

The Yogatattvabindu

योगतत्त्वबिन्दु

Yogatattvabindu

Critical Edition
with annotated Translation

Von
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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>.

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Satz: Nils Jacob Liersch

Herstellung: BoD – Books on Demand GmbH, Norderstedt

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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

[IV. mūlacakram]

इदानीं सुषुम्णायाः ज्ञानोत्पत्तावुपायाः कथ्यन्ते । आदौ चतुर्दलं मूलचक्रं वर्तते । प्रथमं आधारचक्रम् । गुदा स्थानम् ॥ रक्तं वर्णम् ॥ गणेशं देवतम् ॥ सिद्धिबुद्धिशक्तिम् ॥ मुषको वाहनम् ॥ कूर्मऋषिः ॥ आकुञ्चनं मुद्रा ॥ अपानवायुः ॥ ऊर्मी कला ॥ ओजस्विनी धारणा ॥ चतुर्दलेषु रजःसत्त्वतमोमनांसि ॥ वं शं षं सं ॥
 5 मध्यत्रिकोणे त्रिशिखा ॥ तन्मध्ये त्रिकोणाकारं कामपिटं वर्तते । तत्पीठमध्ये ऽग्निशिखाकारैका मुर्तिर्वर्तते । तस्याः मूर्त्यनकरणात्सास्त्रकाव्यनाटकादिसकलवाङ्मयं विनाभ्यासेन पुरुषस्य मनोमध्ये स्फुरति । अस्य बहिरानन्दः ॥ योगानन्दः ॥ वीरानन्दः ॥ उपरमानन्दः ॥ अजपाजपशत् ॥ ६०० ॥ घटि १ पलानि ४० ॥

Sources: 2–7 cf. YSv (PT p. 832): suṣumnāntaḥ samāśritya navacakraṃ yathā śṛṇu | mūlādāhāraṃ catuṣpatraṃ gudorddhe (*gudorddhe* YK 1.250) varttate mahat | tanmadhye svarṇapīṭhe tu trikoṇaṃ maṇḍalaṃ (*trikoṇamaṇḍalaṃ* YK 1.251) param | tatra vahnīśikhākārā mūrttiḥ sarvatra siddhidā | asyā dhyānaṃ manomadhya vinā pīṭhena (*pāṭhena* YK 1.252) vāṇmayam | sarvaśāstrāṇi saṅkarṣaṃ (*saṅkarṣa* YK 1.252) sadā sphurati yogavit |

Testimonia: 2 ≈ *Yogasamgraha* (IGNCA 30020 folio 1r. l. 6): atas taj jñānotpattāv upāyā ucyante | 2–7 cf. SSP 2.1 (Ed. p. 29): piṇḍe navacakraṇi | ādhāre brahmacakraṃ tridhāvartam bhaga-
 maṇḍalākāram | tatra mūlakandaḥ | tatra śaktiṃ pāvakākārāṃ dhyāyet | tatraiva kāmārūpapiṭhaṃ sarvakāmaphalapradam bhavati | ≈ *Yogasamgraha* (IGNCA 30020 folio 1r. l. 7): gudamūlacakraṃ caturdalaṃ | 5 ≈ *Yogasamgraha* (IGNCA 30020 folio 1r. l. 7): tanmadhye trikoṇākāraṃ kāmapiṭhaṃ | ≈ *Yogasamgraha* (IGNCA 30020 folio 1r. l. 7): tatpīṭhamadhye agniśikhākārā gaṇeśamūrttir varttate | 6 ≈ *Yogasamgraha* (IGNCA 30020 folio 1r. ll. 8-9): tasyā mūrter dhyānakaraṇāt sakalakāvyānāṭakādis-
 akalavāṇmayam vinābhyaśena puruṣasya manomadhya sphurati |

2 suṣuṃpāyāḥ DN₁N₂] suṣuṃpāyāḥ E suṣuṃpāyā PU₂ suṣuṃnāyā° U₁ suṣuṃnā° L jñānotpattāv upāyāḥ E] jñānotpattau upāyāḥ DLP_U₁ jñānotpattau upāyā U₂ jñānotpanno° pāyāḥ N₁ jñānotpanno upāyāḥ N₂ kathyante cett.] kathyate L caturdalaṃ mūlacakraṃ DN₁U₂] caturdalaṃ mūlaṃ cakram EPU₁ caturdalamūlacakraṃ L prathamacaturdalamūlacakraṃ N₂ vartate cett.] pravartate U₂ prathamam ādhāracakraṃ PLU₂] prathamādhāracakraṃ vartate | E 3 raktaṃ em.] rakta° β gaṇeśam daivatam em.] gaṇeśadaivatam ELU₂ gaṇeśam daivatam P °śaktim || muṣako vāhanam em.] °śaktimuṣakavāhanam E °śaktir mukhako vāhanam P °śaktimuṣako vāhanam L °śaktiḥ muṣako vāhanam U₂ kūrma em.] kurma ELPU₂ ākuñcanaṃ em.] ākuñcana° LPU₂ ākuṃca° E 4 vāyuh EL] °vāyus P °vāyu U₂ ūrmī em.] ūrmī U₂ 5 triśikhā PL] triśikhāt E trirekhā U₂ tanmadhye cett.] tanmadhya LN₁ °gniśikhākāraikā E] agniśikhākārā ekā αU₂ magniśikhākārā ekā P jñiśikhākārāpakā L vartate cett.] asmi U₂ 6 tasyāḥ EN₁D] tasyā LPN₂U₁U₂ mūrter cett.] mūrtir EL mūrtair U₁ om. U₂ °nāṭakādi° cett.] °nāṭakādi || L °sakala° cett.] om. L °saka° N₂ °vāṇmayam EPLU₂] °vāgmayam α sphurati cett.] sphuramti L 7 bahirānandaḥ em.] bahir mānandā U₂ yogānandaḥ em.] yogānandā U₂ virānandaḥ em.] virānandā U₂ uparamānandaḥ em.] uparamānandā U₂

Notes: 2–5 prathamam ...triśikhā: The section is absent in the α-branch but present in the whole β-branch. After the description of the first *cakra* equally detailed passages (*bijas*, *varṇas*, etc.) for the remaining *cakras* occur in U₂ only. This indicates their presence in the early β-group transmission. However, the absence in the α-group and in the YSv (PT) suggests their supplementary status. Due to their historical and practical significance, they have been included in the edition in greyscale.

[IV. Cakra of the Root]

Now, the means for the genesis of knowledge of the central channel is described. At the beginning [of the central channel] exists the four-petalled root-*cakra*. The first is the *adhāracakra*.¹ The location is the anus. The color is red. Gaṇeśa is the deity. Success and intelligence is the power. The mount is a rat. Kūrma is the seer. Contraction is the seal. Apāna is the vitalwind. Ūrmi² is the digit. Ojasvinī is the concentration. In the four petals [exists] *rajas*, *sattva*, *tamas* and the mind-faculties; [as well as] *vaṃ śaṃ śaṃ* and *saṃ*. A trident is [situated] in the internal triangle. In its middle is *kāmapīṭha*³ in the shape of a triangle. In the middle of this seat (*pīṭha*) exists a single form in the shape of a flame of fire. By meditation on this form, any literature, [such as] *sāstras*, poetry, drama, etc., appears in the person's mind without learning. [Assigned to it are] external bliss, yogic bliss, heroic bliss [and] the bliss of coming to rest⁴. A hundredfold recitation of the non-recited: 600 = 1 *ghaṭi* [and] 40 *palas*.⁵

¹This term already occurs in the tenfold *cakra*-system of the 13th c. *Samgītaratnākara* 2.120ab.

²Ūrmi is discussed on p.??.

³This refers to one of the four *pīṭhas* of tantric Buddhism and the Kaula Yoginī-Tantra named Kāmarūpa, specifically the present-day Kāmākhyā Temple in Assam, which is located at different parts of the yogic body in various yoga traditions. For an in-depth discussion of the term, see LIERSCH, 2023: 48-58, 129, ROSATI, 2020: *et passim* and MALLINSON and SZÁNTÓ, 2021: 119, footnote 144. The *Śārngadharapaddhati*, *Śivayogapradīpikā* and *Siddhasiddhāntapaddhati* (all text which teach a ninefold *cakra*-system place Kāmarūpa at the *brahmacakra*).

⁴The 11th c. *Amanaska*, the earliest text on Rājayoga, also mentions various blisses such as *ānanda*, *paramānanda*, *sahajānanda*, and *cinmātrānanda* throughout the text (BIRCH, 2013: *et passim*). The association of four similar blisses (*paramānanda*, *sahajānanda*, *virānanda* and *yogānanda*.) with the first *cakra* at the anus is found in the 13th c. *Samgītaratnākara* (2.120cd-2.121ab) of Śārngadeva. Earlier references to the “four blisses” are found in Vajrayāna sexual yoga (cf. ISAACSON and SFERRA, 2014: 99 and SFERRA, 2000: 31-33). The *Hevajratāntra* (1.1.28 *et passim*) lists *ānanda*, *paramānanda*, *sahajānanda*, and *virāmānanda*. The latter, known as the “Bliss of Cessation,” relates to male pleasure during sexual ritual ejaculation. These concepts were later incorporated into the *Amṛtasiddhi*. However, the *Amṛtasiddhi* contrasts sexual ritual with the celibate yoga of male ascetics, who abstain from sexual intercourse. In 7.4, the text asserts semen (*bindu*) as the source of “the Bliss whose last is Virama,” and in 34.3, it claims that accomplished yogins enjoy the three *ānandas* (likely *ānanda*, *paramānanda*, and *sahajānanda*) without ejaculation, reflecting the taught celibate yoga (cf. MALLINSON and SZÁNTÓ, 2021: 17). Later texts, including the *Amaraughaprabodha*, which cite the *Amṛtasiddhi*, altered or removed Buddhist-specific concepts, such as Vajrayāna sexual yoga terminology (BIRCH, 2019: 21).

⁵Instructions for the duration of the practice of meditation are in most of the additions of U₂ ...

[V. svādhiṣṭhānacakram]

- इदानीं द्वितीयं स्वाधिष्ठानचक्रं षट्दलं उड्डीयाणपीठसंज्ञकं भवति । लिङ्गं स्थानम् ॥ पीतं वर्णम् ॥ पीता प्रभा ॥ रजो गुणः ॥ ब्रह्मा देवता ॥ वैखरी वाक् ॥ सावित्री शक्तिः ॥ हंसो वाहनम् ॥ वहण ऋषिः ॥ कामाग्निर्प्रभा ॥ स्थूलो देहः ॥ जाग्रदवस्था ॥ ऋग् वेदः ॥ आचार्यः लिङ्गम् ॥ ब्रह्मसलोकता मोक्षः ॥
- 5 शुद्धभूमिका तत्त्वम् ॥ गन्धो विषयः ॥ अपानः वायुः ॥ अन्तर्मातृकाः ॥ वं भं मं यं रं लं ॥ बहिर्मातृकाः ॥ कामा ॥ कामाख्या ॥ तेजस्विनी ॥ चेष्टिका ॥ अलसा ॥ मिथुना ॥ अजपाजपः सहस्रः ॥ ६००० ॥ घ । १६ प । ४० ॥ तन्मध्ये ऽतिरक्तवर्णं तेजो वर्तते । तस्य ध्यानात्साधकोऽतिसुन्दरो भवति । युवतीनां अतिवल्लभो भवति । प्रतिदिनमायुर्वर्धते ॥

Sources: 2–8 cf. YSv (PT p. 832): liṅgamūle tu pīṭhābhaṃ (*raktābhaṃ* YK 1.253) svādhiṣṭhānaṃ tu ṣaḍḍalaṃ | tanmadhye bālasūryābhaṃ mahajjyotiḥ susiddhidam | dhyānāc ca varddhate āyuh kan-darpasamatām vrajet |

Testimonia: 2 cf. SSP 2.2 (Ed. p. 28): dvitīyaṃ svādhiṣṭhānacakram | tanmadhye paścimābhimukhaṃ liṅgaṃ pravālāṅkurasadṛśaṃ dhyāyet | tatraivoḍyānapīṭhaṃ jagadākarṣaṇaṃ bhavati | 2–8 ≈ *Yogasam-graha* (IGNCA 30020 folio 1r. ll. 9–11): liṅgo dvitīyaṃ ṣaḍḍalaṃ svādhiṣṭhānasamjñakaṃ kamalaṃ udyānapīṭhasamjñakaṃ vartate | tatra atiraktaṃ yābhā samjñakaṃ tejaḥ | tasyā nāt sādhaḥ atisum-darāṃgasan yuvatināṃ ativalabhaḥ san pratidinam āyusyābhivṛddhimān bhavati | cha |

2 *idānīm* cett.] idāni N₂ *dvitīyaṃ* cett.] dvitīye U₂ **svādhiṣṭhānacakram** U₁] svādhiṣṭhānacakram DELPN₁U₂ svādhinacakram N₂ **ṣaḍḍalaṃ** cett.] ṣaḍḍalaṃ E ṣaḍḍalaṃ N₂ **uḍḍīyānapīṭha**° U₂] upāyanapīṭha° E uḍḍīyān pīṭhaṃ L udyānapīṭha° N₁N₂ udyānapīṭha° D uḍḍānapīṭha° U₁ **liṅgaṃ** em.] liṅga° U₂ **pīṭhaṃ** em.] pīṭha° U₂ **pīṭha** em.] pīṭha° U₂ **3 guṇaḥ** em.] guṇa U₂ **vāk** em.] vāca U₂ **haṃso** em.] haṃsa° U₂ **4 kāmāgnir** em.] kāmāgni° U₂ **sthūlo dehaḥ** em.] sthūladehā U₂ **ṛg vedaḥ** em.] ṛg veda U₂ **ācāryaḥ** em.] ācārya° U₂ **5 śuddhabhūmikā** em.] śuddhabhumikā U₂ **apānaḥ** em.] apāna° U₂ **antarmātrkāḥ** em.] antarmātrkāḥ U₂ **bahirmātrkāḥ** em.] bahirmātrā U₂ **6 tejasvini** em.] tejasī U₂ **sahasraḥ** em.] sahasra U₂ **7 tīraktavarṇaṃ** PU₂] atiraktavarṇaṃ αE atiraktavarṇa° U₁N₂ **sādhako** EPLU₂] sādhakaḥ cett. **tisundaro** β] atisumḍaro α **7–8 yuvatināṃ ativalabho bhavati** N₂] om. cett. **8 pratidinam** β] dinam dinam prati N₁U₁ dinadinam prati N₂ dinam prati D

Notes: 5 *antarmātrkāḥ* ... *bahirmātrkāḥ*: In all instances where U₂ 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*. This emended form, **mātrkāḥ*, on 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 U₂ provides *bahirmātrkā*. In any case U₂ 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 *Rājayogaḥ* (fol. 8–9), nearly identical syllable combinations are placed on the petals of the *cakras* within its sixfold *cakra* system (*antarmātrkā nyāsaprakāraḥ* - *maṃ mūlādhāre caturdalakrameṇa vinyasya* - *om vaṃ namaḥ* | *om śaṃ namaḥ* | *om ṣaṃ namaḥ* | *om saṃ namaḥ* | *iti mūlādhāraṃ dāpe vinyasya* | *svādhiṣṭhāne nābhyadhastha-padmeṣu ṣaṭśudaleṣu* | *om bhaṃ namaḥ* | *om maṃ namaḥ* | *om yaṃ namaḥ* | *om raṃ namaḥ* | *om laṃ namaḥ* | *iti ṣaṭśu daleṣu vinyasya* |). 8 *yuvatināṃ* ... *bhavati*: This additional sentence occurs in N₂ and the *Yogasamgraha* only.

[V. Svādhiṣṭhānacakra]

Now, [there] is the second, the six-petalled Svādhiṣṭhānacakra known as the seat of *Uddīyāna*⁶. The penis is the location. The colour is yellow. The shine is yellow. *Rajas* is the quality. *Brahmā* is the deity. *Vaikhari* is the speech. *Sāvitri* is the power. The mount is the goose. *Vaḥaṇa* is the seer. *Kāmāgni* is the appearance. The body is gross. Waking is the state. *Ṛg* is the Veda. The teacher is the object of veneration (*liṅga*). *Brahmasalokatā* (“Residing in the world of *Brahmā*”) is the liberation. The pure earth is the principle. Smell is the object of sense. *Apāna* is the vitalwind. The internal syllables [are]: *vaṃ bhaṃ maṃ yaṃ raṃ laṃ*. The external mother goddesses [are]: *Kāmā*, *Kāmākhyā*, *Tejasvinī*, *Ceṣṭikā*, *Alasā* [and] *Mithunā*. A thousandfold recitation of the non-recited; 6000; 16 *ghaṭis* [and] 40 *palas*. In its middle exists an extremely red light. The adept becomes very handsome through meditation on it. He becomes one whom young women desire. His lifespan increases every day.

for each *cakra*, except the seventh *cakra* at the palate and the ninth *cakra* named *mahāśūnyacakra*. 600 *ajapājapa* refers to the duration of the voiceless uttering of the “natural” *mantra* of the breath: *so ’haṃ* (“he is I”) - *haṃ sa* (“I am him”). As in many other yoga texts, the total amount of *ajapājapa* per day is declared to be 21600. If 21600 *ajapājapa* equals 24 hours, then 600 *ajapājapa* would equal 40 minutes. In the additions of *U₂*, one finds the same numbers of *ajapājapa* as in the instructions for meditation onto the seven *cakra*-system of Jayatārāma (cf. MAHESĀNANDA et al., 2006: 163 and *Jogpradīpyakā* 889-912.). The redactor of the text as found in *U₂* applied the system of the durations for seven *cakras* to the ninefold *cakra* system of Rāmacandra. The following instruction of “*ghaṭi* 1 *palāni* 40” is another way of expressing the duration for meditation like *ajapājapa* 600. One *ghaṭi* equals 1/60 of a day (cf. SIRCAR, 1966: 114), which is 24 minutes. One *pala* equals 1/60 of a *ghaṭi*, which is 24 seconds (cf. BOETHLING, 1858: 4). The *Amanaska* in 1.35 (cf. BIRCH, 2013: 231) uses the same concept. For a more detailed tracing of the usage of the system in yogic and tantric literature, see BIRCH, 2013: 265, endnote 46. In our case, the 24 minutes of the one *ghaṭi* plus the 16 minutes (40x24 seconds) of 40 *palas* once more sums up to 40 minutes for the instructed duration of meditation onto the first *cakra*. Other systems are less specific. *Kumbhakapaddhati* 208, i.e. states that “Six winkings are one *prāṇa*, six *prāṇas* make up one *pala*. Sixty *palas* equal the time-period of a *ghaṭikā*.” (*ṣaṇṇimeṣo bhavat prāṇaḥ ṣaḍbhiḥ prāṇaiḥ palaṃ smṛtaṃ | palaiḥ ṣaṣṭibhir eva syād ghaṭikākālasammitā ||* 208 ||).

⁶The term *uddīyāna* originally refers to one of the four *pīṭhas* of tantric Buddhism and the Kaula Yoginī-Tantra, see WHITE, 1996: 260. According to DYCZKOWSKI (1988), SANDERSON (2007) and URBAN, ...