

The Yogatattvabindu

योगतत्त्वबिन्दु

Yogatattvabindu

Critical Edition
with annotated Translation

Von
Nils Jacob Liersch

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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. rājayogaprakāra]

श्रीगणेशाय नमः ॥ अथ राजयोगप्रकारो लिख्यते । राजयोगस्येदं फलं येन राजयोगेनानेकराज्यभोगसमय
एव अनेकपार्थिवविनोदप्रेक्षणसमय एव बहुतरकालं शरीरस्थितिर्भवति । स एव राजयोगः । 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. kriyayogasya lakṣaṇam]

इदानीं क्रियायोगस्य लक्षणं कथ्यते ।

क्रियासुक्तिरयं योगः स्वपिण्डे सिद्धिदायकः ।
यं यं करोति कल्लोलं कार्यार्थं मनः सदा ।
तद् तत् आकुञ्चनं कुर्वन्क्रियायोगस्ततो भवेत् ॥ II.1 ॥

Sources: 5 cf. YSV (PT p. 831): atha rājayogaḥ || yogasvarodaye | iśvara uvāca | rājayogam pravakṣyāmi
śṛṅu sarvatra siddhidam | guhyādguhyataram devi nānādharmam parat param rājayogena deveśi nr-
papūjyo bhaven narah | rājayogī cirāyuś ca aṣṭaiśvaryamayo bhavet || 4-6 cf. YSV (PT p. 831): pañ-
cadaśaprakāro'yaṁ rājayogaḥ || kriyāyoga jñānayogaḥ karmayoga hathas tathā | dhyānayoga mantrayoga
urayogaḥ ca vāsanā | rājaty etad brahmavāsiṇī ebbhiḥ ca pañcadaśadhā | idānīm lakṣaṇaḥ caiśām kathayāmī
śṛṅu priye | 9-11 ≈YSV (PT p. 831): kriyāmuktītimay (kriyāmuktīr ayam YK 1.209) yogah sapindisid-
dhiḍayakah (sapinđe YK 1.210) | yat kāromiti (kāromitī YK 1.210) sañkalpaṇī kāryārambhe manah sadā
|| 11 ≈YSV (PT p. 831): tatsāṅgācaranam (°saṅgā YK 1.210) kurvan kriyāyogarato bhavet |

Testimonia: 4-6 cf. *Yogasiddhāntacandrikā* (Ed. p. 2): nididhyāsanañ caika tānatādirūpo rājayoga-
paraparyāyah samādhiḥ | tatsādhanam tu kriyāyogaḥ, caryāyogaḥ, karmayoga, hathayoga, mantrayoga,
jñānayogaḥ, advaitayoga, lakṣayoga, brahmayogaḥ, śivayogaḥ, siddhiyoga, vāsanāyoga, layayoga,
dhyānayogaḥ, premabhaktiyogaś ca |

2 śrīganeśāya namah cett.] śrīneyamaḥ P śrīganeśāya namah || śrīgurave namah || N1 śrīganeśāya
namah || śrīsarasvatyai namah || śrīmirañjanāya namah || D śrīganeśāya namah || om śrīmiramjanāya ||
U1 atha rājayogaprakāra likhyate DN₁N₂] atha rājayogaprakāra likhyate U₁ rājayogāntartataḥ ||
binduyogaḥ E atha tattvabimḍuyogaaprāṛambhaḥ L atha rājayaoga liṣyate P atha rājayaoga likhyate U₂
rājayogasyedam phalaṁ PU₂] rājayogasya idam phalaṁ DN₁N₂ om. EL °yogenāneka° PN₁] "yogena
aneka° DN₂U₁U₂ 3 °preksaṇasamaya cett.] prekṣaṇasamaya U₂ eva cett.] evam U₂ rājayogaḥ
cett.] rājayoga U₂ tasyaite PU₂] tasya ete cett. 4 caryāyogaḥ cett.] tvaryāyogaḥ U₁ layayogaḥ
cett.] nayayoga U₂ 5 lakṣayogaḥ cett.] lakṣayogaḥ U₁ 6 siddhayogaḥ PU₂] rājayogaḥ α rā-
jayogaḥ PU₂] siddhayogaḥ cett. ete pañcadaśayogaḥ DN₁PU₁] evam pañcadaśayogaḥ bhavaṇti U₂
8 idānīm cett.] idāni N₂ atha U₂ kriyāyogasya cett.] kriyāyogas U₂ kathyate cett.] kathayate D om.
U₂ 9 kriyāmuktīr cett.] kriyāmukti N₂ kriyāmuktih || U₂ ayam cett.] layam N₂ siddhidayakah
cett.] siddhidayakam U₂ 11 tad tat (Mallinson) em.] tattataḥ DN₁N₂P tatas tataḥ U₂ tam kṛtam
U₁ ākuñcanam (Mallinson) em.] kuñcanam DPN₁U₁U₂ kūrcanam N₂ tato bhavet PU₂] ato bhava
DN₁N₂ ato va U₁

[I. Method of Rājayoga]

Homage to the glorious Ganeśa. 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.** The Yoga of [mental] action (Kriyāyoga); **2.** the Yoga of knowledge (Jñānayoga); **3.** the Yoga of conduct (Caryāyoga);² **4.** the Yoga of force (Haṭhayoga); **5.** the Yoga of deeds (Karmayoga); **6.** the Yoga of absorption (Layayoga); **7.** the Yoga of meditation (Dhyānayoga); **8.** the Yoga of Mantras (Mantrayoga); **9.** the Yoga of targets (Lakṣayoga); **10.** Yoga of mental residues (Vāsanāyoga); **11.** the Yoga of Śiva (Śivayoga); **12.** the Yoga of Brahman (Brahmayoga); **13.** the Yoga of non-duality (Advaitayoga); **14.** the Yoga of the Siddhas (Siddhayoga); **15.** the Yoga for kings (Rājayoga)³ These are the fifteen Yogas.⁴

[II. Characteristic of Kriyāyoga]

Now, the characteristic of Kriyāyoga, the Yoga of [mental] action, is described.

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.⁵

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*[*padā*] 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 Sundardā's *Sarvāṅgayogapradīpikā*. A detailed investigation of the fifteen Yogas can be found at p. ??.

⁵All four verses on Kriyāyoga were taken from the *Yogasvarodaya* (YSv). No source for the following prose section can be identified.

क्षमाविवेकवैराग्यंशान्तिसन्तोषनिरूपहः ।
एतद्युक्तियुतो योऽसौ क्रियायोगी निगद्यते ॥ II.2॥

मात्सर्यं ममता माया हिंसा च मदगर्वता ।
कामक्रोधौ भयं लज्जा लोभमोहौ तथाऽशुचिः ॥ II.3॥

5 रागद्वेषौ घृणालस्यं ब्रन्तिद्भोऽक्षमा ब्रमः ।
यस्यैतानि न विवन्ते क्रियायोगी स उच्यते ॥ II.4॥

यस्यान्तःकरणे क्षमाविवेकवैराग्यंशान्तिसन्तोष इत्यादीन्युत्पादन्ते स एव बहुक्रियायोगी कथ्यते ।
कापट्ट्यं मायावित्तं हिंसा तृष्णा मात्सर्यं अहंकारः: रोषो भयं लज्जा लोभः मोहा अशुचित्वं रागद्वेष ॥
आलस्यं पाषांडित्वं भ्रान्तिर इन्द्रियविकारः कामः । एते यस्य मनसि प्रतिदिनं न्यूना भवन्ति स एव
10 बहुक्रियायोगी कथ्यते ।

Sources: 1-2 = YSV (PT p. 831): kṣamāvivekavairāgyaśāntisantoṣanispṛhāḥ | etan muktiyuto yo'sau (muktiyutaś cāsau YK 1.211) kriyāyoga nigadyate | 3-4 = YSV (PT p. 831): mātsaryam mamaṭā māyā himsā ca madagarvitā | kāmaḥ kroḍho bhayaṇ lajja lobho mohas tathāśuciḥ (śuciḥ YK 1.212) || 5-6 = YSV (PT p. 831): rāgadvesaṁ ghṛṇālasyaśrāntidambhakṣamābhramāḥ (ghṛṇālasyaṁ bhrāntir dambho'kṣamā bhramāḥ YK 1.213) | yasyai tāni na vidyante kriyāyogī sa ucyate ||

Testimonia: 8-9 ≈(Yogaśāṅgraha IGNCA 30020 folio 1r. ll. 1-2): lobhamohau aśucitvam rāgadveṣau ālasyaṁ pāṣāṁḍitvam bhrāntih imḍriyavikāraḥ kāmaḥ ete yasya pratidinam nyunā bhavaṇti | 9-10] ≈Yogaśāṅgraha (IGNCA 30020 folio 1r. l. 2): sa eva kriyāyogī kathyate ||

1 "viveka° cett.] vivekam EU2 **vairāgyam** cett.] vairāgya° U1 °nisprhāḥ P] °nisprhah D °nisprhā EN1 °nisprhā ||2|| N2 °nisprhī U1 °nisprhāḥ || U2 **2** etad EP1U1] etat DN1N2U2 **yuktiyuto** cett.] muktiyuto U2 yo'sau N2U1] yogī DEPN1U2 **3** mātsaryam EU1U2] mātsarya DN1P **himṣā ca** E] himsāśā cett. himsāḥ || N1 **4** **kroḍhau** U1U2] kroḍha° EN1P **kroḍho** D **śuciḥ** cett.] śuciḥ EN2U2 **5** **rāgadveṣau** cett.] rāgadōṣau U1 atha dveṣo L **ghṛṇā** cett.] ghṛṇā° N2 **bhrāntir dambho** cett.] bhrāntir debho D bhrāntitvam E bhrānti dambha° U1 **'kṣamā bhramāḥ** cett.] mokṣam ābhramāḥ E kṣamī bhramāḥ U1 **6** **na** cett.] ca E **7** **kṣamā** cett.] kṣamāḥ N1 kṣamā N2 kṣamā || D **vivekavairāgyaśānti** cett.] vivekavairāgya | śāmti° N1 **vivekavairāgyaśānti** N2 vivekavairāgya || śāmti° D **"santoṣa ityādīn** cett.] "santoṣādīn E **"santoṣa ity adīno** L **"santoṣa ity adīna** niraṇṭaram U1 **"santoṣa ity ādayo** niraṇṭaram U2 **utpādyante** cett.] utpadyante E **"tpādyante** L utyāmte U1 **bahukriyāyogī** cett.] bahukriyāyogī D kathyate cett.] sa kathyate DN2 tkacyate U2 **8 kāpatyam** cett.] kāpatyam L yasyāntalakarane kapatyam N1 kāpacchaṇ U1 **māyāvitvam** N1N2] māyāvitvam D yāyavitvam U1 pāpātītam U2 vittam PV vitam L **mātsaryam** cett.] mātsaryam E mātsarya DU1 **roṣo** BDPLN1] roṣāḥ EU1 eṣo N2 **bhayaṇ** cett.] kṣayam E **lajjā** cett.] lajā U1 **lobhaḥ** PL] lobha° cett. om. U2 **mohā** cett.] mohāḥ P moha LN2 aśucitvam cett.] aśucitvam N2 **rāga**° cett.] rāgaḥ P rāja° L om. E **dveṣa** L] dveṣah cett. om. E **9** ālasyaṁ cett.] om. E **pāṣāṁḍitvam** DN1] pākhamḍitvam LU1U2 pākhamḍatvam E pārṣaditvam N2 **bhrāntir** em.] bhrāntih cett. **indriyavikāraḥ** cett.] imḍriyam vikāraḥ P itivikāraḥ L **kāmaḥ** cett.] kāma N2 om. U2 **ete** cett.] eta L rāte U1 etate U2 **bhavanti** cett.] bhavaṇti N1 **10** **bahukriyāyogī** cett.] bahukriyāyogī DU1U2 **kathyate** cett.] kathyamte U1U2

Notes: 1 **kṣamā°**: The text of the printed Edition (E) begins here. **rāga°**: The text of manuscript L begins here.

II.2 Patience, discrimination, equanimity, peace, modesty, desirelessness: the one endowed with these means is said to be a Kriyāyogī.

II.3 Envy, selfishness, cheating, violence, intoxication and pride, lust, anger, fear, laziness, greed, error, and impurity.

II.4 Attachment and aversion, disgust and laziness, error, deceit, envy [and] confusion: Whoever does not experience these is called a Kriyāyogī.

“Patience, discrimination, equanimity, peace, contentment”, etc., are cultivated in his mind. He alone is called a Yogī of many actions (*bahukriyāyogī*)⁶. Fraud, the state of being deceptive, violence, craving, envy, ego, anger, fear, shame, greed, delusion, impurity, attachment, aversion, laziness, heterodoxy, error, agitation of the senses, sexual desire: He in whose inner organ⁷ these diminish from day to day, he alone is called a Yogī of many actions (*bahukriyāyogī*).⁸⁹

⁶The term *bahukriyāyogī* is only found in the *Yogatattvabindu*. It seems to be a neologism of Rāmacandra since the *Yogasvarodaya* and *Yogasamgraha* only use the word *kriyāyogī* in its passage on Kriyāyoga to denote its practitioner.

⁷According to section L p.?? Rāmacandra’s inner organ (*antaḥkaraṇa* consist of thinking mind (*manas*), intellect (*buddhi*), ego (*ahamkāra*), spirit (*citta*) and consciousness *caitanya*.

⁸The most notable mention of the term *kriyāyoga* appears in *Pātañjalayogaśāstra* or *Yogaśūtra* 2.1 where it is defined as: *tapaḥsvādhyāyeśvaraṇapraṇidhānāni kriyāyogaḥ* || 2.1 || (ĀRANYA, 1983:113). According to the introduction of this *sūtra* in the *Vyāsabhāṣya*, Kriyāyoga is presented as a means how someone with a distracted mind can also attain Yoga (*vyutthitacitto’pi yogayuktah*). Yoga, which for Patañjali is *saṃādhi*, shall be achieved by the three elements of Kriyāyoga, namely mental, moral, and physical austerity (*tapas*), repetition of *mantras* or study of sacred literature (*svadhyāya*) and surrender to god (*iśvaraṇapraṇidhāna*). This trinity of means is supposed to destroy the impurities (*kleśas*) of *citta*. These are given in *Pātañjalayogaśāstra* 2.3 as ignorance (*avidyā*), egoism (*asmitā*), attachment (*rāga*), aversion (*dveṣa*) and fear of death (*abhinivesa*), see (ĀRANYA, 1983:116). All three terms of Patañjali’s Kriyāyoga are absent in the *Yogatattvabindu*. Nevertheless, the individual elements of the *kleśas*, along with the aim to reduce these in the yogi’s mind, can also be found in the *Yogatattvabindu*. Nārāyaṇatīrtha in this commentary on the *Pātañjalayogaśāstra* titled *Yogaśiddhāntacandrikā*, who, like Rāmacandra uses a very similar list of fifteen Yogas, presents Kriyāyoga as the first item of his list and explains its purpose as the generation of *saṃādhi* and the reduction of *kleśas* (VIMALĀ, 2000:71). In contrast, the Kriyāyoga of Rāmacandra leads to Rājayoga, which he conceptualizes as bringing about the steadiness of the body.

⁹Kriyāyoga is absent in Sundardās’s twelvefold taxonomy of the *Sarvāṅgayogapradipikā*.

[III. rājayogasya bhedāḥ ...siddhakunḍalinīyoga mantrayogaḥ]

इदानीं राजयोगस्य भेदाः कथ्यन्ते । के ते । एकः सिद्धकुण्डलिनीयोगः मन्त्रयोगः अमूर राजयोगौ कथ्येते । मूलकन्दस्थाने एका तेजोरूपा महानाडी वर्तते । इयमेका नाडी इडापिङ्गलासुषुम्णान् ॥ एतान् भेदान् प्रामोति । वामभागे चन्द्ररूपा इडानाडी वर्तते । दक्षिणभागे सूर्यरूपा पिङ्गलानाडी वर्तते । मध्यमा ५ गोऽतिसूक्ष्मा पद्मिनीतन्तुसमाकारा कोटिविश्वत्समप्रभा भुक्तिसुक्तिदा शिवरूपिणी सुषुम्णा नाडी प्रवर्तते । उस्यां ज्ञानोत्पत्तौ सत्यां पुरुषः सर्वज्ञो भवति ॥

Sources: २ cf. YSV (PT p. 831): jñānayogaṁ pravakṣyāmi tajjñānī śivatāṁ vrajet | paṭhanāt smaraṇād vyānān maṇḍanāt brahmaśadhaṅkaḥ | tad bhedasyaikasandhānam aṣṭaiśvaryamayo bhavet | tritīrtham yatra nāḍī ca tripūṇyam parameśvari | ...eso'sya viśvarūpasya rājayogo mato budhaiḥ | višeṣam kathayiṣyāmī śrīṇu caikamanāḥ sati | cf. YSV (PT p. 831-832): mūlakande sthale caikā nāḍī tejasvatī para (tejasvitāparā YK 1.246) | ३-४ cf. YSV (PT p. 832): gudordhhe (gudordhve YK 1.247) sā tribhāgābhūdiḍā (tridhā bhūyādiḍāvāme YK 1.247) nāma śāśiprabhā | śaktirūpā mahānāḍī dhyānāt sarvārthatadāyinī | dakṣiṇē'pi kulākhyeti (piṅgalākhyeti YK 1.248) pumrūpā suryavīrahā | ४-६ cf. YSV (PT p. 832): madhyabhbāsu suṣumnākhyā brahmaviśnuśivātmikā | śuddhacittena sā vījnā vidyutkoṭisamaprabhā | bhuktimuktipradā dhyānād aṇīmādīguṇapradā]

Testimonia: २ ≈Yogasamgraha (IGNCA 30020 folio 1r. ll. 2-3): atha rājayogasya bhedau kathyete || ≈Yogasamgraha (IGNCA 30020 folio 1r. l. 3): siddhakunḍalīyogaḥ mantrayogaś ceti | ३ ≈Yogasamgraha (IGNCA 30020 folio 1r. ll. 3-4): mūlakandasthāne ekā tejomaya mahānāḍī vartate | ३-४ ≈Yogasamgraha (IGNCA 30020 folio 1r. l. 4): iyam iqāpmigalasuṣumnā bhedā tridhā | vāmabhāge caṃdrarūpā idā | dakṣiṇabhāge suryarūpā piṅgalā | ४-६ ≈Yogasamgraha (IGNCA 30020 folio 1r. ll. 5-6): madhyamārge atisūksmā visataṃtusamākāra kotividyutprabhā bhuktimuktipradā suṣumnā nāḍī vartate | yasyāh jñāne purusaḥ sarvajño bhavati | ४-६ cf. SSP 2.26 (Ed. p. 38): mūlakandād dandalagnām brahmaṇāḍīm śvetavarṇām brahmaṇandhraparyantam gatām saṃsmaret | tanmadhye kamalatantunibhāmā vidyutkoṭiprabhām ūrdhvagāmīnī tāmā mūrtī manasā lakṣayet | sarvasiddhipradā bhavatī |

२ idānīm rājayogasya cett.] om. U₁ bhedāḥ cett.] bhedā N₂ om. U₁ kathyante cett.] kathyate N₂ om. LU₁ ke te DN₁ U₁] te ke ELP₂ kriyate N₂ siddhakunḍalinīyogaḥ EN₁] siddhakunḍalānīyoga | L siddhakunḍalānīyoga DN₂ siddhakunḍalīm yogaḥ P siddhakunḍalinīyogaḥ U₁ siddhakunḍalinīyoga || U₂ mantrayogaḥ cett.] om. L amū cett.] astu E rājayogau cett.] rājayogaḥ E ३ kathyete P] kathyate DPN₁N₂U₁ kathyante U₂ mūlakandasthāne cett.] mūlakandasthāne || U₂ mūlaṃ kaṇḍasthāne P ekā cett.] eka N₁N₂ tejorūpā cett.] tejorūpā || U₂ vartate cett.] pravartate U₂ iyam E] iyam cett. trayam L ekā cett.] eka | E eka P kā L °suṣumnā em.] suṣumnā N₁N₂D °suṣumnā EPU₂ °suṣumnā LU₁ etān βU₁] ete N₁N₂D ४ idā cett.] om. U₂ vartate cett.] pravartate U₂ dakṣiṇabhāge cett.] dakṣiṇe bhāge U₁ vartate cett.] pravartate U₂ ४-५ madhyamārge cett.] madhyārge D ५ 'tisūksmā β] atisūksmā α padmīnī cett.] padmānī LPN₁N₂ tantusamākāra cett.] tamtaṃtusamākāra° P °prabhā cett.] °prabhāḥ U₁ bhuktimuktida PU₂] bhuktimuktido° α bhuktimuktipradā EL śivarūpiṇī suṣumnā nāḍī pravartate U₂] om. cett. ६ 'syām em.] 'syā E asyā PLU₂ om. α jñānotpattau β] °panne α satyām PLU₂] satyām E sati α

Notes: ५-०.० śivarūpiṇī ...pravartate: Sentences unlikely to be authorial, but enriching, are included within the edition in greyscale.

[III. Varieties of Rājayoga ...Siddhakuṇḍalinīyoga [and?] Mantrayoga]

Now, varieties of Rājayoga are described. Which are these? One is Siddhakuṇḍalinīyoga [and one¹⁰ is Mantrayoga. These two Rājayugas are described [in the following]. At the location of the root-bulb¹¹ exists one major channel in the form of light. This single channel splits up into *idā*, *piṅgalā* and *suṣumnā*. On the left side is the lunar *idā*-channel. On the right side exists the solar *piṅgalā*-channel. Within the middle path, having the very subtle form equal to the fibre of a stalk of a lotus [and] shining like a thousand lightnings, bestowing enjoyment and liberation, [and] having the form of benevolence, the central channel emerges.. After the generation of knowledge about her has arisen, the person becomes omniscient.

¹⁰The use of the term *siddhakuṇḍalinīyoga* instead of *siddhayoga* as listed initially is surprising. Furthermore, this type of Yoga, listed as the second-last item in the initial Yoga taxonomy (section I, p.5), is introduced as the second type right after Kriyāyoga, the first item in both the initial list and the subsequent text. This raises further questions as the term *kuṇḍalinī* is not mentioned at all in the subsequent description of this type of Yoga. The relation between Siddhakuṇḍalinīyoga and Mantrayoga appears mysterious since only witness U₂ provides a description of a specific type of Mantrayoga. The additional passages of witness U₂, marked in greyscale, instruct the “recitation of the non-recited” (*ajapājapa*) of the *haṃsaḥ mantra*, also called “non-recitation” (*ajapā*) Gāyatrī, during meditation for almost each (seven out of nine) *cakras*. All witnesses except L (L omits the term *mantrayoga*) preserve this reading, and the sentence that follows the term supports the reading of *mantrayoga* by the usage of dual forms. The *Yogatattvabindu* closely follows the structure and content of the *Yogasvarodaya*, as quoted with reference in *Prāṇatoṣiṇī* and *Yogakarṇikā*. However, the Yoga introduced in *Yogasvarodaya* at this point is *jñānayoga* and neither *siddhakuṇḍalinīyoga* nor *mantrayoga* are mentioned. Since all manuscripts preserve this reading, but only in the context of U₂ the term makes some sense, one could assume the additional passages of U₂ might have been original but they are more likely later addtions and the question remains unresolved. The closely related *Śāradātilakatantra* 25.37ab provides a possible explanation for the linking of the two types of Yoga: “The *kuṇḍalī Śakti abides in the haṃsaḥ [and] supports the [individual] Self.*” (*bibharti kuṇḍalī śaktir ātmānam haṃsam āśritā* |), see BÜHNEMANN, 2011: pp. 218, 228.]

¹¹The root-bulb or *kanda* in yogic literature is usually located below the navel or near the perineum. For more details, see p.???. Rāmacandra’s concept of the *kanda* is identical to the one found in *Vivekamārtanda* 16: “Above the penis and below the navel is the home of the *kanda*, which is [formed] like the egg of a bird. There, the 72000 channels originate.” (*ūrdhvam meḍhrād adho nābhēḥ kandayonih khagāṇḍavat | tatra nāḍyāḥ samutpannāḥ sahasrāṇi dvisaptatiḥ ||*)

[IV. mūlacakram]

इदानीं सुषुम्णायाः ज्ञानोत्पत्तावृपायाः कथ्यन्ते । आदौ चतुर्दलं मूलचक्रं वर्तते । प्रथमं आधारचक्रम् ।
 गुदा स्थानम् ॥ रक्तवर्णम् ॥ गणेशं दैवतम् ॥ सिद्धिबुद्धिशक्तिम् ॥ मुषको वाहनम् ॥ कुर्मक्रष्णः ॥ आकु-
 5 च्छन्मुद्रा ॥ अपानवायुः ॥ ऊर्मी कला ॥ ओजस्विनी धारणा ॥ चतुर्दलेषु रजःसत्त्वतमोमनांसि ॥ वं शं
 षं सं ॥ मध्यत्रिकोणे त्रिशिखा ॥ तन्मध्ये त्रिकोणाकारं कामपिठं वर्तते । तत्पीठमध्ये उग्निशिखाकरैका
 मुर्तिवर्तते । तस्या: मूर्त्तर्थानिकरणाद्यास्वकाव्यनाटकादिसकलवाङ्मयं विनाभ्यासेन पुरुषस्य मनोमध्ये स्फु-
 रति । अस्य बहिरानन्दः ॥ योगानन्दः ॥ वीरानन्दः ॥ उपरामानन्दः ॥ अजपाजपशत् ॥ ६०० ॥ घटि १
 पलानि ४० ॥

Sources: २-८ cf. YSV (PT p. 832): suṣumnāntaḥ samāśritya navacakraṇy yathā śīruṇu | mūlādhāraṇam catuspatram gudordhve (gudordhve YK 1.250) varttate mahat | tanmadhye svarnapithe tu trikonām maṇḍalaṇam (trikonāmāṇḍalaṁ YK 1.251) param | tatra vahniśikhākārā mūrttiḥ sarvatra siddhidā | asyā dhyānaṇam manomadhye vinā pīṭhena (pāṭhena YK 1.252) vāñmayam | sarvaśāstrāṇi saṅkarṣaṇam (saṅkarṣaṇa YK 1.252) sadā sphurati yogavit |

Testimonia: २ ≈Yogasamgraha (IGNCA 30020 folio 1r. l. 6): atas taj jñānotpattāv upāyā ucyamte | २-८ cf. SSP 2.1 (Ed. p. 29): piṇḍe navacakraṇi | ādhāre brahmacakraṇi tridhāvartam bhaga-
 maṇḍalākāraṁ | tatra mūlakandaḥ | tatra śaktim pāvakākāraṁ dhyāyet | tatraiva kāmarūpapīṭhaṁ sarvakāmaphalapradām bhavati | ≈Yogasamgraha (IGNCA 30020 folio 1r. l. 7): gudamūlacakraṇam caturdalaṇam | ५ ≈Yogasamgraha (IGNCA 30020 folio 1r. l. 7): tanmadhye trikonākāraṇam kāmaṇipīṭhaṁ | ≈Yogasamgraha (IGNCA 30020 folio 1r. l. 7): tatpīṭhamadhye agniśikhākārā gaṇeśamūrttir varttate | ६-७ ≈Yogasamgraha (IGNCA 30020 folio 1r. ll. 8-9): tasyā mūrter dhyānakaraṇāt sakalākāvyanāṭakādis-
 akalavāñmayaṇi vinābhīṣyāsena puruṣasya manomadhye sphurati |

२ suṣumṇāyāḥ DN₁N₂] suṣumṇāyāṁ E suṣumṇāyā P_U₂ suṣumṇāyā° U₁ suṣumṇā° L jñānotpattāv up-
 āyāḥ E] jñānotpattau upāyāḥ DLPU₁ jñānotpattau upāyā U₂ jñānotpanno'pāyāḥ N₁ jñānotpanno upāyāḥ N₂ kathyante cett.] kathyate L caturdalaṇam mūlacakraṇam DN₁U₂] caturdalaṇam mūlaṇam cakraṇam EP_U₁ caturdalamūlacakraṇam L prathamacaturdalamūlacakraṇam N₂ vartate cett.] pravartate U₂ prathamaṇam ādhāracakraṇam PLU₂] prathamādhāracakraṇam vartate | E om. α ३ gudā sthānam ELPU₂] om. α raktavāraṇam ELPU₂] om. α gaṇeśam daivataṁ em.] gaṇeśadaivataṁ ELU₂ gaṇeśām daivataṁ P om. α °śaktim || muṣako vāhanām em.] °śaktimusākavāhanām E °śaktir mukhako vāhanām P °śaktimuṣako vāhanām L °śaktih muṣako vāhanām U₂ om. α kurmaṇśih ELPU₂] om. α ३-४ ākuṇ-
 canamudrā LP_U₂] ākuṇcamudrā E om. α ४ apānavāyuh EL] apānavāyū P apānavāyū U₂ om. α ūrmi em.] ūrmi U₂ om. α kalā ELPU₂] om. α ojasvinī dhāraṇā ELPU₂] om. α caturdaleṣu rajaḥsattvatamomanāmsi ELPU₂] om. α ४-५ vām̄ śam̄ śam̄ sam̄ ELPU₂] om. α ५ madhyatrikoṇe ELPU₂] om. α triśikhā PL] triśikhāt E trirekhā U₂ om. α tanmadhye cett.] tanmadhya LN₁ 'gniśikhākāraikā E] agniśikhākārā ekā α U₂ magniśikhākārā ekā P jñiśikhākāraṇakā L ६ vartate cett.] asmi U₂ tasyāḥ EN₁D] tasyā LPN₂U₁U₂ mūrter cett.] mūrtir EL mūrtair U₁ om. U₂ °nāṭakādi° cett.] °nāṭakādi || L °sakala° cett.] om. L °saka° N₂ °vāñmayam̄ EPLU₂] °vāñmayam̄ α ६-७ sphu-
 rati cett.] sphuranti L ७ bahirānandah em.] bahir mānandā U₂ yogānandah em.] yogānandā U₂ vīrānandah em.] vīrānandā U₂ uparamānandah em.] uparamānandā U₂

Notes: २-५ prathamaṇ...triśikhā: The section is absent α-branch. Similar supplementary descriptions for the other cakras occur in U₂ only and are included in greyscale.

[IV. Cakra of the root]

Now, the means for the genesis of knowledge of the central channel is described. At the beginning [of the central channel] exists the four-petalled root-*cakra*. The first is the *adhāracakra*.¹² The location is the anus. The color is red. The deity is Ganeśa. The power is success and intelligence. The mount is a rat. The Rṣi is Kūrma. The seal is contraction. The vitalwind is Apāna. The digit is Ěrmi¹³. The concentration is Ojasvinī. In the four petals [exists] *rajas*, *sattva*, *tamas* and the mind-faculties; [as well as] *vam* *śam* *śam* and *śam*. A trident is [situated] in the internal triangle. In its middle is *kāmapīṭha*¹⁴ in the shape of a triangle. In the middle of this seat (*pīṭha*) exists a single form in the shape of a flame of fire. By meditation on this form, any literature, [such as] śāstras, poetry, drama, etc., appears in the person's mind without learning. [Assigned to it are] external bliss, yogic bliss, heroic bliss [and] the bliss of coming to rest¹⁵. A hundredfold recitation of the non-recited: 600. 1 *ghaṭi* [and] 40 *palas*.¹⁶

¹²This term already occurs in the tenfold *cakra*-system of the 13th c. *Samgitaratnākara* 2.120ab.

¹³Ērmi is discussed on p.??.

¹⁴This refers to one of the four *pīṭhas* of tantric Buddhism and the Kaula Yoginī-Tantra named Kāmarūpa, specifically the present-day Kāmākhya Temple in Assam, which is located at different parts of the yogic body in various yoga traditions. For an in-depth discussion of the term, see LIERSCH, 2023: 48-58,129, ROSATI, 2020: *et passim* and MALLINSON and SZÁNTÓ, 2021: 119, fn. 144. The Śāringadharapaddhati, Śivayogapradipikā and Siddhasiddhāntapaddhati (all texts teach a ninefold *cakra*-system) place Kāmarūpa at the *brahmacakra*.

¹⁵The 11th c. *Amanaska*, the earliest text on Rājayoga, also mentions various blisses such as *ānanda*, *paramānanda*, *sahajānanda*, and *cintmātrānanda* throughout the text (BIRCH, 2013: *et passim*). The association of four similar blisses (*paramānanda*, *sahajānanda*, *vīrānanda* and *yogānanda*.) with the first *cakra* at the anus is found in the 13th c. *Samgitaratnākara* (2.120cd-2.121ab) of Śāringadeva. Earlier references to the "four blisses" are found in Vajrayāna sexual yoga (cf. ISAACSON and SFERRA, 2014: 99 and SFERRA, 2000: 31-33). The *Hevajratantra* (1.1.28 *et passim*) lists *ānanda*, *paramānanda*, *sahajānanda*, and *viramānanda*. The latter, known as the "Bliss of Cessation," relates to male pleasure during sexual ritual ejaculation. These concepts were later incorporated into the *Amṛtasiddhi*. However, the *Amṛtasiddhi* contrasts sexual ritual with the celibate yoga of male ascetics, who abstain from sexual intercourse. In 7.4, the text asserts semen (*bindu*) as the source of "the Blisses whose last is Virama," and in 34.3, it claims that accomplished yogins enjoy the three *ānandas* (likely *ānanda*, *paramānanda*, and *sahajānanda*) without ejaculation, reflecting the taught celibate yoga (cf. MALLINSON and SZÁNTÓ, 2021: 17). Later texts, including the *Amaraughaprabodha*, which cite the *Amṛtasiddhi*, altered or removed Buddhist-specific concepts, such as Vajrayāna sexual yoga terminology (BIRCH, 2019: 21).

¹⁶Instructions for the duration of the practice of meditation are in most of the additions of U₂ ...

[V. svādhiṣṭhānacakram]

इदानीं द्वितीय स्वाधिष्ठानचक्रं षट्‌दलं उड्डीयाणपीठसंज्ञकं भवति । लिङ्गस्थानम् ॥ पीतवर्णम् ॥ पीतप्रभा ॥
रजो गुणः ॥ ब्रह्मा देवता ॥ वैखरी वाच ॥ सावित्री शक्तिः ॥ हंसवाहनम् ॥ वहण ऋषिः ॥ कामाश्चिप्रभा ॥
स्थूलदेहः ॥ जाग्रदवस्था ॥ ऋग्वेदः ॥ आचार्यलिङ्गम् ॥ ब्रह्मसलोकता मोक्षः ॥ शुद्रभूमिका तत्त्वम् ॥ ग-
5 न्यो विषयः ॥ अपानवायुः ॥ अन्तर्मृतृकाः ॥ वं भं मं यं रं लं ॥ बहिर्मृतृकाः ॥ कामा ॥ कामाख्या ॥
तेजस्विनी ॥ चेष्टिका ॥ अलसा ॥ मिथुना ॥ अजपाजपः सहस्रः ॥ ६००० ॥ घ । १६ प । ४० ॥ त-
न्मध्येऽतिरक्तवर्णं तेजो वर्तते । तस्य ध्यानात्साधकोऽतिसुन्दरो भवति । युवतीनां अतिवल्लभो भवति ।
प्रतिदिनमायुर्वर्धते ॥

Sources: 2-8 cf. YSV (PT p. 832): liṅgamūle tu pīthābhām (raktābhām YK 1.253) svādhiṣṭhānan
tu saḍdalam | tanmadhye bālaśūryābhām mahajyotiḥ susiddhidam | dhyānāc ca vарddhate āyuh kan-
darpasamatām vrajet |

Testimonia: 2 cf. SSP 2.2 (Ed. p. 28): dvitīyam svādhiṣṭhānacakram | tanmadhye paścimābhīmukham
liṅgam pravālāṅkurasadṛśam dhyāyet | tatraivodyānapīṭham jagadākarṣaṇam bhavati | 2-8 ≈Yogasam-
graḥ (IGNCA 30020 folio 1r. ll. 9-11): liṁgo dvitīyam saḍdalam svādhiṣṭānasamjñakam kamalaṁ
udyānapīṭhasamjñakam vartate | tatra atiraktaṁ yahbhā samjñakam tejah | tasyā nāt sādhakah atisū-
darāmgasan yuvatīnām ativallabhaḥ san pratidinam āyuṣyābhīvṛddhīmān bhavati | cha |

2 idānīm cett.] idānī N₂ **dvitīyam** cett.] dvitiye U₂ **svādhiṣṭhānacakram** U₁] svādhiṣṭānacakram
DELPN₁U₂ svādhiṣṭhānacakram N₂ **saṭdalam** cett.] saḍdalam E saḍdalam N₂ **uḍḍiyānapīṭha**^o U₂]
upāyanapīṭha^o E uḍḍiyānapīṭha^o L udyānapīṭha^o N₁N₂ udyānapīṭha^o D uḍāganapīṭha^o U₁ **3 gunāḥ**
em.] guna U₂ **4 sthūladehaḥ** em.] sthūladehā U₂ **rgvedaḥ** em.] ṛg veda U₂ śuddhabhūmikā
em.] śuddhabhūmikā U₂ **5 antarmāṭrkāḥ** em.] antarmāṭrkā U₂ **bahirmāṭrkāḥ** em.] bahirmāṭrā
U₂ **6 tejasvinī** em.] tejasī U₂ **sahasraḥ** em.] sahasra U₂ **7 tiraktavarṇam** PU₂] atiraktavarṇam
αE atiraktavarṇa^o U₁N₂ sādhako EPLU₂] sādhakah cett. **'tisundaro** β] atisūndaro α **yuvatīnām**
ativallabho bhavati N₂] om. cett. **8 pratidinam** β] dinam dinam prati N₁U₁ dinadinaṁ prati N₂
dinam prati D

Notes: 5 antarmāṭrkāḥ...bahirmāṭrkāḥ: In all instances where U₂ provides the inner (*antar°*) syllables and outer (*bahir°*) mother goddesses, I have corrected and standardized all occurrences of “māṭrā” or “māṭrāḥ” to the appropriate word and form, which is “māṭrkāḥ”. This emended form, “māṭrkāḥ”, on one hand, conveys a clearer meaning when applied to *syllables* placed on the *cakras*, while also signifying “mothers” or “mother goddesses,” precisely as presented in all cases where U₂ provides *bahirmāṭrkāḥ*. In any case U₂ yields a list of goddesses in the nominative singular feminine. Furthermore, this decision is reinforced by evidence from other texts. For example, in Agasthyamuni’s *Rājayogaḥ* (fol. 8-9), nearly identical syllable combinations are placed on the petals of the *cakras* within its sixfold *cakra* system (*antarmāṭrkā nyāsaprakāraḥ - maṁ mūlādhāre caturdalakramena vinyasya - om vam namāḥ | om śam namāḥ | om śam namāḥ | om śam namāḥ | om śam namāḥ | iti mūlādhāramanḍape vinyasya | svādhiṣṭhāne nābhyadhasthāpadmesu ṣatsudaleṣu | om bhaṁ namāḥ | om̄ mam namāḥ | om̄ yan̄ namāḥ | om̄ raṁ namāḥ | om̄ lan̄ namāḥ | iti ṣaṣṭu daleṣu vinyasya*). 8 yuvatīnām...bhavati: This additional sentence occurs in N₂ and the *Yogasamgraha* only.

[V. Svādhīṣṭānacakra]

Now, the second is the six-petalled Svādhīṣṭānacakra known as the seat of *Uddiyāṇa*¹⁷. The location is the penis. The colour is yellow. The shine is yellow. The quality is Rajas. The deity is Brahmā. The speech is Vaikharī. The power is Sāvitrī. The mount is a goose. The Ṛṣi is Vahana. The appearance is Kāmāgni. The body is gross. The state is waking. R̥g is the Veda. The object of veneration (*liṅga*) is the teacher. The liberation is Brahmasalokatā (“Residing in the world of Brahmā”). The principle is pure earth. The sense object is smell. The vitalwind is Apāna. The internal syllables [are]: *vam bham mam Yam ram lam*. The external mother goddesses [are]: Kāmā, Kāmākhyā, Tejasvinī, Ceṣṭikā, Alasā [and] Mithunā. A thousandfold recitation of the non-recited; 6000; 16 *ghaṭis* [and] 40 *palas*. In its middle exists an extremely red light. The adept becomes very handsome through meditation on it. He becomes one whom young women desire. His lifespan increases every day.

for each *cakra*, except the seventh *cakra* at the palate and the ninth *cakra* named *mahāśūnyacakra*. 600 *ajapājapa* refers to the duration of the voiceless uttering of the natural *mantra* of the breath: *so'ham* (“he is I”) - *ham sa* (“I am him”). As in many other yoga texts, the total amount of *ajapājapa* per day is declared to be 21600 (cf. section XI. on p.??, l.7). If 21600 *ajapājapa* equals 24 hours, then 600 *ajapājapa* would equal 40 minutes. In the additions of U₂, one finds the same numbers of *ajapājapa* as in the instructions for meditation onto the seven *cakra*-system of Jayatarāma (cf. MAHEŚĀNANDA et al., 2006: 163 and *Jogpradipyakā* 889-912.). The redactor of the text as found in U₂ applied the system of the durations for seven *cakras* to the ninefold *cakra* system of Rāmacandra. The following instruction of “*ghaṭi* 1 *palāni* 40” is another way of expressing the duration for meditation like *ajapājapa* 600. One *ghaṭi* equals 1/60 of a day (cf. SIRCAR, 1966: 114), which is 24 minutes. One *pala* equals 1/60 of a *ghaṭi*, which is 24 seconds (cf. BOETHLING, 1858: 4). The *Amanaska* in 1.35 (cf. BIRCH, 2013: 231) uses the same concept. For a more detailed tracing of the usage of the system in yogic and tantric literature, see BIRCH, 2013: 265, endnote 46. In our case, the 24 minutes of the one *ghaṭi* plus the 16 minutes (40x24 seconds) of 40 *palas* once more sums up to 40 minutes for the instructed duration of meditation onto the first *cakra*. Other systems are less specific. *Kumbhakapaddhati* 208, i.e. states that “Six winkings are one *prāṇa*, six *prāṇas* make up one *pala*. Sixty *palas* equal the time-period of a *ghaṭikā*.” (*ṣaṇṇimeśo bhavat prāṇah ṣaḍbhīḥ prāṇaiḥ palam smṛtam | palaiḥ ṣaṭibhir eva syād ghaṭikākālasammitā ||*).

¹⁷The term *uddiyāṇa* originally refers to one of the four *pīṭhas* of tantric Buddhism and the Kaula Yagini-Tantra, see WHITE, 1996: 260. According to DYCZKOWSKI (1988), SANDERSON (2007) and URBAN, ...

[VI. nābhishthāne padmam]

तृतीयं नाभिस्थाने दशदलं पद्मं वर्तते । कपिलवर्णम् ॥ विष्णुदेवता ॥ लक्ष्मी शक्तिः ॥ †आयु+ऋषिः ॥
 समानवायुः ॥ गरुडवाहनम् ॥ सूक्ष्मलिङ्गं देहः ॥ स्वमावस्था ॥ मध्यमा वाक् ॥ यजुर्वेदः ॥ दक्षिणोऽग्निः ॥
 5 समीपता मोक्षः ॥ गुरुलिङ्गविष्णुः ॥ आपस्तत्त्वम् ॥ रसो विषयः ॥ दशदलानि ॥ दशमातुकाः अन्तर्मातृ
 काः ॥ डं ढं णं तं थं दं धं नं पं फं ॥ बहिर्मातृकाः ॥ शान्तिः ॥ क्षमा ॥ मेधा ॥ तनया ॥ मेधाविनी ॥
 पुष्करा ॥ हंसगमना ॥ लक्ष्या ॥ तन्मया ॥ अमृता ॥ अजपाजपः सहस्रः ॥ ६००० ॥ घ । १६ प । ४० ॥
 तन्मध्ये पन्चकोणं चक्रं वर्तते । तन्मध्ये एका मूर्तिर्वर्तते । तस्यास्तेजो जिह्वया कथयितुं न शक्यते । तस्याः
 मूर्त्यन्वितकरणात्पुरुषस्य शरीरं स्थिरं भवति ॥

Sources: 2-8 cf. YSV (PT p. 832): tr̄tiyam nābhideśe tu digdalaṁ paramādbhutam | mahāmeghaprabhaṁ tat tu koṭividyutsamanvitam | kalpāntāgnisamāṇ (kalpānto'gni^o YK 1.255) jyotiṣ tanmadhye saṃsthitaṁ svayam | tasya (asya YK 1.256) dhyānāc cirāyuḥ syād arogo (aroḡi YK 1.256) jagatāṁ varah (jagatāṁvaraḥ YK 1.256) | sarvapāpavinirmukto jagatkṣobhakaro (jaganmokṣakaro YK 1.256) mahān |

Testimonia: 2-8 cf. SSP 2.3 (Ed. p. 30): tr̄tiyam nābhīcakram pañcāvartam sarpavat kundalākāram | tanmadhye kundalinīṁ śaktiṁ bālārakakotisannibhām dhyāyet | sā madhyā śaktih sarvasiddhidā bhavati | Ci] Yogasamgraha IGNCA 30020 folio 1r. ll. 11: nābhīstnāne daśadalaṁ cakram | 7 ≈Yogasamgraha (IGNCA 30020 folio 1r. ll. 11 - 2v. ll. 1): tanmadhye pañcakonam pīthe lakṣmīnāparvatī samijñakam guṇa sahitā śiva samijñakā rāmaṇam rūpā ≈Yogasamgraha (IGNCA 30020 folio 2v. ll.1-2): yasyā tejo jihvayā kathitum na śakyate tasā dhyānakanarāṇt sādhakasya śarīram sthiram bhavati |cha|

2 tr̄tiyam cett.] tr̄tiye E atha tr̄tiyam maṇipūracakram U₂ tr̄tiyacakram N₂ daśadalaṁ cett.] daśadalaṁ cett.] daśadalaṁ L daśadakam U₁ om. U₂ padmam EPU₁] *padme L padma DN₁N₂ om. U₂ vartate cett.] om. U₂ āyu em.] vayu U₂ 3 sūkṣmaliṅgam dehāḥ em.] sūkṣmaliṅgadevatāha U₂ dakṣino'gniḥ em.] dakṣināgnih U₂ 4 samipatā em.] samipatā U₂ raso em.] rajo U₂ daśamāṭṛkāḥ em.] daśamāṭrāḥ U₂ 4-5 antarmāṭṛkāḥ em.] antarmāṭrā U₂ 5 bahirmāṭṛkāḥ em.] bahirmāṭrā U₂ 6 haṁsagamanā em.] ahāṁsagamanā U₂ sahasraḥ em.] sahasra U₂ 7 tanmadhye pancakonam cakram vartate cett.] om. L tanmadhye cett.] om. L ekā cett.] om. L mūrti cett.] om. L vartate cett.] asmi U₂ tasyās βU₁] tasyā DN₁N₂ kathayitum cett.] kathyitum L kathatum U₁ vaktum U₂ tasyāḥ αEU₂] tasyā PL 8 mūrter cett.] mūrtir L om. U₂ °karaṇāt cett.] karaṇāt || L °karaṇāt E puruṣasya cett.] om. P śarīram cett.] om. P sthiram cett.] om. P bhavati cett.] bhavati vā U₁ om. P

Notes: 2 āyu: The name *vayu* for a *rṣi* is probably a mistake. Since immediately afterwards the associated *vāyu* is given this should be an *eyeskip*. My best guess is *āyu*, the name of a sage mentioned in *Rgveda* 2,14,7 and GELDNER, p. 24. 3 dehāḥ: I corrected *devatāha* to *dehāḥ* since a deity was mentioned before, *sūkṣmaliṅgam* most likely refers to a *deha* and, as in the second *cakra* the *deha* is followed by an *avasthā*. 4 raso: I emended *rajo* to *raso* since the association of water with *taste* is well known.

[VI. Lotus within the place of the navel]

The third ten-petaled lotus exists at the location of the navel. The color is red. The deity is Viṣṇu. The power is Lakṣmī. The Ṛṣi is ṬĀyuṭ. The vitalwind is Samāna. The mount is Garuḍa. The body is the subtle body. The state is sleep. The speech is Madhyamā. The Veda is Yajur. The fire is the southern [fire]. The liberation is Samīpatā. The *gurulinga*¹⁸ is Viṣṇu. The principle is Water. The sense object is taste. There are ten petals [and] ten *mātrkas*. [The] internal syllables [are]: *dam tam nam tam̄ tham̄ dam̄ dham̄ naṁ pam̄ pham̄*. The external mother goddesses [are]: Śānti, Kṣamā, Medhā, Tanayā, Medhavinī, Puṣkarā, Hamsagamanā, Lakṣyā, Tanmayā and Amṛtā.¹⁹ A thousandfold recitation of the non-recited; 6000; 16 *ghatis* [and] 40 *palas*.²⁰ In its middle exists a *cakra* with five angles. In the middle of it is a single form. It is not possible to describe the splendour of it with speech. Through the execution of meditation on this form, the body of the person becomes durable²¹.²²

Uddiyāna is probably situated in the Swat Valley in modern Pakistan. See SANDERSON, 2007:265-269 for a detailed term discussion. Throughout the text corpus of Haṭhayoga, the *pīṭhas* are repeatedly located differently in the yogic body. Additionally, the term refers to a certain yogic technique classified as *mudrā* and termed *uddiyānabandha* which usually involves a specific type of muscular contraction around the location of the navel. For a detailed discussion of practice see MALLINSON and SINGLETON, 2017: pp. 228-258. Depending on the text and tradition, there are different models of how and in which context and with what kind of result practitioners perform the practice.

¹⁸For the phallus of Śiva, considered as one's teacher or guide, cf. *Śivapurāṇa* 1.18.31.

¹⁹The *bija* series under consideration adheres to the standardised conventions of the six-*cakra* systems of the second millennium, as is evident from its widespread use. Regarding the *bahirmātrkāḥ* of U₂ I was not able to find parallel lists in other texts. A thorough investigation for co-occurrence in my electronic text library did not reveal any such instances. The tradition of associating deities with the *cakra*-petals or series of syllables is well documented, as seen in the *Rudrayāmala Uttaratantra*, with historical roots that can be traced back to the *Kubjikāmatatantra*, albeit with different enumerations. The conventional practice of juxtaposing *antarmātrkānyāsa* and *bahirmātrkānyāsa* is prevalent and denotes the internal implantation of syllables into the *cakras*, followed by the reinforcement of the outer body by the same alphabetic *bijas*. This concept is further elaborated in texts such as the *Dīpikā* on the *Nitāśoḍaśikārṇava* and the *Śāradātilaka*. I want to thank Shaman Hatley for answering my questions regarding this subject.

²⁰Thus, the prescribed duration for meditation on this *cakra* is six hours and forty minutes.

²¹The source text specifies this bodily durability as a long lifespan (*cirāyuh*) and freedom from diseases (*aroga*).

²²In comparison to the previous *svādhīṣṭhānacakraṇ* this *cakra* at the navel is not associated with a *guṇa*, a *dhāraṇā*, a *prabhā* and a *mudrā*.

[XIII. lakṣayogaḥ]

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

[XIV. ūrdhvvalakṣyam]

- ५ पथममूर्ध्वलक्ष्यं कथ्यते । आकाशमध्ये दृष्टिः । अथ च मन ऊर्ध्वं कृत्वा स्थाप्यते । एतस्य लक्ष्यस्य दृढीकरणात्परमेश्वरस्य तेजसा सह दृष्टरैक्यं भवति । अथ चाकाशमध्ये यः कश्चिददृष्टिः पदार्थो भवति । स साधकस्य दृष्टिगोचरे भवति । अयमेवोर्ध्वलक्ष्यः ।

Sources: २ cf. YSV (PT p. 833): sukhasādhyam lakṣayogam idānīm śrūṇu pārvati | pañcadhā lakṣayogaś ca ūrdhhalakṣādibhedataḥ (*ūrdhva* YK 2.1) || २-३ cf. YSV (PT p. 833): ūrdhhalakṣam (*ūrdhva* YK 2.2) adholakoṣo (°*lakṣaṁ* YK 2.2) bāhyalakṣam (vāhya° YK 2.2) tathaiva ca | madhyalakṣas (°*lakṣaṁ* YK 2.2) tathā jñeyam antarlaṅka (°*lakṣaṁ* YK 2.2) tathaiva ca | ५ cf. YSV (PT p. 834): lakṣaṇam śrūṇu caiṣām hi phalaṁ jñātvā maheśvari | ākāśe dr̄ṣṭim āsthāya mana ūrddhan (*ūrddhan* YK 2.3) tu kārayet | cf. YSV (PT p. 834): ūrdhhalakṣam (*ūrdhva*° YK 2.4) bhaved eṣā paramēśasya caikatā |

Testimonia: २-३ cf. *Hathasāṃketacandrikā* (HSC 2244 fol. 124r ll. 7-8): atha rājayogāṃgasukhasādhyo lakṣayogaḥ kathyate || lakṣayogasya pa(m)cabhedām bhavati | parā ūrdhvvalakṣyām bāhyalakṣyam madhyalakṣyam antaralakṣyam ceti ५-७ cf. *Hathasāṃketacandrikā* (HSC 2244 f. 124r l. 9 - f. 124v l.2): tatra prathamam ūrdhvvalakṣyam nīruṣyate ākāśamadhye dr̄ṣṭiḥ athavā mana ūrdhvam kṛtvā sthāpyate tasya lakṣyadr̄dhikaraṇāt prathamam tamo jyotiḥ nakṣatremdrādinām darśanam tato'bhyāsād ār̄ḍhye manasthairye kramena paramēśvarasya tejasā sahadṛṣṭher aikyam bhavati ākāśamadhye yah kaścid dr̄ṣṭhaḥ padārtho bhavati sa sādhkasya dr̄ṣṭigocaro bhavati || ayam ūrdhvvalakṣyayoga-prakārah

२ °sādhyo cett.] °sādhyā N₂ °sādho PB °sādhe L °sādhyopa° U₁ lakṣayogaḥ cett.] lakṣayogah BL °lakṣayogaḥ U₁ lakṣanayogaḥ N₂ asya β] om. α lakṣya° cett.] lakṣa° BLU₂ alakṣa° U₁ lakṣana° N₂ pañcabhedā cett.] pañce bhedāḥ B pañcabhedāḥ L bhavanti cett.] bhavamti B bhavati N₂U₁ ūrdhvvalakṣyam EP] ūrdhvvalakṣam BLN₂ urdhvalakṣya DN₁ urdhvalakṣa N₂U₁ ३ °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 antaralakṣyam EP] antaralakṣya DN₁U₁ amṛtaralakṣam BL antaralakṣa N₂ sarvalakṣyam U₂ ५ prathamam EP] prathamam αU₂ atha L athama B ūrdhvvalakṣyam E] ūrdhvvalakṣyāḥ P urdhvalakṣya U₁ ūrdhvvalakṣam L urdhvalakṣam U₂ urdhvalakṣaḥ DN₁N₂ urdhvalakṣam B kathyate cett.] om. LB ākāśamadhye cett.] om. P dr̄ṣṭih cett.] dr̄ṣti B om. P atha ca PN₁N₂U₁] atha vā BDL atha U₂ kadā ca E mana ūrdhvam EPN₂] mana ūrdham D mana urdhvam N₁U₂ manerddhvam U₁ ūrdhvamana B ūrdhvam mana L sthāpyate cett.] sthāpayati E lakṣyasya EPN₁] lakṣasya cett. lakṣaṇasya N₂ ६ dr̄dhikaraṇāt cett.] dr̄dhikaraṇāt EP dr̄dhikṛtvā BL tejasā cett.] tenasā U₂ teja° BL dr̄ṣter aikyam EPU₁U₂] dr̄ṣṭeh aikyam DN₁ dr̄ṣṭeh ekam N₂ dr̄ṣṭair aikā BL atha cett.] athā B cākāśa° EPBU₂] ca ākāśa° DN₁U₁ vākāśa° L ākāśa° N₂ kaścid adr̄ṣṭah cett.] kacit̄ dr̄ṣṭah B kacit̄ dr̄ṣṭah B kaścita adr̄ṣṭah N₂ kaścid dr̄ṣta° U₂ padārtho cett.] padārthe N₁ padārtha N₂ ७ sa cett.] om. BLN₂U₂ dr̄ṣṭigocare DN₁U₂] dr̄ṣṭigocaro cett. dr̄ṣṭigocarā N₂ bhavati cett.] bhavati B evordhvvalakṣyāḥ DEPU₁] evordhvvalakṣaḥ L evordhvalakṣaḥ B evordhvvalakṣya N₁U₂ eva vodhalakṣaṇam N₂

[XIII. Lakṣyayoga]

Now, Lakṣyayoga (the Yoga of targets)²³, which is easily accomplished²⁴, is explained. Of this Lakṣyayoga, there are five subdivisions: 1. The upper target (*ürdhvalakṣya*), 2. The lower target (*adholakṣya*), 3. The outer target (*bahyalakṣya*), 4. The middle target (*madhyalakṣya*), 5. The inner target (*antaralakṣya*).²⁵

[XIV. The upper target]

At first, the upper target is explained. The gaze is on the center of the sky.²⁶ And then, having directed the mind upwards, it is fixed [there]. Due to stabilizing this target unity of the gaze with the splendour of the highest lord arises. And then some object which has not been seen before arises in the center of the sky. That [object] arises in the range of sight of the practitioner. This alone is the upper target.²⁷

²³The 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, *Prāṇatośī* (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 and regularly confused.

²⁴The emphasis on the easiness of Lakṣ(y)ayoga is not just shared with the *Yogasvarodaya* but also with Sundardās's *Sarvāṅgayogapradīpikā* 3.25a: (*lakṣayoga hai sugam upāī* |)

²⁵The 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 Hathayoga. 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: *antarlakṣya*, *bahirlakṣya* and *madhyamam laksyam*. Nevertheless, the practices are almost identical. Lakṣyayoga in Nārāyaṇatīrtha's *Yogasiddhāntacandrikā* 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 *vिषयावती* 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.

²⁶This could be the Zenith. Cf. Sanskrit Wörterbuch (1858: 179).

²⁷Sundardās shares the concept of *ürdhvalakṣ(y)a* as fixing the gaze in the sky is in his *Sarvāṅgayogapradīpikā* 3.27 (*ürddha lakṣa karai iḥīn bhāṇtī | duṣṭyākāśa rahai dina rāti | bibidh prakāra hoi ujijārā | gopi padāratha disahim sārā ||*) A similar practice is presented in *Vijñānabhairava* 84: ...

[XV. adholakṣyāḥ]

अथायोलक्ष्यः । नासिकाया उपरि द्वादशाङ्गुलपर्यन्तं दृष्टिः स्थिरा कर्तव्या । अथवा नासिकाया अग्रे दृष्टिः स्थिरा कर्तव्या । लक्ष्यद्वायस्य द्वीकरणादृष्टिः स्थिरा भवति । पवनः स्थिरो भवति । आयुर्वर्धते ॥
 एतद्वयमेव बाह्यालक्ष्यमपि कथ्यते । बाह्याभ्यन्तरमाकाशवत् शून्यलक्ष्यः कर्तव्यः । जाग्रदशायां चलनद-
 ५ शायां भोजनदशायां स्थितिकाले सर्वस्थाने शून्यस्य ध्यानकारणात् मरणत्रासो न भवति ॥

Sources: २-३ cf. YSV (PT p. 834): nāsikopari deveśi dvādaśāṅgulamānataḥ | drṣṭih sthirā (drṣṭisthī-
 ran YK 2.5) tu karttavyā (karttavyam YK 2.5) adholakṣam idam bhaja (bhajet YK 2.5) | athavā (tathā
 ca YK 2.5) nāsikāgre tu sthirā drṣṭir iyaṁ bhavet (śṛṇu YK 2.5) | sthirā drṣṭis cirāyuḥ syat tathāsaū
 (yasya bhavet sthirā drṣṭis cirāyuḥ YK 2.6) sthiradṛṣṭimān | ४-५ cf. YSV (PT Ed. p. 834): bāhyalakṣam
 svayam jñeyam yāti tattvanivāśinām ('nirāśinām YK 2.6) | kāminām tu bahir drṣṭis cintādiśu susid-
 dhidā | etad bāhyamadhyalakṣam iṣṭacintā nirākulam (drṣṭicintānirākulah YK 2.7) | antarlakṣam śṛṇu
 sukradīvīdigādīvarjitaṁ (subhruḥ YK 2.8) | calajāgratsusupteṣu bhojaneṣu ca sarvadā | sarvāvasthaśu
 deveśi cittam śūnye niyojayed | karttā kārīyatā śūnyaḥ (śūnyaṁ YK 2.10) mūrttimān śūnya īsvāraḥ |
 harśaśoṅgaḥatāsthō yanjanmamṛtyu labhet svayam | ghaṭaṣṭhā cintyayor mūrttir hatacintāsvarūpadhṛk
 (ghaṭaṣṭhām cintyant mūrttimitāś YK 2.11) viṣayam viśavad duṣṭam (drṣṭivā YK 2.11) tyaktvā jñātvā
 tu māratam | samjñāśūnyamanā bhūtvā puṇyapāpair na lipyate | bāhyam ābhyaṇtaram kham (yad YK
 2.12) hi antarlakṣam iti smṛtam | etaddhyānāt sadā kiñcid duhkham na syāc chivo bhavet | śūnyan tu
 saccidānandam niḥsabdām brahmaśabdītaṁ | saśabdām jñeyam ākāśam (ākāśa YK 2.13) iti bhedadvaya-
 tv iha |

Testimonia: २-३ ≈Hathasam̄ketacandrikā (HSC 2244 f. 124v ll. 2-4): atha adholakṣyayogaḥ nāsikāyā^a
 upari dvādaśāṅgulaparyamta drṣṭih sthirā karttavyā athavā nāsikāyā agre dr̄ṣṭih sthirākarttavyā laksyad-
 vayasya dṛḍhikaraṇad drṣṭih sthirā bhavati pavano pī sthīro bhavati jito bhuvati pavanasthairya mano pi
 sthīram śāmtam bhavati lakṣadvayadṛḍhikaraṇad āyurvrddhīr bhavati २-५ ≈Hathasam̄ketacandrikā
 (HSC 2244 f. 125e ll. 2-4) ...satyam ūrdhvālakṣyavād vāhyalakṣam api kathyate bāhyo abhyam̄tare
 ākāśavat chonyalakṣaḥ karttavyaḥ jāgraḥ daśāyām calanadaśāyām ca bhojadaśāyām sthitikāle sarvasthāne
 śūnyadhyānakaṇāmaranā trāso na bhavati |

२ athādhholakṣyāḥ एष ॥ atha adholakṣyāḥ N₁ athādhholakṣaḥ PL athādhholakṣa B atha adholakṣaḥ N₂
 atha adholakṣaḥ D atha adholakṣa U₁ om. EU₂ nāsikāyā cett.] nāsikāyāḥ EU₂ upari cett.] upar-
 iṣṭāt U₂ dvādaśāṅgulaparyantam cett.] dvādaśāṅgulamūlaparyantam E daśāṅgulaparyantam U₂
 drṣṭih cett.] drṣṭi^b U₁ athavā cett.] om. LB nāsikāyā cett.] nāsikāyāḥ U₁ nāsika N₂ agre cett.]
 om. BL drṣṭih cett.] drṣṭi^b N₂ ३ sthirā cett.] om. BL karttavyā cett.] om. BL laksyadvāyasya
 em.] lakṣadvayasya cett. lakṣadūyasya E dṛḍhikaraṇād N₂] dṛḍhikaraṇāt DELN₁U₁U₂ drṣṭikaraṇāt P
 dṛḍhikaraṇān B drṣṭih cett.] drṣṭi^b LN₂U₂ sthirā cett.] sthīro B °sthīro L bhavati cett.] bhavati B
 pavanāḥ DEPN₁] pavanā N₂U₁U₂ om. BL sthīro bhavati cett.] om. BL ४ etad dvayam LPN₂]
 etad düyam E etad dvayadvaya B etat advayam DN₂ etat dvayam U₁U₂ eva α] api β bāhyalakṣyam
 EPU₁U₂] ^clakṣam cett. api α] eva β kathyate α] bhavati β bhavati B bāhyābhyaṇtaram N₂]
 bāhyo bhyam̄taraṁ DN₁ bāhyābhyaṇtare BLP₁U₂ bāhyam̄tara E ākāśavat α] ākāśavat B ākāśa-
 cen L ākāśe cet PU₂ ākāśe E śūnyalakṣyāḥ DN₁U₁] śūnyalakṣyam EPU₂ śūnyalakṣaḥ N₂ śūnyam
 lakṣam BL karttavyaḥ cett.] karttavya BL jāgraddaśāyām cett.] jāgraddaśāyām N₂ jāyadaśāyām
 N₂ jāgrađādidaśāyām BL ४-५ calanadaśāyām cett.] cakabadaśāyām N₁ ५ bhojanadaśāyām cett.]
 bhojanam daśāyām P om. U₁ sarvasthāne cett.] sarvasthāneṣu BL maranatrāśo DN₁] maranatrāśo
 N₂ maranasautrām U₁ om. β na cett.] om. BEPU₂ bhavati N₁N₂] bhavati || śūnya D bhavati vā U₁
 om. β

[XV. The lower target]

Now, the lower target. One should stabilize the gaze up to of twelve finger breadths beyond the nose. Alternatively, one should stabilize the gaze onto the tip of the nose. The gaze becomes still due to stabilizing of the two targets. The breath becomes stable. Lifespan increases.²⁸²⁹ This pair is also taught as an external target.³⁰ [Then] the target of emptiness which is like space should be executed internally and externally.³¹ The fear of death does not arise due to meditation on the void in all states - while eating, moving, waking [and] at the time of rest.³²³³

(ākāśam vimalam paśyan kṛtvā drṣṭīṇ nirantarām | stabdhātmā tatkṣaṇād devi bhairavaṇ 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. Also cf. Śivasamhitā 5. 30-31.

²⁸In Sundardās's *Sarvāṅgayogapradipikā* 2.26 (Ed. p. 104), one finds the following verse with a very similar concept. He shares the technique of fixing the gaze onto the nose and the notion of the breath becoming stabilized (*prathamāḥīṁ adho lakṣa kaum jānaiṁ | nāśā agra drṣṭi sthira ānaiṁ | yātōm mana pavanā thira hoī | adho lakṣa jo sādhai koī ||*).

²⁹Sundaradeva, in his *Hṝhasamkētacandrikā* (passage reconstructed from ORI B220, GOML R3239, HSC 2244) adds the following alternative techniques at this point of his text: (*athavā drṣṭir netrator dvayor netrādhubhāgator akṣikūṭayos tad adhogallayor übhayor upari sthirā kartavyā | ekānte vijane dīpam āvarake saṃsthāpya ciraṇi gatvāvalokyastheyam | ghaṭīmātram vā ghaṭīkārdham vā tato dīpam ācchādyā bhūmau sarvatrāvalokane sarvam śvetanilapitāspulingakanāṁte maṇḍalākāriṇiś ceta jyotiścakrāṇi pañcaṣat vā drṣyante | tataś cāndhakāre drṣyate | dīptamatsarvam svāśarīram drṣyate bhāsate sarvo'pi sapradeśo dīptimān sphuṭo drṣyate | etad ārdye jyotir mayacakrāmte paramēśvarasya tejomūrtir drṣyate | pumsah paramānandotpattir jāyate | svadehavismṛtiś ca sambhavati | athavā svanetrator vartmanīr dakṣahastamadhyamātarjanībhyāṁ aksi kūṭayor adhaḥ kṛtvā akṣivartmani dṛḍham cālani ye ghaṭīkārdham cā ghaṭīmātram tata evam kṛte sādhyakasyāgare suśvetajyotiḥ prākāśaḥ prāg bhavatīti |*)

³⁰This 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. ??).

³¹The description undoubtedly derives from the *Yogasvarodaya* as quoted in the *Prāṇatoṣinī* (Ed. p. 834), where it is declared a practice of *antaralakṣ(y)a*. Rāmacandra extracts this passage from his source text and locates this practice within the *adholakṣya* category.

³²The translation of *sthitikāle* as "time of rest" is confirmed by the four states mentioned in the YSV. See sources.

³³The concept of five *lakṣ(y)a*s appears only in the lost *Yogasvarodaya* and from there made its way into *Prāṇatoṣinī*, *Yogakarṇikā* and *Yogatattvabindu*. The other texts including it are *Sarvāṅgayogapradipikā*, *Hṝhasamkētacandrikā* and *Yogasiddhāntacandrikā*. In those texts, this practice becomes a genuine yoga: *Lakṣ(y)a*yoga. If one encounters the concept of three *lakṣ(y)a*s as found in *Netratantra with Netroddyota* (cf. 7.1), *Śivayogapradipikā* (cf. 4.36-50), *Maṇḍalabrahmaṇopaniṣat* (cf. 2.6-2.14) or *Advayatārakopaniṣat* (Ed. pp. 3-5) etc. it is never declared as an own type of yoga.

[XVI. rājayogayuktasya puruṣasya yac charīracihnam]

इदानीं राजयोगयुक्तस्य पुरुषस्य यच्छ्रीरचिह्नं तत् कथ्यते । सर्वत्र पूर्णा भवति । पृथिव्या: 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 ५ च प्रकाशो न शीतो न चोष्णो न श्वेतो न पीतो भवति । तस्य न जातिर्न किञ्चिचिह्नं । अयं च निष्कलो निरङ्गनः । अलक्ष्यश्च भवति । अथ च फलचन्दनकामिन्यादर्देयस्य यस्येच्छा भवति । तं तं भोगं प्राप्नोति । अथवास्य मन एव स्थानेऽनुरागं न प्राप्नोति ॥

Sources: 2–3 cf. YSv (PT p. 834): idānīm kathaiṣyāmī rājayogasya lakṣaṇam | rājayoge kṛte pūmbhiḥ siddhicihnam bhaved iti | cf. YSv (PT p. 834): paripūrṇam bhavec cittaṇ jagatsthō’pi jagadabhiḥ | 3–4 cf. YSv (PT p. 832): na kṣobho janma mṛtyuś ca na duḥkham na sukham tatha | bhedabhedau manāḥsthau na jñānaṁ śilam kulam tathā | 4–7 cf. YSv (PT p. 834): prakāśkuśasambandhiprasāṅgo’yaṁ nirantaram | sarvaprakāśako’sau tu naṣṭabhedādir eva ca | asya citte nānurāgo virāgo na bhaved iti | 5 cf. YSv (PT p. 834): asya jāterna cihnaṇā ca niṣkalo’yaṁ nirañjanāḥ | ananto’yaṁ mahājyotiḥ vāñchām bhogaṇ dadāti ca |

2 puruṣasya cett.] om. E yac charīracihnam DN₁P] cihnaṇam BL śarīre yac cihnaṇam E yac charīre cihnaṇam U₁ yat śarīracihnaṁ U₂ yac charīracihūm N₂ tat DEN₁N₂] tata U₁ om. cett. sarvatr[°] α] tatsarvatr[°] β pūrṇo cett.] pūrnā PN₂ bhavati cett.] bhavati B pṛthiviyāḥ cett.] prthivyā U₂ om. BL dure DEN₁] ddure U₁ dūra N₂ dūraṇ U₂ om. BL tiṣṭhati cett.] om. BL 3 prthivīṇ em.] prthivyām E pṛthī[°] P prthvām N₁ pṛthvīṇ DN₂ pṛthivyā U₂ om. BLU₁ vyāpya DEPN₁N₂] vyātī U₂ om. BLU₁ tiṣṭhati cett.] om. BLU₁ yasya janmamarane na stāḥ cett.] om. BL sukhaṇ na bhavati cett.] om. BL duḥkhaṇ na bhavati cett.] om. βU₁ kulaṇ BU₂] kulaṇ DPN₁N₂ kalam L om. EU₁ na bhavati cett.] na bhavati BU₂ om. EU₁ śilam cett.] śitalaṇ P om. BEL 4 na bhavati cett.] om. BEL sthānaṇ na bhavati cett.] om. BEL asya siddhasya cett.] siddhasyaṇ pṛthivī vyāpya tiṣṭhati yasya yanma maraṇai na saḥ sukhaṇ na bhati kulaṇ na bhavati śilam na bhavati sthānaṇ na bhavati asya siddhasya U₁ om. E manomadhye cett.] om. E īśvarasam̄bandhī cett.] īśvaraṇ sam̄bandhī B om. E prakāśo BLPU₂] prakāśaḥ α om. E nirantaram cett.] nirattaram U₂ om. E pratyakṣo cett.] pratyakṣa N₁ om. E bhavati cett.] bhavati B om. E 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 cihnaṇam cett.] kiñcic cihnaṁ DN₁N₂ kiṁcit khecha cihnaṁ U₁ na kiṁcit cihnaṁ U₂ ayam cett.] vyayaṁ BL niṣkalo cett.] niṣkalo BU₂ niṣkalo U₁ 6 alakṣyaś cett.] alakṣyaḥ U₁U₂ alakṣyaś BLN₁N₂ ca cett.] om. U₁U₂ bhavati cett.] bhavati B phalacandana[°] DPU₂] phalacandranā N₁ phalaṇā | camdra N₂ phalaṇā camda U₁ phalavaṇḍa L phalaṇā jaṁda B phaladvandvē E āder cett.] āde D ādār B ādīr L yasya yasyeccha N₁N₂] yasya yasyechā D yasya yaṁ U₁ yasye chā U₂ yasyechā E yasyochā P yasya L yasye B bhavati αU₂] na bhavati ELP na bhavati B tam tam DN₁N₂] tamtam U₁ om. β bhogaṇ prāpnōti cett.] om. β 7 vāsyā N₁N₂] vā yasya D vāsvā U₁ om. β mana α] om. β eva DN₁N₂] etata U₁ om. β sthāne’nurāgaṇ na prāpnōti α] om. β

Notes: 2–7 idānīm rājayogayuktasya puruṣasya yac carīracihnam ...sthāne’nurāgaṇ na prāpnōti: 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. 6–7 yasya yasyecchā ...tam tam bhogaṇ For a similar constructions cf. Ānandakanda 1,15.312 and Hṝhatattvakaumudī 5.39.

[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.³⁴ He is rich at all times. He dwells distant from the world. He dwells in the world, having permeated it.³⁵ For whom neither birth nor death exists; happiness does not exist;³⁶ suffering does not exist;³⁷ descent does not exist;³⁸ moral conduct does not exist;³⁹ [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.⁴⁰ 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,⁴¹ he obtains that very enjoyment. Furthermore, his mind truly does not suffer attachment in [this] situation.

³⁴The sudden shift from Lakṣayoga to the bodily sign of Rājayoga may seem abrupt, but Rāmacandra follows the YSv's structure, addressing the remaining three types of Lakṣayoga later in the text.

³⁵This passage appears to be an unskillful attempt to rewrite the respective passage of the YSv (Cf. sources).

³⁶In Amanaska 1.27 the yogin in *samādhi* is described as neither alive nor dead, lifeless like a piece of wood (*na ca jīvan mr̥to vāpi na paśyati na mīlati | nirjīvah kāṣṭhavat tiṣṭhel layasthaś cābhidhīyate |*); also cf. Sarvāṅgayogapradipikā 19d: "He does not know old age and death." (*jarā na vyāpai kāla na śāś |*) and 20c "...non-ageing, immortal supreme diamond body." (*ajar amar ati bajraśarīrā |*)

³⁷Equanimity 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 (*sukham duhkham na jānāti śīloṣṇam ca na vindati |*); Hathapradipikā 4.111 ≈ Nādabindūpaniṣat 53ab–54cd (*na vijānāti śīloṣṇam na duḥkham na sukhām tathā | na mānām nopamānām ca yogī yuktaḥ samādhinā ||*); also cf. Sarvāṅgayogapradipikā 3.18cd (*jākaiṇ dūkh aru sukh nahim koi | harṣ śok vyāpai nahim koi |*)

³⁸Cf. Sarvāṅgayogapradipikā 3.22: "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." (*icchā parai tahāṁ so jāī | tīni lok mahim aṭak na kāī | svarg jāī devani mahim baithai | nāgalok pātāl su paīthai || 22 ||*)

³⁹Cf. Dattātreyayogaśāstra 162.

⁴⁰Cf. Amanaska 1.51: (*vāsarārdhalayenāpi svātmajyotiḥ prakāśate | sūryo gobhir iwoodipto yogī viśvam prakāśate |*); Cf. Sarvāṅgayogapradipikā 3.13cd: "Rajayog is supreme, and those who practice it shine even more." (*rājayog sab ūpara chājai | jo sādhai so adhik bīrājai |*) and cf. Sarvāṅgayogapradipikā 3.23cd: "The light in his heart remains bright day and night, without oil." (*hṛdai prakāś rahai din rātī | deśai jyoti tel bin vātī |*)

⁴¹This statement is uncommon. However, the stemma supports the reading *bhavati* over *na bhavati*. This is supported by the respective passage in the YSv (...*mahājyotir vāñchām bhogaṁ dadāti ca |* Cf. sources). This suits the agenda of Rāmacandra of detaching Rājayoga from its renunciate connotations.

[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 पदार्थं प्राप्ते कस्यापि पदार्थस्योर्पर्यनिच्छा न भवति । अस्मिन्नपि पदार्थं मनसोऽनुरागो न भवति । अयमपि राजयोगः कथ्यते । अथ च यस्य मनः ५ श्रुतिविद्वत्पुरुषे मित्रे शत्रौ च समं भवति । दृष्टिंश्च समा भवति । सकलपृथ्वीमध्ये गमनागमनवतः सुख-भोगवतः यस्य मनसि कर्तृत्वाभिमानो नास्ति । अनुचरलोकमध्ये कर्तृत्वं न ज्ञापयति । सोऽपि राजयोगः कथ्यते ।

Sources: २ cf. YSV (PT pp. 834-835): rājyaprāpте'pi no harśo hānau duḥkham bhaven na hi | kvacid vastuni deśasya niḥsvane keṣu kutracit | ४ Cf. YSV (PT p. 835): vidyāvidyāmitraśatru samā dr̄ṣṭiś ca sarvaśah | bhogāsaktādikartṛtvena mano no bhavet khavat | ६ Cf. YSV (PT p. 835): lokamadhye bhavet karttā manomadhye'pi niṣkriyāḥ | Cf. YSV (PT p. 835): eṣo'pi rājayogiti sukhe duḥkhe samas tathā |

२ **anyad EN₂**] anyat α anyate BL om. P **rājayogasya** cett.] rājyoga^o U₁ om. P **cihnam** E] cinham BLN₁U₂ cīmhum N₂ cihum D om. P **kathyate** cett.] om. P **yasya** αBELU₂] om. P **rājyādi**^o cett.] rāja^o BL **lābhe** DEN₁] *"lobhe* N₂ *"lābe* U₁ *"lābho* U₂ lābhety BL om. P **'pi** DEN₁] 'pi ca N₂U₁ om. PU₂ **phalalābho** DEN₁N₂] pala^o U₁ aphala^o 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 manomadhye duḥkham na** cett.] om. P **3 bhavati** cett.] bhavati BL om. P **atha ca** ṭṛṣṇā 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^o U₂ om. EP **prāpте** cett.] prāpta N₁ om. EP **kasyāpi** cett.] kābhyaśādī U₂ om. EP **padārthasayopary** E] padārthasayopari BL padārthopari U₂ padārthasya upari α om. P **anicchā** E] ānīchā B ānīchā L anīchā D anūsthā N₁ anīstā N₂ anīstā U₁ anīcha U₂ om. P **na** cett.] ni B om. DP **4 bhavati** cett.] bhavampti 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 bhavatī 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.] rājyoga N₂U₂ **ca** cett.] caḥ E **yasya** cett.] ya D **5 śrutividvat** em.] munividvat E śunividvat P bhunividvat L śunividvat BU₁ śrutivid�ut DN₁N₂ śuciviśuddha^o U₂ **puruṣe** cett.] puruṣeu E **mitre** cett.] maitre BELP **śatru** cett.] śatru B om. E **dr̄ṣṭiś-ca** cett.] om. BL **saṁā** cett.] namnā P om. BL **bhavati** cett.] om. BL **sakalapṛthvīmadhye** cett.] *"pṛtvī* L **gamanāgamanavataḥ** P] gamanāgamanavat U₂ gamanāgamanataḥ BL gamanavataḥ EN₁U₁ gamanam vataḥ D gamavataḥ U₁ **5-6 sukhabhogavataḥ** cett.] sukhabhogho bhavataḥ BL sukho bhogavataḥ U₁ sukhabhogavat U₂ **6 kartṛtvābhimāno** EPU₁U₂] kartṛtvābhimano BL kartṛtvādyabhimāno DN₁N₂ **anucara**^o LB] anuca^o αU₂P atha ca E ***madhye** cett.] *madhya BL **kartṛtvam na** DEPN₂U₂] kartṛtvābhimano BL kartṛtvam N₁U₁ **jñāpayati** EPN₁N₂U₂] jñātva payati DU₁ nāsti BL **rājayogaḥ** EPN₁] rājyoga cett.

[XVII. Another sign of Rājayoga]

Another sign of Rājayoga is described. Even when⁴² [there is] the attainment of a kingdom etc., the perception of a reward⁴³ 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, aversion⁴⁴ 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;⁴⁵ [and] when for him who freely moves across the entire world furnished 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.

⁴² Grammatical 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 *dandas* in these constructions should be understood as commas or semicolons.

⁴³ I have understood *phalalābhāḥ* as a genitive *tatpuruṣa* in which I took *lābhāḥ* 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.

⁴⁴ The 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 *trṣṇā* in the previous sentence supports this conclusion.

⁴⁵ The impartial view onto all things is expressed, e.g. in Amanaska 1.24: “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.” (*yadā sarvasamo jāto bhaved vyāpāravarjitah | parabrahmaṇi sambaddho yogī prāptalayas tadāḥ*); also cf. Amanaska 1.26cd: “The yogin who was reached absorption gives no thought to sense objects.” (*vicāraṇi cendriyārthānām na vetti hi layaṇi gataḥ* |)

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

[XVIII. caryāyogaḥ]

- 5 इदानीं चर्यायोगः कथ्यते । निराकारोऽचलो नित्योऽभेद्यः स एतादृशं आत्मा । एतादृशे आत्मनि मनो यस्य निश्चलं तिष्ठति । तस्यात्मनः पुण्यपापस्पर्शो न भवति । उदकमध्ये स्थितस्य पञ्चिनी पत्रस्य यथोदकस्य स्पर्शो न भवति तथैवात्मनि । यथाकाशमध्ये पवनः स्वेच्छया भ्रमति । तथा यस्य मनः निराकारमध्ये लीनं भवति स एव चर्यायोगः ॥

Sources: 2 Cf. YSV (PT p. 835): harśākou na jātveśām nodvego lokasaṅgame | nityollāse nirākāre nirāsane nirātmani | manasā niścalo bhūtvā sadā tiṣṭhet samo 'pi ca | 5 Cf. YSV (PT p. 835): harśākou na jātveśām nodvego lokasaṅgame | nityollāse nirākāre nirāsane nirātmani | manasā niścalo bhūtvā sadā tiṣṭhet samo 'pi ca | 5 cf. YSV (PT p. 835): yathākāśe bhraman väyur ākāśam vrajate svayam | tathākāśe mano līnam rājayogakriyā matā | jagatsaṁsārganirlepaṇam padmapatrapajalaṁ yathā |

1 navīnāni cett.] navinīnapi B navinīniś pī L **paṭṭa**° BEL] paṭṭa° DPN₁N₂U₂ pada° U₁ °mayāni cett.] °maya E **dhṛtāni** cett.] tāni U₁ **vastrāṇi** cett.] om. U₂ **sacchidrāṇi** DN₁N₂] sachidrāṇi U₂ sachadrāṇi P svachidrāṇi BL chidrāṇi E **dhṛtāni** cett.] dhvātāni U₂ dhūtāni P **kasturikā** α] kastūri BEPU₂ kastūri L **lepo** cett.] lepar E ° vā cett.] cā L **2 kardamalepo** cett.] kardamalepena E vā cett.] om. E °śokau cett.] °śoko DN₁U₂ °śoka N₂ sthāu em.] sthāl cett. sthāN₂U₁ sta U₂ sa eva cett.] sa evātra E **rājayogaḥ** cett.] rājayoga U₂ rājayogaḥ || idānīm || BL tiṣṭhati | yasya janmamarane na stah sukham na bhavati | kulaṁ na bhavati śilan na bhavati | sthānaṁ na bhavati | E **na-garamadhye** cett.] rājayogaḥ nagaramadhye E sagaramadhye D vā nagaramadhye U₁ °tha ca PLBU₂] atha ca DEN₁N₂U₁ **udvasa**° U₂] yuddhe sam° E utasam° P udvasta° BL udvesu° DN₁N₂ udassam° U₁ grāmamadhye cett.] grāmaṇi madhye B **3 lokapūrṇagrāmamadhye** U₁]pūrṇagrāmamadhye N₁ svetapūrṇagrāmamadhye DN₂ **mana** PU₂] manah cett. ūṇam PN₁N₂U₂] ūnan DN₂ unam BLU₁ bhaya° E **na** DN₁N₂] om. cett. vā cett.] vām PU₂ om. U₁ 'pi em.] pi cett. **rājayogaḥ** cett.] rājayogaḥ kathyate E **5 caryāyogaḥ** cett.] tvaryāyogaḥ U₁ yogaḥ E **nirākāro** BELPU₁] nirākālo DN₁N₂ nirvikāro U₂ 'calo PU₂] calo BL nityo α om. E **nityo** β] calo α **'bhedyaḥ** DEN₁N₂] bhedhyaḥ BLP abhedhyaḥ U₁ 'bhedyha U₂ **etādṛṣṭa** BLP] etādṛṣṭaḥ DEN₁N₂U₁ etādṛṣṭā U₂ **ātmā** cett.] ātmāni EU₂ **etādṛṣṭe** DN₁] sa etādṛṣṭye B sa etādṛṣṭe L etādṛṣṭā N₂ etādṛṣṭo PU₁ om. EU₂ **ātmāni** cett.] om. EU₂ **mano** EPU₁U₂] manah DN₁N₂ om. BL **yasya** cett.] om. BL **6 niścalam** cett.] niścalā PLN₂ **tiṣṭhati** cett.] bhavati U₁ **tasyātmanah** cett.] tasya ātmamanah U₁U₂ **punyapāpasparśo** cett.] punyapāsaṇya sparśo U₁U₂ **padmini patrasya** cett.] padmanī patrasya BLP padmapatre E **6-7 yathodakasya sparśo** EPL] yathodakasya sparśā B yathā udakasparśo α yathodakasparśo U₂ **7 bhavati** cett.] bhavati B **kāśamadhye** EP] 'kāśamadhye U₂ ākāśamadhye cett. **pavanaḥ svechayā** cett.] pavanasvachayā DN₁N₂ **bhramati** cett.] brahmavati U₁ **yasya manah** cett.] yamanah D pavana° N₂ **8 bhavati** cett.] bhavati B **caryāyogaḥ** cett.] kriyāyogaḥ α

Notes: 5 **caryāyogaḥ**: Caryāyoga is not mentioned in YSV (PT and YK), Rāmacandra however, utilizes this passage to construe this type of yoga. Due to its brevity it must be seen as an attempt to do justice to the list of Yogas provided in the beginning (cf. PT p. 835 (*harśākou ...samo'pi ca*)).

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. The Yoga of conduct]

Now, Caryāyoga is explained. Shapeless, immovable, permanent [and] unsplittable - such is the self. Whose mind remains steady in such a self, in his self there is no contact with sin and merit. Just as the leave of the lotus situated amidst water does not touch the water, likewise the self [is not touched by sin and merit]. Just as the wind wanders according to its own will in space, likewise he whose mind is absorbed into the universal spirit [wanders according to its own will in space]. Only this is Caryāyoga.⁴⁶

⁴⁶Due to the absence of the term *caryayoga* in Rāmacandra's sources and the brevity of the section, it seems that he added his version of Caryāyoga to simply do justice to the list. However, Rāmacandra emphasizes the cultivation of detachment towards sin (*pāpa*) and merit (*puṇya*). Parallels can be identified with the concept of Caryāyoga as presented in the *Yogasiddhāntacandrikā* (Ed. pp. 2, 52-53, 100-101, 150). Here, it appears that Caryāyoga is a spiritual practice or discipline that aims to purify the mind. Nārāyaṇatīrtha introduces Caryāyoga in the context of *Yogasūtra* 1.33, Ed. p. 52 (*maitrīkaruṇāmuditopekṣāṇāṁ sukhaduhkhaṇyāpūṇyavिषयाणाम् bhāvanātaś cittaprasādanam*). According to Nārāyaṇatīrtha's commentary, the practice of it involves cultivating specific mental attitudes, such as *maitri* (loving-kindness), *karuṇā* (compassion), *muditā* (sympathetic joy), and *upekṣā* (equanimity), towards different objects or situations, such as happiness, suffering, merit, and demerit. The practice of Caryāyoga is said to lead to eradicating mental impurities and attaining a calm and tranquil state of mind. Nārāyaṇatīrtha characterizes the practice as the renunciation of worldly attachments and desires and the performance of selfless actions or Karmayoga. Nārāyaṇatīrtha states that Caryāyoga is the "primary discipline of detachment (*vairāgya*)," which suggests that it emphasizes the cultivation of detachment or dispassion towards worldly objects and desires as a means of achieving spiritual liberation. Within *Sarvāṅgayogapradipikā* (2.40-51, Ed. pp. 96-98) Sundardās describes Cārcāyog as a type of Bhaktiyog which is *bhakti* towards unmanifest consciousness (*avyakta puruṣa*) in delightful devotion. The practice results in a beautiful inner being (50-51). He first describes the unmanifest consciousness (*avyakta puruṣa*) as being formless and eternal and so on (40), as beginningless and endless, and so on (41). Next, Sundardās describes the various layers of creation emanating from *om* (42-45). He says the unmanifest consciousness illuminates every corner of existence (46), being the inner knower of all (47). Then, Sundardās expresses the importance of deep awe towards the infinite, divine, all-knowing and incomprehensible (48-49) unmanifest consciousness, which is the critical component of his Cārcāyog type of *bhakti*.

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 *Sidhasiddhāntapaddhati* (Bulaki), India, Rajasthan, Jodhpur, 1824 (Samvat 1881), 122 x 46 cm, RJS 2378, Mehragarh Museum Trust.

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