

*The Yogatattvabindu*



योगतत्त्वबिन्दु

Yogatattvabindu

Critical Edition  
with annotated Translation

Von  
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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
- N<sub>1</sub>: NGMPP B 38-31
- N<sub>2</sub>: NGMPP B 38-35 / A 1327-14
- D<sub>1</sub>: IGNCA 30019
- U<sub>1</sub>: SORI 1574
- U<sub>2</sub>: SORI 6082



# **Critical Edition & Annotated Translation**



तथेदमप्यात्मप्रकाशानन्तरमूर्ध्वमुखं विकसति । तन्मध्ये परमानन्दरूपाभूमिर्भवति । तस्याहं सोऽहं स  
इति संज्ञा । तस्या मध्ये स्वात्मनो ध्यानाद्विने दिने आयूर्वर्धयति । रोगा द्वौ भवन्ति । **+शक्तिश्चित्यलो  
कान्तः सम्यक्मुद्रा च खेचरी ।+ चिदानन्दादयश्चन्द्रिका चेतनान्विता । परमात्मामहासूर्यरश्मिपुंजः प्रका  
शकः । प्रकाशानन्दयोरैक्यं प्रकर्तव्यं । निरंतरं स्वयमग्रिमहाज्योतिराभाति परमं पदं । सदोदितमनश्चन्द्रः  
5 सूर्योदयमिवेक्षते तेन ग्रस्तो मनश्चन्द्रः सोऽपि लीनः स्वयं पदे । पदमेव महानग्निर्येन ग्रस्तं कलामयं । एवं  
चन्द्रार्कवहीनां संकेतः परमार्थतः ।**

**Sources:** 2-3 cf. YSV (PT p. 845): śaktiprasannatā syāc ca rogaśokavivarjitaḥ | yasya mudrābhyaśaśālī samyak siddhā ca khecarī | 3-5 cf. YSV (PT p. 845): cidānandamayaṃ cittam cetaṇā candrikānvitā | paramātmā mahāśūryaḥ sūrya ekaḥ prakāśakaḥ | prakāśānandayor aikyam karttavyaḥ ca nirantaram | diptas tathā mahājyotiḥ avirbhāti param padam | 5 cf. YSV (PT p. 845): sadoditam manahśūryam candrajyotiḥ iveaukeṣate |

**1 tathedā** EPU<sub>2</sub>] tathā idam U<sub>1</sub> tam BL **apy** EU<sub>1</sub>] api cett. **ātmaprakāśānamṛtam** PU<sub>2</sub>] ātmaprakāśānatarem U<sub>1</sub> ātmaprakāśānantaram E **ūrdhvamukham** ELU<sub>1</sub>U<sub>2</sub>] ürdhvamukhaṃ P mūrdhvamukhaṃ B **tanmadhye** cett.] tanamadhye U<sub>2</sub> **ṛūpābhūmir** cett.] ṛūpo bhūmir L **bhavati** cett.] bhavati U<sub>1</sub> **'ham** sa cett.] ham E **2 tasyā** PU<sub>1</sub>U<sub>2</sub>] tasya BL **svātmano** cett.] svātmanah U<sub>1</sub> **dhyānād** cett.] dhyād BU<sub>2</sub> **āyur** cett.] hy ayur E **vardhayati** BL] vardddhati U<sub>1</sub>U<sub>2</sub> varddhate EP **rogā** cett.] rogo E **dūre** cett.] dūro P dūrā L **bhavanti** cett.] bhavati BE **śaktis** BLPU<sub>1</sub>U<sub>2</sub>] tathā dviśāaktis E **2-3 trityalokāntah** U<sub>2</sub>] trityalokāmṛtaḥ E trityalokāmṛtaḥ E trityalokāmṛtaḥ BL trivali kṛtam U<sub>1</sub> **3 mudrā** cett.] samudrā E **ca khecarī** PLU<sub>2</sub>] ca khecarī B bhavati khecarī U<sub>1</sub> khecarī E **cidānandādayaś** P] cidānāmdādayaḥ U<sub>2</sub> cidānāmdādayaṇś U<sub>1</sub> cidānāmdādayoś BL cidānāndāvayaś E **candrikā** L] caḍrikā B caḍriś cadrikā P candracāmṛdrikā E caḍdraḥ cetanāś U<sub>1</sub> caḍdraś caḍrikā U<sub>2</sub> cetanānvitā em.] veti nāmānvitāḥ E cetanānvitāḥ P cetanānvitāḥ BL caḍdrakānvitā U<sub>1</sub> cetanānvitāḥ U<sub>2</sub> **paramātmāmahāśūryaśāmṛpumjāḥ** U<sub>1</sub>] paramātmāmahāśūryaśāmṛpumjāḥ BLPU<sub>2</sub> paramātmānāsaharaśāmṛpumjāḥ E **3-4 prakāśakaḥ** cett.] prakāśaḥ E **4 agnir** cett.] manasi E **mahājyotiḥ** cett.] mahājyotiḥ U<sub>1</sub> **ābhāti** cett.] abhāti U<sub>1</sub> **paramam̄ padam̄** EPLU<sub>1</sub>] paramapadam B paramapadāṇam U<sub>2</sub> **sadoditamanāś** BEL] sadoditamanāḥ U<sub>1</sub> sadoditam manāḥ PU<sub>2</sub> **candraḥ** cett.] candraḥ B **5 sūryodayam** E] sūryodaya BLPU<sub>2</sub> sūryodaye U<sub>1</sub> **ivekṣate** cett.] avekṣate E ca lakṣyate U<sub>1</sub> **grasto** cett.] graste U<sub>1</sub>U<sub>2</sub> **manāḥ** cett.] manāḥ | B **candraḥ** cett.] śaṁdraḥ B **lināḥ** P] linaḥ B lināḥ LU<sub>1</sub> lipyāḥ EU<sub>2</sub> **padam** cett.] m P **mahāagnir** cett.] mahāagniḥ L **yena** PU<sub>1</sub>U<sub>2</sub>] yame E sūryaḥ BL **kalāmayam** cett.] kalāmayaḥ U<sub>1</sub> **6 candrārkavahnīnām** EPU<sub>2</sub>] caḍdrārkavahavahnīnām L caḍdrārkavahavahnīnām B caḍdrārkavatām U<sub>1</sub> **saṁketaḥ** cett.] saṁketanām BL **paramārthaṭah** cett.] paramārthaṭah vā U<sub>1</sub>

**Notes:** 2 **rogā dūre** .... Evidence of E resumes at this point and resynchronizes with the structure of the other witnesses.

For thus, immediately after the light of the self [arises], the upward-facing [one] blooms. Within it, the place having the form of the highest bliss arises. The technical designation of it is "I am he, he is I". Because of meditation on the own self, which exists within it<sup>1</sup>, the force of life is caused to grow day by day. Diseases are remote. †...†<sup>2</sup> The non-duality consisting of bliss and consciousness is consciousness endowed with illumination. The highest 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. The own fire is the great light that illuminates the highest place. The constantly active mind being the moon, perceives how the sun rises. Because of this, the mind, which is the moon, is devoured, although it disappears in its own place. The place, however, made of digits, is devoured by the sun, the great fire. Thus, there is an agreement between the fires and the beams of the moon with the highest reality.

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<sup>1</sup>Probably within the lotus.

<sup>2</sup>It is not possible to make sense of the Sanskrit based on what is handed down in the manuscripts of the *Yogatattvabindu*. However, we have to assume that the passage probably tries to express what was written in the source text *Yugasvarodaya* (*Prāṇatoṣṇī* p. 845): *śaktiprasannatā syāc ca rogaśokavivarjitaḥ | yasya mudrābhyaśaśāli samyak siddhā ca khecarī|*. “Purification of the energy and freedom from diseases arises for one who is abundantly enganged in the practice of Mudrā. He is truly becomes a Siddha and a Sky-roamer.”

[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 पदं । परमपदा त्परमं शून्यं शून्या-  
 त्रिरञ्जनं ।  
 अनाम्भः पञ्चगुणाः । अनुत्पत्तत्वं ॥ अखण्डत्वं ॥ आचलत्वं ॥ अनुपमत्वं ॥ अनन्यत्वं चेति ।  
 परावरस्य पञ्चगुणाः । निश्चलत्वं ॥ निर्मलत्वं ॥ परिपूर्णत्वं ॥ व्यापकत्वं ॥ अकलत्वं चेति ।

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

**2 yogasiddhar** LU<sub>1</sub>] yo yogasiddhar B yogasiddher EU<sub>2</sub> yogasiddhe P **anāmtaram** cett.] anāmtaram  
 | B naranāmtaram P **etādr̥śam** cett.] etādr̥ṣā U<sub>1</sub> **jñānam** cett.] jñānam L **3** *yadā* cett.] padā U<sub>1</sub>  
 kāraṇam cett.] kāraṇam || U<sub>2</sub> **kulākulam** cett.] kulākulaṁ U<sub>2</sub> **4** *ca em.*] na BELPU<sub>1</sub>U<sub>2</sub> **param**  
 cett.] para° BL **tattvam** EPU<sub>2</sub>] tattvaṁ U<sub>1</sub> tattva° P *om.* BL **anāma** *β*] manā bhā U<sub>1</sub> **6** *anāmā* cett.]  
 anāmay U<sub>1</sub> *ekaḥ* EPU<sub>2</sub>] *eka*° BLU<sub>1</sub> **kaścītpuruṣo** cett.] “*puro* BL **anāmnaś** ca cett.] anāmnah P  
 anāthah U<sub>1</sub> **parāvaraḥ** EPU<sub>2</sub>] parāvaraś ca U<sub>1</sub> parāvara° BL **parāvarāt** cett.] parātparaḥ E **param**  
 padam ELU<sub>1</sub>U<sub>2</sub>] paramapadam P param pada B **paramam** **śūnyam** U<sub>1</sub>U<sub>2</sub>] paramaśūnyam BP para-  
 maśūnya L **6-7** **śūnyān** **nirañjanam** EU<sub>2</sub>] śūnyā nirañjanam BL śūnyā nirañjanah PU<sub>1</sub> **8** *anāmnah*  
 cett.] amnah B **pañcaguṇāḥ** cett.] pamcaguṇas E **anutpannatvam** cett.] tesv anutattvam E **āca-  
 latvam** U<sub>1</sub>] *om.* cett. **anupamatvam** cett.] avayavatvam E *om.* B **ananyatvam** EP] ananyatvam  
 nirmalatvam U<sub>2</sub> ananyastvam U<sub>1</sub> anatvam BL *ceti* EPLU<sub>1</sub>U<sub>2</sub>] cetib B **9** **parāvaraṣya** cett.] *om.*  
 P **pañcaguṇāḥ** cett.] pamcaguṇā U<sub>2</sub> *om.* P **niścalatvam** cett.] *om.* P **nirmalatvam** cett.]  
 niśkarmatvam E *om.* U<sub>2</sub> **paripūrṇatvam** cett.] paripūrṇatvam P **akalatvam** ELP] akalamtvam B  
 prakāśatvam U<sub>1</sub> akalatvam || nirvikāratvam U<sub>2</sub> *ceti* cett.] *om.* U<sub>1</sub>

**Notes:** 9 **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 gaps 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.1** When the creator himself, the cause, the "Kula (Śakti) and Akula (Śiva)", did not exist, then the unmanifest<sup>3</sup>, the supreme reality (*param tattvam*), the nameless one, existed.<sup>4</sup>

It is nameless (A) and all-encompassing (B). From being all-encompassing [it is] the highest place (C). From the highest place [it is] the highest emptiness (D). From the emptiness [it is] immacule (E).<sup>5</sup>

The five qualities of the nameless (A) are: Unbornness, indivisibility, immobility, incomparability and uniqueness.<sup>6</sup>

The five qualities of the all-encompassing (B)<sup>7</sup> [are]: immobility, purity, completeness, pervasiveness, partlessness.

<sup>3</sup>See ŚĀRṄGADHARA 4271.

<sup>4</sup>As in SSP this verse marks the beginning of a longer description of cosmography. Rāmacandra follows the SSP but reduces, reorganises, simplifies and modifies the contents.

<sup>5</sup>The five qualities of the supreme reality (A,B,C,D,E) each have five qualities of their own.

<sup>6</sup>Right after *ananyatvam ceti* E reads: (*anuparṇadalānām aṣṭadalānām madhya ekaṁ kathināṁ bhavati | tad aṣṭadalāṁ kamalaṁ hrdaye tiṣṭhati | te ubhaye hrdaye tiṣṭhataḥ | prathame dale śabdāś tiṣṭhanti | dvitīyadale sparśaḥ | trītye dale rūpaṁ tiṣṭhanti | caturthe dale rasas tiṣṭhanti | pañcame dale gandhaṁ tiṣṭhanti | paṣṭhadale cittam tiṣṭhanti | saptame dale buddhis tiṣṭhanti | aṣṭame dale haṃkāras tiṣṭhanti | etad aṣṭadalāmadhye prthivyākāro varttate | atha ca tatkalamadhye mukhaṁ tiṣṭhanti | asya kamalasya nādāt prakāśo bhavati | prakāśānaṁtaram kamalam ūrdhvamukhaṁ bhavati | tathā sūryaprakāśānan-taram tādā saromadhye kamalam vikasati | tathedam apy ātmā prakāśānantaram ūrdhvamukhaṁ vikasati | tanmadhye paramānandarūpā bhūmir bhavati | tasyāham soham iti samjñā tasyā madhye svātmano dhyānād dine dine hy āyur varddhate | rogo dūre bhavati | gunāḥ kartr̄tvāṁ jñātṛtvāṁ abhyāsatvāṁ kalatvāṁ sarvajñatvāṁ prakāśasya gunāḥ sakalaḥ niṣkalāḥ sarvaiḥ saha samatā viśrāṁtiḥ tata etādr̄śām upadyate | ādyah ātmā ātmānā ākāśah ākāśād vāyuḥ vāyos tejaḥ tejaso jalām jalāt prthvī | atrātmanāḥ pañcagunāḥ agrāhyāḥ anantaḥ avācyāḥ agocaraḥ aprameyaś ca ākāśasya pañcagunāḥ | praveśaḥ niṣkramāṇam chinḍram śabdādhāraḥ bhrāntinilayatvam | mahāvāyoḥ pañcagunāḥ | calanāṇ śeṣasaṅcāraḥ, sparśaḥ, dhūmravarṇatā, tejaḥ samcarāḥ tejasāḥ pañcagunāḥ | dahanām, juālārūpām, uṣṇatā, rakto varṇaḥ || apāṁ pañca gunāḥ | pravāhaḥ śithilatā dravaḥ madhuratā śvetavarṇaḥ | prthivyaḥ pañca gunāḥ | sthūlatā sākāratā kaṭhinatā gandhavattā pītavarnatā avayavatvam ananyatvam ceti |)*

<sup>7</sup>The five qualities of *parāvara* do not occur in the sources and seem to be authorial.

परमपदस्य पञ्चगुणाः । नित्यं ॥ निजं ॥ निरंतरं ॥ निराकारं ॥ निर्निकेतनं चेति ।  
 शून्यस्य पञ्चगुणाः । लीनता ॥ पूर्णता ॥ मूर्धा ॥ उन्मनीभावः ॥ अलसत्वं चेति ।  
 निरंजनस्य पञ्चगुणाः । सत्यः ॥ सहजः स्वभावः ॥ सत्ता ॥ स्वरूपतः चेति ॥

[XLIX. piñdotpattiḥ]

५ इदानीं पिण्डोत्पत्तिः कथ्यते ।

अनादितः परमात्मा । परमात्मनः परमानन्दः । परमानंदात्यबोधः । प्रबोधाच्छिदुदयः । चिदुदयात्प्रकाशः ।  
 तत्र परमात्मनः पञ्चगुणाः । अक्षयः ॥ अभेदः ॥ अच्छेदः ॥ अदाह्यः अविनाशी ॥

**Sources:** 1 cf. SSP 1.17 (Ed. p. 7): niṣkalatvam aṇutaratvam acalatvam asaṃkhyatvam anādhāratvam iti pañcaguṇam paramapadam | cf. YSV (PT p. 845): nirākāravanityatvanijatvañ ca nirañjanam | nirñiketanatā ceti tatpadasyeti tadguṇāḥ | 2 cf. YSV (PT p. 845): linatāśīrṇatāmūrcchāttoyamaṇḍalatā iti | guṇāḥ pañca samākhyātāḥ śūnyasya paramasya vai | cf. SSP 1.18 (Ed. pp. 7-8): linatā pūrṇatā unmanī lolatā mūrcchatā iti pañcaguṇam śūnyam ||1.18|| 3 cf. SSP 1.19 (Ed. p. 8): satyatvam sahajatvam samarasatvam sāvadhānatvam sarvagatvam iti pañcaguṇam nirañjanam | cf. YSV (PT p. 845): svabhāvam sahajam satyam śāntilō śāntisvarūpataḥ | iti | nirañjanaguṇāḥ pañca etajjñānī maheśvaraḥ | 6 cf. YSV (PT p. 845): vidyotpattiś tadānī tu khyate śṛṇu yatnatāḥ | ānandaparamātmēti paramānanda ekataḥ | prabodhaparamānandacittotpatti prabodhavān | cīdudayāt prakāśaś ca eṣām pañca tathaiva ca | avināśyo 'kṣayo 'bhedo 'dāhyo hyakhādyeva ca | ete pañca guṇāḥ proktā anādo nādavairiṇā | cf. SSP 1.22 (Ed. p. 9): anādāt paramānandāḥ | paramānandāt prabodhāḥ | prabodhāc cīdudayāḥ | cīdudayāt prakāśaḥ | prakāśāt so'hambhāvāḥ | 6-7 cf. YSV (PT p. 845): kiraṇasphurttivispurttiḥarśavat paramātmānā | tetu pañca prakāreṇa guṇāḥ pañca prakīrtitāḥ | 6-7 cf. SSP 1.20 (Ed. p. 8): akṣayyatvam abhedyatvam achedyatvam adāhyatvam avināśitvam iti pañcaguṇaḥ paramātmā |

1 **nityaṁ** EPU<sub>2</sub>] nitya° L nityā° U<sub>1</sub> niś.. B **nijam** em.] °nija° U<sub>1</sub> om. cett. **niramṛtarām** EP] nirantarā U<sub>2</sub> "niramṛtarā" U<sub>1</sub> "niramṛtaga" L °...raṅga° B **nirākārām** BEL] nirākāra U<sub>1</sub> nirākārā U<sub>2</sub> **nirñiketanām** BPU<sub>2</sub>] nimilaketanā U<sub>1</sub> nirñiketanām niṣcalatvam E ceti cett.] om. U<sub>1</sub> 2 **śūnyasya** BELU<sub>2</sub>] śūnyasya P śūnyasya U<sub>1</sub> ti anyasya N<sub>1</sub> ti anyasya N<sub>2</sub> **pañcaguṇāḥ** cett.] pañcaguṇā U<sub>1</sub> linatā cett.] linatāḥ BL **pūrṇatā** cett.] ghūrṇatā EU<sub>2</sub> **mūrcchā** cett.] murchā BLP **unmanibhāvāḥ** EPLU<sub>2</sub>] unmanibhāvā N<sub>1</sub>N<sub>2</sub>U<sub>1</sub> unmabhāvāḥ B **alasatvam** cett.] alasyatvam BL ceti cett.] om. U<sub>1</sub> 3 **pañcaguṇāḥ** cett.] pañcaguṇāḥ U<sub>2</sub> **satyaḥ** BLP] satya N<sub>1</sub>N<sub>2</sub>U<sub>1</sub>U<sub>2</sub> satyā E **sahajāḥ** em.] sahaja N<sub>1</sub>N<sub>2</sub>U<sub>1</sub> sahāḥ P saha° E saha BLU<sub>2</sub> **svabhāvāḥ** BLP] svabhāvā° N<sub>1</sub>N<sub>2</sub>U<sub>1</sub>U<sub>2</sub> bhāvā E **sattā** cett.] sattā° P sata° BL **svarūpataḥ** em.] svarūpatāḥ P svarūpatā samatā E svarūpatā cett. **ceti** EU<sub>2</sub>] om. cett. 5 **piñdotpattiḥ** cett.] piñdotpatti N<sub>2</sub>U<sub>1</sub> piñdotpatti BL 6 **prabodhāc** cett.] prabodhā U<sub>2</sub> om. U<sub>1</sub> **cīdudayāḥ** EPU<sub>2</sub>] cīdudaya° BL cittayah U<sub>1</sub> cīdudayaḥ N<sub>1</sub>N<sub>2</sub> **cīdudayāt** ELU<sub>2</sub>] vidudayāt P viduyāt B cīdudayācīdudayāt N<sub>1</sub> cīdudaya cīdudayāt N<sub>2</sub> citta° U<sub>1</sub> 7 **akṣayāḥ** cett.] akṣayāḥ avadyaḥ U<sub>1</sub> **acchedyāḥ** cett.] avināśi BL om. PU<sub>1</sub> **adāhyāḥ** cett.] aşṭadyaḥ P ādrṣyaḥ U<sub>1</sub> **avināśī** cett.] avināśi U<sub>1</sub> avināśaḥ U<sub>2</sub> om. BL

**Notes:** 2 **śūnyasya pañcaguṇāḥ**: The previously mentioned substantial lacunae in N<sub>1</sub> and N<sub>2</sub> (cf. start of the lacunae in section XXXV. on p. ??) ends here and evidence resumes.

The five qualities of the supreme place (C) [are]: permanence, immanence, uniformity, formlessness and placelessness.

The five qualities of emptiness (D) [are]: absorption, completeness, swooning, the state without mind and inactivity.

The five qualities of the immacule (E) [are]: truth, naturality, self-existence, beingness and peculiarity.<sup>8</sup>

#### [XLIX. Generation of the [Cosmic] Body]

Now, the generation of the [cosmic and individual] body<sup>9</sup> is taught.

From without beginning<sup>10</sup>, the supreme self (A) [arises]. From the supreme self, supreme bliss (B) [arises]. From supreme bliss awakening (C) [arises]. From the awakening manifestation of spirit (D) [arises]. From the manifestation of spirit light (E) [arises].<sup>11</sup>

There [are] the five qualities of the supreme self (A): imperishable, indivisible, uncuttable, unburnable, indestructible.

<sup>8</sup>In the doctrine of the SSP the *paraṇ 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 *suksmāśakti* arises. From her nature of sensitivity (*vedanāśila*) *kundalinīśakti* arises (SSP 1.7). From those five śaktis the *pindah parah śivah* arises (SSP 14). The *pindah parah śivah* has five forms, which, according to SSP 15 are *aparamaparam*, *paramapada*, *śūnya*, *niraijana*, and *paramātman*. The pentad makes up the *anādyapiṇḍa* (SSP 21). Rāmacandra entirely skips the part with the five śaktis of the SSP's doctrine and instead provides the reader with something close to the five forms of *pindah parah śivah*: *anāman*, *parāvara*, *paramapada*, *śūnya* and *niraijana* respectively. The five qualities Rāmacandra assigns to each item of his pentad is, to the greatest extend, inspired by mixing the individual qualities of the five śaktis and the five forms of *pindah parah śivah*, combined with strong influence of the YSV (PT).

<sup>9</sup>Here, *pindā* refers to both, a cosmic and individual body of the person.

<sup>10</sup>The 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*).

<sup>11</sup>This 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.

परमानंदस्य पञ्चगुणाः । स्फुरणः ॥ किरणः ॥ विस्फुरणः ॥ अहंता ॥ हर्षवत्त्वम् ॥  
 प्रबोधस्य पञ्चगुणाः । लयः ॥ उल्लासः ॥ विभासः ॥ विचारः ॥ प्रभा ॥  
 चिदुदयस्य पञ्चगुणाः । कर्तृत्वं ॥ ज्ञातृत्वं ॥ अभ्यासत्वं ॥ कलनत्वं ॥ सर्वज्ञत्वं ॥  
 प्रकाशस्य पञ्चगुणाः । सकलः ॥ निष्कलः ॥ संबोधनं ॥ समता ॥ विश्रांतिः ॥  
 ५ तत एतादृशं ज्ञानसुत्पवते । आद्यः । आद्यादात्मा । आत्मनः आकाशः । आकाशाद्युः । वायोस्तेजः ।  
 तेजसो जलं । जलात्पृथ्वी ।

**Sources:** 1 cf. YSV (PT p. 845): kirānasphūrttivisphūrttiḥarṣavat paramātmāna | tetu pañca prakāreṇa  
 gunāḥ pañca prakīrttitāḥ | 2-3 cf. YSV (PT p. 845): vicāraś ca prabhollāsā vibhāvāś ca layas tathā |  
 prabodhasya gunāḥ pañca kirttyante tena hetunā | 2-3 cf. YSV (PT p. 845): abhyāsa kartṛkamanāḥ  
 sarvatvaprabhā tathā | cidudayasya pañceti gunā jñeyā viśeṣataḥ | 4-5 cf. YSV (PT pp. 845-846):  
 bodhanām samayatvā ca vismr̥tiḥ sakalaprabhā | prakāśasya gunāḥ pañccacaitre jñānakarāḥ śubhāḥ |  
 etaj jñāne tataś caisām jñānam utpadyate mahat | 5-15.2 cf. YSV (PT p. 846): ākāśāt pavano vāyos tejas  
 tejas eva ca | jalām jalāt tathā pṛthvī eṣām pañcaguṇāḥ tathā |

**Testimonia:** 1 cf. SSP 1.23 (Ed. p. 9): spando harṣa utsāho nispando nityasukhatvam iti pañcaguṇāḥ  
 paramānandaḥ | 2-3 cf. SSP 1.24 (Ed. p. 9): udayaḥ ullāso 'vabhāśo vikāsaḥ prabhā iti pañcaguṇāḥ  
 prabodhaḥ | 2-3 cf. SSP 1.25 (Ed. p. 10): sadbhāvo vicāraḥ kartṛtvam jñātrtvam svatantrtvam iti  
 pañcaguṇāś cidudayāḥ | 4-5 cf. SSP 1.26 (Ed. p. 10): nirvikāratvam niṣkalaṅkatvam nirvikalpatvam  
 samatā vibhrāntir iti pañcaguṇāḥ prakāsaḥ |

1 pañcaguṇāḥ cett.] pañcaguṇā P sphuraṇāḥ EPU<sub>1</sub>] sphuraṇa cett. kirāṇāḥ EPU<sub>1</sub>] kiraṇa cett.  
 visphuraṇāḥ EP] visphuraḥ U<sub>1</sub> visphuriṇā BN<sub>1</sub> visphura LN<sub>2</sub>U<sub>1</sub> ḥarṣavattvam E] harṣavatvam  
 BLPN<sub>1</sub>N<sub>2</sub> harṣavārttvam U<sub>2</sub> hairyatva U<sub>1</sub> 2 prabodhasya cett.] bodhasya U<sub>1</sub> layaḥ EPU<sub>2</sub>] laya  
 LN<sub>1</sub>N<sub>2</sub> layā B om. U<sub>1</sub> ullāsaḥ EU<sub>2</sub>] ullāsaḥ cett. vibhāsaḥ EU<sub>2</sub>] vibhāsaḥ cett. vicāraḥ BEPN<sub>1</sub>U<sub>2</sub>]  
 vicāra LN<sub>2</sub>U<sub>1</sub> prabhā EPU<sub>2</sub>] abhā B samādhi U<sub>1</sub> om. N<sub>1</sub>N<sub>2</sub> 3 cidudayasya cett.] udadayasya U<sub>1</sub>  
 cidudayasya L vihṛdayasya B pañcaguṇāḥ cett.] pañcaguṇā PU<sub>2</sub> kartṛtvam EN<sub>1</sub>N<sub>2</sub>U<sub>2</sub>] kartṛtve  
 P katutvam B akartutvam L katṛtvam U<sub>1</sub> jñātrtvam cett.] jñātvam N<sub>2</sub> jñānatvam U<sub>1</sub> abhyāsatvam  
 cett.] ...satvam N<sub>2</sub> kalanatvam BLU<sub>2</sub>] kalatvam E kalanatvam PN<sub>1</sub> kalanatvam N<sub>2</sub> kalyana° U<sub>1</sub>  
 sarvajñātvam cett.] samprajñātvam BL sarvaśatvam U<sub>1</sub> 4 pañcaguṇāḥ cett.] gunāḥ E sakalaḥ E]  
 sakalaḥ U<sub>1</sub> sakala cett. niṣkalaḥ E] niṣkvalā P niṣkvala BL nikala N<sub>2</sub> tivasā U<sub>2</sub> om. U<sub>1</sub> saṃbod-  
 hanām U<sub>2</sub>] saṃbodhanā P sarvaiḥ saha E saṃbodhanā cett. samatā cett.] samatā N<sub>2</sub> viśrāmtih  
 EPU<sub>2</sub>] viśrāmti cett. 5 tataḥ EN<sub>1</sub>N<sub>2</sub>] tat BLP tataḥ U<sub>1</sub>U<sub>2</sub> etādṛśam cett.] etādraśam BL etādṛśyam  
 U<sub>2</sub> jñānam cett.] om. E ādyāḥ cett.] adya N<sub>2</sub> om. U<sub>1</sub> ādyād em.] ādhyād BLPN<sub>1</sub>N<sub>2</sub> ātmā E  
 ādhyā U<sub>2</sub> om. U<sub>1</sub> ātmā PN<sub>1</sub>N<sub>2</sub>] ātmāna E dātmā U<sub>2</sub> manā B manā L ātmanāḥ N<sub>1</sub>U<sub>1</sub>U<sub>2</sub>] ātmāna  
 PN<sub>2</sub> ākāśaḥ BEL ākāśaḥ PN<sub>1</sub>U<sub>1</sub>U<sub>2</sub>] ākāśād EBL ākāśa N<sub>2</sub> ākāśād PU<sub>2</sub>] ākāśāt N<sub>1</sub>N<sub>2</sub>U<sub>1</sub> ākāśa N<sub>2</sub> om.  
 EBL vayuḥ E] vayuḥ LPU<sub>2</sub> vayoḥ B pavanaḥ U<sub>1</sub> yavak N<sub>2</sub> yavanḥ N<sub>1</sub> vāyos cett.] pavanat N<sub>1</sub>N<sub>2</sub>U<sub>1</sub>  
 6 tejasō cett.] tejaḥ sa U<sub>1</sub> tejasor U<sub>2</sub> jalām cett.] udakaṁ U<sub>1</sub> om. N<sub>1</sub>N<sub>2</sub> jalāt cett.] udakāt U<sub>1</sub>N<sub>2</sub>  
 °dakāt N<sub>1</sub> pṛthvī cett.] pṛthvī P

**Notes:** 1 cidudayasya pañca°: After cidudayasya pañca°, E has a larger gap. Readings reappear later  
 due to conflation. E's readings are recorded according to the manuscripts structure.

The five qualities of the supreme bliss (B) [are]: vibration, beam of light, quiver, I-ness, joyful excitement.

The five qualities of awakening (C) [are]: absorption, joy, light, reflection, radiance.

The five qualities of manifestation of spirit (D) [are]: creatorship, knowership, practicality, temporality and omniscience.

The five qualities of light (E) [are]: consisting of parts, not consisting of parts, recognition, uniformity, tranquility.<sup>12</sup>

Because of that<sup>13</sup> such knowledge is generated. It<sup>14</sup> is at the [very] beginning. From being at the [very] beginning<sup>15</sup> self<sup>16</sup> self [arises]. From self, space (A) [arises]. From space, wind (B) [arises]. From wind, fire (C) [arises]. From fire, water (D) [arises]. From water, earth (E) [arises].

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<sup>12</sup>In SSP 1.22-28 the author's pentad consists of *paramānanda*, *prabodha*, *cidudaya*, *prakāśa* and *so'hambhāva*. They cause the creation of the *ādyapinḍa*. The *ādyapinḍa* in turn is the cause for the great elements to emerge.

<sup>13</sup>*tatas* seems to refer to the relationships and dependencies of the cosmography described above.

<sup>14</sup>This statement is a bit ambiguous. Either the supreme reality (*param tattvam*) or that which emerges from the supreme reality.

<sup>15</sup>The first thing that emerges from *param tattvam*.

<sup>16</sup>Again 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 । अग्राद्यः ॥ अनन्तः ॥ अवान्यः ॥ अगोचरः ॥ अप्रमेयश्च ॥  
 आकाशस्य पञ्चगुणाः । प्रवेशः ॥ निष्क्रमणं ॥ छिद्रं ॥ शब्दधारः ॥ भ्रांतिनिलयत्वं ॥  
 महावायोः पञ्चगुणाः । चलनं ॥ शोषः ॥ संचारः ॥ स्पर्शः ॥ धूमर्वण्टा ॥  
 तेजसः पञ्चगुणाः । दहनं ॥ ज्वालारूपं ॥ उष्णता ॥ रक्तवर्णः ॥ प्रकाशः ॥  
 ५ अपः पञ्चगुणाः । प्रवाहः ॥ शिथिलता ॥ द्रवः ॥ मधुरसता ॥ श्वेतवर्णः ॥  
 पृथिव्या पञ्चगुणाः । स्थूलता ॥ साकारता ॥ कठिनता गन्धवत्ता ॥ पीतवर्णता ॥

**Sources:** 1 cf. YSV (PT p. 846): agocarād vayānantagrāhyam eśām tathātmanah | 2 cf. SSP 1.30 (Ed. p. 12): avakāśah acchidratvam asprīsatvam nilavarṇatvam śabdatvam iti pañcaguṇo mahākāśah | 3 cf. YSV (PT p. 846): sañcāraś cālanaṁ śeṣe pañcadhūmrābhāmambare | cf. SSP 1.31 (Ed. p. 12): sañcāraḥ sañcālanaṁ sparśanām śoṣanām dhūmaravarṇatvam iti pañcaguṇo mahāvāyuh | 4 cf. YSV (PT p. 846): uṣṇaprakāśaraktābhāvādāhas tu tejasā | SSP 1.32 (Ed. p. 12): dāhākatvam pācākatvam uṣṇatvam prakāśatvam raktavarṇatvam iti pañcaguṇam mahātejāḥ | 5 cf. SSP 1.33 (Ed. p. 12): pravāhah āpyāyanam dravo rasah śvetavarṇatvam iti pañcaguṇam mahāsalilam | cf. YSV (PT p. 846): prakāśād eva śaithilyam adhutā śvetatajale | cf. SSP 1.34 (Ed. p. 13): sthūlatā nānākāratā kāthinyam gandhaḥ pītavarṇatvam iti pañcaguṇā mahāpr̄thvī | 4-6 cf. YSV (PT p. 846): sthūlasākārakāthinyagandhaḥ pātāmṛdau tathā |

1 **tatrātmanah** N<sub>2</sub>] tatra ātmanah N<sub>1</sub>U<sub>1</sub> atrātmanah E ātātmanah P ādyātmanah BL ātmanah U<sub>2</sub> pañcaguṇāḥ cett.] pañcaguṇah U<sub>2</sub> agrāhyah cett.] agrāhya LN<sub>2</sub> om. B avācyah cett.] avācyā N<sub>2</sub> avācyā U<sub>2</sub> om. B agocarāḥ cett.] om. B aprameyaś ca cett.] om. B 2 ākāśasya cett.] ākāśa° L om. B pañcagunāḥ cett.] om. B praveśah cett.] praveśā° U<sub>2</sub> niṣkramanām E] niṣkrumānam BPN<sub>1</sub>N<sub>2</sub> nikrumānah U<sub>1</sub> niṣkraṇam U<sub>2</sub> śabdadhārahāḥ cett.] śabdadhāram LU<sub>1</sub> bhrāṃtinilayatvam cett.] bhrāṃte niṣyatvam U<sub>1</sub> 3 mahāvāyoh cett.] mahāvāyor U<sub>1</sub> pañcaguṇāḥ cett.] guṇāḥ U<sub>1</sub> calanām cett.] praclānā U<sub>1</sub> om. B śoṣah cett.] śeṣā° E śoṣanām U<sub>2</sub> samcāraḥ cett.] om. BU<sub>1</sub> sparśah cett.] sparśā L om. BU<sub>1</sub> dhūmaravarṇātāḥ cett.] nirodhanām prasaraṇam vah U<sub>1</sub> om. B 4 tejasah cett.] om. BU<sub>1</sub> pañcagunāḥ cett.] pañcaguṇah U<sub>2</sub> om. BU<sub>1</sub> dahanaṁ cett.] om. U<sub>1</sub> jvālārūpam cett.] jvālā || rūpam U<sub>2</sub> om. U<sub>1</sub> uṣṇatā cett.] uṣṇatā U<sub>2</sub> om. U<sub>1</sub> raktavarṇāḥ LN<sub>2</sub>] raktavarṇāḥ U<sub>2</sub> raktō varṇāḥ E raktō varṇāḥ B raktō varṇāḥ P raktō | varṇāḥ N<sub>1</sub> om. U<sub>1</sub> prakāśah (PT) conj.] om. cett. 5 apāḥ em.] apāḥ EPU<sub>2</sub> apā° LB āpo N<sub>1</sub>N<sub>2</sub> om. U<sub>1</sub> pañcagunāḥ cett.] om. U<sub>1</sub> pravāhah BELU<sub>2</sub>] pravāhā° P pravāhā N<sub>1</sub>N<sub>2</sub> om. U<sub>1</sub> śithilatā cett.] śithatā B śithilatā U<sub>1</sub> dravaḥ cett.] drava N<sub>1</sub>N<sub>2</sub> om. U<sub>1</sub> madhurarasatā N<sub>1</sub>] madhura | rasatā N<sub>2</sub> madhurasatā LP madhuradatā B madhuratā EU<sub>2</sub> om. U<sub>1</sub> śvetavarṇāḥ EU<sub>2</sub>] śvetavarṇāḥ BPL śvetavarṇātā N<sub>1</sub>N<sub>2</sub> om. U<sub>1</sub> 6 pṛthivyāḥ EU<sub>2</sub>] pṛthivyā N<sub>1</sub>N<sub>2</sub>U<sub>1</sub> pañcagunāḥ EU<sub>2</sub>] guṇāpamca N<sub>1</sub>N<sub>2</sub> guṇāḥ U<sub>1</sub> sthūlatā EU<sub>2</sub>] sthulatā N<sub>1</sub> syūlatā N<sub>2</sub> sthalatā U<sub>1</sub> sākāratā cett.] om. U<sub>2</sub> kāthinatā E] kāthinatā N<sub>1</sub>N<sub>2</sub> kāthiṇatā U<sub>1</sub>U<sub>2</sub> gandhavattā EU<sub>1</sub>] gamdhavattā N<sub>1</sub> gamdhavettā U<sub>1</sub> om. N<sub>2</sub> pītavarṇatā EU<sub>2</sub>] pītavarṇāḥ N<sub>1</sub>N<sub>2</sub> pītavarṇāḥ U<sub>1</sub>

**Notes:** 4 **prakāśah**: Since all witnesses preserve only four qualities of light but five are required, I conjectured the fifth, namely *prakāśa* following (PT). **apāḥ**: The construction requires genitive singular.

6 **pṛthivyāḥ pañcagunāḥ**: The list of the five qualities of earth (*pṛthivī*) is entirely omitted in B,L and P.

In this regard the self<sup>17</sup> has five qualities: untouchable, infinite, unexpressable, unattainable and immeasurable.

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

The five qualities of the great wind [are]: movement, wither, passage, touch, essence of smoke.

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

The five qualities of water [are]: flow, flabbiness, fluidness, lovely liquid taste-fulness, transparent colour.

The five qualities of earth [are]: grossness, shapeliness, hardness, smelliness [and] yellowness.<sup>18</sup>

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<sup>17</sup>The concept of the merging of the self with the five great elements as seen in the SSP and adopted by Rāmacandra is paralleled as early as the *Sārngadharapaddhati* 4278 (*tena sṛṣṭam svaśaktyedam  
trailokyaṁ 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.”

<sup>18</sup>The five great cosmic elements have five qualities each. The following section describes how they manifest within the body.

[L. śarīramadhye pañca mahābhūtāni]

इदानीं शरीरमध्ये पञ्चमहाभूतानि कथ्यते । तेषां गुणाः कथ्यन्ते ।  
 तत्र पृथ्वीया गुणाः । अस्मि ॥ मांसं ॥ नाडी लोमानि ॥ त्वक् ॥  
 तत्रोदकगुणाः । लाला ॥ मूत्रं ॥ शुक्रं ॥ रक्तं ॥ प्रस्वेदः ॥  
 ५ तेजसो गुणाः । क्षुधा ॥ तृष्णा ॥ निद्रा ॥ ग्लानिः ॥ आलस्यं ॥  
 वायोर्गुणाः । धावनं ॥ मज्जनं ॥ निरोधनं ॥ प्रसारणम् ॥ आकुचनं चेति ॥  
 आकाशस्य गुणाः । रागः ॥ द्रेषः ॥ भयं ॥ लज्जा ॥ मोहः ॥

**Sources:** २ cf. YSV (PT p. 846): mahābhūtāni pañceti dehamadhye 'dhunā śṛṇu | mahābhūtāni pañceti prthvītejo marut khakam | ३ cf. YSV (PT p. 846): eteśān ca tathā pañcaguṇasthānam śṛṇu priye | asthi māṃsam loma nādī tvak ceti prthiviguṇāḥ | cf. SSP 1.37 (Ed. p. 14): asthimāṃṣatvāṇṇādiromāṇīti pañcaguṇā bhūmiḥ | ४ cf. YSV (PT p. 846): kṣudhātṛṣṇālasyanidrā glāniś ca pañca vāriṇah | cf. SSP 1.38 (Ed. p. 14): lālā mūtrām śukram śoṇitam sveda iti pañcaguṇā āpaḥ | ५ cf. SSP 1.39 (Ed. p. 14): kṣudhā trṣṇā nīdrā kāntir ālaysam iti pañcaguṇam tejaḥ | cf. YSV (PT p. 846): kṣudhātṛṣṇālasyanidrā glāniś ca pañca vāriṇah | ६ cf. SSP 1.40 (Ed. p. 14): dhāvanam plavanaṁ prasāraṇam ākuñcanam nirodhanam iti pañcaguṇo vayuḥ | ७ cf. SSP 1.41 (Ed. pp. 14-15): rāgo dveṣo bhayaṁ lajja moha iti pañcaguṇa ākāśaḥ |

**Testimonia:** २ cf. Amaraughaśāsana 11: ayam prakṛtibhedah prthvī āpaḥ tejaḥ vāyuh ākāśaś ca iti śarire pañcaguṇāḥ mahābhūtāni bhavanti tatraiva tāni pañcavidhāni bhavanti cf. Amaraughaśāsana 12: asthi māṃsam tvak nādī romāni iti pañcaguṇā prthvī || cf. Amaraughaśāsana 13: lālāmūtrāsruniḥsvedaprasvedāḥ iti pañcaguṇā āpaḥ || cf. Amaraughaśāsana 14: kṣudhā trṣṇā nīdrā ālaysam kāntis ca iti pañcaguṇam tejaḥ || cf. YSV (PT p. 846): rogo lajjā bhayodvegau dhāraṇā ca marudguṇāḥ | cf. Amaraughaśāsana 15: dhāvanam valganam ākuñcanam prasāraṇam nirodhaś ceti pañcaguṇo vāyuh || cf. Amaraughaśāsana 16: rāgo dveṣo lajjā bhayaṁ mohaś ceti pañcaguṇa ākāśaḥ iti pañcaguṇālāñkṛtāni pañcatattvāni ||

२ idānīm N<sub>1</sub>N<sub>2</sub>U<sub>1</sub>] atha U<sub>2</sub> om. E śarīramadhye EN<sub>1</sub>N<sub>2</sub>] śrīramadhye U<sub>1</sub> śarīrasya madhye U<sub>2</sub> °mahābhūtāni EN<sub>2</sub>U<sub>2</sub>] mahāsūtāni N<sub>1</sub> āpaguṇāḥ mahāsveravarṇa U<sub>1</sub> kathyate N<sub>1</sub>N<sub>2</sub>] om. cett. teṣām EN<sub>1</sub>U<sub>2</sub>] teṣā N<sub>2</sub> tāvāt U<sub>1</sub> gunāḥ EN<sub>1</sub>N<sub>2</sub>U<sub>2</sub>] om. U<sub>1</sub> kathyante EU<sub>2</sub>] kathyate N<sub>1</sub>N<sub>2</sub> om. U<sub>1</sub> ३ tatra EN<sub>1</sub>N<sub>2</sub>] om. cett. prthviyā BELN<sub>1</sub>N<sub>2</sub>U<sub>2</sub>] prthiviyāḥ P om. cett. gunāḥ EN<sub>1</sub>N<sub>2</sub>U<sub>2</sub>] pamcaguṇāḥ kathyame LP pamcaguṇāḥ | athyate | B om. cett. asthi BELPN<sub>1</sub>N<sub>2</sub>] asti U<sub>2</sub> om. cett. māṃsam P] māṃsaḥ cett. om. U<sub>1</sub> lomāni EPN<sub>1</sub>N<sub>2</sub>U<sub>2</sub>] tvak BL om. cett. tvak N<sub>1</sub>N<sub>2</sub>] tvakḥ U<sub>2</sub> vāk E vākṛ P om. cett. ४ tatrōdakaguṇāḥ cett.] netrodake gunāḥ N<sub>1</sub> netrodakaguṇāḥ N<sub>2</sub> om. U<sub>1</sub> lālā cett.] lālā° BL mūtrām EN<sub>2</sub>U<sub>2</sub>] mutrām N<sub>1</sub>U<sub>1</sub> °mutra° BL °muvaṇ P śukram cett.] śuklam E raktam cett.] om. N<sub>2</sub> prasvedaḥ cett.] svedah U<sub>1</sub> ५ gunāḥ cett.] gunāḥ U<sub>2</sub> kṣudhā cett.] kṣudhām B glāniḥ EP] glāni cett. ālaysam cett.] ālaysa U<sub>1</sub> ६ vāyor cett.] vāyo BN<sub>2</sub>U<sub>2</sub> vāyū U<sub>1</sub> gunāḥ cett.] guṇā U<sub>1</sub> majjanam cett.] majana N<sub>2</sub> mano° U<sub>1</sub> nirodhanam cett.] °rodhanam U<sub>1</sub> virodhana N<sub>2</sub> ākuñcanam cett.] ākuñcana N<sub>2</sub> ceti cett.] om. U<sub>2</sub> ७ gunāḥ cett.] gunāḥ U<sub>1</sub> rāgaḥ U<sub>2</sub>] rāga cett. dveṣaḥ PU<sub>2</sub>] °dveṣo N<sub>1</sub> °dveṣau E dveṣau U<sub>1</sub> dveṣ° BL mohāḥ EPN<sub>1</sub>U<sub>2</sub>] moha BLN<sub>2</sub> mohā U<sub>1</sub>

**Notes:** २ śarīramadhye: At this point of the text E resynchronizes with the textual structure of all other witnesses. idānīm śarīramadhye ...guṇāḥ kathyante: Sentences omitted in B and L and P. ākāśasya gunāḥ: YSV (PT) does not include the five qualities of ākāśa.

[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 are of the earth-element: 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: hunger, thirst, sleep, exhaustion, sloth.

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

The qualities of the space-element are: attachment, aversion, fear, shame and confusion.<sup>19</sup>

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<sup>19</sup>The 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 Hathayoga.

तदनन्तरमेतादृश्येका बुद्धिरूपव्यते ।  
 मनो बुद्धिरहंकारश्चिन्तं चैतन्यं चेति । एते पञ्चप्रकारा अन्तःकरणस्य ।  
 मनषः पञ्चगुणाः । संकल्पः ॥ विकल्पः ॥ मूर्खत्वं जडता ॥ मननं चेति ॥  
 बुद्धेः पञ्चगुणाः । विवेकः ॥ वैराग्यं ॥ शान्तिः ॥ सन्तोषः ॥ क्षमा चेति ॥  
 ५ अहंकारस्य पञ्चगुणाः । अहं ॥ मम ॥ एतस्य दुःखं ॥ एतस्य सुखं स्वतन्त्रता ॥ †...† ॥  
 चित्तस्य पञ्चगुणाः । धृतिः ॥ स्मृतिः ॥ स्वीकारः त्यागः ॥ मतिः ॥  
 चैतन्यस्य पञ्चगुणाः । हर्षः ॥ विमर्शः ॥ धैर्यं ॥ चिन्तनं ॥ निस्पृहत्वं ॥

**Sources:** 1 cf. YSV (PT p. 846): etaj jñānenenaiva teṣām buddhir utpadyate śubhā | yadyapi sargakāṇḍe pr̄thyādēr guṇā uktās tathāpy etaj jñānenety anena kāryakāraṇabhbhāvadarsanāya punar ucyante | 2 cf. YSV (PT p. 846): mano buddhir ahaṅkārāś cittam caityam eva ca | ete pañcaprakārāś ca antahkaraṇasambhavāḥ | cf. SSP 1.42 (Ed. p. 15): mano buddhir ahaṅkārāś cittam caityam ity antahkaraṇapañcakam | 3 cf. SSP 1.43 (Ed. p. 15): saṃkalpo vikalpo mūrcchā jaṭatā mananam iti pañcagunām manah 4 cf. SSP 1.44 (Ed. p. 15): viveko vairāgyam śāntih santoṣah kṣameti pañcagunā buddhīḥ | cf. YSV (PT p. 846): mananāmananām jñeyam buddhy ādipañca pañca tu | vivekaśāntisan-toṣakṣamāvairāgyateti ca | ete pañcagunā buddher ahaṅkāragunān śṛṇu | 4-5 cf. SSP 1.45 (Ed. pp. 15-16): abhimānaṁ madiyam mama sukhām mama duḥkham mamedam iti pañcaguṇo 'haṅkārah | 5 cf. YSV (PT p. 846): ahambhbavamahañcādiyugāntam hiṃsanām tathā | 6 cf. SSP 1.46 (Ed. p. 16): matir dhṛtiḥ smṛtiḥ tyāgāḥ svikāra iti pañcagunām cittaṁ | cf. YSV (PT p. 846): vṛttih smṛtiḥ matis tyāgyam nīrāśam caityikā guṇāḥ | 7 cf. SSP 1.47 (Ed. p. 16): vimarśāḥ śilānam dhairyam cintanām nispr̄hatvam iti pañcagunām caityam | cf. YSV (PT p. 846): niḥspṛhatā dveṣṭatā dhairyam vimarśacintanām tathā |

1 anantaram EPU<sub>2</sub>] anamptaram cett. etādrśy U<sub>2</sub>P] etādrśā N<sub>2</sub> etādrśā N<sub>1</sub> etādaśi LU<sub>1</sub> ekādaśi E metādaśi B ekā cett.] kā E om. BL buddhir cett.] buddher P 2 buddhir cett.] buddhy E ahaṅkārāś BLU<sub>1</sub>] ahaṅkārāś E ahaṅkārah || U<sub>2</sub> ahaṅkāra | ś B ahaṅkāra N<sub>1</sub>N<sub>2</sub> caityam β] om.  
 α pañcaprakārā E] pañcaprakārā N<sub>2</sub> pañcaprakārah U<sub>2</sub> pañcaprakārā P pañcaprakāra | B pañcaprakārah L pañcaprakārā N<sub>1</sub>U<sub>1</sub> antahkaranasya cett.] amṛtakaranasya N<sub>2</sub> amṛtakaranya BL amṛtakaranya U<sub>1</sub> 3 pañcaguṇāḥ cett.] ye ca guṇāḥ E saṃkalpaḥ N<sub>2</sub>] sakalpa L saṃkalpa cett. vikalpaḥ N<sub>1</sub>] vikalpa cett. mūrkhatvam N<sub>2</sub>] mūrṣṭavam N<sub>1</sub>U<sub>1</sub> mūrkhatvā E mūrkhatva cett. jaṭatā cett.] lasatā E ceti cett.] ceti vā U<sub>1</sub> ceti ete pañcaprakārā amṛtakaranasya ma N<sub>1</sub> 4 buddheḥ ELPN<sub>1</sub>] buddhe B om. cett. pañcaguṇāḥ BELPN<sub>1</sub>] om. cett. vivekah PN<sub>1</sub>N<sub>2</sub>] viveko EU<sub>2</sub> viveka BLU<sub>1</sub> vairāgyam EU<sub>2</sub>] vairāgya cett. santoṣāḥ cett.] santoṣa N<sub>2</sub> santoṣāḥ U<sub>2</sub> ceti cett.] vā U<sub>1</sub> 5 pañcaguṇāḥ cett.] pañcaguṇāḥ U<sub>2</sub> ahaṅ cett.] om. BLPU<sub>1</sub> mama cett.] samā U<sub>1</sub> om. BLP etasya cett.] om. BLP duḥkham cett.] om. BLPU<sub>1</sub> etasya sukham conj.] om. cett. svatantratā EN<sub>1</sub>N<sub>2</sub>] svastvatamtratā U<sub>1</sub> svatamatratā DU<sub>2</sub> om. PBL 6 cittasya cett.] om. BLP pañcaguṇāḥ cett.] naḥ U<sub>1</sub> om. BLP dhṛtiḥ cett.] dhṛti BL vr̄ddhiḥ U<sub>1</sub> smṛtiḥ cett.] °smṛti BL om. U<sub>1</sub> svikārah conj.] rāgadveṣau E rāgadveṣa° P rāgadveṣam B °rāgadveṣa° L rāgah || dveṣāḥ U<sub>2</sub> om. α tyāgāḥ N<sub>1</sub>N<sub>2</sub>U<sub>1</sub>] tyāgam D om. cett. matih cett.] mati D iti B bhīti L 7 pañcaguṇāḥ EU<sub>2</sub>] guṇāḥ pañca N<sub>1</sub>N<sub>2</sub> guṇāḥ cett. harṣāḥ PN<sub>1</sub>DU<sub>1</sub>U<sub>2</sub>] harṣa° BLN<sub>2</sub> ārṣam E vimarśāḥ cett.] °vimarśa° BLN<sub>2</sub> vimar.. P cintanām cett.] cetañā U<sub>1</sub> cetañām U<sub>2</sub>

**Notes:** 4 santoṣāḥ || kṣamā ceti: The gap in D ends right after santoṣāḥ || kṣamā with the words: ceti | ahaṅkārasya .... ahaṅkārasya pañcaguṇāḥ: All five qualities of ahaṅkāra are omitted in B, L and P. All three manuscripts instead list the qualities of citta instead.

Then, immediately following that, only such an insight<sup>20</sup> arises.

The mind, the intellect, the ego, the spirit and consciousness.<sup>21</sup> 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 are: [Sense of] I, [Sense of] mine, the suffering of this, self-determination.**<sup>22</sup>

**The five qualities of the mental faculty are: will, memory, assumption, abandonment, thinking.**<sup>23</sup>

The five qualities of consciousness are: excitement, reflection, understanding, thinking, desirelessness.

<sup>20</sup>In 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.

<sup>21</sup>Beside 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 I suspect that this pentad was formulated in the process of establishing 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. Śārngadharapaddhati 4275) and is opposed or perceived by consciousness (*caitanya*) become elements of an internal organ (*antaḥkaraṇa*) themselves.

<sup>22</sup>It is not possible to precisely reconstruct the missing quality. Apparently, Rāmacandra follows neither exactly the SSP nor exactly the YSV in this pentad. Based on the two source texts, the following missing qualities come into question: *abhimāna* ("pride"), *etasya/mama sukham* ("the happiness of which") or *himṣanam* ("violence"). YSV reads *cādiyugāntam*. This appears rather nonsensical and is probably corrupted.

<sup>23</sup>Because of the proximity of the readings of the  $\alpha$ group to the source text YSV, the reading *rāgadeśau* of the  $\beta$ 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.

[LI. kulapañcakasya bhedāḥ]

तदनन्तरं कुलपञ्चकस्य भेदाः कथ्यन्ते ॥ सत्त्वं ॥ रजः ॥ तमः ॥ कालः ॥ जीवनं ॥  
 तत्र सत्त्वस्य गुणाः । दया ॥ धर्म ॥ कृपा ॥ भक्तिः ॥ श्रद्धा चेति ॥  
 रजसो गुणाः । त्यागः ॥ भोगः ॥ शृणारः ॥ स्वार्थः ॥ वस्तुसंग्रहः ॥  
 ५ तमसो गुणाः । विवादः ॥ कलहः ॥ शोकः ॥ बन्धः ॥ वश्ननम् ॥  
 तदनन्तरं कालस्य गुणाः । कलना ॥ कल्पना ॥ भ्रान्तिः ॥ प्रमादः ॥ उन्मादः ॥  
 जीवस्य गुणाः । जाग्रदवस्था ॥ स्वमावस्था ॥ सुषुप्तावस्था ॥ तुरीयातीतावस्था ॥

**Sources:** 2 cf. SSP 1.48 (Ed. p. 16): sattvam rajas tamah kalo jiva iti kulapañcakam | 3 cf. YSv (PT p. 846): citter guṇās trayo jivaguṇān śṛṇu maheśvari | āsthā śraddhā kṛpā bhaktih satyam satvagunā iti | cf. SSP 1.49 (Ed. p. 16): dayā dharmah kriya bhaktih śraddheti pañcagunām sattvam | 4 cf. YSv (PT p. 846): tyāgo bhogaś ca śraddhā ca sārthavastusprātī tathā | raso pañcagunāh caite tāmasasya guṇān śṛṇu | cf. SSP 1.50 (Ed. p. 17): dānam bhogah śrīngāro vastugrahanam svārthasamgrahaṇam iti pañcagunām rajah | 5 cf. SSP 1.51 (Ed. p. 17): vivādah kalahah śoko bamdhoh vāñcanam iti pañcagunām tamah | cf. YSv (PT p. 846): pramodaḥ svādakalalahau vivādo bhrāntivarddhanam | vāñcanañ ca tathā śokas tāmasasya guṇā ime | 6 cf. SSP 1.52: kalanā kalpanā bhrāntil pramādo 'nartha iti pañcagunāḥ kālah | 7 cf. YSv (PT p. 846): svapnajāgratsuṣuptāni caitanyaṁ jivakā guṇāḥ | etādṛśi sati tattvam caitanyāt tad bhaved iti | SSP 1.53 (Ed. p. 18): jágrat svapnaḥ suṣuptis turyaṁ turyātītam iti pañcāvasthāguṇo jivah |

2 tad anantaram [DN<sub>1</sub>N<sub>2</sub>U<sub>2</sub>] atah param cett. **bhedāḥ** cett.] bhedā BU<sub>2</sub> **kathyante** cett.] kathyate N<sub>2</sub> **sattvam** cett.] satva N<sub>1</sub>N<sub>2</sub>U<sub>1</sub> **rajah** cett.] rajas BL raja N<sub>1</sub>N<sub>2</sub>U<sub>1</sub> **tamaḥ** cett.] tama N<sub>2</sub>U<sub>1</sub> **kālah** cett.] kāla LN<sub>2</sub>U<sub>1</sub> kā B **jīvanam** cett.] jīvanam EP 3 **tatra** cett.] tratusya B **sattvasya** cett.] sattva BEL **dayā** cett.] dayāḥ BL **dharma** cett.] dharmah EPU<sub>2</sub> **bhaktih** cett.] bhakti BLN<sub>2</sub> **ceti** cett.] om. U<sub>1</sub> 4 **rajaso** cett.] rajo U<sub>2</sub> **tyāgah** cett.] tyāga N<sub>2</sub> **bhogah** cett.] bhoga N<sub>2</sub> bheda P om. U<sub>1</sub> **svārthaḥ** cett.] svārtha BLN<sub>2</sub>U<sub>1</sub> **vastusamgrahah** cett.] vastuṇām samgrahaḥ L vastuṇā samgrahaḥ B vastusamgrahaś ceti E 5 **tamaso** cett.] tamo LN<sub>2</sub>U<sub>2</sub> **guṇāḥ** cett.] guṇāḥ U<sub>2</sub> **vivādah** cett.] vivāda N<sub>2</sub> **kalahah** EPU<sub>2</sub>] kalaham DN<sub>1</sub>N<sub>2</sub> kalaha BLU<sub>1</sub> **śokaḥ** DEPN<sub>1</sub>U<sub>2</sub>] śoka BN<sub>2</sub>U<sub>1</sub> śokaiḥ L **bandhaḥ** cett.] bandha BLU<sub>1</sub> vidha vā N<sub>2</sub> **vāñcanam** cett.] vāñcanam smṛtaṁ N<sub>2</sub> vāñcanā U<sub>1</sub> camcalām ceti U<sub>2</sub> 6 tad anam̄taran̄ α] om. cett. **kālasya** cett.] kāla° U<sub>1</sub> kāraṇasya D **kalanā** cett.] om. N<sub>2</sub> **kalpanā** cett.] kalpaḥ P kalma° E om. N<sub>2</sub> **bhrāntil** cett.] bhrānti° BU<sub>1</sub> ṣaṁbhṛānti° E om. N<sub>2</sub> **pramādaḥ** cett.] prasādaḥ EP om. N<sub>2</sub> **unmādaḥ** cett.] unmādaś ceti U<sub>2</sub> om. N<sub>2</sub> 7 **jīvasya** cett.] om. N<sub>2</sub> **guṇāḥ** cett.] guṇā D guṇaḥ U<sub>2</sub> om. N<sub>2</sub> **jāgradavasthā** DELPU<sub>2</sub>] jāgravadasthāḥ B jāgravadasthā N<sub>1</sub> jāgradavadasthā N<sub>2</sub> jāgr̄davasthā U<sub>1</sub> **suṣuptāvasthā** cett.] suṣupta° B suṣupti° L **turiyāvasthā** cett.] turiyāvayāvasthā D turiyāvasthā BLU<sub>1</sub> **turiyātīvasthā** cett.] turiyā | titāvasthā B turiyātīvasthā || kaivalyā U<sub>1</sub>

**[LI. Divisions of the Pentad of the Kula]**

Immediately afterwards, the divisions of the pentad of the *kula*<sup>2425</sup> are taught: *sattva, rajas, tamas*, time and the living 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, bond, cheating.

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

The qualities of the living soul are: the state of waking, the state of sleeping, the state of deep sleep, the state of liberation [and the] state beyond liberation<sup>26</sup>.

<sup>24</sup> According to PANDEY, 1963:594-597 the term *kula* has about twenty-two different meanings in various texts. According to MULLER-ORTEGA 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.

<sup>25</sup> The term *kulapañcaka* can be traced back to the *Ūrmikaulārṇavatantra* 2.227 and *Sarvadurgati-pariśodhanatantra* Ed. p. 224.

<sup>26</sup> See *Śārngadharapaddhati* 4491-4504.

## [LII. etādṛśam ekam jñānam]

**तदनंतरमेताद्विमेकं ज्ञानसुत्पयते । इच्छा ॥ क्रिया ॥ माया ॥ प्रकृतिः ॥ वाचा ॥**

इच्छया: पञ्चगुणाः । उन्मादः वासना ॥ वाज्ञा ॥ चित्तं ॥ चेष्टा ॥

क्रियायाः पञ्चगुणाः । स्मरणं ॥ उद्यमः ॥ उद्गेगः ॥ कार्यनिश्चयः ॥ सत्कुलाचारत्वं ॥

मायायाः पञ्चगुणाः । मदः ॥ मात्सर्यः ॥ दंभः ॥ कीर्तिः ॥ असत्यभावः ॥

प्रकृतेः पञ्चगुणाः । आशा ॥ तृष्णा ॥ स्पृहा ॥ कांक्षा ॥ मिथ्यात्वं ॥

वाचायाः पञ्चगुणाः । परा ॥ पश्यन्ती ॥ मध्यमा ॥ वैखरी ॥ मातृका ॥

**Sources:** 2 cf. SSP 1.54 (Ed. p. 18): icchā kriyā māyā prakṛtir vāg iti vyaktaśaktipañcakam | cf. YSV (PT p. 847): prakṛticchā kriyā māyā vacah pañca gunā iti | 3 cf. SSP 1.55 (Ed. p. 18): unmādo vāsanā vāñchā cintā ceṣṭeti pañcagunęcchā | cf. YSV (PT p. 847): āśātṛṣṇāsprhākāñkṣāmīthyāntam prakṛter iti | unmādo vāsanā vāñchā cekṣṭit ca gunāḥ priye | 4 cf. SSP 1.56 (Ed. p. 18): smaraṇam udyogaḥ kāryaṇ niścayah svakulācāra iti pañcagunā kriyā | cf. YSV (PT p. 847): śaraṇam satkulācāraḥ kāryaniścaya ucyate | 5 cf. SSP 1.57 (Ed. p. 18): mado mātsaryam dambhabh kṛtrimatvam asatyam iti pañcagunā māyā | 6 cf. SSP 1.58 (Ed. p. 19): āśā tṛṣṇā sprhā kāñkṣā mithyeti pañcagunā prakṛtiḥ | 7-0.0 cf. SSP 1.59 (Ed. p. 19): parā paśyantī madhyamā vaikharī mātṛketi pañcagunā vāk | iti vyaktiśaktipañcavimśatigunāḥ |

2 etādṛśam cett.] etādṛśom U<sub>2</sub> **ekam** cett.] eka EPN<sub>2</sub> **icchā** cett.] icchāyāḥ N<sub>1</sub> om. E **kriyā** cett.] om. EN<sub>1</sub> **māyā** cett.] om. E **prakṛtiḥ** cett.] prakṛti P prakṛti<sup>o</sup> U<sub>1</sub> om. E **vācā** em.] vāca α vācāḥ PB vācyāḥ L bhāvaḥ U<sub>2</sub> om. E **3 icchayāḥ** DEN<sub>1</sub>U<sub>1</sub>U<sub>2</sub>] ichāyā BLP icchayā N<sub>2</sub> **unmādaḥ** conj.] unmāny αEL unmāya P unmāyā B unmānyam U<sub>2</sub> **vāsanā** cett.] avāsanā L vāsanāḥ U<sub>2</sub> avasthā E ichā kriyā māyā prakṛti vāca ichāyāḥ pañcagunāḥ unmāny U<sub>1</sub> **vāñchā** cett.] vāñchā BLP om. U<sub>1</sub> **cittam** EL] caittam N<sub>1</sub>N<sub>2</sub> caita D krittam B vittam P om. U<sub>1</sub> **ceṣṭā** N<sub>1</sub>N<sub>2</sub>D] ceṣṭā PL ceṣṭāḥ U<sub>2</sub> ccoṣṭhā B veṣṭanam vibhramāḥ E om. U<sub>1</sub> **4 kriyāyāḥ** cett.] kriyāyā BLN<sub>2</sub> **udyamaḥ** cett.] udyama N<sub>2</sub> **udvegaḥ** DEN<sub>1</sub>U<sub>2</sub>] udvega BLPN<sub>2</sub> **kāryaniścayaḥ** cett.] kārya | niścayaḥ N<sub>1</sub> **5 māyāyāḥ** BEU<sub>2</sub>] māyāyām P māyāyā cett. **pañcagunāḥ** BEL] gunāḥ PN<sub>1</sub>N<sub>2</sub>U<sub>2</sub> gunā D **madaḥ** cett.] mada EN<sub>2</sub> **mātsaryāḥ** DN<sub>1</sub>] mātsaryam PU<sub>2</sub> mātsarya BLN<sub>2</sub> mātsaryādayaḥ E **dambhabh** cett.] ramphabha BL dambha N<sub>2</sub> **kṛtiḥ** cett.] kṛtiḥ ca DN<sub>1</sub>N<sub>2</sub> **asatyabhāvāḥ** cett.] asatyabhāvāḥ E **6 prakṛteḥ** E] prakṛter PU<sub>2</sub> prakṛte cett. **pañcagunāḥ** E] gunāḥ cett. **kāñkṣā** cett.] kāñkṣā D bhikṣā P **7 vācāyā** cett.] vācā D vācāḥ U<sub>2</sub> **pañcagunāḥ** BEL] pañcagunāḥ U<sub>2</sub> gunāḥ cett. **paśyantī** cett.] paśyanti BLN<sub>1</sub>N<sub>2</sub>U<sub>2</sub> **mātṛkā** cett.] mātṛkāḥ U<sub>2</sub>

**Notes:** 4 **kriyāyāḥ pañcagunāḥ**: The list of the five qualities of *icchā* (right after the words *ichāyāḥ pañcagunāḥ unmāny*), *kriyā*, *māyā*, *prakṛti* are omitted in U<sub>1</sub>. U<sub>1</sub> continues its evidence from the last two items of the five qualities of *vācā* onwards. These omissions will not be recorded in the *apparatus criticus*.

[LII. Such Unique Knowledge]

**Furthermore such unique knowledge is generated:** desire, action, illusion, nature, speech.<sup>27</sup>

The five qualities of desire are: madness, mental imprint, wish, thinking, activity.

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, 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, Vaikharī<sup>28</sup> [and] Mātrikā<sup>29</sup>.

<sup>27</sup>The SSP 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 a total of 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. In fact, it seems Rāmacandra clear that Rāmacandra preferred the YSv as his template in which not just *vyaktaśakti* but also no clear reference element for the five qualities is mentioned, too. Since it is certain that Rāmacandra used both texts as his sources, one can just wonder why he refrained from positing a reference element.

<sup>28</sup>Parā, Paśyantī, Madhyamā, Vaikharī 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 U<sub>2</sub> Parā is associated with the fifth *cakra* at the throat (see p.??.). Next, Paśyantī is 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 U<sub>2</sub> it is linked to the *cakra* at the navel (see p.??.). Finally, Vaikharī is the daily spoken language, characterized by comprehensible speech. Unlike the first three stages, Vaikharī is audible to others and represents the full transformation of sound from subtle to gross form. U<sub>2</sub> associates Vaikharī with the *svādhishṭānacakra* at the gender (see p.??).

<sup>29</sup>The 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, 24-28.

[LIII. karma kāmaḥ candraḥ sūryaḥ agniḥ]

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

5

[LIV. candrasya ṣoḍaśakalāḥ]

इदानीं चन्द्रस्य षोदशकलाः कथ्यन्ते । उल्लोला ॥ कल्लोलिनी ॥ उच्चलन्ती ॥ उन्मादिनी ॥ पोषयन्ती ॥  
लंपटा ॥ लहरी ॥ लोला ॥ लेलिहाना ॥ प्रसरन्ती ॥ प्रवृत्तिः ॥ स्ववन्ती ॥ प्रवाहा ॥ सौम्या ॥ प्रसन्ना ॥  
चन्द्रस्य सप्तदशी कला वर्तते । तस्या नाम निवृत्तिः साऽमृतकला कथ्यते ।

**Sources:** 2 cf. SSP 1.60 (Ed. p. 19): karmaḥ kāmaś candraḥ sūryo 'gnir iti pratyakṣakaraṇapañcakam  
3 cf. SSP 1.61 (Ed. p. 19): śubham aśubham yaśo 'pakirtir adṛṣṭaphalasādhanam iti pañcaguṇam karma  
| cf. SSP 1.62 (Ed. p. 20): ratīḥ prītiḥ kriḍā kāmanā 'turateti pañcaguṇah kāmaḥ | 7-9 cf. SSP 1.63  
(Ed. p. 20): ullolā kallolini uccalanti unmādinī taramgiṇī śośinī alampaṭā pravṛttiḥ laharī lolā lelihānā  
prasaranṭi pravāhā saumyā prasannā plavantī | evam candrasya ṣoḍaśa kalāḥ | saptadaśī kalā nivṛttiḥ | sā  
'mṛtakalā |

2 anantaram ELU<sub>2</sub>] anamptaram cett. **utpadyate** cett.] utpādyate DN<sub>1</sub>N<sub>2</sub> **karma** cett.] karmaḥ U<sub>2</sub>  
kāmaḥ cett.] kāma BLPN<sub>2</sub>U<sub>1</sub> **candraḥ** EN<sub>1</sub>U<sub>2</sub>] candra cett. **sūryaḥ** cett.] sūrya N<sub>2</sub>U<sub>1</sub> **agniḥ** EU<sub>2</sub>]  
agni N<sub>2</sub> agni U<sub>1</sub> agniḥ cett. 3 **karmāṇaḥ** cett.] karmanā BP karmanā° N<sub>2</sub> karmanāṇi L **śubhaṁ** cett.]  
śubha DU<sub>1</sub> om. E **aśubhaṁ** cett.] °aśubha° U<sub>1</sub> om. EP **yaśaḥ** cett.] yasa N<sub>2</sub> om. E **apakirtiḥ**  
cett.] apakirtti N<sub>2</sub> āvakirtih U<sub>1</sub> om. E **iṣṭaphalasādhanāṇi** cett.] om. E **kāmasya** cett.] kāmaḥsyā  
U<sub>2</sub> **ratīḥ** cett.] rati<sup>2</sup> N<sub>2</sub>U<sub>1</sub> 4 **prītiḥ** cett.] "prīti" α **kāmanā** cett.] kāmanāḥ P kāminā B kāminy  
L **anurātā** DN<sub>1</sub>] anurātā U<sub>1</sub> anurātā N<sub>2</sub> anuraktatā L anurattā P anustutā BE 7 **ṣoḍaśakalāḥ**  
cett.] ṣoḍaśa L saptadaśakalā U<sub>2</sub> **kathyante** cett.] kathyate BL vartamte || tasyānāmāni || ṣoḍaśakalā  
kathyamte || U<sub>2</sub> **ullolā** em.] halloлā DPN<sub>1</sub>N<sub>2</sub>U<sub>1</sub> halloлā U<sub>2</sub> hullātvā L dullālā B dalloлā E **kallolini**  
cett.] kallolini U<sub>1</sub> kalloli N<sub>2</sub> **uccalanti** em.] uścalini EP ucaṇplini B uchamplini L uchalani U<sub>1</sub> ucchṛlini  
U<sub>2</sub> om. DN<sub>1</sub>N<sub>2</sub> **unmādinī** cett.] unmādani U<sub>1</sub> **poṣayamṛti** EP] poṣayanti DN<sub>1</sub>N<sub>2</sub> poṣayamṛti BL  
poṣayani U<sub>1</sub> poṣayati U<sub>2</sub> 8 **laṃpaṭā** EPU<sub>1</sub>U<sub>2</sub>] lapaṇṭāḥ B lapaṭāḥ L lapaḍā DN<sub>1</sub>N<sub>2</sub> **lolā** cett.] lolāḥ U<sub>2</sub>  
lelihānā cett.] lelihānāḥ U<sub>2</sub> lelihā BL **prasaranṭi** cett.] prasaranṭi U<sub>1</sub>U<sub>2</sub> **pravṛttiḥ** cett.] pravṛtti B  
prakṛti L **sravantī** cett.] sravamṛti U<sub>2</sub> plavantī E **pravāhā** cett.] pravāhāḥ U<sub>2</sub> mavāhā BL pravamṛti śvāḥ  
U<sub>1</sub> **saumyā** cett.] saumyāḥ U<sub>2</sub> saumya U<sub>1</sub> somyā BL **prasannā** cett.] prasannāḥ U<sub>2</sub> 9 **saptadaśī**  
cett.] saptadṛśi U<sub>2</sub> saptadaśamī BE **kalā** cett.] kā U<sub>1</sub> **tasyā** cett.] tasya P tasyāḥ U<sub>2</sub> **nāma** cett.]  
nāmāni || U<sub>2</sub> **nivṛttiḥ** U<sub>1</sub>] nivṛtti BELP naivṛttiḥ N<sub>1</sub>N<sub>2</sub> naivṛttaiḥ D vṛttiḥ U<sub>2</sub> **sā'mṛtakalā** DN<sub>1</sub>N<sub>2</sub>]  
sā mṛta U<sub>1</sub> sametaḥ || kalāḥ || U<sub>2</sub> sametakalā BELP **kathyate** cett.] kathyante U<sub>2</sub>

[LIII. Karma, Kāma, Moon, Sun and Fire]

Immediately after [that], knowledge about the following things is generated: action, desire, moon, sun, and fire. The direct perception of this pentad shall be done.<sup>30</sup>

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.

[LIV. Sixteen Digits of the Moon]

Now, the sixteen digits<sup>31</sup> of the moon are taught:

1. Ullola (she who is violently moving), 2. Kallolinī (she who is surging), 3. Uccalantī (she who is springing), 4. Unmādinī (she who is intoxicating), 5. Taraṅginī (she who is waving), 6. Poṣayanti (she who is nourishing), 7. Lampatā (she who is lustful), 8. Laharī (she who is billow), 9. Lolā (she who is oscillating), 10. Lelihānā (she who is darting out), 11. Prasaratī (she who is spreading), 12. Pravṛttiḥ (she who is appearing), 13. Sravantī (she who flows), 14. Pravāhā (she who is pulling), 15. Saumyā (she who is dedicated to Soma), 16. Prasannā (she who is pleasing). 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”).

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<sup>30</sup>In contrast to the initial statements introducing the sections dealing with metaphysics and the yogic body (XLVIII-LIV) in which the topics are presented as a mere result from the accomplishment of yoga, here, the reader is suddenly instructed to perceive the pentad directly. This 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: “This is the group of qualities and *kalās* of direct perception.” (*iti pratyakṣakaraṇaṇuṇakalāsamūhah* ||). 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*, all contents of the yogic body are the objects of meditation. The meditation bestows knowledge of the body, a requirement through which the *yogi* nourishes or enlivens his own body and that of others (7.4-5). This is the condition for attaining or becoming a divine body (*divyadeha sa bhavati*, 7.5, cf. BÄUMER, 2019:44,152-153,166-167. (*nādiurṇdaiḥ samākrāntaṁ malinam vyādhībhīr vrtam | sūkṣmadhyānāmṛtenaiva pareṇaivoditena tu* ||4|| *āpyāyaṁ kurute yogī ātmāno vā parasya ca | divyadehah sa bhavati sarvavyādhivivarjitaḥ* ||5||)).

<sup>31</sup>The term *kalā* carries the primary meaning of “a part,” specifically indicating “a sixteenth part ...”

[LV. sūryasya dvādaśakalāḥ]

इदानीं सूर्यस्य द्वादशकलाः कथ्यन्ते । तापिनी ॥ ग्रासिका उग्रा ॥ आकुञ्चिनी ॥ शोषिणी ॥ प्रबोधिनी ॥  
घस्मरा ॥ आकर्षिणी ॥ तुष्टिवर्धिनी ॥ ऊमिरेखा ॥ किरणवती ॥ प्रभावती ॥ सूर्यस्य त्रयोदशी कला विद्यते ।  
तस्याः संज्ञा निजकला स्वप्रकाशा च ।

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[LVI. agnisam̄bandhinyoḥ daśakalāḥ]

इदानीमग्निसंबन्धिन्यो कथ्यन्ते । दीपिका ॥ राजिका ॥ ज्वलनी ॥ विस्फुलिङ्गिनी ॥ प्रचण्डा ॥ पाचिका ॥  
रौद्री ॥ दाहिका ॥ रागिणी ॥ शिश्वावती ॥ अग्नेरेकादशी निजकला ज्योतिः संज्ञा वर्तते ॥

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**Sources:** 2–4 cf. SSP 1.64 (Ed. p. 20): tāpinī grāśikā ugrā ākuñcīnī śoṣinī prabodhīnī smarā ākarṣinī tuṣṭivardhīnī urmirekhā kiraṇavatī prabhāvati dīpikā jvalanī visphulim̄gīnī pracaṇḍā pācikā raudrī dāhikā rāgiṇī ūrmirekhā cett. 5–8 cf. SSP 1.65 (Ed. p. 21): dīpikā rājikā jvalanī visphulim̄gīnī pracaṇḍā pācikā raudrī dāhikā rāgiṇī ūrmirekhā cett.

**2 dvādaśakalā** PU<sub>2</sub>] dvādaśakalā α BL kalāḥ E **kathyante** cett.] kathyate BLN<sub>2</sub> **tāpinī** em.] tāpanī P tāpanī BL tāpanī DEN<sub>1</sub>N<sub>2</sub>U<sub>2</sub> tāpanī U<sub>1</sub> **grāśikā** em.] grāśakā cett. grāśaka BLP **ākuñcīnī** em.] ākuñcānī α ākocānī BLP akocānī U<sub>2</sub> **śoṣinī** P] śoṣanī cett. **3 ākarṣinī** E] ākarṣayatī U<sub>2</sub> ākarṣayamtī U<sub>1</sub> ākarṣayamtī cett. **tuṣṭivardhīnī** EP] tuṣṭivardhanī BL tuṣṭi varddhānī DN<sub>1</sub>N<sub>2</sub> tuṣṭih varddhānī U<sub>2</sub> **ūrmirekhā** cett.] kūrmīreṣā E kurmmīrehkhā P ūrmī || rekha U<sub>2</sub> **kiraṇavatī** EU<sub>2</sub>] kiraṇavatī DPN<sub>1</sub>N<sub>2</sub> kiraṇavatī BL kiraṇavatī U<sub>1</sub> **prabhāvati** em.] prabhavati BE prabhūtavatī PU<sub>2</sub> prabhutavatī L prabhutavatī cett. **4 tasyāḥ** DU<sub>1</sub>] tasyā U<sub>2</sub> tasya cett. **sanjñā** α] nāma ELP namaḥ B nāmāni U<sub>2</sub> **nijakalā** cett.] nijakalām DN<sub>1</sub>N<sub>2</sub> **5 idānīṁ** cett.] idānīṁ U<sub>2</sub> **agnisam̄bandhinyo** EP] agnīsam̄bandhīnī cett. agnīsam̄bandhīnī U<sub>1</sub> **dīpikā** cett.] dīpikā U<sub>1</sub> **rājikā** em.] jārakā DN<sub>1</sub>N<sub>2</sub> jakā U<sub>1</sub> **om.** cett. **jvalanī** em.] jvälāvih U<sub>1</sub> jvälā cett. **pācikā** E] pācakā DN<sub>1</sub>N<sub>2</sub> pāvakā cett. **8 dāhikā** E] dāhakā DPN<sub>1</sub>N<sub>2</sub>U<sub>2</sub> dāhaka BLU<sub>1</sub> **rāgiṇī** em.] rāvaṇī β rāvaṇī α **agner** cett.] agne BLU<sub>1</sub> **ekādaśī** DEPU<sub>2</sub>] ekādaśī cett. **sanjñā** cett.] samjñākā DN<sub>1</sub>N<sub>2</sub> **vartate** cett.] **om.** DN<sub>1</sub>N<sub>2</sub>

[LV. Twelve Digits of the Sun]

Now, the twelve digits of the sun are taught.

1. Tāpinī (she who is heating), 2. Grāsikā (she who is seizing), 3. Ugrā (she who is fierce), 4. Ākuñcinī (she who is contracting), 5. Śośinī (she who is desiccating), 6. Prabodhinī (she who is awakening), 7. Ghasmarā (she who is voracious), 8. Ākarśinī (she who is attracting), 9. Tuṣṭivarddhinī (she who is satisfying), 10. Ūrmirekhā (she who is a row of waves), 11. Kirāṇavatī (she who is radiating), 12. Prabhāvati (she who is shining). The thirteenth digit of the sun is to be known. Her technical designation is Nijakalā (the inherent digit) and Svaprakāśā (self-luminous).

[LVI. Ten Digits Related to the Fire]

Now, the ten digits, which are related to the fire are taught.

Dīpikā (she who is kindling), Rājikā (she who is resplendent), Visphulinī (she who is sparkling), Pracanḍā (she who is furious), Pācikā (she who is cooking), Raudrī (she who is violent), Dāhakā (she who is inflaming), Rāgiṇī (she who is colouring), Śikhavatī (she who is flaming). Light is the technical designation for the eleventh inherent digit of the fire.<sup>32</sup>

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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 *amākālā* (cf. *Tantrāloka* 3.141 [Jayaratha ad 5.63-64]; *Parātrisikhāvivaraṇa* 35; *Matsyendrasaṃhitā* 25.57 (e-text provided by Csaba Kiss [08.02.2007]); *Ṣaṭcakranirūpana* 47) which exists eternally, even during the moon's darkest phase. As a result of the early association of the moon and *soma* and *amṛta* in Indian traditions (see GONDA (1965) particularly chapters II. "Soma, Amṛta and the Moon" [pp. 38-70] and IV. "The number sixteen" [pp. 115-130].) resulted in the idea that all of the moons *kalās* contain *amṛta* (cf. particularly chapter II. of the *Khecarividyā*). Those ideas were carried into Rājayoga literature like the SSP 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; *Gorakṣyogaśāstra* 9; *Gorakhbhāṇī* 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.

<sup>32</sup>Source?

## [LVII. yogasya māhātmyam]

इदानीं योगस्य माहात्म्यं कथ्यते । गुरोरनुग्रहात् ॥ शास्त्रस्य पठनात् ॥ आचारकरणात् ॥ वेदान्तरहस्य श्रवणात् ॥ ध्यानकरणात् ॥ ल्यसाधनात् ॥ उपवासकरणात् ॥ चतुरशीत्यासनसाधनात् ॥ वैराग्यस्योत्पत्तेः ॥  
 ५ वैराग्यकरणात् ॥ हठयोगस्यकरणात् ॥ इडापिङ्गल्योः पवनधारणात् ॥ महासुद्रादिदशसुद्रासाधनात् ॥ मौनकरणात् ॥ वनवासात् ॥ बहुतरक्षेत्रकरणात् ॥ बहुतरकालं यन्त्रमन्त्रादिसाधनात् ॥ तपकरणात् ॥ बहुतरार्थादानात् ॥ तीर्थसेवाकरणात् ॥ आश्रमाचारपालनात् ॥ संन्यासग्रहणात् ॥ षड्गुरुनग्रहणात् ॥ सिरोमुंडनात् ॥  
 अन्योपायकरणात् ॥ योगतत्त्वं न प्राप्यते । स तु योगो गुरुसेवया प्राप्यते ।

**Sources:** २ cf. YSV (PT p. 847): idānīm yogamāhātmyam kathyate yad bhavet tataḥ | २-४ cf. YSV (PT p. 847): guror anugrahāc chāstrapāthād ācāratas tathā | vedāntārtharahaṣyārthasarvajñānādūpāsanāt | āsanād dhāraṇād dhyānāl layaṣṭakarmasādhanāt | āsanāc caturaśītivairāgyatyāgasambhavāt | २-७ cf. SSP 5.55-5.59 (Ed. pp. 97-98): samyaksvabhāvavijñānāt kramābh्यासान na cāsanāt | na vairāgyānāna nairāsyān nāhārat prāṇadhāraṇāt ||5.55|| na mudrādhāraṇād yogān na mānakarmasāṁśrayat| na virakter vṛthyāsān na kāyaklesadhāraṇāt ||5.56|| na japaṁ na tapodhyānān na yajñāt tūrthasevanāt | na devārcanāśrayād bhakt्या nāśramānān ca pālanāt ||5.57|| na ṣaḍdarśanakeśādīdhāraṇān na ca munḍānāt | nānantopāyayatnebhyaḥ prāpyate paramāṇ padam||5.58|| ४-५ cf. YSV (PT p. 848): hathayogād varausadhyā mudrāsādhanamānatāḥ | vanavāsād bahuklesāt tathā mantrādisādhanāt | ५-७ cf. YSV (PT p. 848): bahudānatapastīrthasevanād dānaśikṣānāt | sandhyātrayagraheñātha ṣaḍadarśagrahaṇāt tathā | siromuṇḍagato nyāsād yogatattvā ca vidyate |

२ idānīm cett.] idānī B yogasya cett.] yasya U<sub>1</sub> māhātmyam cett.] māhātmaṇ BL māhātmya N<sub>2</sub> kathyate cett.] kathyante U<sub>2</sub> guror cett.] guru BL anugrahāt cett.] agrahāt L ācārakaraṇāt cett.] ācārakathanāt U<sub>2</sub> ३ dhyānakaranāt cett.] om. P layasādhanāt α om. β upavāsakaranāt cett.] om. P caturaśītyāsanasādhanāt BLPU<sub>2</sub>] caturaśītyāsane sādhanāt E caturaśīti āsanasādhanāt α vairāgyasyotpatteḥ ELN<sub>2</sub>U<sub>2</sub>] vairāgyasyotpatte B vairāgyasyotpatteḥ P vairāgyotpatteḥ N<sub>1</sub>D vairāgyotpatte U<sub>1</sub> ४ vairāgya<sup>a</sup> cett.] nairāsyā PL nairāśā<sup>b</sup> B nairāsyē E haṭha<sup>a</sup> cett.] haṭa<sup>a</sup> BLU<sub>1</sub> yogasya cett.] yoga<sup>a</sup> N<sub>1</sub>N<sub>2</sub>D idāpiṅgalayoḥ cett.] idāpiṅgalayāḥ N<sub>2</sub>U<sub>1</sub> pavanadhāraṇāt EP<sub>1</sub>] pāvanādhāraṇāt DN<sub>1</sub> pavanādhāraṇāt N<sub>2</sub> pavanādhānākaraṇāt U<sub>2</sub> pāvanāpāvadhyānākaraṇāt L om. B mahāmuḍrādidaśamudrāsādhanāt cett.] mahāmuḍrāsādhanāt U<sub>1</sub> mahāmuḍrādidaśamudrādi daśamūdrasādhanāt D ४-५ maunakaraṇāt cett.] maunakaraṇāt N<sub>2</sub> ५ vanavāsāt cett.] vane vāsāt DN<sub>1</sub>U<sub>1</sub> vane vāsāta<sup>b</sup> N<sub>2</sub> bahutarakālaṇ DP<sub>1</sub>N<sub>2</sub>] bahutarakāla<sup>a</sup> LU<sub>1</sub>U<sub>2</sub> bahukāla<sup>b</sup> BE yantramantrādisādhanāt BDEPN<sub>1</sub>N<sub>2</sub>U<sub>2</sub>] yantrayamtrādisādhanāt LU<sub>1</sub> tapa<sup>a</sup> cett.] tapaḥ EP<sub>2</sub> ५-६ bahutarārthādānāt cett.] bahutarārpaṇādānāt E bahutaraklesakaraṇāt bahutarakaraṇāt bahutatārthādānāt P ६ tīrthasevākaraṇāt DN<sub>2</sub>] tīrthasevokaraṇāt N<sub>1</sub> niyamakaraṇāt U<sub>1</sub> om. cett. āśramācārapālanāt cett.] āśramācyārapālanāt U<sub>1</sub> ṣaḍdarśanagrahaṇāt BELU<sub>1</sub>] ṣaḍdarśanagrahaṇāt cett. siromuṇḍānāt cett.] siromuṇḍānāt N<sub>2</sub> om. P ७ anyopāyakaraṇāt cett.] om. P

**Notes:** ७ sa tu yogo gurusevayā prāpyate: Sentence is omitted in P. gurusevayā prāpyate: The verses that follow are omitted in U<sub>1</sub>. This point marks the beginning of a larger gap in U<sub>1</sub>. Omissions will not be recorded. The reader will be informed once the evidence of U<sub>1</sub> resumes.

## [LVII. Majesty of Yoga]

Now, the majesty of yoga is taught. Because of grace of the teacher, because of studying the teaching, because of execution of good conduct, because of hearing the secret of Vedānta, because of execution of meditation, because of practicing dissolution, because of the execution of fasting, because of practising 84 āsanas, because of the generation of equanimity, because of executing equanimity, because of doing Hathayoga, because of holding the breath of the Idā- and Piṅgalā-channels, because of practicing the ten seals [like] the great-seal etc., because of [the observation of] silence, because of dwelling in the forest, because of the execution of many defilements?!, because of practicing Mantra and Yantra for a long time, because of austerities, because of giving up a lot of possession, because of frequenting places of pilgrimage, because of protection of the habit of the stages of life, because of undertaking renunciation, because of grasping the six philosophies, because of shaving the head, because of the execution of other means, the reality of yoga<sup>33</sup> is not attained. The [reality of] yoga is truly attained by frequenting the teacher.<sup>34</sup>

<sup>33</sup>This 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 practices associated with yoga are not capable of bringing about the reality (*tattva*) that the practitioner is striving for. There is no doubt that *gurusevā* is, in Rāmacandra's opinion, the means *par excellance* to achieve the goal of yoga. Based on this account, the original title of the work *Yogatattvabindu* could be reconstructed. For a detailed discussion of the title, see p.??.

<sup>34</sup>This specific type of presentation under the keyword *yogamāhātmyam* or *yogasya māhātmyam* is not only found in *yogatattvabindu* and its source texts, but also in many other Rājayoga texts. This 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 *Amanaska* 2.5 BIRCH: "Who, indeed, truly knows the majesty of Rājayoga? Since [both] power and liberation arise from knowledge, knowledge [should be] obtained from the guru." (*rājayogasya māhātmyam ko vā jānāti tattvataḥ | jñānāt siddhir muktir iti guror jñānam ca labhyate || 5 ||*). The proximity becomes even clearer in *Amanaska* 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 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, Dharmasāstras [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 ..."

गुरुद्वकपातपात्राणां ददानां सत्यवादिनाम् ।  
 कथनादृष्टिपातद्वा सांनिध्यादवलोकनात् ॥ LII.1 ॥

प्रसादात्सदुरोः सम्यक् प्राप्यते परमं पदं ।  
 अत एव वचः प्रोक्तं न गुरोरधिकं परं ॥ LII.2 ॥

वाङ्मात्राद्वाथ द्वकपाताद्यः करोति शर्मं क्षणात् ।  
 प्रस्फुटभ्रान्तिहृतोषं स्वच्छं वन्दे गुरुं परं ॥ LII.3 ॥

सम्यगानन्दजननः सदुरुः सोभिधीयते ।  
 निमेषार्द्धं वा तत्पादं यद्वाक्यादवलोकनात् ॥ LII.4 ॥

स्वात्मा स्थिरत्वमायाति तस्मै श्रीगुरवे नमः ।  
 नानाविकल्पविश्रान्तिं कथनात्कुरुते तु यः ।  
 सदुरुः स तु विज्ञेयो न तु विप्रियजल्पकः ॥ LII.5 ॥

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**Sources:** 1-2 cf. YSV (PT p. 848); gurupādodakam̄ śiṣṭasevinā satyavādinā | kanyāstrādidṛṣṭipātaharsaṅgatīvarttanāt | 1-2 ≈ SSP 5.60-61ab; gurudṛkpātānāt prāyo dṛḍhānām̄ satyavādinām̄ sā sthitir jāyate | kathanāc chaktipātād vā yad vā pādāvalokanāt | 3-4 ≈ YSV (PT. p. 848): prasādāt sadguroḥ samyak prāpnoti paramāṇ padam | na guror adhikām̄ tattvam̄ yat tasmāt paramāṇ padam | 3-4 ≈ SSP 5.61cd-62ab (Ed. p. 99): prasādāt svaguroḥ samyak prāpyate paramāṇ padam ||61|| ata eva śivenoktam na guror adhikām̄ na guror adhikām̄ | 5-6 ≈ SSP 5.64 (Ed. p. 100): vāñmātrād vātha dṛkpātād yaḥ karoti ca tatkṣaṇat | prasphuṭam̄ śāmbhavaṇaḥ vedhaṇam̄ svasaṁpvedyaṇ param̄ padam | 7-8 ≈ SSP 5.64cd-5.65ab (Ed. p. 100): samyag ānandajanakaḥ sadguruḥ so ‘bhīdhiyate | nimiśārdhārdhapātād vā yad vā pādāvalokanāt | 7-8 cf. YSV (PT p. 848): nimeśārddhena tasyaiva ājñāpālānato bhavet | mahā-nandaśatāpraptis̄ tasmai śrīgurave namāḥ | 9-11 ≈ SSP 5.65cd-5.66cd (Ed. pp. 100-101): svātmānam̄ sthiram̄ ādhatte tasmai śrīgurave namāḥ | nānāvikalpavīśrāntim̄ kathayā kurute tu yaḥ | sadguruḥ sa tu vijñeyo na tu mithyāvidambakah | 9-11 ≈ YSV (PT p. 848): nānāvikalpavībhāntināśāñ ca kurute tu yaḥ | sadguruḥ sa tu vijñeyo na tu vairaprakalpakah |

1 **gurudṛkpātātrāṇām̄** PN<sub>1</sub>N<sub>2</sub>U<sub>2</sub>] gurudṛkpāt patrāṇām̄ L gurudṛk | pāt | patrāṇām̄ B gurudakpātāṇām̄ U<sub>1</sub> gurudṛkpātātrāṇo D gurukṛpātāḥ pātrāṇām̄ E **dṛḍhānām̄** cett.] om. L **satyavādinām̄** cett.] satyavāridinām̄ U<sub>1</sub> 2 **kathanāt** cett.] upaya<sup>o</sup> U<sub>1</sub> **dṛṣṭipātād** cett.] visapātād B visapānād L **sāmnidhyād** PEU<sub>2</sub>] sānidhyāt B sānidhyāt DN<sub>1</sub>N<sub>2</sub> sānidhyāt U<sub>1</sub> **avalokanāt** ELPU<sub>1</sub>] dyavatrokanāt B dhyavalokanāt N<sub>1</sub>N<sub>2</sub> dhyavalokanāt U<sub>2</sub> dyavalokanāt D 3 **prasādātsadguroḥ** cett.] sadguruprasādāt E prasādāsya guroḥ P prasāt sadguroḥ B **prāpyate paramāṇ padam̄** cett.] paramāṇ padam̄ pāpyate E 4 **ata eva** cett.] ata evam E **param̄** cett.] param E 5 **vātha** cett.] bodha E **dṛkpātād** cett.] dṛkpātād B **śamaṇ** cett.] śamaṇ N<sub>2</sub> 6 **prasphuṭa<sup>o</sup>** em.] prasphata<sup>o</sup> N<sub>2</sub> prasphata<sup>o</sup> BL prasphata<sup>o</sup> N<sub>1</sub> prasphuṭa<sup>o</sup> EPU<sub>2</sub> prasphuṭa<sup>o</sup> D **“bhrānti”** cett.] **“bhāti”** BL **hṛttoṣam** EP] hatoṣam BL hatdoṣam N<sub>1</sub> haddoṣam N<sub>2</sub> hrddoṣam D ittoṣam U<sub>2</sub> **svaccham̄** cett.] tvaccham N<sub>2</sub> **vande** β] vade N<sub>1</sub> veda<sup>o</sup> N<sub>2</sub>D **gurum̄** β] karam̄ N<sub>1</sub> “karam̄ N<sub>2</sub> vedakakaram̄ D **param̄** cett.] param̄ N<sub>1</sub> 7 **jananāḥ** β] jananaṁ DN<sub>1</sub>N<sub>2</sub> 8 **nimeśārddhaṇi** cett.] nimiśārddhaṇi PN<sub>2</sub> nimeśārddha BL vā cett.] ca DN<sub>1</sub>N<sub>2</sub> **tatpādaṁ** EPU<sub>2</sub>] tatpāda BL pādaṁ vā DN<sub>1</sub>N<sub>2</sub> 9 **śrīgurave** cett.] śrīgurubho L śrīguru namo U<sub>2</sub> 10 **nānāvikalpavīśrānti** N<sub>1</sub>U<sub>2</sub>] nānāvikalpaṇ viśrānti<sup>o</sup> D nānāviplavavīśrāntih E nānāvikalpah viśrāntih P nānāvikalpavīśrānti BL nānāvikalpavīśrānti N<sub>2</sub> **kathanāt** cett.] kathanāt | B **tu yaḥ** BLPU<sub>2</sub>] tataḥ E tu sah DN<sub>1</sub>N<sub>2</sub> 11 **vijñeyo** cett.] vijñō BL **na tu** cett.] nnu BL **vipriyaljalpakah** cett.] viprāyajalākah BL vai priyajalpakah E

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

**LVII.2** ...through the favour of the good teacher, truly one attains the highest place. For this very reason, the advice is stated: There is nothing greater than the teacher.

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

**LVII.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], ...

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

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guru. (ādhārādiṣu cakreṣu suṣumnādiṣu nādiṣu | prāṇādiṣu samireṣu param tattvaṁ na tiṣṭhati || 3 || mantrayogaratāḥ ke cit ke cid dhyānavimohitāḥ | haṭhenā ke cit kliṣyanti naiva jānanti tārakam || 4 || na mīmāṃsātarkagrahagaṇitaśiddhāntapāṭhanair na vedair vedāntaiḥ smṛtiḥ abhidhānair api na ca | na cāpi cchandoviyākaraṇakavitaḥ alankṛtimayair munes tattvāvāptir nijagurumukhād eva vihitā || 5 ||). Sundaradeva's *Hathatattvakau mudī* (cf. 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. 2.1: *atha yogamāhātmyam | yāvan mudrābhayasana mama lām sampradāyānna yātaṁ yāvat pīṭhānyatha gadaharāṇyuccakairno jitāni || yāvat kumbho nijagurumukhānnopalabdho na dirghas tāvad yogo na bhavati kalau lolacittasya sūraih || 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 *Hathasaṅketacandrikā* (f. 2r-2v). In addition, the necessity of detaching the mind from attachment to sense objects, as well as the necessity of continuous yoga practice, etc., is highlighted here. The term also falls into Agasthya's *Rājayogaḥ* f.1, but without the reference to *gurusevā* or the negation of other practices. In most 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.

अत एव परमपदप्राप्त्यर्थं सद्गुरुः सर्वदा वन्ध्यः । यः पुरुषः सत्यवादी भवति । निरन्तरं गुरुसेवारतो भवति यस्य मनसि पापं न भवति । स्वाचारतः स्वानादिशीलो भवति । कापट्यं न भवति यस्य वंशपरंपरा ज्ञायते । एतादृशस्य सद्गुरोः संगतिः कर्तव्या तेन पुरुषस्य मनः शान्तिं प्राप्नोति । अथ च यस्य मनोमध्ये स्थिरआनन्दं उत्पद्यते । सो ऽपि सद्गुरुः कथयते । अथ च घटिमात्रं घटिकार्थं घटिकाचतुर्थशो वा यस्य पार्थं उपविष्टे सत्यताट्यो भावो मनोमध्ये उत्पद्यते । गत्वा वनमध्ये स्थीयते गृहं त्यज्यते सो ऽपि सद्गुरुः कथयते । कस्यापि दुःखं न दीयते प्राणिमात्रेण सह मैत्री क्रीयते कस्यापि दोषं न प्राकाश्यते सो ऽपि सद्गुरुः कथयते ।

अज्ञानकुलशीलानां यतीनां ब्रह्मचारिणाम् ।

उपदेशं न गृहीयादन्यथा नरकं द्विवं ॥ LVII.6॥

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यस्य वचसि मनसि धृते सति स्वात्मनः परमेश्वरस्यैकं भवति । एतादशो मनोमध्ये निश्चयो भवति ।

**Sources:** 9–33.1 cf. SSP 5.67 (Ed. p. 101): ata eva paramapadaprāpty arthaḥ sa sadguruḥ sadā van-danīyah | 1 cf. YSV (PT p. 848): ata eva mahesāni sadguruḥ śiva āditaḥ | satyavādī ca sacchilo gurubhakto dṛḍhavrataḥ | 2–3 cf. YSV (PT p. 848): svalpācārataratām yo dānādiśīlasamyutah | kāpatyalobhavinyāsaū mahāvāpaṇasamudbhavah | 3 cf. YSV (PT p. 848): idṛśah sadgurustasya saṅgatau yatnavān bhavet | tad eva manasah sāntim prāpnoti paramam padam |

**1 paramapadaprāpty cett.]** paramapadasya prāpty EP **sarvadā vandyah** DN<sub>1</sub>N<sub>2</sub>] sevyah sarvadā EPU<sub>2</sub> sevyasarvadā BL **nirantaram** cett.] niramtaraḥ P **gurusevā** cett.] gusevā° U<sub>2</sub> **rato** cett.] taro B tatparo E **bhavati** cett.] bhava D **pāpam** cett.] pāpa B **svācāratarataḥ** EP] svācāratarataḥ BL svācārataḥ || U<sub>2</sub> svasyācāraro DN<sub>1</sub>N<sub>2</sub> **na bhavati** EPLU<sub>2</sub>] bhavati B nāsti DN<sub>1</sub>N<sub>2</sub> **vanṣaparampāra** cett.] parāparampāra D **3 sadguroḥ** cett.] guroh U<sub>2</sub> **saṃgatiḥ** DEN<sub>1</sub>U<sub>2</sub>] samgati PN<sub>2</sub> samgati BL **karttavyā** β] kattavyāḥ DN<sub>1</sub> karttavyāḥ N<sub>2</sub> **tena** E] *om.* cett. **manah** cett.] mano U<sub>2</sub> **sāntim** cett.] sānti BL **yasya** cett.] *om.* U<sub>2</sub> **4 sthira** DEN<sub>1</sub>N<sub>2</sub>] sīraḥ BL sira P sthīrā° N<sub>2</sub> ca cett.] *om.* U<sub>2</sub> **ghaṭimatrāṇi** em.] ghaṭimatrā° N<sub>2</sub> ghaṭīmātrāṇi mātrāṇi D ghaṭī....mo N<sub>1</sub> *om.* cett. **ghaṭikārdhaṁ** BLPN<sub>1</sub>D] “ghaṭīkārddhām N<sub>2</sub> ghaṭīkā U<sub>2</sub> **ghaṭikā**° LN<sub>2</sub>U<sub>2</sub>] ghaṭīkāyāḥ N<sub>1</sub>D ghaṭīkā° BP **caturthāṁśo** BPLU<sub>2</sub>] caturtho daṁśo N<sub>1</sub> caturtho daṁśo N<sub>2</sub> caturtho amśo D **5 satyatādrśo** cett.] satyatādrśo DLN<sub>1</sub> **bhāvo** cett.] .... N<sub>2</sub> **uptpadyate** cett.] uppapadyate BL **5–6 so** ‘pi **sadguruḥ** kathyate cett.] *om.* DN<sub>1</sub>N<sub>2</sub> **6 prāṇimātreṇa** cett.] prāṇimātre U<sub>2</sub> **kriyate** cett.] yate N<sub>2</sub> **doṣam** EN<sub>2</sub>] doṣo PLN<sub>1</sub>DU<sub>2</sub> doṣau B **prākāśyate** cett.] prākāśate BL kathayati E **so** β] yena so DN<sub>1</sub>N<sub>2</sub> **9 upadeśāṇi** cett.] upadeśo PU<sub>2</sub> gr̄hīhiyād EPL] gr̄hītyāsthā | B gr̄hīyāt cett. **anyathā** cett.] yadānyathā B **narakam** cett.] na narakam B **dhruvāṇi** cett.] dhruvam EP **11 vacasi** cett.] cavi U<sub>2</sub> **manasi** cett.] *om.* U<sub>2</sub> **sati** cett.] sati | DN<sub>1</sub>N<sub>2</sub> **parameśvarasyaikyam** EPN<sub>1</sub>DU<sub>2</sub>] parameśvarasyaikyam N<sub>2</sub> parameśvarasakyam BL

**Notes:** 4–6 atha ca ...so ‘pi **sadguruḥ** kathyate: E omits the three sentences.

Hence, the true teacher is always is to be frequented in order to attain the highest place. That person becomes a speaker of truth. Uninterrupted delight for frequenting the teacher arises [for someone] in whose mind evil does not arise. Being someone who is devoted to good habits, habits such as ceremonial bathing etc. arise. Deceit does not arise [for him] whose noble lineage is recognized.<sup>35</sup>

One shall associate with such a true teacher. The mind of such a person attains peace. Furthermore, he in whose mind steady bliss arises 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*<sup>36</sup>, half a *ghatikā*<sup>37</sup>, of a quarter [of a *ghatikā*]. One who has left the house and has gone into the forest in order 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.

**LVII.6** One should not accept teachings from ascetic celibates, from those of unknown lineage and character; otherwise, it would lead to a certain path of hell.<sup>38</sup> For one who is steadfast in mind and speech<sup>39</sup> there arises unity of the supreme deity and the own self. Such certainty arises within the mind.

<sup>35</sup>In the light of the hypothesis of Rāmacandra addressing an audience of *kṣatriyas* I translate *vamśa* here as "noble lineage".

<sup>36</sup>One *ghatikā* equals 1/60 of a day (cf. SIRCAR, 1966: 114). 1/60 of a day corresponds to 24 minutes. A day has a total of 1440 minutes (24 hours x 60 minutes), so 1/60 of a day corresponds to 24 minutes.

<sup>37</sup>12 minutes.

<sup>38</sup>I was not able to allocate a source for this verse. Because of that one has to consider the possibility that this verse is possibly authorial and belonging to Rāmcandra's agenda. Be it as it may, this verse pooves that this text is anti-ascetic, anti-celibate and very likely alludes to the profanity of Rāmacandra's audience.

<sup>39</sup>Allusion to the possibiliy that Rāmancandra taught his audience mind-control via Yoga and Sanskrit?

तं सद्गुरुं जानीयात् । विकल्प एतादृशो यथा समुद्रमध्ये महत्तरकल्लोलाडम्बरः प्रपञ्चवासना एतादृशी यथोदकमध्ये महत्तरज्ञाः । तादृशात् संसारार्णवा यो नावा परं पारं प्रापयति । स सद्गुरुः कथयते । यस्य पुरुषस्य मनो उखण्डे परमपदे लीनं भवति । यः पुरुषः स्वीयं कूलं त्रिविधात्तापान्निवर्त्य परमसुक्तिपदे रक्षति । एतादृशं पुरुषं श्रवणादर्शनात्समग्रविद्मा नश्यन्ति । दिने दिने कल्याणं भवति निष्कलङ्घा बुद्धिरु  
5 त्पद्यते ।

### [LVIII. *yogaśāstrarahasyam*]

इदं योगशास्त्ररहस्यं समग्रशास्त्रमध्ये । यस्य मनो यथान्वकारस्य मध्ये दीपस्य तेजः प्रविशति । तथा शास्त्रमध्ये तस्य मनः प्रविशति । यस्य राज्ञो मनोमध्ये कपटं नास्ति । यस्मिन्दृष्टे देशकस्य त्रासो न भवति । यस्य मनः शुद्धं भवति । यस्य पृथिव्यां कीर्तिर्भवति । यस्य मनोमध्ये सत्पुरुषवचनविश्वासो भवति । यो राजा सदानन्दपूर्णो भवति । यस्य पार्श्वं प्रत्यक्षमनेकं मनोहारिवस्तूनि भवन्ति । एतादृशस्य राज्ञोऽग्रे योगरहस्यं कर्तव्यं ।

**1** jāniyāt cett.] vijāniyāt E etādṛśo cett.] etādṛśām N<sub>2</sub> mahattara<sup>o</sup> cett.] mihattara D mahattaraप E °dambarāḥ cett.] °dambara<sup>o</sup> BL °dambarām EPU<sub>2</sub> prapañca<sup>o</sup> cett.] prapaca U<sub>2</sub> etādṛśī cett.] tādṛśī E **2** mahattaraṅgāḥ E] mahattari U<sub>2</sub> mahattarati cett. tādṛśāt cett.] tādṛśasya E saṃsārārṇava PLU<sub>2</sub>] saṃsārārṇavavād B saṃsārāt arṇavād DN<sub>1</sub>N<sub>2</sub> yo cett.] yau BL yaḥ E nāvā BLPDU<sub>2</sub>] nāvaram N<sub>1</sub>N<sub>2</sub> svākyaṇavā E param pāraṇ E] pāraṇ pāraṇ U<sub>2</sub> param BLPD om. N<sub>1</sub>N<sub>2</sub> sa cett.] om. D **3** mano cett.] manah BL 'khaṇḍe cett.] akhaṇḍe BL paramapade E] parapada<sup>o</sup> DN<sub>1</sub> paramada<sup>o</sup> N<sub>2</sub> parapade U<sub>2</sub> līnaṁ cett.] °līna N<sub>1</sub> 'lita N<sub>2</sub> bhavati cett.] bhavati B puruṣah cett.] puruṣa N<sub>2</sub>U<sub>2</sub> svīyam kūlam cett.] svikulam B svakulam E trividhāt EDPN<sub>1</sub>N<sub>2</sub>] trividhat LU<sub>2</sub> trividham | B tāpān cett.] āpān LU<sub>2</sub> paramamuktipade PDN<sub>1</sub>] parama muktipade E paramamamuktipade N<sub>2</sub> paramukti-pade BL paramamuktipakṣe U<sub>2</sub> **4** etādṛśām cett.] etādṛśa DU<sub>2</sub> etādṛśā | N<sub>1</sub> etādṛśā BLP etādṛśasya E puruṣam α] puruṣasya β śravaṇād cett.] śravaṇāt BL śravaṇāt || U<sub>2</sub> śravaṇā P darśanāt cett.] darśanāt | B vighnā cett.] viśvā ca vaśām U<sub>1</sub> naśyanti cett.] na naśyamti L na naśyamti B bhavati U<sub>1</sub> dine dine cett.] dine U<sub>1</sub> kalyāṇam cett.] kalyāṇām U<sub>1</sub> bhavati cett.] bhavatir U<sub>1</sub> niṣkalaṅkā cett.] niṣkalam N<sub>1</sub>N<sub>2</sub> niṣkalamko U<sub>2</sub> **7** yogaśāstrarahasyam BLN<sub>1</sub>U<sub>2</sub>] yogaśāstrarahasya DN<sub>2</sub> yogaśāstresu rahasyam U<sub>1</sub> yogaśāstrasya rahasyam EP yasya cett.] om. U<sub>2</sub> mano em.] manah EPU<sub>1</sub>U<sub>2</sub> mana cett. om. N<sub>2</sub> yathāndhakārasya cett.] yathāndhakāras N<sub>1</sub> yathāndhakāra<sup>o</sup> D om. N<sub>2</sub> madhye cett.] om. N<sub>2</sub> dīpasya cett.] dīpa<sup>o</sup> E om. N<sub>2</sub> tejāḥ cett.] om. N<sub>2</sub> praviśati DEPN<sub>1</sub>] praviśiyati BLU<sub>1</sub> viprāśati U<sub>2</sub> om. N<sub>2</sub> tathā cett.] yathā U<sub>2</sub> om. N<sub>2</sub> **8** sāstramadhye cett.] om. BLN<sub>2</sub>U<sub>1</sub> tasya manah DN<sub>1</sub>N<sub>2</sub>] manah P mano EU<sub>2</sub> om. BLU<sub>1</sub> praviśati cett.] om. BLU<sub>1</sub> yasya cett.] om. U<sub>1</sub> manomadhye cett.] madhye manasi BL madhye E kapāṭam cett.] kalaho E yasmin cett.] yasmim BLN<sub>1</sub>DU<sub>1</sub> deśakasya cett.] darsakasya U<sub>1</sub> deśika<sup>o</sup> E **9** yasya U<sub>1</sub>] tasya cett. yasya cett.] om. U<sub>1</sub> pṛthivyām PL] pṛthivyām BEU<sub>2</sub> pṛthivī DN<sub>1</sub>N<sub>2</sub> pṛthivī U<sub>1</sub> kirtir cett.] vītir E kirti U<sub>1</sub> kitir U<sub>2</sub> satpuruṣavacanaviśvāso cett.] satpuruṣavacanah viśvāso N<sub>2</sub> satpuruṣasya vaco viśvāso E vacanaviśvabhyāśo U<sub>1</sub> **10** sadānandapūrṇo cett.] sadānandarūpo E sānamdapūrṇo L anekām cett.] aneka<sup>o</sup> BLE manohārivastūni E] manohārivastu cett. bhavanti em.] tiṣṭhamti E bhavati cett. **11** rājño cett.] rājña E 'gre α] ye BPU<sub>2</sub> yad L idam E yogarahaśyam cett.] thogarahaśyam B karttavyam N<sub>1</sub>N<sub>2</sub>U<sub>1</sub>] karttavya D kathamīyam EP kathanyīyam BL kathyate U<sub>2</sub>

Notes: **1-11** tam sadgurum jāniyāt ...yogarahaśyam karttavyam: Passage possibly authorial.  
**4** etādṛśām ...naśyanti: U<sub>1</sub> resumes from this sentence onwards.

One should know this true teacher. The changing thought is like the roar of waves within the ocean. The manifold mental imprints are like the ripples in the water. He who causes to navigate the boat from such an ocean of *samsāra* to the other shore is called a true teacher. 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 misery<sup>40</sup> protects the own noble lineage<sup>41</sup>. Because of hearing [or] because of seeing about such a person, all obstacles are destroyed. Day by day, prosperity arises. A flawless intellect arises.

[LVIII. Secret Teaching of the Scriptures of Yoga]

This is the secret teaching of the scriptures of Yoga in all of the scriptures.<sup>42</sup> Just as the light of a lamp enters into the midst of darkness, similarly, his mind enters into the teaching. For such a king, deceit does not exist. [For him], in whose sight fear of the teacher<sup>43</sup> does not arise; [for him] whose mind is pure; [for him] whose fame arises on earth; [for him] in whose mind, there is trust in the words of exquisite individuals; [for him] who is a king always filled with bliss; by whose side numerous enchanting objects arise immediately front of his eyes; the secret teaching of Yoga is the first [and foremost thing] of such a king that has to be accomplished.

<sup>40</sup>The threefold misery consists of 1. *adhyātmika* (“internal”) refers to any physical and mental misery caused by diseases; 2. *adhibhautika* (“external”) refers to any misery caused by external living beings or objects; and *adhidaivika* refers to any misery caused by the gods or comes from heaven like cold, heat, storm, draught etc. For a more detailed account cf. *Sāṅkhya-kārikā* 1 and particularly the respective explanations provided in the *bhāṣya* of Gaudapāda for the first *kārikā*.

<sup>41</sup>In Sanskrit literature it is usually the king who protects the own lineage, cf. *Rāmāyaṇa* 3.36.26; *Mahābhārata* 7.11.10.

<sup>42</sup>The YSV introduces a section with “*idam yogasāstrarahasyañ ...*” but Rāmacandra’s version of the *yogaśāstrarahasyam* differs drastically and is likely to be authorial. This is why it this passage is not presented in the source of the apparatus. The YSV (Ed. p. 847) reads: *idam yogarahasyañ ca na vācyam mūrkhasannidhau || yogadeśas tu tatraiva || utpātarahite deśe kantakādivarjite | abhyasyate sadā yogah samāḥ syāt sukhaduḥkhayoh | surājanī samāśritya karttavyo nirupadrave | deśe tu sarvaśasyādhye lobhamohavivarjite | stutirnindā na karttavyā sādhunā satyavādinā || yogānadhipatīnamāha tatraiva || manomadhye dayā nāsti sadā yaḥ kalahapriyah | svakāryalobhane śilo gurukāryaparānmukhaḥ | etasmāi ca na dātavyam vaktavyam tasya sannidhau |*. The rest of the YSV’s section on the *yogaśāstra* is then again reflected from verse LVIII.2 onwards.

<sup>43</sup>The topic of fearing the teacher to my knowledge does not appear in other yoga literature and is unique to the *Yogatattvabindu*.

न स्वेहाच्चभयाल्लोभाच्चमोहाच्चधानाद्वलात् ।  
न मैत्रीभावाच्च दासाच्चसौंदर्याच्च सेवनात् ॥ LVIII.1 ॥

सामान्यादग्रे योगो न कथनीयः । यः परनिन्दा रतो भवति । दूराचारो भवति । ब्रातुमित्रस्य च योग्यं वस्तु  
5 न ददाति । यो सर्वं वदति । यो योगिनां मनोमध्ये निन्दां करति । यस्य मनोमध्ये दया न भवति । यः  
कलहपियो भवति । स्वकार्यकरणे सावधानो भवति । गुरोः कार्यकारणे इनादृतो भवति । एतादशस्याग्रे  
न योगः क्रियते न पठयते ।

शृण्वन्नीतिदिकान् ॥ शब्दान्पश्यन्त्रूपं मनोहरं ॥ जिग्रगन्यान्तुरभीस्पृशर्शमृदुप्रियं ॥ स्वादान्मनोरमान्यादन्त्रा  
स्पन्देशान्मनोरमान् ॥

**Sources:** 5 cf. YSV (PT p. 847): stutir nindā na karttavyā sādhunā satyavādinā || yogānadhihikārinam  
āha tatraiva || 5–6 cf. YSV (PT p. 847): manomadhye dayā nāsti sadā yaḥ kalahapriyah | 6–7 cf. YSV  
(PT p. 847): svakāryalobhane śilo gurukāryaparāñmukhah | etasmā ca na dātavyaṇi vaktavyaṇi tasya  
sannidhau |

1 na cett.] ni BL **snehān** EPU<sub>2</sub>] śnehān cett. na EPU<sub>2</sub>] nā BL a DN<sub>1</sub>N<sub>2</sub> **bhayāl** cett.] bhayān EU<sub>1</sub>  
lobhān BDLU<sub>1</sub>] obhān N<sub>1</sub>N<sub>2</sub> lno P lon U<sub>2</sub> na cett.] om. P **mohān** cett.] om. P na cett.] om.  
P **dhānā** cett.] na dhanād L om. P **balāt** cett.] balāta B om. P 2 na cett.] om. P **maitribhāvān**  
cett.] maitribhāva N<sub>2</sub> maitrī D bhāvān P na N<sub>1</sub>U<sub>1</sub>] no BLPU<sub>2</sub> nau E nā N<sub>2</sub> om. D dāsān N<sub>1</sub>U<sub>1</sub>]  
dānān P dāryān E dānāt BL dānān N<sub>2</sub>U<sub>2</sub> om. D na cett.] om. D **saumḍaryān** cett.] saudaryān PN<sub>2</sub>  
saumdayan L om. D na cett.] ni L om. D **sevanāt** cett.] sevatā U<sub>1</sub> 4 **sāmānyādagre** PN<sub>1</sub>N<sub>2</sub>U<sub>2</sub>]  
sāmānyāgare BELU<sub>1</sub> **kathaniyah** EPN<sub>1</sub>U<sub>1</sub>U<sub>2</sub>] kathaniyam B kathaniyam L kanīyah N<sub>2</sub> yaḥ cett.] om.  
U<sub>1</sub> **paranindā** cett.] paranimḍām BLU<sub>1</sub> **rato** cett.] om. BL **bhavati** cett.] karoti BL **dūrācāro**  
**bhavati** cett.] om. BL **bhrātūr** PU<sub>2</sub>] bhrātū° N<sub>1</sub>N<sub>2</sub> bhrātṛ U<sub>1</sub> dur° BE **mitrasya** cett.] mitram  
U<sub>1</sub> maitrānyasya BE ca **yogyām** N<sub>2</sub>U<sub>1</sub>] ca yogyām ca N<sub>1</sub> yogyām PU<sub>2</sub> om. BE 5 yo PU<sub>2</sub>] so  
N<sub>1</sub>N<sub>2</sub>U<sub>1</sub> ya E **satyām** cett.] asatyām E **yo** EP] om. cett. **yoginām** cett.] yoginā N<sub>1</sub>N<sub>2</sub> yoga°  
E **manomadhye** cett.] om. E **nindām** cett.] ni° U<sub>1</sub> yaḥ EN<sub>1</sub>U<sub>1</sub>] yasya BLPU<sub>2</sub> 6 **kalahapriyo**  
EPN<sub>1</sub>U<sub>1</sub>] kalahaḥ priyo BL kalahaḥ priyo U<sub>2</sub> **bhavati** cett.] na bhavati BL **svakāryakaraṇe** EPU<sub>1</sub>U<sub>2</sub>]  
svakāryākaraṇe LN<sub>1</sub> svakāryākaraṇe B svakāryākaraṇā N<sub>2</sub> **guroḥ** cett.] guro BN<sub>2</sub>U<sub>2</sub> **kāryakāraṇe**  
em.] kāryakarape cett. kārye karane B **nādṛptō** PU<sub>2</sub>] ādaro na N<sub>1</sub>N<sub>2</sub>U<sub>1</sub> anādarano B anadare no L  
na dattacitto E **etādṛśāyāgre** cett.] etādṛśāyasya agre U<sub>1</sub> 7 **yogaḥ** cett.] om. N<sub>1</sub>N<sub>2</sub>U<sub>1</sub> **pāthyate**  
EPU<sub>1</sub>U<sub>2</sub>] padyamṛte N<sub>1</sub>N<sub>2</sub> pāthayate BL 8 **śṛṇvan** N<sub>1</sub>LU<sub>1</sub>] śūśvana N<sub>2</sub> śṛṇvan cett. **gitādikān** cett.]  
prītādikān E **śabdān** cett.] śabdāt | N<sub>2</sub> **paṣyan** cett.] paṣyat U<sub>1</sub> **jighran** cett.] jāgrat E jighram U<sub>1</sub>  
**gandhān** N<sub>1</sub>N<sub>2</sub>] gaṁḍhānś ca P nāṁḍhaś ca U<sub>1</sub> agachan BP spr̄śan gaṁḍhan U<sub>2</sub> om. E **surabhin**  
U<sub>1</sub>U<sub>2</sub>] sphuran E surabhin PL sphurabhi B śūśrabhin N<sub>1</sub>N<sub>2</sub> **spṛśān** β spr̄śyanasya N<sub>1</sub> spr̄śyanasyam  
N<sub>2</sub> om. U<sub>1</sub> **sparsām** PU<sub>1</sub>U<sub>2</sub>] sparsā° E om. cett. **mr̄dupriyām** cett.] śarmṛdupriyām N<sub>2</sub> mr̄du  
|| priyām U<sub>2</sub> **manorāmān** cett.] manorathān BL manomān N<sub>1</sub>N<sub>2</sub> **khādan** cett.] khādavan BL  
khādaṇṭā° U<sub>1</sub> svādān N<sub>1</sub> om. EN<sub>2</sub> 8–9 **bhrāmyan** cett.] bhrāman BL bhrāmyena N<sub>1</sub> bhrāmya na N<sub>2</sub>  
9 **deśān** cett.] tvesāmṛtā U<sub>1</sub>

**Notes:** 2 **maitrī** ...: A lengthy omission starts in D after the word *maitrī*. The single omissions will not be recorded in the critical apparatus. The reader will be informed once the evidence of D resumes.  
5 **bhrātūr** ...na dadāti: Sentence omitted in L. yo 'satyām...nindān karoti: Both sentences omitted in B and L. yasya kalaha...bhavati: Sentence omitted in D and N<sub>2</sub>.

**LVIII.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, ...

...shall yoga be taught in front of everyone. He, who loves to blame others; who loves to criticise others; who is behaving badly; 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.<sup>44</sup>

While hearing the sound of music etc., while seeing heart pounding forms; while smelling fragrant scent, while touching lovely and soft touch, while eating food that pleases the mind, while travelling to beautiful places, ...

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<sup>44</sup>This passage reads like an educational measure that teaches proper social behaviour for a precocious youth. Yogatexts for an adult audience would not advise good behaviour like being brave or sharing things with friends, and 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 be superfluous and self-evident and would not be mentioned. These statements start to make sense if one would assume a young audience (more precisely, given the numerous allusions to the audience's material wealth, probably 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 grammatical simplicity of Sanskrit is a strong indicator that this text addresses young princes in their education.

भक्षमाणः सुमधुरं रममाणः स्वलिलया ।  
भावाभावविनिर्मुक्तः सर्वग्राहविवर्जितः ॥ LVIII.2॥

सदानन्दमयो योगी सदाभ्यासी सदा भवेत् ।  
विरुद्धे दुःखदेशे च विरूपे इतिभयानके ॥ LVIII.3॥

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

सर्वदैव सदाभ्यासः समः स्यात्सुखदुःखयोः ।  
एवं भूतस्य कर्मणि संकल्परहितानि च ॥ LVIII.5॥

गच्छन्नृणां च संस्पर्शात्पापं कुर्वन् न लिप्यते ।  
उत्पन्नतत्त्वबोधस्य उदासीनस्य सर्वदा ॥ LVIII.6॥

5

10

**Sources:** 1–2 cf. YSV (PT p. 847): nañubhayatra sambadhyate na vaktavyamityarthaḥ | yogādhikāriṇo’pi tatraiva || bhāvābhāvavinirmuktah sarvagrahavivarjitaḥ | 3 cf. YSV (PT p. 847): sadānandamayo yogī sadābhyaśi sadā bhavet | viruddhe duḥkhadeśe ca virūpe ’tibhayānake | 7–8 ≈ YSV (PT p. 847): etad anītaśasparśe nyūnādhike balādhike | evam bhūtasya karmāṇi saṅkalparahitāni ca | 7–8 ≈ YSV (PT p. 847): utpātarahite deśe kaṇṭakādīvivarjite | abhyasyate sadā yogāḥ samaḥ syāt sulkaduḥkhayoh | 9–10 ≈ YSV (PT p. 847): evam gacchan svapan paśyān pāpapuṇyairna lipyate | utpannatattvabodhah syāt sadā śilasya sarvadā | 9–10 ≈ Amanaska 2.36: utpannatattvabodhasya hy udāśinasya sarvadā | sadābhyaśarasatasaitan naikatraty upayujyate ||

1 **bhakṣamāṇah** L] bhakṣamāṇa B bhāṣamāṇah EPU<sub>2</sub> bhāṣamāṇasya N<sub>1</sub>N<sub>2</sub>U<sub>1</sub> **sumadhuram** PU<sub>2</sub>] samaghura<sup>a</sup> B samadhura<sup>a</sup> L madhuram N<sub>1</sub>N<sub>2</sub>U<sub>1</sub> om. E **ramamāṇah** EPU<sub>1</sub>U<sub>2</sub>] rasamāṇaḥ N<sub>1</sub>N<sub>2</sub> “ramamāṇam” L “ramāṇaḥ B 2 **bhāvābhāvavinirmuktaḥ** cett.] bhāvābhāvavinirmukto E bhāvāvinir muktaḥ BL 3 **sadānandamayo** cett.] sadāmaya BL yogī cett.] yoyogī L **sadābhyaśi** cett.] sadābhyaśo U<sub>1</sub> 4 **viruddhe** BLN<sub>1</sub>N<sub>2</sub>U<sub>1</sub>] viruddha<sup>a</sup> EP **duḥkhadeśe** ca em.] duḥkhadeśe EPN<sub>1</sub>N<sub>2</sub>U<sub>1</sub> duḥkhadeśe B duḥkhadeśe L **virūpe** EPN<sub>2</sub>] śovirūpe BLN<sub>1</sub> vivarūpe U<sub>1</sub> ’tibhayānake EPN<sub>1</sub>N<sub>2</sub>] bhayānake BLU<sub>1</sub> 5 **iṣṭādyaniṣṭasamsparśe** cett.] iṣṭādhanīṣṭam samsparśe PN<sub>2</sub> rase cett.] om. N<sub>2</sub> **lavaṇādike** cett.] lavaṇādiko N<sub>2</sub> 6 **pūtyādāv** LN<sub>1</sub>N<sub>2</sub>] pratyādāv BEP pūjādāv U<sub>1</sub> **gandhe** cett.] gaṇḍham N<sub>2</sub> **kaṁtakoṣmādīvarjjite** N<sub>1</sub>] kaṇṭakesmādīvarjjite N<sub>2</sub> kamkoṣnādīvivarjayet E kaṁtakosyādīvivarjjite P kaṭakoṣmādīvarji B kaṭakoṣmādīvarji L kumṭakoṣmādīvarjjite U<sub>1</sub> 7 **sarvadaiva** EPN<sub>2</sub>] sarvadeva BLN<sub>1</sub> sarvadaivam U<sub>2</sub> **sadābhyaśah** EPU<sub>2</sub>] sadābhyaśah BLN<sub>1</sub>N<sub>2</sub>U<sub>1</sub> **samaḥ** cett.] sama N<sub>1</sub>U<sub>1</sub> mana N<sub>2</sub> **syāt** cett.] sya | t L syā U<sub>1</sub> 8 **bhūtasya** N<sub>2</sub>] bhūta U<sub>1</sub> yogasya cett. 9 **gacchan** cett.] gacha U<sub>1</sub> **samsparsāt** cett.] samsparsot BN<sub>1</sub> **pāpam** cett.] pāpāḥ P tapaḥ E 10 **udāśinasya** cett.] hy udāśinasya E

**Notes:** 3 **sadānandamayo yogī ...’tibhayānake:** The serse is omitted in U<sub>2</sub>. 5 **iṣṭādyaniṣṭasamsparśe ...kaṇṭakoṣmādīvarjane:** The verse is omitted in U<sub>2</sub>.

**LVIII.2** While he consumes extremely lovely things<sup>45</sup> and delights in his own play, he is one who is liberated from both being and non-being, and free from all attachments.

**LVIII.3** The Yогin that is made of permanent bliss, is always engaged in practice, [even] in land which is hostile and uncomfortable, ugly and extremely terrible ...

**LVIII.4** ...in desireable and undesireable contact in tastes like salty etc., evil smells, thorns, etc. [and in] renunciation.

**LVIII.5** He who is always truly in permanent practice shall be equanimous towards happiness and suffering.<sup>46</sup> In this way the actions of the great yogin (*bhūtasya*) are free from desire.

**LVIII.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.

<sup>45</sup>The effectiveness of the yoga taught in Rāmacandra's text is emphasized repeatedly and exclusively for an expressly wealthy lifestyle. Other possible realities of life without musical performances, spectacles with stunning women, material wealth, exquisite food and pleasant smells are virtually ignored, so it would be absurd to assume that this text was not tailor-made for people with precisely this lifestyle.

<sup>46</sup>The main matter of Rājayoga for Rāmacandra appears to be the permanent cultivation of equanimity even in extreme situations of joy or suffering.

तदा दृष्टिविशेषः स्याद् विविधान्यासनानि च ।  
अन्तःकरणजा भवा योगिनो नोपयोगिनः ॥ LVIII.7 ॥

सर्वदासहजस्तस्य निष्कलाभ्यात्मवेदिनः ।  
यत्प्रत्यलनिष्पाद्यं तत्त्वस्वमकारणं ॥ LVIII.8 ॥

- 5 विलासिनीनां मनोहारिगीतश्वरणात् ॥ अतिसुन्दरकामिनीनां रूपदर्शनात् ॥ कस्तूरीकर्पूरगन्धयो ग्रहणात् ॥  
शीतलकारी अतिकोमलपरवस्तुनः स्पर्शकारणात् ॥ अतिमायुर्य चित्ते करोति ।  
तादृशः स्वादनात् ॥  
अनेकदेशानां साध्वासाधुस्थानदर्शनात् ॥ मैत्रेण सह कोमलवचनात् ॥ शत्रुणा सह काठिन्य वचनात् ॥  
यस्य मनसि हर्षो वा द्वेषो न भवति । स पुरुष ईश्वरोपदेशको ज्ञेयः । स्वलीलया स्वदति चलति च  
10 भावाभावयोश्चित्तमुदासीनं भवति । कस्यांचिद्रात्मां हठं न करोति । यस्य मनः सहजानन्दे मग्नं भवति ।

**Sources:** 1–2 ≈ YSv (PT p. 847): pare dr̄ṣṭivilam na syād vividhāni mṛtāni ca | antahkaranam etasya yogino niṣkriyam [niṣkalā?] tu sa | 1–2 ≈ Amanaska 2.37: tadā dr̄ṣṭiviśeṣā ca vividhāny āsanāni ca | antahkaranabhbāvāś ca yogino nopayoginah || 3–4 ≈ YSv (PT p. 847): sarvadā sahajas tasya niṣkalādhāytavādinah | yadā prayatnaniṣpādyam grāhyam sarvam akāraṇam |

1 dr̄ṣṭiviśeṣah EN<sub>1</sub>N<sub>2</sub>U<sub>2</sub>] dr̄ṣṭiviśeṣa BLP dr̄ṣṭir višeṣa U<sub>1</sub> vividhāny EN<sub>2</sub>U<sub>2</sub>] vidhāny cett. 2 antahkaranajā cett.] am̄taḥkaraṇayo U<sub>1</sub> nopayoginah cett.] no pi yoginah LU<sub>2</sub> 3 sarvadā cett.] sarvadya BL sarva<sup>o</sup> E sahajas tasya em.] sahajasthaya LPN<sub>1</sub>N<sub>2</sub>U<sub>2</sub> sahajasya B mahajarasya U<sub>1</sub> rājapadasthasya E niṣkalādhāytavedinah EPU<sub>2</sub>] niṣkalādhāytavedinā BLU<sub>1</sub> niṣkalādhāytavedinedina N<sub>1</sub>N<sub>2</sub> 4 prayatnaniṣpādyam N<sub>1</sub>N<sub>2</sub>U<sub>2</sub>] apayatra niṣyayim U<sub>1</sub> prayatnanihpādyam BL prayatnanihpārdham P prayatnanihpāyam E tattatsarvam EPN<sub>1</sub>N<sub>2</sub>] tat sarvam BU<sub>1</sub>U<sub>2</sub> tat sarvem L kāraṇām EPU<sub>1</sub>] akāraṇāt B ikāraṇāt L na kāraṇam N<sub>2</sub> kāraṇa U<sub>2</sub> 5 manohārigitāśravaṇāt N<sub>1</sub>N<sub>2</sub>U<sub>1</sub>] manohārigānaśravaṇāt β atisundarakāmininām N<sub>1</sub>N<sub>2</sub>U<sub>1</sub>U<sub>2</sub>] atisaumḍaryakāmininām E atisundarām kāmininām P atisaumḍarakāmininām B atisaumḍarakāmininām L kastūri<sup>o</sup> cett.] kastūri<sup>o</sup> U<sub>1</sub> karpūragandhayo L] karpūrayor gamdhā<sup>o</sup> BEP karpūragamdhayā<sup>o</sup> gamdhā<sup>o</sup> N<sub>1</sub> karpūragandha<sup>o</sup> N<sub>2</sub> karpure gamdhā<sup>o</sup> U<sub>1</sub> karpūrayo gamdhā<sup>o</sup> U<sub>2</sub> 6 śitalakāri N<sub>1</sub>N<sub>2</sub>] sīlakāri U<sub>1</sub> śaityakāri cett. atikomala paravastunah N<sub>1</sub>N<sub>2</sub>U<sub>1</sub>] komalavastunah cett. sparśakārapāt cett.] sam̄sparsakām B sam̄sparsakām L citte cett.] cittām N<sub>2</sub> cikrī U<sub>2</sub> 7 tādṛṣāḥ BELP] tādṛṣā N<sub>1</sub>N<sub>2</sub>U<sub>1</sub>U<sub>2</sub> 8 sādhvasādhusthānadarsanāt cett.] sādhūsthanadarśanāt N<sub>1</sub> maitreṇā cett.] mitreṇā E śatruṇā BELPU<sub>1</sub>] śatruṇām N<sub>1</sub>N<sub>2</sub>U<sub>2</sub> kāthinya<sup>o</sup> LU<sub>1</sub>U<sub>2</sub>] kathina<sup>o</sup> E kāmvinya<sup>o</sup> P kāthinya<sup>o</sup> B kavinya<sup>o</sup> N<sub>2</sub> vacanāt cett.] vacanām N<sub>1</sub> vacanād N<sub>2</sub> 9 manasi cett.] manasi U<sub>1</sub>U<sub>2</sub> mana L na cett.] vā na U<sub>1</sub> om. L sa puruṣa cett.] puruṣo U<sub>2</sub> iśvaropadeśako cett.] iśvaropade ko L svalilayā cett.] svaliyayā N<sub>1</sub>N<sub>2</sub> ca cett.] va P om. E 10 haṭhaṇāt cett.] haṛavīṣādām E haṭām LU<sub>1</sub> manaḥ cett.] mana<sup>o</sup> N<sub>2</sub> sahajānande cett.] sahajānam-dam L sahajānamda U<sub>1</sub> sahajānam dāmde U<sub>2</sub> magnam cett.] añjanām L sam̄ñānam U<sub>1</sub>

**Notes:** 9 vacanāt: Evidence of B stops here. The last folio of the manuscript is missing. dveṣo na bhavati: Evidence of witness D resumes from here.

**LVIII.7** Then the different gazing points, the various postures<sup>47</sup> and the states produced from the internal organ<sup>48</sup> are useless to the yogin.

**LVIII.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 without motive. 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 the execution touching very soft things, the mind free from passion assumes a supremely gentle state within the mental faculty.

From such enjoyment, from seeing good and bad places of many countries, from speaking sweetly with friends, from 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 god. 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.

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<sup>47</sup> Postures (*āsanas* are not discussed in Rāmacandra's text. Together with this passage, however, they are mentioned thrice (cf. p.?? l.6 and p.29 l.2) and given these three statements, one must assume that the audience of this text practised them, but other works were consulted.

<sup>48</sup> BIRCH, 2013:368, fn. 52 wrote a long endnote on the compound *antaḥkaraṇabhāvā* that occurs in *Amanaska* 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 *Amanaska* interprets it as the "intention of the heart" (*antaḥkaraṇakā manasuvā pani*) BIRCH, who has not found the compound in other texts back in 2013 proposes the more plausible explanation that *antaḥkaraṇabhāvā* refers to the eight mental states characterizing the higher faculty of discernment (*buddhibhāvā*). These eight states, as outlined in *Sāṅkyakārikā* 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 dharmo jñānam virāga aiśvaryam | sāttvikam etad rūpam 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, fn. 8. The concept of the *buddhibhāvas* is also present in other contexts, like the hierarchical system of religions in the *Svacchandatantra* (11.179-182). In this scheme, deluded individuals are influenced by dark *buddhibhāvas*. The specific formulation of Rāmacandra with the phrase *antaḥkaranajā bhāvā* however, I was able to locate ...

तेन पुरुषेण दृष्टिः स्थिरा कर्तव्या । आसनं दृष्टं कर्तव्यं । पवनः स्थिरः कर्तव्यः । एतादशः कश्चित्त्रियमः सिद्धस्य सोक्तः । मनःपवनाभ्यां यदा सहजानन्दः स्वस्वरूपेण प्रकाशयते । स सहजयोगः कथ्यते । राजयोगमध्ये इति चक्रवर्ती नामकथनं ।

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**1** *puruṣeṇa* cett.] bhya puruṣeṇa P svapuruṣeṇa D *drṣṭih* cett.] *drṣṭi*° U<sub>1</sub> *karttavyā* cett.] karttavyam DN<sub>1</sub>N<sub>2</sub> *āsanam* cett.] āsana° U<sub>1</sub> *karttavyah* cett.] karttavyam N<sub>2</sub> *kaścin niyamah* cett.] kaści niyamah U<sub>1</sub> kaścin niyamah U<sub>2</sub> **2** *soktaḥ* conj.] noktaḥ cett. *manahpavanābhyaṁ* cett.] manapa-vanābhyaṁ L *sahajānandah* cett.] sahajānanda° EL *prakāśyate* cett.] prakāśate U<sub>1</sub> *sahajayogah* cett.] sahajayoga DN<sub>1</sub> sahajo yogya N<sub>2</sub> sahayogah U<sub>1</sub> **3** *rājayogamadhye* cett.] rājayogasya madhye U<sub>2</sub> te madhye EP *cakravartī* DN<sub>2</sub>] cakravarti EPLN<sub>1</sub>U<sub>2</sub> cakravaktya U<sub>1</sub> *nāma* α] *om.* β *kathanam* cett.] kathyate LU<sub>2</sub> madhye iti cakravartye nāma madhye kathanam U<sub>1</sub>

Notes: **1-0.0** *pavanaḥ sthirah karttavyah*: Sentence omitted in L.

By this person the stabilization of the gaze shall be performed. The position shall be stabilized. The breath shall be stabilized. Such discipline has been stated by the accomplished one. When by means of mind and breath the natural bliss appears through ones own true nature, it is called natural Yoga (*sahajayoga*). Within the realm of Rajayoga, it is referred to as the narrative “Universal Ruler”<sup>49</sup>.

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within *Bodhasāra* 17.5: “The quadruplet — mind, intellect, ego, and consciousness—are states produced by the inner organ. The self, however, is pure and untainted.” (*mano buddhir ahaṅkāraś cittam ceti catuṣṭayam | antaḥkaraṇajā bhāvā ātmā śuddho nirañjanāḥ ||17.15||*). This fourfold scheme is very close to the fivefold version taught by Rāmacandra in his metaphysics section on p.19 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 (*guṇas*) 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” (*niścaya*) (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-vakartṛtvabhotkṛtvavadhyāghātakatādayah*) (17.8) of the *citta*, viz., “memory of past experiences and recognition” (*smṛtiḥ pūrvānuhūtasya pratyabhijñāḥ*) (17.9). For the whole account of further divisions of the *bhāvas* see *bodhasāra* 17.1-51.

<sup>49</sup> Beyond this very passage, the term *cakravartin* is absent in the Hatha- 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: “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 as become the king of gods, [one’s] desire does not end [with that]. In the beginning such a 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 center to the edge].” (*dhanahinah śatam ekaṇi sahasraṇi śatavān api | sahasrādhipatir lakṣam koṭīm lakṣeśvaro ’pi ca ||4.19|| koṭīśvaro narendratvaṁ narendraś cakravartitām | cakravartī ca devatvaṁ devo ’pindratvatvam icchati ||4.20|| indratve ’pi hi samprāpte yadicchā na nivartate | mūle laghiyāṁs tallobhāḥ śārāva iva vardhate ||4.21||*). 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. In the context of my audience hypothesis (= young princes in the context of courtly education) for the *Yogatattvabindu*, attaining the status of a *cakravartin* would make sense for a young prince, especially at this position in the climax of the text, and would be a powerful incentive. The passage quoted from Hemacandra’s *Yogaśāstra* is primarily intended to show the boundlessness of human greed and the associated danger that lies in desire. Rāmacandra, on the other hand, completely ignores this danger by coming up with a definition of Rājayoga right at the beginning of his text, ...

इति श्रीरामचन्द्रपरमहंसविरचितस्योगतत्त्वबिन्दुः समाप्तः ।

**Notes:** 1 iti śrīrāmacandraparamahāṁsa viracitas-yogatattvabinduḥ samāptah: The manuscripts and printed edition offer the following colophons with diverging variants of the title:

iti śrisarvagunasampannapaṇḍitasukhānandamisrāśrūrīśūnupāṇḍitajvālāprasādamiśrakṛtabhāṣā-  
ṭikāsahito rājayoge binduyogaḥ samāptah || śubhamastu || śrīrastu || - E

iti śrīrāmacanḍraparamahāṁsa viracitas tatvabinduyoga samāptah sañvat 1867 pauṣakṛṣṇah 12 ravau  
śubham bhūyāt || chau || - P

iti rājamacanḍraparahaṁsa viracites tatvabimduyoga samāptam || śri krṣṇārpaṇam astu || cha || - L

iti śri paramarahasyāṁ śrīrāmacanḍraviracitāyāṁ tatvayoga bimdu samāptah || || śri svasti || || samvat  
837 - N1

iti śri paramarahasye śrīrāmacanḍraviracitāyāṁ tatvayoga bindu samāptam || || śubham|| yadakṣarapad-  
abhraṣṭaṁ mātrāhinancayaḍ? bhavet || tat sarvam kṣamya tām eva prasidaparamesvara ||1|| sūrye  
turāṅge navacandrāghasre jyeṣṭhākhyakṛṣṇe bhṛguvārayuktam || tattvaprayogaḥ ṣadāharṣasāṇīyāṁ<sup>1</sup>  
likhitāṁ suhetoḥ bhavatiḥ dehi || bhūyāt - N2

iti paramarahasyāṁ śrīrāmacanḍraviracitāyāṁ tatvayoga bimdu samāptah || śubhamastu | sañvat 1841 ||  
bhādau śudha 15tnio vesvara śake rārāma rāma cha - D

iti śri pāramahaṁsyāṁ śri rāmacanḍraviracitāyāṁ tatvayoga binduḥ samāptaḥ śubham bhūyāt || ||  
atarakṣyaṁ bahi dṛḍhir nirmesomeṣa varjitaḥ saisāśāṁbhavimudrā sarvata,n treṣugopitā 1 aṇtark - U1

iti śri rāmacanḍraparamahāṁsa viracitas tatvabimduyoga samāptah || śri śubham bhavatu ||  
śrīśītarāṁpaṇamastuh || idam pustakaṁ || śake 1805 || vikramārka sammat || 1140 || jayanām  
asañwatsare || udagayne || griṣmartau? || vaiśālhemāse || krṣṇapakṣe || titthau 23 || bhānuvāsare ||  
prathamāyāme || śri kṣetra avamīkāyām || śri mahārudramahākālaśāṇīdhāne na saṁpūrṇam ||  
lekhanaṁ āṇam? suta bābājoo rājadherakareṇa likhyate || yādṛśam pustakam dṛṣṭvā tādṛśam likhitam  
maya || yadi śuddham aśuddho ca mama doṣo na diyate ||J|| śrīrāma || cha || - U2

I 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 N<sub>2</sub>, however, calls the text *Yogatattvabindu*. 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 compound of the title. Thus, I argue that the original title must have been *Yogatattvabindu*.

Thus concludes the *Yogatattvabindu*, composed by Srī Rāmacandra Paramahāmsa.

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which highlights the effectiveness of Rājayoga in exceptionally wealthy living conditions and repeatedly alludes to the self-evidence of extravagant luxury in the course of the text, thereby creating a strong contrast to the common image of the penniless ascetic, in order to address this specifically affluent audience and here, at the climax of the text, even offers his audience the prospect of the status of a *cakravartin* who, through the practice of Rājayoga, has attained quasi immunity to the danger emanating from greed and desire, because his mind is equanimous in all situations (*cittam udāśinam*, cf. p.41). Earlier tantras promise the status of a *cakravartin* through the performance of specific rituals. For example, *Guhyasūtra* 10.110-112: “Controlled by Kāpila, by means of the ritual of a thousand ghee oblations, one should praise Krṣṇa for three nights. During the eclipse of the sun and the moon, a single substance should be accomplished. In this way, threefold 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.” (*samyatā kāpilenā tu | gṛhtasahasrahome na 'stu krṣṇake tu trātrikam || 10.110 || candraśūryoparāge vā ekadravyam tu sādhayet | trividhā siddhi jāyate cakravartipadottamam || 10.111 || dhūme vidyādhartottamā bhavateti na samśayah | sarvasiddhottamā jvālā sarvalokām parikramet || 10.112 ||*) Additionally cf. *Merutantra* 151-152: “In this way, one shall write the supreme yantra on the best material like gold, etc. After that, having invoked [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” (*evam svarnādike patre likhed vā yantram uttamam | tatra vācam samāvāhya pūjayitvā vidhānataḥ || 151 || rṣyādikān tu samyojoya dhārayec ca śubhe dine | kavīmān tārkikānām ca cakravartī bhaved asau || 152 ||*). However, the association of the highest yogic state with the term *cakravartin* is already found in the commentary to *Pratyabhijñāhṛdayam* sūtra 20 by Kṣemarāja. His commentary on sūtra 20 (*tadā prakāśānandasāramahāmantravīryātmakapūrnāhantāveśāt sadā sarvasargasamhārakārinijasaṇvīdevatācakreśvaratāprāptir bhavatīti śivam*), which concludes the *Pratyabhijñāhṛdayam* 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: “Das wurde von mir durch folgenden Vers gepriesen: ‘Wer zum unabhängigen Herrscher über die Gruppe der Śaktis wird, d.h. wer nicht länger unter der Kontrolle der Sinne steht und der große Herr geworden ist, wem die Gruppe der Sinnes-Gottheiten dient, ist ein seltenes Wesen, das allen voransteht.’” (*stutām ca mayā svatantraś citicakrāṇām cakravartī maheśvaraḥ | saṁvittidevatācakrajuṣṭaḥ ko 'pi jayaty asau || iti ||*). It is well possible that Rāmacandra’s usage of the term *cakravartin* echoes a distant resonance with the associations presented in Kṣemarāja’s commentary of the *Pratyabhijñāhṛdayam* to a certain extent, at least somewhere in the background. However, it seems to me that the ostensible use here is aimed at satisfying and impressing the intended audience, the young courtiers, the young princes in training, who are to be bred to become successful rulers as part of their education.

# **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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