

## *The Yogatattvabindu*



योगतत्त्वबिन्दु

# Yogatattvabindu

Critical Edition  
and annotated Translation  
together with a Comparative Analysis of the  
Complex Early Modern Yoga Yaxonomies

By  
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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**





## [XVII. anyad rājayogasya cihnam]

अन्यद्राजयोगस्य चिह्नं कथ्यते। यस्य राज्यादिलाभेऽपि फललाभो न भवति। हानावपि मनोमध्ये  
दुःखं न भवति। अथ च तृष्णा न भवति। अथ च कस्मिन्नपि पदार्थे प्राप्ते कस्यापि पदार्थस्योपर्य-  
निच्छा न भवति। अस्मिन्नपि पदार्थे मनसोऽनुरागो न भवति। अयमपि राजयोगः कथ्यते। अथ  
5 च यस्य मनः श्रुतिविद्वत्पुरुषे मित्रे शत्रौ च समं भवति। दृष्टिश्च समा भवति। सकलपृथ्वीमध्ये  
गमनागमनवतः सुखभोगवतः यस्य मनसि कर्तृत्वाभिमानो नास्ति। अनुचरलोकमध्ये कर्तृत्वं न  
ज्ञापयति। सोऽपि राजयोगः कथ्यते।

**Sources:** 2 cf. YSv (PT pp. 834-835): rājayaprāpte 'pi no harṣo hānau duḥkhaṃ bhaven na hi | kvacid vastuni deśasya niḥsvane keṣu kutracit | 4 Cf. YSv (PT p. 835): vidyāvidyāmitraśatrau samā dṛṣṭiś ca sarvaśaḥ | bhogāśaktādikartṛtvena mano no bhavet khavat | 6 Cf. YSv (PT p. 835): lokamadhya bhavet karttā manomadhya 'pi niṣkriyaḥ | 7 Cf. YSv (PT p. 835): eṣo 'pi rājayogīti sukhe duḥkhe samas tathā |

2 anyad EN<sub>2</sub>] anyat α anyate BL om. P rājayogasya cett.] rājayoga° U<sub>1</sub> om. P cihnam E] cinhaṃ BLN<sub>1</sub>U<sub>2</sub> cinhaṃ N<sub>2</sub> cihmaṃ D om. P kathyate cett.] om. P yasya α BELU<sub>2</sub>] om. P rājayādi° cett.] rāja° BL °lābhe DEN<sub>1</sub>] °lobhe N<sub>2</sub> °lābe U<sub>1</sub> °lābho U<sub>2</sub> lābhety BL om. P 'pi DEN<sub>1</sub>] 'pi ca N<sub>2</sub>U<sub>1</sub> om. PU<sub>2</sub> phalaalābho DEN<sub>1</sub>N<sub>2</sub>] pala° U<sub>1</sub> aphala° BL om. PU<sub>2</sub> na bhavati DEN<sub>2</sub>U<sub>1</sub>U<sub>2</sub>] na bhavati BL ba bhavati N<sub>1</sub> om. P hānāv cett.] hānād U<sub>2</sub> hananād BL om. P api cett.] pi BLN<sub>2</sub> om. P 2-3 manomadhya duḥkhaṃ na cett.] om. P 3 bhavati cett.] bhavati BL om. P atha ca trṣṇā na cett.] om. P bhavati cett.] bhavati B om. P atha ca cett.] om. P kasmin cett.] om. P api DU<sub>1</sub>] na BL pi N<sub>1</sub>N<sub>2</sub> adhi U<sub>2</sub> om. EP padārthe cett.] padārthau B padārtho L padārtha° U<sub>2</sub> om. EP prāpte cett.] prāpta N<sub>1</sub> om. EP kasyāpi cett.] kābhyādi U<sub>2</sub> om. EP o padārthasyopary E] padārthasyopari BL padārthopari U<sub>2</sub> padārthasya upari α om. P anicchā E] ānicchā B āniccha L anichā D anusthā N<sub>1</sub> anisthā N<sub>2</sub> aniṣṭā U<sub>1</sub> anicha U<sub>2</sub> om. P 4 na cett.] ni B om. DP bhavati cett.] bhavanti N<sub>1</sub>D om. P asminn cett.] kasmin EU<sub>2</sub> api cett.] om. BEL manaso BELP] manasaḥ α manasa U<sub>1</sub> om. U<sub>2</sub> 'nurāgo BELP] anurāgo cett. na bhavati E] na bhavati BL na bhavati ayam api padārthe manasonurāgo na bhavati P na bhavati || ayam api padārthe anurāgo na bhavati U<sub>2</sub> bhavati α ayam cett.] atham P atha L api cett.] sama L rājayogaḥ cett.] rājayoga N<sub>2</sub>U<sub>2</sub> 5 ca cett.] caḥ E yasya cett.] ya D śrutividvat em.] munividvat E śunividvat P bhunividvat L śrunividvat BU<sub>1</sub> śrutividvyat DN<sub>1</sub>N<sub>2</sub> śucivīśuddha° U<sub>2</sub> puruṣe cett.] puruṣeṣu E mitre cett.] maitre BELP śatrau cett.] śatro B om. E dṛṣṭiś-ca cett.] om. BL samā cett.] namnā P om. BL bhavati cett.] om. BL sakalapṛthvīmadhya cett.] °pṛtvī° L 6 gamanāgamanavataḥ P] gamanāgamanavat U<sub>2</sub> gamanāgamanataḥ BL gamanavataḥ EN<sub>1</sub>U<sub>1</sub> gamanaṃ vataḥ D gamavataḥ U<sub>1</sub> sukhabhogavataḥ cett.] sukhabogho bhavataḥ BL sukho bhogavataḥ U<sub>1</sub> sukhabhogavat U<sub>2</sub> kartṛtvābhimāno EPU<sub>1</sub>U<sub>2</sub>] kartutvābhimano BL kartṛtvādyabhimāno DN<sub>1</sub>N<sub>2</sub> anucara° LB] anuca° α U<sub>2</sub>P atha ca E °madhya cett.] °madhya BL kartṛtvam na DEPNU<sub>2</sub>] kartṛtvābhi- mano BL kartṛtvam N<sub>1</sub>U<sub>1</sub> 7 jñāpayati EPN<sub>1</sub>N<sub>2</sub>U<sub>2</sub>] jñātvā payati DU<sub>1</sub> nāsti BL rājayogaḥ EPN<sub>1</sub> rājayoga cett.

## [XVII. Another sign of Rājayoga]

Another sign of Rājayoga is described. Even when<sup>1</sup> [there is] the attainment of a kingdom etc., the perception of a reward<sup>2</sup> does not arise; [and] even in loss, suffering does not arise within the mind; and neither does desire arise; and then, even when whatever object has been obtained, aversion<sup>3</sup> towards any object does not arise; [and] concerning this object, affection of the mind does not arise; this is said to be Rājayoga. Moreover, when the mind is equal towards a person who has expertise in sacred scriptures, a friend [or] an enemy; an indifferent view arises;<sup>4</sup> [and] when for him who freely moves across the entire world [being] furnished with enjoyment and happiness, the pride of the ability [to do these things] does not arise within the mind; [and] one does not proclaim the ability [to do these things] among all his followers - this is also said to be of Rājayoga.

<sup>1</sup>Grammatical constructions in this text may deviate from classical Sanskrit. In most cases, however, these should not be regarded as errors due to their frequency but as contemporary or regional language usage phenomena. Some constructions in this section and other passages of the text use the genitive as a substitute for other cases, such as the dative, instrumental or locative, cf. Whitney, 1879: 87, 294. In particular, this can be observed in this and other places of the text in relative clause constructions beginning with *yasya*, which must, for example, be read as *yasmin*, as otherwise, the corresponding correlative pronoun seems to be missing. The genitive, for example, in connection with the following word *manasi* or *manaḥ* (see edition text) would make the yogin the implicit subject of the sentence and the actual correlative pronoun of the construction referring to *yasya*, in this section *ayam* or *saḥ*, would appear incongruent. At the same time, the *daṇḍas* in these constructions should be understood as commas or semicolons.

<sup>2</sup>I have understood *phalalābhāḥ* as a genitive *tatpuruṣa* in which I took *lābhāḥ* as “perception” in the sense of the German word “Auffassung” (cf. *Sanskrit Wörterbuch*, Vol. 5, 1858: 223) and *phala* in the sense of gain, win or profit, in order to resemble the great equanimity of the Rājayogin, which I think Rāmacandra wants to express here.

<sup>3</sup>The most common meaning of the word *anicchā* is indifference. However, even with force, this meaning can not be the word’s intended meaning in this context. Because of that, I propose the meaning of “aversion” as attested in *Sanskrit Wörterbuch*, 1858: 47. The meaning “aversion” can be easily derived by taking *an-icchā* as a *nañ-samāsa* compound that expresses the direct opposite of “desire”. The mention of the word *tṛṣṇā* in the previous sentence supports this conclusion.

<sup>4</sup>The impartial view onto all things is expressed, e.g. in *Amanaska* 1.24: *yadā sarvasamo jāto bhaved vyāpāravarjitah | parabrahmaṇi sambaddho yogi prāptalayasa tadā* | “When he has become equanimous towards all living beings and is free from activity, then the yogin, who has united oneself into the highest Brahman, has reached absorption.”; also cf. *Amanaska* 1.26cd: *vicāraṃ cendriyārthānāṃ na veti hi layaṃ gataḥ* | “The yogin who was reached absorption gives no thought to sense objects.”

# 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



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*Amanaska*. See "Amanaska: King of All Yogas. A Critical Edition and Annotated Translation with a Monographic Introduction", 2013, Ph.D. Dissertation by Jason Birch, pp. 215–182.

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