

The Śāradātilakatantra on yoga: A new edition and translation of chapter 25

Gudrun Bühnemann

University of Wisconsin-Madison
gbuhnema@wisc.edu

Abstract

This article provides a new edition and translation of chapter 25 of the Śāradātilaka(tantra), a compendium on *mantraśāstra* composed, probably in the twelfth century, by Lakṣmaṇadeśika. The chapter itself presents a type of *yoga* that combines elements we normally associate with different *yoga* systems. In particular, we find elements associated with systems usually labelled as *haṭhayoga*, and elements of *mantra* practice as well. The chapter also contains references to the methodical knowledge of the rise or predominance of the gross elements (*bhūtodaya*, also known as *svarodaya*) and its connection with the six rites of magic. The significance of chapter 25 lies in the fact that it provides us insight into the teachings on *yoga* in a comparatively early text.

Keywords: Śāradātilaka(tantra), Prapañcasāra, Lakṣmaṇadeśika, *yoga*, *mantraśāstra*, *kuṇḍalinī*

Introduction

The Śāradātilaka, “The forehead mark of Śāradā (Sarasvatī)”, is an important compendium on *mantraśāstra* compiled by Lakṣmaṇadeśika (also known as Lakṣmaṇadeśikendra or Lakṣmaṇacārya). It is a voluminous work, comprising some 3,500 stanzas (the exact number depending on the edition). Calling itself a Tantra (1.5d), it professes to present “the essence of the Tantras” (1.4) and information on rites (*vidhī*) involving *yantras* and *mantras* of deities (1.5). The Śāradātilaka (ŚT) is divided into twenty-five chapters, the number twenty-five corresponding to the number of constituents (*tattva*) of the Sāṃkhya system (25.87). According to the commentary by Rāghavabhaṭṭa (p. 916, 13–16 on ŚT 25.87), the first chapter deals with matter (*mūlaprakṛti*), providing as it does details about the creation. The following twenty-three chapters, which contain information on the initiation (*dīkṣā*) and on the *mantras* and rites relating to a large number of deities, are throughout concerned with *prakṛtīvikṛti*, while the final chapter, on *yoga*, turns its attention to spirit (*puruṣa*). Chapters 1 and 2 are more philosophical in nature, and provide the theoretical framework. They deal with cosmogony and the evolution of sound, with *mantras* and their purification through the use of certain diagrams, and with other essentials of *mantraśāstra*. Chapters 3 to 5 focus on rites preceding initiation and on the initiation itself. The bulk of the work deals with the *mantras* and the visualization of the form of a large number of deities and the rites associated with their worship, in the tradition of Smārta texts.

The ŚT is partially based on the Prapañcasāra (PS), traditionally ascribed to the Advaitin Śaṅkara, who flourished between 650 and 800. However, there is no evidence for his authorship or for such an early date of the composition. The ŚT is in any case later than the PS, and presents its material more systematically and in a slightly expanded form. It is for this reason that the ŚT has become more popular, but both texts have been widely quoted by authors, and their descriptions of deities are cited as authoritative. A special feature of both texts is that they frequently supplement such descriptions with (often lengthy) hymns of praise (*stotra*) to the deities described.

Recently Alexis Sanderson (2009: 252) has argued that the PS and the ŚT were quite likely composed in the twelfth century. Revising an earlier assumption that the PS is a work from South India (Sanderson 1990: 35), he has further suggested that the PS and the ŚT were written either in Orissa or are based on the religious tradition of Orissa (Sanderson 2007: 232–3; 2009: 252). We do not have much information on either of the authors. In Bühnemann (2001: 3–5) I have shown that the author of the PS also wrote a commentary (*bhāṣya*) on the Nṛsiṃhapūrvatāpanīya-Upaniṣad in which he quotes the PS. I have also discussed the printed editions of the PS and extant commentaries (2001: 5–10). The author of the ŚT, Lakṣmaṇadeśika, was erroneously identified with Lakṣmaṇa(gupta), a teacher of Abhinavagupta who flourished in the tenth century.¹

The ŚT's importance can be seen from the large number of texts that quote it as authoritative. Among them are several smṛti and many Tantric texts. The latter category includes the Vanadurgā-Upaniṣad, Mahīdhara's commentary on the Mantramahodadhi (written in 1588/89), Gīrvānendra Sarasvatī's Prapañcasārasārasaṃgraha (sixteenth or seventeenth century?), the Śrīvidyārṇavatānta (seventeenth century?), the Merutaṅtra (seventeenth century?), the Prāṇatoṣiṇī by Rāmatoṣaṇa Vidyālaṃkāra (composed in 1820) and the Śrītattvanidhi, compiled by Mummadi Kṛṣṇarāja Wodeyar (nineteenth century). The seventeenth-century Tantrasāra (TS) by Kṛṣṇānanda Āgamavāgīśa draws heavily on the ŚT's descriptions of the deities, at times referring to this work as “the Śāradā” or as “the Nibandha”, but often quoting verses without attribution. Texts on sculpture, such as the c. sixteenth-century Śilparatna by Śrīkumāra of Kerala, also quote the ŚT.

The ŚT's importance can also be judged from the number of extant commentaries. We know of more than a dozen on the work. The most important is the *īkā* entitled Padārthādarśa by the learned Rāghavabhaṭṭa (RB). According to the author himself (p. 917, 27–8), it was completed in Vārāṇasī on 15 December 1493.²

In his introduction to the edition of the ŚT published in 1933 (ŚT1), p. 1, A. Avalon reports that the text of the ŚT was first published by Rasik Mohan Chaṭṭopādhyāya in Calcutta in 1880 in Bengali script, and shortly afterwards by Jīvānand Vidyāsāgar in Devanāgarī script. Although neither of these editions was available to me, I suspect that the first edition is identical with a text

1 See Sanderson (2007: 230–32) for a detailed discussion; see also Bühnemann (2001: 145–8) for the misidentification of Lakṣmaṇa(gupta) with Lakṣmaṇadeśika.

2 See Gode (1953: 436) for this calculation.

included in the collection titled *Vividhatantrasaṃgraha* compiled by R.M. Chatterji and published in the years 1877–84. Again, I was unable to access this text. Avalon further reports that the first edition of the text with the commentary by RB was published in Vārāṇasī in *saṃvat* 1953, either a misprint for (*saṃvat*) 1943 (1886 CE) or else erroneously converted by him to the year 1886 CE instead of 1896. In 1884, the ŚT was printed together with the Gūḍhārthadīpikā (GD) commentary (*tīkā*) on it by Mādhavabhaṭṭa, at the Gaṇeś Prabhākar Press in Vārāṇasī. In 1933 Avalon published the text, edited by Aṭalānanda Sarasvatī, in two volumes, along with RB's commentary, based on several manuscripts through the Sanskrit Press Depository, Calcutta (ŚT1). This edition has been reprinted several times as one volume. Another edition that includes RB's commentary was prepared by M. Jha Bakshi and published by Jai Krishnadas-Haridas Gupta in Vārāṇasī in 1934; it was reprinted in 1963 and 1986 (ŚT2). There are small differences between the texts of ŚT1 and ŚT2, ranging from one to seven additional verses per chapter. The total number of verses is 3,461 (ŚT1) and 3,519 (ŚT2).

Chapter 25, the final chapter of the ŚT and the focus of this article, deals elaborately with *yoga* and contains valuable information on practices related to the awakening of the *kuṇḍalinī* and to the *haṃsaḥ mantra*. The *yoga* taught in the ŚT combines elements we normally associate with different systems. In particular, we find some features of systems usually labelled as *haṭhayoga*, and aspects of *mantra* practice as well. The chapter also contains references to the methodical knowledge of the rise or predominance of the gross elements (*bhūtodaya*, also known as *svarodaya*) and its connection with the six rites of magic. At the end, chapter 25 provides details of Lakṣmaṇadeśika's genealogy (25.83–6): Lakṣmaṇadeśika's great-grandfather, Mahābala, authored a work called Muktiphala; his grandfather had the title Ācārya-Paṇḍita; while the name of his father was Śrīkrīṣṇa.

This chapter is important for several reasons. It provides an insight into the teachings on *yoga* codified in a comparatively early text, one predating such treatises on *yoga* as the Matsyendrasaṃhitā (thirteenth century), the Yogakāṇḍa of the Vasiṣṭha-Saṃhitā (thirteenth century?³) and the Gorakṣaśataka ascribed to Gorakhnāth (also known as Gorakṣanātha, extant in several recensions, the earliest dating perhaps from the thirteenth or fourteenth century) – not to mention well-known texts on *haṭhayoga* such as the Śiva-Saṃhitā (which dates perhaps from the fifteenth century). The presentation is clear and well structured, but rather condensed. This conciseness suggests that the author assumed that the subject matter was familiar to his readership and that he needed only to summarize what had been dealt with more elaborately elsewhere. His major source was certainly the PS, but the earlier material on *yoga* he summarizes must have included sections from Śaiva Tantras. It is clear that chapter 25 is partially based on a section of chapter 19⁴ of the PS, which addresses the *praṇava (om)*. Similarities between the two chapters of these texts are listed below:

3 For this date, see the introduction to the edition of the text, p. 32.

4 This chapter corresponds to chapter 18 in the edition of the Works of Śaṃkara.

Śāradātīlaka	Prapañcasāra
25.4	19.15
25.5cd–6ab	19.16
25.7	19.17a–c
28.8	19.17d–18a
25.9cd	19.18b–d
25.16cd–18ab	19.19cd–21c
25.24–25ab	19.52cd–53
25.25cd	19.21d–22ab
25.26	19.22cd–23ab
25.27	19.23cd–24
25.39cd–40ab	19.30

Except for these similarities, however, the chapters are differently structured and do not always address common topics. There are also differences of substance between them. The lists of *yamas* and *niyamas*, for example, do not match up.

Lakṣmaṇadeśika's important chapter is quoted as authoritative in a number of texts. The Prapañcasāravivarāṇa (PSV), a commentary ascribed to Śaṅkara's disciple Padmapāda, quotes the descriptions of the yogic postures (*āsana*) contained in chapter 25 of the ŚT without attribution.⁵ Kṛṣṇānanda's TS cites extensively from chapter 25. (I have identified forty-seven of the eighty-nine stanzas of this chapter in the later text.⁶) Devīgītā 5.1–26 reproduces ŚT 25.1–27 with small variants (see Brown 1998: 161–78 for this passage). The commentary by Kālicaraṇa (K) on Pūrṇānanda's Ṣaṭcakraṇirūpaṇa, which originally formed chapter 6 of the Śrītattvacintāmaṇi (written in Bengal in 1577), quotes stanzas from different chapters of the ŚT and from RB's commentary on it. Chapter 25 is cited three times in the commentary, even though two of the quotations appear to be taken not directly from the ŚT but from other works that cite it.⁷ Finally, Western scholars have not failed for their part to explore the rich content of this chapter (e.g. Gupta 1979: 163 ff.).

A very rough and unreliable translation of chapter 25 is included in "The Śārdā-Tīlaka Tantra: English translation with notes and yantras by a board of scholars",⁸ published by Sri Satguru Publications in Delhi in 1988, pp. 277–84. This book can at best be described as a summary of the contents of the ŚT; its many misprints frequently distort the meaning. In 2001 I published a new edition of the text of chapter 25 with a translation as appendix 3 (pp. 337–66) to volume II of "The iconography of Hindu tantric deities" (Bühnemann 2001). In the same volume I also published a new edition of the

5 ŚT 25.12 = PSV, p. 226, 23–4; ŚT 25.13 = PSV, p. 226, 25–6; ŚT 25.14cd–15ab = PSV, p. 226, 27–8; ŚT 25.15cd–16ab = PSV, p. 227, 15–16.

6 ŚT 25.9–16ab = TS, p. 432, 14–27; ŚT 25.28–41ab = TS, pp. 486, 14–486, 32; ŚT 25.41cd–44 = TS, p. 366, 13–17; ŚT 25.45–68 = TS, pp. 486, 32–488, 14.

7 ŚT 25.1cd–3ab = K, p. 67, 19–22, commenting on verse 51 of the Ṣaṭcakraṇirūpaṇa (with variants and ascribed to the Māyātāntṛa); ŚT 25.33ab = K, p. 9, 19, commenting on verse 6 and ŚT 25.45cd–47ab = K, p. 40, 13–16, commenting on verse 36 (with minor variants and as part of a quotation from an unidentified source).

8 The names of the translators are unspecified with the exception of chapter 11, which names R. Shastri Kavalakh as the translator.

text with a translation of chapter 1 of the ŚT as appendix 2 (pp. 309–35). In his review of the volume in *Journal of the Royal Asiatic Society of Great Britain and Ireland*, Third Series, 14, 2004, pp. 280–82, C.K. Wedemeyer wrote: “[O]ne laments the fact that such valuable work risks being overlooked by textual scholars, ‘hidden away’ as it is in a book on iconography” (p. 281). I now take the opportunity to publish my edition and translation of chapter 25 again so as to make it available to a larger audience. I have updated information regarding the author and provenance of the PS and ŚT and have improved on the edition and translation of the chapter and the notes.

Summary of the contents

Lakṣmaṇadeśika begins this chapter by stating his intention to explain the *aṣṭāṅgayoga*, that is the *yoga* with eight limbs or parts (1ab). He briefly summarizes four definitions of *yoga* given by different schools (1cd–3ab). Accordingly, *yoga* is: (1) the identity of the individual Self (*jīva*) and the (supreme) Self ([*parama*]-*jātman*); (2) the knowledge of the identity of Śiva and the Self; (3) the knowledge of Śiva and Śakti; and (4) the knowledge of the eternal being (*purāṇapurusa*). RB identifies these views in his commentary as the teachings of the: (1) Vedāntins, (2) Śaivas, (3) followers of the Uttara Āmnāya and (4) the dualist Vaiṣṇavas. Lakṣmaṇadeśika then lists the six enemies of the Self: desire, anger, greed, delusion, pride and jealousy (3cd–4). While Lakṣmaṇadeśika notes in verse 3cd that these need to be conquered before one practises *yoga*, he states in 5ab that they should be conquered by the practice of the eight-limbed *yoga*. This inconsistency may be due to the fact that the author has compiled information from different sources.

The eight limbs (*aṅga*) of *yoga* are listed as: (1) *yama*, (2) *niyama*, (3) *āsana*, (4) *prāṇāyāma*, (5) *pratyāhāra*, (6) *dhāraṇā*, (7) *dhyāna* and (8) *samādhi* (5cd–6). Thus they are identical with those found in the Yogasūtras of Patañjali (2.29). However, while the Yogasūtras list five *yamas* and five *niyamas* (2.30, 2.32), the ŚT lists ten each (7–9ab). The ten *yamas* are specified as abstaining from harming others, truthfulness, refraining from theft, celibacy, forbearance, sincerity, patience/forgiveness, steadfastness, moderation in eating, and purity. The ten *niyamas* are listed as austerity, contentment, acceptance of the Vedic tradition (*āstikya*), charity, worship of the deity, listening to the doctrines, modesty, discernment, repetition of the *mantra*, and offering of oblations in the fire. Lakṣmaṇadeśika’s lists are similar to the ones found in later texts, such as the Yogakāṇḍa of the Vasiṣṭha-Saṃhitā, and in Yoga-Upaniṣads (e.g. Darśana-Upaniṣad 1.6 and 2.1, Śāṅḍilya-Upaniṣad 1.4 and 2.1, Varāha-Upaniṣad 5.12cd–14ab and Triśikhibrahmaṇa-Upaniṣad 2.32cd–34ab).

The following five postures (*āsana*) are enumerated as the third limb of *yoga*: *padmāsana*, *svastikāsana*, *bhadrāsana*, *vajrāsana* and *vīrāsana*, and are described individually (9cd–16ab). As one would expect, the definitions and names of the postures are not identical in all texts on *yoga*, an issue which I will not discuss further here.

Next comes the control of breath (*prāṇāyāma*), which consists basically of inhaling through the left nostril for a duration of sixteen morae, retaining the breath for sixty-four morae and exhaling through the right nostril for thirty-two

morae (16cd–18). This practice is gradually lengthened and also done in reverse order (19). *Prāṇāyāma* accompanied by *mantra* repetition, etc., is defined as the “filled” (*sagarbha*) *prāṇāyāma*, while the form involving breathing only is said to be the “empty” (*agarbha*, *vigarbha*) *prāṇāyāma* (20–21ab). The first stage of practice is characterized by sweating, the second by trembling and the third by leaving the ground/levitation (21cd–22). *Prāṇāyāma* should be practised until the third stage is achieved.

The fifth limb of *yoga* is *pratyāhāra*, defined as the withdrawal of the sense organs from their objects (23). The sixth limb is *dhāraṇā*, which is the fixation of the vital air (*prāṇa*) on the sixteen parts of the body (24–5). These parts are known as “places” (*sthāna*) in the PS, as “vital points” (*marmasthāna*) in the Vasiṣṭha-Saṃhitā, and as “supports” (*ādhāra*) in various other texts. The type of meditation (*dhyāna*) described as the seventh limb of *yoga* has the chosen deities as objects (26) and is therefore termed “filled” in RB’s commentary. The eighth and last limb is absorption (*samādhi*), defined as the constant contemplation (*bhāvanā*) of the identity of the individual Self and the supreme Self (27).

This discussion of the eight-limbed *yoga* is followed by what can be called a form of *kuṇḍalinīyoga*. The body is described, starting from the “bulb” (*kanda*), the place in which the subtle channels (*nāḍī*) originate, located between anus and penis (28–9). The three principal channels are *idā* (left), *piṅgalā* (right) and *suṣumṇā* (in the centre of the spine and the head). Inside the *suṣumṇā* is *citrā*, a channel connecting to the place on the top of the skull called the *brahmarandhra* (30–4). The *kuṇḍalinī* rests in the form of a serpent in the *mūlādhāra*, the lowest of the six energy centres called lotuses or wheels (*cakra*), which are topped by the *sahasrāra/sahasradala* (35–9ab).

The following section addresses the practice of repeating *mantras*, beginning with a recommendation for suitable seats for practitioners (39cd–40ab). The methodical knowledge of the rise or predominance of the gross elements (*bhūtodaya*, also known as *svarodaya*) is defined. The breath touches different parts of the nostrils at different times, which is taken as an indication that one of the elements is predominant. Each element has a seed (*bīja*) syllable, which is repeated at the time of the predominance of the element. The six rites of magic (*ṣaṭ karmāṇi*) should be performed when certain elements are predominant (40cd–44). When one blocks the sense organs with one’s fingers and meditates on the identity of the Self, the vital breath (*prāṇa*) and the mind (*manas*) while retaining one’s breath, the inner sound (*nāda*) is heard and the knowledge of the *haṃsaḥ* arises (45–50ab). *Haṃ-saḥ* is the sound heard with exhalation and inhalation, also called the “non-recitation” (*ajapā*) Gāyatrī. *Haṃ* is considered male (*pums*, *puruṣa*), and *saḥ* female (*prakṛti*). With constant practice of the *haṃsaḥ mantra*, the stage is reached in which the *mantra* reverses itself and, after the application of a *samādhi* rule, becomes *so ’haṃ* (“He I am”). In the next stage the letters *s* and *h* disappear, and after vowel substitution the *mantra* becomes the sacred syllable *om*, referred to as the *praṇava* (50cd–53).

Stanzas in praise of *om* follow (54–7), along with verses eulogizing the golden *puruṣa* in the solar disc (58); Viṣṇu reclining in the Milk Ocean (59); Viṣṇu identified with the eternal being (*purāṇapurūṣa*) (60); and Śiva (61). The union that produces a residue or a seed (*sabījayoga*) and the union that

produces no residue or a seed (*nirbījayoga*), which is the dissolution in Śiva, are specified (62–3). Many stanzas follow, which describe the *kuṇḍalinī*'s ascent from the *mūlādhāra* along the *suṣumṇā* channel through the energy centres up to the *sahasrāra*, in which the *kuṇḍalinī* unites with Śiva and returns to the *mūlādhāra* with the stream of nectar from the lunar disc in the upper part of the head (64–79). The female/left half of the androgynous (*ardhanārī*) form of Śiva is eulogized (80–1), and finally the fruit of *yoga* praised (82). Lakṣmaṇadeśika gives some information about his genealogy at the end of this chapter, starting from his great-grandfather (83–7). Two stanzas again eulogize the female half of the androgynous Śiva and conclude the chapter (88–9). The following is a table of the chapter's contents:

(0.) Introduction (1ab)

1. Definitions of *yoga* according to four schools (1cd–3ab)
2. The group of six enemies (3cd–4)
3. The *yoga* with eight limbs (5–27)
 - 3.1 The ten *yamas* (7)
 - 3.2 The ten *niyamas* (8–9ab)
 - 3.3 The five *āsanas* (9cd–16ab)
 - 3.3.1 *padma* (10cd–11)
 - 3.3.2 *svastika* (12)
 - 3.3.3 *bhadra* (13–14ab)
 - 3.3.4 *vajra* (14cd–15ab)
 - 3.3.5 *vīra* (15cd–16ab)
 - 3.4 *prāṇāyāma* (16cd–22)
 - 3.5 *pratyāhāra* (23)
 - 3.6 *dhāraṇā* (24–5)
 - 3.7 *dhyāna* (26)
 - 3.8 *samādhi* (27)
4. Kuṇḍalinīyoga and the body (28–39ab)
 - 4.1 The (*ādhāra*)*kanda* (28–29ab)
 - 4.2 The three principal channels (*nāḍī*) (29cd–35)
 - 4.3 The *kuṇḍalī/kuṇḍalinī* (36–39ab)
5. The practice of *mantra* repetition (39cd–57)
 - 5.1 The seat (39cd–40ab)
 - 5.2 The knowledge of the arising of the elements (*bhūtodaya*) and the repetition (*japa*) of the seed (*bīja*) syllable of the predominant element (40cd–44)
 - 5.3 The inner sound (*nāda*), the *haṃsaḥ mantra* and the syllable *om* (45–53)
6. Stanzas (54–82) eulogizing
 - 6.1 The *praṇava*/the syllable *om* (54–7)
 - 6.2 The golden *puruṣa* in the solar disc (58)
 - 6.3 Viṣṇu reclining in the Milk Ocean (59)
 - 6.4 Viṣṇu as the eternal being (*purāṇapurūṣa*) (60)
 - 6.5 Śiva (61)
 - 6.6 The union with Śiva that produces a seed (*sabījayoga*) (62)
 - 6.7 The union with Śiva that produces no seed (*nirbījayoga*) (63)
 - 6.8 Śakti *kuṇḍalī/kuṇḍalinī* (64–79)

- 6.9 The female/left half of Śiva in his androgynous form (80–81)
 6.10 The fruit of *yoga* (82)
 7. The author's genealogy (83–7)
 8. Stanzas eulogizing Pārvatī who occupies the female/left half of the body of Śiva in his androgynous form (88–9)
 (9.) Colophon (89+)

Lakṣmaṇadeśika uses the following metres in this chapter:

- Anuṣṭubh (1–54, 80 and 89)
 Indravajrā (55, 85)
 Upajāti (58, 59, 62, 63, 74, 83, 86)
 Mandākrāntā (72)
 Mālabhāriṇī combined with Viyoginī (68)
 Mālinī (73)
 Śārdūlavikrīḍita (56, 61, 64–7, 69–71, 77–8, 82)
 Śikhariṇī (88)
 Vasantatilakā (57, 60, 75, 79, 81, 84, 87)
 Hariṇī (76)

Since the ŚT chapter presents its subject matter in a very concise form, the study of texts addressing similar topics in more detail is essential. In addition to RB's commentary, I have consulted and referred to texts such as the Gorakṣaśataka ascribed to Gorakhnāth (also known as Gorakṣanātha), which is extant in several recensions, the earliest dating perhaps from the thirteenth or fourteenth century; the Yogakāṇḍa of the Vasiṣṭha-Saṃhitā (13th century?⁹), and the Śiva-Saṃhitā, dating perhaps from the thirteenth to the fifteenth century. All of these texts are later than the ŚT. There is some similarity between verses in chapters 1–4 of the Yogakāṇḍa of the Vasiṣṭha-Saṃhitā and a section of this chapter of the ŚT, but the former gives more detailed descriptions of practices and the overall context is different.

The new edition of the text of chapter 25 which follows is based on the following sources: three editions of the ŚT (ŚT1, ŚT2 and the text printed in the edition of Mādhavabhaṭṭa's Gūḍhārthadīpikā [GD]), the passages as quoted in Kālicaraṇa's commentary (K) on the Ṣaṭcakranirūpaṇa and in Kṛṣṇānanda's TS. In addition, I have consulted the following six manuscripts:

- BISM1 Manuscript no. 29, 1862, preserved in the Bharat Itihas Samshodhak Mandal, Puṇe, folios 452b.7–463b.9; it includes RB's commentary and dates from 1774 CE;
 BISM2 Manuscript no. 51, 208, preserved in the Bharat Itihas Samshodhak Mandal, Puṇe, folios 142b.7–146b.11; it is incomplete and ends after verse 73;
 BISM3 Manuscript no. 52, 461, preserved in the Bharat Itihas Samshodhak Mandal, Puṇe, folios 245a.2–252a.7; the manuscript is damaged and incomplete, containing only verses 1–22ab, 37cd–77b and 86 to the end;

9 For this date, see the introduction to the edition of the text, p. 32.

- BORI1 Manuscript no. 255/A.1883–84, preserved in the Bhandarkar Oriental Research Institute, Pune, folios 139b.13–142b.15 (1852 CE); the manuscript is incomplete and ends after verse 83b;
- BORI2 Manuscript no. 950/1887–91, preserved in the Bhandarkar Oriental Research Institute, Pune, folios 111a.5–114a.12;
- BORI3 Manuscript no. 972/1887–91, preserved in the Bhandarkar Oriental Research Institute, Pune, folios 252a.8–256b.4; the manuscript is incomplete and ends after verse 57.

Obvious writing mistakes such as the omission of *visargas* have not been noted in the critical apparatus.

Bibliography and abbreviations

Texts and translations

Darśana-Upaniṣad. See Yoga-Upaniṣad-s, pp. 152–85.

GD Gūḍhārthadīpikā by Mādhavabhāṭṭa

Śāradātilaka-gūḍhārthadīpikā-sahita. Vārāṇasī: Gaṇeś Prabhākar Press, 1884.

Goraḥṣaṣataka. Goraḥṣaṣatakam (with introduction, text, English translation, notes, etc.), critically edited by Svāmī Kuvalayānanda and S.A. Shukla. Lonavla: Kaivalyadhāma S.M.Y.M. Samiti, 1958, 1974 (reprint).

Kālicaraṇa (K) on Pūrṇānanda's Ṣaṭcakranirūpaṇa
Paramahaṃsa-pūrṇānanda-yati-viracita-ṣaṭcakranirūpaṇam. Kālicaraṇakṛtayā ślokarthapariṣkāriṇyā ṭīkayā śaṅkarakṛtayā ṣaṭcakrabhedītippanyā viśvanāthakṛtayā ṣaṭcakravivṛtyākhyayā ṭīkayā ca sametam. Śivaprokta-pādukāpañcakam. Kālicaraṇakṛtayā amalākhyayā ṭīkayā sahitaṃ. Prathamasaṃskaraṇe Tārānātha Vidyāratna-sampāditam. Trītyasaṃskaraṇe. . . Pañcānana Tarka-Sāṃkhya-Vedāntatīrtha-sampāditam. Kalikātā: Āgamānusandhāna-Samiti, 1941.

Mālinīvijayottaratantra

The Yoga of the Mālinīvijayottaratantra: Chapters 1–4, 7, 11–17. Critical Edition, Translation and Notes by S. Vasudeva. Pondicherry: Institut français de Pondichéry, 2004.

Matsyendrasaṃhitā

Matsyendranātha's Compendium (Matsyendrasaṃhitā): A Critical Edition and Annotated Translation of Matsyendrasaṃhitā 1–13 and 55 with analysis by C. Kiss. Unpublished doctoral dissertation, submitted to Oxford University, 2009.

Nṛsiṃhapūrvatāpanī-Upaniṣad (*bhāṣya*)

In The Complete Works of Sri Sankaracharya. Vol. 8: Commentaries on the Upanishads. Srirangam: Vani Vilas Press, 1913; Madras: Samata Books, 1983 (revised edition): 757–910.

PKD Prayogakramadīpikā. See PS1

PS1 Prapañcasāra

Prapañcasāratāntra. With the Commentary Vivaraṇa by Padmapādācārya and Prayogakramadīpikā revised and documented by A. Avalon and edited by

A. Sarasvatī. 2 vols. Calcutta: Sanskrit Press Depository, 1935; Delhi: Motilal Banarsidass, 1981 (reprint in one vol.).

PS2 Prapañcasāra

The Complete Works of Sri Sankaracharya. Vols. 19–20. Srirangam: Vani Vilas Press, 1913; Madras: Samata Books, 1983 (revised edition).

PSV Prapañcasāravivaraṇa See PS1

RB Rāghavabhaṭṭa See ŚT

Śiva-Saṃhitā

The Shiva Samhita: A Critical Edition and an English Translation by James Mallinson. Woodstock, New York: YogaVidya.com, 2007.

ŚT1 Śāradātilakatantra Śāradā-Tilaka Tantra. Text [with Rāghavabhaṭṭa's Padārthādarśa] with Introduction. Edited by A. Avalon. Delhi: Motilal Banarsidass, 1982 (reprint).

ŚT2 Śāradātilaka

Śāradātilakam of Śrī Lakṣmaṇadeśikendra with Padārthādarśa Commentary by Śrīmad Rāghava Bhaṭṭa. Edited by Mukund Jha Bakshi. Varanasi: Chaukhambha Sanskrit Sansthan, 1986 (third edition).

Triśikhibrāhmaṇa-Upaniṣad See Yoga-Upaniṣad-s, pp. 116–61

TS Tantrasāra

Brihat Tantrasara by Sadhaka Chudamani Krishnanand Agamavaṅish. Edited and rendered into Devanagari script by R.K. Rai. Varanasi: Prachya Prakashan, 1985.

Vanadurgā-Upaniṣad.

In: Un-Published Upanishads. Edited by the Pandits of Adyar Library under the Supervision of C.K. Raja. Adyar: Theosophical Society, 1933, 426–67.

Vasiṣṭha-Saṃhitā (Yoga Kāṇḍa)

Vasiṣṭha Saṃhitā (Yoga Kāṇḍa). (Revised Edition.) Editors and Commentators: Philosophico-Literary Research Department. Lonavla: Kaivalyadhama S.M.Y. M. Samiti, 2005.

Yoga-Upaniṣad-s

The Yoga-Upaniṣad-s with the commentary of Śrī Upaniṣad-Brahmayogin. Edited by A. Mahadeva Sastri. Adyar: The Adyar Library and Research Centre, 1920.

Yogatattva-Upaniṣad See Yoga-Upaniṣad-s, pp. 363–89

Secondary sources

Brown, C.M. 1998. *Devī Gītā. The Song of the Goddess: A Translation, Annotation, and Commentary*. Albany, New York: State University of New York Press.

Bühnemann, G. 2001. *The Iconography of Hindu Tantric Deities. Vol. II: The Pantheons of the Prapañcasāra and the Śāradātilaka*. Groningen: Egbert Forsten.

Gode, P.K. 1953. "Date of Rāghavabhaṭṭa, the Commentator of Kālidāsa's Abhijñāna Śākuntala and Other Works – Last Quarter of the 15th Century

(1475–1500 A.D.)”. *Studies in Indian Literary History, Vol. 1*. Bombay: Bhāratiya Vidyā Bhavan, 429–36.

Gupta, S. 1979. “Modes of worship and meditation”, in S. Gupta, D.J. Hoens and T. Goudriaan, *Hindu Tantrism*. Leiden and Cologne: E.J. Brill.

Kiss 2009. See Matsyendrasaṃhitā.

Sanderson, A. 1990. “The visualization of the deities of the Trika”, in *L’image divine: Culte et méditation dans l’hindouisme. Études rassemblées par A. Padoux*. Paris: Éditions du Centre national de la recherche scientifique, 31–88.

Sanderson, A. 2007. “Atharvavedins in tantric territory: the Āngirasakalpa texts of the Oriya Paippalādins and their connection with the Trika and the Kālīkula, with critical editions of the Parājapavidhi, the Parāmantravidhi, and the *Bhadrakālīmantravidhiprakaraṇa”, in A. Griffiths and A. Schmiedchen (eds), *Atharvaveda and its Paippalāda Śākhā: Historical and Philological Papers on the Vedic Tradition*. Aachen: Shaker Verlag, 195–311.

Sanderson, A. 2009. “The Śaiva age: the rise and dominance of Śaivism during the early medieval period”, in S. Einoo (ed.), *Genesis and Development of Tantrism*. Tokyo: Institute of Oriental Culture, University of Tokyo, 41–349.

Vasudeva 2004. See Mālinīvijayottaratantra.

Wedemeyer, C.K. 2004. “Review of: G. Bühnenmann, *The Iconography of Hindu Tantric Deities*”, *Journal of the Royal Asiatic Society of Great Britain and Ireland*, Third Series, vol. 14, 280–82.

New edition of the text

*pañcaviṃśaḥ paṭalāḥ*¹⁰ |
*atha yogaṃ pravakṣyāmi sāṅgaṃ saṃvitpradāyakam*¹¹ |
aikyaṃ jīvātmanor āhur yogaṃ yogaviśāradāḥ || 1 ||¹²
*śivātmanor*¹³ *abhedena pratipattiḥ*¹⁴ *pare viduḥ* |
*śivaśaktyātmakam*¹⁵ *jñānam jagur āgamavedinaḥ*¹⁶ || 2 ||
purāṇapurusaśyānye jñānam āhur viśāradāḥ |
jītvādāv ātmanaḥ śatrūn kāmādīn yogaṃ abhyaset || 3 ||
kāmakrodhau lobhamohau tatparam madamatsarau |
*vadanti*¹⁷ *duḥkhadān etān ariṣaḍvargam ātmanaḥ* || 4 ||
*yogāṣṭāṅgair imān*¹⁸ *jītvā yogino yogaṃ āpnuyuḥ* |

10 *paṭalāḥ* ŚT1.

11 °*prakāśakam* BORI3.

12 Metre in verses 1–54: Anuṣṭubh.

13 *jīvātmanor* BORI2, GD, ŚT2.

14 °*tīm* BISM23, BORI2, GD, K, ŚT2.

15 *śaktyātmakam tathā* K instead of *śivaśaktyātmakam jñānam*.

16 °*vādinah* K.

17 *āhur* ŚT2 with v.l. *vadanti*.

18 *yogāṣṭāṅgāni* BORI3 instead of *yogāṣṭāṅgair imān*.

*yamaniyamāv*¹⁹ *āsanaprāṇāyāmau*²⁰ *tataḥ param* || 5 ||
pratyāhāraṃ dhāraṇākhyam dhyānam sārḍham samādhinā |
aṣṭāṅgāny āhur etāni yogino yogasādhane || 6 ||
*ahiṃsā satyam asteyam brahmacaryam kṛpārjavam*²¹ |
kṣamā dhṛtir mitāhāraḥ śaucam ceti yamā daśa || 7 ||
*tapah samtoṣa*²² *āstikyam dānam devasya*²³ *pūjanam* |
*siddhāntaśravaṇam*²⁴ *caiva hrīr*²⁵ *maṭis ca japo hutam*²⁶ || 8 ||
*daśaite niyamāḥ proktā*²⁷ *yogasāstraviśāradaḥ* |
*padmāsanam svastikākhyam bhadram*²⁸ *vajrāsanam*²⁹ *tathā* || 9 ||
vīrāsanam iti proktaṃ kramād āsanapañcakam |
*ūrvor upari vinyasya*³⁰ *samyak pādātale ubhe* || 10 ||
*aṅguṣṭhau ca nibadhnīyād*³¹ *dhastābhyām vyutkramāt*³² *tataḥ*³³ |
*padmāsanam iti proktaṃ yoginām hrdayaṅgamam*³⁴ || 11 ||
*jānūrvor antare*³⁵ *samyak kṛtvā pādātale ubhe* |
*rjukāyo viśed yogī svastikaṃ tat pracakṣate*³⁶ || 12 ||
*sīvanīyāḥ pārśvayor nyasyed*³⁷ *gulphayugmam suniścalam* |
*vṛṣaṇādhaḥ pādapārṣṇī*³⁸ *pāṇibhyām*³⁹ *paribandhayet* || 13 ||
*bhadrāsanam samuddiṣṭam yogibhiḥ*⁴⁰ *pūjitaṃ param*⁴¹ |
*ūrvoh pādau kramān nyasyej*⁴² *jānvoh pratyāṅmukhāṅgulī*⁴³ || 14 ||

19 °yamam BISM2, BORI13, GD.

20 āsanam prāṇāyāmaḥ BISM1, BORI13.

21 °bam ŚT1; the reading *dayārjavam* appears in the Varāha-Upaniṣad, the Darśana-Upaniṣad and the Trisīkhibrahmaṇa-Upaniṣad. Vasiṣṭha-Saṃhitā 1.38 represents a parallel to this verse:

ahiṃsā satyam asteyam brahmacaryam dhṛtiḥ kṣamā |
dayārjavam mitāhāraḥ śaucam caiva yamā daśa ||

22 The reading °ṣam appears in BORI1, the Varāha-Upaniṣad, Darśana-Upaniṣad and Vasiṣṭha-Saṃhitā.

23 The reading *īśvarasya* is found in the Varāha-Upaniṣad and Darśana-Upaniṣad; Vasiṣṭha-Saṃhitā 1.53b reads *īśvara*.

24 °smaraṇam BORI3.

25 *dhīr* BISM2.

26 The reading *vratam* appears in the Varāha-Upaniṣad, Darśana-Upaniṣad and in Vasiṣṭha-Saṃhitā 1.53d.

27 °tāḥ GD, ŚT12.

28 *vajram* BISM13, BORI2, GD, ŚT12.

29 *bhadrāsanam* BISM13, BORI2, GD, ŚT12.

30 °nyaste ŚT2.

31 *dvau ca ba*^o BISM2 instead of *ca nibadhnīyād*.

32 °kramā GD, °krameṇa PSV.

33 *tu* PSV.

34 °maiḥ BORI3.

35 *udare* BISM13, BORI2, *antaram* BORI13, *antarā* PSV.

36 PSV reads in *pāda* cd: *rjukāyo viśed etad āsanam svastikaṃ viduḥ* ||

37 *nyasya* BISM1, BORI123, TS.

38 *pārśvapādau* BISM123, BORI13, PSV, TS, *pārṣṇipādau* ŚT1, v.l. ŚT2.

39 °bhyo BISM1.

40 *yoginām* BORI3.

41 *parikalpitam* TS instead of *pūjitaṃ param*.

42 *nyasya* BISM2, BORI13, TS.

43 °gulīḥ PSV, *jānūnoḥ prāṅmukhāṅgulī* TS instead of *jānvoh pratyāṅmukhāṅgulī*.

*karau nidadhyād*⁴⁴ *ākhyātaṃ vajrāsanam anuttamam |*
*ekaṃ*⁴⁵ *pādam adhaḥ kṛtvā vinyasyorau tathetaram || 15 ||*
*rjukāyo viśed*⁴⁶ *yogī*⁴⁷ *vīrāsanam iūritam*⁴⁸ *|*
iḍayākarṣayed vāyumaṃ bāhyaṃ ṣoḍaśamātrayā || 16 ||
dhārayet pūritam yogī catuḥṣaṣṭyā tu mātrayā |
suṣumṇāmadhyagaṃ samyak dvātriṃśanmātrayā śanaiḥ || 17 ||
*nāḍyā piṅgalayā cainam*⁴⁹ *recayed yogavittamaḥ |*
*prāṇāyāmam imam*⁵⁰ *prāhur yogaśāstraviśārādāḥ || 18 ||*
bhūyo bhūyaḥ kramāt tasya vyatyāsenā samācaret |
mātrāvṛddhikrameṇaiva samyag dvādaśa ṣoḍaśa || 19 ||
prāṇāyāmo hi dvividhaḥ saḡarbho 'garbha eva ca ⁵¹
*japadhyānādibhir yuktam saḡarbham tam*⁵² *vidur budhāḥ || 20 ||*
*tadapetaṃ viḡarbham ca*⁵³ *prāṇāyāmam pare viduḥ |*
*kramād abhyasataḥ*⁵⁴ *pumsō*⁵⁵ *dehe svedodgamo 'dhamaḥ || 21 ||*
madhyamaḥ kampasamyukto bhūmityāḡaḥ paro mataḥ |
*uttamasya ḡuṇāvāptir yāvac chīlanam iṣyate*⁵⁶ *|| 22 ||*
indriyāṇām vicaratām viṣayeṣu nirargalam |
balād āharaṇam tebhyaḥ pratyāhāro 'bhidhīyate || 23 ||
*aṅguṣṭhagulphajānūrusīvanīliṅganābhiṣu*⁵⁷ *|*
*hr̥dgrīvākaṇṭhadeśeṣu*⁵⁸ *lambikāyām tato*⁵⁹ *nasi || 24 ||*
bhrūmadhye mastake mūrdhni dvādaśānte yathāvidhi |
dhāraṇam prāṇamaruto dhāraṇeti nigadyate || 25 ||
*samāhitena manasā caitanyāntaravartinā*⁶⁰ *|*
*ātmano*⁶¹ *'bhīṣṭadevānām*⁶² *dhyānam dhyānam ihocyate || 26 ||*
*samatvabhāvanā*⁶³ *nityam jīvātmaparamātmanoh |*
samādhim āhur munayaḥ proktam aṣṭāṅgalakṣaṇam || 27 ||
*ṣaṇṇavatyaṅgulāyāmam*⁶⁴ *śarīram ubhayātmakam |*
*ḡudadhvajāntare*⁶⁵ *kandam utsedhād dvyāṅgulaṃ viduḥ || 28 ||*

44 *vida*° BORI3.

45 *eka* GD, ŚT2.

46 °śen TS.

47 *mantrī* TS.

48 *udāhṛtam* PSV.

49 *caiva* BORI3.

50 *iti* BORI2, *idaṃ* GD.

51 BISM123, BORI23 omit *pādas* ab.

52 *tad* BISM13.

53 *tu* BISM2.

54 °*yasatām* BORI2, °*yasyataḥ* ŚT2.

55 *pumsām* BORI2.

56 *iṣyate* GD.

57 °*gulphajānvandhusīvanī*° BISM2, °*sīkanī*° GD.

58 °*deśena* BORI3.

59 *tathā* BISM2.

60 °*tinām* GD.

61 °*ny* BISM12, BORI123.

62 *ātmany abhi*° GD, ŚT12 for *ātmano 'bhi*°. ŚT1 gives the above reading in parentheses.

63 *samasta*° BORI1, GD, ŚT2, °*bhāvanam* BORI23.

64 *ṣaṇṇa*° GD, ŚT1.

65 *ḡuhya*° BORI1.

*tasmād*⁶⁶ *dviguṇavistāraṃ vṛttarūpeṇa śobhitam |*
*nādyas tatra samudbhūtā mukhyās tisraḥ prakīrtitāḥ*⁶⁷ || 29 ||
*iḍā vāme sthitā nāḍī piṅgalā dakṣiṇe matā*⁶⁸ |
*tayor madhyagatā*⁶⁹ *nāḍī suṣumṇā vaṃśam āśritā* || 30 ||
*pādāṅguṣṭhadvaye*⁷⁰ *yātā śiphābhyāṃ*⁷¹ *śirasā punaḥ |*
brahmasthānaṃ samāpannā somasūryāgnirūpiṇī || 31 ||
tasyā madhyagatā nāḍī citrākhyā yogivallabhā |
*brahmarandhraṃ vidus tasyāṃ padmasūtranibhaṃ*⁷² *param*⁷³ || 32 ||
ādhārāmś ca vidus tatra matabhedād anekadhā |
divyamārgam idaṃ prāhur amṛtānandakāraṇam || 33 ||
iḍāyāṃ saṃcarec candraḥ piṅgalāyāṃ divākaraḥ |
*jñātau yoganidānajñaiḥ suṣumṇāyāṃ tu tāv*⁷⁴ *ubhau* || 34 ||
ādhārakandamadyasthaṃ trikoṇam atisundaram |
 jyotiṣāṃ nilayaṃ divyaṃ prāhur āgamavedinaḥ || 35 ||
tatra vidyullatākārā kuṇḍalī paradevatā |
pariṣphurati sarvātmā suptāhisadrśākṛtiḥ || 36 ||
*bibharti kuṇḍalī śaktir ātmānaṃ haṃsam āśritā*⁷⁵ |
*haṃsaḥ prāṇāśrayo nityaṃ prāṇo*⁷⁶ *nāḍīsamāśrayaḥ*⁷⁷ || 37 ||
*ādhārād udgato*⁷⁸ *vāyur yathāvat sarvadehinām |*
dehaṃ vyāpya svanāḍībhiḥ prayāṇaṃ kurute bahiḥ || 38 ||
dvādaśāṅgulamānena tasmāt prāṇa itīritaḥ |
ramye mṛdvāsane śuddhe paṭājinakuśottare || 39 ||
baddhvaikam āsanaṃ yogī yogamārgaparo bhavet |
jñātvā bhūtodayaṃ dehe vidhivat prāṇavāyunā || 40 ||
*tattadbhūtaṃ japed*⁷⁹ *dehadṛḍhatvāvāptaye*⁸⁰ *sudhīḥ |*
*daṇḍākārā gatiḥ*⁸¹ *bhūmeḥ puṭayor ubhayor adhaḥ*⁸² || 41 ||
*toyasya pāvakasyordhvagatis*⁸³ *tiryaṅ nabhasvataḥ |*
*gatiḥ vyomno bhaven madhye bhūtānām udayaḥ*⁸⁴ *smṛtaḥ*⁸⁵ || 42 ||
dharāṇer udaye kuryāt stambhanaṃ vaśyam ātmavit |

66 *tasya* BISM12, BORI13, GD, TS.

67 *samīritāḥ* BORI13.

68 *sthitā* BORI1, *matāḥ* TS.

69 *madhye gatā* BORI1.

70 °*yaṃ* BISM12, BORI123, TS.

71 *śikhābhyāṃ* TS.

72 °*bhām* BORI3.

73 °*rām* BORI3.

74 *tā* GD.

75 °*tam* BORI3.

76 °*ṇā* BISM12, BORI1, TS, °*ṇa* GD.

77 *nāḍīpathāśrayāḥ* BISM123, BORI123, TS, *nāḍīpathāśrayā* GD.

78 *udbhūto* BORI3, *utthito* TS.

79 *yajed* TS.

80 °*dehaṃ drḍhatvāvāptayet* GD, *dehaṃ dr°* ŚT2, *dehe dr°* TS.

81 *gato* BORI13.

82 *api* TS.

83 °*yordhaṅ gatis* BISM123, BORI123, GD, ŚT1, °*yordhve gātas* TS.

84 *udayaḥ* BORI13, *udarāḥ* GD.

85 °*tāḥ* BORI1.

śāntikaṃ pauṣṭikaṃ karma toyasya samaye vasoḥ || 43 ||
māraṇādīni maruto vipakṣoccatānādīkam |
*kṣveḍādīnāśanam*⁸⁶ *śastam udaye ca viḥāyasaḥ* || 44 ||
aṅgulībhīr dr̥ḍham baddhvā karaṇāni samāhitaḥ |
aṅguṣṭhābhyām ubhe śrotre tarjanībhyām vilocane || 45 ||
*nāsārāndhre madhyamābhyām*⁸⁷ *anyābhir vadanam dr̥ḍham* |
*baddhvātmaprāṇamanasām*⁸⁸ *ekatvaṃ samanuseran*⁸⁹ || 46 ||
*dhārayen marutaṃ*⁹⁰ *samyag yogo 'yaṃ yogivallabhaḥ*⁹¹ |
*nādaḥ samjāyate tasya kramād abhyasataḥ*⁹² *śanaiḥ*⁹³ || 47 ||
*mattabhr̥ṅgāṅganāgītasaḍr̥ṣaḥ*⁹⁴ *prathamō dhvaniḥ* |
*vāmśīkāsyānilāpūrṇavaṃśadhvaninibho*⁹⁵ *'paraḥ* || 48 ||
*ghanṭāravasamaḥ*⁹⁶ *paścād ghanameghasvanopamaḥ*⁹⁷ |
*evam abhyasataḥ*⁹⁸ *pumsaḥ*⁹⁹ *saṃsārādhvāntanāśanam* || 49 ||
*jñānam utpadyate 'pūrvam*¹⁰⁰ *haṃsalakṣaṇam avyayam* |
pumprakṛtyātmakau proktau bindusargau manīśibhiḥ || 50 ||
tābhyām kramāt samudbhūtau bindusargāvasānakau |
haṃsau tau pumprakṛtyākhyau haṃ pumān prakṛtis tu saḥ || 51 ||
*ajāpā kathitā tābhyām*¹⁰¹ *jīvo yām*¹⁰² *upatiṣṭhati*¹⁰³ |
*puruṣam svāśrayam*¹⁰⁴ *matvā prakṛtir nityam āsthitā*¹⁰⁵ || 52 ||
*yadā tadbhāvam āpnoti tadā so 'haṃ*¹⁰⁶ *īyam*¹⁰⁷ *bhavet* |
sakārārṇam hakārārṇam lopayitvā tataḥ param |
*saṃdhiṃ kuryāt pūrvarūpam*¹⁰⁸ *tadāsau praṇavo bhavet* || 53 ||¹⁰⁹
*parānandamayam*¹¹⁰ *nityam caitanyaikaguṇātmakam* |
ātmābhedaṣṭhitam yogī praṇavam bhāvayet sadā || 54 ||

86 *kṣudrādi*° ŚT1, *kṣveḍādi*° in parentheses, *kṣveḍādīnāśane* TS.

87 *ca madhyābhyām* K, *madhyābhyām* TS.

88 *baddhvā me prāṇa*° K.

89 *tan manuṃ smaran* K instead of *samanuseran*.

90 *mā*° BISM12, BORI123, GD, K, ŚT2, TS.

91 *yonibandhataḥ* BISM12.

92 *abhyasyataḥ* TS.

93 *śivaḥ* BISM1.

94 °*bhr̥ṅgāvalīgītasa*° BORI1, TS.

95 With BISM23, *vamśākāsyānilā*° BISM1, *vāmśīkāsyānilā*° BORI13, ŚT1, *vamśīkāsyānilā*° BORI2, *vamśīkāsyāvilā*° GD, ŚT2, *vamśī kāmsyānilāpūrṇa*° TS.

96 °*ravaḥ samaḥ* BORI2, GD.

97 °*samo 'paraḥ* BISM123, GD, *dhvanimeghasamo 'paraḥ* BORI2.

98 *abhyasatām* BORI2, *abhyasyataḥ* TS.

99 *pumsām* BORI23.

100 Conjectured: ŚT12 read *pūrvam*.

101 *tasya* BORI3.

102 Conjectured: *'yam* BISM123, BORI123, GD, ŚT12.

103 °*te* BISM13, BORI2, GD, TS.

104 *tv āśrayam* TS.

105 *ātmanaḥ* BISM12, BORI13, v.l. RB (p. 906, 21), TS, *ātmanā* GD, ŚT2, *āsritā* BORI2.

106 *'yam* BORI1. I have added the nasal to the *m* since it is an essential component of the syllable here.

107 *ayam* GD, ŚT12.

108 °*rūpas* BISM1, BORI3, GD, ŚT1.

109 BISM2 omits this verse; ŚT2 treats 53a–d as one verse and 53ef–54 as one verse.

110 *paramānandamayam* TS.

*āmnāyavācām*¹¹¹ *atidūram ādyam*
*vedyam svasamvedyaguṇena*¹¹² *santaḥ* |
*ātmānam ānandarasaikasindhūm*¹¹³
*paśyanti tārātmakam*¹¹⁴ *ātmaniṣṭhāḥ* || 55 ||¹¹⁵
satyam hetuvivarjitam śrutigirām ādyam jagatkāraṇam
*vyāptasthāvarajaṅgamam*¹¹⁶ *nirupamam caitanyam antargatam* |
*ātmānam ravivahnican-dravapuṣam*¹¹⁷ *tārātmakam samtataḥ*
nityānandaguṇālayam sukṛtinaḥ paśyanti ruddhendriyāḥ || 56 ||¹¹⁸
*tārasya saptavibhavaiḥ*¹¹⁹ *paricīyamānam*
*mānair agamyam anīṣam*¹²⁰ *śrutimaulimrgyam*¹²¹ |
*saṃvitsamastagam*¹²² *anaśvaram acyutam tat*
tejaḥ param bhajata sāndrasudhāmburāsim || 57 ||¹²³
*hiraṇmayam dīptam*¹²⁴ *anekavarṇam*
trimūrtimūlam nigamādibījam |
aṅguṣṭhamātram puruṣam bhajante
caitanyamātram ravimaṅḍalastham || 58 ||¹²⁵
dhyāyanti dugdhābdhibhujāṅgabhogē
śayānam ādyam kamalāsahāyam |
*praphullanetrāmbujam*¹²⁶ *añjanābham*
*caturmukheṇāśritanābhipadmam*¹²⁷ || 59 ||¹²⁸
*āmnāyageyacaranam*¹²⁹ *ghananīlam udyac-*
chrīvatsakaustubhagadāmbujāsaṅkhacakram |
hrtpuṇḍarīkanīlayam jagadekamūlam
ālokeyanti kṛtinaḥ puruṣam purāṇam || 60 ||¹³⁰
*bindor*¹³¹ *nādasamudbhavaḥ samudite nāde jagatkāraṇam*

111 °vādām BORI3.

112 svayam vedaguṇena BORI1, svasamveda° BORI3, susam° TS.

113 °saikasamdhim ŚT1.

114 te tārakam TS.

115 Metre: Indravajrā.

116 vyāptam sthā° BISM2, BORI1, TS.

117 ravican-dravahniva° BORI13.

118 Metre: Śārdūlavikrīḍita.

119 pañcavi° TS.

120 agamyavapuṣam BORI3 instead of agamyam anīṣam.

121 °grhyam BORI3.

122 saccitsamastagam BORI2, ŚT2, saṃvitsamastam amalām varacyutam TS instead of saṃvitsamastam anaśvaram acyutam.

123 Metre: Vasantatilakā.

124 dīptam GD.

125 Metre: Upajāti. GD and ŚT2 insert verse 89 here.

126 °netropalam TS.

127 °mukhena° BISM123, BORI1, GD, ŚT12, TS, °khenāñcitanābhi° v.l. ŚT1.

128 Metre: Upajāti.

129 Suggested emendation, āmnāyagam dvicaraanam BISM2, āmnāyagam dvivaraanam BISM3, GD, ŚT1, āmnāyavāgvivaraanam BORI1, āmnāyagranthivacanam ŚT2, āmnāyagranthivacanam BISM1, BORI2, āmnāyagam tricaraanam TS.

130 Metre: Vasantatilakā.

131 bindau BISM23.

*tāraṃ tattvamukhāmbujaṃ parivr̥taṃ varṇātmabāhuvrajaiḥ*¹³² |
*āmnāyāsyacatuṣṭayaṃ*¹³³ *puraripor ānandamūlaṃ vapuḥ*
*pāyād vo*¹³⁴ *mukuṭendukhaṇḍavigaladdivyaṃrtaughāplutam*¹³⁵ || 61 ||¹³⁶
piṇḍaṃ bhavet kuṇḍalinī śivātmā
padam tu haṃsaḥ sakalāntarātmā |
*rūpaṃ bhaved*¹³⁷ *bindur anantakāntir*¹³⁸
aṭitarūpaṃ śivasāmarasyam || 62 ||¹³⁹
piṇḍādiyogaṃ śivasāmarasyāt
sabījyogaṃ pravadanti santaḥ |
śive layaṃ nityaguṇābhiyukte
nirbījyogaṃ phalanirvyapekṣam || 63 ||¹⁴⁰
*mūlonnidrabhujaṅgarājamahiṣīm*¹⁴¹ *yāntīm suṣumṇāntaram*
*bhītvādhārasamūham āśu vilasatsaudāmanīsamñibhām*¹⁴² |
*vyomāmbhojagatendumaṇḍalagaladdivyaṃrtaughaiḥ*¹⁴³ *patim*¹⁴⁴
saṃbhāvya svagr̥haṃ gatāṃ punar imāṃ saṃcintayet kuṇḍalīm || 64 ||¹⁴⁵
haṃsaṃ nityam anantam avyayaḡuṇaṃ svādhārato nirgatā
śaktiḥ kuṇḍalinī samastajanānī haste gr̥hītvā ca tam |
*yātā saṃbhuniketanam parasukhaṃ tenānubhūya*¹⁴⁶ *svayaṃ*
*yāntī*¹⁴⁷ *svāśrayam arkakoṭirucirā dhyeyā jaganmohinī* || 65 ||
*avyaktaṃ parabindum aṅcitaruciṃ*¹⁴⁸ *nītvā śivasyaīlayaṃ*
śaktiḥ kuṇḍalinī guṇatrayavapur vidyullatāsamñibhā |
ānandāmṛtamadhyagaṃ puram idam candrārkaḡoṭiprabhaṃ
*saṃvīkṣya svapuram gatā bhagavatī dhyeyānavadyā*¹⁴⁹ *guṇaiḥ* || 66 ||
madhyevartma samīraṇadvayamithaḡsaṃghaṭṭasaṃkṣobhajaṃ
*śabdastomam aṭīya tejasi tadītkoṭiprabhābhāsure*¹⁵⁰ |
*udyantīm samupāsmāhe navajavāsindūrasaṃdhyārūṇām*¹⁵¹

- 132 With BORI2, TS, *varṇātmakair bhūtajaiḥ* BISM123, BORI1, ŚT1, *varṇātmakair bhūjajaiḥ* GD, ŚT2.
- 133 Suggested emendation, °*yāsyāṅghricatuṣṭayaṃ* BISM123, BORI12, GD, ŚT12, °*yāsyāṅghricaturmukhaṃ* v.l. ŚT1.
- 134 no TS.
- 135 °*vilasaddivya*° TS; °*ghaplutam* BISM1, BORI123, GD, ŚT12, TS.
- 136 Metre: Śārdūlavikrīḍita.
- 137 *smṛtaṃ* BORI1, TS.
- 138 *amandakāntir* BORI12, GD, v.l. ŚT1, TS.
- 139 Metre: Upajāti.
- 140 Metre: Upajāti.
- 141 °*rājasadr̥śīm* BISM123, BORI2, GD, TS.
- 142 °*dāmini*° GD, ŚT2, TS.
- 143 With v.l. ŚT1 and TS, °*taugha* BISM23, BORI2, GD, ŚT12.
- 144 *plutiṃ* BISM2, *plutām* GD, ŚT2, TS, *plutaṃ* ŚT1.
- 145 Metre 64–7: Śārdūlavikrīḍita.
- 146 *tenānunīya* BORI1.
- 147 *yātī* BORI1.
- 148 *parabindusamcitaruciṃ* BORI1, TS instead of *parabindum aṅcitaruciṃ*.
- 149 *dhyeyā na vedyā* ŚT1.
- 150 °*bhābhāsvare* BORI1, TS.
- 151 °*japā*° BISM13, BORI12, GD, ŚT2.

sāndrānandasudhāmayīm paraśivam prāptām parām devatām || 67 ||
*gamanāgamaneṣu jāṅghikī*¹⁵² *sā*
tanuyād yogaphalāni kuṇḍalī |
*uditā*¹⁵³ *kuḷakāmadhenur eṣā*
bhajatām kāṅkṣitakalpavallarī || 68 ||¹⁵⁴
ādhārasthitaśaktibindunilayām nīvāraśūkopamām
nītyānandamayīm galatparasudhāvarṣaiḥ prabodhapradaiḥ |
siktvā ṣaṭ sarasīruhāṇi vidhivat kodaṇḍamadhyoditām
*dhyāyed bhāsvārabandhujīvarucirām saṃvinmayīm*¹⁵⁵ *devatām* || 69 ||¹⁵⁶
*hr̥tpaṅkeruhabhānubimbanilayām vidyullatāmatsarām*¹⁵⁷
*bālārkaruṇatejasā bhagavatīm*¹⁵⁸ *nirbhartsayantīm tamaḥ |*
*nādākhyam padam ardhacandrakuṭilam saṃvinmayam*¹⁵⁹ *śāśvatam*
yāntīm akṣararūpiṇīm vimaladhīr dhyāyed vibhum tejasām || 70 ||
*bhāle pūrṇaniśāpatipratibhātām*¹⁶⁰ *nīhārahāratviṣā*
siñcantīm amṛtena devam amitenānandayantīm tanum |
*varṇānām janānīm tadīyavapuṣā saṃvyāpya*¹⁶¹ *viśvam sthitām*
*dhyāyet samyag anākulena manasā saṃvinmayīm*¹⁶² *ambikām* || 71 ||
mūle bhāle hr̥di ca vilasadvārṇarūpā savitrī
*pīnottuṅgastanabharanamanmadhyadeśā*¹⁶³ *maheśī |*
*cakre cakre galitasudhayā siktagātrā*¹⁶⁴ *prakāmam*
*dadyād ādyā*¹⁶⁵ *śrīyam avikalām vānmayī devatā vaḥ*¹⁶⁶ || 72 ||¹⁶⁷
nijabhavanānīvāsād uccarantī vilāsaiḥ
pathi pathi kamalānām cāruhāsam vidhāya |
taruṇatarāṅikāntiḥ kuṇḍalī devatā sā
śīvasadanāsudhābhīr dīpayed ātmatejaḥ || 73 ||¹⁶⁸
ādhārabandhapramukhakriyābhiḥ
samutthitā kuṇḍalinī sudhābhiḥ |
tridhāmabījam śīvam arcayantī
śīvāṅganā vaḥ śīvam ātanotu || 74 ||¹⁶⁹

152 *jīvikā* BORI1, *lāṅghikī* GD, v.l. ŚT1.

153 *mudītā* BISM123, BORI12, GD, ŚT 12.

154 Metre: Mālabhāriṇī (*pādas* 1 and 3) combined with Viyoginī (*pādas* 2 and 4). I would like to thank Professor Michael Hahn for identifying this combination of metres.

155 *saccinmayīm* BORI2, *saṃcinmayīm* GD, ŚT1, *saṃvinmayīm* v.l. ŚT1.

156 Metre 69–71: Śārdūlavikrīḍita.

157 °*latābhāsvārām* BORI1.

158 °*tā* ŚT2.

159 *saṃcinmayīm* BORI2, GD.

160 °*pratijaṭān* GD, °*pratijaṭām* ŚT1, °*pratibhātān* BISM3, ŚT2.

161 Suggested emendation, *saṃprāpya* BISM123, BORI12, GD, ŚT12.

162 *saṃcinmayīm* BISM1, BORI2, GD, v.l. ŚT1.

163 °*bharavinaman*° GD, °*bharalasanma*° v.l. ŚT1.

164 °*trī* BORI2.

165 *ādyām* GD.

166 *naḥ* ŚT2.

167 Metre: Mandākrāntā.

168 Metre: Mālinī.

169 Metre: Upajāti.

sindūrapuñjanibham indukalāvataṃsam
ānandapūrṇanayanatrayaśobhivaktram |
āpīnatuṅgakucanamram anaṅgatantram
śambhoḥ kalatram amitāṃ śriyam ātanotu || 75 ||¹⁷⁰
nayanakamalair dīrghādīrghair alamkṛtadinmukhaṃ
vinatamarutāṃ koṭīrāgrair nighṛṣṭapadāmbujam |
taruṇaśakalam cāndram bibhrad ghaṭastanamaṅḍalam
sphuratu hṛdaye bandhūkābhaṃ kalatram umāpateḥ || 76 ||¹⁷¹
varṇair arṇavaśaḍḍiśāravikalācakṣurvibhaktaiḥ kramād
ādyaiḥ sādibhir āvṛtān¹⁷² kṣahayutaiḥ ṣaṭcakramadhyān imān |
dākīnyādibhir āśritān paricitān brahmādibhir daivatair
bhindānā paradevatā trijagatāṃ citte vidhattāṃ mudam¹⁷³ || 77 ||¹⁷⁴
ādihārād guṇavṛttaśobhitatanuṃ¹⁷⁵ nirgatvarāṃ¹⁷⁶ satvaram
bhindantīm kamalāni cinmayaghanānandaprabodhottarām¹⁷⁷ |
saṃkṣubdhadhruvamaṅḍalāmṛtakaraprasyaṇdamānāmṛta-¹⁷⁸
srotahkandalitām¹⁷⁹ amandataḍḍidākārāṃ śivāṃ bhāvayet || 78 ||
ānandamaulim¹⁸⁰ anīśaṃ śrutimaulimṛgyam
ardhendubhūṣaṇam¹⁸¹ adhiṣṭhitasarvalokam |
bhaktārtibhañjanaparam padam īśvarasya
dadyāc chubhāni nīyataṃ vapur ambikāyāḥ || 79 ||¹⁸²
mañjusiñjītamañjīraṃ vāmam ardhaṃ maheśituh |
āśrayāmi jaganmūlam yan mūlam vacasām api || 80 ||¹⁸³
sthūlendranīlaruciraṃ kucabhāranamram
bhāsvatsubhūṣaṇagaṇaiḥ¹⁸⁴ pravibhaktaśobham¹⁸⁵ |
viśvaikamūlam anīśaṃ śrutimaulimṛgyam
ardhaṃ maheśitur akhaṇḍitam āśrayāmaḥ¹⁸⁶ || 81 ||¹⁸⁷
dikkālādivivarjite¹⁸⁸ paraśive caitanyamātrātmake¹⁸⁹

170 Metre: Vasantatilakā.

171 Metre: Hariṇī; BORI2 omit this verse.

172 *āvṛtā* BORI1, ŚT2.

173 °*daḥ* BISM, GD, ŚT2.

174 Metre 77–8: Śārdūlavikrīḍita.

175 °*tanur* GD, ŚT2.

176 *nirgatvarīm* BORI12, GD, *līngatrayam* ŚT1. RB, p. 915, 17 gives the readings *nirgacchantīm* and *nirgatvarīm*.

177 °*dhoddharām* GD, °*ram* ŚT2.

178 °*karapraspanda*° ŚT2.

179 °*kandanibhām* v.1. ŚT1.

180 °*mūlam* BORI12.

181 °*bhūṣitam* BORI1.

182 Metre: Vasantatilakā.

183 Metre: Anuṣṭubh.

184 °*svabhū*° BORI2.

185 *paribhaktaśobham* BORI2.

186 °*yāmi* BORI2, ŚT2.

187 Metre: Vasantatilakā.

188 °*taiḥ* BORI1.

189 °*tmike* GD.

sūnye kāraṇapañcakasya vilayaṃ kṛte¹⁹⁰ nirālabane |
ātmanaṃ viniveśya niścaladhiyā nirlīnasarvendriyo
yogī yogaphalaṃ prayāti sulabhaṃ nityoditaṃ niṣkriyam || 82 ||¹⁹¹
mahābalāya praṇato 'smi tasmai
saṃvillatāliṅganaśītalāya¹⁹² |
yenārpitaṃ muktiphalaṃ vipakvam
āmnāyaśākhābhya¹⁹³ upāśritebhyaḥ || 83 ||¹⁹⁴
tasmād abhūd akhiladeśikavāraṇendraḥ¹⁹⁵
ṣaṭkarmasāgaravihāravinodaśīlah |
yasya trilokavitaṃ vijayābhidhānam
ācāryapaṇḍita iti prathayanti santaḥ || 84 ||¹⁹⁶
tannandano deśikadeśiko 'bhūc
chrīkṛṣṇa ity abhyuditaprabhāvaḥ |
yaṭpādakāruṇyasudhābhiṣekāl
lakṣmīṃ parām aśnuvate kṛtārthāḥ¹⁹⁷ || 85 ||¹⁹⁸
ācāryavidyāvibhavasya tasya
jātaḥ prabhor lakṣmaṇadeśikendraḥ |
vidyāsv aśeṣāsu kalāsu sarvāsv
api prathāṃ yo mahatīm prapede || 86 ||¹⁹⁹
ādāya sāram akhilaṃ nikhilāgamebhyaḥ
śrīśāradātilakanāma cakāra tantraṃ |
prājñāḥ sa eṣa²⁰⁰ paṭalair iha tattvasaṃkhyaiḥ
prūtipradānavidhaye viduṣāṃ cirāya || 87 ||²⁰¹
anādyantā²⁰² śaṃbhor vapuṣi kalitārdhena vapuṣā
jagadrūpaṃ śaśvat srjati mahanīyāṃ api giram |
sadarthāṃ²⁰³ śabdārthastanabharanatā śaṃkaravadhūr
bhavadbhūtyai²⁰⁴ bhūyād bhavajanitaduḥkhaughasamanī || 88 ||²⁰⁵
sukhadā dāṭṛsubhagā śaṃkarārdhasarīriṇī |
granthapūṣpopahāreṇa prītā naḥ pārvatī sadā || 89 ||²⁰⁶
iti śrīśāradātilake pañcaviṃśaḥ paṭalāḥ ||

190 Suggested emendation, *nīte* BORI12, GD, ŚT12.

191 Metre: Śārdūlavikrīḍita.

192 °latāliṅgita° BORI12.

193 Suggested emendation, °śākhābhīr BORI1, GD, ŚT12, °śākhāśritebhyaḥ BORI2 instead of °śākhābhya upā°.

194 Metre: Upajāti.

195 °deśikabā° ŚT1; °dra ŚT2.

196 Metre: Vasantatilakā.

197 °thaḥ BORI2.

198 Metre: Indravajrā.

199 Metre: Upajāti.

200 *eva* GD.

201 Metre: Vasantatilakā.

202 °tāt BISM3, GD, ŚT1.

203 With BISM3, °ta BORI2, °to GD.

204 *bhavet bhū°* ŚT2.

205 Metre: Śikhariṇī.

206 Metre: Anuṣṭubh. ŚT2 inserts this verse after verse 58; BISM1 omits it.

Translation

1ab) Now I shall explain *yoga* with [its] limbs,²⁰⁷ which grants knowledge.

1cd–3ab) Those versed in *yoga* say that *yoga* is the identity of the individual Self (*jīva*) and the [supreme] Self ([*parama*-]*ātman*). Others know [*yoga*] as the knowledge of the identity of Śiva and the Self. The knowers of the Āgamas have declared [that *yoga*] is the knowledge of Śiva and Śakti. Other learned [men] say [that *yoga*] is the knowledge of the eternal being (*purāṇapurusa*).²⁰⁸

3cd) [Only] after first conquering the Self's enemies – desire and the rest – should one practise *yoga*.

4) They call the following, which cause suffering, the group of six enemies of the Self: desire and anger, greed and delusion, [and] following these, pride and jealousy.

5ab) Having conquered them, by means of the eight limbs of *yoga*, Yogins will doubtlessly attain union (*yoga*) [of the individual Self with the supreme Self].

5cd–6) Yogins call the following the eight limbs in *yoga* practice: *yama*, *niyama*, *āsana*, *prāṇāyāma*, followed by *pratyāhāra*, the [limb] called *dhāraṇā*, [and] *dhyāna* together with *samādhi*.²⁰⁹

7) The ten *yamas* are: abstaining from harming [others]; truthfulness; refraining from theft; celibacy; forbearance; sincerity; patience/forgiveness; steadfastness; moderation in eating; and purity.²¹⁰

8–9ab) The knowers of the *yogaśāstra* call the following [practices] the ten *niyamas*: austerity, contentment, acceptance of the Vedic tradition (*āstikya*), charity [and] worship of the deity; also listening to the doctrines, modesty and discernment, repetition of one's *mantra* (*japa*) [and offering] oblation[s] [in the fire].²¹¹

9cd–10ab) Five postures (*āsana*) are described one after the other: *padmāsana*, the [*āsana*] called *svastika*, *bhadra*[-*āsana*] and *vajrāsana* as well, [and finally] *vīrāsana*.

207 The eight limbs, beginning with *yama* and *niyama*, are enumerated in verses 5cd–6.

208 RB, pp. 893, 15–894, 24 identifies the four schools whose definitions of *yoga* are summarized here roughly as the Vedāntins, the Śaivas, the followers of the Uttara Āmnāya and the dualist Vaiṣṇavas. PS 19.14 gives a much more general description of *yoga* as the vision of the formless *ātman*.

209 See Patañjali's *Yogasūtras* 2.29 and *Vasiṣṭha-Saṃhitā* 1.33 for these limbs.

210 A similar list appears in *Vasiṣṭha-Saṃhitā* 1.38. PS 19.17a–c specifies the following eight *yamas*: truthfulness; refraining from harming (others); equanimity (*samatā*); steadfastness; refraining from theft; patience/forgiveness; sincerity; and passionlessness (*vairāgya*). Purity (*śauca*) is listed as one of the *niyamas* in PS 19.18. Patañjali's *Yogasūtras* 2.30 list only five *yamas*: abstaining from harming [others], truthfulness, refraining from theft, celibacy and non-acceptance [of gifts].

211 A similar list appears in *Vasiṣṭha-Saṃhitā* 1.53, with oblation (*huta*) being replaced with observance (*vrata*). PS 19.17d–18 gives a list of only six *niyamas*: regular [Veda] recitation (*svādhyāya*), austerity, worship, observances (*vrata*), contentment and purity. Patañjali's *Yogasūtras* (2.32) list the following five *niyamas*: purity, contentment, austerity, regular [Veda] recitation and devotion to Īśvara (*īśvarapraṇidhāna*).

10cd–11) Having placed the soles of both feet properly on both thighs in inverted order,²¹² [the Yogin] should then grasp both big toes with both hands. The lotus posture (*padmāsana*), which is dear to Yogins, is prescribed thus.²¹³

12) Having placed the soles of both feet properly between both knees and thighs, the Yogin should sit with erect body; this they term the *svastika* [posture].

13–14ab) He should place both ankles very firmly on either side of the perineum; he should hold the two heels of [his] feet steady with both hands below the scrotum.²¹⁴ [Thus is] taught the auspicious posture (*bhadrāsana*); it is highly honoured by Yogins.

14cd–15ab) He should place both feet, one after the other, on both thighs;²¹⁵ he should place both hands, his fingers turned towards [himself], on both knees. [This is] called the most excellent diamond posture (*vajrāsana*).

15cd–16ab) Having put one foot below and having placed the other one on the thigh, the Yogin should sit with erect body; thus the heroic posture (*vīrāsana*) is described.

16cd–18) The Yogin should draw the outside air in by the *iḍā* [channel] [i.e. through the left nostril] for [the duration of] sixteen morae. He should properly retain the inhaled [air], which has entered the centre of the *susumṇā* [channel], for sixty-four morae; and the supreme knower of *yoga* should [then] slowly exhale it through the *piṅgalā* channel [i.e. through the right nostril] for thirty-two morae. This the knowers of the *yogaśāstra* call *prāṇāyāma*.

19) He should practise again and again, step by step, in the reverse order²¹⁶ to this, with gradual increments of morae [for], properly, twelve [or] sixteen [*prāṇāyāma* cycles].

20–21ab) *Prāṇāyāma* indeed is twofold [in nature]: “filled” (*sagarbha*) and “empty” (*agarbha*). [Some] wise [persons] know the [form of] [*prāṇāyāma*] linked with the repetition of a *mantra* (*japa*) and with *dhyāna*, etc. as the “filled” [form], while others know the *prāṇāyāma* without it [i.e. without such a connection] as the “empty” (*vigarbha*) [form].

21cd–22) [The form of *prāṇāyāma*] of a man who practises gradually [which is characterized by] the appearance of sweat on the body is considered to be the lowest. The one associated with trembling is the middle [form]. [The one characterized by] leaving the ground [i.e. levitation] is the supreme [form]. Repeated practice is prescribed until the qualities of the supreme [form of *prāṇāyāma*] are acquired.²¹⁷

212 I.e. one grasps the toes with one’s hands crossed behind the back so that one’s right hand holds steady the big toe of the right foot placed on the left thigh, and one’s left hand the big toe of the left foot resting on the right thigh (RB, p. 897, 25–7). This posture is elsewhere called the “bound lotus posture” (*baddhapadmāsana*).

213 A similar description appears in *Vasiṣṭha-Saṃhitā* 1.71.

214 The feet are crossed: the right ankle is on the left side, and the left ankle on the right side, of the perineum (RB, p. 898, 10).

215 RB, p. 898, 18 explains that the feet are placed at the root of the thighs of the same leg. The palms of the hands are turned upwards.

216 Previously the ratios were 16 – 64 – 32 for inhalation, retention and exhalation. The reverse order would be 32 – 64 – 16.

217 For a similar statement, see *Vasiṣṭha-Saṃhitā* 3.22–3.

23) The forceful disengagement of the sense organs, which move unrestainedly among the [sense] objects, from these [latter] is called the withdrawal [of the senses] (*pratyāhāra*).²¹⁸

24–5) The fixing of the *prāṇa* wind, according to the [proper] procedure, on the big toes, the ankles, the knees, the thighs,²¹⁹ the perineum, the penis, the navel, the areas of the heart, neck [and] throat, on the soft palate, then the nose, on the centre of the eyebrows, on the head,²²⁰ on [the upper part of]²²¹ the head [and] on the *dvādaśānta* [i.e. the *brahmarandhra*]²²² is called fixation (*dhāraṇā*).

26) Meditation (*dhyaṇa*) on one's chosen deities with a concentrated mind, which abides within the [supreme] consciousness, is called in this context meditation (*dhyaṇa*).²²³

27) The sages call absorption (*samādhi*) the constant contemplation (*bhāvanā*) of the identity of the individual Self and the supreme Self.²²⁴

[Thus] the characteristics of the eight-limbed [*yoga*] are stated.

28) The body, which has a length of ninety-six finger breadths, consists of both.²²⁵ They know the *kanda*²²⁶ to be two finger breadths between anus and penis.²²⁷

29) It shines in the form of a circle measuring twice its [breadth] [i.e. four fingers in diameter].²²⁸ In it the channels (*nāḍī*) originate. The three principal [channels]²²⁹ are stated [as follows]:

30) The channel [called] *idā* is situated on the left; the *piṅgalā* is held to be on the right. The channel [called] *suṣumṇā*, located between the two, lies in the backbone.

218 A similar verse appears in Vasiṣṭha-Saṃhitā 3.58.

219 PS 19.52d lists the anus (*guda*) instead.

220 PS 19.53c specifies *lalāṭāgra*, the upper portion of the forehead; cf. also RB, p. 900, 9, who explains the “head” as the place where the forehead and the hair meet.

221 Cf. PS 19.53cd and RB, p. 900, 9–10. The *brahmarandhra*, the “opening of brahman”, is a small opening on the top of the skull near the fontanel; its name is based on a belief expressed in the older Upaniṣads that it is a place from which the *ātman* can leave the body to unite with the *brahman*.

222 RB identifies the *dvādaśānta* (a place at the distance of twelve fingers) as the *brahmarandhra*, the “opening of brahman”. Verses 24 to 25 enumerate sixteen body parts, based on the list of fifteen places called *sthānas* in PS 19.52cd–53 (there the throat is omitted). Vasiṣṭha-Saṃhitā 3.62–4 lists eighteen almost identical places as the “vital points” (*marmasthāna*); for a somewhat different list of eighteen *marmasthānas*, see Triśikhibrahmaṇa-Upaniṣad 2.129cd–133ab. These places are elsewhere called “supports” (*ādhāra*); cf. the reference in verse 33.

223 RB, p. 901, 15 calls this the “filled” meditation.

224 For a similar definition, see Vasiṣṭha-Saṃhitā 4.59 and 6.59cd.

225 RB, pp. 901, 29–902, 9, basing himself on the first chapter of the ŚT, offers the following possible explanations of what the two entities might be: Śiva and Śakti, fire and the moon, or semen and blood.

226 The *kanda* (“bulbous root”, especially of a lotus), more specifically known as the *kandayoni* elsewhere, is a structure named after its shape, above which the *kuṇḍalini* rests and from which the *nāḍīs* emerge.

227 For a similar statement, see Vasiṣṭha-Saṃhitā 2.10.

228 The size is confirmed by a statement in Vasiṣṭha-Saṃhitā 2.11.

229 ŚT 1.42 further lists seven secondary channels.

31) The [*suṣumṇā*] moves in both big toes, through the two roots,²³⁰ and then through the head [until it] reaches the *brahman*'s place [i.e. the *brahmarandhra*], having [throughout] the form of the moon, the sun and fire.

32) Located in its centre is the channel called *citrā*, dear to Yogins. They know, inside of it [i.e. in the *citrā*],²³¹ the *brahmarandhra*,²³² the supreme, which resembles a string of lotuses.²³³

33) And they know the *ādhāras*²³⁴ in the [*suṣumṇā*], [variously] manifold depending on different opinions.

This they call the divine path, the cause of the bliss of immortality.

34) The moon certainly moves in the *iḍā*, the sun in the *piṅgalā*. These two, for their part, are known to be inside the *suṣumṇā* by those who know the primary cause of [their] union.

35) The knowers of the Āgamas describe an extremely beautiful triangle located inside the *kanda* in the *ādhāra*;²³⁵ [it is] the divine abode of the [three] lights [i.e. the sun, the moon and fire].

36) In it the *kuṇḍalī*,²³⁶ the supreme deity, throbs in the form of a streak of lightning, the core of everything, having a form similar to a sleeping serpent.

37) The *kuṇḍalī* Śakti abides in the *haṃsaḥ* [and] supports the [individual] Self. The *haṃsaḥ* always depends on the *prāṇa*; the *prāṇa* depends on the channels (*nāḍī*).²³⁷

38–9ab) Since the wind, which moves out from the *ādhāra*, pervading the body of all beings, makes [its] departure (*prayāṇa*) [to] the outside, as is its nature, through its own channels – to a distance of twelve fingers – therefore it is called *prāṇa*.²³⁸

230 RB, p. 902, 12 glosses *śiphābhyām* as *mūlābhyām*. The two roots may be the *kanda* (cf. verse 28) and the *mūlādhāra*.

231 See Śiva-Saṃhitā 2.18 and 5.160 for a similar statement.

232 The term seems to refer here to a channel called *brahmanāḍī* or *brahmarandhra*.

233 The *citrā*, also called the *citrinī*, is inside the *suṣumṇā*. It is in fact the *citrā* which resembles a string of lotuses, since the lotuses are strung on it (cf. Śaṭcakranirūpaṇa, verse 2).

234 *Ādhāra* means literally “support”. The term seems to include certain places in the *suṣumṇā* (including the energy centres called wheels [*cakra*] or lotuses); cf. verse 64 and also the sixteen places listed in verses 24–5. RB, p. 902, 13 notes that different authorities specify the number of *ādhāras* as twelve, sixteen or many. His list, quoting an unidentified source, includes the six energy centres (RB, pp. 902, 14–903, 16; cf. also K, p. 37, 12–16 on Śaṭcakranirūpaṇa, verse 33).

235 I.e., the *mūlādhāracakra*.

236 The *kuṇḍalī* or *kuṇḍalinī* (derived from the word *kuṇḍala* – “a ring, coil”) is energy in the form of a coiled serpent.

237 *Haṃsaḥ* is the sound of exhalation and inhalation produced by the individual Self. The following verse explains how *prāṇa* depends on the *nāḍīs*. It moves from the *mūlādhāra* up and out through its *nāḍīs*, i.e. through the *iḍā* and the *piṅgalā* channels, which terminate in the nostrils.

238 For a similar statement, see Vasiṣṭha-Saṃhitā 2.7. Gorakṣaśataka 40 also derives the word *prāṇa* from *prayāṇa*.

39cd–40ab) The Yogin, having assumed a posture on a comfortable, soft seat, which is pure [and] overspread with a cloth, a deerskin and *kuśa* [grass],²³⁹ will doubtless be devoted to the *yoga* path.

40cd–41ab) The wise man, having come to know of the methodical arising of the elements in the body through [the action of] the *prāṇa* wind should repeat [the syllable²⁴⁰ corresponding to] each element to obtain firmness of body.

41cd–42) The course of the earth [element] is in the shape of [i.e. passes along] the bridge [of the nose], [and] that of the water [element], down the two nostrils. The upward course belongs to fire; horizontal is [the course] of the wind. [The course] of ether would [then] be in the centre [of the nostrils]. [Thus] the arising of the elements is laid down.

43–4) When the earth [element] arises, the knower of the [individual] Self should perform [the rites of] immobilization [and] subjection; the rites of appeasement [and] prosperity when water [arises]; when fire [arises], [the rites of] liquidation, etc.; when wind [arises], [the rite of] eradicating opponents, etc.; while [the rite of] destroying by poison, etc.²⁴¹ is prescribed when ether [arises].

45–7ab) The attentive [Yogin], having blocked the sense organs firmly with [his] fingers – having firmly blocked both ears with the thumbs, [his] eyes with the index fingers, [his] nostrils with the middle fingers, [his] mouth with the others – [and] recalling the identity of the [individual] Self, the *prāṇa* and the mind, should retain the wind properly. This *yoga* is dear to Yogins.²⁴²

47cd) With gradual practice, the inner sound (*nāda*) will slowly arise.

48) The initial sound is like the humming of an intoxicated female bee; the following [sound] is similar to the sound of a flute filled with wind from the mouth of a flute player.

49–50ab) Afterwards [the sound] is similar to the sound of a bell [or] like the roaring of dense clouds.²⁴³ For a man who practises in this way, unprecedented knowledge arises, which destroys the darkness of worldly existence, is undecaying [and] is characterized by *ham* and *saḥ*.

50cd) The *bindu* and [*vi*]sarga are said by wise men to be identical with [respectively] male (*pums*) and female (*prakṛti*).

51) From these two came into being *ham* and *saḥ* [respectively] one after the other, [the first] ending in a *bindu*, and [the second in] a [*vi*]sarga. They are called the male and the female: *ham* is male and *saḥ* is female.²⁴⁴

239 The cloth is placed on top and the *kuśa* grass below the deerskin. See also Bhagavadgītā 6.11cd: *cailājīnakuśottaram*.

240 The syllable of the earth element is *laṃ*, *vaṃ* is the syllable of water, *raṃ* of fire, *yaṃ* of wind and *haṃ* of ether.

241 The variant reading *kṣudra*, a technical term, gives the meaning “an evil (magical act)”.

242 For a similar description, see Vasiṣṭha-Saṃhitā 3.37–8.

243 The ŚT describes only four sounds; RB, p. 905, 14–23 (quoting two texts), Matsyendrasaṃhitā 4.17–4.19ab and some other sources list ten sounds; see the discussion in Vasudeva (2004: 273–80).

244 For a similar statement, see PS 4.17–19.

52) The two define the *ajapā* [Gāyatrī] [i.e. the *hamṣaḥ mantra*],²⁴⁵ which the [individual] Self approaches.²⁴⁶ The female (*prakṛti*) eternally resorts to the male (*puruṣa*), considering [him her] refuge.

53) When [*ajapā*] reaches [a state of] identification with the [two], then it [i.e. the *ajapā*] becomes *so 'ham*.²⁴⁷ Having elided the letter *s* [and] the letter *h* [in *so 'ham*] furthermore, one should connect [what remains] according to the *pūrvarūpa*²⁴⁸ [rule]. This then becomes the *praṇava* [i.e. *om*].²⁴⁹

54) The Yogin should always contemplate the *praṇava*, which partakes of supreme bliss [and] is eternal, whose one self-defining quality is [supreme] knowledge²⁵⁰ [and] which abides in [its] identity with the [supreme] Self.

55) Those who are good, being firmly established in the Self, behold the Self, the primeval, which is extremely remote from the words of the Vedas [and] which can be known in virtue of its being cognizable to itself – an ocean containing wholly the elixir of bliss; that whose nature is *tāra* [i.e. *om*].

56) Persons of merit, those who have restrained [their] sense organs, behold the Self, [which is] the inner supreme consciousness; the truth; the uncaused; the origin of the words of the Vedas; the cause of the worlds; that which embraces [both] the stationary and the mobile; the incomparable one; whose form is [luminous like] the sun, fire and the moon; as that whose nature is *tāra* [i.e. *om*]; the eternal; [and] the abode of the quality of eternal bliss.

57) Worship that supreme light,²⁵¹ which is apprehended through the seven parts of *tāra*,²⁵² which cannot be understood by measurements / means of knowledge, is constantly sought after in the Upaniṣads, pervades everything in the form of consciousness, is imperishable, firm [and] an ocean of concentrated nectar.²⁵³

58) They worship the golden *puruṣa*, [who is] the root of the *trimūrti* [i.e. Brahmā, Viṣṇu and Śiva]; radiant; variegated; the seed of the Vedas,

245 The sound *ham-saḥ*, that of, respectively, exhalation and inhalation, is known as the “non-recitation” (*ajapā*) Gāyatrī.

246 Cf. RB, p. 906, 20, who gives the synonym *ārādhayati*.

247 The syllables of the *hamṣaḥ mantra* reversed become *so 'ham* (“He am I”), after application of the *saṃdhi* rule according to which the final *aḥ* of *saḥ* becomes *o* (see Pāṇini 6.1.109 *eṅaḥ padāntād ati*, quoted by RB, p. 906, 26). The words “He am I” refer to the supreme Self.

248 The *s* of *so* is elided and so is the *h* of *ham*. Then *pūrvarūpa* is applied. This grammatical term signifies the substitution of a letter for itself and the following letter (or, in other words, the reduction of two successive letters to the first of them). Accordingly, the vowel *o* takes the place of itself and of the following vowel *a*. The final word after the combination of the *o* with the *m* is *om*.

249 Cf. the similar statement in PS 4.19cd–21.

250 RB, p. 907, 11 explains *caitanya* as *jñānam*.

251 The light which contains nectar may here be the seventeenth digit of the moon, the *nirvāṇa kalā*, inside the sixteenth digit known as the *amā kalā*. Both are crescent-shaped; cf. the description in Śaṭcakranirūpaṇa 42–8.

252 The seven parts of *om* are *a*, *u*, *m*, *bindu*, *nāda*, *śakti* and *śānta* (cf. PS 2.60cd–61ab, 19.43 and RB, p. 907, 27).

253 A similar verse is found in ŚT 6.67.

etc.; the size of a thumb; pure consciousness; [and who] resides in the solar disc.²⁵⁴

59) They meditate on [Viṣṇu] as reclining upon the coil of a serpent in the Milk Ocean – [as] the primeval one – whose companion is Kamalā [Lakṣmī]; whose lotus-like eyes are dilated; [and] who has the [dark] lustre of collyrium, the four-faced [Brahmā] having taken refuge on the lotus [growing from his] navel.

60) The blessed ones behold the eternal being (*purāṇapurūṣa*),²⁵⁵ whose feet are praised by the Vedas, who is dark like a [rain] cloud, who holds the *śrīvatsa*, the *kaustubha*, the mace, the lotus, the conch and the wheel,²⁵⁶ whose abode is the lotus of the heart, [and] who is the single root of the worlds.

61) From the *bindu*²⁵⁷ the *nāda* arises, [and] once the *nāda* comes into being *tāra*, the body of the enemy of [Tri]pura [i.e. Śiva] [can become] the cause of the worlds. May [that body] protect you, that which has the constituents (*tattva*)²⁵⁸ as [its] lotus-like face; which is endowed with many arms that equate to the syllables [of the alphabet]; whose [additional]²⁵⁹ four faces are the Vedas; which is the root of bliss; [and] which is flooded with a mass of divine nectar streaming from the moon digit on [its] diadem.

62) The “solid mass” (*piṇḍa*)²⁶⁰ is doubtlessly the *kuṇḍalinī*, equivalent to Śiva; the “position” (*pada*), on the other hand, is doubtlessly the *haṃsaḥ*,²⁶¹ the inner Self of all. The “form” (*rūpa*) is doubtlessly the *bindu* of infinite lustre; the blissful union (*sāmarasya*) with Śiva is “form transcended” (*atītarūpa*).²⁶²

63) Those who are good speak of the union with the *piṇḍa* and the others,²⁶³ through blissful union [with Śiva], as the [type of] union that produces a seed (*sabījayoga*). The dissolution into Śiva, who is endowed with the quality of being eternal, [they call] the [type of] union that produces no seed (*nirbījayoga*), [that is, the type] which is indifferent to rewards.

64) One should think of this *kuṇḍalī*, the chief queen of the great serpent awake in the root [*cakra*], as moving in the *suṣumṇā*, as quickly piercing

254 Vasiṣṭha-Saṃhitā 4.49 describes the golden *puruṣa* in the solar disc as an object for the “meditation with attributes” (*saguṇadhyāna*).

255 The eternal being (*purāṇapurūṣa*) has already been mentioned in verse 3.

256 This description is somewhat unpecific. The iconographic form is most likely a four-armed Viṣṇu bearing the *śrīvatsa* mark, wearing the *kaustubha* gem and holding a mace, lotus, conch and a wheel in his hands (cf. PS 37 and ŚT 59).

257 I.e. the drop [of energy]. RB, p. 909, 13–4 states that it equates to Śiva and is the nasal sound of *om*.

258 RB, p. 909, 14 specifies the number of constituents here as twenty-four, not twenty-five (as in his commentary, p. 916, 13 on ŚT 25.87).

259 I assume that the author had a five-headed form in mind, whose central head is made up of the constituents and whose other four heads are the Vedas.

260 RB, p. 909, 15 explains *piṇḍa* as the *praṇava* (*om*), because it consists of *a-u-m*.

261 Cf. the statement in verse 37.

262 The terms *piṇḍa*, *pada*, *rūpa* and *rūpātīta* refer to four stages of creation (cf., e.g., Goudriaan and Gupta in Gupta, Hoens and Goudriaan 1979: 61, 178). These four are also said to correspond to four *cakras*: *piṇḍa* to *mūlādhāra*, *pada* to *anāhata*, *rūpa* to *ājñā* and *rūpātīta* to *sahasrāra*.

263 Cf. verse 62, which refers to *piṇḍa*, *pada*, *rūpa* and *atītarūpa*.

through the group of *ādhāras*²⁶⁴ like a blazing lightning [bolt], as worshipping [her] husband with streams of divine nectar flowing from the lunar disc located in the etheric lotus,²⁶⁵ [and] as returning to [her] house.²⁶⁶

65) Śakti, the *kuṇḍalinī*, the mother of all, should be meditated upon as emerging from her own [i.e. *mūla-*]*ādhāra*, and as having taken in hand that *haṃsaḥ*,²⁶⁷ which is eternal, infinite [and] of imperishable qualities, [and then] going to Śaṃbhu's [i.e. Śiva's] residence, [and] after herself experiencing supreme bliss with him, returning to her own abode [i.e. the *mūlādhāra*] – she who has the lustre of ten million suns [and] who beguiles the world.

66) Venerable Śakti, the *kuṇḍalinī*, having led the unmanifest supreme *bindu*²⁶⁸ of elegant lustre to Śiva's abode, should be meditated upon, [she] whose form [embodies] the three qualities,²⁶⁹ who resembles a streak of lightning, who – having beheld this city located inside the nectar of bliss, which [city] shines like ten million moons and suns – goes to her own city [i.e. the *mūlādhāra*]; [she] who by virtue of the qualities is spotless.

67) We worship the supreme deity, who, having on the way passed beyond the mass of sounds²⁷⁰ produced from the agitation [caused by] the fusion of the two winds [*prāṇa* and *apāna*], ascends into the light²⁷¹ that shines with the lustre of ten million lightning [bolts], [the deity] who is red like the fresh *javā/japā* [flower], red lead and the dawn, who has reached the supreme Śiva [and] who partakes of the concentrated nectar of bliss.

68) May that *kuṇḍalī*, who moves between going and coming, bestow the fruits of *yoga*. When she has ascended, this [*kuṇḍalinī*] is a wish-[granting] family²⁷² cow [and] a wish-[granting] creeper for those who worship [her].

69) One should meditate on the deity who abides in the *bindu* inside the Śakti located in the [*mūla-*]*ādhāra* [triangle],²⁷³ who resembles an awn of wild rice [in shape], who ascends to the centre of the bow [i.e. the area between the eyebrows],²⁷⁴ who partakes of eternal bliss, who has sprinkled the six lotuses

264 For the term *ādhāra*, see verse 33.

265 The reference is to the thousand-petalled (*sahasradala*) lotus, also called the thousand-spoked wheel (*sahasrārācakra*), on top of the head (cf. RB, p. 909, 26), which is added to the list of six *cakras*, but often not included as one of them. ŚT 25.69c and 77b clearly refers to the six *cakras*/lotuses.

266 I.e. to the *mūlādhāra* (RB, p. 909, 27).

267 The *haṃsa*, the wild goose, is a symbol of the individual Self. The individual Self (*jīvātman*) utters *haṃ-saḥ* with each exhalation and inhalation (cf. also RB, p. 910, 17).

268 Cf. the statement about the *bindu* in verse 62.

269 The three qualities are said to form her three coils (*valaya*), cf. ŚT 5.128c. According to Śiva-Saṃhitā 2.23 and 5.79, the *kuṇḍalinī* has three and a half coils, while Vasiṣṭha-Saṃhitā 2.16 and Gorakṣaśataka 30 refer to an eightfold coil.

270 I.e. *śabdārāśi*, the mass or totality of sounds, a stage of phonetic emanation associated with the *mūlādhāra*. This stanza describes the *kuṇḍalinī*'s ascent from the *mūlādhāra*.

271 This is a reference to the supreme Śiva.

272 The word *kula* has multiple meanings and can also refer to Śakti.

273 RB offers two possible interpretations. First he states that *śakti* is the triangle in the *mūlādhāra*, inside of which is the dot (*bindu*), which is the abode of the *kuṇḍalinī* (RB, p. 911, 13–4). Alternatively, inside the triangle in the *mūlādhāra* is the seed syllable of Kāma, also known as the *śakti* seed syllable. Its nasal is the *bindu*, which is the *kuṇḍalinī*'s abode (RB, p. 911, 14–21).

274 RB, p. 911, 23 explains that this is the *ājñācakra* in between the eyebrows.

according to proper procedure with showers of excellent streaming nectar which grant knowledge, who has the [red] lustre of a shining *bandhujīva* [flower, and] who is full of knowledge.

70) One of pure mind should meditate on the venerable woman who abides in the solar disc of the heart lotus; who rivals a streak of lightning [in brightness], who dispels the darkness with [her] lustre, red like the rising sun; who goes to the place, called *nāda*,²⁷⁵ curved like the half moon; who is full of knowledge [and] is eternal; [and] who has imperishable form [and] rules over the [three] lights [i.e. the sun, the moon and fire].

71) One should meditate on Ambikā properly, with unperturbed mind – [she] who is full of knowledge, who in [i.e. by virtue of her] forehead²⁷⁶ defeats the full moon, who sprinkles the god [Śiva] with profuse nectar having the [white] lustre of snow and a pearl necklace, who delights the body, who is the mother of syllables, [and] who abides, having pervaded everything with her form.

72) May the primeval mother, the deity partaking of speech, whose form [is full of] the syllables that shine in the root [centre], on the forehead and in the heart,²⁷⁷ bestow unimpaired prosperity on you – the great lady, the middle of whose body is bent down under the burden of [her] fleshy high breasts, [and] whose limbs are sprinkled with nectar streaming in abundance over each *cakra*.

73) May that deity, *kuṇḍalī*, ascending with graceful movements from her home abode, having cast a sweet smile on the lotuses pathway after pathway, increase the lustre of the Self with nectar from Śiva's house, she who has the lustre of the rising sun.

74) May Śiva's consort, the *kuṇḍalinī*, raised by means of such practices (*kriyā*) as the *ādhārabandha*,²⁷⁸ [she] who worships Śiva, the seed of the three abodes,²⁷⁹ with nectar, bestow auspiciousness on you.

75) May Śambhu's wife bestow infinite prosperity – [she] who resembles a heap of red lead [in colour], [bears] the moon digit as [her] head ornament, whose face shines with three eyes filled with bliss, who is bent by [her] slightly fleshy high breasts, [and] who is the source²⁸⁰ of sexual desire.

76) May Umāpati's wife shine in [your] heart – [she] who adorns the directions with [her three] lotus-like eyes, which are both wide and narrow;²⁸¹ whose

275 RB, p. 911, 25 seems to read *nātha* ("lord"), instead of *nāda*. K, p. 48, 18–9 on Śaṭcakranirūpaṇa, verse 39, speaks about the *nāda* in the form of a half moon, which is one of the seven causal forms (*kāraṇarūpa*). These are *bindu*, *bodhinī*, *nāda*, *mahānāda*, *kalā aṅgī*, *samanī* and *unmanī*. The first three are considered to be the three causal forms and aspects of Śakti: above the *ājñā* energy centre there is the *bindu*, identical with Śiva; above it is the Śakti *bodhinī*, having the shape of half a mora; this is followed by the *nāda*, which consists of the union of Śiva and Śakti and is like a half moon.

276 This is a reference to the *ājñācakra*; cf. RB, p. 911, 27.

277 The three places [lotuses or wheels] are described one by one in the preceding verses 69–71.

278 The (*mūla*-)*ādhārabandha* is probably identical with the *mūlabandha*, the root lock, a *yoga* practice to awaken the *kuṇḍalinī*.

279 The three abodes are the sun, the moon and fire (cf. RB, p. 45, 26).

280 RB, p. 912, 23 glosses *anaṅgatantram* as *anaṅgapradhānam*.

281 RB, p. 912, 24 explains that the eyes appear wide because of their side-long glances and narrow due to the goddess's bashfulness about her glances.

lotus-like feet are rubbed by the tips of the diadems of the gods as they bow down; who bears the digit of the waxing moon [on her head]; who has round pitcher-like breasts; [and] who has the [red] lustre of the *bandhūka* [flower].

77) May the supreme deity of the three worlds bestow joy in [your] mind – [she] who pierces those centres of the six *cakras* in sequence, which [centres] are surrounded by the syllables, divided into [groups of] four, six, ten, twelve, sixteen and two, which [syllables] begin with *a*, include *kṣa* and *ha*²⁸² [or else] begin with *sa*, etc. [in reverse order]; these [*cakras*] are sought refuge in by Ḍākinī and the others, [and] frequented by deities, [namely] Brahmā and the others.

78) One should contemplate Śiva's consort, whose body is adorned with the circles [= coils?] of the [three] *guṇas*,²⁸³ who emerges from the [*mūla-*]ādhāra quickly, who [then] pierces the lotuses, who is full of intelligence, dense bliss and knowledge, who pours out streams of nectar that flow forth from the moon in the agitated [but] unmoved sphere/disc (*dhruvamaṇḍala*),²⁸⁴ [and] who has the form of a dazzling lightning [bolt].

79) May the form of Ambikā always bestow auspicious [things] – [a form] which is crowned by bliss, which is constantly sought after in the Upaniṣads, which [bears] the half moon as [its head] ornament, presides over the whole world, which is attentive to dispelling [its] devotees' suffering, [and] which is the seat of Īśvara.

80) I turn to the left, [female] half [of the body] of Maheśiṭṛ [i.e. of the androgynous Śiva], which displays soft tinkling anklets, which is the origin of the worlds, [and] which is also the origin of words.

81) We continuously turn to Maheśiṭṛ's [female] half, which is as radiant as a big sapphire, is bent down under the burden of [her] breast; whose beauty is shared by multitudes of shinningly beautiful ornaments; which is the sole root of the universe; [and] which is constantly sought after in the Upaniṣads.

82) The Yogin attains the fruit of *yoga* easily, which is always shining [and] devoid of activity, for he has shut down all sense organs [and] with a steady

282 *Ha* and *kṣa* are the two final syllables of the alphabet. The fifty syllables of the alphabet are inscribed on the petals of the six lotuses, one syllable on each petal, in the following way (cf. ŚT 5.130cd–135 and also RB, p. 913, 18–12; different texts show variants):

Lotus	Petals	Syllables	Deity	<Yoginī>
<i>mūlādhāra</i>	4	<i>va-sa</i>	Brahmā	Ḍākinī
<i>svādhiṣṭhāna</i>	6	<i>ba-la</i>	Viṣṇu	Rākinī
<i>maṇipūra</i>	10	<i>ḍa-pha</i>	Rudra	Lākinī
<i>anāhata</i>	12	<i>ka-tha</i>	Īśvara	Śākinī
<i>viśuddhi</i>	16	16 vowels	Sadāśiva	Kākinī
<i>ājñā</i>	2	<i>ha</i> and <i>kṣa</i>	Śiva	Hākinī

For a discussion of the correspondences between the lotuses and the Yoginīs according to different traditions, see Kiss 2009: 78–9.

283 RB, pp. 914, 28–915, 17 understands *guṇavṛtta* differently. He explains it as referring to the circle inside the triangle in the root *cakra*. The qualities (*guṇa*) are *sattva*, *rajas* and *tamas* (cf. verse 66). K, p. 61, 7 on Ṣaṭcakanirūpaṇa, verse 49 quotes an unidentified source according to which the circle is the *kuṇḍalinī* Śakti, endowed with the three qualities.

284 I.e. the thousand-petalled (*sahasradala*) lotus; cf. verse 64.

mind caused the Self to merge into the supreme Śiva, who is devoid of place, time, etc., who has the nature of pure consciousness, who is void [of attributes, and] who is without support [i.e. self-supported], having dissolved the group of five causes.²⁸⁵

83) I bow to that Mahābala,²⁸⁶ who is cooled by the embrace of the creeper of knowledge, by whom the ripe “Fruit of Liberation” (Muktiphala) has been offered from the branches of the Veda [tree] to those who approach [him].

84) From that [Mahābala] was born the most excellent elephant among all teachers, who habitually sported playfully in the ocean of the six rites (of magic) (*ṣaṭkarmasāgara*),²⁸⁷ whose victorious title Ācārya-Paṇḍita, spread out over the triple world, good people proclaim.

85) His son was Śrīkṛṣṇa, a teacher of teachers [and a man] of elevated power, by bathing in the nectar of compassion of whose feet those who are [so] blessed enjoy supreme prosperity.

86) Of that lord, who possessed an *ācārya*’s wealth of knowledge, Lakṣmaṇadeśikendra [was] the son, who obtained great fame in all [branches of] knowledge (*vidyā*) and all [performing] arts (*kalā*).

87) This wise man here composed the Tantra named the illustrious “Forehead mark of Śāradā” (Śāradātilaka), taking the complete essence from all the Āgamas [and making the number of] chapters [the same as] the number of constituents (*tattva*) [i.e. twenty-five], with the object of long giving joy to learned [people].

88) May the wife of Śaṃkara, who is without beginning and end, be [mindful of] your prosperity, who with [her] body, whose [one] half is merged into the body of Śaṃbhu, regularly creates the form of the worlds and the worshipful speech (i.e. the Veda) of true meaning, who is bent down under the burden of [her] breasts, namely words and [their] meaning, [and] who extinguishes the flood of suffering that occurs in worldly existence.

89) [May] Pārvatī always [be] pleased with [my] offering of the flower of [this] literary work, [she] who grants us happiness, is favourable to donors, [and] whose body is half Śaṃkara.

Thus [ends] the twenty-fifth chapter in the illustrious Śāradātilaka.

285 The five causes are specified in RB’s commentary, p. 915, 19–21 as *upādāna*, *samavāyin*, *nimitta*, *prayojaka* and *sahakārin*.

286 Mahābala is the name of the author’s great-grandfather, author of the work titled Muktiphala.

287 It is uncertain whether this statement also refers to a work entitled “The ocean of the six rites”.