

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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Contents

Contents	iv
Conventions in the Critical Apparatus	I
Sigla in the Critical Apparatus	I
Critical Edition & Annotated Translation	3

Conventions in the Critical Apparatus

Sigla in the Critical Apparatus

- E : Printed Edition
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Critical Edition & Annotated Translation

नानाविकल्पविश्रान्ति कथनात्कुरुते तु यः ।

सद्गुरुः स तु विज्ञेयो न तु विप्रियजल्पकः ॥ LVIII.5॥

5 अत एव परमपदप्राप्त्यर्थं सद्गुरुः सर्वदा वन्द्यः । यः पुरुषः सत्यवादी भवति । निरन्तरं गुरुसेवारतो भवति । यस्य मनसि पापं न भवति । स्वाचाररतः स्नानादिशीलो भवति । कापट्यं न भवति यस्य वंशपरंपरा ज्ञायते । एतादृशस्य सद्गुरोः संगतिः कर्तव्या तेन । पुरुषस्य मनः शान्तिं प्राप्नोति ।

10 अथ च यस्य मनोमध्ये स्थिर आनन्द उत्पद्यते । सोऽपि सद्गुरुः कथ्यते । अथ च घटिका मात्रं घटिकार्धं घटिकाचतुर्थांशो वा यस्य पार्श्वं उपविष्टे सत्यतादृष्टो भावो मनोमध्ये उत्पद्यते । गत्वा वनमध्ये स्थीयते गृहं त्यज्यते सोऽपि सद्गुरुः कथ्यते । कस्यापि दुःखं न दीयते प्राणिमात्रेण सह मैत्री क्रीयते कस्यापि दोषं न प्रकाशयते सोऽपि सद्गुरुः कथ्यते ।

Sources: 1-3 ≈ SSP 5.66cd (Ed. pp. 101): nānāvikalpaviśrāntīm kathayā kurute tu yaḥ | sadguruḥ sa tu vijñeyo na tu mithyāvidambakaḥ | 1-3 ≈ YSv (PT p. 848): nānāvikalpavibhrāntināśaṇ ca kurute tu yaḥ | sadguruḥ sa tu vijñeyo na tu vairaprakalpakaḥ | 1-4 cf. SSP 5.67 (Ed. p. 101): ata eva paramapadaprāpty arthaṁ sa sadguruḥ sadā vandaniyaḥ | 4 cf. YSv (PT p. 848): ata eva maheśāni sadguruḥ śiva āditaḥ | satyavādī ca sacchilo gurubhakto dṛḍhavrataḥ | 5-6 cf. YSv (PT p. 848): svalpācāraratātmā yo dānādiśilasamṛyutaḥ | kāpaṭyalobhavinīyāsau mahāvaṁśasamudbhavaḥ | 6 cf. YSv (PT p. 848): idrśaḥ sadgurus tasya saṅgatau yatnavān bhavet | tad eva manasaḥ śāntim prāpnoti paramaṁ padam |

1 nānāvikalpaviśrāntīm N₁U₂] nānāvikalpaṁ viśrāntīm D nānāviplavaviśrāntiḥ E nānāvikalpaḥ viśrāntiḥ P nānāvikalpaviśrānti BL nānāvikalpaviśrānti N₂ kathanāt cett.] kathanāt | B tu yaḥ BLP_U₂] tataḥ E tu saḥ DN₁N₂ 2 vijñeyo cett.] vijñō BL na tu cett.] nnu BL vipriyajalpakaḥ cett.] viprāyajalākaḥ BL vai priyajalpakaḥ E 4 paramapadaprāpty cett.] paramapadasya prāpty EP sarvadā vandyāḥ DN₁N₂] sevyāḥ sarvadā EPU₂ sevyasarvadā BL niranantaram cett.] niram-tara° P gurusevā cett.] gusevā° U₂ rato cett.] taro B tatparo E 5 bhavati cett.] bhava D pāpaṁ cett.] pāpa B svācārarataḥ EP] svācāraratāḥ BL svācāratāḥ || U₂ svasyācārarato DN₁N₂ na bhavati EPLU₂] bhavati B nāsti DN₁N₂ 6 vaṁśaparamparā cett.] parāparamparā D sadguroḥ cett.] guroḥ U₂ saṁgatiḥ DEN₁U₂] saṁgati PN₂ saṁgati BL karttavyā β] kattavyāḥ DN₁ kart-tavyāḥ N₂ tena E] om. cett. manaḥ cett.] mano U₂ śāntim cett.] śānti BL 8 yasya cett.] om. U₂ sthira DEN₁N₂] sirāḥ BL sira P sthīrā° N₂ ca cett.] om. EU₂ 8-9 ghaṭikāmātram em.] ghaṭimātra° N₂ ghaṭim mātram D ghaṭi....mo N₁ om. β 9 ghaṭikārdham BLPN₁D] °ghaṁṭikārd-dham N₂ ghaṭikā U₂ om. E ghaṭikā° LN₂U₂] ghaṭikāyāḥ N₁D ghaṁṭikā° BP caturthāṁśo BPLU₂] caturtho dāṁśo N₁ caturtho dāṁśo N₂ caturtho āṁśo D om. E vā yasya pārśvaṁ upaviṣṭe cett.] om. E satyatādṛṣo cett.] satyetādṛṣo DLN₁ om. E bhāvo cett.] N₂ om. E manomadhye cett.] om. E utpadyate cett.] uppapadyate BL om. E 10 gatvā vana-madhye sthīyate gr̥haṁ tyajyate cett.] om. E so 'pi sadguruḥ kathyate cett.] om. DN₁N₂ prāṇimātreṇa cett.] prāṇimātre U₂ 11 kriyate cett.] yate N₂ doṣaṁ EN₂] doṣo PLN₁DU₂ doṣau B prakāśyate PN₂] prakāśyate DN₁ prakāśate BL kathayati E so β] yena so DN₁N₂

LVIII.5 One who brings about the end of [my] various discursive thoughts through his teachings should be known as the true teacher and not an unpleasant blowhard.

Hence, the true teacher is always to be praised in order to attain the supreme place. The person who is a speaker of truth, [for him] uninterrupted delight in serving the teacher, arises. In whose mind there is no evil, he is devoted to good customs, [and] practices [such as] ceremonial bathing, etc. He who knows his noble lineage, he is not deceitful.¹ He shall associate with a true teacher of such a kind. The mind of the person attains peace.

Furthermore, he, in whose mind steady bliss arises, he alone is called a true teacher. Thus, a state characterized by seeing the truth arises in the mind of whom is seated at the side [of a true teacher] for merely a *ghaṭikā*², half a *ghaṭikā*³, or a quarter [of a *ghaṭikā*]. Having gone forth, he who dwells in the forest [and] abandons his home is called the true teacher. He is called a true teacher who does not induce suffering to others, [who] bestows friendliness towards living beings, [who] will not expose anyone's badness.

¹In the light of my hypothesis of Rāmacandra addressing an audience of *kṣatriyas* I translate *vaṃśa* here as "noble lineage".

²One *ghaṭikā* equals 1/60 of a day (cf. *sircar*1966). 1/60 of a day corresponds to 24 minutes. A day has 1440 minutes (24 hours x 60 minutes), so 1/60 of a day corresponds to 24 minutes.

³12 minutes.

अज्ञानाकुलशीलानां यतीनां ब्रह्मचारिणाम्।
उपदेशं न गृहीयादन्यथा नरकं ध्रुवं ॥ LVIII.6॥

- 5 यस्य वचसि मनसि धृते सति स्वात्मनः परमेश्वरस्यैक्यं भवति। एतादृशो मनोमध्ये निश्चयो भव-
ति। तं सद्गुरुं जानीयात्। विकल्प एतादृशो यथा समुद्रमध्ये महत्तरकल्लोलाडम्बरः प्रपञ्चवासना
एतादृशी यथोदकमध्ये महत्तरङ्गाः। तादृशात्संसारार्णवाद्यो नावा परं पारं प्रापयति। स सद्गुरुः क-
थ्यते। यस्य पुरुषस्य मनोऽखण्डे परमपदे लीनं भवति। यः पुरुषः स्वीयं कूलं त्रिविधातापान्निवर्त्य
परममुक्तिपदे रक्षति। एतादृशं पुरुषं श्रवणाद्दर्शनात्समग्रविघ्ना नश्यन्ति। दिने दिने कल्याणं भवति।
निष्कलङ्का बुद्धिरुत्पद्यते।

1 ajñānā° em.] ajñānā° BDLN₁U₂ ajñānā° EPN₂ 2 upadeśam cett.] upadeśo PU₂ gr̥hñiyād
EPL] gr̥hityāsthā] B gr̥hñiyāt cett. anyathā cett.] yadānyathā B narakam cett.] na narakam
B dhruvam cett.] dhruvam EP 4 vacasi cett.] cavi U₂ manasi cett.] om. U₂ sati cett.]
sati] DN₁N₂ parameśvarasyaikyam EPN₁DU₂] parameśvarasyaikam N₂ parameśvarasakyam
BL 5 jāñiyāt cett.] vijāñiyāt E etādṛśo cett.] etādṛśam N₂ mahattara° cett.] mihattara D
mahattaram E °ḍambaraḥ cett.] °ḍambara° BL °ḍambaram EPU₂ prapañca° cett.] prapaca
U₂ 6 etādṛśi cett.] tādṛśi E mahattaraṅgāḥ E] mahattari U₂ mahattarati cett. tādṛśāt cett.]
tādṛśasya E saṃsārārṇavād PLU₂] saṃsārārṇavād B saṃsārāt arṇavād DN₁N₂ yo cett.] yau
BL yaḥ E nāvā BLPDU₂] nāvaram N₁N₂ svavākyanāvā E param pāram E] pāram pāram U₂
param BLPD om. N₁N₂ sa cett.] om. D 7 mano cett.] manaḥ BL 'khaṇḍe cett.] akhaṇḍe
BL paramapade E] parapada° DN₁ paramada° N₂ parapade U₂ linam cett.] °līna N₁ °lita N₂
bhavati cett.] bhavati B puruṣaḥ cett.] puruṣa N₂U₂ sviyam kūlam cett.] svikulam B svakulam
E trividhā EDPN₁N₂] trividhat LU₂ trividham] B tāpān cett.] āpān LU₂ 8 paramamuktipade
PDN₁] parame muktipade E paramamamuktipade N₂ paramuktipade BL paramamuktipakṣe U₂
etādṛśam cett.] etādṛśa DU₂ etādṛśa] N₁ etādṛśā BLP etādṛśasya E puruṣam α] puruṣasya β
śravaṇād cett.] śravaṇāt BL śravaṇāt || U₂ śravaṇā P darśanāt cett.] darśanāt] B vighnā cett.]
viśvaś ca vaśam U₁ naśyanti cett.] na naśyamti L na naśyamti B bhavati U₁ dine dine cett.]
dine U₁ kalyāṇam cett.] kalyāṇam U₁ bhavati cett.] bhavati U₁ 9 niṣkalaṅkā cett.] niṣkalam
N₁N₂ niṣkalamko U₂

Notes: 8 etādṛśam ...naśyanti: Textual evidence of U₁ resumes from this sentence onwards.

LVIII.6 One should not accept the teaching of celibate ascetics whose nature is confused by ignorance; otherwise, hell is inevitable.⁴

For one who is steadfast in mind and speech, unity arises between the supreme lord and the own self. Conviction of such a kind arises within the mind. One should know a true teacher. Such discursive thinking is like the roar of mighty waves within the ocean [and] such manifold mental residues are like great waves within the water, one who causes the boat to reach the farther shore of such an ocean of Saṃsāra is called the true teacher. That person's mind that has dissolved into the undivided supreme state and who has turned his lineage away from the threefold miseries⁵ and protects [them] in the state of supreme liberation, all obstacles disappear because of listening to and seeing that person. Day by day, prosperity arises. A flawless intellect arises.

⁴I could not allocate a source for this verse. The verse is possibly authorial.

⁵The threefold misery consists of: 1. *adhyātmika* ("internal"), which refers to any physical and mental misery caused by diseases; 2. *adhibhautika* ("external"), which refers to any misery caused by external living beings or objects; and 3. *adhidaivika*, which refers to any misery caused by the gods or comes from heaven, such as cold, heat, storm, drought, etc. For a more detailed account, cf. **mainkar2004** (2004), especially the respective explanations provided in the *bhāṣya* of Gaudapāda for the first *kārikā*.