

The Yogatattvabindu

योगतत्त्वबिन्दु

Yogatattvabindu

Critical and Synoptic
Edition with annotated Translation

Von
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Introduction

The List of the 15 Yogas

The authenticity of the list specifying the fifteen Yogas at the beginning of the text is ambiguous. This is due to the discrepancy between the structure of the Yogas presented in the text and the order presented in the list. For example, the text commences with a description of *kriyāyoga* and goes on to describe *siddhakuṇḍaliniyoga* and then mentions *mantrayoga* without adhering to the order presented in the list. This incongruity raises questions as to why the text structure deviates from the list. However, the reference to *jñānotpattav upāyaḥ* may provide some insight into why *jñānayoga* is included as the second *yoga* in the list. To reconcile these apparent inconsistencies, there are several possible explanations: 1) The text is severely corrupted. 2) The list was added by a different hand at a later time. 3) The term *jñānayoga* is included as a result of the practice of *siddhakuṇḍaliniyoga*, which is said to generate knowledge through the central channel, as stated in the text. These explanations may be combined to provide a comprehensive understanding of the situation.

Sources

The Additions of SORI 6082 - U₂

Analyse the additions of U₂ and present the *cakras* and their attributes in a table .

- Muktabodha- Texte sehe ich 3 Belege für bahiśśakti Muktabodha/kṛīyakramādyotikā.html 2938 suṣirānte bahiśśaktiṃ vinyasedvyomarūpiṇīm | tasyā madhye tu Muktabodha/sakalāgamasārasaṅgraha.html 2186 suṣirāntabahiśśaktiṃ vyāpinīm cintayet tataḥ || Muktabodha/kriyakramadyotikavyākhyā.html 1846 tanmadhye ca bahiśśaktiṃ sudhābindu parisrutim
- Parā¹.

¹Im Kaśm. Śiv. °das ewige Wort, in welchem potentiell alle Begriffe und Worte ruhen; vgl. das śabdabrahma des Vyākaraṇa. [B.]— Schmidt S. 246

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

The order of the readings in the critical apparatus is arranged according to the quality of readings in descending order. The critical apparatus is positive. Gemitation is not recorded.

Marking the Reliability of Sources and Testimonia in the Critical Apparatus

To accurately depict information about the textual relationship and estimated degree of relatedness of a passage from the *Yogatattvabindu* in the layers for sources

and testimonia of the critical apparatus, a system of sigla was introduced.² The sigla are meaningful when a passage is corrupted in all witnesses and can only be reconstructed by means of other texts. The layers of the critical apparatus for sources and testimonia use the following sigla:

Ce *citatum ex alio* / quotation from another (text).³

Cee *citatum ex alio modo edendi* / quotation from another (text) with editorial changes.⁴

Ci *citatum in alio* / quotation in another (text).⁵

Cie *citatum in alio modo edendi* / quotation in another (text) with editorial changes.⁶

Re *relatum ex alio* / (content), attested from another text.⁷

Ri *relatum in alio* / (content), attested in another text.⁸

The following acronyms refer to passages that originated from texts that the author of the *Yogatattvabindu* utilized in compiling his work: **Ce**, **Cee**, **Re**. These texts must predate the *Yogatattvabindu*. The other acronyms, such as **Ci**, **Cie**, and **Ri**, are texts that have adopted passages from the *Yogatattvabindu*, or verses or passages that share similar content with the *Yogatattvabindu*, but their relation is given literally, making it impossible to determine who adopted from whom. **Re**

²This type of identification system is based on the use of the critical apparatus in (E. STEINKELLNER, H. KRASSER, and H. LASIC, eds. *Jinendrabuddhi's Viśālāmalavatī Pramāṇasamuccayaṭīkā Chapter 1 - Part I: Critical Edition*. Sanskrit Texts from the Tibetan Autonomous Region. Beijing - Vienna: China Tibetology Publishing House, Austrian Academy of Sciences Press, 2005, lii-liii). It was modified for the text-critical work on the *Yogatattvabindu*.

³The sigla **Ce** indicates an identical or largely identical content in the lesser witness and only allows for minor deviations in the wording of the passage.

⁴The sigla **Cee** identifies passages with noticeable deviations in the lesser witness.

⁵The sigla **Ci** indicates an identical or largely identical content in the lesser witness and only allows for minor deviations in the wording of the passage.

⁶The sigla **Cie** identifies passages in the lesser witness with noticeable deviations that have the intended character of the composer.

⁷The sigla **Re** identifies content parallels in the lesser witness that are relevant to the constitution of the critical text. It further indicates in certain cases that the composer might have used this source when composing his text.

⁸The sigla **Ri** identifies content parallels in the lesser witness that are relevant to the constitution of the critical text.

and **Ri** each refer to passages that are so closely related in content to those of the *Yogatattvabindu* that they are significant in reconstructing a passage.⁹

Punctuation

The inconsistent use of punctuation marks in the available witnesses necessitates standardization. Upon close examination, it appears that punctuation has frequently been dropped or added during the transmission of the texts. The neglect or improper handling of punctuation by the copists has resulted in different versions of lists with and without punctuation. In many instances, missing punctuation has led to the addition of case endings, alteration of the text, and the combination of list items into compound formations that were not present in the original text. Although punctuation plays an important role, deviations in punctuation at the end of sentences, lists, and verse-numbering will only be extensively documented in the critical apparatus of the printed edition. This means that emendations of obvious punctuation mistakes will not be recorded in the critical apparatus. However, the digital edition of this work provides a more detailed documentation of deviations in punctuation through diplomatic transcripts of each witness, and even has a function to display sentences cumulatively.

In the printed edition of the *Yogatattvabindu*, standard conventions of punctuation are followed. In verse poetry, a *daṇḍa* (|) marks the end of a half-verse or half of the *śloka*, and a double *daṇḍa* (||) marks the end of a verse. In prose, a single *daṇḍa* indicates the end of a sentence, and a double *daṇḍa* marks the end of a paragraph. Variations in the use of *avagraha* will be recorded, and items in lists will be separated by a double-*daṇḍa*.

Sandhi

Among the witnesses we see deviating and inconsistent application of *sandhi*. There is no clear evidence that originally *sandhi* was intentionally not applied. This edition will therefore apply *sandhi* consistently throughout the constituted text to provide a readable text sticking to contemporary conventions in Sanskrit. The variant readings concerning *sandhi* are recorded consistently in the apparatus criticus.

⁹Ce and Cee have the highest degree of reliability, Ci and Cie have a moderate degree, and Re and Ri have the lowest.

This is due to various textcritical problems arising from the inconsistent usage of punctuation which results in application or non-application of *sandhi* whether the respective witness applied a *daṇḍa* or not. This is particularly the case within lists, which frequently occur in our compilation. Items were most likely originally separated by *daṇḍa*.

Class Nasals

Due to inconsistent use of class nasals among the witnesses *anusvāras* have been substituted with the respective class nasals throughout the edition.

Lists

Lists are a frequent feature in the *Yogatattvabindu*. The text opens with a list of 15 Yogas and there are many more lists utilized throughout its content. To produce a consistent and easily readable edition, all lists have been identified, normalized to the Nominative Singular or Nominative Plural form of the respective item, or in the case of explanatory lists, to the Ablative Singular or Plural. The items are separated by a double *daṇḍa*. Differences in punctuation and simple punctuation emendations, unless they are text-critically or systematically significant, will not be recorded in the apparatus criticus.

Critical Edition & Annotated Translation

[Lakṣyayoga]

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

[1. Ūrdhvalakṣya]

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

1 °sādhyo cett.] °sādhyā N₂ °sādho PB °sādhe L °sādhyopā° U₁ **lakṣyayogaḥ** cett.] lakṣyayogaḥ BL °lakṣyayogaḥ U₁ lakṣanayogaḥ N₂ **asya** β] *om.* α **lakṣya°** cett.] lakṣa° BLU₂ alakṣa° U₁ lakṣana° N₂ **pañcabhedā** cett.] pañce bhedāḥ B pañcabhedāḥ L **bhavanti** cett.] bhavanti B bhavati N₂ U₁ **ūrdhvalakṣyam** EP] ūrdhvalakṣam BLN₂ urdhvalakṣya DN₁ urdhvalakṣa N₂ U₁ **1-2 °lakṣyam** EP] °lakṣam BLU₂ °lakṣya DN₁ °lakṣa N₂ *om.* U₁ **2 bāhyalakṣyam** U₂] bāhyalakṣya DN₁ bāhyalakṣa N₂ bāhyalakṣya U₁ bāhyakṣam B lakṣyam E madhyalakṣyam P madhyalakṣam L **madhyalakṣyam** em.] madhyalakṣya DN₁ madhyalakṣa N₂ U₁ madhyalakṣam U₂ bāhyalakṣyam EP bāhyakṣam L *om.* B **antaralakṣyam** EP] antarakṣya DN₁ U₁ aptarakṣam BL antarakṣa N₂ sarvalakṣyam U₂ **3 prathamam** EP] prathamam DN₁ N₂ U₁ U₂ atha L athama B **ūrdhvalakṣyam** E] ūrdhvalakṣyaḥ P urdhvalakṣya U₁ ūrdhvalakṣam L urdhvalakṣam U₂ urdhvalakṣaḥ DN₁ N₂ urdhvalakṣam B **kathyate** cett.] *om.* LB **ākāśamadhye** cett.] *om.* P **drṣṭiḥ** cett.] drṣṭi B *om.* P **atha ca** PN₁ N₂ U₁] atha vā BDL atha U₂ kadā ca E **mana ūrdhvaṃ** EPN₂] mana ūrdhvaṃ D mana urdhvaṃ N₁ U₂ manerddhvaṃ U₁ ūrdhvaṃ B ūrdhvaṃ mana L **sthāpyate** cett.] sthāpayati E **lakṣyasya** EPN₁] lakṣasya cett. lakṣaṇasya N₂ **4 dṛḍhikaraṇāt** cett.] dṛḍhikaraṇāt EP dṛḍhikṛtvā BL **tejasā** cett.] tenasā U₂ teja° BL **drṣṭer aikyaṃ** EPU₁ U₂] drṣṭeḥ aikyaṃ DN₁ drṣṭeḥ ekaṃ N₂ drṣṭair aikā BL **atha** cett.] athā B **cākāśa°** EPBU₂] ca ākāśa° DN₁ U₁ vākāśa° L ākāśa° N₂ **kaścīd adṛṣṭaḥ** cett.] kaccit drṣṭaḥ B kaccit drṣṭaḥ B kaścita adṛṣṭaḥ N₂ kaścīd drṣṭa° U₂ **padārtho** cett.] padārthe N₁ padārtha N₂ **5 sa** cett.] *om.* BLN₂ U₂ **drṣṭigocare** DN₁ U₂] drṣṭigocaro cett. drṣṭigocarā N₂ **bhavati** cett.] bhavati B **evordhvalakṣyaḥ** DEPU₁] evordhvalakṣaḥ L evordhvalakṣaḥ B evordhvalakṣya N₁ U₂ eva vodhvalakṣaṇam N₂

Sources: **1 Re**] YK^{ccn} ·YSV 2.1 Ed. p. 23: sukhasādhyam lakṣayogam idānim śrṇu pārvati | pañcadhā lakṣayogaś ca ūrdhvalakṣādibhedataḥ (*ūrdha* PT^{qcr} ·YSV Ed. p. 833) || **Re**] YK^{ccn} ·YSV 2.2 Ed. p. 23: ūrdhvalakṣam (*ūrdha*° PT^{qcr} ·YSV Ed. p. 833) adholakṣam (*°lakṣo* PT^{qcr} ·YSV Ed. p. 833) vāhyalakṣam (*bāhya*° PT^{qcr} ·YSV Ed. p. 833) tathaiva ca | madhyalakṣam (*°lakṣas* PT^{qcr} ·YSV Ed. p. 833) tathā jñeyam (*°lakṣas* PT^{qcr} ·YSV Ed. p. 833) antarakṣam (*°lakṣas* PT^{qcr} ·YSV Ed. p. 833) tathaiva ca ||2|| **3 Re**] YK^{ccn} ·YSV 2.3 Ed. p. 23: lakṣaṇam śrṇu caiṣāṃ hi phalaṃ jñātvā maheśvari | ākāśe drṣṭim āsthāya mana ūrdhvan (*ūrdhan* PT^{qcr} ·YSV Ed. p. 834) tu kārayet ||3|| **Re**] YK^{ccn} ·YSV 2.3-2.4ab Ed. p. 23: ūrdhvalakṣam (*ūrdha*° PT^{qcr} ·YSV Ed. p. 834) bhaved eṣā parameśasya caikatā |

Philological Commentary: **1 lakṣyayogasya:** The designation of this type of yoga is transmitted in various variants. The 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 *Siddhasiddhāntapaddhati* 2.26-2.32 and *Yogasiddhāntacandrikā* Ed. p. 2. However, *Prāṇatoṣinī* (Ed. pp. 833-834) and *Yogakarṇikā* (Ed. pp. 23-24) as well as *Sarvāṅgayogapradīpikā* (Ed. pp. 104-105) use the term *lakṣayoga*, indicating that both designations were common und regularly confused.

[Lakṣyayoga]

Now the yoga of targets (*lakṣyayoga*), which is easily accomplished¹⁰, 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*).¹¹

[1. Ūrdhvalakṣya]

At first, the upward directed target is explained. The gaze [is aimed] into the middle of the sky. And then, having caused 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.¹²

hpb

¹⁰The emphasis on the easiness of Lakṣ(y)ayoga is not just shared with the *Yogasvarodaya* but also with Sundardās's *Sarvāṅgayogapradīpikā* 3.25a (Ed. p. 104): lakṣayoga hai sugam upāi |

¹¹The concepts and practices of Lakṣ(y)ayoga in Sundardās's *Sarvāṅgayogapradīpikā* 3.35 - 3.36 (Ed. pp. 104-105) are identical except that the descriptions are more concise, presented in a different order and subsumed under the category of Haṭhayoga. The *Siddhasiddhāntapaddhati*, 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, and since he used the *Siddhasiddhāntapaddhati* as a source, one has to assume that the text influenced his descriptions. Lakṣyayoga in Nārāyaṇatīrtha's *Yogasiddhāntacandrikā* refers to keeping the goal of liberation in mind during the practice of yoga. According to Nārāyaṇatīrtha, Lakṣyayoga also 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 *Yogasiddhāntacandrikā* such as targeting various distances associated with the five elements in front of the nose, cf. Ed. pp. 62-63.

¹²Sundardās shares the concept of *ūrdhvalakṣ(y)a* as fixing the gaze in the sky in his *Sarvāṅgayogapradīpikā* 3.27:

ūrdha lakṣa karai ihīm bhāṃti | duṣṭyākāśa rahai dina rātī |
bibidh prakāra hoi ujīyārā | gopi padāratha dīśahiṃ sārā || 27 ||

A very similar practice appears already in *Vijñānabhairava* 84:

ākāśaṃ vimalaṃ paśyan kṛtvā dṛṣṭiṃ nīrantarām |
stabdhātmā tatkṣaṇād 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.

[2. Adholakṣya]

- 1 अथाधोलक्ष्यः । नासिकाया उपरि द्वादशाङ्गुलपर्यन्तं दृष्टिः स्थिरा कर्तव्या । अथ वा नासिकाया अग्रे
2 दृष्टिः स्थिरा कर्तव्या । लक्षद्वयस्य दृढीकरणादृष्टिः स्थिरा भवति । पवनः स्थिरो भवति । आयुर्वर्द्धते ।

[Statements with reference to other Lakṣyas]

- 3 एतद्वयमेव बाह्यलक्ष्यमपि कथ्यते । बाह्याभ्यन्तरमाकाशवत् शून्यलक्ष्यः कर्तव्यः । जाग्रदशायां चलनद
4 शायां भोजनदशायां स्थितिकाले सर्वस्थाने शून्यस्य ध्यानकारणात् मरणत्रासो न भवति ॥

1 athādholaṣṭyaḥ एम् ।] *atha adholakṣyaḥ* N₁ *athādholaṣṭyaḥ* PL *athādholaṣṭya* B *atha adholakṣanaḥ* N₂ *atha adholakṣaḥ* D *atha adholakṣa* U₁ *om.* EU₂ **nāsikāyā** cett.] *nāsikāyāḥ* EU₂ **upari** cett.] *upariṣṭāt* U₂ **dvādaśāṅgulaparyantaṁ** cett.] *dvādaśāṅgulamūlaparyantaṁ* E *daśāṅgulaparyantaṁ* U₂ **drṣṭiḥ** cett.] *drṣṭiḥ* U₁ **atha vā** cett.] *om.* LB **nāsikāyā** cett.] *nāsikāyāḥ* U₁ *nāsika* N₂ **agre** cett.] *om.* BL **2 drṣṭiḥ** cett.] *drṣṭiḥ* N₂ **sthira** cett.] *om.* BL **karttavyā** cett.] *om.* BL **lakṣadvayasya** cett.] *lakṣadvayasya* E **drḍhikaraṇād** N₂] *drḍhikaraṇāt* ELN₁DU₁U₂ *drṣṭikaraṇāt* P *drḍhikaraṇān* B **drṣṭiḥ** cett.] *drṣṭiḥ* LN₂U₂ **sthira** cett.] *sthira* B *sthira* L **bhavati** cett.] *bhavati* B **pavanaḥ** DEP_{N1}] *pavanaḥ* N₂U₁U₂ *om.* BL **sthira** cett.] *om.* BL **bhavati** cett.] *om.* BL **3 etad dvayam** LPN₂] *etad dvayam* E *etad dvayadvaya* B *etad advayam* DN₂ *etad dvayam* U₁U₂ **eva** α] *api* β **bāhyalakṣyam** EPU₁U₂] *lakṣam* cett. **api** α] *eva* β **kathyate** α] *bhavati* β *bhavati* B **bāhyābhyantaram** N₂] *bāhyo bhyantaṁ* DN₁ *bāhyābhyantaṁ* BLPU₁U₂ *bāhyāntara* E **ākāśavat** α] *ākāśacvat* B *ākāśa-* cen L *ākāśe* cet PU₂ *ākāśe* E **śūnyalakṣyaḥ** DN₁U₁] *śūnyalakṣyaḥ* EPU₂ *śūnyalakṣaḥ* N₂ *śūnyam* lakṣam BL **karttavyaḥ** cett.] *karttavyā* BL **jāgraddaśāyāṁ** cett.] *jāgraddaśāyāṁ* N₂ *jāyadaśāyāṁ* N₂ *jāgraddādaśāyāṁ* BL **3-4 calanadaśāyāṁ** cett.] *cakabadaśāyāṁ* N₁ **4 bhojanadaśāyāṁ** cett.] *bhojanaṁ daśāyāṁ* P *om.* U₁ **sarvasthāne** cett.] *sarvasthāneṣu* BL **marañatrāso** DN₁] *marañatrāso* N₂ *marañasutrāṁ* U₁ *om.* BELPU₂ **na** cett.] *om.* BEPU₂ **bhavati** N₁N₂] *bhavati* || *śūnya* D *bhavati* vā U₁ *om.* β

Sources: **1 Re**] YK^{ccn}·YSV 2.4cd-6ab Ed. p. 23: *nāsikopari deveśi dvādaśāṅgulamānataḥ* ||4|| *drṣṭisthiraṇa* (*drṣṭiḥ sthira* PT^{qcr}·YSV Ed. p. 834) *tu karttavyam* (*karttavyā* PT^{qcr}·YSV Ed. p. 834) *adholakṣam idaṁ* *bhaje* (*bhaja* PT^{qcr}·YSV Ed. p. 834) | *tathā ca* (*athavā* PT^{qcr}·YSV Ed. p. 834) *nāsikāgre* *tu sthira* *drṣṭir* *iyam* *śrṇu* (*bhavet* PT^{qcr}·YSV Ed. p. 834) ||5|| *yasya bhavet sthira* *drṣṭis* *cirāyuh* (*sthira* *drṣṭis* *cirāyuh* *syāt* *tathāsau* PT^{qcr}·YSV Ed. p. 834) *sthiradrṣṭimān* | **3 Re**] YK^{ccn}·YSV 2.6cd-7 Ed. p. 23: *bāhyalakṣam svayam jñeyam yāti tattvanirāsinām* (*nivāsinām* PT^{qcr}·YSV Ed. p. 834) ||6|| *kāminam* *tu bahir* *drṣṭis* *cintādiṣu* *susiddhidā* | *etad bāhyamadhyalakṣam drṣṭicintānirākulaḥ* (*iṣṭacintā nirākulam* PT^{qcr}·YSV Ed. p. 834) ||7|| **Re**] PT^{qcr}·YSV (Ed. p. 834): *antaralakṣam* *śrṇu śukradigvidigādivarjitam* (*subhru* YK^{ccn}·YSV 2.8a Ed. p. 24) | *calaj jāgratsuṣṭeṣu bhojaneṣu ca sarvadā* | *sarvāsthāsu deveśi cittam śūnye niyojate* | *karttā kārayitā śūnyaḥ* (*śūnyam* YK^{ccn}·YSV 2.10a Ed. p. 24) *mūrttimān śūnya īśvaraḥ* | *harśaśokaghaṭastho* *yaṁ janmamṛtyū labhet svayam* | *ghaṭasthā cintayor mūrttir hatacintāsvarūpadhṛk* (*ghaṭasthām cintayen mūrttimatā* YK^{ccn}·YSV 2.11ab Ed. p. 23) | *viṣayam viṣavad duṣṭam* (*drṣṭvā* YK^{ccn}·YSV 2.11c Ed. p. 23) *tyaktvā jñātvā tu mārutam* | *saṁjñāśūnyamānā bhūtvā puṇyapāpair na lipyate* | *bāhyam ābhyantaram kham* (*yad* YK^{ccn}·YSV 2.12c Ed. p. 24) *hi antarlakṣam iti smṛtam* | *etad dyānāt sadā kiñcid duḥkham* *na syāc chivo bhavet* | *śūnyam tu saccidānandaṁ niḥśabdaṁ brahmaśabditaṁ* | *saśabdaṁ jñeyam ākāśam* (*ākāśa* YK^{ccn}·YSV 2.13c Ed. p. 24) *iti bhedadavyān tv iha* |

[2. Adholakṣya]

Now the downward-directed target. One should stabilize the gaze within the circumference (*ṣaryanta*) of twelve *anṅulas* 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.¹³

[Statements with reference to other Lakṣyas]

This pair is also taught as an external target.¹⁴ The target of emptiness shall be executed internally and externally like space.¹⁵ 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.¹⁶¹⁷

¹³In Sundardās's *Sarvāṅgayogapradīpikā* 2.26 (Ed. p. 104), one finds the following verse with a very similar concept:

prathamahim adho lakṣa kauṃ jānaim | nāśa agra dṛṣṭi sthira ānaim |
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.

¹⁴This short statement associates the two mentioned 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. ??).

¹⁵This description undoubtedly derives from the *Yogasvarodaya* as quoted in the *Prāṇatoṣinī* (Ed. p. 834), where it is declared a practice of *antaralakṣ(y)a*.

¹⁶Next, Rāmacandra introduces a new topic about the body of the Rājayogin instead of following the expected descriptions on Lakṣyayoga. However, the subject and particularly the descriptions of *bāhya-antara-* and *madhyalakṣya* continue later in the text (p. ??). One might speculate that an early copyist could have confused folios, but as was noted earlier, Rāmacandra followed the content and structure of *Yogasvarodaya* as quoted in *Prāṇatoṣinī*, which presents the exact structure of topics. Judging the structure of the later topics that follow the later *lakṣyas*, rearranging the text would make much more sense! Another noteworthy observation is that in the *Yogasvarodaya* as quoted in *Prāṇatoṣinī* *ūrdhvalakṣa*, *adholakṣa*, *bāhyalakṣa* and *madhyalakṣa* are presented rather briefly. After that, *antaralakṣa* is explained in more detail. Rāmacandra follows this template roughly. However, he merges, maybe even confuses? and shortens the descriptions of *bāhya-*, *madhya-* and *antaralakṣ(y)a* into this short description of *bāhyalakṣya*.

¹⁷The concept of five *lakṣ(y)a*s to my current knowledge appear only in the lost *Yogasvarodaya* and from there made its way into *Prāṇatoṣinī* and *Yogakarnīkā*, *Yogatattvabindu*. The other texts including it are *Sarvāṅgayogapradīpikā* and *Yogasiddhāntacandrikā*. In all those texts, this practice becomes a genuine yoga: *Lakṣ(y)yoga*. If one encounters the concept of three *lakṣ(y)a* as found in *Siddhasiddhāntapaddhati* (cf. Ed. pp. 37-41) or various Yoga Upaniṣads, e.g. *Maṇḍalabrāhaṇopaniṣat* (cf. 2.6-2.14) it is never declared as an own type of yoga.

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