

The Yogatattvabindu

योगतत्त्वबिन्दु

Yogatattvabindu

Critical Edition
with annotated Translation

Von
Nils Jacob Liersch

Indica et Tibetica Verlag
Marburg 2024

Bibliographische Information Der Deutschen Bibliothek

Die Deutsche Bibliothek verzeichnet diese Publikation in der Deutschen Nationalbibliographie; detaillierte bibliographische Informationen sind im Internet über <http://dnb.ddb.de> abrufbar.

Bibliographic information published by Die Deutschen Bibliothek

Die Deutsche Bibliothek lists this publication in the Deutsche Nationalbibliographie; detailed bibliographic data is available in the Internet at <http://dnb.ddb.de>.

© Indica et Tibetica Verlag, Marburg 2024

Alle Rechte vorbehalten / All rights reserved

Ohne ausdrückliche Genehmigung des Verlages ist es nicht gestattet, das Werk oder einzelne Teile daraus nachzudrucken, zu vervielfältigen oder auf Datenträger zu speichern.

Apart from any fair dealing for the purpose of private study, research, criticism or review, no part of this book may be reproduced or translated in any form, by print, photo form, microfilm, or any other means without written permission. Enquiries should be made to the publishers.

Satz: Nils Jacob Liersch

Herstellung: BoD – Books on Demand GmbH, Norderstedt

Contents

Contents	iv
Conventions in the Critical Apparatus	1
Sigla in the Critical Apparatus	1
Critical Edition & Annotated Translation	3
अप्पेन्डिक्स	५३
फ़िल्मोग्राफ़ी	५३
बिल्लिओग्राफ़ी	५७
प्रिन्टेड एडिशनोंस्	५७
सेचान्दर्यू लिटेरतुरे	५८

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

[XXXI. *aṣṭāṅgayogasya vicārah]*

इदानीमष्टाङ्गयोगस्य विचारः कथ्यते । यमनियमासनप्राणायामप्रत्याहारध्यानधारणासमाधिरिति एतेषां ल-
क्षणानि कथ्यन्ते । शान्तिः ॥ पण्णामिन्द्रियाणां जयः ॥ आहारः स्वल्पः ॥ निद्राजयः ॥ शैत्यजयः ॥
उष्णजयः ॥ एते यमाः ॥ नियमाः ॥ खलु मनः चापलभावा चिवार्य स्थैर्यं स्थाप्यते ॥ एकान्ते सेवनम् ॥
प्राणिमात्रे ॥ समाबुद्धिः ॥ उदासीन्यं कस्यापि वस्तुन् इच्छा न कर्तव्या ॥ यथा लाभसंतोषः ॥ परमेश्वरनाम
न विस्मरणीयम् ॥ मनोमध्ये दैन्यं न कर्तव्यम् ॥ इति नियमाः ॥ आसनस्य लक्षणं बहूग्रन्थेषु निरूपित
मस्ति । तेनात्र न निरूप्यते । प्राणायामस्तु सुकुमारिण साधितुं न शक्यते ।

Sources: 2 cf. YSV (PT p. 841): *idānīm* yogam *aṣṭāṅgam* śr̄nu lakṣaṇasamāpyutam | cf. YSV (PT p. 841) = YK 5.29-30ab: *yamaś ca niyamaś caiva cāsanam prāṇasamāpyamaḥ* | *pratyāhāro dhāraṇā ca samādhiś ca višeṣataḥ* | *aṣṭāṅgayoga ebbis tu caiteṣām lakṣaṇam śr̄nu* | cf. SSP 2.32 (Ed. p. 45): *ya-*
maniyamāsanapräṇayāmapratyāhāradhāraṇāsamādhayoh | *ṣṭāṅgāni* | 3-4 cf. YSV (PT p. 842): *sāntih* *santoṣa* *āhāro* *nidrālpā* (nidrālpām YK 5.30) *manaso damah* | *śūnyāntahkaraṇāt* *ceti* (‘*karaṇāt* *ceti* YK 5.31) *yamāt* iti *prakṛittitāḥ* | 3-4 cf. SSP 2.32 (Ed. p. 44): *tatra yama iti upaśamaḥ* *sarvendriyajayaḥ* *āhāraṇidrāśītavātपापायास* *caivam* *śānaḥ* *śānaḥ* *sādhyat* | 4 cf. YSV (PT p. 841): *cāpalyan* *tu dūre* *tyaktvā* *manah* *sthairyam* *vidhāya* *ca* | *ekatva* *melanaṁ* *nityan* *prāṇāmātṛe* *na* *sā matiḥ* (*sāmabhīḥ* YK 5.32c) | *sadodasīnabhāvās* *tu* *sarvatrecchāvivarjanam* (‘*vivarjītā* YK 5.32d) | *yathālābhena* *santuṣṭah* *parameśvaramānasah* | *mānadānaparityāga* *ete* *tu* *niyamāt* iti | cf. SSP 2.33 (PT p. 44): *niyama* *iti* *manovṛttinām* *niyamanam* | *iti* *ekāntavāso* *niḥsaṅgatā* *audāśinyam* *yathāprāptisamtuṣṭir* *vairāgyam* *gurucaraṇāvārūḍhatvam* *iti* *niyamalakṣaṇam* | 6-7 cf. YSV (PT p. 841): *āsanāni* *ca* *tāvanti* *yāvanto* *jīvajantavaḥ* | 6-7 SSP 2.34 (Ed. p. 44): *āsanam* *iti* *svavarūpe* *samāsannatā* | *svastikāsanam* *padmāsanam* *siddhāsanam* *eteśām* *madhye* *yatheṣṭam* *ekam* *vidhāya* *sāvadhānena* *sthātavayam* *ity* *āsanalakṣaṇam* | 7 cf. YSV (PT p. 841): *prāṇāyāmas* *tridhā* *ceti* *bahudhā* *prathamam* *śr̄nu* | *āsane* *prāṇasamāyāme* *na* *śaktāḥ* *sukumārakāḥ* | *mahāpuṇyaprabhāvē* *śakyate* *tu* *mahātmanā* | cf. SSP 2.45 (Ed. p. 45): *prāṇāyāma* *iti* *prāṇasya* *sthiratā* | *reacakūrakakumbhakasaṅghatākaraṇāni* *catvāri* *prāṇāyāmalakṣaṇāni* |

2 *idānīm* cett.] *idānīn* N₂U₁U₂ *aṣṭāṅgayogasya* cett.] *aṣṭāṅgayoga^o* E *vicārah* cett.] *vicāra* U₂ “*dhyānadhāraṇāsamādhir* *iti* EPU₂] *dhāraṇādhyānāsamādhir* *iti* BL *dhyānadhāraṇāsamādhiyah* N₁N₂ *dhyānadhāraṇāsamādhi* DU₁ 3 *kathyante* cett.] *kathyate* U₁ *śāntih* β *śānti^o* α *śaṇṇām* EU₁] *śaṇṇām* DLN₁N₂ *śaṇṇām* BP *śāna* U₂ *indriyāṇām* cett.] *imdrīṇām* B *āhāraḥ svalpāḥ* U₂] *svalpāhāraḥ* E *āhāraḥ* *svalpāḥ* BP *āhāraḥ* || *svalpāḥ* || R *svalpāḥ* N₁ *āhāraḥ* *svalpāḥ* N₂ *āhāraḥ* *svalpāḥ* D *āhāraḥ* *sa-*
jayaḥ U₁ *nidrājayaḥ* cett.] *nidrāyā* *jayaḥ* B *nidrāyā* *jayaḥ* LU₂ *śaityajayaḥ* cett.] *śiṭyajayaḥ* N₁ *śiṭoṣṇajayaḥ* E 4 *uṣṇajayaḥ* cett.] *uṣṇajayaḥ* BU₂ *auṣṇajayaḥ* U₁ om. E etc cett.] *ya* *te* BL *yamāḥ* cett.] *yamāḥ* *iti* yamāniyamāḥ P *yamāḥ* BL *niyamāḥ* E *niyamāḥ* αU₂ om. BPL *khalu* cett.] *khalu* N₁N₂U₂ *manah* DN₂U₁] om. cett. *cāpala^o* BELP] *cāpala^o* PU₂ *capala^o* α *nivārya* cett.] *nivārye* D *nivārya* BLP *nivāraya* U₁ *sthairyē* cett.] *om.* BLDU₂ *ekānte sevanam* EN₁] *ekāmta* *sevānam* PDN₂U₁U₂ *ekāmtasevānām* BL 5 *saṁābuddhiḥ* cett.] *saṁābuddhi* U₁U₂ *udāśinym* cett.] *audāśinyam* E *udāśinym* U₁ *udāśina* DN₁N₂ *vastuna* EPU₂] *vastunāḥ* αBL *kartavyā* cett.] *karttavyam* U₁U₂ *parameśvaranāma* cett.] *parameśvaraḥ* nāma U₁U₂ 6 *na* cett.] *om.* DN₁N₂ *vismarāṇiyam* EN₁] *vismarāṇiyam* BDLP₁ *vismarāṇiyam* N₂ *vismarāṇām* U₂ *manomadhye* cett.] *yamā* *mano* *madhye* U₂ *mano* U₁ *na* αU₂] *om.* BELP *iti* *niyamāḥ* EP] *iti* *niyamāḥ* BLU₂ *om.* α *āsanasya* *lakṣaṇam* α] *āsanalakṣaṇam* EPL *āsanalakṣaṇam* tu U₂ *āsanam* *lakṣaṇām* B *bahūgranthheṣu* BLU₂] *bahuṣu* *gramtheṣu* EP *bahūgramthe* α *nirūpitam* EPU₂] *nirūpitam* | DN₁N₂ *nirūpyam* BL *nirūpitam* tan U₁ 7 *asti* β] *ataḥ* α *tenātṛa* β] *atrāyam* N₁N₂ *atratyam* D *atra* U₁ *na* EPU₁] *om.* cett. *sukumāreṇa* EP] *kumāreṇa* BLU₂ *kumāreṇa* *puruṣeṇa* α

[XXXI. Procedure of Aṣṭāṅgayoga]

Now, the procedure of the eightfold yoga¹ is explained: observances, restrictions, posture, breath control, withdrawal of the senses, meditation, concentration² and absorption. Their characteristics will be taught.

The observances are peace, conquer of the six senses³, little food, conquer of sleep, conquer of cold and heat.⁴

[The] restrictions [are]: Keeping the mind from the state of unsteadiness [and] ground it in calmness, retreating to a lonely place, refraining from contact to animals, unchanging intellect, equanimity, refrain from craving for objects, being content with what is given, never forgetting the name of the highest lord, one shall not bring the mind into depression.⁵

The characteristic of posture has been discussed in many works. Because of that, it will not be discussed here.

Young persons can not practise breath control.

¹ Given the extensive list of fifteen yogas presented at the beginning of this text does not list *aṣṭāṅgayoga*, one wonders why this type of yoga suddenly appears. Suffice it to say that he followed the structure of his main source text. For a discussion of the structural issues of the text, see p. ??.

² The reversed order of the sixth (*dhāraṇā*) and seventh (*dhyāna*) limb of the “classical” Pātañjala model is striking (cf. Pātañjalayogaśāstra 2.29). Rāmacandra’s main source text, the *Yogasvarodaya*, calls names *aṣṭāṅgayoga* but does not list *dhyāna* in the respective verse (cf. sources). The “critical” edition of the Lonavla Yoga Institute of *Siddhasiddhāntapaddhati* mentions two manuscripts (J₁ and J₂) with Rāmacandra’s order. According to VASUDEVA, 2004:380-381, this reversed order frequently appears in yoga texts structured in *śaḍāṅga* or even *pañcāṅga* systems. It is found in *Jayākhyasamhitā*, *Maitrāyaṇīyopaniṣad*. Furthermore, it is present in the Śaiva *Rauravatantra*, *Kiraṇatantra*, *Matāṅgatantra*, as well as in Buddhist Tantras like the *Guhyasamājatantra* and *Kālacakratantra*. *Vāyupurāṇa* teaches the “reversed” order in its *pañcāṅga* schema. POWELL, 2023:168 mentions that he has not found an Aṣṭāṅgayoga system with *dhyāna* and *dhāraṇā* reversed outside of the *Śivayogapradipikā* 2.1-9. Some witnesses of *Siddhasiddhāntapaddhati*, *Yogatattvabindu* and implicitly the *Yogasvarodaya* as quoted in *Prāṇatoṣinī* and *Yogakarṇikā* can be added to this group. It appears that the source for this concept goes back to the Viraśaiva milieu of the fifteenth century. A useful table of the texts, including the reversed order, see POWELL, 2023:166.

³ The sixth sense is the mental faculty (*manas, citta*), cf. WHITE, 2021:18.

⁴ Rāmacandra presents a unique mix of his two primary sources: *Yogasvarodaya* lists peace (*sānti*), contentment (*santosa*), little sleep (*nidrālpa*), taming of the mind (*manaso dama*) and emptiness of the inner organ (*śūnyāntahkaraṇa*). *Siddhasiddhāntapaddhati* lists: tranquillity (*upaśama*), conquer of all senses (*sarvendriyajaya*), and conquer of food, sleep, cold, wind, heat (*ahāranidrāśitavātātapajaya*)

⁵ For an interesting comparative table of other texts that teach ten *niyamas* see POWELL, 2023:196.

अतस्तस्य नाममात्रं कथयते । प्रत्याहारः कथयते । मनः संसाराच्चिवृत्यात्मनि स्थाप्यते । मनोमध्ये ये विकारा उत्पद्यन्ते । अनेकचमकारिणी बुद्धिरूप्तव्यते सागोप्याः । ध्यानं च बहुतरं प्रागुक्तं तेनात्र नोच्यते ॥

[XXXII. piṇḍabrahmāṇḍayor aikyam]

इदानीं पिण्डब्रह्माण्डयोरैक्यमस्ति । तस्मा ल्लङ्घाण्डमध्ये ये पदार्थास्ते ऽपि पिण्डमध्ये सन्ति । ते कथ्यन्ते ।
५ पादयोरङ्गुष्टतले तलं वर्तते । तदुपरि तलातलं वर्तते । गुल्फयोर्महातलं वर्तते । जङ्घामध्ये सुतलं वर्तते । जान्वोर्मध्ये वितलं वर्तते । ऊर्वोर्मध्ये ऽतलं वर्तते ।

Sources: 1-2 cf. YSV (PT p. 841) = YK 7.6-7: kṛtvā kalevarāṃ śuddham kuryād yatnair mahātmanā | mano nivārya saṃsāre viṣayētu tathaiva ca | manovikārān sarvāś ca tyaktvā śūnyamayo bhavet | pratyāhāro bhavaty eṣu sarvanindācamatkṛtaḥ | 1-2 cf. SSP 2.36 (Ed. p. 45): pratyāhāra iti caitanyatu-raṅgānāṃ pratyāhāraṇāṃ vikāragrasanaṃ utpannavikārasyāpi nivṛttir nirbhātīti pratyāhāralakṣaṇām | 2 cf. YSV (PT p. 841) = YK 7.8: dhyānān tu dvividham proktam sthūlasūksma-vibheda-tāḥ | sthūlam mantramayam viddhi sūkṣmantu mantravarajitam | cf. SSP 2.38 (Ed. p. 46): atha dhyānam | asti kaścana paramādvaitasya bhāvāḥ | sa evātmeti yathā yadyat sphurati tattvasvarūpam eveti bhāvayet | sarvabहुतेषु samadṛṣṭi ca | iti dhyānalakṣaṇam | 4 cf. YSV (PT p. 841): piṇḍabrahmāṇḍayor aikyam śrīṇi idāniṃ prayatnataḥ | brahmāṇḍe santi ye cāndāḥ piṇḍamadhye 'pi te sthitāḥ | cf. SSP 3.1 (Ed. p. 28): piṇḍamadhye carācaram yo jānāti sa yogī piṇḍasamvittir bhavati | 5-6 cf. YSV (PT pp. 841-42): talam pādāṅguṣṭhatale tasyopari talātalam | mahātalam gulphayor madhye gulphopari rasātalam | sutalam jaṅghayor madhye vitalam jānumadhyakam | ūrvormadhye 'talām proktam saptapātālam īritam | talām talātalañ ceti mahātalarasātalam | saptapātālam etat tu sutalam vitalātalam | 5-6 cf. SSP 3.1-2 (Ed. pp. 48-49): kūrmāṇ pādātale vasati | pātālam pādāṅguṣṭhe | talātalam aṅguṣṭhāgre | mahātalam pādapṛṣṭhe | rasātalam gulphe | sutalam jaṅghāyām | vitalam jānvoh | atalam ūrvoh |

1 atas tasya EPU₁] atātasya DN₁ ata tasya N₂ atātasya U₂ atāt BL **nāmamātrām** EPN₁U₂] nā-mamātrē DN₂U₁ nāma BL **kathyate** β] kathitam α **kathyate** cett.] pratyato E **nivṛtyātmani** em.] nivṛtyātmani BLPU₁U₂ nivṛtyātmani E nivṛtyātmani DN₁N₂ **sthāpyate** cett.] om. N₂ **vikārā** cett.] vikārah P vikārāh D om. N₂ 2 **utpadyante** cett.] om. N₂ **kāriṇī** BELPU₁U₂] kārakarakāraṇī N₁N₂ kārakāraṇī D **buddhir** cett.] buddhi DN₁N₂ **utpadyate** cett.] utpadyate | EBDU₂ utpadyataram P **sāgopyāh** N₂] sāgopyāh DN₁ sāgopyā BLU₂ sāgaupya U₁ sāmgopāmgam E om. P **dhyānam** cett.] om. P ca cett.] om. PU₁U₂ **bahutarām** cett.] om. P **prāg** β] om. α **uktam** DU₁U₂] uktam | E uktam cett. **tenātra** cett.] tena atra DN₁U₁ **nocaye** cett.] na ucycate U₁ 4 **piṇḍa**° cett.] pida° DN₁ **brahmāṇḍayor** BELP] 'brahmāḍayoh αU₂ **aikyam** cett.] ekyam B ekam N₂ **tasmāt** cett.] tasmāt B tasmāntē N₂ **padārthās** cett.] padārthāh DN₁ padārthāh N₂U₁ **te** 'pi cett.] te BLP sarve pi U₁ tanmadhye U₂ **santi** cett.] santiti E sati BU₂ sam° L **te** DN₁N₂] om. cett. **kathyante** cett.] kathyate BPU₁ 5 **pādayor** cett.] padas E pādayas PL pādayas B pādayo° U₂ **aṅguṣṭatale** em.] amguṣṭatale U₁ amguṣṭatale DN₁N₂ °mguṣṭatale U₂ tālās BL tele P tale E **talām** cett.] talām ca U₁ mūlām rasātālāt U₂ **tadupari** em.] tadupari U₁ tadupari DN₁N₂ pādopari β **vartate** cett.] vartate | pādopari talām vartate P **gulphayor** β] gulpho α **mahātalam** β] parimahātalam α **jaṅghā**° cett.] jaghā° U₂ om. P **sutalam** cett.] stutalam B om. P **vartate** BELU₂] om. cett. 6 **jānvormadhye** DU₁] jānvomadhye N₁N₂ jānumadhye EPU₂ jānubhyām BL **vartate** EBL] om. cett. 'talām E] atalam cett. **vartate** ELB] om. cett.

Philological Commentary: 5 ...mahātalam vartate: A description of *rasātala* was possibly lost in transmission or even an authorial mistake. A phrase like "gulphopari rasātalañ vartate" would be expected according to the sources immediately after the description of *mahātala*.

That is why it is just mentioned by name.⁶

Withdrawal of the senses is taught. The mind is supposed to be turned away from the cyclic existence and caused to abide in the self. Changes within the mind arise, but they are kept off. A mind that is capable of producing many wonders arises. This is to be kept secret.

Meditation has been taught many times before. Because of that, it is not discussed here.⁷

[XXXII. Identity of the External Universe and the Body]

Now, there exists the identity of the external universe and the body.⁸ Because of that, the objects which exist in the external universe are also in the body. They are taught.

Talam exists at the base of the big toe[s] of the feet. On top of the feet exists Talātala. Mahātala exists at the two ankles. Sutala exists in the centre of the lower part of the leg between the ankle and knee. Vitala exists in the middle of the knee. Atala exists in the middle of the two thighs.⁹

⁶It is crucial to note here that *Yogasvarodaya* states that young persons are not qualified to practice posture and breath control, but that, by the power of great merit a great soul becomes capable, cf. *Yogakarṇikā* quoted with reference *yogasvarodaye* 7.2 (āsane prāṇasamyāme na śaktāḥ sukumārakāḥ | mahāpuṇyaprabhāveṇa śakyate tu mahātmanā |). Right after that statement, the text continues to present detailed instructions for eight *kumbhakas*, cf. *Yogakarṇikā* quoted with reference *yogasvarodaye* 7.3-10, 7.23-24 and 7.68-72. The whole extend of *Yogasvarodaya*'s teaching on *prāṇāyāma* can not be determined since it is absent in the quotes of *Prāṇatoṣinī* and is just partially quoted in *Yogakarṇikā*. It seems that Rāmacandra, who previously strictly followed the structure of the *Yogasvarodaya*, now consciously decides to exclude certain teachings. Therefore, by stating this very reason, he directly hints at his audience: *sukumāras*, young persons, or, taking into consideration all previous allusions to a wealthy and royal lifestyle, possibly young princes.

⁷Rāmacandra probably refers to the teaching of the nine *cakras*, the sixteen *adhāras*. The same schema is already found in the *dhyāna* descriptions of *Śivayogapradipika* 3.4–33, cf. POWELL, 2023: pp. 165,212-215. He might also hint at the various methods he subsumes under Lakṣayoga. Rāmacandra probably also consciously decided to skip a description of *samādhi*, since *Prāṇatoṣinī* quoted with reference *Yogasvarodaye* (Ed. p. 841) defines *samādhi* as: “Samādhi is the immovable intellect devoid of inhalation, exhalation, etc.” (*samādhir niścalā buddhiḥ śvāsocchvāsādivarjitah* |). If, indeed, the purpose of Rāmacandra's text was to teach Rājayoga to young courtiers and princes, surely children will not be taught that the highest level of yoga is accomplished by stopping breathing altogether.

⁸The concept of the body as a microcosmic manifestation of a macrocosmic universe is a common feature in yogic literature, see MALLINSON and SINGLETON, 2017:174-178.

⁹Hindu cosmography, according to various *Purāṇas*, the *Atharaveda*, etc. assume fourteen worlds (*lokas*), seven higher ones (*vyāhṛti*) and seven lower ones (*pātālas*). The ...

[XXXIII. piṇḍamadhye lokatrayam]

इदानीं पिण्डमध्ये लोकत्रयं कथ्यते । मूलाधारे भूर्लोकः । लिङ्गाग्रे भुवर्लोकः । लिंगमूले स्वर्लोकः ॥

[XXXIV. uparitanam̄ lokacatuṣkam]

इदानीं उपरितनं लोकचतुष्कं कथ्यते । पृष्ठदण्डाङ्के महर्लोकः । दण्डछिद्रमध्ये जनलोकः । तदण्डना-
5 डीमध्ये तपोलोकः । दण्डदण्डकमलमध्ये सत्यलोकः ॥

Sources: 2 cf. YSV (PT p. 842): idānīm piṇḍamadhye tu saptalokam̄ śṛṇu priye | mūlādhāre tu bhūrloko liṅgāgṛe tu bhuvas tataḥ | svarloko liṅgamūle tu merumūle mahas tathā | 4–5 cf. YSV (PT p. 842): merucchidre janoloko merunādyām̄ tapas tathā | kamale martyalokas tu iti lokah pṛthak pṛthak | bhūrbhuvahsvarmaḥ ceti janaś caiva tapas tathā | saptamah̄ satyalokas tu saptaloka iti smṛtaḥ | saptalokais tu pātālair bhuvanāni caturdaśa |

Testimonia: 2 cf. SSP 3.3 (Ed. p. 49): bhūrloko guhyasthāne bhuvarloko liṅgasthāne svarlokam̄ nābhishthāne evam̄ lokatraye indro devatā piṇḍamadhye sarvendriyaniyāmakah sa evendrah | 4–5 cf. SSP 3.4 (Ed. p. 49): danḍānākure maharlokah̄ danḍakuhare janolokah̄ | danḍanālē tapolokah̄ | mūlakamale satyalokah̄ |

2 idānīm cett.] idānīm upati tataṁ lokam U₁ piṇḍamadhye cett.] pīḍopari B śārīramadhye E liṅgāgṛe cett.] liṅgamūle N₁N₂ bhuvarlokaḥ DEPU₁U₂] bhuvarloka° BL om. N₁N₂ liṅgamūle PU₁U₂] liṅgamadhye BDL om. N₁N₂ svarlokaḥ cett.] svargalokaḥ N₂ svaravarlokaḥ U₁ 4 uparitanam̄ DEU₁] uparitana° LU₂ uparitana° N₁N₂ uparitana° PB lokacatuṣkam̄ DPN₁N₂U₂] lokacatuṣkā E lokah catuṣṭayaṁ BL lokam̄ catuṣkam̄ U₁ pṛṣṭhadanḍānukure cett.] pṛṣṭhadanḍānukure N₂ pṛṣṭhadanḍānukure P damḍaṣṭaḥtemskure B damḍaṣṭaḥtemkure L maharlokaḥ cett.] maharloka B danḍachidra° cett.] danḍaschidra° P damḍasthita° U₁ uchidra° U₂ janalokah̄ cett.] janaloka BL taddanḍa° cett.] danḍa° U₂ 4–5 nālīmadhye EU₁] nālīmadhye PU₂ nālikāmadhye B tālikāmadhye L nālamadhye B nāli N₁N₂ 5 tapolokah̄ cett.] polokah B kamalamadhye cett.] dandamalamadhye EU₁

Philological Commentary: 5 taddanḍanālīmadhye: After this point in the text, a significant gap of approximately 25% of the entire work appears in the two most important witnesses of the α-group. The two Nepalese manuscripts N₁ and N₂ exhibit a substantial lacuna, which further suggests their close affiliation. They are both most be derived from the same template. The omissions of the readings of N₁ and N₂ will not be documented in the apparatus until after their respective gaps. The reader will be informed once their evidence resumes.

[XXXIII. Triad of Worlds]

Now, the threefold world within the body is taught.¹⁰ The earth realm (*bhurloka*) is situated at the root support (*mūladhāra*). The airspace (*bhuvarloka*) is at the tip of the penis. Heaven (*svarloka*) is inside the penis.

[XXXIV. Tetrad of the Upper Worlds]

Now, the tetrad of the upper worlds is taught. The great world (*maharloka*) is at the shoot of the staff of the back. The world of men (*janaloka*) is in the centre of the cavity of the spine. In the centre of the tube of that spine is the world of ascetic heat (*tapoloka*). In the centre of the lotus of the spine is the world of truth (*satyaloka*).¹¹

higher *lokas* (1-7) are described as the heavens, populated by mortals, celestial or divine beings, gods and higher gods, and full of truth. The lower *lokas* (8-14), which are here mapped onto the human body, constitute the different "hells" and are the abode of the *nāgas* or serpents and demons, cf. HAAG, 2011:503-504. According to ĀRANYA in this commentary on *Yogasūtra* 3.26, the beings residing in their respective *lokas* experience the fruit of their *karma*. Residence in those abodes, however, is never eternal but lasts until the particular individual's karma has been accounted for and borne their due fruits (BRYANT, 2009:353). A well-known depiction that shows the mapping of the *lokas* onto the body is Viṣṇu Viśvarūpa, India, Rajasthan, Jaipur, ca. 1800–1820 in the Victoria and Albert Museum, see p.74. Directly related to the *Yogatattvabindu* is the depiction of a Siddha's body that shows the equivalence of the self and the universe in the manuscript of *Siddhasiddhāntapaddhati* located in Mehragarh Museum Jodhpur, see p.75.

¹⁰The earliest conception of the cosmos as the body is found in *Rgveda* 10,90. This concept becomes linked with yogic practice in subsequent Hindu traditions. According to the *Bhagavadgītā* and the *Kurma Purāṇa*, the deities Viṣṇu and Śiva are described as engaging in the practice of Yoga. During this practice, they assimilate all external aspects by either encompassing the entire universe within their cosmic bodies or by engulfing everything, see MUÑOZ and LORENZEN, 2011:88. For a detailed exposition of Purāṇic concept of the universe in "classical" Yoga, see the commentaries on *Pātañjalayogaśāstra* 3.25, i.e., ĀRANYA, 1983: 297-304 or BRYANT, 2009:353-356. The idea of situating the universe into the yogic body is carried on into the traditions of Hatha- and Rājayoga and becomes a substantial constituent of their worldview, cf. *Amṛtasiddhi* 15-19.

¹¹For a lengthy presentation of Hindu cosmography and their inhabitants, see *Bhāgavata Purāṇa* 5.16-26 or *Vāyu Purāṇa* 5.39.

[XXXV. catvāro lokasvāminah]

अथ ब्रह्माण्डमध्ये चत्वारो लोकस्वामिनः । ते ऽपि पिण्डमध्ये वर्तन्ते । + ...शरीरमध्ये द्वौ कुक्षौ ॥ द्वे सविथिनी ॥ वक्षःस्थले कण्ठमूले ॥ कण्ठमध्ये लम्बिकामूले ॥ तालुद्वारे ॥ तालुमध्ये ॥ ललाटे ॥...+ ॥

Sources: 2-3 cf. YSV (PT p. 842): *atha brahmāñdamadhyasthāś catvāro lokapālakāḥ | piṇḍamadhye tu tān jñātvā sarvasiddhiśvaro bhavet | indro brahmā viṣṇur iśaś catvāraś cātmadevatāḥ | mūlādhāre catuspatre gajārūḍho mahān iti | śṛṣṭikarttā ca tatraiva svādhiṣṭhāne mahān hariḥ | maṇipūre śūlapāṇī-raqṣasiddhiśvaro mahān | tāludvāre tālumadhye lalāṭe vaksākaṇṭhake | śrīngātikā kapāle ca lambikā brahmaṇḍhrake | navacakram ūrddhvacakrañ ca trikūṭety ekavimśatih | brahmāñdāni vasantīti jñātavyāni prayatnatāḥ | 2-3 cf. SSP 3.4-5 (Ed. pp. 50-53): evam lokacatuṣṭaye brahmā devatā | piṇḍamadhye anekamānābhīmānasvarūpī tiṣṭhati | viṣṇulokah kukṣau tiṣṭhati | tatra viṣṇur devatā | piṇḍamadhye 'nekavyāpārakārako bhavati | hṛdaye rudralokah | tatra rudro devatā | piṇḍamadhye ugrasvarūpī tiṣṭhati | vaksāḥsthala iṣvaraḥsthalāt tatreśvaro devatā | piṇḍamadhye tṛptisvarūpī tiṣṭhati | kanṭhamūle sadāśivalokah tatra sadāśivo devatā piṇḍamadhye saumyārūpī tiṣṭhati | kanṭhamadhye nīlakanṭhalokah tatra nīlakanṭho devatā | piṇḍamadhye 'bhayasvarūpī tiṣṭhati | tāludvāre śivalokah | tatra śivo devatā | piṇḍamadhye 'nupamasvarūpī tiṣṭhati | lambikāmūle bhairavalokah | tatra bhairavo devatā | piṇḍamadhye sarvottamasvarūpī tiṣṭhati | tatrābhyantere mahāsiddhalokah | tatra mahāsiddhadevatā | piṇḍamadhye prabodhasvarūpī tiṣṭhati | lalātamadhye 'nādilokah | lalātamadhye 'nādilokah | tatrānādir devatā | piṇḍamadhye ānandaparāhantāsvarūpī tiṣṭhati | śrīgaṭe kulalokah | tatra kuleśvaro devatā | piṇḍamadhye ānandasvarūpī tiṣṭhati | śāṅkhāmadhye nalinīsthāne 'kuleśalokah | tatra akuleśvaro devatā | piṇḍamadhye nirabhīmānāvasthā tiṣṭhati | brahmaṇḍhrake parabrahmalokah | tatra parabrahmadevatā | piṇḍamadhye paripūrṇadasā tiṣṭhati | ūrdhvakamale parāparalokah | tatra parameśvaro devatā | piṇḍamadhye parāparabhbāvās tiṣṭhati | trikūṭasthāne śaktilocah | tatra parāsaktir devatā | piṇḍamadhye 'stivāvasthā sarvāśām sarvakṛtvāvasthā tiṣṭhati | evam piṇḍamadhye saptapāṭalasahitaikavimśatibrahmāñḍasthānavicārah |*

2 catvāro DU₁] caturdaśā° cett. **lokasvāminah** D] lokāḥ svāminaḥ U₁ °lokāsthānāni BLP °lokāḥ stānāni U₂ °lokāni sthānāni E te 'pi EU₁] tānyapi cett. **piṇḍamadhye** EU₁] piṇḍe BELU₂ pide P **vardante** E] vartate cett. **dvaū kukṣau** BL] dvaū kukṣī EPDU₂ dvaū kukṣināu D dvaū kukṣināu U₁ **2-3 dve sakthīni** ELU₂] dve sakthīni PB vartate DU₁ **3 vakṣāḥsthale** em.] vakṣāḥsthale DU₁ vakṣāḥ sthalām EB vakṣāḥsthalām P vakṣassthalām U₂ **kanṭhamūle** LU₂] kanṭhamūlam EPB kanṭhasya mūle DU₁ **kanṭhamadhye** DU₁] kamardhye B kamāthamadhyam EL kamāthamadhyah PU₂ **lambikāmūle** em.] lam̄bikāyā mūle DU₁ lambikāmūlam cett. **tāludvāre** DU₁] tāludvāram cett. **tālumadhye** DU₁] tālumadhyam cett. **lalāṭe** DU₁] lalāṭamadhye E lalāṭamadhyam cett.

Philological Commentary: **2lokasvāminah** Only the reading of D and U₁ (α -group) is plausible and *lectio difficilior*. This is confirmed by the source text, the *Yogaśvarodaya* introducing the *lokapālakāḥ* which Rāmacandra rewrites into *lokasvāminah*. In the β -group the subject was not understood and rewritten in an attempt to fix it the passage. This, and the incompleteness of this following list resulted in the introduction of the *caturdaśalokāsthānāni*.

[XXXV. Lords of the World]

Now, there are four lords of the world in the external universe. They also exist in the internal universe.

† ...[Other deities and worlds exist within the body]¹² two in the belly, two in the thighs, at the location of the chest, at the root of the throat, in the centre of the throat, at the root of the uvula, at the entrance of the palate, at the forehead, ...†¹³

¹²I decided to add these words in the square brackets to derive the most probable sense of the list of locations based on the source texts.

¹³This passage seems corrupted. The source text *Yogasvarodaya* and the parallel passages in the *Siddhasiddhāntapaddhati* make it easy to understand what the author originally wanted to express. However, this passage cannot be further reconstructed in any of the textual witnesses available to me, and an approximation to the original wording in Sanskrit hardly seems to be possible without further ado. The content intended by Rāmacandra must have been somewhere between the two sources available to him (see sources in *apparatus criticus*). I translate the respective passage in the *Prāṇatosinī* quoted with reference *Yogasvarodaye* (Ed. p. 842) as follows: “There are now four world keepers amid the external universe. Having recognized these within the body, the supreme ruler (of the body?) may be fully successful. Indra, Brahmā, Viṣṇu, and Īśa are the deities of the body (*ātman*). (1) In the four-petalled Mūlādhāra-[cakra] (*mūladhāre catuśpatre*) is the great one who is seated on an elephant (Indra). (2) There at Svādiṣṭhāna (*svādiṣṭhāne*) is the Creator, the great Hari (Brahmā). (3) In the Maṇipūra (*manipūre*) is the one with the trident in hand, the great lord of the eight siddhis (Viṣṇu). (4) at the gate of the palate (*tāludvāre*), (5) amid the palate (*tālumadhye*), (6) on the forehead (*lalāṭe*), (7) in the chest and (8) throat (*vakṣakathake*), (9) at the junction in the skull (*śringātiķa kapāle*), and at (10) the uvula (*lambikā*), (11) as well as at the opening of Brahman (*brahmaṇandhre*) and (20) at the nine *cakras* (*navacakra*), upper *ūrddhvacakra* and (21) at the triple peak. They are in the 21 worlds and must be realized in detail.”

The translation of *Siddhasiddhāntapaddhati* 3.4-5 reveals further details of what Rāmacandra possibly wanted to express: “Thus, Brahmā is the deity within the fourfold world. He resides in the body in various forms of self-esteem and pride. The world of Viṣṇu is situated in the belly (*kukṣau*). Viṣṇu is the deity there. In the body, he manifests as the performer of various forms of activity. In the heart is the world of Rudra. Rudra is the deity there. Within the body, he resides in the form of strength. In the location of the chest (*vakṣasthale*) is the world of Īśvara. Īśvara is the deity there. Within the body, he exists in the form of contentment. At the root of the throat (*kaṇṭhamūle*) is the world of Sadāśiva. Sadāśiva is the deity there. Within the body, he exists in the form of being beneficial. In the center of the throat (*kaṇṭhamadhye*) is the world of Nīlakantha. Nīlakantha is the deity there. In the body, he exists in the form of fearlessness. At the entrance of the uvula (*tāludvāre*) is the world of Śiva. There, Śiva is the deity. Within the body, he exists in his matchless form. At the root of the uvula (*lambikāmūle*) is the world of Bhairava. There, Bhairava is the deity. In the body, he exists in the most excellent form. Therein is the world of Mahāsiddha. Mahāsiddha is the deity there. In the body, he exists in the form of awakening. Within the forehead (*lalāṭamadhye*) is the world of Anādi. Anādi is the deity there. Within the body, he is situated in the form of the blissful supreme ...”

†...शृङ्गाटिकायां कपालमध्ये ॥ कमलिनीमध्ये ॥ ब्रह्मरन्त्रे ॥ ऊर्ध्वकमलिन्याखिकूटस्थाने ॥...† एवमेक-
विशस्थानेष्वेकविशतिब्रह्मांडानि वसन्ति ।

[XXXVI. saptadvipāni piṇḍamadhye]

इदार्णि सप्तद्वीपानि पिंडमध्ये कथ्यन्ते । मज्जामध्ये जम्बुद्वीपः ॥ अस्थिमध्ये शाकद्वीपः ॥ शिरोमध्ये शा-
5 त्वमलिद्वीपः ॥ मांसमध्ये कुशद्वीपः ॥ त्वचामध्ये क्रौंचद्वीपः ॥ शरीरस्य लोममध्ये गोमयद्वीपः ॥ नखमध्ये
श्वेतद्वीपः ॥ एतानि द्वीपानि गुप्तानि मध्ये तिष्ठन्ति ।

Sources: 4–6 cf. YSV (PT p. 842): *sapta dvīpāni kathyante 'dhunā tāni śrūnu priye | jambūdvīpas tu majjāyām śākadvīpas tu madhyamah | śāladvīpah śiromadhye māpsamadhye kuśas tathā | tvaci krauñco lomamadhye gomayadvīpa īritah | nakhamadhye tathā śvetah saptadvīpā vasundharā | jambūḥ śākas tathā śālmaḥ kuśaḥ krauñcaś ca gomayah | śvetah sapte khanḍāni saptakhanḍair vasundharā | guptāny etāni rūpāni dehamadhye sthirāni ca |*

Testimonia: 4–6 cf. SSP 3.7 (Ed. p. 54): *majjāyām jambūdvīpah | asthiśu śākadvīpah | śirāsu sūkṣmadvīpah | tvakṣu krauñcadvīpah | romasu gomayadvīpah | nakheśu śvetadvīpah | māṁse plakṣadvīpah | evam saptadvīpah |*

1 śṛṅgātikāyām DU₁] śṛṅgātikā cett. kapālamadhye conj.] karālamadhye L kapolamadhye cett. kamalinīmadhye cett.] kamalinīmadhyam BL brahmarandhre DU₁] brahmaramdhra° E brahmaṇḍhram cett. ūrdhvakamalinyāstrikuṭasthāne em.] ūrdhvakamalinyās trikuṭasthānam U₂ ūrdhvakamalinyāḥ trikuṭasthāne U₁ ūrdhvakamalinyāḥ || trikuṭasthāne || saptapātale D ūrdhvam kāmalinyā trikuṭasthānam LP kamalinyām strikuṭasthānam B kāmalinyās trikuṭasthānam E evam cett.] evam D 1–2 ekavimśasthāneśv P] vimśasthānēk° B ekaṁ vimśasthānēśv L ekavimśatisthāne DE ekavimśasthān U₂ 2 ekavimśatibrahmāmḍāni EDU₁] ekavimśabrahmāni BLPU₂ vasanti cett.] vasaṇti BL 4 kathyante cett.] kathyate BL jambu cett.] jaṁbū P asthi DE] asthi P asti BLU₁U₂ śākadvīpah DEPU₂] śākaladvīpah BL śaktidvīpah U₁ śiromadhye DU₁U₂] śirāmadhye BEP śāriramadhye L 4–5 śālmalidvīpah cett.] śālmalidvīpah U₂ śākaladvīpah B śākadvīpah L 5 lomamadhye cett.] lomamadhye U₁U₂ gomayadvīpah DU₁] gomedadvīpah cett. nakhamadhye cett.] taravamadhye LU₁ 6 śvetadvīpah DU₁] puṣkaradvīpah cett. dvīpāni cett.] rūpaṇi DU₁ guptāni BLPU₂] gupta° DU₁ om. E

† ...at the crossroads of the centre of the skull, at the centre of the lotus pond, at the aperture of Brahman, at the place of the three peaks above the lotuses. ...† Thus, the 21 worlds reside in 21 locations.

[XXXVI. Seven Islands within the Body]

Now, the seven islands within the body¹⁴ are taught.¹⁵

(1) Within the marrow is the island of Jambu. (2) Within the bones is the island of Śāka. (3) In the head is the island of Śālmali. (4) In the flesh is the island of Kuṣa. Within the skin is the island of Krauñca. (6) At the hairy line between the chest and navel (*loma*) is the island of Gomaya. (7) In the nails is the island of Śveta. These hidden islands are situated within.

destroyer. At the crossroads of the three paths (*śṛṅgate*) is the world of the Kula. There, the Kuleśvara is the deity. Within the body, he resides in the form of bliss. Within the temple (*śaṅkhamadhye*) at the location of Nalini is the World of Akuleśa. There, Akuleśvara is the deity. Within the body, he resides in the state of being free from pride, at the aperture of Brahman (*brahmaṇḍre*), the world of Parabrahma. There, Parabrahma is the deity. Within the body, he resides in a state of completeness. At the upper lotus (*ūrhdvakamale*) is the world of Parāpara. There, Parameśvara is the deity. Within the body, he exists as the state of Parāpara. At the place of the three peaks (*trikūṭasthāne*) is the world of Śakti. There, Parāśakti is the deity. Within the body, she exists in the existential state for all and the all-creative state. Thus, it is the examination of the locations of the external universe consisting of 21 worlds and seven hells within the body.”

Possibly a larger chunk of Rāmāncandras text is lost here. If, however, just minor parts of the text have fallen prey to decay, it is fascinating that he refrains from mentioning the various deities, which once again underlines the anti-sectarian character of the text.

¹⁴ *Hatharatnāvalī* 4.39 identifies the seven islands with the seven *dhātus*.

¹⁵ The world of earth (*bhurloka*) consists of seven islands and seven oceans.

[XXXVII. piṇḍamadhye saptasamudrāḥ]

इदानीं पिण्डमध्ये सप्तसमुद्राः कथ्यन्ते । प्रस्वेदमध्ये क्षारसमुद्रः ॥ ललाटमध्ये क्षीरसमुद्रः ॥ वसामध्ये मधुसमुद्रः ॥ कफमध्ये दधिसमुद्रः ॥ मेदमध्ये घृतसमुद्रः ॥ रक्तमध्ये इक्षुसमुद्रः ॥ वीर्यमध्ये उमृतसमुद्रः ॥ पादमध्ये कूर्मस्थानम् ॥

5

[XXXVIII. navadvāramadhye navakhaṇḍāni]

इदानीं नवद्वारमध्ये नवखण्डानि कथ्यन्ते । भरतखण्डः ॥ काश्मीरखण्डः ॥ खीमण्डलखण्डः ॥ द्विजखण्डः ॥ एकपादखण्डः ॥ राक्षसखण्डः ॥ घान्धारखण्डः ॥ कैवर्तखण्डः ॥ गर्भखण्डः ॥

Sources: 2-4 cf. YSV (PT pp. 842-43): samudrāḥ sapta kathyante piṇḍamadhye vyavasthitīḥ | lavaṇekṣusurāśarpirdadhidugdhajalāntakāḥ | lavaṇāṁ svedamadhye tu ikṣūrakte madhu tvaci | sarpī medo vassāmadhye dadhi kṣīram lalātakē | vīryamadhye 'mr̥to jñeyah pāde kūrmāḥ sthito mahān | 2-4 cf. SSP 3.8 (Ed. p. 29): mūrte kṣārasamudrāḥ | śukre 'mr̥tasamudrāḥ | lālāyām kṣīrasamudrāḥ | kaphe dadhisamudrāḥ | medasi ghṛtasamudrāḥ | vasāyām madhusamudrāḥ | rakte ikṣusamudrāḥ | evam saptasamudrāḥ || 6-7 cf. YSV (PT p. 843): idānīn tu navadvāre navakhaṇḍāni samśr̥ṇu | pāyvādau bhārataṁ khanḍām kāśmīraṁ trikamandalam | dvijakhaṇḍām ekapādaṁ khanḍām vakṣye samāṇḍalam | kaivarttaṁ garṭtagāndhāraṇ navakhaṇḍām iti sthitam | 6-7 cf. SSP 3.9 (Ed. p. 55): navakhaṇḍāḥ nava dvāreṣu vasanti| bhāratakhaṇḍāḥ kāśmīrakhaṇḍāḥ karparakhaṇḍāḥ śrikhaṇḍāḥ saṅkhakhaṇḍāḥ ekapādakhaṇḍāḥ gāndhārakhaṇḍāḥ kaivartakhaṇḍāḥ mahāmerukhaṇḍāḥ evam navakhaṇḍāḥ|

2 saptasamudrāḥ cett.] samudrāḥ BL **kathyante** cett.] kathyate B kathyete D **prasvedamadhye** cett.] svedamadhye U₁ **kṣārasamudrāḥ** cett.] sārasasamudrāḥ L kṣārasasamudrāḥ U₁ kṣārasāgarāḥ U₂ **lalātamadhye** cett.] lālāmadhye P **kṣīrasamudrāḥ** cett.] kṣīraḥ samudraḥ E **vasāmadhye** cett.] vāṁmadhye E vīryamadhye svāduḥ samudraḥ || majjāmadhye U₂ **3 madhusamudrāḥ** EP] madasamudraḥ B madyasamudraḥ L madhusamudraḥ U₂ **meda°** cett.] medo° BEP **raktamadhye** PU₁U₂] vasāmadhye madhusamudraḥ || raktamadhye D vasāmadhye madhusamudraḥ raktamadhye U₁ rasamadhye E **ikṣusamudrāḥ** BDL ikṣurasamudraḥ U₁U₂ ikṣurasasamudraḥ EP 'mr̥tasamudrāḥ U₁] amṛtasamudraḥ D svādusamudraḥ E svādūkasamudraḥ BL svādudakasamudraḥ P **4 pādamadhye** cett.] karmasthāna pādasamadhye B karmasthāna pādamadhye L pādāmtale D **kūrmasthānam** cett.] om. BL **6 navadvāramadhye EU₁**] navadvāreṣu EPU₂ om. BL **navakhaṇḍāni** BPLU₂] navakhaṇḍāḥ DU₁ om. E **kathyante** cett.] kathyate U₁ **bharatakhaṇḍāḥ** DU₁] mukhe bharatakhaṇḍāḥ BPL pādamadhye kūrmasthānam || mukhaḥ bharatakhaṇḍām U₂ om. E **kāśmīrakhaṇḍāḥ** DU₁] nāśikayoḥ kinnarakhaṇḍānaraharikhāmduḥ E nāśikayoḥ kinarakhāmde 3 P nāśikayoḥ madhye kināra-harikhāmde B nāśikayoḥ madhye kinārasimhakhaṇḍā L nāśikayoḥ || kinnaraḥ || harikhāmde U₂ **stri-maṇḍalakhaṇḍāḥ** DU₁] om. cett. **6-7 dvijakhaṇḍāḥ** DU₁] netrayoḥ ketumāla bhadrāśvau E netrayoḥ ketumāla bhadrāśve 4 P netrayoḥ ketumāla bhadrāśve BL netrayoḥ || ketumāla || bhadrāśve U₂ **7 ekapā-dakhaṇḍāḥ** D] yekapādakhaṇḍāḥ U₁ om. cett. **rākṣasakhaṇḍāḥ** DU₁] karṇayoḥ hiraṇmayakhaṇḍā ramyakakhaṇdu E karṇayor hiraṇmayaramyakhaṇḍā 5 P karṇayor hiraṇyamayaramyakhaṇḍā BL karṇayoḥ || hiraṇmaya || ramyakakhaṇde U₂ **ghāndhārakhaṇḍāḥ** DU₁] gude kurukhaṇḍā E gude kurukhaṇḍā 6 P gude kurukhaṇḍā BL gudekurukhaṇḍām U₂ **kaivarttakhaṇḍāḥ** DU₁] liṃge ilāvṛtakhaṇḍā E liṃge ilāvṛtaḥ 7 P ilāvṛtaṁ BL liṃge ulāvṛtaṁ U₂ **garbhakhaṇḍāḥ** DU₁] evam navakhaṇḍāḥ U₂ om. cett.

[XXXVII. Seven Oceans within the Body]

Now, the seven oceans within the body are taught.¹⁶ (1) Within the sweat is the salt ocean. (2) Within the forehead is the milk ocean. (3) Within the marrow is the honey ocean. (4) In the phlegm is the sour milk ocean. (5) In the fat is the butter ocean. (6) Within the blood is the sugarcane ocean. (7) Within the semen is the ocean of the nectar of immortality. Situated at the feet is the place of the turtle¹⁷.

[XXXVIII. Nine Continents within the Nine Doors]

Now, the nine continents¹⁸ within the nine doors¹⁹ are taught: Bharata (1), Kaśmīra (2), Strīmaṇḍala (3), Dvija (4), Ekapāda (5), Rāksasa (6), Ghandhāra (7), Kaivartta (8) [and] Garbha (9).²⁰

¹⁶Rāmacandra, who bases his descriptions of the seven oceans on the YSV (PT pp. 842-43) (cf. sources on previous page) changed the order of oceans slightly. The respective passage can be translated as follows: “The seven oceans are taught to be situated within the body, [one of each] containing salt (*lavana*), sugar (*ikṣu*), wine (*surā*), butter (*sarpir*), sour milk (*dadhi*), milk (*dugdha*) and water (*jala*). (1) Salt is within the sweat, (2) sugar in the blood, (3) wine in the skin, (4) butter in the fat, (5-6) sour milk and milk in the forehead. (7) The nectar of immortality is known to be situated within the semen. A big turtle (the earth represented as a tortoise floating on water) is situated at their feet.”

¹⁷The earth consisting of seven islands with mount meru in it centre represented as a tortoise floating on waters of the seven oceans, cf. *Mārkaṇḍeya Purāṇa* 58, *Bhāgavata Purāṇa* 5.16-26 and BRYANT, 2009:354.

¹⁸The island of Jambudvīpa consists of nine continents.

¹⁹The nine doors (*navadvāra*) refer to the nine openings of the body: mouth, nostrils, eyes, ears, anus and gender.

²⁰There is complete divergence between the two main groups of manuscripts. I edited according to the α -group since their readings are close to the source texts. The β -group rewrote the passage by adding the names of the nine doors. The names are partially lacking in *Prāṇatośinī* and missing entirely in the *Siddhasiddhāntapaddhati*. The β -group assigns the names of an alternative system to the areas. Perhaps a scribe was dissatisfied with the alternative nomenclature. The β -group situates (1) the Bharatakhanḍa within the mouth, (2-3) the Kinnara- und Harikhānḍa in the two nostrils, (4-5) the Ketumāla- and Bhadrāśva[-khanḍa] in the eyes, (6-7) the Hiranyamaya- and Ramyakakhanḍa in the ears, (8) the Kurukhanḍa at the anus, and (9) the Ilāvṛta[-khanḍa] at the gender (9). This system, along with a lengthy description with many details, is presented in *Parākhyatantra* 5.61-93.

[XXXIX. piṇḍamadhye 'ṣṭakulaparvatāḥ]

इदानीं पिण्डमध्ये उष्टुकुलपर्वताः कथन्ते । मेरुदंडमध्ये मेरुपर्वतः ॥ ब्रह्मकपाटमध्ये कैलासपर्वतः ॥ पृष्ठ-
मध्ये हिमाचलः ॥ वामस्कंधे मलयाचलः ॥ दक्षिणस्कंधे मंदराचलः ॥ दक्षणकर्णे विंध्याचलः ॥ वामकर्णे
मैनाकः ॥ ललाटमध्ये श्रीशैलः । अपरे पर्वताः पादयोगुलीनां मूलेषु वर्तन्ते ।

5

[XL. śarīre navanāḍyāḥ]

इदानीं शरीरे नवनाड्य तिष्ठन्ति । तन्मध्ये नवानां नदीनां स्थानानि वर्तन्ते । गंगायमुना वितस्ता चंद्रभागा
सरस्वती विपाशा शतरुद्रा इरावती नर्मदा । अपरा नद्योपनदिनिर्झराः स्रोतांसि तटाकानि वापीकूपा
द्विसप्तिसहस्रनाडीनां मध्ये तिष्ठन्ति ।

Sources: 2-4 cf. YSV (PT p. 843): idānīm parvatāś cāṣṭau kathyante śṛṇu yatrataḥ | merudanḍe sumerus
tu pīṭhamadhye himālayaḥ | vāmaskandhe tathā dakṣe malayo mandarācalāḥ | vindhyas tu dakṣiṇe karṇe
vāme maināka īsvari | laṭāte madhyadeśe tu śrīśailah paramēsvari | tathā brahmakapāṭasthalā kailāsaḥ
parvato mahān̄ | sumerur himavān vindhyo malayo mandaras tathā | śrīsailo mainākaś ceti kailāso
'ṣṭau ca parvatāḥ | apare parvatāḥ sarveaṅgulimadhyavāśināḥ | 6-8 cf. SSP 3.10 (Ed. p. 56): meru-
parvato merudanḍe vasati | kailāso brahmakapāṭe vasati | himālayaḥ pṛṣṭhe | malayo vāmakandhare |
mandaro dakṣiṇakandhare | vindhyo dakṣiṇakarṇe | maināko vāmakarṇe | śrīparvato laṭāte | evam aṣṭa
kulaparvatāḥ | anye upaparvatāḥ sarvāṅguliṣi vasanti | 6-8 cf. YSV (PT p. 843): śarīre navanāḍisthā
narmadā ca maheśvari | iḍāyām yamunā devi piṅgalāyām sarasvatī | suṣumnāyām vahed gaṅgā cāny-
onyonyā ca nādiṣu | gaṅgā sarasvatī godā narmada yamunā tathā | kāverī candrabhāgā ca vitastā ca iḍāvati
| dvisaptatisahasreṣu nadinadaparīṣravaḥ | 6-8 cf. SSP 3.11-12 (Ed. p. 57): pīnasā yamunā gaṅgā
candrabhāgā sarasvatī | vipāśā śatarudrā ca śrīrātriś caiva narmadā | evam navanadyo navanāḍiṣu vasanti |
anyā upanadyaḥ kulyopakulyā dvisaptatisahasranāḍiṣu vasanti |

2 idānīm DU₁] idānīm cett. piṇḍamadhye DU₁] om. cett. 'ṣṭakulaparvatāḥ em.] aṣṭakulaparvatāḥ
PDU₁ aṣṭakulaparvatāt U₂ aṣṭamakulaparvatāḥ BEL meruparvatāḥ em.] merumparvatāḥ DU₁ meru-
māndarāḥ cett. kailasaparvatāḥ DU₁] kailāsaḥ cett. 2-3 pṛṣṭhamadhye EU₂] pṛṣṭham adhye P
pṛthvīamadhye BL paitīmadhye D paithamadhye U₁ 3 himācalāḥ cett.] himācalāḥ || parvataḥ D himā-
calaparvatāḥ U₁ 4 śrīśailaḥ cett.] śrīśailaḥ B parvatāḥ DU₁] śailāḥ EU₂ śailā BPL amṛgulīnāṁ
EPD] amṛgulībhāyām U₁ amṛguliḥ BL mūleṣu cett.] madhye DU₁ vartante cett.] vartate BL parvate U₁
6 śarīre cett.] śarīramadhye EU₂] navanāḍyas EU₂] navanaḍyas BLP ṣaṭvānāḍyas D ṣaṭvānāḍyāḥ U₁
tiṣṭhanti cett.] tiṣṭhati DU₂ ṣaṭvānāṁ nadīnāṁ cett.] navanaḍīnāṁ E vartante cett.] nivartamte U₂
vartate B 7 sarasvatī cett.] sarasvatī L vipāśā cett.] vaipaśā DU₁ śatarudrā em.] śātahṛdā DPUI
śatahradā E sāṣṭatahradā B sāṭadrūmā U₂ irāvati DE] irāvati BLPU₁ om. U₂ aparā cett.] gamḍakī U₁
nadyopanadinirjharāḥ srotāṁsi em.] nadyopanadinairbhurasrota° D nadyūpanadinairbhurasrota° U₁
nadyo nadānirjārā srotāṁsi P nadyo nadānirjñārāsty etāṁsi BL nadyo nadānirjñārāsrotāsi U₂ nadyo
nadāni srotāṁsi E tatākāni E] tatāka D tatāni BLP taṭaga U₁ tathāni U₂ vāpiküpā cett.] vāpiküpāḥ D
8 dvisaptati° cett.] dvisaptati° BP disaptati E sahasraṇāḍīnāṁ cett.] sahaṣraṇāḍīnāṁ B sahaṣraṇāḍī
EU₁ tiṣṭhanti cett.] tiṣṭhamtī U₁

Philological Commentary: 7 śatarudrā: I emended according to YSV (PT).

[XXXIX. Eight Mountains within the Body]

Now, the eight mountains within the body are taught.

(1) Within the spine is Mount Meru. (2) Within the door of Bahman is Mount Kailasa. (3) Within the back is the Himālaya. (4) Within the left shoulder mount Malabar. (5) Within the right shoulder of the mountain of Mandara. (6) In the right ear, the Vindhya mountain. (7) the Maināka[-mountain] is in the left ear. (8) Within the forehead Śrīsaila. Other mountains exist in the hands, feet, and toes.

[XL. Nine Rivers within the Body]

Now, within the body, nine rivers are situated. Within it, the courses of the nine rivers exist. Gaṅga, Yamuna, Vitastā, Candrabhāga, Sarasvatī, Vipāśā, Śatarudrā, Irāvati und Narmadā. Other rivers and waterfalls near the rivers, currents, lakes, ponds and wells are within the 72000 channels.²¹

²¹ Show up to get things done!

[XLI. saptavimśatinakṣatrāṇi ...]

सप्तविंशतिनक्षत्राणि द्विसप्ततिकोष्टकाश्चांत्राभ्यन्तरे वसन्ति ।

द्वादश राशयः ॥ मेषः ॥ वृषः ॥ मिथुनः ॥ कर्कः ॥ सिंहः ॥ कन्या ॥ तुला ॥ वृश्चिकः ॥ दत्तः ॥ मकरः ॥

कुम्हः ॥ मीनः ॥

५ नवग्रहाः ॥ आदित्या ॥ सोमः ॥ मङ्गलः ॥ बुधः ॥ वृहस्पतिः ॥ शुक्रः ॥ शनिः ॥ राहुः ॥ केतुः ॥ पच्चद
शतिश्यो ऽत्र मध्ये वसन्ति ।

यथा समुद्रमध्ये लहरी वर्तते । तथा शरीरमध्ये उर्मी नाम लहरी भवति ॥ तथा उर्मी श्वलनाच्छरीरे चलनं
भवति । धावनं भवति । तन्मध्ये समग्रं तारामण्डलं वर्तते ।

त्रयस्त्रिंशत्कोटयो देवता बाहुरोममध्ये वसन्ति ।

Sources: २-६ cf. YSV (PT p. 843): itas tato dehamadhye ṛksaś ca saptavimśatiḥ | yogāś ca rāśayaś
caiva grahāś ca tithayas tathā | २-६ cf. SSP 3.13 (Ed. p. 57): saptavimśatir nakṣatrāṇi | dvādaśā
rāśayaḥ | navagrahāḥ | nava lakṣa tārāḥ | pañcadaśa tithayaḥ | ete 'ntarvalayे dvīsaptaśatisahasra
koṣṭheṣu vasanti | anekatārāmaṇḍalam ūrmipuñje vasati | २-७ cf. YSV (PT p. 843): laharīśu mīnāmāni
cāvāhanam sthāpanam tathā | sarvāṅgeṣu ca deveśi samagram ṛksaṇaṇḍalam | trayastrīmśatkoṭay
astu nivasanti ca devatāḥ | ७ cf. SSP 3.13 (Ed. pp. 57-58): anekatārāmaṇḍalam ūrmipuñje vasanti
| trayastrīmśatkoṭidevatā bāhuromakūpeṣu vasanti | ७-९ cf. YSV (PT p. 843): sarvāṅgeṣu ca deveśi
samagram ṛksaṇaṇḍalam | trayastrīmśatkoṭay astu nivasanti ca devatāḥ | ७-९ cf. SSP 3.13 (Ed. p. 58):
trayastrīmśatkoṭidevatā bāhuromakūpeṣu vasanti |

२ dvīsaptaṭikoṣṭhakāścāmṛtrābhyaṇtare D] dvīsaptaṭikoṣṭhakāś cāmṛtrābhyaṇtarē U₁ dvīsap-
taṭikoṣṭhakāmṛtrābhyaṇtare P dvīsaptaṭikoṣṭhakāmṛtrābhyaṇtare B dvīsaptaṭikoṣṭhakāmṛtrābhyaṇtare
L dvīsaptaṭikoṣṭhakāmṛtarābhyaṇtare U₂ dvīsaptaṭikoṣṭhakābhyaṇtare E ३ rāśayaḥ cett.] rāśayaḥ
B meṣaḥ E] meṣa || U₂ meṣa° cett. vrṣaḥ E] vrṣabha || U₂ °vrṣa° cett. mithunaḥ E] mithuna
|| U₂ °mithunaḥ P °mithuna° B °mithuna° cett. karkaḥ cett.] karka° P karka || U₂ °karka° cett.
siṃhaḥ E] siṃha || U₂ °siṃha° cett. kanyā E] kanyā || U₂ °kanyā° cett. tulā E] tula || U₂ °tūla° cett.
vrścikāḥ em.] vrścīka E vrścīka || U₂ °vrścīka° cett. danuḥ em.] dhanur E dhana || U₂ °dhana°
cett. makaraḥ em.] makara || U₂ °makara° cett. ४ kumbhaḥ em.] kumbha || U₂ °kumbha° cett.
mīnaḥ em.] mīnah E mīnaḥ BL mīna || U₂ °mīna° cett. ५ navagrahāḥ cett.] navagrahāḥ P °ādityā
em.] āditya° cett. ravi || U₂ somaḥ em.] soma° cett. "soma | D campdra || U₂ maṅgalah em.]
maṅgala | D maṅgala || U₂ budhaḥ em.] budha || U₂ budha | D °budha° cett. bṛhaspatīḥ em.]
°bṛhaspatī P bṛhaspatī | D vṛhasyati || U₂ °bṛhaspatī° cett. śukraḥ em.] śukra || U₂ śukra° D °śukra°
cett. śaniḥ em.] °śaniḥ P śani || U₂ °śani° cett. rāhuḥ P] rāhu || U₂ °rāhu° cett. ketuḥ PU₁U₂]
ketavaḥ E °ketu cett. ५-६ pañcadaśatithayo DEU₁P] pañcadaśatithayah || L pañcadaśatithih ||
B padaśatithayo U₂ ६ 'tra DEPU₂] atra BL ātra U₁ vasanti cett.] tiṣṭhamti U₂ ७ yathā cett.]
piṭhasya romamadhye yathā U₁ samudramadhye cett.] om. P laharī cett.] laharā B om. P tathā
cett.] om. P ūrmi D] urmi BLP urmi U₁ kūrmī E bhavati cett.] bhavanti U₂ tathā urmeś U₁]
tasyāḥ urmyāḥ D ūrmyāś calāś E ūrmyāś calāś P ūrmmīś calāś B ūrmyāś calāḥ || U₂ om. L calanāc
charīre em.] calācharīre D calanāśarīre U₁ cataḥ || śarīre B cataḥ śarīre P tataḥ śarīra° U₂ tataḥ E om.
L ८ dhāvanam bhavati DU₁] dhāvanam ca cett. om. E samagram cett.] samagram B samagra°
U₁U₂ ९ trayastrīmśatkoṭayo BL] trayastrīmśatkoṭyo P trayah trīmśatkoṭyo U₂ trayah striśatkoṭi U₁
trayastrīmśatkoṭyo D trayastrīmśatkoṭi° E devatā DU₁] devatāḥ | cett. vasanti cett.] vasamti DU₁

[XLI. Twentyseven stars ...]

Twenty-seven stars and seventy-two vessels are residing inside the guts.

The twelve zodiacal signs (*rāśi*): Aries, Taurus, Twins, Cancer, Lion, Virgo, Libra, Scorpio, Sagittarius, Capricorn, Aquarius, and Fish.

Nine Planets: Sun, Moon, Mars, Mercury, Jupiter, Venus, Saturn, the head of the snake demon (ascending node), and the tail of the snake demon (descending node). The fifteen lunar days reside among [them].

Just as the wave resides in the ocean, so does the wave called Ūrmī reside in the body. Thus, from the fluctuation of Ūrmī, movement arises in the body. [And] flowing arises. Within it, the entire circle of fixed stars exists.

Thirty-three crores of divinities reside within the pores of the arms.²²

²²Show up to get things done!

पृष्ठिरोमध्ये षडशीतिसहस्र दिव्यतपस्तिनः । पीठोपपीठाणि ऊर्ध्वपृष्ठे परियाणे रोमणि तन्मध्ये वसन्ति । हृदयरोममध्ये तक्षकमहानागः ॥ कर्कोटकः ॥ शङ्खः ॥ पुलकः ॥ वासुकिः ॥ अनन्तः ॥ शेषः ॥ एते नागा वसन्ति ।

उदरोममध्येऽपरे नागा वसन्ति । गणगन्धर्वकिन्नरप्सरोविद्याधरगुह्यकाः ।

५ शरीरमध्ये मर्मस्थाने उनेकतीर्थीवली वसन्ति । अश्रुपातमध्ये मेघमण्डलं वसति । अनन्ताः सिद्धयो बुद्धयश्च प्रकाशमध्ये वर्तन्ते ।

चन्द्रसूर्यौ द्वयोनैत्रयोमध्ये वर्तते ।

अनेकवनस्पतिगुल्मलतातृणानि जड्वारोममध्ये वसन्ति ।

Sources: १ cf. YSV (PT p. 843): tathā pīṭhāni sarvāṇi dehamadhye sthitāni ca | cf. SSP 3.13 (Ed. p. 58): anekapīṭhopapīṭhākā romakūpeśu vasanti | २-३ cf. YSV (PT p. 843): hrdaye vyomamadhye tu anantādyāstu vāsukih | udare vyomamadhye tu pare nāgā vasanti hi | २-३ cf. SSP 3.13 (Ed. p. 58): kulanāgā vakṣasi vasanti | ४ cf. YSV (PT p. 843): udare vyomamadhye tu 'pare nāgā vasanti hi | gandharvakinnarāḥ sūrā vidyādharaḥpsarādayah | anekatīrthavarnāś ca guhyakāś ca vasanti hi | cf. SSP 3.13 (Ed. p. 58): gandharvakinnarakīmpuruṣā apsarasām gaṇā udare vasanti | ५-६ cf. YSV (PT p. 843): anantasiddhāhayo buddhyā prakāśo varttate hṛdi | meghasya maṇḍalam jneyam aśrūpāte tathāiva ca | cf. SSP 3.13 (Ed. p. 59, in mss. B₁, W, P₁, P₃): anekatīrthāni marmasthāne vasanti | anantasiddhā matiprakāśe vasanti | ७-८ cf. YSV (PT p. 843): candrārkau netrayormadhye jaṅghā lomasu sākṣināḥ | ṭṛṇagulmādikāñcāpi viśvarūpaṁ smaret tataḥ | ७-८ cf. SSP 3.13 (Ed. p. 59): candraśūryau netradvayे vasataḥ | anekavīrķaśaṭāgulmatrṇāni jaṅghāromakasthāne vasanti |

१ प्रश्टि० एम् ॥ प्रश्टि० BLU₁ प्रश्टा० PU₂ pīthasya D शादासी० DU₁ U₂] शादासी० BL शादासी० P तपस्विनां BLPU₂] tapasvino DU₁ pīṭhopapīṭhāni em.] pīṭhopapīṭhe LP mīṭhopapīther B pīṭhamahāpīṭhā DU₁ pīṭhopapīṭho U₂ उर्ध्वप्रश्टे em.] urdhvap्रश्टो U₁ ूर्ध्वह्वा tuṣṭo D ordhva U₂ dvavosṭo P dvaiśtho B dvaiśthi L परियाणे em.] pariyāni BDPU₁ U₂ pariyā L रोमाणि em.] romāni BDLP₂ romāni U₁ वासानि cett.] santi U₁ २ तक्षकामहानागाः D] takṣakaḥ mahānāgaḥ EU₂ takṣakāmaḥnāgaḥ P takṣamā nāgah U₁ कर्कोतकाः DPU₂] karkotāḥ U₁ om. E पुलाकाः P] pulikāḥ U₁ pulika D kulakaḥ U₂ takṣakaḥ E वासुकिः EPU₂] vāsuki DU₁ अनांतः P] ananta^o E अनांता० U₁ अनांता DU₂ शेषः U₂] शेषः E शोषा P शोषा U₁ शेषा D नागाः cett.] nāga E ४°madhye cett.] °madhye | D 'pare U₁] apare cett. गणगन्धर्वकीन्नराप्सरोविद्याधरगुह्यकाः em.] gunagandharvakinnarāpśaro vidyādharaḥguhyakāḥ E gunagandharvakinnarābharo vidyādharaḥguhyakāḥ B gunagandharvakinnarābharo vidyādharaḥguhyakāḥ L gunagandharvakinnarāpuruṣāpśarovidyādharaḥguhyakāḥ U₁ gaṇagandharvakīmpuruṣā || apśarovidyādhāra | guhyakāḥ D gamḍhagamḍharvakinnarāpśaro vidyādharaḥguhyakāḥ U₂ ५ शरीरामध्ये cett.] śarīramadhye D madhye P मर्मस्थाने U₁] kar-masthāne D om. cett. 'नेकतीर्थावली PU₂] anekatīrthāvalī BL naikatīrthavallī U₁ nemekatīrthavallī D anekatīrthāni E मेघमान्दलाम cett.] meghamāndala B वासानि EPU₂] vasati L vasamti DU₁ vasamti B अनांतः DEP] anāntā BLU₂ बुद्धयाः cett.] buddhayac B ६ वर्तान्ते EPU₂] vartate BLU₁ ७ °सूर्यानि cett.] °sūryo BDL द्वयोर DEP] dvayā^o B dvayo LU₂ om. U₁ नेत्रयोर DE] netreyor P netrayo B netrayoh U₂ netradvaya U₁ मध्ये cett.] om. U₁ वर्तान्ते cett.] pravartate U₂ vasamti U₁ ८ अनेकवानास्पतिगुल्मलात्तर्णानि BELP] anaikavanāspatigulmatrṇāni D anekavanāspatigulmalatāni U₁ anekavāna | spati-gulmalatātrṇāni U₂ °रोमा० cett.] °rora^o BL मध्ये cett.] sthāne D वासानि cett.] vasati U₂ varttamte D

Philological Commentary: १ प्रश्टिरोमध्ये ...रोमाणि तन्मध्ये वासानि: Sentences omitted in E. ३ हृदयरोमध्ये ...एते नागाः वासानि: List and sentence omitted in B and L.

Within the pores of the back, there are 86000 (*śadaśītisahasra*) heavenly ascetics. Seats [of power] and great seats [of power] reside within the hair surrounding the upper part of the back.

Within the cavity of the heart: the great Nāga Takṣaka, Karkoṭaka, Śamkha, Pulaka, Vāsuki, Ānanta and Śeṣa. These Nāgas reside [there].²³

Within the cavity of the belly reside other snakes, [as well as] Gaṇas, Gandharvas, Kinnaras, Apsaras, Vidyādharaś, and Guhyakas.

Within the body, at the vulnerable place[s], many series of sites of pilgrimage are located. Within the falling tears resides the circle of clouds. Within the light exist infinite Siddhas and Buddhas.

The sun and the moon exist within the two eyes.

Many trees, bushes, creepers and grasses live within the hairs of the legs.²⁴

²³Notably, none of the known sources contains the names of the snake demons.

²⁴Show up to get things done!

पुरुषस्य नृत्यदर्शनात् ॥ गीतश्रवणात् ॥ वल्लभवस्तुनो दर्शनात् ॥ य आनन्द उत्पद्यते सः स्वर्गलोकः कथ्यते । रोगपीडितो दुर्जनेभ्यः पुरुषस्य यदुःखं उत्पद्यते । तद्वहृतरं नरकं कथ्यते । अथ च यत्कर्मकरणात् सर्वेषां लोकानां स्वमनसी च शुभं न भरते तत्कर्मबंधनमित्युच्यते । अथ च यत्कर्मकरणात्मनोमध्ये शङ्खा न भवति तत्कर्म मुक्तिकारणं ।

5

[XLII. rājayogaśarīre cihñāni]

इदानीं राजयोगाच्छरीरे एतादशानि चिह्नानि भवन्ति । तानि कथ्यन्ते । सकलरोगनाशः सकलपृथ्वीं पश्यति । तदनन्तरं तत्त्वविषयं ज्ञानमुत्पद्यते । समग्रां भासां जानाति । ततः पुरुषस्य देहो वज्रमयो भवति सर्पदंशेन सती मरणं न भवति । ततः पुरुषस्य बुभुक्षापिपासनिद्रोष्णताशीतवाधा न कुर्वन्ति ।

Sources: 1-2 cf. YSV (PT pp. 843-844): samagrدارšanān muktaḥ svargabhogāñ ca matsukham | tad etac cintayā yāti rogaśokavivarjijitah | 1-2 cf. SSP 3.14 (Ed. pp. 59-60): yat sukham tat svargah | yad duḥkham tan narakah | yat karma tad bandhanaṁ | yo nirvikalpaḥ sā muktiḥ | svavarūpajñānadaśayāṁ nidrādau svātmajāgarāḥ sāntir bhavati | evam sarvadeheṣu viśvarūpāḥ paramēśvaraḥ paramātmā ‘khaṇḍasvabhāvena ghaṭe ghaṭe cit svarūpi tiṣṭhati | 2-4 cf. YSV (PT p. 844): tad etac cintayā yāti rogaśokavivarjijitah | yatkarmā karmanā śāṅkā manomadhye bhaved vahīḥ | tatkarmakaraṇām muktir ity āha bhagavān śivah | 6-25.1 cf. YSV (PT p. 844): yasya darsanamātreṇa rogaśokavivarjijitah | paramānandacittah syāt tapasvī caiva kīrtitah | saptadvipā bhaved drṣṭā tattvajñānam tato bhavet | sarvabhāvam vijānīyād vajradeho bhavet tathā | sarпадाष्टे viṣam na syāt kṣudhā nidrā tṛṣā tathā |

1 puruṣasya cett.] puruṣasyāvādyā U₁ nr̄tyadarśanāt DEP] nityadarśanād D darśanāt || U₂ nr̄tyod° U₁ gitāśravaṇāt cett.] gitāśravaṇād U₁ darśanāt U₁] darśanād U₁ ya P] yā U₁ yaḥ BDEL om. U₂ saḥ E] sa DU₁U₂ svargalokaḥ BELP] svargaloka U₂ bahrānamdaḥ svargaphulaḥ D bahrānamdaḥ svargaphulaḥ U₁ 2 °pidito E] °pidato BP °piḍāto U₂ °piḍāno L °piḍā D °piḍā U₁ durjanebhyaḥ cett.] durjanebhya BL' yadduḥkham L] yat duḥkham E yat duḥkha B yaduḥkham P duḥkhanām DU₁ duḥkha U₂ tadbahtaram cett.] tat bahutaram D bahutaram U₁ narakaṇam cett.] nakam U₁ 2-3 atha ca yatkarmakaraṇāt sarveṣām lokānām svamanasi ca śubhaṁ na bharate tatkarmabamp- hanam ity ucyate U₁] om. cett. 3 yatkarmakaraṇān PU₂] yatkarmakaraṇāt cett. manomadhye cett.] manobudhye BL śāṅkā cett.] śakā U₂ 4 bhavati cett.] bhavamti U₂ muktikāraṇām cett.] kamuktikāraṇām LB 6 idānīm cett.] idāni BPU₂ rājayogāccharāre DEL] rājayogāccharāre || B rā- jayogāccharāre U₁ rājayogāsārire U₂ rogayogāccharāre P etādṛṣāni cett.] yādṛṣāni E sakalaroganāśāḥ cett.] sakalarogaḥ nāśā U₁ sakalaṛthvīm cett.] sakalām prthviṇ P 7 tadanantaram cett.] tad am- taram P tad anamtarā° U₂ tattvavisayaṇ PU₁] om. cett. samagrām bhāṣām PDU₁] samagrā bhāṣā EU₂ samagrā bhāṣā B samagra bhāṣā L 8 °damśena E] °damśo P °damśema B °damśe DLU₁U₂ sati DU₁] om. cett. na cett.] om. L bhavati cett.] bhavatī B vati U₂ tataḥ cett.] tat° BL bubhukṣā EDU₂] bunnukṣā P babhukṣā BL °nidroṣṇatā° L] °nidroṣṇatā° U₂ nidrā | uṣṇatā || D nidrollatā EB nidrolmatā P °śīta° cett.] śītā P śītoṣṇatā E śīta nā D bādhā PBL] bādhām EDU₂ kurvanti cett.] kuroti D

Philological Commentary: 2-4 atha ca yatkarmakaraṇāt ...bamdhānam ityucyate: This sentence is only preserved in U₁. Since this statement is resembled in the sources I included it in the edition.

8 tataḥ ...kurvanti: The sentence is omitted in U₁.

By witnessing the dance, listening to songs, and enjoying (*darśanāt*) beloved objects, one attains supreme bliss, which is called heaven. The suffering experienced by a person afflicted by disease and tormented by wicked individuals is considered a lesser hell. Moreover, by the performance of one's own duty, a good result is obtained both in this world and in one's own mind. Therefore, it is said that the bondage of such action does not bind. And thus, when there is no doubt in the mind regarding the performance of action, then that action becomes the cause of liberation.²⁵

[XLII. Characteristics of Rājayogic Body]

Now, certain characteristics manifest in the body through Rājayoga. They are described. The eradication of all diseases occurs. And he has a vision of the entire earth. Subsequently, knowledge of the principles arises. He understands all languages. Then, a person's body becomes as strong as a diamond, and even with the bite of a snake, death does not occur. Then the troubles of hunger, thirst, drowsiness, and heat do not arise for the person.

²⁵Without any introductory statement structurally, these sentences do not fit the context of the contents of the yogic body. However, the structure is preserved in all witnesses.

वाक्सिद्विर्भवति । विद्युत्पाते शरीरे क्राचिद् ग्लानिर्भवति । तदनन्तरं पवनरूपी पुरुषो भवति । समग्रं पृथ्वीं दृष्ट्या पश्यति । अणिमादृष्टसिद्धिर्भवति ।

महापद्मश्च पद्मश्च शङ्खो मकरकच्छपौ

5 मुकुन्दकुन्दनीलाश्च सर्वश्च निधयो नव ॥ XLII.1 ॥

महापद्माद्या नव निधयः समीप आगच्छन्ति । आकाशमध्ये दशसु दिक्षु गमनागमनबलं भवति । यत्र लोके गमनेणा भवति । तत्र लोके गच्छति । अज्ञा सर्वत्र स्फुरति । परमेश्वरं समीपे पश्यति । करणे हरणे सामर्थ्यं भवति ।

Sources: 6–25.1 cf. YSV (PT p. 844): uṣṇatā śitatā ceti väksiddhiḥ syān na samśayaḥ | vidyutpātē 'pi dehasya kvacid dhānir na jāyate | 1–7 cf. YS (PT p. 844): tato 'sau vāyuyogī syād dr̄ṣṭvā pr̄thvikulānvitāḥ | aṇimādy aṣṭasiddhiḥ syān mahāpadmodayas tathā | āgacchanti samīpe ca nidhayo nātra samśayaḥ | 7–0.0 cf. YSV (PT p. 844): yatreccchā gamanam tatra svarge martyerasatāle | sphuraty ājñākhyāḥ sarvatra samīpe paramēśvarah | kāraṇe hārane śakto rakṣaṇe'pi ca pārvati | ātmamadhye mano nityaṁ nirjane nivaset sudhiḥ | kṛtvātmamanasor aikyaṁ prāpnoti paramaṁ padam |

1 śarīre DU₁] om. cett. **kvācid glānir na** U₁] kācid glānir na BL na kiṃcid glānir D kācidbādhāpi E kācid dhānir na U₂ **pavanarūpī** PU₂] pavanayogī U₁ pavanayopī D pavanarūpi BL pavanarūṣi E **puruṣo** cett.] puruṣi E 2 **pr̄thvīm** cett.] pr̄thvī B **dr̄ṣṭyā** DEP] dr̄ṣṭā BL dr̄ṣṭvā U₁ U₂ **aṇimādyasṭasiddhir** cett.] aṇimāmahimāgarimālādhimā tathā U₂ **bhavati** cett.] prātikāmyamīśatvam् || viśītvam् || ity aṣṭasiddhayah || U₂ 4 **mahāpadmaś ca padmaś ca** em.] padmaś ca mahāpadmaś ca U₂ śripadmaś ca mahāpadman PB om. DEL₁ **śāṅkho** BLU₂] samkho P om. DU₁ **makarakacchapau** em.] makarakacchapaḥ BLU₂ makarakacchapaḥ P 5 **mukundakundanilāś ca** em.] mukundō kumḍāś ca nilāś ca U₂ kumḍonukumḍanilaś ca K kumḍonukumḍoś ca nilāś ca BL **kharvaś ca** nidhayo nava em.] vijñeyāni dhayonava P vajrayoni cīdātmakā BL vajrayo navanidhi U₂ 7 **mahāpadmādyā** EDU₁] mahāpadmājñā BL mamahāpadmā P **nava nidhyayah** E] nava nidhapa U₁ nidhyayah D nanidhyayah || L navinidhyayah || B dhānavanidhaya P **samīpa** E] samīpe cett. āgacchanti cett.] āgacchati U₂ āgacchatī || nava nidhyayah samīpa āgacchanti | B ākāśamadhye cett.] ākāśa° U₁ **daśasu** cett.] °daśa U₂ **dikṣu** cett.] dikṣumadhye DU₁ **gamanāgamanabalaḥ** DPU₁U₂] gamanāgamanavallabhāḥ BL gamanāgamanē bhavatalā balāḥ E **bhavati** cett.] bhavati B 8 **bhavati** cett.] bhavati U₁ **tatra** cett.] yatra BPU₁ **paśyati** cett.] paśyamti BU₂ **karaṇe** cett.] karaṇam D **harane** cett.] taranē U₂ 9 **sā-marthyam** cett.] ca sāmarthyam U₁marthyam D

Philological Commentary: 7 **nidhayo nava**: These so-called nine treasures of Kubera are mentioned i.e. in *Śivapurāṇa* 2.3.15. I emendend according to the traditional list.

Perfection of speech arises. Within the moment of a thunderstrike, fatigue does not occur in the body. Subsequently, the person becomes a yogi of the wind. He sees the entire earth with a glance. The eight supernatural powers arise.

XLII.1 1. Padma (lotus), and 2. Mahāpadma (great lotus), 3. Śaṅkha (conch), 4. Makara (crocodile), 5. Kacchapa (turtle), 6. Mukunda (gem), 7. Kunda (Jasmine), 8. Nīla (saphire) und 9. Kharva (another gem) are the nine treasures.²⁶

The nine treasures beginning with the Mahāpadma, approach nearby.

Within the ten cardinal points in space, the power over death and rebirth arises. Wherever there is a desire to go in the world, one goes there. Ignorance disappears everywhere. One sees the Supreme Lord nearby. There is the capability of accomplishing tasks and removing obstacles.

²⁶Source?

[XLIII. gurubhakteḥ phalam]

इदं गुरुभक्तेः फलं । आत्ममध्ये मनसो विश्रामकरणमिच्छता पुरुषेण सदुरोः सेवां कृत्वा सावधानं मनः
करणीयं अभ्यासबलात्परमप्राप्तिः । तेन स्वस्य मनसः समरसं कर्तव्यं चन्द्रसूर्यो यावत्पिण्डो निश्चलो
भवति । श्लोकः ॥

5 सम्यक्स्वभावकिरणोदयचिद्विलासग्रस्तसमग्रस्वशान्तिमहतां स्वयमेव याति
ग्रस्ते स्ववेगनिच्चये पदपिंडमैक्यं सत्यं भवेत्समरसं गुरुवत्सलानां ॥ XLIV.1 ॥

[XLIV. avadhūtapuruṣasya lakṣaṇam]

इदानीमवधूतपुरुषस्य लक्षणं कथ्यते ।

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

Sources: 3–31.10 cf. YSV (PT p. 844): candraḥ śūryaḥ sthīro yāvat tāvad dehasthitis tathā | tāvad ekaṇam
samābhāṣya prāpnōti ca sadāgatil | sa bhavet kavītā dhrīrā niścalā śāntir eva ca | gurupādaprāsañdena
tat aikyam yati siddhibhāk | 4–6 cf. SSP 5.79 (Ed. p. 105): samvitkriyāvikaraṇodayacidvīlāsaviśrāntim
eva bhajatām svayam eva bhāti | graste svaveganicaye padapiṇḍam aikyam satyam bhavet samarasam
guruvatsalānām | 9 ~SSP 6.10 (Ed. p. 111): yasya dhairyamayo daṇḍah parākāśam ca kharparam |
yogapañṭam nijāśaktih so 'vadhūto 'bhidhīyate |

2 **gurubhakteḥ** cett.] gurubhaktaiḥ P **phalam** cett.] phalam bhavati U₂ **viśrāmaṅkaraṇam** cett.]
viśrāmaṇam karamṇam B viśrāmaṇam karaṇam L **icchatā** cett.] icchatām BL **sadguroḥ** cett.] sadgu-
ruḥ DU₁ **kṛtvā** cett.] kṛt.. D kṛtvā || U₂ **sāvadhānaṁ** cett.] māvadhānaṁ U₂ **3 karāṇiyam** cett.]
kṛtvā karāṇiyam L kṛtvā karāṇiyam || B **abhyāsa-balāt** cett.] abhyāsa-balāt || L **paramapráptiḥ** cett.]
paramapadaprāptiḥ U₂ **tena** cett.] tena saha DU₁ **svasya manasāḥ** BLP₂] svasya manasā D svascha
manasā U₁ svāsiyamanasāḥ E **samarasam** L] samarasam DPU₂ svāsthyan E *om.* BU₁ **karttavyam**
cett.] *om.* B **candraśūryau yāvat** EPU₁] camdrasūryau yāvit D camdrasūryayāt L camdrasūrya-
vat U₂ *om.* B **piṇḍo** PLU₂] piṇḍe DE piṇḍau U₁ *om.* B **niścalo** PLU₁U₂] niścalau DE *om.* B
4 **bhavati** cett.] bhavatiḥ D bhavataḥ E **ślokāḥ** DU₂] śloka LU₁ **5 samyak°** cett.] samyagah U₁
°kirāṇodaya° cett.] karanoṭdrī U₂ °cidvilāsa° cett.] samarad vilāsa || B cidvilāsam | D cidvilāsam U₁
°grastaśamagra° em.] grastaśamagram U₁ grastam cett. °svāśanti° cett.] saśāmti U₁ **mahaṭām** U₁]
bhavatām U₂ mavatām D samatām E manasā BLP **svayam** cett.] svam B **yāti** cett.] yāmi P śāṇti BL
6 **graste** cett.] grāme U₂ **svaveganicaye** cett.] svavegaṇi nicaye D svaveganiścaye U₁ sveraṇiganicaye
U₂ **padapiṇḍamaikyam** cett.] padapiṇḍamaikyam D yada piṇḍam aikyam U₂ **satyam** cett.] satyam
B satām L **guruvatsalānām** DPU₂] guruvatsalābhām BL guruvatsalām ca E guruvatchalānām U₁
8 **lakṣaṇam** cett.] lakṣaṇam BLDU₁ **kathyate** cett.] āha BL **9 hastē** cett.] hastai U₂ **kharparam**
cett.] kharaparam DU₁ **śūnyam āsanam** cett.] śūnyabhāsanam B śūnya-nāmakam U₁ **10 yogaiś-**
vareṇa cett.] yogaiśvaryai B yogaiśvarye L **saṃpannah** cett.] saṃpanna P sapannaḥ U₂ **sovadhūta**
cett.] sovadhūtam BL **udāhṛtaḥ** cett.] udāhṛtam BL

[XLIII. Result of Devotion towards the Teacher]

This is the result of devotion to the teacher: This is the result of devotion to the teacher. Within the self resides the mind's longing for inner peace. The individual who has served the teacher should nurture an attentive mind. Through the strength of practice, one attains the highest state. By him, equanimity shall be created in his own mind. Just as the sun and moon [are unchangeable], an unchangeable body arises in the same way.

XLIII. 1 In those who are wholeheartedly devoted to the teacher, the cumulative activity of one's own mind is abruptly taken [by the Guru], and true identification, the union with the internal and external universe, emerges: the complete inherent nature, the manifestation of beams of light, the divine play, complete ecstasy, inner peace, and power are attained effortlessly.²⁷

[XLIV. Characteristic of an Avadhūta Person]

Now the characteristic of an Avadhūta-person is taught.

XLIV. 1 He, whose royal rod in hand is courage, whose bowl is the throne of emptiness. Furnished with the power of yoga, he is called an accomplished Avadhūta.²⁸

²⁷Source?

²⁸Show up to get things done!

भेदाभेदै यस्य भीक्षा भरणं जागरं तथा
एतादशोऽपि पुरुषः सोऽवधूत उदाहृतः ॥ XLIV.2॥

आत्मा ह्वाकारो विज्ञेयो वकारो भववासना ।
धूत तत्कंपनं प्रोक्तं सोऽवधूतो निगद्यते ॥ XLIV.3॥

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

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

आवधूततत्त्वः सोमा निराकारपदे रित्थितः ।
सर्वेषां दर्शनानां च स्वस्वरूपं प्रकाशते ॥ XLIV.5॥

Sources: 1-2 ≈SSP 6.11 (Ed. p. 111) : bhedābheda svayanam bhikṣām kṛtvā sāsvādane rataḥ | jāraṇam tanmayibhāvah so 'vadhūta 'bhidiyate | 11-12 ≈SSP 6.32 (Ed. p. 118): avadhūtatanuryogī nirākārapade sthitah | sarveṣām darśanānām ca svasvarūpam prakāśate |

1 **bhedābheda** cett.] bhedābhedo U₂ **bharanam** cett.] bhakṣanam DU₁ **jāgaram** P] jāraṇam BDELU₁ jāraṇam U₂ 2 **etādṛśo** 'pi cett.] tādṛśopi BL **so'vadhūta** cett.] sovadhūtam BL 3 **ātmā** EPD] ātmāt B ātmār L ātmai U₁ ā U₂ **hy akāro** cett.] dyukāro BL **vijñeyo** cett.] vijñoyau B **vakāro** cett.] vikāro BL 4 **dhūtas** cett.] dhūtam E dhūtasa D **tatkampanam** cett.] samtāpanam E **so'vad-hūto** cett.] so vadhūta BLP **nigadyate** cett.] nirucyate U₁ 5 **vakārārtha** cett.] vikārādirsthor BL 'tha cett.] ya BU₁U₂ 6 **etad dvayam** P] etad düyam E etadvayam cett. **yah jānati** BL] japani kuryat E yan Jayati yah P Jiyate yah U₁ Jayati yah U₂ **udāhṛtaḥ** cett.] udāhṛttā B udāhṛtaḥ L udārataḥ U₁ 8 **dvitiyam** cett.] dvitiya P **paśyati** cett.] paśyati || U₂ paśyamti B **paśyati** cett.] tiṣṭhati DU₁ ***vā** cett.] *vo E cā DU₁ **manas** cett.] manah DU₁ **cañcalā** cett.] camcalam BL camcali U₂ **bhāvam** cett.] bhāva B bhāve U₁ **dadhāti** cett.] dhadhāti | BD 9 **so'vadhūtaḥ** cett.] so vadhūtaḥ | BL **kathyate** cett.] om. BL **yan na** EPU₁] yanma D atha vā kasyase panna BL om. U₂ **dṛṣyate** cett.] iṣyate B om. U₂ **tad** cett.] °d BL **tad avyaktam** cett.] tad avyakta DU₁ **paśyati** cett.] yasyati BL paśyati U₁ **yatkiṃcīt** DU₁U₂] yatkiṃcid BELP **paśyati** DU₁] dṛṣyate PLU₂ ḫṣyate EB **tatsarvam** cett.] tatsarvam P tatsarva L 10 **grasati** P] grasati DU₁ grasamti U₂ grastati E **muktam** cett.] muktam U₂ **jñāyate** cett.] jñāyate || U₂ jñānam paśyati | E **so'vadhūtaḥ** cett.] sāvadhūtaḥ P **kathyate** cett.] kathyamte U₂ 11 **tanuh** BEU₁] tanu PLD rutu U₂ **somā** L] somo cett. **sthitah** cett.] sthita U₁ 12 **darśanānām** cett.] darpaṇānām U₂ **prakāśate** BLP] prakāśyate cett.

Philological Commentary: 3-4 **ātmā hy akāro ...nigadyate**: The source of the verse is unknown. Possibly authorial? 5-6 **ātmā hy akāro ...nigadyate**: The source of the verse is unknown. Possibly authorial? 8-10 **yah puruṣo ...muktam iti jñāyate | so'vadhūtaḥ kathyate |**: The source of the whole passage is unknown. Possibly authorial?

XLIV. 2 Whose alms are "difference and non-difference" and whose dress is armour (*jāgara!!!*), such a person is called an Avadhūta.

XLIV.3 The letter *a* is, in fact, to be known as the self and the letter *va* as the impressions of existence. *dhūta* ("shaking them off") is said to be the special weapon; he is called an Avadhūta.

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

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

XLIV.5 The sacrificer, who is manifested as an Avadhūta, who is situated in the objectless state, perceives all views in his own essential nature.²⁹

²⁹ Show up to get things done!

सत्यमेकमजंनित्यमनन्तमक्षयं ध्रुवं ।

ज्ञात्वा हौवं वदेद्धिमान् सत्यवादी स कथ्यते ॥ XLIV.6॥

यत्किंचिदैव्येन पश्यति स स एकः । तस्य मनसो जानाति न नाशो न तादशां पदार्थं ज्ञात्वा काले चेष्टा भवति । स सत्यवादी कथ्यते ।

5 वासरे भास्वरे शक्तिः संकोचो भास्वरे ऽपि च ।

तयोः संयोगकर्ता यः स भवेत् सत्ययोगभाक् ॥ XLIV.7॥

विश्वातीतं तथा विश्वमेकमेव विराजते ।

संयोगेन सदा यस्य सिद्धयोगी स गच्छते ॥ XLIV.8॥

सर्वासां निजवृत्तीनां विस्मृति भजते तु यः ।

10 स भवेत्सिद्धसिद्धान्ते सिद्धयोगी स गच्छते ॥ XLIV.9॥

उदासीनः सदा शान्तो महानंदमयो ऽपि च ।

यो भवेत् सिद्धयोगेन सिद्धयोगी स कथ्यते ॥ XLIV.10॥

Sources: 1-2 cf. SSP 6.60 (Ed. p. 128): satyam ekam ajaṇi nityam anantam cākṣayam dhruvam | jñātvā yas tu vaded dhīraḥ satyavādī sa kathyate | 5-6 ≈SSP 6.64 (Ed. p. 129): prasaraṇ bhāsate śaktih samkocan bhāsate śivah | taylor yogasya kartā yaḥ sa bhavet siddhayogirāt | 7-8 ≈SSP 6.65 (Ed. p. 130): viśvātītam yathā viśvam ekam eva virājate | samyogena sadā yas tu siddhayogī bhavet tu saḥ ||65| 9-10 ≈SSP 6.66 (Ed. p. 130): sarvāśām nijavṛttinām prasṛtir bhajate layam | sa bhavet siddhasiddhānte siddhayogī mahābalah | 11-12 ≈SSP 6.67 (Ed. p. 130): udāśināḥ sadā śāntāḥ svastho 'ntarnijabhbhāsakah | mahānandamayo dhīraḥ sa bhavet siddhayogirāt |

1 ekam cett.] ekām DU₁ ajāp cett.] ja D nityam BELP] nityam cett. anantam BELP] manam tam DU₁ U₂ 2 jñātvā cett.] jñātvāt LD hy evam cett.] hy D hy astam U₁ vaded cett.] vadet U₂ satyavādī cett.] om. L sa cett.] om. U₂ 3 yatkīṃcid DPU₁] yatkīṃcīn E yatkīṃ BL aikyena D] aikena U₁ kena BL yena P na E paśyati DEP] paśyati U₁ paśyamti BL sa sa D] sa cett. ekaḥ cett.] eko E tasya cett.] hy evam E manaso BELP] mano DU₁ jānāti L] vijānāti E na jānāti P jānātir B jātīta D jnānamti U₁ na nāśo na BLP] nāśo na D nāśā na E tādṛśot U₁ padārtham cett.] padārtha P jñātvā cett.] jñāBL kāle cett.] kāla DU₁ 5 vāsare PLU₂] vāsvare E vāsvre B vasare DU₁ bhāsvare cett.] bhāskare LU₁ śaktih cett.] śaktih | DU₂ om. BL samkoco cett.] om. BL bhāsvare cett.] bhāskare U₁ om. BL 6 tayoh cett.] om. BLU₁ samyogakartā yaḥ cett.] sayogaḥ kartavyaḥ B samyogah kartā yaḥ L sa bhavet cett.] bhavat B samvit svabhāvāt U₁ 7 viśvātītam em.] viśvātīta DU₂ visvātīta BL viśvānta EP viśvātīta U₁ 8 samyogena D] samyogo na cett. gadyate cett.] kathyate PU₁ 9 nijavṛttinām cett.] bijavṛttinām BL vismr̄tim U₁ U₂] vismr̄tim L vismr̄ti BP vismr̄tir E 10 siddhānte cett.] siddhasiddhānto E 11 udāśināḥ cett.] udāśina U₁ mahānāmḍamayo BU₁] mahānāmḍamayā U₂ brahmānandamayo EP

Philological Commentary: 3-4 yatkīṃcid ...ceṣṭā bhavati | sa satyavādī kathyate |: The sentences are omitted in U₂. sarvāśām: Right after the first word of this verse a huge gap starts in D. Omissions will not be recorded. The reader will be notified once the evidence from D resumes. 11-12 udāśināḥ ...siddhayogī sa kathyate: Verse omitted in L.

XLIV.6 One truth, unborn, eternal, infinite, imperishable [and] changeless, having realized it, the wise shall proclaim it as such. He is said to be a speaker of truth.

Whatever he sees with unity, it is one. His mind knows. Having realized that there is neither destruction nor such a thing corresponding to that word, at this moment, actions become meaningful. He is said to be a speaker of truth.

XLIV.7 In the bright daylight, there is power which is also in the act of contraction of the [microcosmic] sun. Whoever combines the two is a proponent of Satyayoga.

XLIV.8 He is called a Siddhayogī for whom always, by means of Yoga, the universe as such shines forth as one by means of transcending the universe.

XLIV.9 He who assumes the state of oblivion of all the own inherent fluctuations [of the mind] is called a Siddhayogin according to the doctrine of the Siddhas.

XLIV.10 One who is always indifferent, peaceful and immersed in great bliss by means of Siddhayoga is said to be a Siddhayogin.³⁰

³⁰ Show up to get things done!

[XLV. kamalānām saṃketam adbhutam]

अधुना कमलानां तु शृणु संकेतमद्भूतम् ।
 अनेकाकारभेदोर्थं कं खरूपन्तु निमलम् ।
 कमलं तेन विस्यातं त्रिविधं तत्पदेहकम् ॥ XLVI.1 ॥

5

[XLVI. ādhārakamalam]

अथाधः कमलं कथयते । आधारकमलं । अस्य कमलमिति संज्ञा कस्मात् । कमलमात्मस्वरूपं । स आत्मनं
 अनेकरूपं पश्यति । तदशनं कमलमित्युच्यते । तस्मा त्वकमलमिति संज्ञा ॥ अस्याधारः कमलस्य दलं
 चतुष्टयं चतुष्टयं भवति । प्रथमदलं सत्त्वगुणस्य ॥ द्वितीयं राजोगुणस्य ॥ तृतीयं तमोगुणस्य ॥ चतुर्थं दले
 मनस्तिष्ठति । एतद्वलचतुष्टयं संगादात्मा साध्वसाधु करोति । तस्मिन्कमले निश्चली कृते सति पुरुषस्य
 10 समीपे मरणं न गच्छति ।

Sources: 2–10 cf. YSV (PT p. 844): adhūnā kamalānān tu śṛṇu saṅketam adbhutam | anekākārabhedottham kamp svarūpan tu nirmalam | kamalam tena vikhyātam trividham tattvadehakam | 7–9 cf. YSV (PT p. 844): tatradhāras catuspatre sattvarajastamodayaḥ | etad bhāvasthitāś cātmā sādhusādhu karobhavet | asmin sati sthire citte yamo vandiva gacchati |

2 śṛṇu cett.] nuṣre P adbhutam E] adbhutaṁ cett. 3 anekākārabhedotham EU₁] anekākārabhe-
 doccham BP anekākārabhedāttham L kamp cett.] kim BL om. U₁ svarūpan tu em.] svarūpātmakam
 malam BELP svavarūpātmakam malam U₁ svarūpātmakam param U₂ 4 trividham cett.] vividham P
 tattvadehakam em.] tatra dehagam BELU₂ tena dehagam U₁ 6 athādhāḥ PU₁U₂] athādhā BL om. E
 kamalaṁ cett.] om. E kathyate cett.] om. E ādhārakamalam cett.] ārakamalaṁ B samjñā cett.]
 kam E kamalam ātmasvarūpam em.] kamātmā tasmāt kamalam iti samjñā E kamātmasvarūpam P
 masvarūpam B kamātmasvarūpam L kah ātmā U₁ ekam ātmasvarūpam || U₂ sa ātmanam cett.] om.
 E 7 anekarūpam PU₂] anekarūpam svarūpam U₁ anarūpam BL om. E paśyati cett.] paśyate U₁
 om. E tadṛśanām kamalam em.] tadṛśanām kamala U₁ tadṛśanām mala E tadṛśa na BL tad darśanām
 malaṁ || U₂ ity ucyate cett.] iti kathyate U₁ kamalam cett.] kamala U₁ samjñā cett.] samjñām
 L asyādhāraḥ BELP] asyādhāra° U₁U₂ 7–8 kamalasya dalam catuṣṭayam BL] kamaladalsaya E
 kamalasya P kamalasya dala° U₁U₂ 8 bhavati cett.] bhavati BL prathamadalaṁ U₁] prathamam
 BELU₂ om. P sattvaguṇasya cett.] satyaguṇasya L rājoguṇasya LU₂] rājayogasya P rājayogasya E
 rājoguṇah B rajoguṇa U₁ tamoguṇasya PU₁U₂] tamoguṇah EL tamoguṇ B caturthe cett.] caturtho
 E 8–9 dale mana ELU₂] dalam enas P dalam manah U₁ 9 tiṣṭhati cett.] tiṣṭhati U₁ etad cett.] etac
 U₁ dala cett.] om. U₁ catuṣṭayam EL] catuṣṭaya° PU₁U₂ samgād PU₁] ca samgād E samjñāgīd L
 samyogād U₂ ātmā cett.] ātma U₁ sādhusādhu U₂] sādhusādhu U₁ sāvadhvasādhu P sādhu EL
 niścali EPU₂] niccali BL 10 na gacchati cett.] nāgacchati U₂

Philological Commentary: 4 svarūpan tu nirmalam: Since the version of the fourth and sixth *pāda* preserved in the witnesses of the *Yogattavabindu* is not convincing content-wise, I decided to emend according to the source text. 4–9 caturthe ...tiṣṭhati: The sentence is omitted in B. 9 etad dalacatuṣṭayam ...karoti: The sentence is omitted in B. 9–10 tasmin kamale ...na gacchati: The sentence is omitted in U₁.

[XLV. Mysterious Convention of the Lotusflower]

XLVI.1 Now, carefully listen to the mysterious convention of the lotus flower. Arising from the divisions of the manifold forms, the nature of the own true form is spotless. Because of this, the lotus flower is generally known as the threefold body of reality.³¹

[XLVI. Lotus of Support]

Now, the lower lotus is described, known as the lotus of support. Why is it called a lotus? Because the lotus represents the true form of the self. One perceives the self in various forms. Thus, it is termed the lotus. The support of the lotus consists of four petals. The first petal represents the *sattva*-quality. The second represents the *rajas*-quality, the third represents the *tamas*-quality and the fourth petal is the *manas*. Because of the interplay of the four petals, the self performs virtuous and non-virtuous actions. While having made the state within the lotus motionless, the person's death does not approach.³²

³¹ Considering the evident Śaiva background of this section, perhaps this verse alludes to that which in Kashmir Śaivism is sometimes called the “triadic heart doctrine”. It represents the three aspects or dimensions of reality, which are often described as follows: *para*, *parāpara* and *apara*, cf. MULLER-ORTEGA, 1989.

³² Mentioning this part of the yogic body again seems redundant, as it has already been mentioned as the first *cakra* (cf. p. ??) within the detailed treatment of the *cakras*. The main difference, however, is that this time, this passage is described as a lotus (*kamala*) and not as a *cakra*. Interestingly, this passage implies a practice contrary to the meditation technique on the first *cakra*, which is supposed to delay the death of the practitioner through an unspecified practice that leads to bringing about the motionlessness of this lotus.

[XLVII. hṛdayakamalasya bhedāḥ]

इदानीं हृदयकमलस्य भेदः कथ्यते । द्वादशदलानि सिद्धपुरुषाः कथ्यन्ते । †तथा द्विषाण्णां दलानामै
 दलं मये एकं कठिनं भवति ॥ तदृष्टदलं कमलं हृदये तिष्ठति । ते उभे हृदये तिष्ठतः । प्रथमे दले शब्द
 स्तिष्ठति । द्वितीये दले स्पर्शं स्तिष्ठति । तृतीये दले रूपं तिष्ठति । चतुर्थं दले रसस्तिष्ठति । पञ्चमे दले
 ५ गन्धस्तिष्ठति । सष्ठे दले चित्रं तिष्ठति । सप्तमे दले बुद्धिस्तिष्ठति । अष्टमे दले इहंकारस्तिष्ठति । एतदृष्ट-
 लमध्ये समग्रपृथिव्याकारो वर्तते । अथ च तत्कमलं अयोमुखं तिष्ठति । अस्य कमलस्य ध्यानादात्मप
 काशो भवति । प्रकाशादनन्तरं कमलमूर्धमुखं भवति । तथा सूर्यप्रकाशादनन्तरं तदा कमलमये कमलं
 विकसति ।

Sources: 2–3 cf. YSV (PT p. 844): anāhato dvītiyam yatkathyate śrūṇu śradddhayā | anāhate mahāpīṭhe caturasrasamanvitam | varttate ṣṭadalam padmam adhovaktran tu satpuram | 3–6 cf. YSV (PT p. 844): sparśaśabdādūparasagandhā buddhir manas tathā | ahaṅkāraḥ kramād ete tatrāṣṭadalaśamṣṭhitāḥ | 6–7 cf. YSV (PT p. 844): saparyā prthag akārā varttate tatra niścītam | dhyānād ātmaprakāśo 'ya prakāśam kamalaṇam tataḥ | 7–8 cf. YSV (PT p. 845): yathā sūryaprakāśena ūrddhvavaktraṇam prakāśitam | ātmadhyānāt sadā tatra āyur vriddhir dine dine |

2 hṛdayakamalasya bhedāḥ BLP] hṛdayakamalasya dvītiyo bhedāḥ U₁ hṛdayakamalasya bhedāḥ U₂ hṛyakamalabhedāḥ E kathyate cett.] kathyameti E dvādaśadalāni βU₁] om. DN₁N₂ siddhapu-
 ruṣāḥ cett.] siddhāḥ puruṣāḥ U₂ kathyante BLU₁] kathyameti EP kathyameti U₂ tathā BLPU₂] tathāpi U₁ om. E dvīṣāṇṇām conj.] dvīṣāṇṇām PU₂ dvīṣāṇā BL varṇā^o U₁ anuparṇā^o E dalānām EP₁U₂] dalamā BL 2–3 aşṭadalam conj.] aşṭadalanām EP₂ aşṭadala U₁ 3 madhye PU₂] madhya BEL ekaṁ cett.] eva U₁ kātiṇām E] kātiṇām BLPU₂ kātiṇām U₁ tadaṣṭadalam cett.] tata aşṭadalam U₁ te ubhe PLU₁] te ubha BU₂ te ubhaye E hṛdaye cett.] pi U₁ tiṣṭhataḥ cett.] kathyate U₁ prathame dale EU₁] prathamadale P prathamadale | BL prathamadala^o U₂ śabdaḥ U₁ 4 tiṣṭhati cett.] stiṣṭhati U₁ dvītiye dale PU₁] dvītiyadale cett. sparśas cett.] sparśāḥ EU₁ tiṣṭhati cett.] om. E tṛtiye E] tritiya^o BL tritiya^o PU₁U₂ rūpām cett.] rūpāḥ U₁ caturthe dale EP] caturthadale BLU₁ caturthadala^o U₂ rasas cett.] rasāḥ U₁ pañcame dale EU₁U₂] pañcamadale cett. 5 gaṇḍhas cett.] gaṇḍha BP gaṇḍhāḥ U₁ tiṣṭhati cett.] stiṣṭhati U₁ saṣṭhe dale U₁U₂] saṣṭhadale BL saṣṭhe dale U₁U₂ paṣṭhadale E cittam EP₂] cimta B cimta L cittāḥ U₁ tiṣṭhati cett.] stiṣṭhati U₁ saptame dale EU₁U₂] saptamadale cett. buddhis cett.] budhiḥ U₁ aşṭame dale EP₁U₂] aşṭamadale BL 'hamkāra EP] ahampkāras BL ahamkāraḥ U₁U₂ 5–6 etad aşṭadala-
 madhye cett.] etad aşṭadale madhye P etat tatadalamadhye U₁ 6 samagrapr̥thivākāro BPLU₂] samagryā pṛthivikāro U₁ pṛthivikāro E tatkamalamālāḥ U₁] tatkamalamadhye cett. adhomukhaṇ U₁] mukhaṇ cett. 6–7 dhyānād ātmaprakāśo U₁] dhyānākāśo BPL dhyānād ātprakāśo U₂ nādāt prakāśo E 7 prakāśād cett.] prakāśāvan L prakāśā^o E anantaram PU₁U₂] anam̄tara | B am̄taram L ^onam̄taram E kamalam cett.] kamalam B ūrdhvamukhaṇ cett.] mūrdhvam̄ mukhaṇ B tathā cett.] yathā U₁ sūryaprakāśād anantaram U₂] sūryo prakāśānam̄taram | B sūryaprakāśānam̄taram EPLU₁ tadā kamalamadhye BPL] tadā malamadhye U₂ tadā saromadhye E tadā U₁ 8 vikasati cett.] visati P

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

[XLVII. Division of the Heart Lotus]

Now, the division of the lotus of the heart is taught. The accomplished persons teach eight leaves of it. †Likewise, in the middle of the twelve petals is a solid eight-petalled unit.†³³ This eight-leaved lotus is situated in the heart. They are both situated in the heart.³⁴

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

At that point, the lotus remains facing downward. Because of the meditation on that lotus, the light of the self arises. From the light immediately afterwards, the lotus faces upwards. Thus, immediately afterwards, from the light, which is like the sun, the lotus within the lotus blooms.

³³Rāmacandra mentions the concept of an eight-petalled lotus within the twelve-petalled lotus in the heart already in chapter VII on pp. ???. The statement *ekam kāṭhinam bhavati* is odd. However, since this second lotus within the lotus is facing downwards and is caused to face up and bloom by means of meditation, it seems reasonable the author initially wants the reader to know that before the lotus flower blooms, its petals are closed, thus forming a firm or hard unit at first. Because of that, my best guess is to understand *ekam* as an expression of a unit in the sense of petals of a closed lotus bud and *kāṭhinam* in the literal sense of hard, referring to the property of hardness a closed lotus bud. The expression is strange, indeed, but judging by the quality of Sanskrit in the rest of the text, it would not surprising if he was not able to express himself more adequately.

³⁴Related ideas of a distinguished space within the lotus [of the heart] (*hrdayākāśa*), where the self (*ātman*) resides, can be traced back to early *The Early Upanishads*, notably cf. *Chāndogya-Upaniṣad* 8.1 1-5. The specific concept of a twelve-petalled lotus within an eight-petalled lotus is picked up in the tradition of the non-Saiddhāntika Śaiva exegetes of Kashmir, particularly in the Trika division, a subdivision of the Śaktitantra division of the Vidyāpīṭha. The concept of the two lotuses can be found in the *Siddhayogeśvarimata* 17 and 20. Within the context of physical descriptions of possession and the rites associated with it and worship and adoration of a very complex circle of deities, the text describes an equally intricate *mandala* comprising a twelve-spoked *cakra* in which an eight-petalled lotus is embedded. The practitioner is instructed to mentally visualize this *mandala* in their heart in a protected place without wind and meditate on the divine internally. Here, one shall worship the lord and still the mind, cf. *Siddhayogeśvarimata* 20,8-22. For a depiction of the *mandala* of *Siddhayogeśvarimata* 20 see TÖRZSÖK, 2022:117-124. For a more concise account of the meditation method focusing on the two lotuses within the heart, refer to *Vijñānabhairava* 49.

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 iveauṣate |

1 tathedā EPU₂] tathā idam U₁ tam BL **apy** EU₁] api cett. **ātmaprakāśānamṛtam** PU₂] ātmaprakāśānatarem U₁ ātmaprakāśānantaram E **ūrdhvamukham** ELU₁U₂] ürdhvamukhaṃ P mūrdhvamukhaṃ B **tanmadhye** cett.] tanamadhye U₂ **ṛūpābhūmir** cett.] ṛūpo bhūmir L **bhavati** cett.] bhavati U₁ **'ham** sa cett.] ham E **2 tasyā** PU₁U₂] tasya BL **svātmano** cett.] svātmanah U₁ **dhyānād** cett.] dhyād BU₂ **āyur** cett.] hy ayur E **vardhayati** BL] vardddhati U₁U₂ varddhate EP **rogā** cett.] rogo E **dūre** cett.] dūro P dūrā L **bhavanti** cett.] bhavati BE **śaktis** BLPU₁U₂] tathā dviśāaktis E **2-3 trityalokāntah** U₂] trityalokāmṛtaḥ E trityalokāmṛtaḥ E trityalokāmṛtaḥ BL trivali kṛtam U₁ **3 mudrā** cett.] samudrā E **ca khecarī** PLU₂] ca khecarī B bhavati khecarī U₁ khecarī E **cidānandādayaś** P] cidānāmdādayaḥ U₂ cidānāmdādayaḥ U₁ cidānāmdādayoś BL cidānāndāvayaś E **candrikā** L] caḍrikā B caḍriś cadrikā P candracāmṛdrikā E caḍdrāḥ cetanāś U₁ caḍdrāś caḍrikā U₂ cetanānvitā em.] veti nāmānvitāḥ E cetanānvitāḥ P cetanānvitāḥ BL caḍdrākānvitā U₁ cetanānvitāḥ U₂ **paramātmāmahāśūryaśāmipumjaḥ** U₁] paramātmāmahāśūryaśāmipumjaḥ BLPU₂ paramātmānāsaharaśāmipumjaḥ E **3-4 prakāśakaḥ** cett.] prakāśaḥ E **4 agnir** cett.] manasi E **mahājyotiḥ** cett.] mahājyotiḥ U₁ **ābhāti** cett.] abhāti U₁ **paramam̄ padam** EPLU₁] paramapadam B paramapadām U₂ **sadoditamanāś** BEL] sadoditamanāḥ U₁ sadoditam manāḥ PU₂ **candraḥ** cett.] candraḥ B **5 sūryodayam** E] sūryodaya BLPU₂ sūryodaye U₁ **ivekṣate** cett.] avekṣate E ca lakṣyate U₁ **grasto** cett.] graste U₁U₂ **manāś** cett.] manāḥ B **candraḥ** cett.] śaṁdraḥ B **lināḥ** P] linaḥ B lināḥ LU₁ lipyāḥ EU₂ **padam** cett.] m P **mahāagnir** cett.] mahāagniḥ L **yena** PU₁U₂] yame E sūryaḥ BL **kalāmayam** cett.] kalāmayaḥ U₁ **6 candrārkavahnīnām** EPU₂] caḍdrārkavahavahnīnām L caḍdrārkavahavahnīnām B caḍdrārkavatām U₁ **saṁketaḥ** cett.] saṁketanām BL **paramārthaṭah** cett.] paramārthaṭah vā U₁

Philological Commentary: 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 it³⁵, the force of life is caused to grow day by day. Diseases are remote. †...†³⁶ 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.

³⁵ Probably within the lotus.

³⁶ 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 । अनास्त्रश्च परावरः । परावरात्परं पदं । परमपदा त्परमं शून्यं शून्या-
 त्रिरञ्जनं ।
 अनाश्चः पञ्चगुणाः । अनुत्पत्तत्वं ॥ अखण्डत्वं ॥ आचलत्वं ॥ आचलत्वं ॥ अनुपमत्वं ॥ अनन्यत्वं चेति ।
 परावरस्य पञ्चगुणाः । निश्चलत्वं ॥ निर्मलत्वं ॥ परिपूर्णत्वं ॥ व्यापकत्वं ॥ अकलत्वं चेति ।

Sources: 3–4 SSP 1.4 (Ed. p. 2): yadā nāsti svayaṁkartā kāraṇam na kulākulam | avyaktam ca param
 brahma anāmā vidyate tadā ||

2 yogasiddhar LU₁] yo yogasiddhar B yogasiddher EU₂ yogasiddhe P **anam̄taram** cett.] anam̄taram
 | B naranam̄taram P **etādr̄śam̄** cett.] etādr̄śa U₁ **jñānam** cett.] jñānam L **3** yadā cett.] padā U₁
 kāraṇam cett.] kāraṇam || U₂ **kulākulam** cett.] kulākulam U₂ **4** ca em.] na BELPU₁U₂ **param**
 cett.] para° BL **tattvam** EPU₂] tatvam U₁ tatva° P om. BL **anāma** β] manā bhā U₁ **6** anāmā cett.]
 anāmay U₁ **ekaḥ** EPU₂] eka° BLU₁ **kaścītprūṣo** cett.] “puruṣo BL **anāmnaś** ca cett.] anām-
 naḥ P anāthaḥ U₁ **parāvaraḥ** EPU₂] parāvaraś ca U₁ parāvara° BL **parāvarāt** cett.] parātparaḥ E
 param̄ padam̄ ELU₁U₂] paramapadam P param̄ pada B **paramam̄ śūnyam** U₁U₂] paramaśūnyam BP
 paramaśūnya L **6–7** śūnyān nirañjanam̄ EU₂] śūnyā nirāñjanam̄ BL śūnyā nirāñjanah PU₁ **8** anām-
 naḥ cett.] amnaḥ B **pañcagunāḥ** cett.] pañcagunās E **anutpannatvam̄** cett.] teṣv anutattvam E
 ācalatvam̄ U₁] om. cett. **ācalatvam̄** U₁] om. cett. **anupamatvam̄** cett.] avayavatvam E om. B
ananyatvam̄ EP] ananyatvam nirmalatvam U₂ ananyastvam U₁ anatvam BL **ceti** EPLU₁U₂] cetih
 B **9** parāvarasya cett.] om. P **pañcagunāḥ** cett.] pañcagunā U₂ om. P **nīscalatvam̄** cett.] om.
 P **nirmalatvam̄** cett.] niṣkarmatvam E om. U₂ **paripūrṇatvam̄** cett.] paripūrṇatvam P **akalatvam̄**
 ELP] akalatvam B prakāśatvam U₁ akalatvam || nirvikāratvam U₂ **ceti** cett.] om. U₁

Philological Commentary: **9** **anupamatvam̄**: 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 template 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, the supreme reality (*param tattvam*), the nameless one, existed.

It is nameless and all-encompassing. From being all-encompassing [it is] the highest place. From the highest place [it is] the highest emptiness. From the emptiness [it is] immacule.

The five qualities of the nameless are: Unbornness, indivisibility, immobility, unequaled and uniqueness.³⁷

The five qualities of all-encompassing [are]: immobility, purity, completeness, pervasiveness, partlessness.

³⁷ Right after *ananyatvam ceti* E reads: (*anuparṇadalānāṁ aṣṭadalānāṁ madhya ekaṁ kaṭhinam bhavati | tadaṣṭadalāṁ kamalaṁ hṛdaye tiṣṭhati | te ubhaye hṛdaye tiṣṭhataḥ | prathame dale śabdāś tiṣṭhanti | dvitīyadale sparsaḥ | trtiye dale rūpaṁ tiṣṭhati | caturthe dale rasas tiṣṭhati | pañcame dale gandhaṁ tiṣṭhati | paṭṭhadale cittam tiṣṭhati | saptame dale buddhis tiṣṭhati | aṣṭame dale haṃkārās tiṣṭhati | etad aṣṭadalāmadhye pr̄thivyākāro varttate | atha ca tatkamalamadhye mukhaṇi tiṣṭhati | asya kamalasya nādāt prakāśo bhavati | prakāśānāptaram kamalam ūrdhvamukhaṇi bhavati | tathā sūryaprakāśānāntaram tādā saromadhye kamalaṇi vikasati | tathedam apy ātmā prakāśānāntaram ūrdhvamukhaṇi vikasati | tanmadhye paramānandarūpā bhūmir bhavati | tasyāhaṇi soham iti samjñā tasyā madhye svātmano dhyānād dine dine hy āyur varddhate | rogo dūre bhavati | gunāḥ kartrtvam jñātrtvam abhyāsatvam kalatvam sarvajñatvam prakāśasya gunāḥ sakalah niṣkalah sarvaiḥ saha samatā viśramtiḥ tata etādrśam utpadyate | ādyāḥ ātmā ātmāna ākāśaḥ ākāśād vāyuḥ vāyo tejaḥ tejaso jalāṇi jalāt prthvī | atrātmānaḥ pañcaguṇāḥ agrāhyāḥ anantaḥ avācyāḥ agocaraḥ aprameyaḥ ca ākāśasya pañcaguṇāḥ | praveśaḥ niṣkrāmanām chīḍraṇam śabdādhāraḥ bhrāmīnilayatvam | mahāvāyoḥ pañcaguṇāḥ | calanām śeṣasāmācāraḥ, sparṣaḥ, dhūmravarṇatā, tejaḥ saṃcaraḥ tejasāḥ pañcaguṇāḥ | dahanaṁ, jvālariūpaṁ, uṣṇatā, rakta varṇaḥ || apāṇi pañca gunāḥ | pravāhaṇi sīthilatā dravaḥ madhuratā śvetavarṇaḥ | prthivyaḥ pañca gunāḥ | sthūlatā sākāratā kaṭhinatā gandhavattā pītavartatā avayavatvam ananyatvam ceti |)*

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

[XLIX. piñdotpattih]

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 | nirketanatā ceti tatpadyaseti 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 sāntisvarūpataḥ | iti | nirañjanaguṇāḥ pañca etajjñānī maheśvaraḥ | 6 cf. YSV (PT p. 845): vidyotpatti tādānīn tu kathyate śṛṇu yatnataḥ | ānandaparamātmēti paramānanda ekataḥ | prabodhaparamānandacittotpatti prabodhavāḥ | cīdayāt prakāśaḥ ca esāṁ pañca tathaiva ca | cf. SSP 1.22 (Ed. p. 9): anādyat paramānandaḥ | paramānandatāḥ prabodhāḥ | prabodhāc cīdayataḥ | cīdayāt prakāśaḥ | prakāśat so'hambhāvah | cf. YSV (PT p. 845): avināśyo 'kṣayo 'bhedo 'dāhyo hyakhādya eva ca | ete pañca guṇāḥ proktā anādo nādavairināḥ | kiraṇasphurttivispurttiḥarṣavat paramātmanā | tetu pañca prakāreṇa guṇāḥ pañca prakīrtitāḥ | cf. SSP 1.20 (Ed. p. 8): akṣayyatvam abhedyatvam achedyatvam adāhyatvam avināśitvam iti pañcaguṇāḥ paramātmā |

1 nitya° EPU₂] nitya° L nityā° U₁ niś.. B nijam̄ em.] °nija° U₁ om. cett. niram̄taram̄ EP] nirantarā U₂ "niram̄tara" U₁ "niram̄staga" L °...raṅga° B nirkārām̄ BEL] nirākāra U₁ nirākārā U₂ nirketanam̄ BP₂] nimilaketanā U₁ nirketanam̄ niścalatvam̄ E ceti cett.] om. U₁ 2 śūnyasya BELU₂] śūnyasya P śūnyasya U₁ ti anyasa N₁ ti anyasa N₂ pañcaguṇāḥ cett.] pañcaguṇā U₁ linatā cett.] linatāḥ BL pūrṇatā cett.] ghūrṇatā EU₂ mūrcchā cett.] murchā BLP unmanibhāvah EPLU₂] unmanibhāvā N₁N₂U₁ unmabhāvah B alasatvam̄ cett.] alasyatvam̄ BL ceti cett.] om. U₁ 3 pañcaguṇāḥ cett.] pañcaguṇāḥ U₂ satyah BLP] satya N₁N₂U₁U₂ satyā E sahajāḥ em.] sahaja N₁N₂U₁ sahā P saha° E saha BLU₂ svabhāvah BLP] svabhāvah° N₁N₂U₁U₂ bhāvā E sattā cett.] sattā° P sata° BL svarūpataḥ em.] svarūpatāḥ P svarūpatā samatā E svarūpatā cett. ceti EU₂] om. cett. 5 piñdotpattih cett.] piñdotpatti N₂U₁ piñdotpatti BL 6 prabodhāc cett.] prabodhā U₂ om. U₁ cīdayataḥ EPU₂] cīdayataḥ BL cittayah U₁ cīdayataḥ N₁N₂ cīdayāt ELU₂] viduṣayāt P viduṣyāt B cīdayacīdayāt N₁ cīdayacīdayāt N₂ cīta° U₁ 7 akṣayataḥ cett.] akṣayataḥ avadhyā U₁ accchedyataḥ cett.] avināśi BL om. PU₁ adāhyataḥ cett.] aşṭadyataḥ P adṛṣya U₁ avināśi cett.] avināśi U₁ avināśataḥ U₂ om. BL

Philological Commentary: 2 śūnyasya pañcaguṇāḥ: The previously mentioned substantial lacunae in N₁ and N₂ (cf. start of the lacunae in section XXXV. on p. 9) ends here and evidence resumes.

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

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

The five qualities of the immacule [are]: truth, naturality, self-existence, beingness and peculiarity.

[XLIX. Generation of the Body]

Now, the generation of the body is taught.

From without beginning, the supreme self [arises]. From the supreme self, supreme bliss [arises]. From supreme bliss awakening [arises]. From the awakening manifestation of spirit [arises]. From the manifestation of spirit light [arises].

There [are] the five qualities of the supreme self: imperishable, indivisible, uncuttable, unburnable, indestructible.³⁸

³⁸ Show up to get things done!

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 ज्ञानसुत्पद्यते । आद्यः । आध्यादात्मा । आत्मनः आकाशः । आकाशाद्वयः । वायोस्तेजः ।
 तेजसो जलं । जलात्पृथ्वी ।

Sources: 1 cf. YSV (PT p. 845): *kiraṇasphūrttivisphūrttiharṣavat paramātmāna* | *tetu pañca prakāreṇa* *guṇāḥ* *pañca prakīrttitāḥ* | 2-3 cf. YSV (PT p. 845): *vicārā* ca *prabhollāsā vibhāva* ca *layas tathā* | *prabodhasya* *guṇāḥ* *pañca* *kīrttyante* *tena hetunā* | 2-3 cf. YSV (PT p. 845): *abhyāsakartṛkamanāḥ* *sarvatattvaprabhā* *tathā* | *cidudayasya* *pañceti* *guṇā jñeyā* *vīseṣataḥ* | 4-5 cf. YSV (PT pp. 845-846): *bodhanām* *samayatvā* ca *vismṛtiḥ* *sakalaprabhā* | *prakāśasya* *guṇāḥ* *pañcacaite* *jñānakarāḥ* *śubhāḥ* | *etaj* *jñāne* *tatā* *caīṣam* *jñānam* *utpadyate* *mahat* | 5-45.2 cf. YSV (PT p. 846): *ākāśāt* *pavano* *vāyos* *tejas* *tejasa* *eva* ca | *jalam* *jalāt* *tathā* *prthvī* *eṣāḥ* *pañcaguṇāḥ* *tathā* |

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

1 *pañcaguṇāḥ* cett.] *pamcaguṇā P sphuranaḥ* EPU₁] *sphurana* cett. *kiraṇaḥ* EPU₁] *kiraṇa* cett. *visphuranaḥ* EP] *visphurah* U₁ *visphuriṇa* BN₁ *visphura* LN₂U₁ *harṣavattvam* E] *harṣavatvam* BLPN₁N₂ *harṣavārttvam* U₂ *hairyatva* U₁ 2 *prabodhasya* cett.] *prabodhasya* U₁ *layaḥ* EPU₂] *laya* LN₁N₂ *laya* B *om.* U₁ *ullāsaḥ* EU₂] *ullāsā* cett. *vibhāsaḥ* EU₂] *vibhāsā* cett. *vicāraḥ* BEPN₁U₂] *vicāra* LN₂U₁ *prabhā* EPU₂] *abhbā* B *samādhi* U₁ *om.* N₁N₂ 3 *cidudayasya* cett.] *udadayasya* U₁ *cidudayasya* L *vihṛdayasya* B *pañcaguṇāḥ* cett.] *pamcaguṇā* PU₂ *kartṛtvam* EN₁N₂U₂] *kartṛtve* P *katutvam* B *akartutvam* L *katṛtvam* U₁ *jñātṛtvam* cett.] *jñātvam* N₂ *jñānatvam* U₁ *abhyāsatvam* cett.] ...*satvam* N₂ *kalānatvam* BLU₂] *kalatvam* E *kalānatvam* PN₁ *kalānatvam* N₂ *kalyana*° U₁ *sarvajñatvam* cett.] *saṃvajñatvam* BL *saṃvātva* U₁ 4 *pañcaguṇāḥ* cett.] *guṇāḥ* E *sakalaḥ* E] *sakala* U₁U₂ *sakala* cett. *niṣkalaḥ* E] *niṣkala* P *niṣkala* BL *niṣkala* N₂ *tidvāś* U₂ *om.* U₁ *sambodhanam* U₂] *sambodhanā* P *sarvaiḥ* saha E *sambodhana* cett. *samatā* cett.] *samatā* N₂ *viśrāmī* EPU₂] *viśrāmī* cett. 5 *tata* EN₁N₂] *tat* BLP *tataḥ* U₁U₂ *etādṛśam* cett.] *etādraśam* BL *etādṛśyam* U₂ *jñānam* cett.] *om.* E *ādyāḥ* cett.] *adya* N₂ *om.* U₁ *ādhyyād* cett.] *ātmā* E *ādhyyā* U₂ *om.* U₁ *ātmā* PN₁N₂] *ātmāna* E *dātmā* U₂ *manā* B *manāḥ* L *ātmānaḥ* N₁U₁U₂] *ātmāna* PN₂ *ākāśaḥ* BEL *ākāśaḥ* PN₁U₁U₂] *ākāśād* EBL *ākāśa* N₂ *ākāśād* PU₂] *ākāśāt* N₁N₂U₁ *ākāśa* N₂ *om.* EBL *vayuḥ* E] *vayuḥ* LPU₂ *vayoh* B *pavaṇaḥ* U₁ *yavak* N₂ *yavanḥ* N₁ *vāyos* cett.] *pavaṇāt* N₁N₂U₁ 6 *tejaso* cett.] *tejāḥ* sa U₁ *tejasor* U₂ *jalām* cett.] *udakam* U₁ *om.* N₁N₂ *jalāt* cett.] *udakāt* U₁N₂ °*dakāt* N₁ *prthvī* cett.] *prthvī* P

Philological Commentary: 1 *cidudayasya pamca*: After *cidudayasya pamca*, 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 [are]: vibration, beam of light, quiver, I-ness, joyful excitement.

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

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

The five qualities of light [are]: consisting of parts, not consisting of parts, recognition, uniformity, tranquility.

Because of that reliable knowledge is generated. It is unparalleled. From of being unparallel self [arises]. Because there is a self, space [arises]. Because of space, wind [arises]. From wind light [arises]. Because of light water [arises]. From water the world [arises].³⁹

³⁹ Show up to get things done!

तत्रात्मनः पञ्चगुणाः । अग्राद्यः ॥ अनन्तः ॥ अवाच्यः ॥ अगोचरः ॥ अप्रमेयश्च ॥ आकाशस्य पञ्चगुणाः ।
 प्रवेशः ॥ निष्क्रामणं ॥ छिद्रं ॥ शब्दधारः ॥ भ्रातिनिलयत्वं ॥
 महावायोः पञ्चगुणाः । चलनं ॥ शोषः ॥ संचारः ॥ स्पर्शः ॥ धूमर्वर्णता ॥
 ५ तेजसः पञ्चगुणाः । दहनं ॥ ज्वालारूपं ॥ उष्णता ॥ रक्तवर्णः ॥ प्रकाशः ॥
 अपः पञ्चगुणाः । प्रवाहः ॥ शिथिलता ॥ द्रवः ॥ मधुरसता ॥ श्वेतवर्णः ॥
 पृथिव्या पञ्चगुणाः । स्थूलता ॥ साकारता ॥ कठिनता गन्धवत्ता ॥ पीतवर्णता ॥

Sources: 1 cf. YSV (PT p. 846): agocarād vayānantagrāhyam eśāṇī tathātmanāḥ | 1-2 cf. SSP 1.30 (Ed. p. 12): avakāśāḥ acchidratvam asprśatvam nīlavarṇatvam śabdavatvam iti pañcaguno mahākāśāḥ | 3 cf. YSV (PT p. 846): sañcārāś cālanāṇī śeṣe pañcadhūmrābhambare | cf. SSP 1.31 (Ed. p. 12): sañcāraḥ sañcālanaṇī śoṣaṇāṇī dhūmaravarṇatvam iti pañcaguṇo mahāvāyuḥ | 4 cf. YSV (PT p. 846): uṣṇaprákāśaraktaṭbhajvālādahas tu tejasā | SSP 1.32 (Ed. p. 12): dāhakatvam pācakatvam uṣṇatvam prakāśatvam raktavarṇatvam iti pañcaguṇāṇī mahātejaḥ | 5 cf. SSP 1.33 (Ed. p. 12): pravāhāḥ ḥāpyāyanām dravo rasah śvetavarṇatvam iti pañcaguṇāṇī mahāsalilam | cf. YSV (PT p. 846): prakāśād eva śaithilyam adhutā śvetatajale | cf. SSP 1.34 (Ed. p. 13): sthūlatā nānākāratā kāthinyam gandhaḥ pītavarṇatvam iti pañcaguṇāṇī mahāpṛthvī | 4-6 cf. YSV (PT p. 846): sthūlasākārakāthinyagandhaḥ pātāmṛdau tathā |

1 tatrātmanāḥ N₂] tatra ātmanāḥ N₁U₁ atrātmanāḥ E ātātmanāḥ P ādyātmanāḥ BL ātmanāḥ U₂ pañcaguṇāḥ cett.] pamcagunāḥ U₂ agrāhyāḥ cett.] agrāhya LN₂ om. B avācyāḥ cett.] avācyā N₂ avācyā U₂ om. B agocarāḥ cett.] om. B aprameyaś ca cett.] om. B ākāśasya cett.] ākāśa° L om. B pañcaguṇāḥ cett.] om. B 2 praveśāḥ cett.] praveśa° U₂ niśkrāmaṇāṇī em.] niśkrāmaṇāṇī E niśkrāmaṇāṇī BPN₁N₂ nikrumāṇī U₁ niśkrānaṇī U₂ śabdādhāraḥ cett.] śabdādhāram LU₁ bhrām̄tinilayatvam cett.] bhrāmte nijatvam U₁ 3 mahāvāyoḥ cett.] mahāvāyor U₁ pañcaguṇāḥ cett.] guṇāḥ U₁ calanāṇī cett.] pracālanaṇī U₁ om. B śoṣāḥ cett.] śeṣā° E śoṣaṇāṇī U₂ samcāraḥ cett.] om. BU₁ sparsāḥ cett.] sparśa L om. BU₁ dhūmravarṇatā cett.] nirodhanām prasaraṇāṇī vaḥ U₁ om. B 4 tejasāḥ cett.] om. BU₁ pañcaguṇāḥ cett.] pamcagunāḥ U₂ om. BU₁ dahanāṇī cett.] om. U₁ jvālārūpām cett.] jvālā || rūpam U₂ om. U₁ us̄natā cett.] us̄natā U₂ om. U₁ raktavarṇāḥ LN₂] raktavarṇāḥ U₂ raktō varṇāḥ E raktō varṇāḥ B raktō varṇāḥ P raktō | varṇāḥ N₁ om. U₁ prakāśāḥ conj.] om. cett. 5 apāḥ em.] apāṁ EPU₂ apa° LB āpo N₁N₂ om. U₁ pañcaguṇāḥ cett.] om. U₁ pravāhāḥ BELU₂] pravāhā° P pravāhā N₁N₂ om. U₁ śīthilatā cett.] śīthilatā B śīthilatā U₁ dravaḥ cett.] drava N₁N₂ om. U₁ madhurarasatā N₁] °madhura | rasatā N₂ madhurasatā LP madhuradatā B madhuratā EU₂ om. U₁ śvetavarṇāḥ EU₂] śvetavarṇāḥ BPL śvetavarṇtā N₁N₂ om. U₁ 6 pṛthivyāḥ EU₂] pṛthivyā N₁N₂U₁ pañcaguṇāḥ EU₂] gunāpamca N₁N₂ gunāḥ U₁ sthūlatā EU₂] sthūlatā N₁ syūlatā N₂ sthalatā U₁ sākāratā cett.] om. U₂ kāthinatā E] kathinatā N₁N₂ kāthinatā U₁U₂ gandhavattā EU₁] gaṇḍhavattā N₁ gaṇḍhavettā U₁ om. N₂ pītavarṇatā EU₂] pītavarṇāḥ N₁N₂ pītavarṇāḥ U₁

Philological Commentary: 4 prakāśāḥ: Since all witnesses preserve only four qualities of light, however, five are required; I conjectured the fifth, namely *prakāśa* following the sources. apāḥ: The construction requires genitive singular. 6 pṛthivyāḥ pañcaguṇāḥ: The list of the five qualities of earth (*pṛthivi*) is entirely omitted in P,B and L.

In this regard the self has five qualities: not tangible, infinite, unexpressable, existance and unfathomable.

The five qualities of space [are]: penetration, disappearance, shattered, 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 light [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.⁴⁰

⁴⁰ Show up to get things done!

[L. śarīramadhye pañca mahābhūtāni]

इदानीं शरीरमध्ये पञ्चमहाभूतानि कथ्यते । तेषां गुणाः कथ्यन्ते ।
 तत्र पृथ्वीया गुणाः । अस्थि ॥ मांसं ॥ 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: 2 cf. YSV (PT p. 846): mahābhūtāni pañceti dehamadhye 'dhunā śrnu | mahābhūtāni pañceti prthvītejo marut khakam | 3 cf. YSV (PT p. 846): eteśāñ ca tathā pañcaguṇasthānam śrnu priye | asthi māṃsam loma nādī tvak ceti prthiviguṇāḥ | cf. SSP 1.37 (Ed. p. 14): asthimāṃṣatvañnāḍīromāṇīti pañcaguṇā bhūmīḥ | 4 cf. YSV (PT p. 846): kṣudhāṭṣṇālasyanidrā glāniś ca pañca vāriṇāḥ | cf. SSP 1.38 (Ed. p. 14): lālā mūtrām śukram śonitam sveda iti pañcaguṇā āpah | 5 cf. SSP 1.39 (Ed. p. 14): kṣudhā tṛṣā nīdrā kāntir ḍālasyam iti pañcaguṇam tejaḥ | 6 cf. SSP 1.40 (Ed. p. 14): dhāvanaṁ plavanaṁ prasāraṇam ākuñcanam nirodhanam iti pañcaguṇo vayuh | 7 cf. SSP 1.41 (Ed. pp. 14-15): rāgo dveṣo bhayaṁ lajjā moha iti pañcaguṇa ākaśaḥ |

2 idānīm N₁N₂U₁] atha U₂ om. E śarīramadhye EN₁N₂] śrīramadhye U₁ śarīrasya madhye U₂ °mahābhūtāni EN₂U₂] mahāsūtāni N₁ āpaguṇāḥ mahāsveravarṇa U₁ kathyate N₁N₂] om. cett. teṣām EN₁U₂] teṣā N₂ tāvāt U₁ gunāḥ EN₁N₂U₂] om. U₁ kathyante EU₂] kathyate N₁N₂ om. U₁ 3 tatra EN₁N₂] om. cett. prthvīyā BELN₁N₂U₂] prthiviyāḥ P om. cett. gunāḥ EN₁N₂U₂] pañcaguṇāḥ kathyante LP pañcaguṇāḥ | athyate | B om. cett. asthi BELPN₁N₂] asti U₂ om. cett. māṃsam P] māṃsaḥ cett. om. U₁ lomāni EPN₁N₂U₂] tvak BL om. cett. tvak N₁N₂] tvakh U₂ vāk E vākṛ P om. cett. 4 tatrodaya gunāḥ cett.] netrodake gunāḥ N₁ netrodakaguṇāḥ N₂ om. U₁ lālā cett.] lālā° BL mūtrām EN₂U₂] mutram N₁U₁ °mutra° BL °muvam P śukram cett.] śuklam E raktam cett.] om. N₂ prasvedah cett.] svedah U₁ 5 gunāḥ cett.] gunāḥ U₂ kṣudhā cett.] kṣudhām B glāniḥ EP] glāni cett. ḍālasyam cett.] ḍālasya U₁ 6 vāyor cett.] vāyo BN₂U₂ vāyū U₁ gunāḥ cett.] gunā U₁ majjanam cett.] majana N₂ mano° U₁ nirodhanam cett.] °rodhanam U₁ virodhana N₂ ākuñcanam cett.] ākūrcana N₂ ceti cett.] om. U₂ 7 gunāḥ cett.] gunāḥ U₁ rāgah U₂] rāga cett. dveṣah PU₂] °dveṣau E dveṣau U₁ dveṣ° BL mohāḥ EPN₁U₂] moha BLN₂ mohā U₁

Philological Commentary: 2 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.

[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, stretch out and contraction.

The qualities of the space-element are: attachment, aversion, fear, shame and confusion.⁴¹

⁴¹ Show up to get things done!

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 ॥

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 jñānenaiva teṣām buddhir utpadyate śubhā | yadyapi sargakānde prthvyāder guṇā uktas tathāpy etaj jñānenety anena kāryakāraṇabhadarśanāya punar ucyante | 2 cf. YSV (PT p. 846): mano buddhir ahaṅkāraś cittaṁ caitanyam eva ca | ete pañcaprakārāś ca antaḥkaraṇasambhavāḥ | 2-0.0 cf. SSP 1.42 (Ed. p. 15): mano buddhir ahaṅkāraś cittaṁ caitanyam ity antaḥkaranapañcakam | 3 cf. SSP 1.43 (Ed. p. 15): samkalpo vikalpo mūrcchā jadatā mananam iti pañcagunam manah 4 cf. SSP 1.44 (Ed. p. 15): viveko vairāgyam śāntih santoṣah kṣameti pañcaguṇā buddhiḥ | cf. YSV (PT p. 846): mananāmananam jñeyam buddhy adīpañca pañca tu | vivekaśāntisan-toṣakṣamāvairāgyateti ca | ete pañcaguṇā buddher ahaṅkāraguṇān śṛpu | 4-5 cf. SSP 1.45 (Ed. pp. 15-16): abhimānam madiyam mama sukhām mama duḥkham mamedam iti pañcaguṇo 'haṅkāraḥ | 5 cf. YSV (PT p. 846): ahambhāvamahaṅcādiyugāntam himsanaṁ tathā | 6 cf. SSP 1.46 (Ed. p. 16): matir dhṛtiḥ smṛtiḥ tyāgaḥ svikāra iti pañcagunam cittam | cf. YSV (PT p. 846): vṛttih smṛtiḥ matis tyājyam nirāśam caitikā guṇāḥ | niḥspṛhatā dveṣṭatā dhairyam vimarśacintanam tathā | 7 cf. SSP 1.47 (Ed. p. 16): vimarśah sīlānam dhairyam cintanam nispṛhatvam iti pañcaguṇam caitanyam |

Testimonia: 7 cf. YSV (PT p. 846): niḥspṛhatā dveṣṭatā dhairyam vimarśacintanam tathā |

1 anantaram EPU₂] anamptaram cett. etādrśy U₂P] etādrśā N₂ etādrśā N₁ etādaśi LU₁ ekādaśi E metādaśi B ekā cett.] kā E om. BL buddhir cett.] buddher P 2 buddhir cett.] buddhy E ahamkāraś BLU₁] ahamkārāś E ahamkāraḥ || U₂ ahamkāra | ś B ahamkāra N₁N₂ caitanyam β] om. α pañcaprakārā E] pañcaprakārā N₂ pañcaprakāraḥ U₂ pañcaprakārā P pañcaprakāra | B pañcaprakārāḥ L pañcaprakārā N₁U₁ antaḥkaraṇasya cett.] amptakaraṇasya N₂ amptakarṇasya BL amptakarṇya U₁ 3 pañcaguṇāḥ cett.] ye ca guṇāḥ E sam̄kalpaḥ N₂] sakalpa L sam̄kalpa cett. vikalpaḥ N₁] vikalpa cett. mūrkhatvam N₂] mūrṣṭavam N₁U₁ mūrkhatvā E mūrkhatva cett. jaḍatā cett.] lasatā E ceti cett.] ceti vā U₁ ceti ete pañcaprakārā amptakaraṇasya ma N₁ 4 buddheḥ ELPN₁] buddhe B om. cett. pañcaguṇāḥ BELPN₁] om. cett. vivekaḥ PN₁N₂] viveka EU₂ viveka BLU₁ vairāgyam EU₂] vairāgya cett. santoṣāḥ cett.] santoṣa N₂ santoṣāḥ U₂ ceti cett.] vā U₁ 5 pañcaguṇāḥ cett.] pañcaguṇāḥ U₂ aham cett.] om. BLPU₁ mama cett.] samā U₁ om. BLP etasya cett.] om. BLP duḥkham cett.] om. BLPU₁ etasya sukhām conj.] om. cett. svatantratā EN₁N₂] svastvatamtratā U₁ svatamatratā DU₂ om. PBL 6 cittasya cett.] om. BLP pañcaguṇāḥ cett.] naḥ U₁ om. BLP dhṛtiḥ cett.] dhṛti BL vrddhiḥ U₁ smṛtiḥ cett.] °smṛti BL om. U₁ svikāraḥ conj.] rāgadveṣau E rāgadveṣa° P rāgadveṣam B °rāgadveṣa° L rāgah || dveṣah U₂ om. α tyāgaḥ N₁N₂U₁] tyāgam D om. cett. matih cett.] mati D iti B bhīti L 7 pañcaguṇāḥ EU₂] guṇāḥ pañca N₁N₂ guṇāḥ cett. harṣāḥ PN₁DU₁U₂] harṣa° BLN₂ ārṣam E vimarśāḥ cett.] °vimarśa° BLN₂ vimar.. P cintanam cett.] cetañā U₁ cetañam U₂

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

Then, immediately following that, only such an insight⁴² arises.

The mind, the intellect, the ego, the spirit and consciousness. 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, and?

The five qualities of the mental faculty are: will, memory, attachment, aversion, opinion.

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

⁴²In 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.

[LI. kulapañcakasya bhedāḥ]

तदनंतरं कुलपञ्चकस्य भेदाः कथ्यन्ते ॥
 सत्त्वं ॥ रजः ॥ तमः ॥ कालः ॥ जीवनं ॥
 तत्र सत्त्वस्य गुणाः । दया ॥ धर्म ॥ कृपा ॥ भक्तिः ॥ श्रद्धा चेति ॥
 ५ रजसो गुणाः । त्यागः ॥ भोगः ॥ शृण्गारः ॥ स्वार्थः ॥ वस्तुसंग्रहः ॥
 तमसो गुणाः । विवादः ॥ कलहः ॥ शोकः ॥ बन्धः ॥ वचनम् ॥
 तदनंतरं कालस्य गुणाः । कलना ॥ कल्पना ॥ आन्तिः ॥ प्रमादः ॥ उन्मादः ॥
 जीवस्य गुणाः । जाग्रदवस्था ॥ स्वप्नावस्था ॥ सुषुप्तावस्था ॥ तुरीयावस्था ॥
 तदनंतरमेताद्वशमेकं ज्ञानमुत्पद्यते । इच्छा ॥ क्रिया ॥ माया ॥ प्रकृतिः ॥ वाचा ॥

Sources: 2–3 cf. SSP 1.48 (Ed. p. 16): sattvam rajas tamah kalo jiva iti kulapañcakam | 4 cf. YSV (PT p. 846): citter guṇās trayo jīvaguṇān śṛṇu maheśvari | āsthā śraddhā kṛpā bhaktih satyam sattvaguṇā iti | cf. SSP 1.49 (Ed. p. 16): dayā dharmah kriyā bhaktih śraddheti pañcaguṇam sattvam | 5 cf. YSV (PT p. 846): tyāgo bhogaś ca śraddhā ca sārthavastusprāhā tathā | raso pañcaguṇāḥ caite tāmasasya guṇān śṛṇu | cf. SSP 1.50 (Ed. p. 17): dānam bhogah śrīngāro vastugrahaṇam svārthaśaṅgrahaṇam iti pañcaguṇam rajaḥ | 6 cf. SSP 1.51 (Ed. p. 17): vivādah kalahaḥ śoko bampdhō vañcanam iti pañcaguṇam tamaḥ | cf. YSV (PT p. 846): pramodaḥ svādakalahaḥ vivādo bhrāntivardhanam | vañcanañ ca tathā śokas tāmasasya guṇā ime | 7 cf. SSP 1.52: kalanā kalpanā bhrāntih pramādo ‘nartha iti pañcaguṇāḥ kālah | 8 cf. YSV (PT p. 846): svapnajāgratsusuptāni caitanyam jīvakā guṇāḥ | etādṛśi sati tattvam caitanyāt tad bhaved iti | SSP 1.53 (Ed. p. 18): jāgrat svapnā susuptis turyam tūryātītam iti pañcāvasthāguṇo jīvah | 9 cf. SSP 1.54 (Ed. p. 18): icchā kriyā māyā prakṛitir vāg iti vyaktaśaktipañcakam | cf. YSV (PT p. 847): prakṛticchā kriyā māyā vacaḥ pañca guṇā iti |

2 **tad anamṛtaram** DN₁N₂U₂] ataḥ param cett. **bhedāḥ** cett.] bhedā BU₂ **kathyante** cett.] kathyate N₂ 3 **sattvam** cett.] satva N₁N₂U₁ **rajaḥ** cett.] rajas BL raja N₁N₂U₁ **tamah** cett.] tama N₂U₁ **kālah** cett.] kāla LN₂U₁ kā B **jīvanam** cett.] jīvanam EP 4 **tatra** cett.] tatrasya B **sattvasya** cett.] sattva BEL **dayā** cett.] dayāḥ BL **dharma** cett.] dharmah EPU₂ **bhaktiḥ** cett.] bhakti BLN₂ ceti cett.] om. U₁ 5 **rajaḥ** cett.] rajo U₂ **tyāghaḥ** cett.] tyāga N₂ **bhogah** cett.] bhoga N₂ bheda P om. U₁ **svārthaḥ** cett.] svārtha BLN₂U₁ **vastusamgrahaḥ** cett.] vastunām samgrahaḥ L vastunā samgrahaḥ B vastusamgrahaḥ ceti E 6 **tamaso** cett.] tamo LN₂U₂ **guṇāḥ** cett.] guṇāḥ U₂ **vivādāḥ** cett.] vivāda N₂ **kalahaḥ** EPU₂] kalahaḥ DN₁N₂ kalaha BLU₁ **śokaḥ** DEPN₁U₂] śoka BN₂U₁ śokaḥ L **bandhaḥ** cett.] bampdhā BLU₁ vidha vā N₂ **vañcanam** cett.] vamcanam smrtam N₂ vamcanā U₁ camcalam ceti U₂ 7 **tad anamṛtaram** α] om. cett. **kālasya** cett.] kāla° U₁ kāraṇasya D **kalanā** cett.] om. N₂ **kalpanā** cett.] kalpaḥ P kalma° E om. N₂ **bhrāntih** cett.] bhrānti° BU₁ ṣaṇbhṛāntiḥ E om. N₂ **pramādaḥ** cett.] prasādaḥ EP om. N₂ **unmādaḥ** cett.] unmādaś ceti U₂ om. N₂ 8 **jīvasya** cett.] om. N₂ **guṇāḥ** cett.] guṇā D gupaḥ U₂ om. N₂ **jāgradavasthā** DELPU₂] jāgravadasthāḥ B jāgravadasthā N₁ jāgradavadasthā N₂ jāgrdavasthā U₁ **suṣuptāvasthā** cett.] suṣupta° B suṣupti° L **turiyāvasthā** cett.] turiyāvayāvasthā D turyāvasthā BLU₁ **turiyātīvasthā** cett.] turiyā | titāvasthā B turiyātīvasthā || kaivalyā U₁ 9 **etādṛśam** cett.] etādṛśom U₂ **ekam** cett.] eka EPN₂ **icchā** cett.] icchāyāḥ N₁ om. E **kriyā** cett.] om. EN₁ **māyā** cett.] om. E **prakṛtiḥ** cett.] prakṛti P prakṛti° U₁ om. E **vācā** em.] vāca α vācāḥ PB vācyāḥ L bhāvāḥ U₂ om. E

[LI. Divisions of the Pentad of the Kula]

Immediately afterwards, the divisions of the pentad of the *kula*⁴³ 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, [and the] state of liberation.

Furthermore such unique knowledge is generated: desire, action, illusion, nature, speech.⁴⁴

⁴³The term *kula* in this context must be understood as *śakti* in contrast to *akula*, which is *śiva*. Cf. 39 l. 2. Add quotes of SSP here!

⁴⁴The SSP 1.54 associates the five final qualities on this page as qualities of the upper category of *vyaktaśakti*. Each item of these five qualities has five sub-qualities. This results in a total of twenty-five qualities of *vyaktaśakti*. Here, however, the term *vyaktaśakti* was probably lost in transmission and is not reflected in any of the *Yogatattvabindu*'s witnesses.

इच्छया: | पञ्चगुणा: | उन्मादः वासना || वाज्ञा || चित्तं || चेष्टा ||
 क्रियाया: पञ्चगुणा: | स्मरणं || उद्यमः || उद्गेतः || कार्यनिश्चयः || सत्कुलाचारत्वं ||
 मायाया: पञ्चगुणा: | मदः || मात्सर्यः || दंभः || कीर्तिः || असत्यभावः ||
 पकृते: पञ्चगुणा: | आशा || तृष्णा || स्पृहा || कांक्षा || मिथ्यात्वं ||
 ५ वाचाया पञ्चगुणा: | परा || पश्यन्ती || मध्यमा || वैखरी || मातृका ||

[LII. karma kāmaḥ candraḥ sūryaḥ agniḥ]

तदनन्तरमेतादशं ज्ञानसुत्पद्यते । कर्म ॥ कामः ॥ चन्द्रः ॥ सूर्यः ॥ अग्निः ॥ एतत्पञ्चकं प्रत्यक्षं कर्तव्यं ।
 तत्र कर्मणः पञ्चगुणा: | शुभं || अशुभं || यशः || अपकीर्तिः || इष्टफलसाधानं ||

Sources: 1 cf. SSP 1.55 (Ed. p. 18): unmādo vāsanā vāñchā cintā ceṣṭeti pañcaguṇecchā | cf. YSV (PT p. 847): āśātṛṣṇāspṛhākāñkṣāmīthyāntam prakṛter iti | unmādo vāsanā vāñchā cekṣitā ca guṇāḥ priye | 1-2 cf. SSP 1.56 (Ed. p. 18): smaraṇam udyogaḥ kāryaṁ niścayaḥ svakulācāra iti pañcaguṇā kriyā | 2 cf. YSV (PT p. 847): śaraṇam satkulācāraḥ kāryaniścaya ucyate | 3 cf. SSP 1.57 (Ed. p. 18): mado mātsaryam dambhaḥ kṛtrimatvam asatyam iti pañcaguṇā māyā | 4 cf. SSP 1.58 (Ed. p. 19): āśā tṛṣṇā spṛhā kāñkṣā mīthyeti pañcaguṇā prakṛtiḥ | 5-0 cf. SSP 1.59 (Ed. p. 19): parā paśyantī madhyamā vaikharī mātṛketi pañcaguṇā vāk | iti vyaktisaktipācavimśatigūṇāḥ | 7 cf. SSP 1.60 (Ed. p. 19): karmaḥ kāmaś candraḥ sūryo 'gnir iti pratyakṣakaraṇapācakam 8 cf. SSP 1.61 (Ed. p. 19): śubham aśubham yaśo 'pakirtir adṛṣṭaphalasādhanam iti pañcaguṇam karma |

1 **icchayāḥ** DEN₁U₁U₂] ichāyā BLP icchayā N₂ **unmādaḥ** conj.] unmany αEL unmaya P unmaya B unmanyam U₂ **vāsanā** cett.] avāsanā L vāsanāḥ U₂ avasthā E ichā kriyā māyā prakṛti vāca ichāyāḥ pamcaguṇāḥ unmany U₁ **vāñchā** cett.] vāñcha BLP om. U₁ **cittam** EL] caittam N₁N₂ caita D krittam B vittam P om. U₁ **ceṣṭā** N₁N₂D] ceṣṭa PL ceṣṭāḥ U₂ ccoṣṭhā B veṣṭanam vibhramah E om. U₁ 2 **kriyāyāḥ** cett.] kriyāyā BLN₂ **udyamah** cett.] udyama N₂ **udvegah** DEN₁U₂] udvega BLPN₂ kāryaniścayah cett.] kārya | niścayaḥ N₁ 3 **māyāyāḥ** BEU₂] māyāyām P māyāyā cett. pañcaguṇāḥ BEL] guṇāḥ PN₁N₂U₂ guṇā D **madaḥ** cett.] mada EN₂ **mātsaryaḥ** DN₁] mātsaryam PU₂ mātsarya BLN₂ mātsaryādayah E **dambhaḥ** cett.] rambhaḥ BL dambha N₂ **kīrtih** cett.] kīrtiś ca DN₁N₂ asatyabhāvāḥ cett.] asatyabhāvāḥ E 4 **prakṛteḥ** E] prakṛter PU₂ prakṛte cett. pañcaguṇāḥ E] gunāḥ cett. **kāmksā** cett.] kāksā D bhiṣkā P 5 **vācāyā** cett.] vācā D vācaḥ U₂ pañcaguṇāḥ BEL] pañcaguṇāḥ U₂ guṇāḥ cett. **paśyantī** cett.] paśyanti BLN₁N₂U₂ **mātṛkā** cett.] mātṛkāḥ U₂ 7 **anantaram** ELU₂] anāptaramā cett. **utpadyate** cett.] utpadyate DN₁N₂ **karma** cett.] karmaḥ U₂ **kāmaḥ** cett.] kāma BLPN₂U₁ **candraḥ** EN₁U₂] candra cett. **sūryaḥ** cett.] sūrya N₂U₁ **agniḥ** EU₂] agni N₂ agni U₁ agniḥ cett. 8 **karmanāḥ** cett.] karmaṇā BP karmanā° N₂ karmaṇām L **śubham** cett.] śubha DU₁ om. E **aśubham** cett.] °aśubha° U₁ om. EP **yaśah** cett.] yasa N₂ om. E **apakīrtih** cett.] apakīrti N₂ āvakīrtih U₁ om. E **iṣṭaphalasādhnām** cett.] om. E

Philological Commentary: 1 **unmādaḥ**: Since the first item on the list is obviously corrupted and does not suite the context, I conjectured according to the sources. **kriyāyāḥ pañcaguṇāḥ**: The list of the five qualities of *icchā* (right after the words *ichāyāḥ pañcaguṇāḥ unmany*), *kriyā*, *māyā*, *prakṛti* are omitted in U₁. U₁ 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*.

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.

[LI. 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.

Among those, the five qualities of Karma are: salvation, calamity, honour, disgrace [and] bringing about the desired result.⁴⁵

⁴⁵ Show up to get things done!

कामस्य गुणाः । रतिः ॥ प्रीतिः ॥ ऋडिः ॥ कामना ॥ अनुरता ॥
इदानीं चन्द्रस्य षोदशकलाः कथ्यन्ते । उल्लोला ॥ कल्लोलिनी ॥ उच्चलन्ती ॥ उन्मादिनी ॥ पोषयंती ॥
लंपटा ॥ लहरी ॥ लोला ॥ लेलिहाना ॥ प्रसरन्ती ॥ प्रवृत्तिः ॥ स्ववन्ती ॥ प्रवाहा ॥ सौम्या ॥ प्रसन्ना ॥
चन्द्रस्य सप्तदशी कला वर्तते । तस्या नाम निवृत्तिः सा इमृतकला कथ्यते ।

- 5 इदानीं सूर्यस्य द्वादशकलाः कथ्यन्ते । तापिनी ॥ ग्रासिका उग्रा ॥ आकुञ्जिनी ॥ शोषिणी ॥ प्रबोधिनी ॥
घस्मरा ॥ आकर्षिणी ॥ तुष्टिवर्धिनी ॥ ऊमिरेखा ॥ किरणवती ॥ प्रभावती ॥ सूर्यस्य त्रयोदशी कला विद्यते ।
तस्या: संज्ञा निजकला स्वप्रकाशा च ।
इदानीमग्निसंबंधिन्यो कथ्यन्ते । दीपिका ॥ राजिका ॥ ज्वलनी ॥ विस्फुलिङ्गिनी ॥ प्रचण्डा ॥ पाचिका ॥
रौद्री ॥ दाहिका ॥ रागिणी ॥ शिखावती ॥ अग्नेरेकादशी निजकला ज्योतिः संज्ञा वर्तते ॥

Sources: 1 cf. SSP 1.62 (Ed. p. 20): ratih prītiḥ krīḍā kāmanā 'turateti pañcaguṇaḥ kāmaḥ | 2-4 cf. SSP 1.63 (Ed. p. 20): ullolā kallolini uccalantī unmādīnī taranqinī śoṣinī alampaṭā pravṛttiḥ laharī lolā lelihānā prasarantī pravāhā saumyā prasannā plavantī | evam̄ candrasya ṣoḍaśa kalāḥ | saptadaśī kalā niṣṛtiḥ | sā 'mr̄takalā | 5-7 cf. SSP 1.64 (Ed. p. 20): tāpiṇī grāsikā ugrā ākuñcīnī śoṣinī prabodhinī smarā ākarṣinī tuṣṭivardhanī ūrmirekhā kiraṇavatī prabhāvati dvyādaśa kalāḥ sūryasya | trayodaśī svaprakāśatā nijakalā | 8-9 cf. SSP 1.65 (Ed. p. 21): dīpiṇī rājikā jvalani visphulim̄gini pracaṇḍā pācikā raudrī dāhikā rāgiṇī śikhāvati ity agner daśa kalāḥ | ekādaśī kalā jyotiḥ |

1 kāmasya cett.] kāmaḥsya U₂ **ratih** cett.] rati²N₂U₁ **prītiḥ** cett.] "prīti" α kāmanā cett.] kāmanāḥ P kāminā B kāminy L **anuratā** DN₁] ānuratā U₁ anurājā N₂ anuraktatā L anurattatā P anustutā BE 2 ṣoḍaśaikalāḥ cett.] ṣoḍaśa L saptadaśaikalāḥ U₂ **kathyante** cett.] kathyate BL vartamte || tasyānāmāni || ṣoḍaśaikalā kathyamte || U₂ **ullolā** em.] hallolā DPN₁N₂U₁ hallolāḥ U₂ hullātvā L dullālā B dallolā E kallolini cett.] kallolini U₁ kalloli N₂ **uccalantī** em.] uścalini EP ucamplini B uchamplini L uchalani U₁ ucchṝlini U₂ om. DN₁N₂ **unmādīnī** cett.] unmādānī U₁ **poṣayam̄ti** EP] poṣayanti DN₁N₂ poṣayam̄ti BL poṣayānī U₁ poṣayati U₂ 3 **lapaṭā** EPU₁U₂] lapaṭātāḥ B lapaṭāḥ L lapaṭāDN₁N₂ **lolā** cett.] lolāḥ U₂ **lelihānā** cett.] lelihānāḥ U₂ lelihā BL **prasarantī** cett.] prasaramtī U₁U₂ **pravṛttiḥ** cett.] pravṛtti B prakṛti L **sraवantī** cett.] sravaṇītī U₂ plavantī E **pravāhā** cett.] pravāhāḥ U₂ mavāhā BL pravāntī svāhā U₁ **saumyā** cett.] saumyāḥ U₂ saumya U₁ somyā BL **prasannā** cett.] prasannāḥ U₂ 4 **saptadaśī** cett.] saptadṝśī U₂ saptadaśamī BE **kalā** cett.] kā U₁ **tasyā** cett.] tasya P tasyāḥ U₂ **nāma** cett.] nāmāni || U₂ **niṣṛtiḥ** U₁] niṣṛti BELP naivṛttiḥ N₁N₂ naivṛtaiḥ D vṛttiḥ U₂ sā 'mr̄takalā DN₁N₂] sā mṛta U₁ sametaḥ || kalāḥ || U₂ sametakalā BELLP **kathyete** cett.] kathyante U₂ 5 **dvādaśaikalāḥ** PU₂] dvādaśaikalā BDLN₁N₂U₁ kalāḥ E **kathyante** cett.] kathyate BLN₂ **tāpiṇī** em.] tāpanī P tāpanī BL tāpanī DEN₁N₂U₂ tāpanī U₁ **grāsikā** em.] grāsakā cett. grāsaka BLP ākuñcīnī em.] ākuñcīnī ए और ākuñcīnī BLP akocanī U₂ **śoṣinī** P] śoṣanī cett. 6 **ākarṣinī** E] ākarṣayatī U₂ ākarṣayam̄ti U₁ ākarṣayam̄ti cett. **tuṣṭivardhanī** EP] tuṣṭivardhanī BL tuṣṭi, vardddhanī N₁ tuṣṭi vardddhanī DN₂ tuṣṭiḥ vardddhanī U₂ **ūrmirekhā** cett.] kūrmiresā E kurmmirekhā P ūrmī] rekha U₂ **kiraṇavatī** EU₂] kiraṇavatī DPN₁N₂ kiraṇavatī BL kiraṇavatī U₁ **prabhāvati** em.] prabhavati BE prabhūtavatī PU₂ prabhutavatī L prabhutavatī cett. 7 **tasyāḥ** DU₁] tasyā U₂ tasya cett. **saṃjñā** α] nāma ELP namāḥ B nāmāni U₂ **nijakalā** cett.] nijakalām̄ DN₁N₂ 8 **idānīm** cett.] idānīnī U₂ **agnisaṁbaṇḍhinyo** EP] agnisaṁbaṇḍhīnī cett. agnisaṁbaṇḍhīnīm̄ U₁ **dīpiṇī** cett.] dīpiṇīkar U₁ rājikā em.] jārakā DN₁N₂ jakā U₁ om. cett. **jvalāni** em.] jvalāvīḥ U₁ jvalā cett. **pācikā** E] pācakā DN₁N₂ pāvakā cett. 9 **dāhikā** E] dāhakā DPN₁N₂U₂ dāhaka BLU₁ **rāgiṇī** em.] rāvanī β rāvanī α **agner** cett.] agne BLU₁ **ekādaśī** DEPU₂] ekādaśī cett. **saṃjñā** cett.] saṃjñākā DN₁N₂ **vartate** cett.] om. DN₁N₂

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

Now, the sixteen digits 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 digit of the nectar of immortality.

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. Ākuñcīnī (she who is contracting), 5. Šoṣīnī (she who is desiccating), 6. Prabodhinī (she who is awakening), 7. Ghasmarā (she who is voracious), 8. Ākarṣīnī (she who is attracting), 9. Tuṣṭivarddhīnī (she who is satisfying), 10. Ūrmirekhā (she who is a row of waves), 11. Kiraṇavatī (she who is radiating), 12. Prabhāvatī (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).⁴⁶

⁴⁶Show up to get things done!

[LII. 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 ॥ षड्गुणग्रहणात् ॥ सिरोमुंडनात् ॥ अन्योपायकरणात् ॥ योगतत्त्वं न प्राप्यते । स तु योगो गुरुसेवया प्राप्यते ।

गुरुद्विष्टिपाताद्वा सांनिध्यादवलोकनात् ॥ LII.1 ॥

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 | vedāntārtharahasasyārthasarvajñānādupāsanāt | āśanād dhāraṇād dhyānāl layaṣṭakarmasādhanāt | āśanāc caturaśītvairāgyatyāgasambhavat | ४-५ cf. YSV (PT p. 848): haṭhayogād varauṣadhyāt mudrāsādhanamānatāt | vanavāsād bahuklesāt tathā mantrādisādhanāt | ५-७ cf. YSV (PT p. 848): bahudānatapastīrthasevanād dānaśikṣānat | sandhyātrayagraheṇātha sañadarśagrahaṇāt tathā | śiromuṇḍagato nyāsād yogatattvañ ca vidyate | ८-९ cf. YSV (PT p. 848): gurupādodakaṁ śiṣṭasevinā satyavādinā | kanyāstrādīdr̥ṣṭipātaharṣagativarttanāt | ८-९ ≈ SSP 5.61: gurudṛkpātanāt prāyo dṛḍhānām satyavādinām sā sthitir jāyate |

२ 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 ३ dhyānakaraṇāt cett.] om. P layasādhanāt α] om. β upavāsakaraṇāt cett.] om. P caturaśītyāsanasādhanāt BLPU₂] caturaśītyāsane sādhanāt E caturaśīti āsanasādhanāt α vairāgyasyotpatteh ELN₂U₂] vairāgyasyotpatte B vairāgyasyotpatteh P vairāgyotpatteh N₁D vairāgyotpatte U₁ ४ vairāgya° cett.] nairāśya PL nairāśa° B nairāsyē E haṭha° cett.] haṭha° BLU₁ yogasya cett.] yoga° N₁N₂D idāpiṅgalayoh cett.] idāpiṅgalayāh N₂U₁ pavanadhāraṇāt EP₁] pāvanādhāraṇāt DN₁ pavanādhāraṇāt N₂ pavanādhānākaraṇāt U₂ pāvanāpāvadhyānākaraṇāt L om. B mahāmuḍrādidaśamudrāsādhanāt cett.] mahāmudrādidaśamudrādi dasāmūdrasādhanāt D ४-५ maunakaranāt cett.] maunakaranāt N₂ ५ vanavāsāt cett.] vane vāsāt DN₁U₁ vane vāsāt° N₂ bahutarakālaṁ DPN₁N₂] bahutarakāla° LU₁U₂ bahukāla° BE yantramantrādisādhanāt BDEPN₁N₂U₂] maṇṭrayaṁtrādisādhanāt LU₁ tapa° cett.] tapaḥ EP₂ ५-६ bahutarārthādānāt cett.] bahutarārpaṇādānāt E bahutarakleśakaranāt bahutarakaranāt bahutatārthādānāt P ६ tīrtha-sevākaranāt DN₂] tīrthasevokaranāt N₁ niyamakaranāt U₁ om. cett. āśramācārapālanāt cett.] āśramācyārapālanāt U₁ ṣaddarśanagrahanāt BELU₁] ṣaddarśanagrahaṇāt cett. siromuṇḍanāt cett.] siromuṇḍanāt N₂ om. P ७ anyopāyakaranāt cett.] om. P ८ gurudṛkpātāprāṇām PN₁N₂U₂] gurudṛkpātāprāṇām L gurudṛkpātāprāṇām | pāt | patrāṇām B gurudṛkpātāprāṇām U₁ gurudṛkpātāprāṇām D gurudṛkpātāprāṇām E dṛḍhānām cett.] om. L satyavādinām cett.] satyavārinām U₁ ९ kathanāt cett.] upaya° U₁ dr̥ṣṭipātād cett.] viṣapātād B viṣapānād L sāṁnidhyād PEU₂] sānidhyāt B sānnidhyāt L sānidhyād DN₁N₂ sānidhyāt U₁ avalokanāt ELP₁] dyavatrocānāt B dyavatrocānāt N₁N₂ dhyāvalokanāt U₂ dyavatrocānāt D

Philological Commentary: ७ sa tu yoga gurusevayā prāpyate: Sencence is omitted in P.

[LII. 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 Hṛdaya-yoga, 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 is not attained.⁴⁷

The [reality of] yoga is truly attained by frequenting the teacher.

LII.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] ...

⁴⁷ Show up to get things done!

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

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

5 सम्यगानन्दजननः सदुरुः सोभिधीयते ।
निमेषाद्वं वा तत्पादं यद्वाक्यादवलोकनात् ॥ LII.4॥

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

Sources: 1-2 ≈ YSV (PT, p. 848): prasādāt sadguroḥ samyak prāpnoti paramam padam | na guror adhikām tattvam̄ yat tasmāt paramam̄ padam | 1-2 ≈ SSP 5.61cd-62ab (Ed. p. 99): prasādāt svaguroḥ samyak prāpyate paramam̄ padam ||61|| ata eva śivenoktam na guror adhikām na guror adhikām na guror adhikām | 3-4 ≈ SSP 5.64 (Ed. p. 100): vānmātrād vātha dr̄kpātāt yaḥ karoti ca tatkaṣṇāt | prasphutam̄ śāmbhavam̄ vedham̄ svasamvedyam̄ param̄ padam | 5-6 ≈ SSP 5.64cd-5.65ab (Ed. p. 100): samyag ānandajanañakah sadguruḥ so 'bhīdhīyate | nimeśārdhārdhāpātāt vā yad vā pādāvalokanāt | 5-6 cf. YSV (PT p. 848): nimeśārdhahena tasyaiva ājñāpālanato bhavet | mahānandasatprāptis tasmai śrīgurave namah | 7-9 ≈ SSP 5.65cd-5.66cd (Ed. pp. 100-101): svātmānam̄ sthiram̄ ādhatte tasmai śrīgurave namah | nānāvikalpavīśrāntim̄ kathayā kurute tu yaḥ | sadguruḥ sa tu vijñeyo na tu mithyāviḍambakaḥ | 7-9 ≈ YSV (PT p. 848): nānāvikalpavīśrāntināśāñ ca kurute tu yaḥ | sadguruḥ sa tu vijñeyo na tu vairaprakalpakah |

1 prasādāt sadguroḥ cett.] sadguruprasādāt E prasādāsyā guroḥ P prasāt sadguroḥ B prāpyate paramam̄ padam̄ cett.] paramam̄ padam̄ pāpyate E 2 ata eva cett.] ata evam̄ E param̄ cett.] param E 3 vātha cett.] bodha E dr̄kpātād cett.] dr̄kpātād B śāmam̄ cett.] śāmam̄ N2 4 prasphutaḥ em.] prasphutaḥ N2 prasphataḥ BL prasphataḥ N1 prasphutaḥ EPU1 prasphutaḥ D "bhānti" cett.] "bhāti" BL hṛttoṣam̄ EP] hatoṣam̄ BL hatoṣam̄ N1 haddoṣam̄ N2 hṛddoṣam̄ D ittoṣam̄ U2 svaccham̄ cett.] tvaccham̄ N2 vande β] vade N1 veda N2D gurum̄ β] karam̄ N1 "karam̄ N2 vedakakaram̄ D param̄ cett.] parām̄ N1 5 "jananāḥ" β] jananām̄ DN1N2 6 nimeśārdhām̄ cett.] nimeśārdhām̄ PN2 nimeśārdhā BL vā cett.] ca DN1N2 7 tātpādām̄ EPU2] tātpāda BL pādām̄ vā DN1N2 7 śrīgurave cett.] śrīgurubho L śrīguru namo U2 8 nānāvikalpavīśrāntim̄ N1U2] nānāvikalpam̄ viśrāntim̄ D nānāviplavaviśrāntih E nānāvikalpah viśrāntih P nānāvikalpavīśrānti BL nānāvikalpavīśrānti N2 kathanāt cett.] kathanāt | B tu yaḥ BLPU2] tataḥ E tu saḥ DN1N2 9 vijñeyo cett.] vijño BL na tu cett.] nnu BL vīpriyajalpakaḥ cett.] vīpriyajalākāḥ BL vai priyajalpakaḥ E

Philological Commentary: 3-4 vānmātrād ...gurum̄ param̄: The verse is omitted in U1. This point marks the beginning of a larger gap in U1. Omissions will not be recorded. The reader will be informed once the evidence of U1 resumes.

LII.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.

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

LII.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], ...

LII.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.⁴⁸

⁴⁸ Show up to get things done!

अत एव परमपदप्राप्यर्थं सद्गुरुः सर्वदा वन्धः । यः पुरुषः सत्यवादी भवति । निरन्तरं गुरुसेवा रतो भवति । यस्य मनसि पापं न भवति । स्वाचाररतः स्वानादिशीलो भवति । कापट्टयं न भवति । यस्य वंशपरंपरा ज्ञायते । एतादृशस्य सद्गुरोः संगतिः कर्तव्या तेन पुरुषस्य मनः शान्तिं प्राप्नोति । अथ च यस्य मनोमध्ये स्थिरआनन्दं उत्पद्यते । सो ऽपि सद्गुरुः कथ्यते । अथ च घटिमात्रं घटिकार्धं घटिकाचतुर्थाशो वा यस्य पार्थं उपविष्टे सत्यताटषो भावो मनोमध्ये उत्पद्यते । गत्वा वनमध्ये स्थीयते गृहं त्यज्यते सो ऽपि सद्गुरुः कथ्यते । कस्यापि दुःखं न दीयते । प्राणिमात्रेण सह मैत्री क्रीयते । कस्यापि दोषं न प्राकाश्यते । सो ऽपि सद्गुरुः कथ्यते ।

अज्ञानकुलशीलानां यतीनां ब्रह्मचारिणाम् ।

उपदेशं न गृण्हीयादन्यथा नरकं ध्रुवं ॥ LII.6 ॥

10

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

Sources: 7-61.1 cf. SSP 5.67 (Ed. p. 101): ata eva paramapadaprāpty arthaṁ sa sadguruḥ sadā vandanīyah | 1 cf. YSV (PT p. 848): ata eva maheśāni sadguruḥ śiva ādītah | satyavādī ca sacchilo gurubhakto dṛḍhavrataḥ | 2-0.0 cf. YSV (PT p. 848): svapācāraratātmā yo dānādiśīlasamyutah | kā-patyalobhavinyāsau mahāvaṇasamudbhavaḥ | 3 cf. YSV (PT p. 848): idṛśah sadgurustasya saṅgatau yatnavān bhavet | tad eva manasah śāntim prāpnoti paramāṇ padam |

1 paramapadaprāpty cett.] paramapadasya prāpty EP **sarvadā vandyah** DN₁N₂] sevyah sarvadā EPU₂ sevyasarvadā BL **nirantaram** cett.] niraṁtaraḥ P **gurusevā** cett.] gusevā U₂ **rato** cett.] taro B tatparo E **2 bhavati** cett.] bhava D **pāpam** cett.] pāpa B **svācāratarataḥ** EP] svācāratarataḥ BL svācārataḥ || U₂ svasyācāraro DN₁N₂ **na bhavati** EPLU₂] bhavati B nāsti DN₁N₂ **3 vamśā-paramparā** cett.] parāparamparā D **sadguroḥ** cett.] guroḥ U₂ **samgatih** DEN₁U₂] samgati PN₂ samgati BL **karttavyā** β] karttavyāḥ DN₁ karttavyāḥ N₂ **tena** E] om. cett.] **manah** cett.] mano U₂ **śāntim** cett.] śāmti BL **yasya** cett.] om. U₂ **4 sthira** DEN₁N₂] sīraḥ BL sīra P sthīra^a N₂ ca cett.] om. U₂ **ghaṭimātrām** em.] ghaṭimātra^a N₂ ghaṭīmātrām D ghaṭī....mo N₁ om. cett.] **ghaṭikārdham** BLPN₁D] **ghaṭikārdhhām** N₂ ghaṭīka U₂ **ghaṭikā°** LN₂U₂] ghaṭīkāyāḥ N₁D ghaṭīkā° BP **caturthāmīśo** BPLU₂] caturtho dāmīśo N₁ caturtho dāmīśo N₂ caturtho amīśo D **5 utpadyate** cett.] uppapadyate BL **5-6 so** **pi** **sadguruḥ kathyate** cett.] om. DN₁N₂ **6 prāṇimātreṇa** cett.] prāṇimātre U₂ **krīyate** cett.] yate N₂ **doṣam** EN₂] doṣo PLN₁DU₂ doṣau B **prākāśyate** cett.] prākāśate BL kathayati E **7 so** β] yena so DN₁N₂ **9 upadeśam** cett.] upadeśo PU₂ **gr̥hiyād** EPL] gr̥hiyāsthāḥ | B gr̥hīyāt cett.] **anyathā** cett.] yadānyathā B **narakam** cett.] na narakam B **dhruvam** cett.] dhruvam EP **11 vacasi** cett.] cavi U₂ **manasi** cett.] om. U₂ **sati** cett.] sati | DN₁N₂ **parameśvarasyaikyan** EPN₁DU₂] parameśvarasyaikam N₂ parameśvarasakyam BL

Philological Commentary: 4-6 atha ca ...so **pi** **sadguruḥ kathyate**: E omits the three sentences.

Hence, the true teacher is always to be praised for in order to attain the highest place. That person is a speaker of truth.

Uninterrupted devotion for frequenting the teacher arises. He becomes one in whose mind evil does not arise. Being someone who is devoted to good habits, habits such as ceremonial bathing etc. arise. Deceiving does not arise. His noble race is recognized by him.⁴⁹

One shall associate with such a true teacher. The mind of such a person attains peace. And he in whose mind arises steady bliss is also called a true teacher. And then such a state of reality is generated of one who is seated at the side of him [the teacher] for a *ghatikā*⁵⁰

He is said to be truly a true teacher. [One who] has left the house and has gone into the forest in order to dwell there.

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.

LII.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.⁵¹

Unity of the supreme deity and the own self arises, for one who abides calm in mind and speech. Such conviction arises within the mind.

⁴⁹Royalty?!

⁵⁰[1/60th part of a day (24 minutes). siehe Wörterbuch], half a *ghatikā* or a quarter part of a *ghatikā*.

⁵¹This verse is absolute proof that this text was not written for ascetics, but for young princes!!!!!!!!!!!!!!

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 त्वयते ।

[LIII. *yogaśāstrarahasyam*]

इदं योगशास्त्ररहस्यं समग्रशास्त्रमध्ये । यस्य मनो यथान्यकारस्य मध्ये दीपस्य तेजः प्रविशति । तथा शास्त्रमध्ये तस्य मनः प्रविशति । यस्य राजो मनोमध्ये कपटं नास्ति । यस्मिन्दृष्टे देशकस्य त्रासो न भवति । यस्य तस्य मनः शुद्धं भवति । यस्य पृथिव्यां कीर्तिर् भवति । यस्य मनोमध्ये सत्पुरुषवचनविद्वासो भवति । 10 यो राजा सदानन्दपूर्णो भवति । यस्य पार्श्वं प्रत्यक्षमनेकं मनोहारिवस्तूनि भवन्ति । एतादृशस्य राजो उप्रे योगरहस्यं कर्तव्यं ।

1 *jāniyāt* cett.] *vijāniyāt* E *etādr̥śo* cett.] *etādr̥śam* N₂ *mahattara*^a cett.] *mihattara* D *mahattaram* E ^b*“dambarah* cett.] ^c*“dambara*^a BL ^d*“dambara*^a EP_U₂ *prapañca*^a cett.] *prapaca* U₂ *etādr̥śi* cett.] *tādr̥śi* E **2** *mahattaraṅgāḥ* E] *mahattari* U₂ *mahattarati* cett. *tādr̥śat* cett.] *tādr̥śasya* E *samsārārṇava* PLU₂] *samsārārṇavavād* B *samsārāt arṇavād* DN₁N₂ *yo* cett.] *yau* BL *yah* E *nāvā* BLPD_U₂] *nāvaram* N₁N₂ *svavākyānāvā* E *param* *pāram* E] *pāram* *pāram* U₂ *param* BLPD om. N₁N₂ *sa* cett.] om. D **3** *mano* cett.] *manah* BL *“khaṇḍe* cett.] *akhaṇḍe* BL *paramapade* E] *parapada*^a DN₁ *paramadā*^a N₂ *parapade* U₂ *linām* cett.] *“līna* N₁ *“līta* N₂ *bhavati* cett.] *bhavatī* B *“puruṣaḥ* cett.] *puruṣa* N₂U₂ *svīyām* *kūlaṁ* cett.] *svikulaṁ* B *svakulam* E *trividhāt* EDPN₁N₂] *trividhat* LU₂ *trividham* | B *“tāpān* cett.] *āpān* LU₂ *paramamuktipade* PDN₁] *paramuktipade* E *paramamamuktipade* N₂ *paramukti*-pade BL *paramamamuktipakṣe* U₂ **4** *etādr̥śam* cett.] *etādr̥śa* DU₂ *etādr̥śa* | N₁ *etādr̥śā* BLP *etādr̥śasya* E *“puruṣam* α] *puruṣasya* β *“śravaṇād* cett.] *śravaṇāt* BL *śravaṇāt* || U₂ *śravaṇā* P *“darśanāt* cett.] *darśanāt* | B *“vighnā* cett.] *viśvāś ca* *vaśām* U₁ *naśyanti* cett.] *na* *naśyamti* L *na* *naśyamti* B *bhavatī* U₁ *dine* *dine* cett.] *dine* U₁ *“kalyāṇam* cett.] *kalyāṇām* U₁ *bhavati* cett.] *bhavatīt* U₁ *niṣkalaṅkā* cett.] *niṣkalam* N₁N₂ *niṣkalamko* U₂ **7** *yogaśāstrarahasyam* BLN₁U₂] *yogaśāstrarahasya* DN₂ *yogaśāstreu* *rahasyam* U₁ *yogaśāstrasya* *rahasyam* EP *“yasya* cett.] om. U₂ *mano* em.] *manah* EP_U₁U₂ *mana* cett. om. N₂ *yathāndhakārasya* cett.] *yathāndhakārās* N₁ *yathāndhakārā*^a D om. N₂ *madhye* cett.] om. N₂ *“dipasya* cett.] *dipa*^a E om. N₂ *tejāḥ* cett.] om. N₂ *praviśati* DEPN₁] *praviśiyati* BLU₁ *vipraśati* U₂ om. N₂ *tathā* cett.] *yathā* U₂ om. N₂ **8** *śāstramadhye* cett.] om. BLN₂U₁ *tasya* *manah* DN₁N₂] *manah* P *mano* EU₂ om. BLU₁ *praviśati* cett.] om. BLU₁ *“yasya* cett.] om. U₁ *“manomadhye* cett.] *madhye* *manasi* BL *madhye* E *“kapaṭam* cett.] *kalaho* E *“yasmin* cett.] *yasmiṇ* BLN₁DU₁ *“deśakasya* cett.] *darśakasya* U₁ *deśikā*^a E **9** *“yasya* U₁] *tasya* cett. *“yasya* cett.] om. U₁ *“prthivyām* PL] *“prthivyām* BEU₂ *“prthivī* DN₁N₂ *“prthivī* U₁ *“kirtī* cett.] *vitīr* E *kirtī* U₁ *kitīr* U₂ *“satpuruṣavacanaviśvāśo* cett.] *satpuruṣavacanah* *viśvāśo* N₂ *satpuruṣasya* *vaco* *viśvāśo* E *vacanaviśvabhyāśo* U₁ **10** *“sadānandapūrṇo* cett.] *“sadānandarūpo* E *“sānamḍapūrṇo* L *“anekaṁ* cett.] *aneka*^a BLE *“manohārīvastūni* E] *manohārīvastu* cett. *“bhavanti* em.] *tiṣṭhamti* E *bhavatī* cett. *“rājño* cett.] *rājña* E *“gre* α] *ye* BPU₂ *yad* L *idaṁ* E **11** *“yogarahasyam* cett.] *thogarahasyam* B *“karttavyam* N₁N₂U₁] *karttavya* D *kathaniyam* EP *kathyaniyam* BL *kathyate* U₂

Philological Commentary: **1-11** *tam sadgurum jāniyāt ...yogarahasyam karttavyam*: The content and wording of these sentences are absent in the sources. The sentences are possibly authorial.

4 etādr̥śam ...naśyanti: U₁ 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 navigates 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 (adhyātmika, adhibhautika, adhidaivika) protects the own kula (lineage? noble family? tribe?).

From hearing [or] from seeing about such a person, all obstacles are destroyed. Day by day, prosperity arises. A flawless intellect arises.

[LIII. Secret of the Scriptures of Yoga]

This is the secret of the scriptures of Yoga within all scriptures of Yoga. 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 does not arise; [for him] whose mind is pure; [for him] whose fame exists on earth; [for him] in whose mind, there is trust in the words of good individuals; [for him] who is a king always filled with bliss; [for him] by whose side numerous enchanting objects arise in front of his eyes; [for him] this secret of Yoga of such a king is the foremost secret of Yoga that has to be accomplished.⁵²

⁵² Show up to get things done!

न स्वेहाच्चभयाल्लोभाच्चमोहाच्चधानाद्वलात् ।
न मैत्रीभावाच्च दासाच्चसौदर्याच्च सेवनात् ॥ LIII.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
कलहप्रियो भवति । स्वकार्यकरणे सावधानो भवति । गुरोः कार्यकारणे ऽनादतो भवति । एतादशस्याग्रे न
योगः क्रियते न पठयते । शृणवनीतादिकान् ॥ शब्दान्पश्यन्त्रूपं मनोहरं ॥ जिम्रगन्धान्सुरभीस्पृशर्शमृडुप्रियं ॥
स्वादान्मनोरमान्वादन्प्रायन्देशान्मनोरमान् ॥

Sources: 1 cf. YSV (PT p. 847): idam yogarahasyañ ca na väcyam mürkhasannidhau || yogadesas tu tatraiva || cf. YSV (PT p. 847): stutir nindā na karttavyā sādhunā satyavādinā || yogānadhipakārinām āha tatraiva || 5–6 cf. YSV (PT p. 847): manomadhye dayā nāsti sadā yaḥ kalahapriyah | 6–7 cf. YSV (PT p. 847): svakāryalobhane śilo gurukāryaparañmukhaḥ | etasmāi ca na dātavyaṇi vaktavyaṇi tasya sannidhau |

1 na cett.] ni BL **snehāñ** EPU₂] śnehāñ cett. **na** EPU₂] nā BL a DN₁N₂ **bhayāl** cett.] bhayān EU₁ lobhāñ BDLU₁] obhān N₁N₂ lno P lon U₂ **na** cett.] om. P **mohāñ** cett.] om. P **na** cett.] om. P **dhānāñ** cett.] na dhanād L om. P **balāt** cett.] balāta B om. P **2** na cett.] om. P **maitribhāvāñ** cett.] maitribhāva N₂ maitrī D bhāvāñ P **na** N₁U₁] no BLPU₂ nau E nā N₂ om. D **dāsāñ** N₁U₁] dānāñ P dāryāñ E dānāt BL dānāñ N₂U₂ om. D **na** cett.] om. D **saumādaryāñ** cett.] saudaryāñ PN₂ saumādayan L om. D **na** cett.] ni L om. D **sevanāt** cett.] sevatā U₁ **4 sāmānyādage** PN₁N₂U₂] sāmānyāgare BELU₁ **kathaniyā** EPN₁U₁U₂] kathaniyām B kathaniyām L kanīyah N₂ **yaḥ** cett.] om. U₁ **paranindāñ** cett.] paranimḍām BLU₁ **rato** cett.] om. BL **bhavati** cett.] karoti BL **dūrācāro** **bhavati** cett.] om. BL **bhrātūr** PU₂] bhrātūr° N₁N₂ bhrātṛr U₁ dur° BE **mitrasya** cett.] mitram U₁ maitrānyasya BE **ca** **yogyāñ** N₂U₁] ca yogyāñ ca N₁ yogyām PU₂ om. BE **5 yo** PU₂] so N₁N₂U₁ ya E **satyāñ** cett.] asatyām E **yo** EP] om. cett. **yoginām** cett.] yoginā N₁N₂ yoga° E **manomadhye** cett.] om. E **nindām** cett.] ni° U₁ **yaḥ** EN₁U₁] yasya BLPU₂ **6 kalahapriyo** EPN₁U₁] kalahañ priyo BL kalahañ priyo U₂ **bhavati** cett.] na bhavati BL **svakāryakaraṇe** EPU₁U₂] svakāryākaraṇe LN₁ svakāryākaraṇeñ B svakāryākaraṇā N₂ **guroḥ** cett.] guro BN₂U₂ **kāryakāraṇe** em.] kāryakarāṇe cett. kārye karāṇe B **'nādṛtō** PU₂] ādaro na N₁N₂U₁ anādarano B anadare no L na dattacitto E **etādṛśāsyāgṛe** cett.] etādṛśāsyā agre U₁ **7 yogāñ** cett.] om. N₁N₂U₁ **pathyate** EPU₁U₂] padyamṛte N₁N₂ pathayate BL **śṝpvan** N₁LU₁] śusvana N₂ śṝpvan cett. **gītādikāñ** cett.] prītādikāñ E **śabdāñ** cett.] śabdāt N₂ **paśyan** cett.] paśyat U₁ **jīghran** cett.] jāgrat E jīghram U₁ **gandhāñ** N₁N₂] gamdhāñ ca P nāmḍhaś ca U₁ agachan BP sprśān gamdhān U₂ om. E **surabhiñ** U₁U₂] sphuran E surabhiñ PL sphurabhi B śusurabhiñ N₁N₂ **sprśāñ** β sprśānyasya N₁ sprśānyasyam N₂ om. U₁ **sparśāñ** PU₁U₂] sparśā° E om. cett. **mṛḍupriyāñ** cett.] śarmṛḍupriyām N₂ mṛḍu || priyām U₂ **8 manoramāñ** cett.] manorathāñ BL manomāñ N₁N₂ **khādan** cett.] khādavan BL khādañta° U₁ svādān N₁ om. EN₂ **bhrāmyan** cett.] bhrāman BL bhrāmyena N₁ bhrāmya na N₂ **deśāñ** cett.] tvesāmēñ U₁

Philological Commentary: 1 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 'satyāñ ...nindām karoti: Both sentences omitted in B and L. yasya kalaha...bhavati: Sentence omitted in D and N₂.

LIII.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 it 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 is one that has love for 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.⁵³

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, ...

⁵³ Show up to get things done!

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

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

इष्टाद्यनिष्टसंस्पर्शे रसे लवणादिके ।
पूत्यादावपि गन्धे च कण्टकोभादिर्जने ॥ LIII.4॥

सवैदैव सदाभ्यासः समः स्यात्सुखदुःखयोः ।
एवं भूतस्य कर्मणि संकल्परहितानि च ॥ LIII.5॥

गच्छन्नवृणां च संस्पर्शात्पापं कुर्वन् न लिप्यते ।
उत्पन्नतत्त्वबोधस्य उदासीनस्य सर्वदा ॥ LIII.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 anisṭasamsparśe nyūnādhike balādhike | evam bhūtasya karmāṇi saṅkalparahitāni ca | 7-8 ≈ YSV (PT p. 847): utpātarahite deśe kaṇṭakādivarvajite | abhyasyate sadā yogah 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 naikatrāpy upayujyate ||

1 **bhakṣamāṇah** L] bhakṣamāṇa B bhāṣamāṇah EPU₂ bhāṣamāṇasya N₁N₂U₁ **sumadhuram** PU₂] samaghura^a B samadhura^a L madhuram N₁N₂U₁ om. E **ramamāṇah** EPU₁U₂] rasamāṇaḥ N₁N₂ °ra-māṇam L °ramāṇa B 2 **bhāvābhāvavinirmuktaḥ** cett.] bhāvābhāvavinirmukto E bhāvāvinir muktaḥ BL 3 **sadānandamayo** cett.] sadānmayo BL yogī cett.] yogī L **sadābhyaśī** cett.] sadābhyaśo U₁ 4 **viruddhe** BLN₁N₂U₁] viruddha^a EP **duḥkhadeśe** ca em.] duḥkhadeśe EPN₁N₂U₁ duḥkhē deśe B duḥkhadeśe L **virūpe** EPN₂] śovirūpe BLN₁ vivarūpe U₁ ’tibhayānake EPN₁N₂] bhayānake BLU₁ 5 **iṣṭādyaniṣṭasamsparśe** cett.] iṣṭādhanīṣṭam samsparśe PN₂ rase cett.] om. N₂ **lavaṇādike** cett.] lavaṇādiko N₂ 6 **pūtyādāv** LN₁N₂] pratyādāv BEP pūjādav U₁ **gandhe** cett.] gaṇḍham N₂ **kaṇṭakoṣmādīvarjane** em.] kamkoṣmādīvarjayed E kamtakosyādīvarjjite P kaṇṭakoṣmādīvarji B kaṇṭakoṣmādīvarji L kaṇṭakoṣmādīvarjjite N₁ kaṇṭakeṣmādīvarjjite N₂ kumṭakoṣmādīvarjite U₁ 7 **sarvadaiva** EPN₂] sarvadeva BLN₁ sarvadaivam U₂ **sadābhyaśah** EPU₂] sadābhyaśāḥ BLN₁N₂U₁ samaḥ cett.] sama N₁U₁ mana N₂ syāt cett.] sya | t L syā U₁ 8 **bhūtasya** N₂] bhūta U₁ yogasya cett. 9 **gacchan** cett.] gaccha U₁ **samsparsat** cett.] samsparsot BN₁ pāpām cett.] pāpāḥ P tapaḥ E 10 **udāśinasya** cett.] hy udāśinasya E

Philological Commentary: 3 sadānandamayo yogī ...’tibhayānake: The verse is omitted in U₂.

5 **iṣṭādyaniṣṭasamsparśe** ...kaṇṭakoṣmādīvarjane: The verse is omitted in U₂.

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

LIII.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.

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

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

LIII.6 One does not become tainted by sin going amidst people and engaging in contact, he who has arisen to the awakening of reality, who is in every way equanimous.⁵⁴

⁵⁴ Show up to get things done!

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

सर्वदासहजस्तस्य निष्कलाभ्यात्मवेदिनः ।
यत्यत् प्रयत्ननिष्पाद्यं तत्सर्वमकारणां ॥LIII.8॥

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

Sources: 1-2 ≈ YSV (PT p. 847): pare दृष्टिविलम् na syād vividhāni mṛtāni ca | antaḥkaraṇam etasya yogino niṣkriyam [niṣkälā?] tu sa | 1-2 ≈ Amanaska 2.37: tadā दृष्टिविशेषः ca vividhāny āsanāni ca | antaḥkaraṇabhävaś ca yogino nopyaujyate || 3-4 ≈ YSV (PT p. 847): sarvadā sahajas tasya niṣkalādhyaṭ-mavādināḥ | yadā prayatnaniṣpādyam grāhyam̄ sarvam akāraṇam |

1 दृष्टिविशेषः EN1N2U2] दृष्टिविशेषा BLP दृष्टिविलम् na syād vividhāni mṛtāni ca | antaḥkaraṇam etasya yogino niṣkriyam [niṣkälā?] tu sa | 1-2 ≈ Amanaska 2.37: tadā दृष्टिविशेषः ca vividhāny āsanāni ca | antaḥkaraṇabhävaś ca yogino nopyaujyate || 3-4 ≈ YSV (PT p. 847): sarvadā sahajas tasya niṣkalādhyaṭ-mavādināḥ | yadā prayatnaniṣpādyam̄ sarvam akāraṇam |

1 दृष्टिविशेषः EN1N2U2] दृष्टिविशेषा BLP दृष्टिविलम् na syād vividhāni mṛtāni ca | antaḥkaraṇājā cett.] amtaḥkaraṇayo U1 **nopayogināḥ** cett.] no pi yogināḥ LU2 **3** **sarvadā** cett.] sarvadya BL sarva° E sahajas tasya em.] sahajasthasya LPN1N2U2 sahajasya B mahajarasya U1 rā-japadasthasya E **niṣkalādhyaṭmavedināḥ** EPU2] niṣkalādhyaṭmavedinā BLU1 niṣkalādhyaṭmavedina N1N2 **4** **prayatnaniṣpādyam̄** N1N2U2] aprayatra niṣayiṇī U1 prayatnaniṣpādyam̄ BL prayatnaniṣpādyam̄ P prayatnaniṣpādyam̄ E **tattatsarvam** EPN1N2] tat sarvam BU1U2 tat sarvem L **kāraṇām̄** EPU1] akāraṇāt B ikāraṇāt L na kāraṇān N2 kāraṇā U2 **5** **manohārigitaśravaṇāt** N1N2U1] manohārigā-naśravaṇāt **β** **atিসুন্দরকামিনিনাম** N1N2U1U2] atisumḍarayakāmininām E atisumḍaram kāminām P atisumḍarakāmininām B atisumḍarakāmininām L **kastūrī** cett.] kastūrī U1 **karpūragandhayo** L] karpūrator gamḍha° BEP karpūragamḍhayār gamḍha° N1 karpūragandha° N2 karpuro gamḍha° U1 karpūrator gamḍha° U2 **6** **śitalakārī** N1N2] śitalakārī U1 śaityakārī cett. **atikomalaparavastunāḥ** N1N2U1] komalavastunāḥ cett. **sparśakāraṇāt** cett.] saṃsparsakām B saṃsparsakām L **citte** cett.] cittām N2 cikrī U2 **tādrśāḥ** BELP] tādrśā N1N2U1U2 **7** **sādhvasādhuṣṭhānaḍarśānāt** cett.] sādhuṣṭhānaḍarśānāt N1 **maitrena** cett.] mitrena E **śatruṇā** BELPU1] śatruṇām N1N2U2 **kāṭhinya**° LU1U2] kāṭhina° E kāṭvinya° P kāṭhinya° B kavinya° N2 **vacanāt** cett.] vacanān N1 vacanād N2 **8** **manasi** cett.] manasi U1U2 mana L **na** cett.] vā na U1 om. L **sa puruṣa** cett.] puruṣo U2 **iśvaropadeśako** cett.] iśvaropadeśako L **svalīlāyā** cett.] svalīlāyā N1N2 ca cett.] va P om. E **9** **haṭham** cett.] haṭsaviṣāḍam E haṭam LU1 **maṇah** cett.] mana° N2 **sahajānande** cett.] sahajānandam L sahajānandā U1 sahajānām dāmpe U2 **magnam̄** cett.] añjanām L saṃjñām U1

Philological Commentary: 8 vacanāt: Evidence of B stops here. The last folio of the manuscript is missing. dveṣo na bhavati: Evidence of witness D resumes from here.

LIII.7 Then the different gazing points, the various postures and the states born from the sense-faculties won't be useful to the yogī.

LIII.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 mindblowing musical performance of charming women; because of seeing the form of a extremely beautiful women; from smelling the fragnance of camphor and musk; because of the execution of touching of very soft things, the mind that is 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 sweet with friends; from speaking with firmness of character to enemies; love and hatred does 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.⁵⁵

⁵⁵ Show up to get things done!

तेन पुरुषेण दृष्टिः स्थिरा कर्तव्या । आसनं दृष्टं कर्तव्यं । पवनः स्थिरः कर्तव्यः । एतादशः कश्चित्त्रियमः सिद्धस्य सोक्तः नोक्तः । मनःपवनाभ्यां यदा सहजानन्दः स्वस्वरूपेण प्रकाशयते । स सहजयोगः कथ्यते । राजयोगमन्ये इति चक्रवर्ती नाम कथनं । इति श्रीरामचन्द्रपरमहंसविरचितस्योगतत्त्वबिन्दुः समाप्तः ॥

1 *puruṣena* cett.] bhya puruṣena P svapuruṣena D **dṛṣṭih** cett.] dṛṣṭi° U₁ **karttavyā** cett.] karttavyam DN₁N₂ **āsanam** cett.] āsana° U₁ **karttavyah** cett.] karttavyam N₂ **kaścin niyamah** cett.] kaści niyamah U₁ kaścin niyamah U₂ **2 soktaḥ** conj.] noktaḥ cett. **manahpavanābhyaṁ** cett.] manapavanābhyaṁ L **sahajānandaḥ** cett.] sahajānanda° EL **prakāśyate** cett.] prakāśate U₁ **sahajayogaḥ** cett.] sahajayoga DN₁ sahajo yogya N₂ sahayogaḥ U₁ **3 rājayogamadhye** cett.] rājayogaḥ madhye U₂ एते EP **cakravartī** DN₂] cakravarti EPLN₁U₂ cakravaktya U₁ **nāma** α] om. β **kathanam** cett.] kathyate LU₂ madhye iti cakravartye nāma madhye kathanam U₁ **iti śrīrāmacandraparamahamṣaviracitas-yogatattvabinduh samāptah** conj.] iti śrīsarvaguṇasampanna-pamditasukhānandamīrasūrisūnupanditajvālāprasadamīsrakṛtabhāṣṭikāsahito rājayoge binduyogah samāptah || śubhamastu || śrīrastu || E iti śrīrāmacandraparamahamṣa viracitas tattvabinduyogasamāptaḥ samvat 1867 pauṣakṛṣṇah 12 ravaū śubham bhuyāt ||cha|| P iti rājamacandraparahaṁsa viracites tatvabimduyogasamāptam || śrī kṛṣṇāpañam astu || cha || L iti śrī paramarahasyām śrīrāmacandraparahaṁdraviracitāyām tatvayogabimdu samāptah || ||śrī svasti|| ||samvat 837 N₁ iti śrī paramarahasye śrīrāmacandraparahaṁdraviracitāyām tatvayogabindu samāptam|| ||śubham|| yadakṣarapadabhraṣṭam mātrāhīnamcayaḍ? bhavet|| tat sarvam kṣamya tā?m eva prasīdiparaṁeśvara |||| sūrye turānge navacandraghasre jyeṣṭhākhyakṛṣṇe bhṛguvārayuktam || tattvaprayogaḥ ṣadaharṣasāṇīam likhitam suhetoḥ bhavatī dehi || bhūyāt N₂ iti paramarahasyām śrīrāmacandraparahaṁdraviracitāyām tatvayogabimdu samāptah || śubhamastu | samvat 1841 || bhādau śudha 15tnio vesarva śake rārāma rāma cha D iti śrī pāramahamṣyām śrī rāmacandraparahaṁdraviracitāyām tatvayogaviduh samāptah śubham bhūyāt || || atarlaksyam bahi dr̄dhī nirmesomesa varjītah saiśāśāmbhavīmudrā sarvata,n treṣugopitā 1 amtark U₁ iti śrī rāmacandraparamahamṣaviracitas tatvabimduyogasamāptah || śrī śubham bhavatu || śrīśitārāmāpañamastuh || idam pustakam || śake 1805 || vikramārka sañimat || 1140 || jayanām asaṁvatsare || udagayane || griṣmaṛtau? || vaiśālhemāse || kṛṣṇapakṣe || titħau 23 || bhānuvāsare || prathamayāmye || śrī kṣetra avamptikāyām || śrī mahārū-dramahākālasaṁnidhāne na sampūrṇam || lekhanam ānamt? suta bābājoo rājadherakarena likhyate || yādṛṣam pustakam dṛṣṭvā tādṛṣam likhitam mayā || yadi śuddhaṁ aeśuddho cā mama doṣo na diyate |||1|| śrīrāma || cha || U₂

Philological Commentary: **1-0.0** *pavanaḥ sthiraḥ karttavyah*: Sentence omitted in L.

By this person the stabilization of the gaze shall be performed. The position shall be made stable. 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 Rājayoga the name **cakravartī** is given [to it].

Thus concludes the *Yogatattvabindu*, composed by Srī Ramachandra Parama-hamṣa.⁵⁶

⁵⁶ Show up to get things done!

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, Mehrangarh Museum Trust.

Bibliography

Printed Editions

- ĀRAÑYA, Hariharānanda, ed. *Yoga Philosophy of Patañjali*. State University of New York Press, 1983.
- ĀRAÑYA, Swāmi Hariharānanda, ed. *Patañjalayogaśāstra. Yoga Philosophy of Patañjali. Containing his yoga aphorisms with Vyāsa's commentary in Sanskrit and a translation with annotations including many suggestions for the practice of yoga*. Albany: State University Press of New York, 1983.
- BÄUMER, Bettina. *Vijñānabhairava. Vijñāna Bhairava - Das göttliche Bewußtsein*. Taschenbuch 6. Frankfurt am Main and Leipzig: Verlag der Weltreligionen im Insel Verlag, 2013.
- BIRCH, Jason. *Amanaska. The Amanaska: King of All Yogas. A Critical Edition and Annotated Translation with a Monographic Introduction: Ph.D. Dissertation*. Oxford: University of Oxford Library, 2013.
- BRYANT, Edwin F., ed. *The Yoga Sūtras of Patañjali: A New Edition, Translation and Commentary*. New York: North Point Press, 2009.
- Chāndogya-Upaniṣad*. see The Early Upanishads, pp. 166–169.
- GHAROTE, Dr. M. L. and Dr. G. K. PAI, eds. *Siddhasiddhāntapaddhati. Siddhasiddhāntapaddhatiḥ: A treatise on the Nātha philosophy by Gorakṣanātha*. Lonavla: The Lonavla Yoga Institute (India), 2016.
- GOODALL, Dominic. *Parākhyatantra. The Parādhyatantra: A Scripture of the Śaiva Siddhānta. A Critical Edition and Annotated Translation*. Vol. 98. Collection Indologie. Pondicherry: École française d'Extrême-Orient, Institut Français de Pondichéry, 2004.
- MALLINSON, James and Péter-Dániel SZÁNTÓ, eds. *Amṛtasiddhi. The Amṛtasiddhi and Amṛtasiddhimūla - The Earliest Texts of the Hathayoga Tradition*. Collection Indologie 150, Hatha Yoga Series 2. Pondicherry: École française d'Extrême-Orient, 2021.
- MULLER-ORTEGA, Paul Eduardo. *The Triadic Heart of Śiva, Kaula Tantrism of Abhinavagupta in the non-dual Shaivism of Kashmir*. Studie zum bei Abhinavagupta zentralen Symbol des "Herzens" v.a. auf Basis von Parātriśikā Laghuvṛtti; der

- Anhang enthält die erste englische Übersetzung des kurzen Textes. New York: State University of New York Press, 1989.
- NATH SHARMA, Narendra, ed. *Yogakarṇikā. Yogakarṇikā (An Ancient Treatise on Yoga)*. Delhi: Eastern Book Linkers, 2004.
- OLIVELLE, Patrick. *The Early Upanishads*. Oxford University Press, 2014.
- PARGITER, Frederik Eden, ed. *Mārkaṇḍeya Purāṇa. The Mārkaṇḍeya Purāṇa*. Calcutta: Asiatic Society of Bengal, 1904.
- POWELL, Seth David, ed. *Śivayogapradīpikā. A Lamp on Śivayoga: The Union of Yoga, Ritual, and Devotion in the Śivayogapradīpikā*. Dissertation as submitted on April 2023. Cambridge, Massachusetts: Harvard University, 2023.
- RĀMATOṢĀṄA. *Prāṇatoṣinī*. Ed. by Jīvānanda VIDYĀSĀGARA. 1898. URL: <https://archive.org/details/PranatoshiniTantraJibanandaVidyasagara1898LR>.
- SHASTRI, J.L. and G.V. TAGARA, eds. *Bhāgavata Purāṇa*. Vol. 1-5. New Delhi: Motilal BanarsiDass, 1950.
- TAGARE, Ganesh Vasudeo, ed. *Vāyu Purāṇa. The Vāyu Purāṇa*. Delhi: Motilal BanarsiDass, 1988.
- VASUDEVA, Somadeva, ed. *The Yoga of the Mālinīvijayottaratantra, Chapters 1-4, 7, 11-17: Critical Edition, Translation and Notes*. Pondicherry: Institut Française d'Extrême-Orient, 2004.

Secondary Literature

- MALLINSON, James and Mark SINGLETON. *Roots of Yoga*. UK: Penguin Books, 2017.
- “On the Magnitude of the Yogic Body”. In: (2011). Ed. by Adrian MUÑOZ and David N. LORENZEN, pp. 79–90.
- TÖRZSÖK, Judith. “Religions de l’Inde : études shivaïtes. Annuaire de l’École pratique des hautes études (EPHE), Résumé des conférences et travaux”. In: *Section des sciences religieuses [En ligne]* 129 (2022). mis en ligne le 03 juin 2022, consulté le 07 juillet 2022., pp. 117–124. URL: <https://link.springer.com/article/10.1007/s10781-019-09401-5>.
- WHITE, David Gordon. “Yoga, The One and the Many”. In: (2021). Ed. by David M. ODORISIO, pp. 10–39.