

The Yogatattvabindu

योगतत्त्वबिन्दु

Yogatattvabindu

Critical Edition
with annotated Translation

Von
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Conventions in the Critical Apparatus

Sigla in the Critical Apparatus

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

Critical Edition & Annotated Translation

नवीनानि पट्टसूत्रमयानि धृतानि वस्त्राणि अथवा जीर्णानि सच्छिद्राणि धृतानि कस्तुरिकाचन्दनलेपो वा कर्दमलेपो वा। यस्य मनसि हर्षशोकौ न स्थौ स एव राजयोगः। नगरमध्येऽथ च वनमध्ये उद्वसग्रासमध्ये लोकपूर्णग्राममध्ये वा यस्य मन ऊनं न पूर्णं वा न भवति। सोऽपि राजयोगः॥

[XVIII. caryāyogaḥ]

- 5 इदानीं चर्यायोगः कथ्यते। निराकारो नित्योऽचलोऽभेद्यः स एतादृश आत्मा। एतादृशे आत्मनि मनो यस्य निश्चलं तिष्ठति। तस्यात्मनः पुण्यपापस्पर्शो न भवति। उदकमध्ये स्थितस्य पद्मिनीपत्रस्य यथोदकस्पर्शो न भवति तथैवात्मनि। यथाकाशमध्ये पवनः स्वेच्छया भ्रमति। तथा यस्य मनः निराकारमध्ये लीनं भवति स एव चर्यायोगः॥

Sources: 2 Cf. YSv (PT p. 835): harṣaśokau na jātveṣāṃ nodvego lokasaṅgame | nityollāse nirākāre nirāsane nirātmani | manasā niścalo bhūtvā sadā tiṣṭhet samo 'pi ca | 5 Cf. YSv (PT p. 835): harṣaśokau na jātveṣāṃ nodvego lokasaṅgame | nityollāse nirākāre nirāsane nirātmani | manasā niścalo bhūtvā sadā tiṣṭhet samo 'pi ca | 7 cf. YSv (PT p. 835): yathākāśe bhraman vāyur ākāśaṃ vrajate svayam | tathākāśe mano linam rājayogakriyā matā | jagatsaṃsarganirlepaṃ padmapatralajalam yathā |

1 **navināni** cett.] navininir api B navininiś pi L **paṭṭa°** BEL] paṭa° DPN₁N₂U₂ pada° U₁ °**mayāni** cett.] 'maya E **dhṛtāni** cett.] tāni U₁ **vastrāni** cett.] om. U₂ **sacchidrāni** DN₁N₂] sachidrāni U₂ sachadrāni P svachidrāni BL chidrāni E **dhṛtāni** cett.] dhvātāni U₂ dhūtāni P **kasturikā** α] kastūri BEPU₂ kasturi L **lepo** cett.] lepair E **2 vā** cett.] cā L **kardamalepo** cett.] kardamalepena E **vā** cett.] om. E °**śokau** cett.] °śoko DN₁U₂ °śoka N₂ **sthau** em.] sthaḥ cett. sthā N₂U₁ sta U₂ **sa eva** cett.] sa evātra E **rājayogaḥ** cett.] rājayoga U₂ rājayogaḥ || idāniṃ || BL tiṣṭhati | yasya janmamaraṇa na staḥ sukhaṃ na bhavati | kulaṃ na bhavati śīlaṃ na bhavati | sthānam na bhavati | E **nagaramadhye** cett.] rājayogaḥ nagaramadhye E ṣagaramadhye D vā nagaramadhye U₁ **'tha ca** PLBU₂] atha ca DEN₁N₂U₁ **3 udvasa°** U₂] yuddhe saṃ° E utasaṃ° P udvasta° BL udvesu° DN₁N₂ udassam° U₁ **grāmamadhye** cett.] grāmaṃ madhye B **lokapūrṇagrāmamadhye** U₁]....pūrṇagrāmamadhye N₁ svetapūrṇagrāmamadhye DN₂ **mana** PU₂] manaḥ cett. **ūnaṃ** PN₁N₂U₂] ūna DN₂ unaṃ BLU₁ bhaya° E **na** DN₁N₂] om. cett. **vā** cett.] vām PU₂ om. U₁ **'pi** em.] pi cett. **rājayogaḥ** cett.] rājayogaḥ kathyate E **5 caryāyogaḥ** cett.] tvaryāyogaḥ U₁ yogaḥ E **nirākāro** BELPU₁] nirākālo DN₁N₂ nirvikāro U₂ **nityo** α] 'calo PU₂ calo BL om. E **'calo** α] nityo β **'bhedyah** DEN₁N₂] bhedhyaḥ BLP abhedhyaḥ U₁ 'bhedyha U₂ **etādṛśa** BLP] etādṛśaḥ DEN₁N₂U₁ etādṛśa U₂ **ātmā** cett.] ātmani EU₂ **etādṛśe** DN₁] sa etādṛśye B sa etādṛśe L etādṛśa N₂ etādṛśo PU₁ om. EU₂ **ātmani** cett.] om. EU₂ **6 mano** EPU₁U₂] manaḥ DN₁N₂ om. BL **yasya** cett.] om. BL **niścalaṃ** cett.] niścala PLN₂ **tiṣṭhati** cett.] bhavati U₁ **tasyātmanaḥ** cett.] tasya ātmanaḥ U₁U₂ **puṇyapāpasparśo** cett.] puṇyapāsa sparśo U₁U₂ **6-7 padminipatrasya** cett.] padmanipatrasya BLP padmapatre E **7 yathodakasparśo** U₂] yathā udakasparśo α yathodakasya sparśo EPL yathodakasya sparśa B **bhavati** cett.] bhavati B **yathākāśamadhye** EP] yathā 'kāśamadhye U₂ yathā ākāśamadhye cett. **pavanaḥ svecchayā** cett.] pavanaśvachayā DN₁N₂ **bhramati** cett.] brahmayati U₁ **yasya manaḥ** cett.] yamaṇaḥ D pavana° N₂ **8 bhavati** cett.] bhavati B **caryāyogaḥ** β] kriyāyogaḥ α

Whether [one has] new clothes made of silk, or old, worn [clothes] with holes, whether [one is] smeared with sandalwood and musk, or smeared with mud - when delight and grief do not reside within the mind, it is that which is Rājayoga. When the mind is neither bored nor overwhelmed situated in a city, a forest, an uninhabited village or a village full of people, also this is Rājayoga.

[XVIII. Caryāyoga]

Now, Caryāyoga is explained.¹ Shapeless, permanent, immovable [and] unsplittable - such is the self. Whose mind remains steady in such a self, in his self there is no contact with sin and merit. Just as contact with water does not arise for the lotusleaf situated in water; likewise in the self. Just as the wind wanders according to its own will in space, likewise he whose mind is absorbed into the shapeless² [wanders according to its own will in space]. Only this is Caryāyoga.³⁴

¹ Caryāyoga is not mentioned in YSv (PT and YK). It is completely absent in the text as well as the initial list of fifteen Yogas. Rāmacandra however, utilizes this passage to construe this type of Yoga. Due to its brevity it might be an attempt to do justice to the list of Yogas provided in the beginning (cf. PT p. 835 (*harṣaśokau ...samo 'pi ca*)).

² The term *nirākāra* was already used in the second sentence of this section as an adjective qualifying the self (*ātman*). Here, it is a noun and probably synonymous for the self.

³ Although the introduction of Caryāyoga into the list of fifteen yogas is based on one of the four *pādas* of the śaivaite Āgamas, which bear the same name (*kriyā*-, *jñāna*-, *caryā*- and *yogapāda*), the concept of *caryā* = $\sqrt{\text{car} + \text{kṛt}}$ -suffix *yā* f. where *-yā* expresses the action, which refers to the meaning “wandering, roaming” of the verbal root $\sqrt{\text{car}}$ and not at all to the discipline in śaivite practices.

⁴ Parallels to Rāmacandra's innovative Caryāyoga can be identified in the texts with similar taxonomies. In *Yogasiddhāntacandrikā* (ed. pp. 2, 52-53, 100-101, 150) Nārāyaṇatīrtha presents Caryāyoga in the context of Yogasūtra 1. 33. According to Nārāyaṇatīrtha's commentary, the practice of this involves the cultivation of specific mental attitudes, such as *maitrī* (loving-kindness), *karuṇā* (compassion), *muditā* (compassionate joy) and *upekṣā* (equanimity), towards various objects or situations, such as happiness, suffering, merit and demerit. Sundardās, in his *Sarvāṅgayogapradīpikā* (2.40-51, ed. pp. 96-98), describes Cārcāyog (probably a *brājbhāṣā* rendition of Caryāyoga) as a type of *bhaktiyog* that is *bhakti* towards the unmanifest consciousness (*avyakta puruṣa*) in rapturous devotion. He describes the unmanifest consciousness (*avyakta puruṣa*) as formless and eternal and so on (40) and expresses the importance of deep reverence for the infinite, divine, omniscient, and incomprehensible (48-49) unmanifest consciousness. A discussion of Caryāyoga can be found at p.??.

[XIX. haṭhayogaḥ]

इदानीं हठयोगः कथ्यते। रेचकपूरककुम्भक इत्यादिप्रकारेण पवनस्य साधनं कर्तव्यम्। अथ च धौत्यादिषट्कर्मकारणात् शरीरस्य शुद्धिर्भवति। सूर्यनाडीमध्ये पवनः पूर्णो यदा तिष्ठति तदा मनो निश्चलं भवति। मनसो निश्चलत्वे आनन्दस्वरूपं प्रत्यक्षं भासते। हठयोगकरणात् मनः शून्यमध्ये लीनं भवति। कालः समीपे नागच्छति॥

[XX. haṭhayogasya dvitiyo bhedaḥ]

इदानीं हठयोगस्य द्वितीयो भेदः कथ्यते। पादादारभ्य शिरः पर्यन्तं स्वशरीरे कोटिसूर्यतेजः समानं श्वेतं पीतं नीलं रक्तं किञ्चिद्रूपं चिन्त्यते। तद्ध्यानकारणात् सकलाङ्गे रोगः न भवति। ज्वरनं न भवति। आयुर्वृद्धिर्भवति॥

Sources: 2-5 cf. YSv (PT p. 835): idānīm haṭhayogas tu kathyate haṭhasiddhidah | kṛtvāsanam pavanāśam śarīre rogahārakam | pūrakam kumbhakañcaiva recakam vāyunā bhajet | ittham kramotkramam jñātvā pavanam sādhayet sadā | dhauty ādikarmaṣaṭkañ ca prakuryād haṭhasādhakam | etan nādyān tu deveśi vāyupūrnam pratiṣṭhitam | tato mano nīścalaṁ syāt tata ānanda eva hi | haṭhayogān na kālah syān manonāśo bhaved yadi | 7-9 cf. YSv (PT p. 835): idānīm haṭhayogasya dvitīyam bhedaṁ acchr̥ṇu | ākāśe nāsikāgre tu sūryakoṭisamam smaret | śvetam raktam tathā pitam kṛṣṇam ity ādirūpataḥ | evam dhyātvā cirāyus syād aṅgājananavarjitam (°varjitah YK 12.25; possibly em. to aṅgajaranavarjitah or aṅgajvaranavarjitah?) | śivatulyo mahātmāsau haṭhayogaprasādataḥ (°prasaṅgataḥ YK 12.25) | haṭhāj jyotir (haṭha° YK 12.26) mayo bhūtvā hyantareṇa śivo bhavet | ato'yaṁ haṭhayogaḥ syāt siddhidah siddhasevitaḥ |

2 haṭhayogaḥ DLPN₁U₁] haṭayoga B grahayogaḥ E haṭhayoga U₂ **ity ādi°** cett.] ity ādi° N₂ **pavanasya sādhanam** cett.] pavanasādhanam EP **kartavyam** BEL] kartavyam cett. **ca** cett.] om. U₁ **3 dhautyādi** cett.] dhoutyādi B vidhotyādi U₁ **sūryanādimadhye** cett.] sarvasūryanādimadhye B **pavanaḥ pūrṇo** cett.] pavanapūrṇo BL pvanah pūrṇo N₂ **yadā tiṣṭhati** cett.] yadāti BL **mano** β] manah α **4 nīścalaṁ** cett.] nīścalo BLP **manaso** β] manasaḥ α **nīścalatve** cett.] nīścalatvena E **ānandasvarūpam** cett.] ānamdam svarūpam BL ānandam svarūpa° P ānandarūpam E **bhāṣate** cett.] bhāṣate N₂U₁ **haṭha°** cett.] haṭa° B **yoga°** cett.] yoga° B **karaṇāt** cett.] karaṇāt BELP **manah** cett.] mana N₂ **5 līnam** cett.] sthānam U₂ **kālah** cett.] kālā° B kāla° N₂U₁ **kāśah** U₂ **nāgacchati** cett.] nāma gacchati B nāgachamti D ti nāgachati U₁ **7 haṭhayogasya** cett.] haṭayogasya BU₁ haṭhayoga° P **dvitiyo** cett.] dvitiya° DLP dvitīyam B **bhedaḥ** cett.] bhedaḥ BL **kathyate** cett.] kathyante BL **pādādarabhya** cett.] pādādarabhyā N₁D **śīrah** cett.] śīra° BL śīro U₂ **paryantam** cett.] paryentam N₁ pariyatam U₁ **svaśarīre** cett.] svaśarīram U₁ **koṭisūryatejaḥ** cett.] koṭisūrye tejaḥ U₂ **samānam** cett.] samāna° BL **8 śvetam** cett.] śveta° B **pitam** cett.] om. BL **raktam** cett.] laktam N₁ **kiṁcidrūpam** DN₁U₂] kiṁdrupam BP timdrupam L ciṁrūpam U₁ kiṁcidvarṇam E **cintyate** cett.] cityate P ciṁtate BL **tad** ELPN₂] tat BU₂ ta DU₁ na N₁ **dhyānakaraṇāt** β] dhyānam karaṇāt α **sakalāṅge** αPU₂] sakalaṁge BL sakalam E **rogaḥ** em.] roga N₁N₂ rogajvalanam βD roga kṣatam U₁ **na** cett.] om. EU₂ **jvaranam na bhavati** N₂] jvalanam na bhavati N₁ om. cett. **9 āyur** cett.] āyu° N₂ om. D **vṛddhir** cett.] om. DEL **bhavati** cett.] bhavati B vardhate EL om. D

[XIX. Haṭhayoga]

⁵ Now, Haṭhayoga is explained. The practice of breath shall be done in this manner: "Exhalation, inhalation [and] retention etc. And then due to the six actions (*saṭkarma*), like *dhauti* etc., the purification of the body arises. When the full breath abides in the middle of the sun channel⁶, then the mind is unmovable. The own form of bliss immediately shines through the motionless mind. Due to the execution of Haṭhayoga, the mind becomes absorbed into emptiness. The time of death does not approach.

[XX. Second division of Haṭhayoga]

Now, the second division of Haṭhayoga is explained.⁷ The shine of ten million suns in one's body from the feet to the top of the head is contemplated in any colour equal to white, yellow[or] red. Due to the execution of meditation, disease does not arise in the entire body. Fever does not arise. The lifespan increases.⁸

⁵ The YSv's description of the two types of Haṭhayoga is quoted in *Śabdakalpadrūma* p. 501. I would like to thank Franz Veit for providing this reference.

⁶ Usually the *sūryanāḍi* is the *piṅgalā*-channel or right nostril, as previously declared in III. sentence seven (p. ??, l. 3). In the light of the context it appears more likely that *sūryanāḍi* must refer to the central channel, the *suṣūmṇā*.

⁷ At this point YSv as quoted with reference in YK 12.23 adds a verse not found in the *Prāṇatoṣinī* (*susthāsanam samāśino nirajāyatalocanaḥ | cintayet paramātmānam yo vadet sa bhaviṣyati* |). This confirms that Rāmacandra used a version of the *Yogasvarodaya* which is very close or similar to the one we find in the *Prāṇatoṣinī*, since it is not resembled in Rāmacandra's prose.

⁸ Cf. YSv (PT p. 835) as presented in **sources** for XX. p.7: "Now, listen to the second variation of Haṭhayoga. Contemplate the space at the tip of the nose as if it were equal to the radiance of ten million suns in colours such as white, red, yellow, black, and other colours of that nature. By meditating in this way, one can achieve a long life because one is freed from the process of ageing (*aṅgajaraṇavarjitam*] em. *aṅgājananavarjitam*). Through the devoted practice of Haṭhayoga, one whose self is great becomes like Śiva. Having become like the light, one truly becomes one with Śiva inside. Therefore, the path of Haṭhayoga will bring forth supernatural abilities and is followed by the Siddhas." Rāmacandra's transfer into prose misses various details. The original second type appears almost like Bāhyalakṣya (see section XXIII on p.??), which includes the visualisation of intense light at the tip of the nose, whereas Rāmacandra's technique involves visualising the whole body in colourful lights. Another light-based technique of Haṭhayoga, which is classified as a technique of *dhyāna* involves visualising equally intense light at the navel, heart and head and results in igniting this light in all six *cakras* and ultimately leading to liberation from the fetters of birth (*mucyante janmabandhanāt*) can be found in *Goraṅṣayogaśāstra* 33-50. Another similarity appears in ...

[XXI. jñānayogasya lakṣaṇam]

इदानीं ज्ञानयोगस्य लक्षणं कथ्यते।

एकमेव जगत्पश्येद्विश्वात्मासु विभास्वरम्।

अविकल्पतया युक्त्या ज्ञानयोगं समाचरेत्॥ XXI.1॥

5

यत्र तत्र स्थितो वापि सर्वज्ञानमयं जगत्।

य एवं वेत्ति बोधेन सोऽपि ज्ञानाधिकारवान्॥ XXI.2॥

प्राप्नोति शांभवीसत्तां सदाद्वैतपरायणः।

यथा न्यग्रोधबीजं हि क्षितावुप्तं द्रुमायते॥ XXI.3॥

एकान्तं नैकधा स्वेन दृश्यते दशधात् कृतात्।

10

मूलाङ्कुरस्य चोद्गण्डाः शाखाकुसुमपल्लवाः॥ XXI.4॥

Sources: 2 cf. YSv (PT p. 835): idānīm jñānayogasya lakṣaṇam kathyate śive | yaj jñātvā jñānasam-pūrṇaḥ śivaḥ syān na punarbhavaḥ | 3-4 ≈ YSv (PT p. 835): ekam eva jagat paśyed viśvātmā viśvabhāvanaḥ | iti kṛtvā tu vai yukto jñānayogaṁ samācaret | 5-6 ≈ YSv (PT p. 835): yatra tatra sthito vāpi sarvajñānamayaṁ jagat | ya evam asti bodhena so'pi jñānādhikāravān | ≈ Cf. *Ne-tratantra* 8.55cd: yatra yatra sthito vāpi yena yena vratena vā | 7-8 ≈ YSv (PT p. 835): prāpnoti śāmbhaviṁmantrān sadā nityaparāyaṇaḥ | yathā nyagrodhavijaṁ hi kṣitau vaptur drumāyate | 9-10 ≈ YSv (PT p. 835): ādāv ekas tato 'nekaḥ svabhāvāc chādanādibhiḥ | varddhate 'harniśaṁ vṛkṣaḥ patrapallavavistṛtaḥ |

2 idānīm cett.] idānī U₁ kathyate EPN₂ U₁ U₂ | om. BDLN₁ 3 eva cett.] evā BL jagat cett.] cayat P paśyed cett.] paśyad B viśvātmāsu cett.] viśvāvasu E 4 avikalpatayā cett.] avikalpatayā U₁ U₂ yuktyā cett.] yuktā BL 5 vāpi cett.] hiṁsa° U₂ 6 ya evam cett.] evaṁ U₁ U₂ veti cett.] vette na U₁ ve B jñānādhikāravān cett.] jñānādhikāraṇāt E 7 prāpnoti cett.] om. E śāmbhavisattāṁ em.] śāmbhavisattāṁ DU₁ U₂ śāmbhaviṁ sattāṁ BP śāmbhaviṁ sattān L śāmbhaviṁ satta N₁ śāmbhavisattā N₂ om. E sadādvaita° cett.] sadādvaita° U₁ om. E 8 yathā cett.] om. E nyagrodhavijaṁ cett.] nyagrodhavijaṁ DN₁ N₂ nyagrodhavija L om. E hi cett.] om. E kṣitāv cett.] kṣiti B kṣitāptā U₁ om. E uptaṁ drumāyate cett.] uptaṁ drumāyate likāṁ pa..vāḥ P utpadyate yathā L utpadyate B ukta drumāyate U₁ om. E 9 ekāntaṁ cett.] ekānte BL yekāntaṁ U₁ naikadhā cett.] naikadhā E nekadhā BL svena cett.] śveta N₁ śvetana DN₂ dṛśyate cett.] dṛśyante BL dṛśyet N₂ daśadhāt BL] daśadhā EN₁ N₂ śadhā N₂ U₁ kṛtāt em.] kṛtaḥ EL kṛtā α kṛptā B kṛtiḥ U₂ 10 mūlāṅkurasya E] mūlāṅkurutva cett. coddanḍāḥ EN₁ U₂] codarāṭha DN₂ kudaṁjaḥ B kudaṁḍa L śākhākusumapallavāḥ U₂] śākhākūṇḍalapallavāḥ E śākhākilekālapallavā BL śāvārakumbhalapallavāḥ N₁ U₁ śākhākumbhalapallavā N₂ śālavākuma-paḍṛtravā D

Notes: 9-10 ekāntaṁ ... pallavāḥ: The verse XXIII.4 is omitted in P.

[XXI. The Characteristic of Jñānayoga]

Now, the characteristic of Jñānayoga is explained.

XXI.1 He shall see the world as only one - appearing/shining in all selves. By the method of non-dualistic thinking, he shall accomplish *Jñānayoga*.

XXI.2 Wherever one dwells, the world itself (*vāpi*) is filled with all knowledge. He who grasps this in this way, even possesses the authority of knowledge through [this] realisation.

XXI.3 The one who is wholly devoted to non-duality always attains the reality [called] *Śāmbhavi*⁹, just as the seed of the banyan tree¹⁰ scattered onto the ground [always] becomes a tree.

XXI.4 The absolute unity (*ekāntaṃ*) is perceived as not uniform by the self because of being made from ten parts. [Just as] the stems, branches, buds and leaves of the original shoot.

in *Amanaska* 2.7-8. (*cittaṃ buddhir ahaṅkāra ṛtvijaḥ somapaṃ manaḥ / indriyāṇi daśa prāṇāṇ juhoti jyotimaṇḍale || 7 || ā mūlād bilaparyantaṃ vibhāti jyotimaṇḍalam | yogibhiḥ satataṃ dhyeyam aṇimādyasīd-dhidam || 8 ||*). These verses precede or introduce *śāmbhavi mudrā*. Here, thought, intellect and ego are taught to be the officiants, whereas the mind is the sacrificer who sacrifices the senses and the ten vital breaths into the orb of light (2.7). The orb of light (*jyotimaṇḍala*) shines from the root (possibly the root of the body or spine, but BIRCH, 2013:286 suggests the palate) to the aperture at the top of the head. Yoga practitioners should constantly meditate on it to achieve *siddhis* (2.8).

⁹Rāmacandra uses the term *śāmbhavi* as a designation of the ultimate state to be attained by practising Jñānayoga, which he presents as the realization of absolute unity. The term *śāmbhavi* has its roots in more ancient tantric traditions of Śaivism and refers to an exalted state associated with Śiva a Yogin attains through various practices. In medieval Yogate texts, particular in the Rājayoga genre, the term *śāmbhavi* most often appears in the context of a non-physical *mudrā*, the so-called *śāmbhavi mudrā*. The two earliest references for *śāmbhavi mudrā* are *Candrāvalokana* 1 = *Amanaska* 2.10, who share the same verse. The practice of *śāmbhavi mudrā* involves focusing the mind at an internal orb of light *Amanaska* 2.7-8. At the same time, the gaze is directed outwards without closing and opening the eyes *Amanaska* (2.10). In *Amanaska* 2.14, the practice is said to bring about *siddhis* and the no-mind-state (*unmani*) and according to *Amanaska* 2.14 liberation while alive (*jīvanmukti*). For a detailed discussion of *śāmbhavi mudrā*, its influence and all references, see BIRCH, 2013:71-79.

¹⁰In rituals the banyan tree (*nygarodha*) is associated with the *kṣatriya* class (SMITH, 1998:27).

स्नेहपुष्पफलं बीजे विस्तारोऽयं स्वभावतः।
तथासौ निर्मलो नित्यो निर्विकारो निरञ्जनः॥ XXI.5॥

एको नैकः स्वयंभूश्च स्वधाम्ना बहुधा स्थिताः।
पञ्चतत्त्वमनोबुद्धिमायाहंकारविक्रियाः॥ XXI.6॥

5

एवं दशविधं विश्वं लोकालोकसुविस्तरम्।
एक एव न चान्योऽस्ति यो जानाति स तत्त्ववित्॥ XXI.7॥

पृथ्वीवनस्पतिपर्वतादिस्थावररूपः संसारः। मनुष्यहस्तेष्वपक्षीत्यादिको जंगमरूपः संसारः। अथ च यो दृष्टिविषयः स दृश्य उच्यते। यो दृष्ट्या न वीक्ष्यते स अदृश्य इत्युच्यते। एवं संसारस्य स्वात्मनो भेदं दूरीकृत्यं ऐक्येन दर्शनं स एव ज्ञानयोगः। तस्य कारणात्कालः शरीरनाशं न करोति॥

Sources: 1-2 ≈YSv (PT p. 836): snehapuṣpaphalair vijair vistāro 'yaṃ svabhāvataḥ | tathāsau nirmalo nityo nirvikāro nirañjanah | 3-4 ≈YSv (PT p. 836): eko 'nekaḥ khayam bhūyān sādhanād bahudhā sthitaḥ | pañcatattvamayo buddhimāyāhaṅkāravikriyah | 5-6 ≈YSv (PT p. 836): evaṃ bahuvīdham viśvaṃ lokālokasuvistaram | ekam eva na cāvo 'sti yo jānāti sa tattvavit | 7 cf. YSv (PT p. 832): sthāvarāḥ parvatādya hi jaṅgamāḥ khecarādayaḥ | jaṅgamasthāvarākāraḥ saṃsāraḥ syāt sa īśvaraḥ | 7-9 cf. YSv (PT p. 836): svabhāvalilayā bhāti śūnye 'sau śūnyabuddhitaḥ | yad dṛṣṭam viśayaṃ vastu tad dṛśyam iti kathyate | yo dṛṣṭātitaḥ so 'dṛśyas tadā dṛṣṭam hi manyate | svatanūbhedam evan tu saṃsāraṃ duḥkhasaṅkulam |

1 snehapuṣpaphalam DN₁N₂PU₂] snehe puṣpaphala° BL snehapuṣpaṃ phala U₁ srehapuṣyaphalam E **bije** cett.] bija BL **vistāro** cett.] vistārā DN₁ 'yaṃ EPN₁N₂U₂] ya BL yaḥ U₁ yasya D **svabhāvataḥ** cett.] svabhāvataḥ BL bhāvataḥ D **2 tathāsau** cett.] yathāsau B tathāpasau P **nirmalo** cett.] nirmalau P **3 eko** cett.] yeko U₁ **naikaḥ** em.] nekaḥ cett. naika U₁ naiko U₂ neka BN₂ **svayambhūś ca** cett.] svayambbhūtyā U₁ **svadhāmnā** PU₂] dhāmnā ca E dhāmnāya B svadhābhāva L svayāmnā N₁ svadhā...ṣa D svadhāmnāva N₂ svabhāva U₁ **sthitāḥ** DLP] sthitaḥ cett. **4 "buddhi"** EPL] °buddhir cett. **"vikriyāḥ** EPU₁] °vikriyā cett. **5 daśavidham viśvaṃ** DEPN₁U₂] daśavidhā viśvaṃ BLN₂ daśavidhaviśvaṃ U₁ **lokālokasuvistaram** em.] lokālokasavistaram BDELPN₂U₁ lokālokasavistarām N₁ lokāloke savistaram U₂ **6 eka** cett.] ekam U₂ **eva** cett.] yeva U₁ **7 prthivī**° cett.] prthivī° U₁ **"vanaspati"** EN₂U₂] vanaspati P vanaspati° BDLN₁U₁ **"parvatādīsthāvara"** BLPU₂] °parvatādīsthāra° E °parvato tyādīsthāmvāra° D °parvate tyādīsthāvara° N₁ °parvate 'thyādīsthāvara° N₂ °parvate iyādīsthāvara° U₁ **rūpaḥ** cett.] rūpā BL rūpa N₂ **saṃsāraḥ** cett.] saṃsāra° EU₁ **"hasteśvapakṣity ādiko** BL] °hastyāśvapakṣity ādiko E °hastiasvapakṣity ādiko DN₁ °hastipakṣity ādiko N₂ °hastiasvapakṣity ādiko U₁ °hasttyaś ca pakṣity ādiko U₂ **jaṅgamarūpaḥ** cett.] jaṅgamāḥ rūpaḥ D °rūpā L jagad° U₁ **saṃsāraḥ** cett.] saṃsāro U₁ **8 ca** cett.] vā D **yo** cett.] yaḥ U₁ ya DN₁N₂ **dṛṣṭi** cett.] dṛṣṭi LN₁ daṣṭi B dārṣṭi D **dṛśya** cett.] dṛśyad N₁ dṛṣy° U₁ **dṛṣṭyā** cett.] dyā N₂ **ity** cett.] ty BL śaty N₂ **saṃsārasya** cett.] saṃsāra° PLU₂ **svātmano** BELP] svātmanah α svātmanoḥ U₂ **9 bhedam** cett.] bheda B bhedam DN₁ **"krtyam** U₂] °krtya cett. °krty E **aikyena** P] aikam eva E aikyona BLP ekyena DN₁ ekena N₂ ekānta U₁ ekye U₂ **sa eva** E] om. cett. **jñānayogaḥ** cett.] jñānayoga U₂ **tasya** cett.] gatasya U₁ **kāraṇāt** cett.] dhyānakaraṇāt U₁ **kālaḥ** cett.] kāla° U₁ **na** cett.] om. N₂U₂

XXI.5 By virtue of its inherent nature, the branch of a tree with its new shoots (*viṣṭāra*), being the fruit of the flower of love, is in the seed. Certainly, that [the inherent nature?] is pure, eternal, unchanging, and immaculate.

XXI.6 One, not one, self-existing by its own power, abiding in multiplicity, as five [gross] elements (*tattva*)¹¹ thinking mind (*manas*), intellect (*buddhi*), illusion (*māya*), individuation (*ahaṃkāra*), and modifications (*vikriyā*).¹²

XXI.7 Thus, the tenfold world is the great extent of the world and non-world. There is only one. There nothing else. One who knows this is a knower of the truth.

Transmigration (*saṃsāra*) exists in the form of stationary [existences] such as earth, trees, mountains and so on. Transmigration (*saṃsāra*) [also] exists in the form of the mobile [existences] such as humans, animals, birds and so on. Now, that which is the object of sight is called the seen. That which is not seen by sight is called the unseen. In this way, the removal of the distinction of the own self from transmigration is to be done by means of unity, only this perception is Jñānayoga. From the execution of this, time does not bring about the destruction of the body.

¹¹The term *pañcatattva* refers to the five gross elements. The concept of five gross elements emerging from a supreme god is found in tantric works, cf. e.g. *Śivasvarodaya* 6-8 (*nirañjano nirākara eko devo maheśvaraḥ | tasmād ākāśam utpannam ākāśād vāyusambhavaḥ || 6 || vayoḥ tejas tataś cāpas tataḥ prthivī samudbhavaḥ | etāni pañcatattvāni vistīrṇāni ca pañcadhā || 7 || tebhyo brahmāṇḍam utpannam tair eva parivartate | viliyate ca tatraiva tatraiva ramate punaḥ || 8 ||*) "Faultless and without a body is the one god, the great supreme ruler. From him, the ether element (*ākāśa*) originated, and from the ether element, the air element came into existence (6). From the air element, the fire element and from the fire element, the water element and from the water element, the earth element. These five elements unfold in a fivefold manner (7). From these five elements, the universe has arisen, evolves and dissolves. [Then] right here, right there [it] enjoys again (8)." In *Kumbhakapaddhati* 122, a technique of breath retention is dedicated to the five *tattvas* (*tatvādaḥ pūreyed vāyum tat tatvānte virecayet | tatvakumbhaḥ sa gaditaḥ pañcadhā tatvabhedaḥ || 122 ||*) "One shall inhale before [the rise] of a particular *tattva* and exhale at the end of that *tattva*. This is called *tattvakumbhaka* being five-fold according to the five divisions of *tattva*. The *Śivasvarodaya* discusses the rise, duration, properties and application of the *tattvas* in greater detail. An overview of this can be seen in GHAROTE and DEVNATH, 2021: Appendix-iii.

¹²In the tantric traditions of Śaivism tenfold *tattva*-systems existed

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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