

The Yogatattvabindu

योगतत्त्वबिन्दु

Yogatattvabindu

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

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Conventions in the Critical Apparatus

Sigla in the Critical Apparatus

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

Critical Edition & Annotated Translation

[XL. śarīre navanādyah]

इदानीं शरीरे नवनाड्य इष्टिति । तन्मध्ये नवानां नदीनां स्थानानि वर्तन्ते । गङ्गा यमुना वितस्ता चंद्रभागा सरस्वती विपाशा शतरुद्रा इरावती नर्मदा । अपरा नद्योपनदिनिर्द्विराः स्नोतांसि तटाकानि वापीकूपा द्विसप्तिसहस्रनाडीनां मध्ये तिष्ठन्ति ।

Sources: 2-4 cf. YSV(PT p. 843): śarīre navanāḍīsthā narmadā ca maheśvari | iḍāyāṁ yamunā devi piṅgalāyāṁ sarasvatī | susumnāyāṁ vahed gaṅgā cānyonyāsu ca nādiṣu | gaṅgā sarasvatī godā narmadā yamunā tathā | kāverī candrabhāgā ca vitastā ca iḍāvati | dvisaptatisahasreṣu nadinada-parisravah 2-4 cf. SSP 3.II-12 (Ed. p. 57): pīnasā yamunā gaṅgā candrabhāgā sarasvatī | vipāṣā śatarudrā ca śirātriś caiva narmadā | evam navanadyo navanāḍiṣu vasanti | anyā upanadyah kulyopakulyā dvisaptatisahasranādiṣu vasanti |

2 śarīre cett.] śarīramadhye EU₂] navanadyas EU₂] navanadyas BLP navānadyas D ṣaṭvānadyahs U₁ tiṣṭhanti cett.] tiṣṭhati DU₂ navānāṁ nadināṁ cett.] navanadināṁ E vartante cett.] nivartamte U₂ vartate B 3 sarasvatī cett.] sarasvatī L vipāṣā cett.] vaipaṣā DU₁ śatarudrā em.] śatāhrdā DPU₁ śatahradā E śāśatāhrdā B śātadrumā U₂ irāvati DE] irāvati BLP U₁ om. U₂ aparā cett.] gamdakī U₁ nadyopanadinirjharāḥ srotāṁsi em.] nadyopanadinair bhurasrota° D nadyūpanadinair bhurasrota° U₁ nadyo nadānirjñārā srotāṁsi P nadyo nadānirjñārāsty etāṁsi BL nadyo nadānirjñārāsrotāsi U₂ nadyo nadāni srotāṁsi E taṭākāni E] taṭāka D taṭāni BLP taṭāga U₁ taṭāhāni U₂ 4 vāpiκūpā cett.] vāpiκupāh D dvisaptati° cett.] dvisaptati° BP disaptati E sahasraṇāḍīnāṁ cett.] sahaṣraṇāḍī B sahaṣraṇāḍī EU₁ tiṣṭhanti cett.] tiṣṭhamṛti U₁

[XL. Nine rivers within the body]

Now, within the body, nine rivers¹ are situated. Within it, the courses of the nine rivers exist. Gaṅgā, Yamunā, Vitastā.² Candrabhāgā,³ Sarasvatī,⁴ Vipāśā,⁵ Śatarudrā,⁶ Irāvati⁷ und Narmadā.⁸ Other rivers and waterfalls near the rivers, streams, lakes, ponds and wells are within the 72000 channels.⁹

¹The main microcosmic rivers of the yogic body are frequently associated with the main subtle channels, c.f., for example, *Hathapradipikā* 3.108.

²The Jhelum river that originates in Kashmir and flows through present-day Pakistan. Cf. SLAJE 2014: 325 and GELDNER 1907: 160.

³This is the Cenab River, cf. NANDIKESVARA, COOMARASWAMY, and DUGGIRALA 2017. The river begins at the confluence of the Candrā and Bhāgā rivers near Tandi in the upper Himalayas in the Lahaul and Spiti districts of Himachal Pradesh. The river flows through the Jammu region in the south of the Union Territory of Jammu and Kashmir and the plains of Punjab, where the Jhelam and the Ravi flow into it.

⁴Name of an important river in Vedic times. Cf. WILKE and MOEBUS 2011: 310.

⁵The present-day river Beas in the Punjab, cf. GELDNER 1907: 162.

⁶Probably the Sutlej River. The longest of the rivers that flows through the Punjab.

⁷The Rāvī river of the Punjab, cf. MONIER-WILLIAMS 1899: 168.

⁸The Narmada River flows from east to west in India, rises in the Amarkantak hills in the state of Madhya Pradesh, crosses the central highlands, flows through the states of Maharashtra and Gujarat and finally flows into the Gulf of Khambhat in the Arabian Sea.

⁹The comparison of the lists of the rivers of *Yogatattvabindu*, *Yogasvarodaya* and *Siddhasiddhāntapaddhati* allows conclusions to be drawn about the rough areas of composition of the respective texts, because there are interesting differences between them. I would like to thank MALLINSON for this impulse. Here you can see the three lists in the order given by the texts for comparison.

Yogatattvabindu: Gaṅgā, Yamunā, Vitastā (mod. Jhelum), Candrabhāga (mod. Cenab), Sarasvatī, Vipāśā (mod. Beas), Śatarudrā (mod. Sutlej), Irāvati (mod. Rāvī) and Narmadā.

Yogasvarodaya: Yamunā, Sarasvatī, Gaṅgā, Godā, Narmadā, Kāverī, Candrabhāgā, Vitastā, Idā-vati.

Siddhasiddhāntapaddhati: Piṇasā, Yamunā, Gaṅgā, Candrabhāgā, Sarasvatī, Vipāśā, Śatarudrā, Śrīrātri, Narmadā.

While the *Yogatattvabindu* only mentions North Indian rivers, especially in Kashmir and Punjab, the *Yogasvarodaya* also mentions Godā, today's Godāvari, and even the Kāverī River, two rivers that are located much further south. Therefore, the *Yogasvarodaya* was probably composed in South Indian territory. This is also underpinned by its proximity of content to the *Śivayogapradipikā*. I have not yet identified the two differing rivers of *Siddhasiddhāntapaddhati*. Here, we read of Piṇasā instead of Vitastā and Śrīrātri instead of Irāvati. It is possible that these variants of *Siddhasiddhāntapaddhati* are corruptions. The Lonavla Edition offers no other convincing variants. The consultation of more manuscripts might reveal the original readings.

[XLI. saptavimśatinakṣatrāṇi ...]

सप्तविंशतिनक्षत्राणि द्विसप्ततिकोष्टकान्त्राभ्यन्तरे वसन्ति । द्वादशा राशयः ॥ मेषः ॥ वृषः ॥ मिथु-
नः ॥ कर्कः ॥ सिंहः ॥ कन्या ॥ तुला ॥ वृश्चिकः ॥ धनुः ॥ मकरः ॥ कुम्भः ॥ मीनः ॥
नवग्रहाः ॥ आदित्या ॥ सोमः ॥ मङ्गलः ॥ वृथः ॥ वृहस्पतिः ॥ शुक्रः ॥ शनिः ॥ राहुः ॥ केतुः ॥
५ पञ्चदशतिथ्योऽत्र मध्ये वसन्ति । यथा समुद्रमध्ये लहरी वर्तते । तथा शरीरमध्ये ऊर्मिनाम लहरी
भवति । तथा उर्मेश्वलनाच्छरीरे चलनं भवति । धावनं भवति । तन्मध्ये समग्रं तारामण्डलं वर्तते ।
त्रयस्त्रिंशत्कोटयो देवता बाहुरोममध्ये वसन्ति ।

Sources: 2-5 cf. YSV (PT p. 843): itas tato dehamadhye rkṣaś ca saptavimśatiḥ | yogāś ca rāśayaś caiva grahāś ca tithayas tathā | 2-5 cf. SSP 3.13 (Ed. p. 57): saptavimśatir nakṣatrāṇi | dvādaśa rāśayaḥ | navagrahāḥ | nava lakṣa tārāḥ | pañcadaśa tithayaḥ | ete 'ntarvalaye dvisaptatisahasrakoṣṭheśu vasanti | 2-6 cf. YSV (PT p. 843): laharīśu minamani cāvāhanam sthāpanam tathā | sarvāṅgesu ca deveśi samagram ṛkṣamandalam | trayastrimśatkoṭay astu nivasanti ca devatāḥ | 5-6 cf. SSP 3.13 (Ed. pp. 57-58): anekatārāmanḍalam ūrmipūṇje vasati | trayastrimśatkoṭidevatā bāhuromakūpeśu vasanti | 6-7 cf. YSV (PT p. 843): sarvāṅgesu ca deveśi samagram ṛkṣamandalam | trayastrimśatkoṭay astu nivasanti ca devatāḥ | 6-7 cf. SSP 3.13 (Ed. p. 58): trayastrimśatkoṭidevatā bāhuromakūpeśu vasanti |

2 dvisaptatikoṣṭhākāntrābhyaṁtare P] dvisaptatikoṣṭhākāmtrābhyaṁtare B dvisaptatikoṣṭhākāmtrābhyaṁtare L dvisaptatikoṣṭhākābhyaṁtare E dvisaptatikoṣṭhākāmtrābhyaṁtare U₁ rāśayaḥ cett.] rāśayāḥ B meṣaḥ E] meṣa | U₂ meṣa° cett. vṛṣaḥ E] vṛṣabha | U₂ °vṛṣa° cett. 2-3 mithunāḥ E] mithuna | U₂ °mithūnaḥ P °mithūna° B °mithuna° cett. 3 karkaḥ cett.] karka° P karka | U₂ °karka° cett. simhaḥ E] simha | U₂ °simha° cett. kanya E] kanya | U₂ °kanya° cett. tulā E] tula | U₂ °tūla° cett. vṛścikaḥ em.] vṛściko E vṛścika | U₂ °vṛścika° cett. dhanuḥ em.] dhanur E dhana | U₂ °dhana° cett. makaraḥ em.] makara | U₂ °makara° cett. kumbhaḥ em.] kumbha | U₂ °kumbha° cett. minaḥ em.] "minaḥ E minaḥ BL mina | U₂ °mina cett. 4 navagrahāḥ cett.] navagrahah P °adityā em.] aditya° cett. ravi | U₂ somaḥ em.] soma° cett. "soma | D camdra | U₂ maṅgalah em.] maṅgala | D mangala | U₂ budhaḥ em.] budha | U₂ budha | D °budha° cett. bṛhaspatiḥ em.] °bṛhaspatiḥ P bṛhaspati | D vr̄hasyati | U₂ °bṛhaspati° 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. 5 pañcadaśatithayo DEU₁P] pamcadaśatithayah | L pamcadaśatithih | B padaśatithayo U₂ °tra DEPU₂] atra BL ātra U₁ vasanti cett.] tiṣṭhamiti U₂ yathā cett.] piṭhasya romamadhye yathā U₁ samudramadhye cett.] om. P laharī cett.] laharā B om. P tathā cett.] om. P ūrmir em.] ūrmi D urmmi BLPU₂ urmi U₁ kūrmī E 6 bhavati cett.] bhavanti U₂ tathā ūrmeś U₁] tasyāḥ ūrmyaḥ D ūrmyaś calāś E ūrmyaś calāś P ūrmmīś calāś B ūrmyaś calāḥ | U₂ om. L calanāc charire em.] calācharire D calanāśariре U₁ cataḥ || śarire B cataḥ ūrīre P tataḥ ūrīra° U₂ tataḥ E om. L dhāvanam bhavati DU₁] dhāvanam ca cett. om. E samagram cett.] samagrām B samagra° U₁U₂ 7 trayastrimśatkoṭayo BL] trayastrimśatkoṭyo P trayastrimśatkoṭyo U₂ trayah striṣatkoṭi U₁ trayastrīṣatkoṭyo D trayastrimśatkoṭi° E devatā DU₁] devatāḥ | cett. vasanti cett.] vasamti DU₁

[XLI. Twentyseven stars ...]

Twenty-seven constellations¹⁰ are located inside the intestines in the seventy-two vessels.¹¹

The twelve zodiacal signs (*rāśi*): Aries, Taurus, Gemini, Cancer, Leo, Virgo, Libra, Scorpio, Sagittarius, Capricorn, Aquarius, and Pisces.¹²

Nine Planets: Sun, Moon, Mars, Mercury, Jupiter, Venus, Saturn, Rāhu and Ketu.¹³ The fifteen lunar days reside here inside [the body].

Just as the wave resides in the ocean, so does the wave called Ūrmi¹⁴ exists in the body. Thus, from the fluctuation of Ūrmi, movement arises in the body, [and] flowing arises. Within her, the totality of stars exists.

Thirty-three crores of divinities reside within the hairs of the arms.

¹⁰In *Hathatattvakaumudi* 45.34–35, one of the results of Yoga is the perception of heavenly gardens, the stars, the moon, etc.: *mano layam yadā yāti bhrūmadhye yogato nṛṇām | jihvāmūle 'myatas-rāvō bhrūmadhye cātmadarśanam* || 34 || *kampanāt tathā mūrdhni manasaivātmadarśanam | devodyānāni rāmyāni nakṣatrāṇī ca candramāḥ || ṛṣayāḥ siddhagandharvāḥ prakāṣṭān yānti yoginām ||*

¹¹The *Siddhasiddhāntapaddhati* reads *dvisaptatisahasrakoṣṭheṣu*, which denotes 72,000, as opposed to Rāmacandra's 72. However, none of the witnesses of the *Yogatattvabindu* preserve this reading. The number 72,000 appears more convincing since *Vivekamārtanda* 16 states that the *kanda*, located between the navel and the penis, is the origin of the 72,000 channels. This number cannot be coincidental, suggesting that this passage might be corrupted.

¹²The twelve zodiac signs are mentioned in the *Vasiṣṭhasaṃhitā Yogakāṇḍa* in 5.30–31. They appear in a larger discussion of the nature of the self, the relation of the self with time and the cycles of breath in the body (5.4–29). From 5.32–33, the text discusses the twelve zodiac signs and their influence on various aspects of human life.

¹³A detailed analysis of the *navagrahas* can be found in KROPF (2005). For an explanation of the concept of Rāhu and Ketu, see KROPF 2005: 142.

¹⁴This concept of *ūrmi* which Rāmacandra presents here briefly is remarkable. The term *ūrmi* is present in one of his source texts. The SSP 3.13 reads: *anekatārāmaṇḍalaṇi ūrmiṇūje vasati |* “The totality of stars resides in the mass of the wave(s).” However, this has nothing to do with Rāmacandra's mention of *ūrmi*. Rather, it appears that Rāmacandra's *ūrmi* is a simplified version of the *ūrmi* of the Kashmiri Śaiva exegetes in which *ūrmi* is a synonym for *spandaśakti*. In his commentary to *Spandakārikā* 1.1 Kṣemarāja writes: *sā caiṣā spandaśaktir garbhikrtānantasarasamhāraik-aghanāhantācamatkārānandarūpā niḥśeṣaśuddhāsuddharūpāmātrameyasamkocavikāsābhāsanatasattvā sarvopaniṣadupāsyā yugapad evonmeṣanimeṣamayī || tathā hi śivādeḥ kṣityantasyāśeṣasya tattvagrāmasya prāksṛṣṭasya saṃhārtṛṣṭrūpā yā nimeṣabhūr asāv evodbhaviṣyaddaśāpekṣayā sraṣṭurūponmeṣabhūmīs tathā viśvaniṣeṣabhūś cidghanatonmeṣasārā cidghanatānimajjanabhuṁīr api viśvoniṣeṣarūpā || yad āgamaḥ | lelihānā sadā devī sadā pūrṇā ca bhāsate || ūrmīr eṣā vibodhābdheḥ śaktir icchātmikā prabhoḥ || iti ||*. For Kṣemarāja *ūrmi* is *spandaśakti* and thus the *śakti* of the lord. *Ūrmi* is the fundamental force that sets in motion the essence of the creation and dissolution of infinite universes.

पृष्ठिरोममध्ये घडशीतिसहस्रदिव्यतपस्त्विनः । पीठोपपीठानि ऊर्ध्वपृष्ठोपरि यानि रोमाणि तन्मध्ये
वसन्ति । हृदयरोममध्ये तक्षकमहानागः ॥ कर्कोटकः ॥ शङ्खः ॥ पुलकः ॥ वासुकिः ॥ अनन्तः ॥
शेषः ॥ एते नागा वसन्ति । उदररोममध्येऽपरे नागा वसन्ति । गणगन्यवकिन्नरकिंपुरुषाप्सरोवि-
द्याधरगुह्यकाः । शरीरमध्ये मर्मस्थानेऽनेकतीर्थावली वसन्ति । अश्रुपातमध्ये मेघमण्डलं वसति ।
अनन्ताः सिद्ध्यो बुद्ध्याः प्रकाशमध्ये वर्तन्ते । चन्द्रसूर्यो द्वयोर्नेत्रयोर्मध्ये वर्तते । अनेकवनस्पतिगु-
ल्मलतातुणानि जङ्घारोममध्ये वसन्ति ।

Sources: १-२ cf. YSV (PT p. 843): tathā piṭhāni sarvāni dehamadhye sthitāni ca | १-२ cf. SSP 3.13 (Ed. p. 58): anekapiṭhopapīṭhāni romakūpeṣu vasanti | २-३ cf. YSV (PT p. 843): hṛdaye vyomamadhye tu anantādyas tu vāsukih | udare vyomamadhye tu pare nāgā vasanti hi | २-३ cf. SSP 3.13 (Ed. p. 58): kulanāgā vakṣasi vasanti | ३-४ cf. YSV (PT p. 843): udare vyomamadhye tu 'pare nāgā vasanti hi | gandharvakinnarāḥ sūrā vidyādharaḥpsarādayah | anekatirthavarṇāś ca guhyakāś ca vasanti hi | ३-४ cf. SSP 3.13 (Ed. p. 58): gandharvakinnarakimpuruṣā apsarasām gaṇā udare vasanti | ४-५ cf. YSV (PT p. 843): anantasiddhayo buddhyā prakāśo varttate hṛdi | meghasya maṇḍalam jñeyam aśrūpātē tathaiva ca | cf. SSP 3.13 (Ed. p. 59, in mss. B₁, W, P₁, P₃): anekatirthāni marmasthāne vasanti | anantasiddhā matiprakāse vasanti | ५-६ cf. YSV (PT p. 843): candrārkau netrayormadhye jaṅghā lomasu sākṣināḥ | ṭṛṇagulmādikañcāpi viśvarūpam smaret tataḥ | ५-६ cf. SSP 3.13 (Ed. p. 59): candrasūryau netradvaye vasataḥ | anekavṛṣalatāgulmatrṇāni jaṅghāromakasthāne vasanti

१ pr̄ṣṭhiromamadhye em.] pr̄ṣṭhiromamadhye BLU₁ pr̄ṣṭhiromamadhye PU₂ pīthasya romamadhye D om. E ṣadaśī^o DU₁U₂] ṣadaśati^o BL ṣadaśati^o P om. E "sahasra" cett.] om. E divya cett.] om. E "tapasvināḥ BLPU₂]" tapasvino DU₁ om. E pīṭhopapīṭhāni conj.] pīṭhopapīṭhe LP miṣṭhopapīṭher B pīṭhopapīṭho^o U₂ pīṭhamahāpīṭhāni DU₁ om. E ०urdhvapṛṣṭhopari em.] ०urdhvapṛṣṭhopari U₁ ०urdhva tuṣṭopari D ०rdhvapari U₂ dvavostopari P dvaiṣṭhopari B dvaiṣṭhipari L om. E yāni BDPU₁U₂] yā L om. E romāni BDLPU₂] romāni U₁ om. E tanmadhye cett.] om. E २ vasanti cett.] santi U₁ om. E hṛdayaromamadhye cett.] om. BL takṣakamahānāgaḥ D] takṣakah mahānāgaḥ EU₂ takṣakamahānāgaḥ P takṣamā nāgaḥ U₁ om. BL karkotakah DPU₂] karkotah U₁ om. EBL śāṅkhāḥ cett.] om. BL pulakah P] pulikah U₁ pulika D kulakah U₂ takṣakah E om. BL vāsukih EPU₂] vāsuki DU₁ om. BL anantāḥ P] ananta^o E ānamat^o U₁ ānanta DU₂ om. BL ३ śeṣah U₂] śeṣah E śoṣa P "śoṣa U₁ śeṣā D om. BL ete cett.] om. BL nāgā cett.] nāga E om. BL vasanti cett.] om. BL "madhye cett.] "madhye | D "pare U₁] apare cett. gaṇā^o DU₁] guṇā^o BELP gamdhā^o U₂ "kinnarakimpuruṣāpsaro^o em.] "kiṁnarakimpuruṣā || apsaro^o D "kinnarapurushāpsaro^o U₁ "kinnarāpsaro^o EU₂ "kinnarābhāro^o BL "kinārā P ३-४ "vidyādhara^o BELU₁U₂] "vidyādhāra | D om. P ५ guhyakāḥ BEL] guhyakāḥ U₂ guhyaka DU₁ om. P śāriramadhye cett.] śārimadhye D madhye P marmasthāne U₁] karmasthāne D om. cett. 'nekatirthāvali PU₂] anekatirthāvali BL naikatirthavalli U₁ nenekatirthavalli D anekatirthāni E meghamāṇḍalam cett.] meghamāṇḍala B vasati EPU₂] vasati L vasamti DU₁ vasamti B ५ anantāḥ DEP] anantā BLU₂ buddhayāḥ em.] buddhayāś ca cett. buddhayac ca B vartante EPU₂] vartate BLDU₁ "sūryau cett.] "sūryo BDL dvayor DEP] dvaya^o B dvayo LU₂ om. U₁ netrayor DE] netreyor P netrayo B netrayoh U₂ netradvaya U₁ madhye cett.] om. U₁ vartate cett.] pravartate U₂ vasamti U₁ ५-६ anekavanaspatigulmalatātṛṇāni BELP] anaikavanaspatigulmalatātṛṇāni D anekavanaspatigulmalatāni U₁ anekavana | spatiugulmalatātṛṇāni U₂ ६ "roma^o cett.] "rora^o BL madhye cett.] sthāne D vasanti cett.] vasati U₂ varttamte D

Within the hairs of the back, there are 86,000 (*sadasítisahasra*) heavenly ascetics. Seats [of power] and secondary seats [of power]¹⁵ reside within the hairs¹⁶ which are on the upper part of the back.

Within the hairs of the chest: the great Nāga Takṣaka, Karkoṭaka, Śamkha, Pulaka, Vāsuki, Ānanta and Śeṣa. These Nāgas reside [there].¹⁷

Within the abdominal hair reside other snakes, [as well as] Gaṇas, Gandharvas, Centaurs, Dwarves, Apsaras, Vidyādharaś, and Guhyakas.

Many series of pilgrimage sites are located at vulnerable places within the body. Within the falling tears resides the totality of clouds. Infinite supernatural powers exist within the light of the intellect (*buddhi*).¹⁸

The sun and the moon exist within the two eyes.

Many trees, bushes, creepers and grasses live within the hairs of the legs.¹⁹

¹⁵The emendation to *pīthopapīthāni* is based on the reading of the *Siddhasiddhāntapaddhati*, which reads *anekapīthopapīthākā* (cf. sources). The manuscripts of the *Yogatattvabindu* offer two main readings. The α-group preserves the reading *pīthamahāpīthau*, whose dual form does not align with the final verb *vasanti* preserved in all manuscripts. The β-group retains variants of *pīthopapīthā* with inconsistent case endings. Given that this is the reading of the source text, I preferred the β-variant over the α-variant. Consequently, I corrected the case ending to the grammatically appropriate nominative plural.

¹⁶In the *Siddhasiddhāntapaddhati*, the macrocosmic elements are in the pores of the skin (*romakūpa*). However, Rāmacandra seems to take a different view by consistently locating the macrocosmic elements within the body hair (*roma*).

¹⁷Notably, none of the known sources contains the names of the snake demons.

¹⁸The original reading suggested by the manuscript transmission is: *anantāḥ siddhayo buddhayaś ca prakāśamadhye vartante* | “Infinite supernatural powers and *buddhis* exist within the light.” While a plural of *buddhi* appears in other Sanskrit texts, its meaning in this context is rather ambiguous. Furthermore, the source text suggests a more coherent reading. Emending *buddhi* to the genitive singular form *buddhayāḥ*, supported by the formulation *matiprakāśe* in the *Siddhasiddhāntapaddhati* (cf. sources), resolves nearly all issues within the sentence. Without this emendation, the reference to light in the *Yogatattvabindu* would remain undefined and, therefore, nonsensical in this context, as there is no unspecified *prakāśa* within the body. Additionally, this adjustment avoids the problematic plural form of *buddhi*. The only remaining issue is the *ca*, which likely entered the text during an early stage of transmission once *buddhayāḥ* became *buddhayāḥ*.

¹⁹Rāmacandra does not explain why he teaches the microcosmic equivalents of the macrocosmic world within the yogic body. Other texts state possible reasons. For example, immediately after the verses on the various contents of the yogic body *Śivasamhitā* 2.5 states: *jānāti yah sarvam idam sa yogi nātra samśayaḥ* |, “One who knows all this is a yogi, in this, there is no doubt.” SSP 3.1 explains: *piṇḍamadhye carācaram yo jānāti sa yogi piṇḍasamvittir bhavati* || 1 || “He who knows the movable and immovable within the body is a yogi who has the realization of the body.”

पुरुषस्य नृत्यदर्शनात् ॥ गीतश्रवणात् ॥ वल्लभवस्तुनो दर्शनात् ॥ य आनन्द उत्पद्यते सः स्वर्ग-
लोकः कथ्यते । रोगपीडितो दुर्जनेभ्यः पुरुषस्य यद्वृत्तं उत्पद्यते । तद्वहूतरं नरकं कथ्यते । अथ
च यत्कर्मकरणात् सर्वेषां लोकानां स्वमनसी च शुभं न भरते तत्कर्मवन्धनमित्युच्यते । अथ च
यत्कर्मकरणान्मनोमध्ये शङ्खा न भवति तत्कर्म मुक्तिकारणम् ।

[XLII. rājayogaśarire cihnāni]

5

इदानीं राजयोगाच्छरीरे एतादृशानि चिह्नानि भवन्ति । तानि कथ्यन्ते । सकलरोगनाशः सकल
पृथ्वीं पश्यति । तदनन्तरं तत्त्वविषयं ज्ञानमृत्ययते । समग्रां भाषां जानाति । ततः पुरुषस्य देहो
वज्रमयो भवति सर्पदंशेन सती मरणं न भवति । ततः पुरुषस्य बुझक्षापिपासनिद्रोष्णाशीतबाधा
न कुर्वन्ति ।

Sources: 1-2 cf. YSV (PT pp. 843-844): samagradarśanān muktaḥ svargabhogañ ca matsukham |
tad etac cintayā yāti rogaśokavivarjitaḥ | 1-2 cf. SSP 3.14 (Ed. pp. 59-60): yat sukhām tat svargaḥ |
yad duḥkham tan narakāḥ | yat karma tad bandhanam | yo nirvikalpaḥ sā muktih | svasvarūpajñā-
nadaśāyāṁ nidrādau svātmajāgarah śāntir bhavati | evam̄ sarvadeheṣu viśvarūpah paramēśvarah
paramātmā “khaṇḍasvabhāvena ghaṭe ghaṭe cit svarūpi tiṣṭhati | 2-4 cf. YSV (PT p. 844): yatkarmā
karmanā śāṅkā manomadhye bhaved vahiḥ | tatkarmakaraṇam muktir ity āha bhagavān śivah |
1 cf. YSV (PT p. 844): yasya darśanamātreṇa rogaśokavivarjitaḥ | paramānandacittah syāt tapasvi
caiva kīrttitah | saptadvipā bhaved drṣṭā tattvajñānam tato bhavet | sarvabhāvam vijānīyād va-
jradeho bhavet tathā | sarpadāṣṭe viṣam na syāt kṣudhā nidrā ṭṛṣā tathā |

1 puruṣasya cett.] puruṣasyāvādyā U₁ nr̄tyadarśanāt DEP] nityadarśanād D darśanāt || U₂
nr̄tyod° U₁ gītaśravaṇāt cett.] gītaśravaṇād U₁ darśanāt U₁] darśanād U₁ ya P] yā U₁ yah
BDEL om. U₂ sah E] sa DU₁U₂ 1-2 svargalokaḥ BELP] svargaloka U₂ bahuṛānamdaḥ svarga-
phulaḥ D bahuṛānamdaḥ svargaphalaḥ U₁ 2 °piḍito E] °piḍato BP °piḍāto U₂ °piḍano L °piḍā D
°piḍa U₁ durjanebhyaḥ cett.] durjanebhya BLP yadduḥkham L] yat duḥkham E yat duḥkha B
yaduḥkham P duḥkham DU₁ duḥkha U₂ tadbahutaram cett.] tat bahutaram D bahutaram U₁
narakam cett.] nakam U₁ 2-3 atha ca yat karmakaraṇāt sarveṣām lokānām svamanasi ca
subhaṁ na bharate tat karma bandhanam ity ucyate U₁] om. cett. 4 yatkarmakaraṇāt PU₂
yatkarmakaraṇāt cett. manomadhye cett.] manobudhye BL śāṅkā cett.] śāṅkā U₂ bhavati
cett.] bhavanti U₂ muktikāraṇam cett.] kamuktikāraṇam LB 6 idānīm cett.] idānī BP₂ rā-
jayogāccharire DEL] rājayogāccharire || B rājayogāccharire U₁ rājayogaśarire U₂ rogayogāccharire P
etādrśāni cett.] yādrśāni E sakalaroganāsāḥ cett.] sakalarogah nāśah U₁ 6-7 sakalapṛthvīm
cett.] sakalām pṛthvīm P 7 tadanantaram cett.] tad amṛtarām P tad anaṁtara° U₂ tattvav-
iṣayam DU₁] om. cett. samagrām bhāṣām PDU₁] samagrā bhāṣā EU₂ samagrā bhāṣā B samagra
bhāṣā L 8 °damśena E] °damśo P °damśema B °damśe DLU₁U₂ sati DU₁] om. cett. na cett.]
om. L bhavati cett.] bhavati B vati U₂ tataḥ cett.] tat° BL om. U₁ puruṣasya cett.] om. U₁
bubhukṣā EDU₂] bunukṣā P babhukṣā BL om. U₁ pipāsanidroṣṇatā^o L] pipāsanidroṣṇatā^o
U₂ pipāsanidrā | usṇatā || D pipāsanidrollatā EB pipāsanidrolmatā P om. U₁ °śīta° cett.] śītā
P śītōṣṇatā E śīta nā D om. U₁ 8-9 bādhā na PBL] bādhām na EDU₂ om. U₁ 9 kurvanti cett.]
kuroti D om. U₁

Whatsoever bliss is generated as a result of witnessing dance, listening to songs, [and] viewing beloved objects, that is called heaven. The suffering which arises for a person afflicted by disease or by bad persons is considered a very great hell. Moreover, as a result of performing actions that do not bring about happiness in all worlds and in one's own mind, is it said that this [very] action is binding.²⁰ Furthermore, from whatever action within the mind concern does not arises, that action becomes the cause for liberation.²¹

[XLII. Characteristics of rājayogic body]

Now, such characteristics manifest in the body through Rājayoga.²² 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.

²⁰This sentence is only preserved in U₁. Since this statement is also resembled in the sources I included it in the edition.

²¹Structurally, lacking any introductory statement, these sentences do not align with the context concerning the contents of the yogic body. However, this structure is consistently preserved across all witnesses. The alienation of the content from the context of the passage, along with the particularly strong emphasis on the aspect of action (*karma*), is striking and raises the suspicion that we may be observing the result of a textual corruption. The inconsistency of the text, which does not follow the systematic order of the taxonomy of the fifteen Yogas in section I, raises the question of whether a more complete version of the *Yogatattvabindu* might have existed, in which all Yogas were systematically addressed. The content presented here suggests a short treatise on Karmayoga rather than a continuation of the chapter on the contents of the yogic body. This abrupt change of topic, without indication by a new section, could stem from the interchange or loss of folios of an archetype of the text, potentially occurring early in its transmission. Since the subsequent section on the effects of Rājayoga on the human body also appears out of place, this possibility warrants consideration. A strong counterargument, however, is the observation that Rāmacandra again seems to follow the *Yogasvarodaya* here. These structural peculiarities can also be observed here.

²²The repeated mention of the effects of Rājayoga seem redundant since the topic has been covered extensively already in section XVI-XVII. Nevertheless, these specific results have not been mentioned so far. In the descriptions of previous chapters, the unhinderedness, equanimity, bliss and unhinderedness resulting from Rājayoga were emphasized. Here, the focus shifts to physical results such as health, strength, supernatural abilities or resilience.

वाविसद्धिर्भवति । विद्युत्पाते शरीरे क्वाचिद् ग्लानिर्भवति । तदनन्तरं पवनरूपी पुरुषो भवति । समग्रां पृथ्वीं दृष्ट्या पश्यति । अणिमाद्यसिद्धिर्भवति ।

महापद्मश्च पद्मश्च शङ्खो मकरकच्छपौ
मुकुन्दकुन्दनीलाश्च खर्वश्च निधयो नव ॥ XLII.ii॥

5

महापद्माद्या नव निध्ययः समीप आगच्छन्ति । आकाशमध्ये दशसु दिक्षु गमनागमनबलं भवति । यत्र लोके गमनेषां भवति । तत्र लोके गच्छति । अज्ञा सर्वत्र स्फुरति । परमेश्वरं समीपे पश्यति । करणेऽहरणे सामर्थ्यं भवति ।

Sources: 1 cf. YSV (PT p. 844): uṣṇatā śitatā ceti vāksiddhiḥ syān na samśayah | vidyutpāte 'pi dehasya kvacid dhānir na jāyate | 1-7 cf. YS (PT p. 844): tato 'sau vāyuyogi syād dṛṣṭvā pṛthvikulān-vitah | anīmādyā aṣṭasiddhiḥ syān mahāpadmodayas tathā | āgacchanti samipe ca nidhayo nātra samśayah | 3-7 = *Amarakośa* I.I.165-I.I.166: mahāpadmāś ca padmaś ca śāṅkho makarakacchapau | mukundakundanilāś ca kharvaś ca nidhayo nava || 7-9 cf. YSV (PT p. 844): yatreccā gamanam tatra svarge martyerasātale | sphuraty ājñākhyāḥ sarvatra samipe parameśvarah | kāraṇe hāraṇe śakto rakṣaṇē'pi ca pārvati | ātmamadhye mano nityaṁ nirjane nivaset sudhiḥ | kṛtvātmanasor aikyaṁ prāpnōti paramam padam |

1 śarīre DU₁] om. cett. **k**vācid glānir na U₁] kācid glānir na BL na kimcid glānir D kācidbādhāpi E kācid dhānir na U₂ °rūpi PU₂] °rūpi BL °yogī U₁ °yopī D °rūsi E **p**uruṣo cett.] puruṣi E **2** pṛthvīm cett.] pṛthvī B dṛṣṭyā DEP] dṛṣṭā BL dṛṣṭvā U₁U₂ anīmādyāṣṭasiddhir cett.] anīmāmahimāgarimālādhimā tathā U₂ bhavati cett.] prātikāmyamisātvam || viśītvām || ity āṣṭasiddhayah || U₂ 4 mahāpadmāś ca padmaś ca em.] padmaś ca mahāpadmāś ca U₂ śripadmaś ca mahāpadmaṇī PB om. DĒLU₁ śāṅkho BLU₂] samkho P om. DU₁ makarakacchapau em.] makarakachapah BLU₂ makarakachapa° P 5 mukundakundanilāś ca em.] mukumdo kumdaś ca nilaś ca U₂ kumdonukumdanilaś ca P kumdonukumdoś ca nilaś ca BL kharvaś ca nidhayo nava em.] vijñeyāni dhyayonaya P vajrayoni cīdātmakā BL vajrayo nayanidhi U₂ 7 mahāpadmādyā EDU₁] mahāpadmajñā BL mamaḥāpadmā P **n**ava **n**idhyayaḥ E] nava nidhapa U₁ nidhyayaḥ D nanidhyayaḥ || L navinidhyayaḥ || B dhānavanidhaya P samipa E] samipe cett. āgacchanti cett.] āgacchatī U₂ āgacchatī || nava nidhyayaḥ samipa āgacchanti | B ākāśamadhye cett.] ākāśa° U₁ daśasū cett.] °daśa U₂ dikṣu cett.] dikṣumadhye DU₁ gamanāgamanabalaṁ DPU₁U₂] gamanāgamanavallabhām BL gamanāgamanē bhavataḥ balaṁ E bhavati cett.] bhavati B 8 bhavati cett.] bhavati U₁ tatra cett.] yatra BPU₁ paśyati cett.] paśyamti BU₂ 9 kāraṇe cett.] kāraṇam D haraṇe cett.] taraṇe U₂ sāmarthyam cett.] ca sāmarthyam U₁....marthyam D

Perfection of speech arises. Within the moment of a thunderstrike, fatigue does not occur in the body. Subsequently, the person assumes the nature of the wind. He sees the entire earth with a glance. The eight supernatural powers beginning with “becoming infinitely small” etc. (*animādi*) arise.

XLII.I 1. Padma (lotus), and 2. Mahāpadma (great lotus), 3. Śaṅkha (conch), 4. Makara (crocodile), 5. Kacchapa (turtle), 6. Mukunda (gem), 7. Kunda (Jasmine), 8. Nila (saphire) und 9. Kharva (another gem) are the nine treasures.²³

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.

²³These so-called nine treasures of god Kubera are mentioned i.e. in *Śivapurāṇa* 2.3.15. I emendend according to the traditional list. The nine treasures that an virtuous emperor possesses are also mentioned in *Sarvāṅgayogapradipikā* 3.21 (jākaim saba baiṭhe hi sūjñai | asa sabahimna kī bhāṣā būjñai | sakala siddhi ājñā mahim jākai | navanidhi sadā rahaim ḥim̄ga tākai || 21 ||) as one of the result of Rājayoga (Rājayoga in the *Sarvāṅgayogapradipikā* is vajrolimudrā). Furthermore, they are mentioned in *Jogpradipyakā* 601 (nātika chānda sahajahi pāvai aṣṭasidha navanidha cali āvai | prāṇāyāma ādi vasi hoī dasavai dvāra pahautai soī || 601 ||) in the context of the so-called *mahābandhamudrā*. Furthermore, the *navanidhis* occur in the *vajroli-section* of the *Jog Manjari*: jākaum saba dehi ko sūjhāi aura sakala jiva kī bhāṣā būjhāi | sarva siddhi āgyā maiṁ jākai navanidhi rahai sadā ḥim̄ga tākai |

[XLIII. gurubhakteḥ phalam]

इदं गुरुभक्तेः फलं । आत्ममध्ये मनसो विश्रामकरणमिच्छता । पुरुषेण सद्गुरोः सेवां कृत्वा सावधानं
मनः करणीयं । अभ्यासबलात्परमप्राप्तिः ।

तेन स्वस्य मनसः समरसं कर्तव्यं चन्द्रसूर्यौ यावतिपिण्डो निश्चलो भवति । श्लोकः ॥

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

[XLIV. avadhūtapuruṣasya lakṣaṇam]

इदानीमवधूतपुरुषस्य लक्षणं कथ्यते ।

यस्य हस्ते धैर्यदण्डः खर्पं शून्यमासनं

10 योगैश्वर्येण संपन्नः सोवधूत उदाहृतः ॥ XLV.॥

Sources: 4 cf. YSV (PT p. 844): candraḥ sūryaḥ sthiro yāvat tāvad dehasthitis tathā | tāvad
ekam samābhāṣya prāpnoti ca sadāgatiḥ | sa bhavet kavītā dhirā niścalā sāntir eva ca | gurupā-
dprasādena tad aikyam yāti siddhibhāk 4-6 cf. SSP 5.79 (Ed. p. 105): samyvitkriyāvikaraṇoday-
acidvilāsaviśrāntim eva bhajatām svayam eva bhāti | graste svaveganicaye padapiṇḍam aikyam
satyam bhavet samarasam guruvatsalānām | 9 ≈SSP 6.10 (Ed. p. III): yasya dhairyamayo daṇḍah
parākāśam ca kharparam | yogapatṭam nijāsaktih so 'vadhūto 'bhidhiyate |

2 **gurubhakteḥ** cett.] gurubhaktaiḥ P phalam cett.] phalam bhavati U₂ viśrāmaṅkaraṇam cett.]
viśrāmaṁ karamṇam B viśrāmaṁ karaṇam L icchatā cett.] icchatām BL sadguroḥ cett.]
sadguruḥ DU₁ kṛtvā cett.] kṛtā D kṛtvā || U₂ sāvadhanām cett.] māvadhanām U₂ 3 karāṇiyam
cett.] kṛtvā karāṇiyam L kṛtvā karāṇiyam B abhyāsabalāt cett.] abhyāsabalāt || L paramaprāp-
tiḥ cett.] paramapadaprāptiḥ U₂ 4 tena cett.] tena saha DU₁ svasya manasāḥ BLPU₂] svasya
manah D svascha manah U₁ svaśisyamanasāḥ E samarasam L] samarasayam DPU₂ svāsthayam
E om. BU₁ karttavyam cett.] om. B candraśūryau yāvat EPU₁] camdrasūryau yāvit D cam-
drasūryayat L camdrasūryavat U₂ om. B piṇḍo PLU₂] piṇḍe DĒ piṇḍau U₁ om. B niścalo
PLU₁U₂] niścalau DE om. B bhavati cett.] bhavatih D bhavataḥ E ślokaḥ DU₂] śloka LU₁
5 samyak° cett.] samyagaḥ U₁ "kiraṇodaya° cett.] karaṇotdṛdi U₂ °cidvilāsa° cett.] samarad
vilāsa || B cidvilāsam | D cidvilāsam U₁ °grastasamagra° em.] grastasamagram U₁ grastam cett.
°svaśānti° cett.] saśānti U₁ mahatām U₁] bhavatām U₂ mavatām D samatām E manasā BLP
svayam cett.] svam B yāti cett.] yāmi P śānti BL 6 graste cett.] grāme U₂ svaveganicaye cett.]
svavegam̄ nicaye D svaveganīcaye U₁ sveramgaṇicaye U₂ padapiṇḍamaikyam cett.] padapiṇḍa-
maikyam D yada piṇḍam aikyam U₂ satyam cett.] satam B satām L guruvatsalānām DPU₂]
guruvatsalābham BL guruvatsalām ca E guruvatchalānām U₁ 8 lakṣaṇam cett.] lakṣaṇam BLDU₁
kathyate cett.] āha BL 9 haste cett.] hastai U₂ kharparam cett.] kharaparam DU₁ śūnyam
āsanām cett.] śūnyabhāsanam B śūnyanāmakam U₁ 10 yogaiśvaryena cett.] yogaiśvaryai B
yogaiśvarye L sampannaḥ cett.] sampanna P sapannaḥ U₂ sovadhūta cett.] sovadhūtam BL
udāhṛtaḥ cett.] udāhṛtam BL

[XLIII. Result of devotion towards the teacher]

This is the result of devotion to the teacher.²⁴ Within the self resides the mind's longing for achieving inner peace. The individual who has served the teacher should nurture an attentive mind. Through the power of practice, one attains the supreme state. By means of this [practice], one should harmonise one's own mind. Just as the sun and the moon remain unchanging, an unchanging body emerges. [There is a] verse:

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

[XLIV. Characteristic of an Avadhūta person]

Now, the characteristic of an Avadhūta-person is taught.²⁵

XLIV. i He, who has the staff of courage²⁶ in [his] hand, whose begging bowl is the empty seat²⁷, [he who is] endowed with the power of Yoga is called an accomplished Avadhūta.

²⁴ *Guru* worship is strongly embedded in Hindu culture. Suppose Rāmacandra was the teacher of young princes hired by the king at the royal court. In that case, it must have been his definitive interest to make sure the students attended his classes since successful education was rewarded greatly with "with cows, towns or even villages." (cf. SHRIGONDEKAR, 1939:20).

²⁵ According to KANAMARLAPUDI, the spectrum of meaning of the term *avadhūta* has shifted considerably from the original concept of the antinomian ascetic (cf. KANAMARLAPUDI, 2023) across texts over the centuries. The Avadhūta was integrated into the Brahmanical *āśrama* system, its unconventional traits and unorthodox practice was tamed, and the Avadhūta was thereby elevated, according to KANAMARLAPUDI, to a legitimate and finally even to the highest class of *samnyāsa āśrama*. In KANAMARLAPUDIS words, the Avadhūta became a sanitised *samnyāsin*. If Rāmacandra indeed wrote this text for the education of princes the boundaries of the term would be pushed even further.

²⁶ Alternatively, the term *danda* could be understood as a scepter and *dhairyā*, a term that can have royal connotations (cf. BOETHLING, 1858:167) could be translated as "steadfastness of a prince".

²⁷ Regarding the reasons mentioned above, the term *āsana* could alternatively be translated as "throne".

भेदाभेदौ यस्य भीक्षाभरणं जागरं तथा
एतादशोऽपि पुरुषः सोऽवधूत उदाहृतः ॥ XLIV.2॥

आत्मा ह्यकारो विज्ञेयो वकारो भववासना ।
घूत तत्कंपनं प्रोक्तं सोऽवधूतो निगद्यते ॥ XLIV.3॥

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

यः पुरुषो द्वितियं न पश्यति केवलं स्वस्वरूपं पश्यति सोऽवधूतः । अथवा यस्य मनश्चलभावं न
दधाति सोऽवधूतः कथ्यते । यन्न दृश्यते तदव्यक्तमित्युच्यते । तदव्यक्तं प्रत्यक्षेण पश्यति ।
यर्त्किञ्चित्पश्यति तत्सर्वं ग्रसति मुक्तमिति ज्ञायते । सोऽवधूतः कथ्यते ।

१० आवधूततनुः सोमा निराकारपदे स्थितः ।
सर्वेषां दर्शनानां च स्वस्वरूपं प्रकाशते ॥ XLIV.5॥

Sources: १-२ ≈SSP 6.11 (Ed. p. 111) : bhedābheda svayam bhiksām krtvā sāsvādane rataḥ | jarānam tanmayibhāvah so 'vadhūta 'bhidiyate | ३-५ ≈SSP 6.32 (Ed. p. 118): avadhūtatanur yogi nirākārapade sthitah | sarvesām darśanānām ca svasvarūpam prakāsate |

१ bhedābheda cett.] bhedābhedo U₂ bhiksābharaṇam cett.] bhiksābhakṣaṇam DU₁ jāgarām P] jāraṇam BDELU₁ jīraṇam U₂ २ etādṛśo 'pi cett.] tādṛśopi BL so'vadhūta cett.] sovadhūtam BL ३ ātmā EPD] ātmāt B ātmār U₁ ā U₂ hy akāro cett.] dyukāro BL vijñeyo cett.] vijñoyau B vakāro cett.] vikāro BL ४ dhūtas cett.] dhūtam E dhūtasa D tatkampāpanam cett.] samtāpanam E so'vadhūto cett.] so vadhūta BLP nigadyate cett.] nirucyate U₁ ५ vakārārtho cett.] vikāradirsthor BL 'tha cett.] ya BU₁ U₂ ६ etad dvayam P] etad dūyam E etadvayam cett. yaḥ jānatī BL] jaṇam kuryat E yaṁ jayati yaḥ P jiyate yaḥ D jiryate yaḥ U₁ jayati yaḥ U₂ udāhṛtaḥ cett.] udāhṛttā B udāhṛtāḥ L udārataḥ U₁ ८ dvitiyam cett.] dvitiya P paśyati cett.] paśyati || U₂ paśyamti B paśyati cett.] tiṣṭhati DU₁ °vā cett.] °vo E °cā DU₁ manas cett.] manah DU₁ cañcalā° cett.] camcalām BL camcali U₂ bhāvam cett.] bhāva B bhāve U₁ ९ dadhāti cett.] dhadhāti | BD so'vadhūtaḥ cett.] so vadhūtaḥ | BL kathyate cett.] om. BL yan na EPU₁] yanma D athavā kasyase panna BL om. U₂ dr̄ṣyate cett.] iṣyate B om. U₂ tad cett.] °d BL tad avyaktam cett.] tad avyakta° DU₁ paśyati cett.] yasyati BL paśyati U₁ १० yatkīncit DU₁ U₂] yatkīmcid BELP paśyati DU₁] dr̄ṣyate PLU₂ ṛṣyate EB tatsarvam cett.] tatatsarvam P tatsarva L gr̄asati P] gr̄asati DU₁ gr̄asamti U₂ gr̄astāti E muktam cett.] muktim U₂ jñāyate cett.] jñāyate || U₂ jñānam paśyati | E so'vadhūtaḥ cett.] sāvadhūtaḥ P kathyate cett.] kathyamte U₂ ११ tanuh BEU₁] tanu PLD rutu U₂ somā L] somo cett. sthitah cett.] sthita U₁ १२ darśanānām cett.] darpaṇānām U₂ prakāsate BLP] prakāsyate cett.

XLIV. 2 Whose alms are “difference and non-difference”²⁸ whose ornament is vigilance²⁹, 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 [mundane] existence; *dhūta* (‘shaking off’) is said to be the special weapon; he is called an Avadhūta.³⁰

XLIV. 4 The meaning of the letter *a* is the being of the embodied soul, the meaning of the letter *va* then impressions. He who knows this couple is declared to be an Avadhūta.³¹

The person who does not see an enemy [but] sees the own essential nature alone; is an Avadhūta. Or, whose mind does not create the unsteady state, he is said to be an Avadhūta. What is not seen, it is said, is the unmanifest. He sees that unmanifest by means of direct perception. Whatever he sees, all that he completely encompasses. This is known to be liberation. He is said to be an Avadhūta.³²

XLIV.5 The one who prepares the Soma, who is manifested as an Avadhūta, who is situated place of the universal spirit, all philosophical views reveal themselves in his own essential nature.

²⁸The *bhedābheda*-Vedānta schools hold the belief that the individual self is both distinct and inseparable from the ultimate reality, Brahman, bridging the gap between Advaita’s monistic view of complete identity and Dvaita’s dualistic perspective of absolute distinction. See NICHOLSON, 2023 for a description of the concept of *bhedābheda*.

²⁹Only the manuscript P preserves the reading “*jāgaram*”, which is the word of the source text and according to BRUNNER, 1963:134f. means vigilance in śaivaite traditions. The other manuscripts present following variants: *jāraṇam*, and *jīraṇam*. The other options do not make good sense. Another possibility would be to understand *jāgaram* as “armor”. This option is only convincing if one is willing to consider that Rāmacandra addresses an audience of *kṣatriyas*.

³⁰I could not identify this verse’s source. Thus, the verse could be authorial.

³¹I could not identify this verse’s source. Thus, this verse could be authorial, too.

³²I was not able to identify the source for this passage.

सत्यमेकमजनित्यमनन्तमक्षयं ध्रुवं।

ज्ञात्वा यस्तं वदेद्विमान् सत्यवादी स कथ्यते ॥ XLIV.6॥

यत्निश्चिदैव्येन पश्यति स स एकः ।

तस्य मनसो जानाति न नाशो न तादृशां पदार्थं ज्ञात्वा काले चेष्टा भवति स सत्यवादी कथ्यते ।

5 प्रसरं भासते शक्तिः संकोचं भासतेऽपि च ।

तयोः संयोगकर्ता यः स भवेत् सत्ययोगभाक् ॥ XLIV.7॥

विस्वातिता तथा विश्वमेकमेव विराजते ।

संयोगेन सदा यस्य सिद्ध्योगी स गद्यते ॥ XLIV.8॥

सर्वासां निजवृत्तीनां विस्मृतिं भजते तु यः ।

10 स भवेत्सिद्ध्यसिद्धान्ते सिद्ध्योगी स गद्यते ॥ XLIV.9॥

उदासीनः सदा शान्तो महानन्दमयोऽपि च ।

यो भवेत् सिद्ध्योगेन सिद्ध्योगी स कथ्यते ॥ XLIV.10॥

Sources: 1-2 cf. SSP 6.60 (Ed. p. 128): satyam ekam ajam nityam anantam cakṣayam dhruvam | jñātvā yas tu vaded dhiraḥ satyavādi sa kathyate | 5-6 ≈SSP 6.64 (Ed. p. 129): prasaram bhāsate śaktih samkocam bhāsate śivah | taylor yogasya kartā yah sa bhavet siddhayogirat | 7-8 ≈SSP 6.65 (Ed. p. 130): viśvātītam yathā viśvām ekam eva virājate | samyogena sadā yas tu siddhayogi bhavet tu saḥ || 9-10 ≈SSP 6.66 (Ed. p. 130): sarvāśām nijavṛttinām prasṛtit bhajate layam | sa bhavet siddhasiddhānte siddhayogi mahābalah | 11-12 ≈SSP 6.67 (Ed. p. 130): udāśināḥ sadā śāntah svastho 'ntarnijabhaśakah | mahānandamayo dhiraḥ sa bhavet siddhayogirat |

1 ekam cett.] ekām DU₁ ajam cett.] ja D nityam BELP] nityam cett. anantam BELP] manam tam DU₁ U₂ 2 jñātvā cett.] jñātvāt LD yas tam em.] hy evam β hi D hy astam U₁ vaded cett.] vadet U₂ satyavādi cett.] om. L sa cett.] om. U₂ 3 yatkimcid DPU₁] yatkimcīn E yatkim BL om. U₂ aikyena D] aikena U₁ kena BL yena P na E om. U₂ paśyati DEP] paśyati U₁ paśyamti BL om. U₂ sa sa D] sa cett. om. U₂ ekaḥ cett.] eko E om. U₂ 4 tasya cett.] hy evam E om. U₂ manaso BELP] mano DU₁ om. U₂ jānāti L] vijānāti E na jānāti P jānātir B jātītā D jnānāmti U₁ om. U₂ na nāśo na BLP] nāśo na D nāśā na E tādr̄śot U₁ om. U₂ tādr̄śām cett.] om. U₂ padārtham cett.] padārtha P om. U₂ jñātvā cett.] jñā BL om. U₂ kāle cett.] kāla DU₁ om. U₂ ceṣṭā cett.] om. U₂ bhavati cett.] om. U₂ sa satyavādi kathyate cett.] om. U₂ 5 prasaram conj.] vāsare PLU₂ vāsvare E vāsvre B vasare DU₁ bhāsate conj.] bhāsvare BDEPU₂ bhāskare LU₁ śaktih cett.] śaktih] DU₂ om. BL samkocam conj.] samkoco DEPU₁ U₂ om. BL bhāsate conj.] bhāsvare DEPU₂ bhāskare U₁ om. BL 6 tayoḥ cett.] om. BLU₁ samyogakartā yah cett.] sayogaḥ kartavyaḥ B samyogaḥ karttā yah L sa bhavet cett.] bhavat B samvit svabhāvat U₁ 7 viśvātīta BL] viśvātīta DU₂ viśvānīta EP viśvāso viśvātīta U₁ 8 samyogena D] samyogo na cett. gadyate cett.] kathyate PU₁ 9 nijavṛttinām cett.] bijavṛttinām BL vismr̄tim U₁ U₂] vismr̄tim L vismr̄ti BP vismr̄tir E 10 siddhānte cett.] siddhasiddhānto E 11 udāśināḥ cett.] udāśina U₁ om. L sadā śānto cett.] om. L mahānandamayo BU₁] mahānamdamayā U₂ brahmānandamayo EP om. L 'pi ca cett.] om. L 12 yo bhavet siddhayogena siddhayogi sa kathyate cett.] om. L

Notes: 9 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.

XLIV.6 One truth, unborn, eternal, infinite, imperishable [and] changeless, the wise one who has realized [and] proclaims it, 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 Śakti shines forth in expansion and also in contraction. He who unites these two becomes the practitioner of the true Yoga.³³ He who is devoted to their union, he is a proponent of Satyayoga.³⁴

XLIV.8 By her [Śakti?], who transcends the universe, the entire world shines as one. He who is always united with this is called a perfected Yogi.

XLIV.9 He who obtains oblivion from all inherent fluctuations [of the mind]³⁵, he 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 Siddhayoga³⁶ is said to be a Siddhayogin.

³³Rāmacandra has borrowed the verse from the *Siddhasiddhāntapaddhati* and then redacted the verse. However, the transmission of the manuscripts does not make googs sense. My best guess is to reconstruct the first hemistich according to the source text by means of conjecture.

³⁴The term *satyayoga* is absent from the source text of this verse. The term *satyayoga* is not included in the initial taxonomy of fifteen methods for Rājayoga. However, it does appear in the text. Due to the problematic nature of the first half of the verse, it is not easy to make a final judgement on the term *satyayoga*. In the light of the source text, it could be a corruption of the term *siddhayoga* which could have arisen from the homoioteleutic ending of the preceding verse. Furthermore, no other medieval or premodern Yoga texts use the term to designate a distinct type of Yoga. On the other hand, all manuscripts read *satyayogabhāk*. For this reason, Rāmcandra may also have regarded Satyayoga as a synonym for Siddhayoga.

³⁵SSP (cf. sources) glosses the state with *laya* instead of *vismṛti*: “[When] the flow of all one’s fluctuations [of the mind] assumes [the state of] absorption, one is called a mighty Siddhayogin accoring to the doctrine of the Siddhas.” In *Hathapradipikā* 4.25*25 (4.34 in the Vulgate of the *Hathapradipikā*) *laya* is defined as *viṣayavismṛti*: *apunarvāsanothānāl layo viṣayavismṛtiḥ* |

³⁶Besides the mention of *siddhakundaliniyoga* in section III. (p. ??) and the occurrence within the fifteen yoga taxonomy in section I. (p. ??.) this verse marks the only description of Siddhayoga in the whole text. It is not introduced within its own section and seems to be part of Rāmacandra’s description of the Avadhūta.

[XLV. kamalānām saṅketam adbhitam]

अधुना कमलानां तु शृणु संकेतमद्भूतम्।
 अनेकाकारभेदोत्थं कं स्वरूपन्तु निमलम्।
 कमलं तेन विस्वातं त्रिविधं तत्त्वदेहकम्॥ XLVI.1॥

5

[XLVI. ādhārakamalam]

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

Sources: 2-4 cf. YSV (PT p. 844): adhunā kamalānān tu śṛṇu saṅketam adbhitam | anekākārabhedotham kām svarūpan tu nirmalam | kamalam tena vikhyātam trividham tattvadehakam | 7-8 cf. YSV (PT p. 844): tatradhārasa catuspatre sattvarajastamodayaḥ | etad bhāvasthitaś cātmā sādhwasādhu karo bhavet | asmin sati sthire citte yamo vandīva gacchati |

2 śṛṇu cett.] nuṣre P adbhitam E] adbhitam cett. 3 anekākārabhedotham EU₁] anekākārabhedoccham BP anekākārabhedāttham L kām cett.] kiṇi BL om. U₁ svarūpan tu em.] svarūpātmakam malam BELP svavarūpātmakam malam U₁ svarūpātmakam param U₂ 4 trividham cett.] vividham P tattvadehakam em.] tatra dehagam BELU₂ tena dehagam U₁ 6 athādhah PU₁U₂] athādhā BL om. E kamalam cett.] om. E kathyate cett.] om. E ādhārakamalam cett.] ārakamalam B samjñā cett.] kām E kamalam ātmasvarūpam em.] kamātmā tasmāt kamalam iti samjñā E kamātmasvarūpam P masvarūpam B kamātmasvarūpam L kām ātmā U₁ ekam ātmasvarūpam || U₂ 6-7 sa ātmanam cett.] om. E 7 anekarūpam PU₂] anekarūpam svarūpam U₁ anarūpam BL om. E paśyate cett.] paśyate U₁ om. E tadṛśanam kamalam em.] tadṛśanam kamala U₁ tadṛśanam mala E tadṛśa na BL tad darśanam malam || U₂ ity ucyate cett.] iti kathyate U₁ kamalam cett.] kamala U₁ samjñā cett.] samjñām L asyādhārah BELP] asyādhāra^o U₁U₂ 8 kamalasya dalaṁ BL] kamaladalasya E kamalasya P kamalasya dalaṁ^o U₁U₂ bhavati cett.] bhavati BL prathamadalam U₁] prathamam BELU₂ om. P sattvagunasya cett.] satyagunasya L rājogunasya LU₂] rājayogasya P rājayogaya E rājoguṇaḥ B rajoguṇa U₁ 8-9 tamoguṇasya PU₁U₂] tamoguṇaḥ EL tamoguṇa B 9 caturthe cett.] caturtha E om. B dala mana ELU₂] dalaṁ enas P dalaṁ manah U₁ om. B tiṣṭhati cett.] stiṣṭhati U₁ om. B etad cett.] etac U₁ om. B dala cett.] om. BU₁ catuṣṭayam EL] catuṣṭaya^o PU₁U₂ om. B samgād PU₁] ca samgād E samjñāgīd L samyogād U₂ om. B ātmā cett.] ātma U₁ om. B sādhwasādhu U₂] sādhwasādhu U₁ sāvadhwasādhu P sādhu EL om. B karoti cett.] om. B tasmin cett.] om. U₁ kamale cett.] om. U₁ 9-10 niścali EPU₂] niccali BL om. U₁ 10 kr̄te cett.] om. U₁ sati cett.] om. U₁ puruṣasya cett.] om. U₁ samipe cett.] om. U₁ maraṇam cett.] om. U₁ na gacchati cett.] nāgacchati U₂ om. U₁ kr̄te cett.] om. U₁

[XLV. Mysterious convention of the lotusflower]

XLV.I Now, carefully listen to the mysterious convention of the lotus flowers. Arising from the blossoming of the manifold appearances [of the world], the nature of its own form is spotless.³⁷ Because of this, the lotus flower is generally known as the threefold body of reality.³⁸

[XLVI. Lotus of support]

Now, the lower lotus is described, known as the lotus of support. Why is it called a lotus? Because the lotus represents the own true form of the self. One perceives the self in manifold forms. Thus, its technical designation is “*kamala*” (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.³⁹

³⁷ 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.

³⁸ This verse introduces the following sections which describe the bodily *kamalas*. The first *kamala* appears to be the four petalled lotus of the *mūlādhāra*. The second *kamala* the twelve-petalled lotus of the heart. The third *kamala* one is eight-petalled and situated within the twelve-petalled *kamala*.

³⁹ Mentioning this part of the yogic body again seems redundant, as this was done already in the context of the first *cakra* (cf. p. ??) within the detailed treatment of the *cakras*. The main difference, however, is that this time, this location is described as a lotus (*kamala*) and not as a *cakra*. Interestingly, the passage implies a yogic practice contrary to the meditation technique in the context of the first *cakra*. In order to delay death, the unspecified practice instructs to cause stillness within the *kamala*.

Appendix

Figures



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

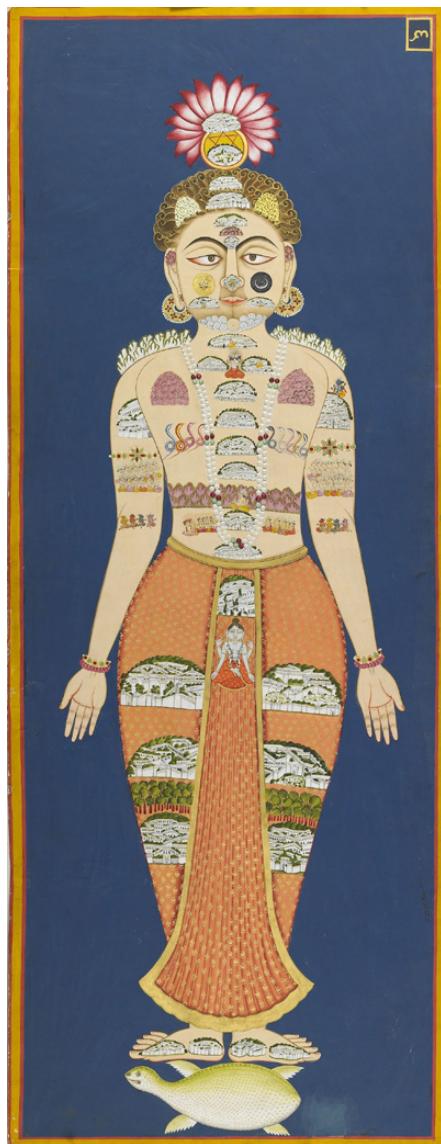


Figure 0.2: The Equivalence of Self and Universe (detail), folio 6 from the *Siddhasiddhāntapaddhati* (Bulaki), India, Rajasthan, Jodhpur, 1824 (Samvat 1881), 122 x 46 cm, RJS 2378, Mehrangarh Museum Trust.

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