

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
Appendix	II
Figures	II
Bibliography	15
Consulted Manuscripts	15
Printed Editions	15

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

तदा दृष्टिविशेषः स्याद्विविधान्यासनानि च ।
अन्तःकरणजा भवा योगिनो नोपयोगिनः ॥ LIX.8॥

सर्वदा सहजस्थस्य निष्कलाध्यात्मवेदिनः ।
यत्प्रयत्ननिष्पाद्यं तत्तत्सर्वमकारणम् ॥ LIX.9॥

5

10

विलासिनीनां मनोहारिणीतश्रवणात् ॥ अतिसुन्दरकामिनीनां रूपदर्शनात् ॥ कस्तूरीकर्पूरगन्धयो
ग्रहणात् ॥ मनःशीतलकार्यतिकोमलपरवस्तुनः स्पर्शकारणात् ॥ अतिमाधुर्यं चित्ते करोति ।
तादृशः स्वादनात् ॥ अनेकदेशानां साध्वसाधुस्थानदर्शनात् ॥ मैत्रेण सह कोमलवचनात् ॥ शत्रुणा
सह काठिन्य वचनात् ॥ यस्य मनसि हर्षो वा द्वेषो न भवति । स पुरुष ईश्वरोपदेशको ज्ञेयः ।
स्वलीलया वदति चलति च । भावाभावयोश्चित्तमुदासीनं भवति । कस्यांचिद्वात्तायां हठं न करोति ।
यस्य मनः सहजानन्दे मग्नं भवति ।

Sources: 1-2 ≈YSv (PT p. 847): pare dr̥ṣṭivilaṃ na syād vividhāni mṛtāni ca | antaḥkaraṇam
etasya yogino niṣkriyaṃ [niṣkalā?] tu sa | 1-2 ≈Amanaska 2.37: tadā dr̥ṣṭivīśeṣāś ca vividhāny
āsanāni ca | antaḥkaraṇabhāvaś ca yogino nopayoginaḥ || 3-4 ≈YSv (PT p. 847): sarvadā sahasas
tasya niṣkalādhyātmavedināḥ | yadā prayatnaniṣpādyam grāhyam sarvam akāraṇam |

1 dr̥ṣṭivīśeṣaḥ EN₁N₂U₂] dr̥ṣṭivīśeṣa BLP dr̥ṣṭir viśeṣa U₁ vividhāny EN₂U₂] vidhāny cett.
2 antaḥkaraṇajā cett.] antaḥkaraṇayo U₁ nopayoginaḥ cett.] nopi yoginaḥ LU₂ 3 sar-
vadā cett.] sarvadya BL sarva° E sahasasthasya LPN₁N₂U₂] sahasasya B mahajarasya U₁ rā-
japadasthasya E niṣkalādhyātmavedinaḥ EPU₂] niṣkalādhyātmavedinā BLU₁ niṣkalādhyāt-
mavedina N₁N₂ 4 prayatnaniṣpādyam N₁N₂U₂] aprayatra niṣyayim U₁ prayatnaniṣpādyā
BL prayatnaniṣpārdham P prayatnaniṣpāyam E tat tat sarvam EPN₁N₂] tat sarvam BU₁U₂
tat sarvam L akāraṇam EPN₁] akāraṇam U₁ akāraṇāt B ikāraṇāt L na kāraṇam N₂ kāraṇa
U₂ 6 manohārigitaśravaṇāt N₁N₂U₁] manohārigānaśravaṇāt β atisundarakāmininām
N₁N₂U₁U₂] atisaumḍaryakāmininām E atisaumḍaram kāmīnām P atisaumḍarakāmininām B ati-
saumḍarakāmininām L kastūri° cett.] kastūri° U₁ karpūragandhaya L] karpūrayor gaṃdha°
BEP karpūragamdhayār gaṃdha° N₁ karpūragandha° N₂ karpuro gaṃdha° U₁ karpūrayo gaṃdha°
U₂ 7 śītalakāri em.] śītalakāri N₁N₂ śīlakāri U₁ śaityakāri cett. °atikomalaparavastunaḥ
N₁N₂U₁] komalavastunaḥ cett. sparsākāraṇāt cett.] samsparsākām B samsparsākām L citte
cett.] cittam N₂ cikri U₂ 8 tādr̥śaḥ BELP] tādr̥śā N₁N₂U₁U₂ sādhasādhusthānadarsanāt
cett.] sādhusādhusthānadarsanāt N₁ maitreṇa cett.] mitreṇa E śatruṇā BELPU₁] śatruṇām N₁N₂U₂
9 kāṭhinya° LU₁U₂] kāṭhina° E kaṃvinya° P kāṭhinya° B kavinya° N₂ vacanāt cett.] vacanān
N₁ vacanād N₂ manasi cett.] manasi U₁U₂ mana L na cett.] vā na U₁ om. L sa puruṣa cett.]
puruṣo U₂ īśvaropadeśako cett.] īśvaropade ko L 10 svalilayā cett.] svaliyayā N₁N₂ ca cett.]
va P om. E haṭhaṃ cett.] harṣaviśādam E haṭam LU₁ 11 manaḥ cett.] mana° N₂ sahañānande
cett.] sahañānamdam L sahañānamda U₁ sahañānam damde U₂ magnam cett.] aṇjam L samjñam
U₁

Notes: 9 vacanāt: The evidence of manuscript B stops here. The last folio of the manuscript is missing. dveṣo na bhavati: The lacuna of witness D ends here and its textual evidence resumes.

LIX.8 then the different gazing points, the various postures¹ and the states produced from the internal organ² are useless to the yogin.

LIX.9 For the knower of the undivided supreme self, who is always in the natural state, whatever is brought about with effort, all of that is entirely groundless.

Because of listening to the mindblowing musical performances of charming women, looking at the shape of stunning women, smelling the fragrance of camphor and musk, touching objects that make the mind relax and that are extremely soft and superb, [because of all these things] he experiences exquisite beauty in the mind.

As a result of enjoying such things, seeing good and bad places of many countries, speaking sweetly with friends, and speaking harshly to enemies, joyful excitement and hatred do not arise in his mind. This person is known as a teacher of the supreme lord. Through his own play, he speaks and moves. The mind is equanimous in both existence and non-existence. He does not commit violence in any business, whose mind is immersed in inherent bliss.

¹ Postures (*āsanas*) are not discussed in Rāmacandra's text. Together with this passage, however, they are mentioned thrice (cf. p.?? 1.6 and p.?? 1.2) and given these three statements, one must assume that the audience of this text practised them, but other works were consulted.

² Birch (2013: 368, n. 52) wrote a long endnote on the compound *antaḥkaraṇabhāva* that occurs in *Amanaska* 2.37c which is a possible source of this verse in Rāmacandra's *Yogatattvabindu*. I briefly summarize the endnote and complement my findings: Even though the Nepalese commentator of the *Amanaska* interprets it as the "intention of the heart" (*antaḥkaraṇakā manasuvā paṇi*) Birch, who has not found the compound in other texts back in 2013 proposes the more plausible explanation that *antaḥkaraṇabhāva* refers to the eight mental states characterizing the higher faculty of discernment (*buddhibhāva*). These eight states, as outlined in *Sāṅkhyakārikā* 23, include religious merit (*dharma*), gnosis (*jñāna*), dispassion (*virāga*), and power (*aiśvarya*) as positive aspects, while their opposites (*adharma*, *ajñāna*, *avirāga*, and *anaiśvarya*) form the negative states (*adhyavasāyo buddhir dharmo jñānaṃ virāga aiśvaryaṃ | sāttvikam etad rūpaṃ tāmāsam asmād viparyastam*). According to Birch's research, this division of *buddhi* is adopted by Śaiva traditions, such as *Mālinīvijayottaratantra* 1.30c-d. The eightfold *buddhi* in the *Mālinīvijayottaratantra* has been noted in Vasudeva, 2004: 353, n. 8. The concept of the *buddhibhāvas* is also present in other contexts, like the hierarchical system of religions in the *Svacchandatantra* (11.179-182). In this scheme, deluded individuals are influenced by dark *buddhibhāvas*. The specific formulation of Rāmacandra with the phrase *antaḥkaraṇajā bhāvā* however, I was able to locate within *Bodhasāra* 17.5: *mano buddhir ...*

तेन पुरुषेण दृष्टिः स्थिरा कर्त्तव्या । आसनं दृढं कर्त्तव्यं । पवनः स्थिरः कर्त्तव्यः । एतादृशः कश्चि-
न्नियमः सिद्धस्य नोक्तः । मनःपवनाभ्यां यदा सहजानन्दः स्वस्वरूपेण प्रकाश्यते । स सहजयोगः
कथ्यते राजयोगमध्ये । इति चक्रवर्तिनामकथनम् ।

1 *puruṣeṇa* cett.] bhya puruṣeṇa P svapurūṣeṇa D *dr̥ṣṭiḥ* cett.] *dr̥ṣṭi*° U₁ *karttavā* cett.]
karttavyaṃ DN₁N₂ *āsanam* cett.] āsana° U₁ *pavanaḥ sthiraḥ* cett.] *om.* L *karttavyaḥ*
cett.] karttavyaṃ N₂ *om.* L **1-2** *kaścin niyamaḥ* cett.] kaści niyamaḥ U₁ kaścin niyamaḥ U₂
2 *manaḥpavanābhyām* cett.] manapavanābhyām L *sahajānandaḥ* cett.] sahaajānaṃda° EL
prakāśyate cett.] prakāśate U₁ *sahajayogaḥ* cett.] sahayayoga DN₁ saho yoga N₂ sahayogaḥ
U₁ **3** *rājayogamadhye* cett.] rājayogasya madhye U₂ te madhye EP *cakravartī*° EPLN₁U₂]
cakravartī DN₂ cakravaktya U₁ *°nāma*° α] *om.* β *°kathanam* cett.] kathyate LU₂ °madhye iti
cakravartye nāma madhye kathanam U₁

By a [regular] person, the gaze shall be stabilized. The position shall be stabilized. The breath shall be stabilized. Any such a rule is not prescribed for the accomplished [person].³ When by means of mind and breath, the natural bliss appears through one's own true nature, it is called Sahajayoga ("natural yoga") [in this system] of Rajayoga. This is the explanation for those named *cakravartin* ("Universal Ruler").⁴

ahāṅkāraś cittaṃ ceti catuṣṭayam | antaḥkaraṇajā bhāvā ātmā śuddho nirañjanaḥ || 17.15 || "The quadruplet — mind, intellect, ego, and consciousness — are states produced by the inner organ. The self, however, is pure and untainted." This fourfold scheme is very close to the fivefold version taught by Rāmacandra in his metaphysics section on p. ?? in which *consciousness* (*caitanya*) is added as a fifth item. The verses of chapter 17 provide information about further resulting states and their differentiations. The states born of the inner organ originally derive from the qualities (*guṇas*) of original matter (*prakṛti*) (17.4). The four states of the inner organs produce more differentiated states (*bhāvāḥ*) - *manas*, viz., "will and indecision" (*saṃkalpa* and *vikalpa*) (17.6); *buddhi*, viz., "ascertainment" (*niscaya*) (17.7); *ahamkāra*, viz., "knowing, doing, experiencing, the sense of agency, and the concepts of being the doer or the enjoyer, as well as notions of injury and harm" (*jñāt-vakartṛtvabhokṛtvavadhyaghatākatādayaḥ*) (17.8) of the *citta*, viz., "memory of past experiences and recognition" (*smṛtiḥ pūrvānubhūtasya pratyabhijñā*) (17.9). For the whole account of further divisions of the *bhāvas* see *Bodhasāra* 17.1-51.

³With this statement, Rāmacandra repeats the message of verse LIX.7. Once the highest state of yoga is reached, yoga practice becomes unnecessary.

⁴Rāmacandra's treatise concludes with this emphatic statement, clearly asserting that *śahayoga* is a form of yoga intended for kings or aspiring monarchs. For a king who rules and enjoys the amenities of his position, Sahajayoga is the appropriate yoga practice. As a *kṣatriya*, he can maintain the soteriological state of salvation through Sahajayoga while continuing to fulfill his caste duties without continuous practice. Beyond this passage, the term *cakravartin* is absent in the Haṭha- and Rājayoga literature known to me. However, there are notable occurrences of the term in yogic literature, such as Hemacandra's *Yogaśāstra* 4.19-21: *dhanahinaḥ śatam ekaṃ sahasraṃ śatavān api | sahasrādhipatiḥ lakṣaṃ koṭiṃ lakṣeśvaro 'pi ca* || 4.19 || *koṭiśvaro narendratvaṃ narendraś cakravartitām | cakravarti ca devatvaṃ devo 'pindratvaṃ icchati* || 4.20 || *indratve 'pi hi saṃprāpte yadicchā na nivartate | mūle laghīyāms tallobhāḥ śarāva iva vardhate* || 4.21 || Qvarnström (Ed. p. 80) translates: "One who is poor [desires] a hundred [rupees]; one who has a hundred [desires] a thousand; one who has a thousand [desires] one hundred thousand, and one who has one hundred thousand [desires] ten million [rupees]. One who rules ten million [people] wishes to be a king of men, a king of men [desires to be a] world-emperor, a world-emperor a god, [and] a god wishes even to be a king of gods. [But] even when one has become the king of gods, [one's] desire does not end [there]. Initially, such greed is rather small, [but over time], it increases [and increases] like a [begging-]bowl, [which at the root is shallow, but which expands more and more from the centre to the edge]." A *cakravartin* is, therefore, a ruler who reigns over the kings of the earth. The next ...

इति श्रीरामचन्द्रपरमहंसविरचितस्योगतत्त्वबिन्दुः समाप्तः ।

Notes: 1 **iti śrīrāmacaṇḍraparamahamsaviracitas yogatattvabinduḥ samāptaḥ:** The manuscripts and printed edition offer the following colophons with diverging variants of the title:

iti śrī paramarahasyāṃ śrīrāmacaṇḍraviracitāyāṃ tatvayogabinduḥ samāptaḥ || || śrī svasti || || saṃvat 837 || vinā guru na siddhati || eka vacana sosyā sālikaseṃ caudha bhuvana kā mola || kahane soka haḍiyā avakyā vajāye me ḍhola || 1 || popoṣṭakamṃā 10 | 11 | 12 | 13 ja(m)mā 4 patra aghaḍiṣi ṭaṭāye.. ho - N₁

iti śrī paramarahasye śrīrāmacaṇḍraviracitāyāṃ tatvayogabinduḥ samāptam || śubham || yad akṣarapad-abhraṣṭaṃ mātṛāhinaṃ cayaḍ bhavet || tat sarvaṃ kṣamya tām eva prasīdāparameśvara || 1 || sūrye turāṅge navacandraḥ saṃ jyeṣṭhākhyakṛṣṇe bhr̥guvārayuktam || tattvapravayogaḥ ṣaḍaḥarṣasaṃjñāṃ likhitaṃ suhetoh bhavatiḥa dehi || bhūyāt || - N₂

iti paramahamsyāṃ śrī rāmacaṇḍraviracitāyāṃ tatvayogabinduḥ samāptaḥ || śubham astu | saṃvat 1841 || bhāḍau śudha 15 li o ve sarva śake rā rāma rāma cha - D

iti śrī pāramahamsyāṃ śrī rāmacaṇḍraviracitāyāṃ tatvayogabinduḥ samāptaḥ śubham bhūyāt || U₁

iti śrī rāmacaṇḍraparamahamsaviracitas tatvabinduḥ yogasamāptaḥ || śrī śubham bhavatu || śrīsitārāmār-panam astuḥ || idaṃ pustakaṃ || śake 1805 || vikramārka saṃmat || 1940 || jayanām asaṃvatsare || udagayaṇe || grīṣmarṭau? || vaiśākhe māse || kṛṣṇapakṣe || tithau 23 || bhānūvāsare || prathamayāmye || śrīkṣetra avamṭikāyāṃ || śrī mahārudramahākālasaṃnidhāne na saṃpūrṇam || lekhanam ānamṭ? suta? bābāji rājadhakareṇa likhyate || yādṛṣaṃ pustakaṃ dṛṣtvā tādṛṣaṃ likhitaṃ mayā || yadi śuddham aśuddho vā mama doṣo na dīyate || 1 || śrīrāma || cha || - U₂

iti śrīrāmacaṇḍraparamahamsa viracitas tatvabinduḥ yogasamāptaḥ saṃvat 1867 pauṣakṛṣṇaḥ 12 ravau śubham bhūyāt || cha || - P

iti rājayoge candraparamahamsaparipūrṇapīṭhamāhātmyaprakāśakaḥ binduyogaḥ samāptaḥ || śubham astu || iti śrīsarvagūṇasaṃpannapañḍitasukhānandamiśrasūrisūnupaṇḍitajvalāprasādamiśrakṛṭabhaṣāṭīkāśahito rājayoge binduyogaḥ samāptaḥ || śubham astu || śrīr astu || - E

iti rājamacaṇḍraparamahamsa viracites tatvabinduḥ yogasamāptaḥ || śrī kṛṣṇārpanam astu || cha || - L

Thus concludes the *Yogatattvabindu*,⁵ composed by Śrī Rāmacandra Parama-
hṃsa.

higher rank would be that of a god. Thus, the *cakravartin* represents the highest possible secular status that a human being can achieve in terms of power and prosperity. The text further suggests that a king aspires to rise to the rank of a *cakravartin*. Rāmacandra deliberately employs this term to motivate his target audience. An extensive discussion of Sahajayoga can be found at the end of the comparative analysis of the complex early modern yoga taxonomies on p.??.

⁵I consider it necessary to emend the title of the work to *Yogatattvabindu* since there seems to be great confusion among the manuscripts. The printed edition calls the text *Binduyoga*, the α -group *Tattvayogabindu* and the β -group *Tattvabinduyoga*. There are even more titles of the text in circulation. The library card of manuscript N₂, however, calls the text *Rājayogatattvabindu*. All titles except the one in the library card appear doubtful. This confusion of the compound members of the title is likely the result of metathesis by an early scribe in the transmission of the text since there is no other indication or usage of the compound *tattvayoga* or *tattvabindu* in the text itself. Additionally, those two options for the title are unlikely since a convincing meaning would be difficult to construe. However, the term *yogatattva* can be attested in the text and is used to highlight the penultimate teaching of the text, which is *gurusevā*. Other texts like, i.e. *Siddhāntatattvabindu* use **tattvabindu* as the final members of the title compound. Thus, I propose that the original title must have been *Yogatattvabindu*. For a detailed discussion of the title and my full argument, see p. ??.

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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