

The Yogatattvabindu

योगतत्त्वबिन्दु

Yogatattvabindu

Critical and Synoptic
Edition with annotated Translation

Von
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Introduction

nādaakoṭīśahasrāṇi bindukoṭīśatāni ca/ sarve tatra layaṃ yānti yatra
 devo nirañjanaḥ//

Thousands of crores of resonances and hundreds of crores of visual focal points,
 all dissolve into the place where the unadorned god is.

Haṭhaṇḍapradīpikā

The List of the 15 Yogas

The authenticity of the list specifying the fifteen Yogas at the beginning of the text is ambiguous. This is due to the discrepancy between the structure of the Yogas presented in the text and the order presented in the list. For example, the text commences with a description of *kriyāyoga* and goes on to describe *siddhakuṇḍalinīyoga* and then mentions *mantrayoga* without adhering to the order presented in the list. This incongruity raises questions as to why the text structure deviates from the list. However, the reference to *jñānotpattav upāyaḥ* may provide some insight into why *jñānayoga* is included as the second *yoga* in the list. To reconcile these apparent inconsistencies, there are several possible explanations: 1) The text is severely corrupted. 2) The list was added by a different hand at a later time. 3) The term *jñānayoga* is included as a result of the practice of *siddhakuṇḍalinīyoga*, which is said to generate knowledge through the central channel, as stated in the text. These explanations may be combined to provide a comprehensive understanding of the situation.

Lakṣyayoga

- origin tantric Traditions -> e.g. Netratantra
- also check Mālinivijayottara 2004 Vasudeva pp. 256-257
- also *Amanaska* 2.10 Śāmbhavī Mudrā

Sources

The Additions of SORI 6082 - U₂

Analyse the additions of U₂ and present the *cakras* and their attributes in a table .

- Muktabodha- Texte sehe ich 3 Belege für bahiśśakti Muktabodha/kṛīyakramādyotikā.html 2938 suṣirānte bahiśśaktiṃ vinyasedvyomarūpiṇīm | tasyā madhye tu Muktabodha/sakalāgamasārasaṅgraha.html 2186 suṣirāntabahiśśaktiṃ vyāpinīm cintayet tataḥ || Muktabodha/kriyakramadyotikavyākhyā.html 1846 tanmadhye ca bahiśśaktiṃ sudhābindu parisrutim
- Parā¹.

¹Im Kaśm. Śiv. °das ewige Wort, in welchem potentiell alle Begriffe und Worte ruhen; vgl. das śabdabrahma des Vyākaraṇa. [B.]— Schmidt S. 246

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

The order of the readings in the critical apparatus is arranged according to the quality of readings in decending order. The critical apparatus is positive. Gemitation is not recorded.

Abbreviations

- qcr: quote cum notatio (quoted with reference)

Marking the Reliability of Sources and Testimonia in the Critical Apparatus

To accurately depict information about the textual relationship and estimated degree of relatedness of a passage from the *Yogatattvabindu* in the layers for sources and testimonia of the critical apparatus, a system of sigla was introduced.² The sigla are meaningful when a passage is corrupted in all witnesses and can only be reconstructed by means of other texts. The layers of the critical apparatus for sources and testimonia use the following sigla:

Ce *citatum ex alio* / quotation from another (text).³

Cee *citatum ex alio modo edendi* / quotation from another (text) with editorial changes.⁴

Ci *citatum in alio* / quotation in another (text).⁵

Cie *citatum in alio modo edendi* / quotation in another (text) with editorial changes.⁶

Re *relatum ex alio* / (content), attested from another text.⁷

Ri *relatum in alio* / (content), attested in another text.⁸

The following acronyms refer to passages that originated from texts that the author of the *Yogatattvabindu* utilized in compiling his work: **Ce**, **Cee**, **Re**. These texts must predate the *Yogatattvabindu*. The other acronyms, such as **Ci**, **Cie**, and

²This type of identification system is based on the use of the critical apparatus in (E. STEINKELLNER, H. KRASSER, and H. LASIC, eds. *Jinendrabuddhi's Viśālāmalavatī Pramāṇasamuccayaṭīkā Chapter 1 - Part I: Critical Edition*. Sanskrit Texts from the Tibetan Autonomous Region. Beijing - Vienna: China Tibetology Publishing House, Austrian Academy of Sciences Press, 2005, lii-liii). It was modified for the text-critical work on the *Yogatattvabindu*.

³The sigla **Ce** indicates an identical or largely identical content in the lesser witness and only allows for minor deviations in the wording of the passage.

⁴The sigla **Cee** identifies passages with noticeable deviations in the lesser witness.

⁵The sigla **Ci** indicates an identical or largely identical content in the lesser witness and only allows for minor deviations in the wording of the passage.

⁶The sigla **Cie** identifies passages in the lesser witness with noticeable deviations that have the intended character of the composer.

⁷The sigla **Re** identifies content parallels in the lesser witness that are relevant to the constitution of the critical text. It further indicates in certain cases that the composer might have used this source when composing his text.

⁸The sigla **Ri** identifies content parallels in the lesser witness that are relevant to the constitution of the critical text.

Ri, are texts that have adopted passages from the *Yogatattvabindu*, or verses or passages that share similar content with the *Yogatattvabindu*, but their relation is given literally, making it impossible to determine who adopted from whom. **Re** and **Ri** each refer to passages that are so closely related in content to those of the *Yogatattvabindu* that they are significant in reconstructing a passage.⁹

Punctuation

The inconsistent use of punctuation marks in the available witnesses necessitates standardization. Upon close examination, it appears that punctuation has frequently been dropped or added during the transmission of the texts. The neglect or improper handling of punctuation by the copists has resulted in different versions of lists with and without punctuation. In many instances, missing punctuation has led to the addition of case endings, alteration of the text, and the combination of list items into compound formations that were not present in the original text. Although punctuation plays an important role, deviations in punctuation at the end of sentences, lists, and verse-numbering will only be extensively documented in the critical apparatus of the printed edition. This means that emendations of obvious punctuation mistakes will not be recorded in the critical apparatus. However, the digital edition of this work provides a more detailed documentation of deviations in punctuation through diplomatic transcripts of each witness, and even has a function to display sentences cumulatively.

In the printed edition of the *Yogatattvabindu*, standard conventions of punctuation are followed. In verse poetry, a *daṇḍa* (|) marks the end of a half-verse or half of the *śloka*, and a double *daṇḍa* (||) marks the end of a verse. In prose, a single *daṇḍa* indicates the end of a sentence, and a double *daṇḍa* marks the end of a paragraph. Variations in the use of *avagraha* will be recorded, and items in lists will be separated by a double-*daṇḍa*.

Sandhi

Among the witnesses we see deviating and inconsistent application of *sandhi*. There is no clear evidence that originally *sandhi* was intentionally not applied. This edition

⁹Ce and Cee have the highest degree of reliability, Ci and Cie have a moderate degree, and Re and Ri have the lowest.

will therefore apply *sandhi* consistently throughout the constituted text to provide a readable text sticking to contemporary conventions in Sanskrit. The variant readings concerning *sandhi* are recorded consistently in the apparatus criticus. This is due to various textcritical problems arising from the inconsistent usage of punctuation which results in application or non-application of *sandhi* wheter the respective witness applied a *daṇḍa* or not. This is particularly the case within lists, which frequently occur in our compilation. Items were most likely originally separated by *daṇḍa*.

Class Nasals

Due to inconsistent use of class nasals among the witnesses *anusvāras* have been substituted with the respective class nasals throughout the edition.

Lists

Lists are a frequent feature in the *Yogatattvabindu*. The text opens with a list of 15 Yogas and there are many more lists utilized throughout its content. To produce a consistent and easily readable edition, all lists have been identified, normalized to the Nominative Singular or Nominative Plural form of the respective item, or in the case of explanatory lists, to the Ablative Singular or Plural. The items are separated by a double *daṇḍa*. Differences in punctuation and simple punctuation emendations, unless they are text-critically or systematically significant, will not be recorded in the apparatus criticus.

Structural Issues of the Yogatattvabindu

Related Texts

Śivayogapradīpikā

In the *Śivayogapradīpikā* 4.41cd-47ab we find descriptions closely resembling those of *Advayatāraḥkopaniṣat*:

antarlakṣyam iti jñeyam bahirlakṣyam atha śṛṇu ||41||
nāsāgradeśac caturaḥ ṣaḍ aṣṭau tathā daśa dvādaśa saṃkhyayāṅguliḥ |
bahiḥ smaren nīlasudhūmraraktataraṅgapītābhasutattvapañcakam ||42||
athavā sanmukhākāśam sthiradṛṣṭyā vilakṣayet |
jyotirmayūkhā dṛśyante yogibhir dhīramānasaiḥ ||43||
dṛṣṭyagre vāpy apāṅge vā taptakāñcanasaṃnibham |
bhūmiṃ saṃlakṣayed dṛṣṭiḥ sthirā bhavati yoginaḥ ||44||
athavā śirasaś cordhve dvādaśāṅgulasamṃmite |
jyotiḥpuñjam nirākāraṃ lakṣayen muktidaṃ bhavet ||45||
yatra yatrārthavān yogī tatra tatra vilakṣayet |
ākāśam eva yas tasya cittam bhavati tādṛśam ||46||
ity anekavidhākāraṃ bahirlakṣyam udīritam |

Revise translation! see Powell 2023!

“(41cd) That was the inner fixation. Now hear the external fixation that needs to be understood. (42) From the tip of the nose, counting with four, six, ten, and twelve, using the numerical system of the fingers. The five elements in [the colours of] outdoor blue, intense grey, wave of red and yellow mystery. (43) Alternatively, one may gaze steadily towards the space [directly] in front of [the face]. Luminous rays are perceived by steadfast-minded yogins. (44) In front of the gaze or at the

outer corner of the eye space, resembling the shine of molten gold, the gaze should be fixed on the ground - [thus] stability arises for the yogin. (45) Alternatively, above the head, with a [distance of] twelve finger-breadths, one should fixate the formless cluster of light, which bestows liberation. (46) Wherever the yogin is suitable to the object, there he should fixate only space, in order for his mind to becomes as such. (47ab) Thus, various external fixations have been mentioned.”

Netratantra

Netratantra

Gavin Flood, Bjarne Wernicke-Olesen and Rajan Khatiwoda Consultants: Alexis Sanderson, Diwakar Acharya

The Netratantra (NT), the ‘Tantra of the Eye’, is an important text in Kashmir and Nepal, dating from around the early ninth century, and widely disseminated during the eleventh and probably tenth centuries. The text takes its name from Śiva as Netranātha or ‘Lord of the Eye’. It was commented on by the Pratyabhijñā philosopher Kṣemarāja (c. 1000-1050) in his extant Netratantroddyota, that itself bears witness to its importance in his desire to bring the text into the orbit of his non-dualist metaphysics. The project will edit, translate, and describe its traditions as borne witness to in the Nepalese recension of the text. Alexis Sanderson has shown how the Netratantra was connected with royalty and used in the courts by Śaiva officiants in the role of royal priest or rājapurohita. That Śaiva and Mahāyāna gurus performed ‘apatropaic, restorative and aggressive Mantra rituals’ for the protection of king and kingdom is well attested in the kingdoms of south and south-east Asia from the ninth to eleventh century and the Netratantra is a text that bears witness to Śaiva gurus in the service of kings.[1] The principle use of the text would have been the protection of the king and his family through the propagation of its ritual procedures and particularly the recitation of the netra mantra (OM JUM SAḤ in the short version). Thus, the text is a ‘universal’ (sarvasāmānya-) tantra, which ‘overrides the distinctions between the various branches of the Mantramārga [...] and that between the Mantramārga and the Kulamārga by propagating a form of worship for use by royal officiants that can be inflected as required to take on the character of any of these divisions and indeed of others outside Śaivism.’[2]

The text was first brought to our attention by Hélène Brunner who describes each chapter in some detail in her 1974 paper;[3] an extremely useful source for

not only the contents of the text, but for her comments on its structure and relation to other texts, and has been researched by André Padoux in his studies of the correspondences between cosmos, sound, and body[3] and of the way the netramantra is formed. Somadeva Vasudeva has done research on yoga in the text, particularly the subtle visualization and subtle body of chapter seven,[5] as has James Mallinson.[6]

It is probable that the Netratantra was composed over a long period of time and the redactor is bringing together diverse elements into a whole. There are parallels between the Netra and the Svachchandantra although more work on the parallels and influence of the Svachchanda needs to be done.[7] David White argues that the oldest or original section of the work is the material concerned with possession and exorcism[8] and this systematic treatment of possession is indeed a notable feature of it, akin to similar treatment in the Īśānaśivagurudevapaddhati Mantrapāda chapter 42.

The central deity of the Netratantra is Amṛteśvara, called Amṛtīśa in the Nepalese recension, also known as Amṛteśabhairava, Mṛtyunjit, and Mṛtyuñjaya, whose consort is Lakṣmī/Śrī called Amṛtalakṣmī in ritual manuals based on the text.[9] After an initial chapter in which Amṛteśvara, referred to as Bhairava, responds to the questions of the Goddess by extolling the virtues and powers of Śiva's eye, the text presents a number of visualisations of a number of deities, catholic in its range, not only from the systems of the Mantramārga but from Vaiṣṇava traditions as well.[10] Furthermore, a strong Śākta influence is evident in the text with its many references to deities and practices characteristic of the Kulamārga (e.g. chapter 7 on the subtle visualising meditation and chapter 20 on yoginīs).

The project to study the text will especially focus on the theme of models of the person or self that the text entails. Based on close philological reading, we hope to account for different understandings of the person implicit in the text. Chapters on ritual and meditation reflect the understandings of the person in the wider community of which the text is an index. In particular, three chapters, six, seven, and eight, that the text calls the mundane or gross meditation (sthūladhyānam), the subtle meditation (sūkṣmadhyānam), and the supreme meditation (paradhyānam), correspond to three types or levels of the body, gross, subtle and supreme.[11] It seems that this threefold hierarchical structure is an attempt to order a range of practices that the Netra is incorporating and it does so with some coherence. The lowest level of meditation practice is concerned with magical

protection (primarily of the king [6.35] and his family) from demonic beings. This involves the practitioner, the *Sādhaka* or *Mantrin*, constructing diagrams within which the name of the person to be protected is written along with other rites of appeasement (*śāntiḥ*) and prosperity (*puṣṭiḥ*). The subtle level concerns the visualisation of the body and the powers moving within it. The subtle meditation is especially interesting because it presents two different systems of visualisation, one in which subtle energy rises up through the body, piercing the levels to the location of Śiva at the crown of the head and a second in which that same power rising through the body releases nectar at the crown of the head that then floods the body.[12] In his commentary *Kṣemarāja* calls these the *tantra-prakrīyā* and the *kula-prakrīyā* respectively, the latter being an index of the Śākta *kulamārga*. Finally, the supreme meditation is principally a reinterpretation of the ‘limbs’ of classical yoga from the perspective of supreme reality, the level of Śiva.[13] All of these entail distinct understandings of what a person is (e.g. a permeable self in ch. 6 and 19, a processual self in ch. 7 and a gnostic self in ch. 8).

There are two major recensions of the text, one in Kashmir (where four manuscripts exist to our knowledge) and one in Nepal where again there are four manuscripts (to be described presently). These have been preserved by the Nepal-German Manuscript Preservation Project (NGMCP). The Nepalese manuscripts probably represent an older recension of the text, a judgement based on its slightly less polished language, which the Kashmiris have amended at times in the interests of producing a better text although Sanderson argues for the Kashmir origin of the text between 700 and 850 AD.[14] Of the four Nepalese witnesses, the oldest is a palm leaf manuscript (N1) of which there is a much more recent (19th century?) *devanāgarī* apograph (N2). N1 is dated to February or March 1200, the copying being done by Pandit *Kīrttidhara*, commissioned by the author of a ritual manual *Viśveśvara*, and completed during *Caitra* in *saṃvat* 320 (= 1200 AD).[15] Often the Kashmir reading is better semantically and grammatically, but we intend to preserve the text as it stands while noting the Kashmir variants.

Project output: A full annotated translation of the *Netratantra* with an introduction in two volumes in the Routledge Studies in Tantric Traditions series.

[1] Alexis Sanderson, ‘Religion and the State: Śaiva Officials in the Territory of the King’s brahmanical Chaplain,’ p. 238, *Indo-Iranian Journal* vol. 47, 2004, pp. 229-300. This is corroborated by texts such as the *Amṛteśadikṣāvidhi* that prescribe initiation and ritual for the royal family (p. 241). [2] Alexis Sanderson, ‘The Śaiva

Literature,' p. 30, *Journal of Indological Studies*, Nos. 24 & 25 (2012–2013), pp. 1–113. [3] Hélène Brunner, 'Un Tantra du Nord: le Netra Tantra', *Bulletin l'École Française d'Extrême Orient*, vol. 61, 1974, pp. 125–97. [4] André Padoux, *Vāc: A Study of the Word in Selected Hindu Tantras*, trans. J. Gontier (Albany: SUNY Press, 1991). Also, his useful and lucid paper 'Corps et cosmos: l'image du corps du yogin tantrique,' in V. Boullier and Gilles Tarabout (eds.), *Images du corps dans le monde hindou* (Paris: CNRS, 2002), pp. 163–87. See also Gavin Flood, 'Body, Breath, and Representation in Śaiva Tantrism,' in Axel Michaels and Christoph Wulf (eds.), *Images of the Body in India* (London: Routledge, 2011), pp. 70–83. [5] Somadeva Vasudeva, 'The Śaiva Yogas and their Relation to Other Systems of Yoga,' pp. 7–8, *RINDAS Series of Working Papers, Traditional Indian Thought* 26, 2017, pp. 1–16. [6] James Mallinson and Mark Singleton, *The Roots of Yoga* (London: Penguin, 2017), ch 5. [7] André Padoux, *Tantric Mantras* (London: Routledge, 2011), pp. 90. 95. [8] David White, 'Netra Tantra at the Crossroads of the Demonological Cosmopolis,' *Journal of Hindu Studies*, vol. 5, 2012, pp. 145–71. [9] Sanderson, 'Religion and the State,' p. 239, n. 18. [10] For example, it describes Viṣṇu as a sixteen-year old, ityphallic youth seated on a ram (13.10–13b), as well as visualisations of Tumburu and his sisters (chapter 11). [11] Padoux (2002, p. 172) cites Kṣemarāja's commentary on the Śivasūtra 3.4 where a triple body is related to the cosmic hierarchy. [12] Bjarne Wenicke-Olesen has referred to the latter as being a 'Śākta anthropology' that can be contrasted with the earlier idea of the retention of semen (bindu) in the head. In an article with Silje Lyngar Einarsen he writes: 'Es zeigt sich, daß eine ursprüngliche oder frühe Binduyoga-Anthropologie, die auf das Zurückhalten des Samens (bindhudhāraṇa) ausgerichtet war, von einem mit dem Kuṇḍalinī-System verknüpften Śākta-Anthropologie ersetzt wird, die auf die Überströmung des Körpers mit Unsterblichkeitselixir (amṛtaplavana) ausgerichtet ist' (Wernicke-Olesen, B. and S. L. Einarsen. 2018. 'Übungswissen in Yoga, Tantra und Asketismus des frühen indischen Mittelalters', in A.-B. Renger and A. Stellmacher (eds), *Übungswissen in Religion und Philosophie: Produktion, Weitergabe, Wandel*, pp. 241–257. Berlin: LIT Verlag). Also see James Mallinson, 'Śāktism and Haṭha Yoga' in B. Wernicke-Olesen (ed.), *Goddess Traditions in Tantric Hinduism: History, Practice and Doctrine* (London: Routledge, 2015), pp. 109–40. [13] Vasudeva has written on the six ancillaries of yoga. Concerning those in the Netrat Tantra he observes that 'it may actually be more appropriate to compare the eight ancillaries of the Netrat Tantra with the formulaic dhāraṇās

taught in the Vijñānabhairava, which show an even greater tendency towards the transcendence of the inherited complex of ritual and yogic procedures' (Vasudeva 2004, p. 382). [14] Sanderson, 'Religion and the State,' p. 242. [15] N1 folio 49. Amṛteśatantra, NAK MS 1-285, NGMPP Reel No. B 25/5. Palm Leaf; Nepalese variant of proto-Bengali script, 1200 AD (= Saṃvat 320). NAK 5-4866, NGMPP Reel No. A 171/12.

Link to chapter 7: Netrat Tantra VII: Subtle Visualisation (sample chapter) The Lord of Immortality: An Introduction, Critical Edition, and Translation of the Netra Tantra, chapter 7. Critically edited, translated and introduced by Gavin Flood, Bjarne Wernicke-Olesen, Rajan Khatiwoda (Oxford: OCHS 2019). <https://sakta-traditions.org/netrat Tantra/>

notes

4.9.6 The Śivatattvaratnākara The Śivatattvaratnākara is a large compendium attributed to a king named Keḷadi Basavabhūpāla (also known as Basavarāja, Basavāppa Nāyaka I) who reigned from 1696–1714 in Ikkeri, Karnataka. In the seventh chapter of the Śivatattvaratnākara, in a section providing instructions on yoga for the king, a large portion of the Śivayogapradīpikā is quoted. 338 The Śivatattvaratnākara also at times provides further details or interpretations of the verses, for example, supplying the mantras referred to in Śivayogapradīpikā 1.5. 339 **The text thus provides an intriguing early modern example of the adaption of yoga in a non-ascetic and courtly environment.**

Powell 2024:146

Critical Edition & Annotated Translation

[XXX. ^{i-xi} The Order of Cakras]

- 1 इदानीं चक्रानामनुक्रमः कथ्यते । आधारे ब्रह्मचक्रम् १ ॥ आधारेपरि लिङ्गमूले स्वाधिष्ठानचक्रम् २ ॥
 2 नाभौ मणिपूरकचक्रम् ३ ॥ हृदये ऽनाहतचक्रम् ४ ॥^[v] कण्ठस्थाने विशुद्धिचक्रम् ५ ॥ षष्ठं तालुचक्रम्
 3 ६ ॥ भ्रुवोर्मध्ये आज्ञाचक्रं ७ ॥ ब्रह्मरन्ध्रस्थाने कालचक्रम् ८ ॥ नवममाकाशचक्रम् ९ ॥^[x]
 4 तत्परमशून्यम् ॥

1 anukramah cett.] anukrama N₁ anukramā DN₂ **kathyate** cett.] kathyamte DN₁N₂ **ādhāre** cett.] ādhāro BL **brahmacakram** BEL] brahmacakram cett. **ādhāropari** cett.] om. DN₁N₂U₁ **liṅgamūle** cett.] liṅge DN₁N₂U₁ **svādhiṣṭhānacakram** EDPN₁N₂] svādhiṣṭhānacakram cett. **2 maṇipūrakacakram** ELPN₁N₂] maṇipūrakacakram cett. **‘nāhata’** P] anāhata° BELU₂ viśuddha° cett. **cakram** BEL] cakram cett. **viśuddhicakram** β] anāhatacakram α **śaṣṭhaṃ** cett.] śaṣṭha° L **tālucakram** EN₁N₂] tālucakram DPU₁ tālucakre BL tālucakra U₂ **3 °ājñā** cett.] agneja P agneya L ājñāya B **cakram** DEN₁N₂U₁U₂] cakram BDPL **°randhra**° cett.] om. BELP **°kāla** cett.] brahma° U₁ **cakram** E] cakram cett. **navamam** E] navama N₂ navamaṃ rattu U₁ navamaṃ cett. **cakram** DEN₁N₂U₁U₂] cakram BLP **4 tat**° BDLN₁U₁U₂] etat E tataḥ P tata N₂ **°parama**° N₁] °param βD para° N₂U₁ **°śūnyam** BEL] °śūnyam PN₁N₂U₁U₂ tatparamaśūnyam D

Philological Commentary: **1 XXX.** ^{i-xi}: Once again Rāmacandra presents descriptions of the *cakras*, but this time very brief covering merely the names and locations of each *cakra*. Given their detailed description in chapters IV-XII it seems redundant to mention them once again at this place. Either we could assume that Rāmacandra was a very thoughtless and unstructured author/compiler, or this phenomenon must be taken as a further indication that Rāmacandra had an educational intention for his audience and that this text was used as a textbook so that he immediately used the preceding verse to repeat the sequence of the *cakra* system that he already discussed in detail at the beginning of the text.

[XXX. ^{i-xi} The Order of Cakras]

Now the sequence of the *cakras* is taught. At the support¹⁰, there is the Brahmācakra. Above the support at the root of the gender is the Svadīṣṭhānacakra. At the navel, there is the Maṇipūrakacakra. In the heart [there is] the Anāhatacakra.^[v] Situated within the throat is the Viśuddhicakra. The sixth is the Tālucakra. In the centre of the eyebrows is the Ājñācakra. At the opening of Brahma¹¹ is the Kālacakra¹² The ninth is the Ākāśacakra¹³.^[x] It is supreme emptiness.

¹⁰In the previous section on *cakras* Rāmacandra situates the first *cakra*, which he there calls *mūlacakra*, at the beginning (*ādau*) [of supposedly the central channel], which should be at the anus if we assume an ascending order, cf. p.?? This assumption is further supported by the additional descriptions of U₂ folio 2v. l.2 in which it is explicitly located at the anus (*gudasthānam*) and called “*ādhāracakra*” (“*cakra of the support*”). Thus, the location presented here as *ādhāre* (“at the support”) should be understood as *mūlādhāre* (“at the root-support”).

¹¹The *brahmarandhrasthāne* (“at the place of the aperture of Brahmā/Brahman”) is the fontanelle, through which the vital principle of the yogi exists at death, cf. **rootsofyoga**.

¹²I have not been able to identify the term “*kālacakra*” (“*cakra of time*”) for the eighth *cakra* in other texts. All other texts that I am aware of designate the eighth *cakra* in a ninefold *cakra* system with different terms: *Śārngadharapaddhati* 4359/256.13 calls it *nirvāṇa*° (“absolute extinction”); *Śivayogapradīpikā* 3.15 also designates it with *nirvāṇa*°; the *Siddhasiddhāntapaddhati* 2.8 again calls it the *nirvāṇacakraṃ*; *Yogasvarodaya* as quoted in *Prāṇatoṣiṇī* (Ed. p. 833) only calls it *aṣṭamaṃ cakram* (“the eighth *cakra*”) and *siddhapuṃsaḥ sthalaṃ* (“place of the accomplished human”); Rāmacandra himself in the previous chapter on *cakras* in XI.¹ picks this up and calls it *aṣṭamacakraṃ* (“eighth *cakra*”) and *siddhapuruṣasya sthānaṃ* (“place of the accomplished person”); *Yogasamgraha* (IGNCA 30020 folio 2r. ll. 2-3) calls it *siddhapuruṣasyānacakraṃ* (“the *cakra* of the accomplished person”); *Saubhāgyalakṣmyuṇiṣat* again calls it *nirvāṇacakraṃ*, but provides us with yet another unique designation - *parabrahmacakraṃ* (“*cakra* of the supreme Brahmā/Brahman”).

¹³The term *ākāśacakra* for the ninth *cakra* in the known ninefold *cakra* systems only occurs in *Śivayogapradīpikā* 3.16 and *Siddhasiddhāntapaddhati* 2.9

[XXXI.^{i-xi} The Sixteen Container]

- 1 इदानीमाधारचक्रस्य भेदाः कथ्यन्ते । प्रथमः पादाङ्गुष्ठाधारः ॥ पादयोरंगुष्ठे तेजसो लक्ष्यकारणात् दृ
 2 ष्टिः स्थिरा भवति । द्वितीयो मूलाधारः ॥ पादाङ्गुष्ठस्य मूले ऽपरपादस्य पार्श्विः स्थाप्यते तदग्निः प्रबलो
 3 भवति ।^[lv] एका पार्श्विमूलाधारे स्थाप्यते । तस्य पादस्याङ्गुष्ठमूले परस्य पादस्य पार्श्विः स्थाप्यते । तदग्निः
 4 प्रदीप्यते । तृतीयं गुदाधारस्थानं ॥ तन्मध्ये संकोचविकाशाकुंचनकारणात्पवनः स्थिरो भवति ।^[x] अनु
 5 च पुरुषस्य मरणं न भवति ।

1 idānīm cett.] idānī N₂ bhedāḥ cett.] bhedā BL kathyante cett.] kathyanta E kathyate DN₁ prathamah pādāṅguṣṭhādhārāḥ conj.] om. cett. aṅguṣṭhe cett.] aṅguṣṭhai B tejaso cett.] tejasam BL lakṣya° cett.] lakṣa° N₂ lakṣam kartavyam BL °kāraṇāt cett.] °karaṇāt P **1-2** drṣṭiḥ cett.] drṣṭi° N₁N₂U₁U₂ **2** bhavati cett.] bhavati L mūlādhārāḥ cett.] mūlādhārāḥ U₁ mūlādhare U₂ °para° cett.] apara° DN₁N₂U₁ aparasya BL pādasya cett.] pāda° BL pārṣṇiḥ cett.] °pārṣṇiḥ L dhārāḥ pādāṅguṣṭhasya mūleḥ parapādasya pārṣṇiḥ P sthāpyate cett.] syāpyate BL sthāpyamte U₂ tadāg- niḥ cett.] agni° D agniḥ N₁ om. U₂ prabalo cett.] om. N₂U₂ **3** bhavati cett.] bhavati BL om. N₂U₂ ekā cett.] ekaḥ E ekam U₁ pārṣṇiḥ U₁] pārṣṇiḥ DN₁ pārṣṇir ādau BELP mūlādhāre cett.] mūlādhāra BU₁ mūlādhārā L mūlādhārāi D pādasyaṅguṣṭhamūle cett.] pādasya aṅguṣṭhamūlam N₁U₁ parasya EP] aparasya cett. pādasya cett.] om. U₁ pārṣṇiḥ cett.] pārṇi N₂ pārṣṇo U₁ sthāpyate BELPU₁] sthāpyam DN₁N₂ tadagniḥ E] tadagniḥ BLPU₂ agnir DN₁ agni N₂U₁ **4** pradīpyate E] pradīpyate BLPU₂ dīpyate DU₁ dīpyate N₁ dipate N₂ tṛṭīyam cett.] tṛṭīya U₂ °sthānam cett.] °sthāne B °vikāśā cett.] °vikāśa° L °kuṃcana cett.] ākuṃcana L ākuṃcana U₁ kuṃcanaṃ DN₂ pavanaḥ cett.] pavana° DU₁U₂N₂ bhavati cett.] bhavati B **4-5** anu ca DPU₁U₂] anyac ca E anūca N₁N₂ anucara° B anucakra° L **5** na cett.] om. BPL bhavati cett.] bhavati BL

Sources: **1** Ri] SSP 2.1 (Ed. p. 29): atha ṣoḍaśādhārāḥ kathyante | **Re**] PT^{qcr}·Y^{SV} (Ed. p. 832) = YK^{ccn}·Y^{SV} 2.15 Ed. p. 24: ṣoḍaśādhārābhedan tu śṛṇu devi viśeṣataḥ | **Ri**] SSP 2.10 (Ed. p. 32): tatra prathamah pādāṅguṣṭhādhārāḥ | tatrāgratas tejomayam dhyāyet | drṣṭiḥ sthīrā bhavati | **Re**] PT^{qcr}·Y^{SV} (Ed. p. 839): aṅguṣṭhapādayos tejaḥ salakṣasthiradṛṣṭimān | pādāṅguṣṭhe ya ādhārāḥ prathamam (prathamam YK^{ccn}·Y^{SV} 2.16 Ed. p. 24) yogatattvataḥ | **2** **Re**] SSP 2.11 (Ed. p. 33): dvitīyo mūlādhāras tam vāmapādāpārṣṇinā niṣpīḍya sthātavyam | tatrāgnidīpanam bhavati | **Re**] PT^{qcr}·Y^{SV} (Ed. p. 839): dvitīyam pādāmūlan tu pādāmūlaparam (pādāmūlam param YK^{ccn}·Y^{SV} 2.16 Ed. p. 24) sa vai | pādasya pārṣṇi (pārṣṇi YK^{ccn}·Y^{SV} 2.17a, Ed. p. 24) samsthāpya balavān prabhaven muniḥ | pādāmūle 'thavā pādāṅguṣṭhamūlam (prṣṭhe pādāṅguṣṭhe YK^{ccn}·Y^{SV} 2.17 Ed. p. 24) vidhārayet || **4** **Re**] SSP 2.12 (Ed. p. 33): tṛtīyo gudādhāra tam vikāsaṃkocanena nirākuñcayet | apānavāyuh sthīro bhavati **Re**] PT^{qcr}·Y^{SV} (Ed. p. 839): tṛtīyan tu gudādhāro (gudādhāre YK^{ccn}·Y^{SV} 2.18 Ed. p. 24) gudaśāṅkocanakriyā | vikāśākuñcanaṃ tasya sthīravāyau ca mṛtyujit |

Philological Commentary: **1** XXXI.ⁱⁱ: Judging by the sources and parallels for this passage as well as the introductory statements Rāmacandra presents for the following ādhāras, it appears likely that originally the first ādhāra was introduced, too. **3** XXXI.^{vi}: Sentence om. in N₂ and U₂. XXXI.^{vii}: Sentence om. in U₂.

[XXXI. ^{i-xi}The Sixteen Container]

Now the divisions of the totality¹⁴ of supports [for concentration] are taught. The first is the support at the big toe. From the execution of the fixation onto the light at the big toe of the feet stability of the gaze arises. The root support is the second [one]. **The heel of the other foot is caused to be placed at the root of the big toe. As a result the fire is strengthened.**^[v] One heel is caused to be placed at the Root-container. The heel of the other foot is caused to be placed at the root of the big toe of this foot. The fire of it is caused to be kindled. The third is the location of the anus spuport. From the execution of expansion and contraction a stable vitalwind arises.^[x] And therefore death of the person does not arise.

¹⁴I understand *cakra* here in the less common meaning of "troupe, crowd, totality", cf. **petersburger**.

- 1 चतुर्थं लिङ्गाधारं ॥ तन्मध्ये लिङ्गसंकोचनाभ्यासात् पश्चिमदण्डमध्ये वज्रनाडी भवति ।^[xiv] तन्मध्ये पुनरा
 2 भ्यासकरणान्मनः पवनयोः संचारो भवति । तयोः संचारान्मध्ये ग्रन्थित्रयं वुट्यति ।^[xv] तत्तोटना त्पवनो
 3 ब्रह्मकमलमध्ये पूर्णो भूत्वा तिष्ठति । ततो वीर्यस्तम्भो भवति । पुरुषः सदैव युवैव भवति । पंचमं उ
 4 द्यानं ॥ तत्र बन्धनाम्लमूत्रयोर्नाशो भवति । षष्ठो नाम्नाधारः ॥^[xx] तत्र प्राणवाभ्यासादनाहतो नादः
 5 स्वयमुत्पद्यते ।

1 *caturtham* cett.] *caturtha*° BDL *saṃkocanā*° cett.] *sakoṇā*° N₂ *paścima*° cett.] *paścima*° BP *paścama*° L *vajra*° cett.] *vajñā*° BPL *prajñā*° E *bhāvati* cett.] *bhāvati* BL **2** *karaṇān* EPU₂] *karaṇāt* cett. *maṇaḥ* cett.] *punaḥ* BL *pavanayoḥ* cett.] *pavanayo* BL *saṃcāro* cett.] *saṃcāro* D *bhāvati* cett.] *bhāvati* BL *tayoḥ* cett.] *tayo* B *saṃcārān* cett.] *saṃcārāt* DU₁ *truṭyati* cett.] *truṭyati* B *truṭayati* L *trudyati* U₁ ti N₂ *tattoṭṭanāt* N₁ U₂] *tattoṭṭanāt* BELU₁ *tata* *troṭṭanāt* DN₂ *pavano* BEL] *pavanaḥ* cett. **3** *kamala*° cett.] *ka*° BL *pūrṇa* cett.] *pūrṇā* BL *puruṣaḥ* cett.] *puruṣa* N₂ *sadaiva* cett.] *saṃpdaivaṃ* P *yuvaiva* DL] *yuvā* E *yuve* P *yuvai* B *yuve* va N₁ *yurvaiva* N₂ *yuvaivaṃ* U₁ *yuvaivaṃ* U₂ *bhāvati* cett.] *bhāvati* P *prabhavati* P *paṃcamam* cett.] *paṃcama* B *paṃcam* N₂ **3-4** *udyānam* DN₁] *odyānam* N₂ *uddyānam* U₁ *uddīyānam* svādhiṣṭhānam PU₂ *uddīyānam* svādhiṣṭhānam BL *udgīryānam* svādhiṣṭhānam E **4** *bandhanā* E] *badhadānān* U₂ *baṃdhanāt* N₁ N₂ *vaṃdhanāt* D *baṃdhadānāt* U₁ *baṃdhadānān* P *baṃdha* diyate BL *malamūtrayor* cett.] *mūlamūcayor* L *bhāvati* cett.] *bhāvati* B *nābhyādhāraḥ* cett.] *nābhyādhāras* U₁ *nābhyādhāre* U₂ *tatra* cett.] *om*. E *prāṇavābhyāsā* BLPU₂] *prāṇavābhyāsā* DN₁ N₂ *prāṇavābhyāṃsad* U₁ *anāhato* cett.] *nāhato* P *ānāhato* U₁ *anohato* U₂ *nādaḥ* cett.] *nāraḥ* P *tādaḥ* N₂ **5** *svaya* cett.] *svayaṃ* N₂ *utpadyate* cett.] *ūtpadyate* N₁

Sources: **1** Re] SSP 2.13 (Ed. pp. 33-34): *caturtho meḍhrādhāraḥ* | *liṅgasamkocanena brahmagranthitrayam* bhūtvā bhramaraguhāyāṃ viśramya tata ūrdhvamukhe bindustambhanaṃ bhavati | eṣā vajrolī prasiddhā **Re**] PT^{qcr}·YSV (Ed. pp. 839-840): *liṅgādhāraṃ caturthan tu liṅgasamkocanān tu ca* | *liṅgasamkocanābhyāsāt paścimādaṇḍamadhyagaḥ* | *vajranāḍīti (vajrānāḍī tu* YK^{ccn}·YSV 2.20 Ed. p. 24) *tanmadhye punar abhyasayaṃ (abhyasanān* YK^{ccn}·YSV 2.20 Ed. p. 24) *tathā* | *sañcāro vāyumanasor atisañcāra iti (ratim sañcarati* YK^{ccn}·YSV 2.20 Ed. p. 24) *tridhā* | *granthitrayavibhedas (bhedan* YK^{ccn}·YSV 2.21 Ed. p. 24) *tu tadbhedo brahmamārgataḥ* | *brahmapadmo (padme* YK^{ccn}·YSV 2.21 Ed. p. 24) *vāyupūrṇo (pūrṇe* YK^{ccn}·YSV 2.21, Ed. p. 24) *bhūtvā tiṣṭhati yogirāt* | *vīryastambho bhavet tena sādhyat tu sadā yuvā* | *mūlādhāre brahmapadme śaṭpadme ca tathā tathā* | **3** Re] SSP 2.14 (Ed. p. 34): *pañcame oḍiyānādhārayor bandhanān malamūtrasamkocanāṃ bhavati* | **uḍyānā*° etc. in various mss. **Re**] PT^{qcr}·YSV (Ed. p. 840): *pañcamam jātharādhāraṃ tadā bandhayati kramāt* | *mṛtyunā bhaṅgasiddho 'yaṃ (mṛtyunā māṅga*° YK^{ccn}·YSV 2.23 Ed. p. 25) *mṛtyor (mṛtyur* YK^{ccn}·YSV 2.23 Ed. p. 25) *eva kṣayaṅkaraḥ* | *anena paścimād ūrdhvaṃ (ūrdhvaṃ* YK^{ccn}·YSV 2.24 Ed. p. 25) *vāyuh kuryād viśāladhiḥ* | *bandho 'yaṃ buddhimanasoḥ pañcamādhārakārajit* | **Re**] SSP 2.15 (Ed. p. 34): *śaṣṭhe nābhyādhāra oṃkāram ekacittenocārayet* | *nādalayo bhavati* | **Re**] PT^{qcr}·YSV (Ed. p. 840): *nābhyādhāro bhavet śaṣṭhas (śaṣṭham* YK^{ccn}·YSV 2.25 Ed. p. 25) *tatra prāṇam samabhyaset* | *svayaṃ utpadyate nādo nādato muktidantataḥ (muktidaṇḍataḥ* YK^{ccn}·YSV 1.25 Ed. p. 25) |

Philological Commentary: **4** XXXI^{xix}: Spellings for this component of the yogic body vary dramatically across yogic literature. Since this sentence very likely based on the SSP and the prevalent variant of the component is **uḍyānā*° etc., the reading of N₁ and D is most convincing. B, E, L, P, U₂ add the expression *svādhiṣṭhānam*. Since this reading is absent in the source and parallels it seems to be a later addition. **5** XXXI^{xxi}: Sentence *om*. in E.

The fourth is the penis support. Due to the execution of repeated practice of contracting the penis in the midst of therof, the adamantine channel appears in the middle of the staff of the back¹⁵. From the repeated practice again [and again] the transition of both breath and mind into its center arises. Caused by the transition of both [breath and mind] into the center the trinity of knots¹⁶ breaks. There, from the breaking of that, the vitalwind, after having filled up (the central channel?) resides within the Brahma-lotus¹⁷. From that virility and strength arise. The person becomes youthful forever. The fifth is Udyāna. From performing *bandha* there, urine and faeces disappear. The sixth is the support of the navel. From repeated practice of *praṇava*, the unstruck sound arises by itself.

¹⁵The staff of the back (*paścimadaṇḍa*) is another name for the central channel.

¹⁶Explain the three knots.

¹⁷Explain the Brahma-lotus. Is it the heart? or is it the final cakra?

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