

- 1 चतुर्थं लिङ्गाधारं । तन्मध्ये लिङ्गसंकोचनाभ्यासा पश्चिमदण्डमध्ये वत्रनाडी भवति । तन्मध्ये पुनराभ्यासक
- 2 रणान्मनः पवनयोः संचारो भवति । तयोः संचारान्मध्ये ग्रन्थित्रयं त्रुट्यति । ततोटनात्पवनो ब्रह्मकमलमध्ये
- 3 पूर्णा भूत्वा तिष्ठति । ततो वीर्यस्तम्भो भवति । पुरुषः सदैव युवैव भवति । पञ्चमं उड्डियानां स्वाधिष्ठानं ।
- 4 तत्र बन्धनान्मलमूत्रयोर्नाशो भवति ।

Sources: 1-3 cf. Ysv (PT pp. 839-840): liṅgādhāram caturthan tu liṅgasāṅkocanān tu ca | liṅgasāṅkocanābhyaśāt paścimādanḍamadhyagah | vajranādītu YK 2.20) tanmadhye punar abhyasayām (abhyasanān YK 2.20) tathā | sañcāro vāyumanasor atisañcāra iti (ratīm sañcarati YK 2.20) tridhā | granthitrayavibhedas (bhedañ YK 2.21) tu tadbhedo brahmamārgataḥ | brahmañpadmo (padme YK 2.21) vāyupūrṇo (pūrṇe YK 2.21) bhūtvā tiṣṭhati yogirāṭ | vīryastambho bhavet tena sād-hayet tu sadā yuvā | mūlādhāra brahmañpadme ṣatpadme ca tathā tathā | 1-3 cf. SSP 2.13 (Ed. pp. 33-34): caturtho meḍhrādhāraḥ | liṅgasāṅkocanān brahmañgranthitrayam bhītvā bhramaraguḥāyām viśramya tata ūrdhvamukhe bindustambhanām bhavati| esā vajroli prasiddhā 3-4 cf. YSV (PT p. 840): pañcamānañ jaṭharādhāraṁ tadā bandhayati kramāt | mṛtyunā bhaṅgasiddho 'yam (mṛtyunā māṅgañ YK 2.23) mṛtyor (mṛtyur YK 2.23) eva kṣayañkarāḥ | anena paścimād ūrddham (ūrdhvam YK 2.24) vāyuh kuryād viśāladiḥiḥ | bandho 'yam buddhimanasoñ pañcamādhārakālajit | 3-4 cf. SSP 2.14 (Ed. p. 34): pañcamē odyāñādhārator bandhanān malamūtrasañkocanām bhavati | *udyāñā etc. in various mss.

1 caturtham cett.] caturtha° BDL sam̄kocanā° cett.] sakonā° N₂ paścima° cett.] paścima° BP paścama° L vajra° cett.] vajnā° BPL prajnā° E bhavati cett.] bhavati BL 1-2 °karaṇāñ EPU₂] karaṇāt cett. 2 manah cett.] punah BL pavanayoh cett.] pavanayo BL sam̄cāro cett.] sam̄coro D bhavati cett.] bhavati BL tayoḥ cett.] tayo B sam̄cārāñ cett.] sam̄cārāt DU₁ trutyatī cett.] trutyatī B trutyatī L trutyatī U₁ ti N₂ °tattroṭanāt N₁U₂] tattroṭanāt BELU₁ tata troṭanāt DN₂ pavano BEL] pavanaḥ cett. °kamala° cett.] ka° BL 3 pūrṇo cett.] pūrṇa BL puruṣaḥ cett.] puruṣa N₂ sadaiva cett.] sam̄daivam P yuvaiva DL] yuvā E yuve P yuvi B yuve va N₁ yuvaiva N₂ yuvaivam U₁ yuvaivam U₂ bhavati cett.] bhavati B prabhavati P pañcamāñ cett.] pañcamānañ B pañcamānañ N₂ uddyāñāñ svādhiṣṭhānañ BL] uddyāñāñ svādhiṣṭhānañ PU₂ udyāñāñ DN₁ odyāñāñ N₂ uddyāñāñ U₁ uddyāñāñ svādhiṣṭhānañ P udgiryāñāñ svādhiṣṭhānañ E 4 bandhanā E] badhadānāñ U₂ bañdhanāñ N₁N₂ vañdhanāñ D bañdhadānāñ U₁ bañdhadānāñ P bañdha diyate BL malamūtrayor cett.] mūlamūcayor L bhavati cett.] bhavati B

Philological Commentary: 4 uddyāñāñ: Spellings for the *pīṭha* named *uddiyāña* vary across yogic literature. B, E, L, P, U₂ add the expression *svādhiṣṭhānañ* which was associated with the same *pīṭha* in chapter V.1.1. I choose the most common spelling since, stemmatically, there is no preferable variant.

The fourth is the penis support. Due to the execution of repeated practice of contracting the penis in the centre of it, the adamantine channel¹ appears in the middle of the staff of the back². From the repeated practice again [and again], both breath and mind move into its centre. Caused by the transition of both [breath and mind] into the centre [of the adamantine channel] the trinity of knots³ breaks. There, from the breaking of that, the vital wind, after having filled up (the central channel?), resides within the lotus of Brahmā/Brahman⁴. From that, virility and strength arise. The person becomes youthful forever.⁵

The fifth is Uḍḍiyāna at the Svādiṣṭhāna[cakra]⁶. From performing *bandha* there, urine and faeces disappear.⁷

¹The adamantine channel (*vajranāḍī*) is another synonym for the central channel. Rāmacandra adapted the term from the *Yogasvarodaya*. *yogatarangini* in the commentary on 1.13 uses the term *vajragarbhā*, “the adamantine womb”.

²The staff of the back (*paścimadanda*) is the central channel, cf. **peterson1888** 4365.

³The trinity of knots are: 1. the knot of Brahmā/Brahman (*brahmagrānθi*) usually situated in the lower regions of the body (cf. **liersch2023** 23-24); 2. the knot of Viṣṇu (*viṣṇugrānθi*) at the level of the heart (cf. **liersch2023** 25 and **gsatacod** 80); and 3. the knot of Rudra (*rudragrānθi*) at the level of the head or between the eyebrows (cf. **liersch2023** 25 and **gsatacod** 81). Depending on text and tradition, it is either the breath (cf. **asiddhi** 13.9-11) or the *kundalinī* (cf. *yogabija* 96-7 and **gsatacod** 74-86) that enters the central channel and pierces the knots. It remains uncertain if knots are supposed to be something physical or mental. **gsatacod** 48 states that the entrance to the central channel is blocked by phlegm (physical) and, in the same breath, mentions that the three knots have arisen from the three *guṇas*, which might be interpreted as physical or mental. Nevertheless, the three knots in yoga texts, in one way or another, obstruct the central passage.

⁴The lotus of Brahmā/Brahman refers to the eighth *cakra* in Rāmacandra’s system, cf. chapter VIII, p. ???. The same location is expressed in the *ssplonavla* 2.13 and *yogatarangini* commentary on 1.13 with the term “buzzing hive” (*brahmaṛaguhā*) usually situated on top of the head (*jogpradipyaka* 932; cf. **peterson1888** 4366 and *gorakhbani* 28.2 and 30.4).

⁵Most of the consulted texts situate the fourth *adhāra* at the penis (*medhra*). *sarada* and *jyotsna* place the fourth support at the thighs (*ūru*). *shivayogapradipika* 3.20 and *ssplonavla* 2.13 additionally associate the practice with the arrest of semen (*bindustambha*). However, *ssplonavla* calls this *vajroli*.

⁶For a further discussion of the term *uddiyāna*, see p.?? fn. 23.

⁷*shivayogapradipika*, *ssplonavla* and *yogatarangini* share the concept of performing a *bandha* at the location of Uḍḍiyāna. *hathatattvakaumudi* instructs to do a pressing (*moṭana*) at the waist (*kaṭau*). *Netroddyota*, along with *sarada* and *jyotsna* situate the fifth *adhāra* at the anus (*pāyu* or *sivāni*), whereas the *Yogasvarodaya* situates the fifth *adhāra* at the belly (*jaṭharādhāra*) and provides details (cf. sources) not reflected in Rāmacandra’s text. This observation indicates that Rāmacandra relies more on the *ssplonavla* at this point.

- १ षष्ठो नाभ्याधारः । तत्र प्राणवाभ्यासादनाहतो नादः स्वयमुत्पद्यते । सप्तमो हृदयरूपाधारः । तस्मिन्नथाने
 २ प्राणवायोर्निरोधात्पडपि कमलान्धूर्घेमुख्यानि विकसन्ति । अष्टमः कण्ठाधारः । तत्र जालंधरो बन्धो दीयते ।
 ३ तस्मिन् सतीडायां पिङ्गलायां पवनः स्थिरो भवति । नवमो घंटिकाधारः । तत्र जिह्वाग्रं लग्नं भवति । ततो
 ४ उमृतकलाया अमृतं स्ववति । तदमृतपानाच्छरीरमये रोगसंचारो न भवति । दशमस्ताल्वाधारः । तन्मध्ये
 ५ चालनं दोहनं च कृत्वा लंबिकाप्रवेशे सति तालुनिमग्ना जिह्वा तिष्ठति ।

Sources: १ cf. YSV (PT p. 840): nābhyaḍhāro bhavet ṣaṭhas (ṣaṭhaṇi YK 2.25) tatra prāṇam samabhyasat | svayam utpadyate nādo nādato muktidantataḥ (muktidandataḥ YK 1.25) | cf. SSP 2.15 (Ed. p. 34): ṣaṭhe nābhyaḍhāra omkāram ekacittenoccārayet | nādalayo bhavati | १-२ cf. SSP 2.16 (Ed. p. 34): saptamo hṛdayādhāre prāṇam nirodhayet | kamalavikāso bhavati | १-२ cf. YSV (PT p. 840): saptamo hṛdayādhāras tasmin vāyunibandhanāt | ūrddhakrāṇi (ūrdhvavakrāṇi YK 2.26) padmāni vikasanti mahān bhavet | २-३ cf. YSV (PT p. 840) = YK 2.27: kanṭhādhāro ṣtamas tatra kanṭhasaṅkocalaṅkṣaṇaḥ | jālandharākhyo bandhaḥ syāt tasmin sati marud dṛḍhaḥ | २-३ cf. SSP 2.17 (Ed. p. 34): aṣṭame kanṭhādhāre kanṭhamūlam cibukena nirodhayet | idāpiṅgalayor vāyuḥ sthīro bhavati | ३-४ cf. YSV (PT p. 840): navamo ghaṇṭikādhāras tatra jihvāgramagrataḥ (jihvāgrataḥ kṛte YK 2.28) | sampivat�amṛtam tasmād yogajinmṛtyujitparah | ३-५ cf. SSP 2.18 (Ed. p. 35): navame ghaṇṭikādhāre jihvāgraṇam dhāreyat | amṛtakalā sravati | ४-५ cf. YSV (PT p. 840): daśamas tālukādhāras tatra jihvāgrataḥ kṛte (hemistich omitted in YK) | calane dohane caiva jihvā jaḍati lambitā (jāyeta lambitam YK 2.28cd) | nāsikāprāptajihveyam tālulagnā bhavet tataḥ | ४-५ cf. SSP 2.19 (Ed. p. 35): daśame tālvādhāre tālvantar garbhe lambikām cālanadohanābh्याम dirghikṛtvā viparītena praveśayet | kāṣṭhibhavati |

१ nābhyaḍhārah cett.] nābhyaḍhāras U₁ nābhyaḍhāre U₂ **tatra** cett.] om. E **prāṇavābh्यासा** BLPU₂] prāṇavābh्यासā DN₁N₂ prāṇavābh्यामṣad U₁ °anāhato cett.] nāhato P ānāhato U₁ anohato U₂ **nādah** cett.] nārah P tādah N₂ **svaya** cett.] svayam N₂ **utpadyate** cett.] utpadyate N₁ **sap-tamo** cett.] om. BE **hṛdaya** cett.] hṛdayā° U₂ om. BE °rūpādhārah N₂U₁] °rūpadhārah L rūpa ḍhārah DN₁ °dhārah U₂ om. BE **२ prāṇavāyor** cett.] prāṇavāyō B **nirodhāt** β] nīrūmdhanāt α **saḍ** API BE saḍapi cett. **ūrdhvamukhāni** cett.] ūrdhvamukhām DN₁N₂ ūrusyordha mukham bhavati U₁ **aṣṭamah** DPN₁U₁U₂] aṣṭamam E aṣṭame BL aṣṭama° N₂ **tatra** cett.] tatraḥ D **jālamdharo** cett.] jālamdhara° N₂ jalām BL **dīyate** cett.] dīyate U₁ **३ satīḍayām** EP] satīḍayām BL sati iḍayām DN₁U₁U₂ satiśādāyām N₂ **pavanhā** cett.] pavana° D **bhavati** cett.] bhavati BL **navamo** cett.] navo B **ghaṇṭikā** cett.] ghaṇṭikā° P ghaṇṭā° L °dhārah cett.] dhāras U₁ **jihvāgraṇam** cett.] jihvāyā-gram D juhvāyām U₁ **bhavati** cett.] bhavati B bhavati vā U₁ **tato** cett.] tataḥ N₁U₁ **४ mṛtakalāyā** BEPN₁N₂] mṛtakalāyām L amṛtakalāyāh DU₁ **amṛtam** cett.] amṛta P om. L **sravati** cett.] om. L **tadamṛtapānāc** DP] tadamṛtapānāt EN₁N₂U₁ tadamṛtakalāyām amṛtāpāni° B amṛtāpānā L tadamṛtāpānā U₂ **charīra**° cett.] śarīra° EN₁N₂ **na** cett.] om. BL **bhavati** cett.] bhavati B **daśamas** cett.] daśamāmṣ B daśamāmṣ E daśama N₁N₂ **tanmadhye** cett.] staṭmānmadhye U₁ **५ cālanam** cett.] cānanam D vānam E **dohanam** cett.] dollahanam E dohanam chedanam U₂ **kṛtvā** cett.] kratvā BL sva kṛtvā U₁ **lambikā** cett.] cālaṇi vikā U₁ **sati** cett.] śe sati P grāti DN₁N₂ **tālunimagnā** cett.] tālūnimagnā N₂U₁U₂ tālumagnā BPL **jihvā** cett.] juhvā U₁ om. N₂ **tiṣṭhati** cett.] om. N₂

Philological Commentary: १ **tatra** ...svayam utpadyate: Sentence omitted in E.

The sixth is the support of the navel. From the repeated practice of *pranava*, the unstruck sound arises by itself.⁸

The seventh is the support of the heart form. The six lotuses [become] upward facing [and] blossom from the restraint of the breath in this location.⁹

The throat support is the eighth. There, the binding of Jālañdhara¹⁰ is produced. While abiding therein, the vital wind in the Iḍā and Piṅgalā channels becomes stable.¹¹

The ninth is the support of the uvula. There the tip of the tongue becomes attached [to the uvula]. Because of that, the nectar of immortality flows from the immortality digit. From drinking the nectar of immortality, diseases do not spread in the body.¹²

The tenth is the support of the palate. After the moving and milking have been done therein, [and] while abiding at the entrance of the uvula, the tongue resides inserted within the palate.¹³

⁸ *ssplonavla* instructs recitation of *om* at the navel, *yogatarangini* adds meditation on the form of consciousness (*cindrūpam*) to the same recipe, whereas in *hathatattvakaumudi* the breath should be restrained at the navel, which causes the rising of the sound of *om* into emptiness. In the *Yugasvarodaya*, the restraint of breath in the navel causes the *nāda* to arise on its own. However, *shivayogapradipika* instructs to contemplate Kundalinī at the navel. *Netroddyota* lists the *kanda* as the sixth support.

⁹ Rāmacandra's mention of *śadapi kamalāny* "six lotusses" seems odd, since he teaches a ninefold *cakra* system. The result of the practice in *ssplonavla*, *Yugasvarodaya* and *yogatarangini* is confined to the blossoming of the heart lotus. In the *hathatattvakaumudi*, it is not the heart itself, but consciousness blossoming in the heart. In *shivayogapradipika*, the heart centre consists of a downward-facing eight-petaled lotus and is declared as the bestower of one's desires. Here, one should bring the mind into the pericarp (*karṇikā*) in the form of a *liṅga* of light. *Netroddyota* lists the term "*nāḍī*" as the seventh *adhāra*. It is described as the middle path between navel and heart and considered the abode of all desires (*nābhihr̥mādhyamārge tu sarvakāmābhidho mataḥ*), whereas *sarada* and *jyotsna* list the navel as the seventh *adhāra*.

¹⁰ The passage demonstrates how Rāmacandra is jumping between his two sources. In chapter XI, he situated Jālañdhara at the *brahmarandhra*. A discussion of the term can be found at p. ??.

¹¹ *Netroddyota* places the support at the belly (*jathara*). *sarada* and *jyotsna* place the eighth support in the heart. All other texts present the same concept.

¹² Most texts with the sixteen *ādhara* system share this concept. Only *sarada* and *jyotsna* situate the ninth support at the neck (*grīva*) and *Netrodyota* at the heart.

¹³ The ninth, tenth, eleventh and twelfth support are all associated with *khecarīmudrā* and its fore-runners. Already the Buddha himself tried to force his tongue against his palate. For a detailed account of *khecarīmudrā*, see **mallinson2010**. *Netrodyota* places the tenth support at the tortoise channel (*kūrmanāḍī*), whereas *sarada* and *jyotsna* situate it at the throat *kaṇṭha*.

- 1 एकादशो जिह्वातले जिह्वाधारः । तस्मिन् जिह्वाग्रेण मन्थनं क्रियते । तस्मिन्कृते ऽतिमधुरं पानीयं स्वति ।
- 2 तथा च कवित्वगीतछन्दोनाटकादि विषय ज्ञानमुत्पयते । तदुपरि द्वादशो दन्तयोर्मध्ये दन्ताधारः । तस्मि-
- 3 न्स्थाने जिह्वाया अग्रं घटीमात्रमर्धगटीमात्रं बलात्कारेण स्थाप्यते । तस्मिन्सति साधकस्य समग्रा रोगा
- 4 नश्यन्ति । नाशिकाधारः । तस्मिल्लक्ष्ये कृते सति मनः स्थिरं भवति ।

Sources: 1–2 cf. YSV (PT p. 840): ekādaśī (ekādaśo YK 2.29) bhavej jihvā talajādhāra īsvari | jihvāgra-mathane tasmin pāniyam̄ madhuram̄ bhavet | tatpīteṣu kavir gītijyotiś (gītir YK 2.29) chandovidām (chandovidur YK 2.30) varah | 1–2 cf. SSP 2.20 (Ed. p. 35): ekādaśe atha jihvādhāre tatra jihvāgram̄ dhārayet | sarvaroganāśo bhavati | 2 cf. YSV (PT p. 840): dantādhāro (dvandvādhāro YK 2.31a) dvādaśeti sarvarogakṣayaṅkaraḥ (sarvarogaḥ YK 2.31b) | dhārayed dantayor madhye jihvāgrañ ca balād api | dhṛtvārddhaghatiṅkāmātraṇa sarvarogan (sarvarogāṁ YK 2.32b) tu nāsayet | cf. SSP 2.21 (Ed. p. 36): dvādaśe bhrūmadhyādhāre tatra candraṁḍalam̄ dhyāyet śitalatām̄ yati | 4 cf. YSV (PT p. 832): nāśadhāras tato (tataḥ YK 2.32b) jñeyo nāśalakṣas trayodaśāḥ (trayodaśa YK 2.32d) | manahsthirakaro yaś tu (sthiraṁ karoty eva YK 2.33a) vāyusthirakaro (vāyuḥ YK 2.32b) mahān | cf. SSP 2.22 (Ed. p. 36): trayodaśe nāśadhāre tasyāgram̄ lakṣayet manah sthiram̄ bhavati |

1 **ekādaśo** cett.] om. N₂ **jihvādhārah** cett.] om. N₂ **tasmin** cett.] tasmin na U₁ om. N₂ **manthanam̄** cett.] mathanam̄ DLP **kriyate** cett.] kṛtvā BL **'timadhuram̄** cett.] atimadhuram̄ N₁N₂ satimadhuram̄ BDL **sravati** cett.] sravati B. 2 **tathā** cett.] tadā E kamin nāśikā phatkāravat || tathā N₂ ca cett.] om. BL **kavitva°** cett.] kvacitva° BL kvacitta° D kavitvam̄ U₂ **°gīta°** N₁N₂U₁] om. cett. **"chando"** β] **°champavacchamda** U₁ **°chaṇḍa°** cett. **"nāṭakādi°** cett.] **nāḍi°** U₁ **"viṣaya°** βD] **"viṣaye** N₁N₂ viṣayam̄ U₁ **jñānam** cett.] jñānānam̄ U₁ **utpadyate** cett.] utpadyamte B **dvādaśo** **damṭaylor** BLPU₁] dvādaśadantayo E dvādaśasor damṭayo U₂ dvādaśasor DN₁N₂ 3 **jihvāyā** cett.] jihvāyam̄ U₁ **agram̄** cett.] agnaṁ BL graṇi N₂ **ghaṭimāṭram̄** cett.] ghaṭimāṭram̄ DN₁N₂ **ardhagaṭimāṭram̄** em.] arddhaghatiṅkāmātraṇa DN₁N₂ ārdhaghatiṅkāmātraṇa U₁ ārgaghatiṅmātraṇa PU₂ ārgaghatiṅmātraṇa B ārdhhaghatiṅmātraṇa L om. E **balātkāreṇa** EDN₁N₂] bālātkāreṇa PU₁U₂ bālākāreṇa BL **tasmin** cett.] tasmiṁ BL **sati** cett.] om. BL 4 **naśyanti** cett.] naśyamti B **nāśikādhārah** cett.] nāśikāgrādhāraḥ EP **tasmin lakṣye** em.] tasmiṁ lakṣye U₂ tasmiṁ lakṣye EP₁ tasmin lakṣye DN₁N₂ tasmin ḍraṣṭe BL **sati** cett.] om. BL **manah sthiram̄** EP] minasthire B manah sthilo R manasthiraṁ cett.

Philological Commentary: 2 **dantādhārah**: SSP 2.21 (Ed. p. 36) teaches the brows as the twelfth *adhāra*. Rāmacandra decided to stick to the YSV. Given the other descriptions it is apparent that Rāmacandra switched between both sources when compiling his text.

The eleventh is the tongue support at the base of the tongue. Therein the tip of the tongue has to be churned. While doing that, a very sweet drink flows out. Moreover, in that manner, the knowledge of areas like poetry, singing, metric and dance is generated.¹⁴

Above that is the twelfth - within the teeth is the tooth support. At this place, the tip of the tongue is to be positioned with force for the duration of one and a half *ghatis*¹⁵. Abiding therein, the diseases of the practitioner will entirely disappear.¹⁶

The thirteenth is the support of the nose. While turning it into the object of fixation, the mind becomes stable.¹⁷

¹⁴ Almost all text teaching the sixteen *adhāras* share the concept of the churning of the tongue with just minor differences: *ssplonavla* gives the destruction of all diseases (*sarvaroganāśa*) as the result of this practice, *yogatarangini* calls the practice *jihvādhobhāgādhāra*. Only *Netrodyota* teaches the throat (*kanṭha*) as the eleventh *adhāra* but states that “Above the place of the uvula is a stream of nectar resembling nectar itself” (*lambhakasya sthitāscordhve sudhādhāraḥ sudhātmakah* ||).

¹⁵ One *ghati* equals 1/60 of a day (cf. **sircar1966**), which is 24 minutes. One and a half textitghati would thus equal 36 minutes

¹⁶ Most of the texts teach a practice that involves contact between the tongue and the teeth. Rāmacandra and *Yogasvarodaya* teach to push the tongue forcefully against the [upper] teeth. *shivayogapradipika* instructs to rub the tip of the tongue at the upper teeth for half a year which would cause the practitioner to see an inner light. *hathatattvakaumudi* mixes the two previous ideas. The name of the twelfth *adhāra* here is *dvijādhāra*, and Sundaradeva also calls it *rājadanta*. The yogin presses the tip of the tongue against this point, and hence he perceives an inner light within six months. *yogatarangini* surprisingly teaches the same technique as Rāmacandra and not the *bhrūmadhyādhāra* of *ssplonavla*. *Netrodyota* names the palate as the twelfth support and lets us know that at the root of it is that which is blissful, which is enveloped by the *somakalā*. *sarada* and *jyotsna* list the nose as the twelfth support.

¹⁷ The majority of texts teach either the nose, the base of the nose as it is the case in *shivayogapradipika* (*ghrāṇamūla*) and *hathatattvakaumudi* (*grāṇapada*), or the tip of the nose (*nāsāgra*) as the *ssplonavla* and *yogatarangini*. Whereas *Netrodyota*, *sarada* and *jyotsna* teach the place in between the brows as the thirteenth *adhāra*.

- 1 चर्तुर्दशो नासामूले वाय्याधारः तस्मिन् दृष्टेः स्थैर्यकारणात् षष्ठे मासे स्वीयं तेजः प्रत्यक्षं भवति । तेजसः ।
- 2 प्रत्यक्षत्वे पर्थिवं बन्धनं त्रुट्यति । पचदशो भ्रुवोर्मध्याधारः । तस्मिन् दृष्टेः स्थिरीकरणात् कोटिकरणानि
- 3 खुरन्ति । षोडशो नेत्राधारः । अयमङ्गुल्यग्रे न चाल्यते । तदभ्यासात् पृथ्वीमध्ये यत्किञ्चित् तेजो वर्तते ।
- 4 तत्सर्वतेजो दृष्टिविषयं भवति तद्वर्णात् पुरुषः सर्वज्ञो भवति ।

Sources: 1-2 cf. YSV (PT p. 839) = YK 2.33ab-34cd): nāsāpuṭe sthirā drṣṭir ādhāro 'yam caturdaśah | kṛte 'smīn svīyatejaḥ syāt pratyakṣam̄ ṣaṭtrimāsataḥ | pārthivam̄ trūṭati kṣipram̄ pratyakṣam̄ svīyatejasā | 1-2 cf. SSP 2.23 (Ed. p. 36): caturdaśe nāsāmūle kapāṭādhāre drṣṭim̄ dhārayet | ṣaṭmāsāj jyotiḥpuṇijam̄ paśyati | 2-3 cf. YSV (PT p. 839): pañcadaśo bhruvormadhye sthira (*sthirā* YK 2.35) drṣṭis tathā dhruvam | asmin drṣṭih sthirā koṭih (*koṭi* YK 2.35) kiraṇāni sphuranti hi | 2-3 cf. SSP 2.24 (Ed. pp. 36-37): pañcadaśe lalāṭādhāre tatra jyotiḥpuṇijam̄ lakṣayet | tejasvī bhavati | 3-4 cf. YSV (PT pp. 840-41): netrādhāraḥ ṣoḍaśo 'yam (*aṅgulyagre* na YK 2.36) aṅgulyagreṇa cālayet | pṛthvīmadhye tu yatkiñcid varttate (*sarvajñah prabhavas tena vārddhate* YK 2.36) jāṭharānalaḥ | pratyakṣam̄ tad bhavet sarvam̄ tad ābhyaśān na samśayah | 3-4 cf. SSP 2.25 (Ed. p. 37): avaśiṣṭe ṣoḍaśe brahmaṇandhram̄ ākāśacakram | tatra śrīgurucaraṇāmbujayugmaṇi sadāvalokayet | ākāśavat pūrṇo bhavati |

1 nāsāmūle vāyvādhārah DN₁N₂] nāsāmūle vādhārah U₁ nāsāmūlādhāro P nāśo mūlādhārah BL nāsāmūlādhārah EU₂ tasmin cett.] tasmin na cett. drṣṭeh cett.] llakṣe krute satī B lakṣe kṛte satī L na drṣṭeh U₁ laṣthe U₂ māse BLU₁] māsi cett. svīyam̄ cett.] svayam̄ BLN₂U₂ 2 pārthivam̄ cett.] pārthiva N₂ trūṭyati PU₂U₁] tuṭyati E trūṭyati BL trudyati N₁N₂D bhruvormadhyādhārah P] bhruvormadhyādhāras E bhruvormadhye dhāraḥ BL bhruvormadhye ajñādhāraḥ D bhruvormadhye ādhāraḥ N₁N₂ bhruvormadhye ādhāra U₁ bhruvormadhyādhāra U₂ tasmin cett.] asmin N₁ smīn D asin U₁ drṣṭeh cett.] drṣte L na drṣṭeh U₁ drṣṭi^o U₂ kiraṇāni α] kotikiraṇāḥ EP kotikiraṇāḥ U₂ kotikirinā BL 3 ṣoḍaśo cett.] ṣoḍaśaḥ DN₁N₂ netrādhāraḥ cett.] netrā LB ayam β] ayaṇ α aṅgulyagre na em.] aṅgulyagreṇa cett. agulyagreṇa N₁D amṛgureṇa N₂ pṛthvi^o cett.] pṛthvi^o LBU₂ tejo cett.] tejaḥ DN₁N₂ om. U₁ vartate cett.] vataṭe U₁ 4 tatsarvatejo DN₁N₂] tatsarvam̄ cett. bhavati cett.] bhavati B taddarśanāt cett.] tadarśanāt P tadarśaḥ U₁ bhavati cett.] bhavati B

The fourteenth is the support of the vital wind at the root of the nose. From the execution of stabilizing the gaze therein, direct perception of one's own light arises within sixty months. One breaks all bonds of the mundane by direct perception of the light.¹⁸

The fifteenth container is situated in the middle of the eyebrows. Due to stabilizing the gaze therein, ten million rays of light sparkle.¹⁹

[If the gaze] is held at the tip of the finger without wavering, this is the eye support, the sixteenth. Through that practice, some light arises from within the earth. The entire light of it becomes the object of vision. Through its perception, a person becomes omniscient.²⁰

¹⁸ *Yogasvarodaya* as well as *ssplonavla* utilize the term “*kapātādhāra*” and *yogatarangini* teach the base of the nose as the fourteenth *adhāra*. All other texts teach fixing the mind and/or the breath at the forehead. *Netrodyota* mentions that this place at the forehead is called a wish-fulfilling jewel with its abode at the crossroads of the four channels (*cintāmanyabhidhānākhyāś catuspathanivāśi yat ||*).

¹⁹ A comparison with the other texts reveals interesting differences: *shivayogapradipika* teaches gazing above the brows, which quickly brings about the appearance of light. *ssplonavla* calls it the “support of the forehead” (*lalātādhāra*), in which the practitioner shall visualize a cluster of light by which one becomes lustrous. *yogatarangini* again teaches the centre of the brows. By concentrating on this point, a direct vision of many-rayed light occurs, and one's mind will merge into the sun-sky (*etasya dr̥ḍhābhāyāśe sūryākāśo liyate |*). *hathatattvakaumudi* calls it the “support of ether” (*vyomādhāra*) and explains that by gazing at it, everything is perceived as light. However, *Netratantra* teaches the *brahmarandhra* as the fifteenth support. *Netrodyora* declares it as the “support of the fourth state” (*turyādhāra*) and *sarada* as well as *jyotsna* also teach the top of the head (*mūrdhan*) as the fifteenth.

²⁰ The *neutrādhāra* is also taught in other texts. Some noteworthy differences exist: *shivayogapradipika* teaches to fix [the gaze] above the eyes. Due to that, the yogin sees a mass of light in the corner of his eyes. *yogatarangini* instructs the yogin to rub the eyes with the fingers. *hathatattvakaumudi* teaches to meditate upon the eyes. By seeing a mass of light in the corner of the eyes, one soon becomes like Śiva. Both, Rāmacandra and *Yogasvarodaya* instruct the practitioner to hold the gaze at the fingertip without wavering. However, the results differ slightly: instead of just becoming omniscient, the *Yogasvarodaya* adds that the yogin becomes mighty (*prabhava*) and an increase of gastric fire (*jaṭharāgni*). *ssplonavla* teaches to visualize the pair of the lotus feet of the revered teacher (*śrīgurucaraṇāmbujayugmaṇi*) at the *brahmarandhra* in which the *akāśacakra* is situated. The *jyotsna*, too, lists the *brahmarandhra*. *sarada* and *Netratantra* teach the *dvādaśānta* which is twelve fingers above the *brahmarandhra* as the sixteenth support, cf. *tantrika3*, p. 210. *Netrodyota* explains: “The support of the [central?] channel is the highest subtle one which awakens complete pervasion.” (*nādyādhāraḥ paraḥ sūkṣmo ghanavyāptiprabodhakah ||*).

[XXXII. *aṣṭāṅgayogasya* vicārah]

- इदानीमष्टाङ्गयोगस्य विचारः कथ्यते । यमनियमासनप्राणायामपत्याहारव्यानधारणासमाधिरिति एतेषां ल-
क्षणानि कथ्यन्ते । शान्तिः ॥ षण्णामिन्द्रियाणां जयः ॥ आहारः स्वल्पः ॥ निद्रजयः ॥ शैत्यजयः ॥
उष्णजयः ॥ एते यमाः ॥ नियमाः ॥ खलु मनः चापलभावा त्रिवार्य स्थैर्य स्थाप्यते ॥ आसनस्य लक्षणं
बहुग्रन्थेषु निरूपित मस्ति । तेनात्र न निरूप्यते । प्राणायामस्तु सुकुमारणं साधितुं न शक्यते ।

Sources: 1 cf. YSv (PT p. 841): idānīm yogam aṣṭāṅgam śrnu lakṣaṇasamyutam | cf. YSv (PT p. 841) = YK 5.29-30ab: yamaś ca niyamaś caiva cāsanam prāṇasamyaṁamah | pratyāhārō dhāraṇā ca samādhiś ca viśeṣataḥ | aṣṭāṅgavoga ebbis tu caiteśāṁ lakṣaṇam śrnu | cf. SSP 2.32 (Ed. p. 45): ya-maniyamāsanaprāṇyāmāpratyāhāradhāraṇādhāyānasamādhyoh ‘ṣṭāṅgāni | 2-3 cf. YSv (PT p. 842): sāntih santosā āhārā nidiṛlāpā (nidiṛlāpā YK 5.30) manaso damah | śūnyāntahkaraṇā ceti (“karaṇās ceti” YK 5.31) yamā iti prakīrtītāḥ | 2-3 cf. SSP 2.32 (Ed. p. 44): tatra yama iti upaśamaḥ sarvendriyajayaḥ āhāraṇdrāśitvātātapaṭajayaś caivam śanaiḥ śanaiḥ sādhyat | 3 cf. YSv (PT p. 841): cāpalyan tu dūre tyaktvā (tyaktvā dūre tu cāpalyam YK 5.31cd) manah sthairyam vidhāya ca | ekatra melanam nityaṁ prāṇamātre na sā matiḥ (sāmabhīḥ YK 5.32c) | sadodasīnabhāvas tu sarvatrecchāvivarjanam (“vivarjītah” YK 5.32d) | yathālabbhena santuṣṭah paramēsvaramānasāḥ | mānadānaparityāga ete tu niyamā iti | cf. SSP 2.33 (PT p. 44): niyama iti manovṛttinām niyamanam | iti ekāntavāso niḥsaṅgatā audāśinyam yathāprāptisamītuṣṭir vairāgyam gurucaraṇāvāruḍhatvam iti niyamalakṣaṇam | 3-4 cf. YSv (PT p. 841): āsanāni ca tāvanti yāvanto jīvajantavah | 3-4 SSP 2.34 (Ed. p. 44): āsanam iti svavarūpe samāsannatā | svastikāsanam padmāsanam siddhāsanam eteśāṁ madhye yatheśām ekaṁ vidhāya sāvadhānena sthātavyam ity āsanalakṣaṇam | 4 cf. YSv (PT p. 841): prāṇyāmās tridhā ceti bahudhā prathamam śrnu | āsane prāṇasanyāmē na sāktāḥ sukumārakāḥ | mahāpūnyaprabhāvē śakyate tu mahātmanā | cf. SSP 2.45 (PT p. 45): prāṇyāma iti prāṇasya sthīratā recakapūrakakumbhakasamṛghatākaraṇāni catvāri prāṇyāmalakanam |

1 idānīm cett.] idānīm N₂U₁U₂ **aṣṭāṅgayogasya** cett.] aṣṭāṅgaya^o E **vicāraḥ** cett.] vicāra U₂ °**dhyānadhāraṇāsamādhir** iti EP_{U₂}] dharma^o dhyāna samādhi iti BL dhyānadhāraṇāsamādhiyah N₁N₂ dhyānadhāraṇāsamādhi DU₁ **2 kathyante** cett.] kathyate U₁ **sāntīḥ** β] sāntī^o α **ṣaṇṇām** EU₁] ṣaṇṇām DLN₁N₂ ṣaṇṇām BP ūṣṇā U₂ **indriyāṇām** cett.] imḍriyāṇām B **āhāraḥ** **svalpaḥ** U₂] svalpāhāraḥ E ahāraḥ svalpāh BP ahāraḥ|| svalpāh || L svalpāh N₁ ahāraḥ svalpāh N₂ ahāraḥ svalpāh D ahāraḥ sajayah U₁ **nidrājayah** cett.] nidrāyā jayah B nidrāyāh jayah LU₂ **śaityajayah** cett.] śaityajayah N₁ śitoṣṇājayaḥ E **3 uṣṇajayah** cett.] uṣṇajayah BU₂ auṣṇajayah U₁ om. E ete cett.] ya te BL **yamāḥ** cett.] yamāniyamāḥ P yamah BL **niyamāḥ** E] niyamah αU₂ om. BPL **khalu** cett.] khalū N₁N₂U₂ **manah** DN₂U₁] om. cett. **cāpalaḥ** BEL] cāpalā^o PU₂ capala^o α **nivārya** cett.] nivārye D nivārya BLP nivārya U₁ **sthairyē** cett.] om. BLDU₂ **āsanasya laksanām** α] āsanalakṣaṇam EPL āsanalakṣaṇam tu U₂ āsanam laksanām B **4 bahūgranthesu** BLU₂] bahuṣ grāmthe EP bahūgrampthe α **nirūpitam** EP_{U₂}] nirūpitam || D nirūpitam | N₁N₂ nirūpyam BL nirūpitam tan U₁ **asti** β] atah α **tenātṛ** β] atrāyam N₁N₂ atrat�am D atra U₁ **na** EP_{U₁}] om. cett. **sukumāreṇa** EP] kumāreṇa BLU₂ kūmāreṇa purusena α

[XXXII. Procedure of Aṣṭāṅgayoga]

Now, the procedure of the eightfold yoga²¹ is explained: observances, restrictions, posture, breath control, withdrawal of the senses, meditation, concentration²² and absorption. Their characteristics will be taught.

The observances are peace, conquer of the six senses²³, little food, conquer of sleep, conquer of cold and heat.²⁴

[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.²⁵

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.

²¹ 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. ??.

²² 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 *ssplonavla* mentions two manuscripts (J₁ and J₂) with Rāmacandra’s order. According to *vasudeva2004*, this reversed order frequently appears in yoga texts structured in *śadāṅga* or even *pañcāṅga* systems. It is found in *Jayākhyasamhitā*, *Maitrāyaṇīyopaniṣad*. Furthermore, it is present in the Śaiva *Rauravatantra*, *Kirātatantra*, *Mataṅgatantra*, as well as in Buddhist Tantras like the *Guhyasamājatantra* and *Kālacakratantra*. *Vāyupurāṇa* teaches the “reversed” order in its *pañcāṅga* schema. *shivayogapradipika* mentions that he has not found an Aṣṭāṅgayoga system with *dhyāna* and *dhāraṇā* reversed outside of the *shivayogapradipika* 2.1-9. Some witnesses of *ssplonavla*, *Yogatattvabindu* and implicitly the *Yogasvarodaya* as quoted in *ramatosana* and *yogakarnika* 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 *shivayogapradipika*.

²³ The sixth sense is the mental faculty (*manas, citta*), cf. *white2021*.

²⁴ Rāmacandra presents a unique mix of his two primary sources: *Yogasvarodaya* lists peace (*śanti*), contentment (*santosha*), little sleep (*nidrālpa*), taming of the mind (*manaso dama*) and emptiness of the inner organ (*śūnyāntahkarana*). *ssplonavla* lists: tranquillity (*upāsama*), conquer of all senses (*sarvendriyajaya*), and conquer of food, sleep, cold, wind, heat (*ahāranidrāśītvātātapa jaya*)

²⁵ For an interesting comparative table of other texts that teach ten *niyamas* see *shivayogapradipika*.

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

[XXXIII. piṇḍabrahmāṇḍayor aikyam]

- 3 इदानीं पिण्डब्रह्माण्डयोरैक्यमस्ति । तस्मा ल्लभ्याण्डमध्ये ये पदार्थस्ते ऽपि पिण्डमध्ये सन्ति । ते कथ्यन्ते ।
4 पादयोरङ्गुष्टतले तलं वर्तते । तदुपरि तलातलं वर्तते । गुल्फयोर्महातलं वर्तते । जड्जामध्ये सुतलं वर्तते ।
5 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 | sarvabहुतेसु samadṛṣṭi ca | iti dhyānalakṣaṇam | 3 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 | 4-5 cf. YSV (PT pp. 841-42): talam pādāṅguṣṭhatale tasyopari talātalam | mahātalām gulphayor madhye gulphopari rasātalam | sutalam jaṅghayor madhye vitalam jānumadhyakam | ūrvormadhye 'talām proktam saptapātālam īritam | talām talātalañceti mahātalārasātalam | saptapātālam etat tu sutalam vitalātalam | 4-5 cf. SSP 3.1-2 (Ed. pp. 48-49): kūrmāṇ pādātale vasati | pātālam pādāṅguṣṭhe | talātalam aṅguṣṭhāgre | mahātalām 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-mamātrāt 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 vikārāḥ D om. N₂ **2 utpadyante** cett.] om. N₂ **kāriṇī** BELPU₁U₂] kārakarakāraṇī N₁N₂ kārakāraṇī D **buddhir** cett.] buddhi DN₁N₂ **utpadyate** cett.] utpadyate | EBDU₂ utpadyataram P sāgopyāḥ N₂] sāgopyāḥ DN₁ sāgopyā BLU₂ sāgaupya U₁ sāmgopāmgaṁ 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 **3 piṇḍa**° cett.] pida° DN₁ **brahmāṇḍayor** BELP] 'brahmāṇḍayoh αU₂ **aikyam** cett.] ekyam B ekam N₂ **tasmāt** cett.] tasmāt B tasmāntē N₂ **padārthās** cett.] padārthāḥ DN₁ padārthā N₂U₁ **te** 'pi cett.] te BLP sarve pi U₁ tanmadhye U₂ **santi** cett.] santīt E sati BU₂ sam° L **te** DN₁N₂] om. cett. **kathyante** cett.] kathyate BPU₁ **4 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 **mahātalām** β] parimahātalām α **jaṅghā**° cett.] jaghā° U₂ om. P **sutalam** cett.] stutalam B om. P **vartate** BELU₂] om. cett. **5 jānvormadhye** DU₁] jānvomadhye N₁N₂ jānumadhye EPU₂ jānubhyām BL **vartate** EBL] om. cett. **'talām** E] atalam cett. **vartate** ELB] om. cett.

Philological Commentary: 4 ...mahātalām vartate: A description of *rasātala* was possibly lost in transmission or even an authorial mistake. A mention of it like "gulphopari rasātalañ vartate" would be exspected according to the sources right after mention of *mahātala*.

That is why it is just mentioned by name.²⁶

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.²⁷

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

Now, there exists the identity of the external universe and the body.²⁸ 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.²⁹

²⁶ It 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. *yogakarnika* quoted with reference *yogasvarodaye* 7.2 (āsane prāṇasamyāme na śaktāḥ sukumārakāḥ | mahāpūnyaprabhāvēṇa śakyate tu mahātmanā |). Right after that statement, the text continues to present detailed instructions for eight *kumbhakas*, cf. *yogakarnika* 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 *ramatosana* and is just partially quoted in *yogakarnika*. 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.

²⁷ Rāmacandra 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. *shivayogapradipika*. He might also hint at the various methods he subsumes under Laksayoga. Rāmacandra probably also consciously decided to skip a description of *samādhi*, since *ramatosana* quoted with reference *Yogasvarodaye* (Ed. p. 841) defines *samādhi* as: “Samādhi is the immovable intellect devoid of inhalation, exhalation, etc.” (samādhir niścalā buddhiḥ śvāsocchvāsādivarjitaḥ |). 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.

²⁸ The concept of the body as a microcosmic manifestation of a macrocosmic universe is a common feature in yogic literature, see [rootsofyoga2017](#).

²⁹ Hindu cosmography, according to various *Purāṇas*, the *Atharaveda*, etc. assume fourteen worlds (*lokas*), seven higher ones (*vyāhṛti*) and seven lower ones (*pātālas*). The ...

[XXXIV. piṇḍamadhye lokatrayam]

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

[XXXV. uparitanam lokacatuṣkam]

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

Sources: 1 cf. YSV (PT p. 842): idānīm piṇḍamadhye tu saptalokaṁ śrūṇu priye | mūlādhāre tu bhūrloko liṅgāgṛe tu bhuvas tataḥ | svarloko liṅgamūle tu merumūle mahas tathā | 2-3 cf. YSV (PT p. 842): merucchidre janoloko merunādyām tapas tathā | kamale martyalokas tu iti lokah pr̄thak pr̄thak | bhūrbhuvahsvarmahaś ceti janaś caiva tapas tathā | saptamaḥ satyalokas tu saptaloka iti smṛtaḥ | saptalokais tu pātālair bhuvanāni caturdaśa |

Testimonia: 1 cf. SSP 3.3 (Ed. p. 49): bhūrloko guhyasthāne bhuvarloko liṅgasthāne svarlokam nābhishthāne evam̄ lokatraye indro devatā piṇḍamadhye sarvendriyaniyāmakah sa evendrah | 2-3 cf. SSP 3.4 (Ed. p. 49): danḍānukure maharlokah danḍakuuhare janolokah | danḍanāle tapolokah | mūlakamale satyalokah |

1 idānīm cett.] idānīn̄ upati tataṁ lokam U₁ piṇḍamadhye cett.] piṇḍopari L piṇḍopari B śārīramadhye E liṅgāgre cett.] liṅgamūle N₁N₂ bhuvarlokaḥ DEPU₁U₂] bhuvarloka° BL om. N₁N₂ liṅgamūle PU₁U₂] liṅgamadhye BDL om. N₁N₂ svarlokaḥ cett.] svargalokaḥ N₂ svaravarlokaḥ U₁ 2 uparitanam̄ DEU₁] uparitana° LU₂ uparitanam N₁N₂ uparitanu° PB lokacatuṣkam̄ DPN₁N₂U₂] lokacatuṣkā E lokah catuṣṭayam BL lokam catuṣkam U₁ pr̄sthadandan̄kure cett.] pr̄sthadamdākile N₂ pr̄sthadamdākure P damdaṣṭāthemskure B damdaṣṭāthemkure L maharlokaḥ cett.] maharlokā B danḍachidra° cett.] danḍaschidra° P danḍasthita° U₁ uchidra° U₂ janalokah cett.] janaloka BL taddan̄da° cett.] danḍa° U₂ 2-3 °nāḍimadhye EU₁] nālimadhye PU₂ nālikāmadhye B tālikāmadhye L nālamadhye B nāli N₁N₂ 3 tapolokah cett.] polokah B °kamalamadhye cett.] danḍamalamadhye EU₁

Philological Commentary: 3 taddan̄da nāḍimadhye: 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 undoubtedly either direct copies of each other or derived from the same source. The omissions in the readings of N₁ and N₂ will not be documented in the apparatus until after their respective gaps.

[XXXIV. Triad of Worlds]

Now, the threefold world within the body is taught.³⁰ 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.

[XXXV. 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*).³¹

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. **haag2012**. According to **yogasutra** in this commentary on *Yogaśūtra* 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 (**bryant2009**). 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.82. 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 **ssplonavla** located in Mehragarh Museum Jodhpur, see p.83.

³⁰ The earliest conception of the cosmos as the body is found in **rigveda** 10,90. This concept becomes linked with yogic practice in subsequent Hindu traditions. According to the *Bhagavadgītā* and the *Kūrma 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 **white2011**. For a detailed exposition of Purāṇic concept of the universe in "classical" Yoga, see the commentaries on **aranya** 3.25, i.e., **aranya** or **bryant2009**. 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. **asiddhi** 15-19.

³¹ For a lengthy presentation of Hindu cosmography and their inhabitants, see **bhagavata** 5.16-26 or **vayupurana** 5.39.

[XXXVI. catvāro lokasvāminah]

- 1 अथ ब्रह्माण्डमध्ये चत्वारो लोकस्वामिनः । ते ऽपि पिण्डमध्ये वर्तन्ते । † ...शरीरमध्ये द्वौ कुक्षौ ॥ द्वे
- 2 सक्तिर्थी ॥ वक्षःस्थले कण्ठमूले ॥ कण्ठमध्ये लम्बिकामूले ॥ तालुद्वारे ॥ तालुमध्ये ॥ ललाटे ॥...†

Sources: 1-2 cf. YSV (PT p. 842): *atha brahmāṇḍamadhyasthāś 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 | manīpūre śūlapāṇī-raṣṭasiddhiśvaro mahān | tāludvāre tālumadhye lalāṭe vaksākaṇṭhake | śrīngātikā kapāle ca lambikā brahmaṇḍhrake | navacakram ūrddhvacakrañ ca trikūṭety ekavimśatih | brahmāṇḍanī vasantīti jñātavyāni prayatnatāḥ | 1-2 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 iṣvaralokah tatreśvaro devatā | piṇḍamadhye tṛptisvarūpī tiṣṭhati | kaṇṭhamūle sadāśivalokah tatra sadāśivo devatā piṇḍamadhye saumyārūpī tiṣṭhati | kanthamadhye nīlakanthalokah tatra nīlakantho 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 'kuleśvaro devatā | piṇḍamadhye nirabhīmānāvasthā tiṣṭhati | brahmaṇḍhre parabrahmalokah | tatra parabrahmadevatā | piṇḍamadhye paripūrṇadasā tiṣṭhati | ūrdhvakamale parāparalokah | tatra parameśvaro devatā | piṇḍamadhye parāparabhbāvas tiṣṭhati | trikūṭasthāne śaktilocah | tatra parāśaktir devatā | piṇḍamadhye 'stivāvasthā sarvāśām sarvakṛtvāvasthā tiṣṭhati | evam piṇḍamadhye saptapāṭalasahitaikavimśatibrahmāṇḍasthānavicārah |*

1 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 vartante E] vartate cett. dvau kukṣau BL] dvau kukṣi EP₂ dvau kukṣināu D dvau kukṣināu U₁ 1-2 dve sakthini ELU₂] dve sakthini PB vartate DU₁ 2 vakṣāḥsthale em.] vakṣāḥsthale DU₁ vakṣaḥ sthalam EB vakṣaḥsthalam P vakṣassthalam U₂ kaṇṭhamūle LU₂] kaṇṭhamūlam EPB kaṇṭhasya mūle DU₁ kaṇṭhamadhye DU₁] kamardhye B kaṇṭhamadhyam EL kaṇṭhamadhyah PU₂ lambikāmūle em.] laṁbikāyā mūle DU₁ laṁbikāmūlam cett. tāludvāre DU₁] tāludvāram cett. tālumadhye DU₁] tālumadhyam cett. lalāṭe DU₁] lalāṭamadhye E lalāṭamadhyam cett.

Philological Commentary: 1 lokasvāminah 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*.

[XXXVI. 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]³² 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, ... †³³

³²I 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.

³³This passage seems corrupted. The source text *Yogasvarodaya* and the parallel passages in the *ssplonavla* 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 **ramatosana** 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 catuspatre*) 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 Manipūra (*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 (*vakṣakāṭhake*), (9) at the junction in the skull (*śrūgātikā kapāle*), and at (10) the uvula (*lambikā*), (11) as well as at the opening of Brahman (*brahmaṇandhre*) and (20) at the nine *cakras* (*navačakra*), upper *ūrddhvacakra* and (21) at the triple peak. They are in the 21 worlds and must be realized in detail!

The translation of *ssplonavla* 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 (*kuksau*). 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 (*kanyūhamūle*) is the world of Sadāśiva. Sadāśiva is the deity there. Within the body, he exists in the form of being beneficial.

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

[XXXVII. saptadvīpāni piṇḍamadhye]

- 3 इदानीं सप्तद्वीपानि पिंडमध्ये कथ्यन्ते । मज्जामध्ये जम्बुद्वीपः ॥ अस्थिमध्ये शाकद्वीपः ॥ शिरोमध्ये शा-
4 ल्मलद्वीपः ॥ मांसमध्ये कुशद्वीपः ॥ त्वचामध्ये ऋौचद्वीपः ॥ शरीरस्य लोममध्ये गोमयद्वीपः ॥ नखमध्ये
5 श्वेतद्वीपः ॥ एतानि द्वीपानि गुप्तानि मध्ये तिष्ठन्ति ।

Sources: 3-5 cf. YSV (PT p. 842): *sapta dvīpāni kathyante 'dhunā tāni śr̄nu priye | jambūdvīpas tu majjāyām śākadvīpas tu madhyamah | śālmadvīpah śiromadhye māṃsamadhye 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 sthirānī ca |*

Testimonia: 3-5 cf. SSP 3.7 (Ed. p. 54): *majjāyām jambūdvīpah | asthiṣu śākadvīpah | śirāsu sūkṣmadvīpah | tvakṣu krauñcadvīpah | romasu gomayadvīpah | nakheṣu śvetadvīpah | māṃse plakṣadvīpah | evam saptadvīpah |*

1 śṛṅgātikāyām DU₁] śṛṅgātikā cett. **kapālamadhye** conj.] karālamadhye L kapolamadhye cett. **kamalinīmadhye** cett.] kamalinīmadhyāṇ BL **brahmaṇandhre** DU₁] brahmaraṇḍhrahā° E brahmaṇḍhram cett. **ūrdhvakamalinyāstrikuṭasthāne** em.] ūrdhvakamalinyās trikuṭasthānam U₂ urdhvakamalinyāḥ trikuṭasthāne U₁ ūrdhvakamalinyāḥ || trikuṭasthāne || saptapāṭale D ūrdhvam̄ ka-
malinyā trikuṭasthānam LP kamalinyām strikuṭasthānam B kamalinyas trikuṭasthānam E **evam** cett.] evam D **1-2 ekavimśāsthānesv** P] vimśāsthāne° B ekam̄ vimśāsthāneṣv L ekavimśatisthāne DE ekavimśatisthān U₂ **2 ekavimśatibrahmāṇḍāni** EDU₁] ekavimśabrahmāṇi BLPU₂ **vasanti** cett.] vasanṭī BL **3 kathyante** cett.] kathyate BL **jambu** cett.] jaṇbū P **asthi** P asti BLU₁U₂ **śākadvīpah** DEPU₂] śākaladvīpah BL śāktidvīpah U₁ **śiromadhye** DU₁U₂] śirāmadhye BEP śāri-
ra-madhye L **3-4 śālmalidvīpah** cett.] śālmalidvīpah U₂ śākaladvīpah B śākadvīpah L **4 lomamadhye** cett.] lomadhye U₁U₂ **gomayadvīpah** DU₁] gomedadvīpah cett. **nakhamadhye** cett.] taravamadhye LU₁ **5 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.

[XXXVII. Seven Islands within the Body]

Now, the seven islands within the body³⁴ are taught.³⁵

(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 Kuśa. 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.

...In the center of the throat (*kanthamadhye*) is the world of Nilakantha. Nilakantha 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 destroyer. At the crossroads of the three paths (*śrīgate*) 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 Nalinī 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 (*brahmarandhre*), 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 Rāmāncandra's 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.

³⁴hatharatnavali 4.39 identifies the seven islands with the seven *dhātus*.

³⁵The world of earth (*bhurloka*) consists of seven islands and seven oceans.

[XXXVIII. piṇḍamadhye saptasamudrāḥ]

- 1 इदानीं पिण्डमध्ये सप्तसमुद्राः कथ्यन्ते । प्रस्वेदमध्ये क्षारसमुद्रः ॥ ललाटमध्ये क्षीरसमुद्रः ॥ वसामध्ये
- 2 मधुसमुद्रः ॥ कफमध्ये दधिसमुद्रः ॥ मेदमध्ये घृतसमुद्रः ॥ रक्तमध्ये इक्षुसमुद्रः ॥ वीर्यमध्ये उम्रूतसमुद्रः ॥
- 3 पादमध्ये कूर्मस्थानम् ॥

[XXXIX. navadvāramadhye navakhaṇḍāni]

- 4 इदानीं नवद्वारमध्ये नवखण्डानि कथ्यन्ते । भरतखण्डः ॥ काशमीरखण्डः ॥ स्त्रीमण्डलखण्डः ॥ द्विजखण्डः ॥ एकपादखण्डः ॥ राक्षसखण्डः ॥ घान्धारखण्डः ॥ कैवर्तखण्डः ॥ गर्भखण्डः ॥

Sources: 1-3 cf. YSV (PT pp. 842-43): samudrāḥ sapta kathyante piṇḍamadhye vyavasthitīḥ | lavaṇekṣusurāśarpirdhadhidugdhajalāntakāḥ | lavaṇāṁ svedamadhye tu ikṣūrakte madhu tvaci | sarpīr medo vassāmadhye dadhi kṣīram lalātakē | vīryamadhye 'mr̥to jñeyah pāde kūrmāḥ sthito mahān | 1-3 cf. SSP 3.8 (Ed. p. 29): mūrte kṣārasamudrāḥ | śukre 'mr̥tasamudrāḥ | lālāyām kṣīrasamudrāḥ | kaphe dadhisamudrāḥ | medasi ghṛtasamudrāḥ | vasāyām madhusamudrāḥ | rakte ikṣusamudrāḥ | evam saptasamudrāḥ || 4-5 cf. YSV (PT p. 843): idānīn tu navadvāre navakhaṇḍāni samśr̥ṇu | pāvādau bhāratām khanḍām kāśmīraṁ trikamandālum | dvijakhāṇḍām ekapādām khanḍām vakṣye samāṇḍalam | kaivarttām garṭtagāndhāraṇ navakhaṇḍām iti sthitam | 4-5 cf. SSP 3.9 (Ed. p. 55): navakhaṇḍāḥ nava dvāreṣu vasantiḥ bhāratakhaṇḍāḥ kāśmīrakhaṇḍāḥ karparakhaṇḍāḥ śrikhaṇḍāḥ śāṅkhakhaṇḍāḥ ekapādakhaṇḍāḥ gāndhārakhaṇḍāḥ kaivartakhaṇḍāḥ mahāmerukhaṇḍāḥ evam navakhaṇḍāḥ|

1 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 **2 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 **3 pādāmadhye** cett.] karmasthāna pādasamadhye B karmasthāna pādāmadhye L pādāmtale D **kūrmasthānām** cett.] om. BL **4 navadvāramadhye** EU₁] navadvāreṣu EPU₂ om. BL **navakhaṇḍāni** BPLU₂] navakhaṇḍāḥ DU₁ om. E **kathyante** cett.] kathyate U₁ **bharatakhaṇḍāḥ** DU₁] mukhe bharatakhaṇḍāḥ BPL pādāmadhye kūrmasthānam || mukhaḥ bharatakhaṇḍām U₂ om. E **kāśmīrakhaṇḍāḥ** DU₁] nāśikayoḥ kinnarakhāṇḍānaraharikhāṇḍāuh E nāśikayoḥ kinarakhāṇḍē 3 P nāśikayoḥ madhye kināra-harikhāṇḍā B nāśikayoḥ madhye kinārasimhkhāṇḍā L nāśikayoḥ || kinnaraḥ || harikhāṇḍā U₂ **stri-māṇḍalakhaṇḍāḥ** DU₁] om. cett. **4-5 dvijakhāṇḍāḥ** DU₁] netrayoḥ ketumāla bhadrāśvau E netrayoḥ ketumāla bhadrāśve 4 P netrayoḥ ketumāla bhadrāśve BL netrayoḥ || ketumāla || bhadrāśve U₂ **5 ekapā-dakhaṇḍāḥ** D] yekapādakhaṇḍāḥ U₁ om. cett. **rākṣasakhaṇḍāḥ** DU₁] karṇayoḥ hiraṇmayakhaṇḍā ramyakakhaṇḍau E karṇayor hiraṇmayaramyakhaṇḍāḥ 5 P karṇayor hiraṇyamayaramyakhaṇḍāḥ BL karṇayoḥ || hiraṇmaya || ramyakakhaṇḍē U₂ **ghāndhārakhaṇḍāḥ** DU₁] gude kurukhaṇḍāḥ E gude kurukhaṇḍāḥ 6 P gude kurukhaṇḍāḥ BL gudekurukhaṇḍām U₂ **kaivarttakhaṇḍāḥ** DU₁] liṃge ilāvṛtakhaṇḍāḥ E liṃge ilāvṛtaḥ 7 P ilāvṛtaṁ BL liṃge ulāvṛtaṁ U₂ **garbhakhaṇḍāḥ** DU₁] evam navakhaṇḍāḥ U₂ om. cett.

[XXXVIII. Seven Oceans within the Body]

Now, the seven oceans within the body are taught.³⁶

(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 turtle³⁷.

[XXXIX. Nine Continents within the Nine Doors]

Now, the nine continents³⁸ within the nine doors³⁹ are taught: Bharata (1), Kaśmīra (2), Strīmaṇḍala (3), Dvija (4), Ekapāda (5), Rākṣasa (6), Ghandhāra (7), Kaivartta (8) [and] Garbha (9).⁴⁰

³⁶Rāmacandra clearly took the YSV (PT pp. 842-43) (cf. sources on previous page) as his template for formulations. The order of oceans has slightly changed. The passage can be translated as follows:

The seven oceans are taught to be situated within the body, [one of each] containing salt (*lavaṇa*), sugar (*ikṣu*), wine (*surā*), butter (*sarpīr*), 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.

³⁷The earth consisting of seven islands with mount meru in its centre represented as a tortoise floating on waters of the seven oceans, cf. **markandeya** 58, **bhagavata** 5.16-26 and **bryant2009**.

³⁸The island of Jambudvīpa consists of nine continents.

³⁹The nine doors (*navadvāra*) refer to the nine openings of the body: mouth, nostrils, eyes, ears, anus and gender.

⁴⁰There 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 **ramatosana** and missing entirely in the **ssplonavīla**. 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 Harikhanḍa in the two nostrils, (4-5) the Ketumāla- and Bhadrāśval-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 **parakhya** 5.61-93.

[XL. piṇḍamadhye ṣṭakulaparvatāḥ]

- 1 इदानीं पिण्डमध्ये उष्टुकुलपर्वताः कथ्यन्ते । मेरुदंडमध्ये मेरुपर्वतः ॥ ब्रह्मकपाटमध्ये कैलासपर्वतः ॥ पृ
2 ष-
- 3 मध्ये हिमाचलः ॥ वामस्कंधे मलयाचलः ॥ दक्षिणस्कंधे मंदराचलः ॥ दक्षणकर्णे विध्याचलः ॥ वामकर्णे
मैनाकः ॥ ललाटमध्ये श्रीशैलः । अपरे पर्वताः पादयोगुलीनां मूलेषु वर्तन्ते ।
- 4 इदानीं शरीरे नवनाड्य तिष्ठन्ति । तन्मध्ये नवानां नदीनां स्थानानि वर्तन्ते । गंगायमुना वितस्ता चंद्रभागा
5
6 सरस्वती विपाशा शतरुद्रा इरावती नर्मदा । अपरा नद्योपनदिनिर्झराः स्रोतांसि तटाकानि वापीकूपा
7 द्विसप्तिसहस्रनाडीनां मध्ये तिष्ठन्ति ।

[XLI. śa-

Sources: 1-4 cf. YSV (PT p. 843): idānīm parvatāś cāṣṭau kathyante śṛṇu yatnataḥ | merudanḍe sumerus tu pīṭhamadhye himālayaḥ | vāmaskandhe tathā dakṣe malayo mandarācalāḥ | vindhyas tu dakṣiṇe karṇe vāme maināka īsvari | laṭate madhyadeśe tu śrīśailah paramēsvari | tathā brahmakapāṭasthalā kailāsaḥ parvato mahān | sumerur himavān vindhyo malayo mandaras tathā | śrīsailo mainākaś ceti kailāso ṣṭau ca parvatāḥ | apare parvatāḥ sarveaṅgulimadhyavāśināḥ | 1-4 cf. SSP 3.10 (Ed. p. 56): meruparvato merudanḍe vasati | kailāso brahmakapāṭe vasati | himālayaḥ pṛṣṭhe | malayo vāmakandhare | mandaro dakṣiṇakandhare | vindhyo dakṣiṇakarṇe | maināko vāmakarṇe | śrīparvato laṭate | evam aṣṭa kulaparvatāḥ | anye upaparvatāḥ sarvāṅguliṣu vasanti | 5-7 cf. YSV (PT p. 843): śārīre navanāḍisthā narmadā ca maheśvari | iḍāyām yamunā devi piṅgalāyām Sarasvatī | suṣumnāyām vahed gaṅgā cānyonyaṇyā ca nāḍiṣu | gaṅgā sarasvatī godā narmadā yamunā tathā | kāverī candrabhāgā ca vitastā ca iḍāvati | dvisaptatisahasreṣu nadinadaparīṣravaḥ | 5-7 cf. SSP 3.11-12 (Ed. p. 57): pīnaśā yamunā gaṅgā candrabhāgā Sarasvatī | vipāśā śatarudrā ca śrīrātriś caiva narmadā | evam navanadyo navanāḍiṣu vasanti | anyā upanadyaḥ kulyopakulyā dvisaptatisahasranāḍiṣu vasanti |

1 idānīm DU₁] idānīm cett. piṇḍamadhye DU₁] om. cett. ṣṭakulaparvatāḥ em.] aṣṭakulaparvatāḥ PDU₁ aṣṭakulaparvatāt U₂ aṣṭamakulaparvatāḥ BEL meruparvatāḥ em.] merumparvatāḥ DU₁ merumāndarāḥ cett. kailasaparvatāḥ DU₁] kailāsaḥ cett. 1-3 pṛṣṭhamadhye EU₂] pṛṣṭhamadhye P pṛthvīamadhye BL paitīmadhye D paithamadhye U₁ 3 himācalāḥ cett.] himācalāḥ || parvataḥ D himācalaparvatāḥ U₁ 4 śrīśailaḥ cett.] śrīśailāsaḥ B parvatāḥ DU₁] śailāḥ EU₂ śailā BPL amṛgulīnāṁ EPD] amṛgulībhāyām U₁ amṛguliḥ BL mūleṣu cett.] madhye DU₁ vartante cett.] vartate BL parvate U₁ 5 śārīre cett.] śāriramadhye EU₂] navanāḍyas EU₂] navanaḍyas BLP ṣaṭvānāḍyas D ṣaṭvānāḍyaḥ U₁ tiṣṭhanti cett.] tiṣṭhati DU₂ navānāṁ nadīnāṁ cett.] navanaḍīnāṁ E vartante cett.] nivartamte U₂ vartate B 6 sarasvatī cett.] sarasvatī L vipāśā cett.] vaipaśā DU₁ śatarudrā em.] śātahṛdā DPUI śatahradā E sāṣṭataḥṛdā B sāṭadrūmā U₂ irāvati DE] irāvati BLPU₁ om. U₂ aparā cett.] gamḍakī U₁ nadyopanadinirjharāḥ srotāṁsi em.] nadyopanadinairbhurasrota° D nadyūpanadinairbhurasrota° U₁ nadyo nadānirjāra srotāṁsi P nadyo nadānirjñārāsty etāṁsi BL nadyo nadānirjñārāsrotāsi U₂ nadyo nadāni srotāṁsi E taṭākāni D taṭāni BLP taṭāga U₁ tathāni U₂ vāpiκūpā cett.] vāpiκupāḥ D 7 dvisaptati° cett.] dvisaptati° BP disaptati E sahasraṇāḍīnāṁ cett.] sahaṣraṇāḍīnāṁ B sahaṣraṇāḍī EU₁ tiṣṭhanti cett.] tiṣṭhamti U₁

Philological Commentary: 6 śatarudrā: I emended according to YSV (PT).

[XL. 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.

[XLI. 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.

[XLII. saptavimśatinakṣatrāṇi ...]

- 1 सप्तविंशतिनक्षत्राणि द्विसप्तिकोष्ठकाश्चांत्राभ्यन्तरे वसन्ति ।
- 2 द्वादश राशयः ॥ मेषः ॥ वृषः ॥ मिथुनः ॥ कर्कः ॥ सिंहः ॥ कन्या ॥ तुला ॥ वृश्चिकः ॥ दनुः ॥ मकरः ॥
- 3 कुम्हः ॥ मीनः ॥
- 4 नवग्रहाः ॥ आदित्या ॥ सोमः ॥ मङ्गलः ॥ बुधः ॥ वृहस्पतिः ॥ शुक्रः ॥ शनिः ॥ राहुः ॥ केतुः ॥ पच्चद
- 5 शतिथयोऽत्र मध्ये वसन्ति ।
- 6 यथा समुद्रमध्ये लहरी वर्तते । तथा शरीरमध्ये ऊर्मा नाम लहरी भवति ॥ तथा उर्मे श्वलनाच्छरीरे चलनं
- 7 भवति । धावनं भवति । तन्मध्ये समग्रं तारामण्डलं वर्तते ।
- 8 त्रयस्त्रिंशत्कोटयो देवता बाहुरोममध्ये वसन्ति ।

Sources: 1–5 cf. YSV (PT p. 843): itas tato dehamadhye ṛksaś ca saptavimśatiḥ | yogāś ca rāśayaś caiva grahāś ca tithayas tathā | 1–5 cf. SSP 3.13 (Ed. p. 57): saptavimśatir nakṣatrāṇi | dvādaśā rāśayaḥ | navagrahāḥ | nava lakṣa tārāḥ | pañcadaśa tithayaḥ | ete 'ntarvalayē dvīsaptaśatisahasra koṣṭheṣu vasanti | anekatārāmaṇḍalam ūrmipuñje vasati | 1–6 cf. YSV (PT p. 843): laharīśu mīnāmāni cāvāhanam sthāpanam tathā | sarvāṅgeṣu ca deveśi samagṛam ṛkṣamaṇḍalam | trayastrīmśatkoṭay astu nivasanti ca devatāḥ | 6 cf. SSP 3.13 (Ed. pp. 57–58): anekatārāmaṇḍalam ūrmipuñje vasanti | trayastrīmśatkoṭidevatā bāhuromakūpeṣu vasanti | 6–8 cf. YSV (PT p. 843): sarvāṅgeṣu ca deveśi samagṛam ṛkṣamaṇḍalam | trayastrīmśatkoṭay astu nivasanti ca devatāḥ | 6–8 cf. SSP 3.13 (Ed. p. 58): trayastrīmśatkoṭidevatā bāhuromakūpeṣu vasanti |

1 dvisaptatikoṣṭhakāścāmṛtrābhyaṇtare D] dvisaptatikoṣṭhakāś cāmṛtrābhyaṇtarē U₁ dvisaptatikoṣṭhakāścāmṛtrābhyaṇtare P dvisaptatikoṣṭhakāścāmṛtrābhyaṇtare B dvisaptatikoṣṭhakāścāmṛtrābhyaṇtare L dvisaptatikoṣṭhakāścāmṛtrābhyaṇtare U₂ dvisaptatikoṣṭhakāścāmṛtrābhyaṇtare E 2 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. siṁhaḥ E] siṁha || U₂ °siṁha° cett. kanyā E] kanyā || U₂ °kanyā° cett. tulā E] tula || U₂ °tula° cett. vrścikāḥ em.] vrścīka E vrścīka || U₂ °vrścīka° cett. danuḥ em.] dhanur E dhana || U₂ °dhana° cett. makaraḥ em.] makara || U₂ °makara° cett. 3 kumbhaḥ em.] kumbha || U₂ °kumbha° cett. mīnaḥ em.] mīnah E mīnaḥ BL mīna || U₂ °mīna° cett. 4 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. 4–5 pañcadaśatithayo DEU₁P] pañcadaśatithayah | L pañcadaśatithih || B padaśatithayo U₂ 5 'tra DEPU₂] atra BL ātra U₁ vasanti cett.] tiṣṭhamti U₂ 6 yathā cett.] pīṭhasya romamadhye yathā U₁ samudramadhye cett.] om. P laharī cett.] laharā B om. P tathā cett.] om. P ūrmi D] ūrmi BLP ūrmi U₁ kūrmī E bhavati cett.] bhavanti U₂ tathā urmeś U₁] tasyāḥ ūrmyāḥ D ūrmyāś calāś E ūrmyāś calāś P ūrmmīś calāś B ūrmyāś calāś || U₂ om. L calanāc charīre em.] calācharīre D calanāśarīre U₁ cataḥ || śarīre B cataḥ śarīre P tataḥ śarīra° U₂ tataḥ E om. L 7 dhāvanam bhavati DU₁] dhāvanam ca cett. om. E samagṛam cett.] samagṛam B samagra° U₁U₂ 8 trayastrīmśatkoṭayo BL] trayastrīmśatkoṭyo P trayah trīmśatkoṭyo U₂ trayah striśatkoṭi U₁ trayastrīmśatkoṭyo D trayastrīmśatkoṭi° E devatā DU₁] devatāḥ | cett. vasanti cett.] vasamti DU₁

[XLII. Other Microcosmic Equivalents within the Body]

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.

- १ पृष्ठिरोमध्ये षडशीतिसहस्र दिव्यतपस्तिनः । पीठोपपीठाणि ऊर्ध्वपृष्ठे परियाणे रोमणि तन्मध्ये वसन्ति ।
 २ हृदयरोममध्ये तक्षकमहानागः ॥ कर्कोटकः ॥ शङ्खः ॥ पुलकः ॥ वासुकिः ॥ अनन्तः ॥ शेषः ॥ एते नागा
 ३ वसन्ति । उदररोममध्ये उपरे नागा वसन्ति । गणगन्यवर्किन्नरप्सरोविद्याभरगुह्याकाः । शरीरमध्ये मर्मस्थाने
 ४ उनेकतीर्थावली वसन्ति । अशुपातमध्ये मेघमण्डलं वसति । अनन्ताः सिद्धयो बुद्ध्यश्च प्रकाशमध्ये वर्तन्ते ।
 ५ चन्द्रसूर्यो द्वयोर्नैत्रयोर्मध्ये वर्तते । अनेकवनस्पतिगुल्मलतातुणानि जड्डारोममध्ये वसन्ति ।

Sources: १ cf. YSV (PT p. 843): tathā pīṭhāni sarvāṇi dehamadhye sthitāni ca | cf. SSP 3.13 (Ed. p. 58): anekapīṭhopapīṭhākā romakūpeṣu vasanti | २-३ cf. YSV (PT p. 843): hṛdaye vyomamadhye tu anantādyaśtu vāsukīḥ | udare vyomamadhye tu pare nāgā vasanti hi | २-३ cf. SSP 3.13 (Ed. p. 58): kulanāgā vakṣasi vasanti | cf. YSV (PT p. 843): udare vyomamadhye tu 'pare nāgā vasanti hi | gandharvakinnarāḥ śūrā vidyādhārāpsarādayaḥ | anekatīrthavarṇāś ca guhyakāś ca vasanti hi | cf. SSP 3.13 (Ed. p. 58): gandharvakinnarākīnūpruṣā apsarasām gaṇā udare vasanti | ३-४ cf. YSV (PT p. 843): anantasiddhaya buddhāya prakāśo varttate hṛdi | meghasya maṇḍalam jīeyam aśrupāte tathaiva ca | cf. SSP 3.13 (Ed. p. 59, in mss. B₁, W, P₁, P₃): anekatīrthāni marmasthāne vasanti | anantasiddhā matiprakaśe vasanti | ४-५ cf. YSV (PT p. 843): candrārkau netravormadhye jaṅghā lomasu sākṣināḥ | ṭṛṇagulmādikāñcāpi viśvarūpaṁ smaret tataḥ | ५ cf. SSP 3.13 (Ed. p. 59): candraśūryau netradvaye vasataḥ | anekavṛkṣalaṭāgulmatṛṇāni jaṅghāromakasthāne vasanti |

१ प्रस्ति० पूर्ण० ॥ प्रस्ति० BLU₁ प्रस्ता० PU₂ pīṭhasya D शादाशी० DU₁ U₂] शादाशी० BL शादाशी० P तपस्विनाह० BLP₂] tapasvino DU₁ पीठोपपीठाणि० em.] pīṭhopapīṭhāni० em.] pīṭhopapīṭhe LP miṣṭhopapīṭher B pīṭhamahāpīṭhau DU₁ pīṭhopapīṭho० U₂ उर्ध्वप्रस्त्रे० em.] urdhvap्रस्त्रो U₁ उर्ध्वहुतुष्टो D ordhvā U₂ dvavoṣṭo P dvaśṭho B dvaśṭhi० L परियाणे० em.] pariyāni BDPU₁ U₂ pariyā L रोमाणि० em.] romāṇi BDLPU₂ romāṇi U₁ वसान्ति० cett.] santi U₁ २ तक्षाकमहानागाह० D] takṣakah mahānāgāḥ EU₂ takṣakamahānāgaḥ P takṣamā nāgah U₁ कर्कोतकाह० DPKU₂] karkotāḥ U₁ om. E पुलकाह० P] pulikāḥ U₁ pulika D kulakah U₂ takṣakah E वासुकी० EPU₂] vāsuki DU₁ अनांताह० P] ananta० E ānaṃta० U₁ ānanta DU₂ शेषाह० U₂] 'सेषाः E शोषा० P शोषा० U₁ शेषा० D नागाह० cett.] nāga E ३०मध्ये० cett.] 'मध्ये० | D 'परे० U₁] apare cett. गाणगद्वारवकीन्नराप्सरोविद्याध्वरगुह्याकाह० em.] gunagandharvakinnarāpśaro vidyādhārāguhyakāḥ E gunagandharvakinnarābhāro vidyādhārāguhyakāḥ B gunagandharvakinnarābhāro vidyādhārāguhyakāḥ L ganagandharvakinnarāpśaro vidyādhārāguhyakāḥ U₁ gaṇagandharvakīnūpruṣā || apsarovidyādhāra० | guhyaka D gaṇḍhagandharvakinnarāpśaro vidyādhārāguhyakāḥ U₂ सरीरामध्ये० cett.] śarīramadhye D madhye P मर्मास्थाने० U₁] karmasthāne D om. cett. ४ नेकतीर्थावली० PU₂] anekatīrthāvalī BL naikatīrthavallī U₁ nenekatīrthavallī D anekatīrthāni E मेघमाण्डलाम० cett.] meghamāṇḍala B वसान्ति० EPU₂] vasati L vasamti DU₁ vasamti B अनांताह० DEP] anāntā BLU₂ बुद्धयास० cett.] buddhayac B वर्तान्ते० EPU₂] vartate BLDU₁ ५०सूर्यान० cett.] 'सूर्यो० BDL द्वयोर० DEP] dvayā० B dvayo LU₂ om. U₁ नेत्रायो० DE] netreyor P netrayo B netrayoh U₂ netradvaya U₁ मध्ये० cett.] om. U₁ वर्तान्ते० cett.] pravartate U₂ vasamti U₁ अनेकावानास्पतिगुल्मलातृणानी० BELP] anaikavānaspatigulmatṛṇāni D anekavānaspatigulmalatāni U₁ anekavāna० | spatikulmalatātṛṇāni U₂ 'रोमा०० cett.] 'रोरा० BL मध्ये० cett.] sthāne D वसान्ति० cett.] vasati U₂ varttamte D

Philological Commentary: १ प्रस्तिरोमाध्ये ...रोमाणि तनमध्ये वसान्ति०: Sentences omitted in E. ३० हृदयरोमाध्ये ...ते नागाह० वसान्ति०: List and sentence omitted in B and L. ४० मर्मास्थाने०: I adopted the reading due to its presence in SSP 3.13.

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].⁴¹

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.

⁴¹ Notably, none of the known sources contains the names of the snake demons.

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

[XLIII. rājayogaśarīre cihnāni]

- 5 इदानीं राजयोगाच्छरीरे एतादशानि चिह्नानि भवन्ति । तानि कथ्यन्ते । सकलरोगनाशः सकलपृथ्वीं
 6 पश्यति । तदनन्तरं तत्त्वविषयं ज्ञानमुत्पद्यते । सप्तग्रां भाषां जानाति । ततः पुरुषस्य देहो वज्रमयो भवति
 7 सर्पदंशेन सती मरणं न भवति । ततः पुरुषस्य बुभुक्षापिपासनिद्रोष्णताशीतवाधा न कुर्वन्ति ।

Sources: 1-2 cf. YSV (PT pp. 843-844): samagradarśanān muktaḥ svargabhogañ ca matsukham | tad etac cintyā yāti rogaśokavivarjītāḥ | 1-2 cf. SSP 3.14 (Ed. pp. 59-60): yat sukham tat svargah | yad duḥkham tan narakah | yat karma tad bandhanām | yo nirvikalpaḥ sā muktiḥ | svavarūpajñānadaśāyāṁ nidrādaū svātmajāgarāḥ sāntir bhavati | evam sarvadeheṣu viśvarūpāḥ paramēśvaraḥ paramātmā ‘khaṇḍasvab-hāvena ghaṭe cit svarūpī tiṣṭhati | 2-4 cf. YSV (PT p. 844): tad etac cintyā yāti rogaśokavivarjītāḥ | yatkarmā karmanā śāṅkā manomadhye bhaved vahiḥ | tatkarmakaraṇām muktir ity āha bhagavān śivāḥ | 5-29.1 cf. YSV (PT p. 844): yasya darśanamatreṇa rogaśokavivarjītāḥ | paramānandacittā syāt tapasvī caiva kīrtītāḥ | saptadvipā bhaved drṣṭā tattvajñānam tato bhavet | sarvabhāvam vijānīyād vajradeho bhavet tathā | sarpadaṣte viṣam na syāt kṣudhā nidrā tṛṣṇā tathā |

1 puruṣasya cett.] puruṣasyāvādyā U₁ nṛtyadarśanāt DEP] nityadarśanād D darśanāt || U₂ nṛtyod° U₁ gītaśravaṇāt cett.] gītaśravaṇād U₁ darśanāt U₁ ya P| yā U₁ yaḥ BDEL om. U₂ saḥ E] sa DU₁U₂ svargalokah BELP] svargaloka U₂ bahrurānamdaḥ svargaphulah D bahrurānamdaḥ svargaphulah U₁ 2 °piḍito E] °piḍato BP °piḍāto U₂ °piḍano L °piḍā D °piḍā U₁ durjanebhyaḥ cett.] durjanebhya BL yadduḥkham^L] yat duḥkham E yat duḥkham B yaduḥkham P duḥkham DU₁ duḥkha U₂ tadbhutaram cett.] tat bhutaram D bhutaram U₁ narakaṁ cett.] nakam U₁ 2-3 atha ca yatkarmakaraṇāt sarveṣāṁ lokānām svamanasi ca śubhaṇ na bharate tatkarmabāṇḍhanam ity ucyate U₁] om. cett. 3 yatkarmakaraṇāt PU₂] yatkarmakaraṇāt cett. manomadhye cett.] manobudhye BL śāṅkā cett.] śakā U₂ 4 bhavati cett.] bhavamti U₂ muktikāraṇām cett.] kamuktikāraṇām LB 5 idānīm cett.] idāni BPU₂ rājayogāccharīre DEL] rājayogāc charīre || B rājayogāccharīre U₁ rājayogāsārīre U₂ rogyogāccharīre P etādṛśāni cett.] yādṛśāni E sakalaroganāśāḥ cett.] sakalarogaḥ nāśāḥ U₁ sakalapṛthvīṇ cett.] sakalām pṛthvīṇ P 6 tadanantaram cett.] tad amṛtamaram P tad anamitā° U₂ tattvavīsayam DU₁] om. cett. samagrām bhāṣām PDU₁] samagrām bhāṣā EU₂ samagrām bhāṣā B samagra bhāṣā L 7 °damṣena E] °damśo P °damśema B °damśe DLU₁U₂ satī 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.] śītatā P śītoṣṇatā E śīta nā D bādhā PBL] bādhām EDU₂ kurvanti cett.] kuroti D

Philological Commentary: 2-4 atha ca yatkarmakaraṇāt ...bāṇḍhanam ityucyate: This sentence is only preserved in U₁. Since this statement is resembled in the sources I included it in the edition.
 7 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.

[XLIII. 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.

- 1 वाक्सिद्धिर्भवति । विद्युत्पाते शरीरे क्राचिद् ग्लानिर्भवति । तदनन्तरं पवनरूपी पुरुषो भवति । समग्रं
2 पृथ्वी दृष्ट्या पश्यति । अणिमादृष्टसिद्धिर्भवति ।

3 महापद्मश्च पद्मश्च शङ्खो मकरकच्छपौ
4 सुकुन्द्रकुन्द्रनीलाश्च खर्वश्च निययो नव ॥ XLIII.1॥

- 5 महापद्माद्या नव निधयः समीप आगच्छन्ति ।
6 आकाशमये दशसु दिक्षु गमनागमनबलं भवति । यत्र लोके गमनेद्धा भवति । तत्र लोके गच्छति । अज्ञा
7 सर्वत्र स्फुरति । परमेश्वरं समीपे पश्यति । करणे हरणे सामर्थ्यं भवति ।

Sources: 5-29.1 cf. YSV (PT p. 844): usñatā śitatā ceti vāksiddhiḥ syān na samśayaḥ | vidyutpāte 'pi
dehasya kvacid dhānir na jāyate | 1-5 cf. YS (PT p. 844): tato 'sau vāyuyogī syād drṣṭvā prthvikulānvitah
| animādy aśatasiddhiḥ syān mahāpadmodayas tathā | āgacchanti samīpe ca nidhayo nātra samśayaḥ
| 6-0.0 cf. YSV (PT p. 844): yatreccā gamanam tatra svarge martyerasātale | sphurati ājñākhyah
sarvatra samīpe paramēśvarah | kāraṇe hārāne sākto rakṣaṇe'pi ca pārvati | ātmamadhye mano nityam
nirjane nivaset sudhiḥ | kṛtvātmamanasor aikyaṁ prāpnōti paramāṇ padam |

1 śarīre DU₁] om. cett. kvācid glānir na U₁] kācid glānir na BL na kiṃcid glānir D kācidbādhāpi E kā-
cid dhānir na U₂ pavanarūpi PU₂] pavanayogī U₁ pavanayopī D pavanarūpi BL pavanarūsi E puruṣo
cett.] puruṣi E 2 pr̄thvīm cett.] pr̄thvī B dr̄ṣṭyā DEP] dr̄ṣṭā BL dr̄ṣṭvā U₁ U₂ animādyāśatasiddhir
cett.] animāmahimāgarimālādhimā tathā U₂ bhavati cett.] prātikāmyamīśatvam || viśitvam || ity
āśatasiddhayah || U₂ 3 mahāpadmaś ca padmaś ca em.] padmaś ca mahāpadmaś ca U₂ śrīpadmaś
ca mahāpadmaś PB om. DELU₁ śāṅkho BLU₂] samkho P om. DU₁ makarakacchapau em.]
makarakachapah BLU₂ makarakachapaḥ P 4 mukundakundanilāś ca em.] mukumdo kumdaś ca
nilaś ca U₂ kumdonukumdanilaś ca P kumdonukumndoś ca nilaś ca BL kharyaś ca nidhayo nava
em.] vijñeyāni dhayonava P vajrayoni cīdātmakā BL vajrayo navanidhi U₂ 5 mahāpadmādyā EDU₁]
mahāpadmājñā BL mamahāpadmā P nava nidhyayaḥ E] nava nidhapa U₁ nidhyayaḥ D nanidhyayaḥ
|| L navinidhyayaḥ || B dhānavanidhaya P samīpa E] samīpe cett. āgacchanti cett.] āgacchati U₂
āgacchatī || nava nidhyayaḥ samīpa āgacchanti | B 6 ākāśamadhye cett.] ākāśaḥ U₁ daśasu cett.]
°daśa U₂ dīkṣu cett.] dīkṣumadhye DU₁ gamanāgamanabalaṁ DPU₁U₂] gamanāgamanavallabhāṁ
BL gamanāgamanē bhavataḥ balaṁ E bhavati cett.] bhavati B bhavati cett.] bhavati U₁ tatra
cett.] yatra BPU₁ 7 paśyati cett.] paśyamti BU₂ karāṇe cett.] karāṇam D haraṇe cett.] tarāṇe U₂
sāmarthyam cett.] ca sāmarthyam U₁marthyam D

Philological Commentary: 5 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.⁴²

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.

⁴²Source?

[XLIV. **gurubhakteḥ phalam**]

- 1 इदं गुरुमक्ते: फलं । आत्ममध्ये मनसो विश्रामकरणमिच्छता पुरुषेण सद्गुरोः सेवां कृत्वा सावधानं मनः
 2 करणीयं अभ्यासबलात्परमप्राप्तिः । तेन स्वस्य मनसः समरसं कर्तव्यं चन्द्रसूर्यो यावत् पिंडो निश्चलो
 3 भवति । श्लोकः ॥
- 4 सम्यक्स्वभावकिरणोदयचिद्विलासग्रस्तसमग्रस्वशान्तिमहतां स्वयमेव याति
 5 ग्रस्ते स्ववेगनिचये पदपिंडमैक्यं सत्यं भवेत्समरसं गुरुवत्सलानां ॥ XLIV.1 ॥

[XLV. **avadhūtapuruṣasya lakṣaṇam**]

- 6 इदानीमवधूतपुरुषस्य लक्षणं कथ्यते ।
 7 यस्य हस्ते धैर्यदण्डः खर्परं शून्यमासनं
 8 योगैश्वर्येण संपन्नः सोवधूतं उदाहृतः ॥ XLV.1 ॥

Sources: 2–35.10 cf. YSV (PT p. 844): candraḥ sūryaḥ sthīrā yāvataḥ tāvad dehaḥsthitis tathā | tāvad ekam samābhāṣya prāpnoti ca sadāgatih | sa bhavet kavītā dhīrā niścalā śāntir eva ca | gurupādprasādena tad aikyāṇ yāti siddhibhāk | 3–5 cf. SSP 5.79 (Ed. p. 105): saṃvitkriyāvikaraṇodayacidvilāsa-viśrāntim eva bhajatām svayam eva bhāti | graste svaveganicaye padapiṇḍam aikyāṇ satyāṇ bhavet samarasāṇ guruvatsalānām | 7 ≈SSP 6.10 (Ed. p. 111): yasya dhairyamayo daṇḍāḥ parākāśam ca kharparāṇ | yogapāṭṭam nijāśaktih so 'vadhūto 'bhidhīyate |

1 *gurubhakteḥ* cett.] *gurubhaktaiḥ* P *phalam* cett.] *phalam* bhavati U₂ *viśrāmaṇakaraṇam* cett.] *viśrāmaṇam* karamṇam B *viśrāmaṇam* karaṇam L *icchatā* cett.] *icchatām* BL *sadguroḥ* cett.] *sadguruḥ* DU₁ *kṛtvā* cett.] kṛ. D *kṛtvā* || U₂ *sāvadhbānam* cett.] māvadhbānam U₂ **2** *karaṇīyam* cett.] *kṛtvā karaṇīyam* L *kṛtvā karaṇīyam* || B *abhyāsabalāt* cett.] *abhyāsabalāt* || L *paramaprāptiḥ* cett.] *paramapadaprāptiḥ* U₂ **tena** cett.] *tena saha* DU₁ *svasya manasah* BLP U₂] *svasya manasah* D svascha manah U₁ svaśiyamanasah E *samarasāṇam* L] *samarasyāṇam* DPU₂ svāsthyan E *om.* BU₁ *karttavyāṇam* cett.] *om.* B *candraśūryau yāvataḥ* EPU₁] *candraśūryau yāvīt* D *candraśūryayāt* L *candraśūryavat* U₂ *om.* B *pimḍo* PLU₂] *pimḍe* DE *pimḍam* U₁ *om.* B *niścalo* PLU₁U₂] *niścalau* DE *om.* B **3** *bhavati* cett.] *bhavatāt* D *bhavatāt* E *ślokāḥ* DU₂] *śloka* LU₁ **4** *samyak°* cett.] *samyagah* U₁ **karaṇodaya°* cett.] *karaṇotdṛḍi* U₂ **cidvilāsa°* cett.] *samarad vilāsa* || B *cidvilāsaṇam* | D *cidvilāsaṇam* U₁ **grastaṣamagra°* em.] *grastaṣamagraṇam* U₁ *grastaṇam* cett.] **svāśānti°* cett.] *saśānti* U₁ *mahaṭām* U₁] *bhavatām* U₂ *mavatām* D *samatām* E *manasā* BLP *svayam* cett.] *svam* B *yāti* cett.] *yāmi* P *śāmti* BL **5** *graste* cett.] *grāme* U₂ *svaveganicaye* cett.] *svavegaṇam* nicaye D *svaveganiścaye* U₁ *sveramgaṇicaye* U₂ *padapiṇḍamaikyāṇam* cett.] *padapiṇḍamaikyāṇam* D *yada pimḍam aikyāṇ* U₂ *satyāṇam* cett.] *sataṇam* B *satām* L *guruvatsalānām* DPU₂] *guruvatsalābhām* BL *guruvatsalām* ca E *guruvatchalānām* U₁ **6** *lakṣaṇam* cett.] *lakṣaṇam* BLDU₁ *kathyate* cett.] āha BL **7** *haste* cett.] *hastai* U₂ *kharparāṇam* cett.] *kharaparāṇam* DU₁ *śūnyam* *āsanam* cett.] *śūnyabhāsanam* B *śūnyanāmakam* U₁ **8** *yogaśvaryaṇam* cett.] *yogaśvarya* B *yogaśvarye* L *sampannaḥ* cett.] *sampanna* P *sapannaḥ* U₂ *sovadhūta* cett.] *sovadhūtam* BL *udāhṛtaḥ* cett.] *udāhṛtam* BL

[XLIV. Result of Devotion to the Teacher]

This is the result of devotion to the teacher: Within the self is the mind's desire to find tranquillity. By the person that has served the teacher, the mind should be made attentive. Through the power of practice, the highest place is reached. 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.

XLIV. 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.⁴³

[XLV. Characteristic of an Avadhūta Person]

Now the characteristic of an Avadhūta-person is taught.

XLV. 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.

⁴³Source?

- 1 भेदाभेदै यस्य भीक्षा भरणं जागरं तथा
 2 एतादशोऽपि पुरुषः सोऽवधूत उदाहृतः ॥ XLIV.2॥
- 3 आत्मा ह्वाकारो विज्ञेयो वकारो भववासना ।
 4 धूत तत्कपनं प्रोक्तं सोऽवधूतो निगच्यते ॥ XLIV.3॥
- 5 अकारार्थो जीवभूतो वकारार्थोऽथ वासना ।
 6 एतद्वयं यः जानति सोऽवधूत उदाहृतः ॥ XLIV.4॥
- 7 यः पुरुषो द्वितीयं न पश्यति केवलं स्वस्वरूपं पश्यति सोऽवधूतः । अथ वा यस्य मनश्चब्लभावं न दधाति
 8 सोऽवधूतः कथ्यते । यन्न दृश्यते तदव्यक्तमित्युच्यते । तदव्यक्तं प्रत्यक्षेण पश्यति । यत्किंचित्पश्यति तत्सर्वं
 9 ग्रसति मुक्तमिति ज्ञायते सोऽवधूतः कथ्यते ।
- 10 आवधूततत्त्वः सोमा निराकारपदे रिथितः ।
 11 सर्वेषां दर्शनानां च स्वस्वरूपं प्रकाशते ॥ XLIV.5॥

Sources: 1-2 ≈SSP 6.11 (Ed. p. 111) : bhedābheda svayam bhikṣām kṛtvā sāsvādane rataḥ | jāraṇam tanmayībhāvah so 'vadhūta 'bhidhīyate | 10-11 ≈SSP 6.32 (Ed. p. 118): avadhūtatanuryogī nirākārapade sthitah | sarveṣām darśanānām ca svasvarūpam prakāśate |

1 bhedābheda cett.] bhedābhedo U₂ **bharanam** cett.] bhakṣaṇam DU₁ **jāgaram** P] jāraṇam BDELU₁ jāraṇam U₂ **2 etādṛśo** 'pi cett.] tādṛśopī BL **so'vadhūta** cett.] sovadhūtam BL **3 ātmā** EPD] ātmat B ātmār L ātmai U₁ ā U₂ **hy akāro** cett.] dyukāro BL **vijñeyo** cett.] vijñoyau B **vakāro** cett.] vikāro BL **4 dhūtas** cett.] dhuṭāt E dhuṭāt D **tatkampanam** cett.] samṛtāpanam E **so'vadhūta** cett.] so vadhūta BLP **nigadyate** cett.] nirucyate U₁ **5 vakārārtha** cett.] vikārādīrsthor BL 'tha cett.] ya BU₁ U₂ **6 etad dvayam** P] etad düyam E etadvayam cett. **yah jānatī** BL] japam kuryāt E yan jayati yah P jīyate yah D jīryate yah U₁ jayati yah U₂ **udāhṛtaḥ** cett.] udāhṛttā B udāhṛtaḥ L udārataḥ U₁ **7 dvitīyam** cett.] dvitīya P **paśyati** cett.] paśyati || U₂ paśyamti B **paśyati** cett.] tiṣṭhati DU₁ **vā** cett.] vo E cā DU₁ **manaś** cett.] manah DU₁ **cañcala**° cett.] cañcalam BL cañcali U₂ **bhāvam** cett.] bhāva B bhāve U₁ **dadhāti** cett.] dhadhāti | BD **8 so'vadhūtaḥ** cett.] so vadhūtaḥ | BL **kathyate** cett.] om. BL **yan na** EPU₁] yanma D atha vā kasyase panna BL om. U₂ **dr̥syate** cett.] iṣyate B om. U₂ **tad** cett.] °d BL **tad avyaktam** cett.] tad avyakta° DU₁ **paśyati** cett.] yasayati BL paśyati U₁ **yatkīncit** DU₁ U₂] yatkīncid BELP **paśyati** DU₁] dr̥syate PLU₂ ḫṣyate EB **tatsarvam** cett.] tatatsarvam P tatsarva L **9 grāsati** P] grāsati DU₁ grāsamti U₂ grastāti E **muktam** cett.] muktim U₂ **jñāyate** cett.] jñāyate || U₂ jñānam paśyati | E **so'vadhūtaḥ** cett.] sāvadhūtaḥ P **kathyate** cett.] kathyāpti U₂ **10 tanuḥ** BEU₁] tanu PLD rutu U₂ **somā** L] somo cett. **sthitāḥ** cett.] sthita U₁ **11 darśanānām** cett.] darpañānām 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? 7-9 yah puruṣo ...muktim 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 the 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.

1 सत्यमेकमजंनित्यमनन्तमक्षयं ध्रुवं ।
 2 ज्ञात्वा हौवं वदेद्विमान् सत्यवादी स कथ्यते ॥ XLV.6 ॥
 3 यत्किंचिदैवयेन पश्यति स स एकः । तस्य मनसो जानाति न नाशो न तादृशां पदार्थं ज्ञात्वा काले चेष्टा
 4 भवति । स सत्यवादी कथ्यते ।
 5 वासरे भास्वरे शक्तिः संकोचो भास्वरे ऽपि च ।
 6 तयोः संयोगकर्ता यः स भवेत् सत्ययोगभाक् ॥ XLV.7 ॥
 7 विश्वातीतं तया विश्वमेकमेव विराजते ।
 8 संयोगेन सदा यस्य सिद्धयोगी स गद्यते ॥ XLV.8 ॥
 9 सर्वासां निजवृत्तीनां विस्मृतिं भजते तु यः ।
 10 स भवेत्सिद्धसिद्धान्ते सिद्धयोगी स गद्यते ॥ XLV. 9 ॥
 11 उदासीनः सदा शान्तो महानंदमयो ऽपि च ।
 12 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 siddhayogirāṭ | 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 'ntarnijabhbāsakah | mahānandamayo dhīraḥ sa bhavet siddhayogirāṭ |

1 **ekam** cett.] ekām DU₁ **ajaṇam** cett.] ja D **nityam** BELP] nityam cett. **anantam** BELP] manam tam DU₁U₂ 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 **yatkiṃcid** DPU₁] yatkiṃcīn E yatkiṇ BL **aikyena** D] aikena U₁ kena BL yena P na E **paśyati** DEP] paśyati U₁ paśyamti BL **sa sa** D] sa cett. **ekah** cett.] eko E **tasya** cett.] hy evam E **manaso** BELP] mano DU₁ **jānāti** L] vijānāti E na jānāti P jānātir B jātitā D jñānamti 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 **vismṛtiṁ** U₁U₂] vismṛtiṁ L vismṛti BP vismṛtiř E 10 **siddhāntē** cett.] siddhasiddhānto E 11 **udāśināḥ** cett.] udāśina U₁ **mahānāmḍamayo** BU₁] mahānāmḍamaya U₂ brahmānandamayo EP

Philological Commentary: 3–4 **yatkiṃcid ...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.

[XLVI. kamalānām saṅketam adbhitam]

1 अधुना कमलानां तु शृणु संकेतमद्भुतम् ।
 2 अनेकाकारभेदोत्थं कं खरूपन् तु निर्मलम् ।
 3 कमलं तेन विस्यातं त्रिविधं तत्पदेहकम् ॥ XLVI.1॥

[XLVII. ādhārakamalam]

4 अथाथः कमलं कथयते । आधारकमलं । अस्य कमलमिति संज्ञा कस्मात् । कमलमात्मस्वरूपं । स आत्मनं
 5 अनेकरूपं पश्यति । तदशनं कमलमित्युच्यते । तस्मात् कमलमिति संज्ञा ॥ अस्याधारः कमलस्य दलं
 6 चतुष्टयं चतुष्टयं भवति । प्रथमदलं सत्त्वगुणस्य ॥ द्वितीयं राजोगुणस्य ॥ तृतीयं तमोगुणस्य ॥ चतुर्थं दले
 7 मनस्तिष्ठति । एतद्वलचतुष्टयं संगादात्मा साध्वसाधु करोति । तस्मिन्कमले निश्चली कृते सति पुरुषस्य
 8 समीपे मरणं न गच्छति ।

Sources: 1-8 cf. YSV (PT p. 844): adhunā kamalānān tu śṛṇu saṅketam adbhitam | anekākārabhedottham kam svarūpan tu nirmalam | kamalam tena vikhyātam trividham tattvadehakam | 5-7 cf. YSV (PT p. 844): tatradhāras catuspatre sattvarajastamodayaḥ | etad bhāvasthitaś cātmā sādhwasādhu karobhavet | asmin sati sthire citte yamo vandiva gacchati |

1 śṛṇu cett.] nuṣṭe P **adbhitam** E] adbhitam cett. 2 **anekākārabhedottham** EU₁] anekākārabhedoccham BP anekākārabhedāttham L **kam** cett.] kiṃ BL *om.* U₁ **svarūpan tu nirmalam** em.] svarūpātmakam malam BELP svavarūpātmakam malam U₁ svarūpātmakam param U₂ 3 **trividham** cett.] vividham P **tattvadehakam** em.] tatra dehagam BELU₂ tena dehagam U₁ 4 **athādhah** PU₁U₂] athādhah BL *om.* E **kamalam** cett.] *om.* E **kathyate** cett.] *om.* E **ādhārakamalam** cett.] ārakamalam B **saṃjñā** cett.] kan E **kamalam** **ātmasvarūpam** em.] kamātmā tasmāt kamalam iti samjñā E kamātmasvarūpam P masvarūpam B kamātmasvarūpam L kah ātmā U₁ ekam ātmasvarūpam || U₂ sa ātmanām cett.] *om.* E 5 **anekarūpam** PU₂] anekarūpam svarūpam U₁ anarūpam BL *om.* E **paśyati** cett.] paśyate U₁ *om.* E **tadr̄śanām kamalam** em.] tadr̄śanām kamala U₁ tadr̄śanām mala E tadr̄śā na BL tad darśanām malam || U₂ **ity ucyate** cett.] iti kathyate U₁ **kamalam** cett.] kamala U₁ **saṃjñā** cett.] samjñām L **asyādhāraḥ** BELP] asyādhāraḥ^o U₁U₂ 5-6 **kamalasya** **dalaṁ catuṣṭayam** BL] kamalalasya E kamalasya P kamalasya dala^o U₁U₂ 6 **bhavati** cett.] bhavatī BL **prathamadalaṁ** U₁] prathamam BELU₂ *om.* P **sattvaguṇasya** cett.] satyagunasya L **rājoguṇasya** LU₂] rājayogasya P rājayogaya E rājoguṇah B rājoguṇa U₁ **tamoguṇasya** PU₁U₂] tamoguṇah EL tamoguṇ B **caturthe** cett.] caturtho E 6-7 **dale mana** ELU₂] dalam enas P dalam manah U₁ 7 **tiṣṭhati** cett.] stiṣṭhati U₁ **etad** cett.] etac U₁ **dala** cett.] *om.* U₁ **catuṣṭayam** EL] catuṣṭaya^o PU₁U₂ **sampād** PU₁] ca sampād E samjñāgād L samyogād U₂ **ātmā** cett.] ātma U₁ **sādhwasādhu** U₂] sādhwasādhu U₁ sāvadhwasādhu P sādhu EL **niścali** EP₂] niccali BL 8 **na gacchati** cett.] nāgacchati U₂

Philological Commentary: 3 **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. 3-7 **caturthe ...tiṣṭhati:** The sentence is omitted in B. 7 **etad dalacatuṣṭayam ...karoti:** The sentence is omitted in B. 7-8 **tasmin kamale ...na gacchati:** The sentence is omitted in U₁.

[XLVI. 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.⁴⁴

[XLVII. Lotus of Support]

Now, the lower lotus is described, known as the lotus of support. Why is it called a lotus (*kamala*)? 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.⁴⁵

⁴⁴ 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. **triadicheart**.

⁴⁵ 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.

[XLVIII. hṛdayakamalasya bhedāḥ]

- 1 इदानीं हृदयकमलस्य भेदः कथ्यते । द्वादशदलानि सिद्धपुरुषाः कथ्यन्ते । †तथा द्विषाणां दलानामृष्टा
 2 दलं मये एकं कठिनं भवति ॥ तदष्टुदलं कमलं हृदये तिष्ठति । ते उभे हृदये तिष्ठतः । प्रथमे दले शब्द
 3 स्तिष्ठति । द्वितीये दले स्पर्श स्तिष्ठति । तृतीये दले रूपं तिष्ठति । चतुर्थं दले रसस्तिष्ठति । पञ्चमे दले
 4 गन्धस्तिष्ठति । सष्ठे दले चित्तं तिष्ठति । सप्तमे दले बुद्धिस्तिष्ठति । अष्टमे दले इहकारस्तिष्ठति । एतदष्टु-
 5 लमध्ये समग्रपृथिव्याकारो वर्तते । अथ च तत्कमलं अथोमुखं तिष्ठति । अस्य कमलस्य ध्यानादात्मप्र
 6 काशो भवति । प्रकाशादनन्तरं कमलमूर्धमुखं भवति । तथा सूर्यप्रकाशादनन्तरं तदा कमलमये कमलं
 7 विकसति ।

Sources: 1–2 cf. YSV (PT p. 844): anāhato dvitīyam yatkathyate śrūpa śradddhayā | anāhate mahāpīṭhe caturasrasamanvitam | varttate ṣṭadalām padmam adhovaktran tu satpuram | 2–5 cf. YSV (PT p. 844): sparśaśabdāparasagandhā buddhir manas tathā | ahaṅkāraḥ kramād ete tatrāṣṭadalasamsthitāḥ | 5–6 cf. YSV (PT p. 844): saparyā pṛthag akāraḥ varttate tatra niścītam | dhyānād ātmaprakāśo 'syā prakāśanam kamalam tataḥ | 6–7 cf. YSV (PT p. 845): yathā sūryaprakāśena ūrddhvavaktram prakāśītam | ātmadhyānāt sadā tatra āyur vṛddhir dine dine |

1 hṛdayakamalasya bhedāḥ BLP] hṛdayakamalasya dvitīyo bhedāḥ U₁ hṛdayakamalasya bhedāḥ U₂ hṛyakamalabhedāḥ E kathyate cett.] kathyamte E dvādaśadalāni βU₁] om. DN₁N₂ siddhapu-
 ruṣāḥ cett.] siddhāḥ puruṣāḥ U₂ kathyante BLU₁] kathyamti EP kathyamti U₂ tathā BLPU₂] tathāpi U₁ om. E dvīṣāṇṇām conj.] dvīṣāṇām PU₂ dvīṣāṇā BL varṇā° U₁ anuparṇā° E dalānām EP₁U₂] dalānā BL 1–2 aşṭadalām conj.] aşṭadalānām EP₂ aşṭadalā U₁ 2 madhye PU₂] madhya BEL ekam̄ cett.] eva U₁ kaṭhiṇām E] kaṭhiṇām BLPU₂ kaṭiṭam̄ U₁ tadaṣṭadalām cett.] tata aşṭadalām 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° U₂ śabdas cett.] śabdhā U₁ 3 tiṣṭhati cett.] stiṣṭhati U₁ dvītiye dale PU₁] dvītiyadale cett. sparśas cett.] sparśaḥ EU₁ tiṣṭhati cett.] om. E trītiye E] trītiya° BL trītiya° PU₁U₂ rūpam̄ cett.] rūpah U₁ caturthe dale EP] caturthadale BLU₁ caturthadala° U₂ rasas cett.] rasah U₁ pañcāme dale EU₁U₂] pañcamadale cett. 4 gaṇḍhas cett.] gaṇḍhaḥ BP gaṇḍhāḥ U₁ tiṣṭhati cett.] stiṣṭhati U₁ saṣṭhe dale U₁U₂] saṣṭhadale BPL saṣṭhe dale U₁U₂ paṣṭhadale E cīttam̄ EP₂] cīttā B cīttā L cīttā U₁ tiṣṭhati cett.] stiṣṭhati U₁ saptame dale EU₁U₂] saptamadale cett. buddhis cett.] budhiḥ U₁ aşṭame dale EP₁U₂] aşṭamadale BL 'hamkāra EP] ahaṅkāraḥ BL ahaṅkāraḥ U₁U₂ 4–5 etad aşṭadalā-
 madhye cett.] etad aşṭadale madhye P etat tatadalāmadhye U₁ 5 samagra pṛthiv্যākāro BPLU₂] samagryā pṛthvākāro U₁ pṛthiv্যākāro E tatkamalam U₁] tatkamalamadhye cett. adhomukham U₁] mukham cett. 5–6 dhyānād ātmaprakāśo U₁] dhyānākāśo BPL dhyānād ātmaprakāśo U₂ nādāt
 prakāśo E 6 prakāśād cett.] prakāśāvan L prakāśā° E anantaram PU₁U₂] anaṁtaraḥ | B anaṁtaram L 'naṁtaram E kamalam cett.] kamalam B ūrdhvamukham cett.] mūrdhvam̄ mukham B tathā cett.] yathā U₁ sūryaprakāśād anantaram U₂] sūryo prakāśānamptaram | B sūryaprakāśānamptaram EPLU₁ tada kamalamadhye BPL] tada malamadhye U₂ tada saromadhye E tada U₁ 7 vikasati cett.] visati P

Philological Commentary: 1–2 tathā dvīṣāṇṇām...kaṭhiṇām 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.

[XLVIII. 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.**†⁴⁶ This eight-leaved lotus is situated in the heart. They are both situated in the heart.⁴⁷

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

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.

⁴⁶Rāmacandra 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.

⁴⁷Related ideas of a distinguished space within the lotus [of the heart] (*hrdayākāśa*), where the self (*ātman*) resides, can be traced back to early **upanishads**, notably cf. **chandogya** 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 *Siddhayogeśvarīmata* 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 *maṇḍala* comprising a twelve-spoked *cakra* in which an eight-petalled lotus is embedded. The practitioner is instructed to mentally visualize this *maṇḍala* 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. *Siddhayogeśvarīmata* 20,8-22. For a depiction of the *maṇḍala* of *Siddhayogeśvarīmata* 20 see törzsök2022. For a more concise account of the meditation method focusing on the two lotuses within the heart, refer to bäumer2013 49.

[XLIX. ūrdhvamukham [kamalam] vikasati]

- 1 तथेदमप्यात्मप्रकाशानन्तरमूर्धमुखं विकसति । तन्मध्ये परमानन्दरूपाभूमिर्भवति । तस्याहं सोऽहं स
- 2 इति संज्ञा । तस्या मध्ये स्वात्मनो ध्यानादिने दिने आयुर्वर्थ्यति । रोगा दूरे भवन्ति । +शक्तिस्थितय
- 3 लोकान्तः सम्यक् मुद्रा च खेच्चरी ।+ चिदानन्दादयश्चादिका चेतनान्विता । परमात्मामहासूर्यरश्मिपुंजः
- 4 प्रकाशकः । प्रकाशानंदयोरैक्यं प्रकर्तव्यं । निरंतरं स्वयमश्रिर्महाज्योतिरभाति परमं पदं । सदोदितमनश्च
- 5 नन्दः सूर्योदयमिवेक्षते तेन ग्रस्तो मनश्चन्द्रः सोऽपि लीनः स्वयं पदे । पदमेव महानश्रिर्येन ग्रस्तं कलामयं ।
- 6 एवं चन्द्राकवहीनां संकेतः परमार्थतः ।

Sources: 2-3 cf. YSV (PT p. 845): śaktiprasannatā syāc ca rogaśokavivarjitaḥ | yasya mudrābhyaśāśālī samyak siddhā ca khecarī | 3-5 cf. YSV (PT p. 845): cidānandamayam cittam cetanā candrikānvitā | paramātmā mahāsūryah sūrya ekaḥ prakāśakah | prakāśānandayor aikyam karttavyaṁ ca nirantaram | diptas tathā mahājyotiḥ avirbhāti param padam | 5 cf. YSV (PT p. 845): sadoditam manahsūryam candrajyotir iveksate |

1 tathedā EPU₂] tathā idam U₁ tam BL apy EU₁] api cett. ātmaprakāśānamptaram PU₂] ātmaprakāśānatarām U₁ ātmāprakāśānatarām E ūrdhvamukham ELU₁U₂] ūrdhvamukham P mūrdhvamukham B tanmadhye cett.] tanamadhye U₂ °rūpābhūmir cett.] °rūpo bhūmir L bhabati cett.] bhavati U₁ °ham sa cett.] ham E 2 tasyā PU₁U₂] tasyā BL svātmano cett.] svātmanah U₁ dhyānād cett.] dhyād BU₂ °ayur cett.] hy ayur E vardhayati BL] varddhati U₁U₂ varddhate EP rogā cett.] rogo E dūre cett.] dūro P dūrā L bhavanti cett.] bhavati BE śaktis BLPU₁U₂] tathā dvīśaśaktis E 2-3 trityalokāntah U₂] trityalokāntaḥ P trityalokāntaḥ E tritya lokāntaḥ BL trīvali kṛtaṇ U₁ 3 mudrā cett.] samudrā E ca khecarī PLU₂] ca khecarī B bhavati khecarī U₁ khecarī E cidānandādayaś P] cidānandādayaḥ U₂ cidānandādayaṁś U₁ cidānandādayoś BL cidānandādvayaś E candrikā° L] caḍrika B caḍriś caḍrika P candracandrikā E candralaś cetanāś U₁ candrāś caḍrika U₂ cetanānvitā em.] yeti nāmānvitāḥ E cetanānvitāḥ P cetanāvitāḥ BL candrakānvitā U₁ cetanānvitāḥ U₂ paramātmāmahāsūryaraśmipumjāḥ U₁] paramātmāmahāsūryaraśmipumjā° BLPU₂ paramātmānāsharaśmipumjā° E 4 prakāśakah cett.] prakāśah E agnir cett.] manasi E mahājyotiḥ cett.] mahājyotiḥ U₁ abhāti cett.] abhāti U₁ paramany padam EPLU₁] paramapadam B paramapadam U₂ sadoditamaṇaś BEL] sadoditamaṇahs U₁ sadoditam manas PU₂ 4-5 candraḥ cett.] candraḥ B 5 sūryodayam E] sūryodaya BLPU₂ sūryodaye U₁ iveauksate cett.] aveksate E ca lakṣyate U₁ grasto cett.] graste U₁U₂ manaś cett.] manah | B candraḥ cett.] scāndraḥ B lināḥ P] lina B linām LU₁ lipyāḥ EU₂ padam cett.] m P mahāagniḥ L yena PU₁U₂] yame E sūrya° BL kalāmayam cett.] kalāmayaḥ U₁ 6 candrārkavahninām EPU₂] camdrārkavahvahninām L camdrārkavahvahninām B camdrārkavatām U₁ samketaḥ cett.] samketaṇam BL paramārthataḥ cett.] paramārthataḥ vā U₁

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

[XLIX. Blooming of the Upward Facing Lotus]

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 it⁴⁸, the force of life is caused to grow day by day. Diseases are remote. †...†⁴⁹ 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 uninterruptedly. The own fire is the great light that illumines 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.

⁴⁸ Probably within the lotus.

⁴⁹ 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 syā ca rogaśokavivarjitaḥ | yasya mudrābhyaśaśāli samyak siddhā ca khecariḥ*. “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.”

[L. **yogasiddhar anantaram jñānam**]

1 इदानीं योगसिद्धरनन्तरं एतादृशं ज्ञानमुत्पद्यते ।

2 यदा नास्ति स्वयं कर्ता कारणं न कुलाकुलम् ।
3 अव्यक्तं च परं तत्त्वमनामा विद्यते तदा ॥L.1॥

4 अनामा एकः कश्चित्पुरुषो वर्तते । अनाम्ब्रश्च परावरः । परावरात्परं पदं । परमपदा त्परमं शून्यं शून्या-
5 चिरञ्जनं ।
6 अनाम्ब्रः पञ्चगुणाः । अनुत्पन्नत्वं ॥ अखण्डत्वं ॥ आचलत्वं ॥ आचलत्वं ॥ अनुपमत्वं ॥ अनन्यत्वं चेति ।
7 परावरस्य पञ्चगुणाः । निश्चलत्वं ॥ निर्मलत्वं ॥ परिपूर्णत्वं ॥ व्यापकत्वं ॥ अकलत्वं चेति ।

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

1 **yogasiddhar** LU₁] yo yogasiddhar B yogasiddher EU₂ yogasiddhe P **anamtaram** cett.] anamtaram [B naranamtaram P **etādrśam** cett.] etādrśa U₁ **jñānam** cett.] jñānam L **2** *yadā* cett.] padā U₁ **kāraṇam** cett.] kāraṇam || U₂ **kulākulam** cett.] kulākulam U₂ **3** ca em.] na BELPU₁U₂ **param** cett.] para^o BL **tattvam** EPU₂] tatvam U₁ tatv^o P *om.* BL **anāma** β] manā bhā U₁ **4** **anāmā** cett.] anāmā U₁ **ekaḥ** EPU₂] eka^o BLU₁ **kaścītpuruṣo** cett.] **puruṣo** BL **anāmnaś** ca cett.] anāmnaḥ P anāthaḥ U₁ **parāvaraḥ** EPU₂] parāvaraś ca U₁ parāvara^o BL **parāvarāt** cett.] parātparāḥ E **param** **padām** ELU₁U₂] paramapadām P **param** pada B **paramām śūnyam** U₁U₂] paramasūnya BP paramasūnya L **4–5 śūnyām nirañjanam** EU₂] śūnyā niramjanam BL śūnyā niramjanah PU₁ **6** **anāmnaḥ** cett.] amnaḥ B **pañcaguṇāḥ** cett.] pañcaguṇās E **anutpannatvam** cett.] teṣv anutattvam E **ācalatvam** U₁] *om.* cett. **ācalatvam** U₁] *om.* cett. **anupamatvam** cett.] avayavatvam E *om.* B **ananyatvam** EP] ananyatvam nirmalatvam U₂ ananyastvam U₁ anatvam BL **ceti** EPLU₁U₂] cetih B **7** **parāvaraṣya** cett.] *om.* P **pañcaguṇāḥ** cett.] pañcaguṇā U₂ *om.* P **niścalatvam** cett.] *om.* P **nirmalatvam** cett.] niśkarmatvam E *om.* U₂ **paripūrṇatvam** cett.] paripūrṇatvam P **akalatvam** ELP] akalatvam B prakāśatvam U₁ akalatvam || nirvikāratvam U₂ **ceti** cett.] *om.* U₁

Philological Commentary: 7 **anupamatvam** ...: After the word *anuparatvam* E's (printed Edition) previously omitted passage suddenly reappears. Since the order of the text is common to all manuscripts, we have to assume that the editor swapped the folios of the 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.

[L. Knowledge Through the Accomplishment of Yoga]

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

L.1 When the creator himself, the cause, the "Kula (Śakti) and Akula (Śiva)", did not exist, then the unmanifest, the supreme reality (*parama 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, unquealled and uniqueness.⁵⁰

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

⁵⁰ Right after *ananyatvam ceti* E reads:

anuparnadalānām aṣṭadālānām madhya ekam kaṭhinam bhavati | tadaṣṭadalamā kā-
malām hrdaye tiṣṭhati | te ubhaye hrdaye tiṣṭhataḥ | prathame dale śabdās tiṣṭhanti |
dvitiyadale sparśāḥ | trtiye dale rūpaṇi tiṣṭhati | caturthe dale rasas tiṣṭhati | pañcame
dale gandham tiṣṭhati | pañchadale cittam tiṣṭhati | saptame dale buddhis tiṣṭhati | aṣṭame
dale haṃkāras tiṣṭhati | etad aṣṭadalamadhye prthivyākāro varttate | atha ca tatkamala-
madhye mukhaṇi tiṣṭhati | asya kamalasya nādāt prakāśo bhavati | prakāśanamtaram
kamalam ūrdhvamukhaṇi bhavati | tathā sūryaprakāśanantaram tada saromadhye kā-
malam vikasati | tathedam apy ātmā prakāśanantaram ūrdhvamukhaṇi vikasati | tan-
madhye paramānandarūpā bhūmir bhavati | tasyāḥam soham iti samjnā tasyā madhye
svātmano dhyānād dine dine hy āyur varddhate | rogo dure bhavati | guṇāḥ kartṛtvāṇ
jñātṛtvam abhyāsatvam kalatvam sarvajñatvam prakāśasya guṇāḥ sakalaḥ niṣkalaḥ sar-
vaiḥ saha samatā viśrāmīḥ tata etādrśam utpadyate | ādyāḥ ātmā ātmana ḍkāśaḥ ḍkāśād
vāyuḥ vāyos tejaḥ tejaso jalām jalāt prthvi | atrātmanāḥ pañcaguṇāḥ agrāhyāḥ anantāḥ
avācyāḥ agocaraḥ aprameyaś ca ḍkāśasya pañcaguṇāḥ | praveśāḥ niṣkrāmaṇām chiṇ-
drāṇi śabdādhāraḥ bhrāmitinilayatvam | mahāvāyoḥ pañcaguṇāḥ | calanām śeṣasamcāraḥ,
sparśāḥ, dhūmravarṇatā, tejaḥ samcaraḥ tejasah pañcaguṇāḥ | dahanaṁ, jvālarūpaṁ,
uṣṇatā, rakto varṇaḥ || apāṁ pañca guṇāḥ | pravāhaḥ śithilatā dravaḥ madhuratā śe-
tavarnāḥ | prthivyāḥ pañca guṇāḥ | sthūlatā sākāratā kaṭhinatā gandhavattā pītavarnatā
avayavatvam ananyatvam ceti |

- 1 परमपदस्य पञ्चगुणाः । नित्यं ॥ निजं ॥ निरंतरं निराकारं ॥ निर्निकेतनं चेति ।
- 2 ?? शून्यस्य पञ्चगुणाः । लीनता ॥ पूर्णता ॥ मूर्छा ॥ उन्मनीभावः ॥ अलसत्वं चेति ।
- 3 निरंजनस्य पञ्चगुणाः । सत्यः ॥ सहजः स्वभावः ॥ सत्ता ॥ स्वरूपतः चेति ॥

[LI. pindotpattih]

- 4 इदानीं पिण्डोत्पत्तिः कथ्यते ।
- 5 अनादितः परमात्मा । परमात्मनः परमानन्दः । परमानंदात्रबोधः । प्रबोधाच्चिदुदयः । चिदुदयात्प्रकाशः ।
- 6 तत्र परमात्मनः पञ्चगुणाः । अक्षयः ॥ अभेद्यः ॥ अच्छेद्यः ॥ अदाह्यः अविनाशी ॥

Sources: 1 cf. SSP 1.17 (Ed. p. 7): niṣkalatvam apūtaratvam acalatvam asamkhyatvam anādhāratvam iti pañcaguṇam paramapadam | cf. YSV (PT p. 845): nirākāravanityatvanijatvañ ca nirañjanam | nirketanatā ceti tatpadyaseti tadguṇāḥ | 2 cf. YSV (PT p. 845): linatāśīraṇtāmūrcchātayoamanḍalataḥ iti | guṇāḥ pañca samākhyātāḥ śūnyasya paramasya vai | cf. SSP 1.18 (Ed. pp. 7-8): linatā pūrṇatā unmanī lolatā mūrcchātā 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 etajñānī maheśvaraḥ | 5 cf. YSV (PT p. 845): vidyotpattiś tādānīn tu kathyate śṛṇu yatnataḥ | ānandaparamātmēti paramānanda ekataḥ | prabodhaparamānanda cittotpatti prabodhavān | cidudayāt prakāśā ca esām pañca tathaiva ca | cf. SSP 1.22 (Ed. p. 9): anādyāt paramānandāḥ | paramānandāt prabodhāḥ | prabodhāc cidudayaḥ | cidudayāt prakāśāḥ | prakāśāt so'hambhāvāḥ | cf. YSV (PT p. 845): avināśyo 'kṣayo 'bhedo 'dāhyo hyakhādya eva ca | ete pañca guṇāḥ proktā anādo nādavairāṁ | kiraṇasphūrttivisphūrttiḥarṣavat paramātmanā | tetu pañca prakāreṇa guṇāḥ pañca prakīrtitāḥ | cf. SSP 1.20 (Ed. p. 8): akṣayyatvam abhedyatvam achedyvatvam adāhyatvam avināśitvam iti pañcaguṇāḥ paramātmā |

1 nityam EPU₂] nitya° L nityā° U₁ niš.. B nijam em.] °nija° U₁ om. cett. niram̄taram EP] nirantarā U₂ °niram̄taraḥ U₁ °niram̄staga° L °...raṅga° B nīrākāraṁ BEL] nirākāra U₁ nirākārā U₂ nirketanam BP_{U2}] nimilaketanā U₁ nirketanam niścalatvam E ceti cett.] om. U₁ 2 śūnyasya BELU₂] śūnyasya P śūnyasya U₁ ti anasya N₁ ti anasya N₂ pañcaguṇāḥ cett.] pañcaguṇāḥ U₁ linatā cett.] linatāḥ BL pūrṇatā cett.] ghūrṇatā EU₂ mūrchā cett.] murchā BLP unmanībhāvāḥ EPLU₂] unmanībhāvā N₁N₂U₁ unmabhāvāḥ B alasatvam cett.] álaysatvam BL ceti cett.] om. U₁ 3 pañcaguṇāḥ cett.] pañcaguṇāḥ U₂ satyah BLP] satya N₁N₂U₁U₂ satyā E sahajah em.] sahaja N₁N₂U₁ sahā P saha° E saha BLU₂ svabhāvāḥ BLP] svabhāvā° N₁N₂U₁U₂ bhāvā E sattā cett.] sattā° P sata° BL svarūpataḥ em.] svarūpatāḥ P svarūpatā samatā E svarūpatā cett. ceti EU₂] om. cett. 4 piṇḍotpattiḥ cett.] piṇḍotpatti N₂U₁ piṇḍotpatti BL 5 prabodhāc cett.] prabodhā U₂ om. U₁ cidudayaḥ EPU₂] cidudayaḥ BL cittayah U₁ cittayah N₁N₂ cidudayaḥ ELU₂] vidudayāt P viduyāt B cittayahcidudayāt N₁ cittayahcidudayāt N₂ citta° U₁ 6 akṣayāḥ cett.] akṣayāḥ avadyaḥ U₁ accchedyāḥ cett.] avināśi BL om. PU₁ adāhāyāḥ cett.] aşṭadyāḥ P adṛṣya U₁ avināśi cett.] avināśi U₁ avināśāḥ 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. 13) ends here.

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.

[LI. 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.

- 1 परमानंदस्य पञ्चगुणाः । स्फुरणः ॥ किरणः ॥ विस्फुरणः ॥ अहंता ॥ हर्षवत्त्वम् ॥
- 2 प्रबोधस्य पञ्चगुणाः । लयः ॥ उल्लासः ॥ विभासः ॥ विचारः ॥ प्रभा ॥
- 3 चिदुदयस्य पञ्चगुणाः । कर्तृत्वं ॥ ज्ञातृत्वं ॥ अभ्यासत्वं ॥ कलनत्वं ॥ सर्वज्ञत्वं ॥
- 4 प्रकाशस्य पञ्चगुणाः । सकलः ॥ निष्कलः ॥ संबोधनं ॥ समता ॥ विश्रांतिः ॥
- 5 तत एतादृशं ज्ञानसुषुप्तवते । आद्यः । आध्यादात्मा । आत्मनः आकाशः । आकाशाद्वयः । वायोस्तेजः ।
- 6 तेजसो जलं । जलात्पृथ्वी ।
- 7 तत्रात्मनः पञ्चगुणाः । अग्राद्यः ॥ अनन्तः ॥ अवाच्यः ॥ अगोचरः ॥ अप्रमेयश्च ॥

Sources: 1 cf. YSV (PT p. 845): kiraṇasphūrttivisphūrttiharṣavat paramātmānaḥ | tetu pañca prakāreṇa guṇāḥ pañca prakīrttitāḥ | 2–3 cf. YSV (PT p. 845): vicāraś ca prabhollāsā vibhāvāś ca layas tathā | prabodhasya guṇāḥ pañca kīrttyante tena hetunā | 2–3 cf. YSV (PT p. 845): abhyāsakartṛkamanāḥ sarvatattvaprabhā tathā | cidudayasya pañceti guṇā jñeyā višeṣataḥ | 4–5 cf. YSV (PT pp. 845–846): bodhanām samayatvaṁ ca vismr̥tiḥ sakalaprabhā | prakāśasya guṇāḥ pañcacaite jñānakarāḥ śubhāḥ | etaj jñāne tataś caiṣāḥ jñānam utpadyate mahat | 5–49.1 cf. YSV (PT p. 846): ākāśāt pavano vāyos tejas tejasa eva ca | jalām jalāt tathā pṛthvī eśām pañcaguṇāḥ tathā | agocarād vayānagrāhyam eśām tathātmanāḥ |

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

1 pañcaguṇāḥ cett.] pañcaguṇāḥ P sphurāṇāḥ EPU₁] sphurāṇa cett. kirāṇāḥ EPU₁] kiraṇa cett. visphurāṇāḥ EP] visphurāḥ U₁ visphuriṇā BN₁ visphura LN₂U₁ ṣaṭṣavattvam E] ṣaṭṣavattvam BLPN₁N₂ harṣavārttvam U₂ hairyatva U₁ 2 prabodhasya cett.] bodhasya U₁ layaḥ EPU₂] laya LN₁N₂ layā B om. U₁ ullāsaḥ EU₂] ullāsaḥ cett. vibhāsaḥ EU₂] vibhāsā cett. vicāraḥ BEPN₁U₂] vicāra LN₂U₁ prabhā EPU₂] abhā B samādhi U₁ om. N₁N₂ 3 cidudayasya cett.] udādayasya U₁ cidudayasya L vihṛdayasya B pañcaguṇāḥ cett.] pañcaguṇāḥ PU₂ kartṛtvam EN₁N₂U₂] kartṛtvē P katutvam B akartutvam L katṛtvam U₁ jñātṛtvam cett.] jñātvaṁ N₂ jñānatvaṁ U₁ abhyāsatvam cett.] ...satvam N₂ kalānatvam BLU₂] kalatvam E kalānatvam PN₁ kalānatvam N₂ kalyana° U₁ sarvajñatvam cett.] samvajñatvam BL sarvaśatvam U₁ 4 pañcaguṇāḥ cett.] gunāḥ E sakalaḥ E] sakalā U₁U₂ sakala cett. niṣkalaḥ E] niṣkvalā P niṣkvala BL nikala N₂ tidvāsā U₂ om. U₁ sambodhanāḥ U₂] saṃbodhanā P sarvaiḥ saha E saṃbodhana cett. samatā cett.] samaptā N₂ viśrāmptiḥ EPU₂] viśrāmptiḥ cett. 5 tata EN₁N₂] tat BLP tataḥ U₁U₂ etādṛṣam cett.] etādraśam BL etādṛṣyam U₂ jñānam cett.] om. E ādyāḥ cett.] adya N₂ om. U₁ ādhyād cett.] ātmā E ādhyā U₂ om. U₁ ātmā PN₁N₂] ātmāna E dātmā U₂ manāḥ B manāḥ L ātmānaḥ N₁U₁U₂] ātmāna PN₂ ākāsaḥ BEL ākāsaḥ PN₁U₁U₂] ākāśād EBL ākāśā N₂ ākāśād PU₂] ākāśāt N₁N₂U₁ ākāśā N₂ om. EBL vayuḥ E] vayuḥ LP₂ vayoḥ B pavanāḥ U₁ yavak N₂ yavāṇiḥ N₁ vāyos cett.] pavanāt N₁N₂U₁ 6 tejaso cett.] tejas sa U₁ tejasor U₂ jalām cett.] udakām U₁ om. N₁N₂ jalāt cett.] udakāt U₁N₂ °dakāt N₁ pṛthvī cett.] pṛthvī P 7 tatrātmanāḥ N₂] tatra ātmanāḥ N₁U₁ atrātmanāḥ E ātṛtmanāḥ P ādyātmanāḥ BL ātmanāḥ U₂ pañcaguṇāḥ cett.] pañcaguṇāḥ U₂ agrāhyāḥ cett.] agrāhya LN₂ om. B avācyāḥ cett.] avācyā N₂ avācyā U₂ om. B agocarāḥ cett.] om. B aprameyāś ca cett.] om. B

Philological Commentary: 1 cidudayasya pañca°: After *cidudayasya pañca°*, E has a larger gap. Readings appear later due 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].

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

- 1 आकाशस्य पञ्चगुणाः । प्रवेशः ॥ निष्क्रामणं ॥ छिद्रं ॥ शब्दधारः ॥ भ्रांतिनिलयत्वं ॥
- 2 महावायोः पञ्चगुणाः । चलनं ॥ शोषः ॥ संचारः ॥ स्पर्शः ॥ धूमवर्णता ॥
- 3 तेजसः पञ्चगुणाः । दहनं ॥ ज्वालारूपं ॥ उष्णता ॥ रक्तवर्णः ॥ प्रकाशः ॥
- 4 अपः पञ्चगुणाः । प्रवाहः ॥ शिथिलता ॥ द्रवः ॥ मधुररसता ॥ श्वेतवर्णः ॥
- 5 पृथिव्याः पञ्चगुणाः । स्थूलता ॥ सकारता ॥ कठिनता गन्धवत्ता ॥ पीतवर्णता ॥

Sources: 1 cf. SSP 1.30 (Ed. p. 12): avakāśah acchidratvam asprātavam nīlavarṇatvam śabdatvam iti pañcaguṇo mahākāśah | 2 cf. YSV (PT p. 846): sañcāraś cālanaṁ śeṣe pañcadhūmrābhāmambare | cf. SSP 1.31 (Ed. p. 12): sañcāraḥ sañcālanaṁ sparśanam śoṣanam dhūmaravarṇatvam iti pañcaguṇo mahāvāyuh | 3 cf. YSV (PT p. 846): uṣṇaprakāśaraktābhajvālādāhas tu tejasā | SSP 1.32 (Ed. p. 12): dāhakatvam pācakatvam uṣṇatvam prakāśatvam raktavarṇatvam iti pañcaguṇam mahātejāḥ | 4 cf. SSP 1.33 (Ed. p. 12): pravāhah āpyāyanam dravo rasah śvetavarṇatvam iti pañcaguṇam mahāsalilam | cf. YSV (PT p. 846): prakāśād eva śaithilyam adhutā śvetatajale | cf. SSP 1.34 (Ed. p. 13): sthūlatā nānākāratā kāthinyam gandhaḥ pītavarṇatvam iti pañcaguṇā mahāpr̄thvī | 3–5 cf. YSV (PT p. 846): sthūlasākārakāthinyagandhaḥ pātamṛdaū tathā |

1 ākāśasya cett.] ākāśa° L om. B pañcaguṇāḥ cett.] om. B praveśāḥ cett.] praveśā° U₂ niṣkrāmaṇam em.] niṣkrāmanam E niṣkrumāṇam BPN₁N₂ nikrumāṇah U₁ niṣkrānam U₂ śabdadhāraḥ cett.] śabdadhāram LU₁ bhrām̄tinilayatvam cett.] bhrām̄te nijatvam U₁ 2 mahāvāyoḥ cett.] mahāvāyor U₁ pañcaguṇāḥ cett.] guṇāḥ U₁ calanam cett.] pracālāna U₁ om. B śoṣaḥ cett.] śeṣa° E śoṣanam U₂ samcāraḥ cett.] om. BU₁ sparśaḥ cett.] sparśa L om. BU₁ dhūmravarṇatā cett.] nirodhanam prasaraṇam vaḥ U₁ om. B 3 tejasah cett.] om. BU₁ pañcaguṇāḥ cett.] pamcaguṇah U₂ om. BU₁ dahanaṁ cett.] om. U₁ jvālārūpaṁ cett.] jvālā || rūpaṁ U₂ om. U₁ uṣṇatā cett.] uṣṇatā U₂ om. U₁ raktavarṇaḥ LN₂] raktavarṇaḥ U₂ raktō varṇaḥ B raktō varṇaḥ P raktō | varṇaḥ N₁ om. U₁ prakāśaḥ conj.] om. cett. 4 apaḥ em.] apām EP₂ apa° LB āpo N₁N₂ om. U₁ pañcaguṇāḥ cett.] om. U₁ pravāhah BELU₂] pravāhā° P pravāhā N₁N₂ om. U₁ śiṭhilatā cett.] śiṭhatā B śiṭhilatā U₁ dravah cett.] drava N₁N₂ om. U₁ madhurarasatā N₁] °madhura | rasatā N₂ madhurasatā LP madhuradatā B madhuratā EU₂ om. U₁ śvetavarṇaḥ EU₂] śvetavarṇaḥ BPL śvetavarṇtā N₁N₂ om. U₁ 5 pṛthivyaḥ EU₂] pṛthivyaḥ N₁N₂U₁ pañcaguṇāḥ EU₂] guṇāpamca N₁N₂ gunāḥ U₁ sthūlatā EU₂] sthūlatā N₁ syūlatā N₂ sthalatā U₁ sākārata cett.] om. U₂ kāthinatā E] kāthinatā N₁N₂ kāthinatā U₁U₂ gandhvattā EU₁] gamdhavatta N₁ gamdhavettā U₁ om. N₂ pītavarṇatā EU₂] pītavarṇaḥ N₁N₂ pītavarṇā U₁

Philological Commentary: 3 prakāśaḥ: Since all witnesses preserve only four qualities of light, however, five are required; I conjectured the fifth, namely *prakāśa* following the sources. apaḥ: The construction requires genitive singular. 5 pṛthivyaḥ pañcaguṇāḥ: The list of the five qualities of earth (*pṛthivī*) is entirely omitted in P, B and L.

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.

[LII. śarīramadhye pañca mahābhūtāni]

- 1 इदानीं शरीरमध्ये पञ्चमहाभूतानि कथ्यते । तेषां गुणाः कथन्ते ।
 2 तत्र पृथ्वीया गुणाः । अस्थि ॥ मांसं ॥ लोमानि ॥ त्वक् ॥
 3 तत्रोदकगुणाः । लाला ॥ मूत्रं ॥ शुक्रं ॥ रक्तं ॥ प्रस्वेदः ॥
 4 तेजसो गुणाः । क्षुधा ॥ तृष्णा ॥ निद्रा ॥ ग्लानिः ॥ आलस्यं ॥
 5 वायोर्गुणाः । धावनं ॥ मज्जनं ॥ निरोधनं ॥ प्रसारणम् ॥ आकुञ्चनं चेति ॥
 6 आकाशस्य गुणाः । रागः ॥ द्रेषः ॥ भयं ॥ लज्जा ॥ मोहः ॥

Sources: 1 cf. YSV (PT p. 846): mahābhūtāni pañceti dehamadhye 'dhunā śṛṇu | mahābhūtāni pañceti prthvītejo marut khakam | 2 cf. YSV (PT p. 846): eteśān ca tathā pañcagunasthānam śṛṇu priye | asthi māmsam loma nādī tvak ceti prthivīgunāḥ | cf. SSP 1.37 (Ed. p. 14): asthimāṃṣatvāñāñīromāñīti pañcaguṇā bhūmiḥ | 3 cf. YSV (PT p. 846): kṣudhātṛṣṇālasyanidrā glāniś ca pañca vāriṇāḥ | cf. SSP 1.38 (Ed. p. 14): lālā mūtrāṇi śukram śonitam sveda iti pañcaguṇā āpah | 4 cf. SSP 1.39 (Ed. p. 14): kṣudhā tṛṣṇā nīdrā kāntir ālasyam iti pañcaguṇām tejaḥ | 5 cf. SSP 1.40 (Ed. p. 14): dhāvanām plavanaṁ prasāraṇam ākuñčanām nirodhanām iti pañcaguṇo vayuh | 6 cf. SSP 1.41 (Ed. pp. 14-15): rāgo dveśo bhayaṁ lajjaṁ moha iti pañcaguṇā ākāśāḥ |

1 **idānīm** N₁N₂U₁] atha U₂ om. E **śarīramadhye** EN₁N₂] śrīramadhye U₁ śarīrasya madhye U₂ °mahābhūtāni EN₂U₂] mahāsūtāni N₁ āpagunāḥ mahāsveravarpa U₁ **kathyate** N₁N₂] om. cett. teṣām EN₁U₂] teṣā N₂ tavāt U₁ **gunāḥ** EN₁N₂U₂] om. U₁ **kathyante** EU₂] kathyate N₁N₂ om. U₁ 2 **tatra** EN₁N₂] om. cett. prthivīyā BELN₁N₂U₂] prthivīyāḥ P om. cett. **gunāḥ** EN₁N₂U₂] pañcaguṇāḥ kathyante LP pañcaguṇāḥ | athyate | B om. cett. **asthi** BELPN₁N₂] asti U₂ om. cett. **māṃṣam** P] māṃṣa cett. om. U₁ **lomāni** EPN₁N₂U₂] tvak BL om. cett. **tvak** N₁N₂] tvakh U₂ vāk E vākṛt P om. cett. 3 **tatrodakagunāḥ** cett.] netrodake gunāḥ N₁ netrodakagunāḥ N₂ om. U₁ lālā cett.] lālā BL **mūtrāṇi** EN₂U₂] mutrāṇi N₁U₁ °mutra° BL °muvaraṇ P **śukram** cett.] śuklam E **raktam** cett.] om. N₂ **prasvedah** cett.] svēdah U₁ 4 **guṇāḥ** cett.] gunāḥ U₂ **kṣudhā** cett.] kṣudhāḥ B **glāniḥ** EP] glāni cett. **ālasyam** cett.] ālasya U₁ 5 **vāyor** cett.] vāyo BN₂U₂ vāyu U₁ **guṇāḥ** cett.] gunāḥ U₁ **majjanām** cett.] majjana N₂ mano° U₁ **nirodhanām** cett.] °roḍhanām U₁ viroḍhana N₂ °ākuñčanām cett.] ākuñčana N₂ **ceti** cett.] om. U₂ 6 **guṇāḥ** cett.] gunāḥ U₁ **rāgah** U₂] rāga cett. **dveśah** PU₂] °dveśo N₁ °dveśau E dveśau U₁ dveś° BL **mohāḥ** EPN₁U₂] moha BLN₂ mohā U₁

Philological Commentary: 1 **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.

[LII. 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.

Therein the 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.

- 1 तदनन्तरमेतादृश्येका बुद्धिरूपत्वते ।
- 2 मनो बुद्धिरहंकारश्चिन्तं चैतन्यं चेति । एते पञ्चप्रकारा अन्तःकरणस्य ।
- 3 मनषः पञ्चगुणाः । संकल्पः ॥ विकल्पः ॥ मूर्खत्वं जडता ॥ मननं चेति ॥
- 4 बुद्धेः पञ्चगुणाः । विवेकः ॥ वैराग्यं ॥ शान्तिः ॥ सन्तोषः ॥ क्षमा चेति ॥
- 5 अहंकारस्य पञ्चगुणाः । अहं ॥ मम ॥ एतस्य दुःखं ॥ एतस्य सुखं स्वतन्त्रता ॥ †...† ॥
- 6 चित्तस्य पञ्चगुणाः । धृतिः ॥ स्मृतिः ॥ स्वीकारः त्यागः ॥ मतिः ॥
- 7 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 śāntiḥ santosāḥ kṣameti pañcaguṇā buddhiḥ | cf. YSV (PT p. 846): mananāmananam jñeyam buddhy adīpañca pañca tu | vivekaśantisanatosakṣamāvairāgyateti 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): vimarśaḥ śilanam 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 antaḥkaranasya cett.] amṛtakaranasya N₂ amṛtakaranya BL amṛtakaranya U₁ 3 pañcaguṇāḥ cett.] ye ca guṇāḥ E samkalpaḥ N₂] sakalpa L samkalpa 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 amṛtakaranasya ma N₁ 4 buddheḥ ELPN₁] buddhe B om. cett. pañcaguṇāḥ BELPN₁] om. cett. vivekaḥ PN₁N₂] viveka EU₂ viveka BLU₁ vairāgyam EU₂] vairāgya cett. santosāḥ cett.] santosā N₂ santosāḥ 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. harṣaḥ PN₁DU₁U₂] harṣa° BLN₂ ārṣam E vimarśaḥ cett.] °vimarśa° BLN₂ vimar.. P cintanam cett.] cetañā U₁ cetañam U₂

Philological Commentary: 4 santosāḥ || kṣamā ceti: The gap in D ends right after santosāḥ || 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 insight⁵¹ 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.

⁵¹In 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.

[LIII. kulapañcakasya bhedāḥ]

- 1 तदनंतरं कुलपञ्चकस्य भेदाः कथ्यन्ते ॥
- 2 सत्त्वं ॥ रजः ॥ तमः ॥ कालः ॥ जीवनं ॥
- 3 तत्र सत्त्वस्य गुणाः । दया ॥ धर्म ॥ कृपा ॥ भक्तिः ॥ श्रद्धा चेति ॥
- 4 रजसो गुणाः । त्यागः ॥ भोगः ॥ शृणारः ॥ स्वार्थः ॥ वस्तुसंग्रहः ॥
- 5 तमसो गुणाः । विवादः ॥ कलहः ॥ शोकः ॥ बन्धः ॥ वशनम् ॥
- 6 तदनंतरं कालस्य गुणाः । कलना ॥ कल्पना ॥ भ्रान्तिः ॥ प्रमादः ॥ उन्मादः ॥
- 7 जीवस्य गुणाः । जाग्रदवस्था ॥ स्वमावस्था ॥ सुषुप्तावस्था ॥ तुरीयावस्था ॥ तुरीयातीतावस्था ॥
- 8 तदनंतरमेताद्वामेकं ज्ञानमुत्पद्यते । इच्छा ॥ क्रिया ॥ माया ॥ प्रकृतिः ॥ वाचा ॥

Sources: 1-2 cf. SSP 1.48 (Ed. p. 16): sattvam rajas tamaḥ kālo jīva iti kulapañcakam | 3 cf. YSV (PT p. 846): citter gunāḥ 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 | 4 cf. YSV (PT p. 846): tyāgo bhogaś ca śraddhā ca sārthavastusprhā tathā | raso pañcaguṇāḥ caite tāmasasya gunān śṛṇu | cf. SSP 1.50 (Ed. p. 17): dānap bhogah śrīgāro vastugrahaṇam svārthasamgrahaṇam iti pañcaguṇam rajah | 5 cf. SSP 1.51 (Ed. p. 17): vivādah kalahah śoka bamdhō vañcanam iti pañcaguṇam tamaḥ | cf. YSV (PT p. 846): pramodah svādakalahau vivādo bhrāntivardddhanam | vañcanāñ ca tathā śokas tāmasasya guṇā īme |

1 tad anantaram DN₁N₂U₂] ataḥ param cett. **bhedāḥ** cett.] bhedā BU₂ **kathyante** cett.] kathyate N₂ 2 sattvam cett.] satva N₁N₂U₁ **rajah** cett.] rajas BL raja N₁N₂U₁ **tamaḥ** cett.] tama N₂U₁ **kālah** cett.] kāla LN₂U₁ kā B **jīvanam** cett.] jīvanam EP 3 tatra cett.] trasya B **sattvasya** cett.] sattva BEL **dayā** cett.] dayāh BL **dharma** cett.] dharmah EPU₂ **bhaktih** cett.] bhakti BLN₂ ceti cett.] om. U₁ 4 **rajaso** cett.] rajo U₂ **tyāgah** cett.] tyāga N₂ **bhogah** cett.] bhoga N₂ bheda P om. U₁ **svārthaḥ** cett.] svārtha BLN₂U₁ **vastusamgrahah** cett.] vastunām samgrahaḥ L vastunā samgrahaḥ B vastusamgrahaś ceti E 5 **tamaso** cett.] tamo LN₂U₂ **guṇah** cett.] guṇah U₂ **vivādah** cett.] vivāda N₂ **kalahah** EPU₂] kalaham DN₁N₂ kalaha BLU₁ **śokah** DEPN₁U₂] śoka BN₂U₁ śokaiḥ L **bandhah** cett.] bamdhā BLU₁ vidha vā N₂ **vañcanam** cett.] vañcanam smṛtam N₂ vañcanā U₁ camcalam cett. U₂

[LIII. Divisions of the Pentad of the Kula]

Immediately afterwards, the divisions of the pentad of the *kula*⁵² 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.⁵³

⁵²The term *kula* in this context must be understood as *śakti* in contrast to *akula*, which is *śiva*. Cf. 44 l. 2. Add quotes of SSP here!

⁵³The 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.

Sources: 1 cf. SSP 1.52: kalanā kalpanā bhrāntih pramādo 'nartha iti pañcagunah kālah | 2 cf. YSV (PT p. 846): svapnajāgratsuśuptāni caitanyam jīvakā guṇāḥ | etādṛṣī sati tattvam caitanyāt tad bhaved iti | SSP 1.53 (Ed. p. 18): jāgrat svapnāḥ suśuptis turyam turyātītam iti pañcāvasthāguṇo jīvah | 3 cf. SSP 1.54 (Ed. p. 18): icchā kriyā māyā prakṛtir vāg iti vyaktaśaktipañcakam | cf. YSV (PT p. 847): prakṛticchā kriyā māyā vacah pañca guṇā iti |

1 **tad anamtarap** 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 śaṁbhrāntih E om. N₂ **pramādaḥ** cett.] prasādah EP om. N₂ **unmādaḥ** cett.] unmādaś ceti U₂ om. N₂ 2 **jīvasya** cett.] om. N₂ **guṇāḥ** cett.] guṇā D guṇaḥ U₂ om. N₂ **jāgradavasthā** DELPU₂] jāgravadasthāḥ B jāgravadasthā N₁ jāgravadasthā N₂ jārvadasthā U₁ **suśuptāvasthā** cett.] suśupta° B suśupti° L **turīyāvasthā** cett.] turīyāvayāvasthā D turīyāvasthā BLU₁ **turīyātīvasthā** cett.] turīyā | titāvasthā B turīyātīvasthā || kaivalyā U₁ 3 **etādṛśam** cett.] etādṛśom U₂ ekaṁ 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 vācyah L bhāvah U₂ om. E

- 1 इच्छया: | पञ्चगुणाः | उन्मादः वासना || वाज्ञा || चित्तं || चेष्टा ||
 2 क्रियाया: पञ्चगुणाः | स्मरणं || उद्यमः || उद्गेषः || कार्यनिश्चयः || सत्कुलाचारत्वं ||
 3 मायाया: पञ्चगुणाः | मदः || मात्सर्यः || दंभः || कीर्तिः || असत्यभावः ||
 4 प्रकृते: पञ्चगुणाः | आशा || तृष्णा || स्पृहा || कांक्षा || मिथ्यात्वं ||
 5 वाचाया पञ्चगुणाः | परा || पश्यन्ती || मध्यमा || वैखरी || मातृका ||

[LIII. karma kāmaḥ candraḥ sūryaḥ agniḥ]

- 6 तदनन्तरमेतादशं ज्ञानमुत्पद्यते | कर्म || कामः || चन्द्रः || सूर्यः || अग्निः || एतत्पञ्चकं प्रत्यक्षं कर्तव्यं |
 7 तत्र कर्मणः पञ्चगुणाः | शुर्भं || अशुर्भं || यशः || अपकीर्तिः || इष्टफलसाधानं ||

Sources: 1 cf. SSP 1.55 (Ed. p. 18): unmādo vāsanā vāñchā cintā ceṣṭeti pañcaguṇecchā | cf. YSV (PT p. 847): āśātṛṣṇāsprhākāñkṣāmīthyāntam prakṛter iti | unmādo vāsanā vāñchā ceṣṭitā 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 sprhā kāñkṣā mīthyeti pañcaguṇā prakṛtiḥ | 5-0 cf. SSP 1.59 (Ed. p. 19): parā paśyantī madhyamā vaikharī mātṛketi pañcaguṇā vāk | iti vyaktisaktipāñcavimśatigunāḥ | 6 cf. SSP 1.60 (Ed. p. 19): karmaḥ kāmaś candraḥ sūryo 'gnir iti pratyakṣakaraṇapāñcakam 7 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 pañcaguṇāḥ unmany U₁ **vāñchā** cett.] vāñchā 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 bhiṣṭā P 5 **vācāyā** cett.] vācā D vācaḥ U₂ pañcaguṇāḥ BEL] pañcaguṇāḥ U₂ guṇāḥ cett. **paśyantī** cett.] paśyanti BLN₁N₂U₂ **mātṛkā** cett.] mātṛkāḥ U₂ 6 **anantaram** ELU₂] anāptaram 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. 7 **karmāṇaḥ** cett.] karmaṇā BP karmanā° N₂ karmaṇām L **śubhaḥ** cett.] śubha DU₁ om. E **aśubhaḥ** cett.] °aśubha° U₁ om. EP **yaśaḥ** cett.] yasa N₂ om. E **apakīrtih** cett.] apakīrti N₂ āvakīrtiḥ 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.

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

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

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

- 1 कामस्य गुणाः । रतिः ॥ प्रीतिः ॥ ऋडा ॥ कामना ॥ अनुरता ॥
 2 इदानीं चन्द्रस्य षोदशकलाः कथ्यन्ते । उल्लोला ॥ कल्लोलिनी ॥ उच्चलन्ती ॥ उन्मादिनी ॥ पोषयंती ॥
 3 लंपटा ॥ लहरी ॥ लोला ॥ लेलिहाना ॥ प्रसरन्ती ॥ प्रवृत्तिः ॥ स्वनन्ती ॥ प्रवाहा ॥ सौम्या ॥ प्रसन्ना ॥
 4 चन्द्रस्य सप्तदशी कला वर्तते । तस्या नाम निवृत्तिः सा इमृतकला कथ्यते ।
 5 इदानीं सूर्यस्य द्वादशकलाः कथ्यन्ते । तापिनी ॥ ग्रासिका उग्रा ॥ आकुञ्जिनी ॥ शोषिणी ॥ प्रबोधिनी ॥
 6 घस्मरा ॥ आर्कर्षिणी ॥ तुष्टिवर्धिनी ॥ ऊमिरेखा ॥ किरणवती ॥ प्रभावती ॥ सूर्यस्य त्रयोदशी कला विद्यते ।
 7 तस्याः संज्ञा निजकला स्वप्रकाशा च ।
 8 इदानीमग्निसंबंधिन्यो कथ्यन्ते । दीपिका ॥ राजिका ॥ ज्वलनी ॥ विस्फुलिङ्गिनी ॥ पचण्डा ॥ पाचिका ॥
 9 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): dīpikā 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 ṣoḍaśakalāḥ cett.] ṣoḍaśa L saptadaśakalā U2 **kathyante** cett.] kathyate BL vartamte || tasyānāmāni || ṣoḍaśakalā 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 pravantī svāḥ 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 naīṣṛtiḥ N1N2 naīṣṛtaīḥ D vṛttiḥ U2 sā 'mr̄takalā DN1N2] sā mṛta U1 sametaḥ || kalāḥ || U2 sametakalā BELL **kathyante** cett.] kathyante U2 5 **dvādaśakalāḥ** PU2] dvādaśakalā 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.] ākuñcanī & ākocanī 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 **agnisaṃbaṇḍhinyo** EP] agnisaṃbaṇḍhīnī cett. agnisaṃbaṇḍhīnīm̄ U1 **dīpikā** cett.] dīpikar 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. Šoṣipī (she who is desiccating), 6. Prabodhinī (she who is awakening), 7. Ghasmarā (she who is voracious), 8. Ākarṣīnī (she who is attracting), 9. Tuṣṭivarddhinī (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).

[LIV. yogasya māhātmyam]

- 1 इदानीं योगस्य माहात्म्यं कथयते । गुरोरनुग्रहात् ॥ शास्त्रस्य पठनात् ॥ आचारकरणात् ॥ वेदान्तरहस्य श्र
2 वणात् ॥ ध्यानकरणात् ॥ लयसाधनात् ॥ उपवासकरणात् ॥ चतुरशीत्यासनसाधनात् ॥ वैराग्यस्योत्पत्तेः ॥
3 वैराग्यकरणात् ॥ हठयोगस्यकरणात् ॥ इडापिङ्गल्योः पवनधारणात् ॥ महासुक्रदिवशसुदासाधनात् ॥ मौन
4 करणात् ॥ वनवासात् ॥ बहुतरक्षेत्रकरणात् ॥ बहुतरकालं यन्त्रमन्त्रादिसाधनात् ॥ तपकरणात् ॥ बहुतरार्था
5 दानात् ॥ तीर्थसेवाकरणात् ॥ आश्रमाचारपालनात् ॥ संन्यासग्रहणात् ॥ षट्कूर्णनग्रहणात् ॥ सिरोमुंडनात् ॥
6 अन्योपायकरणात् ॥ योगतत्त्वं न प्राप्यते । स तु योगो गुरुसेवया प्राप्यते ।
- 7 गुरुद्वक्षपातपात्राणां ददानां सत्यवादिनाम् ।
8 कथनाद्वृष्टिपाताद्वा सांनिध्यादवलोकनात् ॥ LIV.1 ॥

Sources: 1 cf. YSV (PT p. 847): idānīm yogamāhātmyam kathyate yad bhavet tataḥ | 1–3 cf. YSV (PT p. 847): guror anugrahāc chāstrapāthād ācāratas tathā | vedāntārtharahaśyārthaśarvajñānādupāsanāt | āsanād dhāraṇād dhyānāl layaṣṭakarmasādhanāt | āsanāc caturaśītvairāgyatyāgasambhavāt | 3–4 cf. YSV (PT p. 848): haṭhayogād varauṣadhyāt mudrāsādhanamānatāt | vanavāsād bahuklesāt tathā mantrādisādhanāt | 4–6 cf. YSV (PT p. 848): bahudānatapastīrthasevanād dānaśikṣānatāt | sandhyātrayagraheṇātha ṣaḍadarśagrahaṇāt tathā | śiromuṇḍagato nyāsād yogatattvañ ca vidyate | 7–8 cf. YSV (PT p. 848): gurupādodakaṁ śiṣṭasevinā satyavādinā | kanyāstrādīdrṣṭipātaharṣagativarttanāt | 7–8 ≈ SSP 5.61: gurudṛkpātanāt prāyo dṛḍhānām satyavādinām sā sthitir jāyate |

1 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 2 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 3 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 daśamūdrasādhanāt D 3–4 maunakaraṇāt cett.] maunakaraṇāt N₂ 4 vanavāsāt cett.] vane vāsāt DN₁U₁ vane vāsātā N₂ bahutarakālaṁ DP₁N₂] bahutarakāla° LU₁U₂ bahukāla° BE yantramantrādisādhanāt BDEPN₁N₂U₂] maṇṭrayaṁtrādisādhanāt LU₁ tapa° cett.] tapaḥ EP₂ 4–5 bahutarārthādānāt cett.] bahutarārpaṇādānāt E bahutarakleśakaraṇāt bahutarakaraṇāt bahutatārthādānāt P 5 tīrtha-sevākaraṇāt DN₂] tīrthasevokaraṇāt N₁ niyamakaraṇāt U₁ om. cett. āśramācārapālanāt cett.] āśramācārapālanāt U₁ ṣaddarśanagrahaṇāt BELU₁] ṣaddarśanagrahaṇāt cett. siromuṇḍanāt cett.] siromuṇḍanāt N₂ om. P 6 anyopāyakaraṇāt cett.] om. P 7 gurudṛkpātāprāṇām PN₁N₂U₂] gurudṛkpāt patrāṇām L gurudṛkpāt pātāṇām B gurudṛkpātāṇām U₁ gurudṛkpātāprāṇām D gurudṛkpātāṇām E dṛḍhānām cett.] om. L satyavādinām cett.] satyavārinām U₁ 8 kathanāt cett.] upaya° U₁ drṣṭipātād cett.] viṣapātād B viṣapānād L sāṃnidhyād PEU₂] sānidhyāt B sānnitidhy L sānidhyād DN₁N₂ sānidhyāt U₁ avalokanāt ELPU₁] dyavatrocānāt B dyavatrocānāt N₁N₂ dhyāvalokanāt U₂ dyavatrocānāt D

Philological Commentary: 6 sa tu yoga gurusevayā prāpyate: Sencence is omitted in P.

[LIV. 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 Haṭhayoga, 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.

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

LIV.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] ...

- 1 प्रसादात्सदुरोः सम्यक् प्राप्यते परमं पदं ।
2 अत एव वचः प्रोक्तं न गुरोधिकं परं ॥ LIV.2॥
- 3 वाङ्मात्राद्वाथ द्वपाताद्यः करोति शर्मं क्षणात् ।
4 प्रस्फुटभ्रान्तिहृषेषं स्वच्छं वन्दे गुरुं परं ॥ LIV.3॥
- 5 सम्यगानन्दजननः सदुरुः सोभिधीयते ।
6 निमेषाद्वं वा तत्पादं यद्वाक्यादवलोकनात् ॥ LIV.4॥
- 7 स्वात्मा स्थिरत्वमायाति तस्मै श्रीगुरवे नमः ।
8 नानाविकल्पविश्रान्तिं कथनात्कुरुते तु यः ।
9 सदुरुः स तु विज्ञेयो न तु विप्रियजल्पकः ॥ LIV.5॥

Sources: 1-2 ≈ YSV (PT, p. 848): prasādāt sadguroḥ samyak prāpnoti paramaṁ padam | na guror adhikām tattvam̄ yat tasmāt paramaṁ padam | 1-2 ≈ SSP 5.61cd-62ab (Ed. p. 99): prasādāt svaguroḥ samyak prāpyate paramaṁ padam ||61|| ata eva śivenoktam na guror adhikām na guror adhikām na guror adhikām | 3-4 ≈ SSP 5.64 (Ed. p. 100): vāñmātrād vātha dṛkpātāt yaḥ karoti ca tatkṣaṇāt | prasphutam̄ sāmbhavam̄ vedham̄ svasamvedyam̄ param̄ padam | 5-6 ≈ SSP 5.64cd-5.65ab (Ed. p. 100): samyag ānandajanačakal sadguruḥ so 'bhidhiyate | nimiśārddhārdhāpātād vā yad vā pādāvalokanāt | 5-6 cf. YSV (PT p. 848): nimeśārddhena tasyaiva ājñāpālānato bhavet | mahānandaśatprāptis tasmai śrīgurave namaḥ | 7-9 ≈ SSP 5.65cd-5.66cd (Ed. pp. 100-101): svātmānaṁ sthiram̄ ādhatte tasmai śrīgurave namaḥ | nānāvikalpaviśrāntiṁ kathayā kurute tu yaḥ | sadguruḥ sa tu vijñeyo na tu mithyāviḍambakaḥ | 7-9 ≈ YSV (PT p. 848): nānāvikalpavibhrāntināśaḥ ca kurute tu yaḥ | sadguruḥ sa tu vijñeyo na tu vairaprakalpakaḥ |

1 **prasādātsadguroḥ** cett.] sadguruprasādāt E prasādāsyā guroḥ P prasāt sadguroḥ B **prāpyate paramaṁ padam** cett.] paramam̄ padam̄ pāpyate E 2 **ata eva** cett.] ata evam̄ E **param** cett.] param E 3 **vātha** cett.] bodha E **dṛkpātād** cett.] dṛkpātād B **śamam** cett.] śasam N₂ 4 **prasphuṭa**° em.] prasphuṭa° N₂ prasphuṭađ BL prasphuṭađ N₁ prasphuṭađ EPU₂ prasphuṭađ D **"bhṛānti"** cett.] "bhāti" BL **hṛttoṣam** EP] hatoṣam BL hatdoṣam N₁ haddoṣam N₂ hṛddoṣam D ittoṣam U₂ **svaccham** cett.] tvaccham N₂ **vande** β] vade N₁ veda° N₂D **guruḥ** β] karam̄ N₁ "karam̄ N₂ vedakakaram D **param** cett.] parām N₁ 5 **"janānāḥ** β] janānam DN₁N₂ 6 **nimeśārddham** cett.] nimeśārddham PN₂ nimeśārddhā BL **vā** cett.] ca DN₁N₂ **tatpādam** EPU₂] tatpāda BL pādam vā DN₁N₂ 7 **śrīgurave** cett.] śrīgurubho L śrīguru namo U₂ 8 **nānāvikalpaviśrāntiṁ** N₁U₂] nānāvikalpaṁ viśrāmtiḥ D nānāviplavaviśrāntih E nānāvikalpah viśrāmtih P nānāvikalpaviśrāmti BL nānāvikalpaviśrāmti N₂ kathanāt cett.] kathanāt | B **tu yaḥ** BLP₂] tataḥ E tu saḥ DN₁N₂ 9 **vijñeyo** cett.] vijñō BL **na tu** cett.] nnu BL **vipriyajalpakaḥ** cett.] viprāyajalākaḥ BL vai priyajalpakaḥ E

Philological Commentary: 3-4 vāñmātrād...guruḥ 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.

LIV.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.

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

LIV.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], ...

LIV.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.

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

8 अज्ञानकुलशीलानां यतीनां ब्रह्मचारिणाम् ।
 9 उपदेशं न गृण्हीयादन्यथा नरकं ध्रुवं ॥ LIV.6॥

10 यस्य वचसि मनसि ध्रुते सति स्वात्मनः परमेश्वरस्यैकं भवति । एतादृशो मनोमध्ये निश्चयो भवति ।

Sources: 7-67.1 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 ādītaḥ | satyavādī ca sacchilo gurubhakto dṛḍhavrataḥ | 2-0.0 cf. YSV (PT p. 848): svapācāraratatmā yo dānādiśīlasamyutah | kā-patyalobhabhavyāsau mahāvaṇśasamudbhavaḥ | 3 cf. YSV (PT p. 848): idṛśah sadgurustasya saṅgatau yatnavān bhavet | tad eva manasah śāntim prāpnoti paramā padam |

1 paramapadaprāpty cett.] paramapadasya prāpty EP **sarvadā vandyah** DN₁N₂] sevyah sarvadā EPU₂ sevyasarovadā 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 svasyācārareto DN₁N₂ **na bhavati** EPLU₂] bhavati B nāsti DN₁N₂ **3 van̄śāparamparā** cett.] parāparamparā D **sadguroḥ** cett.] guroḥ U₂ **samgatiḥ** DEN₁U₂] samgati PN₂ samgati BL **karttavyā** β] karttavyāh DN₁ karttavyāh N₂ **tena** E] om. cett. **manah** cett.] mano U₂ **śāntim** cett.] śāmti BL **yasya** cett.] om. U₂ **4 sthira** DEN₁N₂] siraḥ BL sira P sthīrā N₂ ca cett.] om. U₂ **ghatiṁatrām** em.] ghatiṁatrām N₂ ghatiṁ mātram D ghaṭī....mo N₁ om. cett. **ghatiķārdham** BLPN₁D] °ghatiķārdddham N₂ ghatiķa U₂ **ghatiķā°** LN₂U₂] ghatiķāyāh N₁D ghamtiķā° BP **caturthāṁśo** BPLU₂] caturtho ḍamśo N₁ caturtho ḍamśo N₂ caturtho amśo 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 **gr̄hiṇyād** EPL] gr̄hiṇyāsthā | B gr̄hiṇyāt cett. **anyathā** cett.] yadānyathā B **narakam** cett.] na narakam B **dhruvam** cett.] dhruvam EP **10 vacasi** cett.] cavi U₂ **manasi** cett.] om. U₂ **sati** cett.] sati | DN₁N₂ **parameśvarasyaikyam** 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.⁵⁴

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 *ghaṭikā*⁵⁵

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.

LIV.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.⁵⁶

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.

⁵⁴Royalty?!

⁵⁵[1/60th part of a day (24 minutes). siehe Wörterbuch], half a *ghaṭikā* or a quarter part of a *ghaṭikā*.

⁵⁶This verse is absolute proof that this text was not written for ascetics, but for young princes!!!!!!!!!!!!!!

- 1 तं सदुरुं जानीयात् । विकल्प एतादृशो यथा समुद्रमध्ये महत्तरकल्लोलाडम्बरः प्रपञ्चवासना एतादृशी य-
 2 थोदकमध्ये महत्तरङ्गाः । तादृशात् संसारार्णवा यो नावा परं पारं प्रापयति । स सदुरुः कथयते । यस्य पु-
 3 रुषस्य मनो उखण्डे परमपदे लीनं भवति । यः पुरुषः स्वीयं कूलं त्रिविधात्तापान्निवर्त्य परमसुक्तिपदे
 4 रक्षति । एतादृशं पुरुषं श्रवणादर्शनात्समग्रविद्मा नश्यन्ति । दिने दिने कल्याणं भवति निष्कलङ्घा बुद्धिरु
 5 त्पद्यते ।

[LV. *yogaśāstrarahayam*]

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

1 *jāniyāt* cett.] *vijāniyāt* E *etādr̄śo* cett.] *etādr̄śam* N₂ *mahattara*^a cett.] *mihattara* D *mahattaram* E
 °*dambarah* cett.] °*dambara*^a BL °*dambaram* EPU₂ *prapañca*^a cett.] *prapaca* U₂ *etādr̄śi* cett.] *tādr̄śi*
 E **2** *mahattaraṅgāḥ* E] *mahattari* U₂ *mahattarati* cett. *tādr̄śat* cett.] *tādr̄śasya* E *samsārārnava*
 PLU₂] *samsārārnavavād* B *samsārāt arṇavād* DN₁N₂ yo cett.] *yau* BL *yah* E *nāvā* BLPD₂] *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.] *akhāṇḍe* BL *paramapade* E] *parapada*^a DN₁ *paramadā*^a N₂
parapade U₂ *linām* cett.] °*līna* N₁ °*līta* N₂ *bhavati* cett.] *bhavati* B *puruṣaḥ* cett.] *puruṣa* N₂U₂
svīyam *kūlam* cett.] *svikulaṁ* B *svakulam* E *trividhāt* EDPN₁N₂] *trividhat* LU₂ *trividham* | B *tāpān*
 cett.] *āpān* LU₂ *paramamuktipade* PDN₁] *paramamuktipade* E *paramamamuktipade* N₂ *paramuktik-
 pade* BL *paramamamuktipakṣe* U₂ **4** *etādr̄śam* cett.] *etādr̄śa* DU₂ *etādr̄śa* | N₁ *etādr̄śā* BLP *etādr̄śasya*
 E *puruṣam* α] *puruṣasya* β *śravaṇād* cett.] *śravaṇāt* BL *śravaṇāt* || U₂ *śravaṇā* P *darśanāt* cett.]
darśanāt | B *vighnā* cett.] *viśvā* ca *vaśām* U₁ *naśyanti* cett.] *naśyamti* L *naśyamti* B *bhavati* U₁
dine *dine* cett.] *dine* U₁ *kalyāṇam* cett.] *kalyāṇām* U₁ *bhavati* cett.] *bhavatī* U₁ *niṣkalaṅkā* cett.]
niṣkalam N₁N₂ *niṣkalamko* U₂ **6** *yogaśāstrarahasyam* BLN₁U₂] *yogaśāstrarahasya* DN₂ *yogaśāstreṣu*
rahasyam U₁ *yogaśāstrasya* *rahasyam* EP *yasya* cett.] *om.* U₂ *mano* em.] *manah* EPU₁U₂ *mana*
 cett. *om.* N₂ *yathāndhakārasya* cett.] *yathāndhakāras* N₁ *yathāndhakāra*^a D *om.* N₂ **madhye**
 cett.] *om.* N₂ *dīpasya* cett.] *dīpa*^a E *om.* N₂ *tejāḥ* cett.] *om.* N₂ *praviśati* DEPN₁] *praviśiyati*
 BLU₁ *vipraśati* U₂ *om.* N₂ *tathā* cett.] *yathā* U₂ *om.* N₂ **7** *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.] *yasmin* BLN₁DU₁ *deśakasya* cett.] *darśakasya* U₁ *deśikā*^a E **8** *yasya* U₁] *tasya* cett. *yasya*
 cett.] *om.* U₁ *pr̄thivyām* PL] *pr̄thivyām* BEU₂ *pr̄thivī* DN₁N₂ *pr̄thivī* U₁ *kirti* cett.] *vitir* E *kirti*
 U₁ *kīrti* U₂ *satpuruṣavacanavīśvāśo* cett.] *satpuruṣavacanāḥ* *viśvāśo* N₂ *satpuruṣasya* *vaco* *viśvāśo*
 E *vacanavīśvabhyāśo* U₁ **9** *sadānandapūrṇo* cett.] *sadānandarūpo* E *sānāmdapūrṇo* L *aneksam*
 cett.] *aneka*^a BLE *manohārīvastūni* E] *manohārīvastu* cett. *bhavanti* em.] *tiṣṭhamti* E *bhavati*
 cett. *rājño* cett.] *rājña* E 'gre α] *ye* BPU₂ *yad* L *idam* E **10** *yogarahasyam* cett.] *thogarahasyam* B
karttavyam N₁N₂U₁] *karttavya* D *kathanīyam* EP *kathyaniyam* BL *kathyate* U₂

Philological Commentary: **1-10** *tam sadgurum jāniyāt ...yogarahasyam karttavyam*: The content and wording of these sentences are absent in the sources. The sentences are possibly authorial.
4 etādr̄śam ...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.

[LV. 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.

१ न स्वेहाच्चभयाल्लोभाच्चमोहाच्चधानाद्वलात् ।
 २ न मैत्रीभावाच्च दासाच्चसौदर्याच्च सेवनात् ॥ LV.1 ॥

३ सामान्यादग्रे योगो न कथनीयः । यः परनिन्दा रतो भवति । दूराच्चारो भवति । भ्रातुमित्रस्य च योग्यं वस्तु
 ४ न ददाति । यो सत्यं वदति । यो योगिनां मनोमध्ये निन्दां करोति । यस्य मनोमध्ये दया न भवति । यः
 ५ कलहपियो भवति । स्वकार्यकरणे सावधाने भवति । गुरोः कार्यकरणे उनाद्वतो भवति । एतादृशस्याग्रे न
 ६ योगः क्रियते न पठ्यते । शृणवन्नीतादिकान् ॥ शब्दान्पश्यत्रूपं मनोहरं ॥ जिग्रगन्थान्सुरभीस्पृशर्शमृदुप्रियं ॥
 ७ स्वादान्मनोरमान्त्वादन्त्राम्यन्देशान्मनोरमान् ॥

Sources: १ 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 || ४-५ cf. YSV (PT p. 847): manomadhye dayā nāsti sadā yaḥ kalahapriyah | ५-६ cf. YSV (PT p. 847): svakāryalobhane śilo gurukāryaparañmukhah | etasmāi ca na dātavyaṇi vaktavyaṇi tasya sannidhau |

१ na cett.] ni BL **snehān** EPU₂] śnehān cett. **na** EPU₂] nā BL a DN₁N₂ **bhayāl** cett.] bhayān EU₁ lobhān BDLU₁] obhān N₁N₂ lno P lon U₂ **na** cett.] om. P **mohān** cett.] om. P **na** cett.] om. P **dhānā** cett.] na dhanād L om. P **balāt** cett.] balāta B om. P **2** na cett.] om. P **maitrībhāvān** cett.] maitrībhāva N₂ maitrī D bhāvān P **na** N₁U₁] no BLPU₂ nau E nā N₂ om. D **dāsān** N₁U₁] dānān P dāryān E dānāt BL dānān N₂U₂ om. D **na** cett.] om. D **saumādaryān** cett.] saudaryān PN₂ saumādayan L om. D **na** cett.] ni L om. D **sevanāt** cett.] sevatā U₁ **3 sāmānyādagre** PN₁N₂U₂] sāmānyāgäre BELU₁ **kathaniyah** EPN₁U₁U₂] kathaniyām B kathaniyām L kanīyah N₂ **yaḥ** cett.] om. U₁ **paranindā** 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 maitrīyāsyaya BE **ca** **yogyam** N₂U₁] ca yogyām ca N₁ yogyām PU₂ om. BE **4 yo** PU₂] so N₁N₂U₁ ya E **satyam** 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 **5 kalahapriyo** EPN₁U₁] kalahaṁ priyo BL kalahaḥ priyo U₂ **bhavati** cett.] na bhavati BL **svakāryakaraṇe** EPU₁U₂] svakāryākaraṇe LN₁ svakāryākaraṇe B svakāryākaraṇā N₂ **guroḥ** cett.] guro BN₂U₂ **kāryakāraṇe** em.] kāryakarāṇe cett. kārye karāṇe B **'nādṛto** PU₂] ādaro na N₁N₂U₁ anādarano B anādare no L na dattacitto E **etādṛśāsyāgṛe** cett.] etādṛśāsyā agre U₁ **6 yogah** cett.] om. N₁N₂U₁ **pathyate** EPU₁U₂] padayamṛte N₁N₂ pathayate BL **śṝpvan** N₁LU₁] śusvana N₂ śṝpvan cett. **gītādikān** cett.] prītādikān E **śabdān** cett.] śabdāt | N₂ **paśyan** cett.] paśyat U₁ **jīghran** cett.] jāgrat E jīghran U₁ **gandhān** N₁N₂] gaṁḍhānś ca P nāṁḍhaś ca U₁ agachan BP sprīṣan gaṁḍhan U₂ om. E **surabhin** U₁U₂] sphuran E surabhi PL sphurabhi B śusurabhi N₁N₂ **sprīṣan** β sprīṣanasya N₁ sprīṣanasyam N₂ om. U₁ **sparśam** PU₁U₂] sparśā° E om. cett. **mṝdupriyam** cett.] śarmṝdupriyam N₂ mṝdu || priyām U₂ **7 manoramān** cett.] manorathān BL manomān N₁N₂ **khādan** cett.] khādavan BL khādaṁta° U₁ svādān N₁ om. EN₂ **bhrāmyan** cett.] bhrāman BL bhrāmyena N₁ bhrāmya na N₂ **deśān** cett.] tvesāmēn U₁

Philological Commentary: १ 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. ४ bhrātūr ...na dadāti: Sentence omitted in L. yo 'satyam ...nindām karoti: Both sentences omitted in B and L. yasya kalaha...bhavati: Sentence omitted in D and N₂.

LV.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.

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, ...

1 भक्षमाणः सुमधुरं रममाणः स्वलिलया ।
 2 भावाभावविनिर्मुक्तः सर्वग्राहविवर्जितः ॥ LV.2 ॥
 3 सदानन्दमयो योगी सदाभ्यासी सदा भवेत् ।
 4 विरुद्धे दुःखदेशे च विरूपे इतिभयानके ॥ LV.3 ॥
 5 इष्टाद्यनिष्टसंस्पर्शे रसे लवणादिके ।
 6 पूत्यादावपि गन्धे च कण्टकोभादिवर्जने ॥ LV.4 ॥
 7 सर्वदैव सदाभ्यासः समः स्यात्सुखदुःखयोः ।
 8 एवं भूतस्य कर्मणि संकल्परहितानि च ॥ LV.5 ॥
 9 गच्छबृणां च संस्पर्शात्पापं कुर्वन् न लिप्यते ।
 10 उत्पन्नतत्त्वबोधस्य उदासीनस्य सर्वदा ॥ LV.6 ॥

Sources: 1–2 cf. YSV (PT p. 847): nañubhayatra sambadhyate na vaktavyamityarthaḥ | yogādhikāriṇo’pi tatraiva || bhāvābhāvaviniirmuktah sarvagrahavivarjitaḥ | 3 cf. YSV (PT p. 847): sadānandamayo yogī sadābhāyāśi sadā bhavet | viruddhe duḥkhadeśe ca virūpe ’tibhayānake | 7–8 ≈ YSV (PT p. 847): etad anītaśasmparsś nyūnādhike balādhike | evam bhūtasya karmāṇi saṅkalparahitāni ca | 7–8 ≈ YSV (PT p. 847): utpātarahite deśe kaṇṭakādīvivarjite | abhyasyate sadā yogāḥ samaḥ syāt sukhaduhkhayoh |

1 bhakṣamāṇah L] bhakṣamāṇa B bhāṣamāṇah EPU₂ bhāṣamāṇasya N₁N₂U₁ **sumadhuṛap** PU₂] samaghura^a B samadhura^a L madhuram N₁N₂U₁ om. E **ramamāṇah** EPU₁U₂] rasamāṇah N₁N₂ **ra-**maṇāṇam L **ramāṇa** B **2 bhāvābhāvavinirmuktah** cett.] bhāvābhāvaviniirmukto E bhāvāviniṁ muktaḥ BL 3 sadānandamayo cett.] sadāmaya BL **yogī** cett.] yoyogī L **sadābhāyāśī** cett.] sadābhāyāśo U₁ 4 viruddhe BLN₁N₂U₁] viruddha^a EP **duḥkhadeśe** ca em.] duḥkhade deśe EPN₁N₂U₁ duḥkhe deśe B duḥkhadeśe L **virūpe** EPN₂] śovirūpe BLN₁ vivarūpe U₁ **’tibhayānake** EPN₁N₂] bhayānake BLU₁ 5 **iṣṭādyaniṣṭasamsparsē** cett.] iṣṭādhaniṣṭam samsparsē PN₂ **rāse** cett.] om. N₂ **lavaṇādike** cett.] lavaṇādiko N₂ 6 **pūtyādāv** LN₁N₂] pratyādāv BEP pūjādāv U₁ **gandhe** cett.] gamḍham N₂ **kaṇṭakoṣmādīvarjane** em.] kamkoṣṇādīvivarjayed E kamṭakoṣyādīvivarjjite P kaṇṭakoṣmādīvarji B kamṭakoṣmādīvarji L kamṭakoṣmādīvarjjite N₁ kaṇṭakesmādīvarjjite N₂ kumṭakoṣmādīvarjite U₁ 7 **sarvadaiva** EPN₂] sarvadeva BLN₁ sarvadaivam U₂ **sadābhāyāśāḥ** EPU₂] sadābhāyāśāḥ BLN₁N₂U₁ samaḥ cett.] sama N₁U₁ mana N₂ syāt cett.] sya | t L syā U₁ 8 **bhūtasya** N₂] bhūta U₁ yogasya cett.

Philological Commentary: 3 sadānandamayo yogī ...’tibhayānake: The serse is omitted in U₂.
 5 iṣṭādyaniṣṭasamsparsē ...kaṇṭakoṣmādīvarjane: The verse is omitted in U₂.

LV.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.

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

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

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

LV.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.

- 1 तदा वृष्टिविशेषः स्याद् विविधान्यासनानि च ।
 2 अन्तःकरणजा भवा योगिनो नोपयोगिनः ॥ LV.7 ॥
- 3 सर्वदासहजस्तस्य निष्कलाध्यात्मवेदिनः ।
 4 यत्यत् प्रयत्ननिष्पाद्यं तत्त्वसर्वमकारणां ॥LV.8 ॥
- 5 विलासिनीनां मनोहारिगीतश्वरणात् ॥ अतिसुन्दरकामिनीनां रूपदर्शनात् ॥ कस्तूरीकर्पूरगन्धयो ग्रहणात् ॥
 6 शीतलकारी अतिकोमलपरवस्तुनः स्पर्शकारणात् ॥ अतिमाधुर्यं चित्ते करोति । तादृशः स्वादनात् ॥
 7 अनेकदेशानां साध्वसाधुस्थानदर्शनात् ॥ मैत्रेण सह कोमलवचनात् ॥ शत्रुणा सह काठिन्य वचनात् ॥
 8 यस्य मनसि हर्षो वा द्वेषो न भवति । स पुरुष ईश्वरोपदेशको ज्ञेयः । स्वलीलया स्वदति चलति च
 9 भावाभावयोश्चित्तमुदासीनं भवति । कस्यांचिद्वार्तायां हठं न करोति । यस्य मनः सहजानन्दे मग्नं भवति ।

Sources: 9-1 ≈ YSV (PT p. 847): evam gacchan svapan paśyan pāpapuṇyairna lipyate | utpannatattv-abodhaḥ syāt sadā śīlasya sarvadā | 9-1 ≈ Amanaska 2.36: utpannatattvabodhasya hy udāśinasya sarvadā | sadābhyaśaratasyaitan naikatrāpy upayujyate ||

9 gacchan cett.] gacha U₁ samsparsāt cett.] samsparsot BN₁ pāpam cett.] pāpah P tapah E
 1 udāśinasya cett.] hy udāśinasya E

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

LV.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 fragrance 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.

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

Sources: 1-2 ≈ YSV (PT p. 847): pare dṛṣṭivilāpa na syād vividhāni mṛtāni ca | antaḥkaraṇam etasya yogino niṣkriyam [niṣkalā?] tu sa | 1-2 ≈ Amanaska 2.37: tadā dṛṣṭiviśeṣaḥ ca vividhāny āsanāni ca | antaḥkaraṇabhäāś ca yogino nopayujyate || 3-4 ≈ YSV (PT p. 847): sarvadā sahajas tasya niṣkalādhyāt-mavādināḥ | yadā prayatnaniṣpādyam grāhyam̄ sarvam akāraṇam |

1 dṛṣṭiviśeṣaḥ EN₁N₂U₂] dṛṣṭiviśeṣa BLP dṛṣṭir višeṣa U₁ vividhāny EN₂U₂] vidhāny cett. **2 antaḥkaraṇajā** cett.] amtaḥkaraṇayo U₁ nopayogināḥ cett.] nopi yogināḥ LU₂ **3 sarvadā** cett.] sarvadya BL sarva° E sahajas tasya em.] sahajasthasya LPN₁N₂U₂ sahajasya B mahajarasya U₁ rā-japadasthasya E **niṣkalādhyātmavedināḥ** EPU₂] niṣkalādhyātmavedinā BLU₁ niṣkalādhyātmavedina N₁N₂ **4 prayatnaniṣpādyam** N₁N₂U₂] aprayatra niṣayiṇī U₁ prayatnaniṣpādyam BL prayatnaniṣpādham P prayatnaniṣpāyam E **tattatsarvam** EPN₁N₂] tat sarvam BU₁U₂ tat sarvem L **kāraṇām** EPU₁] akāraṇāt B ikāraṇāt L na kāraṇāt N₂ kāraṇāt U₂ **5 manohārigitaśravaṇāt** N₁N₂U₁] manohārigā-naśravaṇāt **β atisundarakāmininām** N₁N₂U₁U₂] atisaumdarakāmininām E atisundaram kāmininām P atisaumdarakāmininām B atisaumdarakāmininām L **kastūrī** cett.] kastūrī U₁ **karpūragandhayo** L] karpūrayor gamdhā BEP karpūragamdhayār gamdhā° N₁ karpūragandha° N₂ karpuro gamdhā° U₁ karpūrayo gamdhā° U₂ **6 śitalakārī** N₁N₂] silakārī U₁ śaityakārī cett. **atikomalaparavastunāḥ** N₁N₂U₁] komalavastunāḥ cett. **sparśakāraṇāt** cett.] saṃsparsakām B saṃsparsakām L **citte** cett.] cittam N₂ cikrī U₂ **7 sādhvasādhusṭhānarāśanāt** cett.] sādhusṭhānarāśanāt N₁ **maitrena** cett.] mitrena E **śatruṇā** BELPU₁] śatrunām N₁N₂U₂ **kāṭhinya**° LU₁U₂] kāṭhina° E kāṭvinya° P kāṭhinya° B kāvinya° 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 **iś-varopadeśako** cett.] iśvaropadeśako L **svalīlāyā** cett.] svalīlāyā N₁N₂ ca cett.] va P om. E **9 haṭham** cett.] haṭṣavīṣādām E haṭam LU₁ **manah** cett.] mana° N₂ **sahajānande** cett.] sahajānāmādam L sahajānāmāda U₁ sahajānāmādamde U₂ **magnam** cett.] añjanām L samjñām 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.

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 Paramahāmsa.

Appendix

Figures



Figure 0.1: Viṣṇu Viśvarūpa, India, Rajasthan, Jaipur, ca. 1800–1820, Opaque watercolor and gold on paper, 38.5 × 28 cm, Victoria and Albert Museum, London, Given by Mrs. Gerald Clark.

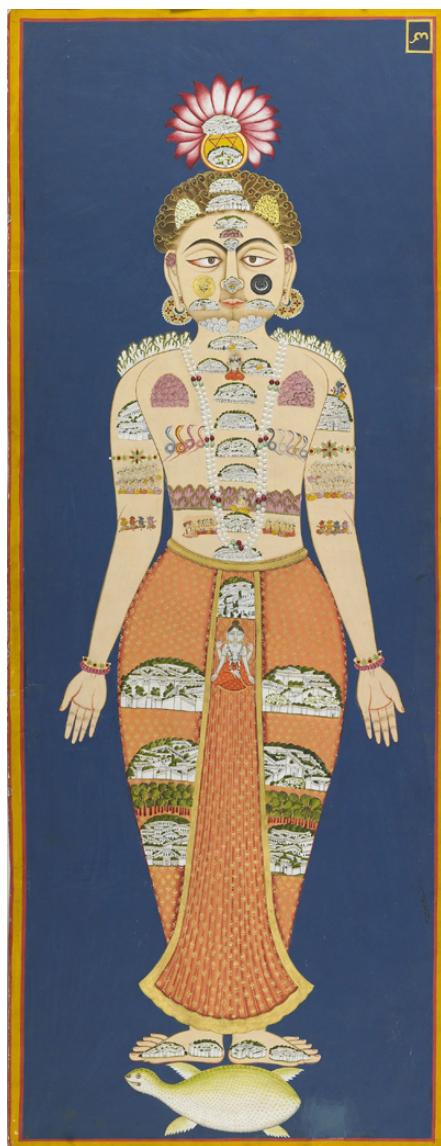


Figure 0.2: The Equivalence of Self and Universe (detail), folio 6 from the *Siddhasiddhāntapaddhati* (Bulaki), India, Rajasthan, Jodhpur, 1824 (Samvat 1881), 122 x 46 cm, RJS 2378, Mehragarh Museum Trust.

Bibliography

Printed Editions

BIRCH, Jason. *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.