

The Yogatattvabindu

योगतत्त्वबिन्दु

Yogatattvabindu

Critical Edition
with annotated Translation

Von
Nils Jacob Liersch

Indica et Tibetica Verlag
Marburg 2024

Bibliographische Information Der Deutschen Bibliothek

Die Deutsche Bibliothek verzeichnet diese Publikation in der Deutschen Nationalbibliographie; detaillierte bibliographische Informationen sind im Internet über <http://dnb.ddb.de> abrufbar.

Bibliographic information published by Die Deutschen Bibliothek

Die Deutsche Bibliothek lists this publication in the Deutsche Nationalbibliographie; detailed bibliographic data is available in the Internet at <http://dnb.ddb.de>.

© Indica et Tibetica Verlag, Marburg 2024

Alle Rechte vorbehalten / All rights reserved

Ohne ausdrückliche Genehmigung des Verlages ist es nicht gestattet, das Werk oder einzelne Teile daraus nachzudrucken, zu vervielfältigen oder auf Datenträger zu speichern.

Apart from any fair dealing for the purpose of private study, research, criticism or review, no part of this book may be reproduced or translated in any form, by print, photo form, microfilm, or any other means without written permission. Enquiries should be made to the publishers.

Satz: Nils Jacob Liersch

Herstellung: BoD – Books on Demand GmbH, Norderstedt

Contents

Contents	iv
Conventions in the Critical Apparatus	1
Sigla in the Critical Apparatus	1
Critical Edition & Annotated Translation	3
Appendix	9
Figures	9
Bibliography	13

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

न स्नेहान्नभयाल्लोभान्नमोहान्नधानाद्वलात् ।
न मैत्रीभावाच्च दासान्नसौंदर्याच्च सेवनात् ॥ LIII.1 ॥

सामान्यादग्रे योगो न कथनीयः । यः परनिन्दा रतो भवति । दूराचारो भवति । भ्रातृमित्रस्य च योग्यं वस्तु
5 न ददाति । यो सत्यं वदति । यो योगिनां मनोमध्ये निन्दां करोति । यस्य मनोमध्ये दया न भवति । यः
कलहप्रियो भवति । स्वकार्यकरणे सावधानो भवति । गुरोः कार्यकारणे ऽनादृतो भवति । एतादृशस्याग्रे
न योगः क्रियते न पठ्यते ।

शृण्वन्नीतादिकान् ॥ शब्दान्पश्यन् रूपं मनोहरं ॥ जिघ्रगन्धान्सुरभीस्पृशं मृदुप्रियं ॥ स्वादान्मनोरमान्खादन्भ्रा
म्यन्देशान्मनोरमान् ॥

Sources: 1 cf. YSv (PT p. 847): idaṃ yogarahasyaṃ ca na vācyaṃ mūrkhāsannidhau || yogadeśas tu tatraiva || cf. YSv (PT p. 847): stutir nindā na kartavyā sādhanā satyavādinā || yogādhikāraṇam āha tatraiva || 5–6 cf. YSv (PT p. 847): manomadhya dayā nāsti sadā yaḥ kalahapriyaḥ || 6–7 cf. YSv (PT p. 847): svakāryalobhane śīlo gurukāryaparāṇmukhaḥ | etasmai ca na dātavyaṃ vaktavyaṃ tasya sannidhau |

1 na cett.] ni BL snehān EPU₂] śnehān cett. na EPU₂] nā BL a DN₁N₂ bhayāl cett.] bhayān EU₁ lobhān BDLU₁] obhān N₁N₂ lno P lon U₂ na cett.] om. P mohān cett.] om. P na cett.] om. P dhānā cett.] na dhanād L om. P balāt cett.] balāta B om. P 2 na cett.] om. P maitrībhāvān cett.] maitrībhāva N₂ maitrī D bhāvān P na N₁U₁] no BLPU₂ nau E nā N₂ om. D dāsān N₁U₁] dānān P dāryān E dānāt BL dānān N₂U₂ om. D na cett.] om. D saumdayān cett.] saudaryān PN₂ saumdayan L om. D na cett.] ni L om. D sevānāt cett.] sevātā U₁ 4 sāmānyādagre PN₁N₂U₂] sāmānyāgre BELU₁ kathaniyaḥ EPN₁U₁U₂] kathaniyaṃ B kathaniyaṃ L kaniyaḥ N₂ yaḥ cett.] om. U₁ paranindā cett.] paranindān BLU₁ rato cett.] om. BL bhavati cett.] karoti BL dūrācāro bhavati cett.] om. BL bhrātūr PU₂] bhrātu° N₁N₂ bhrātūr U₁ dur° BE mitrasya cett.] mitraṃ U₁ maitrīyānyasya BE ca yogyaṃ N₂U₁] ca yogyaṃ ca N₁ yogyaṃ PU₂ om. BE 5 yo PU₂] so N₁N₂U₁ ya E satyaṃ cett.] asatyaṃ E yo EP] om. cett. yoginān cett.] yoginā N₁N₂ yoga° E manomadhya cett.] om. E nindān cett.] ni° U₁ yaḥ EN₁U₁] yasya BLPU₂ 6 kalahapriyo EPN₁U₁] kalahapriyo BL kalahapriyo U₂ bhavati cett.] na bhavati BL svakāryakaraṇe EPU₁U₂] svakāryakaraṇe LN₁ svakāryakaraṇe B svakāryakaraṇa N₂ guroḥ cett.] guro BN₂U₂ kāryakaraṇe em.] kāryakaraṇe cett. kārye karaṇe B nādrto PU₂] ādaro na N₁N₂U₁ anādarano B anādare no L na dattacitto E etādṛśasyāgre cett.] etādṛśasya agre U₁ 7 yogah cett.] om. N₁N₂U₁ paṭhyate EPU₁U₂] padyante N₁N₂ paṭhayate BL 8 śrṇvan N₁LU₁] śuśvana N₂ śrṇvan cett. gītādikān cett.] prītādikān E śābdān cett.] śābdāt N₂ paśyan cett.] paśyat U₁ jighran cett.] jāgrat E jighraṃ U₁ gandhān N₁N₂] gamdhānś ca P nāmdhaś ca U₁ agachan BP sprśan gamdhan U₂ om. E surabhin U₁U₂] sphuran E surabhin PL sphurabhi B śusurabhin N₁N₂ sprśan β] sprśyanasya N₁ sprśyanasyaṃ N₂ om. U₁ sparśaṃ PU₁U₂] sparśa° E om. cett. mṛdupriyaṃ cett.] śarmṛdupriyaṃ N₂ mṛdu || priyaṃ U₂ manoramān cett.] manorathān BL manomān N₁N₂ khādan cett.] khādavan BL khādanta° U₁ svādan N₁ om. EN₂ 8–9 bhrāmyan cett.] bhrāman BL bhrāmyena N₁ bhrāmya na N₂ 9 deśān cett.] tveṣān U₁

Philological Commentary: 1 maitrī.... A lengthy omission starts in D after the word *maitrī*. The single omissions will not be recorded in the critical apparatus. The reader will be informed once the evidence of D resumes. 5 bhrātūr...na dadāti: Sentence omitted in L. yo 'satyaṃ...nindān karoti: Both sentences omitted in B and L. yasya kalaha...bhavati: Sentence omitted in D and N₂.

LVIII.1 Not because of love, not because of fear, not because of greed, not because of gift, not because of friendship, not because of hostility, not because of nobility, not because of service, shall yoga be taught in front of everyone.

He, who loves it to blame others; who loves to criticise others; who is behaving badly; who does not give [single] thing, which benefits friend and brother; who does not speak the truth and despises yoga in spirit; in whose mind compassion does not arise; who is one that delights in quarrel; attention arises for him regarding his selfish intentions; [and] disrespect arises towards the intentions of the teacher. In front of someone like this yoga is neither done nor taught.¹

While hearing the sound of music etc., while seeing heart pounding forms; while smelling fragrant scent, while touching lovely and soft touch, while eating food that pleases the mind, while travelling to beautiful places, ...

¹ Show up to get things done!

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

