

The Yogatattvabindu

योगतत्त्वबिन्दु

Yogatattvabindu

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

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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

[V. svādhiṣṭhānacakram]

इदानीं द्वितीयं स्वाधिष्ठानचक्रं षट्दलं उड्डीयाणपीठसंज्ञकं भवति । लिङ्गस्थानम् ॥ पीतवर्णम् ॥ पी-
तप्रभा ॥ रजो गुणः ॥ ब्रह्मा देवता ॥ वैखरी वाच ॥ सावित्री शक्तिः ॥ हंसवाहनम् ॥ वाहण ऋ-
षिः ॥ कामाग्निप्रभा ॥ स्थूलदेहः ॥ जाग्रदवस्था ॥ ऋग्वेदः ॥ आचार्यलिङ्गम् ॥ ब्रह्मसलोकता मो-
क्षः ॥ शुद्धभूमिका तत्त्वम् ॥ गन्धो विषयः ॥ अपानवायुः ॥ अन्तर्मातृकाः ॥ वं भं मं यं रं लं ॥
5 बहिर्मातृकाः ॥ कामा ॥ कामाख्या ॥ तेजस्विनी ॥ चेष्टिका ॥ अलसा ॥ मिथुना ॥ अजपाजपः
सहस्रः ॥ ६००० ॥ घ। १६ पा। ४० ॥ तन्मध्येऽतिरक्तवर्णं तेजो वर्तते । तस्य ध्यानात्साधकोऽति
सुन्दरो भवति । युवतीनां अतिवल्लभो भवति । प्रतिदिनमायुर्वर्धते ॥

Sources: 2 cf. SSP 2.2 (Ed. p. 28): dvitīyaṃ svādhiṣṭhānacakram | tanmadhye paścimābhimukhaṃ
liṅgaṃ pravālāṅkurasadṛśaṃ dhyāyet | tatraivodyānapīṭhaṃ jagadākarṣaṇaṃ bhavati | 2-8 cf.
YSv (PT p. 832): liṅgamūle tu pīṭhābhaṃ (raktābhaṃ YK 1.253) svādhiṣṭhānaṃ tu śaḍdalam | tanmad-
hye bālasūryābhaṃ mahajjyotiḥ susiddhidam | dhyānāc ca varddhate āyuh kandarapasamatām
vrajat |

Testimonia: 2-8 ≈ *Yogasamgraha* (IGNCA 30020 f. 2v. ll. 9-11): liṅgo dvitīyaṃ śaḍdalam
svādhiṣṭhānaṃjñakaṃ kamalaṃ udyānapīṭhasaṃjñakaṃ vartate | tatra atiraktaṃ yabhā
saṃjñakaṃ tejaḥ | tasyā nāt sādhaḥ atisumdarāṃgasan yuvatināṃ ativallabhaḥ san pratidinam
āyusyābhivṛddhimān bhavati | cha |

2 idānīm cett.] idānī N₂ dvitīyaṃ cett.] dvitīye U₂ svādhiṣṭhānacakram U₁] svād-
hiṣṭhānacakram DELPN₁U₂ svādhinacakraṃ N₂ śaḍdalam cett.] śaḍdalam E śaḍdalam N₂
uḍḍīyānapīṭha° U₂] upāyanapīṭha° E uḍḍīyān pīṭhaṃ L udyānapīṭha° N₁N₂ udyānapīṭha° D uḍā-
ganapīṭha° U₁ 3 guṇaḥ em.] guṇa U₂ vāhaṇa em.] vahaṇa U₂ 4 sthūladehaḥ em.] sthūladehā
U₂ ṛgvedaḥ em.] ṛg veda U₂ 5 śuddhabhūmikā em.] śuddhabhumikā U₂ antarmātrkāḥ
MALLINSON em.] antarmātrkā U₂ 6 bahirmātrkāḥ MALLINSON em.] bahirmātrā U₂ te-
jasvinī em.] tejaśi U₂ 7 sahasraḥ em.] sahasra U₂ 'tiraktavarṇaṃ PU₂] atiraktavarṇaṃ αE
atiraktavarṇa° U₁N₂ sādhaḥ EPLU₂] sādhaḥ cett. 7-8 'tisundaro β] atisumdarō α 8 yu-
vatināṃ ativallabho bhavati N₂] om. cett. pratidinam β] dinam dinam prati N₁U₁ dinadinam
prati N₂ dinam prati D

[V. Svādhiṣṭhānacakra]

Now, the second is the six-petalled Svādhiṣṭhānacakra known as the seat of *Uḍḍiyāna*¹ The location is the penis. The colour is yellow. The shine is yellow. The quality is Rajas. The deity is Brahmā. The speech is Vaikhari. The power is Sāvitri. The mount is a goose. The Ṛṣi is Vahaṇa. The appearance is Kāmāgni. The body is gross. The state is waking. Ṛg is the Veda. The object of veneration (*liṅga*) is the teacher. The liberation is Brahmasalokatā (“Residing in the world of Brahmā”). The principle is the pure state. The sense object is smell. The vitalwind is Apāna. The internal syllables [are]:² *vaṃ bhaṃ maṃ yaṃ raṃ laṃ*. The external mother goddesses [are]: Kāmā, Kāmākhyā, Tejasvinī, Ceṣṭikā, Alasā [and] Mithunā.³ A thousandfold recitation of the non-recitation; 6000; 16 *ghaṭis* [and] 40 *palas*. In its middle exists an extremely red light. The adept becomes very handsome as a result of meditation on it. He becomes one whom young women desire. His lifespan increases every day.

¹ The term *uḍḍiyāna* originally refers to one of the four *pīṭhas* of tantric Buddhism and the Kaula Yoginī-Tantra, see [white1996](#). According to [kowski1988](#) (1988), [sandersonshaivaexe](#) (2007) and [urban2010](#) (2010), *Uḍḍiyāna* is probably situated in the Swat Valley in modern Pakistan. See [sandersonshaivaexe](#) for a detailed term discussion. Throughout the text corpus of Haṭhayoga, the *pīṭhas* are repeatedly located differently in the yogic body. Additionally, the term refers to a certain yogic technique classified as *mudrā* and termed *uḍḍiyānabandha*, which usually involves a specific type of muscular contraction around the location of the navel. For a detailed discussion of this practice, see [rootsofyoga2017](#).

² In all instances where U_2 provides the inner (*antar°*) syllables and outer (*bahir°*) mother goddesses, I have corrected and standardized all occurrences of °*mātrā* or °*mātrāḥ* to the appropriate word and form, which is °*mātrkāḥ*. Thanks to thank James Mallinson for this suggestion. The emended form, °*mātrkāḥ*, on the one hand, conveys a clearer meaning when applied to *syllables* placed on the *cakras*, while also signifying “mothers” or “mother goddesses,” precisely as presented in all cases where U_2 provides *bahirmātrkā*. In any case, U_2 yields a list of goddesses in the nominative singular feminine. Furthermore, this decision is reinforced by evidence from other texts. For example, in Agasthyamuni’s *rajayoga* (f. 8-9), nearly identical syllable combinations are placed on the petals of the *cakras* within its sixfold *cakra* system: *antarmātrkā nyāsaprakāraḥ - maṃ mūlādḥāre caturdalakrameṇa vinyasya - oṃ vaṃ namaḥ | oṃ śaṃ namaḥ | oṃ ṣaṃ namaḥ | oṃ saṃ namaḥ | iti mūlādḥāramaṇḍape vinyasya | svādhiṣṭhāne nābhyadhasṭhapadmeṣu ṣaṭsudaleṣu | oṃ bhaṃ namaḥ | oṃ maṃ namaḥ | oṃ yaṃ namaḥ | oṃ raṃ namaḥ | oṃ laṃ namaḥ | iti ṣaṭsu daleṣu vinyasya |*

³ The worship of mothers is originally a central element of the Śākta tradition known as Kaula-Śivaism. It belongs to the Mantramārga and developed from the former Kāpālīka cult. See [oberlies2012](#).

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

