

## *The Yogatattvabindu*



योगतत्त्वबिन्दु

# Yogatattvabindu

Critical Edition  
with annotated Translation

Von  
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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 ,
- N<sub>1</sub>: NGMPP B 38-31
- N<sub>2</sub>: NGMPP B 38-35 / A 1327-14
- D<sub>1</sub>: IGNCA 30019
- U<sub>1</sub>: SORI 1574
- U<sub>2</sub>: SORI 6082



# **Critical Edition & Annotated Translation**





## [XIX. haṭhayogaḥ]

इदानीं हठयोगः कथ्यते। रेचकपूरककुंभक इत्यादिप्रकारेण पवनस्य साधनं कर्तव्यम्। अथ च धौत्यादिषट्कर्मकारणात् शरीरस्य शुद्धिर्भवति। सूर्यनाडीमध्ये पवनः पूर्णो यदा तिष्ठति तदा मनो निश्चलं भवति। मनसो निश्चलत्वे आनन्दस्वरूपं प्रत्यक्षं भासते। हठयोगकरणात् मनः शून्यमध्ये लीनं भवति। कालः समीपे नागच्छति॥

**Sources:** 2–5 cf. YSv (PT p. 835): idāniṃ haṭhayogas tu kathyate haṭhasiddhidah | kṛtvāsanaṃ pavanāśaṃ śarīre rogahāraṃ | pūraṃ kumbhakaṃ caiva recakaṃ vāyunā bhajet | itthaṃ kramotkramaṃ jñātvā pavanaṃ sādhaṃ sadā | dhautyādikarmaṣaṭkaṃ ca prakuryād (*saṃskuryād* ŚKD p. 501) haṭhasādhakaḥ | etan nādyān tu deveśi vāyupūrṇaṃ pratiṣṭhitam | tato mano niścalaṃ syāt tata ānanda eva hi | haṭhayogān na kālaḥ syān manonāśo (*manaḥ śūnye* ŚKD p. 501) bhaved yadi |

**2 haṭhayogaḥ** DLPN<sub>1</sub>U<sub>1</sub>] haṭayoga B grahayogaḥ E haṭhayoga U<sub>2</sub> ity ādi° cett.] ity ādhi° N<sub>2</sub> pavanasya sādhanam cett.] pavanasādhanaṃ EP kartavyam BEL] kartavyam cett. ca cett.] om. U<sub>1</sub> 3 dhautyādi cett.] dhautyādi B vidhotyādi U<sub>1</sub> sūryanāḍimadhye cett.] sarvasūryanāḍimadhye B pavanaḥ pūrṇo cett.] pavanapūrṇo BL pvanaḥ pūrṇo N<sub>2</sub> yadā tiṣṭhati cett.] yadāti BL mano β] manaḥ α 4 niścalaṃ cett.] niścalo BLP manaso β] manasaḥ α niścalatve cett.] niścalatvena E ānandasvarūpaṃ cett.] ānaṃdaṃ svarūpaṃ BL ānandaṃ svarūpa° P ānandarūpaṃ E bhāṣate cett.] bhāṣate N<sub>2</sub>U<sub>1</sub> haṭha° cett.] haṭa° B yoga° cett.] yogā° B karaṇāt cett.] karaṇāt BELP manaḥ cett.] mana N<sub>2</sub> 5 linam cett.] sthānaṃ U<sub>2</sub> kālaḥ cett.] kālā° B kālā° N<sub>2</sub>U<sub>1</sub> kāsaḥ U<sub>2</sub> nāgacchati cett.] nāma gacchati B nāgachamti D ti nāgachati U<sub>1</sub>

## [XIX. Haṭhayoga]

<sup>1</sup> Now, Haṭhayoga is explained. Breath is to be controlled by means of practices such as: "Exhalation, inhalation [and] retention etc."<sup>2</sup> And then due to the six actions (*ṣaṭkarma*), like *dhauti* etc.<sup>3</sup>, the purification of the body arises. When the full breath abides in the middle of the sun channel<sup>4</sup>, then the mind is unmovable. When the mind is motionless, then the nature of bliss immediately appears. Due to Haṭhayoga, the mind becomes absorbed into emptiness. Time [as death] does not approach.

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<sup>1</sup>The YSv's description of the two types of Haṭhayoga is quoted in *Śabdakalpādruma* (ŚKD), Ed. p. 501. I want to thank Franz Veit for providing this reference.

<sup>2</sup>As also the YSv suggests, the term *ādi* should refer to the other common practices of Haṭhayoga such as, *āsana*, *mudrā*, and *nāḍānusandhāna*. Cf. *Haṭhapradīpikā* 1.56.

<sup>3</sup>See *Haṭhapradīpikā* 2.22–37.

<sup>4</sup>Usually the *sūryanāḍi* is the *piṅgalā*-channel, beginning at the right nostril, as previously declared in the *Yogatattvabindu* itself in III. sentence seven (p. ??, l. 3). Here, it appears more likely that *sūryanāḍi* refers to the central channel, the *suṣūmnā*. However, the manuscript's transmission is clear. Nonetheless, the term might very well be corrupted. The context rather suggests to conjecture to *śūryanāḍi*. In *Jyotsnā* 4.10, Brahmānanda understands "the void" (*śūnya*) as the central channel. In *Haṭhapradīpikā* 3.4, *śūnyapādavi* is a synonym of *suṣūmnā*. Both words *sūrya*<sup>o</sup> and *śūnya*<sup>o</sup> begin with a sibilant, which are often confused, followed by a long *ū*, which in turn is followed by a ligature *rya* or *nya*, and this is the last difference. An illegible manuscript at an early stage of transmission could easily have produced this error.

## [XX. haṭhayogasya dvitiyo bhedaḥ]

इदानीं हठयोगस्य द्वितीयो भेदः कथ्यते। पादादारभ्य शिरः पर्यन्तं स्वशरीरे कोटिसूर्यतेजः समानं श्वेतं पीतं नीलं रक्तं किञ्चिद्रूपं चिन्त्यते। तद्ध्यानकारणात् सकलाङ्गे रोगज्वलनं भवति। आयुर्वृद्धिर्भवति॥

**Sources:** 2-4 cf. YSv (PT p. 835): idānīm haṭhayogasya dvitiyaṃ bhedaṃ acchrṇu (*bhedavat śrṇu* ŚKD p. 501) | ākāśe nāsikāgre tu sūryakoṭisamaṃ smaret | śvetaṃ raktaṃ tathā pītaṃ kṛṣṇaṃ ity ādirūpataḥ | evaṃ dhyātvā cirāyus syād aṅgājananavarjitam (*°varjitah* YK 12.25) | śivatulyo mahāt-māsau haṭhayogaprasādataḥ (*°prasaṅgataḥ* YK 12.25) | haṭhāj jyotir (*haṭha°* YK 12.26) mayo bhūtvā hy antareṇa śivo (*śiva* ŚKD p. 501) bhavet | ato 'yaṃ haṭhayogaḥ syāt siddhidaḥ siddhasevitaḥ |

**Testimonia:** 2-3 cf. *≈Haṭhasaṃketacandrikā* (f.125 ll.4-5): pādādārabhya śiraḥparyantaṣya śarīre koṭisūryatejaḥsadrśaṃścetam pītaṃ raktaṃ vā kiṃcidrūpaṃ vicimṭya tasya dhyānakaraṇāt-sarvāṃge rogajvalanaṃ bhavati ||

2 haṭhayogasya cett.] haṭayogasya BU<sub>1</sub> haṭhayoga° P dvitiyo cett.] dvitiya° DLP dvitiyaṃ B bhedaḥ cett.] bhedaḥ BL kathyate cett.] kathyante BL pādādārabhya cett.] pādādārabhyā N<sub>1</sub>D śiraḥ cett.] śira° BL śiro U<sub>2</sub> paryantaṃ cett.] paryentaṃ N<sub>1</sub> pariyataṃ U<sub>1</sub> svaśarīre cett.] svaśarīraṃ U<sub>1</sub> koṭisūryatejaḥ cett.] koṭisūrye tejaḥ U<sub>2</sub> samānaṃ cett.] samāna° BL 3 śvetaṃ cett.] śveta° B pītaṃ cett.] om. BL raktaṃ cett.] laktaṃ N<sub>1</sub> kiṃcidrūpaṃ DN<sub>1</sub>U<sub>2</sub>] kiṃdrupaṃ BP timdrupaṃ L cimrūpaṃ U<sub>1</sub> kiṃcidvarṇaṃ E cintyate cett.] cityate P cimṭate BL tad ELPN<sub>2</sub>] tat BU<sub>2</sub> ta DU<sub>1</sub> na N<sub>1</sub> dhyānakāraṇāt β] dhyānaṃ karaṇāt α sakalāṅge αPU<sub>2</sub>] sakalaṃge BL sakalaṃ E rogajvalanaṃ βD] roga N<sub>1</sub>N<sub>2</sub> roga kṣataṃ U<sub>1</sub> bhavati EU<sub>2</sub>] na bhavati BLPDU<sub>1</sub> na bhavati | jvalanaṃ na bhavati N<sub>1</sub> na bhavati | jvaranaṃ na bhavati N<sub>2</sub> āyur cett.] āyu° N<sub>2</sub> om. D vṛddhir cett.] om. DEL 3-4 bhavati cett.] bhavati B vardhate EL om. D

## [XX. Second division of Haṭhayoga]

Now, the second type of Haṭhayoga is explained.<sup>5</sup> Some kind of form being white, yellow, blue [and] red, equal to the shine of ten million suns shall be contemplated in the own body from the feet to the top of the head. Due to meditation on that, the burning of diseases in the entire body arises. The lifespan increases.<sup>6</sup>

<sup>5</sup> At this point YSv as quoted with reference in YK 12.23 adds a verse not found in the *Prāṇatoṣinī* (*susthāsanam samāśīno nīrajāyatalocanaḥ | cintayet paramātmānam yo vadet sa bhaviṣyati* ||).

<sup>6</sup> Cf. YSv (PT p. 835) as presented in **sources** for XX. p.5: 'Now, listen to the second variation of Haṭhayoga. Contemplate the space at the tip of the nose as being equal to the radiance of ten million suns in colours such as white, red, yellow, black, and other colours of that nature. By meditating in this way, one can achieve a long life because one is freed from the process of ageing (*aṅgajaraṇavarjitaḥ* em.] *aṅgājananavarjitaḥ* PT). Through the devoted practice of Haṭhayoga, one whose self is great becomes like Śiva. Having become like the light, one truly becomes one with Śiva inside. Therefore, the path of Haṭhayoga will bring forth supernatural abilities and is followed by the Siddhas.' Rāmacandras transfer misses various details, but both description remind of Bāhyalakṣya (see section XXIII on p.??). Another light-based technique of Haṭhayoga, which is classified as a technique of *dhyāna* involves visualising equally intense light at the navel, heart and head and results in igniting this light in all six *cakras* and ultimately leading to liberation from the fetters of birth (*mucyante janmabandhanāt*) can be found in *Gorakṣayogaśāstra* 33-50. Another similarity appears in in *Amanaska* 2.7-8 (*cittaṃ buddhir ahaṅkāra ṛtvijāḥ somapaṃ manaḥ | indriyāṇi daśa prāṇāṇ juhōti jyotimaṇḍale* || 7 || *āmūlād bilaparyantaṃ vibhāti jyotimaṇḍalam | yogibhiḥ satataṃ dhyeyam aṇimādyasṭasiddhidam* || 8 ||). These verses precede or introduce *śāmbhavi mudrā*. Here, thought, intellect and ego are taught to be the officiants, whereas the mind is the sacrificer who sacrifices the senses and the ten vital breaths into the orb of light (2.7). The orb of light (*jyotimaṇḍala*) shines from the root (possibly the root of the body or spine, but BIRCH, 2013:286 suggests the palate) to the aperture at the top of the head. Yoga practitioners should constantly meditate on it to achieve *siddhis* (2.8).

# 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.





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