

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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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

पुरुषस्य नृत्यदर्शनात् । गीतश्रवणात् । वल्लभवस्तुनो दर्शनात् । य आनन्द उत्पद्यते सः स्वर्गलो-
कः कथ्यते । रोगपीडादुर्जनेभ्यः पुरुषस्य यदुःखं उत्पद्यते । तद्वहुतरं नरकं कथ्यते । अथ च यत्क-
र्मकरणात् सर्वेषां लोकानां स्वमनसि च शुभं न भरते तत्कर्म बन्धनमित्युच्यते । अथ च यत्कर्म-
करणान्मनोमध्ये शङ्का न भवति तत्कर्म मुक्तिकारणम् ॥

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[XLII. rājayogāc charīre cihnāni]

इदानीं राजयोगाच्छरीरे एतादृशानि चिह्नानि भवन्ति । तानि कथ्यन्ते । सकलरोगनाशः । सकल-
पृथ्वीं पश्यति । तदनन्तरं तत्त्वविषयं ज्ञानमुत्पद्यते । समग्रां भाषां जानाति । ततः पुरुषस्य देहो
वज्रमयो भवति । सर्पदंशे सति मरणं न भवति । ततः पुरुषस्य बुभुक्षापिपासनिद्रोष्णताशीतबाधां
न कुर्वन्ति ।

Sources: 1-2 cf. YSv (PT pp. 843-844): samagradarśanān muktaḥ svargabhogaṇ ca matsukham | tad etac cintayā yāti rogaśokavivarjitaḥ | 1-2 cf. SSP 3.14 (Ed. pp. 59-60): yat sukham tat svargaḥ | yad duḥkham tan narakāḥ | yat karma tad bandhanam | yo nirvikalpaḥ sā muktiḥ | svasvarūpajñā-
nadaśāyām nidrādaḥ svātmajāgaraḥ śāntir bhavati | evaṁ sarvadeheṣu viśvarūpaḥ paramēśvaraḥ
paramātmā 'khaṇḍasvabhāvena ghaṭe ghaṭe cit svarūpi tiṣṭhati | 2-4 cf. YSv (PT p. 844): yat
karmā karmaṇā śāṅkā manomadhye bhaved vahiḥ | tat karmakaraṇam muktir ity āha bhagavān
śivaḥ | 6-9 cf. YSv (PT p. 844): yasya darśanamātreṇa rogaśokavivarjitaḥ | paramānandacittaḥ
syāt tapasvī caiva kīrtitaḥ | saptadvīpā bhaved dṛṣṭā tattvajñānam tato bhavet | sarvabhāvaṁ
vijāniyād vajradeho bhavet tathā | sarpadaṣṭe viṣaṁ na syāt kṣudhā nidrā tṛṣṇā tathā |

1 puruṣasya cett.] puruṣasyāvādyā U₁ nṛtyadarśanāt DEP] nityadarśanād D darśanāt || U₂ nṛ-
tyod° U₁ gītaśravaṇāt cett.] gītaśravaṇād U₁ darśanāt U₁] darśanād U₁ ya° U₁ yaḥ BDEL
om. U₂ saḥ E] sa DU₁U₂ 1-2 svargalokaḥ BELL] svargaloka U₂ bahurānamdaḥ svarga+++laḥ
D bahurānamdaḥ svargaphalaḥ U₁ 2 °piḍā° D] °piḍa° U₁ °piḍito E °piḍato BP °piḍato U₂ °piḍano
L durjanebhyāḥ cett.] durjanebhyā BLP yad duḥkham L] yad duḥkham E yat duḥkha B
yaduḥkham P duḥkham DU₁ duḥkha U₂ tadbahutaram cett.] tat bahutaram D bahutaram U₁
narakam cett.] nakam U₁ 2-3 atha ca yat karmakaraṇāt sarveṣāṁ lokānām svamanasi ca
śubham na bharate tat karma bandhanam ity ucyate U₁] om. cett. 3-4 yatkarmakaraṇān
PU₂] yatkarmakaraṇāt cett. 4 manomadhye cett.] manobudhye BL śāṅkā cett.] śākā U₂
bhavati cett.] bhavāṁti U₂ muktikāraṇam cett.] kamuktikāraṇam LB 6 idāni cett.] idāni
BPU₂ rājayogāc charīre DEL] rājayogāc charīre || B rājayogācharīre U₁ rājayogācharīre U₂ ro-
gayogācharīre P etādṛśāni cett.] yādṛśāni E sakalaroganāśaḥ cett.] sakalarogaḥ nāśaḥ U₁
6-7 sakalapṛthvīm cett.] sakalām pṛthvīm P 7 tadanantaram cett.] tad antaram P tad anam-
tara° U₂ tattvaviṣayam DU₁] om. cett. samagrām bhāṣām PDU₁] samagrā bhāṣā EU₂ samagrā
bhāṣa B samagrā bhāṣā L 8 °damśe DLU₁U₂] °damśo P °damśena E °damśema B sati em.] satī
DU₁ om. cett. na cett.] om. L bhavati cett.] bhavati B vati U₂ tataḥ cett.] tat° BL om. U₁
puruṣasya cett.] om. U₁ bubhukṣā EDU₂] bunnukṣā P babhukṣā BL om. U₁ pipāsanidroṣṇatā°
L] pipāsanidroṣṇatā° U₂ pipāsanidrā | uṣṇatā || D pipāsanidrollatā EB pipāsanidrollatā P om. U₁
°śita° cett.] śitātā P śitoṣṇatā E śita nā D om. U₁ 9 kurvanti cett.] kuroti D om. U₁

The person's bliss that is generated as a result of seeing dance, listening to songs, [and] viewing beloved objects, that [bliss] is called heaven. The person's suffering that arises as a result of the pain caused by disease and wicked people, that great [suffering] is called hell. Moreover, an action that does not bring goodness to all people and one's mind, that action is said to be bondage.¹ And also, the action that does not create fear in the mind that action is the cause of liberation.²

[XLII. Signs in the body as a result of Rājayoga]

Now, such signs manifest in the body as a result of Rājayoga.³ They are described. The eradication of all diseases occurs. He sees the entire world. Subsequently, knowledge whose range is the principles arises. He understands all languages. Then, the person's body becomes as hard as a diamond. After a snake bite has taken place, death does not occur. Then, the troubles of hunger, thirst, sleep, heat and cold do not oppress for the person.

¹This sentence is only preserved in U₁ (N₁ and N₂ have a *lacunae* here and manuscript D of the α -group omits the sentence, too). Nevertheless, this sentence significantly improves the meaning of the entire paragraph. Therefore, it is likely that the sentence belongs to the original text. This error in the other witnesses can easily be explained here as a haplography of the following sentence, as they begin similarly. A similar statement is found in Rāmacandra's source text, the *Siddhasiddhāntapaddhati* (cf. sources).

²Structurally, lacking any introductory statement, these sentences at first sight do not convincingly align with the context of the yogic body's contents. However, the structure is consistently preserved across all witnesses. Furthermore, this sequence corresponds to the presentation of contents in the *Siddhasiddhāntapaddhati*, as well as the *Yogasvarodaya* (cf. sources). Both source texts conclude the chapter with information about the contents of the yogic body. Rāmacandra's formulations are a synthesis of the two source texts. *ssplonavla* (Ed. p. 60, cf. sources) notes the following regarding the corresponding passage in the *Siddhasiddhāntapaddhati*: "Thus, the Supreme Lord of universal nature exists in every manifestation in the form of *cit*. Heaven and hell are not two worlds which the souls visit after leaving the body, but only mental states of happiness or sorrow."

³The repeated mention of the effects of Rājayoga seems redundant since the topic has been covered extensively already in section XVI-XVII. Nevertheless, these specific results have not been mentioned so far. In the descriptions of previous chapters, the unhinderedness, equanimity and bliss resulting from Rājayoga were emphasized. Here, the focus shifts to physical results such as health, strength, supernatural abilities or resilience.

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.

Bibliography

