

## *The Yogatattvabindu*



योगतत्त्वबिन्दु

# Yogatattvabindu

Critical and Synoptic  
Edition with annotated Translation

Von  
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# **Introduction**



# **Critical Edition & Annotated Translation**





- 1 कूर्मवायुर्नैत्रमध्ये तिष्ठति । निमेषोन्मेषं करोति । कृकलवायोरुद्गरो भवति । देवदत्तवायोरुद्गम उत्पद्यते ।  
 2 धनंजयवायोः शब्द उत्पद्यते ॥<sup>[xx]</sup>

[XXVII.<sup>i-v</sup> Madhyalakṣya]

- 3 इदानीं मध्यलक्ष्यं कथ्यते । श्वेतवर्णं अथ वा पीतवर्णं रक्तवर्णं वा धूस्रवर्णं वा नीलवर्णं वा उग्निशिखासदृशं  
 4 विद्युत्समानं सूर्यमण्डलसदृशं अर्धचन्द्रसदृशं ज्वलदाकाशसमाकारं । स्वशरीरपरिमितं तेजोमनोमध्ये लक्ष्यं  
 5 कर्तव्यं । एतस्मिन्नक्ष्ये कृते सति मनोमध्ये स्थितस्य मलस्य दाहो भवति । मनसः सत्त्वगुणो प्रकटो  
 6 भवति । पुरुष आनन्दमयो भूत्वा तिष्ठति ॥<sup>[v]</sup>

1 **kūrmavāyur** EPU<sub>2</sub>] kūrmavāyoh BL kūrmo vāyu DN<sub>1</sub>N<sub>2</sub> **tiṣṭhati** DEN<sub>1</sub>N<sub>2</sub>] *om.* cett. **nimeṣon-**  
**meṣaṃ** EPBU<sub>2</sub>] unmeṣaṃ nimeṣaṃ N<sub>1</sub>N<sub>2</sub> unmeṣaṃ nimeṣaṃ ca D **karoti** cett.] karoti BL  
**kṛkalavāyor** DN<sub>1</sub>N<sub>2</sub>] kṛkalavāyur BLP kṛkalakartāvāyur E puṣkaravāyur U<sub>2</sub> **udgāro** em.] udgāraṃ  
 EU<sub>2</sub> udhāraṃ BP uhāraṃ L ūdgāro N<sub>1</sub>N<sub>2</sub> ūdgāto D **bhavati** DN<sub>1</sub>N<sub>2</sub>] karoti EPU<sub>2</sub> karoti BL **de-**  
**vadattavāyor** cett.] devadattavāyoh E devadattavāyo N<sub>2</sub>U<sub>2</sub> **jṛmbha** DN<sub>1</sub>U<sub>2</sub>] jṛmbhaṇaṃ E jumbhā  
 BP jṛmbhā L jṛmbho° N<sub>2</sub> jambhā U<sub>1</sub> **utpadyate** α] bhavati EPU<sub>2</sub> bhavaṃti B bhavati L **2 dhanam-**  
**jayavāyoh** β] dhanamjayavāyo α **śabda** cett.] śabdāḥ P śabdaḥ L śabdo° N<sub>2</sub> sabta U<sub>1</sub> **3 idānīm** cett.]  
 idāni P **madhyalakṣyaṃ** DN<sub>1</sub>U<sub>1</sub>] madhyalakṣaṇaṃ BN<sub>2</sub> madhyalakṣaṃ P madhye lakṣaṃ L madhye  
 lakṣyaṃ U<sub>2</sub> °śveta cett.] sveta° U<sub>1</sub> svata° U<sub>2</sub> *om.* E °varṇaṃ PLU<sub>1</sub>U<sub>2</sub>] °varṇaṃ || D °varaṃ P °varṇā  
 | N<sub>1</sub> om. E **atha** cett.] aṃtha E **vā** cett.] ca E *om.* BLP °varṇaṃ cett.] °varṇaṃ || BU<sub>2</sub> °varṇa  
 N<sub>2</sub> **raktavarṇaṃ** E] raktavarṇa N<sub>2</sub> raktaṃ DLN<sub>1</sub>U<sub>1</sub>U<sub>2</sub> *om.* B **vā** cett.] *om.* N<sub>2</sub> **dhūmravarṇaṃ**  
 em.] dhūmakāro D dhūmāra N<sub>1</sub> dhūmravarṇa N<sub>2</sub> dhūmrākāra U<sub>1</sub> dhūmrākāraṃ β **vā** D] va N<sub>1</sub> van  
 U<sub>1</sub> yan β *om.* N<sub>2</sub> **vā** cett.] va || BL °gni° P] agni° cett. **4 °samānaṃ** cett.] °samānaṃ || D °samāne  
 L °sadṛśaṃ cett.] °m sadṛśaṃ DN<sub>1</sub> **ardha**° cett.] ūrdhva° BDN<sub>1</sub>N<sub>2</sub> ārdha° U<sub>1</sub> **jvalad**° cett.] jalad  
 U<sub>1</sub> °ākāśa° cett.] °ā U<sub>1</sub> °ākāraṃ U<sub>2</sub> °samākāraṃ cett.] °samānakāraṃ DN<sub>1</sub>N<sub>2</sub>U<sub>1</sub> samakāraṃ U<sub>2</sub>  
 °samākāra L °mitaṃ cett.] °manomittaṃ U<sub>1</sub> °mano cett.] *om.* U<sub>1</sub> **lakṣyaṃ** DPN<sub>1</sub>U<sub>1</sub>] tathyaṃ E  
 lakṣaṃ BLU<sub>2</sub> lakṣaṇaṃ N<sub>2</sub> **5 etasmi** PLU<sub>2</sub>] etasmi U<sub>1</sub> ekasmi cett. **lakṣye** cett.] lakṣe BLU<sub>2</sub> na  
 lakṣye U<sub>1</sub> lakṣaṇo N<sub>2</sub> **sati** cett.] sati BLU<sub>1</sub>U<sub>2</sub> **malasya** cett.] *om.* P °saḥ cett.] °saḥ || BL manah  
 saḥ D °guṇo BDN<sub>2</sub>U<sub>1</sub>] °guṇe N<sub>1</sub> °guṇa° EU<sub>2</sub> °guṇaḥ PL **prakaṭo** cett.] °prakāṣo EU<sub>2</sub>

**Sources:** 1 **Re**] PT<sup>qcr</sup>·YSV (Ed. pp. 838-839): netramadhye kūrmanāmā nimeṣonmeṣakṛdayam | udgāre  
 nāga ākhyatāḥ ūrddhavāyuh praçālāne | kṛkaraḥ kṣutkaro jñeyo devadatto vijjmbhaṇe | dhanañcayāḥ  
 saccidākāro mṛtadehaṃ na muñcati | yady api sargakāṇḍe sarvametaduktam tathāpi kāryakāraṇabhā-  
 vajñāpanāya punarnirdiṣṭāmiti na punaruktam | **Ri**] SSP 1.67 (Ed. pp. 23-24): kūrmavāyuh cakṣuṣor  
 unmeṣakārakaś ca | kṛkalāḥ udgārakaḥ kṣutkārakaś ca | devadatto mukhavijjmbhakaḥ | dhanañjayo  
 nādaghoṣakah || 1.67 || iti daśavāyavalokanena piṇḍotpattiḥ naranārīrūpam | **3 Re**] PT<sup>qcr</sup>·YSV (Ed. p.  
 839): idānīm madhyalakṣaṇaṃ tu kathyate siddhikāraṇam | śvetam raktaṃ tathā pitaṃ dhūmrākāraṇaṃ  
 tu nilabham | **Re**] PT<sup>qcr</sup>·YSV (Ed. p. 839): agnijvālāsamanābhā vidyutpuñjasamaprabhā | āditya-  
 maṇḍalākāramathava candraṇaṇḍalam | **Ri**] SSP 2.29 (Ed. p. 41): śvetavarṇaṃ va raktavarṇaṃ va  
 kṛṣṇavarṇaṃ va agniśikhākāraṃ va jyotirūpam va vidyudākāraṃ sūryamaṇḍalākāraṃ va arddhacan-  
 drākāraṃ va yatheṣṭasvapīṇḍamātrām sthānavarjitaṃ manasā lakṣayet ity anekavidhāṃ madhyamaṃ  
 lakṣyaṃ | **4 Re**] PT<sup>qcr</sup>·YSV (Ed. p. 839): jvaladākāśatulyam va bhāvayed rūpamātmanah | etaj jyoti-  
 rmayam deham manomadhye tu lakṣayet | **5 Re**] PT<sup>qcr</sup>·YSV (Ed. p. 839): eteṣāṃ ca krte lakṣe nānā-  
 duḥkhaṃ prapaśyati | manas astu malo yāti mahānando bhavet tataḥ |

**Philological Commentary:** 1 **XXVII**.<sup>xvii-xviii</sup>: Sentences *om.* in U<sub>1</sub>. **XXVII**<sup>i</sup>: Introductory sentence is missing in E.

The Kūrma vital wind exists within the eyes. It causes [the] opening and closing [of the eyes]. From the Kṛkālā vital wind gagging arises. From the Devadatta vital wind jawning arises. From the Dhanamjaya vital wind speech arises.<sup>[xx]</sup>

[XXVI. <sup>i-v</sup>Madhyalakṣya]

Now the central fixation is taught. White-coloured or also yellow-coloured or red-coloured or smoke-coloured or blue-coloured, like the flame of fire, equal to a lightning, like the orb of the sun, like a half-moon, appearing like flaming space, measured according to one's own body, the fixation shall be directed onto the centre of the glowing mind.<sup>1</sup> While abiding in the fixation, the burning of the impurity in the centre of the mind arises. The Sattva quality of the mind becomes revealed.<sup>2</sup> After this has happened, the person abides in supreme bliss.

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<sup>1</sup> *Śivayogapradīpikā* 4.47cd-48:

śṛṅṇuṣva madhyalakṣyaṃ ca kathitaṃ pūrvasūribhiḥ || 4.47  
 śvetādivarṇānavakhaṇḍasucandrasūryasaudāminīvahniśikhena bimbāt |  
 jvalan nabho vā sthalaḥīnam ekaṃ vilakṣayet tat khalu madhyalakṣyam 4.48 ||

“(47cd) Hear now the central target taught by the ancient sages.

(48) Through the image consisting of rays of fire, lightning, sun, moon, and nine [different] colors such as white, etc., one should fixate on the luminous ether or on that which is locationless. Verily, this is the central goal.”

<sup>2</sup> The generation of the sattvic quality through the practice of *madhyalakṣ(y)a* also appears in *Sarvāṅgayogapradīpikā* 3.28:

madhya lakṣa mana madhya bicārai | vapu pramāna koi rūpa nihārai |  
 yāte sātvik upajai āi | madhya lakṣa jo sādhai bhāi || 28 ||

“The central Lakṣa directs the mind to reside at its center, revealing the true form of the body. It produces a sattvic quality in those who practice it.” (28)

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