

PART II

1 THE *YOGA*: PRELIMINARY REMARKS

To understand the place of *yoga* in the PādS, as well as its role in the religious life of the *pāñcarātrin*, it is necessary to identify the most relevant problems and evaluate the textual sources referred to. The following questions must therefore be answered:

1. What does *yoga* mean in the PādS?
2. To whom are the teachings about *yoga* addressed?
3. Does the *yogapāda*, the section of the work entirely devoted to *yoga*, suffice to provide adequate solutions to these problems?

1. Regarding the first question, the text of the PādS does not contain an explicit definition of *yoga*, but there are clear statements claiming that *yoga* constitutes a way of salvation: “... it is said that the learned man absorbed in *yoga* [attains] final beatitude. [1] The one who, permitted by a *guru*, learns this meritorious *yoga*, which destroys worldly existence [and] grants the complete attainment of any object, this one reaches final beatitude. [30cd]”³³⁸. While *yoga* has to be understood in the perspective of its function in the process of emancipation, yet it does not represent a way in itself, independent from or alternative to other means of liberation; it has rather to be regarded as one of the elements of the process of emancipation. There is a concise passage which epitomizes the view of the PādS about the means of liberation, bringing into focus the factors leading man to *mukti*, namely, as essential prerequisite, divine grace

³³⁸ PādS, yp, 1, 1 and yp, 5, 30cd: ... *yogayuktasya niḥśreyasam udīritam | puruṣasya ... jñāninaḥ ... || 1.1. idaṃ bhavaharaṃ puṇyaṃ yogaṃ sarvārthasiddhidam || 5.30cd yo'dhīte gurvanujñātaḥ sa yāti paramāṃ gatim ||* .

(*prasāda*), then, as further necessary elements, deriving from both divine revelation and human labour, *yoga* and *jñāna*: “When the eternal, Supreme *ātman* is inclined to grace, then, liberated from *māyā*, absorbed in *yoga*, being one who has subdued his senses, by means of knowledge [man] attains the Supreme *brahman*, which is characterized by happiness.”³³⁹

The assertion that *yoga* is a means of liberation clarifies also the purpose for which *yoga* has to be taught and learned. But what is *yoga* actually? What does such a means of liberation consist of, in concrete terms? The passages indicating those who are eligible for *yoga* provide a clue to these questions.

2. There are repeated statements, throughout the PādS, to the effect that, as a way of salvation, *yoga* is meant for those who have the *adhikāra* to receive the teachings concerning *jñāna* and *yoga*, and who, consequently, deserve the qualification of *jñānin*-s and are destined for final emancipation straight after their present life. This idea, which can be deduced from the distinction between *jñānin* and *ajñānin bhakta*-s mentioned in the opening verses of the *kp*³⁴⁰, is reaffirmed at the beginning of the *yp*: “[Brahmā:] O Bhagavān, ocean of compassion, Puruṣottama, it is said that the learned (*jñānin*) man absorbed in *yoga* [attains] final beatitude. [1]”³⁴¹. To be a *jñānin*, to be eligible for acquiring the salvific power of *yoga*, means, first of all, to possess a complex of qualifications which characterize every *pāñcarātrin*, namely: to be an initiate (*dīkṣita*), a devotee (*bhakta*) and to worship God by means of the prescribed ritual activity (*kriyā*). In addition to these qualifications, the *jñānin* must possess the virtue of *vairāgya*³⁴², he should be free from any worldly desire,

³³⁹ PādS, *jp*, 7, 32c-33: *yadā prasādasumukhaḥ paramātmā sanātanaḥ* || 7.32cd *tadā māyāvimuktaś ca yogayukto jitendriyaḥ | vijñānena paraṃ brahma prāpnoti sukhalakṣaṇam* || 7.33.

³⁴⁰ See the passage PādS, *kp*, 1, 1-11, quoted and discussed above, pp. 44ff.

³⁴¹ PādS, *yp*, 1, 1: [*brahmā*] *bhagavan yogayuktasya niḥśreyasam udīritam | puruṣasya dayāsiṃdho jñāninaḥ puruṣottama* || 1.1. (also quoted above in note 338).

³⁴² See PādS, *yp*, 1, 7b (quoted below, pp. 192-193 and note 357), where it is said that the *yoga* of knowledge (*jñānayoga*) is characterized by *vairāgya*.

endowed with an ascetic attitude towards life, constantly devoted to the spiritual aspect of his existence: “What has been so expounded is the quintessence of *yoga* (*yogasāra*), o you having the lotus as a seat. [29ab] This has to be taught to those who are totally engaged in ritual (*kriyā*), who are always turned away from worldly existence, who are initiated worshippers devoted to me. [29c-30b]”³⁴³.

Though concerned with the identification of those who deserve the revelation of the *yogasāra*, the latter passage suggests that the learning and practice of *yoga* cannot be considered independently from the ritual worship (*kriyā*) of God; thereby the text aids understanding of what, in concrete terms, the practice of *yoga* consists. The portions of the PādS dealing with ritual elucidate the connection between *yoga* and *kriyā*; close scrutiny shows that the various disciplines and practices pertaining to *yoga* must be regarded as integral parts of the religious life of the *pāñcarātrin*; they are to be recognized as essential components of his ritual activity, by means of which he can experience the relation with the worshipped God, a relation which is fully realized as the union of individual soul and Supreme Soul finally achieved after the present life.

Hence, in answering the question of what is meant by *yoga* in the PādS, it proves to be difficult to define a concept of *yoga* which can subsume all the *yoga*-featured disciplines and practices taught in the work; rather than speaking of *yoga*, it would be more appropriate to speak of yogic aspects of the religious life and of the spiritual experiences of the *pāñcarātrin*.

3. These tentative answers to the basic questions concerning *yoga* in the PādS must be substantiated by the evaluation of those portions of the work dealing with this topic. The first, most obvious source to be taken into account is the *yp*, insofar as this is the section specifically concerned with the exposition of the teachings related to *yoga*. It is a useful starting point because it constitutes a sort of general

³⁴³ PādS, *yp*, 5, 29-30b: *ity evaṃ yogasāro'yaṃ kathitaḥ kamalāsana | nityaṃ kriyātatparāṇāṃ saṃsāra*cakitātmanām* (em. śrī. vimukhātmanām) || 5.29 *madbhaktānām dikṣitānām vācyo'yaṃ upasīdatām* | 5.30ab.

introduction, an outline of the main issues. But, as a matter of fact, the *yp*, though claiming to disclose the “essence of *yoga*” (*yogasāra*, *yp*, 5, 29a), does not provide a complete and consistent treatment of this topic. Therefore, a discussion of its contents needs to be supplemented by reference to passages belonging to other portions of the work. In fact, as *yogapāda*, this section is not supposed to contain descriptions of rituals (which are found instead in the *kp* and *cp*), thus it cannot provide exhaustive information about the yogic-ritual practices of the *pāñcarātrin*.

Bearing in mind the limitations of the *yp* as a source, it is anyway useful, before proceeding to its study, to provide an analysis of its contents, in order to facilitate orientation through the text.

Analysis of the yogapāda

Chapter 1

1. Question by Brahmā (1, 1-2).
 - 1.1. General statement about *yoga* (1, 3).
2. Definition of *karmayoga* and *jñānayoga* (1, 4-7b).
 - 2.1. There are eight limbs of *yoga* (1, 7c).
 - 2.2. Enumeration of the *yama*-s and *niyama*-s (elements of *karmayoga*) (1, 7d-10b).
3. Description of the *āsana*-s (1, 10c-22).

Chapter 2

Connection between *prāṇāyāma* and *nāḍīśuddhi* (2, 1)

4. The subtle physiology.

* 4.1. The *sthāna*-s.

* 4.1.1. Measure of the body (2, 2).

* 4.1.2. Regulation of the air and fire which are located in the body (2, 3).

* 4.1.3. Description of the *sthāna*-s (2, 4-17b):

* 4.1.4. the place of *agni vaiśvānara* (2, 4-8b)

- * 4.1.5. the place of the *kanda* (2, 8c-9)
- * 4.1.6. the place of the twelve-spoked *cakra* (2, 10-13b)
- * 4.1.7. the place of *kuṇḍaliṇī* (2, 13c-14b)
- * 4.1.8. *kuṇḍaliṇī/prakṛti* and *yoga* (2, 14c-17b).
- 4.2. Description of the *nāḍī*-s (2, 17c-26b).
- 4.3. Description of the *prāṇa*-s (2, 26c-37b).
- Connection between *prāṇāyāma* and *nāḍīśuddhi* (2, 37c-38).

Chapter 3

5. *Prāṇāyāma*.

- 5.1. The setting (3, 1-6).
- 5.1.1. The method of *prāṇāyāma* (3, 7-11b).
- 5.1.2. An effect of *prāṇāyāma*: the two lotuses (3, 11c-13).
- 5.1.3. The fruits of *prāṇāyāma* (3, 14-18b)
- 5.1.4. The physical effects of *prāṇāyāma* and the classification of the *yogin*-s (3, 18c-22)
- ** 5.1.5. The combined practice of *kumbhaka* (*prāṇāyāma*) and *dhāraṇā* on the vital parts of the body, in order to maintain health (3, 23-32b).
- The method of *prāṇāyāma* (3, 32c-34).
- 6. The observation of the signs of approaching death (*ariṣṭa*) (3, 35-36).

Chapter 4

- 6.1. Question by Brahmā about the *ariṣṭa*-s (4, 1)
- 6.1.1. Description of the *ariṣṭa*-s (4, 2-8b).
- 7. The two applications of *pratyāhāra* (4, 8c-10b).
- 8. The list of the vital parts of the body (*marmasthāna*) (4, 10c-13b).
- 9. The practice of *dhāraṇā* within the ritual of *ātmaśuddhi*.
- 9.1. The *dhāraṇā* on the places of the five elements in the body (4, 13c-22b).

9.2. The worship of the five *mūrti*-s in the parts of the body corresponding respectively to the five elements (4, 22c-24).

Chapter 5

10. *Dhyāna*.

10.1. Preparation for the meditation on the *para* Vāsudeva (5, 1-4).

10.1.1. Correspondence between states of consciousness, parts of the body and manifestations of God (5, 5-8b).

10.1.2. Description of the meditation on the *para* Vāsudeva (5, 8c-20b) resulting in *sāmādhi* (5, 17-20b).

10. 2. Description of the meditation accompanying the last yogic ritual (5, 20c-28).

11. Conclusion of the *yogapāda* (5, 29-30).

Problems Concerning the Text and Structure of the yogapāda

This analysis of the text of the *yp* immediately highlights some incongruous elements, namely:

- a) elements of the subtle physiology (marked with one *) which are not further elaborated in the text and do not harmonize with the system of *nāḍī*-s and *prāṇa*-s, which provides the “support” for the practice of *prāṇāyāma*³⁴⁴.
- b) yogic practices (marked with two **) which, although included within the treatment of *yoga* as a way of salvation, are simply special procedures aimed at specific results - such as maintaining a healthy body - and are not related to the declared highest goal of *yoga*³⁴⁵.

These elements are inconsistent both in terms of their contents and of their position in the text of the *yp*. As far as the structure of the text is concerned, the passages which deal with the above men-

³⁴⁴ For a discussion of this topic, see below, pp. 210-225.

³⁴⁵ For a discussion of this topic, see below, pp. 239-245.

tioned elements appear as breaks within the main argumentation: the verses in question are introduced by a weak, or even absent, logical connection with the context in which they are inserted, and the exposition is often abruptly truncated. Moreover, from the point of view of their contents, some elements must be regarded as out of place in relation to the whole of the *yp* because they are either unnecessary for a general understanding of the matter at issue - as in the case of the elements of subtle physiology (marked with one *) - or - as in the case of the yogic practices (marked with two **) - they do not agree with the general tenets advocated by the PādS with regard to the chief function of *yoga*.

A further problem connected with the structure of the *yp*, and related also to the above mentioned incongruities within the text, concerns the sense and the function to be attributed to the *aṅga*-s of *yoga*. The text speaks explicitly of *aṣṭāṅgayoga* and, indeed, the practice of *yoga* is illustrated in the *yp* according to the classical scheme of the eight *aṅga*-s, which are mentioned and discussed in due order. This arrangement of the subject-matter is undoubtedly a device which allows the author(s) of the work to express their own views about *yoga* in a well known and traditionally acknowledged pattern and terminology. But, within this apparently well ordered structure of the *yp*, considerable space is dedicated to the subtle physiology, which certainly does not correspond to a *yogāṅga*; moreover, some of the *aṅga*-s, namely *prāṇāyāma* and *dhāraṇā*, are presented as disciplines which can be used for purposes which have nothing to do with the salvific value attached to *yoga*.

As a working hypothesis, to be tested through the study of the *yp*, two possible ways may be suggested to explain the presence of heterogeneous or incongruous elements, neither of which rules out the other: the first option is to relate the inconsistent elements and the passages dealing with them to different layers of the text; the second is to account for the discrepancies by considering them as effects of interpolations and, specifically, as deriving from the diverse sources referred to by the author(s) of the PādS. Thus, through a historical-philological approach the inconsistencies of the *yp* may be explained

by relating them to the internal re-workings and/or external influences which characterize the history of the text's transmission.

Finally, a reassessment of the concept of *aṅga*-s may show how, in the PādS, these cannot be considered - as they are in Patañjali - as functional units of a system of *yoga*, representing, from the point of view of the *yogin*, the steps of a unique spiritual process culminating in *dhyāna* and *samādhi*. In the *yp* the so-called *aṅga*-s correspond instead to single disciplines, that can be applied in different contexts for different purposes. When they are treated merely as psycho-physical disciplines, they can be directed to a broad range of possible objects and, accordingly, aimed at achieving various results. Their versatile character is exemplified in the case of the *dhāraṇā*, which can be either employed in a ritual context, namely within the daily ritual of *ātmaśuddhi*³⁴⁶, or else directed to the vital parts of the body in order to maintain good physical health³⁴⁷. Only when applied to ritual do the yogic disciplines form an aggregate of coordinated practices, thus becoming the functional components of a whole, namely, of a system of *yoga*-permeated ritual. Inasmuch as they are constituent elements of the ritual, these disciplines might therefore be more appropriately referred to as *yāgaṅga*-s, rather than *yogaṅga*-s.

³⁴⁶ See PādS, *yp*, 4, 13c-24, quoted and discussed below, pp. 261-267.

³⁴⁷ See PādS, *yp*, 3, 23-32b, quoted and discussed below, pp. 239-245.

2 KARMAYOGA AND JÑĀNAYOGA

The *yp* begins with a statement designating *yoga* as “the fixing of a non-agitated mind upon any object” and this “is the conjunction [with that object]”³⁴⁸. This half verse echoes the beginning of the *yoga* chapter of the ParS, according to which “*yoga* is said to be that which makes the concentration of the mind on any object calm and undisturbed. [5c-6b]”³⁴⁹. Thus, according to both texts, one can generally speak of *yoga* whenever the mind, in a state of unshakeable composure, is focusing its attention on any object; thereby - adds the PādS - *yoga* implies also an action of bringing together, which leads to the conjunction between the subject and the object of this mental act (the term *saṃyoga* should be understood as referring to the action of bringing together, rather than to the result of this action).

In both the PādS and the ParS, these general statements introduce a distinction between two aspects, or types, of *yoga*, namely *karmayoga* and *jñānayoga*: “this, o four-faced one, is twofold. [3cd] The continuous directing of the mind towards the acts prescribed, according to how the act has to be performed, this is called *yoga* of action (*karmayoga*). [4] But the constant directing of the mind towards the best object, this is to be known as the auspicious *yoga* of knowledge (*jñānayoga*), promoting the fulfilment of every perfection. [5] The one whose mind is engaged in the twofold *yoga*

³⁴⁸ PādS, *yp*, 1, 3abc: *avyākulasya cittasya bandhanaṃ viṣaye kvacit | yat saṃyogah....1.3abc*.

³⁴⁹ ParS, 10, 5c-6b: *yat karoti samādhānaṃ cittasya viṣaye kvacit || 10.5cd anākulam asaṃkṣobhaṃ sa yoga iti kīrtyate | 10.6ab*.

For an analysis of the *yoga* chapter of the ParS and a comment on the ideas exposed therein see Czerniak-Drożdżowicz 2003: 64ff and 158ff.

characterized by what has been said, this one directly reaches the supreme bliss of final emancipation. [6]³⁵⁰. *Karmayoga* means the observance of the obligations concerning any kind of act, including ritual activity. Constant thinking about what ought to be done and of the proper way of doing it signifies keeping oneself fully concentrated on one's duty, constantly conscious of the injunctions related to it. This does not mean simply obeying the prescribed rules, considering them merely as a decalogue. The term *bandhana* must be understood here in the sense of total absorption, a conscious involvement in the accomplishment of the act prescribed. Such a mental attitude brings about the interiorization of one's own duty, producing an inner transformation so that the one who is intent on *karmayoga* is purified and made gradually fit and ready for the next step, the *jñānayoga*. This, the concentration of the mind on the highest possible object, is to be understood as meditation on God. Therefore, in the case of *jñānayoga*, the *saṁyoga*, the action of bringing together the subject and the object of the mental act of meditation leads to the conjunction between the individual soul of the meditating *yogin* and the Supreme Soul.

The distinction between *karmayoga* and *jñānayoga* is found also in the ParS: "If man directs an unshaken mind on the acts, this is the *yoga* of action (*karmayoga*) removing every sin; [6c-7b] but if [he], quiet, directs the mind on the object of knowledge only, this is known as the the auspicious *yoga* of knowledge (*jñānayoga*), promoting the fulfilment of every perfection. [7c-8b]"³⁵¹. The same concept is formulated in a similar way in the two texts, but the ParS seems to emphasize the distinctive characteristics of the two sorts of *yoga*, rather than their complementarity. They are supposed to

³⁵⁰ PādS, yp, 1, 3c-6: ...*caturvaktra sa ca dvaividhyam aśnute* || 1.3cd *karma kartavyam ity evaṁ vihiteṣv eva karmasu* | *bandhanam manaso nityam karmayogaḥ sa ucyate* || 1.4 *yat tu cittasya satataṁ arthe śreyasi bandhanam* | *jñānayogaḥ sa vijñeyaḥ sarvasiddhikaraḥ śubhaḥ* || 1.5 *yasyoktalakṣaṇe yoge dvividhe* 'vasthitaṁ manah | *sa yāti paramaṁ śreya mokṣalakṣaṇam añjāsā* || 1.6.

³⁵¹ ParS, 10, 6c-8b: *yadi karmāṇi badhnāti cittam askhalitaṁ naraḥ* || 10.6cd *karmayogo bhavety eṣaḥ sarvapāpaprāṇāśanaḥ* | *yadi tu jñāna evārthe cittaṁ badhnāti nirvyathaḥ* || 10.7 *jñānayogaḥ sa vijñeyaḥ sarvasiddhikaraḥ śubhaḥ* | 10.8ab.

bestow different boons: *karmayoga*, destroying every sin, has a purifying power; whereas the expression *sarvasiddhikara*, applied to *jñānayoga*, can refer - here as well as in the PādS - both to the acquisition of the magical powers, the *siddhi*-s, and to the attainment of perfection, i.e. final emancipation. It is not clear whether the ParS envisages *karmayoga* and *jñānayoga* as two aspects or steps of one and the same discipline, or as two kinds of *yoga*. The former option is corroborated by the statement that, “the one whose mind feels no agitation [by practising] both *yoga*-s, attains the abode known as the abode of Viṣṇu. God alone is the support of both *yoga*-s. [8c-9]”³⁵². Thus both are necessary to attain the *sarvasiddhi*, in the sense of final emancipation. Moreover, they have an equal value, because “the worship [of God] can be done by knowledge as well as by act. [10ab]”³⁵³. On the other hand, the idea of two different sorts of *yoga* is suggested by the assertion - to be found later in the same chapter - according to which *karmayoga* and *jñānayoga* are suitable for different kinds of people: “For the man who is ignorant (*akṛta-buddhi*), but whose mind is intently occupied with virtuous conduct, *karmayoga* is suitable, because for him knowledge is difficult to attain. [61] But for the man who is educated and learned (*kṛta-buddhi*), *jñānayoga* shall be rather [suitable], because he becomes despondent about action. [62]”³⁵⁴. Actually, it is anyway difficult to establish, on the basis of this statement (not further clarified), whether, by *kṛta*- and *akṛta-buddhi*, the ParS truly intends to indicate two different kinds of people, or is referring rather to the stages of spiritual development of one and the same person. According to the latter option, the man engaged in *yoga* passes through two conditions: first, as *akṛta-buddhi*, he limits himself to the observance of righteous behaviour

³⁵² *Ibidem*, 8c-9: *ubhayor yogayor yasya na cittam vindati vyathām || 10.8cd sa tat padam avāpnoti yad viṣṇoḥ prathitam padam | ubhayasyāpi yogasya deva eva nibandhanaḥ || 10.9.*

³⁵³ *Ibidem*, 10ab: *jñānena karmaṇā cāpi tac ca kāryam upāsanam || 10.10ab.*

³⁵⁴ *Ibidem*, 61-62: *narasyākṛtabuddhes tu ghaṭamānasya satpathe | karmayogaḥ prayoktavyaḥ tasya jñānaḥ hi durlabham || 10.61 yas tu vidyāvinītaḥ syāt kṛtabuddhiś ca mānavaḥ | jñānayogaḥ paraṁ tasya sa hi karmaṇi sīdati || 10.62.*

and of the prescribed rituals, devoting himself to *karmayoga* only; later, no longer satisfied with mere compliance with the prescribed acts, which no longer suffice to fulfil the needs of his spiritual life, by devoting himself to the pursuit of knowledge, i.e. to *jñānayoga*, he is enabled to reach the condition of *kṛta-buddhi*. These two different interpretations of the statement contained in the ParS seem both to be possible³⁵⁵.

Although it is tempting to equate the distinction made in the PādS between *jñānin*- and *ajñānin-bhakta* with the distinction made in the ParS between *kṛta*- and *akṛta-buddhi*, it is not by chance that, though adopting the same categories of *karmayoga* and *jñānayoga*, the author(s) of the PādS have left out the ParS statement about *kṛta*- and *akṛta-buddhi yogin*-s. For as far as the PādS is concerned, *yoga* is one, yet made up of a complex of disciplines, and is intended for the *jñānin*, as is asserted in several quoted statements throughout the work. Furthermore, this *jñānin/yogin* must practise both, not only the auspicious *jñānayoga*, but *karmayoga* as well. In fact, the man who intends to undertake the path of *yoga* as a way of salvation must purify himself by fulfilling a series of moral and ritual injunctions, with deep insight and awareness of the obligations prescribed; without changing his attitude towards life, the *yogin* will never be able to experience *brahman*. Hence, only by combining both, *karmayoga* and *jñānayoga*, may the final emancipation be granted immediately after the present life. This is clearly stated by the PādS: “The one whose mind is engaged in the twofold *yoga* characterized by what has been said, this one directly reaches the supreme bliss of final emancipation.”³⁵⁶

As for the concrete contents and distinctive features of *karmayoga* and *jñānayoga*, the PādS, again echoing the text of the ParS, says: “The limbs of the first one (*karmayoga*) are *yama* and so on and of the second one (*jñānayoga*) detachment (*vairāgya*) and so on.

³⁵⁵ Czerniak-Drożdżowicz interprets this passage in the sense of the first of the two options discussed here (See Czerniak-Drożdżowicz 2003: 159).

³⁵⁶ PādS, yp, 1, 6, quoted above, pp. 189-190 and note 350.

[7ab]”³⁵⁷. For the ParS too, “it is established that [the elements] of *karmayoga* are *yama* and *niyama* and [those] of *jñānayoga* are said to be *vairāgya* and *samādhi*. [10c-11b]”³⁵⁸.

The parallels remarked upon so far between the two texts are shown in the table below:

PādS, yp, 1, 3-7b

avyākulasya cittasya bandhanaṃ
viṣaye kvacit |
yat saṃyogaś caturvaktra sa ca
dvaividhyam aśnute || 1.3
karma kartavyam ity evaṃ
vihiteṣv eva karmasu |
bandhanaṃ manaso nityaṃ
karmayogaḥ sa ucyate || 1.4
yat tu cittasya satataṃ arthe
śreyasi bandhanam |

jñānayogaḥ sa vijñeyah
sarvasiddhikaraḥ śubhaḥ || 1.5
yasyoktalakṣaṇe yoge
dvividhe vasthitaṃ manaḥ |
sa yāti paramaṃ śreya
mokṣalakṣaṇam añjaś || 1.6

yamādir aṅgaṃ pūrvasya
vairāgyādi parasya tu | 1.7ab

ParS, 10, 5c-11b

yat karoti samādhānaṃ cittasya
viṣaye kvacit || 10.5cd
anākulam asaṃkṣobhaṃ
sa yoga iti kīrtyate |
yadi karmāṇi badhnāti
cittam askhalitaṃ naraḥ || 10.6
karmayogo bhavety
eṣaḥ sarvapāpaprāṇāśanaḥ |
yadi tu jñāna evārthe cittam
badhnāti nirvyathaḥ || 10.7

jñānayogaḥ sa vijñeyah
sarvasiddhikaraḥ śubhaḥ |

ubhayaḥ yogayor yasya
na cittam vindati vyathāṃ || 10.8
sa tat padam avāpnoti
yad viṣṇoḥ prathitaṃ padam |
ubhayasyāpi yogasya deva
eva nibandhanaḥ || 10.9
jñānena karmaṇā cāpi tac ca
kāryam upāsanam |
yamaś ca niyamaś caiva
karmayogasya niścitam || 10.10
vairāgyaṃ ca samādhiś ca
jñānayogasya ucyate | 10.11ab

³⁵⁷ *Ibidem*, 7ab: *yamādir aṅgaṃ pūrvasya vairāgyādi parasya tu | 1.7ab*

³⁵⁸ ParS, 10, 10c-11b: *yamaś ca niyamaś caiva karmayogasya niścitam || 10.10cd*
vairāgyaṃ ca samādhiś ca jñānayogasya ucyate | 10.11ab

The Elements of karmayoga: yama and niyama

In discussing the constituent elements of *karmayoga*, the text introduces the idea of an eightfold *yoga*: “There are eight limbs beginning with *yama*...”³⁵⁹. This idea is foreign to the ParS, which does not speak of *aṣṭāṅgayoga*, but it is to be found instead in the AS, which enumerates eight limbs of *yoga*, namely: *yama*, *niyama*, *āsana*, *prāṇāyāma*, *pratyāhāra*, *dhāraṇā*, *dhyāna* and *samādhi*³⁶⁰, the very ones discussed in the *yp* of the PādS. The author(s) of the PādS, after having taken from the ParS the idea of the twofold *yoga*, constituted by *karmayoga* and *jñānayoga*, have superimposed upon this twofold pattern the eightfold division adopted by the AS. By doing so, they have juxtaposed these two patterns without bothering too much about their integration into a consistent system. In fact, whereas the text explicitly assigns *yama* and *niyama* to *karmayoga* and, implicitly, *dhyāna* and *samādhi* to *jñānayoga*, it does not specify which of the other *aṅga*-s discussed in the *yp* pertain to *karmayoga* and which to *jñānayoga*. This unsuccessful harmonization of the two patterns can be explained by the way the author(s) of the work have incorporated into the text ideas deriving from different sources: the ParS and the AS. Their reference to the AS proves fruitful, insofar as its detailed information about several topics, including the subtle physiology, is then used to enrich with technical items the exposition of *yoga* provided by the *yp* of the PādS.

In specifying what *yama* and *niyama* consist of in concrete terms, the text says: “*Yama* is characterized by harmlessness and so on. There are ten *yama*-s, namely: harmlessness, truthfulness, not stealing, sexual continence, compassion, rectitude, patience, resolution, moderate diet and purity. [7d-8] On the other hand, *niyama* is regarded as consisting of asceticism and so on. It is characterized by:

³⁵⁹ PādS, *yp*, 1, 7c: *aṣṭau yamādayo *yogāḥ* (em. ma. *aṅgāni*)...1.7c.

³⁶⁰ See AS, 31, 16-17: *aṣṭāṅgāny asya vakṣyāmi prthak tāni niśāmayā | yamaś ca niyamaś caivam āsanam tadanantaram || 31.16 prāṇāyāmas tataḥ proktaḥ pratyāhāraś ca dhāraṇā | dhyānam tathā samādhiś cāpy aṅgāny etāni nārada || 31.17.*

asceticism, contentment, faith, generosity, worship of Hari, learning the canonical texts, modesty and muttering *mantra*-s. [9-10ab]³⁶¹.

It would be difficult to frame all the elements enumerated in these two lists of the PādS within the two categories of *yama* and *niyama* as they are meant by Patañjali, for whom the *yama*-s are negative rules of conduct, prescribing self-restraint in general and abstention from doing certain things in particular, and the *niyama*-s are positive rules of conduct, recommending the observance of certain obligations. It is true that, among the *yama*-s mentioned in the list of the PādS, harmlessness (*ahiṃsā*), truthfulness (*satya*), not stealing (*asteya*) and sexual continence (*brahmacarya*) correspond to the first category of the moral restraints; whereas, among the *niyama*-s, asceticism (*tapas*), worship of Hari (*ārādhana*), learning the canonical texts (*siddhāntaśravaṇa*) and muttering *mantra*-s (*japa*) correspond

³⁶¹ PādS, yp, 1, 7d-10b: ... *yamo'hiṃsādilakṣaṇaḥ* || 1.7d *ahiṃsā satyam asteyaṃ brahmacaryaṃ dayārjavam* | *kṣamā dhṛtir mitāhāro śaucaṃ ceti yamā daśa* || 1.8 *tapahprabhṛtirūpas tu niyamaḥ kathyate punaḥ* | *tapas sa tuṣṭir āstikyaṃ dānam ārādhanaṃ hareḥ* || 1.9 *siddhāntaśravaṇaṃ hrīś ca japa ityādilakṣaṇaḥ* | 1.10ab.

The PādS list of *yama*-s is identical with that given in the AS (See AS, 31, 18: *satyaṃ dayā dhṛtiḥ śaucaṃ brahmacaryaṃ kṣamārjavam* | *mitāhāras tathāsteyaṃ ahiṃseti yamā daśa* || 31.18.), whereas it diverges from the corresponding list given in the ParS (See ParS, 10, 11c-14b: *vāgindriyaṃ anukrośād akṛtyakaraṇāt karam* || 10.11cd *agamyāgamanāt pādamaṃ *nartanollanḥanaṇād* (em. S *nartanollanḥanaṇād* GOS) *api* | *nindyanārīsamāyogāj jaghanendriyaṃ ātmanaḥ* || 10.12 *icchāmātreṇa coccārād duḥśīlaṃ guhyaṃ indriyaṃ* | *saṅkalpanād anarthānāṃ manaś ca parirakṣati* || 10.13 *yad ayaṃ dhārmiko yogaḥ sa yamaḥ parikīrtitaḥ* | 10.14ab).

The PādS list of *niyama*-s reproduces that given in the AS (See AS, 31, 24-25b: *siddhāntaśravaṇaṃ dānaṃ matir īśvarapūjanam* | *saṃtoṣas tapa āstikyaṃ hrīr japaś ca tathā vrataṃ* || 31.24 *ete tu niyamāḥ proktā daśa yogasya sādhaḥ* | 31.25ab.), with slight variants, namely: in the AS *santoṣa* and *īśvarapūjana* stand, with the same meaning, for *tuṣṭi* and *ārādhana*, then the AS includes also belief (*mati*) and vow (*vrata*). On the other hand, the ParS equates *niyama* with *sādhana*, without providing any list of observances (See ParS, 10, 14c-15b: *vratopavāsādānādaṃ yad etāni niyacchati* || 10.14cd *niyamas tena *saṃjñeyaḥ* (em. S *sa jñeyaḥ* GOS) *karmayogasya sādhanāḥ* | 10.15ab).

For a comparative analysis of the *yoga* in the AS and in the Vaikhānasa *Marīcisaṃhitā* see Colas 1988. For a discussion of the *yama*-s and *niyama*-s in the two texts, see *Ibidem*: 256-262.

to the second category of the positive religious obligations. However, there are several other elements which do not fit into the two categories given above; it is therefore more useful to take the *yama*-s and *niyama*-s of the PādS as a whole and to subdivide the elements included therein into three categories, namely:

a) General principles of behaviour. Among the virtues and rules of conduct enumerated, there are a few which might be recommended to any righteous person, regardless of his particular religious affiliation. Thus, as a general rule of behaviour, truthfulness (*satya*), the command to speak the truth, demands a strict correspondence of one's thoughts and words with facts; this attitude towards reality leads to rectitude (*ārjava*), which means to behave honestly and to hold by and be satisfied with one's decisions, as is expressed by resolution (*dhr̥ti*) and contentment (*tuṣṭi*); moreover, while acting properly, one should not push oneself forward, but show modesty (*hr̥i*), and, instead of eagerly awaiting the results of one's actions, one should show patience (*kṣamā*). In order to behave well towards living beings, one should obey the command relating to harmlessness (*ahiṃsā*), which means not causing any possible injury to living creatures, and feeling sympathy and concern for them, as expressed by compassion (*dayā*); the command of not stealing (*asteya*) implies that one should not desire other people's property but, on the contrary, by showing generosity (*dāna*), one should share one's fortune with one's fellow creatures.

b) Virtues proper to an ascetic way of life. In addition to these qualities, proper to any decent person, the man who intends to follow the discipline of *yoga*, as is taught in the PādS, should comply with additional, more specific qualifications. First of all the adept should purify himself. This purity (*śauca*) entails not simply physical cleanliness, both external and internal, obtained by regular ablutions and by a moderate diet (*mitāhāra*) consisting only of permitted foods, but entails also the inner purification of the mind. This condition of impeccableness must be accompanied by a spiritual, ascetic attitude

towards life (*tapas*), which implies, above all, sexual continence or chastity (*brahmacarya*).

In the PādS, asceticism (*tapas*) does not mean the practice of austerities or penance, but indicates rather a whole attitude and discipline of life conditioning the attainment of the salvific knowledge. As stated in the *jp*: "...the practice of asceticism (*tapas*) is celebrated as a means of knowledge. [1ab]"³⁶². This broad notion of *tapas* means that it may be considered as involving a series of virtues, observances and obligations which are mentioned within the *yama*-s and *niyama*-s also: "...Asceticism is considered as threefold according to whether it is connected with speech, mind or body. Worship and respect for gods, brāhmins, spiritual teachers and learned men, purity (*śauca*), rectitude (*ārjava*), [1c-2] harmlessness (*ahiṃsana*), continence and chastity (*brahmacarya*), this is called the asceticism connected with the body. [Speaking] words [that are] truthful, kind and favourable to living beings, [3] and the practice of recitation of the sacred texts, this is said to be verbal asceticism. Perpetual content, subduing the self by mere thinking of *brahman*, [4] purity of mind and benevolence, [this] is called mental asceticism. [5ab]"³⁶³.

c) Duties of the *pāñcarātrin*. On completion of the *yama*-s and *niyama*-s which constitute the prerequisites necessary for the ideal *yogin*, the text introduces some behavioural duties foreseen for the Vaiṣṇava devotee in general and for the *pāñcarātrin* in particular. Accordingly, one should be a believer, possessing faith (*āstikya*) and should learn the canonical texts of the Pāñcarātra tradition (*siddhāntaśravaṇa*), in order to be able to perform, according to their prescriptions, the worship of God (*ārādhana*); moreover, for

³⁶² PādS, *jp*, 8, 1ab: [*brahmā*] *vijñānopāyarūpeṇa tapaścaryā ca kīrtitā* | 8.1ab.

³⁶³ PādS, *jp*, 8, 1c-5b: *bhagavan tat tapaḥ kīdrk kiṃ vā tat kathyatāṃ mama* || 8.1cd [*śrībhagavān*] *vānmanahkāyajatvena tapas tat trividhaṃ matam* | *devadvijaguruprājñapūjanaṃ śaucam ārjavam* || 8.2 *ahiṃsanaṃ brahmacaryaṃ tapaḥ śārīram īritam* | *anugraha paraṃ vākyaṃ satyaṃ bhūtopakāraṃ* || 8.3 *svādhyāyābhyasanaṃ ceti vācikaṃ kathikaṃ tapaḥ* | *santoṣaḥ satataṃ brahmacintayātmavinigrahaḥ* || 8.4 *bhāvaśuddhiḥ saumyatā ca tapomānasam īritam* | 8.5ab.

the sake of worship, as well as of the practice of meditation, one should be acquainted with the use of the *mantra-s* (*japa*).

Karmayoga and kriyājñāna. Jñānayoga and sattvajñāna

The function of this complex of virtues and duties in the concept of the twofold *yoga* (i.e. *karmayoga* and *jñānayoga*), as well as its role in the religious life of the *pāñcarātrin*, is not discussed in the *yp*, where the *yama-s* and *niyama-s* are simply enumerated, but is elucidated in two passages of the *jp*. Here, the elements of *karmayoga*, the *yoga* of action, are considered to be the concern of a so-called *kriyājñāna*, knowledge of the acts, and this *kriyājñāna* is regarded as a precondition for the arising of the salvific knowledge of *brahman*; the latter, called *sattvajñāna*, knowledge of the Being, is then fully attained through the practice of *jñānayoga*. The relevance of these two passages of the *jp* to the present discussion is due to the fact that, firstly, they enrich and clarify the notion of *karmayoga* and, secondly, they elucidate the relation between *karmayoga* and *jñānayoga*.

The first of these two passages of the *jp* says:

“[Brahmā:] Now disclose to me the knowledge granting the attainment of *brahman*, o Imperishable. After having become acquainted with it, there shall be no more birth, nor death, nor bondages of worldly existence. [23] [Śrī Bhagavān:] ‘Knowledge - it is said - is of two kinds: the one called *sattva* and the one consisting of *kriyā*’. The unfailing and lasting accomplishment of the one called *sattva* [is obtained] through the one called *kriyā*. [24] [Brahmā:] Now tell me, o Lord, of which kind is the knowledge consisting of *kriyā*, through whose practising I shall proceed towards the one called *sattva*, granting the attainment of *brahman*. [25] [Śrī Bhagavān:] The [knowledge] called *kriyā* is declared to be twofold, namely *yama* and *niyama*; and through these two one obtains the knowledge called *sattva*, there is no doubt [about it]. [26] With regard to *brahman*, [one] obtains what is to be known, [which is] called *sattva* [and which is] not different from knowledge [itself]; from knowledge [arises] lib-

eration, in the Supreme *ātman* which is final beatitude, o lotus-born. [27]”³⁶⁴.

This passage has to be read together with the second, above-mentioned passage of the *jp*, which complements the former and provides a concrete content to the terms *yama* and *niyama*. In addition, it stresses the importance of ritual worship as an essential factor contributing to the arising of *jñāna*. The association and parallel reading of these two passages of the *jp* is also justified by the fact that they are both based on a common source, namely a passage of the JS, which furthermore provides a more organic exposition of the ideas expressed in the two separate passages of the PādS.

The second passage of the *jp* of the PādS says:

“A pure knowledge (*vijñāna*), free from the influence of external objects arises for the [man] who [has achieved] the destruction of ignorance which has no beginning through the performance of the rites of propitiation of Bhagavān and the limbs of *yoga*, *yama* and so on: [2-3ab] purity, sacrifice, asceticism, due observance of all rites and customs and also the practice of recitation of the sacred texts; [3cd] the state of continence and chastity, moderation in diet, silence, restraint of the organs of sense, harmlessness and fasting, bathing in sacred waters and visiting places of pilgrimage on the banks of sacred streams; [4] indifference to children and wife, avoiding defiled food, disinterested reverence for the aged, patience, benevolence and kindness; [5] averting the face from the wives and the property of others, reverence for the authoritative scriptures, indifference to [any] object of enjoyment. Through these [virtues] preparing the mind [6] arises an awareness (*jñāna*) turned inwardly. When knowledge and awareness (*jñānavijñāna*) arise, men devoted to ritual per-

³⁶⁴ PādS, *jp*, 5, 23-27: [*brahmā*] *idānīm vada me jñānaṃ brahmasiddhidam acyuta | yaj jñātvā na punar janma maraṇam bhavabandhanam* || 5.23 [*śrībhagavān*] “*jñānaṃ dvividham ākhyātaṃ satvākhyam ca kriyātmakam*” | *satvākhyasya kriyākhyena siddhir avyabhicārinī* || 5.24 [*brahmā*] *jñānaṃ kriyātmakam tāvat vada kīḍṛg vidhaṃ prabho | yenābhyastena satvākhyam yāsyāmi brahmasiddhidam* || 5.25 [*śrībhagavān*] *yamaś ca niyamaś caiva kriyākhyā dvividhā smṛtā | tābhyām jñānaṃ ca satvākhyam prāpnoty eva na saṃśayaḥ* || 5.26 *brahmaṇy abhinnaṃ satvākhyam jñānāj jñeyam avāpyate | jñānān muktih parānande paramātmani padmaja* || 5.27.

ceive - through [them] - the abode, having reached which they will never be born again, free from birth and death. [7-8ab]”³⁶⁵.

The above quoted passages of the PādS are based on the following passage of the JS:

“[Nārada:] O Lord, speak about the knowledge conferring the attainment of *brahman* [and] about its characteristics; having become acquainted with it, there shall not be birth, death [or] bondage with worldly existence. [39] [Śrī Bhagavān:] Know that knowledge is of two kinds: the one called *sattā* (= *sattva*) and the one consisting of *kriyā*. The holding of the one called *sattā* shall arise by means of the practice of the one called *kriyā*. [40] [Nārada:] Now tell [me], o Lord, of which kind is the knowledge consisting of *kriyā*, through whose practising I shall become acquainted with the one called *sattā* conferring the attainment of *brahman*. [41] [Śrī Bhagavān:] The *kriyā* knowledge is said [to be] twofold by nature: first, [the one] characterized by *niyama* and last, [the one] called *yama*. [42] By performing the one called *niyama* combined with *yama*, the attainment [of *brahman*] is granted. [43ab] [Nārada:] O Lord of the world, tell me in detail, to me fallen into the ocean of existence, about the characteristics of these two, on which the highest abode is founded. [43cd-44ab] [Śrī Bhagavān:] Purity, sacrifice, asceticism, as well as recitation of the texts belonging to the *śruti*; [44cd] gentleness, mildness, as well as constant patience, truthfulness, goodness towards living beings, which [means] not doing harm even to enemies; [45] harmlessness towards others beginning with oneself and great self-restraint of the mind, as well as no desire for any object of enjoyment of the senses, such as food. [46] Being detached from worldly feelings by sitting,

³⁶⁵ PādS, jp, 7, 2-8b: *bāhyoparāgarahitaṃ nirmalaṃ tasya jāyate | vijñānaṃ yasya bhagavatsamārāadhanakarmabhiḥ || 7.2 anādyavidyāvilayo yogāṅgaiś ca yamādibhiḥ | śaucam iṣyā tapaś caryā svādhyāyābhyasanaṃ tathā || 7.3 *brahmacaryāḥ (em. brahmacaryā) mitāhāro maunam indriyanigrahaḥ | ahimsā copavāsas ca snānaṃ tīrthaniṣevanam || 7.4 vairāgyaṃ putradāreṣu duṣṭāhāravivarjanam | aratā vṛddhasevā kṣamā maitry anrśaṃsatā || 7.5 paradāraparasveṣu vaimukhyaṃ śāstrasevanam | asaktatā bhogyavastuṣv etaiś cittaprasādhanaḥ || 7.6 jñānaṃ pratyañmukhaṃ jātaṃ tena jñānti tat padam | yat prāpya na nivartante janmamṛtyuvivarjitāḥ || 7.7 puruṣāḥ karmaniratā jñānavijñānanjanmani || 7.8ab*

sleeping, being on the way as well as by eating, one should not give up meditation within the heart, which bestows the fruit of beatitude. [47] [Then] bestowing gifts according to one's own power, [speaking] truthful and not harsh words, having always the same opinion of friends and enemies; [48] rectitude, not falsehood, compassion for everybody. Whatever self-restraint be endowed with these elements, [this is] *yama* and *niyama*. [49] Thus, from the one called *kriyā* man obtains the knowledge called *sattā*. Then, with regard to *brahman*, out of the knowledge called *sattā*, there shall be a knowledge not different [from it]. Then, due to the knowledge which is not different from *brahman*, the Supreme *brahman* is united [with one's self]. [50-51ab]³⁶⁶.

It is evident that the verses 39-43b and 50-51b of the JS passage constitute the source of the first quoted passage of the PādS (PādS, *jp*, 5, 23-27), whereas the verses 43c-49 are the source of the verses 3c-6 of the second passage (PādS, *jp*, 7, 2-8b). “The limbs of *yoga*, *yama* and so on,” mentioned in PādS, *jp*, 7, 3b, stand for the contents of the *kriyājñāna* spoken of in PādS, *jp*, 5, 23-27 and in the JS passage. The

³⁶⁶ JS, 4, 39-51b: [nāradaḥ] brahmasiddhipradaṃ jñānaṃ brūhi tallakṣaṇaṃ prabho | yaj jñātvā na bhavej janma maraṇaṃ bhavabandhanam || 4.39 [śrībhagavān] jñānaṃ tu dvividhaṃ viddhi sattākhyam ca kriyātmakam | sattākhyasya kriyākhyena abhyastena bhaved dhṛtiḥ || 4.40 [nāradaḥ] jñānaṃ kriyātmakam tāvad vada kīdṛg vidhaṃ prabho | yenābhyastena sattākhyam jñāsyāmi brahmasiddhidam || 4.41 [śrībhagavān] dvividhaṃ ca kriyājñānaṃ pūrvaṃ niyamalakṣaṇam | yamākhyam paramaṃ caiva tac ca svābhāvikam smṛtam || 4.42. nirvartya niyamākhyam tad yamayuktaṃ ca siddhidam | 4.43ab [nāradaḥ] etayor lakṣaṇaṃ brūhi yad āyattaṃ paraṃ padam || 4.43cd vistareṇa jagannātha bhavābhipatitasya me | 4.44ab [śrībhagavān] śucir iṣyā tapaś caiva svādhyāśrutipūrvakaḥ || 4.44cd akrūrātā'niṣthuratā kṣamā caivānapāyinī | satyaṃ bhūtahitaṃ caiva yad abādhaḥ pareṣv api || 4.45 paravāder ahiṃsā ca cetaso damanaṃ mahat | indriyābhyavahāryāñāṃ bhogānāṃ api cāsprhā || 4.46 āsane śayane mārge asaktiś cāpi bhojane | hṛdgataṃ na tyajed dhyānam ānandaphaladaṃ ca yat || 4.47 ātmaśaktyā pradānaṃ ca satyaṃ vākyaṃ aniṣthuram | amitreṣu ca mitreṣu samā buddhis sadaiva hi || 4.48 ārjavatvaṃ akauṭilyaṃ kārūṇyaṃ sarvajantuṣu | etad aṅgānvito yo yo yamo yamaniyamakaḥ || 4.49 evaṃ kriyākhyāt sattākhyam jñānaṃ prāpnoti mānavaḥ | brahmaṇy abhinnaṃ sattākhyāt jñānāj jñānaṃ tato bhavet || 4.50 brahmābhinnāt tato jñānād brahma saṃyujyate param | 4.51ab.

elements of *yamādi* enumerated in the verses 3c-6 correspond also, to some extent, to those mentioned in JS, 4, 43c-49³⁶⁷.

These parallels are shown by the following table:

PādS, jp, 5, 23-27:

[*brahmā*] *idānūṃ vada me jñānaṃ*
brahmasiddhidam acyuta |
yaḥ jñātvā na punar janma
marāṇaṃ bhavabandhanam || 5.23
 [śrībhagavān] **“jñānaṃ dvividhaṃ**
ākhyātāṃ satvākhyāṃ ca kriyātmakam” |
satvākhyasya kriyākhyena siddhir
avyabhicārinī || 5.24
 [*brahmā*] *jñānaṃ kriyātmakam*
tāvat vada kīdr̥g vidhaṃ prabho |
yenābhyastena satvākhyāṃ yāsyāmi
brahmasiddhidam || 5.25
 [śrībhagavān] *yamaś ca niyamaś caiva*
kriyākhyā dvividhā smṛtā | *tābhyāṃ*
jñānaṃ ca satvākhyāṃ prāpnoty eva na
saṃśayaḥ || 5.26

brahmaṇy abhinnaṃ satvākhyāṃ
jñānāḥ jñeyam avāpyate | *jñānān muktīḥ*
parānande paramātmani padmaja || 5.27.

JS, 4, 39-43b, 50-51b:

[*nāradaḥ*] *brahmasiddhipradaṃ*
jñānaṃ brūhi tallakṣaṇaṃ prabho |
yaḥ jñātvā na bhaved janma
marāṇaṃ bhavabandhanam || 4.39
 [śrībhagavān] **jñānaṃ tu dvividhaṃ**
viddhi sattākhyāṃ ca kriyātmakam |
sattākhyasya kriyākhyena
abhyastena bhaved dhṛtiḥ || 4.40
 [*nāradaḥ*] *jñānaṃ kriyātmakam*
tāvad vada kīdr̥g vidhaṃ prabho |
yenābhyastena sattākhyāṃ jñāsyāmi
brahmasiddhidam || 4.41
 [śrībhagavān] *dvividhaṃ*
ca kriyājñānaṃ pūrvaṃ
niyamalakṣaṇaṃ | *yamākhyāṃ*
paramaṃ caiva tac ca svābhāvikaṃ
smṛtam || 4.42.
nīrvartya niyamākhyāṃ tad
yamayuktaṃ ca siddhidam | 4.43ab

evaṃ kriyākhyāt sattākhyāṃ jñānaṃ
prāpnoti mānavaḥ | *brahmaṇy*
abhinnaṃ sattākhyāt jñānāḥ jñānaṃ
tato bhavet || 4.50 *brahmābhinnāt*
tato jñānād brahma saṃyujyate
param | 4.51ab

³⁶⁷ The corresponding elements between PādS, jp, 7, 3c-6 and JS, 4, 44c-49 are: *śauca*, *ijyā*, *tapas*, *svādhyāya*, *ahiṃsā*, *kṣamā*.

PādS, jp, 7, 2-8b:

bāhyoparāgarahitaṃ nirmalaṃ
tasya jāyate | vijñānaṃ yasya
bhagavatsamārāadhanakarmabhiḥ ||
 7.2 *anādyavidyāvilayo yogāṅgaiś ca*
yamādibhiḥ | śaucam iḥyā tapaś caryā
svādhyāyābhyasanaṃ tathā || 7.3
 **brahmacaryāḥ* (em. *brahmacaryā*)
mitāhāro maunaṃ indriyanigrahaḥ |
ahiṃsā copavāsaś ca snānaṃ
tīrthanīsevaṇaṃ || 7.4
vairāgyaṃ putradāreṣu
duṣṭāhāravivarjanaṃ | aratā
vṛddhasevā kṣamā maitry anṛśaṃsatā
 || 7.5 *paradāraparasveṣu vaimukhyaṃ*
śāstrasevaṇaṃ | asaṅgatā bhogyavastuṣv
etaiś cittaprasādhanaḥ || 7.6
jñānaṃ pratyaṃmukhaṃ jātaṃ tena
jānanti tat padam | yat prāpya na
nivartante janmamṛtyuvivarjitāḥ || 7.7
puruṣāḥ karmaniratā
jñānavijñānajanmani | 7.8ab

JS, 4, 43c-49:

[*nāradaḥ*] *etayor lakṣaṇaṃ brūhi*
yad āyattaṃ paraṃ padam || 4.43cd
vistareṇa jagannātha
bhavābhipatitasya me |
 [*śrībhagavān*] *śucir iḥyā tapaś caiva*
svādhyāyaśrutipūrvakaḥ || 4.44
akrūrata' niṣṭhuratā kṣamā
caivānapāyiniḥ | satyaṃ bhūtaḥ hitaṃ
caiva yad abādhaḥ pareṣv api || 4.45
parasvāder ahiṃsā ca
cetaso damanaṃ mahat |
indriyābhyavahāryāṇāṃ bhogānāṃ
api cāspṛhā || 4.46
āsane śayane mārge asaktiś cāpi
bhojane | hr̥dgataṃ na tyajed
dhyānaṃ ānandaphaladaṃ ca yat
 || 4.47
ātmaśaktyā pradānaṃ ca satyaṃ
vākyaṃ anīṣṭhuraṃ | amitreṣu ca
mitreṣu samā buddhiś sadaiva hi ||
 4.48
ārjavatvaṃ akauṭilyaṃ kārūṇyaṃ
sarvajantuṣu | etad aṅgānvito yo yo
yamo yamaṇiyāmakāḥ || 4.49

As was the case for the *yama*-s and *niyama*-s enumerated in the first chapter of the yp³⁶⁸, in PādS, jp, 7, 3c-6 certain virtues valid for everybody are also mentioned. Particular attention is given to those qualities which favour a friendly human society, such as: harmlessness (*ahiṃsā*), benevolence (*maitrī*), kindness (*anṛśaṃsatā*), patience (*kṣamā*), disinterested reverence for the aged and, as an equivalent to *asteya*, refraining from desiring the wives and property of others.

A second group of “*yamādi*” may also be distinguished, which are related to the qualities pertaining, more specifically, to an ascetic

³⁶⁸ The corresponding elements between PādS, jp, 7, 3c-6 and PādS, yp, 1, 7-10b

way of life: purity (*śauca*), which is associated with moderation in diet (*mitāhāra*), avoiding defiled food and fasting; the ascetic attitude and behaviour (*tapas*), which involves the withdrawal from any worldly relationship with one's fellow creatures, hence silence (*mauna*), continence and chastity (*brahmacarya*) and indifference towards children and wife, which implies also the renunciation of any sense of possession with regard to the latter; finally, retreat of the organs of sense from the sensible world and indifference to any object of enjoyment mark the progressive detachment of the *yogin* from any worldly appeal.

A last group of “*yamādi*” is concerned with the duties of the pious *pāñcarātrin*. The due observance of all rites and customs (*caryā*) means a general conformity with the rules of conduct and the proper way of living of the *pāñcarātrin*-s. This entails the performance of all religious obligations, with two of the five daily observances (*pañcakāla*) being mentioned in the text, namely: sacrifice (*ijyā*) and the practice of recitation of the sacred texts (*svādhyāyābhyasana*), which, accompanied by a sense of reverence for the authoritative scriptures (*śāstrasevana*), in some way corresponds to the *siddhāntaśravaṇa* (the learning of the canonical texts of the Pāñcarātra tradition) mentioned in the *yp* passage. For the inner purification of the devotee, the pious practices of bathing in sacred waters and visiting places of pilgrimage on the banks of sacred streams are recommended.

The enumeration of the *yama*-s and *niyama*-s, contained in the passage PādS, *jp*, 7, 2-8b, confirms the broad notion of *karmayoga* already suggested in the *yp*. Accordingly, *karmayoga* must be regarded not only as a general moral preparation for the practice of *yoga*, but also as comprehensive good behaviour that includes a series of specific religious obligations which are characteristic of the conduct prescribed (*caryā*) for the *pāñcarātrin*.

are: *śauca*, *tapas*, *brahmacarya*, *mitāhāra*, *ahiṃsā*, *kṣamā*. Comparing then PādS, *yp*, 1, 7-10b and JS, 4, 44c-49, the corresponding elements are: *ahiṃsā*, *satya*, *ārjava*, *kṣamā*, *śauca*, *tapas*, *dāna*.

As is stated in verses 2-3b of this passage, compliance with this *caryā*, in which the worship of God (*ārādhana*) constitutes the most important obligation, is inextricably associated with a knowledge (*viññāna*) free from the influence of the impressions exerted on the sense-organs by external objects. This kind of knowledge is attained when the mind, not distracted by the objects of the senses, is perfectly concentrated, and when the condition required for the practice of *karmayoga* is fulfilled, i.e. “the continuous directing of the mind towards the acts prescribed, according to how the act has to be performed”³⁶⁹. This *viññāna*, which inspires the man consciously practicing the virtues and duties of *karmayoga*, is the background necessary for the arising of an “awareness (*jñāna*) turned inwardly”, by which is meant the interiorization of one’s own duty. Thus, the implicit concern of this passage is none other than the contents of *karmayoga* and the mental attitude which should accompany its practice. The conclusion is that, thanks to the influence of these two, i.e. concentration and interiorization, the so-called “*jñānaviññāna*”, men are able to perceive (*jānanti*) the highest abode, which is imagined as a desirable aim; in this way there arises in these men the longing for liberation.

This idea is developed in the first quoted passage of the *jp* (5, 23-27), which states that the practice of the *kriyājñāna* (which corresponds to the *jñānaviññāna* of *jp*, 7, 8b), not only allows men to imagine and desire the highest abode, but constitutes also the precondition for the arising of the salvific knowledge of *brahman*, the *sattvajñāna*³⁷⁰. This implies that, for the *yogin*-s who conform to the *caryā* of the *pāñcarātrin*-s (i.e. *karmayoga*) with the proper mental attitude (i.e. *kriyājñāna*), there arises, as a result of their merits, a longing for liberation; consequently, by fulfilling the virtues, duties and insight proper to *karmayoga* and *kriyājñāna*, they shall be purified and become qualified for the higher step of *yoga*, the *jñānayoga*, whose fruit is the *sattvajñāna*.

³⁶⁹ PādS, *yp*, 1, 4: *karma kartavyam ity evaṃ vihiteṣv eva karmasu | bandhanaṃ manaso nityaṃ karmayogaḥ sa ucyate || 1.4.*

³⁷⁰ This is in agreement with what is stated in JS, 4, 39-43b.

Verse 27 of the PādS passage, as well as the parallel verses 50-51b of the JS, elucidate what is meant by *sattvajñāna*. According to both texts the *sattvajñāna* is attained when there is no more duality between knowledge and its object, which here is *sattva*/the Being/*brahman*. According to the formulation of the PādS, the knowledge about *sattva*, whose object is *sattva*, i.e. the Being, is not different (*abhinna*) from what is to be known (*jñeya*), i.e. from the object of knowledge; hence *sattvajñāna* means the actual identity between knowledge and its own object, and this sort of knowledge leads to the beatitude of the union with the Supreme *ātman*. According to the clearer formulation of the JS, out of the *sattājñāna* arises a knowledge which is not different (*abhinna*) from *brahman* itself; in the expression *brahmābhinna jñāna*, the attribute *abhinna* referred to *jñāna* alludes to an existential condition not different from *brahman*, so that such *jñāna* is no longer a kind or a stage of knowledge, but is the realization of the union of the Self with the *brahman*. It is noteworthy that the verb *saṁ-yuj* used in the JS (verse 51b) corresponds to the term *sāyujya* which, in the PādS, designates the attainment of *mukti*.

Through the notion of *sattvajñāna* the PādS seems to suggest the idea that, ultimately, it is *jñāna* which leads to *mukti*. This would imply that, even if the ritual worship of God (*ārādhana*) has to be considered as a necessary precondition for the final emancipation, as a powerful means of liberation, yet knowledge should be regarded as a superior *upāya*, representing a higher step, beyond ritual, on the way towards liberation. But this idea of the primacy of *jñāna* has to be understood within the ritual-yogic system of Pāñcarātra, not independently from it. In fact in the PādS the liberating *jñāna*, the *sattvajñāna*, is the fruit of *jñānayoga*; it is the result of a steadfast, disciplined practice of the highest form of *yoga*, which in its turn is strictly connected with the performance of the ritual worship of God.

The notion of *jñānayoga* - defined as “the constant directing of the mind towards the best object”³⁷¹ - is not yet properly elucidated in the passages so far discussed. But the idea that *jñānayoga* has to be

³⁷¹ PādS, yp, 1, 5ac: *yat tu cittasya satataṁ arthe śreyasi bandhanam | jñānayogaḥ sa vijñeyah ... || 1.5ac.*

understood as meditation on God is suggested by several statements contained in the *jp*. Within a discussion on the nature of *brahman*, it is said: “Seeing in this way the Supreme *brahman*, with the supreme eye of knowledge, the mortal being who is concentrated in *yoga* always reaches the highest abode [of Viṣṇu]. [40]³⁷² - and, further on - The sages, the spiritual teachers satisfied [with it], know with the eye of knowledge the imperishable object of knowledge: Viṣṇu, who is not to be known by the intellect, indistinct, being beyond the manifested world, higher than the highest. [18-19ab]”³⁷³. The *jñāna* spoken of here is not the speculative knowledge related to the phenomenal world and acquired through the logical *pramāṇa*-s, because *brahman* is “... surpassing the cognition acquired through the means of knowledge ... not rationally argued by those who are seeking deliverance, unimaginable, imaginable, wonderful, beyond the range of speech and thought.”³⁷⁴. Therefore, the insight disclosed by the *jñānacakṣus* corresponds to the *sattvajñāna* spoken of in the passages discussed above and what makes possible the opening of the *jñānacakṣus* is *dhyāna*: “The Supreme Being is unborn, formless, the inner self (*ātman*) of all beings. He becomes perceptible through the use of *bhāvanā* for the ones who know. [29]”³⁷⁵. In the expression *bhāvanāyogāt*, the term *bhāvanā* should be understood as a synonym of *dhyāna*: in addition to the well known interchangeability of the terms *dhyāna* and *bhāvanā* in the āgamic literature³⁷⁶, such an interpretation is borne out by the meaning attributed to *bhāvanā* in its other few occurrences in the PādS³⁷⁷.

³⁷² PādS, *jp*, 5, 40: *paśyann itthaṃ paraṃ brahma pareṇa jñānacakṣuṣā | yogayuktāḥ sadā martyaḥ prāpnoti ca paraṃ padam || 5.40.*

³⁷³ PādS, *jp*, 6, 18-19b: *abuddhibodhyam aspaṣṭaṃ vyaktasyopari viṣṭhitam | parāt parataram viṣṇuṃ sūrayo jñānacakṣuṣā || 6.18 vidanti *na tam ajñānāt (em. śrī. ma deśikās trptāḥ) jñānagocaram akṣaram || 6.19ab.*

³⁷⁴ PādS, *jp*, 5, 36c, 34bcd: ... *pramāṇapratyayātūtaṃ ... 5.36c ... mokṣamānair atarkitam | adhyeyaṃ dhyeyam āścaryam avānmanasagocaram || 5.34bcd.*

³⁷⁵ PādS, *jp*, 6, 29: *aḥ py amūrṭiḥ sarveṣāṃ antarātmā paraḥ pumān | jñānināṃ bhāvanāyogād upalabdhipatham gataḥ || 6.29.*

³⁷⁶ See Brunner 1990a: 10, note 3.

³⁷⁷ One such example is found in a passage dealing with the *tattva*-s as *rūpa*-s

It is thus clear, on the basis of all the passages so far discussed, that *jñānayoga* indicates the practice of *dhyāna* and, more specifically, meditation on God; by means of this meditation the *yogin* attains the *sattvajñāna*, which is the last step - albeit still a step - towards his final emancipation.

of the *paramātman*, where the term *bhāvanā* refers to the meditation leading to the knowledge of *brahman*: “[Brahmā:] ... The meditation (*bhāvanā*) on all these *tattva*-s according to due order, the attention fixed on each of them, namely intense meditation (*samādhi*), produces the best knowledge of the authoritative texts, by which men reach *brahman* that is regarded as the highest among these [*tattva*-s]. [37-38c] ... [Śrībhagavān:] O four-faced one, I shall briefly describe the 51 *tattva*-s as forms of the Supreme *ātman*. [39] The unchanged, highest meditation (*bhāvanā*) on these [*tattva*-s] effects perfection. [40ab]” (PādS, *jp*, 8, 37-38c, 39-40b: [*brahmā*] ... *teṣu tattveṣu sarveṣu bhāvanā vihitā kramāt | samādhir ekatānaiva śāstravijñānam uttamam || 8.37 prasūte yena tad brahma tat tebhyaḥ paramaṁ matam | prāpnuvanti narāḥ ... || 8.38abc [śrībhagavān] catvariṁśaddaśaikaṁ ca tattvāni paramātmanah | rūpāṇy eva caturvaktra saṁkṣepāt kathayāmy aham || 8.39 bhāvanā teṣv avikṛtā siddhaye kalpate parā || 8.40ab*).

3 THE MYTHICIZED IMAGE OF THE BODY

The yogic practices would be impossible without some representation of their psycho-physical support, i.e. the subtle structure of the human body, where the processes of regulation of breath (*prāṇāyāma*), concentration (*dhāraṇā*) and meditation (*dhyāna*) take place. Thus some elements of subtle physiology are introduced and incorporated in the PādS teachings about *yoga*. These elements constitute a way of “mythicizing” the body of the *yogin*, in order to make his spiritual experiences comprehensible.

The concept of “*mythisierung*” (mythicizing), as elaborated by Oberhammer³⁷⁸, proves to be an effective key of interpretation, allowing an understanding of the sense and function of the patterns of subtle physiology provided in the texts dealing with *yoga*. “*Mythisierung*” denotes any possible way, codified by any tradition, of representing the reality of the transcendence and of expressing the relation of human beings with transcendence, by means of language. It is only thanks to the manifold possibilities of expression provided by language that the various traditions give voice to different visions of the transcendence and to different perceptions of its experience. The true existence of a transcendent reality and the authenticity of its experience lend validity also to the manifold, different contents of the respective mythicizations, as they are conceived by the various traditions.

As far as *yoga* is concerned, by means of the yogic practices, man goes beyond the ordinary physical sensation of his body and beyond

³⁷⁸ On the concept of “*mythisierung*” see Oberhammer 1987: 25-37 and Oberhammer 2003.

the ordinary functioning of his mind; he encounters a reality that transcends the ordinary world of his daily life and, accordingly, he needs a way to express this experience. To imagine the existence of channels (the *nāḍī-s*), winds (the *prāṇa-s*), *cakra-s*, lotuses, serpents (the *kuṇḍalinī*) and so on within the body is not indicative of ignorance about human anatomy and physiology; as fanciful and odd these visions of the subtle physiology may appear, they are aimed, for the *yogin*, at representing for himself and communicating to others the reality of spiritual experiences undergone by him. Moreover, by mythicizing the body, the perception of the same harmonizes with the contents of the mythicizations, so that the *yogin* truly believes in the actual existence of such things as *nāḍī-s*, *prāṇa-s* and so on: his heart, which is visualized as a lotus, is perceived as a lotus and becomes a true lotus for him. This passage from the representation of the subtle structure of the human body to the belief in its true existence is an example of how ancient traditional ideas about the creative power of language are embedded in the tantric speculations: the words, by giving names to things, are believed to give reality to them. Accordingly, mythicizations have the power of yielding ontological substance to their own contents.

The sthāna-s

The elements of subtle physiology are inherited by the author(s) of the PādS from tantric traditions whose sources are not always easily traceable; these elements have thus to be referred to older layers of the text, but probably not to a single layer, since they do not always harmonize with each other.

Unlike the well known system of the *cakra-s*, variously elaborated in the different schools and texts of tantric *yoga*, the PādS provides a peculiar concept of “centres” of the body, similar to that found in the AS and in the Vaikhānasa *Marīcisamhitā*³⁷⁹. Instead of *cakra* these

³⁷⁹ The subtle physiology is treated in chapters 84-86 of the MS. Because of lack of direct access to the text, the following references to the MS are based on the quotations of this work given in an article by Colas (Colas 1988).

“centres” are called *sthāna* and are not found in the human body only, but in the bodies of other living beings also.

The first of these centres is the dwelling place of fire, it is represented as a triangular diagram (*maṇḍala*) and is located in the middle of the body: “In the middle of the body the place of fire is as radiant as refined gold: it is a triangle for the bipeds, but a square for the quadrupeds; [4] it is circular for birds, hexagonal for water-born beings and octagonal for insects. [5abc] There, blazing as light, *agni vaiśvānara*, joined with *prāṇa* and *apāna*, cooks the four kinds of food. It is said [to be] in the middle of the body. [5d-6]”³⁸⁰. The fire spoken of here is Agni in his aspect of energy which cooks, burns the food in the stomach of living beings, the “fire of digestion”; in order to perform this function, fire is “joined with *prāṇa* and *apāna*”, the vital breaths which are elsewhere³⁸¹ said to play an important part in the assimilation of the food. The text then specifies what is meant by the expression “in the middle of the body”: “O lotus-born, indeed the middle of the body for human beings [is]: two fingers above the anus, below the penis (i.e. behind the root of the penis), [measuring] from the left. [This corresponds to] the middle of the penis for the quadrupeds [and] the middle of the belly for all other beings. [7-8b]”³⁸². The AS too locates the fire in the middle of the body, represents its *maṇḍala* as a triangle and associates different forms of

³⁸⁰ PādS, yp, 2, 4-6: *dehamadhye śikhisthānaṃ taptajāmbūnadaprabham | trikoṇaṃ dvipadām anyac caturaśraṃ catuspadām || 2.4 vṛttaṃ vihaṅgamānāṃ tu ṣaḍaśraṃ jalajanmanām | aṣṭāśraṃ svedaśānāṃ tu tasmin dīpavad ujjvalaḥ || 2.5 vaiśvānaro'gniḥ pacati prāṇāpānasamāyutaḥ | catusprakāram aśanaṃ dehamadhye 'bhidhīyate || 2.6.*

³⁸¹ See PādS, yp, 2, 32c-33, quoted below, p. 228 and note 426.

³⁸² PādS, yp, 2, 7-8b: *apānāt dvyāṅgulād ūrdhvaṃ adho meḍhrasya vāmataḥ | dehamadhyam manuṣyāṇāṃ meḍhramadhyam catuspadām || 2.7 itareṣāṃ tundamadhyam sarveṣāṃ eva padmaja | 2.8ab.* The construction of the sentence is unclear: if *dvyāṅgulāt* were referred to *apānāt*, it would mean that the anus has the length of two fingers, which does not make any sense; so the two fingers ought to be understood as referring to the distance between the middle point of the body and, respectively, the anus and the penis. The expression *vāmataḥ*, “from the left”, could allude to the fact that the human body, as far as the location of the internal organs is concerned, is asymmetric.

maṇḍala with various species of living beings: “Listen! The middle of the body is said [to be] simply two fingers above the region of the anus and two fingers below the region of the penis. [5] The diagram of fire is quadrangular, triangular and circular, respectively, for the quadrupeds, for human beings and for birds. [6]”³⁸³.

There is a striking and almost exact correspondence between the PādS description of the place of fire and a passage in a source (a so-called *Yājñavalkya-yoga*) quoted by Brahmānanda in his commentary to *Haṭhayogapradīpikā* (HYP), 3, 66.

The verse of the HYP says:

“When the *apāna* goes upwards, grows and advances towards the sphere of fire, then the flame of the fire, fanned by the wind, becomes lengthened. [66]”

This is the commentary of Brahmānanda:

“When, by means of the *mūlabandhana*, the *apāna*, a wind which usually moves downwards, goes upwards, then, it reaches the sphere of fire, which is a triangle located below the navel. Yājñavalkya said:

‘In the middle of the body the place of fire is as radiant as refined gold: it is a triangle for human beings, a square for the quadrupeds and a circle for birds. What I tell you is the truth. In the middle of that shining [place of fire] there is always a fine flame.’

When the flame of the fire meets with the wind *apāna*, being fanned by it, this very flame of the digestive stomach-fire becomes lengthened.”³⁸⁴.

A comparison between the text of the PādS and the quoted passage from the HYP is relevant, not only on account of the similarity

³⁸³ AS, 32, 5-6: *śrūyatāṃ pāyudeśāt tu dvyāṅgulāt parataḥ param | meḍhradeśād adhastāt tu dvyāṅgulān madhya ucyate || 32.5 catuṣkoṇaṃ trikoṇaṃ tad vṛttam āgneyamaṇḍalam | catuṣpadāṃ nṛṇāṃ caiva vihaṅgānāṃ yathākramam || 32.6.*

For a similar description of the diagram of fire in the MS, see Colas 1988: 252-253.

³⁸⁴ See HYP, 3, 66 (in HYP 1972: 97):

apāna ūrdhvage jāte prayāte vahnimaṇḍalam | tad ānalaśikhā dīrghā jāyate vāyunāhatā || 66 ||

apāna iti | mūlabandhanād apāne adhogamanaśīle vāyau ūrdhvage ūrdhvaṃ gacchatīty ūrdhvas tasmin tādrśe sati, vahnimaṇḍalaṃ vahner maṇḍalaṃ trikoṇaṃ nābher adhobhāge’si | tad uktaṃ yājñavalkyena

‘dehamadhye śikhīsthānaṃ taptajāmbūnadaprabham | trikoṇaṃ tu manuṣyāṇāṃ

of the respective descriptions of the place of fire, but also because in both cases the fire spoken of is the fire of digestion, which is enabled to perform its function when it is “joined” with and “fanned” by the wind *apāna*. The agreement between the text of the PādS and the source referred to by the commentator of the HYP, namely the *Yajñavalkya-yoga*, continues with regard to the respective descriptions of the middle of the body. In his commentary to HYP, 3, 113, Brahmānanda writes: “Yājñavalkya says: ‘Two fingers above the anus, two fingers below the penis, the middle of these two is said to be the middle of the body for men...’³⁸⁵. This corresponds to the above quoted verse 7 of the PādS and 5 of the AS.

The parallels remarked in the three texts are shown in the table below:

PādS, yp, 2, 4-8b

*dehamadhye śikhisthānaṃ
taptajāmbūnadaprabham |
trikoṇaṃ dvipadām anyac
caturaśraṃ catuspadām*
|| 2.4
*vṛttaṃ vihaṅgamānāṃ tu
śaḍaśraṃ jalajanmanām |
aṣṭāśraṃ svedajānāṃ tu
tasmin dīpavad ujjvalaḥ*
|| 2.5
*vaiśvānaro gñiḥ pacati
prāṇāpānasamāyutaḥ |
catusprakāram aśanaṃ
dehamadhye bhidhīyate ||*
2.6

AS, 32, 5-6

*catuskoṇaṃ
trikoṇaṃ
tad vṛttam
āgneyamaṇḍalam |
catuspadām nṛṇām
caiva vihaṅgānāṃ
yathākramam ||*
32.6

HYP, 3, 66

*taduktam yajñavalkyena
‘dehamadhye śikhisthānaṃ
taptajāmbūnadaprabham |
trikoṇaṃ tu manusyāṇām
caturasraṃ catuspadām ||*
*maṇḍalam tu pataṅgānāṃ
satyam etad bravīmi te |
tanmadhye tu śikhā tanvī
sadā tiṣṭhati pāvake ||’ iti |
tadā tasmin kāle
vāyunā apānenāhatā
saṃgatā satyanalaśikhā
jaṭharāgniśikhā dīrghā
āyatā jāyate | vardhata iti
kvacit pāṭhah || 66 ||.*

*caturasraṃ catuspadām || maṇḍalam tu pataṅgānāṃ satyam etad bravīmi te |
tanmadhye tu śikhā tanvī sadā tiṣṭhati pāvake ||’ iti |
tadā tasmin kāle vāyunā apānenāhatā saṃgatā satyanalaśikhā jaṭharāgniśikhā
dīrghā āyatā jāyate | vardhata iti kvacit pāṭhah || 66 ||.*

³⁸⁵ See HYP, 3, 113 (in HYP 1972: 115): ... iti | yājñavalkyaḥ ‘gudāt tu dvyaṅgulād

HYP, 3, 113:

<i>apānāt dvyāṅgulād</i>	<i>śrūyatām</i>	<i>... iti yājñavalkyaḥ</i>
<i>ūrdhvaṃ adho meḍhrasya</i>	<i>pāyudeśāt tu</i>	<i>‘gudāt tu dvyāṅgulād</i>
<i>vāmataḥ dehamadhyam</i>	<i>dvyāṅgulāt</i>	<i>ūrdhvaṃ meḍhrāt tu</i>
<i>manuṣyānām</i>	<i>parataḥ param </i>	<i>dvyāṅgulād adhaḥ </i>
<i>meḍhramadhyam</i>	<i>meḍhradeśād</i>	<i>dehamadhyam taylor</i>
<i>catuṣpadām 2.7</i>	<i>adhastāt tu</i>	<i>madhyam manuṣjānām</i>
<i>itareṣām tundamadhyam</i>	<i>dvyāṅgulān</i>	<i>itīritam .</i>
<i>sarveṣām eva padmaja </i>	<i>madhya ucyaṭe </i>	
<i>2.8ab</i>	<i>32.5</i>	

These parallels provide initial evidence to suggest that the tradition of Haṭhayoga was part of the background contributing to shape the teachings of the PādS about *yoga*. This hypothesis is substantiated by further pieces of evidence provided both by the following description of the *sthāna*-s and by the treatment of *prāṇāyāma*. The concepts and methods of Haṭhayoga, handed down through an ancient tradition which flourished in the circles of the *Nātha-yogin*-s, spread throughout the tantric milieux, mostly among the Śaiva-s, but possibly also among the followers of the Pāñcarātra and Vaikhānasa traditions³⁸⁶.

The parallel passages found in the PādS, AS, MS and HYP, to-

ūrdhvaṃ meḍhrāt tu dvyāṅgulād adhaḥ | dehamadhyam taylor madhyam manuṣjānām itīritam || .

³⁸⁶ In his entry on Haṭhayoga in the *Brill's Encyclopedia of Hinduism*, Mallinson writes that: “Haṭha Yoga is first referred to by name in Sanskrit texts dating to around the 11th century CE, but some of its techniques can be traced back at least a thousand years earlier...” (Mallinson 2011: 770).

In a note to the Introduction of her French translation of the HYP Michael remarks: “Nevertheless, the Vaiṣṇava Pāñcarātra also knows a Haṭhayoga, with the same mystic physiology of the Śaiva *āgama*-s, and one finds in certain Vaiṣṇava *saṃhitā*-s (*Ahīrbudhnyā S. XXX, XXXI*) concepts and methods identical with those of the Gorakhnāthi.” (Michael (ed.) 1974: 23, note 2: “Néanmoins, le Pāñcarātra viṣṇouite connaît également un *Haṭha-yoga*, avec la même physiologie mystique que les *Āgamas* śivaites, et on retrouve dans certaines *Samhitā* viṣṇouites (*Ahīrbudhnyā S. XXX, XXXI*) des conceptions et des méthodes identiques à celles des Gorakhnāthi.”).

gether with the similar Haṭhayogic ideas traceable in these texts, show how Haṭhayogic concepts and methods spread and made their way into texts belonging to different traditions. The HYP, cited on account of its remarkable similarities with the text of the PādS, is actually a late treatise, probably not composed before the XV century, but it is based on earlier sources and thus represents the heritage of a tradition much older than its codification³⁸⁷. However, despite its ancient roots, because the HYP is a more recent text than the PādS and, *a fortiori*, than the AS and MS, it cannot be considered as a source for these *saṃhitā*-s. The affinities discoverable in these four texts can therefore only be explained by hypothesizing that all refer to the same, older, unknown tantric source³⁸⁸.

The question as to how the ideas deriving from this unknown source might have found their way into the text of the PādS may be answered in various ways, which are not mutually exclusive. In encountering passages of the PādS corresponding *verbatim* to the text of the HYP (as in the case of those reproduced in the table above), it must be assumed that the authors of both PādS and HYP have derived the passage in question from the same ancient source; the passage may come directly from that source, or else it may have been taken from portions of that original source handed down in the later literature. On the other hand, when similar ideas are present - but differently formulated - in the texts of the PādS, AS and HYP (as in the case of the prescriptions about the purification of the *nāḍī*-s by means of *prāṇāyāma*³⁸⁹), then it is much more likely that the

³⁸⁷ For information about the sources and date of composition of the HYP, see Michael (ed.) 1974: 18-19.

Mallinson remarks that the HYP by Svātmarāma is a compilation based on older material and represents the first systematic synthesis of different traditions of Haṭhayoga (see Mallinson 2011: 772ff).

³⁸⁸ A better knowledge of the earliest sources of the texts of the Haṭhayoga will certainly enable a more precise reconstruction of the mutual relationships and the direction of the borrowings between, on the one hand, the texts of the Haṭhayoga and, on the other hand, those belonging to the Pāñcarātra or Vaikhānasa traditions.

³⁸⁹ See below, pp. 230ff.

author(s) of the PādS had been directly influenced by the AS, a text older than the PādS and belonging to the same Pāñcarātra tradition; hence, in this case the Haṭhayogic ideas surviving in the PādS have been presumably incorporated therein through the filter of the AS.

To resume the description contained in the PādS of the *sthāna*-s, the second centre is the egg-shaped place of the bulb (*kanda*): “The place of the bulb, for human beings, is nine fingers from the middle of the body, four fingers high, four fingers long. It is egg-shaped for animals, the bipeds and the quadrupeds. [8c-9]”³⁹⁰. Later it is stated that this is the root of the *nāḍī*-s: “Those who are called the ten principal ones come together from the bulb, but there are many [other] *nāḍī*-s, gross and subtle, having their root there. [24]”³⁹¹. The AS too mentions an egg-shaped place of the bulb, called *nāḍīnām kanda*: “Nine fingers above the penis, the bulb of the veins is said to be four fingers high, four fingers long, [7] egg-shaped, surrounded by blood, bones, flesh and fat. [8ab]”³⁹². The above-quoted passage from the commentary on HYP, 3, 113 continues: “ ‘The place of the bulb, for human beings, is nine fingers [far] from the middle of the body and its width measures four fingers. It is egg-shaped and adorned by skin and so on. For quadruped animals and birds, it is in the middle of the belly.’ ”³⁹³. This description agrees again with those of the PādS and AS.

The parallels remarked in the three texts are shown in the table below:

³⁹⁰ PādS, yp, 2, 8c-9: *kandasthānaṃ manuṣyānāṃ dehamadhye navāṅgulaṃ || 2.8cd caturaṅgulaṃ utsedhaṃ caturaṅgulaṃ āyatam | aṇḍākṛtis tiraścāṃ ca dvipadāṃ ca catuspadāṃ || 2.9.*

³⁹¹ *Ibidem*, 24: *daśapradhānabhūtās tāḥ kathitāḥ kandasambhavāḥ | tanmūlā bahavo nāḍyaḥ sthūlāḥ sūkṣmās tu nāḍikāḥ || 2.24.*

³⁹² AS, 32, 7-8b: *meḍhrān navāṅgulād ūrdhvaṃ nāḍīnām kanda (em kandaṃ A B C E F) ucyate | caturaṅgulaṃ utsedhaṃ caturaṅgulaṃ āyatam || 32.7 aṇḍākāraṃ parivṛtaṃ medomāṃsāsthiṣṇitaiḥ | 32.8ab.*

³⁹³ See HYP, 3, 113 (in HYP 1972: 115-116): *iti | yājñavalkyaḥ ‘... kandasthānaṃ manuṣyānāṃ dehamadhyān navāṅgulaṃ | caturaṅgulavistāraṃ āyāmaṃ ca tathāvidhaṃ | aṇḍākṛtivadākārabhūṣitaṃ ca tvagādibhiḥ | catuspadāṃ tiraścāṃ ca dvijānāṃ tundamadhyagam || ‘iti | (Yy., IV.14, 16-17).*

PādS, yp, 2, 8c-9

AS, 32, 7-8b

HYP, 3, 113:

kandasthānaṃ
manuṣyānāṃ
dehamadhye
navāṅgulam || 2.8cd
caturaṅgulam
utsedhaṃ
caturaṅgulam
āyatam |
aṇḍākṛtis tiraścām
ca dvīpadāṃ ca
catuspadām || 2.9

meḍhrān navāṅgulād
ūrdhvaṃ nāḍīnāṃ
kanda (em. *kandam*
 A B C E F) *ucyate* |
caturaṅgulam
utsedhaṃ
caturaṅgulam
āyatam || 32.7
aṇḍākāraṃ parivṛtaṃ
medomāṃsāsthīṣṇitaiḥ |
 32.8ab

iti / yājñavalkyaḥ
 ‘...*kandasthānaṃ*
manuṣyānāṃ
dehamadhyān
navāṅgulam |
caturaṅgulavistāram
āyāmaṃ ca tathāvidham ||
aṇḍākṛtivadākārabhūṣitaṃ
ca tvagādibhiḥ |
catuspadāṃ tiraścām ca
dvijānāṃ tundamadhyagam
 || ‘*iti* | (Yy., IV14, 16-17)

In the AS the *kanda*, which is the root of the *nāḍī*-s, corresponds to the so-called *nābhicakra*, which, in its turn, is the dwelling place of the *kuṇḍalinī*. After describing the egg-shaped place of the bulb, the text of the AS continues: “In this very place is situated the *cakra* of the navel, which has twelve spokes: [8cd] the body is preserved by this, the *kuṇḍalī* dwells there. [9ab]”³⁹⁴.

In the PādS, after the description of the place of the bulb, one reads: “It (i.e. the bulb) is assumed to be the middle of the belly; its centre is assumed to be the navel. In this place, there is a wheel having twelve spokes and they call the spokes months. [10] On these twelve [spokes] are the twelve *mūrti*-s beginning with Viṣṇu. I am there, causing the wheel to revolve with the help of my *māyā*. [11] The individual soul (*jīva*) moves round the spokes in regular order, o you having the lotus as a seat, like a spider moves in the middle of its web. [12] The individual soul (*jīva*) who is connected with the *prāṇa* can move; without [the *prāṇa*] he cannot. [13ab]”³⁹⁵.

³⁹⁴ AS, 32, 8c-9b: *tatraiva nābhicakraṃ tu dvādaśāraṃ pratiṣṭhitam* || 32.8cd
śarīraṃ dhriyate yena tasmin vasati kuṇḍalī | 32.9ab.

³⁹⁵ PādS, yp, 2, 10-13b: *tundamadhyam tad iṣṭam vai tanmadhyam nābhīr iṣyate*
 | *tatra cakram dvādaśāraṃ āhur māsān arāṇi tu* || 2.10 *viṣṇvādimūrtayas teṣu*
dvādaśa dvādaśasv api | *aham tatra sthitaṃ cakram bhrāmayāmi svamāyayā* ||
 2.11 *areṣu bhramate jīvaḥ krameṇa kamalāsana* | *tantuḥ pañjaramadhyasthā yathā*

Thus, the third centre, located within the navel, is - as in the AS - a wheel with twelve spokes. Unlike the AS, the text of the PādS specifies that the spokes of this wheel are associated with the months of the year and with their rulers, the *mūrti*-s of Viṣṇu, who are to be identified with the *māsadevatā*-s³⁹⁶. Hence this wheel represents empirical time which, together with space, provides the dimension encompassing the life of beings in the phenomenal world of *prakṛti*. In accordance with the theology and cosmogony of the PādS, Time, as a product of the evolution of *prakṛti*, is set in motion and urged by the power of the divine *māyā*. The presence of the wheel of time within the subtle structure of the body stands for the lifespan of the individual: “the body - says the AS - is preserved by this [wheel with twelve spokes]”. When the individual soul (*jīva*) is connected with the vital breath (*prāṇa*), and moves around the wheel of time (according to the words of the PādS), this indicates the living being proceeding round the wheel of his life year after year³⁹⁷.

The fourth and last centre mentioned in the PādS is the place of the *kuṇḍalī* (i.e. *kuṇḍalinī*), which is located above the navel: “Upwards, horizontally, above the navel is the place of the *kuṇḍalī*. [13cd] That *kuṇḍalī* is made eightfold, existing in the form of the eight *prakṛti*-s. [14ab] And she is always there, blocking completely and permanently the movement of the wind and the flaming of the fire in the place of the bulb and covering with her mouth the access to

bhramati lūtikā || 2.12 prāṇārūḍhaś carati yaḥ jīvas tena vinā na hi | 2.13ab

Also according to the MS, in the middle of the egg-shaped bulb (*kandamadhye*) there is the navel (*nābhi*); there, in a twelve-spoked wheel (*cakra*), the *jīva*, mounted on the *prāṇa* (*prāṇārūḍha*), moves like a spider in its web (see Colas 1988: 253).

³⁹⁶ For a discussion of the twelve *mūrti* of the PādS and their identification with the *māsadevatā*-s or *vyūhāntara*-s of other Pāñcarātric sources, see above, pp. 92-94.

³⁹⁷ The moving of the *jīva* round the *nābhīcakra* is similarly described in the AS as well: “If the *jīva* is connected with the *prāṇa*, [he] always moves round into this *cakra*, like a spider which is within [its] web. [22]” (AS, 32, 22: *prāṇārūḍho bhaved jīvaś cakre’smin bhramate sadā | ūrṇanābhir yathā tantupañjarāntarvyavasthitaḥ || 32.22*).

For the same expression in the MS, see Colas 1988: 253, quoted also in note 395.

the *brahmarandhra*. [14c-15]”³⁹⁸. The AS gives a different location, but describes the *kuṇḍalinī* in a similar way: “Now the *kuṇḍalī* with eight mouths revolves around the *cakra* [of the navel]. [11cd] [This *kuṇḍalī*] *vaiṣṇavī*, having surrounded [it, i.e. the *cakra*] by means of [her] coil having the form of the eight *prakṛti*-s, indeed closes with her mouth the opening of the *suṣumnā* for the *brahman*. [12] ... Of the five openings of the *suṣumnā*, four are filled with blood; but the middle one, the *brahmarandhra*, is always closed by the *kuṇḍalinī*. [23]”³⁹⁹.

The parallels between the two texts are shown in the table below:

PādS, yp, 2, 13c-15

tasyordhve kuṇḍalīsthānaṃ nābhes tiryag athordhvataḥ || 2.13cd
aṣṭaprakṛtirūpā sā cāṣṭadhā kuṇḍalikṛtā |
yathāvad vāyucāraṃ ca jvalanādi ca nityaśaḥ || 2.14
*paritaḥ kandapārśve tu nirudhyaiva sadā *sthitaḥ* (em. *sthitā*) |
*mukhenaiva *samāveṣya* (em. *ma. samāveṣṭya*) *brahmarandhramukhaṃ tathā* || 2.15

AS, 32, 11c-12, 23

varṭate paritāś cakram aṣṭavaktrātha kuṇḍalī || 32.11cd
aṣṭaprakṛtirūpeṇa bhogenāveṣṭya vaiṣṇavī |
brahmarandhraṃ suṣumnāyāḥ pidadhāti mukhena vai || 32.12
pañcarandhryāḥ suṣumnāyāś catvāro raktapūritāḥ | *kuṇḍalyā pihitaṃ śaśvad brahmarandhraṃ tu madhyamam* || 32.23

As for her location in the body, the PādS and the AS place *kuṇḍalinī* respectively above and within the navel, whereas in most of the other

³⁹⁸ PādS, yp, 2, 13c-15: *tasyordhve kuṇḍalīsthānaṃ nābhes tiryag athordhvataḥ* || 2.13cd *aṣṭaprakṛtirūpā sā cāṣṭadhā kuṇḍalikṛtā* | *yathāvad vāyucāraṃ ca jvalanādi ca nityaśaḥ* || 2.14 *paritaḥ kandapārśve tu nirudhyaiva sadā *sthitaḥ* (em. *sthitā*) | *mukhenaiva *samāveṣya* (em. *ma. samāveṣṭya*) *brahmarandhramukhaṃ tathā* || 2.15.

³⁹⁹ AS, 32, 11c-12, 23: *varṭate paritāś cakram aṣṭavaktrātha kuṇḍalī* || 32.11cd *aṣṭaprakṛtirūpeṇa bhogenāveṣṭya vaiṣṇavī* | *brahmarandhraṃ suṣumnāyāḥ pidadhāti mukhena vai* || 32.12. ... *pañcarandhryāḥ suṣumnāyāś catvāro raktapūritāḥ* | *kuṇḍalyā pihitaṃ śaśvad brahmarandhraṃ tu madhyamam* || 32.23. For a similar description of the *kuṇḍalinī* in the MS, see Colas 1988: 254.

tantric sources⁴⁰⁰ she is situated in the *mūlādhāra cakra*, at the bottom of the spine. Both the PādS and the AS represent *kuṇḍalinī* as a serpent, which is conceived as the embodiment of the eight *prakṛti*-s, namely, of the eightfold *prakṛti*, which is constituted by the *mūla prakṛti* herself, *buddhi*, *ahaṃkāra* and the five *tanmātra*-s. These first seven derivatives of the *mūla prakṛti* (*buddhi*, *ahaṃkāra* and the five *tanmātra*-s) are not only products, but also producers of the sixteen *vikṛti*-s - namely, the five great elements (*mahābhūta*), the ten organs of sense (*jñānendriya*) and action (*karmendriya*) and *manas* - which, derived from the former, are simply productions⁴⁰¹. This means that, in this vision of the subtle physiology, *kuṇḍalinī*, inasmuch as she is associated with the producing principles, embodies the potentiality of evolving, which is the characteristic feature of *prakṛti*; moreover, symbolizing *prakṛti*, *kuṇḍalinī* represents the material, psycho-physical support of the *jīva*. The PādS adjusts the notion of *kuṇḍalinī* to its creation theory: whereas in most tantric traditions *kuṇḍalinī* represents *śakti*, the divine energy personified as the Goddess and present within the human body, in the PādS she stands for the *prakṛti-rūpa* of God manifesting itself in the human being.

The image of *kuṇḍalinī* blocking with her mouth the access to the *brahmarandhra* is taken from the Haṭhayoga⁴⁰²: the *kuṇḍalinī-śakti*

⁴⁰⁰ On the notion of *kuṇḍalinī* in the diverse tantric texts and traditions, see TAK II 2004: 110-112. See also the pages dedicated by Padoux to *kuṇḍalinī* in Padoux 1990: 124ff. With regard to some important sources concerning the notion and function of *kuṇḍalinī* see, for the *Ṣaṭcakraṇirūpaṇa*, Woodroffe 1918 and Michael 1979 and, for the *Haṭhayogapradīpikā*, Michael (ed.) 1974.

⁴⁰¹ A primary source for the concept of *aṣṭaprakṛti* is *Sāṃkhyakārikā*, 3: “Primordial matter is not a production; the seven ones, beginning with the great principle, are productions and producers. But the series of sixteen is [just] a production; the spirit is neither producer nor production.” *mūlaprakṛtir avikṛtir mahadādyāḥ prakṛtīvikṛtayaḥ sapta | ṣoḍaśakas tu vikāro na prakṛtir na vikṛtiḥ puruṣaḥ || 3 ||*.

The term “*aṣṭau prakṛtayaḥ*” occurs also in the *Tattvasamāśasūtravṛtti*, a commentary on the *Tattvasamāśasūtra*, a Sāṃkhya work of the VII-VIII cent. A. D. (see the commentary on the first *sūtra* in Vindhyeśvarī Prasāda Dvivedin (ed.) 1920: 117-118).

⁴⁰² See HYP 3, 105-108 (in HYP 1972: 112-114), whose content is just summed

of the Haṭhayoga is the Supreme Goddess who, abiding in the human body, above the place of the bulb, lies asleep, curled up as a serpent, and closes with her mouth the way which, through the *suṣumnā*, leads to the *brahmarandhra*, hence to *brahman*. The author(s) of the PādS make use of this image in order to express their own idea about the character of hindrance on the way towards liberation pertaining to *prakṛti*: the latter, confining the soul within a psycho-physical material abode, hinders the union of *jīva* and *brahman*.

It is evident that the same image conveys different ideas according to the doctrinal background of the texts where it occurs. In fact, there is a basic difference between the Haṭhayogic view and the PādS view about the function of *kuṇḍalinī* in the process of liberation. The *kuṇḍalinī-śakti* of the Haṭhayoga - unlike the *kuṇḍalinī-prakṛti* of the PādS - does not represent an obstacle to liberation; she is perceived as a latent energy which, if duly handled by the *yogin*, can be transformed into a liberating power. By means of the techniques of the Haṭhayoga, *kuṇḍalinī* is awakened and, as she rises, liberates the path to the *brahmarandhra*.

For the author(s) of the PādS, lending *prakṛti* the concrete appearance of *kuṇḍalinī* is a device to represent the manipulation, by means of specific yogic practices, of *prakṛti* which otherwise could not be manipulated as such. Accordingly, as with the *kuṇḍalinī-śakti* of Haṭhayoga, so also the *kuṇḍalinī-prakṛti* of the PādS can be handled thanks to yogic practices aimed at overcoming her obstructive nature: “At the time of *yoga*, being incited by the wind together with the fire, [she i.e. *kuṇḍalinī*] is flashing in the cavity of the heart, having the form of a serpent of great brightness. [16] In consequence of that, the wind, on account of [its being] wind (i.e. moving air), moves through the *suṣumnā*. [17ab] The *nāḍī suṣumnā* is properly established in the middle of the bulb. [17cd] Resembling a lotus garland, she goes straight upwards to the *brahmarandhra*, flashing like lightning, possessing lotuses. [18] She is consecrated to Viṣṇu, the *nāḍī* of *brahman* and the path reaching *nirvāṇa*. [19ab]”⁴⁰³.

up here. See also Michael (ed.) 1974: 205-206.

⁴⁰³ PādS, yp, 2, 16-19b: *yogakāle ca marutā sāgninā coditā satī | sphuritā*

This is how the awakening of *kuṇḍalinī* is represented in the PādS. By means of particular yogic practices - perhaps alluded to in the verse: “the knower of *brahman* is supposed to make, by [his] effort, less or constant the air within the body, together with the fire existing in the body [3]”⁴⁰⁴ - the *yogin* manages to control the wind and the fire present in his body. Stimulated by the *yogin*’s exercises, wind and fire provoke the sudden arising of *kuṇḍalinī* in the region of the heart: no longer coiled up above the place of the bulb, by rising and thus freeing access to the *brahmarandhra*, *kuṇḍalinī* also ceases keeping the wind within the place of the bulb and blocking its movement through the *suṣumnā*. Although calling the *suṣumnā* “the *nāḍī* of *brahman*, the path reaching *nirvāṇa*”, the text does not specify who is making the ascension through the path which is supposed to lead to liberation.

In Hāṭhayoga, as well as in other tantric traditions, it is *kuṇḍalinī* who, once awakened, ascends through the *suṣumnā*, up to and beyond the *brahmarandhra*, where, as *śakti*, she is united with the Lord; for the human being this means the union between individual and universal consciousness, whereby the *yogin* becomes a *jīvan-mukta*⁴⁰⁵. The PādS instead envisages the dynamics of liberation in a quite different way. In fact, what remains unspoken in the above quoted passage is expressed in other contexts and portions of the work, where it is explicitly stated that it is the *jīva* - not *kuṇḍalinī* - who, urged by the wind, ascends the *suṣumnā* and, by going back to his source - the Supreme Soul - eventually achieves union with the *brahman* beyond the *brahmarandhra*.

This ascension of the *jīva* is related to important *yoga*-permeated rituals, in whose descriptions, however, no mention is made of

hrdayākāśe nāgarūpā mahojvalā || 2.16 *vāyur vāyumukhenaiva tato yāti suṣumnayā* | *kandamadhye sthitā nāḍī suṣumnā supraṭiṣṭhitā* || 2.17 *padmasūtrapratikāśā ṛjur ūrdhvapravartinī* | *brahmaṇo vivaraṃ yāvat vidyudābhā sanālikā* || 2.18 *vaiṣṇavī *brahmanāḍīm* (em. *brahmanāḍī*) *ca nirvāṇaprāptipaddhatiḥ* | 2.19ab.

⁴⁰⁴ PādS, yp, 2, 3: *dehastham anilaṃ dehasamudbhūtena vahninā* | *nyūnaṃ samaṃ vā yogena kurvan brahmavid iṣyate* || 2.3.

⁴⁰⁵ See Michael (ed.) 1974: 74-75.

kuṇḍalinī and of her function of disclosing the way of the *suṣumnā*. To quote just one example, in the description of a stage of the daily ritual of self-purification (*ātmaśuddhi*)⁴⁰⁶, it is said: “Then [he (i.e. the devotee) should meditate on] the individual soul, powerless due to the impressions of past experiences, [a] very subtle [entity] shining like the sun, placed into his own *cakra* of the navel. [38bd]⁴⁰⁷ By holding his breath, with the help of the wind, he should make [the *jīva*] ascend upwards in the body through the *nāḍī* of the *suṣumnā*, [which is as] subtle as a lotus garland; [39] and after having passed through the *brahmarandhra*, [being] outside, liberated from his body, issued also out of the disc of the sun, then the incorporeal *jīva* reaches the supreme eternal *brahman*. [40-41b]”⁴⁰⁸. The fact that, while dealing with ritual, no mention is made of *kuṇḍalinī*, indicates that the notion of *kuṇḍalinī* - borrowed by the author(s) of the PādS from foreign sources and included in their vision of the subtle physiology by adapting it to their general views - has never been integrated into the yogic-ritual system of the PādS.

Summarizing these elements of subtle physiology, the PādS enumerates four distinct centres within the body: 1) the triangular-shaped place of *agni vaiśvānara*, located in the middle of the body, seat of the vital process of digestion; 2) the egg-shaped place of the *kanda*, situated in the middle of the belly, root of the *nāḍī*-s; 3) the twelve-spoked *cakra* within the navel, dwelling place of the *jīva*; 4) the abode of the eightfold *kuṇḍalinī/prakṛti*, located above the navel.

Similar descriptions of these centres occur, with some variants, in the AS and, to some extent, also in the Vaikhānasa MS; on the con-

⁴⁰⁶ This ritual is described in PādS, *cp*, 3, 21-81, quoted and discussed below, pp. 251ff.

⁴⁰⁷ This could be an allusion to the above mentioned third *sthāna*, located in the navel and considered as the dwelling place of the *jīva*.

⁴⁰⁸ PādS, *cp*, 3, 38b-41b: ... *jīvaṃ vāsanāvivaśaṃ tataḥ | *susūkṣme* (em. T, P1, T2 *susūkṣmam*) *nābhicakre sve bhāskarābham avasthitam || 3.38bd suṣumnayā nādikayā padmasūtrasusūkṣmayā | upary ārohayed dehe kumbhakena nabhasvatā || 3.39 bhittvā ca brahmaṇo randhraṃ bahir dehād vinirgataṃ | praviśya bhāskarasyāpi maṇḍalān nirgataṃ bahiḥ || 3.40 aśarīraṃ tadā jīvaṃ parasmin brahmaṇi dhruve | 3.41ab*. For a comment on this passage, see below, pp. 256-257.

trary, centres comparable to these are not found in the depictions of the subtle structure of the body of other Pāñcarātra *saṃhitā*-s, such as the ParS, JS and PārS; thus, at least in the case of the better known *saṃhitā*-s, these *sthāna*-s seem to constitute a peculiarity of the PādS and AS. However, apart from this distinctive element, the PādS resembles other *saṃhitā*-s in incorporating in its vision of the subtle physiology the teachings about *nāḍī*-s and *prāṇa*-s which pertain to an old, traditional doctrine, derived from the early *Upaniṣad*-s and further developed in the medical literature and in the texts of *yoga* of various traditions⁴⁰⁹; moreover, in common once again with other *saṃhitā*-s, the PādS neglects the doctrine of the *cakra*-s, otherwise so important in tantric traditions other than the Pāñcarātra⁴¹⁰. Therefore the notion of the *sthāna*-s appears as a distinctive element which the author(s) of the PādS, as well as those of the AS, have adopted from some source foreign to the Pāñcarātra tradition and subsequently introduced into their description of the subtle physiology. The above mentioned parallels with the teachings handed down in the HYP suggest that the ideas related to the *sthāna*-s have been inherited, either from sources belonging to Haṭhayoga, or else from an older tantric tradition at the root of Haṭhayoga itself. These sources, surviving in a late text such as the quoted HYP (and its commentary), are barely traceable and very difficult to identify.

The hypothesis of an influence by sources outside the Pāñcarātra tradition is corroborated also by the isolated position of the notion of the *sthāna*-s within the teachings about *yoga* in the PādS. In fact, this notion neither completely fits with the rest of the exposition of the subtle physiology, nor is it fully integrated within PādS treatment of the yogic practices. On the other hand, the system of *nāḍī*-s and *prāṇa*-s suffices in itself to provide the support necessary for the performance of the yogic practices taught in the text.

The case of the *sthāna*-s is paradigmatic, because it elucidates

⁴⁰⁹ For bibliographical references about the traditional teachings concerning *nāḍī*-s and *prāṇa*-s, see Rastelli 2006: 521, note 1671.

⁴¹⁰ On the lack of importance attributed to the doctrine of the *cakra*-s in the Pāñcarātra tradition, see the remark by Rastelli in Rastelli 2002: 19, note 40.

the mechanism of inclusion and successive adjustment of a foreign element in the text of the PādS and, at the same time, it reveals the wish of the author(s) to smooth over the possible incongruities of their exposition. In fact, the place of fire mentioned above also occurs, with the same characteristics, in the description of the places of the five elements in the human body⁴¹¹; the place of the bulb is regarded as the root of the *nāḍī*-s⁴¹²; the *cakra* of the navel as abode of the *jīva* is mentioned also in the description of the ritual of the *ātmaśuddhi*⁴¹³; finally, the best instance of harmonization of an element belonging to the *sthāna* teachings with the general views of the PādS is provided by the “translation” of *kuṇḍalinī* as the *prakṛti-rūpa* of God, discussed above. Moreover, from the point of view of the structure of the text, the treatment of the *sthāna*-s ends with mention of the *suṣumnā*, which overlaps with the beginning of the exposition concerning the *nāḍī*-s and *prāṇa*-s; in such a way, the text passes from one topic to the next without solution of continuity.

Nāḍī-s and prāṇa-s

In view of the prescriptions regarding *prāṇāyāma*⁴¹⁴, the text provides the enumeration, after the *suṣumnā*, of the remaining main *nāḍī*-s: “And *idā* and *piṅgalā* are located to the left and to the right of her (i.e. the *suṣumnā*). [19cd] *Idā* is risen from the bulb up to the left nostril and *piṅgalā* is risen from that one up to the other nostril. [20] And the other two *nāḍī*-s, *gāndhārī* and *hastijihvā*, are located before and behind that one, towards the left and the right eye. [21] The *nāḍī*-s *pūṣā* and *yaśasvinī* rise from there up to the left and right

⁴¹¹ See PādS, *yp*, 4, 18, quoted below, p. 262 and note 479.

⁴¹² See PādS, *yp*, 2, 17cd, quoted above, pp. 221-222 and note 403; PādS, *yp*, 2, 24 quoted above, p. 216 and note 391 and below, p. 226 and note 415.

⁴¹³ See, PādS, *cp*, 3, 38, quoted above, p. 223 and note 408.

⁴¹⁴ See PādS, *yp*, 2, 1: “[Śrī Bhagavān:] For the purification of the *nāḍī*-s, the regulation of breath (*prāṇāyāma*) is prescribed, well disciplined with the help of the limbs of *yoga*, namely *yama*, *niyama* and also *āsana*. [1]” *yamais ca niyamais caiva yogāṅgair āsanair api | saṁyato nāḍīśuddhau prāṇāyāmo vidhīyate || 2.1.*

ear. *Alambusā* has her root in the anus, [22] and her upper part in the lower region. The *nāḍī kuhū* extends to the end of the penis and *keśinī*, come from the bulb, [goes] until the big toes. [23] Those who are called the ten principal ones come together from the bulb, but there are many [other] *nāḍī*-s, gross and subtle, having their root there: [24] 72000 gross ones, but, o lotus born, the various subtle ones, which have their origin in the gross ones, can never be enumerated. [25] The subtle and the gross ones are spread out as [the veins] in a leaf of a holy fig tree. [26ab]”⁴¹⁵.

In a comparison of the PādS description of the *nāḍī*-s with those of other *saṃhitā*-s⁴¹⁶, it will suffice to remark that the PādS, like other *saṃhitā*-s, holds that the *nāḍī*-s arise from the *kanda*; but the number of 72000, which in other *saṃhitā*-s corresponds to the totality of the *nāḍī*-s, in the PādS concerns the gross ones only, it being impossible to reckon the total number of gross and subtle ones. Finally, the PādS provides its own views about the number, names and location within the body of the main *nāḍī*-s, a matter generally subject to variation in the different texts⁴¹⁷.

The text of the PādS proceeds by enumerating the ten breaths (*prāṇa*), the vital airs circulating in the ten main *nāḍī*-s, and by

⁴¹⁵ PādS, *yp*, 2, 19c-26b: *iḍā ca piṅgalā caiva tasyāḥ savyetare sthite* || 2.19cd *iḍā samutthitā kandād vāmanāsāpuṭāvadhi | piṅgalā cotthitā tasmād anyanāsāpuṭāvadhi* || 2.20 *gāndhārī hastijihvā ca dve cānye nāḍike sthite | purataḥ prṣṭhataḥ tasyā vāmetaradr̥ṣau prati* || 2.21 *pūṣā yaśasvinī nāḍyau tasmād eva samutthite | savyetaraśrutya vadhi pāyumuḥlā tv alambusā* || 2.22 *adhomukhā kuhūnāḍī meḍhrāntā vadhirāyatā | pādāṅguṣṭhā vadhiḥ kandād yathāyātā ca keśinī* || 2.23 *daśapradhānabhūtās tāḥ kathitāḥ kandasambhavāḥ | tanmūlā bahavo nāḍyaḥ sthūlāḥ sūkṣmās tu nāḍikāḥ* || 2.24 *dvisaptati sahasrāṇi sthūlāḥ sūkṣmās tu padmaja | saṃkhyātuṃ naiva śakyaṃ sthūlamūlāḥ prthagvidhāḥ* || 2.25 *yathāśvatthadale sūkṣmāḥ sthūlāḥ ca vitatās tathā* | 2.26ab.

⁴¹⁶ For a fairly detailed comparative analysis of the descriptions of the *nāḍī*-s in different *saṃhitā*-s, particularly in the AS, PādS, PārS and SanS, see Rastelli 2006: 519-532.

⁴¹⁷ The AS, for instance, mentions 14 main *nāḍī*-s: *iḍā*, *piṅgalā*, *suṣumnā*, *sarasvatī*, *kuhū*, *payasvinī*, *vāruṇā*, *yaśasvinī*, *viśvodarā*, *hastijihvā*, *gāndhārī*, *śaṅkhinī*, *alambusā*, *pūṣā*. With respect to the list of the PādS, the AS adds the *sarasvatī*, *payasvinī*, *vāruṇā*, *viśvodarā* and *śaṅkhinī* and leaves out the *keśinī*. (See AS, 32, 13-21). Their location in the body is then given in verses 24-31b.

describing their places in the body and their respective functions: “The winds beginning with the ten *prāṇa*-s, [namely]: *prāṇa*, *apāna*, *samāna*, *udāna* and *vyāna*, *nāga*, *kūrma*, *kṛkara*, *devadatta* and *dhanañjaya* circulate in the ten *nāḍī*-s. [26cd-27] Among these, the group of five beginning with *prāṇa* is the main one - there are namely two [groups of five] - or rather *prāṇa* alone is the best, being the one that bears the individual soul. [28]”⁴¹⁸. The same list of ten *prāṇa*-s is found also in other *saṃhitā*-s, such as the AS⁴¹⁹, PārS and SanS; all of them agree that these ten *prāṇa*-s are flowing in the ten main *nāḍī*-s, but only the PārS and the SanS specify which *prāṇa* circulates in which *nāḍī*⁴²⁰. It is noteworthy that, according to the PādS, the first one, the *prāṇa*, is considered as the best among the breaths, on account of his bearing the *jīvātman*; as previously said, the *jīva* is living in the world only when he is connected with *prāṇa*, when he is “mounted on him” (*prāṇārūḍha*)⁴²¹.

With regard to the location of the ten *prāṇa*-s in the body, the *saṃhitā*-s taken into consideration provide a variety of views⁴²². According to the PādS: “...the places of *prāṇa* are: [the space] between the nostrils in the face, the heart, the circle of the navel and the big toes. [29] *Apāna*, o Brahmā, circulates in the anus, the penis, the thighs and the knees. *Samāna* is present in every part of the body,

⁴¹⁸ PādS, *yp*, 2, 26c-28: *prāṇo'pānaḥ samānaś ca udāno vyāna eva ca || 2.26cd nāgaḥ kūrmaś ca kṛkaro devadatto dhanañjayaḥ | caranti daśa nāḍīṣu *daśapraṇādivāyavaḥ* (em. *daśapraṇādivāyavaḥ*) || 2.27 *prāṇādipañcakam teṣu pradhānam tatra ca dvayam | prāṇa evāthavā śreṣṭho jīvātmānam bibharti yaḥ || 2.28.*

⁴¹⁹ See AS, 32, 31c-32: “Listen! The nature of the wind which is within the body: [31cd] *prāṇa*, *āpāna*, *samāna* and also *udāna*, *vyāna* and *nāga*, *kūrma*, *kṛkara*, *devadatta* and *dhanañjaya*. [32]” *śrūyatāṃ vāyuvrttāntaḥ śarīrāntaravasthitaḥ || 32.31cd prāṇāpānasamānāś cāpy udāno vyāna eva ca | nāgaḥ kūrmaś ca kṛkaro devadatto dhanañjayaḥ || 32.32.*

⁴²⁰ For a detailed comparative analysis of the descriptions of the *prāṇa*-s in different *saṃhitā*-s, particularly in the AS, PādS, PārS and SanS, see Rastelli 2006: 532-534.

⁴²¹ See PādS, *yp*, 2, 13ab, quoted above, p. 217 and note 395.

⁴²² See Rastelli 2006: 532-533, where the views of the AS (32, 33-37b) and of the PādS (*yp*, 2, 29-32b) are compared in detail.

all-pervading. [30] *Udāna* is present in every articulation, of the legs as well as of the hands. *Vyāna* is in the ears, the thighs, the hips, the ankles, the shoulders and the throat. [31] The five winds beginning with *nāga* are placed in the skin, the bones and so on. [32ab]”⁴²³.

Finally, regarding the role played by the *prāṇa*-s in bodily functions, whereas the PārS does not give any details, the *saṃhitā*-s so far referred to show remarkable differences⁴²⁴. According to the PādS, *prāṇa* plays an important part in the assimilation of food; as stated elsewhere⁴²⁵, *agni vaiśvānara* performs digestion when it is joined with *prāṇa* and *apāna*, then “the water and food within the belly are made equal to tastes. [32cd] *Prāṇa*, as it goes into the belly, should sunder them. Through such activity *prāṇa* brings about the maintenance of the body. [33]”⁴²⁶. With regard to the remaining *prāṇa*-s, the text says: “The wind *apāna* causes the evacuation of urine and so on. The activities of *prāṇa*, *apāna* and so on are effected by the wind *vyāna*. [34] The wind *udāna* leads up the [*jīva*] who is within the body. The *saṃāna* constantly nourishes and supports the body. [35] *Nāga* causes the acts of vomiting and so on, *kūrma* the shutting of the eyes and so on, *kṛkara* the sneezing and *devadatta* produces sleep and so on. [36] *Dhanañjaya* is related to the colour of the dead body. [37ab]”⁴²⁷.

⁴²³ PādS, yp, 2, 29-32b: *āśyanāsikayor madhyaṃ hrdayaṃ nābhimaṇḍalam | pādāṅguṣṭham iti prāṇasthānāni kamalāsana || 2.29 apānaś carati brahman gudameḍhrorujānuṣu | samānaḥ sarvagātreṣu sarvavyāpī vyavasthitaḥ || 2.30 udānaḥ sarvasandhisthaḥ pādāyor hastayor api | vyānaḥ śrotroṣṭhāyāṃ ca gulphaskandhagaleṣu ca || 2.31 nāgādivāyavaḥ pañca tvagasthyādiṣu saṃsthitāḥ | 2.32ab*.

⁴²⁴ See again Rastelli 2006: 533-534.

⁴²⁵ See PādS, yp, 2, 5d-6, quoted above, p. 211 and note 380.

⁴²⁶ PādS, yp, 2, 32c-33: *tundasthaṃ jalam annaṃ ca *rasanāgnisamikṛtā (em. rasanānisamikṛtam) || 2.32cd tundamadhyagataḥ prāṇas tāni kuryāt pṛthak pṛthak | ityādi ceṣṭayā prāṇaḥ karoti vapuṣi sthitim || 2.33*.

⁴²⁷ *Ibidem*, 34-37b: *apānavāyur mūtrādeḥ karoti ca visarjanam | prāṇāpānādi ceṣṭādi kriyate vyānavāyuna || 2.34 *ujjīryate (em. ba. unnīyate) śarīrastham udānena nabhasvatā | poṣaṇādi śarīrasya samānaḥ kurute sadā || 2.35 udgārādikriyā nāgaḥ kūrmo *kṣyādinimīlanam | kṛkaras tu kṣutaḥ kartā datto nidrādikarmakṛt || 2.36 mṛtagātrasya śobhādi dhanañjaya udāhṛtaḥ | 2.37ab*.

4 THE PSYCHO-PHYSICAL PRACTICES OF THE *YOGIN*

Āsana

Besides cognition of the subtle structure of his own body, the *yogin* needs, for his activities, an appropriate, favourable setting, which includes a peaceful environment and comfortable postures of the body that foster his concentration.

The instructions concerning the *āsana*-s are treated briefly in the *yp*. Eight postures are mentioned and described: *svastikāsana* (posture of the *svastika*), *baddhapadmāsana* (bound lotus posture), *vīrāsana* (posture of the hero), *siṃhāsana* (posture of the lion), *bhadrāsana* (blessed posture), *gomukhāsana* (cow-faced posture), *muktāsana* (posture of the liberated) and *mayurāsana* (posture of the peacock)⁴²⁸. This list reproduces, to some extent, that given in the *AS*⁴²⁹, thus providing a further piece of evidence which testifies to the influence of this work on the *PādS*, an influence already remarked upon with regard to the pattern of the eightfold *yoga*, the

⁴²⁸ See *PādS*, *yp*, 1, 10c-22. For the translation of these verses, see below, p. 329-330.

⁴²⁹ See *AS*, 31, 31c-32: *cakraṃ padmāsanaṃ kūrmaṃ māyūraṃ kaukkuṭaṃ tathā || 31.31cd vīrāsanaṃ svastikaṃ ca bhadraṃ siṃhāsanaṃ tathā | muktāsanaṃ gomukhaṃ ca mukhyāny etāni nārada || 31.32*. Compared with the list of the *PādS*, the *AS* adds the *cakrāsana* (posture of the wheel), the *kūrmāsana* (posture of the tortoise), the *kukkuṭāsana* (posture of the cock) and gives the *padmāsana* (lotus-posture) instead of the *baddhapadmāsana* of the *PādS*. The postures are then described in detail in the successive verses 33-46.

The list of the *PādS* also reproduces the list given in chapter 90 of the *MS*, apart from the *brahmāsana*, “posture of Brahṃā”, or “of the *brahman*”, appearing in the *MS* only (See Colas 1988: 262). This parallel between the two works is noteworthy only as further proof of an affinity, which has already been remarked upon with regard to their respective ideas about the subtle physiology.

respective enumerations of *yama*-s and *niyama*-s, as well as to some elements of subtle physiology.

The *āsana*-s do not play any relevant specific function in the *yoga* of the PādS, “they are rather - as Brunner observes, speaking of the āgamic sources - simple postures, enjoined solely to facilitate immobility and concentration.”⁴³⁰ This observation holds for the PādS too. The fact that no importance was attributed to the *āsana* assumed for a particular purpose is testified, for instance, in the description of the setting suitable for the performance of *prāṇāyāma*: “A member of the first three classes ... having assumed, on the seat at his disposal, [the postures as] *svastika* and so on, according to taste, ... should practise the regulation of breath by means of the prescribed method.”⁴³¹; the *yogin* can choose any posture, simply according to his taste (*yathārucci*). Again, in a different context, speaking of the *pūjaka* who purifies himself by means of the *ātmaśuddhi*, to be fit for the daily worship of God, it is stated: “Sitting on a pure seat made of *kuśa* grass and so on, in the *svastikāsana*, or also assuming the *padmāsana* ...”⁴³²; in this case too the choice of the *āsana* is of no consequence.

Prāṇāyāma

The description of *nāḍī*-s and *prāṇa*-s is given, within the treatment of the subtle physiology, as the background necessary for practising the first and most basic of the yogic disciplines, the regulation of breath (*prāṇāyāma*), whose aim is said to be the purification of the *nāḍī*-s: “O you having the lotus as a seat, after having known the variety of *nāḍī*-s, the kinds of winds, the place of the winds and their manifold activities, one should endeavour to reach the purification of

⁴³⁰ Brunner 1994: 440.

⁴³¹ PādS, yp, 3, 1a, 4ac, 6cd: *traivarnīkaḥ ...3.1a upaviśyāsane vaśye svastikādi yathārucci | badhvā ...3.4ac ... yathoktavidhinā prāṇāyāmaṃ samācaret || 3.6cd.*

⁴³² PādS, cp, 3, 21: *āsīno viṣṭare śuddhe bṛsyādau svastikāsane | baddhvā padmāsanaṃ vāpi tūryaghoṣe pravartite || 3.21.*

the *nāḍī*-s in the way which is about to be described. [37c-38]⁴³³. But, besides this aim, *prāṇāyāma* can be employed in various fields and for different purposes; like other yogic disciplines, such as *dhāraṇā* and *dhyāna*, it turns out to be an integral part of several *yoga*-permeated rituals. Actually, in the ritual practices, *prāṇāyāma* constitutes a sort of *basso continuo*, it is present everywhere, taken for granted, like the fact of assuming a comfortable posture (*āsana*) for performing a yogic exercise. To quote just a few examples of its occurrence, *prāṇāyāma* is performed by the devotee during the ritual of self-purification (*ātmaśuddhi*) which precedes the daily worship of God⁴³⁴. Moreover, the regulation of breath fosters the concentration of the *yogin* who is practising meditation, any kind of meditation: the highest meditation on God culminating in the experience of *samādhi*⁴³⁵, as well as the *dhyāna* practised by the *ācārya* within the *pratiṣṭhā* ceremony⁴³⁶. Finally, there is another application of *prāṇāyāma* - which has nothing to do with its function connected with ritual and meditation - where the regulation of breath can be practised, in association with *dhāraṇā*, in order to maintain the body of the *yogin* in good health⁴³⁷.

⁴³³ PādS, *yp*, 2, 37c-38: *nāḍībhedaṃ marudbhedaṃ marutāṃ sthānam eva ca || 2.37cd ceṣṭās ca vividhās teṣāṃ jñātvaivaṃ kamalāsana | śuddhau yateta nāḍīnāṃ vakṣyamāṇena vartmanā || 2.38.*

⁴³⁴ See PādS, *cp*, 3, 21-81, quoted and discussed below, pp. 251ff; *prāṇāyāma* is mentioned in the verses 24b, 28a and 39d.

The ParS too - as observes Czerniak-Drożdżowicz - presents *prāṇāyāma* “as an indispensable part of the ritual rather than as independent discipline. It is an additional practice, which enables the concentration demanded in every ritual.” (Czerniak-Drożdżowicz 2003: 167). This is particularly evident with regard to the *ātmaśuddhi*, described in ParS, 4, 7c-26, where *prāṇāyāma* is mentioned in the verses 8-9b: *prāṇāyāmais tribhir yuktaṃ badhvā”dau yogasamputam | pūranād recanād vāyo recanād vāpi yatnataḥ || 4.8 bhavet prāṇakṛtaḥ puṃsaḥ prāṇāyāmas sa ucyate | 4.9ab.*

⁴³⁵ See, for instance, the description of the meditation upon the *para* Vāsudeva, given in PādS, *yp*, 5, 1-20b, quoted and discussed below, pp. 268ff; *prāṇāyāma* is mentioned in verse 4b.

⁴³⁶ This meditation is described in PādS, *kp*, 28, 52-61, quoted above, pp. 109-110 and note 182; *prāṇāyāma* is mentioned in verse 52c.

⁴³⁷ See below, pp. 239ff.

The importance of this versatile discipline is emphasized in its first presentation in the *yp*, where the teachings about the method of practising *prāṇāyāma* are introduced by a detailed description of its appropriate setting - which is provided with the classical paraphernalia necessary for a ritual activity - and by precise instructions about how the *yogin* should dispose his body and mind to concentration: “A member of the first three classes, who behaves according to the established rules of conduct proper to his own class and suitable also to his stage of life, who is intent upon the homage paid to Vāsudeva, [1] after having reached a solitary spot, devoid of any distress, completely furnished with the materials for the steps of *yoga* (*yogāṅga*), there, having sat down on a pure, wooden seat, prepared with tufts of *kuśa* grass, the hairy skin of a black antelope and so on, as high as a *tāla*, possessed of two fan palms, having assumed, on the seat at his disposal, [the postures as] *svastika* and so on, according to taste, with his face turned eastwards, a straight body, well concentrated, [2-3-4] with his eyes fixed upon the tip of his nose, not bringing into contact teeth with teeth, having placed his tongue on his palate, with both arms relaxed, [5] his head slightly bent, positioning both hands according to the *yogamudrā*, should practise the regulation of breath by means of the prescribed method. [6]”⁴³⁸.

⁴³⁸ PādS, *yp*, 3, 1-6: [śrībhagavān] *traivarnīkaḥ svavarṇoktair āśramānuguṇais tathā | ācārair ācaran yuktair vāsudevārcane rataḥ || 3.1 viviktaṃ deśam āsādyā sarvasaṃbādhavarjitam | yogāṅgadravyasaṃpūrṇam tatra dārumaye śubhe || 3.2 āsane kalpate darbha*vāsaḥ*(em. śrī. ma. *kuśaḥ*)*kṛṣṇājīnādibhiḥ | tālamātrasamutsedhe tāladvayasamāyute || 3.3 upaviśyāsane vaśye svastikādi yathāruci | *badhvā* (em. *baddhvā*) **prāgāsanah* (em. śrī. *prāgānana*) *samyak rjukāyaḥ samāhitaḥ || 3.4 nāsāgranyastanayano dantair dantān asaṃsprṣan | rasanām tāluni nyasya ślathabāhudvayānvitaḥ || 3.5 ākuñcitaśīrāḥ kiñcit nibadhnan yogamudrayā | hastau yathoktavidhinā prāṇāyāmaṃ samācaret || 3.6.*

In this passage it is reasserted that not any *pāñcarātrin*, any *dīkṣita* - among whom are also women and *śūdra*-s - is entitled to learn and practise a discipline pertaining to *yoga*, but only a “member of the first three classes”. Only the twice born are eligible to become *jñānin/yogin*-s.

These preparatory instructions are comparable to those related to the meditation on the *para* Vāsudeva, given in PādS, *yp*, 5, 1-2: “After having first assumed the *yoga* posture, the *añjali* directed towards the region of the heart, the eyes fixed

The teaching of *prāṇāyāma* then begins with this statement: “The acts of expiration (*recana*), inspiration (*pūraṇa*), holding (*rodhana*) and expiration of the air: because of these four, the regulation of breath is called forcing of the air. [7]”⁴³⁹. This short definition is probably based on the more elaborated formulation of the ParS, according to which, on account of the three acts of inspiration (*pūraṇa*), holding (*staṁbhana*) and expiration (*recana*) of the air, *prāṇāyāma* is called the threefold control (*nirodha*) of breath: “*Prāṇāyāma* is taught as the control [of breath] in the course of which time the breath is flowing within the body of living beings. [75] The control of this is said by the *yogin*-s to be threefold: by holding, inspiring, expiring without interruption, so by these three means should one practise the regulation of breath. [76-77b] By means of the repeated exercise of this, the duration [of time] becomes longer and longer and, together with the duration, the exercises of *prāṇāyāma* of the *yogin* are also lengthening, [then] for him shall occur prosperity and disappearing of evil. [77c-78]”⁴⁴⁰. By continuous practice, the *yogin* should manage to lengthen each of the three phases of breathing for an increasing amount of time; thus, by so doing and by allowing the longest possible time to pass between the two acts of inspiration and expiration, he will gradually slacken the rhythm of respiration. In the ParS, this rhythm of breathing as slowly as possible is the goal of *prāṇāyāma*.

upon the tip of the nose and the tongue placed on the palate, [1] not bringing into contact teeth with teeth, with a straight body, concentrated, one should withdraw the senses. ... [2]” **badhvā* (em. *baddhvā*) *yogāsanam pūrvaṃ hr̥ddeśe racitāñjaliḥ* | *nāsāgranyastanayano jihvāṃ kṛtvā ca *tālunī* (em. *tāluni*) || 5.1 *dantair dantān asaṃspr̥śya ūrdhvakāyaḥ samāhitaḥ* | *saṃhared indriyagrāmam tato budhya viśuddhaya* || 5.2.

⁴³⁹ PādS, yp, 3, 7: *recanam pūranam vāyoḥ rodhanam recanam tathā* | *caturbhiḥ kleśanam vāyoḥ prāṇāyāma udīritaḥ* || 3.7.

⁴⁴⁰ ParS, 10, 75-78: *yena kālena vahati prāṇaḥ koṣṭhe śarīrīṇām* | *tasmin kāle *nirodhasya* (em. S; *nirodhaḥ sa GOS*) *prāṇāyāma iti smṛtaḥ* || 10.75 *nirodhas tu tridhā tasya yogibhiḥ parikīrtyate* | *staṁbhanāt yasya nicchidraṃ pūraṇād recanāt tathā* || 10.76 *tribhir etair upāyais tu prāṇasyāyāmam ācaret* | *abhyāsād asya saṃrūḍhā mātrā bhavati bhūyāsī* || 10.77 *prāṇāyāmā vivardhante mātrābhiḥ cāpi yoginaḥ* | *yā vivṛddhir bhavet tasya pāpānām ca *parikṣayaḥ* (em. *parikṣayaḥ*) || 10.78.

Whereas in the ParS there is no mention of *nāḍīśuddhi*, in the PādS the gradual slackening of the rhythm of breathing is directed at the purification of the *nāḍī*-s, which is enabled by holding the air for a certain amount of time and thus allowing the vital breath to pervade the *nāḍī*-s spread throughout the body, cleansing them of any impurity. The method of purifying the *nāḍī*-s by means of *prāṇāyāma* is prescribed as follows: “So one should press the nostril with his right hand, inspire [the air] through *īḍā*, hold the air within one’s self, then, slowly, breath out the air through *piṅgalā*. [8-9b] For a duration of thirty-two units of time one should inspire the air through *īḍā* into his belly; [9cd] later, for a duration of sixteen and sixty-four units of time, the one who is inspiring should hold his breath, [making] his body full of air like a jar. [10] All the *nāḍī*-s become [then] full of air. O Brahmā, having done well in such a manner, the ten winds circulate. [11ab]”⁴⁴¹.

⁴⁴¹ PādS, yp, 3, 8-11b : *hastena dakṣiṇenaiva pīḍayen nāsikāpuṭam | iḍayā pūrayed antarvāyūm ātmani kumbhayet || 3.8 śanaiḥ śanair atha bahiḥ kṣipet piṅgalayānilam | dvātriṃśan mātrayā kuṅṣau pūrayed iḍayānilam || 3.9 bhūyaḥ ṣoḍaśamātrābhiḥ catuḥṣaṣṭyā tu mātrayā | saṃpūrṇakumbhavad dehaṃ *pūrayen* (em. *ma kumbhayet*) *mātariśvanā || 3.10 pūraṇān nāḍayaḥ sarvāḥ pūryante mātariśvanā | evaṃ kṛte sati brahman caranti daśa vāyavaḥ || 3.11ab*.

There is another short passage dealing with the same topic: “The *prāṇa* circulates alternately in the two nostrils. [32cd] [There are] three *nāḍī*-s and this *prāṇa* parvades them; [33ab] the *śaṅkhinī* is in the right opening (i.e. nostril), the *prāṇa* of living beings [pervades] it and, again, incessantly, for the same amount of time, it circulates in the left [opening]. [33c-34b] In this manner, gradually, by means of the circulating air, man conquers his breath. [34cd]” (PādS, yp, 3, 32c-34: *nāsikāpuṭayoḥ prāṇaḥ paryāyena pravartate || 3.32cd tisraś ca nāḍikāḥ prāṇas tāvatyaś ca caraty ayaṃ | śaṅkhinī vivare yāmye prāṇaḥ prāṇabhṛtām sa tām || 3.33 *tāvantaś* (em. *tāvantaṃ*) *ca punaḥ kālāṃ saumye carati santatam | itthaṃ krameṇa caratā vāyunā vāyujin narah || 3.34*.) These verses are most probably interpolated, on account of the following incongruities: a) they do not fit in with their textual context, for there is no logical connection with the verses that immediately precede and follow them; b) instead of *piṅgalā*, the *nāḍī* issuing in the right nostril is said to be the *śaṅkhinī*, which is nowhere else mentioned in the PādS; the *śaṅkhinī*, instead, is included in the AS list of the main *nāḍī*-s, so that she might have been taken from there.

The connection between *prāṇāyāma* and *nāḍīśuddhi* is a characteristic feature of Haṭhayoga. The description from the PādS quoted above corresponds to that handed down in the HYP, according to which the *yogin* should inspire the air, alternately, through first his left and then his right nostril, i.e. through *īḍā* and *piṅgalā*, then, having held his breath for as long as possible, he should expire the air through the nostril opposite to the one through which he has inspired. In such a way, by means of a continuous exercise, the *yogin* achieves the progressive cleansing of the *nāḍī*-s⁴⁴².

In dealing with the *nāḍīśuddhi*, the author(s) of the PādS might also have taken inspiration from a Pāñcarātric source directly, namely the AS, in which instructions for the purification of the *nāḍī*-s are provided as follows: “Then the self-possessed one should perform the purification of all the *nāḍī*-s. [42ab] Having inspired the outer air through *īḍā* for sixteen units of time, [42cd] then, holding the air in his belly for thirty-two units of time, he should think of the fire in its own diagram [and represent] therein the letter *ra* endowed with the dot [over it (representing the *anusvāra*)]. [43] He should think of the disc of the moon pouring out nectar on the tip of his nose, then, having thought of the letter *va* with the dot, within the moon, he should breathe out. [44] Again, having inspired through *piṅgalā* in the way which has been said and having held the air, he should breathe out again through *īḍā*. [45] In doing so three times, at dawn, noon and sunset, he should do it constantly concentrated. The experts of *yoga* know that for the [man] who does so by observing this rule, all the *nāḍī*-s will be purified within three months. [46-47b]”⁴⁴³.

⁴⁴² See HYP, 2, 7-10 (in HYP 1972: 37-38), whose content has been only summed up here: *baddhapadmāsano yogī prāṇaṃ candreṇa pūrayet | dhārayitvā yathāśakti bhūyaḥ sūryeṇa recayet || 2.7 || prāṇaṃ sūryeṇa cākṛṣya pūrayed udaraṃ śanaiḥ | vidhivat kumbhakaṃ kṛtvā punaś candreṇa recayet || 2.8 || yena tyajet tena pītvā dhārayed atirodhataḥ | recayet ca tato'nyena śanair eva na vegataḥ || 2.9 || prāṇaṃ ced īḍayā piben nīyamitaṃ bhūyo'nyayā recayet pītvā piṅgalayā samīraṇam atho baddhvā tyajet vāmāyā | sūryācandramasoranena vidhinābhyāsaṃ sadā tanvatāṃ śuddhā nāḍigaṇā bhavanti yamināṃ māsatrāyādūrdhvatāḥ || 2.10 ||*.

See also Michael (ed.) 1974: 131.

⁴⁴³ AS, 32, 42-47b: *tataś ca sarvanāḍīnāṃ kuryāc chodhanam ātmavān | īḍayā*

Unlike the PādS which omits them, the AS mentions the *mantra*-s to be “thought of” during this exercise. The instruction regarding *mantra*-s is a recurrent element in the teachings of the AS about *yoga*; conversely, the fact that in the text of the PādS no mention is made of *mantra*-s to be used during the process of *nāḍīsuddhi* is in keeping with a general lack of information about *mantra*-s characterizing the whole treatment of the yogic disciplines discussed in the *yp*. This is due to the differing perspectives adopted by the two *saṃhitā*-s in their respective expositions of *yoga*. In the AS, *yoga* is immediately presented as the counterpart of the external ritual: it is the “sacrifice performed in the *ātman*”⁴⁴⁴, the worship of God in one’s own heart; in addition, from the point of view of the structure of the text, the two chapters on *yoga* (31 and 32) constitute the answer of Ahirbudhnya to Nārada’s question about how to perform the mental worship of God⁴⁴⁵. Hence, because the teaching of *yoga* in the AS takes the form of a ritual instruction, it must therefore provide a detailed information about the *mantra*-s to be used. Conversely, in the *yp* of the PādS, even when a yogic discipline is discussed in connection with a ritual - as in the case of the *dhāraṇā* practised within the *ātmasuddhi*⁴⁴⁶ - the text provides simply an outline of the ritual in question. This outline needs to be supplemented by the relevant passages in the ritual sections of the work where detailed information is provided about the *mantra*-s necessary for the performance of the ritual.

vāyum āpūrya bāhyaṃ ṣoḍaśamātrakaiḥ || 32.42 dhārayann udare vāyum mātṛā dvātriṃśataṃ tataḥ | smaret svamaṇḍale vahnīm tatra rephaṃ sabindukam || 32.43 nāsāgre śaśino bimbaṃ smaret pīyūṣavarṣiṇam | smṛtvā candre vakāraṃ ca sabinduṃ recayet tataḥ || 32.44 punaḥ piṅgalayāpūrya yathoktenaiva vartmanā | dhṛtvā ca mātariśvānam idayā recayet punaḥ || 32.45 evaṃ trisaṃdhyāṃ triḥ kṛtvā kuryān nityaṃ samāhitaḥ | evaṃ niyamayuktasya kurvataḥ sarvanāḍayaḥ || 32.46 māsatrāyeṇa śuddhāḥ syur iti yogavido viduḥ | 32.47ab.

⁴⁴⁴ AS, 31, 5b:... ātmahaviṣ...

⁴⁴⁵ See AS, 31, 1: [nāradaḥ] prathamam bāhyayāgasya hṛdayārādhanam param | uktaṃ tvayā tatsvarūpaṃ yathāvad vaktum arhasi || 31.1.

⁴⁴⁶ See PādS, *yp*, 4, 13c-24, quoted and commented below, pp. 261ff.

Having illustrated the method of *prāṇāyāma*⁴⁴⁷, the text provides a classification of the *yogin*-s, distinguishing each stage attained progressively in the discipline of control of the breath on the basis of the effects which are visible on their body and their corresponding benefits: “The one who, during the exercises of regulation of breath, produces excessive perspiration, is the lowest one; [18cd] the one whose body trembles, during the exercises of breath regulation is the

⁴⁴⁷ The text mentions a peculiar effect of *prāṇāyāma* on the subtle physiology of the *yogin*: “The lotus of the heart, by means of the act of inspiration, blossoms, then expands fully and, because of the act of holding [the breath], is turned upwards. But that lotus sprouted from the cavity of the throat is turned downwards. [11c-12] The stalk of that [lotus] resembles a fan-palm, [the lotus itself] has eight petals, looks like the flower of a plantain tree, has the splendour of the moon stone. [13]” (PādS, yp, 3, 11c-13 : *hṛdayāmbhōruhaṃ cāpi vyākocaṃ bhavati sphuṭam || 3.11cd pūraṇena tathā kumbhīkaraṇād unmukhaṃ sthitaṃ | galakūpavirūḍhaṃ tu tadadhomukhaṃ ambujam || 3.12 nālaṃ tālanibhaṃ tasya dalāṣṭakasamanvitaṃ | kadālīpuṣpaṃkāśaṃ candrakāntasamaṇprabhaṃ || 3.13.*) This image of the two lotuses, turned upwards and downwards respectively, does not occur either in the description of the subtle structure of the body, or in other places in the work; hence, it must have been derived from some other source. It may have been taken from a passage of the SS, which says: “In the body, which has four *cakra*-s and nine doors [and] is a house of God at all times, there is [one] heart-lotus that is mounted on the base of the cavity of the throat and bent down [61] and [another] that is mounted on the middle of the [first’s] pericarp and turned upwards. Above it is the sound’s manifestation, which is characterized by the sun, moon and fire. [62]” (SS, 2, 61-62: *catuṣcakraṇavadvāre dehe devagrhe purā | kaṇṭhakūpadharārūḍhaṃ hṛtpadmaṇ yad adhomukhaṃ || 2.61 tatkaṇṭhikāvaner madhye rūḍhaṃ ūrdhvamukhaṃ tu yat | śabdavyaktis tadūrdhve tu sthitārkendvagnilakṣaṇā || 2.62.* Engl. transl. by Rastelli, in Rastelli 2002: 18.) The context of this passage of the SS concerns the mental construction of an abode, within the body of the devotee, where God is invited to dwell and which is meant for His inner worship; this abode represents the universe, which is envisaged as consisting of sound (*śabda*) and word (*vāc*) and as manifesting itself in the microcosm of the human body (see Rastelli 2002: 18ff. On the two lotuses see also Gupta 1992a: 196-197). The author of the PādS, who may have borrowed this image of the two lotuses from the SS, has cut it off from its original context, which bore no relation to the present concern, namely, the description of the effects of *prāṇāyāma*. Thus this passage represents an example of interpolation, made without the slightest attempt to harmonize the image, borrowed from a foreign source, with the PādS general views about subtle physiology and *prāṇāyāma*.

middle one; the one whose body feels invigorated is called the best one. [19] For the lowest one the evils of diseases will disappear, for the middle one again [the same], for the best one again the great disorder of bad diseases will disappear. [20]”⁴⁴⁸. This classification is probably derived from the Haṭhayoga: the HYP similarly relates the appearance of signs that correspond to progressive stages attained by the *yogin*⁴⁴⁹.

Besides these, the PādS mentions, as side effects of *prāṇāyāma*, several physical, mental and spiritual qualities acquired by the *yogin* who engages in constant and regular exercise: “The one who practises sixteen *prāṇāyāma*-s at the two twilights and at midnight, every day, frees himself from every evil. [14] ... The one who passes little water and little faeces, whose body is light, who is moderate in diet, whose sense-organs are subdued, who is clever-minded, knowing past, present and future, who is self-possessed, [21] who, after having given up expiration and inspiration, holds his breath, for that one there shall never be anything difficult to be obtained in the three worlds. [22]”⁴⁵⁰.

⁴⁴⁸ PādS, yp, 3, 18c-20: *prasvedaajananaṃ yasya prāṇāyāmeṣu so'dhamah || 3.18cd kampanaṃ vapuṣo yasya prāṇāyāmeṣu madhyamaḥ | utthānaṃ vapuṣo yasya sa uttama udāhṛtaḥ || 3.19 adhame vyādhipāpānāṃ nāśaḥ syān madhyame punaḥ | pāparogamahāvvyādhināśaḥ syād uttame punaḥ || 3.20.*

⁴⁴⁹ See HYP, 2, 12 (in HYP 1972: 39): *kanīyasi bhavet svedaḥ kampo bhavati madhyame | uttame sthānam āpnoti tato vāyur nibandhayet || 2.12 ||* . See also Michael (ed.) 1974: 132-134.

According to both PādS and HYP, the appearance of perspiration is a sign that the *yogin* has attained the lowest stage of his power of controlling his breathing, while trembling marks the attainment of the intermediate stage. With regard to the highest stage, whereas in the HYP this is achieved when the *prāṇa* reaches the place (*sthāna*) - i.e. the *brahmarandhra* (as explained by Brahmānanda in his commentary) - and is withheld there, the PādS speaks only of a feeling of invigoration of the body.

⁴⁵⁰ PādS, yp, 3, 14, 21-22: *sandhyayor madhyarātre ca prāṇāyāmāṃs tu ṣoḍaśa | ekāhamātraṃ kurvāṇaḥ sarvapāpaiḥ pramucyate || 3.14 ... alpamūtro'lpaviṣṭhaś ca laghudeho mitāśanaḥ | vaśyendriyaḥ paṭumatih kālātrayavid ātmavān || 3.21 recakaṃ pūrakaṃ muktva kumbhikaraṇam eva yaḥ | karoti triṣu lokeṣu naiva tasyāsti durlabham || 3.22.*

As for the fruits of *prāṇāyāma*, it is said that, when duly and regularly performed, it can grant any desirable achievement, as well as a long and healthy life: “O Brahmā, what is [the purpose of] further words? Those who are engaged in the regulation of breath, whose sins are wholly removed, they see myself, abiding in the lotus of their hearts, within three years. [15-16b] After three years a man intent upon the regulation of breath shall become a *yogin* perfected by means of *yoga*, conquering breath, one whose sense-organs are subdued, a light eater, a short sleeper and he shall become bright and powerful. [16c-17] Having overcome sudden death, he shall have a long life. [18ab]”⁴⁵¹.

*Prāṇāyāma, dhāraṇā and pratyāhṛti Applied
to the Vital Parts of the Body*

In the *yp* of the PādS some space is dedicated to the employment of the yogic disciplines for the pursuit of bodily health. This enables the satisfaction of a human need which has apparently nothing to do with the declared highest goal of *yoga*, namely, the search for spiritual salvation. However, from a tantric viewpoint, *bhukti* and *mukti* represent not contradictory, but complementary aims; accordingly, the legitimacy of the desire to maintain the body in good health justifies the teaching of the “beneficial *yoga*”, as well as the space dedicated to it in the text of the PādS.

In dealing with this particular application of *prāṇāyāma*, the text introduces the notion of *dhāraṇā*, which in this context means simply the faculty of focusing the attention on some object. The mastering of the discipline of regulation of breath, particularly the capacity of holding the breath (*kumbhaka*), may be utilized as a means of cur-

⁴⁵¹ *Ibidem*, 15-18b: *kim anyair bahubhiḥ proktaiḥ prāṇāyāmaparāyaṇāḥ | nirdhūtasarvapāpmāno vatsaratrayapūraṇe || 3.15 paśyanti mām api brahman hrdayāmbhoruḥ sthitam | saṁvatsaratrayād ūrdhvaṁ prāṇāyāmaparo naraḥ || 3.16 yogasiddho bhaved yogī vāyujid vijitendriyaḥ | alpāśī svalpanidraś ca tejasvī balavān bhavet || 3.17 apamṛtyum atikramya dīrgham āyur avāpnuyāt | 3.18ab.*

ing various diseases and this is brought about by fixing the attention (*dhāraṇā*) on a part of the body and simultaneously directing the withheld breath there. The text defines this process as follows: “Wherever the breath is held and fixed in a part of the body which is affected by illness, indeed by means of the fixing of the air health occurs. [28] So the breath should be held and fixed by means of the concentration of the mind. [29ab]”⁴⁵².

Several examples are then provided, showing how, by means of the combination of retention of breath and concentration of the mind on a particular part of the body, the illness associated with that part can be treated: “The strenuous one [who], by means of his mind, fixes his vital breaths on the lump of his navel, the tip of his nose and his big toe, at the time of the twilights, [this] *yogin*, exempt from fatigue, shall always be free from every disease. [23-24b] By means of the concentration on the lump of his navel he will be freed from the diseases of the belly. [24cd] Indeed by means of the concentration on the tip of his nose, [he will have] a long life. Through the act of holding his breath within his big toe, there will be lightness of the body, o lotus-born. [25]” Additional and diverse benefits may be obtained by the same procedure: “Having drawn the air in at the tip of his tongue, the indefatigable one, by drinking, feels heat. He who, at dawn, drinks after having drawn in the air with the help of his tongue, will have great perfection in speech at [the end of] three months; and he who practises this exercise for six months, [shall undergo] the removal of any great disease. [26-27]”⁴⁵³.

⁴⁵² PādS, yp, 3, 28-29b: *yatra yatra dhṛto vāyur aṅge rogādidūṣite | dhāraṇād eva marutaḥ tattadārogyam aśnute || 3.28 manaso dhāraṇād eva śvasano dhārīto bhavet | 3.29ab.*

⁴⁵³ *Ibidem*: 23-27: *nābhikande ca nāsāgre pādāṅguṣṭhe ca yatnavān | dhāraṇā manasā prāṇān sandhyākāleṣu sarvadā || 3.23 sarvaroga vinirmukto bhaved yogī gataklamaḥ | kuṣīrogavināśaḥ syāt nābhikandeṣu dhāraṇāt || 3.24 nāsāgre dhāraṇād dīrgham āyur vai dehalādhavam | pādāṅguṣṭhe bhaved dhṛtyā vāyoḥ kamalasambhava || 3.25 vāyur ākr̥ṣya jihvāgre pibann aśramadāhabhāk | brāhme muhūrte samprāpte vāyur ākr̥ṣya jihvayā || 3.26 pibatas triṣu māseṣu vāksiddhir mahatī bhavet | abhyasyataś ca ṣaṇmāsān mahārogavināśanam || 3.27.*

The relationship between *prāṇāyāma* and *dhāraṇā*, whose combined application may grant the *yogin* the enjoyment of good health, is then elucidated by the statement that the function of breathing, particularly the deliberate holding of the breath, can be put under the control of the mind when the latter is independent from the influence of the sense-organs and, in consequence of this independence, becomes unshakeable, powerful and thereby capable of exerting the discipline of *dhāraṇā*: “O you having the lotus as a seat, the cause of the unshakeability of the mind is explained: [29cd] having withdrawn the sense-organs from worldly objects, duly stopping with one’s two hands the senses of hearing and so on, being concentrated, one should focus attention on the *apāna*, after having withdrawn it upwards, above the belly. [30-31b] In such a way the mind of the *yogin* becomes independent. [31cd] Indeed, for the independent one, the breath is always held under the control of the mind. [32ab]”⁴⁵⁴. The expression *karaṇāni samāhṛtya viṣayebhyaḥ* (verse 30ab) is a periphrasis which stands here for the technical term *pratyāhāra* in its common meaning of “withdrawal of the sense-organs from external objects”; the effect of using this expression is to suggest that *prāṇāyāma*, particularly *kumbhaka*, and *dhāraṇā* are not the only disciplines involved in the practice so far discussed, *pratyāhāra* too plays a part therein.

The whole process can be summed up as follows. The *yogin* withdraws his sense-organs from external objects - i.e. practises *pratyāhāra* - so that objects can no longer affect his sense-organs. Hence the mind, ceasing to be influenced by the impressions arising in the sense-organs out of their contact with objects, becomes independent and powerful. The resultant power of concentration of the mind helps the *yogin* to focus his attention exclusively - i.e. to exert the *dhāraṇā* - on a particular part of his body and direct there

⁴⁵⁴ *Ibidem*, 29c-32b: *manasaḥ sthāpanāhetur ucyate kamalāsana* || 3.29cd *karaṇāni samāhṛtya viṣayebhyaḥ samāhṛtaḥ* | *apānam ūrdhvam ākṛṣya vaster upari dhārayet* || 3.30 *badhnan karābhyāṃ śrotrādi karaṇāni yathātatham* | *yuñjānasya yathoktena vartmanā svavaśaṃ manaḥ* || 3.31 **manaḥ sprṣtaḥ* (em. *manaḥsprṣtaḥ*) *sa vai vāyuḥ svavaśe sthāpyate sadā* | 3.32ab.

the breath that had been withheld by means of the *kumbhaka* phase of *prāṇāyāma*.

The *pratyāhāra*, only implicitly referred to in the above quoted periphrasis, has an additional meaning in this context: “*pratyāhṛti* is regarded as the focusing of the attention (*dhāraṇa*) on the eighteen different vital parts of the body, by drawing [the attention] from one vital part to the other. [9c-10b]”⁴⁵⁵. The act of withdrawing, which usually characterizes the exercise of *pratyāhāra*, becomes here a shifting of the attention from one part of the body to the other; so that time after time the attention is focused on a particular object, withdrawn from it, then focused again on a different object. This way of understanding *pratyāhāra* is found also in the Vaikhāṇasa MS. In the MS, *pratyāhāra* is regarded as fivefold and, according to Colas’ interpretation: “it is unlikely that what is meant here is a succession of five processes forming an articulated whole: the MS seems rather to sum up five different formulations (not necessarily complementary) of the notion of *pratyāhāra*.”⁴⁵⁶. By rewording the original text (MS, 92), Colas describes the fourth kind of *pratyāhāra* as follows: “after depositing and ‘fixing’ (act denoted by the causative of *dhṛ*) the Wind on the places of the vital parts (*marman*), one draws it (i.e. the Wind) from one place to the other: it is the ‘drawing’ (*samākaraṇa*)”⁴⁵⁷. On the other hand, in the first of these five kinds of *pratyāhāra*, “one forcibly withdraws the sense-organs from every object”⁴⁵⁸; this corresponds to what is expressed in the periphrasis of the PādS⁴⁵⁹. The presence of these parallels suggests that, in their

⁴⁵⁵ PādS, yp, 4, 9c-10b: *yadvāṣṭādaśabhedeṣu marmasthāneṣu dhāraṇam || 4.9cd sthānāt sthānaṃ samākṛṣya sā pratyāhṛtir iṣyate | 4.10ab*.

⁴⁵⁶ Colas 1988: 265: “il est peu probable qu’il s’agisse ici d’une succession de cinq opérations qui formeraient un ensemble articulé: la MS semble plutôt récapituler cinq conceptions différentes (et pas nécessairement complémentaires) de la notion de *pratyāhāra*.”

⁴⁵⁷ *Ibidem* : “après dépot et ‘fixation’ (act dénoté par *dhṛ* au causatif) du Vent sur les emplacements des ‘points vitaux’ (*marman*), on attire celui-ci d’un emplacement à l’autre: c’est l’ ‘attraction’ (*samākaraṇa*).”

⁴⁵⁸ *Ibidem*: “on fait un retrait forcé des sens hors de tout objet.”

⁴⁵⁹ See PādS, yp, 3, 30ab: *karaṇāni samāhṛtya viṣayebhyaḥ*.

presentation of these different concepts of *pratyāhāra*, the authors of both PādS and MS must have been referring to the same source(s).

The author(s) of the PādS attempted to integrate the two different exercises of *pratyāhāra* by considering them as auxiliary disciplines of a complex practice involving also *prāṇāyāma* and *dhāraṇā*, that is directed on the vital parts of the body and yields beneficial effects on the health of the *yogin*. The above quoted passage (PādS, *yp*, 3, 23-25) gave only some examples of this general practice, showing how, by means of the combination of *kumbhaka* and *dhāraṇā* on the lump of the navel, the tip of the nose and the big toe, the diseases associated with those parts of the body could be healed. The navel, the nose and the big toe belong to the set of the vital parts of the body, the 18 *marmasthāna*-s, which are actually enumerated in the text⁴⁶⁰.

By way of concluding discussion of this subject, a description is given of the signs of approaching death (*ariṣṭa*)⁴⁶¹. The logical con-

⁴⁶⁰ See PādS, *yp*, 4, 10c-13b: “O lotus born, these are the vital parts of the body: [13b] the big toe, the ankle, the middle of the shank and likewise [10cd] the middle of the thighs, the anus and the heart, the *membrum virile* and the waist, the navel and the throat, [11] the root of the palate and the base of the nose and the orb of the eyes, the middle of the eyebrows and the forehead and besides that also the head in general, [12] the root of the head and the base of the ears. [13ab]” *pādāṅguṣṭhaṃ tathā gulphaṃ jaṅghāmadhyaṃ tathaiṣa ca || 4.10cd madhyam ūrvoṣ ca mūlaṃ ca pāyur hṛdayam eva ca | mehanaṃ dehamadhyam ca nābhiṃ ca galakūbaram || 4.11 tālumūlaṃ ca mūlaṃ ca ghrāṇasyākṣṇoś ca maṇḍalam | bhruvor madhyam lalāṭaṃ ca mūrdhā cāpi tataḥ param || 4.12 mūlaṃ ca karṇayor mūlaṃ marmāṇy etāni padmaja | 4.13ab*

The *marmasthāna*-s designate the vital, sensitive parts, as well as the vulnerable points, of the body. Well known in Indian traditional medicine, they are already enumerated in the *Suśrutasaṃhitā*, the classical treatise on medicine composed at the beginning of our era (see Renou, Filliozat 1985: § 1631). They are also mentioned in the descriptions of anatomy and physiology of various texts on *yoga* (see *Ibidem*: § 1672).

⁴⁶¹ See PādS, *yp*, 4, 1-7b: “[Brahmā:] O Bhagavān, which are the signs of approaching death, how is death indicated by them, is there a means of solving this doubt? [1] [Śrī Bhagavān:] The one whose pulsation in the big toe and in the thumb disappears, shall die within one year. [2] For the one whose pulsation in the wrists and also in the ankles disappears, the duration of this life shall be of six months. [3] For the one whose pulsation in the elbow [disappears], the

nection of this topic with the matter at issue is evident. In fact, the *yogin* who takes advantage of his skill in certain yogic disciplines for maintaining his body in good health, thereby acquires knowledge about and control over the vital parts of his organism; thanks to these capabilities, he develops the faculty of foreseeing the approach of his own death by recognizing its omens⁴⁶². This conscious expectation of death represents, for the *yogin*, a final assertion of his power of control over the material support of his soul. Then, by knowing that his life is coming to its end, the *yogin* can prepare himself for his final emancipation and make use of *yoga* as a means of salvation: “[The *yogin*] should also ascertain the end of his life by the observation of the signs of approaching death, through the pulsation of the parts of his body, the big toe and so on. [36] Having

duration of life shall be of three months. [4ab] When the capacity of perceiving, pulsation and so on [is lost] in the armpit and in the sides of the *membrum virile*, [the duration] of life shall be of one month; of a half month when sweat appears [in those parts of the body]. When an indistinct noise is audible in the stomach, life will last ten days. [4c-5] For the one for whom light appears like fireflies, life will last five days; when one sees [something related to] the tongue, the duration of life shall be of three days. [6] When one sees [something related to] the point of the nose, death occurs in two days, there is no doubt [about it]. [7ab]” [*brahmā*] *bhagavan kāny ariṣṭāni katham tair jīvitakṣayaḥ | sūcyate saṁśayasyāsya chedane kāraṇam bhavān || 4.1 [śrībhagavān] pādāṅguṣṭhe karāṅguṣṭhe sphuraṇam yasya naśyati | tasya saṁvatsarād ūrdhvaṁ jīvitasya kṣayo bhavet || 4.2 maṇibandhe tathā gūlphe sphuraṇam yasya naśyati | śaṁmāsāvadhir etasya jīvitasya sthitiḥ bhavet || 4.3 kūrpare sphuraṇam yasya tasya traimāsikī sthitiḥ | kakṣe mehanapārśve ca sphuraṇādyupalambhane || 4.4 māsāvadhir jīvitasya tadardham svedadarśane | āśrute jāthare ghoṣe dināni dasa jīvitam || 4.5 jyotiḥ khadyotavad yasya tadardham tasya jīvitam | jihvāyā darśane trīni dināni sthitiḥ ātmanah || 4.6 nāsāgrādarśane mṛtyuḥ dvidine naiva saṁśayaḥ || 4.7ab*

The discussion about the omens (*ariṣṭa*), in connection with *yoga*, is a *topos* commonly found in the Pāñcarātric literature. The ParS deals with this topic in chapter 11, which supplements chapter 10, on *yoga* (see ParS, 11, 27-63). As regards the JS, see JS, 33, 61-72b and Rastelli 1999: 358ff.

⁴⁶² Some of the omens manifest themselves in parts of the body corresponding to the *marmasthāna*-s, namely: in the big toe (*pādāṅguṣṭha*), the ankle (*gūlphe*), the *membrum virile* (*mehana*) and the tip of the nose (*nāsāgra*).

ascertained that, he who knows *yoga* best, strives after beatitude⁴⁶³. ... After having recognized such first signs of approaching death as cause of destruction, the one who seeks final beatitude should be wholly devoted to *japa* and meditation. [7c-8b]”⁴⁶⁴. These statements allude to *yoga*’s essentially salvific function, when it is practised as a spiritual exercise preparing man for his final emancipation occurring after death. This spiritual exercise consists of the *japadhyāna*, i.e. the meditation accompanied by the manipulation of *mantra*-s, which has to be practised within the last yogic ritual⁴⁶⁵.

⁴⁶³ PādS, yp, 3, 36: *aṅguṣṭhādi svāyavayasphuraṇādarśanair api | ariṣṭair jīvitasyāpi jānīyāt kṣayam ātmanah || 3.36 jñātvā yateta kaivalyaprāptaye yogavittamaḥ |*.

⁴⁶⁴ PādS, yp, 4, 7c-8b: *evam ādīny ariṣṭāni dṛṣṭvā yaḥ kṣayakāraṇam || 4.7cd niḥśreyasāya yuñjīta japadhyānaparāyaṇaḥ | 4.8ab*.

⁴⁶⁵ The last yogic ritual is described in PādS, cp, 24, 93-104. It has been mentioned above, p. 163 and will be discussed in detail below, pp. 281ff.

5 THE RELIGIOUS DIMENSION OF *YOGA*

The teachings on the yogic disciplines contained in the *yp* do not constitute a consistent system, but rather illustrate the diverse possibilities of employment of these disciplines, in different contexts and for different purposes. Thus, following the description of the combined application of *prāṇāyama*, *dhāraṇā* and *pratyāhṛti* in the field of the *marmasthāna*-s, the text outlines some yogic-ritual practices in which these disciplines, together with *dhyāna*, play a crucial part.

However, the information given in the “ritualistic portions” of the *yp* is very incomplete: whenever a ritual is referred to, its description is scanty and no mention is made of the *mantra*-s to be used therein. These omissions may be justified by the specific perspective from which ritual is considered in this section of the work. In fact, unlike the *kp* and *cp*, where the author(s) of the PādS deal concretely and in detail with the ritual activities of the *pāñcarātrin*, it is obvious that the *yp* is primarily concerned with the role of *yoga* in ritual, rather than with the prescriptions about how a particular rite has to be performed. Thus, in order to gain a better understanding of the ritual practices mentioned in the *yp*, the additional information supplied by the ritual sections of the work proves to be useful. Moreover, the descriptions of a specific ritual given in the different sections of the work complement each other, in that a parallel reading reveals their different perspectives and throws light on the complex relationship in which *yoga* and ritual mutually permeate each other.

When they are involved in a ritual activity, the yogic disciplines come to form a whole with the ritual in question: by actually making possible the performance of the ritual itself and the related inner

experiences of the devotee, they acquire a spiritual dimension and become integral and essential components of the religious life of the *pāñcarātrin*. This is especially evident in the case of those rituals which have to be performed inwardly, such as the *ātmaśuddhi*, the ritual of self-purification by which the devotee makes himself fit for the daily worship of God, or the *antaryāga*, the internal worship of God performed by reproducing mentally the acts prescribed for external worship. The devotee who is intent on such rituals as these has to incorporate the exercise of the various yogic disciplines into his ritual practice and to adapt them to the relevant content and aim.

As a precondition for the performance of these internal rituals, the devotee has to withdraw his attention from the external world, by practising *pratyāhāra* in the sense of “withdrawal of the sense-organs from external objects”. But in this context, *pratyāhāra* assumes, in addition to its classical significance, a deeper and broader one: the complete withdrawal of the devotee into his inner world which then becomes for him the stage upon which he can enact the ritual. Thus, beyond the mental act of withdrawing, the exercise of *pratyāhāra* results in the interiorization of the ritual, opening the possibility of its actualization inside the devotee. This understanding of *pratyāhāra* is clearly expressed by the following definition: “the inner performance of the daily rites with the help of the mind, is to be regarded as *pratyāhāra*, which is to be practised as a limb of *yoga*. [8c-9b]”⁴⁶⁶. Hence, *pratyāhāra* plays a crucial role in the accomplishment of the internal rituals and becomes an essential element of the spiritual experience of the devotee⁴⁶⁷.

⁴⁶⁶ PādS, yp, 4, 8c-9b: *manasātmany anuṣṭhānaṃ yad idaṃ nityakarmaṇām || 4.8cd pratyāhāraḥ sa vijñeyah yogāṅgatvena sevitaḥ | 4.9ab*.

This understanding of *pratyāhāra* corresponds to the third of the five kinds of *pratyāhāra* mentioned in the MS. Colas rewords the text as follows: “the prescribed acts are performed mentally, and not externally.” (Colas 1988: 265: “on accomplit par la pensée, et non extérieurement, les actes qui sont prescrits.”).

⁴⁶⁷ The definition of *pratyāhāra* given in the AS (32, 56-57) emphasizes the spiritual dimension of the practice of this discipline, which aims at focusing the mind of the devotee only on God: “Then [one] should practise the *pratyāhāra* [which is] connected with the five limbs [of *yoga*]: [when] the sages, having

The case of *pratyāhāra* is paradigmatic, because it shows how the understanding of a yogic discipline can be modified according to the object on which it is exerted and the context in which it occurs. In fact, the definition quoted above continues as follows: “or else, *pratyāhṛti* is regarded as the focusing of the attention (*dhāraṇa*) on the eighteen different vital parts of the body, by drawing [the attention] from one vital part to the other. [9c-10b]”⁴⁶⁸. Here there is an explicit attempt to formulate a twofold notion of *pratyāhāra*, distinguishing (by the adversative *yad vā*, “or else”, as well as by the two synonyms *pratyāhāra* and *pratyāhṛti*) two different ways of practising the same discipline; in fact the *pratyāhāra/pratyāhṛti* maintains in both cases its basic characteristic, i.e. the mental act of “withdrawing” the attention from something. However, although the mental process is formally similar in both cases, in its twofold understanding of *pratyāhāra*, the text describes practices which are altogether different, inasmuch as they are concerned with different fields, namely, the religious dimension of the life of the *yogin* and the health of his body respectively. Hence *pratyāhāra* has a different significance in each case. The mental act is changed by its object, the content conditions the form.

In addition to *pratyāhāra*, the devotee engaged on “the inner performance of the daily rites”, in order to purify himself in the *ātmaśuddhi*, or to build and contemplate an inner image of God and actualize His worship, is expected to exert his capacity for concentration, visualization and mental construction. In the different passages of the work dealing with the internal rituals, particularly in those dealing with the *ātmaśuddhi*, the exercise of these mental

understood the fault of the mind naturally occupied with the objects of the senses, withdraw it from these and fix it in the Lord, this is taught as *pratyāhāra*. [56-57]” *pratyāhāraṃ tataḥ kuryād aṅgaṃ pañcabhir anvitam | svabhāvenendriyārtheṣu pravṛttaṃ mānaśam budhaiḥ || 32.56 taddoṣadarśanāt tebhyaḥ samāhṛtya balena tu | niveśanaṃ bhagavati pratyāhāra iti smṛtaḥ || 32.57.*

⁴⁶⁸ PādS, yp, 4, 9c-10b: *yadvāṣṭādaśabhedeṣu marmasthāneṣu dhāraṇam || 4.9cd sthānāt sthānaṃ samākṛṣya sā pratyāhṛtir iṣyate | 4.10ab.* This understanding of *pratyāhṛti* in connection with the *marmasthāna*-s is discussed above, pp. 242-243.

capacities is called either *dhāraṇā* or *dhyāna*. This interchangeability in the use of these technical terms raises some questions about their respective meanings and their relation to each other: does the text simply refer to the same mental process with different names? If this is the case, is it then impossible to establish a distinction between *dhāraṇā* and *dhyāna*? In order to answer these questions it is necessary to scrutinize the ritual practices involving the exercise of *dhāraṇā* and/or *dhyāna*, and the relevant passages where they are described. However, a basic difference does exist between *dhāraṇā* and *dhyāna*, as they are treated in the text, and this may be remarked upon immediately.

Like *pratyāhāra*, *dhāraṇā* too, though maintaining her principal characteristic of focusing the attention on something, is understood differently and has a quite distinct significance, according to whether she is directed on the *marmasthāna*-s, or practised in connection with a ritual, particularly with the ritual of the *ātmaśuddhi*.

The situation of *dhyāna* is different and its treatment in the text is altogether more consistent. The teachings on *dhyāna* are dealt with in the last chapter of the *yp*. This is certainly the most homogeneous of those contained in this section of the work; its title, *yogalakṣaṇa* (given in the colophon), suggests that what is discussed here is the kernel of the PādS teachings about *yoga*. In fact, the performance of *dhyāna*, as it is described in this final part of the *yp*, presupposes and subsumes all the other yogic disciplines taught up to this point. Moreover, and most importantly, its distinctive feature, with respect to the other yogic disciplines, consists in the fact that *dhyāna* is always and only connected with the religious life of the devotee, whether it is performed within his ritual activity, or it consists of the meditative contemplation of God leading to *samādhi*.

The Function of dhāraṇā and dhyāna in the ātmaśuddhi

The daily ritual of the *ātmaśuddhi*, as set out in the *cp*, consists of three phases:

1. the internal cleansing of the body, enabled by using the purifying power of the *bījamantra*-s of the elements (described in PādS, *cp*, 3, 21-29b)
2. the second phase consists of two stages: a) the burning of the transient body, enacted by mentally withdrawing the *tattva*-s into the *paramātman* according to the *pralaya* order; b) the re-creation of a pure body, enabled by the arising again of the *tattva*-s according to the *sṛṣṭi* order (described in PādS, *cp*, 3, 29c-51b).
3. the *mantranyāsa*, i.e. the placing of *mantra*-s on the parts of the body, aimed at transforming the body of the devotee into a body made out of *mantra*-s (described in PādS, *cp*, 3, 51c- 81).

1. The first phase of the *ātmaśuddhi*, consisting in the internal cleansing of the body from its impurities, is described as follows: “Sitting on a pure seat made of *kuśa* grass and so on, in the *svastikāsana*, or also assuming the *padmāsana*, at the sound of a *tūrya*⁴⁶⁹, [21] completely covered by a curtain from four sides, then, having closed the space by [uttering] the *astramantra*, the one knowing *mantra*-s should imagine a fire placed outside the enclosure by [uttering] the *tejomantra*. [22-23b] Then, inside [the enclosure], the *sādhaka* should make the *cakramudrā* with the help of the *cakramantra*, with three *prāṇāyāma*-s in due order, protecting himself in this way. The concentrated one, after having placed the *yogamudrā* on his navel, meditates on the *bīja*[*mantra*] of wind [as] having the form of a *vedi* [and] destroys completely the evil of the body by means of the smoke-colored wind arisen from that [*bījamantra*]. [23c-25] [Then], having meditated on the *bīja*[*mantra*] of fire [as] a red triangle in the lotus of his heart, he should burn the stain [of the

⁴⁶⁹ Musical instrument.

body] with the flames of the fire arisen from that [*bījamantra*]. [26] [Then] he should smother the fire which had arisen by placing the *bīja*[*mantra*] of earth (litt.: of the great Indra), forming a quadrangular figure yellow-coloured, in his throat, together with the touch. [27] So, by holding his breath, having placed the *bīja*[*mantra*] of water (litt.: of Varuṇa), round and resembling crystal, in his head, he should purify his body thoroughly, from the soles of his feet to his head, with the water of immortality flowing out of that [*bījamantra*]. [28-29b]⁴⁷⁰.

First of all, the *sādhaka* should protect himself and the site of worship against anything threatening or disturbing the performance of the ritual. Accordingly, he shields himself with a curtain, he performs the *digbandhana*, namely, he seals the site of worship on all sides by directing the *astramantra* towards every direction of the space; then, by uttering the *tejomantra*, he imagines a fire surrounding the enclosure within which he is sitting; finally, completing this ritual of self-protection, he shows the *cakramudrā*, accompanied by the *cakramantra*, and practises *prāṇāyāma*. After this preparatory stage, the *sādhaka*, assuming the *yogamudrā*, can proceed with the purification of his body.

He should visualize the *bījamantra*-s of the elements by representing them according to their relevant symbols and placing them in different parts of his body. Thus, he visualizes the *bījamantra*-s of

⁴⁷⁰ PādS, cp, 3, 21-29b: *āsīno viṣṭare śuddhe bṛsyādaḥ svastikāsane | baddhvā padmāsanaṃ vāpi tūryaghoṣe pravartite || 3.21 tiraskariṇyā catvāri niśchidraṃ chādite tataḥ | astramantraṇa kakubho baddhvā dhūmadhvajaṃ bahiḥ || 3.22 prākārāvasthitaṃ dhyāyet tejomantraṇa mantravit | cakramudrāṃ ca khe nyasya cakramantraṇa sādhaḥ || 3.23. gopayann ittham ātmānaṃ prāṇāyāmais tribhiḥ kramāt | yuktaḥ kṛtvā yogamudrāṃ nābhikande sthitaṃ punaḥ || 3.24 vedyākāraṃ vāyubījaṃ dhyātvā tajjena vāyunā | dhūmreṇa dehapāpmānaṃ śoṣayitvā niranvayam || 3.25 trikoṇam agnibījaṃ ca raktavarṇaṃ hṛdambuje | dhyātvā tadutthasaptārciśśikhābhiḥ kalmaṣaṃ dahet || 3.26 mātendrabīja vinyasya pītābhaṃ caturaśrakam | kaṇṭhe saha sparśanena stambhayed agnim utthitam || 3.27 vāyunā kumbhakenaiva vṛttaṃ sphaṭikasaṃnibham | vinyasya vāruṇaṃ bījaṃ mūrdhni tajjāmṛtāmbhasā || 3.28 kṣālayet sarvato deham āpādataḥ stambhakatam || 3.29ab.*

wind, fire, earth and water as, respectively, a smoke-coloured *vedi* located in his navel, a red triangle located in the lotus of his heart, a yellow square located in his throat and a round crystal located in his head.

The pattern is as follows:

<i>bījamantra</i> of the element	shape	colour	part of the body
wind	<i>vedi</i>	smoke-colour	navel
fire	triangle	red	lotus of the heart
earth	square	yellow	throat
water	circle	transparent like crystal	head

The *bījamantra* is a *mantra* made of one syllable devoid of linguistic meaning and regarded as imbued with great power and efficacy. The *bījamantra*-s of the elements are the phonic forms of the elements; since the latter are constituents of the world, products of the evolution of *prakṛti*, which is herself a *rūpa* of the *paramātmān*, these *bījamantra*-s are the embodiment of the divine power of the *paramātmān* concretizing Himself in the form of the elements. In the ritual presently discussed the *bījamantra*-s are deemed to be powerful entities which are visualized and ritually manipulated by the *sādhaka*, in order to clear the body of every possible impurity; in accordance with a “quasi-physical conception and perception of the *mantra*”⁴⁷¹, the *sādhaka* is supposed to imagine, but also to experience in his own body, their purifying effects.

The mental activity of the *sādhaka* is expressed by verbal forms derived from the root *dhyai*, that is to say, the ritual described here is deemed to be accompanied and made possible by the performance of a form of *dhyāna*. Actually the *sādhaka* is performing *dhyāna*, in the sense of an effective discipline resulting in the assimilation of and control over the power of the *bījamantra*-s; but this *dhyāna*

⁴⁷¹ Padoux 2005: 490, in Flood (ed.) 2005.

includes the exercise of the *dhāraṇā*, in the sense of an intense concentration on the *bījamantra*-s. In order to focus the attention on the *bījamantra*-s and grasp their spiritual reality, the *sādhaka* has to represent them in concrete forms; accordingly, the exercise of the *dhāraṇā* implies the faculty of “seeing” a phonic entity in an iconic form (such as a red triangle, a yellow square and so on). Therefore the complex mental process which is referred to as *dhyāna* implies the exercise of the *dhāraṇā*, even if the latter term is not mentioned in the text⁴⁷².

This mental process and the related experience imply a continuous shifting back and forth from reality to mythicization. The objective reality of the body is changed into its mythicized image; normal perception, or rather unawareness of the physiological functioning of the organism is replaced by the subjective belief of the *sādhaka* who imagines that particular processes are going on in his body. Thus, the purification of the body is accomplished by sweeping away all its evil with the wind blowing out of the *bījamantra* of the wind and by wiping out every stain with the flames kindled from the *bījamantra* of the fire. These expressions allude to psycho-physical

⁴⁷² The ParS gives a description of this ritual similar to that found in the PādS. But the verbal form used in the ParS to indicate the mental activity of the *sādhaka* is the causative of the root *dhṛi*. This means that the two texts give different names - respectively *dhyāna* and *dhāraṇā* - to the same yogic-ritual practice, stressing either one or the other of the two components of the same mental process. See ParS, 4, 8-16b: *prāṇāyāmais tribhir yuktaṃ *badhvā”dau* (em. *baddhvā”dau*) *yogasamṣṭam | pūranād recanād vāyo recanād vāpi yatnataḥ || 4.8 bhavet *prāṇakṛtaḥ* (em. *S prāṇaḥ kṛsaḥ* GOS) *puṃsaḥ prāṇāyāmas sa ucyate | nābhipadme tato vāyaṃ saṃcintya puruṣātmanā || 4.9 dhārayet tatra caitanyaṃ vāyubhūtaṃ viśeṣataḥ | tato viśvātmanā vahnīm hr̥di saṃcintya bhāskaram || 4.10 dhārayet tatra caitanyaṃ agnibhūtaṃ samantataḥ | mātendras taṃ bhavaṃ kaṇṭhe tatas sarveṇa dhārayet || 4.11 nivr̥tyā varuṇaṃ mūrdhni vārīrūpaṃ ca dhārayet | kṛṣṇā raktā ca pītā ca śuklarūpā ca dhāraṇā || 4.12 tribhis tribhiḥ smṛtaikaikā prāṇāyāmair yathoditaiḥ | dhāraṇāsu ca sarvāsu niścalena samādhinā || 4.13 tadguṇānvitam ity evaṃ jagat sarvaṃ vicintayet | pūrako recakaḥ kumbho nirāmaya iti kramāt || 4.14 dhāraṇāsu ca vijñeyaḥ kāryo bhāgavatair naraiḥ | nirdagdhakalmaṣas tv evaṃ dhāraṇābhiḥ kṛto yadā || 4.15 tato yogamayaṃ dhyānam ātiṣṭhed ātmaśuddhidam | 4.16ab*

experiences truly undergone by the *sādhaka*: he is aware of the action of this wind and this fire within his body, because he believes in the presence and in the purifying effects of the *bījamantra*-s which make the air circulating in his body and the heat pervading it. He then imagines extinguishing the fire which might consume his body, by taming its flames with the help of the power of the *bījamantra* of earth, and, finally, he achieves the complete cleansing of his body by sprinkling it, from head to toe, with the water of immortality sprung from the *bījamantra* of water. It is the strength of his belief, the power of his inner image of himself that allows the *sādhaka* to actualize the phonic energies of the *bījamantra*-s and to handle them in order to obtain the desired results. By means of this mythicization, the physical existence of the body and its corporeality is converted into the spiritual reality of its inner transformation.

2. The same mental process allows the devotee to go through the second phase of the *ātmaśuddhi*, where he brings about the mythicized dissolution and re-creation of his own body, following the *pralaya*- and *śrṣṭi*-order as a general pattern. This phase itself consists of two stages.

a) In the first stage, the *sādhaka* imagines producing, step by step, the dissolution of *prakṛti*, constituting his own psycho-physical organism, into his *jīva*: each great element (*mahābhūta*) forming his physical body is dissolved, together with the corresponding organ of sense (*jñānendriya*) and action (*karmendriya*), into its distinctive subtle element (*tanmātra*); then his psychical organs, namely *manas*, *ahaṁkāra* and *buddhi*, are progressively dissolved. Once every *tattva* has been reabsorbed into the *jīva*, the latter, released from his *prakṛti*-made substratum, eventually joins the *paramātmān*.

The account given by the text of the PādS is so clear and detailed that it is worth quoting it in full:

“[The one who is] clear-sighted through an impervious *yoga*, by means of the highest concentration, withdraws the *tattva*-s beginning with earth into the *paramātmān* according to the order of reabsorption. He withdraws earth, [endowed with] five qualities, yellow-

coloured, forming a quadrangular figure, together with the nose and the generative organ, into its distinctive subtle element of odour. [29c-31] Water, [endowed with] four qualities, in the shape of a half moon, [is withdrawn] into its distinctive subtle element of taste, together with the organs of the tongue and the anus and the subtle element of odour itself. [32-33a] Then, [being] well concentrated, [he should withdraw] fire, triangular, pale red, [endowed with] three qualities, together with the two organs of the eye and the foot and the subtle element of taste, into its distinctive subtle element of colour. [33b-34b] He should withdraw wind, [endowed with] two qualities, smoke-coloured, round, together with the skin, the hand and the subtle element of colour, into its distinctive subtle element of touch. [34c-35b] And again, the successful *yogin* should withdraw ether, whose quality is sound, radiant like a petal of blue lotus, into its distinctive subtle element of sound, together with the ear, the speech and the subtle element of touch itself. [35c-36] Moreover he withdraws the subtle element of sound into the mind [litt.: heart (*svānta*)], the mind into the *ahaṃkāra*, the *ahaṃkāra* into the principle of *buddhi*, the *buddhi* into *prakṛti* [37] and *prakṛti* into the individual soul (*jīva*). Then [he should meditate on] the individual soul, powerless due to the impressions of past experiences, [a] very subtle [entity] shining like the sun, placed into his own *cakra* of the navel. [38] By holding his breath, with the help of the wind, he should make [the *jīva*] ascend upwards in the body through the *nāḍī* of the *suṣumnā*, [which is as] subtle as a lotus garland; [39] and after having passed through the *brahmarandhra*, [being] outside, liberated from the body, issued also out of the disc of the sun, then the incorporeal *jīva* reaches the supreme eternal *brahman*. [40-41b] He should meditate on him being there and he should burn his own body produced from the womb (i.e. the physical body) by means of the *bīja* [*mantra*] of fire placed on the point of his foot; thus his own body is entirely burnt from feet to head by the glitter of fire. [41c-42]⁴⁷³.

⁴⁷³ PādS, cp, 3, 29c-42: *prthivyādīni tattvāni samādhiparayā dhiyā || 3.29cd paramātmāni saṃhṛtya pralaya-kramam āsthitaḥ | prthivīm pañcagūṇakām pītābhām caturaśṛikām || 3.30 ghrāṇopasthendriyayutām tanmātrākṣaṇe tataḥ*

After having actualized the dissolution of the *tattva*-s into the *jīva*, the *sādhaka* meditates on his own *jīva* which is still in the condition of bondage (as meant by the expression “powerless due to the impressions of past experiences” in verse 38b), he visualizes him as a subtle entity still dwelling in the body and he forces him out of the body through the *brahmarandhra*; then the *sādhaka* imagines his own *jīva* joining the *paramātmān* and being dissolved into Him. After the withdrawal of the *tattva*-s into the *paramātmān* has been so completed, the meditating *sādhaka* - contemplating his body from outside - imagines burning his transient body with the help of the power of the *bījamantra* of fire.

b) In the following stage, the *sādhaka* imagines his *jīva* arising again out of the *paramātmān*, visualizing him in a lotus growing out of an ocean of *amṛta*; then, following the order of *śṛṣṭi*, he brings about the arising again of all the *tattva*-s until, finally, a new body is re-created, pure and fit for the worship of God. The reborn and renewed body is sprinkled with the *amṛta* flowing from a lotus (perhaps the same lotus mentioned with regard to the arising of the *jīva*), so that, as the previous stage of the ritual ended with the impure

| *gandhe saṁhṛtya yogena gahanena vicakṣaṇaḥ* || 3.31 *rasanāpāyavindriyābhyāṁ*
 | *ca* | *sahāpaścaturguṇāḥ* | *ardhacandrākṛtiś caitās tanmātrā lakṣaṇe rase* || 3.32
gandhaṁ ca tanmātrātmānaṁ tato'gniṁ tryaśrapāṭalam | *triguṇaṁ drṣṭicaraṇaṁ*
srotobhyāṁ susamāhitaḥ || 3.33 **tanmātrālakṣaṇair etair antastanmātrayā saha*
 (em. P2 *tanmātrālakṣaṇe rūpe rasatanmātrayā saha*) | *saṁhared dviguṇaṁ vāyuṁ*
sparśe tanmātralakṣaṇe || 3.34 *dhūmraṁ vṛttaṁ tvakkarābhyāṁ rūpatanmātrayā*
saha | *yuñjānas saṁhared yogī khañ ca śabdaguṇaṁ punaḥ* || 3.35 *tanmātrālakṣaṇe*
śabde nīlotpaladalaprabham | *sparśaṁ ca tanmātrātmānaṁ [śrūtivāk] sahitaṁ*
tataḥ || 3.36 *saṁhṛtya śabdatanmātrāṁ svānte svāntaṁ ahaṁkṛtau* | *ahaṁkṛtiṁ*
buddhitattve buddhiṁ ca prakṛtau punaḥ || 3.37 *jīve ca prakṛtiṁ jīvaṁ vāsanāvivaśaṁ*
tataḥ | **susūkṣme* (em. T, P1, P2 *susūkṣmam*) *nābhicakre sve bhāskarābham*
avasthitaṁ || 3.38 *suṣumnayā nādikayā padmasūtrasusūkṣmayā* | *upary ārohayed*
dehe kumbhakena nabhasvatā || 3.39 *bhittvā ca brahmaṇo randhraṁ bahir dehād*
vinirgataṁ | *praviśya bhāskarasyāpi maṇḍalān nirgataṁ bahiḥ* || 3.40 *aśarīraṁ tadā*
jīvaṁ parasmin brahmaṇi dhruve | *sthitaṁ dhyāyet sthitaṁ tatra svadehaṁ yonijaṁ*
dahet || 3.41 *nyastena śikhibījēna pādāgre jvalanatviṣā* | *pādādimūrdhaparyantaṁ*
dagdhe dehe nija tataḥ || 3.42.

body reduced to ashes by means of the *bījamantra* of fire, so this stage ends with the pure body regenerated, revitalized by the nectar of immortality.

The text says: “Then he should meditate on the *nivṛtti bīja*[*mantra*], resembling a myriad of full moons in the sky [and], above that, he should imagine the *jīva* arisen from the *brahman* in a white lotus growing in an ocean of nectar of immortality. [43-44b] And he should imagine that from the *jīva* [arises] *prakṛti* and from the latter the *buddhi*, from the *buddhi* the *ahaṁkāra*, from that the *manas*; then the subtle element of sound, after that ether, having the quality of sound, together with speech and the ear; [then] the subtle element characterized by touch, [and] wind, having the quality of touch, along with the skin and the hand; [44c-46b] then the subtle element of colour, from that fire, having the quality of colour, together with the eye and the feet; and from that [fire] the subtle element of taste, then water, having the quality of taste, together with the anus and the tongue, o lotus-born; [46c-47] then the learned one should imagine the subtle element consisting of odour and, arisen from that, earth, having the quality of odour, accompanied by the nose and the generative organ. [48] Thus, after having thought of his own body produced out of the pure and impure elements [and having thought of] a lotus blown by the *buddhi*, he imagines his own body [which], being sprinkled from golden jars - issued out of that [lotus] - full of the fluid of immortality, [has become] pure, faultless, fit for the worship of Hari, the Highest, the Supreme *ātman*. [49-51b]”⁴⁷⁴.

⁴⁷⁴ *Ibidem*, 43-51b: *nivṛttibījaṁ khe dhyāyet pūrṇacandrāyutopamaṁ | tadūrdhvaṇīyūsanidhau jāte pāṇḍarapaṅkaje || 3.43 smarej jīvaṁ samutpannaṁ sakāśād brahmaṇas tadā | jīvāt pradhānaṁ tasmāc ca buddhiṁ buddher ahaṁkṛtim || 3.44 tato manas tatas śabdatanmātrāṁ khaṁ tatas saha | vākśrutibhyāṁ śabdaguṇaṁ tanmātrāṁ sparśalakṣaṇāṁ || 3.45 vāyuṁ sparśaguṇaṁ sārdhaṁ tvacā hastena ca smaret | tatas ca rūpatanmātrāṁ tato gñiṁ saha cakṣuṣā || 3.46 padbhyāṁ rūpaguṇaṁ *tābhyāṁ (em. P1 tasmāt) tanmātrāṁ ca rasaṁ tataḥ | āpo rasaguṇāḥ pāyūrasanābhyāṁ sahābjaja || 3.47 gandhaṁ ca tanmātrāmānaṁ tato gandhaguṇaṁ bhuvam | sumutpannāṁ smared vidvān ghrāṇopasthāyutāṁ tathā || 3.48 itthaṁ śarīram ātmīyaṁ śuddhāśuddhādibhūtaṁ | vicinitya paṅkajaṁ buddhyā prabuddhaṁ tadvinirgataiḥ || 3.49 śātakumbhamayaiḥ kumbhaiḥ pūrṇair*

The statement that the meditating *sādhaka* is destroying and re-creating his body following, respectively, the *pralaya*- and *sr̥ṣṭi*- order, does not mean that he is reproducing, at the individual level, a process analogous to that of the reabsorption and manifestation of the world. The *pralaya*- and *sr̥ṣṭi*- order represent for the *sādhaka* only a general pattern according to which he brings about the dissolution of his material body and the arising of a new, purified body, by retracing a sequence of elements, in which each one is the condition of existence of the following one. This explains the apparent incongruity of the statements about *prakṛti*, which is said to be withdrawn into the *jīva* (verse 38a) and to arise again out of him (verse 44c). These statements are certainly inconsistent with the creation theory of the PādS: from the point of view of *sr̥ṣṭi*, the fact that *prakṛti* is eternal makes it impossible to regard her as arising, in the sense of an evolution, out of the spiritual principle, the *puruṣa*, let alone out of the *jīva*. But, in the perspective of the present context, these statements make sense: the withdrawal of *prakṛti* into the *jīva* means, with regard to the dissolution of the body occurring in the first stage of the ritual, that the *prakṛti*-made organism of man, the material substratum of his soul, his material being, goes back to the soul, is reabsorbed into his own self; then, in the following stage, under the impulse of the *jīva*, himself purified by his encounter with the *paramātmān*, a new, pure, yet *prakṛti*-featured body can arise again.

3. The last phase of the *ātmaśuddhi* consists in the *mantranyāsa*, namely, the placement of *mantra*-s on the parts of the body, in order to install the power of the *mantra*-s there, and to transform the body

amṛtavāribhiḥ | snāpitaṃ śuddhaṃ anaghaṃ cintayitvā nijaṃ vapuḥ || 3.50
ārādhane harer yogaṃ parasya paramātmānaḥ | 3.51ab

The second phase of the *ātmaśuddhi* is briefly outlined in the ParS (4, 16c-19); on the other hand, the ParS provides a detailed description of the first phase of the *ātmaśuddhi* (i.e. the internal cleansing of the body) comparable to that given in the PādS (see above, note 472).

of the devotee into a body made out of *mantra*-s, hence into a divine body⁴⁷⁵.

To sum up, the three phases of the *ātmaśuddhi* represent the progressive stages of purification/transformation of the devotee. The first phase consists in the internal cleansing of the body by means of the *bījamantra*-s of the elements. In the second phase, after the body has been purified, in order to become fit for worshipping God, the devotee has to go through a process of death and re-birth by means of which he rises again as a new being. Finally, in the third phase, purified and reborn, the devotee assumes a body made out of *mantra*-s, imbued with divine power.

It is worth remarking that, unlike other texts where this ritual is called *bhūtaśuddhi* (“purification of the elements”, where *bhūta* stands for *mahābhūta*, “great element”)⁴⁷⁶, the PādS adopts the term *ātmaśuddhi* (“self-purification”)⁴⁷⁷. In the various tantric texts and traditions where it occurs, this purificatory ritual, though having a fundamentally similar meaning and function, is described and performed in different specific ways. In the JS for instance, the *bhūtaśuddhi* is chiefly understood as a purification of the great ele-

⁴⁷⁵ The detailed description of the *mantranyāsa* begins as follows: “Then, meditating on the eight-syllable *mantra* or on the twelve-syllable *mantra*, he should duly place [these *mantra*-s] on the [different] parts of his body, beginning with his head and ending with his feet, by means of the *nyāsa* [made] with his hand, according to the order of creation, maintenance and destruction. [51c-52]” (PādS, cp, 3, 51c-52: *dhyāyann aṣṭākṣaram mantraṁ dvādaśākṣaram eva vā* || 3.51cd *śṛṣṭisthitilayanyāsair hastanyāsapurassaram | nyased aṅgeṣu mūrdhādīpādānteṣu yathātatham* || 3.52.) and continues up to verse 81. This is the eight-syllable *mantra*: *oṃ nāmo nārāyaṇāya*. The twelve-syllable *mantra* is: *oṃ nāmo bhagavate vāsudevāya*.

⁴⁷⁶ See, for instance, JS, 10, 14cd: *bhūtaśuddhiṁ śṛṇu mune yathāvad anupūrvaśaḥ* || 10.14cd; LT, 35, 1: *antaryāgādisiddhyarthaṁ bhūtaśuddhiṁ niśāmayā | kathyamānaṁ mayā śakra sāvadhānena cetasā* || 35.1; SS, 17, 17: *sāyāmāṁ bhūtasamśuddhiṁ dhāraṇābhyaṁ samācāret | kevalena tu mantreṇa bhāvanāśahitena tu* || 17.17.

⁴⁷⁷ See PādS, cp, 3, 81cd: *ātmaśuddhir iyaṁ proktā mantraśuddhis tu vakṣyate* || 3.81cd.

ments forming the physical body⁴⁷⁸. In the PādS instead, both the dissolution and the re-creation of the devotee's body, which are ritually enacted, concern all the constituents of the psycho-physical organism, namely, not only the great elements forming the physical body, as well as the corresponding organs of sense and action and subtle elements, but also the psychical organs (*manas*, *ahaṃkāra* and *buddhi*). Therefore, at least as far as the PādS is concerned, the term *ātmaśuddhi* is undoubtedly more appropriate than *bhūtaśuddhi*, on account of its broader significance.

* * *

The *ātmaśuddhi* constitutes a representative example of *yoga*-permeated ritual: on account of the complexity of the mental processes involved therein, only a proper yogic background allows the devotee to make his mental representations effective, to master the power of the *mantra*-s, to look, from above, at his own body and actualize its purification and transformation. This paradigmatic feature of the *ātmaśuddhi* explains why, among all the rites described in the ritual sections of the work, the author(s) of the PādS have chosen to refer precisely to this one in the *yp*, where they intended to illustrate the employment of a yogic discipline, the *dhāraṇā*, in a ritual practice.

This ritual practice - as is described in the *yp* - presupposes the visualization-fixation (*dhāraṇā*) of the symbolic representations of the five elements in their dwelling-places within the body and results in the worship of the five *mūrti*-s of God, respectively associated with the parts of the human body where the five elements are supposed to be located. The first step of this practice is set out as follows: “The *dhāraṇā* [is] the concentration of the mind on those five elements [placed] in the body consisting of the five elements, by the one who is intent upon *yama* and so on, and this [is] a means of rescuing from the ocean of *saṃsāra*. [13c-14] [The leg] from knee to foot is regarded as the place of earth; earth is yellow, quadran-

⁴⁷⁸ See the description of this ritual in Rastelli 1999: 210ff; for parallels with other *saṃhitā*-s, see *Ibidem*: note 901.

gular and endowed with a thunderbolt. [15] It has to be thought of, having placed the air there, for a duration of five *ghaṭikā*-s. [16ab] Above this, within the root of the thighs, there is the place of water, o four-faced one; [16cd] it is like a half moon, white and endowed with a lotus. [17ab] It has to be thought of, having placed the air in [such] part of the body, for a duration of ten *nāḍikā*-s. [17cd] From the navel up to the waist it is called the place of fire; [18ab] there fire is of vermilion colour, triangular. It has to be thought of, having held and fixed the breath, for a duration of fifteen *nāḍikā*-s. [18c-19b] [In the chest] above the navel as far as the nose, indeed there is the place of air; [19cd] the element air has the shape of a *vedi*, is smoke-coloured and powerful. [20ab] Air has to be thought of, having placed the *prāṇa* [there] by holding the breath, for a duration of twenty *ghaṭikā*-s. From the nose up to the *brahmarandhra* there is the place of ether; there ether has the same splendour of an eye ointment. [20c-21] The strenuous one should meditate on it, having placed the air [there] by holding his breath. [22ab]⁴⁷⁹.

A comparison of this passage with that concerning the first phase of the *ātmaśuddhi* - during which the *sādhaka* should use the *bījamantra*-s of the elements for purifying his body - reveals some evident differences with regard to: the number of the elements taken into account (five here, four in the *ātmaśuddhi*); the variance about the parts of the body corresponding to the elements; the fact that the

⁴⁷⁹ PādS, yp, 4, 13c-22b: *pañcabhūtamaye dehe bhūteṣv eteṣu pañcasu || 4.13cd manaso dhāraṇaṃ yat tad yuktasya ca yamādibhiḥ | dhāraṇā sā ca saṃsārasāgarottārakāraṇam || 4.14 ājānupādaparyantaṃ prthivīsthānam iṣyate | *pīṭalā (em. śrī pīṭalā) caturasrā ca vasudhā vajralāñchitā || 4.15 smartavyā pañcaghaṭikās tatrāropya prabhañjanam | tasyopary ūrumūlāntaṃ vāriṣṭhānaṃ caturmukha || 4.16 ardhaśāndrasamākāraṃ śvetam ambujalāñchitam | smartavyaṃ aṅge śvasanam āropya daśa nāḍikāḥ || 4.17 ānābhidehamadhyāntam agniṣṭhānam udāhṛtam | tatra sindūravaraṇo'gnis tryaśrāṅko daśa pañca ca || 4.18 smartavyo nāḍikāḥ prāṇaṃ kṛtvā kumbhakadhāritam | nābher upari nāsāntaṃ vāyusthānaṃ tu tatra vai || 4.19 vedikākāravad dhūmro balavān bhūtamārutaḥ | smartavyaḥ kumbhakenaiva prāṇam āropya mārutaḥ || 4.20 ghaṭikā viṃśatis tasmād ghrāṇād brahmabilāvadhi | vyomasthānaṃ nabhas tatra bhinnāñjanasamaprabham || 4.21 dhyāyen mārutam āropya kumbhakenaiva yatnavān | 4.22ab.*

same symbols, which in the *ātmaśuddhi* represent the *bijamantra*-s of the elements, here represent the elements themselves.

From the *yp* passage the following table may be obtained:

element	shape	colour	attribute	part of the body
earth	square	yellow	thunderbolt	calf (knee-foot)
water	half moon	white	lotus	root of the thighs
fire	triangle	red		navel-waist
air	<i>vedi</i>	smoke-colour		chest (navel-nose)
ether		eye-ointment		nose- <i>brahmarandhra</i>

The procedure described here consists, for the *yogin*, in holding his breath and fixing the air in the parts of the body where the elements are supposed to be located; the locution *prāṇam kṛtvā kumbhakadhāritam* (verse 19ab) suggests that, up to this point, the practice described here corresponds, technically, to that which consisted in the combined application of *kumbhaka* and *dhāraṇā* on the *marmasthāna*-s⁴⁸⁰. But here, while holding and fixing the breath on the places of the elements, the *yogin* should bring to mind and visualize (as stressed by the repeated use of the verb *smartavya*, which, in this context, has the same meaning of the forms of the verbal root *dhyai*, or of the causative of *dhr̥*) the elements according to their distinctive symbolic representation, each one characterized by its particular shape, colour and so on; he should then relate the elements to the parts of his own body. Moreover, the *dhāraṇā* which, in the practice related to the *marmasthāna*-s, indicated simply the focusing of attention on a particular, static object, here instead denotes a more refined and dynamic mental process, an effort of visualization, which is directed onto a sequence of objects, with a gradual shifting of attention from one object to the following one and, in parallel, a lengthening of the duration of the exercise for increasing periods of time.

The complexity of this mental process is certainly due also to the

⁴⁸⁰ For the discussion of the practice related to the *marmasthāna*-s, see above, pp. 239ff.

peculiar nature of its objects. In fact, as in the case of the *ātmaśuddhi*, the practice presently discussed implies a mythicized mental image of the body of the *yogin*; accordingly, the *dhāraṇā* exerted on the parts of the body, which are perceived as supports for the manifestation of the elements appearing in their iconic forms, is actually exerted on the mental representations of the body, as well as of the elements. The mind acts independently from the perceptions of the sense-organs; thus its objects, rather than being the physical parts of the body or the great elements, are the “iconographically stylized and mythicized”⁴⁸¹ entities which the *yogin* believes to be present in his body.

This practice does not terminate at this point for it has a ritual purpose, as shown by the illustration of its next step: “In the part of his body [where] earth [is located], the *yogin* should worship Hari as Aniruddha, with four arms and decorated, for the releasing from worldly existence. In the part of his body [where] water [is located], the *yogin* should worship Nārāyaṇa with intense meditation; [22cd-23] Pradyumna in [the part where] fire [is located]; further on, he should worship Saṃkarṣaṇa in the part [where] air [is located] and the Supreme Self Vāsudeva in the part [where] ether [is located]. [24] Indeed there is no doubt that [this] *yogin* shall soon reach that [Vāsudeva].”⁴⁸²

⁴⁸¹ Oberhammer 1977: 220. See also, for a general discussion about *dhāraṇā*, *Ibidem*: 217ff.

⁴⁸² PādS, yp, 4, 22c-24: *viśvambharāṃśe dehasya caturbāhum alaṃkṛtam || 4.22cd aniruddhaṃ hariṃ yogī yajeta bhavamuktaye | *abaṃśe pūrayed (em. śrī. apāṃśe pūjayed) yogī nārāyaṇam udagradhīḥ || 4.23 pradyumnam agnau vāyvaṃśe saṃkarṣaṇam ataḥparam | vyomāṃśe paramātmānaṃ vāsudevaṃ samarcayet || 4.24 acirād eva tatprāptir yuñjānasya na saṃśayaḥ ||*

It is interesting that the Vaikhāṇasa MS, dealing with the *dhāraṇā* and her possible applications, describes in detail the fixation of the five manifestations of Viṣṇu in the five elements present in the human body. Colas summarizes this process as follows: “one directs the ‘Wind’ (with which is associated a particular syllable for each Manifestation) to a specific part of the body corresponding to an Element; one meditates on the Manifestation and one ‘fixes’ it.” (Colas 1988: 267-268: “on conduit le ‘Vent’ (auquel on associe une syllabe particulière pour chaque Manifestation) dans une zone spécifique du corps à laquelle correspond un

The table sketched out above can be now completed as follows:

mūrti	element	shape	colour	part of the body
Aniruddha	earth	square	yellow	calf (knee-foot)
Nārāyaṇa	water	half moon	white	root of the thighs
Pradyumna	fire	triangle	red	navel-waist
Samkarṣaṇa	air	<i>vedi</i>	smoke-colour	chest (navel-nose)
Vāsudeva	ether		eye-ointment	nose- <i>brahmarandhra</i>

The relation among these five *mūrti*-s, who are associated in the worship, may be understood in the light of the theological views of the PādS. In fact, in the emanation of the divine *mūrti*-s out of the *para* form of the Lord (*mūrtiyutpatti*), the *vyūha* Vāsudeva makes his first appearance accompanied by Nārāyaṇa, so that both divine figures belong to the same ontological level of manifestation; then, starting from Vāsudeva, the other three *vyūha*-s arise out of each other in turn⁴⁸³. Therefore, the fact that these five *mūrti*-s constitute a distinct group - formed by the four *vyūha*-s and by Nārāyaṇa - within the series of the *mūrti*-s arising in the process of the divine emanation, explains why they are joined together also in ritual worship.

Elément; on médite sur la Manifestation et on la ‘fixe’.“). This practice, similar to that given in the PādS, is related in the MS to Aniruddha, Acyuta, Satya, Puruṣa and Viṣṇu, respectively associated with earth, water, fire, air and ether (See *Ibidem*).

⁴⁸³ See PādS, *jp*, 2, 16-18: “... The venerable Vāsudeva, who promotes the creation, maintenance, destruction and liberation, for some reason divides Himself again in two parts. [16] The first one, Vāsudeva, has the splendour of pure crystal, but the second, Nārāyaṇa, looks like a dark cloud. [17] From [that] Vāsudeva arose Samkarṣaṇa, from the latter Pradyumna [and] from Pradyumna Aniruddha. All these have four arms. [18]” *sa vāsudevo bhagavān sṛṣṭisthityantamuktidaḥ | ātmānaṁ sa dvidhā cakre punaḥ kenā’pi hetunā || 2.16 tayoṛ eko vāsudevaḥ śuddhasphaṭikasannibhaḥ | nārāyaṇo dvitīyas tu nīlāmbudasamaprabhaḥ || 2.17 samkarṣaṇo vāsudevāt tasmāt pradyumnasamjñītaḥ | pradyumnād aniruddho ‘bhūt sarva ete caturbhujāḥ || 2.18.*

The progressive distance, so to speak, of the *vyūha* Vāsudeva, then of Saṃkarṣaṇa, Pradyumna and Aniruddha, from the *para* form of the Lord is consonant with their respective association with the elements, from the most gross, earth, corresponding to Aniruddha, to the most subtle, ether, corresponding to Vāsudeva⁴⁸⁴. Accordingly, the order in which the *yogin* practises the *dhāraṇā* on the five elements placed in the body - from earth to ether - as well as the order in which he worships the related *mūrti*-s - from Aniruddha to Vāsudeva - corresponds to the *pralaya* order. This fits the dynamic pattern of the second phase of the *ātmaśuddhi*, in which the dissolution of the *tattva*-s is mentally actualized. Although the *yp* passage does not mention every *tattva* which has to be dissolved, but speaks only of the elements, nevertheless the mental process and the dynamic structure on which it works are the same here as in the *ātmaśuddhi*. This provides an argument in favour of the suggested parallel between the yogic-ritual practice illustrated in this passage of the *yp* and the ritual of self-purification, so that the former must be regarded as referring to the latter.

However, a difficulty does present itself in the fact that the description of the *ātmaśuddhi* given in the *cp* makes no mention of the five *mūrti*-s referred to in the *yp*. Evidence provided by the JS may help to solve this problem. In fact, in the description contained in the JS of the *bhūtaśuddhi*, the devotee, in order to purify his transient body which is made out of the five elements, and make it fit for the *mantranyāsa*, makes use of the *mantra*-s of the five elements, reciting them in the following order: first the *mantra* of earth, then those of water, fire, air and ether. These *mantra*-s are regarded as the Lords of the elements (*bhūteśvara*) and, above them, the Gods Aniruddha, Pradyumna, Saṃkarṣaṇa, Vāsudeva and Satya are con-

⁴⁸⁴ The correspondence between Nārāyaṇa and the element water represents an incongruity within this consistent pattern of progressive matching between *mūrti*-s and elements; however, the ancient, well known association of Nārāyaṇa with the waters was probably felt to be so obvious that this divine figure could not have been related to any other element but water.

sidered to act as the powers (*śakti*-s) dominating the *bhūteśvara*-s⁴⁸⁵. This means that the devotee has to recite the *mantra*-s of the elements together with the *mantra*-s of the Gods, because the latter are superior to the former. It can therefore be stated that, in this phase of the *bhūtaśuddhi*, the JS - unlike the *cp* of the PādS - establishes a link between *mantra*-s of the elements and divine *mūrti*-s. Moreover, in the description of the *mantranyāsa* given in the JS, the *mantra*-s of the five Gods are placed on specific parts of the body, each of which is regarded as the dwelling place of one of the five elements⁴⁸⁶.

Therefore, the ritual of *bhūtaśuddhi* described in the JS shows evidence of a system of correspondences which associates, on the one hand, the five elements, their *mantra*-s and the five Gods and, on the other hand, the same Gods in the form of *mantra*-s and the parts of the body corresponding to the five elements. This system of correspondences substantiates the idea that the practice described in the *yp* of the PādS, which associates divine *mūrti*-s, elements and parts of the body, must be regarded as referring to the ritual of self-purification, even if in the description of the *ātmaśuddhi* given in the *cp* of the PādS the *murti*-s are not explicitly mentioned.

The discrepancy between the two sections of the PādS in their respective treatment of the *ātmaśuddhi* may thus be explained by acknowledging that the author(s) of the work must have been aware of the JS description of this ritual and, in their discussion of it in the *yp*, chose to refer also to the account of it given in the JS. The way in which ritual is dealt with in the *yp* is not restricted to the *ātmaśuddhi*. A similar combination of cross-references among *yp* and *cp* of the PādS and other textual sources is found also with regard to the treatment of the last yogic ritual⁴⁸⁷.

⁴⁸⁵ See Rastelli 1999: 213-214 and JS, 10, 21c-22: *bhūteśvarāṇām pañcānām paratvena kramāt sthitāḥ || 10.21cd aniruddhādayaḥ pañca satyapūrvāḥ puroditāḥ | śaktitvena ca vartante taiś ca tāt vyāharet kramāt || 10.22.*

⁴⁸⁶ See again Rastelli 1999: 214, note 930 and *Ibidem*: 239ff.

⁴⁸⁷ For a discussion of this ritual see below, pp. 281ff.

Dhyāna: vairāgya and samādhi

The meditation on the *para* Vāsudeva treated in chapter 5 of the *yp* (PādS, *yp*, 5, 1-20b) constitutes the illustration of the *jñānayoga*, the highest form of *yoga* mentioned, yet not elucidated, at the beginning of the *yp*. In its first occurrence, *jñānayoga* had been defined as “the constant directing of the mind towards the best object”⁴⁸⁸, that is to say the meditation on God, which is supposed to grant salvific knowledge (*jñāna*). Accordingly, the meditation dealt with in chapter 5 of the *yp* might be expected also to elucidate the definition of the components of *jñānayoga*, which is understood to consist of “detachment and so on” (*vairāgyādi*, *yp*, 1, 7b). Taking into account the fact that this meditation on the *para* Vāsudeva results in *samādhi*⁴⁸⁹ and supplementing the locution *vairāgyādi* with the corresponding expression in the parallel passage of the ParS - namely: *vairāgyam ca samādhiś ca jñānayogasya ucyate* (10, 11ab) - it follows that the *ādi* of the PādS refers to *samādhi*⁴⁹⁰. But, whereas the text gives a description of the experience of *samādhi*⁴⁹¹, it does not provide any explicit explanation of what *vairāgya* actually means in the context of meditation. Only by analysing the concrete steps of the meditative practice in question is it possible to deduce the meaning and function of this component of *jñānayoga*.

Firstly, some instructions are given about how the *yogin* should dispose his body and mind to meditation. This preparation is to some extent suitable for any kind of meditation and includes the concentration associated with the withdrawal of the senses, i.e. *pratyāhāra* in its classical meaning: “After having first assumed the *yoga* posture, the *añjali* directed towards the region of the heart, the eyes fixed upon the tip of the nose and the tongue placed on the

⁴⁸⁸ PādS, *yp*, 1, 5ab: *yat tu cittasya satataṃ arthe śreyasi bandhanam* | 1.5ab.

⁴⁸⁹ See PādS, *yp*, 5, 17-20b quoted and discussed below, pp. 277ff.

⁴⁹⁰ For a discussion of the definition of *jñānayoga* given in the first chapter of the *yp* and in the parallel passage of the ParS, see above pp. 189ff; as regards the components of *jñānayoga* see pp. 192-193.

⁴⁹¹ See again PādS, *yp*, 5, 17-20b quoted and discussed below, pp. 277ff.

palate, [1] not bringing into contact teeth with teeth, with a straight body, concentrated, one should withdraw the senses. Then with pure intellect [2] [one should] meditate on the Highest Vāsudeva, the Supreme *ātman*, endowed with a form but also formless, on the throne [erected] in the lotus of one's own heart. [3] They praise this meditation as always granting the fruit of final emancipation. The evil done during seven rebirths disappears for that *yogin* who, for the space of three hours only, shall meditate on Vāsudeva by holding his breath. [4]"⁴⁹².

The object of this meditation is the *para* Vāsudeva. The expression "the Supreme *ātman*, endowed with a form but also formless" (verse 3) indicates the successive, progressive stages of meditation during which the Lord reveals Himself and is contemplated and experienced by the *yogin*-devotee in increasingly subtle forms: first as endowed with a shape (*sarūpa*), then as shapeless (*arūpa*). The *yogin* should contemplate the Lord seated upon a throne which he imagines building in the lotus of his own heart. As stated in verse 4, this meditation bestows particular rewards, but - according to the half verse inserted between verses 3 and 4 - it may also grant the fruit of final emancipation (*yat tad dhyānaṃ ... kaivalyaphaladam*); this seems to suggest that this kind of meditation is especially appropriate and has to be practised in the final period of life, as a preparation for *mukti*⁴⁹³.

⁴⁹² PādS, yp, 5, 1-4: **badhvā* (em. *baddhvā*) *yogāsanaṃ pūrvam hṛddeśe racitāñjalīḥ | nāsāgranyastanayano jihvāṃ kṛtvā ca tālunī* (em. *tāluni*) || 5.1 *dantair dantān asaṃspṛśya ūrdhvakāyaḥ samāhitah | saṃhared indriyagrāmaṃ tato budhya viśuddhayaḥ* || 5.2 *cintanaṃ vāsudevasya parasya paramātmanaḥ | sarūpasyāpy arūpasya svahr̥damburhāsane* || 5.3 *yat tad dhyānaṃ praśaṃsanti kaivalyaphaladam sadā | yāmamātraṃ vāsudevaṃ cintayet kumbhakena yaḥ | saptajanmakṛtaṃ pāpaṃ tasya naśyati yoginaḥ* || 5.4.

⁴⁹³ It is worth remarking that also in the description of the *mūrtyutpatti* given in the *jp*, hence in a context related to the ontological state of God *in se* and not to the experience of Him by the devotee, it is said that the *para* Vāsudeva "is to be always meditated by the *yogin*-s [as seated] on a throne in the lotus of the heart" (*dhyeyaś ca yogibhir nityaṃ hr̥tpadmāhvayaviṣṭare* | 2.12ab) and that those who see Him therein attain the supreme abode ("indeed the sages see the highest abode of Viṣṇu" *paśyanti sūrayaḥ śaśvat tad viṣṇoḥ paramaṃ padam* || 2.12cd).

After these preliminary instructions and remarks connected with the meditation about to be described, the text introduces a teaching regarding a network of correspondences that associates the states of consciousness experienced by the *jīva* with the regions of the body and the progressive manifestations of God. The purpose of this teaching is to explain the dynamics of meditation and to show how the *yogin* passes through each progressive stage: “One should know that the state of waking [is located in the part of the body] beginning from the swelling of the navel as far as the region of the heart, the abode of the [state of] dreaming is in the throat, the [state of] deep sleep is in the middle of the palate [and] the fourth state [of consciousness] is placed in the middle of the eyebrows. [5-6] But the Supreme *brahman*, which is beyond the fourth state [of consciousness], is regarded as being in the *brahmarandhra*. [7ab] After having approached, through the states of waking and so on, the *brahmarandhra*, there shall arise the fourth state [and] at the end of the fourth state there is Viṣṇu. [7c-8b]”⁴⁹⁴.

The idea of a correspondence between states of consciousness and regions of the body is not specific to the PādS. It is found for example, *mutatis mutandis*, in the *Brahma Upaniṣad* (BrU), a text belonging to the group of the so-called *Samnyāsa Upaniṣad*-s, in which, with regard to the states of consciousness experienced by the *jīva*, it is stated: “One should know that the [state of] waking is in the eye, the [state of] dreaming is in the throat and one should say that the [state of] deep sleep is in the heart [and] the fourth state is in the head.”⁴⁹⁵. The parts of the body mentioned in the PādS and in the BrU respectively are different, but the system of correspondences is the same. In the BrU the above-quoted passage has to be correlated with another passage, in

⁴⁹⁴ PādS, yp, 5, 5-8b: *nābhikandāt samārabhya yāvadd hṛdayagocaram || 5.5 jāgradvṛttiṃ vijānīyāt kaṇṭhasthaṃ *svapnam uttamam* (em. śrī svapnavartanam) | *śuṣuptaṃ tālumadhyasthaṃ turyaṃ bhrūmadhyasaṃsthitam || 5.6 turyātītaṃ paraṃ brahma brahmarandhre tu lakṣayet | jāgradvṛttaiḥ samārabhya yāvad brahmabilāntaram || 5.7 tatrodayaṃ turīyaṃ syāt turyānte viṣṇur ucyate | 5.8ab.*

⁴⁹⁵ BrU, III: *netrasthaṃ jāgrataṃ vidyāt kaṇṭhe svapnaṃ vinirdiśet | śuṣuptaṃ hṛdayasthaṃ tu turīyaṃ mūrghni saṃsthitam ||*, in Schrader (ed.) 1912: 90.

which the same parts of the body are envisaged as the dwelling places of the *brahman/puruṣa*, who manifests itself/himself therein in different forms; the latter are in their turn also associated with the different states of consciousness: “There are four places of this *puruṣa*: the navel - which in this passage replaces the eye of the previous passage - the heart, the throat and the head. In them the *brahman* shines with its four quarters [which are: the waking, the dreaming, the deep sleep, the fourth state]; in the [state of] waking as Brahmā, in the [state of] dreaming as Viṣṇu, in the [state of] deep sleep as Rudra, in the fourth [state] as the Imperishable.”⁴⁹⁶ These two passages of the BrU - associating, respectively, *jīva* and *brahman* with states of consciousness and regions of the body - must be considered together because they are both concerned with the same topic, namely: the experience [of *brahman*] undergone by the *jīva* passing through his different states of consciousness, or, from another perspective, the revelation of *brahman* to the *jīva* through its fourfold appearance in the *jīva*’s states of consciousness and regions of the body.

It is difficult to ascertain whether the author(s) of the PādS could have known of and thus made reference to the BrU, whose date of composition is still uncertain⁴⁹⁷; but, as was the case for the text of the BrU, in the PādS too, the above quoted passage regarding the correspondence between states of consciousness and regions of the body becomes more intelligible if it is considered in relation to and supplemented by another passage, which deals with the manifestation/visualization of God in the parts of the human body: “The *yogin*-s visualize [in meditation] the Supreme Being, shining like gold, abiding in the middle of a circle of light, come into the pericarp of the lotus of their hearts, having four arms, bearing the conch-shell, the discus and the club. They, whose organs of sense have been restrained, vis-

⁴⁹⁶ *Ibidem*, II: *athāśya puruṣasya catvāri sthānāni bhavanti nābhīr hṛdayaṃ kaṇṭhaṃ mūrdheti | tatra catuṣpādaṃ brahma vibhāti, [jāgaritaṃ svapnaṃ suṣuptaṃ turīyaṃ iti,] jāgarite brahmā svapne viṣṇuḥ suṣupte rudras turīyaṃ akṣaraṃ* |, in Schrader (ed.) 1912: 81-82.

⁴⁹⁷ On the *Samnyāsa Upaniṣad*-s see Degraes-Fahd 1989; on the BrU in particular and on the problem of the date of its composition see *Ibidem*: 215ff.

ualize [Him] in these regions: in the *brahmarandhra*, in the middle of their eye-brows, in their navel-*cakra*-s, into their throat cavities, on the tip of their tongues and in the middle of their palates. Having consumed the *karman* done in former births, they reach the eternal One. [45-47]”⁴⁹⁸.

The regions of the body mentioned in the two passages of the PādS may be compared as follows:

PādS, yp, 5, 5-8b	PādS, jp, 6, 45-47
<i>jāgrat</i> (waking) <i>nābhikanda-hṛdaya</i> (navel-heart)	<i>nābhicakra</i> (navel)
<i>svapna</i> (dreaming) <i>kaṇṭha</i> (throat)	<i>gala</i> (throat)
<i>suśupta</i> (deep sleep) <i>tālumadhya</i> (middle of the palate)	<i>tālumadhya</i> (middle of the palate)
<i>turya</i> (fourth state) <i>bhrūmadhya</i> (middle of the eyebrows)	<i>bhrūmadhya</i> (middle of the eyebrows)
	<i>jihvāgra</i> (tip of the tongue)
<i>turyātīta</i> (beyond fourth state) <i>brahmarandhra</i>	<i>brahmarandhra</i>

The link between these two passages from the PādS is apparent in verses 7-8b of the *yp* extract⁴⁹⁹, where it is revealed that the system of correspondences between states of consciousness and regions of the body has been set out in order to explain how God appears in precisely these regions of the body, manifesting Himself in increasingly subtle forms, in a progressive manner, from *jāgrat* up to *turyātīta*: in fact the *brahmarandhra* is not only regarded as the place of the *turyātīta* state, but is said to be the abode of *brahman*/*Viṣṇu*

⁴⁹⁸ PādS, jp, 6, 45-47: *jyotirmaṇḍalamadhyasthaṃ rukmābhaṃ puruṣaṃ param | hrtpadmakarṇikārūḍhaṃ śaṅkhacakraḡadādharam || 6.45 caturbhujaṃ bhāvayanti sthāneṣv eteṣu yoginaḥ | brahmarandhre bhruvor madhye nābhicakre galāvaṭe || 6.46 jihvāgre tālumadhye ca bhāvayanto yatendriyāḥ | pūrvajanmakṛtaṃ karma dagdhvā yānti sanātanam || 6.47.*

⁴⁹⁹ See above, p. 270 and note 494.

and the place where the soul of the *yogin* experiencing the *turyātīta* state meets with the highest form of the Lord. Therefore the concern of both passages of the PādS, which complement each other, is one and the same, namely, the mental processes connected with the visualization of God by the meditating *yogin*.

The passing of the *yogin* through the progressive stages of meditation, which is concretely represented as the ascension of the *jīva* through the body up to the *brahmarandhra*, is perceived as analogous to his passages from one state of consciousness to the other⁵⁰⁰. Accordingly, in the stage of meditation equated with the state of waking, the *yogin* imagines his own *jīva* as dwelling in the region of the navel, where God manifests Himself and is visualized in His gross form; in a successive stage of meditation, which is equated with the state of dreaming, the *yogin* perceives his *jīva* in the region of the throat, where God appears in a subtle form; in the stage of meditation equated with the state of deep sleep, the *jīva* of the *yogin* is in the middle of the palate and God is contemplated in a more subtle form. Finally, in the higher stages of meditation, where the *yogin* is experiencing the *turya* and then the *turyātīta* states of consciousness, his *jīva*, having reached the region of the eyebrows, goes up to the *brahmarandhra*, where God reveals Himself in His most subtle and highest form.

The meditation on the *para* Vāsudeva is illustrated as follows: “Thus, the one who is concentrated should meditate in the absolute-

⁵⁰⁰ The idea of a correspondence between states of consciousness and stages of cognitive experience of the meditating *yogin* is already present in the *Śivasūtra* (see the comment by Kṣemarāja, *Śivasūtravimarśinī*, to *Śivasūtra* I, 8-10). This idea is developed and elaborated in a complex doctrine by the *tantra*-s of the Trika tradition, particularly by the *Mālinīvijayottaratantra*; the classification of the five phases of lucidity, contained in MVUT, 2, 25ff, is explained and commented by Somadeva Vasudeva in his critical study *The Yoga of the Mālinīvijayottaratantra* (see Vasudeva 2004: 203ff and also 215ff).

On this topic see also Oberhammer 1977: 106ff, where Oberhammer discusses this doctrine of the stages of meditation from the perspective of a “phenomenology of meditation”, with reference, not only to the *Mālinīvijayottaratantra*, but also to the *Mr̥gendratāntra*.

ly pure ether⁵⁰¹; indeed he should meditate on Viṣṇu [as] eternally manifest, having the splendour of ten million suns, dwelling in the lotus of his heart, endowed with all forms (*viśvarūpin*), [8c-9] multiform, possessing many faces, endowed with many arms, adorned with many weapons, [10] having various colours, god auspicious and terrible, raising up weapons, overspread with many eyes, having a splendour equal to ten million suns. [11]”⁵⁰². The epithet *viśvarūpin* indicates the potential of the Lord for assuming every possible form and accordingly revealing Himself to the inner vision of the *yogin*. Further on, the text provides a clue to understanding of what these possible forms might consist: “Indeed for the *yogin* who is practising meditation, seeing in the lotus of his heart any form whatsoever of the god endowed with all forms (*viśvarūpa*), the gross, the subtle or another one, the object [of meditation] becomes immediately manifest. [15-16ab]”⁵⁰³.

The expression “the gross, the subtle or another one” (verse 15cd) is elucidated by a passage in the *jp*, where the question: “Of what kind is [that] being clearly placed before the mind’s eye? Which are its characteristics?”⁵⁰⁴ is answered as follows: “It has a threefold form (*rūpa*): gross (*sthūla*), subtle (*sūkṣma*) and supreme (*para*). The gross one is known as having limbs (*sakala*), the subtle one as having limbs-devoid of limbs (*sakalanīṣkala*) [37] and the supreme form should be devoid of limbs (*niṣkala*), o lotus-born. [38ab] The *sakala* form

⁵⁰¹ The ether (*vyoman*) where the Lord has to be contemplated may refer to what had been said with regard to the worship of the five *mūrti*-s, the highest of which, Vāsudeva, had to be worshipped in the part of the body where ether was located (see PādS, *yp*, 4, 24cd: *vyomāṁśe paramātmānaṁ vāsudevaṁ samarcayet*).

⁵⁰² PādS, *yp*, 5, 8c-11: *dhyāyec caivaṁ samāyuktaḥ vyomni cātyantanirmale* || 5.8cd *sūryakoṭidyutidharaṁ nityoditam adhokṣajam* | *hṛdayāmburūhāsīnaṁ dhyāyed vā viśvarūpiṇam* || 5.9 *anekākārakhacitaṁ aneka*śadanānṛvitaṁ* (em. śrī. ma. *vadanānṛvitaṁ*) | *anekabhujasaṁyuktaṁ anekāyudhamaṇḍitaṁ* || 5.10 *nānārūpadharaṁ devaṁ śāntaṁ ugraṁ udāyudham* | *anekanāyanākīrṇaṁ sūryakoṭisamaprabham* || 5.11.

⁵⁰³ *Ibidem*, 15-16b: *viśvarūpasya devasya rūpaṁ yat kiñcid eva hi* | *sthavīyaḥ sūkṣmam anyad vā paśyaṇ hṛdayapaṇkaje* || 5.15 *dhyāyato yogino vastu sākṣād eva prakāśate* | 5.16ab.

⁵⁰⁴ PādS, *jp*, 6, 33ab: *vastu sākṣātkṛtaṁ kīdrḡ lakṣaṇaṁ tasya kīdrḡsam* | 6.33ab.

of the Supreme *ātman* is endowed with a thousand heads and so on. [38cd] The *sakalaniṣkala* form appears like a mass of splendour. The primeval form, consisting of being, consciousness and bliss, is called *niṣkala*. [39]”⁵⁰⁵. This explanation of the forms of the Being who “always shines within the heart of the *yogin*”⁵⁰⁶, applies also to the objects of the meditation described in the passage of the *yp* under discussion.

The gross (*sthūla/sakala*) form of the *paramātman*, which, in the *jp* passage, is said to be “endowed with a thousand heads and so on” (verse 38cd), must correspond to the *yp* depiction of the *paramātman* as *sarūpa* (verse 3), endowed with many colours, faces, eyes, arms, weapons and so on (verses 10-11); in this form God is visualized according to codified iconographic characteristics, which are the same as those of the cult-image, the icon fashioned for worship in the temples⁵⁰⁷. The subtle (*sūkṣma/sakalaniṣkala*) form of God mentioned in the *jp* passage, which is essentially Light and appears as a mass of splendour (*tejah puñjam*, verse 39a), corresponds, in the text of the *yp*, to the Viṣṇu having the splendour of ten million suns (*sūryakoṭidyutidharam*, verse 9a and *sūryakoṭisamaprabham*, verse 11d). The intermediate feature of this form of God is due to the fact that, although light, being perceivable by a sense-organ, has the physical concreteness peculiar to the *sakala* form, nevertheless, the dazzling light in which the Lord appears in His subtle form cannot be visible to the naked eye, it is something beyond the reach of the human organs of sense, and thus borders on the abstract qual-

⁵⁰⁵ *Ibidem*, 37-39: *sthūlaṃ sūkṣmaṃ paraṃ tasya trividhaṃ rūpaṃ īritam | sthūlaṃ tat sakalaṃ jñeyaṃ sūkṣmaṃ sakalaniṣkalaṃ || 6.37 paraṃ niṣkalaṃ eva syād rūpaṃ kamalasambhava | rūpaṃ sahasraśīrṣādi sakalaṃ paramātmanaḥ || 6.38 tejah puñjam ivābhāti rūpaṃ sakalaniṣkalaṃ | saccidānandarūpādirūpaṃ niṣkalasaṃjñitam || 6.39.*

⁵⁰⁶ *Ibidem*, 36cd: ...*ca kāmṣante (em. ma. cakāsty asya) hṛdaye yoginaḥ sadā || 6.36cd.

⁵⁰⁷ The text of the *yp* may refer to a passage of the *kp* (16, 17-29b), which provides the description of the icon of the Lord as *viśvarūpa* (or *viśvamūrti* as it is called in verse 24c). It is worth remarking that the expression *anekabhujasaṃyuktam anekāyudhamaṇḍitam* used in the *yp* (verse 10cd) occurs in the *kp* too, as *anekabhujasaṃyuktam anekāyudhabhūṣitam* (16, 22ab).

ity which distinguishes the *niṣkala* form. Finally, the supreme (*para/niṣkala*) form of God mentioned in the *jp* passage corresponds, in the text of the *yp*, to the *paramātmān* as devoid of form (*arūpa*, verse 3), i.e. the Supreme God in His transcendent state.

The dynamic, progressive structure of this meditation, in which the *yogin* should contemplate the Lord in increasingly subtle forms, requires that he be endowed with *vairāgya*. In this specific context *vairāgya* has a special meaning and function. It is not to be confused with *vairāgya* in the sense of indifference to worldly objects and freedom from all desires. This virtue, exemplified in its particular form of “indifference to children and wife”⁵⁰⁸, is mentioned among the *yama*-s and *niyama*-s and is thereby considered to be one of the elements of *karmayoga*, which is itself regarded as the general moral preparation for the practice of *yoga*. Accordingly, *vairāgya*, in the sense of detachment from worldly concerns, is one among several virtues to be nurtured by the *yogin* in his daily life, that is to say in a context which is different from that of his yogic activities; it is the virtue which enables the *yogin* to free himself from the concerns of daily life and devote himself wholly to yogic activities.

In the context of meditation, however, *vairāgya* has another meaning which has to be taken into account, namely, the sense of dissatisfaction. *Vairāgya* in this sense indicates an attitude which renders the *yogin* unsatisfied with the results achieved in the progressive stages of meditation, so that he feels a constant urge to go ever further. Since, in this sense of the term, *vairāgya* has a crucial function at every stage of meditative practice, it has to be regarded as the true, inner mover of meditation.

In the case of the meditation under discussion, *vairāgya* for the *yogin* means being open to unknown experience that goes beyond what is possible to gain by means of ordinary sensory perception and mental conception. By contemplating increasingly subtle, abstract forms of God, the *yogin* progressively discards, one by one, the contents of his meditation, as well as the manner in which he is grasping these

⁵⁰⁸ PādS, *jp*, 7, 5a: *vairāgyaṃ putradāreṣu*.

contents. At first he should imagine and visualize the gross form of the Lord, whose concrete features are comparable to those of the phenomenal objects; by representing in his mind this divine figure, the *yogin* undergoes an experience that is in some way akin to that provided by the perception of the senses in the phenomenal world. In order to proceed towards a more advanced stage of meditation, the *yogin* should not let himself be satisfied with this first object of meditation and, by relinquishing both the anthropomorphic image of the Lord and the effect produced by its contemplation on his mind, he should endeavour to conceive the dazzling light of the subtle form of God; as the object contemplated becomes more subtle and abstract, so also the way of experiencing such an object has to become more subtle, abstract and refined. Eventually, without stopping at and indulging in the contemplation of the subtle form of God, while approaching the supreme, transcendent form of the Lord, in order to gain some apprehension of the nature of the unknowable, the *yogin* should allow the knowledge provided by the mind to vanish. Therefore, since *vairāgya* concerns both the contents of the meditative experience and the subjective dimension of this experience, it has to be regarded as the condition which, in accompanying every stage of meditation, allows the dynamics of meditation to develop as far as its ultimate aim.

This aim, which is *samādhi*, is attained when the meditating *yogin* reaches the highest of these stages, corresponding to the *turyātīta* state of consciousness. The condition of the meditating *yogin* is described as follows: “For the *yogin* who is practising meditation, the whole knowledge of the mind vanishes. The consciousness which is within the lotus of his heart is imperishable light, [12] resembling a bud of white mustard, beyond the fourth state of consciousness, infinite, consisting of bliss, consisting of consciousness, shining, all-pervading, [13] resembling a lamp sheltered from the wind, with the brightness of a non-artificial gem. For the *yogin* who is practising meditation, liberation is at hand. [14] ... The one who has performed this meditation becomes motionless as the trunk of a tree, resolute [and] will no longer perceive the objects of the senses.

[18bd]”⁵⁰⁹. Such metaphorical expressions as “a lamp sheltered from the wind”, as well as “motionless as the trunk of a tree”, suggest that *samādhi* is a state characterized by continuance and steadiness; it is the “*Beständigkeit der Rezeptivität*”⁵¹⁰, the constancy of receptivity which, while preparing the occurrence of *samādhi*, is then fully achieved only when the *yogin* is firmly absorbed in it⁵¹¹. The *yogin* absorbed in *samādhi* lays bare the “noumenal” kernel of his subjectivity, which is sealed off from any possibility of being known by the means of the mind. He experiences the true, inner, indestructible kernel of himself as consisting of consciousness and bliss and being infinite and all-pervading, hence, as something which is endowed with the qualities pertaining to God and which - like the inner image of the Lord - shines within the lotus of his own heart.

Accordingly, the essence of *samādhi* is said to be the experience of the identity (*aikya*) between the true self of the *yogin* and God, between his own *jīva* and the *paramātmān*: “The identity of both, the individual soul and the Supreme Soul, this is to be known as *samādhi*, the accomplishment of the aims of the sages. [17] ‘Truly I am the Supreme *brahman*’. ... [18a]”⁵¹². The latter formula, as well as the term *aikya*, in spite of their advaitic flavour, should not be understood as implying an absolute identity between *jīva* and *paramātmān*. Such an understanding would not agree with the PādS views about the relation between souls and God. In fact, from the ontological point of

⁵⁰⁹ PādS, yp, 5, 12-14, 18bcd: *dhyāyato yoginaḥ sarvaṃ *yato* (em. śrī. *mano*) ‘*jñānaṃ vinaśyati | hr̥tpuṇḍarikamadhyasthaṃ caitanyaṃ jyotir avyayaṃ || 5.12 kadambamukulākāraṃ turyāntān maṇḍalāt param | anantam ānandamayaṃ cinmayaṃ bhāsvaram vibhum || 5.13 nivāṭadīpasadr̥śaṃ akṛtrimamaṇiprabham | dhyāyato yoginaḥ tasya muktiḥ karatale sthitā || 5.14. ... tad iti dhyānam āsthitāḥ | sthāṇubhūto dṛḍhaḥ śaśvad viśayān nāvabudhyate || 5.18bcd.*

⁵¹⁰ For Oberhammer’s discussion of the concept of “*Beständigkeit der Rezeptivität*”, see Oberhammer 1977: 137-138.

⁵¹¹ For a discussion of a few definitions - contained in Pāñcarātric texts - of *samādhi* as “a continuous, persistent, steady state...”, see Rastelli 2009: 305.

⁵¹² PādS, yp, 5, 17-18a: *jīvātmanaḥ parasyāpi yad aikyaṃ ubhayaḥ api | samādhiḥ sa tu vijñeyāḥ sādharthānām prasādhakaḥ || 5.17 aham eva param brahma ... | 5.18a.*

view, the PādS advocates a sameness of nature and distinct existence of *jīva*-s and *paramātmān*: even in his condition of liberated soul, the *jīva* does not lose his individuality, does not dissolve himself into the *paramātmān*. Of course in the present context the text is not speaking of the ontological reality of the soul, whether bound or liberated, but is dealing with the subjective, spiritual experience of the *yogin* absorbed in *samādhi*. Nevertheless, since the experience of *samādhi* is marked by the nature of the relationship between contemplating subject and contemplated object, that is to say between the *yogin* and God, the description of this experience has to harmonize with the PādS general ideas about the relation between soul and God.

In stating that the *yogin* undergoes the experience of his own consciousness endowed with the qualities pertaining to God, namely, imperishable brightness, bliss, infinity and omnipresence⁵¹³, an experience which is condensed in the formula “*aham eva paraṃ brahma*” (verse 18a), the text actually means that the *yogin* absorbed in *samādhi* attains the state of *tanmayatva*⁵¹⁴. The latter term, which literally means “the being identical with Him”, is difficult to translate satisfactorily, since it does not indicate an ontological identity: it refers rather to an experience of identification between subject and object, through which the *yogin* becomes like God, turns into God⁵¹⁵. When the *yogin* is deeply engrossed in the object he is meditating upon, he becomes unaware of anything else, including his own self;

⁵¹³ See the verses quoted above in note 509: *hr̥tpuṇḍarīkamadhyasthaṃ caitanyaṃ jyotir avyayam* || 5.12cd ... *anantam ānandamayaṃ cinmayaṃ bhāsvaram vibhum* || 5.13cd.

⁵¹⁴ In her article “Perceiving God and Becoming Like Him: Yogic Perception and its Implications in the Viṣṇuic Tradition of Pāñcarātra”, Rastelli shows how the idea that the experience of *samādhi* brings about the state of *tanmayatva* occurs, variously elaborated, in several Pāñcarātric *saṃhitā*-s (see Rastelli 2009: 306ff; on this topic see also Rastelli 2006: 503-507).

⁵¹⁵ As stated with regard to a meditative practice described later in *yp*, 5: “thinking of the eternal *brahman* which is within the lotus of the heart and having made his own consciousness identical with it [i. e. with the *brahman*]” (PādS, *yp*, 5, 24cd, 25cd: *hr̥tpuṇḍarīkamadhyasthaṃ smaran brahma sanātanam* || 24cd ... *tanmayaṃ ca svacaitanyaṃ kṛtvā* ... || 25cd). For the discussion of this meditative practice, see below, pp. 281ff.

then, only the contemplated object exists for him, appearing with immediate evidence: “indeed for the *yogin* who is practising meditation, the object [of meditation] becomes immediately manifest”⁵¹⁶. Then, once the subject is completely absorbed in the object, it becomes totally pervaded by the object and imbued with the latter’s essential features, so that nothing of the subjective dimension of the experience is present any longer and, eventually, the subject becomes one with the object. This seems to be the state of *tanmayatva* and the *yogin* who experiences it is “transformed” into God.

Beyond the psychological aspect of the experience of *samādhi*, what is the purpose of the achievement of this state of *tanmayatva* in the spiritual path of the *yogin*? What is the sense of this state, which may be achieved by the meditating *yogin* every time he attains *samādhi*? In fact, as Rastelli shows⁵¹⁷, the state of *tanmayatva* is not solely the outcome of *samādhi*, but it is also the result of certain ritual practices, such as the *mantranyāsa*, whereby the devotee, in order to become fit for worshipping God, makes his own body divine, thus himself becoming like God and transcending, at least as long as the ritual lasts, his ordinary human condition. This temporary transcendence of the condition of transmigrating soul is also the sense of the *tanmayatva* attained in *samādhi*; the *yogin* absorbed in *samādhi* has a foretaste of his future condition of *mukta*. Towards the end of the passage under discussion one reads: “As the outer water which has entered into the ocean, [becomes] calm, abandons its unsteady nature, so the individual soul of the *yogin* experiencing *samādhi* merges into the Supreme *ātman* who is *Vaikuṇṭha*. [19-20b]”⁵¹⁸. The verb *pralīyate* (verse 19d) indicates the merging of the *jīva* into the *paramātman*, that is to say the union (*sāyujya*) between individual soul and Supreme Soul, which is attained in *mukti* and which occurs

⁵¹⁶ PādS, yp, 5, 16ab: *dhyāyato yogino vastu sākṣād eva prakāśate* | 5.16ab.

⁵¹⁷ See Rastelli 2009: 312-315.

⁵¹⁸ PādS, yp, 5, 19-20b: *yathā bāhyajalaṃ vārāṃ praviṣṭaṃ niścalaṃ nidhim | calasvabhāvaṃ tyajati tathā jīvaḥ pralīyate* || 5.19 *paramātmāni vaikuṇṭhe samādhisthasya yoginaḥ* | 5.20ab.

only after death. The hint at *Vaikuṇṭha*⁵¹⁹ - the abode where the liberated souls dwell forever with the Lord - seems to confirm the idea that through the experience of *samādhi* the *yogin* becomes more and more familiar with what will happen to him when he achieves final emancipation. The sense of this sentence and of its simile is therefore that the soul of the *yogin* absorbed in *samādhi* is as if it were the soul of a *mukta*. This is the salvific fruit of *jñānayoga* and, for the *yogin* who has reaped it, liberation is very near, indeed it is at hand⁵²⁰.

The Last Ritual: the Yogic Suicide

In order to hasten the achievement of his final emancipation, the *sādhaka* can choose to take advantage of a specific *siddhi*, a power acquired as a result of his yogic competence and skilfulness in mastering *mantra*-s. Under particular circumstances, by using this *siddhi* he can put an end to his own life and attain immediate liberation. What this amounts to is a practice of yogic suicide, effected by performing a last yogic ritual. This ritual is described in detail in a passage of the *cp* (PādS, *cp*, 24, 93-104). The meditative practice discussed in the last portion of chapter 5 of the *yp* can be considered as related to this ritual. As was the case for the *yp* passage discussed above and dealing with the *ātmaśuddhi*, in the same way the *yp* passage referring to the last yogic ritual provides an incomplete picture of the rite in question, and, glossing over important details about its actual concrete performance, emphasizes instead only certain of its features, highlighting the mental processes involved therein and the general significance and purpose of the ritual itself.

⁵¹⁹ *Vaikuṇṭha* indicates both a name of Viṣṇu and the name of his abode; thus *paramātmāni vaikuṇṭhe* can be rendered either as “into the Supreme *ātman* who is *Vaikuṇṭha*, i.e. Viṣṇu”, or as “into the Supreme *ātman*, in *Vaikuṇṭha*”. The general sense of the sentence does not change: in the first case, it would mean that the soul merges into the *paramātmān*, i.e. into Viṣṇu, the God of *Vaikuṇṭha*; in the second case, it would mean that the soul merges into the *paramātmān* and, as a *mukta*, will dwell forever in *Vaikuṇṭha*, the abode of the Lord.

⁵²⁰ See PādS, *yp*, 5, 14d: ... *muktiḥ karatale sthitā* || 5.14d.

The relevant passage, which concludes the last chapter of the *yp*, reads: “Since there soon arises the desire for the highest reality, [20cd] I shall speak about the means [of fulfilling that desire]. Listen, o you having the lotus as a seat. [21ab] In the light half of the month, in the first half of the year towards the summer solstice, the *yogin*, sitting on a large seat of *kuśa* grass which [has been prepared] on a ground [where] a *cakrapadmamaṇḍala* endowed with auspicious marks has been drawn, having first fixed his breath as before, should assume the lotus posture. [There], after having worshipped Hari - [the God] of the core of the twelve-syllable *mantra* - by understanding His self in its highest [form], [21c-23] having kindled a radiant fire in the middle of his body, thinking of the eternal *brahman* which is within the lotus of his heart, resembling one thousand bolts of lightning, similar to the fire of the end of the world, he should make his own consciousness identical with it [i.e. with *brahman*]. [Then], he should burn with the tongues of that fire his whole body made out of the [five] elements. After having consumed [it], the [*yogin*], knowing the nature of the *mantra*, as if he were Garuḍa having freed himself from [the shell of] the egg, should think of [himself] sitting [there], visualizing also the body made out of *mantra* taking gradually shape [as] ever consisting of light, consisting of consciousness, all-pervading, having the nature of the word (i.e. the *mantra*). [24-27] Then, after having caused [this] changeable [body] to gradually fade, the *yogin* reaches *brahman* and shall no more undergo transmigration in this world. [28]”⁵²¹.

⁵²¹ PādS, *yp*, 5, 20c-28: *acirāt parame *tatve* (em. *tattve*) *hy abhilāṣā pravartate* || 5.20cd *taṁ upāyaṁ pravakṣyāmi śrūyatāṁ kamalāsana | dvādaśākṣaramadhyasya parayātmadhiyā harim* || 5.21 **asūrya* (em. *śrī. abhyarcya*) *bhūmau likhite cakrapadme sulakṣaṇe | tasyopari suvistīrṇe samāsīnaḥ kuśāsane* || 5.22 *badhvā padmāsanam yogī site pakṣe tathottare | ayane śvasanam pūrvaṁ dhārayitvā yathāpuram* || 5.23 *dehamadhyasthitam vahniṁ dīpayitvā *samujvalam* (em. *samujjvalam*) | *hrtpuṇḍarikamadhyastham smāraṇ brahma sanātanam* || 5.24 *vidyutsahasrasaṁkāśaṁ yugānta *anila* (em. *śrī. anala*) *sannibham | tanmayam ca svacaitanyam kṛtvā tadvahniśmibhiḥ* || 5.25 *bhūtadeham dahet kṛtsnam dagdhvā mantrasvarūpadṛk | muktāṇḍa iva pakṣīśa āsīnam cintayec chanaiḥ* || 5.26 *śanaiḥ pariṇatāṁ mantratanuṁ tejomayīm sadā | cinmayīm sarvagām śabdavarūpām*

The frame of mind of one who is eligible to perform this meditative practice is “the desire for the highest reality”⁵²², that is to say the longing for union with the Lord, for the *sāyujya* which is *mukti*. In a man endowed with *vairāgya*, this highest wish arises when all other worldly desires are extinguished. This meditative practice is actually taught as a means of fulfilling that wish and at the end it is clearly stated that the *yogin* who has performed it shall never again undergo transmigration⁵²³.

As for the setting, this practice has to be performed at the right time. Both the moment (the bright half of the month during the ascending course of the sun) and the site (endowed with a *cakrapadmamaṇḍala*⁵²⁴) have to be particularly auspicious.

The first step of this meditative practice is the internal worship of the God of the twelve syllable *mantra*. Since this *mantra* is *oṃ namo bhagavate vāsudevāya*, its deity is Vāsudeva and, as the latter has to be worshipped “by understanding His self in its highest [form]”⁵²⁵, it is about the *para* Vāsudeva. The reference to the twelve-syllable *mantra* becomes comprehensible if this passage is related to and supplemented with the description of the last yogic ritual contained in the *cp*; in fact the *siddhi* which will allow the *sādhaka* to perform the last ritual successfully is acquired thanks to the twelve-syllable *mantra*.

The climax of this meditative practice consists in the destruction of the body made out of the elements and the successive

bhāvayann api || 5.27 śanaiḥ śanair asthirāṃ ca vinivārya tataḥ svayam | brahma saṃpadyate yogī na bhūyaḥ saṃsared iha || 5.28.

⁵²² *Ibidem*, 20cd: ... *parame *tatve* (em. *tattve*) *hy abhilāṣā*.

⁵²³ See *Ibidem*, 28d: *yogī na bhūyaḥ saṃsared iha*.

⁵²⁴ The *cakrapadmamaṇḍala* or *cakrābhjamaṇḍala* is a *maṇḍala* at whose centre there is a figure combining a wheel (*cakra*) and a lotus (*padma*, *abja*). Its construction is described in detail in chapter 7 of the *cp*. This *maṇḍala* is used also during the *dīkṣā* ceremony and is regarded as particularly important and auspicious. It is mentioned also in other Pāñcarātric sources (see TAK II 2004: 222).

⁵²⁵ *Ibidem*, 21d: *parayātmadhiyā*.

arising of a body made out of *mantra*, enabling the *yogin* to reach *brahman*. But the procedure by which the *yogin* manages to consume his mortal body by fire is not clearly explained and it is particularly difficult to understand what nature of fire is being spoken of here. Some light may be thrown on the matter by comparing a portion of this passage, namely the verses 24b-28, with a passage of the SS (17, 451c-456), on which the text of the PādS proves to be based⁵²⁶.

The relevant extract of the SS occurs in chapter 17, which, together with chapter 16, deals with: the worship of Narasiṃha (*narasiṃhakalpa*), the so-called *narasiṃhadīkṣā* and the *siddhi*-s to be obtained by the initiated *sādhaka*-s. According to Ewa Dębicka-Borek⁵²⁷, the contents of chapter 17 may derive from an independent work belonging to a tantric tradition older than the SS, a tradition whose teachings have been taken over by the author(s) of the SS and incorporated into their *saṃhitā*. Within the instructions relating to the *siddhi*-s, the text deals with those granting the fulfilment of the goals of man, the *puruṣārtha*-s, namely, according to the order followed by the text, *dharma*, *artha*, *kāma* and *mokṣa*.

Having illustrated the *siddhi* which provides the enjoyment of *kāma*, the text teaches the *siddhi* which grants the attainment of *mokṣa*: “Now I shall speak, in accordance with truth, about [the ritual practice which is handed down in] the tradition [and] which grants liberation for the man who knows *mantra*-s and who has given up the enjoyment of sexual pleasures. [448] After having performed again the best ritual, his inner self being tranquil, he should worship the best *mantra* at the time said before, having satisfied [it] with

⁵²⁶ The parallel between these two passages of SS and PādS was first remarked by Rastelli (see Rastelli 2009: 309, note 34).

⁵²⁷ See the unpublished PhD dissertation (in Polish), submitted and defended in 2010 at the Faculty of Philology, Jagiellonian University, Cracow. The title in English is: *The Initiation into the Mantra of Narasiṃha and its Adoration as Described in Chapters 16 and 17 of the Sanskrit Text Sātvata-saṃhitā and Commentaries. A Contribution to the Problem of Initiation in Pāñcarātra Tradition*.

water, according to the rule, in due succession, in a pot or in water. [449-450b] With the purpose of the abolition of all his faults and for their atonement, he should recite [it] eleven thousand times, or as was said before, according to his ability. [450c-451b]”⁵²⁸.

This is followed by the passage upon which the text of the PādS is based: “Now, concentrated, he should visualize the *mantra* within the lotus of his heart, [451cd] spreading the flames of a hundred suns from all the pores of the skin, and, having made his own consciousness identical with it (i.e. with the *mantra*), he should burn with the tongues of its fire his whole body made out of the [five] elements. Being now disjoined from it (i.e. from his body), he stays there as if he were Garuḍa, the Sun, having [himself] the nature of the *mantra*. [452-453] Now he should contemplate his own body made out of *mantra* gradually taking shape as a globe of light, being free from all the members of the [transient] body. Afterwards [he should contemplate] that globe of light, which is vast, all-pervading, having the nature of the word (i.e. the *mantra*), truly existing, consisting of consciousness. [454-455] Therefore, after having gradually destroyed the erroneous conception regarding one’s own self which is called egotism, accordingly he will certainly reach *brahman*. [456]”⁵²⁹.

Here is the table of the parallel passages of PādS and SS:

⁵²⁸ SS, 17, 448-451b: *atha kāmopabhogāt tu viratasya ca mantriṇaḥ | mokṣadam sampradāyaṃ ca kathayiṣye yathārthataḥ || 17.448 kṛtvā yāgavaram bhūyaḥ prasannenāntarātmanā | pūrvoktaṃ tu yajet kālaṃ tatra mantravaram kramāt || 17.449 tarpayitvā vidhānena kuṇḍe vā’tha jale’mbhasā | sarvadoṣanivṛtyartham prāyaścittārtham eva ca || 17.450 japed ayutam ekaṃ tu prāg uktaṃ vā svaśaktiṭaḥ || 17.451ab.*

⁵²⁹ For the Sanskrit text see the table below. The passage then concludes with the statement: “In this way the worship of the *vibhava* Narasiṃha, the great soul, has been concisely taught, together with the *siddhi*-s. [457]” *ity evaṃ vaibhaviyasya nṛsiṃhasya mahātmanaḥ | ārādhanam ca saṃkṣepād uktaṃ siddhisamanvitam || 17.457.*

PādS, yp, 5, 24c-28

hṛtpuṇḍarīkamadhyasthaṃ smaran
brahma sanātanam || 5.24cd
vidyutsahasrasaṃkāśaṃ yugānta
**anila(em. śrī. anala)sannibham* |
tanmayam ca svacaitanyam kṛtvā
tadvahniraśmibhiḥ || 5.25
bhūtadehaṃ dahet kṛtsnaṃ
dagdhvā mantrasvarūpadṛk |
muktāṇḍa iva pakṣīśa āsīnaṃ
cintayec chanaiḥ || 5.26
śanaiḥ pariṇatām mantratanuṃ
tejomayīm sadā |
cinmayīm sarvagām śabdasvarūpām
bhāvayann api || 5.27
śanaiḥ śanair asthirām ca
vinivārya tataḥ svayam |
brahma sampadyate yogī
na bhūyaḥ saṃsared iha || 5.28

SS, 17, 451c-456

hṛtpuṇḍarīkamadhyeṭha smaren
mantraṃ samāhitaḥ || 17.451cd
romakūpagaṇaiḥ sarvair
atnājvālāśatāvṛtam |
tanmayam ca svacaitanyam kṛtvā
tadvahniraśmibhiḥ || 17.452
bhūtadehaṃ dahet kṛtsnaṃ
tadvīyuktaś ca sāmpratam |
mārtaṇḍa iva pakṣīśa āste
mantrasvarūpadṛk || 17.453
atha mantrākṛtiṃ svām vai dhyāyet
pariṇatām śanaiḥ |
tejogolakasaṃkāśam
sarvāṅgāyavojjhitam || 17.454
tat tejogolakaṃ paścād
bṛhatparimitam ca yat |
sarvagam śabdarūpam ca
bhāvarūpam tu cinmayam || 17.455
tasmād apy abhimānaṃ tu hy
asmitākhyam śanaiḥ śanaiḥ |
vinivārya yathā śaśvad brahma
sampadyate svayam || 17.456

Certain points of the PādS exposition are clarified by a parallel reading of these two extracts since the text of the SS is, in some cases, more explicit and concrete than the PādS, especially as regards the procedure to be followed by the meditating *sādhaka*.

The SS clearly states that the entire process is effected thanks to the power of a *mantra*: the *sādhaka* should visualize the *mantra*, i.e. the deity who, in its *mantra*-form, is represented as a being that shines within the lotus of the *sādhaka*'s heart, spreading a flaming light from its whole body (according to verses 451c-452b). By reading the PādS in the light of the SS, it is thus clear that *brahman*, contemplated in the lotus of the heart where it glows like the fire of the end of the world (according to verses 24c-25b), is none other than the deity in its *mantra*-form, namely the God of the twelve-

syllable *mantra*, the *para* Vāsudeva (mentioned in verse 21cd). In fact, according to the theology of the PādS, by *brahman* is meant the Supreme God, that is to say the *para* Vāsudeva, who is indeed the God of the *mantra* presently meditated upon by the *sādhaka*; therefore the PādS expression *smaran brahma* (verse 24cd) may be considered as equivalent to the SS expression *smaren mantram* (verse 451cd).

Accordingly, the radiant fire kindled in the middle of the body, which is mentioned in the text of the PādS⁵³⁰, should be understood as the fire of *brahman* that radiates in the central part of the body from the lotus of the heart. Due to the fact that here *brahman* stands for the *para* Vāsudeva *alias* God of the twelve-syllable *mantra*, it follows hence that this fire is the fire of the *mantra*.

Both SS and PādS say that the *sādhaka* should assimilate his own consciousness with that *mantra*⁵³¹. This means that the *sādhaka* who is absorbed in the meditation on the *mantra* identifies progressively with the *mantra* until, by assuming the fiery nature of the *mantra*, he becomes *mantra*-like. Describing the result of this progressive identification with the *mantra*, the SS locution *mantrasvarūpadhṛk* (verse 453d, where *dhṛk* means “having, possessing”) states clearly that the *sādhaka* acquires the same nature of the *mantra*, and does not merely know it, as is instead suggested by the PādS locution *mantrasvarūpadṛk* (verse 26b, where *dṛk* means “knowing”).

According to both SS and PādS, after having become like the *mantra* and having seized the fiery power pertaining to it, the *sādhaka* can burn his own transient body with the fire of the *mantra*⁵³².

Both SS and PādS give similar descriptions of how, having consumed the body made out of the five elements, the *sādhaka* is liberated from his physical body and should then contemplate the gradual arising of a body made out of *mantra*. However, although both texts

⁵³⁰ See PādS, yp, 5, 24ab: *dehamadhyasthitam vahnim dīpayitvā *samujjvalam* (em. *samujjvalam*) | 5.24ab.

⁵³¹ See verse 452c of the SS and 25c of the PādS: *tanmayam ca svacaitanyam kṛtvā*.

⁵³² See verses 452d-453a of the SS and 25d-26a of the PādS.

compare the *sādhaka* to Garuḍa, they make use of different similes. In the PādS, the term *muktāṇḍa* (verse 26c) conveys the idea that in forsaking his mortal body, the *sādhaka* is like a bird, i.e. the bird Garuḍa, who frees himself from the shell of his egg. In the SS, the term *mārtaṇḍa* (verse 453c) - which is related to Garuḍa insofar as the latter is associated with the Sun⁵³³ - rather suggests that, just as the Sun looks at the world from above in the sky, so the soul of the *sādhaka* looks from above at the body consumed by fire, once it is liberated from it. The image of the PādS, which compares the mortal body to an empty shell and the soul to a bird, is more convincing and certainly makes more sense, in the present context, than that of the SS.

The *mantra*-body that gradually takes shape is then described in a similar way in the two texts: it consists of light⁵³⁴, of consciousness⁵³⁵, it is all-pervading⁵³⁶ and, of course, it is of the same nature of the *mantra*⁵³⁷. According to both texts, with this *mantra*-body, which is nothing but his immortal soul, the *sādhaka* reaches *brahman* and attains liberation.

Besides the discussion of the parallels between these two extracts of PādS and SS, what is particularly interesting in the reference to the SS is the fact that in the latter a *siddhi* is explicitly presented as a means of ultimately granting liberation for the *sādhaka* who makes proper use of it. The *siddhi*-s are generally considered to be super-human-magical powers exerted by the *sādhaka* in order to achieve manifold worldly enjoyments (*bhukti*); this is stated, for example, in a passage of the PādS dealing with the traditional set of the eight *siddhi*-s: “[Such a man] deals with livelihood and pleasures according to [his] wish. Indeed, o you having the lotus as a seat, living

⁵³³ In the Monier-Williams dictionary one reads that Garuḍa, from the verbal root *grī*, literally means “the devourer”, “because Garuḍa was perhaps originally identified with the all-consuming fire of the sun’s rays” (MW 1976: 348c).

⁵³⁴ See verse 27b of the PādS and 454c of the SS.

⁵³⁵ See verse 27c of the PādS and 455d of the SS.

⁵³⁶ See verse 27c of the PādS and 455c of the SS.

⁵³⁷ See verse 27d of the PādS and 455c of the SS.

beings are subdued by his will. [24] ... So through these eight [powers] these men spend their time according to [their] desire. [25]”⁵³⁸. Moreover, although, according to the tantric outlook, *bhukti* and *mukti* represent two opposite yet not irreconcilable aims of man, the enjoyment of the benefits granted by the *siddhi*-s is often regarded as an obstacle diverting the *sādhaka* from the highest of the human goals, which is *mukti*; with regard to the *siddhi*-s acquired by means of the twelve syllable-*mantra*, the PādS states: “It is said that a man who has mastered the *mantra*-s (*mantrin*) ought to turn away from the enjoyment of the objects of desire. [87ab]”⁵³⁹. Thus, in order to understand the sense of the meditative practice taught in the *yp* of the PādS, it is important to bear in mind the idea advocated in the SS of a *siddhi* which, instead of being a superhuman-magical power to be used for obtaining benefits in the world, becomes itself a salvific means of attaining final beatitude beyond the world.

If, in the light of the parallel with the SS, one relates this meditative practice to a *siddhi* which can help the *sādhaka* to attain immediate liberation, then the idea that this meditative practice refers to the last yogic ritual described in chapter 24 of the *cp*, becomes more cogent. In fact, chapter 24 of the *cp* deals with every aspect of the twelve-syllable *mantra*⁵⁴⁰ - to whose deity is directed the meditation

⁵³⁸ PādS, *jp*, 8, 24, 25cd: *āhāreṣu vihāreṣu yathākāmaṃ pravartate | saṃkalpenaiva bhūtāni vaśyāni kamalāsana || 8.24 ... ebhir aṣṭabhir evaite viharanti yathepsitam || 8.25cd.*

⁵³⁹ PādS, *cp*, 24, 87ab: *kāmopabhogavaimukhyaṃ mantrināḥ kāryam ucyate | 24.87ab.*

⁵⁴⁰ This is the most important *mantra* in the PādS. During the *mantrapadeśa* (communication of the *mantra*-s) of the *dīkṣā* ceremony, when the *guru* teaches the *mantra*-s to the candidate, muttering them in the latter’s right ear, he gives first the twelve-syllable *mantra*, then the eight-syllable *mantra* and finally the *mūrti mantra* (see PādS, *cp*, 2, 60c-63b: *tato vimucya drgbandhaṃ darśayec cakramaṇḍalam || 2.60cd śiṣyeṇa sahito vedyāṃ dhyāyen nārāyaṇaṃ guruḥ | dhyātvā ca dakṣiṇe karṇe śiṣyasya praṇavānvitam || 2.61 mantram dadyād ṛṣicchandodaivataṃ cāṅgam eva ca | dvādaśākṣaramādaṁ tu paścād aṣṭākṣarātmakam || 2.62 mūrtimantraṃ ca tadanu samadhyāpya yathāvidhi | 2.63ab*). As for its place in the text of the PādS, the *dvādaśākṣaramantra* is the first one treated by the author(s) of the work in the last, large portion of the *cp* devoted to *mantra*-s (chapters 23-32).

taught in the *yp* - and in the last yogic ritual the *sādhaka*, who wants to discard his transient body and reach the *paramātmān*, makes use of a *siddhi* acquired through this *mantra*.

But the conclusion of the *yp* passage - diverging from what is stated at the end of the SS extract - provides direct evidence proving that the meditative practice discussed therein is related to the ritual taught in the *cp*. In the expression “having caused [this] changeable [body] to gradually fade” (*śanaiḥ śanair asthirāṃ ca vinivārya*, verse 28ab), the feminine adjective *asthirāṃ* must refer to the feminine substantive *tanu* of the compound *mantratanu* (verse 27b), i.e. the *mantra*-body. The act of causing a gradual fading of the *mantra*-body - which is qualified as changeable insofar as it can be made to fade - becomes intelligible if it is understood as an allusion to a process taking place during the last yogic ritual, where the *mantra* is progressively reduced into increasingly subtle forms. This process, which is described in detail in the *cp*⁵⁴¹, is only hinted at in the text of the *yp*, which expresses the reduction of the *mantra* into its subtler forms as the gradual fading of the *mantra*-body. This hint at a step of the last yogic ritual is important, because it constitutes the textual link between these two portions of the work, which both discuss, though in different ways, the same ritual.

The description of this ritual given in the *cp* begins as follows: “The one who is desiring liberation, having been devoted to *brahmacarya*, resting on the *kuśa* grass, being one who has subdued his senses, achieves a perfect command of that *mantra* by muttering it one hundred thousand [times] [93]. He should concentrate by means of *yoga*: after having meditated upon a being seated on a throne within the centre of the lotus of [his] heart, [a being] having the splendour of pure crystal, four-armed, with a noble body, staying in the middle of a circle of light, having the size of a thumb, [then] he should worship [him] with the objects of enjoyment [such as food and so on] in due succession, with pure mind, well concentrated. [94-96b]”⁵⁴².

⁵⁴¹ See PādS, *cp*, 24, 97-102b, quoted and commented below, pp. 292ff.

⁵⁴² PādS, *cp*, 24, 93-96b: *brahmacaryaparo bhūtvā kuśaśāyī jitendriyaḥ* |

The man who decides to perform this ritual is “one who is desiring liberation” (*mumuṣṣamāṇa*, verse 93c), like the *yogin* longing for the highest reality mentioned in the *yp* passage. The ritual begins with the contemplation of the *mantra* in the form of a God endowed with the iconographic characteristics which the tradition attributes to Him. This divine being is visualized on a throne mentally erected in the lotus of the *sādhaka*’s heart; likewise the God of the core of the twelve-syllable *mantra*, mentioned in the *yp* passage, dwells within the lotus of the heart. Then the *sādhaka* should propitiate this *mantra*-God with various objects of enjoyment, in due succession⁵⁴³, that is to say, he should perform the internal worship, alluded to also in the *yp* passage.

The burning of the transient body described in the *yp* passage is replaced in the *cp* by a complex procedure of egress from the body, where, as in the *yp*, the *mantra* plays an essential role. The passage which illustrates this procedure is derived from two extracts of the *Yoga* chapter of the JS. The fact that these two portions of the PādS, which are dealing with the same ritual, are based on different textual sources, namely the SS and the JS respectively, suffices to explain why the liberation of the soul of the *sādhaka* from the mortal body is described in different ways in these two portions of the work.

A comparison of the relevant extracts of PādS and JS allows some emendations to the text of the PādS to be made, on the basis of the text of the JS. Below is the table of the parallel passages⁵⁴⁴:

mumuṣṣamāṇas tan mantraṃ lakṣajāpena siddhyati || 24.93 *yuñjīta yogavidhinā hrdayāmburuhāsane* | *karṇikāyāṃ sukhāsīnaṃ śuddhasphaṭikavaracasam* || 24.94 *caturbhujam udārāṅgaṃ jyotirmaṇḍalamadhyagam* | *aṅguṣṭhamātraṃ puruṣaṃ dhyātvā bhogair yathākramam* || 24.95 *abhyarcayen nirmalenā manasā susamāhitaḥ* | 24.96ab.

⁵⁴³ See *Ibidem*, 95d-96a: ... *bhogair yathākramam abhyarcayet* ...

⁵⁴⁴ I am indebted to M. Rastelli for having provided me, in a personal communication, with the table of the parallel passages of JS and PādS and for her useful comments on both texts. Her translation of the JS relevant passages is found in Rastelli 1999: 408-411.

PādS, cp, 24, 96c-105b

yogābhyāsabalenaiva **guṇotkarṣaḥ**
prajāyate || 24.96cd
candrārṇkāgnimayaṃ *bījaṃ*
raviṃṇāḍaśaṃnibhaṃ |

tataḥ sūkṣmataraṃ *bimbaṃ (em.
binduṃ) **rājamudgasamaprabhaṃ**
 || 24.97

taṃ sarvamantrān ākramaṃ
sthitaṃ vidyād vicakṣaṇaḥ |
tatas tu rājikābījapramāṇaṃ
cintayet kramāt || 24.98
***utpādakamathānyābhir** (em.
utpādakam athāsyāpi) **yasyānte**
***nāda** (em. *nādam*) **āsritaḥ** |
taṃ vilīya samutpannam
aśvavālapramāṇakam || 24.99
yasya gacchati tad vyomni vyoma
cāgacchate hṛdi |
tato vicintayet sūkṣmaṃ
aśvavālapramāṇakam || 24.100
brahmanāḍīm anenāśu paśyati
dhyānasevanāt |
tato'ṅgaromamātraṃ tu
bījajālaṃ samantataḥ || 24.101
dhyāyen niyamam āsthāya
brahmanāḍīprakāśakam || 24.102ab

evaṃ dhyāyann imaṃ piṇḍaṃ
paripakvaṃ parityajet || 24.102cd
parijñāya purā piṇḍaṃ
pākalakṣaṇam uttamam |
***niruddhasandhimātraṃ** (em.
niruddhaṃ sandhimārgaṃ) *ca*
kṛtvā dehasamūraṇam || 24.103
muktvā tadbrahmarandhrena
utkrāntikaraṇena *ca* |
dhyātvā parityajed dehaṃ
nityābhyāsarato yadi || 24.104
sa brahma param abhyeti
vāsudevākhyam avyayam |
 24.105ab

JS, 33, 37c-43, 57-59

evam abhyasyamānasya **guṇotkarṣaḥ**
prajāyate || 33.37cd
candrārṇkāgnimayaṃ *bimbaṃ*
raviṃṇāḍaśaṃnibhaṃ |
śuklarūpadharaṇ cāpi
guṇotkarṣapradāyakam || 33.38
tataḥ sūkṣmataraṃ binduṃ
rājamudgasamaprabhaṃ |

taṃ vidyāt sarvamantrāṇām ūrdhvam
ākramaṃ tiṣṭhati || 33.39
tatas tu rājakābījapramāṇaṃ
cintayet kramāt |

utpādakam athāsyāpi yasyānte
nādam āsritaḥ || 33.40
taṃ vilīya samutpannam
aśvavālapramāṇakam |
yas sadā gacchati vyomni manaś
cāgacchate hṛdi || 33.41
tato vicintayet sūkṣmaṃ
śirovālapramāṇakam |
brahmanāḍīm anenāśu paśyanti
dhyānasecanāt || 33.42
tato'ṅgaromamātraṃ tu
bisavālasamaṃ tataḥ |
dhyāyen niyamam āsthāya
brahmanāḍīprakāśakam || 33.43

evam āsthāya niyamaṃ
piṇḍavattvaṃ parityajet |
parijñāya purā piṇḍaṃ
pākalakṣaṇam uttamam || 33.57

niruddhaṃ sandhimārgaṃ tu
kṛtvā dehasamūraṇam | **muktvā**
sadbhramarandhrenoṭkrāntikaraṇena *tu* ||
 33.58
dhyātvā parityajed dehaṃ
nityābhyāsarato yadi |
sa brahma param abhyeti
vāsudevākhyam avyayam || 33.59

The first of the two extracts of the JS (33, 37c-43) occurs within the treatment of the meditation on Viṣṇu; there God may be contemplated by the *yogin* in three different objects of meditation, where He is held to be present: a figure endowed with a body (*savighraha*), a phonic, linguistic entity (*śabda*) and space (*vyoman*). Then, in each of these three objects God is to be meditated in His three forms, namely *sakala* (having limbs), *niṣkala* (devoid of limbs) and *para* (supreme)⁵⁴⁵. These three types of meditation, each of which is three-fold, are discussed in JS, 33, 32-56. The passage on which the text of the PādS is based (JS, 33, 37c-43) is concerned with the meditation on the *savighraha/niṣkala* form of God, whose description extends as far as verse 46b. This meditation has a dynamic structure, insofar as it is directed to increasingly subtle phonic entities (namely, *bindu* and *nāda*), which are connected with the stages of evolution of the Word; although this is a meditation on God as *savighraha* and not as *śabda*, the objects to be contemplated have a linguistic dimension, so that this meditation has to be considered as related to a *mantra*, but the text does not specify to which *mantra*⁵⁴⁶.

The second relevant extract of the JS (33, 57-59) belongs to a different context, namely, it introduces the description of the meditative process to be followed by the *yogin* who is aware of the approach of his own death. Having recognized the omens announcing death (*ariṣṭa*), which are illustrated in the following verses (61-72b), the *yogin*, by using the power of a *mantra*, lets his vital breath out of his body through the *brahmarandhra* and, after forsaking his body, reaches the *paramātman* (this process is described in JS, 33, 75-79).

⁵⁴⁵ See JS, 33, 32-33b: *ucyate ca tato bhūyas trividhaṃ yoginām hitam | sakalaṃ niṣkalaṃ viṣṇuṃ trītyaṃ pararūpiṇam || 33.32 anyatra trividhaṃ jñeyaṃ śabdaṃ vyoma savighrahaṃ | 33.33ab*.

For a detailed analysis and comment of this portion of chapter 33 of the JS, the content of which is summarized here, see Rastelli 1999: 347ff. A German translation of chapter 33 of the JS is found in Rastelli 1999: 405ff.

⁵⁴⁶ As Rastelli observes: “Nonetheless, the text does not specify which concrete *mantra* is referred to here.” (Rastelli 1999: 349: “Um welchen konkreten *mantra* es sich hier handeln könnte, bleibt im Text allerdings ungesagt.“).

The author(s) of the PādS have appropriated these two extracts of the JS, which were not directly connected with each other, and taking them out of their original contexts, have juxtaposed them in such a way as to compose their own text and succeed in giving it inner consistency: the meditation described in JS 33, 37c-43 becomes, in the PādS, a procedure of egress from the body, which is brought about by means of a *siddhi* pertaining to the twelve-syllable *mantra*; the passage JS, 33, 57-59 is taken over almost *verbatim*, because its content suits as a conclusion to the procedure described in the PādS.

The PādS text reads: “Indeed by force of the constant practice of *yoga*, the going beyond the *guṇa*-s (i.e. *prakṛti*) is produced. [96cd] The one who is clear-sighted, after having grasped all the *mantra*-s, [should direct his thought towards] the *bīja* [*mantra*] consisting of moon, sun and fire, resembling the circle of the sun [and], after that, [towards] a more subtle *bindu* resembling a *rājamudga* bean; then he should gradually direct his thought towards [a *bindu*] having the size of a mustard seed. [97-98] Now, resting on the *nāda*, [which is at] the origin of this [*bindu*], as well as at the end of it, [99ab] [he should reflect upon] that [*nāda* which], after having been dissolved, is arisen as having the size [of the diameter] of a hair from the tail of a horse; then he should reflect upon the subtle one having the size [of the diameter] of a hair from the tail of a horse, which goes into the space and reaches the space within the heart. [99cd-100] Through the practice of meditation, by means of this [phonic entity], [he] sees immediately the *brahmanāḍī*. Then, having practised [this] discipline, he should meditate on the net of *bīja* [*mantra*-s], having the size [of the diameter] of a hair of the body, which illuminates the *brahmanāḍī* completely. [101-102b] While meditating in such a way he should forsake this body [which is] about to decay: having first observed his body as marked by old age, as being the last one, after having blocked [any] way out through the junctures of his body and having let loose the vital air of his body through the *brahmarandhra*, having meditated [like this], he should forsake his body by causing [his own] death, if he is inclined to [bring this] discipline [up to

its] ultimate [conclusion]. [102c-104] This one reaches the Supreme *brahman* called Vāsudeva, the imperishable. [105ab]”⁵⁴⁷.

The situation of this *sādhaka* is that of a man who, having enjoyed a full life-span, knows that his body, now marked by old age⁵⁴⁸, is ready for death⁵⁴⁹. Moreover, he recognizes that this body is the last one (*uttamam*, verse 103b): he is not going to be born again, this is his last incarnation, because, by means of the salvific *dīkṣā* which has purified his soul, he has destroyed his *karman*, thwarting its power to fruit; as underscored in the concluding verses of this passage : “as seeds roasted by fire do not grow again, likewise the individual soul is not born again [107]”⁵⁵⁰. Therefore, besides the fact of being a *sādhaka* and a *mumukṣamāṇa* (as in verse 93c), i.e. one who is capable of mastering *mantra*-s and who is longing for liberation, there are two conditions which allow the performance of this last ritual, namely, the attainment of old age and the awareness of living

⁵⁴⁷ For the Sanskrit text see the table above. The last quarter of verse 96, *guṇotkarṣaḥ prajāyate*, could also be rendered as: “extraordinary merits are produced”; the chosen translation is more appropriate, insofar as it refers to the result of the ritual under discussion, namely the discarding of the transient body (i.e. the *prakṛti*-made organism), which implies a going beyond the *guṇa*-s (the attributes of *prakṛti*).

⁵⁴⁸ See PādS, cp, 24, 103ab: ... *piṇḍam pākalaḥṣaṇam* ...

⁵⁴⁹ In the passages of the *yp* dealing with the omens announcing death it is said: “He should also ascertain the end of his life by the observation of the signs of approaching death, through the pulsation of the parts of his body, the big toe and so on. [36] Having ascertained that, he who knows *yoga* best strives after beatitude.” and “After having recognized such first signs of approaching death as cause of destruction, the one who seeks final beatitude should be wholly devoted to *japa* and meditation. [7c-8b]” (PādS, yp, 3, 36: *aṅguṣṭhādi svāvaṣyaṣphuraṇādarśanair api | ariṣṭair jīvitasyāpi jānīyāt kṣayam ātmanaḥ || 3.36 jñātvā yateta kaivalyaprapṛtaye yogavittamaḥ |* and PādS, yp, 4, 7c-8b: *evam ādīny ariṣṭāni drṣṭvā yaḥ kṣayakāraṇam || 4.7cd niḥśreyasāya yuñjīta japadhyānaparāyaṇaḥ | 4.8ab*). These statements suggest that a practice which involves *japa* and *dhyāna*, that it to say a yogic practice performed with the help of a *mantra* (such as the last ritual presently discussed) enables the *yogin*, who has remarked upon his own corporeal decay and is inclined to die, to depart from life and attain liberation.

⁵⁵⁰ PādS, cp, 24, 107: *agnidagdhāni bījāni na rohanti yathā punaḥ | tadvan na jāyate bhūyo jīvātmā kamalāsana || 24.107*.

one's own last incarnation. If a man who fulfils these conditions is inclined to bring this ritual to its ultimate conclusion⁵⁵¹, that is to say if he wants to put an end to his life, by means of this ritual he will be able to forsake his transient body, his *prakṛti*-made organism. In such a way "the going beyond the *guṇa*-s (i.e. *prakṛti*) is produced"⁵⁵² and the soul of the *sādhaka* will reach the highest abode, which is difficult, actually impossible, to be attained within the phenomenal world of *prakṛti*⁵⁵³.

As for the concrete performance of the ritual, after having contemplated and worshipped the God of the *mantra* as being enthroned in the lotus of his own heart (as described in verses 94-96b), the *sādhaka* should meditate on increasingly subtle forms of the *mantra*-God. First he meditates on the *bījamantra* (most probably the *bīja* related to the twelve-syllable *mantra*, although this is not explicitly stated in the text), which, on account of its fiery power capable of burning and illuminating, is represented as consisting of moon, sun and fire and as resembling the circle of the sun⁵⁵⁴; he then meditates on increasingly subtle forms of the phonic elements of the *bījamantra*, the *bindu* and the *nāda*. Finally, by means of his capability of seizing the power of these phonic manifestations of the divine, he handles the most subtle of them and makes it illuminate the path of the *brahmanāḍī* (the *suṣumnā*), thus making possible the ascension of his vital breath along the *suṣumnā* and its exit from the body through the *brahmarandhra*. In order to funnel the vital breath in the *brahmanāḍī*, the *sādhaka* has to block all the *saṃdhi*-s⁵⁵⁵, i.e. the junctures of the body where the vital breath normally circulates, so that the latter cannot find any other way out. Then the *sādhaka* causes his own death (*utkrāntikaraṇa*) by letting loose his

⁵⁵¹ See *Ibidem*, 104d: ... *nityābhyāsarato yadi*.

⁵⁵² *Ibidem*, 96cd: ... *guṇotkarṣaḥ prajāyate*.

⁵⁵³ See also PādS, *jp*, 7, 66cd: ... *paramaṃ sthānaṃ prakṛtidurlabham*.

⁵⁵⁴ As Matsubara observes: "In the Pāñcarātra Saṃhitās, this triad - the sun, the moon, and fire - seems to be a typical representation of those entities which possess miraculous *tejas* within themselves." (Matsubara 1994: 163, note 14).

⁵⁵⁵ For details about the *saṃdhi*-s, see Rastelli 1999: 358, note 1601.

vital breath through the *brahmarandhra*; the *jīva* follows the same path and, after having definitively forsaken the body, he reaches “the Supreme *brahman* called Vāsudeva, the imperishable” and, forever united with the Lord, attains final emancipation⁵⁵⁶.

The expression *utkrāntikaraṇena*, present both in the PādS (verse 104b) and in the JS (verse 58d), strongly suggests that the *sādhaka* deliberately causes his own death by committing suicide. As far as the JS is concerned, Rastelli interprets the process by which the *yogin* discards his body as a meditative practice to be performed at the occurrence of natural death: for the *yogin* who, through the recognition of the *ariṣṭa*-s, has become aware that his body is about to decay, this meditative practice represents a means by which he can exert a conscious control over his egress from the world and his entering the highest abode⁵⁵⁷. Conversely, in the PādS, the idea that the ritual so far discussed, rather than accompanying the occurrence of the natural death of the elderly *sādhaka*, actually teaches him how to free himself from his mortal body, is corroborated also by the indication, given in the passage of the *yp*, of the time appropriate for the performance of this ritual. “The light half of the month, in the first half of the year towards the summer solstice”⁵⁵⁸ could hardly coincide with the moment of one’s natural death, therefore this indication can only concern the ideal, auspicious period which has to be chosen, for the departure from the world, by one who decides to put an end to his

⁵⁵⁶ In the light of this ritual, it becomes evident that the *mantra*-body - which, in the meditative practice taught in the *yp*, is described as consisting of light and consciousness and as being all-pervading - should be understood as the immortal soul of the *yogin*, the *jīva* who, like the bird Garuḍa coming out of the egg, comes out of the body through the *brahmarandhra*, discarding the transient body and never again returning there.

⁵⁵⁷ As Rastelli observes, the result of this meditative practice is: “... the command and control over the last departure from this world, by which means the ultimate goal, the emancipation, will be attained by one’s own strength, without outside help.” (Rastelli 1999: 366: “...die Beherrschung und Kontrolle über den letzten Gang aus dieser Welt, mittels dessen das letzte Ziel, die Emanzipation, aus eigener Kraft, ohne fremde Hilfe, erlangt wird.”).

⁵⁵⁸ PādS, *yp*, 5, 23bc: ... *site pakṣe tathottare | ayane....*

own life. Although the JS does not provide textual evidence such as this, the fact that both texts designate the same conditions for performance of this ritual⁵⁵⁹ and give the same instruction about how to bring this ritual to its ultimate conclusion⁵⁶⁰ is sufficient proof that there is no basic difference between the two texts; hence, one can conclude that the JS also teaches a method of yogic suicide.

This reading of the last yogic ritual is also supported by the evidence provided by the *Mālinīvijayottaratantra* (MVUT)⁵⁶¹, a Śaiva *tantra* of the Trika. The yogic suicide, called *utkrānti*⁵⁶², is taught in this text as a practice suitable for the *yogin* who has arrived at a complete disregard for, or rather disgust with worldly experiences (*nirveda*). Suicide is considered as “simply the final act in the career of the successful Yogin who has mastered all he set out to achieve. He voluntarily abandons his body and achieves enlightenment.”⁵⁶³ According to Vasudeva, the method for forsaking the body, taught by the MVUT, may be synthesized thus: “Once the Yogin has achieved this world weariness (*nirveda*) he may perform yogic suicide (*utkrānti*) by casting aside his physical body after severing the vital intersections (*marman*). Many other Śaiva scriptures teach similar methods of exiting from the physical body. Generally the Yogin needs to penetrate a series of obstructions (usually termed the five *marmans*) in the central channel by performing a practice related to the fire-fixation. The vital energy rises upwards and bursts through the cranial aperture. The Yogin must then proceed towards the level of Śiva, from where he does not return.”⁵⁶⁴

⁵⁵⁹ See JS, 33, 57cd and PādS, cp, 24, 103ab.

⁵⁶⁰ See JS, 33, 58-59 and PādS, cp, 24, 103c-105b.

⁵⁶¹ Information about this work is based on the critical study by Somadeva Vasudeva: *The Yoga of the Mālinīvijayottaratantra*, 2004. The teachings about the yogic suicide contained in chapter 17 of the MVUT are discussed by the author at pp. 437-445.

⁵⁶² For the occurrence of this term and of the related practice in other tantric sources, see TAK I 2000: 226.

⁵⁶³ Vasudeva 2004: 442.

⁵⁶⁴ *Ibidem*: 437.

It is worth quoting the original, relevant passage of the MVUT, because a comparison between the main steps of the ritual, as they are illustrated in this work and in the PādS, reveals, beyond any “technical” differences, a basic general affinity between the methods of egress from the body taught in the two texts.

The description of the procedure to be followed by the *sādhaka* begins as follows: “When [the Yogin] considers all or rather [its] experience to be repulsive, he relinquishes his own body and proceeds to the state of no return. To effect this one should perform the aforementioned imposition, whose lustre is equal to the fire [at the end] of time in reverse, [each phoneme] enclosed by two [mantras] SKṚK CHINDI. [Then] after performing the fire-fixation, enkindling all of the vital bonds (*marman*), one should fill the body with air from the big toe to the top of the head. Then, translocating that [vital energy] one should lead it from the big toe to the cranial aperture. The knower of yoga should [completely] sever all vital bonds with the mantra.”⁵⁶⁵.

As for the first phase of this procedure, the expression used to qualify the imposition of *mantra*-s (*nyāsa*), which is said to have a “lustre equal to the fire [at the end] of time”⁵⁶⁶, recalls that related to the *brahman/mantra* “similar to the fire of the end of the world”⁵⁶⁷, in the tongues of which the *yogin* should burn his physical body through the meditative practice taught in the *yp* of the PādS. But, apart from the similarity of these expressions, it is above all the mention of the fire-fixation which allows a parallel to be traced with the last yogic ritual, as it is described in the *yp* of the PādS. In fact, in the MVUT, to the fire-fixation applies the general rule that “whatever object one

⁵⁶⁵ MVUT, 17, 25-28, Engl transl. by Vasudeva in Vasudeva 2004: 439. Sanskrit text critically ed. by Vasudeva in Vasudeva 2004: 137-138: *sarvam apy athavā bhogaṃ manyamāno virūpakam | svaśarīraṃ parityajya śāśvataṃ padam ṛcchati || 25 || tadā pūrvoditaṃ nyāsaṃ kālānālasamaprabham | viparītavidhānena kuryāt skṛkchindiyuggatam || 26 || āgneyīṃ dhāraṇāṃ kṛtvā sarvamarmapratāpinīm | pūrayed vāyunā deham aṅguṣṭhān mastakāntikam || 27 || tam utkṛṣya tato'ṅguṣṭhād brahmarandhrān tam ānayet | chedayet sarvamarmāṇi mantreṇānena yogavit || 28 ||*.

⁵⁶⁶ MVUT, 17, 26b: *kālānālasamaprabham*.

⁵⁶⁷ PādS, *yp*, 5, 25b: *yugāntānālasannibham*.

contemplates wherever, one should consider it to be everywhere.”⁵⁶⁸. When the object is fire, this rule implies that the fixation culminates with the spreading of fire throughout the universe and “this gives the Yogin the experience of himself, and everything else, as being completely immersed in...fire...”⁵⁶⁹. This experience corresponds, *mutatis mutandis*, to the burning of the body spoken of in the *yp* of the PādS⁵⁷⁰.

Commenting this passage of the MVUT, Vasudeva remarks that the text does not explain clearly what has to be understood by the *marman*-s to be enkindled by the fire-fixation. But, he observes: “whatever *marman*s are meant, the important point is that the visualized incineration is not sufficient in itself to completely sever them and needs to be preceded by the destructive power of the mantra called the ‘Razor of the Night which is Death’”⁵⁷¹. Hence, after the instruction about the recitation of this *mantra*, the text reads: “Thus is revealed the [mantra called the] Night which is Death, which severs the vital bonds. ... Having compressed [the air] there, one should meditate on Drop, Resonance, etc. Then, quickly extracting [the air] in that place he should dismiss it once and for all with the [mantra of the] Night which is Death.”⁵⁷².

This phase of the procedure during which the *yogin*, with the help of the *mantra* and by meditating on its constituents, i.e. *bindu* and *nāda*, compresses the air and then lets it loose “once and for all”, recalls the phase of the last yogic ritual - as described in the *cp* of the PādS - during which the *sādhaka*, after having meditated on *bindu* and *nāda*, holds the vital air by blocking its ways out through the

⁵⁶⁸ MVUT, 17, 14cd, Engl transl. by Vasudeva in Vasudeva 2004: 410. Sanskrit text in *Ibidem*: 134: *yad yatra cintayed dravyam tat tat sarvagatam smaret* | 14cd.

⁵⁶⁹ Vasudeva 2004: 412.

⁵⁷⁰ See PādS, *yp*, 5, 24-26a.

⁵⁷¹ Vasudeva 2004: 440.

⁵⁷² MVUT, 17, 30ab, 32, Engl transl. by Vasudeva in Vasudeva 2004: 440. Sanskrit text in *Ibidem*: 139: *ity eṣā kathitā kālarātrimarnikṛntanī* | 30ab ... *nipīḍya taṁ tatas tatra bindunādādicintakaḥ* | *vegād utkr̥ṣya tatrasthaṁ kālarātryā visarjayet* || 32 || .

junctures of his body and, then, lets it loose through the *brahma-randhra*⁵⁷³.

To sum up, the method of egress from the body taught in the MVUT includes: a) a fire-fixation, implying the “visualized incineration” of the *marman*-s, whereby, if the MVUT views about the fixations in general are taken to their consequences, the “visualized incineration” ought to extend to the whole body of the *yogin*; b) the letting loose of the vital air of the body through the *brahmarandhra*, thanks to the power of a destructive *mantra* and, particularly, by meditating on *bindu* and *nāda*. The similarities between MVUT and PādS which have been remarked so far show that these two phases of the ritual correspond respectively - up to a certain extent and with due distinctions - to the burning of the body described in the *yp* of the PādS and to the *japadhyāna*, which enables the exit of the vital breath and then of the *jīva* from the body, and which is taught in the *cp* of the PādS.

But, whereas in the MVUT the acts of “burning” and “letting loose the vital breath” pertain to the phases of one and the same procedure, in the PādS the same acts occur, separately, in the descriptions of the last yogic ritual which are found in different portions of the work (*yp* and *cp*), namely, in passages which, being based on different sources (SS and JS), provide for this reason different descriptions of the same ritual. The fact that the MVUT puts together elements which are separate in the treatment of the PādS suggests that, also for the *sādhaka* who is following the teachings of the PādS, these acts constitute the steps of one and the same ritual practice.

To conclude, the evidence provided by the texts so far discussed testifies to the existence of a tradition that teaches yogic suicide by means of basically similar methods. To this tradition belong the SS, the JS, the PādS and, among other Śaiva works, the MVUT. But a problem arises with regard to the latter text. The MVUT “is the Tantra that Abhinavagupta takes as the basis of his presentation of the Trika in the Tantrāloka, his most comprehensive work on Tantric

⁵⁷³ See PādS, *cp*, 24, 103c-104a.

exegesis. The Tantras of the Trika (*trikaśāstram*), he tells us, are the very essence of the nondualistic corpus, and among them the Mālinīvijayottara teaches the doctrine in its purest form.”⁵⁷⁴ Actually, the idea of suicide does not seem to fit with the soteriology of the monist *śaiva*-s. For these, reality is one, there is only Śiva, who is everything and everywhere; therefore the idea that it is necessary to leave the body in order to encounter Him, is metaphysically absurd⁵⁷⁵. Moreover, for the Trika in particular, there is a possibility of liberation even in this life (*jīvanmukti*)⁵⁷⁶. Hence, as long as one considers the teachings of the MVUT as nondualistic it will be difficult to find a solution to this problem.

However, in his essay on the doctrine of the MVUT⁵⁷⁷, Sanderson argues that it was Abhinavagupta who superimposed the nondualism of his school onto the MVUT, and, what is more, the MVUT shows evidence - proved by Sanderson’s scrutiny of several passages of this work - of the dualism deemed to characterize the Siddhāntika *tantra*-s. Therefore, if one acknowledges the thesis advanced by Sanderson, the idea of suicide as a short path to immediate liberation shows itself to be consonant with the views of the *śaiva*-s, at least of those dualist *śaiva*-s who advocate that the individual souls and the Lord are distinct from each other.

Compared to the MVUT, the PādS - as well as the mentioned Pāñcarātra sources - go some way to smooth over the idea of yogic suicide. The latter, which was present and put into practice in the Śaiva milieu and explicitly mentioned in the Śaiva scriptural sources⁵⁷⁸, is not particularly emphasized in the PādS and its prac-

⁵⁷⁴ Sanderson 1992: 292 (see also *Ibidem*: notes 44 and 45).

⁵⁷⁵ This problem is discussed also by Vasudeva, who relates how Abhinavagupta himself had tried to resolve the incongruity of the teaching of yogic suicide in the MVUT (see Vasudeva 2004: 442-445).

⁵⁷⁶ This possibility is illustrated, for example, by Abhinavagupta in his *Tantrāloka* (1, 44-45).

⁵⁷⁷ See Sanderson 1992. I am indebted to F Sferra who drew my attention to this essay (personal communication of 16th June 2012).

⁵⁷⁸ See Vasudeva 2004: 437: “Many other Śaiva scriptures teach similar methods of exiting from the physical body.” (see also *Ibidem*: note 197).

tice is not specifically recommended, but regarded only as a possibility to be considered by the *sādhaka*. The relevant teaching occurs within the general treatment of the twelve-syllable *mantra*, its possible employments and the *siddhi*-s acquired thereby.

Moreover in the PādS there is no mention of the world-weariness (*nirveda*) which, in the MVUT, characterizes the *yogin* eligible for a voluntary exit from life. Instead of this ascetic, “negative” attitude towards the world, the PādS lays stress on the *yogin*’s longing for the encounter and union with the Supreme Reality⁵⁷⁹; such a feeling is the “positive” impulse which urges him away from the world.

Nonetheless, the idea of suicide as a direct means of reaching God, and hence liberation, harmonizes with the views about salvation of the *pāñcarātrin*-s. In fact, there is no *jīvanmukti* in the Pāñcarātra⁵⁸⁰ and final emancipation, which - as in the PādS - is union with the Lord, can occur only after death. Therefore, for the *sādhaka* who has reached the end of his life-span and whose longing for emancipation has grown so strong as to extinguish any other desire, the possibility of taking advantage of a *siddhi* which enables him to cause his own death and thus hasten his union with the Supreme Soul, represents a concrete and effective means of fulfilling his most fervent wish and attaining the highest aim of man.

⁵⁷⁹ See PādS, yp, 5, 20cd: *acirāt parame *tatve* (em. *tattve*) *hy abhilāṣā pravartate* || 5.20cd.

⁵⁸⁰ See TAK II 2004: 277: “According to the NāS [*Nārādīyaśaṃhitā*] 9. 306 and 344cd, through the *dīkṣā* man becomes a *jīvanmukta*. This idea is not found in other Śaṃhitā-s, as far as is known.” (“Nach NāS [*Nārādīyaśaṃhitā*] 9. 306 und 344cd wird man durch die *dīkṣā* ein *jīvanmukta*. Dies ist eine Vorstellung, die in anderen Śaṃhitās, soweit bekannt, nicht belegt ist. [Marion Rastelli]”).

