

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

[XIII. lakṣyayogaḥ]

इदानीं सुखसाध्यो लक्ष्ययोगः कथ्यते। अस्य लक्ष्ययोगस्य पञ्चभेदा भवन्ति। १ ऊर्ध्वलक्ष्यम्। २ अधो-
लक्ष्यम्। ३ बाह्यलक्ष्यम्। ४ मध्यलक्ष्यम्। ५ अन्तरलक्ष्यम्।

[XIV. ūrdhvalakṣyam]

- 5 प्रथममूर्ध्वलक्ष्यं कथ्यते। आकाशमध्ये दृष्टिः। अथ च मन ऊर्ध्वं कृत्वा स्थाप्यते। एतस्य लक्ष्यस्य
दृढीकरणात्परमेश्वरस्य तेजसा सह दृष्टेरैक्यं भवति। अथ चाकाशमध्ये यः कश्चिददृष्टः पदार्थो भवति।
स साधकस्य दृष्टिगोचरे भवति। अयमेवोर्ध्वलक्ष्यः।

Sources: 2 cf. YSv (PT p. 833): suhasādhyaṃ lakṣayogam idānīm śrṇu pārvati | pañcadhā lakṣayogaś ca ūrddhalakṣādhedataḥ (*ūrdhva* YK 2.1) || 2-3 cf. YSv (PT p. 833): ūrddhalakṣam (*ūrdhva* YK 2.2) adholakṣo (*lakṣam* YK 2.2) bāhyalakṣam (*vāhya* YK 2.2) tathaiva ca | madhyalakṣas (*lakṣam* YK 2.2) tathā jñeyam antarlakṣas (*lakṣam* YK 2.2) tathaiva ca | 5 cf. YSv (PT p. 834): lakṣaṇam śrṇu caiṣāṃ hi phalaṃ jñātvā mahēśvārī | ākāśe dṛṣṭim āsthāya mana ūrddhan (*ūrdhan* YK 2.3) tu kārayet | cf. YSv (PT p. 834): ūrdhalakṣam (*ūrdhva* YK 2.4) bhaved eṣa parameśasya caikatā |

Testimonia: 2-3 cf. *hathasamketacandrikajodhpur* (HSC 2244 fol. 124r ll. 7-8): atha rājayogāṃ-gasukhasādhyaḥ lakṣyayogaḥ kathyate || lakṣayogasya pa(ṃ)cabhedāṃ bhavati | parā ūrdhvalakṣyāṃ bāhyalakṣyāṃ madhyalakṣyāṃ antarlakṣyāṃ ceti 5-7 cf. *hathasamketacandrikajodhpur* (HSC 2244 f. 124r l. 9 - f. 124v l. 2): tatra prathamam ūrdhvalakṣyāṃ nirūpyate ākāśamādhye dṛṣṭiḥ athavā mana ūrdhvaṃ kṛtvā sthāpyate tasya lakṣyadṛṣṭhikaraṇāt prathamam tamo jyotir nakṣatremdrādināṃ darśanam tato 'bhyāsād ārdhye manasthairye krameṇa parameśvarasya tejasā sahadṛṣṭher aikyaṃ bhavati ākāśamādhye yaḥ kaścid dṛṣṭhaḥ padārtho bhavati sa sādhekasya dṛṣṭhigocaro bhavati || ayaṃ tūrdhvalakṣyayogaprakāraḥ

2 °sādhyo cett.] °sādhyā N₂ °sādho PB °sādhe L °sādhyopa° U₁ **lakṣyayogaḥ** cett.] lakṣayogaḥ BL °lakṣayogaḥ U₁ lakṣanayogaḥ N₂ **asya** β] *om.* α **lakṣya**° cett.] lakṣa° BLU₂ alakṣa° U₁ lakṣana° N₂ **pañcabhedā** cett.] pañce bhedāḥ B paṃcabhedāḥ L **bhavanti** cett.] bhavaṃti B bhavati N₂U₁ **ūrdhvalakṣyam** EP] ūrdhvalakṣam BLN₂ urdhvalakṣya DN₁ urdhvalakṣa N₂U₁ 3 **°lakṣyam** EP] °lakṣam BLU₂ °lakṣya DN₁ °lakṣa N₂ *om.* U₁ **bāhyalakṣyam** U₂] bāhyalakṣya DN₁ bāhyalakṣa N₂ bāhyalakṣya U₁ bāhyakṣam B lakṣyam E madhyalakṣyam P madhyalakṣam L **madhyalakṣyam** em.] madhyalakṣya DN₁ madhyalakṣa N₂U₁ madhyalakṣam U₂ bāhyalakṣyam EP bāhyakṣam L *om.* B **antarlakṣyam** EP] antarlakṣya DN₁U₁ amtaralakṣam BL antarlakṣa N₂ sarvalakṣyam U₂ 5 **prathamam** EP] prathamam αU₂ atha L athama B **ūrdhvalakṣyam** E] ūrdhvalakṣyaḥ P urdhvalakṣya U₁ ūrdhvalakṣam L urdhvalakṣam U₂ urdhvalakṣaḥ DN₁N₂ urdhvalakṣam B **kathyate** cett.] *om.* LB **ākāśamādhye** cett.] *om.* P **dṛṣṭiḥ** cett.] dṛṣṭi B *om.* P **atha ca** PN₁N₂U₁] atha vā BDL atha U₂ kadā ca E **mana ūrdhvaṃ** EPN₂] mana ūrdham D mana urdhvam N₁U₂ manerddhvaṃ U₁ ūrdhvamāna B ūrdhvaṃ mana L **sthāpyate** cett.] sthāpayati E **lakṣyasya** EPN₁] lakṣasya cett. lakṣaṇasya N₂ 6 **dṛṣṭhikaraṇāt** cett.] dṛṣṭhikaraṇāt EP dṛṣṭhikṛtvā BL **tejasā** cett.] tenasā U₂ teja° BL **dṛṣṭer aikyaṃ** EPU₁U₂] dṛṣṭeh aikyaṃ DN₁ dṛṣṭeh ekam N₂ dṛṣṭair aikā BL **atha** cett.] athā B **cākāśa**° EPBU₂] ca ākāśa° DN₁U₁ vākāśa° L ākāśa° N₂ **kaścid adṛṣṭhaḥ** cett.] kaccit dṛṣṭhaḥ B kaccit dṛṣṭhaḥ B kaścita adṛṣṭhaḥ N₂ kaścid dṛṣṭa° U₂ **padārtho** cett.] padārthe N₁ padārtha N₂ 7 **sa** cett.] *om.* BLN₂U₂ **dṛṣṭigocare** DN₁U₂] dṛṣṭigocaro cett. dṛṣṭigocarā N₂ **bhavati** cett.] bhavati B **evordhvalakṣyaḥ** DEPU₁] evordhvalakṣaḥ L evordhvalakṣaḥ B evordhvalakṣya N₁U₂ eva vodhvalakṣaṇam N₂

[XIII. Lakṣyayoga]

Now, Lakṣyayoga (the Yoga of targets)¹, which is easily accomplished², is explained. Of this yoga of targets, there are five subdivisions: 1. The upward directed target (*ūrdhvalakṣya*), 2. The downward directed target (*adholakṣya*), 3. The outer target (*bahyalakṣya*), 4. The central target (*madhyalakṣya*), 5. The inner target (*antaralakṣya*).³

[XIV. The Upward Directed Target]

At first, the upward-directed target is explained. The gaze is [aimed] at the middle of the sky. And then, having made the mind to be directed upwards, it is caused to be fixed [there]. Due to the exercise of stabilizing this target arises unity of the gaze with the light of the highest lord. And then an indefinable invisible object arises in the middle of the sky. It arises in the range of sight of the practitioner. This is truly the upward directed target.⁴

¹The original reading of the yoga is likely *lakṣyayoga* since it crosses the stemma of the α - and β -group. This reading is supported by the usage in the *ssplonavla* 2.26-2.32 and *yogacandrika* (Ed. p. 2). However, *ramatosana* (Ed. pp. 833-834) and *yogakarnika* (Ed. pp. 23-24) as well as *sarvangayoga* (Ed. pp. 104-105) use the term *lakṣayoga*, indicating that both designations were common und regularly confused.

²The emphasis on the easiness of Lakṣ(y)ayoga is not just shared with the *Yogasvarodaya* but also with Sundardās's *sarvangayoga* 3.25a: (*lakṣayoga hai sugam upāi* |)

³The concepts and practices of Lakṣ(y)ayoga in Sundardās's *sarvangayoga* 3.35 - 3.36 (Ed. pp. 104-105) are identical except that the descriptions a more concise, presented in a different order and subsumed under the category of Haṭhayoga. The *ssplonavla*, one of Rāmacandra's central sources, particularly for the second half of his text, only describes three *lakṣyas* in 2.26 - 2.31: *antaralakṣya*, *bahirlakṣya* and *madhyamaṃ lakṣyaṃ*. Nevertheless, the practices are almost identical. Lakṣyayoga in Nārāyaṇatīrtha's *yogacandrika* refers to keeping the goal of liberation in mind during the practice of yoga. According to Nārāyaṇatīrtha, Lakṣyayoga directs conscious thinking towards a specific goal. When the mind is focused on a goal, it can be focused on a direct experience of subtle divine scents and other sensory perceptions related to that goal. This focus is called *viśayavatī* and is the key to achieving stable mental concentration, cf. Ed. p. 54. Several categories of the five practices of Rāmacandra are also found in the *yogacandrika*, such as targeting various distances associated with the five elements in front of the nose, cf. Ed. pp. 62-63.

⁴Sundardās shares the concept of *ūrdhvalakṣ(y)a* as fixing the gaze in the sky is in his *sarvangayoga* 3.27: (*ūrdhva lakṣa karai ihim bhānti* | *duṣṭyākāśa rahai dina rāti* | *bibidh prakāra hoi ujīyārā* | *gopi padāratha dīśahiṃ sārā* || 27 ||) A similar practice is presented in *bäumer*2013 84: ...

[XV. adholakṣyaḥ]

अथाधोलक्ष्यः । नासिकाया उपरि द्वादशाङ्गुलपर्यन्तं दृष्टिः स्थिरा कर्तव्या । अथवा नासिकाया अग्रे दृष्टिः स्थिरा कर्तव्या । लक्षद्वयस्य दृढीकरणादृष्टिः स्थिरा भवति । पवनः स्थिरो भवति । आयुर्वर्द्धते ॥

एतद्वयमेव बाह्यलक्ष्यमपि कथ्यते । बाह्याभ्यन्तरमाकाशवत् शून्यलक्ष्यः कर्तव्यः । जाग्रदशायां चलनद
5 शयां भोजनदशायां स्थितिकाले सर्वस्थाने शून्यस्य ध्यानकारणात् मरणत्रासो न भवति ॥

Sources: 2-3 cf. YSv (PT p. 834): nāsikopari deveśi dvādaśāṅgulamānataḥ | dṛṣṭiḥ sthirā (*dṛṣṭisthiran* YK 2.5) tu karttavayā (*karttavayam* YK 2.5) adholakṣam idaṃ bhaja (*bhajat* YK 2.5) | athavā (*tathā ca* YK 2.5) nāsikāgre tu sthirā dṛṣṭir iyam bhavet (*śṛṇu* YK 2.5) | sthirā dṛṣṭiś cirāyuh syāt tathāsau (*yaśya bhavet sthirā dṛṣṭiś cirāyuh* YK 2.6) sthiradṛṣṭimān | 4-5 cf. YSv (PT Ed. p. 834): bāhyalakṣam svayam jñeyam yāti tattvanivāsinām (**nirāsinām* YK 2.6) | kāminām tu bahir dṛṣṭiś cintādiṣu susiddhidā | etad bāhyamadhyaalakṣam iṣṭacintā nirākulam (*dṛṣṭicintānirākulaḥ* YK 2.7) | antarlakṣam śṛṇu śukradigvidigā-divarjitam (*subhru* YK 2.8) | calaj jāgratsusupteṣu bhojaneṣu ca sarvadā | sarvavasthāsu deveśi cittam śūnye niyojayet | karttā kārayitā śūnyaḥ (*śūnyam* YK 2.10) mūrttimān śūnya īśvaraḥ | harṣaśokaghaṭastho 'yam janmamṛtyū labhet svayam | ghaṭasthā cintayor mūrttir hatacintāśvarūpadhṛk (*ghaṭasthām cintayen mūrttimilāś* YK 2.11) | viśayam viśavad duṣṭam (*dṛṣṭvā* YK 2.11) tyaktvā jñātvā tu mārutam | samjñāśūnyamanā bhūtvā puṇyapāpān na lipyate | bāhyam ābhyantaram kham (*yad* YK 2.12) hi antarlakṣam iti smṛtam | etad dyānāt sadā kiñcid duḥkham na syāc chivo bhavet | śūnyam tu saccidānandam niḥśabdam brahmaśabditaṃ | śaśabdam jñeyam ākāśam (*ākāśa* YK 2.13) iti bhedadvayan tv iha |

Testimonia: 2-3 ≈hathasamketacandrikajodhpur (HSC 2244 f. 124v ll. 2-4): atha adholakṣyayogaḥ nāsikāyā upari dvādaśāṅgulaparyamta dṛṣṭiḥ sthirā kartavyā athavā nāsikāyā agre dṛṣṭiḥ sthirākartavyā lakṣyadvayasya dṛḍhikaraṇād dṛṣṭiḥ sthirā bhavati pavano pi sthiro bhavati jito bhuvati pavanasthairya mano pi sthiram śamptaṃ bhavati lakṣadvayādṛḍhikaraṇād āyurvṛddhir bhavati 2-5 ≈hathasamketacandrikajodhpur (HSC 2244 f. 125e ll. 2-4) ...satyam ūrdhvalakṣyavad vāhyalakṣam api kathyate bāhyo ābhyāntare ākāśavat chonyalakṣaḥ kartavyaḥ jāgrad daśāyām calanadaśāyām ca bhojadaśāyām sthitikāle sarvasthāne śūnyadhyanakaraṇān maraṇā trāso na bhavati |

2 athādholaṣyaḥ एम् |] atha adholakṣyaḥ N₁ athādholaṣaḥ PL athādholaṣa B atha adholakṣanaḥ N₂ atha adholakṣaḥ D atha adholakṣa U₁ om. EU₂ nāsikāyā cett.]. nāsikāyāḥ EU₂ upari cett.]. upari-
iṣṭāt U₂ dvādaśāṅgulaparyantaṃ cett.]. dvādaśāṅgulamūlaparyantaṃ E daśāṅgulaparyantaṃ U₂ dṛṣṭiḥ cett.]. dṛṣṭi° U₁ athavā cett.]. om. LB nāsikāyā cett.]. nāsikāyāḥ U₁ nāsika N₂ agre cett.]. om. BL dṛṣṭiḥ cett.]. dṛṣṭi° N₂ 3 sthirā cett.]. om. BL karttavayā cett.]. om. BL lakṣadvayasya cett.]. lakṣadvayasya E dṛḍhikaraṇād N₂] dṛḍhikaraṇāt ELN₁DU₁U₂ dṛṣṭikaraṇāt P dṛḍhikaraṇān B dṛṣṭiḥ cett.]. dṛṣṭi° LN₂U₂ sthirā cett.]. sthiro B °sthiro L bhavati cett.]. bhavati B pavanaḥ DEP_{N1}] pavana° N₂U₁U₂ 4 etad dvayam LPN₂] etad dvayam E etad dvayadvaya B etad dvayam DN₂ etad dvayam U₁U₂ eva α] api β bāhyalakṣam EP_{U1}U₂] °lakṣam cett.]. api α] eva β kathyate α] bhavati β bhavati B bāhyābhyantaram N₂] bāhyo ābhyantaram DN₁ bāhyābhyantare BLPU₁U₂ bāhyāmtara E ākāśavat α] ākāśavat B ākāśacen L ākāśe cet PU₂ ākāś E śūnyalakṣyaḥ DN₁U₁] śūnyalakṣyam EP_{U2} śūnyalakṣaḥ N₂ śūnyam lakṣam BL karttavayaḥ cett.]. karttavayā BL jāgraddaśāyām cett.]. jāgraddaśāyām N₂ jāyadaśāyām N₂ jāgradādidaśāyām BL 4-5 calanadaśāyām cett.]. cakabadaśāyām N₁ 5 bhojanadaśāyām cett.]. bhojanam daśāyām P om. U₁ sarvasthāne cett.]. sarvasthāneṣu BL maraṇatrāso DN₁] maraṇatrāso N₂ maraṇasautrām U₁ om. β na cett.]. om. BEPU₂ bhavati N₁N₂] bhavati || śūnya D bhavati vā U₁ om. β

Notes: 3 pavanaḥ ...bhavati: The sentence is omitted in B and L.

[XV. The Downward Directed Target]

Now, the downward-directed target. One should stabilize the gaze within the circumference (*paryanta*) of twelve *āṅgulas* beyond the nose. Alternatively, one should stabilize the gaze onto the tip of the nose. The target becomes stable due to firm exercise [on one] of the twofold targets. The breath becomes stable. Vitality increases.⁵⁶ This pair is also taught as an external target.⁷ The target of emptiness shall be executed internally and externally like space.⁸ The fear of dying does not arise due to the exercise of meditation on the void at all places during one's life - while eating, moving and waking.⁹

(*ākāśaṃ vimalam paśyan kṛtvā dr̥ṣṭiṃ nirantarām | stabdhātmā tatkaṣṇād devi bhairavaṃ vapur āpnuyāt* ||) Although the term *lakṣya* is not used, the central elements of the practice are found here: the gaze is constantly fixed on the sky, establishing a connection with the divine.

⁵In Sundardās's **sarvangayoga** 2.26 (Ed. p. 104), one finds the following verse with a very similar concept: (*prathamahiṃ adho lakṣa kauṃ jānāiṃ | nāśā agra dr̥ṣṭi sthira ānāiṃ | yātoṃ mana pavanā thira hoī | adho lakṣa jo sādhai koī* || 26 ||) He shares the technique of fixing the gaze onto the nose and the notion of the breath becoming stabilized.

⁶Sundaradeva, in his **hathasamketacandrikachennai** (passage reconstructed from ORI B220, GOML R3239, HSC 2244) adds the following alternative techniques at this point of his text: (*athavā dr̥ṣṭir netrayor dvayor netrā 'dhobhāgayor akṣikūṭayos tad adhogallayor ūbhayor upari sthirā kartavyā | ekānte vijane dīpaṃ āvarake saṃsthāpya ciraṃ gatvāvalokyastheyam | ghaṭīmātram vā ghaṭikārdham vā tato dīpaṃ āchhādyā bhūmau sarvatrāvalokane sarvaṃ śvetanīlāpītasphuliṅgakaṇāṃ 'te maṇḍalākārīṇiś ceta jyotiścakrāṇi pañcaṣaṭ vā dr̥śyante | tataś cāndhakāre dr̥śyate | dīptamatsarvaṃ svaśarīraṃ dr̥śyate bhāṣate sarvo'pi sapradeśo dīptimān sphuṭo dr̥śyate | etad ārdye jyotir mayacakrāṃte parameśvarasya tejomūrtir dr̥śyate | puṃsaḥ paramānandotpattir jāyate | svādehavismṛtiś ca sambhavati | athavā svane-trayor vartmanīr dakṣaḥastamadhyamātarjanibhyām akṣi kūṭayor adhaḥ kṛtvā akṣivartmani dṛḍham cālāṇi ye ghaṭikārdham cā ghaṭīmātram tata evaṃ kṛte sādhyakasyāgre suśvetajyotiḥ prakāśaḥ prāg bhavati* |)

⁷This statement associates the two practices of *adholakṣya* with *bāhyalakṣya*, which is described later on in the text. Indeed, these later descriptions instruct the practitioner to target one of the five elements at various distances in front of the nose or above the head (cf. p. ??).

⁸This description undoubtedly derives from the *Yogasvarodaya* as quoted in the **ramatosana** (Ed. p. 834), where it is declared a practice of *antaralakṣ(y)a*.

⁹The concept of five *lakṣ(y)a*s appears only in the lost *Yogasvarodaya* and from there made its way into **ramatosana**, **yogakarnika** and **Yogatattvabindu**. The other texts including it are **sarvangayoga**, **hathasamketacandrikamysore** and **yogacandrika**. In those texts, this practice becomes a genuine yoga: *Lakṣ(y)yoga*. If one encounters the concept of three *lakṣ(y)a*s as found in **netratrantra** (cf. 7.1), **shivayogapradipika** (cf. 4.36-50), **mandalabrah** (cf. 2.6-2.14) or **advaya** (Ed. pp. 3-5) it is never declared as an own type of yoga.

[XVI. rājayogayuktasya puruṣasya yaccharīracihnam]

इदानीं राजयोगयुक्तस्य पुरुषस्य यच्चरीरचिह्नं तत्कथ्यते । सर्वत्र पूर्णो भवति । पृथिव्यां दूरं न तिष्ठति । पृथिवीं व्याप्य तिष्ठति । यस्य जन्ममरणे न स्तः सुखं न भवति । दुःखं न भवति । कूलं 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 फलद्वन्द्वे न कामिन्यादेर्यस्येच्छा न भवति । तं तं भोगं प्राप्नोति । अथवा यस्य मन एव स्थानेऽनुरागं न प्राप्नोति ॥

Sources: 2 cf. YSv (PT p. 834): idānīm kathayiṣyāmi rājayogasya lakṣaṇam | rājayoge kṛte pumbhiḥ siddhicihnam bhaved iti | cf. YSv (PT p. 834): paripūrṇam bhaved cittam jagatstho 'pi jagadbahiḥ | cf. YSv (PT p. 832): na kṣobho janma mṛtyuś ca na duḥkham na sukham tathā | cf. YSv (Ed. p. 834): bhedābhedau manaḥsthai na jñānam śīlam kulam tathā | cf. YSv (PT p. 834): prakāśakuśasambandhiprasaṅgo 'yam nirantaram | sarvaprakāśako 'sau tu naṣṭabhedādir eva ca | 5 cf. YSv (PT p. 834): asya jāterna cihnaḥ ca niṣkalo 'yam nirañjanaḥ | ananto 'yam mahājyotir vāñchām bhogaṁ dadāti ca |

2 puruṣasya cett.] om. E yac carīracihnam DN₁P] cinhnam BL śārīre yac cihnam E yac charīre cinham U₁ yat śārīracinham U₂ yac charīracihūm N₂ tat DEN₁N₂] tata U₁ om. cett. sarvatra° α] tatsarvatra° β *pūrṇo cett.] pūrṇā PN₂ bhavati cett.] bhavati B prthivyaṁ conj.] prthivyāḥ cett. prthivyā U₂ dūram U₂] dūre DEN₁ ddūre U₁ dūra N₂ na tiṣṭhati conj.] tiṣṭhati cett. 3 prthivīm em.] prthivyaṁ E prthi° P prthvām N₁ prthvīm DN₂ prthivyā U₂ vyāpya DEP₁N₂] vyāti U₂ kulam DPN₁N₂] kulam BU₂ kalam L bhavati cett.] bhavati BU₂ śīlam cett.] śīlam P 4 siddhasya cett.] siddhasyaṁ prthivi vyāpya tiṣṭhati yasya yanma maraṇai na saḥ sukham na bhati kulam na bhavati śīlam na bhavati sthānam na bhavati asya siddhasya U₁ īśvarasambandhī cett.] īśvaram sambandhī B prakāśo β] prakāśaḥ α nirantaram cett.] nirattaram U₂ pratyakṣo cett.] prakakṣa N₁ bhavati cett.] bhavati B 5 coṣṇo cett.] ...o U₁ śveto cett.] kheto N₂U₁ na pīto cett.] pīto na U₂ bhavati cett.] bhavati BL jātir cett.] jāti DN₂ jānāti U₂ kiñcic cihnam cett.] kiñcic cihnam E kiñcic cihūm DN₁N₂ kiñcit khecha cinham U₁ na kiñcit cinham U₂ ayaṁ cett.] vyayaṁ BL niṣkalo cett.] niṣkalo BU₂ niḥkalo U₁ 6 alakṣyaḥ cett.] alakṣyaḥ U₁U₂ alakṣaḥ BLN₁N₂ ca cett.] om. U₁U₂ bhavati cett.] bhavati B phaladvande E] phalacamda DPU₂ phalam camda U₁ phalavamda L phalam jamda B phalacamda N₁ phalam/ camda N₂ na cett.] om. N₂ āder cett.] āde D ādar B ādir L yasyecchā E] yasyochā P yasya L yasye B yasya yasyeccha N₁N₂ yasya yasyechā D yasya yaṁ U₁ yasye chā U₂ na BELP] om. cett. bhavati cett.] bhavati B tam tam DN₁N₂] tatam U₁ 7 vā yasya D] vāsyā N₁ vā sya N₂ vā svā U₁ eva α] etata U₁

Notes: 2–7 idānīm rājayogayuktasya puruṣasya yaccharīracihnam ...sthāne 'nurāgam na prāpnoti: This whole section of the text contains several omissions of complete sentences. Due to their brevity and the similarity in structure, various writers might have inadvertently caused these omissions due to eye-skipping. prthivyāḥ dūram tiṣṭhati: The sentence is omitted in B and L. 3 prthivīm vyāpya tiṣṭhati: The sentence is omitted in B, L and U₁. yasya ...na bhavati: The sentence is omitted in B, L and U₁. duḥkham na bhavati: The sentence is omitted in in group β and U₁. kulam na bhavati: The sentence is omitted in E and U₁. 4 śīlam na bhavati: The sentence is omitted in B, E, and L. sthānam na bhavati: The sentence is B, E, and L, too. asya siddhasya ...pratyakṣo bhavati: The sentence is omitted in E. 7 tam tam ...prāpnoti: The sentence is omitted in β-group. atha vā yasya mana ...na prāpnoti: The sentence is omitted in β-group.

[XVI. rājayogayuktasya puruṣasya yaccharīracihnam]

Now, the sign of the body of the person in the state of Rājayoga is taught. Abundance arises at all times. No distance exists on Earth.¹⁰ He dwells on Earth having pervaded [it]. Both birth and death do not exist.¹¹ Happiness does not exist. Suffering does not exist.¹² Impediment does not exist.¹³ Moral conduct (*śīla*) does not exist.¹⁴ Place does not exist. The manifestation of a permanent perception of the connection with god arises within the mind of the accomplished one. Moreover, he is shining - not cold, hot, white or yellow.¹⁵ He does not have a caste nor does he have any attribute. Furthermore, he is without parts, immaculate and uncharacterized. His desire etc., does not arise in [situations of] lust¹⁶ [and] is not located within the duality of the result. He attains expanded enjoyment. However, his mind does not suffer attachment in this very state.

¹⁰This statement refers to the so-called *bhūcarasiddhi*, which is common in texts of Rājayoga. This term designates the ability to travel anywhere around the world instantly, cf. **birch2013** 1.65: (*dvā-daśāhalayenāpi bhūcaratvaṃ hi sīdhyati | nimiṣārdhapramāṇena paryāṣṭaty eva bhūtalām || 65 ||*) Different abilities with the same designation appear, e.g. in **datta2015** 81ab–82cd (power to overcome animals) and **mallinson2007** 3.52 (power to move as fast as animals). For a detailed discussion see **birch2013**.

¹¹In **birch2013** 1.27 the yogin in *samādhi* is described as neither alive nor dead, lifeless like a piece of wood (*na ca jīvan mṛto vāpi na paśyati na mīlati | nirjīvaḥ kāṣṭhavad tiṣṭhet layasthaś cābhidhiyate |*); also Cf. **sarvangayoga** 19d (*jarā na vyāpai kālā na śāi |*) “he does not know old age and death” and 20c (*ajar amar ati bājraśarīrā*) “...non-ageing, immortal supreme diamond body.”

¹²Equanimity towards happiness and suffering or other opposites in the state of Rājayoga are commonly found among texts that teach Rājayoga, cf. e.g. **birch2013** 1.26ab (*sukhaṃ duḥkhaṃ na jānāti śītoṣṇaṃ ca na vindati |*); **hp** 4.111 ≈ **nadabindu** 53ab–54cd: (*na vijānāti śītoṣṇaṃ na duḥkhaṃ na sukhaṃ tathā | na mānaṃ nopamānaṃ ca yogi yuktāḥ samādhinā ||*); also cf. **sarvangayoga** 3.18cd: (*jākaīm dukh aru sukh nahīm koī | harṣ śok vyāpai nahīm koī || 18 ||*)

¹³Cf. **sarvangayoga** 3.22: (*icchā parai tahāṃ so jāi | tīni lok mahīm aṭak na kāi | svarg jāi devani mahīm baithai | nāgalok pātāl su paīṭhai || 22 ||*) “He goes where he wants without being stopped in the three worlds, he goes to heaven and sits with the gods, he goes to the underworld and subdues the demons.”

¹⁴Cf. **datta2015** 162.

¹⁵Cf. **birch2013** 1.51: (*vāsarārdhalayenāpi svātma jyotiḥ prakāśate | sūryo gobhir ivoddipto yogi viśvaṃ prakāśate || 51 ||*); Cf. **sarvangayoga** 3.13cd: (*rājayog sab ūpara chājai | jo sādhai so adhik birājai || 13 ||*) “Rajayog is supreme and those who practice it shine even more.” and Cf. **sarvangayoga** 3.23cd: (*hṛdai prakāś rahai dīn rāti | deśai jyoti tel bin vāti || 23 ||*) “The light in his heart remains bright day and night, without oil.”

¹⁶The emphasis on desirelessness as a result of practising Rājayoga is seen, e.g. in **birch2013** 1.44: (*palāṣṭakalayenāpi kāmasya nivartate | kadāpi naiva jāyeta kāmīnyāliṅgitasya ca || 44 ||*)

[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 पदार्थस्योपर्यनिच्छा न भवति । अस्मिनपि पदार्थे मनसोऽनुरागो न भवति । अयमपि राजयोगः कथ्यते । अथ च यस्य मनः
- 5 श्रुतिविद्वत्पुरुषे मित्रे शत्रौ च समं भवति । दृष्टिश्च समा भवति । सकलपृथ्वीमध्ये गमनागमनवतः सुख भोगवतः यस्य मनसि कर्तृत्वाभिमानो नास्ति । अनुचरलोकमध्ये कर्तृत्वं न ज्ञापयति । सोऽपि राजयोगः कथ्यते । नवीनानि पट्टसूत्रमयानि धृतानि वस्त्राणि अथवा जीर्णानि सच्छिद्राणि धृतानि ...

Sources: 2 cf. YSv (PT pp. 834-835): asya citte nānurāgo virāgo na bhaved iti | rājya prāpte'pi no harṣo hānau duḥkhaṃ bhaven na hi | kvacid vastuni deśasya niḥsvane keṣu kutracit | 4 Cf. YSv (PT p. 835): vidyāvidyāmītraśātrau samā dṛṣṭiś ca sarvaśaḥ | bhogāśaktādikartṛtvena mano no bhavet khavat | 6 Cf. YSv (PT p. 835): lokamadhya bhavet karttā manomadhya 'pi niṣkriyaḥ | Cf. YSv (PT p. 835): eṣo 'pi rājyogīti sukhe duḥkhe samas tathā |

2 anyad EN₂] anyat α anyate BL rājayogasya cett.] rājyoga° U₁ cihnam E] cinham BLN₁U₂ ciphum N₂ cihum D rājyādi° cett.] rāja° BL 'lābhe DEN₁] 'lobhe N₂ 'lābe U₁ 'lābho U₂ lābhety BL 'pi DEN₁] 'pi ca N₂U₁ om. U₂ phalalābho DEN₁N₂] pala° U₁ aphala° BL om. U₂ na bhavati DEN₂U₁U₂] na bhavati BL ba bhavati N₁ hānāv cett.] hānād U₂ hananād BL api cett.] pi BLN₂ 3 bhavati cett.] bhavati BL bhavati cett.] bhavati B api DU₁] na BL pi N₁N₂ adhi U₂ om. EP padārthe cett.] padārthau B padārtho L padārtha° U₂ om. E prāpte cett.] prāpta N₁ om. E kasyāpi cett.] kābhyādi U₂ om. E padārthasyopary E] padārthasyopari BL padārthopari U₂ padārthasya upari α anicchā E] ānicchā B āniccha L ānicchā D anusthā N₁ anisthā N₂ aniṣṭā U₁ aniccha U₂ na cett.] ni B om. D 4 bhavati cett.] bhavanti N₁D asminn cett.] kasmin EU₂ api cett.] om. BEL manaso BELL] manasaḥ α manasa U₁ om. U₂ 'nurāgo BELL] 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 rājyogaḥ cett.] rājyoga N₂U₂ ca cett.] caḥ E yasya cett.] ya D 5 śrutividvat em.] munividvat E śunividvat P bhunividvat L śrunividvat BU₁ śrutividvat DN₁N₂ śuciviśuddha° U₂ puruṣe cett.] puruṣeṣu E mitre cett.] maitre BELL] śātrau cett.] śātro B om. E samā cett.] namnā P sakalapṛthvīmadhye cett.] 'pṛtvī° L gamanāgamanavataḥ P] gamanāgamanavat U₂ gamanāgamanataḥ BL gamanavataḥ EN₁U₁ gamanaṃ vataḥ D gamavataḥ U₁ 5-6 sukhabhogavataḥ cett.] sukhabhogavataḥ BL sukho bhogavataḥ U₁ sukhabhogavat U₂ 6 kartṛtvābhimāno EPU₁U₂] kartṛtvābhimāno BL kartṛtvādyabhimāno DN₁N₂ anucara° LB] anuca° αU₂P atha ca E 'madhye cett.] 'madhya BL kartṛtvam na DEP₂N₂U₂] kartṛtvābhimāno BL kartṛtvam N₁U₁ jñāpayati EPN₁N₂U₂] jñāta payati DU₁ nāsti BL rājyogaḥ EPN₁] rājyoga cett. 7 navināni cett.] navinīnir api B navinīniś pi L paṭṭa° BEL] paṭa° DPN₁N₂U₂ pada° U₁ 'mayāni cett.] 'maya E dhṛtāni cett.] tāni U₁ vastrāni cett.] om. U₂ sacchidrāṇi DN₁N₂] sachidrāṇi U₂ sachadrāṇi P svachidrāṇi BL chidrāṇi E dhṛtāni cett.] dhvātāni U₂ dhūtāni P

Notes: 2-4 anyad rājyogasya ...anicchā na bhavati: The first five sentences of section XVII. are omitted in P. 5 dṛṣṭiś ca samā bhavati: The sentence is omitted in B and L.

[XVII. Another Characteristic of Rājayoga]

Another characteristic of Rājayoga is described. Even [when] attaining a kingdom¹⁷ etc., the perception that a gain has taken place¹⁸ does not arise. Even in loss [of it], suffering does not arise in the mind, neither does desire arise. And then, concerning whatever object that has been obtained, aversion does not arise towards the object. Concerning this object, affection of the mind does not arise. This is also called Rājayoga. And then the mind of him, who knows the Veda (*śruti*), is equal towards [any] person - [be it] friend and enemy. A neutral view arises.¹⁹ Amidst the whole earth, which is like the comings and goings of joys and pleasures, pride of authorship does not arise in his mind. While wandering the world, he does not wish to know authorship. This is also said to be Rājayoga. New durable clothes made of silk, or old, worn [clothes] with holes smeared with sandalwood and ...

¹⁷The term *rājya* could also designate a royal title. In the context of the source **ramatosana**, Ed. pp. 834-835, it seems more convincing that a kingdom is meant here.

¹⁸I have understood *phalalābhaḥ* as a genitive *tatpuruṣa* in which I took *lābhaḥ* as perception in the sense of the German word "Auffassung" (cf. **petersburger5**, 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 shall be expressed here.

¹⁹The impartial view onto all things is expressed, e.g. in **birch2013** 1.24 (*yadā sarvasamo jāto bhaved vyāpāravarjitah | parabrahmaṇi sambaddho yogī prāptalayas tadā || 24 ||*) "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. **birch2013** 1.26cd (*vicāraṃ cendriyārthānāṃ na veti hi layaṃ gataḥ || 26 ||*). "The yogin who was reached absorption gives no thought to sense objects."

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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