

The Yogatattvabindu

योगतत्त्वबिन्दु

Yogatattvabindu

Critical Edition
and annotated Translation
together with a Comparative Analysis of the
Complex Early Modern Yoga Yaxonomies

By
Nils Jacob Liersch

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Conventions in the Critical Apparatus

Sigla in the Critical Apparatus

- E : Printed Edition
- P : Pune BORI 664
- L : Lalchand Research Library LRL5876
- B : Bodleian Oxford D 4587 ,
- N₁: NGMPP B 38-31
- N₂: NGMPP B 38-35 / A 1327-14
- D₁: IGNCA 30019
- U₁: SORI 1574
- U₂: SORI 6082

Critical Edition & Annotated Translation

[XLIII. gurubhakteḥ phalam]

इदं गुरुभक्तेः फलम् । आत्ममध्ये मनसो विश्रामकरणमिच्छता पुरुषेण सहृदोः सेवां कृत्वा साव-
धानं मनः करणीयम् । अभ्यासवलात्परमप्राप्तिः । तेन स्वस्य मनसः समरसं कर्तवयं । चन्द्रसूर्यौ
यावपिण्डो निश्चले भवति । श्लोकः ॥

5 सम्यक्स्वभावकिरणोदयचिद्विलासे ।
व्यक्ते स्वशान्तिमहतां स्वयमेव याति ।
ग्रस्ते स्ववेगनिचये पदपिण्डमैक्यम् ।
सत्यं भवेत्समरसं गुरुवत्सलानाम् ॥XLIV.॥

Sources: 3 cf. YSV (PT p. 844): candraḥ sūryaḥ sthiro yāvat tāvad dehasthitis tathā | tāvad ekam samābhāṣya prāpnoti ca sadāgatih | sa bhavet kavītā dhirā niścalā śāntir eva ca | gurupā-daprasādena tad aikyam yāti siddhibhāk | 5-8 ≈SSP 5.79 (Ed. p. 105): saṃvitkriyā vikaraṇoday-acidvilāsaviśrāntim eva bhajatām svayam eva bhāti | graste svaveganicaye padapiṇḍam aikyam satyam bhavet samarasam guruvatsalānām |

2 **gurubhakteḥ** cett.] gurubhaktaiḥ P **phalam** cett.] phalam bhavati U₂ **viśrāmakarāṇam** cett.] viśrāmām karamṇāmm B viśrāmām karaṇām L icchatām BL **sadguroḥ** cett.] sadguruḥ DU₁ **kṛtvā** cett.] kṛt. D kṛtvā || U₂ 2-3 **sāvadhānam** cett.] māvadhānam U₂ 3 **karaṇīyam** cett.] kṛtvā karaṇīyam L kṛtvā karaṇīyam B **abhyāsabalaṭ** cett.] abhyāsabalaṭ || L **paramaprāptih** cett.] paramapadaprāptih U₂ **tena** cett.] tena saha DU₁ **svasya manasaḥ** BLPU₂] svasya manasā D svascha manasā U₁ svaśiyamanasāḥ E **samarasam** L] samarasāyam DPU₂ svāsthyam E om. BU₁ **kartavyam** DLU₁U₂] kartavyam EP om. B 3-4 **candrasūryau** yāvat EPU₁] camdrasūryau yāvit D camdrasūryayāt L camdrasūryavat U₂ om. B 4 **piṇḍo** PLU₂] piṇḍe DE pimḍau U₁ om. B **niścalo** PLU₁U₂] niścalau DE om. B **bhavati** PLU₁U₂] bhavataḥ E bhavatiḥ D **ślokah** DU₂] śloka LU₁ 5 **samyak°** cett.] samyagah U₁ **“kiraṇodaya°** cett.] karaṇot-dṛdi U₂ **cidvilāse** em.] cidvilāsam DU₁ cidvilāsa ELPU₂ cidvilāsam U₁ samarad vilāsa || unm. B 6 **vyakte** HANNEDER conj.] °grastaṁ BDELPU₂ grastaṁagram **unm.** U₁ **svaśānti°** cett.] saśāmti U₁ **mahaṭām** U₁] manasā BLP bhavatām U₂ mavatām D samatām E **svayam** cett.] svam B **yāti** cett.] yāmi P śāmti BL 7 **graste** cett.] grāme U₂ **svaveganicaye** cett.] svavegam̄ nicaye D svaveganīscaye U₁ sveram̄ganicaye U₂ **padapiṇḍam** aikyam cett.] padapiṇḍam aikyam D yada pimḍam aikyam U₂ 8 **satyam** cett.] satam B satām L **guruvatsalānām** em.] guruvatsalānām DPU₂ guruvatsalābham BL guruvatsalām ca E guruvatchalānām U₁

[XLIII. Result of devotion towards the teacher]

This is the reward for devotion to the teacher. By the person desiring to bring about peace of mind within the self, after having frequented the teacher, an attentive mind should be cultivated. As a result of the power of practice, one attains the supreme [state]. By that, he shall cultivate the uniform taste of one's own mind.¹ As long as the moon and sun are motionless,² the body remains motionless. [There is a] verse:

XLIII. i ³When the play of consciousness,⁴ the manifestation of the rays of one's intrinsic nature, becomes clear, one arrives at the vastness of peace of the self. When all one's agitations are devoured, the body and [supreme] plain⁵ become one true uniform taste for those who are affectionate to the teacher.

ājñā mahim jākai | navanidhi sadā rahaim dhimga tākai || 21 || as one of the result of Rājayoga (Rājayoga in the *Sarvāṅgayogapradīpikā* is *vajrolimudrā*). Furthermore, they are mentioned in *Jogpradipyakā* 601 (*nātika chaṁda sahajā pāvai aṣṭasidha navanidha cali āvai | prānāyāma ādi vasi hoī dasavai dvāra pahautai soī || 601 ||*) in the context of the *mahābandhamudrā*. Furthermore, the *navanidhis* occur in the *vajroli-section* of the *Jog Manjari*: *jākaum saba dehī ko sūjhāi aura sakala jīva kī bhāsā būjhāi | sarva siddhi āgyā māim jākai navanidhi rahai sadā dhimga tākai |*

¹In the *Hṛṣiprādīpikā* 4.70 (= Vivekamārtanda 163; ≈ Yuktabhavadeva 11.30; ≈ Hṛṣasāṅketacandrikā f. 117v), the word *samarasatvam* is used to gloss the state called *samādhi*: *yadā samksiyate prāṇo mānasam ca viliyate | tadā samarasatvam yat samādhiḥ so'bhidhiyate ||* When the breath is destroyed and the mind dissolves, all experience is the same (*samarasatva*). That is called *samādhi*." In this context, *samarasa*, which literally means "same taste," indicates equanimity and mental silence.

²The term *candraśuryau* here refers to the movement of breath that takes place through the two nostrils, namely *īḍā*, the left channel associated with the moon, and *piṅgalā*, the right channel associated with the sun. See *Amṛtasiddhi* 3.2, 4.2 and 11.5.

³The metre is Vasantatalaka.

⁴The manuscript's accusatives in *pāda ab* are perplexing. Ideally, one would anticipate a Locativus Absolutus construction as observed in *pāda c*, i.e., **cidvilāse | graste*. The conversion of accusatives into locatives is a satisfactory solution. Hanneder contends that it is highly implausible for *cidvilāsa* to be an entity that can be devoured. The agitation *nicaya* is antithetical to *cidvilāsa*. The repetition of variants of *grasta* is suspect, as it does not harmonize with *pāda b*. Therefore, *grastam* is probably a dittograph of *grasta*. Hence, Hanneder proposed a conjecture *vyakte* to yield a coherent verse.

⁵Within the *Siddhasiddhāntapaddhati*, *piṅḍa* and *pada* refer to the body and the supreme plane. The *piṅḍa* is discussed in chapters two and three. This conclusion is mainly drawn from the ...

[XLIV. avadhūtapuruṣasya lakṣaṇam]

इदानीमवधूपुरुषस्य लक्षणं कथ्यते ।

यस्य हस्ते धैर्यदण्डः खर्परं शून्यमासनं
योगैश्वर्येण संपन्नः सोवधूत उदाहृतः ॥ XLV.1॥

भेदाभेदौ यस्य भीक्षाभरणं जागरं तथा ।
एतादशोऽपि पुरुषः सोऽवधूत उदाहृतः ॥ XLIV.2॥

Sources: 3 ≈SSP 6.10 (Ed. p. 111): yasya dhairyamayo danḍah parākāśam ca kharparam | yo-ga-paṭṭam nijāśaktih so 'vadhūto 'bhidhiyate | 5-6 ≈SSP 6.11 (Ed. p. 111): bhedābheda svayam bhikṣām kṛtvā sāsvādane rataḥ | jaraṇam tanmayibhāvaḥ so 'vadhūto 'bhidhiyate |

2 lakṣaṇam cett.] lakṣaṇam BL DU₁ kathyate cett.] āha BL 3 haste cett.] hastai U₂ kharparam cett.] kharaparam DU₁ śūnyam āsanam cett.] śunyabhāsanam B śūnyanāmakam U₁ 4 yo-gaīśvaryena cett.] yogaiśvaryai B yogaiśvarye L sampannaḥ cett.] sampanna P sapannah U₂ sovadhūta cett.] sovadhūtam BL udāhṛtaḥ cett.] udāhṛtam BL 5 bhedābheda cett.] bhedābhedo U₂ bhikṣābharaṇam cett.] bhikṣābhakṣaṇam DU₁ jägaram P] jaraṇam BDELU₁ jiraṇam U₂ 6 etādṛśo 'pi cett.] tādṛśopi BL so 'vadhūta cett.] so vadhūtam BL

[XLIV. Characteristic of an Avadhūta person]

Now, the characteristic of an Avadhūta-person is taught.⁶

XLIV. 1 He, who has the staff of courage⁷ in [his] hand, whose begging bowl is the empty seat⁸, [he who is] endowed with the power of yoga is called an accomplished Avadhūta.

XLIV. 2 Whose alms are “difference and non-difference”⁹ whose ornament is vigilance¹⁰, such a person is called an Avadhūta.

fact that throughout these chapters various elements are located within the body, such as the nine *cakras* and sixteen *ādhāras* or the fourteen worlds. The term *pada* is a shorthand for *paramapada*, the supreme plane, as shown in *Siddhasiddhāntapaddhati* 5.1: *atha piṇḍapadayoḥ samarasakaṇam kathyate | mahāsiddhayogi pūrvoktakramena parapiṇḍādīsvapiṇḍāntam jñātvā paramapade samarasam kuryāt ||1||* “Now, the process of achieving the homogenization of the body and the [supreme] plane is taught. As it was taught gradually before, after having realized the beginning with the universal body and ending with the own body, the great Siddhayogin should merge into the supreme plane.” According to *Yogatattvabindu* XLIX, the *paramam padam* is a synonym for *param tattvam*, the “supreme reality.” Thus, here, the phrase *padapiṇḍam aikyam* must be considered to refer to the goal of yogic endeavor which is the state of *samādhi*. The concept perhaps derives from *Kubjikāmatatantra* II.48.

⁶According to Kanamarlapudi (2023), the spectrum of meaning of the term *avadhūta* has shifted considerably from the original concept of the antinomian ascetic across texts over the centuries. The Avadhūta was integrated into the Brahmanical *āśrama* system, its unconventional traits and unorthodox practice was tamed, and the Avadhūta was thereby elevated to a legitimate and finally even to the highest class of *saṃnyāsa āśrama*. In Kanamarlapudi’s words, the Avadhūta became a sanitised *saṃnyāsin*.

⁷Alternatively, the term *dandā* could be understood as a scepter and *dhairyā*, a term that can have royal connotations (cf. Boethling, 1858: 167) could be translated as “steadfastness of a prince”.

⁸The term *āsana* could alternatively be translated as “throne”.

⁹The *bhedābheda*-Vedānta schools hold the belief that the individual self is both distinct and inseparable from the ultimate reality, Brahman, bridging the gap between Advaita’s monistic view of complete identity and Dvaita’s dualistic perspective of absolute distinction. See Nicholson (2023) for a discussion of the concept of *bhedābheda*.

¹⁰Only manuscript P preserves the reading “*jāgaram*”, which is the word of the source text and according to Brunner (1963: 134) means vigilance in śaivaite traditions. The other manuscripts present the following variants: *jāraṇam*, and *jīraṇam*. The other options do not make good sense. Another possibility would be to understand *jāgaram* as “armour”. This option is only convincing if one is willing to consider that Rāmacandra addresses an audience of *kṣatriyas*.

आत्मा ह्यकारो विज्ञेयो वकारो भववासना ।
धूतस्तत्कप्पनं प्रोक्तं सोऽवधूतो निगद्यते ॥ XLIV.3॥

अकारार्थो जीवभूतो वकारार्थोऽथ वासना ।
एतद्वयं यः जानति सोऽवधूत उदाहृतः ॥ XLIV.4॥

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यः पुरुषो द्वितीयं न पश्यति केवलं स्वस्वरूपं पश्यति सोऽवधूतः । अथवा यस्य मनश्चलभावं न दधाति सोऽवधूतः कथ्यते । यन्न दृश्यते तदव्यक्तमित्युच्यते । तदव्यक्तं प्रत्यक्षेण पश्यति ।
यत्क्लिचित्पश्यति तत्सर्वं ग्रसति । मुक्तमिति ज्ञायते । सोऽवधूतः कथ्यते ।

आवधूततनुः सोमा निराकारपदे स्थितः ।
सर्वेषां दर्शनानां च स्वस्वरूपं प्रकाशते ॥ XLIV.5॥

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Sources: 9-10 ≈SSP 6.32 (Ed. p. 118): avadhūtatanur yogī nirākārapade sthitah | sarvesām darśanānām ca svasvarūpam prakāsate |

१ ātmā EPD] ātmāt B ātmār L ātmai U₁ ā U₂ hy akāro cett.] dyukāro BL vijñeyo cett.] vijñoyau B vakāro cett.] vikāro BL २ dhūtas cett.] dhūtam E dhūtasa D tatkampanam cett.] samitāpanam E so 'vadhūto cett.] so vadhiuta BLP nigadyate cett.] nirucyate U₁ ३ vakārārtha cett.] vikārādirsthor BL 'tha cett.] ya BU₁U₂ ४ etad dvayam P] etad düyam E etadvayam cett. yaḥ jānati BL] japaṁ kuryāt E yan̄ jayati yaḥ P jiyate yaḥ D jiryate yaḥ U₁ jayati yaḥ U₂ udāhṛtaḥ cett.] udāhṛttā B udāhṛtaḥ L udārataḥ U₁ ६ dvitiyam EU₂] dvitiya P dvitiyam BL DU₁ paśyati cett.] paśyati ॥ U₂ paśyamti B paśyati cett.] tiṣṭhati DU₁ °vā cett.] °vo E °cā DU₁ manāś cett.] manah DU₁ cañcalā° cett.] camcalam BL camcali U₂ bhāvam cett.] bhāva B bhāve U₁ ७ dadhāti cett.] dhadhāti | BD so 'vadhūtaḥ cett.] so vadhiutaḥ | BL kathyate cett.] om. BL yan na EPU₁] yanma D athavā kasyase panna BL om. U₂ dr̄syate cett.] iṣyate B om. U₂ tad cett.] °d BL tad avyaktam cett.] tad avyakta° DU₁ paśyati cett.] yasyati BL paśyati U₁ ८ yatkim̄cit DU₁U₂] yatkimcid BELP paśyati DU₁] dr̄syate PLU₂ r̄syate EB tatsarvam cett.] tatatsarvam P tatsarva L gr̄asati P] gr̄asati DU₁ gr̄asamti U₂ gr̄astāti E muktam cett.] muktim U₂ jñāyate cett.] jñāyate ॥ U₂ jñānam paśyati | E so 'vadhūtaḥ cett.] sāvadhūtaḥ P kathyate cett.] kathyamte U₂ ९ tanuh BEU₁] tanu PLD rutu U₂ somā L] somo cett. sthitah cett.] sthita U₁ १० darśanānām cett.] darpaṇānām U₂ prakāsate BLP] prakāsate cett.

XLIV.3 The letter *a* is, in fact, to be known as the self and the letter *va* as rental residues of [mundane] existence; *dhūta* (“shaking off”) is said to be the special weapon; he is called an Avadhūta.¹¹

XLIV. 4 The meaning of the letter *a* is the being of the embodied soul, the meaning of the letter *va* then mental residues. He who knows this couple is declared to be an Avadhūta.¹²

The person who does not see an enemy sees his own essential nature alone; he is an Avadhūta. Or, whose mind does not generate the unsteady state, he is said to be an Avadhūta. What is not seen, it is said, is the unmanifest. He sees that unmanifest by means of direct perception. Whatever he sees, all that he completely controls. [This is] known to be liberation. He is said to be an Avadhūta.¹³

XLIV.5 The Soman,¹⁴ the person who has shaken off the mental residues from the embodied soul is situated in the formless plain, and the essential nature of all philosophical views reveals itself.

¹¹I could not identify this verse’s source. Thus, the verse could be authorial.

¹²I could not identify this verse’s source. Thus, this verse could be authorial, too.

¹³I was not able to identify the source for this passage.

¹⁴It is striking that Rāmāncadra has replaced the *yogin* of his source text with the *soman*. The tradition is unambiguous at this point. An explanation does not seem obvious for the time being.

सत्यमेकमजं नित्यमनन्तमक्षयं ध्रुवं ।

ज्ञात्वा यस्तं वदेद्विमान् सत्यवादी स कथ्यते ॥ XLIV.6॥

यत्क्लिन्धैदैव्येन पश्यति स स एकः ।

तस्य मनो जानाति नाशो न तादृशां पदार्थं ज्ञात्वा काले चेष्टा भवति स सत्यवादी कथ्यते ।

प्रसरं भासते शक्तिः संकोचं भासतेऽपि च ।

तयोः संयोगकर्ता यः स भवेत् सत्ययोगभाक् ॥ XLIV.7॥

विस्वातिता तया विश्वमेकमेव विराजते ।

संयोगेन सदा यस्य सिद्धयोगी स गद्यते ॥ XLIV.8॥

सर्वासां निजवृत्तीनां विस्मृतिं भजते तु यः ।

स भवेत्सिद्धसिद्धान्ते सिद्धयोगी स गद्यते ॥ XLIV.9॥

उदासीनः सदा शान्तो महानन्दमयोऽपि च ।

यो भवेत् सिद्धयोगेन सिद्धयोगी स कथ्यते ॥ XLIV.10॥

5

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Sources: 1-2 cf. SSP 6.60 (Ed. p. 128): satyam ekam ajam nityam anantam cākṣayam dhruvam | jñātvā yas tu vaded dhiraḥ satyavādi sa kathyate | 5-6 ≈SSP 6.64 (Ed. p. 129): prasaram bhāsate śaktih samkocam bhāsate śivah | taylor yogasya kartā yah sa bhavet siddhayogirat | 7-8 ≈SSP 6.65 (Ed. p. 130): viśvātitam yathā viśvam ekam eva virājate | samyogena sadā yas tu siddhayogī bhavet tu sah | 9-10 ≈SSP 6.66 (Ed. p. 130): sarvāśām nijavṛttinām prasṛtir bhajate layam | sa bhavet siddhasiddhāntē siddhayogī mahābalah | 11-12 ≈SSP 6.67 (Ed. p. 130): udāśinah sadā śāntah svastho 'ntarnijabhaśakah | mahānandamayo dhiraḥ sa bhavet siddhayogirat |

1 ekam cett.] ekām DU₁ ajam cett.] ja D nityam BELP] nityam cett. anantam BELP] manam tam DU₁U₂ 2 jñātvā cett.] jñātvāt LD yas tam em.] hy evam β hy D hy astam U₁ vaded cett.] vadet U₂ satyavādi cett.] om. L sa cett.] om. U₂ 3 yatkimcid DPU₁] yatkimcin E yatkim BL om. U₂ aikyena D] aikena U₁ kena BL yena P na E om. U₂ paśyati DEP] paśyati U₁ paśyanti BL om. U₂ sa sa D] sa cett. om. U₂ ekaḥ cett.] eko E om. U₂ 4 tasya cett.] hy evam E om. U₂ mano DU₁] manaso BELP om. U₂ jānāti L] vijānāti E na jānāti P jānātir B jātitā D jnānamiti U₁ om. U₂ nāśo na D] na nāśo na BLP nāśā na E tādṛśot U₁ om. U₂ tādṛśām cett.] om. U₂ padārtham cett.] padārtha P om. U₂ jñātvā cett.] jñā BL om. U₂ kāle cett.] kāla° DU₁ om. U₂ ceṣṭā cett.] om. U₂ bhavati cett.] om. U₂ sa satyavādi kathyate cett.] om. U₂ 5 prasaram conj.] vāsare PLU₂ vāsvare E vāsvre B vasare DU₁ bhāsate conj.] bhāsvare BDEPU₂ bhāskare LU₁ śaktih cett.] śaktih | DU₂ om. BL samkocam conj.] samkoco DEPU₁U₂ om. BL bhāsate conj.] bhāsvare DEPU₂ bhāskare U₁ om. BL 6 tayoh cett.] om. BLU₁ samyogakartā yah cett.] sayogaḥ kartavyaḥ B samyogaḥ kartā yah L sa bhavet cett.] bhavat B samvit svabhāvāt U₁ 7 visvātitā BL] viśvātitā DU₂ viśvānta EP viśvāso viśvātitā U₁ 8 samyogena D] samyogo na cett. gadyate cett.] kathyate PU₁ 9 nijavṛttinām cett.] bijavṛttinām BL vismr̄tim U₁U₂] vismr̄tim L vismr̄ti BP vismr̄tir E 10 siddhāntē cett.] siddhasiddhānto E 11 udāśinah cett.] udāśina U₁ om. L sadā śānto cett.] om. L mahānandamayo BU₁] mahānāmdamayā U₂ brahmānandamayo EP om. L 'pi ca cett.] om. L 12 yo bhavet siddhayogena siddhayogī sa kathyate cett.] om. L

Notes: 9 sarvāśām ...: From the first word of verse XLIV.9 up to the middle of section L a larger lacunae starts in D. The omissions will not be recorded to avoid the inflation of the critical apparatus. The reader will be notified once the evidence from D resumes.

XLIV.6 One truth, unborn, eternal, infinite, imperishable [and] changeless, the wise one who has realized [and] proclaims it, is said to be a Satyavādin.

Whatever he sees with unity, it is one. Whose mind knows no death, having realized such a topic, he is a performer of deeds in the face of the god of death, he is called a Satyavādin.

XLIV.7 Śakti shines forth in expansion and also in contraction.¹⁵ He who is devoted to their union, he is a proponent of Satyayoga.¹⁶

XLIV.8 By her [Śakti?], who transcends the universe, the entire world shines as one. He who is always united with that is called a Siddhayogin.

XLIV.9 He who obtains oblivion from all inherent fluctuations [of the mind]¹⁷, he is called a Siddhayogin according to the doctrine of the Siddhas.

XLIV.10 One who is always indifferent, peaceful and immersed in great bliss by means of Siddhayoga¹⁸ is said to be a Siddhayogin.

¹⁵Rāmacandra has borrowed the verse from the *Siddhasiddhāntapaddhati* and redacted it. However, the transmission of the manuscripts is not sensical. My best guess is to reconstruct the first hemistich according to the source text by means of conjecture. The idea behind this verse might be resembled in *Kubjikāmatatantra* II.40-43.

¹⁶The term *satyayoga* is absent from the source text of this verse. The term *satyayoga* is not included in the initial taxonomy of the fifteen methods for Rājayoga. Due to the problematic nature of the first half of the verse, it is not easy to make a final judgement on the term *satyayoga*. In the light of the source text, it could be a corruption of the term *siddhayoga* which could have arisen from the homoioteleutic ending of the preceding verse. Furthermore, no other medieval or premodern yoga texts use the term to designate a distinct type of yoga. On the other hand, all manuscripts read *satyayogabhāk*. For this reason, Rāmcandra may also have regarded Satyayoga as a synonym for Siddhayoga.

¹⁷SSP (cf. sources) glosses the state with *laya* instead of *vismṛti*: “[When] the flow of all one’s fluctuations [of the mind] assumes [the state of] absorption, one is called a mighty Siddhayogin accoring to the doctrine of the Siddhas.” In *Hathapradipikā* 4.25*25 (4.34 in the Vulgate of the *Hathapradipikā*) *laya* is defined as *viṣayavismṛti*: *apunarvāsanothānāl layo viṣayavismṛtiḥ* |

¹⁸Besides the mention of *siddhakunḍaliniyoga* in section III. (p. ??) and the occurrence within the fifteen yoga taxonomy in section I. (p. ??.) this verse marks the only description of Siddhayoga in the whole text. It is not introduced within its own section and seems to be part of Rāmacandra’s description of the Avadhūta.

[XLV. kamalānām saṅketam adbhitam]

अधुना कमलानां तु शृणु संकेतमद्भुतम्।
 अनेकाकारभेदोत्थं कं स्वरूपन्तु निर्मलम्।
 कमलं तेन विस्यातं त्रिविधं तत्त्वदेहकम्॥ XLVI.1॥

5

[XLVI. ādhārakamalam]

अथाधःकमलं कथ्यते । अधारकमलम् । अस्य कमलमिति संज्ञा कस्मात् । कमलमात्मस्वरूपम् ।
 स आत्मनं अनेकरूपं पश्यति । तादृशं कमलमितिकथ्यते । तस्मात्कमलमिति संज्ञा । अस्याधारः
 कमलस्य दलं चतुष्यं भवति । प्रथमदलं सत्त्वगुणस्य । द्वितीयं राजोगुणस्य । तृतीयं तमोगुणस्य ।
 चतुर्थं दले मनस्तिष्ठति । एतद्वलचतुष्यसंगादात्मा साध्वसाधु करोति । तस्मिन्कमले निश्चली कृते
 10 सति पुरुषस्य समीपे मरणं न गच्छति कृते ।

Sources: 2–4 cf. YSV (PT p. 844): adhunā kamalānān tu śṛṇu saṅketam adbhitam | anekākārabhedotham kām svarūpan tu nirmalam | kamalam tena vikhyātam trividham tattvadehakam |
 7–8 cf. YSV (PT p. 844): tatradhārasa catuspatre sattvarajastamodayaḥ | etad bhāvasthitaś cātmā sādhvasādhukaro bhavet | asmin sati sthire citte yamo vandīva gacchati |

2 śṛṇu cett.] nuṣre P adbhitam E] adbhitam cett. 3 anekākārabhedotham EU₁] anekākārabhedoccham BP anekākārabhedāttham L kām cett.] kiṇ BL om. U₁ svarūpan tu em.] svarūpātmakam malam BELP svavarūpātmakam malam U₁ svarūpātmakam param U₂ 4 trividham cett.] vividham P tattvadehakam em.] tatra dehagam BELU₂ tena dehagam U₁ 6 athādhah PU₁U₂] athādhā BL om. E kamalam cett.] om. E kathyate cett.] om. E ādhārakamalam E] ādhārakamalam LPU₁U₂ ārakamalam B samjñā cett.] kām E kamalam ātmasvarūpam conj.] kamātmā tasmāt kamalam iti samjñā E kamātmasvarūpam P masvarūpam B kāmātmasvarūpam L kām ātmā U₁ ekam ātmasvarūpam || U₂ 7 sa ātmanam cett.] om. E anekarūpam PU₂] anekarūpam svarūpam U₁ anarūpam BL om. E paśyati cett.] paśyate U₁ om. E tadṛśanam kamalam em.] tadṛśanam kamala U₁ tadṛśanam mala E tadṛśa na BL tad darsanam malam || U₂ iti kathyate U₁] ity ucyate cett. kamalam cett.] kamala U₁ samjñā cett.] samjñām L asyādhāraḥ BELP] asyādhāraḥ U₁U₂ 8 kamalasya dalam BL] kamaladalasya E kamalasya P kamalasya dala° U₁U₂ bhavati cett.] bhavati BL prathamadalam U₁] prathamam BELU₂ om. P sattvaguṇasya cett.] satyaguṇasya L rājoguṇasya LU₂] rājayogasya P rājayogaya E rājoguṇaḥ B rajoguṇa U₁ tamoguṇasya PU₁U₂] tamoguṇaḥ EL tamoguṇ B 9 caturthe cett.] caturtho E om. B dale mana ELU₂] dalam enas P dalam manaḥ U₁ om. B tiṣṭhati cett.] stiṣṭhati U₁ om. B etad cett.] etac U₁ om. B dala cett.] om. BU₁ catuṣṭaya° PU₁U₂] catuṣṭayam EL om. B samgād PU₁] ca samgād E samjñāgida l samyogād U₂ om. B ātmā cett.] ātma U₁ om. B sādhvasādhū U₂] sādhvasādhū U₁ sāvadhvasādhū P sādhū EL om. B karoti cett.] om. B tasmin cett.] om. U₁ kamale cett.] om. U₁ niścali EP₁U₂] niccali BL om. U₁ kr̥te cett.] om. U₁ 10 sati cett.] om. U₁ puruṣasya cett.] om. U₁ samīpe cett.] om. U₁ maranam cett.] om. U₁ na gacchati cett.] nāgacchati U₂ om. U₁ kr̥te cett.] om. U₁

[XLV. Mysterious convention of the lotusflower]

XLV.I Now, carefully listen to the mysterious convention of the lotus flowers. Arising from the blossoming¹⁹ of the manifold appearances [of the world], the nature of its own form is spotless.²⁰ Because of this, the lotus flower is generally known as the threefold body of reality.²¹

[XLVI. Lotus of support]

Now, the lower lotus is described. [That is] the lotus of support. Why is it called a lotus? The lotus has the nature of the self.²² One perceives the self in manifold forms. As such, it is taught to be a lotus. Thus, its technical designation is “*kamala*” (Lotus). The support of the lotus consists of four petals. The first petal represents the *sattva*-quality. The second represents the *rajas*-quality. The third represents the *tamas*-quality. In the fourth petal is the mind. As a result of the interplay of the four petals, the self acts good and bad. When the state within the lotus is made motionless, the person’s death does not approach.²³

¹⁹The word “bheda” in the context of the *kamala* should mean “blossoming”, cf. petersburger4.

²⁰Since the version of the fourth and sixth *pāda* preserved in the witnesses of the *Yogattavabindu* is not convincing content-wise, I decided to emend according to the source text.

²¹This verse introduces the following sections which describe the bodily *kamalas*. The first *kamala* appears to be the four-petalled lotus of the *mūlādhāra*. The second *kamala* is the twelve-petalled lotus of the heart. The third *kamala* is eight-petalled and situated within the twelve-petalled *kamala*.

²²The context and the variants of the manuscripts suggest the conjecture of *kamalam ātmavarupam*.

²³Mentioning this part of the yogic body again seems redundant, as this was done already in the context of the first *cakra* in section IV within the detailed treatment of the *cakras*. The main difference, however, is that this time, this location is described as a lotus (*kamala*) and not as a *cakra*. Interestingly, the passage implies an unspecified yogic practice. In order to delay death, the unspecified practice instructs to cause stillness within the *kamala*. Is this the same as the meditation technique in the context of the first *cakra*?

[XLVII. hrdayakamalasya bhedah]

इदानीं हृदयकमलस्य भेदः कथ्यते । द्वादशदलानि सिद्धपुरुषाः कथ्यन्ते । तथा द्विषाणां दलानाम
एष्टदलं मध्ये एकं कठिनं भवति । तदैष्टदलं कमलं हृदये तिष्ठति । ते उभे हृदये तिष्ठतः । प्रथमे दले श
व्दस्तिष्ठति । द्वितीये दले स्पर्शस्तिष्ठति । तृतीये दले रूपं तिष्ठति । चतुर्थे दले रसस्तिष्ठति । पञ्चमे
5 दले गन्धस्तिष्ठति । सष्ठे दले चित्तं तिष्ठति । सप्तमे दले बुद्धिस्तिष्ठति । अष्टमे दलेऽहंकारस्तिष्ठति ।
एतदैष्टदलमध्ये समग्रपृथिव्याकारो वर्तते । अथ च तत्कमलं अधोमुखं तिष्ठति । अस्य कमलस्य
ध्यानादात्मप्रकाशो भवति । प्रकाशादनन्तरं कमलमूर्खमुखं भवति । तथा सूर्यप्रकाशादनन्तरं तदा
कमलमध्ये कमलं विकसति ।

Sources: 2–3 cf. YSV (PT p. 844): anāhato dvitiyam yatkathyate śrūṇu śraddhayā | anāhate
mahāpiṭhe caturasrasamanyitam | varttate 'ṣṭadalām padmam adhovaktran tu satpuram | 3–6 cf.
YSV (PT p. 844): sparśaśabdaruṇaparasagandhā buddhir manas tathā | ahaṅkāraḥ kramād ete
tatrāṣṭadalasamsthitāḥ | 6–7 cf. YSV (PT p. 844): saparyā prthag ākārā varttate tatra niścī-
tam | dhyānād ātmaprakāśo 'sya prakāśam kamalam tataḥ | 7–8 cf. YSV (PT p. 845): yathā
suryaprakāśena ūrdhvavaktram prakāśitam | ātmadhyānāt sadā tatra āyur vriddhir dine dine |

**2 hrdayakamalasya bhedah BLP] hṛdayakamalasya dvitiyo bhedaḥ U₁ hrdayakamalasya bhedāḥ U₂ hṛyakamalabhedāḥ E kathyate cett.] kathyamte E dvādaśadalāni βU₁] om. DN₁N₂ sid-
dhapurushāḥ cett.] siddhāḥ puruṣāḥ U₂ kathyante BLU₁] kathayamti EP kathayamti U₂ tathā BLPU₂] tathāpi U₁ om. E dviṣāṇāṁ SELLMER em.] dviṣāṇāṁ PU₂ dviṣāṇā BL varṇā° U₁ anu-
parṇā° E dalānām EPU₁U₂] dalanā BL 2–3 aşṭadalām conj.] aşṭadalānām EPU₂ aşṭadalā U₁
3 madhye PU₂] madhya BEL ekam cett.] eva U₁ kathinam E] kathinam BLPU₂ kaṭitam U₁
tadaşṭadalām cett.] tata aşṭadalām U₁ te ubhe PLU₁] te ubhā BU₂ te ubhaye E hṛdaye cett.]
pi U₁ tiṣṭhatāḥ cett.] kathyate U₁ prathame dale EU₁] prathamadale P prathamadale | BL
prathamadala° U₂ 3–4 śabdās cett.] sabdāḥ U₁ 4 tiṣṭhati cett.] stiṣṭhati U₁ dvitiye dale PU₁]
dvitiyadale cett. sparśas cett.] sparśāḥ EU₁ tiṣṭhati cett.] om. E tr̄tiye E] tr̄tiya° BL tr̄tiya°
PU₁U₂ rūpam cett.] rūpah U₁ caturthe dale EP] caturthadale BLU₁ caturthadala° U₂ rasas
cett.] rasāḥ U₁ 4–5 pañcamē dale EU₁U₂] pañcamadale cett. 5 gaṇḍhas cett.] gamdha BP
gamdhāḥ U₁ tiṣṭhati cett.] stiṣṭhati U₁ saṣṭhe dale U₁U₂] saṣṭhadale BPL saṣṭhe dale U₁U₂
paṣṭhadale E cittām EPU₂] cimta B cimta L cittāḥ U₁ tiṣṭhati cett.] stiṣṭhati U₁ saptame
dale EU₁U₂] saptamadale cett. buddhis cett.] budhiḥ U₁ aşṭame dale EPU₁U₂] aşṭamadale
BL 'hamkāra EP] ahāmkāras BL ahāmkāraḥ U₁U₂ 6 etad aşṭadalām adhye cett.] etad aşṭadale
madhye P etat tatadalām adhye U₁ samagrapṛthivyākāro BPLU₂] samagryā prthivyākāro U₁
prthivyākāro E tatkamalam U₁] tatkamalamadhye cett. adhomukham U₁] mukham cett.
7 dhyānād ātmaprakāśo U₁] dhyānākāśo BPL dhyānād ātmaprakāśo U₂ nādāt prakāśo E prakāśad
cett.] prakāśāvān L prakāśā° E anantaram PU₁U₂] anamtaraḥ | B amtaram L °namtaram E ka-
malam cett.] kamalam B ūrdhvamukham cett.] mūrdhvam mukham B tathā cett.] yathā U₁
suryaprakāśad anantaram U₂] sūryo prakāśānamtaram | B sūryaprakāśānamtaram EPLU₁
7–8 tadā kamalamadhye BPL] tadā malamadhye U₂ tadā saromadhye E tadā U₁ 8 vikasati cett.]
visati P**

Notes: 2–3 tathā dviṣāṇāṁ ...kaṭinam bhavati: The next twenty-one sentences of XLVII are transposed in E. In order to preserve important readings, I collated the evidence of E according to the structure of all other witnesses.

[XLVII. Division of the heart lotus]

Now, the division of the heart lotus is taught. The Siddhapuruṣas (“accomplished persons”) teach twelve leaves of it. So too, in the middle of the twelve petals is a solid eight-petalled unit.²⁴ This eight-leaved lotus is situated in the heart. They are both situated in the heart.²⁵

Speech is situated in the first leaf. Touch is situated in the second leave. The form is situated in the third leave. The taste is situated in the fourth leave. The smell is situated in the fifth leaf. The mental faculty (*citta*) is situated in the sixth leave. The intellect (*buddhi*) is situated in the seventh leaf. The principle of individuation (*ahamkara*) is situated in the eighth leaf. The form of the entire world (*samagrapṛthyākāro*) exists within the eight leaves.²⁶

At that point, the lotus remains facing downward. As a result of the meditation on that lotus, the light of the self arises. Because of the light the lotus faces upwards without delay. Thus, immediately after, as a result of the sun-like light, the lotus within the lotus blooms.

²⁴ Rāmacandra introduces the concept of an eight-petalled lotus within the twelve-petalled lotus in the heart as early as section VII on p. ???. The phrase *ekam kaṭhinam bhavati* is peculiar. However, since this second lotus within the lotus faces downwards initially and is turned upwards to bloom through meditation, it seems logical that the author wants the reader to understand that before the lotus flower blooms, its petals are closed, forming a firm or hard unit. Therefore, it seems plausible to interpret *ekam* as referring to a single unit in the context of the closed petals of a lotus bud, and *kaṭhinam* literally as hard, describing the hardness characteristic of a closed lotus bud.

²⁵ The concept of a distinguished space within the lotus of the heart (*hṛdayākāśa*), where the self (*ātman*) resides, traces back to early Upanishadic literature, particularly in *Chāndogya Upaniṣad* 8.1.1-5. The specific notion of a twelve-petalled lotus within an eight-petalled lotus is further developed by non-Saiddhāntika Śaiva exegetes of Kashmir, especially within the Trika tradition, a subdivision of the Śaktitāntra division of the Vidyāpīṭha. For a concise discussion on the meditation method focusing on the two heart lotuses, see *Vijñānabhairava*, 2013: 49. Furthermore, this dual lotus concept appears in the *Siddhayogeśvarimata* chapters 17 and 20. Here, amidst intricate descriptions of possession, rites, and deity worship, an elaborate *mandala* is depicted, featuring a twelve-spoked *cakra* embedded with an eight-petalled lotus. For a visual representation of the *mandala* in *Siddhayogeśvarimata* 20, see Törzsök, 2022: 117-124.

²⁶ For the Śaiva exegetes of Kashmir, the heart is the binding force of all conscious experiences. The individual person is a *kula* composed of eight elements: five senses, ego, the mental faculty and the intellect. These eight are a unified, interrelated *kaula* based on consciousness as their common substrate. Cf. Pandey, 1963: 594-597 and Muller-Ortega, 1989: 59.

तथेदमप्यात्मप्रकाशानन्तरमूर्धमुखं विकसति । तन्मध्ये परमानन्दरूपाभूमिर्भवति । तस्याहं सो
 ५ हं स इति सङ्गा । तस्या मध्ये स्वात्मनो ध्यानादिने दिने आयूर्वर्धयति । रोगा दूरे भवन्ति । शक्ति-
 स्थिशली कृता सम्यक्गुद्रा भवति खेचरी । चिदानन्दाद्वयश्वन्द्रचंद्रिका चेतनान्विता । परमात्मा-
 महासूररश्मिपुंजः प्रकाशकः । प्रकाशानन्दयोरैक्यं प्रकर्तव्यं । निरन्तरं स्वयमभिर्महाज्योतिराभाति
 परमं पदं । सदादितमनश्वन्दः सूर्योदयमिवेक्षते तेन ग्रस्तो मनश्वन्दः सोऽपि लीनः स्वयं पदे ।
 पदमेव महानभिर्येन ग्रस्तं कलामयं । एवं चन्द्रार्कवहीनां सङ्केतः परमार्थतः ।

Sources: २-३ cf. YSV (PT p. 845): śaktiprasannatā syāc ca rogaśokavivarjitaḥ | yasya mudrāb-
 hyāsaśāli samyak siddhā ca khecarī | ३-६ cf. YSV (PT p. 845): cidānandamayaṁ cittaṁ cetanā
 candrikānvitā | paramātmā mahāsuryaḥ sūrya ekaḥ prakāśakaḥ | prakāśānandayor aikyaṁ kart-
 tavyaṁ ca nirantaram | diptas tathā mahājyotiḥ avirbhāti param padam | ६ cf. YSV (PT p. 845):
 sadoditam manahsuryaṁ candrajyotir ivesate |

१ tatheda EPU₂] tathā idam U₁ tam BL apy EU₁] api cett. ātmaprakāśānāmṛtaram PU₂] ātmaprakāśānātaram U₁ ātmāprakāśānāntaram E ūrdhvamukhaṁ ELU₁U₂] ūrdhvamukhaṁ P mūrdhvam mukhaṁ B tanmadhye cett.] tanamadhye U₂ °rūpābhūmir cett.] °rūpo bhūmir L bhavati cett.] bhavati U₁ २ ham sa cett.] ham E tasyā PU₁U₂] tasya BL svātmano cett.] svātmanah U₁ dhyānād cett.] dhyād BU₂ °ayur cett.] hy ayur E vārdhayati BL varddhati U₁U₂ varddhate EP rogā cett.] rogo E dūre cett.] dūro P dūrā L bhavanti cett.] bhavati BE २-३ śaktis BLPU₁U₂] tathā dviśāśaktis E ३ trivalī kṛtā conj.] trivali kṛtaṁ U₁ trityalokāntaḥ U₂ trityalokāmata° P trityalokāmataḥ E trityayo lokāmata° BL mudrā cett.] samudrā E bhavati khecarī U₁] ca khecarī PLU₂ ca khecarī B khecarī E cidānandādvaya E] cidānandādayaś P cidā-
 nāmādādayaḥ U₂ cidānāmādodayaṁ U₁ cidānāmādādayoś BL candracāmṛdrikā E] candrikā L
 caḍrikā B caḍriś caḍrikā P caḍraḥś cetanāś U₁ caḍrāś caḍrikā U₂ cetanānvitā em.] veti
 nāmānvitāḥ E cetanānvitāḥ P cetanvitāḥ BL caḍrakānvitā U₁ cetanānvitāḥ U₂ ३-४ paramāt-
 māmāhāsuryaraśmiपुम्जः U₁] paramātmāmāhāsuryaraśmiपुम्जा° BPLU₂ paramātmānaśa-
 haraśmiपुम्जा° E ४ prakāśakah cett.] prakāśah E agnī cett.] manasi E mahājyotir cett.]
 mahājyotiś U₁ abhāti cett.] abhāti U₁ ५ paramāt padam EPLU₁] paramāt padam B paramā-
 padam U₂ sadoditamanaś BEL] sadoditamanaḥ U₁ sadoditamanaś PU₂ candrah cett.]
 candrah B sūryodayam E sūryodaya BPLU₂ sūryodaye U₁ ivesate cett.] aveksate E ca lakṣyate
 U₁ grasto cett.] graste U₁U₂ manaś cett.] manah | B candrah cett.] ścamdrāḥ B līnaḥ P]
 līna B līnam LU₁ lipyaḥ EU₂ ६ padam cett.] m P mahānagnir cett.] mahānagnih L yena
 PU₁U₂] yame E sūrya° BL kalāmayāḥ cett.] kalāmayāḥ U₁ candrārkavahninām EPU₂] caḍ-
 drārkavahninām L caḍrārkavahninām B caḍrārkavatām U₁ sañketaḥ cett.] samketanām
 BL paramārthataḥ cett.] paramārthataḥ vā U₁

Notes: २ rogā dūre: Evidence of E resumes at this point and resynchronizes with the structure of the other witnesses.

Likewise, immediately after this, the light of the self [arises], and the upward-facing [one] blooms. Within it, the level that has the nature of supreme bliss arises. The technical designation of it is “I am he, he is I”. Because of meditation on the self, which exists within it, the force of life is caused to grow day by day. Diseases are remote. By accomplishing the Śakti, which is connected with the three [sun, fire and moon]²⁷ correctly, the seal (*mudrā*) [which is known as] Khecarī²⁸ arises.²⁹ The unity of bliss and consciousness (*cit*) is the splendour of the moon endowed with awareness (*cetanā*). The supreme self, the great sun [and] the mass of rays of the sun is the light. Both bliss and light shall be brought into unity uninterrupted. Constantly, one's own fire is the great light that illuminates the supreme place. The ever-existing mind, being the moon, perceives how the sun rises, [and] by that, the mind, being the moon, is devoured; it even disappears in its own place. The great fire, however, is that by which the place made of digits is devoured. Thus, in reality, there is a convention between the moon, the sun and the fire.³⁰

²⁷In this context, sun, moon, and fire represent the intertwined knower, the process of knowing and the object of knowledge. Cf. Muller-Ortega, 1989: 157.

²⁸In the Haṭha- and Rājayogacorpus *Khecarimudrā* usually refers either to a physical practice in which the yogin inserts his tongue into the nasopharyngeal cavity, (cf. Mallinson, 2010) or to *sāmbhavimudrā*, like in *Śivayogapradipikā* 5.3, *Haṭhapradipikā* 4.5-7 or *Candrāvalokana* 2, which equate *khecarī* and *sāmbhavi*. Here, however, both is not the case. This passage draws on the concept of *khecarimudrā* of the Kashmiri Śaiva exegetes of the Trika division. They describe *khecarimudrā* as “the ability of consciousness to freely move (*carati*) about in the space (*kha*) of the heart”. Cf. Singh, Lakshman-Joo, and Bäumer, 2005: 5 and Muller-Ortega, 1989: 142-146.

²⁹It is difficult to make unquestionable sense of the Sanskrit based on what is handed down in the manuscripts of the *Yogatattvabindu*. However, we know that Rāmacandra must have modified the respective passage of the *Yugasvarodaya* (PT Ed. p. 845). I conjecture that the original reading was *śaktis triśalī*, which points to the power of the sun, fire and moon and picked up in the following sentences.

³⁰Abhinavagupta describes a largely identical practice is in *Tantrāloka* 5.19b-25a: *tatra dhyānamayaṁ tāvad anuttaram ihotcaye | yah prakāśah svatantra 'yam citsvabhāvo hrdi sthitah | sarvatattvamayaḥ proktam etac ca triśiromate | kadaṃlisampuṭākāraṇam sambhāyābhyan tarantaram ikṣate hrdayāntahastam tatpuṣpam iva tattvavit somasūryāgnisaṅghaṭṭam tatra dhyāyed ananyadhiḥ taddhyānāraṇisaṃkṣobhān mahābhairavahavyabhuk hrdayākhye mahākuṇḍe jāvalan sphittām vrajet | tasya śaktimataḥ sphitaśakter bhairavatejasah mātṛmānaprameyākhyam dhāmabhedena bhāvayet / vahnyarkasomaśaktinām tad eva tri-tayaṇ bhavet | parā parāparā ceyam aparā ca sadoditā | Muller-Ortega (1989: 157) translates: “Now as for the Supreme, as it is called here, there is meditation on it. The light, the freedom whose essential nature is consciousness, contains principles, realities, and things within it.*

[XLVIII. yogasiddhar anantaram jñānam]

इदानीं योगसिद्धरनन्तरं एतादृशं ज्ञानमुत्पद्यते ।
 यदा नास्ति स्वयं कर्ता कारणं न कुलाकुलम् ।
 अव्यक्तं च परं तत्त्वमनामा विद्यते तदा ॥XLVIII.1॥

- 5 अनामा एकः कश्चित्पुरुषो वर्तते । अनाम्नश्च परावरः । परावरात्परं पदम् । परमपदात्परमं शून्यम् । शून्यान्निरञ्जनम् । अनाम्नः पञ्चगुणाः । अनुत्पन्नत्वम् ॥ अखण्डत्वम् ॥ आचलत्वम् ॥ अनुपमत्वम् ॥ अनन्यत्वम् चेति । परावरस्य पञ्चगुणाः । निश्चलत्वम् ॥ निर्मलत्वम् ॥ परिपूर्णत्वम् ॥ व्यापकत्वं ॥ अकलत्वम् चेति ।

Sources: 3-4 = SSP 1.4 (Ed. p. 2): *yadā nāsti svayam kartā kāraṇam na kulākulam | avyaktam ca param brahma anāmā vidyate tadā* ॥ 7-8 cf. SSP 4.9 (Ed. p. 65): *ananyatvād akhaṇḍatvād advayatvād anāśrayāt | nirdhāmatvād anāmatvād akulam syān niruttaram* ॥

2 yogasiddhar LU₁] yo yogasiddhar B yogasiddher EU₂ yogasiddhe P anāmtaram cett.] anāmtaram | B naranamtaram P etādrśam cett.] etādrśa U₁ jñānam cett.] jñānam L 3 yadā cett.] padā U₁ kāraṇam cett.] kāraṇam || U₂ kulākulam cett.] kulākulam U₂ 4 ca em.] na BELPU₁U₂ param cett.] para° BL tattvam EPU₂] tatvam U₁ tatva° P om. BL anāma β manā bhā U₁ 6 anāmā cett.] anāmay U₁ ekaḥ EPU₂] eka BL₁ kaściturupoṣo cett.] \circ puroṣo BL anāmnaś ca cett.] anāmnah P anāthah U₁ parāvaraḥ EPU₂] parāvaraś ca U₁ parāvarā° BL parāvarat cett.] parātparāḥ E param padam ELU₁U₂] paramapadam P param pada B paramam śūnyam U₁U₂] paramaśūnyam BP paramaśūnya L 7 śūnyān nirañjanam EU₂] śūnyā niramjanam BL śūnyā niramjanah PU₁ anāmnah cett.] amnah B pañcagunāḥ cett.] pañcaguṇāḥ E anutpannatvam cett.] teṣv anutattvam E ācalatvam U₁] om. cett. anupamatvam cett.] avayavatvam E om. B 8 ananyatvam EP] ananyatvam nirmalatvam U₂ ananyastvam U₁ anatvam BL ceti EPLU₁U₂] cetiḥ B parāvaraḥasya cett.] om. P pañcagunāḥ cett.] pañcaguṇā U₂ om. P niścalatvam cett.] om. P nirmalatvam cett.] niśkarmatvam E om. U₂ paripūrṇatvam cett.] paripūnātvatvam P 9 akalatvam ELP] akalamtvam B prakāśatvam U₁ akalatvam || nirvikāratvam U₂ ceti cett.] om. U₁

Notes: 8 anupamatvam: After the word *anuparatvam* E's (printed Edition) previously omitted passage suddenly reappears. Since the order of the text is common to all manuscripts, we have to assume that the editor swapped the folios of the exemplar of E. Additionally, five more sentences appearing later in the text in all manuscripts are displaced in E. In this case, too, the arrangement of the sentences in E seems to result from an inadvertent transposition of the respective folios of the original manuscript. Thus, there are two *lacunae* within E, compared to the other witnesses, which reappear in E. The reader will be informed once all witnesses resynchronize. All readings will be recorded in the critical apparatus with the proviso that they are arranged according to the textual structure found in all manuscripts.

[XLVIII. Knowledge through the accomplishment of yoga]

Now, through the accomplishment of yoga, such knowledge arises:

XLVIII.I When the creator himself, the cause, the "Kula (Śakti) and Akula (Śiva)", did not exist, then the unmanifest³¹, the supreme reality, the nameless one, existed.³²

A self, which is some consciousness, exists. It is nameless and all-encompassing. As a result of being all-encompassing, [it is] the supreme place. As a result of being the supreme place [it is] the supreme emptiness. As a result of being the emptiness [it is] immacule.³³

The five qualities of the nameless are: Unbornness, indivisibility, immobility, incomparability, [and] uniqueness.

The five qualities of the all-encompassing³⁴ are immobility, purity, completeness, pervasiveness, [and] partlessness.

This light abides in the Heart. It has been described in this way in the *Trisiro-mata*: The knower of truth sees that reality within the Heart like a flower within which are all external and internal things, a flower shaped like a plantain bloom. He should meditate with undistracted mind on the union there in the Heart of the sun, moon, and fire. From this meditation, as from the agitation of two firesticks, one comes to experience the oblation fire of the great Bhairava, which expands and flames violently in the great firepit known as the Heart. Having arrived at the effulgence of Bhairava, which is the possessor of the powers and full of the powers, one should contemplate its identity with the abode of the knowing subject, the means of knowledge, and the known object. That triad is the very same triad as the triad of powers of fire, sun, and moon, as well as that of the always arising powers of Parā, Parāparā and Aparā."

³¹ See *Śārigadharapaddhati* 4271.

³² As in *Siddhasiddhāntapaddhati* this verse marks the beginning of a longer description of cosmography. Rāmacandra follows the *Siddhasiddhāntapaddhati* but reduces, reorganises, simplifies and modifies the contents.

³³ The five qualities of the supreme reality each have five qualities of their own.

³⁴ The five qualities of *parāvara* do not occur in the sources and seem to be authorial.

परमपदस्य पञ्चगुणाः । नित्यम् ॥ निजम् ॥ निरंतरम् ॥ निराकारम् ॥ निर्निकेतनम् चेति । शून्यस्य
पञ्चगुणाः । लीनता ॥ पूर्णता ॥ मूर्छा ॥ उन्मनीभावः ॥ अलसत्वम् चेति । निरञ्जनस्य पञ्चगुणाः ।
सत्यः ॥ सहजः ॥ स्वभावः ॥ सत्ता ॥ स्वरूपतः चेति ॥

[XLIX. piñdotpattiḥ]

- इदानीं पिण्डोत्पत्तिः कथ्यते । अनादितः परमात्मा । परमात्मनः परमानन्दः । परमानन्दात्प्रबोधः ।
प्रबोधाच्छिद्ययः । च्छिद्ययात्प्रकाशः । तत्र परमात्मनः पञ्चगुणाः । अक्षयः ॥ अभेदः ॥ अच्छेदः ॥
अदाह्यः ॥ अविनाशी ॥

Sources: 1 cf. SSP 1.17 (Ed. p. 7): niśkalatvam aṇutaratvam acalatvam asamkhyatvam anādhāratvam iti pañcagunam paramapadam | cf. YSV (PT p. 845): nirākāratvanityatvanijatvañ ca nirañjanam | nirniketanatā ceti tatpadasyeti tadguṇāḥ | 1-2 cf. YSV (PT p. 845): līnatā śīrṇatā mūrcchāttoyamaṇḍalatā iti | guṇāḥ pañca samākhyatāḥ śūnyasya paramasya vai | 1-2 cf. SSP 1.18 (Ed. pp. 7-8): līnatā pūrṇatā unmanī lolatā mūrcchatā iti pañcagunam śūnyam ||1.18|| 2-3 cf. SSP 1.19 (Ed. p. 8): satyatvam sahajatvam samarasatvam sāvadhānatvam sarvagatvam iti pañcagunam nirañjanam | 2-3 cf. YSV (PT p. 845): svabhāvam sahajam satyam śāntil śāntisvarūpataḥ | iti | nirañjanaguṇāḥ pañca etaj jñānī maheśvaraḥ | 5-6 cf. YSV (PT p. 845): vidyotpattiś tadānīn tu kathyate śīruṇu yatnataḥ | ānandaparamātmeti paramānanda ekataḥ | prabodhaparamānandacit-totpattiprabodhavān | cidudayāt prakāśā ca eṣām pañca tathaiva ca | avināśyo 'ksayo 'bhedo 'dāhyo hyakhādyā eva ca | ete pañca gunāḥ proktā anādo nādavairinā | 5-6 cf. SSP 1.22 (Ed. p. 9): anādyāt paramānandah | paramānandāt prabodhah | prabodhāc cidudayaḥ | cidudayāt prakāśāḥ | prakāśāt so'hambhāvah | 5-7 cf. YSV (PT p. 845): kiraṇasphurttivisphurttiharşavat paramātmanā | tetu pañca prakāreṇa gunāḥ pañca prakirittitāḥ | 5-7 cf. SSP 1.20 (Ed. p. 8): akṣayyatvam abhedyatvam achedyatvam adāhyatvam avināśitvam iti pañcagunāḥ paramātmā |

1 nityam EPU₂] nitya° L nitya° U₁ niś.. B nijam em.] °nija° U₁ om. cett. niramṛtaram EP] niran-tara U₂ °niramṛtara° U₁ °niramṛtāga° L °...raṅga° B nirākāram BEL] nirākāra U₁ nirākāra U₂ nirniketanam BPU₂] nimilaketanā U₁ nirniketanam niścalatvam E ceti cett.] om. U₁ śūnyasya BELU₂] śūnyasya P śūnyalasya U₁ ti anyasya N₁ ti anyasya N₂ 2 pañcagunāḥ cett.] pamcaguṇā U₁ līnatā cett.] līnatā BL pūrṇatā cett.] ghūrnatā EU₂ mūrcchā cett.] mūrcchā BLP unmanibhā-vah EPLU₂] unmanibhāvā N₁N₂U₁ unmabhāvāḥ B alasatvam cett.] ālaysatvam BL ceti cett.] om. U₁ pañcagunāḥ cett.] pamcaguṇāḥ U₂ 3 satyah BLP] satya N₁N₂U₁U₂ satyā E sahajah em.] sahaja N₁N₂U₁ sahajah P saha° E saha BLU₂ svabhāvah BLP] svabhāva° N₁N₂U₁U₂ bhāvā E sattā cett.] satta° P sata° BL svarūpataḥ em.] svarūpatāḥ P svarūpatā samatā E svarūpatā cett. ceti EU₂] om. cett. 5 piñdotpattiḥ cett.] piñdotpatti N₂U₁ piñdotpatti BL 6 prabodhāc cett.] prabodhā U₂ om. U₁ cidudayaḥ EPU₂] cidudayaḥ BL cittayaḥ U₁ cittayaḥ N₁N₂ cidudayāt ELU₂] vidudayāt P viduyat B cittayaḥcidudayāt N₁ cidudayaḥcidudayāt N₂ citta° U₁ akṣayahā cett.] akṣayyahā avadyha U₁ acchedyahā cett.] avināśi BL om. PU₁ 7 adāhyahā cett.] aṣṭadyahā P ādrṣya U₁ avināśi cett.] avināśi U₁ avināśah U₂ om. BL

Notes: 1 śūnyasya pañcagunāḥ: The previously mentioned substantial *lacunae* in N₁ and N₂ (cf. start of the *lacunae* in section XXXV. on p. ??) ends here and evidence resumes.

The five qualities of the supreme place are permanence, immanence, constance, formless, [and] placeless.

The five qualities of emptiness are absorbedness, completeness, swooning, the state without mind, [and] inactivity.

The five qualities of the immacule are truth, naturality, self-existence, beingness, [and] the state of one's own form.³⁵

[XLIX. Generation of the [cosmic] body]

Now, the generation of the [cosmic and individual] body³⁶ is taught.

As a result of [that which is] without beginning³⁷, the supreme self [arises]. As a result of the supreme self, supreme bliss [arises]. As a result of supreme bliss, awakening [arises]. As a result of the awakening, manifestation of spirit [arises]. As a result of the manifestation of spirit, light [arises].³⁸

There [are] the five qualities of the supreme self are imperishable, indivisible, uncuttable, unburnable, [and] indestructible.

³⁵In the doctrine of the *Siddhasiddhāntapaddhati* the *param tattvam* has a will, a force which is called *nijāśakti* (SSP 1.5). Here, from *nijāśakti*'s proximity *parāśakti* arises, from her vibration *aparāśakti* arises (SSP 1.6). From *aparāśakti*'s sense of I-ness (*ahamtārtha*) the *sukṣmāśakti* arises. From her nature of sensitivity (*vedanaśila*) *kundalinīśakti* arises (SSP 1.7). From those five *śaktis*, the *piṇḍah parah śivah* arises (SSP 1.14). The *piṇḍah parah śivah* has five forms, which, according to SSP 1.15, are *aparam param*, *paramapada*, *śūnya*, *nirāñjana*, and *paramātman*. The pentad makes up the *anādyapiṇḍa* (SSP 1.21). Rāmacandra entirely skips the part with the five *śaktis* of the *Siddhasiddhāntapaddhati*'s doctrine and instead provides the reader with something close to the five forms of *piṇḍah parah śivah*: *anāman*, *parāvara*, *paramapada*, *śūnya* and *nirāñjana* respectively. The five qualities Rāmacandra assigns to each item of his pentad are, to the greatest extent, inspired by mixing the individual qualities of the five *śaktis* and the five forms of *piṇḍah parah śivah*, combined with a strong influence of the *Yogasvarodaya* (PT).

³⁶Here, *piṇḍa* refers to both a cosmic and individual body of the person.

³⁷The generation of the cosmic body starts with the primordial generation of the supreme self (*paramātman*) which arises from that which is without beginning *anādi*. This *anādi* is a synonym of the supreme reality (*param tattvam*).

³⁸This first pentad which constitutes the generation of the individual, consisting of supreme self (A), the supreme bliss (B), the awakening (C), the manifestation of spirit (D) and light (E), consists in turn of five *guṇas* each.

परमानन्दस्य पञ्चगुणाः । स्फुरणः ॥ किरणः ॥ विस्फुरणः ॥ अहंता ॥ हर्षवत्त्वम् ॥ प्रबोधस्य प-
ञ्चगुणाः । लयः ॥ उल्लासः ॥ विमासः ॥ विचारः ॥ प्रभा ॥ चिदुदयस्य पञ्चगुणाः । कर्तृत्वम् ॥
ज्ञातृत्वम् ॥ अभ्यासत्वम् ॥ कलनत्वम् ॥ सर्वज्ञत्वम् ॥ प्रकाशस्य पञ्चगुणाः । सकलः ॥ निष्कलः
॥ संबोधनम् ॥ समता ॥ विश्रान्तिः ॥

५ तत एतादृशं ज्ञानमुत्पद्यते । आद्यः । आद्यादात्मा । आत्मनः आकाशः । आकाशाद्वयः ।
वायोस्तेजः । तेजसो जलम् । जलात्पृथ्वी ।

Sources: १ cf. YSV (PT p. 845): kiraṇasphūrttivisphūrttiḥarsavat paramātmanā | tetu pañca
prakāreṇa gunāḥ pañca prakīrttih | cf. SSP I.23 (Ed. p. 9): spando harṣa utsāho nispando
nityasukhatvam iti pañcaguṇāḥ paramānandah | १-३ cf. YSV (PT p. 845): vicāraś ca prabhola-
lāś vibhāvaś ca layas tathā | prabodhasya gunāḥ pañca kirttyante tena hetunā | १-३ cf. SSP I.24
(Ed. p. 9): udayaḥ ullāśo 'vabhāśo vikāsaḥ prabhā iti pañcaguṇāḥ prabodhaḥ | १-३ cf. YSV (PT p.
845): abhyāsakartṛkamanāḥ sarvatattvaprabhā tathā | cidudayasya pañceti gunā jneyā viśesataḥ |
१-३ cf. SSP I.25 (Ed. p. 10): sadbhāvo vicāraḥ kartṛtvam jñātrtvam svatantratvam iti pañcaguṇāś
cidudayaḥ | ३-५ cf. YSV (PT pp. 845-846): bodhanam samayatvañ ca vismr̥tiḥ sakalaprabhā |
prakāsasya gunāḥ pañcacaite jñānakarāḥ śubhāḥ | etaj jñāne tatas caiṣām jñānam utpadyate ma-
hat | ३-५ cf. SSP I.26 (Ed. p. 10): nirvikāratvam niṣkalanāktvam nirvikalpatvam samatā vibhrāntir
iti pañcaguṇāḥ prakāsaḥ | ५-२५.२ cf. YSV (PT p. 846): ākāśat pavano vāyos tejas eva ca | jalām
jalāt tathā prthvi eṣām pañcaguṇāḥ tathā |

१ pañcaguṇāḥ cett.] pañcaguṇā P sphuraṇāḥ EPU₁] sphuraṇa cett. kiraṇāḥ EPU₁] kiraṇa cett.
viśphuraṇāḥ EP] viśphurāḥ U₁ viśphuriṇā BN₁ viśphura LN₂U₁ harsavattvam E] harsavatvam
BLPN₁N₂ harsavārttvam U₂ hairyatva U₁ prabodhasya cett.] bodhasya U₁ २ layaḥ EPU₂] laya
LN₁N₂ layā B om. U₁ ullāsaḥ EU₂] ullāsā cett. vibhāsaḥ EU₂] vibhāsā cett. vicāraḥ BEPN₁U₂]
vicāra LN₂U₁ prabhā EPU₂] abhā B samādhi U₁ om. N₁N₂ cidudayasya cett.] udadayasya
U₁ cidudadayasya L vihṛdayasya B pañcaguṇāḥ cett.] pañcaguṇā PU₂ kartṛtvam EN₁N₂U₂]
kartṛtvē P katutvam B akartutvam L katṛtvam U₁ ३ jñātrtvā cett.] jñātvam N₂ jñānatvam U₁
abhyāsatvam cett.] ..satvam N₂ kalanatvam BLU₂] kalatvam E kalanamtvam PN₁ kalanātvam
N₂ kalyāna° U₁ sarvajñatvam cett.] saṃvajñatvam BL sarvāśatvam U₁ pañcaguṇāḥ cett.]
guṇāḥ E sakalaḥ E] sakala U₁U₂ sakala cett. niṣkalaḥ E] niṣkvala P niṣkvala BL nikala N₂ ti-
vasā U₂ om. U₁ ४ sambodhanam U₂] saṃbodhanā P sarvaiḥ saha E saṃbodhana cett. samatā
cett.] samamtā N₂ viśrāntiḥ EPU₂] viśrāmti cett. ५ tata EN₁N₂] tat BLP tataḥ U₁U₂ etādr̥śam
cett.] etādraśam BL etādr̥syam U₂ jñānam cett.] om. E ādyāḥ cett.] adya N₂ om. U₁ ādyād
em.] ādhyād BLPN₁N₂ ātmā E ādhyā U₂ om. U₁ ātmā PN₁N₂] ātmāna E dātmā U₂ manam B
manah L ātmānaḥ N₁U₁U₂] ātmāna PN₂ ākāsaḥ BEL ākāsaḥ PN₁U₁U₂] ākāśad EBL ākāśa N₂
ākāśad PU₂] ākāśat N₁N₂U₁ ākāśa N₂ om. EBL vayuḥ E] vayuh LPU₂ vayoh B pavanaḥ U₁ yavak
N₂ yavanḥ N₁ ६ vāyos cett.] pavanāt N₁N₂U₁ tejaso cett.] tejaḥ sa U₁ tejasor U₂ jalām cett.]
udakaṁ U₁ om. N₁N₂ jalāt cett.] udakāt U₁N₂ °dakāt N₁ prthivī cett.] prthivī P

Notes: १ cidudayasya pañca?: After cidudayasya pañca°, E has a larger lacuna. Readings reappear
later due to conflation. E's readings are recorded according to the manuscripts structure.

The five qualities of the supreme bliss are vibration, beam of light, quivering, I-ness, [and] joyful excitement.

The five qualities of awakening are absorption, joy, light, reflection, [and] radiance.

The five qualities of manifestation of spirit are creatorship, knowership, the state of practicing, temporality, [and] omniscience.

The five qualities of light are consisting of parts, not consisting of parts, recognition, uniformity, [and] cessation.³⁹

Because of that⁴⁰ such knowledge is generated. It⁴¹ is at the [very] beginning. From being at the [very] beginning⁴² self⁴³ self [arises]. From self, space [arises]. From space, wind [arises]. From wind, fire [arises]. From fire, water [arises]. From water, earth [arises].

³⁹In *Siddhasiddhāntapaddhati* 1.22-28 the author's pentad consists of *paramānanda*, *prabodha*, *cidudaya*, *prakāśa* and so 'haṇbhāva'. They cause the creation of the *ādyapiṇḍa*. The *ādyapiṇḍa* in turn is the cause for the great elements to emerge.

⁴⁰*tatas* seems to refer to the relationships and dependencies of the cosmography described above.

⁴¹This statement is ambiguous. Either the supreme reality (*param tattvam*) or that which emerges from the supreme reality.

⁴²The first thing that emerges from *param tattvam*.

⁴³Again this statement is a bit ambiguous. It is not clear if Rāmacandra is referring to the individual self (*ātman*) or the cosmic self (*paramātman*). Either way, the self he now refers to does not seem to be part of an own pentad but naturally co-arises with the beginning of differentiated existence as the first thing after *param tattvam*.

तत्रात्मनः पञ्चगुणाः । अग्राह्यः ॥ अनन्तः ॥ अवाच्यः ॥ अगोचरः ॥ अप्रमेयश्च ॥ आकाशस्य
पञ्चगुणाः । प्रवेशः ॥ निक्रमणम् ॥ छिद्रम् ॥ शब्दधारः ॥ भ्रांतिनिलयत्वम् ॥ महावायोः पञ्चगु-
णाः । चलनम् ॥ शोषः ॥ संचारः ॥ स्पर्शः ॥ धूम्रवर्णता ॥ तेजसः पञ्चगुणाः । दहनम् ॥ ज्वाला-
रूपम् ॥ उष्णता ॥ रक्तवर्णः ॥ प्रकाशः ॥ अपः पञ्चगुणाः । प्रवाहः ॥ शिथिलता ॥ द्रवः ॥
५ मधुररसता ॥ श्वेतवर्णः ॥ पृथिव्या पञ्चगुणाः । स्थूलता ॥ साकारता ॥ कठिनता ॥ गन्धवत्ता ॥
पीतवर्णता ॥

Sources: १ cf. YSV (PT p. 846): agocarād vayānantagrāhyam eṣāṇ tathātmanah | १-२ cf. SSP 1.30 (Ed. p. 12): avakāśāḥ acchidratvam asprātavam nilavarṇatvam śabdatvam iti pañcaguno mahākāśāḥ | २-३ cf. YSV (PT p. 846): sañcāraś cālanam śeṣe pañcadhūmrābhāmambare | २-३ cf. SSP 1.31 (Ed. p. 12): sañcāraḥ sañcālanaṁ sparśanāṁ śoṣanāṁ dhūmaravarṇatvam iti pañcaguno mahāvāyuh | ३-४ cf. YSV (PT p. 846): uṣṇaprakāśaraktābhājavālādahas tu tejasā | ३-४ cf. SSP 1.32 (Ed. p. 12): dāhakatvam pācakatvam uṣṇatvam prakāśatvam raktavarṇatvam iti pañcagunām mahātejāḥ | ४-५ cf. SSP 1.33 (Ed. p. 12): pravāhāḥ ḥāpyāyanām dravo rasāḥ śvetavarnatvam iti pañcagunām mahāsalilam | ४-५ cf. YSV (PT p. 846): prakāśād eva saithilyam adhutā śvetatajale | ५-६ cf. SSP 1.34 (Ed. p. 13): sthūlatā nānākārata kāthinyam gandhaḥ pitavarṇatvam iti pañcagunā mahāpṛthvi | ३-६ cf. YSV (PT p. 846): sthūlasākārakāthinyagandham pātamṛdau tathā |

१ **tatrātmanah** N₂] tatra ātmanah N₁U₁ atrātmanah E ātātmanah P ādyātmanah BL ātmanah U₂ pañcagunāḥ cett.] pamcaguṇāḥ U₂ agrāhyah cett.] agrāhya LN₂ om. B avācyah cett.] avācyā N₂ avācyā U₂ om. B agocarāḥ cett.] om. B aprameyaś ca cett.] om. B ākāśasya cett.] ākāśa° L om. B २ pañcagunāḥ cett.] om. B praveśah cett.] praveśa° U₂ niśkramaṇam E niśkrumāṇam BPN₁N₂ nikrumāṇah U₁ niśkraṇam U₂ śabdadhāraḥ cett.] śabdadhāram LU₁ bhrāmptinilayatvam cett.] bhrāmte nijatvam U₁ mahāvāyoḥ cett.] mahāvāyor U₁ २-३ pañcagunāḥ cett.] gunāḥ U₁ ३ calanam cett.] pracālānā U₁ om. B śoṣaḥ cett.] śeṣa° E śoṣanām U₂ samcārah cett.] om. BU₁ sparśaḥ cett.] sparśa L om. BU₁ dhūmravarnatā cett.] nirodhanām prasaraṇam vah U₁ om. B tejasah cett.] om. BU₁ pañcagunāḥ cett.] pamcaguṇāḥ U₂ om. BU₁ dahanaṁ cett.] om. U₁ ४-५ jvālārūpam cett.] jvālā l rūpam U₂ om. U₁ ५ usnātaḥ cett.] usnātā U₂ om. U₁ raktavarṇah LN₂] raktavarṇāḥ U₂ raktō varṇāḥ E raktō varṇāḥ P rakto | varṇāḥ N₁ om. U₁ prakāśāḥ (PT) coni.] om. cett. apaḥ em.] apāṇi EP₂ apa° LB āpo N₁N₂ om. U₁ pañcagunāḥ cett.] om. U₁ pravāhāḥ BELU₂] pravāhā P pravāhā N₁N₂ om. U₁ śīthilatā cett.] śīthilatā B śīthilatā U₁ dravaḥ cett.] drava N₁N₂ om. U₁ ५ madhurarasatā N₁] °madhura | rasatā N₂ madhurasatā LP madhuratā B madhuratā EU₂ om. U₁ śvetavarnah EU₂] śvetavarnāḥ BPL śvetavarnatā N₁N₂ om. U₁ pṛthivyāḥ EU₂] pṛthivyā N₁N₂U₁ pañcagunāḥ EU₂] gunāpamca N₁N₂ gunāḥ U₁ sthūlatā EU₂] sthūlatā N₁ syūlatā N₂ sthalatā U₁ sākāratā cett.] om. U₂ kāthi-
natā E] kāthinaṭatā N₁N₂ kāthiṇatā U₁U₂ gandhavattā EU₁] gamḍhavattā N₁ gamḍhavettā U₁ om.
N₂ ६ pitavarṇatā EU₂] pitavarṇāḥ N₁N₂ pitavarṇā

Notes: ४ **prakāśah**: Since all witnesses preserve only four qualities of light but five are required, I conjectured the fifth, namely *prakāśa* following YSV (PT). ४-५ **apaḥ**: The construction requires genitive singular. ५-६ **pṛthivyāḥ pañcagunāḥ**: The list of the five qualities of earth (*pṛthivī*) is entirely omitted in B, L and P.

In this regard, the self⁴⁴ has five qualities: untouchable, infinite, inexpressible, unattainable, [and] immeasurable.

The five qualities of space are penetration, disappearing, leaky, carrier of sound, [and] container of movement.

The five qualities of the great wind are movement, wither, passage, touch, [and] the state of the colour of smoke.

The five qualities of fire are burning, flame-shaped, heat, red-coloured [and] brightness.

The five qualities of water are flow, flabbiness, fluidness, lovely liquid tastefulness, [and] transparent colour.

The five qualities of earth are grossness, the state of having form, hardness, smelliness [and] yellowness.⁴⁵

⁴⁴The concept of the merging of the self with the five great elements as seen in the *Siddhasid-dhāntapaddhati* and adopted by Rāmacandra is paralleled as early as the *Śārṅgadharapaddhati* 4278: *tena sṛṣṭam svāśaktyedam trailokyam sacarācaram | pañcabhiḥ saha saṃbhūya pañcabhūtamayātmakaiḥ ||* “Created by his own power, the three worlds with all living and non-living beings, along with the five elements, merged with the Self consisting of the five elements.”

⁴⁵The five great cosmic elements have five qualities each. The following section describes how they manifest within the body.

[L. śarīramadhye pañca mahābhūtāni]

इदानीं शरीरमध्ये पञ्च महाभूतानि कथ्यते । तेषां गुणाः कथ्यन्ते । तत्र पृथ्वीया गुणाः । अस्थि ॥
 मांसम् ॥ नाडी ॥ लोमानि ॥ त्वक् ॥ तत्रोदकगुणाः । लाला ॥ मूत्रम् ॥ शूक्रम् ॥ रक्तम् ॥ प्रस्वेदः
 ॥ तेजसो गुणाः । क्षुधा ॥ रुषा ॥ निद्रा ॥ ग्लानिः ॥ आलस्यम् ॥ वायोगुणाः । धावनम् ॥ मज्ज-
 5 नम् ॥ निरोधनम् ॥ प्रसारणम् ॥ आकुञ्चनम् चेति ॥ आकाशस्य गुणाः । रागः ॥ द्वेषः ॥ भयम् ॥
 लज्जा ॥ मोहः ॥

Sources: 2 cf. YSV (PT p. 846): mahābhūtāni pañceti dehamadhye 'dhunā śr̄nu | mahābhūtāni
 pañceti prthvi tejo marut khakam | 2-3 cf. YSV (PT p. 846): eteśāñ ca tathā pañcaguṇasthānam śr̄nu
 priye | asthi māṁsaṁ loma nādī tvak ceti prthiviguṇāḥ | 2-3 cf. SSP 1.37 (Ed. p. 14): asthimāṁsat-
 vaññādiromāṇiti pañcaguṇā bhūmiḥ | 3-4 cf. YSV (PT p. 846): kṣudhā ṛṣṇālasya nidrā glāniś ca
 pañca vāriṇah | 3-4 cf. SSP 1.38 (Ed. p. 14): lālā mūtrām sūkram śopitam sveda iti pañcaguṇā
 āpaḥ | 4 cf. SSP 1.39 (Ed. p. 14): kṣudhā ṛṣṇā nidrā kāntī alasyam iti pañcaguṇam tejaḥ | cf. YSV (PT
 p. 846): kṣudhā ṛṣṇālasya nidrā glāniś ca pañca vāriṇah | 4-5 cf. SSP 1.40 (Ed. p. 14): dhāvanam
 plavananam prasāraṇam ākuñcanam nirodhanam iti pañcaguṇo vayuh | 4-5 cf. YSV (PT p. 846):
 rogo lajjā bhayodvegau dhāranā ca marudguṇāḥ | 5-6 cf. SSP 1.41 (Ed. pp. 14-15): rāgo dveśo
 bhayam lajjā moha iti pañcaguṇa ākaśāḥ |

Analogia: 2 cf. Amaraughaśāsana 11: ayam prakṛtibhedah prthvī āpaḥ tejaḥ vāyuh ākāśaś ca iti
 śarire pañcaguṇāḥ mahābhūtāni bhavanti tatraiva tāni pañcavidhāni bhavanti 2-3 cf. Amaraugha-
 śāsana 12: asthi māṁsaṁ tvak nādī romāṇi iti pañcaguṇā prthivī | 3-4 cf. Amaraughaśāsana
 13: lālāmūtrāsrunihsvedaprasvedādāḥ iti pañcaguṇā āpaḥ | cf. Amaraughaśāsana 14: kṣudhā ṛṣṇā
 nidrā alasyam kāntīś ca iti pañcaguṇam tejaḥ | 4-5 cf. Amaraughaśāsana 15: dhāvanam valganam
 ākuñcanam prasāraṇam nirodaḥ ceti pañcaguṇo vāyuh | 5-6 cf. Amaraughaśāsana 16: rāgo dveśo
 lajjā bhayaṁ mohaś ceti pañcaguṇa ākāśāḥ iti pañcaguṇālāṅktāni pañcatattvāni ||

2 idānīm N₁N₂U₁] atha U₂ om. BELP śarīramadhye EN₁N₂] śrīramadhye U₁ śarīrasya madhye
 U₂ om. BLP pañcamahābhūtāni EN₂U₂] pañca mahāsūtāni N₁ pañca āpagunaḥ mahāsver-
 avarṇa U₁ om. BLP kathyate N₁N₂] om. cett. teṣām EN₁U₂] teṣā N₂ tāvāt U₁ om. BLP guṇāḥ
 EN₁N₂U₂] om. BLPU₁ kathyante EU₂] kathyate N₁N₂ om. BLPU₁ tatra EN₁N₂] om. cett.
 prthiviyā BELN₁N₂U₂] prthiviyāḥ P om. cett. guṇāḥ EN₁N₂U₂] pañcaguṇāḥ kathyamte LP
 pañcaguṇāḥ [athyate] B om. cett. asthi BELPN₁N₂] asti U₂ om. cett. 3 māṁsaṁ P] māṁsa
 cett. om. U₁ lomāni EPN₁N₂U₂] tvak BL om. cett. tvak N₁N₂] tvakḥ U₂ vāk E vākṛt P om.
 cett. tetrodakaguṇāḥ cett.] netrodake guṇāḥ N₁ netrodakaguṇāḥ N₂ om. U₁ lālā cett.] lālā
 BL mūtrām EN₂U₂] mutram N₁U₁ °mutra° BL °muvaṁ P śukram cett.] śuklam E raktam
 cett.] om. N₂ prasvedāḥ cett.] svedah U₁ 4 guṇāḥ cett.] guṇāḥ U₂ kṣudhā cett.] kṣudhām
 B glāniḥ EP] glāni cett. alasyam cett.] alasya U₁ vāyor cett.] vāyo BN₂U₂ vāyu U₁ guṇāḥ
 cett.] guṇāḥ U₁ 4-5 majjanam cett.] majana N₂ mano° U₁ 5 nirodhanam cett.] °roddhanam
 U₁ virodhana N₂ ākuñcanam cett.] ākuñcana N₂ ceti cett.] om. U₂ guṇāḥ cett.] guṇāḥ U₁
 rāgaḥ U₂] rāga cett. dveṣah PU₂] °dveśau E dveśau U₁ dveṣ° BL 6 mohāḥ EPN₁U₂]
 moha BLN₂ mohā U₁

Notes: 2 śarīramadhye: At this point of the text E resynchronizes with the textual structure of
 all other witnesses.

[L. Five great elements within the body]

Now, the five great elements situated within the body are taught. Their qualities are taught.

There [are] five qualities of the earth-element are bone, flesh, channels, hair, [and] skin.

There [are five] qualities of the water-element are saliva, urine, semen, blood, [and] sweat.

The qualities of the fire-element are hunger, thirst, sleep, exhaustion, [and] sloth.

The qualities of the wind-element are wash-off, marrow, confinement, expansion, [and] contraction.

The qualities of the space-element are ⁴⁶ attachment, aversion, fear, shame and confusion.⁴⁷

⁴⁶The *Yogasvarodaya* (PT) does not include the five qualities of *ākāśa*.

⁴⁷The earliest formulation of these specific pentads that explain the manifestations of the five elements in the human body can be at least traced back to the beginning of the sixteenth century, more precisely the *Amaraughaśāsana*, whose oldest manuscript is dated to 1525 CE and according to Mallinson (2011: 16) is perhaps the oldest Nath work on Haṭhayoga.

[LI. pañcaprakārā antaḥkaraṇasya]

तदनन्तरमेतादश्येका बुद्धिरूपद्यते । मनो बुद्धिरहंकारश्चित्तं चैतन्यं चेति । एते पञ्चप्रकारा अन्तः—
करणस्य । मनसः पञ्चगुणाः । संकल्पः ॥ विकल्पः ॥ मूर्खत्वम् ॥ जडता ॥ मननं चेति ॥ बुद्धे:
पञ्चगुणाः । विवेकः ॥ वैराग्यम् ॥ शान्तिः ॥ सन्त्वोषः ॥ क्षमा चेति ॥ अहंकारस्य पञ्चगुणाः ।
अहम् ॥ मम ॥ एतस्य दुःखं ॥ एतस्य सुखं ॥ स्वतन्त्रता ॥ चित्तस्य पञ्चगुणाः । धृतिः ॥ स्मृतिः ॥
स्वीकारः ॥ त्यागः ॥ मतिः ॥ चैतन्यस्य पञ्चगुणाः । हर्षः ॥ विमर्शः ॥ धैर्यम् ॥ चिन्तनम् ॥
निष्पृहत्वम् ॥

Sources: 2 cf. YSV (PT p. 846): etaj jñānenenaiva teṣāṁ buddhir utpadyate śubhā | yadyapi sar-
gakāṇḍe pr̄thyāder guṇā uktās tathāpy etaj jñānenety anena kāryāraṇabhbāvadarśanāya punar
ucyante | 2-3 cf. YSV (PT p. 846): mano buddhir ahaṅkāras cittaṁ caitanyam eva ca | ete pañ-
caprakārāś ca antaḥkaraṇasambhavāḥ | 2-3 cf. SSP 1.42 (Ed. p. 15): mano buddhir ahaṅkāras
cittaṁ caitanyam ity antaḥkaraṇapañcakam | 3 cf. SSP 1.43 (Ed. p. 15): saṃkalpo vikalpo mūr-
cchā jaṭāt mananam iti pañcaguṇān manah | 3-4 cf. SSP 1.44 (Ed. p. 15): viveko vairāgyam
śāntih santoṣāḥ kṣameti pañcaguṇā buddhiḥ | 3-4 cf. YSV (PT p. 846): mananāmananam jñeyam
buddhy ādipañca pañca tu | vivekaśāntisantoṣāksaṁvairāgyateti ca | ete pañcaguṇā buddher
ahaṅkāraguṇān śr̄nu | 4-5 cf. SSP 1.45 (Ed. pp. 15-16): abhimānam madiyam mama sukham
mama duḥkham mamedam iti pañcaguṇo 'haṅkārah | 4-5 cf. YSV (PT p. 846): ahambhbāvama-
haṅcādiyugāntam hiṁsanām tathā | 5-6 cf. SSP 1.46 (Ed. p. 16): matir dhṛtiḥ smṛtiḥ tyāgaḥ svikāra
iti pañcaguṇām cittaṁ | 5-6 cf. YSV (PT p. 846): vṛttiḥ smṛtiḥ matis tyājyam nirāśam caitikā guṇāḥ |
6-7 cf. SSP 1.47 (Ed. p. 16): vimarsāḥ śilanām dhairyam cintanām nispṛhatvam iti pañcaguṇām
caitanyam | 6-7 cf. YSV (PT p. 846): niḥspṛhatā dveṣṭatā dhairyam vimarsacintanām tathā |

2 anantarām EPU₂] anamtaram cett. etadr̄sy U₂P] etadr̄si N₂ etadr̄sā N₁ etādaśi LU₁ ekādaśi
E metādaśi B eka cett.] kā E om. BL buddhir cett.] buddher P buddhir cett.] buddhy E
ahamkārāś BLU₁] ahamkārāś E ahamkārah | U₂ ahamkāraḥ | ś B ahamkāra N₁N₂ caitanyam β] om.
α pañcaprakārā E] pamcāprakārā N₂ pamcāprakārah U₂ pamcāpiprakārā P pamcāpiprakāra
| B pamcāpiprakārah L pamcāpiprakārā N₁U₁ 2-3 antaḥkaraṇasya cett.] amtaḥkaraṇasya N₂
amtaḥkaraṇya BL amtaḥkaraṇya U₁ 3 pañcaguṇāḥ cett.] ye ca guṇāḥ E samkalpaḥ N₂] sakalpa
L samkalpa cett. vikalpaḥ N₁] vikalpa cett. mūrkhatvam N₂] mūrsatvam N₁U₁ mūrkhatvā
E mūrkhatvā cett. jaṭāt cett.] lasatā E ceti cett.] ceti vā U₁ ceti ete pamcāpiprakārā am-
taḥkaraṇasya ma N₁ buddheḥ ELPN₁] buddhe B om. cett. 4 pañcaguṇāḥ BELPN₁] om. cett.
vivekah PN₁N₂] viveko EU₂ viveka BLU₁ vairāgyam EU₂] vairāgya cett. santoṣāḥ cett.] san-
toṣā N₂ santoṣāḥ U₂ ceti cett.] vā U₁ pañcaguṇāḥ cett.] pañcaguṇāḥ U₂ 5 ahām cett.] om.
BLPU₁ mama cett.] samā U₁ om. BLP etasya cett.] om. BLP duḥkham cett.] om. BLPU₁ eta-
syā sukhām conj.] om. cett. svatantratā EN₁N₂] svastvatmratā U₁ svatamtratāḥ DU₂ om. PBL
cittasya cett.] om. BLP pañcaguṇāḥ cett.] nah U₁ om. BLP dhṛtiḥ cett.] dhṛti° BL vrddhiḥ
U₁ smṛtiḥ cett.] °smṛti° BL om. U₁ 6 svikārah conj.] rāgadveṣau E rāgadveṣa° P rāgadveṣam B
°rāgadveṣa° L rāgaḥ || dveṣah U₂ om. α tyāgaḥ N₁N₂U₁] tyāgam D om. cett. matiḥ cett.] mati D
iti B bhīti L pañcaguṇāḥ EU₂] guṇāḥ pamca N₁N₂ gunāḥ cett. harṣaḥ PN₁DU₁U₂] harsa° BLN₂
ārṣam E vimarsāḥ cett.] °vimarsā° BLN₂ vimar.. P cintanām cett.] cetanā U₁ cetanām U₂

Notes: 4 santoṣāḥ || kṣamā ceti: The lacuna in D ends right after santoṣāḥ || kṣamā with the words:
ceti | ahamkārasya

[LI. Five modes of the internal organ]

Then, immediately following that, only such an insight⁴⁸ arises: the mind, the intellect, the ego, the mental faculty, and consciousness.⁴⁹ These are the five modes of the internal organ.

The five qualities of the mind are resolution, doubt, foolishness, dullness, and reflection.

The five qualities of the intellect are differentiation, equanimity, peace, contentment, and patience.

The five qualities of the ego are⁵⁰ [sense of] I, [sense of] mine, the suffering of this, the happiness of this, [and] self-determination.⁵¹

The five qualities of the mental faculty are will, memory, assumption, renunciation, [and] understanding.⁵²

The five qualities of consciousness are excitement, reflection, understanding, thinking, [and] desirelessness.

⁴⁸In this case I translated *buddhi* as insight, since *buddhi* as a *tattva* would unlikely arise from the previously mentioned five great elements. In addition, it is dealt with immediately afterwards in the context of the internal organ. Henceforth, it seems probable that it must still refer to the specific knowledge that arises from the accomplishment of yoga, as mentioned in chapter XLVIII.

⁴⁹Beside the *Yogatattvabindu* this specific pentad is only found in SSP and YSV. I was not able to trace it further backwards. Since both source texts are related to the Nāth milieu, perhaps this pentad was constituted to establish a solid sectarian identity for the Nāth Sampradāya. It is remarkable that *citta*, which in earlier related traditions consists or is the product of *buddhi*, *ahaṅkāra* (and *manas*) (cf. Śārṅgadharapaddhati 4275) and is opposed or perceived by consciousness (*caitanya*) become elements of an internal organ (*antaḥkaraṇa*) themselves.

⁵⁰All five qualities of *ahaṅkāra* are omitted in B, L and P. All three manuscripts list the qualities of *citta* instead.

⁵¹Rāmacandra follows neither exactly the *Siddhasiddhāntapaddhati* nor exactly the *Yogasvarodaya* in this pentad. Based on the two source texts, the following missing qualities come into question: *abhimānam* ("pride"), *hiṃsanāṇ* ("violence"), or *mama sukham* ("my happiness"). I decided to conjecture the missing fifth quality to *sukham etasya* to contrast *duḥkham etasya* based on the reading of the *Siddhasiddhāntapaddhati*.

⁵²Because of the proximity of the readings of the α-group to the source text *Yogasvarodaya*, the reading *rāgadveṣau* of the β-group seems to me to be a scribe's attempt at correction to complete the five qualities for *citta*. I have conjectured according to the source text in this case.

[LII. kulapañcakasya bhedāḥ]

तदनन्तरं कुलपञ्चकस्य भेदाः कथ्यन्ते ॥ सत्त्वम् ॥ रजः ॥ तमः ॥ कालः ॥ जीवन ॥ तत्र सत्त्वस्य
गुणाः । दया ॥ धर्म ॥ कृपा ॥ भक्तिः ॥ श्रद्धा चेति ॥ रजसो गुणाः । त्यागः ॥ भोगः ॥ शृण्गारः ॥
स्वार्थः ॥ वस्तुसंग्रहः ॥ तमसो गुणाः । विवादः ॥ कलहः ॥ शोकः ॥ बन्धः ॥ वञ्चनम् ॥ तदनन्तरं
५ कालस्य गुणाः । कलना ॥ कल्पना ॥ आन्तिः ॥ प्रमादः ॥ उन्मादः ॥ जीवस्य गुणाः । जाग्रद-
वस्था ॥ स्वप्नावस्था ॥ सुषुप्तावस्था ॥ तुरीयातीतावस्था ॥

Sources: 2 cf. SSP 1.48 (Ed. p. 16): sattvam rajas tamah kalo jiva iti kulapañcakam | 2-3 cf. YSV(PT p. 846): citter gunas trayo jivagunam śrnu maheśvari | āsthā śraddhā kṛpā bhaktih satyam sattvagunā iti | 2-3 cf. SSP 1.49 (Ed. p. 16): dayā dharmah kriyā bhaktih śraddheti pañcaguṇam sattvam | 3-4 cf. YSV(PT p. 846): tyāgo bhogaś ca śraddhā ca sārthavastusprātī tathā | raso pañcaguṇāḥ caite tāmasasya gunān śrnu | 3-4 cf. SSP 1.50 (Ed. p. 17): dānam bhogah śrīgāro vastugrahanam svārthasamgrahaṇam iti pañcaguṇam rajah | 4 cf. SSP 1.51 (Ed. p. 17): vivādaḥ kalahaḥ śoko bāmḍho vañcanam iti pañcaguṇam tamah | cf. YSV(PT p. 846): pramodah svādakalahu vivādo bhrāntivarddhanam | vañcaṇā ca tathā śokas tāmasasya gunā īme | 4-5 cf. SSP 1.52: kalanā kalpanā bhrāntibh pramādo 'nartha iti pañcaguṇah kālah | 5-6 cf. YSV(PT p. 846): svapna-jāgrat-suṣuptāni caitanyam jivakā gunāḥ | etādrśi sati tattvam caitanyāt tad bhaved iti | 5-6 SSP 1.53 (Ed. p. 18): jāgrat svapnaḥ suṣuptis turyam turyātītam iti pañcavasthāguṇo jivah |

2 **tad anantaram** DN₁N₂U₂] ataḥ param cett. **bhedāḥ** cett.] bhedā BU₂ **kathyante** cett.] kathyate N₂ **sattvam** cett.] satva N₁N₂U₁ **rajah** cett.] rajas BL raja N₁N₂U₁ **tamaḥ** cett.] tama N₂U₁ **kālaḥ** cett.] kāla LN₂U₁ kā B **jīvana** cett.] jivanam EP **tatra** cett.] tatrasya B **sattvasya** cett.] sattva BEL 3 **dayā** cett.] dayāh BL **dharma** cett.] dharmah EPU₂ **bhaktih** cett.] bhakti BLN₂ cetti cett.] om. U₁ **rajaso** cett.] rajo U₂ **tyāgah** cett.] tyāga N₂ **bhogah** cett.] bhoga N₂ bheda P om. U₁ 4 **svārthah** cett.] svārtha BLN₂U₁ **vastusamgrahah** cett.] vastunām samgrahaḥ L vastunā samgrahaḥ B vastusamgrahaś ceti E **tamaso** cett.] tamo LN₂U₂ **gunāḥ** cett.] gunāḥ U₂ **vivādaḥ** cett.] vivāda N₂ **kalahah** EPU₂] kalaham DN₁N₂ kalaha BLU₁ **śokaḥ** DEPN₁U₂] śoka BN₂U₁ śokaiḥ L **bandhaḥ** cett.] bāmḍha BLU₁ vidha vā N₂ **vañcanam** cett.] vañcanam smṛtaṁ N₂ vañcanā U₁ cañcalām ceti U₂ **tad anantaram** α] om. cett. 5 **kālasya** cett.] kāla° U₁ kāraṇasya D **kalanā** cett.] om. N₂ **kalpanā** cett.] kalpaḥ P kalma° E om. N₂ **bhrāntih** cett.] bhrāmti° BU₁ sambhrāntih E om. N₂ **pramādaḥ** cett.] prasādaḥ EP om. N₂ **unmādaḥ** cett.] unmādaś ceti U₂ om. N₂ **jīvasya** cett.] om. N₂ **gunāḥ** cett.] guṇā D gunāh U₂ om. N₂ 5-6 **jāgradavasthā** DELPU₂] jāgravadasthāḥ B jāgravadasthā N₁ jāgradavadasthā N₂ jāgr-
davasthā U₁ 6 **suṣuptāvasthā** cett.] suṣupta° B suṣupti° L **turiyāvasthā** cett.] turiyāvayāvasthā D turiyāvasthā BLU₁ **turiyātīvasthā** cett.] turiyā | titāvasthā B turiyātīvasthā || kaivalyā U₁

[LII. Divisions of the pentad of the *kula*]

Immediately afterwards, the divisions of the pentad of the *kula*⁵³⁵⁴ are taught: *sattva*, *rajas*, *tamas*, time and the embodied soul.

In the case of *sattva*, the qualities are compassion, religious duty, pity, devotion and confidence.

The qualities of *rajas* are renunciation, enjoyment, sexuality, self-interest, [and] accumulation of possessions.

The qualities of *tamas* are conflict, struggle, grief, bondage, [and] cheating.

Furthermore, the qualities of time are effecting, arranging, moving around, negligence [and] mental disorder.

The qualities of the embodied soul are the state of waking, the state of sleeping, the state of deep sleep, the state of liberation [and the] state beyond liberation⁵⁵.

⁵³According to Pandey (1963: 594–597), the term *kula* has about twenty-two different meanings in various texts. Muller-Ortega explains that the basic meaning of the term from which all other meanings derive is “group”. The core concept is that when the absolute reality of Śiva becomes manifest, the various manifestations of reality come together as a unified whole because of the inherent presence of Śiva’s underlying unity. The manifest reality is called *kula* whereas Śiva is called *akula*. In this regard, Muller-Ortega (1989: 59) writes: “Similarly, each smaller unit of manifest reality – a universe, a world, a family, an individual person (a body) – can be termed a *kula*, because it is a conglomeration of disparate objects, beings, and organs held together by an overarching unity.” In the present case, the term *kula* probably refers to an individual person (a body) since the living soul, including its five states, is listed.

⁵⁴The term *kulapañcaka* can be traced back to the *Ūrmikaulārṇavatantra* 2.227 and *Sarvadurgati-pariśodhanatantra*, Ed. p. 224.

⁵⁵See *Śāringadharapaddhati* 4491–4504.

[LIII. etādṛśam ekam jñānam]

तदनन्तरमेतादशमेकं ज्ञानमुत्पद्यते । इच्छा ॥ क्रिया ॥ माया ॥ प्रकृतिः ॥ वाचा ॥ इच्छयाः पञ्च-
गुणाः । उन्मादः ॥ वासना ॥ वाज्ञा ॥ चैत्तम् ॥ चेष्टा ॥ क्रियायाः पञ्चगुणाः । स्मरणम् ॥ उद्य-
मः ॥ उद्वेगः ॥ कार्यनिश्चयः ॥ सत्कुलाचारत्वम् ॥ मायायाः पञ्चगुणाः । मदः ॥ मात्सर्यः ॥
५ दंभः ॥ कीर्तिः ॥ असत्यभावः ॥ प्रकृतेः पञ्चगुणाः । आशा ॥ तृष्णा ॥ स्पृहा ॥ कांक्षा ॥ मिथ्या-
त्वं ॥ वाचाया पञ्चगुणाः । परा ॥ पश्यन्ती ॥ मध्यमा ॥ वैखरी ॥ मातृका ॥

Sources: २ cf. SSP 1.54 (Ed. p. 18): icchā kriyā māyā prakṛtir vāg iti vyaktaśaktipañcakam | cf. YSV (PT p. 847): prakṛticchā kriyā māyā vacaḥ pañca guṇā iti | २-३ cf. SSP 1.55 (Ed. p. 18): unmādo vāsanā vāñchā cintā ceseti pañcaguṇečchā | २-३ cf. YSV (PT p. 847): aśātṛṣṇāsprhākāñkṣāmīthyāntam̄ prakṛter iti | unmādo vāsanā vāñchā cekṣitā ca guṇāḥ priye | ३-४ cf. SSP 1.56 (Ed. p. 18): smaraṇam ud�ogaḥ kāryam niścayah svakulācāra iti pañcaguṇā kriyā | ३-४ cf. YSV (PT p. 847): śaraṇam satkulācāraḥ kāryaniścaya ucyate | ४-५ cf. SSP 1.57 (Ed. p. 18): mado mātsaryam damb-
halah kṛtrimatvam asat�am iti pañcaguṇā māyā | ५-६ cf. SSP 1.58 (Ed. p. 19): aśā tṛṣṇā sprhā kāñkṣā mīthyeti pañcaguṇā prakṛtiḥ | ६ cf. SSP 1.59 (Ed. p. 19): parā paśyanti madhyamā vaikhari māṭṛketi pañcaguṇā vāk̄ | iti vyaktisaktipañcavimśatigunāḥ |

२ etādṛśam cett.] etādṛśom U₂ **ekam cett.]** eka EPN₂ **icchā cett.]** icchāyāḥ N₁ om. E **kriyā cett.]** om. EN₁ **māyā cett.]** om. E **prakṛtiḥ cett.]** prakṛti P prakṛti^o U₁ om. E **vāca em.]** vāca α vācāḥ PB vācyāḥ L bhāvāḥ U₂ om. E **icchayāḥ DEN₁U₁U₂]** ichāyā BLP icchayā N₂ **३ unmādaḥ conj.]** unmany αEL unmaya P unmayā B unmanyam U₂ **vāsanā cett.]** avāsanā L vāsanāḥ U₂ avasthā E ichā kriyā māyā prakṛti vāca ichāyāḥ pamcagunāḥ unmany U₁ **vāñchā cett.]** vāñchā BLB om. U₁ **caittam N₁N₂]** caitta D cittam EL krittam B vittam P om. U₁ **ceṣṭā N₁N₂D] ceṣṭa PL ceṣṭāḥ U₂** ccoṣṭhā B veṣṭanam vibhramāḥ E om. U₁ **kriyāyāḥ cett.]** kriyāyā BLN₂ om. U₁ **pañcaguṇāḥ cett.]** om. U₁ **smaraṇam cett.]** om. U₁ **३-४ ud�ama cett.]** ud�ama N₂ om. U₁ **४ udvegaḥ DEN₁U₂] udvega BLPN₂ om.** U₁ **kāryaniścayaḥ cett.]** kārya | niścayah N₁ om. U₁ **satkulācāratvam cett.]** om. U₁ **māyāyāḥ BEU₂] māyāyāḥ P māyāyā DLN₁N₂ om.** U₁ **pañcaguṇāḥ BEL]** guṇāḥ PN₁N₂U₂ guṇā D om. U₁ **madaḥ cett.]** mada EN₂ om. U₁ **mātsaryaḥ DN₁] mātsarya PU₂ mātsarya BLN₂ mātsaryādayāḥ E om. U₁ **५ dambhāḥ cett.]** rambhāḥ BL dambhā N₂ om. U₁ **kirtiḥ cett.]** kirtiś ca DN₁N₂ om. U₁ **asatyabhāvāḥ cett.]** asatyabhāvāḥ E om. U₁ **prakṛteḥ E]** prakṛter PU₂ prakṛte cett. om. U₁ **pañcaguṇāḥ E]** gunāḥ cett. om. U₁ **āśā cett.]** om. U₁ **tṛṣṇā cett.]** om. U₁ **sprhā cett.]** om. U₁ **kāñkṣā cett.]** kāñkṣā D bhikṣā P om. U₁ **५-६ mīthyātvam cett.]** om. U₁ **६ vācāyā cett.]** vācā D vācaḥ U₂ om. U₁ **pañcaguṇāḥ BEL]** pañcaguṇāḥ U₂ guṇāḥ DPN₁N₂ om. U₁ **parā cett.]** om. U₁ **paśyanti cett.]** paśyanti BLN₁N₂U₂ **madhyamā cett.]** om. U₁ **vaikhari cett.]** om. U₁ **māṭṛkā cett.]** māṭṛkāḥ U₂ om. U₁**

[LIII. Such unique knowledge]

Immediately after that, such unique knowledge is generated: will, action, illusion, nature, [and] speech.⁵⁶

The five qualities of will are intense passion, mental residue, wish, mental state, [and] acting.

The five qualities of action are memory, effort, agitation, decision about the activity, [and] adherence to the conduct of the right lineage.

The qualities of illusion are intoxication, envy, fraud, fame, [and] the state of untruth.

The five qualities of nature are space, thirst, desire, striving [and] infatuation.

The five qualities of speech are Parā, Paśyantī, Madhyamā, Vaikhari⁵⁷ [and] Mātrikā.⁵⁸

⁵⁶The *Siddhasiddhāntapaddhati* 1.54 associates the five final qualities on this page as qualities of the upper category of *vyaktaśakti*. Each item of the five qualities has five sub-qualities. This results in twenty-five qualities of *vyaktaśakti*. Rāmacandra, however, does not mention the term *vyaktaśakti*. At least the term is not present in any of the *Yogatattvabindu*'s witnesses I consulted up to this date. It seems Rāmacandra clear that in this case, Rāmacandra preferred the *Yugasvarodaya* as his template in which not just *vyaktaśakti* but also no clear reference element for the five qualities is mentioned, too. Since Rāmacandra used both texts as his sources, one can wonder why he refrained from positing a reference element.

⁵⁷Parā, Paśyantī, Madhyamā, Vaikhari are the well-known successive phases of sound transformation in Sanskrit. These phases represent the progression of sound from its eternal source to audible speech. Parā is the highest eternal sound or word in which all concepts and words potentially rest. In the additional material of U₂, Parā is associated with the fifth *cakra* at the throat (see p.??.). Next, Paśyantī is the phase of speech reaching the heart associated with the fourth *cakra* in the heart (see p.??). Then, Madhyamā is the intermediate stage of speech, characterized by thought or contemplation residing in the mind and intellect. In U₂, it is linked to the *cakra* at the navel (see p.??). Finally, Vaikhari is the daily spoken language characterized by comprehensible speech. Unlike the first three stages, Vaikhari is audible to others and represents the full transformation of sound from subtle to gross form. U₂ associates Vaikhari with the *svādhīṣṭānacakra* at the gender (see p.??).

⁵⁸The fifty or fifty-one letters including vowels as well as consonants of the Devanāgarī alphabet associated with the power of the Divine Mother herself, cf. Aryan, 1980: 24-28.

[LIV. karma kāmaḥ candraḥ sūryaḥ agniḥ]

तदनन्तरमेतादशं ज्ञानमुत्पद्यते । कर्म ॥ कामः ॥ चन्द्रः ॥ सूर्यः ॥ अग्निः ॥ एतत्पञ्चकं प्रत्यक्षं कत्व्यं । तत्र कर्मणः पञ्चगुणाः । शुभं ॥ अशुभं ॥ यशः ॥ अपकीर्तिः ॥ इष्टफलसाधानं ॥ कामस्य गुणाः । रतिः ॥ प्रीतिः ॥ क्रीडा ॥ कामना ॥ अनुरता ॥

5

[LV. candrasya ṣodaśakalāḥ]

इदानीं चन्द्रस्य षोदशकलाः कथ्यन्ते । उल्लोला ॥ कल्लोलिनी ॥ उच्चलन्ती ॥ उन्मादिनी ॥ पोष—यन्ती ॥ लंपटा ॥ लहरी ॥ लोला ॥ लेलिहाना ॥ प्रसरन्ती ॥ प्रवृत्तिः ॥ स्वन्ती ॥ प्रवाहा ॥ सौ—म्या ॥ प्रसन्ना ॥ चन्द्रस्य सप्तदशी कला वर्तते । तस्या नाम निवृत्तिः साऽमृतकला कथ्यते ।

Sources: 2-3 cf. SSP 1.60 (Ed. p. 19): karmaḥ kāmaś candraḥ sūryo 'gnir iti pratyakṣakaraṇa-pañcakam 3 cf. SSP 1.61 (Ed. p. 19): śubham aśubham yaśo 'pakirtir adṛṣṭaphalasādhanam iti pañcagunam karma | cf. SSP 1.62 (Ed. p. 20): ratih prītiḥ krīḍā kāmanā 'turateti pañcaguṇah kāmaḥ | 7-9 cf. SSP 1.63 (Ed. p. 20): ullolā kallolini uccalanti unmādini taramgiṇi śoṣinī alampatā pravṛttiḥ lahari lolā lelihānā prasarantī pravāhā saumyā prasannā plavantī | evam candrasya ṣodaśa kalāḥ | saptadaśī kalā nivṛttiḥ | sā 'mṛtakalā |

2 anantaram ELU₂] anamtaram cett. **utpadyate** cett.] utpadyate DN₁N₂ karma cett.] karmaḥ U₂ kāmaḥ cett.] kāma BLPN₂U₁ candraḥ EN₁U₂] candra cett. **sūryaḥ** cett.] sūrya N₂U₁ agniḥ EU₂] agni N₂ agni U₁ agniḥ cett. 3 karmaṇaḥ cett.] karmaṇā BP karmaṇā° N₂ karmaṇām L śubham cett.] śubha DU₁ om. E aśubham cett.] °aśubha° U₁ om. EP yaśaḥ cett.] yasa N₂ om. E apakirtih cett.] apakirtti N₂ āvakirtih U₁ om. E iṣṭaphalasādhānam cett.] om. E kāmasya cett.] kāmāḥsya U₂ 4 ratih cett.] ratī° N₂U₁ pritiḥ cett.] °prīti° α kāmanā cett.] kāmanāḥ P kāminī B kāminy L anuratā DN₁] anuratā U₁ anurājā N₂ anuraktatā L anurattatā P anustutā BE 7 ṣodaśakalāḥ cett.] ṣodaśa L saptadaśakalā U₂ kathyante cett.] kathyate BL vartantē || tasyānāmāni || ṣodaśakalā kathyamte || U₂ ullolā em.] hallolā DPN₁N₂U₁ hallolāḥ U₂ hullātvā D ullālā B dollola E kallolini cett.] kallolini U₁ kalloli N₂ uccalanti em.] uścalini EP ucamlini B uchamlini L uchalani U₁ ucchrlini U₂ om. DN₁N₂ unmādini cett.] unmādani U₁ 7-8 poṣayanti EP] poṣayanti DN₁N₂ poṣayamti BL poṣayani U₁ poṣayati U₂ 8 lampatā EPU₁U₂] lapamṭāḥ B lapaṭāḥ L lapadā DN₁N₂ lolā cett.] lolāḥ U₂ lelihānā cett.] lelihānāḥ U₂ lelihā BL prasarantī cett.] prasāramti U₁U₂ pravṛttiḥ cett.] pravṛtti B prakṛti L sravanti cett.] sravamti U₂ plavantī E pravāhā cett.] pravāhāḥ U₂ mavāhā BL pravamti svāh U₁ 8-9 saumyā cett.] saumyāḥ U₂ saumya U₁ somyā BL 9 prasannā cett.] prasannāḥ U₂ saptadaśī cett.] saptadriśī U₂ saptadaśamī BE kalā cett.] kā U₁ tasyā cett.] tasya P tasyāḥ U₂ nāma cett.] nāmāni || U₂ nivṛttiḥ U₁] nivṛtti BELP naivṛttiḥ N₁N₂ naivṛttaiḥ D vṛttiḥ U₂ sā 'mṛtakalā DN₁N₂] sā mṛta U₁ sametāḥ || kalāḥ || U₂ sametakalā BELP kathyate cett.] kathyante U₂

[LIV. Karma, kāma, moon, sun and fire]

Immediately after [that], such knowledge is generated: action, desire, moon, sun, and fire. The direct perception of this pentad shall be done.⁵⁹ Among those, the five qualities of Karma are salvation, calamity, honour, disgrace [and] bringing about the desired result.

The qualities of desire are lust, satisfaction, play, sexual desire, [and] falling in love.

[LV. Sixteen digits of the moon]

Now, the sixteen digits⁶⁰ of the moon are taught. 1. Ullola, 2. Kallolinī, 3. Uccalantī, 4. Unmādini, 5. Taraṅgini, 6. Poṣayanti, 7. Lampatā, 8. Laharī, 9. Lolā, 10. Lelihānā, 11. Prasarantī, 12. Pravṛttih, 13. Sravantī, 14. Pravāhā, 15. Saumyā, 16. Prasannā. A seventeenth digit of the moon exists. Her name is Nivṛtti (“inactivity”), [and] she is taught to be the Amṛtakalā (“digit of the nectar of immortality”).

⁵⁹In contrast to the initial statements introducing the sections dealing with metaphysics and the yogic body (XLVIII-LV) in which the topics are presented as a mere result of the accomplishment of yoga, here, the reader is suddenly instructed to perceive the pentad directly. That raises the question of whether the purpose of the whole metaphysics and yogic body sections is always taught merely informative or if, indeed, all pentads are supposed to be perceived or visualized. The latter option is advocated by *Siddhasiddhāntapaddhati* 1.65, which concludes the section of the *kalās* of sun, moon and fire in a similar way: *iti pratyakṣakaraṇagunakalāsamūhah* || “This is the group of qualities and *kalās* of direct perception.” As mentioned, various teachings of the *Yogatattvabindu* and its two source texts have various parallels with the *Netratantra* with *Netroddyota*. In the *Netratantra* with *Netroddyota* 7.4-5, all contents of the yogic body are the objects of meditation. The meditation bestows knowledge of the body, a requirement through which the yogin nourishes or enlivens his own body and that of others (*nādiṇṛḍaiḥ samākrāntam malināṁ vyādhibhir vṛtam | sūksmadhyānāmr̥tenaiva paraṇaivoditena tu* ||4|| *āpyāyam kurute yogī ātmano vā parasya ca | divyadehah sa bhavati sarvavyādhivivarjitaḥ* ||5||). That is the condition for attaining or becoming a divine body. Furthermore, cf. Bäumer, 2019: 44, 152-153, 166-167.

⁶⁰The term *kalā* carries the primary meaning of “a part,” specifically indicating “a sixteenth part of the moon”. This concept is found in various texts (cf., e.g. *Bṛhadāraṇyakopaniṣat* 1.5.14 or *Amṛtasiddhi* 3.1-4), and it is associated with the moon’s waxing and waning, where each day it gains or loses one *kalā*. Some tantric texts (cf. *Tantrāloka* 3.137), add a seventeenth *kalā*, often called *amṛtakalā* or *amākalā* (cf. *Tantrāloka* 3.141 [Jayaratha ad 5.63-64]; *Parātriśikhāvivarāṇa* 35; *Matsyendrasaṃhitā* 25.57 (e-text provided by Csaba Kiss [08.02.2007]); *Ṣaṭcakranirūpaṇa* 47) which exists eternally, even during the moon’s darkest ...

[LVI. sūryasya dvādaśakalāḥ]

इदानीं सूर्यस्य द्वादशकलाः कथ्यन्ते । तापिनी ॥ ग्रासिका ॥ उग्रा ॥ आकुञ्चिनी ॥ शोषिणी ॥ प्रबो-
धिनी ॥ घस्मरा ॥ आकर्षिणी ॥ तुष्टिवर्धिनी ॥ ऊर्मिरेखा ॥ किरणवती ॥ प्रभावती ॥ सूर्यस्य त्रयो-
दशी कला विद्यते । तस्याः संज्ञा निजकला स्वप्रकाशा च ।

5

[LVII. agnisam̄bandhinyoḥ daśakalāḥ]

इदानीमश्चिसंबन्धिन्यो कथ्यन्ते । दीपिका ॥ राजिका ॥ ज्वलनी ॥ विस्फुलिङ्गिनी ॥ प्रचण्डा ॥ पा-
चिका ॥ रौद्री ॥ दाहिका ॥ रागिणी ॥ शिखावती ॥ अग्नेरेकादशी निजकला ज्योतिः संज्ञा वर्तते ॥

Sources: 2-4 cf. SSP 1.64 (Ed. p. 20): tāpinī grāsikā ugrā ākuñcini śoṣinī prabodhinī smarā
ākarṣinī tuṣṭivardhīnī urmirekhā kiraṇavatī prabhāvatitī dvādaśa kalāḥ sūryasya | trayodaśī¹
svaprakāśatā nijakalā | 7-8 cf. SSP 1.65 (Ed. p. 21): dīpikā rājikā jvalanī visphulīṅgīnī pracaṇḍā
pācikā raudrī dāhikā rāgiṇī śikhāvati ity agner daśa kalāḥ | ekādaśi kalā jyotiḥ |

2 dvādaśakalāḥ PU₂] dvādaśakalā α BL kalāḥ E kathyante cett.] kathyate BLN₂ tāpinī em.] tā-
panī P tāpanī BL tāpanī DEN₁N₂U₂ tāpanī U₁ grāsikā em.] grāsakā BLP ākuñcini
em.] ākumcāni α ākocāni BLP akocāni U₂ śoṣinī P] śoṣāni cett. 3 ākarṣinī E] ākarṣayatī U₂
ākarṣayamtī U₁ ākarṣayamtī cett. tuṣṭivardhīnī EP] tuṣṭivardhāni BL tuṣṭi varddhāni DN₁N₂
tuṣṭīlā varddhāni U₂ ūrmirekhā cett.] kūrmīrēṣā E kurmmīrēkhā P ūrmi || rekhā U₂ kiraṇavatī
EU₂] kiraṇāvati DPN₁N₂ kirṇāvati BL kiraṇavatī U₁ prabhāvati em.] prabhavati BE prabhūtavatī
PU₂ prabhutavatī L prabhutavatī cett. 4 tasyāḥ DU₁] tasyā U₂ tasyā cett. samjñā α] nāma
ELP namaḥ B nāmāni U₂ nijakalā cett.] nijakalāṁ DN₁N₂ 7 idānim cett.] idānim U₂ ag-
nisambandhīnyo EP] agnisambandhīnī cett. agnisambandhīnīm U₁ dīpikā cett.] dīpikā cett.] dīpikā U₁
rājikā em.] jārakā DN₁N₂ jakā U₁ om. cett. jvalanī em.] jvālāvīḥ U₁ jvālā cett. 7-8 pācikā E]
pācakā DN₁N₂ pāvakā cett. 8 dāhikā E] dāhakā DPN₁N₂U₂ dāhaka BLU₁ rāgiṇī em.] rāvanī
β rāvaṇī α agner cett.] agne BLU₁ ekādaśi DEPU₂] ekādaśi cett. samjñā cett.] samjñākā
DN₁N₂ vartate cett.] om. DN₁N₂

[LVI. Twelve digits of the sun]

Now, the twelve digits of the sun are taught. 1. Tāpinī, 2. Grāsikā, 3. Ugrā, 4. Ākuñcini, 5. Śoṣinī, 6. Prabodhinī, 7. Ghasmarā, 8. Ākarṣinī, 9. Tuṣṭivarddhinī, 10. Ūrmirekhā, 11. Kiranavatī, 12. Prabhāvati. The thirteenth digit of the sun is to be known. Her technical designation is Nijakalā (“the inherent digit”) and Svaprakāśā (“self-luminous”).

[LVII. Ten digits related to fire]

Now, the ten digits, which are related to the fire, are taught. Dipikā, Rājikā, Jvalanī, Visphuliṅginī, Pracandā, Pācikā, Raudrī, Dāhikā, Rāginī, Śikhāvati. Jyotis (“light”) is the technical designation for the eleventh inherent digit of fire.

phase. The early association of the moon and *soma* and *amṛta* in Indian traditions (see Gonda particularly chapters II. “Soma, Amṛta and the Moon” [1965: 38-70] and IV. “The number sixteen” [1965: 115-130]) resulted in the idea that all of the moon’s *kalās* contain *amṛta*, cf. particularly chapter II. of the *Khecarividya* 2010. Those ideas were carried into Rājayoga literature like in *Siddhasiddhāntapaddhati* 1.63 and the *Yogatattvabindu*. Moreover, the term *kalā* is used to describe the divisions of the sun and fire, cf. e.g. *Kulārṇavatantra* 6.37-40; *Amṛtasiddhi* 4.1-12 and 5.1-4; *Siddhasiddhāntapaddhati* 1.64-65; *Goraksyogaśāstra* 9; *Gorakhbhāṇi* 89. In the *Yogatattvabindu*, the twelve *kalās* of the sun represent the various qualities and aspects of the sun’s influence. Perhaps the number twelve additionally reflects the twelve signs of the zodiac or the twelve months in a year. The ten *kalās* of the fire in the *Yogatattvabindu* represent the various qualities and aspects of the fire’s influence.

[LVII. yogasya māhātmyam]

इदानीं योगस्य माहात्म्यं कथ्यते । गुरोरनुग्रहात् ॥ शास्त्रस्य पठनात् ॥ आचारकरणात् ॥ वेदान्त-
रहस्य श्रवणात् ॥ ध्यानकरणात् ॥ लयसाधनात् ॥ उपवासकरणात् ॥ चतुरशीत्यासनसाधनात् ॥
५ वैराग्यस्योत्पत्तेः ॥ वैराग्यकरणात् ॥ हठयोगस्यकरणात् ॥ इडापिङ्गलयोः पवनधारणात् ॥ महा-
मुद्रादिदशमुद्रासाधनात् ॥ मौनकरणात् ॥ वनवासात् ॥ बहुतरक्षेशकरणात् ॥ बहुतरकालं यत्रम-
त्रादिसाधनात् ॥ तपःकरणात् ॥ बहुतरार्थादानात् ॥ तीर्थसेवाकरणात् ॥ आश्रमाचारपालनात् ॥
संन्यासयहणात् ॥ षड्वृश्ननग्रहणात् ॥ सिरोमुण्डनात् ॥ अन्योपायकरणात् ॥ योगतत्त्वं न प्राप्यते ।
स तु योगो गुरुसेवया प्राप्यते ।

Sources: 2 cf. YSV (PT p. 847): idānīm yogamāhātmyam kathyate yad bhavet tataḥ | 2-4 cf. YSV (PT p. 847): guror anugrahāc chāstrapāṭhād ācāratas tathā | vedāntārtharahasyārthasarvajñānādūpāsanāt | āsanād dhāraṇād dhyānāl layaṣṭakarmasādhanāt | āsanāc caturaśītivairāgyatyāgasmabhavat | 2-8 cf. SSP 5.55-5.59 (Ed. pp. 97-98): samyaksvabhāvavijñānāt kramābhyaśāna casanāt | na vairāgyān na nairāsyān nāhārat prāṇadhāraṇāt ||5.55|| na mudrādhāraṇād yogān na mānakarmasamāśrayat] na virakter vṛthāyāsān na kāyaklesādhāraṇāt ||5.56|| na japanān na tapodhyānān na yajñāt tīrthasevanāt | na devārcanāśrayād bhaktyā nāśramāṇān ca pālanāt ||5.57|| na ṣaḍdarśanakeśādīdhāraṇān na ca muṇḍānāt | nānantopāyayatnebhyāḥ prāpyate paramā padam||5.58|| 4-6 cf. YSV (PT p. 848): haṭhayogād varauśadhyāt mudrāsādhanamānataḥ | vanavāsād bahuklesāt tathā mantrādisādhanāt | 6-7 cf. YSV (PT p. 848): bahudānatapastīrthasevanād dānaśikṣānāt | sandhyātrayagraheṇātha ṣaḍdarśasagrahaṇāt tathā | siromuṇḍagato nyāsād yogatattvañ ca vidyate |

2 idānīm cett.] idānī B yogasya cett.] yasya U₁ māhātmyam cett.] māhātmam BL māhātmya N₂ kathyate cett.] kathyamte U₂ guror cett.] guru BL anugrahāt cett.] agrahāt L ācārakaranāt cett.] ācārakathanāt U₂ 3 dhyānakaranāt cett.] om. P layasādhanāt α] om. β upavāsakaraṇāt cett.] om. P caturaśītyāsanasādhanāt BLPU₂] caturaśītyāsane sādhanāt E caturaśīti āsanasādhanāt α 4 vairāgyasyotpatteḥ ELN₂U₂] vairāgyasyotpatte B vairāgyasyotpatteḥ P vairāgyotpatteḥ N₁D vairāgyotpatte U₁ vairāgya° cett.] nairāsyā PL nairāsā° B nairāsyē E hatha° cett.] hata° BLU₁ yogasya cett.] yoga° N₁N₂D idāpiṅgalayoh cett.] idāpiṅgalayāḥ N₂U₁ pavanādhāraṇāt EP₁] pāvanādhāraṇāt DN₁ pavanādhāraṇāt N₂ pavanādhānākaranāt U₂ pāvanāpāvadhyānākaranāt L om. B 4-5 mahāmudrādidaśamudrāsādhanāt cett.] mahāmudrāsādhanāt U₁ mahāmudrādidaśamudrāt daśamūdrasādhanāt D 5 maunakaranāt cett.] mau-
nakaraṇāt N₂ vanavāsāt cett.] vane vāsat DN₁U₁ vane vāsata° N₂ bahutarakālam DPN₁N₂] bahutarakāla° LU₁U₂ bahukāla° BE 5-6 yantramantrādisādhanāt cett.] mamtrayamtrādisādhanāt LU₁ 6 tapaḥ EP₁] tapa° cett. bahutarārthādānāt cett.] bahutarārpaṇādānāt E bahutaraklesākaranāt bahutarakaranāt bahutatārthādānāt P tīrthasevākaranāt DN₂] tīrthasevokaranāt N₁ niyamakaranāt U₁ om. cett. āśramācārapālanāt cett.] āśramācyārapālanāt U₁ 7 ṣaḍdarśanagrahaṇāt BELU₁] ṣaḍdarśanagrahaṇāt cett. siromuṇḍānāt cett.] siromuṇḍānāt N₂ om. P anyopāyakaraṇāt cett.] om. P 8 sa tu yogo gurusevayā prāpyate cett.] om. P

Notes: 8 gurusevayā prāpyate: This point marks the beginning of a larger lacuna U₁. Omissions will not be recorded. The reader will be informed once the evidence of U₁ resumes.

[LVIII. Majesty of yoga]

Now, the majesty of yoga is taught. As a result of grace of the teacher, studying the teaching, execution of good conduct, hearing the secret of Vedānta, meditation, dissolution, fasting, practising 84 postures, generation of equanimity, executing equanimity, doing Haṭhayoga, holding the breath of the Idā- and Piṅgalā-channels, practicing the ten seals [like] the great-seal etc., [the observation of] silence, dwelling in the forest, causing excessive distress, Mantra and Yantra, etc. for a long time, austerities, giving up a lot of possession, frequenting places of pilgrimage, protection of the habit of the stages of life, undertaking renunciation, grasping the six philosophies, shaving the head, the execution of other means, the reality of yoga⁶¹ is not attained. The [reality of] yoga is truly attained by frequenting the teacher.⁶²

⁶¹This is the only mention of the composition *yogatattva* in the entire text. The formulation makes the prominent position of *gurusevā* in Rāmacandra's doctrinal system unmistakably clear. According to Rāmacandra, not only the techniques and metaphysical views presented earlier in the text but also all other yoga practices are incapable of bringing about the reality (*tattva*) of yoga. In Rāmacandra's opinion *gurusevā* is the means *par excellance* to achieve the goal of yoga.

⁶²This specific type of presentation under the keyword *yogamāhātmyam* or *yogasya māhātmyam* is not only found in the *Yogatattvabindu* and its source texts, but also in many other Rājayoga texts. That is not entirely surprising, as the sublimity, superiority or majesty of Rājayoga that is always suggested is inherent in the association with this term. Comparable formulations can already be found in *amanaskaed* 2.5 Birch: *rājayogasya māhātmyaṁ ko vā jānāti tattvataḥ | jñānāt siddhir muktir iti guror jñānam ca labhyate* || "Who, indeed, truly knows the majesty of Rājayoga? Since [both] power and liberation arise from knowledge, knowledge [should be] obtained from the guru." The proximity becomes even clearer in *amanaskaed* 1.3-5. Here Birch translates: "In the Cakras, such as Mūlādhāra, in the pathways [of vitality], such as Suṣumnā, and in the vital airs, such as Prāṇa, the highest reality is not located. Some are devoted to Mantra Yoga, some are confused by meditation, and some are tormented by forceful [practices]. They do not know what causes one to cross over [to liberation]. Not by studying the doctrines of scriptural exegesis, logic, planets and mathematics, nor by the Vedas, Upaniṣads, Dharmaśāstras [and the like]; not even by lexicons nor metre, grammar, poetry, nor rhetoric; the sage's attainment of the highest reality is gained only from the oral teachings of his own guru." (*ādhārādiśu cakreṣu suṣumnādiśu nādiśu | prāṇādiśu samireṣu parāt tattvam na tiṣṭhati* || 3 || *mantrayogaratāḥ ke cit ke cid dhyānavimohitāḥ | haṭhena ke cit kliṣyanti* ...)

गुरुद्वक्षातपात्राणां दृढानां सत्यवादिनाम्।
कथनाद्विषिपाताद्वा सानिध्यादवलोकनात्॥ LVIII.1॥

प्रसादात्सद्गुरोः सम्यक्प्राप्यते परमं पदं।
अत एव वचः प्रोक्तं न गुरोरधिकं परं॥ LVIII.2॥

5 वाञ्छात्राद्वाथ द्वक्षाताद्यः करोति शमं क्षणात्।
प्रस्फुटभ्रान्तिहृत्तोषं स्वच्छं बन्दे गुरुं परं॥ LVIII.3॥

सम्यगानन्दजननः सद्गुरुः सो ऽभिधीयते।
निमेषार्द्धं वा तत्पादं यद्वाक्यादवलोकनात्॥ LVIII.4॥

Sources: 1-2 cf. YSV (PT p. 848): gurupādodakam śiṣṭasevinā satyavādinā | kanyāstrādīdṛṣṭipā-taharṣagativarttanāt | 1-2 ≈ SSP 5.60-61ab (Ed. pp. 98-99): gurudṛkpātanāt prāyo dṛḍhānām satyavādinām sā sthitir jāyate | kathanāc chaktipātād vā yad vā pādāvalokanāt | 3-4 ≈ YSV (PT. p. 848): prasādāt sadguroḥ samyak prāpnoti paramam padam | na guror adhikam tattvam̄ yat tasmāt paramam padam | 3-4 ≈ SSP 5.61cd-62ab (Ed. p. 99): prasādāt svaguroḥ samyak prāpyate paramam padam ||6|| ata eva śivenoktam na guror adhikam na guror adhikam na guror adhikam | 5-6 ≈ SSP 5.64 (Ed. p. 100): vānmātrād vātha dṛkpātāt yah karoti ca tatksaṇāt | prasphutam̄ śāmbhavam vedham svasamvedyam param padam | 7-8 ≈ SSP 5.64cd-5.65ab (Ed. p. 100): samyag ānandajanakaḥ sadguruḥ so 'bhidhiyate | nimiśārdhārdhapātād vā yad vā pādāvalokanāt | 7-8 cf. YSV (PT p. 848): nimeśārddhena tasyaiva ājñāpālanato bhavet | mahānandaśatprāptis tasmai śrigurave namaḥ |

1 **gurudṛkpātāpātrānām** PN₁N₂U₂] gurudṛkpāt patrānām L gurudṛk | pāt | patrānām B guru-dakpātrānām U₁ gurudṛkpātāpātrāno D gurukṛpātāh pātrānām E **dṛḍhānām** cett.] om. L satyavādinām cett.] satyavāridinām U₁ 2 **kathanād** cett.] upaya^a U₁ dṛṣṭipātād cett.] viśapātād B viśapānād L **sāmīnidhyā** PEU₂] sāmīnidhyāt B sānnītihy L sānidhyād DN₁N₂ sānidhyāty U₁ avalokanāt ELPU₁] dyavatrokanāt B dhyavalokanāt N₁N₂ dhyāvalokanāt U₂ dyavalokanāt D 3 **prasādātsadguroḥ** cett.] sadguruprasādāt E prasādāsyā guroḥ P prasāt sadguroḥ B **prāpy-ate** paramam̄ padam̄ cett.] paramam̄ padam̄ pāpyate E 4 **ata** eva cett.] ata evam̄ E **param** cett.] param E 5 **vātha** cett.] bodha E **dṛkpātād** cett.] dṛkpitād B **śamam̄** cett.] śasam̄ N₂ 6 **prasphuṭā** em.] prasphuṭā^a N₂ prasphuṭād BL prasphuṭat N₁ prasphuṭad EPU₂ prasphuṭat D **"bhṛānti"** cett.] "bhāti" BL **hṛttosam̄** EP] hatosam̄ BL hatdosam̄ N₁ haddosam̄ N₂ hrd-doṣam̄ D ittoṣam̄ U₂ **svaccham̄** cett.] tvaccham̄ N₂ **vande** β] vade N₁ veda^a N₂D **gurum̄** β] karam̄ N₁ **"karam̄** N₂ vedakakaram̄ D **param̄** cett.] parām̄ N₁ 7 **"jananah** β] jananam̄ DN₁N₂ 8 **nimeśārddham̄** cett.] nimiśārddham̄ PN₂ nimeśārddhā BL vā cett.] ca DN₁N₂ **tatpādanam̄** EPU₂] tatpāda BL pādam̄ vā DN₁N₂

LVIII.1 Among the firm, the speakers of truth [and] among those worthy of the teacher's gaze, caused by [the teachers'] narration or caused by the [mere] proximity [to the teacher] or caused by [the teachers'] glance, ...

LVIII.2 ...through the favour of the true teacher, one indeed attains the highest place. Therefore, it is said that nothing is greater than the teacher's words.

LVIII.3 Who immediately makes peace of mind from his mere utterance (*vāñmātrād*) or by his mere glance (*vāñmātrād*), I bow in front of the teacher who is pure, supreme [and] appeases the soul for those who are full of doubt.

LVIII.4 He, who is the progenitor of absolute bliss, is known to be the true teacher. Because of a glance for just half a wink on the [teacher's] feet [or] by [just] talking about [it], ...

naiva jānanti tārakam || 4 || na mīmāṁsātarkagrahaṇaśiddhāntapāṭhanair na vedair vedāntaiḥ smṛtibhir abhidhānair api na ca | na cāpi cchandovyākaraṇakavītāṅktimayair munes tattvāvāptir nijagurumukhād eva vihitā || 5 ||. Sundaradeva's *Hāthatattvakaumudi* 2.1-12 also teaches a *yogamāhātmyam*. In comparison, however, with an interesting twist. While in Rāmacandra's formulations, all the techniques mentioned for achieving *yogatattva* except *gurusevā* are eclipsed, Sundaradeva raises various techniques in his explanations that can only be learnt by a competent *guru*, such as *mudrās*, *āsanas*, *kumbhakas* etc. as a basic prerequisite for achieving the state of *yoga*, see, e.g. *Hāthatattvakaumudi* 2.1: *atha yogamāhātmyam | yāvan mudrābhayasana mama lām sampradāyānna yātaṁ yāvat pīṭhānyatha gadahārānyuccakairno jitāni || yāvat kumbho nijagurumukhān nopalabdhō na dirghas tāvad yogo na bhavati kalau lolacittasya sūraīḥ || 1 ||* For Sundaradeva, the main focus is on mastering the breath. In a very similar way, the breath is also emphasised within the *yogamāhātmya* section of the first verses of the *Hāthasāṅketacandrikā* (f. 2r-2v). In addition, the necessity of detaching the mind from attachment to sense objects and continuous yoga practice, etc., is highlighted here. The term is also mentioned in Agasthya's *Rājayogaḥ* (f. 1r) but without the reference to *gurusevā* or the negation of other practices. Thus, in Rājayoga texts, the term *yogamāhātmya* is used either to explain the superiority of the respective core practices of Rājayoga with or without a comparison of inferior or ineffective means. Rāmacandra wants to emphasise the core of this teaching text. For this reason, it is natural to conclude that this passage gives the entire work its name.

स्वात्मा स्थिरत्वमायाति तस्मै श्रीगुरवे नमः ।
 नानाविकल्पविश्रान्ति कथनात्कुरुते तु यः ।
 सद्गुरुः स तु विज्ञेयो न तु विप्रियजल्पकः ॥ LVIII.5॥

- 5 अत एव परमपदप्राप्त्यर्थं सद्गुरुः सर्वदा वन्द्यः । यः पुरुषः सत्यवादी भवति । निरन्तरं गुरुसेवारतो भवति यस्य मनसि पापं न भवति । स्वाचाररतः स्नानादिशीलो भवति । कापट्यं न भवति यस्य वंशपरंपरा ज्ञायते । एतादशस्य सद्गुरोः संगतिः कर्त्तव्या तेन । पुरुषस्य मनः शार्न्ति प्राप्नोति । अथ च यस्य मनोमध्ये स्थिर आनन्द उत्पद्यते । सोऽपि सद्गुरुः कथ्यते । अथ च घटिमात्रं घटिकार्थं घटिकाचतुर्थशो वा यस्य पार्श्वं उपविष्टे सत्यताहघो भावो मनोमध्ये उत्पद्यते । गत्वा वनमध्ये 10 स्थीयते गृहं त्यज्यते सोऽपि सद्गुरुः कथ्यते । कस्यापि दुःखं न दीयते । प्राणिमात्रेण सह मैत्री कीयते कस्यापि दोषं न प्राकाश्यते सोऽपि सद्गुरुः कथ्यते ।

Sources: 1-4 ~ SSP 5.65cd-5.66cd (Ed. pp. 100-101): svātmānam sthiram ādhatte tasmai śrīgurave namah | nānāvikalpavīśrāntim kathayā kurute tu yaḥ | sadguruḥ sa tu vijñeyo na tu mithyāviḍam-bakah | 1-4 ~ YSV (PT p. 848): nānāvikalpavībhṛāntināśaḥ ca kurute tu yaḥ | sadguruḥ sa tu vijñeyo na tu vairaprakalpakah | 1-5 cf. SSP 5.67 (Ed. p. 101): ata eva paramapadaprāptya arthaḥ sa sadguruḥ sadā vandaniyaḥ | 5 cf. YSV (PT p. 848): ata eva maheśāni sadguruḥ śiva āditaḥ | satyavādi ca sacchilo gurubhaktō dṛḍhavrataḥ | 6-7 cf. YSV (PT p. 848): svalpācāraraṭātmā yo dānādiśilasamyutah | kāpaṭyalobhavinyāsaḥ mahāvāṇīśasamudbhavaḥ | 7 cf. YSV (PT p. 848): idṛṣaḥ sadgurustasya saṅgatau yatnavān bhavet | tad eva manasah śāntim prāpnōti paramam padam |

1 śrīgurave cett.] śrīgurubho L śrīguru namo U₂ 2 nānāvikalpavīśrāntim N₁U₂] nānāvikalpam viśrāntim D nānāviplavavīśrāntih E nānāvikalpah viśrāmtih P nānāvikalpavīśrāmti BL nānāvikalpavīśrām̄ti N₂ kathanāt cett.] kathanāt | B tu yaḥ BLP₁U₂] tataḥ E tu saḥ DN₁N₂ 3 vijñeyo cett.] vijño BL na tu cett.] nnu BL vipriyajalpakah cett.] viprāyajalākah BL vai priyajalpakah E 5 paramapadaprāptya cett.] paramapadasya prāptya EP sarvadā vandyah DN₁N₂] sevyah sarvadā EPU₂ sevyasarvadā BL nirantaram cett.] niramtara° P gurusevā cett.] gusevā° U₂ rato cett.] taro B tatparo E 6 bhavati cett.] bhava D pāpam cett.] pāpa B svācāraraṭah EP] svācāraraṭah BL svācāraraṭah | U₂ svasyācāraraṭo DN₁N₂ na bhavati EPLU₂] bhavati B nāsti DN₁N₂ 7 vamśaparāparamparā cett.] parāparamparā D sadguroḥ cett.] guroḥ U₂ samgatiḥ DEN₁U₂] samgati PN₂ samgati BL karttavyā β] kattavyāḥ DN₁ karttavyāḥ N₂ tena E] om. cett. manah cett.] mano U₂ śāntim cett.] śāmti BL 8 yasya cett.] om. U₂ sthira DEN₁N₂] sīraḥ BL sira P sthīrā° N₂ ca cett.] om. EU₂ ghaṭīmāṭram em.] ghaṭīmāṭra° N₂ ghaṭīm māṭram D ghaṭī....mo N₁ om. β ghaṭīkārdham BLPN₁D] °ghaṭīkārdhdham N₂ ghaṭīkā U₂ om. E 9 ghaṭīkā° LN₂U₂] ghaṭīkāyāḥ N₁D ghaṭīkā° BP caturthāṁśo BPLU₂] caturtho ḍamśo N₁ caturtho ḍamśo N₂ caturtho amśo D om. E vā yasya pārśvam̄ upaviṣṭe cett.] om. E satyatādṛṣo cett.] satyatādṛṣo DLN₁ om. E bhāvo cett.] N₂ om. E manomadhye cett.] om. E utpadyate cett.] uppapadyate BL om. E 9-10 gatvā vanamadhye sthīyate gṛham̄ tyajyate cett.] om. E so 'pi sadguruḥ kathyate cett.] om. DEN₁N₂ prāṇimāṭreṇa cett.] prāṇimāṭre U₂ 11 kriyate cett.] yate N₂ doṣam EN₂] doṣo PLN₁DU₂ doṣau B prākāśyate cett.] prākāśate BL kathayati E so β] yena so DN₁N₂

LVIII.5 ...the own self goes into stability, homage to that teacher, who brings all doubts to stop because of [his] teaching. He is known to be a true teacher, not an unpleasant disputant.

Hence, the true teacher is always to be praised in order to attain the highest place. The person who is a speaker of truth, who has uninterrupted delight in frequenting the teacher, in whose mind there is no evil, who is devoted to good habits, habits such as ceremonial bathing etc., [for whom] there is no deceit, whose [noble] lineage is known,⁶³ he shall associate with such a true teacher. The mind of such a person attains peace.

Furthermore, in whose mind steady bliss arises, he is surely called a true teacher. Thus, the state of such a reality is generated in the mind [of one who is] seated at the side of him [the teacher] for a *ghatikā*⁶⁴, half a *ghatikā*⁶⁵, or a quarter [of a *ghatikā*]. One who has left the house and went into the forest to dwell there is said to be a true teacher. One who does not harm anyone, one who practices loving kindness towards living beings, one who will not expose anyone's badness, he is said to be a true teacher.

⁶³In the light of the hypothesis of Rāmacandra addressing an audience of *kṣatriyas* I translate *vamśa* here as "noble lineage".

⁶⁴One *ghatikā* equals 1/60 of a day (cf. Sircar, 1966: 114). 1/60 of a day corresponds to 24 minutes. A day has 1440 minutes (24 hours x 60 minutes), so 1/60 of a day corresponds to 24 minutes.

⁶⁵12 minutes.

अज्ञानाकुलशीलानां यतीनां ब्रह्मचारिणाम्।
उपदेशं न गृहीयादन्यथा नरकं ध्वंते॥ LVIII.6॥

यस्य वचसि मनसि धृते सति स्वात्मनः परमेश्वरस्यैवं भवति । एतादृशो मनोमध्ये निश्चयो भवति । तं सद्गुरुं जानीयात् । विकल्प एतादृशो यथा समुद्रमध्ये महत्तरकल्लोलाडम्बरः प्रपञ्चवासना एतादृशी यथोदकमध्ये महत्तरज्ञाः । तादृशात्संसारार्णवाद्यो नावा परं पारं प्रापयति । स सद्गुरुः कथ्यते । यस्य पुरुषस्य मनोऽखण्डे परमपदे लीनं भवति । यः पुरुषः स्वीयं कूलं त्रिविधात्तापान्निवर्त्य परममुक्तिपदे रक्षति । एतादृशं पुरुषं श्रवणाद्वर्णनात्समग्रविद्वा नश्यन्ति । दिने दिने कल्याणं भवति निष्कलङ्घा बुद्धिरुत्पद्यते ।

1 ajñānā° em.] ajñāna° BDLN₁U₂ ajñāta° EPN₂ **2** upadeśam cett.] upadeśo PU₂ gr̄ṇhiyād EPL] gr̄ṇhiyāsthā | B gr̄ṇhiyāt cett. anyathā cett.] yadānyathā B narakaṁ cett.] na narakam B dhruvam cett.] dhruvam EP **4** vacasi cett.] cavi U₂ manasi cett.] om. U₂ sati cett.] sati | DN₁N₂ parameśvarasyaikyam EPN₁DU₂] parameśvarasyaikanam N₂ parameśvarasakyam BL **5** jāniyāt cett.] vijāniyāt E etādṝśo cett.] etādṝśam N₂ mahattara° cett.] mihattara D mahattaram E °dambaraḥ cett.] °dambaraḥ BL °dambaraḥ EPU₂ prapañca° cett.] prapaca U₂ **6** etādṝśi cett.] tādṝśi E mahattaraṅgāḥ E] mahattari U₂ mahattarati cett. tādṝśat cett.] tādṝśasya E t-samā-sārārṇavā PLU₂] samsārārṇavāvād B samsārāt arṇavād DN₁N₂ yo cett.] yau BL yah E nāvā BL PDU₂] nāvaraṇam N₁N₂ svavākyanāvā E param pāraṇ E] pāraṇ pāraṇ U₂ param BL PD om. N₁N₂ sa cett.] om. D **7** mano cett.] manah BL 'khanḍe cett.] akhamde BL paramapade E] parapada° DN₁ paramada° N₂ parapade U₂ linam cett.] °lina N₁ °lita N₂ bhavati cett.] bhavati B purusaḥ cett.] purusa N₂U₂ sviyam kūlaṁ cett.] svikulam B svakulam E trividhāt EDPN₁N₂] trividhat LU₂ trividham | B tāpān cett.] āpān LU₂ **8** paramamuktipade PDN₁] parame muktipade E paramamamuktipade N₂ paramuktipade BL paramamuktipake U₂ etādṝśam cett.] etādṝśa DU₂ etādṝśa | N₁ etādṝśa BLP etādṝśasya E puruṣam α] puruṣasya β śravaṇād cett.] śravaṇāt BL śravaṇāt || U₂ śravaṇā P darśanāt cett.] darśanāt | B vighnā cett.] viśvaś ca vaśām U₁ naśyanti cett.] na naśyamti L na naśyamti B bhavati U₁ dine dine cett.] dine U₁ kalyāṇam cett.] kalyāṇam U₁ bhavati cett.] bhavatir U₁ **9** niṣkalāṇkā cett.] niṣkalāṇam N₁N₂ niṣkalāṇko U₂

Notes: **8** etādṝśam ...naśyanti: Textual evidence of U₁ resumes from this sentence onwards.

LVIII.6 One should not accept the teaching of celibate ascetics whose nature and character are confused by ignorance; otherwise, hell is inevitable.⁶⁶

For one who is steadfast in mind and speech, unity arises between the supreme lord and the own self. Such certainty arises within the mind. One should know this true teacher. The changing thought is like the roar of waves within the ocean. Such mental occupation is like the roar of waves within the ocean. The manifold mental residues are like great waves in the water. He is called a true teacher who causes to navigate the boat from such an ocean of *samsāra* to the other shore. The mind of the person becomes absorbed into the indivisible supreme place. The person situated in the place of supreme liberation who turned away from the threefold misery⁶⁷ protects the own noble lineage.⁶⁸ Because of hearing [or] because of seeing about such a person, all obstacles are destroyed. Day by day, prosperity arises. A flawless intellect arises.

⁶⁶I could not allocate a source for this verse. The verse is possibly authorial.

⁶⁷The threefold misery consists of: 1. *adhyātmika* (“internal”), which refers to any physical and mental misery caused by diseases; 2. *adhibhautika* (“external”), which refers to any misery caused by external living beings or objects; and 3. *adhidaivika*, which refers to any misery caused by the gods or comes from heaven, such as cold, heat, storm, drought, etc. For a more detailed account, cf. *Sāṅkyakārikā* (2004), especially the respective explanations provided in the *bhāṣya* of Gaudapāda for the first *kārikā*.

⁶⁸In Sanskrit literature, it is usually the king who protects the own lineage, cf. *Rāmāyaṇa* 3.36.26; *Mahābhārata* 7.II.10.

[LIX. *yogaśāstrarahasyam*]

इदं योगशास्त्ररहस्यं समग्रशास्त्रमध्ये । यस्य मनो यथान्त्यकारस्य मध्ये दीपस्य तेजः प्रविशति ।
 तथा शास्त्रमध्ये तस्य मनः प्रविशति । यस्य राज्ञो मनोमध्ये कपटं नास्ति । यस्मिन्वृष्टे देशकस्य
 त्रासो न भवति । यस्य मनः शुद्धं भवति । यस्य पृथिव्यां कीर्तिर्भवति । यस्य मनोमध्ये सत्यरुष
 ५ वचनविश्वासो भवति । यो राजा सदानन्दपूर्णो भवति । यस्य पार्श्वे प्रत्यक्षमनेकं मनोहारिवस्तूनि
 भवन्ति । एतादृशस्य राज्ञोऽग्रे योगरहस्यं कर्तव्यं ।

2 *yogaśāstrarahasyam* BLN₁U₂] *yogaśāstrarahasya* DN₂ *yogaśāstreṣu rahasyam* U₁ *yogaśā-*
trasya rahasyam EP **yasya** cett.] *om.* U₂ **mano** em.] *manah* EPU₁U₂ *mana* cett. *om.* N₂
yathāndhakārasya cett.] *yathāṇḍhakāras* N₁ *yathāṇḍhakāra*° D *om.* N₂ **madhye** cett.] *om.*
 N₂ **dipasya** cett.] *dipa*° E *om.* N₂ **tejaḥ** cett.] *om.* N₂ **praviśati** DEPN₁] *praviśati* BLU₁
vipraśati U₂ *om.* N₂ **3 tathā** cett.] *yathā* U₂ *om.* N₂ **śāstramadhye** cett.] *om.* BLN₂U₁ **tasya**
manah DN₁N₂] *manah* P *mano* EU₂ *om.* BLU₁ **praviśati** cett.] *om.* BLU₁ **yasya** cett.] *om.* U₁
manomadhye cett.] *madhye manasi* BL *madhye* E **kapaṭam** cett.] *kalaho* E **yasmin** cett.]
yasmiṇ BLN₁DU₁ **deśakasya** cett.] *darśakasya* U₁ *deśika*° E **4 yasya** U₁] *tasya* cett. **yasya**
 cett.] *om.* U₁ **pṛthivyāṁ** PL] *pṛthivyāṁ* BEU₂ *pṛthivi* DN₁N₂ *pṛthivī* U₁ **kirtir** cett.] *vitir* E *kirti*
 U₁ *kitir* U₂ **4-5 satpuruṣavacanaviśvāso** cett.] *satpuruṣavacanah* viśvāso N₂ *satpuruṣasya* vaco
 viśvāso E *vacanaviśvabhyāso* U₁ **5 sadānandapūrṇo** cett.] *sadānandarūpo* E *sānamadapūrṇo*
 L **anekaṁ** cett.] *aneka*° BLE **manohārivastūni** E] *manohārivastu* cett. **6 bhavanti** em.]
tiṣṭhamti E *bhavati* cett. **rājño** cett.] *rājña* E 'gre α] ye BPU₂ *yad* L *idam* E **yogarahasyam**
 cett.] *thogarahasyam* B **karttavyam** N₁N₂U₁] *karttavya* D *kathaniyam* EP *kathyaniyam* BL
kathyate U₂

[LIX. Secret teaching of the scriptures of yoga]

This is the secret teaching of the scriptures of yoga in all of the scriptures.⁶⁹ Just as the light of a lamp enters into the midst of darkness, similarly, his mind enters into the teaching. The king in whose mind there is no deceit, in whose sight fear of the teacher⁷⁰ does not arise, whose mind is pure, whose fame spreads across the earth, in whose mind, there is trust in the words of exquisite individuals, who is a king always filled with bliss, by whose side there is an abundance of enchanting objects, in front of such a king the secret of yoga shall be revealed.

⁶⁹The *Yogasvarodaya* introduces a section with “*idam yogasāstrarahasyañ* ...” but Rāmacandra’s version of the *yogaśāstrarahasya* differs drastically. This is why the beginning of this passage is not presented in the source of the apparatus. The *Yogasvarodaya* (Ed. p. 847) reads: *idam yogarahasyañ ca na vācyam mūrkhasannidhau || yogadeśas tu tatraiva || utpātarahite deśe kanṭakādīvivarjite | abhyasyate sadā yogah samah syāt sukhaduhkhayoh | surājani samāśritya karttavyo nirupadrave | deśe tu sarvaśasyādhye lobhamohavivarjite |*. The rest of the *Yogasvarodaya*’s section on the *yogaśāstrarahasya* is will play a role from verse LVIII.2 onwards once again.

⁷⁰The topic of fearing the teacher to my knowledge does not appear in other yoga literature and is unique to the *Yogatattvabindu*.

न स्त्रेहान्नभयाल्पोभान्नमोहान्नधानाद्वलात्।
न मैत्रीभावान्न दासान्नसौदर्यान्न सेवनात्॥ LIX.॥

सामान्यादग्रे योगो न कथनीयः । यः परनिन्दा रतो भवति । दूराचारो भवति । भ्रातुमित्रस्य च योग्यं
५ वस्तु न ददाति । यो सत्यं वदति । यो योगिनां मनोमध्ये निन्दां करोति । यस्य मनोमध्ये दया न भ
वति । यः कलहप्रियो भवति । स्वकार्यकरणे सावधानो भवति । गुरोः कार्यकारणे ऽनाटतो भवति ।
एतादृशस्याग्रे न योगः क्रियते न पठ्यते ।

शृण्वन्नीतादिकान्॥ शब्दान्पश्यत्रूपं मनोहरं॥ जिग्रगन्यान्सुरभीस्पृशर्शमृदुप्रियं॥ स्वादान्मनो
रमान्त्वादन्त्राम्यन्देशान्मनोरमान्॥

Sources: ५ cf. YSV (PT p. 847): *stutir nindā na karttavyā sādhunā satyavādinā* || *yogānadhihikāriṇam*
āha tatraiva || ५-६ cf. YSV (PT p. 847): *manomadhye dayā nāsti sadā yaḥ kalahapriyah* | ६-७ cf. YSV
(PT p. 847): *svakāryalobhane śilo gurukāryaparānmukhah* | *etasmai ca na dātavyam vaktavyam*
tasya sannidhau |

१ na cett.] ni BL *snehān* EPU₂] *snehān* cett. na EPU₂] nā° BL a° DN₁N₂ *bhayāl* cett.] *bhayān*
EU₁ *lobhān* BDLU₁] *obhān* N₁N₂ lno P lon U₂ na cett.] om. P *mohān* cett.] om. P na cett.] om.
P *dhānā* cett.] na dhanād Lom. P *balāt* cett.] balāta B om. P २ na cett.] om. P *maitrībhāvān*
cett.] maitrībhāva N₂ maitrī D bhāvān P na N₁U₁] no BLPU₂ nau E nā N₂ om. D *dāsān* N₁U₁]
dānān P dāryān E dānāt BL dānān N₂U₂ om. D na cett.] om. D *saum̄dayān* cett.] saudaryān
PN₂ saum̄dayan L om. D na cett.] ni L om. D *sevanāt* cett.] sevatā U₁ ४ *sāmānyādagre*
PN₁N₂U₂] *sāmānyāgṛe* BELU₁ *kathaniyah* EPN₁U₁U₂] *kathaniyam* B *kathaniyam* L *kaniyah*
N₂ *yāh* cett.] om. U₁ *paranindā* cett.] *paranindām* BLU₁ *rato* cett.] om. BL *bhavati* cett.]
karoti BL *dūrācāro bhavati* cett.] om. BL *bhrātūr* PU₂] *bhrātu*° N₁N₂ *bhrātṛ* U₁ dur° BE om. L
mitrasya cett.] mitram U₁ *maitrāyasya* BE om. L *ca yogyām* N₂U₁] *ca yogyām* ca N₁ *yogyām*
PU₂ om. BLE ५ *vastu* na dātāti cett.] om. L *yo PU₂*] so N₁N₂U₁ ya E om. BL *satyām* cett.]
asatyām E om. BL *vadati* cett.] om. BL *yo EP*] om. cett. *yoginām* cett.] *yoginā* N₁N₂ *yoga*°
E om. BL *manomadhye* cett.] om. BEL *nindām* cett.] ni° U₁ om. BL *karoti* cett.] om. BL
६ *yaḥ* EN₁U₁] *yasya* BLPU₂ om. DN₂ *kalahapriyo* EPN₁U₁] *kalahām* priyo BL *kalahāh* priyo U₂
om. DN₂ *bhavati* cett.] na bhavati BL om. DN₂ *svakāryakaraṇe* EPU₁U₂] *svakāryākaraṇe*
LN₁ *svakāryākaraṇem* B *svakāryākaraṇā* N₂ *guroḥ* cett.] *guro* BN₂U₂ *kāryakāraṇe* em.]
kāryakāraṇe cett. *kārye kāraṇe* B *‘nādrō* PU₂] *adaro* na N₁N₂U₁ *anādarano* B *anādare* no L na
dattacito E ७ *etādrśāyāgṛe* cett.] etādrśāyasya agre U₁ *yogaḥ* cett.] om. N₁N₂U₁ *paṭhyate*
EPU₁U₂] *padyātē* N₁N₂ *paṭhayate* BL ८ *śr̄ṇvan* N₁LU₁] *śr̄uvana* N₂ *śr̄ṇvan* cett. *gitādikān*
cett.] *prītādikān* E *śabdān* cett.] *śabdāt* N₂ *paśyan* cett.] *paśyat* U₁ *jighran* cett.] *jāgrat*
E *jighram* U₁ *gandhān* N₁N₂] *gamdhāmś* ca P *nāmdhaś* ca U₁ *agachan* BP spr̄ṣān *gamdhān*
U₂ om. E *surabhīn* U₁U₂] *sphuran* E *surabhi* PL *sphurabhi* B *śusurabhīn* N₁N₂ spr̄ṣān β] *spr̄ṣānasya*
N₁ *spr̄ṣānasya* N₂ om. U₁ *sparsām* PU₁U₂] *sparsā*° E om. cett. *mr̄ḍupriyam*
cett.] *śarmṛḍupriyam* N₂ *mr̄du* || *priyam* U₂ ८-९ *manoramān* cett.] *manorathān* BL *manomān*
N₁N₂ ९ *khādan* cett.] *khādavan* BL *khādamta*° U₁ *svādan* N₁ om. EN₂ *bhrāmyan* cett.] *bhrāman*
BL *bhrāmyena* N₁ *bhrāmya* na N₂ *deśān* cett.] *tvesāmn* U₁

Notes: २ *maitrī*: A lacuna in D starts here. The omissions are not recorded. The reader will be informed when D resumes.

LIX.1 Not because of love, not because of fear, not because of greed, not because of gift, not because of friendship, not because of hostility, not because of nobility, not because of service,...⁷¹

...shall yoga be taught in front of everyone. He, who loves to blame others, who loves to criticise others, who is misbehaving, who does not give [single] thing, which benefits friend and brother, who does not speak the truth and despises yoga in spirit, in whose mind compassion does not arise, who delights in quarrel, attention arises for him regarding his selfish intentions, [and] disrespect arises towards the intentions of the teacher. In front of someone like this, yoga is neither done nor taught.⁷²

⁷¹So far, I have not been able to identify the source of this verse. However, the smooth transition to prose suggests that Rāmacandra himself may have written the verse.

⁷²In my assessment, the passage reads like an educational measure that teaches proper social behaviour for a precocious youth. All other pre-colonial yoga texts known to me are, without exception, written for an adult audience and would not advise good behaviour like being brave or sharing things with friends. They would not mention the desired injunction from disputes or disrespecting the teacher, particularly not in their main teaching. For an adult yoga student, these statements would appear superfluous and self-evident. These statements, however, start to make much sense if one would assume a young audience (more precisely, given the numerous allusions to the audience's material wealth, possibly young princes). Also cf. the passage on the eight enjoyments (p. ??), the prohibition of *prāṇāyāma* for young persons (p. ??), and the promise of becoming attractive for virgins, as well as the promise of control over women (p. ??). Additionally, the overall simplicity of Sanskrit is another indicator that this text addresses young princes in their education.

भक्षमाणः सुमधुरं रममाणः स्वलिलया ।
भावाभावविनिर्मुक्तः सर्वश्राहविवर्जितः ॥ LIX.2॥

सदानन्दमयो योगी सदाभ्यासी सदा भवेत् ।
विरुद्धे दुःखदेशो च विरूपेऽतिभयानके ॥ LIX.3॥

इष्टाद्यनिष्टसंस्पर्शे रसे लवणादिके ।
पूत्यादावपि गन्धे च कंटकोष्मादिवर्जिते ॥ LIX.4॥

सर्वदैव सदाभ्यासः समः स्यात्सुखदुःखयोः ।
एवं भूतस्य कर्माणि संकल्परहितानि च ॥ LIX.5॥

गच्छन्नृणां च संस्पर्शात्पापं कुर्वन्न लिप्यते ।
उत्पन्नतत्त्वबोधस्य उदासीनस्य सर्वदा ॥ LIX.6॥

5

10

Sources: 1–2 cf. YSV (PT p. 847): nañubhayatra sambadhyate na vaktavyamityarthah | yogād-hikāriṇo'pi tatrativa ||bhāvābhāvaviniṁuktāḥ sarvagrahavivartitāḥ | 2 ≈ Amanaska 1.12ab: bhāvābhāvaviniṁuktām vināśotpattivarijitaṁ | 3 cf. YSV (PT p. 847): sadānandamayo yogī sadābhāyāśi sadā bhavet | viruddhe duḥkhadeśe ca virūpe 'tibhayānake | 7–8 ≈ YSV (PT p. 847): etad anisṭasamasparsē nyūnādhike balādhike | evam bhūtasya karmāṇi saṅkalparahitāni ca | 7–8 ≈ YSV (PT p. 847): utpātarahite deśe kaṇṭakādīvivarjite | abhyasyate sadā yogah samāh syāt sukhaduḥkhayoh | 9–10 ≈ YSV (PT p. 847): evam gacchān svapan paṣyān pāpapunyairna lipyate | utpannatattvabodhah syāt sadā śilasya sarvadā | 9–10 ≈ amanaskaed 2.36: utpannatattvabodhaya hy udāśinasya sarvadā | sadābhāyāśaratasyaitan naikatrāpy upayujyate ||

1 **bhakṣamāṇaḥ** L] bhakṣamāṇa B bhāṣamāṇaḥ EPU₂ bhāṣamāṇasya N₁N₂U₁ **sumadhuram** PU₂] samaghra^o B samadhura^o L madhuram N₁N₂U₁ om. E **ramamāṇaḥ** EPU₁U₂] rasamāṇaḥ N₁N₂ **ramamāṇam** L **'ramāṇa** B **2 bhāvābhāvaviniṁuktāḥ** cett.] bhāvābhāvaviniṁuktō E bhāvāviniṁuktā BL **3 sadānandamayo** cett.] sadāmaya BL om. U₂ **yogī** cett.] yoyogi L om. U₂ **sadābhāyāśi** cett.] sadābhāyāśo U₁ om. U₂ **sadā bhavet** cett.] om. U₂ **4 viruddhe** BLN₁N₂U₁] viruddha^o EP om. U₂ **duḥkhadeśe** ca em.] duḥkhade deśe EPN₁N₂U₁ duḥkhe deśe B duḥkhadeśe L om. U₂ **virūpe** EPN₂] śovirūpe BLN₁ vivarūpe U₁ om. U₂ **'tibhayānake** EPN₁N₂] bhayānake BLU₁ om. U₂ **5 iṣṭādyaniṣṭasamasparsē** cett.] iṣṭādhaniṣṭam samasparsē PN₂ om. U₂ **rāse** cett.] om. N₂ om. U₂ **lavaṇādike** cett.] lavaṇādiko N₂ om. U₂ **6 pūtyādāv** api LN₁N₂] pratyādāv api BEP pūjādāv api U₁ om. U₂ **gandhe** cett.] gaṇḍhaṁ N₂ ca cett.] om. U₂ **kaṇṭakoṣmādīvivarjite** N₁] kaṇṭakeśmādīvivarjite N₂ kaṇkoṣnādīvivarjyet E kaṇṭakosyādīvivarjite P kaṇṭakosmādīvarji B kaṇṭakosmādīvarji L kumṭakosmādīvarjite U₁ **7 sarvadaiva** EPN₂] sarvadeva BLN₁ sarvadaivam U₂ **sadābhāyāsaḥ** EPU₂] sadābhāyāsaḥ BLN₁N₂U₁ **samāh** cett.] sama N₁U₁ mana N₂ syāt cett.] sya | t L syā U₁ **8 bhūtasya** N₂] bhūta U₁ yogasya cett. **9 gacchān** cett.] gacha U₁ **samsparsat** cett.] samsparsot BN₁ pāpām cett.] pāpāḥ P tapāḥ E **10 udāśinasya** cett.] hy udāśinasya E

LIX.2 While he consumes very lovely things and delights in his own play, he is one who is liberated from both being and non-being and free from all attachments.

LIX.3 The Yогin one who is continuously engaged in practice is always made of permanent bliss, [even] in a land which is hostile and uncomfortable, ugly and extremely terrible ...

LIX.4 ...in desireable and undesireable contact, in tastes like salty etc., evil smells, thorns, heat, etc. [or] being abandoned.

LIX.5 He who is always truly in permanent practice shall be equanimous towards happiness and suffering. In this way, the actions of the great yогin (*bhūtasya*) are free from desire.

LIX.6 He who has arisen to the awakening of reality, who is in every way equanimous does not become tainted by sin going amidst people and engaging in contact.

तदा दृष्टिविशेषः स्याद्विविधान्यासनानि च ।
अन्तःकरणजा भवा योगिनो नोपयोगिनः ॥ LIX.7॥

सर्वदा सहजस्तस्य निष्कलाध्यात्मवेदिनः ।
यत्पत्रयल्लनिष्पाद्यं तत्तत्सर्वमकारणम् ॥LIX.8॥

5

- विलासिनीनां मनोहारिगीतश्वरणात् ॥ अतिसुन्दरकामिनीनां रूपदर्शनात् ॥ कस्तरीकपूर्णगन्धयो
ग्रहणात् ॥ मनः शीतलकार्यतिकोमलपरवस्तुनः स्पर्शकारणात् ॥ अतिमाधुर्यं चित्ते करोति ।
तादृशः स्वादनात् ॥ अनेकदेशानां साध्वसायुस्थानदर्शनात् ॥ मैत्रेण सह कोमलवचनात् ॥ शत्रुणा
सह काठिन्यं वचनात् ॥ यस्य मनसि हर्षो वा द्वेषो न भवति । स पुरुष ईश्वरोपदेशको झेयः ।
१० स्वलीलया स्वदति चलति च भावाभावयोश्चित्तमुदासीनं भवति । कस्यांचिद्वार्तायां हठं न करोति ।
यस्य मनः सहजानन्दे मन्म भवति ।

Sources: १-२ ≈YSv (PT p. 847): pare dr̄ṣṭivilam na syād vividhāni mṛtāni ca | antaḥkaranam
etasya yogino niṣkriyam [niṣkalā?] tu sa | १-२ ≈amanaskaed 2.37: tadā dr̄ṣṭiviśeṣāś ca vividhāny
āsanāni ca | antaḥkaraṇabhbhāvāś ca yogino nopayoginah | ३-४ ≈YSv (PT p. 847): sarvadā sahajas
tasya niṣkalādhyātmavādinaḥ | yadā prayatnaniṣpādyam grāhyam sarvam akāraṇam |

१ dr̄ṣṭiviśeṣah EN₁N₂U₂] dr̄ṣṭiviśesa BLP dr̄ṣṭir višeṣa U₁ vividhāny EN₂U₂] vidhāny cett. २ an-
taḥkaranajā cett.] amtaḥkaraṇayo U₁ nopayoginah cett.] no pi yoginah LU₂ ३ sarvadā
cett.] sarvadya BL sarsa^E sahajas tasya em.] sahajasthasya LPN₁N₂U₂ sahajasya B maha-
jarasya U₁ rājapadasthasya E niṣkalādhyātmavedinah EPU₂] niṣkalādhyātmavedinā BLU₁
niṣkalādhyātmavedina N₁N₂ ४ prayatnaniṣpādyam N₁N₂U₂] apayatra niṣyayim U₁ prayat-
nanihpādy BL prayatnanihpārdham P prayatnanihpāyam E tat tat sarvam EPN₁N₂] tat sarvam
BU₁U₂ tat sarvem L akāraṇām EP] akāraṇām U₁ akāraṇāt B ikāraṇāt L na kāraṇām N₂ kāraṇa
U₂ ६ manohārigitaśravaṇāt N₁N₂U₁] manohārigānaśravaṇāt β atisundarakāmininām
N₁N₂U₁U₂] atisaumndaryakāmininām E atisaumndarān kāminām P atisaumndarakāmininām B ati-
saumndarakāmininām L kastūri^o cett.] kastūri^o U₁ karpūragandhayo L] karpūrayor gamdha^o
BEP karpūragamdhayār gamdha^o N₁ karpūragandha^o N₂ karpuro gamdha^o U₁ karpūrayo gamdha^o
U₂ ७ sítalakāri em.] sítalakāri N₁N₂ silakāri U₁ sáityakāri cett. °atikomalaparavastunah
N₁N₂U₁] komalavastunah cett. sparśakāraṇāt cett.] samsparsakām B samsparsakām L citte
cett.] cittam N₂ cikri U₂ ८ tādṛṣāh BELP] tādṛṣā N₁N₂U₁U₂ sādhusādhusnadarśanāt
cett.] sādhusnadarśanāt N₁ maitreṇā cett.] mitreṇā E sātruṇā BELPU₁] sātruṇām N₁N₂U₂
९ kāthinya^o LU₁U₂] kathina^o E kamvinya^o P kāthinya^o B kavinya^o N₂ vacanāt cett.] vacanān
N₁ vacanād N₂ manasi cett.] manasi U₁U₂ mana L na cett.] vā na U₁ om. L sa puruṣa cett.]
puruṣo U₂ iśvaropadeśako cett.] iśvaropade ko L १० svalilayā cett.] svaliyayā N₁N₂ ca cett.]
va P om. E haṭham cett.] harṣaviṣādām E haṭām LU₁ ११ manah cett.] mana^o N₂ sahajānande
cett.] sahajānāmdam L sahajānāmda U₁ sahajānām damde U₂ magnam cett.] añjam L samjñām
U₁

Notes: ९ vacanāt: The evidence of manuscript B stops here. The last folio of the manuscript is
missing. dveṣo na bhavati: The lacuna of witness D ends here and its textual evidence resumes.

LIX.7 Then the different gazing points, the various postures⁷³ and the states produced from the internal organ⁷⁴ are useless to the yogin.

LIX.8 For the knower of the undivided supreme self, who is always in the natural state, whatever is to be generated with effort, all of that is causeless.

Because of listening to the mindblowing musical performances of charming women, seeing the form of stunning women, smelling the fragrance of camphor and musk, and touching very soft and high-quality objects, the cooled-down mind, free from passion, assumes an extremely pleasant state within the mental faculty.

As a result of such enjoyment, as a result of seeing good and bad places of many countries, speaking sweetly with friends, and speaking with firmness of character to enemies, love and hatred do not arise in his mind. This person is to be known as a teacher of the supreme lord. Through his own [divine] play, he speaks and moves. The mind is equanimous in both existence and non-existence. It is not even possible to express in words forcefully [how it is] when his mind is immersed in inherent bliss.

⁷³Postures (*āsanas*) are not discussed in Rāmacandra's text. Together with this passage, however, they are mentioned thrice (cf. p.?? l.6 and p.39 l.2) and given these three statements, one must assume that the audience of this text practised them, but other works were consulted.

⁷⁴Birch (2013: 368, n. 52) wrote a long endnote on the compound *antahkaraṇabhāvā* that occurs in *amanaskaed* 2.37c which is a possible source of this verse in Rāmacandra's *Yogatattvabindu*. I briefly summarize the endnote and complement my findings: Even though the Nepalese commentator of the *amanaskaed* interprets it as the "intention of the heart" (*antahkaraṇakā manasuvāpani*) Birch, who has not found the compound in other texts back in 2013 proposes the more plausible explanation that *antahkaraṇabhāvā* refers to the eight mental states characterizing the higher faculty of discernment (*buddhibhāvā*). These eight states, as outlined in *Sāṅkhya-kārikā* 23, include religious merit (*dharma*), gnosis (*jñāna*), dispassion (*virāga*), and power (*aiśvarya*) as positive aspects, while their opposites (*adharma*, *ajñāna*, *avirāga*, and *anaiśvarya*) form the negative states (*adhyavasāyo buddhir dharma jñānam virāga aiśvaryam | sāttvikam etad rūpaṇ tāmasam asmād viparyastam*). According to Birch's research, this division of *buddhi* is adopted by Śaiva traditions, such as *Mālinīvijayottaratantra* 1.30c-d. The eightfold *buddhi* in the *Mālinīvijayottaratantra* has been noted in Vasudeva, 2004: 353, n. 8. The concept of the *buddhibhāvas* is also present in other contexts, like the hierarchical system of religions in the *Svacchandatantra* (II.179-182). In this scheme, deluded individuals are influenced by dark *buddhibhāvas*. The specific formulation of Rāmacandra with the phrase *antahkaraṇajā bhāvā* however, I was able to locate within *Bodhasāra* 17.5: *mano buddhir ...*

तेन पुरुषेण दृष्टिः स्थिरा कर्तव्या । आसनं दृढं कर्तव्यं । पवनः स्थिरः कर्तव्यः । एतादृशः कश्चि-
न्नियमः सिद्धस्य नोक्तः । मनःपवनाभ्यां यदा सहजानन्दः स्वस्वरूपेण प्रकाशयते । स सहजयोगः
कथ्यते । राजयोगमध्ये इति चक्रवर्ती नामकथनं ।

१ puruṣena cett.] bhya puruṣena P svapuruṣena D dṛṣṭih cett.] dṛṣṭi° U₁ karttavyā cett.] karttavyam DN₁N₂ āsanam cett.] āsana° U₁ pavanah sthirah cett.] om. L karttavyah cett.] karttavyam N₂ om. L **१-२** kaścin niyamaḥ cett.] kaści niyamaḥ U₁ kaścin niyamaḥ U₂ **२** manahpavanābhyaṁ cett.] manapavanābhyaṁ L sahajānandah cett.] sahajānamda° EL prakāsyate cett.] prakāsate U₁ sahajayogaḥ cett.] sahajayoga DN₁ sahajo yogya N₂ sahayogaḥ U₁ **३** rājayogamadhye cett.] rājayogasya madhye U₂ te madhye EP cakravarti DN₂] cakravarti EPLN₁U₂ cakravaktya U₁ nāma α] om. β kathanaṁ cett.] kathyate LU₂ madhye iti cakravartye nāma madhye kathanaṁ U₁

By a [unaccomplished] person, the gaze shall be stabilized. The position shall be stabilized. The breath shall be stabilized. Such a rule [however] is not prescribed for the accomplished [person].⁷⁵ When by means of mind and breath, the natural bliss appears through one's own true nature, it is called *Sahajayoga* ("natural yoga"). Among [the methods] of *Rajayoga*, it is referred to by the name of "Universal Ruler".⁷⁶

ahaṅkāraś cittam ceti catuṣṭayam | antaḥkaranaṁ bhāvā ātmā śuddho nirañjanah || 17.15 || "The quadruplet — mind, intellect, ego, and consciousness — are states produced by the inner organ. The self, however, is pure and untainted." This fourfold scheme is very close to the fivefold version taught by Rāmacandra in his metaphysics section on p.?? in which *consciousness* (*caitanya*) is added as a fifth item. The verses of chapter 17 provide information about further resulting states and their differentiations. The states born of the inner organ originally derive from the qualities (*gunas*) of original matter (*prakṛti*) (17.4). The four states of the inner organs produce more differentiated states (*bhāvāḥ*) - *manas*, viz., "will and indecision" (*samkalpa* and *vikalpa*) (17.6); *buddhi*, viz., "ascertainment" (*niscaya*) (17.7); *ahaṅkāra*, viz., "knowing, doing, experiencing, the sense of agency, and the concepts of being the doer or the enjoyer, as well as notions of injury and harm" (*jñat-vakartrtvabhoktrtvavadyaghātakatādayaḥ*) (17.8) of the *citta*, viz., "memory of past experiences and recognition" (*smṛtiḥ pūrvānubhūtasya pratyabhijñā*) (17.9). For the whole account of further divisions of the *bhāvas* see *Bodhasāra* 17.1-51.

⁷⁵With this statement, Rāmacandra repeats the message of verse LIX.7. Once the highest state of yoga is reached, yoga practice becomes unnecessary.

⁷⁶Beyond this very passage, the term *cakravartin* is absent in the Haṭha- and Rājayoga literature known to me. However, there are a few noteworthy occurrences of the term in yogic literature, i.e. Hemacandra's *Yogaśāstra* 4.19-21: *dhanahinah śatam ekaṁ sahasraṁ śatavān api | sahasrādhipatir lakṣaṁ koṭīṁ lakṣeśvaro 'pi ca ||4.19|| kotiśvaro narendratvam narendraś cakravartitām | cakravarti ca devatvam devo 'pindratvatvam icchati ||4.20|| indratve 'pi hi samprāptē yadicchā na nivartate | mūle laghiyāṁs tallobhāśarāva iva vardhate ||4.21||* Qvarnström (Ed. p. 80) translates: "One who is poor [wants] a hundred [rupees]; one who has a hundred [wants] a thousand; one who has a thousand [wants] one hundred thousand, and one who has one hundred thousand [wants] ten million [rupees]. One who rules ten million [people] wishes to be a king of men, a king of men [wants to be a] world-emperor, a world-emperor a god, [and] a god wishes even to be a king of gods. [But] even when one has become the king of gods, [one's] desire does not end [with that]. In the beginning, such greed is rather small, [but in the course of time], it increases [and increases] like a [begging-]bowl, [which at the root is shallow, but which expands more and more from the centre to the edge]." A *cakravartin* is, therefore, a ruler who rules over the kings of the earth. The next higher rank would be the rank of a god. Thus, the *cakravartin* is the highest possible status of a human being in terms of human possibilities to attain power and prosperity. Here, within Rājayoga, the term *cakravartin* is used to underline the supreme position of *sahajayoga* among all the other methods of Rājayoga, which are listed at the beginning of Rāmacandra's treatise. Several tantras promise the status of a ...

इति श्रीरामचन्द्रपरमहंसविरचितस्योगतत्त्वबिन्दुः समाप्तः ।

Notes: **I** iti śrīrāmacandraparamahāmsaviracitas yogatattvabinduh samāptah: The manuscripts and printed edition offer the following colophons with diverging variants of the title:

iti śri paramarahasyāṁ śrīrāmacaṁdraviracitāyāṁ tatvayogabiṁdu samāptaḥ || || śri svasti || saṁvat 837 || vinā guru na siddhati || eka vacana sosyā sālikasem̄ caudha bhuvana kā mola || kahane soka hadiyā avakyā vajaye me ḍhola || 1 || popoṣṭakamā 10 | 11 | 12 | 13 ja(m)mā 4 patra aghaḍiśi ṣaṭaye.. ho - N₁

iti śri paramarahasye śrīrāmacaṁdraviracitāyāṁ tatvayogabindu samāptam || śubham || yad akṣarapad-abhraṣṭam̄ mātrāhinam̄ cayad bhavet || tat sarvam̄ kṣamya tām̄ eva prasidaparamēśvara || 1 || sūrye turāṅge navacandrāghasre jyeṣṭhākhyakṛṣṇe bhriguvaṛayuktam || tattvaprayogaḥ ṣaḍaharṣasamjñam̄ likhitam̄ suhetoh bhavatiha dehi || bhūyat || - N₂

iti paramahāmsyāṁ śri rāmacaṁdraviracitāyāṁ tatvayogabiṁdu samāptaḥ || śubham astu | saṁvat 1841 || bhādau śudha 15 lī O ve sarva śake rā rāma rāma cha - D

iti śri pāramahāmsyāṁ śri rāmacaṁdraviracitāyāṁ tatvayogaviduh samāptaḥ śubham bhūyat || U₁

iti śri rāmacaṁdraparamahāmsaviracitas tatvabiṁduyogasamāptaḥ || śri śubham bhavatu || śrisitārāmārpaṇam astuḥ || idam̄ pustakam̄ || śake 1805 || vikramārka saṁmat || 1940 || jayanām asaṇvatsare || udagayane || griṣmantau? || vaisākhe māse || kṛṣṇapakṣe || tithau 23 || bhānuvāsare || prathamayānye || śriksetra avam̄tikāyāṁ || śri mahārudramahākālasamnīdhāne na sampūrṇam̄ || lekhanam̄ ānam̄? suta? bābājī rājādherakareṇa likhyate || yādr̄ṣam̄ pustakam̄ dr̄ṣtvā tādr̄ṣam̄ likhitam̄ mayā || yadi śuddham̄ aśuddho vā mama doṣo na dīyate || 1 || śrīrāma || cha || - U₂

iti śrīrāmacaṁdraparamahāmsa viracitas tatvabinduyogasamāptaḥ saṁvat 1867 pauṣakṛṣṇaḥ 12 ravaū śubham bhūyat || cha || - P

iti rājayoge candraparamahāmsapariपूर्णपिथमाहात्म्यaprakāśakah binduyogaḥ samāptaḥ || śubham astu || iti śrisarvaguṇasampannapaṇḍitasukhānandamīśrasūrisūnupaṇḍitajvālāprasādāmīśrakṛtabhāṣāṭikāsahito rājayoge binduyogaḥ samāptaḥ || śubham astu || śrīr astu || - E

iti rājamacaṁdraparahaṁsa viracites tatvabiṁduyogasamāptaṁ || śri kṛṣṇārpaṇam astu || cha || - L

Thus concludes the *Yogatattvabindu*,⁷⁷ composed by Srī Rāmacandra Paramahamsa.

cakravartin through the performance of specific rituals. For example, *Guhyasūtra* 10.110-112: *samyatā kāpilena tu | ghrtasahasrahome na 'stu kṛṣṇake tu tṛtīyikam* || 10.110 || *candrasūryoparāge vā ekadrayayam tu sādhyet | trividhā siddhi jāyate cakravartipadottamam* || 10.111 || *dhūme vidyādhariottamā bhavateti na saṃśayaḥ | sarvasiddhottamā jvālā sarvalokāṇ parikramet* || 10.112 || “Controlled by Kāpila, by means of the ritual of a thousand ghee oblations, one should praise Kṛṣṇa for three nights. A single substance should be accomplished during the eclipse of the sun and the moon. In this way, three-fold accomplishments arise, attaining the supreme status of the wheel-turning monarch. In the smoke, the best of Vidyādhara should be invoked. Without a doubt, the best of all accomplishments, the flame, surpasses all worlds.” Additionally, cf. *Merutantra* 151-152: *evam svarṇādike patre likhed vā yantram uttamam | tatra vācaṁ samāvāhya pūjayitvā vidhānataḥ* || 151 || *rsyādikām tu saṃyojya dhārayec ca śubhe dine | kavīnāṁ tārkikāṇām ca cakravarti bhaved asau* || 152 || “In this way, one shall write the supreme yantra on the best material like gold, etc. After invoking [the deity] with appropriate words, worship according to the prescribed [method]. On an auspicious day, having joined [oneself] with a sage, etc., he shall hold it. One becomes a universal ruler among poets and logicians.” The association of the supreme yogic state with the term *cakravartin* is already found in the commentary to *Pratyabhijñāhṛdayam* *sūtra* 20 by Kṣemarāja. His commentary on *sūtra* 20 (*tadā prakāśānandasāramahāmantraviryātmakapūrṇāhantāvēśat sadā sarvasargasamāhārakārimijasamviddevatācakreśvaratāprāptir bhavatiti śivam*), which concludes the *Pratyabhijñāhṛdaya* and glosses the state of the person who has entered the self as someone with lordship (*īśvaratā*) over the own group of consciousness deities or consciousness forces, which cause every emanation or reabsorption of the universe. In this context Kṣemarāja writes: *stutām ca mayā svatantrāś citicakrāṇām cakravarti maheśvaraḥ | saṃvittidevatācakrajuṣṭah ko 'pi jayaty asau || iti |* “This was praised by me in the following verse: ‘Whoever becomes the universal ruler over the group of śaktis, i.e. who is no longer under the control of the senses and has become the great lord, to whom the group of sense-deities is a rare being who stands above all.’”

⁷⁷I consider it necessary to emend the title of the work to *Yogatattvabindu* since there seems to be great confusion among the manuscripts. The printed edition calls the text *Binduyoga*, the α-group *Tattvayogabindu* and the β-group *Tattvabinduyoga*, the library card of manuscript N₂, however, calls the text *Rājayogatattvabindu*. All titles except the ones in the library card appear doubtful. This confusion of the compound members of the title is likely the result of metathesis by an early scribe in the transmission of the text since there is no other indication or usage of the compound *tattvayoga* or *tattvabindu* in the text itself. Additionally, those two options for the title are unlikely since a convincing meaning would be difficult to construe. However, the term *yogatattva* can be attested in the text and is used to highlight the penultimate teaching of the text, which is *gurusevā*. Other texts like, i.e. *Siddhāntatattvabindu* use “*tattvabindu*” as the final members of the title compound. Thus, I propose that the original title must have been *Yogatattvabindu*. I present a more detailed discussion of the title on p. ??.

Appendix

Figures



Figure O.1: Viṣṇu Viśvarūpa, India, Rajasthan, Jaipur, ca. 1800–1820, Opaque watercolor and gold on paper, 38.5 × 28 cm, Victoria and Albert Museum, London, Given by Mrs. Gerald Clark.

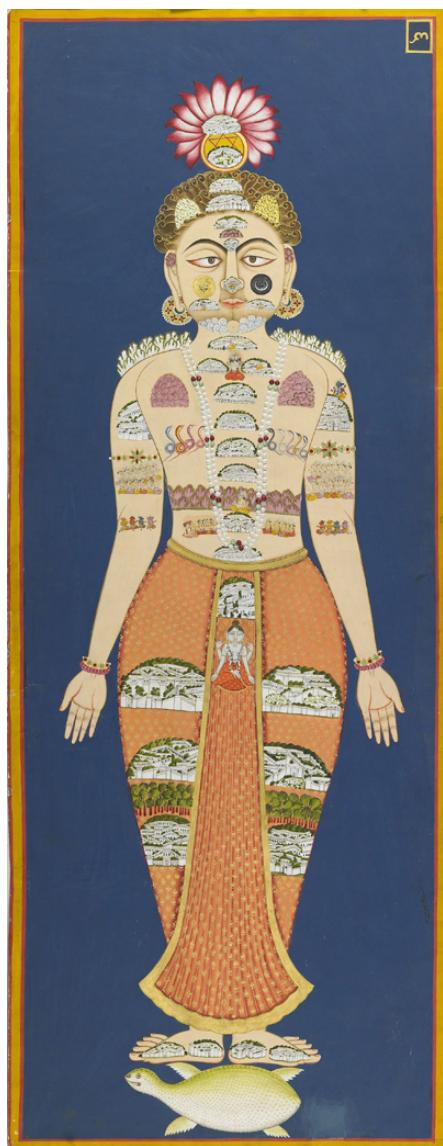


Figure 0.2: The Equivalence of Self and Universe (detail), folio 6 from the *Siddhasiddhāntapaddhati* (Bulaki), India, Rajasthan, Jodhpur, 1824 (Samvat 1881), 122 x 46 cm, RJS 2378, Mehrangarh Museum Trust.

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