

## *The Yogatattvabindu*



योगतत्त्वबिन्दु

# Yogatattvabindu

Critical and Synoptic  
Edition with annotated Translation

Von  
Nils Jacob Liersch

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# **Critical Edition & Annotated Translation**



- 1 अथ वा ललाटोपर्याकाशमध्ये शुक्लसदृशस्य तेजसो ध्यानकारणाच्छरीरसम्बन्धिनः कुष्ठादयो रोगा नश्य-
- 2 न्ति । आयुर्वृद्धिर्भवति । अथ वा भ्रुवोर्मध्येऽतिरक्तवर्णस्यातिस्थूलस्य तेजसो ध्यानकरणात्सकालानां पार्थि-
- 3 वपुरुषाणां बल्लभोभवति । तं पुरुषं दृष्ट्वा सर्वेषां दृष्टिस्थिरा भवति ॥

**1** *lalāṭopary* E] *lalāṭopari* cett. **dhyānakaraṇāc** em.] *dhyānakāraṇāt* cett. **śarīra°** BL] *śarīra°* cett. **°sambandhinaḥ** α] *°sambandhī* DN<sub>1</sub>U<sub>1</sub> **kuṣṭhādayo** cett.] *kuṣṭhādayo* DN<sub>2</sub> **rogā** cett.] *rogāḥ* DPN<sub>1</sub>N<sub>2</sub> **1-2 naśyanti** cett.] *naśyamti* BP **2 atha vā** cett.] *om.* E **bhruvor** cett.] *bṛvor* U<sub>2</sub> **'tirakta°** cett.] *atirakta°* U<sub>2</sub> *tirikta°* E **varṇasyātisthūlasya** cett.] *varṇasyāti* sthalasya U<sub>1</sub> *'tisthūlasyaḥ* U<sub>2</sub> **dhyānakaraṇāt** cett.] *dhyānaṃ karaṇāt* B *dhyānakāraṇād* E **sakālānām** cett.] *sakalānā* D *bahulānām* E **2-3 pārthivapuruṣāṇām** cett.] *parthivānām* tatpuruṣāṇām ca E **3 bhavati** cett.] *bhavati* | *jagad vallabho* pi *bhavati* E **taṃ** cett.] *asya* E **puruṣaṃ dṛṣṭvā** DN<sub>1</sub>U<sub>1</sub>] *puruṣaṃ dṛṣṭā* N<sub>2</sub> *puruṣaṃ* BP *puruṣa°* L *puruṣasyāvalokanena* E **sarveṣām** αE] *pratisarveṣām* cett. **dṛṣṭisthirā** cett.] *dṛṣṭiḥ sthirā* EP **bhavati** cett.] *bhavati* B

**Sources:** **1** cf. YSv (PT p. 838): *lalāṭopari vā dhyātvā candraṃ vā jyotir īśvaram* | *nāśayet kuṣṭharogādīn mahāyusmān śīvaḥ paraḥ* | **2** cf. YSv (PT p. 832): *bhruvor madhye 'thavā dhyātvā arkantu teja īśvaram* | *sthiradṛṣṭau rājapūjyo jīvanmuktaḥ śivo yathā* | *ātmānam ātmarūpaṃ hi dhyātvā yo niṣkriyo bhavet* | *nirāśīryatatatto 'yaṃ itaro na nṛpasthitiḥ* |

**Testimonia:** **1** cf. SSP 2.27 (Ed. p. 38): *atha vā lalāṭordhve gollāṭamaṇḍape sphurattārākāraṃ lakṣayet* |



Or, from the execution of meditation onto the bright light within the space above the forehead: diseases related to the body, beginning with leprosy, vanish.<sup>1</sup> Life-force increases. Alternatively, because of executing meditation on the very subtle red light in the middle of the eyebrows, he becomes one who is beloved among all royal people. After having seen this person, everybody's gaze becomes fixed [onto the person].<sup>2</sup>

<sup>1</sup>The *Siddhasiddhāntapaddhati* 2.27 (Ed. p. 38) includes three techniques of *antarlakṣya* which are unparalleled in Rāmacandra's system:

*atha vā bhramaraguḥāmādhye āraktabhramarākāraṃ lakṣayet | atha vā kaṇḍadvayaṃ  
tarjanībhyāṃ nirodhayet tataḥ śiromādhye dhūṃ dhūṃ kāraṃ nādaṃ śṛṇoti | atha vā  
cakṣurmadhye nīlajyotirūpaṃ putalākāraṃ lakṣayed |*

“Or, one should target the form of a very red bee within the *bhramaraguḥā*. Or, one should close both ears with the index fingers and listen to the *dhūṃ dhūṃ*-sound in the head. Or, one should target the form of a doll appearing in blue light within the eyes.”

*Śivayogapradīpikā* 4.32-41 describes the main practice of *Antaralakṣya* in very similar ways along with two alternatives in 4.40-41 which resemble those in the *Siddhasiddhāntapaddhati* 2.27:

*athavā kaṇḍayor dvāre tarjanībhyāṃ nirodhayet |  
śrīhaṭṭamastake nādaṃ ghuṃghuṃkāraṃ śṛṇoti ca || 40 ||  
cakṣurmadhye 'thavā nīlajyotirūpaṃ vilokayet |  
antaralakṣyam iti jñeyaṃ bahirlakṣyam atha śṛṇu || 41 ||*

“(40) Alternatively, one should block the opening of the ears with the index fingers. At the crown of the head, at the *śrīhaṭṭa*, one hears the sound which makes “*ghuṃ ghuṃ*”. (41) Likewise, within the eyes, one should visualize the form of blue light. Thus, it is known as the internal vision. Now listen to the external fixation”

<sup>2</sup>Examining the current context, it is puzzling why Rāmacandra, as well as the unknown author of the *Yogasvarodaya*, introduce the ten main channels and ten vital winds immediately after *antaralakṣya* instead of *madhyalakṣya*. The only one verse dedicated to *antaralakṣa* in the *Sarvāṅgayogapradīpikā* 3.33 might provide a possible hint to an answer:

*aṃtar lakṣa ju sunahuṃ prakāśā | brahma nādikā karahu abhyāsā |  
aṣṭa siddhi nava niddhi jahāṃlauṃ | tārāhiṃ na kabahūṃ jivai jahāṃ lauṃ || 33 ||*

“Listen about the light of the inner target. Practice locating the channels within the body. There, you will attain the eight siddhis and nine treasures and never again have to return to the mortal world.”

In Sundardās's discussion of Lakṣayoga, the channels become the targets of its practice. According to Sundardās, ...

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