

The Yogatattvabindu

योगतत्त्वबिन्दु

Yogatattvabindu

Critical Edition
with annotated Translation

Von
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
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- U₁: SORI 1574
- U₂: SORI 6082

Critical Edition & Annotated Translation

[XVI. rājayogayuktasya puruṣasya yac charīracihnam]

इदानीं राजयोगयुक्तस्य पुरुषस्य यच्छरीरचिह्नं तत् कथ्यते । सर्वत्र पूर्णो भवति । पृथिव्याः दूरे तिष्ठति । पृथिवीं व्याप्य तिष्ठति । यस्य जन्ममरणे न स्तः । सुखं न भवति । दुःखं न भवति कुलं न भवति । शीलं न भवति । स्थानं न भवति । अस्य सिद्धस्य मनोमध्ये ईश्वरसंबन्धी प्रकाशो निरन्तरं प्रत्यक्षो भवति । स च प्रकाशो न शीतो न चोष्णो न श्वेतो न पीतो भवति । तस्य न जातिर्न किञ्चिच्चिह्नं । अयं च निष्कलो निरञ्जनः । अलक्ष्यश्च भवति । अथ च फलचन्दनकामिन्यादेर्यस्य यस्येच्छ भवति । तं तं भोगं प्राप्नोति । अथवास्य मन एव स्थानेऽनुरागं न प्राप्नोति ॥

Sources: 2–3 cf. YSv (PT p. 834): idānīm kathayīṣyāmi rājayogasya lakṣaṇam | rājayoge kṛte pumbhiḥ siddhicihnaṃ bhaved iti | cf. YSv (PT p. 834): paripūrṇaṃ bhaved cittaṃ jagatstho'pi jagadbahih | 3–4 cf. YSv (PT p. 832): na kṣobho janma mṛtyuś ca na duḥkhaṃ na sukhaṃ tathā | bhedābhedau manaḥsthaḥ na jñānaṃ śīlaṃ kulam tathā | 4–7 cf. YSv (PT p. 834): prakāśakuśasambandhiprasaṅgo'yaṃ niranataram | sarvaprakāśako'sau tu naṣṭabhedādir eva ca | asya citte nānurāgo virāgo na bhaved iti | 5 cf. YSv (PT p. 834): asya jāterna cihnaḥ ca niṣkalo'yaṃ nirañjanaḥ | ananto'yaṃ mahājyotir vāñchāṃ bhogaṃ dadāti ca |

2 puruṣasya cett.] om. E **yac charīracihnam** DN₁P] cinhnam BL śarīre yac cihnam E yac charīre cinham U₁ yat śarīracinham U₂ yac charīracihm N₂ **tat** DEN₁N₂] tata U₁ om. cett. **sarvatra**° α] tatsarvatra° β °**pūrṇo** cett.] pūrṇa PN₂ **bhavati** cett.] bhavati B **prthivyāḥ** cett.] prthivyā U₂ om. BL **dūre** DEN₁] ddūre U₁ dūra N₂ dūram U₂ om. BL **tiṣṭhati** cett.] om. BL **3 prthivīm** em.] prthivyāṃ E prthi° P prthvām N₁ prthvīm DN₂ prthivyā U₂ om. BLU₁ **vyāpya** DEPN₁N₂] vyāti U₂ om. BLU₁ **tiṣṭhati** cett.] om. BLU₁ **yasya janmamarāṇe na staḥ** cett.] om. BL **sukhaṃ na bhavati** cett.] om. BL **duḥkhaṃ na bhavati** cett.] om. βU₁ **kulaṃ** BU₂] kulām DPN₁N₂ kalaṃ L om. EU₁ **na bhavati** cett.] na bhavati BU₂ om. EU₁ **śīlaṃ** cett.] śīlaṃ P om. BEL **4 na bhavati** cett.] om. BEL **sthānaṃ na bhavati** cett.] om. BEL **asya siddhasya** cett.] siddhasyaṃ prthivī vyāpya tiṣṭhati yasya yanma marāṇai na saḥ sukhaṃ na bhati kulam na bhavati śīlaṃ na bhavati sthānaṃ na bhavati asya siddhasya U₁ om. E **manomadhye** cett.] om. E **iśvarasambandhi** cett.] iśvaraṃ sambandhi B om. E **prakāśo** BLPU₂] prakāśaḥ α om. E **nirantaram** cett.] nirantaram U₂ om. E **pratyakṣo** cett.] prakyaḥ N₁ om. E **bhavati** cett.] bhavati B om. E **5 coṣṇo** cett.] ...o U₁ **śveto** cett.] khetto N₂U₁ **na pīto** cett.] pīto na U₂ **bhavati** cett.] bhavati BL **jātir** cett.] jāti DN₂ jānāti U₂ **kiñcic cihnam** cett.] kiñcic cihnam E kiñcic cihm DN₁N₂ kiñcit khecha cinham U₁ na kiñcit cinham U₂ **ayam** cett.] vyayaṃ BL **niṣkalo** cett.] niṣkalo BU₂ niḥkalo U₁ **6 alakṣyaś** cett.] alakṣyaḥ U₁U₂ alakṣaś BLN₁N₂ ca cett.] om. U₁U₂ **bhavati** cett.] bhavati B **phalacandana**° DPU₂] phalacandana N₁ phalaṃ | caṃdra N₂ phalaṃ caṃda U₁ phalavaṃda L phalaṃ jaṃda B phaladvande E **āder** cett.] āde D ādar B ādir L **yasya yasyecca** N₁N₂] yasya yasyechā D yasya yaṃ U₁ yasye chā U₂ yasyecca E yasyochā P yasya L yasye B **bhavati** αU₂] na bhavati ELP na bhavati B **taṃ taṃ** DN₁N₂] taṃam U₁ om. β **bhogaṃ prāpnoti** cett.] om. β **7 vāsyā** N₁N₂] vā yasya D vāsvā U₁ om. β **mana** α] om. β **eva** DN₁N₂] etata U₁ om. β **sthāne'nurāgaṃ na prāpnoti** α] om. β

Notes: 2–7 idānīm rājayogayuktasya puruṣasya yac carīracihnam ...sthāne'nurāgaṃ na prāpnoti: This whole section of the text contains several omissions of complete sentences. Due to their brevity and the similarity in structure, various writers might have inadvertently caused these omissions due to eye-skipping. 6–7 yasya yasyeccā ... taṃ taṃ bhogaṃ ...: For a similar constructions cf. *Anandakanda* 1,15.312 and *Haṭhatattvakaumudī* 5.39.

[XVI. The physical sign of a person engaged in Rājayoga]

Now, **that** physical sign of a person **who** is engaged in Rājayoga is taught.¹ He is rich at all times. He dwells distant from the world. He dwells in the world, having permeated it.² **For whom** birth and death do not exist; happiness does not exist;³ suffering does not exist;⁴ lineage does not exist;⁵ moral conduct does not exist,⁶ abode does not exist - in the mind **of this accomplished one**, a light that is the connection with god immediately appears before him. Moreover, the light is not cold, not hot, neither white nor yellow.⁷ Neither does he have a caste, nor does he have any sign. Furthermore, he is without parts, immaculate and uncharacterized. And then, **whatever** wish for the most excellent fruit, affectionate woman, etc. arises,⁸ he obtains **that very** enjoyment. Furthermore, **his** mind truly does not suffer attachment in [this] situation.

¹ The sudden shift from Lakṣyayoga to the bodily sign of Rājayoga may seem abrupt, but Rāmacandra follows the YSv's structure, addressing the remaining three types of Lakṣyayoga later in the text.

² This passage appears to be an unskillful attempt to rewrite the respective passage of the YSv (Cf. **sources**).

³ In *Amanaska* 1.27 the yogin in *samādhi* is described as neither alive nor dead, lifeless like a piece of wood (*na ca jīvan mṛto vāpi na paśyati na mīlati | nirjīvaḥ kāṣṭhavat tiṣṭhel layasthaś cābhidhīyate* |); also cf. *Sarvāṅgayogapradīpikā* 19d: "He does not know old age and death." (*jarā na vyāpai kāla na śāi* |) and 20c "...non-ageing, immortal supreme diamond body." (*ajar amar ati bājraśarīrā*)

⁴ Equanimity towards happiness and suffering or other opposites in the state of Rājayoga are commonly found among texts that teach Rājayoga, cf. e.g. *Amanaska* 1.26ab (*sukhaṃ duḥkhaṃ na jānāti śītoṣṇaṃ ca na vindati* |); *Hāthapradīpikā* 4.111 ≈ *Nāḍabindūpaniṣat* 53ab–54cd (*na vijānāti śītoṣṇaṃ na duḥkhaṃ na sukhaṃ tathā | na mānaṃ nopamānaṃ ca yogi yuktaḥ samādhinā* |); also cf. *Sarvāṅgayogapradīpikā* 3.18cd (*jākaṃ dukh aru sukha nahim koi | harṣ śok vyāpai nahim koi* |)

⁵ Cf. *Sarvāṅgayogapradīpikā* 3.22: "He goes where he wants without being stopped in the three worlds, he goes to heaven and sits with the gods, he goes to the underworld and subdues the demons." (*icchā parai tahām so jāi | tīni lok mahim ātak na kī | svarg jāi devani mahim baithai | nāgalok pātāl su paiṭhai* || 22 ||)

⁶ Cf. *Dattātreyayogaśāstra* 162.

⁷ Cf. *Amanaska* 1.51: (*vāsarārḍhalayenāpi svātmajyotiḥ prakāśate | sūryo gobhir ivodḍipto yogi viśvaṃ prakāśate* |); Cf. *Sarvāṅgayogapradīpikā* 3.13cd: "Rajayog is supreme, and those who practice it shine even more." (*rājayog sab ūpara chājai | jo sādhai so adhik birājai* |) and cf. *Sarvāṅgayogapradīpikā* 3.23cd: "The light in his heart remains bright day and night, without oil." (*hṛḍai prakāś rahai din rāti | deśai jyoti tel bin vāti* |)

⁸ This statement is uncommon. However, the stemma supports the reading *bhavati* over *na bhavati*. This is supported by the respective passage in the YSv (...*mahājyotir vāñchām bhogaṃ dadāti ca* | cf. **sources**). This suits the agenda of Rāmacandra of detaching Rājayoga from its renunciate connotations.

[XVII. anyad rājayogasya cihnam]

- अन्यद्राजयोगस्य चिह्नं कथ्यते । यस्य राज्यादिलाभेऽपि फललाभो न भवति । हानावपि मनोमध्ये दुःखं न भवति । अथ च तृष्णा न भवति । अथ च कस्मिन्नपि पदार्थे प्राप्ते कस्यापि पदार्थस्योपर्यनिच्छा न भवति । अस्मिन्नपि पदार्थे मनसोऽनुरागो न भवति । अयमपि राजयोगः कथ्यते । अथ च यस्य मनः श्रुतिविद्वत् 5 पुरुषे मित्रे शत्रौ च समं भवति । दृष्टिश्च समा भवति । सकलपृथ्वीमध्ये गमनागमनवतः सुखभोगवतः यस्य मनसि कर्तृत्वाभिमानो नास्ति । अनुचरलोकमध्ये कर्तृत्वं न ज्ञापयति । सोऽपि राजयोगः कथ्यते । नवीनानि पट्टसूत्रमयानि धृतानि वस्त्राणि अथवा जीर्णानि सच्छिद्राणि धृतानि ...

Sources: 2 cf. YSv (PT pp. 834-835): rājayaprāpte'pi no harṣo hānau duḥkhaṃ bhaven na hi | kvacid vastuni deśasya niḥsvane keṣu kutracit | 4 Cf. YSv (PT p. 835): vidyāvīdyāmitraśatrau samā dṛṣṭiś ca sarvaśaḥ | bhogāsaktādikartṛtvena mano no bhavet khavat | 6 Cf. YSv (PT p. 835): lokamadye bhavet karttā manomadye'pi niṣkriyaḥ | Cf. YSv (PT p. 835): eṣo'pi rājayogīti sukhe duḥkhe samas tathā |

2 anyad EN₂] anyat α anyate BL om. P rājayogasya cett.] rājayoga° U₁ om. P cihnam E] cinham BLN₁U₂ cinham N₂ cinham D om. P kathyate cett.] om. P yasya αBELU₂] om. P rājyādi° cett.] rāja° BL °lābhe DEN₁] °lobhe N₂ °lābe U₁ °lābho U₂ lābhety BL om. P °pi DEN₁] °pi ca N₂U₁ om. PU₂ phalalābho DEN₁N₂] pala° U₁ aphala° BL om. PU₂ na bhavati DEN₂U₁U₂] na bhavati BL ba bhavati N₁ om. P hānāv cett.] hānād U₂ hananād BL om. P api cett.] pi BLN₂ om. P manomadye duḥkhaṃ na cett.] om. P 3 bhavati cett.] bhavati BL om. P atha ca tṛṣṇā na cett.] om. P bhavati cett.] bhavati B om. P atha ca cett.] om. P kasmin cett.] om. P api DU₁] na BL pi N₁N₂ adhi U₂ om. EP padārthe cett.] padārthau B padārtho L padārtha° U₂ om. EP prāpte cett.] prāpta N₁ om. EP kasyāpi cett.] kābhyādi U₂ om. EP padārthasyopary E] padārthasyopari BL padārthopari U₂ padārthasya upari α om. P anicchā E] ānicchā B āniccha L anicchā D anusthā N₁ anisthā N₂ aniṣṭā U₁ aniccha U₂ om. P na cett.] ni B om. DP bhavati cett.] bhavaṃti N₁D om. P 4 asminn cett.] kasmin EU₂ api cett.] om. BEL manaso BELP] manasaḥ α manasa U₁ om. U₂ °nurāgo BELP] anurāgo cett. na bhavati E] na bhavati BL na bhavati ayam api padārthe manasonurāgo na bhavati P na bhavati || ayam api padārthe anurāgo na bhavati U₂ bhavati α ayam cett.] atham P atha L api cett.] sama L rājayogaḥ cett.] rājayoga N₂U₂ ca cett.] caḥ E yasya cett.] ya D śrutividvat em.] munividvat E śunividvat P bhunividvat L śrunividvat BU₁ śrutividvat DN₁N₂ śuciviśuddha° U₂ 5 puruṣe cett.] puruṣeṣu E mitre cett.] maitre BELP] śatrau cett.] śatro B om. E dṛṣṭiś-ca cett.] om. BL samā cett.] namnā P om. BL bhavati cett.] om. BL sakalapṛthivīmadhye cett.] °pṛthivī L gamanāgamanavataḥ P] gamanāgamanavat U₂ gamanāgamanataḥ BL gamanavataḥ EN₁U₁ gamanaṃ vataḥ D gamavataḥ U₁ sukhabhogavataḥ cett.] sukhabogho bhavataḥ BL sukho bhogavataḥ U₁ sukhabhogavat U₂ 6 kartṛtvābhimāno EPU₁U₂] kartutvābhimano BL kartṛtvādyabhimāno DN₁N₂ anucara° LB] anuca° αU₂P atha ca E °madhye cett.] °madhya BL kartṛtvam na DEPN₂U₂] kartṛtvābhimano BL kartṛtvam N₁U₁ jñāpayati EPN₁N₂U₂] jñātvā payati DU₁ nāsti BL rājayogaḥ EPN₁] rājayoga cett. 7 navināni cett.] navinīnir api B navinīniṣ pi L paṭṭa° BEL] paṭa° DPN₁N₂U₂ pada° U₁ °mayāni cett.] °maya E dhṛtāni cett.] tāni U₁ vastrāpi cett.] om. U₂ sacchidrāpi DN₁N₂] sachidrāpi U₂ sachadrāpi P svachidrāpi BL chidrāpi E dhṛtāni cett.] dhvātāni U₂ dhūtāni P

[XVII. Another sign of Rājayoga]

Another sign of Rājayoga is described. For whom in [case of] the attainment of a kingdom etc., the perception of a reward⁹ does not arise;[and] even in loss [of it?], suffering does not arise within the mind; and neither does desire arise; and then, even when whatever object has been obtained, aversion¹⁰ towards any object does not arise; [and] concerning this object, affection of the mind does not arise; this is said to be Rājayoga. Moreover, whose mind¹¹ is equal towards learned persons, friends [and] enemies. An indifferent view arises.¹² In whose mind within the entire world, [which is] furnished with death and rebirth [and] full of joy and pleasure, pride of being a perpetrator does not arise; [and] while wandering the world, one does not wish to know perpetratorship - this is also said to be of Rājayoga. New durable clothes made of silk, or old, worn [clothes] with holes smeared with sandalwood and ...

⁹I have understood *phalalābhaḥ* as a genitive *tatpuruṣa* in which I took *lābhaḥ* as “perception” in the sense of the German word “Auffassung” (cf. *Sanskrit Wörterbuch* 5, p. 223) and *phala* in the sense of gain, win or profit, in order to resemble the great equanimity of the Rājayogin, which I think Rāmacandra wants to express here.

¹⁰The most common meaning of the word *anicchā* is indifference. However, even with force, this meaning can not be the word’s intended meaning in this context. Because of that, I propose the meaning of “aversion” as attested in *Sanskrit Wörterbuch* (1858: 47). The meaning “aversion” can be easily derived by taking *an-icchā* as a *nañ-samāsa* compound that expresses the direct opposite of “desire”. The mention of the word *tṛṣṇā* in the previous sentence supports this conclusion.

¹¹This *tatpuruṣa* compound referring to *manas* is, seemingly atypical for Rāmacandra’s style, almost poetic. Among the different readings (see critical apparatus), the variant *śrutividvat* (“flashing with sacred knowledge”) seems to be the most plausible. This is not only the favoured reading because, according to the stemma, it is in by far the best manuscript, but also because all other variants beginning with *muni*°, *śuni*°, *bhuni*°, *śruni*° have little meaning. Only the antecedent *śuci*° from U₂ appears equally convincing, but it stands together with the certainly incorrect posterior °*viśuddha* and belongs to the stemmatically inferior β-group. The final member of the compound °*vidvat*, which is also handed down in the β-group, appears unsuitable as a reference word for *manas* for reasons of content.

¹²The impartial view onto all things is expressed, e.g. in *Amanaska* 1.24: “When he has become equanimous towards all living beings and is free from activity, then the yogin, who has united oneself into the highest Brahman, has reached absorption.” (*yadā sarvasamo jāto bhaved vyāpāravarjitaḥ | parabrahmaṇi sambaddho yogī prāptatalayaś tadā*); also cf. *Amanaska* 1.26cd: “The yogin who was reached absorption gives no thought to sense objects.” (*vicāraṃ cendriyārthānāṃ na vetti hi layaṃ gataḥ* |)

...कस्तुरिकाचन्दनलेपैर्वा कर्दमलेपेन वा । यस्य मनसि हर्षशोकौ न स्थौ स एव राजयोगः । नगरमध्येऽथ च वनमध्ये उद्गसग्राममध्ये लोकपूर्णग्राममध्ये वा यस्य मन ऊनं न पूर्णं वा न भवति । सोऽपि राजयोगः ॥

[XVIII. caryāyogaḥ]

- 5 इदानीं चर्यायोगः कथ्यते । निराकारोऽचलो नित्योऽभेद्यः स एतादृश आत्मा । एतादृशे आत्मनि मनो यस्य निश्चलं तिष्ठति । तस्यात्मनः पुण्यपापस्पर्शो न भवति । उदकमध्ये स्थितस्य पद्मिनी पत्रस्य यथोदकस्य स्पर्शो न भवति तथैवात्मनि । यथाकाशमध्ये पवनः स्वेच्छया भ्रमति । तथा यस्य मनः निराकारमध्ये लीनं भवति स एव चर्यायोगः ॥

Sources: 1 Cf. YSv (PT p. 835): harṣaśokau na jātveṣāṃ nodvego lokasaṅgame | nityollāse nirākāre nirāsane nirātmani | manasā niścālo bhūtvā sadā tiṣṭhet samo'pi ca | 5 Cf. YSv (PT p. 835): harṣaśokau na jātveṣāṃ nodvego lokasaṅgame | nityollāse nirākāre nirāsane nirātmani | manasā niścālo bhūtvā sadā tiṣṭhet samo'pi ca | 7 cf. YSv (PT p. 835): yathākāśe bhraman vāyur ākāśaṃ vrajate svayam | tathākāśe mano līnaṃ rājāyogakriyā matā | jagatsaṃsarganirlepaṃ padmapatrajalāṃ yathā |

1 **kasturikā** α] kastūrī BEPU₂ kastūrī L **lepair** E] lepo cett. **vā** cett.] cā L **kardamalepena** E] kardamalepo cett. **vā** cett.] om. E **śokau** cett.] °śoko DN₁U₂ °śoka N₂ **sthau** em.] sthaḥ cett. sthā N₂U₁ sta U₂ **sa eva** cett.] sa evātra E **rājāyogaḥ** cett.] rājāyoga U₂ rājāyogaḥ || idānīm || BL tiṣṭhati | yasya janmamarāṇe na staḥ sukhaṃ na bhavati | kulaṃ na bhavati śīlaṃ na bhavati | sthānaṃ na bhavati | E **nagaramadhye** cett.] rājāyogaḥ nagaramadhye E ṣagaramadhye D vā nagaramadhye U₁ **1-2 'tha ca** PLBU₂] atha ca DEN₁N₂U₁ **2 udvasa**° U₂] yuddhe saṃ° E utasaṃ° P udvasta° BL udvesū° DN₁N₂ udassaṃ° U₁ **grāmamadhye** cett.] grāmaṃ madhye B **lokapūrṇagrāmamadhye** U₁]pūrṇagrāmamadhye N₁ svetapūrṇagrāmamadhye DN₂ **mana** PU₂] manaḥ cett. **ūnaṃ** PN₁N₂U₂] ūnan DN₂ unaṃ BLU₁ bhaya° E **na** DN₁N₂] om. cett. **vā** cett.] vāṃ PU₂ om. U₁ **'pi** em.] pi cett. **rājāyogaḥ** cett.] rājāyogaḥ kathyate E **5 caryāyogaḥ** cett.] tvaryāyogaḥ U₁ yogaḥ E **nirākāro** BELPU₁] nirākālo DN₁N₂ nirvikāro U₂ **'calo** PU₂] calo BL nityo α om. E **nityo** β] calo α **'bhedyah** DEN₁N₂] bhedyah BLP abhedhyaḥ U₁ 'bhedyha U₂ **etādṛśa** BLP] etādṛśaḥ DEN₁N₂U₁ etādṛśā U₂ **ātmā** cett.] ātmani EU₂ **etādṛśe** DN₁] sa etādṛśye B sa etādṛśe L etādṛśa N₂ etādṛśo PU₁ om. EU₂ **ātmāni** cett.] om. EU₂ **mano** EPU₁U₂] manaḥ DN₁N₂ om. BL **yasya** cett.] om. BL **6 niścālaṃ** cett.] niścāla PLN₂ **tiṣṭhati** cett.] bhavati U₁ **tasyātmanaḥ** cett.] tasya ātmanaḥ U₁U₂ **puṇyapāpasparśo** cett.] puṇyapāsa sparśo U₁U₂ **padmini patrasya** cett.] padmanī patrasya BLP padmapatre E **6-7 yathodakasya sparśo** EPL] yathodakasya sparśā B yathā udakasparśo α yathodakasparśo U₂ **7 bhavati** cett.] bhavati B **kāśamadhye** EP] 'kāśamadhye U₂ ākāśamadhye cett. **pavanaḥ svechayā** cett.] pavanasvachayā DN₁N₂ **bhramati** cett.] brahmayati U₁ **yasya manaḥ** cett.] yamaṇaḥ D pavana° N₂ **8 bhavati** cett.] bhavati B **caryāyogaḥ** cett.] kriyāyogaḥ α

Notes: 5 **caryāyogaḥ:** Caryāyoga is not mentioned in YSv (PT and YK), Rāmacandra however, utilizes this passage to construe this type of yoga. Due to its brevity it must be seen as an attempt to do justice to the list of Yogas provided in the beginning (cf. PT p. 835 (*harṣaśokau ...samo'pi ca*)).

...musk, or smeared with mud. In whose mind joy and sorrow do not reside, only this is of Rājayoga. For whom the mind is neither in abundance nor in lack, situated in a city, a forest, an uninhabited village or a village full of people, also this is Rājayoga.

[XVIII. The Yoga of conduct]

Now, Caryāyoga is explained. Shapeless, immovable, permanent [and] unsplit-table - such is the self. Whose mind remains steady in such a self, for his self there is no contact with sin and merit. Just as the leave of the lotus situated amidst water does not touch the water, likewise the self [is not touched by sin and merit]. Just as the wind wanders according to its own will in space, likewise he whose mind is absorbed into the universal spirit [wanders according to its own will in space]. Only this is Caryāyoga.¹³

¹³Due to the absence of the term *caryāyoga* in Rāmacandra's sources and the brevity of the section, it seems that he added his version of Caryāyoga to simply do justice to the list. However, Rāmacandra emphasizes the cultivation of detachment towards sin (*pāpa*) and merit (*puṇya*). Parallels can be identified with the concept of Caryāyoga as presented in the *Yogasiddhāntacandrikā* (Ed. pp. 2, 52-53, 100-101, 150). Here, it appears that Caryāyoga is a spiritual practice or discipline that aims to purify the mind. Nārāyaṇatīrtha introduces Caryāyoga in the context of Yogasūtra 1.33, Ed. p. 52 (*maitrīkaruṇāmuditopekṣāṇām sukhaduḥkhaṇyāpūṇyaviśayāṇām bhāvanātaś cittaprasādanam*). According to Nārāyaṇatīrtha's commentary, the practice of it involves cultivating specific mental attitudes, such as *maitrī* (loving-kindness), *karuṇā* (compassion), *muditā* (sympathetic joy), and *upekṣā* (equanimity), towards different objects or situations, such as happiness, suffering, merit, and demerit. The practice of Caryāyoga is said to lead to eradicating mental impurities and attaining a calm and tranquil state of mind. Nārāyaṇatīrtha characterizes the practice as the renunciation of worldly attachments and desires and the performance of selfless actions or Karmayoga. Nārāyaṇatīrtha states that Caryāyoga is the "primary discipline of detachment (*vairāgya*)," which suggests that it emphasizes the cultivation of detachment or dispassion towards worldly objects and desires as a means of achieving spiritual liberation. Within *Sarvāṅgayogapradīpikā* (2.40-51, Ed. pp. 96-98) Sundardās describes Cārcāyog as a type of Bhaktiyog which is *bhakti* towards unmanifest consciousness (*avyakta puruṣa*) in delightful devotion. The practice results in a beautiful inner being (50-51). He first describes the unmanifest consciousness (*avyakta puruṣa*) as being formless and eternal and so on (40), as beginningless and endless, and so on (41). Next, Sundardās describes the various layers of creation emanating from *om* (42-45). He says the unmanifest consciousness illuminates every corner of existence (46), being the inner knower of all (47). Then, Sundardās expresses the importance of deep awe towards the infinite, divine, all-knowing and incomprehensible (48-49) unmanifest consciousness, which is the critical component of his Cārcāyog type of *bhakti*.

[XIX. haṭhayogaḥ]

इदानीं हठयोगः कथ्यते । रेचकपूरककुम्भक इत्यादिप्रकारेण पवनस्य साधनं कर्तव्यम् । अथ च धौल्या-
दिषट्दर्भकारणात् शरीरस्य शुद्धिर्भवति । सूर्यनाडीमध्ये पवनः पूर्णो यदा तिष्ठति तदा मनो निश्चलं भवति ।
मनसो निश्चलत्वे आनन्दस्वरूपं प्रत्यक्षं भासते । हठयोगकरणात् मनः शून्यमध्ये लीनं भवति । कालः
5 समीपे नागच्छति ॥

[XX. haṭhayogasya dvitīyo bhedaḥ]

इदानीं हठयोगस्य द्वितीयो भेदः कथ्यते । पादादारभ्य शिरः पर्यन्तं स्वशरीरे कोटिसूर्यतेजः समानं श्वेतं
पीतं नीलं रक्तं किञ्चिद्रूपं चिन्त्यते । तद्ध्यानकारणात् सकलाङ्गे रोगः न भवति । ज्वरनं न भवति ।
आयुर्वृद्धिर्भवति ॥

Sources: 2–5 cf. YSv (PT p. 835): idānīm haṭhayogas tu kathyate haṭhasiddhidhāḥ | kṛtvāsanam pa-
vanāśaṃ śarīre rogahārakam | pūrakam kumbhakañcaiva recakam vāyunā bhajet | itthaṃ kramotkramam
jñātvā pavanam sādhayet sadā | dhauty ādikarmaṣaṭkañ ca prakuryād haṭhasādhakam | etan nāḍyān tu
deveśi vāyupūrṇam pratiṣṭhitam | tato mano nīśalam syāt tata ānanda eva hi | haṭhayogān na kālaḥ syān
manonāśo bhaved yadi | 7–9 cf. YSv (PT p. 835): idānīm haṭhayogasya dvitīyam bhedaṃ acchṛṇu |
ākāśe nāsikāgre tu sūryakoṭisamam smaret | śvetam raktaṃ tathā pītam kṛṣṇam ity ādirūpataḥ | evam
dhyātvā cirāyus syād aṅgājananavarjitam (*varjitaḥ YK 12.25; possibly em. to aṅgajaranavarjitaḥ or
aṅgajaranavarjitaḥ?) | śivatulyo mahātmāsau haṭhayogaprasādataḥ (*prasāngataḥ YK 12.25) | haṭhāj
jyotiḥ (haṭha° YK 12.26) mayo bhūtvā hyantareṇa śivo bhavet | ato'yaṃ haṭhayogaḥ syāt siddhidhāḥ
siddhasevitaḥ |

2 haṭhayogaḥ DLPN₁U₁ | haṭayoga B grahayogaḥ E haṭhayoga U₂ ityādi° cett.] ityādhi° N₂ pa-
vanasya sādhanam cett.] pavanāsādhanaṃ EP kartavyam BEL] kartavyam cett. ca cett.] om.
U₁ 2–3 dhautyādi cett.] dhautyādi B vidhotyādi U₁ 3 sūryanāḍimadhye cett.] sarvasūryanāḍi-
madhye B pavanaḥ pūrṇo cett.] pavanapūrṇo BL pvanah pūrṇo N₂ yadā tiṣṭhati cett.] yadāti
BL mano β] manaḥ α niśalam cett.] niśalo BLP 4 manaso β] manasaḥ α niśalatve cett.]
niśalatvena E ānandasvarūpaṃ cett.] ānaṃdaṃ svarūpaṃ BL ānandaṃ svarūpa° P ānandarūpaṃ
E bhāṣate cett.] bhāṣate N₂U₁ haṭha° cett.] haṭa° B yoga° cett.] yogā° B karanāt cett.] karanāt
BELP manaḥ cett.] mana N₂ linam cett.] sthānam U₂ kālaḥ cett.] kālā° B kāla° N₂U₁ kasaḥ U₂
5 nāgacchati cett.] nāma gacchati B nāgachamti D ti nāgachati U₁ 7 haṭhayogasya cett.] haṭayogasya
BU₁ haṭhayoga° P dvitīyo cett.] dvitīya° DLP dvitīyam B bhedaḥ cett.] bhedaḥ BL kathyate cett.]
kathyante BL pādādarabhyā cett.] pādādarabhyā N₁D śiraḥ cett.] śira° BL śiro U₂ paryantaṃ
cett.] paryantaṃ N₁ paryataṃ U₁ svaśarīre cett.] svaśarīram U₁ koṭisūryatejaḥ cett.] koṭisūrye
tejaḥ U₂ samānaṃ cett.] samāna° BL śvetam cett.] śveta° B 8 pītam cett.] om. BL raktaṃ
cett.] laktaṃ N₁ kiṃcidrūpaṃ DN₁U₂ | kiṃdrupaṃ BP tiṃdrupaṃ L ciṃrūpaṃ U₁ kiṃcidvarṇam E
cintyate cett.] cityate P cimate BL tad ELPN₂ | tat BU₂ ta DU₁ na N₁ dhyānakāranāt β] dhyānam
karanāt α sakalāṅge αPU₂ | sakalāṅge BL sakalam E rogaḥ em.] roga N₁N₂ rogajvalanaṃ βD roga
kṣataṃ U₁ na cett.] om. EU₂ jvaranaṃ na bhavati N₂ | jvalanaṃ na bhavati N₁ om. cett. 9 āyur
cett.] āyur° N₂ om. D vṛddhir cett.] om. DEL bhavati cett.] bhavati B vardhate EL om. D

[XIX. Haṭhayoga]

¹⁴ Now, Haṭhayoga is explained. The practice of breath shall be done in this manner: "Exhalation, Inhalation [and] Retention etc. And then due to the six practices (*ṣaṭkarma*), like *dhauti* etc., the purification of the body arises. When the full breath abides in the middle of the sun channel¹⁵, then the mind is unmovable. The form of bliss immediately shines through the motionless mind. Due to the execution of Haṭhayoga, the mind becomes absorbed into emptiness. The time of death does not approach.

[XX. Second division of Haṭhayoga]

Now, the second division of Haṭhayoga is explained.¹⁶ The shine of ten million suns in one's body from the feet to the top of the head is contemplated in any colour equal to white, yellow [or] red. Due to the execution of meditation, disease does not arise in the entire body. Fever does not arise. The lifespan increases.¹⁷

¹⁴The YSv's description of the two types of Haṭhayoga is quoted in *Śabdakalpadrūma* p. 501. I would like to thank Franz Veit for providing this reference.

¹⁵Usually the *sūryanaḍi* is the *piṅgalā*-channel or right nostril, as previously declared in III. sentence seven (p. ??, l. 3). In the light of the context it appears more likely that *sūryanaḍi* must refer to the central channel, the *suṣūmṇā*.

¹⁶YSv as quoted with reference in YK 12.23 adds a verse not found in the *Prāṇatoṣinī* (*susthāsanam samāsino nīrajāyatalocanaḥ | cintayet paramātmānam yo vadet sa bhaviṣyati* |). This confirms that Rāmacandra used a version of the *Yogasvarodaya* which is very close or similar to the one we find in the *Prāṇatoṣinī*, since it is not resembled in Rāmacandra's prose.

¹⁷Cf. YSv (PT p. 835) as presented in **sources** for XX. p.11: "Now, listen to the second variation of Haṭhayoga. Contemplate the space at the tip of the nose as if it were equal to the radiance of ten million suns in colours such as white, red, yellow, black, and other colours of that nature. By meditating in this way, one can achieve a long life because one is freed from the process of ageing (*aṅgajānanavarjitaḥ*] em. *aṅgājananavarjitaṃ*). Through the devoted practice of Haṭhayoga, one whose self is great becomes like Śiva. Having become like the light, one truly becomes one with Śiva inside. Therefore, the path of Haṭhayoga will bring forth supernatural abilities and is followed by the Siddhas." Rāmacandra's transfer into prose misses various details. The original second type appears like Lakṣayoga, which includes the visualisation of intense light, whereas Rāmacandra's technique involves visualising the whole body in colourful lights. Another light-based technique of Haṭhayoga, which is classified as a technique of *dhyāna* involves visualising equally intense light at the navel, heart and head and results in igniting this light in all six *cakras* and ultimately leading to liberation from the fetters of birth (*mucyante janmabandhanāt*) can be found in *Gorakṣayogaśāstra* 33-50. Another similarity appears in ...

[XXI. jñānayogasya lakṣaṇam]

इदानीं ज्ञानयोगस्य लक्षणं कथ्यते ।

एकमेव जगत्पश्येद्विश्वात्मासु विभास्वरं ।

अविकल्पतया युक्त्या ज्ञानयोगं समाचरेत् ॥ XXI.1 ॥

5 यत्र तत्र स्थितो वापि सर्वज्ञानमयं जगत् ।

य एवं वेत्ति बोधेन सोऽपि ज्ञानाधिकारवान् ॥ XXI.2 ॥

प्राप्नोति सांभवीसत्तां सदाद्वैतपरायणः ।

यथा न्यग्रोधबीजं हि क्षितावुषं द्रुमायते ॥ XXI.3 ॥

एकान्तं नैकधा स्वेन दृश्यते दशधा कृतं ।

10 मूलाङ्कुरस्य चोदण्डाः शाखाकुसुमपल्लवाः ॥ XXI.4 ॥

Sources: 2 cf. YSv (PT p. 835): idānīm jñānayogasya lakṣaṇam kathyate śive | yaj jñātvā jñānasampūrṇaḥ śivaḥ syān na punarbhavaḥ | 3-4 ≈YSv (PT p. 835): ekam eva jagat paśyed viśvātmā viśvabhāvaṇaḥ | iti kṛtvā tu vai yukto jñānayogaṁ samācaret | 5-6 ≈YSv (PT p. 835): yatra tatra sthito vāpi sarva-jñānamayaṁ jagat | ya evam asti bodhena so'pi jñānādhikāraṇaṁ | 7-8 ≈YSv (PT p. 835): prāpnoti śāmbhaviṁśatāṁ sadā nityaparāyaṇaḥ | yathā nyagrodhavijaṁ hi kṣītau vaptur drumāyate | 9-10 ≈YSv (PT p. 835): ādāv ekas tato 'nekaḥ svabhāvac chādanādibhiḥ | varddhate 'harniṣaṁ vṛkṣaḥ patrapallavav-istṛtaḥ |

2 idānīm cett.] idānī U₁ kathyate EPN₂U₁U₂] om. BDLN₁ 3 eva cett.] evā BL jagat cett.] cayat P paśyed cett.] paśyad B viśvātmāsu BLP] viśvāvasu E dviśvātmāsu αU₂ 4 avikalpatayā cett.] āvikalpatayā U₁U₂ yuktyā cett.] yuktā BL 5 vāpi cett.] himsa° U₂ 6 ya evam cett.] evam U₁U₂ veti cett.] vette na U₁ ve B jñānādhikāraṇaṁ cett.] jñānādhikāraṇāt E 7 prāpnoti cett.] om. E sām̐bhavisattāṁ DU₁U₂] sām̐bhaviṁ sattāṁ BP sām̐bhaviṁ sattān L sām̐bhaviṁ satta N₁ sām̐bhavisattā N₂ om. E sadādvaitya° cett.] sadāṁdvaita° U₁ om. E 8 yathā cett.] om. E nyagrodhavijaṁ cett.] nyagrodhavijaṁ DN₁N₂ nyagrodhavija L om. E hi cett.] om. E kṣītau cett.] kṣīti B kṣītau U₁ om. E uṣam drumāyate cett.] uṣam drumāyate likāṁ pa..vāḥ P utpadyate yathā L utpadyate B ukta drumāyate U₁ om. E 9 ekāntaṁ cett.] ekānte BL yekāntaṁ U₁ naikadhā cett.] naikadhā E nekadhā BL svena cett.] śveta N₁ śvetana DN₂ drśyate cett.] drśyamte BL drśyete N₂ daśadhā EN₁N₂] daśadhāt BL śadhā N₂U₁ kṛtaṁ em.] kṛtaḥ EL kṛtā α kṛtā B kṛtiḥ U₂ 10 mūlāṅkurasya E] mūlāṅkurutva cett. coddāṇḍāḥ EN₁U₂] codarāṇḍā DN₂ kudam̐jaḥ B kudam̐ḍa L śākhākūsumapallavāḥ U₂] śākhākūṇḍalapallavāḥ E śākhākilekālapallavā BL śāvārakumbhalapallavāḥ N₁U₁ śākhākumbhalapallavā N₂ śālavākūmapadṛtravā D

Notes: 9-10 ekāntaṁ ...pallavāḥ: The verse XXIII.4 is omitted in P.

[XXI. The Characteristic of Jñānayoga]

Now, the characteristic of Jñānayoga is explained.

XXI.1 He shall see the world as one - shining in all selves. By the method of non-dualistic thinking, he shall accomplish *Jñānayoga*.

XXI.2 Wherever one sees the all-knowing consciousness pervading the world, and who understands this with wisdom, possesses knowledge superior to that of mere learning.

XXI.3 By always being totally directed towards non-duality, one attains the being of Śiva (*śāmbhavī*)¹⁸, just as the seed of the banyan tree¹⁹ scattered in the ground becomes a tree.

XXI.4 The absolute unity (*ekāntam*) is perceived as not uniform by the self [as it is] made of ten parts. [Just as] the stems, branches, buds and leaves of the original shoot.

in *Amanaska* 2.7-8. (*cittam buddhir ahaṅkāra ṛtvijaḥ somapaṇi manaḥ | indriyāṇi daśa prāṇāṇ juhoti jyoti-maṇḍale || 7 || ā mūlād bilaparyantaṁ vibhāti jyoti-maṇḍalam | yogibhiḥ satataṁ dhyeyam aṇimādyasid-dhidam || 8 ||*). These verses precede or introduce *śāmbhavī mudrā*. Here, thought, intellect and ego are taught to be the officiants, whereas the mind is the sacrificer who sacrifices the senses and the ten vital breaths into the orb of light (2.7). The orb of light (*jyoti-maṇḍala*) shines from the root (possibly the root of the body or spine, but BIRCH, 2013:286 suggests the palate) to the aperture at the top of the head. Yoga practitioners should constantly meditate on it to achieve *siddhis* (2.8).

¹⁸In medieval Yogatexts, particular in the Rājayoga genre, the term *śāmbhavī* most often appears in the context of a non-physical *mudrā*, the so-called *śāmbhavī mudrā*. The two earliest references for *śāmbhavī mudrā* are *Candrāvalokana* 1 = *Amanaska* 2.10, who share the same verse. The practice of *śāmbhavī mudrā* involves focusing the mind at an internal orb of light *Amanaska* 2.7-8. At the same time, the gaze is directed outwards without closing and opening the eyes *Amanaska* (2.10). In *Amanaska* 2.14, the practice is said to bring about *siddhis* and the no-mind-state (*unmani*) and according to *Amanaska* 2.14 liberation while alive (*jīvanmukti*). For a detailed discussion of *śāmbhavī mudrā*, its influence and all references, see BIRCH, 2013:71-79. Here, Rāmacandra uses the term *śāmbhavī* as a designation of the ultimate state to be attained by practising Rājayoga, which he presents as the realization of absolute unity. The *śāmbhavī*-state has its roots in the ancient tantric traditions of Śaivism.

¹⁹In rituals the banyan tree (*nygarodha*) is associated with the *kṣatriya* class (SMITH, 1998:27).

स्नेहपुष्पफलं बीजे विस्तारोऽयं स्वभावतः ।
तथासौ निर्मलो नित्यो निर्विकारो निरंजनः ॥ XXI.5॥

एको नैकः स्वयंभूश्च स्वधाम्ना बहुधा स्थिताः ।
पञ्चतत्त्वमनोबुद्धिमायाहंकारविक्रियाः ॥ XXI.6॥

5 एवं दशविधा विश्वं लोकालोकसविस्तरम् ।
एक एव न चान्यो ऽस्ति यो जानाति स तत्त्ववित् ॥ XXI.7॥

पृथ्वीवनस्पतिपर्वतादिस्थावररूपः संसारः । मनुष्यहस्तेष्वपक्षीत्यादिको जंगमरूपः संसारः । अथ च यो दृष्टिविषयः स दृश्य उच्यते । यो दृष्ट्या न वीक्ष्यते स अदृश्य इत्युच्यते । एवं संसारस्य स्वात्मनो भेदं दूरीकृत्यं ऐक्येन दर्शनं स एव ज्ञानयोगः । तस्य कारणात्कालः शरीरनाशं न करोति ॥

Sources: 1-2 ≈YSv (PT p. 836): snehapuṣṣaphalair vijair vistāro 'yaṃ svabhāvataḥ | tathāsau nirmalo nityo nirvikāro nirañjanah | 3-4 ≈YSv (PT p. 836): eko 'nekaḥ khayam bhūyān sādhanād bahudhā sthitah | pañcatattvamayo buddhimāyāhaṅkāravikriyah | 5-6 ≈YSv (PT p. 836): evaṃ bahuvīdham viśvaṃ lokālokasuvistaram | ekam eva na cāno 'sti yo jānāti sa tattvavit | 7 cf. YSv (PT p. 832): sthāvarāḥ parvatādyā hi jaṅgamāḥ khecarādayaḥ | jaṅgamasthāvarākāraḥ saṃsāraḥ syāt sa īśvaraḥ | 7-9 cf. YSv (PT p. 836): svabhāvalīlayā bhāti śūnye'sau śūnyabuddhitah | yad dṛṣṭam viśayam vastu tad dṛśyam iti kathyate | yo dṛṣṭātītaḥ so'dṛśyas tadā dṛṣṭam hi manyate | svatanūbhedam evaṃ tu saṃsāram duḥkhasaṅkulam |

1 snehapuṣṣaphalam DN₁N₂PU₂] snehe puṣṣaphala° BL snehapuṣṣam phala U₁ srehapuṣṣaphalam E bīje cett.] bija BL **vistāro** cett.] vistārā DN₁ 'yaṃ EPN₁N₂U₂] ya BL yaḥ U₁ yasya D **svabhāvataḥ** cett.] svabhāvataḥ BL bhāvataḥ D **2 tathāsau** cett.] yathāsau B tathāpasau P **nirmalo** cett.] nirmalau P **3 eko** cett.] yeko U₁ **naikaḥ** em.] nekaḥ cett. naika U₁ naiko U₂ neka BN₂ **svayambhūś ca** cett.] svayambhūtyā U₁ **svadhāmnā** PU₂] dhāmnā ca E dhāmnāya B svadhābhāva L svayāmmnā N₁ svadhā..ṣa D svadhāmnāva N₂ svabhāvā U₁ **sthitāḥ** DLP] sthitah cett. **4 °buddhi°** EPL] °buddhir cett. °vikriyāḥ EPU₁] °vikriyā cett. **5 daśavidhā viśvaṃ** BLN₂] daśavidham viśvaṃ DEP₁N₂U₂ daśavidhaviśvaṃ U₁ **lokālokasavistaram** cett.] lokālokasavistarām N₁ lokāloke savistarām U₂ **6 eka** cett.] ekam U₂ **eva** cett.] yeva U₁ **7 pṛthivī°** cett.] pṛthivī° U₁ °vanaspati° EN₂U₂] vanaspati P vanaspati° BDLN₁U₁ °parvatādīsthāvara° BLP₂] °parvatādīsthāra° E °parvato tyādīsthāvara° D °parvate tyādīsthāvara° N₁ °parvate °thyādīsthāvara° N₂ °parvate iyādīsthāvara° U₁ **rūpaḥ** cett.] rūpā BL rūpa N₂ **saṃsāraḥ** cett.] saṃsāra° EU₁ °hasteśvapakṣīty ādiko BL] °hasty aśvapakṣīty ādiko E °hastiasvapakṣīty ādiko DN₁ °hastipakṣīty ādiko N₂ °hastiasvapakṣīty ādiko U₁ °hasttyas ca pakṣīty ādiko U₂ **jaṅgamarūpaḥ** cett.] jaṅgamāḥ rūpaḥ D °rūpā L jagad° U₁ **saṃsāraḥ** cett.] saṃsāro U₁ ca cett.] vā D **yo** cett.] yaḥ U₁ ya DN₁N₂ **8 dṛṣṭi** cett.] dṛṣṭi LN₁ daṣṭi B dārṣṭi D **dṛśya** cett.] dṛśya DN₁ dṛśy° U₁ **dṛṣṭyā** cett.] dyā N₂ **ity** cett.] ty BL śaty N₂ **saṃsārasya** cett.] saṃsāra° PLU₂ **svātmano** BELP] svātmanaḥ α svātmanoḥ U₂ **bhedam** cett.] bheda B bhedam DN₁ **9 °krtyam** U₂] °krtya cett. °krtya E **aikyena** P] aikam eva E aikyona BLP ekyena DN₁ ekena N₂ ekānta U₁ ekye U₂ **sa eva** E] om. cett. **jñānayogaḥ** cett.] jñānayoga U₂ **tasya** cett.] gatasya U₁ **kāraṇāt** cett.] dhyānakaraṇāt U₁ **kālāḥ** cett.] kāla° U₁ **na** cett.] om. N₂U₂

XXI.5 By virtue of its inherent nature, the branch of a tree with its new shoots (*vistāra*), being the fruit of the flower of love, is in the seed. Certainly, that [the inherent nature?] is pure, eternal, unchanging, and immaculate.

XXI.6 One, not one, self-existing by its own power, abiding in multiplicity, as five [gross] elements (*tattva*)²⁰ thinking mind (*manas*), intellect (*buddhi*), illusion (*māya*), individuation (*ahaṃkāra*), and modifications (*vikriyā*).²¹

XXI.7 Thus, the ten variations permeate the whole world and non-world. There is only one. There is no other. One who knows this is a knower of the truth. The mundane existence (*saṃsāra*) exists in the form of stationary [existences] such as earth, tree mountains and so on. The mundane existence (*saṃsāra*) [also] exists in the form of the mobile [existences] such as humans, animals, birds and so on. Now, whatever is the object of perception, it is called visible. Whatever is not seen by perception, it is called invisible. In this way, the realisation of unity (*aikyena darśanam*) by eliminating the differentiation of the self from the mundane existence is truly Jñānayoga. Due to this, time does not bring about the destruction of the body.

²⁰The term *pañcatattva* refers to the five gross elements. The concept of five gross elements emerging from a supreme god is found in tantric works, cf. e.g. *Śivasvarodaya* 6-8 (*nirañjano nirākara eko devo maheśvaraḥ | tasmād ākāśam utpannam ākāśād vāyusambhavaḥ || 6 || vayas tejas tataś cāpas tataḥ pṛthvī samudbhavaḥ | etāni pañcatattvāni vistīrṇāni ca pañcadhā || 7 || tebhyo brahmāṇḍam utpannam tair eva parivartate | viliyate ca tatraiva tatraiva ramate punaḥ || 8 ||*) “Faultless and without a body is the one god, the great supreme ruler. From him, the ether element (*ākāśa*) originated, and from the ether element, the air element came into existence (6). From the air element, the fire element and from the fire element, the water element and from the water element, the earth element. These five elements unfold in a fivefold manner (7). From these five elements, the universe has arisen, evolves and dissolves. [Then] right here, right there [it] enjoys again (8).” In *Kumbhakapaddhati* 122, a technique of breath retention is dedicated to the five *tattvas* (*tatvāḍau pūreyed vāyum tat tatvānte virecayet | tatvakumbhaḥ sa gaditaḥ pañcadhā tatvabhedaḥ || 122 ||*) “One shall inhale before [the rise] of a particular *tattva* and exhale at the end of that *tattva*. This is called *tattvakumbhaka* being five-fold according to the five divisions of *tattva*. The *Śivasvarodaya* discusses the rise, duration, properties and application of the *tattvas* in greater detail. An overview of this can be seen in GHAROTE and DEVNATH, 2021: Appendix-iii.

²¹In the tantric traditions of Śaivism tenfold *tattva*-systems existed

Appendix

Figures



Figure 0.1: 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, Mehragarh Museum Trust.

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