

The Yogatattvabindu

योगतत्त्वबिन्दु

Yogatattvabindu

Critical Edition
with annotated Translation

Von
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Contents

Contents	iv
Conventions in the Critical Apparatus	1
Sigla in the Critical Apparatus	1
Critical Edition & Annotated Translation	3
अप्पेन्दिx	९
Fइगुरेस्	९
बिब्लिओग्रफ्य्	१३
चोन्सुल्तेद् मनुस्क्रिप्त्स्	१३
प्रिन्टेद् एदितिओन्स्	१३
सेचोन्दर्य् लितेरतुरे	१९
ओन्लिने सोउर्चेस्	२१

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

तं सदुरुं जानीयात् । विकल्प एतादृशो यथा समुद्रमध्ये महत्तरकल्लोलाडम्बरः प्रपञ्चवासना एतादृशी य-
थोदकमध्ये महत्तरङ्गाः । तादृशात् संसारार्णवा द्यो नावा परं पारं प्रापयति । स सदुरुः कथ्यते । यस्य पु-
रुषस्य मनो ऽखण्डे परमपदे लीनं भवति । यः पुरुषः स्वीयं कूलं त्रिविधात्तापान्नित्यं परममुक्तिपदे
रक्षति । एतादृशं पुरुषं श्रवणादर्शनात्समग्रविघ्ना नश्यन्ति । दिने दिने कल्याणं भवति निष्कलङ्का बुद्धिर्
5 तप्यते ।

[LVIII. yogaśāstrarahasyam]

इदं योगशास्त्रहरस्यं समग्रशास्त्रमध्ये । यस्य मनो यथान्वकारस्य मध्ये दीपस्य तेजः प्रविशति । तथा
शास्त्रमध्ये तस्य मनः प्रविशति । यस्य राज्ञो मनोमध्ये कपटं नास्ति । यस्मिन्दृष्टे देशकस्य त्रासो न
भवति । यस्य मनः शुद्धं भवति । यस्य पृथिव्यां कीर्तिर्भवति । यस्य मनोमध्ये सत्पुरुषवचनविश्वासो
10 भवति । यो राजा सदानन्दपूर्णो भवति । यस्य पार्श्वे प्रत्यक्षमनेकं मनोहारिवस्तूनि भवन्ति । एतादृशस्य
राज्ञोऽग्रे योगरहस्यं कर्तव्यं ।

1 jāniyāt cett.] vijāniyāt E etādrśo cett.] etādrśam N₂ mahattara° cett.] mihattara D mahattaram E
°ḍambaraḥ cett.] °ḍambara° BL °ḍambaram EPU₂ prapañca° cett.] prapaca U₂ etādrśi cett.] tādrśi
E 2 mahattaraṅgāḥ E] mahattari U₂ mahattarati cett. tādrśāt cett.] tādrśasya E saṃsārārṇavā
PLU₂] saṃsārārṇavāvad 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
3 mano cett.] manāḥ 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 trividhāt EDPN₁N₂] trividhat LU₂ trividham
| B tāpān cett.] āpān LU₂ paramamuktupade PDN₁] parame muktupade E paramamamuktupade
N₂ paramuktupade BL paramamuktupakṣe U₂ 4 etādrśam cett.] etādrśa DU₂ etādrśa | N₁ etādrśa
BLP etādrśasya E puruṣam α] puruṣasya β śraṇanād cett.] śraṇanāt BL śraṇanāt || U₂ śraṇanā
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 niṣkalaṅkā cett.] niṣkalam N₁N₂ niṣkalamko U₂ 7 yogaśāstrarahasyam BLN₁U₂]
yogaśāstrarahasya DN₂ yogaśāstreṣu rahasyam U₁ yogaśāstrasya rahasyam EP yasya cett.] om.
U₂ mano em.] manāḥ EPU₁U₂ mana cett. om. N₂ yathāndhakārasya cett.] yathāmdhakāras N₁
yathāmdhakāra° D om. N₂ madhye cett.] om. N₂ dipasya cett.] dipa° E om. N₂ tejaḥ cett.]
om. N₂ praviśati DEP_{N1}] praviśati BLU₁ vipraśati U₂ om. N₂ tathā cett.] yathā U₂ om. N₂
8 śāstramadye cett.] om. BLN₂U₁ tasya manāḥ DN₁N₂] manāḥ P mano EU₂ om. BLU₁ praviśati
cett.] om. BLU₁ yasya cett.] om. U₁ manomadye cett.] madhye manasi BL madhye E kapaṭam
cett.] kalaho E yasmin cett.] yasmiṃ BLN₁DU₁ deśakasya cett.] darśakasya U₁ deśika° E 9 yasya
U₁] tasya cett. yasya cett.] om. U₁ prthivyām PL] prthivyām BEU₂ prthivi DN₁N₂ prthivi U₁
kīrtir cett.] vītir E kīrti U₁ kītir U₂ satpuruṣavacanaviśvāso cett.] satpuruṣavacanāḥ viśvāso N₂
satpuruṣasya vaco viśvāso E vacanaviśvabhāso U₁ 10 sadānandapūrṇo cett.] sadānamdarūpo E
sānamdapūrṇo L anekam cett.] aneka° BLE manohārivastūni E] manohārivastu cett. bhavanti
em.] tiṣṭhanti E bhavati cett. 11 rājño cett.] rājña E °gre α] ye BPU₂ yad L idaṃ E yogarahasyam
cett.] thogarahasyam B karttavayam N₁N₂U₁] karttava D kathanīyam EP kathanīyam BL kathyate
U₂

Philological Commentary: 4 etādrśam ...naśyanti: U₁ resumes from this sentence onwards.

One should know this true teacher. The changing thought is like the roar of waves within the ocean. The manifold mental imprints are like the ripples in the water. He who causes to navigate the boat from such an ocean of *saṃsāra* to the other shore is called a true teacher. The mind of the person becomes absorbed into the indivisible supreme place. The person situated in the place of supreme liberation who turned away from the threefold misery¹ protects the own noble lineage² Because of hearing [or] because of seeing about such a person, all obstacles are destroyed. Day by day, prosperity arises. A flawless intellect arises.

[LVIII. Secret Teaching of the Scriptures of Yoga]

This is the secret teaching of the scriptures of Yoga in all of the scriptures.³ Just as the light of a lamp enters into the midst of darkness, similarly, his mind enters into the teaching. For such a king, deceit does not exist. [For him], in whose sight fear of the teacher⁴ does not arise; [for him] whose mind is pure; [for him] whose fame arises on earth; [for him] in whose mind, there is trust in the words of exquisite individuals; [for him] who is a king always filled with bliss; by whose side numerous enchanting objects arise immediately front of his eyes; the secret teaching of Yoga is the first [and foremost thing] of such a king that has to be accomplished.

¹ The threefold misery consists of 1. *adhyātmika* (“internal”) refers to any physical and mental misery caused by diseases; 2. *adhibhautika* (“external”) refers to any misery caused by external living beings or objects; and *adhidaivika* refers to any misery caused by the gods or comes from heaven like cold, heat, storm, draught etc. For a more detailed account cf. *Sāṅkhyakārikā* 1 and particularly the respective explanations provided in the *bhāṣya* of Gaudapāda for the first *kārikā*.

² In Sanskrit literature it is usually the king who protects the own lineage, cf. *Rāmāyaṇa* 3.36.26; *Mahābhārata* 7.11.10. This suspicion seems to hold true since the *rājan* is mentioned a few sentences later.

³ The YSv introduces a section with “*idaṃ yogaśāstrarahasyaṃ ...*” but Rāmacandra’s version of the *yogaśāstrarahasyam* differs drastically and is likely to be authorial. This is why it this passage is not presented in the source of the apparatus. The YSv (Ed. p. 847) reads: *idaṃ yogarahasyaṃ ca na vācyaṃ mūrkhāsannidhau || yogadeśas tu tatraiva || utpātarahite deśe kaṇṭakādivivarjite | abhyasate sadā yogaḥ samaḥ syāt sukhaduḥkhaḥ || surājani samāśritya karttavyo nirupadrave | deśe tu sarvaśaśyādhye lobhamohavivarjite | stutirnindā na karttavyā sādhunā satyavādīnā || yogānadhikāriṇāmāha tatraiva || manomadhye dayā nāsti sadā yaḥ kalahapriyaḥ | svakāryalobhane ślo gurukāryaparāṇmukhaḥ | etasmai ca na dātavyaṃ vaktavyaṃ tasya sannidhau |*. The rest of the YSv’s section on the *yogaśāstra* is then again reflected from verse LVIII.2 onwards.

⁴ The topic of fearing the teacher to my knowledge does not appear in other yoga literature and is unique to the *Yogatattvabindu*.

न स्नेहान्नभयाल्लोभान्नमोहान्नधानाद्वलात् ।

न मैत्रीभावाच्च दासान्नसौंदर्याच्च सेवनात् ॥ LVIII.1 ॥

5 सामान्यादग्रे योगो न कथनीयः । यः परनिन्दा रतो भवति । दूराचारो भवति । भ्रातृमित्रस्य च योग्यं वस्तु न ददाति । यो सत्यं वदति । यो योगिनां मनोमध्ये निन्दां करोति । यस्य मनोमध्ये दया न भवति । यः कलहप्रियो भवति । स्वकार्यकरणे सावधानो भवति । गुरोः कार्यकरणे ऽनादृतो भवति । एतादृशस्याग्रे न योगः क्रियते न पठ्यते ।

शृण्वन्नीतादिकान् ॥ शब्दान्पश्यन् रूपं मनोहरं ॥ जिघ्रगन्धान्सुरभीस्पृशंश्चमुहुःप्रियं ॥ स्वादान्मनोरमान्स्वादन्भ्रा
म्यन्देशान्मनोरमान् ॥

Sources: 5 cf. YSv (PT p. 847): stutir nindā na kartavyā sādhanā satyavādinā || yogādhikāraṇam āha tattraiva || 5-6 cf. YSv (PT p. 847): manomadhye dayā nāsti sadā yaḥ kalahapriyaḥ | 6-7 cf. YSv (PT p. 847): svakāryalobhane śīlo gurukāryaparāṇmukhaḥ | etasmai ca na dātavyam vaktavyam tasya sannidhau |

1 na cett.] ni BL snehān EPU₂] śnehān cett. na EPU₂] nā BL a DN₁N₂ bhayāl cett.] bhayān EU₁ lobhān BDLU₁] obhān N₁N₂ lno P lon U₂ na cett.] om. P mohān cett.] om. P na cett.] om. P dhānā cett.] na dhanād L om. P balāt cett.] balāta B om. P 2 na cett.] om. P maitrībhāvān cett.] maitrībhāva N₂ maitrī D bhāvān P na N₁U₁] no BLPU₂ nau E nā N₂ om. D dāsān N₁U₁] dānān P dāryān E dānāt BL dānān N₂U₂ om. D na cett.] om. D saumḍaryān cett.] saudaryān PN₂ saumḍayan L om. D na cett.] ni L om. D sevānāt cett.] sevātā U₁ 4 sāmānyādagre PN₁N₂U₂] sāmānyāgre BELU₁ kathaniyaḥ EPN₁U₁U₂] kathaniyaḥ B kathaniyaḥ L kaniyaḥ N₂ yaḥ cett.] om. U₁ paranindā cett.] paranindām BLU₁ rato cett.] om. BL bhavati cett.] karoti BL dūrācāro bhavati cett.] om. BL bhrātūr PU₂] bhrātu° N₁N₂ bhrātūr U₁ dur° BE mitrasya cett.] mitram U₁ maitrīyānyasya BE ca yogyaḥ N₂U₁] ca yogyaḥ ca N₁ yogyaḥ PU₂ om. BE 5 yo PU₂] so N₁N₂U₁ ya E satyaḥ cett.] asatyaḥ E yo EP] om. cett. yoginām cett.] yoginā N₁N₂ yoga° E manomadhye cett.] om. E nindām cett.] ni° U₁ yaḥ EN₁U₁] yasya BLPU₂ 6 kalahapriyo EPN₁U₁] kalaham priyo BL kalahāḥ priyo U₂ bhavati cett.] na bhavati BL svakāryakaraṇe EPU₁U₂] svakāryakaraṇe LN₁ svakāryakaraṇem B svakāryākaraṇā N₂ guroḥ cett.] guro BN₂U₂ kāryakaraṇe em.] kāryakaraṇe cett. kārye karaṇe B nādrto PU₂] ādaro na N₁N₂U₁ anādarano B anādare no L na dattacitto E etādrśasyāgre cett.] etādrśasya agre U₁ 7 yogah cett.] om. N₁N₂U₁ paṭhyate EPU₁U₂] padyante N₁N₂ paṭhayate BL 8 śrṇvan N₁LU₁] śuśvana N₂ śrṇvan cett. gītādikān cett.] prītādikān E śābdān cett.] śābdāt N₂ paśyan cett.] paśyat U₁ jighran cett.] jāgrat E jighram U₁ gandhān N₁N₂] gamdhāṃs ca P nāmdhaś ca U₁ agachan BP sprśan gamdhan U₂ om. E surabhin U₁U₂] sphuran E surabhin PL sphurabhi B śusurabhin N₁N₂ sprśan β] sprśyanasya N₁ sprśyanasyam N₂ om. U₁ sparśam PU₁U₂] sparśa° E om. cett. mṛdupriyam cett.] śarmṛdupriyam N₂ mṛdu || priyam U₂ manoramān cett.] manorathān BL manomān N₁N₂ khādan cett.] khādavan BL khādanta° U₁ svādan N₁ om. EN₂ 8-9 bhrāmyan cett.] bhrāman BL bhrāmyena N₁ bhrāmya na N₂ 9 deśān cett.] tveṣāṇn U₁

Philological Commentary: 2 maitrī.... A lengthy omission starts in D after the word *maitrī*. The single omissions will not be recorded in the critical apparatus. The reader will be informed once the evidence of D resumes. 5 bhrātūr...na dadāti: Sentence omitted in L. yo 'satyaḥ...nindām karoti: Both sentences omitted in B and L. yasya kalaha...bhavati: Sentence omitted in D and N₂.

LVIII.1 Not because of love, not because of fear, not because of greed, not because of gift, not because of friendship, not because of hostility, not because of nobility, not because of service, ...

...shall yoga be taught in front of everyone. He, who loves to blame others; who loves to criticise others; who is behaving badly; who does not give [single] thing, which benefits friend and brother; who does not speak the truth and despises yoga in spirit; in whose mind compassion does not arise; who delights in quarrel; attention arises for him regarding his selfish intentions; [and] disrespect arises towards the intentions of the teacher. In front of someone like this, yoga is neither done nor taught.⁵

While hearing the sound of music etc., while seeing heart pounding forms; while smelling fragrant scent, while touching lovely and soft touch, while eating food that pleases the mind, while travelling to beautiful places, ...

⁵This passage reads like an educational measure that teaches proper social behaviour for a precocious youth. Yogatexts for an adult audience would not advise good behaviour like being brave or sharing things with friends, and they would not mention the desired injunction from disputes or disrespecting the teacher, particularly not in their main teaching. For an adult yoga student, these statements would be superfluous and self-evident and would not be mentioned. These statements start to make sense if one would assume a young audience (more precisely, given the numerous allusions to the audience's material wealth, probably young princes). Also cf. the passage on the eight enjoyments (p.), the prohibition of *prāṇāyāma* for young persons (p.??), and the promise of becoming attractive for virgins, as well as the promise of control over women (p.??). Additionally, the grammatical simplicity of Sanskrit is a strong indicator that this text addresses young princes in their education.

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 rust.

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