

## *The Yogatattvabindu*



योगतत्त्वबिन्दु

# Yogatattvabindu

Critical Edition  
with annotated Translation

Von  
Nils Jacob Liersch

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# Conventions in the Critical Apparatus

## Sigla in the Critical Apparatus

- E : Printed Edition
- P : Pune BORI 664
- L : Lalchand Research Library LRL5876
- B : Bodleian Oxford D 4587 ,
- N<sub>1</sub>: NGMPP B 38-31
- N<sub>2</sub>: NGMPP B 38-35 / A 1327-14
- D<sub>1</sub>: IGNCA 30019
- U<sub>1</sub>: SORI 1574
- U<sub>2</sub>: SORI 6082



# **Critical Edition & Annotated Translation**





तं सद्वरुं जानीयात् । विकल्प एतादृशो यथा समुद्रमध्ये महत्तरकल्लोलाडम्बरः प्रपञ्चवासना एता  
दृशी यथोदकमध्ये महत्तरङ्गाः । तादृशात् संसारार्णवाद्यो नावा परं पारं प्रापयति । स सद्वरुः क  
थ्यते । यस्य पुरुषस्य मनोऽखण्डे परमपदे लीनं भवति । यः पुरुषः स्वीयं कूलं त्रिविधात्तापान्निवर्त्य  
परममुक्तिपदे रक्षति । एतादृशं पुरुषं श्रवणादर्शनात्समग्रविघ्ना नश्यन्ति । दिने दिने कल्याणं भवति  
5 निष्कलङ्का बुद्धिरुत्पद्यते ।

### [LVIII. yogaśāstrarahasyam]

इदं योगशास्त्ररहस्यं समग्रशास्त्रमध्ये । यस्य मनो यथान्धकारस्य मध्ये दीपस्य तेजः प्रविशति ।  
तथा शास्त्रमध्ये तस्य मनः प्रविशति । यस्य राज्ञो मनोमध्ये कपटं नास्ति । यस्मिन्दृष्टे देशकस्य  
त्रासो न भवति । यस्य मनः शुद्धं भवति । यस्य पृथिव्यां कीर्तिर्भवति । यस्य मनोमध्ये सत्पुरुष  
10 वचनविश्वासो भवति । यो राजा सदानन्दपूर्णो भवति । यस्य पार्श्वे प्रत्यक्षमनेकं मनोहारिवस्तूनि  
भवन्ति । एतादृशस्य राज्ञोऽग्रे योगरहस्यं कर्त्तव्यं ।

1 jāniyāt cett.] vijāniyāt E etādrśo cett.] etādrśam N<sub>2</sub> mahattara° cett.] mihattara D ma-  
hattaram E °dambaraḥ cett.] °dambara° BL °dambaram EPU<sub>2</sub> prapañca° cett.] prapaca U<sub>2</sub>  
1-2 etādrśi cett.] tādrśi E 2 mahattaraṅgāḥ E] mahattari U<sub>2</sub> mahattarati cett. tādrśāt cett.]  
tādrśasya E saṃsārārṇavā PLU<sub>2</sub>] saṃsārārṇavavād B saṃsārāt arṇavād DN<sub>1</sub>N<sub>2</sub> yo cett.] yau  
BL yaḥ E nāvā BLPDU<sub>2</sub>] nāvaram N<sub>1</sub>N<sub>2</sub> svavākyanāvā E param pāram E] pāram pāram U<sub>2</sub>  
param BLPD om. N<sub>1</sub>N<sub>2</sub> sa cett.] om. D 3 mano cett.] manaḥ BL °khaṇḍe cett.] akhaṇḍe BL  
paramapade E] parapada° DN<sub>1</sub> paramada° N<sub>2</sub> parapade U<sub>2</sub> linam cett.] °līna N<sub>1</sub> °līta N<sub>2</sub> bha-  
vati cett.] bhavati B puruṣaḥ cett.] puruṣa N<sub>2</sub>U<sub>2</sub> sviyam kūlam cett.] svikulam B svakulam E  
trividhāt EDPN<sub>1</sub>N<sub>2</sub>] trividhat LU<sub>2</sub> trividham | B tāpān cett.] āpān LU<sub>2</sub> 4 paramamuktupade  
PDN<sub>1</sub>] parame muktupade E paramamamuktupade N<sub>2</sub> paramuktupade BL paramamuktupakṣe U<sub>2</sub>  
etādrśam cett.] etādrśa DU<sub>2</sub> etādrśa | N<sub>1</sub> etādrśa BLP etādrśasya E puruṣam α] puruṣasya β  
śravaṇād cett.] śravaṇāt BL śravaṇāt || U<sub>2</sub> śravaṇā P darśanāt cett.] darśanāt | B vighnā cett.]  
viśvas ca vaśam U<sub>1</sub> naśyanti cett.] na naśyamti L na naśyamti B bhavati U<sub>1</sub> dine dine cett.]  
dine U<sub>1</sub> kalyāṇam cett.] kalyāṇam U<sub>1</sub> bhavati cett.] bhavati U<sub>1</sub> 5 niṣkalaṅkā cett.] niṣkalam  
N<sub>1</sub>N<sub>2</sub> niṣkalamko U<sub>2</sub> 7 yogaśāstrarahasyam BLN<sub>1</sub>U<sub>2</sub>] yogaśāstrarahasya DN<sub>2</sub> yogaśāstreṣu  
rahasyam U<sub>1</sub> yogaśāstrasya rahasyam EP yasya cett.] om. U<sub>2</sub> mano em.] manaḥ EPU<sub>1</sub>U<sub>2</sub> mana  
cett. om. N<sub>2</sub> yathāndhakārasya cett.] yathāndhakāras N<sub>1</sub> yathāndhakāra° D om. N<sub>2</sub> madhye  
cett.] om. N<sub>2</sub> dipasya cett.] dipa° E om. N<sub>2</sub> tejaḥ cett.] om. N<sub>2</sub> praviśati DEPN<sub>1</sub>] praviśati  
BLU<sub>1</sub> vipraśati U<sub>2</sub> om. N<sub>2</sub> 8 tathā cett.] yathā U<sub>2</sub> om. N<sub>2</sub> śāstramadhye cett.] om. BLN<sub>2</sub>U<sub>1</sub>  
tasya manaḥ DN<sub>1</sub>N<sub>2</sub>] manaḥ P mano EU<sub>2</sub> om. BLU<sub>1</sub> praviśati cett.] om. BLU<sub>1</sub> yasya cett.] om.  
U<sub>1</sub> manomadhye cett.] madhye manasi BL madhye E kapaṭam cett.] kalaho E yasmin cett.]  
yasmim BLN<sub>1</sub>DU<sub>1</sub> deśakasya cett.] darśakasya U<sub>1</sub> deśika° E 9 yasya U<sub>1</sub>] tasya cett. yasya  
cett.] om. U<sub>1</sub> prthivyam PL] prthivyam BEU<sub>2</sub> prthivi DN<sub>1</sub>N<sub>2</sub> prthivi U<sub>1</sub> kirtir cett.] vitir E kirti  
U<sub>1</sub> kiti U<sub>2</sub> 9-10 satpuruṣavacanaviśvāso cett.] satpuruṣavacanāḥ viśvāso N<sub>2</sub> satpuruṣasya vaco  
viśvāso E vacanaviśvabhāso U<sub>1</sub> 10 sadānandapūrṇo cett.] sadānamdarūpo E sāmāpūrṇo  
L anekam cett.] aneka° BLE manohārivastūni E] manohārivastu cett. 11 bhavanti em.]  
tiṣṭhamti E bhavati cett. rājño cett.] rājña E °gre α] ye BPU<sub>2</sub> yad L idaṃ E yogarahasyam  
cett.] thogarahasyam B karttavyam N<sub>1</sub>N<sub>2</sub>U<sub>1</sub>] karttavya D kathaniyam EP kathaniyam BL  
kathyate U<sub>2</sub>

Notes: 4 etādrśam ...naśyanti: Textual evidence of U<sub>1</sub> resumes from this sentence onwards.

One should know this true teacher. The changing thought is like the roar of waves within the ocean. The manifold mental imprints are like the ripples in the water. He who causes to navigate the boat from such an ocean of *saṃsāra* to the other shore is called a true teacher. The mind of the person becomes absorbed into the indivisible supreme place. The person situated in the place of supreme liberation who turned away from the threefold misery<sup>1</sup> protects the own noble lineage<sup>2</sup> Because of hearing [or] because of seeing about such a person, all obstacles are destroyed. Day by day, prosperity arises. A flawless intellect arises.

### [LVIII. Secret teaching of the scriptures of Yoga]

This is the secret teaching of the scriptures of Yoga in all of the scriptures.<sup>3</sup> Just as the light of a lamp enters into the midst of darkness, similarly, his mind enters into the teaching. In the mind of him who is a king there is no deceit, in whose sight fear of the teacher<sup>4</sup> does not arise, his mind becomes pure. Whose fame becomes renowned on the earth, in whose mind, there is trust in the words of exquisite individuals, who is a king always filled with bliss, by whose side there is an abundance of enchanting objects, in front of such a king the secret of yoga shall be presented.

<sup>1</sup>The threefold misery consists of: 1. *adhyātmika* ("internal"), which refers to any physical and mental misery caused by diseases; 2. *adhibhautika* ("external"), which refers to any misery caused by external living beings or objects; and 3. *adhidaivika*, which refers to any misery caused by the gods or comes from heaven, such as cold, heat, storm, drought, etc. For a more detailed account, cf. **mainkar2004**, especially the respective explanations provided in the *bhāṣya* of Gaudapāda for the first *kārikā*.

<sup>2</sup>In Sanskrit literature it is usually the king who protects the own lineage, cf. **ramayana** 3.36.26; **mahabharata** 7.II.10.

<sup>3</sup>The YSv introduces a section with "*idaṃ yogaśāstrarahasyaṃ ...*" but Rāmacandra's version of the *yogaśāstrarahasyam* differs drastically. This is why the beginning of this passage is not presented in the source of the apparatus. The YSv (Ed. p. 847) reads: *idaṃ yogarahasyaṃ ca na vācyaṃ mūrkhāsannidhau || yogadeśas tu tattraiva || utpātarahite deśe kaṇṭakādivivarjite | abhyasyate sadā yogaḥ samaḥ syāt sukhaduḥkhaḥ || surājāni samāśritya kartavyo nirupadrave | deśe tu sarvaśaśyadhya lobhamohavivarjite |*. The rest of the YSv's section on the *yogaśāstra* is then again reflected from verse LVIII.2 onwards.

<sup>4</sup>The topic of fearing the teacher to my knowledge does not appear in other yoga literature and is unique to the *Yogatattvabindu*.

न स्नेहान्नभयाल्लोभान्नमोहान्नधानाद्वलात्।  
न मैत्रीभावान्न दासान्नसौंदर्यान्न सेवनात्॥ LVIII.1॥

- 5 सामान्यादग्रे योगो न कथनीयः। यः परनिन्दा रतो भवति। दूराचारो भवति। भ्रातृमित्रस्य च योग्यं वस्तु न ददाति। यो सत्यं वदति। यो योगिनां मनोमध्ये निन्दां करोति। यस्य मनोमध्ये दया न भवति। यः कलहप्रियो भवति। स्वकार्यकरणे सावधानो भवति। गुरोः कार्यकरणे ऽनादृतो भवति। एतादृशस्याग्रे न योगः क्रियते न पठ्यते। शृण्वन्गीतादिकान्॥ शब्दान्पश्यन् रूपं मनोहरं॥ जिघ्रगन्धान्सुरभीस्पृशश्मृदुप्रियं॥ स्वादान्मनोरमान्स्वादान्भ्राम्यन्देशान्मनोरमान्॥

**Sources:** 5 cf. YSv (PT p. 847): stutir nindā na kartavyā sādhanā satyavādinā || yogānadhikāriṇaṃ āha tatraiva || 5–6 cf. YSv (PT p. 847): manomadhye dayā nāsti sadā yaḥ kalahapriyaḥ || 6–7 cf. YSv (PT p. 847): svakāryalobhane śīlo gurukāryaparāṇmukhaḥ | etasmai ca na dātavyaṃ vaktavyaṃ tasya sannidhau |

1 na cett.] ni BL snehān EPU<sub>2</sub>] śnehān cett. na EPU<sub>2</sub>] nā BL a DN<sub>1</sub>N<sub>2</sub> bhayāl cett.] bhayān EU<sub>1</sub> lobhān BDLU<sub>1</sub>] obhān N<sub>1</sub>N<sub>2</sub> lno P lon U<sub>2</sub> na cett.] om. P mohān cett.] om. P na cett.] om. P dhānā cett.] na dhanād L om. P balāt cett.] balāta B om. P 2 na cett.] om. P maitriḥbhāvān cett.] maitriḥbhāva N<sub>2</sub> maitri D bhāvān P na N<sub>1</sub>U<sub>1</sub>] no BLPU<sub>2</sub> nau E nā N<sub>2</sub> om. D dāsān N<sub>1</sub>U<sub>1</sub>] dānān P dāryān E dānāt BL dānān N<sub>2</sub>U<sub>2</sub> om. D na cett.] om. D saumdayān cett.] saudaryān PN<sub>2</sub> saumdayan L om. D na cett.] ni L om. D sevānāt cett.] sevātā U<sub>1</sub> 4 sāmānyādagre PN<sub>1</sub>N<sub>2</sub>U<sub>2</sub>] sāmānyāgre BELU<sub>1</sub> kathaniyaḥ EPN<sub>1</sub>U<sub>1</sub>U<sub>2</sub>] kathaniyaḥ B kathaniyaḥ L kaniyaḥ N<sub>2</sub> yaḥ cett.] om. U<sub>1</sub> paranindā cett.] paranindām BLU<sub>1</sub> rato cett.] om. BL bhavati cett.] karoti BL dūrācāro bhavati cett.] om. BL bhrātūr PU<sub>2</sub>] bhrātu° N<sub>1</sub>N<sub>2</sub> bhrātrr U<sub>1</sub> dur° BE om. L mitrasya cett.] mitraṃ U<sub>1</sub> maitryānyasya BE om. L ca yogyaṃ N<sub>2</sub>U<sub>1</sub>] ca yogyaṃ ca N<sub>1</sub> yogyaṃ PU<sub>2</sub> om. BLE 5 vastu na dadāti cett.] om. L yo PU<sub>2</sub>] so N<sub>1</sub>N<sub>2</sub>U<sub>1</sub> ya E om. BL satyaṃ cett.] asatyaṃ E om. BL vadati cett.] om. BL yo EP] om. cett. yoginām cett.] yoginā N<sub>1</sub>N<sub>2</sub> yoga° E om. BL manomadhye cett.] om. EBL nindām cett.] ni° U<sub>1</sub> om. BL karoti cett.] om. BL 6 yaḥ EN<sub>1</sub>U<sub>1</sub>] yasya BLPU<sub>2</sub> om. DN<sub>2</sub> kalahapriyo EPN<sub>1</sub>U<sub>1</sub>] kalahāṃ priyo BL kalahāḥ priyo U<sub>2</sub> om. DN<sub>2</sub> bhavati cett.] na bhavati BL om. DN<sub>2</sub> svakāryakaraṇe EPU<sub>1</sub>U<sub>2</sub>] svakāryākaraṇe LN<sub>1</sub> svakāryākaraṇe B svakāryākaraṇā N<sub>2</sub> guroḥ cett.] guro BN<sub>2</sub>U<sub>2</sub> kāryākaraṇe em.] kāryakaraṇe cett. kārye karaṇe B 'nādrto PU<sub>2</sub>] ādaro na N<sub>1</sub>N<sub>2</sub>U<sub>1</sub> anādaro B anādare no L na dattacitto E 7 etādṛśasyāgre cett.] etādṛśasya agre U<sub>1</sub> yogah cett.] om. N<sub>1</sub>N<sub>2</sub>U<sub>1</sub> paṭhyate EPU<sub>1</sub>U<sub>2</sub>] padyamte N<sub>1</sub>N<sub>2</sub> paṭhayate BL 8 śrṇvan N<sub>1</sub>LU<sub>1</sub>] śuśvana N<sub>2</sub> śrṇvan cett. gitādikān cett.] prītādikān E śābdān cett.] śābdāt | N<sub>2</sub> paśyan cett.] paśyat U<sub>1</sub> jighraṇ cett.] jāgrat E jighraṃ U<sub>1</sub> gandhān N<sub>1</sub>N<sub>2</sub>] gamdhāms ca P nāmdhās ca U<sub>1</sub> agachan BP sprśan gamdhan U<sub>2</sub> om. E surabhīn U<sub>1</sub>U<sub>2</sub>] sphuran E surabhīn PL sphurabhi B śusurabhīn N<sub>1</sub>N<sub>2</sub> sprśan β] sprśyanasya N<sub>1</sub> sprśyanasyaṃ N<sub>2</sub> om. U<sub>1</sub> sparśam PU<sub>1</sub>U<sub>2</sub>] sparśa° E om. cett. mṛdupriyaṃ cett.] śarmṛdupriyaṃ N<sub>2</sub> mṛdu || priyaṃ U<sub>2</sub> 8–9 manoramān cett.] manorathān BL manomān N<sub>1</sub>N<sub>2</sub> 9 khādan cett.] khādavan BL khādāmta° U<sub>1</sub> svādan N<sub>1</sub> om. EN<sub>2</sub> bhrāmyan cett.] bhrāman BL bhrāmyena N<sub>1</sub> bhrāmya na N<sub>2</sub> deśān cett.] tveśāmn U<sub>1</sub>

**Notes:** 2 maitri .... A lengthy omission starts in D after the word *maitri*. The single omissions will not be recorded in the critical apparatus. The reader will be informed once the evidence of D resumes.

**LVIII.1** Not because of love, not because of fear, not because of greed, not because of gift, not because of friendship, not because of hostility, not because of nobility, not because of service, ...

...shall Yoga be taught in front of everyone. He, who loves to blame others; who loves to criticise others; who is behaving badly; who does not give [single] thing, which benefits friend and brother; who does not speak the truth and despises yoga in spirit; in whose mind compassion does not arise; who delights in quarrel; attention arises for him regarding his selfish intentions; [and] disrespect arises towards the intentions of the teacher. In front of someone like this, Yoga is neither done nor taught.<sup>5</sup>

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

---

<sup>5</sup>In my assessment this passage reads like an educational measure that teaches proper social behaviour for a precocious youth. All other pre-colonial Yogatexts known to me are without exception written for an adult audience would not advise good behaviour like being brave or sharing things with friends, and they would not mention the desired injunction from disputes or disrespecting the teacher, particularly not in their main teaching. For an adult yoga student, these statements would appear superfluous and self-evident. These statements, however, start to make much sense if one would assume a young audience (more precisely, given the numerous allusions to the audience's material wealth, possibly young princes). Also cf. the passage on the eight enjoyments (p.), the prohibition of *prāṇāyāma* for young persons (p.??), and the promise of becoming attractive for virgins, as well as the promise of control over women (p.??). Additionally, the grammatical simplicity of Sanskrit is a possible indicator that this text addresses young princes in their education.

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

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

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

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

10 गच्छन्नुणां च संस्पर्शात्पापं कुर्वन्न लिप्यते ।  
उत्पन्नतत्त्वबोधस्य उदासीनस्य सर्वदा ॥ LVIII.6॥

**Sources:** 1-2 cf. YSv (PT p. 847): nañubhayatra sambadhyate na vaktavyamityarthah | yogād-hikāriṇo'pi tatraiva || bhāvābhāvaavinirmuktaḥ sarvagrahavivarjitaḥ | 2 ≈ *Amanaska* 1.12ab: bhāvābhāvaavinirmuktaḥ vināśotpattivarjitaḥ | 3 cf. YSv (PT p. 847): sadānandamayo yogi sadābhyāsi sadā bhavet | viruddhe duḥkhaśe ca virūpe 'tibhayānake | 7-8 ≈ YSv (PT p. 847): etad anīṣṭasam-sparśe nyūnādhike balādhike | evam bhūtasya karmāṇi saṅkalparahitāni ca | 7-8 ≈ YSv (PT p. 847): utpātarahite śeṣe kaṇṭakādivivarjite | abhyasyate sadā yogaḥ samaḥ syāt sukhaduḥkhaḥ | 9-10 ≈ YSv (PT p. 847): evaṁ gacchan svapan paśyan pāpapunyairna lipyate | utpannatattvabodhaḥ syāt sadā śilasya sarvadā | 9-10 ≈ *Amanaska* 2.36: utpannatattvabodhasya hy udāsīnasya sarvadā | sadābhyāsaratasaitan naikatrāpy upayujyate ||

1 **bhākṣamāṇaḥ** L] bhākṣamāṇa B bhāṣamāṇaḥ EPU<sub>2</sub> bhāṣamāṇasya N<sub>1</sub>N<sub>2</sub>U<sub>1</sub> **sumadhuraṁ** PU<sub>2</sub>] samaghura° B samadhura° L madhuraṁ N<sub>1</sub>N<sub>2</sub>U<sub>1</sub> om. E **ramamāṇaḥ** EPU<sub>1</sub>U<sub>2</sub>] rasamāṇaḥ N<sub>1</sub>N<sub>2</sub> °ramamāṇaṁ L °ramāṇa B 2 **bhāvābhāvaavinirmuktaḥ** cett.] bhāvābhāvaavinirmukto E bhāvāvinir muktaḥ BL 3 **sadānandamayo** cett.] sadāmoyo BL om. U<sub>2</sub> **yogi** cett.] yoyogi L om. U<sub>2</sub> **sadābhyāsi** cett.] sadābhyāso U<sub>1</sub> om. U<sub>2</sub> **sadā bhavet** cett.] om. U<sub>2</sub> 4 **viruddhe** BLN<sub>1</sub>N<sub>2</sub>U<sub>1</sub>] viruddha° EP om. U<sub>2</sub> **duḥkhaśe** ca em.] duḥkhaśe deśe EPN<sub>1</sub>N<sub>2</sub>U<sub>1</sub> duḥkhe deśe B duḥkhaśe L om. U<sub>2</sub> **virūpe** EPN<sub>2</sub>] śovirūpe BLN<sub>1</sub> vivarūpe U<sub>1</sub> om. U<sub>2</sub> 'tibhayānake EPN<sub>1</sub>N<sub>2</sub>] bhayānake BLU<sub>1</sub> om. U<sub>2</sub> 5 **iṣṭadyaniṣṭasam-sparśe** cett.] iṣṭadhiṇiṣṭaṁ sam-sparśe PN<sub>2</sub> om. U<sub>2</sub> **rase** cett.] om. N<sub>2</sub> om. U<sub>2</sub> **lavaṇādike** cett.] lavaṇādiko N<sub>2</sub> om. U<sub>2</sub> 6 **pūtyādāv api** LN<sub>1</sub>N<sub>2</sub>] pratyādāv api BEP pūjādāv api U<sub>1</sub> om. U<sub>2</sub> **gandhe** cett.] gaṁdhaṁ N<sub>2</sub> ca cett.] om. U<sub>2</sub> **kaṁṭakoṣmādivarjite** N<sub>1</sub>] kaṁṭakoṣmādivarjite N<sub>2</sub> kaṁkoṣnādivivarjayet E kaṁṭakoṣyādivivarjite P kaṁṭakoṣmādivarji B kaṁṭakoṣmādivarji L kuṁṭakoṣmādivarjite U<sub>1</sub> 7 **sarvadaiva** EPN<sub>2</sub>] sarvadeva BLN<sub>1</sub> sarvadaivaṁ U<sub>2</sub> **sadābhyāsaḥ** EPU<sub>2</sub>] sadābhyāsāḥ BLN<sub>1</sub>N<sub>2</sub>U<sub>1</sub> **samaḥ** cett.] sama N<sub>1</sub>U<sub>1</sub> mana N<sub>2</sub> **syāt** cett.] sya | t L syā U<sub>1</sub> 8 **bhūtasya** N<sub>2</sub>] bhūta U<sub>1</sub> yogasya cett. 9 **gacchan** cett.] gacha U<sub>1</sub> **sam-sparśāt** cett.] sam-sparśot BN<sub>1</sub> **pāpaṁ** cett.] pāpaḥ P tapaḥ E 10 **udāsīnasya** cett.] hy udāsīnasya E

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

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

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

**LVIII.5** He who is always truly in permanent practice shall be equanimous towards happiness and suffering.<sup>6</sup> In this way the actions of the great yogin (*bhūtasya*) are free from desire.

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

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<sup>6</sup>The main matter of Rājayoga for Rāmacandra appears to be the permanent cultivation of equanimity even in extreme situations of joy or suffering.

तदा दृष्टिविशेषः स्याद् विविधान्यासनानि च ।

अन्तःकरणजा भवा योगिनो नोपयोगिनः ॥ LVIII.7॥

सर्वदासहजस्तस्य निष्कलाध्यात्मवेदिनः ।

यत्प्रयत्ननिष्पाद्यं तत्तत्सर्वमकारणां ॥ LVIII.8॥

- 5 विलासिनीनां मनोहारिगीतश्रवणात् ॥ अतिसुन्दरकामिनीनां रूपदर्शनात् ॥ कस्तूरीकपूरगन्धयो  
ग्रहणात् ॥ शीतलकारी अतिकोमलपरवस्तुनः स्पर्शकारणात् ॥ अतिमाधुर्यं चित्ते करोति ।  
तादृशः स्वादनात् ॥  
अनेकदेशानां साध्वसाधुस्थानदर्शनात् ॥ मैत्रेण सह कोमलवचनात् ॥ शत्रुणा सह काठिन्य वच  
नात् ॥ यस्य मनसि हर्षो वा द्वेषो न भवति । स पुरुष ईश्वरोपदेशको ज्ञेयः । स्वलीलया स्वदति  
10 चलति च भावाभावयोश्चित्तमुदासीनं भवति । कस्यांचिद्वार्त्तायां हठं न करोति । यस्य मनः सहजा  
नन्दे मग्नं भवति ।

**Sources:** 1-2 ≈ YSv (PT p. 847): pare dṛṣṭivilaṃ na syād vividhāni mṛtāni ca | antaḥkaraṇam etasya yogino niṣkriyaṃ [niṣkalā?] tu sa | 1-2 ≈ *Amanaska* 2.37: tadā dṛṣṭivīśeṣāś ca vividhāny āsanāni ca | antaḥkaraṇabhāvaś ca yogino nopayoginaḥ || 3-4 ≈ YSv (PT p. 847): sarvadā sahasas tasya niṣkalādhyātmavedināḥ | yadā prayatnaniṣpādyam grāhyam sarvam akāraṇam |

1 dṛṣṭivīśeṣaḥ EN<sub>1</sub>N<sub>2</sub>U<sub>2</sub>] dṛṣṭivīśeṣa BLP dṛṣṭir viśeṣa U<sub>1</sub> vividhāny EN<sub>2</sub>U<sub>2</sub>] vidhāny cett. 2 antaḥkaraṇajā cett.] antaḥkaraṇayo U<sub>1</sub> nopayoginaḥ cett.] nopi yoginaḥ LU<sub>2</sub> 3 sarvadā cett.] sarvadya BL sarva° E sahasas tasya em.] sahasasthasya LPN<sub>1</sub>N<sub>2</sub>U<sub>2</sub> sahasasya B mahajarasya U<sub>1</sub> rājapadasthasya E niṣkalādhyātmavedināḥ EPU<sub>2</sub>] niṣkalādhyātmavedinā BLU<sub>1</sub> niṣkalādhyātmavedina N<sub>1</sub>N<sub>2</sub> 4 prayatnaniṣpādyam N<sub>1</sub>N<sub>2</sub>U<sub>2</sub>] aprayatra niṣyayim U<sub>1</sub> prayatnaniṣpādy BL prayatnaniṣpārdham P prayatnaniṣpāyam E tattatsarvam EPN<sub>1</sub>N<sub>2</sub>] tat sarvam BU<sub>1</sub>U<sub>2</sub> tat sarvam L kāraṇam EPU<sub>1</sub>] akāraṇāt B ikāraṇāt L na kāraṇam N<sub>2</sub> kāraṇa U<sub>2</sub> 5 manohārigitaśravaṇāt N<sub>1</sub>N<sub>2</sub>U<sub>1</sub>] manohārigitāśravaṇāt β atisundarakāmininām N<sub>1</sub>N<sub>2</sub>U<sub>1</sub>U<sub>2</sub>] atisaumḍaryakāmininām E atisaumḍaram kāminām P atisaumḍarakāmininām B atisaumḍarakāmininām L kastūri° cett.] kastūri° U<sub>1</sub> karpūragandhaya L] karpūrayor gaṃdha° BEP karpūragandhayār gaṃdha° N<sub>1</sub> karpūragandha° N<sub>2</sub> karpuro gaṃdha° U<sub>1</sub> karpūrayo gaṃdha° U<sub>2</sub> 6 śītalakāri N<sub>1</sub>N<sub>2</sub>] śīlakāri U<sub>1</sub> śaityakāri cett. atikomalaparavastunaḥ N<sub>1</sub>N<sub>2</sub>U<sub>1</sub>] komalavastunaḥ cett. sparsakāraṇāt cett.] saṃsparsakām B saṃsparsakām L citte cett.] cittam N<sub>2</sub> cikri U<sub>2</sub> 7 tādrśaḥ BELP] tādrśa N<sub>1</sub>N<sub>2</sub>U<sub>1</sub>U<sub>2</sub> 8 sādhasādhusthānadarśanāt cett.] sādhussthānadarśanāt N<sub>1</sub> maitreṇa cett.] mitreṇa E śatruṇā BELPU<sub>1</sub>] śatruṇām N<sub>1</sub>N<sub>2</sub>U<sub>2</sub> kāṭhinya° LU<sub>1</sub>U<sub>2</sub>] kaṭhina° E kaṃvinya° P kaṭhinya° B kavinya° N<sub>2</sub> 8-9 vacanāt cett.] vacanān N<sub>1</sub> vacanād N<sub>2</sub> 9 manasi cett.] manasī U<sub>1</sub>U<sub>2</sub> mana L na cett.] vā na U<sub>1</sub> om. L sa puruṣa cett.] puruṣo U<sub>2</sub> īśvaropadeśako cett.] īśvaropade ko L svalilayā cett.] svaliyayā N<sub>1</sub>N<sub>2</sub> 10 ca cett.] va P om. E haṭham cett.] harṣaviśādam E haṭam LU<sub>1</sub> manāḥ cett.] mana° N<sub>2</sub> 10-11 saḥajānande cett.] saḥajānamdam L saḥajānamda U<sub>1</sub> saḥajānam damde U<sub>2</sub> 11 magnam cett.] aṇjam L saṃjñam U<sub>1</sub>

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



**LVIII.7** Then the different gazing points, the various postures<sup>7</sup> and the states produced from the internal organ<sup>8</sup> are useless to the yogin.

**LVIII.8** For the knower of the undivided supreme self, who is always in the natural state, whatever is to be generated with effort, all of that is without motive.

Because of listening to the mindblowing musical performances of charming women, seeing the form of stunning women, smelling the fragrance of camphor and musk, and touching very soft things, the mind free from passion assumes a supremely gentle state within the mental faculty.

From such enjoyment, from seeing good and bad places of many countries, from speaking sweetly with friends, from speaking with firmness of character to enemies, love and hatred do not arise in his mind. This person is to be known as a teacher of the supreme god. Through his own [divine] play, he speaks and moves. The mind is equanimous in both existence and non-existence. It is not even possible to express in words forcefully [how it is] when his mind is immersed in inherent bliss.

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<sup>7</sup> Postures (*āsana*s) are not discussed in Rāmacandra's text. Together with this passage, however, they are mentioned thrice (cf. p.?? 1.6 and p.?? 1.2) and given these three statements, one must assume that the audience of this text practised them, but other works were consulted.

<sup>8</sup> BIRCH, 2013:368, fn. 52 wrote a long endnote on the compound *antaḥkaraṇabhāva* that occurs in *Amanaska* 2.37c which is a possible source of this verse in Rāmacandra's *Yogatattvabindu*. I briefly summarize the endnote and complement my findings: Even though the Nepalese commentator of the *Amanaska* interprets it as the "intention of the heart" (*antaḥkaraṇakā manasuvā paṇi*) BIRCH, who has not found the compound in other texts back in 2013 proposes the more plausible explanation that *antaḥkaraṇabhāva* refers to the eight mental states characterizing the higher faculty of discernment (*buddhibhāva*). These eight states, as outlined in *mainkar*2004 23, include religious merit (*dharma*), gnosis (*jñāna*), dispassion (*virāga*), and power (*aiśvarya*) as positive aspects, while their opposites (*adharma*, *ajñāna*, *avirāga*, and *anaiśvarya*) form the negative states (*adhyavasāyo buddhir dharmo jñānaṃ virāga aiśvaryaṃ | sāttvikam etad rūpaṃ tāmasam asmād viparyastam*). According to BIRCH's research, this division of *buddhi* is adopted by Śaiva traditions, such as *malinivijay* 1.30c-d. The eightfold *buddhi* in the *Mālinivijayottatantra* has been noted in *vasudevaz*2004. The concept of the *buddhibhāvas* is also present in other contexts, like the hierarchical system of religions in the *svacchandatantra* (II.179-182). In this scheme, deluded individuals are influenced by dark *buddhibhāvas*. The specific formulation of Rāmacandra with the phrase *antaḥkaraṇajā bhāva* however, I was able to locate ...

तेन पुरुषेण दृष्टिः स्थिरा कर्त्तव्या । आसनं दृढं कर्त्तव्यं । पवनः स्थिरः कर्त्तव्यः । एतादृशः कश्चिन्नि  
यमः सिद्धस्य नोक्तः । मनःपवनाभ्यां यदा सहजानन्दः स्वस्वरूपेण प्रकाशयते । स सहजयोगः  
कथ्यते । राजयोगमध्ये इति चक्रवर्ती नामकथनं ।

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**1** puruṣeṇa cett.] bhya puruṣeṇa P svapuruṣeṇa D **dr̥ṣṭiḥ** cett.] dr̥ṣṭi° U<sub>1</sub> **karttavā** cett.]  
karttavyaṃ DN<sub>1</sub>N<sub>2</sub> **āsanam** cett.] āsana° U<sub>1</sub> **pavanaḥ sthiraḥ** cett.] om. L **karttavyaḥ**  
cett.] karttavyaṃ N<sub>2</sub> om. L **1-2 kaścīn niyamaḥ** cett.] kaścī niyamaḥ U<sub>1</sub> kaścīn niyamaḥ U<sub>2</sub>  
**2 manahpavanābhyām** cett.] manapavanābhyām L **sahajānandaḥ** cett.] sahaajānaṃda° EL  
**prakāśyate** cett.] prakāśate U<sub>1</sub> **sahajayogaḥ** cett.] sahayayoga DN<sub>1</sub> saho yoga N<sub>2</sub> sahayogaḥ  
U<sub>1</sub> **3 rājayogamādhye** cett.] rājayogasya madhye U<sub>2</sub> te madhye EP **cakravartī** DN<sub>2</sub>] cakravartī  
EPLN<sub>1</sub>U<sub>2</sub> cakravaktya U<sub>1</sub> **nāma α**] om. β **kathanam** cett.] kathyate LU<sub>2</sub> madhye iti cakravartye  
nāma madhye kathanam U<sub>1</sub>

By a [unaccomplished] person the stabilization of the gaze shall be performed. The position shall be stabilized. The breath shall be stabilized. Such a rule [however] is not prescribed for the accomplished [person].<sup>9</sup> When by means of mind and breath the natural bliss appears through ones own true nature, it is called Sahajayoga (“natural Yoga”). Among [the methods] of Rajayoga, it is referred to by the name of “Universal Ruler”<sup>10</sup>.

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within **bodhasara** 17.5: *mano buddhīr ahaṅkāśaś cittaṃ ceti catuṣṭayam | antaḥkaraṇajā bhāvā ātmā śuddho nirañjanaḥ* || 17.15 || “The quadruplet — mind, intellect, ego, and consciousness—are states produced by the inner organ. The self, however, is pure and untainted.” This fourfold scheme is very close to the fivefold version taught by Rāmacandra in his metaphysics section on p.?? in which *consciousness* (*caitanya*) is added as a fifth item. The verses of chapter 17 provide information about further resulting states and their differentiations. The states born of the inner organ originally derive from the qualities (*guṇas*) of original matter (*prakṛti*) (17.4). The four states of the inner organs produce more differentiated states (*bhāvāḥ*) - *manas*, viz., “will and indecision” (*saṃkalpa* and *vikalpa*) (17.6); *buddhi*, viz., “ascertainment” (*niścaya*) (17.7); *ahaṅkāra*, viz., “knowing, doing, experiencing, the sense of agency, and the concepts of being the doer or the enjoyer, as well as notions of injury and harm” (*jñātvakartṛtvabhokṛtvavadhyagḥātakatādāyah*) (17.8) of the *citta*, viz., “memory of past experiences and recognition” (*smṛtiḥ pūrvānubhūtasya pratyabhijñā*) (17.9). For the whole account of further divisions of the *bhāvas* see **bodhasāra** 17.1-51.

<sup>9</sup>With this statement, Rāmacandra simply repeats the message of verse LVIII.7. Once the highest state of Yoga is reached, Yoga practice becomes unnecessary.

<sup>10</sup>Beyond this very passage, the term *cakravartin* is absent in the Haṭha- and Rājayoga literature known to me. However, there are a few noteworthy occurrences of the term in yogic literature, i.e. Hemacandra's **hemacandras** 4.19-21: *dhanahinaḥ śatam ekaṃ sahasraṃ śatavān api | sahasrādhipatir lakṣaṃ koṭiṃ lakṣeśvaro 'pi ca* ||4.19|| *koṭiśvaro narendratvaṃ narendraś cakravartitām | cakravartī ca devatvaṃ devo 'pindratvaṃ icchatī* ||4.20|| *indratre 'pi hi saṃprāpte yadicchā na nivartate | mūle laghiyāṃs tallobhaḥ śarāva iva vardhate* ||4.21|| **hemacandras** (Ed. p. 80) translates: “One who is poor [wants] a hundred [rupees]; one who has a hundred [wants] a thousand; one who has a thousand [wants] one hundred thousand, and one who has one hundred thousand [wants] ten million [rupees]. One who rules ten million [people] wishes to be a king of men, a king of men [wants to be a] world-emperor, a world-emperor a god, [and] a god wishes even to be a king of gods. [But] even when one as become the king of gods, [one's] desire does not end [with that]. In the beginning such a greed is rather small, [but in the course of time], it increases [and increases] like a [begging-]bowl, [which at the root is shallow, but which expands more and more from the center to the edge].” A *cakravartin* is therefore a ruler who rules over the kings of the earth. The next higher rank would be the rank of a god. Thus, the *cakravartin* is the highest possible status of a human being in terms of human possibilities to attain power and prosperity. Here, within Rājayoga the term *cakravartin* is used to underline the supreme position of *sahajayoga* among all the other methods of Rājayoga, which are listed in the beginning of Rāmacandra's treatise. ...

# Appendix

## Figures



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



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



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