

The Yogatattvabindu

योगतत्त्वबिन्दु

Yogatattvabindu

Critical Edition
with annotated Translation

Von
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Conventions in the Critical Apparatus

Sigla in the Critical Apparatus

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

Critical Edition & Annotated Translation

[XIII. lakṣyayogaḥ]

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

[XIV. ūrdhvalakṣyam]

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

Sources: 2-7 cf. YSv (PT pp. 833-34): sukhasādhyaṃ lakṣayogam idāniṃ śrṇu pārvati | pañcadhā lakṣayogaś ca ūrdhvalakṣādibhedataḥ (ūrdhva YK 2.1) || ūrdhvalakṣam (ūrdhva YK 2.2) adholakṣo (lakṣam YK 2.2) bāhyalakṣam (vāhya° YK 2.2) tathaiva ca | madhyalakṣas (lakṣam YK 2.2) tathā jñeyam antarlakṣas (lakṣam YK 2.2) tathaiva ca | lakṣaṇam śrṇu caiśam hi phalam jñātvā mahēśvari | ākāśe dṛṣṭim āsthāya mana ūrdhan (ūrdhan YK 2.3) tu kārayet | ūrdhvalakṣam (ūrdhva° YK 2.4) bhaved eśa paramēśasya caikatā |

Testimonia: 2-7 cf. hathasamketacandrikajodhpur (HSC 2244 fol. 124r l. 7 - f. 124v l.2): atha rājayogāṃgasukhasādhya lakṣayogaḥ kathyate || lakṣayogasya pa(m)cabhedāṃ bhavati | parā ūrdhvalakṣyāṃ bāhyalakṣyāṃ madhyalakṣyam antarakṣyāṃ ceti | tatra prathamam ūrdhvalakṣyāṃ nirūpyate ākāśamadhye dṛṣṭiḥ athavā mana ūrdhvaṃ kṛtvā sthāpyate tasya lakṣyadr̥dhikarāṇāt prathamam tamo jyotiḥ nakṣatrem̐drādināṃ darśanaṃ tato 'bhyāsād ārdhye manasthairye krameṇa paramēśvarasya tejasā sahadṛṣṭher aikyaṃ bhavati ākāśamadhye yaḥ kaścīd dṛṣṭiḥ padārtho bhavati sa sādhekasya dṛṣṭihigocaro bhavati || ayaṃ tūrdhvalakṣyayogaprakārah

2 °sādhyo cett.] °sādhyā N₂ °sādho PB °sādhe L °sādhyopa° U₁ lakṣyayogaḥ cett.] lakṣayogaḥ BL °lakṣayogaḥ U₁ lakṣanayogaḥ N₂ asya β] om. α lakṣya° cett.] lakṣa° BLU₂ alakṣa° U₁ lakṣana° N₂ pañcabhedā cett.] pañce bhedaḥ B pañcabhedāḥ L bhavanti cett.] bhavanti B bhavati N₂ U₁ ūrdhvalakṣyam EP] ūrdhvalakṣam BLN₂ urdhvalakṣya DN₁ urdhvalakṣa N₂ U₁ 3 °lakṣyam EP] °lakṣam BLU₂ °lakṣya DN₁ °lakṣa N₂ om. U₁ bāhyalakṣyam U₂] bāhyalakṣya DN₁ bāhyalakṣa N₂ bāhyalakṣya U₁ bāhyakṣam B lakṣyam E madhyalakṣyam P madhyalakṣam L madhyalakṣyam em.] madhyalakṣya DN₁ madhyalakṣa N₂ U₁ madhyalakṣam U₂ bāhyalakṣyam EP bāhyakṣam L om. B antarakṣyam EP] antarakṣya DN₁ U₁ antarakṣam BL antarakṣa N₂ sarvalakṣyam U₂ 5 prathamam EP] prathamam αU₂ atha L athama B ūrdhvalakṣyam EP] ūrdhvalakṣyaḥ P urdhvalakṣya U₁ ūrdhvalakṣam L urdhvalakṣaḥ DN₁ N₂ urdhvalakṣam B kathyate cett.] om. LB ākāśamadhye cett.] om. P dṛṣṭiḥ cett.] dṛṣṭi B om. P atha ca PN₁ N₂ U₁] atha vā BDL atha U₂ kadā ca E mana ūrdhvaṃ EPN₂] mana ūrdham D mana urdhvaṃ N₁ U₂ manerdhvaṃ U₁ ūrdhvamāna B ūrdhvaṃ mana L sthāpyate cett.] sthāpayati E 5-6 lakṣyasya EPN₁] lakṣasya cett. lakṣanasya N₂ 6 dr̥dhikarāṇāt cett.] dr̥dhikarāṇāt EP dr̥dhikṛtvā BL tejasā cett.] tenasā U₂ teja° BL dṛṣṭer aikyaṃ EPU₁ U₂] dṛṣṭeh aikyaṃ DN₁ dṛṣṭeh ekam N₂ dṛṣṭair aikā BL atha cett.] athā B cākāśa° EPBU₂] ca ākāśa° DN₁ U₁ vākāśa° L ākāśa° N₂ kaścīd adṛṣṭaḥ cett.] kaccit dṛṣṭaḥ B kaccit dṛṣṭaḥ B kaścita adṛṣṭaḥ N₂ kaścīd dṛṣṭa° U₂ padārtho cett.] padārthe N₁ padārtha N₂ 7 sa cett.] om. BLN₂ U₂ dṛṣṭigocare DN₁ U₂] dṛṣṭigocaro cett. dṛṣṭigocarā N₂ bhavati cett.] bhavati B evordhvalakṣyaḥ DEPU₁] evordhvalakṣaḥ L evordhalakṣaḥ B evordhvalakṣya N₁ U₂ eva vodhalakṣaṇam N₂

[XIII. Lakṣyayoga]

Now, Lakṣyayoga (the Yoga of foci)¹, which is easily accomplished², is explained. Of this Lakṣyayoga, there are five subdivisions: 1. The upper focus (*ūrdhvalakṣya*), 2. The lower focus (*adholakṣya*), 3. The outer focus (*bahyalakṣya*), 4. The middle focus (*madhyalakṣya*), 5. The inner focus (*antaralakṣya*).^{3,4}

[XIV. The upper focus]

At first, the upper target is explained. The gaze is on the center of the sky.⁵ 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.⁶

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

²The 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 upāi* ||)

³In most other texts *antaralakṣya*, but the *Yogatattvabindu* reads *antaralakṣya* throughout the text.

⁴The practices of Lakṣ(y)ayoga in Sundardās's *Sarvāṅgayogapradīpikā* 3.35 - 3.36 (Ed. pp. 104-105) are basically identical except 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. Lakṣyayoga in Nārāyaṇatīrtha's *yogacandrika* refers to keeping the goal of liberation in mind during the practice of yoga. According to Nārāyaṇatīrtha, Lakṣyayoga directs the thinking towards a specific focus. When the mind is fixed on that focus, it can be concentrated on a direct experience of subtle divine scents and other sensory perceptions related to that focus. This focus is called *viṣayavati* and is the key to achieving stable mental concentration, cf. Ed. p. 54. There are various other parallels in the *yogacandrika*, such as focussing certain distances in front of the nose associated with the five elements, cf. Ed. pp. 62-63.

⁵This could be the Zenith. Cf. *petersburger*3 (1858: 179).

⁶Sundardās shares the concept of *ūrdhvalakṣ(y)a* as fixing the gaze in the sky in his *Sarvāṅgayogapradīpikā* 3.27 (*ūrdhha lakṣa karai ihiṃ bhāṃti* | *duṣṭyākāśa rahai dina rāti* | *bibidh prakāra hoi ujīyārā* | *gopi padāratha diśahiṃ sārā* ||) A similar practice is presented in *Vijñānabhairava* 84: ...

Appendix

Figures



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



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

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