidhāne guror evaṃ śiśyaḥ śivamayo bhavet) **48a-b** Cf. Hemacandra's *Yogaśāstra* 6.17c-d (upadeśaṃ prāpya guror ātmābhyāse ratim kuryāt) **48a-d** ≈ *Yogacintāmaṇi*_{ed} p. 88 (tasmād upāsita samyak sahajaṃ prāpya sadguroḥ | ...ātmābhyāsavato...)

$\Sigma = \Sigma_{NI} + \Sigma_{SI} + \Sigma_{Ne}$; $\Sigma_{NI} = B_{L_1} J_1 J_2 J_5 K_1 M_1 M_2 P_1 P_2 P_3 T_1 U_1 V_1 V_2$; $\Sigma_{Ne} = N_1 N_2 N_{13} N_{17} N_{19} N_{21} N_{23} V_5 E_1 E_2$; $\Sigma_{SI} = A_{D_1} C_3 T_{J_1} V_4$

47a siddharasasparśāt] $\Sigma_{[P_2]}$: siddharasasyāśā P_2 **47c** gurūpadeśa] $\Sigma_{NI} \Sigma_{SI [T_{J_1}]}$ $\Sigma_{Ne [N_1]}$: gurūpadeśād N_1 : guro 'padeśaḥ T_{J_1} **47c** śravaṇāc] $\Sigma_{[N_1]}$: pravaṇāc N_1 **47d** tattvamayo] $\Sigma_{[T_{J_1}]}$: tvaṃ tanmayo T_{J_1} **47d** bhavet] $\Sigma_{NI [P_3]}$ $\Sigma_{SI [A_{D_1} C_3]}$ $N_2 N_{13} N_{21} E_1 E_2$: tathā $P_3 A_{D_1} N_1 N_{17} N_{19} N_{23} V_5$: tadā C_3 **48a** upāsītāt] $B_{L_1} P_1 P_2 T_1 T_{J_1} U_1 V_1 V_2 E_1$: upāsītā $J_2 P_3$: upāsītāṃ C_3 : upāsitaḥ $K_1 J_5$: upāsitaṃ $M_1 M_2 V_4$: upāsanāt $A_{D_1} \Sigma_{Ne [N_1 N_2 N_{23} E_1]}$: upāsanā $N_1 N_{23}$: upānāt N_2 **48a-b** samyak sahajaṃ] $\Sigma_{NI [M_2 P_2]}$ $\Sigma_{SI} \Sigma_{Ne [N_1 N_{21}]}$: samyag adambhaṃ M_2 : samyak so 'haṃ P_2 : samyak sajjaṃ N_1 : samyak N_{21} **48b** prāpyate guroḥ] $\Sigma_{NI [P_2 P_3]}$ $\Sigma_{SI [A_{D_1} C_3]}$ $\Sigma_{Ne [N_2]}$: prāpyate guruṃ P_2 : prāpya sadguroḥ $P_3 A_{D_1} C_3$: prāpyate guru N_2 **48c** satatam] $\Sigma_{[V_1]}$: sa tat V_1 **48d** ātmābhyāsarato] $\Sigma_{NI [J_5 K_1 T_1]}$ $\Sigma_{SI} \Sigma_{Ne [N_2]}$: ātmābhyāse rato T_1 : ātmā samaraso $J_5 K_1$: tasmād bhāsara[to] N_2

48a-d omitted by J_1

vivikte vijane deśe pavitre 'timanohare |
samāsane sukhāsīnaḥ paścāt kiñcit samāśritaḥ || 49 ||

sukhasthāpitasarvāṅgaḥ susthirātmā suniścalaḥ |
bāhudaṇḍapramāṇena kṛtadr̥ṣṭiḥ samabhyaset || 50 ||

In an isolated, solitary, clean and very beautiful place,⁷⁰ [the yogin] sits comfortably on a level seat and is supported a little from behind.⁷¹ His whole body is placed comfortably and he [remains] very steady and very still. Having fixed his gaze [on an empty space] the measure of a straight arm's length [in front],⁷² he should practice [thus].⁷³

śīthilikṛtasarvāṅga ā nakhāgraśikhāgrataḥ |
sa bāhyābhyantare sarvacintāceṣṭāvivarjitaḥ || 51 ||

[The yogin] whose whole body is held relaxed, [even] up to the tip of his toenails and the tuft of hair on the crown of his head,⁷⁴ is free from all thoughts and movement, both externally and internally.⁷⁵

49 – 50a-b ≈ *Yogacintāmaṇi*.ed p. 160 (...samāśritaḥ | susuptasthitasarvāṅgaḥ susthirātmā sunirmalaḥ)

$\Sigma = \Sigma_{NI} + \Sigma_{SI} + \Sigma_{Ne}$; $\Sigma_{NI} = B_{Li} J_1 J_2 J_5 K_1 M_1 M_2 P_1 P_2 P_3 T_1 U_1 V_1 V_2$; $\Sigma_{Ne} = N_1 N_2 N_{13} N_{17} N_{19} N_{21} N_{23} V_5 E_1 E_2$; $\Sigma_{SI} = A_{D1} C_3 T_{1t} V_4$

49a vijane] $\Sigma_{NI[M_1]}$ Σ_{SI} $\Sigma_{Ne[E_1]}$: nirjane M_1 : vyajane E_1 49b pavitre 'timanohare] $\Sigma_{NI[K_1 P_3 T_1 V_1 V_2]}$ $\Sigma_{SI[C_3 V_4]}$ $\Sigma_{Ne[N_2 E_1]}$: pavitre sumanohare $K_1 E_1$: pavitre sumanoharo T_1 : pavitreṣu manohare V_1 : pavitre 'pi manohare $C_3 N_2$: pavitre sumanorame V_2 : pavitre 'timanorame V_4 : pavitre 'timanorahare P_3 49c samāsane sukhāsīnaḥ] $\Sigma_{NI[B_{Li} J_1 J_2 K_1 M_2]}$ $\Sigma_{SI[V_4]}$ $\Sigma_{Ne[N_2]}$: sukhāsane samāsīnaḥ $B_{Li} J_2$: samāsane samāsīna[h] K_1 : samāsane sukhāsena J_1 : samāsīnaḥ sukhāsīnaḥ M_2 : samāsane sukhāsanam N_2 : samāsukhāsane sīnaḥ V_4 49d kiñcit samāśritaḥ] $\Sigma_{NI[K_1 P_2 P_3 T_1 V_1]}$ $\Sigma_{SI[V_4]}$ $\Sigma_{Ne[N_1 V_5 E_1]}$: kiñcit samāśritaḥ K_1 : kiñcit samāśritā P_3 : kiñcit samāśrite $T_1 N_1 E_1$: kiñcit samāśrayet $V_1 V_5$: kiñcit anāśritaḥ V_4 : sañcintya saṁśrayaḥ P_2 50a sukhasthāpita] $\Sigma_{NI[P_2 U_1]}$ Σ_{SI} Σ_{Ne} : sukhasthāpita U_1 : sukham sthāpita P_2 50a sarvāṅgaḥ] $\Sigma_{NI[V_2]}$ Σ_{SI} $\Sigma_{Ne[N_2]}$: sarvāṅgam V_2 : sarvāṅkaḥ N_2 50b suniścalaḥ] $\Sigma_{NI[K_1 P_3]}$ Σ_{SI} Σ_{Ne} : suniścalaḥ K_1 : sunirmalaḥ P_3 50d kṛtadr̥ṣṭiḥ] $\Sigma_{NI[B_{Li} K_1 P_2 P_3 T_1]}$ Σ_{SI} $\Sigma_{Ne[N_2 E_1]}$: kṛtadr̥ṣṭim B_{Li} : kṛtā dr̥ṣṭiḥ P_2 : tattad dr̥ṣṭim $K_1 T_1$: tattadr̥ṣṭim E_1 : yetadr̥ṣṭiḥ P_3 : kṛta yadi N_2 51a śīthilikṛtasarvāṅga] $B_{Li} J_2 J_5 M_2 V_1 A_{D1}$ $\Sigma_{Ne[N_{23}]}$: śīthilikṛtasarvāṅgaḥ $J_1 K_1 M_1 P_1 T_1 V_2 N_{23}$: śīthilikṛtasarvāṅgam $P_2 U_1$ $\Sigma_{SI[A_{D1} C_3]}$: śīthilikṛtasarvāṅgas P_3 : niścalo kṛtasarvāṅga C_3 51b ā nakhāgraśikhāgrataḥ] $\Sigma_{NI[B_{Li} M_1 M_2 P_1 T_1 U_1]}$ $\Sigma_{SI[V_4]}$ $\Sigma_{Ne[E_1]}$: ā nakhāgraśivāgrataḥ V_4 : anakhāgraśikhāgrataḥ U_1 : svānakhāgraśikhāgrataḥ M_1 : sa nakhāgraśikhāgrataḥ $P_1 T_1 E_1$: āvakhāgraśikhāgrataḥ B_{Li} : ā khanāgraśikhāgrataḥ M_2 51c sabāhyābhyantare] $\Sigma_{NI[J_1 P_2]}$ $\Sigma_{SI[V_4]}$ Σ_{Ne} : sabāhyābhyantaram $P_2 V_4$: sarvā hy ābhyantare J_1 51d sarvacintāceṣṭāvivarjitaḥ] $\Sigma_{NI[J_1 M_2 P_2 V_2]}$ C_3 $\Sigma_{Ne[N_2 E_2]}$: sarvam cintāceṣṭāvivarjitaḥ $J_1 P_2 V_2 V_4 N_2 E_2$: sarvacintāceṣṭādivarjitaḥ M_2 : sarvacintāceṣṭāvivarjitā T_{1t} : śāntaḥ cintāceṣṭāvivarjitaḥ A_{D1}

51b-d P_3 substitutes: tadā tattvaṃ prakāśate | svayaṃ prakāśite tattve svānandas tatkaṣṇād bhavet ||

*yadā bhaved udāsīnas tadā tattvaṃ prakāśate |
svayaṃ prakāśīte tattve svānandas tatkṣaṇād bhavet || 52 ||*

When [the yogin] becomes [completely] detached, then the highest reality becomes manifest. At the very moment the highest reality manifests itself, he becomes exceedingly blissful.⁷⁶

*ānandena ca santuṣṭaḥ sadābhyāsarato bhavet |
sadābhyāse sthīrībhūte na vidhir naiva ca kramaḥ || 53 ||*

And [the yogin] who is made content by [that] bliss, becomes devoted to constant practice. When the practice has become ever steady, there is no prescribed method and no step by step progress.

52a-d = *Yogacintāmaṇi*, ed p. 48: = *Haṭhatattvakaumudī* 55.20 53a-d ≈ *Yogacintāmaṇi*, ed p. 48 (...sadābhyāsaparo bhavet | sadābhyāsaparībhūte...) : = *Haṭhatattvakaumudī* 55.21

$\Sigma = \Sigma_{NI} + \Sigma_{SI} + \Sigma_{Ne}$; $\Sigma_{NI} = B_{L1}J_1J_2J_5K_1M_1M_2P_1P_2P_3T_1U_1V_1V_2$; $\Sigma_{Ne} = N_1N_2N_{13}N_{17}N_{19}N_{21}N_{23}V_5E_1E_2$; $\Sigma_{SI} = A_{D1}C_3T_{J1}V_4$

52a *yadā*] $\Sigma_{NI [B_{L1}J_1J_5]}$ $\Sigma_{SI [C_3V_4]}$ Σ_{Ne} : *yathā* $B_{L1}J_1V_4$: *sadā* J_5 : *ayaṃ* C_3 52a *udāsīnas*] $\Sigma_{NI} \Sigma_{SI [T_{J1}]}$ $\Sigma_{Ne [N_{23}N_2]}$: *udāsīnās* T_{J1} : *udāsīnaṃs* N_{23} : *udāsīna* N_2 52b *tadā*] $\Sigma_{NI [J_1]}$ $\Sigma_{SI [C_3V_4]}$ $\Sigma_{Ne [N_2]}$: *tathā* J_1V_4 : *svayaṃ* C_3 : *rataṃ* N_2 52b *tattvaṃ*] $\Sigma_{[J_1]}$: *sattvaṃ* J_1 52c *svayaṃ prakāśīte tattve*] $\Sigma_{NI [J_1P_1P_2]}$ $\Sigma_{SI [T_{J1}]}$ $\Sigma_{Ne [N_{23}]}$: *svayaṃ prakāśate tattve* $J_1P_1N_{23}$: *svayaṃ prakāśīte tattvaṃ* T_{J1} : *svayaṃ prakāśamāne tattve* P_2 52d *svānandas*] $\Sigma_{NI} \Sigma_{SI} \Sigma_{Ne [N_1N_2E_2]}$: *svānanda* N_1E_2 : *sānanda* N_2 52d *tatkṣaṇād*] $\Sigma_{NI [K_1]}$ $\Sigma_{SI} \Sigma_{Ne [N_1N_2]}$: *satkṣaṇād* N_1 : *tatra tad* K_1 : *tattvanād* N_2 53a *ca santuṣṭaḥ*] $\Sigma_{NI [P_2P_3]}$ $\Sigma_{SI [T_{J1}]}$ Σ_{Ne} : *ca santuṣṭā* T_{J1} : *tu santuṣṭe* P_2 : *saṃsantuṣṭaḥ* P_3 53b *sadābhyāsarato*] $\Sigma_{NI [J_1]}$ $\Sigma_{SI} \Sigma_{Ne [N_1E_2]}$: *sadābhyāse rato* N_1E_2 : *sadābhyāsatarato* J_1 53c *sadābhyāse*] $\Sigma_{[M_1]}$: *sadābhyāsi* M_2 53c *sthīrībhūte*] $\Sigma_{NI [J_1P_1P_3U_1]}$ $\Sigma_{SI [T_{J1}]}$ $\Sigma_{Ne [N_1N_2N_{21}E_1]}$: *sthīrībhūte* $P_3N_1N_2N_{21}E_1$: *sthīrībhūte* J_1T_{J1} : *sthīro bhūte* U_1 : *sthīrībhūter* P_1 53d *na vidhir*] $\Sigma_{NI [P_3T_1V_1]}$ $\Sigma_{SI [T_{J1}]}$ $\Sigma_{Ne [N_2N_{21}]}$: *na vidhi* $P_3T_1N_2N_{21}$: *na vidhair* T_{J1} : *na vidhivar* V_1 53d *naiva ca kramaḥ*] $\Sigma_{NI [M_2P_2]}$ $\Sigma_{SI} \Sigma_{Ne}$: *naiva ca kriyā* M_2 : *na ca karma ca* P_2

52d P_2 substitutes: *tu tatṣaṇāt tanmayo bhat* 53a-b omitted by V_2

na kiṃ cic cintayed yogī audāsīnyaparo bhavet |
nakiñciccintanād eva svayaṃ tattvaṃ prakāśate || 54 ||

The yogin should not think of anything [and] become one devoted to [complete] detachment. Simply as a result of not thinking about anything, the highest reality appears spontaneously.

svayaṃ prakāśite tattve tatkṣaṇāt tanmayo bhavet |
idaṃ tad iti yad vaktuṃ guruṇāpi na śakyate || 55 ||

At the very moment the highest reality manifests itself, [the yogin] becomes absorbed in that [reality] which even the guru is not able to define [by saying], 'this is it'.⁷⁷

54a-b ≈ Hemacandra's *Yogaśāstra* 12.19a-b (audāsīnyaparāyaṇavṛttiḥ kiṃ cid api cintayen naiva) **54a-d** ≈ *Yogacintāmaṇi*_{ed} p. 48 (...yogī hy audāsīnyaparo bhavet | nakiñcicchrayaṇāt tasya svayaṃ tattvaparakāśate) : ≈ *Yogacintāmaṇi*_U (...yogī hy audāsīnyaparo bhavet...) : ≈ *Haṭhatattvakaumudī* 55.22a-d (...yogī hy audāsīnyaparo bhavet...) **54c-d** ≈ *Kulārṇavatantra* 9.10a-b (nakiñciccintanād eva svayaṃ tattvaṃ prakāśate) **55a-b** = *Kulārṇavatantra* 9.10c-d : = *Yogacintāmaṇi*_{ed} p. 48 : = *Haṭhatattvakaumudī* 55.22e-f **55a-d** ≈ Hemacandra's *Yogaśāstra* 12.21 (yad idaṃ tad iti na vaktuṃ sāksād guruṇāpi hanta śakyeta | audāsīnyaparasya prakāśate tat svayaṃ tattvaṃ)

$\Sigma = \Sigma_{NI} + \Sigma_{SI} + \Sigma_{Ne}$; $\Sigma_{NI} = B_{Li} J_1 J_2 J_3 K_1 M_1 M_2 P_1 P_2 P_3 T_1 U_1 V_1 V_2$; $\Sigma_{Ne} = N_1 N_2 N_{13} N_{17} N_{19} N_{21} N_{23} V_5 E_1 E_2$; $\Sigma_{SI} = A_{Di} C_3 T_{Ji} V_4$

54a na kiṃ cic cintayed] $\Sigma_{NI [K_1 U_1]}$ Σ_{SI} $\Sigma_{Ne [N_{21}]}$: na kiṃ cic cintaya N_{21} : na vicic cintayed U_1 **54a** yogī] $\Sigma_{[P_1]}$: yogā P_1 **54b** audāsīnyaparo $A_{Di} V_4 \Sigma_{Ne [E_1]}$: udāsīnaparo P_2 : sadā śūnyamanā $T_1 E_1$: sadā śūnyama+ V_1 : yadā śūnyamanā P_1 : sadābhyāsaparo $B_{Li} J_2$: sadā śūnyaparo $J_1 J_3 K_1 U_1$: yadā śūnyaparo M_2 **54c** nakiñciccintanād] $\Sigma_{[J_3 K_1 U_1]}$ Σ_{SI} Σ_{Ne} : na kiṃ cic cintayed $J_3 K_1 U_1$ **54c** eva] $\Sigma_{NI [P_1 T_1]}$ Σ_{SI} $\Sigma_{Ne [E_1]}$: enaṃ $P_1 T_1$: eyaṃ E_1 **54d** prakāśate] $\Sigma_{NI [M_2]}$ Σ_{SI} $\Sigma_{Ne [N_2]}$: prajāyate M_2 : prakāśato 'py N_2 **55a** svayaṃ prakāśite tattve] $\Sigma_{NI [V_2 P_2]}$ $\Sigma_{SI [T_{Ji}]}$ $\Sigma_{Ne [N_{21}]}$: svayaṃ prakāśate tattve $T_{Ji} V_2$: svayaṃ prakāśitaṃ tattve N_{21} : svayaṃ prakāśamāne tu P_2 **55c** iti yad vaktuṃ] C_3 : iti tad vaktuṃ $\Sigma_{NI [P_1]}$ $\Sigma_{SI [C_3]}$ $\Sigma_{Ne [N_{13} N_{21}]}$: iti tad vaiktuṃ N_{13} : iti tad yuktuṃ P_1 : iti vaktavyaṃ N_{21} **55d** na śakyate] $\Sigma_{NI [P_3 V_1]}$ Σ_{SI} $\Sigma_{Ne [N_2]}$: na sañkyāte N_2 : naśyakyate P_3 : na śavayate V_1

54a-b omitted by $M_1 V_2 T_{Ji}$ **54a-d** omitted by C_3 **54c-d** omitted by P_2 : A_{Di} substitutes na kiṃ cic cittaṃ ivātmanāṃ susthiraṃ dhārayet sadā | **54d** U_1 substitutes: yogī sadā śūnyaparo bhavet **55a-d** omitted by $J_1 A_{Di}$

vānmanaḥkāyasaṅkṣobhaṃ prayatnena vivarjayet |
rasabhāṇḍam ivātmānaṃ susthiraṃ dhārayet sadā || 56 ||

[The yogin] should carefully avoid disturbances of speech, mind and body and should always hold himself very steady, like [one holds] a bowl of liquid.⁷⁸

yāvat prayatnaleśo 'sti yāvat saṅkalpakalpanā |
layo na manasaḥ prāptas tāvat tattvasya kā kathā || 57 ||

As long as there is [even] a modicum of effort and the forming of conceptual thought, then, absorption of the mind is not attained,⁷⁹ what to say of the highest reality?⁸⁰

56a-d ≈ Hemacandra's *Yogaśāstra* 12.18 (vacanamaṇaḥkāyānāṃ kṣobhaṃ yatnena varjayec chāntaḥ | rasa-
bhāṇḍam ivātmānaṃ suniścalaṃ dhārayen nityam) : ≈ *Yogacintāmaṇi*_{ed} p. 88 (vānmanaḥkāyasaṃyogaṃ pra-
yatnena vivarjayet | brahmāham asmīty ātmānaṃ susthiraṃ dhārayet sadā) 57a-d ≈ Hemacandra's *Yoga-
śāstra* 12.20 (yāvat prayatnaleśo yāvat saṅkalpakalpanā kāpi | tāvan na layasyāpi prāptis tattvasya kā tu kathā)
: ≈ *Kulārṇavatāntra* 1.114 (yāvat prayatnavego 'sti yāvat saṅkalpakalpanā | yāvan na manasaḥ sthairyam tāvat
tattvakathā kutaḥ) : ≈ *Yogacintāmaṇi* p. 39 (quoted with attribution to the *Skandapurāṇa*) (yāvat prayatnaleśo
'sti yāvat saṅkalpakalpanā | yāvac ca manasāvāptis tāvat tattvasya kā kathā)

$\Sigma = \Sigma_{NI} + \Sigma_{SI} + \Sigma_{Ne}$; $\Sigma_{NI} = B_{L1} J_1 J_2 J_5 K_1 M_1 M_2 P_1 P_2 P_3 T_1 U_1 V_1 V_2$; $\Sigma_{Ne} = N_1 N_2 N_{13} N_{17} N_{19} N_{21} N_{23} V_5 E_1 E_2$; $\Sigma_{SI} = A_{D1} C_3$
 $T_{J1} V_4$

56a vānmanaḥ] $\Sigma_{NI [P_2]}$ Σ_{SI} $\Sigma_{Ne [N_2]}$: vānmalaḥ P_2 : vānmata N_2 56a saṅkṣobhaṃ] $\Sigma_{NI [J_1 P_3]}$ $\Sigma_{SI [V_4]}$ Σ_{Ne} :
saṅkṣobhāt J_1 : sakṣobhaṃ P_3 : saṃbhogaṃ V_4 56b prayatnena vivarjayet] $\Sigma_{NI [J_5 P_2 P_3]}$ $\Sigma_{SI [C_3]}$ $\Sigma_{Ne [N_{13} E_2]}$
: prayatnena vivarjayat $P_3 N_{13}$: prayatnena vivarjitaḥ $J_5 P_2$: prayatnena visarjayet C_3 : pariayatnena varjayet E_2
56c rasabhāṇḍam] *diagnostic conj.* : rasabandham C_3 : diśāṃ cāntam $J_2 T_1 U_1 V_1 V_2 V_4 E_1$: diśāṃ cantam P_1 :
diśāṃ cāntyam M_2 : diśāṃ cātam B_{L1} : diśāṃ citam P_3 : diśā cāntam $J_1 M_1 P_2$: diśā citram $\Sigma_{Ne [E_1]}$: diśāś cāntam
 $J_5 K_1$ 56d susthiraṃ] $\Sigma_{[C_3]}$: sudīptam C_3 56d sadā] $\Sigma_{NI [V_1]}$ $V_4 N_{21} E_1$: tadā $\Sigma_{Ne [E_1]}$: sudhiḥ C_3 : *missing*
 $V_1 N_{21}$ 57a prayatnaleśo 'sti] $\Sigma_{NI [K_1 V_2]}$ $\Sigma_{SI [AD_1]}$ $\Sigma_{Ne [N_2 N_{13} N_{21} N_{23}]}$: prayatne leśo 'sti $N_{13} N_{21} N_{23}$: pralayaleśo
'sti V_2 : pralayano bhāti K_1 : prayatnaveśo 'sti A_{D1} : prayatnalesv asti N_2 57b yāvat] $\Sigma_{NI [M_2 P_1]}$ $\Sigma_{SI [AD_1 C_3]}$
 $\Sigma_{Ne [E_2]}$: tāvat $M_2 P_1 A_{D1} C_3 E_2$ 57b saṅkalpakalpanā] $\Sigma_{[N_2]}$: saṅkalpakalpatā N_2 : saṅkalpanālayaḥ C_1 57c
layo na manasaḥ prāptas] *diagnostic conj.* : layena mananaṃ prāpti C_3 : layatvaṃ manasaḥ prāptes A_{D1} : śreyo
na manasā prāptaṃ $J_5 K_1 V_2$: śreyastvaṃ manasā prāptaṃ $B_{L1} J_1 J_2 M_2 P_1 T_1 U_1 V_1 E_1$: śreyasvamasā prāptaṃ V_4 :
amanaske na ca prāpte P_2 : ayatnamanasā prāptis $M_1 T_1$: yāvac ca manasā prāptim P_3 : ahaṃ tvam iti saṃprap-
tis $\Sigma_{Ne [E_1]}$ 57d tāvat tattvasya] $\Sigma_{NI [P_2]}$ $\Sigma_{SI [V_4]}$ Σ_{Ne} : tāvat sattvasya V_4 : bhāvatattvasya P_2

56a-d omitted by A_{D1} 56c-d omitted by T_{J1} 56c-d – 57a-b M_2 inserts an additional hemistich: *rasa-
bhāṇḍam ivātmānaṃ susthiraṃ dhārayet sadā* |

audāsīnyāmṛtaughena vardhamānena yoginā |
unmūlitamanomūlo jagadvṛkṣaḥ patisyati || 58 ||

The tree of the mundane world will fall [because] its root, [which is] the mind, has been uprooted by the yogin [who] is growing [in strength] as a result of the flood of the nectar of detachment.⁸¹

sadā jāgradavasthāyāṃ suptavad yo 'vatiṣṭhate |
śvāsocchvāsavihīnas tu niścitaṃ mukta eva saḥ || 59 ||

[The yogin] who always remains as though asleep in the state of waking and is free from breathing in and out,⁸² is certainly liberated.

58a-d = *Yogacintāmaṇi*_{ed} p. 50 59a-d ≈ Hemacandra's *Yogaśāstra* 12.47 (yo jāgradavasthāyāṃ svasthaḥ supta iva tiṣṭhati layasthaḥ | śvāsocchvāsavihīnaḥ sa hīyate na khalu muktijuṣaḥ) : ≈ *Kulārṇavatāntra* 1.114 (svapnajāgradavasthāyāṃ suptavat yo 'vatiṣṭhate | niśvāsocchvāsahīnaś ca...) : ≈ *Haṭhāradīpikā* 4.112 (svastho jāgradavasthāyāṃ suptavad yo 'vatiṣṭhate | niḥśvāsocchvāsahīnaś ca...) : ≈ *Yogacintāmaṇi*_{ed} p. 49-50 (...niḥśvāsocchvāsahīnaś ca...) : ≈ *Haṭhatattvakaumudī* 55.24 (sadā jāgradavasthāyāṃ suptavad yo 'vatiṣṭhate | niśvāsocchvāsavihīnaś ca...)

$\Sigma = \Sigma_{N_1} + \Sigma_{S_1} + \Sigma_{N_e}$; $\Sigma_{N_1} = B_{L_1} J_1 J_2 J_3 K_1 M_1 M_2 P_1 P_2 P_3 T_1 U_1 V_1 V_2$; $\Sigma_{N_e} = N_1 N_2 N_{13} N_{17} N_{19} N_{21} N_{23} V_5 E_1 E_2$; $\Sigma_{S_1} = A_{D_1} C_3 T_{J_1} V_4$

58a audāsīnyāmṛtaughena] $M_1 A_{D_1} C_3 \Sigma_{N_e [N_1 N_2 E_1 E_2]}$: audāsīnyāmṛtaughena $J_1 N_1 N_2$: audāsīnyāmṛtenāpi $B_{L_1} J_5 K_1 M_2 P_1 T_1 V_1 V_4 E_1$: audāsīnāmṛtenāpi V_2 : audāsīnye 'mṛtenāpi J_2 : audāsīnamṛto 'py ena T_{J_1} : audāsīnyāmṛtau hy ena P_3 : audāsīnyāmṛtaudyena E_2 : audāsīnyāmṛto 'py ena U_1 : udāsīnyāvaty arthaṃ taṃ P_2 58b vardhamānena] $\Sigma_{[N_2]}$: vardhamāna N_2 58b yoginā] $\Sigma_{N_1 [M_1 P_2 P_3]}$ $T_{J_1} E_1 E_2$: yogināṃ $\Sigma_{S_1 [T_{J_1}]}$ $\Sigma_{N_e [N_2 E_1 E_2]}$: yoginaḥ $M_1 P_2 N_{21}$: yoginam P_3 : niyoginām N_2 58c unmūlitamanomūlo $J_5 M_1 M_2 U_1 \Sigma_{S_1 [T_{J_1}]}$ $\Sigma_{N_e [N_1 N_2 N_{23} N_{21} E_2]}$: unmūlitamanonmūlo $N_{23} N_{21}$: unmūlitamanomūle $B_{L_1} P_1 T_1$: unmūlite manomūle V_1 : unmūlitamanonmūle K_1 : unmūlitamanomūlaṃ $P_2 V_2$: unmūlitamanomūla J_2 : unmūlitamanomūlo J_1 : unmūlinamanomūlo T_{J_1} : unmūlitamanomūlo $P_3 E_2$: umilitamanatanmūlo N_2 tanmūlitamanonmūlo N_1 58d jagadvṛkṣaḥ] $\Sigma_{N_1 [K_1 U_1]}$ Σ_{S_1} $\Sigma_{N_e [E_2]}$: jagadvṛkṣya K_1 : jagadvṛkṣyaḥ U_1 : jagadvṛkṣā E_2 59a sadā jāgradavasthāyāṃ] $\Sigma_{N_1 [B_{L_1} M_1]}$ $\Sigma_{N_e [N_{23} E_1]}$: sadā jāgrvadasthāyāṃ V_4 : sadā jāgrat apasthāyāṃ N_{23} : sadā jāgradavasther ya E_1 : sa jāgras tadavasthāyāṃ M_1 : yadā jāgrvadasthāyāṃ B_{L_1} : yo jāgrad yad avasthāyāṃ T_{J_1} : svapnajāgradavasthāyāṃ A_{D_1} : suptajāgradavasthāyāṃ C_3 59b suptavad yo] $\Sigma_{N_1 [P_2 T_1 U_1]}$ $\Sigma_{S_1 [A_{D_1}]}$ $E_1 E_2$: svapnavad yo $\Sigma_{N_e [E_1 E_2]}$: suptavad yā P_2 : guptavad yo U_1 : suptavavyo A_{D_1} : suptad yo T_1 59b 'vatiṣṭhate] $\Sigma_{N_1 [J_5 K_1 M_1 P_2]}$ $\Sigma_{S_1 [C_3]}$ $\Sigma_{N_e [N_1 N_2 N_{21} E_1]}$: 'vatiṣṭhati $J_5 K_1 M_1 P_2 N_1 N_2 E_1$: 'vatiṣṭhatiḥ N_{21} : yāvad icchati C_3 59c śvāsocchvāsavihīnas tu] $\Sigma_{N_1 [M_1 P_2 P_3]}$ E_1 : niśvāsocchvāsahīnaś ca P_3 : niśvāsocchvāsahīnas tu $M_1 P_2 \Sigma_{S_1} \Sigma_{N_e [E_1]}$ 59d niścitaṃ] $\Sigma_{N_1 [M_2 V_1]}$ $\Sigma_{S_1 [C_3]}$ Σ_{N_e} : niścinto C_3 : nitya M_2 : missing V_1 59d mukta eva saḥ] $\Sigma_{N_1 [K_1 M_2]}$ $\Sigma_{S_1} \Sigma_{N_e [N_1 N_2 N_{13} N_{21}]}$: muktaye va saḥ K_1 : mukta yeva saḥ $N_1 N_{21}$: mukta ya va sa $N_2 N_{13}$: yuktaḥ sa eva saḥ M_2

57c-d – 58a-b] inserts śrīguro

svapnajāgaraṇopetā jantavo jagatīgatāḥ |
yoginas tattvasampannā na jāgrati na śerate || 6o ||

People who belong to the mundane world⁸³ experience sleep and wakefulness, [whereas] the yogins who have realized the highest reality do not wake and do not sleep.

svapne cidamśasūnyatvaṃ jāgare viṣayagrahaḥ |
svapnajāgaraṇātītam antastattvaṃ vidur budhāḥ || 6I ||

In sleep, a portion of consciousness is lost and in wakefulness, there is grasping at sense objects. The wise know that there is an inner reality beyond sleep and wakefulness.⁸⁴

6oa-d ≈ Hemacandra's *Yogaśāstra* 12.48 (jāgaraṇasvapnajuṣo jagatītalavartinaḥ sadā lokāḥ | tattvavido laya-
magnā no jāgrati śerate nāpi) **6Ia-d** ≈ Hemacandra's *Yogaśāstra* 12.48 (bhavati khalu sūnyabhāvaḥ svapne
viṣayagrahaś ca jāgaraṇe | etad dvitayam atītyānandamayam avasthitaṃ tattvam)

$\Sigma = \Sigma_{NI} + \Sigma_{SI} + \Sigma_{Ne}$; $\Sigma_{NI} = B_{L1} J_1 J_2 J_5 K_1 M_1 M_2 P_1 P_2 P_3 T_1 U_1 V_1 V_2$; $\Sigma_{Ne} = N_1 N_2 N_{13} N_{17} N_{19} N_{21} N_{23} V_5 E_1 E_2$; $\Sigma_{SI} = A_{D1} C_3$
 $T_{J1} V_4$

6oa svapnajāgaraṇopetā] $\Sigma_{NI [K_1 U_1 V_2]}$ $\Sigma_{SI} \Sigma_{Ne [N_2 N_{21} N_{23}]}$: svapnajāgaraṇopetāṃ N_{23} : svapne jāgaraṇopetā
 $K_1 V_2$: svapnajāgaraṇe petā U_1 : svapnajāgaraṇopitā N_2 : svapnajāgaraṇe 'py atā N_{21} **6ob** jantavo] $\Sigma_{NI [P_2 U_1]}$
 $\Sigma_{SI [C_3]}$ $\Sigma_{Ne [N_2 E_1]}$: jantavā $U_1 N_2$: jātānīm C_3 : yatayo $P_2 E_1$ **6ob** jagatīgatāḥ] *conj.* SANDERSON : jagṛtīgatāḥ
 V_4 : jagatīm gatāḥ $M_1 N_{17} N_{19}$: jagatīm gatāḥ $A_{D1} \Sigma_{Ne [N_{17} N_{19} E_1]}$: jagṛtīm gatāḥ $B_{L1} T_1 T_{J1}$: jāgratīm gatāḥ $C_3 U_1$: jā-
gratīm gatāḥ $J_2 M_2 P_1 P_2 V_1 E_1$: jāgratām gatāḥ J_1 : jāgarti gatāḥ P_3 : yām gatīm gatāḥ $J_5 V_2$: yogasevitāḥ K_1 **6oc**
tattvasampannā] $\Sigma_{NI [J_1]}$ $T_{J1} V_4 \Sigma_{Ne}$: tattvasamlinā $A_{D1} C_3$: sattvasampannāṃ J_1 **6od** na jāgrati] $\Sigma_{NI [B_{L1} J_1 J_2 J_5]}$
 $K_1 T_1$ $\Sigma_{SI [T_{J1}]}$: na jāgranti $B_{L1} J_2 T_1$: na jāgarti $J_1 J_5 K_1$: na jāgrti T_{J1} **6od** na śerate] $\Sigma_{NI [K_1 P_2]}$ $\Sigma_{SI} \Sigma_{Ne}$: na śer-
ato K_1 : na śocati P_2 **6Ia** svapne] $\Sigma_{[J_1]}$: sveda J_1 : **6Ia** cidamśasūnyatvaṃ] $\Sigma_{NI [J_2 K_1]}$ $\Sigma_{SI} \Sigma_{Ne [N_1]}$
: ciraṃ suśūnyatvaṃ J_2 : ciddeśasūnyatvaṃ N_1 : 'pi dṛṣyaśūnyatvaṃ K_1 **6Ib** jāgare] $\Sigma_{NI [J_2 M_2]}$ $\Sigma_{SI [A_{D1}]}$
 $\Sigma_{Ne [N_{17}]}$: jāgaram N_{17} : jāgrate $J_2 M_2$: jāyate A_{D1} **6Ib** viṣayagrahaḥ] $\Sigma_{NI [B_{L1} P_2]}$ $\Sigma_{SI [C_3]}$ $\Sigma_{Ne [N_{21}]}$: viṣayagrahāḥ
 $B_{L1} C_3$: viṣayā grahāḥ P_2 : viṣayagrataḥ N_{21} **6Ic** svapnajāgaraṇātītam] $\Sigma_{NI [K_1]}$ $\Sigma_{SI [C_3]}$ $\Sigma_{Ne [N_{21}]}$: svapne jā-
garaṇātītaṃ $K_1 C_3$: svapnajāgaraṇācīta N_{13} : svapnajāgaraṇātīta N_{21} **6Id** antastattvaṃ] M_1 : atas tattvaṃ
 $B_{L1} J_1 J_5 P_1 P_3 U_1 \Sigma_{SI [T_{J1} V_4]}$ $\Sigma_{Ne [N_2 N_{13} N_{21} E_1]}$: tatas tattvaṃ N_2 : tasya tattvaṃ K_1 : tasmāt tattvaṃ $J_2 V_2$: manas tattvaṃ
 $T_{J1} N_{13} N_{21}$: samatattvaṃ P_2 : samaṃ tattvaṃ $V_1 E_1$: idaṃ tattvaṃ M_2 : amanaskaṃ V_4 : ++tattvaṃ T_1

6Ia-d omitted by P_3

*bhāvābhāvadvayātītaṃ svapnajāgaraṇātīgam |
mṛtyujīvananirmuktaṃ tattvaṃ tattvavido viduḥ || 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.

*nidrādaṃ jāgarasyānte yo bhāva upajāyate |
taṃ bhāvaṃ bhāvayed yogī niścitaṃ mukta eva saḥ || 63 ||*

The yogin cultivates that state which arises at the end of waking and the beginning of sleep. He is surely liberated [by it].⁸⁵

63a-d ≈ Śivopādhyāya's commentary on *Vijñānabhairavantra* 75 (quoted with attribution) (tathā ca vāsiṣṭhe darśane | ... | taṃ bhāvaṃ bhāvayan sākṣād akṣayānandam āsnute) : ≈ *Haṭhatattvakaumudī* 55.25 (...yo bhāvas tūpajāyate | taṃ bhāvaṃ bhāvayan yogī...)

$\Sigma = \Sigma_{NI} + \Sigma_{SI} + \Sigma_{Ne}$; $\Sigma_{NI} = B_{L1} J_1 J_2 J_5 K_1 M_1 M_2 P_1 P_2 P_3 T_1 U_1 V_1 V_2$; $\Sigma_{Ne} = N_1 N_2 N_{13} N_{17} N_{19} N_{21} N_{23} V_5 E_1 E_2$; $\Sigma_{SI} = A_{D1} C_3 T_{J1} V_4$

62a bhāvābhāva] $\Sigma_{[M_1]}$: bhāvāt bhāva M_1 **62b** svapnajāgaraṇātīgam] $B_{L1} J_1 P_1 P_3 V_1 \Sigma_{SI [C_3]} \Sigma_{Ne [N_2 E_1]}$: svapnajāgaraṇādīgam M_2 : svapnajāgaraṇāntīkaṃ $K_1 M_1 T_1 C_3 N_2 E_1$: svapnajāgaraṇādīkaṃ U_1 : svapnajāgaraṇātītaṃ J_5 : svapnajāgaraṇāgatiṃ J_2 : svapnajāgaraṇāgatiḥ P_2 **62c** mṛtyujīvananirmuktaṃ] $\Sigma_{NI} A_{D1} T_{J1} N_2 E_1$: mṛtyujīvena nirmuktaṃ $\Sigma_{Ne [N_2 E_1]}$: mṛtajīvaninirmuktaṃ $C_3 V_4$ **62d** tattvavido viduḥ] $\Sigma_{NI} \Sigma_{SI [T_{J1}]} \Sigma_{Ne [N_2]}$: tattvaṃ vido viduḥ T_{J1} : ++vido viduḥ N_2 **63a** jāgarasyānte] $\Sigma_{[N_2]}$: jāgarasyānti N_2 **63b** upajāyate] $\Sigma_{NI [B_{L1} J_2 M_1 M_2 P_3]} \Sigma_{SI} E_1$: upapadyate $B_{L1} J_2 M_1 M_2 P_3 U_1 \Sigma_{Ne [E_1]}$ **63d** niścitaṃ] $\Sigma_{NI} \Sigma_{SI [C_3]} \Sigma_{Ne [V_5]}$: niścita V_5 : niścitto C_3 **63d** mukta eva saḥ] $\Sigma_{NI [M_1]} \Sigma_{SI} \Sigma_{Ne [N_1 N_{13} N_{21}]}$: mukta eva hi M_1 : mukta yeva sa $N_1 N_{13} N_{21}$

62a-d omitted by V_2 ; N_1 repeats this verse. **63a-d** omitted by P_5

yathā suptotthitaḥ kaś cid viṣayān pratipadyate |
jāgarty eva tato yogī yoganidrākṣaye tathā || 64 ||

Just as someone who has suddenly arisen from sleep becomes aware of sense objects, so the yogin wakes up from that [world of sense objects] at the end of his yogic sleep [in the no-mind state].⁸⁶

sarvato vitatā dṛṣṭiḥ pratyagbhūtā śanaiḥ śanaiḥ |
paratattvāmalādarśe paśyaty ātmānam ātmanā || 65 ||

The gaze [which is initially] spread out in all directions very gradually becomes inward. [Then, the yogin] sees himself through himself in the spotless mirror of the highest reality.⁸⁷

64a-d ≈ *Yogacintāmaṇi*_{ed} p. 50 (...yoganidrākṣayāt tathā) : ≈ *Haṭhatattvakaumudī* 55.26 (...yoganidrākṣayāt tathā) **65a-d** ≈ Hemacandra's *Yogaśāstra* 12.32 (sarvatrāpi prasṛtā pratyagbhūtā śanaiḥ śanair dṛṣṭiḥ | paratattvāmalamukure nirikṣate hy ātmanātmānam) : ≈ *Yogacintāmaṇi*_{ed} p. 43 (...saṅkṣiptā śanaiḥ śanaiḥ | paratattvam anādarśam...)

$\Sigma = \Sigma_{NI} + \Sigma_{SI} + \Sigma_{Ne}$; $\Sigma_{NI} = B_{L1} J_1 J_2 J_3 K_1 M_1 M_2 P_1 P_2 P_3 T_1 U_1 V_1 V_2$; $\Sigma_{Ne} = N_1 N_2 N_{13} N_{17} N_{19} N_{21} N_{23} V_5 E_1 E_2$; $\Sigma_{SI} = A_{D1} C_3 T_{J1} V_4$

64a yathā] $\Sigma_{[T]1}$: yadā T_{J1} **64b** suptotthitaḥ] $\Sigma_{NI [J_5 K_1 P_2 U_1]}$ $\Sigma_{SI} \Sigma_{Ne [N_2 N_{21}]}$: supto sthitaḥ $J_5 U_1 N_2 N_{21}$: svapne sthitaḥ K_1 : āsusthitaḥ P_2 : **64b** viṣayān] $\Sigma_{[M]1}$: viṣayāt M_1 **64c** jāgarty eva] $U_1 V_4 N_{17} N_{19} V_5 E_2$: jāgarte va $P_3 N_1 N_{13} N_{23}$: jāgarty apa N_2 : jāgraty eva $B_{L1} J_2 M_2 P_1 T_1 V_1 A_{D1} T_{J1} E_1$: jāgraty evaṃ M_1 : jāgrarty eva N_{21} : jāgrato yas $K_1 V_2$: jāgrate ca J_1 : jāgratiṃ ca P_2 : jāyate ca J_5 : jāgrd eva C_1 : jāgratsvapna C_3 **64d** tato yogī] $M_1 M_2 P_2 P_3 U_1 T_{J1} \Sigma_{Ne [N_2 E_1]}$: tathā yogī $B_{L1} J_1 J_2 J_3 K_1 P_1 T_1 V_1 V_2 V_4$: sthito yogī $\Sigma_{SI [T]1 V_4}$: tattvo yogī N_2 **64d** yoganidrākṣaye] $\Sigma_{NI [J_1 J_5 K_1 P_2 U_1]}$ $\Sigma_{SI [T]1}$ $\Sigma_{Ne [N_2 N_{13} N_{23} E_2]}$: yoganidrākṣayas $N_{23} E_2$: yogaṃ nidrākṣaye K_1 : yoganidre kṣate J_1 : yoganidrākṣate $J_5 U_1$: yoganidrāsate T_{J1} : yoganidrālayo P_2 : yoganidrāsane C_1 : yoganīśakṣaye $N_2 N_{13}$ **64d** tathā] $\Sigma_{NI [J_1 P_2]}$ $\Sigma_{SI} \Sigma_{Ne}$: tadā J_1 : yathā P_2 **65a** sarvato vitatā] $\Sigma_{NI [J_1 P_1]}$ $\Sigma_{SI [C_3]}$ $E_1 E_2$: sarvato vivṛtā J_1 : sarvato vitathā P_1 : sarvato bhāvitā $\Sigma_{Ne [E_1 E_2]}$: sarvatrā viḡatā C_3 **65a** dṛṣṭiḥ] $\Sigma_{NI [K_1]}$ $\Sigma_{SI} \Sigma_{Ne [N_2]}$: dṛṣṭī N_2 : dṛṣṭi K_1 **65b** pratyagbhūtā] $\Sigma_{NI [J_1 J_5 K_1 M_1 V_2]}$ $\Sigma_{SI [C_3 T_{J1}]}$ $\Sigma_{Ne [N_2 E_1]}$: pratyagbhūtāḥ $C_3 E_1$: pratyagbhūyā M_1 : pratipadya $J_5 K_1 V_2$: pratyābhūtā N_2 : pratyubhūtaṃ T_{J1} : prasadbhūtāḥ J_1 **65c** paratattvāmalādarśe] *diagnostic conj.* : paratattvāmaladarśe A_{D1} : paratattvāmale darśe C_3 : paratattvam anādarśe $M_2 V_1 V_2$: paraṃ tattvaṃ anādarśe $B_{L1} J_2 P_1 P_3 T_1 T_{J1}$: paraṃ tattvam ādarśe E_1 : paratattvam anādarśam $N_2 N_{17}$: paraṃ tattvam anādarśam N_{13} : paratattvam anādarśa $N_1 N_{21} V_5$: paratattvaṃ yadādarśa N_{23} : evaṃ tattvam anādarśam M_1 : paraṃ tattvaṃ anādarśam K_1 : paraṃ tattvaṃ anādeśam J_5 : paratattvadarśanena U_1 : paraṃ tattvaṃ vinirdeśyaṃ J_1 : paratattve mano vaśyaṃ V_4 : paraṃ ca mana ādarśe P_2 **65d** paśyaty] $\Sigma_{NI [J_1 J_5 K_1 P_2]}$ $\Sigma_{SI} \Sigma_{Ne}$: paśyed K_1 : paśyat J_5 : paśyanty $J_1 P_2$ **65d** ātmānam ātmanā] $J_1 M_1 P_2 U_1 \Sigma_{SI [C_3 V_4]}$ $\Sigma_{Ne [N_1 E_1]}$: ātmānam ātmani $B_{L1} J_2 J_3 K_1 M_2 P_1 T_1 V_1 C_3 E_1$: ātmani ātmanā V_4 : ātmānam ātmanaḥ P_3 : ātmānam unmanāḥ V_2 : ātmānam ātmayā N_1

64c-d – **65a-b** C_3 inserts an additional verse: *yāvati jāyate 'vasthā cirābhyāsena yoginām | ṣaḍaṅgā[t] tatkṣaṇād eva tāvatī sahajodayāt || eva] conj.* SANDERSON: *etī C_3. sahajodayāt] conj.* SANDERSON: *sahajopamā C_3*

*prathamam niḥsṛtā dṛṣṭiḥ saṃlagnā yatra kutra cit |
sthiribhūtā ca tatraiva vinaśyati śanaiḥ śanaiḥ || 66 ||*

At first, the gaze goes forth [and] is fixed on anything. Having become steady on that very [thing], it gradually disappears.⁸⁸

*prasahya saṅkalpaparamparāṇām ucchedane santatasāvadhānā |
ālabanāśād apacīyamānā śanaiḥ śanaiḥ śāntim upaiti dṛṣṭiḥ || 67 ||*

[When the gaze] is focused constantly, [it results] in forcibly cutting off the streams of intentional thinking. [Then,] because of the disappearance of its object [of focus], the gaze, while very gradually weakening, [finally] ceases.

65a-d ≈ Hemacandra's *Yogaśāstra* 12.31 (niḥsṛtyādaḥ dṛṣṭiḥ saṃlagnā yatra kutra cit sthāne | tatrāsādyā sthairyaṃ śanaiḥ śanair vilayam āpnoti) : ≈ *Yogacintāmaṇi*_{ed} p. 44 (...saṅgato yatra kutra cit...) **67a-d** ≈ *Yogatārāvalī* 20 (...saṃbhedane santatasāvadhānam | ālabanāśād apacīyamānam śanaiḥ śanaiḥ śāntim upaiti cetaḥ) : ≈ *Yogacintāmaṇi*_{ed} p. 44 (...niśūdane santatasāvadhānā...)

$\Sigma = \Sigma_{NI} + \Sigma_{SI} + \Sigma_{Ne}$; $\Sigma_{NI} = B_{L1} J_1 J_2 J_3 K_1 M_1 M_2 P_1 P_2 P_3 T_1 U_1 V_1 V_2$; $\Sigma_{Ne} = N_1 N_2 N_3 N_{17} N_{19} N_{21} N_{23} V_5 E_1 E_2$; $\Sigma_{SI} = A_{D1} C_3 T_{J1} V_4$

66a prathamam] $\Sigma_{[P_3]}$: praśyamaṃ P₃ **66a** niḥsṛtā] T₁ : nisṛtā $\Sigma_{NI [J_5 K_1 M_2 T_1]}$ $\Sigma_{SI [C_3]}$ $\Sigma_{Ne [N_1 N_2]}$: nisṛḥā K₁ : niścitā J₅ : visṛtā M₂ : nismṛtā N₁ : nidhṛtā C₃ : nistā N₂ **66a** dṛṣṭiḥ] $\Sigma_{NI [K_1 P_1 U_1]}$ Σ_{SI} Σ_{Ne} : dṛṣṭi K₁ P₁ U₁ **66b** saṃlagnā] B_{L1} J₁ P₁ T₁ U₁ V₁ $\Sigma_{SI [C_3 T_{J1}]}$ N₂ E₁ : salagnā J₂ J₃ M₁ T₁ : saṃgatā $\Sigma_{Ne [N_2 E_1]}$: sagatā P₃ N₂ : saṃyojyā P₂ : sallajjā V₂ : sallajja K₁ C₃ : samagrā M₂ **66c** sthiribhūtā] $\Sigma_{NI [J_5 K_1 P_1 P_2 P_3 U_1]}$ Σ_{SI} $\Sigma_{Ne [N_1 N_2 N_3 N_{21}]}$: sthiribhūtāṃ P₂ : sthiribhūtā J₅ K₁ P₁ N₁ N₂ N₃ N₂₁ : sthiribhūtān P₃ : sthirabhūtā U₁ **66d** ca tatraiva] $\Sigma_{NI [P_3]}$ $\Sigma_{SI [A_{D1}]}$ $\Sigma_{Ne [N_{19} N_{21} V_5]}$: ca tatraivaṃ N₁₉ N₂₁ V₅ : va tatraiva P₃ : ca yatraiva A_{D1} **66d** vinaśyati] $\Sigma_{NI [M_2]}$ $\Sigma_{SI [T_{J1}]}$ $\Sigma_{Ne [N_{23}]}$: vinaśyanti T_{J1} N₂₃ : na vināśyā M₂ **67a** prasahya] $\Sigma_{NI [B_{L1} J_2 K_1 M_2 T_1 V_1]}$ Σ_{SI} $\Sigma_{Ne [N_2]}$: prapadya B_{L1} : prasaddha K₁ V₁ : samūhya M₂ : prasasva T₁ : yayadya J₂ : prasahme N₂ **67a** saṅkalpaparamparāṇām] $\Sigma_{NI [K_1 M_1]}$ Σ_{SI} Σ_{Ne} : saṅkalpaparāparāṇām K₁ : paraparamparāyaṇām M₁ **67b** ucchedane] B_{L1} K₁ M₁ P₁ T₁ V₁ Σ_{SI} $\Sigma_{Ne [N_2]}$: ucchedanaṃ J₂ : ucchedate J₅ V₂ : acchedana N₂ : sañchedane J₁ M₂ U₁ : sakṣobhane P₂ : nisudane P₃ **67b** santatasāvadhānā] J₂ M₁ M₂ P₁ V₁ T₁ $\Sigma_{Ne [V_5 E_1 N_{23}]}$: santatasāvadhānāt J₅ K₁ : santatisāvadhānāt V₂ : santatasāvadhānāḥ B_{L1} : santatasāvadhānāḥ J₁ U₁ V₄ : santatasāvadhānaṃ P₃ : santatasāvadhānām A_{D1} C₃ N₂₃ V₅ : santatasāvadhātaḥ E₁ : ca satam sāvadhānā P₂ : santatasāvadhānataḥ T₁ **67c** ālabanāśād] $\Sigma_{NI [J_2 P_2 U_1]}$ $\Sigma_{SI [A_{D1}]}$ N₁₇ E₁ E₂ : ālabamānād N₁ N₃ N₁₉ N₂₁ V₅ : alambanāśād U₁ : ālababhāvād A_{D1} : ānandanāśād J₂ : ālabamānāśad P₂ : sālabanāśāya N₂ : ālabamānand N₂₃ **67d** apacīyamānā] $\Sigma_{NI [B_{L1} M_1 P_2]}$ $\Sigma_{SI [V_4]}$ $\Sigma_{Ne [N_2]}$: apacīyamānaṃ V₄ : apanīyamānā B_{L1} : apacīyamānāḥ M₁ : yad acīyamānā N₂ : anvīyamānā P₂ **67d** dṛṣṭiḥ] $\Sigma_{NI [J_5 K_1 U_1]}$ $\Sigma_{SI [T_{J1} V_4]}$ Σ_{Ne} : dṛṣṭim T_{J1} : vṛtiḥ J₅ : vṛtiṃ K₁ : cetaḥ U₁ V₄

67a-d Metre: upajāti (i.e., 67a-c is indravajrā, 67d is upendravajrā)

*yathā yathā sadābhyāsān manasaḥ sthiratā bhavet |
vāyuvākkāyadrṣṭīṇāṃ sthiratā ca tathā tathā || 68 ||*

The more the mind becomes steady through the constant practice [of focusing the gaze], so does breath, speech, body and gaze.

*dr̥śyaṃ paśyata eva naśyati śanair āghreyam ājighrato
bhakṣyaṃ bhakṣayataḥ śrutipriyakaraṃ śrāvyaṃ tathā śṛṇvataḥ |*

68a-d ≈ Yogacintāmaṇi_{ed} p. 34 (...hi tathā tathā)

$\Sigma = \Sigma_{NI} + \Sigma_{SI} + \Sigma_{Ne}$; $\Sigma_{NI} = B_{Li} J_1 J_2 J_5 K_1 M_1 M_2 P_1 P_2 P_3 T_1 U_1 V_1 V_2$; $\Sigma_{Ne} = N_1 N_2 N_{13} N_{17} N_{19} N_{21} N_{23} V_5 E_1 E_2$; $\Sigma_{SI} = A_{D1} C_3 T_{J1} V_4$

68a *yathā yathā*] $\Sigma_{NI} \Sigma_{SI} \Sigma_{Ne} [N_1 N_2]$: *yathā tathā* N_2 : *yadā yadā* N_1 : 68b *sadābhyāsān* $P_2 P_3 A_{D1} C_3 \Sigma_{Ne} [E_1]$: *samābhyāsān* $\Sigma_{NI} [P_1 P_2 P_3] T_{J1} V_4 E_1$ *samābhyāsān* P_1 68b *manasaḥ sthiratā*] $\Sigma_{NI} [P_2] \Sigma_{SI} \Sigma_{Ne} [N_2]$: *manasaḥ sthiratā* N_2 : *manasthirataraṃ* P_2 68c *vāyuvākkāyadrṣṭīṇāṃ*] $\Sigma_{NI} [K_1] \Sigma_{SI} \Sigma_{Ne} [N_1]$: *vāyuvākkāyadrṣṭīṇāṃ* K_1 : *vāyuvāḥ kāyadrṣṭīṇāṃ* N_1 68d *sthiratā ca*] Σ_{J5} : *sthiratā tu* J_5 68d *tathā tathā*] $\Sigma_{NI} [K_1 P_2] \Sigma_{SI} \Sigma_{Ne}$: *tathā yathā* K_1 : *tayā tathā* P_2 69a *dr̥śyaṃ paśyata eva naśyati śanair*] $A_{D1} C_3$: *dr̥śyaṃ paśyati yena paśyati śanair* $B_{Li} J_1 J_2 M_1 M_2 U_1 T_{J1}$: *dr̥śyaṃ paśyati paśyatas tu śanakair* $J_5 K_1 V_2$: *dr̥śyaṃ paśyati yo na paśyati śanair* V_1 : *dr̥śyaṃ dr̥śyati yo na paśyati śanair* P_1 : *dr̥śyaṃ paśyati yena sāśrayakaram* E_1 : *dr̥śyaṃ paśyati eva jṛmbhati śanair* P_3 : *dr̥śyaṃ saṃśrayataḥ kvacic ca śanakair* V_4 : *dr̥śyaṃ paśyati vai tato vinaśyati śyanaiḥ* P_2 : *dr̥śyaṃ paśyati yena paśyati nair* T_1 69a *āghreyam ājighrato*] $\Sigma_{NI} [J_1 M_2 P_1 P_2 P_3 T_1 U_1] \Sigma_{SI} [T_{J1}]$: *āghreyam ājighrate* $P_1 P_3 T_{J1}$: *āghreyam ājighrati* U_1 : *āṅghraiyaṃ ājighrati* J_1 : *āghreyathājighrato* P_2 : *āpreyaṃ ājighrati* M_2 : *āṅghreyam ājito* T_1 69b *bhakṣyaṃ bhakṣayataḥ*] $P_2 C_3 V_4$: *bhakṣyaṃ bhakṣayate* M_1 : *bhakṣyaṃ bhakṣayato* J_5 : *bhakṣyaṃ bhakṣayatā* J_2 : *bhakṣyaṃ bhakṣayataḥ* $B_{Li} P_1 P_3 T_1 V_1 V_2 A_{D1} E_1$: *bhakṣyaṃ bhakṣayato* K_1 : *bhakṣyaṃ bhakṣayate* $U_1 T_{J1}$: *bhakṣyaṃ bhakṣayati* M_2 : *bhakṣyaṃ bhakṣaya* J_1 69b *śrāvyaṃ tathā śṛṇvataḥ*] $J_1 J_5 M_1 P_3 T_1 U_1 V_1 V_2 \Sigma_{SI} [C_3]$: *śrāvyaṃ kathā śṛṇvataḥ* C_3 : *śrāvye tathā śṛṇvataḥ* E_1 : *śrāvyaṃ tathā śṛṇvataḥ* B_{Li} : *śrāvyaṃ tathā śṛṇvate* K_1 : *śrāvyaṃ tathā śṛṇvatāṃ* J_1 : *śrāvyaṃ tathā śṛṇvatā* P_1 : *śrāvyaṃ tathā śrāvataḥ* C_1 : *śrāvyaṃ tathā śruyataḥ* P_2 : *śruṇoti svanam* M_2

68a-d C_3 places this verse between 2.75 and 2.76 of this edition 69a-b The Nepal manuscripts have a different reading for these two Pādas: *dr̥śyaṃ paśyati yena satprikaraṃ śrāvyaṃ tathā śṛṇvato ghratavyaṃ parijighrato 'tha vadato dhyayaṃ hṛdā dhyāyataḥ | ghratavyaṃ*] Σ_{Ne} : *jātavyaṃ* N_1 . *'tha vadato*] Σ_{Ne} : *'tha vato* N_{13} : *omitted* N_1 . *hṛdā*] Σ_{Ne} : *hardi* N_2 . *dhyāyataḥ*] $N_2 N_{17} E_2$: *dhyāyate* $N_1 N_{13} N_{19} N_{21} N_{23}$: *dhyāyet* V_5

*spṛśyaṃ ca spṛśato nirindhanaśikhāprakhyāṃ mano 'pi kramād
advaitākhyapadasya tattvapadavīm prāptasya sadyoginaḥ || 69 ||*

That which [the yogin] sees is gradually extinguished even as he looks at it, and also what he smells as he smells it, what he tastes as he tastes it, the agreeable sounding sounds as he hears them and what he touches as he touches it, and so also in due course the mind, like a flame without fuel,⁸⁹ of the true yogin who has reached the domain of the reality of that state which is called Non-duality.⁹⁰

$\Sigma = \Sigma_{NI} + \Sigma_{SI} + \Sigma_{Ne}$; $\Sigma_{NI} = B_{Li} J_1 J_2 J_5 K_1 M_1 M_2 P_1 P_2 P_3 T_1 U_1 V_1 V_2$; $\Sigma_{Ne} = N_1 N_2 N_{13} N_{17} N_{19} N_{21} N_{23} V_5 E_1 E_2$; $\Sigma_{SI} = A_{D1} C_3 T_{J1} V_4$

69c *spṛśyaṃ ca spṛśato*] $P_3 \Sigma_{Ne [E_1]}$: *spṛśyaṃ ca spṛśate* M_1 : *spṛśyaṃ vā spṛśato* $\Sigma_{SI [T_{J1} V_4]}$: *spṛśyaṃ sparśayato* V_2 : *sparśaṃ ca spṛśato* $B_{Li} T_1 V_1 V_4 E_1$: *sparśaṃ ca spṛśate* M_2 : *sparśaṃ ca spṛśate* P_1 : *sparśaṃ sparśavato* J_5 : *sparśaṃ sparśayati* U_1 : *sparśaṃ paspayate* J_1 : *sparśasaṃspṛśato* $J_{2,pc}$: *sparśasparśayato* K_1 : *spṛśanti spṛśato* T_{J1} : *sparśaṃ ca spaśatoti* P_2 **69c** *nirindhanaśikhāprakhyāṃ* $J_2 M_1 P_2 V_1 V_2 V_4$: *nirindhanaśikhāprakhyāṃ* P_1 : *nirindhanaśikhāprakhyāṃ* K_1 : *nirindhanaśikhāprakhyāṃ* B_{Li} : *nirindhanaśikhāprakhyāṃ* P_3 : *nirindhanaśikhāprajñāṃ* M_2 : *nirindhanaśikhāpracchan* T_{J1} : *girindhanaśikhāṃ prasthaṃ* $\Sigma_{Ne [N_{19} N_{13} E_1 E_2]}$: *girindhanaśikhāprasthaṃ* N_{13} : *girindhanaśikhāprasthaṃ* E_2 : *girindhanaśikhāṃ prasthaṃ* N_{19} : *girindhanaśikhāṃ prasthaṃ* N_1 : *girindhanaśikhāprakhyāṃ* $J_1 U_1 E_1$: *girindhanaśikhāprakhyāṃ* E_2 : *girindhanaśikhāprakhyāṃ* T_1 : *girindhanaśikhāprakhyāṃ* J_5 **69c** *mano 'pi kramād*] A_{D1} : *mano taṃ kramād* $T_1 E_1$: *mano vikramād* C_3 : *mano sa kramād* N_2 : *manojñāṃ kramād* $B_{Li} J_2 J_5 M_1 M_2 U_1 V_1 V_4 E_2$: *manojñāṃ kramād* $K_1 \Sigma_{Ne [N_2 E_1 E_2]}$: *manojñā kramād* T_{J1} : *manojñā kramād* $V_{3,pc}$: *manojñāṃ kramād* P_2 : *manojñāṃ kramād* P_3 : *manojñāṃ kramād* J_1 **69d** *advaitākhyapadasya*] $\Sigma_{NI [V_2]}$ $\Sigma_{SI} N_2 E_1 E_2$: *advaitākhyapadaḥ sva* V_2 : *advaitasya padasya* $\Sigma_{Ne [N_2 E_1 E_2]}$ **69d** *tattvapadavīm*] $\Sigma_{NI [J_1 J_5 P_3 V_2]}$ $\Sigma_{SI} \Sigma_{Ne [N_{13} N_{21} V_5]}$: *tattvapadavī* $J_1 V_5$: *tattvapadavī* $P_3 N_{13} N_{21}$: *bhāvapadavīm* V_2 : *bhāvapadavī* J_5 **69d** *prāptasya*] $\Sigma_{NI [J_5 M_2 V_2]}$ $\Sigma_{SI} \Sigma_{Ne}$: *yasyāsyā* J_5 : *prāptaś ca* M_2 : *prāptaḥ sa* V_2 **69d** *sadyoginaḥ*] $\Sigma_{NI [J_5 M_1 M_2 P_2 P_3]}$ $\Sigma_{SI [C_3 T_{J1}]}$ $\Sigma_{Ne [N_{21} N_{13} V_5]}$: *sadyoginaḥ* $M_1 P_2 P_3 T_{J1}$: *yad yoginaḥ* $J_5 C_3 N_{21} N_{13} V_5$: *yogī tadā* M_2

69a-d Metre: śārdūlavikrīḍita

69d K_1 substitutes: *advaitākhyapadās tadā samarasāṃ sāmyaṃ tadā yoginaḥ ||*

*yadā yatra yathā yasmāt sthiraṃ bhavati mānasam |
tadā tatra tathā tasmān na tu cālyam kadā cana || 70 ||*

Whenever, wherever, however and wherefore the mind becomes steady, then, there, just so and therefore, it should never be moved.

*yatra yatra mano yāti na nivāryam tatas tataḥ |
avāritaṃ kṣayam yāti vāryamāṇam tu vardhate || 71 ||*

Wherever the mind goes, it is not to be prevented [going] from there. Unobstructed, it comes to an end. However, being impeded, it increases.⁹¹

70a-d ≈ Hemacandra's *Yogaśāstra* 12.29 (yarhi yathā yatra yataḥ sthirībhavati yoginaś calaṃ cetaḥ | tarhi tathā tatra tataḥ kathañ cid api cālayen naiva) : ≈ *Yogacintāmaṇi*_{ed} p. 34 (...sthirībhavati mānasam...) **71a-b** = *Yogacintāmaṇi*_{ed} p. 50 **71a-d** ≈ Hemacandra's *Yogaśāstra* 12.27 (ceto 'pi yatra yatra pravartate no tatas tato vāryam | adhikībhavati hi vāritaṃ avāritaṃ śāntim upayāti)

70a yadā yatra] $\Sigma_{NI} \Sigma_{SI [T_1]} \Sigma_{Ne [N_{21} N_{23}]}$: yadā tatra $T_{J_1} N_{21} N_{23}$ **70b** yathā yasmāt] $\Sigma_{NI [M_2]} V_4 \Sigma_{Ne [N_1 N_{13} N_{21} V_5]}$: yadā yasmāt A_{D_1} : yathā yasmin M_2 : yato yasmāt C_3 : tathā tatra V_5 : tathā tasmāt T_{J_1} : yathā tatra $N_1 N_{13} N_{21}$ **70b** sthiraṃ] $\Sigma_{[C_3]}$: siddham C_3 **70c** tadā tatra] $\Sigma_{[C_3]}$: tathā tatra C_3 **70d** tathā tasmān] $\Sigma_{NI [M_2]}$ $\Sigma_{SI [AD_1]} \Sigma_{Ne [N_2 N_{19} N_{21} N_{23}]}$: tathā tasmin M_2 : tadā tasmān $A_{D_1} N_2 N_{19} N_{21} N_{23}$ **70d** na tu cālyam] $\Sigma_{NI [J_5 K_1 M_2 V_2]}$ $\Sigma_{SI [AD_1 C_3]} \Sigma_{Ne}$: na tu vāryam $J_5 K_1 V_2$: na cālyam tu M_2 : na tac cālyam A_{D_1} : naiva cālyam C_3 **70d** kadā cana] $\Sigma_{[C_3]}$: katham canaiḥ C_3 **71a** yatra yatra] $\Sigma_{NI [J_5 P_2]} \Sigma_{SI \Sigma_{Ne [N_{23}]}}$: yatra tatra J_5 : yadā yatra P_2 : tatra tatra N_{23} **71a-b** yāti na nivāryam] $\Sigma_{NI [M_1]} \Sigma_{SI [T_1]} \Sigma_{Ne}$: yātam anivāryam M_1 : yāti nātivāryam T_{J_1} **71b** tatas tataḥ] $M_1 M_2 P_3 \Sigma_{SI} \Sigma_{Ne}$: tatas tathā B_{L_1} : manas tathā $J_1 P_1 T_1 V_1 V_2 E_1$: manas tadā U_1 : kadā cana $J_5 K_1$ **71c** avāritaṃ] $\Sigma_{NI [J_5 T_1]} \Sigma_{SI [T_1 V_4]} \Sigma_{Ne}$: avārita T_1 : pravāritaṃ J_1 : avārite $J_5 V_4$: bhavāriptaṃ T_{J_1} **71c** kṣayam] $\Sigma_{[T_1]}$: kṛyam T_1 **71c** yāti] $\Sigma_{[K_1]}$: yānti K_1 **71d** tu vardhate] $\Sigma_{NI [U_1 U_1]} \Sigma_{SI [T_1]} \Sigma_{Ne}$: tu vartate $U_1 T_{J_1}$: tu vardhati J_1

71a-d omitted by J_2 **71b-c** omitted by P_2 **71c-d** P_3 substitutes: *manas tadvat svayam ev[a] vilīyate |*

yathā nirañkuśo hastī kāmān prāpya nivartate |
avāritaṃ manas tadvat svayam eva vilīyate || 72 ||

Just as an elephant without a goad, having obtained [his] desires, stops [wandering], so the mind, unobstructed, dissolves by itself.⁹²

nivāryamāṇo yatnena dhartuṃ yo naiva śakyate |
sa tiṣṭhati kṣaṇenaiva mārutaḥ sahajodayāt || 73 ||

The breath, which cannot be held [for long] while being deliberately restrained, spontaneously remains [held] because of the arising of the natural [no-mind] state.⁹³

72c-d ≈ *Yogacintāmaṇi*_{ed} p. 50 (avāritamanas tasmāt...) 72a-d ≈ Hemaçandra's *Yogaśāstra* 12.28 (matto hastī yatnān nivāryamāṇo 'dhikībhavati yadvat | anivāritas tu kāmān labdhvā śāmyati manas tadvat) 73a-d ≈ Hemaçandra's *Yogaśāstra* 12.45 (ciram āhitaprayatnair api dhartuṃ yo hi śakyate naiva | saty amanaske tiṣṭhati sa samīras tatkṣaṇād eva): ≈ *Yogacintāmaṇi*_{ed} p. 50 (...tat kartuṃ naiva śakyate | uttiṣṭhati kṣaṇenaiva mārutasya vaśād adah)

$\Sigma = \Sigma_{NI} + \Sigma_{SI} + \Sigma_{Ne}$; $\Sigma_{NI} = B_{Li} J_1 J_2 J_5 K_1 M_1 M_2 P_1 P_2 P_3 T_1 U_1 V_1 V_2$; $\Sigma_{Ne} = N_1 N_2 N_{13} N_{17} N_{19} N_{21} N_{23} V_5 E_1 E_2$; $\Sigma_{SI} = A_{Di} C_3 T_{J_1} V_4$

72a hastī] $\Sigma_{NI} [P_2 P_3 U_1 V_2]$ $\Sigma_{SI} [T_{J_1}]$ $\Sigma_{Ne} [N_2 N_{13} N_{21}]$: hasti $P_2 U_1 V_2 T_{J_1} N_2 N_{13} N_{21}$: haste P_3 72b kāmān prāpya nivartate] $\Sigma_{NI} [M_1 M_2 V_2]$ $\Sigma_{SI} [C_3]$ $\Sigma_{Ne} [N_2 N_{21}]$: kāmāt prāpya nivartate $M_2 V_2$: kāmān prāpyati vartate $C_3 N_2 N_{21}$: kāmātmāpy anivartate M_1 72c avāritaṃ] $\Sigma_{NI} [P_2]$ $\Sigma_{SI} [N_{19} N_{21} E_1 E_2]$: avārita $\Sigma_{Ne} [N_{19} N_{21} E_1 E_2]$: āvarita P_2 72d svayam] $\Sigma_{[P_2]}$: sadha P_2 72d eva vilīyate] $\Sigma_{NI} [J_2 U_1]$ $\Sigma_{SI} \Sigma_{Ne}$: evaṃ vilīyate U_1 : evāvalīyate J_2 73a nivāryamāṇo] *em.* SANDERSON: nivāryamāṇaṃ $\Sigma_{NI} [J_5 V_2]$ $\Sigma_{SI} \Sigma_{Ne} [N_1 N_{21} N_{23} V_5]$: nirvāryamāṇaṃ V_2 : nivāryamāṇa $J_5 N_1 N_{21} N_{23} V_5$ 73b dhartuṃ yo] *em.* SANDERSON: dhartuṃ yas J_1 : dhartuṃ yan $B_{Li} J_2 J_5 M_2 P_1 T_1 V_1 E_1$: dhartuṃ ca U_1 : yad dhartuṃ V_4 : yat kartuṃ $M_1 P_2 P_3 \Sigma_{Ne} [V_5 E_1]$: yat kurvan T_{J_1} : yaḥ kartuṃ A_{Di} : tat kartuṃ V_5 : tad vaktuṃ K_1 : vaktuṃ yan V_2 73b naiva śakyate] $\Sigma_{NI} [J_1 U_1]$ $\Sigma_{SI} \Sigma_{Ne}$: nāvaśakyate $J_1 U_1$ 73c sa tiṣṭhati kṣaṇenaiva] A_{Di} : tat tiṣṭhati kṣaṇenaiva $B_{Li} J_2 M_1 P_1 T_1 V_2 \Sigma_{SI} [A_{Di} T_{J_1}] \Sigma_{Ne} [P_2]$: taṃ tiṣṭhati kṣaṇenaiva $U_1 T_{J_1}$: tan niṣṭhati kṣaṇenaiva tan M_2 : niṣṭhānākṣaṇenaiva J_1 : tatas tiṣṭha kṣaṇenaiva P_2 : tatinniṣṭhati kṣaṇenaiva J_5 : u tiṣṭhati kṣaṇenaiva P_3 : tat pratikṣaṇenaivem K_1 : ++++++naiva V_1 73d mārutaḥ sahajodayāt] $A_{Di} C_3$: mārutasya vaśodayāt $\Sigma_{NI} [J_1 J_2 K_1 M_2 U_1] T_{J_1} V_4 \Sigma_{Ne}$: mārutasya vaśodayet K_1 : mārutasya jayodayāt $J_1 U_1$: mārutasya javodayāt M_2 : mārutasya vaśodhanāt $J_2 P_3$

71d – 72a C_3 inserts an additional verse: ya[th]ā hi mattamātaṅg[o] vāryamāṇo 'dhi[k]o bhavet | tathā manaḥ prayatnena vāryamāṇaṃ tu vardhayet || 72a-d omitted by J_1 72c-d C_3 substitutes: bhārayāmīti yatnena yoddhartuṃ naiva śakyate | 73a-b omitted by C_3

*durnivāryaṃ manas tāvad yāvat tattvaṃ na vindati |
vidite tu pare tattve mano naustambhakākavat || 74 ||*

As long as the highest reality is not known, the mind is unrestrainable.⁹⁴ However, when the highest reality is known, the mind becomes [still] like a crow [perched] on the mast of a ship.⁹⁵

*yathā tulāṃ tulādhāras cañcalāṃ kurute sthirām |
jāte saukhye sadābhyāsān manovṛttis tathātmani || 75 ||*

Just as the weigher holds the unstable scales steady, so, the [unstable] activities of [the yogin's] mind [are held steady] in the self, when [transcendental] happiness has arisen through his constant practice.

74a-d = *Yogacintāmaṇi*_{ed} p. 50 75a-d = *Yogacintāmaṇi*_{ed} p. 50

$\Sigma = \Sigma_{NI} + \Sigma_{SI} + \Sigma_{Ne}$; $\Sigma_{NI} = B_{L1}J_1J_2J_5K_1M_1M_2P_1P_2P_3T_1U_1V_1V_2$; $\Sigma_{Ne} = N_1N_2N_{13}N_{17}N_{19}N_{21}N_{23}V_5E_1E_2$; $\Sigma_{SI} = A_{D1}C_3$
 $T_{1i}V_4$

74a durnivāryaṃ] $\Sigma_{NI} [P_1P_2P_3]$ $\Sigma_{SI} \Sigma_{Ne} [N_1N_2N_{17}E_2]$: durnivārya P₁P₂P₃: durnivārye N₂: durnivāraṃ N₁₇E₂: anivāryaṃ N₁ 74a tāvad] $\Sigma_{NI} [B_{L1}J_5P_3V_2]$ $\Sigma_{SI} N_{17}E_1E_2$: tadvad B_{L1}J₅P₃V₂ $\Sigma_{Ne} [N_2N_{17}E_1E_2]$: tadda N₂ 74b yāvat] $\Sigma_{NI} [P_2]$ $\Sigma_{SI} \Sigma_{Ne} [N_2]$: dhvāvaṃ N₂: dhāvar P₂ 74b na vindati] $\Sigma_{[E_1]}$: na vindyati E₁ 74c vidite tu] $\Sigma_{NI} [V_2]$ $\Sigma_{SI} [T_{1i}V_4]$ Σ_{Ne} : vindate tu T_{1i}: vidite ca V₂V₄ 74c tattve] $\Sigma_{[O_2]}$: tattva J₂ 74d mano] $\Sigma_{[O_1]}$: manau J_i 74d naustambhakākavat] $\Sigma_{NI} [J_2P_2V_2]$ $\Sigma_{SI} \Sigma_{Ne} [N_2N_{23}]$: maunastambhakākavat J₂: hi stambakākavat V₂: bhūstambhakākavat P₂: naustambhakā bhavet N₂: naustambhakā rakam N₂₃ 75a yathā tulāṃ] $\Sigma_{NI} [J_1K_1M_2P_3T_1U_1]$ $\Sigma_{SI} \Sigma_{Ne} [N_2N_{21}N_{23}V_5E_1]$: yathā tulā K₁P₃N₂₁N₂₃V₅: yathā tūlī J₁M₂: yathā tūlī U₁: yathā tulyaṃ T₁E₁: tathā tulā N₂ 75a tulādhāras] $\Sigma_{NI} [M_2P_1P_2P_3U_1V_1]$ $\Sigma_{SI} [C_3T_{1i}]$ $\Sigma_{Ne} [N_{17}N_{21}N_{23}]$: tulādhāra U₁: tulādhāraṃ M₂P₁T_{1i}: tulādhārā N₂₁N₂₃: tulyadhāra N₁₇: tulābhārī C₃: dhāridhāroś P₃: buvadādhāra P₂: tulā++ V₁ 75b cañcalāṃ] $\Sigma_{NI} [P_2P_3]$ $\Sigma_{SI} \Sigma_{Ne} [N_2N_{21}]$: cañcalā P₂P₃N₂: cañcalaṃ N₂₁ 75b sthirām] $\Sigma_{NI} [P_2]$ $\Sigma_{SI} [C_3]$ $\Sigma_{Ne} [N_{21}]$: sthiraṃ P₂N₂₁: sthitaḥ C₃ 75c jāte saukhye] $\Sigma_{NI} [B_{L1}J_2J_5K_1]$ V₄N₁₇N₂₁V₅E₁E₂: jāte saukhya T_{1i}: jātau saukhyā N₂: yāte saukhye J₅K₁N₁₉N₂₁: yātasaukhye N₂₃: yāte saukhya N₁₃: tena saukhye B_{L1}: tadvat saukhye J₂: jāte samyaṃ A_{D1}: jāte sājya C₃ 75d sadābhyāsān] $\Sigma_{NI} [K_1P_2P_3]$ $\Sigma_{SI} [A_{D1}C_3]$ E₁: sadābhyāse P₂P₃: sadābhāse A_{D1}: tathābhyāsān K₁C₃: tadābhyāsān E₂: tadābhyāsān $\Sigma_{Ne} [E_1E_2]$ 75d manovṛttis] $\Sigma_{[N_2]}$: maunovṛttis N₂ 75d tathātmani] $\Sigma_{NI} \Sigma_{SI} [A_{D1}C_3]$ N₁₇E₁E₂: tathātmanaḥ A_{D1}: tadātmanaḥ C₃: tadātmani $\Sigma_{Ne} [N_{17}E_1E_2]$

74a-d omitted by A_{D1}C₃

niṣpannākhilabhāvaśūnyanibhṛtaḥ svātmasthitis tatkṣaṇān
 niśceṣṭaślathapāṇipādakaraṇagrāmo vikārojjhitaḥ |
 nirmūlapravinaṣṭamārutatayā nirjīvakāṣṭhopamo
 nirvātasthitadīpavat sahajavān pārśvasthitair dṛśyate || 76 ||

[The yogin] who has [attained] the natural [no-mind state] is instantly motionless as a result of having realized the emptiness of all states, resides in his own self, his hands, feet and sense organs are all inactive and relaxed, and he is free of disturbances. Because he is one in whom breathing has radically ceased, he is seen by those standing close [to be] like an inanimate piece of wood and like the [steady flame of] a lamp situated in a windless [place].

$\Sigma = \Sigma_{NI} + \Sigma_{SI} + \Sigma_{Ne}$; $\Sigma_{NI} = B_{Li} J_1 J_2 J_3 K_1 M_1 M_2 P_1 P_2 P_3 T_1 U_1 V_1 V_2$; $\Sigma_{Ne} = N_1 N_2 N_3 N_{17} N_{19} N_{21} N_{23} V_5 E_1 E_2$; $\Sigma_{SI} = A_{Di} C_3 T_{Ji} V_4$

76a niṣpannākhilabhāvaśūnyanibhṛtaḥ] $M_2 E_2$: niṣpannākhilabhāvaśūnyanibhṛta $B_{Li} J_1 J_2 P_3 T_1 V_1 V_2 E_1$: niṣpannākhilabhāvaśūnyanibhṛata P_1 : niṣpannākhilabhāvaśūnyanibhṛtā M_1 : niṣpannākhilabhāvaśūnyanibhṛti $U_1 V_4$: niṣpannākhilabhāvaśūnyanisṛtaḥ $A_{Di} T_{Ji} \Sigma_{Ne [V_5 N_{13} N_{17} E_1 E_2]}$: niṣpannākhilabhāvaśūnyanisṛta $N_{13} N_{17}$: niṣpannākhilabhāvaśūnyanisṛjaḥ V_5 : niṣpannākhilabhāvaśūnyavimanās C_3 : nirmaṣṭā nikhilābhāvarahitāya K_1 : nirmaṣṭā nikhilābhāvarahitāya J_3 : meṣonmeṣanirālabhāvaśūnyanibhṛta V_{2pc} 76a svātmasthitis] $B_{Li} J_1 P_1 T_1 U_1 V_1 V_2 V_4 E_1 E_2$: svātmasthiti V_5 : svātmasthitas M_2 : svātmasthitis J_2 : svāntasthitis $P_2 P_3 N_{17} N_{19}$: svāntasthiti $N_1 N_{21}$: svāntaḥ sthitis N_2 : svāntaḥ sthiti N_{23} : svāntasthitaḥ A_{Di} : svānte sthitis T_{Ji} : syātaḥ sthitis M_1 : syānasyiti N_{13} : cāntathite C_3 : smāsthitis $J_3 K_1$ 76b niśceṣṭaślatha] $\Sigma_{NI [J_1 V_1]} \Sigma_{SI [C_3 T_{Ji}]} \Sigma_{Ne [N_{17} E_1 E_2]}$: niśceṣṭaḥ ślatha $J_3 T_{Ji} N_{17} E_2$: niśceṣṭaḥ śava J_1 : niśceṣṭaṃ ślatha E_1 : niśceṣṭāṅgada C_3 : missing V_1 76b pāṇipāda] $\Sigma_{NI} \Sigma_{SI [A_{Di} T_{Ji}]} \Sigma_{Ne [N_{13}]}$: pādapāṇi A_{Di} : pāda $T_{Ji} N_{13}$ 76b karaṇagrāmo] $\Sigma_{NI [J_1 M_1 M_2 P_2 T_1 U_1]} \Sigma_{Ne [N_{13} N_{21} V_5 E_1]}$: karaṇagrāmo V_5 : karaṇagrāmā $M_1 T_1 E_1$: karaṇagrāme A_{Di} : karaṇaṃ grāmo T_{Ji} : karaṇaṃ grāmo N_{13} : karaṇai grāmo P_2 : karaṇo līnā $J_1 M_2$: karaṇā līnā V_4 : karaṇai līno U_1 : karaṇayāmo N_{21} : karaṇi prāṇā C_3 76b vikārojjhitaḥ] $J_{2pc} \Sigma_{Ne [N_1 E_1]}$: vikārojjhitā N_1 : vikārojītāḥ P_3 : vikārosthiraḥ M_1 : vikāro sthitā T_{Ji} : vikārasthitih $J_1 M_2 V_1 V_4$: vikārasthitaḥ P_2 : vikāraṃ sthitih U_1 : vikāropsitaḥ B_{Li} : vikārodayāt V_2 : vikārodayat J_5 : vikāroddhayāt K_1 : vikāras tataḥ $T_1 E_1$: vivākārās tataḥ P_1 : vikāro yutaḥ A_{Di} : vikārān manaḥ C_3 76c nirmūlapravinaṣṭa] $\Sigma_{NI [P_3]} \Sigma_{SI} N_{13} E_1$: nirmūlaṃ pravinaṣṭa $\Sigma_{Ne [N_{13} E_1 E_2]}$: nirmūlaḥ pravinaṣṭa E_2 : nirmūlapratinaṣṭa P_3 76c mārutatayā] $\Sigma_{NI [J_5 K_1 M_1 P_3]} \Sigma_{SI [T_{Ji}]} \Sigma_{Ne}$: mārutatathā $J_5 K_1 M_1 P_3 T_{Ji}$ 76c nirjīvakāṣṭhopamo] $\Sigma_{NI [B_{Li} K_1 M_1 T_1 U_1]} \Sigma_{SI} \Sigma_{Ne [N_1 N_2 E_1]}$: nirjīvakāṣṭhopamaṃ $T_1 E_1$: nirjīvakāṣṭhopamā $B_{Li} M_1 U_1$: nirjīvakāṣṭhe 'pamo K_1 : nirjīvakāṣṭhāpamo $N_1 N_2$ 76d nirvātasthitadīpavat] $\Sigma_{[U_1]}$: nirvātasthira-dīpavat U_1 76d sahajavān] $\Sigma_{NI [J_2 P_1 V_1 V_2]} \Sigma_{SI} \Sigma_{Ne [N_2]}$: sahajavat $V_1 V_2$: sahajavāt $J_2 P_1$: sadajavān N_2 76d pārśvasthitair dṛśyate] $\Sigma_{NI [M_1 P_1 P_2 P_3 U_1 V_1]} E_1$: pārśvasthito dṛśyate $M_1 P_3$: pārśvaṃ sthitair dṛśyate P_1 : ātmasthito dṛśyate T_{Ji} : ātmā sthito dṛśyate V_4 : pathīsthitī dṛśyate U_1 : yasya sthitair lakṣate $\Sigma_{Ne [N_2 N_{17} E_1 E_2]}$: yasya sthitair lakṣyate N_{17} : yasya sthitair labhyate N_2 : yasyāḥ sthiter lakṣyate C_1 : yas svasthitair lakṣate E_2 : yo 'vasthito dṛśyate P_2 : pārśvasthitair +++ V_1

76a-d Metre: śārdūlavikriḍita

75d – 76a C_3 inserts an additional verse: *itas tataś calaṃś cittaṃ kiṃ cid bhavati susthiram | kenāpi yuktiyogena aṅgulyagrasthadanḍavat ||*

niṣṭaptaṃ kanakaṃ vihāya kaluṣaṃ yadvad bhaven nirmalaṃ
 nirvāsthitānīstaraṅgam udakaṃ svacchasvabhāvaṃ param |
 tadvat sarvam idaṃ vihāya sakalaṃ dedīpyate niṣkalaṃ
 tattvaṃ tat sahasvabhāvaṃ amalaṃ jāte 'manaske dhruvam || 77 ||

Just as gold which has been smelted⁹⁶ and has left behind its impurities, becomes pure,⁹⁷ and water, which is waveless [when] in [a place] without wind, becomes nothing but its own transparent nature, so, this entire world, which has left behind its aspected [nature], shines intensely, aspectless. That is the pure reality, whose essential nature is innate, and certainly⁹⁸ [arises] when the no-mind [state] has arisen.

77a-b ≈ *Yogacintāmaṇi*_{ed} p. 50 (niḥkṣipte kanake vihāya kaluṣaṃ yad yad bhaven nirmalam | tat tattvaṃ sahasvabhāvam...)

$\Sigma = \Sigma_{NI} + \Sigma_{SI} + \Sigma_{Ne}$; $\Sigma_{NI} = B_{L1} J_1 J_2 J_5 K_1 M_1 M_2 P_1 P_2 P_3 T_1 U_1 V_1 V_2$; $\Sigma_{Ne} = N_1 N_2 N_{13} N_{17} N_{19} N_{21} N_{23} V_5 E_1 E_2$; $\Sigma_{SI} = A_{D1} C_3 T_{J1} V_4$

77a niṣṭaptaṃ] *diagnostic conj.*: nikṣiptaṃ V_4 : nikṣipte $\Sigma_{NI} [P_3 U_1] T_{J1} \Sigma_{Ne} [N_2]$: nikṣiptā U_1 : nikṣepte N_2 : nivṛte P_3 : vikṣipte $A_{D1} C_3$ 77a kanakaṃ] *em.* SANDERSON: katakaṃ V_4 : kanake $B_{L1} J_1 J_2 P_2 P_3 A_{D1} \Sigma_{Ne} [N_2 E_1 E_2]$: kanaka T_{J1} : katake $K_1 M_1 P_1 T_1 V_1 N_2 E_1 E_2$: kaṭake V_2 : katuke U_1 : karake M_2 : ca yathā C_3 : ka nirmalibīja J_5 77a vihāya kaluṣaṃ] $\Sigma_{NI} [J_1] \Sigma_{SI} \Sigma_{Ne} [N_2]$: vihāya kanuṣaṃ J_1 : vihāye kaluṣvaṃ N_2 77a yadvad bhaven] $\Sigma_{NI} [J_5 K_1 M_2 V_2] \Sigma_{SI} [T_{J1}] \Sigma_{Ne} [N_2]$: yadvaj jalaṃ $J_5 K_1$: yadvad bhayen T_{J1} : yadvad dhruvaṃ M_2 : yadvad bhaten N_2 : yadvad +ivat V_2 77b nirvāsthitānīstaraṅgam] $\Sigma_{NI} [K_1 M_2 P_2] \Sigma_{SI} \Sigma_{Ne} [N_{21} N_{23}]$: nirvāsthitānīstaraṅgam M_2 : nirvāsthitānīstaraṅgaḍ $K_1 N_{21}$: nirvāsthitānīrgatas tam P_2 : nirvāsthasya ta nīstaraṅgam N_{23} 77b udakaṃ] $\Sigma_{NI} [K_1 P_3 U_1] \Sigma_{SI} [C_3] \Sigma_{Ne} [N_2]$: udaka U_1 : udukaṃ K_1 : urakaṃ N_2 : adakaṃ P_3 : salilaṃ C_3 77b svacchasvabhāvaṃ] $\Sigma_{NI} [J_1 P_2 P_3 V_1] \Sigma_{SI} N_2 N_{17} E_1$: svacchasvabhāva $N_1 N_{13} N_{21}$: svacchasvabhāvaḥ N_{19} : svacchaṃ svabhāvaṃ V_1 : svacchaḥ svabhāvaḥ $P_3 N_{23} V_5$: svacchaṃ svabhāvāt P_2 : svasthasvabhāvaṃ J_1 : śocchasvabhāvaṃ E_2 77b param] $\Sigma_{[C_3]}$: naraḥ C_3 77c vihāya sakalaṃ] $\Sigma_{NI} [J_1] \Sigma_{SI} [C_3] \Sigma_{Ne} [J_1]$: vihāya kaluṣaṃ C_3 : vihāya kalahaṃ J_1 77c dedīpyate niṣkalaṃ] $\Sigma_{NI} [M_2 V_1] \Sigma_{SI} \Sigma_{Ne}$: saṃdedīpya niṣkalmaṣaṃ M_2 : dedīpyate +++ V_1 77d tattvaṃ tat] $\Sigma_{NI} [M_2 V_1] \Sigma_{SI} \Sigma_{Ne}$: tasmāt tat M_2 : missing V_1 77d sahasvabhāvaṃ amalaṃ] $J_1 J_2 P_1 T_1 U_1 V_1 V_2 V_4 E_1$: sahasvaṃ svabhāvaṃ amalaṃ $B_{L1} M_1 P_3 T_{J1} \Sigma_{Ne} [N_1 N_{21} E_1 E_2]$: sahasvaḥ svabhāvaṃ amalaṃ $J_5 E_2$: sahasya praśastam amalaṃ M_2 : sahasvabhāvavīhitaṃ P_2 : sahasvaṃ svabhāvavimalaṃ $A_{D1} C_3$: sahasvaṃ svabhāvasamalaṃ N_1 : sahasvaḥ svabhāvaṃ amalaṃ K_1 : sakalasvabhāvaṃ amalaṃ N_{21} 77d jāte 'manaske] $\Sigma_{NI} [J_2 M_2 P_2 P_3 U_1] \Sigma_{SI} \Sigma_{Ne} [N_{23}]$: jāte 'manaska N_{23} : jāte 'manaskaṃ M_2 : jñātāvāmanaskaṃ J_2 : jātāmanaskaṃ P_2 : jete 'manaske U_1 : jātaṃ manaś ca P_3

77a-d Metre: sārḍūlavikrīḍita

77d V_2 substitutes: yadvad sarvavikārajātam anīsaṃ suptaṃ vihāya sthitaḥ |

*mana eva manuṣyāṅāṃ kāraṇaṃ bandhamokṣayoḥ |
bandhāya viṣayāsaktaṃ muktyai nirviṣayaṃ manaḥ || 78 ||*

The mind alone is the cause of people's liberation and bondage. The mind which clings to sense objects [leads] to bondage, and the mind which is free from sense objects, to liberation.⁹⁹

78a-d ≈ *Maitrāyaṇīyopaniṣat* 3.4.11 (= *Amṛtabindūpaniṣat* 2 = *Śātyāyaniyopaniṣat* 1 = *Tripurātāpinyupaniṣat* 5.3 = *Pañcadaśī* 11.117 = *Vidyāraṇya's Jīvanmuktiviveka* 2.3.16) (quoted without attribution) (...nirviṣayaṃ smṛtam) : ≈ quoted in *Rāmānuja's Bhagavadgītābhāṣya* 6.5 (yathoktaṃ bhagavatā parāśareṇāpi – ...bandhāya viṣayāsaṅgi muktyaiva nirviṣayaṃ manaḥ) : ≈ *Bṛhannārādīyapurāṇa* 1.47.4 (...bandhasya viṣayāsaṅgi mukter nirviṣayaṃ tathā) : ≈ *Viṣṇumahāpurāṇa* 6.7.28 (...viṣayāsaṅgi...) : ≈ *Upāsanāsārasaṅgraha* IFP T1095(b) p. 30 (...bandhas tu viṣayāsakto muktir...) : *Mahārthamañjarīparimala* 37 (quoted as the view of the Paurāṇikas) (yadāhuḥ paurāṇikāḥ ... viṣayāsaṅgi) : Baladeva's commentary on *Bhagavadgītā* 6.5 (quoted without attribution) (...viṣayāsaṅgo...) : *Yogasārasaṅgraha* p. 2 (quoted with attribution to the *Amṛtabindūpaniṣat*) (...muktaṃ nirviṣayaṃ gatam)

$\Sigma = \Sigma_{N1} + \Sigma_{SI} + \Sigma_{Ne}$; $\Sigma_{N1} = B_{L1} J_1 J_2 J_5 K_1 M_1 M_2 P_1 P_2 P_3 T_1 U_1 V_1 V_2$; $\Sigma_{Ne} = N_1 N_2 N_{13} N_{17} N_{19} N_{21} N_{23} V_5 E_1 E_2$; $\Sigma_{SI} = A_{D1} C_3 T_{I1} V_4$

78b bandhamokṣayoḥ] $\Sigma_{[V_2]}$: baddhamokṣayoḥ V_2 **78c** bandhāya] $\Sigma_{N1[P_2 U_1]}$ $\Sigma_{SI[AD1]}$ Σ_{Ne} : bādhyate P_2 : bandhasya A_{D1} : bandātha U_1 **78d** viṣayāsaktaṃ] $\Sigma_{N1[M_1 P_2 P_3]}$ $\Sigma_{SI[T1]}$: viṣayasaktaṃ E_1 : viṣayāsaṅgi $M_1 \Sigma_{Ne[N_{21} E_1]}$: viṣayāsaṅgaṃ $P_2 P_3$: viṣayāśakti N_{21} : viṣayatsagi T_{I1} **78d** muktyai] $B_{L1} J_2 J_3 M_1 M_2 V_1 \Sigma_{SI[C_3 T_{I1}]}$ $\Sigma_{Ne[N_1 N_{21} E_1]}$: mukto $J_1 T_1 U_1 N_{21}$: muktair K_1 : muktai N_1 : muktaṃ $P_1 P_2 V_2 T_{I1}$: mukte P_3 : muktau E_1 : muktā C_3 **78d** nirviṣayaṃ] $\Sigma_{[C_3]}$: nirviyaṃ C_3 **78d** manaḥ] $\Sigma_{N1[J_1 J_2 M_2 U_1]}$ $\Sigma_{SI[C_3]}$ Σ_{Ne} : smṛtaṃ $J_1 M_2 U_1 C_3$: namaḥ J_2

77d – 78a C_3 inserts two additional verses: *vaneṣu cātīvamanohareṣu rāsasvabhāveṣu nadītaṭeṣu | girīndrapādeṣu gṛhāntareṣu saṃjāyate sa[h] sahajas sukhena || ni[dr]āvihīnasya kaphādijāt[a]mohavyap[e]tasya nir[ā]mayasya | ucchvāsānīśvāsavivarjitasya jāto layo yaḥ sahajaḥ sukhena ||* **78b** omitted by P_2

manodṛśyam idaṃ sarvaṃ yat kiṃ cit sacarācaram |
manaso hy unmanībhāve 'dvaitabhāvaṃ pracakṣate || 79 ||

All this, whatever is moving and motionless, is [just] a visible object of the mind. For,¹⁰⁰ when the mind has become free of the mind, [yogins] call it the state of non-duality (*advaita*).

jāyamānāmanaskasya udāsīnasya tiṣṭhataḥ |
mṛdutraṃ ca kharatraṃ ca śārīrasyopajāyate || 80 ||

For one for whom the no-mind [state] is arising and who is established in [the state of com-

79a-d ≈ Gauḍapāda's *Māṇḍūkyaopaniṣatkārikā* 3.31 (manodṛśyam idaṃ dvaitaṃ yat kiṃ cit sacarācaram | manaso hy amanībhāve dvaitaṃ naivopalabhyate) : ≈ Viṣṇudharma 96.26 (manodṛśyam idaṃ dvaitaṃ yat kiṃ cit sacarācaram | manaso hy amatībhāve dvaitābhāvāt tad āpnuyāt) : Śaṅkara's *Śvetāśvataropaniṣadbhāṣya* p.11 (quoted with attribution to the *Viṣṇudharma*) (manodṛṣṭam idaṃ sarvaṃ yat kiṃ cit sacarācaram | manaso hy amanībhāve dvaitābhāvaṃ tad āpnuyāt) : ≈ *Uttaragītā* 2.45 (mameti badhyate jantur na mameti vimucyate | manaso hy unmanībhāvād dvaitaṃ naivopalabhyate) : ≈ *Haṭhapradīpikā* 4.61 (...unmanībhāvād dvaitaṃ naivopalabhyate) : ≈ *Yogacintāmaṇi*_{ed} p. 48 (...manaso tūnmanībhāvo dvaitābhāvaṃ pracakṣate) : ≈ *Śivayoga-dīpikā* 5.45 (sacarācarajagad akhilaṃ yat kiṃ cid idaṃ bhaven manodṛśyam | manaso 'py unmanitāṃ yāti sa tattvaṃ kathaṃ na bhavet) : ≈ *Haṭhatattvakaumudī* 55.23 (...manasas tūnmanībhāvo dvaitābhāvaṃ pracakṣate)
80a-d ≈ *Yogacintāmaṇi*_{ed} p. 48-49 (jāyamāno 'manaskasya udāsīnasya tiṣṭhataḥ | mṛdutraṃ ca paratraṃ ca śārīrasyāpi jāyate) : ≈ *Rājayogāmṛta* 19c-d – 20a-b (jāyamānāmanaskaṃ ca udāsīnaṃ ca nīcītaḥ | mṛdutraṃ ca laghutraṃ ca śārīrasyopajāyate)

$\Sigma = \Sigma_{NI} + \Sigma_{SI} + \Sigma_{Ne}$; $\Sigma_{NI} = B_{Li} J_1 J_2 J_5 K_1 M_1 M_2 P_1 P_2 P_3 T_1 U_1 V_1 V_2$; $\Sigma_{Ne} = N_1 N_2 N_{13} N_{17} N_{19} N_{21} N_{23} V_5 E_1 E_2$; $\Sigma_{SI} = A_{D1} C_3 T_{1t} V_4$

79a manodṛśyam] $\Sigma_{NI} [P_3]$ $\Sigma_{SI} \Sigma_{Ne} [N_2]$: manodṛśam P_3 : mano yasyam N_2 : missing in V_1 **79c** manaso hy] $M_2 P_2 C_3$: manasā hy K_1 : manaso 'py $\Sigma_{NI} [J_5 K_1 M_2 P_2 U_1]$ $\Sigma_{SI} \Sigma_{Ne} [N_2 N_{21} E_2]$: manasāpy $J_5 U_1$: mano sāpy N_2 : manaso E_2 : manasvad N_{21} **79c-d** unmanībhāve 'dvaitabhāvaṃ] $B_{Li} J_5 P_1 P_3 T_1 V_1 V_2 \Sigma_{Ne} [N_{13} N_{17}]$: unmanībhāve dvaitābhāvaṃ $A_{D1} N_{17}$: unmanībhāve 'dvaite bhāvaṃ N_{13} : unmanībhāvo 'dvaitabhāvaṃ K_1 : unmanībhāvādvaitabhāvaṃ $J_1 J_2 U_1 T_{1t}$: unmanībhāvād dvaitābhāvaṃ M_1 : unmanībhāvo dvaitābhāvaṃ C_3 : unmanībhāvaṃ dvaitābhāvaṃ M_2 : unmanībhāvādvaitaṃ naivo- V_4 : unmanībhāvāt dvaitaṃ naiva P_2 **79d** pracakṣate] $\Sigma_{NI} [B_{Li} J_2]$ $\Sigma_{SI} [V_4]$ E_1 : prajāyate $B_{Li} J_2$: prakalpate $\Sigma_{Ne} [E_1]$: [naivo]palabhyate V_4 **80a** jāyamānāmanaskasya] $B_{Li} J_2 J_5 M_1 P_2 T_1 \Sigma_{SI} \Sigma_{Ne}$: jāyamānāmanavo 'sya K_1 : jāyamānāmanaskasyād J_1 : jāyamānāmanaske ye U_1 : jāyamānāmanaskaṃ syād M_2 : jāyamānonmanaskasya V_2 : jāyamānāmanaskasyo V_1 : jāyamānāmanaskasyau P_1 : dhyāyamānāmanaskasya P_3 **80b** udāsīnasya] $\Sigma_{NI} [B_{Li} J_2 M_2 P_1 V_1]$ $\Sigma_{SI} E_1 N_{17}$: hy udāsīnasya $B_{Li} J_2 M_2 \Sigma_{Ne} [N_2 N_{17} E_1]$: tudāśīnasya N_2 : [amanaskasyo]dāsīnasya hi V_1 : [amanaskasyau]dāsīnasya ca P_1 **80b** tiṣṭhataḥ] $\Sigma_{NI} [J_2 K_1]$ $\Sigma_{SI} [V_4]$ $\Sigma_{Ne} [N_{19} N_{21} N_{23}]$: tiṣṭhati $J_2 N_{19} N_{23}$: tiṣṭhate K_1 : tiṣṭhitaḥ N_{21} : nīcītaṃ V_4 **80c** mṛdutraṃ ca kharatraṃ ca] $B_{Li} J_5 K_1 T_1 U_1 V_2 E_1$: mṛdutraṃ ca paratraṃ ca] $M_1 P_3 A_{D1} \Sigma_{Ne} [E_1]$: mṛdutraṃ ca laghutraṃ ca $T_{1t} V_4$: mṛdutraṃ ca saithilyaṃ ca] $J_{2,pc}$: mṛdutraṃ ca calatraṃ ca P_1 : mṛdutraṃ paratatraṃ ca M_2 : mṛdutraṃ śaralatraṃ ca V_1 : madrupatraṃ paratraṃ ca P_2 : mṛdutraṃ śubhakāntitraṃ C_3 **80d** śārīrasyopajāyate] $\Sigma_{NI} [K_1 P_1 P_2 P_3 T_1 V_1]$: śārīrasyātha jāyate $P_3 \Sigma_{Ne} [E_1]$: śārīrasthopajāyate P_1 : śārīrastho 'pi jāyate K_1 : śārīrasthisya jāyate P_2 : śārīre yasya jāyate E_1 : śārīre 'sya jāyate $T_{1,pc}$: śārīrasyo++++ V_1

80a-d omitted by C_1

plete] detachment, the body becomes both supple and firm.¹⁰¹

amanaske kṣaṇāt kṣīṇaṃ kāmākrodhādibandhanam |
naṣṭe 'ntaḥkaraṇastambhe dehagehaṃ ślathaṃ bhavet || 81 ||

As soon as the no-mind [state arises,] the bondage of lust, anger and [other such snares] is immediately destroyed. When the [rigid] pillar of mental faculties has ceased [to exist], the bodily abode becomes loose [and collapses].¹⁰²

sahajenāmanaskena manaḥśālye viyojite |
ātapatram ivāstambhaṃ śarīraṃ śithilāyate || 82 ||

When the thorn that is the mind is dislodged by the natural, no-mind [state], the body becomes loose [and collapses] like a large umbrella without its pole.¹⁰²

82a-d ≈ Hemacandra's *Yogaśāstra* 12.38 (amanaskatayā saṃjāyamānayā nāśite manaḥśālye | śithilībhavati śarīraṃ chatram iva stabdhatāṃ tyaktvā)

$\Sigma = \Sigma_{NI} + \Sigma_{SI} + \Sigma_{Ne}$; $\Sigma_{NI} = B_{Li} J_1 J_2 J_3 K_1 M_1 M_2 P_1 P_2 P_3 T_1 U_1 V_1 V_2$; $\Sigma_{Ne} = N_1 N_2 N_{13} N_{17} N_{19} N_{21} N_{23} V_5 E_1 E_2$; $\Sigma_{SI} = A_{Di} C_3 T_{J_1} V_4$

81a amanaske kṣaṇāt kṣīṇaṃ] $J_2 M_2 P_1 A_{Di} C_3$; amanaskakṣaṇāt kṣīṇaṃ V_4 : amanaske kṣaṇaṃ kṣīṇaṃ $M_1 T_{J_1}$: amanaskakṣaṇakṣīṇaṃ E_2 : amanaske kṣaṇā kṣīṇaṃ B_{Li} : amanaske kṣaṇakṣīṇa $\Sigma_{Ne [N_2 E_1 E_2]}$: amanaske kṣeṇat kṣeṇa N_2 : amanaske kṣaṇaṃ lobha J_1 : amanaske kṣaṇaṃ lobhāt V_2 : amanaskakṣaṇaṃ lobha T_1 : amanaskakṣīṇaṃ lobha E_1 : amanaskaṃ kṣīṇaṃ lobha $J_5 U_1$: amanaskaṃ kṣaṇaṃ lobhaṃ K_1 : amanaskakṣaṇaṃ vyoma P_2 : amanasko kṣaṇaṃ jāte V_1 : amanasko kṣaṇakṣaṇa P_3 **81b** bandhanam] $\Sigma_{NI [J_1]} \Sigma_{SI} \Sigma_{Ne [N_1]}$: bandhane J_1 : bandhanām N_1 **81c** naṣṭe 'ntaḥkaraṇa] *conj.* SANDERSON: naṣṭo 'ntaḥkaraṇa T_1 : naṣṭo 'ntaḥkaraṇaṃ E_1 : naṣṭāntaḥkaraṇa $B_{Li} J_2 J_3 M_2 P_2 P_3 V_1 V_4 A_{Di} E_2$: naṣṭāntaḥkaraṇaḥ $K_1 V_2$: naṣṭāntaḥkaraṇaṃ $J_1 P_1 U_1$: naṣṭāntaḥkaraṇe C_3 : naṣṭaṃ karaṇasaṃ- M_1 : naṣṭakāraṇasaṃ- T_{J_1} : naṣṭaniskaraṇaṃ $N_1 N_{19} N_{21}$: naṣṭaniṣkaraṇa N_{17} : naṣṭatiskarasām $N_2 N_{13}$: naṣṭatiskaraṇaṃ V_5 : naṣṭatikaraṇaṃ N_{23} **81c** stambhe] $B_{Li} J_1 J_2 U_1 V_4 \Sigma_{Ne [N_1 N_{19} N_{21} V_5]}$: stambha $J_5 M_1 M_2 P_3 T_1 N_1 N_{21} V_5$: stambhaṃ $P_2 V_1 \Sigma_{SI [V_4]} N_{19}$: stambha P_1 : śuddha $K_1 V_2$ **81d** dehagehaṃ] $\Sigma_{NI [J_5 K_1 M_1 M_2 P_2 U_1 V_2]} \Sigma_{SI [C_3]} \Sigma_{Ne [N_{13} E_2]}$: dehageha $M_2 P_2$: dehagehe $J_5 M_1 V_2$: dehaṃ gehaṃ E_2 : dehagehaś K_1 : deham eva U_1 : bandhadehaḥ C_3 : dehaṃ N_{13} **81d** ślathaṃ bhavet] $\Sigma_{NI [K_1 P_2 V_2]} A_{Di} V_4 \Sigma_{Ne}$: caro bhavet K_1 : kathaṃ bhavet $C_3 T_{J_1}$: śvaro bhavet V_2 : vimohitaḥ P_2 **82a** sahajenāmanaskena] $\Sigma_{NI [B_{Li} K_1]} \Sigma_{SI [V_4]} \Sigma_{Ne}$: sahajena manaskena B_{Li} : sahajetāmanaskena V_4 : sahaje pramanaskena K_1 **82b** manaḥśālye] $\Sigma_{NI [J_1 J_5 K_1 U_1]} \Sigma_{SI [T_{J_1}] E_1 E_2}$: manaḥśālye $\Sigma_{Ne [N_1 N_{23} V_5 E_1 E_2]}$: manaśālye V_5 : manaḥśālyam $J_1 J_5 U_1 N_1$: manoh kalpaṃ K_1 : manasaḥ śālye T_{J_1} : manaśālye N_{23} **82b** viyojite] $B_{Li} M_1 P_3 T_1 V_2 \Sigma_{SI} \Sigma_{Ne [N_{19} N_{23}]}$: viyorjite P_1 : viyojitaṃ N_{19} : viyojate J_2 : viyojayet U_1 : viyojaye J_1 : vihāryate K_1 : vidīryate J_5 : niyojayet M_2 : 'ñjaye jite P_2 : viyoji+ V_1 : api yojite N_{23} **82c** ātapatram] $\Sigma_{NI [B_{Li} J_1 P_1 P_2]} \Sigma_{SI [C_3]} \Sigma_{Ne}$: atapatram $J_1 P_1$: ātapātam P_2 : ātapatra B_{Li} : atapatram C_3 **82c** ivāstambhaṃ] $\Sigma_{NI} \Sigma_{SI [C_3]} \Sigma_{Ne [N_{21}]}$: ivāstambhaḥ N_{21} : ivāstaṃś ca C_3 **82d** śithilāyate] $\Sigma_{[K_1]}$: śithalikṛte K_1

amanaskakhanitreṇa samūlonmūlite kṛte |
antaḥkaraṇaśālye tu sukhī sañjāyate muniḥ || 83 ||

When the thorn of mental-faculties has been uprooted, roots and all, by means of the no-mind spade, the sage becomes happy.

kadalīva mahāmāyā samanaskendriyacchadā |
amanaskaphalaṃ sūtvā sarvathaiva vinaśyati || 84 ||

Like a plantain tree, the great illusion, whose layers [of leaf sheaths] along with the mind and senses, perishes totally when it has produced the fruit of the no-mind [state].

83a-d ≈ Hemaçandra's *Yogaśāstra* 12.39 (śalyibhūtasyañtaḥkaraṇasya kleśadāyinaḥ satatam | amanaskatām vinānyad viśalyakaraṇauśadhaṃ nāsti): = *Yogacintāmaṇi*_{ed} p. 49 **84a-d** ≈ Hemaçandra's *Yogaśāstra* 12.39 (kadalīvac cāvidyā lolendriyapatralā manaḥkandā | amanaskaphale drṣṭe naśyati sarvaprakāreṇa)

$\Sigma = \Sigma_{NI} + \Sigma_{SI} + \Sigma_{Ne}$; $\Sigma_{NI} = B_{Li} J_1 J_2 J_5 K_1 M_1 M_2 P_1 P_2 P_3 T_1 U_1 V_1 V_2$; $\Sigma_{Ne} = N_1 N_2 N_{13} N_{17} N_{19} N_{21} N_{23} V_5 E_1 E_2$; $\Sigma_{SI} = A_{D1} C_3 T_{J1} V_4$

83a amanaskakhanitreṇa] $\Sigma_{NI} [J_1 K_1 P_2 P_3 U_1] A_{D1} \Sigma_{Ne} [N_2 N_{21}]$: amanaskakhanitreṇa $J_1 C_3 N_2 N_{21}$: amanaskakhanitreṇa V_4 : amanaskakhanitreṇa śālyam P_2 : amanaskakhanitreṇa U_1 : amanaskakhanitreṇa T_{J1} : amanaskakhanitreṇa P_3 : amanaskakhanitreṇa rāgeṇa K_1 **83b** samūlonmūlite kṛte] *em.* SANDERSON: samūlonmūline kṛte $\Sigma_{Ne} [N_2 N_{17} E_1 E_2]$: samūlonmūlane kṛte $V_1 A_{D1} N_2$: samūlonmūlane kṛte M_1 : samūlonmūline kṛte P_1 : samūlonmūline kṛte P_3 : samūlonmūline kṛte $B_{Li} K_1 M_2 T_1 U_1 V_2 N_{17} E_1 E_2$: samūlonmūline kṛte J_5 : svamūlonmūline kṛte T_{J1} : samūlonmūline kṛte J_1 : samūlonmūline kṛte V_4 : samūlonmūline kṛte C_3 : manaḥśālye viyojite J_2 **83c** śālye tu] $\Sigma_{NI} [J_5 K_1 M_1 T_1] \Sigma_{SI} [C_3] N_2 N_{17} E_1 E_2$: śālyam tu $\Sigma_{Ne} [N_2 N_{17} N_{21} E_1 E_2]$: śālam tu T_1 : śālyena M_1 : śālyasya C_3 : śuddhe tu $J_5 K_1$: śāṅkalyam N_{21} **83d** sukhī] $\Sigma_{NI} [J_1 P_1] \Sigma_{SI} \Sigma_{Ne}$: sukhī $J_1 P_1$ **83d** sañjāyate] $\Sigma_{[M_1]}$: svāsaṃyate M_1 **83d** muniḥ] $\Sigma_{NI} [U_1] \Sigma_{SI} [C_3] \Sigma_{Ne} [V_5]$: mune V_5 : muni U_1 : naraḥ C_3 **84a** kadalīva] $\Sigma_{NI} [P_3 V_1] \Sigma_{SI} \Sigma_{Ne} [N_{21}]$: kadali ca N_{21} : kadali va P_3 : *missing* V_1 **84a** mahāmāyā] $\Sigma_{NI} [K_1 M_1 P_2 U_1] \Sigma_{SI} [V_4] \Sigma_{Ne}$: mahāmāyā U_1 : mahāmāyā K_1 : mahākāyā M_1 : mahāmāyā P_2 : mahāmāyā V_4 **84b** samanaskendriya] $\Sigma_{NI} [K_1 M_1 P_3] N_{13} N_{21} V_5 E_1$: samanaskendriyaḥ $N_{19} N_{23} E_2$: samanaskendriyaḥ $N_1 N_2 N_{17}$: samanaskendriyaḥ $K_1 C_3$: manaskendriyaḥ T_{J1} : manaskendriyaḥ M_1 : manaskendriyaḥ P_3 : manaskendriyaḥ V_4 : manaskendriyaḥ A_{D1} **84b** cchadā] $\Sigma_{NI} [K_1 M_1 M_2 P_3] T_{J1} V_4 E_1$: cchadā K_1 : cchidā $M_1 M_2$: sadā $A_{D1} C_3 \Sigma_{Ne} [E_1]$: layā P_3 **84c** amanaskaphalaṃ] $\Sigma_{NI} [J_1 J_2 M_2 P_1 P_3 U_1] N_{17} E_1 E_2$: amanaskaphalaṃ $J_1 M_2 P_1 P_3 U_1 \Sigma_{SI}$: amanaskaphalaṃ $\Sigma_{Ne} [N_{17} E_1 E_2]$: amanaskaphalaṃ J_2 **84c** sūtvā] $B_{Li} J_1 T_1 C_3 E_1$: sūtvā P_2 : sūtvā $J_2 P_1 A_{D1}$: sūtvā $P_3 U_1$: drṣṭvā $\Sigma_{SI} [A_{D1} C_3]$: dattvā $\Sigma_{Ne} [N_2 N_{17} E_1 E_2]$: bhūtvā $J_5 K_1 M_1 V_1 V_2 E_2$: bhuktvā M_2 : kṛtvā $N_2 N_{17}$ **84d** sarvathaiva] $\Sigma_{NI} [M_2 P_3] \Sigma_{SI} [C_3] \Sigma_{Ne}$: sarvathā na M_2 : sarveṣṭeva P_3 : nānyateva C_3

83b-c omitted by P_2

indriyagrāmapadayor niśvāsocchvāsapakṣayoḥ |
sañchinnayor manaḥpakṣī sthiraḥ sann avasīdati || 85 ||

When the wings, which are the in and out breaths and whose sphere of operation is all the senses,¹⁰³ are cut off, the mind-bird being motionless [in the air], plummets.

śvāsasūtrasamopetam indriyagrānthisaṅkulam |
troṭayitvā manojālam jāyate mīnavat sukhī || 86 ||

[The yogin] becomes joyful like a fish having torn [free from] the mind-net, whose threads are the breath and whose knots are the senses.¹⁰⁴

86a-d ≈ *Yogacintāmaṇi*.ed p. 48-49 (...indriyālayasaṅkulam | ...mīnavaj jāyate sukhī)

85a indriyagrāmapadayor] $\Sigma_{NI[V_2]} C_3 \Sigma_{Ne[V_5]}$: indriyajñānapadayor $\Sigma_{SI[AD_1 C_3]}$: indriyagrāhapadayor $V_2 A_{D_1} V_5$
85b niśvāsocchvāsa] $\Sigma_{NI[[1]_2]_5 K_1 U_1} \Sigma_{SI} \Sigma_{Ne}$: niśvāsocchūpā J_2 : niśvāsośvāsa $J_5 K_1$: śvāsaniśvāsa $J_1 U_{1pc}$ 85c
sañchinnayor] $\Sigma_{NI[[2] P_1 P_3]} \Sigma_{SI[C_3]} \Sigma_{Ne[N_{21} N_{23} V_5]}$: sañkṣinnayor $N_{21} N_{23} V_5$: sachinnayor $J_2 P_1$: śacchinayār P_3 : saṃ-
vinmayor C_3 85d manaḥpakṣī] $\Sigma_{NI[[3] V_1]} \Sigma_{SI} \Sigma_{Ne}$: manapakṣi P_3 : missing V_1 85d sthiraḥ sann avasīdati
] $B_{L_1} M_1 T_{J_1}$: sthiraḥ sann avasīdatī $J_1 T_1$: sthiraḥ san nāvasīdati $J_2 P_1 V_2 \Sigma_{SI[T]_1} N_{13} E_1 E_2$: sthiraḥ san nāvasīdatiḥ
 N_{17} : sthiraśan nāvasīdati P_2 : sthiraśanāvasīdati P_3 : sthiraḥ san na āsīdati U_1 : sthiraśattāvasīdati $N_1 N_2 N_{19} N_{23}$:
sthiraśattāvasīdatiḥ $N_{17} N_{21}$: sthiraḥ sabhāvasīdati V_1 : sthiraśantāvasīdati V_5 : sthitiḥ sattāvasīdati J_5 : sthitiḥ
sarvāvasīdatī K_1 86a śvāsasūtrasamopetam] $\Sigma_{NI[[5] M_2 T_1]} \Sigma_{SI[C_3 V_4]} \Sigma_{Ne[N_{21}]}$: śvāsasūtramayopetam V_4 :
śvāsamātrasamopetam M_2 : śvāsamūtrasamopetam T_1 : śvāsamutrasamepetam J_5 : śvāsamantraśarīreṇa C_3 :
śvāsasūtrasamoyyatam N_{21} 86b indriyagrānthisaṅkulam] *diagnostic conj.*: indriyālayasaṅkulam $\Sigma_{NI[[M_1 P_1 P_2]]}$
 $\Sigma_{SI[AD_1 V_4]} N_{17} V_5 E_1 E_2$: indriyālayasaṅkule $\Sigma_{Ne[N_{17} V_5 E_1 E_2]}$: indriyālayasaṅkulā P_1 : indriyāśayasamkulaṃ M_1 : in-
driyālayabandhanam P_2 : indriyam ca layākulam T_{J_1} : sthitām indriyasaṅkulaṃ C_3 86c troṭayitvā] $\Sigma_{[AD_1]}$:
kroṭayitvā A_{D_1} 86d jāyate mīnavat sukhī] $\Sigma_{NI[[1] M_2 P_3 U_1]} \Sigma_{SI[AD_1 C_3]} N_{17} E_1 E_2$: mīnavaj jāyate sukhī $J_1 M_2 U_1 A_{D_1}$
 $\Sigma_{Ne[N_{17} E_1 E_2]}$: mīnavaj jāyate sukham C_3 : jāyate mīnavā sukhī P_3

85a-d omitted by M_2

praśāntendriyapādāto buddhiśaktisamanvitaḥ |
vāyuyānayatam jītvā manaḥśatruṃ sukhī bhavet || 87 ||

[The yogin], whose foot-soldiers are his quietened senses and who is endowed with [a successful king's] powers [in the form of] his higher faculty of discernment, becomes joyful when he has conquered the hostile mind-king who is accompanied by his [royal] vehicle, the breath.¹⁰⁵

guṇatrayamayīṃ rajjuṃ sudṛḍhām ātmabandhinīm |
amanaskakṣureṇaiva cchittvā mokṣam avāpnuyāt || 88 ||

[The yogin] will obtain liberation by cutting with the razor of the no-mind [state] the tough cord of the three Guṇas that binds the self.

87a-d ≈ *Yogacintāmaṇi*_{ed} p. 49 (praśāntendriyavargo 'yaṃ buddhiśaktisamanvitaḥ | vāyunālayutam jītvā...)
88a-d ≈ *Yogacintāmaṇi*_{ed} p. 49 (guṇatrayamayī rajjuḥ sudṛḍhātmātmabandhinī | amanaskakṣureṇaiva kṣiptvā mokṣam avāpnuyāt)

$\Sigma = \Sigma_{NI} + \Sigma_{SI} + \Sigma_{Ne}$; $\Sigma_{NI} = B_{Li} J_1 J_2 J_5 K_1 M_1 M_2 P_1 P_2 P_3 T_1 U_1 V_1 V_2$; $\Sigma_{Ne} = N_1 N_2 N_{13} N_{17} N_{19} N_{21} N_{23} V_5 E_1 E_2$; $\Sigma_{SI} = A_{D1} C_3 T_{J1} V_4$

87a praśāntendriya] $\Sigma_{NI [P_2]}$ $\Sigma_{SI [A_{D1} C_3]}$ $\Sigma_{Ne [N_2]}$: prāsādendriya P₂: prastutendriya A_{D1}: prajñātendriya N₂: praśasyatendriyam C₃ 87a pādāto] T₁ T_{J1} N₁ N₁₉ V₅: mādāto P₃: pādātā N₁₃: pādātām N₁₇: pādānto B_{Li} J₂ N₂ N₂₁ N₂₃ E₁ E₂: pādānte J₅ K₁: pādāntām V₂ A_{D1}: pādāntām P₂: pāsānto M₁: saṃghāto P₁: saṃghāte J₁ V₄: sandānto U₁: pādād C₃: missing V₁ 87b buddhiśakti] $\Sigma_{NI [J_1 M_2 U_1 V_1]}$ $\Sigma_{SI [V_4]}$ Σ_{Ne} : śuddhabuddhi J₁ M₂ U₁ V₄: +ddhiśakti V₁ 87b samanvitaḥ] $\Sigma_{NI [P_2]}$ $\Sigma_{SI [C_3]}$ N₂₁: samanvitaṃ C₃ $\Sigma_{Ne [N_{19} N_{21}]}$: samanvitaṃ P₂: samanvita N₁₉ 87c vāyuyānayatam] B_{Li} J₂ M₁ T₁ V₁ N₁₇ N₁₉ E₂: vāyuyānayuta $\Sigma_{Ne [N_{17} N_{19} V_5 E_1 E_2]}$: vāyuyānayuta V₅: vāyuyānayatam P₁: vāyuyānayatam E₁: vāyuyānayatam P₂: vāyuyānayatam A_{D1}: vāyuyānayatam T₁: vāyuyānayatam C₃: vāyunā saṃyutam J₅ K₁ V₂: prāṇāpānau tato J₁ M₂ V₄: prāṇāpānau tato U₁: vāyuyānayatam P₃ 87c jītvā] Σ_{NI} $\Sigma_{SI} E_1$: chitvā $\Sigma_{Ne [E_1]}$ 87d manaḥśatruṃ] $\Sigma_{NI [K_1 P_2]}$ $\Sigma_{SI [C_3]}$ N₂ E₁ E₂: manaḥśatruṃ K₁: manaḥśatruḥ P₂ C₃: manaśatru N₁₇ N₁₉ N₂₁ N₂₃ V₅: manaśatra N₁: manaḥ N₁₃ 88a guṇatrayamayīṃ] J₅ B_{Li} M₂ P₁ V₁ A_{D1} C₃ N₁ N₁₇ V₅: guṇatrayamayī J₂ K₁ M₁ P₃ T₁ U₁ V₂ T_{J1} V₄ N₁₉ N₂₃ E₁: guṇatrayamayī J₁: guṇatrayamayī N₂ N₂₁: guṇatrayamaya N₁₃: guṇatrayam api E₂: guṇākhyam api P₂ 88b rajjuṃ] $\Sigma_{NI [J_5 K_1 M_1 P_3 T_1]}$ $\Sigma_{SI [T_{J1}]}$ $\Sigma_{Ne [N_{13} N_{21} N_{23} V_5 E_1]}$: rajjuḥ K₁ M₁ P₃ T₁ T_{J1} E₁: rajju J₅: rajju N₁₃ N₂₁ N₂₃ V₅ 88b sudṛḍhām ātmabandhinīm] M₂ A_{D1} N₁₉ E₂: sudṛḍhām ātmabandhinī J₁ J₅ N₁ N₁₇ N₂₃: sudṛḍhām ātmabandhani N₂ N₁₃: sudṛḍhom ātmabandhinī U₁: sudṛḍhātmanibandhinīm B_{Li} J₂ V₂ V_{4 ac}: sudṛḍhātmanibandhinī V₅: sudṛḍhātmanibandhinīm V_{4 pc}: sudṛḍhātmanibandhanā M₁: sudṛḍhātmanibandhinām T₁ T_{J1}: sudṛḍhātmanibandhanām E₁: sudṛḍhātmanibandhine K₁: sudṛḍhātmanibandhanī N₂₁: sudṛḍhātmani budhanīm V₁: sudṛḍhātmani budhanī P₁: sudṛḍhātmanibandhinī P₃: ud-dhṛtām ātmabandhinīm C₃: ca sudṛḍhātmanibandhanām P₂ 88c amanaskakṣureṇaiva] $\Sigma_{NI [J_1 K_1 U_1]}$ T_{J1} V₄ Σ_{Ne} : amanaske kṣureṇaiva J₁ U₁: amanaskakṣureṇaiva K₁: amanaskakṣureṇāśu A_{D1} C₃ 88d cchittvā] $\Sigma_{NI [K_1 P_3 U_1 V_1]}$ T_{J1} V₄ $\Sigma_{SI [N_{21}]}$: sthitvā K₁ P₃ U₁: bhittvā A_{D1} C₃: kṣiptvā N₂₁: missing V₁ 88d mokṣam] $\Sigma_{[J_2]}$: moham J₂ 88d avāpnuyāt] $\Sigma_{[U_1]}$: vilīyate U₁

yathā saṃhriyate sarvam astam gacchati bhāskare |
karmajālaṃ tathā viśvam amanaske vilīyate || 89 ||

Just as everything disappears [from view] as the sun sets, so, the whole network of [past] actions (*karma*) dissolves into the no-mind [state].

indriyagrāhanirmukte nirvātanirmalodake |
amanaskahrade snātaḥ parāṃṣṭam upāśnute || 90 ||

[The yogin] who has bathed in the no-mind lake, which is free from the crocodiles of the senses and whose water is free from the wind and pure, obtains the supreme nectar.¹⁰⁶

89a-d ≈ *Yogacintāmaṇi*_{ed} p. 49 (yathā saṃhriyate sarvam...) **90a-d** ≈ *Yogacintāmaṇi*_{ed} p. 49 (...mukto nirvāte nirmalāṃṣṭe | amanaskahrade snātaḥ paramāṃṣṭam aśnute)

$\Sigma = \Sigma_{NI} + \Sigma_{SI} + \Sigma_{Ne}$; $\Sigma_{NI} = B_{Li} J_1 J_2 J_5 K_1 M_1 M_2 P_1 P_2 P_3 T_1 U_1 V_1 V_2$; $\Sigma_{Ne} = N_1 N_2 N_{13} N_{17} N_{19} N_{21} N_{23} V_5 E_1 E_2$; $\Sigma_{SI} = A_{D1} C_3 T_{J1} V_4$

89a yathā] $\Sigma_{[J_1]}$: yayā J_1 **89a** saṃhriyate] $M_1 V_4 A_{D1} C_3 N_1 N_{17} N_{21} E_2$: saṃhriyate $N_{19} N_{23} V_5$: saṃhriyate M_2 : sanhiyate J_1 : saṃhriyate $B_{Li} J_2 P_1 V_1$: saṅkramate J_5 : sandīyate T_{J1} : sandhriyate E_1 : saṃpatate V_2 : santramate K_1 : saṃdhrite T_1 : saṃhrite P_3 : mahiyate N_2 : mandriyete N_{13} : saḥ arete P_2 **89b** bhāskare] $\Sigma_{NI} [J_5 M_1 P_2 P_3]$ $\Sigma_{SI} \Sigma_{Ne} [N_{19}]$: bhāskaraḥ $J_5 M_1 P_2 P_3$: bhāskarai N_{19} **89c** karmajālaṃ] $\Sigma_{NI} [J_2 P_2 P_3 V_1]$ $T_{J1} V_4 E_1$: karajālaṃ $P_2 P_3 V_1$ $A_{D1} C_3 E_2$: karajāla $\Sigma_{Ne} [E_1 E_2]$: karmajātaṃ J_2 **89d** viśvam] $\Sigma_{NI} [J_1 M_2]$ $C_3 T_{J1} E_1$: sarvam $J_1 M_2 A_{D1} V_4 N_1 N_2 N_{17} E_2$: sarvas $N_{13} N_{19} N_{21} N_{23} V_5$ **89d** amanaske vilīyate] $\Sigma_{NI} [K_1 P_2]$ $\Sigma_{SI} [C_3]$ Σ_{Ne} : amanaskaṃ vilīyate $C_3 P_2$: amanaske vilīyete K_1 **90a** indriyagrāhanirmukte] $\Sigma_{NI} [J_5 M_2 P_2 P_3 V_1 V_2]$ $V_4 \Sigma_{Ne} [N_1 N_{21} E_2]$: indriyagrāhanirmukto $J_5 V_2 T_{J1} N_1 E_2$: indriyagrāhanirmuktoḥ N_{21} : indriyagrāhanirmuktaṃ P_3 : indriyagrāhanirmukte M_2 : indriyagrāma+++ V_1 : indriyagrāhanirmukte P_2 : indriyagrāharahite C_3 : indriyagrāhataḥ prote A_{D1} **90b** nirvātanirmalodake] *diagnostic conj.* SANDERSON: nirvātanirmalāṃṣṭe B_{Li} : nirvāte nirmalāṃṣṭe $M_2 P_1 V_4 \Sigma_{Ne} [N_1 N_{21} E_1 E_2]$: nirvāte nirmalāṃṣṭe P_2 : nirvāte vimale sthire A_{D1} : nirvāte vimale sthite C_3 : +rvāte nirmalāṃṣṭe V_1 : nirvātaḥ nirmalāṃṣṭe N_1 : nirvātaṃ nirmalāṃṣṭe P_3 : nivīte nirmalāṃṣṭam J_2 : nirmagne nirmalāṃṣṭe $M_1 T_1 E_1$: nirmagno nirmalāṃṣṭe V_2 : nimagne nirmalāṃṣṭe $J_5 T_{J1}$: nirvāṇe nirmalāṃṣṭe $E_2 N_{17}$: nimukte nirmalāṃṣṭe N_{21} : nirdhūte nirmalāṃṣṭe J_1 : nirdhānī nirmalāṃṣṭe U_1 : nirmamonirmalāṃṣṭe K_1 **90c** amanaska] $J_1 M_1 P_1 \Sigma_{Ne} [N_2 N_{23} E_1 E_2]$: amanaske $\Sigma_{NI} [J_1 M_1 P_1 U_1]$: āmanaske U_1 **90c** hrade] $\Sigma_{NI} [J_1 J_2 M_1 P_1 P_2 T_1]$ $\Sigma_{SI} [T_{J1}]$ Σ_{Ne} : hrada M_1 : hṛde $J_2 P_1 T_{J1}$: hṛdi P_2 : krare T_1 : drahe J_1 **90c** snātaḥ] $\Sigma_{NI} [K_1 M_2 P_2]$ $\Sigma_{SI} [C_3]$ $\Sigma_{Ne} [N_{23}]$: snāte P_2 : snātvā C_3 : dhyanaḥ N_{23} : khātaḥ M_2 : klāntaḥ K_1 **90d** parāṃṣṭam] $\Sigma_{[C_3]}$: parāṃ siddhim C_3 **90d** upāśnute] $\Sigma_{NI} [J_1 J_5 U_1]$ $\Sigma_{SI} [C_3 T_{J1}]$ $N_1 N_{17} E_1 E_2$: upāśnute $J_1 T_{J1}$: upāśnuyāt J_5 : upāśate $\Sigma_{Ne} [N_1 N_2 N_{17} E_1 E_2]$: avāśnute U_1 : avāpsyasi C_3 : upagrate N_2

89a-d omitted by U_1 **89d** – **90a** C_3 inserts six additional Pādas: *tadvat sarvaṃ jagajjālaṃ amanaskaṃ vilīyate | uḍu tan na pralīnannu kutas taṃ rakṣitaṃ sukham | yogī janāt yasas tulyam amanaskakalevaram |*

ity uktam etat saḥajāmanaskaṃ śiṣyaprabodhāya śivena sāksāt |
nityaṃ tu tan niṣkalanīṣprapañcaṃ vācām avācyaṃ svayam eva vedyam || 91 ||

This natural, no-mind [state] has been taught thus [to Vāmadeva] directly by Śiva [himself] for the awakening of his disciples. However, [the no-mind state] is eternal, aspectless, undifferentiated, not expressible by speech¹⁰⁷ and can only be experienced by oneself alone.

citte calati saṃsāro 'cale mokṣaḥ prajāyate |
tasmāc cittaṃ sthīrikuryād audāsīnyaparāyaṇaḥ || 92 ||

When the mind is moving, the cycle of rebirth [prevails]. When [the mind] is not moving, liberation arises. Therefore, [the yogin] makes his mind steady; he is devoted to [the

92a-d ≈ *Yogacintāmaṇi*^{ed} p. 48 (...'cale layaḥ prajāyate | tasmāc cittaṃ sthīraṃ kuryād...): ≈ *Devikālottarāgama* 10 (citte calati saṃsāro niścale mokṣa eva tu | tasmāc cittaṃ sthīraṃ kuryād prajāyā parayā budhaḥ): ≈ *Haṭhatattvakaumudī* 55.19 (citte calati saṃsāro jāyate cācale layaḥ | tasmāc cittaṃ sthīraṃ kuryād...): ≈ *Yogaśikhopaniṣad* 6.58 (citte calati saṃsāro niścalaṃ mokṣa ucyate | tasmāc cittaṃ sthīrikuryād prajāyā parayā vidhe): ≈ *Upāsanāsārasaṅgraha* p. 29, (quoted with attribution to the *Yogavāsiṣṭha*) (tathātha vāsiṣṭhe | citte calati saṃsāro niścalaṃ mokṣa ucyate | tasmāc cittasthitim kuryād prajāyā parayā budhaḥ)

$\Sigma = \Sigma_{NI} + \Sigma_{SI} + \Sigma_{Ne}$; $\Sigma_{NI} = B_{L1} J_1 J_2 J_5 K_1 M_1 M_2 P_1 P_2 P_3 T_1 U_1 V_1 V_2$; $\Sigma_{Ne} = N_1 N_2 N_{13} N_{17} N_{19} N_{21} N_{23} V_5 E_1 E_2$; $\Sigma_{SI} = A_{D1} C_3 T_{J1} V_4$

91a ity uktam etat] $\Sigma_{NI} [J_5 K_1] \Sigma_{SI} [T_{J1}] \Sigma_{Ne}$: ity uktam evaṃ $J_5 K_1$: ity uktam eva T_{J1} 91a saḥajāmanaskaṃ] $\Sigma_{NI} [T_1] \Sigma_{SI} [T_{J1}] \Sigma_{Ne}$: saḥajāmanaskaṃ T_1 : saḥasāmanaskaṃ T_{J1} 91b śiṣyaprabodhāya] $\Sigma_{Ne} \Sigma_{SI} [C_3] \Sigma_{Ne} [N_1 N_{21}]$: śiṣyaḥ prabodhāya N_{21} : śiṣyaprabodhyāya N_1 : śiṣṭaprabodhyād C_3 91b śivena sāksāt] $B_{L1} J_1 P_1 V_1 V_4 \Sigma_{Ne} [E_1]$: śivena bhāgyāt $K_1 M_1 M_2 T_1 U_1 V_2 T_{J1} E_1$: śivena bhaktyāt J_5 : śivena bhāgyataḥ P_3 : śivene bhāṣitaṃ P_2 : śivopacārāt A_{D1} : aparocārāt C_3 91c tu tan] $\Sigma_{NI} [J_1 M_2 P_3 U_1] N_2 N_{17} E_1 E_2$: tu tāṃ $\Sigma_{SI} [C_3 V_4]$: tu vai V_4 : tato $J_1 U_1 C_3$: nūnaṃ $\Sigma_{Ne} [N_2 N_{17} E_1 E_2]$: śuddhaṃ P_3 : tu M_2 : 91c niṣkalanīṣprapañcaṃ] $B_{L1} J_5 M_1 P_1 P_2 U_1 V_1 V_2 \Sigma_{SI} [A_{D1}] N_{17} N_{23}$: niṣkalanīṣprapañca $K_1 E_2$: niṣkalaṃ niṣprapañcaṃ] $P_3 T_1 A_{D1} \Sigma_{Ne} [N_2 N_{17} N_{23} E_2]$: phalanīṣprapañca N_2 : niṣkalpaṣa-niṣprapañcaṃ M_2 91d vācām avācyaṃ] $\Sigma_{NI} [P_3] \Sigma_{SI} \Sigma_{Ne} [N_{23} V_5]$: vācām avācaṃ $N_{23} V_5$: vācām agocaraṃ P_3 91d svayam eva vedyam] $\Sigma_{NI} [P_2] \Sigma_{SI} E_1$: svayam eva vedhaṃ P_2 : svayam eva bodhyam $\Sigma_{Ne} [N_2 E_1]$: svayam eva bodhyāṃ N_2 92a citte calati] $\Sigma_{NI} [J_2 P_2] \Sigma_{SI} [T_{J1}] \Sigma_{Ne}$: citte calate J_2 : cittaṃ calati T_{J1} : cittaṃ cetyati P_2 92a saṃsāro] $M_2 P_1 T_1 U_1 V_1 V_2 V_4 N_1 N_{17} N_{23} E_1 E_2$: saṃcāro K_1 : saṃsāre $B_{L1} J_2 M_1 \Sigma_{SI} [V_4] N_2 N_{13} N_{19} N_{21} V_5$: saṃsāraṃ P_2 : saṃsārā P_3 : taṃ sāre J_5 92b 'cale] $\Sigma_{NI} [K_1 P_2 U_1 V_1] T_{J1} \Sigma_{Ne} [N_{17}]$: 'calo $V_1 A_{D1}$: 'cala $U_1 N_{17}$: sthīre V_4 : na ca P_2 : pare C_3 : missing K_1 92b mokṣaḥ prajāyate] $\Sigma_{NI} [P_2] T_{J1} V_4 \Sigma_{Ne} [N_1 N_2 N_{13} N_{21}]$: mokṣaṃ prajāyate N_1 : mokṣe prajāyate $N_2 N_{13} N_{21}$: mokṣaḥ pravartate $A_{D1} C_3$: sāksī prajāyate P_2 92c tasmāc cittaṃ] $\Sigma_{NI} [J_1 P_3] \Sigma_{SI} \Sigma_{Ne}$: tasmān mokṣa J_1 : tasyā cittaṃ P_3 92d sthīrikuryād] $\Sigma_{NI} [M_2 P_3] \Sigma_{SI} \Sigma_{Ne} [E_2]$: sthīrikāryam M_2 : sthīraṃ kuryād P_3 : sthīraṃ kuryād E_2 92d audāsīnyaparāyaṇaḥ] Σ_{U1} : audāsīnyaparāyaṇaḥ U_1

91a-d Metre: indravajrā

90d – 91a V_4 inserts *sūta uvāca* 91b-c omitted by J_2 92a-b J_1 substitutes: *citte na niścalibhūte yasmān mokṣaḥ prajāyate* |

practice of complete] detachment.

caturvidhā manovasthā vijñātavyā manīṣibhiḥ |
viśliṣṭaṃ ca gatāyātaṃ suśliṣṭaṃ ca sulīnakam || 93 ||

[These] four states of mind should be known by the wise: disintegrated, coming and going, integrated and absorbed.¹⁰⁸

viśliṣṭaṃ tāmasaṃ proktaṃ rājasam tu gatāgatam |
suśliṣṭaṃ sātṭvikam proktaṃ sulīnaṃ guṇavarjitam || 94 ||

The disintegrated [mind] is said to be tamasic, the coming and going [mind], rajasic, the integrated [mind], sattvic and the absorbed [mind] is beyond [these] qualities.¹⁰⁹

93a-d ≈ Hemacandra's *Yogaśāstra* 12.2 (iha vikṣiptaṃ yātāyātaṃ śliṣṭaṃ tathā sulīnaṃ ca | cetaś catuḥprakāraṃ tajjñacamatkāraṅkāri bhavet) : ≈ *Yogacintāmaṇi*_{ed} p. 50-51 (... manīṣiṇā...) **94a-d** = *Yogacintāmaṇi*_{ed} p. 51

$\Sigma = \Sigma_{NI} + \Sigma_{SI} + \Sigma_{Ne}$; $\Sigma_{NI} = B_{Li} J_1 J_2 J_5 K_1 M_1 M_2 P_1 P_2 P_3 T_1 U_1 V_1 V_2$; $\Sigma_{Ne} = N_1 N_2 N_{13} N_{17} N_{19} N_{21} N_{23} V_5 E_1 E_2$; $\Sigma_{SI} = A_{Di} C_3 T_{Ji} V_4$

93a caturvidhā manovasthā] $\Sigma_{NI [B_{Li} J_2 K_1 T_1]}$ $\Sigma_{SI} \Sigma_{Ne}$: caturvidhamanovasthā $B_{Li} J_2 K_1$: caturvidhā mano 'vasthā T_1 **93b** manīṣibhiḥ] $\Sigma_{[P_3]}$: manīṣiṇā P_3 **93c** viśliṣṭaṃ ca gatāyātaṃ] $\Sigma_{NI [J_1 K_1 M_2 P_2]}$ $T_{Ji} V_4 \Sigma_{Ne [N_i]}$: vikṣiptaṃ ca gatāyātaṃ $J_1 A_{Di} C_3$: viśliṣṭaṃ ca gatāyātā K_1 : viśliṣṭatā gatāyātā P_2 : viśliṣṭaṃ cāgatāyātaṃ M_2 : suśliṣṭaṃ ca gatāyātaṃ N_1 **93d** suśliṣṭaṃ ca] $\Sigma_{NI [P_2]}$ $\Sigma_{SI [C_3]}$ Σ_{Ne} : suśliṣṭā ca P_2 : saṃśliṣṭaṃ ca C_3 **93d** sulīnakam] $\Sigma_{NI [K_1 P_2 U_1]}$ $\Sigma_{SI} \Sigma_{Ne}$: sulīnatā $K_1 P_2$: sulīnake U_1 **94a** viśliṣṭaṃ tāmasaṃ] $\Sigma_{NI [J_1]}$ $T_{Ji} V_4 \Sigma_{Ne}$: vikṣiptaṃ tāmasaṃ $J_1 A_{Di} C_3$ **94b** tu] $\Sigma_{[N_i]}$: ca N_1 **94b** gatāgatam] $\Sigma_{NI [M_1 P_3]}$ $\Sigma_{SI} \Sigma_{Ne}$: gatāyātaṃ $M_1 P_3$ **94c** suśliṣṭaṃ sātṭvikam] $\Sigma_{NI [P_2 P_3]}$ $\Sigma_{SI [C_3 T_{Ji}]}$ Σ_{Ne} : sāsliṣṭaṃ sātṭvikam T_{Ji} : saṃśliṣṭaṃ sātṭvikam $C_3 P_2$: suśliṣṭaṃ saṅgaṇa P_3 **94c** proktaṃ] $\Sigma_{[P_3]}$: caiva P_3 **94d** guṇavarjitam] $\Sigma_{NI [M_1]}$ $\Sigma_{SI} \Sigma_{Ne [N_{21}]}$: guṇavarjitaḥ N_{21} : guṇanirjitaṃ M_1

viśliṣṭaṃ ca gatāyātāṃ vikalpaviṣayagraham |
 suśliṣṭaṃ ca sulīnaṃ ca vikalpaviṣayāpaham || 95 ||

The disintegrated and coming and going [states of mind] grasp at thought and sense objects.¹¹⁰ Both the integrated and absorbed [states] destroy thought and sense objects.

abhyāsato manaḥ pūrvaṃ viśliṣṭaṃ calam ucyate |
 tataś calācalaṃ kiñcitsānandaṃ ca gatāgatam || 96 ||

[The term] 'disintegrated' refers to that mind which, prior to [the beginning] of practice, is moving (i.e., unstable). Then, 'coming and going' is that [mind] which is [sometimes] moving and [sometimes] still, and is accompanied by some bliss.¹¹¹

95a-d = *Yogacintāmaṇi*_{ed} p. 51 96a-d ≈ Hemacandra's *Yogaśāstra* 12.3 (vikṣiptaṃ calam iṣṭaṃ yātāyātāṃ ca kim api sānandaṃ | prathamābhyāse dvayam api vikalpaviṣayagraham tat syāt) : = *Yogacintāmaṇi*_{ed} p. 51

$\Sigma = \Sigma_{NI} + \Sigma_{SI} + \Sigma_{Ne}$; $\Sigma_{NI} = B_{L_1} J_1 J_2 J_3 K_1 M_1 M_2 P_1 P_2 P_3 T_1 U_1 V_1 V_2$; $\Sigma_{Ne} = N_1 N_2 N_3 N_{17} N_{19} N_{21} N_{23} V_5 E_1 E_2$; $\Sigma_{SI} = A_{D_1} C_3 T_{J_1} V_4$

95a viśliṣṭaṃ ca] $\Sigma_{NI [J_1]}$ $\Sigma_{SI [A_{D_1}]}$ Σ_{Ne} : vikṣiptaṃ ca] $J_1 A_{D_1}$ 95a gatāyātāṃ] $\Sigma_{NI [J_1 K_1 P_2]}$ Σ_{SI} Σ_{Ne} : gatāyātāṃ
 K₁: gatāyātā P₂: gatoyātāṃ J₁ 95b vikalpaviṣayagraham] $\Sigma_{NI [B_{L_1} K_1 M_1 P_2 P_3]}$ $\Sigma_{SI [C_3]}$ $\Sigma_{Ne [N_{21}]}$: vikalpaviṣayā-
 graham B_{L₁} K₁ M₁ P₃ N₂₁: vikalpaviṣayāgrahaḥ C₃: kalyāṇaviṣayagrahaḥ P₂ 95c suśliṣṭaṃ ca sulīnaṃ ca]
 $\Sigma_{NI [P_2]}$ $\Sigma_{SI [C_3]}$ Σ_{Ne} : saṃśliṣṭaṃ ca sulīnaṃ ca C₃: saṃśliṣṭaṃ ca sulīnā ca P₂ 95d vikalpaviṣayāpaham
] $\Sigma_{NI [M_2 P_2]}$ $\Sigma_{SI [C_3]}$ $\Sigma_{Ne [N_{21} N_{23} V_5]}$: vikalpaviṣayāpahān N₂₁: vikalpaviṣānāśanam N₂₃ V₅: vikalpavigataspr̥hā P₂:
 vikalpaviṣayagraham M₂: vikalpaviṣayojit C₃ 96a abhyāsato manaḥ] Σ_{NI} $\Sigma_{SI [C_3]}$ $\Sigma_{Ne [N_{13} N_{23}]}$: abhyasyato
 manaḥ N₂₃: abhyaseto namo N₁₃: abhyasya tu C₃ 96a pūrvaṃ] $\Sigma_{[E_2]}$: sarvaṃ E₂ 96b viśliṣṭaṃ]
 $\Sigma_{NI [J_1 V_2]}$ Σ_{SI} Σ_{Ne} : vikṣiptaṃ J₁: viśliṣṭāc V₂ 96b calam ucyate] $\Sigma_{NI [J_1 J_2 P_1]}$ Σ_{SI} Σ_{Ne} : cala ucyate J₁: ca pra-
 mucyate J_{2 pc}: calayaṃ gate P₁ 96c tataś calācalaṃ] $\Sigma_{NI [J_2 P_1]}$ $\Sigma_{SI [V_4]}$ E₁: tataś calācalaṃ P₁: tataś calācalaṃ
 V₄: tataś ca niścalaṃ $\Sigma_{Ne [E_1]}$: tataś ca cālanam J₂ 96c-d kiñcitsānandaṃ ca gatāgatam] $\Sigma_{NI [J_1 J_2 K_1 M_1 P_2 P_3]}$
 $\Sigma_{SI [T_{J_1}]}$ $\Sigma_{Ne [N_1]}$: kiñcitsānandaṃ ca gatāyatam M₁ P₃: kiñcitsānandaṃ ca gatāyatam T_{J₁}: kiñcitsānandaṃ ca
 gatāgatam J₁: kiñcitsānandaṃ gatāgatam K₁ kiñcitsānandaṃ ca gato 'dhikam J_{2 pc}: kiñcitsānandavigatātma-
 kam P₂: kiñcitsānandaṃ ca sulīnakaṃ N₁

95a U₁ substitutes: viśliṣṭaṃ sāttvikaṃ proktaṃ 95c-d omitted by M₁ A_{D₁} T_{J₁}

sānandaṃ niścalaṃ cetasa tataḥ suśliṣṭaṃ ucyate |
atīva niścaliḥbhūtaṃ sānandaṃ ca sulīnakam || 97 ||

Then, 'integrated' refers to that mind which is without movement and accompanied by bliss. And 'absorbed' is that [mind] which has become still in the highest degree and is accompanied by the [highest] bliss.¹¹²

tato 'bhyāsaniyogena nirālambo bhaved yadi |
tadā samarasībhūtaḥ paramānanda eva saḥ || 98 ||

Therefore, if through adherence to practice, [the yogin] becomes one whose [mind is absorbed] without the support [of any object of meditation], then, having come to have the same flavour [as the no-mind state],¹¹³ he is nothing but supreme bliss.¹¹⁴

97a-d ≈ Hemacandra's *Yogaśāstra* 12.4 (śliṣṭaṃ sthiraśānandaṃ sulīnam atiniścalaṃ parānandaṃ | tanmātra-kaviṣayagraham ubhayaṃ api budhais tadāmnātam) : = *Yogacintāmaṇi*_{ed} p. 51 98a-d ≈ Hemacandra's *Yogaśāstra* 12.5 (evaṃ kramaśo 'bhyāsāveśād dhyānaṃ bhajen nirālabham | samarasabhāvaṃ yātaḥ paramānandaṃ tato 'nubhavet) : ≈ *Yogacintāmaṇi*_{ed} p. 51 (...nirālabham bhaved yadi | tadā samarasībhūtaṃ paramānandaṃ eva tat)

$\Sigma = \Sigma_{NI} + \Sigma_{SI} + \Sigma_{Ne}$; $\Sigma_{NI} = B_{L1} J_1 J_2 J_3 K_1 M_1 M_2 P_1 P_2 P_3 T_1 U_1 V_1 V_2$; $\Sigma_{Ne} = N_1 N_2 N_3 N_{17} N_{19} N_{21} N_{23} V_5 E_1 E_2$; $\Sigma_{SI} = A_{D1} C_3 T_{J1} V_4$

97a sānandaṃ niścalaṃ cetasa] $\Sigma_{NI} [J_1 J_2 M_2 P_1 T_1 U_1]$ $\Sigma_{SI} \Sigma_{Ne} [N_{13} N_{23}]$: sānandaṃ niścalaṃ cetasa $J_2 M_2 P_1 T_1 U_1 N_{13}$: svānandaṃ niścalaṃ cetasa J_1 : sānandaṃ niścalaṃ cetasa ca N_{23} 97b tataḥ] $\Sigma_{NI} [J_5 V_2]$ $\Sigma_{SI} \Sigma_{Ne}$: svataḥ $J_5 V_2$ 97b suśliṣṭaṃ] $\Sigma_{[P_2]}$: saṃśliṣṭaṃ P_2 97c atīva niścaliḥbhūtaṃ] $\Sigma_{NI} [P_2 V_2]$ $\Sigma_{SI} [T_{J1}]$ $\Sigma_{Ne} [N_2 N_{21}]$: atīva niścalaṃ bhūtaṃ $V_2 T_{J1} N_2 N_{21}$: atīṣṭaṃ niścaliḥbhūtaṃ P_2 97d sānandaṃ] $\Sigma_{NI} [J_1 K_1]$ $\Sigma_{SI} \Sigma_{Ne}$: svānandaṃ $J_1 K_1$ 98a tato 'bhyāsaniyogena] $\Sigma_{NI} [J_1 M_2 U_1]$ $\Sigma_{SI} [C_3 V_4]$ $\Sigma_{Ne} [N_2 E_2]$: tato 'bhyāsena yogena $J_1 M_2 V_4 E_2$: tataḥ svāsaniyogena U_1 : tataś cābhyāsayogena C_3 : tattvabhyāsaniyogena N_2 98b nirālambo] $\Sigma_{[N_{23}]}$: virālabhyo N_{23} 98b bhaved yadi] $\Sigma_{[V_4]}$: bhaved yadā V_4 98c tadā] $\Sigma_{NI} [C_3]$: tathā C_3 98d samarasībhūtaḥ] $\Sigma_{NI} [B_{L1} J_2 M_1 M_2 P_3 U_1]$ $\Sigma_{SI} [T_{J1} V_4]$ $E_1 E_2$: samarasībhūtaṃ $B_{L1} P_3 T_{J1}$: samarasībhūta $J_2 M_1 U_1 N_{17}$: samarasībhūte M_2 : samarasībhūtvā V_4 : sarasībhūtāni $\Sigma_{Ne} [N_2 N_{17} E_1 E_2]$: saṃrasībhūtatvaṃ N_2 98d paramānanda eva saḥ] $\Sigma_{NI} [J_5 P_3 V_2]$ $\Sigma_{SI} [V_4]$ $\Sigma_{Ne} [N_1 N_{13} E_2]$: paramānandaṃ eva saḥ P_3 : paramānanda eṣa saḥ V_4 : paramānandarūpakaḥ $J_5 V_2$: paramānanda eva ca N_1 : paramānandayeva saḥ E_2 : paramānandayavasya N_{13}

97a-b omitted by $M_1 T_{J1}$ 97a-d omitted by P_3

*evam̐bhūtasya karmāṇi puṇyāpuṇyāni saṅkṣayam |
prayānti naiva limpanti kriyamāṇāni sādhunā || 99 ||*

For [the yogin] who is thus, meritorious and unmeritorious actions are completely destroyed, [and even if these actions] are being performed by [such] a sage, they do not taint [him] at all.¹¹⁵

*utpannasahajānandaḥ sadābhyāsataḥ svayam |
sarvasaṅkalpasantyaḥ sa vidvān karma santyajet || 100 ||*

That wise person in whom the bliss of the natural [no-mind state] has emerged, who is naturally devoted to constant practice and who has completely freed [himself] of all volition, [certainly] frees [himself] from [all] action.¹¹⁶

99a-d \approx *Kulārṇavatāntra* 9.128 (tanniṣṭhasya ca karmāṇi puṇyāpuṇyāni saṅkṣayam | prayānti naiva lipyante kriyamāṇāni vā punaḥ) : \approx *Yogacintāmaṇi*_{ed} p. 51 (...karmāṇi puṇyāni saṅkṣayāni ca | ...) **100a-d** \approx *Kulārṇavatāntra* 9.129 (utpannasahajānandatattvajñānarataḥ priye | santyaktasarvasaṅkalpaḥ sa vidvān karma santyajet) : \approx *Yogacintāmaṇi*_{ed} p. 22 (uttuṅgasahajānandaḥ...)

$\Sigma = \Sigma_{NI} + \Sigma_{SI} + \Sigma_{Ne}$; $\Sigma_{NI} = B_{L1} J_1 J_2 J_5 K_1 M_1 M_2 P_1 P_2 P_3 T_1 U_1 V_1 V_2$; $\Sigma_{Ne} = N_1 N_2 N_{13} N_{17} N_{19} N_{21} N_{23} V_5 E_1 E_2$; $\Sigma_{SI} = A_{D1} C_3 T_{J1} V_4$

99a *evam̐bhūtasya*] $\Sigma_{NI [K_1]}$ $\Sigma_{SI} N_2 N_{17} E_1 E_2$: *babhūva tasya* $\Sigma_{Ne [N_2 N_{17} E_1 E_2]}$: *pañcabhūtasya* K_1 **99b** *puṇyāpuṇyāni*] $\Sigma_{NI [P_2 V_2]}$ $\Sigma_{SI} N_{21} E_1 E_2$: *puṇyāpuṇyāni* P_2 : *puṇyāpuṇyasya* $\Sigma_{Ne [N_{21} E_1 E_2]}$: *pāpapuṇyasya* V_2 **99b** *saṅkṣayam*] $\Sigma_{NI [J_1 P_2 V_2]}$ $\Sigma_{SI [C_3]}$ $\Sigma_{Ne [N_{23}]}$: *saṅkṣayaḥ* C_3 : *saṅkṣayāt* P_2 : *saṅcayam* V_2 : *sarvaśaḥ* J_1 : *lakṣaṇam* N_{23} **99c** *prayānti*] $\Sigma_{NI [M_2 P_2 U_1]}$ $\Sigma_{SI} \Sigma_{Ne [N_2]}$: *prayāti* $U_1 N_2$: *prāpyanti* M_2 : *prīṇanti* P_2 **99c** *naiva*] $\Sigma_{NI [K_1]}$ $\Sigma_{SI} \Sigma_{Ne [E_2]}$: *caiva* K_1 : *na va* E_2 **99d** *limpanti*] $\Sigma_{NI} \Sigma_{SI [C_3 V_4]}$ Σ_{Ne} : *limpante* V_4 : *tuṣyante* C_3 **99d** *kriyamāṇāni sādhunā*] $\Sigma_{NI [P_1 P_2 V_1]}$ $V_4 \Sigma_{Ne}$: *kriyamāṇāni sādhunām* $A_{D1} T_{J1}$: *kriyamāṇāni sādhubhiḥ* P_2 : *kriyamāṇāni cādhunā* V_1 : *kriyamāṇāni yoginaḥ* C_3 : *kriyamāṇāṇi nisādhunā* P_1 **100a** *utpannasahajānandaḥ*] $J_2 M_2 V_1 V_2$: *utpannasahajānanda* $B_{L1} J_1 K_1 P_1 T_1 U_1 V_4 E_1 E_2$: *utpannasahajānandaṃ* $J_5 M_1 T_{J1}$: *utpannaḥ sahajānandaḥ* A_{D1} : *uttuṅgasahajānandaḥ* N_1 : *uttuṅgasahajānanda* $N_{17} N_{19}$: *uttaṅgasahajānanda* P_3 : *utvaṅgasahajānandaḥ* $V_5 N_{23}$: *utvaṅgasahajānanda* $N_2 N_{13}$: *utpannaḥ tasyāvabodhasya* C_3 **100b** *sadābhyāsataḥ*] $\Sigma_{NI [P_2 P_3]}$ $\Sigma_{SI} \Sigma_{Ne [N_{23} V_5]}$: *sadābhyāsaratā* $N_{23} V_5$: *sahābhyāsataḥ* P_3 : *sadābhyāsabdata* P_2 **100b** *svayam*] $\Sigma_{[V_4]}$: *sadā* V_4 **100c** *sarvasaṅkalpa*] $\Sigma_{[N_1]}$: *sarvaṃ saṅkalpa* N_1 **100d** *santyaḥ*] $\Sigma_{NI [J_1 M_1]}$ $\Sigma_{SI} \Sigma_{Ne}$: *saṃyuktaḥ* J_1 : *missing* M_1 **100d** *sa vidvān*] $\Sigma_{NI [M_1]}$ $\Sigma_{SI} \Sigma_{Ne [N_1]}$: *sad vidvān* M_1 : *sa vidvāt* N_1 **100d** *santyajet*] $\Sigma_{NI} \Sigma_{SI [T_{J1} V_4]}$ Σ_{Ne} : *santyaḥ* T_{J1} : *saṅjayet* V_4

ye tu vidyārthavijñāne vidvāṃsa iti kīrtitāḥ |
 ātmatattvaṃ na jānanti darvī pākarasaṃ yathā || IOI ||

Those said to be learned in comprehending the teachings of [the fourteen branches of Brahmanical] learning,¹¹⁷ [but] do not know the highest reality of the self, are just like the ladle [which does not know] the taste of cooked food.¹¹⁸

sāṃsārikakriyāyuktaṃ brahmajño 'smīti vādinam |
 karmabrahmobhayabhraṣṭaṃ taṃ tyajed antyajam yathā || IO2 ||

[The yogin] should avoid one who says, 'I am the knower of Brahma' [but who is also] attached to performing [vedic] sacrifices [that are] connected to the world of transmigration. [Such a person] has lost the benefit of both [vedic] action and the [Upaniṣadic knowledge

IO1a-d ≈ *Kulārṇavatāntra* 1.94 (paṭhanti vedasāstrāṇi vivadanti parasparam | na jānanti paraṃ tattvaṃ darvī pākarasaṃ yathā) : ≈ *Muktikopaniṣat* 2.65 (= *Mahāsubhāṣitasāṅgraha* 1122) (adhītya caturo vedān dharmasāstrāṇy anekasāḥ | brahmatattvaṃ na jānāti darvī pākarasaṃ yathā) : ≈ *Uttaragītā* 2.40 (āloḍya caturo vedān dharmasāstrāṇi sarvadā | yo vai brahma na jānāti darvī pākarasaṃ yathā) : ≈ *Gāruḍapurāṇa* 2.49.78 (paṭhanti vedasāstrāṇi bodhayanti parasparam | na jānanti paraṃ tattvaṃ darvī pākarasaṃ yathā) **IO2a-d** ≈ *Kulārṇavatāntra* 1.78 (= *Gāruḍapurāṇa* 2.49.64) (sāṃsārikasukhāsaktaṃ...) : ≈ *Yogacintāmaṇi* ed p. 22 (sāṃsārikam kriyāyuktaṃ brahmajñasyeti vādinam...) : ≈ Pūrṇanada's *Śrītatvacintāmaṇi* (= *Rudrayāmālottaratantra* 1.177) (sāṃsārikasukhāsaktaṃ brahmajño 'smīti vādinam | tyajet taṃ satataṃ dhīraś caṇḍālam iva dūrataḥ) : ≈ *Merutantra* 10.57c-d – 58a-b (sāṃsārikasukhāsaktaṃ brahmajño 'smīti vādinam | karmabrahmobhayān naṣṭaṃ tyajed utpathagaṃ yathā)

$\Sigma = \Sigma_{NI} + \Sigma_{SI} + \Sigma_{Ne}$; $\Sigma_{NI} = B_{L1} J_1 J_2 J_5 K_1 M_1 M_2 P_1 P_2 P_3 T_1 U_1 V_1 V_2$; $\Sigma_{Ne} = N_1 N_2 N_{13} N_{17} N_{19} N_{21} N_{23} V_5 E_1 E_2$; $\Sigma_{SI} = A_{D1} C_3 T_{J1} V_4$

IO1a ye tu] $\Sigma_{NI} [J_2 K_1 P_2 P_3]$ $\Sigma_{SI} [C_3 T_{J1}]$ $N_{17} N_{19} N_{23} V_5 E_1$: ye tad K_1 : yas tu $P_2 C_3$: ya tu $J_2 P_3 N_1 N_2 N_{13} N_{21} E_2$: etad T_{J1}
IO1a vidyārthavijñāne] $\Sigma_{NI} [P_2]$ $\Sigma_{SI} [C_3 V_4]$ $N_{17} E_1 E_2$: vidyārthavijñānāt V_{4pc} : vidyārthavijñānī $C_3 N_1$: vidyārthavijñāni $N_2 N_{13} N_{19} N_{21} V_5$: vidyārthavijñāmi N_{23} : vijñāya vijñānaṃ P_2 **IO1b** vidvāṃsa iti] $\Sigma_{NI} [K_1 M_2]$ $\Sigma_{SI} [C_3]$
 Σ_{Ne} : vidvāṃsa iva C_3 : vidvāṃ sphurati K_1 : vidvatsu dhuri M_2 **IO1b** kīrtitāḥ] $\Sigma_{NI} [K_1 M_1 P_2 P_3]$ $T_{J1} V_4 \Sigma_{Ne}$: kīrtitāḥ $K_1 P_2 P_3 A_{D1} C_3$: kīrtyate M_1 **IO1c** ātmatattvaṃ na] Σ_{K1} : ātmatattvena K_1 **IO1c** jānanti] $\Sigma_{NI} [P_2 P_3]$ $V_4 \Sigma_{Ne}$: jānāti $P_2 P_3$: jānandaṃ T_{J1} **IO1d** darvī pākarasaṃ yathā] $\Sigma_{NI} [P_1 P_3 U_1]$ $V_4 \Sigma_{Ne} [N_1 N_2 N_{13} N_{23}]$: darvipākarasaṃ yathā $P_1 P_3 U_1 N_1 N_{13}$: nidarvī pārasaṃ yathā T_{J1} : darvī pakarayaṃ cintā N_2 : dadhī pākarasaṃ yathā N_{23} **IO2a** sāṃsārikakriyāyuktaṃ] $B_{L1} J_2 N_{13} N_{17} V_5 E_1$: sāṃsārikakriyāyuktaṃ $J_5 M_1 M_2 P_1 P_3 T_1 V_2 N_2 N_{21} N_{23}$: sāṃsārikakriyāyuktaṃ E_2 : sāṃsārikakriyāyukte K_1 : sāṃsārikakriyāsaktaṃ $J_1 V_4$: sāṃsārikakriyāsakta P_2 : sāṃsārikasukhāsaktaṃ C_3 : sāṃsārikakriyāmuktaṃ U_1 : sāṃsārikakriyāmuktā T_{J1} : sāṃsāri ve kriyāyuktaṃ N_1 **IO2b** brahmajño 'smīti] $\Sigma_{NI} [J_5 K_1 M_2 P_2]$: brahmajñāsmīti P_2 : brahmāham asmi K_1 : brahmāhasmīti J_5 : brahmajñānīti M_2 **IO2b** vādinam] $\Sigma_{NI} [J_1 M_2 P_3]$ $\Sigma_{SI} [T_{J1}]$ Σ_{Ne} : vādinām $J_1 M_2$: vādinaḥ T_{J1} : vāditam P_3 **IO2c** karmabrahmobhayabhraṣṭaṃ] $\Sigma_{NI} [J_2 K_1 P_2]$ $\Sigma_{SI} [V_4]$ $\Sigma_{Ne} [N_1 N_{13} N_{21} N_{23} V_5]$: karmabrahmobhayabhraṣṭaṃ $V_4 N_1 N_{13} N_{23}$: karmabrahmodbhayabhraṣṭaṃ V_5 : karmabrahme bhayabhraṣṭaṃ $J_2 K_1$: karmabrahmodbhavet bhraṣṭaṃ N_{21} : karmabrahmadvayor bhraṣṭas P_2 **IO2d** antyajam] $\Sigma_{NI} [M_2]$ $\Sigma_{SI} \Sigma_{Ne} [N_1 N_{13} N_{21} N_{23} V_5]$: antijam M_2 : antyajed $N_1 N_{13} V_5$: antajed $N_{21} N_{23}$ **IO2d** yathā] Σ_{P2} : tathā P_2

IO1c-d omitted by $A_{D1} C_3$

of] Brahma [and should be avoided] just as [a Brahmin avoids] an untouchable.

*vṛthaiva yaiḥ parityaktaṃ karmakāṇḍam apaṇḍitaiḥ
pāṣaṇḍāḥ paṇḍitaṃmanyā na te kim api jānate || 103 ||*

[Those] unlearned, religious deviants who have abandoned their vedic rites in vain, think [themselves] to be learned.¹¹⁹ They know nothing.

*na karmāṇi tyajed yogī karmabhis tyajyate hy asau |
karmaṇām mūlabhūtasya saṅkalpasyaiva nāśataḥ || 104 ||*

The yogin does not abandon rites. For, [in the no-mind state] he is abandoned by rites, simply because of the cessation of volition, [which] is the root cause of [all] rites.¹²⁰

103a-d ≈ *Kulārṇavatāntra* 9.130 (vṛthaiva yaiḥ parityaktaṃ karmakāṇḍam apaṇḍitaiḥ | pāṣaṇḍāḥ paṇḍitaṃmanyāḥ te yānti narakam priye) **104a-d** ≈ Śrīdhara's commentary on the *Bhagavadgītā* 18.2 (quoted with attribution to Vasiṣṭha) (vasiṣṭhena cōktaṃ - na karmāṇi tyajed yogī karmabhis tyajyate hy asau | karmaṇo mūlabhūtasya saṅkalpasyaiva nāśataḥ) : ≈ *Yogacintāmaṇi*, ed p. 22 (... tv asau | karmaṇo... nāśanāt)

$\Sigma = \Sigma_{NI} + \Sigma_{SI} + \Sigma_{Ne}$; $\Sigma_{NI} = B_{Li} J_1 J_2 J_3 K_1 M_1 M_2 P_1 P_2 P_3 T_1 U_1 V_1 V_2$; $\Sigma_{Ne} = N_1 N_2 N_3 N_{17} N_{19} N_{21} N_{23} V_5 E_1 E_2$; $\Sigma_{SI} = A_{D1} C_3 T_{J1} V_4$

103a vṛthaiva yaiḥ] *diagnostic conj.* SANDERSON : vṛthā deva- $\Sigma_{NI [J_1 P_2]}$ $A_{D1} T_{J1} E_1 E_2$: vṛthā devī $\Sigma_{Ne [E_1 E_2]}$: vṛthā devaṃ P_2 : vṛthā daiva V_4 : vṛthā caiva J_1 : vidya eva C_3 **103a** parityaktaṃ] *diagnostic conj.* SANDERSON : parityaktāḥ $B_{Li} J_2 M_1 M_2 P_3 T_{J1} V_2 E_2$: parityaktaḥ $J_5 K_1 U_1 \Sigma_{Ne [N_{17} V_5 E_1 E_2]}$: parityakta $N_{17} V_5$: parityāga $P_1 T_1 V_1 E_1$: parityaktā V_4 : parityajya P_2 : parityaktaṃ J_1 : parityakte C_3 **103b** karmakāṇḍam apaṇḍitaiḥ] *diagnostic conj.* SANDERSON : karmakāṇḍavitaṇḍitāḥ $M_1 U_1 N_1 N_{21} N_{23} V_5$: kamakāṇḍavitaṇḍitāḥ P_2 : karmakāṇḍavitaṇḍitaṃ $N_2 N_{13} N_{17}$: karmakāṇḍe vitaṇḍitā T_{J1} : kamakāṇḍavitaṇḍitā P_3 : karmakāṇḍavitandritaḥ J_1 : karmakāṇḍavikhaṇḍitāḥ $K_1 V_4$: karmakāṇḍavikhaṇḍitāḥ J_5 : karmakāṇḍavikhaṇḍati V_{2ac} : karmakāṇḍavikhaṇḍaye V_{2pc} : karmakāṇḍavivarjitāḥ B_{Li} : karmakāṇḍavilambitāḥ J_2 : karmakāṇḍabahirmukhāḥ M_2 : karmakāṇḍaviṇḍitaṃ T_1 : karmakāṇḍaviṇḍavitāḥ $P_1 V_1$: kamakāṇḍaviṇḍavitaṃ E_1 : karmakāṇḍavidur gitāḥ : E_2 : dharmakāṇḍavitaṇḍitāḥ A_{D1} : karmakāṇḍe 'py akunṭhitaṃ C_3 **103c** pāṣaṇḍāḥ] $\Sigma_{NI [K_1 M_1 P_1 P_2 V_2]}$ $\Sigma_{SI [C_3]}$ $\Sigma_{Ne [N_1 N_{21} N_{23} V_5 E_1]}$: pāṣaṇḍā $M_1 P_1 V_2 N_1 N_{23} V_5 E_1$: pāṣaṇḍāḥ K_1 : pāṣaṇḍa $P_2 C_3 N_{21}$ **103d** paṇḍitaṃmanyā] $\Sigma_{NI [K_1 P_2 P_3 T_1]}$ $A_{D1} V_4 N_{17} N_{19} E_1 E_2$: paṇḍitaṃmanyā $T_1 N_1 N_2 N_{13}$: paṇḍitāmanyā $K_1 N_{21} N_{23} V_5$: paṇḍitaṃmanyā P_3 : paṇḍitaṃ manye $C_3 T_{J1}$: dūṣitāt satyāt P_2 **103d** na te kim api] $\Sigma_{[P_2]}$: ataḥ kim api P_2 **103d** jānate] $\Sigma_{NI [P_1 P_2]}$ $\Sigma_{SI [C_3]}$ $\Sigma_{Ne [N_{23} E_1]}$: jāyate $P_1 P_2 C_3 N_{23}$: jānato E_1 **104b** tyajyate] $\Sigma_{[N_{21}]}$: tyajate N_{21} **104c** karmaṇām] $B_{Li} J_2 M_2 P_1 U_1 V_1 V_2$: karmaṇā $J_1 J_5 K_1 T_1 A_{D1} C_3$: karmaṇo $M_1 P_2 P_3 T_{J1} V_4 \Sigma_{Ne}$ **104c** mūlabhūtasya] $\Sigma_{NI [J_5 K_1 P_1]}$ $\Sigma_{SI [C_3 T_{J1}]}$ $\Sigma_{Ne [N_2]}$: mūlabhūtasye T_{J1} : bhūtamūlasya $J_5 K_1$: mūlabhūtena C_3 : mūlam abhyasya P_1 : mulamantasya N_2 **104d** saṅkalpasyaiva nāśataḥ] $\Sigma_{NI [J_1 P_2 V_1]}$ $\Sigma_{SI [C_3]}$ $\Sigma_{Ne [N_1]}$: saṅkalpasyaiva nāśanaḥ N_1 : saṅkalpaś caiva nāśataḥ J_1 : saṅkalpasyaiva nāśate P_2 : saṅkalpasyaiva jānate V_1 : saṅkalpo 'sya vināśataḥ C_3

*yadā yadā sadābhyāsāt saṅkalpavilayo bhavet |
yogino bhavati śreyān karmatyāgas tadā tadā || 105 ||*

Whenever volition dissolves through constant practice, then the true abandonment of action arises for the yogin.

*dāntānām kuśalānām ca satataṃ mokṣam icchatām |
śraddhāvataṃ suśiṣyānām śāstram etat prakāśayet || 106 ||*

One should reveal this teaching [only] to those superior students [who are] restrained, clever, constantly desiring liberation and have confidence [in the efficacy of this path].¹²¹

*śāstram etat prayatnena sadābhyasyaṃ mumukṣubhiḥ |
yasya dhāraṇamātreṇa svayaṃ tattvaṃ prakāśate || 107 ||*

This teaching must be studied always with diligence by those desirous of liberation. By merely keeping it [in mind], the highest reality manifests naturally.

105a-d ≈ *Yogacintāmaṇi*_{ed} p. 22 (yathā yathā... tathā tathā)

$\Sigma = \Sigma_{NI} + \Sigma_{SI} + \Sigma_{Ne}$; $\Sigma_{NI} = B_{L1} J_1 J_2 J_5 K_1 M_1 M_2 P_1 P_2 P_3 T_1 U_1 V_1 V_2$; $\Sigma_{Ne} = N_1 N_2 N_{13} N_{17} N_{19} N_{21} N_{23} V_5 E_1 E_2$; $\Sigma_{SI} = A_{D1} C_3 T_{11} V_4$

105a yadā yadā] $B_{L1} J_1 P_1 P_3 C_3 \Sigma_{Ne [E_1]}$: yathā yathā] $J_1 J_5 M_1 M_2 P_2 T_1 U_1 V_2 \Sigma_{SI [C_3]}$ E₁: grantha yathā K₁ **105b** sadābhyāsāt] $\Sigma_{NI [J_1 M_1]} \Sigma_{SI [C_3 T_{11}]} \Sigma_{Ne}$: sadābhyāsaḥ C₃: samābhyāsāt J₁ M₁ T₁₁ **105b** saṅkalpavilayo bhavet] $\Sigma_{[P_2]}$: kalpavikalpalayaṃ gataḥ P₂ **105c** yogino [... śreyān]] $\Sigma_{[M_2]}$: yogī [... nīśreyān] M₂ **105c** bhavati] $\Sigma_{NI [B_{L1} J_2]} \Sigma_{SI} \Sigma_{Ne}$: bhavataḥ B_{L1} J₂: **105c** śreyān] $\Sigma_{NI [J_1 J_5 M_2 P_2 P_3]} \Sigma_{SI [T_{11} V_4]} \Sigma_{Ne [N_{17} E_2]}$: śreyāt J₁ J₅: śreyo P₂: śreyot T₁₁: śreyāṃ V₄: śreyā P₃ N₁₇: śreyaḥ E₂: nīśreyān M₂ **105d** karmatyāgas] $\Sigma_{NI [P_2 V_2]} \Sigma_{SI} \Sigma_{Ne [N_2 N_{13} N_{23} V_5 E_1]}$: karmas tyāgas P₂ V₂ N₂ N₁₃ N₂₃ V₅ E₁ **105d** tadā tadā] $\Sigma_{NI [K_1 M_1 P_1 V_2]} \Sigma_{SI} \Sigma_{Ne}$: tadā sadā K₁ P₁ V₂: tathā tathā M₁ **106a** dāntānām] P₁ T₁ U₁ V₂ E₁ E₂: dāntānām J₁ J₅ M₂ V₁ $\Sigma_{Ne [E_1 E_2]}$: dātīnām B_{L1} M₁ P₃ V₄: dakṣānām C₃: dātāti K₁: dāhṛṇām J₂ **106a** kuśalānām ca] $\Sigma_{NI [J_1 M_2 P_1]} \Sigma_{SI} \Sigma_{Ne}$: kuśalīnām ca M₂ P₁: sa kuśalānām J₁ **106b** mokṣam icchatām] $\Sigma_{NI} C_3 \Sigma_{Ne [N_2]}$: moktum icchatām V₄: modam icchatām A_{D1}: mokṣavicchatām N₂ **106c** śraddhāvataṃ] $\Sigma_{NI [K_1 P_3 U_1]} \Sigma_{SI} \Sigma_{Ne [N_2 E_1]}$: śraddhāvantaṃ K₁ U₁: śraddhāvato E₁: śraddhāvattā P₃: missing N₂ **106d** suśiṣyānām] $\Sigma_{[V_1]}$: tu śiṣyānām V₁ **106d** prakāśayet] J₁ M₁ M₂ P₂ P₃ $\Sigma_{Ne [N_{13} E_1 E_2]}$: prakāśate $\Sigma_{NI [J_1 M_1 M_2 P_2 P_3]}$ $\Sigma_{SI} E_1 E_2$: prakāśat N₁₃ **107b** sadābhyasyaṃ] $\Sigma_{NI [J_1 J_5 K_1 P_1 T_1 V_2]} \Sigma_{SI [V_4]} \Sigma_{Ne [N_{21}]}$: sadābhyāsaṃ K₁ P₁ T₁ V₂ V₄ N₂₁: sadābhyāsa J₁ J₅ **107c** yasya] $\Sigma_{[C_3]}$: asya C₃ **107d** tattvaṃ prakāśate] $\Sigma_{NI [J_5 M_2 P_2]} \Sigma_{SI} \Sigma_{Ne}$: tattvaṃ prakāśate P₂: tattvaṃ prajāyate M₂: tatra prakāśate J₅

106a-b P₂ substitutes: teṣāṃ ca kuśalaṃ sarvaṃ satataṃ mokṣam i[ccha]ti **106b-d** missing T₁₁

omkārāis trividhair vicitrakaraṇaiḥ prāpyās ca vāyor jayas
 tejaścintanam antarālakamale śūnyāambarālambanam |
 tyaktvā sarvam idaṃ kalevaragataṃ matvā manovibhramam
 dehātītam avācyam ekam amanaskatvaṃ budhaiḥ sevyatām || 108 ||

The conquest of the breath can be achieved by means of [reciting] the three types of Om¹²² and by various [haṭhayogic] Mudrās, as well as meditation on a fiery light [or meditation] on a supporting object [like] the empty sky [which are done] in the lotus of the inner space [of the heart].¹²³ [However,] having abandoned all this [because it is] situated in the body [and therefore limited], and having thought it to be a delusion of the mind, the wise should practise the no-mind state, which is unique, beyond the body and indescribable.

$\Sigma = \Sigma_{NI} + \Sigma_{SI} + \Sigma_{Ne}$; $\Sigma_{NI} = B_{Li} J_1 J_2 J_5 K_1 M_1 M_2 P_1 P_2 P_3 T_1 U_1 U_2 V_1 V_2$; $\Sigma_{Ne} = N_1 N_2 N_{13} N_{17} N_{19} N_{21} N_{23} V_5 E_1 E_2$; $\Sigma_{SI} = A_{Di} V_4$

108a omkārāis] $B_{Li} J_2 J_5 K_1 V_1 V_4$: omkāraṃ $M_1 \Sigma_{Ne [N_1 N_2 N_{13} E_1]}$: omkāras M_2 : omkāra $J_1 P_1 T_1 U_1 V_2 A_{Di} N_1 N_2 N_{13}$: omkārai E_1 : triyantām P_2 : nṛkārāt P_3 **108a** trividhair] $\Sigma_{NI [B_{Li} J_2 P_2]}$ $E_1 E_2$: vividhair $B_{Li} J_2 P_2 V_4 \Sigma_{Ne [E_1 E_2]}$: pramukhair A_{Di} **108a** prāpyās ca] $J_1 M_2$: prāpyās ca $\Sigma_{NI [J_1 M_2]}$ Σ_{Ne} : prāpyasya A_{Di} : prāṇās ca V_4 **108a** vāyor jayas] $\Sigma_{NI [J_2 J_5 K_1 P_1 P_2 U_1 V_2]}$ $\Sigma_{SI} \Sigma_{Ne}$: vāyor jayais $J_5 U_1 V_2$: vāryo jaye J_2 : dhīyo jayais K_1 : yāyor jayes P_1 : vārttājayās P_2 **108b** tejaścintanam] $\Sigma_{NI [J_2 K_1 P_1 P_2 T_1 V_2 U_1]}$ $\Sigma_{SI} \Sigma_{Ne [N_{23} E_1]}$: tejaścintanato $K_1 T_1 E_1$: tejaścintanataḥ $P_1 V_2$: svejaścintanam J_2 : tejaścintagam U_1 : tejaścintamam P_2 : tejaścintam N_{23} **108b** antarālakamale] $B_{Li} J_2 P_3 \Sigma_{Ne [E_1]}$: antarālakamalāt M_1 : antarālakamalān J_5 : layena manasaḥ $P_1 T_1 V_1 E_1$: layena manasā K_1 : antarālakalanā $J_1 V_4$: antarālakathanā M_2 : antarālam amalāṃ P_2 : asya mānasamalān U_1 : svahatkamalaya V_2 **108b** śūnyāambarālambanam] $\Sigma_{NI [M_1 M_2 P_2 V_2]}$ $\Sigma_{SI} \Sigma_{Ne [E_2]}$: śūnyāambarālabane E_2 : śūnyāambarālabalam M_1 : śūnyābarālambanam V_2 : dhūmyāambarālanghanam M_2 : śūnyāvaret dyabhasi P_2 **108c** tyaktvā] $\Sigma_{NI [J_1 P_3]}$ $\Sigma_{SI} \Sigma_{Ne}$: tyaktā $J_1 P_3$ **108c** sarvam idaṃ] $\Sigma_{[M_1]}$: sarvagataṃ M_1 **108c** kalevaragataṃ] $\Sigma_{NI [P_2 P_3]}$ $\Sigma_{SI} E_1$: kalevaramatam P_2 : kalevaragamaṃ P_3 : karāntaragataṃ E_2 : karo naravaram $N_{13} N_{19} N_{21} N_{23} V_5$: karāntaragataṃ $N_2 N_{17}$: karāntaram $gataṃ N_1$ **108c** matvā] $\Sigma_{[P_3]}$: tyaktā P_3 **108c** manovibhramam] $\Sigma_{NI} \Sigma_{SI} \Sigma_{Ne [N_{19} N_{21} N_{23} V_5]}$: manovibhrame $N_{19} N_{21} N_{23} V_5$ **108d** dehātītam] $\Sigma_{NI} \Sigma_{SI} N_{17} E_1 E_2$: dehānte tam $\Sigma_{Ne [N_2 N_{17} V_5 E_1 E_2]}$: dehānto tam V_5 : dehāntitam N_2 **108d** avācyam ekam] $\Sigma_{NI [J_1 M_2]}$ $\Sigma_{SI} \Sigma_{Ne}$: avācam ekam J_1 : avācyā naikam M_2 **108d** amanaskatvaṃ budhaiḥ sevyatām] $\Sigma_{NI [M_2 P_2 P_3 V_2]}$ $\Sigma_{SI} \Sigma_{Ne}$: amanaskatvaṃ budhāḥ sevyatām M_2 : amalāṃ tattvaṃ budhaiḥ sevyatām V_2 : amalāṃ sevyāmanaskam budhaiḥ P_2 : amanaskatvaṃ budhaiḥ sevyate P_3

108a-d Metre: śārdūlavikrīḍita

108a-d omitted by C_3 : placed after 109 in M_1 : placed after 110 in $P_2 P_3 \Sigma_{Ne [E_1]}$

na divā jāgaritavyaṃ suptavyaṃ naiva rātribhāge 'pi |
rātrāv ahani ca sahaje śayitavyaṃ yoginā nityam || 109 ||

The yogin should not wake by day and should not sleep even for a fraction of the night. Night and day, the yogin always sleeps in the natural [no-mind] state.

nirmalasaḥajasthitapuruṣe na divārātrivibhedo 'py asti |
jāgaraṇaśayanaavarjitacinmātrānandasamsthānāt || 110 ||

For a man who remains in the pure, natural [no-mind state], there is not even the distinction of day and night, because [that] place is the bliss of mere consciousness, which is free from wakefulness and sleep.¹²⁴

$\Sigma = \Sigma_{NI} + \Sigma_{SI} + \Sigma_{Ne}$; $\Sigma_{NI} = B_{Li} J_1 J_2 J_5 K_1 M_1 M_2 P_1 P_2 P_3 T_1 U_1 U_2 V_1 V_2$; $\Sigma_{Ne} = N_1 N_2 N_{13} N_{17} N_{19} N_{21} N_{23} V_5 E_1 E_2$; $\Sigma_{SI} = A_{Di} V_4$

109b suptavyaṃ] $\Sigma_{NI} [P_3]$ $\Sigma_{SI} N_{17} E_1 E_2$: svapitavyaṃ $N_{21} N_{23} V_5$: svapitatavyaṃ $N_1 N_{13} N_{19}$: śayitavyaṃ $P_3 N_2$
109b rātribhāge 'pi] $\Sigma_{[U_1]}$: rātribhigo 'pi U_1 **109c** rātrāv ahani ca] $\Sigma_{NI} [P_3 V_1]$ Σ_{SI} : rātrāv ahni ca $V_1 \Sigma_{Ne} [E_1 E_2]$
: rātrivadahiṃ ca P_3 **109c** sahaje] $P_3 V_1 \Sigma_{Ne} [E_1]$: satataṃ $\Sigma_{NI} [M_2 P_3 V_1]$ Σ_{SI} : nityaṃ M_2 **109d** śayitavyaṃ]
 $\Sigma_{NI} [V_1 P_1]$ $\Sigma_{SI} E_1$: svapitavyaṃ $\Sigma_{Ne} [E_1 E_2]$: śayitavyaṃ V_1 : śaitavyaṃ $P_1 E_2$ **109d** yoginā nityam] $\Sigma_{NI} [J_2 M_2]$ $\Sigma_{SI} \Sigma_{Ne}$:
yoginā satatam M_2 : yogināṃ satatam J_2 **110a** nirmalasaḥajasthita] $P_1 T_1 V_4 \Sigma_{Ne} [N_{23}]$: nirmalasaḥajasthita
 N_{23} : nirmalasaḥajasthite $B_{Li} V_1$: nirmalasaḥajasthitaṃ K_1 : nirmalasaḥajasthiti U_1 : nirmale saḥajasthite J_2 : nir-
malaṃ saḥajasthite P_3 : nirmalaṃ saḥajasthitaṃ J_5 : nirmalaṃ saḥajasthiti J_5 : nirmaleḥ saḥajasthita J_1 :
nirmalasaḥaje na sthita M_2 **110b** puruṣe na] $B_{Li} J_2 P_1 P_3 T_1 \Sigma_{SI} \Sigma_{Ne} [N_{23} V_5]$: puruṣeṇa $J_1 J_5 K_1 U_1 V_2 N_{23} V_5$: pu-
ruṣasya M_2 : 'smi puruṣe na V_1 **110b** divārātrivibhedo 'py asti] *diagnostic conj.*: divārātribhedo 'py asti U_1 :
divārātribhedo 'sti $B_{Li} J_1 J_2 M_2 P_1 P_3 T_1 \Sigma_{SI} E_1$: divārātribhedo śyati J_5 : divārātribhedo 'sti santi K_1 : divārātribhedo
nāsti V_2 : divāribhedo 'sti V_1 : divārātrīśabdō 'sti $\Sigma_{Ne} [N_2 E_1]$: divārātrī saḥajo 'sti N_2 **110c** jāgaraṇaśayana
 $\Sigma_{NI} [J_2 P_1 T_1]$ $\Sigma_{SI} \Sigma_{Ne} [N_2 E_2]$: jāgaraṇaśayita J_2 : jāgaraśayana T_1 : jāgaraṇaḥ śayana E_2 : jāgaraṇaṃ śayana N_2 : jāgar-
iśayana P_1 **110c** varjita $J_1 A_{Di} N_1 N_2 V_5$: varjitaś $M_2 P_3 N_{13} N_{17} N_{19} N_{23}$: varjitā U_1 : vivarjita $B_{Li} J_1 J_5 P_1 T_1 V_2 E_2$: vivar-
jitaḥ $P_2 V_1 E_1$: vivarjitaṃ $J_2 V_4$: vivarji+ K_1 **110d** cinmātrānandasamsthānāt] $P_1 P_3 U_1 T_1 V_2 \Sigma_{Ne} [N_{13}]$: cinmātrā-
nandaḥ samsthānāt K_1 : cinmātrānandāvasthānāt J_1 : cinmātrānandasamsthitaṃ J_2 : cinmātrānandasamsthānāt
 J_2 : cinmātrānandasamsthā tu B_{Li} : cinmātrānataṃ samsthānāt J_5 : cinmātrānandasamsthānyan N_{13} : cinmātrā-
nandarūpinaḥ P_2 : cinmātrānandakenobhayāvasthā M_2

109a-d Metre: Āryā **110a-d** Metre: Āryā

108d – **109a** K_1 inserts an additional verse: na divā jāgaritavyaṃ suptavyaṃ naiva rātribhiḥ | rātrāv ahani satataṃ
śayitavyaṃ ca yogināḥ || **109a-d** M_1 substitutes: na divā jāgaritavyaṃ na svaped rātribhāgake | rātrāv ahani sa-
tataṃ śetavyaṃ yoginā sadā || J_5 substitutes: na divā jāgaritavyaṃ suptavyaṃ naiva rātribhiḥ | rātrāv ahani satataṃ śay-
itavyaṃ ca yoginā || V_2 substitutes: na divā jāgaritavyaṃ suptavyaṃ naiva rātribhiḥ | rātrāv ahani satataṃ śayitavyaṃ hi
yogināḥ || P_2 substitutes: na divā jāgrate tatra nedam svapati rātriṣu | ekatraṃ sarvato devaṃ bhāti pūrṇaṃ nirantaram ||
 C_3 substitutes: na divā jāgaritavyaṃ śetavyaṃ naiva rātribhāk | rātrāv ahnau ca saḥajaṃ jetavyaṃ yogināḥ sadā || **110a-b**
omitted by P_2 **110a-d** omitted by $C_3 M_1 N_{21}$

anyajanmakṛtābhyāsāt svayaṃ tattvaṃ prakāśate |
suptotthitapratyayavad upadeśādinā vinā || III ||

The highest reality [can] manifest spontaneously because of a [yoga] practice performed in another life, like a [former] idea [returns to] one who has awoken from sleep, without [any] teaching or the like.¹²⁵

IIIa-d ≈ Hemaandra's *Yogaśāstra* 12.13 (janmāntarasamskārāt svayam eva kila prakāśate tattvaṃ | suptotthitasya pūrvapratyayavan nirupadeśam api) : ≈ *Kulārṇavatantra* 2.27 (pūrvajanmakṛtābhyāsāt kulajñānaṃ prakāśate | svapnotthitapratyayavad upadeśādikaṃ vinā): ≈ *Yogacintāmaṇi*_{ed} p. 77 (...suptotthitasya pratyakṣam upadeśādinā vinā)

$\Sigma = \Sigma_{NI} + \Sigma_{SI} + \Sigma_{Ne}$; $\Sigma_{NI} = B_{L1} J_1 J_2 J_5 K_1 M_1 M_2 P_1 P_2 P_3 T_1 U_1 U_2 V_1 V_2$; $\Sigma_{Ne} = N_1 N_2 N_{13} N_{17} N_{19} N_{21} N_{23} V_5 E_1 E_2$; $\Sigma_{SI} = A_{D1} V_4$

IIIa anyajanmakṛtābhyāsāt] $\Sigma_{NI[K_1]}$ Σ_{SI} $\Sigma_{Ne[N_2 N_{13}]}$: anyajanmacchatābhyāsāt N_{13} : anekajanmakṛtābhyāsāt N_2 : anyajajanmani abhyāsāt K_1 IIIb svayaṃ tattvaṃ] $\Sigma_{[M_2]}$: svatattvaṃ ca M_2 IIIb prakāśate] $\Sigma_{NI[P_2]}$ Σ_{SI} $\Sigma_{Ne[N_2]}$: prakāśyate $P_2 N_2$ IIIc suptotthitapratyayavad] *diagnostic conj.* SANDERSON : suptotthitaprabuddhasya M_1 : suptātthitā dhyayanavat P_2 : suptotthitas tu pratyūṣe $B_{L1} J_2 T_1 V_4 E_1 E_2$: suptotthitas tu puruṣam K_1 : suptotthitas tu puruṣa J_5 : suptotthitasya pratyūṣe $M_2 P_1 U_1 V_1$: suptotthite tu puruṣan V_2 : sup-tolīna tu pratyūṣe J_1 : suptotthito tosau pratyūṣo P_3 : suptotthitaprasanthe N_2 : suptotthitaḥ pratyūṣa iva N_{17} : suptotthitapratyūṣe $N_{19} N_{21} N_{23} V_5$: suptotthitapratyūṣa N_{13} IIId upadeśādinā vinā] $J_1 M_2 V_4$: upadeśādikaṃ vinā P_2 : hy upadeśādinā vinā $M_1 P_3 N_1 N_2 E_2$: hy upadeśādinā vibhoḥ V_1 : hy upadeśādinā vibho N_{17} : upadeśādibhāvanā $B_{L1} J_5 K_1 U_1 V_2$: upadeśādibhāvanāt J_2 : upadeśādinā bhāvinā E_1 : hy upadeśādibhāvinā T_1 : hy upadeśasya bhāvanā P_1 : hy upadeśādinā prabudhyate V_5 : hy upadeśād viprabudhyate N_{23} : hy upadeśād vinā prabudhyate $N_{13} N_{19} N_{21}$:

IIId – IIIa M_2 inserts an additional verse: *he vāmadeva yat proktaṃ mayā niścalacetasā | vinā gurūpadeśaṃ tu yasya kasya na sidhyati* || P_2 inserts two additional Pādas: *kaivalyaṃ labhate martya ānandabrahmakevalaṃ* | IIIa-d omitted by C_3

śuddhābhyāsasya śāntasya sadaiva gurusevanāt |
guruprasādāt tatraiva tattvajñānaṃ prakāśate || 112 ||

[However], for one whose practice is pure and who is peaceful, knowledge of the highest reality appears in this very [birth] because of the guru's favour [which is won by] serving him.¹²⁶

112a-d ≈ Hemaçandra's *Yogaśāstra* 12.14 (athavā guruprasādād ihaiva tattvaṃ samunmiṣati nūnam | guru-
caraṇopāstikṛtaḥ praśamajuṣaḥ śuddhacittasya): ≈ *Kulārjavatantra* 2.33 (śuddhacittasya śāntasya kaṃṇo guru-
sevinaḥ | atibhaktasya guhyasya kulajñānaṃ prakāśate)

$\Sigma = \Sigma_{NI} + \Sigma_{SI} + \Sigma_{Ne}$; $\Sigma_{NI} = B_{Li}J_1J_2J_5K_1M_1M_2P_1P_2P_3T_1U_1U_2V_1V_2$; $\Sigma_{Ne} = N_1N_2N_{13}N_{17}N_{19}N_{21}N_{23}V_5E_1E_2$; $\Sigma_{SI} = A_{D1}V_4$

112a śuddhābhyāsasya śāntasya] $\Sigma_{[V_1]}$: śuddhābhyāsaprasaktasya V_1 112b sadaiva] $\Sigma_{[U_1]}$: sad eva U_1
112b gurusevanāt] $\Sigma_{NI[P_3]}$ $\Sigma_{SI}E_2$: gurusevayā $\Sigma_{Ne[E_2]}$: gurusevanaṃ P_3 112c guruprasādāt tatraiva]
 $\Sigma_{[P_2]}$: gurusevāṃ kariṣyatvai P_2 112d tattvajñānaṃ] $\Sigma_{NI[J_2M_1P_2]}$ $\Sigma_{SI}\Sigma_{Ne}$: tattvajñānaṃ J_2 : tattvajñānaḥ M_1 :
tattvajñānaṃ ca P_2 112d prakāśate] $\Sigma_{NI[P_2]}$ $\Sigma_{SI}\Sigma_{Ne[N_2N_{13}N_{19}]}$: prakāśyet N_2 : prakāśyate $N_{13}N_{19}$: labhyate P_2

112a-d omitted by C_3 After 112d $B_{Li}J_1J_2P_1P_3V_1V_4$ insert three additional verses: prakāśātmikayā śaktyā
svaprakāśaprabhākaraḥ | prakāśayati yo viśvaṃ prakāśe 'sau prakāśakaḥ ||113|| svaprakāśaprabhākaraḥ] J_1 : prakāśapra-
bhavākaraḥ $B_{Li}P_3V_1$: prakāśaprabhavakaraḥ V_4 : prakāśaḥ prabhavākaraḥ J_2P_1 . (≈ *Mānasollāsa* 10.24 - prakāśātmikayā
śaktyā prakāśānāṃ prabhākaraḥ | prakāśayati yo viśvaṃ prakāśo 'yaṃ prakāśatām). sarvam etac cidākāśaṃ brahmeti gha-
naniścaye | sthitiṃ yāte samaṃ yāti jīvo niḥsnehadīpavat ||114|| cidākāśaṃ] $B_{Li}J_1J_2V_1$: cidākārān V_4 : cidākārā P_1 . ghananiś-
caye] $B_{Li}J_1J_2P_1P_3V_1$: yo na niścayet V_4 . sthitiṃ] $B_{Li}J_1J_2V_1V_4$: sthitaṃ P_1 : sthiraṃ P_3 . samaṃ] $B_{Li}J_1J_2V_1V_4$: kṣamaṃ
 P_1 . niḥsnehadīpavat] $B_{Li}J_1J_2P_1V_1V_4$: 'bhisnehadīpavat P_3 . (= *Mokṣopāya* 89.138). etat parāvaravido vadanti tapasvino
jñānasamādhiyuktāḥ | anādivijñānaṃ ajaṃ purāṇaṃ so 'haṃ paraṃ brahma jagatsamastam ||115|| etat] $B_{Li}J_1J_2P_1V_1V_4$:
yet P_3 . parāvaravido] $B_{Li}J_1J_2P_1$: parāvaravidor V_1 : parāvaravidor vibudhā V_4 : pade vedavido P_3 . yuktāḥ] $B_{Li}J_2P_1V_1V_4$:
yuktāḥ J_1 . jagatsamastam] $B_{Li}J_1J_2$: jagatsamagram $P_1V_1V_4$. (≈ *Viśvarūpopeniṣat* 12 quoted in the *Ṣaṭkarmapaddhati*
- yat tatpadaṃ brahmavido vadanti tapasvino jñānasamādhiyuktāḥ | anādivijñānaṃ ajaṃ purāṇaṃ guhāśrayaṇi niṣkalam
aprameyam): P_2 inserts the following three additional verses: tattvajñānavṛtāṃ śreṣṭhaḥ śuddhakaivalyakevalaṃ | vāsu-
devam ayaṃ sarvaṃ sabāhyābhyāntaraṃ sthiraṃ || kāryaṃ kāraṇatāṃ tyaktvā pūrṇabādhamayo muniḥ | sthātavyaṃ yatra
kutṛāpi pūrṇabhāvena sarvadā || jīvanmuktasya padavi etavati prakāśitā | ājasya ātmā sarvaṃ ta sarvabhāvena sarvadā ||

iti śrīśvaravāmadevasaṁvāde 'manaske yogaśāstre svayaṁbodho nāma dvitīyo 'dhyāyaḥ'¹

- ¹iti śrīśvaravāmadevasaṁvāde amanaskākhy[e] yogaśāstre śrī++varaviracite svātmabodhaḥ samāptaḥ – M₁
iti śvaravāmadevasaṁvāde śvaraproktaḥ svayaṁbodhākhyo 'manasko saṁpūrṇaḥ – T₁
iti śrīśvaravāmadevasaṁvāde śvaraproktaḥ svayaṁbodhākhyo 'manaskaḥ saṁpūrṇaḥ – H₁V₇
iti śrīśvaravāmadevasaṁvāde śrīśvaraproktaḥ svayaṁbodhākhyo 'manaskaḥ saṁpūrṇaḥ – P₁
iti śrīśvaravāmadevasaṁvāde svayaṁbodhākhyo amanaskaṁ saṁpūrṇaṁ – U₂
iti śrīśvaravāmadevasaṁvāde svayaṁbodho nāma dvitīyo 'dhyāyaḥ samāptaḥ – J₃
iti śrīśvaraproktaḥ svayaṁbodhaḥ saṁpūrṇaḥ – B_{L1}
iti śrīamanaske yogaśāstre śvaravāmadevasaṁvāde śvaraproktaḥ svayaṁbodhākhyo 'manaskaḥ samāptaḥ – V₁
iti śrīamanaske yogaśāstre śvaravāmadevasaṁvāde svayaṁbodho nāma dvitīyo 'dhyāyaḥ samāptaḥ – V₃
iti śrīśvaraproktaḥ svayaṁbodho nāma dvitīye 'dhyāyaḥ – J₅K₁
iti śvaraproktaḥ svayaṁbodh[o] nāma dvitīyo 'dhyāyaḥ – J₆
iti śvaraproktaḥ svayaṁbodhākhyo 'manaskasaṁpūrṇaḥ – E₁
iti śvaproktaḥ svayaṁbodhaḥ samāptaḥ – V₄
iti śrīśvaroktaṁ svayaṁbodh[o] nāma dvitīyo 'dhyāyaḥ – V₂
iti śrīśvarahasye śvaravāmadevasaṁvāde śvaraproktaṁ svayaṁbodhākhyo 'manaskaṁ samāptaṁ – V₆
iti śrīśvaraproktaḥ yogaśāstra[h] – J₂
iti śvaravāmadevasaṁvāde amanaske yogaśāstre dvitīyasamāptaṁ – V₅
iti śrīśvaravāmadevarṣisaṁvāde amanaske yogaśāstre dvitīyaḥ – N₁₁
iti śrīśvaravāmadevasaṁvāde amanaske yogaśāstre dvitīyaḥ sargaḥ – N₁₀ N₂₀
iti śrīśvaravāmadevasaṁvāde amanaske yogaśāstre dvitīyaprakaraṇaṁ samāptam – N₂₁
iti śrīśvarasaṁvāde amanaske yogaśāstre dvitīyo dhyāyaḥ saṁpūrṇaṁ – N₁₀
iti śrīśvaravāmadevasaṁvāde amanaske yogaśāstre svāvabodho nāma dvitīyo dhyāyaḥ – N₄ N₁₂
iti śrīśvaravāmadevasaṁvāde amanaske yogaśāstre svāvabodho nāma dvitīyaḥ – N₁₇
iti śrīamanaske yogaśāstre śvaravāmadevasaṁvāde dvitīya[h] – N₁₃
iti śrīamanaske yogaśāstre śvaravāmadevasaṁvāde svāvabodho nāma yogo dvitīyaḥ – E₃
iti śrīamanaske yogaśāstre vāmadevasaṁvāde svāvabodho nāma yogo dvitīyo 'dhyāyaḥ – N₁₈
iti ++man++yogaśāstre śvaravāmadevasaṁvāde svāvabodho nāma yogo dvitīyaḥ – E₅
iti śrīturīyātmātattve brahmajñāne śvaravāmadevasaṁvāde amanaske yogaśāstre svāvabodho nāma dvitīyo dhyāye – N₃
iti śrīturīyātmātattve brahmajñāne śvaravāmadevasaṁvāde amanaske yogaśāstre svāvabodho nāma dvādaso dhyāye – N₂ N₇
iti śrīśvaravāmadevarṣisaṁvāde amanaske yogaśāstre tattvajñānanirūpaṇaṁ nāma dvitīyo dhyāyaḥ – N₁ N₅ N₁₄ N₁₅ N₂₂ R₁
iti śrīamanaske śvaprokte rājayogakhaṇḍe dvitīyo 'dhyāyaḥ – M₂
iti śrīamanaske kalpakhaṇḍo nāma rājayogākhyavivaraṇaṁ samāptam – U_P
iti śrīamanaske kalpakhaṇḍe śvaravāmadevasaṁvāde layābhyāso nāma dvitīyo 'dhyāyaḥ – U₁
iti śrīamanaske amanaske kalpakhaṇḍe śvaravāmadevasaṁvāde dvitīyo 'dhyāyaḥ – U_B
iti śrīamanaskakhaṇḍe amanaskavivaraṇam nāma dvitīyo 'dhyāyaḥ – J₁
iti śrīamanaske śvaravāmadevasaṁvāde amanaskavivaraṇaṁ nāma dvitīyo 'dhyāyaḥ – J₄
ity amanaska uttarayoge dvitīyaprabodhaḥ samāptaḥ – A₁
iti śrīādhyātmaśāstravicāre svātmabodhalayakaṇḍho nāma dvitīyopadeśaḥ – P₂
iti śrīādhyātmaśāstre śvarokta rājayogotsavakhaṇḍo nāma dvitīyo 'dhyāyaḥ – P₃

iti śrīkaulārṇavamahātantre śrīśvaravāmadevamuniṣaṇvāde amanaske yogaśāstre dvitīyo dhyāya[ḥ] – N₈
iti śrīkaulārṇavamahātantre amanaske yogaśāstre śrīśvaravāmadevarṣiṣaṇvāde layakathanaṃ nāma dvitīyaḥ – N₁₆
iti śrīkaulārṇavamahātantre amanaskke yogaśāstre śrīśvaravāmadevarṣiṣaṇvāde layayogaḥ kathanaṃ nāma dvitīya-
paṭalaḥ samāptaḥ – N₂₃
iti amanaskaṃ saṃpūrṇam – A_{D1}
iti amanaskakhaṇḍa++ adhyāyaḥ – C₁
iti sahañānandaviracitāyāṃ rājayogo nāma caturtho 'dhyāyaḥ – C₃
iti śrīśaivasiddhānte – B_{L2}

Endnotes to the *Amanaska's* Second Chapter

¹The opening address *bhagavan devadeveśa* is a cliché in earlier Śaiva scriptures. It occurs frequently in requests for instruction from Śiva; e.g., *Siddhayogeshvarimata* 12.1a and 16.1a; *Netratantra* 1.6a, 1.11a, 2.2a and 18.1a; *Niśvasakārikā* (T17A, p. 563) 50.1a; etc. It is found in the *Anuśāsanaparvan* of the *Mahābhārata* as a term of address for Maheśvara; e.g., *Mahābhārata* 13.14.172c-d – 173a-b (*ūcuḥ prāñjalayaḥ sarve namaskṛtvā vṛṣadhvajam | bhagavan devadeveśa lokanātha jagatpate*); 13.130.20a-b (*bhagavan devadeveśa sarvabhūtanamaskṛta*) and 13.153.37a (*bhagavan devadeveśa surāsuranamaskṛta*). The second of those verses (i.e., 13.130.20) occurs in a dialogue between Umā and Maheśvara, and there are many more instances in supplementary passages, most notably twenty-eight times in Umā and Maheśvara's dialogue of the south-Indian recension (*Anuśāsanaparvan*, supplementary passage 15). It also occurs frequently in the post-Śaiva Pañcarātra corpus in questions to that deity (*Jayākhyasaṃhitā* 3.1a; *Lakṣmītantra* 17.40a; *Pādmasaṃhitā*, *Jñānapāda* 5.7a, *Kriyāpāda*, 1.1a, *Caryāpāda* 14.144a; *Ahīrbudhnyasaṃhitā* 4.1a, 10.1a, etc.). I wish to thank Alexis Sanderson for the references to the *Mahābhārata* and the Pañcarātra corpus.

²The term *paramānandasundara* and the similar expression *ānandasundara* are found in the texts of the Kālīkula. For example, *Devīdyardhaśatikā*, NAK 1-242, v. 7 (*śrīdevy uvāca || devadeva maheśāna bhavabhaṅganisūdana | svacchandālitoddhāma paramānandasundara*); *Jayadrathayāmala*, Ṣaṭka 4, f. 93r, l. 1 (*jhagity eva sphuret sārā[m] paramānandasundaram*); *Jayadrathayāmala*, Ṣaṭka 1, f. 190v, l. 4-5 (44.122) (*tasya śaktir svakaṃ vīryaṃ ciddhāmānandagocaram | vyaktāvvyaktavibhedena spandanānandasundaram*); *Kālikulapañcaśataka*, f. 14v (4.5a-b) (*tayor madhye paraṃ teja ubhayānandasundaram | avatāraḥ sa vijñeya ubhābhyāṃ vyāpakaḥ śivaḥ*); *Chummāsaṅketaparakāśa* A f. 3r l. 10, B unnumbered folio side 2, ll. 15-16 (*vyaktāvvyaktapadātīte niḥspandānandasundare | niḥspandānanda-] B : nispanḍānanda A*); *Anantaśaktipāda's Vātūlanāthasūtravṛtti* on Sūtra 13 (*niḥspandānandasundaraparamaśūnyadyg-balena*). Abhinavagupta, who was strongly influenced by the Krama (Sanderson 1988: 699), uses this compound several times in his *Mālinīślokaṅkārikā* 2.235a-b (*itthaṃ ca viśvam evedaṃ jagadānandasundaram*); 1.19 (*anuttaravikāsodyajjagadānandasundaram | bhāvivaktrāvibhāgena bijaṃ sarvasya yat sthitam*); 1.42c-d (*jagadānandasundare bodhabhairave*); 1.621c-d (*advayaṃ saṃprabindhita prakāśānandasundaram*). It also appears once in his *Tantrāloka* 5.121 (*yoginīhṛdayaṃ liṅgam idam ānandasundaram | bijayonisamāpattyā sūte kām api saṃvidam*). I wish to thank Alexis Sanderson for all of these references.

³The meaning of the terms *pūrvayoga* and *aparayoga* is not clear. It is unlikely that they should be understood in a temporal sense (i.e., *pūrvayoga* as the earlier yoga and *aparayoga* as the more recent yoga), because in the next verse (2.1), Śiva calls *pūrvayoga* the external yoga (*bahiryoga*) with an external Mudrā and *aparayoga* the internal yoga (*antaryoga*) with an internal Mudrā. Reading on a little further, it becomes clear that *aparayoga* is Rājayoga ('the king of all yogas'), which has an internal Mudrā called Śāmbhavī Mudrā. This indicates that *pūrvayoga* must be referring to an inferior yoga inasmuch as it was subordinate to the king of all yogas (i.e., Rājayoga). Furthermore, another verse (2.6) indicates that one who knows both the internal and external yogas is praiseworthy. Therefore, the relation between *pūrvayoga* and *aparayoga* appears to be that of preliminary and advanced yogas. The uncertainty over the meaning of these terms is caused by the absence of further teachings on *pūrvayoga* and its external Mudrā in the north-Indian and Nepalese recensions. Previous editors have understood it to be the yoga taught in the first chapter, but this could not be the case for reasons I have stated in section 1.3.4.2. Teachings on *pūrvayoga* may have been omitted when the two chapters were combined. The anomaly of *pūrvayoga* appears to have prompted a south-Indian redactor to add verses on a Tārakayoga in an effort to provide a section on the yoga preliminary to Rājayoga (for a discussion on this, see section 1.3.4.2).

⁴All of the reported manuscripts preserve the reading *antarmudrākhyam aparāyam* for 2.2c or something similar. This yields the inadequate meaning that the other yoga is 'called the internal Mudrā'. This somewhat contradicts the next verse (i.e., 2.3) which states that this yoga is called Rājayoga. Furthermore, the syntax of 2.1a and 2.1c is similar, which suggests that *aparayoga* should be endowed with an internal Mudrā, just as *pūrvayoga* is endowed with an external Mudrā. The following reading of this verse as it appears in the *Yogacintāmaṇi* sup-

ports this interpretation: *antarmudrānvitas tv anyo*. However, this reading is unsatisfactory because it omits the term *aparam*, which is supported by all the manuscripts of the *Amanaska*. Therefore, *antarmudrādhyam* has been conjectured for 2.1c on the grounds that it restores the meaning of the verse and, in Devanāgarī, the *dhya* ligature might easily become *khya* through a scribal error. The fact that all the manuscripts have *antarmudrākhyam* suggests that this corruption must have occurred early in the text's transmission, and one must bear in mind that there is a gap of at least four to five-hundred years or more between the likely date of composition of the *Amanaska*'s second chapter (see section 1.3.5) and the earliest manuscripts (e.g. M₁) used for this edition.

⁵Cf. *Śivayogadīpikā* 1.11 (*bahirmudrāparijñānād yogas tāraka ucyate | antarmudrāparijñānād amanaska itiritah*). For a translation of this verse, see section 1.3.7.7. The *Śivayogadīpikā* (1.38) also states: 'There are two types of worship of Śiva; internal and external yoga. In the internal [yoga], worship is foremost, and it has been called external worship (*antaryogo bahiryogo dvividhaṃ tac chivārcanam | mukhyā cābhyantare pūjā sā ca bāhyārcanoditā*). Worship (*pūja/arcana*) is not mentioned in the *Amanaska*, but in light of other parallels between the *Amanaska* and the *Śivayogadīpikā*, it is probable that the author of the latter borrowed the terms *antaryoga*, *antarmudrā*, *bahiryoga* and *bahirmudrā* from the former. The first of the above verses in the *Śivayogadīpikā* (i.e., 1.11) has been quoted in the *Yogasārasaṅgraha* (p. 60) and attributed to the *Nandikeśvaratārāvalī*, which may be an extended version of the *Yogatārāvalī* and is yet to be published (see section 1.3.7.8). Along with this verse, the *Yogasārasaṅgraha* quotes several other verses from the *Nandikeśvaratārāvalī*, including the following: 'The external Mudrā was taught formerly by the benevolent Ādinātha. I shall [now] teach the internal Mudrā which is [taught] in the *Yogaśānkara*' (*bahirmudrā purā proktā cādināthena śambhunā | antarmudrāṃ pravakṣyāmi yogaśānkarakavartinim*). The *Yogaśānkara* is quoted elsewhere in the *Yogasārasaṅgraha* (e.g., p. 1-2, 61, 72, etc.), and in one such place (p. 61), a verse on Śāmbhavī Mudrā is attributed to the *Yogaśānkara*. Thus, as in the *Amanaska*, the internal Mudrā is probably Śāmbhavī Mudrā in the *Yogaśānkara*. Should manuscripts of the *Nandikeśvaratārāvalī* and the *Yogaśānkara* ever be found, these texts may contain more verses on the internal and external Mudrās of Tāraka and *Amanaska* yoga than those in the *Śivayogadīpikā*, the *Advayatārakopaniṣat*, the *Maṇḍalabrāhmaṇopaniṣat* and the south-Indian recension of the *Amanaska*. As has been noted in section 1.3.4.2, neither a Tārakayoga nor an external Mudrā is mentioned elsewhere in the *Amanaska*'s north-Indian and Nepalese recensions.

⁶Cf. *Rājayogabhāṣya* p. 1: 'Rājayoga is the yoga fit for a king. Alternatively, Rājayoga [is so-called] because it is the king of all yogas' (*rājayogaḥ rājña upayukto yogas tathocyate | yogānāṃ rājeti vā rājayogaḥ*). For other definitions of Rājayoga, see section 1.3.6.8.

⁷Half of the south-Indian and the majority of Nepalese manuscripts preserve *parabrahmāṇam* instead of *paramātmāṇam* in 2.4b. Also, the oldest manuscript (M₁) and the *Yogacintāmaṇi*'s quotation of this verse read *parabrahmāṇam*. One would not expect *parabrahmāṇam* as the accusative form of the neuter compound *parabrahman*. However, it is possible that the masculine form of this compound was deliberately chosen when the verse was composed, in order to fit the metre. Nonetheless, the term *ātman* is used elsewhere in the *Amanaska*'s second chapter to mean the universal self (e.g., 2.48d, 65d, 101c, etc.), and the majority of north-Indian manuscripts support this reading. Therefore, this appears to be a case in which the evidence is not weighted significantly in favour of either of these readings because, on the one hand, the oldest witnesses (i.e., M₁ and the *Yogacintāmaṇi*) support *parabrahmāṇam* and, on the other, the north-Indian recension supports *paramātmāṇam*, which is also the more grammatically correct reading. I have chosen the more grammatically correct reading and marked it as a crux.

⁸I have understood the *iti* in 2.5c as citing a reason: 'From knowledge, power and liberation arise and, for this reason, one should obtain knowledge from the guru.' The Nepalese reading of *jñānāt sidhyati muktir hi* reflects the second chapter's emphasis on liberation, but may have been a later attempt to rewrite the verse in standard Anuṣṭubh metre. I have adopted the reading of the oldest manuscript (i.e., *jñānāt siddhir muktir iti*), the metre of which is a rare variation of a *bha-vipulā*. The terms *siddhi* and *mukti* appear in most manuscripts of the north-Indian recension. The importance of the guru and gnosis in the attainment of both supernatural

powers and liberation is consistent with this chapter's teachings and the influence of earlier Śiva traditions.

⁹In 2.7a-b, four components of *antaḥkaraṇa* are given instead of the standard triadic model (for more information on this, see the endnote to *Amanaska* 1.21). This tetradic model is attested in earlier tantric traditions; e.g., *Tantrasadbhāva* 1.397 (*manobuddhirahaṅkāracittānāṃ yatra saṅkṣayaḥ | taṃ tattvaṃ sarvasiddhīnāṃ nilayaṃ na vinaśvaram*); *Śāradātīlaka* 1.36 (*karmendriyārthāḥ saṃproktā antaḥkaraṇam ātmanaḥ | mano buddhir ahaṅkāraś cittaṃ ca parikīrtitam*); *Cintyāgama* 38.77c-d – 78a-b (T13 p. 212) (*pūrvoktarantaḥkaraṇaṃ trividhaṃ tu tadā bhavet || buddhya-haṅkāracittāni manasā ca catur bhavet*), etc. Alexis Sanderson has proposed that the origin of this tetrad may lie in Śrividya literature, for it can be seen in the doctrine of the fourteen faculties which are taught in the *Yoginī-ḥṛdaya* (1.17c-d) as the meaning of the Cakra's fourteen spokes (*caturdaśāracakra*) in the Śrīcakra (*caturdaśārūpeṇa saṃvittikaraṇātmanā*). Amṛtānandayogin's commentary (*-dīpikā*) elaborates on this as follows: 'As the fourteen, namely the ten faculties, that is to say, the [five faculties of sense-cognition] beginning with the ear and the [five faculties of action] beginning with speech, and [the four internal faculties, namely] *manas*, *buddhi*, *ahaṅkāra* and *citta*' (trans. Sanderson p.c. 21.1.10) (*karaṇānīndriyadaśakaṃ śrotṛādikaṃ vāgādikaṃ ca manobuddhyahaṅkāracittāni caturdaśa tadātmanā*). Alexis Sanderson adds:

It seems very probable that the addition of *citta* was motivated by nothing more than a need to find fourteen entities in the microcosm to match the fourteen sides of the *caturdaśāracakra* [...]. The new set of four was put to further work by Amṛtānanda as the reality of the four Pīṭhas or Seats of the Goddess (Oḍḍiyāna [Śrīpīṭha], Jālandhara, Pūrṇagiri, and Kāmarūpa), with *citta* the highest of the four since it is equated with Oḍḍiyāna, the principal of these Seats, and located at the heart of the Śrīcakra (see *Yoginīḥṛdayadīpikā* on 1.44-47 and four verses of his *Saubhāgyasudhodaya* cited there). I have not located any discussion of the meaning of *citta* in this context, but it is clear at least that it was considered to be higher than the known three, as can be seen from the four verses of the *Saubhāgyasudhodaya* (...*cittamaye śrīpīṭhe jyotirbindau*). I propose that it was seen as the undivided essence on the level of individual consciousness that manifests itself as those three. The selection of *citta* for this role was, I surmise, based on *Śivasūtra* 3.1 (in the numeration of Kṣemarāja's *Śivasūtravimarśinī*): 'The *citta* is the [contracted] self (*ātmā cittaṃ*) and Kṣemarāja's explanation of it: 'This *citta*, which is permanent because it is not coloured by the impressions left by sense-objects and which takes the form of the *buddhi*, *ahaṅkāra* and *manas* with their functions of judgement, [appropriation,] and [attention], is [called] the *ātmā* [here], that is, the atomic individual, [from the verb √*at* 'to wander' in the meaning 'the wanderer',] because it moves on from womb to womb by taking on the operations of Sattva, [Rajas and Tamas] as a result of its being unaware of its true nature as [unlimited] consciousness' (*yad etad viśayavāsanaṅcchuritatvān nityaṃ tad adhyavasāyādīvyāpārabuddhyahaṅkāramanorūpaṃ cittaṃ tad evātati cidatmākasvarūpākhyāyā sattvādivṛṭtyavalambanena yonīḥ sañcaratīti ātmā aṅur ity arthaḥ*)' (p.c. 21.1.10).

The tetradic *antaḥkaraṇa* was incorporated into several late medieval yoga texts; e.g., *Śivayogadīpikā* 4.27a (*nāhaṃ bhūtaguṇendriyāṇi ca manohaṅcittabuddhir vapuḥ*); *Tejobindūpaniṣat* 6.3c-d (*manobuddhirahaṅkāracittasaṅghātakā amī*); Bhavadevamīśra's *Yuktabhavadēva* 3.223 (*evaṃ ca citte vāsudevaḥ | buddhau caturmukhaḥ | ahaṅkāre śaṅkaraḥ | manasi candraḥ*); Brahmānanda's *Jyotsnā* 2.28 (...*antaḥkaraṇāni manobuddhicittāhaṅkārarūpāni*...); etc. It is worth noting that a fivefold *antaḥkaraṇa* appeared in eighteenth-century texts such as *Siddhasiddhāntapaddhati* 1.42 (*mano buddhir ahaṅkāraś cittaṃ caitanyam ity antaḥkaraṇapañcakam*); *Binduyoga* p. 70, l. 8 (*manobuddhyahaṅkāraś cittaṃ caitanyaṃ ceti | ete pañca prakāra antaḥkaraṇasya*) and the *Rājayogabhāṣya* p. 4 l. 15 (*jñātīmanobuddhicittāhaṅkāraḥ pañcāntaḥkaraṇāni | jñātī puruṣaḥ | saṃśayātmakaṃ manaḥ | nīścayātmikā buddhiḥ | cittaṃ suvicārātmikaṃ | ahamabhimānātmako haṅkāraḥ*).

¹⁰In 2.7b, the majority of manuscripts support *somapam* which must qualify *manas*, and this suggests that

citta, *buddhi* and *ahaṅkāra* are grouped together as the officiants, and *manas* is separately qualified as the soma-drinker. The term *somapa* is frequently used in vedic literature to qualify gods such as Indra who drank the Soma juice offered to them in sacrifices; e.g., *Atharvavedasamhitā*, Śaunaka recension, 2.12.3a (*idam indra śṛṅguhi somapa*). In glossing the term in *Manusmṛti* 3.197, Medhātithi confirms this: '[Somapas are] the gods of the Jyotiṣṭoma and other [sacrifices,] such as Indra and so on [who] drink Soma' (*somaṃ pibanti jyotiṣṭomādidevatā indrādayaḥ*). The term is also used to qualify those Brahmins who have performed the Soma sacrifice; e.g., *Manusmṛti* 11.149a-b (*brāhmaṇas tu ... somapaḥ*). A verse in the *Bhagavadgītā* (9.20a-b) defines soma-drinkers as those who know the three Vedas; have purified themselves of sin; have worshipped Kṛṣṇa with their sacrifices and desire the way to heaven (*traividya māṃ somapāḥ pūtapāpā, yajñair iṣṭvā svargatiṃ prārthayante*). P. V. Kane (1941: 1179) mentions that there are instances in classical Sanskrit literature of *somapa* being used to qualify a king. I have not found any examples of this, but Kane cites the *Satyāśādhāśrautasūtra* and the *Āpastambāśrautasūtra* as examples, and he states that some Kṣatriya sacrificers such as kings were permitted to drink Soma. In creating the metaphor of the Soma sacrifice for a visualization technique, the author of *Amanaska* 2.7 may have had in mind some previous model of the Prāṇāgnihotra rite, such as that described in the *Praśnopaniṣat* (4.3-4) in which *manas* is the sacrificer (*mano ha vāvana yajamānaḥ*) and the five vital airs (*prāṇa*, *apāna*, etc.) are three ritual fires (i.e., *gārhapatya*, *āhavanīya* and *anvāhāryapacana*), the oblation (*āhuti*) and the fruit of the sacrifice (*iṣṭaphala*). Given that *manas* is the subject of the main verb of *Amanaska* 2.7, it would appear that the Soma-drinking *manas* is the Brahmin sacrificer who drinks Soma and not a god to whom Soma is offered. My research has yet to find a description of a Soma sacrifice in which *somapa* refers to the sacrificer, although this meaning is given in MW-dictionary (s.v). It is clear that the Nepalese commentator did not understand the role of *manas* in this sacrificial metaphor because his commentary omits *manas* altogether: '[...] O sage, the officiants are said to be these three; *citta*, *buddhi* and *ahaṅkāra*. The offering (*caru*) is made of the five senses and ten vital airs. That is called Antaryoga, in which the sacrifice (*homa*) is made into the orb of light of the self ([...] *he mune citta buddhi ahaṅkāra i tinakana ṛtvik purohita batāyera, pāca indriya daśa prāṇakana caru banāyara, ātmajyotimaṇḍalamā jo homa garlā sohi antaryoga kahāucha*). One must wonder whether *citta*, *buddhi*, *ahaṅkāra* and *manas* were intended to represent the four types of *ṛtvik* (i.e., Hotṛ, Adhvaryu, Brahmin, and Udgāṭṛ). This interpretation is somewhat supported by the reading *ṛvijah somapāḥ* in *M*₁ and two south-Indian manuscripts, *A*_{D1} and *C*₃ (i.e., 'the Soma-drinking officiants'). However, I have chosen to retain *somapam* on the basis that the author may have singled out *manas* for a special role in this metaphor because mind and its absence are the central theme of the *Amanaska*.

¹¹References to an orb of light (*jyotirmaṇḍala*, though *jyotimaṇḍala* in 1.7d for metrical reasons) can be found in visualization practices described in earlier Śaiva Tantras such as the *Nīśvāsakārikā* (e.g., *Jñānakāṇḍa*, 13.32c-d T17A, p. 37 – *bhāskaraprabhave mārge dhyātavyaṃ jyotirmaṇḍalam*) and two later Śaiva works which were written close to the time of the *Amanaska*'s second chapter. The first of these two later works is the *Matsyendrasamhitā* (8.51c-d – 53) which instructs a yogin to visualize Maheśvara at the centre of a *jyotirmaṇḍala* in Svādhiṣṭhāna Cakra so that he may attain perfection (*saṃsiddhi*) in eight months (for a translation of this passage, see Kiss 2009: 275). The second is the *Khēcārīvidyā* (2.60-61) in which *jyotirmaṇḍala* figures in a visualization practice of the lord of ether (*vyomādhipa*) who is situated in the middle of the yogin's head. Above the head of this lord is a pot full of nectar (*amṛta*) which is surrounded by an orb of light (*jyotirmaṇḍala*) as bright as ten million moons (for a translation of this passage, see Mallinson 2007: 126). These verses of the *Khēcārīvidyā* are also quoted in the *Yogasārasaṅgraha* (p. 89) and attributed to the *Yogasāramañjarī*. A similar passage to the *Amanaska*'s practice of *jyotirmaṇḍala* occurs in the *Advayatāraṅkopaniṣat* (11). In this eighteenth-century Yoga Upaniṣad, the yogin visualises a ray of light (*jyotirmayūkha*) in the head: 'The higher [yoga] which is without [mental] limitations is called Amanaska. A great ray of light exists in the region above the root of the palate. Yogins should meditate on it. By doing so, the [eight] Siddhis beginning with minimization [are attained]' (*uttaraṃ tu amūrtimat amanaskam ity ucyate | tālumūlordhvabhāge mahān jyotirmayūkho vartate | tat yogibhir dhyeyam | tasmāt anīmādisiddhir bhavati*). The description of *jyotirmayūkha* in a type of yoga called Amanaska, which leads to the attainment

of the eight Siddhis, is strong evidence that it derives from the *Amanaska's* practice of *vyotirmaṇḍala*, which is also said to bring about the eight Siddhis (2.8). A further parallel passage occurs in the *Maṇḍalabrāhmaṇopaniṣat* (1.3.4), which uses the term *mahajjyotis* instead of *vyotirmaṇḍala*: 'However, the higher [yoga] is [called] Amanaska. A great light exists in the region above the root of the palate. By visualizing it, the [eight] Siddhis beginning with minimization [are attained]' (*uttaraṃ tv amanaskam | tālumūlordhvabhāge mahajjyotir vidyate | tad-darśanād aṇimādisiddhiḥ*). For a discussion on the similarity of the *Amanaska's* *vyotirmaṇḍala* with the light in the head (*mūrdhajyotis*) in *Pātañjalayogaśāstra* 3.32, see endnote 12.

¹²It is surprising that nearly all the manuscripts preserve *tanmūlāt* in 2.8a, because there is nothing in the preceding verse to which the pronoun (*tat*) might refer. Since the word *panyantam* is attested by nearly all the manuscripts, it appears that two limits of a region are being defined here, in the form of 'from X up to Y'. The word *tanmūla* could refer to the base of the torso as seen, for example, in Kṣemarāja's commentary on *Netratantra* 7.30d which describes a practice of gently squeezing the base of the torso (*tanmūlaṃ pīḍayec chanaiḥ*) in order to raise Śakti. Kṣemarāja defines *tanmūla* as the anus (*tanmūlam iti mattagandhasthānam...*) (for more details on this passage, see Mallinson 2007: 185 n. 123 and 215-26 n. 299). In *Vijñānabhairavatantra* 28, the yogin is instructed to visualize Śakti rising from 'the base' (*ā mūlāt*) to rest at the point twelve finger breadths above the head (*ā mūlāt kiraṇābhāsāṃ sūkṣmāt sūkṣmatarātmikām | cintayet tāṃ dviṣaṭkānte śāmyantīḥ bhairavodayaḥ*) and in his commentary on this verse, Śivopādhyāya glosses *ā mūlāt* as *ā janmādhārāt*. The term *janmādhāra* is glossed by Jayaratha in his commentary on *Tantrāloka* 29.88 as: 'The place of Prāṇaśakti's ascent' (*prāṇaśaktiyudayasthāne janmādhāre*), which implies the abdomen or, more specifically, the bulb (*kanda*) in the abdomen according to *Netratantra* 7.31c (*janmasthānaṃ tu kandākhyam*). However, since there is no verb of motion in *Amanaska* 2.8a-b, its intended meaning could not be that the orb of light moves from the base of the torso to some higher point such as the *dvādaśānta*, as was implied above in *Vijñānabhairava* 28. Instead, the main verb of 2.8a-b (i.e., *vibhāti*) clearly indicates that the orb of light shines within the region demarcated by the ablative (*mūlād*) and the word preceding *panyantam*. This rules out the interpretation of *tanmūlāt* as the base of the torso. This is further supported by the parallel passages to the practice of *vyotirmaṇḍala* in the *Advayatāraṅkopaniṣat* (11) and *Maṇḍalabrāhmaṇopaniṣat* (1.3.4), which locate this orb of light above the root of the palate (*tālumūla*) in the head (see endnote 11 for a translation of these passages). Since *tanmūlāt* does not fit the context here, Alexis Sanderson has conjectured *ā mūlāt* on the basis that *ā tālumūlāt* (i.e., 'from the root of the palate') is the intended meaning. Furthermore, *ā mūlāt* is consistent with the formula 'from X up to Y' (i.e., *ā X, Y panyantam*) which is indicated by most of the manuscripts. If X is the root of the palate, the question remains, what is Y in this formula? The majority of manuscripts preserve *indupanyantam*. One might understand *indu* as the metaphysical moon which is often referred to as the store of nectar and located by the *Vivekamārtaṇḍa* (135c-d) at the root of the palate (*amṛtātmā sthito nityaṃ tālumūle ca candramāḥ*). Generally speaking, yoga texts locate the moon in the head, though there are exceptions (see Mallinson 2007: 220-221 n. 329). Nonetheless, it is unlikely that the metaphysical moon would be used as the upper limit for the circumference of an orb of light which is above the root of the palate. Two south-Indian manuscripts (A_{D1} C₃) have *bindupanyantam* which is partially supported by J₁ (*bindur vā yantam*). The word *bindu* has many meanings in various Tantras and yoga texts (see Mallinson 2007: 219 n 325), and it is sometimes associated with the space between the brows. For example, in *Vijñānabhairavatantra* 36, *bindu* is a spot of light seen between the eyebrows (*kararuddhadṛgastreṇa bhrūbhedaḍ dvārarodhanāt | dṛṣṭe bindau kramāl līne tanmadhye paramā sthitiḥ*) and there are references to the middle of the brows being the place of *bindu*; e.g., Śārngadharaṇapaddhati 4358 (*bhṛūcakraṃ saptamaṃ vidyād bindusthānaṃ ca tad viduḥ | bhrūvor madhye vartu- lam ca dhyātvā jyotiḥ pramucyate*) and *Tantrāloka* 29.244c-d (*bindusthānagataṃ cittaṃ bhrūmadhyapathasamsthitam*). Therefore, if the original reading of *Amanaska* 2.8a was *bindupanyantam*, it should be understood as *bindusthānapanyantam*. However, though the middle of the brow is a perfectly reasonable place to expect a yogin to visualise a light, one would not expect it to be the upper boundary of an orb of light which begins at the root of the palate. Furthermore, *bindu* may have been an attempt to fix *indupanyantam*, perhaps, by a scribe who had

seen the compound *binduparyantam* in various Tantras, in which it is likely to mean *bindutattvaparyantam* (i.e., 'up to [the reality level called] Bindu'); e.g., the *Mrgendrapaddhatiṭīkā*, T.1021b, p. 82 (*raśmimātraviyogena saṃyogya prthivyādibinduparyantaṃ | śaṭtriṃśattattvāni svakāraṇalayakrameṇa śodhayet*; etc.). The parallel passages to the *Amanaska's jyotirmaṇḍala* in the *Advayatāraṅkopaniṣat* and *Maṇḍalabrāhmaṇopaniṣat* only mention the lower limit of the orb in the head, but there appears to be a precedent to this practice in *Pātañjalayogaśāstra* 3.32 which mentions a light in the head (*mūrdhajyotis*) as a focal point for *Samyama* (i.e., the combined practice of concentration, meditation and *Samādhi*). Bhoja's commentary on this Sūtra locates the light at Brahmā's aperture (*śiraḥkapāle brahmarandhrākhyam chidraṃ prakāśadhārāvāj jyotiḥ*). This has led Alexis Sanderson to propose the diagnostic conjecture *bilaparyantam*, which is attested in various Tantras; e.g., *Cidānandanātha's Svachchanda-paddhati* p. 271, 5a (*mūlādibilaparyantam*), *Svacchandodyota* vol 2, pataḷa 4, p. 147 (*brahmabilaparyantam āśrayati*), *Svacchandatantra* 4.347a-b (*tattvadvyasamāyukto yāvad brahmabilaṃ gataḥ*), *Paraśurāmakalpasūtra*, Śrīkrama, Sūtra 3 (*mūlādividhibilaparyantaṃ tadīkṣatikadārāṇi taruṇadivākarapiñjarāṇi jvalantīṃ mūlasaṃvidāṃ dhyātvā*), *Devīdyardhaśatikā*, f. 17r-v (v. 209) (*kālāgnirudrasaṃ tāpaṃ cintayed ravimaṇḍale | yāvad brahmabiladvāraṃ cintayec ca śikhāṃ parāṃ || parāṃ] em. Sanderson : param Codex*). Seeing that the aperture at the top of the head (*brahmabila*) is directly above the root of the palate, the conjecture *ā mūlād bilaparyantam* restores the meaning of the verse by providing two plausible limits to an orb of light visualised in the head.

¹³The alternative reading for 2.9a *vedaśāstrapurāṇādyāḥ* has merit because it would broaden the scope to include all Brahmanical literature such as the Epics (*itihāsa*). However, since nearly all the manuscripts and so many of the parallel verses in other texts support *-purāṇāni* and, since the Vedas, Śāstras and Purāṇas cover a great deal of Brahmanical literature, particularly if one understands Śāstra to include all religious, philosophical, legal and scientific treatises, it seems probable that the original reading was *vedaśāstrapurāṇāni*.

¹⁴As the testimonia of verse 2.9 indicate, the parallels of this verse are found in many late tantric and haṭhayogic texts. Of the tantric literature, its appearance in the *Kulārṇavatantra* (11.85) is probably the earliest, and it is quoted with attribution to the *Kulārṇavatantra* in late compendiums and commentaries such as the *Puraścaryārṇava*, the *Tārābhaktisudhārṇava* and Bhāskararāya's commentary on *Lalitāsahasranāmaastrotram* 88. The version of this verse quoted in tantric sources tends to be distinguished by *spaṣṭā veśyāṅganā* (note the corrupt reading of *spaṣṭāni gaṇikā iva* in Tārānātha Vidyāratna's edition [1985: 276] of the *Kulārṇavatantra*), and *iyam tu śāmbhavī vidyā*. A purāṇic source for this verse, namely the *Skandapurāṇa*, is cited in the thirteenth chapter of a *Rudrayāmala* (IFP T73, p. 16). However, I am yet to locate a verse on Śāmbhavī Mudrā in the *Skandamahāpurāṇa* (1986-89) nor in *Adhyāyas 1 – 31.14* of the Nepalese *Skandapurāṇa-Ambikākhaṇḍa* (1998-2004). The earliest Haṭhayoga text in which *Amanaska* 2.9 is found is the *Haṭhapradīpikā* (4.35), and it is most likely that the *Amanaska* was the source of this borrowing (rather than the *Kulārṇavatantra*) because the *Amanaska's* verse is identical to the *Haṭhapradīpikā's*. Furthermore, the *Haṭhapradīpikā* borrowed several verses from the *Amanaska* which are not in the *Kulārṇavatantra* (e.g., *Haṭhapradīpikā* 4.31-32 = *Amanaska* 2.21-22 and 4.61 = 2.79). The *Goraḥśasiddhāntasaṅgraha* and *Haṭhatattvakaumudī* quote 2.9 and attribute it to the *Haṭhapradīpikā*, and it is likely that the *Haṭhapradīpikā* was the source of this verse in later Haṭha texts such as the *Haṭharatnāvalī*, the *Gheraṇḍasaṃhitā* and *Haṭhayogasamhitā*. The main exception to this was Śivānanda's *Yogacintāmaṇi* which quotes 2.9 with attribution to the *Rājayoga*, a pseudonym probably invented by Śivānanda for the *Amanaska's* second chapter (see sections 1.3.4.2 and 1.3.7.6).

¹⁵The testimonia cited for *Amanaska* 2.10 suggest the influence of the practice of Śāmbhavī Mudrā on later tantric and yogic traditions. From the *Gheraṇḍasaṃhitā* onwards, nearly all the references in this list date to the eighteenth century or later. I wish to thank Alexis Sanderson (p.c. 22.1.10) for the references to the commentaries of Rājānaka Lakṣīrāma, Śivopādhyāya and Rājānaka Bhāskarakaṇṭha. For a discussion on the similarity of Bhairavamudrā, which is described in Abhinavagupta and Kṣemarāja's work as *antarlakṣyo bahirdṛṣṭiḥ*, to *Amanaska* 2.10, see section 1.3.6.9.

¹⁶The compound *trisaptakula* in 2.13b and its equivalent *ekaviṃśatkula* are reasonably common in earlier Śaiva

works in expressions for the magnitude of merit to be enjoyed by one's family for the successful completion of some rite or auspicious deed. For example, in the *Niśvāsattattvasaṃhitā*'s *Uttarasūtra* (5.54c-d): 'If one studies [these teachings], O goddess, one raises [out of Saṃsāra] twenty-one generations of one's family (*kulān*)' (trans. Goodall 2012: 311) (*ekaviṃśatkulān devī adhītya hy uddharisyati*). The phrase is particularly common in the *Śivadharmottara*; e.g., 4.22a-b and 5.221c-d (*trisaptakulasamyuktaḥ śivaloke mahīyate*); 11.119 (*ye paṭhanti śive bhaktyā svacāryadhyānam uttamam | trisaptakulajais sārđhaṃ śivaloke mahīyate*); 12.23 (*trisaptakulasamyuktaḥ samastaiḥ parivāritaḥ | vasesh chivapure nityaṃ cāturmāsya pravartanāt*), etc. The *Śivadharmottara* addresses the lay supporters of Śaivism and teaches them methods for attaining rewards after death (Sanderson 2005b: 4). This text's emphasis on the merit generated by ritual action for the benefit of family members has been noted by Alexis Sanderson (2005b: 7-8); 'The acts of piety that they advocate are to be performed or sponsored by individuals but the rewards they generate are repeatedly said to accrue not only to these individuals but also to all for whom they are responsible or to whom they are tied through birth. In this way the texts add a dimension of social duty to the acceptance of its injunctions.' He cites *Śivadharmottara* 1.87b-90 to illustrate this point; 'If [the king] performs this rite [of worshipping the Liṅga] with its six factors Śiva will show his favour. In both this world and the next he will grant all his desires. So a king who is a devotee of Śiva should worship him in this way. If he does so he will rescue twenty-one generations of his patriline. He will install them in heaven and then go on himself to the eternal domain of Īśvara...' (trans. Sanderson 2005b: 8) (*anena vidhinā devaḥ ṣaḍaṅgena prasīdati || iha loke pare caiva sarvān kāmān prayacchati | ṣaḍaṅgavidhinā tasmān nṛpatiḥ pūjayed chivam || śivabhaktaḥ samuttārya kulānām ekaviṃśatim | svarge sthāpya svayaṃ gacched aiśvaraṃ padam avyayam*). *Amanaska* 2.13 is promoting the practice of Śāmbhavī Mudrā in the same way.

¹⁷There are numerous variant readings for the first hemistich of *Amanaska* 2.14 and, though there is very little consensus among the north-Indian manuscripts, there is a marked difference between the readings of the north-Indian recension and those of the Nepalese recension. The former does not incorporate a negative particle into the first hemistich whereas the latter does. In fact, the majority of the Nepalese manuscripts read: 'There is no upward and downward piercing of Kuṇḍalinī and no step by step progress of [achieving] the no-mind state' (*nordhvādhaḥkuṇḍalibheda unmanyās caiva na kramaḥ*). This refutation of raising Kuṇḍalinī and more gradual methods of achieving Samādhi, most probably such as Aṣṭāṅgayoga, reveals the true import of the compound *anusandhānamātreṇa* (2.14c) which is supported by all three recensions. The significance of *mātra* here is that the *Amanaska*'s yoga, which is essentially the practice of Śāmbhavī Mudrā, is exalted at the expense of Kuṇḍalinī-based and gradualist yogas because Śāmbhavī Mudrā bestows the no-mind state and all the Siddhis *simply* through constant immersion of the mind (*anusandhānamātreṇa*). The others yogas do not. In those readings of the north-Indian manuscripts which lack a negative particle, *mātra* is redundant and the two hemistichs of the verse are disconnected. For example, manuscripts such as B₁, M₁, M₂, P₁, T₁ tend to read: 'Because of the upward and downward piercing of Kuṇḍalinī, there is a method of [achieving] the no-mind state. Simply through constant immersion of the mind, this yoga bestows Siddhis' (*ūrdhvādhaḥkuṇḍalibhedād unmanyās caiva tatkrmaḥ | anusandhānamātreṇa yogo 'yaṃ siddhidāyakaḥ*). The ablative *bhedāt* in the north-Indian manuscripts makes little sense with *tatkrma* because one would expect the piercing of Kuṇḍalinī to be a spontaneous way to the no-mind state and thus, the very opposite of a gradual method. This is, perhaps, why the Nepalese manuscripts forgo the ablative, but the compound *nordhvādhaḥkuṇḍalibhedaḥ* is unconnected to anything, and it is unlikely that the intended meaning of this verse was simply to say that there is no piercing by means of upward and downward Kuṇḍalinī. Indeed, it is more likely that the intended meaning was that the no-mind state cannot be attained by such Kuṇḍalinī practices. This is consistent with the *Amanaska*'s first chapter which mentions Kuṇḍalinī only as an effect of absorption (*laya*) and not as a cause. Two manuscripts from Jodhpur (J, J₄) indicate that *unmanyās caiva tat/na kramaḥ* might be a corruption of *unmanyāṃ caiva saṃkramaḥ*. In this context, *saṅkrama* could be understood as the 'passing into' or 'transition' to the no-mind state. Therefore, the diagnostic conjecture *naiva saṅkramaḥ* has been proposed to yield the statement that the yogin

does not enter into the no-mind state because of Kuṇḍalinī, which makes sense of the statement following it in the next hemistich. Though confused by *unmanyās caiva na kramaḥ*, the Nepalese commentator similarly understood the import of *naiva* and *mātra* in this verse: 'O sage, the upward and downward piercing by Kuṇḍalinī and also the Mudrās such as Unmanī are not needed. Rather, simply by constant concentration on the self, [Śāmbhavī Mudrā] having been employed in [this] yoga bestows the Siddhis' (... *he mune ubho udho kuṇḍalibheda ra unmani ādi bhayākā mudrāherū pani cāhidainan | parantu ātmāko anusandhāna mātrale yogayuktigarikana pani siddhidāyaka huñcha || ubho udho] conj. TAMOT : udho udho ms. 9966*). As to why the north-Indian manuscripts failed to preserve a negative particle in 2.14a-b, one might surmise that the negative particle was written out by those later yogins who preserved and consulted the *Amanaska*, but belonged to a tradition which espoused the attainment of Samādhi through the raising of Kuṇḍalinī; e.g., *Haṭhapradīpikā* 4.19 – 20a-b: 'Having awakened Kuṇḍalinī, the vitality which has been carefully accumulated along with internal heat enters Suṣumnā unobstructed. When vitality is flowing in Suṣumnā, the no-mind state is accomplished' (*vāyuh paricito yatnād agninā saha kuṇḍalim | bodhayitvā suṣumṇāyāṇi praviśed anirodhataḥ || suṣumṇāvāhini prāṇe siddhyaty eva manonmani*). Cf. *Dattātreyayogaśāstra* 108 – 109a-b and *Śārngadharaḥpaddhati* 4399 – 4400a-b.

¹⁸For references and a discussion of lower (*adhās*) and upper (*ūrdhva*) Kuṇḍalinī in tantric sources, see Brunner, Oberhammer and Padoux 2000: 104 and 243 respectively. I am yet to find a reference to a lower and upper Kuṇḍalinī in any medieval yoga text. Seeing that such yoga texts often relied upon a simplified version of tantric metaphysical systems, it is likely that any distinction between an upper and lower Kuṇḍalinī was discarded. The *ūrdhvādhaḥkuṇḍalī* in *Amanaska* 2.14a is probably referring back to some earlier tantric tradition. However, there are numerous references to piercing (*bheda*) both knots (*granthi*) and Cakras in medieval yoga texts. The following examples are found in those which predate the *Haṭhapradīpikā*; original *Goraḥśasataka* 79-84 (for a translation, see Mallinson 2011: 270-71); *Yogabīja* 125-26: 'Seated in Vajrāsana and having caused Kuṇḍalinī to stir, [the yogin] should perform [the Prāṇāyāma known as] Bhastrā [so that] he quickly awakens Kuṇḍalinī. The knots in the spine are pierced with [this] rod of molten iron' (*vajrāsanasthito yogī cālayitvā ca kuṇḍalim | kuryād anantaraṇi bhastrāṇi kuṇḍalim āsu bodhayet | bhidyante granthayo vaṃśe taptaloḥśalākayā*); *Śivasamhitā* 4.21: 'When sleeping Kuṇḍalinī is awakened by the guru's favour, then all the Cakras and knots are pierced (*suptā guruprasādena yadā jāgarti kuṇḍalī | tadā sarvāṇi padmāni bhidyante granthayo 'pi ca*); and in the *Śārngadharaḥpaddhati*'s description of Rājayoga (4364-71), piercing the three knots with the mind and breath and piercing the five Cakras with Kuṇḍalinī are mentioned (for a translation, see Mallinson 2007: 28-29). Some of these verses (e.g., *Yogabīja* 125, *Śivasamhitā* 4.21, etc.) appear in the *Haṭhapradīpikā* which also describes the piercing of the three knots with the breath (see *Haṭhapradīpikā* 4.70-77). The piercing of the final knot (*rudragranthi*) culminates in Samādhi (*rājayoga*) and the final stage of yoga called Niṣpatti. There are many more such references in later yoga texts.

¹⁹The parallel verse of *Amanaska* 2.14 in the *Rājayogāmṛta* is accompanied by the following verse and a half (*Rājayogāmṛta* 4.3a-b – 4.4a-b) which harks back to the division between *pūrva* and *aparayoga* at the beginning of the *Amanaska*'s second chapter: 'He who knows this yoga is one who is liberated while living. He who knows the preliminary and advanced yogas is free from the preliminary and advanced yogas. He is without the preliminary and advanced yogas and [yet] he has the preliminary and advanced yogas' (*yas tu yogam imaṇi vetti jīvanmuktiḥ sa eva hi | yaḥ pūrvāparayogajñāḥ sa pūrvāparavarjitāḥ ||3|| 3c -jñāḥ corr. : jñā Codex. || pūrvāparavihīno 'yaṇi sa pūrvāparavān bhavet*). These verses do not appear in any manuscript of the *Amanaska*.

²⁰*Amanaska* 2.15 is an analogy between Śāmbhavī Mudrā and a celebrated feat of archery most often associated with Draupadī's Svayaṃvara in the *Mahābhārata* but also found in later poetical works. There are clear parallels between *Amanaska* 2.15 and the version of this story in the *Līlāvatīsāra* which was written by the thirteenth-century Jain poet, Jinaratna. Instead of Arjuna and Draupadī, the main characters of Jinaratna's story are Vatsarāja and Jayaśrī. His retelling contains the phrase, *ūrdhvamusṭir adhodṛṣṭiḥ* (3.257c), which describes Vatsarāja at the moment before he shoots the arrow. Vatsarāja's fist is raised up above his head be-

cause he must point the bow up to a target above himself, and his gaze is directed down because he must sight the target by gazing at its reflection in a bowl of oil on the ground. A doll (*pañcālī*) called Rādhā is the target (*lakṣya*) and she is placed in the middle of a rotating wheel which is suspended atop a high pillar (*stambha*). One can infer that the 'piercing is upward' (*ūrdhavedha*) because Vatsarāja's arrow strikes her from below; *Lilāvatisāra* 3.256-57, 261 (*savyāpasavyaparyañcaccakracakravimadhyataḥ | rādhāvāmadṛṣaṃ draṣṭum tailapātrānubimbitām || citrālekhitaval lepakṛtavat grāvakṛptavat | ūrdhvamuṣṭir adhoḍṛṣṭiḥ sthānenāsthān narendrasūḥ || ... || lakṣyātmānaṃ nirikṣyātha rādhāṃ mithyopalabdhivat | śareṇa sāksātkāreṇa vivyādha sa narendrasūḥ*). The downward head (*adhośiras*) probably refers to Vatsarāja, who is presumably tilting his head down as he shoots the arrow, or it may refer to the doll Rādhā who is described earlier in the poem (3.237) as being face down (*adhomukhin*) on the rotating wheel (*rādhābhidhā ca pañcālī taiś cakre cakramūrdhani | rādhāvedhakalālokāśayevādhomukhī sthirā*). This literary motif of an archer shooting an arrow upwards while looking downwards has been adapted to describe Śāmbhavī Mudrā because it so aptly conveys the contrast inherent in the descriptions of this Mudrā in earlier Tantras (see section 1.3.6.9) and *Amanaska* 2.10a (i.e., *antarlakṣyaṃ bahir dṛṣṭir*). The upward or, that is to say, the outward aim of the bow represents the external gaze, and Vatsarāja's looking below at the reflection of the target is the internal aim. Similarly, the upward piercing of the arrow is an outward action of penetration or engagement in the world which is akin to the external gaze, and the downward head is an introspective gesture which is suggestive of Śāmbhavī Mudrā's internal aim. It is unlikely that *Amanaska* 2.15 was directly inspired by the *Lilāvatisāra* because in this poem Rādhā is mounted on a pillar (*stambha*) rather than a machine (*yantra*). Also, Jinaratna postdates Hemacandra, who consulted the *Amanaska*'s second chapter (see section 1.3.7.1). It is more likely that *Amanaska* 2.15 was based on an earlier version in which Rādhā is the target because nearly all the *Amanaska*'s manuscripts preserve *rādhāyantravidhāna* in 2.15c. This indicates that the verse was not based on Draupadī's Svayaṃvara in the *Mahābhārata* (1.176-79) whose various recensions reported in BORI's edition refer to the target simply as *lakṣya*. Furthermore, apart from *lakṣya* and *yantra*, none of the other terminology of *Amanaska* 2.15a-b appears in this section of the *Mahābhārata* and, most importantly, the image of the archer looking down at a reflection of the target in a bowl of water or oil while holding his bow up is absent in this account. For these reasons, the analysis of *Amanaska* 2.15 in the introduction of Gopināth Kavirāj and Yognāth Swāmī (1967: 10-14), who based most of their discussion on the *Mahābhārata*'s story of Draupadī's Svayaṃvara, is unconvincing. It is only after discussing the *Mahābhārata* that Yognāth Swāmī (1967: 23) refers to another version of this story without identifying his source. He explains that Arjuna looks down into a pot of water (*jalakuṇḍa*) called a Dharāyantra, and the target (*lakṣya*), which is pierced by the arrow, is a wooden fish (*matsyavedha*). Though *dharāyantra* is found in some of the *Amanaska*'s Nepalese manuscripts, it is unlikely to have any connection to a pot of water because the *yantra* in Draupadī's Svayaṃvara is the flying machine (*vaiḥāyasaṃ yantram*) upon which the target is mounted. Instead of the pillar (*stambha*) in Jinaratna's version of the story, the term *yantra* in *Amanaska* 2.15c probably derives from this machine. It contained a hole (*chidra*) through which Arjuna had to aim his arrow in order to hit the target (*Mahābhārata* 1.176.10 and 1.179.16). Thus, the compound *rādhāyantravidhāna* in the majority of the *Amanaska*'s north and south-Indian manuscripts ($\sum_{NI} \{I, J, K, P, U, V\} \sum_{SI} \{V, 4\} E_i$) most probably refers to the method (*vidhāna*) of shooting the arrow (i.e., the gaze) up through the machine (*yantra*) to pierce Rādhā, who is the internal target (*lakṣya*) of Śāmbhavī Mudrā. One might also equate the Yantra itself with the external gaze, because it is the external shell, so to speak, with a hole in it through which the target is seen.

It is not easy to explain the terminology of *Amanaska* 2.15a-b on the basis of other verses in the *Amanaska*. For example, the previous verse rejects piercing by Kuṇḍalinī (*kuṇḍalībhedā*) as a cause of the no-mind state and yet, 2.15b refers to an upward piercing (*ūrdhavedha*). When one understands that the upward piercing is in fact the external gaze of Śāmbhavī Mudrā, it becomes clear that the *Amanaska* is reinterpreting the common notion of piercing knots (*granthi*) and Cakras with vitality (*prāṇa*) or Kuṇḍalinī in earlier tantric and yoga traditions. Many of the strange variants (e.g., *ūrdhvamedhṛas tv adhaśīrāḥ*) and the various types of Yantra

(i.e., *rādhāyantra*, *dhārāyantra*, *dharāyantra*, etc.) probably arose when the literary motif behind the verse had been forgotten. This was the case for the Nepalese commentator who ignored *muṣṭi* in 2.15a and read *mukha*: '[The yogin's] face is upwards and gaze downwards' (*ubho mukha cha dṛṣṭi udho bhayākī cha*). Perhaps owing to the reading *dharāyantra* in some Nepalese manuscripts, the commentator likens Śāmbhavī Mudrā to the rotating (*ulṭo śulṭo*) earth, because she goes upwards (*ubhogāmī*) while her head is downward (*āphu ubhogāmī cha anī śira udhai cha | tyo pṛthvijatra jasto urddhārdha gati ulṭo śulṭo āphaimā jo vidhāna jo jañcha*). He then adds that Śāmbhavī Mudrā is called 'ūrdhvamūla' in the *Bhagavadgītā* (*urddhamula bhani gitāmā kahyāko cha*) which must be a reference to the fig tree (*aśvattha*) at the beginning of the *Gītā*'s fifteenth chapter. This fig tree is described as having roots above and branches below; *Bhagavadgītā* 15.1a-b (*ūrdhvamūlam adhaḥśākham aśvatthaṃ prāhur avayayam*). In an essay published with selected writings, Gopināth Kavirāj (2006: 145) quoted *Amanaska* 2.15a-b as: *ūrdhvuṣṭir adhodṛṣṭiḥ ūrdhvaṇādo 'py adhaḥśiraḥ*. The variant *ūrdhvaṇādo* clearly points to the haṭhayogic Mudrā called Viparīta Karaṇī, which was described as follows in early Haṭha texts such as the *Dattātreyayogaśāstra* (148c) and *Haṭhapradīpikā* (3.80a): '[The yogin's] head is down and feet are up' (*adhaḥśirās cordhvaṇādo*); and in the *Vivekamārtaṇḍa* (137): 'The navel is up, the palate down and the sun is up, the moon down. [This] action is called Viparīta, and it is [only] accomplished by instruction from a guru' (*ūrdhvaṇādo nābhīr adhas tālur cordhvaṇādo bhānur adhaḥ śaśī | karaṇāṇāṃ viparītākhyam guruvākyaena labhyate*). Based on the latter description as well as an alchemical apparatus called the Vidyādhara yantra, David White (1996: 248-49) has proposed that *Amanaska* 2.15 is a description of a yogin practising Śāmbhavī Mudrā in an inverted position. The obvious problem with this interpretation is that it fails to explain *ūrdhvuṣṭi* and *ūrdhvaṇādo*. The latter term is inappropriate for this explanation because one would expect a lower part of the body such as the feet to be raised (i.e., *ūrdhvaṇādo*) in contrast to the head being down. Furthermore, the practice of inverting the body, which was performed by earlier ascetic traditions as well as those of Haṭhayoga (Mallinson 2012: 10), has no place in the *Amanaska*, which is critical of various ascetic practices and haṭhayogic Mudrās, Bandhas and *Karaṇas* (1.7, 2.31, 42). Indeed, the *Amanaska* teaches a simple, effortless yoga (2.26) which prided itself on avoiding relatively complicated techniques such as Viparīta Karaṇī and the metaphysics behind them. There is no mention of a metaphysical sun and moon in the *Amanaska*, nor the drinking of the ambrosial nectar in the head so that the yogin may become immortal. As for the reading *ūrdhvaṇādo 'py* in Gopināth Kavirāj's selected writings, it was probably his own diagnostic conjecture based on *Haṭhapradīpikā* 3.80a. Kavirāj contributed manuscripts and assisted Yognāth Swāmī with editing and yet this reading is not recorded in that edition.

²¹In the context of 2.16, *kulācāra* is a more specific reference to the worship of the families or lineages of the Yoginīs and Mothers which derive from the Kāpālika cults of the Vidyāpīṭha (Sanderson 1988: 679-680). Thus, the Brahmanical meaning of *kulācāra* as the duties proper to one's family lineage, is probably not intended. Such is suggested by the *Amanaska*'s explicit rejection of Kāpālika practices (i.e., 2.32 – 2.35), such as behaving as if mad, the use of intoxicants and ritualised sex. However, seeing that by the time the *Amanaska*'s second chapter was written (i.e., 11/12th CE) the Kaula reformation and domestication of the Kula rites would have taken place (Sanderson 1985: 214 n. 110), it is possible that *kulācāra* could cover a range of rituals beyond the transgressive ones, as outlined in the eleventh chapter of the *Kulārṇavatantra*. Nonetheless, the main point of the verse is that Kaula worship is considered to be an external or, perhaps, superficial spiritual practice as opposed to the true practice of the no-mind state.

²²Cf. *Kulārṇavatantra* 13.109: 'There are many people in the world who are content with the observances prescribed for caste, religion and one's family lineage. That Guru who is devoid of all desires is difficult to find, O goddess' (quoted in the testimonia). For a discussion of the interpretation of *Amanaska* 2.16c-d in the *Goraḥśasiddhāntasaṅgraha*, see section 1.3.7.11.

²³The metaphor of a herdsman holding a goat under his arm while looking for it in a well may be unique. I am yet to find it elsewhere.

²⁴I have understood the compound *ānandadāyini* in 2.20d as not only qualifying the no-mind knowledge

(*amanaskā vidyā*), but, in this context, as also providing a reason for the superiority of this knowledge. In other words, why is the no-mind knowledge superior? Because it bestows bliss.

²⁵The compound *svāvabodhakalālāpakūśalāḥ* in 2.23c may be a corruption, because the term *ālāpa* often has a pejorative sense such as 'prattle' or 'gossip'. For this reason, Alex Sanderson has proposed the conjecture of *svāvabodhakalālābhakuśalāḥ*, which yields the meaning: 'Those who are skilled in obtaining [even] a modicum of self-awakening are rare in this world.' However, the fact that all three recensions support *ālāpa* and in the absence of a parallel verse elsewhere, the reading of the manuscripts has been retained, though the reader should note the felicity of *lābha* here.

²⁶The most common reading in 2.24a among the north-Indian and Nepalese manuscripts is *evātmano bhāvam*. It has probably been understood as: 'The knowers of the Upaniṣads, which are the culmination of the Vedas, only talk about the [true] nature of the self'. However, this meaning does not fit the context of the *Amanaska* so well, because the focus of the text is the no-mind state. The reading of the south-Indian manuscripts *evonmanībhāvam*, which is supported by parallel verses in the *Kulārṇavatantra* (1.93) and the *Gāruḍa-purāṇa* (2.49.77), makes better sense because the *Amanaska* is more concerned with the attainment of the no-mind state, rather than a gnostic experience of the self. This verse is criticising Vedāntins who might have used the term *unmanībhāva* and its synonyms, as is seen in Gauḍapāda's *Māṇḍūkyopaniṣatkārikā* (3.31) and, perhaps, the *Maitrāyaṇyupaniṣat* (4.7) (for a discussion on the connection between these texts and the *Amanaska*, see section 1.3.6.12). It is easy to see how the corruption could have occurred and why the reading *evātmano bhāvam* has prevailed among the manuscripts, because one readily associates talk of the 'self' with Vedānta. It is perplexing that this reading is also prevalent among the Nepalese manuscripts because the Nepalese commentator obviously read, *evonmanībhāvam*: 'Some persons, who know Vedānta and the Upaniṣads, talk about the state of no-mind along with the doctrine of [their] scriptures' (*kohi vedānta upaniṣada jāṃnyā jñānīharu tā śāstra dṛṣṭile amanako bhāva batāuchan*). Though the north-Indian recension has failed to preserve the best reading in 2.24a, I have favoured its reading for 2.24c (*rahasy upadiśanty anye*) over that of the Nepalese (*rahasyam upadiśanti*), because the latter contradicts the first hemistich of this verse. In other words, it does not make sense for the knowers of the Upaniṣads to teach the no-mind state secretly, when 2.24a-b states that they talk openly about it. Therefore, it makes better sense to say that 'others teach it in secret'.

²⁷The Nepalese manuscripts and commentary transmit *vijñāya* instead of *viḥāya* in 2.25a. The former yields the meaning: 'Having known the yoga scriptures and various opinions of gurus...' Such a reading undermines the salient theme in 2.23-25 that the experience of self-realization transcends scripture, learned talk and the like. The fundamental cause of liberation in the *Amanaska* is the no-mind state and the guru's favour. Thus, other verses tend to limit the value of scripture in this regard; e.g., without a guru, even a multitude of *śāstras* do not lead one to the desired state (2.40). Though the guru is essential in the *Amanaska*, the various opinions of other gurus is another matter. The final indication of *viḥāya* is that all the available north and south-Indian manuscripts preserve it.

²⁸Most manuscripts have *nibaddha* for 2.25c. Its usual meanings of 'to bind' or 'to compose' are difficult to construe in the context of self-realization, and one can see from the number of variant readings, which are basically various forms of *nibaddha*, *nibandha* and *nibodha*, that the tradition has struggled to make sense of this verse over the centuries. However, it is difficult to construe this meaning of *nibaddha* with self-realization in the most likely variant readings; e.g., 'a person to whom self-realization is bound' (*nibaddhasvāvabodhaḥ*); 'the self-awakening of one who is bound' (*nibaddhasvāvabodhaḥ*), etc. One might be tempted to think that *ayam* in 2.25c refers back to a masculine noun in the previous verse, such as *unmanībhāva*. Since all the manuscripts affirm that *svāvabodha* is in the nominative case, one would then have to convey *nibaddhasvāvabodha* with the antecedent of *ayam*, which yields further unlikely meanings. The final option is to consider *nibaddha* as qualifying *svāvabodho 'yam* ('this self-realization') in the sense of 'having been composed [in this text]'. This too is strange, for one would expect a text (*grantha*) or scripture (*śāstra*) to be composed (*nibaddha*) and not self-realization.

Therefore, I have chosen the only plausible reading, which is supported by one manuscript. Seeing that this chapter is a dialogue between Śiva and Vāmadeva, it is possible that the imperative verb *nibodha* was intended. I wish to thank Dominic Goodall for this suggestion. The Nepalese commentator's interpretation of this verse is worth mentioning though it is less plausible than the reading which has been adopted. He understood *svāvabodha* as the name of this text, probably on the basis of *nibaddhaḥ*; '... this [text] named the Svāvabodha is known from the mouth of the Guru' (... *svāvabodha nāma bhayāko gurukā mukhadekhin jānī hunyā* ...). Several colophons of Nepalese manuscripts (i.e. N₂N₃N₄N₁₂N₁₈E₃E₅) indicate that the second chapter has been called the Svāvabodha, and one must wonder whether this emanated from the Nepalese commentator's remark on 2.25. Such a name is absent in all the colophons of the available Indian manuscripts and is not found in any other text which quotes verses from the *Amanaska* with attribution. Apart from the manuscript evidence, the strongest objection to understanding *svāvabodha* as the name of this text is that the same compound appears in *Amanaska* 2.23c and 2.36a and, in both of these verses, it is not be the name of a text.

²⁹The compound *sadyaḥpratyayakāraka* derives from earlier tantric literature (e.g., *Mālinīvijayottaratantra* 11.22d, 21.20b; *Tantrasadbhāva* 2.32, 3.1, 3.158, 6.181, etc.; *Brahmayāmala* 51.2. 96.18; *Kubjikāmatatantra* 4.1, 5.100; etc.). It is not so common in medieval yoga texts. In fact, I have found it in only one other yoga text which might pre-date the fifteenth century (i.e., *Śivasamhitā* 5.41).

³⁰I have supplied 'yoga' in my translation of *Amanaska* 2.27 because this text is teaching a system of Rājayoga. Therefore, one could understand this verse as an exhortation to give up other systems of yoga, especially those with auxiliaries, in favour of Rājayoga. However, one could also interpolate 'method', 'doctrine', 'religion', etc.

³¹Cf. *Yogabīja* 138: 'If the mind has disappeared when the breath [is flowing], then, the disappearance of the breath is certain as well. If this does not happen, the [yogin] has no [knowledge of] scripture, no understanding of himself, no guru and no liberation' (*cittaṃ hi naṣṭaṃ yadi mārute syāt tatra pratīto maruto 'pi nāśaḥ | na ced idaṃ syān na tu tasya śāstraṃ nātmapratītir na gurur na mokṣaḥ*). For references in other yoga texts on the dependence of mind and breath, see section 1.3.6.14, footnote 468.

³²The variant readings of *indriyavargavṛttir* and *indriyavargavṛddhir* are also possible for *indriyavargabuddhir* in 2.28c. However, the latter has been favoured because there may be some opposition between *buddhi* and *siddhi* in 2.28d, inasmuch as the *Amanaska*'s teachings are founded on the no-mind state in which there is no *manas*, *buddhi*, *citta* and so on. Thus, if there is *buddhi*, there is no *Siddhi* in the *Amanaska*. Also, *buddhi* is supported by the majority of north-Indian manuscripts and the oldest witness (M₁).

³³For a discussion of verses similar to 2.27-28 in the fourth chapter of the *Haṭhpradīpikā*, see section 1.3.7.5.

³⁴It is worth noting that *tatrāpy asādhyah* in 2.29a has been emended to *tatrāpi sādhyah* in T₁U₁N₁₃ and E₁ as well as in the quotations of this verse in the *Yogacintāmaṇi* and Brahmānanda's *Jyotsnā*. It is obvious that this emendation was adopted by those who believed in the efficacy of Śaḍaṅgayoga and, in his *Jyotsnā* (on 4.25), Brahmānanda seems to acknowledge this in a comment which follows his citation of 2.29: 'This verse is a supplement to the original verse in the *Yogabīja*' (*yogabīje mūlaślokaśyāyam uttaraḥ ślokaḥ*). Apart from the manuscript evidence, it is clear that *tatrāpy asādhyah* is the correct reading because the particle *tu* in 2.29c affirms that the statement in the second half of the verse opposes that of the first, and this reading is consistent with the *Amanaska*'s rejection of gradual or progressive methods (*krama*) of attaining the no-mind state (2.53).

³⁵Cf. *Yogabīja* 137: 'Owing to the guru's favour, the breath is mastered, and because of that, the mind can be mastered by the breath. He alone is a yogin; he is happy and his senses subdued. Deluded people, [who] speak false reasoning, do not know [this].' (*guruprasādān marud eva sādhitas tenaiva cittaṃ pavanena sādhitam | sa eva yogī sa jīteन्द्रियाḥ sukhī mūḍhā na jānanti kutarkavādīnaḥ*)

³⁶It should be noted that *tasmāt* in 2.30a must refer back to the statement made in the previous verse. In other words, because of the guru's favour (*tasmāt*) and the state of Samādhi (*amanaskāt*) which it induces, the mind disappears. In 2.30a, it is important to understand the term *amanaska* as Samādhi rather than as having its literal meaning; otherwise one is left with the tautology of the mind disappearing because the mind has

disappeared.

³⁷As an adjective, *ugra* may mean 'fierce'; e.g., *Matysendrasaṃhitā* 6.31a (*tapobhir ugraiḥ*); terrifying; e.g., *Bhagavadgītā* 11.20 (*dṛṣṭvādbhutaṃ rūpaṃ idaṃ tavogṛaṃ*) and in Dhara's commentary on this verse, he glosses *ugra* as *ghoram*; or cruel; e.g., *Bhagavadgītā* 16.9c-d (*prabhavanty ugrakarmāṇaḥ kṣayāya jagato 'hitāḥ*) and in Śaṅkara's commentary on this verse, he glosses *ugrakarmāṇaḥ* as *krūrakarmāṇaḥ*. Its use in *Amanaska* 2.30b is rather unusual since it qualifies the breath (*vāyu*), though this usage is somewhat consistent with instances where cold rain and wind are qualified by *ugra* in the sense of fierce and terrifying; e.g., Śaṅkara's *Vivekacūḍāmaṇi* 143b (*hima-jhaṃjāhvāyur ugraḥ*). In the context of the *Amanaska*, the breath is seen as something the yogin must eliminate because it is a cause of mental activity (2.28). Therefore, the yogin who desires to achieve the no-mind state (*amanaska*), may well view the existence of the breath as a torment. The variant of *agre* seems inappropriate in this verse because it implies that the breath disappears sometime after the mind has disappeared, whereas the breath disappears as soon as the mind disappears (see *Amanaska* 1.22 and 2.28).

³⁸The *api* in 2.31c must be understood not only with *sādhayitvā*, but also with the preceding gerunds in 2.31a and 2.31b. Hemacandra clearly conveyed this in his rewriting of the verse in the *Yogaśāstra* (6.2-3); i.e., *jītvāpi*, *vidhāyāpi* and *sādhayitvāpi* (see the testimonia for the full verses).

³⁹The majority of manuscripts read *kṛtvā yatnam* in 2.31b. This could only make sense if one understood *yatnam* adverbially, which is how the Nepalese commentator read it (i.e., *yatnalegari*). The reading of *kṛtvā yatnāt* in *A_{D1}* conveys this meaning. Such readings of the manuscripts indicate that the yogin is deliberately making vitality (if one supplies the term *prāṇa*) to flow in all the channels of the body. However, this seems inconsistent with the general aim of yogic practices which stop or restrain the breath (*prāṇāyāma*). The parallel verse in Hemacandra's *Yogaśāstra* (6.2c-d) points to a better reading which also explains the confusion over *kṛtvā yatnam* in the manuscripts: '... Even having controlled the flow of [vitality] in the channels which are situated in the body...' (*...nāḍīpracāram āyattaṃ vidhāyāpi vapurgatam...*). The term *āyatta* fits easily into the metre of *Amanaska* 2.31b and its meaning is consistent with the aim of *Prāṇāyāma*. The term *pravāha* appears to refer here to the flow of the breath and this is suggested by its usage in contexts of prognostication; e.g., *Śivasvarodaya* 60c-d – 61a-b: 'One should perform gentle activities when the [breath] is flowing through the left nostril, and vigorous activities when the [breath] is flowing in the right nostril' (*candranāḍīpravāheṇa saumyakāryāṇi kārayet || sūryanāḍīpravāheṇa raudrakarmāṇi kārayet*). I have retained *pravāha* in the plural (i.e., *pravāhān*) on the presumption that it may have been a peculiarity of the original text. Perhaps, the author had in mind the different flows of each of the five or ten vital airs. However, one might consider emending both *āyatta* and *pravāha* to the singular on the basis of the parallel verse in Hemacandra's *Yogaśāstra*.

⁴⁰For references in earlier Śaiva works to the practice of entering another's body (*parapuragati*, but also referred to as *parapurapraveśa*, *parakāyapraveśa*, etc.), see Mallinson 2007: 237 n. 439. For various accounts of a Sādhaka entering another's body and extracting the vital essences for himself, see Sanderson 2009: 183-84 n. 444. For references in Epics, Purāṇas and so on, see White 2009: 122-67. The description of this technique as *asraddheya* in 2.31c does not imply that the author was incredulous as to whether this act could be accomplished. Rather, it implies that seekers of liberation should not place their confidence (*śraddhā*) in such a technique. In other words, it is a dubious practice.

⁴¹Cf. *Haṭhatattvakaumudī* 30.13c-d: 'In regard to binding the body with various Mudrās and Bandhas, people do not [achieve even] a little success in Haṭhayoga without the no-mind state' (*vividhakarāṇabandhair dehabandhe janānāṃ na bhavati haṭhasiddhiḥ cāmanaskaṃ vinaśat || janānāṃ] conj. Goodall : jagatāṃ ed. [unmetrical]*).

⁴²If *Amanaska* 2.32 is referring specifically to techniques of Haṭhayoga, then it is likely that *svamala* qualifies *mūtra*, and the allusion is to the technique of Amarolī Mudrā (see section 1.3.7.3, for a discussion and references on this practice). The fact that 2.32b describes Vajrolī Mudrā supports such a reading. However, in *Haṭha-pradīpikā* 3.93, Amarolī Mudrā is said to bring about divine sight (*divyadr̥ṣṭi*) rather than *dehasiddhi*. One might contend that Amarolī's association with Haṭhayoga prompted its inclusion in *Amanaska* 2.32, yet it is far from

certain that the criticism of this verse was limited to Haṭhayoga (see endnote 46). Apart from the ambiguities in other descriptions of practices in this verse (see endnotes 43 and 45), *svamala* is somewhat redundant as a qualification of *mūtra*. Indeed, *svamala* could mean other bodily impurities such as faeces, sweat, semen, blood and so on, in which case *Amanaska* 2.32a would be censuring the sacramental consumption of impure substances in both Śaiva and Buddhist tantric traditions (for descriptions and references on these, see Sanderson 2005a: 110-13 and 2009: 142-43 n. 331). The Nepalese commentator understood it this way: 'Some eat and drink their own faeces and urine according to the practices of the Aghora [sect]' (*kohi tā aghora mata li āphnu mala mutra khānapāna gardachan*). Nonetheless, Svātmara considered Amaroli Mudrā to be a Kāpālika technique; *Haṭhapradīpikā*_{Ad} 3.96d (*kāpālike khaṇḍamate 'maroli*). Therefore, those practising Amaroli Mudrā would surely be included here if the author's intention was to rebuke all transgressive rites in which urine and other impure substances were consumed.

⁴³I have been unable to find elsewhere a practice described as discharging saliva from the body (*tanoḥ ke cid ujjhanti lālām*). One might speculate that *Amanaska* 2.32a is referring to an extreme form of fasting in which the ascetic does not allow himself to consume even his own saliva. Such a fast is reported in Emil Schlagintweit's *Buddhism in Tibet* (1863: 240-42) in his account of a ceremony called the Nyungne; 'The day is passed in rigorous abstinence from meat and drink - nay, it is not even allowed to swallow one's saliva; every one has a vessel before him which he uses as a spittoon.' However, I have not been able to verify whether such fasting was ever practised in medieval India. James Mallinson (2007: 223 n. 338) has proposed that *Amanaska* 2.32a might refer to the practice of massaging or smearing the body with saliva. However, when such practices as smearing the body with ashes or rubbing one's own sweat back into the skin are described in yoga texts, the terms *lepana* (e.g., *Dattātreya yogaśāstra* 44b, *Haṭhapradīpikā* 3.90d) and *mardana* (e.g., *Dattātreya yogaśāstra* 75a-b, *Śivasamhitā* 3.46c-d, *Haṭhapradīpikā* 2.13a-b, etc.) are used, so one must wonder why 2.32a was not written with a form of √lip or √mr̥d, if such a practice involving saliva were the intended meaning. The Nepalese commentator understood this description to be the expectoration caused by two of the cleansing practices (*ṣaṭkarman*) of Haṭhayoga: 'Some take out phlegm and mucus by doing Neti and Dhauti [practices]' (*kohi tā neti dhoti gardā kapha rāla nikāldacha*). The problem with this interpretation is that the aim of Neti (i.e., threading a waxed piece of string (*sūtra*) through the nostrils) and Dhauti (i.e., swallowing a long, narrow piece of gauze into the stomach and regurgitating it) is not to discharge saliva, but to reduce excess fat (*medas*) and phlegm (*kapha*, *śleṣma*) in the body. The emission of saliva might occur in these practices but it is only incidental, and in accounts of them in yoga texts (e.g., *Haṭhapradīpikā* 2.21-37), saliva (*lālā*) is not mentioned. Also, it is unlikely that expectoration would be used in Haṭhayoga or Āyurveda for reducing phlegm (*kapha*) because they prescribe the practice of self-induced emesis (i.e., *gajakaraṇī*, *vamana*, etc.) for this purpose. The meaning of *Amanaska* 2.32a is all the more uncertain when one considers the many variants, such as to eat (*aśnanti*), drink (*pibanti*), or milk (*duhyanti*) saliva. The first two may again be alluding to fasting, if it is meant that the yogin only eats or drinks his own saliva and nothing else, but one would expect a restrictive particle such as *eva* to be used to convey this meaning.

⁴⁴It is clear that 2.32b is a description of Vajroli Mudrā because the main part of the statement (i.e., *ke cit... yuvatibhagapatadbindum ūrdhvaṃ nayanti*) has been well preserved by the manuscripts and is very similar to the description of Vajroli Mudrā in *Haṭhapradīpikā* 3.87a-b; 'By the practice [of Vajroli Mudrā], [the yogin] should draw up his semen as it falls into a woman's vagina' (*nārībhage patadbindum abhyāsenordhvaṃ āharet*). The problem with 2.32b is *praviṣṭa* and the word preceding it. The majority of the manuscripts preserve *praviṣṭā* which must qualify the yogins performing Vajroli Mudrā. In the context of sex, there seems little choice but to understand *praviṣṭa* as referring to penetration. However, the manuscript evidence indicates that there has been much confusion over what these yogins were penetrating, as the object of the verb is variously given as; *koṣṭha*, *koṣṭham*, *koṣṭhā*, *koṣṭhām*, *koṣṭhī*, *kāṣṭhā*, *kāṣṭhām*, and so on. Of these, the only one that is slightly plausible in my mind is *koṣṭha* which, according to MW-dictionary (s.v.), can mean any of the organs of the viscera of

the body. This would include the abdomen and uterus, and it is used in yoga texts to refer to the abdomen; e.g., Hemacandra's *Yogaśāstra* 5.6: 'That external emission of the breath, [which is performed] with intense effort [and flows] from the abdomen through the nose, the crown of the head and mouth, is considered to be the exhalation' (*yat koṣṭhād atiyatnena nāsābrahmapurānaniḥ | bahiḥ prakṣepaṇaṃ vāyoḥ sa recaka iti smrtaḥ*). Cf. *Pātāñjalayogaśāstra* 1.31 (*yat kauṣṭhyaṃ vāyuṃ nihsārayati sa praśvāsaḥ*). In his auto-commentary (the *Svopajñāvṛtti*) on *Yogaśāstra* 5.6, Hemacandra glosses *koṣṭhāt* as *udarāt* (i.e., the stomach/abdomen). The term *koṣṭha* also occurs in *Yogayājñavalkya* 4.62: 'The fire along with its flames is then stirred up by the breath, and it makes the water in the abdomen very hot' (*jvālābhir jvalanas tatra prāṇena preritas tataḥ | jalam atyuṣṇam akarot koṣṭhamadhyagataṃ tadā*) and *Gheraṇḍasaṃhitā* 1.49a-b: 'Thus, through the practice [of *Aśvini Mudrā*], diseases of the abdomen do not occur' (*evam abhyāsayogena koṣṭhadoṣo na vidyate*). However, I am not convinced that *koṣṭhaṃ praviṣṭā* was the original reading of *Amanaska* 2.32c, for it seems redundant here, and why would the author not have used a word which specifically means vagina (e.g., *yoni*) instead of the viscera of the body? In light of these doubts, I have marked it as a crux.

⁴⁵ I have not been able to identify the type of practitioner (i.e., yogin, alchemist, tantric *Sādhaka*, etc.) nor determine the practice being described in *Amanaska* 2.32c. Though *Haṭhayoga* texts often instruct yogins to move vitality into the central channel (e.g., *Haṭhapradīpikā* 1.29, 2.42, 3.73, 4.12, 20), I am yet to come across any reference to a yogin who moves vitality through the conduits of the entire body (*akhilatanuśirāvāyusañcāra*). Indeed, yogins tend to be more interested in stopping the flow of the breath (i.e., *prāṇāyāma*) than circulating it, and in such contexts one is more likely to see the yogin described as such; e.g., *Kulārṇavatāntra* 9.8; 'the yogin [is one] whose movement of the breath has ceased...' (*prāṇaṣṭavāyusañcāraḥ... yogī*) and *Khecārividyā* 2.65a-b (*niruddhaprāṇasañcāro yogī...*), both of which are similar to *Amanaska* 2.21 (*prāṇaṣṭocchvāsaniśvāsaḥ ... yogavī*). Furthermore, though some *Haṭha* texts acknowledge that there are 72,000 channels (*nāḍī*) in the body (e.g., *Vivekamārtaṇḍa* 29a-d; *Yogayājñavalkya* 4.56c-d, etc.), the practice of *Haṭhayoga* usually concerns only three channels (i.e., *Suṣūmnā*, *Idā* and *Piṅgalā*) rather than the conduits (*śiras*) of the entire body which tend to be numbered at seven hundred in some *Āyurvedic* texts (for references, see Wujastyk 2003: 398-99). The obscurity of *Amanaska* 2.32c is compounded by the fact that those whom it is describing are said to eat *Dhātus*. The meaning of the term *dhātu* is almost impossible to establish without knowing the context. In the context of yoga, *dhātu* usually means the seven bodily constituents (for a discussion on the seven *Dhātus*, see the relevant endnote to 1.40). If *Amanaska* 2.32 is solely concerned with *Haṭhayogins* and their practices, then the expression of 'eating' bodily constituents might be a metaphor for transforming the body, which one would expect in the context of *dehasiddhi* (i.e., *Amanaska* 2.32d). Such a metaphor is found in *Haṭhatattvakaumudī* 1.19a: 'The best yogin completely devours his body which consists of the [seven] *Dhātus* by burning it [with the fire stoked by *Haṭhayoga*] (*dehaṃ dhātumayaṃ bhuvo dahanataḥ sañjārayed yogirāt*). This harks back to a similar statement in the *Yogabīja* (76c-d – 78a-b): 'The wise [yogin] burns his body, consisting of the seven *Dhātus*, with the fire [stoked by *Haṭhayoga*]. His diseases and torments such as deprivation and physical harm vanish, and he remains embodied, his form [like] the supreme ether. What more can be said? He does not die' (*saptadhātumayaṃ dehaṃ agninā pradahed budhaḥ || vyādhayas tasya naśyanti chedaghātādikā vyathāḥ | tathāsau paramākāśarūpo dehy avatiṣṭhate | kiṃ punar bahunoktena maraṇaṃ nāsti tasya vai*). Cf. *Yogabīja* 51-53 (*mahābhūtāni tattvāni saṃbhūtāni krameṇa tu | saptadhātumayo deho dagdho yogāgninā śanaiḥ || devair api na labhyate yogadeho mahābalaḥ | chedabandhair vimukto 'sau nānāsaktidharaḥ paraḥ || yathākāśas tathā deha ākāśād api nirmalaḥ | sūkṣmāt sūkṣmatataro dehaḥ sthūlāt sthūlo jaḍāj jaḍaḥ*).

In literature on elixirs (*rasāyana*), *dhātu* may refer to metals such as gold and silver; e.g., *Aṣṭāṅgahr̥daya*, *Sūtrasthāna* 28.43a-b (...*hemarūpyādīdhātujam...*); *Kulārṇavatāntra* 13.23b – 25c-d (*dhātūnāṃ kāñcanaṃ yathā | ... | tathāiva sarvadharmāṇāṃ ūrdhvāmnāyo 'dhikaḥ priye*); *Bhāskarakaṇṭha*'s commentary on *Mokṣopāya* 3.14.66 (...*vicitrādhātu vicitrāgairikādīdhātuyuktam...*), etc. Thus, it seems possible that *Amanaska* 2.32c is referring to the alchemical practice of consuming specially prepared metals, such as gold, silver and iron in elixirs, for the at-

tainment of *dehasiddhi*, which is an objective frequently mentioned in Āyurvedic and alchemical literature (see footnote 46). Examples of elixirs containing metals can be found in the earliest Āyurvedic texts including the *Carakasamhitā* (*Cikitsāsthāna* 3.48b – 49a-b) which mentions an elixir's ingredient called Śilājatu that is derived from four metals, namely, gold, silver, copper and iron ore (...*śilājatu | nātyuṣṇaśitam dhātubhyaś caturbhyas tasya sambhavaḥ || hemmaś ca rajatāt tamrād varāt kṛṣṇāyasād api*). Later Āyurvedic and alchemical texts detail the ways of preparing and ingesting mercury and metals for *dehasiddhi*. For example, Meulenbeld (2000: 281) reports that the third chapter of the *Āyurvedasaukhya*, which is the twenty-second section of the *Ṭoḍarānanda*, deals with the eight metals used for *dehasiddhi*. However, *Amanaska* 2.32c implies that 'eating Dhātus' is done by those who are skilled at moving vitality (*vāyusañcāra*) through the conduits of their bodies, and I am yet to find a description of such a practice combined with the taking of elixirs in any Sanskrit text. Furthermore, until a clearer parallel to *Amanaska* 2.32c is found in another text, one cannot rule out the possibility that *dhātu* may refer to the bodily constituents. There are, indeed, alchemical procedures which transform bodily constituents but do not involve 'eating Dhātus' nor moving vitality (and thus seem unrelated to *Amanaska* 2.32c). One such example is the eight kinds of piercing (*vedha*) the body, which are described in connection with *dehasiddhi* in *Rasārṇava* 18.147-49 (*tatra vedhaṃ pravakṣyāmi dehasiddhikapūrvakam | tava snehena deveśi proktam eva rasāyanam || tvagvedhaḥ prathamaṃ devi māṃsavedho dvitīyakaḥ | tṛtīyo raktavedhas tu caturthaś cāsthivedhakaḥ || pañcama majjavedhaḥ syāt nāḍivedhas tu ṣaṣṭhakaḥ | saptamo dhātuvedhaś ca aṣṭamaḥ kavacasya tu*). I wish to thank David White for this reference.

⁴⁶In effect, *Amanaska* 2.32 is saying that the Haṭhayogin, ascetic and alchemist are not capable of attaining *dehasiddhi* without Samādhi (i.e. Rājayoga). The term *dehasiddhi* and its equivalent *kāyasiddhi* do occur in medieval yoga texts, but with less frequency and emphasis than in chapters on elixirs in later Āyurvedic and alchemical texts. In the latter, descriptions of substances which produce *dehasiddhi* (*dehasiddhikara*) are common (e.g., *Rasārṇava* 6.128a, 12.105b; Somadeva's *Rasendracūdāmaṇi* 16.83a; Nityanātha's *Rasaratnākara* 1.4.1d, Vāgbhaṭācārya's *Rasaratnasamuccaya* 2.63a; etc.), as well as descriptions of elixirs and other procedures which are performed for the sake of *dehasiddhi* (*dehasiddhyartha*) (e.g., Dhunḍhukanātha's *Rasendracintāmaṇi* 7.54, 8.51; Śālinātha's *Rasamañjarī* 2.50, 3.19; Nityanātha's *Rasaratnākara* 1.4.50, 3.3.5; etc.). In yoga texts which teach Haṭhayoga, *dehasiddhi* appears twice in the *Haṭhapradīpikā*_{Ad} (3.51 and 103) as a boon of practising either Khecarī or Vajrolī Mudrā, and in the *Śivayogaḍīpikā* (3.43), it is achieved through the practice of the five Dhāraṇas (for details of this practice, see section 1.3.6.7). The only other significant reference known to me is in a chapter on Haṭhayoga in the *Ānandakanda* (1.20.82), a large treatise which is mainly on Rasāyana and is written in the form of a dialogue between Bhairava and Bhairavī. It contains a verse which says that one who practices the haṭhayogic Mudrās achieves *dehasiddhi* (*jālandharaṃ mūlabandham oḍḍīyāṇaṃ ca khecarīm | mahāmudrāṃ ca yaḥ kuryāt sa bhaved dehasiddhibhāk*).

However, none of the above-mentioned Haṭha texts define *deha/kāyasiddhi*. It is, therefore, fortunate that the *Amṛtasiddhi* defines it in a rather a detailed way. The *Amṛtasiddhi* was composed before March 2nd, 1160 CE according to the colophon of its oldest manuscript (ms. No. 5125-21). This means it was probably composed in either the same century or the one preceding the *terminus ad quem* of the *Amanaska*'s second chapter. *Amṛtasiddhi* 24.1-2 describes *kāyasiddhi* in terms redolent of *tapas* (i.e., purification and *bindu*):

'When the accomplishment of [destroying] the [five] impurities [is achieved], as well as the union of the two Bindus, then one should know the body to be perfected and endowed with all good qualities. [Such a Siddha] is free from cold, heat, thirst, fear, desire and greed. He has crossed over the ocean of anxiety, disease, fever, suffering and grief.'

*yadā siddhiḥ kaṣāyānāṃ binduvayasya melakaḥ | siddhaṃ tadā vijānīyāt kāyaṃ sarvaguṇānvitāḥ ||24.1||
śītatāpatṛṣṭrāsakāmalobhavivarjitāḥ | ādhivyādhijarāduḥkhaśokasāgarapānagaḥ ||24.2|| iti kāyasiddhivivekaḥ ||*

24.1a *siddhiḥ*] ms. 5125/21 : *siddhi* ms. 1242. 24.1b *melakaḥ*] ms. 1242 : *melakaṃ* ms. 5125/21.
 24.1d *kāyaṃ*] ms. 5125/21 : *iyam* ms. 1242. *kāyasiddhivivekaḥ*] ms. 5125/21 : *siddhakāyavivekaḥ* ms.
 1242.

The association between *kāyasiddhi* and asceticism (*tapas*), which is alluded to in the *Amṛtasiddhi*, has a clear antecedent in *Pātañjalayogaśāstra* 2.43: 'Perfection of the body and senses [arises] because of the destruction of impurities through Tapas' (*kāyendriyasiddhir aśuddhikṣayāt tapasaḥ*). The *Pātañjalayogaśāstra* comments that *kāyasiddhi* along with the eight Siddhis beginning with minimization arise because of the removal of impurities, which are an obstruction (*tadāvaraṇāmalāpāgamāt kāyasiddhir aṇimādyā*). In his commentary on this verse, Bhoja interpreted *kāyasiddhi* as a body in which the eight Siddhis manifest at will (...*kāyasya yatheccham aṇutvamahattvādīni* [*āvirbhavanti*]). Thus, the notion of a perfect body endowed with all Siddhis probably has its origins in *tapas*, and this interpretation is apparent in Rasāyana texts; e.g., *Rasaratnākara* 2.1.2: 'Now I shall speak of the magnificent *dehasiddhi*, upon the accomplishment of which all the Siddhis arise for [those] men' (*athātaḥ sampravakṣyāmi dehasiddhiṃ suśobhanām | yasyāḥ siddhau manuṣyāṇāṃ jāyante sarvasiddhayaḥ*). This definition is supported by Pāṇḍeya in the introduction (1976: ka) to his edition of the tantric *Goraḥṣasamhitā*; he says: 'The state of having one's body endowed with the eight Siddhis (i.e., minuteness, etc.) is called *dehasiddhi* or *kāyasiddhi* (trans. Kiss 2009 : 235 n. 403) (...*aṇimādyasṭaguṇasampannadehavattvam iti yāvat. etad eva dehasiddhir iti kāyasiddhir iti padena vā nigadyate*). Also, in his commentary on *Haṭhpradīpikā* 3.51 and 103, the nineteenth-century Brahmānanda glossed *dehasiddhi* as: 'Perfection of the body [means it has] beauty of form, strength and is hard like a diamond' (*dehasya siddhiḥ rūpalāvanyabalavajrasaṃghananarūpā*). This is a replication of the definition of *kāyasamṃpat* in *Pātañjalayogaśāstra* 3.46 (*rūpalāvanyabalavajrasaṃghananatvāni kāyasamṃpat*). I am yet to come across a commentary on this Sūtra which equates *deha/kāyasiddhi* with *kāyasamṃpat*.

In light of the earlier associations between *dehasiddhi*, *tapas* and *rasāyana*, it is clear that *Amanaska* 2.32d is reinterpreting *dehasiddhi* according to its central teaching; the no-mind state (i.e., Rājayoga). Other attempts to reinterpret *dehasiddhi* can be found in earlier tantric traditions. For example, in Aghoraśivācārya's commentary on the *Mṛgendratāntra*, *Vidyāpāda* 10.2, he glosses *dehasiddhyartha* as: 'The meaning is for the sake of attaining a subtle body whose nature is the thirty reality-levels beginning with the products and instruments, and not for the sake of attaining a body derived from the worlds' (*kāryakāraṇādītriṃśattattvātmakasūksmadehāsiddhyartham ity arthaḥ | na tu bhuvanajadehasiddhyartham iti vyākhyeyam*). Oddly enough, another reinterpretation is found in the *Amṛtasiddhi* (27.1), in a second chapter (*viveka*) on *kāyasiddhi*, which is defined along the same lines as *Vācāsiddhi* in *Amanaska* 1.62:

'All [rites] which the yogin performs always produce immediate results. One should certainly know [this] characteristic of a yogin who has obtained *Kāyasiddhi*.'

yat karoti sadā yogī sarvaṃ bhavati tatkṣaṇāt | yoginaḥ kāyasiddhasya jānīyāl lakṣaṇaṃ dhruvam ||27.1|| iti kāyasiddhivivekaḥ || 27.1a

27.1a *karoti*] ms. 5125/21, ms. NAK 233-06, *Yogacintāmaṇi*_{ed} : *karoṣi* ms. 1242. 27.1a *sadā*] ms. 5125/21 : *yadā* ms. NAK 233-06, ms. 1242, *Yogacintāmaṇi*_{ed}. 27.1b *tatkṣaṇāt*] ms. 5125/21, *Yogacintāmaṇi*_{ed} : *tatkṣaṇam* ms. NAK 233-06, ms. 1242. 27.1c *kāyasiddhasya*] ms. 5125/21, ms. NAK 233-06, ms. 1242 : *siddhakāyasya* *Yogacintāmaṇi*_{ed}. 27.1d *jānīyāl*] ms. 5125/21, *Yogacintāmaṇi*_{ed} : *yāti tal* ms. NAK 233-06: *jāti tal* ms. 1242. (The *Yogacintāmaṇi*, p. 214, quotes this verse with attribution to the *Amṛtasiddhi*).

I am yet to find such a definition of *deha/kāyasiddhi* elsewhere. Also, it should be noted that *Haṭhayoga* was perceived by some outside the tradition as a yoga practised for *dehasiddhi*; e.g., Ratnakheṭāśrīnivasadīkṣita's *Bhāvanāpuruṣottama* 1979, p. 100 l. 2: 'The Kāpālika [said to Māyakuṇḍalī:] 'Well done, my dear, you are learned.

The knowledge of Haṭhayoga is a ladder for ascending to the palace called Rājayoga. After that, *kāyasiddhi* may be considered to be in the hand! (*kāpālikaḥ* – *vatsa sādhu samabhyasto 'si rājayogābhidhānasaudhādhirohaṇādhi-rohiṇi haṭhavidyā | itaḥ paraṃ karatalakalitaiva budhyatāṃ kāyasiddhiḥ | samabhyasto] conj. : samabhyastho* Ed.) The definition of Haṭhayoga as a ladder ascending to Rājayoga is undoubtedly modelled on *Haṭhapradīpikā* 1.1, yet the Kāpālika's statement that the attainment of Rājayoga ensures *deha/kāyasiddhi* is, in fact, the central idea of *Amanaska* 2.32. I wish to thank Péter Szántó for the reference to the *Bhāvanāpuruṣottama*.

⁴⁷The reading *jātijāḍābhīmānamuditā* of the oldest manuscript (M₁) has been accepted because it is the only reading which makes some sort of sense. This compound seems to be censuring Vaidika Brahmins who are self-satisfied and full of pride in their caste. They do not see their pride as a flaw in their spiritual make-up; hence, the term *mudita* which can mean 'content' or 'complacent', though it usually means 'happy'. The compound *jātijāḍa* literally means 'caste-stupid', and similar expressions involving *jaḍa* are seen elsewhere. For example, in referring to a young Sāmavedin who makes a fool of himself when visiting a brothel, *Kathāsaritsāgara* 6.62 states: 'Or rather stupidity reaches its highest degree in people who are Veda-stupid' (*kiṃ vā dhārād-hirūḍhaṃ hi jādyam vedajāḍe jane*). Therefore, *jātijāḍa* can be understood as, 'stupid because of [an obsession with] caste.'

⁴⁸The compound *abhojyānnapānapāṣaṇḍavṛttitā* in 2.35a-b has been favoured over the variants which split it, because the *tā* should govern not only *pāṣaṇḍavṛtti* but also *abhojyānnapāna*.

⁴⁹Cf. *Amanaska* 1.6, and see its endnotes for more information on terms such as *pāṣaṇḍa*, *unmatta*, *cīvara*, etc. Like 1.6, most of the compounds of 2.34-35 distinguish certain affiliations of ascetics. For example, the carrying of staffs, wearing matted hair and smearing the body with ashes refers to assorted Brahmin, Śaiva and Vaiṣṇava ascetics; plucking out hair and nakedness, to Jain ascetics; wearing ochre robes, to Buddhists, and pretending to be mad, to Kāpālika ascetics. The Nepalese commentator adds a few comments of his own to these verses: '...Some say that to wear a yellow [garment] is sufficient [to be a yogin]. Some are like mad [people]. Some do not eat, [thinking that a yogin] should not eat. Some are seen to drink liquor and have symbols (*cihna*) of non-vedic religions and the like, and have various philosophical views. However, they are nobodies' (...*kohi tā gerivā lagāi hoijālā bhandaḥana ||34|| kohi bahulā jastā bhayākā chana, kohi tā nakhāi holā bhanī nakhāyā, kohi tā madapāna garyā pāṣaṇḍavṛtti bhayākā ityādi cihna bhayākā nānā tarahako darśana bhayākā dekhinchan | parantu ina kohi hudaina*).

⁵⁰The term *udāsīna* and its nominal form *audāsīnya* occur in six verses of the *Amanaska*'s second chapter. It is one of the salient themes of the text; the yogin who has *audāsīnya* need not wear sectarian emblems (2.36), sees the highest reality (2.52, 54), uproots the mind and fells the mundane world (2.58), acquires a supple and firm body (2.80) and has a steady mind (2.92). The term is usually translated as indifference, detachment, disengagement or disregard. The problem with these English translations is their negative connotation of apathy and their association with psychological disorders such as disassociation, depersonalization and psychic numbing. There is no doubt that *audāsīnya* is presented in a very positive light in the *Amanaska*, and it would be most desirable to translate it with an English word free of negative connotations. However, in the absence of such a word, I have had to settle on 'detachment' in the specific sense of: 'A condition of spiritual separation from the world; aloofness from... surroundings and circumstances; freedom from or indifference to worldly concerns, emotional commitments, etc.' (SOED, s.v.). Research on work-related stress is one example in which psychological detachment has been viewed positively: 'Taken together, these [aforementioned] studies on between-person differences demonstrate that recovery experiences such as psychological detachment and relaxation are positively associated with positive affective experiences. Individuals who detach from their work and relax during their free time in general... are more satisfied with their lives and experience more positive emotions' (Sonnentag, Niessen & Nef 2012: 871). In the context of the *Amanaska*, detachment (*audāsīnya*) enables the yogin to attain and remain in the no-mind state, because he is unaffected by worldly concerns, surroundings, thoughts, feelings, memories and so on.

In Brahmanical literature, *udāsīna* often means a neutral person, such as in the compound; 'friends, neutrals and enemies' (*mitrodāsīnaśatru*); e.g., *Manuṣṣṛti* 7.177d, 180b; *Mahābhārata* 12.87.21a, 12.59.43c; etc. In *Bhagavadgītā* 12.16, the yogin devoted to Kṛṣṇa is described as detached (*udāsīna*), which Śāṅkara glosses as: 'The devotee who is detached does not take anyone's side, such as a friend's' (*udāsīno na kasyacit mitrādeḥ pakṣaṃ bhajate yaḥ, sa udāsīno yatīḥ*). Commenting on the same verse, Viśvanātha glosses *udāsīna* as one who is unattached to worldly people (*udāsīno vyavahārikalokeṣv anāsaktaḥ*). Also, *udāsīna* has been used in the *Sāṅkhyakārikā* to qualify the individual soul (*puruṣa*). After describing the qualities of the *Puruṣa* as the state of witnessing (*sākṣitva*), isolation (*kaivalya*), neutrality (*mādhyasthya*), awareness (*draṣṭṛtva*) and non-agency (*akartṛbhāva*) in *Kārikā* 19, the *Sāṅkhyakārikā* (20) then qualifies *Puruṣa* as *udāsīna*: 'Because of that conjunction of [*Puruṣa* and *Prakṛti*], unconscious matter [from the principal of *Mahat* down to the subtle elements] appears as though conscious. So also, the detached [*Puruṣa*] becomes [as though] an agent when the *Guṇas* are active' (*tasmāt tatsaṃyogād acetanaṃ cetanāvad iva liṅgam | guṇakartṛtve 'pi tathā karteva bhavaty udāsīnaḥ*). Vācaspatimīśra's commentary on *Kārikā* 19 equates *udāsīna* with neutrality (*mādhyasthya*) and explains the meaning of both in relation to people: 'Therefore, because the three *Guṇas* are absent, neutrality [is mentioned]. A happy person who is satisfied with happiness and a sad person who detests sorrow are not neutral. Thus, one who is neutral is free of [happiness and sorrow] and he is also called *udāsīna*' (*ata evātraiguṇyān mādhyasthyam | sukhī hi sukheṇa tṛpyan duḥkhī hi duḥkhaṃ dviṣan madhyastho na bhavati | tad ubhayaarahitas tu madhyastha ity udāsīna iti cākhyāyate*). Vācaspatimīśra also describes *Puruṣa* as eternally detached in his commentary, the *Vaiśārādi* (p. 208) on *Pātañjalayogaśāstra* 4.24 (*sa ca nityodāsīnaḥ puruṣaḥ...*). In later commentaries on the *Pātañjalayogaśāstra*, the term *udāsīna* was used by both Bhoja and Vijñānabhikṣu to gloss impartiality (*upekṣā*) which is one of the four emotional states (i.e., *maitrī, karuṇā, mudita, upekṣā*) to be cultivated for the attainment of stability of mind (*cittaprasāda*) in *Pātañjalayogaśāstra* 1.33.

I am yet to locate a verse in an earlier text which is parallel to any of those on *audāsīnya* in the *Amanaska*, and I am yet to find an instance in an earlier Śaiva tradition in which *udāsīna* is used to qualify a yogin or *Sādhaka*. In late Kaula texts, *audāsīnya* was not seen as a positive quality in a *Sādhaka*; e.g., *Kulārṇavatantra* 15.69c – 70c-d: 'One who is dumb, treacherous, detached [...] success [in Mantra practice] does not arise for him, even after repeating the Mantra innumerable times' (*jaḍo ripur udāsīno... [...] | siddhir na jāyate tasya lakṣakoṭijapād api*) and *Kulapradīpa* 7.111c-d: 'He [who is] in the middle of the Śrīcakra, is free of detachment, fear and anger (*audāsīnaṃ bhayaṃ krodhaṃ cakramadhye vivarjayet*). Though certain elements of the *Amanaska* were probably derived from Kaulism (see section 1.3.6.14), it is unlikely that the yogin's cultivation of *audāsīnya* did, and one can only surmise that it is an extension of the practice of dispassion (*vairāgya*) seen in contexts of yoga and *Sāṅkhya* in epic literature; e.g., the *Mahābhārata* 12.308.29: 'However, dispassion is the supreme method for this liberation, and from knowledge alone, dispassion arises, because of which one is liberated' (*vairāgyaṃ punar etasya mokṣasya paramo vidhiḥ | jñānād eva ca vairāgyaṃ jāyate yena mucyate*); the *Sāṅkhyakārikā* (45) and the *Pātañjalayogaśāstra* (e.g., 1.12) as well as various Śaiva traditions of the *Mantramārga* and, possibly, the *Atimārga* (the term occurs frequently in Kauṇḍinya's *Pañcārthabhāṣya*, but not the *Pāśupatasūtras* themselves, and it can be found in the *Skandapurāṇa-Ambikākhaṇḍa*'s section on *Pāśupata* yoga). In later medieval yoga traditions, *audāsīnya* is found in a number of contexts, perhaps, the most frequent being *Rājayoga*. In two verses on *Rājayoga* in the *Haṭhapradīpikā* (4.103-104), detachment is the water which gives rise to the wish-granting vine called the no-mind state: 'All methods of *Haṭha* and *Layayogas* are for the attainment of *Rājayoga*. The man who has ascended to *Rājayoga* cheats death. The highest reality is the seed, *Haṭhayoga* the field and detachment the water. Because of [these] three, the no-mind state, which is the wish-fulfilling vine, immediately shoots forth' (*sarve haṭhalayopāyā rājayogasya siddhaye | rājayogasamārūḍhaḥ puruṣaḥ kālavañcakah || tattvaṃ bījaṃ haṭhaḥ kṣetram audāsīnyaṃ jalaṃ tribhiḥ | unmanikalpalatikā sadya eva pravartate*). In the section on *Rājayoga* in the *Yogatārāvalī* (19): 'In order to accomplish the no-mind state, O wise man, we recommend one unique method to you. Looking on the [world of] multiplicity with detachment, root out volition, [while your mind is] attentive'

(*unmanyavasthādhigamāya vidvan upāyam ekaṃ tava nirdiśāmaḥ | paśyann udāsīnatayā prapañcaṃ saṅkalpam unmūlaya sāvadhānaḥ*). This verse is quoted in the *Yogasārasaṅgraha* (p. 60) with attribution to Dattātreyā and reads 'with a detached gaze' (*udāsīnadṛṣṭā*) instead of 'detachment' (*udāsīnatayā*). Also, in the *Haṭharatnāvalī* (4.6) and the *Nād-abindūpaniṣat* (40), detachment is mentioned in a description of *nādānusandhāna* (for more information on this practice, see section 1.3.6.6): 'Then, having become detached through constant practice, the self-restrained [yogin] should immediately fix his attention solely on the [internal] sound, which is a cause of the no-mind state' (*udāsīnas tato bhūtvā sadābhyāsenā saṃnyamī | unmanikāraṇaṃ sadyo nādam evāvadhārayet*). Rājayoga is not the only context in which *udāsīna* and *udāsīnya* appear. In the *Siddhasiddhāntapaddhati* (2.33), detachment is one of the Niyamas of Aṣṭāṅgayoga: 'Niyama is [so-called because of its] restraining of the activities of mind. [It includes] dwelling in an isolated place; no contact [with people]; detachment...' (*niyama iti manovṛttināṃ niyamanam iti ekāntavāso niḥsaṅgatā audāsīnyam...*); and in the *Śivayogaḍīpikā* (4.6cd), it is the defining characteristic of the auxiliary of Āsana in Aṣṭāṅgayoga: 'Āsana is said to be the state of detachment to all things' (*sarvavastuny udāsīnabhāvaś cāsanam īritam*).

⁵¹The reading *na kutrāpy* makes better sense in 2.36, but seeing that nearly all the manuscripts have *naikatrāpi* (i.e., 'not even in a one place') and it is interpretable, I have retained it.

⁵²The compound *antaḥkaraṇabhāva* in 2.37c is a strange term which I am yet to locate in another text. The Nepalese commentator understands it as an 'intention of the heart' (...*antaḥkaraṇakā manasuvā pani...*). However, it seems more plausible that *antaḥkaraṇabhāva* is referring to the eight mental states which characterize the higher faculty of discernment (*buddhibhāva*). The eight are enumerated in *Sāṅkhyakārikā* 23: 'The *buddhi* is discernment, [and it consists of] religious merit (*dharma*), gnosis (*jñāna*), dispassion (*virāga*) and power (*aīśvarya*). These are the positive [half of] its form and the opposite of these (i.e., *adharmā, ajñāna, avirāga* and *an-aīśvarya*) are the dark [half]' (*adhyavasāyo buddhir dharmo jñānaṃ virāga aīśvaryam | sāttvikam etad rūpaṃ tāmasam asmād viparyastam*). This eightfold division of *buddhi* was adopted by Śaiva traditions; e.g., *Mālinīvijayottaratantra* 1.30c-d (*aṣṭaguṇaṃ ... dhiyam...*), and the *buddhibhāvas* are found in other contexts such as a hierarchical system of religions in the *Svacchandatantra* (11.179-182). In this Śaiva scheme, deluded people are dominated by the dark *buddhibhāvas*. Then, *dharma* is the predominant *buddhibhāva* in Laukika doctrines, which are the lowest level of religion in this scheme; *jñāna* and *dharma* predominate in the Pāñcarātrika and Vaidika religions; *vairāgya*, in Buddhists and Jains; *jñāna*, and *vairāgya*, in Sāṅkhya; and *jñāna, vairāgya* and *aīśvarya* in Pātañjalayoga. Atimārgic Śaivism is considered to be beyond the *buddhibhāvas* (*mohakāḥ sarvajantūnāṃ yatas te tāmasāḥ smṛtāḥ | dharmeṇaikena deveśi baddhaṃ jñānaṃ hi laukikam || dharmajñānanibaddhaṃ tu pāñcarātraṃ ca vaidikam | baudham ārahataṃ caiva vairāgyeṇaiva suvrate || jñānavairāgyasambaddhaṃ sāṅkhyajñānaṃ hi pārvati | jñānaṃ vairāgyam aīśvaryaṃ yogajñānapraṭiṣṭhitam || atītaṃ buddhibhāvānām atimārgaṃ prakīrtitam*). I wish to thank Alexis Sanderson for the reference to the *Sāṅkhyakārikā* and *Svacchandatantra*. The eightfold *buddhi* in the *Mālinīvijayottaratantra* has been noted in Vasudeva 2004: 353 n. 8.

⁵³Cf. *Yogātārāvalī* 14: 'There are no gazing points; no binding of the mind [to one place], no place or time and no [deliberate] stopping of the breath, nor is there the effort of concentration and meditation, when [the state of] Rājayoga is flourishing' (*na dṛṣṭilakṣyāṇi na cittabandho na deśakālau na ca vāyurodhaḥ | na dhāraṇādhyānapariśramo vā samedhamāne sati rājayoge*).

⁵⁴The majority of manuscripts read *na ca* in 2.38d. The presence of two negatives in the second hemistich is not ideal and somewhat confuses the meaning of this verse. The alternative reading *te ca* in four Nepalese manuscripts avoids the double negative, yet the *te* is inappropriate because the subject of the main verb is *ke cit*. Without a parallel verse in another text, I have not been able to propose a plausible conjecture. However, the intended meaning is clear and is found in other yoga texts; e.g., *Haṭhapradīpikā* 3.78c-d: '[This Mudrā] is learnt by a guru's instruction and not by innumerable teachings in scriptures' (*gurūpadeśato jñeyaṃ na tu śāstrārthakotibhiḥ*).

⁵⁵The compound *saṅkalpamūladhyānādi-* is referring to yogic practices and rites which are motivated by de-

sire for some reward. In the context of yoga, this would mainly refer to any practice performed for the sake of Siddhi alone. However, the *ādi* indicates that the context is broader and would undoubtedly include Brahmanical rituals, which according to the *Manusmṛti* (2.3), are generally motivated by intentional thinking (*sañkalpa*) and desire (*kāma*): 'Desire is grounded in intentional thinking, and [the performance of] sacrifices derives from intentional thinking. All ascetic observances [such as bathing] and ascetic restraints [such as non-violence] are considered [by tradition] to derive from intentional thinking' (*sañkalpamūlaḥ kāmo vai yajñāḥ sañkalpasamḥbhavāḥ | vratāni yamadharmaś ca sarve sañkalpajāḥ smṛtāḥ*). Here, the *Manusmṛti* draws a fine distinction between *kāma* and *sañkalpa* which is absent in the *Amanaska*. Nonetheless, in his commentary on *Manusmṛti* 2.3, Kullūkabhaṭṭa makes it clear that *sañkalpa* is the desire for a reward: 'A *sañkalpa* is a cognition of the following kind; 'by that action, this desired reward is accomplished' (*anena karmaṇedam iṣṭam phalaṃ sādhyata ity evaṃ viṣayā buddhiḥ sañkalpaḥ*). The *Amanaska*'s rejection of intentional thinking (*sañkalpa*) is expressed elsewhere in the second chapter (e.g. 2.22, 57, 67, 100, 104-105). In fact, in *Amanaska* 2.22, absorption (*laya*) is defined as that state by which all intentional thinking is destroyed (*ucchinnaśarvasañkalpo... layaḥ...*), and this notion is similarly expressed in other yoga texts; e.g., *Vivekamārtaṇḍa* 186c-d: 'Samādhi is that [state] in which all intentional thinking has disappeared' (*samastanaṣṭasañkalpaḥ samādhiḥ so 'bhidhīyate*) and *Gheraṇḍasaṃhitā* 7.21c-d (...*samādhiḥ syāt sarvasañkalpavarjitāḥ*). As implied in Hemacandra's *Yogaśāstra* (12.19), intentional thinking (*sañkalpa*) is an obstacle to yoga which is removed by detachment (*audāsīnya*): '[The yogin] whose chief activity is detachment, should think of nothing at all. That mind which is agitated by desires, does not obtain steadiness' (*audāsīnyaparāyaṇavṛttiḥ kiñ cid api cintayen naiva | yat sañkalpākūlitam cittam nāsādayet sthairyam*). I wish to thank Alexis Sanderson for the reference to the *Manusmṛti* and Kullūkabhaṭṭa's commentary.

⁵⁶The *Amanaska*'s manuscripts are divided over *na gamyam* and *agamyam* in 2.40c. Both are possible, so I have relied on the oldest witnesses for this verse (i.e., manuscript M, and the seventeenth-century manuscript of the *Yogacintāmaṇi* from Ujjain) as well as the fact that the majority of north-Indian manuscripts read *na gamyam*.

⁵⁷Verses 2.39 and 40 appear to be syntactically related. It should also be noted that this verse occurs in Rāmlāl Śrīvāstav's edition of the *Yogabija* (66), but it is absent in Brahma Mitra Awasthi's edition and the manuscripts of that text which I have consulted (for details on these, see the final endnote to 1.86). The fact that Rāmlāl Śrīvāstav's edition does not include *Amanaska* 2.39 and the subject of its previous verse could not possibly be understood with *na gamyam*, indicates that 2.40 is not original to the *Yogabija*.

⁵⁸The majority of manuscripts read; *tasmān nūnam sakalaviṣayā niṣkalādhyātmayogād, vāyor nāśas tadanu manasas tadvināśāc ca mokṣaḥ* for 2.41a-b. There are three possible ways to read this. The most obvious is nonsensical: 'Therefore, surely all objects [arise] because of meditation on the aspectless self, [then] the breath disappears, after that, the mind and because of that, liberation [occurs].' Alternatively, one might understand *sakalaviṣayā* as a vocative: 'Therefore, surely, O you who are focused on the manifold world, the breath disappears because of meditation on the aspectless self, then the mind [disappears] and because of that, liberation [occurs].' And finally, one could assume that double Sandhi has occurred between *niṣkalā* and *adhyātma*:- 'Therefore, surely the aspected world becomes aspectless because of meditation on the self, [in which case] the breath disappears...' Of the three, the second is the most appealing, though such a vocative is very unusual. The last is unlikely because nowhere else in the text does double Sandhi occur. However, it is doubtful that *nūnam* was the original reading, because had it been so, one would expect the first hemistich to express a problem, such as; 'surely, all sense objects disappear because of meditation on the aspectless self, but what of the breath, mind and liberation?' One would then expect the second hemistich to provide the answer. However, the second hemistich merely expresses an injunction to obtain from the start the aspectless, no-mind state, which is precisely what the first hemistich describes. In other words, the assertion that meditation on the aspectless self causes the breath and mind to disappear, justifies the exhortation to focus one's efforts on initially attaining the no-mind state. Therefore, the structure of this verse supports the reading found in the *Yogacintāmaṇi*. However, I have marked it as a crux because *tyaktvā* does not explain why the manuscripts preserve *nūnam*

and so, though the former is attested by an early witness in relation to the *Amanaska's* available manuscripts, it may still have resulted from an attempt to patch the text.

⁵⁹This sequence of conquering the breath to conquer the mind with a view to revealing the highest reality is found in earlier Śaiva traditions; e.g., *Niśvāsātattvasaṃhitā*, *Nayasūtra* 4.130: '[The yogin] should master just the breath first. When the breath is mastered, the mind is mastered. When the mind is mastered, he becomes peaceful and the highest reality manifests' (*prāṇam eva jayet pūrvaṃ jite prāṇe jitaṃ manaḥ | jite manasi śāntātmā paraṃ tattvaṃ prakāśate*).

⁶⁰The majority of north-Indian manuscripts and the quotation of this verse in the *Yogacintāmaṇi* read *sacciddevam* in 2.41c, which has been rejected because *sacciddeva* does not make good sense here. Indeed, it is a strange compound which I am yet to locate in another text, and it appears to have been inspired by *saccid-ānanda* which rarely occurs in Śaiva texts which predate the *Amanaska's* second chapter. Moreover, nearly all the manuscripts support *evam*, and this indicates that *sacciddevam* may be a corruption of a compound such as *sañcintyaivam* which has been conjectured on the basis of the reading in *M₂*. This conjecture makes sense of the *evam* (i.e., 'having reflected thus') and it connects the first hemistich to the second; i.e., having reflected thus (that meditation on the aspectless self dissolves the breath and mind), make an effort to obtain the no-mind state.

⁶¹It is clear that *abhyastaiḥ kim u dīrghakālam anilaiḥ* in 2.42a is to be distinguished from *prāṇāyāmasataiḥ* in 2.42b, the latter referring to the many Prāṇāyāma techniques of earlier yoga systems; e.g., the four types of Prāṇāyāma (see *Pātāñjalayogaśāstra* 2.50-51; *Niśvāsātattvasaṃhitā*, *Nayasūtra*, 4.III-III3, etc.) and the Kumbhaka of Haṭhayoga (see original *Gorakṣasataka* 29-50, *Haṭhapradīpikā* 2.44 etc.). Seeing that the plural of *anila* is used in 2.42a, it appears to be describing the repeated manipulation of the five or ten vital airs in the body for a long period of time. Whether this refers to a type of Prāṇāyāma or a visualization practice in which the vital airs are manipulated is not clear.

⁶²In *Amanaska* 2.42d, *prāptam* instead of *prāptum* is possible (i.e., 'the guru who has obtained that [state] whose nature is innate...') However, *prāptum* is consistent with the *Amanaska's* teaching (e.g., 2.29, 40, 45-46, etc.) that the guru is a requisite for the student's attainment of the no-mind state.

⁶³Cf. *Gurugītā* (short version, 1987) 60: 'People do not obtain the state of Śiva by [practising] hundreds of Prāṇāyāmas, the qualities of which are sattvic, etc., and their power [widely] praised. [They] remove diseases and are difficult to perform. [However,] by [just] a smidgen of [the guru's] compassion, restraint of the mighty breath [occurs] naturally and instantly. [That] guru who is devoted to contemplation of the supreme goal and who knows the meaning of the Vedas ought to be served' (*sāttvikādiguṇaiḥ praśastavibhavaiḥ vyādhiharaiḥ duṣkaraiḥ, prāṇāyāmasatair maheśvarapadaṃ na prāpyate mānavaiḥ | yatkārunyalavena prāṇamahato yattaḥ svayaṃ tatkaṣṇāt, sevyāḥ sa paramārthacintanaparo vedārthavit śrīguruḥ*).

⁶⁴I am yet to find *Amanaska* 2.43 in a text which has been dated earlier than the twelfth century.

⁶⁵In his *Jyotsnā* on *Haṭhapradīpikā* 4.9c-d (*durlabhā saha jāvāsthā sadguroḥ karuṇāṃ vinā*), Brahmānanda quotes (without attribution) *Amanaska* 2.44a to describe the characteristics of the good guru (*sadguroḥ 'dṛṣṭiḥ sthirā yasya vinaiva dṛṣyaṃ' iti vakṣyamāṇalakṣaṇasya karuṇāṃ dayāṃ vineti sarvatra sambadhyate*).

In the context of the *Amanaska*, *dṛṣṭiḥ sthirā yasya vinaiva dṛṣyāt* is undoubtedly a description of Śāmbhavī Mudrā. However, this verse has been understood by other yoga traditions as Khecari Mudrā (on the conflation of Śāmbhavī and Khecari Mudrās, see section 1.3.6.9). For example, in a footnote to Haridās Śarman's edition of the *Yogacintāmaṇi* (p. 139 n.1), he quotes a parallel of it with attribution to the *Jñānasāṅkalanītantra* (*manaḥ sthiraṃ yasya vināvalambanaṃ dṛṣṭisthiraṃ yasya vināvalokanam | vāyuḥ sthira yasya vinā nirodhanam sā eva mudrā vicarantī khecari*). A similar reading is found in the *Upāsānāsārasaṅgraha's* quotation of this verse (see the testimonia).

⁶⁶One might expect *svāśiṣyeṣu* instead of *suśiṣyeṣu* because the latter is comparatively rare in Tantras and yoga texts. However, I have favoured *suśiṣyeṣu* because it is so well attested in the manuscripts and its meaning is acceptable here. In fact, it makes good sense to assume that the guru transmitted this powerful, 'no-mind'

knowledge only to worthy students and not to all of them.

⁶⁷In 2.45, the no-mind state is being contrasted with pleasures derived from the senses. The majority of manuscripts have the gerund *sañkrāmya* which has been corrected to *sañkrāmya* because a causative verb is needed. The form *sañkrāmya* is rare in āgamic Sanskrit but is attested in two Nepalese manuscripts of the *Ūrmikaulārṇavatāntra*. Nonetheless, the intended meaning is clear: a laudable guru transmits *amanaska* to his best students, thereby bringing an end to their mundane pleasures.

⁶⁸*Amanaska* 2.46c contains a difficult crux and, in spite of the diverse variants in the manuscripts, all three recensions have failed to preserve a plausible reading of this verse. The majority of manuscripts agree on *vimuktam* and *ātmānam*, but the word in between them has been lost. The reading of four of the north-Indian and the oldest Nepalese manuscripts yields the rather strange meaning of: 'By thinking himself liberated, [the yogin] is certainly liberated' (*vimuktaṃ manyatātmānaṃ mucyate nātra saṃśayaḥ*). Since the first hemistich states that the yogin is absorbed in the no-mind state, one would not expect a verb for thinking ($\sqrt{\text{man}}$) to appear in the second. The similar readings of *vimuktaṃ manyatātmānam* and *vimuktaṃ matvā cātmanānam* are both unmetrical. The Nepalese commentator understood *vimuktaṃ manyatātmānaṃ mucyate* as: 'When [the student] is absorbed in the highest reality, he will be liberated immediately after seeing the self' (*tattvamaya bhayāko chado ātmākana dekhanibitikai mukta hoi jāṃcha...*). He has ignored *vimuktam* and read *manyatā* as though it were *ḍṣṭvā*. The parallel verse in the *Kulārṇavatāntra* (13.96) also conveys this strange sense of the yogin thinking himself to be liberated: 'he thinks himself liberated, he is the Guru, O Goddess, and no other' (*manyate muktaṃ ātmānaṃ sa gurur nāparaḥ priye*). Seeing that all those readings which contain *vimukta* are either unmetrical or yield an implausible meaning, I have favoured the only reading which makes sense to me and is metrical; *vimucya cātmanātmānam* (V₁). Though it is a cliché and most probably a patch, it does fit the ligatures, *vimu* and *ātmānaṃ* in the majority of manuscripts, and the gerund *vimucya* works well with the main verb and with *ātmānam*. Furthermore, similar readings are found elsewhere in the *Amanaska*; e.g., 1.68a (*ātmany evātmanā līno*) and 2.64d (*paśyaty ātmānam ātmani*). However, I strongly doubt that it was the original reading, for such a cliché does not explain why so much corruption arose in the manuscripts. For this reason, I have marked it as a crux.

⁶⁹The compound *siddharasa* is an old tantric cliché, which has been discussed in Goodall 2006.

⁷⁰Cf. *Amanaska* 1.17. The *Amanaska*'s description of the ideal place in which to practise yoga is based on four standard characteristics; it should be isolated (*vivikta*), solitary (*vijana*), clean (*pavitra*) and beautiful (*manohara*). Similar descriptions are found in tantric traditions which predate the *Amanaska*'s second chapter as well as in the yoga traditions which followed it. For example, in the *Sarvajñānottara* (25.2-3), the Mantrin collects the cow dung for his bath of ashes (*bhasmasnāna*) and leaves it to dry on a wall in an isolated, solitary and beautiful place, which is free of strife, trees and ant-hills (*vivikte nirjane rāmye sarvopadravavarjite | vṛkṣavālmikanirmukte prākāropari śoṣayet*). Another Śaiva work, the *Parākhyatantra*, emphasizes seclusion: 'In a lonely place, or a grove, or in an agreeable mountain cave, or in an earthen hut that is thoroughly secluded, free from insects, draught and damp' (trans. Goodall 2004: 347) (*ekalīṅge nikuñje vā saumye vā girigahvare | bhūḡṛhe suvibhakte vā kīṭavātadokojhite*). In the *Matsyendrasaṃhitā* (10.2a-b), the location of the yogin's initiation ceremony (*dikṣā*) is isolated, free of people and beyond the sight of the uninitiated (*ekānte vijane deśe paśudṣṭer agocare...*). And the *Jayākhyasaṃhitā* (33.1) advises the Vaiṣṇava yogin to practise in a place that is very secret, solitary, free from extremes (such as warmth and cold, wet and dry, light and dark, etc.) and has beautiful features (*atha yogavibhūtyarthaṃ yogaṃ yuñjīta vaiṣṇavaḥ | sugupte vijane deśe nirdvandve śubhalakṣaṇe*). The Buddhist Tantra, the *Mañjuśrīmūlakalpa* (10.4), has similar guidelines; an isolated and clean place on the outskirts, free from domestic life or in a cave on a mountain (*viviktadeśe śucau prānte grāmyadharmavivarjite | sidhyante mantrarāt sarve tathaiiva girigahvare*). In the context of meditation, solitude is emphasised in the Jain tradition, as seen in the *Dhyānaśataka* (35); 'Especially at the time of meditation, a place without people, [that is] free of young women, domestic animals, eunuchs and the immoral, is always [advised for] the Jain ascetic' (*niccaṃ cia juvāipāsūnapuṃsagakuṣilavajjiyaṃ jāīno | thāṇaṃ viaṇaṃ bhaṇiaṃ visesa jhāṇakālammi*). This probably applies to all Jain ascetics, though the author of the *Dhyāna-*

śataka may have been a Caityavāsin or not anti-Caityavāsin, in which case he may have been thinking of non-peripatetic Jains who adopt a place as their permanent residence (p.c. Sanderson 25.4.13). Nonetheless, the emphasis on isolation and solitude in all the above descriptions suggests that the particular practice being taught was not for householders.

The themes of isolation, solitude, cleanliness and beauty are also found in many yoga texts which postdate the *Amanaska*'s second chapter. For example, *Yogayājñavalkya* 1.32: '[The forest-dweller (*vānaprastha*)] should perform the sacrificial rites in fire according to the [vedic] injunctions [and dwell] with or without his wife in a remote place in a forest which has fruit, root vegetables and water' (*yajed agnau tu vidhivat bhāryayā saha vā vinā | kāntāre vijane deśe phalamūlodakānvite*); and original *Goraṅśasataka* 32: '[The yogin should practise breath retention] in a clean and solitary place, free from [insects] such as mosquitoes, its boundaries [measuring] the length of a bow and [it should be] free from [excessive] cold, fire and water' (*pavitre nirjane deśe maśakādivi-varjite | dhanuḥpramāṇaparyante śītāgnijalavarjite*). Cf. *Śārṅgadharapaddhati* 4375 (*athāsanam — ekānte vijane deśe pavitre nirupadrave | kambalājīnavastrāṇām upary āsanam abhyaset*); *Haṭhapradīpikā* 1.12 (*surāje dhārmike deśe subhikṣe nirupadrave | dhanuḥpramāṇaparyantaṃ śīlāgnijalavarjite | ekānte maṭhikāmadhye sthātavyaṃ haṭhayoginā*); Yugaladāsa's *Yogamārgaprakāśikā* 1.8 (*ekānte vijane deśe śobhite bahupādapaṭiḥ | kuryād yogamaṭhaṃ dhīmān sarvato bhayavarjitaḥ ||8|| 8d bhayavarjitaḥ] em. : bhayavarjitam Ed.*); etc.

⁷¹In 2.49d, *kiñcit* has been understood adverbially (i.e., 'slightly', 'a little', etc.), and *samāśrita* in the sense of having leaned (i.e., depending) on something for support, in this case, from behind (*paścāt*). One can infer that the use of some sort of cushion is the intended meaning here. This is consistent with the *Amanaska*'s teachings on an easy and effortless method of yoga.

⁷²Cf. *Saurasamhitā* 6.7c-d: 'For the purpose of [performing the] fire rite (*homa*), one should make the sacrificial ladle a straight arm's length' (*bāhudaṇḍapramāṇena homārthe kārayet sruvam*). The length of a sacrificial ladle has also been given elsewhere as *bāhupramāṇa* (for references and for a discussion on the standard length of an arm, see the relevant endnote on *Amanaska* 1.17). It seems that *bāhudaṇḍa* merely emphasizes that the arm is straight, but it would be straight in both cases.

⁷³*Amanaska* 2.49-50 (along with 2.51 and 69) appear to have influenced several verses in Hemacandra's *Yogaśāstra* (12.22-25). For a translation of the latter, see footnote 90.

⁷⁴Cf. Hemacandra's *Yogaśāstra* 12.22c-d: '[The yogin] whose whole body has become relaxed from the tuft of hair on the crown of his head to the tips of his feet...' (*ā caraṇāgrāśikhāgrāc chithilibhūtākhillāvayavaḥ*). *Yogaśāstra* 12.22c supports the reading held by the majority of manuscripts for *Amanaska* 2.51b, and the meaning of the latter is clear, though one might expect the more grammatically correct reading of *ā nakhāgrāc chikhāgrataḥ*. A similar expression was adopted in *Haṭhapradīpikā* 2.49a-b for a yogin performing breath retention: 'He should hold his breath from the tips of his nails up to the hair [on his head] for as long as it is stopped' (*ā keśād ā nakhāgrāc ca nirodhāvadhi kumbhayet*).

⁷⁵Cf. Hemacandra's *Yogaśāstra* 12.22-25. For a translation of the latter, see footnote 90.

⁷⁶The compound *svānandaḥ* in 2.52d has been understood as a *bahuvrīhi* compound; i.e., the yogin is 'one who has [attained] the highest bliss.' This has been favoured over the interpretation of the yogin's own bliss (i.e., *sva + ānanda*) because the highest reality and its bliss are beyond personhood.

⁷⁷In 2.55c, nearly all the manuscripts read; *idaṃ tad iti tad vaktum*. This has been rejected in favour of; *idaṃ tad iti yad vaktum*, which is supported by one south-Indian manuscript (C₃) and, more importantly, the parallel passage in Hemacandra's *Yogaśāstra* (12.21a). It makes better sense to adopt the relative pronoun *yad* in 2.55c because it corresponds with the pronoun in *tanmayāḥ* (2.55b) to convey the meaning that what the guru cannot explain with words is the highest reality in which the student becomes absorbed. The point is that the highest reality manifests itself because of the student's practice (1.54), and the student can only know this reality by experiencing it and not by being told what it is, even by the guru. The corruption in 2.55c obviously occurred early in the transmission of the text (though not before Hemacandra consulted it), and it probably

emanated from the confusion caused by the close proximity of the relative pronoun to the pronoun in the quoted statement (i.e., *idaṃ tad iti yad vaktum*).

⁷⁸*Amanaska* 2.56c has been reconstructed on the basis of the parallel reading in Hemacandra's *Yogaśāstra* 12.18c (i.e., *rasabhāṇḍam ivātmānam*) which is also supported by an additional hemistich added to 2.56 in M_2 and somewhat by the reading in C_3 (*rasabandham ivātmānam*). The simile of holding the body steady as one would hold a dish full of water so as not to spill it, makes good sense in this verse which is emphasizing the theme of stillness expressed elsewhere in this chapter, most notably in the instructions on how to sit (2.50) and in other metaphors such as the stillness of a lamp's flame in a windless place (2.76), an inanimate piece of wood (2.76) and so on. It is hard to make sense of the north-Indian and Nepalese readings beginning with *diśā*. Indeed, the Nepalese commentator understood *diśā citram ivātmānam* as: '[The yogin] should carefully leave behind disturbances of mind, speech and body like [the body leaves behind] faeces (*diśā*) and he should have a steady focus like a painter' (*manavacanaśarirako kṣobha hunā tā baḍā yatnālegari choḍanu diśā jahi citrakāra jahim sthira bhā dhāraṇa garnu*). The reading of *brahmāham asmīty* in the *Yogacintāmaṇi* is an obvious attempt to patch the north-Indian reading, thus indicating that it was corrupt by the time Śivānandasarasvatī read it.

⁷⁹*Amanaska* 2.57c has been reconstructed on the basis of the parallel reading in Hemacandra's *Yogaśāstra* 12.20c (*tāvan na layasyāpi prāptiḥ*). The north-Indian reading of *śreyastvaṃ manasā prāptam* does not make sense within the *yāvat/tāvat* construction because it lacks a negative particle. In this regard, a better reading is found in three north-Indian manuscripts ($J_5 K_1 V_2$); *śreyo na manasā prāptam*. However, this reading can be discarded for two reasons. Firstly, the use of *śreyas* is dubious and must be understood to mean a 'good' or 'better state', but the relation of this to the highest reality, which is mentioned in the fourth Pāda, is uncertain and not mentioned elsewhere in the text. And secondly, it is unlikely that a 'good state' would be attained by the mind in a text which is mainly concerned with attaining a state of no-mind (*amanaska*). Indeed, it is clear that Hemacandra's parallel verse points to a more plausible reading, because it asserts that absorption (*laya*) of mind is not attained so long as a modicum of effort and some forming of intentional thinking remain, and this is consistent with the *Amanaska*'s teachings on effort and intentional thinking elsewhere. Yet, Hemacandra rewrote the verse to some extent, because all of the *Amanaska*'s manuscripts agree on placing *tāvat* in the last Pāda whereas Hemacandra has moved it to the third. Moreover, nearly all the north and south-Indian manuscripts preserve *manasā prāpta-*, which might easily be a corruption of *manasaḥ prāptaḥ*. That absorption (*laya*) was the first word in 2.57c is supported by two south-Indian manuscripts ($A_{D1} C_3$). This has led to the diagnostic conjecture of *layo na manasaḥ prāptaḥ*. The Nepalese reading (*ahaṃ tvam iti saṃprāptiḥ*) is a crude attempt to patch the text and does not make good sense because it lacks the negative. The Nepalese commentator was forced to supply a negative particle: 'When there is some residue of effort, then there remains the habitual tendency (*vāsanā*) such as the concept of ego. If the habitual tendency of ego exists, the attainment of the highest reality will never occur' (*jahā samma yatnako kehi leśa rahaṃcha tāhā samma saṅkalpa ahaṃ bhanyā vāsanā rahaṃcha, ahaṃ bhanyā vāsanā rahyo bhanyā tattvako prāpti kailhe hunyā chaina*).

⁸⁰Cf. *Mokṣopāya* 5.93.11 – 12a-b: 'So long as the mind is not dissolved, habitual tendencies are not destroyed. Knowledge of the highest reality, the disappearance of mind and the destruction of habitual tendencies are difficult to overthrow having become a cause of one another and thus, they remain' (*yāvad vilīnaṃ na mano na tāvad vāsanākṣayaḥ | tattvajñānaṃ manonāśo vāsanākṣaya eva ca || mithaḥ kāraṇatāṃ gatvā duḥsādhāni sthitāny atāḥ*). Cf. *Yogavāsīṣṭha* 5.92.11-14 (*yāvad vilīnaṃ na mano na tāvad vāsanākṣayaḥ | na kṣīnā vāsanā yāvac cittaṃ tāvan na sāmyati || yāvan na tattvajñānaṃ tāvac cittaśamaḥ kutaḥ | yāvan na cittopāśamo na tāvat tattvavedanam || yāvan na vāsanānāśas tāvat tattvāgamah kutaḥ | yāvan na tattvasaṃprāptir na tāvad vāsanākṣayaḥ || tattvajñānaṃ manonāśo vāsanākṣaya eva ca | mithaḥ kāraṇatāṃ gatvā duḥsādhāni sthitāny atāḥ*).

⁸¹*Amanaska* 2.58 reinterprets the concept of nectar (*amṛta*) in light of its teachings on Rājayoga. In Haṭhayoga, the yogin's nectar is understood as a substance in the body which flows down from the head and is lost in the digestive fire of the abdomen. Haṭhayogins attempt to either store this nectar in the head or drink and

flood the body with it. By doing so, they aim to rejuvenate the body and attain immortality. In the *Amanaska*, the yogin's nectar is detachment. Thus, the Rājayogin does not flood his body with the nectar oozing from his head as some Haṭhayogins would, but floods himself with the nectar of detachment, which is a central practice of this Rājayoga (see endnote 50).

⁸²The majority of north-Indian manuscripts read *śvāsocchvāsavihīna* in 2.59c and this is supported by the parallel verse in Hemacandra's *Yogaśāstra* (12.47c), so there is strong evidence for this reading. One should also note *niḥśvāsocchvāsahīna* which is acceptable and well-attested among the south-Indian and Nepalese manuscripts as well as the parallel verses in the *Kulārṇavatantra*, *Haṭhapradīpikā* and *Yogacintāmaṇi*. In this verse, *tu* must be understood as a mere verse-filler because there is no contrast between the two hemistichs.

⁸³The manuscript evidence does not preserve a plausible reading for *Amanaska* 2.60b, yet the intended meaning of this verse is made clear by the parallel verse in Hemacandra's *Yogaśāstra* (12.48a-b). Central to understanding the intended meaning of 2.60 is the contrast between worldly people (*laukika*) who are confined to normal states of consciousness and yogins who experience transcendental states. Thus, the reading *jagatīgataḥ* has been conjectured on the basis that the letters, *ja-ga-t* and *ga-tā-ḥ* are well attested among the manuscripts, and the conjecture conveys clearly the sense of Hemacandra's description; *jagatītalavartin*.

⁸⁴The intended meaning of 2.61 is clear, yet there are two expressions which may be corrupt. I am yet to find elsewhere the expression *cidamśa* which literally means, 'a part of consciousness'. Aside from the oddness of the expression, one must wonder whether Hemacandra saw this compound when he consulted the *Amanaska* because he appears to have ignored it, and rewritten the verse with *bhavati khalu śūnyabhāvaḥ* to describe the state of sleep. The reading of K₁ (*pi dṛśyaś[ū]nyatvam*) is an appealing alternative, but it could well be an attempt to emend a difficult reading which was peculiar to the original text. This is somewhat supported by the fact that Hemacandra ignored it. Also, the majority of manuscripts have *atas tattvam* in 2.61d. The term *ataḥ* seems redundant here because the statement in the second half of the verse is not the logical consequence of that in the first. The Nepalese commentary indicates that commentators have, no doubt, managed to supply some reason to justify *ataḥ*, but this commentary's remark is very contrived: 'Because yogins remain far from the state of sleeping and waking, wise persons say that that [state] is the highest reality' (*ti svapnāvasthā ra jāgratavasthā para rahyāko hunāle tasailāi tattva bhānī jāṇmyā budhimānāharu bhandacham*). Seeing that there is no justification for *ataḥ* and it is absent in Hemacandra's parallel verse, I have favoured the reading of the oldest manuscript (M₁) which makes better sense, for it contrasts the 'inner reality' (*antastattva*) known to yogins with the external state of sleep and waking known to everyone else. However, seeing that the term *antastattva* is not attested in earlier Śaiva works, I have marked it as a crux.

⁸⁵*Amanaska* 2.63 was probably added to the text at a later time because in the north-Indian manuscripts it is placed rather infelicitously between verses 2.65-66 of this edition. This position is infelicitous because 2.65-67 are on a different topic, namely, the gaze (*dṛṣṭi*). Therefore, I have followed the order of verses in the Nepalese manuscripts in which it is clear that 2.59-64 form a distinct block of verses on the state beyond sleep and waking. The fact that *Amanaska* 2.63 is not found in Hemacandra's *Yogaśāstra* nor the *Yogacintāmaṇi* further suggests that it was a late addition.

Cf. *Vijñānabhairavatantra* 75: 'When sleep has not [yet] arrived and the external world has vanished, that is the state to be realized by the mind. [In that] the supreme goddess manifests' (*anāgatāyāṃ nidrāyāṃ pranaṣṭe bāhyagocare | sāvasthā manasā gamyā parā devī prakāśate*); Advayavajra's *Tattvaratnāvalī* 7 (quoting without attribution): 'When sleep has not [yet] arrived and the external world has vanished, one should earnestly meditate on that state of mind which arises' (*anāgatāyāṃ nidrāyāṃ pranaṣṭe bāhyagocare | yā bhaven manaso 'vasthā bhāvayet tāṃ prayatnataḥ*); *Jñānārṇavatantra* 1.24: 'At the beginning of sleep and the end of waking, there is the state whose nature is a mere tremor and which has reached fullness. It is the fourth state, the supreme digit' (*nidrā-dau jāgarasyānte sphurattāmātralakṣaṇā | avasthā pūrṇatām prāptā turyāvasthā parā kalā*); *Bodhasāra*, in the section on Layayoga, p. 118, v. 3: 'At the beginning of sleep and the end of waking, and at the end of sleep and the onset

of waking, absorption of mind occurs. In that [state], one should contemplate the self' (*nidrādau jāgarasyānte nidrānte jāgarodaye | layo bhavati cittasya kāryaṃ tatrātmacintanam*). I wish to thank Péter Szántó for the reference in the *Tattvaratnāvalī*.

⁸⁶The occurrence of *kṣaye* as the final term in a compound to denote 'the end of' something is archaic (i.e., vedic) usage. I have accepted it because it is so well attested among the manuscripts. It has been corrected to *kṣayāt* in the parallel verse in the *Yogacintāmaṇi* and *Haṭhatattvakaumudī*, but this conveys the wrong meaning.

In the *Amanaska*, the term *yoganidrā* is a synonym for the no-mind state. It is largely absent in the yoga texts which Svātmārāma is known to have used to compile the *Haṭhapradīpikā*, the two exceptions being the *Amanaska* and the *Yogatārāvalī*. The latter was probably influenced by the *Amanaska* (see section 1.3.7.8), and in its exposition on Rājayoga, it describes *yoganidrā* as follows: '[This] extraordinary sleep [which is] without dullness and void of thought [that is the world of] multiplicity, becomes manifest for people when [all their] former attachments have been defeated by the superiority of [their] inward awareness. [This] yogic sleep, whose extraordinary happiness [arises] from ceaseless practice, blossoms in the yogin whose roots of intentional and volitional thought have been cut off and whose network of Karma has been completely rooted out. Having mastered cessation [of the mind] in the fourth state which is superior to the three states beginning with the mundane, O friend, forever enter that special thoughtless sleep full of [pure] consciousness' (*pratyagvimarśātīśayena puṃsāṃ prācīnasaṅgeṣu palāyiteṣu | prādur bhavet kā cid ajādyanidrā prapañcacintāṃ parivartayanti ||24|| 24b prācīnasaṅgeṣu] Bhattacharya's Ed. : prācīnagandheṣu Śāstrī's Ed. || vicchinmasaṅkalpavikalpamūle niḥśeṣanirmūlitakarmajāle | niranantarābhyāsanitāntabhadrā sā jṛmbhate yogini yoganidrā ||25|| viśrāntim āsādyā turīyatattve viśvādyavasthātrīyopariṣṭhe | saṃvinmayiṃ kām api sarvakālaṃ nidrāṃ sakhe nirviśa nirvikalpām ||26|| 26a turīyatattve] Bhattacharya's Ed. : turīyatālpe Śāstrī's Ed.). The term *yoganidrā* is only found in one verse of the *Haṭhapradīpikā* (4.49) and though it means Samādhi there, it is conspicuously absent from the *Haṭhapradīpikā*'s (4.3-4) list of synonyms for Samādhi which includes both *rājayoga* and *amanaska*. This further suggests that *yoganidrā* was not in prevalent use among the yoga traditions which Svātmārāma was attempting to bring together in his work. Perhaps, owing to the absence of *yoganidrā* in most of these early yoga texts, its occurrence is also infrequent in yoga texts post-dating the *Haṭhapradīpikā*. It is found as the name of an Āsana in the *Haṭharatnāvalī* (3.70) and is used in the sense of Samādhi in the *Maṇḍalabrāhmaṇopaniṣat* and the *Haṭhatattvakaumudī* which both borrowed from the *Amanaska*. In contrast to the paucity of its occurrences in yoga texts, *yoganidrā* is well attested in epic, tantric and paurāṇic literature that predates the *Amanaska*. In the *Mahābhārata* (1.19.13), *yoganidrā* refers to Viṣṇu's sleep between Yugas (*adhyātmayoganidrāṃ ca padmanābhasya sevataḥ | yugādīkāśayanāṃ viṣṇor amitatejasah*), and this meaning is found in later Bhāgavata works (e.g., *Bhāgavatapurāṇa* 1.3.2; *Viṣṇumahāpurāṇa* 6.4.6; *Jayākhasaṃhitā* 2.45; etc.). In the *Devīmāhātmya* (1.65-85), *Yoganidrā* is the name of the goddess whom Brahmā implores to wake Viṣṇu so that he can fight the two Asuras, Madhu and Kaiṭabha. In light of the connotations of transcendence in Viṣṇu's *yoganidrā* and the literal meaning of the compound which can be interpreted variously (i.e., 'the sleep that is yoga', 'the sleep caused by yoga', 'the sleep of yoga', etc.), its usage as a synonym for Samādhi in contexts of meditation is unsurprising. Examples can be found in Śaiva and Buddhist Tantras: *Cīñcinīmatasārasamuccaya* 7.164: 'Yoganidrā, whose peace is beyond words, and great knowledge are obtained from the guru's teachings by the lord of spells, O goddess' (*vācām atītavīśrāntir yoganidrā guror mukhāt | labhyate ca mahājñānaṃ vidyārājena svrate*) and *Mahāmāyātāntra* 2.19a-b: 'The perfect Buddhas who have entered into *Yoganidrā* realize [that secret knowledge.]' (*buddhayanti hi saṃbuddhā yoganidrāsamāgatāḥ*). In Ratnākaraśānti's commentary (i.e., the *Guṇavatī*) on the *Mahāmāyātāntra*, he glossed *yoganidrā* as follows; 'Because it resembles sleep inasmuch as it is absolutely free from distraction, the sleep [of *Yoganidrā*] is like sleep; [thus,] *Yoganidrā* is both yoga and sleep' (*ekāntanirvikṣepatvena nidrāsādharmyān nidreva nidrā yogaś cāsau nidrā ca yoganidrā...*). Harunaga Isaacson has informed me that *yoganidrā* occurs in other Buddhist tantric texts as well as Ratnākaraśānti's *Muktāvalī* (p.c. 6.1.13). I wish to thank Greg Seton and Harunaga Isaacson for their assistance with my translation of these passages from the *Mahāmāyātāntra* and *Guṇavatī*.*

⁸⁷The manuscripts have failed to preserve 2.65c, for not one of the variant readings makes good sense. The parallel verse in Hemacandra's *Yogaśāstra* indicates that he read a compound meaning; 'the spotless mirror of the highest reality' (*paratattvāmalamukure*). The majority of manuscripts agree on the ligatures *ā-da-rś-*, so it appears that Hemacandra substituted *mukure* for *ādarśe*, most probably because his verse is written in a different metre (i.e., *Āryā*). Also, the manuscripts agree on *paratattva* and two south-Indian manuscripts (*A_D*, *C₃*) preserve the ligatures *ttvā-ma-l-*. Thus, it has been possible to reconstruct 2.65c as *paratattvāmālādarśe* using Hemacandra's *Yogaśāstra*.

⁸⁸Cf. *Nādabindūpaniṣat* 38: 'The mind first attaches [itself] to either some [external object] or the [internal] resonance. Having become steady on whichever of them, it will dissolve along with the object' (*yatra kutrāpi vā nāde lagati prathamam manah | tatra tatra sthūribhūtvā tena sārḍham viliyate*).

⁸⁹Cf. *Mairāyaṇīyopaniṣat*, v. 1 of 6.34: 'Just as fire without fuel ceases at its own source, so the mind ceases at its own source when its fluctuations are destroyed' (*yathā nirindhano vahniḥ svayonāv upasāmyati | tathā vṛttikṣayāc cittam svayonāv upasāmyati*); *Trisīkhibrahmaṇopaniṣat* 162–163 (*evam viśodhya tattvāni yogī niḥsprhacetasā | yathā nirindhano vahniḥ svayam eva prasāmyati*); *Tripādvibhūtimahānārāyaṇopaniṣat*, *Adhyāya* 3 (*avyaktaṁ viśed brahmaṇi nirindhano vaiśvānaro yathā*); *Mahābhārata* 14.19.12 (*viḥāya sarvasaṅkalpān buddhyā śārīramānasān | sanair nirvāṇam āpnoti nirindhana ivānalāḥ*). I wish to thank Alexis Sanderson for these references. He has also informed me: 'The metaphor of extinction in the manner of a fire that has consumed all its fuel is also, of course, a commonplace with reference to Nirvāṇa in Buddhist literature' (p.c. 21.2.10).

⁹⁰As it is preserved in the north-Indian and Nepalese manuscripts, 2.69 is incomprehensible because the main verb has been lost in that transmission, and so too the subject in all but three of its manuscripts (*T₁N₂E₁*). Fortunately, two south-Indian manuscripts (*A_D*, *C₃*) have preserved the main verb (*naśyati*) and the subject (*manas*). The intended meaning of this verse is somewhat indicated by the following verses in Hemacandra's *Yogaśāstra* (12.22–25): 'Always sitting comfortably in an isolated, very clean and beautiful place, [the yogin] whose whole body has become relaxed from the top of his crown to the tips of his feet, [so that] even [if he is] looking at a beautiful form [or] even hearing a voice, melodious and pleasing to the mind, even smelling lovely smells, even eating agreeable tastes, even touching soft things [or] even not restraining the activity of his mind, his detachment is upheld and his confusion over sense objects is destroyed forever more. The yogin who has rid [himself] of thought and activity, [on] the outside, inside and all sides, and who has obtained the state of absorption in that, quickly accomplishes the no-mind state' (*ekānte 'tipavitre ramye deśe sadā sukhāsīnaḥ | ācaraṇāgraśikhāgrāc chithilībhūtākḥilāvayavaḥ ||22|| rūpaṁ kāntaṁ paśyann api śṛṇvann api giraṁ kalamanojñām | jighrann api ca sugandhīny api bhuñjāno rasān svādūn ||23|| bhāvān sprśann api mṛdūn avārayann api ca cetaso vṛttim | parikalitadāsīnyaḥ pranaṣṭaviśayabhramo nityam ||24|| bahir antaś ca samantāc cintāceṣṭāparicyuto yogī | tanmayabhāvaṁ prāptaḥ kalayati bhṛṣam unmanībhāvam*). I wish to thank Dominic Goodall for his help with the translation.

⁹¹The method of meditation in which the mind is allowed to wander wherever it will is well attested in earlier Śāiva traditions, and was sometimes promoted as an effortless method of yoga which was far superior to austerities and complicated systems of yoga (for a discussion on this, see section 1.3.6.14).

Cf. *Vijñānabhairavatantra* 74: 'Wherever there is satisfaction of mind, one should hold the mind right there, [because] wherever [the mind is,] its essential nature of supreme bliss is present' (*yatra yatra manastuṣṭir manas tatraiva dhārayet | tatra tatra parānandasvarūpaṁ sampravartate*); *Vijñānabhairavatantra* 116 (quoted with attribution to the *Vijñānabhairavatantra* in Kṣemarāja's commentary on *Svacchandatantra* 7.244 and quoted with attribution to the *Śaivopaniṣat* in Yogarāja's commentary on Abhinavagupta's *Parāmarthasāra* 77): 'Wherever the mind goes, whether externally or internally, there is the state of Śīva because of [his] all-pervasiveness. Where else will [the mind] go? (*yatra yatra mano yāti bāhye vābhyantare 'pi vā | tatra tatra śivāvāsthā vyāpakatvāt kva yāsyati*); *Svacchandatantra* 4.313 (quoted without attribution in Jayaratha's commentary on *Tantrāloka* 4.94 and quoted with attribution to the *Svacchandatantra* in Yogarāja's commentary on Abhinavagupta's *Parāmarthasāra* 77): 'Wherever the mind goes, one should meditate on that as the object of gnosis. Having moved, where will it go, because

everything is full of Śiva?' (*yatra yatra mano yāti jñeyam tatraiva cintayet | calitvā yāsyate kutra sarvaṃ śivamayam yataḥ*); *Nīśvāsakārikā* 44.309 (IFP T17, p. 467): 'Wherever the mind of the meditating yogin would go, there the supreme Brahma is located, existing as all things' (*yatra yatra mano gacchet dhyāyamānasya yoginaḥ | tad eva paramaṃ brahma sarvabhāvena samsthitaḥ || c paramaṃ brahma] IFT 150, p. 237 : tat paraṃ T17*); *Svabodhodayamañjarī* 28: 'Whatever desire arises for sensory objects such as food and the like, one should satisfy it as much as one can. [Thus,] one becomes complete and free from sense objects' (*yatra yatra bhaved vāñchā bhojanādiṣu vastuṣu | pūrayet tām yathāśakti bhavet pūrṇo nirāśrayaḥ*); *Uttaragītā* 3.9 (*yatra yatra mano yāti tatra tatra paraṃ padam | tatra tatra paraṃ brahma sarvatra samavasthitam*); *Tejobindūpaniṣat* 1.35 (*yatra yatra mano yāti brahmaṇas tatra darśanāt | manasā dhāraṇam caiva dhāraṇā sā parā matā*); *Sarasvatīrahasyopaniṣat* 66 (*dehābhīmāne galite vijñāte paramātmani | yatra yatra mano yāti tatra tatra parāmṛtam*); etc.

The method of meditation described in *Amanaska* 2.71 was expatiated on further by Hemacandra in *Yogaśāstra* 12.33-35, which he introduces as a method for conquering the mind (*manovijaye vidhim*): '[He whose] self is constantly immersed in detachment; [who is] free from effort and whose supreme bliss has manifested, does not fix his mind on any place. A mind that is disregarded by the self, never governs the sense organs and so, even the sense organs do not act with respect to their own respective objects. When the self does not impel the mind and the mind does not impel the sense organs, then [the mind] which falls away from both, naturally attains dissolution' (*audāsīnyanimagnaḥ prayatnaparivarjitaḥ satatam ātmā | bhāvitaparamānandaḥ kva cid api na mano niyojayati ||33|| karaṇāni nādhitiṣṭhaty upekṣitaṃ cittam ātmanā jātu | grāhye tato nijaniye karaṇāny api na pravartante ||34|| nātmā prerayati mano na manaḥ prerayati yarhi karaṇāni | ubhayabhraṣṭaṃ tarhi svayam eva vināśam āpnoti*).

⁹²Likening the control of the mind by meditation to the control of an elephant with a goad is found in early Buddhism; e.g., the Pāli *Dhammapada* 326: 'Formerly, this wandering mind wandered as it wished, as it wanted and at its [own] pleasure. Today, I will restrain [it] at its source, just as [a mahout] holding the goad [restrains] a rutting elephant' (*idaṃ pure cittam acāri cāritaṃ, yenicchakaṃ yatthakāmaṃ yathāsukham | tadajj' ahan niggaheṣāmi yoniso, hatthippabhinnaṃ viya aṅkusaggaho*). This standard metaphor can be found in other texts of the *Amanaska*'s era: e.g., *Mokṣopāya* 5.93.31c-d – 32a-b (= *Yogavāsiṣṭha* 5.92.34c-d – 35a-b): 'The mind cannot be controlled without a method [of restraint], O irreproachable one, just as a vicious elephant in rut cannot be controlled without a goad' (*na śakyate mano jetuṃ vinā yuktim anindita | aṅkuṣena vinā mattaṃ yathā duṣṭamataṅgajam*). The *Amanaska* turns this metaphor on its head by asserting that a rutting elephant will naturally calm down if it is left to itself. Its influence is seen on *Śivayogaḍīpikā* 5.47: 'Should the mind go wherever it desires, it stops by itself, just like an elephant furious in rut [stops by itself] by way of not using a goad' (*yathechayā mano gacchet svayam eva nivartate | niraṅkuṣena vidhinā karaṇīva madotkaṭaḥ*).

⁹³In the north-Indian and Nepalese manuscripts, 2.73 generally reads as follows: '[The mind] which cannot be held while being deliberately restrained, spontaneously remains [held] by control of the breath' (*nivārya-māṇaṃ yatnena dhartuṃ yan naiva śakyate | tat tiṣṭhati kṣaṇenaiva mārutasya vaśodayāt*). This contradicts a central theme of the *Amanaska*, namely, that the breath can only be controlled in a profound way by attaining the no-mind state. Judging from the parallel verse in the *Yogaśāstra* (12.45), it is clear that Hemacandra read something else: 'The breath which cannot be held for a long time even with additional effort, remains spontaneously [held] when the no-mind state arises' (quoted in the testimonia). His reading is consistent with the *Amanaska*'s distaste for *Prāṇāyāma* and its preference for controlling the breath by using the no-mind state and not the other way round. The main problem with the north-Indian and Nepalese manuscripts is *mārutasya vaśodayāt* at the end of the verse. Two south-Indian manuscripts (A_D, C₃) provide an alternative that is in keeping with Hemacandra's reading; *mārutaḥ sahajodayāt*. In adopting this reading, the breath becomes the subject of both clauses, so the relative pronouns have been emended accordingly. The use of the term *sahaja* as a synonym for the no-mind state is found elsewhere in the second chapter of the *Amanaska* (i.e., 2.30, 48, 76, 109). One can only surmise that this verse was rewritten sometime after Hemacandra saw it, by yogins who practised *Prāṇāyāma* and consulted the *Amanaska* for its teachings on *Samādhi*.

⁹⁴Cf. *Svacchandatantra* 6.32: 'So long as one does not experience the highest reality, one wanders in [the world of] rebirth. However, when the highest reality is known, one is never born again' (*tāvad bhramati saṃsāre yāvat tattvaṃ na vindati | vidite tu pare tattve na bhūyo jāyate kvacit*); *Uttaragītā* 1.55 (*tāvad eva nirodhaḥ syād yāvat tattvaṃ na vindati | vidite tu pare tattve ekam evānupaśyati*).

⁹⁵The simile of a crow on the mast of a ship is unusual and I am not entirely sure how it is to be understood. It may be alluding to the stillness of the mind in Samādhi with the image of a crow remaining completely still on the mast of a boat, while the boat moves to and fro in the water. Alternatively, as has been suggested by Michael Tara (1986: 173 n. 1), the simile may be playing on the fact that a crow perched on a ship in the ocean cannot fly away, so it is restrained, so to speak, like the mind by gnosis of the highest reality. In Sanskrit literature, the crow sometimes represents the wandering spirit. Examples are found in the Śaivāgamas; e.g., *Svacchandatantra* 6.76c: 'He wanders the earth like a crow...' (*bhramate kākavat pṛthvīm*); *Picumata/Brahmayāmala* 68.125a; *Saurasaṃhitā* 11.52b (*kākad bhramate mahīm*); etc. Thus, the wandering crow aptly represents the wandering mind, and its restraint on the mast of a boat may represent the mind's restraint when it is immersed in the highest reality.

⁹⁶Nearly all the manuscripts read *nikṣipta-* in 2.77a. As far as I am aware, the verb *ni-√kṣip* does not have a technical meaning in contexts of purifying metals that would justify its use in 2.77a. Moreover, in this context, it could only mean to put or deposit a metal in something; e.g., *Rasajalanidhi*, vol 2, p. 244: 'The best gold which has been melted by fire, should be placed (*nikṣipet*) thrice in a solution of Mountain-ebony (i.e., *Bauhinia Variegata*). By doing so, gold is purified' (*vahninā vidrutam svarṇam uttamaṃ nikṣipet triśaḥ | kāñcanāradrave śuddham jāyate tena kāñcanam*). The term *nikṣipta-* does not make sense in 2.77a because there is no word in the locative case to indicate what the gold has been placed in, and it seems unlikely that the author would have expected the reader to interpolate something such as; 'having been placed [in a purifying solution].' Seeing that the intended meaning of 2.77a is clearly the purification of gold, I have conjectured *niṣṭapta* in the sense of 'to smelt' or 'refine'. It is possible that *nikṣipta-* is a corruption of *niṣṭapta*, and one must presume that this is another instance where the manuscripts have preserved a corrupt reading which must have occurred early in the text's transmission. Nonetheless, the conjecture is a diagnostic one intended to restore the meaning of the verse, and in the absence of a parallel verse to 2.77 in another text, it remains provisional. The Nepalese commentator has understood the verse along the same lines: 'When heated in a fire, gold remains without impurity [because] all the impurity has been taken out' (*āgāmā polyāko suna saṃpurna mayala chuṭi nirmala bhāi rahaṃcha || polyāko* appears to be an unusual form of *polnu*, 'to burn', but the meaning of *āgāmā*, 'in fire', is clear).

⁹⁷Some of the north-Indian and nearly all of the Nepalese manuscripts have preserved *kanake* in 2.77a, which could only be understood as forming a locative absolute with the preceding participle. However, such a reading deprives the sentence of its subject (i.e., gold). Thus, *kanakam* has been conjectured.

⁹⁸The term *dhruvam* in 2.77d could be understood either as an adverb (as I have translated it) or an adjective qualifying *tattva* (i.e., the eternal, highest reality).

⁹⁹The first hemistich of 2.78 appears in a wide variety of Sanskrit texts, but it is often coupled with various other hemistichs; e.g., *Mahābhārata*, book 13, chapter 40, verse 50, apparatus on Pāda d, the first line of the supplementary passage cited there, which is the 295th such passage in the apparatus: 'Mind alone is the cause of people's bondage or freedom. An amorous woman is embraced in one way, a daughter in another' (*mana eva manuṣyāṇāṃ kāraṇaṃ bandhamokṣayoḥ | anyathāliṅgyate kāntā duhitāliṅgyate 'nyathā*); *Mālinīvijayottaratantra* 15.38: 'Mind alone is the cause of people's bondage or freedom. Therefore, the Mantrin should practice [concentration (*dhāraṇā*)] if he desires eternal liberation' (*mana eva manuṣyāṇāṃ kāraṇaṃ bandhamokṣayoḥ | tasmāt tad abhyasen mantrī yadūcchen mokṣam akṣayam*); *Matsyendrasaṃhitā* 5.5: 'Mind alone is the cause of people's bondage or freedom. Therefore, with every effort, [the yogin] should direct his mind to a pure state' (*mana eva maheśāni kāraṇaṃ bandhamokṣayoḥ | tasmāt sarvaprāyātneṇa mano nirmalatām nayet*); *Yoginītantra* 8.126: 'Mind alone should constantly cross over [the obstacles (*vighna*)]. In this respect, only the mind is the cause [of them.] Mind alone is the cause

of people's bondage or freedom' (*mana evottaren nityaṃ mana evātra kāraṇaṃ | mana eva manuṣyāṇāṃ kāraṇaṃ bandhamokṣayoḥ*); *Śrībrāhminārāḍīyapurāṇa* 1.34.58: 'Mind alone is the cause of people's bondage or freedom. Therefore, having fused it with the supreme self, one becomes happy' (*mana eva manuṣyāṇāṃ kāraṇaṃ bandhamokṣayoḥ | tasmāt tad abhisamyojya parātmani sukhī bhavet*); *Prāṇatoṣiṇī*, *Arthakāṇḍa* p. 333: 'Mind alone is the cause of people's bondage or freedom. Simply by restraining it, one never becomes one bound by birth and death' (*mana eva manuṣyāṇāṃ kāraṇaṃ bandhamokṣayoḥ | tasya niyantraṇād eva saṃsārī na bhavet kvacit*), etc. And there are looser parallels in the following yoga texts: *Yogayājñavalkya* 9.1: 'Now, I shall talk about meditation. Listen, O beautiful Gārgi. Meditation alone is the cause of people's bondage or freedom' (*atha dhyānaṃ pravakṣyāmi śṛṇu gārgi varānane | dhyānaṃ eva hi jantūnāṃ kāraṇaṃ bandhamokṣayoḥ*), and *Maṇḍalabrāhmaṇopaniṣat* 4.5: 'The mind, in which there is intentional thinking and so on, is the cause of bondage. The mind devoid of [intentional thinking and so on] leads to liberation' (*saṅkalpādikaṃ mano bandhahetuḥ | tadviyuktaṃ mano mokṣāya bhavati*).

¹⁰⁰The majority of manuscripts have *api* in 2.79c, but the parallel verse in Gauḍapāda's *Māṇḍūkyopaniṣat-kārikā* and the *Viṣṇudharma* have *hi*. Both of these texts are considerably earlier than the *Amanaska* (see section 1.3.6.12), which raises the question of whether the redactor of the *Amanaska* had a good reason to change this particle, or whether it is a secondary corruption that entered later in the text's transmission. Indeed, the *hi* seems essential to the meaning of the verse, because the second statement follows from the first. Therefore, I have followed the earlier texts, and this decision is also supported by the parallel verse in the *Haṭhpradīpikā*, of which the *Amanaska* was a source text.

¹⁰¹Cf. *Yogaśāstra* 12.37: 'Now, softness of the body [arises when the highest reality manifests,] even without rubbing one's perspiration [back into the body,] and this illuminating reality makes [the body] glossy without oil' (*arigamṛdutam idāniṃ svedanamardanavivarjanenāpi | snigdghikaraṇaṃ atailaṃ prakāśamānaṃ hi tattvam idam*).

¹⁰²Both *Amanaska* 2.81 and 82 are making the point that the notion of 'a body' is no longer tenable when the mental faculties cease, just as a house cannot remain standing when its central pillar is removed nor can an umbrella remain open and taut without its pole. Just as the house and the umbrella, the notion of 'a body' collapses when the yogin is in the no-mind state.

¹⁰³In the compound *indriyagrāmapada* (2.85a), the term *pada* has been understood as having the same sense as *gocara* (i.e., sphere of operation), and the compound has been read as a *bahuvrīhi* of *pakṣayoḥ*. The Nepalese commentator takes *pada* to mean 'feet', but this yields the strange metaphor in which the bird's two feet are compared to all the senses. This prompted the commentator to imagine some sort of mutated bird; '...which bird has many feet in the form of the senses' (*indriyarūpi anekarūpi pāu bhayāki... yasto ... pakṣiko...*).

¹⁰⁴The majority of manuscripts have *indriyālayasaṅkula* in 2.86b, but it is difficult to see how the term *ālaya*, which usually means 'basis' or 'receptacle', could relate to a fishing net. Seeing that the threads of the net are the breath, one would expect some other part of the net like its knots or weights to be compared with the senses in 2.86b. I have tentatively conjectured *granthi* in order to restore the meaning of the verse.

¹⁰⁵In 2.87, the yogin is being compared to a king whose foot soldiers are the yogin's quelled senses and whose *śakti* is the yogin's higher faculty of discernment (*buddhi*). I have understood *śakti* as referring to the traditional list of the three powers required by a king in order to rule successfully, according to the *Nītiśāstra*. These are the power of personal leadership (*prabhuśakti*), good counsel (*mantraśakti*) and vigour (*utsāhaśakti*). For example, in his *Arthaśāstra* (6.2.33), Kauṭilya defines the three as follows: 'A [good king's] powers (*śakti*) are threefold; *mantraśakti* is the strength of his wisdom, *prabhuśakti* is the strength of his treasury and army, and *utsāhaśakti* is the strength of his valour' (*śaktis trividhā — jñānabalaṃ mantraśaktiḥ, kośadaṇḍabalaṃ prabhuśaktiḥ, vikramabalaṃ utsāhaśaktiḥ*). Though a threefold *śakti* does not quite suit the metaphor because the yogin has only one faculty of higher discernment, it is quite probable that this was the intended meaning of the verse. I wish to thank Alexis Sanderson for explaining this metaphor to me (p.c. 8.3.2010).

¹⁰⁶The majority of manuscripts transmit something along the lines of *nīrvāte nirmalāmṛte* in 2.90b. The occurrence of *amṛta* is odd here, because it undermines the metaphor upon which the verse is based. Seeing

that 2.90a establishes that the no-mind lake is a lake free of crocodiles, one would expect 2.90b to focus on some other feature of the lake, such as its water. However, the manuscript reading, which states that the lake's nectar is pure, indicates that the term *amṛta* is most probably a corruption of a word for water. Therefore, *nirvātanirmalodake* has been conjectured, though there are other possibilities such as *nirvātanirmalāmbhasi*. It is a diagnostic conjecture designed to restore the sense of the verse. With the lake's water as the focus, there is no need to break the compound with *nirvāte* and, indeed, *nirvāta* is used earlier in the chapter to describe water; i.e., *Amanaska* 2.77b (*nirvāsthanistaraṅgam udakam...*).

¹⁰⁷Within the context of Śaivism, *vāc* (2.91d) may be referring to the three levels of speech; corporeal (*vaikharī*), intermediate (*madhyamā*) and visionary (*paśanti*) (see Padoux 1990: 166ff). One might understand *vācām a-vācyam* similarly to compounds such as *vāktrayapāthātīta* in *Kālikākulakramasadbhava* 2.72a-b (*yā vāktrayapāthātītā parārūpākṣareśvarī | yā vāktrayapāthātītā*] conj. SANDERSON : *yo vāktraye atītā yā* Codex. Cf. *Bṛhatkālottara* 2.3 (*parasyaivaṃvidhaṃ rūpaṃ vākpathātītāgocaram | sarvaprāmāṇarahitam advaitaṃ dvaitasūdanam*); *Aṣṭasāhasrikā Prajñāpāramitā* (*vākpathātītā*); *Gaṇḍavyūha* (*samatikrāntavākpathaḥ*); *Gaṇḍavyūha* (*vākpathojjihitāḥ*); Śāntarakṣita's *Tattvasaṅgraha* 1284c-d (*vākpathātītaviśayaṃ sarvaṃ tan nirvikalpakam*); Kamalaśīla's *Tattvasaṅgrahapañikā*, p. 469 (*sarva-vākpathātītātvaṃ vastūnām*) or *vāktrayātiga* (*Cidgaganacandrikā* 115d). Alternatively, it could be referring to the standard Upaniṣadic cliché; e.g., *Kaṭhopaniṣat* 6.12: 'Not even by speech, the mind nor the eye is [Puruṣa] attainable. Other than by saying, 'it exists,' how is it comprehended?' (*naiva vācā na manasā prāptuṃ śakyo na cakṣuṣā | astīti bruvato 'nyatra kathaṃ tad upalabhyate*). The idea is that when language attempts to describe the absolute, it falls short and turns back. I wish to thank Alexis Sanderson for the reference in the *Kālikākulakramasadbhava*, and those upon which he based his conjecture.

¹⁰⁸The terminology for the four states of mind in 2.93 is different to that of the five states mentioned in *Pātañjalayogaśāstra* 1.1 (*kṣiptaṃ mūḍhaṃ vikṣiptaṃ ekāgraṃ niruddham iti cittabhūmayah*). However, one similarity between them is that both progress from a distracted state of mind to one fit for Samādhi. The terminology of the *Amanaska*'s four states is found in earlier tantric traditions, most notably in the Vaiṣṇava *Jayottaratantra* 9.10 (*manaścaturvidhaś caiva sa ca kārtsnyena me śṛṇu | saṃśliṣṭaś ca sulīnaś ca vikṣipto gatirāgatiḥ*) and the Śaiva *Niśvāsakārikā* (IFP 17A, p. 224) 32.24 (*saṃśliṣṭaś ca sulīnaś ca vikṣipto gatirāgatiḥ | manaścaturvidhaṃ proktaṃ bhedaṃ tasya imaṃ śṛṇu || 24a saṃśliṣṭaś*] IFP 127 : *saṃśliṣṭaś 17A. 24a sulīnaś*] IFP 127 : *svalīnaś 17A*). The latter is quoted with attribution to the *Niśvāsa* in Umāpatiśivācārya's *Śataratnasāgraha*, the commentary on v. 77 (*saṃśṛṣṭaś ca svalīnaś ca vikṣipto gatirāgatiḥ | manaścaturvidhaṃ proktaṃ tasya bhedaṃ imaṃ śṛṇu*).

¹⁰⁹In the context of yoga, explanations of various states of mind in terms of the three Guṇas (i.e., Sattva, Rajas and Tamas), go back at least as far as the *Pātañjalayogaśāstra* (1.2): 'For, mind has the three qualities (Sattva, Rajas and Tamas) because of its tendency to clarity, activity and duration. The mind's Sattva has the form of clarity and, when it is mixed with Rajas and Tamas, [the mind] becomes fond of power and sense-objects. [When] penetrated by [more] Tamas, the [mind] becomes susceptible to power through irreligious behaviour, ignorance and attachment. [When] its covering of delusion is destroyed and, shining in every direction, it is penetrated by only Rajas, the [mind] becomes capable of religious activity, wisdom, detachment and power. [When] free from the impurity of [even] a slight trace of Rajas and established in its own essence, [and when it consists of] merely the perception of the otherness of Spirit from Sattva, the [mind] becomes capable of meditation on Dharmamegha' (*cittaṃ hi prakhyāpravṛtisthitiśilatvāt triguṇam | prakhyārūpaṃ hi cittasattvaṃ rajas-tamobhyāṃ saṃśṛṣṭam aiśvaryaviśayapriyaṃ bhavati | tad eva tamasānuviddham adharmājñānavairāgyān aiśvaryopagaṃ bhavati | tad eva prakṣiṇamohāvaraṇaṃ sarvataḥ pradotyotamānam anuviddhaṃ rajomātrayā dharmājñānavairāgyaiśvaryopagaṃ bhavati | tad eva rajoleśamalāpetam svarūpapratīṣṭhaṃ sattvapuruṣānyatākhyātīmātraṃ dharmameghadhyanopagaṃ bhavati*). The *Amanaska* explanations of the four states of mind according to the Guṇas are similar to those of the *Jayottaratantra* and *Niśvāsakārikā*. The *Jayottaratantra* (9.30 – 32a-b) states: '[The yogin] should always withdraw the mind that is distracted (*vikṣipta*) by all sense objects. The mind that goes everywhere, all the time, should be regarded as tamasic. After that, the [mind] which comes and goes (*gatiṛāgati*) from the practice [of

meditation], is known as rajasic. The [mind] which is fixed (*saṃśliṣṭa*) to the sphere of the meditation object is said to be sattvic. And after that, the absorbed [mind] (*saṃlīna*) is known as beyond the Guṇas, O Tapodhana' (*pratyāharet sadā cittaṃ vikṣiptaṃ sarvavastuṣu | tāmasaḥ sa tu boddhavyaś cittaḥ sarvatra sarvadā || gatirāgatis tato jñeyo abhyāsād rājasam tu saḥ | sāttvikaḥ kathyate cittaḥ saṃśliṣṭo lakṣyagocare || saṃlīnaś ca tato jñeyo guṇātītas tapodhana*). A parallel passage to this is in the *Jayākhasaṃhitā* (33.29 – 31a-b). Cf. *Niśvāsakārikā* (IFP 17A p. 225) (*sulīnaś cottamas tatra guṇātīto nirāmayaḥ | madhyamas sa tu vijñeyo saṃśliṣṭas sāttvikaḥ smṛtaḥ ||29|| 29a sulīnaś] conj. : svalīnaś 17A || ad-hamaś ca phalākṣudro rājaso gatirāgatiḥ | tāmasaḥ sa tu vikṣiptaḥ caturtho hy adhamo mataḥ ||30|| guṇātmakaḥ samuddiṣṭo manaḥ prāyaś ca dehinām | nirguṇatve 'dhikatvena yatra līno bhaviṣyati*) and *Jñānakārikā* 2.6-8 (attributed to Matsyendra-nātha in the final colophon of Bagchi's edition) (*manaś caturvidhaṃ proktaṃ rājasam tāmasam tathā | sāttvikaṃ tu tṛtīyaṃ ca tribhir dharmeṇa lakṣaṇam || tāmasam cañcalaṃ kṣudraṃ rājasam gatirāgatiḥ | sāttvikaṃ tṛtīyaṃ jñeyam dhar-mayuktaṃ sadā sthitaṃ || caturthan tu manaś caiva kathayāmi viśeṣataḥ | guṇatrayavinirmuktaṃ sadā nirvāṇalakṣaṇam || manaś caturvidhaṃ] conj. SANDERSON: manasas tu vidhaṃ Ed.*).

¹¹⁰The meaning of *vikalpaviśayagraha* in 2.95b is ambiguous. It could be understood as, 'grasping at thought and sense objects' or 'grasping at the objects of thought.' The same compound occurs in a parallel verse in Hemacandra's *Yogaśāstra* (cited in the testimonia of 2.96), and in his commentary (the *Svopajñā*) on this verse, he glosses *vikalpaviśayagraha* as: 'Grasping external objects because of false notions' (*vikalpena ca bāhyārthagraha*...). This as well as both the above interpretations are valid, and I have opted for 'grasping at thought and sense objects' because both thought and sense objects are mentioned separately in other verses of the *Amanaska*. For example, the yogin in the no-mind state is said to be free of all thought, intentional thinking, mental activity and so on (2.22, 51, 54, etc.) and, elsewhere, a mind free of sense objects is prescribed for liberation (2.28, 30, 78).

¹¹¹In Hemacandra's commentary (the *Svopajñā*) on *Yogaśāstra* 12.3 (\approx *Amanaska* 2.96), he explains the distracted and the coming and going states of mind as follows: 'The distracted [state] is the movement [of the mind] from [the meditation object]; it is [the mind's] wandering from there,' such is the explanation. The coming and going [mind] is [so-called because] it goes externally and comes internally; it has some bliss because of the mind's attachment to itself. Those whose practice is [just] beginning have [these] two states of mind, that is, the distracted and the coming and going [minds]' (*vikṣiptaṃ calam itas tato bhrāmyad iti yāvat | yā-taṃ ca bāhiḥ āyātaṃ cāntar iti yātāyātam, tat kim api sānandam, svātmāny abhiniveśāt | tac ca cetodvayam api vikṣiptaṃ yātāyātaṃ ca prathamābhyāsavartināṃ bhavati*...).

¹¹²In Hemacandra's commentary (the *Svopajñā*) to *Yogaśāstra* 12.4 (\approx *Amanaska* 2.97), he explains the integrated and absorbed states of mind as follows: 'The integrated [mind] is said to be steady and accompanied by bliss, [that is to say,] it is accompanied by bliss because it is steady. The absorbed [mind] is completely still and immersed in supreme bliss. These two [states of] mind apprehend just those, [which are] merely mental, and not external' (*sthiratvāt sānandaṃ sthiraśānandaṃ śliṣṭam ucyate | atiniścalaṃ paramānandayuktaṃ ca sulīnam | etac ca dvayam api tanmātrakam eva cittamātrakam eva viśayaṃ grhṇāti, na tu bāhyam*). The author of the *Amanaska* would disagree with Hemacandra's last comment in regard to the absorbed mind. In the *Amanaska*, the absorbed mind would be comparable with the no-mind state, which is not supported by an object of meditation.

¹¹³The term *samarasa* (2.98c) literally means; 'of the same flavour.' It is common in tantric literature and can be found in expressions such as *śivasamarasa* or *śaktisamarasa*, which describe a mental state where everything has the same flavour as Śiva or Śakti; e.g., the *Niśvāsātattvasaṃhitā*'s *Nayasūtra* 4.53-55: 'Thus one should meditate upon Śiva and the [individual] soul as one. Thus thinking of all things, and similarly [one's own] self, as like Śiva, one becomes devoid of attachment and hatred. They [scil. those who think in this way] become spotless, pure, full of Śiva nature. He should understand [himself] as having one flavour [with Śiva], being [as he now is] joined with Śiva. The whole universe, moving and unmoving is thought of as being like Śiva' (trans. Goodall forthcoming: 379-380) (*evaṃ śivaṃ tathātmanāṃ ekibhūtaṃ vicintayet | evaṃ hi sarvabhūtāni ātmānaṃ ca tathaiiva hi || śivavanmanyamāno hi rāga dveṣavivarjitaḥ | bhavanti nirmalāḥ śuddhāḥ śivabhāvasamanvitaḥ || samarasas tu vijñeyaḥ śivena*

saha saṃyutaḥ | śivavat sarvaviśvaṃ tu manyamānaṃ carācaram). In medieval yoga texts, *samarasa* is mostly used as a synonym for *Samādhi*, though it is not listed as such in Svātmārāma's *Haṭhapradīpikā*. Nonetheless, *Haṭhapradīpikā* 4.6 (≈ *Vivekamārtaṇḍa* 188) equates it with *Samādhi*: 'When the breath has disappeared and the mind dissolves, then [that] state of the same flavour is called *Samādhi*' (*yadā saṅkṣiyate prāṇo mānasaṃ ca praliyate | tadā samarasatvaṃ ca samādhir abhidhīyate*). In his *Jyotsnā* (4.6), Brahmānanda glosses *samarasatva* as, 'the state of one form' (*ekākāratva*) and adds: 'Because of the transformation into the self's form, of the mind [which is] situated in the self, the state of the self's form [prevails], like [the transformation] of a crystal, situated near a China rose, into the form of a China rose' (...*manasaś ca ātmani sthitasya ātmākārapariṇāmeṇātṃmākāratvam | japākusumasthasya sphaṭikamaṇer japākusumākāratvavat*). *Amanaska* 2.98 affirms that there is no object of meditation, that is, no China rose, for the yogin in the no-mind state, which is why the yogin becomes nothing but supreme bliss, his essential nature, if you like. Therefore, in the context of the *Amanaska*'s teachings, the compound *samarasābhūta* essentially denotes that the yogin has entered the no-mind state, which is the equivalent of *Samādhi* without an object or 'seedless *Samādhi*' in the terminology of Pātañjalayoga.

¹¹⁴All the manuscripts place 2.98 between 2.95 and 2.96 according to the numbering of this edition. I have moved 2.98 to its current position for the following reasons. Firstly, it is clear that verses 2.93-97 form a coherent unit on the four states of mind, and 2.98 does not fit into this unit. This is somewhat indicated by the parallel verses to 2.93-97 in Hemacandra's *Yogaśāstra* (12.2-5), which omits 2.98. Secondly, in the sequence of verses in the *Amanaska*'s manuscripts, 2.97 is followed by 2.99. These two verses are unconnected. However, 2.99 refers back to the preceding verse because it begins with *evaṃbhūtasya*. Seeing that *evaṃbhūtasya* qualifies the yogin and literally means; 'for the [yogin] who is thus,' (i.e., for such a yogin) there is nothing in 2.97 to indicate what the yogin has become. Indeed, 2.97 simply completes the exposition on the four states of mind. By placing 2.98 and 2.99 together, a coherent discourse on the four states of mind is established and *evaṃbhūtasya* obviously refers to the yogin in *Samādhi* who is nothing but the highest bliss. Though I can offer no explanation for the infelicitous position of verse 2.98 in the manuscripts, these reasons alone are enough, in my opinion, to justify this editorial decision.

In my translation of *Amanaska* 2.98, I have understood the unstated subject of both the subordinate and main clauses to be the yogin. Therefore, in the subordinate clause, *nirālamba* has been read as meaning *nirālambana*; i.e., the yogin is one who is able to maintain his awareness without an object of awareness. In the main clause, *paramānanda* has been read as a *bahuvrīhi* compound; i.e., the yogin is one whose bliss is supreme.

¹¹⁵In my translation of 2.99c-d, I have read; '...*kriyamāṇāny api sādhanā*.'

¹¹⁶The optative verb in 2.100d (*santya jet*) is emphatic rather than prescriptive. Thus, I have supplied 'certainly'. This is not recognised by Pāṇini but is explained by Abhinavagupta in his *Īśvarapratyabhijñānavimarsinī* (vol. 1, p. 126) in glossing *bhāsayet* in 1.4.2a (*bhāsayed iti vidhirūpeṇa niyogena niyamo laksyate na bhāsayatīty etan na api tu bhāsayaty eva*). I wish to thank Alexis Sanderson for pointing this out to me (p.c. 24.4.13) and for the reference to Abhinavagupta's work.

¹¹⁷The occurrence of *vidyā* in the compound *vidyārthavijñāna* in 2.101a appears to be a reference to the various branches of Brāhmanical learning (*vidyāsthānāni*) which often number fourteen; e.g., *Yājñavalkyaśmṛti* 1.3c-d: 'The [four] Vedas along with the Purāṇas, Nyāya, Mīmāṃsā, Dharmaśāstras and the [six] auxiliaries of the Vedas are the fourteen foundations of knowledge and religion' (*purāṇanyāyamīmāṃsādharmaśāstrāṅgamīśritāḥ | vedāḥ sthānāni vidyānām dharmasya ca caturdaśa*) and Jayaratha's commentary on *Tantrāloka* 28.386 (...*caturdaśa vidyāsthānānīti*...), etc. But also ten are mentioned; e.g., Vācaspatimiśra's *Bhāmātī* 1.1.3, p. 56 (...*daśa vidyāsthānāni*...) and eighteen in the *Viṣṇumahāpurāṇa* 3.6.28d (*vidyā hy aṣṭādaśaiva tāḥ*); *Agnipurāṇa* 382.62d (*vidyā hy aṣṭādaśa smṛtāḥ*); *Gāruḍapurāṇa* 1.87.64d (*vidyā hy aṣṭādaśaiva tāḥ*); etc.

¹¹⁸Cf. *Mahābhārata* book 10, chapter 5, verse 2, apparatus on Pāda c, the first line of the supplementary passage cited there, which is the 14th such passage in the apparatus: 'Having worshipped a learned man even for a long time, a stupid [man, even if a] hero does not know his religious duties, like a ladle [does not know] the flavour

of the sauce' (*ciraṃ hy api jaḍaḥ śūraḥ paṇḍitaṃ paryupāsya ha | na sa dharmān vijānāti darvī sūparasān iva*).

¹¹⁹The first hemistich of the parallel verse in the *Kulārṇavatantra* (9.130) has been used to reconstruct 2.103. The majority of manuscripts preserve something along the lines of; *vṛthā devaparityaktāḥ karmakāṇḍavitaṇḍitāḥ*. The compound *devaparityakta* means 'abandoned by the gods' which does not make sense in relation to the subject *pāṣaṇḍa*. One might read it as a compound whose elements should be reversed (i.e., *parityaktadeva*), to yield the meaning 'one who has abandoned the gods.' However, this does not make sense either, because one could only abandon the worship of the gods. There seems no plausible way of making sense of *deva* in this reading, so the *Kulārṇavatantra*'s reading *yaiḥ parityaktaṃ* has been adopted. The *te* in 2.103d suggests that a correlative was part of the original verse. The manuscript evidence for the compound (*karmakāṇḍavitaṇḍita*) in 2.103b is equally perplexing. The majority of manuscripts preserve the ligatures *ṇḍi-tā-ḥ* but words such as *vitaṇḍita*, *vitandrita*, *vikhaṇḍita*, etc. do not make sense, and *vivarjita* (B_{L1}) looks like a patch. Again, the *Kulārṇavatantra*'s reading of *karmakāṇḍam apaṇḍitaiḥ* makes good sense and fits the ligatures *ka-rma-kā-ṇḍa...* *ṇḍi-tā-ḥ* in the manuscripts. On the whole, the manuscript evidence supports the reading of the second hemistich of the *Kulārṇavatantra*'s parallel verse. The implication of this verse is that followers of non-vedic religions, such as Buddhism, Jainism and so on, cannot claim to have transcended vedic religion as those who have achieved the no-mind state can, simply because they do not worship the gods. As the next verse states, one must be abandoned by rites and not simply give them up.

¹²⁰For references on the importance of *saṅkalpa* in Brahmanical rites, see endnote 55.

¹²¹Cf. *Bṛhadāraṇyakopaniṣat* 4.4.23 (*tasmād evaṃvic chānto dānta uparatas titikṣuḥ samāhito bhūtvātmany evātmānaṃ paśyati*).

¹²²The qualification of Om as threefold in 2.108a is probably referring to its division into the three phonemes; *a*, *u* and *m* (for references on this in the early Upaniṣads, see Padoux 1990: 19-20). Conquering the breath with Om is redolent of a method of Prāṇāyāma taught in the fifty-fourth chapter of the fifth book (i.e., the *Upaśamaprakaraṇa*) of the *Mokṣopāya*. In this Prāṇāyāma, the three parts (*aṃśa*) of Om (i.e., *a*, *u*, *m*) correspond to the three types of Prāṇāyāma commonly taught in yoga texts (i.e., *recaka*, *kumbhaka* and *pūra*); e.g., *Mokṣopāya* 5.54.4-5, 9 and 16: 'When the first part of Om whose [entire] length consists of three and a half parts, was [articulated] as a clear sound by which the body quivered because the vital airs were slightly agitated, the process of expelling the vital airs, [which is] called Recaka, made the whole body empty, just as Agastya drank [all] the water [and made] the ocean [empty]... Now, when there was occasion [to articulate] the next part of Om for the same duration, [that] method of [controlling] the vital airs was named the motionless [retention, i.e.] Kumbhaka... Then, when there was occasion [to articulate] the third [part] of Om, which bestows peace, [that] method [of controlling] the vital airs was named Pūra because [it] fills [the body with the vital airs]' (*sārdhatryaṃśātāmātrasya prathame 'ṃśe sphuṭārove | praṇavasya manākṣubdhaprāṇāraṇitadehake ||4|| recakākhyo 'khi-laṃ kāyaṃ prāṇaniṣkramaṇakramaḥ | riktīcakāra pītāmbur agastya iva sāgaram ||5|| athetarāṃśāvasare praṇavasya samasthitau | niḥspandakumbhako nāma prāṇānām abhavat kramaḥ ||9|| tatas ṭṛṭiyāvasare praṇavasyopaśāntide | pūranāt pūra* *nāma prāṇānām abhavat kramaḥ ||16||* I have understood *prāṇāraṇita* as *prāṇa* and *āraṇita*.) In Ānandabodhendra's commentary (i.e., the *Śrīvāsiṣṭhamahārāmāyaṇatātparyaprakāśa*) on these verses, he points out that the three parts of Om are the syllables *a*, *u* and *m* and the first is articulated in a raised tone (*udātta*) and the second in a low tone (*anudātta*). Alternatively, another three types of Om are mentioned in Śivopādhyāya's commentary on *Vijñānabhairavatantra* 39: 'The vedic Praṇava is the syllable Om; the Śaiva Praṇava is the syllable Hūm and the Māyā Praṇava is the syllable Hṛim; many such methods are taught in the Tantras' (*vedapraṇava oṃkāraḥ, śiva-praṇavaḥ hūmkāraḥ, māyāpraṇavaḥ hṛmkāra ityādi bahavaḥ prakārās tantreṣu uddiṣṭāḥ*). Śivopādhyāya adds that the pronunciation of them can be short, long or protracted (*teṣāṃ samuccāro hrasvādirghaplutabhedenocāraḥ*).

¹²³The compound *antarālakamala* in 2.108b is rather odd but the most likely reading among the variants. It has been understood as *daharakamale*; 'on the lotus in the cavity of the heart.' This compound appears to qualify both compounds preceding and following it, which is permissible according to the maxim of the crow's eye

Appendix A

Additional Verses at the Beginning of the South-Indian Recension

*kailāsaśikharāsīnaṃ sarvajñaṃ sarvagaṃ śivam |
vāmadevo muniśreṣṭhaḥ praṇamya pariprcchati || 1 ||*

Having bowed to the all-knowing, all-present Śiva, who sits on the peak of mount Kailāsa, Vāmadeva, the best of sages, asked [the following].

*vāmadeva uvāca
devadeva mahādeva sarvānugrahakāraka |
jīvanmuktīpadopāyaṃ kathayasva mama prabho || 2 ||*

Vāmadeva said, 'O Śiva, god of gods, bestower of favour on all, tell us the means to the state of liberation in life, my lord.'

2a-d ≈ Rājyogāmṛta 3.2 (... jīvanmuktīpradopāyaṃ...)

Σ = B₂T₁W₁V₄U₃P₅A_{D1}C₁C₂C₃

1a kailāsaśikharāsīnaṃ] B₂T₁W₁U₃P₅: kailāsaśikharāsīnaṃ V₄: śrikailāsaḡṛhāvāsaṃ A_{D1}C₂: kailāsa[ḡṛ]hāvāsaṃ C₁: kailāsasya ḡṛhāsīnaṃ C₃ 1c muniśreṣṭhaḥ] T₁V₄U₃P₅A_{D1}C₁C₂C₃: muniśreṣṭhāḥ B₂: muniḥ śreṣṭhaḥ W₁ 2b sarvānugrahakāraka T₁W₁V₄U₃A_{D1}C₁C₂C₃: sarvānugrahakārakaḥ B₂: sarvānugrahakārakaṃ P₅ 2c jīvanmukti] W₁V₄U₃P₅A_{D1}C₁C₂C₃: jīvanmukta B₂T₁ 2c padopāyaṃ] B₂T₁P₅C₂: pradopāyaṃ W₁V₄U₃A_{D1}C₁C₃ 2d mama prabho] Σ_[C3]: mahāprabho C₃

1a T₁ inserts an additional verse (before 1a): *antarlakṣavilīnacittapavano yogī yadā vartate dṛṣṭyā niścalatārāyā bahir idam paśyann apaśyann api | mudreyaṃ kila sāmabhavī bhagavatī yuṣmatprasādād guroḥ śūnyāśūnyavilakṣaṇaṃ mṛgayate tattvaṃ padaṃ sāmabhavam (≈ Anubhavanivedanastotra 1) ||* 1a-d omitted by U₃ 2a vāmadeva uvāca] B₂T₁W₁V₄U₃P₅C₂: vāmadevaḥ C₃: omitted by A_{D1}C₁ 2a-d U₃ substitutes: *namaskṛtvā mahesānaṃ vāmadevaḥ kṛtāñjali[h] | j[ī]vanmuktīpradopāyaṃ kathayasveti p[r]cchati ||*

īśvara uvāca

śṛṅṇu vatsa mahāprājña saṃsārārṇavatāarakam |
agamyam sarvadevānām gopitam sakalāgame || 3 ||

īśvara replied, 'My dearest one of great wisdom! Hear of that which causes one to cross over the ocean of life and death. It is inaccessible to all the gods and has been concealed in all the Tantras.

tad aham saṃpravakṣyāmi tava saṃvikṣya vāsanām |
advaitaikaparām niṣṭhām tava bhaktim ahaitukīm || 4 ||

Having discerned your disposition, [your] state [of being] which is wholly intent on non-duality and your genuine devotion, I will fully explain [that which will enable you to cross over to liberation].

asty ekas tārako yogaḥ sarvayogottamottamaḥ |
sa eva dvividhaḥ proktaḥ pūrvāparavibhāgataḥ || 5 ||

There is one yoga which brings about liberation and is the best of the best of all yogas. It is declared to be twofold, according to its preliminary and advanced stages.

3a-d ≈ Rājayogāmṛta 3.3 (śṛṅṇu vatsa mahāprājña saṃsārārṇavatāarakam | agamyam sarvadevānām gopyam tat sakalāgame) 5c-d ≈ Advayatārakopaniṣat 8 (tad eṣa śloko bhavati – tadyogaḥ ca dvidhā vidhhi pūrvot-taravidhānataḥ...) : ≈ Maṅḍalabrāhmaṇopaniṣat 1.3.1 (tadyogaḥ ca dvidhā vidhhi pūrvottaravibhāgataḥ)

Σ = B₂T₁W₁V₄U₃P₅A_{D1}C₁C₂C₃

3b saṃsārārṇavatāarakam] B₂V₄U₃P₅A_{D1}C₁C₂C₃; saṃsārārṇavatāaraka T₁W₁ 3c agamyam] Σ_[U₃]: agamyam U₃ 3d sarvadevānām] T₁W₁V₄U₃P₅C₁C₂C₃; sarvadevānām B₂A_{D1} 3d gopitam] B₂A_{D1}C₁C₃: gopyam tam T₁: gopyam yat W₁V₄U₃: gopyam tat P₅ 3d sakalāgame] Σ_[C₃]: sakalāgamaiḥ C₃ 4a tad aham saṃpravakṣyāmi] B₂T₁W₁V₄U₃P₅: tathāpi tava vakṣyāmi A_{D1}C₁C₂C₃ 4b tava saṃvikṣya] B₂T₁W₁V₄P₅: tvayi saṃvikṣya A_{D1}C₁C₂C₃: tava saṃvikṣa U₃ 4b vāsanām] Σ_[B₂]: vāsannām B₂ 4c advaitaikaparām niṣṭhām] U₃: advaitaikaparāniṣṭhām W₁: advaitam paramam cāpi B₂P₅: advaitam paramam vāpi T₁: advaitaparamam cāpi V₄: advaitaparamāñ cāpi A_{D1}C₁C₂: advaitaparamāvāptim C₃ 4d tava bhaktir B₂T₁: īśabhaktim W₁U₃: śuddhabhaktim V₄: mayi bhaktim A_{D1}C₁C₂: tvayi bhakti+ C₃ 4d ahaitukīm T₁W₁V₄: ahaitukām A_{D1}C₁C₂: sahet[u]kiṃ U₃: ahaitukī B₂: ahaitukā P₅ 5a asty ekas] V₄: asti kas T₁W₁: astu kas P₅: astakas U₃: asyekas B₂: asyeva C₁: asyaiva C₂C₃ 5a yogaḥ] Σ_[T₁]: yogo T₁ 5c proktaḥ] Σ_[T₁]: prokto T₁

3a īśvara] U₃A_{D1}C₁C₃: mahādeva B₂T₁W₁V₄P₅

pūrvas tu tārakas tatra rājayogas tathāparaḥ |
prathamam tu pravakṣyāmi pūrvayogaṃ samāsataḥ || 6 ||

In this system, Tāraka is preliminary and Rājayoga is advanced. First, I shall explain the preliminary yoga in brief.

sarvamūrtimayaṃ rūpaṃ tathā cendriyamātrakam |
dvidhā kṛtaṃ manoyuktaṃ tārakaṃ sarvatārakam || 7 ||

Tāraka [yoga] has a form consisting of all material forms and is limited to the senses. Practiced in two ways, it is dependent on the mind [and] causes one to cross over everything [to liberation].

6a-b ≈ Advayatārakopaniṣat 8c-d = Maṅḍalabrāhmaṇopaniṣat 1.3.1 (pūrvam tu tārakaṃ vidyād amanaskaṃ taduttaram) **7a-d** ≈ Rājayogāmṛta 3.6c-d – 3.7a-b (sarvamūrtimayaṃ rūpaṃ tathā cendriyam ātmakam || dvidhā kṛte manoyuktaṃ tārakaṃ sarvatārakam) : cf. Advayatārakopaniṣat 10 (tat tārakaṃ dvidhā, mūrti-tārakam amūrtitārakam ceti | yat indriyāntaṃ tat mūrtimat | yat bhrūyugātitaṃ tat amūrtimat | sarvatra antaḥpadārthavivecane manoyuktābhyāsa īṣyate) : cf. Maṅḍalabrāhmaṇopaniṣat 1.3 (tārakaṃ dvidhā | mūrti-tārakam amūrtitārakam iti | yad indriyāntaṃ tanmūrtitārakam | yad bhrūyugātitaṃ | tad amūrtitārakam iti | ubhayaṃ api manoyuktaṃ abhyaset)

$\Sigma = B_2 T_{j_1} W_1 V_4 U_3 P_5 A_{D_1} C_1 C_2 C_3$

6a pūrvas tu] $A_{D_1} C_3$: pūrvoktas $B_2 T_{j_1} W_1 V_4 U_3 P_5 C_2$: pūrvaskatām kas C_1 **6b** rājayogas] $A_{D_1} C_1 C_2 C_3$: amanaska B_2 : atha yogas P_5 : atha yogaṃ $T_{j_1} W_1 V_4 U_3$ **6b** tathāparaḥ] $V_4 A_{D_1} C_1 C_2$: tadāparaḥ C_3 : tathāparaṃ $B_2 T_{j_1} W_1 U_3$ **6c** prathamam] $\Sigma_{[T_{j_1}]}$: abhathamaṃ T_{j_1} **6c** tu] $\Sigma_{[C_2]}$: te C_2 **6d** pūrvayogaṃ] $B_2 T_{j_1} W_1 V_4 U_3 P_5 C_3$: sarvayogaṃ $A_{D_1} C_1 C_2$ **6d** samāsataḥ] $\Sigma_{[T_{j_1}]}$: samāgataḥ T_{j_1} **7a** sarvamūrtimayaṃ] $\Sigma_{[W_1]}$: sarvaṃ mūrtimayaṃ W_1 **7a** rūpaṃ] $\Sigma_{[V_4]}$: sūpaṃ V_4 **7b** tathā] *diagnostic conj.*: guṇam $\Sigma_{[B_2]}$: guṇar B_2 **7b** cendriyamātrakam] *diagnostic conj.* SZÁNTÓ: indriyamātaraṃ $T_{j_1} W_1 V_4 U_3 P_5$: indriyam āntare $A_{D_1} C_1 C_2$: indriyam āntara[m] C_3 : indriyamānadam B_2 **7c** kṛtaṃ] $B_2 V_4 A_{D_1} C_1 C_2 C_3$: kṛta $T_{j_1} W_1$: kṛti $P_{5,mg}$: kṛta U_3 **7d** sarvatārakam] $T_{j_1} W_1 V_4 U_3 P_5$: bhavatārakam $A_{D_1} C_1 C_2 C_3$: sarvasārakam B_2

netre jyotiṣi saṃyojya kiñ cid unnamayed bhruvau |
pūrvayogasya mārgo 'yam unmanikārahāḥ kṣaṇāt || 8 ||

Having fixed the eyes on a light, [the yogin] should raise the eyebrows a little. This method of the preliminary yoga causes the no-mind state [to arise] spontaneously.

eṣa yogo mayā proktaḥ pūrvāparavibhāgataḥ |
sarvamaṅgalasiddhyartham na deyo yasya kasya cit || 9 ||

I have made known this yoga, with its preliminary and advanced stages, for the sake of attaining everything auspicious. It ought not to be given to [just] anyone.

ke cid āgamajālena ke cin nigamasāṅkulaiḥ |
ke cit tarkeṇa muhyanti naiva jānanti tārahāḥ || 10 ||

Some are deluded by the network of Tantras, some by the inconsistencies in the vedic texts and some by philosophy. They do not know what causes one to cross over [to liberation].

8a-d ≈ *Haṭhpradīpikā* 4.39 (tāre jyotiṣi saṃyojya kiñcid unnamayed bhruvau | pūrvayogaṃ mano yuñjann unmanikārahāḥ kṣaṇāt) : ≈ *Śāṅḍilyopaniṣad* 7.17 (tārahāḥ jyotiṣi saṃyojya kiñcid unnamaya bhruvau | pūrvābhyāsasya mārgo 'yam unmanikārahāḥ kṣaṇāt) : ≈ *Rājayogāmṛta* 3.7c-d – 3.8a-b (tārāḥ jyotiṣi saṃyojya kiñcid unmilayed bhruvau || pūrvayogasya mārgo 'yam unmanitārahāḥ kṣaṇāt) **11a-d** = *Haṭhpradīpikā* 4.40: = *Rājayogāmṛta* 3.11

$\Sigma = B_2 T_{11} W_1 V_4 U_3 P_5 A_{D1} C_1 C_2 C_3$

8a netre] $T_{11} V_4$: netra W_1 : netraḥ U_3 : nātra P_5 : tāre B_2 : tārahā $A_{D1} C_1 C_2 C_3$ **8a** jyotiṣi] $B_2 T_{11} P_5 A_{D1} C_1 C_2 C_3$: jyotiṣu $W_1 V_4 U_3$ **8a** saṃyojya] $T_{11} W_1 V_4 U_3 A_{D1} C_1 C_2 C_3$: saṃyojyā B_2 : saṃyojyaṃ P_5 **8b** unnamayed] $C_2 V_4$: unnamayan $B_2 T_{11}$: unmilaye W_1 : unmilayet U_3 : unmanaya P_5 : unmīlya C_3 **8b** bhruvau] $\Sigma_{[C3]}$: sambhṛtau C_3 **8d** unmanikārahāḥ kṣaṇāt] $B_2 T_{11} W_1 V_4 P_5$: unmunikārahāḥ kṣaṇāt U_3 : unmanikārahāṃ kṣaṇāt C_3 : unmanākārahāḥ kṣaṇāt $A_{D1} C_1$: unmanākārahāḥ kṣaṇāt C_2 **9a** proktaḥ] $\Sigma_{[T11]}$: prauktā T_{11} **9b** pūrvāparavibhāgataḥ] $B_2 T_{11} W_1 V_4 U_3 P_5$: sarvajñatvāya vedhasaḥ $A_{D1} C_1 C_2$: sarvajñatvāyate sadā C_3 **9c** sarvamaṅgalasiddhyartham] $B_2 V_4 P_5$: sarvamāṅgalyasiddhyartham $T_{11} W_1 U_3 A_{D1} C_1 C_2 C_3$ **9d** na deyo] $B_2 W_1 V_4 U_3 P_5$: na deyaṃ T_{11} : devyai $A_{D1} C_2$: daiye C_1 : dhiyo C_3 **9d** yasya kasya cit] $B_2 T_{11} V_4 U_3 P_5$: yasya ka cit W_1 : jānyasya kasya cit A_{D1} : nānyā kasya cit C_1 : nānyasya kasya cit $C_2 C_3$ **10a** āgamajālena] $B_2 T_{11} W_1 V_4 U_3$: āgamajāleṣu P_5 **10b** sāṅkulaiḥ] $B_2 T_{11} V_4$: sāṅkule $W_1 U_3 P_5$ **10d** guptā] $B_2 T_{11} W_1 U_3 P_5$: gopyā V_4 **10d** kulavadhūr] $B_2 W_1 V_4 U_3 P_5$: kilavadhūr T_{11}

9d-10a Σ insert I.4 **10a-d** Omitted by $A_{D1} C_1 C_2 C_3$. This verse is found in the north-Indian manuscript H_1 (folio iv, l. 4) with no variant readings.

tārako 'yaṃ bhavāmbhodhau tāraṇād guruśiṣyayoḥ |
tāraṇakonmeṣayuktatvād api tāraṇa ucyate || 11 ||

This is [called] Tāraka [yoga] because it causes the guru and student to cross over the ocean of existence. It is also called Tāraka because its [practice] depends on the flashing [light] of a star (tāraka).

evaṃvidhaṃ guruṃ labdhvā sarvacintāvivārjitaḥ |
sthitvā manohare deśe yogam eva samabhyaset || 12 ||

Having obtained such a guru and having settled in a beautiful place, he who is free from all worry should practice only yoga.'

11a-d ≈ Rājayogāṃṛta 12 (tārako 'yaṃ bhavāmbhodhe tāraṇaṃ guruśiṣyayoḥ | tāraṇakonmeṣayuktatv[ā]d api tāraṇam ucyate): cf. Śīvayogādīpikā 4.51 (tāraṇāc ca guruśiṣyayor dvayos tārako iyam iti yogasaṃjñīkaḥ | tāraṇaṃ bhavamahābhdhitāraṇaṃ tattvam eva pariśīlanaṃ kuru) 12a-d ≈ Haṭhapradīpikā 1.14 (evaṃvidhe maṭhe sthitvā sarvacintāvivārjitaḥ | gurūpaḍiṣṭamārgeṇa yogam eva samabhyaset)

Σ = B₂T₁W₁V₄U₃P₅A_{D1}C₁C₂C₃

11a bhavāmbhodhau] B₂T₁W₁V₄U₃A_{D1}C₁C₂: bhavāmbhodhi C₂P₅ 11b tāraṇād A_{D1}C₂C₃: tāraṇā U₃: tāraṇo B₂V₄P₅: tāraṇaṃ T₁: tāraṇo W₁ 11c tāraṇakonmeṣayuktatvād] Σ_[U₃]: tāraṇakonmeṣa uktatvād U₃ 11d tāraṇa] B₂T₁W₁U₃P₅A_{D1}C₁C₂: tāraṇam V₄C₃ 12a evaṃvidhaṃ guruṃ labdhvā T₁W₁V₄P₅A_{D1}C₁C₂C₃: evaṃvidhaguruṃ labdhvā U₃: evaṃvidhāguro śabdāt B₂ 12b sarvacintāvivārjitaḥ] B₂T₁W₁V₄U₃P₅: sarvacintāvisarjitaḥ C₃: mano 'vasthābhīr ātmanaḥ A_{D1}C₁C₂ 12c sthitvā manohare deśe] B₂T₁W₁V₄U₃P₅C₃: ghaṭavat vonmanībhāvaṃ A_{D1}: ghaṭayuktavān muni bhāvaṃ C₁: ghaṭaṃ yuktonmanībhāvaṃ C₂ 12d yogam] Σ_[V₄]: yoga V₄ 12d eva] B₂T₁W₁V₄P₅C₃: evaṃ U₃: etat A_{D1}C₁C₂ 12d samabhyaset] B₂T₁W₁V₄U₃P₅: sadābhyaset A_{D1}C₁C₂C₃

11d-12a B₂T₁W₁V₄U₃P₅ insert 1.5, 2.44: A_{D1}C₁C₂ insert 1.5, 2.44d: panthānas tāraṇād anye paraṃ bhrāntivitāraṇāḥ | asyānugrāhako yo 'sau gurur anyāḥ pratāraṇaḥ || b bhrāntivitāraṇāḥ] A_{D1}: bhānti vitāraṇāḥ C₂: vādivitāraṇāḥ C₁. c asyānugrāhako] corr.: asyānugrāhako A_{D1}C₁C₂. d anyāḥ] A_{D1}: anyā C₁C₂: C₃ inserts the following two Pādas and 1.5, 2.44: asyānugrāhako yo 'sau gurur anyāḥ pratāraṇaḥ | After 12d Σ insert 1.17, 2.68, 2.80, 1.6, 1.7, etc.

Appendix B

Stemmatic diagrams

The following stemmatic diagrams represent only the strongest relationships between the manuscripts. Owing to the large number of manuscripts involved and the contamination between them, each diagram would have become too complex, had remote connections and intervening exemplars been depicted. Such complexity would have defeated the main purpose of these diagrams, which is to assist the reader in understanding the relationships between the *Amanaska's* closely related manuscripts and some of the textual interaction between its hyparchetypes.

Furthermore, the position of the manuscripts in each diagram represents in only a very limited way the position of the manuscripts in the textual tradition. A manuscript which is close to a hyperachetype is likely to preserve an older version of the text than those manuscripts which are directly connected to it from below. However, seeing that my stemmatic analysis of the manuscripts has been done primarily for simplifying and structuring the apparatus collating, I have made not represented the relative chronology of each hyparchetype and its branch of manuscripts. I have merely grouped the hyperachetypes and positioned them according to the relative chronology of their recensions. In other words, the more recent Nepalese (N) and south-Indian (SI) recensions have been placed below the north-Indian hyparchetypes.

Owing to the large number of manuscripts and the contamination between them, it has not been possible to produce a single, two-dimensional stemmatic diagram of all the hyparchetypes, as is often done in cases with fewer manuscripts which conform to a bipartite stemma. The ideal form of representation here would be a three-dimensional diagram. Nonetheless, the following four, two-dimensional diagrams combine to illustrate the relationships of all eight hyperachetypes. Each diagram depicts the stemma of only those hyparchetypes coloured in yellow, which have been placed at the centre top and their related hyparchetypes (uncoloured) on the outer

sides. In cases where an uncoloured hyparchetype is related to two or more of the yellow hyparchetypes in one diagram, it has been split and so appears on both of the outer sides. For example, in figure B.I, Delta (δ) and Beta (β) are related to both Alpha (α) and Theta (θ), and so they appear on both outer sides. The alternative would have been to place Delta and Beta in the centre, however, this would have produced considerably more overlapping lines than is seen in the current figure and would have obscured the relationship between Alpha and Theta. The manuscripts coloured in purple are those which have been reported in full in the apparatus.

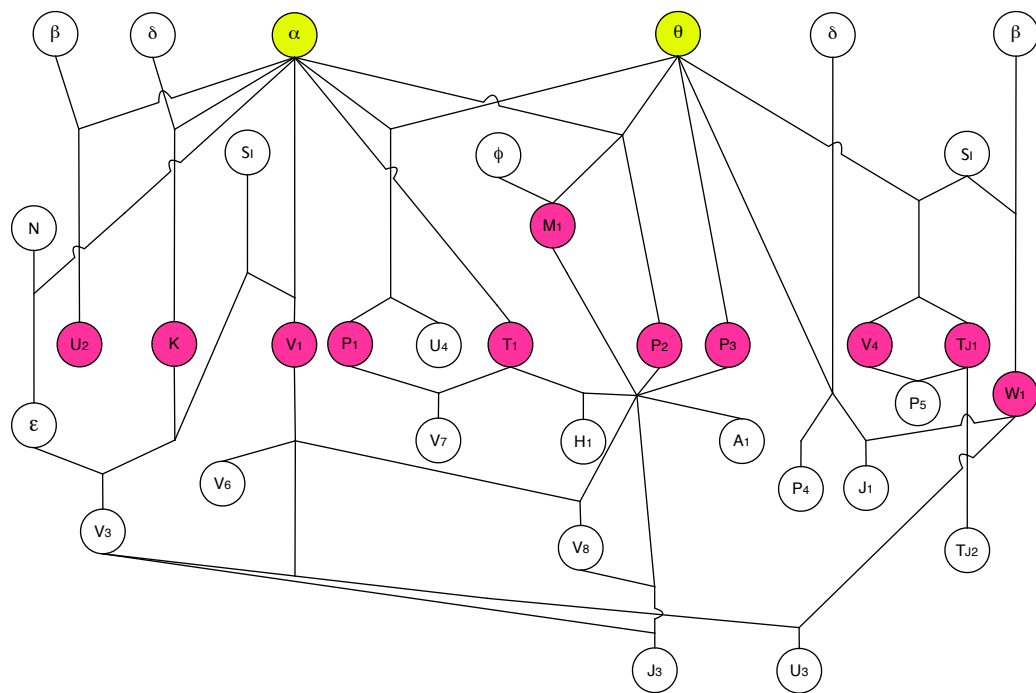


Figure B.I: Alpha-Theta Stemmas

The following general remarks about the hyparchetypes should help to clarify each of the diagrams:

Alpha: Preserved by north-Indian manuscripts, mainly from Varanasi, Allaha-bad, Ujjain and Pune. Its influence is seen on some manuscripts connected to Theta and a few of those of Beta and Delta. More than any other north-Indian hyparchetype, Alpha has influenced several Nepalese manuscripts (i.e., ϵ).

Theta: Preserved mainly by north-Indian manuscripts from Pune and Ujjain and two south-Indian manuscripts (T_1, T_2). Its influence is seen on some manuscripts connected to Alpha, and certain manuscripts of Delta and the south-Indian recension.

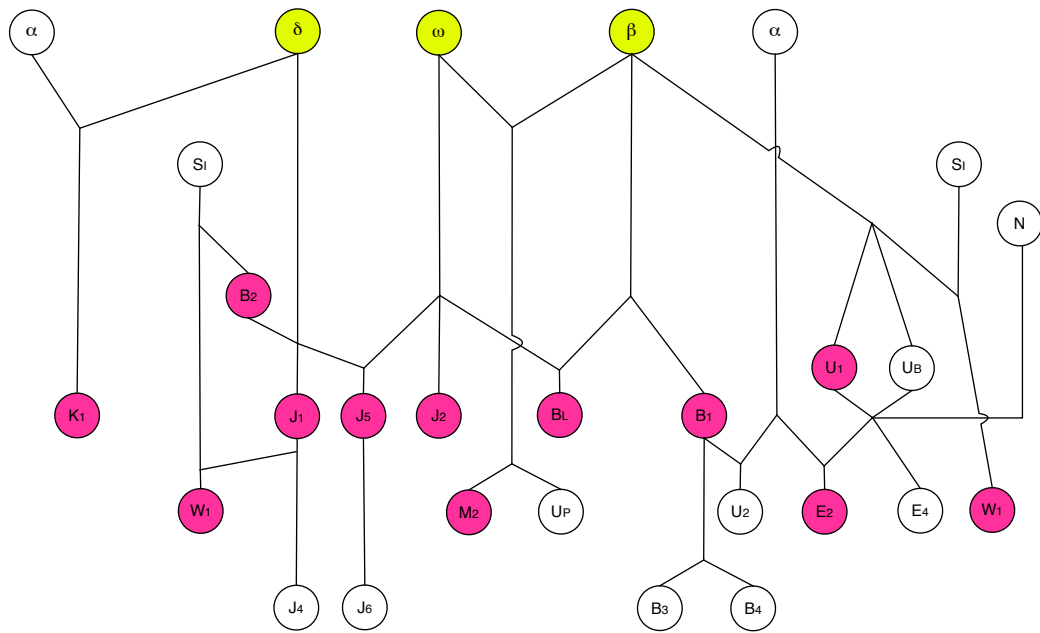


Figure B.2: Delta-Omega-Beta Stemmas

Delta: Preserved by north-Indian manuscripts, mainly from Jodhpur. Its influence is apparent in one manuscript of Alpha (K_1), Omega (J_5) and the south-Indian recension (W_1).

Beta: Preserved by north-Indian manuscripts from Baroda and Ujjain, one Devanāgarī manuscript from the University of Pennsylvania (U_P) and one Devanāgarī manuscript from Mysore (M_2). Its influence is apparent in several manuscripts of Omega and two Nepalese manuscripts (E_2, E_4) as well as one of Alpha (U_2) and the south-Indian recension (W_1).

Omega: Preserved by north-Indian manuscripts, mainly from Jodhpur and one Devanāgarī manuscript from the British Library. Its influence is confined to several manuscripts connected to Delta and Beta.

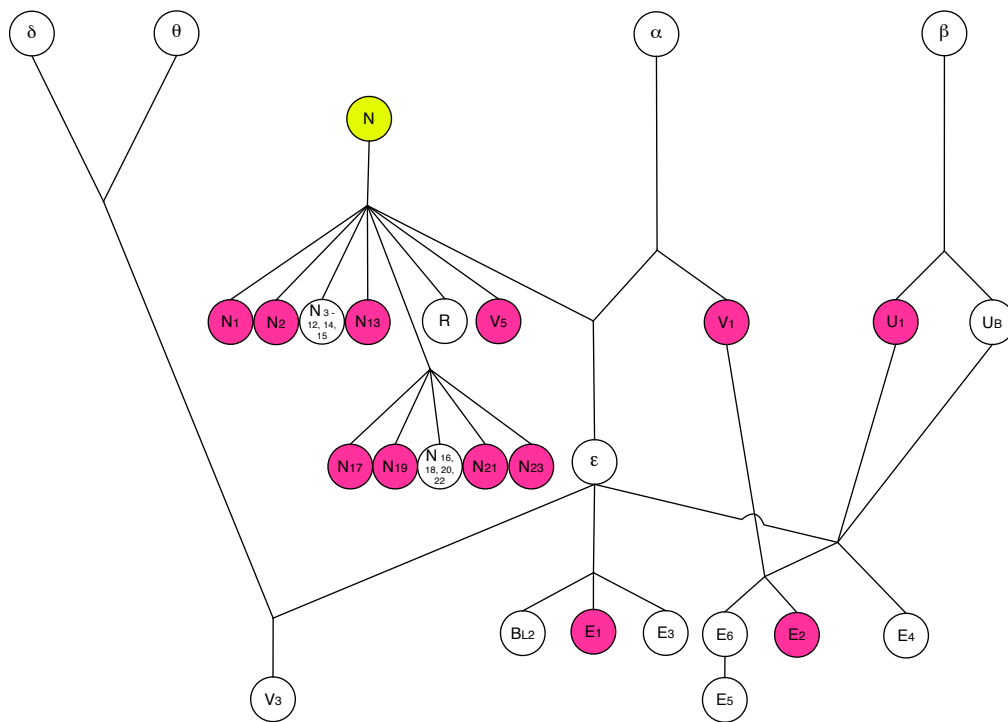


Figure B.3: Nepalese recension

Nepalese: Preserved by the Nepalese manuscripts which are in Devanāgarī, one manuscript from Varanasi (V_3) and one from Calcutta (R).

Epsilon: Strictly speaking, this is not a unique hyparchetype in itself, but a mix between the Nepalese and north-Indian hyparchetypes (mainly Alpha and Beta). It is represented by six Nepalese manuscripts, one manuscript from Varanasi (V_5) and one from the British Library (B_{12}) in Devanāgarī.

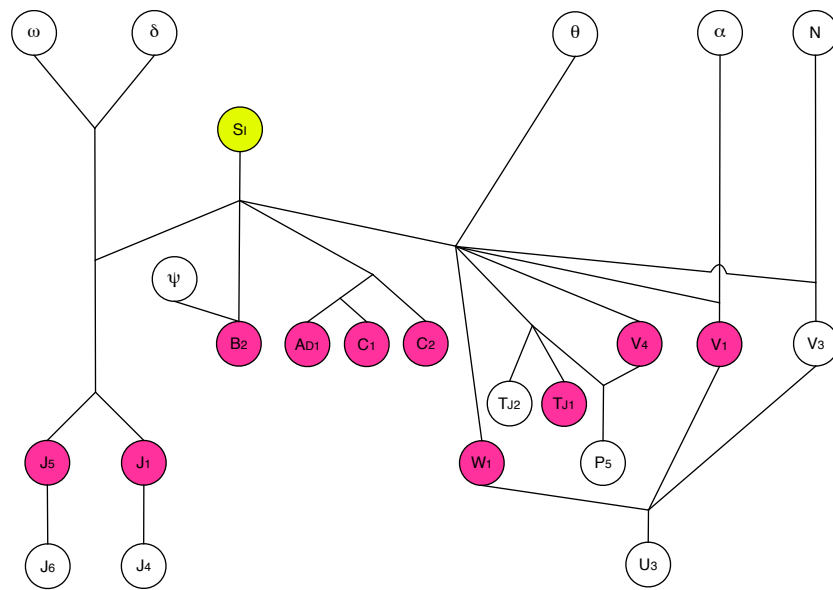


Figure B.4: South-Indian Recension

South-Indian: Preserved by five south-Indian manuscripts (one in Telugu, two in Grantha and two in Devanāgarī), and manuscripts from Varanasi (V_4), Wai (W_1), Baroda (B_2), Pune (P_5) and Ujjain (U_3). Its influence is apparent in manuscripts connected to several north-Indian hyparchetypes, most notably Theta and Delta.

Appendix C

Symbols and Abbreviations

A_{ac}	Manuscript A before correction
A_{pc}	Manuscript A after correction
A_{mg}	Marginal insertion or gloss in manuscript A
]]	Lemma sign
Σ	All collated manuscripts
$\Sigma_{[P_i]}$	All collated manuscripts except manuscript P_i
Σ_{NI}	All collated north-Indian manuscripts
$\Sigma_{NI[P_i]}$	All collated north-Indian manuscripts except manuscript P_i
Σ_{Ne}	All collated Nepalese manuscripts
Σ_{SI}	All collated south-Indian manuscripts
$\Sigma_{[\Sigma_{Ne}]}$	All collated manuscripts except the Nepalese
<u>yogaḥ</u>	A crux. In other words, the reading <i>yogaḥ</i> is spurious and the present editor has not been able to improve upon it.
<i>ama+ska</i>	One ligature between 'ma' and 'ska' is illegible or missing
<i>a++ska</i>	Two ligatures between 'a' and 'ska' are illegible or missing
<i>missing P_i</i>	Letters, words or verses lost in P_i because of missing folios, damage, etc.
<i>omitted P_i</i>	Letters, words or verses omitted in P_i by the scribe.
<i>corr.</i>	A correction
<i>em.</i>	An emendation
<i>conj.</i> DEVADATTA	A conjecture by Devadatta
<i>diagnostic conj.</i> DEVADATTA	A diagnostic conjecture by Devadatta
[a]	Square brackets enclose a letter inserted by the present editor
[word]	Square brackets enclose a word supplied in the translation
$A\ 1.1 = B\ 2.1$	Verse 1.1 of text A is the same as verse 2.1 of text B
$A\ 1.1 \approx B\ 2.1$	Verse 1.1 of text A is similar to verse 2.1 of text B
<i>Cf.</i>	Compare
v.	verse
l.	line

vol.	volume
pt.	part
Ed.	The edition
ed.	editor(s)
VS	<i>vikramasaṃvat</i>
NS	<i>nepālasaṃvat</i>
BORI	Bhandarkar Oriental Research Institute
EFEQ	École française d'Extrême-Orient
IFP	Institut français de Pondichéry
NAK	National Archives, Kathmandu
NGMPP	Nepal-German Manuscript Preservation Project
NGMCP	Nepal-German Manuscript Cataloguing Project
GOMLM	Government Oriental Manuscript Library, Madras
KSTS	Kashmir Series of Texts and Studies
RORI	Rajasthan Oriental Research Institute
PTS	Pali Text Society
ASB	Asiatic Society of Bengal
MW-dictionary	<i>A Sanskrit English Dictionary</i> . Monier Monier-Williams. Delhi: Motilal Banarsidass, 2005.
SOED	Shorter Oxford English Dictionary, 6th edition. Oxford: Oxford University Press, 2007
<i>Gorakṣaśataka</i> _N	Nowotny's ed. of the <i>Gorakṣaśataka</i>
<i>Gorakṣaśataka</i> _K	Kaivalyadhama's ed. of the <i>Gorakṣaśataka</i>
<i>Haṭhpradīpikā</i> _{Ad}	Adyar Library's edition of the <i>Haṭhpradīpikā</i> (1972)
<i>Yogacintāmaṇi</i> _{ed}	The printed edition of the <i>Yogacintāmaṇi</i>
<i>Yogacintāmaṇi</i> _U	Ujjain ms. 3537 of the <i>Yogacintāmaṇi</i>
<i>Yogacintāmaṇi</i> _{K1}	Kaivalyadhama ms. 9875 of the <i>Yogacintāmaṇi</i>
<i>Yogacintāmaṇi</i> _{K2}	Kaivalyadhama ms. 9874 of the <i>Yogacintāmaṇi</i>
<i>Yogacintāmaṇi</i> _Σ	The edition and all above mss. of the <i>Yogacintāmaṇi</i>
DEZSÖ	Csaba Dezsö
MALLINSON	James Mallinson
SANDERSON	Alexis Sanderson
SZÁNTÓ	Péter-Dániel Szántó
TAMOT	Kashinath Tamot

Appendix D

Conventions in the Critical Apparatus

The first layer of footnotes contains the testimonia. If testimonia are given for a specific word or compound, the verse number and *pāda* letter are given, followed by the word or compound, a lemma sign, the text's name, chapter and verse number and the sanskrit in round brackets. For example,

2b yogaḥ] *Bhagavadgītā* 2.48d (samatvaṃ yoga ucyate)

If there is more than one entry, they are separated by a space, colon and space.

At the beginning of the apparatus to each chapter, the second layer of footnotes lists the sigla of all the manuscripts upon which the critical edition is based.¹ The manuscripts have been divided into those which have been fully collated and those partially collated. Within this division, the manuscripts have been grouped according to the three recensions, and the order throughout the apparatus is always the north-Indian manuscripts first, followed by the south-Indian and finally the Nepalese. The fully collated manuscripts of these three recensions are represented by their own upper case Sigmas (i.e., Σ_{NI} , Σ_{SI} and Σ_{Ne} respectively), and upper case Sigma is the sum of these three (i.e., $\Sigma = \Sigma_{NI} + \Sigma_{SI} + \Sigma_{Ne}$). Within each recension, the manuscripts are listed in alphabetical order, the one exception being the E group (i.e., E₁E₂E₃[...]) which is placed after the other manuscripts of the Nepalese recension.²

The third layer contains the variant readings. The verse number and *pāda* letter precede the lemma word or phrase which is marked by the lemma sign (i.e., ']'). The

¹On subsequent pages, the second layer of footnotes lists only the sigla of the fully collated manuscripts.

²The reason for this separate group of Nepalese manuscripts is given in section 1.4.3.

apparatus is always positive. In other words, all the manuscripts which have been collated in full are represented in each entry. Each variant reading following the lemma sign is separated by a space, colon and space. This is illustrated by the following example:

2b *yogaḥ*] $\Sigma_{NI [P_1]} \Sigma_{SI} \Sigma_{Ne [N_1, N_2]}$: *yogāḥ* $P_1 N_1$: *yogā* N_2

The above means that the reading *yogaḥ*, which is in the second *pāda* of the second verse, is supported by all the fully collated north-Indian manuscripts except P_1 , all the fully collated south-Indian manuscripts and all the fully collated Nepalese manuscripts except N_1 and N_2 . The variant reading *yogāḥ* is supported by the north-Indian manuscript P_1 and the Nepalese manuscript N_1 , and *yogā* by the Nepalese manuscript N_2 .

The variants of both fully and partially collated manuscripts are ordered according to their similarity to the lemma. Markedly different and unmetrical readings are placed last, as seen in the following entry;

2b *yogaḥ*] $\Sigma_{NI [P_1, T_1, U_1]} \Sigma_{Ne [N_1, N_2]}$: *yogāḥ* N_1 : *yoge* U_1 : *bhogaḥ* Σ_{SI} : *bodhaḥ* N_2 : *yogasya* $P_1 T_1$

The fourth layer specifies the metre for a verse if it is not *anuṣṭubh*. The fifth layer details the omitted, substituted, repeated and additional *pādas* or verses in those manuscripts reported in full. Any Sanskrit quoted in this layer is italicised.

In distinguishing between a correction (*corr.*), an emendation (*em.*), a conjecture (*conj.*) or a diagnostic conjecture (*diagnostic conj.*), I have been guided by Alexis Sanderson's convention (2009: 348): 'By the last (i.e. a diagnostic conjecture) I mean a conjecture that restores what I take to be the intended meaning of the author while recognizing that an alternative wording is possible. I maintain no clear-cut distinction between corrections, emendations, and conjecture. I intend thereby only to distinguish approximately between three levels of decreasing obviousness.'

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³ Arranged in Latin alphabetical order without taking account of differences among sibilants.

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⁷I wish to thank Michael Slouber for providing me with his transcription of this manuscript.

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⁸All quotations of the Vivekamārtaṇḍa are from this text.

⁹I wish to thank James Mallinson for providing me with a copy of this manuscript.

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