

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 ,
- 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

[XI. aṣṭamacakram brahmarandhrasthāne]

इदानीं अष्टमचक्रं ब्रह्मरन्ध्रस्थाने शतदलं वर्तते । गुरुदेवता ॥ चैतन्यशक्तिः ॥ विराट् ऋषिः ॥ सर्वो
 त्कृष्टसाक्षिः ॥ भूततुर्यातीतचैतन्यात्मकम् ॥ सर्ववर्णाः ॥ सर्वमात्राः ॥ सर्वदलानि ॥ विराट् देहः ॥
 स्थितावस्था ॥ प्रज्ञा वाचा ॥ सोहं वेदः ॥ अनुपमस्थानं ॥ अजपाजपः सहस्रः ॥ १००० घटि २
 5 पला ४६ अक्षर ४० ॥ सर्वजपः संख्या ॥ २१६०० ॥ एकविंशतिसहस्राणिषड्वृतानि ॥ तथैव च नि
 शाहे वहते ॥ प्राणं यो जानाति स पण्डितः ॥

सकारेण बहिर्याति हकारेण विशेत् पुनः ।

हंसः सोऽहं ततो मन्त्रं जीवो जपति सर्वदा ॥ XI.1॥

Sources: 2-4 cf. YSv (PT p. 833): brahmarandhre 'ṣṭamaṃ cakram śatapatraṃ mahāprabham
 | 7-9 ≈vivekamartandaolda 29: hakāreṇa bahir yāti sakāreṇa viśaty adhaḥ | haṃsa haṃsety
 amuṃ mantraṃ jīvo japati sarvadā || 7-9 ≈yogabija 106: hakāreṇa bahir yāti sakāreṇa viśen
 marut | haṃsa haṃseti mantro 'yaṃ sarvajivā japanti vai || 7-9 quoted with reference (yogabije)
 ≈yogacintamanilahore (f. 6r): sakāreṇa bahir yāti hakāreṇa viśen marut | haṃsa haṃseti amum
 mantraṃ jīvo japanti sarvadā || 7-9 quoted with reference (yogabije) ≈hathatattvakaumudi 22.27:
 hakāreṇa bahir yāti sakāreṇa viśet punaḥ | haṃsa haṃseti mantro 'yaṃ sarve jīvā japanti vai ||
 7-9 ≈yogasikhopanisad 1.130cd-131ab (Ed. p. 416): hakāreṇa bahir yāti sakāreṇa viśet punaḥ |
 haṃsa haṃseti mantro 'yaṃ sarvair jivaiś ca japyate ||

Testimonia: 2-4 cf. SSP 2.8 (Ed. pp. 31-32): aṣṭamaṃ brahmarandhraṃ nirvāṇacakram sūcika-
 grabhedyam |

2 aṣṭamacakram brahmarandhrasthāne śatadalaṃ DN₁N₂] cakram brahmarandhrasthāne
 śatadalaṃ U₁ brahmarandhrasthāne 'ṣṭamaṃ śatadalaṃ cakram EPU₂ brahmarandhrasthāne
 aṣṭamaṃ śatadalaṃ cakram BL 3 dehaḥ em.] deha U₂ 4 vedaḥ em.] veda U₂ ajapājapaḥ
 sahasraḥ em.] ajapājapasaḥsa U₂ 5 sarvajapaḥ em.] sarvajapa° U₂ 6 prāṇaṃ em.] prāṇaḥ
 U₂

[XI. Eighth cakra at the aperture of brahman]

Now, [there] exists the eighth *cakra* having one hundred petals at the location of the aperture of Brahman.¹ The deity is the teacher. The power is consciousness. The Ṛṣi is Virāṭ. [It is] the witness above everything. The nature of consciousness is the state beyond the fourth state. [It has] all colors. [It has] all *mātrās*². [It has] all petals. The body is Virāṭ. The state is steady³. The speech is wisdom. The Veda is the "I am that"-[expression] (*so'ham*). The place is unsurpassed. A thousandfold recitation of the non-recited; 1000; 2 *ghaṭis*, 46 *palas*, 40 *akṣaras*. The count of all mutterings [per day] is 21600. In this way, it carries on day and night. He who knows the breath is a learned person.

XI.1 With the sound "sa", he exhales. With the sound "ha", he inhales again: "I am he, he is I". Because of that, the embodied soul constantly utters the Mantra.

¹The *brahmarandhra*, often termed the "aperture of Brahman," is a tiny opening at the crown near the fontanelle. Its name originates from ancient Upaniṣadic beliefs, portraying it as a portal for the individual soul (*ātman*) to surpass bodily limitations and merge with the absolute (*brahman*).

²This could refer either to syllables, mother goddesses or both.

³Possibly in the sense of cessation.

तस्य कमलस्य जालन्धरीपीठ इति संज्ञा । सिद्धपुरुषस्य स्थानं । तन्मध्येऽग्निधूमाकारा रेखा यादृशी । तादृशेका पुरुषस्य मूर्तिर्वर्तते । तस्या नादिनान्तोऽस्ति । तस्या मूर्तेर्ध्यानकरणात्प्रत्यक्षं निरन्तरं पुरुषस्याकाशे गमागमौ भवतः । पृथ्वीमध्ये स्थितस्यापि पृथ्वीबाधो न भवति । सकलं प्रत्यक्षं निरन्तरं पश्यति पृथग्भवति । अतिशयेनायुर्वर्धते ॥

Sources: 2-7.4 cf. YSv(PT p. 833): jālandharaṃ nāma pīṭhaṃ etat tu parikīrtitam | siddhapuṃsaḥ (°puṃsa° YK 1.270) sthalaṃ jñātvā agnidhūmanibhā śikhā | ādimadhyāntahinā stripuṃmūrtti (°mūrtir YK 1.270) varttate parā | antajñānī (antaryāmi YK 1.271) bhaved dhyānād ākāśe 'pi samāgamaḥ | nirantaraṃ sarvavettā ity ūccāno mahān bhavet | jaganmadhye sthito jantur jagadbādhāvi-varjitaḥ |

Testimonia: 1-4 ≈ *Yogasamgraha* (IGNCA 30020 folio 2r. ll. 2-3): brahmaramdhre śatadalaṃ jālaṃdharapīṭhasamjñakam siddhapuruṣasyānacakraṃ 2-7.4 cf. SSP 2.8 (Ed. pp. 31-32): tatra dhūmaśikhākāraṃ dhyāyet | tatra jālandharapīṭhaṃ mokṣapradam bhavati | 1 ≈ *Yogasamgraha* (IGNCA 30020 folio 2r. l. 3): tanmadhye gnidhūmrāreṣākārā ādimadhyamtarahitā puruṣasya mūrttir asti | 2 ≈ *Yogasamgraha* (IGNCA 30020 folio 2r. l. 4): tasyāḥ dhyānakartuḥ 3 ≈ *Yogasamgraha* (IGNCA 30020 folio 2r. ll. 4-5): prṥthivyāṃ sthitāḥ api prṥthvi kṛtabādho na bhavati | trikālikajñānam pratyakṣam bhavati | āyurvṛddiḥ liṃgaśarīreṇa sarvatra pratyakṣam gamāgamo bhavati |

1 kamalasya cett.] kamala° E jālandharapīṭha cett.] jālandharapīṭha° B jātyadharanīpīṭha E iti cett.] om. B samjñā cett.] °samjñā B °puruṣasya sthānam cett.] sthānam mūrti vartate LB 'gnidhūmakārā rekhā BL] agnidhūmrākārā rekhā U₁ 'gnidhūmakārā reṣā N₁ agnidhūmakārā reṣā D 'gnidhūmakārarekhā EP agnidhūmrākārarekhā N₂ 'gnidhūmrākārā rekhāyāḥ U₂ yādṛśi cett.] yādṛśy° E etādṛśi U₂ 2 tādṛśy α BPL] ādṛśy E om. U₂ tasyā β] tasyāḥ α nādir nānto'sti cett.] nādinām'to sti P nāsty amtaḥ ādir api nāsti α tasyā BELP] tasyāḥ cett. mūrter EPU₁U₂] mūrtir BDLN₁N₂ dhyānakaraṇāt pratyakṣam nirantaram BE] dhyānakaraṇāt pratyakṣanirantaram cett. 3 puruṣasyākāśe cett.] puruṣa ākāśe N₂ puruṣasyākāśa° U₂ puruṣasya ākāśi U₁ °gamau cett.] °gamo U₁ °game N₂ bhavataḥ cett.] bhavata U₂ prṥthvimadhye cett.] prṥthvimadhye BU₂ sthitasyāpi cett.] sthitāḥ api β prṥthvibādho EL] prṥthvibādho B prṥthaka P prṥthvi bādho U₂ prṥthvi kṣato bādho α na bhavati cett.] bhavati P 3-4 sakalam pratyakṣam nirantaram em.] sakalāpratyakṣam nirantaram α sakalāḥ pratyakṣam niramṭara BL sakalān pratyakṣam niramṭaram E om. PU₂ 4 paśyati cett.] paśyati LB om. PU₂ prṥthagbhavati E] ca prṥthak bhavati BL ca prṥthak ca bhavati N₁N₂U₁ ca prṥthak prṥthak bhavati D om. PU₂ atīśayanāyur EP] atīśayanāyur BL atīśayena āyur α om. U₂ vardhate cett.] vardhayate BL

“The seat of Jālandhara” is the name of its lotus.⁴ [It is] the place of the accomplished person. In middle of it, there is a streak looking like the manifestation of smoke and fire, and in such a way, the unique manifestation of consciousness exists. It has no end nor a beginning. As a result of meditation on the manifestation, direct perception of both the coming and going of the soul in space arises. Affliction from the earth-element does not arise [anymore] even if one is within the earth. One constantly sees everything direct [and] one becomes separate⁵. The span of life increases greatly.

⁴Cf. the description of the eighth *cakra* in *saubhagya* and *sspilonavla* 2.8.

⁵Probably from the rest of matter in the sense of *Sāṃkhya*.

[XII. mahāśūnyacakram]

इदानीं नवमचक्रस्य भेदाः कथ्यन्ते। तस्य महाशून्यचक्रम् इति संज्ञा। तदुपर्यपरं किमपि नास्ति। तदेव महासिद्धचक्रं कथ्यते। तस्य पूर्णागिरिपीठमिति एतादृशं नाम। तस्य महाशून्यचक्रस्य मध्ये ऊर्ध्वमुखमतिरक्तवर्णं सकलशोभास्पदं अनेककल्याणपूर्णं सहस्रदलं एकं कमलं वर्तते यस्य परिमलो मनसो वचसो चागोचरः तस्य कमलस्य मध्ये त्रिकोणरूपैका कर्णिका वर्तते। तत्कर्णिकामध्ये सप्तदशी एका निरञ्जनरूपा कला वर्तते। कोटिसूर्यसमप्रभं कलायास्तेजो वर्तते। परमुष्णभावो नास्ति। कोटिचन्द्रसमप्रभं शीतलं परं शीतभावो नास्ति।

Sources: 2-4 cf. YSv (PT p. 833): navaman tu mahāśūnyam cakran tu tatparātparam | tad upari param kiñcin nāsti kiñcin mahāparam | mahācakram siddhacakraṁ pūrṇagauryādisamjñakam | tanmadhye varttate padmaṁ sahasradalam adbhutam | 4-7 cf. YSv (PT p. 833): ūrdhvhavakram mahāvaktre (*mahāvaktṛam* YK 1.274) varṇaśobhāpadaṁ mahat | sarvakalyāṇasampūrṇamasya tulyam na vidyate | parimāṇam vaktam (*vaktum* YK 1.275) asya manasā vacasā na hi | trikoṇakarnikā tatra (**tantram* YK 1.276) varttate jagad īśvari | kalā saptadaśī tatra varttate parameśvari | nirañjanakalā sā tu koṭisūryasamaprabhā | koṭicandraprabhā caiva śītoṣṇādivivarjitā | asya dhyānāt sādhakasya manoduhkham bhaven na hi |

Testimonia: 2-4 ≈ *Yogasamgraha* (IGNCA 30020 folio 2r. ll. 6-11): brahmaramdhere eva śatadala-cakropari mahāśūnyacakraṁ mahāsiddhacakraṁ pūrṇagiricakraṁ iti samjñakam sahasradalam cakram asti | tad upari kiñcin nāsti | tac cakram atiraktaṁ ūrdhvamukham sakalaśobhāspadam anekakalyāṇapūrṇam mano vācām agocara parimalo petam | 2-3 cf. SSP 2.9 (Ed. pp. 32): navamam ākāśacakraṁ soḍaśadalakamalam ūrdhvamukham | tanmadhye karnikāyām trikūṭākārām tad ūrdhvaśaktim tām paramaśūnyām dhyāyet | tatraiva pūrṇagiripīṭham sarveṣṭasiddhipradam bhavati | 2-7 ≈ *Yogasamgraha* (IGNCA 30020 folio 2r. ll. 9-11): tat kamalamadhye trikoṇākarnikā | tasyām karnikāyām saptadaśī nirañjanarūpā koṭisūryaprabhā sati uṣṇabhava hinā koṭicandrasamasitalaikākalāsti | tasyāṁ ananta paramāṇamtaparamāṇamdanām sthānam tasyāḥ kalāyā dhyānakaraṇāt sādako yadyādi śati tatra bhavati |

2 °navama cett.] navamam B navamaś° U₁ bhedāḥ cett.] bheda N₂ kathyante cett.] kathyate BLN₂ U₂ mahāśūnya° cett.] mahāśūnye BLN₁ om. U₂ °cakram iti BELP] cakreti α om. U₂ samjñā cett.] om. U₂ tad upary BEP] tad upari cett. om. U₂ aparam cett.] om. BLU₂ kimapi cett.] kim api α om. U₂ 3 tasya cett.] tasya cakrasya α madhye tasya U₂ °pīṭham BPLU₂] pīṭha E om. cett. iti PU₂] iti samjñā BL om. cett. etādṛśam cett.] etadṛśam E ekādaśam U₂ nāma cett.] nāmaḥ U₁ °cakrasya madhye BELP] °cakramadhye α °cakrasya U₂ 4 ūrdhvamukham α] ūrdhmukham EPL ūrdhvamukham U₂ ūrdhvamukhem B atiraktavarṇam α] iti raktavarṇam BEL iti raktavarṇa° P ativarṇam U₂ °śobhāspadam cett.] °śobhāspadam E °śobhanāsyadam U₂ °pūrṇam cett.] °pūrṇa° BN₂ ekam cett.] eka° D om. U₁ vartate cett.] vartato B yasya cett.] yasya kamalasya U₂ 5 manaso vacaso E] manasā vacasā BDLN₁ N₂ vacasā manasā U₁ manasā vācā U₂ cāgocaraḥ conj.] na gocaraḥ BDEPN₁ U₁ na gocara N₂ U₂ gocaraḥ L kamalasya cett.] kamala° P trikoṇarūpaikā E] trikoṇarūpā ekā cett. trikoṇarūpā eka N₁ N₂ 6 saptadaśī cett.] saptadaśireṇa LB ekā cett.] om. E °samaprabham cett.] samaprabhā BLU₂ samaprabha P sadṛṣaprabham U₁ param EU₁ U₂] param U₁ para N₂ parim cett. uṣṇabhāvo cett.] uṣṇabhavo BLP auṣṇabhāvo D udbhavo E 7 °samaprabham DN₁ N₂] °samaprabhā β °samam prabham U₁ om. L śitalam param BEPU₁ U₂] śitalaparam DN₁ śitalapara N₂ om. L śitabhāvo BEP] bhāvo DN₁ N₂ U₁ śitalabhāvo U₂ om. L

[XII. Cakra of the great void]

Now, the divisions of the ninth *cakra* are explained. The designation of it is “the *cakra* of the great void”. Above that, there is no other. Therefore, it is declared the *cakra* of the great perfection. [Another] such name is “[divine] seat of Pūrṇagiri”. In the middle of that *mahāsūnyacakra* exists a single upward-facing extremely red thousand-petalled lotus - an abode of absolute splendour full of countless blessings,⁶ whose fragrance is not in range of mind [and] speech, [and] in centre of this lotus exists one central receptacle in the shape of a triangle. In the middle of that central receptacle exists the seventeenth digit in an untainted form. The splendour of the digit is shining like ten million suns, but there is no occurring of heat. Its coolness is that of ten million moons, and yet there is no occurring of coldness.

⁶The ninefold *cakra* system of the *Yogatattvabindu* can also be identified in the *Yogasvarodaya*, the *Siddhasiddhāntapaddhati*, the *Yogakarnikā*. Another text that included the same *cakra* system and probably quoted the *Siddhasiddhāntapaddhati* without reference and a few redactions is the *saubhagya*: (atha hainaṃ devā ūcurnavacakra vivekaṃ anubrūhi | tatheti sa hovāca ādhāre brahmacakraṃ trirāvṛttaṃ bhagamaṇḍalākāraṃ | tatra mūlakande śaktiḥ pāvakaḥkārāṃ dhyāyet | tatraiva kāmārūpa-piṭhaṃ sarvakāmapradaṃ bhavati | ity ādhāracakraṃ | dvitīyaṃ svādhiṣṭhānacakraṃ śaḍḍalam | tanmadhye paścimābhimukhaṃ līgaṃ pravālāṅkurasadrśaṃ dhyāyet | tatraivodyānapīṭhaṃ jagadākarṣaṇasiddhidāṃ bhavati | tṛtīyaṃ nābhicakraṃ pañcāvartaṃ sarpakuṭīlākāraṃ | tanmadhye kuṇḍalinīm bālārkakoṭīprabhāṃ tanumadhyāṃ dhyāyet | sāmāthyasaktiḥ sarvasiddhipradā bhavati | maṇipūracakraṃ hṛdayacakraṃ | aṣṭadalam adhomukhaṃ | tanmadhye jyotirmayalīgaḥkārāṃ dhyāyet | saiva haṃsakalā sarvapriyā sarvalokavaśyakarī bhavati | kaṇṭhacakraṃ caturāṅgulaṃ | tatra vāme idā candranāḍī dakṣiṇe piṅgalā sūryanāḍī tanmadhye suṣumnāṃ śvetavarṇāṃ dhyāyet | ya evaṃ vedānāhatā siddhidā bhavati | tālucakraṃ | tatramṛtadhārāpravāhaḥ | ghaṇṭikālīgaṃ mūlacakraṃ andhre rājadantāvalambinivaraṃ daśadvādaśāraṃ | tatra śūnyaṃ dhyāyet | cittalayo bhavati | saptamaṃ bhūcakramaṅguṣṭhamātraṃ | tatra jñānanetraṃ dipaśikhākārāṃ dhyāyet | tad eva kapālakandavāsīsiddhidāṃ bhavati | ājñācakram aṣṭamam | brahmarandhraṃ nirvāṇacakraṃ | tatra sūcikaḡghetaraṃ dhūmraśikhākārāṃ dhyāyet | tatra jālandharapīṭhaṃ mokṣapradāṃ bhavati | parabrahmacakraṃ | navamam ākāśacakraṃ | tatra ṣoḍaśadalapaḍmam ūrdhvamukhaṃ tanmadhyakarnīkatrikūṭākāraṃ | tanmadhye ūrdhvasaktiḥ | tāṃ paśyandhyāyet | tatraiva pūrṇagiripīṭhaṃ sarvecchāsiddhisādhanaṃ bhavati |) Yet another text that incorporates a system of nine places in the context of a technique of *kumbhaka* for *pratyāhāra* is *Kumbhakapaddhati* 91-92: (navasthānāni vijñāya pratyāhāraḥ sa vedhasaḥ | pādatalaḡghyanābhīhṛdayoraḡghaṇṭikāḥ kramataḥ || 91 || bhrūmadhyāṃ ca lalāṭaṃ brahmasthānaṃ navaitāni | yogasiddhiḥ sarvarogaṇāśaḥ pratyāhṛtau bhavet || 92 ||) ‘Having realised the nine places, this [following description] is the withdrawal of the senses according to the Creator (vedhas). Holding [the breath] in the sequence of [the following places] brings about success in yoga and destruction of all diseases: soles of the ...

अस्याः कलाया ध्यानकरणात्साधकस्य दुःखं मनसि न भवति । अत्र स्थानेऽहं देवता ॥ सोऽहं शक्तिः ॥ आत्मा ऋषिः ॥ मोक्षमार्गः ॥ हं ब्रह्मोर्ध्वं ॥ हं चक्र इति ॥ अग्निचक्रे सकारो भवति ॥ प्राणी रूढो भवेज्जीव आरोहत्यवरोहति ॥ भवगुहा स्थानम् ॥ पीतवर्णम् ॥ कोटिसूर्यप्रतिकाशं तेजः ॥ स दोदितप्रभा ॥ शिवो देवता ॥ मूलमाया शक्तिः ॥ हर आत्मा लयावस्था ध्वनिस्थिरा नादात्मकोऽखण्डध्वनिः ॥ अघोरा मुद्रा ॥ †मूलमाया ॥ † ॥ प्रकृतिदेहः ॥ वाङ्मनोऽगोचरः ॥ निःप्रपञ्चः ॥ निःसंशयः ॥ †निस्तरङ्गनिर्लेपलक्षं लयध्यानसमाधि ॥ †

1 asyāḥ cett.] asyā N₂U₂ kalāyā N₂U₁] kalāyāḥ DN₁ kalāyā BEL kalāyāḥ U₂ om. P °karaṇāt α] °yogāt β sādhakasya cett.] sād'haka° N₂ na cett.] om. BL sthāne em.] stāne U₂ 2 sakāro em.] sakaro U₂ bhavati em.] bhavati U₂ 4 śivo em.] śivo U₂ 4-5 'khaṇḍadhvaniḥ em.] khaṇḍadhvani U₂

As a result of meditation upon the digit suffering does not arise in the mind of the practitioner. Here, at this location the deity is “I” (*aham*). The power is the “he is I” (*so’ham*). The Ṛṣi is the self. The path is the liberation. Above Brahma[randhra?] is *haṃ*⁸. *haṃ* is in the *cakra*⁹. In the *cakra* of fire¹⁰ is the letter “sa”. The breathing becomes developed [and] the soul ascends and descends. The place is the hiding place of existence. The colour is yellow. The splendour is the shine of ten million suns. The shine always arises. The deity is Śiva. The power is primordial illusion. The state is the dissolution of the self into Hara¹¹ which is the unbroken sound that is not subject to sonic change having the nature of subtle sonic matter.¹² The seal is Aghorā. †Primordial illusion.†¹³ The body is original matter. [It is] not in range of mind and speech. [It is] without manifestation. [It is] without doubt. †Absorption into meditation and dissolution is the goal without waves [and] without tarnish.†¹⁴

feet, generative organ, navel, heart, throat, uvula, middle of the eyebrows, forehead and the crown of the head.’ In the *gorakṣapaddhati* 2.75-76 one finds nine places as *dhyānasthānas*, “places for meditation”: (*gudaṃ meḍhraṃ ca nābhiś ca hrtpadmaṃ ca tad ūrdhvataḥ | ghaṇṭikā lambikāsthāna bhrūmadhye ca nabhobilam || 75 || kathitāni navaitāni dhyānasthānāni yogibhiḥ | upādhitatvamuktāni kurvanty aṣṭaguṇodayam || 76 ||*) “Anus and generative organ and navel, heart and [the place] above [the heart], uvula, tongue, middle of eyebrows and crown of the head. These are the nine places of meditation [taught] by the yogis, which free one from the limitations of the material world and bestow the eight supernatural powers.”

⁷It is not clear if this *brahmordhvam* signifies Brahman, Brahmā or even the *brahmarandhra cakra*. Since the syllable “sa” is situated in the *agnicakra* this location here could point at the upper part of the body, the point up to which the *haṃ*-part of the breath ascends on inhalation.

⁸Probably the syllable “*haṃ*” in this context refers to the first of the two syllables of the word *haṃsa*.

⁹This particular *cakra* must refer to the current *cakra* which is described here, which appears to be the exact topmost point to which the breath ascends.

¹⁰Since the bodily fire in most texts of yoga is situated in the navel area, the *agnicakra* perhaps refers to the lowest point of the body the breath descends to.

¹¹Epiphet of Śiva. Cf. for example *hathatattvakaumudi* 25.6.

¹²The term *nāda* in śaivaite contexts can be taken as “subtle sonic matter”, cf. *tantrika* 3, p. 277.

¹³Possibly a dittography of the mention of *mūlamāyā* a few lines above. The point of mentioning it here is not clear to me.

¹⁴The meaning of the cruxed passage could not be reconstructed and translated with certainty. The translation is provisional. The compound *layadhyānasamādhi* seems to be a *dvandvā*-compound of the collective unit of the three related terms. The compound could, however, also be dissolved as a *tatpuruṣa* and translated as “absorption into meditation and dissolution”, which seems to provide better sense.

तदुपरि अनन्तपरमानन्दस्य स्थानम् । तत्रोर्ध्वशक्तिः । एतादृशीसंज्ञा एका कला वर्तते । अस्याः कलाया ध्यानकारणात् पुरुषो यदिच्छति तद्भवति । राज्यसुखभोगवतः स्त्रीमध्ये विलासवतः संगीतविनोदप्रेक्ष्यावतः एव पुरुषस्य प्रतिदिनं शुक्लपक्षे चन्द्रकलावत् कला वर्धते । पुण्यपापेऽस्य शरीरस्य न स्पृशतः । निरन्तरध्यानकरणान्निजस्वरूपप्रकाशसामर्थ्यं भवति । दूरस्थमप्यर्थं समीपं इव पश्यति ॥

5

Sources: 1-5 cf. YSv (PT p. 833): anantaparamānandasthānam jñeyam tadūrdhvataḥ (*tadardhataḥ* YK 1.278) | ūrdhvhagatakālā tatra tasya dhyānād bhaved iti | iti siddhirājayogaṃ strīṇām bhogaṃ mahāsukham | gītavādyavinodādi saśivam varddhate kṣitau | dhyānam nīrantaraṇ cāsyā puṇyapāpe sthīre (*sthīrau* YK 1.280) na hi | nijarūpasya dṛṣṭiḥ syād dūrasārthaṇ ca paśyati | 1-5 cf. SSP 2.9 (Ed p. 32): navamam ākāśacakraṃ ṣoḍaśadalakamalam ūrdhvamukham | tanmadhye karnikāyām trikūṭākāram **tadūrdhvaśaktiṃ** tām paramaśūnyāṃ dhyāyet | tatraiva pūrṇagiriṇīṭhaṃ sarveṣṭasiddhipradam bhavati |

Testimonia: 1-5 cf. **saubhagya:** navamamākāśacakraṃ | tatra ṣoḍaśadalapadmamūrdhva-mukham tanmadhyakarnikātrikūṭākāram | tanmadhye ūrdhvaśaktiḥ | tām paśyandhyāyet | tatraiva pūrṇagiriṇīṭhaṃ sarveccḥāsiddhisādhanaṃ bhavati | 2-5 ≈ *Yogasamgraha* (IGNCA 30020 folio 3v. ll. 1-4): rājasukhabhogavataḥ strī vilāsavataḥ saṃgītavinoda prekṣāvato pi sādhakasya śuklapakṣacamdravat pratidinam tejaso vapuṣaś ca vṛddiḥ puṇyapāpasya śārbhavaḥ nijasva rūpaprakāśasāmarthaṃ dūrasthapy arthasya samīpastham iva darśanaṃ ca bhavati | cha | tad uktam tattvajñānapradīpikāyām ||

1 ananta° cett.] alakṣa° U₁ **sthānam** cett.] sthānam DU₂ sthānam vartate BL **tatrordhvaśaktiḥ** EN₁U₂] tatorrdhvaśaktiḥ P urdhvaśaktir U₁ tatra ūrdhva śaktiḥ D tatra ūrdhva śakti N₂ rdhaśakti ardhaśakti BL **etādṛśi** cett.] etādṛśā U₂ etādṛsaṃ D ekādaśā BLP **saṃjñā** cett.] saṃjñakā U₁ **asyāḥ** cett.] asyā U₁ tasyāḥ N₂ **2 kalāyā** cett.] kalāyāḥ N₂U₂ **dhyānakāraṇāt** cett.] dhyānakāraṇā D **tad bhavati** DN₁N₂] tad bhavati vā U₁ om. β **rājasukhabhogavataḥ** N₁N₂U₁] rājasukhabhogavṛtaḥ D tasya sukhahogavataḥ EPU₂ tasya khaṃ bhogavatam B tasya sukhaṃ bhogavatam L **strimadhye** cett.] śrī strimadhye N₂ **vilāsavataḥ** cett.] vilāsavata° U₂ vilāsavatam LB **3 °vinodaprekṣyāvataḥ** DN₁U₁] °vinodaprekṣāvataḥ PN₂ °vinodaprekṣāvata U₂ °m vinodavatam prekṣāvatam B °vilāsavataḥ vinodaprekṣāvataḥ E °m prekṣāvataḥ L eva PB] evam cett. eka U₁ **°vat kalā** β] vṛddhivato N₁D vṛddhi vamtō N₂ vṛddhir U₁ **vardhate** DEP₁U₁] vartate cett. **puṇyapāpe** cett.] puṇyapāpau U₁ om. P '°sya E] om. P asya cett. **3-4 śārīrasya** BL] śārīrena α śārīram EU₂ om. P **4 na** EBLU₂] om. αP '°sataḥ cett.] sprāt U₁ **nīrantaradhyānakāraṇāṇ** em.] nīrantaradhyānakāraṇāt Eα nīramtaram dhyānakāraṇāt BL evam puruṣasya pratidinam nīramtaram dhyānakāraṇāt U₂ om. P **°prakāśa°** cett.] °m prakāśana° EU₂ **°stham apy arthaṃ** DU₁] °stham api padārthaṃ BP °stham api parārthaṃ L °sthoṇi ca dūrasthavastu E °stham api N₁N₂ °stham api bhavati || dūrastham api padārthaṃ U₂ **samīpa** cett.] samīpam N₁ samīpam N₂ samīpam U₁ **5 iva** cett.] eva U₁

Notes: 2 dūrastham apy arthaṃ ...: The final testimony from *Yogasamgraha* IGNCA 30020. The manuscript proceeds with paraphrasing and quoting other yoga texts, identifying its source as *Tattvajñānapradīpikā* (cf. testimonia).

Above that is the place of infinite supreme bliss. In that [place], there exists the upper power (*ūrdhvaśakti*)¹⁵ as a unique digit which has such a designation. As a result of meditation on this digit, whatever the person wants arises. Even though [one is] enjoying royal pleasures, amusing oneself amongst women and watching musical performances, the digit of the person grows daily like the digit of the moon in the bright half of the month. His body is not affected by merit and sin. As a result of uninterrupted meditation [onto this digit], the ability to illuminate one's own nature arises. He sees remote objects as if they were near.

¹⁵Examining the primary source for the composition of Rāmacandra's account of the ninth *cakra*, found in the YSv (cf. **sources**), one might infer that the term *ūrdhvaśakti* is a corruption of the term *tadūrdhvaṭaḥ*. However, the term and concept are validated by its occurrence in SSP 2.9 (cf. **sources**), which Rāmacandra must have consulted as well. The association of *ūrdhvaśakti* with a *kalā* is likely an innovation by Rāmacandra, as the *ūrdhvaśakti* of the SSP is not explicitly identified as a *kalā*. Moreover, the *kalā* mentioned in the YSv is not designated as a *śakti*. Rāmacandra, therefore, amalgamates assertions from both sources in his interpretation.

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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