

## *The Yogatattvabindu*



योगतत्त्वबिन्दु

# Yogatattvabindu

Critical Edition  
and annotated Translation  
together with a Comparative Analysis of the  
Complex Early Modern Yoga Yaxonomies

By  
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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 ,
- N<sub>1</sub>: NGMPP B 38-31
- N<sub>2</sub>: NGMPP B 38-35 / A 1327-14
- D<sub>1</sub>: IGNCA 30019
- U<sub>1</sub>: SORI 1574
- U<sub>2</sub>: SORI 6082



# **Critical Edition & Annotated Translation**





तस्य कमलस्य जालन्धरपीठ इति संज्ञा । सिद्धपुरुषस्य स्थानं । तन्मध्येऽग्निधूमाकारा रेखा यादृशी । तादृश्येका पुरुषस्य मूर्तिर्वर्तते । तस्या नादिनान्तोऽस्ति । तस्या मूर्तेर्ध्यानकरणात्प्रत्यक्षं निरन्तरं पुरुषस्याकाशे गमागमौ भवतः । पृथ्वीमध्ये स्थितस्यापि पृथ्वीबाधो न भवति । सकलं प्रत्यक्षं निरन्तरं पश्यति पृथग्भवति । अतिशयेनायुर्वर्धते ॥

**Sources:** 1-4 cf. YSv (PT p. 833): jālandharāṃ nāma pīṭhaṃ etat tu parikīrtitam | siddhapuṃsaḥ (°puṃsa° YK 1.270) sthalaṃ jñātvā agnidhūmanibhā śikhā | ādimadhyāntahinā stripuṃmūrtti (°mūrtir YK 1.270) varttate parā | antajñānī (antaryāmī YK 1.271) bhaved dhyānād ākāśe 'pi samāgamaḥ | nirantaram sarvavettā ity ūccāno mahān bhavet | jagannmadhye sthito jantur jagadbādhāvi-varjitah | 1-4 cf. SSP 2.8 (Ed. pp. 31-32): tatra dhūmaśikhākāraṃ dhyāyet | tatra jālandharapīṭhaṃ mokṣapradam bhavati |

**Testimonia:** 1-4 ≈ *Yogasamgraha* (IGNCA 30020 f. 3v. ll. 2-5): brahmaramdhre śatadalam jālandharapīṭhasamjñakam siddhapuruṣasyānacakraṃ tanmadhye gnidhūmrāreṣākārā ādimadhyamtarahitā puruṣasya mūrttir asti | tasyāḥ dhyānakartuḥ prthivyām sthitāḥ api prthvi kṛtabādho na bhavati | trikālikajñānam pratyakṣam bhavati | āyurvṛddiḥ liṃgaśarīreṇa sarvatra pratyakṣam gamāgamo bhavati |

1 kamalasya cett.] kamala° E jālandharapīṭha cett.] jālandharapīṭha° B jātyadharaṇipīṭha E iti cett.] om. B samjñā cett.] °samjñā B °puruṣasya sthānam cett.] sthānam mūrti vartate LB 'gnidhūmakārā rekhā BL] agnidhūmrākārā rekhā U<sub>1</sub> 'gnidhūmakārā reṣā N<sub>1</sub> agnidhūmakārā reṣā D 'gnidhūmakārarekhā EP agnidhūmrākārarekhā N<sub>2</sub> 'gnidhūmrākārā rekhāyāḥ U<sub>2</sub> yādṛśī cett.] yādṛśy° E etādṛśī U<sub>2</sub> 2 tādṛśy α BPL] ādṛśy E om. U<sub>2</sub> tasyā β] tasyāḥ α nādir nānto'sti cett.] nādinām'to sti P nāsty amtaḥ ādir api nāsti α tasyā BELP] tasyāḥ cett. mūrter EPU<sub>1</sub>U<sub>2</sub>] mūrtir BDLN<sub>1</sub>N<sub>2</sub> dhyānakaraṇāt pratyakṣam nirantaram BE] dhyānakaraṇāt pratyakṣanirantaram cett. 3 puruṣasyākāśe cett.] puruṣa ākāśe N<sub>2</sub> puruṣasyākāśa° U<sub>2</sub> puruṣasya ākāśī U<sub>1</sub> °gamau cett.] °gamo U<sub>1</sub> °game N<sub>2</sub> bhavataḥ cett.] bhavata U<sub>2</sub> prthvimadhye cett.] prthvimadhye BU<sub>2</sub> sthitasyāpi cett.] sthitāḥ api β prthvibādho EL] prthvibādho B prthaka P prthvi bādho U<sub>2</sub> prthvi kṣato bādho α na bhavati cett.] bhavati P 3-4 sakalam pratyakṣam nirantaram em.] sakalāpratyakṣam nirantaram α sakalāḥ pratyakṣam niraṃtara BL sakalān pratyakṣam niraṃtaram E om. PU<sub>2</sub> 4 paśyati cett.] paśyati LB om. PU<sub>2</sub> prthagbhavati E] ca prthak bhavati BL ca prthak ca bhavati N<sub>1</sub>N<sub>2</sub>U<sub>1</sub> ca prthak prthak bhavati D om. PU<sub>2</sub> atīśayanāyur EP] atīśayanāyur BL atīśayena āyur α om. U<sub>2</sub> vardhate cett.] vardhayate BL

“The seat of Jālandhara” is the name of its lotus.<sup>1</sup> [It is] the place of the accomplished person. In the middle of it, there is a streak that looks like the manifestation of smoke and fire, and in such a way, the unique manifestation of consciousness exists. It has no end nor a beginning. As a result of meditation on the manifestation, direct perception of both the coming and going of the soul in space arises. Affliction from the earth-element does not arise [anymore] even if one is within the earth. One constantly sees everything directly [and] one becomes separate.<sup>2</sup> The span of life increases significantly.

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<sup>1</sup>For a similar concept of Jālandhara see the description of the eighth *cakra* in *saubhagya* and *sspilonavla* 2.8.

<sup>2</sup>Probably from the rest of matter in the sense of Sāṃkhya Yoga.

# 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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