

The Yogatattvabindu

योगतत्त्वबिन्दु

Yogatattvabindu

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

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Conventions in the Critical Apparatus

Sigla in the Critical Apparatus

Sigla in the critical apparatus

- β : D, N₁, N₂, U₁
- γ : B, E, L, P, U₂
- B : Bodleian Oxford D 4587
- C : *Hathasaṅketacandrikā* GOML Ms. No. R 3239
- C_{pc} : *Hathasaṅketacandrikā* GOML Ms. No. R 3239
- cett.: ceteri (all manuscripts except the ones mentioned in the lemma)
- D₁: IGNCA 30019
- E : Printed Edition
- J : *Hathasaṅketacandrikā* MMPP MS. No. 2244
- K₁: AS G 11019
- L : Lalchand Research Library LRL5876
- M : *Hathasaṅketacandrikā* ORI Ms. No. B 220
- N₂: NGMPP B 38-35 / A 1327-14
- N₁: NGMPP B 38-31
- P : Pune BORI 664
- PT : *Prāṇatoṣīṇī*
- U₁: SORI 1574

- U₂: SORI 6082
- V : OI MSU 10558
- YK : *Yogakarṇikā*
- YSv : *Yugasvarodaya*

The *Yogatattvabindu* of Rāmacandra
Critical Edition & Annotated Translation

[I. rājayogaprakāra]

श्रीगणेशाय नमः ॥ अथ राजयोगप्रकारो लिख्यते । राजयोगस्येदं फलं येन राजयोगेनानेकराज्य-
भोगसमय एव अनेकपार्थिवविनोदप्रेक्षणसमय एव बहुतरकालं शरीरस्थितिर्भवति । स एव राजयो-
गः । तस्यैते भेदाः । क्रियायोगः १ ॥ ज्ञानयोगः २ ॥ चर्यायोगः ३ ॥ हठयोगः ४ ॥ कर्मयोगः ५ ॥
५ लययोगः ६ ॥ ध्यानयोगः ७ ॥ मन्त्रयोगः ८ ॥ लक्ष्ययोगः ९ ॥ वासनायोगः १० ॥ शिवयोगः
११ ॥ ब्रह्मयोगः १२ ॥ अद्वैतयोगः १३ ॥ सिद्धयोगः १४ ॥ राजयोगः १५ ॥ एते पञ्चदशयोगाः ॥

[II. kriyāyogasya lakṣaṇam]

इदानीं क्रियायोगस्य लक्षणं कथ्यते ।

क्रियामुक्तिरयं योगः स्वपिण्डे सिद्धिदायकः ।
१० यं यं करोति कल्पोलं कार्यारंभे मनः सदा ।
तत्तदाकुञ्चनं कुर्वन्निक्यायोगस्ततो भवेत् ॥II.ii॥

Sources: २-६ cf. YSV (PT, p. 831): atha rājayogaḥ || yogasvarodaye | īśvara uvāca | rājayogam pravakṣyāmi śrūṇu sarvatra siddhidam | guhyād guhyataram devi nānādharmam parāt param rājayogena deveśi nrpapūjyo bhaven narah | rājayogi cirāyuś ca aṣṭaiśvaryamayo bhavet || ६-९ cf. YSV (PT, p. 831): pañcadaśaprakāro 'yam rājayogaḥ || kriyāyogo jñānayogaḥ karmayogo haṭhas tathā | dhyānayogo mantrayoga urayogaś ca vāsanā | rājaty etad brahmavaśiva ebiś ca pañcadaśadhā | idānim lakṣaṇaḥ caīśānaḥ kathayāmi śrūṇu priye | १२-१४ ≈YSV (PT, p. 831): kriyāmuktimayo (kriyā-muktir ayam YK 1.209) yogah sapinḍisiddhidāyakah (sapinḍe YK 1.210) | yat kāromiti (karomiti YK 1.210) sañkalpaṁ kāryārambhe manah sadā || १४ ≈YSV (PT, p. 831): tatsāṅgācaraṇam (saṅgā° YK 1.210) kurvan kriyāyogarato bhavet |

Parallels: ६-९ cf. *Yogasiddhāntacandrikā* (Ed. p. 2): nididhyāsanañ caikatānatādirūpo rājaya-
gāparaparyāyah samādhīh | tatsādhanam tu kriyāyogaḥ, caryāyogaḥ, karmayoga, haṭhayoga,
mantrayoga, jñānayogaḥ, advaitayoga, laksayayoga, brahmayogaḥ, sīvayogaḥ, siddhiyoga,
vāsanāyoga, layayoga, dhyānayogaḥ, premabhaktiyogaḥ ca |

२ śrīganeśāya namah cett.] śrīneyamah P, śrīganeśāya namah || śrīgurave namah || N₁, śrī-
gaṇeśāya namah || śrīsarasvatyai namah || śrīnirañjanāya namah || DK₁, śrīgaṇeśāya namah ||
om śrīnirāmjanāya || U₁ atha rājayogaprakāro likhyate DK₁N₁N₂] atha rājayogaprakāra likhy-
ate U₁, rājyogāntartagataḥ || binduyogaḥ E, atha tattvabimḍuyogaprārambhah L, atha rājyoga
lisyate P, atha rājyoga likhyate U₂ rājyogasyedam phalaṁ PU₂] rājyogasya idam phalaṁ
DK₁N₁N₂, om. EL २-३ °yogenāneka° PN₁] °yogena aneka° DK₁N₂U₁U₂ ४ °prekṣaṇasamaya
cett.] prekṣaṇasamaya U₂ eva cett.] evam U₂ ५-६ rājyogaḥ cett.] rājyogas U₂ ६ ta-
syaitē PU₂] tasya ete cett. caryāyogaḥ cett.] tvaryāyogaḥ U₁ ७ layayogaḥ cett.] nayayogaḥ U₂
laksayayogaḥ cett.] laksayayogaḥ U₁ ८ siddhayogaḥ PU₂] rājyogaḥ β rājyogaḥ PU₂] siddhayo-
gah cett. ९ ete pañcadaśayogaḥ DK₁N₁N₂PU₁] evam pamcadaśāyogaḥ bhavaṁti U₂ ११ idānim
cett.] idāni N₂, atha U₂ kriyāyogasya cett.] kriyāyogas U₂ kathyate cett.] kathayate D, om. U₂
१२ kriyāmuktir cett.] kriyāmukti N₂, kriyāmuktih || U₂ ayam cett.] layam N₂ siddhidāyakah
cett.] siddhidāyakah U₂ १४ tat tad MALLINSON em.] tattataḥ DK₁N₁N₂P, tatas tataḥ U₂, tam
kṛtaṁ U₁ ākuñcanam MALLINSON em.] kuñcanam DPK₁N₁U₁U₂, kūrcanam N₂ tato bhavet
PU₂] ato bhava DN₁N₂, ato ++va U₁

[I. Method of Rājayoga]

Homage to the glorious Gaṇeśa. 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 That alone is Rājayoga. These are the varieties of this Rājayoga: 1. Kriyāyoga (“Yoga of [mental] action”); 2. Jñānayoga (“Yoga of gnosis”); 3. Caryāyoga (“Yoga of conduct”);² 4. Haṭhayoga (“Yoga of force”); 5. Karmayoga (“Yoga of deeds”); 6. Layayoga (“Yoga of absorption”); 7. Dhyānayoga (“Yoga of meditation”); 8. Mantrayoga (“Yoga of mantra”); 9. Laksyayoga (“Yoga of foci”); 10. Vāsanāyoga (“Yoga of mental residues”); 11. Śivayoga (“Yoga of Śiva”); 12. Brahmayoga (“Yoga of Brahman”); 13. Advaitayoga (“Yoga of non-duality”); 14. Siddhayoga (“Yoga of the Siddhas”); 15. Rājayoga (“Yoga for kings”).³ These are the fifteen yogas.⁴

[II. Characteristics of Kriyāyoga]

Now, the characteristics of Kriyāyoga are described.⁵

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.

¹This unique definition of Rājayoga hints at an 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[pāda]* and *jñāna[pāda]*, see nishvasa2015.

³For Rājayoga with this meaning cf. birch2014.

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 ramatosana (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 *ssplonavla* (SSP), which does not present such a list. Nārāyaṇatirtha presents an almost identical list in his *yogacandrika*. A comparable list of twelve yogas occurs in Sundardās’s *sarvāngayoga*. A detailed investigation of the fifteen yogas is presented from p. ?? onwards.

⁵For a comparative analysis of all Kriyāyogas within the texts containing complex yoga taxonomies see p. ?? et seqq.

Appendix

Figures



Figure 0.1: The *dehasvarūpa* of *ajapāgāyatrī*. The image, reminiscent of a hippocriff, is part of an illustrated Sanskrit manuscript written in the Śāradā script. Preserved as a single large scroll under Acc. No. 1334 at the Oriental Institute in Srinagar (Kashmir), it is entitled *Nādīcakra*. The manuscript contains a depiction of the yogic body's *cakras* and *nāḍis*. The text surrounding the figure closely corresponds to the additional material found in manuscript U₂ of the *Yogatattvabindu*. The manuscript reads (diplomatic transcription): *om daśame pūrṇagiripiṭhe lalāṭamaṇḍale candro devatā amṛtāśaktih paramātmā ṛṣih dvāvīṁśaddalāni amṛtavāsinikalā 4: ambikā 1 lambikā 2 gha(m)ṭkā 3 tālikā 4 dehasvarūpam kākamukham 1 naranetram 2 gośrīngam 3 lalāṭabrahmapara 4 hayagrīvā 5 mayūramuścham 6 hamsacāritani 7 sthāna.*



Figure 0.2: 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.

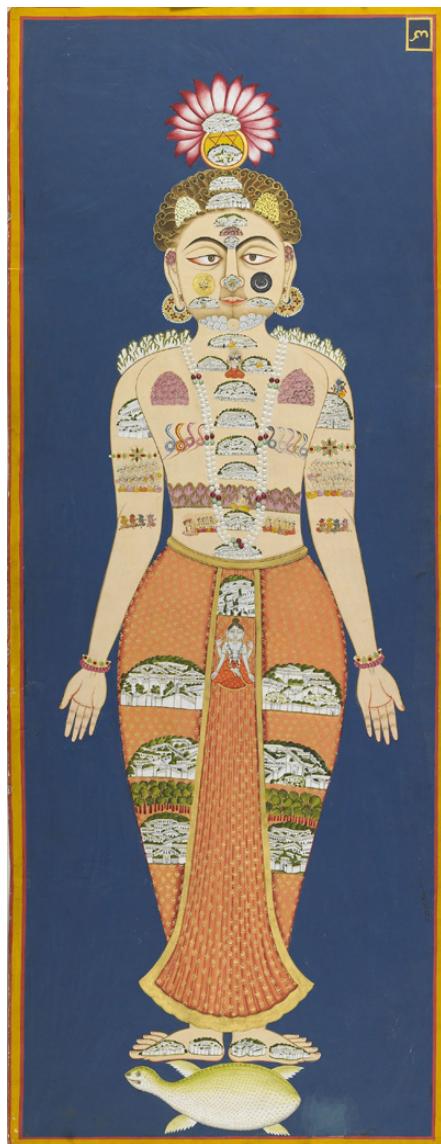


Figure 0.3: The Equivalence of Self and Universe (detail), folio 6 from the *Siddhasiddhāntapaddhati* (Bulaki), India, Rajasthan, Jodhpur, 1824 (Samvat 1881), 122 x 46 cm, RJS 2378, Mehragarh Museum Trust.

Bibliography

