

The Yogatattvabindu

योगतत्त्वबिन्दु

Yogatattvabindu

Critical and Synoptic
Edition with annotated Translation

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Contents

Contents	iv
Introduction	vii
The List of the 15 Yogas	1
Lakṣyayoga	1
Sources	3
The Additions of SORI 6082 - U ₂	3
Conventions in the Critical Apparatus	5
Sigla in the Critical Apparatus	5
Abbreviations	5
Marking the Reliability of Sources and Testimonia in the Critical Apparatus	6
Punctuation	7
Sandhi	7
Class Nasals	8
Lists	8
Structural Analysis of the Yogatattvabindu	9
Critical Edition & Annotated Translation	11
बिब्लिओग्रफ्यु	१७
चोन्सुल्लेद् मञ्जुस्त्रिस्त्रि	१७
प्रिन्लेद् एदित्तिओन्स्	१७
सेचोन्दर्यु लितेरतुरे	२०

ओन्लिने सोउर्चेस् । २१

Introduction

The List of the 15 Yogas

The authenticity of the list specifying the fifteen Yogas at the beginning of the text is ambiguous. This is due to the discrepancy between the structure of the Yogas presented in the text and the order presented in the list. For example, the text commences with a description of *kriyāyoga* and goes on to describe *siddhakuṇḍalinīyoga* and then mentions *mantrayoga* without adhering to the order presented in the list. This incongruity raises questions as to why the text structure deviates from the list. However, the reference to *jñānotpattav upāyaḥ* may provide some insight into why *jñānayoga* is included as the second *yoga* in the list. To reconcile these apparent inconsistencies, there are several possible explanations: 1) The text is severely corrupted. 2) The list was added by a different hand at a later time. 3) The term *jñānayoga* is included as a result of the practice of *siddhakuṇḍalinīyoga*, which is said to generate knowledge through the central channel, as stated in the text. These explanations may be combined to provide a comprehensive understanding of the situation.

Lakṣyayoga

- origin tantric Traditions -> e.g. Netratantra
- also check Mālinivijayottara 2004 Vasudeva pp. 256-257
- also *Amanaska* 2.10 Śāmbhavī Mudrā

Sources

The Additions of SORI 6082 - U₂

Analyse the additions of U₂ and present the *cakras* and their attributes in a table .

- Muktabodha- Texte sehe ich 3 Belege für bahiśśakti Muktabodha/kṛīyakramādyotikā.html 2938 suṣirānte bahiśśaktiṃ vinyasedvyomarūpiṇīm | tasyā madhye tu Muktabodha/sakalāgamasārasaṅgraha.html 2186 suṣirāntabahiśśaktiṃ vyāpinīm cintayet tataḥ || Muktabodha/kriyakramadyotikavyākhyā.html 1846 tanmadhye ca bahiśśaktiṃ sudhābindu parisrutim
- Parā¹.

¹Im Kaśm. Śiv. °das ewige Wort, in welchem potentiell alle Begriffe und Worte ruhen; vgl. das śabdabrahma des Vyākaraṇa. [B.]— Schmidt S. 246

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

The order of the readings in the critical apparatus is arranged according to the quality of readings in decending order. The critical apparatus is positive. Gemitation is not recorded.

Abbreviations

- qcr: quote cum notatio (quoted with reference)

Marking the Reliability of Sources and Testimonia in the Critical Apparatus

To accurately depict information about the textual relationship and estimated degree of relatedness of a passage from the *Yogatattvabindu* in the layers for sources and testimonia of the critical apparatus, a system of sigla was introduced.² The sigla are meaningful when a passage is corrupted in all witnesses and can only be reconstructed by means of other texts. The layers of the critical apparatus for sources and testimonia use the following sigla:

Ce *citatum ex alio* / quotation from another (text).³

Cee *citatum ex alio modo edendi* / quotation from another (text) with editorial changes.⁴

Ci *citatum in alio* / quotation in another (text).⁵

Cie *citatum in alio modo edendi* / quotation in another (text) with editorial changes.⁶

Re *relatum ex alio* / (content), attested from another text.⁷

Ri *relatum in alio* / (content), attested in another text.⁸

The following acronyms refer to passages that originated from texts that the author of the *Yogatattvabindu* utilized in compiling his work: **Ce**, **Cee**, **Re**. These texts must predate the *Yogatattvabindu*. The other acronyms, such as **Ci**, **Cie**, and

²This type of identification system is based on the use of the critical apparatus in (E. STEINKELLNER, H. KRASSER, and H. LASIC, eds. *Jinendrabuddhi's Viśālāmalavatī Pramāṇasamuccayaṭīkā Chapter 1 - Part I: Critical Edition*. Sanskrit Texts from the Tibetan Autonomous Region. Beijing - Vienna: China Tibetology Publishing House, Austrian Academy of Sciences Press, 2005, lii-liii). It was modified for the text-critical work on the *Yogatattvabindu*.

³The sigla **Ce** indicates an identical or largely identical content in the lesser witness and only allows for minor deviations in the wording of the passage.

⁴The sigla **Cee** identifies passages with noticeable deviations in the lesser witness.

⁵The sigla **Ci** indicates an identical or largely identical content in the lesser witness and only allows for minor deviations in the wording of the passage.

⁶The sigla **Cie** identifies passages in the lesser witness with noticeable deviations that have the intended character of the composer.

⁷The sigla **Re** identifies content parallels in the lesser witness that are relevant to the constitution of the critical text. It further indicates in certain cases that the composer might have used this source when composing his text.

⁸The sigla **Ri** identifies content parallels in the lesser witness that are relevant to the constitution of the critical text.

Ri, are texts that have adopted passages from the *Yogatattvabindu*, or verses or passages that share similar content with the *Yogatattvabindu*, but their relation is given literally, making it impossible to determine who adopted from whom. **Re** and **Ri** each refer to passages that are so closely related in content to those of the *Yogatattvabindu* that they are significant in reconstructing a passage.⁹

Punctuation

The inconsistent use of punctuation marks in the available witnesses necessitates standardization. Upon close examination, it appears that punctuation has frequently been dropped or added during the transmission of the texts. The neglect or improper handling of punctuation by the copists has resulted in different versions of lists with and without punctuation. In many instances, missing punctuation has led to the addition of case endings, alteration of the text, and the combination of list items into compound formations that were not present in the original text. Although punctuation plays an important role, deviations in punctuation at the end of sentences, lists, and verse-numbering will only be extensively documented in the critical apparatus of the printed edition. This means that emendations of obvious punctuation mistakes will not be recorded in the critical apparatus. However, the digital edition of this work provides a more detailed documentation of deviations in punctuation through diplomatic transcripts of each witness, and even has a function to display sentences cumulatively.

In the printed edition of the *Yogatattvabindu*, standard conventions of punctuation are followed. In verse poetry, a *daṇḍa* (|) marks the end of a half-verse or half of the *śloka*, and a double *daṇḍa* (||) marks the end of a verse. In prose, a single *daṇḍa* indicates the end of a sentence, and a double *daṇḍa* marks the end of a paragraph. Variations in the use of *avagraha* will be recorded, and items in lists will be separated by a double-*daṇḍa*.

Sandhi

Among the witnesses we see deviating and inconsistent application of *sandhi*. There is no clear evidence that originally *sandhi* was intentionally not applied. This edition

⁹Ce and Cee have the highest degree of reliability, Ci and Cie have a moderate degree, and Re and Ri have the lowest.

will therefore apply *sandhi* consistently throughout the constituted text to provide a readable text sticking to contemporary conventions in Sanskrit. The variant readings concerning *sandhi* are recorded consistently in the apparatus criticus. This is due to various textcritical problems arising from the inconsistent usage of punctuation which results in application or non-application of *sandhi* wheter the respective witness applied a *daṇḍa* or not. This is particularly the case within lists, which frequently occur in our compilation. Items were most likely originally separated by *daṇḍa*.

Class Nasals

Due to inconsistent use of class nasals among the witnesses *anusvāras* have been substituted with the respective class nasals throughout the edition.

Lists

Lists are a frequent feature in the *Yogatattvabindu*. The text opens with a list of 15 Yogas and there are many more lists utilized throughout its content. To produce a consistent and easily readable edition, all lists have been identified, normalized to the Nominative Singular or Nominative Plural form of the respective item, or in the case of explanatory lists, to the Ablative Singular or Plural. The items are separated by a double *daṇḍa*. Differences in punctuation and simple punctuation emendations, unless they are text-critically or systematically significant, will not be recorded in the apparatus criticus.

Structural Analysis of the Yogatattvabindu

Critical Edition & Annotated Translation

- 1 कूर्मवायुर्नैत्रमध्ये तिष्ठति । निमेषोन्मेषं करोति । कृकलवायोरुद्गरो भवति । देवदत्तवायोरुद्गम उत्पद्यते ।
 2 धनंजयवायोः शब्द उत्पद्यते ॥^[xx]

[XXVII.^{i-v} Madhyalakṣya]

- 3 इदानीं मध्यलक्ष्यं कथ्यते । श्वेतवर्णं अथ वा पीतवर्णं रक्तवर्णं वा धूस्रवर्णं वा नीलवर्णं वा उग्निशिखासदृशं
 4 विद्युत्समानं सूर्यमण्डलसदृशं अर्धचन्द्रसदृशं ज्वलदाकाशसमाकारं । स्वशरीरपरिमितं तेजोमनोमध्ये लक्ष्यं
 5 कर्तव्यं । एतस्मिन्नक्ष्ये कृते सति मनोमध्ये स्थितस्य मलस्य दाहो भवति । मनसः सत्त्वगुणो प्रकटो
 6 भवति । पुरुष आनन्दमयो भूत्वा तिष्ठति ॥^[v]

1 **kūrmavāyur** EPU₂] kūrmavāyoh BL kūrmo vāyu DN₁N₂ **tiṣṭhati** DEN₁N₂] *om.* cett. **nimeṣon-**
meṣaṃ EPBU₂] unmeṣaṃ nimeṣaṃ N₁N₂ unmeṣaṃ nimeṣaṃ ca D **karoti** cett.] karoti BL
kṛkalavāyor DN₁N₂] kṛkalavāyur BLP kṛkalakartāvāyur E puṣkaravāyur U₂ **udgāro** em.] udgāraṃ
 EU₂ udhāraṃ BP uhāraṃ L ūdgāro N₁N₂ ūdgāto D **bhavati** DN₁N₂] karoti EPU₂ karoti BL **de-**
vadattavāyor cett.] devadattavāyoh E devadattavāyo N₂U₂ **jṛmbha** DN₁U₂] jṛmbhaṇaṃ E jumbhā
 BP jṛmbhā L jṛmbho° N₂ jambhā U₁ **utpadyate** α] bhavati EPU₂ bhavaṃti B bhavati L **2 dhanam-**
jayavāyoh β] dhanamjayavāyo α **śabda** cett.] śabdāḥ P śabdaḥ L śabdo° N₂ sabta U₁ **3 idānīm** cett.]
 idāni P **madhyalakṣyaṃ** DN₁U₁] madhyalakṣaṇaṃ BN₂ madhyalakṣaṃ P madhye lakṣaṃ L madhye
 lakṣyaṃ U₂ °śveta cett.] sveta° U₁ svata° U₂ *om.* E °varṇaṃ PLU₁U₂] °varṇaṃ || D °varaṃ P °varṇā
 | N₁ om. E **atha** cett.] aṃtha E **vā** cett.] ca E *om.* BLP °varṇaṃ cett.] °varṇaṃ || BU₂ °varṇa
 N₂ **raktavarṇaṃ** E] raktavarṇa N₂ raktam DLN₁U₁U₂ *om.* B **vā** cett.] *om.* N₂ **dhūmravarṇaṃ**
 em.] dhūmakāro D dhūmāra N₁ dhūmravarṇa N₂ dhūmrākāra U₁ dhūmrākāraṃ β **vā** D] va N₁ van
 U₁ yan β *om.* N₂ **vā** cett.] va || BL °gni° P] agni° cett. **4 °samānaṃ** cett.] °samānaṃ || D °samāne
 L °sadṛśaṃ cett.] °m sadṛśaṃ DN₁ **ardha**° cett.] ūrdhva° BDN₁N₂ ārdha° U₁ **jvalad**° cett.] jalad
 U₁ °ākāśa° cett.] °ā U₁ °ākāraṃ U₂ °samākāraṃ cett.] °samānakāraṃ DN₁N₂U₁ samakāraṃ U₂
 °samākāra L °mitaṃ cett.] °manomittaṃ U₁ °mano cett.] *om.* U₁ **lakṣyaṃ** DPN₁U₁] tathyaṃ E
 lakṣaṃ BLU₂ lakṣaṇaṃ N₂ **5 etasmi** PLU₂] etasmi U₁ ekasmi cett. **lakṣye** cett.] lakṣe BLU₂ na
 lakṣye U₁ lakṣaṇo N₂ **sati** cett.] sati BLU₁U₂ **malasya** cett.] *om.* P °saḥ cett.] °saḥ || BL manah
 saḥ D °guṇo BDN₂U₁] °guṇe N₁ °guṇa° EU₂ °guṇaḥ PL **prakaṭo** cett.] °prakāṣo EU₂

Sources: 1 **Re**] PT^{qcr}·YSV (Ed. pp. 838-839): netramadhye kūrmanāmā nimeṣonmeṣakṛdayam | udgāre
 nāga ākhyatāḥ ūrddhavāyuh pracālāne | kṛkaraḥ kṣutkaro jñeyo devadatto vijjmbhaṇe | dhanañcayāḥ
 saccidākāro mṛtadehaṃ na muñcati | yady api sargakāṇḍe sarvametaduktam tathāpi kāryakāraṇabhā-
 vajñāpanāya punarnirdiṣṭāmiti na punaruktam | **Ri**] SSP 1.67 (Ed. pp. 23-24): kūrmavāyuh cakṣuṣor
 unmeṣakārakaś ca | kṛkalāḥ udgārakaḥ kṣutkārakaś ca | devadatto mukhavijjmbhakaḥ | dhanañjayo
 nādaghoṣakah || 1.67 || iti daśavāyavalokanena piṇḍotpattiḥ naranārīrūpam | **3 Re**] PT^{qcr}·YSV (Ed. p.
 839): idānīm madhyalakṣan tu kathyate siddhikāraṃ | śvetam raktam tathā pitaṃ dhūmrākāraṃ
 tu nilabham | **Re**] PT^{qcr}·YSV (Ed. p. 839): agnijvālāsamanābhā vidyutpuñjasamaprabhā | āditya-
 maṇḍalākāramathavā candramaṇḍalam | **Ri**] SSP 2.29 (Ed. p. 41): śvetavarṇam va raktavarṇam va
 kṛṣṇavarṇam va agniśikhākāraṃ va jyotirūpam va vidyudākāraṃ sūryamaṇḍalākāraṃ va arddhacan-
 drākāraṃ va yatheṣṭasvapīṇḍamātram sthānavarjitam manasā lakṣayet ity anekavidham madhyamaṃ
 lakṣyaṃ | **4 Re**] PT^{qcr}·YSV (Ed. p. 839): jvaladākāśatulyam va bhāvayen rūpamātmanah | etaj jyoti-
 mayam deham manomadhye tu lakṣayet | **5 Re**] PT^{qcr}·YSV (Ed. p. 839): eteṣāṃ ca krte lakṣe nānā-
 duḥkham prapaśyati | manas astu malo yāti mahānando bhavet tataḥ |

Philological Commentary: 1 **XXVII**.^{xvii-xviii}: Sentences *om.* in U₁. **XXVII**ⁱ: Introductory sentence is missing in E.

The Kūrma vital wind exists within the eyes. It causes [the] opening and closing [of the eyes]. From the Kṛkala vital wind gagging arises. From the Devadatta vital wind jawning arises. From the Dhanamjaya vital wind speech arises.^[xx]

[XXVI. ^{i-v}Madhyalakṣya]

Now the central fixation is taught. White-coloured or also yellow-coloured or red-coloured or smoke-coloured or blue-coloured, like the flame of fire, equal to a lightning, like the orb of the sun, like a half-moon, appearing like flaming space, measured according to one's own body, the fixation shall be directed onto the centre of the glowing mind.¹⁰ While abiding in the fixation, the burning of the

¹⁰ *Śivayogapradīpikā* 4.47cd-48:

śṛṇuṣva madhyalakṣyaṃ ca kathitaṃ pūrvasūribhiḥ || 4.47
śvetādivarṇānavakhaṇḍasucandrasūryasaudāminīvahnīśikhena bimbāt |
jvalan nabho vā sthalaḥīnam ekaṃ vilakṣayet tat khalu madhyalakṣyaṃ 4.48 ||

“(47cd) Hear now the central target taught by the ancient sages.

(48) Through the image consisting of rays of fire, lightning, sun, moon, and nine [different] colors such as white, etc., one should fixate on the luminous ether or on that which is locationless. Verily, this is the central goal.” In the *advaya* 7 (Ed. pp. 4-5) one reads:

atha madhyalakṣyalakṣaṇaṃ prātaścitrādivarṇākhaṇḍasūryacakravat vahnijvālāvalī-
vat tadviḥīnāntarikṣavat paśyati | tadākārākāritayā avatiṣṭhati | tadbhūyodarśa-
nena guṇarahitākāśaṃ bhavati | visphurattārakākāradīpyamānagāḍhatamopamaṃ
paramākāśaṃ bhavati | kālālasamadyotamānaṃ mahākāśaṃ bhavati | sarvotkṛṣṭa-
paramadyutiḥpradyotamānaṃ tattvākāśaṃ bhavati | koṭisūryaparakāśavaibhavaṣaṃkāśaṃ
sūryākāśaṃ bhavati | evaṃ bāhyābhyantarasthavyomapañcakaṃ tārakalakṣyaṃ |
taddarśi vimuktaphalas tādṛgyomasamāno bhavati | tasmāt tāraḥ eva lakṣyaṃ
amanaskaphalapradāṃ bhavati || 7 ||

Then, the description of Intermediate Introspection: He sees, at daybreak, like the vast disc of the Sun resplendent with variegated and other colours, like a huge conflagration of Fire and like the mid-etherial regions devoid of these. He stands with a form identical with theirs. By seeing them over and over again, there ensues Ether devoid of qualities; there ensues transcendent Ether resembling palpable darkness brought into relief by the splendour of the radiant Tāraka form; there ensues the great Ether shining like the fire of deluge; there ensues the Tattvākāśa (Ether of Verity) effulgent with transcendent lustre excelling; and there ensues the Ether of Sun dazzling with the splendour of a hundred thousand Suns. Thus the five Ethers, external and internal, become visible to the Introspection of a Tāraka-yogin. He who sees it, released from fruits, becomes like such Ether. Hence the Introspection of Tāraka alone becomes the bestower of the fruit of non-mindedness. (*yogaupaniṣads*)

impurity in the centre of the mind arises. The Sattva quality of the mind becomes revealed.¹¹ After this has happened, the person abides in supreme bliss.

¹¹The generation of the sattvic quality through the practice of *madhyalakṣa(y)a* also appears in *Sarvāṅgayogapradīpikā* 3.28:

madhya lakṣa mana madhya bicārai | vapu pramāna koi rūpa nihārai |
yāte sātvik upajai āi | madhya lakṣa jo sādhai bhāi || 28 ||

“The central Lakṣa directs the mind to reside at its center, revealing the true form of the body. It produces a sattvic quality in those who practice it.” (28)

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