

The Yogatattvabindu

योगतत्त्वबिन्दु

Yogatattvabindu

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

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Conventions in the Critical Apparatus

Sigla in the Critical Apparatus

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

Critical Edition & Annotated Translation

[LVII. yogasya māhātmyam]

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

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

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

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

[LVIII. Majesty of yoga]

Now, the majesty of yoga is taught. As a result of the grace of the teacher, studying the teaching, execution of good conduct, hearing the secret of Vedānta, meditation, dissolution, fasting, practising 84 postures, generating indifference, cultivating indifference, doing Haṭhayoga, holding the breath of the Idā- and Piṅgalā-channels, practising the ten seals [like] the great-seal etc., observing silence, dwelling in the forest, causing excessive distress, practising Mantra and Yantra, etc. for a long time, doing austerities, giving many donations, frequenting places of pilgrimage, preserving the custom of the stages of life, adhering renunciation, grasping the six philosophies, shaving the head, doing other methods, the reality of yoga¹ is not attained. The [reality of] yoga is truly attained by serving the teacher.²

¹This is the only mention of the compound *yogatattva* in the entire text. The formulation makes the prominent position of *gurusevā* in Rāmacandra's doctrinal system unmistakably clear. According to Rāmacandra, the techniques and metaphysical views presented earlier in the text and all other yoga practices are incapable of bringing about the reality (*tattva*) of yoga. In Rāmacandra's opinion, *gurusevā* is the means *par excellance* to achieve the goals of yoga.

²This specific type of presentation under the keyword *yogamāhātmyam* or *yogasya māhātmyam* is found not only in the *Yogatattvabindu* and its source texts, but also in several other Rājayoga texts. That is not entirely surprising, as the sublimity, superiority or majesty of Rājayoga, which is always suggested, is fundamentally contained in the association with this term. Comparable formulations can already be found in *Amanaska* 2.5: *rājayogasya māhātmyam ko vā jānāti tattvataḥ | jñānāt siddhir muktir iti guror jñānam ca labhyate* || Birch translates: "Who, indeed, truly knows the majesty of Rājayoga? Since [both] power and liberation arise from knowledge, knowledge [should be] obtained from the guru." The proximity becomes even more apparent 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 are tormented by forceful [practices]. They do not know what causes one to cross over [to liberation]. Not by studying the doctrines of scriptural exegesis, logic, planets and mathematics, nor by the Vedas, Upanisads, 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 guru." (*ādhārādiṣu cakreṣu suṣumnādiṣu nādiṣu | prāṇādiṣu samireṣu paraṇ tattvam na tiṣṭhati* || 3 || *mantrayogaratāḥ ke cit ke cid dhyānavimohitāḥ | hathenā ke cit kliṣyanti naiva jānanti tārakam* || 4 || *na mimāṃsātarkagrahāṇitasi dhāntapathānair na vedāir vedāntaiḥ smṛtibhir abhidhānair api na ca | na cāpi cchandovyākaranākavitaḥ īr̥ktimayaḥ munes tattvāvāptiḥ nijagurumukhād eva vihitā* || 5 ||). Sundaradeva's *hathatattvakaumudi* 2.1-12 also teaches a *yogamāhātmyam*. In comparison, however, with an interesting twist. While in ...

गुरुद्वक्षातपात्राणां दृढानां सत्यवादिनाम्।
कथनाद्विषिपाताद्वा सानिध्यादवलोकनात्॥ LVIII.1॥

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

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

सम्यगानन्दजननः सद्गुरुः सोऽभिधीयते।
निमेषार्द्धं च पादं वा यद्वाक्यादवलोकनात्॥।।

स्वात्मा स्थिरत्वमायाति तस्मै श्रीगुरवे नमः॥ LVIII.4॥

Sources: 1-2 cf. YSV (PT p. 848): gurupādodakam śiṣṭasevinā satyavādinā | kanyāstrādīdr̄ṣtipā-taharṣagativarttanāt | 1-2 ≈ SSP 5.60-61ab (Ed. pp. 98-99): gurudṛkpātanāt prāyo dṛḍhānām satyavādinām sā sthitir jāyate | kathanāc chaktipātād vā yad vā pādāvalokanāt | 3-4 ≈ YSV (PT. p. 848): prasādāt sadguroḥ samyak prāpnoti paramam padam | na guror adhikām tattvam̄ yat tasmāt paramam padam | 3-4 ≈ SSP 5.61cd-62ab (Ed. p. 99): prasādāt svaguroḥ samyak prāpyate paramam padam ||6|| ata eva sīvenoktam na guror adhikām na guror adhikām na guror adhikām | 5-6 ≈ SSP 5.64 (Ed. p. 100): vānmātrād vātha dṛkpātāt yah̄ karoti ca tatksaṇāt | prasphutam̄ śāmbhavam vedham̄ svasamvedyam param padam | 7-9 ≈ SSP 5.64cd-5.65 (Ed. p. 100-101): samyag ānandajanakah sadguruḥ so 'bhidhiyate | nimesārdhādhāpatād vā yad vā pādāvalokanāt | svātmānam̄ sthiram̄ ādhatte tasmai śrigurave namaḥ | 7-9 cf. YSV (PT p. 848): nimesārddhena tasyaiva ājñāpālanato bhavet | mahānandaśataprāptis tasmai śrigurave namaḥ |

1 **gurudṛkpātāpātrānām** PN₁N₂U₂) gurudṛkpātāpātrānām L gurudṛk | pāt | patrānām B guru-dakpātrānām U₁ gurudṛkpātāpātrāno D gurukṛpātāh pātrānām E **dṛḍhānām** cett.] om. L satyavādinām cett.] satyavāridinām U₁ 2 **kathanād** cett.] upaya^a U₁ dr̄ṣtipātād cett.] viśapātād B viśapānād L **sāmīnidhyā** PEU₂] sāmīnidhyāt B sānnīdhyāt L sānidhyāt DN₁N₂ sānidhyāt U₁ avalokanāt ELPU₁] dyavatrokanāt B dhyavalokanāt N₁N₂ dhyāvalokanāt U₂ dyavalokanāt D 3 **prasādātsadguroḥ** cett.] sadguruprasādāt E prasādāsyā guroḥ P prasāt sadguroḥ B **prāpyate** paramam̄ padam̄ cett.] paramam̄ padam̄ pāpyate E 4 **ata eva** cett.] ata evam̄ E **param** cett.] param E 5 **vātha** cett.] bodha E **dṛkpātād** cett.] dṛkpitād B **śamam̄** cett.] śasam̄ N₂ 6 **prasphuṭā** em.] **prasphuṭā**^a N₂ prasphuṭād BL prasphuṭat N₁ prasphuṭad EPU₂ prasphuṭat D **"bhrānti"** cett.] **"bhāti"** BL **hṛttosam̄** EP] hatosam̄ BL hatdosam̄ N₁ haddosam̄ N₂ hrd-doṣam̄ D ittoṣam̄ U₂ **svaccham̄** cett.] tvaccham̄ N₂ **vande** β] vade N₁ veda^a N₂D **gurum̄** β] karam̄ N₁ **"karam̄** N₂ vedakakaram̄ D **param̄** cett.] parām̄ N₁ 7 **"jananah** β] jananam̄ DN₁N₂ 8 **nimesārddham̄** cett.] nimesārddham̄ PN₂ nimesārddhā BL ca DN₁N₂] vā cett. **pādām** vā DN₁N₂] tatpādām̄ EPU₂ tatpāda BL 9 **śrigurave** cett.] śrigurubho L śriguru namo U₂

LVIII.1 Those, on whom the teacher's gaze falls, who are firm and truthful, because of either the [teachers'] stories, the falling of the teachers graze, or his proximity, or because of viewing [the teacher], ...

LVIII.2 By the grace of the true teacher, they completely attain the supreme state. Therefore, it is said that nothing is greater than the teacher's words.

LVIII.3 I venerate the supreme, pure teacher, whose contentment removes my obvious errors, and who instantly brings [me] equanimity by his mere words and the fall of his gaze [on me].

LVIII.4 The true teacher is said to be the one who generates complete bliss. Homage to the glorious teacher, because of whose words, a slight glance of [whose] feet and from seeing [whom], my self becomes steady.

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. **hathatattvakaumudi** 2.1: *atha yogamāhātmyam | yāvan mudrābhayasana mamalam sampradāyānna yātam yāvat pīṭhānyatha gadaharānyuccakairno jitāni || yāvat kumbho nijaguru-mukhān nopalabdhō 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 **hathacandrika** (f. 2r-2v). In addition, the necessity of detaching the mind from attachment to sense objects and continuous yoga practice, etc., is highlighted here. The term is also mentioned in Agasthya's *rajayoga* (f. 1r) but without the reference to *gurusevā* or the negation of other practices. Thus, in Rājayoga texts, the term *yogamāhātmya* is used either to explain the superiority of the respective core practices of Rājayoga with or without a comparison of inferior or ineffective means.

नानाविकल्पविश्रान्ति कथनात्कुरुते तु यः ।
सद्गुरुः स तु विज्ञेयो न तु विप्रियजल्पकः ॥ LVIII.५॥

अत एव परमपदप्राप्त्यर्थं सद्गुरुः सर्वदा वन्द्यः । यः पुरुषः सत्यवादी भवति । निरन्तरं गुरुसेवारतो
भवति । यस्य मनसि पापं न भवति । स्वाचाररतः स्नानादिशीलो भवति । कापट्यं न भवति यस्य
वंशपरंपरा ज्ञायते । एतादशस्य सद्गुरोः संगतिः कर्त्तव्या तेन । पुरुषस्य मनः शार्निं प्राप्नोति ।

अथ च यस्य मनोमध्ये इथर आनन्दं उत्पद्यते । सोऽपि सद्गुरुः कथ्यते । अथ च घटिका
मात्रं घटिकार्थं घटिकाचतुर्थशो वा यस्य पार्थं उपविष्टे सत्यतादृषो भावो मनोमध्ये उत्पद्यते ।
गत्वा वनमध्ये स्थीयते गृहं त्यज्यते सोऽपि सद्गुरुः कथ्यते । कस्यापि दुःखं न दीयते प्राणिमात्रेण
सह मैत्री क्रीयते कस्यापि दोषं न प्रकाशयते सोऽपि सद्गुरुः कथ्यते ।

Sources: १-३ ≈ SSP 5.66cd (Ed. pp. 101): nānāvikalpavīśrāntim kathayā kurute tu yah | sadguruḥ sa tu vijñeyo na tu mithyāvidambakah| १-३ ≈ YSV (PT p. 848): nānāvikalpavībhṛāntināśāñ ca kurute tu yah | sadguruḥ sa tu vijñeyo na tu vairaprakalpakah| १-४ cf. SSP 5.67 (Ed. p. 101): ata eva paramapadaprap्तy arthaṃ sa sadguruḥ sadā vandaniyah| ४ cf. YSV (PT p. 848): ata eva maheśāni sadguruḥ śiva ādītaḥ | satyavādī ca sacchilo gurubhaktō drdhavrataḥ| ५-६ cf. YSV (PT p. 848): svalpācārāratatmā yo dānādiśilasāmyutah | kāpaṭyalobhvainyāsau mahāvamśasāmudbhavaḥ| ६ cf. YSV (PT p. 848): idṛśaḥ sadgurus tasya saṅgatau yatnavān bhavet | tad eva manasaḥ śāntim prāpnōti paramam padam |

१ nānāvikalpavīśrāntim N₁U₂] nānāvikalpam viśrāmtim D nānāviplavaviśrāntih E nānāvikalpah viśrāmtih P nānāvikalpavīśrāmti BL nānāvikalpavīśrāmti N₂ kathanāt cett.] kathanāt | B tu yah BLPU₂] tataḥ E tu sah DN₁N₂ २ vijñeyo cett.] vijño BL na tu cett.] nnu BL vipriyajalpakah cett.] viprāyajalākah BL vai priyajalpakah E ४ paramapadaprap्तy cett.] paramapadasya prap्तy EP sarvada vandyah DN₁N₂] sevyah sarvadā EPU₂ sevyasarvadā BL nirantaram् cett.] nirantaraḥ P gurusevā cett.] gusevā^१ U₂ rato cett.] taro B tatparo E ५ bhavati cett.] bhava D pāpam cett.] pāpa B svācārārataḥ EP] svācārārataḥ BL svācārārataḥ || U₂ svasyācārārato DN₁N₂ na bhavati EPLU₂] bhavati B nāsti DN₁N₂ ६ vamśaparāmparā cett.] parāparamparā D sadguroḥ cett.] guroḥ U₂ samgatiḥ DEN₁U₂] samgati PN₂ samgati BL karttavyā^१ β] kattavyāḥ DN₁ karttavyāḥ N₂ tena E] om. cett. manah cett.] mano U₂ śāntim cett.] śāmti BL ८ yasya cett.] om. U₂ sthira DEN₁N₂] sīraḥ BL sīra P sthīra^१ N₂ ca cett.] om. EU₂ ८-९ ghaṭikāmāṭram em.] ghaṭimāṭra^१ N₂ ghaṭim māṭram D ghaṭi....mo N₁ om. β ९ ghaṭikārdham BLPN₁D] "ghaṭimāṭra^१ N₂ ghaṭikā U₂ om. E ghaṭikā^१ LN₂U₂] ghaṭikāyāḥ N₁D ghaṭimāṭra^१ BP caturthāṁśo BPLU₂] caturtho ḍamśo N₁ caturtho ḍamśo N₂ caturtho amśo D om. E vā yasya pārśvam upaviṣṭe cett.] om. E satyatādṛṣo cett.] satyetādṛṣo DLN₁ om. E bhāvo cett.] N₂ om. E manomadhye cett.] om. E utpadyate cett.] uppapadyate BL om. E १० gatvā vanamadhye sthiyate grām tyajyate cett.] om. E so 'pi sadguruḥ kathyate cett.] om. DEN₁N₂ prāṇimāṭreṇa cett.] prāṇimāṭre U₂ ११ kriyate cett.] yate N₂ doṣam EN₂] doṣo PLN₁DU₂ doṣau B prākāśyate PN₂] prākāśyate DN₁ prākāśate BL kathayati E so β] yena so DN₁N₂

LVIII.5 One who brings about the end of [my] various discursive thoughts through his teachings should be known as the true teacher and not an unpleasant blowhard.

Hence, the true teacher is always to be praised in order to attain the supreme place. The person who is a speaker of truth, [for him] uninterrupted delight in serving the teacher, arises. In whose mind there is no evil, he is devoted to good customs, [and] practices [such as] ceremonial bathing, etc. He who knows his noble lineage, he is not deceitful.³ He shall associate with a true teacher of such a kind. The mind of the person attains peace.

Furthermore, he, in whose mind steady bliss arises, he alone is called a true teacher. Thus, a state characterized by seeing the truth arises in the mind of whom is seated at the side [of a true teacher] for merely a *ghatikā*⁴, half a *ghatikā*⁵, or a quarter [of a *ghatikā*]. Having gone forth, he who dwells in the forest [and] abandons his home is called the true teacher. He is called a true teacher who does not induce suffering to others, [who] bestows friendliness towards living beings, [who] will not expose anyone's badness.

³In the light of my hypothesis of Rāmacandra addressing an audience of *kṣatriyas* I translate *vamśa* here as “noble lineage”.

⁴One *ghatikā* equals 1/60 of a day (cf. sircar1966). 1/60 of a day corresponds to 24 minutes. A day has 1440 minutes (24 hours x 60 minutes), so 1/60 of a day corresponds to 24 minutes.

⁵12 minutes.

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

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

1 ajñānā° em.] ajñāna° BDLN₁U₂ ajñāta° EPN₂ **2** upadeśam cett.] upadeśo PU₂ gr̥hiyād EPL] gr̥hiyāsthā | B gr̥hiyāt cett. anyathā cett.] yadānyathā B narakaṁ cett.] na narakam B dhruvam cett.] dhruvam EP **4** vacasi cett.] cavi U₂ manasi cett.] om. U₂ sati cett.] sati | DN₁N₂ parameśvarasyaikyam EPN₁DU₂] parameśvarasyaikanam N₂ parameśvarasakyam BL **5** jāniyāt cett.] vijāniyāt E etādr̥īśo cett.] etādr̥śam N₂ mahattara° cett.] mihattara D mahattaram E °dambaraḥ cett.] °dambaraḥ BL °dambaraḥ EPU₂ prapañca° cett.] prapaca U₂ **6** etādr̥īś cett.] tādr̥īś E mahattaraṅgāḥ E] mahattari U₂ mahattarati cett. tādr̥śat cett.] tādr̥śasya E samsārārṇavād PLU₂] samsārārṇavavād B samsārāt arṇavād DN₁N₂ yo cett.] yau BL yaḥ E nāvā BLPDU₂] nāvaram N₁N₂ svavākyanāvā E paramā pāram E] pāram pāram U₂ param BLpd om. N₁N₂ sa cett.] om. D **7** mano cett.] manaḥ BL 'khanḍe cett.] akhamḍe BL paramapade E] parapada° DN₁ paramada° N₂ parapade U₂ linam cett.] °lina N₁ °lita N₂ bhavati cett.] bhavati B purusah cett.] purusa N₂U₂ sviyam kūlam cett.] svikulam B svakulam E trividhā EDPN₁N₂] trividhat LU₂ trividham | B tāpān cett.] āpān LU₂ **8** paramamuktipade PDN₁] parame muktipade E paramamamuktipade N₂ paramuktipade BL paramamuktipake U₂ etādr̥śam cett.] etādr̥īśa DU₂ etādr̥śā | N₁ etādr̥śā BLP etādr̥śasya E puruṣam α] puruṣasya β śravaṇād cett.] śravaṇāt BL śravaṇāt || U₂ śravaṇā P darśanāt cett.] darśanāt | B vighnā cett.] viśvaś ca vaśām U₁ naśyanti cett.] na naśyamti L na naśyamti B bhavati U₁ dine dine cett.] dine U₁ kalyāṇam cett.] kalyāṇam U₁ bhavati cett.] bhavatir U₁ **9** niṣkalaṅkā cett.] niṣkalam N₁N₂ niṣkalamko U₂

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

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

For one who is steadfast in mind and speech, unity arises between the supreme lord and the own self. Conviction of such a kind arises within the mind. One should know a true teacher. Such discursive thinking is like the roar of mighty waves within the ocean [and] such manifold mental residues are like great waves within the water, one who causes the boat to reach the farther shore of such an ocean of *Samsāra* is called the true teacher. That person's mind that has dissolved into the undivided supreme state and who has turned his lineage away from the threefold miseries⁷ and protects [them] in the state of supreme liberation, all obstacles disappear because of listening to and seeing that person. Day by day, prosperity arises. A flawless intellect arises.

⁶I could not allocate a source for this verse. The verse is possibly authorial.

⁷The threefold misery consists of: 1. *adhyātmika* ("internal"), which refers to any physical and mental misery caused by diseases; 2. *adhibhautika* ("external"), which refers to any misery caused by external living beings or objects; and 3. *adhidaivika*, which refers to any misery caused by the gods or comes from heaven, such as cold, heat, storm, drought, etc. For a more detailed account, cf. *Sāṅkyakārikā* (2004), especially the respective explanations provided in the *bhāṣya* of Gaudapāda for the first *kārikā*.

[LIX. yogaśāstrarahasyam]

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

न स्वेहान् न भयाल्पोभान् न मोहान् न धनाद्वलात् ।
न मैत्रीभावानन् दानान् न सौन्दर्यान् न सेवनात् ॥ LIX.II

Sources: 6–o. o cf. YSV (PT p. 847): idam yogarahasyañ ca na vācyam mūrkhasannidhau || yogadeśas tu tatraiva || utpātarahite deśe kanṭakādīvivarjite | abhyasyate sadā yogah samah syāt sukhaduḥkhayoh | surājani samāśritya karttavyo nirupadrave | deśe tu sarvaśasyāḍhye lobhamohavivarjite |

2 *yogaśāstrarahasyam* BLN₁U₂] *yogaśāstrarahasya* DN₂ *yogaśāstreu* *rahasyam* U₁ *yogaśāstrasya* *rahasyam* EP *yasya* cett.] om. U₂ *mano* em.] *manah* EPU₁U₂ *manā* cett. om. N₂ *yathāndhakārasya* cett.] *yathāndhakāras* N₁ *yathāndhakāra*° D om. N₂ *madhye* cett.] om. N₂ *dipasya* cett.] *dipa*° E om. N₂ *tejāḥ* cett.] om. N₂ *praviśati* DEPN₁] *praviśyati* BLU₁ *viprāśati* U₂ om. N₂ **3** *tathā* cett.] *yathā* U₂ om. N₂ *śāstramadhye* cett.] om. BLN₂U₁ *tasya manah* DN₁N₂] *manah* P *mano* EU₂ om. BLU₁ *praviśati* cett.] om. BLU₁ *yasya* cett.] om. U₁ *manomadhye* cett.] *madhye* *manasi* BL *madhye* E *kapaṭam* cett.] *kalaho* E *yasmin* cett.] *yasmiṇi* BLN₁DU₁ *deśakasya* cett.] *darśakasya* U₁ *deśika*° E **4** *tasya* cett.] *yasya* U₁ *yasya* cett.] om. U₁ *pr̥thivyām* PL] *pr̥thivyām* BEU₂ *pr̥thivi* DN₁N₂ *pr̥thivi* U₁ *kirtir* cett.] *vitir* E *kirti* U₁ *kiti* U₂ **4–5** *satpuruṣavacanavīśvāśo* cett.] *satpuruṣavacanāḥ* viśvāśo N₂ *satpuruṣa* *ṣa* *vaco* viśvāśo E *vacanavīśvabhyāśo* U₁ **5** *sadānandapūrṇo* cett.] *sadānandā* *pūrṇo* E sānamdarūpo E sānamdarūpo E sānamdarūpo E sānamdarūpo L *anekaṁ* cett.] *aneka*° BLE *manohārīvastūni* E] *manohārīvastū* cett. **5–6** *bhavatī* em.] *tiṣṭhamti* E *bhavatī* cett. **6** *rājño* cett.] *rājña* E 'gre α] ye BPU₂ yad L *idam* E *yogarahasyam* cett.] *thogarahasyam* B *kathaniyam* EP] *karttavyam* N₁N₂U₁ *karttavya* D *kathyaniyam* BL *kathyate* U₂ **7** *na* cett.] *ni* BL *snehāḥ* EPU₂] *snehāḥ* cett.] *na* EPU₂] *nā*° BL a° DN₁N₂ *bhayāḥ* cett.] *bhayāḥ* EU₁ *lobhāḥ* BDLU₁] *obhāḥ* N₁N₂ *lno* P *lon* U₂ *na* cett.] om. P *mohāḥ* cett.] om. P *dhanāḥ* cett.] *na* *dhanād* L om. P *balāt* cett.] *balātā* B om. P **8** *na* cett.] om. P *maitribhāvān* cett.] *maitribhāvā* N₂ *maitri* D *bhāvān* P *na* N₁U₁] no BLPU₂ nau E *nā* N₂ om. D *dānān* N₂U₂] *dāsān* N₁U₁ *dānān* P *dāryān* E *dānāt* BL om. D *na* cett.] om. D *saundaryān* cett.] *saundaryān* PN₂ *saumdayan* L om. D *na* cett.] *ni* L om. D *sevanāt* cett.] *sevatā* U₁

Notes: **8** *maitri*: A lacuna in D starts here. The omissions are not recorded. The reader will be informed when D resumes.

[LIX. Secret teaching of the scriptures of yoga]

This is the secret teaching of the scriptures of yoga in all of the scriptures. Just as the light of a lamp enters into the midst of darkness, his mind enters into the teaching. The king in whose mind there is no deceit and, when seen, there is no fear of a leader, has a purified mind. Who has fame on earth, in whose mind there is trust in good people, who is a king always filled with bliss, at whose side there is an abundance of enchanting objects visible [to all], in the presence of such a king the secret of yoga shall be explained.⁸

LIX.1 Not because of affection, fear, delusion, wealth, strength, friendship, donations, beauty, not because of service, ...⁹

⁸The decision for the β -group reading *kathaniyam*, and against the reading of the α -group, which reads *kartavyam*, is based on the following observations: Rāmacandra aims to emphasize the contrast between a suitable and an unsuitable king for his *yogaśāstrarahasya*. In the sentence following verse LIX.1, Rāmacandra states: *sāmānyād agre yogo na kathaniyah* | Here, not only the β -group but also the α -group of manuscripts read the gerundive of \sqrt{kath} . The core of Rāmacandra's explanation in this section of the *yogaśāstrarahasya* is the ideal practice for the monarch. Thus, the concluding statement in the last sentence is: *iti cakravartināmakathanam* | In all manuscripts, we again find a word formed from \sqrt{kath} . Although the reading of the α -group also works well, the reading of the β -group appears to be the original, especially since *kartavyam* could be a scribal error that crept into the transmission early on. This is because *kartavyam* is a word Rāmacandra uses very frequently, and like *kathaniyam*, it begins with *ka* and ends with *yam*. Thus, a scribe who is tired or whose concentration has waned towards the end of copying the text could easily make this mistake.

⁹So far, I have not been able to identify the source of this verse. However, the transition from verse to prose suggests that Rāmacandra might have written the verse himself.

सामान्यादग्रे योगो न कथनीयः । यः परनिन्दारतो भवति । दुराचारो भवति । भ्रातुर्मित्रस्य च योग्यं वस्तु न ददाति । योऽसत्यं वदति । यो योगिनां मनोमध्ये निन्दां करोति । यस्य मनोमध्ये दया न भवति । यः कलहप्रियो भवति । स्वकार्यकरणेऽसावधानो भवति । गुरोः कार्यकारणे आदरो न भवति । एताहशस्यात्र न योगः क्रियते न पञ्चते ।

शृणवन् गीतादिकान् शब्दान् पश्यन् रूपं मनोहरम्।
जिग्रन् गन्धांश्च सुरभीन् स्पृशन् स्पर्शं मृदुप्रियम्।
स्वदान् मनोरमान् खादन् भ्राम्यन् देशान् मनोरमान्॥ LIX.21॥

Sources: 2 cf. YSV (PT p. 847): stutir nindā na karttavyā sādhunāsatyavādīnā || yōgānadhihārīṇam
āha tatraiva || 2-3 cf. YSV (PT p. 847): manomadhye dayā nāsti sadā yaḥ kalahapriyaḥ | 3-4 cf. YSV
(PT p. 847): svakāryalobhane śilo gurukāryaparaānmukhaḥ | etasmai ca na dātavyaṁ vaktavyam
tasya sannidhau |

I sāmānyād agre PN₁N₂U₂] sāmānyāgre BELU₁ kathaniyah EPN₁U₁U₂] kathaniyam B kathaniyam L kaniyah N₂ yaḥ cett.] om. U₁ paranindā cett.] paranimdām BLU₁ rato cett.] om. BL bhavati cett.] karoti BL durācāro bhavati EP] dūrācāro bhavati N₁N₂U₁U₂ om. BL bhrātūr PU₂] bhrātū N₁N₂ bhrātṛ U₁ dur° BE om. L mitrasya cett.] mitram U₁ maitryānyasya BE om. L ca yogyaṁ N₂U₁] ca yogyaṁ ca N₁ yogyaṁ PU₂ om. BLE **2** vasti na dadāti cett.] om. L yo PU₂] so N₁N₂U₁ ya E om. BL 'satyam cett.] asatyam E om. BL vadati cett.] om. BL yo EP] om. cett. yoginām cett.] yoginā N₁N₂ yoga° E om. BL manomadhye cett.] om. BEL nindām cett.] ni° U₁ om. BL karoti cett.] om. BL **3** yah EN₁U₁] yasya BLUPU₂ om. DN₂ kalahapriyo EPN₁U₁] kalahapriyo BL kalahāpriyo U₂ om. DN₂ bhavati cett.] na bhavati BL om. DN₂ svakāryakarane EPU₁U₂] svakāryakarane LN₁ svakāryakarane B svakāryakarane N₂ guroh cett.] guro BN₂U₂ kāryakārane em.] kāryakarane cett. kārye karane B ādarō na N₁N₂U₁] 'nādṛto PU₂ anādarano B anādare no L na dattacitto E **4** etādrśasyāgare cett.] etādrśasya agre U₁ yogaḥ cett.] om. N₁N₂U₁ pathyate EPU₁U₂] padyamte N₁N₂ pathyate BL **5** śrṇvan cett.] śuśvana N₂ gitādikān cett.] pritādikān E śabdān cett.] śabdāt | N₂ paṣyan cett.] paṣyat U₁ **6** jīghraṇ cett.] jāgrat E jīghraṇ U₁ gandhāś ca P] nāmdhaś ca U₁ gandhān unm. N₁N₂ agachan unm. BP sprśan gamdhān unm. U₂ om. E surabhin̄ U₁U₂] sphurān E surabhiñ PL sphurabhi B śusurabhiñ N₁N₂ sprśan̄ B] sprśyanasya N₁ sprśyanasyam N₂ om. U₁ sparśam̄ PU₁U₂] sparśa° E om. cett. mṛḍupriyam cett.] sāmr̄ḍupriyam N₂ mṛḍu priyam U₂ **7** manoramān cett.] manorathān BL manomān N₁N₂ khādan cett.] khādavan BL khādāmta° U₁ svādan N₁ om. EN₂ bhrāmyan cett.] bhrāman BL bhrāmyena N₁ bhrāmya na N₂ deśān cett.] tvesāmn U₁

shall yoga be taught in the presence of common [people]. He, who is devoted to criticising others, who is misbehaving, who does not give a useful thing, which benefits friend and brother, who does not speak the truth, who puts blame in the mind of yogis, in whose mind compassion does not arise, who delights in quarrel, who is inattentive towards his own obligations, [and] who has disrespect towards the intentions of the teacher. In the presence of someone like this, yoga is neither done nor taught.¹⁰

LIX.2 While hearing the sounds of music, and the like, while seeing [things with] charming form, while smelling pleasant scents, while touching [things with] soft and pleasant touch, while chewing delicious tastes, while roaming around beautiful places, ...

¹⁰Rāmacandra contrasts a good king with a bad king. In both formulations, the usage of *agre* suggests that this yoga was meant to be disseminated in a king's court.

भक्षमाणः सुमधुरं रममाणः स्वलिलया ।
भावाभावविनिर्मुक्तः सर्वश्राहविवर्जितः ॥ LIX.3॥

सदानन्दमयो योगी सदाभ्यासी सदा भवेत् ।
विरुद्धे दुःखदेशो च विरूपेऽतिभयानके ॥ LIX.4॥

५ इष्टाद्यनिष्टसंस्पर्शे रसे लवणादिके ।
पूत्यादावपि गन्धे च कण्टकोष्मादिवर्जिते ॥ LIX.5॥

सर्वदैव सदाभ्यासः समः स्यात्सुखदुःखयोः ।
एवं भूतस्य कर्माणि संकल्परहितानि च ॥ LIX.6॥

गच्छन्नृणां च संस्पर्शात्पापं कुर्वन्न लिप्यते ।
१० उत्पन्नतत्त्वबोधस्य उदासीनस्य सर्वदा ॥ LIX.7॥

Sources: १-२ cf. YSV (PT p. 847): nañubhayatra sambadhyate na vaktavyamityarthah | yogād-hikāriṇo'pi tatraiva ||bhāvābhāvaviniṁuktāḥ sarvagrahavivartitāḥ | २ ≈Amanaska 1.12ab: bhāvābhāvaviniṁuktām vināśotpattivarijitaṁ | ३ cf. YSV (PT p. 847): sadānandamayo yogī sadābhāyāśi sadā bhavet | viruddhe duḥkhadeśe ca virūpe 'tibhayānake | ७-८ ≈YSV(PT p. 847): etad aniṣṭasams-parśe nyūnādhike balādhike | evam bhūtasya karmāṇi saṅkalparahitāni ca | ७-८ ≈YSV (PT p. 847): utpātarahite deśe kaṇṭakādīvivarjite | abhyasyate sadā yogah samāh syāt sukhaduḥkhayoh | ९-१० ≈YSV (PT p. 847): evam gacchan svapan paśyan pāpapunyair na lipyate | utpannatattvabodhah syāt sadā śilasya sarvadā | ९-१० ≈Amanaska 2.36: utpannatattvabodhasya hy udāsinasya sarvadā | sadābhāyāśaratasayaitan naikatrāpy upayujyate ||

१ **bhakṣamāṇaḥ** L] bhakṣamāṇa B bhāṣamāṇaḥ EPU₂ bhāṣamāṇasya N₁N₂U₁ **sumadhuram** PU₂] samaghraṇo° B samadhura° L madhuram N₁N₂U₁ om. E **ramamāṇaḥ** EPU₁U₂] rasamāṇaḥ N₁N₂ °ramamāṇam L° ramāṇa B **2 bhāvābhāvaviniṁuktāḥ** cett.] bhāvābhāvaviniṁuktō E bhāvāviniṁuktāḥ BL **3 sadānandamayo** cett.] sadāmaya BL om. U₂ **yogī** cett.] yoyogi L om. U₂ **sadābhāyāśi** cett.] sadābhāyāśo U₁ om. U₂ **sadā bhavet** cett.] om. U₂ **4 viruddhe** BLN₁N₂U₁] viruddha° EP om. U₂ **duḥkhadeśe** ca em.] duḥkhade deśe EPN₁N₂U₁ duḥkhe deśe B duḥkhadeśe L om. U₂ **virūpe** EPN₂] śovirūpe BLN₁ vivarūpe U₁ om. U₂ **'tibhayānake** EPN₁N₂] bhayānake BLU₁ om. U₂ **5 iṣṭādyaniṣṭasamsparśe** cett.] iṣṭādhaniṣṭam samsparsē PN₂ om. U₂ **rāse** cett.] om. N₂ om. U₂ **lavaṇādike** cett.] lavaṇādiko N₂ om. U₂ **6 pūtyādāv** api LN₁N₂] pratyādāv api BEP pūjādāv api U₁ om. U₂ **gandhe** cett.] gaṇḍham N₂ ca cett.] om. U₂ **kaṇṭakoṣmādīvarjite** N₁] kaṇṭakesmādīvarjjite N₂ kamkoṣṇādīvivarjyet E kamṭakosyādīvivarjite P kaṇṭakoṣmādīvarji B kamṭakoṣmādīvarji L kumṭakosmādīvarjite U₁ **7 sarvadaiva** EPN₂] sarvadeva BLN₁ sarvadaivam U₂ **sadābhāyāsaḥ** EPU₂] sadābhāyāsaḥ BLN₁N₂U₁ **samāh** cett.] sama N₁U₁ mana N₂ syāt cett.] sya | t L syā U₁ **8 bhūtasya** N₂] bhūta U₁ yogasya cett. **9 gacchan** cett.] gacha U₁ **samsparsat** cett.] samsparsot BN₁ pāpām cett.] pāpāḥ P tapaḥ E **10 udāsinasya** cett.] hy udāsinasya E

LIX.3 while eating very lovely food and delighting in his own play, he is liberated from existence and non-existence and is free clinging to all things.

LIX.4 He is always a yogin, always engaged in practice, and always made of bliss, even in a land of suffering, unpleasant, odious and extremely terrible.

LIX.5 When there is contact with desirable and undesirable things, taste, such as salt and so forth, smell, whether bad or otherwise, and [a place] free from thorns, heat and the like, ...

LIX.6 The [yogin] practises yoga frequently and is equanimous to pleasure and pain. In this way, the actions of one who is thus are free of volition.

LIX.7 [The yogin] is not tainted by walking, touching people or doing sinful [things]. [When the yogin's] awakening has taken place [and when he has become one] who is always indifferent, ...

तदा दृष्टिविशेषः स्याद्विविधान्यासनानि च ।
अन्तःकरणजा भवा योगिनो नोपयोगिनः ॥ LIX.8॥

सर्वदा सहजस्थस्य निष्कलाध्यात्मवेदिनः ।
यत्पत्रयलनिष्पाद्यं तत्तत्सर्वमकारणम् ॥LIX.9॥

5

विलासिनीनां मनोहारिगीतश्वरणात् ॥ अतिसुन्दरकामिनीनां रूपदर्शनात् ॥ कस्त्रीकपूरगन्धयो
ग्रहणात् ॥ मनःशीतलकार्यतिकोमलपरवस्तुनः स्पर्शकारणात् ॥ अतिमायुर्य चित्ते करोति ।
तादृशः स्वादनात् ॥ अनेकदेशानां साध्वसायुस्थानदर्शनात् ॥ मैत्रेण सह कोमलवचनात् ॥ शत्रुणा
सह काठिन्य वचनात् ॥ यस्य मनसि हर्षो वा द्वेषो न भवति । स पुरुष ईश्वरोपदेशको झेयः ।
१० स्वलीलया वदति चलति च । भावाभावयोश्चित्तमुदासीनं भवति । कस्यांचिद्वार्तायां हठं न करोति ।
यस्य मनः सहजानन्दे मन्म भवति ।

Sources: १-२ ≈YSv (PT p. 847): pare dr̄ṣṭivilam na syād vividhāni mṛtāni ca | antahkaranaṁ etasya yogino niśkriyam [niśkalā?] tu sa | ३-४ ≈Amanaska 2.37: tadā dr̄ṣṭivīśeṣāḥ ca vividhāny āsanāni ca | antahkaranaṁbhabhāvāś ca yogino nopayoginah | ५-६ ≈YSv (PT p. 847): sarvadā sahajas tasya niśkalādhyātmavādinah | yadā prayatnaniśpādyam grāhyam sarvam akāraṇam |

१ dr̄ṣṭivīśeṣah EN₁N₂U₂] dr̄ṣṭivīśeṣa BLP dr̄ṣṭir višeṣa U₁ vividhāny EN₂U₂] vidhāny cett.
२ antahkaranaṁjā cett.] amtaḥkaraṇayo U₁ nopayoginah cett.] nōpi yoginah LU₂ ३ sar-
vadā cett.] sarvadya BL sarva° E sahajasthasya LPN₁N₂U₂] sahajasya B mahajarasya U₁ rā-
japadasthasya E niśkalādhyātmavedinaḥ EPU₂] niśkalādhyātmavedinā BLU₁ niśkalādhyāt-
mavedina N₁N₂ ४ prayatnaniśpādyam N₁N₂U₂] aprayatra nisayayim U₁ prayatnaniḥpādyā
BL prayatnaniḥpārdham P prayatnaniḥpāyam E tat tat sarvam EPN₁N₂] tat sarvam BU₁U₂
tat sarvem L akāraṇam EPN₁] akāraṇām U₁ akāraṇāt B ikāraṇāt L na kāraṇam N₂ kāraṇa
U₂ ५ manohārigitaśravaṇāt N₁N₂U₁] manohārigānaśravaṇāt β atisundarakāmininām
N₁N₂U₁U₂] atisaumndaryakāmininām E atisumndarām kāminām P atisaumndarakāmininām B ati-
saumndarakāmininām L kastūri° cett.] kastūri° U₁ karpūragandhayo L] karpūrayor gamdha°
BEP karpūragamdhayār gamdha° N₁ karpūragandha° N₂ karpuro gamdha° U₁ karpūrayo gamdha°
U₂ ७ sítalakāri em.] sítalakāri N₁N₂ silakāri U₁ śaityakāri cett. °atikomalaparavastunah
N₁N₂U₁] komalavastunah cett. sparśakāraṇāt cett.] samsparsakām B samsparsakām L citte
cett.] cittam N₂ cikri U₂ ८ tādṛṣāh BELP] tādṛṣā N₁N₂U₁U₂ sādhusādhusnadarśanāt
cett.] sādhusnadarśanāt N₁ maitreṇā cett.] mitreṇā E sātruṇā BELPU₁] sātruṇām N₁N₂U₂
९ kāthinya° LU₁U₂] kathina° E kamvinya° P kāthinya° B kavinya° N₂ vacanāt cett.] vacanān
N₁ vacanād N₂ manasi cett.] manasi U₁U₂ mana L na cett.] vā na U₁ om. L sa puruṣa cett.]
puruṣo U₂ iśvaropadeśako cett.] iśvaropade ko L १० svalilayā cett.] svaliyayā N₁N₂ ca cett.]
va P om. E haṭham cett.] harṣaviṣādaṁ E haṭam LU₁ ११ manāḥ cett.] mana° N₂ sahajānande
cett.] sahajānāmdam L sahajānāmda U₁ sahajānām damde U₂ magnam cett.] añjam L samjñām
U₁

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

LIX.8 then the different gazing points, the various postures¹¹ and the states produced from the internal organ¹² are useless to the yogin.

LIX.9 For the knower of the undivided supreme self, who is always in the natural state, whatever is brought about with effort, all of that is entirely groundless.

Because of listening to the mindblowing musical performances of charming women, looking at the shape of stunning women, smelling the fragrance of camphor and musk, touching objects that make the mind relax and that are extremely soft and superb, [because of all these things] he experiences exquisite beauty in the mind.

As a result of enjoying such things, seeing good and bad places of many countries, speaking sweetly with friends, and speaking harshly to enemies, joyful excitement and hatred do not arise in his mind. This person is known as a teacher of the supreme lord. Through his own play, he speaks and moves. The mind is equanimous in both existence and non-existence. He does not commit violence in any business, whose mind is immersed in inherent bliss.

¹¹ Postures (*āsanas*) are not discussed in Rāmacandra's text. Together with this passage, however, they are mentioned thrice (cf. p.?? 1.6 and p.5 1.2) and given these three statements, one must assume that the audience of this text practised them, but other works were consulted.

¹² Birch (2013: 368, n. 52) wrote a long endnote on the compound *antahkaraṇabhāvā* 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" (*antahkaraṇakā manasuvā pani*) Birch, who has not found the compound in other texts back in 2013 proposes the more plausible explanation that *antahkaraṇabhāvā* refers to the eight mental states characterizing the higher faculty of discernment (*buddhibhāvā*). These eight states, as outlined in *Sāṅkhya-kārikā* 23, include religious merit (*dharma*), gnosis (*jñāna*), dispassion (*virāga*), and power (*aiśvarya*) as positive aspects, while their opposites (*adharma*, *ajñāna*, *avirāga*, and *anaiśvarya*) form the negative states (*adhyavasāyo buddhir dharma jñānam virāga aiśvaryam | sāttvikam etad rūpaṇ tāmasam asmād viparyastam*). According to Birch's research, this division of *buddhi* is adopted by Śaiva traditions, such as *Mālinīvijayottaratantra* 1.30c-d. The eightfold *buddhi* in the *Mālinīvijayottaratantra* has been noted in Vasudeva, 2004: 353, n. 8. The concept of the *buddhibhāvas* is also present in other contexts, like the hierarchical system of religions in the *Svacchandata tantra* (II.179-182). In this scheme, deluded individuals are influenced by dark *buddhibhāvas*. The specific formulation of Rāmacandra with the phrase *antahkaraṇajā bhāvā* however, I was able to locate within *Bodhasāra* 17.5: *mano buddhir ...*

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

1 puruṣena cett.] bhya puruṣena P svapuruṣena D dṛṣṭih cett.] dṛṣṭi° U₁ karttavyā cett.] karttavyam DN₁N₂ āsanam cett.] āsana° U₁ pavanah sthirah cett.] om. L karttavyah cett.] karttavyam N₂ om. L **1-2** kaścin niyamaḥ cett.] kaści niyamaḥ U₁ kaścin niyamaḥ U₂ **2** manahpavanābhyaṁ cett.] manapavanābhyaṁ L sahajānandah cett.] sahajānamda° EL prakāsyate cett.] prakāsate U₁ sahajayogaḥ cett.] sahajayoga DN₁ sahajo yogya N₂ sahayogaḥ U₁ **3** rājayogamadhye cett.] rājayogasya madhye U₂ te madhye EP cakravarti° EPLN;U₂] cakravartī DN₂ cakravaktya U₁ °nāma° α] om. β °kathanaṁ cett.] kathyate LU₂ °madhye iti cakravartye nāma madhye kathanaṁ U₁

By a [regular] person, the gaze shall be stabilized. The position shall be stabilized. The breath shall be stabilized. Any such a rule is not prescribed for the accomplished [person].¹³ When by means of mind and breath, the natural bliss appears through one's own true nature, it is called Sahajayoga ("natural yoga") [in this system] of Rajayoga. This is the explanation for those named *cakravartin* ("Universal Ruler").¹⁴

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

¹³With this statement, Rāmacandra repeats the message of verse LIX.7. Once the highest state of yoga is reached, yoga practice becomes unnecessary.

¹⁴Rāmacandra's treatise concludes with this emphatic statement, clearly asserting that *sahayoga* is a form of yoga intended for kings or aspiring monarchs. For a king who rules and enjoys the amenities of his position, Sahajayoga is the appropriate yoga practice. As a *kṣatriya*, he can maintain the soteriological state of salvation through Sahajayoga while continuing to fulfill his caste duties without continuous practice. Beyond this passage, the term *cakravartin* is absent in the Hatha- and Rājayoga literature known to me. However, there are notable occurrences of the term in yogic literature, such as Hemacandra's *Yogaśāstra* 4.19-21: *dhanahinaḥ śatam ekāṁ sahasraṁ śatavān api | sahasrādhipatir lakṣaṇa koṭīm lakṣeśvaro 'pi ca ||4.19|| koṭīśvaro narendratvaṇi narendraś cakravartitām | cakravarti ca devatvaṁ devo 'pindratvatvam icchatī ||4.20|| indratve 'pi hi samprāptē yadicchā na nivartate | mūle laghiyāms tallobhāśa rāva iva vardhate ||4.21||* Qvarnström (Ed. p. 80) translates: "One who is poor [desires] a hundred [rupees]; one who has a hundred [desires] a thousand; one who has a thousand [desires] one hundred thousand, and one who has one hundred thousand [desires] ten million [rupees]. One who rules ten million [people] wishes to be a king of men, a king of men [desires to be a] world-emperor, a world-emperor a god, [and] a god wishes even to be a king of gods. [But] even when one has become the king of gods, [one's] desire does not end [there]. Initially, such greed is rather small, [but over time], it increases [and increases] like a [begging]-bowl, [which at the root is shallow, but which expands more and more from the centre to the edge]." A *cakravartin* is, therefore, a ruler who reigns over the kings of the earth. The next ...

इति श्रीरामचन्द्रपरमहंसविरचितस्योगतत्त्वबिन्दुः समाप्तः ।

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

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

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

iti paramahāmsyāṁ śri rāmacaṇḍraviracitāyāṁ tatvayogabiṇḍu samāptaḥ || śubham astu | sañvat 1841 || bhādau śudha 15 lī O ve sarva śake rā rāma rāma cha - D

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

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

iti śrīrāmacaṇḍraparamahāmsa viracitas tatvabinduyogasamāptaḥ sañvat 1867 pausakṛṣṇaḥ 12 ravaū śubham bhūyat || cha || - P

iti rājayoge candraparamahāmsapariपूर्णपिथमाहात्म्यaprakāśakah binduyogah samāptaḥ || śubham astu || iti śrisarvaguṇasampannapaṇḍitasukhānandamisrasūrisūnupaṇḍitajvālāprasādāmīśrakṛtabhāṣāṭikāsahito rājayoge binduyogah samāptaḥ || śubham astu || śrīr astu || - E

iti rājamacaṇḍraparahaṁsa viracites tatvabiṇḍuyogasamāptaṁ || śri kṛṣṇārpaṇam astu || cha || - L

Thus concludes the *Yogatattvabindu*,¹⁵ composed by Srī Rāmacandra Paramahamsa.

higher rank would be that of a god. Thus, the *cakravartin* represents the highest possible secular status that a human being can achieve in terms of power and prosperity. The text further suggests that a king aspires to rise to the rank of a *cakravartin*. Rāmacandra deliberately employs this term to motivate his target audience. An extensive discussion of Sahajayoga can be found at the end of the comparative analysis of the complex early modern yoga taxonomies on p.??.

¹⁵I 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*. There are even more titles of the text in circulation. The library card of manuscript N₂, however, calls the text *Rājayogatattvabindu*. All titles except the one in the library card appear doubtful. This confusion of the compound members of the title is likely the result of metathesis by an early scribe in the transmission of the text since there is no other indication or usage of the compound *tattvayoga* or *tattvabindu* in the text itself. Additionally, those two options for the title are unlikely since a convincing meaning would be difficult to construe. However, the term *yogatattva* can be attested in the text and is used to highlight the penultimate teaching of the text, which is *gurusevā*. Other texts like, i.e. *Siddhāntatattvabindu* use “*tattvabindu*” as the final members of the title compound. Thus, I propose that the original title must have been *Yogatattvabindu*. For a detailed discussion of the title and my full argument, see p. ??.

Appendix

Figures



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

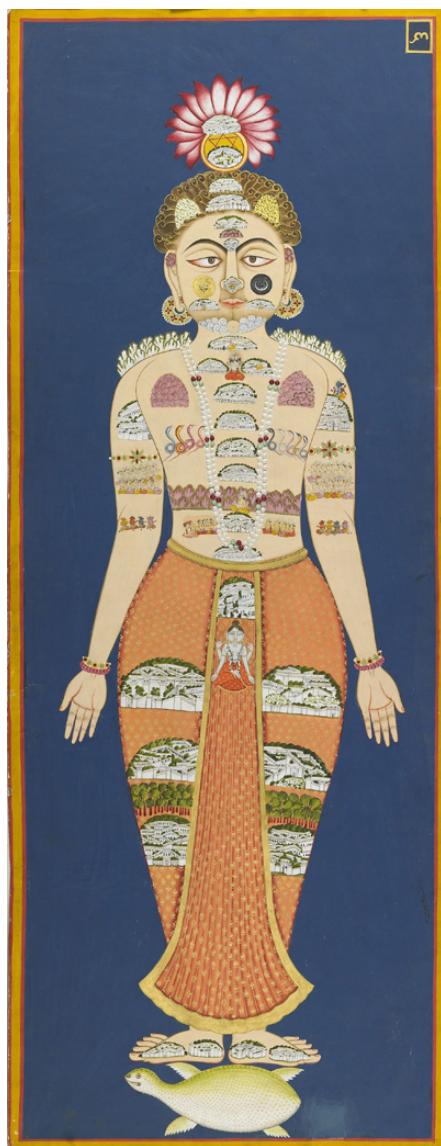


Figure 0.2: The Equivalence of Self and Universe (detail), folio 6 from the *Siddhasiddhāntapaddhati* (Bulaki), India, Rajasthan, Jodhpur, 1824 (Samvat 1881), 122 x 46 cm, RJS 2378, Mehragarh Museum Trust.

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