

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
- K₁: AS G 11019

The *Yogatattvabindu* of Rāmacandra
Critical Edition & Annotated Translation

तथेदमप्यात्मप्रकाशानन्तरमूर्धमुखं विकसति । तन्मध्ये परमानन्दरूपा भूमिर्भवति । तस्याहं सो
इहं स इति संज्ञा । तस्य मध्ये स्वात्मनो ध्यानादिने दिने आयूर्वर्धयति । रोगा दूरे भवन्ति ।

शक्तिस्थिशाल्येककृता सम्यक्मुद्रा च खेचरी ।
चिदानन्दोदयश्वन्दश्वेतना चन्द्रिकान्विता ॥ XLVII.1॥

Sources: 2-4 cf. YSV (PT, p. 845): śaktiprasannatā syāc ca rogaśokavivarjitaḥ | yasya mudrābh-
yāsaśāli samyak siddhā ca khecarī | cidānandamayaṁ cittam cetanā candrikānvitā |

I tatheda EPU₂] tathā idam U₁, tam BL apy EU₁] api cett. ātmaprakāśānāmptaram
PU₂] ātmaprakāśānātaram U₁, ātmāprakāśānāntaram E ūrdhvamukham̄ ELU₁U₂] ūrdhvam
mukham̄ P, mūrdhvam̄ mukham̄ B tanmadhye cett.] tanamadhye U₂ °rūpā bhūmir cett.]
°rūpo bhūmir L bhavati cett.] bhavati U₁ **2** 'ham sa cett.] ham E tasyā BL] tasyā PU₁U₂
svātmāno cett.] svātmānaḥ U₁ dhyānād cett.] dhyād BU₂ āyūr cett.] hyāyur E vardhayati
BL] vardhati U₁U₂, varddhate EP rogā cett.] rogo E dūre cett.] dūro P, dūrā L bhavanti
cett.] bhavati BE **3** śaktis BLPU₁U₂] tathā dviśāaktis E triśālyekakṛtā conj.] trivali kṛtam unnm.
U₁, trityalokāntah U₂, trityalokāmpta° P, trityalokāmpta° E, tritya lokāmpta° BL mudrā cett.]
samudrā E ca khecarī PLU₂] bhavati khecarī unnm. U₁, ca khecarī B, khecarī unnm. E **4** cidānā-
nādodayaś em.] cidānāmādodayam̄s U₁, cidānāmādādayoś BL, cidānāndādāvaya E, cidānāndādāyaś
P, cidānāmādādayah U₂ candraḥ em.] candra° E, caḍriś P, caḍraḥś U₁, caḍrāś U₂, om. BL
cetanā em.] cetanāś U₁, caḍrikā E, caḍrikā P, caḍrikā B, caḍrikā L, caḍrikā U₂ candrikānvitā
em.] caḍrakānvitā U₁, yeti nāmānvitah E, cetanānvitah P, cetanānvitah U₂, cetanāvitah BL

Notes: 2 rogā dūre: Evidence of E resumes at this point and resynchronizes with the structure of
the other witnesses.

Therefore, only after the illumination of the self, the upward-facing [lotus] blooms. Within it, the stage of the supreme bliss arises. The technical designation of it is “I am he, he is I”. Because of the meditation on one’s own the self in the middle of it, the lifespan increases day by day. Diseases are remote.

XLVII.1 The Śakti, furnished with the three [moon, sun and fire], that has been completely made into one,¹ is the seal that is Khecari.² The moon has the arising of the bliss of consciousness. Consciousness is endowed with the light of the moon.

¹The problem with this verse lies in *pāda* a. The only representative of the β -group available for this passage, manuscript U₁, reads *śaktis trivali kṛtam*, and is closer to the reading of the source text than all other readings of the γ -group manuscripts. The source text reads *yasya mudrābhyaśasāli*. However, the reading of U₁ is unmetrical. It seems that *vali* in manuscript U₁ is a corruption of *sāli* from the source text. Therefore, an important intermediate step here would be to first reconstruct *śaktis triśāli kṛtam*, which is still unmetrical. The missing syllable can be derived as follows. The Śakti mentioned in our half-verse, according to the previously reconstructed intermediate step, is equipped with three. According to the following verses XLVII.2-4, the only mentioned triad is the triad consisting of moon, sun, and fire. It is therefore plausible that the adjective *triśāli* assumes the gender of Śakti and is understood as “equipped with [the] three”, and that these three are the triad mentioned in the subsequent verses. The only verb of the half-verse, the past passive participle *kṛtam*, which stands in the masculine or neuter, has no referent in this half-verse but is surrounded by feminine nouns, suggesting an emendation to the feminine gender. This leads us to the next step of reconstruction, namely to *śaktis triśāli kṛtā*. In the following verses, *paramātman* stands as *cetanā* for the sun, *svayam agnih* for the own fire which could be interpreted as the individual self, and the moon is equated with the *manas*. By uniting the *prakāśa* of the fire with the *ānanda* of the *manas*, i.e., the moon, the moon is ultimately consumed by the fire. The sun and the fire are intrinsically connected. Thus, the three become one. It seems to me that Rāmacandra wants to express in *pāda* a that Śakti, which is furnished with three, should be made into one. A distant variant of this half-verse from the source text is found in a quotation by Jayaratha *ad Tantrāloka* 32.63, introduced with *yad āgamah: ekam sr̥ṣṭimayam bijam ekā mudrā ca khecari* | “There is one seed [syllable], which contains creation, one *mudrā*, *khecari*”. Based on the context of the passage and the formulation from *Tantrāloka* 32.63, I propose as the final step of the verse reconstruction the now metrical conjecture (*bha-vipulā*) to *śaktis triśālyekakṛtā*. This could explain the readings of the γ -group, which are based on similar orthography: शक्तिस्तृतीयलोकान्तः .

²In the Hāṭha- and Rājayogacorpus *Khecarīmudrā* usually refers either to a physical practice in which the yogin inserts his tongue into the nasopharyngeal cavity, (cf. mallinson2010) or to *śāmbhavimudrā*, like in *Śivayogapradipikā* 5.3, *Hāṭhapradipikā* 4.5-7 or *Candrāvalokana* 2, which equate *khecari* and *śāmbhavi*. Judging by the passage’s context, however, neither seems to be the case. This passage seems to draw on the concept of *khecarīmudrā* of the Kashmiri Śaiva exegetes of the ...

Appendix

Figures



Figure 0.1: The *dehasvarūpa* of *ajapāgāyatrī*. The image, reminiscent of a hipogriff, is part of an illustrated Sanskrit manuscript written in the Śāradā script. Preserved as a single large scroll under Acc. No. 1334 at the Oriental Institute in Srinagar (Kashmir), it is entitled *Nādīcakra*. The manuscript contains a depiction of the yogic body's *cakras* and *nāḍis*. The text surrounding the figure closely corresponds to the additional material found in manuscript U₂ of the *Yogatattvabindu*. The manuscript reads (diplomatic transcription): *om daśame pūrṇagiripiṭhe lalāṭamaṇḍale candro devatā amṛtāśaktih paramātmā ṛṣih dvāvīṁśaddalāni amṛtavāsinikalā 4: ambikā 1 lambikā 2 gha(m)ṭkā 3 tālikā 4 dehasvarūpam kākamukham 1 naranetram 2 gośrīngam 3 lalāṭabrahmapara 4 hayagrīvā 5 mayūramuścham 6 hamsacāritani 7 sthāna.*



Figure 0.2: 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 0.3: 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

