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The Philosophical and Theological Teachings of the
Pādmasaṃhitā

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Emendations to the quoted text of the PādS

The transliteration of the Sanskrit text of the PādS is based on the critical edition of the PādS by S. Padmanabhan (see Bibliography). Emendations to the text established by the editor are marked in this dissertation as follows: if a variant reading indicated by the editor in his critical apparatus is adopted, then the manuscript abbreviation (such as śrī, ma, etc.) is quoted before the emended text; if the emendation is suggested by the author of this dissertation, then the emended text is simply preceded by em.

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INTRODUCTION

This dissertation deals with the *Pādmasaṃhitā* (also known as *Pādmatantra*), a work of South Indian origin belonging to the Pāñcarātra. The latter is a Vaiṣṇava tantric religious tradition, the oldest known literary source for which is the *Nārāyaṇīyaparvan* of the *Mahābhārata* (not later than the IV-V century A. D.)¹ and the earliest literary and epigraphic references to which date back to the VII century A. D.² . The authoritative scriptures of the Pāñcarātra, the so-called *saṃhitā*-s, form a vast corpus of works which were composed over the course of several centuries.

The earliest texts originated in North India, where a Kashmirian Pāñcarātra was connected with and influenced by the Śaiva Mantramārga³. In a recent study, Sanderson argues that, during the early medieval period, within the competition among the different religious traditions for royal patronage, Vaiṣṇavism underwent a process of reformation by which, following the model of the flourishing Śaivism of the Mantramārga, the Vaiṣṇava-s provided themselves with a new tantric ritual system that found expression in the Pāñcarātra *saṃhitā*-s⁴. With regard to “the text-flow between the texts of Śaivism and those of the Pāñcarātra”, Sanderson shows how the early scriptures known as the three jewels of the Pāñcarātra, namely the *Jayākhyasaṃhitā* (JS), *Sātvatasāṃhitā* (SS) and *Pauṣkarasaṃhitā* (PauṣS), had been influenced by the ritual system of the Śaiva Siddhānta, and he suggests that these works were composed not before 850 A. D.⁵; as for the *Ahīrbudhnyasaṃhitā* (AS) and the *Lakṣmītantra* (LT), he suggests that, on account of their being indebted to the doctrines of the Trika, these *saṃhitā*-s, of South Indian origin, must postdate the

¹ See Schreiner (ed.) 1997: 1.

² See Colas 2005: 240.

³ For an outline of the history of this branch of Śaivism, see Sanderson 1988: 667ff.

⁴ See Sanderson 2009: 61.

⁵ See Sanderson 2001: 38-39, note 50 and Sanderson 2009: 62, 66-69.

Pratyabhijñāhṛdaya of Kṣemarāja (1000-1050)⁶. Furthermore, according to Sanderson, this tradition of Śaiva-influenced Pāñcarātra *saṃhitā*-s was “adapted in South India as the basis of texts such as the *Īśvarasaṃhitā* (ĪS), *Pādmasaṃhitā* (PādS) and *Pārameśvarasaṃhitā* (PārS), whose purpose, absent in the earlier *Samhitās*, was to provide scriptural authority for a Pāñcarātrika system of temple-worship.”⁷

In its spread to the South, the Pāñcarātra flourished, producing the corpus of scriptures which includes the majority of the extant *saṃhitā*-s. If the texts of northern origin are affected by the Śaiva influence, the texts belonging to the South Indian tradition of Pāñcarātra show peculiar characteristics, determined by the complex relationships of mutual influences between the Pāñcarātra and both the Vaiṣṇava Brahmanic orthodoxy and the philosophy of the Viśiṣṭādvaita Vedānta⁸. While the impact of the Brahmanic way of thinking and living resulted in a process of domestication of the “wild” features of the tantric rituals handed down in the *saṃhitā*-s, the *bhakti* spirituality characterizing the religiosity of the southern Pāñcarātra may be attributed to the influence of the Vaiṣṇava orthodoxy. The enduring importance of the southern Pāñcarātra is shown by the fact that its *saṃhitā*-s are the primary sources of the living tradition which establishes, up to the present time, the ritual followed in several South Indian Vaiṣṇava temples.

Presently, as research stands, an exhaustive history of the Pāñcarātra tradition remains to be written. Following the pioneering study by O. Schrader on the *Ahīrbudhnyasaṃhitā* (1916), S. Gupta’s translation of the *Lakṣmī Tantra* (1972) and the publication of the *Descriptive Bibliography of the Printed Texts of the Pāñcarātrāgama* by H. D. Smith (1975, 1980), in the last decades several monographies and many articles have been published, enlarging and deepening

⁶ See Sanderson 2001: 35-38 and Sanderson 2009: 70.

⁷ Sanderson 2009: 61, note 64.

⁸ With regard to the influence of the learned Vaiṣṇava Brahmanic orthodoxy on the Viśiṣṭādvaita Vedānta and on the religiosity of the Pāñcarātra of South Indian tradition, see Oberhammer 2007.

scholarly knowledge of the Pāñcarātra textual tradition. The monographic studies which have appeared to date are: the works by M. Matsubara on the *Ahīrbudhnyasaṃhitā* (1994), by M. Rastelli on the *Jayākhyasaṃhitā* (1999), by A. Bock-Raming on the *Ahīrbudhnyasaṃhitā* and *Sātvatasāṃhitā* (SS) (2002), by M. Czerniac-Drożdżowicz on the *Paramasaṃhitā* (ParS) (2003) and by M. Rastelli on the *Pārameśvarasaṃhitā* (2006)⁹. The scholarly work hitherto carried out has shown the importance of research on the Pāñcarātra sources for a better understanding of the history of the Vaiṣṇava religious traditions and philosophical schools in medieval India. The *saṃhitā*-s studied so far reveal great richness and variety in their respective theological and philosophical insights, teachings about the means of salvation and ritual systems, so that - as Rastelli has already remarked¹⁰ - the study of each of these works sheds light on certain features of the multifaceted Pāñcarātra phenomenon. This dissertation, insofar as it is the first monographic study of the PādS, aims to contribute to the research work-in-progress in the field of the South Indian Sanskrit textual tradition of Pāñcarātra.

Period of composition of the *Pādmasaṃhitā*

The authoritativeness of the PādS among the *pāñcarātrin*-s has been strengthened by its being traditionally associated with the JS, one of the three jewels of the Pāñcarātra. As Smith has already remarked, up to the present time the PādS has been one of the most widely followed *saṃhitā*, a basic text in the training of the Pāñcarātra *arcaka*-s, as well as a guide for worship in several South Indian Vaiṣṇava temples¹¹.

⁹ The full references to these works are given in the Bibliography. With regard to the articles, only those referred to or quoted in the present dissertation are mentioned in the Bibliography; therefore the latter does not provide a complete list of the publications about Pāñcarātra.

¹⁰ See Rastelli 1999: 23-24.

¹¹ See Smith 1975: 197.

As for the other anonymous works forming the corpus of the Pāñcarātra literature, it is difficult to establish a precise date of composition for the PādS. A tentative relative chronology may be inferred by means of a historical-philological approach, assessing the relationships and mutual influences between the PādS and other Pāñcarātra *saṃhitā*-s, evaluating textual correspondences (i.e. parallel passages), comparable formulations and similar teachings. But, even if it is possible in this way to indicate a *terminus a quo* and a *terminus ante quem* for the composition of the work, further problems arise with regard to the history of the text-transmission of the PādS; it is thus necessary to discuss the philological issues relating to the different layers of the text and the process of internal reworking, which so often characterizes the Pāñcarātra *saṃhitā*-s.

The traditional association of the PādS with the JS is based on a passage of the *adhika pāṭha* (“additional text”)¹² of the first chapter of the JS, where the PādS is regarded as a comment, an explanation (*vyākhyānaṃ*) of the JS. In this passage, the PārS is similarly linked with the PauṣS and the ĪS with the SS¹³. But the import of this passage is rather limited. In fact - as observed by Rastelli¹⁴ - in spite of the assertion contained in the *adhika pāṭha*, the PādS, PārS and ĪS cannot be considered as commentaries of the JS, PauṣS and SS, respectively, in the strict sense; in the case of JS and PādS, it is only possible to speak of an influence of the former on the latter, limited to specific topics. Furthermore - as remarked by Rastelli¹⁵ - not only is there no explicit statement or evidence in the PādS corroborating its dependence on the JS,

¹² As stated by the editor of the JS, this text is not found in all the manuscripts of the JS; according to K. V. S. Rajan, it constitutes a later interpolation datable to the XIV century, whereas - as acknowledged by scholars - the date of composition of the JS is not later than the IX century (for further information and a discussion about the place of the *adhika pāṭha* in the JS, see Rastelli 1999: 25-27 and Rastelli 1999a: 52ff. For a discussion of the date of composition of the JS, according to the suggestions of K. V. S. Rajan, A. Sanderson and A. Bock-Raming, see Rastelli 2006: 50).

¹³ See JS, *adhika pāṭha*, 6-8b: *vyākhyāmūlanayenaiṣāṃ gauravaṃ sampratiṣṭhitam tantrē 'py aṣṭottaraśate pārameśvarasaṃhitā || A6 pauṣkarārthavivṛttyarthā vyākhyārūpā 'vatāritā sāttvatasya vivṛttyartham īśvaraṃ tantram uttamam || A7 jayākhyasyāsyā tantrasya vyākhyānaṃ pādmam ucyate /A8ab.*

¹⁴ See Rastelli 1999: 25 and note 8.

¹⁵ See Rastelli 1999a: 55-56.

but on the contrary there is evidence against it. Firstly, in the PādS list of the five jewels of the Tantra-s - counting the *Pādma*-, *Sanatkumāra*-, *Parama*- *Padmodbhava*- and *Māhendra-saṃhitā*-s - the JS is not mentioned¹⁶; secondly, with regard to ritual and practical matters dealt with in the *yogapāda*, *kriyāpāda* and *caryāpāda*, the PādS proves to be independent from the JS; finally, the chief *mantra*-s taught in the two *saṃhitā*-s are different (namely, the *mūlamantra* [oṃ kṣīṃ kṣiḥ] in the JS and the *dvādaśākṣaramantra* [oṃ namo bhagavate vāsudevāya] in the PādS).

The results of the present study confirm that, while the JS is certainly to be considered as one of the sources which the author(s) of the PādS referred to, with regard to specific topics, yet it does not deserve a special or prominent place among the other sources of the PādS. Therefore the traditional association between the two *saṃhitā*-s is not justified from the point of view of textual criticism.

As far as the portions of the PādS discussed in this dissertation are concerned, there are a number of Pāñcarātra *saṃhitā*-s which are to be considered, either as direct references on which the text of the PādS is based, or as sources which have inspired or influenced the author(s) of the PādS in formulating their teachings about several matters. These sources are: the ParS, AS, JS, SS, and LT¹⁷. By acknowledging the dates of composition of these works suggested by scholars - namely: not before 850 A. D. for JS and SS, before 1000 A. D. for ParS¹⁸ and after 1050 A. D. for AS and LT - the beginning of the XII century may be indicated as the earliest *terminus a quo* for the composition of the PādS, at least as far as the scrutinized portions of the work are concerned.

¹⁶ See PādS, cp, 33, 204-205b: *tantrāṇāṃ caiva ratnāni pañcāhuḥ paramarṣayaḥ / pādmaṃ sanatkumāraṃ ca tathā paramasaṃhitā || 33.204 padmodbhavaṃ ca māhendraṃ kaṇvatantrāmṛtāni ca / 33.205ab.*

¹⁷ See the table of the sources of the PādS, below, p. 323.

¹⁸ For a discussion of the date of composition of the ParS, see Czerniak-Drożdżowicz 2003: 28.

In Rastelli's monographic study of the PārS, in which the work is dated from 1100 to 1300 A. D.¹⁹, the author shows that the text was compiled by taking text-passages from several Pāñcarātra *saṃhitā*-s, among which the PādS was included²⁰. On the basis of an examination of parallel passages dealing with the *pañcopaniṣad-mantra*, Rastelli argues that the PādS must be older than the PārS²¹. This is evidence that the PādS is at least earlier than the XIV century.

But a definite *terminus ante quem* is provided by Veṅkaṭanātha (1268-1369), who repeatedly quotes the PādS in his *Pāñcarātrarakṣā*²². The number of quotations, all taken from the *caryāpāda*, shows that by the time of Veṅkaṭanātha, the PādS was considered an important and authoritative source for the Pāñcarātra ritual system.

Therefore, the textual references mentioned so far lead to the conclusion that the PādS must have been composed in a period ranging from the beginning of the XII century to the second half of the XIII century A. D.

A further indication that the PādS does not belong to the group of the earlier *saṃhitā*-s is given by the structure of the text. The work is divided into four sections (*pāda*) devoted, respectively, to knowledge (*jñāna*), *yoga*, ritual (*kriyā*) and right conduct (*caryā*). Within the Pāñcarātra literature, at least among the printed texts, the PādS is the only work endowed with this fourfold division. Further exceptions are constituted by two late works, the *Bṛhadbrahmasaṃhitā* and the *Śāṇḍilyasaṃhitā*, both divided

¹⁹ See Rastelli 2006: 54.

²⁰ See *Ibidem*: 49. The passages of the PādS identified as sources of the PārS are indexed in *Ibidem*: 570-571.

²¹ See *Ibidem*: 59.

²² Examination of the text of the *Pāñcarātrarakṣā* reveals that the PādS is quoted in many places. In the edition of the PRR published in 1996, the quotations from the PādS, for which Veṅkaṭanātha himself gives the precise references, are found on the following pages: p. 9: PādS, *cp*, 19, 111c-113b and PādS, *cp*, 19, 117ab; p. 10-11: PādS, *cp*, 19, 113c-128b; p.13: PādS, *cp*, 19, 131-132; p. 50: PādS, *cp*, 13, 1-6b; p. 98: PādS, *cp*, 13, 12c-16b; p. 102: PādS, *cp*, 13, 16c-19; p. 110: PādS, *cp*, 13, 23-28b; p.126: PādS, *cp*, 13, 4c-5b and PādS, *cp*, 13, 28-30; p. 129: PādS, *cp*, 13, 31-34b; p. 164: PādS, *cp*, 13, 72c-77. Further references to the PādS are found in the Index of quotations (pp. 190-225).

into four sections which, however, are not labelled²³. With regard to the *Śaivāgama*-s, Brunner²⁴ has shown that the division into four *pāda*-s is not a characteristic either of the majority of the extant texts, or of the older sources. Most *āgama*-s “consisted originally of a continuous series of *paṭalas*, arranged according to a logical sequence, but not distributed into four sections. They dealt mainly with rituals, but were interspersed with passages – eventually whole chapters – which gave the necessary information on doctrinal, yogic and disciplinary nature”²⁵. Brunner writes that it was only around the VIII century A. D. that texts presenting this quadripartition appeared, probably as works of learned *ācārya*-s, more concerned with speculative matters than the compilers of the older *āgama*-s²⁶. This is similar to the situation of the Pāñcarātra *saṃhitā*-s: neither the majority of the extant texts, nor such earlier sources as the three jewels (JS, SS and PauṣS) present the four *pāda*-s which, on the contrary, constitute an exceptional and distinctive feature of some later works.

Contents of the *Pādmasaṃhitā*

The contents of the PādS provide full and detailed information about every aspect of the religious life of the *pāñcarātrin*, including philosophical and theological doctrines, yogic and ritual practices and rules of right conduct²⁷.

²³ For details about these two *saṃhitā*-s, see Smith 1975: 297ff and 417ff respectively.

With regard to the alleged, yet not historically proven, quadripartition of LT and *Viṣṇusaṃhitā*, see the remarks by Rastelli in TAK II 2004: 282.

²⁴ See Brunner 1986-92.

²⁵ *Ibidem*: 273.

²⁶ See *Ibidem*: 274.

²⁷ The PādS is a rather long work, its four sections containing respectively 12, 5, 32 and 33 chapters (*adhyāya*) and counting respectively 628, 150, 3045 and 5432 verses (more than 9200 verses altogether).

A detailed summary of the contents of the PādS, section by section and chapter by chapter, is found in Smith 1975: 197-244. Since a comprehensive scrutiny of the whole text of the PādS is far beyond the scope of the present study, a brief outline of the main topics dealt with in the four sections of the work will suffice and suit the purpose of this introduction.

The traditional story of the origin and transmission of the text of the PādS - i.e. the so-called “descent of the scripture” (*śāstrāvatāra*) - is related in the first chapter of the *jñānapāda* (*jp*), within a narrative framework which emphasizes the antiquity and authoritativeness of the work, presenting it as the quintessence of an original divine revelation²⁸. Accordingly, the teachings contained in the PādS were first revealed by Viṣṇu (Keśava) to Brahmā in 1,500,000 verses, then summarized and communicated by Brahmā to Kapila in 500,000 verses, then by Kapila to the serpent Padma in 100,000 verses and by Padma to Saṃvarta in 10,000 verses; because of Padma the work is called *Pādmasaṃhitā*. It is Saṃvarta himself who retraces the *śāstrāvatāra*, while he is speaking to the sage Kaṇva, whose hermitage provides the setting of the frame story of the work. Within the dialogue between Padma and Saṃvarta, the main dialogue occurs between Bhagavān and Brahmā, in which the former discloses to the latter the teachings contained in the PādS.

The first chapter of the *jp* touches also upon other matters of general interest, such as the origin and meaning of the name Pāñcarātra²⁹, for which the PādS gives its own “etymology”. According to this, the Pāñcarātra was given its denomination because in its presence the other five systems (Sāṃkhya, Yoga, Buddhism, Jainism and Śaivism) appear as dark as the night (*rātrīyante*)³⁰. In this chapter an outline is traced of the different schools of Pāñcarātra, the *siddhānta*-s, a topic which is extensively discussed in another part of the work³¹. The chapter ends with a list of 108 Pāñcarātra *saṃhitā*-s, which are regarded as canonical by the PādS.

²⁸ For a discussion of the meaning of the stories of revelation, in traditional accounts of the text-transmission of authoritative scriptures, see Oberhammer 1994; in particular, with regard to the *śāstrāvatāra* of the PādS, see pp. 51ff.

²⁹ For a discussion of the meaning of the term Pāñcarātra, see van Buitenen 1962 and van Buitenen 1971: 13-16; for a survey of the different explanations of the term, see Varadachari 1982: 119-131

³⁰ See PādS, *jp*, 1, 71c-72: [*kaṇvah*] *pañcarātrasamākhyāsau katham loke pravartate || 1.71cd* [*saṃvartah*] *pañcetarāṇi śāstrāṇi rātrīyante mahānti api | tatsannidhau samākhyāsau tena loke pravartate || 1.72*

³¹ See PādS, *cp*, 21.

The *jñānapāda* (“section of knowledge”) is the chief source for the philosophical and theological teachings of the PādS; it deals with the doctrine of God, the creation of the world of living beings, the origination and conditions of the individual souls, the causes of bondage, the means of salvation and the doctrine of liberation.

The last four chapters of this section provide a description of a purāṇic type of cosmology and cosmography, giving details about the Jambūdvīpa, the sacred geography of India, the Nether and Upper Worlds and Vaikuṇṭha.

The *yogapāda* (*yp*) (“section of *yoga*”) constitutes a general introduction to the yogic aspects of the ritual practices taught in the PādS. It contains: an outline of the yogic disciplines, which follows the classical scheme of the eight “limbs” (*aṅga*-s) of *yoga*; a description of the subtle physiology and of the related psycho-physical practices of the *yogin*; a discussion of some meditative yogic-ritual practices.

The *kriyāpāda* (*kp*) (“section of ritual”) may be considered, independently, as a liturgical manual on temple building. It provides a systematic, complete and accurate description of the rituals accompanying every stage of the construction of the temples and the installation and consecration of the cult-images. It is addressed to the *ācārya* who, being an expert both in Pāñcarātra theology and worship and in the science of building, acts as religious supervisor of the building programme, validating the activities of the craftsmen by his ritual acts.

The following topics are discussed first: the qualifications of the *yajamāna*, who is the patron in the construction of a temple, and of the *ācārya*; the principles of town planning and the selection of the site suitable for the construction of a temple in a village; the preliminary activities such as ploughing and levelling the ground; the construction and consecration of the *bālabimba* - i.e. a miniature replica of the cult-image which will be placed in the main shrine of the temple - ensuring the presence

of God during the building period. Subsequently, the rituals of the nascent temple are described: the ceremony of the first bricks, which is meant “to prepare the bricks liturgically for the vital role they are to play as the germinal seed and source of the entire future temple structure that grows from this spot”³²; the seed-vessel ceremony (*garbhanyāsa*), whereby the *ācārya* puts the “seed” of the future temple into the “womb” of the earth³³; the ceremony of the last bricks, which complements that of the first bricks.

The *kp* deals also with technical matters concerning: the different types of temples and their structural elements; the instructions for fashioning icons, detailing the materials to be employed, the iconometry, the construction of the frame-skeleton of the icon, the colours to be used. A comprehensive treatment of iconography provides full details about the representation of: the Lord in different postures, accompanied by His consorts and retinue, or mounted on His vehicle; the manifold divine figures, such as the 24 *mūrti*-s³⁴, the goddesses, the *avatāra*-s and the attendant deities.

The last part of the *kp* is devoted to the *pratiṣṭhā* ceremonies, that is to say, the rituals of installation and consecration, whereby the cult-images are permeated by the sacralizing power of the divine presence, thus becoming living manifestations of God, worthy of adoration and destined for ritual worship in the temple. The last chapter concerns the icons to be used for domestic worship.

The *caryāpāda* (*cp*) (“section of right conduct”) provides detailed information about various aspects of the religious life of the *pāñcarātrin*. The first chapter begins with a question about who is entitled to perform the worship of Bhagavān in the temples. It is claimed that only the learned *brāhmaṇa*-s are qualified to perform the worship for

³² Smith 1963: 65, note 60.

³³ Smith highlights the analogies between the rites for the nascent temple and the *saṃskāra* to be performed for an expected child (see Smith 1963: 79ff).

³⁴ The identity of the 24 *mūrti*-s and their place in the “pantheon” of the PādS are illustrated below, pp. 67-71.

others (*parārthayajana*), i.e. temple worship, whereas the members of the other caste-groups are allowed to perform only the worship for themselves (*svārthayajana*). Later the text upholds traditional and conservative views about the system of castes and stages of life.

The second chapter is devoted to the description of the ceremony of initiation (*dikṣā*), which, though open to men and women of all classes, follows specific rules if the candidates are women, *śūdra*-s or offspring of an *anuloma* marriage (in these cases, in the communication of the initiatory *mantra* [*mantropadeśa*] the *prāṇava* is left out).

The *cp* deals extensively with every element of temple worship, namely: daily worship, from the ritual of self-purification (*ātmaśuddhi*) - whereby the *pūjaka* makes himself fit for worshipping God - to every step of the daily cult (*pūjā*), including oblations with fire (*homa*), processions and so on. Instructions are also given for: the construction of the *cakrābja-maṇḍala*, icon-bathing rites and festivals (*utsava*), which are classified as *nitya* (to be celebrated regularly), *naimittika* (enjoined on particular occasions) and *kāmya* (aimed at the attainment of particular benefits).

With regard to the behaviour of the devotee, directions are given for the daily religious obligations of the *pāñcarātrin* (*pañcakālavidhi*) - namely: *abhigamana* (“approaching” God), *upādāna* (“appropriating”, i.e. collecting the materials necessary for worship), *ijyā* (“sacrifice”), *svādhyāya* (“study”) and *yoga* - and for various kinds of vows (*vrata*) and expiatory rites (*prāyaścitta*).

Chapter 21 is devoted to the classification of the different schools of Pāñcarātra, namely: *mantra-siddhānta* (to which the PādS belongs), *āgama-siddhānta*, *tantra-siddhānta* and *tantrāntara-siddhānta*; details are given about the specific modes of

worship pertaining to each *siddhānta* and about the qualifications of those who are entitled to follow each school.

After a chapter on the meanings and uses of the ritual hand gestures (*mudrā*-s), the last part of the *cp* (from chapter 23 onwards) is entirely concerned with the *mantra*-s. Beginning with the most important, the twelve-syllable *mantra*, up to those addressed to the various divine figures and to the ornaments of the Lord, their composition, repetition (*japa*), use and benefits are fully illustrated.

Aims and chief outcomes of the dissertation

The aim of this dissertation is to elucidate and discuss the philosophical and theological teachings of the PādS, as well as the role of *yoga* in the religious life and ritual practice of the *pāñcarātrin*. Attention will thus be focused on the *jp* and *yp*, the sections of the work that are intended to provide the doctrinal and theoretical background for the *kp* and *cp*, which are instead chiefly concerned with ritual and practical matters. The limited scope of this study makes it necessary to bear in mind the issue of the relation between theory and practice, doctrine and ritual, “*jñāna* and *kriyā*” - according to the formulation of Brunner³⁵ - and, consequently, entails an assessment of the relation between the sections of the text dealing, respectively, with either one or the other of these two sides of the entire teaching of the PādS.

As is well known, the sections or chapters devoted to the doctrinal and theoretical matters occupy, in most cases, only a small portion of the text of the Pāñcarātra *saṃhitā*-s, their brevity testifying to the fact that speculative issues were not crucial to the authors or redactors of these works. As is the case for the majority of the

³⁵ For a discussion of this issue, with regard to the *Śaivāgama*-s, see Brunner 1992.

literary sources belonging to the large and multifaceted “tantric phenomenon”, the Pāñcarātric scriptures deal chiefly with practical matters and are to be considered as ritual handbooks. This primacy of ritual over doctrine, which regards both the weight accorded to the former as well as its greater antiquity, is seen also in the PādS.

However, even if doctrine may be regarded as the shadow cast by the solid, ritual body of the work, yet, just as for the giant in Goethe’s *Maerchen* the vital force resided in his shadow, in the same way for the PādS the spiritual strength of its philosophical and theological teachings permeates the bulk of its practical instructions. In fact, the issues discussed in the *jp* and *yp*, concerning the concepts of God and the individual soul as well as the experience of the godhead by the devotee, provide the insight and knowledge necessary to understand the meaning of the rituals and to perform them properly. It is therefore interesting to highlight those contents of religious belief, theological concepts and philosophical ideas which contribute to shaping the *weltanschauung* complementing the ritual system of the PādS, as well as to evaluate the impact of these contents on the spirituality given voice to in the *saṃhitā*.

The chief outcomes of the present research, with particular regard to the specific and original contributions of the PādS to the Pāñcarātra way of thinking, can be briefly outlined as follows.

In the field of theology³⁶, the suggested interpretation of the PādS concept of the threefold manifestation (*rūpa*) of the Supreme Being in the light of Yādavaprakāśa’s idea of the unfolding of *brahman* in its three *aṃśa*-s, throws light on the issue of how the PādS represents the One which becomes many, that is to say, how the Highest Principle transform Itself in a manifoldness of deities and living beings. The Supreme Being, which is *brahman* theistically understood as the Supreme Person

³⁶ For an extensive discussion of the issues which are only briefly outlined here, see below, pp. 35ff.

(*puruṣottama*), unfolds in three forms (*rūpa*-s): at the divine level, He manifests Himself as the Supreme God Vāsudeva and, at the level of living beings, as spirit (*puruṣa*) and matter (*prakṛti*). By means of this threefold structure and by the concept of *rūpa*, the PādS represents the inner dynamics of the godhead, which is envisaged as a process of self-differentiation and progressive concretization. In this vision the concept of *rūpa* replaces, functionally, what in other Pāñcarātra *saṃhitā*-s (such as the AS, the JS and the ParS) is expressed by the idea of *śakti*, or rather of the *śakti*-s fulfilling an active role in the process of creation.

This original concept of *rūpa* is complemented by the concept of *mūrti*. *Mūrti*-s are the manifold divine figures, which constitute the “pantheon” of the PādS, and which arise by a process of divine emanation as particular concretizations of the Highest Vāsudeva, (*rūpa* of the Supreme Being). To these *mūrti*-s may be likened, *mutatis mutandis*, the manifold individual souls (*jīva*-s) coming into being as particular concretizations of the highest spiritual principle (the *puruṣa-rūpa* of the Supreme Being), as well as the entities (*tattva*-s) of the phenomenal world, evolving out of the primordial matter (the *prakṛti-rūpa* of the Supreme Being).

While *rūpa* is certainly a keyword in the theology of the PādS, the notion of *mūrti* shows itself to be a crucial, versatile and multivalent one. In fact, *mūrti*-s are not only the divine figures arising in the course of the process of *śṛṣṭi*; the *mūrti*-s appear as mental images endowed with corporeal features, which can be visualized and adored by the meditating devotees; moreover, *mūrti*-s are the particular concretizations of the godhead in the form of *mantra*-s, the powerful entities whose phonic, linguistic nature enables human beings to handle them, in order to bring God near to His devotees and to actualize His presence for the purpose of meditation and worship; finally, the *mūrti*-s descend into the *arcā*-s, the cult-images consecrated for temple worship.

What is impressive in this vision of the PādS is that the categories of *rūpa* and *mūrti* come to subsume and include every element of reality: as a result of the self-differentiation and transformation of the three *rūpa*-s of the Supreme Being into the manifoldness of the *mūrti*-s, every divine being, every soul, every entity and living being of the phenomenal world are regarded as concrete manifestations, at various levels of particularization, of the One Supreme God.

Another original and noteworthy element of the teachings of the PādS concerns the ritual practice of yogic suicide, which can be performed by the *sādhaka* who, by taking advantage of a specific *siddhi*, puts an end to his own life in order to hasten his final emancipation³⁷. The yogic suicide, which is reported in the Śaiva milieu and is explicitly mentioned in the Śaiva texts (such as, for instance, the *Malinīvijayottaratantra*), is traceable also in the JS, where, however, the suicide is somehow masked by a yogic-meditative practice to be performed at the occurrence of natural death. What is remarkable in the PādS is that, although the idea of suicide is not emphasized and its practice is not recommended - as is done instead in the Śaiva sources - yet the purpose of the yogic practice resulting in freeing the soul of the *sādhaka* from his mortal body is certainly not concealed; nonetheless the text manages to smooth over the idea of suicide, by dealing with it in the context of the possible use of one of the *siddhi*-s acquired by mastering the twelve-syllable *mantra*. Within the “domestication” of this tantric ritual, the PādS reassesses also the idea of *siddhi*; in fact, whereas the *siddhi*-s are generally considered as extraordinary powers to be used for the achievement of worldly aims, in this case a particular *siddhi* becomes a means to abandon the world and hasten the attainment of liberation.

³⁷ For a detailed discussion of this topic, see below, pp. 251ff.

Methodological issues

To elucidate the teachings of the PādS, on which the present research focuses, it is best to let the text speak for itself and, by interpreting it, whenever formulations of the *jp* and *yp* are scanty, or ideas are suggested only by means of metaphors, possible lacunas may be filled in by referring to relevant passages taken either from the ritual sections of the work, or from other sources. The comparative study of parallel passages taken from other Pāñcarātra *saṃhitā*-s proves to be very fruitful. In fact, the extant state of the text of the PādS is the result of the work of several authors who, over the course of time, contributed to its redaction. In doing so, they referred to the sources at their disposal in order to express or clarify their views on particular topics; yet, sometimes these authors have simply included textual elements or ideas available in the tradition, without bothering too much about their mutual connection and the inner consistency of the whole³⁸. The compositional method adopted in the PādS, as is the case for other Pāñcarātra *saṃhitā*-s, is best described as a complex work-in-progress in which the older portions of the work have been continuously enriched and modified by additions, quotations or borrowings of ideas from various sources, often, but not always, belonging to the Pāñcarātra tradition.

An analytical reading of the text of the PādS allows the different layers to be distinguished (i.e. the historically successive stages of composition of the work attributable to different authors), and aids discovery of possible interpolations resulting from the work of one and the same author who, in contributing to the redaction of the *saṃhitā*, may have inserted actual quotations or at least ideas deriving from other sources. Besides this analytical approach, it is also important, in order to achieve a synthetic overview of the work as it stands, to acknowledge the fact that the *saṃhitā*, in its extant state, also testifies to attempts at harmonization, by

³⁸ See, for instance, the discussion of the problems concerning the text and structure of the *yp* and its inner inconsistencies (below, pp. 160-162)

means of a continuous process of adjustments, of its heterogeneous components into a consistent shape. This twofold reading allows an appreciation of: the historical development of the text as expressed in the sequence of its different layers; the relevance of the new contributions by certain authors; the necessity of systematization, which is fulfilled also by the fourfold structure of the work, that appropriately encompasses the manifold elements of the tradition.

The work of the author(s) who aimed at giving homogeneity and consistency to the whole *saṃhitā* is testified by the correspondences, which are retraced in the present study, among teachings expounded in the different sections of the work. To cite just one representative case, the scrutiny of passages taken from all four *pāda*-s highlights the recurrence of the notion of *mūrti* in its different meanings: in the creation theory expounded in the *jp*, *mūrti*-s are the divine figures arising in the course of the process of *śṛṣṭi*; in the meditative practices illustrated in the *yp*, these *mūrti*-s appear as the devotee's mental images; in the *pratiṣṭhā* ceremonies enjoined in the *kp*, the same *mūrti*-s pervade the cult-images; finally, in the instructions about the use of the *mantra*-s given in the *cp* these same *mūrti*-s are considered in their phonic manifestations.

The contribution of speculatively- and scholarly-oriented author(s), well acquainted with the sources of the Pāñcarātra literature circulating in their days, as well as conversant with other religious and philosophical traditions and open to the influence of ideas coming from all of these, is recognizable in the theological and philosophical teachings of the PādS. In fact, the concepts related to God and the individual soul expounded in the *jp*, may be shown to be influenced, not only by the corresponding teachings of other Pāñcarātra *saṃhitā*-s (namely, the AS, the JS and, above all, the ParS), but also by the Vaiṣṇava Brahmanic orthodoxy and Vedānta tradition, particularly by the ideas of Rāmānuja's teacher Yādavaprakāśa. The attention to traditions other than the Pāñcarātra is evident also in the discussion of liberation

occurring in the *jp*, where the idea of liberation advocated by the PādS is compared with other concepts of salvation, such as those appertaining to the Vaiṣṇava orthodoxy, or to the monistic *advaita* Vedānta. In accordance with their concept of the individual soul, the author(s) of the PādS claim that final emancipation consists in the union (*sāyujya*) between *jīva* and *paramātmān*, where *sāyujya* implies both ultimate non-difference and non-separation between the liberated souls and God³⁹.

The doctrine of liberation of the PādS constitutes a paradigmatic case of those contradictions masked by superficial agreement which, according to Brunner, so often occur in the Tantric texts⁴⁰. In fact, the concept of *mukti* as *sāyujya* advocated in the *jp* could be considered as complemented and elucidated by the notion of a fourfold liberation - consisting of *sāyujya*, *sārūpya*, *sāmīpya* and *sālokya* - expounded in the *cp*⁴¹, if the states of *sālokya*, *sāmīpya* and *sārūpya* were regarded as the diverse and successive stages leading to the full experience of the union (*sāyujya*) between *jīva* and *paramātmān*. However, a closer scrutiny of the relevant passage of the *cp* and of the source on which it is based (a passage of the SS) shows that, actually, *sālokya* etc. indicate the diverse states experienced by different kinds of liberated souls, according to their social status in their previous worldly existence. Hence, such a hierarchical idea of liberation, strongly marked by Brahmanic thinking, testified to in the *cp*, does not necessarily correspond to, or agree with the concept of *mukti* as *sāyujya* which is expounded in the *jp*. This shows how, even with regard to the doctrinal teachings, which ought to be ascribed to the contribution of the more speculatively-minded redactors of the PādS, the ideal of homogeneity and consistency is far from being fulfilled.

Further evidence of divergences between teachings dealing with the same topics and expounded in different sections of the work is provided by the refined *yoga*-

³⁹ See PādS, *jp*, 8, 28c-34, discussed below, pp. 128-131.

⁴⁰ See Brunner 1992: 15.

⁴¹ See PādS, *cp*, 24, 87c-92, 105-109, discussed below, pp. 137-150.

permeated rituals, whose foundations are laid in the *yp* and whose methods and practice are detailed in the *kp* and *cp*. In this regard, the situation of the extant text of the PādS raises several problems. In fact, even when the existence of general correspondences allows acknowledgement that passages taken from the *yp* and the *cp* respectively are dealing with the same ritual, the presence of discrepancies suggests that the passages in question are not to be ascribed to one and the same author.

For instance, the illustration of the employment of the yogic discipline of the *dhāraṇā* in ritual practice, which is given in chapter 4 of the *yp*, may be shown to refer to the ritual of self-purification (*ātmaśuddhi*) described in chapter 3 of the *cp*⁴². However, a different authorship of the relevant passages of the two sections of the work has to be assumed, on account of discrepancies which can be explained by the insertion, in the passage of the *yp*, of elements of the ritual of *ātmaśuddhi* as it is detailed in the JS, elements which are not traceable in the description of the ritual given in the *cp*.

Another example of a ritual whose variations, in the different sections of the work dealing with it, are traceable to the influence of diverse reference-sources, is provided by the ritual practice of yogic suicide. A meditative practice illustrated at the end of the *yp* is to be considered as related to yogic suicide, whose ritual practice is described in chapter 24 of the *cp*. In their respective accounts of this last ritual, the *yp* and the *cp* set forth different procedures by which the *yogin* manages to free himself of his mortal body; this variance can be explained by the fact that the relevant passages of the two sections of the work are based on different textual sources, namely, the SS and the JS respectively⁴³. This evidence of the influence of different textual sources suggests that here - as in the above mentioned case concerning the *ātmaśuddhi* - the passages of *yp* and *cp* resulted from the work of different hands. But the specific situation of the text of the PādS is further complicated by the fact that, a

⁴² See PādS, *yp*, 4, 13c-24 and PādS, *cp*, 3, 21-81, discussed below, pp. 222-238.

⁴³ See the passages: PādS, *yp*, 5, 24c-28 based on SS, 17, 451c-456 and PādS, *cp*, 24, 96c-105b based on JS, 33, 37c-43 and 57-59, discussed below, pp. 252-259 and pp. 260-268 respectively.

comparison of the details of yogic suicide given in the *yp* and *cp* with the teaching related to the same ritual contained in the *Mālinīvijayottaratantra* (a Śaiva *Tantra* of the Trika), shows that what appeared to be different methods of departure of the soul from the mortal body - taught in the *yp* and *cp* of the PādS respectively - prove to be simply different steps of one and the same ritual, as it is taught in the *Mālinīvijayottaratantra*⁴⁴.

These few instances highlight the problems faced in attempting to reconstruct the manner of composition of the PādS and to assess the relations of its four *pāda*-s to each other and of the teachings expounded therein.

Remarks regarding the composition of the work

The introductory verses of the *kp* provide, indirectly, a first clue to reconstructing the manner of composition of the *saṃhitā*, especially with regard to the relation among its *pāda*-s. There, one reads: “[Brahmā:] O Bhagavān, Lord of the chiefs of the gods, holding the conch shell, the wheel and the club, knowledge and *yoga*, both granting liberation as a fruit, have been entirely heard. [1] O God, non-learned people do not have any right to these two. [2ab] Be pleased to teach, for the non-learned men [who are] devotees and also wishful for a way [of salvation], that straight means by which [one] attains the reward of liberation as well as the other [reward], heaven and so on. [2c-3] This and the other one should be spoken about if there is favor towards me. O Madhusūdana, please explain what is the way of worshipping you. [4] [Śrī Bhagavān:] As far as my abode is concerned, after having built it with wood, metal, stone and so on, proceeding properly, following every injunction, according to the way established by the authoritative texts, [5] worship me, o you having the lotus as a

⁴⁴ See below, pp. 268-273.

seat, according to the rule hereafter expounded. Hence listen to the injunctions related to ritual (*kriyā*), beginning with the act of dragging and ending with the ceremonies of consecration. [6] I shall speak about the prescribed rites through which I become soon pleased. Those men who are proficient in the sciences, who have learnt by hearing the authoritative texts, these adore me, being wholly devoted to knowledge and *yoga*. [7-8ab] [But] also for the other, non-learned devotees, [who are] endowed with many perfections and who establish me in [my] abode, success is speedily produced. [8c-9b] Knowledge and *yoga*: only this is cause of liberation; [9cd] but after having established me in [my] abode, man reaches heaven. Success [is gained] not only for the one who propitiates [me], after having settled me in [my] abode, [10] [but] also for those who are dwelling near [my] abode. Therefore, o Brahmā, with all his soul man should establish me in [my] abode. [11]⁴⁵.

Tackling the problem of who is eligible to receive the teachings contained in the different sections of the work, the text makes a distinction between two categories of devotees: on the one hand, there are those who have the right and qualification (*adhikāra*) to gain access to the teachings concerning *jñāna* and *yoga*, which provide them with a means of liberation; on the other hand, there are the “non-learned devotees” (*ajñānin bhakta*-s, as in verse 2c), who are not entitled to the whole knowledge of the tradition, but are longing for and deserving a way of salvation. The path suitable for these *ajñānin bhakta*-s has to be a straight one (*rju*), where the

⁴⁵ PādS, kp, 1, 1-11: [brahmā] bhagavan devadeveśa śaṅkhacakraḡadādhara / jñānayogau ca kārtsnyena nirvāṇaphaladau śrutau // 1.1 taylor aviduśāṃ deva nādhikāraḡ kadācana / ajñānināṃ ca bhaktānāṃ gatiṃ cāpicchatāṃ nṛṇāṃ // 1.2 yenopāyena nirvāṇaphalaṃ svargādi catarat / bhavaty upāyaṃ tam rjum upadeṣṭuṃ tvam arhasi // 1.3 idam anyac ca vaktavyaṃ yadi mayy asty anugrahaḡ / tvad arcane ko 'bhyupāyaḡ kathyatāṃ madhusūdana // 1.4 [śrībhagavān] kṛtvā pratividhiṃ samyag dāruḡloha śilādibhiḡ / tatsthāpayitvā matsthāne śāstradrṣṭena vartmanā // 1.5 yajasva mām vakṣyamāṇavidhinā kamalāsana / karṣaṇādi pratiṣṭhāntaṃ kriyāvidhiṃ ataḡ śṛṇu // 1.6 vakṣyāmi yena vidhinā prasīdāmy acirād aham / adhītino ye vidyāsu śāstrāṇi śrutapūrvīṇaḡ // 1.7 te mām bhajante puruṣaḡ jñānayogaparāyaṇaḡ / anyeṣāṃ apy aviduśāṃ bhaktānāṃ bahusampadāṃ // 1.8 jāyate siddhir acirāt sthāne sthāpayatāṃ ca mām / jñānaṃ yogaś ca yad idam kevalaṃ muktikāraṇaṃ // 1.9 sthāpayitvā tu mām sthāne puruṣaḡ *satvam (em. ba svargaṃ) aśnute / yo mām saṃsthāpya sadane samārādhayati svayam // 1.10 na tasya kevalaṃ siddhiḡ sthānābhyarṇajuṣāṃ api / tasmāt sarvātmanā brahman sthāne mām sthāpayet pumāṇ // 1.11.

adjective *rju* conveys the idea of a direct, short way, easier than the path of *jñāna* and *yoga*, that is to say, a means within the reach of any devotee. This straight means - which grants both rewards, heaven and eventually liberation - consists in instituting temples and worshipping God therein.

By the expression “non-learned devotees” the text seems to indicate the patrons in the construction of temples, i. e. the *yajamāna*-s, who are actually mentioned later on in this passage⁴⁶. The identification of the *ajñānin bhakta*-s with the *yajamāna*-s is supported by the depiction of the latter which is given in a passage of the ParS. Actually, the dialogue between Brahmā and Bhagavān, which opens the *kp* of the PādS, recalls a similar dialogue, in a similar context, occurring at the beginning of chapter 18 of the ParS, which deals with the ceremonies of installation and consecration of cult-images in temples. In the ParS, Brahmā asks: “[There are] men who [are] richly furnished with money and grain, devoid of knowledge, full of devotion [and] very powerful: what shall be the course of worldly existence for them? [1] In fact they are not capable of worshipping the supreme God with ritual acts, with the mind [or] with words of praise, therefore tell [me what is] most suitable for them? [2]” The Lord answers: “For people [who are] lacking in knowledge, devoted and also wealthy, the best [thing to be] done is success [obtained] by establishing the God of gods [in a temple]. [3]”⁴⁷. Thus, in the ParS too the wealthy people who ought to

⁴⁶ See PādS, *kp*, 1, 15c-17b: “Know the *yajamāna* as endowed with all [these] qualities: [he should be] full of faith, a believer, a devotee, richly furnished with money and grain, having great power, virtuous, clever, correct in conduct, without avarice, a *brāhmaṇa*, a *kṣatriya*, a *vaiśya*, or a *śūdra* and also the offspring of an *anuloma* marriage. [15c-17b]” *śraddhāvān āstiko bhakto dhanadhānyasamṛddhimān* // 1.15cd *mahotsāhaḥ śucir dakṣaḥ kṛtajño lobhavarjitah / brāhmaṇaḥ kṣatriyo vaiśyaḥ śūdro vāpy anulomajaḥ* // 1.16 *jānīhi yajamānaṃ taṃ sarvaiḥ samuditam guṇaiḥ* / 1.17ab.

⁴⁷ ParS, 18, 1-3: [*brahmā*] *ye narā dhanadhānyena samṛddhā jñānavarjitāḥ / bhaktimanto mahotsāhāḥ kiṃ teṣāṃ saṃsṛtir bhavet* // 18.1 *na hi te paramaṃ devaṃ karmaṇā manasā girā / śaktāḥ pūjayituṃ tasmāt brūhi teṣāṃ mahad hitam* // 18.2 [*paramaḥ*] *pumsām akṛtavidyānām bhaktānām dhaninām tathā / sthāpanād devadevasya vihitam siddhir uttamam* // 18.3.

Comparing this passage with the above quoted PādS, *kp*, 1, 15c-17b, it is possible to recognize some similar expressions used in the two *samhitā*-s to describe the *yajamāna*: *dhanadhānyasamṛddhimān* (PādS, *kp*, 1, 15d) corresponds to *dhanadhānyena samṛddhā* (ParS, 18,

patronize the construction of temples are depicted as “devoid of knowledge but full of devotion”, that is to say, as “non-learned devotees”.

But the label of *ajñānin bhakta*-s, indicating those for the benefit of whom are intended the teachings contained in the *kp* of the PādS, applies to a group of devotees much larger than that formed by the restricted category of the *yajamāna*-s. In fact, in the passage of the *kp* quoted above it is stated that the benefits resulting out of the meritorious deed of establishing the abode of God are obtained not only by the patron, but are extended also to all those who are living near the temple. This is due to the beneficial influence of the temple over the area surrounding it, as well as to the benedictory power of the god, whose presence in the sanctuary is actualized by the ceremonies of consecration⁴⁸. Moreover, once the temple is finished and functioning, public worship will grant its fruits for all members of the Pāñcarātra community, that is to say for all those who can pay homage to the cult-images, attend processions, festivals and all the ritual acts of public worship to which every devotee is allowed to assist.

Therefore, this averred categorization of the devotees into *jñānin* and *ajñānin* should not be taken too literally: in the first place, because the benefits granted by temple life are extended to all devotees, the non-learned, as well as the learned ones; in the second place, because, in spite of the statement that the teachings expounded in the *kp* are meant to provide a means of salvation for the *ajñānin bhakta*-s, these teachings are actually addressed to the ritual specialists, who indeed are learned people. Finally, one cannot properly speak of non-learned devotees, because a certain knowledge of the doctrines of the tradition and acquaintance with the yogic practices are necessary

1a), *bhaktah* (PādS, *kp*, 1, 15c) to *bhaktimantah* (ParS, 18, 1c) and *mahotsāhah* (PādS, *kp*, 1, 16a) to *mahotsāhāḥ* (ParS, 18, 1c).

⁴⁸ For a discussion of this topic, see below, pp. 142-146.

for every *pāñcarātrin*⁴⁹, for the accomplishment of the daily religious obligations (*pañcakālavidhi*), which include the study of the scriptures and the practice of *yoga*⁵⁰.

These considerations lead to the conclusion that the significance of the introductory passage of the *kp* consists not so much in its explicit statements about *jñānin*- and *ajñānin*- *bhakta*-s, as in the fact that it reveals the need to establish the right place of the *kp* in the *saṃhitā* and, implicitly, to justify the fact that such a large portion of the work is devoted to the teachings concerning temple building, consecration of cult-images, iconography and so forth. Actually, the importance attached to what constitutes the material precondition for temple worship is so great that - unlike other, earlier *saṃhitā*-s⁵¹ - a whole section of the PādS deals exclusively with these topics.

This uncommon feature of the work may be explained by the historical circumstances in which the text of the PādS took its extant form: in the context of the rivalry between the followers of the Pāñcarātra and Vaikhānasa sects for control over the Vaiṣṇava temples in South India, it became imperative to have a solid scriptural authority for the Pāñcarātra system of temple worship, which included every aspect of the ritual activities related to the temples, beginning with their foundation. In fact, the rules according to which a temple was built and its cult-images were consecrated determined the ritual to be successively followed in that temple. Therefore, in order to establish their own ritual system in a given temple, the *pāñcarātrin*-s needed to supervise the whole building programme and to codify the latter precisely. This need was fully met by the systematic treatment of the subject provided by the PādS, the *kp*

⁴⁹ As Brunner remarks with regard to the Śaiva-s: “no initiated Śaiva can perform his ritual without the knowledge of the categories involved; and this ritual would have no fruit without a strict discipline, and a certain practice of *yoga*.” (Brunner 1986-92: 269).

⁵⁰ The daily religious obligations of the *pāñcarātrin* are described in chapter 13 of the *cp*. The study of the traditional scriptures (*svādhyāya*) is treated in verses 66c-72b, the practice of *yoga* in verses 75-77.

⁵¹ To quote just a few examples: the JS devotes only one chapter, the 20th, to the installation and consecration of cult-images; in the SS, chapter 24 deals with temple construction and fashioning of icons and chapter 25 gives a description of the *pratiṣṭhā* ceremonies; in the ParS, chapters 18 and 19 deal with the installation and consecration of temple icons and chapter 23 is devoted to iconography.

of which can itself be considered as a representative and complete liturgical manual on temple building, complementing the exhaustive information about temple worship given in the *cp*.

But the ritual performed by *ācārya* and *arcaka*-s in the temples for the benefit of the community of devotees, or rather for the well-being of the whole country, that is to say the so-called “worship for others” (*parārthayajana*), was neither the oldest nor the only form of worship taught in the tantric scriptures. Accordingly, while the importance of the *kp* testifies to the fact that temple worship was a crucial concern for the author(s) of the PādS, nonetheless, the introductory passage of the *kp* gives voice also to the outlook of the performers of private worship, the so-called “worship for oneself” (*ātmārthayajana*). In fact, in the learned devotees who, while worshipping God, resort to those forms of knowledge and *yoga*⁵² which provide them with a means of emancipation⁵³, one may recognize the *sādhaka*-s, who worship God with the *yoga*-permeated ritual that requires the mastering of a *mantra*; this form of worship is aimed at the *sādhaka*’s own benefit, which may be either the obtainment of various *siddhi*-s or the attainment of liberation.

Historically, the “worship for oneself” represented the chief concern of the older tantric texts which were produced in the *sādhaka*’s circles, whereas the “worship for others” became a major topic in the later texts which elaborated a ritual system pertaining to the *ācārya*-s. However, these two forms of worship coexisted and influenced each other in the tantric scriptures⁵⁴. A discussion of the complex structural and historical connection between *ātmārthayajana* and *parārthayajana* in the PādS would certainly be beyond the scope of the present study. However, these

⁵² See PādS, *kp*, 1, 7c-8b: “those men who are proficient in the sciences, who have learnt by hearing the authoritative texts, these adore me, being wholly devoted to knowledge and *yoga*.” *adhīto ye vidyāsu śāstrāṇi śrutapūrvīṇaḥ // 1.7cd te mām bhajante puruṣāḥ jñānayogaparāyaṇāḥ // 1.8ab*.

⁵³ See PādS, *kp*, 1, 9cd: “knowledge and *yoga*: only this is cause of liberation.” *jñānam yogaś ca yad idaṃ kevalam muktikāraṇam // 1.9cd*.

⁵⁴ For a discussion of this topic in the Śaiva tradition, see Brunner 1990.

issues should be borne in mind in evaluating the passage of the *kp* which, besides the intention of its author to establish the right allocation for the teachings contained in each section of the *saṃhitā*, provides a clue to understanding the way in which the work reached its extant state.

One may thus put forward the following hypothesis which, far from providing a final conclusion about the history of the text-transmission of the work, rather indicates the research still to be done. The *cp*, which by itself covers the essential matters of interest of a *saṃhitā* - namely, initiation, religious obligations of the devotee, temple worship, use of the *mantra*-s etc. - may be regarded as the oldest ritual core of the PādS. To this original core was added the *kp*, probably at a later date, as is suggested by the following considerations. The length, accuracy and systematic character of the *kp* bears no comparison with the treatment of the same topics to be found in other, earlier Pāñcarātra *saṃhitā*-s, so that - as already remarked - the *kp* is shown to be a comprehensive and independent treatise on the rituals connected with temple building. This treatise was annexed to the PādS with a view to complement the information on temple worship given in the *cp* and, at the same time, to enhance the relevance of all that concerned temple life within the teachings handed down in the *saṃhitā*. The reasons for this substantial addition to the earlier core of the work, formed by the *cp*, should be sought in the historical circumstances in which the PādS took its extant form. Hence further research is obviously needed: on the one hand it should be ascertained how the “worship for others” acquired its increasing importance in the religious life of the *pāñcarātrin*-s, thereby heightening the prestige of those entitled to perform the *parārthayajana*; on the other hand the relationships between the Pāñcarātra and Vaikhānasa sects within the frame of the socio-religious life of medieval South India should be investigated.

Finally, the *jp* and *yp* may be ascribed to the contribution of some speculatively- and scholarly-oriented author(s), who intended to provide the already well established

Pāñcarātric system of temple worship with a theological and a yogic-meditative background. Although some of the contents of these sections of the work, particularly those of the *yp*, were certainly drawn from an ancient background of knowledge derived from the experiences of the *sādhaka*-s, these two *pāda*-s as such seem to constitute the latest portions of the *saṁhitā*. This is proved also by the already remarked discrepancies and attempts at harmonization between teachings expounded in these and in the ritual sections, respectively. To the hand of one of these later redactors of the *saṁhitā* may be attributed the introductory passage of the *kp*, which aims at assigning this section to its proper place within the whole work. Thus, the distribution of the contents of the *saṁhitā* in the four *pāda*-s met the requirement of these later and systematically-minded author(s) to provide a comprehensive work that discussed, within a well ordered structure, all the main concerns of the Pāñcarātra tradition.

PART I

I THE DOCTRINE OF GOD

The threefold manifestation (*rūpa*) of the Supreme Being

The theology of the PādS is influenced by the learned Vaiṣṇava Brahmanic orthodoxy which - as remarked by Oberhammer⁵⁵ - had an important impact on the religiosity of the Pāñcarātra. More specifically, in the theology of the PādS it is possible to recognize the influence of the teachings of the Rāmānuja's teacher Yādavaprakāśa⁵⁶, a *vedāntin* who belonged to this orthodoxy. The starting-point of the elaboration of the doctrine of God is, in the PādS, a definition of *brahman*, which is described with an *Upaniṣad*-flavoured language. By expounding its concept of God in the light of the Brahmanic, *Upaniṣad*-derived idea of *brahman*, the PādS shows itself to be affected by the outlook of the Vedānta tradition, which strongly influenced the philosophical and theological views of the learned Vaiṣṇava Brahmanic orthodoxy⁵⁷.

Conceived as the Supreme Being, whose essential nature is consciousness and bliss, *brahman* is theistically understood, in the PādS, as the Supreme Person (*puruṣottama*); as such, *brahman* is both transcendent and immanent and its relation to the world is characterized - in accordance with the *bhedābheda* advocated also by Yādavaprakāśa - by a difference-and-non difference⁵⁸.

This Supreme Being, moved by His own will, unfolds in three forms (*rūpa*-s): at the divine level, He manifests Himself as Vāsudeva and, at the level of living beings, as

⁵⁵ See Oberhammer 2007: 53-54. In this essay the author gives and discusses a few examples of the influence of orthodox Vaiṣṇavism on the Pāñcarātra *saṃhitā*-s.

⁵⁶ I am indebted for the suggestion of this interpretative hypothesis to G. Oberhammer.

⁵⁷ See again Oberhammer 2007: 37.

⁵⁸ For a detailed discussion of the concept of *brahman* in the PādS, see below, pp. 39-56.

puruṣa and *prakṛti*. *Rūpa*, which is a keyword in the theology of the PādS, has different shades of meaning, according to whether it refers to either Vāsudeva, *puruṣa* or *prakṛti*.

Vāsudeva is the *brahman* having a name and a form; as is explicitly stated, *brahman* “is called Vāsudeva” (*vāsudevāhvayaṃ*, PādS, *jp*, 5, 32b) and Vāsudeva is “the first form” (*rūpam ādyam*, PādS, *jp*, 2, 11b) of *brahman*. The Supreme Being, on account of His being by His own nature conscious and volitive, is conceived as Supreme Person (*puruṣottama*); in His transcendent state this Supreme Person is formless - as suggested also by His representation as a Light⁵⁹ - and, yet, harbours the will to take a form. Hence, due to this will, the Supreme One manifests Himself as Lord Vāsudeva, who is endowed with the outward appearance of a heavenly bodily shape. Thus, when referred to Vāsudeva, the term *rūpa* designates the manifestation of *brahman* as the first and foremost divine being, the Supreme God.

Out of Vāsudeva come into being, by a process of divine emanation, the various divine figures (*mūrti*-s) which constitute the “pantheon” of the PādS. These *mūrti*-s represent as many self-differentiations of the Supreme Being, which concretizes Himself in manifold, particular divine beings. Since Vāsudeva causes the progressive arising of the divine figures (*mūrtyutpatti*), or rather, since the Supreme Being in His form (*rūpa*) of Vāsudeva is the origin of the *mūrti*-s, one can say that the relation between *rūpa* and *mūrti* is the same as that between cause and effect: the *ādyarūpa* Vāsudeva is the matrix of the *mūrti*-s⁶⁰.

While at the divine level the Supreme Being manifests Himself as Lord Vāsudeva, because of His will to bring forth the world and living beings, the Supreme One unfolds into *prakṛti* and *puruṣa*⁶¹. In His *prakṛti-rūpa*, the Supreme Being displays His own non spiritual (*acetana*) form, manifests Himself as the eternal primordial matter, which

⁵⁹ See PādS, *jp*, 2, 6c-7, quoted and commented below, pp. 57-59.

⁶⁰ For a detailed discussion of the manifestation of the *ādyarūpa* Vāsudeva and of the successive *mūrtyutpatti* (described in PādS, *jp*, 2, 6c-40), see below, pp. 57-77.

⁶¹ For a detailed discussion of the creation theory of the PādS, see below, pp. 89ff.

is the matrix of all things. *Prakṛti* is to be regarded as the way in which the Supreme Being reveals Himself as the phenomenal world.

On the other hand, in His *puruṣa-rūpa* the Supreme Being manifests Himself as the spiritual principle which gives rise to and concretizes itself in the plurality of individual souls. As Vāsudeva represents the first and the foremost divine being, so the *puruṣa* represents the original consciousness, the ultimate source of every individual soul. Thus, when referred to the *puruṣa*, the term *rūpa* designates the way in which the Supreme Being manifests Himself as the spiritual essence which is one and the same in every *jīva*, in the soul of every human being.

By means of this threefold structure and by the concept of *rūpa*, the PādS represents the inner dynamics of the godhead and attempts to explain how the One becomes many. *Brahman*, the Supreme Being, becomes the Highest God, by taking the form (*rūpa*) of Vāsudeva; He manifests Himself in the form (*rūpa*) of *prakṛti*, in order to bring forth the phenomenal world; He assumes the form (*rūpa*) of *puruṣa*, in order to endow living beings with consciousness. The basic structure of the three *rūpa*-s is further developed and enriched by the concept of *mūrti*. In fact the divine figures (*mūrti*-s) arising as particular concretization of the Highest Vāsudeva can be likened, *mutatis mutandis*, to the multitude of the *jīva*-s coming into being as particular concretizations of the highest *puruṣa*, as well as to the *tattva*-s, i. e. the constitutive principles of the phenomenal world which evolve out of the primordial *prakṛti*.

This structure of three *rūpa*-s recalls the system of Yādavaprakāśa, with the proviso that it is only possible to speak of analogy of models of thought and not of identity of contents. According to Yādavaprakāśa⁶², the *brahman* - conceived as the Absolute, the pure Being - takes a threefold form, unfolds into three particular concretizations (*aṁśa*-

⁶² For the exposition and discussion of the teachings of Yādavaprakāśa, inferred on the basis of the extant fragments attributed to him and of the arguments of his opponents, see Oberhammer 1997.

s), namely: the *bhoktr*, i.e. the enjoyer, the subject, the spiritual principle, the soul; the *bhogyā*, i.e. what is enjoyed, the object, the matter along with its modifications; the *niyantr*, i.e. the ruling principle, *īśvara*, the Lord. It is clear that the Vāsudeva of the PādS corresponds to the *niyantr* of Yādavaprakāśa, the *puruṣa* to the *bhoktr* and the *prakṛti* to the *bhogyā*, so that the two models may be juxtaposed in the following way:

PādS

Yādavaprakāśa

BRAHMAN (RŪPIN)

BRAHMAN (AṂŚIN)

3 RŪPA-S

3 AṂŚA-S

PURUṢA VĀSUDEVA PRAKṚTI

BHOKTR NIYANTR (ĪŚVARA) BHOGYA

Thus, for Yādavaprakāśa, the *brahman*, substance of pure Being (*sanmātradravyam*), endowed with the power of becoming everything (*sarvaśaktiyuktam*), unfolds at the time of *sr̥ṣṭi* into its *aṁśa*-s, which are the Lord, the souls and primordial matter. In accordance with the *bhedābheda*vāda, these *aṁśa*-s are distinct and non distinct from *brahman*; they result from a transformation of *brahman* in the sense of the *satkāryavāda* (i.e. the Sāṃkhya theory of causation, according to which the effect is already present in a potential state in the cause). The relation of *brahman* to its *aṁśa*-s is compared with the relation of the ocean to foam, waves and bubbles, or with that of clay to pots, vases and so on. Actually, each of these two similes expresses one aspect of the polarity of the difference-and-non difference (*bhedābheda*) between *brahman* and its particular concretizations. The ocean simile points to the identity (*abheda*) between *brahman* and its *aṁśa*-s: the waves curling and foaming out of the surface of the water cannot be substantially distinguished from the mass of water of the ocean; similarly, the Lord, the individual souls and the phenomenal world, being nothing but portions of *brahman*, share its substance, participate in its nature, so that they cannot be properly distinguished from the *brahman*. On the other hand, the clay simile stresses the

difference (*bheda*) between *brahman* and its *aṃśa*-s: although the pots etc. are only modifications of the same matter, they are nevertheless endowed with individual and distinctive characteristics of shape, colour and so on, and have a reality and an identity of their own; similarly one should acknowledge the reality of the Lord, the individual souls and the phenomenal world, which, though they are only modifications of the *brahman*, yet they are entities of their own, endowed with ontological consistence.

In the following discussion of the doctrine of God in the PādS, the suggested parallel with the ideas of Yādavaprakāśa will be substantiated by elucidating firstly, the relation of Vāsudeva to the Supreme *brahman* and secondly, the specific connotations of the term and the concept of *rūpa*, according to whether it is used in relation to *puruṣa* or to *prakṛti*. Even as it stands, this interpretative hypothesis already allows discernment of the consistent structure underlying the theological teachings of the PādS, and enhances appreciation of the originality of the PādS contribution to the Pāñcarātra theology.

Brahman as God

The PādS gives its definition of *brahman* in a passage where Bhagavān, questioned by Brahmā about the nature of *brahman*, enumerates the characteristics of the Supreme Being; in doing so, He actually discloses Himself, illustrating His own manifold qualities. This self-revelation of the Lord provides a sort of theology *in nuce*, where the concept of God of the PādS is epitomized in its chief features. This passage (PādS, *jp*, 5, 28c-39), hereafter referred to as the *brahmalakṣaṇa* passage, is followed by explanations of this description of *brahman* (given in PādS, *jp*, 6, 1-29).

These two extracts of the PādS (*jp*, 5, 28c-39 and *jp*, 6, 1-29) relate directly to two portions of the AS⁶³ and the JS⁶⁴, both of which deal with a description of *brahman*. A

⁶³ See AS, 2 and its Engl. transl. by Matsubara in Matsubara 1994: 171-177.

comparison of the PādS with the relevant passages of these two *saṃhitā*-s shows that, on the one hand, the PādS is clearly inspired, with regard to the main issues discussed, by the AS; while, on the other hand, the evidence of several parallels and textual correspondences with the JS proves that the text of the PādS is actually based on the text of the JS.

As for the AS, in its negative definition of *brahman*⁶⁵, which echoes the well known *neti neti* of the *Bṛhadāraṇyaka Upaniṣad*, the text of the AS is affected by the Upaniṣadic language which is also used by the author(s) of the PādS in their discussion on the nature of *brahman*. Moreover, some of the most important attributes and names mentioned and explained in the AS description of *brahman* are found also in the *brahmalakṣaṇa* passage of the PādS; for instance, in both texts the Supreme *brahman* is defined as infinite, eternal, beyond the range of speech and thought and is called *paramātmān*, *Bhagavān*, *Vāsudeva*⁶⁶.

Regarding the parallels between PādS and JS⁶⁷, the table⁶⁸ below shows how, in the discussion of the *brahmalakṣaṇa* passage contained in PādS, *jp*, 6, 1-29, the author(s) of the PādS have borrowed several similes from the JS, in order to explain the attributes ascribed to *brahman* in the *brahmalakṣaṇa* passage. The parallel verses indicated in the table, though not corresponding *verbatim*, express the same, or very similar, ideas. Actually, the author(s) of the PādS do not discuss, develop or clarify the contents of the textual source to which they refer, they limit themselves to taking from the JS expressions or ideas which suit them in order to express their own views.

⁶⁴ See JS, 4, 60-123 and its German transl. by Rastelli in Rastelli 1999: 394-399.

⁶⁵ See AS, 2, 47-52.

⁶⁶ See particularly AS, 2, 26c-37b.

⁶⁷ For a detailed comparison between the passages PādS, *jp*, 6, 1-29 and JS, 4, 72ff, see Rastelli 1999a: 60-69.

⁶⁸ The translation and comment of the verses of the PādS quoted in this table are found in the following pages, where the *brahmalakṣaṇa* passage, along with its explanations contained in PādS, *jp*, 6, 1-29, is discussed in detail.

verses from PādS, <i>jp</i> , 6, 1-29	verses from JS, 4, 72ff
<i>sarvataḥ pāṇipādādi brahmaṇo rūpam īritam / arūpasyāpi tat sarvaṃ kathayasva yathātatham 6.1</i>	<i>sarvataḥ pāṇipādādyair yad uktam lakṣaṇais tvayā / na caikam upapadyeta ghaṭate tad yathādiśa 4.72</i>
<i>carācaram idaṃ kṛtsnam ākṣiptam paramātmanā / yatas tat sarvapāṇitvaṃ tasya lakṣaṇam ucyate 6.2</i>	<i>tathā samastam ākṣiptam yasmād vai paramātmanā 4.76cd tasmād vai sarvapāṇitvaṃ sarvagasyānumīyate / 4.77ab</i>
<i>deśakālaviśeṣeṇa saṃyuktaṃ parameṣṭhinā / yaugapadyena satataṃ sarvataḥpāt prabhuḥ smṛtaḥ 6.3</i>	<i>nāvacchinnaṃ hi deśeṇa na kālenāntarikṛtaṃ 4.77cd atas sarvagatatvād vai sarvataḥpāt prabhuḥ smṛtaḥ / 4. 78ab</i>
<i>tiryag ūrdhvaṃ adhaś coccair gatvā bhāsayate jagat / ravir yathā tathā kṛtvā viśvataścakṣur ucyate 6.4</i>	<i>ūrdhvaṃ tiryagadhoyātair yathoccair bhāsayed raviḥ 4.78cd tadvat prakāśarūpatvāt sarvacakṣus tato hy ajaḥ / 4.79ab</i>
<i>sarvaṃ puraḥsthitam tasya vastujātaṃ yatas tataḥ / viśvatomukhatā tasya brahmaṇaḥ kamalāsana 6.5</i>	<i>yathānantarasās sarve tasya santi sadaiva hi / sarvatra śāntarūpasya atas sarvamukhaḥ smṛtaḥ 4.81</i>
<i>jñānendriyāṇi sarvāṇi śrayante śira uttamam / tathā jñānāśrayatvena jñeyaḥ sarvaśirāḥ prabhuḥ 6.6</i>	<i>yathā sarveṣu gātreṣu pradhānaṃ gīyate śiraḥ 4.79cd bhava 'smin prākṛtānām tu na tathā tasya sattama / samatvāt pāvanatvāc ca siddhas sarvaśirāḥ prabhuḥ 4.80</i>
<i>vidūram avidūrasthaṃ tathā vyavahitetare / śṛṇoti śabdasaṅghātaṃ tenāsau sarvataḥśravāḥ 6.7</i>	<i>śabdarāśir yato viddhi sa eva parameśvaraḥ / sarvataḥśrutimāṃś cāto yathā dṛkśrāvakoragaḥ 4.82</i>
<i>bhinno vahnir ayaḥpiṇḍād abhinna iva dṛśyate / tadvad vyaktād bahir bhūto vyaktam āvṛtya tiṣṭhati 6.8</i>	<i>ayaḥpiṇḍe yathā vahnir bhinnas tiṣṭhaty abhinnavat / tadvat sarvaṃ idaṃ devo vyāvṛtya paritiṣṭhati 4.83</i>
<i>antarbahir abhivyāpya tiṣṭhaty eko mahārṇave 6.14cd nimagnasyeva kumbhasya bahirantar apāṃ sthitiḥ / 6.15ab</i>	<i>sarvadāntargatasyaiva kumbhasya ca yathodakam 4.87cd tathā sarvasya jagato bahirantar vyavasthitaḥ / 4.88ab</i>

<i>vitatya vāyur ākāśaṃ yathaikas tiṣṭhati prabhuh / tathā carācaram viśvaṃ vyāpya tiṣṭaty ajaḥ svayam 6.23</i>	<i>ākāśasya ca yo vāyus tad dvayor apy abhedataḥ / tathā tasya vibhaktyaikyaṃ bhūtānām hi parasya ca 4.92</i>
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Notwithstanding the similarities between the text of the PādS and those of the AS and JS, it is important to acknowledge that, in each of these three works, the discussion about the nature of *brahman* has a different meaning and a specific function, according to the theological views expressed by each *saṃhitā*. Thus, in order to understand the relevance of a definition of *brahman* for the elaboration of the doctrine of God in the PādS, what is important is to consider how the author(s) of the PādS, on the basis of the material provided by the other *saṃhitā*-s, have worked out their own ideas on this issue.

This is the *brahmalakṣaṇa* passage of the PādS: “[Brahmā:] Now, o Lord of the chiefs of the gods, please reveal to me what *brahman* is [28cd]. [Śrī Bhagavān:] *Brahman* is characterized by bliss, has the form of [undifferentiated] sound, [is] unchangeable, unaffected by defects and so on, [is] the actionless one, free from change, [29] indifferent to the pairs of opposites, unlimited, self-conscious, spotless, very subtle, independent, free, light to himself, having no beginning, [30] infinite, free from decay, tranquil, [that] whose end is unseen, not growing, permanent, one, perpetual bliss, consisting of consciousness, all pervading, supreme, [31] free from growth and decline, called Vāsudeva, all-pervasive, prominent, the Lord of all beings, the Supreme Person (*puruṣottama*), [32] pure by its own nature, eternal, still, calm, immeasurable, beyond the qualities [of the *prakṛti*], having qualities, granting all desires, [33] not to be worshipped by outcaste people, not rationally argued by those who are seeking deliverance, unimaginable, imaginable, wonderful, beyond the range of speech and thought, [34] having a body endowed with the six *guṇa*-s, resting on his own support [which is] the power of accomplishing everything, Lord of beings, the creator, abiding beyond the darkness, [35] the original source (*pradhāna*) different from *prakṛti*, the object of enjoyment free from an enjoyer, surpassing the

cognition acquired through the means of knowledge; having eyes, heads and mouths everywhere, [36] having hands and feet everywhere, encompassing everything [yet] standing apart; abiding outwards and inwards, the pervading, the highest teaching of all *tantra*-s, [37] unborn, the syllable *om*, not manifest, consisting of the *mūla-mantra*, auspicious, having the form of *māyā* and destroyer of *māyā*, eternally satisfied, the finest [38] and also the most gross, unequalled, gentle, bright, shapeless, shaped, strong, nothing but consciousness, peaceful. [39]”⁶⁹

In order to individuate the theological ideas conveyed by the text, it is necessary to rearrange the attributes ascribed to *brahman*, which are enumerated one after the other in an order that is not always logical; the most significant among them will then be classified so as to draw a coherent picture out of them. The discussion of the *brahmalakṣaṇa* passage that follows will touch on: a) the essential nature of the Supreme Being⁷⁰; b) the definition of *brahman* as God; c) the qualities pertaining to the Supreme Being; d) the relation of God to the world; e) the relationship between God and the souls and, particularly, the unknowability and accessibility of the Lord.

⁶⁹ PādS, jp, 5, 28c-39: [*Brahmā*] *idānīm devadeveṣa brūhi me brahmalakṣaṇam* || 5.28cd [*Śrībhagavān*] *ānandalakṣaṇam brahma nādarūpam avikriyam | kleśādibhir asaṃsprṣṭam niṣkriyam nirvikalpakam* || 5.29 *advandvam anavacchinnaṃ svasaṃvedyaṃ nirañjanam | susūkṣmaṃ svavaśaṃ svairam svayaṃjyotir anādimat* || 5.30 *anantaṃ akṣayaṃ śāntaṃ adṛṣṭāntam avṛddhimat | dhruvam ekaṃ sadānandaṃ cidrūpaṃ sarvagaṃ param* || 5.31 *gatāgatavinirmuktaṃ vāsudevāhvayaṃ *vibhum* (em. *vibhu*) | *prabhavaṃ sarvabhūtānām īśvaraṃ puruṣottamaṃ* || 5.32 *svabhāvanirmalaṃ nityaṃ nistarāṅgaṃ nirākulaṃ | nirmalyādaṃ *guṇātitaṃ* (em. *guṇātitaṃ*) *saguṇaṃ sarvakāmadam* || 5.33 *hīnavarṇair asaṃsevyam mokṣamāñair atarkitaṃ / adhyeyaṃ dhyeyaṃ āścaryaṃ avāñmanasagocaram* || 5.34 *śāḍguṇyavigrahaṃ sarvaśakti svāśrayam āśritaṃ | bhūteṣaṃ bhūtakṛd bhūtaṃ tamasaḥ parataḥ sthitaṃ* || 5.35 *pradhānaṃ prakṛter anyad bhogyaṃ bhokṛṇnirāṅkuṣam | pramāṇapratyayāfītaṃ sarvato 'kṣīṣiromukham* || 5.36 *sarvataḥ pāṇicaraṇaṃ sarvaṃ āvṛtya viṣṭhitaṃ | bahirantaḥsthitam vyāpi sarvatantrāṭisāsanam* || 5.37 *ajam oṅkāram avyaktaṃ mūlamantrātmakaṃ śivam | māyārūpaṃ ca māyābhinnityatṛptaṃ aṇor aṇum* || 5.38 *mahato 'pi mahāsthūlam atulaṃ mṛdu dīptimat | amūrtaṃ mūrtaṃ ojasvi cidghanaṃ nirupadravam* || 5.39.

⁷⁰ Since all the attributes enumerated in this passage are explicitly ascribed to *brahman*, they are given in the neuter, even if they are to be implicitly ascribed to God; therefore, in referring to the subject of the passage, i.e. *brahman*/God, hereafter the “neutral” term “Supreme Being” will be used and, accordingly, the pronouns related to *brahman*/God will be in the neuter. On the other hand, in the AS there is a progressive shifting from the neuter to the masculine and in the JS some of the attributes ascribed to *brahman* are given in the neuter and some in the masculine.

Moreover, it will be useful to supplement this passage with the explanations given in PādS, *jp*, 6, 1-29.

a) The essential nature of the Supreme Being. Some of the attributes mentioned in the *brahmalakṣaṇa* passage indicate that the Supreme Being, in Its true essence, is consciousness and bliss. Thus, the Supreme One is said to be “nothing but consciousness” (*cidghanam*), or “consisting of consciousness” (*cidrūpam*). As is explained in the text itself: “Being nothing but consciousness, [the Lord] illuminates Himself as well as another object, similarly a lamp illuminates itself as well as paintings and so on. [25]”⁷¹. This simile highlights the effulgent nature of consciousness, which constitutes the essential nature of the Supreme One: this consciousness is self-illuminating, that is to say, it is self-aware - as expressed also by the attributes “light to itself” (*svayaṃjyotis*) and “conscious of itself” (*svasaṃvedyam*) - and, at the same time, it illuminates other objects - as expressed by the attribute “bright” (*dīptimat*) - that is to say, it is conscious of other objects. This association between Supreme Consciousness and Light - which is due to their all-embracing power of enlightenment - is upheld also in the *incipit* of the account of the *mūrtiutpatti* (the arising of the divine figures), where the Supreme Being in His transcendent state is metaphorically represented as a Light⁷².

To the nature of the Supreme Being pertains also Its being “characterized by bliss” (*ānandalakṣaṇam*), or better, Its being Itself “perpetual bliss” (*sadānandam*)⁷³. This essential feature - which is present in the well known Vedāntic definition of *brahman* as *sat*, *cit* and *ānanda* - is mentioned also in the definition of the supreme (*para*) form

⁷¹ PādS, *jp*, 6, 25: *svaṃ paraṃ cāpi viṣayaṃ prakāśayati cidghanam / yathā pradīpaḥ svasyāpi paṭādeś ca prakāśakṛt || 6.25.*

⁷² See PādS, *jp*, 2, 6c-7, quoted and commented below, pp. 57-59.

⁷³ See also PādS, *jp*, 7, 33cd, where the Supreme *brahman* is said to be characterized by happiness (*paraṃ brahma prāpnoti sukhalakṣaṇam / 7.33cd*).

of the Lord, which is said to consist of “being, consciousness and bliss” (*saccidānanda*, PādS, *jp*, 6, 39c)⁷⁴.

b) Brahman as God. The idea that by *brahman* is denoted the supreme personal God is explicitly expressed by the attributes which identify *brahman* with “the Supreme Person” (*puruṣottamam*), “the Lord of all beings” (*sarvabhūtānām īśvaram*, or *bhūteśam*), the one who is “called Vāsudeva” (*vāsudevāhvyam*). As one reads in Rāmānuja’s *Śrībhāṣya*: “By the word *brahman* is denoted the Supreme Person, who is by inherent nature free from all imperfections and possesses hosts of auspicious qualities, which are countless and of matchless excellence.”⁷⁵ As in Rāmānuja, so also in the PādS, it is the *brahman* endowed with every auspicious quality in the highest degree that is regarded as the *puruṣottama*.

c) The qualities of the Supreme Being. A series of attributes illustrates the qualities pertaining to the essential nature of the Supreme Being. First of all, It is beyond time and space, the dimensions encompassing the existence of the phenomenal world and of living beings. Thus, “having no beginning” (*anādimat*), being “unborn” (*ajam*) and “free from decay” (*akṣayam*), It is “eternal” (*nityam*), “permanent” (*dhruvam*). As a consequence of Its being eternal, since It is “not growing” (*avṛddhimat*), “free from growth and decline” (*gatāgatavinirmuktam*), It is “unchangeable” (*avikriyam*), “free from change” (*nirvikalpakam*). The eternity and immutability of the Supreme Being is linked with Its infinity, as well as with Its universal ubiquity and all-pervasiveness: It is “infinite” (*anantam*), “[that] whose end is unseen” (*adrṣṭāntam*), “unlimited” (*anavacchinna*), “immeasurable” (*nirmāyādam*). Moreover, It is “all pervading”

⁷⁴ Also in the JS the Supreme *brahman* is said to be characterized by *cit*, *ānanda* and light (see JS, 4, 2-3: *yat sarvavyāpakam devaṃ paramaṃ brahma śāśvatam / citsāmānyaṃ jagaty asmin paramānandalakṣaṇam || 4.2 vāsudevādibhinnaṃ tu vahnyarkenduśataprabham / sa vāsudevo bhagavāṃs taddharmā parameśvaraḥ || 4.3*.) Moreover, the *incipit* of the *brahmatattva* passage of the JS, like that of the *brahmalakṣaṇa* passage of the PādS, is: *ānandalakṣaṇam brahma...4, 60a*.

⁷⁵ *Śrībhāṣya*, I, 1, 1: *brahmaśabdena svabhāvato nirastanikhiladoṣo ’navadhikātiśayāsamkhyeyakalyāṇaguṇagaṇaḥ puruṣottamobhidhīyate* (See Rāmānuja 1914: 2). Engl. transl. by Carman in Carman 1974: 67.

(*sarvagam*, *vyāpi*) or “all-pervasive” (*vibhu*), “abiding outwards and inwards” (*bahirantahsthitam*).

According to the explanations given in *jp*, 6, 1-29, the qualities of eternity, infinity and all-pervasiveness are explicitly related to the Lord, thereby confirming that by *brahman* is meant the supreme personal God. In fact, one reads: “the state of having no beginning and likewise of having no end is due to the fact that the Lord exists from eternity [12ab]”⁷⁶, “because of His being simultaneously connected with different places and times, the Lord has been previously declared, by the Supreme Being, as omnipresent and eternal [3]”⁷⁷ and “because of the connection of the Supreme *ātman* with the highest degree of greatness, the all-pervasiveness of Lord Viṣṇu is taught by the sages [11]”⁷⁸.

Furthermore, with regard to the quality of all-pervasiveness, it is stated: “as the wind which is diffused in the ether remains one and the same, similarly the eternal Lord, who has pervaded the whole world with its movable and immovable beings, continues to be Himself [23]”⁷⁹ and “the fire [which is] distinct from a piece of iron looks as if [it were] not distinct [from it], likewise, [though] being outside the manifested world, [the Lord] is present, covering the manifested world. [8]”⁸⁰. By means of the image of the wind blowing through the atmosphere and, even more clearly, by the well known simile of the fire within the melted metal, the text conveys the idea of immanence and yet transcendence of the Lord: the Lord imbues and permeates the whole world with his own substance but nevertheless remains separated

⁷⁶ PādS, *jp*, 6, 12ab: *anāditvam ajatvena tathaivānantatā vibhoḥ* / 6.12ab. *Ajatvena*, translated “due to the fact that [the Lord] exists from eternity”, literally means “due to the fact of being unborn, not engendered by anyone”.

⁷⁷ *Ibidem*, 3: *deśakālaviśeṣeṇa saṃyuktaṃ parameṣṭhinā* / *yaugapadyena satataṃ sarvataḥ *pāt* (em. *ma prāk*) *prabhuḥ smṛtaḥ* // 6.3. See also JS, 4, 77c-78b in the table above.

⁷⁸ *Ibidem*, 11: *parameṇa mahatvena saṃyogāt paramātmānaḥ* / *vyāpitvam ucyate viṣṇor īśvarasya manīṣibhiḥ* // 6.11.

⁷⁹ *Ibidem*, 23: *vitatya vāyur ākāśaṃ yathaikas tiṣṭhati prabhuḥ* / *tathā carācaram viśvaṃ vyāpya tiṣṭhaty ajaḥ svayam* // 6.23. A similar image occurs also in JS, 4, 92 (see the table above).

⁸⁰ *Ibidem*, 8: *bhinno vahnir ayahpiṇḍād abhinna iva drśyate* / *tadvad vyaktād bahir bhūto vyaktam āvṛtya tiṣṭhati* // 6.8. This simile occurs also in JS, 4, 83 (see the table above).

from it. On the other hand, the immanence, the ultimate non-difference between God and the world, is stressed in a simile which is meant to illustrate the expression “abiding outwards and inwards” (*bahirantahsthitam*), namely: “the One is present in the ocean [of worldly existence], embracing [it] outside and inside, as the water is inside and outside an immersed jar [14c-15b]”⁸¹.

But the expression which conveys most vividly the idea of the immanence and yet transcendence of the Supreme Being is: “having eyes, heads and mouths everywhere, having hands and feet everywhere, encompassing everything [yet] standing apart” (*sarvato kṣīṣiromukham sarvataḥ pāṇicaraanam sarvam āvṛtya viṣṭhitam*). This locution is taken from a verse of the BhG⁸², which is itself taken *verbatim* from the *Śvetāśvatara Upaniṣad* (3, 16). It is noteworthy that the PādS replaces the verb *tiṣṭhati*, which, from the root *sthā*, means “it stands, it is present, it abides”, with *viṣṭhitam*, which, from the same root *sthā*, but with the prefix *vi* which is used to express distinction, means “standing apart”. Thereby the text stresses the transcendence of the Supreme Being: even if God, represented with bodily features, is “embracing”, so to speak, the world (*sarvam āvṛtya*), He remains, in Himself, separated from the world (*viṣṭhitam*). The transcendence of the Supreme Being is clearly expressed also by another verse of the *Śvetāśvatara Upaniṣad*: “the *Puruṣa* has a thousand heads, a thousand eyes, a thousand feet; having surrounded the earth from all sides, He stands ten fingers beyond it”⁸³. This locution is considered to be so pregnant with meaning that the explanations of the *brahmalakṣaṇa* passage begin with a question concerning it; the locution is then illustrated by means of several similes⁸⁴.

⁸¹ *Ibidem*, 14c-15b: *antarbahir abhivyāpya tiṣṭhaty eko mahārṇave || 6.14cd nimagnasyeva kumbhasya bahir antarpām sthitiḥ | 6.15ab*. This simile occurs also in JS, 4, 87c-88b (see the table above).

⁸² See BhG, 13, 13: *sarvataḥ pāṇipādam tat sarvato kṣīṣiromukham sarvataḥ śrutimal loke sarvam āvṛtya tiṣṭhati*.

⁸³ ŚU, 3, 14: *sahasraśīrṣā puruṣaḥ sahasrākṣaḥ sahasrapāt sa bhūmiṃ viśvato vṛtvā aty atiṣṭhad daśāṅgulam*.

⁸⁴ See PādS, *jp*, 6, 1-2, 4-7: “[Brahmā:] The form of *brahman* which - though [*brahman* is itself] formless - has hands and feet everywhere and so on, has been described; [now] explain [to me] everything about it, in conformity with truth. [1] [Śrī Bhagavān:] Since all this world with its

Further, essential qualities pertaining to divine nature are purity and perfection. Thus, the Supreme Being is said to be “pure by its own nature” (*svabhāvanirmalam*), “spotless” (*nirañjanam*). To be perfect means not only to be “unaffected by defects and so on” (*kleśādibhir asamsprṣtam*), i.e. devoid of any imperfections, but also to be positively endowed, to the highest degree, with every perfection; thus the Supreme Being is said to have “a body endowed with the six *guṇa*-s” (*ṣāḍguṇyavigrahaṃ*).

The latter locution (*ṣāḍguṇyavigrahaṃ*) needs some elucidation. The expression *ṣāḍguṇya* is used in relation to the Supreme *brahman* both in the AS and in the JS⁸⁵. In accordance with the general views of the Pāñcarātra theology, in the AS, JS and PādS the qualification of being endowed with the six divine qualities is specifically ascribed to the *vyūha* Vāsudeva, in which all the six *guṇa*-s - namely: *jñāna* (knowledge), *śakti* (power), *bala* (strength), *aiśvarya* (sovereignty), *vīrya* (valour or

movable and immovable beings is produced by the Supreme *ātman*, the latter is described as having hands everywhere. [2]... As the sun, reaching to all directions, illuminates the world, so [*brahman*] is called one who has eyes on all sides. [4] Since every object is present in front of it, *brahman* is [called] one whose mouth is turned everywhere, o you having the lotus as a seat. [5] All the organs of knowledge depend on the head, which is the chief [among them]; thus the Lord, being that on which knowledge depends, is to be known as all-heads. [6] Since he hears the multitude of sounds, whether distant or near, disturbed or not, he [is called] one who has ears everywhere. [7]” [*brahmā*] *sarvataḥ pāṇipādādi brahmaṇo rūpam īritam | arūpasyā 'pi tat sarvaṃ kathayasva yathātatham || 6.1* [*śrībhagavān*] *carācaram idaṃ kṛtsnam ākṣiptaṃ paramātmānā | yatas tat sarvapāṇitvaṃ tasya lakṣaṇam ucyate || 6.2 ... tiryagūrdhvamadhaś coccair gatvā bhāsayate jagat | ravir yathā tathā kṛtvā viśvataś cakṣur ucyate || 6.4 sarvaṃ puraḥsthitam tasya vastujātaṃ yatas tataḥ | viśvatomukhatā tasya brahmaṇaḥ kamalāsana || 6.5 jñānendriyāṇi sarvāṇi śrayante śira uttamam | tathā jñānāśrayatvena jñeyah sarvaśirāḥ prabhuh || 6.6 vidūram avidūrasthaṃ tathā vyavahitetare | śṛṇoti śabdasaṅghātaṃ tenāsau sarvataḥ śravāḥ || 6.7.*

This expression is also found in the JS (see JS, 4, 63c-64b: *sarvatra karavākpādaṃ sarvato 'kṣiśiromukham || 4.63cd sarvataḥśrutimad viddhi sarvaṃ āvṛtya tiṣṭhati / 4.64ab*), where, as in the PādS, it is commented through a series of similes. As for the parallels between the two texts, verse 6.1 of the PādS is comparable with verse 4.72 of the JS, then 6.2 with 76c-77b, 6.4 with 78c-79b, 6.5 with 81, 6.6 with 79c-80, 6.7 with 82 (see the table above).

⁸⁵ See AS, 2, 15ab, 28ab, 53cd, 62ab: *ṣāḍguṇyaṃ kiṃ paraṃ brahma kiṃprakāraṃ ca tadbhavet / 2.15ab; ṣāḍguṇyaguṇayogena bhagavān parikīrtitaḥ / 2.28ab; ṣāḍguṇyaṃ tat paraṃ brahma sarvakāraṇakāraṇam || 2.53cd; ṣāḍguṇyaṃ tat paraṃ brahma svaśaktiparibṛṃhitam / 2.62ab.*

See JS, 4, 101ab: *yuktaś cāntas sarvaśaktiḥ ṣāḍguṇyamahimānvitaḥ / 4.101ab.*

See also PādS, *jp*, 6, 26: “Hari, devoid of colours such as white and so on, shines because He is endowed with the six *guṇa*-s beginning with knowledge, [*guṇa*-s which] do not belong to anyone else. [26]” *varṇaiḥ sitādibhir hīnas tadvad bhāsayate hariḥ | ṣaḍbhir guṇair anvitatvāt jñānādibhir ananyagaiḥ || 6.26.* Hari stands here for the Supreme God.

vigour) and *tejas* (splendour)⁸⁶ - are said to be fully manifest in the same degree and proportion⁸⁷. To designate both the Supreme *brahman* and the *vyūha* Vāsudeva as *śāḍguṇya*, must then signify that the Supreme *brahman*, i.e. the Supreme God, manifesting Himself as *vyūha* Vāsudeva, possesses the six *guṇa*-s. Furthermore, the PādS specifies that the *brahman* has a “body” (*vigraha*) endowed with the six *guṇa*-s; the expression *śāḍguṇyavigrahaṃ*, which does not occur in the JS, might have been taken by the author(s) of the PādS from the AS, where it is used, in different contexts, in relation both to the Supreme God⁸⁸ and to the *vyūha*-s⁸⁹. Since the Supreme God has a heavenly bodily form, the definition of *brahman* as *śāḍguṇyavigrahaṃ* means that the

⁸⁶ The PādS does not explain what the six divine qualities consist of. Actually, the six *guṇa*-s have different meanings in the Pāñcarātra *saṃhitā*-s where this topic is discussed (For a detailed account of the definitions of the six *guṇa*-s given in several Pāñcarātra *saṃhitā*-s, namely in the AS, LT, PauśS and ViśS, see Rastelli 2006: 277-281). It is worth summarizing here the description of the six *guṇa*-s given in chapter 2 of the AS, both because the latter may be considered as a source from which the author(s) of the PādS took inspiration for their description of *brahman*, and because the definitions given there are especially clear and synthetic. So, according to the AS, *jñāna* (knowledge), which is regarded as the highest among the six *guṇa*-s, consists of both self-knowledge, self-enlightenment, and knowledge of all things; *śakti* is the power of becoming the material cause of the world; *aiśvarya* (sovereignty) denotes the complete freedom and independence of God as creator of the world; *bala* (strength) is the force of creating and sustaining the world without effort or fatigue; *vīrya* (valour or vigour) denotes the changelessness and firmness of God, in spite of His being the material cause of the world; *tejas* (splendour) implies God’s self-sufficiency, i. e. His having no need of any cooperating agent. (See AS, 2, 56-62: *ajādaṃ svātmasaṃbodhi nityaṃ sarvāvagāhanam / jñānaṃ nāma guṇaṃ prāhuḥ prathamam guṇacintakāḥ* // 2.56 *svarūpaṃ brahmaṇas tac ca guṇas ca parigīyate / jagatprakṛtibhāvo yaḥ sā śaktiḥ parikīrtitā* // 2.57 *kartṛtvaṃ nāma yat tasya svātantryaparibṛṃhitam / aiśvaryaṃ nāma tat proktaṃ guṇatattvārthacintakaiḥ* // 2.58 *śramahānistu yā tasya satatam kurvato jagat / balaṃ nāma guṇas tasya kathito guṇacintakaiḥ* // 2.59 *tasyopādānabhāve ‘pi vikāraviraho hi yaḥ / vīryaṃ nāma guṇaḥ so ‘yam acyutatvāparāhvayam* // 2.60 *sahakāryanapekṣā yā tat tejaḥ samudāhṛtam / ete śaktyādayaḥ pañca guṇā jñānasya kīrtitāḥ* // 2.61 *jñānam eva paraṃ rūpaṃ brahmaṇaḥ paramātmanaḥ / śāḍguṇyaṃ tat paraṃ brahma svaśaktiparibṛṃhitam / bahu syām iti saṃkalpaṃ bhajate tat sudarśanam* // 2.62).

⁸⁷ As for the PādS, see *jp*, 2, 19, quoted and commented below, pp. 66-67.

⁸⁸ See AS, 33, 14c-15b: “Bhagavān, whose true nature is knowledge, has a body fully endowed with the six divine qualities. He is the sole creator, protector and destroyer of all beings.” *jñānasvarūpo bhagavān pūrṇaśāḍguṇyavigrahaḥ* // 33.14cd *sa eva sarvabhūtānāṃ sraṣṭā pālayitāntakāḥ* // 33.15ab.

⁸⁹ See AS, 9, 32c: ... *śāḍguṇyavigrahair vyūhaiḥ*

Supreme God, i.e. the *para* Vāsudeva, by taking the bodily shape (*vigraha*⁹⁰) of the *vyūha* Vāsudeva, possesses the six *guṇa*-s.

d) God and the world. Besides the attributes discussed above, illustrating the essential nature and the chief qualities of the Supreme Being, the *brahmalakṣaṇa* passage also highlights the relational aspect of *brahman*, outlining the main features of God's relation to the world and to individual souls.

God is “the creator” (*bhūtakṛd*) of the world, He is “resting on His own support [which is] the power of accomplishing everything” (*sarvaśakti svāśrayam āśritam*), that is to say, while creating, He resorts to His almightiness, because He is both the efficient and the material cause of the world. The causal relation of God to the world is marked by the world's one-sided dependence on God; whereas God, for His part, is completely “free” (*svairam*) and “independent” (*svavaśam*). The utter self-dependence of the Lord is correlated with His freedom from any necessity, urge or purpose to act: His being “eternally satisfied” (*nityatrīptam*) implies that all His activity, the creation of the world included, is an end in itself, is mere play (*kṛdā*). This is explicitly expressed in a dialogue between Brahmā and Bhagavān: “[Brahmā:] Who are you, o Puruṣottama, a being with a wonderful appearance. [Please] reveal yourself to me, who am eager to know [you]. [22] [Śrī Bhagavān:] Know that I am the creator of all the worlds, the ancient highest being, without beginning, middle and end, immovable, eternal, [23] the origin of the whole universe. ... [24a] [Brahmā:] ... For you there is nothing unknown which is to be known and there is nothing undone which is to be done. [25cd] In the three worlds one does not find anything which is to be obtained and which is not already obtained [by you]. [Now] tell [me] for which reason you are urged to create the universe and the living beings. [26] [Śrī Bhagavān:] There is no

⁹⁰ Although the term *vigraha* might evoke the ideas developed in the late Viśiṣādvaita, namely that the divine body is composed by the substance called *śuddhasattva*, there is no trace of the influence of such a view in the PādS.

reason, I merely play, o Brahmā, by creating, destroying and maintaining all the worlds. [27]”⁹¹.

The relationship between God and the world is illustrated by a simile: “as the sun, the ruler, has risen to emit and withdraw the rays of light, so Hari, the Lord, [has risen] to emit and withdraw the whole world. [24]”⁹². By the image of the sun emitting its rays, the text conveys the idea that the causal relation of God to the universe is that of an emanation, a manifestation, where the effect, the universe, is already present in a potential state in the cause, God. This view, which is basically in accordance with the *satkāryavāda* (i.e. the Sāṃkhya theory of causation), is further expressed through a series of similes: “Bhagavān is described by the sages as the Supreme *ātman* containing the whole world, [likewise] the clarified butter [is contained] in the coagulated milk, the sesame oil in the sesame seed and sweetness in lumps of sugar and so on: [27] one does not see it, [but] by the capacity of apprehension one understands it as truly being there, formless, not separated from the substance. [28]”⁹³. These metaphors mean that, as clarified butter and sesame oil are mere modifications of the substances out of which they are made, namely, respectively, coagulated milk and sesame seeds (the simile concerning lumps of sugar and sweetness is less well fitting), likewise, the universe is a modification of the *paramātman*, which constitutes its substratum. Moreover, even before taking shape and materializing as a modification of the *paramātman*, the universe exists already, formless, not manifest, within the *paramātman*. This relationship between God and the

⁹¹ PādS, jp, 3, 22-27: [brahmā] kas tvam atyadbhutākāraḥ puruṣaḥ puruṣottama / mahyaṃ jījñāsamānāya ātmānaṃ darśayasva me || 3.22 [śrībhagavān] sraṣṭāraṃ sarvalokānāṃ purāṇaṃ puruṣaṃ param / anādimadhyanidhanaṃ viddhi mām acalaṃ dhruvam || 3.23 kāraṇaṃ sarvalokasya ... / 3.24a [brahmā] ... ajñātaṃ nāsti te jñeyaṃ kartavyaṃ nāsti cākṛtaṃ || 3.25cd nānavāptaṃ avāptavyaṃ triṣu lokeṣu vidyate / kasya hetor jagat sraṣṭuṃ janān prerayase vada || 3.26 [śrībhagavān] kṛdāmi kevalaṃ sṛṣṭisaṃhārapālanaḥ / lokānāṃ api sarveṣāṃ ahaṃ kenāpi hetunā || 3.27.

⁹² PādS, jp, 6, 24: sraṣṭuṃ saṃhartum īśāno raśmīn abhyudito raviḥ / yathā tathā jagat sarvaṃ sraṣṭuṃ hartuṃ prabhur hariḥ || 6.24.

⁹³ Ibidem, 27-28: bhagavān kathitaḥ sadbhiḥ paramātmā jaganmayaḥ / dadhni sarpis tile tailaṃ mādhyamaṃ ca guḍādiṣu || 6.27 abhinnaṃ tatvato dravyād amūrtaṃ tatra ca sthitaṃ / upalambhanasāmārthyād dṛśyate na tad iṅśyate || 6.28.

universe in terms of substratum and modification of the underlying substance is the same as that between the *brahman* and its *aṁśa*-s, as envisaged by Yādavaprakāśa.

As for the manner in which the world is manifested out of the *paramātmān*, some attributes mentioned in the *brahmalakṣaṇa* passage become intelligible in the light of the creation theory of the PādS. Thus, in saying that the Supreme Being is “the original source different from *prakṛti*” (*pradhānam prakṛter anyat*), the text means that the Supreme Being, the *paramātmān*, is the first, efficient cause giving impulse to the evolution of the *prakṛti*, out of which the world of living beings is then brought forth; the *paramātmān* is said to be “different” (*anyat*) from *prakṛti*, on account of the difference-and-non-difference which characterizes their relationship of *rūpin* and *rūpa*. The attributes of being “beyond the qualities” [of the *prakṛti*] (*guṇātītam*), of being “not manifest” (*avyaktam*) and of “having qualities” (*saguṇam*) can be then understood from the point of view of the progressive unfolding of the Supreme Being in the world: in His aspect of *puruṣa*, the *paramātmān* is regarded as being “beyond the qualities” (*guṇātītam*), because the *puruṣa*, the spiritual principle, is free from the three *guṇa*-s which characterize the phenomenal world of the *prakṛti*; in His *prakṛti-rūpa*, when the *prakṛti* is still in her not manifest (*avyakta*), undeveloped state, the *paramātmān* Himself is regarded as the “not manifest” (*avyaktam*); when the *prakṛti* is evolving as the phenomenal world marked by the three *guṇa*-s, then the *paramātmān* too can be regarded as “having qualities” (*saguṇam*). If this apparently contradictory feature of the *paramātmān* - namely His being devoid-of-yet-endowed-with the *guṇa*-s - may be understood from the perspective of the dynamics of the evolution of the world, on the other hand, this feature is also inherent in God’s relationship to the world in terms of pervading and pervaded. As illustrated in the text by means of a simile, though the Supreme Being is Himself free from the *guṇa*-s, He is nevertheless connected with them insofar as He pervades the phenomenal world of the *prakṛti*, the realm of the three *guṇa*-s: “O Brahmā, [the one which is] not object of

perception (i.e. God), although free from the three *guna*-s, remains attached to these, like perfume in flowers, like pure water contained in the petals of a lotus. [13-14b]”⁹⁴.

e) Unknowability and accessibility of God. With regard to the relationship between God and individual souls, the aspect of this relation which is specifically touched upon in the *brahmalakṣaṇa* passage concerns the possibility of understanding, by human beings, the nature of God. In His being-in-Himself, He is regarded as unknowable through those means of knowledge which are at the disposal of beings living in the phenomenal world: the Supreme Being is “surpassing the cognition acquired through the means of knowledge” (*pramāṇapratyayātītaṃ*), “beyond the range of speech and thought” (*avāṇmanasagocaram*), “not rationally argued by those who are seeking deliverance” (*mokṣamāṇair atarkitam*). However, the ignorance which bewilders human beings on account of the power of the divine *māyā*, preventing them from grasping the true nature of God, may be removed with the help of divine grace, because the Lord “having the form of *māyā*” is also “the destroyer of *māyā*” “(*māyārūpaṃ ca māyābhit*). Hence, it is thanks to the gracious disposition of the Lord - expressed in the text by such attributes as “gentle” (*mṛdu*) and “granting all desires” (*sarvakāmadam*) - that He reveals Himself to human beings, so that what is “unimaginable” (*adhyeyam*) becomes “imaginable” (*dhyeyam*). Accordingly, in order to become accessible to human beings and to establish a relation with them, the “shapeless” (*amūrtam*) becomes “shaped” (*mūrtam*), that is to say, God takes forms in which He can be visualized in meditation (*dhyeyam*) and worshipped by his devotees. Such attributes as “supreme” (*param*), “very subtle” (*susūkṣmaṃ*) and “the finest and also the most gross” (*aṇor aṇum mahato 'pi mahāsthūlam*) allude to the threefold form in which God reveals Himself and is accordingly meditated and worshipped by the *yogin*-devotee, namely, His gross (*sthūla*), subtle (*sūkṣma*) and supreme (*para*) form⁹⁵.

⁹⁴ PādS, jp, 6, 13-14b: *asaṃvidviṣayo brahman gandhaḥ puṣpādike yathā / tribhīr guṇair abaddho 'pi baddhavad teṣu tiṣṭhati || 6.13 yathā puṣkaraparṇeṣu svaccham ambhaḥ pratiṣṭhitam / 6.14ab.*

⁹⁵ See *Ibidem*, 37-39, quoted and discussed below, pp. 245-248.

Finally, the *brahmalakṣaṇa* passage includes mention of the *mantra*-form of God, which actually represents His most powerful manifestation, the embodiment of His true essence. Besides the statement that the Supreme Being is “the syllable om̐” (*om̐kāram*) - in accordance with the well known identification of the *brahman* with the *praṇava* - there are expressions, such as “consisting of the *mūla-mantra*” (*mūlamantrātmakam*) and “having the form of [undifferentiated] sound” (*nādarūpam*), which allude to concrete and specific ways in which the devotee can approach God in His *mantra*-form, that is to say, to specific yogic-ritual-meditative practices. The *mūlamantra* is the chief *mantra* of a particular divine figure; the meditating devotee visualizes the *mūlamantra*, i.e. the deity in its *mantra*-form, progressively reducing the *mantra* into its increasingly subtle components: first in its phonic seed, the *bīja*, then in the phonic elements of the *bīja*, *bindu* and *nāda*, until the deity of the *mantra* is contemplated as “having the form of [undifferentiated] sound” (*nādarūpam*)⁹⁶.

* * *

Analysis of the *brahmalakṣaṇa* passage provides a picture in which the main features of the concept of God of the PādS are brought together: by *brahman* is meant the personal God, the *puruṣottama*, Vāsudeva, who, being in Himself bright consciousness and bliss, is eternal, infinite, all-pervading, transcendent yet immanent, pure and endowed with every perfection and divine quality; He is the efficient and material cause of the world, playful yet merciful, formless yet taking forms in order to become accessible to His devotees.

Compared with the parallel passages occurring in the JS and AS, this exhaustive description of the characteristics of *brahman* proves to have a particularly relevant function in the frame of the theological teachings of the PādS. In fact, such a discussion about the nature of *brahman*, marked as it is by an orthodox-Brahmanic

⁹⁶ An example of this kind of meditation is discussed below, pp. 264-267.

outlook, is certainly consistent with the vision of *sṛṣṭi* of the PādS and, specifically, it is essential for the elaboration of the threefold structure by which the PādS represents the relation of the Supreme Being to His *rūpa*-s (Vāsudeva, *puruṣa* and *prakṛti*). The PādS conceives both the appearance of Vāsudeva together with the successive arising of the *mūrti*-s and the manifestation of the world as a dynamic process of self-differentiation and progressive concretization of the highest, transcendent Principle, *brahman*, the Supreme Being. In this vision of the self-unfolding of the the Supreme Being there is no trace, either of the typically tantric concept of the godhead's polarity in masculine and feminine, or of the personification of the *śakti* - representing the powerful, active energy of the Lord - as a goddess. On the other hand, this concept is of great consequence in the JS and AS, as well as in other Pāñcarātra *saṃhitā*-s, which provide examples of different visions of the role of the *śakti*, or of the *śakti*-s, in the process of creation⁹⁷.

In the AS the concept of *śakti* is highly elaborated: the Supreme *brahman*, Bhagavān possesses the *śakti* (*śaktimat*, AS, 3, 25a) and their relation to each other is compared to that of the moonlight to the moon (*Ibidem*, 5b), of the attribute (*dharma*) to its bearer (*dharmin*), of existence (*bhāva*) to the existing (*bhavat*) (*Ibidem*, 25d-26a), of the I-ness (*ahaṃtā*) to the I (*ahaṃ*) (*Ibidem*, 43b). The *śakti* is said to be Viṣṇu's vibration in the form of the world (*viṣṇoḥ prasphurattā jaganmayī*, *Ibidem*, 6b). She flashes up, with an infinitely small portion of herself, in her dual aspect of *kriyā-śakti* and *bhūti-śakti*: the *kriyā-śakti* is identical with the will (*saṃkalpa*) of Viṣṇu and is

⁹⁷ In the LT, the *śakti* plays a central role in setting in motion the process of creation. As Gupta observes, Lakṣmī, the *śakti* of the Lord, the divine consort “actually replaces God by performing all his divine functions... every manifestation of God is *śakti*'s manifestation, be it transcendental as in the case of the *vyūha*-s, *vibhāva*-s, incarnations, etc., or be it the material creation” (Gupta (ed.) 1972: XXV). But the case of the LT seems to be unique among the Pāñcarātra *saṃhitā*-s, at least as far as the better known among them are concerned.

A tantric outlook finds expression in the account of *sṛṣṭi* given in the ParS: God is not directly involved in creation, the process of evolution of the world can begin only when the five divine *śakti*-s, called *pañcopaniṣad*, divide themselves into the fifteen sources (*yonī*) of the three *guṇa*-s which constitute the *prakṛti*. (See ParS, 2, 28-106 and Czerniak-Drożdżowicz 2003: 110-111).

symbolized by His Sudarśana, the *bhūti-śakti* represents the material cause of the universe⁹⁸.

In the JS too the relationship between God and the *śakti* is complex: at the very beginning of pure creation the *śakti* abides within the Lord, different but not separate from Him; she represents His power to act and the creation process can begin only when she is fully manifest. But, if on the one hand the deciding factor which allows the *śakti* to fulfill her creative function is the will, the desire (*samkalpa*) of God and His project of a world, on the other hand what gives rise to this divine *samkalpa* is indeed the *śakti*. Furthermore, when the task of creation is accomplished and God remains, in relation to the world, both transcendent and immanent, His all-pervasiveness within the world is made possible thanks to the presence of the *śakti*⁹⁹.

Vice versa, in the PādS the will and power which enables the self-differentiation of the Supreme God into particular divine figures, as well as His self-unfolding in the world, is not the expression of the *śakti*, conceived as an independent principle. Therefore, compared to the situation of both AS and JS, the discussion of the nature of *brahman* turns out to be very important for the elaboration of the theological and cosmological views of the PādS.

Vāsudeva: *rūpa* of the Supreme Being

The account of creation (*sṛṣṭi*), corresponding to what in other Pāñcarātra *saṃhitā*-s is referred to as “pure creation” (*śuddhasṛṣṭi*), in the PādS relates the arising of the

⁹⁸ See AS, 5, 6-9. The concept of *śakti* is expounded in detail in chapter 3 of the AS, which is entirely devoted to this topic, as well as in chapter 5, which deals with the pure creation (*śuddhasṛṣṭi*). See, for the Engl. transl. of these two chapters, Matsubara 1994: 183-188 and 203-208. See also Schrader 1916: 29-31 and 102-103.

⁹⁹ For a discussion of this topic, see Rastelli 1999: 43-44.

mūrti-s (*mūrtyutpatti*), that is to say, the self-differentiation of the Supreme God into particular, concrete, divine figures, in a process of divine emanation belonging to an ontological level which concerns the inner dynamics of the godhead and is set apart from the level of manifestation of the phenomenal world.

This is the *incipit* of the account of *śrṣṭi*: “[There is] a Light which is without beginning, middle and end, without growth and decay, unshakeable, [6cd] eternal, incomparable, eternally satisfied, pure, having every form [and yet] having no form, beyond the darkness, imperishable. [7]”¹⁰⁰

Most of the attributes ascribed to this Light occur also in the description of *brahman* given in the *brahmalakṣaṇa* passage¹⁰¹, thereby meaning that this Light represents the Absolute, *brahman*, the Supreme Being. In the Supreme Being which, in Its transcendent state, is formless and yet harbours the potential to take every possible form (*sarvākāraṃ nirākāraṃ*), there springs up, despite Its being ever-satisfied, the seed of will and the power of causation, which provokes the appearance of Vāsudeva:

“From that eternal one was manifested, caused by its will, [8ab] a first, eternal, auspicious form, with two hands and one face, resembling pure crystal, radiant like the fire of a thousand suns and millions of moons, standing in the middle of a circle of rays, endowed with weapons, beginning with the discus; with the curl of hair and the *kaustubha*-jewel on the chest, splendid with the chaplet, adorned with the tiara,

¹⁰⁰ PādS, jp, 2, 6c-7: *ādimadhyāntarahitam avṛddhikṣayam acyutam || 2.6cd nityaṃ nirupamaṃ jyotir nityatrptam nirañjanam | sarvākāraṃ nirākāraṃ tamasaḥ param avyayam || 2.7.*

¹⁰¹ A comparison with the *brahmalakṣaṇa* passage shows that: *ādimadhyāntarahitam*, “without beginning, middle and end” is comparable to *anādimat*, “having no beginning” (5, 30d) and *anantam*, “infinite” (5, 31a); *avṛddhikṣayam*, “without growth and decay” corresponds to *avṛddhimat*, “not growing” (5, 31b) and *akṣayam*, “free from decay” (5, 31a); *nityam*, “eternal” is found also in 5, 33a; *jyotis*, “light” recalls *svayamjyotis*, “light to himself” (5, 30d); *nityatrptam*, “eternally satisfied” is found also in 5, 38d; *nirañjanam*, “pure” is found also in 5, 30b; *sarvākāraṃ nirākāraṃ*, “having every form [and yet] having no form” is analogous to *amūrtam mūrtam*, “shapeless, shaped” (5, 39c); *tamasah param*, “beyond the darkness” is equivalent to *tamasah parataḥ sthitam*, “abiding beyond the darkness” (5, 35d).

necklaces, bracelets, rings and so on, [and] wearing a yellow garment. This one is to be known as Vāsudeva and from Him, from His very essence, everything is to be brought into existence. [8c-11]”¹⁰²

In the expression “*kāraṇavaśāt...āvirāsīt*” (verse 8ab) the choice of the verb *āvir āsīt* (“was manifested”) to indicate the appearance of Vāsudeva is noteworthy, especially given that the successive arising of the various divine figures is instead repeatedly expressed by verbal forms derived from the roots *jan* (to be born) or *bhū* (to arise)¹⁰³. The use of this expression implies that, although the appearance of Vāsudeva is caused by the will (*kāraṇavaśāt*) of the Supreme Being, so that He is in some way dependent on It, nevertheless He does not derive from the Supreme Being in the sense of an evolution; He is not born out of the Supreme Being, does not arise from It. Vāsudeva is the realization of the will inherent in the Supreme Being, He is the objectification of this will appearing as the highest subject, the Supreme personal God.

The text qualifies Vāsudeva as eternal (*sanātanam*), first (*ādyam*) and auspicious (*saumyam*) form (*rūpa*) of the Supreme Being, meaning that, insofar as He is a manifestation of the Supreme Being - Itself called *sanātanam* - Vāsudeva is eternally connected with It; moreover, since He is the first and the foremost manifestation of the Supreme Being at the divine level, He represents the ur-form (*ādyam rūpam*) of God and, as such, He personifies the *saumya* aspect of the godhead, that is to say, He is the true embodiment of all that is auspicious, benign, gentle and gracious.

¹⁰² PādS, jp, 2, 8-11: *tatkāraṇavaśāt tasmād āvirāsīt sanātanāt / dviḥastam ekavaktraṃ ca śuddhasphaṭikasannibham // 2.8 sahasravivahnīndulakṣakoṭisamaprabham / marīcīcakramadhyasthaṃ cakrādyāyudhalāñchitam // 2.9 śrīvatsakaustubhoraskaṃ vanamālāvirājitam / kirīṭahārakeyūravalayādivibhūṣitam // 2.10 pītāmbaradharaṃ saumyaṃ rūpam ādyam sanātanam / sa vāsudevo vijñeyaḥ srjyaṃ sarvaṃ ca tanmukhāt // 2.11.*

¹⁰³ In the account of the *mūrtiutpatti* the root *jan* occurs in the verses 13a, 21c, 22b, 24d, 28b, 29b, 31a, 31d, 32b, 32c, 34a, 34d, 36c, 37d, 38d, 39d; *sam jan* in 24a; *pra jan* in 25d; *bhū* in 27a, 33a; *sam bhū* in 33d, 40d.

This Vāsudeva who, in his majestic, glorious appearance, is vividly described as a dazzling figure, two-armed, endowed with divine weapons and ornaments, must be recognized as the Supreme personal God in His heavenly bodily shape. From Him arises all that has to be created, He is the origin of everything, the mover of the process of *sṛṣṭi*. Thus from Him a second Vāsudeva is born, holding the insignia of the divine functions of creation, maintenance, destruction and liberation:

“Then, from [this] Vāsudeva another one is born, [also] called Vāsudeva, characterized by one face, four arms and weapons, beginning with the discus: [13] bearing the discus for the sake of the maintenance of the world and the lotus for the sake of the creation, the conch for the sake of liberation and also the club for the sake of the destruction. [14] With the curl of hair and the *kaustubha*-jewel on the chest, adorned with the chaplet, dark blue as the neck of a peacock, he wears a yellow garment. [15]”¹⁰⁴

The word used to express the arising of this second Vāsudeva is *jātaḥ*, which, from the verbal root *jan*, means “born, engendered, arisen, caused”; the ablative, when joined with such a word as this, indicates the origin from which there is a rising or issuing. Therefore, unlike the relation between the Supreme Being and the first Vāsudeva, which was marked by an eternal connection where the will of the former was realized by the appearance of the latter, the relation between the first and the second Vāsudeva must be considered as a causal relationship where the latter truly issues from the former. Moreover, with the verbs which mean “to be born”, whereas the father is in the ablative, the mother is in the locative¹⁰⁵, thereby implying, as far as the father is concerned, that his causal relation to his offspring is somehow more distant than that of the mother to the child: the offspring is engendered by the father,

¹⁰⁴ PādS, *jp*, 2, 13-15: *vāsudevāt tato jāto vāsudevāhvayo ‘paraḥ | ekavaktraś caturbāhuś cakrādyāyudhalakṣaṇaḥ || 2.13 sthityai cakram sarasijaṃ dadhānaṃ sṛṣṭaye punaḥ | muktaye pāñcājanyaṃ ca gadāṃ saṃhṛtaye tathā || 2.14 śrīvatsakaustubhorasko vanamālāvibhūṣitaḥ | mayūrakaṇṭhavacchāyāmaḥ pītanaisargikāmbaraḥ || 2.15.*

¹⁰⁵ See Speijer 1998: 73-74, 106.

but abides in the body of the mother and, at the moment of birth, comes directly out of her. Hence, in the same way the arising of the second Vāsudeva out of the the first must not be regarded as a true birth, but should be rather compared to the less direct, more distant causal relation between father and offspring.

As regards His identity, the second Vāsudeva must, like the first, be identified with the Supreme God. The text itself justifies this identification, though in a different context. In fact, in another point of the account of *sr̥ṣṭi*, the Supreme God who appears to Brahmā absorbed in meditation, is depicted as a shining four-armed figure, in which the characteristics of the two Vāsudeva-s are combined: “Thus, after having created this universe, the four-faced lotus-born indulged in the highest meditation, reflecting on his own origin. [16] In front of he who was meditating arose a mass of splendour, appearing as a thousand suns, resembling a cluster of lightning. [17] In the midst of that [he saw] an excellent being, with a shining yellow garment, his four arms holding the conch shell, the discus, the club and the lotus, [18] with the mark of the curl of hair [on his chest], showing favour to him, splendid with the *kaustubha*-jewel, the figure embellished by a glittering tiara, necklaces and other ornaments. [19] When the lotus-born saw that excellent being, he thought: ‘This [can be] only the Supreme God, the Lord of the whole universe. [20] One cannot see any existing being superior to Him’. So [he] approached Him in order to interrogate Him about various doubts. [21]” Any doubt about the identity of this divine figure is removed by the following dialogue: “[Brahmā:] Who are you, o Puruṣottama, a being with a wonderful appearance. [Please] reveal yourself to me, who am eager to know [you]. [22] [Śrī Bhagavān:] Know that I am the creator of all the worlds, the ancient highest being, without beginning, middle and end, immovable, eternal, [23] the origin of the whole world. Be in no doubt. I have come here as the remover of your doubts. [24]”¹⁰⁶

¹⁰⁶ PādS, *jp*, 3, 16-24: *evam sr̥ṣṭvā jagad idaṃ padmayoniś caturmukhaḥ / dhyānaṃ paramamāstathau kāraṇaṃ svasya cintayan || 3.16 dhyāyatas tasya purataḥ tejaḥ puñjam ivābhavat / divākarasahasrābhaṃ vidyutsaṅghātasannibhaṃ || 3.17 tanmadhye puruṣaśreṣṭhaṃ*

Thus, insofar as they may both be identified with the Supreme God, the two Vāsudeva-s share the same ontological level, but the second one represents the Lord awakened to create, who periodically manifests Himself in the performance of His divine functions. The first Vāsudeva may be thus considered as the embodiment of the *svarūpa* of God, namely - according to the sense given to this term by Rāmānuja - the essential nature of God in the strict sense, the nature of God in Himself. The second Vāsudeva instead incarnates the *svabhāva* of God, namely - and again according to Rāmānuja's categories - the divine nature in a broader sense, including the qualities pertaining to God in his relation to the world¹⁰⁷.

The two Vāsudeva-s thus represent the two aspects of the Supreme God and they may be distinguished in regard to their respective relation with Time: whereas the first Vāsudeva exists in the timeless dimension of eternity, the second one, both on account of the mode of His origin and of His activity in the world, moves in a temporal horizon. It is to this internal distinction within the highest godhead - as denoted in the PādS - that Veṅkaṭanātha seems to refer in his *Nyāyasiddhāñjanam*¹⁰⁸. Veṅkaṭanātha writes: “With regard to the body of God (*īśvara*), we should know that there are such distinctions as subtle (*sūkṣma* [=para]), *vyūha*, *vibhava* and so on, taught by the *pāñcarātrin*-s. To sum up: the subtle has a body made out only of the six *guṇa*-s, this is the Supreme *brahman*, called Vāsudeva, of which we had spoken before. With regard to this Supreme One, it should be kept in mind that there is a

*pītanirmalavāsasam / śaṅkhacakraḡadāpadmaḡ dhārayantaḡ caturbhujam || 3.18 śrīvatsāṅkaḡ
prasannāsyā kaustubhena virājitam / sphuratkirīṭahārādyair bhūṣaṇair upaśobhitam || 3.19 taḡ
dṛṣṭvā puruṣaśreṣṭhaḡ padmayonir acintayat / eṣa eva paro devaḡ sarvasya jagataḡ prabhuḡ ||
3.20 nāsmāt parataraḡ kaścīd dṛśyate puruṣaḡ sthitaḡ / tam eva saḡśayaṇ praṣṭuḡ vividhān
upacakrame || 3.21 [Brahmā] kas tvam atyadbhutākāraḡ puruṣaḡ puruṣottama / mahyaḡ
jijñāsamānāya ātmānaḡ darśayasva me || 3.22 [Śrībhagavān] sraṣṭāraḡ sarvalokānāḡ purāṇaḡ
puruṣaḡ param / anādimadhyanidhanaḡ viddhi mām acalaḡ dhruvam || 3.23 kāraṇaḡ
sarvalokasya mā ca bhūt saḡśayas tava / saḡśayasya tvadīyasya chettāraḡ mām upasthitam ||
3.24.*

¹⁰⁷ For a discussion of Rāmānuja's concepts of *svarūpa* and *svabhāva* see Carman 1974: 88-97 and 254-256.

¹⁰⁸ I am indebted for the suggestion of this working hypothesis to G. Oberhammer.

distinction between periodically manifest (*śāntodita*) and eternally manifest (*nityodita*).”¹⁰⁹

As a matter of fact, the terms *nityodita* and *śāntodita* do not occur in the text of the PādS, neither here nor elsewhere¹¹⁰. However, the parallel between the theological ideas conveyed by the PādS and those alluded to by Veṅkaṭanātha is so striking, that it may be assumed that, when Veṅkaṭanātha used these terms in speaking of a doctrine traceable in the Pāñcarātra *sāṃhitā*-s he was referring specifically to the PādS, a work of which he certainly had direct knowledge, as is proved by his frequent quotations from it in the *Pāñcarātrarakṣā*¹¹¹.

Veṅkaṭanātha speaks of God in His supreme state in the same terms as the PādS: the Supreme God is the Supreme *brahman* (*param brahma*), called Vāsudeva (*vāsudevākhyam*) and has a body made out of the six *guṇa*-s [*ṣāṅguṇyavigraham*, an expression occurring also in the *brahmalakṣaṇa* passage of the PādS¹¹². Furthermore, it is possible to recognize in the *nityodita* (the “eternally manifest” form of God) the first Vāsudeva of the PādS and in the *śāntodita* (the “periodically manifest” form of the Lord) the second Vāsudeva, performer of the divine functions. The hypothesis that, by referring to the teachings of the Pāñcarātra, Veṅkaṭanātha was alluding particularly to the PādS, is further corroborated by the fact that, whereas in most

¹⁰⁹ Vedānta Deśika 1976: 394-395: *īśvaraśarīre ca sūkṣmavyūhavibhavādibhedāḥ śrīmatpāñcarātrādibhiḥ prapañcitā avagantavyāḥ / saṃgrahastu – sūkṣmaṃ kevalaṣāṅguṇyavigrahaṃ vāsudevākhyam param brahma pūrvoktaṃ / parasmīneva śāntoditanityoditavibhāgo 'pi vibhāvyaḥ /*

For a discussion of the concepts of *nityodita* and *śāntodita* within the frame of the doctrine of God's eternal *vibhūti* in Veṅkaṭanātha, see Oberhammer 2000: 97ff.

¹¹⁰ In a survey of the occurrence and meaning of *nityodita* and *śāntodita* in the Pāñcarātra *sāṃhitā*-s and in the late Viśiṣṭādvaita literature, Rastelli shows, on the basis of an accurate scrutiny of the textual sources, that these technical terms do occur in few Pāñcarātra *sāṃhitā*-s (AS, JS, PārS and PauS) - *śāntodita* being less frequently used, in a relevant meaning, than *nityodita* - but the *sāṃhitā*-s do not provide definitions or explanations of these terms and it is only in the late Viśiṣṭādvaita literature that the ideas about *nityodita* and *śāntodita* are developed. See Rastelli 2006: 312ff.

¹¹¹ For the numerous references to the PādS in the *Pāñcarātrarakṣā*, see above, p. 10, note 22.

¹¹² See PādS, *jp*, 5, 35a.

Pāñcarātra *saṃhitā*-s there are only two Vāsudeva-s, namely the *para* and the *vyūha*, Veṅkaṭanātha mentions three Vāsudeva-s, namely the *nityodita*, the *śāntodita* and the *vyūha*. This corresponds exactly to the situation described in the PādS. In fact, in the account of the earliest stage of the *mūrtyutpatti*, the second Vāsudeva divides Himself in two parts, so that, as a result of this self-differentiation, a third Vāsudeva arises out of Him. This third Vāsudeva is the first of the four *vyūha*-s and, beginning from him, the other three *vyūha*-s successively arise, one from the other:

“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 Saṃkarṣaṇa, from the latter Pradyumna [and] from Pradyumna Aniruddha. All these have four arms. [18]”¹¹³

The presence of three Vāsudeva-s in the theology of the PādS can be explained by the influence of the system of Yādavaprakāśa: the first Vāsudeva of the PādS, first *rūpa* of the Supreme Being, corresponds to Īśvara, the first *aṃśa* of *brahman* in Yādavaprakāśa; the second and third Vāsudeva-s of the PādS correspond, respectively, to the *para* and *vyūha* Vāsudeva-s of the older tradition followed by other Pāñcarātra *saṃhitā*-s. Hence, by adopting the model of Yādavaprakāśa, the author(s) of the PādS had to add the *ādyarūpa* Vāsudeva to the traditional Pāñcarātric pair of the *para* and *vyūha* Vāsudeva-s, thus producing the situation described by Veṅkaṭanātha.

This is summarized in the table below:

¹¹³ PādS, jp, 2, 16-18: *sa vāsudevo bhagavān sṛṣṭisthityantamuktidaḥ / ātmānaṃ sa dvidhā cakre punaḥ kenā 'pi hetunā || 2.16 tayoṛ eko vāsudevaḥ śuddhasphaṭikasannibhaḥ / nārāyaṇo dviṭīyas tu nīlāmbudasamaprabhaḥ || 2.17 saṃkarṣaṇo vāsudevāt tasmāt pradyumnasaṃjñītaḥ / pradyumnād aniruddho 'bhūt sarva ete caturbhujāḥ || 2.18.*

Pāñcarātra <i>saṃhitā-s</i>	Yādavaprakāśa	PādS	Veṅkaṭanātha
	<i>brahman</i>	<i>brahman</i>	
	<i>īśvara (aṃśa)</i>	I <i>para</i> Vāsudeva (<i>rūpa</i>)	<i>nityodita</i>
I <i>para</i> Vāsudeva		II <i>para</i> Vāsudeva	<i>śāntodita</i>
II <i>vyūha</i> Vāsudeva		III <i>vyūha</i> Vāsudeva	<i>vyūha</i>

By means of the concepts of *nityodita* and *śāntodita*, in the sense in which Veṅkaṭanātha meant them, it is possible to recognize a categorization of the godhead that is implicitly introduced by the author(s) of the PādS; according to this categorization, the relationship between God and *sṛṣṭi* is understood in terms of the relationship between God and Time. In fact, the distinction between *nityodita* and *śāntodita* concerns the difference between the ontological state of God *in se*, in the timeless dimension of eternity, and his manifold manifestations, which are realized, in the course of time, both in the process of divine emanation called *mūrtyutpatti* and in the process of the evolution of the world. In order to explain how the *para* Vāsudeva, *rūpa* of the Supreme Being, can become the Lord engaged in the performance of the cyclic creation and reabsorption of the worlds and how He can transform Himself in the *vyūha* Vāsudeva, first of the *mūrti*-s, the theologian(s) of the PādS had to integrate the temporal dimension in his/their concept of the Supreme God. Hence Time, whose power actually makes possible every transformation of the godhead, becomes the category by means of which the passage from the *rūpa* to the *mūrti*-s of God may be comprehended.

The arising of the divine figures (*mūrtyutpatti*)

The true *mūrtyutpatti* begins with the arising of the four *vyūha*-s, who are the first deities explicitly called *mūrti*-s¹¹⁴. With regard to the earliest stage of the *mūrtyutpatti*, mention should be made of the figure of Nārāyaṇa, who arises, together with the *vyūha* Vāsudeva, out of the self-differentiation of the *śāntodita* Vāsudeva. In fact, Nārāyaṇa does not have any role in the subsequent development of the *mūrtyutpatti*, so that it is difficult to explain the reason of his presence in this context. But his connection with the divine figures mentioned so far (namely, the first two Vāsudeva-s and the four *vyūha*-s) is obviously regarded as important by the author(s) of the PādS, as is proved by the reassertion of the association of Nārāyaṇa with these divine figures in a different context. In the portion of the *jp* dealing with cosmography, in which there is a description of the upper worlds, one reads: “Four are, according to order, [the worlds] presided by the four *vyūha*-s. I will describe them according to rank: [the first one] is named after Aniruddha, the next one [50] after Pradyumna, after these [the one] named after Saṃkarṣaṇa, then, afterwards, [the one] named after the *vyūha* Vāsudeva, o you having the lotus as a seat. [51] It is said that, after that, in due order, [there are] the worlds named after these two: the *vibhava* Vāsudeva and the Vāsudeva existing from eternity. [52] Then, nearby there is also the world of Nārāyaṇa. [53ab]”¹¹⁵ These worlds and their respective Lords are mentioned in a hierarchical order, according to their progressive proximity to Vaikuṇṭha, the realm of the Supreme God, Bhagavān. As in the account of the *mūrtyutpatti*, three Vāsudeva-s are also found here, in the same order: 1. the *anādi* Vāsudeva, corresponding to the *nityodita* Vāsudeva; 2. the so-called *vibhava* Vāsudeva, corresponding to the *śāntodita* Vāsudeva; 3. the *vyūha*

¹¹⁴ See PādS, *jp*, 2, 19d, quoted below, note 118.

¹¹⁵ PādS, *jp*, 12, 50-53b: *catvāraḥ kramaśaḥ santi caturbhiḥ samadhiṣṭhatāḥ / vyūhaiḥ krameṇa vakṣye tānaniruddhaḥ paraḥ smṛtaḥ || 12.50 pradyumno ‘nantaram teṣāṃ saṃkarṣaṇasamāhvayaḥ / vāsudevas tataḥ paścād vyūhākhyāḥ kamalāsana || 12.51 vibhavākhyo vāsudevas tadanantaram īritaḥ / anādir vāsudevaś ca tayoṛ lokāv anukramāt || 12.52 tato nārāyaṇasyāpi lokas tannikaṭe sthitaḥ || 12.53ab*

Vāsudeva, followed by the other three *vyūha*-s. The fact that the world of Nārāyaṇa is located near the worlds of the *anādi*- and *vibhava*-Vāsudeva-s testifies to the affinity among these three figures, an affinity due to their belonging to the highest level of manifestation of the Supreme God, Bhagavān. As a matter of fact, in the Pāñcarātra tradition the Supreme God is called either Vāsudeva or Nārāyaṇa. The PādS too states: “Indeed the sole supreme God fully endowed with various powers performs the creation and destruction of the universe and he is called Nārāyaṇa. [42c-43b]”¹¹⁶ These circumstances can explain why Nārāyaṇa is also mentioned in the account of the earliest stage of the divine emanation.

The *vyūha* Vāsudeva - who is the first of the *mūrti*-s - stands out from the other three *vyūha*-s because he is the only one in which all the divine qualities are thoroughly manifest and equally distributed. He is the embodiment of the six *guṇa*-s, or, according to the expression of the *brahmalakṣaṇa* passage, it is the Supreme Being who, as *vyūha* Vāsudeva, has “a body endowed with the six *guṇa*-s”¹¹⁷.

“Vāsudeva is characterized by the full and balanced manifestation of the *guṇa*-s beginning with knowledge (*jñāna*). The [other] divine figures are characterized by a diverse manifestation of the six *guṇa*-s, according to order. [19] Then, o brāhman [= Saṃvarta], the one who is called Saṃkarṣaṇa shall be mainly endowed with knowledge (*jñāna*), Pradyumna with strength (*bala*) and Aniruddha with sovereignty (*aiśvarya*). [20]”¹¹⁸

The idea that the six divine qualities do not manifest themselves in the same way in each of the three *vyūha*-s, but either one or two *guṇa*-s are dominant in each deity, is

¹¹⁶ PādS, *jp*, 6, 42c-43b: *eka eva paro devo nānāśaktisamanvitaḥ || 6.42cd karoti sargasamharau sa ca nārāyaṇaḥ smṛtaḥ || 6.43ab*.

¹¹⁷ PādS, *jp*, 5, 35a: *śāḍguṇyavigraham*.

¹¹⁸ PādS, *jp*, 2, 19-20: *jñānādiguṇasāmānye vāsudevaḥ prakīrtitaḥ | śaṇṇām guṇānām vaiśamye vakṣyante mūrtayaḥ kramāt || 2.19 jñāne ‘dhiko bhaved brahman saṃkarṣaṇasamāhvayaḥ | bale ‘dhikas tu pradyumnaḥ syād aiśvarya ‘niruddhakaḥ || 2.20*.

also found in other Pāñcarātra *saṃhitā*-s¹¹⁹. As Schrader has remarked: “This, however, does not mean that each *vyūha* has only its two respective *guṇa*-s, but, as is repeatedly emphasized, each *vyūha* is Viṣṇu himself with his six *guṇa*-s, of which, however, two only, in each case, become manifest.”¹²⁰. Both in the AS and in the LT, for instance, the six *guṇa*-s are divided into three pairs, out of which *jñāna* and *bala* are mainly connected with Saṃkarṣaṇa, *aiśvarya* and *vīrya* with Pradyumna and *śakti* and *tejas* with Aniruddha¹²¹. In the PādS instead, in each one of the three *vyūha*-s only one of the divine qualities is said to be dominant, namely, *jñāna*, *bala* and *aiśvarya* respectively¹²². Unfortunately the PādS does not provide an explanation - neither here nor elsewhere - for the predominance of any one of these three *guṇa*-s; there would appear not to be any association between the dominant *guṇa* and a specific function of the related *vyūha*.

The successive arising of the divine figures who make their appearance, forming a chain of divine emanations from the four *vyūha*-s, is described as follows: “And from [these] four divine figures twenty-four [other] divine figures are gradually born, o brāhman, as one light arises from another light. [21] All of them have four arms holding the lotus, the conch shell, the discus and the club. [22ab] Thus from Vāsudeva, the first, foremost god, were born Keśava, Nārāyaṇa and Mādhava, o best among the brāhmanas. [22c-23b] From Saṃkarṣaṇa arose Govinda, Viṣṇu and Madhusūdana. From Pradyumna were born Trivikrama, Vāmana and Śrīdhara, o best

¹¹⁹ For a survey of how the six *guṇa*-s are distributed among the four *vyūha*-s according to several *saṃhitā*-s, namely, the SS, AS, LT, PauṣS, PādS, ViśS, BBS and PārS, see Rastelli 2006: 284-303.

¹²⁰ Schrader 1916: 35.

¹²¹ See AS, 5, 17-18b: *tatra jñānabaladvandvād rūpaṃ sāmkarṣaṇaṃ hareḥ / aiśvarya-vīryasambhedād rūpaṃ prādyumnam ucyate || 5.17 śaktitejaḥ samutkarṣād āniruddhī tanur hareḥ || 5.18ab*.

See also LT, 2, 53c-54b: *ato jñānabale devaḥ sāmkarṣaṇa udīryate || 2.53cd aiśvarya-vīrye pradyumno ‘niruddhaḥ śaktitejaḥ / 2.54ab* and LT, 4, 14ab, 15cd, 16cd: *teṣāṃ jñānabalonmeṣesaṃkarṣaṇa udīryate || 4.14ab...vīryaiśvarya-samunmeṣe pradyumnaḥ parikīrtitaḥ || 4.15cd ...śaktitejaḥ-samunmeṣe hy aniruddhaḥ sa īritaḥ || 4.16cd*.

¹²² As Rastelli remarks, the attribution of *jñāna*, *bala* and *aiśvarya* as dominant *guṇa* to Saṃkarṣaṇa, Pradyumna and Aniruddha respectively, is also found in the *Viśvāmitrasaṃhitā* and *Brhadbrahmasaṃhitā*, two late works probably based on the PādS (see Rastelli 2006: 301-302 ; for the references related to ViśS and BBS, see in particular p. 302, note 927).

among the sages. [23c-24] And from Aniruddha, o virtuous one, [came forth] Hṛṣīkeśa, Padmanābha and Dāmodara. In this way twelve [divine] portions were produced. [25] And from Vāsudeva, Saṁkarṣaṇa, Pradyumna and Aniruddha [arose four more beings] with their [same] names. [26] From these four gradually came into being Puruṣottama, Adhokṣaja, Nṛsiṁha and the fourth the honoured Acyuta. [27] Then from those four were successively born Janārdana, Upendra, Hari and Kṛṣṇa, duly named. [28]”¹²³

The fact that these *mūrti*-s are designated as *amśa*-s (“portions”, verse 25d) - a technical term which conveys the “idée non pas de fragmentation, mais de participation, et donc de parenté de nature, d’affinité”¹²⁴ - shows that, although they are particular, concrete and independent figures, yet the *mūrti*-s share and participate in the nature of the *ādyarūpa* Vāsudeva who is their ultimate source. The simile used to depict the mode of their emergence, “as one light arises from another light” (*dīpāddīpāntaram yathā*, verse 21d) suggests the same idea of “participation”: like lamps kindled by the same fuel and blazing with the same flame, similarly the *mūrti*-s shine with the same effulgent substance of Vāsudeva. Moreover, this simile is a suitable illustration of the dynamics of the *mūrtyutpatti*: just as lamps are lit one by the other and, hence, one after the other in temporal succession, similarly the *mūrti*-s arise from one another in a chain in which each divine figure originates from the preceeding one; in this way, their gradual progression has to be regarded as a temporal evolution. Thus, at this stage, *sṛṣṭi* may be considered as a system of “mūrtization”, where the Supreme God, while over the course of time bringing about

¹²³ PādS, jp, 2, 21-28: *mūrtibhyaś ca caturbhyaś ca caturviṁśatimūrtayaḥ | jāyante kramaśo brahman dīpād dīpāntaram yathā || 2.21 sarve caturbhujāḥ padmaśaṅkhacakraḡadādharaḥ | vāsudevād ādidevāt prathamāt keśavas tathā || 2.22 nārāyaṇo mādhabaś ca jajñire bhūsurottama | saṁkarṣaṇāc ca govindo viṣṇuś ca madhusūdanaḥ || 2.23 trayas te samajāyanta pradyumnāc ca trivikramaḥ | vāmanaḥ śrīdharaś caite jajñire munisattama || 2.24 aniruddhād dhṛṣīkeśaḥ padmanābhaś ca suvrata | dāmodaraś ca tenetthaṁ dvādaśāṁśāḥ prajājñire || 2.25 vāsudevāc ca tannāmnā tathā saṁkarṣaṇād api | pradyumnād api tannāmnā tannāmnāivāniruddhakāt || 2.26 abhūvan kramaśas tebhyaś caturbhyaḥ *puruṣottamaḥ (em. puruṣottamaḥ) | adhokṣajo nṛsiṁhaś ca caturthaś cācyuto mataḥ || 2.27 caturbhya eva tebhyo ‘mī jajñire ca yathākramam | janārdanas tathopendro hariḥ kṛṣṇaḥ samākhyayā || 2.28.*

¹²⁴ TAK, I 2000: 73.

the manifestation of more and more divine figures which are his own particular concretizations, remains unchanged in Himself, like a light source that remains unchanged while emitting its rays.

These twenty-four *mūrti*-s are divided into two sets of twelve. Those belonging to the first set are then subdivided into four groups of three and the members of each group are said to arise, respectively, out of one of the four *vyūha*-s. This situation is found also in the accounts of *śṛṣṭi* of several Pāñcarātra *saṃhitā*-s, where these twelve deities, on account of their origin, are called *vyūhāntara*-s (secondary or sub-*vyūha*-s)¹²⁵; this denomination, even if it is not traceable in the text of the PādS, is also appropriate for the twelve *mūrti*-s of the PādS. These divine figures are mentioned - though not in the same order - in a different context also, namely in the *cp*¹²⁶, in connection with the monthly calendar of religious obligations: as Lords of the months, they are each to be worshipped on a special day of the corresponding month. Hence, in the PādS the *vyūhāntara*-s are identified with the twelve gods of the months (*māsadevatā*-s)¹²⁷, who have a specific place in the ritual activities of the followers of the Pāñcarātra as well as of other Hindu traditions¹²⁸. It is not the case

¹²⁵ In the exposition of the pure creation of the AS, the same twelve deities who make their appearance after the *vyūha*-s are called *vyūhāntara*-s; see AS, 5, 46-48b: *vyūhāntaram daśa dve ca keśavādyaḥ prakīrtitāḥ | keśavāditrayam tatra vāsudevād vibhāvyate || 5.46 saṃkarṣaṇāc ca govindapūrvam tritayam adbhutam | trivikramādyaṃ tritayam pradyumnād uditam mune || 5.47 hr̥ṣīkeśādikaṃ tattvam aniruddhān mahāmune | 5.48ab*.

In the LT too, the twelve gods arising out of the self-differentiation of the *vyūha*-s are called *vyūhāntara*-s; see LT, 4, 27-28: *vāsudevādayo devāḥ pratyekaṃ tu tridhā tridhā | keśavādisvarūpeṇa vibhajanti svakaṃ vapuḥ || 4.27 etadvyūhāntaram nāma pañcarātrābhīśabditam | kāryasya nayane devā dvādaśaite vyavasthitā || 4.28*.

For further references concerning the occurrence of the *vyūhāntara*-s in other Pāñcarātra *saṃhitā*-s, see Rastelli 2006: 349 and note 1093.

¹²⁶ See PādS, *cp*, 15, 121c-124b: *caitrādiṣu dvādaśasu māseṣu dvādaśādhipāḥ || 15.121cd arcanīyāḥ kramād viṣṇus tathaiva madhusūdanāḥ | trivikramo vāmanaś ca śrīdharas tadanantaram || 15.122 hr̥ṣīkeśaḥ padmanābho dāmodarasamāhvayaḥ | keśavo nāmadheyena tathā nārāyaṇaḥ smṛtaḥ || 15.123 mādhave 'nyaś ca govindo dvādaśaite prakīrtitāḥ | 15.124ab*.

¹²⁷ Gupta argues that the *vyūhāntara*-s/*māsadevatā*-s are to be identified with the *vedic* Āditya-s and that “their worship reflects the old identification of Viṣṇu with the sun and hence with Time conceived as a yearly cycle.” (Gupta 1992: 165).

¹²⁸ For a brief account of the rituals and the *vrata*-s connected with the *māsadevatā*-s, see Rastelli 2006: 359-360. Rastelli argues that it is most probably on account of the broad popularity of the

that in every Pāñcarātra *saṃhitā* the *māsadevatā*-s derive from the *vyūha*-s and are then identified with the *vyūhāntara*-s. In the account of *sr̥ṣṭi* of the ParS, for instance, these twelve gods are mentioned in the same order as in the *cp* of the PādS, and are similarly denominated as Lords of the months (*māsānam adhipāh*), but instead of deriving from the *vyūha*-s, they are said to arise out of twelve *śakti*-s of God¹²⁹. To sum up, the twelve divine figures which, in the account of *sr̥ṣṭi* of the PādS, are *mūrti*-s derived from the *vyūha*-s and, in the ritual section of the work are to be worshipped as Lord of the months, may be assimilated into the group of gods which in other Pāñcarātra *saṃhitā*-s are called either *vyūhāntara*-s, or *māsadevatā*-s.

A peculiarity of the PādS is that the twelve *vyūhāntara*-s/*māsadevatā*-s are associated with a second set of twelve deities, thereby forming a group of twenty-four¹³⁰. These twenty-four *mūrti*-s are also mentioned in the *kp*, where their iconography is described in detail¹³¹. As Rao observes in his treatise on Hindu iconography, the names of these twenty-four *mūrti*-s are regarded as the most important among the names of Viṣṇu and they “are daily repeated by many Brāhmaṇas in their daily prayers. Corresponding to these twenty-four names images of Viṣṇu are found sculptured in the Vaiṣṇava temples situated in the old Hoysala Land, where indeed they are met with more frequently than elsewhere.”¹³² Therefore, the PādS has incorporated both the broad Hindu tradition of the worship of the *māsadevatā*-s -

vrata-s connected with the *māsadevatā*-s that the Pāñcarātra, taking these deities from other sources and traditions, has included them in its own cosmology (see Rastelli 2006: 351 and 360).

¹²⁹ See ParS, 2, 82-86: *etābhyo mūrtipālās ca dvādaśaivābhavan punaḥ | tathā tathaiva te śaktyā vikhyātā bhuvaneṣv iha || 2.82 māsānām adhipāṃś ca viddhi tāt eva padmaja | viṣṇur ādyo madhau jñeyo mādhave madhusūdanah || 2.83 śukre trivikramah proktaḥ śucau māse tu vāmanah | nabhasi śrīdharo jñeyo hr̥ṣīkeśo nabhasyapaḥ || 2.84 padmanābha iṣe brahman ūrje dāmodarah prabhuḥ | keśavas sahasi proktaḥ sasye nārāyaṇah prabhuḥ || 2.85 mādhas tapasi jñeyo govindas tu tapasyapaḥ | iti dvādaśa māsendrā māsīmāsi vyavasthitāḥ || 2.86.*

For further references concerning other Pāñcarātra *saṃhitā*-s where the twelve Lords of the months are not arising out of the *vyūha*-s, see Rastelli 2006: 351.

¹³⁰ As remarked by Rastelli, this group of 24 *mūrti*-s is found also in the *Śrīpraśnasamhitā* and in the *Bṛhadbrahmasamhitā*, which are both based on the PādS (for the relevant references, see Rastelli 2006: 350 and notes 1095, 1096).

¹³¹ See PādS, *kp*, 14, 72c-79 and 16, 29b-47b.

¹³² Rao 1914, I: 227. For a detailed description of their iconography, see *Ibidem*: 227ff.

assimilating these deities to the *vyūhāntara*-s of the Pāñcarātra - and the tradition - present in the region of Mysore¹³³ - of iconic representation and worship of a larger group of twenty-four deities¹³⁴.

The process of “mūrtization” continues with the arising, out of the *vyūha* Vāsudeva, of a group of female *mūrti*-s: “From the first god Vāsudeva eight divine figures were born: Brahmī - the first one - Prajāpati, Vaiṣṇavī, [29] Divyā, Ārṣī, Mānuṣī, Āsurī - the seventh - and, last among these divine figures, Paiśacī. [30]”¹³⁵. The respective meanings of the names of these female *mūrti*-s are: “relating to Brahmā, to Prajāpati, to Viṣṇu, to the gods, to the *ṛṣi*-s, to the human beings, to the *asura*-s and to the *piśāca*-s”. By using such denominations rather than true goddesses’ proper names, the text seems to indicate all the female beings dwelling in the three worlds, namely: the consorts of Brahmā, Prajāpati, Viṣṇu and the other gods, those of the sages and the other human beings and those of the demons. What is thereby implied is that a male God, Vāsudeva, is the ultimate source of every female being, including the divine consorts.

The subservient position of the female counterpart of the godhead is confirmed also by the fact that, later on in the *mūrtyutpatti*, the goddesses, beginning with Śrī, arise from the curl of hair on Viṣṇu’s chest (the *śrīvatsa*)¹³⁶; this indicates that the divine consort as well as the other goddesses are generated by the Lord Himself. In a different context, in the mythical narrative related to the creation of Brahmā¹³⁷, there

¹³³ The fact that the tradition of the 24 *mūrti*-s is documented in the region of Mysore might provide a clue for determining either the geographical origin of the PādS or, at least, the area of its diffusion.

¹³⁴ A possible explanation for the doubling of the twelve *māsadevatā*-s might be that, since the lunar months are divided into two halves (the *śukla*- and *kṛṣṇa-pakṣa*-s), each of the twenty-four deities might have been associated with a half of each month. But this hypothesis is not supported by any textual evidence, at least as far as the PādS is concerned.

¹³⁵ PādS, *jp*, 2, 29-30: *vāsudevād ādidevān mūrtyaṣṭakam ajāyata / brāhmī ca mūrṭiḥ prathamā prajāpatyā ca vaiṣṇavī || 2.29 divyā cārṣī mānuṣī ca saptamī cāsūrī matā / paiśacī caramā tāsām mūrṭinām aparā daśa || 2.30.*

¹³⁶ See PādS, *jp*, 2, 38 quoted below, p.76 and note 152.

¹³⁷ This episode is related in PādS, *jp*, 3, 1-8b (for the translation see below, p. 282).

is a hint at an active role played by a goddess in the process of *śṛṣṭi*: Durgā is the one who begets the banyan tree on which Padmanābha settles, from whose navel arises a golden egg, germ of a lotus from which Brahmā will be born; but even here - as was the case of Śrī and, *mutatis mutandis*, of the eight female *mūrti*-s in the *mūrtyutpatti* - the goddess is said to originate from a portion of a male god, Aniruddha¹³⁸. These circumstances constitute further proof that the idea of *śakti*, meant as a female, active, creative principle personified by a goddess, has no role in the vision of *śṛṣṭi* of the PādS.

The *mūrtyutpatti* proceeds with the arising, again from the four *vyūha*-s, of ten more *mūrti*-s: “From the four *vyūha*-s, o sage, were produced in due succession the ten divine figures beginning with the fish: Matsya (the fish), Kūrma (the tortoise) and Varāha (the boar) arose from Vāsudeva; Nṛsiṃha (the man-lion), Vāmana (the dwarf) and Rāma Jāmadagnya [= Paraśurāma] were born from Saṃkarṣaṇa; then from Pradyumna arose the descendent of Raghu [= Rāma] [and] Balarāma; [and] from Aniruddha came forth Kṛṣṇa and Kalkin. [31-33b]”¹³⁹. These *mūrti*-s are to be identified with the ten classic *avatāra*-s; in the different parts and contexts of the work where these divine figures are mentioned, they are called either *avatāra*-s or *prādurbhāva*-s (“manifestations”, “appearances”)¹⁴⁰.

Several other *saṃhitā*-s - namely, the SS, AS, LT, ĪS and PārS - provide a longer list of 38 *prādurbhāva*-s, in which the ten classic *avatāra*-s are included; in these

¹³⁸ See PādS, jp, 3, 2a: *aniruddhāṃśajā durgā*.

¹³⁹ PādS, jp, 2, 31-33b: *mīnādyā jajñire vipra caturvyūhād yathākramam / matsyaḥ kūrmo varāhaś ca vāsudevād ajāyata || 2.31 nṛsiṃho vāmano rāmo jāmadagnyo 'py ajāyata / saṃkarṣaṇāt tathā jajñe pradyumnād rāghavo balī || 2.32 aniruddhād abhūt kṛṣṇaḥ kalkīti daśa mūrtayaḥ / 2.33ab*.

¹⁴⁰ With regard to the *mantra*-s related to the *avatāra* forms of the Lord, in the *cp* the ten *mūrti*-s beginning with the Fish are called *avatāra*-s (see *cp*, 27, 1ab: *matsyādidaśamūrtīnām avatārakramānmanuḥ / 27.1ab*). With regard to the icons to be used for domestic worship, in the *kp* the divine figures beginning with the Fish are called *prādurbhāva*-s (see *kp*, 32, 9ab: *prādurbhāvaiś ca mīnādyais tathā divyāyudhair api / 32.9ab*).

saṃhitā-s the divine figures forming this bigger group are also called *vibhava*-s¹⁴¹, a term which does not occur in the PādS. Moreover, in the SS, as well as in the LT, these *vibhava*-s come into being out of the *viśākhayūpa*¹⁴², the column which is divided into four sections, each one presided by one of the four *vyūha*-s, and representing the oneness of the godhead. Vice versa, in the PādS, although the ten *avatāra*-s/*prādurbhāva*-s originate from the four *vyūha*-s, there is no trace of the notion of *viśākhayūpa*.

While the PādS diverges from the *saṃhitā*-s mentioned above in so many details concerning this group of divine figures, its enumeration of the ten *mūrti*-s corresponds to the list of the *prādurbhāva*-s occurring in the *adhyāya* 326 of the *Nārāyaṇīya* section of the MBh, also with regard to their order: “*Śrībhagavān* said: Listen, o great sage Nārada, in truth these [are my] ten manifestations (*prādurbhāva*): Matsya (the fish), Kūrma (the tortoise) and Varāha (the boar), then Nārasimha (the man-lion), Vāmana (the dwarf), Rāma [= Paraśurāma], Rāma [=Dāśarathi Rāma] and Rāma [=Balarāma], Kṛṣṇa and Kalkin.”¹⁴³ This list is found in a variant reading in the critical apparatus of the critical edition of the MBh. In his study of the textual history of the *adhyāya* 326 of the *Nārāyaṇīya*, Oberlies argues that the passage to which the variant refers belongs to a late Pāñcarātra interpolation¹⁴⁴. It would be difficult to prove that the author(s) of the PādS referred directly to such an ancient source as the *Nārāyaṇīya* (not later than the IV-V cent. A. D), or even to a late textual interpolation. Nevertheless, the parallel mentioned above does suggest that this authoritative epic

¹⁴¹ For a detailed comparative analysis concerning the *vibhava*-s, their number and characteristics, in these *saṃhitā*-s, see Rastelli 2006: 361ff. Rastelli shows that, as far as this topic is concerned, the AS, LT, ĪS and PārS are all based on the SS; the latter, both in the AS and in the LT, is explicitly referred to as a primary source for any information concerning the *vibhava*-s.

¹⁴² The origin of the *vibhava*-s in the SS and LT is extensively discussed in Rastelli 2006: 371-375. The notion of *viśākhayūpa* and its relation to the four *vyūha*-s is discussed in Gupta 1971 (see in particular pp. 198ff).

¹⁴³ Mbh, 12, 326, Mss. Ds2 D7 T G1-3.6 Kumbh. ed. 12.326.71cd: 835*: *śrībhagavānuvāca śṛṇu nārada tattvena prādurbhāvānmahāmune / matsyaḥ kūrmo varāhaśca nārasimho'tha vāmanaḥ / rāmo rāmaśca rāmaśca kṛṣṇaḥ kalkī ca te daśa.*

¹⁴⁴ See Oberlies 1997: 119-138.

work may be regarded as the primary source for the textual tradition which influenced at least some of the contributing author(s) of the PādS.

Returning to the account of the *mūrtyutpatti*, three more *mūrti*-s - Puruṣa, Satya and Acyuta - are said to arise from the *vyūha*-s: “[Then] Puruṣa arose from Saṃkarṣaṇa, Satya from Pradyumna, [33cd] Acyuta was born from Aniruddha...[34a]”¹⁴⁵. Although they are mentioned in the *kp* - in a chapter dealing with the consecration of the icons of the different *mūrti*-s of the Lord, where they form a group of three¹⁴⁶ as well as a group of five together with Vāsudeva and Ananta¹⁴⁷ - Puruṣa, Satya and Acyuta do not have any specific function in the theology of the PādS. Their presence in the system of the *mūrti*-s seems to derive from a different theological tradition, namely that expounded in the JS, where these three deities are the first manifestations of Vāsudeva. According to the JS, at the earliest stage of pure creation the Supreme God Vāsudeva emanates Acyuta who, in his turn, emits Satya, who then brings forth Puruṣa¹⁴⁸. As Rastelli remarks¹⁴⁹, in the JS account of the *śuddhasarga* these three gods replace Saṃkarṣaṇa, Pradyumna and Aniruddha. Therefore, it must be on account of their importance in the JS, a source often quoted or referred to in the PādS, that these three deities have been included in the account of the *mūrtyutpatti*.

Up to this point, the dynamic process by which the Lord, differentiating Himself, becomes a plurality of divine figures, has given rise to a system of *mūrti*-s including: the four *vyūha*-s, the twenty-four deities in which the twelve Lords of the months are comprised, the female *mūrti*-s, the ten *avatāra*-s and the triad of Puruṣa, Satya and

¹⁴⁵ PādS, *jp*, 2, 33c-34a: *saṃkarṣaṇāc ca puruṣaḥ satyaḥ pradyumnasambhavaḥ || 2.33cd jāto ‘cyuto ‘niruddhāc ca / 2.34a*

¹⁴⁶ See PādS, *kp*, 18, 57ab: *trimūrtis tu satyaś cācyutapūruṣau / 18.57ab*.

¹⁴⁷ See *Ibidem*, 66-68b: *pañcamūrtipraṭiṣṭhānam adhunā samudīryate | sthāpayed vāsudevābhyāṃ mūrtiṃ garbhagrhe sudhīḥ || 18.66 divye bhāge ‘thavā brāhme bahiḥ prāg diśi pūruṣam | satyamūrtiṃ dakṣiṇasyāṃ praṭicyāṃ acyutaṃ tathā || 18.67 anantākhyam udīcīne calāṃ vā yadi vā ‘calāṃ / 18.68ab*.

¹⁴⁸ The origination of these three gods is described in JS, 4, 4-7. On this topic, see Rastelli 1999: 45-47.

¹⁴⁹ See *Ibidem*: 52-53.

Acyuta. This “pantheon”, formed by homogeneous groups of deities which are present also in other Pāñcarātra *saṃhitā*-s, is endowed with a certain internal coherence.

The harmonic progression of the *mūrtiutpatti* seems then to be broken by the introduction of further divine figures, whose mutual relation and affiliation to the preceding *mūrti*-s is difficult to comprehend. For this reason, it seems likely that the following passage, in which these new figures are mentioned, is an interpolation: “Buddha - the one who bewilders the three worlds -, Dāśārha, Śauri and Anneśa were born from Vāsudeva. [34] From Saṃkarṣaṇa [came forth] Hayagrīva, Nṛsiṃha Śaṅkhodara, the first divine figure [dwelling] in Vaikuṇṭha, Mukunda and Vṛṣākapi [35] and, still there, Ādivarāha; then, also from Saṃkarṣaṇa, was born Ananta, the powerful serpent with a thousand hoods. [36]”¹⁵⁰

It is noticeable that this group of *mūrti*-s is heterogeneous, bringing together: the Buddha; Kṛṣṇa, under the names of Dāśārha (epithet derived from the name of a warrior tribe) and Śauri (patronymic of Kṛṣṇa); Anneśa, a synonymous with Annamūrti, who “also called Annapati or Annādhipati, is the presiding deity of the temple kitchen”¹⁵¹; Viṣṇu, under the form of Hayagrīva and the name of Mukunda (the “giver of liberation”); Vṛṣākapi, a divine figure identified with the Sun; the *avatāra*-s Nṛsiṃha (the man-lion) and Varāha (the boar), both already mentioned within the ten *avatāra*-s; and finally the serpent Ananta. To the lack of internal coherence of this group of divine figures, must be added the fact that these *mūrti*-s arise out of Vāsudeva and Saṃkarṣaṇa, without being accompanied by other deities which would be expected to derive from the other two *vyūha*-s.

¹⁵⁰ PādS, *jp*, 2, 34b-36: *buddhas trailokyamohanaḥ / *daśārhaḥ* (em. śrī. ma. *dāśārhaḥ*) *śaurir anneśo vāsudevād ajāyata* || 2.34bcd *saṅkarṣaṇād dhayagrīvaḥ śaṅkhodaraṅṛkesarī / vaikuṇṭhamūrtir ādyā tu mukundaś ca vṛṣākapiḥ* || 2.35 *tatraivādivarāhaś ca tataḥ saṃkarṣaṇād api / anantaḥ pannago jātaḥ sahasraphaṇavān balī* || 2.36.

¹⁵¹ TAK I 2000: 129. This deity is described, together with its *mantra*, in PādS, *cp*, 28, 7-23, where he is called Annādhipati (in verse 7a) and Annapati (in verse 15a).

The inconsistency of the content of this passage is in contrast with the logical conclusion of the *mūrtyutpatti*, which is found in the following verses: “The weapons beginning with [the discus] Sudarśana and the ornaments beginning with the tiara came into existence, together with the divine figures, at the time of the appearance of these [figures]. [37] In like manner the goddesses beginning with Śrī (Śrīyā), having attained the condition of distinct divine figures, arose from the curl of hair [on Viṣṇu’s chest], the divine mark in its lowest form (*sakala*), [38] [as well as] Garuḍa, lord of the birds, [divine] vehicle, the best among the powerful ones. The Vedic hymns arose as *mūrti*-s from the divine figures beginning with Vāsudeva. [39] All the lords of beings beginning with Kumuda, together with their attendants, sprung up by thousands from the feet of Aniruddha. [40]”¹⁵²

Since the weapons and ornaments adorning the heavenly bodily form of the *para* Vāsudeva¹⁵³ are the concretizations of his divine qualities or functions, these too may be considered as divine *mūrti*-s. Likewise, the divine consort Śrī, the vehicle of the Lord and the attendants who form His retinue¹⁵⁴, are also to be regarded as *mūrti*-s of God.

* * *

The account of the *mūrtyutpatti* illustrates the progressive transformations of the *ādyarūpa* Vāsudeva. By the repeated use of the term *mūrti*, which subsumes every type of divine figure coming into being in this stage of *sṛṣṭi* - *vyūha*-s, *vyūhāntara*-s, *avatāra*-s and so on - the author(s) of the PādS convey the idea that all these divine

¹⁵² PādS, *jp*, 2, 37-40: *sudarśanādyāyudhāni kirīṭādivibhūṣaṇam / mūrtyāvirbhāvasamaye sahaivaitāni jajñire || 2.37 devyaḥ śrīyādayas tadvat mūrtibhedaṃ samāśritāḥ / śrīvatsād eva sakalāḥ jajñire divyalāñchanāt || 2.38 garuḍaḥ pakṣiṇām indro vāhanaṃ balināṃ varaḥ / vāsudevādimūrtibhyaś chandomūrtir ajāyata || 2.39 kumudādyāś ca bhūteśāḥ sarve pāriṣadaiḥ saha / pādātāś cāniruddhasya samabhūvan sahasraśaḥ || 2.40.*

¹⁵³ For its description see PādS, *jp*, 2, 8c-11a and 13-15, quoted above, pp. 57-59.

¹⁵⁴ After the creation of the world, these divine beings dwell with the Lord in his resting- place. See PādS, *jp*, 2, 46-49 (for the translation see below, pp. 280-281).

figures belong to one and the same category: as *mūrti*-s, all these beings, taken together, represent the actualization of the Supreme Being's will to manifest Himself. Then, in the variety of their appearing, each one with its own distinctive individual characteristics, the *mūrti*-s turn the power of self-differentiation of the *para* Vāsudeva into reality, showing vividly how the Supreme God unfolds in a manifoldness of divine beings. The problem of how to harmonize the multifariousness of a rich pantheon with the concept of One and Supreme God is solved by the PādS by considering all these *mūrti*-s as manifestations, particular concretizations of the *para* Vāsudeva; as such their relation to Him is marked by a difference-and-non difference: even if each one of them has an identity of its own, all of them are God.

The presence of God in meditation and ritual worship

The PādS provides a complete and consistent picture of the reality of God and His world. The account of the *mūrtyutpatti* deals with the reality of the godhead from the point of view of its inner dynamics, retracing the manifestation of the *mūrti*-s in the temporal dimension of the process of *sr̥ṣṭi*. The treatment of the sacred cosmography (in the last chapters of the *jp*) contains a description of the existence of God in His own heavenly realm. While Bhagavān, the Supreme Being, dwells in Vaikuṇṭha¹⁵⁵,

¹⁵⁵ See PādS, *jp*, 12, 54c-58: “In the world which is situated outside these [worlds, i.e. those of the *vyūha*-s, the two Vāsudeva-s and Nārāyaṇa], abides the unborn Bhagavān. [54cd] [He who] has no beginning, [who] is called Vāsudeva, shines in a jewelled pavilion, sitting together with Śrī and Bhū on a heavenly throne consisting of the serpent Śeṣa, [55] surrounded by the eight *śakti*-s beginning with Vyāpti, who carry chowries in their hands [and] are served by the attendants, Seneśa and so on, who are nearby. [Vāsudeva] is served by the weapons beginning with the discus, which are bowing before [him], [He] is continually revered by the emancipated [beings] ...[56-58]” *tebhyo bahiḥsthito loke yatrāste bhagavān ajaḥ || 12.54cd anādir vāsudevākhyāḥ śobhate maṇimaṇḍape | śeṣabhogāsane divye śrībhūbhyaṁ samam āsthitaḥ || 12.55 vyāptyādibhis *tayāṣṭābhiḥ* (em. *tathāṣṭābhiḥ* by Rastelli in Rastelli 2003: 436, note 35) *śaktibhiḥ parivāritaḥ | *bālavyajanahastābhiḥ* (em. *vālavyajanahastābhiḥ* by Rastelli in *Ibidem*) *sevyamānābhir antike || 12.56 seneśādyaiḥ pāriṣadaiś cakrādyair āyudhair api | praṇamadbhiḥ sevyamānaḥ sāmīpyādi padasthitaiḥ || 12.57 muktaiś ca pañcakālajñaiḥ siddhaiḥ kiṁkaratām gataiḥ | upāsyamānaḥ satataṁ dvādaśākṣaracintakaiḥ || 12.58.*

the *nityodita* and the *śāntodita* Vāsudeva-s, Nārāyaṇa and the *vyūha*-s preside over their own respective worlds, whose progressive proximity to the highest abode of Bhagavān corresponds, in the spatial dimension, to the order of the appearance of these deities in the earliest stage of *sr̥ṣṭi*¹⁵⁶.

But, as may be inferred from the arising of the *avatāra*-s in the course of the *mūrtiutpatti*, God does not exist only in His own divine world, He is present also in the human world, where He periodically descends for the maintenance of the *dharma* and for the good of living beings. Furthermore, besides the mythological or historical circumstances of His appearance upon the earth and of His involvement in wordly events in the form of *avatāra*, on account of His immanence and all-pervasiveness, the Lord manifests Himself in other forms, in the spiritual, religious dimension of the life of human beings.

So long as they are bound to the phenomenal world, men cannot gain any understanding of God in His transcendent state. Therefore, to enable them to have the salvific experience of His presence, the Lord shows His favour and out of His gracious disposition towards human beings, He reveals Himself in forms in which He can be comprehended. Thus, in order to be meditated and worshipped, He manifests Himself in a linguistic form in the *mantra*-s, He appears in the mental images contemplated by the meditating devotees and He descends into the cult-images, which correspond to and represent His various *mūrti*-s.

The idea that the transcendent God cannot be known in Himself, but is to be approached only in a concrete form, particularly in a visible, corporeal shape, a *mūrti*, is clearly expressed in a passage of the ParS. The ParS emphasizes the necessity of the *mūrti*, insofar as the *mūrti* enables men to perform the acts of devotion and adoration which lead them to salvation: “He is to be worshipped only in a corporeal

¹⁵⁶ See PādS, *jp*, 12, 50-53b, quoted above, p. 65 and note 115.

form, there is no worship of the formless one; He takes corporeal forms, meant for ritual worship, in order to show His favour to the world. [5] Hence, after having imagined the unshakeable one (Acyuta) in a human form and having worshipped Him with the utmost devotion, men attain the highest goal. [6] If the Lord of the gods is without form, neither worship, nor meditation, nor praise is possible for men, therefore one should worship Him endowed with a form. [7] If adoration, praise or meditation of a concrete form [of God], are offered according to the rule known from the scriptures, it shall be [as if they were] offered to God himself. [8] The God of gods, drawn to themselves by the *yogin*-s by their utmost devotion, assumes the four-armed form in order to show His favour to them. [9] Therefore one should worship the God of gods only in that form. [10ab]”¹⁵⁷

A mutual relationship is established between God and man: if, on the one hand, it is God who takes concrete forms (*mūrti*-s) in order to be venerated, on the other hand, it is by means of their imagination that human beings manage to construct - either mentally or physically (as expressed by *kalpayitvā* in verse 6b¹⁵⁸) - images of God (*mūrti*-s) in order to adore Him. As Padoux observes: “C’est cet absolu invisible qui, évoluant, se condensant, (ce qu’exprime la racine *mūrch*, à la quelle se rattache le mot *mūrti* désignant l’image divine), donne les formes qu’adores les hommes: c’est à lui que ces derniers attribuent des formes, qu’ils imaginent pour les adorer.”¹⁵⁹ But the human imagination must not be allowed to roam freely, it has rather to be inspired

¹⁵⁷ ParS, 3, 5-10b: *mūrtimān eva pūjyo'sāv amūrter na tu pūjanam / kāryārthaṃ mūrtayas tasya lokānugrahaḥetavaḥ || 3.5 ataḥ puruṣārūpeṇa kalpayitvā tam acyutam / abhyarcya parayā bhaktyā siddhiṃ gacchanti mānavaḥ || 3.6 nirākāre tu deveṣe nārcanaṃ sambhaven nṛṇām / na ca dhyānaṃ na ca stotraṃ tasmāt sākāram arcayet || 3.7 ākāre tu kṛtā pūjā stutir vā dhyānaṃ eva vā / vidhinā śāstradr̥ṣṭena deva eva kṛtā bhavet || 3.8 bhaktyā paramayā'kr̥ṣṭo devadevas sa yogibhiḥ / teṣām anugrahārthāya rūpaṃ bheje caturbhujam || 3.9 tasmāt tenaiva rūpeṇa devadevaṃ samarcayet / 3.10ab.*

This passage is extensively discussed by Oberhammer in “L’expérience de la transcendance dans l’Hindouisme” (Oberhammer 1983); the ideas expounded therein will often be referred to in the following pages.

¹⁵⁸ *Kalpayitvā*, from the causative of the verbal root *kṛp*, which means “to prepare, to make, to form, to imagine”, indicates both the mental and the physical construction [of an image].

¹⁵⁹ Padoux (ed.) 1990a: 1.

by God Himself, who prescribes how the divine images must be constructed, through His injunctions handed down in the revealed scriptures (*vidhinā śāstradr̥ṣṭena*, as in verse 8c). Therefore one should properly speak of an “imagination croyante”¹⁶⁰, which enables the believers, who follow a particular religious tradition, to approach God through codified forms; it is only through the *mūrti*-s conforming to the traditional canons that the devotees can have the salvific experience of the presence of God. As Oberhammer says: “C’est seulement par la mémoire des traditions religieuses, qui est langagière et supra-individuelle, que la représentation figurée sert de médiation à la présence divine.”¹⁶¹

By treating of the forms taken by God for the sake of human beings and by explaining the experience of the presence of God in meditation and in ritual worship - that is to say, by dealing with the reality of God in its relational aspect - the author(s) of the PādS reinterpret the terms and concepts of *rūpa* and *mūrti*, which acquire a different shade of meaning from the sense given to them in the context of *śṛṣṭi*. In the *yp* one reads: “Indeed for the *yogin* who is practising meditation, seeing in the lotus of the heart any form (*rūpa*) whatsoever of the god endowed with all forms (*viśvarūpa*), the gross, the subtle or another one, the object [of meditation] becomes immediately manifest. [15-16b]”¹⁶². Here *rūpa* refers to the ways in which the Lord reveals Himself, in His apparition to the meditating *yogin*-s, and to how they visualize Him in the lotus of their heart. There is a passage which, elucidating the above quoted verses of the *yp*, explains how the Supreme God, or one of His *mūrti*-

¹⁶⁰ Oberhammer 1983: 32. In his discussion of the problem of the legitimization of the *mūrti*, Oberhammer quotes this significant passage of the ParS: “Therefore ... the learned man who pays homage to the Supreme God either for liberation or for [another] fruit, should always worship [the Supreme God] in his own form, the one which I taught you in this doctrine (or: ‘in this text’ *tantrē’smin*) and not [one] imagined by [your] intellect (*buddhivikalpita*). [24, 5c-7b]” *tasmād ākāraṃ uddiṣṭaṃ na paritijāya paṇḍitaḥ* // 24.5cd *paraṃ devam upāsita muktayaiva phalāya vā / svarūpaṃ cāsya tantrē’smin kathitaṃ yan mayā tava* // 24.6 *tad eva pūjayen nityaṃ na tu buddhivikalpita* / 24.7ab.

¹⁶¹ Oberhammer 1983: 28.

¹⁶² PādS, *yp*, 5, 15-16b: *viśvarūpasya devasya rūpaṃ yat kiṃcid eva hi / sthaviyāḥ sūkṣmaṃ anyad vā paśyan hr̥dayapaṅkaje* // 5.15 *dhyāyato yogino vastu sāḁṣād eva prakāśate* / 5.16ab.

s¹⁶³ - according to the chosen object of meditation - is represented in the mind of the *yogin*-s in the progressive stages of meditation¹⁶⁴: “It has a threefold form (*rūpa*): gross (*sthūla*), subtle (*sūkṣma*) [and] supreme (*para*). The gross one is to be known as having limbs (*sakala*), the subtle one as having limbs-devoid of limbs (*sakalanīṣkala*) [37] and the supreme form shall be devoid of limbs (*niṣkala*), o lotus-born. [38ab] The *sakala* form of the Supreme *ātman* is endowed with a thousand heads and so on. [38cd] The *sakalanīṣkala* form appears like a mass of splendour. The primeval form, consisting of being, consciousness and bliss, is called *niṣkala*. [39]”¹⁶⁵. The *sthūla/sakala rūpa* corresponds to an inner image of God which is endowed with the concrete corporeal features traditionally codified by iconography; the *sūkṣma/sakalanīṣkala rūpa* corresponds to the aniconic representation of the deity, perceived as a blazing light; the *para/niṣkala rūpa* corresponds to the apprehension of the godhead in its true essence, in its transcendent state. In the course of such a meditation, which is characterized by a dynamic structure, the *yogin*/devotee passes through the contemplation of increasingly subtle and abstract forms of God, by discarding, progressively, the more material and concrete forms in which the Lord appears in the lotus of the heart; then, in the highest stage of meditation, in *samādhi*¹⁶⁶, he attains the experience of the transcendent God.

It is possible to recognize a correspondence between, on the one hand, the forms of God contemplated by the *yogin*/devotee in the course of meditation and, on the other hand, the forms of the divine manifestation in the course of *sr̥ṣṭi*. Accordingly, the *para/niṣkala rūpa* would correspond to the Supreme Being, i.e. God in His

¹⁶³ The terms *rūpa* and *mūrti* assume different meanings from those given in the account of *sr̥ṣṭi*, also in terms of how they relate to each other: whereas in the account of *sr̥ṣṭi* the *rūpa* of the Supreme Being (i. e. Vāsudeva) was the source of the *mūrti*-s, in the *yogic*-ritual context each *mūrti* of God can be experienced in different *rūpa*-s.

¹⁶⁴ The progressive stages of meditation and its dynamic structure are discussed in detail below, pp. 245-248.

¹⁶⁵ PādS, jp, 6, 37-39: *sthūlaṃ sūkṣmaṃ paraṃ tasya trividhaṃ rūpaṃ īritam / sthūlaṃ tatsakalaṃ jñeyaṃ sūkṣmaṃ sakalanīṣkalam || 6.37 paraṃ niṣkalam eva syād rūpaṃ kamalasambhava / rūpaṃ sahasraśirṣādi sakalaṃ paramātmānaḥ || 6.38 tejaḥ puñjam ivābhāti rūpaṃ sakalanīṣkalam / saccidānandarūpādirūpaṃ niṣkalasaṃjñitam || 6.39.*

¹⁶⁶ The experience of *samādhi* is discussed below, pp. 248-251.

transcendent state; the *sūkṣma/sakalanīṣkala rūpa*, “appearing like a mass of splendour”¹⁶⁷, might be equated with the *nityodita* Vāsudeva, “radiant like the fire of a thousand suns and millions of moons”¹⁶⁸; the *sthūla/sakala rūpa* would correspond to the *mūrti* stage of the divine manifestation. According to a pattern common in the meditations characterized by a dynamic structure, the increasingly subtle forms of God are contemplated in a sequence that is in reverse order to their progressive manifestation in the course of *śṛṣṭi*; thus, the transcendent Supreme Being, principle of the process of *śṛṣṭi*, is attained at the end of the process of meditation.

A problem arises in how to understand the relation between the objectivity of the divine manifestations in the course of *śṛṣṭi*, resulting from God’s will to take concrete, particular forms and the subjectivity of the experience of these same forms in the course of meditation, resulting from the human faculty of visualizing and actualizing them. The question - which concerns any meditation focused on God - can be put in these terms: what is the relationship between the reality of God in Himself and His presence for His devotees? As Oberhammer remarks: “...la forme par laquelle il se manifeste pour l’adoration de ses fidèles, n’est pas sa réalité même, mais plutôt sa ‘presence mythique’, donnée par sa grace.”¹⁶⁹.

Actually, this problem may be tackled from two different perspectives. Seen from a viewpoint that is extraneous to the religious tradition in question, both the reality of God as described by the theology and the presence of God as experienced by the meditating devotees, are products of the “imagination croyante” of the followers of this particular religious tradition; therefore, one cannot properly speak either of the objectivity of the divine reality, or of how the latter might be related to the subjectivity of the experience of the divine presence, because the whole question has to be reduced to a matter of subjective belief. On the contrary, if one tackles the

¹⁶⁷ PādS, *jp*, 6, 39a.

¹⁶⁸ PādS, *jp*, 2, 9ab.

¹⁶⁹ Oberhammer 1983: 27-28.

problem from the inside of this religious tradition, the central question is whether the believers consider and perceive the divine presence - which is evoked by the construction, contemplation and worship of a mental image of God - as an actual descent of God, of God in person, in the lotus of their heart.

Such statements as those according to which the *yogin-s*, thanks to their devotion, can draw God to themselves¹⁷⁰, testify the faith in the possibility of bringing about the appearance of God Himself in the inner world of the devotees. In fact, out of His grace, God manifests Himself also in forms which provide His devotees with the means of transforming the divine presence into actual reality. These forms are the *mantra-s*, of which the PādS gives the following general definition: “By means of the *mantra* God is brought into [the heart], indeed by means of the *mantra* [He] is dismissed; of all knowledges, the sages consider the knowledge of the *mantra-s* as the knowledge which has this as its highest object. [98]”¹⁷¹ Thus, the *mantra-s* are considered as effective instruments offered by God to human beings, in order to make it possible for them to experience the encounter with their Lord. Such is the salvific power of the *mantra-s*, and indeed this is their chief function, according to the definition of the PādS.

The *mantra-s* may furthermore be regarded as *mūrti-s* of God, insofar as they are particular concretizations of the godhead in the form of powerful entities, endowed with a phonic, linguistic nature. As those *mūrti-s* which have corporeal, anthropomorphic features can be meditated and worshipped, on account of being visibly perceivable and representable, similarly, the “*mantra-mūrti-s*”, which have

¹⁷⁰ See the above quoted ParS, 3, 9, where the verb *ā-kṛṣ* means “to draw towards one’s self, to attract”.

¹⁷¹ PādS, cp, 23, 98: *mantreṇa sthāpyate devo mantreṇaiva viśṛjyate / jñānānām tatparam jñānam mantrajñānam vidur budhāḥ* // 23.98.

This definition echoes that given in ParS, 6, 3cd: “By means of the *mantra-s* God is drawn to one’s self and by means of the *mantra-s* [He] is dismissed.” *mantrair ākṛṣyate devo mantrair eva viśṛjyate* // 6.3cd.

phonic, linguistic features may be audibly perceivable and reproducible and may thereby be used by men in meditation and in ritual worship.

The role played by the *mantra*-s in bringing God near to His devotees and in actualizing His presence for the purpose of worship is clearly exemplified in the rituals of installation and consecration (*pratiṣṭhā*) of the cult-images (*arcā*-s) in the temples. In these rituals the Lord is invoked and, with the help of particular *mantra*-s, is requested to descend into the cult-image, in order to vivify and divinize it; when He enters the *arcā*, the latter, charged with the divine presence, ceases to be a physical icon and becomes a living manifestation of God, worthy of adoration and fit for ritual worship.

Although the *pratiṣṭhā* ceremonies - extensively treated in the *kp* of the PādS - are beyond the concern of this study, it is worth quoting the description of the meditation to be performed by the *ācārya* during the consecration of the chief icon (*mūlabera*) of the temple. This description is relevant for the present discussion because it highlights the essential function of the *mantra*-s in the crucial “passage“ of the sacralizing power of the divine presence from the heart of the meditating devotee to the cult-image:

“In front of the chief icon, remaining in the bound lotus posture, having held the breath, the pure-minded one should meditate on the eternal *brahman* [as]: [52] Vāsudeva, unborn, tranquil, luminous, eternally manifest, without beginning, middle and end, one, immovable and permanent, [53] nothing but consciousness, supreme bliss, beyond the darkness, imperishable, fully endowed with knowledge (*jñāna*), power (*śakti*), strength (*bala*), sovereignty (*aiśvarya*), valour (*vīrya*), and splendour (*tejas*); [54] not tangible as far as feet and hands [are concerned and] as far as the faculties of seeing, hearing and so on [are concerned, yet] having hands, voice and feet everywhere, having eyes, heads and mouths everywhere; [55] free from growth

and decline, blazing like millions of suns, consciousness, all-pervading, eternal, the one whose wonderful world beyond heaven [is] whole consciousness. [56-57a] After having fixed the thought on Viṣṇu in such a form, as the Supreme Viṣṇu, consisting of the *mūlamantra*, [who is] eternal joy, consisting of the *prāṇava*, the Great Viṣṇu, he should make Viṣṇu enter into the lotus heart [and], having brought [Him] near, he should worship him according to the regular order. [57b-58] Afterwards, having brought [Him] together with Śrī to the throne within the *añjali* by means of the *puruṣātmamantra*, then the *guru* should meditate with [the help of] the *viśvātmamantra*; [59] after having uttered the *nivṛttimantra* he should make Nārāyaṇa enter into the cult-image, unborn, all-pervading, to be understood as essentially splendour; [60] he should think of [Him] entered into the cult-image through the way of the *brahmarandhra* by means of the *mantra*, abiding there by pervading it [i.e. the image] completely, o lotus born. [61]”¹⁷²

The object of the meditation of the *ācārya* is *brahman*, i.e. the Supreme Being, in His *rūpa* of *nityodita* Vāsudeva (*vāsudevam ... santatoditam*, verse 53ab); described with expressions which strongly recall those used in the *brahmalakṣaṇa* passage, He is also called the Supreme Viṣṇu, manifesting Himself in the *mūlamantra*, i.e. His *mantra*-form (verses 57c-58). Absorbed in the thought of God in His *para* form, the *ācārya* is supposed to attract Him and make Him present in the lotus of the heart, in

¹⁷² PādS, kp, 28, 52-61: *purato mūlaberasya baddhapadmāsanasthitaḥ / prāṇānāyamyā śuddhātmā dhyāyed brahma sanātanam || 28.52 vāsudevam ajaṃ śāntam ujvalaṃ santatoditam / anādimadhyanidhanam ekaṃ cāpy acalaṃ sthiram || 28.53 cidghanaṃ paramānandaṃ tamasaḥ param avyayam / jñānaśaktibalaiśvaryavīryatejaḥsamanvitam || 28.54 āpādapāṇim asprśyam *acakṣuḥśravaṇādikam (em. ācakṣuḥśravaṇādikam) / sarvatra karavākpādaṃ sarvato 'kṣiṣiromukham || 28.55 gatāgatavinirmuktaṃ ravikoṭisamaprabham / caitanyaṃ sarvagaṃ nityaṃ vyomātitaṃ tadadbhutam || 28.56 citsāmānyaṃ jagat yasmin mūlamantrātmakaṃ param / evaṃ vidhaṃ sadā viṣṇuṃ āhlādaṃ praṇavātmakaṃ || 28.57 taṃ niyujya mahāviṣṇuṃ mataṃ viṣṇau niveśayet / viṣṇuṃ ca hṛdaye padme samāvāhyārcayet kramāt || 28.58 samāvāhya *śrīyā (em. śrīyā) paścān mantreṇa puruṣātmanā / ajjalisthe tataḥ pīthe dhyāyed viśvātmānā guruḥ || 28.59 tejonidānamadhyeyaṃ nārāyaṇaṃ ajaṃ vibhum / nivṛttimantram uccārya pratimāyāṃ niveśayet || 28.60 brahmarandhreṇa mārgeṇa praviṣṭaṃ pratimākṛtau / vyāpya sthitaṃ smaret sarvaṃ mantreṇa kamalāsana || 28.61.*

order to worship Him¹⁷³. Then, by means of particular *mantra*-s, the *ācārya* summons up God in the hollow of the hands and, finally, he makes Him enter the cult-image. It is thanks to the power of the *mantra*-s that the all-pervading Lord descends into the icon, permeating it with His powerful presence.

Although the last verses of this passage suggest the idea that this - so to speak - consecrating meditation brings about the descent (*avatāra*) of the Lord into the *arcā*, neither the term nor the concept of *arcāvatāra*¹⁷⁴ is traceable, as such, in the PādS. On the basis of the teachings of the PādS concerning the forms of God and the mode of their manifestation, the consecrated *arcā* ought rather to be understood as a specific type of divine *mūrti*. Such an interpretation is justified not only by the fact that the *vyūha*-s, *avatāra*-s, goddesses and so on mentioned in the account of the *mūrti*utpatti are the very ones whose images are built and installed for the purpose of temple worship. This parallel between the diachronic dimension of the arising of the *mūrti*-s during *śṛṣṭi* and the synchronic dimension of their presence within the enclosure of the temple certainly proves the consistency of the theological and ritual teachings of the PādS. But, what is even more important is that besides these correspondences, the affinity between *mūrti* and *arcā* is substantial. As each and every *mūrti* is a manifestation of the Supreme God, so each and every *arcā* is permeated with the presence of the same Supreme One. In fact, not only the chief icon of the temple (with which the above quoted passage of the *kp* is concerned) is charged with the presence of the *para* Vāsudeva, but every *arcā* is pervaded by God in His *para* form¹⁷⁵. What distinguishes the *mūrti* from the *arcā* is the way in which

¹⁷³ The text alludes to the practice of internal worship, the so-called *antaryāga*, where the devotee performs, without any physical support or gestures, the worship of a deity evoked in the lotus of his heart, by reproducing, mentally, the ritual acts prescribed for external worship.

¹⁷⁴ The concept of *arcāvatāra* is discussed in other Pāñcarātra *saṃhitā*-s and has its place in the doctrine of the five forms of God (*para*, *vyūha*, *vibhava*, *antaryāmin* and *arcā*) elaborated by some authors of the Viśiṣṭādvaita Vedānta. For a short excursus about this doctrine in the Pāñcarātra *saṃhitā*-s and in the Viśiṣṭādvaita Vedānta, see Rastelli 2006: 322ff.

¹⁷⁵ See, for instance, PādS, *kp*, 28, 34-38b, where the *para* Vāsudeva is invoked and requested to imbue with his presence the cult-images of the subsidiary attendant deities (*parivāradēvatā*-s): *āvāhayet tato devaṃ tamasaḥ param avyayam / ānandaṃ sarvagaṃ nityaṃ vyomātītaṃ*

the Supreme God concretizes Himself: whereas in the case of the *mūrti* there is a condensation of the godhead, a taking shape resulting in the arising of a particular divine figure, in the case of the *arcā*, there is an impregnation, a pervasion by the godhead, of a material shape which is already given.

The multivalency of the concept of *mūrti* is further testified by a crucial feature of the meditation under discussion. Unlike the meditations aiming at the experience of the identity - attained in *samādhi* - between individual soul and Supreme Soul, the purpose of the meditation of the *ācārya* is the divinization of the cult-image. By meditating and by making use of the appropriate *mantra*-s, the *ācārya* manages to evoke and somehow to transfer the divine presence from himself - that is, from the hollow of his heart and then, of his hands - to the cult-image. Thus, the person of the *ācārya* becomes the way leading God to his abode in the cult-image. God does not enter the *arcā* directly, but passes through the body of His devotee, thereby charging this too with His powerful presence. The human body made of flesh and blood, like the idol made of stone, is sacralized by the divine presence. In such a way, the meditating devotee becomes himself a *mūrti* of God.

parātparam || 28.34 *marīcīcakramadhyasthaṃ vāsudevaṃ ajaṃ vibhum* / *mūlamantreṇa viśveśam āvāhya gurur ātmavān* || 28.35 *brahmarandhreṇa bimbāntaḥ praviṣṭaṃ paricintayet* / *kumbhasthaṃ paramātmānaṃ pratimāyāṃ niveśayet* || 28.36 *mantranyāsaṃ tataḥ kuryān mūlamantreṇa deśikaḥ* / *yāceta devaṃ sāmṇidhyaṃ parivārān prakalpayet* || 28.37 *samārādhyā tato devaṃ pāyasānnaṃ nivedayet* / 28.38ab.

II THE INDIVIDUAL SOUL (*JĪVA*)

Puruṣa and *prakṛti*: *rūpa*-s of the Supreme Being

The teachings of the PādS concerning the creation of the phenomenal world of living beings and the origination of the individual souls have to be understood within the framework of the concept, discussed above, of the threefold manifestation of the Supreme Being. Accordingly, the author(s) of the PādS adjust the Sāṃkhya-derived notions of *puruṣa* and *prakṛti* to their theological views and consider these two as *rūpa*-s of the Supreme God.

“*Prakṛti* and *puruṣa*, these two are my unfathomable forms. - says Bhagavān - Having entered into this pair, I excite [them] according to my wish. [9]”¹⁷⁶. *Prakṛti* and *puruṣa* are the *rūpa*-s, respectively non-spiritual and spiritual¹⁷⁷, by which God brings forth the creation of the world¹⁷⁸. While pervading matter (*prakṛti*) and spirit (*puruṣa*), which are His own manifestations, God stimulates them and, with the power of his will (*icchayā*, *jp*, 5, 9d), gives the first impulse to the evolution of the *prakṛti*.

The *prakṛti-rūpa* of the PādS is conceived, in the same way as the *prakṛti* of the classical Sāṃkhya, as the primordial matter, eternal, one and active. Having no beginning, existing from eternity (*anādi*, *jp*, 5, 10b) and being imperishable (*avināśinī*, *Ibidem*), *prakṛti* is eternal (*nityā*, *jp*, 8, 16c), hence coeternal with the Supreme Being. Non-spiritual (*acetanā*, *jp*, 8, 16a), original matrix of all things, she remains undeveloped, that is to say in a condition of latency where her inherent qualities, the three *guṇa*-s, are withdrawn into herself in a state of equilibrium, until,

¹⁷⁶ PādS, *jp*, 5, 9: *prakṛtiḥ puruṣaś cobhe mama rūpe duratyaye / anupraviśya dvitayaṃ kṣobhayāmy aham icchayā* || 5.9.

¹⁷⁷ See PādS, *jp*, 7, 44ab: *acetanaṃ cetanaṃ ca rūpaṃ*.

¹⁷⁸ See *Ibidem*, 48cd: *acetanāc cetanāc ca sṛṣṭir*.

urged by the Supreme *ātman*, *prakṛti* begins to evolve, bringing forth from herself the world of living beings. As in the classical Sāṃkhya, so also in the PādS the products of the evolution of the *prakṛti* result from a transformation (*pariṇāma*) of the primordial matter, such as that by which clarified butter is produced out of coagulated milk (according to the simile occurring in the text)¹⁷⁹.

In the passage which systematically outlines the unfolding of the *prakṛti* through the principles/entities (the *tattva*-s) constituting the phenomenal world (PādS, *jp*, 5, 9-20b), it is said that, whereas the *paramātman* arouses *puruṣa* and *prakṛti*, thereby setting in motion the evolution of the latter, the *puruṣa* - i.e. the *puruṣa-rūpa* of the *paramātman* - superintends the whole process of evolution: “O Brahmā, the *prakṛti*, consisting of the three *guṇa*-s, existing from eternity, imperishable, superintended by the *puruṣa*, produces the immovable and movable beings. [10]”¹⁸⁰. After retracing the development of the *tattva*-s, the text maintains that the *puruṣa* too plays a part in it: “[The whole evolution,] beginning with the great principle and ending with the primary elements, is said [to arise because of] *prakṛti* and *puruṣa*. [20ab]”¹⁸¹.

Whereas in the text questions are asked and explicit definitions are given about the nature of *prakṛti*¹⁸², the notion of *puruṣa* can be inferred only on the basis of the

¹⁷⁹ See PādS, *jp*, 8, 15-17b: “[Śrī Bhagavān:] O four-faced one, by the sages *prakṛti* is said to be the complete contraction of the *guṇa*-s beginning with *sattva*. [15] Non-spiritual, the womb of everything, undeveloped, eternal, she brings forth from herself the whole world by the injunction of the Supreme *ātman*. [16] She is existing as non-different and different like clarified butter with regard to coagulated milk. [17ab]” [śrībhagavān] *anyūnādhikarūpāṇām satvādinām caturmukha / guṇānām saṃhṛtir yā sā prakṛtiḥ sadbhir ucyate || 8.15 acetanā sā viśvasya yonir avyākṛtā svayam / nityā sūte jagat sarvaṃ niyogāt paramātmanah || 8.16 avibhaktā vibhaktā ca dadhni sarpir iva sthitā || 8.17ab*. See also PādS, *jp*, 7, 45: “The undivided, one, undeveloped form of the Supreme *ātman* is existing as non-different and different like clarified butter with regard to coagulated milk. [45]” *abhinnaṃ ekam avyaktaṃ rūpaṃ tat paramātmanah / avibhaktaṃ vibhaktaṃ ca dadhni sarpir iva sthitam || 7.45*.

¹⁸⁰ PādS, *jp*, 5, 10: *prakṛtis triguṇā brahman anādir avināsinī / puruṣādhiṣṭhitā sūte sthāvarāṇi carāṇi ca || 5.10*.

¹⁸¹ *Ibidem*, 20ab: *mahādādiviśeṣās tāḥ pradhānapuruṣeritāḥ || 5.20ab*.

¹⁸² See, for instance, PādS, *jp*, 8, 14ff: “[Brahmā:] O God, what is the nature of *prakṛti*, how does she bring forth this world? Tell [me] everything, entirely, o Bhagavān, o you causing the welfare of living beings. [14] ...” [brahmā] *kiṃ rūpā prakṛtir deva sūte katham idaṃ jagat / brūhi sarvaṃ*

statements concerning the relation of *puruṣa* with *paramātmān* and *prakṛti*. Accordingly, the *puruṣa* is conceived as the consciousness (*cetana*), the spiritual principle which, insofar as it is a *rūpa* of the *paramātmān*, is coeternal with Him, like the other two *rūpa*-s forming the threefold manifestation of the godhead, namely Vāsudeva¹⁸³ and *prakṛti*, both regarded as eternal. This *puruṣa* rules over the activity of the *prakṛti*, which is said to be “superintended by the *puruṣa*”¹⁸⁴. As it is formulated in the text¹⁸⁵, this expression signifies that, in the dynamics of *śṛṣṭi*, whereas it is the *paramātmān*, i.e. God Himself, who provokes the conversion of *prakṛti* from her undeveloped to her developed state¹⁸⁶, it is in His form (*rūpa*) of *puruṣa* that God presides over the successive evolution and activity of the *prakṛti*.

By formulating this idea, the author(s) of the PādS seem to have been inspired by the AS, where - at the beginning of the account of the so-called impure creation¹⁸⁷ - one reads that *prakṛti* begins to evolve from her undeveloped state (*avyakta*), when she is

aśeṣeṇa bhagavan bhūtabhāvana // 8.14 ... (the answer, given in the verses that follow, is quoted above in note 179).

¹⁸³ See PādS, *jp*, 2, 11ac: ... *saumyaṃ rūpaṃ ādyaṃ sanātanaṃ / sa vāsudevo vijñeyaḥ*... “Vāsudeva is to be known as the first, eternal, auspicious form [of *brahman*]”.

¹⁸⁴ PādS, *jp*, 5, 10c: *puruṣādhiṣṭhitā*.

¹⁸⁵ See PādS, *jp*, 5, 9-10, quoted above in notes 176 and 180.

¹⁸⁶ Likewise, it is always God who provokes the reabsorption of all the *tattva*-s into the *prakṛti* at the time of the cyclic dissolution of the worlds.

See PādS, *jp*, 5, 21cd: “At the beginning of the creation the whole world was produced in this way out of the *prakṛti* [21cd] [and] at the end of a *kalpa* indeed it is reabsorbed into the *prakṛti*, o you having the lotus as a seat.” *sargādaḥ prakṛter evaṃ udbhūtaṃ akhilaṃ jagat* // 5.21cd *liyate prakṛtāv eva kalpānte kamalāsana* //.

See also PādS, *jp*, 8, 17c-19 : “At the end of a day of *Brahmā*, the Lord called *Samkarṣaṇa*, as *Rudra*, according to his own will, withdraws the creatures within the *prakṛti*. At the beginning of a day [of *Brahmā*], as *Brahmā* himself, the creator of the world, he begets again, as before, in due succession, all the world with its creatures. [17c-19b] Thus the creation and destruction of the world have been thoroughly enunciated by me. [19cd]” *saṃkarṣaṇākhyo bhagavān prakṛtāv eva tāḥ prajāḥ* // 8.17cd *rudraḥ saṃharati svairam brahmaṇo divasakṣaye / divasādaḥ jagat sarvaṃ punar evāśṛjat prajāḥ* // 8.18 *lokakartā svayaṃ brahmā yathāpūrvam yathākramam / ity evaṃ sargasamhārau mayā samyag udīritau* // 8.19.

¹⁸⁷ The theory of creation of the AS - where the *śakti* of Viṣṇu, in her twofold aspect of *kriyā-śakti* and *bhūti-śakti*, plays a central role in setting the process of *śṛṣṭi* in motion - is articulated in the so-called pure creation (*śuddhasṛṣṭi*), concerning the divine emanations, and impure creation (*śuddhetarasṛṣṭi*), related to the arising of the world. The topic is discussed extensively in chapters 5-7 of the work. An annotated English translation of these chapters is given in Matsubara 1994: 203-238 ; for an analysis of and comment on the creation theory of the AS, see Schrader 1916: 29ff.

impelled by God's will (*viṣṇusaṃkalpacoditā*) and superintended by the *puruṣa* (*puruṣādhiṣṭhitā*)¹⁸⁸. But what is actually meant by *adhiṣṭhitā*? The PādS does not provide any further explanation as to the meaning of this expression; the AS simply says that the *puruṣa*, which is not subject to transformation, becomes the cause of the transformation of the *prakṛti*, “because of his nearness (or: presence)” (*saṃnidhānena*)¹⁸⁹. In the JS, where the relationship between matter and spirit is also expressed in terms of control of the former by the latter, this relationship is likened to the magnetic attraction of iron by lodestone¹⁹⁰. To explain the nature of this power exerted by *puruṣa* towards *prakṛti* - as it is specifically understood by the PādS - it is necessary to elucidate the concept of *puruṣa-rūpa* and in this the text of the AS proves useful. Indeed, reference to certain expressions and ideas occurring in the AS helps fill in the gaps in the scanty illustration of the concept of *puruṣa* provided in the text of the PādS. It thus seems plausible to suggest that the author(s) of the PādS were influenced by formulations traceable in the text of the AS; accordingly, these formulations may be considered as part of the conceptual background of certain statements of the PādS which are otherwise difficult to interpret.

In the AS the *puruṣa* is defined as “totality” (*samaṣṭi*), “womb” (*yoni*), “highest, immovable” (*kūṭastha*)¹⁹¹. “Totality” is to be understood as the totality of the souls; in fact, in another part of the text, one reads that the *puruṣa* is traditionally known as the

¹⁸⁸ See AS, 7, 7-8b : *puruṣādhiṣṭhitāt tasmād viṣṇusaṃkalpacoditāt / kālena kalitāc caiva guṇasāmyān mahāmune || 7.7 mahān nāma mahattattvam avyaktād uditam mune || 7.8ab.*

¹⁸⁹ See *Ibidem*, 5c-6b : *payomṛdādivat tatra prakṛtiḥ pariṇāminī || 7.5cd pumān aparīṇāmī san saṃnidhānena kāraṇam || 7.6ab.*

¹⁹⁰ See JS, 3, 13-15: “[Nārada:] O Lord, how can this non-spiritual principle, which is the seat of the qualities, which exists as one and manifold, be nevertheless spiritual? [13] [Śrī Bhagavān:] The principle of the self, which exists in *brahman* as non-different [from it], consists of spirit; since this [matter] is blended with that [spirit], matter appears as it were consisting of spirit, o twice-born. [14] As one sees that [something made] of iron is dominated and drawn by a lodestone, in like manner, indeed, is what I have told. [15]” [*nāradaḥ*] *acetanam idaṃ nātha katham syāc cetanam punaḥ etad guṇāspadam tattvam yac caikaṃ naikadhā sthitam || 3.13 [śrībhagavān] cidrūpam ātmatattvam yad abhinnaṃ brahmaṇi sthitam tenaitac churitam bhāti acic cinmayavad dvija || 3.14 yathā yaskāntamaṇinā lohasyādhiṣṭhitam tu vai dṛśyate valamānam tu tadvad eva mayoditam || 3.15.*

¹⁹¹ See AS, 7, 2cd : *samaṣṭiḥ puruṣo yoniḥ sa kūṭastha itīryate || 7.2cd.*

totality of the selves and as such is likened to a beehive¹⁹². By “womb” is meant that the *puruṣa* is the source of the manifold individual souls¹⁹³. This *puruṣa* is qualified as *kūṭastha* because of his highest position of ultimate origin of the souls, whereby he is said to be the self of all, powerful in every respect, omniscient, all-pervading¹⁹⁴.

In this regard, it is also worth mentioning the definition of *kūṭastha puruṣa* given in the LT: “*Puruṣa* [is] the highest enjoyer, omniscient, having heads everywhere; from him come forth, as his portions, all the eternal individual souls and, at the time of the dissolution [of the universe], the souls [bound] by *karman* go back to him, the Supreme Person. [11-12b]”¹⁹⁵. This definition aids understanding of the simile of the beehive occurring in the AS: the *jīva*-s come forth and return to the *kūṭastha puruṣa*, like bees coming forth and returning to a beehive; in this way it is easy to understand how, in the AS, the idea of source (*yonī*) is linked to and integrated with the idea of totality (*samaṣṭi*).

By considering these features of the *puruṣa* - as they are outlined in the AS - it is possible to substantiate the corresponding concept in the PādS. In the first place, just as in the AS the *kūṭastha puruṣa* is one, so too for the PādS there is one *puruṣa-rūpa* of the *paramātmān*; thus, while agreeing on this point, both the AS and the PādS differ from the classical Sāṃkhya, in which the *puruṣa*-s are infinite in number. Moreover, since in the PādS *prakṛti* is the primordial matter, the root of the phenomenal world, the “womb of everything”¹⁹⁶, the *puruṣa*, which represents the original consciousness, ought to be correspondingly regarded as the “womb” (*yonī*)

¹⁹² See AS, 6, 33cd, 34b: *sarvātmanām samaṣṭir yā kośo madhukṛtām iva* // 6.33cd ... *sa puruṣaḥ smṛtaḥ* / 6.34b.

¹⁹³ See AS, 10, 19bc: ... *pumān kūṭavat sthitaḥ* / *nānājīvamahāyonis* ... // 10.19bc.

¹⁹⁴ See the definition of *kūṭastha puruṣa* given in AS, 4, 56-57: *sarvātmā sarvataḥśaktiḥ puruṣaḥ sarvatomukhaḥ* / *sarvajñaḥ sarvagaḥ sarvaḥ sarvam āvṛtya tiṣṭhati* // 4.56 *manūnām eṣa kūṭasthaḥ puruṣo dvicaturmayāḥ* / *kṛtsnakarmādhikāro vai devadevasya vai hareḥ* // 4.57.

¹⁹⁵ LT, 7, 11-12b: *puruṣo bhokṛtkūṭasthaḥ sarvajñaḥ sarvatomukhaḥ* / *aṃśataḥ prasaranty asmāt sarve jīvāḥ sanātanāḥ* // 7.11 **pralaye tv api yanty enaṃ* (em. A. *pralaye tv api yānty enaṃ*) *karmātmāno naraṃ param* / 7.12ab.

¹⁹⁶ PādS, jp, 8, 16a: *viśvasya yonih*.

of the manifold individual souls, as well as their “totality” (*samaṣṭi*), in the sense that all the *jīva*-s are contained in their source, the *puruṣa*, like bees in a beehive.

Furthermore, there is a statement of the PādS concerning the relationship between *puruṣa* and *prakṛti* which becomes comprehensible if one considers the *puruṣa* as a “highest and immovable” (*kūṭastha*) ruling principle: “*Puruṣa* is called the Supreme *ātman*. The one which is composed of the three *guṇa*-s, superintended by Him, brings forth the whole world consisting of consciousness and by His command she also destroys all that. [41-42b]”¹⁹⁷. This statement raises a question: how is it possible for the insentient *prakṛti* to bring forth a world consisting of consciousness? Or, according to the formulation of the JS: “how can this non-spiritual principle, which is the seat of the qualities, which exists as one and manifold, be nevertheless spiritual?”¹⁹⁸. By supplementing the text of the PādS with expressions taken from both the AS and JS, this question may be answered by saying that the world of the moving and alive creatures (*jagat*) produced by the *acetanā prakṛti* is *cetana* because of the intervention of the *puruṣa*, by which living beings are endowed with consciousness. As a lodestone which, leading to move the inert iron¹⁹⁹, itself remains immovable, likewise the *puruṣa*, making sentient the insentient products of the evolution of the *prakṛti*, remains himself “immovable” (*kūṭastha*), that is to say unchanged, unaffected by the manifold activities of the variety of embodied souls of whom he is the ultimate source. The *puruṣa* is rightly also called *kūṭastha* in the sense of “highest, supreme”, because it is the *paramātman* Himself who, in His *puruṣa-rūpa*, i.e. as *puruṣa*, gives rise to the *jīva*-s, by concretizing Himself in every particular individual soul. This explains why in the text of the PādS the *puruṣa* could be equated with the *paramātman*; indeed he is “called the Supreme *ātman*”.

¹⁹⁷ PādS, *jp*, 6, 41-42b: *puruṣaḥ paramātmākhyah teneyam triguṇātmikā / adhiṣṭhitā jagatsarvaṃ prasūte cetanātmakam || 6.41 saṃharaty api tat sarvaṃ niyogād eva tasya sā || 6.42ab*.

¹⁹⁸ JS, 3, 13. For the Sanskrit text, see above, note 190.

¹⁹⁹ See *Ibidem*, 15. For the Sanskrit text, see above, note 190.

The expression *puruṣādhiṣṭhitā*, which is used in PādS, AS and JS²⁰⁰ to describe the relationship between *prakṛti* and *puruṣa* and is variously interpreted as “control” in the PādS, “presence or nearness” (*saṃnidhāna*) in the AS and “magnetic influence” (*valamānaṃ*) in the JS, thus becomes understandable. On the one hand, it indicates the utter dependence of *prakṛti* on God who, in His form of *puruṣa*, is supervising *prakṛti* in the progressive stages of her evolution, during the whole process of *srṣṭi*. On the other hand, at the level of the existence of the beings living in the world, this expression signifies, more concretely, that for each and every living being the *jīva*, which is a particular concretization of the *puruṣa-rūpa* of God, is the actual, spiritual, conscious principle ruling over each respective material organism, which is the product of the evolution of the *prakṛti*; therefore it is said that *prakṛti*, actualized as a particular body, is ruled by *puruṣa*, actualized as a particular soul.

In the light of the notions of *prakṛti* and *puruṣa* in the PādS elucidated so far, and taking into account the model of Yādavaprakāśa, it is now possible to clarify the diverse shades of meaning of the term and concept of *rūpa*, according to whether it is applied to *puruṣa* or to *prakṛti*.

The *puruṣa* of the PādS, like the *bhokṛ* of Yādavaprakāśa, represents the ur-soul, the one and the same spiritual principle which, by relating itself to the *prakṛti*, actualizes itself in every *jīva*. In accordance with Yādavaprakāśa’s concept of *aṃśa*, the *puruṣa-rūpa* is to be regarded as simultaneously non-different and different from the *paramātmān*: the *puruṣa* is non-different from the Supreme Being, which is “nothing but consciousness” (*cidghanam*)²⁰¹, because of his nature, namely, because of his being the original consciousness, because of his being the direct emanation, as ur-*ātmān*, of the Supreme *ātmān*. But, on account of his specific function towards the *prakṛti*, the *puruṣa* represents a differentiated form of the *paramātmān*; in actual fact, the *puruṣa*-

²⁰⁰ See PādS, *jp*, 5, 10c and *jp*, 6, 41c, AS, 7, 7a and JS, 3, 15b, quoted above in notes 180, 197, 188 and 190 respectively.

²⁰¹ As stated in the *brahmalakṣaṇa* passage (see PādS, *jp*, 5, 39d).

rūpa can be defined as the concrete form assumed by the *paramātmān* in his relation to the *prakṛti*. As such the *puruṣa* is different from the *paramātmān* because of his specific *raison d'être*, which consists in his narrowing in the individual souls.

The difference-and-non-difference with respect to the Supreme Being is even more conspicuous in the case of the *prakṛti-rūpa*. In fact, the insentient *prakṛti* can be considered as different from the Supreme Being, which, due to its being “nothing but consciousness”, is actually said to be “other than the *prakṛti*” (*prakṛter anyat*)²⁰². However the Supreme Being, with His power of becoming everything (*sarvaśaktiyuktam*), can unfold also into something “other than” Himself; hence *prakṛti*, as a manifestation of the Supreme Being, is to be regarded as non-different from Him. Nevertheless, on account of her specific function of being the way by which the Supreme Being materializes Himself in the phenomenal world, she is to be distinguished from Him.

But, as a *rūpa* of the *paramātmān*, *prakṛti* cannot be considered on a par with *puruṣa*, they are not on an equal level of manifestation of the Supreme Being. Indeed, although both of them are urged by God to bring forth the world of the creatures²⁰³, the *prakṛti* is superintended by the *puruṣa*, so that there is a one-sided dependence of the former on the latter. This disparity, which characterizes their mutual relationship, concerns also their inner dynamics, as well as their respective relations to the *paramātmān*. In fact, whereas the *puruṣa* is not subject to transformation, the distinctive and chief characteristic of the *prakṛti* is her transformation potential²⁰⁴: while evolving through her derivatives (*vikṛti*), she undergoes a “change” (*pariṇāma*), which is likened to that of coagulated milk into clarified butter²⁰⁵. This is a peculiar feature of the *prakṛti*, differentiating her from the other two *rūpa*-s of the *paramātmān*: the process through which the *ādyā rūpa* Vāsudeva gives rise to the

²⁰² As stated in the *brahmalakṣaṇa* passage (see PādS, *jp*, 5, 36a).

²⁰³ See PādS, *jp*, 5, 9cd: *anupraviśya dvitayaṃ kṣobhayāmy aham icchayā* || 5.9cd.

²⁰⁴ As expressed by the AS (7, 5d-6a): ... *prakṛtiḥ pariṇāminī* || 7.5d *pumān aparīṇāmī* ... | 7.6a.

²⁰⁵ See PādS, *jp*, 8, 17b and 7, 45, quoted above in note 179.

manifold *mūrti*-s is to be regarded as a self-differentiation of the Supreme God, rather than a “change”; likewise, the process through which he *puruṣa-rūpa* gives rise to the manifold *jīva*-s is to be regarded as a narrowing of the ur-soul in the particular individual souls, rather than a “change”. Therefore, among the three *rūpa*-s, the *prakṛti* is the only one which develops by means of true *pariṇāma*-s. With regard to the respective relations of the three *rūpa*-s to the *paramātmān*, a further peculiarity of the *prakṛti-rūpa* is evident. Whereas the *paramātmān* appears in the form of Vāsudeva, as well as in the form of *puruṣa*, so that both of these are His own direct emanations, His relationship to the *prakṛti* is not so evenly matched: by inducing her to develop into the phenomenal world, the *paramātmān* - as stated explicitly in the text²⁰⁶ - has *prakṛti* at His command.

Therefore, by applying to *puruṣa* and to *prakṛti* the term and concept of *rūpa* - in the sense of the *aṁśa* of Yādavaprakāśa - the peculiarities of the *prakṛti* should be taken into account and, in her case, *rūpa* should be understood accordingly in a differentiated way.

Besides the influence of the ideas of Yādavaprakāśa, it is the ParS²⁰⁷ which has to be considered as a direct literary source for the text of the PādS, especially as regards the creation of living beings. According to the creation theory of the ParS²⁰⁸, God performs the creation of the world by means of his five *śakti*-s, called *pañcopaṇiṣad*-s: these, being the sources of the *guṇa*-s of *prakṛti*, have a decisive role in bringing forth the evolution of the world of living beings. From the point of view of their function, the

²⁰⁶ See PādS, *jp*, 8, 16cd: *nityā sūte jagat sarvaṁ niyogāt paramātmānaḥ* || 8.16cd.

²⁰⁷ The numerous parallels between PādS and ParS will be shown and discussed in the following pages.

²⁰⁸ The story of creation in the ParS is articulated in two parts: a first, Sāṃkhya-derived account of the creation of the world is given in the first portion of the second chapter of the work (see ParS, 2, 3-27); a second, *tantric*-featured account is contained in the second portion of the second chapter (see in particular ParS, 2, 28-52). Here, only this second account is taken into consideration, both because of its importance within the theology and ritual system of the ParS and because of its relevance for a comparison with the PādS. For an exposition and discussion of the creation theory of the ParS, see Czerniak-Drożdżowicz 2003: 49-53 and 108-118.

pañcopaniṣad-s of the ParS can be compared to the *rūpa*-s of the PādS: the *śakti*-s, like the *rūpa*-s, embody the dynamic aspect of the godhead, its inner power of transformation, its being *sarvaśaktiyuktam*. Therefore the concept of the PādS of *puruṣa* and *prakṛti* as divine *rūpa*-s setting in motion the process of *sr̥ṣṭi* substitutes, functionally, the idea of the five *śakti*-s which, in the ParS, are at the basis of the evolution of the world. The PādS re-elaborates the idea of the creative function of the *pañcopaniṣad*-s and replaces the *śakti*-s with the *rūpa*-s of God. It is worth mentioning that, even if the *pañcopaniṣad*-s do not play any part in the creation theory of the PādS, nevertheless, the numerous occurrences of the *pañcopaniṣad mantra*-s in the ritual prescriptions contained in the *kp* and *cp*²⁰⁹ testify that in the PādS too the *pañcopaniṣad*-s have great importance as *mantra*-s. Thus the same element, passing from one text to the other, has survived in the sphere of the ritual, but has vanished from the domain of creation theory, only to appear again with a different name (*rūpa*), but with a similar function.

The origination of the *jīva*-s

The influence of the ParS is certainly recognizable in the Sāṃkhya-derived sequence of *tattva*-s by which the PādS illustrates the emergence of living beings within the process of *sr̥ṣṭi*. In fact, in their respective descriptions of the evolution of *prakṛti*, both PādS and ParS differ from the model of the classical Sāṃkhya and some of the relevant differences concern, in both texts, the same points.

The outline of the development of the material, psycho-physical organisms of the creatures begins, in the PādS, as follows: “Now, from that one which possesses the

²⁰⁹ Compare, for instance, PādS, *cp*, 33, 12: *pañcopaniṣadān mantrān atha te kathayāmy aham / parameṣṭhī pumāvniśvo nivṛttaḥ sarva eva hi || 33.12* and ParS, 2, 30: *parameṣṭhī pumān viśvo nivṛttiḥ sarvasamjñitaḥ / śaktayaḥ pañca tasyoktāḥ pañcopaniṣad ākhyayā || 2.30*.

equilibrium of the *guṇa*-s [=prakṛti], superintended by the *puruṣa*, came into existence the Great Principle (*mahat*), threefold because of the three *guṇa*-s. [11]”²¹⁰ In the ParS too the *mahat*, i.e. the intellect (*buddhi*), is said to be threefold on account of the influence of the three *guṇa*-s on its different states. Accordingly, merit (*dharma*), knowledge (*jñāna*), passionlessness (*vairāgya*) and power (*aiśvārya*) are conditioned by *sattva*; passion (*rāga*) is conditioned by *rajas*; demerit (*adharma*), ignorance (*ajñāna*) and powerlessness (*anaiśvārya*) are conditioned by *tamas*²¹¹. In the classical Sāṃkhya instead, the eight states (*bhāva*-s) of *buddhi* are classified according to the predominance either of *sattva* or of *tamas*; the *sattvic* states are *dharma*, *jñāna*, *vairāgya* and *aiśvārya*, whereas their opposite are regarded as *tamasic*. Therefore, although the PādS does not explicitly mention the states of *buddhi*, the assertion about the threefold *mahat* must have been inspired by the text of the ParS.

“Then arose the *ahaṃkāra*, of which three kinds are mentioned: *vaikārika*, *taijasa* and *bhūtādi*. [12] From the *vaikārika ahaṃkāra*, chiefly endowed with the quality of *sattva*, the five organs of sense (*jñānendriya*-s) came into existence; moreover, from the *taijasa* [*ahaṃkāra*], chiefly endowed with the quality of *rajas*, the five [13] organs of action (*karmendriya*-s) were produced; then from the *bhūtādi* [*ahaṃkāra*], chiefly endowed with the quality of *tamas*, the subtle element of sound (*śabda tanmātra*) came into existence and the latter produced the ether (*ākāśa*). [14]”²¹²

²¹⁰ PādS, jp, 5, 11: *guṇasāmyātmanas tasmāt puruṣādhiṣṭhitāt punaḥ / ajāyata mahattatvaṃ trividhaṃ trividhair guṇaiḥ* // 5.11.

²¹¹ See ParS, 2, 41-44: *buddhir aṣṭavidhā jātā guṇebhyas triguṇātmikā / sattvāt sukhātmikā jātā rajaso duḥkhasaṃyutā* // 2.41 *tamaso mohasaṃsrṣṭā tatra bhedaṃ imān śruṇu / sāttvikāni ca catvāri rūpam eta(kam) tu rājasam* // 2.42 *tāmasāni punas triṇi yāni vakṣyāmi nāmataḥ / dharmam jñānam ca vairāgyam aiśvāryam iti ta(sā)ttvataḥ* // 2.43 *vairāgye viparītaṃ tu rūpam rājasam iṣyate / dharmādi viparītāni tāmasānīti dhāraya* // 2.44.

²¹² PādS, jp, 5, 12-14: *ahaṃkāras tato jātas tasya tisro vidhāḥ smṛtāḥ / vaikārikas taijasaś ca bhūtādiś ceti tat tridhā* // 5.12 *vaikārikād ahaṃkārat sāttvikāt pañca jajñire / jñānendriyāṇi pañcaiva rājasāt taijasāt punaḥ* // 5.13 *karmendriyāṇi jātāni bhūtādes tāmasād atha / śabdatanmātram abhavat tac cākāśam ajījanat* // 5.14.

With regard to the unfolding of the *ahaṃkāra*, the PādS diverges from the classical Sāṃkhya, where the threefold *ahaṃkāra* is the starting point of a twofold, not a threefold, development: from the *vaikārika ahaṃkāra* derive the mind (*manas*) and the ten organs of sense and action (*jñānendriya*-s and *karmendriya*-s) and from the *bhūtādi ahaṃkāra* derive the subtle elements (*tanmātra*-s); on the other hand, the *taijasa ahaṃkāra*, which works together with the *vaikārika* and *bhūtādi ahaṃkāra*-s, does not generate, by itself, any *tattva*. As in the PādS, so also in the ParS the threefold *ahaṃkāra* gives rise to a threefold evolution: from the *vaikārika ahaṃkāra* arise the *jñānendriya*-s, from the *taijasa ahaṃkāra* the *karmendriya*-s and from the *bhūtādi ahaṃkāra* the *tanmātra*-s; but, unlike the PādS, the ParS adds to the evolutes of the *taijasa ahaṃkāra* also mind (*manas*), time (*kāla*) and space (*diś*)²¹³. Apart from the omission of *kāla* and *diś*, the PādS seems then to have taken its outline of the evolution of the *ahaṃkāra* from the ParS. However, by comparing the two texts, a further discrepancy appears, due to the fact that in the above quoted sequence of the PādS the *manas* is missing. On the other hand, in the abridged account of the evolution of *prakṛti*, which is found in another passage of the *jp*, the *manas* is duly mentioned²¹⁴; furthermore, in the daily ritual of self-purification (*ātmaśuddhi*) - where the devotee is supposed to mentally dissolve and re-create his own body by retracing the dissolution and arising of the *tattva*-s according to the *pralaya*- and

²¹³ See ParS, 2, 45-50b: *jāto buddher ahaṃkāras trividhas triṣṇātmakah | yena jantur anātmānam ātmānam iti manyate || 2.45 vaikārikam sattvikākhyāt rājasāt taijasaḥ smṛtaḥ | bhūtādis tāmasād rūpād ahaṃkāras tridhā bhavet || 2.46 vaikārikād ahaṃkārat pañca buddhīndriyāṇi tu | samutpannāni yair jñānam puruṣasyeva siddhyati || 2.47 karmendriyāṇi pañcaiva karmārambhāṇi taijasāt | manojātadvirūpaṃca tatas saṅkalpasāadhanam || 2.48 kālāś ca taijasād eva jātas tu yadi[kṛta?]lakṣaṇaḥ | kālād diśaś ca sambhūtāḥ pūrvādyāḥ kramaśaḥ sthitāḥ || 2.49 bhūtādevaṃ[va] ca jātāni tanmātrāṇi yathākramam | 2.50ab.*

²¹⁴ See PādS, *jp*, 7, 46-48b: “Sometimes the undeveloped is changed into the developed, due to the wish of the *puruṣa*. Then from the undeveloped arose the Great Principle and from the latter the *ahaṃkāra* was produced. [46] From the *ahaṃkāra* arose the mind, then the group of the five subtle elements and the eleven organs of sense came into existence, o lotus-born, [47] [and] after that the aggregate of the five gross elements beginning with the earth. [48ab]” *avyaktaṃ vyaktam āpannam kadācit puruṣecchayā | mahān jātas tato ‘vyaktād ahaṃkāras tato ‘jani || 7.46 ahaṃkāraṇ mano jātam tanmātrāpañcakaṃ tataḥ | indriyāṇi daśaikaṃ ca samajāyata padmaja || 7.47 mahābhūtaṃ pṛthivyādipañcakaṃ tadanantaram | 7.48ab.*

śṛṣṭi-order - the *manas* has its place among the other *tattva*-s²¹⁵. These items of textual evidence suggest that the absence of *manas* in the passage in question (PādS, *jp*, 5, 12-14) was an isolated omission, hence not particularly relevant.

In its description of the successive arising of the subtle and gross elements out of the *bhūtādi ahaṃkāra*, the PādS diverges not only from the outlook of the classical Sāṃkhya, according to which the subtle elements (*tanmātra*-s) are the sources of the gross elements (*mahābhūta*-s)²¹⁶, but also from the interpretation of the classical sequence given in the *Yuktidīpikā*, according to which each subtle element produces the corresponding gross element²¹⁷. In the peculiar sequence given in the PādS, the *tanmātra*-s alternate with the *mahābhūta*-s in the roles of producers and products of evolution:

“... then from the *bhūtādi* [*ahaṃkāra*], chiefly endowed with the quality of *tamas*, the subtle element of sound (*śabda tanmātra*) came into existence and the latter produced the ether (*ākāśa*). [14] Thus, from ether the subtle element of touch (*sparsā*) [and] from the latter the air (*vāyu*) came into existence; then from air the subtle element of form (*rūpa*) [and] from the latter the fire (*agni*) came into existence; [15] from fire was produced the subtle element of taste (*rasa*) [and] from the latter sprang up the water; from water the subtle element of smell (*gandha*), then from the subtle element of smell, the earth. [16]”²¹⁸

²¹⁵ See PādS, *cp*, 3, 29c-51b, quoted and discussed in detail below, pp. 227-231.

²¹⁶ The ParS instead is in accordance with the classical model. See ParS, 2, 50-51c, 54: *bhūtādevaṃ[va] ca jātāni tanmātrāṇi yathākramam / prathamam śabdatanmātram dvitīyam sparśapūrvakam || 2.50 rūpamātram tṛtīyam tu rasamātram caturthakam / pañcamam gandhamātram 2.51ac ... tanmātrebhyas tu bhūtāni kramād jātāni pañca vai / kham ca vāyus ca tejasca jalaprthivī ca pañcamī || 2.54.*

²¹⁷ See the commentary on the *kārikā* 37, in YD: 118: *tatra śabdatanmātrādākāśam, sparśatanmātrād vāyuh, rūpatanmātrātejah, rasatanmātrādāpah, gandhatanmātrātprthivī /*. For a presentation of the *Yuktidīpikā*, see also Larson, Bhattacharya (eds.) 1987: 227ff. With regard to the subtle and gross elements, see *Ibidem*: 264.

²¹⁸ PādS, *jp*, 5, 14b-16: *...bhūtādes tāmasād atha / śabdatanmātram abhavat tac cākāśam ajījanat || 5.14bcd sparśamātram tathākāśāt tasmād vāyur ajāyata / rūpamātram tato vāyos tasmād agnir ajāyata || 5.15 rasamātram ajany agnes tasmād āpah prajajñire / gandhatanmātram adbhyo 'pi gandhamātrāt tathā mahī || 5.16.*

A possible source of the PādS might have been the LT, where the same pattern is found: “From the *bhūtādi* [*ahaṃkāra*], the subtle element of sound [was produced]; from [this] subtle element, sound was produced; [38cd] then from the element of sound [=ether], urged by me, arose the [subtle] element of touch; [39ab] the [element of] touch [=air] [arose] from the subtle element of touch; from that element [i.e. air], urged by me, was manifested the subtle element of form and from the latter, urged by me, was manifested [the element of] the first form [=fire]; then, from that, the [subtle] element of taste; [39c-40] from that [subtle] element of taste, impelled by me, arose the [element of] taste [=water], then arose the subtle element of smell and, from that, urged by me, the [element of] pure smell [=earth] was produced. This is the distinction relating to the elements. [*Tan*]*mātra*-s are the subtle elements and the other are the gross elements. [41-42]”²¹⁹ The hypothesis that the author(s) of the PādS might have been inspired by the LT is corroborated by the fact that the LT, like the PādS, maintains that the *jñānendriya*-s arise from the *vaikārika ahaṃkāra* and the *karmendriya*-s from the *taijasa ahaṃkāra*²²⁰.

The PādS follows the so-called “accumulation theory”, advocated by the classical Sāṃkhya, according to which the gross elements possess the qualities pertaining to the subtle elements in increasing number²²¹: “Ether [has] as its only quality sound, air [has] as qualities sound and touch; so, in like manner, sound, touch and form are said [to be the qualities] of fire. [17] Water is regarded as endowed with four qualities:

²¹⁹ LT, 5, 38c-42: *bhūtādeḥ śabdatanmātraṃ tanmatrāc chabdasambhavaḥ || 5.38cd matpreritāc chabdamātrāt sparśamātraṃ babhūva ha | sparśas tu sparśatanmātrāt tanmātrāt preritānmayā || 5.39 tadāsīd rūpatanmātraṃ tasmāc ca preritānmayā | rūpam āvirbabhūvādyaṃ rasamātraṃ tataḥ param || 5.40 rasamātrānmayā kṣiptāt tasmāj jājñe rasas tataḥ | gandhatanmātraṃ apy āsīt tasmāc ca preritānmayā || 5.41 śuddho gandhaḥ samudbhūta itīyaṃ bhautikī bhidā | mātrāṇisūkṣmabhūtāni sthūlabhūtāni cāpare || 5.42.*

²²⁰ See PādS, *jp*, 5, 13-14a, quoted above, and LT, 5, 50c-51b: *vaikārikād ahaṃkārad āsīc chrotrādīdhindriyam || 5.50cd karmendriyaṃ ca vāgādi taijasāt saṃpravartate || 5.51ab.*

²²¹ For a discussion of the “accumulation theory”, see Frauwallner 1993 (Reprint): 280.

sound, touch, form and taste. Earth has five qualities: sound, touch, form, taste and smell. [18]”²²²

The following table sums up the evolution of *prakṛti*, as outlined in the PādS:

	<i>prakṛti</i>	
	<i>mahat</i> or <i>buddhi</i> (intellect) (threefold)	
	<i>ahaṃkāra</i> (egoity) (threefold)	
<i>vaikārika</i>	<i>taijasa</i>	<i>bhūtādi</i>
[<i>manas</i> (mind)]		
5 <i>jñānendriya-s</i> (sense-organs)	5 <i>karmendriya-s</i> (action-organs)	5 <i>tanmātra-s</i>* (subtle elements)
		5 <i>mahābhūta-s</i>* (gross elements)

* ***śabda-tanmātra*** (subtle element of sound)

ākāśa (ether)

sparsā-tanmātra (subtle element of touch)

vāyu (air)

rūpa-tanmātra (subtle element of form)

agni (fire)

rasa-tanmātra (subtle element of taste)

āp (water)

gandha-tanmātra (subtle element of smell)

mahī (earth)

²²² PādS, jp, 5, 17-18: *śabdaikaguṇam ākāśam śabdasparśaguṇo 'nilaḥ / śabdasparśau tathā rūpaṃ tadvad agner udāhṛtāḥ || 5.17 śabdasparśau *raso rūpaṃ (em. śrī rūparasau) cāturguṇyam apāṃ smṛtam / śabdasparśau rūparasau gandhaḥ pañcaguṇā mahī || 5.18.*

Thus, in the process of *śṛṣṭi*, the material support of living beings originates out of the evolution of the *prakṛti*, which provides them with their psycho-physical organism, marked by the three *guṇa*-s and constituted by: the internal organ (*antaḥkaraṇa*), formed by *buddhi*, *ahaṃkāra* and *manas*; the external organ (*bāhyakaraṇa*), formed by the five *jñānendriya*-s and the five *karmendriya*-s; and the body (*deha*), which is the aggregate of the *mahābhūta*-s endowed with the qualities of the *tanmātra*-s.

How this material organism is endowed with consciousness by the *puruṣa* is not explicitly illustrated in the text of the PādS. Thus, for want of a direct explanation of the origination of the individual souls of living beings, the way of the arising of the *jīva*-s may be inferred by analogy with the process of the *mūṛtyutpatti*, through which the divine figures appeared as particular concretizations of the *para* Vāsudeva, *ādyarūpa* of the Supreme Being. In like manner, the *jīva*-s ought to arise as particular concretizations of the *puruṣa-rūpa* of God.

Notwithstanding the incompleteness of the text, there is a passage where the existence of a plurality and variety of individual souls - even if not explained - is acknowledged, on account of the actual existence of many and different bodies. In the same passage, the identity between individual souls and Supreme Soul is asserted, on account of the evidence of the *śruti*:

“The identity of the two *ātman*-s, [namely] the Supreme Soul and the individual soul, is taught by the *śruti*. [15cd] The manifoldness of this individual soul is ascertained on account of the variety of the bodies, indeed [it is] like the multiplicity of one and the same image reflected in [many] mirrors. [16] The body is the aggregate of the five [elements derived from] the *bhūtādi* [*ahaṃkāra*]; the individual soul abides there. The sages know that this soul is called supreme. [17]”²²³.

²²³ PādS, *jp*, 6, 15c-17: *parakṣetrajñāyor aikyam ātmanoḥ śruticoditam || 6.15cd kṣetrajñasyāsya bāhulyaṃ dehabhedāt pratīyate | ekasyaiva hi bimbasya darpaṇeṣu *yathā tathā* (em. śrī. *yathā*

The assertion of the identity (*aikya*) between *jīva* and *paramātmān* - where the term *aikya* is to be understood in the sense of sameness of nature - implies also the idea of the ultimate similarity of all the souls. This idea is suggested by the simile contained in the second half of the above quoted verse 16. In fact, while the existence of many and diverse bodies of living beings provides evidence for the existence of a plurality and variety of souls, the text advocates that, like one and the same image appearing multiplied in several mirrors, it is actually one and the same spiritual principle which is dwelling in the diverse bodies. This spiritual principle is the *puruṣa-rūpa* of God in its concrete realization as a *jīva*. Thus, the individual souls are essentially non-different one from the other, because, ultimately, they are nothing but particular concretizations of the unique *puruṣa-rūpa* of God, which is their common source. This idea harmonizes with the teaching of Yādavaprakāśa, according to which the *brahman*, in its concretization (*aṁśa*) of enjoyer (*bhoktr*), is present as soul (*jīva*) in the bodies of living beings, a soul which is the same in all the different bodies, like Viṣṇu Nārāyaṇa who is the same in all his different incarnations (*avatāra-s*)²²⁴.

The assertion of the ultimate sameness of nature of *puruṣa-rūpa* and *jīva-s*, as well as the suggestion that the variety of the individual souls is only due to their connection with the respective material organisms, need to be substantiated by the illustration of the process of differentiation by which the *puruṣa-rūpa* becomes a manifoldness of embodied souls. Such an elucidation, which is lacking in the PādS, may be supplied by the ParS.

In the account of *sṛṣṭi* of the ParS, where the *śakti-s* of God play a crucial function in the creation process, the individual souls are considered as *śakti-s* of the Supreme

bhidā) || 6.16 *bhūtādipañcasamghātaṁ kṣetraṁ tatra vyavasthitaḥ* | *jīvo yas taṁ viduḥ prājñāḥ kṣetrajñāṁ parasaṁjñitam* || 6.17.

²²⁴ For a discussion of this teaching of Yādavaprakāśa, see Oberhammer 1997: 33.

puruṣa, i.e. God²²⁵. These *śakti*-s are evolving through stages of progressive concretization and limitation, thereby acquiring material bodies and becoming embodied souls (*jīva*-s or *dehin*-s). Then, on account of their *karman*, they are involved in *saṃsāra* and, as transmigrating souls, these *śakti*-s/*jīva*-s, due to the variety of their origins, names and nature, become more and more differentiated. But although as *saṃsārin*-s, on account of their respective peculiar characteristics, the *jīva*-s appear as if (*iva*) they were different one from the other, indeed, with regard to their essential nature, they cannot be distinguished one from the other, because they are ultimately all *śakti*-s of God²²⁶.

As already remarked with regard to the role of the *śakti*-s (specifically the *pañcopaniṣad*-s) in the creation theory of the ParS, the PādS notion of *rūpa*-s of the *paramātmān* fulfils the same function as the ParS notion of *śakti*-s of God²²⁷. Accordingly, the passage of the ParS (2, 58-59) may be read as an elucidation of the

²²⁵ This account is given in ParS, 2, 28-104 (see above, p. 93-94 and note 208). It should be borne in mind that when the ParS speaks of the *jīva*-s in terms of *śakti*-s it is not the *pañcopaniṣad*-s which are meant.

²²⁶ See ParS, 2, 58-59: “Indeed, the *śakti*-s of the Supreme *puruṣa* become lower according to the sheaths; on account of the difference of origin, name and nature they exist as if [they were] distinct [one from the other] [58]. Having obtained a material body, because of their acquiring *karman*, they wander a long time in *saṃsāra*. These are the creatures wandering in *saṃsāra*. [59]” *parasya puruṣasyaiva śaktayaḥ kośaśo'parāḥ | jātīnāmasvarūpāṇāṃ bhedādbhinnā iva sthitāḥ || 2.58 śarīraṃ bhautikaṃ prāpya karmabhiḥ svair *upārjitaiḥ* (em. A; *upārjanaiḥ* GOS) *| dīrghaṃ bhramanti saṃsāre te ca saṃsāriṇo janāḥ || 2.59*.

The adverbial form *kośaśaḥ* (verse 58b), which is used to indicate the way the *śakti*-s of God are becoming increasingly concrete and limited, derives from *kośa*, a technical term which literally means “sheath” and which occurs in several texts and traditions, beginning with the *Taittirīya Upaniṣad*. Within the Pāñcarātra literature, the notion of *kośa* is found, for instance, in the LT, where it indicates the stages of *sr̥ṣṭi* through which the *śakti* unfolds in increasingly gross forms: “...in each stage *Śakti* projects herself into various manifestations while yet remaining the transcendental inner principle. These stages are the *śaktikośa*, *māyakośa*, *prasūtikośa*, *prakṛtikośa*, *brahmāṇḍakośa* and *jīvakośa*.” (Gupta 1972: XXVIII). The *śaktikośa* corresponds to the transcendent state of the godhead, to the so-called pure creation, where the *vyūha*-s make their appearance; beginning with the *māyakośa*, through the *prasūtikośa*, up to the *prakṛtikośa*, the *śakti* manifests herself in the material creation, marked by the three *guṇa*-s; the *brahmāṇḍakośa* corresponds to the evolution of the *tattva*-s and in the *jīvakośa* the *śakti* materializes in the bodies of living beings (For a description of the *kośa*-s, see in particular chapter 6 of the LT). Even if they did not necessarily refer directly to the text the LT, the author(s) of the ParS seem to use the term and concept of *kośa* in a sense similar to that of the LT.

²²⁷ See above, pp. 97-98.

passage of the PādS (*jp*, 6, 15c-17). The ParS passage may be considered as a description of the process through which the *puruṣa-rūpa* of God, by taking lower, concrete forms, gives rise to the finite souls, which then differ one from the other because of individual characteristics - physical, psychic, moral and so on - acquired and determined by their respective *karman*. In such a way, by referring to the passage of the the ParS, it becomes possible to explain the PādS statement that the multifariousness of the souls is due to the multifariousness of the bodies. On the other hand, the PādS itself, by asserting the sameness of nature of *jīva* and *paramātmān*²²⁸, makes explicit what is only implicit in the *iva* (verse 58d) of the ParS.

The parallel reading of these passages of PādS and ParS has shown how the texts of the two *saṃhitā*-s complement each other. This is true also with regard to the metaphors respectively used to illustrate the origination of the *jīva*-s. In fact, the simile of the PādS regarding the one and the same image reproduced in many mirrors - which is meant to suggest the arising of a plurality of entities out of a unique source - lays special stress on the sameness of all these entities, the *jīva*-s, and their source, the *puruṣa-rūpa*. On the other hand, the ParS provides a simile which aims specifically at explaining the diversity of the individual souls: “As the colour of a crystal-gem seems to change according to the different colours of the objects which are its support, similarly the Supreme *puruṣa*, who is indeed one, takes different forms according to the nature of living beings consisting of the *guṇa*-s [of *prakṛti*] and becomes, in this world, the bound and the emancipated. [88c-90b]”²²⁹. Hence, by each of these two similes each *saṃhitā* expresses one aspect of the polarity of the difference-and-non-difference, which characterizes the relationship between *jīva*-s and *paramātmān*.

²²⁸ See also PādS, *jp*, 6, 20cd: “actually there is no difference at all between the Supreme Soul and the individual soul.” ... *vastuto naiva bhedo ‘sti para-jīva-yoḥ* // 6.20cd.

²²⁹ ParS, 2, 88c-90b: *yathaiva bhinnavarṇānām dravyāṇām āśraye sati* // 2.88cd *sphāṭikasya maṇe rūpam anyac cānyac ca lakṣyate* / *tathā guṇamayair bhāvair eko hi puruṣaḥ paraḥ* // 2.89 *bhinnarūpo jagatyasmin baddho muktaś ca jāyate* / 2.90ab.

The transmigrating soul (*saṃsārin*)

The causes of bondage

The PādS deals extensively with what separates the original identity between individual souls and Supreme Soul and the final realization of this identity in liberation, that is to say, the peregrinations of the *jīva*-s within the circuit of worldly existence and their striving after emancipation. The descriptions given in the PādS of the different types of beings and of their condition of bound or liberated souls, as well as the ascertainment of the causes of their involvement in *saṃsāra*, prove to be chiefly based on the ParS. With regard to these topics the two *saṃhitā*-s show, besides the textual correspondences or similar formulations, a basic agreement of ideas.

Because of its connection with the psycho-physical organism and, thereby, with the objects of the senses, the individual soul is affected by the qualities of matter, the three *guṇa*-s of *prakṛti*. These *guṇa*-s do not pertain to the *jīva* as such, they have an impact on the soul on account of its dwelling in a body and its being thus subject to the laws regulating the functioning of the body²³⁰. As a result of his connection with

²³⁰ See PādS, *jp*, 4, 21-24: “[Brahmā:] How is the connection of man with these *guṇa*-s? And [how] should the man who is seeking deliverance be released from the bonds of [his] *karman*? [21] [Śrī Bhagavān:] The *guṇa*-s of man are following the law of the body. These [*guṇa*-s] occur and do not occur due to the power of the object [of the senses]. [22] [Brahmā:] O great Lord, what is this so called object [of the senses] for men, through the contact of which these *guṇa*-s occur and do not occur? [23] [Śrī Bhagavān:] O Brahmā, the object [of the senses] for the embodied soul is told to be the *prakṛti* consisting of the three *guṇa*-s. Through the connection with this the living being is bound [and] through the disjunction from this [he] is emancipated. [24]”. For the Sanskrit text see the table below.

This passage is based on ParS, 1, 73-76, where one can find the same ideas, sometimes even expressed by the same words: “[Brahmā:] The connection of man with the three *guṇa*-s indeed exists. How could be disjunction [from these] for the *yogin* who wishes liberation? [73] [Parama:] O you having the lotus as a seat, these three *guṇa*-s do not [pertain] to the man [as such], these occur and do not occur due to the power of the object [of the senses]. [74] [Brahmā:] O best of the gods, what is this so called object [of the senses] for men, through the contact of which these *guṇa*-s occur and do not occur? [75] [Parama:] *Prakṛti* consisting of the three *guṇa*-s should be known as

the *triguṇā prakṛti*, the *jīva* becomes a *saṃsārin* and lives in the world as if he were plunged into a deceitful sleep, which makes him take his *guṇa*-determined nature for his true self²³¹. Involved in the world, man performs acts which are influenced by the various combinations of the three *guṇa*-s, so that, according to the preponderance of either *sattva* or *rajas* or *tamas*, three kinds of acts are produced. These acts determine the working of *karman*²³². The ultimate cause, which induces the *jīva* to the false identification of his true self with his material substratum constituted by the products of *prakṛti*, is the deluding power of *māyā*²³³. *Māyā* is established by God himself and her power on human beings is the result of the working of their own *karman*.²³⁴

The causes of bondage are further discussed in chapter 7 of the *jp*, which provides a synthesis of the views of the PādS on the subject, as well as another instance of reference to the ParS. The text reasserts that the ultimate cause of *saṃsāra* is *māyā*, which is always dependent on the Lord Himself; all beings, including the gods, have fallen into her power, bewildered by ignorance. Ignorance is threefold, according to the prevalence of either of the three *guṇa*-s, and as such it brings forth three kinds of

being the object [of the senses] of the embodied soul. Joined with her [these souls] are bound, separated from her they are liberated. [76]”. For the Sanskrit text see the table below.

²³¹ See PādS, *jp*, 4, 25-26c: “The [individual] *puruṣa* is always aware of the *prakṛti* composed of the three *guṇa*-s and she constantly produces a manifold sleep. [25] This powerless [being] spontaneously forgets, through this sleep, his own nature. This is regarded as the bondage of man. [26ac]”. For the Sanskrit text see the table below.

This passage is based on ParS, 1, 77-78: “The [individual] *puruṣa* is always aware of the *triguṇā prakṛti* and she constantly produces his manifold sleep. [77] The one who is enjoying the sleep, as it were a beloved agreeable woman, forgets this light. [This] is regarded as the bondage of man. [78]”. For the Sanskrit text see the table below.

²³² See PādS, *jp*, 4, 19-20b: “Truly a threefold action is produced out of the three distinct *guṇa*-s combined, [the ones] mentioned before, *sattva* and so on. [19] By the effect of this [action] the human beings, according to their former conduct, take part in the worldly existence. [20ab]”. For the Sanskrit text see the table below.

²³³ See PādS, *jp*, 5, 1-2: “[Brahmā:] Which is the reason of the connection of man with the *prakṛti*? O Bhagavān, disclose this mystery, [which is] difficult to be grasped for me. [1] [Śrī Bhagavān:] O Brahmā, this *māyā*, existing from eternity, imperishable, is the cause which connects man with the *prakṛti* formed by the *guṇa*-s. [2]”. For the Sanskrit text see the table below.

²³⁴ See ParS, 1, 79-80: “[Brahmā:] Which is the reason of the connection of man with the *prakṛti*? O God, teach me this, which is regarded as a great secret. [79] [Parama:] The cause of that is only *māyā*, [which] has been determined by me since the beginning. Only due to *karman* [man] remains sunk into *māyā*. [80]”. For the Sanskrit text see the table below.

sleep and three kinds of action. The embodied soul, performing various activities, produces *karman* and, accordingly, is involved in *saṃsāra*. Thus *avidyā*, which is due to the power of *māyā*, is the cause of *karman* and *karman* is the direct cause of *saṃsāra*²³⁵.

²³⁵ See PādS, *jp*, 7, 8c-10, 13-17b, 31-32b, 34-36: “[Śrī Bhagavān:] ... Now, o four-faced one, I will explain the cause of *saṃsāra*. [8cd]. [Men] fallen into the power of *māyā* perform good and evil acts [and,] having attained a body, this and that *karman* is continuously produced. [9] Men, subject to [its] impulse, enjoy pain or pleasure. This is *saṃsāra*, o four-faced one; indeed *karman* is the cause of it. [10] ... *Saṃsāra* becomes ascertained: it has been explained as having *karman* as cause. Man himself, powerless because of ignorance, produces *karman*. [13] There are three kinds of ignorance, whose actions [can be either] joined or separated. By these *karman* is made either good or evil. [14] A manifold sleep is produced by these three [kinds of ignorance] as cause of *karman* and this [sleep] is called *māyā* by the best among the learned ones. [15] From *sattva* [arises] a sleep full of joy and pleasure, from *rajas* a [sleep] filled with actions, from *tamas* a [sleep] called the deluding one. By these man is bewildered. [16] Being powerless due to *saṃsāra*, [man] performs *karman* [which is] cause of rebirth. [17ab]... Thus man, fallen into the power of *māyā*, connected with the three *guṇa*-s, performs manifold acts; getting a body according to these acts, being [immersed] in the *saṃsāra*, he finds birth and death. [31-32b]. ... [Brahmā:] Now, how it might be connection with or disjunction from these *guṇa*-s? [34ab] [Śrī Bhagavān:] O you having the lotus as a seat, these three *guṇa*-s occur and do not occur for man due to [his] connection with and disjunction from *māyā*. *Māyā*, never ceasing, eternal, constant, is based upon myself. [34c-35]. All beings, even the gods beginning with Brahmā, fallen into the power of *māyā*, roam about, bewildered by ignorance, o you having the lotus as a seat. [36] ...” [Śrī Bhagavān] ... *saṃsārahetum adhunā kathayāmi caturmukha || 7.8cd śubhāśubhātmaṇi karma kṛtvā māyāvaśaṃ gatāḥ / bhogāyatanam āsthāya tattatkarma pravāhajam || 7.9 duḥkhaṃ sukhaṃ va puruṣā *bhuñjate niyatendriyāḥ* (em. śrī. ma. *bhuñjante hetuyantritāḥ*) / *saṃsṛtiḥ sā caturvaktra tasyāḥ karmaiva kāraṇam || 7.10 ... kalpate saṃsṛtiḥ karmahetur uktā viniścitā / karoti karma cāvidyāvivaśaḥ puruṣaḥ svayam || 7.13 gaṇā eva trayo’ vidyā samāsavyāsavṛttayaḥ / tair eva kurute karma śubhaṃ vā yadi vā ‘śubhaṃ || 7.14 tais tribhir vividhā nidrā jāyate karmakāraṇam / saīśā ‘vidyā ca māyā ca kathyate kovidottamaiḥ || 7.15 satvāt sukhamayī nidrā rajasāḥ karmasaṅkulā / tamaso mohinī nāma tābhir nirgalitāḥ pumān || 7.16 saṃsārato ‘vaśaḥ karma karoti janikāraṇam || 7.17ab. ... evaṃ bahuvidhaṃ karma pumān māyāvaśaṅgataḥ / karoti triguṇair yuktaḥ karmabhis taiḥ pumālayam || 7.31 saṃsāre ‘pi gato janmanāśaṃ ca pratipadyate || 7.32ab ... [brahmā] ebhir guṇais tathā yogo viyogo vā kathaṃ bhavet / [śrībhagavān] puruṣasya guṇā ete trayo ‘pi kamalāsana || 7.34 māyāyogaviyogābhyāṃ bhavanti na bhavanti ca / māyānapāyinī nityā mayi tiṣṭhati śāśvatī || 7.35 māyāvaśaṃ gatāḥ sarve bhramanty ajñānamohitāḥ / brahmādayo ‘pi kimuta devādyāḥ kamalāsana || 7.36*

The text of the PādS is proven to refer to the ParS and to share, basically, the views of the latter. As for the textual correspondences, with regard to the role of *māyā*, PādS, *jp*, 7, 8c-10, 13, 31-32b, 34-36 can be compared, from the point of view of the contents, with the already quoted ParS, 1, 80. Moreover, with regard to the threefold sleep, PādS, *jp*, 7, 15-16 corresponds to ParS, 1, 71-72: “[Parama:] O Brahmā, a three-twofold sleep is produced by the three *guṇa*-s occurring in conjunction and separation. By that [sleep] men are bound. [71] From *sattva* [arises] a sleep full of joy and pleasure, from *rajas* a [sleep] filled with actions, from *tamas* [a sleep] filled with [deceitful] appearances. [This] is regarded as the threefold bondage. [72]”. For the Sanskrit text see the table below.

The parallel passages of PādS and ParS quoted in the previous pages are shown in the table below:

<p>-----</p>	<p>PādS, jp, 4, 19-20b <i>tribhir eva guṇair vyastaiḥ samastaiḥ</i> <i>pūrvam īritaiḥ satvādibhiḥ kriyā cāpi</i> <i>trividhā sampravartate 4.19</i> <i>tayā saṃsāram rcchanti puruṣāḥ</i> <i>pūrvavṛttayaḥ 4.20ab.</i></p>
<p>ParS, 1, 71-72 <i>[paramaḥ] tribhir eva guṇair brahman</i> <i>samāsavyāsavṛttibhiḥ tri dvidhā kriyate</i> <i>nidrā badhyante puruṣās tayā 1.71</i> <i>satvā sukhamayī nidrā rajasah</i> <i>karmasaṅkulam tamasaḥ sambhṛtākārā</i> <i>sambandhas trividhaḥ smṛtaḥ 1.72.</i></p>	<p>PādS, jp, 7, 15-16 <i>tais tribhir vividhā nidrā jāyate</i> <i>karmakāraṇam saišā 'vidyā ca māyā ca</i> <i>kathyate kovidottamaiḥ 7.15</i> <i>satvāt sukhamayī nidrā rajasah</i> <i>karmasaṅkulā tamaso mohinī nāma</i> <i>tābhir nirgalitaḥ pumān 7.16</i></p>
<p>ParS, 1, 73-76 <i>[brahmā] tribhir eva guṇair yogaḥ</i> <i>puruṣasyāvatiṣṭhate katham vā</i> <i>viprayogaḥ syāt muktikāmasya yoginaḥ </i> <i>1.73</i> <i>[paramaḥ] puruṣasya guṇā naite trayo'pi</i> <i>kamalāsana viṣayasya vaśād</i> <i>ete bhavanti na bhavanti ca 1.74</i> <i>[brahmā] ko'sau viṣaya ity uktaḥ</i> <i>puruṣāṇām surottama yasya yogād</i> <i>bhavanty ete na bhavanti ca guṇāḥ </i> <i>1.75</i> <i>[paramaḥ] prakṛtis triguṇā jñeyā dehino</i> <i>viṣayasthitā tayā yuktās tu badhyante</i> <i>mucyante rahitās tayā 1.76.</i></p>	<p>PādS, jp, 4, 21-24 <i>[brahmā] katham ebhir guṇair yogaḥ</i> <i>puruṣasyopajāyate karmaṇāpāśair</i> <i>vimucyeta mokṣyamāṇas ca puruṣaḥ </i> <i>4.21</i> <i>[śrībhagavān] puruṣasya guṇā ye te</i> <i>dehadharmānūvartinaḥ viṣayasya vaśād</i> <i>ete bhavanti na bhavanti ca 4.22</i> <i>[brahmā] ko 'sau viṣaya ity uktaḥ</i> <i>puruṣāṇām maheśvara yasya yogād</i> <i>bhavanty ete na bhavanti ca te guṇāḥ </i> <i>4.23</i> <i>[śrībhagavān] triguṇā prakṛtir brahman</i> <i>viṣayo dehinaḥ smṛtaḥ tadyogād</i> <i>badhyate jantus *tadayogād (em. śrī.</i> <i>tadvīyogāt) vimucyate 4.24.</i></p>
<p>ParS, 1, 77-78 <i>jānāti puruṣo nityam triguṇām</i> <i>prakṛtisthitām sā ca prasūte satataṃ</i> <i>nidrām asya prthagvidhām 1.77</i> <i>kāntām eva bhajān nidrām svatantram iva</i></p>	<p>PādS, jp, 4, 25-26c <i>jānāti puruṣo nityam prakṛtiṃ</i> <i>triguṇātmikām sā ca prasūte satataṃ</i> <i>*nidrālasyaṃ (em. ma. nidrām asya)</i> <i>*prthagvidham (em. ma. prthagvidhām)</i> <i> 4.25</i> <i>svarūpaṃ vismaraty eṣa nidrayā vivaśaḥ</i></p>

<i>saṁsthitām / surucaṁ vismaraty eṣaṁ saṁbandhaḥ puṁsa iṣyate 1.78.</i>	<i>svayam / sa bandha iṣyate puṁsām... 4.26ac.</i>
ParS, 1. 79-80 <i>[brahmā] prakṛtyā tasya saṁyogo jāyate kena hetunā / etad ācakṣva me deva guhyam etat paraṁ matam 1.79 [paramaḥ] māyaiva kāraṇaṁ tasya purastād vihitā mayā / bhūyaḥ karmavaśād eva māyāmagneva tiṣṭhati 1.80.</i>	PādS, jp, 5, 1-2 <i>[brahmā] prakṛtyā tasya saṁyogo jāyate kena hetunā / etad ācakṣva bhagavan rahasyaṁ durlabhaṁ mama 5.1 [śrībhagavān] yanmāyā kāraṇaṁ brahmann anādir avināśinī / yunakti puruṣaṁ saiṣā prakṛtyā guṇarūpayā 5.2.</i>

Sattvic, rajasic and tamasic beings

Within the condition of *saṁsārin*-s, the nature of the *jīva*-s is determined by the *guṇa*-s of *prakṛti* which, according to their various proportions and combinations, affect the proclivity either to knowledge and goodness, or to passion and activity, or to ignorance and inertia; thus the three *guṇa*-s influence human beings and turn them into either sattvic, or rajasic, or tamasic creatures. The PādS provides a thoroughgoing classification of the *guṇa*-determined types of men, specifying their respective characteristics, virtues, activities, modes of worship and destinies after death. This classification, particularly with regard to the moral aspect of the influence exerted by the predominance of any one of the three *guṇa*-s on the characters of men, has an impact on the doctrine of liberation: in fact, as will be shown, the virtues of the sattvic beings are the very ones which make the man desiring liberation, the *mumukṣu*, worthy of the divine grace.

With regard to the origin of the three categories of beings, one reads: “Thus, on account of these three *guṇa*-s as [their] origin, high, low and middle [beings] come into existence. I shall speak about them according to rank. [49] O four-faced one, when in these beings [the quality of] *sattva* [is present] in the highest degree, [there

shall be] an excellent [man]; when chiefly influenced by [the quality of] *rajas*, a middle one; when [the quality of] *tamas* is prevalent, [there shall be] the worst [kind of man]. [50]”²³⁶. As for their respective conditions: “There is a threefold condition according to the three kinds [of people]: for the one who is devoted to *sattva* there shall be a going up; for the one who is full of *rajas*, a remaining in the middle; for the tamasic ones, a going down. [61]”²³⁷. Up to here the text limits itself to the commonplace of a threefold *guṇa*-determined classification²³⁸. What is more significant is the description of how the *guṇa*-determined characters of men can affect the way they worship God and, accordingly, their eventual condition of either transmigrating or liberated souls.

Thus, of the tamasic creatures, it is said: “... the one affected by *tamas* is regarded as [endowed with] wickedness, reviling others, sleepiness, mischievousness and so on; [these] are mentioned as the qualities depending on *tamas*, o four-faced one. [64b-65b]”²³⁹. Even these people can worship the Lord, but their tamasic attitude will cause, after death, a sojourn in the atmosphere or in the nether worlds and, afterwards, a low rebirth: “Those who worship, having *tamas* as their chief quality will remain in the atmosphere, whence they will undergo transmigration in the terrestrial world. [53bd] The *yakṣa*-s, *bhūta*-s, *piśāka*-s and so on, who worship mainly endowed with [the quality of] *tamas*, after having dwelled in terrible places of torment, will be born again among the living beings. [54] ... O four-faced one, for the

²³⁶ PādS, jp, 7, 49-50: *tribhir evaṃ guṇair etair uttamādhama madhyamāḥ / jāyante kāraṇavaśāt tān bravīmi kramād aham || 7. 49 bhāveṣu teṣu bhūyiṣṭhaṃ satvaṃ śreyāṃś caturmukha / bhūyiṣṭharājaso madhyo jaghanyas tamasādhikāḥ || 7.50.*

²³⁷ PādS, jp, 7, 61: *satvasthasyordhvagamanaṃ sthitir madhye rajodhike / adhogatis tāmāsānāṃ trividhānāṃ tridhā gatih || 7.61.*

²³⁸ The author(s) of the PādS pay attention also to the concrete aspects of daily life, enumerating, for instance, the manifold activities presided over by the mind, according to its being chiefly endowed with the qualities of *sattva*, *rajas* or *tamas* and its dealing, in turn, with each of the five elements: earth, water, fire, air and ether (see PādS, jp, 7, 17c-30); the text then describes the three kinds of food preferred by the three categories of beings, as well as the corresponding three kinds of sleep (see *ibidem*, 57c-60).

²³⁹ *Ibidem*, 64b-65b: ... *tāmāsasya tu kathyate / paśunyaṃ paranindā ca nidrālasyaṃ nṛśaṃsatā || 7.64bd ityādayas tamodhinā guṇāḥ proktāś caturmukha || 7.65ab.*

man devoted to *tamas*, after death, there shall be rebirth in low-caste families of dull [people] again and again. [68c-69b]”²⁴⁰.

On the other hand, the reward for the *rajas*-featured worshippers shall be a temporary sojourn in heaven followed by further rebirths, but high ones: “egotism is said to be threefold, [namely,] pride, anger and deceit [63cd]: these are the qualities of the *rajas* *guṇa*. [64a] ... Those twice born who worship with a disposition mainly influenced by [the quality of] *rajas*, will dwell in heaven as [an abode] characterized by return and, at the end of that [stay in heaven], they will undergo [again] transmigration. [52] ... For the one devoted to *rajas*, when he dies, [there shall be] only a rebirth in a noble family. [68ab]”²⁴¹.

Whereas both tamasic and rajasic people cannot escape the fetters of *saṃsāra*, the condition of the sattvic beings is quite different: “When *sattva* is unobstructed, it is enlightening because of its purity. Truth, knowledge, asceticism, silence, constancy, purity, equanimity, patience [62] and so on: [these are] the qualities producing good fortune for the one who is grounded on *sattva* [63ab]. ... Then those beings chiefly endowed with [the quality of] *sattva*, who pay a homage (*arcanā*) by which I am pleased, will get as a fruit [of their devotion] either worldly enjoyment or final beatitude, according to their wish. [51]”²⁴². The PādS reasserts here the idea of non-irreconciliability of the two opposite aims of human life, *bhukti* and *mukti*; thus *bhoga* and *apavarga* are both considered as valuable and appropriate goals for sattvic beings, according to their peculiar temperaments, dispositions and wishes. But what

²⁴⁰ *Ibidem*, 53b-54, 68c-69b : ...*yajante ye tamodhikāḥ | teṣāṃ bhuvāḥsthale vāsaḥ kṣaye bhūlokasaṃsṛtiḥ || 7.53bd yakṣabhūtapiśācādi yajante tamasādhikāḥ | uṣitvā narake ghore janma syāj jaṅgamādiṣu || 7.54 ... pralaye tamasisthasya puruṣasya caturmukha || 7.68cd mūḍhayoniṣu janma syān nikṛṣṭāsu punaḥ punaḥ | 7.69ab.*

²⁴¹ *Ibidem*, 63c-64a, 52, 68ab : *ahaṃkāras tridhā darpaḥ krodho dambha itīritāḥ || 7.63cd guṇā rajoguṇasyaite...7.64a ... rajasādhikabhāvena yajante ye dvijātayaḥ | teṣāṃ triviṣṭape vāsaḥ punar āvṛttilakṣaṇaḥ || 7.52 ... rajassthasya pralīnasya janmamātraṃ mahākule | 7.68ab.*

²⁴² *Ibidem*, 62-63b, 51 : *tatra satvaṃ nirmalatvāt prakāśakam anāvṛtam | satyaṃ jñānaṃ tapo maunaṃ dhṛtiḥ śaucaṃ śamaḥ kṣamā || 7.62 ityādayaḥ satvaniṣṭhe guṇāḥ kalyāṇakāriṇaḥ | 7.63ab...tatra satvādhikair bhāvair arcanā mama toṣiṇī | bhogo vāpy apavargo vā phalaṃ teṣāṃ yathepsitam || 7.51.*

is essential is that, unlike tamasic and rajasic beings, those who perform the worship (*arcanā*) of God with a sattvic disposition shall be released from *saṁsāra*. With regard to the suitable way of worship, it is said: “being restless, those who are wholly engaged in the sacrificial rites (*yajñakarman*) will be born again; [but] those who are devoted to my adoration (*ārādhana*), henceforth will not be born again. [55]”²⁴³. By opposing *ārādhana* (as well as *arcanā*) - both technical terms indicating the tantric way of worship²⁴⁴ - to the orthodox-Vedic-derived term *yajñakarman*, the author(s) of the PādS mean that it is only through the Pāñcarātric way of ritual worship taught in the *saṁhitā*-s that liberation may be attained. But the mere performance of the prescribed ritual is not enough to change the condition of man from *saṁsārin* to *mukta*; an essential prerequisite is the inner, sattvic disposition accompanying the ritual practice. In a definition of *saṁsārin* and *mukta*, provided in another portion of the work, one reads: “The one who is performing an action enjoined by the *Veda*-s aiming at its result, [that one] is bound [by the fetters of existence]; [whilst] the one who is performing an action free from desire, [that one] is not bound. [14]”²⁴⁵. By contrasting the ritual performed in conformity with the orthodox Vedic prescriptions and aiming at a fruit - i. e. the *yajñakarman* - to the ritual act devoid of any expectation of a result, the text intends to praise and recommend the disinterested devotion which characterizes the sattvic performer of the Pāñcarātric *ārādhana*.

In addition to moral virtues, to be possessed of knowledge is an essential quality distinguishing the sattvic man: “When the other two lower *guṇa*-s have disappeared and *sattva* is fully developed, then arises the highest knowledge by which one reaches the supreme abode, difficult to be attained within the *prakṛti*; [65c-66] having reached that [abode, men] are not born again in *saṁsāra*, which is a source of sorrow. [Hence, those who are] devoted to *sattva*, when they die, they enter the eternal

²⁴³ *Ibidem*, 55: *gatvā gatvā nivartante yajñakarmaparāyaṇāḥ | adyāpi na nivartante ye mamārādhane sthitāḥ* || 7.55.

²⁴⁴ For a definition of *arcanā*, see TAK I 2000: 142-143; for *ārādhana*, see *Ibidem*: 203.

²⁴⁵ PādS, *jp*, 4, 14 : *phalakāmanayā karma vihitam vaidikam bhajan | badhyate niḥsprhaḥ karma bhajamāno na badhyate* || 4.14.

worlds. [67]”²⁴⁶. Thus, once he has overcome the bewilderment depending on *tamas*, as well as the excessive egotism due to the preponderance of *rajas*, the sattvic man who has triumphed over his shortcomings attains the knowledge leading him to the supreme abode, i.e. the *paramam padam* of Viṣṇu, Vaikuṇṭha, which is defined as *prakṛtidurlabham* because the world of God is above and beyond the realm of the *prakṛti*. What is essential, in order to attain this supreme abode, is the highest, liberating knowledge, which is both an attribute qualifying the sattvic man and the fruit of his virtuous action in every field of his religious and spiritual life.

The causal relation between sattvic nature and knowledge is highlighted also with regard to the practice of asceticism (*tapas*): “[Everything which is] duly performed by men having faith and not looking for beneficial consequences, is to be known as asceticism endowed with the quality of *sattva*, on account of its [being] a source of knowledge. [5c-6b]”; on the other hand, “[everything which is performed] for the sake of accomplishing religious observances, honour, worship and so on, is [known as] asceticism relating to the quality of *rajas*. [6cd] But what [is performed] for the destruction of others and so on, shall be [known as] asceticism endowed with the quality of *tamas*. These two kinds of activities shall never be sources of knowledge. [7]”²⁴⁷.

Therefore, any activity related to the religious life, which is performed with a sattvic disposition, is producing knowledge; and the knowledge arising out of a virtuous action has a salvific function, insofar as it prevents the further development of *karman*. In fact, “knowledge being preponderant, there shall be liberation of the self

²⁴⁶ PādS, jp, 7, 65c-67: *pralīnayoṛ itarayoṛ guṇayoś ca jaghanyayoh || 7.65cd satve pravṛddhe vijñānam utkr̥ṣṭaṁ jāyate ‘dhikam | tena prāpnoti paramaṁ sthānaṁ prakṛtidurlabham || 7.66 yat prāpya na nivartante saṁsāre duḥkhasambhave | dehaṁ tyajantaḥ satvasthāḥ lokān yānti sanātanaṁ || 7.67.*

²⁴⁷ PādS, jp, 8, 5c-7: *śraddadhānaiḥ kṛtaṁ samyak aphaḷākāṁkṣibhir naraiḥ || 8.5cd sātvikam tattapo jñeyam taddhi vijñānakāraṁ | satkāramānapūjādisidhyartham rājasam tapaḥ || 8.6 tāmasam tu tapas tat syāt yat parotsādanādikam | karma tad dvividham naiva vijñānotpattikāraṇam || 8.7.*

from *saṃsāra*; *karman* being preponderant, [*saṃsāra*], being unrestrained, arises again. [11] *Karman*, which is the cause of *saṃsāra*, comes to nothing on account of knowledge; when *karman* as cause of *saṃsāra* is destroyed, immediately after [follows] liberation. [12]”²⁴⁸.

The nature and contents of the sattvic liberating knowledge is discussed in several passages of the *jp*. In the definition of *sāṃsārīn* and *mukta* quoted above it is said: “The one whose knowledge is relating to the worldly objects, based on the faculty of seeing and so on, [that one] is bound; the one whose knowledge [is relating to] the Supreme God, [that one] is liberated. [15]”²⁴⁹. Here the knowledge based on the sense perceptions, and hence limited to the phenomenal world of *prakṛti*, is opposed to the salvific knowledge related to God. The latter should be intended not only as insight into the nature of the godhead, but also as knowledge of the way of attaining God by means of worship and meditation, that is to say, true understanding and proficiency in ritual and *yoga*: “A pure knowledge, free from the influence of the external objects, arises for the [man] who [has achieved] the destruction of the ignorance having no beginning through the performance of the rites of propitiation of Bhagavān and the limbs of *yoga*, *yama* and so on. [2-3b]”. For this learned and virtuous devotee, “arises an awareness turned inwardly. When knowledge and awareness arise, men devoted to ritual perceive - through [them] - the abode, having reached which they will never be born again, free from birth and death. [7-8b]”²⁵⁰.

²⁴⁸ PādS, *jp*, 7, 11-12 : *muktir *jñānādhike* (em. *jñānādhikye*) *tasyāḥ saṃsṛter ātmano bhavet / *karmādhike* (em. ma. *karmādhikye*) *punaḥ saiva jāyate niravagrahā || 7.11 saṃsārahetubhūtaṃ tat karmajñānena naśyati / kṣiṇe karmaṇi saṃsārahetau muktir anantaram || 7.12.*

²⁴⁹ PādS, *jp*, 4, 15: *jñānaṃ vaiśayikaṃ yasya cakṣurādinibandhanam / badhyate sa pare deve yasya jñānaṃ sa mucyate || 4.15.* The verse 14 is quoted above (see p. 115 and note 245).

²⁵⁰ PādS, *jp*, 7, 2-3b, 7-8b: *bāhyoparāgarahitaṃ nirmalaṃ tasya jāyate / vijñānaṃ yasya bhagavatsamārāadhanakarmabhiḥ || 7.2 anādyavidyāvilayo yogāṅgaiś ca yamādibhiḥ || 7.3ab ... jñānaṃ pratyañmukhaṃ jātaṃ tena jñanti tatpadam / yat prāpya na nivartante janmamṛtyuvivarjitāḥ || 7.7 puruṣāḥ karmaniratā jñānaviññājanmani / 7. 8ab.*

The whole passage (*jp*, 7, 2-8b) is discussed in detail below, pp. 173ff; with regard to the discussion of the so-called *sattvajñāna*, see in particular pp. 179ff.

Therefore, the knowledge pertaining to the sattvic man is to be regarded at one and the same time prerequisite and result of his sattvic worship and meditation. This sounds like a paradox, but, as a matter of fact, this is the paradox of the revealed scriptures, whose contents of knowledge, regarding theological speculations about the nature of the godhead, instructions for the techniques of meditation and prescriptions about ritual worship, cannot be considered as true, living, liberating knowledge until the relevant teachings are properly meditated upon, deeply understood and, above all, practiced by the devotees. Only its practice endows knowledge with its essential living substance and with its liberating power.

The topic of the sattvic, rajasic and tamasic beings is dealt with also in the ParS. In its Sāṃkhya-derived account of *śṛṣṭi*, creatures are classified as best, middle and worst according to their respective association with the three *guṇa*-s of *prakṛti*. The *guṇa*-s also affect their behaviour (*caryā*) and mode of worship (*arcanā*): the worship of the sattvic beings pleases the Lord and grants his grace (*prasāda*), the worship of the rajasic brings enjoyment (*bhoga*) and the worship of the tamasic results in obnubilation (*moha*). Therefore - it is said - having overcome desire and delusion, one should worship only with a sattvic disposition²⁵¹. Further on, in an illustration of the destinies of the embodied souls, the ParS says that, on account of the respective predominance of *sattva*, *rajas* or *tamas*, the beings are accorded a high, middle or low condition, that is, an existence as gods, men or animals²⁵². Since the ParS introduces only a few slight

²⁵¹ See ParS, 2, 7-10: *tribhir eva guṇair ete prakṛtisthais samanvitāḥ | sarve bhāvā bhavanty ete śreṣṭhā madhyās tathā'dhamāḥ || 2.7 śreṣṭhās tu sattvabhūyiṣṭhā madhyamās tu rajomayāḥ | adhamās tāmasā jñeyāḥ teṣāṃ caryāsu tādṛśāḥ || 2.8 tatra sattvamayair bhāvair arcanā matprasādinī | rājasair bhogasiddhiḥ syāt tāmasair mohakāraṇam || 2.9 tasmān māṃ praty *upāsīnam (em. Konj. d. Hg. upāsīnaḥ) sarvabhāvānukramāt | kurvīta sātṭvikenaiḥ nāśayitvā rajastamaḥ || 2.10.*

The same idea is resumed in another point of the ParS (3, 28c-29a), where, with regard to the three kinds of worship - by deeds, speech and mind - it is said that each of these three is in its turn threefold, according to the prevalent *guṇa* and, accordingly, bestows a threefold fruit: "The *sattvic* [worship] grants liberation, the *rajasic* the fulfillment of wishes, the *tamasic* harm to others...". *sātṭvikī muktihetoḥ tu rājasī kāmasiddhaye || 3.28cd tāmasī parapīḍārtham...29a.*

²⁵² See ParS, 2, 63-64: *guṇānāṃ tu samudrekāt karmabhiḥ svaiś śubhāśubhaiḥ | uttamām ahamām madhyām gatiṃ gacchanti dehinaḥ || 2.63 teṣāṃ sattvaguṇodreke gatiḥ devatvam iṣyate | mānuṣyaṃ rājasāt proktaṃ tiryaktvaṃ tamasaḥ tathā || 2.64.*

variants, with respect to the PādS, in the well known *guṇa*-determined classification, a detailed comparison with the latter would contribute little to a better understanding of the teachings of the PādS on this subject.

The *mumukṣu*

Notwithstanding his being permeated by the *guṇa*-s of *prakṛti*, thanks to the effect of the *sattva guṇa*, man strives after emancipation; his longing for a condition beyond his worldly existence, as well as his endeavour to achieve his aim, are impelled and made possible by the divine grace (*prasāda*), which, by means of the revelation, bestows on him the salvific knowledge. The idea that *prasāda*, the highest of the divine functions, has an essential role in the final emancipation of the *jīva* is duly emphasized in the PādS: “Without my favour - says Bhagavān - there cannot be cessation of that [*māyā*] for anyone; until I become pleased, *māyā* will be unfathomable and insurmountable. [3] ... Therefore know, o you having the lotus as a seat, that anywhere, nothing except my favour can confer final emancipation to the transmigratory beings. [6]”²⁵³. Further on it is said: “This *māyā*, which is depending on myself, indeed vanishes by the effect of [my] favour. Those who are bound on account of *māyā* are liberated when they adore me. [37]”²⁵⁴. The same statements are found in the ParS, which claims that *māyā*, caused by God himself, cannot be overcome without the intervention of divine grace; therefore in order to attain the highest goal man needs only the blessing of divine favour²⁵⁵. The similarities between the two *saṃhitā*-s are evident: both mention the contradictory yet complementary divine

²⁵³ PādS, jp, 5, 3, 6: *matprasādaṃ vinā tasya na virāmo 'sti kasyacit / yāvan nāhaṃ prasīdāmi tāvan māyā duratyayā || 5.3 ... tasmāt saṃsāriṇāṃ puṃsāṃ matprasādaṃ vinā kvacit / niḥśreyasakaraṃ nānyad budhyasva kamalāsana || 5.6.*

²⁵⁴ PādS, jp, 7, 37: **matprasādāvasānā (em. ma. prasādād eva sā māyā) yā madadhīnā vinaśyati / māyāyogena badhyante *mucyate (em. mucyante) *tām jayanti ye (em. ma. mām bhajanti) || 7.37.*

²⁵⁵ See ParS, 1, 81-82, 86: *matkṛtāyās tu māyāyā matprasādād vinā kvacit / na virāmosti loke'smin nātra kāryā vicāraṇā || 1.81 yāvad eva na māyeyam matprasādena hīyate / tāvat puṃsas tu saṃsāro muktir asya viparyaye || 1.82....tasmāt saṃsāriṇāṃ puṃsāṃ matprasādād vinā kvacit / niḥśreyasakaraṃ nānyat datve(danve)ṣṭavyam pitāmaha || 1.86.* The verse 86 is reproduced, almost *verbatim*, in PādS, jp, 5, 6, quoted above, note 253.

functions of veiling and unveiling, bewildering the *jīva*-s by means of the illusory power of the divine *māyā* and revealing the salvific teaching which shows the path towards liberation; furthermore both emphasize the crucial function of divine grace for the attainment of *mukti*.

The agreement between PādS and ParS also concerns the qualifications required for deserving divine favour. Indeed, besides portaying the *guṇa*-determined categories of men, both *saṃhitā*-s pay special attention to the characteristics distinguishing the *mumukṣu*, characteristics which, to some extent, are already delineated in the descriptions of the sattvic devotee. Thus, the ParS indicates faith, devotion and meditation (*śraddhā*, *bhakti* and *samādhi*) duly placed upon the Lord as causes of his favour and, accordingly, of emancipation. In order to emphasize the importance of *bhakti*, the ParS goes as far as to say that the fervent devotion directed towards the Lord can bestow its boons even to a foolish man, who ignores the prescriptions of the revealed and authoritative scriptures²⁵⁶.

In the PādS too, one reads that faith, devotion and meditation duly placed upon the Lord can move his gracious disposition and, accordingly, lead to liberation: “Faith, devotion and meditation placed on me in the right way, according to the rules settled in the authoritative scriptures and not otherwise, [this] shall be the cause [of my favour]. [39]”²⁵⁷. After having recommended that the teachings and injunctions of the authoritative texts of the tradition must inspire and direct the faith, devotion and meditation of he who desires emancipation, the text indicates the suitable objects of *śraddhā*, *bhakti* and *samādhi*: “After having known my *avatāra* forms as arisen from me as their source, for the sake of the cessation of *adharma* and the increase of desire for *dharma*, the many [forms] apt to be known, then one should practice these three

²⁵⁶ See ParS, 1, 84-85: *śraddhā bhakti samādhiś ca mayi praṇihitā janaiḥ / śubham eva vivicyante tat prasādam avaihi me || 1.84 śāstrāgamavihīnā ca bhaktir mayi samarpitā / śubham evāvahet puṃso mūrkhasyapi na saṃśayaḥ || 1.85*.

²⁵⁷ PādS, jp, 7, 39: *śraddhā bhaktiḥ samādhiś ca mayi samyak samarpitā / kāraṇaṃ śāstradr̥ṣṭena vidhinā nānyathā bhavet || 7.39*.

[attitudes]. [41-42b]”²⁵⁸. In this context, *avatāra* has to be understood as *mūrti*, in the sense of any particular, concrete divine figure. In fact, further on it is said: “The form of the Supreme *ātman*, which is devoid of any concrete shape, difficult to be known, is not within the range of these, i.e. faith and so on. [42c-43b]”²⁵⁹. The intention here is to underscore that the Supreme Being as such is inaccessible to human beings, the Absolute being approachable only by taking a particular, concrete form: only as *mūrti* God becomes a possible object of adoration. Thus the sense of the whole passage is that *śraddhā*, *bhakti* and *samādhi*, directed to a *mūrti* of God according to the rules of the authoritative scriptures, are the virtues which make the *mumukṣu* worthy of divine grace²⁶⁰.

By specifying the nature of the object of *śraddhā*, *bhakti* and *samādhi*, the author(s) of the PādS may be seen to refer to a passage of the ParS which provides a clear and synthetic definition of the function of the *mūrti*, namely ParS, 3, 5-10b²⁶¹. Parallels may be drawn between the *stotra*, *pūjā* and *dhyāna* mentioned in this passage of the ParS and the *śraddhā*, *bhakti* and *samādhi* mentioned in the passages in question of both ParS and PādS: praise of God (*stotra*) can be considered as the verbal expression of the faith (*śraddhā*) of the devotee, the acts of ritual worship (*pūjā*) can be regarded as the practical expression of his devotion (*bhakti*) and *samādhi*, as the final stage and crowning of meditation, stands for *dhyāna*. While these correspondences prove that the matter at issue is the same in both passages of the ParS (namely ParS, 1, 83-85 and ParS, 3, 5-10b), they also make it clear that the author(s) of the PādS had

²⁵⁸ PādS, *jp*, 7, 41-42b: *mamāvatārarūpāṇi budhvā sṛṣṭāṇi manmukhāt / adharmasyopasāntyartham dharmakāmapravṛddhaye || 7.41 bahūni boddhum yogyāni trayaṃ tatra samācaret || 7.42ab.*

²⁵⁹ *Ibidem*, 42c-43b: *sarvākāravīnirmuktaṃ rūpaṃ yat paramātmanaḥ || 7.42cd durvijñānaṃ tad eteṣāṃ śraddhādīnām agocaram || 7.43ab.*

²⁶⁰ The whole passage PādS, *jp*, 7, 38-43b is based, for its content, on ParS, 1, 83-85. Both passages are introduced by the same question of Brahmā, who wonders what could ever induce a god that is completely pleased and satisfied to show an attentive concern for the destiny of living beings. Compare: PādS, *jp*, 7, 38: [*brahmā*] *paripūrṇasya bhagavan prasādas tava kiṃkṛtaḥ / na vedmi kāraṇaṃ tatra tan me brūhi yathātatham || 7.38* and ParS, 1, 83: [*brahmā*] *paripūrṇasya te deva prasādaḥ kiṃnibandhanaḥ / na jāne kāraṇaṃ tasya tad brūhi puruṣottama || 1.83.*

²⁶¹ This passage is quoted and discussed above, pp. 78ff.

associated these two passages of the ParS, combining the ideas expressed therein in order to formulate their own views²⁶².

Accordingly, the statement in the PādS that the object of *śraddhā*, *bhakti* and *samādhi* cannot be the *paramātmā* devoid of form, but must instead be the *avatāra* forms of the Lord, becomes clearer in the light of the passage of the ParS. When the ParS asserts that there cannot be worship without *mūrti*, this does not mean that worship of the *mūrti* is not directed to the Supreme God; on the contrary, for human beings, worship of the *mūrti* is the only possible way of approaching the Supreme One. God Himself has taken these *murti*-s out of His benevolent attitude towards His devotees, in order to enable them to express their devotion for Him, thereby opening for them a way to salvation. This idea that the *mūrti* is not only a concrete manifestation of God, but also the tangible expression of His wish to bestow grace, is highlighted in the PādS by the choice of the term *avatāra*, suggestive of divine concern for the welfare of the world and living beings.

To conclude, it is worth remarking that, whereas the ParS strongly emphasizes the value to be attached to a fervent devotion²⁶³, for the PādS *bhakti* does not seem to be the privileged path to the attainment of divine favour and, hence, emancipation. There are other, not less essential qualities of the devotee which are factors leading to the final goal. “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. [32c-33]”²⁶⁴. Thus, to be a *jñānin* and a *yogin* are necessary qualifications which,

²⁶² Both PādS and ParS assert - by using the same expression (*śāstradr̥ṣṭena vidhinā* in PādS, jp, 7, 39cd and *vidhinā śāstradr̥ṣṭena* in ParS, 3, 8c) - that the worship of the *mūrti* has to be performed only according to the rules of the *śāstra*-s. This parallel corroborates the hypothesis that the author(s) of the PādS had referred to this passage of the ParS.

²⁶³ See ParS, 1, 85, quoted above, p. 120, note 256.

²⁶⁴ PādS, jp, 7, 32c-33: *yadā prasādasumukhaḥ paramātmā sanātanaḥ || 7.32cd tadā māyāvimuktaś ca yogayukto jitendriyaḥ / vijñānena paraṁ brahma prāpnoti sukhalakṣaṇam / 7.33.*

complementing that of being a faithful devotee, contribute to making the *mumukṣu* worthy of divine grace.

III THE DOCTRINE OF LIBERATION

The concept of *mukti* as *sāyujya*

The simile of the mirrors²⁶⁵, meant to illustrate the origination of the *jīva*-s, conveys the idea of the original identity between individual souls and Supreme Soul; this identity, of which man is unaware on account of the power of *māyā* and *avidyā*, is realized in liberation: “What [is] the difference - asks Brahmā - between your lordship, o Puruṣottama, and a liberated soul? Tell [me] this, o Lord Bhagavān, if it is not too secret. [16]” The Lord answers: “Indeed they are me, there is no difference at all. In whatever way I enjoy my existence, so, in the same way do the liberated souls. [17]”²⁶⁶. The latter statement corresponds, word for word, to a verse of the ParS²⁶⁷. Besides this instance of textual correspondence, in the ParS too, the *jīva*-s originally partake of divine nature, insofar as they are *śakti*-s of God; these *śakti*-s then become lower²⁶⁸ and, as embodied souls (*dehin*-s), wander in *saṃsāra*, until, upon their release, as emancipated souls, they resume their original condition of non-difference from God: “For the non-liberated there is difference between individual soul and Supreme Soul. For the liberated there is no difference, because the cause of difference ceases to exist. [65]”²⁶⁹

²⁶⁵ See PādS, *jp*, 6, 16 quoted above, p. 104 and note 223.

²⁶⁶ PādS, *jp*, 4, 16-17: [*brahmā*] *muktātmanaś ca bhavato bhedaḥ kaḥ puruṣottama / etad ācakṣva bhagavan nātiguhyam yadi prabho* // 4.16 [*śrībhagavān*] *aham eva bhavanty ete na bhedas tatra kaścana / yathāhaṃ viharāmy evaṃ tathā muktāś ca dehinaḥ* // 4.17.

²⁶⁷ See ParS, 1, 69: [*paramah*] *aham eva bhavanty ete na bhedas tatra kaścana / yathā'haṃ viharāmy eva tathā muktāś ca dehinaḥ* // 1.69.

²⁶⁸ See ParS, 2, 58-59 quoted above, p. 106, note 226.

²⁶⁹ ParS, 12, 65: **amuktau* (em. A; *amukte* GOS) *bheda eva syāt jīvasya ca parasya ca / muktasya tu na bhedo'sti bhedahetor abhāvataḥ* // 12.65. See also ParS, 30, 96cd: *saṃsāragocarātītā nirviśeṣāḥ sadā mama* // 30.96cd. For a discussion of the idea of non-difference between *jīva*-s and *para* in the ParS, see also Czerniak-Drożdżowicz 2003: 130.

The expression *na bheda* can be understood, and indeed should be understood as having a twofold meaning, both in the PādS and in the ParS. If it is understood as “non-difference”, it refers to the ontological state of the *jīva*-s: once liberated of all the conditioning factors linked to their condition of *saṁsārin*-s, the *jīva*-s, as *mukta*-s, resume and realize their original sameness of nature with their source, the *puruṣa-rūpa* of God (in the PādS), or they become once more *śakti*-s of God (in the ParS²⁷⁰). This sameness of nature does not signify equality between *mukta*-s and God, because the *mukta*-s do not possess all the attributes and powers of God, they are not capable of performing the divine cosmic functions of creating the world and so forth; hence “non-difference” means that the *mukta*-s share the essential nature of the godhead, Its being consciousness, Its bliss, but not all of Its qualities.

But, if there is no longer any difference between the liberated souls and the Lord, what remains of the *jīva*-s, of their individuality, in liberation? Actually both PādS and ParS specify (in the half verses 4.17cd and 1.69cd respectively) that the *mukta*-s enjoy the same existence of God in the same way as God, thereby certainly alluding to the experience of divine bliss in *Vaikuṇṭha*. Hence, although once emancipated, the *jīva*-s all become substantially like the *paramātmān*, this does not entail the loss of their individuality; in liberation they do not merge into the godhead, but remain experiencing subjects, numerically distinct. Therefore, if *na bheda* is understood in the sense of “non-separation” or “union”, this expression refers to the situation of the *mukta*-s in *Vaikuṇṭha*, where they experience, together with God, the beatitude of His heavenly world and are forever united with Him.

The twofold meaning of *na bheda*, i.e. “non-difference” and “non-separation”, is also implied by two similes which, in the PādS, depict the situation of the liberated: “As showers of rain, which are separated [from each other] when they are falling from a

²⁷⁰ With regard to the ParS, both the simile of the beehive occurring in the AS (see above, p. 89 and note 192) and the definition of the *kūṭastha puruṣa* of the LT (see above, p. 89 and note 195) fit very well with the idea of the *jīva*-s who, when released, go back to the Lord, returning to their original condition of *śakti*-s.

cloud in the sky, become one on earth, so the *yogin*-s [become one] in the *brahman*. [50] The flow of the rivers varies in many ways, [each river having] its own peculiar nature and so on, [but, once] entered [into the ocean], the water of the ocean does not differ from the water [of the rivers]. [51] Likewise, o four-faced one, the liberated souls, by becoming one [with It], abide in the Supreme *brahman*, so that there shall be a being in Its same world. [52]”²⁷¹. While the non-difference is vividly expressed by the image of the rivers which, flowing into the ocean, blend their waters with the waters of the ocean, so that any difference between fresh and salt water is lost, the non-separation is suggested - perhaps not so cogently - by the image of the rains which, falling from clouds scattered in the sky, come down together on earth. Actually, the explanation of the similes (contained in verse 52) lays stress on the non-separation, i.e. the union between liberated souls and God, specifying that what ensues from their becoming one is the dwelling in the same sphere (*sālokya*). This is expressed also by another simile, certainly more clear and cogent than that related to the rains: “As the inhabitants of a town enter into it through the city gates [located] in the various directions, likewise the beings always enter the Supreme Being as worshippers through the highest knowledge. [43c-44]”²⁷².

The doctrine of liberation taught by the PādS, making explicit and elaborating these metaphorical expressions, conceives the becoming one (*ekibhāva*) of individual souls and Supreme Soul as a union (*sāyujya*) consisting in an intersubjective relationship.

²⁷¹ PādS, *jp*, 6, 50-52: *varṣadhārāḥ prthagbhūtāḥ patantyo divi meghataḥ | bhūmāv aikyaṃ yathā yānti tadvad brahmaṇi yoginaḥ || 6.50 arṇo nadīnāḥ bahudhā tatsvarūpādi bhedavat | praviṣṭaṃ vāridher vāri nodakād vyatiricyate || 6.51 tathaiva brahmaṇi pare muktātmānaś caturmukha | ekibhāvena tiṣṭhanti tatsālokyam yathā bhavet || 6.52.*

The simile of the rains (verse 50) is found also in JS, 4, 121: *meghād dhārāgaṇenaiva prthag ambugataṃ kṣitau prāpnoty aikyaṃ tathā sarve bhavaty api yoginaḥ || 4.121.* The simile of the rivers (verse 51) is found also in JS, 4, 123: *saritsaṅghād yathā toyam sampraviṣṭam mahodadhau alakṣyaś codake bhedaḥ parasmīn yoginām tathā || 4.123.* These parallels have been remarked by Rastelli in Rastelli 1999a: 66.

²⁷² PādS, *jp*, 6, 43c-44: **nānādikkaiḥ (em. ma. nānādigbhiḥ) puradvārair yathā puranivāsinaḥ || 6.43cd antarviśanti yadvac ca puruṣāḥ puruṣam param | upāsakā viśanty antar vidyayā parayā sadā || 6.44.*

In a passage of the *jp*, which is important because it constitutes the first occurrence in the work of a critical discussion about the concept of liberation, one reads: “... O four-faced one, liberation is said to be threefold [according to its being]: endowed with distinction (*bheda*), devoid of distinction (*abheda*), or a combination of the two (*miśra*). In the [variety called] *bheda*, liberation is characterized by servitude: as here, in these worlds, men are intent on the conduct prescribed by Hari, so in *Vaikuṇṭha* the liberated souls, who are living in the world of God, the Supreme *ātman*, abide near Him, being His servants, always concentrated [and] intent to please Him. [28-31b]. The liberation [called] *abheda* shall be the absolute identity between the Supreme Soul and the individual soul; [31cd] for the one who is engaged in the meditation on the self consisting of [the idea]: “I am that”, with a sense of identity, to him occurs the liberation consisting of the oneness between individual soul and Supreme Soul. [32] But in the [liberation] consisting of a combination [of the other two] (*miśra*), [taught] in the *siddhānta*, the one who is in a state of difference, after having pleased the Supreme God by paying Him homage and so on, then, being concentrated [33] by means of a continuous attention focused only on the Supreme *ātman*, pure consciousness, he obtains the identity (*aikya*). That liberation is said to be characterized by union (*sāyujya*). [34]”²⁷³.

The text discusses three different concepts and, accordingly, three different kinds of liberation, highlighting that the means of attaining each kind of *mukti* correspond with each respective goal. The verses speaking of the *bheda mukti* describe, according to a Purāṇic, Vaiṣṇava view of *Vaikuṇṭha*, the situation of the liberated souls, who are dwelling in the abode of Viṣṇu, enjoying the proximity of God, always

²⁷³ PādS, *jp*, 8, 28c-34: *bhedena cāpy abhedena miśreṇa caturmukha* || 8.28cd *tridhaiva muktir uditā bhede kaṅkaryalakṣaṇā* | *muktir yattheha lokeṣu haricaryāparā narāḥ* || 8.29 *devasya tadvad evaite vaikuṇṭhe paramātmānaḥ* | *loke tasya samīpasthā muktātmānaḥ samāhitāḥ* || 8.30 *vasanti kiṅkarāḥ santaḥ tatprasādaparāḥ sadā* | *abhedamuktir atyantam aikyaṃ syāt parajīvayoh* || 8.31 *ātmano bhāvanā caikye so 'ham ity evamātmikā* | *yasya tasyaikatāpattir muktir jīvaparatmanoh* || 8.32 *siddhānte miśrarūpe tu bhede sthitvā 'rcanādibhiḥ* | *toṣayitvā paraṃ devaṃ tato yuktaḥ samāhitaḥ* || 8.33 *vijñānenaikatānena paramātmāni cidghane* | *aikyaṃ prāpnoti sā muktir uktā sāyujyalakṣaṇā* || 8.34.

intent on paying homage and pleasing Him as His servants. This kind of liberation consists of an everlasting service (*kaiṅkarya*) of God, by abiding in His world, near Him. The means of attaining the *bheda mukti* is said to be the observance of the *haricaryā*, i.e. the way of life prescribed by Hari, the Vaiṣṇava *dharma*. “My favour - says Bhagavān - is great to those who conform to the law of the classes and stages of life, which has been established by me. [5]”²⁷⁴ Besides the fulfilment of the obligations related to the *varṇāśrama* order, the conduct (*caryā*) prescribed by Bhagavān includes the adoration and worship of God in His shrines and temples, that is to say, the service carried out by the devotees for the Lord in His abodes on earth, a service which prepares for and corresponds to the *kaiṅkarya* of the *mukta*-s in Vaikuṇṭha.

The verses dealing with the *abheda mukti* envisage liberation as absolute identity (*atyanta aikya*) between *para* and *jīva*, according to a pure advaitic view. The means of attaining this kind of liberation consists in the practice of the *bhavanā*, i.e. the meditation at the highest stage of which the *yogin* has the experience of the oneness of his self with the *paramātmān*. The *mantra* which enables this salvific experience is *so'ham*, that is to say, the reverted form of *haṁsa*, which is “a symbol since the Vedas for the supreme entity, a symbol also for the individual soul, one with *brahman*”²⁷⁵. The LT, dealing with the *haṁsa-mantra*, calls its reverted form, that is to say *so'ham*, the *mantra* of the Supreme Soul (*paramātmā-mantra*)²⁷⁶. Through the appropriate repetition of this *mantra* the devotee realizes immediately the *atyanta aikya* with the Lord, so that in the case of this kind of *mukti* the means coincides *ipso facto* with the goal.

²⁷⁴ PādS, jp, 5, 5: *varṇānām āśramāṇām ca maryādā yā mayā kṛtā / tāṁ ye samanuvartante prasādas teṣu me mahān* || 5.5.

²⁷⁵ Padoux 1990: 140.

²⁷⁶ See LT, 24, 66ab: *ayam eva viparyas taḥ paramātmamanuḥ smṛtaḥ* / 24.66ab.

By stating that the third kind of liberation is the one taught in the *siddhānta*, the text implies that, among the three concepts of *mukti*, the *miśra* is the very one advocated by the PādS. This kind of *mukti* consists in *sāyujya*, i.e. the union of *jīva*-s and *paramātmān*, where the term *sāyujya* complements the expression *na bheda* of the statement quoted and discussed above²⁷⁷. For the *jīva*, this union entails the realization of his true nature, of his ultimate identity with the *puruṣa-rūpa* of the *paramātmān*, as well as his encounter with God; hence *sāyujya* can be defined as a “becoming one” (*ekibhāva*) between liberated souls and Supreme Soul, which is continuously intensified through a dynamic mutual relationship between the *mukta*-s and God.

This kind of *mukti* is called *miśra* because its means and goal are a combination of the means and goals of the other two kinds of liberation. In fact, it is said that, in order to attain *sāyujya*, one should practice both worship and meditation: after having pleased God with the prescribed ritual acts of homage and adoration (*arcanā*), the devotee should dedicate himself to the discipline of *yoga*, particularly to the meditation exclusively focused on the *paramātmān*, until, having reached the highest stage of meditation, in *samādhi* he experiences his identity (*aikya*) with God. The *arcanā* may be regarded as standing for the ritual worship enjoined by the *haricaryā* associated with the *bheda mukti* and the concentration on the *paramātmān*, granting *aikya*, as taking the place of the *bhavanā* related to the *abheda mukti*. The PādS concept of *mukti* as *sāyujya* thus represents a synthesis between, on the one hand, the orthodox Vaiṣṇava idea of liberation as everlasting service fervently devoted to the Lord in His heavenly abode and, on the other hand, the pure advaitic idea of liberation as immediate realization of the oneness of *jīva* and *paramātmān*.

With regard to the correspondence between means and goal - which has been remarked for the other two kinds of liberation - in the condition of *sāyujya*, the

²⁷⁷ See PādS, *jp*, 4, 17 quoted above, p. 125 and note 266.

mukta-s continue, in Vaikuṇṭha, to pay homage to God, as they worshipped Him in the temples during their existence in the world, and to enjoy forever the experience of identity which they had undergone, during their life, whenever they had attained *samādhi*.

This discussion about the three kinds of *mukti* is placed within a longer passage (PādS, *jp*, 8, 20-36b), which is partially based on a passage of the ParS (ParS, 30, 82-107). The parallel reading of these two passages will show how the author(s) of the PādS, while elucidating their own concept of *mukti*, have used the text of the ParS in order to introduce the issue of the relation between *mukti* and *siddhi*-s.

Both passages begin with similar questions addressed to the Lord. In the PādS this reads as: “[Brahmā:] What is the eightfold superhuman power (*aiśvarya*) which is obtained by a man endowed with devotion? Of what kind is the union (*sāyujya*) of a wise *yogin* [with the Lord]? [20] And, having got all [that] superhuman power, what is the reason he desists from [it]?”²⁷⁸. In the ParS the corresponding questions are: “[Brahmā:] What is the eightfold supernatural power (*aiśvarya*) which a devotee of Viṣṇu obtains? After having obtained this, does the embodied soul desist from [it]? What will be the particular mode of his desisting [from it] and [what of] the union (*sāyujya*) mentioned [by you]? [82-83]”²⁷⁹. In their respective first replies, both texts provide similar descriptions of the various *siddhi*-s and of the benefits which can be obtained by means of these supernatural powers²⁸⁰.

Then, whereas for the PādS the problem of a definition of liberation represents the chief matter at issue - as proved by the following discussion about the three concepts of *mukti* - the ParS is mainly concerned with the question of the possible

²⁷⁸ PādS, *jp*, 8, 20: [brahmā] *aiśvaryam aṣṭaguṇavat kiṃ tad yad bhaktimān pumān / āpnoti kīdrk sāyujyam yuñjānasya sumedhasaḥ* || 8.20 *labdhvā caiśvaryam akhilaṃ kena pratinivartate* |.

²⁷⁹ ParS, 30, 82-83: [brahmā] *kim aṣṭaguṇam aiśvaryam viṣṇubhaktō yad āsnute / kim etad adhigamyāpi dehī pratinivartate* || 30.82 *nivṛtter asya ko bhedaḥ sāyujyam kīrtitaṃ bhavet* || 30.83.

²⁸⁰ See PādS, *jp*, 8, 21-25 and ParS, 30, 84-87.

reconciliability of the opposite goals of *mukti* and *siddhi*-s²⁸¹. In this regard, the text of the ParS states that both those who are seeking the superhuman powers and those who are longing only for emancipation will be able to achieve the desired aim thanks to a steadfast devotion to God. The men in which the quality of *rajas* prevails acquire and enjoy the *siddhi*-s and, after a successful life, they will attain a high rebirth in a good family; by showing constant devotion, acting as servants (*kimkara*) of the Lord, they might make the experience of the union (*sāyujya*) with Him even during their lifetime and, eventually, they will escape *saṃsāra*; but any lapse in their devotion will cause their return to the world again and again. On the other hand, when the quality of *sattva* prevails, men become detached from the aims of wordly life (*nivṛtta*) and, their devotion to the Lord being devoid of any negligence, they will be released from *saṃsāra* sooner and granted the highest reward. The nature of liberation, which is regarded as the supreme achievement (*parāsiddhi*), or the supreme condition (*parāgati*) and is indifferently called *vaiṣṇava padam*, *apavarga*, *mukti* or *nirvāṇa*²⁸², is not elucidated in this passage of the ParS.

Returning to the PādS, following the description of the *siddhi*-s and before the discussion of the three kinds of *mukti*, the text reasserts the importance of a steadfast devotion: “If men forget me, - says Bhagavān - [as] confused by a pleasant sleep [i.e. *māyā*], because of the waning of devotion for me, [they become] similar to rivers flowing up the stream. [26]”²⁸³. The situation of those who neglect *bhakti* is likened to that of rivers flowing upstream, thus reversing the image previously used to describe the condition of the *mukta*-s, who were compared to rivers flowing into the ocean as their natural final receptacle²⁸⁴. Then, echoing the ParS, the PādS says: “However, if they worship me with the purpose of acquiring supernatural powers,

²⁸¹ See ParS, 30, 88-107. For a discussion of this portion of the passage of the ParS, see also Czerniak-Drożdżowicz 2003: 92.

²⁸² See ParS, 30, 97c-98: *vedāntair idam evoktaṃ vaiṣṇavaṃ padam || 30.97cd apavargaś ca muktiś ca nirvāṇaṃ caiva dehinām | etad eva parāsiddhir gatīnām paramā gatīḥ || 30.98.*

²⁸³ PādS, *jp*, 8, 26: *yadi māṃ vismareyus te sukhanidrāvimohitāḥ | madbhaktikṣaraṇād eva pratisrotovahā janāḥ || 8.26.* Verse 26ab reproduces, almost word for word, verse 90ab of the ParS (see the table below).

²⁸⁴ See PādS, *jp*, 6, 51 quoted above, p. 122 and note 271.

they will be born again in eminent lineages of great men [27] [and] they shall be released from this reprehensible existence thanks to my favour. [28ab]”²⁸⁵

With these verses, the topic of the *siddhi*-s - which is extensively discussed in the passage of the ParS - is dropped and the PādS introduces the discussion of *mukti*, which forms the core of the whole passage and is its main concern. Finally, the concluding verses of the PādS passage reproduce the meaning of the final statements of the ParS passage: “The eightfold supernatural power, that of becoming as small as an atom and so on, which is very difficult to obtain, or else the liberation consisting of the attainment of the highest bliss: the devotion to the Supreme *ātman* produces them both, according to the wish of men [35-36b].”²⁸⁶ The ParS says: “In this way this twofold condition (i.e. *aiśvarya* and *mokṣa*) [has been described]. Therefore while aiming at [whichever] condition, be devoted always to me; [106bd] and in a continuous devotion occurs the desired goal. [107]”²⁸⁷. These closing lines harmonize with the fervent devotionism which pervades the whole chapter 30 of the ParS²⁸⁸.

The table below shows the parallels between the two passages of PādS and ParS:

²⁸⁵ PādS, jp, 8, 27-28b: *jāyante punar utkr̥ṣṭavaṃśeṣu mahatām satām / *punar bhajeyur mām eva yajante* (em. śrī. *punar yajeyuḥ mām eva yadi te*) *siddhikāmyayā* || 8.27 *mucyante matprasādena janmano ‘smād vīgarhitāt* || 8.28ab. Verse 27 corresponds to verse 92 of the ParS (see the table below).

²⁸⁶ PādS, jp, 8, 35-36b: *aiśvaryam aṇimādyasṭaguṇāvāptiḥ sudurlabhā / muktir vā paramānandaprāptirūpā yadīpsitam* || 8.35 *pum̐sām tadubhayaṃ *muktiḥ* (em. śrī. *bhaktiḥ*) *prasūte paramātmani* || 8.36ab.

²⁸⁷ ParS, 30, 106b-107: ... *ity eṣā dvividhā gatiḥ / tasmāt tu gatim anvicchan madbhaktaḥ sarvadā bhavet* || 30.106bd *bhaktiḥ ca vartamānāyām bhavaty evapsitā gatiḥ* || 30.107.

²⁸⁸ See ParS, 30, 80c-81b: “Devoted to me, meditating on me, depending on me, having me as his final aim and last refuge and having thought of me in the last moments [of his life], he attains union (*sāyujya*) with me.” *madbhakto madanudhyāyī manniṣṭho matparāyaṇaḥ* || 30.80cd *antyakāle ca mām smṛtvā mama sāyujyam aśnute* || 30.81ab.

PādS, <i>jp</i>, 8, 20-36b	ParS, 30, 82-107
<p>[<i>brahmā</i>] <i>aiśvaryaṃ aṣṭaguṇavat kiṃ tad yad bhaktimān pumān / āpnoti kīḍṛk sāyujyaṃ yuñjānasya sumedhasaḥ 8.20 labdhvā caiśvaryaṃ akhilaṃ kena pratinivartate /</i></p>	<p>[<i>brahmā</i>] <i>kim aṣṭaguṇam aiśvaryaṃ viṣṇubhakto yad āśnute / kim etad adhigamyāpi dehī pratinivartate 30.82 nivṛtter asya ko bhedaḥ sāyujyaṃ kīrtitaṃ bhavet 30.83</i></p>
PādS, <i>jp</i>, 8, 21-25: description of the <i>siddhi</i> -s	ParS, 30, 84-87: description of the <i>siddhi</i> -s
<p><i>yadi mām vismareyus te sukhanidrāvimohitāḥ / madbhaktikṣaraṇād eva pratisrotovahā janāḥ 8.26 jāyante punar utkr̥ṣṭavaṃśeṣu mahatām satām / *punar bhajeyur mām eva yajante (em. śrī. punar yajeyuḥ mām eva yadi te) siddhikāmyayā 8.27 mucyante matprasādena janmano ‘smād vigarhitāt / 8.28ab</i></p>	<p>ParS, 30, 88-107: discussion about rajasic and sattvic yogin-s ... <i>yadi mām vismaranty ete sukhanidrāvimohitāḥ / 30.90ab</i> ... <i>labhante tatra te janmavaṃśe śreṣṭhe mahātmanām / bhajante tatra mām eva te punaḥ siddhikāmyayā 30.92</i> ...</p>
PādS, <i>jp</i>, 8, 28c-34: discussion of the three kinds of <i>mukti</i> ...	-----
<p><i>aiśvaryaṃ aṇimādyasṭaguṇāv āptiḥ sudurlabhā / muktir vā paramānandaprāptirūpā yadīpsitam 8.35 puṃsām tadubhayaṃ *muktiḥ (em. śrī. bhaktiḥ) prasūte paramātmāni / 8. 36ab</i></p>	<p>... ity eṣā dvividhā gatiḥ / <i>tasmāt tu gatim anvicchan madbhaktaḥ sarvadā bhavet 30.106bd bhaktyām ca vartamānāyām bhavaty evepsitā gatiḥ 30.107</i></p>

Reference to this passage of the ParS is pertinent to the matter in question because in this way the author(s) of the PādS introduce a crucial issue concerning the figure of

the *sādhaka*, namely, whether the acquisition and enjoyment of the *siddhi*-s could hinder the pursuit of his final emancipation.

The historically testified presence and social role of the figure of the *siddhi*-seeking *sādhaka*²⁸⁹, together with the descriptions of his extraordinary powers found in the old tantric-oriented tradition of the *mantraśāstra*, have left important traces in the Pāñcarātra *saṃhitā*-s. Discussions as to the value to be attributed to the *siddhi*-s and the various answers to the controversial question of whether the pursuit and enjoyment of the *siddhi*-s should be considered as an obstacle on the path towards liberation - all of which are contained in the various *saṃhitā*-s or in the different layers of one and the same *saṃhitā* - give expression to different outlooks, or at least emphasize diverse standpoints²⁹⁰.

In this regard, both PādS and ParS express the opinion that, during his lifetime, the *sādhaka* should change his attitude and choose between the two ideal orientations and goals, progressively abandoning the pursuit of the *siddhi*-s and devoting himself only to the attainment of *mukti*. In the ParS, thanks to divine favour earned by constant

²⁸⁹ As explained by Brunner, in the older Śaiva tantric sources the term *sādhaka* designates a particular type of initiate who, by mastering the *mantra*-s, acquires several *siddhi*-s and takes advantage of these extraordinary powers in order to achieve various worldly aims for himself or for others. Brunner argues that historically, the *sādhaka* has become a “personnage oublié” in South India, and she indicates the causes of the progressive disappearance of this figure: on the one hand, the *sādhaka*-s have been replaced, in certain of their traditional social functions, either by the magicians or by the *ācārya*-s; on the other hand, the pursuit of the *siddhi*-s has been devalued because it serves selfish and worldly purposes and it has been blamed for diverting the *sādhaka* from striving exclusively after liberation (See Brunner 1975).

²⁹⁰ For instance, in the SS, which represents an old, mostly tantric-oriented stage of the Pāñcarātra tradition, there are three possible initiations (*dīkṣā*), which grant, respectively, either *mukti*, or *mukti* and *bhukti*, or *bhukti* only; the candidate can choose the type of *dīkṣā*, according to his wish and *bhukti* is considered as a legitimate aim in itself. See SS, 19, 3-4: *ekānekasvarūpāṃ vai dīkṣāṃ saṃsāriṇāṃśṛṇu | āsādyā yāṃ samāyānti dehānte 'bhimataṃ padam || 19.3 kaivalyaphaladā 'py ekā bhogakaivalyadā parā | bhogadaiva tṛtīyā ca prabuddhānāṃ sadaiva hi || 19.4*.

With regard to this problem, the JS shows evidence of different orientations: in chapter 5 of the work, the aim of the *mantrasādhana* is the attainment of the emancipating knowledge, rather than the acquisition and enjoyment of the *siddhi*-s; in other parts of the *saṃhitā* instead, both *siddhi*-s and *mukti* are regarded as valid aims for the *sādhaka* (see Rastelli 2000 and, particularly, p. 372, note 11)

devotion, the *siddhi*-seeker is able gradually to overcome his rajasic nature and, once the sattvic qualities have prevailed, he is ready to reap the fruit of final emancipation. While upholding the idea that *bhakti* and *prasāda* grant the *sādhaka*-s both *siddhi*-s and *mukti* “according to the wish of men”²⁹¹, the PādS specifies that the pursuit of these different boons pertains to progressive stages of the *sādhaka*’s spiritual “career”. In fact, in a passage of the *cp* which concludes the explanation of the benefits acquired through the proficient use of the twelve syllable *mantra*²⁹², it is recommended that the *mantrin*, after prolonged practice of the *mantrasādhana*, which has granted him manifold fruits, i.e. manifold *siddhi*-s, should become indifferent to the advantages of the powers bestowed by the *mantra*²⁹³. In such a way, by developing the virtue of *vairāgya*, in the sense of detachment from worldly objects and freedom from all desires - or, according to the expression of the ParS, by becoming a *nivṛtta*²⁹⁴ - the *sādhaka* will turn the power acquired through his *mantra*-mastering ability into a power whose unique fruit will be liberation²⁹⁵.

²⁹¹ PādS, *jp*, 8, 35d-36a: *yadīpsitam puṃsām*.

²⁹² See PādS, *cp*, 24, 85-86: “By means of the acts of muttering *mantra*-s (*japa*) and oblation with fire (*homa*) the *sādhaka* should make manifest for himself manifold fruits, the first among which are the supernatural powers of subjecting [people] to one’s own will and attracting an absent person into one’s presence by magic formulas. [85] The objects of enjoyment which are difficult to obtain in the lower regions, in heaven or on earth, may be obtained by man on earth by means of the worship of the *Puruṣottama*. [86]” *vaśyākaraṇamukhyāni japahomādikarmabhiḥ | phalāni citrarūpāṇi darśayet sādhaḥ svayam || 24.85 pātāle divi vā bhūmau ye bhogā bhuvi durlabhāḥ | tānavāpnoti puruṣaḥ puruṣottamapūjayā || 24.86*

²⁹³ See *Ibidem*, 87ab: “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]” *kāmopabhogavaimukhyaṃ mantriṇaḥ kāryam ucyate || 24.87ab*.

²⁹⁴ See ParS, 30, 96: *nirvṛttās tu viśiṣyante sarvebhyaḥ puruṣottamāḥ | saṃsāragocarātītā nirviśeṣāḥ sadā mama || 30.96*.

²⁹⁵ As will be discussed in detail below (see pp. 251ff), the twelve-syllable *mantra* can be used, either for obtaining *siddhi*-s (see *cp*, 24, 85-86, quoted above, note 292), or for performing a last ritual of yogic suicide, in order to hasten the attainment of liberation.

The fourfold *mukti*

In the chapter of the *cp* concerning the twelve-syllable *mantra*, there is a passage dealing with a ritual of yogic suicide, where the author(s) of the PādS introduce the idea of a fourfold liberation consisting of *sālokyādi* (“being in the same world and so on”)²⁹⁶, where by *ādi* are meant *sāmīpya* (“nearness”), *sārūpya* (“likeness”) and *sāyujya* (“union”)²⁹⁷. Although this passage is not specifically concerned with the topic of *mukti*, it can be read and used as a source of information about an idea of liberation which is possibly older than the concept of *mukti* as *sāyujya* discussed in the *jp*.

This passage (PādS, *cp*, 24, 87c-109) includes: **A)** the description of a ritual practice of yogic suicide (verses 93-104), which will be extensively discussed in the second part of this study, concerned with *yoga*, and specifically, within the context of the *yoga*-permeated rituals²⁹⁸; **B)** the indication of the places where this yogic suicide can be performed, namely, different sorts of holy places connected, respectively, with the four states (*sālokya* and so on) experienced in liberation (verses 87c-92); **C)** the description of the situation of the *mukta* who experiences these four states (verses 105-109).

On account of their relevance to the doctrine of liberation, the following extracts of the passage in question [indicated under **B)** and **C)**] will be now discussed:

B) “Reaching the divine abode (*siddhāyatana*), the best dwelling place, granting as unique fruit liberation, having the door situated southwards [87c-88a], there, by propitiating the fourfold divine form (*rūpa*) of the enemy of Madhu (=Viṣṇu) -

²⁹⁶ See PādS, *cp*, 24, 89cd: *sālokyādicaturbhedāṃ muktīm*.

²⁹⁷ See *Ibidem*, 90 and 108-109, quoted below, pp. 138-139 and notes 299, 300.

²⁹⁸ See below, pp. 251ff.

[namely]: [the forms] made by men, by ṛṣi-s, by gods and the self-manifested one - the man desiring liberation, well concentrated, obtains the fourfold liberation consisting of *sālokyā* and so on. There is no doubt about it [88b-89]. He obtains, in due order, the being in the same world (*sālokyā*) by means of [the form made by] men, the nearness (*sāmīpyā*) by means of the [one] made by ṛṣi-s, the likeness (*sārūpyā*) by means of the [one] made by gods [and] the fourth (= *sāyujyā*) by means of the self-manifested [form] [90]. [One measures] the *vaiṣṇava* region, where prosperity [is granted] in progressive order: for the abode [made by] men [it extends as far as] the loud sound of the conch-shell blown at the door of the temple is heard, then for the [abode made by] ṛṣi-s it is double that size, but for that made by gods it is three times that size and for the self-manifested [abode] it is four times that size [91-92].”²⁹⁹

C) “This one reaches the Supreme *brahman* called Vāsudeva, the imperishable. [105ab] As sesame oil with regard to sesame seed, clarified butter with regard to fat, milk with regard to milk [and] water with regard to water, likewise no difference can be grasped between individual soul (*jīvātman*) and Supreme Soul (*paramātman*) [105c-106b]. As water which has vanished in [contact with] glowing iron never springs [again], as seeds roasted by fire do not grow again, likewise the individual soul is not born again, o you having the lotus as a seat [106c-107]. The attainment of the Venerable’s nature is called ‘likeness’ (*sārūpyā*) by the wise ones. The service with devotion near God is ‘nearness’ (*sāmīpyā*). Dwelling forever in His world called

²⁹⁹ PādS, cp, 24, 87c-92: *mokṣaikaphaladaṃ dhāma dakṣiṇadvāraṃ uttamam* // 24.87cd *siddhāyatanamāsādyā tatra daivaṃ caturvidham | manuṣyanirmitaṃ cārṣaṃ daivaṃ rūpaṃ madhudviṣaḥ* // 24.88 *svayaṃvyaktaṃ samārādhyā mokṣakāmaḥ samāhitaḥ | sālokyādicaturbhedāṃ muktīm āpnoty asaṃśayam* // 24.89 *sālokyāṃ mānuṣādārṣāt sāmīpyāṃ devanirmitāt | sārūpyāṃ *tulyam* (em. *turyam*) *āpnoti svayaṃvyaktād anukramāt* // 24.90 *prāsādadvāri cādhmāte śaṅkhe tasya mahādhvaniḥ | śrūyate yatra taṃ deśaṃ vaiṣṇavaṃ mānuṣālaye* // 24.91 *tato dviguṇamārṣe tu triguṇaṃ devanirmite | caturguṇaṃ svayaṃvyakte deśe rddhir anukramāt* // 24.92. I am indebted, for the interpretation of half-verse 87cd, as well as for the understanding of verses 91-92, to G. Colas (personal communication of 14-12-2007).

Vaikuṇṭha, which is free from rebirth, this is called ‘being in the same world’ (*sālokya*). [108-109]”³⁰⁰.

In extract **B**) the text speaks of a fourfold liberation, but explicitly mentions three states only, namely *sālokya*, *sāmīpya* and *sārūpya*. Since the PādS advocates the concept of a liberation characterized by “union” (*sāyujya*), one is induced to believe that the unmentioned “fourth” element of the tetrad should be *sāyujya*³⁰¹. The four states of the *caturbhedā mukti* are hierarchically ordered (as expressed by *anukramāt*, in verse 90d), so that *sāyujya* is considered as the highest one. But, since the union with God represents the ultimate goal for the individual soul, *sāyujya* designates by itself the essential feature of liberation; hence, it cannot be considered as one element of the tetrad in the same way as the other three, but it has to be regarded as something more than and beyond the other three. Therefore *sālokya*, *sāmīpya*, *sārūpya*, which designate specific states characterizing the condition of the emancipated souls, must be held to be subsumed under *sāyujya*.

The terms *sālokya*, *sāmīpya*, *sārūpya* and *sāyujya* are not specific to the PādS. They occur in authoritative scriptures, such as the *Chāndogya Upaniṣad*³⁰² and the *Bhāgavatapurāṇa*³⁰³. Moreover, as mentioned by Colas, references to *sālokya* etc. may be found also in Vaikhāṇasa texts, such as the *Marīcisamhitā*, the *Atrīsamhitā*

³⁰⁰ PādS, cp, 24, 105-109: *sa brahma paramabhyeti vāsudevākhyamavyayam / tile tailaṃ ghr̥te sarpiḥ kṣīre kṣīraṃ jale jalam* || 24.105 *tadvanna bhedo gr̥hyeta jīvātmaparamātmānoḥ / taptalohe yathā toyam linam naiva prajāyate* || 24.106 *agnidagdhāni bījāni na rohanti yathā punaḥ / tadvanna jāyate bhūyo jīvātmā kamalāsana* || 24.107 *sārūpyam bhagavadrūpaprap̥tiḥ sadbhir udāhṛtā / sāmīpyam sannidhau sevā devasya paricaryayā* || 24.108 *sālokyam ca tadākhyātam loke vaikuṇṭhasamjñite / tadīye nityavāso 'yam punarāvṛttivarjite* || 24.109.

³⁰¹ By emending *tulyam* (“the same”) - which does not make much sense in this context - to *turyam*, the more fitting term “the fourth” is obtained (see PādS, cp, 24, 90c, quoted above, note 299).

³⁰² See ChU, II, 20, 2: “Thus the one who knows this [chant] Rājana, woven on the deities, attains the same world (*salokatām*), the equality of condition (*sārṣṭitām*) and the union (*sāyujyam*) with these deities...” *sa ya evam etad rājanaṃ devatāsu protaṃ vedaitāsām eva devatānām salokatām sārṣṭitām sāyujyam gacchati...*

³⁰³ See BhP, 3, 29, 13: “Without serving me people do not obtain *sālokya*, *sārṣṭi*, *sāmīpya*, *sārūpya* and also identity (*ekatva*) [with me] after death” *sālokyasārṣṭisāmīpya sārūpyaikatvam apy uta / dīyamānam na gr̥hṇanti vinā matsevanam janāḥ*.

and the *Kāśyapajñānakāṇḍa*³⁰⁴. With regard to the Pāñcarātra *saṃhitā*-s, these terms are not found, at least taken together in association with the concept of *mukti*, either in the ParS, or in the JS, or in the AS, which are important sources for the PādS. They occur instead in the SS, in a passage (SS, 7, 105-120b) that the extract **B**) of the PādS is in fact based upon.

What is concretely meant by the four states experienced in liberation is explained in extract **C**), which describes the situation of the *mukta*. If the above interpretation of the relations among the four elements of the *caturbhedā mukti* is correct, then it is logical that, whereas in extract **B**) the four states are enumerated progressively in order of their attainment, from the lowest to the highest, in extract **C**) instead, which illustrates the full achievement of *mukti*, the order of the previous extract is reversed and begins with the highest of the four states. Accordingly, the condition attained by the one who “reaches the Supreme *brahman* called Vāsudeva” is to be recognized as the union (*sāyujya*) with the Lord, which includes *sārūpya*, *sāmīpya* and *sālokya*. *Sārūpya* - to which allude, most probably, the similes contained in verses 105c-106b - means having the same nature (*rūpa*) as God. In the light of the theological views of the PādS, this “likeness” must refer to the *puruṣarūpa* of God: by discarding his body after death, the *jīva* - who is a particular concretization of the *puruṣarūpa*, endowed with a psycho-physical organism which constitutes his material support - is released from his material support and can thus realize his original and ultimate identity with the *puruṣarūpa*, which is the source of every individual soul. Thus, the experience of *sārūpya* means that, when released, the *jīva* returns to the form (*rūpa*) assumed by the Lord in order to give rise to the particular spiritual portion (*aṃśa*) of Himself, which are the individual souls; as *mukta*, the *jīva* realizes his true nature, which is the same as that of the *puruṣarūpa* of the Lord.

³⁰⁴ For detailed references see Colas 1986: 84.

Sāmīpya and *sālokya* denote the essentially relational feature of the union with God. In fact, to abide in *Vaikuṇṭha*, enjoying the proximity of *Bhagavān* and worshipping Him, means that, even upon release, the *jīva*-s continue to behave as devotees, paying homage to their Lord, and thereby acting as distinct subjects. The relationship between the *mukta*-s and God, with its continuous flow of devotion and adoration on one side, and grace and blessing on the other, involves a dynamics of intersubjectivity and reciprocity. The existence of the *mukta*-s at the side of God in his world is referred to also in a passage of chapter 12 of the *jp*, where the liberated ones are portrayed as ideal *pāñcarātrin*-s: "...[Vāsudeva] is continually revered by the emancipated [beings] who are in the states of nearness and so on (*sāmīpyādi*), and who know the five periods of time, the *siddha*-s who are in the condition of servants, who meditate upon the twelve-syllabled [*mantra*], [57d-58] who are fully accomplished in the eightfold *yoga*, by the many who are wholly devoted to *Bhagavān*, who know the truth and the aim of *Pāñcarātra*, always satisfied, standing beside [the Lord], suitably intent on the [ever]lasting worship of *Bhagavān*, the high-souled ones. [59-60b]"³⁰⁵.

While extract C) elucidates the meaning of the four states of *mukti*, extract B), which precedes the teaching about the ritual of yogic suicide, indicates the places suitable for the performance of this ritual. The *sādhaka*, who intends to put an end to his life in order to hasten the achievement of his final emancipation, should attend certain types of temples, worshipping the cult-images placed therein, in order to attain, after death, as a *mukta*, the states of *sālokya* etc. The text also specifies what reward is to be expected, that is to say what state shall be experienced in liberation by attending the respective temples, which are classified according to their founders or builders.

³⁰⁵ PādS, *jp*, 12, 57d-60b: ... *sāmīpyādīpadasthitaiḥ* // 12.57d *muktaiś ca pañcakālajñaiḥ siddhaiḥ kiṃkaratām gataiḥ* / *upāśyamānaḥ satataṃ dvādaśākṣaracintakaiḥ* // 12.58 *aṣṭāṅgayogasamsiddhair bahubhir bhagavanmayaiḥ* / **pañcarātrārthatatvajñair* (em. *pāñcarātrārthatattvajñair*) *nityatrptaiḥ samīpagaiḥ* // 12.59 *yathārhaṃ bhagavaccheṣakarmaniṣṭhair mahātmabhiḥ* / 60ab.

At this point it is opportune to make a digression about temple classification. The categorization of temples and images according to their origin, as well as the idea that the power and beneficial influence of a temple is commensurate with the status of its founder or builder, is to be found in several Vaiṣṇava and Śaiva texts and traditions³⁰⁶. As far as the PādS is concerned, besides the classification provided in extract **B**) of the *cp*, in a different context - in a passage of the *kp* - the temples are assigned to two categories: the divine abodes (*siddhasthāna*), which are believed to be built by the gods in a natural setting and, respectively, the non-divine abodes (*asiddhasthāna*), which are built by men in a human environment³⁰⁷. By comparing these two classifications, which are based on the same criteria, it may be seen that the temples and images made by men and *ṛṣi*-s, mentioned in extract **B**) of the *cp*, can be subsumed under the category of *asiddhasthāna* of the *kp*, just as the abodes made by gods mentioned in the *cp* coincide with the *siddhasthāna* of the *kp*; in addition to

³⁰⁶ For a discussion of the diverse categories of temples, particularly according to the Vaikhānasa sources, see Colas 1996: 189-192 and Colas 1997: 242-245.

³⁰⁷ See PādS, *kp*, 1, 12-15b: “The abode is said to be twofold on account of the subdivision as divine and non-divine (*siddhāsiddha*). At the basis and on the top of hills, on the bank and at the confluence of rivers, on the sea-shore, on a small island in a lake, by a bathing place (*tīrtha*) and in a forest: an abode built in these [places] by Viśvakarman is said to be divine, if I am installed there by the gods according to the rules. [12-14b] The abode built by men as my temple in towns and so on, (or: [the one] built by men, made for me in villages, towns and so on,) know it as non-divine abode, due to its staying in villages and so on. [14c-15b]” *dvividhaṃ sthānaṃ ākhyātaṃ siddhāsiddhaprabhedataḥ / mūle mūrdhani śailānāṃ nadyās tīre ca saṅgame // 1.12 samudratīre puline hrade tīrthe ca kānane / eteṣu nirmitaṃ sthānaṃ siddhākhyāṃ viśvakarmaṇā // 1.13 devādibhir ahaṃ tatra sthāpitaś ced yathāvidhi / manuṣyair nirmitaṃ sthānaṃ *nagarādi kṛtaṃ* (em. sa. ma. *nagarādaḥ grhaṃ*) *mama* (or, em. by Smith: *manuṣyair nirmitaṃ grāmanagarādikṛtaṃ mama*) // 1.14 *asiddhāyatanaṃ viddhi grāmādisthitihetukam / 15ab*.

The translation of the expression *siddhāsiddha sthāna* (verse 12ab) is problematic: by understanding the *siddha*-s as the great adepts who possess the *siddhi*-s and every perfection, then *siddha sthāna* should be rendered as “abode [built] by the *siddha*-s” (as in SS, 7, 111-114, quoted below, p. 139 and note 310). However by *siddha sthāna* the text indicates a locus of divine presence founded by the gods and by *asiddha sthāna* a temple built by men. Therefore in the present case *siddha* and *asiddha* have to be understood as having a divine and, respectively, a non-divine (i.e. human) origin and thus translated as “divine and non-divine”. As Smith observes, by *siddha sthāna* the text probably means to refer to temples which are popularly considered as eternal, because their origin goes back beyond human recall and their foundation is thus attributed to the gods (see Smith (ed.) 1963 : 5, note 13).

these, extract **B)** of the *cp* mentions the *svayaṃvyakta*³⁰⁸ sanctuaries, which are the holiest ones, because in them the Lord reveals Himself directly.

Since the *kp* is the section of the work which deals specifically and in detail with the methods of classification of the temples³⁰⁹, it might be expected to be the primary reference for these matters. However, certain features of the above-quoted extract **B)** of the *cp*, such as a temple classification that is more differentiated than that of the *kp* and an account of the relation between the different types of temples and the extent of their respective beneficial influence, which is not mentioned in the *kp*, make it clear that this extract of the *cp* was based on some other source. In fact, it is based on the following passage of the *Sātvatasamhitā*:

“Thus, [after having] at first [accomplished] the perfect purification of the mind, [which is] connected with the [ritual of] self-purification, the one who is strenuously determined shall go to the divine abode (*divyam āyatanam*) [105] for the complete and immediate fulfillment of a vow, or to an abode of the *siddha*-s (*siddhāyatanam*), or else to a beautiful abode near a town and so on, [106] so that the vow of those who undertake it might be fulfilled without hindrance there. [107ab]

[The one who is] pure with regard to his acts, speeches and mind, who is practising austerities, who is attentive to the performance of his duties, [107cd] who is truly wholly devoted to Bhagavān, not worshipping any other god, having his gaze fixed on any form [of the Lord], *vibhāva* or *vyūha*, [that one] shall become very wise through the explanation of the *āgama*-s [given] with devotion by a trustworthy [teacher]. [108-109b] Out of compassion for this one, as well as for such like men, God indeed manifests Himself spontaneously as inner support [of a material object];

³⁰⁸ According to Smith, “*svayaṃvyakta*, lit., ‘self-manifest’, usually refers to an image or a place that is believed to be a potent *locus* of divine presence, so holy that it needs no preliminary *pratiṣṭhā* rites to make worship valid.” (Smith 1980: 123).

³⁰⁹ In his critical edition of the first ten chapters of the *kp*, Smith observes that in this section of the *PādS* the types of temples are classified with different methods, the criteria of which may refer either to the technical, architectural characteristics of the temples, or, as in the present case, to their builder (see Smith (ed.) 1963 : 132-133, note 5).

know that such a place, which is granting liberation, [is] a divine abode (*divyam āyatanam*). [109c-110]

Those who are thoroughly versed in the *mantra*-s and are the best among the sages, learned and pure, for the welfare and the fame of the natives of the country and of themselves too, [111] after having imagined a stone on the ground as being the form of a *mantra*, or having considered a holy, huge tree as the dwelling-place of God, they make Him dwelling concealed there by the power of the [*mantra*] and then they dismiss Him. [112-113ab] Know that this is the characteristic of the abode of the Lord of all: [113cd] having made [Him] present there, endowed with His bodily shape, by means of his *mantra* and [having] worshipped [Him] with leaves, flowers and so on, that [place] is named the abode of the *siddha*-s (*siddhāyatanam*). [114]

But [where] the image of Bhagavān is installed by brāhmans and so on, for obtaining a result and for raising up their own family, that is to be known as abode. [115]

Know that the customary characteristic [of the abode] of the Lord of all, the all-pervading Lord, represents a component of the ritual. [116]

The Vaiṣṇava land covers an area that extends, in all directions beginning with the east, from the door of the temple, as far as the fading away of the sound of the conch-shell. [117] This [area] is declared twice as large where God is made to descend [into the icon] by the *siddha*-s and three times as large where [God] manifests himself spontaneously.

Since the mind of men is afflicted with moral stains on account of the corrupted senses, at the time of death it undergoes a perfect purification in the abode of Nārāyaṇa; [thus] the fruit [attained] after death by those whose souls are cultivated by meditation is to be understood as [attainable], according to order, beginning with the being in the same world (*sālokyatā*). [118-120b]³¹⁰.

³¹⁰ SS, 7, 105-120b: *prāg evaṃ cittasaṃśuddhiṃ bhāvaśuddhisamanvitām | niścayīkṛtya yatnena divyam āyatanam vrajet || 7.105 vrataśamsiddhaye nūnaṃ siddhāyatanam eva vā | athavā 'yatanam ramyamāsannanagarādikam || 7.106 nirvighnena vrataṃ yasmān niṣpadyetātra karminām | karmavān mānasaiḥ śuddhas taponiṣṭhaḥ kriyāparaḥ || 7.107 yo nānyadevatāyājī tattvato bhagavanmayah | kasmīnścid vaibhave rūpe vyūhiye vā subuddhimān || 7.108 baddhalakṣyo bhaved bhaktyā tv āptāgamanirdarśanāt | tasyāpi tādṛśānām ca bhavinām anukampayā || 7.109 vyaktatām agamad devaḥ svayam eva dharātmanā | yatra mokṣapradam*

Comparing the threefold classification of holy places presented in this passage of the SS with the fourfold classification given in extract **B)** of the *cp* of the PādS, several similarities and divergences may be remarked. The divine abode (*divya āyatana*) of the SS, where God manifests Himself spontaneously as the inner support, the actual, spiritual reality of a particular object or place of worship, corresponds in the PādS, not to the *daiva*, which is an abode or image fashioned by the gods, but to the *svayaṃvyakta*, because there the Lord manifests Himself directly. The abode of the *siddha*-s (*siddhāyatana*), which in the SS is a natural site where the *siddha*-s worship God after having summoned up the divine presence with the power of the *mantra*-s, is perhaps equivalent to the temple or image made by the *ṛṣi*-s in the PādS. The abode (*āyatana*) of the SS, which is consecrated by the brāhmans, corresponds to the temple or image made by men in the PādS. The correspondences are shown in the table below:

PādS, <i>cp</i> , 24, 87c-92	SS, 7, 105-120b
<i>manuṣyāyatana</i> (abode built by men)	<i>āyatana</i> (abode built by men)
<i>ārṣāyatana</i> (abode built by <i>ṛṣi</i> -s)	<i>siddhāyatana</i> (abode consecrated by <i>siddha</i> -s)
<i>daivāyatana</i> (abode built by gods)	
<i>svayaṃvyaktāyatana</i> (self-manifested abode)	<i>divyāyatana</i> (self-manifested abode)

viddhi divyam āyatanam hi tat || 7.110 mantrasiddhaiś ca vibudhair munimukhyais tathāmalaiḥ | śāntaye deśajānāṃ tv apy ātmanāś cāpi kīrtaye || 7.111 mantrākṛtimayaṃ dhyātvā pāṣāṇaṃ vasudhātale | pāvanaṃ vā tataṃ vṛkṣaṃ jñātvā vā devatāśrayam || 7.112 kṛtvā tacchaktisaṃruddhaṃ viśṛjya ca tadāśritam | viddhi sarveśvarasyaivaṃ sthitaṃ nilayalakṣaṇam || 7.113 svamantrasannidhiṃ tatra kṛtvā tadvigrahānvitam | pūjitaṃ patrapuṣpādyaḥ tatsiddhāyatanam smṛtam || 7.114 phalāptaye tu viprādyaḥ svakuloddhāraṇāya ca | sthāpitaṃ bhagavad bimbaṃ jñeyam āyatanam hi tat || 7.115 kriyāṅgabhāgaṃ yāsyā sarvagasya ca vai vibhoḥ | viddhi sarveśvarasyaivaṃ sthitaṃ niyatalakṣaṇam || 7.116 prāsādadvāradeśāc ca yatra śaṅkhadhvanikṣayaḥ | pūrvādi sarvadik tāvat kṣetraṃ bhavati vaiṣṇavam || 7.117 siddhāvataritād devāt tad etad dviguṇaṃ smṛtam | triguṇaṃ ca svayaṃvyaktād dehānte bhāvitātmanām || 7.118 phalaṃ sālokyatāpūrvam parijñeyam kramād yataḥ | duṣṭendriyavaśāc cittam nṛṇāṃ yatkalmaṣair vṛtam || 7.119 tadantakāle saṃśuddhiṃ yāti nārāyaṇālaye | 7.120ab.

Setting aside the variances in their respective classifications, there are several reasons why the passage of the PādS may be shown to derive from the SS. In the first place, the SS details (in verses 107c-115) the characteristics of types of sanctuaries which are simply enumerated in the PādS. In the second place, while reasserting the belief that the temple and the divine image worshipped therein have a beneficial influence and grant prosperity over the area surrounding the divine abode, the PādS takes from the SS the idea that this power increases according to a hierarchical order which is based on the status of the founders of the sanctuaries; in the third place, by acknowledging that to the various sorts of temples correspond different extents of the Vaiṣṇava region, the PādS also takes from the SS the standard of measurement of this region, which is given by the area in which the sound of the conch shell blown at the temple gate is audible.

Finally, what is most relevant for the present discussion, the SS makes clear that, to purify the mind at the time of death (*antakāle*, verse 120a), it is necessary to go to a holy place or a temple (*nārāyaṇālaye*, verse 120b). In the context of the PādS this means that he who intends to commit the yogic suicide must go to a sanctuary in order to purify himself and make himself fit for the performance of this last ritual. The SS then says that the attendance in the abode of God grants, after death (*dehānte*, verse 118d), the attainment of the states of *sālokya* etc., according to order (*kramāt*, verse 119b). The PādS elaborates what is stated by the SS, showing how the enhancing power of the different kinds of sanctuaries determine the respective rewards granted by attending them, and specifying (in verse 90) the one-to-one connection between each type of sanctuary to be attended and the respective states to be experienced in liberation, in their due order (*anukramāt*, verse 90d). Accordingly, by paying homage to a cult-image where the divine presence has been conjured up by means of the ritual of installation (i.e. the *pratiṣṭhā* ceremonies) performed by the priests, the devotee, once released, will reach the world of God (*sālokya*). By worshipping an image whose origin, not historically traceable, is ascribed to

legendary figures such as the *ṛṣi*-s, the devotee will experience, as *mukta*, a true nearness (*sāmīpya*) to the Lord. By attending a sanctuary consecrated by divine beings, the devotee will realize, in liberation, the essential likeness between his soul and the Supreme soul (*sarūpya*). Finally, by being in a *locus* of spontaneous self-manifestation of the godhead, the devotee will enjoy union with God (*sāyujya*).

But what is meant in the SS and PādS by the expressions *kramāt* and, respectively, *anukramāt*? What does it signify that the four states are experienced “according to order”? The necessity of clarifying this point was noted by Alaśiṅga Bhaṭṭa (XVI cent.) who, in his commentary on this passage of the SS, illustrates two possible, different interpretations of the idea of the fourfold *mukti*.

In commenting the verses 118-119 of the SS³¹¹, Alaśiṅga Bhaṭṭa explains that, in the expression *sālokyatāpūrvam* (“beginning with *sālokyā*”) by *pūrvam* are meant *sāmīpya*, *sārūpya* and *sāyujya*; *kramāt* - he says - indicates a distinction among human beings according to their rank³¹². This explanation implies that the four states are experienced by different sorts of liberated souls, according to a hierarchy. Alaśiṅga Bhaṭṭa himself raises the question whether this teaching might not contradict the statements of *śruti* and *smṛti* (and he quotes from the *Muṇḍaka Upaniṣad*, *Bhagavad Gītā* and *Brahma Sūtra*), asserting that liberation is one and the same for every *mukta*³¹³. In order to answer this question, Alaśiṅga Bhaṭṭa quotes Veṅkaṭanātha, who claims that, as the situation of the door-keepers is not the same as that of every inhabitant of a town, likewise, in liberation, the condition of *mukta* is not the same for everyone: some experience a particular state and others experience other states. Veṅkaṭanātha writes: “In reaching the Venerable in the worlds of Viṣṇu and so on, there is such a distinction as in the case of the door-keepers and so on; the specification is meant to explain the difference of what is attainable for those who are

³¹¹ See SS, 7, 118-119, quoted above, p. 144 and note 310.

³¹² See SS 1982: 139: *sālokyatāpūrvamityatra pūrvapādena sāmīpyasārūpyasāyūjyāni grhyante / kramād mānuṣādikrameṇetyarthaḥ /*.

³¹³ See *Ibidem*.

looking for [liberation]. As it is said: some dwell in the worlds of Viṣṇu and some desire [His] nearness, but others partake of the same nature [as God] and others [attain] union [with Him]. This is called liberation.”³¹⁴

For the PādS, this interpretation of the idea of the fourfold liberation would signify that the *sādhaka*, who intends to perform the ritual of yogic suicide with the view of attaining *mukti*, ought to attend the type of temple suitable to his rank, in order to experience, once liberated, the corresponding state. It is possible that by rank is meant the social rank, the *varṇa*. Actually the idea that the social order of this world is reproduced also in liberation is explicitly expressed in the Vaikhāṇasa *Marīcisamhitā*, where it is said that, in liberation, the brāhman attains the *sāyujya-pada*, i.e. the [highest] abode in union with Viṣṇu, the *kṣatriya* obtains the *sārūpya-pada*, the *vaiśya* the *sāmīpya-pada* and the *śudra* the *sālokyā-pada*³¹⁵. It is therefore possible that, in the PādS too, an orthodox, conservative outlook has expressed this hierarchical idea of liberation, which does not necessarily correspond or agree with the concept of *mukti* as *sāyujya* as expounded in the *jp*.

But Alaśiṅga Bhaṭṭa also gives another, different explanation of the verses 118-119 of the SS. He writes: “Or else, *kramāt* means *sālokyā*, *sāmīpya* and so on, by degrees, so that there is no doubt with regard to the explanation of the meaning, because of the possibility that indeed every place has the opportunity of granting the fourfold fruit, *sālokyā* and so on.”³¹⁶. According to this explanation, the four states would represent successive stages, all granted in due order by every type of temple and, probably, all experienced gradually by every liberated soul. In this case, since the four states are in

³¹⁴ *Ibidem*: *tathāhi* – “*bhagavatprāptāvapi viṣṇulokādiṣu dvārapālādiṣviva tathāvidhabhedo’stīti tadapekṣiṇām prāpyabhedadyotanāya prthānnirdeśaḥ / yathāhaḥ – lokeṣu viṣṇornivasanti kecīt samīpamicchanti ca kecidanye / anye tu rūpaṃ sadṛśaṃ bhajante sāyujyamanye sa tu mokṣa uktāḥ // iti*”.

³¹⁵ See Colas 1986: 84.

³¹⁶ See SS 1982: 140: *yadvā kramādityatra sālokyasāmīpyādikrameṇetyarthavarṇane nāstyetaḍāśaṅkāyā evāvakāśaḥ sarvasyāpi kṣetrasya sālokyādiphalaḥ catuṣṭayapradatvasambhavāt // 118-119//*.

a progressive and hierarchical order, *sāyujya*, which is the highest, should subsume the other three, so that the one who attains *sāyujya*, experiences the other three as well.

With regard to the PādS, this second interpretation would imply that the idea of the fourfold liberation expounded in the *cp* does not disagree with the concept of *mukti* as *sāyujya* advocated in the *jp*; on the contrary, the former could be regarded as an elaboration of the latter. In fact, the assertion of the *jp* that liberation was characterized by *sāyujya* would appear to be elucidated by the description given in the *cp* of the states of *sālokya*, *sāmīpya* and *sārūpya*, regarded as the diverse and successive stages leading to the full experience of the union between *jīva* and *paramātmā*.

This second interpretation, which assumes a basic agreement between the relevant teachings of *jp* and *cp* and suggests that these teachings may be considered as complementary, adds consistency to the doctrine of liberation of the PādS. However, it seems hardly convincing for the following reasons: first of all, if every type of sanctuary “has the opportunity of granting the fourfold fruit, *sālokya* and so on” - as stated by Alāśiṅga Bhaṭṭa - then, for what reason and according to what criterion should the *sādhaka* choose to attend a particular kind of temple rather than another one? Moreover, it is difficult to understand how the four states could be successively experienced by the *mukta*, because the idea of progressive stages would introduce a temporal and relative dimension to the everlasting condition of the liberated soul.

On the other hand, the first interpretation seems to be more cogent, not only because it is the very one advocated by Venkaṭanātha, at least as far as the SS is concerned. In fact, the PādS manifests a conservative outlook with regard to social distinctions

on several occasions³¹⁷. To quote just few examples, in the *jp* one reads that the *varṇāśrama* order was established by God Himself and, by complying with it, one obtains divine favour³¹⁸; with regard to the eligible person to whom the content of the *saṃhitā* can be revealed, it is said: “This secret, salvific doctrine should not be revealed ... to an outcaste person ... and never to one non-initiated by the investiture with the sacred thread ...”³¹⁹ but “it should be communicated to a pure, accomplished *brahmacārin* ... proficient in the *Veda* with all its supplements, well born, ascetic, member of the first three *varṇa*-s.”³²⁰; in the instruction about the performance of *prāṇāyāna* given in the *yp*, it is clear that the practice of *yoga* is a prerogative of the members of the first three classes³²¹. Therefore, a hierarchical concept of liberation, where the social distinctions among human beings and among devotees are maintained even in the condition of liberated souls, thereby determining the kind of state respectively experienced by the *mukta*-s, is not inconsistent with the orthodox outlook testified in the PādS. It is thus plausible that the relevant teachings of *jp* and *cp* belong to different layers of the text and give voice to the ways of thinking of different groups within the Pāñcarātra community.

³¹⁷ With regard to the PādS Smith remarks a “... rather atypical attitude toward class distinctions that are to be maintained among devotees. Whereas the typical note struck time and again in other works, both ‘earlier’ and ‘later’, is a disappearance of class distinctions among the devoted followers of the Lord, in the *Pādma*, despite its heavy emphasis on the grace of God, there is an exclusiveness maintained with regard to social origins of the faithful.” (Smith 1975: 198).

³¹⁸ See PādS, *jp*, 5, 5: “[Śrī Bhagavān:] My favour is great to those who conform to the law of the classes and stages of life, which has been established by me. [5]” *varṇānām āśramāṇām ca maryādā yā mayā kṛtā / tāṃ ye samanuvartante prasādas teṣu me mahān* // 5.5.

³¹⁹ PādS, *jp*, 12, 67ab, 69a, 69c: *naitad guhyataram jñānam ākhyeyam* ... 12.67ab ... *na hīnavarṇine* ... 69a ... *naiva cānupanītāya* ... 69c.

³²⁰ *Ibidem*, 70cd, 73ac: *vaktavyam ca vinītāya śuddhāya brahmacāriṇe* // 70cd ... *chandāmsyadhīte sāṅgaṃ kulīnāya tapasvine / traivarṇikāya* ... 73ac.

³²¹ See PādS, *yp*, 3, 1, 6cd: “A member of the first three classes, who behaves according to the established rules of conduct proper to his own class and also suitable to his stage of life, who is intent upon the homage paid to Vāsudeva [1] ... should practise the regulation of breath by means of the prescribed method. [6cd]” *traivarṇikaḥ svavarṇoktair āśramānugūṇais tathā / ācārair ācāran yuktair vāsudevārcane rataḥ* // 3.1 ... *yathoktavidhinā prāṇāyāmaṃ samācaret* // 3.6cd

PART II

I 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 wise 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]"³²². 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 (*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

³²² PādS, *yp*, 1, 1 and *yp*, 5, 30cd: [*brahmā*] *bhagavan yogayuktasya niḥśreyasam udīritam / puruṣasya dayāśindho jñāninaḥ puruṣottama // 1.1. idaṁ bhavaharaṁ puṇyaṁ yogaṁ sarvārthasiddhidam // 5.30cd yo 'dhīte gurvanujñātaḥ sa yāti paramāṁ gatim //*.

subdued his senses, by means of knowledge [man] attains the Supreme *brahman*, which is characterized by happiness.”³²³.

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*³²⁴, is reaffirmed at the beginning of the *yp*: “[Brahmā:] O Bhagavān, ocean of compassion, Puruṣottama, it is said that the wise (*jñānin*) man absorbed in *yoga* [attains] final beatitude. [1]”³²⁵. 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*³²⁶, he should be free from any worldly desire, 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

³²³ PādS, *jp*, 7, 32c-33: *yadā prasādasumukhaḥ paramātmā sanātanaḥ || 7.32cd tadā māyāvimuktaś ca yogayukto jītenindriyaḥ | vijñānena paraṁ brahma prāpnoti sukhalakṣaṇam | 7.33*.

³²⁴ See the passage PādS, *kp*, 1, 1-11, quoted and discussed above, pp. 24ff.

³²⁵ PādS, *yp*, 1, 1, quoted above in note 322.

³²⁶ See PādS, *yp*, 1, 7b (quoted below, p. 166 and note 341), where it is said that the *yoga* of knowledge (*jñānayoga*) is characterized by *vairāgya*.

engaged in ritual (*kriyā*), who are always turned away from worldly existence, who are initiated worshippers devoted to me. [29c-30b]”³²⁷.

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 introduction, an outline of the main issues. But, as a matter of fact, the *yp*, though claiming to

³²⁷ PādS, *yp*, 5, 29-30b: *ity evaṃ yogasāro 'yaṃ kathitaḥ kamalāsana / nityaṃ kriyātatparāṇāṃ *saṃsāracakīṭātmanām* (em. śrī. *samsāravimukhātmanām*) // 5.29 *madbhaktānāṃ dīkṣitānāṃ vācya 'yam upasīdatām / 5.30ab.*

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 doctrine of 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 the *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 (*ariṣṭāni*) (3, 35-36).

Chapter 4

- 6.1. Question by Brahmā about the *ariṣṭāni* (4, 1)

- 6.1.1. Description of the *ariṣṭāni* (4, 2-8b).
- 7. The two applications of *pratyāhāra* (4, 8c-10b).
- 8. The list of the vital parts of the body (*marmasthānāni*) (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*³²⁸.

³²⁸ For a discussion of this topic, see below, pp. 184-199.

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*³²⁹.

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 mentioned 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

³²⁹ For a discussion of this topic, see below, pp. 212-217.

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*³³⁰, or else directed to the vital parts of the body in order to maintain good physical health³³¹. 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.

³³⁰ See PādS, *yp*, 4, 13c-24, quoted and discussed below, pp. 232-238.

³³¹ See PādS, *yp*, 3, 23-32b, quoted and discussed below, pp. 212-217.

II 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]”³³². 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]”³³³. 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* characterized by what has been said, this one directly reaches the supreme bliss of final emancipation. [6]”³³⁴. *Karmayoga* means the observance of the

³³² PādS, *yp*, 1, 3abc: *avyākulasya cittasya bandhanaṃ viṣaye kvacit / yat saṃyogah....1.3abc*

³³³ ParS, 10, 5c-6b: *yat karoti samādhānaṃ cittasya viṣaye kvacit || 10.5cd anākulam asaṃkṣobhaṃ sa yoga iti kīrtiyate || 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.

³³⁴ PādS, *yp*, 1, 3c-6: *...caturvaktra sa ca dvaividhyam aśnute || 1.3cd karma kartavyam ity evaṃ vihiteṣveva karmasu / bandhanaṃ manaso nityaṃ karmayogaḥ sa ucyate || 1.4 yat tu cittasya satataṃ arthe śreyasi bandhanam / jñānayogaḥ sa vijñeyaḥ sarvasiddhikaraḥ śubhaḥ || 1.5 yasyoktalakṣaṇe yoge dvidvidhe ‘vasthitaṃ manaḥ /sa yāti paramaṃ śreyo mokṣalakṣaṇam aṇjasā || 1.6.*

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 *bandhanam* 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 *saṃyoga*, 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]"³³⁵. 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 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

³³⁵ ParS, 10, 6c-8b: *yadi karmāṇi badhnāti cittam askhalitaṃ naraḥ || 10.6cd karmayogo bhavety eṣaḥ sarvapāpa praṇāśanaḥ | yadi tu jñāna evārthe cittam badhnāti nirvyathaḥ || 10.7 jñānayogaḥ sa vijñeyah sarvasiddhikaraḥ śubhaḥ || 10.8ab.*

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]”³³⁶. 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]”³³⁷. 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]”³³⁸. 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 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 possible³³⁹.

³³⁶ *Ibidem*, 8c-9: *ubhayor yogayor yasya na cittam vindati vyathām || 10.8cd sa tat padam avāpnoti yad viṣṇoḥ prathitam padam / ubhayasyāpi yogasya deva eva nibandhanah || 10.9.*

³³⁷ *Ibidem*, 10ab: *jñānena karmaṇā cāpi tac ca kāryam upāsanam || 10.10ab.*

³³⁸ *Ibidem*, 61-62: *narasyākṛtabuddhes tu ghaṭamānasya satpathe / karmayogah prayuktavyah tasya jñānam hi durlabham || 10.61 yas tu vidyāvinītaḥ syāt kṛtabuddhiś ca mānavaḥ / jñānayogah param tasya sa hi karmaṇi sīdati || 10.62.*

³³⁹ Czerniak-Drożdżowicz interprets this passage in the sense of the first of the two options discussed here (See Czerniak-Drożdżowicz 2003: 159).

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 the *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.”³⁴⁰.

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. [7ab]”³⁴¹. 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]”³⁴².

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

³⁴⁰ PādS, *yp*, 1, 6, quoted above, p. 163 and note 334.

³⁴¹ *Ibidem*, 7ab: *yamādiraṅgaṃ pūrvasya vairāgyādi parasya tu /1.7ab*.

³⁴² ParS, 10, 10c-11b: *yamaś ca niyamaś caiva karmayogasya niścitam || 10.10cd vairāgyaṃ ca samādhiś ca jñānayogasya ucyate /10.11ab*.

PādS, yp, 1, 3-7b	ParS, 10, 5c-11b
<p>avyākulasya cittasya bandhanaṃ viṣaye kvacit / yat saṃyogaś caturvaktra sa ca dvaividhyam aśnute // 1.3</p> <p>karma kartavyam ity evaṃ vihiteṣveva karmasu / bandhanaṃ manaso nityaṃ karmayogaḥ sa ucyate // 1.4 yat tu cittasya satataṃ arthe śreyasi bandhanam / jñānayogaḥ sa vijñeyaḥ sarvasiddhikaraḥ śubhaḥ // 1.5 yasyoktalakṣaṇe yoge dvividhe 'vasthitaṃ manah / sa yāti paramaṃ śreyo mokṣalakṣaṇam añjasā // 1.6</p> <p>yamādiraṅgaṃ pūrvasya vairāgyādi parasya tu /1.7ab</p>	<p>yat karoti samādhānaṃ cittasya viṣaye kvacit // 10.5cd anākulam asaṃkṣobhaṃ sa yoga iti kīrtyate / 10.6ab</p> <p>yadi karmāṇi badhnāti cittam askhalitaṃ naraḥ // 10.6cd karmayogo bhavety eṣaḥ sarvapāpa praṇāśanaḥ / yadi tu jñāna evārthe cittam badhnāti nirvyathaḥ // 10.7 jñānayogaḥ sa vijñeyaḥ sarvasiddhikaraḥ śubhaḥ / 10.8ab</p> <p>ubhayor yogayor yasya na cittam vindati vyathām // 10.8cd sa tat padam avāpnoti yad viṣṇoḥ prathitaṃ padam / ubhayasyāpi yogasya deva eva nibandhanaḥ // 10.9 jñānena karmaṇā cāpi tac ca kāryam upāsanam /10.10ab</p> <p>yamaś ca niyamaś caiva karmayogasya niścitaṃ // 10.10cd vairāgyaṃ ca samādhiś ca jñānayogasya ucyate / 10.11ab</p>

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*...”³⁴³. 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*³⁴⁴, 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 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 *yamas*, 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: asceticism,

³⁴³ PādS, *yp*, 1, 7c: *aṣṭau yamādayo *yogāḥ* (em. ma. *aṅgāni*)...1.7c.

³⁴⁴ See AS, 31, 16-17: *aṣṭāṅgānyasya vakṣyāmi prthak tāni niśāmaya | yamaś ca niyamaś caivamāsanam tadanantaram || 31.16 prāṇāyāmas tataḥ proktaḥ pratyāhāraś ca dhāraṇā | dhyānam tathā samādhiś cāpy aṅgāny etāni nārada || 31.17.*

contentment, faith, generosity, worship of Hari, learning the canonical texts, modesty and muttering *mantras*. [9-10ab]”³⁴⁵.

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 *mantras* (*japa*) correspond 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:

³⁴⁵ PādS, yp, 1, 7d-10b: *yamo 'hiṃsādilakṣaṇaḥ // 1.7d ahiṃsā satyamasteyaṃ brahmacaryaṃ dayārjavam / kṣamā dhṛtir mitāhāro śaucaṃ ceti yamā daśa // 1.8 tapaḥprabhṛtirūpas tu niyamāḥ kathyate punaḥ / tapas sa tuṣṭir āstikiyaṃ 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 tathāsteyamahimseti yamā daśa // 31.18.*), whereas it diverges from the corresponding list given in the ParS (See ParS, 10, 11c-14b: *vāgindriyam anukrośād akṛtyakaraṇāt karam // 10.11cd agamyāgamanāt pādaṃ nartanollakṣanād api / nindyanārīsamāyogāj jaghanendriyam ātmanaḥ // 10.12 icchāmātreṇa coccārād duḥśīlaṃ guhyam indriyam / 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 matirīśvarapūjanam / saṃtoṣastapa āstikiyaṃ hrīrjapaś ca tathā vrataṃ // 31.24 ete tu niyamāḥ proktā daśa yogasya sādhanāḥ // 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: *vratopavāsadānādaṃ yad etāni niyacchati // 10.14cd niyamas tena saṃjñeyāḥ karmayogasya sādhanāḥ // 10.15ab.*)

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

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 (*dhṛti*) and contentment (*tuṣṭi*); moreover, while acting properly, one should not push oneself forward, but show modesty (*hrī*), 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 cleanness, 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]”³⁴⁶. 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, brāhmans, 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]”³⁴⁷.

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

³⁴⁶ PādS, *jp*, 8, 1ab: [*brahmā*] *vijñānopāyarūpeṇa tapaścaryā ca kīrtitā* / 8.1ab.

³⁴⁷ PādS, *jp*, 8, 1c-5b: *bhagavan tattapaḥ kīḍṛk kiṃ vā tatkathyatām mama* // 8.1cd [*śrībhagavān*] *vāñmanahkāyajatvena tapas tat trividhaṃ matam* / *devadvijaguruprājñapūjanaṃ śaucam ārjavam* // 8.2 *ahiṃsanam brahmacaryam tapaḥ śārīram īritam* / *anugrahaparam vākyaṃ satyaṃ bhūtopakāraṇam* // 8.3 *svādhyāyābhyasanam ceti vācikaṃ kathikaṃ tapaḥ* / *santoṣaḥ satataṃ brahmacintayā* ‘*tmavinigrahaḥ*’ // 8.4 *bhāvaśuddhiḥ saumyatā ca tapomānasam īritam* / 8.5ab.

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] liberation, in the Supreme *ātman* which is final beatitude, o lotus-born. [27]”³⁴⁸.

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 *Jayākhyasaṃhitā*, 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

³⁴⁸ PādS, *jp*, 5, 23-27: [*brahmā*] *idānīm vada me jñānaṃ brahmasiddhidam acyuta / yaj jñātvā na punarjanma maraṇam bhavabandhanam* || 5.23 [*śrībhagavān*] *"jñānaṃ dvividham ākhyātaṃ satvākhyam ca kriyātmakam"* | *satvākhyasya kriyākhyena siddhir avyabhicāriṇī* || 5.24 [*brahmā*] *jñānaṃ kriyātmakam tāvat vada kīdravidham 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 muktiḥ parānande paramātmāni padmaja* || 5.27.

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 perceive - through [them] - the abode, having reached which they will never be born again, free from birth and death. [7-8ab]”³⁴⁹.

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 told, by its nature, twofold: 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

³⁴⁹ PādS, jp, 7, 2-8b: *bāhyoparāgarahitaṃ nirmalaṃ tasya jāyate / vijñānaṃ yasya bhagavatsamārāadhanakarmabhiḥ || 7.2 anādyavidyāvilayo yogāṅgaḥ ca yamādibhiḥ / śaucam iṣyā tapaścaryā svādhyāyābhyasanaṃ tathā || 7.3 brahmacaryā mitāhāro maunam indriyanigrahaḥ / ahimsā copavāsaś ca snānaṃ tīrthaniṣeṇaṃ || 7.4 vairāgyaṃ putradāreṣu duṣṭāhāravivarjanam / aratā vṛddhasevā kṣamā maitryanṛśaṃsatā || 7.5 paradāraparasveṣu vaimukhyaṃ śāstrasevanam / asaktatā bhogyavastuṣv etaiḥ cittaprasāadhanaiḥ || 7.6 jñānaṃ pratyāñmukhaṃ jātaṃ tena jñānti tatpadam / yat prāpya na nivartante janmamṛtyuvivarjitāḥ || 7.7 puruṣaḥ karmaniratā jñānavijñānanmani || 7.8ab.*

desire for any object of enjoyment of the senses, such as food. [46] Being detached from worldly feelings by sitting, 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]³⁵⁰.

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 elements of

³⁵⁰ JS, 4, 39-51b: [nāradaḥ] *brahmasiddhipradaṃ jñānaṃ brūhi tallakṣaṇaṃ prabho yaj jñātvā na bhavēj 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 kīdr̥gvidhaṃ prabho yenābhyastena sattākhyam jñāsyāmi brahmasiddhidam* // 4.41 [śrībhagavān] *dvividhaṃ ca kriyājñānaṃ pūrvaṃ niyamalakṣaṇam yamākhyam paramaṃ caiva tac ca svābhāvikaṃ smṛtam* // 4.42. *nirvartya niyamākhyam tad yamayuktaṃ ca siddhidam* / 4.43ab [nāradaḥ] *etayor lakṣaṇaṃ brūhi yad āyattaṃ paraṃ padam* // 4.43cd *vistareṇa jagannātha bhavābdhipatitasya me* / 4.44ab [śrībhagavān] *śucir iyyā tapaś caiva svādhyāyaśrutipūrvakah* // 4.44cd *akrūrātā 'niṣṭhuratā kṣamā caivānapāyinī satyaṃ bhūtahitaṃ caiva yad abādhaḥ pareṣv api* // 4.45 *parasvāder ahiṃsā ca cetaso damanaṃ mahat indriyābhyavahāryānāṃ bhogānāṃ api cāsprhā* // 4.46 *āsane śayane mārge asaktiś cāpi bhojane hr̥dgataṃ na tyajed dhyānam ānandaphaladaṃ ca yat* // 4.47 *ātmaśaktyā pradānaṃ ca satyaṃ vākyam aniṣṭhuraṃ amitreṣu ca mitreṣu samā buddhis sadaiva hi* // 4.48 *ārjavatvaṃ akauṭilyaṃ kāruṇyaṃ sarvajantuṣu etadaṅgānvito yo yo yamo yamaniṣyāmakah* // 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.

yamādi enumerated in the verses 3c-6 correspond also, to some extent, to those mentioned in JS, 4, 43c-49³⁵¹. These parallels are shown by the following table:

<p>PādS, jp, 5, 23-27:</p> <p>[<i>brahmā</i>] <i>idānīm vada me jñānaṃ brahmasiddhidam acyuta / yaj jñātvā na punarjanma maraṇam bhavabandhanam</i> // 5.23</p> <p>[<i>śrībhagavān</i>] "jñānaṃ dvividhaṃ ākhyātaṃ satvākhyam ca kriyātmakam" / <i>satvākhyasya kriyākhyena siddhir avyabhicāriṇī</i> // 5.24</p> <p>[<i>brahmā</i>] <i>jñānaṃ kriyātmakam tāvat vada kīdr̥gvidhaṃ prabho / yenābhyastena satvākhyam yāsyāmi brahmasiddhidam</i> // 5.25</p> <p>[<i>śrībhagavān</i>] <i>yamaś ca niyamaś caiva kriyākhyā dvividhā smṛtā / tābhyām jñānaṃ ca satvākhyam prāpnoty eva na saṃśayaḥ</i> // 5.26</p> <p><i>brahmaṇy abhinnaṃ satvākhyam jñānāj jñeyam avāpyate / jñānān muktīḥ parānande paramātmāni padmaja</i> // 5.27.</p>	<p>JS, 4, 39-43b, 50-51b:</p> <p>[<i>nāradaḥ</i>] <i>brahmasiddhipradaṃ jñānaṃ brūhi tallakṣaṇaṃ prabho yaj jñātvā na bhavej janma maraṇam bhavabandhanam</i> // 4.39</p> <p>[<i>śrībhagavān</i>] jñānaṃ tu dvividhaṃ viddhi sattākhyam ca kriyātmakam <i>sattākhyasya kriyākhyena abhyastena bhaved dhṛtiḥ</i> // 4.40</p> <p>[<i>nāradaḥ</i>] <i>jñānaṃ kriyātmakam tāvad vada kīdr̥gvidhaṃ prabho yenābhyastena sattākhyam jñāsyāmi brahmasiddhidam</i> // 4.41</p> <p>[<i>śrībhagavān</i>] <i>dvividhaṃ ca kriyājñānaṃ pūrvaṃ niyamalakṣaṇam yamākhyam paramaṃ caiva tac ca svābhāvikaṃ smṛtam</i> // 4.42.</p> <p><i>nirvartya niyamākhyam tad yamayuktaṃ ca siddhidam</i> / 4.43ab</p> <p><i>evaṃ kriyākhyāt sattākhyam jñānaṃ prāpnoti mānavaḥ brahmaṇy abhinnaṃ sattākhyāt jñānāj jñānaṃ tato bhavet</i> // 4.50 <i>brahmābhinnāt tato jñānād brahma saṃyujyate param</i> / 4.51ab.</p>
<p>PādS, jp, 7, 2-8b:</p> <p><i>bāhyoparāgarahitaṃ nirmalaṃ tasya jāyate / vijñānaṃ yasya bhagavatsamārāadhanakarmabhiḥ</i> // 7.2</p> <p><i>anādyavidyāvilayo yogāṅgaiś ca yamādibhiḥ / śaucam iyyā tapaścaryā svādhyāyābhyasanaṃ tathā</i> // 7.3</p> <p><i>brahmacaryā mitāhāro maunam</i></p>	<p>JS, 4, 43c-49:</p> <p>[<i>nāradaḥ</i>] <i>etayor lakṣaṇaṃ brūhi yad āyattaṃ paraṃ padam</i> // 4.43cd</p> <p><i>vistareṇa jagannātha bhavābhipatitasya me</i> [<i>śrībhagavān</i>] <i>śucir iyyā tapaś caiva svādhyāyaśrutipūrvakaḥ</i> // 4.44</p> <p><i>akrūrātā 'niṣṭhuratā kṣamā caivānapāyinī satyam bhūtahitaṃ caiva yad abādhā</i></p>

³⁵¹ The corresponding elements between PādS, jp, 7, 3c-6 and JS, 4, 43c-49 are: *śauca*, *ijyā*, *tapas*, *svādhyāya*, *ahiṃsā*, *kṣamā*, *asaktatā*.

<i>indriyanigrahaḥ / ahiṃsā copavāsaś ca snānaṃ tīrthaniṣevanaṃ 7.4 vairāgyaṃ putradāreṣu duṣṭāhāravivarjanam / aratā vṛddhasevā kṣamā maitryanṛśaṃsatā 7.5 paradāraparasveṣu vaimukhyaṃ śāstrasevanam / asaktatā bhogyavastuṣv etaiś cittaprasādhanaḥ 7.6 jñānaṃ pratyañmukhaṃ jātaṃ tena jānanti tatpadam / yat prāpya na nivartante janmamṛtyuvivarjitāḥ 7.7 puruṣāḥ karmaniratā jñānavijñānajanmani 7.8ab.</i>	<i>pareṣv api 4.45 parasvāder ahiṃsā ca cetaso damanaṃ mahat indriyābhyavahāryāṇāṃ bhogānām api cāsprhā 4.46 āsane śayane mārge asaktiś cāpi bhojane hrdgataṃ na tyajed dhyānam ānandaphaladam ca yat 4.47 ātmaśaktyā pradānaṃ ca satyaṃ vākyam aniṣṭhuraṃ amitreṣu ca mitreṣu samā buddhis sadaiva hi 4.48 ārjavatvam akauṭilyaṃ kārūṇyaṃ sarvajantuṣu etadaṅgānvito yo yo yamo yamaniyāmakah 4.49</i>
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As was the case for the *yama*-s and *niyama*-s enumerated in the first chapter of the *yp*³⁵², 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 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

³⁵² The corresponding elements between PādS, *jp*, 7, 3c-6 and PādS, *yp*, 1, 7-10b are: *śauca*, *tapas*, *brahmacarya*, *mitāhāra*, *ahiṃsā*, *kṣamā*. Comparing then PādS, *yp*, 1, 7-10b and JS, 4, 43c-49, the corresponding elements are: *ahiṃsā*, *satyaṃ*, *arjava*, *kṣamā*, *śauca*, *tapas*, *dāna*.

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*.

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 (*vijñāna*) 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”³⁵³. This *vijñāna*, 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 “*jñānavijñāna*”, 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 *jñānavijñāna* 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*³⁵⁴. 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*.

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 (*jñeyam*), i.e. from the object of knowledge; hence *sattvajñāna* means the actual identity between knowledge and its own object,

³⁵³ PādS, *yp*, 1, 4.

³⁵⁴ This is in agreement with what is stated in JS, 4, 39-43b.

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 *saṃ-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”³⁵⁵ - is not yet properly elucidated in the passages so far discussed. But the idea that *jñānayoga* has to be 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]³⁵⁶ - and, further on - The sages, the spiritual teachers satisfied

³⁵⁵ PādS, *yp*, 1, 5.

³⁵⁶ PādS, *jp*, 5, 40: *paśyann itthaṃ paraṃ brahma pareṇa jñānacakṣuṣā / yogayuktaḥ sadā martyaḥ prāpnoti ca paraṃ padam* || 5.40.

[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]”³⁵⁷. 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.”³⁵⁸. 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 the *bhāvanā* for the ones who know. [29]”³⁵⁹. 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 literature³⁶⁰, such an interpretation is borne out by the meaning attributed to *bhāvanā* in its other few occurrences in the PādS³⁶¹.

³⁵⁷ PādS, jp, 6, 18-19b: *abuddhibodhyam aspaṣṭam vyaktasyopari viṣṭhitam / parāt parataram viṣṇum sūrayo jñānacakṣuṣā || 6.18 vidanti* na tam ajñānāt (śrī. ma deśikāstrptāh) jñānagocaram akṣaram / 6.19ab.*

³⁵⁸ PādS, jp, 5, 36c, 34bcd: *...pramāṇapratyayātītam...5.36c ...mokṣamāṇair atarkitam / adhyeyam dhyeyam āścaryam avānmanasagocaram || 5.34bcd.*

³⁵⁹ PādS, jp, 6, 29: *ajo ‘py amūrṭiḥ sarveṣām antarātmā paraḥ pumān / jñāninām bhāvanā yogādupalabdhipatham gataḥ || 6.29.*

³⁶⁰ See Brunner 1990a: 10, note 3.

³⁶¹ One such example is found in a passage dealing with the *tattva*-s as *rūpa*-s of the *paramātman*, where the term *bhāvanā* refers to the meditation leading to the knowledge of *brahman*: “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 the *brahman* that is regarded as the highest among these [*tattva*-s]. [37-38c] ...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 śāstraviññānam uttamam || 8.37 prasūte yena tadbrahma tattebhyaḥ paramam matam / prāpnuvanti narāḥ... || 8.38abc [śrībhagavān:] catvarimśaddaśaikam ca tattvāni paramātmanah / rūpāṇy eva caturvaktra saṃkṣepāt kathayāmi aham || 8.39 bhāvanā teṣv avikṛtā siddhaye kalpate parā / 8.40ab).*

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.

III 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 Oberhammer³⁶², 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 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*)

³⁶² On the concept of “*mythisierung*” see Oberhammer 1987: 25-37 and Oberhammer 2003.

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*³⁶³.

³⁶³ 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).

Instead of *cakra* these “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]”³⁶⁴. 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 elsewhere³⁶⁵ 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]”³⁶⁶. The AS too locates the fire in the middle of the body, represents its *maṇḍala* as a triangle and associates different forms of *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

³⁶⁴ PādS, yp, 2, 4-6: *dehamadhye śikhisthānaṃ taptajāmbūnadaprabham / trikoṇaṃ dvipadām anyac caturaśraṃ catuṣpadām // 2.4 vṛttaṃ vihaṅgamānāṃ tu ṣaḍaśraṃ jalajanmanām / aṣṭāśraṃ svedaśānāṃ tu tasmin dīpavad ujjvalaḥ // 2.5 vaiśvānaro 'gniḥ pacati prāṇāpānasamāyutaḥ / catuṣprakāram āsanaṃ dehamadhye 'bhidhīyate // 2.6.*

³⁶⁵ See PādS, yp, 2, 32c-33, quoted below, p. 201 and note 407.

³⁶⁶ PādS, yp, 2, 7-8b: *apānāt dvyāṅgulād ūrdhvaṃ adho meḍhrasya vāmataḥ / dehamadhyam manuṣyāṇāṃ meḍhramadhyam catuṣpadām // 2.7 itareṣāṃ tundamadhyam sarveṣāṃ eva padmaja / 2.8ab.* The construction of the sentence is unclear: if *dvyāṅgulād* 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.

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]”³⁶⁷.

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*, 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 *mūlabandha*, 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.”³⁶⁸

³⁶⁷ AS, 32, 5-6: *śrūyatām pāyudeśāt tu dvyāṅgulāt parataḥ param / medhradeśād adhastāt tu dvyāṅgulān madhya ucyate || 32.5 catuṣkoṇam trikoṇam tad vṛttam āgneyamaṇḍalam / catuṣpadām nṛṇām caiva vihaṃgānām yathākramam || 32.6.*

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

³⁶⁸ See, in HYP 1972, HYP, 3, 66:

*apāna ūrdhvage jāte prayāte vahnimaṇḍalam /
tadānalaśikhā dīrghā jāyate vāyunāhatā //66//
apāna iti / mūlabandhanādapāne adhogamanaśīle vāyau ūrdhvage ūrdhvaṃ
gacchatīyūrdhvagastasmin tādrśe sati, vahnimaṇḍalam vahnernaṇḍalam trikoṇam
nābheradhobhāge’si / taduktam yajñavalkyena
‘dehamadhye śikhīsthānam taptajāmbūnadaprabham /
trikoṇam tu manuṣyāṇām caturasram catuṣpadām //
maṇḍalam tu pataṅgānām satyametaḥ bravīmi te /
tanmadhye tu śikhā tanvī sadā tiṣṭhati pāvake //’ iti /
tadā tasmin kāle vāyunā apanenāhatā saṃgatā satyanalaśikhā jaṭharāgniśikhā dīrghā āyatā jāyate
/ vardhata iti kvacitpāṭhah // 66 //.*

A comparison between the text of the PādS and the quoted passage from the HYP is relevant, not only on account of the similarity 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...’”³⁶⁹. 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	AS, 32, 5-6	HYP, 3, 66:
<p><i>dehamadhye śikhisthānaṃ taptajāmbūnadaprabham/ trikoṇaṃ dvipadāṃ anyac caturaśraṃ catuspadāṃ //</i> 2.4 <i>vṛttam vihaṅgamānāṃ tu śaḍaśraṃ jalajanmanām / aṣṭāśraṃ svedajānāṃ tu tasmin dīpavad ujjvalaḥ //</i> 2.5 <i>vaiśvānaro ‘gniḥ pacati prāṇāpānasamāyutaḥ / catusprakāram aśanaṃ dehamadhye ‘bhidhīyate //</i> 2.6</p>	<p><i>catuskoṇaṃ trikoṇaṃ tad vṛttam āgneyamaṇḍalam / catuspadāṃ nṛṇāṃ caiva vihaṅgānāṃ yathākramam //</i> 32.6</p>	<p><i>taduktaṃ yajñavalkyena ‘dehamadhye śikhisthānaṃ taptajāmbūnadaprabham/ trikoṇaṃ tu manuṣyāṇāṃ caturasraṃ catuspadāṃ // maṇḍalaṃ tu pataṅgānāṃ satyametaḥ bravīmi te / tanmadhye tu śikhā tanvī sadā tiṣṭhati pāvake //</i>’ iti / <i>tadā tasmin kāle vāyunā apanenāhatā saṃgatā satyanalaśikhā jaṭharāgniśikhā dīrghā āyatā jāyate / vardhata iti kvacitpāṭhah //</i> 66 //</p>

³⁶⁹ See, in HYP 1972, HYP, 3, 113: ... *iti / yājñavalkyah ‘gudāttu dvyāṅgulādūrdhvaṃ meḍhrāttu dvyāṅgulādadhah / dehamadhyam tayormadhyam manujānāmitīritam //*

<p><i>apānāt dvyaṅgulād ūrdhvaṃ adho meḍhrasya vāmataḥ / dehamadhyam manuṣyāṇām meḍhramadhyam catuspadām // 2.7 itareṣām tundamadhyam sarveṣām eva padmaja / 2.8ab</i></p>	<p><i>śrūyatām pāyudeśāt tu dvyaṅgulāt parataḥ param / meḍhradeśād adhastāt tu dvyaṅgulān madhya ucyate // 32.5</i></p>	<p>HYP, 3, 113: ... iti / yājñavalkyah 'gudāttu dvyaṅgulādūrdhvaṃ meḍhrāttu dvyaṅgulādadhah / dehamadhyam tayormadhyam manujānāmītiritam //.</p>
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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 milieu, mostly among the Śaiva-s, but possibly also among the members of the Pāñcarātra³⁷⁰ and Vaikhānasa sects.

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

³⁷⁰ In a note to the Introduction of her French translation of the HYP Michael remarks: “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.” (Michael (ed.) 1974: 23, note 2).

codification³⁷¹. 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 source.

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*³⁷²), then it is much more likely that the 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]”³⁷³. Later it is stated that this is the root of the *nāḍī*-s: “Those who are called the ten principal ones come

³⁷¹ For information about the sources and date of composition of the HYP, see Michael (ed.) 1974: 18-19.

³⁷² See below, pp. 204ff.

³⁷³ PādS, yp, 2, 8c-9: *kandasthānaṃ manuṣyāṇāṃ dehamadhye navāṅgulam // 2.8cd caturaṅgulam utsedhaṃ caturaṅgulam āyatam / aṇḍākṛtistiraścāṃ ca dvipadāṃ ca catuṣpadāṃ // 2.9.*

together from the bulb, but there are many [other] *nāḍī*-s, gross and subtle, having their root there. [24]”³⁷⁴. The AS too mentions an egg-shaped place of the bulb, called *nāḍīnāṃ 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]”³⁷⁵. 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.’ ”³⁷⁶. This description agrees again with those of the PādS and AS.

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

PādS, yp, 2, 8c-9	AS, 32, 7-8b	HYP, 3, 113:
<i>kandasthānaṃ</i> <i>manuṣyānāṃ</i> <i>dehamadhye</i> <i>navāṅgulam</i> // 2.8cd <i>caturaṅgulam utsedhaṃ</i> <i>caturaṅgulam āyatam</i> / <i>aṇḍākṛtistiraścāṃ ca</i> <i>dvipadāṃ ca catuṣpadāṃ</i> // 2.9	<i>medhrānnavāṅgulād</i> <i>ūrdhvaṃ nāḍīnāṃ kanda</i> (em. <i>kandam</i> A B C E F) <i>ucyate</i> / <i>caturaṅgulam utsedhaṃ</i> <i>caturaṅgulam āyatam</i> // 32.7 <i>aṇḍākāraṃ parivṛtaṃ</i> <i>medomāṃsāsthīṣṇitaiḥ</i> /32.8ab	... <i>kandasthānaṃ</i> <i>manuṣyānāṃ</i> <i>dehamadhyānnavāṅgulam</i> <i>/caturaṅgulavistāramāyāṃ</i> <i>ca tathāvidham //</i> <i>aṇḍākṛtivadākārabhūṣitaṃ</i> <i>ca tvagādibhiḥ /</i> <i>catuṣpadāṃ tiraścāṃ ca</i> <i>dvijānāṃ tundamadhyagam</i> // ‘iti / (Yy., IV.14, 16-17)

From this point onwards, the PādS diverges from the pattern of the AS. In the latter, the *kanda*, which is the root of the *nāḍī*-s, corresponds to the so-called *nābhicakra*,

³⁷⁴ *Ibidem*, 24: *daśapradhānabhūtās tāḥ kathitāḥ kandasambhavāḥ / tanmūlā bahavo nāḍyaḥ sthūlāḥ sūkṣmās tu nāḍikāḥ* // 2.24.

³⁷⁵ AS, 32, 7-8b: *medhrānnavāṅgulād ūrdhvaṃ nāḍīnāṃ kanda* (em. *kandam* A B C E F) *ucyate / caturaṅgulam utsedhaṃ caturaṅgulamāyatam //* 32.7 *aṇḍākāraṃ parivṛtaṃ medomāṃsāsthīṣṇitaiḥ /* 32.8ab.

³⁷⁶ See, in HYP 1972, HYP, 3, 113: ...

kandasthānaṃ manuṣyānāṃ dehamadhyānnavāṅgulam / caturaṅgulavistāramāyāṃ ca tathāvidham //
aṇḍākṛtivadākārabhūṣitaṃ ca tvagādibhiḥ /
catuṣpadāṃ tiraścāṃ ca dvijānāṃ tundamadhyagam // ‘iti /
(Yy., IV.14, 16-17) ...

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]”³⁷⁷. Hence, in the AS the bulb (*kanda*)/root of the *naḍi*-s, the *nābhicakra* and the abode of the *kuṇḍalinī* are overlapping; in the PādS instead these three apparently constitute as many differentiated centres.

In fact, after the description of the place of the bulb, the text continues : “The middle of the belly, this is worshipped with a sacrifice (*iṣṭa*), indeed the middle of this is called 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]”³⁷⁸.

The third centre, located within the navel³⁷⁹, probably not far from the place of the bulb but not described explicitly as overlapping with it, 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

³⁷⁷ AS, 32, 8c-9b: *tatraiva nābhicakraṃ tu dvādaśāraṃ pratiṣṭhitam || 32.8cd śarīraṃ dhriyate yena tasmin vasati kuṇḍalī || 32.9ab*.

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).

³⁷⁸ PādS, yp, 2, 10-13b: *tundamadhyam tadiṣṭam vai tanmadhyam nābhir iṣyate / tatra cakram dvādaśāraṃ āhur māsānarāṇi tu || 2.10 viṣṇvādimūrtayas teṣu dvādaśa dvādaśasv api / aham tatra sthitam cakram bhrāmayāmi svamāyayā || 2.11 areṣu bhramate jīvaḥ krameṇa kamalāsana / tantuḥ pañjaramadhyasthā yathā bhramati lūtikā || 2.12 prāṇārūḍhaś carati yaḥ jīvas tena vinā na hi / 2.13ab*.

³⁷⁹ The allusion to a sacrifice (*iṣṭa*) to be performed in the belly should be understood as referring to the fire of digestion mentioned above, for digestion may be envisaged as an oblation of food offered as a sacrifice to *agni vaiśvānara*, the fire present within the body of every living being.

of Viṣṇu, who are to be identified with the *māsadevatā*-s³⁸⁰. Thus this wheel represents empirical time which, together with space, provides the dimension encompassing the life of beings in the phenomenal world of the *prakṛti*. In accordance with the theology and cosmogony of the PādS, Time, as a product of the evolution of the *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 year³⁸¹.

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 the *brahmarandhra*. [14c-15]”³⁸². 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

³⁸⁰ 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. 69-70.

³⁸¹ The moving of the *jīva* round the *nāḍī/nābhī cakra* 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]”. *prāṇārūḍho bhaved jīvaś cakre 'smin bhramate sadā / ūrṇanābhīryathā tantupañjarāntarvyavasthitaḥ* // 32.22.

For the same expression in the MS, see Colas 1988: 253, quoted also in note 377.

³⁸² PādS, yp, 2, 13c-15: *tasyordhve kuṇḍalīsthānaṃ nābhes tiryag athordhvataḥ* // 2.13cd *aṣṭaprakṛtirūpā sā cāṣṭadhā kuṇḍalīkṛtā / yathāvad vāyucāraṃ ca jvalanādi ca nityaśaḥ* // 2.14 *paritaḥ kandapārśve tu nirudhyaiva sadā *sthitaḥ* (em. *sthitā*) / *mukhenaiva *samāveksya* (em. *ma. samāveṣṭya*) *brahmarandhramukhaṃ tathā* // 2.15.

with blood; but the middle one, the *brahmarandhra*, is always closed by the *kuṇḍalinī*. [23]”³⁸³.

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

PādS, yp, 2, 13c-15	AS, 32, 11c-12, 23
<i>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 *samāveksya (em. ma. samāveṣṭya) brahmarandhramukhaṃ tathā // 2.15</i>	<i>vartate paritaś cakram aṣṭavaktrātha kuṇḍalī // 32.11cd aṣṭaprakṛtirūpeṇa bhogenāveṣṭya vaiṣṇavī / brahmarandhram suṣumnāyāḥ pidadhāti mukhena vai // 32.12 pañcarandhryāḥ suṣumnāyāś catvāro raktapūritāḥ / kuṇḍalyā pihitaṃ śaśvad brahmarandhram tu madhyamam // 32.23</i>

As for her location in the body, the PādS and the AS place the *kuṇḍalinī* respectively above and within the navel, whereas in most of the other tantric sources³⁸⁴ she is situated in the *mūlādhāra cakra*, at the bottom of the spine. Both the PādS and the AS represent the *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

³⁸³ AS, 32, 11c-12, 23: *vartate paritaś cakram aṣṭavaktrātha kuṇḍalī // 32.11cd aṣṭaprakṛtirūpeṇa bhogenāveṣṭya vaiṣṇavī / brahmarandhram suṣumnāyāḥ pidadhāti mukhena vai // 32.12. ... pañcarandhryāḥ suṣumnāyāś catvāro raktapūritāḥ / kuṇḍalyā pihitaṃ śaśvad brahmarandhram tu madhyamam // 32.23.*

For a similar description of the *kuṇḍalinī* in the MS, see Colas 1988: 254.

³⁸⁴ On the notion of the *kuṇḍalinī* in the diverse tantric texts and traditions, see TAK II 2004: 110-112. See also the pages dedicated by Padoux to the *kuṇḍalinī* in Padoux 1990: 124ff. With regard to some important sources concerning the notion and function of the *kuṇḍalinī* see, for the *Ṣaṭcakranirūpaṇa*, Woodroffe 1918 and Michael 1979 and, for the *Haṭhayogapradīpikā*, Michael (ed.) 1974.

only products, but also producers of the sixteen *vikṛti*-s - namely, the five gross elements (*mahābhūtāṇi*), the ten organs of sense (*buddhīndriyāṇi*) and action (*karmendriyāṇi*) and *manas* - which, derived from the former, are simply productions. This means that, in this vision of the subtle physiology, the *kuṇḍalinī*, inasmuch as she is associated with the producing principles, embodies the potentiality of evolving, which is the characteristic feature of the *prakṛti*; moreover, symbolizing the *prakṛti*, the *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 the *kuṇḍalinī* represents the *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 the *kuṇḍalinī* blocking with her mouth the access to the *brahmarandhra* is taken from the Haṭhayoga³⁸⁵: the *kuṇḍalinī-śakti* 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 the *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 the *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

³⁸⁵ See HYP 3, 105-108, in HYP 1972, whose content is just summed up here. See also Michael (ed.) 1974: 205-206.

latent energy which, if duly handled by the *yogin*, can be transformed into a liberating power. By means of the techniques of the Haṭhayoga, the *kuṇḍalinī* is awakened and, as she rises, liberates the path to the *brahmarandhra*.

For the author(s) of the PādS, lending the *prakṛti* the concrete appearance of the *kuṇḍalinī* is a device to represent the manipulation, by means of specific yogic practices, of the *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. the *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]”³⁸⁶.

This is how the awakening of the *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]”³⁸⁷ - 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 the *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

³⁸⁶ PādS, yp, 2, 16-19b: *yogakāle ca marutā sāgninā coditā satī / sphuritā hṛdayākāśe nāgarūpā mahojvalā* // 2.16 *vāyur vāyumukhenaiva tato yāti suṣumnayā / kandamadhye sthitā nāḍī suṣumnā supraṭiṣṭhitā* // 2.17 *padmasūtrapratikāśā rjur ūrdhvapravartinī / brahmaṇo vivaraṃ yāvat vidyudābhā sanālikā* // 2.18 *vaiṣṇavī *brahmanāḍīm* (em. *brahmanāḍī*) *ca nirvāṇaprapṭipaddhatīḥ* / 2.19ab.

³⁸⁷ PādS, yp, 2, 3: *dehastham anilaṃ dehasamudbhūtena vahninā / nyūnaṃ samaṃ vā yogena kurvan brahmavid iṣyate* // 2.3.

brahmarandhra, the *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 Haṭhayoga, as well as in other tantric traditions, it is the *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*³⁸⁸. 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 the *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 the *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*)³⁸⁹, 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. [38]³⁹⁰ By holding the 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-

³⁸⁸ See Michael (ed.) 1974: 74-75.

³⁸⁹ This ritual is described in PādS, *cp*, 3, 21-81, quoted and discussed below, pp. 222ff.

³⁹⁰ This could be an allusion to the above mentioned third *sthāna*, located in the navel and considered as the dwelling place of the *jīva*.

41b]”³⁹¹. The fact that, while dealing with ritual, no mention is made of the *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 above the place of fire, 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 contrary, 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 traditions³⁹²; 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

³⁹¹ PādS, cp, 3, 38-41b: *jīve ca prakṛtiṃ jīvaṃ vāsanāvivaśaṃ tataḥ | susūkṣme nābhicakre sve bhāskarābhamavasthitam || 3.38 suṣumnayā nāḍikayā padmasūtrasusūkṣmayā | uparyārohayed dehe kumbhakena nabhasvatā || 3.39 bhittvā ca brahmaṇo randhraṃ bahir dehād vinirgatam | praviśya bhāskarasyāpi maṇḍalān nirgatam bahiḥ || 3.40 āsarīraṃ tadā jīvaṃ parasmin brahmaṇi dhruve | 3.41ab*. For a comment on this passage, see below, pp. 219-220.

³⁹² For bibliographical references about the traditional teachings concerning *nāḍī*-s and *prāṇa*-s, see Rastelli 2006: 521, note 1671.

than the Pāñcarātra³⁹³. 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 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 body³⁹⁴; the place of the bulb is regarded as the root of the *nāḍī*-s³⁹⁵; the *cakra* of the navel as abode of the *jīva* is mentioned also in the

³⁹³ 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.

³⁹⁴ See PādS, *yp*, 4, 18, quoted below, p. 233 and note 460.

³⁹⁵ See PādS, *yp*, 2, 17cd, quoted above, p. 195 and note 386; PādS, *yp*, 2, 24 quoted above, p. 190 and note 374 and below, pp. 199-200 and note 398.

description of the ritual of the *ātmaśuddhi*³⁹⁶; 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 the *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*³⁹⁷, the text provides the enumeration, after the *suṣumnā*, of the remaining main *nāḍī*-s: “And *idā* and *piṅgalā* are located on the left and on 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 ear. *Alambuṣā* 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

³⁹⁶ See, PādS, *cp*, 3, 38, quoted above, pp. 196-197 and note 391.

³⁹⁷ 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 / susaṃyato nāḍīśuddhau prāṇāyāmo vidhīyate // 2.1.*

enumerated. [25] The subtle and the gross ones are spread out as [the veins] in a leaf of a holy fig tree. [26ab]”³⁹⁸.

In a comparison of the PādS description of the *nāḍī*-s with those of other *saṃhitā*-s³⁹⁹, it will suffice to remark that the PādS, like other *saṃhitā*-s, holds that the *nāḍī*-s arise from the *kanda*, but, unlike in the other *saṃhitā*-s, the *kanda* does not exactly correspond to the navel⁴⁰⁰; 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 texts⁴⁰¹.

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

³⁹⁸ PādS, yp, 2, 19c-26b: *idā ca piṅgalā caiva tasyāḥ savyetare sthite // 2.19cd idā samutthitā kandād vāmanāsāpuṭāvadhi / piṅgalā cotthitā tasmād anyanāsāpuṭāvadhi // 2.20 gāndhārī hastijihvā ca dve cānye nāḍike sthite / purataḥ pṛṣṭhataḥ tasyā vāmetaraḍṣau prati // 2.21 pūṣā yaśasvinī nāḍyau tasmād eva samutthite / savyetaraśrutyavadhi pāyūmūlātvalambusā // 2.22 adhomukhā kuhūnāḍī meḍhrāntāvadhirāyatā / pādāṅguṣṭhāvadhiḥ 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 / saṃkhyātum naiva śakyante sthūlamūlāḥ pṛthag vidhāḥ // 2.25 yathāśvatthadale sūkṣmāḥ sthūlās ca vitatās tathā / 2.26ab.*

³⁹⁹ 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.

⁴⁰⁰ See above, pp. 190-191.

⁴⁰¹ The AS, for instance, mentions 14 main *nāḍī*-s: *idā*, *piṅgalā*, *suṣumnā*, *sarasvatī*, *kuhūḥ*, *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.

is the best, being the one that bears the individual soul. [28]”⁴⁰². The same list of ten *prāṇa*-s is found also in other *saṃhitā*-s, such as the AS⁴⁰³, 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*⁴⁰⁴. 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 the *prāṇa*, when he is “mounted on him” (*prāṇārūḍha*)⁴⁰⁵.

With regard to the location of the ten *prāṇa*-s in the body, the *saṃhitā*-s taken into consideration provide a variety of views⁴⁰⁶. 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, 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]”⁴⁰⁷.

⁴⁰² PādS, yp, 2, 26c-28: *prāṇo 'pānaḥ samānaś ca udāno vyāna eva ca // 2.26cd nāgaḥ kūrmaś ca kṛkaro devadatto dhanañjayah / caranti daśa nāḍīṣu daśaprāṇādivāyavaḥ // 2.27 prāṇādīpañcakaṃ teṣu pradhānaṃ tatra ca dvayam / prāṇa evāthavā śreṣṭho jīvātmānaṃ bibharti yaḥ // 2.28*.

⁴⁰³ 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]” *śrūyatām vāyuvṛttāntaḥ śarīrāntaravasthitaḥ // 32.31cd prāṇāpānasamānāś cāpy udāno vyāna eva ca / nāgaḥ kūrmaś ca kṛkaro devadatto dhanañjayah // 32.32*.

⁴⁰⁴ 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.

⁴⁰⁵ See PādS, yp, 2, 13ab, quoted above, p. 191 and note 378.

⁴⁰⁶ 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.

⁴⁰⁷ PādS, yp, 2, 29-32b: *āsyānāsikayor madhyaṃ hṛdayaṃ nābhimaṇḍalam / pādānguṣṭham iti prāṇasthānāni kamalāsana // 2.29 apānaś carati brahman gudameḍhrorujānuṣu / samānaḥ sarvagātṛeṣu sarvavyāpī vyavasthitaḥ // 2.30 udānaḥ sarvasandhisthaḥ pādayor hastayor api / vyānaḥ śrotror ukatyaṃ ca gulphaskandhagaleṣu ca // 2.31 nāgādivāyavaḥ pañca tvagasthyādiṣu saṃsthitāḥ // 2.32ab*.

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 differences⁴⁰⁸. According to the PādS, the *prāṇa* plays an important part in the assimilation of food; as stated elsewhere⁴⁰⁹, *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]”⁴¹⁰. 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*] which is within the body. The *samāna* 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]”⁴¹¹.

⁴⁰⁸ See again Rastelli 2006: 533-534.

⁴⁰⁹ See PādS, yp, 2, 5d-6, quoted above, p. 185 and note 364.

⁴¹⁰ PādS, yp, 2, 32c-33: *tundasthaṃ jalam annaṃ ca *rasanāgnisamīkṛtā* (em. *rasanānisamīkṛtam*) // 2.32cd *tundamadhyagataḥ prāṇas tāni kuryāt prthak prthak / ityādi ceṣṭayā prāṇaḥ karoti vapuṣi sthitim* // 2.33.

⁴¹¹ *Ibidem*, 34-37b: *apānavāyur mūtrādeḥ karoti ca visarjanam / prāṇāpānādi ceṣṭādi kriyate vyānavāyunā* // 2.34 **ujjīryate* (em. ba. *unnīyate*) *śarīrasthaṃ 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.

IV 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: *svastikāśana* (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)⁴¹². This list reproduces, to some extent, that given in the AS⁴¹³, 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 respective enumerations of *yama*-s and *niyama*-s, as well as to some elements of subtle physiology.

⁴¹² See PādS, *yp*, 1, 10c-22. For the translation of these verses, see below, p. 310.

⁴¹³ See AS, 31, 31c-32: *cakraṃ padmāsanaṃ kūrmaṃ māyūraṃ kaukuṭaṃ tathā || 31.31cd vīrāsanaṃ svastikaṃ ca bhadraṃ siṃhāsanaṃ tathā | muktāsanaṃ gomukhaṃ ca mukhyāṇy 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.

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.”⁴¹⁴ 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.”⁴¹⁵; the *yogin* can choose any posture, simply according to his taste (*yathāruci*). 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 *svastikāśana*, or also assuming the *padmāśana* ...”⁴¹⁶; 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 the *nāḍī*-s in the way

⁴¹⁴ Brunner 1994: 440.

⁴¹⁵ PādS, *yp*, 3, 1a, 4ac, 6cd: *traivarnīkaḥ ...3.1a upaviśyāsane vaśye svastikādi yathāruci / badhvā ...3.4ac ... yathoktavidhinā prāṇāyāmaṃ samācāret //* 3.6cd.

⁴¹⁶ PādS, *cp*, 3, 21: *āsīno viṣṭare śuddhe bṛsyādaḥ svastikāśane / baddhvā padmāśanaṃ vāpi tūryaghoṣe pravartite //* 3.21

which is about to be described. [37c-38]⁴¹⁷. 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 God⁴¹⁸. 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*⁴¹⁹, as well as the *dhyāna* practised by the *ācārya* within the *pratiṣṭhā* ceremony⁴²⁰. 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 health⁴²¹.

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

⁴¹⁷ PādS, *yp*, 2, 37c-38: *nāḍibhedaṃ marudbhedaṃ marutāṃ sthānam eva ca // 2.37cd ceṣṭās ca vividhās teṣāṃ jñātvaivaṃ kamalāsana / śuddhau yateta nāḍīnāṃ vakṣyamāṇena vartmanā // 2.38*.

⁴¹⁸ See PādS, *cp*, 3, 21-81, quoted and discussed below, pp. 222ff; *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 yogasaṃpuṭam / pūraṇād recanād vāyo recanād vāpi yatnataḥ // 4.8 bhavet prāṇakṛtaḥ puṃsaḥ prāṇāyāmas sa ucyate / 4.9ab*.

⁴¹⁹ See, for instance, the description of the meditation upon the *para* Vāsudeva, given in PādS, *yp*, 5, 1-20b, quoted and discussed below, pp. 238ff; *prāṇāyāma* is mentioned in verse 4b.

⁴²⁰ This meditation is described in PādS, *kp*, 28, 52-61, quoted above, pp. 84-85 and note 172; *prāṇāyāma* is mentioned in verse 52c.

⁴²¹ See below, pp. 212ff.

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 *tala*, possessed of two fan palms, having assumed, on the seat at his disposal, [the postures as] *svastika* and so on, according to taste, with the face turned eastwards, a straight body, well concentrated, [2-3-4] with the eyes fixed upon the tip of the nose, not bringing into contact the teeth with the teeth, having placed the tongue on the palate, with both arms relaxed, [5] the head slightly bent, positioning both hands according to the *yogamudrā*, he should practise the regulation of breath by means of the prescribed method. [6]”⁴²².

The teaching of *prāṇāyāma* then begins with this statement: “The acts of expiration (*recanam*), inspiration (*pūraṇam*), holding (*rodhanam*) and expiration of the air,

⁴²² PādS, yp, 3, 1-6: [śrībhagavān] *traivarnīkaḥ svavarṇoktair āśramānugūṇais tathā / ācārair ācaran yuktair vāsudevārcane rataḥ // 3.1 viviktaṃ deśam āsādyā sarvasaṃbādhavarjitaṃ / yogāṅgadravyasaṃpūrṇaṃ tatra dārumaye śubhe // 3.2 āsane kalpīte *darbhavāsaḥ kṛṣṇājīnādibhiḥ* (em. *darbhakuśakṛṣṇājīnādibhiḥ*) / *tālamātrasamutsedhe tāladvayasamāyute // 3.3 upaviśyāsane vaśye svastikādi yathāruci / badhvā *prāgāsanaḥ* (em. *śrī. prāgānana*) *samyak ṛjukāyaḥ samāhitaḥ // 3.4 nāsāgranyastanayano dantair dantānasaṃsprśan / rasanāṃ tāluni nyasya ślathabāhudvayānvitaḥ // 3.5 ākuñcitaśīrāḥ kiṃcit 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 practice 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 upon the tip of the nose and the tongue placed on the palate, [1] not bringing into contact the teeth with the teeth, with a straight body, concentrated, one should withdraw the senses. ... [2]” *badhvā yogāsanam pūrvam hṛddeṣe racitāñjaliḥ / nāsāgranyastanayano jihvāṃ kṛtvā ca *tāluni* (em. *tāluni*) // 5.1 *dantair dantānasaṃsprśya ūrdhvakāyaḥ samāhitaḥ / saṃhared indriyagrāmaṃ tato budhyā viśuddhayā // 5.2.*

because of these four, the regulation of breath is called forcing of the air. [7]”⁴²³. 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 (*pūraṇam*), holding (*staṁbhanam*) and expiration (*recanam*) 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]”⁴²⁴. 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*.

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 the right hand, inspire [the air] through *īḍā*, hold the air within one’s self, then, slowly, breath out the air through *piṅgalā*. [8-

⁴²³ PādS, yp, 3, 7: *recanam pūraṇam vāyoh rodhanam recanam tathā / caturbhiḥ kleśanam vāyoh prāṇāyāma udīritah // 3.7.*

⁴²⁴ ParS, 10, 75-78: *yena kālena vahati prāṇaḥ koṣṭhe śarīriṇām / tasmin kāle *nirodhasya (em. conj. S nirodhas sa) prāṇāyāma iti smṛtaḥ // 10.75 nirodhas tu tridhā tasya yogibhiḥ parikīrtiyate / staṁbhanāt yasya nicchidraṁ pūraṇād recanāt tathā // 10.76 tribhir etair upāyais tu prāṇasyāyāmam ācāret / abhyāsād asya samrūḍhā mātṛā bhavati bhūyasī // 10.77 prāṇāyāmā vivardhante mātṛābhiś cāpi yoginaḥ / yo[yā?] vivṛddhir bhavet tasya pāpānām ca *parikṣayaḥ (em. parikṣayaḥ) // 10.78.*

9b] For a duration of thirty-two units of time one should inspire the air through *īḍā* into the belly; [9cd] later, for a duration of sixteen and sixty-four units of time, the one who is inspiring should hold the breath, [making] the 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] ”⁴²⁵.

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 the left and then the right nostril, i.e. through *īḍā* and *piṅgalā*, then, having held the 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*-s⁴²⁶.

⁴²⁵ 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 bhūyah ṣoḍaśamātrābhiḥ catuḥṣaṣṭyā tu mātrayā / saṃpūrṇakumbhavaddehaṃ *pūrayen* (em. *ma kumbhayet*) *mātariśvanā // 3.10 pūraṇān nāḍayah 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 *nāḍīs* and this *prāṇa* pervades them; [33ab] the *śaṅkhinī* is in the right opening (=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 the breath. [34cd]” (PādS, yp, 3, 32c-34: *nāsikāpuṭayoḥ prāṇaḥ paryāyeṇa pravartate // 3.32cd tisraś ca nāḍikāḥ prāṇastāvatyaś ca caraty ayam / śaṅkhinī vivare yāmye prāṇaḥ prāṇabhṛtām sa tām // 3.33 *tāvantaś* (em. *tāvantaṃ*) *ca punaḥ kālāṃ saumye carati santatam / itthaṃ krameṇa caratā vāyunā vāyujinnaraḥ // 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.

⁴²⁶ See HYP, 2, 7-10, in HYP 1972, whose content has been only summed up here.

baddhapadmāsano yogī prāṇaṃ candreṇa pūrayet / dhārayitvā yathāśakti bhūyah sūryeṇa recayet // 2.7 // prāṇaṃ sūryeṇa cākṛṣya pūrayedudaraṃ śanaiḥ / vidhivat kumbhakam kṛtvā punaścandreṇa recayet // 2.8 // yena tyaget tena pītvā dhārayedatirodhataḥ / recayecca tato’nyena śanaireva na vegataḥ // 2.9 // prāṇaṃ cedīḍayā pibenniyamitaṃ bhūyo’nyayā recayet pītvā piṅgalayā samīraṇamatho baddhvā tyaget vāmayā / sūryācandramasoranena vidhinābhyāsaṃ sadā tanvatāmī śuddhā nāḍigaṇā bhavanti yaminām māsatrayādūrdhvataḥ // 2.10 //

See also Michael (ed.) 1974: 131.

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 *iḍā* for sixteen units of time, [42cd] then, holding the air in the 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 the nose, then, having thought of the letter *va* with the dot, within the moon, he should breath 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 *iḍā*. [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]”⁴²⁷.

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 *nāḍīśuddhi* 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*”⁴²⁸, the worship of God in one’s own heart; in

⁴²⁷ AS, 32, 42-47b: *tataś ca sarvanāḍīnāṃ kuryāc chodhanamātmavān / iḍayā vāyumāpūrya bāhyaṃ ṣoḍaśamātrakaiḥ || 32.42 dhārayann udare vāyūṃ 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 mātariśvānamiḍayā recayet punaḥ || 32.45 evaṃ trisaṃdhyāṃ triḥ kṛtvā kuryān nityaṃ samāhitaḥ / evaṃ niyamayuktasya kurvataḥ sarvanāḍayaḥ || 32.46 māsatrayeṇa śuddhāḥ syur iti yogavido viduḥ / 32.47ab.*

⁴²⁸ AS, 31, 5b:... *ātmahavis*...

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 God⁴²⁹. 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 *ātmaśuddhi*⁴³⁰ - 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.

Having illustrated the method of *prāṇāyāma*⁴³¹, the text provides a classification of the *yogin*-s, distinguishing each stage attained progressively in the discipline of control of

⁴²⁹ See AS, 31, 1: [nāradaḥ] *prathamam bāhyayāgasya hrdayārādhanam param / uktaṁ tvayā tatsvarūpam yathāvad vaktum arhasi // 31.1*

⁴³⁰ See PādS, *yp*, 4, 13c-24, quoted and commented below, pp. 232ff

⁴³¹ 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 : *hrdayāmbhoriḥam cāpi vyākocaṁ bhavati sphuṭam // 3.11cd pūraṇena tathā kumbhikaraṇād unmukhaṁ sthitam / galakūpavirūḍhaṁ tu tadadhomukhaṁ ambujam // 3.12 nālaṁ tālanibhaṁ tasya dalāṣṭakasamanvitam / kadalipuṣpa saṁkāśaṁ candrakāntasamaprabham // 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 *cakras* 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: *catuścakre navadvāre dehe devagrhe purā / kaṇṭhakūpadharārūḍhaṁ hrtpadaṁ yadadhomukhaṁ // 2.61 tatkarṇikāvaner madhye rūḍhaṁ ūrdhvamukhaṁ 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*.

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 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]”⁴³². 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*⁴³³.

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]”⁴³⁴.

⁴³² PādS, yp, 3, 18c-20: *prasvedajananaṃ yasya prāṇāyāmeṣu so 'dhamah // 3.18cd kampanaṃ vapuṣo yasya prāṇāyāmeṣu madhyamah / utthānaṃ vapuṣo yasya sa uttama udāhṛtaḥ // 3.19 adhame vyādhipāpānāṃ nāśaḥ syān madhyame punaḥ / pāparogamahāvvyādhināśaḥ syād uttame punaḥ // 3.20.*

⁴³³ See HYP, 2, 11-12 in HYP 1972: *prātarmadhyāmdine sāyamardharātre ca kumbhakān / śanairāśitiparyantaṃ caturvāraṃ samabhyaset // 2.11 // kaṇīyasi bhavet svedah kampo bhavati madhyame / uttame sthānamāpnoti tato vāyuraṇ 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.

⁴³⁴ PādS, yp, 3, 14, 21-22: *sandhyayor madhyarātre ca prāṇāyāmāṃs tu ṣoḍaśa / ekāhamātraṃ kurvāṇaḥ sarvapāpaiḥ pramucyate // 3.14 ... alpamūtro 'lpaviṣṭhaś ca laghudeho mitāśanaḥ /*

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’s [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 the heart, 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 a sudden death, he shall have a long life. [18ab]”⁴³⁵.

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

vaśyendriyaḥ paṭumatiḥ kālatrayavidātmavān // 3.21 recakam pūrakam muktvā kumbhikaraṇam eva yaḥ / karoti triṣu lokeṣu naiva tasyāsti durlabham // 3.22.

⁴³⁵ *Ibidem*, 15-18b: *kim anyair bahubhiḥ proktaiḥ prāṇāyāmaparāyaṇāḥ / nirdhūtasarvapāpmāno vatsaratrayapūraṇe // 3.15 paśyanti mām api brahman hrdayāmbhōruhe sthitam / samvatsaratrayād ūrdhvaṁ prāṇāyāmaparo naraḥ // 3.16 yogasiddho bhaved yogi vāyujidvījitendriyaḥ / alpāśi khalpanidraś ca tejasvī balavān bhavet // 3.17 apamṛtyum atikramya dīrgham āyur avāpnuyāt / 3.18ab.*

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 curing 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]”⁴³⁶.

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 the mind, fixes [his] vital breaths on the lump of the navel, the tip of the nose and the 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 the navel he will be freed from the diseases of the belly. [24cd] Indeed by means of the concentration on the tip of the nose, [he will have] a long life. Through the act of holding one’s breath within the 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 the tongue, the indefatigable one, by drinking, feels heat. He who, at dawn, drinks after having drawn in the air with the help of the 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]”⁴³⁷.

⁴³⁶ PādS, yp, 3, 28-29b: *yatra yatra dhṛto vāyur aṅge rogādidūṣite / dhāraṇād eva marutaḥ tattadārogyam aśnute // 3.28 manaso dhāraṇād eva śvasano dhārito bhavet // 3.29ab.*

⁴³⁷ *Ibidem*: 23-27: *nābhikande ca nāsāgre pādāṅguṣṭhe ca yatnavān / dhāraṇā manasā prāṇān sandhyākāleṣu sarvadā // 3.23 sarvaroga vinirmukto bhaved yogi gataklamah / kukṣirogavināśaḥ syāt nābhikandeṣu dhāraṇāt // 3.24 nāsāgre dhāraṇād dīrgham āyur vai dehalādhavam / pādāṅguṣṭhe bhaved dhṛtyā vāyoḥ kamalasambhava // 3.25. vāyum ākṛṣya jihvāgre pibannaśramadāhabhāk / brāhme muhūrte saṃprāpte vāyum ākṛṣya jihvayā // 3.26 pibatastriṣu 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 the 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]”⁴³⁸. 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 the sense-organs from external objects - i.e. practises *pratyāhāra* - so that objects can no longer affect the 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 the body

⁴³⁸ *Ibidem*, 29c-32b: *manasaḥ sthāpanāhetur ucyate kamalāsana // 3.29cd karaṇāni samāhṛtya viṣayebhyaḥ samāhitāḥ / apānam ūrdhvam ākṛṣya vaster upari dhārayet // 3.30 badhnan karābhyāṃ śrotrādi karaṇāni yathātatham / yuñjānasya yathoktena vartmanā svavaśaṃ manaḥ // 3.31 *manaḥ sprṣṭaḥ (em. manaḥsprṣṭaḥ) sa vai vāyuh svavaśe sthāpyate sadā / 3.32ab.*

and direct there 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]”⁴³⁹. 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 Vaikhānasa MS. In the MS, *pratyāhāra* is regarded as fivefold and, according to Colas’ interpretation: “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*.”⁴⁴⁰. By rewording the original text (MS, 92), Colas describes the fourth kind of *pratyāhāra* as follows: “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’ (*samākarṣaṇa*)”⁴⁴¹. On the other hand, in the first of these five kinds of *pratyāhāra*, “on fait un retrait forcé des sens hors de tout objet”⁴⁴²; this corresponds to what is expressed in the periphrasis of the PādS⁴⁴³. The presence of these parallels suggests that, in their presentation of these different concepts of *pratyāhāra*, the authors of both PādS and MS must have been referring to the same source(s).

⁴³⁹ PādS, yp, 4, 9c-10b: *yadvāṣṭādaśabhedeṣu marmasthāneṣu dhāraṇam // 4.9cd sthānāt sthānaṃ samākr̥ṣya sā pratyāhṛtir iṣyate / 4.10ab*.

⁴⁴⁰ Colas 1988: 265.

⁴⁴¹ *Ibidem*.

⁴⁴² *Ibidem*.

⁴⁴³ See PādS, yp, 3, 30ab: *karaṇāni samāhṛtya viṣayebhyaḥ*.

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 *marmasthānāni*, which are actually enumerated in the text⁴⁴⁴.

By way of concluding discussion of this subject, a description is given of the signs of approaching death (*ariṣṭāni*)⁴⁴⁵. The logical connection of this topic with the matter at

⁴⁴⁴ 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 tathaiḥ ca // 4.10cd madhyam ūrvoś ca mūlaṃ ca pāyur hrdayam 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 *marmasthānāni* 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 *Suśrutasamhitā*, 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).

⁴⁴⁵ 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 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 kāṇy ariṣṭāni katham tair jīvitakṣayaḥ / sūcyate saṃśayasyāsyā chedane kāraṇaṃ bhavān // 4.1 [śrībhagavān] pādāṅguṣṭhe karāṅguṣṭhe sphuraṇaṃ yasya naśyati / tasya saṃvatsarād ūrdhvaṃ jīvitasya kṣayo bhavet // 4.2 maṇibandhe tathā gūlphe sphuraṇaṃ yasya naśyati / ṣaṇmāsāv adhiretasya jīvitasya sthitir bhavet // 4.3 kūrpare*

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 omens⁴⁴⁶. 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 ascertained that, he who knows *yoga* best, strives after beatitude⁴⁴⁷. ... After having recognized such first signs of approaching death as cause of destruction, he who seeks final beatitude should be wholly devoted to *japa* and meditation. [7c-8b]”⁴⁴⁸. 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 ritual⁴⁴⁹.

sphuraṇaṃ yasya tasya traimāsikī sthitiḥ / kakṣe mehanapārśve ca sphuraṇādyupalambhane // 4.4 māsāv adhīrjīvitasya tadardhaṃ svedadarśane / āśrute jāṭhare ghoṣe dināni dasa jīvitam // 4.5 jyotiḥ khadyotavad yasya tadardhaṃ tasya jīvitam / jihvāyā darśane trīṇi dināni sthitiḥ ātmanaḥ // 4.6 nāsāgrādarśane mṛtyuḥ dvidine naiva saṁśayaḥ / 4.7ab.

The discussion about the omens (*ariṣṭāṇi*), 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.

⁴⁴⁶ Some of the omens manifest themselves in parts of the body corresponding to the *marmasthānāni*, namely: in the big toe (*pādāṅguṣṭha*), the ankle (*gulpha*), the *membrum virile* (*mehana*) and the tip of the nose (*nasāgra*).

⁴⁴⁷ PādS, yp, 3, 36: *aṅguṣṭhādi svāvayavasphuraṇādarśanair api / ariṣṭair jīvitasyāpi jāñiyāt kṣayamātmanaḥ // 3.36 jātvā yateta kaivalyaprāptaye yogavittamaḥ /*

⁴⁴⁸ PādS, yp, 4, 7c-8b: *evamādīny ariṣṭāni dṛṣṭvā yaḥ kṣayakāraṇam // 4.7cd niḥśreyasāya yuñjīta japadhyānaparāyaṇaḥ / 4.8ab.*

⁴⁴⁹ The last yogic ritual is described in PādS, cp, 24, 93-104. It has been mentioned above, p. 137 and will be discussed in detail below, pp. 251ff.

V 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 *marmasthānāni*, 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 practicing *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]”⁴⁵⁰. Hence, *pratyāhāra* plays a crucial role in the accomplishment of the internal rituals and becomes an essential element of the spiritual experience of the devotee⁴⁵¹.

⁴⁵⁰ PādS, yp, 4, 8c-9b: *manasātmany anuṣṭhānaṃ yad idaṃ nityakarmaṇām // 4.8cd pratyāhāraḥ sa vijñeyaḥ 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: “on accomplit par la pensée, et non extérieurement, les actes qui sont prescrits.” (Colas 1988: 265).

⁴⁵¹ 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 practice the *pratyāhāra* [which is] connected with the five limbs [of *yoga*]: [when] the sages, having 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 aṅgaiḥ pañcabhir anvitam / svabhāvenendriyārtheṣu pravṛttaṃ mānasaṃ budhaiḥ // 32.56 taddoṣadarśanāt tebhyaḥ samāhṛtya balena tu / niveśanaṃ bhagavati pratyāhāra iti smṛtaḥ // 32.57*.

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]”⁴⁵². 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 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

⁴⁵² 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 *marmasthānāni* is discussed above, pp. 207-208.

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 *marmasthānāni*, 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 *bīja mantra*-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 *paramātmān* 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 *sr̥ṣṭi* 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*⁴⁵³, [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 the navel, meditates on the *bīja[mantra]* of the wind [as] having the form of a *vedi* [and] destroys completely the evil of the body by means of the smoke-coloured wind arisen from that [*bījamantra*]. [23c-25] [Then], having meditated on the *bīja[mantra]* of the fire [as] a red triangle in the lotus of the heart, he should burn the stain [of the 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 the earth (litt: of the great Indra), forming a quadrangular figure yellow-coloured, in the throat, together with the touch. [27] So, by holding [his] breath, having placed the *bīja[mantra]* of the water (litt.: of Varuṇa), round and resembling crystal, in the head, he should purify

⁴⁵³ Musical instrument.

[his] body thoroughly, from the soles of the feet to the head, with the water of immortality flowing out of that [*bījamantra*]. [28-29b]”⁴⁵⁴

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 *digbandhanam*, namely, he seals the site of worship on all sides by directing the *astramantra* towards every direction of the space; then, by uttering the *tejom mantra*, 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 wind, fire, earth and water as, respectively, a smoke-coloured *vedi* located in the navel, a red triangle located in the lotus of the heart, a yellow square located in the throat and a round crystal located in the head.

The pattern is as follows:

⁴⁵⁴ PādS, cp, 3, 21-29b: *āsīno viṣṭare śuddhe bṛsyādaṁ svastikāsane / baddhvā padmāsanaṁ vāpi tūryaghoṣe pravartite || 3.21 tiraskariṇyā catvāri niśchidraṁ chādite tataḥ / astramantreṇa kakubho baddhvā dhūmadhvajaṁ bahiḥ || 3.22 prākārāvasthitam dhyāyet tejomantreṇa mantravit / cakramudrāṁ ca khe nyasya cakramantreṇa sādhaḥ || 3.23. gopayan ittham ātmānaṁ prāṇāyāmais tribhiḥ kramāt / yuktaḥ kṛtvā yogamudrāṁ nābhikande sthitam punaḥ || 3.24 vedyākāraṁ vāyubijaṁ dhyātvā tajjena vāyunā / dhūmreṇa dehapāpmānaṁ śoṣayitvā niranvayam || 3.25 trikoṇam agnibijaṁ ca raktavarṇaṁ hṛdambuje / dhyātvā tadutthasaptārciśśikhābhiḥ kalmaṣaṁ dahet || 3.26 māhendraḥ bija vinyasya pītābhaṁ caturaśrakam / kaṇṭhe saha sparśanena stambhayed agnim utthitam || 3.27 vāyunā kumbhakenaiva vṛttaṁ sphaṭikasaṁnibham / vinyasya vāruṇaṁ bijaṁ mūrdhni tajjāmṛtāmbhasā || 3.28 kṣālayet sarvato dehamāpādataḥ lamastakam / 3.29ab.*

<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 the *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*”⁴⁵⁵, 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* 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

⁴⁵⁵ Padoux 2005: 490, in Flood (ed.) 2005.

referred to as *dhyāna* implies the exercise of the *dhāraṇā*, even if the latter term is not mentioned in the text.⁴⁵⁶

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 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 the 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 the 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

⁴⁵⁶ 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 yogasamputam / pūraṇād recanād vāyo recanād vāpi yatnataḥ || 4.8 bhavet prāṇakṛtaḥ pūṣaḥ 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 caitanyam agnibhūtaṃ samantataḥ / māhendraṣṭam bhavaṃ kaṇṭhe tatas sarveṇa dhārayet || 4.11 nivṛtṭyā 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 kuṃbho nirmaya iti kramāt || 4.14 dhāraṇāsu ca vijñeayaḥ kāryo bhāgavatair naraiḥ / nirdagdha kalmaṣas tv evaṃ dhāraṇābhiḥ kṛto yadā || 4.15 tato yogamayaṃ dhyānam ātiṣṭhed ātmaśuddhidam / 4.16ab.*

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 *sṛṣṭi*-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 the *prakṛti*, constituting his own psycho-physical organism, into his *jīva*: each gross 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 the earth into the *paramātmān* according to the order of reabsorption. He withdraws the 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] The water, [endowed with] four qualities, in the shape of a half moon, [is withdrawn] into its distinctive subtle element of taste, together with the the organs of the tongue and the anus and the subtle element of odour itself. [32-33a] Then, [being] well concentrated, [he should withdraw] the 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 the 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 the 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 the *prakṛti* [37] and the *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 the 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 the foot; thus his own body is entirely burnt from feet to head by the glitter of fire. [41c-42]⁴⁵⁷.

⁴⁵⁷ PādS, cp, 3, 29c-42: *prthivyādīni tattvāni samādhiparayā dhiyā* || 3.29cd *paramātmani saṃhṛtya pralaya-kramam āsthitaḥ* | *prthivīm pañcaguṇakām pītābhām caturaśrikām* || 3.30 *ghrāṇopasthendriyayutām tanmātrālakṣaṇe tataḥ* | *gandhe saṃhṛtya yogena gahanena vicakṣaṇaḥ* || 3.31 *rasanāpāyavindriyābhyām* [ca] *sahāpaścaturguṇāḥ* | *ardhacandrākṛtiś caitās tanmātrā lakṣaṇe rase* || 3.32 *gandham ca tanmātrātmānam tato* ‘*gniṃ tryaśrapāṭalam* | *triguṇam dṛṣṭicaraṇam srotobhyām susamāhitaḥ* | 3.33 **tanmātrālakṣaṇair etair antastanmātrayā saha* (em. P2 *tanmātrālakṣaṇe rūpe rasatanmātrayā saha*) | *saṃhared dviguṇam vāyum sparśe tanmātralakṣaṇe* || 3.34 *dhūmraṃ vṛttaṃ tvakkarābhyām rūpatanmātrayā saha* | *yuñjānas saṃhared yogi khañcaśabdaguṇam punaḥ* || 3.35 *tanmātrālakṣaṇe śabde nīlotpaladalaprabham* | *sparśam ca tanmātrātmānam* [śrutivāk] *sahitaṃ tataḥ* || 3.36 *saṃhṛtya śabdatanmātrām svānte svāntam ahaṃkṛtau* | *ahaṃkṛtiṃ buddhitattve buddhiṃ ca prakṛtau punaḥ* || 3.37 *jīve ca prakṛtiṃ jīvaṃ vāsanāvivaśaṃ tataḥ* | **susūkṣme* (em. T, P1, T2 *susūkṣmam*) *nābhicakre sve bhāskarābham avasthitaṃ* || 3.38 *suṣumnayā nāḍikayā padmasūtrasusūkṣmayā* | *uparyārohayed dehe kumbhakena nabhasvatā* || 3.39 *bhittvā ca brahmaṇo randhraṃ bahir dehād vinirgatam* | *praviśya*

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 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* *bija*[*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] the *prakṛti* and from the latter the *buddhi*, from the *buddhi* the *ahaṁkāra*, from that the *manas*; then the subtle element of sound, after that the ether, having the quality of sound, together with speech and the ear; [then] the subtle element characterized by touch, [and] the wind,

bhāskarasyāpi maṇḍalān nirgataṁ bahiḥ || 3.40 aśarīraṁ tadā jīvaṁ parasmīn brahmaṇi dhruve / sthitaṁ dhyāyet sthitaṁ tatra svadehaṁ yonijaṁ dahet || 3.41 nyastena śikhibījēna pādāgre jvalanatviṣā / pādādimūrdhaparyantaṁ dagdhe dehe nīte tataḥ || 3.42.

having the quality of touch, along with the skin and the hand; [44c-46b] then the subtle element of colour, from that the fire, having the quality of colour, together with the eye and the feet; and from that [fire] the subtle element of taste, then the 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, the 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]”⁴⁵⁸

The statement that the meditating *sādhaka* is destroying and re-creating his body following, respectively, the *pralaya*- and *śṛṣṭi*- 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 *śṛṣṭi*- 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 the *prakṛti*, which is said to be withdrawn into the *jīva* (verse 38a) and to arise again out of him (verse 44c).

⁴⁵⁸ *Ibidem*, 43-51b: *nivṛttibijam khe dhyāyet pūrṇacandrāyutopamam / tadūrdhvapīyūṣanidhau jāte pāṇḍarapaṅkaje || 3.43 smarej jīvaṁ samutpannam sakāśād brahmaṇas tadā / jīvāt pradhānam tasmāc ca buddhiṁ buddher ahaṁkṛtim || 3.44 tato manas tataś śabdatanmātrāṁ khaṁ tatas saha / vākśrutibhyāṁ śabdaguṇaṁ tanmātrāṁ sparśalakṣaṇām || 3.45 vāyūṁ sparśaguṇaṁ sārḍhaṁ tvacā hastena ca smaret / tataś ca rūpatanmātraṁ tato 'gniṁ saha cakṣuṣā || 3.46 padbhyāṁ rūpaguṇaṁ *tābhyāṁ (em. P1 tasmāt) tanmātrāṁ ca rasaṁ tataḥ / āpo rasaguṇāḥ pāyūrasanābhyāṁ sahābjaja || 3.47 gandhaṁ ca tanmātrātmānaṁ tato gandhaguṇāṁ bhuvam / sumutpannāṁ smared vidvān ghrāṇopasthayutāṁ tathā || 3.48 itthaṁ śarīram ātmīyaṁ śuddhāśuddhādibhūtajam / vicintya paṅkajaṁ buddhyā prabuddhaṁ tadvinirgataiḥ || 3.49 śātakumbhamayaiḥ kumbhaiḥ pūrṇair amṛtavāribhiḥ / snāpitaṁ śuddham anaghaṁ cintayitvā nijam vapuḥ || 3.50 ārādhane harer yogaṁ 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 456).

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 the *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 of the devotee into a body made out of *mantra*-s, hence into a divine body⁴⁵⁹.

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 *bīja-mantra*-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 the divine power. It is worth remarking that the term *bhūtaśuddhi* - often used in other texts to indicate this

⁴⁵⁹ 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 parts of the body, beginning with the head and ending with the feet, by means of the *nyāsa* [made] with the hand, according to the order of creation, maintenance and destruction. [51c-52]” (PādS, *cp*, 3, 51c-52: *dhyāyann aṣṭākṣaram mantram dvādaśākṣaram eva vā || 3.51cd sr̥ṣṭisthitilayanyāsair 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*.

ritual (or its second phase) - should not be taken to mean “purification of the elements” by reading *bhūta* as *mahābhūta* (“gross element”), but rather should be taken to mean “purification of the living being” by reading *bhūta* as “being, living being”. The term *ātmaśuddhi* (“self-purification”), adopted by both the PādS and the ParS, is undoubtedly less ambiguous and more appropriate than *bhūtaśuddhi*.

* * *

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, quadrangular 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 the breath. [22ab]”⁴⁶⁰.

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

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

⁴⁶⁰ PādS, yp, 4, 13c-22b: *pañcabhūtamaye dehe bhūteṣv eteṣu pañcasu // 4.13cd manaso dhāraṇam yat tad yuktasya ca yamādibhiḥ / dhāraṇā sā ca saṃsārasāgarottārakāraṇam // 4.14 ājānupādaparyantaṃ pṛthivīsthānam iṣyate / *pittalā (em. śrī pītalā) caturasrā ca vasudhā vajralāñchitā // 4.15 smartavyā pañcaghaṭikās tatrāropya prabhañjanam / tasyopary ūrumūlāntaṃ vāristhānam caturmukha // 4.16 ardhačandrasamākāraṃ śvetamambujalāñchitam / smartavyam aṅge śvasanam āropya daśa nāḍikāḥ // 4.17 ānābhidehamadhyāntam agnisthānam udāhṛtam / tatra sindūravarṇo ‘gnis tryaśrāṅko daśa pañca ca // 4.18 smartavyo nāḍikāḥ prāṇam kṛtvā kumbhakadhāritam / nābher upari nāsāntaṃ vāyusthānam tu tatra vai // 4.19 vedikākāravaddhūmro balavān bhūtamārutaḥ / smartavyaḥ kumbhakenaiva prāṇam āropya mārutaḥ // 4.20 ghaṭikā viṃśatis tasmād ghrāṇād brahmabilāvadhi / vyomasthānam nabhas tatra bhinnāñjanasamaprabham // 4.21 dhyāyen mārutam āropya kumbhakenaiva yatnavān / 4.22ab.*

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 *marmasthānāni*⁴⁶¹. 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 *dhya*i, or of the causative of *dhṛ*) 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 *marmasthānāni*, 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 peculiar nature of its objects. In fact, as in the case of the *ātmaśuddhi*, the practice presently discussed

⁴⁶¹ For the discussion of the practice related to the *marmasthānāni*, see above, pp. 212ff.

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 gross elements, are the “iconographically stylized and mythicized”⁴⁶² 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 the 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 the 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].”⁴⁶³

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

⁴⁶² Oberhammer 1977: 220. See also, for a general discussion about *dhāraṇā*, *Ibidem*: 217ff.

⁴⁶³ PādS, yp, 4, 22c-24: *viśvam bharāṃśe dehasya caturbāhum alaṃkṛtam // 4.22cd aniruddhaṃ hariṃ yogī yajeta bhavamuktaye / *abamśe 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: “on conduit le ‘Vent’ (auquel on associe une syllabe particulière pour chaque Manifestation) dans une zone spécifique du corps à laquelle correspond un Élément; on médite sur la Manifestation et on la ‘fixe’.” (Colas 1988: 267-268). 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*).

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
Śaṅkarṣaṇa	air	vedi	smoke-colour	chest (navel-nose)
Vāsudeva	ether		eye-ointment	nose-brahmarandhra

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 (*mūrtyutpatti*), 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 turn⁴⁶⁴. 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 the ritual worship.

The progressive distance, so to speak, of the *vyūha* Vāsudeva, then of Śaṅkarṣaṇa, Pradyumna and Aniruddha, from the *para* form of the Lord is consonant with their respective association with the elements, from the most gross, the earth, corresponding to Aniruddha, to the most subtle, the ether, corresponding to Vāsudeva⁴⁶⁵. Accordingly, the order in which the *yogin* practises the *dhāraṇā* on the

⁴⁶⁴ 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 Śaṅkarṣaṇa, from the latter Pradyumna [and] from Pradyumna Aniruddha. All these have four arms. [18]" *sa vāsudevo bhagavān sṛṣṭisthityantamuktidaḥ / ātmānaṃ sa dvidhā cakre punaḥ kenā 'pi hetunā || 2.16 tayoṛ eko vāsudevaḥ śuddhasphaṭikasannibhaḥ / nārāyaṇo dvitīyas tu nīlāmbudasamaprabhaḥ || 2.17 saṅkarṣaṇo vāsudevāt tasmāt pradyumnasaṃjñītaḥ / pradyumnād aniruddho 'bhūt sarva ete caturbhujaḥ || 2.18.*

⁴⁶⁵ 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,

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 the earth, then those of the water, the fire, the air and the 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 considered to act as the powers (*śakti*-s) dominating the *bhūteśvara*-s⁴⁶⁶. 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

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.

⁴⁶⁶ See Rastelli 1999: 213-214 and JS, 10, 21c-22: *bhūteśvarāṇāṃ pañcānāṃ paratvena kramāt sthitāḥ || 10.21cd aniruddhādayaḥ pañca satyapūrvāḥ puroditāḥ / śaktitvena ca vartante taiś ca tāt vyāharet kramāt || 10.22.*

placed on specific parts of the body, each of which is regarded as the dwelling place of one of the five elements⁴⁶⁷.

Therefore, the ritual of self-purification 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 ritual⁴⁶⁸.

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, the *jñānayoga*

⁴⁶⁷ See again Rastelli 1999: 214, note 930 and *Ibidem*: 239ff.

⁴⁶⁸ For a discussion of this ritual see below, pp. 251ff.

had been defined as “the constant directing of the mind towards the best object”⁴⁶⁹, that is to say the meditation on God, which is supposed to grant the 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*⁴⁷⁰ 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*⁴⁷¹. But, whereas the text gives a description of the experience of *samādhi*⁴⁷², 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 the *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 palate, [1] not bringing into contact the teeth with the 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

⁴⁶⁹ PādS, *yp*, 1, 5ab: *yat tu cittasya satataṃ arthe śreyasi bandhanam* /1.5ab.

⁴⁷⁰ See PādS, *yp*, 5, 17-20b quoted and discussed below, pp. 248ff.

⁴⁷¹ 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 p. 163ff; as regards the components of *jñānayoga* see p. 166.

⁴⁷² See again PādS, *yp*, 5, 17-20b quoted and discussed below, pp. 248ff.

yogin who, for the space of three hours only, shall meditate on Vāsudeva by holding the breath. [4]”⁴⁷³.

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 taddhyānaṃ ... kaivalyaphaladaṃ*); 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*⁴⁷⁴.

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

⁴⁷³ PādS, yp, 5, 1-4: *badhvā yogāsanam pūrvam hr̥ddeṣe racitāñjaliḥ / nāsāgranyastanayano jihvām kṛtvā ca tālunī* (em. *tālunī*) // 5.1 *dantair dantānasaspr̥śya ūrdhvakāyaḥ samāhitaḥ / samhared indriyagrāmaṃ tato budhyā viśuddhayā* // 5.2 *cintanam vāsudevasya parasya paramātmanah / sarūpasyāpy arūpasya svahṛdamburūhāsane* // 5.3 *yat taddhyānaṃ praśamsanti kaivalyaphaladaṃ sadā // yāmamātraṃ vāsudevaṃ cintayet kumbhakena yaḥ / saptajanmakṛtaṃ pāpaṃ tasya naśyati yoginaḥ* // 5.4.

⁴⁷⁴ It is worth remarking that also in the description of the *mūṛtyutpatti* 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 śāśvat tad viṣṇoḥ paramaṃ padam* // 2.12cd).

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]⁴⁷⁵.

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*, 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.”⁴⁷⁶ The parts of the body mentioned in the PādS and in the *Brahma Upaniṣad* respectively are different, but the system of correspondences is the same. In the *Brahma Upaniṣad* the above-quoted passage has to be correlated with another passage, in 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

⁴⁷⁵ PādS, yp, 5, 5-8b: *nābhikandāt samārabhya yāvad dhṛdayagocaram // 5.5 jāgradvṛttiṃ vijānīyāt kaṇṭhasthaṃ *svapnam uttamam* (em. śrī svapnavartanam) / *suṣuptaṃ tālumadhyasthaṃ turyaṃ bhrūmadhyasamsthitaṃ // 5.6 turyātitaṃ paraṃ brahma brahmarandhre tu lakṣayet / jāgradvṛttaiḥ samārabhya yāvad brahmabilāntaram // 5.7 tatrodayaṃ turīyaṃ syāt turyānte viṣṇur ucyate / 5.8ab.*

⁴⁷⁶ *Brahma Upaniṣad*, III: *netrasthaṃ jāgrataṃ vidyātkaṇṭhe svapnaṃ vinirdiśet / suṣuptaṃ hṛdayasthaṃ tu turīyaṃ mūrghni samsthitaṃ //*, in Schrader (ed.) 1912: 90.

sleep as Rudra, in the fourth [state] as the Imperishable.”⁴⁷⁷. These two passages of the *Brahma Upaniṣad* - 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 *Brahma Upaniṣad*, whose date of composition is still uncertain⁴⁷⁸; but, as was the case for the text of the *Brahma Upaniṣad*, 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 the heart, having four arms, bearing the conch-shell, the discus and the club. They, whose organs of sense have been restrained, visualize [Him] in these regions: in the *brahmarandhra*, in the middle of the eye-brows, in the navel-*cakra*, into the throat cavity, on the tip of the tongue and in the middle of the palate. Having consumed the *karman* done in the former births, they reach the eternal one. [45-47]”⁴⁷⁹.

⁴⁷⁷ *Ibidem*, II: *athāśya puruṣasya catvāri sthānāni bhavanti nābhīrhrdayaṃ kaṇṭhaṃ mūrdheti / tatra catuspādaṃ brahma vibhāti, [jāgaritaṃ svapnaṃ suṣuptaṃ turīyamiti,] jāgarite brahmā svapne viṣṇuḥ suṣupti rudrasturīyamakṣaram /*, in Schrader (ed.) 1912: 81-82.

⁴⁷⁸ On the *saṃnyāsa upaniṣad*-s see Degraes-Fahd 1989; on the *Brahma Upaniṣad* in particular and on the problem of the date of its composition see *Ibidem*: 215ff.

⁴⁷⁹ PādS, *jp*, 6, 45-47: *jyotir maṇḍalamadhyasthaṃ rukmābhaṃ puruṣaṃ param / hrītpadmakarnīkārūḍhaṃ śaṅkhacakraḡadādharam || 6.45 caturbhujāṃ bhāvayanti sthāneṣv eteṣu yoginaḥ / brahmarandhre bhruvor madhye nābhīcakre galāvate || 6.46 jihvāgre tālūmadhye ca bhāvayanto yatendriyāḥ / pūrvajanmakṛtaṃ karma dagdhvā yānti sanātanaṃ || 6.47.*

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

PādS, <i>yp</i> , 5, 5-8b	PādS, <i>jp</i> , 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* extract⁴⁸⁰, where it is revealed that the system of correspondences between states of consciousness and regions of the body have 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 *jagrāt* 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* 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

⁴⁸⁰ See above, p. 241 and note 475.

consciousness to the other⁴⁸¹. 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 *turiya* and then the *turiyātīta* 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 absolutely pure ether⁴⁸²; indeed he should meditate on Viṣṇu [as] eternally manifest, having the splendour of ten million suns, dwelling in the lotus of the 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]”⁴⁸³ The epithet *viśvarūpin* indicates the potential of the Lord for assuming every

⁴⁸¹ 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 *Mṛgendratāntra*.

⁴⁸² 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: *vyomāṁṣe paramātmānaṁ vāsudevaṁ samarcayet*).

⁴⁸³ PādS, *yp*, 5, 8c-11: *dhyāyec caivaṁ samāyuktaḥ vyomni cātyantanirmale // 5.8cd sūryakoṭīdyutidharaṁ nityoditam adhokṣajam / hṛdayāmburuhāsinam dhyāyed vā viśvarūpiṇam // 5.9 anekākārakhacitaṁ *anekasadanānvitam (śrī. ma. anekavadanānvitam) /*

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 the 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]”⁴⁸⁴

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?”⁴⁸⁵ 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 of the Supreme *ātman* is endowed with a thousand heads and so on. [38cd] The *sakalanīṣkala* form appears like a mass of splendour. The primeval form, consisting of being, consciousness and bliss, is called *niṣkala*. [39]”⁴⁸⁶ This explanation of the forms of God “shining within the heart of the *yogin*-s”⁴⁸⁷, 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,

anekabhujasaṃyuktam anekāyudhamanḍitam // 5.10 nānārūpadharam devaṃ śāntam ugram udāyudham / anekanayanākīrṇaṃ sūryakoṭisamaprabham // 5.11.

⁴⁸⁴ PādS, *yp*, 5, 15-16ab: *viśvarūpasya devasya rūpaṃ yat kiṃcid eva hi / sthaviyaḥ sūkṣmaṃ anyad vā paśyan hṛdayapaṅkaje // 5.15 dhyāyato yogino vastu sāksād eva prakāśate / 5.16ab.*

⁴⁸⁵ PādS, *jp*, 6, 33ab: *vastu sāksātkṛtaṃ kīdṛg lakṣaṇaṃ tasya kīdṛśam / 6.33ab.*

⁴⁸⁶ *Ibidem*, 37-39: *sthūlaṃ sūkṣmaṃ paraṃ tasya trividhaṃ rūpaṃ īritam / sthūlaṃ tatsakalaṃ jñeyaṃ sūkṣmaṃ sakalanīṣkalam // 6.37 paraṃ niṣkalam eva syād rūpaṃ kamalasambhava / rūpaṃ sahasraśīrṣādi sakalaṃ paramātmanaḥ // 6.38 tejaḥ puñjam ivābhāti rūpaṃ sakalanīṣkalam / saccidānandarūpādirūpaṃ niṣkalasaṃjñitam // 6.39.*

⁴⁸⁷ PādS, *jp*, 6, 36cd: *...cakāstyasya hṛdaye yoginah...*

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 temples⁴⁸⁸. The subtle (*sūkṣma/sakalanīṣkala*) 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 organ of sense, and thus borders on the abstract quality which distinguishes the *nīṣkala* form. Finally, the supreme (*para/nīṣkala*) 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), the eternally manifest (*nityodita*, verse 9b) aspect of God, which is beyond any form.

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”⁴⁸⁹, 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

⁴⁸⁸ 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 anekāyudhamanḍitam* used in the *yp* (verse 10cd) occurs in the *kp* too, as *anekabhujasaṃyuktam anekāyudhabhūṣitam* (16.22ab).

⁴⁸⁹ PādS, *jp*, 7, 5a: *vairāgyaṃ putradāreṣu*.

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 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 the 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 an inartificial 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. [18]”⁴⁹⁰. 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 “Bestaendigkeit der Rezeptivitaet”⁴⁹¹, the constancy of receptivity which, while preparing the occurrence of *samādhi*, is then fully achieved only when the *yogin* is firmly absorbed in it⁴⁹². 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,

⁴⁹⁰ PādS, yp, 5, 12-14, 18bcd: *dhāyato yoginaḥ sarvaṃ *yato (śrī. mano) 'jñānaṃ vinaśyati / hr̥tpuṇḍarikamadhyasthaṃ caitanyaṃ jyotir avyayam // 5.12 kadambamukulākāraṃ turyāntān maṇḍalāt param / anantaṃ ānandamayaṃ cinmayaṃ bhāsvaraṃ vibhum // 5.13 nivāṭadīpasadṛśaṃ akṛtrimamaṇiprabham / dhyāyato yoginaḥ tasya muktiḥ karatale sthitā // 5.14. ... tad iti dhyānaṃ āsthitaḥ / sthāṇubhūto dṛḍhaḥ śāśvad viśayān nāvabudhyate // 5.18bcd.*

⁴⁹¹ For Oberhammer’s discussion of the concept of “Bestaendigkeit der Rezeptivitaet”, see Oberhammer 1977: 137-138.

⁴⁹² For a discussion of a few definitions - contained in Pāñcarātric texts - of *samādhi* as “a continuous, persistent, steady state...” see Rastelli 2009: 305.

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]”⁴⁹³. 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 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 omnipresence⁴⁹⁴, an experience which is condensed in the formula “*aham eva paraṁ brahma*” (verse 18a), the text actually means that the *yogin* absorbed in

⁴⁹³ PādS, yp, 5, 17-18a: *jīvātmanah parasyāpi yad aikyam ubhayor api / samādhiḥ satu vijñeyah sādharthānām prasādhakah // 5.17 aham eva paraṁ brahma ... / 5.18a.*

⁴⁹⁴ See the verses quoted above in note 490: *hṛtpuṇḍarikamadhyastham caitanyam jyotir avyayam // 5.12cd ... anantam ānandamayaṁ cinmayaṁ bhāsvaram vibhum // 5.13cd.*

samādhi attains the state of *tanmayatva*⁴⁹⁵. 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 God⁴⁹⁶. When the *yogin* is deeply engrossed in the object he is meditating upon, he becomes unaware of anything else, including his own self; 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”⁴⁹⁷. 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 shows⁴⁹⁸, 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

⁴⁹⁵ In her article “Perceiving God and Becoming Like Him: Yogic Perception and its Implications in the Viṣṇuitic 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).

⁴⁹⁶ 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: *hṛtpuṇḍarīkamadhyasthaṃ smaran brahma sanātanam // 24cd ...tanmayaṃ ca svacaitanyaṃ kṛtvā // 25cd*). For the discussion of this meditative practice, see below, pp. 252ff.

⁴⁹⁷ PādS, *yp*, 5, 16ab: *dhyāyato yogino vastu sāṅśād eva prakāśate / 5.16ab*.

⁴⁹⁸ See Rastelli 2009: 312-315.

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]”⁴⁹⁹ The verb *praliyate* (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 only after death. The hint at *Vaikuṇṭha*⁵⁰⁰ - 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 hand⁵⁰¹.

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,

⁴⁹⁹ PādS, yp, 5, 19-20b: *yathā bāhyajalaṃ vārāṃ praviṣṭaṃ niścalaṃ nidhim / calasvabhāvaṃ tyajati tathā jīvaḥ praliyate // 5.19 paramātmāni vaikuṇṭhe samādhisthasya yoginaḥ / 5.20ab.*

⁵⁰⁰ *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 *paramātman*, i.e. into Viṣṇu, the God of *Vaikuṇṭha*; in the second case, it would mean that the soul merges into the *paramātman* and, as a *mukta*, will dwell forever in *Vaikuṇṭha*, the abode of the Lord.

⁵⁰¹ See PādS, yp, 5, 14d: *muktiḥ karatale sthitā*.

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.

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 the 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 the body, thinking of the eternal *brahman* which is within the lotus of the 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 the *brahman*]. [Then], he should burn with the tongues of that fire the 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 the *brahman* and shall no more undergo transmigration in this world. [28]”⁵⁰².

The frame of mind of he who is eligible to perform this meditative practice is “the desire for the highest reality”⁵⁰³, that is to say the longing for the 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 transmigration⁵⁰⁴.

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*⁵⁰⁵) 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]” (*parayātmadhiyā*, verse 21d), it is about the *para* Vāsudeva.

⁵⁰² PādS, yp, 5, 20c-28: *acirāt parame tatve hy abhilāṣā pravartate // 5.20cd tam upāyaṃ pravakṣyāmi śrūyatām kamalāsana / dvādaśākṣaramadhyasya parayātmadhiyā harim // 5.21 *asūrya (em. śrī. abhyarcya) bhūmau likhite cakrapadme sulakṣaṇe / tasyopari suvistīrṇe samāśinaḥ kuśāsane // 5.22 badhvā padmāsanam yogī site pakṣe tathottare / ayane śvasanam pūrvam dhārayitvā yathāpuram // 5.23 dehamadhyasthitam vahnim dīpayitvā samujvalam / hṛtpuṇḍarikamadhyastham smaran brahma sanātanam // 5.24 vidyutsahasrasaṃkāśam yugānta *anila (em. śrī. anala) saṃnibham / tanmayaṃ ca svacaitanyaṃ kṛtvā tadvahniraśmibhiḥ // 5.25 bhūtadeham dahet kṛtsnam dagdhvā mantrasvarūpadṛk / muktāṇḍa iva pakṣiśa āśanam cintayec chanaiḥ // 5.26 śanaiḥ pariṇatām mantratanuṃ tejomayim sadā / cinmayim sarvagām śabdasvarūpām bhāvayann api // 5.27 śanaiḥ śanair asthirām ca vinivārya tataḥ svayam / brahma sampadyate yogī na bhūyaḥ saṃsared iha // 5.28.*

⁵⁰³ *Ibidem*, 20cd: *parame tattve abhilāṣā*.

⁵⁰⁴ *Ibidem*, 28d: *yogī na bhūyaḥ saṃsared iha*.

⁵⁰⁵ The *cakrapadmamaṇḍala* or *cakrābjamaṇḍala* 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 *dikṣā* ceremony and is regarded as particularly important and auspicious. It is mentioned also in other Pāñcarātric sources (see TAK II 2004: 222).

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 arising of a body made out of *mantra*, enabling the *yogin* to reach the *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 based⁵⁰⁶.

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-Borek⁵⁰⁷, 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*.

⁵⁰⁶ The parallel between these two passages of SS and PādS was first remarked by Rastelli (see Rastelli 2009: 309, note 34).

⁵⁰⁷ 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 Sātvatasamhitā and Commentaries. A Contribution to the Problem of Initiation in Pāñcarātra Tradition*.

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 the 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 water, according to the rule, in due succession, in a pot or in the water. [449-450b] With the purpose of the abolition of all the faults and for the atonement, he should recite [it] eleven thousand times, or as was said before, according to his ability. [450c-451b]”⁵⁰⁸

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 the 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 the whole body made out of the [five] elements. Being now disjoined from it (i.e. from the 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 the *brahman*. [456]”⁵⁰⁹

⁵⁰⁸ SS, 17, 448-451b: *atha kāmopabhogāt tu viratasya ca mantriṇaḥ / mokṣadam sampradāyaṃ ca kathayiṣye yathārthataḥ || 17.448 kṛtvā yāgavaram bhūyaḥ prasannenāntarātmanā / pūrvoktaṃ tu yajet kālāṃ tatra mantravaram kramāt || 17.449 tarpayitvā vidhānena kuṇḍe vā ’tha jale ’mbhasā / sarvadoṣanivṛttyartham prāyaścittārtham eva ca || 17.450 japed ayutam ekaṃ tu prāg uktaṃ vā svaśaktiḥ || 17.451ab.*

⁵⁰⁹ 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

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

PādS, yp, 5, 24c-28	SS, 17, 451c-456
<p><i>hr̥tpuṇḍarīkamadhyasthaṃ smaran</i> <i>brahma sanātanam</i> // 5.24cd <i>vidyutsahasrasaṃkāśaṃ</i> <i>yugānta</i> <i>*anila</i> (em. <i>śrī anala</i>) <i>saṃnibham</i> / <i>tanmayam ca svacaitanyam kṛtvā</i> <i>tadvahniraśmibhiḥ</i> // 5.25 <i>bhūtadehaṃ dahet kṛtsnaṃ</i> <i>dagdhvā mantrasvarūpadṛk</i> / <i>muktāṇḍa iva pakṣīśa āsīnaṃ</i> <i>cintayec chanaiḥ</i> // 5.26 <i>śanaiḥ pariṇatām mantratanuṃ</i> <i>tejomayīm sadā</i> / <i>cinmayīm sarvagām śabdasvarūpām</i> <i>bhāvayann api</i> // 5.27 <i>śanaiḥ śanair asthirām ca</i> <i>vinivārya tataḥ svayam</i> / <i>brahma sampadyate yogī</i> <i>na bhūyaḥ saṃsared iha</i> // 5.28</p>	<p><i>hr̥tpuṇḍarīkamadhye 'tha smaren</i> <i>mantram samāhitaḥ</i> // 17.451cd <i>romakūpagaṇaiḥ</i> <i>sarvair</i> <i>atnajvālāśatāvṛtam</i> / <i>tanmayam ca svacaitanyam kṛtvā</i> <i>tadvahniraśmibhiḥ</i> // 17.452 <i>bhūtadehaṃ dahet kṛtsnaṃ</i> <i>tadviyuktaś ca sāmpratam</i> / <i>mārtaṇḍa iva pakṣīśa āste</i> <i>mantrasvarūpadhṛk</i> // 17.453 <i>atha mantrākṛtiṃ svām vai dhyāyet</i> <i>pariṇatām śanaiḥ</i> / <i>tejogolakasaṃkāśaṃ</i> <i>sarvāṅgāvayavojjhitam</i> // 17.454 <i>tattejogolakaṃ paścād</i> <i>bṛhatparimitam ca yat</i> / <i>sarvagām śabdarūpam ca</i> <i>bhāvarūpam tu cinmayam</i> // 17.455 <i>tasmād apy abhimānaṃ tu hy</i> <i>asmitākhyam śanaiḥ śanaiḥ</i> / <i>vinivārya yathā śaśvad brahma</i> <i>sampadyate svayam</i> // 17.456</p>

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 heart, spreading a flaming light from the whole body (according to verses 451c-452b). By reading the

the *siddhi*-s. [457]" *ity evaṃ vaibhavīyasya nṛsimhasya mahātmanaḥ* / *ārādhanaṃ ca saṃkṣepād uktaṃ siddhisamanvitam* // 17.457.

PādS in the light of the SS, it is thus clear that the *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 PādS⁵¹⁰, should be understood as the fire of the *brahman* that radiates in the central part of the body from the lotus of the heart. Due to the fact that here the *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*⁵¹¹. 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*⁵¹².

⁵¹⁰ See PādS, yp, 5, 24ab: *dehamadhyasthitam vahnim dīpayitvā samujvalam* / 5.24ab.

⁵¹¹ See verse 452c of the SS and 25c of the PādS: *tanmayam ca svacaitanyam kṛtvā*.

⁵¹² See verses 452d-453a of the SS and 25d-26a of the PādS.

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 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 *mārtāṇḍa* (verse 453c) - which is related to Garuḍa insofar as the latter is associated with the Sun⁵¹³ - 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 light⁵¹⁴, of consciousness⁵¹⁵, it is all-pervading⁵¹⁶ and, of course, it is of the same nature of the *mantra*⁵¹⁷. According to both texts, with this *mantra*-body, which is nothing but his immortal soul, the *sādhaka* reaches the *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 superhuman-magical powers exerted by the *sādhaka* in order to achieve manifold

⁵¹³ 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, 348c).

⁵¹⁴ See verse 27b of the PādS and 454c of the SS.

⁵¹⁵ See verse 27c of the PādS and 455d of the SS.

⁵¹⁶ See verse 27c of the PādS and 455c of the SS.

⁵¹⁷ See verse 27d of the PādS and 455c of the SS.

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 beings are subdued by his will. [24] ... So through these eight [powers] these men spend their time according to [their] desire. [25]”⁵¹⁸ 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]”⁵¹⁹ 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*⁵²⁰ - to whose deity is directed the meditation taught in the *yp*

⁵¹⁸ PādS, *jp*, 8, 24, 25cd: *āhāreṣu vihāreṣu yathākāmaṃ pravartate | saṃkalpenaiva bhūtāni vaśyāni kamalāsana || 8.24 ... ebhir aṣṭabhir evaite viharanti yathepsitam || 8.25cd.*

⁵¹⁹ PādS, *cp*, 24, 87ab: *kāmopabhogavaimukhyaṃ mantriṇaḥ kāryaṃ ucyate | 24.87ab.*

⁵²⁰ This is the most important *mantra* in the PādS. During the *mantropadeśa* (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 dṛgbandhaṃ darśayec cakramaṇḍalam || 2.60cd śiṣyeṇa sahito vedyāṃ dhyāyen nārāyaṇaṃ guruḥ | dhyātvā ca dakṣiṇe karṇe śiṣyasya praṇavānvitam || 2.61 mantraṃ dadyād ṛṣicchandaivataṃ cāṅgam eva ca | dvādaśākṣaramādaḥ tu paścād aṣṭākṣarātmakam || 2.62 mūrtimantraṃ ca tadānu samadhyāpya yathāvidhi | 2.63ab*). As for its place in the text of the PādS, the *dvādaśākṣaramantra* is the first one

- 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 *mantratānu* (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*⁵²¹, 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,

treated by the author(s) of the work in the last, large portion of the *cp* devoted to *mantra*-s (chapters 23-32).

⁵²¹ See PādS, *cp*, 24, 97-102b, quoted and commented below, pp. 262ff.

[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]”⁵²².

The man who decides to perform this ritual is “one who is desiring liberation” (*mumukṣamāṇa*, 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 succession⁵²³, 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.

⁵²² PādS, *cp*, 24, 93-96b: *brahmacaryaparo bhūtvā kuśaśāyī jitendriyaḥ / mumukṣamāṇas tanmantram lakṣajāpena siddhyati || 24.93 yuñjīta yogavidhinā hṛdayāmburuhāsane / karṇikāyāṃ sukhāsīnaṃ śuddhasphaṭikavarcasam || 24.94 caturbhujamudārāṅgaṃ jyotirmaṇḍalamadhyagam / aṅguṣṭhamātraṃ puruṣaṃ dhyātvā bhogair yathākramam || 24.95 abhyarcayen nirmalena manasā susamāhitaḥ / 24.96ab.*

⁵²³ See *Ibidem*, 95d-96a: *bhogair yathākramam abhyarcayet.*

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 passages⁵²⁴:

PādS, cp, 24, 96c-105b	JS, 33, 37c-43, 57-59
<p>yogābhyāsabalenaiva guṇotkarṣaḥ prajāyate 24.96cd candrārkaṅnimayaṃ <i>bījaṃ</i> ravimaṇḍalasaṃnibham /</p> <p>tataḥ sūkṣmataraṃ *bimbaṃ (em. binduṃ) rājamudgasamaprabham 24.97</p> <p>taṃ sarvamantrānākramya sthitaṃ vidyādvicakṣaṇaḥ / tatas tu rājikābījapramāṇaṃ cintayet kramāt 24.98 *utpādakamathānyābhir (em. utpādakam athāsyāpi) yasyānte *nāda (em. nādam) āśritaḥ / taṃ viliya samutpannam aśvavālapramāṇakam 24.99</p> <p>yasya gacchati tadvyomni vyoma cāgacchate hr̥di / tato vicintayet sūkṣmam aśvavālapramāṇakam 24.100 brahmanāḍīmanenāśu paśyati dhyānasevanāt / tato 'ṅgaromamātraṃ tu bījajālaṃ samantataḥ 24.101 dhyāyen niyamam āsthāya brahmanāḍīprakāśakam / 24.102ab</p>	<p>eva abhyasyamānasya guṇotkarṣaḥ prajāyate 33.37cd candrārkaṅnimayaṃ <i>bimbaṃ</i> ravimaṇḍalasaṃnibham / <i>śuklarūpadharaṃ</i> <i>cāpi</i> guṇotkarṣapradāyakam 33.38 tataḥ sūkṣmataraṃ binduṃ rājamudgasamaprabham /</p> <p>taṃ vidyāt sarvamantrāṇām ūrdhvam ākramya tiṣṭhati 33.39 tatas tu rājakābījapramāṇaṃ cintayet kramāt /</p> <p>utpādakam athāsyāpi yasyānte nādam āśritaḥ 33.40 taṃ viliya samutpannam aśvavālapramāṇakam / yas sadā gacchati vyomni manas cāgacchate hr̥di 33.41 tato vicintayet sūkṣmaṃ śirovālapramāṇakam / brahmanāḍīmanenāśu paśyanti dhyānasecanāt 33.42 tato 'ṅgaromamātraṃ tu bisavālasamaṃ tataḥ / dhyāyen niyamam āsthāya brahmanāḍīprakāśakam 33.43</p>
<p>evaṃ dhyāyann imaṃ piṇḍaṃ paripakvaṃ parityajet 24.102cd parijñāya purā piṇḍaṃ</p>	<p>evaṃ āsthāya niyamaṃ piṇḍavattvaṃ parityajet / parijñāya purā piṇḍaṃ</p>

⁵²⁴ 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.

<p><i>pākalakṣaṇam uttamam / *<i>niruddhasandhimātram</i> (em. <i>niruddhaṃ saṃdhimārgaṃ) ca kṛtvā dehasamīraṇam 24.103 muktvā tadbrahmarandhreṇa utkrāntikaraṇena ca / dhyātvā parityajed dehaṃ nityābhyāsarato yadi 24.104 sa brahma param abhyeti vāsudevākhyam avyayam / 24.105ab</i></i></p>	<p><i>pākalakṣaṇam uttamam 33.57 niruddhaṃ saṃdhimārgaṃ tu kṛtvā dehasamīraṇam / muktvā sadbhramarandhreṇotkrāntikaraṇena tu 33.58 dhyātvā parityajed dehaṃ nityābhyāsarato yadi / sa brahmaparam abhyeti vāsudevākhyam avyayam 33.59</i></p>
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The first of the two extracts of the JS (33, 37c-43) occurs within the treatment of the meditation on Viṣṇu in His three forms, namely *sakala* (having limbs), *niṣkala* (devoid of limbs) and *para* (supreme). In each of these three forms, 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 (*vyomaṇ*)⁵²⁵. These three types of meditation, each of which is threefold, 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*⁵²⁶.

⁵²⁵ See JS, 33, 32-33b: *ucyate ca tato bhūyas trividhaṃ yoginām hitam / sakalaṃ niṣkalaṃ viṣṇuṃ tṛtīyaṃ 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.

⁵²⁶ As Rastelli observes: “Um welchen konkreten *mantra* es sich hier handeln koennte, bleibt im Text allerdings ungesagt.” (Rastelli 1999: 349).

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 (*ariṣṭāni*), 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 *paramātmān* (this process is described in JS, 33, 75-79).

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 the 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 the thought towards [a *bindu*] having the size of a seed of sinapis. [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 the body and having let loose the vital air of the body through the *brahmarandhra*, having meditated [like this], he should forsake the 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]”.⁵²⁷

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 age⁵²⁸, is ready for death⁵²⁹. 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*, vanifying its power to fruit; as underscored in the concluding verses of this passage : “as seeds roasted by fire do not

⁵²⁷ 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*).

⁵²⁸ See PādS, cp, 24, 103ab: *piṇḍaṃ pākalaḥṣaṇam*.

⁵²⁹ 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, he who seeks final beatitude should be wholly devoted to *japa* and meditation. [7c-8b]” (PādS, yp, 3, 36: *aṅguṣṭhādi svāvayavasphuraṇādarśanair api / ariṣṭair jīvitasyāpi jānīyāt kṣayamātmanah // 3.36 jātvā yateta kaivalyaprāptaye yogavittamaḥ /* and PādS, yp, 4, 7c-8b: *evamādiṇy 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.

grow again, likewise the individual soul is not born again [107]”⁵³⁰. 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 performance of this last ritual, namely, the attainment of old age and the awareness of living one’s own last incarnation. If a man who fulfils these conditions is inclined to bring this ritual to its ultimate conclusion⁵³¹, 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”⁵³² and the soul of the *sādhaka* will reach the highest abode, which is difficult, actually impossible, to be attained within the phenomenal world of the *prakṛti*⁵³³.

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 sun⁵³⁴; 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

⁵³⁰ PādS, cp, 24, 107: *agnidagdhāni bījāni na rohanti yathā punaḥ / tadvanna jāyate bhūyo jīvātmā kamalāsana || 24.107.*

⁵³¹ See *Ibidem*, 104d: *nityābhyāsarato yadi.*

⁵³² *Ibidem*, 96cd: *guṇotkarṣaḥ prajāyate.*

⁵³³ See also PādS, jp, 7, 66cd: *paramaṃ sthānaṃ prakṛtidurlabham.*

⁵³⁴ 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).

through the *brahmarandhra*. In order to funnel the vital breath in the *brahmanāḍī*, the *sādhaka* has to block all the *saṁdhi*-s⁵³⁵, 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 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 emancipation⁵³⁶.

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 *ariṣṭāni*, 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 abode⁵³⁷. 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”⁵³⁸ 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 he

⁵³⁵ For details about the *saṁdhi*-s, see Rastelli 1999: 358, note 1601.

⁵³⁶ 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.

⁵³⁷ As Rastelli observes, the result of this meditative practice is: “...die Beherrschung und Kontrolle ueber den letzten Gang aus dieser Welt, mittels dessen das letzte Ziel, die Emanzipation, aus eigener Kraft, ohne fremde Hilfe, erlangt wird.” (Rastelli 1999: 366).

⁵³⁸ PādS, *yp*, 5, 23bc: ... *site pakṣe tathottare ayane*....

who decides to put an end to his 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 ritual⁵³⁹ and give the same instruction about how to bring this ritual to its ultimate conclusion⁵⁴⁰ 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*⁵⁴¹, a Śaiva *tantra* of the Trika. The yogic suicide, called *utkrānti*⁵⁴², is taught in this text as a practice suitable for the *yogin* who has arrived at a complete disregard for, or rather disgust with wordly 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.”⁵⁴³ According to Vasudeva, the method for forsaking the body, taught by the MVUT, may be synthetized 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.”⁵⁴⁴

⁵³⁹ See JS, 33, 57cd and PādS, cp, 24, 103ab.

⁵⁴⁰ See JS, 33, 58-59 and PādS, cp, 24, 103c-105b.

⁵⁴¹ 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.

⁵⁴² For the occurrence of this term and of the related practice in other tantric sources, see TAK I 2000: 226.

⁵⁴³ Vasudeva 2004: 442.

⁵⁴⁴ *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 afore-mentioned 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.”⁵⁴⁵

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”⁵⁴⁶, recalls that related to the *brahman/mantra* “similar to the fire of the end of the world”⁵⁴⁷, 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

⁵⁴⁵ MVUT, 17, 25-28, Engl trans. by Vasudeva in Vasudeva 2004: 439. Sanskrit text critically ed. by Vasudeva in Vasudeva 2004:137-138: *sarvamapyathavā bhogaṃ manyamāno virūpakam / svaśarīraṃ parityajya śāśvataṃ padamṛcchati //25// tadā pūrvoditaṃ nyāsaṃ kālānālasamaprabham / viparītavidhānena kuryātskṛkchindiyuggatam //26// āgneyiṃ dhāraṇāṃ kṛtvā sarvamarmapratāpinim / pūryedvāyunā dehamaṅguṣṭhānmastakāntikam //27// tamutkṛṣya tato 'ṅguṣṭhādbrahmarandhrāntamānayet / chedayetsarvamarmāṇi mantreṇānena yogavit //28//.*

⁵⁴⁶ MVUT, 17, 26b: *kālānālasamaprabham*.

⁵⁴⁷ PādS, *yp*, 5, 25b: *yugāntānālasamṇibham*.

“whatever object one contemplates wherever, one should consider it to be everywhere.”⁵⁴⁸ 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...”⁵⁴⁹ This experience corresponds, *mutatis mutandis*, to the burning of the body spoken of in the *yp* of the PādS⁵⁵⁰.

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 *marmans* 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 desctructive power of the mantra called the ‘Razor of the Night which is Death’”⁵⁵¹ 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.”⁵⁵²

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

⁵⁴⁸ MVUT, 17, 14cd, Engl trans. by Vasudeva in Vasudeva 2004: 410. Sanskrit text in *Ibidem*:134: *yadyatra cintayeddravyaṃ tattatsarvagataṃ smaret / 14cd*.

⁵⁴⁹ Vasudeva 2004: 412.

⁵⁵⁰ See PādS, *yp*, 5, 24-26a.

⁵⁵¹ *Ibidem*: 440.

⁵⁵² MVUT, 17, 30ab, 32, Engl trans. by Vasudeva in Vasudeva 2004: 440. Sanskrit text in *Ibidem*: 139: *ityeṣā kathitā kālarātrimarnikṛntanī / 30ab ... nipīḍya taṃ tatastatra bindunādādicintakaḥ / vegādutkṛṣya tatrasthaṃ kālarātrīyā visarjayet //32//*.

nāda, holds the vital air by blocking its ways out through the junctures of the body and, then, lets it loose through the *brahmarandhra*⁵⁵³.

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 *jiva* 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, compared to the MVUT, the PādS - as well as the mentioned

⁵⁵³ See PādS, *cp*, 24, 103c-104a.

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 sources, is not particularly emphasized in the PādS and its practice 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 Reality⁵⁵⁴; such a feeling is the “positive” impulse which urges him away from the world.

However, paradoxically, the idea of suicide fits better with the views about salvation of the *pāñcarātrin*-s than with those of the monist *śaiva*-s. For the latter, reality is one, there is only Śiva, who is everything and everywhere; hence the idea that it is necessary to get out of the body in order to encounter Him, is metaphysically absurd⁵⁵⁵. Moreover, for the Trika in particular, there is a possibility of liberation even in this life (*jīvanmukti*)⁵⁵⁶. On the contrary, there is no *jīvanmukti* in the Pāñcarātra⁵⁵⁷ and the liberation, 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

⁵⁵⁴ See PādS, yp, 5, 20cd: *acirāt parama tatve hy abhilāṣā pravartate* // 5.20cd.

⁵⁵⁵ This problem is discussed also by Vasudeva (see *Ibidem*: 442-445).

⁵⁵⁶ This possibility is illustrated, for example, by Abhinavagupta in his *Tantrāloka* (1, 44-45).

⁵⁵⁷ See TAK II 2004: 277: “Nach NāS [*Nāradyasaṃhitā*] 9.306 und 344cd wird man durch die *dīkṣā* ein *jīvanmukta*. Dies ist eine Vorstellung, die in anderen *Samhitās*, soweit bekannt, nicht belegt ist. [Marion Rastelli]“.

concrete and effective means of fulfilling his most fervent wish and attaining the highest aim of man.

APPENDIX

SECTION OF KNOWLEDGE (*JÑĀNAPĀDA*)

CHAPTER TWO

[Saṃvarta:] O Padma, best among the kings of the serpent-demons, I will be fit to be instructed in that *tantra* which you have formerly heard, if you show me [your] favour. [1]

[Padma said:] O brāhman, o seer, I will teach [you] that *tantra* [which is] indeed famous in the world [and which is] complete in its four parts: knowledge (*jñāna*), *yoga*, ritual (*kriyā*) and conduct (*caryā*); [2] the divine, wonderful secret, which I have heard from Kapila, abbreviated but having a great meaning and granting every perfection; [3] the *tantra* amounting to five millions [*śloka*-s], which Brahmā had heard from Keśava and had obtained from him like the nectar of immortality from [the churning of] the ocean. [4] At first the entire doctrine, beginning with creation, will be told, then the *yoga*, later the ritual and afterwards the conduct. [5] Doctrine [means] the knowledge about Bhagavān and through that knowledge - it is said - [one attains] liberation. [6ab]

[There is] a Light which is without beginning, middle and end, without growth and decay, unshakeable, [6cd] eternal, incomparable, eternally satisfied, pure, having every form [and yet] having no form, beyond the darkness, imperishable. [7]

From that eternal one was manifested, caused by its will, [8ab] a first, eternal, auspicious form, with two hands and one face, resembling pure crystal, radiant like the fire of a thousand suns and millions of moons, standing in the middle of a circle of rays, endowed with weapons, beginning with the discus; with the curl of hair and the *kaustubha*-jewel on the chest, splendid with the chaplet, adorned with the tiara,

necklaces, bracelets, rings and so on, [and] wearing a yellow garment. This one is to be known as Vāsudeva and from Him, from His very essence, everything is to be brought into existence. [8c-11] [This Vāsudeva] is to be always meditated by the *yogin*-s [as seated] on a throne in the lotus of the heart. Indeed the sages see the highest abode of Viṣṇu. [12]

Then, from [this] Vāsudeva another one is born, [also] called Vāsudeva, characterized by one face, four arms and weapons, beginning with the discus: [13] bearing the discus for the sake of the maintenance of the world and the lotus for the sake of the creation, the conch for the sake of liberation and also the club for the sake of the destruction. [14] With the curl of hair and the *kaustubha*-jewel on the chest, adorned with the chaplet, dark blue as the neck of a peacock, he wears a yellow garment. [15]

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 Saṃkarṣaṇa, from the latter Pradyumna [and] from Pradyumna Aniruddha. All these have four arms. [18] Vāsudeva is characterized by the full and balanced manifestation of the *guṇa*-s beginning with knowledge (*jñāna*). The [other] divine figures are characterized by a diverse manifestation of the six *guṇa*-s, according to order. [19] Then, o brāhman [= Saṃvarta], the one who is called Saṃkarṣaṇa shall be mainly endowed with knowledge (*jñāna*), Pradyumna with strength (*bala*) and Aniruddha with sovereignty (*aiśvarya*). [20]

And from [these] four divine figures twenty-four [other] divine figures are gradually born, o brāhman, as one light arises from another light. [21] All of them have four

arms holding the lotus, the conch shell, the discus and the club. [22ab] Thus from Vāsudeva, the first, foremost god, were born Keśava, Nārāyaṇa and Mādhava, o best among the brāhmins. [22c-23b] From Saṃkarṣaṇa arose Govinda, Viṣṇu and Madhusūdana. From Pradyumna were born Trivikrama, Vāmana and Śrīdhara, o best among the sages. [23c-24] And from Aniruddha, o virtuous one, [came forth] Hṛṣīkeśa, Padmanābha and Dāmodara. In this way twelve [divine] portions were produced. [25] And from Vāsudeva, Saṃkarṣaṇa, Pradyumna and Aniruddha [arose four more beings] with their [same] names. [26] From these four gradually came into being Puruṣottama, Adhokṣaja, Nṛsiṃha and the fourth the honoured Acyuta. [27] Then from those four were successively born Janārdana, Upendra, Hari and Kṛṣṇa, duly named. [28]

From the first god Vāsudeva eight divine figures were born: Brahmī - the first one - Prājāpatī, Vaiṣṇavī, [29] Divyā, Ārṣī, Mānuṣī, Āsurī - the seventh - and, last among these divine figures, Paiśacī. [30]

From the four *vyūha*-s, o sage, were produced in due succession the ten divine figures beginning with the fish: Matsya (the fish), Kūrma (the tortoise) and Varāha (the boar) arose from Vāsudeva; Nṛsiṃha (the man-lion), Vāmana (the dwarf) and Rāma Jāmadagnya [= Paraśurāma] were born from Saṃkarṣaṇa; then from Pradyumna arose the descendent of Raghu [= Rāma] [and] Balarāma; [and] from Aniruddha came forth Kṛṣṇa and Kalkin. [31-33b]

[Then] Puruṣa arose from Saṃkarṣaṇa, Satya from Pradyumna, [33cd] Acyuta was born from Aniruddha. Buddha - the one who bewilders the three worlds -, Dāśārha, Śauri and Anneśa were born from Vāsudeva. [34] From Saṃkarṣaṇa [came forth] Hayagrīva, Nṛsiṃha Śaṅkhodara, the first divine figure [dwelling] in Vaikuṇṭha, Mukunda and Vṛṣākapi [35] and, still there, Ādivarāha; then, also from Saṃkarṣaṇa, was born Ananta, the powerful serpent with a thousand hoods. [36]

The weapons beginning with [the discus] Sudarśana and the ornaments beginning with the tiara came into existence, together with the divine figures, at the time of the appearance of these [figures]. [37]

In like manner the goddesses beginning with Śrī (Śrīyā), having attained the condition of distinct divine figures, arose from the curl of hair [on Viṣṇu's chest], the divine mark in its lowest form (*sakala*), [38] [as well as] Garuḍa, lord of the birds, [divine] vehicle, the best among the powerful ones. The Vedic hymns arose as particular forms from the divine figures beginning with Vāsudeva. [39] All the lords of beings beginning with Kumuda, together with their attendants, sprung up by thousands from the feet of Aniruddha. [40]

From the body of Aniruddha, wonderful figure with a thousand heads, feet, hands and eyes, the universe was born, and respectively: [41] from the mouth Indra, the fire, the Vedic hymns and the six works auxiliary to the *Veda* (*vedāṅga*); from the head the sky, from the eye the sun and from the mind the moon. [42] From the ear came forth the regions of space, from the navel the atmosphere, from the two feet the earth, from the inhaled breath the wind, and from the exhaled breath death, from the hair the clouds. [43] The divisions of time, *truṭi* and so on, and time itself arose from thought; the forest trees and the plants issued forth from the pores of the skin. [44] From him were born the numerous sacrifices bringing rich rewards to the officiant priests; the four classes took their origin, according to rank, from the mouth, the arms, the thighs and the feet. [45]

Thus, after having created the whole universe the mighty Hari, the god wearing all forms, dwells and rests on [the divine serpent] Ananta together with Śrī and Bhūmi. [46] In a temple made out of gold, on the Śvetadvīpa, in the midst of the milky ocean, he is worshipped by various *yogin*-s. [47] He is pleased, being honoured by the doorkeepers beginning with Caṇḍa, by his attendants, beginning with Kumuda, by the

lord of the birds (Garuḍa) and by Viṣvaksena. [48] With the curl of hair on the chest, always delighted by Śrī, eternal, unchangeable, as Aniruddha he protects and maintains the world, with the help of his portions (*aṁśa*) beginning with Indra. [49]

CHAPTER THREE

[Padma:] Now the creation of Brahmā will be described [to you], o best among the twice-born. [1ab]

Nārāyaṇa emitted from himself water. [Then] there was the ocean. [1cd] Durgā, born from a portion of Aniruddha, having the form of *māyā*, who easily bewilders, begot a banyan tree. The venerable Padmanābha - [himself] born from a portion of Aniruddha - the ancient one, the Puruṣa, after having reabsorbed the worlds, had settled down on a couch of leaves in that big tree consisting of *māyā*. [2-3] From the navel of [that] male being, who was resting there, [on that tree,] on the serpent as a decorated couch, arose a golden egg as a germ of a lotus. [4] This egg, pure [and] unthought of, consisted of the five elements. In the middle of the egg, as it was growing, there was a radiant white lotus: [5] [its] edge [had] a thousand petals, in the interior [it] was adorned with filaments, in the middle it had the pericarp, [being the lotus himself] the wonderful origin of the creation of the world. [6] There Padmanābha brought forth the creator with four faces. Because the lotus was the seat of Brahmā in the beginning, [7] for this reason, [later on,] the lotus was chosen as a seat also by the other gods. [8ab]

The lotus-born emitted from himself Sananda and the others, for the sake of the creation of the world. [8cd] Then those derived from the self-existent did not direct their mind upon creating, [because] all those were born as *yogin*-s, unselfish and free from desires. [9] Since those high-souled ones were indifferent to the creation of the universe, a great anger, capable of consuming by fire the three worlds, arose in Brahmā. [10]

[Brahmā] knitted his eyebrows and then, from his frowning forehead inflamed with wrath, arose Rudra, blazing like the fire of the end of the world. [11] With a body half male and half female, of great stature, majestic, he divided his own body and created a man and a woman. [12] Thus from that couple millions of Rudra-s were born, all with four arms, fierce, three-eyed and having a trident in hand. [13] The chief among them are called the eleven Rudra-s, o best among the brāhmanas. [Then] Brahmā, the creator of the world, having seen that even the procreation of Rudra had been vain, [14] produced again by [his] mind six more [beings,] beginning with Marīci [and] through them all these three worlds, together with movable and immovable beings, were brought forth. [15]

Thus, after having created this universe, the four-faced lotus-born indulged in the highest meditation, reflecting on his own origin. [16] In front of he who was meditating arose a mass of splendour, appearing as a thousand suns, resembling a heap of lightning. [17] In the midst of that [he saw] an excellent being, with a shining yellow garment, his four arms holding the conch shell, the discus, the club and the lotus, [18] with the mark of the curl of hair [on his chest], showing favour to him, splendid with the *kaustubha*-jewel, the figure embellished by a glittering tiara, necklaces and other ornaments. [19] When the lotus-born saw that excellent being, he thought: “This [can be] only the supreme God, the Lord of the whole universe. [20] One cannot see any existing being superior to Him”. So [he] approached Him in order to interrogate Him about various doubts. [21]

[Brahmā:] Who are you, o Puruṣottama, a being with a wonderful appearance. [Please] reveal yourself to me, who am eager to know [you]. [22]

[Śrī Bhagavān:] Know that I am the creator of all the worlds, the ancient highest being, without beginning, middle and end, immovable, eternal, [23] the origin of the whole world. Be in no doubt. I have come here as the remover of your doubts. [24]

[Brahmā:] I am happy, I am favoured, I am satisfied, o eternal one. For you there is nothing unknown which is to be known and there is nothing undone which is to be done. [25] In the three worlds one does not find anything which is to be obtained and which is not already obtained [by you]. [Now] tell [me] for which reason you are urged to create the universe and the living beings. [26]

[Śrī Bhagavān:] There is no reason, I merely play, o Brahmā, by creating, destroying and maintaining all the worlds. [27]

CHAPTER FOUR

[Brahmā:] How do you create, how do you preserve or how are you eager to destroy [the universe]? My wish to hear [that] is great. [1]

[Śrī Bhagavān:] O four-faced one, infinite are the *śakti*-s produced by [my] mind. Among these, four are considered as the main ones, [namely] the divine figures beginning with Viṣṇu. [2] The three [*śakti*-s] made up of *rajas*, *sattva* and *tamas* pertain to worldly existence; but the fourth one, named bliss, grants worldly enjoyment and liberation. [3] With the quality of *rajas* I create the world together with movable and immovable beings, with the *sattva* I preserve [it] and with the *tamas* I destroy [it]. [4] By acting according to [the *śakti*] characterized by bliss, being myself called Vāsudeva, I release from worldly existence those who indeed adore me. [5] I create, preserve, destroy this [universe] by [assuming] the three forms of Brahmā and so on. In the highest form, which is that of Vāsudeva, I release from the ocean of worldly existence those unselfish ones who worship me. [6-7b] The chief among these four is regarded as the Supreme Being. [7cd] When He is promoting the final emancipation, He is called Vāsudeva, whereas the others, beginning with Brahmā, are regarded as concerned with worldly existence. [8]

[Brahmā:] Who is the transmigratory being? Which are the two conditions, high and low, of this [being]? Who is the emancipated [soul], of whom the two conditions, high and low, are not to be found? [9]

[Śrī Bhagavān:] The transmigratory being is he who enjoys pleasure and pain caused by meritorious and evil acts. The highest condition is said to be the identification with *brahman*. [10] The lowest condition is existence as an inanimate object, which is like non-being. He who has gone beyond the impressions left by his previous worldly

existences, who is free from the bonds of [his] actions, [11] [who is] self-satisfied, indifferent, [such a man] is called liberated by the sages. For he who continues always [to do] the same, there is no [polarity of] conditions, whatsoever. [12]

[Brahmā:] Who are they who undergo worldly existence and who are they who go towards final emancipation? [I have] a vehement desire [to know it], o Bhagavān, tell [me] exactly the truth. [13]

[Śrī Bhagavān:] The one who is performing an action enjoined by the *Veda*-s aiming at its result, [that one] is bound [by the fetters of existence]; [whilst] the one who is performing an action free from desire, [that one] is not bound. [14] The one whose knowledge is relating to the worldly objects, based on the faculty of seeing and so on, [that one] is bound; the one whose knowledge [is relating to] the Supreme God, [that one] is liberated. [15]

[Brahmā:] What [is] the difference between your lordship, o Puruṣottama, and a liberated soul? Tell [me] this, o Lord Bhagavān, if it is not too secret. [16]

[Śrī Bhagavān:] Indeed they are me, there is no difference at all. In whatever way I enjoy my existence, so, in the same way do the liberated souls. [17]

[Brahmā:] Which are the causes arising from *karman* that bind the human being, that make men wander in the world, devoured by the fetters of *karman*? [18]

[Śrī Bhagavān:] Truly a threefold action is produced out of the three distinct *guṇa*-s combined, [the ones] mentioned before, *sattva* and so on. [19] By the effect of this [action] the human beings, according to their former conduct, take part in the worldly existence. [This is the] true [answer to] what you have asked me, o best of the gods. [20]

[Brahmā:] How is the connection of man with these *guṇa*-s? And [how] should the man who is seeking deliverance be released from the bonds of [his] *karman*? [21]

[Śrī Bhagavān:] The *guṇa*-s of man are following the law of the body. These [*guṇa*-s] occur and do not occur due to the power of the object [of the senses]. [22]

[Brahmā:] O great Lord, what is this so called object [of the senses] for men, through the contact of which these *guṇa*-s occur and do not occur? [23]

[Śrī Bhagavān:] O Brahmā, the object [of the senses] for the embodied soul is told to be the *prakṛti* consisting of the three *guṇa*-s. Through the connection with this the living being is bound [and] through the disjunction from this [he] is emancipated. [24] The [individual] *puruṣa* is always aware of the *prakṛti* composed of the three *guṇa*-s and she constantly produces a manifold sleep. [25] This powerless [being] spontaneously forgets, through this sleep, his own nature. This is regarded as the bondage of man. What more would you like to hear? [26]

CHAPTER FIVE

[Brahmā:] Which is the reason of the connection of man with the *prakṛti*? O Bhagavān, disclose this mystery, [which is] difficult to be grasped for me. [1]

[Śrī Bhagavān:] O Brahmā, this *māyā*, existing from eternity, imperishable, is the cause which connects man with the *prakṛti* formed by the *guṇa*-s. [2] Without my favour there cannot be cessation of that [*māyā*] for anyone; until I become pleased, *māyā* will be unfathomable and insurmountable. [3]

[Brahmā:] What can be the origin of the favour of a god whose wishes are fulfilled? I don't understand the cause of it, so tell me about its origin. [4]

[Śrī Bhagavān:] My favour is great to those who conform to the law of the classes and stages of life, which has been established by me. [5] Therefore know, o you having the lotus as a seat, that anywhere, nothing except my favour can confer final emancipation to the transmigratory beings. [6]

[Brahmā:] O Bhagavān, Lord of the chiefs of the gods, o Puruṣottama, I know, I understand that you alone are the creator of the worlds, o lotus-eyed. [7] Whence do the worlds arise and when do they go to the final dissolution? Tell me, o Bhagavān, I wish to know that entirely. [8]

[Śrī Bhagavān:] *Prakṛti* and *puruṣa*, these two are my unfathomable forms. Having entered into this pair, I excite [them] according to my wish. [9] O Brahmā, the *prakṛti*, consisting of the three *guṇa*-s, existing from eternity, imperishable, superintended by the *puruṣa*, produces the immovable and movable beings. [10]

Now, from that one which possesses the equilibrium of the *guṇa*-s [= *prakṛti*], superintended by the *puruṣa*, came into existence the Great Principle (*mahat*), threefold because of the three *guṇa*-s. [11] Then arose the *ahamkāra*, of which three kinds are mentioned: *vaikārika*, *taijasa* and *bhūtādi*. [12] From the *vaikārika ahamkāra*, chiefly endowed with the quality of *sattva*, the five organs of sense (*jñānendriya*) came into existence; moreover, from the *taijasa* [*ahamkāra*], chiefly endowed with the quality of *rajas*, the five [13] organs of action (*karmendriya*) were produced; then from the *bhūtādi* [*ahamkāra*], chiefly endowed with the quality of *taṃas*, the subtle element of sound (*śabda tanmātra*) came into existence and the latter produced the ether (*ākāśa*). [14] Thus, from ether the subtle element of touch (*sparsā*) [and] from the latter the air (*vāyu*) came into existence; then from air the subtle element of form (*rūpa*) [and] from the latter the fire (*agni*) came into existence; [15] from fire was produced the subtle element of taste (*rasa*) [and] from the latter sprang up the water; from water the subtle element of smell (*gandha*), then from the subtle element of smell, the earth. [16] Ether [has] as its only quality sound, air [has] as qualities sound and touch; so, in like manner, sound, touch and form are said [to be the qualities] of fire. [17] Water is regarded as endowed with four qualities: sound, touch, form and taste. Earth has five qualities: sound, touch, form, taste and smell. [18] These elements were produced one by one, without connection, as having different effects; therefore they cannot bring forth [by themselves] the creatures forming a whole. [19]

[The whole evolution,] beginning with the great principle and ending with the primary elements, is said [to arise because of] *prakṛti* and *puruṣa*. O lotus-born, the worldly egg arose from the navel of Padmanābha, who is my own manifestation; thus came into being the womb of the world, o your Lordship. At the beginning of the creation the whole world was produced in this way out of the *prakṛti* [20-21] [and] at the end of a *kalpa* indeed it is reabsorbed into the *prakṛti*, o you having the lotus as a seat.

[Brahmā:] O Lord, I understand that the world is created by you and by you it is preserved; and at the end of a *kalpa*, assuming the form of Time, you are the very one who destroys it. [22] 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 bondage 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] liberation, in the Supreme *ātman* which is final beatitude, o lotus-born. [27]

[Brahmā:] Hitherto you have duly related the means of attaining *brahman*. Now, o Lord of the chiefs of the gods, please reveal to me what *brahman* is [28].

[Śrī Bhagavān:] *Brahman* is characterized by bliss, has the form of [undifferentiated] sound, [is] unchangeable, unaffected by defects and so on, [is] the actionless one, free from change, [29] indifferent to the pairs of opposites, unlimited, self-conscious, spotless, very subtle, independent, free, light to himself, having no beginning, [30] infinite, free from decay, tranquil, [that] whose end is unseen, not growing,

permanent, one, perpetual bliss, consisting of consciousness, all pervading, supreme, [31] free from growth and decline, called Vāsudeva, all-pervasive, prominent, the Lord of all beings, the Supreme Person (*puruṣottama*), [32] pure by its own nature, eternal, still, calm, immeasurable, beyond the qualities [of the *prakṛti*], having qualities, granting all desires, [33] not to be worshipped by outcaste people, not rationally argued by those who are seeking deliverance, unimaginable, imaginable, wonderful, beyond the range of speech and thought, [34] having a body endowed with the six *guṇa*-s, resting on his own support [which is] the power of accomplishing everything, Lord of beings, the creator, abiding beyond the darkness, [35] the original source (*pradhāna*) different from *prakṛti*, the object of enjoyment free from an enjoyer, surpassing the cognition acquired through the means of knowledge; having eyes, heads and mouths everywhere, [36] having hands and feet everywhere, encompassing everything [yet] standing apart; abiding outwards and inwards, the pervading, the highest teaching of all *tantra*-s, [37] unborn, the syllable *om*, not manifest, consisting of the *mūla-mantra*, auspicious, having the form of *māyā* and destroyer of *māyā*, eternally satisfied, the finest [38] and also the most gross, unequalled, gentle, bright, shapeless, shaped, strong, nothing but consciousness, peaceful. [39]

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]

CHAPTER SIX

[Brahmā:] The form of *brahman* which - though [*brahman* is itself] formless - has hands and feet everywhere and so on, has been described; [now] explain [to me] everything about it, in conformity with truth. [1]

[Śrī Bhagavān:] Since all this world with its movable and immovable beings is produced by the Supreme *ātman*, the latter is described as having hands everywhere. [2] Because of His being simultaneously connected with different places and times, the Lord has been previously declared, by the Supreme Being, as omnipresent and eternal. [3] As the sun, reaching to all directions, illuminates the world, so [*brahman*] is called one who has eyes on all sides. [4] Since every object is present in front of it, *brahman* is [called] one whose mouth is turned everywhere, o you having the lotus as a seat. [5] All the organs of knowledge depend on the head, which is the chief [among them]; thus the Lord, being that on which knowledge depends, is to be known as all-heads. [6] Since he hears the multitude of sounds, whether distant or near, disturbed or not, he [is called] one who has ears everywhere. [7] The fire [which is] distinct from a piece of iron looks as if [it were] not distinct [from it], likewise, [though] being outside the manifested world, [the Lord] is present, covering the manifested world. [8] The state of the Lord in His non-manifest form is like that of a spotless mirror in the midst of which an image is seen. [9] O four-faced one, because Bhagavān possesses the knowledge [gained] through the organs of sense in the matter of [phenomenal qualities] like colour and so on, for this reason he is called omniscient by the sages. [10] Because of the connection of the Supreme *ātman* with the highest degree of greatness, the all-pervasiveness of Lord Viṣṇu is taught by the sages. [11] The state of having no beginning and likewise of having no end, is due to the fact that the Lord exists from eternity. Because of [His] imperceptibility for everyone, people say that He does not exist. [12] O Brahmā, [the one which is] not

object of perception (=brahman), although free from the three *guna*-s, remains attached to these, like perfume in flowers, like pure water contained in the petals of a lotus. [13-14b] The One is present in the ocean [of worldly existence], embracing [it] outside and inside, as the water is inside and outside an immersed jar. [14c-15b]

The identity of the two *ātman*-s, [namely] the Supreme Soul and the individual soul, is taught by the *śruti*. [15cd] The manifoldness of this individual soul is ascertained on account of the variety of the bodies, indeed [it is] like the multiplicity of one and the same image reflected in [many] mirrors. [16] The body is the aggregate of the five [elements derived from] the *bhūtādi* [*ahaṃkāra*]; the individual soul abides there. The sages know that this soul is called supreme. [17]

The sages, the spiritual teachers satisfied [with it], know with the eye of knowledge the imperishable object of knowledge: Visnu, who is not to be known by the intellect, indistinct, being beyond the manifested world, higher than the highest. [18-19b] There is no unsteadiness due to bodily movement and so on for the Supreme pervading [One], as there is [only] the impression [of movement] of the ether contained in a jar which is taken somewhere. [19c-20c]

Actually there is no difference at all between the Supreme Soul and the individual soul. [20cd]

As for the thousand petals of a lotus successively pierced by a needle, one cannot distinguish the [successive] moments [of the piercing] because of the subtlety [of these petals], [21] in like manner this Supreme *ātman* is called subtle. The ignorant ones consider as remote [the *ātman*] that is always within the lotus of the heart. [22] As the wind which is diffused in the ether remains one and the same, similarly the eternal Lord, who has pervaded the whole world with its movable and immovable beings, continues to be Himself. [23] As the sun, the ruler, has risen to emit and

withdraw the rays of light, so Hari, the Lord, [has risen] to emit and withdraw the whole world. [24] Being nothing but consciousness, [the Lord] illuminates Himself as well as another object, similarly a lamp illuminates itself as well as paintings and so on. [25] Hari, devoid of colours such as white and so on, shines because He is endowed with the six *guṇa*-s beginning with knowledge, [*guṇa*-s which] do not belong to anyone else. [26] Bhagavān is described by the sages as the Supreme *ātman* containing the whole world, [likewise] the clarified butter [is contained] in the coagulated milk, the sesame oil in the sesame seed and sweetness in lumps of sugar and so on: [27] one does not see it, [but] by the capacity of apprehension one understands it as truly being there, formless, not separated from the substance. [28] The Supreme Being is unborn, formless, the inner self (*ātman*) of all beings. He becomes perceptible through the use of the *bhāvanā* for the ones who know. [29]

[Brahmā:] Who [are they who] understand through knowledge [the Being] who is intelligible only to Himself, who, pervading them, is present without form in all movable and immovable beings, not separated [from them]? [30] O Bhagavān, tell me about these ones, in conformity with truth.

[Śrī Bhagavān:] The best among the spiritual teachers who, after having been initiated according to the way taught in the Pāñcarātra, [perform] the adoration of Viṣṇu in the *cakramaṇḍala* by means of the knowledge of the twelve-syllable *mantra*, [these] worship [Him] according to the injunctions taught in the scriptures. The Supreme Being dwells in person, manifestly, within the lotus of their heart. [31-32] They overcome the *māyā* of Viṣṇu, [but] the other people do not do so.

[Brahmā:] Of what kind is [that] being clearly placed before the mind's eye? Which are its characteristics? O Bhagavān, if you show me [your] favour, explain [to me] everything [about it]. [33]

[Śrī Bhagavān:] [That] Being is consisting of *puruṣa* and *prakṛti*, unaffected by past and future, abiding in one hundredth of a point of a hair, the most minute and also the greatest, [one] whose body is highest bliss, free from growth and decay, all pervading, consisting of consciousness, [34-35] having the form of being, to be known through the syllable *om*, inaccessible through arguing [but] known through the means of true knowledge. Thus [this] Being always shines within the heart of the *yogin*. [36]

It has a threefold form: gross (*sthūla*), subtle (*sūkṣma*) [and] supreme (*para*). The gross one is to be known as having limbs (*sakala*), the subtle one as having limbs-devoid of limbs (*sakalanīṣkala*) [37] and the supreme form shall be devoid of limbs (*nīṣkala*), o lotus-born. [38ab] The *sakala* form of the Supreme *ātman* is endowed with a thousand heads and so on. [38cd] The *sakalanīṣkala* form appears like a mass of splendour. The primeval form, consisting of being, consciousness and bliss, is called *nīṣkala*. [39]

Prakṛti and her derivative [are] the proper forms of the Supreme *ātman*; moreover, *prakṛti* and her derivative [are] the combination of the *guṇa*-s beginning with *sattva*. [40] *Puruṣa* is called the Supreme *ātman*. The one which is composed of the three *guṇa*-s, superintended by Him, brings forth the whole world consisting of consciousness and by His command she also destroys all that. [41-42b]

Indeed the sole Supreme God fully endowed with various powers (*śakti*-s) performs the creation and destruction of the world and He is called Nārāyaṇa. [42c-43b]

As the inhabitants of a town enter into it through the city gates [located] in the various directions, likewise the beings always enter the Supreme Being as worshippers through the highest knowledge. [43c-44]

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 the heart, having four arms, bearing the conch-shell, the discus and the club. Those whose organs of sense have been restrained, visualize [Him] in these regions: in the *brahmarandhra*, in the middle of the eye-brows, in the navel-*cakra*, into the throat cavity, on the tip of the tongue and in the middle of the palate. Having consumed the *karman* done in the former births, they reach the eternal one. [45-47]

The mortals who are intent upon the worship of Viṣṇu, who are engaged in the five daily [obligations] and who are accomplished adepts (*siddha*) of the eightfold *yoga*, who are familiar with the twelve-syllable [*mantra*], [48] who have Vāsudeva as their support, who are wholly devoted to Vāsudeva and who are purified from every vice, [these] reach the eternal *brahman*. [49]

As showers of rain, which are separated [from each other] when they are falling from a cloud in the sky, become one on earth, so the *yogin*-s [become one] in the *brahman*. [50] The flow of the rivers varies in many ways, [each river having] its own peculiar nature and so on, [but, once] entered [into the ocean], the water of the ocean does not differ from the water [of the rivers]. [51] Likewise, o four-faced one, the liberated souls, by becoming one [with It], abide in the Supreme *brahman*, so that there shall be a being in Its same world. [52]

This secret doctrine was taught in the *Niṣad*-s and in the *Upaniṣad*-s; [this is] the *yoga* which I have revealed to you, o lotus-born. [53]

CHAPTER SEVEN

[Brahmā:] The cause of the arising of the knowledge [which is] a means of attaining *brahman* [should be] entirely explained, if [you show] me your favour. [1]

[Śrī Bhagavān:] 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 perceive - through [them] - the abode, having reached which they will never be born again, free from birth and death. [7-8ab]

Now, o four-faced one, I will explain the cause of *saṃsāra*. [8cd]. [Men] fallen into the power of *māyā* perform good and evil acts [and,] having attained a body, this and that *karman* is continuously produced. [9] Men, subject to [its] impulse, enjoy pain or pleasure. This is *saṃsāra*, o four-faced one; indeed *karman* is the cause of it. [10] Knowledge being preponderant, there shall be liberation of the self from *saṃsāra*; *karman* being preponderant, [*saṃsāra*], being unrestrained, arises again. [11] *Karman*, which is the cause of *saṃsāra*, comes to nothing on account of knowledge;

when *karman* as cause of *saṃsāra* is destroyed, immediately after [follows] liberation. [12] *Saṃsāra* becomes ascertained: it has been explained as having *karman* as cause. Man himself, powerless because of ignorance, produces *karman*. [13]

There are three kinds of ignorance, whose actions [can be either] joined or separated. By these *karman* is made either good or evil. [14] A manifold sleep is produced by these three [kinds of ignorance] as cause of *karman* and this [sleep] is called *māyā* by the best among the learned ones. [15] From *sattva* [arises] a sleep full of joy and pleasure, from *rajas* a [sleep] filled with actions, from *tamas* a [sleep] called the deluding one. By these man is bewildered. [16] Being powerless due to *saṃsāra*, [man] performs *karman* [which is] cause of rebirth. [17ab]

The mind, connected with the *guṇa*-s beginning with *sattva*, dealing with the five elements, become fivefold, brings forth manifold activities. [17c-18b] When the mind, endowed with the quality of *sattva*, is occupied with earth, then man performs the activity of digging into the earth and so on; thus through worship and consecration [he works for] the protection of men. [18c-19] When [the mind] is devoted to *rajas*, [man has] the intention of hunting and killing animals. But when the heart is devoted to *tamas*, [man is engaged in] destruction, discord, [20] magic, bewitching, seizing other's property and so on. [21ab] When, [dealing with] water, the mind is devoted to *sattva*, the powerless man frolics in water, drinks water, crosses over rivers and so on, o four-faced one. [21c-22b] When it is devoted to *rajas*, he makes ablutions by bathing in water buckets and so on, forms dams in the sea and so on and crosses rivers by swimming. [22c-23b] But when the mind is devoted to *tamas*, man, abandoning the two banks of a river or a rock in the midst of a river, throws himself every time into a chasm. [23c-24b] When the mind, [dealing with] fire, is devoted to *sattva*, he whose ardent temperament is endowed with acuteness beholds the sun, the moon, jewels, gold and so on. [24c-25b] When [the

mind] has got *rajas*, [man] is one who withstands all [opponents], sword in hand, then he slays wild beasts, striking violently with fists and sticks. [25c-26b] When the mind, dealing with fire, is devoted to *tamas*, there is an eager desire of red flowers and so on. [26cd] When [the mind], dealing with the air, [is devoted to] the quality of *sattva*, [man] executes rapid movements, dances, songs and speech. When the mind is devoted to *rajas*, [man] rises [by] riding on elephants, horses and so on. When the mind is devoted to the quality of *tamas*, [man] goes up into palaces and so on. [27-28] When the mind, dealing with ether, is devoted to *sattva*, there is a moving without fallacious appearance and without support. When the mind [is devoted] to *rajas*, every object seen in waking is seen again in dream. When the mind is devoted to *tamas*, [man], as one whose leg has been bitten by a snake, is not aware of pleasure or pain. [29-30]

Thus man, fallen into the power of *māyā*, connected with the three *guṇa*-s, performs manifold acts; getting a body according to these acts, being [immersed] in the *saṃsāra*, he finds birth and death. [31-32b] 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. [32c-33].

[Brahmā:] Now, how it might be connection with or disjunction from these *guṇa*-s? [34ab]

[Śrī Bhagavān:] O you having the lotus as a seat, these three *guṇa*-s occur and do not occur for man due to [his] connection with and disjunction from *māyā*. *Māyā*, never ceasing, eternal, constant, is based upon myself. [34c-35]. All beings, even the gods beginning with Brahman, fallen into the power of *māyā*, roam about, bewildered by ignorance, o you having the lotus as a seat. [36] This *māyā*, which is depending on

myself, indeed vanishes by the effect of [my] favour. Those who are bound on account of *māyā* are liberated when they adore me. [37]

[Brahmā:] O Bhagavān, what can be the reason of your favour, being as you are fully satisfied? I do not understand the cause of it, under these circumstances. Explain to me that, in conformity with truth. [38]

[Śrī Bhagavān:] Faith, devotion and meditation placed on me in the right way, according to the rules settled in the authoritative scriptures and not otherwise, [this] shall be the cause [of my favour]. [39] The threefold cause [of my favour] towards all those who will be liberated has been told. Without these [three attitudes], the other people, subdued by *māyā*, undergo transmigration. [40]

After having known my *avatāra* forms as arisen from me as their source, for the sake of the cessation of *adharma* and the increase of desire for *dharma*, the many [forms] apt to be known, then one should practice these three [attitudes]. [41-42b] The form of the Supreme *ātman*, which is devoid of any concrete shape, difficult to be known, is not within the range of these, i.e. faith and so on. [42c-43b] O Brahmā, what [else could be] regarded as a cause of liberation, besides [what has been] mentioned? [43cd]

[Brahmā:] [With regard to] the creation of the non-spiritual and spiritual forms [of you], arises the question whether this creation has one single origin or whether these two [forms] have different origins. [44]

[Śrī Bhagavān:] The undivided, one, undeveloped form of the Supreme *ātman* is existing as non-different and different like clarified butter with regard to coagulated milk. [45] Sometimes the undeveloped is changed into the developed, due to the wish of the *puruṣa*. Then from the undeveloped arose the Great Principle and from the

latter the *ahaṃkāra* was produced. [46] From the *ahaṃkāra* arose the mind, then the group of the five subtle elements and the eleven organs of sense came into existence, o lotus-born, [47] [and] after that the aggregate of the five gross elements beginning with the earth. Thus the creation of the world out of the non-spiritual and spiritual [forms of myself] has been illustrated. [48]

Thus, on account of these three *guṇa*-s as [their] origin, high, low and middle [beings] come into existence. I shall speak about them according to rank. [49] O four-faced one, when in these beings [the quality of] *sattva* [is present] in the highest degree, [there shall be] an excellent [man]; when chiefly influenced by [the quality of] *rajas*, a middle one; when [the quality of] *tamas* is prevalent, [there shall be] the worst [kind of man]. [50]

Then those beings chiefly endowed with [the quality of] *sattva*, who pay a homage by which I am pleased, will get as a fruit [of their devotion] either worldly enjoyment or final beatitude, according to their wish. [51] Those twice born who worship with a disposition mainly influenced by [the quality of] *rajas*, will dwell in heaven as [an abode] characterized by return and, at the end of that [stay in heaven], they will undergo [again] transmigration. Those who worship, having *tamas* as their chief quality will remain in the atmosphere, whence they will undergo transmigration in the terrestrial world. [52-53] The *yakṣa*-s, *bhūta*-s, *piśāka*-s and so on, who worship mainly endowed with [the quality of] *tamas*, after having dwelled in terrible places of torment, will be born again among the living beings. [54]

Being restless, those who are wholly engaged in the sacrificial rites will be born again; [but] those who are devoted to my adoration, henceforth will not be born again. [55] Those people who have their abode thither, up to the residence of Brahmā, will be born again. Those who are dwelling in my heaven will not undergo

transmigration anymore and anywhere. [56] Therefore do adore me, o Brahmā, conforming yourself always to a sattvic disposition. [57ab]

Three kinds of food are mentioned for those who are connected with the *guṇa*-s beginning with *sattva*: [57cd] those whose favourite [food] is oily, sweet and savoury belong to the first *guṇa*; [those who like food] rich of sharp, sour and salted flavour belong to the middle one; [58] those who act according to the lowest of the three *guṇa*-s find satisfaction in tasteless, raw, stinking, stale leftovers. [59]

From *sattva* [derives] a sleep full of joy and pleasure, from *rajas* a [sleep] filled with actions; [but] for the one whose prevalent quality is *tamas* [there shall be] sleepiness day and night. [60]

There is a threefold condition according to the three kinds [of people]: for the one who is devoted to *sattva* there shall be a going up; for the one who is full of *rajas*, a remaining in the middle; for the tamasic ones, a going down. [61]

When *sattva* is unobstructed, it is enlightening because of its purity. Truth, knowledge, asceticism, silence, constancy, purity, equanimity, patience [62] and so on: [these are] the qualities producing good fortune for the one who is grounded on *sattva* [63ab]. Egotism is said to be threefold, [namely,] pride, anger and deceit [63cd]: these are the qualities of the *rajas guṇa*. But the one affected by *tamas* is regarded as [endowed with] wickedness, reviling others, sleepiness, mischievousness [64] and so on; [these] are mentioned as the qualities depending on *tamas*, o four-faced one. [65ab]

When the other two lower *guṇa*-s have disappeared and *sattva* is fully developed, then arises the highest knowledge by which one reaches the supreme abode, difficult to be attained within the *prakṛti*; [65c-66] having reached that [abode, men] are not born again in *saṃsāra*, which is a source of sorrow. [Those who are] devoted to

sattva, when they die, they enter the eternal worlds. [67] For the one devoted to *rajas*, when he dies, [there shall be] only a rebirth in a noble family. [68ab] O four-faced one, for the man devoted to *tamas*, after death, there shall be rebirth in low-caste families of dull [people] again and again. [68c-69b] At the end [of life], by means of the *bhāvanā* a thinking [arises] for the dying man, concerning the conditions according to which man obtains this or that connection of the *ātman* with the body (=the next rebirth). [69c-70b]

Thus, the various destinies of men have been illustrated. [70cd]

CHAPTER EIGHT

[Brahmā:] O Bhagavān, the practice of asceticism is celebrated as a means of knowledge. Explain to me what is asceticism or what kind of asceticism [is meant]. [1]

[Śrī Bhagavān:] Asceticism is considered as threefold according to whether it is connected with speech, mind or body. Worship and respect for gods, brāhmans, spiritual teachers and learned men, purity, rectitude, [2] harmlessness, continence and chastity, [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]

[Everything which is] duly performed by men having faith and not looking for beneficial consequences, is to be known as asceticism endowed with the quality of *sattva*, on account of its [being] a source of knowledge. [5c-6b]. [Everything which is performed] for the sake of accomplishing religious observances, honour, worship and so on, is [known as] asceticism relating to the quality of *rajas*. [6cd] But what [is performed] for the destruction of others and so on, shall be [known as] asceticism endowed with the quality of *tamas*. These two kinds of activities shall never be sources of knowledge. [7]

[Brahmā:] O Bhagavān, tell me, whence [is] the creation of the worlds, whither their destruction, how long [does] their maintenance [last]? [8]

[Śrī Bhagavān:] *Prakṛti*, having reached the state of manifestation, brings forth all the world with its movable and immovable beings; then everything vanishes and the maintenance [lasts] as long as a life of Brahmā. [9] The time amounting to one thousand *yuga*-s corresponds to one day and night of Brahmā and, according to that proportion, [his] life [lasts] one hundred years. [10] In one of his days there are fourteen Manu-s. The time of one Manu is said [to amount to] 69. [11] O Brahmā, when [Brahmā], having turned towards the supreme *brahman*, is dissolved [into it], this is called the great reabsorption [of the universe], o four-faced one. [12] And there are intermediate dissolutions occurring at the end of the days [of Brahmā]. And again, there are great reabsorptions [of the universe] by this and that creator of the world. [13] Time revolves like a wheel, there is never an end.

[Brahmā:] O God, what is the nature of *prakṛti*, how does she bring forth this world? Tell [me] everything, entirely, o Bhagavān, o you causing the welfare of living beings. [14]

[Śrī Bhagavān:] O four-faced one, by the sages *prakṛti* is said to be the complete contraction of the *guṇa*-s beginning with *sattva*. [15] Non-spiritual, the womb of everything, undeveloped, eternal, she brings forth from herself the whole world by the injunction of the Supreme *ātman*. [16] She is existing as non-different and different like clarified butter with regard to coagulated milk. [17ab]

At the end of a day of Brahmā, the Lord called Saṃkarṣaṇa, as Rudra, according to his own will, withdraws the creatures within the *prakṛti*. At the beginning of a day [of Brahmā], as Brahmā himself, the creator of the world, he begets again, as before, in due succession, all the world with its creatures. [17c-19b] Thus the creation and destruction of the world have been thoroughly enunciated by me. [19cd]

[Brahmā:] What is the eightfold superhuman power which is obtained by a man endowed with devotion? Of what kind is the union (*sāyujya*) of a wise *yogin* [with the Lord]? [20] And, having got all [that] superhuman power, what is the reason he desists from [it]?

[Śrī Bhagavān:] The superhuman power of becoming as small as an atom, as well as the magical power of increasing size at will and the supernatural faculty of making himself heavy at will or of assuming excessive lightness at will: indeed whatever of this is wished, is obtained. [21] Through the superhuman faculty of assuming excessive lightness at will, man gets what he likes: he reaches even a very distant place in a mere moment; [22] the body is light and swift as a tuft of a silk-cotton tree. Through the supernatural faculty of making oneself heavy at will, the body, as a mountain, cannot be eradicated. [23] [Such a man] deals with livelihood and pleasures according to [his] wish. Indeed, o you having the lotus as a seat, living beings are subdued by his will. [24] Moreover he practices the supernatural art of entering another's body according to [his] wish. So through these eight [powers] these men spend their time according to [their] desire. [25]

If men forget me, [as] confused by a pleasant sleep, because of the waning of devotion for me, [they become] similar to rivers flowing up the stream. [26] However, if they worship me with the purpose of acquiring supernatural powers, they will be born again in eminent lineages of great men [27] [and] they shall be released from this reprehensible existence thanks to my favour. [28ab]

O four-faced one, liberation is said to be threefold [according to its being]: endowed with distinction (*bheda*), devoid of distinction (*abheda*), or a combination of the two (*miśra*). In the [variety called] *bheda*, liberation is characterized by servitude: as here, in these worlds, men are intent on the conduct prescribed by Hari, so in Vaikuṇṭha the liberated souls, who are living in the world of God, the Supreme *ātman*, abide near

Him, being His servants, always concentrated [and] intent to please Him. [28c-31b]. The liberation [called] *abheda* shall be the absolute identity between the Supreme Soul and the individual soul; [31cd] for the one who is engaged in the meditation on the self consisting of [the idea]: “I am that”, with a sense of identity, to him occurs the liberation consisting of the oneness between individual soul and Supreme Soul. [32] But in the [liberation] consisting of a combination [of the other two] (*miśra*), [taught] in the *siddhānta*, the one who is in a state of difference, after having pleased the Supreme God by paying Him homage and so on, then, being concentrated [33] by means of a continuous attention focused only on the Supreme *ātman*, pure consciousness, he obtains the identity (*aikya*). That liberation is said to be characterized by union (*sāyujya*). [34]

The eightfold supernatural power, that of becoming as small as an atom and so on, which is very difficult to obtain, or else the liberation consisting of the attainment of the highest bliss: the devotion to the Supreme *ātman* produces them both, according to the wish of men. [35-36ab]

[Brahmā:] Numerous *tattva*-s have been described by many authoritative texts, o Imperishable. [36cd] 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 the *brahman* that is regarded as the highest among these [*tattva*-s]. Tell me about all these *tattva*-s. [37-38]

[Śrī Bhagavān:] 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. Therefore, for this reason reflect upon these which are to be enumerated. [40] The undeveloped (*avyakta*), the following intellect (*buddhi*) and then, afterwards, the *aṣṭkāra*, the five subtle elements (*tanmātra*) and the other

eleven (i.e. the mind, the five organs of sense and the five organs of action), mentioned in due order; [41] the five gross elements (*bhūta*) beginning with the earth [and], o you having the lotus as a seat, in due succession, *māyā*, time (*kāla*), *kalā*, passion (*rāga*), knowledge (*vidyā*) and so on; [42] felicity (*nanda*), great bliss (*mahānanda*) and great science (*mahāvidyā*) are mentioned; and the soul, Śiva, Brahmā and, afterwards, Puruṣa, [43] Satya and Acyuta; then Ananta, Viṣṇu and Sarva, final beatitude (*nirvṛti*), the all pervading (*viśva*) and man (*puruṣa*), the two, [then] the Supreme Being (*parameṣṭhin*) is mentioned. [44] [With those] named Aniruddha, Pradyumna, Saṃkarṣaṇa and Vāsudeva, [they are] 51, o four-faced one. [45]

All that from which the aggregate of all created things, whether animate or inanimate, is arisen, has been told. [46ab] Who in this world, even the Lord of speech, [would be] able to describe the manifoldness, all the names and forms of these [*tattva*-s]? [46c-47b] So this line of names of *tattva*-s has been taught to you. [47cd]

The successful *yogin*-s who are thinking about the *tattva*-s by means of specific meditations on [their] clear notion, shall certainly attain the supreme abode [of Viṣṇu]. [48]

SECTION OF *YOGA (YOGAPĀDA)*

CHAPTER ONE

[Brahmā:] O Bhagavān, ocean of compassion, Puruṣottama, it is said that the wise man absorbed in *yoga* [attains] final beatitude. [1] May this *yoga* be taught anew, if [it is] something worth hearing by people like me and if there is favour towards us who are worshipping [you]. [2]

[Śrī Bhagavān:] The fixing of a non-agitated mind upon any object - which is the conjunction [with that object] - this, o four-faced one, is twofold. [3] 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* characterized by what has been said, this one directly reaches the supreme bliss of final emancipation. [6] The limbs of the first one (*karmayoga*) are *yama* and so on and of the second one (*jñānayoga*) detachment (*vairāgya*) and so on. [7ab] There are eight limbs beginning with *yama*. *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. [7c-8] On the other hand, *niyama* is regarded as consisting of asceticism and so on. It is characterized by: asceticism, contentment, faith, generosity, worship of Hari, learning the canonical texts, modesty and muttering *mantra*-s. [9-10b]

All the postures, *svastika* and so on, are described in the right way. *Svastika* is said to be the posture where the two knees [are placed] on the two soles of the feet, [10c-11] by joining the left ankle to the right side and the right to the left: this posture is called *svastika* by the sages. [12] After having placed the feet on the thighs, one should then grasp both the big toes with crossed hands; this posture is known as the bound lotus posture (*baddhapadmāsana*) and is highly honoured among the postures. [13-14b] After having placed just one foot on the opposite thigh, one remains immovable; this one, which removes [every] fault, is called the posture of the hero (*virāsana*). [14c-15b] According to the posture of the lion (*sinhāsana*), one should press with the regions of the crossed ankles against the perineum and stretch out the hands on the knees. [15c-16b] Having fixed the ankles on both sides of the perineum under the scrotum, one should firmly hold the feet with the hands; this posture is to be known as the blessed posture (*bhadrāsana*), removing every disease. [16c-17] Having put the right ankle on the left side of the back and then putting the other ankle on the other side of the back: the cow-faced posture is regarded as *gomukhāsana*. [18-19b] Having pressed both sides of the perineum by the crossed ankles: this is called the posture of the liberated (*muktāsana*); [19c-20b] or, let the *muktāsana* be by putting the left ankle upon the penis, then by putting the other (right) upon the [left] ankle. [20c-21b] Having put the palms of the two hands next to each other upon the ground and having placed the elbows by the sides of the navel, having risen up together head and feet like a peacock, [this] is to be regarded as the posture of the peacock (*mayurāsana*). [21c-22]

CHAPTER TWO

[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]

The measure of the body, [measured] by one's own fingers, is 96 fingers high; *prāṇa* exceeds the body by the extension of twelve fingers. [2] 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]

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] 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] 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] The middle of the belly, this is worshipped with a sacrifice, indeed the middle of this is called 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 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 who is connected with the *prāṇa* can move; without [the *prāṇa*] he

cannot. [13ab] 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 the *brahmarandhra*. [14c-15] At the time of *yoga*, being incited by the wind together with the fire, [she, i.e. the *kuṇḍalī*] 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] And *īḍā* and *piṅgalā* are located on the left and on the right of her. [19cd] *īḍā* 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 *nāḍīs*, *gāndhārī* and *hastijihvā*, are located before and behind that one, towards the left and the right eye. [21] The *nāḍīs pūṣā* and *yaśasvinī* rise from there up to the left and right ear. *Alambuṣā* 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]

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. [26c-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] O you having the lotus as a seat, 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, 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] 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] 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*] which is within the body. The *samāna* 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]

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 the *nāḍī*-s in the way which is about to be described. [37c-38]

CHAPTER THREE

[Śrī Bhagavān:] 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*, 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 *tala*, possessed of two fan palms, having assumed, on the seat at his disposal, [the postures as] *svastika* and so on, according to taste, with the face turned eastwards, a straight body, well concentrated, [2-3-4] with the eyes fixed upon the tip of the nose, not bringing into contact the teeth with the teeth, having placed the tongue on the palate, with both arms relaxed, [5] the head slightly bent, positioning both hands according to the *yogamudrā*, he should practise the regulation of breath by means of the prescribed method. [6]

The acts of expiration, inspiration, holding and expiration of the air, because of these four, the regulation of breath is called forcing of the air. [7] So one should press the nostril with the 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 the belly; [9cd] later, for a duration of sixteen and sixty-four units of time, the one who is inspiring should hold the breath, [making] the 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]

The lotus of the heart, by means of the act of inspiration, blossoms, fully expanded, then, 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]

The one who practises sixteen *prāṇāyāma*-s at the two twilights and at midnight, every day, frees himself from every evil. [14] O Brahmā, what's [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 the heart, 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 a sudden death, he shall have a long life [18ab].

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 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]

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]

The strenuous one [who], by means of the mind, fixes [his] vital breaths on the lump of the navel, the tip of the nose and the 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 the navel he will be freed from the diseases of the belly. [24cd] Indeed by means of the concentration on the tip of the nose, [he will have] a long life. Through the act of holding one's breath within the big toe, there will be lightness of the body, o lotus-born. [25] Having drawn the air in at the tip of the tongue, the indefatigable one, by drinking, feels heat. He who, at dawn, drinks after having drawn in the air with the help of the 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] 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] 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 the 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]

The *prāṇa* circulates alternately in the two nostrils. [32cd] [There are] three *nāḍī*-s and this *prāṇa* pervades them; [33ab] the *śaṅkhinī* is in the right opening (=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 the breath. [34cd]

The introverted, concentrated one should distinguish the divisions of time: day and night, fortnight and month, season, half year and so on [from his inner time]. [35] 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.

CHAPTER FOUR

[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 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] After having recognized such first signs of approaching death as cause of destruction, he who seeks final beatitude should be wholly devoted to *japa* and meditation. [7c-8b]

The inner performance of the daily rites with the help of the mind, is to be regarded as *pratyāhāra*, which is to be practiced as a limb of *yoga*; [8c-9b] 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]

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]

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, quadrangular 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 the breath. [22ab] In the part of the 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 the body [where] water [is located], the *yogin* should worship Nārāyaṇa with intense meditation; [22c-23] Pradyumna in [the part where] fire [is located]; further on, he should worship Saṃkarsaṇa 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].

CHAPTER FIVE

[Śrī Bhagavān:] 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 palate, [1] not bringing into contact the teeth with the 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 the breath. [4]

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]

Thus, the one who is concentrated should meditate in the absolutely pure ether; indeed he should meditate on Viṣṇu [as] eternally manifest, having the splendour of ten million suns, dwelling in the lotus of the heart, endowed with all forms, [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] For the *yogin* who is practising meditation, the whole knowledge of the mind vanishes. The consciousness which is within the lotus of the 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 an inartificial gem. For the *yogin* who is practising meditation, liberation is at hand. [14] Indeed for the *yogin* who is practising meditation, seeing in the lotus of the heart any form whatsoever of the god endowed with all forms, the gross, the subtle or another one, the object [of meditation] becomes immediately manifest. [15-16b] Indeed as a fruit easily follows [as additional consequence] the superhuman power of becoming as small as an atom and so on [16cd]. But 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*”. 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. [18] 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]

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 the 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 the body, thinking of the eternal *brahman* which is within the lotus of the 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 the *brahman*]. [Then], he should burn with the tongues of that fire the 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 the *brahman* and shall no more undergo transmigration in this world. [28]

What has been so expounded is the quintessence of *yoga*, o you having the lotus as a seat. [29ab] This has to be taught to those who are totally engaged in ritual, who are always turned away from worldly existence, who are initiated worshippers devoted to me. [29c-30b] 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]

TABLE OF THE SOURCES OF THE *PĀDMASAMHITĀ**

AS, 31, 16-18, 24-25b = PādS, *yp*, 1, 7c-10b

AS, 31, 31c-46 = PādS, *yp*, 1, 10c-22

AS, 32, 5-6 = PādS, *yp*, 2, 4-8b

AS, 32, 7-8b = PādS, *yp*, 2, 8c-9

AS, 32, 11c-12, 23 = PādS, *yp*, 2, 13c-15

HYP, 2, 7-10 = PādS, *yp*, 3, 7-11b

HYP, 2, 11-12 = PādS, *yp*, 3, 18c-20

HYP, 3, 66, 113 = PādS, *yp*, 2, 4-8b

HYP, 3, 113 = PādS, *yp*, 2, 8c-9

JS, 4, 39-43b, 50-51b = PādS, *jp*, 5, 23-27

JS, 4, 43c-49 = PādS, *jp*, 7, 2-8b

JS, 4, 72ff = PādS, *jp*, 6, 1-29

JS, 4, 121, 123 = PādS, *jp*, 6, 50-52

JS, 33, 37c-43, 57-59 = PādS, *cp*, 24, 96c-105b

LT, 5, 38c-42 = PādS, *jp*, 5, 14b-16

ParS, 1, 69 = PādS, *jp*, 4, 17

ParS, 1, 71-72 = PādS, *jp*, 7, 15-16

ParS, 1, 73-76 = PādS, *jp*, 4, 21-24

ParS, 1, 77-78 = PādS, *jp*, 4, 25-26c

ParS, 1, 79-80 = PādS, *jp*, 5, 1-2

ParS, 1, 81-82, 86 = PādS, *jp*, 5, 3, 6; 7, 37

ParS, 1, 83-85 = PādS, *jp*, 7, 38-43b

ParS, 2, 7-10, 63-64 = PādS, *jp*, 7, 49-69b

ParS, 2, 41-50b = PādS, *jp*, 5, 11-14; 7, 46c-48b

ParS, 10, 5c-11b = PādS, *yp*, 1, 3-7b

ParS, 18, 1-3 = PādS, *kp*, 1, 15c-17b

ParS, 30, 82-107 = PādS, *jp*, 8, 20-36b

SS, 2, 61-62 = PādS, *yp*, 3, 11c-13

SS, 7, 105-120b = PādS, *cp*, 24, 87c-92

SS, 17, 451c-456 = PādS, *yp*, 5, 24c-28

* These sources relate only to the portions of the PādS discussed in this dissertation.

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BhG

(*Bhagavadgītā*) *The Bhagavadgītā*, with a commentary based on the original sources by R. C. Zaehner (1969), Oxford University Press, Oxford, reprint 1979.

BhP

(*Bhāgavatapurāṇa*) *Śrīmad Bhāgavata Purāṇam*, searchable transliterated PDF file of the entire Bhāgavata-Purāṇa, downloaded from <http://www.sanskritweb.net/sansdocs/#BHAGPUR>, last access 2012/03/27.

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LT

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SS

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ŚS

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ŚU

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NyS

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Kurzfassung

Diese Dissertation befasst sich mit der *Pāḍmasaṃhitā*, einem südindischen Sanskrit Text des Pāñcarātra, der vermutlich zwischen dem XII Jahrhundert und dem XIII Jahrhundert A.D. entstanden ist. Das Werk ist in vier *pāda*-s eingeteilt, die respektive der Erkenntnis (*jñāna*), dem *yoga*, dem Ritual (*kriyā*) und dem rechten Verhalten (*caryā*) gewidmet sind.

Die Dissertation ist den philosophischen und theologischen Lehren der *Pāḍmasaṃhitā* gewidmet, sowie der Rolle des *yoga* im religiösen Leben und in den Ritualpraktiken der *pāñcarātrin*-s. Die Untersuchung stützt sich auf den *jñāna*- und *yoga-pāda*, jene Teile des Werkes, in denen die theoretischen und doktrinären Grundlagen des *kriyā*- und *caryā-pāda* dargestellt sind.

Der historisch-philologische Zugang und eine vergleichende Untersuchung von "Parallelen" mit anderen Pāñcarātra *saṃhitā*-s werfen Licht auf die Art der Abfassung der *Pāḍmasaṃhitā* in den untersuchten Abschnitten so, dass sich aufeinander folgende Schichten, Interpolationen und Harmonisierungsversuche erkennen lassen.

Die wichtigsten Ergebnisse der Untersuchung lassen sich wie folgt zusammenfassen.

In der Theologie der *Pāḍmasaṃhitā* und in der Schöpfungstheorie nimmt das Höchste Wesen drei Urformen (*rūpa*-s) an: auf göttlicher Ebene manifestiert es sich als Höchster Vāsudeva und, als Ursprung der Lebewesen, als Geist (*puruṣa*) beziehungsweise als Materie (*prakṛti*). Dieser Begriff der dreifachen Manifestation des Höchsten Wesens dürfte von Yādavaprakāśa's Vorstellung der Entfaltung des *brahman* in seine drei *aṃśa*-s beeinflusst sein. Durch den Begriff der Urform (*rūpa*), ergänzt durch denjenigen der göttlichen Erscheinungsformen (*mūrti*), stellt die *Pāḍmasaṃhitā* die Dynamik der Gottesvorstellung dar: in seinen Urformen wird das Höchste Wesen der Ursprung seiner verschiedenen konkreten Erscheinungsformen, nämlich die göttlichen Gestalten, die aus dem *ādya rūpa* Vāsudeva hervorgehen, die Individualseelen, deren Ursprung das *puruṣa-rūpa* ist und die materiellen Prinzipien, die aus dem *prakṛti-rūpa* hervorgehen.

Darüber hinaus wird der relationale Aspekt des Göttlichen, als Anwesenheit Gottes in der Meditation und in der rituellen Verehrung analysiert und in seinen theologischen Aspekten dargelegt.

Das Kapitel über die Lehre der Emanzipation untersucht den Begriff der *mukti* als Vereinigung (*sāyujya*) von Individualseele und Höchster Seele, wie auch eine ältere Vorstellung der Emanzipation, nach der diese darin gesehen wird, "in der selben Welt wie Gott zu sein" (*sālokya*), "sich in der Nähe zu Ihm zu befinden" (*sāmīpya*), "mit Ihm Ähnlich zu sein" (*sārūpya*) und schließlich "mit Ihm vereinigt zu sein" (*sāyujya*). Nach dieser älteren Auffassung scheinen diese vier Formen der Emanzipation vom jeweiligen sozialen Stand der Herkunft abhängig gewesen zu sein; beide Auffassungen (jüngere und ältere) wurden jedoch in der *Pāḍmasaṃhitā* harmonisiert.

Im zweiten Teil der Dissertation, der dem *yoga* gewidmet ist, werden die Funktion der yogischen Disziplin im vom *yoga* geprägten Ritualsystem der *Pāḍmasaṃhitā* sowie die Bedeutung der yogischen Meditation (*dhyāna*) im religiösen Leben, insbesondere die psychologischen und heilbringenden Aspekte der Erfahrung von *samādhi*, analysiert. In diesem Zusammenhang wird schließlich die Ritualpraktik des yogischen Suizids diskutiert, die von der *Pāḍmasaṃhitā* aus einer älteren Tradition übernommen und "entschärft" wurde. Diese Praktik kann vom *sādhaka* vorgenommen werden, wenn er sich entscheidet, durch eine spezifische *siddhi* dem eigenen Leben ein Ende zu setzen um die eigene Emanzipation zu beschleunigen. In der *Pāḍmasaṃhitā* wurde diese *siddhi* vermutlich aus der *Jayākhyasaṃhitā* and der *Sātvatasaṃhitā* und älteren Śivaitische Lehren wie den *Malinīvijayottaratantra* übernommen, wobei sie in der *Jayākhyasaṃhitā* als begleitendes Sterberituals eines zeitgerechten Todes stilisiert wurde, während die *Pāḍmasaṃhitā* den alten Aspekt eines Suizids bewahrte.

Summary

This dissertation deals with the *Pāḍmasaṃhitā*, a Sanskrit text of South Indian origin, belonging to the Pāñcarātra, composed between the XII and XIII century A. D.. The work is divided into four sections (*pāda*-s), devoted respectively to knowledge (*jñāna*), *yoga*, ritual (*kriyā*) and right conduct (*caryā*).

The dissertation is devoted to the philosophical and theological teachings of the *Pāḍmasaṃhitā*, as well as to the place of *yoga* in the religious life and ritual practice of the *pāñcarātrin*-s. Attention is focused on the *jñāna*- and *yoga-pāda*, the sections providing the doctrinal and theoretical background to the *kriyā*- and *caryā-pāda*.

A historical-philological approach and a comparative study of parallels with other Pāñcarātra *saṃhitā*-s together throw light on the manner of composition of the *Pāḍmasaṃhitā*, allowing the successive layers of text-transmission to be distinguished, and the interpolations, discrepancies and attempts at harmonization to be discovered.

The chief outcomes of the research can be outlined as follows.

In the *Pāḍmasaṃhitā* theology and creation theory, the Supreme Being takes three forms (*rūpa*-s): at the divine level He manifests Himself as Highest Vāsudeva and, in bringing forth living beings, as spirit (*puruṣa*) and matter (*prakṛti*). It is suggested to consider this concept of the threefold manifestation of the Supreme Being as being influenced by Yādavaprakāśa's idea of the unfolding of *brahman* in its three *aṃśa*-s. By means of its original concept of *rūpa*, complemented by the notion of *mūrti*, the *Pāḍmasaṃhitā* represents the inner dynamics of the godhead: through His three ur-forms, i.e. His *rūpa*-s, the Supreme Being gives rise to His manifold concrete manifestations, namely the divine figures arising out of the *ādya rūpa* Vāsudeva, the individual souls originating as particular concretizations of the *puruṣa-rūpa* and the derivatives of the *prakṛti-rūpa*.

Furthermore, the relational aspect of the godhead, which is actualized as the presence of God in meditation and ritual worship, is analysed and elucidated in its theological aspects.

The chapter on the doctrine of liberation illustrates both the concept of *mukti* as union (*sāyujya*) between individual souls and Supreme Soul, and the older idea of a fourfold liberation consisting of “being in the same world” as God (*sālokya*), “nearness” to Him (*sāmīpya*), “likeness” to Him (*sārūpya*) and “union” with Him (*sāyujya*). This older idea of liberation, whose four states are respectively related to the social rank of the devotees, is harmonized in the *Pāḍmasaṃhitā* with the later concept of *mukti* as *sāyujya*.

The second part of the dissertation, which is devoted to *yoga*, discusses the function of the yogic discipline in the *yoga*-permeated ritual system of the *Pāḍmasaṃhitā* and the importance of yogic meditation (*dhyāna*) in the religious life, with particular regard to the psychological and salvific aspects of the experience of *samādhi*. Finally, the ritual practice of yogic suicide is discussed. This practice can be performed by the *sādhaka* who, by taking advantage of a specific *siddhi*, chooses to put an end to his own life in order to hasten his final emancipation. In the *Pāḍmasaṃhitā* this *siddhi* was presumably taken over from an older tradition to which belonged the *Jayākhyasaṃhitā*, the *Sātvatasamhitā* and the teaching about yogic suicide contained in Śaiva texts (such as the *Malinīvijayottaratantra*). Whereas in the *Jayākhyasaṃhitā* the suicide is somehow masked as a meditative practice to be performed at the occurrence of natural death, in the *Pāḍmasaṃhitā* the idea of suicide, though smoothed over, has been preserved.

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