

## *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
- 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**





## [XIX. haṭhayogaḥ]

इदानीं हठयोगः कथ्यते। रेचकपूरककुम्भक इत्यादिप्रकारेण पवनस्य साधनं कर्तव्यम्। अथ च धौत्यादिषट्कर्मकारणात् शरीरस्य शुद्धिर्भवति। सूर्यनाडीमध्ये पवनः पूर्णो यदा तिष्ठति तदा मनो निश्चलं भवति। मनसो निश्चलत्वे आनन्दस्वरूपं प्रत्यक्षं भासते। हठयोगकरणात् मनः शून्यमध्ये लीनं भवति। कालः समीपे नागच्छति॥

## [XX. haṭhayogasya dvitīyo bhedaḥ]

इदानीं हठयोगस्य द्वितीयो भेदः कथ्यते। पादादारभ्य शिरः पर्यन्तं स्वशरीरे कोटिसूर्यतेजः समानं श्वेतं पीतं नीलं रक्तं किञ्चिद्रूपं चिन्त्यते। तद्धानकारणात् सकलाङ्गे रोगज्वलनं भवति। आयुर्वृद्धिर्भवति॥

**Sources:** 2–5 cf. YSv(PT p. 835): idānīm haṭhayogas tu kathyate haṭhasiddhidah | kṛtvāsanam pavanāśam śarīre rogaḥāarakam | pūrakam kumbhakañcaiva recakam vāyunā bhajet | ittham kramotkramam jñātvā pavanam sādhayet sadā | dhauty ādikarmaṣaṭkañ ca prakuryād haṭhasād-hakam | etan nādyān tu deveśi vāyupūrnam pratiṣṭhitam | tato mano nīścalaṁ syāt tata ānanda eva hi | haṭhayogān na kālaḥ syān manonāśo bhaved yadi | 7–9 cf. YSv(PT p. 835): idānīm haṭhayogasya dvitīyam bhedaṁ acchṛṇu | ākāśe nāsikāgre tu sūryakoṭisamam smaret | śvetaṁ raktaṁ tathā pītaṁ kṛṣṇam ity ādirūpataḥ | evaṁ dhyātvā cirāyus syād aṅgajananaavarjitam (°varjitah YK 12.25) | śivatulyo mahātmāsau haṭhayogaprasādataḥ (°prasaṅgataḥ YK 12.25) | haṭhāḥ jyotir (haṭha° YK 12.26) mayo bhūtvā hyantareṇa śivo bhavet | ato 'yam haṭhayogaḥ syāt siddhidah siddhasevitaḥ |

**Testimonia:** 7–8 cf. ≈Haṭhasaṃketacandrikā (f.125 ll.4–5): pādādārabhya śīraḥparyamṭasya śarīre koṭīsūryatejaḥsadrśaṁścetam pītaṁ raktaṁ vā kiṃcidrūpaṁ vicimtya tasya dhyānakaraṇāt-sarvāṃge rogaḥjvalanaṁ bhavati ||

**2 haṭhayogaḥ** DLPN<sub>1</sub>U<sub>1</sub>] haṭayoga B grahayogaḥ E haṭhayoga U<sub>2</sub> ity ādi° cett.] ity ādi° N<sub>2</sub> pavanasya sādhanam cett.] pavanasādhanam EP kartavyam BEL] kartavyam cett. ca cett.] om. U<sub>1</sub> 3 dhautyādi cett.] dhotyādi B vidhotyādi U<sub>1</sub> sūryanādimadhye cett.] sarvasūryanādi-madhye B pavanaḥ pūrṇo cett.] pavanapūrṇo BL pvanaḥ pūrṇo N<sub>2</sub> yadā tiṣṭhati cett.] yadāti BL mano β] manaḥ α 4 nīścalaṁ cett.] nīścalo BLP manaso β] manasaḥ α nīścalatve cett.] nīścalatvena E ānandasvarūpaṁ cett.] ānaṁdaṁ svarūpaṁ BL ānandaṁ svarūpa° P ānandarūpaṁ E bhāṣate cett.] bhāṣate N<sub>2</sub>U<sub>1</sub> haṭha° cett.] haṭa° B yoga° cett.] yoga° B karaṇāt cett.] karaṇāt BLP manaḥ cett.] mana N<sub>2</sub> 5 līnaṁ cett.] sthānaṁ U<sub>2</sub> kālaḥ cett.] kālā° B kāla° N<sub>2</sub>U<sub>1</sub> kasaḥ U<sub>2</sub> nāgacchati cett.] nāma gacchati B nāgachamti D ti nāgachati U<sub>1</sub> 7 haṭhayogasya cett.] haṭayogasya BU<sub>1</sub> haṭhayoga° P dvitīyo cett.] dvitīya° DLP dvitīyam B bhedaḥ cett.] bhedaḥ BL kathyate cett.] kathyante BL pādādārabhya cett.] pādādārabhyā N<sub>1</sub>D śīraḥ cett.] śīra° BL śīro U<sub>2</sub> paryantaṁ cett.] paryentaṁ N<sub>1</sub> pariyataṁ U<sub>1</sub> svaśarīre cett.] svaśarīram U<sub>1</sub> koṭīsūryatejaḥ cett.] koṭīsūrye tejaḥ U<sub>2</sub> samānaṁ cett.] samāna° BL 8 śvetaṁ cett.] śveta° B pītaṁ cett.] om. BL raktaṁ cett.] laktaṁ N<sub>1</sub> kiṃcidrūpaṁ DN<sub>1</sub>U<sub>2</sub>] kiṃdrupaṁ BP tiṃdrupaṁ L ciṃrūpaṁ U<sub>1</sub> kiṃcidvarṇaṁ E cintyate cett.] cityate P ciṃtate BL tad ELPN<sub>2</sub>] tat BU<sub>2</sub> ta DU<sub>1</sub> na N<sub>1</sub> dhyānakaraṇāt β] dhyānaṁ karaṇāt α sakalāṅge αPU<sub>2</sub>] sakalāṃge BL sakalāṃ E rogaḥjvalanaṁ βD] roga N<sub>1</sub>N<sub>2</sub> roga kṣataṁ U<sub>1</sub> bhavati EU<sub>2</sub>] na bhavati BLPDU<sub>1</sub> na bhavati | jvalanaṁ na bhavati N<sub>1</sub> na bhavati | jvaranaṁ na bhavati N<sub>2</sub> āyur cett.] āyu° N<sub>2</sub> om. D vṛddhīr cett.] om. DEL 8–9 bhavati cett.] bhavati B vardhate EL om. D

## [XIX. Haṭhayoga]

<sup>1</sup> Now, Haṭhayoga is explained. Breath is to be controlled by means of practices such as: "Exhalation, inhalation [and] retention etc.<sup>2</sup> And then due to the six actions (*ṣaṭkarma*), like *dhauti* etc. <sup>3</sup>, the purification of the body arises. When the full breath abides in the middle of the sun channel<sup>4</sup>, then the mind is unmovable. When the mind is motionless then the nature of bliss immediately appears. Due to Haṭhayoga, the mind becomes absorbed into emptiness. Time [as death] does not approach.

## [XX. Second division of Haṭhayoga]

Now, the second division of Haṭhayoga is explained.<sup>5</sup> Some kind of form being white, yellow, blue [and] red, equal to the shine of ten million suns shall be contemplated in the own body from the feet to the top of the head. Due to meditation on that, the burning of diseases in the entire body arises. The lifespan increases.<sup>6</sup>

<sup>1</sup> The YSv's description of the two types of Haṭhayoga is quoted in *Śabdakalpadrūma* p. 501. I would like to thank Franz Veit for providing this reference.

<sup>2</sup> The term *ādi* should refer to the other common practices of Haṭhayoga such as *mudrā*, *āsana* and *nāḍānusandhāna*. Cf. *Haṭhapradīpikā* 1.56.

<sup>3</sup> See *Haṭhapradīpikā* 2.22-37.

<sup>4</sup> Usually the *sūryanāḍi* is the *piṅgalā*-channel or right nostril, as previously declared in III. sentence seven (p. ??, l. 3). Here, it appears more likely that *sūryanāḍi* refers to the central channel, the *suśūmṇā*.

<sup>5</sup> At this point YSv as quoted with reference in YK 12.23 adds a verse not found in the *Prāṇatoṣinī* (*susthāsanaṃ samāsino nīrajāyatalocanaḥ | cintayet paramātmānaṃ yo vadet sa bhaviṣyati* |).

<sup>6</sup> Cf. YSv (PT p. 835) as presented in **sources** for XX. p.5: "Now, listen to the second variation of Haṭhayoga. Contemplate the space at the tip of the nose as being equal to the radiance of ten million suns in colours such as white, red, yellow, black, and other colours of that nature. By meditating in this way, one can achieve a long life because one is freed from the process of ageing (*aṅgajaraṇavarjitah* ] em. *aṅgājanavarjitam*). Through the devoted practice of Haṭhayoga, one whose self is great becomes like Śiva. Having become like the light, one truly becomes one with Śiva inside. Therefore, the path of Haṭhayoga will bring forth supernatural abilities and is followed by the Siddhas." Rāmacandras transfer misses various details, but both description remind of Bāhyalakṣya (see section XXIII on p.??). Another light-based technique of Haṭhayoga, which is classified as a technique of *dhyāna* involves visualising equally intense light at the navel, heart and head and results in igniting this light in all six *cakras* and ultimately leading to liberation from the fetters of birth (*mucyante janmabandhanāt*) can be found in *Goraṅkṣayogaśāstra* 33-50. Another similarity appears in ...

## [XXI. jñānayogasya lakṣaṇam]

इदानीं ज्ञानयोगस्य लक्षणं कथ्यते।

एकमेव जगत्पश्येद्विश्वात्मासुविभास्वरम्।

अविकल्पतया युक्त्या ज्ञानयोगं समाचरेत्॥ XXI.1॥

5

यत्र तत्र स्थितो वापि सर्वज्ञानमयं जगत्।

य एवं वेत्ति बोधेन सोऽपि ज्ञानाधिकारवान्॥ XXI.2॥

प्राप्नोति शांभवीसत्तां सदाद्वैतपरायणः।

यथा न्यग्रोधबीजं हि क्षितावुप्तं द्रुमायते॥ XXI.3॥

एकान्तं नैकधा स्वेन दृश्यते दशधात् कृतात्।

10

मूलाङ्कुरस्य चोद्गण्डाः शाखाकुसुमपल्लवाः॥ XXI.4॥

**Sources:** 2 cf. YSv (PT p. 835): idānīm jñānayogasya lakṣaṇam kathyate śive | yaj jñātvā jñānasam-pūrṇaḥ śivaḥ syān na punarbhavaḥ | 3-4 ≈YSv (PT p. 835): ekam eva jagat paśyed viśvātmā viśvabhāvanāḥ | iti kṛtvā tu vai yukto jñānayogaṁ samācaret | 5-6 ≈YSv (PT p. 835): yatra tatra sthito vāpi sarvajñānamayaṁ jagat | ya evam asti bodhena so'pi jñānādhikāravān | ≈Cf. *Ne-tratantra* 8.55cd: yatra yatra sthito vāpi yena yena vratena vā | 7-8 ≈YSv (PT p. 835): prāpnoti śāmbhavamāntrān sadā nityaparāyaṇaḥ | yathā nyagrodhavijaṁ hi kṣitau vaptur drumāyate | 9-10 ≈YSv (PT p. 835): ādāv ekas tato 'nekaḥ svabhāvāc chādanādibhiḥ | varddhate 'harniśaṁ vṛkṣaḥ patrapallavavistṛtaḥ |

2 idānīm cett.] idāni U<sub>1</sub> kathyate EPN<sub>2</sub>U<sub>1</sub>U<sub>2</sub>] om. BDLN<sub>1</sub> 3 eva cett.] evā BL jagat cett.] cayat P paśyed cett.] paśyad B viśvātmā° cett.] viśvāva° E 4 avikalpatayā cett.] āvikalpatayā U<sub>1</sub>U<sub>2</sub> yuktyā cett.] yuktā BL 5 vāpi cett.] himsa° U<sub>2</sub> 6 ya evam cett.] evam U<sub>1</sub>U<sub>2</sub> veti cett.] vette na U<sub>1</sub> ve B jñānādhikāravān cett.] jñānādhikāraṇāt E 7 prāpnoti cett.] om. E śāmbhavisat-tām em.] śāmbhavisattām DU<sub>1</sub>U<sub>2</sub> śāmbhaviṁ sattām BP śāmbhaviṁ sattān L śāmbhaviṁ satta N<sub>1</sub> śāmbhavisattā N<sub>2</sub> om. E sadādvaita° cett.] sadādvaita° U<sub>1</sub> om. E 8 yathā cett.] om. E nyagrodhavijaṁ cett.] nyagrodhavijaṁ DN<sub>1</sub>N<sub>2</sub> nyagrodhavija L om. E hi cett.] om. E kṣitāv cett.] kṣiti B kṣitāptā U<sub>1</sub> om. E uṣṭam drumāyate cett.] uṣṭam drumāyate likāṁ pa..vāḥ P utpadyate yathā L utpadyate B ukta drumāyate U<sub>1</sub> om. E 9 ekāntam cett.] ekānte BL yekāntam U<sub>1</sub> naikadhā cett.] naikadā E nekadhā BL svena cett.] sveta N<sub>1</sub> svetana DN<sub>2</sub> dṛśyate cett.] dṛśyamte BL dṛśyet N<sub>2</sub> daśadhāt BL] daśadhā EN<sub>1</sub>N<sub>2</sub> śadhā N<sub>2</sub>U<sub>1</sub> kṛtāt em.] kṛtaḥ EL kṛtā α kṛptā B kṛtiḥ U<sub>2</sub> 10 mūlāṅkurasya E] mūlāṁkurutva cett. coddandāḥ EN<sub>1</sub>U<sub>2</sub>] codarāṭaḥ DN<sub>2</sub> kudamjaḥ B kudamḍa L śākhākusumapallavāḥ U<sub>2</sub>] śākhākunḍalapallavāḥ E śākhākilekāla-pallavā BL śāvārakumbhalapallavāḥ N<sub>1</sub>U<sub>1</sub> śākhākumbhalapallavā N<sub>2</sub> śālavākumapadrṭṭavā D

**Notes:** 9-10 ekāntam ...pallavāḥ: The verse XXIII.4 is omitted in P.

## [XXI. The Characteristic of Jñānayoga]

Now, the characteristic of Jñānayoga is explained.

**XXI.1** He shall see the world as only one, illumined by the supreme self. By the method of non-dualistic thinking, he shall accomplish *Jñānayoga*.

**XXI.2** Wherever one dwells, the world itself (*vāpi*) is filled with all knowledge. He who grasps this in this way, even possesses the authority of knowledge through [this] realisation.

**XXI.3** The one who is wholly devoted to non-duality always attains the reality of Śāmbhavi<sup>7</sup>, just as the seed of the banyan tree<sup>8</sup> scattered onto the ground [always] becomes a tree.

**XXI.4** The absolute unity (*ekāntaṃ*) is perceived as not uniform by the self because of being made from ten parts. [Just as] the stems, branches, buds and leaves of the original shoot.

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in *Amanaska* 2.7-8. (*cittaṃ buddhir ahaṅkāra rtvijāḥ somapaṃ manaḥ / indriyāṇi daśa prāṇāṇ juhoti jyotimaṇḍale* || 7 || *ā mūlād bilaparyantaṃ vibhāti jyotimaṇḍalam / yogibhiḥ satataṃ dhyeyam aṇimādyasīd-dhidam* || 8 ||). These verses precede or introduce *śāmbhavi mudrā*. Here, thought, intellect and ego are taught to be the officiants, whereas the mind is the sacrificer who sacrifices the senses and the ten vital breaths into the orb of light (2.7). The orb of light (*jyotimaṇḍala*) shines from the root (possibly the root of the body or spine, but BIRCH, 2013:286 suggests the palate) to the aperture at the top of the head. Yoga practitioners should constantly meditate on it to achieve *siddhis* (2.8).

<sup>7</sup> Rāmacandra uses the term *śāmbhavi* as a designation of the ultimate state to be attained by practising Jñānayoga, which he presents as the realization of absolute unity. The term *śāmbhavi* has its roots in more ancient tantric traditions of Śaivism and refers to an exalted state associated with Śiva a Yogin attains through various practices. In medieval Yogate texts, particular in the Rājayoga genre, the term *śāmbhavi* most often appears in the context of a non-physical *mudrā*, the so-called *śāmbhavi mudrā*. The two earliest references for *śāmbhavi mudrā* are *Candrāvalokana* 1 = *Amanaska* 2.10, who share the same verse. The practice of *śāmbhavi mudrā* involves focusing the mind at an internal orb of light *Amanaska* 2.7-8. At the same time, the gaze is directed outwards without closing and opening the eyes *Amanaska* (2.10). In *Amanaska* 2.14, the practice is said to bring about *siddhis* and the no-mind-state (*unmani*) and according to *Amanaska* 2.14 liberation while alive (*jīvanmukti*). For a detailed discussion of *śāmbhavi mudrā*, its influence and all references, see BIRCH, 2013:71-79.

<sup>8</sup> In rituals the banyan tree (*nygarodha*) is associated with the *kṣatriya* class (SMITH, 1998:27).

# 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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