

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

[I. rājayogaparakāra]

श्रीगणेशाय नमः ॥ अथ राजयोगप्रकारो लिख्यते । राजयोगस्येदं फलं येन राजयोगेनानेकराज्य-
भोगसमय एव अनेकपार्थिवविनोदप्रेक्षणसमय एव बहुतरकालं शरीरस्थितिर्भवति । स एव राज
योगः । तस्यैते भेदाः । क्रियायोगः १ ॥ ज्ञानयोगः २ ॥ चर्यायोगः ३ ॥ हठयोगः ४ ॥ कर्मयोगः
५ ॥ लययोगः ६ ॥ ध्यानयोगः ७ ॥ मन्त्रयोगः ८ ॥ लक्ष्ययोगः ९ ॥ वासनायोगः १० ॥ शिवयोगः
११ ॥ ब्रह्मयोगः १२ ॥ अद्वैतयोगः १३ ॥ सिद्धयोगः १४ ॥ राजयोगः १५ ॥ एते पञ्चदशयोगाः ॥

[II. kriyāyogasya lakṣaṇam]

इदानीं क्रियायोगस्य लक्षणं कथ्यते ।

क्रियामुक्तिरयं योगः स्वपिण्डे सिद्धिदायकः ।

यं यं करोति कल्लोलं कार्यारंभे मनः सदा ।

तद् तत् आकुञ्चनं कुर्वन्क्रियायोगस्ततो भवेत् ॥ II.1 ॥

Sources: 2-4 cf. YSv (PT p. 831): atha rājayogaḥ || yogasvarodaye | īśvara uvāca | rājayogaṃ pravakṣyāmi śṛṇu sarvatra siddhidam | guhyādguhyataraṃ devi nānādharmam parāt param rājayogena deveśi nṛpapūjyo bhaven naraḥ | rājayogi cirāyus ca aṣṭaiśvaryaṃ bhavet || 4-6 cf. YSv (PT p. 831): pañcadaśaparakāro 'yaṃ rājayogaḥ || kriyāyogo jñānayogaḥ karmayogo haṭhas tathā | dhyānayogo mantrayoga urayogaś ca vāsanā | rājayaty etad brahmavaśīva ebhiś ca pañcadaśadha | idānīm lakṣaṇaṃ caiśāṃ kathayāmi śṛṇu priye | 9-11 ≈ YSv (PT p. 831): kriyāmuktimayo (kriyā-muktir ayam YK 1.209) yogaḥ sapīṇdisiddhidāyakaḥ (sapīṇde YK 1.210) | yat kāromīti (kāromīti YK 1.210) saṅkalpaṃ kāryārambhe manaḥ sadā || 11 ≈ YSv (PT p. 831): tatsāṅgācaraṇam ('saṅga' YK 1.210) kurvan kriyāyogaratō bhavet |

Testimonia: 4-6 cf. *Yogasiddhāntacandrikā* (Ed. p. 2): nididhyāsanāḥ caika tānatādirūpo rājayogāparaparyāyāḥ samādhīḥ | tatsādhanaṃ tu kriyāyogaḥ, caryāyogaḥ, karmayogo, haṭhayogo, mantrayogo, jñānayogaḥ, advaitayogo, lakṣyayogo, brahmayogaḥ, śivayogaḥ, siddhiyogo, vāsanāyogo, layayogo, dhyānayogaḥ, premabhaktiyogaś ca |

2 śrīgaṇeśāya namaḥ cett.] śrīṇeyamaḥ P śrīgaṇeśāya namaḥ || śrīgurave namaḥ || N₁ śrīgaṇeśāya namaḥ || śrīsarvasvatyai namaḥ || śrīnirañjanāya namaḥ || D śrīgaṇeśāya namaḥ || om śrīniraṃjanāya || U₁ atha rājayogaparakāro likhyate DN₁N₂] atha rājayogaparakāra likhyate U₁ rājayogāntar-gataḥ || binduyogaḥ E atha tattvabimduyogaprārambhāḥ L atha rājayoga liṣyate P atha rājayoga likhyate U₂ rājayogasyedaṃ phalaṃ PU₂] rājayogasya idaṃ phalaṃ DN₁N₂ om. EL °yo-genāneka° PN₁] °yogena aneka° DN₂U₁U₂ 3 °prekṣaṇasamaya cett.] prekṣaṇasamaya U₂ eva cett.] evaṃ U₂ 3-4 rājayogaḥ cett.] rājayogas U₂ 4 tasyaite PU₂] tasya ete cett. caryāyogaḥ cett.] tvaryāyogaḥ U₁ 5 layayogaḥ cett.] nayayogaḥ U₂ lakṣyayogaḥ cett.] lakṣayogaḥ U₁ 6 siddhayogaḥ PU₂] rājayogaḥ α rājayogaḥ PU₂] siddhayogaḥ cett. ete pañcadaśayogaḥ DN₁PU₁] evaṃ pañcadaśayogā bhavaṃti U₂ 8 idānīm cett.] idānī N₂ atha U₂ kriyāyogasya cett.] kriyāyogas U₂ kathayate cett.] kathayate D om. U₂ 9 kriyāmuktir cett.] kriyāmukti N₂ kriyāmuktiḥ || U₂ ayam cett.] layam N₂ siddhidāyakaḥ cett.] siddhidāyakaṃ U₂ 11 tad tat (Mallinson) em.] tattataḥ DN₁N₂ P tatas tatha U₂ tam kṛtaṃ U₁ ākuñcanaṃ (Mallinson) em.] kuñcanaṃ DPN₁U₁U₂ kūrcanaṃ N₂ tato bhavet PU₂] ato bhava DN₁N₂ ato va U₁

[I. Method of Rājayoga]

Homage to the glorious Gaṇeśa. Now, the method of Rājayoga is laid down.

This is the fruit of Rājayoga: Through Rājayoga, the long-term durability of the body arises even when there are manifold royal pleasures [and] even when there is manifold royal entertainment and spectacle.¹ Indeed, this is Rājayoga. These are the varieties of this Rājayoga: 1. Kriyāyoga (“Yoga of [mental] action”); 2. Jñānayoga (“Yoga of gnosis”); 3. Caryāyoga (“Yoga of conduct”);² 4. Haṭhayoga (“Yoga of force”); 5. Karmayoga (“Yoga of deeds”); 6. Layayoga (“Yoga of absorption”); 7. Dhyānayoga (“Yoga of meditation”); 8. Mantrayoga (“Yoga of Mantra”); 9. Lakṣhayoga (“Yoga of foci”); 10. Vāsanāyoga (“Yoga of mental residues”); 11. Śivayoga (“Yoga of Śiva”); 12. Brahmayoga (“Yoga of Brahman”); 13. Advaitayoga (“Yoga of non-duality”); 14. Siddhayoga (“Yoga of the Siddhas”); 15. Rājayoga (“Yoga for kings”)³ These are the fifteen Yogas.⁴

[II. Characteristic of Kriyāyoga]

Now, the characteristic of Kriyāyoga is described.⁵

II.1 This Yoga is liberation through [mental] action. It bestows success (*siddhi*) in one’s own body. Whatever wave the mind creates at the commencement of an action, through constantly restraining that very [wave] Kriyāyoga arises.

¹This unique definition of Rājayoga possibly alludes to the exceptionally wealthy lifestyle of Rāmacandra’s audience.

²The first three Yogas allude to the four *pādas* of the Śaiva *āgamas*; namely *kriyā[pāda]*, *caryā[pāda]*, *yoga[pāda]* and *jñāna[pāda]*, see GOODALL, 2015: 77.

³For Rājayoga with this meaning cf. BIRCH, 2014:12.

⁴The definitive source of the list of the fifteen Yogas presented at the beginning of the text is uncertain. Rāmacandra’s text is largely based on the content and structure of the *Yogasvarodaya* (YSv) as quoted in *Prāṇatoṣinī* (Ed. pp. 831-858). In this text, however, the list is incomplete. YSv mentions the total amount of fifteen Yogas but names only eight subcategories of Rājayoga. Because of that, Rāmacandra might have seen the necessity to complete it. The other source he used for compiling his text is *Siddhasiddhāntapaddhati* (SSP) which, however, does not present such a list. An almost identical list of fifteen Yogas is found in Nārāyaṇatīrtha’s *Yogasiddhāntacandrikā*. A comparable list of twelve Yogas occurs in Sundardās’s *Sarvāṅgayogapradīpikā*. A detailed investigation of the fifteen Yogas is presented in the introduction starting from p. ??.

⁵For a comparative analysis of all Kriyāyogas within the texts containing complex Yoga taxonomies see p. ?? et seqq.

[XVI. rājayogayuktasya puruṣasya yac charīracihnam]

इदानीं राजयोगयुक्तस्य पुरुषस्य यच्छरीरचिह्नं तत् कथ्यते। सर्वत्र पूर्णो भवति। पृथिव्याः दूरे तिष्ठति। पृथिवीं व्याप्य तिष्ठति। यस्य जन्ममरणे न स्तः। सुखं न भवति। दुःखं न भवति कुलं न भवति। शीलं न भवति। स्थानं न भवति। अस्य सिद्धस्य मनोमध्ये ईश्वरसंबन्धी प्रकाशो निरन्तरं प्रत्यक्षो भवति। स च प्रकाशो न शीतो न चोष्णो न श्वेतो न पीतो भवति। तस्य न जातिर्न किञ्चिच्चिह्नं। अयं च निष्कलो निरञ्जनः। अलक्ष्यश्च भवति। अथ च फलचन्दनकामिन्यादेर्यस्य यस्येच्छा भवति। तं तं भोगं प्राप्नोति। अथवास्य मन एव स्थानेऽनुरागं न प्राप्नोति॥

Sources: 2-3 cf. YSv (PT p. 834): idānīm kathayiṣyāmi rājayogasya lakṣaṇam | rājayoge kṛte pumbhīḥ siddhicihnam bhaved iti | cf. YSv (PT p. 834): paripūrṇam bhaved cittam jagatstho 'pi jagadbahiḥ | 3-4 cf. YSv (PT p. 832): na kṣobho janma mṛtyuś ca na duḥkham na sukham tathā | bhedābhedau manaḥsthau na jñānam śīlam kulam tathā | 4-7 cf. YSv (PT p. 834): prakāśakuśasam-bandhiprasaṅgo 'yaṁ nirantaram | sarvaprakāśako 'sau tu naṣṭabhedādir eva ca | asya citte nānūrāgo virāgo na bhaved iti | 5 cf. YSv (PT p. 834): asya jāterna cihnaḥ ca niṣkalo 'yaṁ nirāñjanaḥ | ananto 'yaṁ mahājyotir vāñchām bhogaṁ dadāti ca |

2 puruṣasya cett.] om. E yac charīracihnam DN₁P] cinhnam BL śarīre yac cihnam E yac charīre cinham U₁ yat śarīracinham U₂ yac charīracihm N₂ tat DEN₁N₂] tata U₁ om. cett. sarvatra° α] tatsarvatra° β °pūrṇo cett.] pūrṇa PN₂ bhavati cett.] bhavati B prthivyaḥ cett.] prthivya U₂ om. BL dūre DEN₁] ddūre U₁ dūra N₂ dūram U₂ om. BL 2-3 tiṣṭhati cett.] om. BL 3 prthivīm em.] prthivyaḥ E prthi° P prthvām N₁ prthvīm DN₂ prthivya U₂ om. BLU₁ vyāpya DEPN₁N₂] vyāti U₂ om. BLU₁ tiṣṭhati cett.] om. BLU₁ yasya janmamaraṇe na staḥ cett.] om. BL sukham na bhavati cett.] om. BL duḥkham na bhavati cett.] om. BU₁ kulam BU₂] kulam DPN₁N₂ kalam L om. EU₁ 3-4 na bhavati cett.] na bhavati BU₂ om. EU₁ 4 śīlam cett.] śītalam P om. BEL na bhavati cett.] om. BEL sthānam na bhavati cett.] om. BEL asya siddhasya cett.] siddhasyam prthivi vyāpya tiṣṭhati yasya yanma maraṇai na saḥ sukham na bhati kulam na bhavati śīlam na bhavati sthānam na bhavati asya siddhasya U₁ om. E manomadhye cett.] om. E īśvarasambandhi cett.] īśvaram sambandhi B om. E prakāśo BLPU₂] prakāśaḥ α om. E nirantaram cett.] nirattaram U₂ om. E 5 pratyakṣo cett.] prakakṣa N₁ om. E bhavati cett.] bhavati B om. E coṣṇo cett.] ...o U₁ śveto cett.] khetto N₂U₁ na pīto cett.] pīto na U₂ bhavati cett.] bhavati BL jātir cett.] jāti DN₂ jānāti U₂ 5-6 kiñcic cihnam cett.] kiñcic cihnam E kiñcic cihm DN₁N₂ kiñcit khecha cinham U₁ na kiñcit cinham U₂ 6 ayaṁ cett.] vyayam BL niṣkalo cett.] niṣkalo BU₂ niḥkalo U₁ alakṣyaś cett.] alakṣyaḥ U₁U₂ alakṣaś BLN₁N₂ ca cett.] om. U₁U₂ bhavati cett.] bhavati B phalacandana° DPU₂] phalacamdrana N₁ phalam] camdra N₂ phalam camda U₁ phalavamda L phalam jamda B phaladvande E āder cett.] āde D ādar B ādir L yasya yasyecca N₁N₂] yasya yasychā D yasya yaṁ U₁ yasye chā U₂ yasyecca E yasyoḥā P yasya L yasye B 7 bhavati αU₂] na bhavati ELP na bhavati B tam tam DN₁N₂] tatam U₁ om. β bhogaṁ prāpnoti cett.] om. β vāsyā N₁N₂] vā yasya D vāsvā U₁ om. β mana α] om. β eva DN₁N₂] etata U₁ om. β sthāne'nurāgaṁ na prāpnoti α] om. β

[XVI. The physical sign of a person who is engaged in Rājayoga]

Now, the physical sign of a person who is engaged in Rājayoga is taught.⁶ He is rich at all times. He dwells distant from the world. He dwells in the world, having permeated it. For whom neither birth nor death exists; happiness does not exist;⁷ suffering does not exist;⁸ descent does not exist;⁹ moral conduct does not exist;¹⁰ [and] abode does not exist - in the mind of this perfected one, a light appears immediately before him, which is the connection with god. Moreover, the light is not cold, not hot, neither white nor yellow.¹¹ Neither does he have a caste, nor does he have any sign. Furthermore, he is without parts, immaculate and uncharacterized. And then, whatever wish for the most excellent fruit, affectionate woman, etc. arises,¹² he obtains that very enjoyment.¹³ Furthermore, his mind truly does not suffer attachment in [this] situation.¹⁴

⁶The sudden shift from Lakṣyayoga to the bodily sign of Rājayoga may seem abrupt, but Rāmacandra follows the YSv's structure, addressing the remaining three types of Lakṣyayoga later in the text.

⁷Cf. *Sarvāṅgayogapradīpikā* 3.19d: *jarā na vyāpai kāla na śai* | "Old age does not afflict him, nor does time consume him." and 3.20c: *ajara amara ati bjaśarirā* | "...non-ageing, immortal supreme diamond body."

⁸Equanimity towards happiness and suffering or other opposites in the state of Rājayoga are commonly found among texts that teach Rājayoga, cf. e.g. *Amanaska* 1.26ab: *sukhaṃ duḥkhaṃ na jānāti śitoṣṇaṃ ca na vindati* |; *Haṭhapradīpikā* 4.111 ≈ *Nāḍabindūpaniṣat* 53ab–54cd: *na vijānāti śitoṣṇaṃ na duḥkhaṃ na sukhaṃ tathā* | *na mānaṃ nopamānaṃ ca yogi yuktaḥ samādhinā* ||; also cf. *Sarvāṅgayogapradīpikā* 3.18cd: *jākaṃ dukha aru sukha naḥiṃ hoi* | *harṣa śoka vyāpai naḥiṃ koī* |

⁹Cf. *Sarvāṅgayogapradīpikā* 3.22: *icchā parai tahāṃ so jāi* | *tinī lok mahiṃ aṭak na kāi* | *svarg jāi devani mahiṃ baithai* | *nāgalok pātāl su paithai* || 22 ||

¹⁰Cf. *Dattātreyayogaśāstra* 162.

¹¹Cf. *Amanaska* 1.51: *vāsārārdhalayenāpi svātmajyotiḥ prakāśate* | *sūryo gobhir ivoddīpto yogi viśvaṃ prakāśate* |; also cf. *Sarvāṅgayogapradīpikā* 3.13cd: *rājayoga saba ūpara chājai* | *jo sādhai so adhika birājai* ||; and cf. *Sarvāṅgayogapradīpikā* 3.23cd: *hṛdai prakāś rahai dīn rāti* | *deśai jyoti tel bin vāti* ||

¹²This statement is uncommon. However, the stemma supports the reading *bhavati* over *na bhavati*. This is supported by the respective passage in the YSv (...mahājyotiṣ vāñchāṃ bhogaṃ dadāti ca | cf. sources). This suits the agenda of Rāmacandra of detaching Rājayoga from its renunciate connotations.

¹³For similar constructions to "*yasya yasyecchā ...taṃ taṃ bhogaṃ ...*" cf. *Ānandakanda* 1,15,312 and *Haṭhatattvakaumudī* 5,39.

¹⁴This whole section contains omissions of complete sentences. Due to their brevity and the similarity in structure, various writers might have inadvertently caused these omissions by eye-skipping.

[XVII. anyad rājayogasya cihnam]

अन्यद्राजयोगस्य चिह्नं कथ्यते। यस्य राज्यादिलाभेऽपि फललाभो न भवति। हानावपि मनोमध्ये दुःखं न भवति। अथ च तृष्णा न भवति। अथ च कस्मिन्नपि पदार्थे प्राप्ते कस्यापि पदार्थस्योपर्य निच्छा न भवति। अस्मिन्नपि पदार्थे मनसोऽनुरागो न भवति। अयमपि राजयोगः कथ्यते। अथ
 5 च यस्य मनः श्रुतिविद्वत्पुरुषे मित्रे शत्रौ च समं भवति। दृष्टिश्च समा भवति। सकलपृथ्वीमध्ये गमनागमनवतः सुखभोगवतः यस्य मनसि कर्तृत्वाभिमानो नास्ति। अनुचरलोकमध्ये कर्तृत्वं न ज्ञापयति। सोऽपि राजयोगः कथ्यते।

Sources: 2 cf. YSv(PT pp. 834-835): rājayaprāpte 'pi no harṣo hānau duḥkhaṃ bhaven na hi | kvacid vastuni deśasya niḥsvane keṣu kutracit | 4 Cf. YSv(PT p. 835): vidyāvidyāmītraśatrau samā dṛṣṭiś ca sarvaśaḥ | bhogāsaktādikartṛtvena mano no bhavet khavat | 6 Cf. YSv(PT p. 835): lokamadhya bhavet karttā manomadhya 'pi niṣkriyaḥ | 7 Cf. YSv(PT p. 835): eṣo 'pi rājayogīti sukhe duḥkhe samas tathā |

2 anyad EN₂] anyat α anyate BL om. P rājayogasya cett.] rājayoga° U₁ om. P cihnam E] cinhaṃ BLN₁U₂ cinhaṃ N₂ cihmaṃ D om. P kathyate cett.] om. P yasya αBELU₂] om. P rājayādi° cett.] rāja° BL °lābhe DEN₁] °lobhe N₂ °lābe U₁ °lābho U₂ lābhety BL om. P 'pi DEN₁] 'pi ca N₂U₁ om. PU₂ phalaalābho DEN₁N₂] pala° U₁ aphala° BL om. PU₂ na bhavati DEN₂U₁U₂] na bhavati BL ba bhavati N₁ om. P hānāv cett.] hānād U₂ hananād BL om. P api cett.] pi BLN₂ om. P 2-3 manomadhya duḥkhaṃ na cett.] om. P 3 bhavati cett.] bhavati BL om. P atha ca trṣṇā na cett.] om. P bhavati cett.] bhavati B om. P atha ca cett.] om. P kasmin cett.] om. P api DU₁] na BL pi N₁N₂ adhi U₂ om. EP padārthe cett.] padārthau B padārtho L padārtha° U₂ om. EP prāpte cett.] prāpta N₁ om. EP kasyāpi cett.] kābhyādi U₂ om. EP padārthasyopari E] padārthasyopari BL padārthopari U₂ padārthasya upari α om. P 3-4 anicchā E] ānicchā B ānicchā L anicchā D anusthā N₁ anisthā N₂ aniṣṭā U₁ aniccha U₂ om. P 4 na cett.] ni B om. DP bhavati cett.] bhavanti N₁D om. P asminn cett.] kasmin EU₂ api cett.] om. BEL manaso BELP] manasaḥ α manasa U₁ om. U₂ 'nurāgo BELP] anurāgo cett. na bhavati E] na bhavati BL na bhavati ayam api padārthe manasonurāgo na bhavati P na bhavati || ayam api padārthe anurāgo na bhavati U₂ bhavati α ayam cett.] atham P atha L api cett.] sama L rājayogaḥ cett.] rājayoga N₂U₂ 5 ca cett.] caḥ E yasya cett.] ya D śrutividvat em.] munividvat E śunividvat P bhunividvat L śrunividvat BU₁ śrutividvyat DN₁N₂ śuciviśuddha° U₂ puruṣe cett.] puruṣeṣu E mitre cett.] maitre BELP śatrau cett.] śatro B om. E dṛṣṭiś-ca cett.] om. BL samā cett.] namnā P om. BL bhavati cett.] om. BL sakalapṛthvīmadhya cett.] °pṛtvī° L 6 gamanāgamanavataḥ P] gamanāgamanavat U₂ gamanāgamanataḥ BL gamanavataḥ EN₁U₁ gamanaṃ vataḥ D gamavataḥ U₁ sukhabhogavataḥ cett.] sukhabogho bhavataḥ BL sukho bhogavataḥ U₁ sukhabhogavat U₂ kartṛtvābhimāno EPU₁U₂] kartutvābhimano BL kartṛtvādyabhimāno DN₁N₂ anucara° LB] anuca° αU₂P atha ca E °madhya cett.] °madhya BL kartṛtvam na DEPN₂U₂] kartṛtvābhimano BL kartṛtvam N₁U₁ 7 jñāpayati EPN₁N₂U₂] jñātva payati DU₁ nāsti BL rājayogaḥ EPN₁] rājayoga cett.

[XVII. Another sign of Rājayoga]

Another sign of Rājayoga is described. Even when¹⁵ [there is] the attainment of a kingdom etc., the perception of a reward¹⁶ does not arise;[and] even in loss, suffering does not arise within the mind; and neither does desire arise; and then, even when whatever object has been obtained, aversion¹⁷ towards any object does not arise; [and] concerning this object, affection of the mind does not arise; this is said to be Rājayoga. Moreover, when the mind is equal towards a person who has expertise in sacred scriptures, a friend [or] an enemy; an indifferent view arises;¹⁸ [and] when for him who freely moves across the entire world [being] furnished with enjoyment and happiness, the pride of the ability [to do these things] does not arise within the mind; [and] one does not proclaim the ability [to do these things] among all his followers - this is also said to be of Rājayoga.

¹⁵Grammatical constructions in this text may deviate from classical Sanskrit. In most cases, however, these should not be regarded as errors due to their frequency but as contemporary or regional language usage phenomena. Some constructions in this section and other passages of the text use the genitive as a substitute for other cases, such as the dative, instrumental or locative (cf. WHITNEY 1879: 87 [294]). In particular, this can be observed in this and other places of the text in relative clause constructions beginning with *yasya*, which must, for example, be read as *yasmin*, as otherwise, the corresponding correlative pronoun seems to be missing. The genitive, for example, in connection with the following word *manasi* or *manah* (see edition text) would make the yogin the implicit subject of the sentence and the actual correlative pronoun of the construction referring to *yasya*, in this section *ayam* or *sah*, would appear incongruent. At the same time, the *daṇḍas* in these constructions should be understood as commas or semicolons.

¹⁶I have understood *phalalābhaḥ* as a genitive *tatpuruṣa* in which I took *lābhaḥ* as “perception” in the sense of the German word “Auffassung” (cf. *Sanskrit Wörterbuch* 5, p. 223) and *phala* in the sense of gain, win or profit, in order to resemble the great equanimity of the Rājayogin, which I think Rāmacandra wants to express here.

¹⁷The most common meaning of the word *anicchā* is indifference. However, even with force, this meaning can not be the word’s intended meaning in this context. Because of that, I propose the meaning of “aversion” as attested in *Sanskrit Wörterbuch* (1858: 47). The meaning “aversion” can be easily derived by taking *an-icchā* as a *nañ-samāsa* compound that expresses the direct opposite of “desire”. The mention of the word *tṛṣṇā* in the previous sentence supports this conclusion.

¹⁸The impartial view onto all things is expressed, e.g. in *Amanaska* 1.24: *yadā sarvasamo jāto bhaved vyāpāravarjitah | parabrahmaṇi sambaddho yogi prāptalayasa tadā* | “When he has become equanimous towards all living beings and is free from activity, then the yogin, who has united oneself into the highest Brahman, has reached absorption.”; also cf. *Amanaska* 1.26cd: *vicāraṃ cendriyārthānāṃ na veti hi layaṃ gataḥ* | “The yogin who was reached absorption gives no thought to sense objects.”

नवीनानि पट्टसूत्रमयानि धृतानि वस्त्राणि अथवा जीर्णानि सच्छिद्राणि धृतानि कस्तुरिकाचन्दनलेपो वा कर्दमलेपो वा। यस्य मनसि हर्षशोकौ न स्थौ स एव राजयोगः। नगरमध्येऽथ च वनमध्ये उद्वसग्रायामध्ये 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 jātv eṣāṃ 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 | jagatsaṃsarganirlepam padmapatrajalamaṃ yathā |

1 navināni cett.] navininir api B navininiṣ 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 kasturī 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 || idānim || BL tiṣṭhati | yasya janmamarape na staḥ sukhaṃ na bhavati | kulaṃ na bhavati śilaṃ na bhavati | sthānaṃ 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 udassaṃ U₁ grāmamadhye cett.] grāmaṃ madhye B lokapūrnagrāmamadhye U₁]pūrnagrāmamadhye N₁ svetapūrnagrāmamadhye DN₂ mana PU₂] manaḥ cett. unam PN₁N₂U₂] unan DN₂ unam BLU₁ bhaya° E na DN₁N₂] om. cett. vā cett.] vāṃ PU₂ om. U₁ 'pi em.] pi cett. rājayogaḥ cett.] rājayogaḥ kathyate E 5 caryāyogaḥ cett.] tvaryāyogaḥ U₁ yogah 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 etādrśa BLP] etādrśaḥ DEN₁N₂U₁ etādrśā U₂ ātmā cett.] ātmani EU₂ etādrśe DN₁] sa etādrśye B sa etādrśe L etādrśa N₂ etādrśo 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 puṇyapāsparśo cett.] puṇyapāśya sparśo U₁U₂ 6-7 padminipatrasya cett.] padmanipatrasya BLP padmapatre E 7 yathodakasparśo U₂] yathā udakasparśo α yathodakasya sparśo EPL yathodakasya sparśā B bhavati cett.] bhavati B yathākāśamadhye EP] yathā 'kāśamadhye U₂ yathā ākāśamadhye cett. pavanaḥ svecchayā cett.] pavanasvachayā DN₁N₂ bhramati cett.] brahmayati U₁ yasya manaḥ cett.] yamanaḥ 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.¹⁹ Formless, permanent, immovable [and] unsplitable - such is the self. For whose mind remains steady in such a self, his self does not come into contact with sin and merit. Just as contact with water does not arise for the lotus leaf situated in water, likewise in the [case of the] self. When the mind is absorbed into the formless,²⁰ in the same way as the wind wanders according to its own will in space, only that is Caryāyoga.²¹

¹⁹Caryāyoga is not mentioned in YSv (PT and YK). The term is absent in the text and the initial list of fifteen Yogas. Rāmacandra, however, utilizes a passage that in YSv still belongs to the section on Rājayoga to construe this new 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*)). The passage's content does not explain why Rāmacandra uses the term *caryā* to specify this type of Yoga. The introduction of Caryāyoga into the list of fifteen yogas is based on the respective *pāda* among the four *pādas* of the śaivaite Āgamas, which bear the same names as the first four Yogas in Rāmacandra's list of fifteen Yogas (*kriyā*-, *jñāna*-, *caryā*- and *yoga**pāda*). Perhaps, in this context, the concept of *caryā* = \sqrt{car} + *kṛt*-suffix -*yā* f. might express the action, which refers to the meaning "wandering, roaming" of the verbal root \sqrt{car} , which Rāmacandra brings up in his description. There is no connection to ritual conduct/discipline of śaivite practices. Since this is mere speculation, I refrain from attempting to translate it.

²⁰The 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 with the self.

²¹Parallels 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 circumstances characterised by happiness, suffering, virtue and vice. Sundardās, in his *Sarvāṅgayogapradīpikā* (2.40-51, ed. pp. 96-98), describes the similar sounding Cārcāyog as a type of *bhaktiyog* that is *bhakti* towards the unmanifest consciousness (*avyakta puruṣa*) in rapturous devotion. According to Sundardās, the unmanifest consciousness (*avyakta puruṣa*) is formless, eternal, etc. (40). However, in Sanskrit and *brāhṃhāṣā* the term means "discussion". It has nothing to do with *caryā*, and we thus must assume that both types are unrelated. A detailed discussion of Caryāyoga can be examined on p.??.

पुरुषस्य नृत्यदर्शनात्॥ गीतश्रवणात्॥ वल्लभवस्तुनो दर्शनात्॥ य आनन्द उत्पद्यते सः स्वर्ग लोकः कथ्यते। रोगपीडितो दुर्जनेभ्यः पुरुषस्य यदुःखं उत्पद्यते। तद्बहुतरं नरकं कथ्यते। अथ च यत्कर्मकरणात् सर्वेषां लोकानां स्वमनसी च शुभं न भरते तत्कर्मबन्धनमित्युच्यते। अथ च यत्कर्मकरणान्मनोमध्ये शङ्का न भवति तत्कर्म मुक्तिकारणम्।

5

[XLII. rājayogaśārīre cihnāni]

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

Sources: 1-2 cf. YSv (PT pp. 843-844): samagradarśanān muktaḥ svargabhogaṇ ca matsukham | tad etac cintayā yāti rogaśokavivarjitaḥ | 1-2 cf. SSP 3.14 (Ed. pp. 59-60): yat sukham tat svargaḥ | yad duḥkham tan narakāḥ | yat karma tad bandhanam | yo nirvikalpaḥ sā muktiḥ | svasvarūpajñānadaśāyām nidrādau svātmajāgaraḥ śāntir bhavati | evaṁ sarvadeheṣu viśvarūpaḥ parameśvaraḥ paramātmā 'khaṇḍasvabhāvena ghaṭe ghaṭe cit svarūpi tiṣṭhati | 2-4 cf. YSv (PT p. 844): yat karmā karmaṇā śānkā manomadhye bhaved vahiḥ | tat karmakaraṇam muktir ity āha bhagavān śivaḥ | 6-15.1 cf. YSv (PT p. 844): yasya darśanamātreṇa rogaśokavivarjitaḥ | paramānandacittaḥ syāt tapasvi caiva kirtitaḥ | saptadvipā bhaved dṛṣṭā tattvajñānam tato bhavet | sarvabhāvaṁ vijāniyād vajradeho bhavet tathā | sarpadaṣṭe viṣaṁ na syāt kṣudhā nidrā tṛṣā tathā |

1 puruṣasya cett.] puruṣasyāvādyā U₁ nṛtyadarśanāt DEP] nityadarśanād D darśanāt || U₂ nṛtyod° U₁ gītaśravaṇāt cett.] gītaśravaṇād U₁ darśanāt U₁ | darśanād U₁ ya P] yā U₁ yaḥ BDEL om. U₂ saḥ E] sa DU₁U₂ 1-2 svargalokaḥ BELP] svargaloka U₂ bahurānaṁdaḥ svargaphulaḥ D bahurānaṁdaḥ svargaphalaḥ U₁ 2 °piḍito E] °piḍato BP °piḍāto U₂ °piḍano L °piḍā D °piḍa U₁ durjanebhyāḥ cett.] durjanebhya BLP yad duḥkham L] yat duḥkham E yat duḥkha B yad duḥkham P duḥkham DU₁ duḥkha U₂ tadbahutaraṁ cett.] tat bahutaraṁ D bahutaraṁ U₁ narakam cett.] nakam U₁ 2-3 atha ca yat karmakaraṇāt sarveṣāṁ lokānām svamanasi ca śubham na bharate tat karma bandhanam ity ucyate U₁] om. cett. 4 yat karmakaraṇāṁ PU₂] yat karmakaraṇāt cett. manomadhye cett.] manobudhye BL śānkā cett.] śakā U₂ bhavati cett.] bhavaṁti U₂ muktikāraṇam cett.] kamuktikāraṇam LB 6 idāni cett.] idāni BPU₂ rājayogāccharire DEL] rājayogāc charire || B rājayogāccharire U₁ rājayogaśārīre U₂ rogayogāccharire P etādṛśāni cett.] yādṛśāni E sakalaroganaśaḥ cett.] sakalarogaḥ nāśaḥ U₁ sakalapṛthvīm cett.] sakalām pṛthvīm P 7 tadanantaram cett.] tad antaram P tad anantara° U₂ tattvaviśayam DU₁] om. cett. samagrām bhāṣām PDU₁] samagrā bhāṣā EU₂ samagrā bhāṣa B samagra bhāṣā L 8 °damśena E] °damśo P °damśema B °damśe DLU₁U₂ satī DU₁] om. cett. na cett.] om. L bhavati cett.] bhavati B vati U₂ tataḥ cett.] tat° BL om. U₁ puruṣasya cett.] om. U₁ bubhuṣā EDU₂] bunnukṣā P babhuṣā BL om. U₁ pipāsanidroṣṇatā° L] pipāsanidroṣṇatā° U₂ pipāsanidrā | uṣṇatā || D pipāsanidrollatā EB pipāsanidrolmatā P om. U₁ °śīta cett.] śītātā P śītoṣṇatā E śīta nā D om. U₁ bādhā na PBL] bādhām na EDU₂ om. U₁ 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.²² Furthermore, from whatever action within the mind concern does not arises, that action becomes the cause for liberation.²³

[XLII. Characteristics of rājayogic body]

Now, such characteristics manifest in the body through Rājayoga.²⁴ 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.

²²This sentence is only preserved in U₁. Since this statement is also resembled in the sources I included it in the edition.

²³Structurally, lacking any introductory statement, these sentences do not fit the context of the contents of the yogic body. However, the structure is preserved in all witnesses. The alienation of the content from the context of the passage, as well as the particularly strong emphasis on the aspect of action (*karma*) in this passage, is striking and makes the critical reader of this text doubt, especially given the incompleteness of the taxonomy of the fifteen yogas from section I, whether there might not have been a more complete version of the *Yogatattvabindu* in which all Yogas were treated systematically. The content presented here would suggest a short treatise on Karmayoga rather than the continuation of the chapter on the contents of the yogic body. This sudden change of topic, without notice by a new section, could well stem from the interchange or loss of folios of an archetype of the text, which may have occurred early in the transmission of the text. Since the following section on the effects of Rājayoga on the human body also seems out of place, this possibility should be considered.

²⁴The 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.

वाक्सिद्धिर्भवति। विद्युत्पाते शरीरे काचिद् ग्लानिर्न भवति। तदनन्तरं पवनरूपी पुरुषो भवति। समग्रां पृथ्वीं दृष्ट्वा पश्यति। अणिमाद्यष्टसिद्धिर्भवति।

महापद्मश्च पद्मश्च शङ्खो मकरकच्छपौ

मुकुन्दकुन्दनीलाश्च खर्वश्च निधयो नव ॥ XLII.1॥

5

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

Sources: 6-15.1 cf. YSv (PT p. 844): uṣṇatā śitatā ceti vāksiddhiḥ syān na saṁśayaḥ | vidyutpāte 'pi dehasya kvacid dhānir na jāyate | 1-7 cf. YS (PT p. 844): tato 'sau vāyuyogī syād dr̥ṣṭvā pṛthvikulān-vitah | aṇimādy aṣṭasiddhiḥ syān mahāpadmodayas tathā | āgacchanti samīpe ca nidhayo nātra saṁśayaḥ | 3-7 = *Amarakośa* 1.1.165-1.1.166: mahāpadmās ca padmaś ca śaṅkho makarakacchapau | mukundakundanilāś ca kharvaś ca nidhayo nava || 7-0.0 cf. YSv (PT p. 844): yatreccā gamanaṁ tatra svarge marttyerasātale | sphuraty ājñākhyāḥ sarvatra samīpe parameśvaraḥ | kāraṇe hāraṇe śakto rakṣaṇe'pi ca pārvati | ātmamādhye mano nityaṁ nirjane nivaset sudhiḥ | kṛtvātmamanasor aikyaṁ prāpnoti paramaṁ padam |

1 śarīre DU₁] om. cett. kvācid glānir na U₁] kācid glānir na BL na kiṁcid glānir D kācidbād-hāpi E kācid dhānir na U₂ °rūpi PU₂] °rūpi BL °yogi U₁ °yopi D °rūṣi E puruṣo cett.] puruṣi E 2 pṛthviṁ cett.] pṛthvi B dr̥ṣṭyā DEP] dr̥ṣṭā BL dr̥ṣṭvā U₁U₂ aṇimādy aṣṭasiddhir cett.] aṇimāmahimāgarimālādhimā tathā U₂ bhavati cett.] prātikāmyamīśatvaṁ || viśitvaṁ || ity aṣṭasiddhayaḥ || U₂ 4 mahāpadmaś ca padmaś ca em.] padmaś ca mahāpadmaś ca U₂ śrīpadmaś ca mahāpadmaṁ PB om. DELU₁ śaṅkho BLU₂] saṅkho P om. DU₁ makarakacchapau em.] makarakacchapāḥ BLU₂ makarakachapa° P 5 mukundakundanilāś ca em.] mukunḍo kuṁdaś ca nilāś ca U₂ kuṁdonukūṁdanilāś ca P kuṁdonukūṁdoś ca nilāś ca BL kharvaś ca nidhayo nava em.] vijñeyāni dhayonava P vajrayoni cidātmakā BL vajrayo navanidhi U₂ 7 mahāpadmādyā EDU₁] mahāpadmājñā BL mamahāpadmā P nava nidhyayaḥ E] nava nidhapa U₁ nidhyayaḥ D nanidhyayaḥ || L navinidhyayaḥ || B dhānavanidhaya P samīpa E] samīpe cett. āgacchanti cett.] āgacchati U₂ āgacchati P nava nidhayaḥ samīpa āgacchanti | B ākāśamādhye cett.] ākāśa° U₁ daśasu cett.] °daśa U₂ dikṣu cett.] dikṣumādhye DU₁ gamanāgamanabalaṁ DPU₁U₂] gamanāgamanavallabhaṁ BL gamanāgamane bhavataḥ balaṁ E bhavati cett.] bhavati B 8 bhavati cett.] bhavati U₁ tatra cett.] yatra BPU₁ paśyati cett.] paśyaṁti BU₂ 9 karaṇe cett.] karaṇaṁ D haraṇe cett.] taraṇe U₂ sāmārthyaṁ cett.] ca sāmārthyaṁ U₁marthyaṁ 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. (*aṇimādi*) arise.

XLII.1 1. Padma (lotus), and 2. Mahāpadma (great lotus), 3. Śaṃkha (conch), 4. Makara (crocodile), 5. Kacchapa (turtle), 6. Mukunda (gem), 7. Kunda (Jasmine), 8. Nīla (sapphire) und 9. Kharva (another gem) are the nine treasures.²⁵

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.

²⁵These 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 *Sarvāṅgayogapradīpikā* 3.21 (*jākaṁ saba baiṭhe hi sūjñai | asa sabahimna ki bhāṣā bījñai | sakala siddhi ājñā mahim jākai | navanidhi sadā rahaim dhimṅa tākai || 21 ||*) as one of the result of Rājayoga (Rājayoga in the *Sarvāṅgayogapradīpikā* is *vajrolimudrā*). Furthermore, they are mentioned in *Jogpradīpyakā* 601 (*nāṭika chaṇḍa saha jahī pāvai aṣṭasidha navanidha cali āvai | prāṇāyāma ādi vasi hoī dasavai dvāra pahautai soi || 601 ||*) in the context of the so-called *mahābandhamudrā*. Furthermore, the *navanidhis* occur in the *vajroli*-section of the *Jog Manjarī*: *jākaṁ saba dehi ko sūjñai aura sakala jīva ki bhāṣā bījñai | sarva siddhi āgyā maim jākai navanidhi rahai sadā dhimṅa tākai |*

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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