

Yogatattvabindu of Rāmacandra
A Critical Edition and Annotated Translation

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Chapter 1

The List of the 15 Yogas

- It's not entirely clear if the list given at the beginning of the text codifying the fifteen *yogas* belongs to the original text or was a later addition by another hand. One primary reason for this possibility is the structure of the *yogas* in the actual course of the text does not equal the list. The text begins with a description of *kriyāyoga* and continues to describe *siddhakunḍalinīyoga* and somewhat suprisingly mentions *mantrayoga* in the same breath. One starts wondering why the structure of the text does not follow the codification. However the mention of *jñānotpattav upāyaḥ* might be a clue why the second *yoga* in the list might be *jñānayoga*. So far it seems to me that there are three options or a combination of these to explain these apparent inconsistencies: 1. The text is highly corrupted. 2. The codification was a later addition of another hand. 3. The term *jñānayoga* is listed due to the results of *siddhakunḍalinīyoga*, which is the generation of knowledge due to the practice of a certain *yoga* involving the central channel, as mentioned in this section of the text.

Chapter 2

Conventions in the Critical Apparatus

2.1 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
- D₂: IGNCA 30020
- 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.

2.2 Punctuation

The very inconsistent use of punctuation marks in the witnesses at hand makes standardization necessary. A close examination of the overall usage of punctuation suggest that in the course of the texts transmission punctuations have been dropped frequently or even have been added. Particularly in the lists given in the text the copists negligence or not properly dealing with punctuation resulted in various forms of those lists with and without punctuations. Due to missing punctuation in many instances copists either made up case endings, changed the text and combined the lists' items into compounds that weren't present in the assumed original text. Even though punctuation plays a role that should'nt be underestimated, the deviation of punctuation at the end of sentences, lists and verse-numbering will only be documented in the critical apparatus of the printed edition to meaningful extend. That means, for example that emendations of obvious mistakes in punctuation will not be recorded in the critical apparatus. However, the digital edition of this work provides a way more detailed documentation of deviations in punctuation in the form of diplomatic transcripts of each witness and even a function to display sentences cummulatively on top of each other.

In the printed edition of the *Tattvayogabindu* the standard conventions of punctuation are followed:

In verse poetry, a *daṇḍa* marks the end of a half verse, half of the *śloka*, and the double *daṇḍa* marks the end of a verse. A half verse is a *pāda*, at least in some literary works, this is concluded by a *daṇḍa* and the end of a *śloka* by a double *daṇḍa*. In prose the single *daṇḍa* indicates the end of a sentence and the double *daṇḍa* marks the end of a paragraph.

Variations in the usage of *Avagraha* will be recorded. Items of lists will be separated by a single *daṇḍa*.

2.3 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 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* whether 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*.

2.4 Class Nasals

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

2.5 Lists

Lists are very frequent in the *Yogatattvabindu*. In fact, the text initially gives a list of 15 Yogas in the beginning and many more lists have been utilized throughout the text. Many witnesses lost punctuation in the process of copying and as a consequence applied *sandhi*, to arrive at a consistent and conveniently readable edition of the text, all lists have been identified as such and normalized to the Nominativ Singular or Nominativ Plural form of the respective item. Items are separated by a double *daṇḍa*. The differences in punctuation, as well as simple emendations regarding punctuation won't be documented in the apparatus criticus.

Chapter 3

Critical Edition of the Yogatattvabindu

[Introduction]

श्री गणेशाय नमः ॥ अथ राजयोगप्रकारो लिख्यते ॥ राजयोगस्येदं फलं । येन राजयोगेनानेकराज्यभो
गसमय एव । अनेकपार्थिवविनोद प्रेक्षणसमय एव । बहुतरकालं शरीरस्थितिर्भवति । स एव राजयोगः ।
तस्यैते भेदाः । क्रियायोगः १ ॥ ज्ञानयोगः २ ॥ चार्ययोगः ३ ॥ हठयोगः ४ ॥ कर्मयोगः ५ ॥ लययोगः
६ ॥ ध्यानयोगः ७ ॥ मन्त्रयोगः ८ ॥ लक्ष्ययोगः ९ ॥ वासनायोगः १० ॥ शिवयोगः ११ ॥ ब्रह्मयोगः
१२ ॥ द्वैतयोगः १३ ॥ सिद्धयोगः १४ ॥ राजयोगः १५ ॥ एते पञ्चदशयोगाः ॥

hpb

1 śrī gaṇeśāya namaḥ cet.] śrī ṇe ya maḥ P śrī gaṇeśāya namaḥ || śrī gurave namaḥ || N₁
śrī gaṇeśāya namaḥ || śrī sarasvatyai namaḥ || śrī nirañjanāya namaḥ D₁ śrī gaṇeśāya namaḥ ||
om śrī nirañjanāya U₁ **atha rājayogaprakāro likhyate** N₁N₂D₁] **atha rājayogaprakāra** likhyate
U₁ rājayogāntargataḥ | binduyogaḥ E **atha tattvabinduyogaprārambhaḥ** L **atha rājayoga** liṣyate P
atha rājayoga likhyate U₂ **rājayogasyedaṃ phalaṃ** PU₂] rājayogasya idaṃ phalaṃ N₁N₂D₁ om.
EL **1–2 rājayogenānekarājyabhogasamaya** PN₁] rājayogena anekarājyabhogasamaya N₂D₁U₁U₂
2 prekṣaṇasamaya cet.] prekṣaṇasamaya U₂ **eva** cet.] evaṃ U₂ **rājayogaḥ** cet.] rājayogas U₂
3 tasyaite PU₂] tasya ete cet. **cāryayogaḥ** cet.] tvaryāyogaḥ U₁ **layayogaḥ** cet.] nayayogaḥ U₂
4 lakṣyayogaḥ cet.] lakṣayogaḥ U₁ **5 siddhayogaḥ** PU₂] rājayogaḥ N₁N₂D₁U₁ **rājayogaḥ** PU₂] siddhayogaḥ cet. **ete pañcadaśayogaḥ** PN₁D₁U₁] evaṃ pañcadaśayogā bhavaṃti U₂

Philological Commentary: **5 rājayoga:** The initial codification of 15 *yogas* appears in N₁,N₂,P,D₁,U₁ and U₂. It is omitted in E and L. B can't be determined due to missing folios.

[Description of Kriyāyoga]

इदानीं क्रियायोगस्य लक्षणं कथ्यते ।

क्रियामुक्तिरयं योगः स्वपिण्डे सिद्धिदायकः ।

यं यं करोति कल्लोलं कार्यारंभे मनः सदा ।

तत्ततः कुञ्चनं कुर्वन्क्रियायोगस्ततो भवेत् ॥१॥

क्षमा विवेकवैराग्यं शान्तिसन्तोषं निस्पृहाः ।

एतं युक्तियुतो योगी क्रियायोगी निगद्यते ॥२॥

मात्सर्यं ममता माया हिंसा च मदगर्वता ।

कामक्रोधौ भयं लज्जा लोभमोहौ तथा ऽशुचिः ॥३॥

रागद्वेषौघृणालस्यं भ्रन्तिर्दम्भो क्षमा भ्रमः ।

यस्यै तानि न विद्यन्ते क्रियायोगी स उच्यते ॥४॥

यस्यान्तःकरणे क्षमाविवेकवैराग्यशान्तिसन्तोष इत्यादीन्युत्पाद्यन्ते । स एव बहुक्रियायोगी कथ्यते । कापट्यं ॥ माया ॥ वित्तं ॥ हिंसा ॥ तृष्णा ॥ मात्सर्यं ॥ अहंकारः ॥ रोषः ॥ भयं ॥ लज्जा ॥ लोभः ॥ मोहः ॥ अशुचित्वं ॥ रागः ॥ द्वेषः ॥ आलस्यं ॥ पाखंडित्वं ॥ भ्रान्तिः ॥ इन्द्रियविकारः ॥ कामः ॥ एते यस्य मनसि प्रदिदिनं न्यूनं भवन्ति । स एव बहुक्रियायोगी कथ्यते ।

1 idānīm cet.] idāni N₂ atha U₂ kriyāyogasya cet.] kriyāyogas U₂ kathyate cet.] kathayate D₁ om. U₂ 2 kriyāmuktir cet.] kriyāmukti N₂ kriyāmuktiḥ || U₂ ayaṃ cet.] layaṃ N₂ siddhidāyakaḥ cet.] siddhidāyakaṃ U₂ 4 tattataḥ cet.] tatataḥ U₂ taṃkṛ taṃ U₁ kuñcanaṃ cet.] kūrcanaṃ N₂ tato bhavet PU₂] ato bhava N₁N₂D₁ ato va U₁ 5 viveka cet.] vivekaṃ EU₂ nisprhāḥ P] *nisprhāḥ U₂ *nisprhā EN₁ *nisprhāḥ D₁ *nisprhā U₁ 6 eta EPU₁] etat N₁N₂D₁U₂ yuktīyuto cet.] muktiyuto U₂ yogī EPN₁D₁U₂] yo sau N₂U₁ 7 mātsaryam EU₁U₂] mātsarya PN₁D₁ himsā ca E] himsāśa cet. himsā ca E himsāḥ N₁ 8 *krodhau U₁U₂] krodha° EPN₁ *krodho D₁ *śuciḥ cet.] śuciḥ EN₂U₂ 9 rāgadveṣau cet.] rāgadoṣau U₁ athadveṣo L ghrṇālasyaṃ cet.] ghrṇā° N₂ bhrāṃtir dambho cet.] bhrāṃtir debho D₁ bhrāntitvaṃ E bhrānti dambha U₁ kṣamā bhramaḥ cet.] mokṣam ābhramaḥ E *kṣamā bhramaḥ U₁ 10 na cet.] ca E 12 kṣamā° cet.] kṣamāḥ N₁ kṣamā° N₂ vivekavairāgyaśānti cet.] kṣamāḥ vivekavairāgya | śānti° N₁ *vairāgyaśānti° N₂ kṣamā || vivekavairāgya || śānti° D₁ *santoṣa ityāḍiny cet.] *santoṣāḍiny E *santoṣa ity āḍino° L *santoṣa ity āḍina niraṃtaram U₁ *santoṣa ity āḍayo niraṃtaram U₂ utpādyante cet.] utpadyante E *tpādyamte L utyamte U₁ bahukriyāyogī cet.] bahukriyāyogā D₁ kathyate cet.] sa kathyate D₁N₂ tkacyate U₂ 13 kāpatyaṃ cet.] yasyāntaḥkaraṇe kapatyaṃ N₁ kāpayaṃ L kāpacham U₁ māyā N₁N₂] māya D₁ yāya U₁ pāpa U₂ om. EPL vittaṃ EP] vittaṃ L vitvaṃ N₁N₂D₁U₁ titam U₂ mātsaryam cet.] mātsaryam E mātsarya D₁U₁ roṣaḥ EU₁] roṣo cet. eṣo N₂ bhayaṃ cet.] kṣayaṃ E lajjā cet.] lajā U₁ lobhaḥ PL] lobha° cet. om. U₂ 14 mohah P] moha LN₂ mohā cet. aśucitvaṃ cet.] aśucitvaṃ N₁D₁ aśucitvaṃ N₂ rāgaḥ P] rāga° cet. rāja° L om. E dveṣaḥ cet.] dveṣa L om. E ālasyaṃ cet.] om. E pākhaṃḍitvaṃ cet.] pāṣaṃḍitvaṃ D₁N₁ pākhaṃḍatvaṃ E pārṣaḍitvaṃ N₂ indriyavikārah cet.] indriyavikārah U₁ indriyaṃ vikārah P itivikārah L kāmāḥ cet.] kāma N₂ om. U₂ ete cet.] etā L rāte U₁ etate U₂ 15 bhavanti cet.] bhavaṃti N₁ bahukriyāyogī cet.] *kiyā° D₁U₁U₂ kathyate cet.] kathyamte U₁U₂

Philological Commentary: 5 *kṣamā: The printed edition E starts here. 9 rāga°: L starts here.

[Siddhakuṇḍalinīyoga and Mantrayoga]

इदानीं राजयोगस्य भेदाः कथ्यन्ते । के ते । एकः सिद्धकुण्डलिनीयोगः मन्त्रयोगः । अमू राजयोगौ कथ्येते । मूलकन्दस्थाने एका तेजोरूपा महानाडी वर्तते । इयमेका नाडी इडापिङ्गलासुषुम्णान् एतान् भेदान् प्राप्नोति ।

- 5 वामभागे चन्द्ररूपा इडा नाडी वर्तते । दक्षिणभागे सूर्यरूपा पिङ्गला नाडी वर्तते । मध्यमार्गे ऽतिसूक्ष्मा पद्मिनी । तन्तुसमाकारा कोटिविद्युत्समप्रभा ।
भुक्तिमुक्तिदा शिवरूपिणी सुषुम्णा नाडी प्रवर्तते । ऽस्यां ज्ञानोत्पत्तौ सत्यां सर्वज्ञो भवति । इदानीं सुषुम्णायां ज्ञानोत्पत्तावुपायाः कथ्यन्ते ॥

[Description of the first Cakra]

आदौ चतुर्दलं मूलचक्रं वर्तते ।

- 10 प्रथमं आधारचक्रं । गुदा स्थानं ॥ रक्तवर्णं ॥ गणेशं दैवतं ॥ सिद्धिबुद्धिशक्तिं सुषको वाहनं ॥ कूर्मऋषिः ॥
आकुञ्चनं मुद्रामुद्रा ॥ अपानः वायुः ॥ ऊर्मि कला ॥ ओजस्विनी धारणा ॥ चतुर्दलेषु रजःसत्त्वतमोमनांसि ।
। वं शं षं सं ॥ मध्यत्रिकोणे त्रिशिखा ॥

hpb

1 *bhedāḥ* cet.] *bhedā* N₂ *kathyante* cet.] *kathyate* N₂ *om.* L *ke te* D₁N₁U₁] *te ke* cet. *kriyate* N₂ *siddhakuṇḍalinīyogaḥ* EN₁] *siddhakuṇḍalinīyogaḥ* U₁ *siddhakuṇḍalinīyoga* U₂ *siddhakuṇḍalinīyogaḥ* N₂D₁ *siddhakuṇḍalīṇīyogaḥ* P *mantrayogaḥ* cet.] *om.* L *amū* cet.] *astu* E *rājayogau* cet.] *rājayogaḥ* E *kathyete* P] *kathyate* cet. *kathyamte* U₂ **2** *mūlakandasthāne* cet.] *mūlaṃ kaṃdasthāne* P *ekā* cet.] *eka* N₁N₂ *vartate* cet.] *pravartate* U₂ *iyam* E] *iyam* cet. *trayaṃ* L *ekā* cet.] *eka* EP *kā* L *śuṣūmṇān* N₁N₂D₁] *śuṣūmṇā* cet. *etān* cet.] *ete* N₁N₂D₁ **4** *iḍā* cet.] *om.* U₂ *vartate* cet.] *pravartate* U₂ *dakṣiṇabhāge* cet.] *dakṣiṇe bhāge* U₁ *vartate* cet.] *pravartate* U₂ *madhyamārge* cet.] *madhyarge* D₁ **5** *pādmīnī* cet.] *pādmanī* PLN₁N₂ *tantusamākārā* cet.] *taṃtusamākārā* P *prabhā* cet.] *prabhaḥ* U₁ **6** *bhuktimuktidā* PU₂] *bhuktimuktido* cet. *bhuktimuktipradā* EL *śyām* *scripsi*] *em.* *śyā* E *asyā* PLU₂ *om.* cet. *jñānotpattau* EPLU₂] *tpanne* cet. *satyām* PLU₂] *satyaṃ* E *sati* cet. **6-7** *śuṣūmṇāyām* E] *śuṣūmṇāyā* PU₂ *śuṣūmnāyā* U₁ *śuṣūmṇāyāḥ* N₁N₂D₁ *śuṣūmnā* L **7** *jñānotpattāv upāyāḥ* E] *jñānotpattau upāyāḥ* cet. *jñānotpattau upāyā* U₂ *jñānotpanno* *upāyāḥ* N₁N₂ *kathyante* EPN₁N₂D₁U₁U₂] *kathyate* L **8** *caturdalaṃ mūlacakraṃ* N₁D₁U₂] *caturdalaṃ mūlaṃ cakram* EPU₁ *caturdalamūlacakraṃ* L *prathamacaturdalamūlacakraṃ* N₂ *vartate* cet.] *pravartate* U₂ **9** *prathamam ādhārācakraṃ* PLU₂] *prathamādhārācakraṃ* *vartate* E *raktaṃ* *scripsi*] *em.* *rakta* EPLU₂ *gaṇeśaṃ daivataṃ* *scripsi*] *em.* *gaṇeśadaivataṃ* ELU₂ *gaṇeśaṃ daivataṃ* P *siddhibuddhiśaktiṃ muṣako vāhanaṃ* *scripsi*] *em.* *śaktimuṣakavāhanam* E *śaktir mukhako vāhanam* P *śaktimuṣako vāhanaṃ* L *śaktiḥ muṣako vāhanaṃ* U₂ *kūrma* *scripsi*] *em.* *kurma* U₂ **10** *ākuñcanaṃ mudrā* *scripsi*] *ākuñcana* PLU₂ *em.* *ākumca* E *apānaḥ vāyuh* *scripsi*] *em.* *apānavāyuh* EL *vāyuṣ* P *vāyu* U₂ *ūrmī* *scripsi*] *em.* *urmī* U₂ **11** *trīśikhā* PL] *trīśikhāt* E *trirekhā* U₂

Philological Commentary: **1** *kathyante*: The whole sentence is *om.* in U1. *mantrayogaḥ*: The sudden appearance of *mantrayoga* seems odd: This section of the text doesn't mention the practice of *mantra* at all. It might be a mistake, or a later insertion. However, all witnesses preserve this reading except L. The sentence that follows confirms the reading of *Mantrayoga* by the usage of dual forms.

तन्मध्ये त्रिकोणाकारं कामपिठं वर्तते । तत्पीठमध्ये ऽग्निशिखाकारैका मुर्तिर्वर्तते । तस्या मूर्तेर्ध्यानकरणात् सकलशास्त्रकाव्यनाटकादि सकलवाङ्मयं विनाभ्यासेन पुरुषस्य मनोमध्ये स्फुरति ।
अस्य बहिरानन्दा ॥ योगानन्दा ॥ वीरानन्दा ॥ उपरमानन्दा ॥ अजपाजपः शतः ॥ ६०० ॥ घटि ९ पलानि ४० ॥

[Description of the second Cakra]

- 5 इदानीं द्वितीयं स्वाधिष्ठानचक्रं षट्दलं उड्डीयाणपीठसंज्ञकं भवति ।
लिङ्गं स्थानं ॥ पीतं वर्णं ॥ पीता प्रभा ॥ रजो गुणः ॥ ब्रह्मा देवता ॥ वैखरी वाक् ॥ सावित्री शक्तिः ।
। हंसो वाहनं ॥ वह्णो ऋषिः ॥ कामाग्निप्रभा ॥ स्थूलो देहः ॥ जाग्रद् अवस्था ॥ ऋग् वेदः ॥ आचार्यः
लिङ्गं ॥ ब्रह्मसलोकता मोक्षः ॥ शुद्धभुमिका तत्त्वं ॥ गंधो विषयः ॥ अपानः वायुः ॥ अंतर्मातृका ॥ वं भं
मं यं रं लं ॥ बहिर्मात्रा ॥ कामा ॥ कामाख्या ॥ तेजस्विनी ॥ चेष्टिका ॥ अलसा ॥ मिथुना ॥ अजपाजपः
10 सहस्रः ॥ ६००० ॥ घ। १६ प। ४० ॥
तन्मध्ये उत्तिरक्तवर्णं तेजो वर्तते । तस्य ध्यानात् साधको ऽतिसुन्दरो भवति । युवतीनां अतिवल्लभो भ
वति । प्रतिदिनमायुर्वर्धते ॥

[Description of the third Cakra]

तृतीयं नाभिस्थाने दशदलं पद्मं वर्तते ।

1 tanmadhye cet.] tanmadhya LN₁ 'gnīśikhākāraikā E] agniśikhākārā ekā cet. magnīśikhākārā ekā P
jñīśikhākārānakā L **vartate** EPLN₁N₂D₁U₁] asmi U₂ **tasyā** cet.] tasyāḥ EN₁D₁ **mūrter** cet.] mūrtir
EL mūrtair U₁ om. U₂ **2** sakala cet.] om. L saka° N₂ **vānmayam** EPLU₂] vāgmayam N₁N₂D₁U₁
sphurati cet.] sphuraṃti L **3** bahir ānandā scripsi] em. bahir mānandā U₂ **virānandā scripsi] em.**
virā° U₂ **ajapājapaḥ śataḥ scripsi] em.** ajapājapaśat <??> **5** idānīm cet.] idānī N₂ **dvitiyaṃ** cet.]
dvitiye U₂ **svādhiṣṭhānacakraṃ** U₁] svādhiṣṭhānacakraṃ EPLN₁D₁U₂ svādhinacakraṃ N₂ **ṣaṭdalam**
cet.] ṣaḍdalam E ṣaḍḍalam N₂ **uḍḍīyānapīṭha°** U₂] upāyanapīṭha° E uḍḍīyān pīṭham L uḍyānapīṭha°
N₁N₂ uḍyānāpīṭha° D₁ uḍāganapīṭha° U₁ **6** līngam scripsi] em. līṅga° U₂ **pītam scripsi] em.** pīta°
U₂ **pītā scripsi] em.** pīta° U₂ **guṇaḥ scripsi] em.** guṇa U₂ **vāk scripsi] em.** vāca U₂ **7** haṃso
scripsi] em. haṃsa° U₂ **vahaṇo scripsi] em.** vahaṇa U₂ **kāmāgnir scripsi] em.** kāmāgni° U₂ **sthūlo**
dehaḥ scripsi] em. sthūladehā U₂ **ṛg vedāḥ scripsi] em.** ṛg veda U₂ **ācāryaḥ scripsi] em.** ācārya°
U₂ **8** śuddhabhumikā scripsi] em. śuddhabhumikā U₂ **apānaḥ scripsi] em.** apāna° U₂ **9** tejasvinī
scripsi] em. tejasī U₂ **10** sahasraḥ scripsi] em. sahasra U₂ **11** tiraktavarṇam PU₂] atiraktavarṇam
cet. atiraktavarṇa° N₁N₂ **sādhako** EPLU₂] sādhaḥ cet. 'tisundaro EPLU₂] atisundaro cet.
12 pratidinam cet.] dinam dinam prati N₁U₁ dinadinam prati N₂ dinam prati D₁ **13** ṭṭiyaṃ cet.]
ṭṭiye E atha ṭṭiyaṃ maṇipūracakraṃ U₂ ṭṭiyacakraṃ N₂ **daśadalam** cet.] daśadala° L daśadalakam
U₁ om. U₂ **padmam** EPU₁] padme L padma N₁N₂D₁ om. U₂ **vartate** cet.] om. U₂

Philological Commentary: **1** prathamam ...triśikhā: The whole section from *prathamam* to *triśikhā* is missing in N₁, N₂, D₁ and U₁, but present in all other witnesses. **12** yuvatinām...bhavati: This additional sentence occurs in N₂ only.

कपिलं वर्णं ॥ विष्णु देवता ॥ लक्ष्मी शक्तिः ॥ वायुरृषिः ॥ समानो वायुः ॥ गरुडो वाहनं ॥ सूक्ष्मलिङ्गं
 देवता ॥ स्वप्नावस्था ॥ मध्यमा वाक् ॥ यजुर्वेदः ॥ दक्षिणो ऽग्निः ॥ समीपता मोक्षः ॥ गुरुलिङ्गो विष्णुः ।
 । आपस् तत्त्वं ॥ रजो विषयः ॥ दशदलानि ॥ दशमात्राः ॥ अन्तर्मात्रा ॥ डं टं णं तं थं दं धं नं पं फं ।
 । बहिर्मात्राः ॥ शान्तिः ॥ क्षमा ॥ मेधा ॥ तनया ॥ मेधाविनी ॥ पुष्करा ॥ हंसगमना ॥ लक्ष्या ॥ तन्मया ।
 5 । अमृता ॥ अजपाजपः सहस्रः ॥ ६००० ॥ घ । १६ प । ४० ॥
 तन्मध्ये पञ्चकोणं चक्रं वर्तते । तन्मध्ये एका मूर्तिर्वर्तते । तस्यास्तेजो जिह्वा कथयितुं न शक्यते । तस्याः
 मूर्तेर्ध्यानकरणात् पुरुषस्य शरीरं स्थिरं भवति ॥

[Description of the fourth Cakra]

चतुर्थं हृदयमध्ये द्वादशदलं कमलं वर्तते । अनाहतचक्रं हृदयस्थानं ॥ श्वेतं वर्णं ॥ तमो गुणः ॥ रुद्रो
 देवता ॥ उमा शक्तिः ॥ हिरण्यगर्भ ऋषिः ॥ नन्दि वाहनं ॥ प्राणो वायुः ॥ ज्योतिस्कलाकारणं देहम् ॥
 10 सुषुप्तिरवस्था ॥ पश्यन्ती वाचा ॥ सामवेदः ॥ गार्हपत्यो ऽग्निः ॥ शिवो लिङ्गं ॥ प्राप्तिः भूमिका ॥ सरूपता
 मुक्तिः ॥ द्वादशादलानि ॥ द्वादशमात्रा ॥ कं खं गं घं णं चं छं जं झं यं तं थं ॥ बहिर्मात्रा ॥ रुद्राणी ।
 । तेजसा ॥ तापिनी ॥ सुखदा ॥ चैतन्या ॥ शिवदा ॥ शान्तिः ॥ उमा ॥ गौरी ॥ मातरा ॥ ज्वाला ॥
 प्रज्वालनी ॥ अजपाजपः सहस्रः ॥ ६००० ॥ घ । १६ प । ४० ॥
 अतितेजोमयत्वादृष्टिगोचरं न भवति । तन्मध्ये ऽष्टदलमधोमुखं कमलं वर्तते ।
 15 मनश्चक्रे ॥ मनो देवता ॥ बहिर्शक्तिः ॥ आत्मा ऋषिः ॥ नाभिमध्ये स्थितं पद्मं नालं तस्य दशाङ्गुलं । को
 मलं तस्य तन्नालं निर्मलं चाप्यधोमुखं । कदलीपुष्पसंकाशं तन्मध्ये च प्रतिष्ठितं । मन आन त्यसंकल्पम् ।
 विकल्पात्मकमेव च ।

hpb

1 *kapilaṃ* [स्त्रिप्सि] *em. kapila° U₂* *viṣṇur* [स्त्रिप्सि] *em. viṣṇu U₂* *vāyur* [स्त्रिप्सि] *em. vayu° U₂* *samāno* [स्त्रिप्सि] *em. samāna° U₂* *garuḍo* [स्त्रिप्सि] *em. garuḍa° U₂* 1-2 *sūkṣmaliṅgaṃ devatā* [स्त्रिप्सि] *em. sūkṣmaliṅga-devatāha U₂* 2 *svapnā avasthā* [स्त्रिप्सि] *em. svapnāvasthā U₂* *dakṣiṇo 'gniḥ* [स्त्रिप्सि] *em. dakṣiṇāgniḥ U₂* *samīpatā* [स्त्रिप्सि] *em. samīpatā U₂* *guruliṅgo* [स्त्रिप्सि] *em. guruliṅga° U₂* 4 *haṃsaga-* *manā* [स्त्रिप्सि] *em. ahaṃsagamanā U₂* 5 *sahasraḥ* [स्त्रिप्सि] *em. sahasra U₂* 6 *vartate* *em. asmi U₂* *tasyās* *em. tasyā N₁N₂D₁* *kathayitum* *em. kathyitum L kathatum U₁* *vaktum U₂* 7 *mūrter* *em. mūrtir L om. U₂* *'karaṇāt* *em. 'kāraṇāt E* *puruṣasya śarīraṃ sthiraṃ* *em. om. P bhavati* *em. bhavati vā U₁ om. P* 8 *caturthaṃ* *em. caturthacakra-kamalaṃ N₂* *kamalaṃ* *em. om. N₂* *vartate* *em. asti U₂* *bhavati N₂* *śvetaṃ* [स्त्रिप्सि] *em. śveta° U₂* 9 *prāṇo* [स्त्रिप्सि] *em. prāṇa° U₂* *jy-* *otiskalākāraṇaṃ deham* [स्त्रिप्सि] *em. jyotiḥ kalākāraṇaṃ dehe U₂* 10 *paśyanti* [स्त्रिप्सि] *em. paśyaṃti U₂* *gārhapatyō 'gniḥ* [स्त्रिप्सि] *em. gārhasyatyō gniḥ U₂* *śivo* [स्त्रिप्सि] *em. śiva° U₂* *prāptiḥ* [स्त्रिप्सि] *em. prāpti° U₂* 12 *śāntiḥ* [स्त्रिप्सि] *em. śānti U₂* *mātarā* [स्त्रिप्सि] *em. mātara U₂* 13 *ajapājapaḥ* [स्त्रिप्सि] *em. ajapājapaḥ U₂* *sahasraḥ* [स्त्रिप्सि] *em. sahasra U₂* 14 *'gocaraṃ* *em. gocaratām U₂* *bhavati* *em. yāti U₂* *'ṣṭadalam* *em. 'ṣṭadale P ṣṭadalam L aṣṭadalam N₁N₂D₁U₁* *adhomukhaṃ kamalaṃ* *em. adhomukhakamalaṃ L mukhaṃ kamalaṃ P* *vartate* *em. asti U₂* 15 *bahiśaktiḥ* [स्त्रिप्सि] *em. bahiśaktiḥ U₂* *ātmā* [स्त्रिप्सि] *em. ātma° U₂* *daśāṅgulaṃ* [स्त्रिप्सि] *em. daśāgulaṃ U₂* 16 *ānati* [स्त्रिप्सि] *em. unnaty U₂* *asaṃkalpaṃ* [स्त्रिप्सि] *em. asaṃkalpa U₂*

Philological Commentary: 6 *tanmadhye ... cakram* *vartate*: This sentence is *om. L. tanmadhye ... mūrtir* *vartate*: This sentence *om. in L.*

पूर्वदले श्वेतवर्णे यदा विश्रमते मनः ॥ धर्मकीर्तिविद्यादिसद्बुद्धिर्भवति । अग्निकोणे आरक्तवर्णे निद्रालस्यमायामन्दमतिर्भवति । दक्षिणे कृष्णवर्णेति तदा क्रोधोत्पत्तिर्भवति । नैरुत्ये नीलवर्णे ममतामतिर्भवति । पश्चिमे कपिलवर्णे क्रीडाहासोत्सवोत्साहमतिर्भवति । वायव्ये श्यामवर्णे चिन्तोद्वेगमतिर्भवति । उत्तरे पीतवर्णे भोगशृङ्गारमहोदयमतिर्भवति । ईशाने गौरवर्णे ज्ञानसंधानमतिर्भवति ।

- 5 तन्मध्ये प्राणवायोः स्थानमष्टदलकमलमध्ये लिंगाकारा कर्णिका कथ्यते । तस्याः कलिकेति संज्ञा तत्कलिकामध्ये पद्मरागरत्नसमानवर्णाङ्गुष्ठप्रमाणैका पुत्तलिका वर्तते । तस्या जीवेति संज्ञा तस्या बलं अथ च स्वरूपं कोटिजिह्वाभिर्वक्तुं न शक्यते । अस्या मूर्तेर्ध्यानकारणात् स्वर्गपातालाकशमनुष्यगन्धर्वकिन्नरगुह्यकविद्याधरलोकसंबन्धिन्यः स्त्रीयः साधकस्य पुरुषस्य वश्या भवन्ति । इत्यत्र किं कथ्यते ॥

[Description of the fifth Cakra]

इदानीं पञ्चमं कमलं षोडशदलं कण्ठस्थाने वर्तते ।

- 10 धूम्रं वर्णं ॥ जीवो देवता ॥ अविद्या शक्तिः ॥ विराटो ऋषिः ॥ वायुर्वाहनं ॥ उदानो वायुः ॥ ज्वाला कला ।
। जालंधरो बन्धः ॥ महाकारणः देहः ॥ तूर्य आवस्था ॥ परा वाचा ॥ अथर्वणो वेदः ॥ जङ्गमं लिङ्गं ।
। जीवप्राप्ता भूमिका ॥ सायुज्यता मोक्षः ॥ षोडशदलानि ॥ षोडशमात्राः ॥ अन्तर्मात्राचराः ॥ अं आं
इं ईं उं ऊं ऋं ॠं लृं ॡं एं ऐं ॐ औं अं अं ॥ बहिर्मात्रा ॥ विद्या ॥ अविद्या ॥ इच्छा ॥ शक्तिः ॥
ज्ञानः शक्तिः ॥ शतला ॥ महाविद्या ॥ महामाया ॥ बुद्धिः ॥ तमसी ॥ मैत्रा ॥ कुमारी ॥ मैत्रायणी ॥ रुद्रा ।
15 । पुष्टा ॥ सिंहनी ॥ अजपाजपः सहस्रः ॥ १००० ॥ घ । २ प । ४६ अक्षर ४० ॥

1 °śveta स्त्रिप्सि] *em. sveta° U₂* viśramate scripsi] *em. viśrāmate U₂* 1-2 nidrālasya scripsi] *em. nidrā ālasya° U₂* 2 nairṛtye scripsi] *em. nairṛtye U₂* 3 °śyāma scripsi] *em. śāma <??>* 4 jñānasamdhāna° scripsi] *em. jñānasamdhāne U₂* 5 karnikā cet.] karni U₂ kaliketi cet.] kalikeli L karniketi E samjñā cet.] *om. L* 5-6 tatkalikāmādhye cet.] tataḥ N₂ *om. L* 6 padmarāgaratnasamānavarṇāṅguṣṭhāpramāṇaikā scripsi] *em. padmarāgasamānavarṇāṅguṣṭhāpramāṇaikā E padmarāgaratnasamānavarṇāṅguṣṭhāpramāṇā || aṅguṣṭhāpramāṇā || ekā PN₁ padmarāgaratnasamānavarṇā aṅguṣṭhāpramāṇā ekā N₂ padmaratnasamānavarṇā aṅguṣṭhāpramāṇā ekā L padmarāgaratnasamānavarṇā aṅguṣṭhāpramāṇāt ekā D₁ U₁ padmarāgaratnasamānavarṇā || aṅguṣṭhāpramāṇā ekā U₂* tasyā EP] tasyāḥ N₁N₂D₁ U₁ tasya L jiveti samjñā U₂] jiveti samjñāḥ N₁ jiveti samjñāḥ N₂ jiveti samjñā D₁ jivasamjñā EPU₂ *om. L* tasyā EN₂P] tasyāḥ N₁D₁ U₁ tasya U₂ 6-7 balaṃ atha ca svarūpaṃ cet.] balaṃ atha svarūpaṃ P balaṃ tasya atha svarūpaṃ U₂ bala sappa svarūpaṃ L balaṃ adhyasvarūpaṃ E 7 koṭijihvābhir cet.] koṭijihvābhi L na cet.] naiva EP asyā cet.] asyāḥ N₁D₁ U₁ tasyāḥ U₂ mūrter cet.] mūrtir LN₂ dhyānakāraṇāt cet.] dhyānaṃ karaṇāt U₂ dhyānāt L 8 sambandhinyaḥ cet.] samdhadhinya U₂ striyaḥ sādhakasya puruṣasya cet.] striyo °pi EPL striyo pi U₂ vasyā bhavanti cet.] vasyo bhavati N₂ kiṃ cet.] *om. EPLU₂* kathyate cet.] kathyate vā U₁ 9 idānīm N₁N₂D₁ U₁] *om. cet. kamalaṃ ṣoḍaśadalaṃ kaṇṭhasthāne N₁D₁ U₁] kamalaṣoḍaśadalaṃ kaṇṭhasthāne N₂ kaṇṭhasthāne ṣoḍaśadalaṃ kamalaṃ EPL viśuddhacakraṃ kaṇṭhasthāne U₂* vartate cet.] *om. U₂* 10 dhūmraṃ varṇaṃ scripsi] *em. dhūmraṃ U₂* virāṭho scripsi] *em. virāṭha U₂* udāno scripsi] *em. udāna° U₂* 11 mahākāraṇaḥ dehaḥ scripsi] *em. mahākāraṇadeha U₂* tūrya āvasthā scripsi] *em. tūryāvasthā U₂* atharvaṇo scripsi] *em. atharvaṇa U₂* jaṅgamaṃ scripsi] *em. jaṅgama° U₂* 13 icchā scripsi] *em. ichā U₂* śaktiḥ scripsi] *em. śakti U₂* 14 jñānaḥ scripsi] *em. jñāna° U₂* 15 puṣṭā scripsi] *em. puṣṭa° U₂* ajapājapaḥ sahasraḥ scripsi] *em. ajapājapasahasra U₂*

तन्मध्ये कोटिचन्द्रसमप्रभः एकः पुरुषो वर्तते । तस्य पुरुषस्य ध्यानकरणादसाध्यरोगा नश्यन्ति । एकस हस्रवर्षपर्यन्तं पुरुषो जीवति ॥

[Description of the sixth Cakra]

इदानीं षष्ठचक्रं आज्ञा नामकं वर्तते ।

- 5 अग्निर्देवता ॥ सुषुम्णा शक्तिः ॥ हिंसो ऋषिः ॥ चैतन्यं वाहनं ॥ ज्ञानो देहः ॥ विज्ञानावस्था ॥ अनुपमा वाचा ॥ सामवेदः ॥ प्रमादः लिंगं ॥ अर्धमात्रा ॥ आकाशा तत्त्वं ॥ जीवो हंसः ॥ चैतन्यलीला आरंभः । । द्वे मात्रा ॥ हं क्षं ॥ अंतर्मात्रा ॥ बहिर्मात्रा ॥ स्थितिः ॥ प्रभा ॥ अजपाजपः सहस्रः ॥ १००० ॥ घ । २ प । ४६ अक्षर ४० ॥

तच्चक्रं भ्रुवोर्मध्ये द्विदलकं स्थितं तन्मध्ये ऽग्निज्वालाकारं अकलं किञ्चिद्वस्तु वर्तते । न स्त्री न पुमान् । पुरुषस्य शरीरमजरामरं भवति ॥

[Description of the seventh Cakra]

- 10 इदानीं सप्तमं चक्रं चतुःषष्टिदलं तालुमध्ये ऽमृतपूर्णं वर्तते ।

ललाटं मंडलं ॥ चंद्रो देवता ॥ अमृता शक्तिः ॥ परमात्मा ऋषिः ॥ अमृतवासिनी कला सप्तदशी ॥ अमृतकल्लोलनदी ॥ महाकाश ॥ अंबिका ॥ लंबिका ॥ घंटिका ॥ तालिका ॥ अजपागायत्री देहस्वरूपं ॥ काकमुखी ॥ नरनेत्रा ॥ गोशृंगा ॥ ललाटब्रह्मपटा ॥ हयग्रीवा ॥ मयूरमुखा ॥ हंसवदंगानि ॥ अजपागायत्री स्वरूपं ॥

hpb

1 *koṭicandrasamaprabhaḥ* cet.] °prabhā LD₁ koṭisūryasamāna E **ekah puruṣo** cet.] ekapuruṣo D₁ eka pumān U₂ **puruṣasya** cet.] pumsaḥ U₂ **2** °*paryantaṃ* cet.] °paryanta N₂ om. L **puruṣo** cet.] sa puruṣo EP **3** *śaṣṭhacakraṃ* cet.] śaṣṭhaṃ bhrūmadhye EP śaṣṭhaḥ bhrūmadhye L śaṣṭa bhrūmadhye U₂ **ājñā** cet.] ajñā N₁N₂D₁ **nāmakaṃ** U₁D₁N₁] cakram EPL cakram raktavarṇaṃ U₂ nāmaka N₂ **vartate** cet.] om. U₂ **4** *agnir scripsi*] em. āgnir U₂ **hiṃso scripsi**] em. hiṃsa° U₂ **caitanyaṃ scripsi**] em. caitanya° U₂ **jñāno dehaḥ scripsi**] em. jñānadehī U₂ **anupamā scripsi**] em. anupama° U₂ **5** *pramādaḥ scripsi*] em. pramāda° U₂ **jīvo haṃsaḥ scripsi**] em. jīvahiṃsa U₂ °*līlā scripsi*] em. °līlārambhaḥ U₂ **6** *sthiṭiḥ scripsi*] em. sthiti U₂ **ajapājapaḥ sahasraḥ scripsi**] em. ajapājapasaḥ U₂ **8** *tac cakram bhruvor madhye dvidalakaṃ sthitaṃ* cet.] dvidalaṃ EPL om. U₂ °*gnijvālākāraṃ akalaṃ* N₁N₂D₁] agnijvālākāraṃ akalaṃ cet. agnijvālākāraṃ akala U₁ **na pumān** cet.] pumān EBL **9** °*ajarāmaraṃ* cet.] °ajarāmara BLP **bhavati** cet.] bhavati vā U₂ **10** *cakraṃ catuḥśaṣṭhidaḥ tālumadhye* N₁D₁U₁] cakram catuḥśaṣṭhidaḥ tālumadhye N₂ tālumadhye catuḥśaṣṭhidaḥ EPU₂ tāludeśe madhye catuḥśaṣṭhidaḥ LB **mṛtapūrṇaṃ scripsi**] em. amṛtapūrṇaṃ cet. amṛtapūrṇa N₂ **11** *lalāṭaṃ scripsi*] em. lalāṭa° U₂

Philological Commentary: **8** *agnijvālākāra°*: Witness B starts here. **14** *lalāṭaṃ maṇḍalaṃ*: This additional passage is found in U₂ only. Suprisingly after the additions to this *cakra*, the scribe/author of these additions does'nt add instructions for the duration of practice as before.

अधिकतरशोभयुक्तं ॥ अतिश्वेतं ॥ तन्मध्ये रक्तवर्णं घण्टिकासंज्ञा । एका कर्णिका वर्तते । तन्मध्ये भूमिः । तन्मध्ये प्रकटचन्द्रकला अमृतधारास्रवन्ती वर्तते ।

तस्याः कलाया ध्यानकरणात् तस्य समीपे मरणं नायाति । निरन्तरध्यानकरणाद् मृतधारा स्रवति । तदा क्षयरोगपित्तज्वरहृदयदाहशिरोरोगजिह्वाजडभावा नश्यन्ति । भक्षितं विषमपि न बाधते । यद्यत्र मनः स्थिरं भवति ॥

[Description of the eighth Cakra]

इदानीं अष्टमचक्रं ब्रह्मरंध्रस्थाने शतदलं वर्तते ।

गुरुदेवता ॥ चैतन्यः शक्तिः ॥ विराटुरऋषिः ॥ सर्वोत्कृष्टसाक्षिः ॥ भूततुर्यातीतचैतन्यात्मकं ॥ सर्ववर्णाः । । सर्वमात्राः ॥ सर्वदलानि ॥ विराटुदेहस्थितावस्था ॥ प्रज्ञा वाचा ॥ सोहं वेद अनुपमस्थानं ॥ अजपाजपः सहस्रः ॥ १००० घ । २ प । ४६ अक्षर ४० ॥ सर्वजपः संख्या ॥ २१६०० ॥ एकविंशतिसहस्राणिषट्पदानि । । तथैव च निशा हे बहते ॥ प्राणः यो जानाति स पंडितः ॥ सकारेण बहिर्याति हकारेण विशोत्पुनः ॥ हंसः सोहं ॥ ततो मन्त्रं जीवो जपति सर्वदा ॥

तस्य कमलस्य जालन्धरपीठ इति संज्ञा । सिद्धपुरुषस्य स्थानं ।

1 *katarasobhayuktaṃ cet.] *katarasobhāyuktaṃ N₂ *kaśobhāyuktaṃ E *kataraprabhāmuktaṃ U₂ raktavarṇaṃ cet.] raktavarṇa° N₂ ghaṇṭikā° cet.] ghāṇṭikā° E ghaṇṭikā° P ghaṇṭikā° L ekā cet.] ekā LB bhūmiḥ cet.] bhūmi° U₁ bhūmi U₂ 2 prakāṣa° cet.] praṇāṣa U₁ *mdrakāṣaṃ U₂ amṛtadhārāsraṇṭi cet.] *mṛtādhārā sraṇṭi LB *mṛtādhārā sraṇṭi PU₂ *mṛtādhārā bhavati E vartate N₁N₂D₁U₁] om. cet. 3 kalāyā cet.] kalāyāḥ N₁N₂U₁ karṇikāyā LB nāyāti cet.] na yāti LBU₂ *dhyānakaraṇād cet.] *dhyānād EP amṛtadhārā cet.] amṛtadhārāyāḥ sajivo E amṛtadhārā plāvanam P amṛtadhārā plavanam U₂ sraṇṭi LBU₁] sraṇṭi N₁N₂D₁ bhavati EPU₂ tadā EPLBU₂] om. cet. 4 kṣayarogapittajvarahṛdayadāhaśiṇorogajihvājadābhāḥvā scripsi] em. yakṣamarogapittajvarahṛdayadāhaśiṇorogajihvājadābhāḥvā E kṣayarogapittajvarahṛdayadāhaśiṇorogajihvājadābhāḥvā P kṣayarogapittajvarahṛdayadāharogajihvājadābhāḥvā L kṣayarogapittajvarahṛdayadāharogajihvājadābhāḥvā B kṣayarogaṃ pittajvarahṛdayadāhaśiṇorogajihvājadābhāḥvā N₁ kṣayarogaṃ pittajvarahṛdayadāhaśiṇorogajihvājadābhāḥvātā N₂ kṣayaṃ rogaṃ pittajvarahṛdayadāhaśiṇorogajihvājadābhāḥvā D₁ kṣayarogapittajvarahṛdayadāhaśiṇorogajihvājadābhāḥvā U₁ kṣayarogoptatti || jvara hṛdayadāha || śiṇoroga || jihvājadātā || dayo U₂ bhakṣitam N₂U₁] bhakṣitam N₁ bhakṣitam D₁ bhakṣitam api EPLU₂ bhakṣitamāḥ pi B viṣam api N₁N₂D₁U₁] viṣam LBU₂ viṣam E viṣa P bādḥate EPN₂] bādḥate cet. yadyatra cet.] yadyatram api LB yadyanna N₁D₁ manah sthiram EP] manasthiram cet. 6 aṣṭamacakraṃ brahmaraṃdhraṣṭhāne śatadalaṃ N₁N₂D₁] brahmarandhraṣṭhāne ṣṭamaṃ śatadalaṃ cakram EPU₂ brahmaraṃdhraṣṭhāne aṣṭamaṃ śatadalaṃ cakram LB cakram brahmaraṃdhraṣṭhāne śatadalaṃ U₁ 7 gurur scripsi] em. guru° U₂ caitanyaḥ scripsi] em. caitanya° U₂ virāṭur scripsi] em. virāṭu U₂ 8-9 ajapājapaḥ sahasraḥ scripsi] em. ajapājapasahasra U₂ 9 sarvajapaḥ scripsi] em. sarvajapa° U₂ 12 kamalasya cet.] kamala° E jālandharapīṭha cet.] jālandharapīṭha° B jātyadharapīṭha E iti cet.] om. B saṃjñā cet.] *saṃjñā B sthānam cet.] sthānam mūrti vartate LB

Philological Commentary: 1 adhikatarasobhayuktaṃ: It seems that the passage “adhikatarasobhayuktaṃ || atīśvetam ||”, which is found in all witnesses is a remainder of those lists that might have only survived in U₂.

तन्मध्ये ऽग्निधूमाकाररेखा यादृशी । यादृश्यैका पुरुषस्य मूर्तिर्वर्तते । तस्या नादिर्नान्तो ऽस्ति ।
तस्या मूर्तेर्ध्यानकरणात् पुरुषस्याकाशे गोमागमौ भवतः । पृथ्वीमध्ये स्थितस्यापि पृथ्वीबाधो न भवति ।
सकलं प्रत्यक्षं निरन्तरं पश्यति पृथग्भवति । अतिशयेनायुर्वर्धते ॥

[Description of the ninth Cakra]

इदानीं नवमचक्रस्य भेदाः कथ्यन्ते । तस्य महाशून्यचक्रेति संज्ञा । तदुपर्यपरं किमपि नास्ति । तदेव
5 महासिद्धचक्रं कथ्यते । तस्य पूर्णगिरिपीठमिति एतादृशं नाम ।

तस्य महाशून्यचक्रमध्ये ऊर्ध्वमुखं अतिरक्तवर्णं सकलशोभास्पदं अनेककल्याणपूर्णं सहस्रदलं एकं क
मलं वर्तते । यस्य परिमलो मनसो वचसो न गोचरः । तस्य कमलस्य मध्ये त्रिकोणरूपैका कर्णिका हृष्य

1 'gnidhūmakārekhā EPLB] 'gnidhūmakāreṣā N₁D₁ agnidhūmrākārekhā N₂U₁ 'gnidhūm-
rākārekhāyāḥ U₂ yādṛśī cet.] yādṛśy° E etādṛśī U₂ yādṛśy PLB] ādṛsy E yādṛśī N₁N₂D₁U₁ om.
U₂ tasyā EPLB] tasyāḥ cet. nādir nānto 'sti cet.] nāstyamtaḥ ādir api nāsti N₁N₂D₁U₁ nādinām
'to sti P 2 mūrter EPU₁U₂] mūrtir cet. dhyānakaraṇāt scripsi] conj. dhyānakaraṇāt pratyakṣam
nirantaram EB dhyānakaraṇāt pratyakṣanirantaram cet. puruṣasyākāśe cet.] puruṣa ākāśe N₂
puruṣasyākāśa° U₂ puruṣasya ākāśi U₁ gamāgamau cet.] gamo U₁ game N₂ bhavataḥ cet.] bhavata
U₂ prthvimadhye cet.] prthvimadhye BU₂ sthitasyāpi cet.] sthitāv-api N₁N₂D₁U₁ prthvibādho
EL] prthvibādho B kṣato bādho N₁N₂D₁U₁ prthaka P prthvī bādho U₂ na bhavati cet.] bhavati P na
bhati U₂ 3 sakalam pratyakṣam nirantaram scripsi] em. sakalāpratyakṣam nirantaram N₁N₂D₁U₁
sakalāḥ pratyakṣam nirantara BL sakalān pratyakṣam nirantaram E om. PU₂ paśyati cet.] paśy-
ati LB om. PU₂ prthagbhavati E] ca prthak bhavati BL ca prthak ca bhavati N₁N₂U₁ om. PU₂
atiśayanāyur EP] atiśayanāyur BL atiśayena āyur N₁N₂D₁U₁ om. U₂ vardhate cet.] vardhayate BL
4 °navama cet.] navamaḥ B navama° U₁ bhedāḥ cet.] bheda N₂ kathyante cet.] kathyate LBN₂U₂
mahāśūnya° cet.] mahāśūnye LBN₁ om. U₂ °cakreti cet.] °cakram iti EP cakram iti LB om. U₂
saṃjñā cet.] om. U₂ tadupary EPB] tad upari cet. om. U₂ param cet.] om. BLU₂ kimapi cet.]
kiṃ api N₁N₂D₁U₁ om. U₂ 5 tasya cet.] tasya cakrasya N₁N₂D₁U₁ madhye tasya U₂ pūrṇagiri°
EPBLU₂] pūrṇagiri N₁N₂D₁ pūrṇagire U₁ pīṭham° PBLU₂] pīṭha E om. cet. iti PU₂] iti saṃjñā BL
om. cet. etādṛśam cet.] etādṛśam E ekādaśam U₂ nāma cet.] nāmaḥ U₁ 6 °cakramadhye cet.]
°cakrasya madhye EPBL °cakrasya U₂ °mukham cet.] ūrdhmukham EPL ūrdhvamukham U₂ ūrdhva-
mukhem B atiraktavarṇam cet.] iti raktavarṇam ELB iti raktavarṇa° P ativarṇam U₂ °śobhāspadam
cet.] °śobhāspadam E °śobhanāsyadam U₂ anekakalyāṇapūrṇam cet.] °pūrṇa° BN₂ ekaḥ cet.] eka°
D₁ om. U₁ 7 vartate cet.] vartato B yasya cet.] yasya kamalasya U₂ manaso vacaso E] manasā
vacasā PLBN₁N₂D₁ vacasā manasā U₁ manasā vācā U₂ na cet.] om. L gocarāḥ cet.] goca N₂U₂
kamalasya cet.] kamala° P trikoṇārūpaikā E] trikoṇārūpā ekā cet. trikoṇārūpā eka N₁N₂

Philological Commentary: 2 °karaṇāt pratyakṣam nirantaram: Even though every single witness at hand transmits the latter reading right after °karaṇāt, several considerations make it reasonable to conject that the original sentence is corrupted and was written without it. The main consideration to assume the corruption is that the syntactical units *pratyakṣam nirantaram* is ungrammatical in this construction. The second is that the sentence is way more meaningful without it. The third that two sentences later we get the phrase in a meaningful context. Due to the last consideration my best guess is an interlace at an early stage of transmission. °manaso vacaso: All manuscripts at hand share this usage of the instrumentals. Only the printed edition conjectures the forms into the expected genitiv. I adopted the variant of the printed edition to arrive at a grammatically correct text.

वर्तते ॥ तत्कर्णिकामध्ये सप्तदशीएका निरञ्जनरूपा कला वर्तते । कोटिसूर्यसमप्रभं कलायास्तेजो वर्तते । परमुष्णभावो नास्ति । कोटिचन्द्रसमप्रभं शीतलपरं भावो नास्ति ।

अस्याः कलाया ध्यानकरणात् साधकस्य दुःखं न भवति ।

अत्र स्थाने ऽहं देवता ॥ सोहं शक्तिः ॥ आत्माऋषिः ॥ मोक्षो मार्गः ॥ अहं ब्रह्मोर्ध्वं ॥ अहं चक्र इति ॥
 5 अग्निचक्रे सकरो भवति ॥ प्राणी रूढो भवेज्जीव आरोहत्यवरोहति भवगुहास्थानं पितवर्णं ॥ कोटिसूर्यप्रति
 काशं तेजः ॥ सदोदितप्रभा शीवो देवता ॥ मूलमाया शक्तिः ॥ हर आत्मालयावस्था ध्वनिस्थिरानादात्मको
 ऽखण्डद्वनिः ॥ अधोरा मुद्रा ॥ मुलो माया ॥ प्रकृतिर्देहः ॥ वाङ्मनो गोचरः ॥ निःप्रपञ्चः ॥ निःसंशयः ॥
 निस्तरांगनिर्लेपलक्षं लयं ॥ ध्यानं समाधिः ॥

तदुपरि अनन्तपरमानन्दस्य स्थानम् । तत्रोर्ध्वशक्तिः । एतादृशी संज्ञा एका कला वर्तते । अस्याः कलाया
 10 ध्यानकरणात् पुरुषो यदिच्छति तद्भवति । राज्यसुखभोगवृत्तः । स्त्रीमध्ये विलासवतः संगीतविनोदप्रेक्ष्या
 वतः एव पुरुषस्य प्रतिदिनं शुक्लपक्षे चन्द्रकलावत् कला वर्धते । पुण्यपापे ऽस्य शरीरस्य न स्पृशतः ।
 निरन्तरध्यानकरणात् निजस्वरूपप्रकाशसामर्थ्यं भवति । दूरस्थमप्यर्थं समीप इव पश्यति ॥

1 saptadaśī cet.] saptadaśireṇa LB **ekā** cet.] om. E °**samaprabhaṃ** cet.] samaprabhā LBU₂ samaprabha P sadṛṣaprabhaṃ U₁ **2 param** EU₁U₂] paraṃ U₁ para N₂ parim cet. **uṣṇabhāvo** cet.] uṣṇabhavo PLB auṣṇabhāvo D₁ udbhavo E °**samaprabhaṃ** N₁N₂D₁] °samaprabhā EPBU₂ °samaprabhaṃ U₁ om. L **śītalaparaṃ** N₁D₁] śītalam paraṃ cet. śītalapara N₂ om. L **bhāvo** cet.] śītabhāvo EPB śītalabhāvo U₂ om. L **3 asyāḥ** cet.] asyā N₂U₂ **kalāyā dhyānakaraṇāt** N₂U₁] kalāyāḥ dhyānakaraṇāt N₁D₁ kalāyā dhyānayogāt EBL kalāyāḥ dhyānayogāt U₂ kalādhyānayogāt P **sādhakasya** cet.] sādhaka° N₂ **na** cet.] om. BL **4 sthāne** scripsi] em. stāne U₂ **mokṣo** scripsi] em. mokṣa° U₂ **ahaṃ brahmordhvaṃ** scripsi] em. haṃ brahmordhaṃ U₂ **ahaṃ cakra iti** scripsi] em. haṃcakra iti U₂ **5 bhavati** scripsi] em. bhavati U₂ **7 khaṇḍadvaniḥ** scripsi] em. khaṇḍadvani U₂ **mulo** scripsi] em. mūla° U₂ **prakṛtir scripsi]** em. prakṛti° U₂ **8 nistaramga°** scripsi] em. nistaramga U₂ **layaṃ** scripsi] em. laya U₂ **dhyānaṃ samādhīḥ** scripsi] em. dhyānasamādhī U₂ **9 ananta°** cet.] alakṣa° U₁ **sthānam** cet.] stānam D₁U₂ sthānam vartate BL **tatordhvaśaktiḥ** EN₁U₂] tatordhvaśaktiḥ P urdhvaśaktir U₁ tatra ūrdhva śaktiḥ D₁ tatra ūrdhva śakti N₂ rdhaśakti ardhvaśakti BL **etādṛśī** cet.] etādṛśā U₂ etādṛśam D₁ ekādaśā PBL **saṃjñā** cet.] saṃjñākā U₁ **asyāḥ** cet.] asyā U₁ tasyāḥ N₂ **kalāyā** cet.] kalāyāḥ N₂U₂ **10 dhyānakāraṇāt** cet.] dhyānakāraṇā D₁ **tad bhavati** N₁N₂D₁] tad bhavati vā U₁ om. cet. **rājasukhabhogavṛtaḥ** D₁] rājasukhabhogavataḥ N₁N₂U₁ tasya sukhahogavataḥ EPU₂ tasya-khaṃ bhogavataṃ B tasya-sukhaṃ bhogavataṃ L **strimadhye** cet.] śrī strimadhye N₂ **vilāsavataḥ** cet.] vilāsavata° U₂ vilāsavataṃ LB **10–11 saṃgītavinodaprekṣāvataḥ** N₁D₁U₁] saṃgītavinodaprekṣāvataḥ PN₂ saṃgītavinodaprekṣāvata U₂ saṃgītaṃ vinodavataṃ prekṣāvataḥ B saṃgītavilāsavataḥ vinodaprekṣāvataḥ E saṃgītaṃ prekṣāvataḥ L **11 eva** PB] evaṃ cet. eka U₁ °**vat kalā** EPLBU₂] vṛddhivato N₁D₁ vṛddhi vāto N₂ vṛddhir U₁ **vardhate** EPN₁D₁U₁] vartate cet. **punyaṇāpā** cet.] punyapāpau U₁ om. P °**śya** E] om. P asya cet. **śarīrasya** BL] śarīrena N₁N₂D₁U₁ śarīram EU₂ om. P **na** EBLU₂] om. N₁N₂D₁U₁P **spṛṣataḥ** cet.] spṛṣāt U₁ **12 nīrantaradhyānakaraṇāt** cet.] nīraṃtaraṃ dhyānakaraṇāt BL evaṃ puruṣasya pratidinam nīraṃtaraṃ dhyānakaraṇāt U₂ om. P **nījasvarūpaprakāśasāmartyaṃ** cet.] nījasvarūpaṃ prakāśanasāmartyaṃ EU₂ **dūrastham apy arthaṃ** D₁U₁] dūrastham api padārthaṃ BP dūrastham api parārthaṃ L dūrasthapi ca dūrasthavastu E dūrastham api N₁N₂ dūrastham api bhavati || dūrastham api padārthaṃ U₂ **saṃipa iva** cet.] samīpam iva N₁ samīpaṃ iva N₂ samīpam eva U₁

Philological Commentary: **2 saptadaśī:** A *saptadaśī kalā* appears frequently in Śaiva literature. References need to be added here.

[Lakṣyayoga, the yoga of fixation]

इदानीं सुखसाध्यो लक्ष्ययोगः कथ्यते । अस्य लक्ष्ययोगस्य पञ्चभेदा भवन्ति । १ ऊर्ध्वलक्ष्यम् । २ अधो लक्ष्यम् । ३ बाह्यलक्ष्यम् । ४ मध्यलक्ष्यम् । ५ अन्तरलक्ष्यम् ।

[1. Ūrdhvalakṣya - The upward directed fixation]

प्रथममूर्ध्वलक्ष्यं कथ्यते । आकाशमध्ये दृष्टिः । अथ च मन ऊर्ध्वं कृत्वा स्थाप्यते ।

एतस्य लक्ष्यस्य दृढीकरणात् परमेश्वरस्य तेजसा सह दृष्टैरेक्यं भवति । अथ चाकाशमध्ये यः कश्चिददृष्टः

5 पदार्थो भवति । स साधकस्य दृष्टिगोचरे भवति । अयमेवोर्ध्वलक्ष्यः ।

[2. Adholakṣya - The downward directed fixation]

अथाधोलक्ष्यः । नासिकाया उपरि द्वादशांगुलपर्यन्तं दृष्टिः स्थिरा कर्तव्या । अथ वा नासिकाया अग्रे हृद्

1 *sukhasādhya* cet.] *sādhyā N₂ *sādhō PB *sādhe L *sādhyopā* U₁ **lakṣyayogaḥ** cet.] lakṣayogaḥ BL *lakṣayogaḥ U₁ lakṣanayogaḥ N₂ *asya* EPBLU₂] *om.* cet. **lakṣyayogasya** cet.] lakṣayogasya BLU₂ alakṣayogasya U₁ lakṣanayogasya N₂ **pañcabhedā** cet.] pañcabhedāḥ L pañce bhedāḥ B **bhavanti** cet.] bhavānti B bhavati N₂U₁ **ūrdhvalakṣyam** EP] ūrdhvalakṣam LBN₂ urdhvalakṣya N₁D₁ urdhvalakṣa N₂U₁ **1-2 adholakṣyam** EP] adholakṣam BLU₂ adholakṣya N₁D₁ adholakṣa N₂ *om.* U₁ **2 bāhyalakṣyam** U₂] bāhyalakṣya N₁D₁ bāhyalakṣa N₂ bāhyalakṣya U₁ bāhyakṣam B lakṣyam E madhyalakṣyam P madhyalakṣam L **madhyalakṣyam** *scripsi*] *em.* madhyalakṣya N₁D₁ madhyalakṣa N₂U₁ madhyalakṣam U₂ bāhyalakṣyam EP bāhyakṣam L *om.* B **antaralakṣyam** EP] antarakṣya N₁D₁U₁ amtaralakṣam BL antarakṣa N₂ sarvalakṣyam U₂ **3 prathamam** EP] prathamam N₁N₂D₁U₁U₂ atha L athama B **ūrdhvalakṣyam** E] ūrdhvalakṣyaḥ P urdhvalakṣya U₁ ūrdhvalakṣam L urdhvalakṣam U₂ urdhvalakṣaḥ N₁N₂D₁ urdhvalakṣam B **kathyate** cet.] *om.* LB **ākāśamadhye** cet.] *om.* P **dr̥ṣṭiḥ** cet.] dr̥ṣṭi B *om.* P **atha ca** PN₁N₂U₁] atha vā LBD₁ atha U₂ kadā ca E **mana ūrdhvaṃ** EPN₂] mana urdhvam N₁U₂ mana ūrdham D₁ manerddhvaṃ U₁ ūrdhvaṃ mana L ūrdhvaṃ B **sthāpyate** cet.] sthāpayati E **4 lakṣyasya** EPN₁] lakṣasya cet. lakṣanasya N₂ **dr̥ḍhikarāṇāt** cet.] dr̥ḍhikarāṇāt EP dr̥ḍhikṛtvā LB **tejasā** cet.] tenasā U₂ teja° LB **dr̥ṣṭer-aikyam** EPU₁U₂] dr̥ṣṭeḥ aikyam N₁D₁ dr̥ṣṭeḥ ekam N₂ dr̥ṣṭair aikā LB **atha** cet.] athā B **cākāśa°** EPBU₂] ca ākāśa° N₁D₁U₁ vākāśa° L ākāśa° N₂ **kaścīd adr̥ṣṭaḥ** cet.] kaccid dr̥ṣṭaḥ L kaccit dr̥ṣṭaḥ B kaścita adr̥ṣṭaḥ N₂ kaścīd dr̥ṣṭa° U₂ **5 padārtho** cet.] padārthe N₁ padārtha N₂ **sa** cet.] *om.* LBN₂U₂ **dr̥ṣṭigocare** D₁N₁U₂] dr̥ṣṭigocarō cet. dr̥ṣṭigocarā N₂ **bhavati** cet.] bhavati B **evordhvalakṣyaḥ** EPD₁U₁] *lakṣaḥ L evordhalakṣaḥ B *lakṣya N₁U₂ eva vodhalakṣaṇam N₂ **6 athādhvalakṣyaḥ** *scripsi*] *em.* atha adholakṣyaḥ N₁ athādhvalakṣaḥ PL athādhvalakṣa B atha adholakṣaṇaḥ N₂ atha adholakṣaḥ D₁ atha adholakṣa U₁ *om.* EU₂ **nāsikāyā** cet.] nāsikāyāḥ EU₂ **upari** cet.] upariṣṭāt U₂ **dvādaśaṅgulaparyantaṃ** cet.] *mūlaparyantaṃ E daśaṅgulaparyantaṃ U₂ **dr̥ṣṭiḥ** cet.] dr̥ṣṭi° U₁ **atha vā** cet.] *om.* LB **nāsikāyā** cet.] nāsikāyāḥ U₁ nāsika N₂ **agre** cet.] *om.* LB

Philological Commentary: **1 lakṣyayogasya:** The designation of this type of yoga is transmitted in various variants. Given the list of the 15 yogas at the beginning of the text it is very likely that the correct name of the yoga is *lakṣyayoga* and not *lakṣayoga* or *lakṣanayoga*.

दृष्टिः स्थिरा कर्तव्या । लक्षद्वयस्य दृढीकरणादृष्टिः स्थिरा भवति । पवनः स्थिरो भवति । आयुर्वर्द्धते । एत द्वयमेव बाह्यलक्ष्यमपि कथ्यते । बाह्याभ्यन्तरमाकाशवत् शून्यलक्ष्यः कर्तव्यः । जाग्रदशायां चलनदशायां भोजनदशायां स्थितिकाले सर्वस्थाने शून्यस्य ध्यानकारणात् मरणत्रासो न भवति ।

[The Rājayogin's Body]

इदानीं राजयोगयुक्तस्य पुरुषस्य यच्चरीरचिह्नं तत् कथ्यते ।

- 5 सर्वत्र पूर्णो भवति । पृथिव्यां दूरं न तिष्ठति । पृथिवीं व्याप्य तिष्ठति । यस्य जन्ममरणे न स्तः । सुखं न भवति । दुःखं न भवति । कूलं न भवति । शीलं न भवति । स्थानं न भवति । अस्य सिद्धस्य मनोमध्ये ईश्वरसंबन्धी प्रकाशो निरन्तरं प्रत्यक्षो भवति । स च प्रकाशो न शीतो न चोष्णो न श्वेतो न पीतो

1 *dr̥ṣṭiḥ* cet.] *dr̥ṣṭi*° N₂ *sthirā* cet.] *om.* LB *karttavayā* cet.] *om.* LB *lakṣadvayasya* cet.] *lakṣadvayasya* E *dr̥ḍhikarāṇād* N₂] *dr̥ḍhikarāṇāt* ELN₁D₁U₁U₂ *dr̥ṣṭikarāṇāt* P *dr̥ḍhikarāṇān* B *dr̥ṣṭiḥ* cet.] *dr̥ṣṭi*° LN₂U₂ *sthirā* cet.] *sthiro* B °*sthiro* L *bhavati* cet.] *bhavati* B *pavanaḥ* EPN₁D₁] *pavana*° N₂U₁U₂ *om.* LB *sthiro* cet.] *om.* LB *bhavati* cet.] *om.* LB 1-2 *etad dvayam* PLN₂] *etad dvayam* E *etad dvayadvaya* B *etad advayam* N₂D₁ *etad dvayam* U₁U₂ 2 *eva* N₁N₂D₁U₁] *api* cet. *bāhyalakṣyam* EPU₁U₂] °*lakṣam* cet. *api* N₁N₂D₁U₁] *eva* EPLBU₂ *kathyate* N₁N₂D₁U₁] *bhavati* EPLU₂ *bhavati* B *bāhyābhyantaram* N₂] *bāhyo* *bhyamtarāṃ* N₁D₁ *bāhyābhyamtare* PLBU₁U₂ *bāhyāmtara* E *ākāśavat* N₁N₂D₁U₁] *ākāśacvat* B *ākāśacen* L *ākāśe* cet. PU₂ *ākāśe* E *śūnyalakṣyaḥ* N₁D₁U₁] *śūnyalakṣyaṃ* EPU₂ *śūnyalakṣaḥ* N₂ *śūnyaṃ* *lakṣam* LB *karttavayaḥ* cet.] *karttavayā* LB *jāgraddaśāyām* cet.] *jāgraddaśāyām* N₂ *jāyadaśāyām* N₂ *jāgradādidaśāyām* LB *calanadaśāyām* cet.] *cakabadaśāyām* N₁ 3 *bhojanadaśāyām* cet.] *bhojanaṃ* *daśāyām* P *om.* U₁ *sarvasthāne* cet.] *sarvasthāneṣu* LB *marāṇatrāso* N₁D₁] *marāṇatrāso* N₂ *marāṇasautrām* U₁ *om.* EPLBU₂ *na* cet.] *om.* EPBU₂ *bhavati* N₁N₂] *bhavati* || *śūnya* D₁ *bhavati* vā U₁ *om.* cet. 4 *puruṣasya* cet.] *om.* E *yac carīracihnaṃ* N₁D₁P] *yat śarīracihnaṃ* U₂ *śarīre* *yac* *cinhaṃ* E *yac* *charīre* *cinhaṃ* U₁ *yac* *charīracihnaṃ* N₂ *cinhaṃ* LB *tat* EN₁N₂D₁] *tata* U₁ *om.* cet. 5 *sarvatra*° N₁N₂D₁U₁] *tatsarvatra*° cet. °*pūrṇo* cet.] *pūrṇā* PN₂ *bhavati* cet.] *bhavati* B *pr̥thivyām scripsi*] *conj.* *pr̥thivyāḥ* cet. *pr̥thivyā* U₂ *om.* LB *dūram* U₂] *dūre* EN₁D₁ *ddūre* U₁ *dūra* N₂ *om.* LB *na tiṣṭhati scripsi*] *conj.* *tiṣṭhati* cet. *om.* LB *pr̥thivīm scripsi*] *pr̥thivyām* E *pr̥thi*° P *pr̥thvām* N₁ *pr̥thvīm* N₂D₁ *pr̥thivyā* U₂ *om.* LBU₂ *vyāpya* cet.] *vyāti* U₂ *om.* LBU₁ *tiṣṭhati* cet.] *om.* LBU₂ *yasya* cet.] *om.* LBU₁ *janmamaraṇe* cet.] *jananamaraṇe* U₂ *om.* LBU₁ *na* cet.] *om.* LBU₁ *staḥ* cet.] *om.* LBU₁ *sukhaṃ* cet.] *om.* LBU₁ *na* cet.] *om.* LBU₁ 6 *bhavati* cet.] *om.* LBU₁ *duḥkhaṃ* N₁N₂D₁] *om.* cet. *na* N₁N₂D₁] *om.* cet. *bhavati* N₁N₂D₁] *om.* cet. *kulaṃ* PN₁N₂D₁] *kulaṃ* BU₂ *kalaṃ* L *om.* EU₁ *na* cet.] *om.* EU₁ *bhavati* cet.] *bhavati* BU₂ *om.* EU₁ *śīlaṃ* cet.] *śītalāṃ* P *om.* ELB *na* cet.] *om.* ELB *bhavati* cet.] *om.* ELB *sthānaṃ* cet.] *om.* ELB *na* cet.] *om.* ELB *bhavati* cet.] *om.* ELB *asya* cet.] *om.* E *siddhasya* cet.] *siddhasyaṃ* *pr̥thivī* *vyāpya* *tiṣṭhati* *yasya* *yanma* *marāṇai* *na* *saḥ* *sukhaṃ* *na* *bhati* *kulaṃ* *na* *bhavati* *śīlaṃ* *na* *bhavati* *sthānaṃ* *na* *bhavati* *asya* *siddhasya* U₁ *om.* E *manomadhye* cet.] *om.* E 7 *īśvarasambandhi* cet.] *īśvaraṃ* *sambandhi* B *om.* E *prakāśo* cet.] *prakāśaḥ* N₁N₂D₁U₁ *om.* E *nirantaram* cet.] *nirattaram* U₂ *om.* E *pratyakṣo* cet.] *pratyakṣa* N₁ *om.* E *bhavati* cet.] *bhavati* B *om.* E *coṣṇo* cet.] ...o U₁ *śveto* cet.] *kheto* N₂U₁ *na pīto* cet.] *pīto* na U₂

Philological Commentary: 6 *asya siddhasyaṃ*: U1 repeats the whole section from *pr̥thivī* to ... *sthānaṃ* *na* *bhavati* due to an eyeskip in the process of copying.

भवति । तस्य न जातिर्न किञ्चिद्भिहं । अयं च निष्कलो निरञ्जनः । अलक्ष्यश्च भवति । अथ च फलद्वन्द्वे न कामिन्यादेर्यस्येच्छा न भवति । तं तं भोगं प्राप्नोति । अथ वा यस्य मन एव स्थाने ऽसुरागं न प्राप्नोति ।

[Other Attributes]

अन्यद्राजयोगस्य चिह्नं कथ्यते ।

- यस्य राज्यादिलाभे ऽपि फललाभो न भवति । हानावपि मनोमध्ये दुःखं न भवति । अथ च तृष्णा न भवति । अथ च कस्मिन्नपि पदार्थे प्राप्ते कस्यापि पदार्थस्योपर्यनिच्छा न भवति । अस्मिन्नपि पदार्थे मनसो ऽसुरागो न भवति । अयमपि राजयोगः कथ्यते ।

अथ च यस्य मनः श्रुतिविद्वत्पुरुषे मित्रे शत्रौ च समं भवति । दृष्टिश्च समा भवति । सकलपृथ्वीमध्ये हृष्य

1 bhavati cet.] bhavati LB **jātir** cet.] jāti D₁N₂ jānāti U₂ **kiñcīc cihnam** cet.] °cihnam E °cihūm D₁N₁N₂ kiñcit khecha cinham U₁ na kiñcit cinham U₂ **ayam** cet.] vyayam LB **niṣkalo** cet.] niṣkalo BU₂ niṣkalo U₁ **alakṣyaś** cet.] alakṣyaḥ U₁U₂ alakṣaś LBN₁N₂ **ca** cet.] om. U₁U₂ **bhavati** cet.] bhavati B **phaladvande** E] phalacāmda PD₁U₂ phalaṃ caṃda U₁ phalavaṃda L phalaṃ jaṃda B phalacāmdra N₁ phalaṃ/ caṃdra N₂ **na** cet.] om. N₂ **2 āder** cet.] āde D₁ ādar B ādir L **yasyecchā** E] yasyochā P yasya L yasye B yasya yasyeccha N₁N₂ yasya yasyechā D₁ yasya yaṃ U₁ yasye chā U₂ **na** EPLB] om. cet. **bhavati** cet.] bhavati B **taṃ taṃ** D₁N₁N₂] tataṃ U₁ om. cet. **bhogam prāpnoti** D₁N₁N₂U₁] om. cet. **atha** D₁N₁N₂U₁] om. cet. **vā yasya** D₁] vāsyā N₁ vā syamana N₂ vā svāmana U₁ om. cet. **mana** D₁N₁N₂U₁] om. cet. **eva** D₁N₁N₂U₁] etata U₁ om. cet. **sthāne** D₁N₁N₂U₁] om. cet. **’nurāgam** D₁N₁N₂] nurāgam U₁ om. cet. **na prāpnoti** D₁N₁N₂U₁] om. cet. **3 anyad** EN₂] anyat N₁D₁U₁U₂ anyate LB om. P **rājayogasya** cet.] rājayoga° U₁ om. P **cihnam** E] cinham LBN₁U₂ cihūm N₂ cihum D₁ om. P **kathyate** cet.] om. P **4 yasya** cet.] om. P **rājyādilābhe** EN₁D₁] rājā° LB °lābhe N₂ °lābe U₁ °lābho U₂ om. P **’pi** EN₁D₁] °pi ca N₂U₁ ty LB om. PU₂ **phalalābho** EN₁D₁N₂] pala° U₁ aphala° LB om. PU₂ **na bhavati** ED₁N₂U₁U₂] na bhavati LB ba bhavati N₁ om. P **hānāv** cet.] hānād U₂ nahanād PL om. P **api** cet.] pi LBN₂ om. P **bhavati** cet.] bhavati LB **atha** ca cet.] om. P **trṣṇā** cet.] om. P **na** cet.] om. P **5 bhavati** cet.] bhavati B om. P **atha** ca cet.] om. P **api** D₁U₁] na LB pi N₁N₂ adhi U₂ om. EP **padārthe** cet.] padārtho L padārthau B padārtha° U₂ om. EP **prāpte** cet.] prāpta N₁ om. EP **kasyāpi** cet.] kābhyādi U₂ om. EP **padārthasyopari** E] padārthasyopari LB padārthopari U₂ padārthasya upari cet. om. P **anicchā** E] ānicā L ānicā B anusthā N₁ anichā D₁ anisthā N₂ aniṣṭā U₁ anicha U₂ **na** cet.] ni B om. PD₁ **bhavati** cet.] bhavāṃti N₁D₁ om. P **asminn** cet.] kasmin EU₂ **api** cet.] om. ELB **manaso** EPLB] manasaḥ N₁D₁N₂U₁ manasa U₁ om. U₂ **6 ’nurāgo** EPLB] anurāgo cet. **na bhavati** EPU₂] na bhavati LB bhavati cet. **ayam** cet.] atham P atha L **api** cet.] sama L **rājayogaḥ** cet.] rājayoga N₂U₂ **7 ca** cet.] caḥ E **yasya** cet.] ya D₁ **śrutividvat scripsi**] munividvat E śunividvat P bhunividvat L śrunividvat BU₁ śrutividvyut N₁N₂D₁ śucivīśuddha° U₂ **puruṣe** cet.] puruṣeṣu E **mitre** cet.] maitre EPLB **śatrau** cet.] śatro B om. E **drṣṭiś** cet.] om. LB **ca** cet.] om. LB **samā** cet.] namnā P om. LB **bhavati** cet.] om. LB **sakalapṛthivimadhye** cet.] °pṛtvī° L

Philological Commentary: **6 na bhavati:** P and U₂ add *ayam api padārthe anurāgo na bhavati* || after this sentence, which is clearly a corruption.

गमनागमनवतः सुखभोगवतः यस्य मनसि कर्तृत्वाभिमानो नास्ति । अनुचरलोकमध्ये कर्तृत्वं न ज्ञापयति । सो ऽपि राजयोगः कथ्यते ।

- नवीनानि पट्टसूत्रमयानि धृतानि वस्त्राणि अथ वा जीर्णानि सच्छिद्राणि धृतानि कस्तूरीचन्दनलेपैर्वा वा कर्दमलेपेन वा यस्य मनसि हर्षशोकौ न स्थौ स एव राजयोगः । नगरमध्ये ऽथ च वनमध्ये उद्वसग्राममध्ये
5 लोकपूर्णग्राममध्ये वा यस्य मन ऊनं न पूर्णं वा न भवति । सो ऽपि राजयोगः ।

[Description of Caryāyoga]

इदानीं चर्यायोगः कथ्यते । निराकारो ऽचलो नित्यो ऽभेद्यः स एतादृश आत्मा स एतादृश आत्मनि मनो यस्य निश्चलं तिष्ठति । तस्यात्मनः पुण्यपापस्पर्शो न भवति । उदकमध्ये स्थितस्य पद्मिनी पत्रस्य यथोदकस्य

1 *gamanāgamanavataḥ* P] *gamanāgamanavat* U₂ *gamanāgamanataḥ* LB *gamanavataḥ* EN₁ U₁ *gamanamvataḥ* D₁ *gamavataḥ* U₁ *sukhabhogavataḥ* cet.] *sukhabogho bhavataḥ* LB *sukho bhogavataḥ* U₁ *sukhabhogavat* U₂ *kartṛtvābhīmāno* EPU₁ U₂] *kartutvābhimano* B *kartu tvābhimano* L *kartṛtvādyabhimāno* N₁ N₂ D₁ *anucara* LB] *anuca*° N₁ N₂ D₁ U₁ U₂ P *anucara*° LB *atha* ca E *lokamadhye* cet.] °*madhya* LB *kartṛtvam* na EPD₁ N₂ U₂] *kartṛtvābhimano* LB *kartṛtvam* N₁ U₁ *jñāpayati* EPN₁ N₂ U₂] *jñātvā payati* D₁ U₁ *nāsti* LB 2 *rājayogaḥ* EPN₁] *rājayoga* cet. 3 *navīnāni* cet.] *navīniniś pi* L *navīnīnir api* B *paṭṭa*° ELB] *paṭa*° PN₁ D₁ N₂ U₂ *pada* U₁ *mayāni* cet.] *maya* E *dhṛtāni* cet.] *tāni* U₁ *vastrāni* cet.] *om.* U₂ *sacchidrāṇi* N₁ N₂ D₁] *sachidrāṇi* U₂ *sachadrāṇi* P *svachidrāṇi* LB *chidrāṇi* E *dhṛtāni* cet.] *dhvātāni* U₂ *dhūtāni* P *kastūri* EPBU₂] *kasturi* L *kasturikā* N₁ N₂ D₁ U₁ *candana*° E] *caṇḍana*° cet. *lepair* E] *lepo* cet. *vā* cet.] *cā* L 4 *kardamalepena* E] *kardamalepo* cet. *vā* cet.] *om.* E °*śokau* cet.] °*śoko* N₁ D₁ U₂ °*śoka* N₂ *sthau scripsi*] *em.* *sthaḥ* cet. *sthā* N₂ U₁ *sta* U₂ *sa eva* cet.] *sa evātra* E *rājayogaḥ* cet.] *rājayoga* U₂ *rājayogaḥ* || *idānīm* || LB *tiṣṭhati* E *nagaramadhye* cet.] *rājayogaḥ nagaramadhye* E *ṣagaramadhye* D₁ *vā nagaramadhye* U₁ °*tha* ca PLBU₂] *atha* ca EN₁ N₂ D₁ U₁ *udvasa*° U₂] *yuddhe sam*° E *utasam*° P *udvasta*° LB *udvesū*° N₁ N₂ D₁ *udassam*° U₁ *grāmamadhye* cet.] *grāmam* madhye B 5 *lokapūrṇagrāmamadhye* U₁]*pūrṇagrāmamadhye* N₁ *svetapūrṇagrāmamadhye* D₁ N₂ *mana* PU₂] *manaḥ* cet. *ūnam* PN₁ N₂ U₂] *ūnan* D₁ N₂ *unam* LBU₁ *bhaya*° E *na* N₁ N₂ D₁] *om.* cet. *vā* cet.] *vām* PU₂ *om.* U₁ °*pi scripsi*] *em.* *pi* cet. *rājayogaḥ* cet.] *rājayogaḥ kathyate* E 6 *caryāyogaḥ* cet.] *tvaryāyogaḥ* U₁ *yogaḥ* E *nirākāro* EPLBU₁] *nirākālo* N₁ N₂ D₁ *nirvākāro* U₂ °*calo* PU₂] *calo* LB *nityo* N₁ N₂ D₁ U₁ *om.* E *nityo* EPLBU₂] *calo* cet. °*bhedyah* EN₁ N₂ D₁] *bhedhyaḥ* PLB *abhedhyaḥ* U₁ °*bhedyha* U₂ *etādṛśa* PLB] *etādṛśaḥ* EN₁ N₂ D₁ U₁ *etādṛśa* U₂ *ātmā* cet.] *ātmani* EU₂ *sa* LB] *om.* cet. *etādṛśa* N₂] *etādṛśo* PU₁ *etādṛśe* LN₁ D₁ *etādṛśye* B *om.* EU₂ *ātmani* cet.] *om.* EU₂ *mano* EPU₁ U₂] *manaḥ* N₁ N₂ D₁ *om.* LB 7 *yasya* cet.] *om.* LB *niścalaṃ* cet.] *niścala* PLN₂ *tiṣṭhati* cet.] *bhavati* U₁ *tasyātmanaḥ* cet.] *tasya ātmanaḥ* U₁ U₂ *puṇyapāsparśo* cet.] *puṇyapāsa* sparśo U₁ U₂ *padmini* *patrasya* cet.] *padmani* *patrasya* PLB *padmapatre* E 7-23.1 *yathodakasya sparśo* EPL] *yathodakasya sparśa* B *yathā udakasparśo* N₁ N₂ D₁ U₁ *yathodakasparśo* U₂

Philological Commentary: 4 °*tiṣṭhati*: E adds *yasya janmamaraṇe na staḥ sukhaṃ na bhavati* | *kulaṃ na bhavati śīlaṃ na bhavati* | *sthānaṃ na bhavati* | here, which seems to be a dittography of previous sentences.

स्पर्शो न भवति तथैवात्मनि । यथाकाशमध्ये पवनः स्वेच्छया भ्रमति तथा यस्य मनः निराकारमध्ये लीनं भवति । स एव चर्यायोगः ॥

[Description of Haṭhayoga]

इदानीं हठयोगः कथ्यते ।

- 5 रेचकपूरककुम्भक इत्यादिप्रकारेण पवनस्य साधनं कर्तव्यम् । अथ च धौल्यादिषट्द्र्मकारणात् शरीरस्य शुद्धिर्भवति । सूर्यनाडीमध्ये पवनः पूर्णो यदा तिष्ठति । तदा मनो निश्चलं भवति । मनसो निश्चलत्वे आनन्दस्वरूपं प्रत्यक्षं भासते । हठयोगकरणात् मनः शून्यमध्ये लीनं भवति । कालः समीपे नागच्छति ।

इदानीं हठयोगस्य द्वितीयो भेदः कथ्यते ।

- 10 पादादारभ्य शिरः पर्यन्तं स्वशरीरे कोटिसूर्यतेजः समानं पीतं नीलं रक्तं किञ्चिद्रूपं चिन्त्यते । तद्ध्यानकारणात् सकलांगे रोगः न भवति । ज्वरनं न भवति । आयुर्वृद्धिर्भवति ॥

[Description of Jñānayoga]

इदानीं ज्ञानयोगस्य लक्षणं कथ्यते ।

hpb

1 bhavati cet.] bhavati B kāsāmadhye EP] 'kāśāmadhye U₂ ākāśāmadhye cet. pavanaḥ svechayā cet.] pavanāsvachayā N₁N₂D₁ bhramati cet.] brahmayati U₁ yasya manaḥ cet.] yamaṇaḥ D₁ pavana° N₂ 2 bhavati cet.] bhavati B caryāyogaḥ cet.] kriyāyogaḥ N₁N₂D₁U₁ 3 haṭhayogaḥ PLN₁D₁U₁] haṭhayoga U₂ haṭayoga B grahayogaḥ E 5 ityādi cet.] ityādhi° N₂ pavanasya sādhanam cet.] pavanāsāadhanam EP kartavyam ELB] kartavyam cet. ca cet.] om. U₁ dhautyādi cet.] dhoutyādi B vidhotyādi U₁ 6 sūryanāḍīmadhye cet.] sarvasūryanāḍīmadhye B pavanaḥ pūrṇo cet.] pavanapūrṇo LB pvanah pūrṇo N₂ yadā tiṣṭhati cet.] yadāti LB mano cet.] manaḥ N₁N₂D₁U₁ niścalam cet.] niścalo PLB manaso cet.] manasaḥ N₁N₁D₁U₁ niścalatve cet.] niścalatvena E 7 ānandasvarūpam cet.] ānamdam svarūpam LB ānandam svarūpa° P ānandarūpam E bhāśate cet.] bhāśate N₂U₁ haṭha° cet.] haṭa B yoga° cet.] yogā° B karaṇāt cet.] karaṇāt EPLB manaḥ cet.] mana N₂ īnam cet.] sthānam U₂ kālaḥ cet.] kālā° B kāla° N₂U₁ kasaḥ U₂ nāgacchati cet.] nāma gacchati B nāgachamti D₁ ti nāgachati U₁ 9 haṭhayogasya cet.] haṭayogasya BU₁ haṭhayoga° P dvitīyo cet.] dvitīya° PLD₁ dvitīyam B bhedaḥ cet.] bhedaḥ LB kathyate cet.] kathyante LB

एकमेव जगत्पश्येद्विश्वात्मासु विभास्वरं । 1
अविकल्पतया युक्त्या ज्ञानयोगं समाचरेत् ॥१॥ 2

यत्र तत्र स्थितो वापि सर्वज्ञानमयं जगत् । 1
य एवं वेत्ति बोधेन सोऽपि ज्ञानाधिकारवान् ॥२॥ 2

5 प्राप्नोति सांभवीसत्तां सदाद्वैतपरायणः । 1
यथा न्यग्रोधबीजं हि क्षितिवुत्तं द्रुमायते ॥३॥ 2

एकान्तं नैकधा स्वेन दृश्यते दशधा कृतं । 1
मूलाङ्कुरस्य चोदण्डाः शाखाकुण्डलपल्लवाः ॥४॥ 2

10 स्नेहपुष्पफलं बीजे विस्तारोऽयं स्वभावतः । 1
तथासौ निर्मलो नित्यो निर्विकारो निरंजनः ॥५॥ 2

एको नैकः स्वयंभूश्च स्वधाम्ना बहुधा स्थिताः । 1
पंचतत्त्वमनोबुद्धिमायाहंकारविक्रियाः ॥६॥ 2

10 pādādārabhya cet.] pādādārabhya N₁D₁ śiraḥ cet.] śira° LB śiro U₂ paryantaṃ cet.] paryentaṃ N₁ pariyaṭaṃ U₁ svaśarīre cet.] svaśarīraṃ U₁ koṭisūryatejaḥ cet.] koṭisūrye tejaḥ U₂ samānaṃ cet.] samāna° LB śvetaṃ cet. śveta° B pītaṃ cet.] om. LB raktaṃ cet.] laktaṃ N₁ kiṃcidrūpaṃ N₁D₁U₂] kiṃdrupaṃ PB tiṃdrupaṃ L ciṃrūpaṃ U₁ kiṃcidvarṇaṃ E cintyate cet.] cityate P cīmtate LB tad EPLN₂] tat BU₂ ta D₁U₁ na N₁ 10-1 dhyānakāraṇāt cet.] dhyānaṃ karaṇāt N₁N₂D₁U₁ 1 sakalāṃge PN₁D₁N₂U₁U₂] sakalāṃge LB sakalaṃ E rogaḥ scripsi] em. roga N₁N₂ rogajvalanaṃ EPLBD₁U₂ roga kṣataṃ U₁ na cet.] om. EU₂ jvaranaṃ na bhavati N₂] jvalanaṃ na bhavati N₁ om. cet. āyur cet.] āyu° N₂ om. D₁ vṛddhir cet.] om. ELD₁ bhavati cet.] bhavati B vardhate EL om. D₁ 2 idānīm cet.] idānī U₁ kathyate EPN₂U₁U₂] om. LBN₁D₁

एवं दशविधा विश्वं लोकालोकसविस्तरम् ।

एक एव न चान्यो स्ति यो जानाति स तत्त्ववित् । ६७ ॥

1

2

3

पृथ्वीवनस्पतिपर्वतादिस्थावररूपः संसारः । मनुष्यहस्तेश्वपक्षीत्यादिको जंगमरूपः संसारः । अथ च यो दृष्टिविषयः स दृश्य उच्यते । यो दृष्ट्या न वीक्ष्यते स अदृश्य इत्युच्यते । एवं संसारस्य स्वात्मनो भेदं दूरीकृत्यं ऐक्येन दर्शनं स एव ज्ञानयोगः । तस्य कारणात् कालः शरीरनाशं न करोति ।

इदानीं स्वभावभेदः कथ्यते ।

यथा वटबीजं वटरूपेण परिणमते स तत् दशधा भेदं स्वभावत एव प्राप्नोति । मूलांकुरत्वगण्डशाखा कलिकापल्लवपुष्पफलस्नेहा इति भेदो दशधा प्राप्नोति । तथा निर्मलो निर्विकारः निरंजन एक एतादृश आत्मस्वभावाद् एव पृथ्व्यापतेजोवाय्वाकाशमनोबुद्धिमायाविकाररूपाभेदान् प्राप्नोति ।

hpb

Testimonia: **1 ekam eva**] Ysv: ekam eva jagat paśyed viśvātmā viśvabhāvanāḥ | iti kṛtvā tu vai yukto jñānayogaṃ samācaret || **3 yatra yatra**] Ysv: yatra tatra sthito vāpi sarvajñānamayaṃ jagat | ya evam asti bodhena so'pi jñānādhikāravān || **5 prāpnoti**] Ysv: prāpnoti śāmbhaviṃmantrān sadā nityaparāyaṇaḥ | yathā nyagrodhaviṃjam hi kṣitau vaptur drumāyate ||

1 eva cet.] evā LB **jagat** cet.] cayat P **paśyed** cet.] paśyad B **viśvātmāsu** PLB] viśvāvasu E dviśvātmāsu N₁D₁N₂U₁U₂ **2 avikalpatayā** cet.] avikalpatayā U₁U₂ **yuktyā** cet.] yuktā LB **3 vāpi** cet.] himsa° U₂ **4 ya evam** cet.] evam U₁U₂ **vetti** cet.] vette na U₁ ve B **jñānādhikāravān** cet.] jñānādhikāraṇāt E **5 prāpnoti** cet.] om. E **śāmbhavisattām** D₁U₁U₂] śāmbhaviṃ sattām PB śāmbhaviṃ sattān L śāmbhaviṃ satta N₁ śāmbhavisattā N₂ om. E **sadādvaitaparāyaṇaḥ** cet.] sadādvaita° U₁ om. E **6 yathā** cet.] om. E **nyagrodhabijam** cet.] °vijam N₁N₂D₁ °vija L om. E **hi** cet.] om. E **kṣitāv** cet.] kṣiti B kṣitāptā U₁ om. E **uptam drumāyate** cet.] uptam drumāyate likāṃ pa..vāḥ P utpadyate yathā L utpadyate B ukta drumāyate U₁ om. E **7 ekāntam** cet.] ekānte BL yekāntam U₁ om. P **naikadhā** cet.] naikadā E nekadhā BL om. P **svena** cet.] śveta N₁ śvetana D₁N₁ om. P **drśyate** cet.] drśyamte BL drśyet N₂ om. P **daśadhā** EN₁N₂] conj. daśadhā EN₁N₂ daśadhāt BL śadhā N₂U₁ om. P **kṛtam** scripsi] em. kṛtaḥ EL kṛtā N₁N₂D₁U₁ kṛptā B kṛtiḥ U₂ om. P **8 mūlāṅkurasya** E] mūlāṅkurutva cet. om. P **coddanḍāḥ** EN₁U₂] codarāṭṭaḥ D₁N₂ kudamṇaḥ B kudamṇa L om. P **śākhākūṇḍalapallavāḥ** E] śākhākilekālāpallavā BL śāvārakumbhalāpallavāḥ N₁U₁ śākhākumbhalāpallavā N₂ śālāvākumapadītravā D₁ śākhākusumapallavāḥ U₂ om. P **9 snehapuṣpa-phalam** PN₁N₂D₁U₂] snehe puṣpaphala° BL snehapuṣpaṃ phala U₁ srehapunya-phalam E **bije** cet.] bija BL vije N₂ **vistāro** cet.] vistārā N₁D₁ °yam EPN₁N₂U₂] ya BL yaḥ U₁ yasya D₁ **svabhāvatāḥ** cet.] svabhāvatāḥ BL bhāvatāḥ D₁ **10 tathāsau** cet.] yathāsau B tathāpasau P **nirmalo** cet.] nirmalau P **11 eko** cet.] yeko U₁ **naikāḥ** scripsi] em. naika U₁ naiko U₂ nekaḥ cet. neka BN₂ **svayamḥbhuśca** cet.] svayamḥbhūtyā U₁ **svadhāmnā** PU₂] dhāmnā ca E dhāmnāya B svadhābhāva L svayamḥmnā N₁ svadhā..ṣa D₁ svadhāmnāya N₂ svabhāva U₁ **sthitāḥ** PLD₁] sthitaḥ cet. **12 paṃcatattvamanobud-dhimāyāḥamkāravikriyāḥ** E] °buddhir PU₁ °kriyā° BL °buddhir māyāḥamkāravikriyā N₁N₂D₁U₂

Philological Commentary: **5 ektāntam:** The remaining verses of the *jñānayoga*-section are not found in the Ysv.

ज्ञानयोगप्रभावादेक एव आत्मा इति निश्चयो भवति ।

- यथैकैकः पृथ्वी क्वचित् कोमलरूपा ॥ क्वचित् मनोहररूपा ॥ क्वचित् परिमलरूपयुक्ता ॥ क्वचित् प रिमलरहिता ॥ क्वचित् सुवर्णरूपा ॥ क्वचित् रौप्यरूपा ॥ क्वचिद्रत्नमयी ॥ क्वचित् श्वेता ॥ क्वचित् कृष्णा ।
 । क्वचिद्रक्ता ॥ क्वचित् पीता ॥ क्वचित् कर्बुरा ॥ क्वचिन्नानाविधफलरूपा ॥ क्वचिदपुष्परूपा ॥ क्वचिद
 5 मृतमयी ॥ स्वभावत एव भवति ॥ तथैवात्मा मनुष्यपक्षिहरिणहस्तीविद्याधरगंधर्वकिन्नरमहापण्डितमहामू र्खरोग्यरोगीक्रोधीशान्तरूपः स्वभावादेव भवति ॥ ज्ञानयोगाद्विकार रूपरहितो ज्ञायते ॥ यथा फलस्योत्प त्तिस्थानमेकमेव भवति । अथ च फलस्य गतिर्बहुधा दृश्यते ॥

एकं फलं पृथ्वीमध्ये पतति । शुक्लं भवति । एकस्य फलस्य मकरंदं भ्रमरः पिबति । एकस्य फलस्य मालां कामिनी तुङ्गकुचमंडलोपरि दधाति । एकं फलं ममृतं अनुष्णोपरि क्षिप्यते । के ते ऽष्टौ भोगाः

1 *daśavidhā viśvaṃ* BLN₂] *daśavidhaṃ viśvaṃ* EPN₁D₁U₂ *daśavidhaviśvaṃ* U₁ **lokālokaśavistaram** cet.] *savistarām N₁ *loke savistarām U₂ **2 eka** cet.] *ekam* U₂ **eva** cet.] *yeva* U₁ **4 pr̥thivī** cet.] *pr̥thivī* U₁ ***vanaspati** EN₂U₂] *vanaś* P **pati* BLN₁D₁U₁ ***parvatādisthāra** PBLU₂] **parvatādis- thāra* E **parvate tyādisthāvara* N₁ **parvate 'thyādisthāvara* N₂ **parvato tyādisthāmvara* D₁ **parvate 'thyādisthāvara* N₂ **parvate iyādisthāvara* U₁ **rūpaḥ** cet.] *rūpā* LB *rūpa* N₂ **samsāraḥ** cet.] *samsāra* EU₁ ***hasteśvapakṣityādiko** BL] **hastyāśvapakṣityādiko* E **hastiasvapakṣityādiko* N₁D₁ **hastipakṣi- tyādiko* N₂ **hastiasvapakṣityādiko* U₁ **hasttyaś ca pakṣityādiko* U₂ **jaṃgamarūpaḥ** cet.] **rūpā* L *jaṃgamaḥ rūpaḥ* D₁ *jaṃgaḥ* U₁ **samsāraḥ** cet.] *samsāra* U₁ **ca** cet.] *vā* D₁ **yo** cet.] *yaḥ* U₁ *ya* N₁N₂D₁ **5 dṛṣṭi** cet.] *ddṛṣṭi* LN₁ *daṣṭi* B *dārṣṭi* D₁ **dṛśya** cet.] *dṛśya* N₁ *dṛṣy* U₁ **dṛṣṭyā** cet.] *dyā* N₂ **ity** cet.] *ty* LB *śaty* N₂ **samsārasya** cet.] *samsāra* PLU₂ **svātmano** EPBL] *svātmanaḥ* N₁D₁N₂U₁ *svātmanoḥ* U₂ **bhedam** cet.] *bhedā* B *bhedām* D₁N₁ **6 dūrikṛtyam** U₂] **kṛtya* cet. **kṛtya* E **aikyena** P] *aikam* *eva* E *aikyona* PBL *ekyena* N₁D₁ *ekena* N₂ *ekānta* U₁ *ekye* U₂ **sa eva** E] *om.* cet. **jñānayogaḥ** cet.] *jñānayoga* U₂ **tasya** cet.] *gatasya* U₁ **kāraṇāt** cet.] *dhyānakaraṇāt* U₁ **kālaḥ** cet.] *kāla* U₁ **na** cet.] *om.* N₂U₂ **7 idānim** cet.] *idāni* B **svabhāvabhedah** PU₂] *svā* BL *tasyabhedah* E **bhedam* N₁D₁ **bhedā* N₂ **bhedah* U₁ **8 vaṭabijam** PN₁D₁U₁] **bijam* E **bija* U₂ **bijena* BL *vatha* N₂ **vaṭarūpeṇa** cet.] *rūpeṇa* LB **pariṇamate** BLU₂] *pariṇāte* P *pariṇatam* cet. **sa tat** U₁] *sa tu* N₂ *sat* N₁ *sat* EP *śata* BL *sa* D₁U₂ **daśadhā** cet.] *dṛśadhā* P *dasat* U₂ **bhedam** cet.] *om.* U₂ **svabhāvata** cet.] *svabhāva* BL *om.* U₂ **eva** cet.] *om.* U₂ **prāpnoti** cet.] *prāpnoti* BLU₁ **8-9 mūlāṃkurat- vagdaṇḍaśākhākalikāpallavapuṣpaphalasnehā** E] *mūla* *am̐kuratvakdaṇḍaśākhākilipikāpallavā* *puṣ- paphalasneha* P *mūlāṃ am̐kuratvakdaṇḍaśākhākilakālapallavā* || *vistāroyaṃ svābhāvataḥ* B *mūlāṃ am̐kuratvakdaṇḍaśākhākilāpallavā* || *vistāroyaṃ svābhāvataḥ* || L *mūlāṃ am̐kuratvakdaṇḍaśākhāṃ kalikāpallavapuṣpaphalasneha* || N₁ *mūlāṃkuratvakdaṇḍaśākhāṃ kalikāpallavapuṣpaphalasneha* N₂ *mūlāṃkuratvakdaṇḍaśākhāṃ kalikāpallavapuṣpaphalasnehaṃ* D₁ *mūlāṃam̐kuratvakdaṇḍaśākhākalikā- pallavapuṣpaphalasneha* U₁ *om.* U₂ **9 iti** cet.] *om.* U₂ **bhedo daśadhā** N₁D₁N₂U₁] *daśabhedān* EPLB *om.* U₂ **prāpnoti** cet.] *prāpnoti* P *om.* U₂ **tathā** cet.] *yathā* EU₂ **nirmalo** EBL] *nir- malaḥ* cet. **nirāṃjana** E] *nirāṃjanaḥ* cet. **eka** cet.] *ekah* N₁N₂U₁ **etādṛśa** E] *etādṛśah* N₁N₂U₁ **10 ātmavabhāvad** cet.] *ātma* E **pr̥thvyāpatejovāyābākāśamanobuddhimāyāvīkārarūpabhedān** N₁] *pr̥thivyap* E **bhedāna* BL *pr̥thvyetetejovādvākāśa* P *pr̥thvipate* | *jivikāśamanobuddhir māyāvīkārarū- pabhedāt* D₁N₂ *pr̥thakte jivāyuvākāśamanobuddhir māyāvīkārarūpabhedāt* U₁ *pr̥thvyapatejovāyākāśa* || *manobuddhimāyāvīkārarūpabhedā* U₂

सुवासश्च सुवस्त्रश्च सुशय्या सुनितंबिनी ।
सुस्थानं चात्रपानान् अष्टौ भोगाश्च धीमताम् ।६॥

1
2

पट्टसूत्रमयानि वस्त्राणि १ ॥ पंच वा सप्त वा शालिकायुक्तानि हर्म्याणि तेषु वस्तु २ ॥ अतिविपुला मृदूत्तरच्छन्दवतीशय्या ३ ॥ पञ्चिनी तारुण्यवती मनोहरा गुणवती कान्ता ४ ॥ साध्वासनं ५ ॥ अतिमूल्यो
5 ऽश्वः ६ ॥ मनोरममन्त्रं ७ ॥ तथा विधं पानं ८ ॥

एते ऽष्टौ भोगाः कथिताः ॥

यथा सूर्यस्य तेजः ॥ दुग्धस्य घृतं ॥ अग्नेर्दाहः ॥ विषामूर्च्छा ॥ तिलात्तैलं ॥ वृक्षाच्छाया ॥ फलात्परिमलः ।
।काष्ठादग्निः ॥ शार्करादिभ्यो मधुरो रसः ॥ हिमानीभ्यः शैत्यं ॥ इत्यादिपदार्थस्वभाव एव ॥ तथा संसारो ह्य

1 jñānayogaprabhāvad EU₂] °bhavāt N₁D₁N₂U₁ jñānayogaḥ// prabhāvad° LB jñānayogaḥ prabhāvad P °eva cet.] eka PBL ye va U₁ 2 yathaikaikaḥ scripsi] em. yathaikaiva E yathā ekaika PBLU₂] yathā ekaiva N₁D₁ yathā ekaṃ ca N₂ yathā ekai ca U₁ prthivī EPBLU₂] prthivī cet. °rūpā EPBLU₂] °rūpa cet. kvacit cet.] om. EPU₁ manohararūpā B] °rūpāḥ L °rūpa U₂ manoharā N₁N₂D₁ om. EPU₁ kvacit cet.] om. EPU₁ °parimala cet.] om. EPU₁ °rūpayuktā BL] °rūpā° N₁D₁ °rūpayuktaḥ N₂ om. EU₁ kvacit cet.] om. PU₁ 2-3 °parimala cet.] °parimalarūpa° E om. PU₁ 3 °rahitā ELN₁] °rohitā BN₂U₂ om. cet. kvacit cet.] om. PU₁ suvarṇarūpā ELN₂U₂] °rūpa BD₁ khavarṇakupā U₁ om. P kvacit cet.] om. PBL raupyarūpā E] rūpyarūpā N₁U₁ rūpyarūpa D₁N₂ rajatarūpā U₂ om. PBL °kvacid cet.] om. P ratnamayī cet.] °maī BL om. P kvacit cet.] kvacit ca E om. P °śvetā ED₁U₂] śveta N₁N₂U₁ śvetarūpā L °śverūpā B om. P kvacit kṛṣṇā cet.] kṛṣṇa N₁ om. EP 4 °kvacid cet.] om. P raktā EBLU₂] °rakta cet. karburā cet.] karpurā U₁ kvaci cet.] kvacit U₂ om. P n-nā-nāvidhaphalarūpā cet.] °vidharūpā E om. P kvacid cet.] kvacit BL kvacir U₂ om. PN₂ puṣparūpā N₁D₁] viṣarūpā EBL vṣarūpā U₂ om. U₁ kvaci cet.] kvacit U₂ om. U₁ 4-5 d-a-mṛtamayī cet.] amṛtarūpamayī E °maī BL om. U₁ 5 svabhāvata cet.] om. U₁ °eva cet.] om. U₁ °bhavati cet.] bhavataḥ BL om. U₁ tathaivātmā EPBLU₂] tathātmā cet. manuṣya° cet.] om. U₁ °pakṣi° cet.] om. U₁ °haraṇa° cet.] °haraṇā° P om. U₁ °hasti° N₁D₁] hasti cet. om. U₁ °paṇḍita° cet.] piṇḍata B 5-6 °mūrkhā° cet.] °rmūkha° P °mūrva° N₁D₁ °mūrṣa° U₁ 6 rogyarogī scripsi] em. rogyarogī E °rogī arogī N₁N₂D₁U₁U₂ °rogī PBL °krodhī° cet.] °krodhi° EP °krodha° BL °śānta° cet.] °dhiśānta° BL °rūpaḥ cet.] °rūpāḥ PL °rūpa N₁N₂D₁U₁ svabhāvad eva cet.] evaṃ svabhāvaṃ U₁ °bhavati cet.] bhavati BL bhati N₁ dharati D₁ jñānayogad-vikāra N₁U₁] jñānayogadhikāra cet. jñāyate cet.] jāyate U₂ 6-7 phalasyotpatti cet.] plakṣasyotpattiḥ E 7 °sthānam cet.] sthānam E °sthāna U₁ °ekam cet.] ekas D₁ eva N₂ om. E °eva cet.] kam eva N₂ °bhavati cet.] bhavati B ti U₁ gatir cet.] gati PN₂U₁ 8 ekam cet.] eka° U₂ eva N₂ phalaṃ cet.] phala° N₁N₂D₁ prthivī° cet.] prthivī° U₁ śuklām cet.] śuṣkaṃ LU₁U₂ °bhavati cet.] bhavati B phalasya cet.] om. PL makaraṃḍam EPLN₂U₁U₂] makaraṃḍa° LN₁ karaṃḍam B bhramaraḥ cet.] bhramaraṃ BL bhramara N₂ pibati cet.] pibaṃti P pibati B phalasya cet.] phalasyaṃ N₂ mālām cet.] mālā° N₂ 9 kāmīnī cet.] kāmīnī D₁ tuṅga° cet.] tump° U₁ dadhāti cet.] dadhāvati N₁ dadhovati N₂ ekam phalam scripsi] em. ekam phalam EPBL eka° N₁N₂D₁U₁ m-a-mṛta scripsi] em. mṛta° cet. anuṣṇopari scripsi] em. manuṣyopari <??> kṣīpyate cet.] kṣāpyate B ke te cet.] om. LB °ṣṭau cet.] aṣṭau LB ṣṭe U₁ °bhogaḥ cet.] bhobauḥ P bhoga U₁U₂

ऽपि परमेश्वरस्वरूपमध्ये तिष्ठति ॥ परमेश्वरो ऽखण्डपरिपूर्णश्च ॥

1 *suvasāś ca* cet.] *suvasāś* ca B *suvastrañ ca* E] *suvaṃśāś* ca U₂ *suśāyyā* cet.] *suśāyyā* ca U₁ *suśāyyāḥ* LB *suyyā* P *sunitaṃbini* cet.] *sunitaṃbiniḥ* P *sunitavinīta* U₁ **2** *susthānāñ* E] *susthānās* PLN₂ *susthātās* N₁D₁U₁ *sudehaṃ* U₂ *ñ-cā-nnapānāñ* L] °vānna° B °pānāni E cānpanān° P cātmapanasyā° N₁ cānmanasyā° N₂D₁ cānnapānaḥ syād° U₁ *sukhasaṃtānaṃ* U₂ **aṣṭau bhogās ca** EP] *aṣṭau bhogās* cā *sudhīmātām* BL *ṣṭau bhogāḥ sudhipaṇa°* N₁ *ṣṭau bhogāḥ sudhiṣaṇa°* D₁ *aṣṭau bhogāḥ sudhiṣaṇāṃ* U₁ *abhayādicāṣṭakaṃ* U₂ *aṣṭau bhogāḥ* N₁N₂D₁U₁ *abhayādicāṣṭakaṃ* U₂ **3** *paṭṭa° scripsi*] *em. padr°* EN₁D₁N₂U₁ *pada°* P *paṭa°* BLU₂ *sūtra°* cet.] *sūtrā* BL *mayāni* cet.] *yāni* N₁N₂D₁ *vastrāṇi* PL] *vasrāṇi* cet. **paṃca vā sapta vā** N₁N₂D₁U₁] *paṃcasaptā* EP *paṃcasatyā* LB *śālikā scripsi*] *em. dṛālikā* EN₁ *dṛāṃlikā* D₁ *dadhikā* P *dātikā* BL *tālikā* N₂ *dālikā* U₁ *yuktāni* cet.] *saudhāni* U₂ *teṣu vastu scripsi*] *em. teṣu vastu* LB *teṣu vāsaḥ* E *teṣu cāsaḥ* P *vāsāya* *kecit* U₂ *om. cet. ativipulā* cet.] *ativapulā* N₁D₁ *ativipulāṃ* U₁ *aṣṭau bhogān āha* || U₂ **4** *mṛdūttara scripsi*] *em. mṛdutarā°* EPLB *mṛdu* | *uttara°* N₁N₂D₁U₁ *sugrahaṃ* || U₂ °*chadavati°* N₁N₂D₁] °*chadavati°* P °*chadavati°* U₁ *suvastraṃ* || U₂ *śāyyā* cet.] *suśāyā* *sustri* U₂ *padmini* cet.] *padmanī* N₁ *om. U₂ tārūṇyavati scripsi*] *em. tārūṇyavati* cet. *tārūṇyavati* N₂ *om. U₂ manoharā guṇavati* cet.] *tatropavistā* cet. *tato°* P *tatrā°* B *om. U₂ kāntā* EPBL] *om. cet. sādhvāsanaṃ scripsi*] *em. sādhu āśanaṃ* E *sādhu āśanaṃ* PBLU₂ *sādhyāsanaṃ* N₁N₂D₁ **4-5** *atimūlyo śvaḥ scripsi*] *em. atimūlyāṇ* ca E *atimūlo śvaḥ* P *atimūlyo* *asvaṃ* LB *amūlyo* *svaś* ca N₁N₂D₁U₁ *suśvaḥ* U₂ **5** *manoramam annaṃ* cet.] *manoramyam* *attaṃ* B *manoramyam* *annaṃ* L *manoramam* *attaṃ* N₁D₁ *suṣṭu* *annaṃ* U₂ *vidhaṃ pānaṃ* cet.] *vidhapānaṃ* LBN₂ *vidhayānaṃ* U₂ **6** *ete* cet.] *rāte* U₁ °*ṣṭau* cet.] *aṣṭau* N₁N₂D₁U₁ *bhogāḥ* cet.] *bhogā* N₁N₂ *ghogā* U₁ *kathitāḥ* EU₂] *kathitā* P *kathyate* N₁N₂U₁ *kathyamte* D₁ *om. LB 7 sūryasya* cet.] *sūryaś* ca U₁ *tejaḥ* cet.] *tejāḥ* LB *dugdhasya* EPN₁D₁U₂] *dugdha°* LB *dusya* N₂ *dugdhasy* U₁ *ghṛtaṃ* cet.] *ghṛtaḥ* PLB *agner* E] *agne* cet. *dāhaḥ scripsi*] *em. dvāhaḥ* PLB *dāhiḥ* N₁ *dadhi* N₂ *dadhiḥ* D₁ *dārhaṃ* U₁ *dāhiḥ* U₂ *jvalanaṃ* E *viśā* cet.] *viśāt* U₁ *tilāt* cet.] *titilāt* P *tila* N₂ *tilā* U₁ *vrkṣāt* EN₁] *vrkṣāt* P *vrkṣā* LBN₂D₁U₂ *vraṣā* U₁ *phalāt* cet.] *phalā* LB *parimalaḥ* cet.] *sarimalaḥ* LB *palāt* *parimalaḥ* D₁ **8** *kāṣṭhād* cet.] *kāṣṭhād* PU₂ *kāṣṭhād* BL *agniḥ* cet.] *āgniḥ* N₁N₂D₁U₁ *śārkarādibhyo scripsi*] *em. arkarādibhyo* E *śarkvarādibhyo* P *śarkadibhyo* LB *rasaḥ* cet.] *om. LB himānibhyaḥ* cet.] *sahimānibhyaḥ* LB *himānītpa* N₂ *śaityaṃ* D₁U₁] *śaityaṃ* N₁ *śityaṃ* U₂ *śaityaś* N₂ *śītaṃ* EP *śītaḥ* LB *ityādipadārthasvabhāva* N₁D₁P] °*padārthā°* U₂ *ityādipadārthasvabhāvataḥ* B *atyādipadārthasvabhāva* N₂ °*svabhāvaḥ* U₁ *ityādipadārthāḥ* *svabhāvataḥ* L *ityādipadārthānaṃ* *svabhāvaḥ* E *eva* cet.] *evā* N₁ *ravaḥ* U₁ *om. E tathā* cet.] *tathā* vā U₁

Philological Commentary: **8** *parimalaḥ*: Clarification: Witness D₁ reads *phalāt palāt parimala*.

Chapter 4

Translation of the Yogatattvabindu

[Introduction]

Homage to Śrī Gaṇeśa. Now the methods of Rājayoga are laid down.

This is the result of Rājayoga¹: Rājayoga is that by which longterm durability of the body arises even amongst manifold royal pleasures even amongst the manifold royal entertainments and spectacle. This truly is Rājayoga. These are the varieties of this Rājayoga:

1. Kriyāyoga, the Yoga of [mental] action; 2. Jñānayoga, the Yoga of knowledge; 3. Caryāyoga, the Yoga of wandering;² 4. Haṭhayoga, the Yoga of force; 5. Karmayoga, the Yoga of deeds; 6. Layayoga, the Yoga of absorption; 7. Dhyānayoga, the Yoga of meditation, 8. Mantrayoga, the Yoga of Mantras; 9. Lakṣṣayoga, the Yoga of fixation objects, 10. Vāsanāyoga, Yoga of mental residues; 11. Śivayoga, the Yoga of Śiva, 12. Brahmayoga, the Yoga of Brahman; 13. Advaitayoga, the Yoga of non-duality; 14. Siddhayoga, the Yoga of the Siddhas; 15. Rājayoga, the King of Yogas. These are the fifteen *yogas*.³

[Description of *kriyāyoga*]

¹This statement seems unconnected to the definition of rājayoga that follows.

²The first three Yogas allude to the four *pādas* of the Śaiva *āgamas*; namely *kriyā[pāda]*, *caryā[pāda]*, *yoga[pāda]* and *jñāna[pāda]*. (GOODALL 2015:77).

³At the current stage of research it is not clear if this list is a later addition by another scribe or, if indeed it originally stems from Rāmacandra. The list suggests a text following the order of yogas according to this list. However, the order of the yogas given in the list is not followed closely in the text.

Now the characteristic of Kriyāyoga, the Yoga of [mental] action⁴ are described.

1. This Yoga is liberation through [mental] action, it bestows success(*siddhi*) in ones own body. Each wave the mind creates at the beginning of an action, of all those one shall withdraw oneself. Then Kriyāyoga arises.

2. Patience, discrimination, equanimity, peace, modesty, desireless: The Yogī who is endowed with these means is said to be a Kriyāyogī.

3. Envy, selfishness, cheating, violence, desire and intoxication, pride, lust, anger, fear, laziness, greed, error and impurity.

4. Attachment and aversion, indignation and idleness, impatience and dizziness: Whoever doesn't experience these is called a Kriyāyogī.⁵

Patience, discrimination, equanimity, peace, contentment etc. are generated in his mind. He alone is called a Yogī of many actions (*bahukriyāyogī*)⁶.

Fraud, illusion, property, violence, craving, envy, ego, anger, anxiety, shame, greed, error, impurity, attachment, aversion, idleness, heterodoxy, false view, affection of the senses, sexual desire:

He who diminishes these from day to day in his mind, he alone is called a Yogī of many actions (*bahukriyāyogī*).

[Varieties of *rājayoga*: Siddhakuṇḍalinīyoga and Mantrayoga]

⁴In comparison to the Pātañjalean variant of Kriyāyoga, this variat consists of specific mental actions.

⁵The source of the four verses on Kriyāyoga is unknown.

⁶The term *bahukriyāyogī* seems to be unique in yoga literature.

Now varieties of Rājayoga will be described. Which are these? One is Siddhakuṇḍalinīyoga⁷ [and one⁸] is Mantrayoga⁹. These two Rājayogas are described [in the following]. At the location of the root-bulb exists one major vessel in the form of energy. This single vessel reaches to these openings which are *iḍā*, *piṅgalā* and *suṣumnā*.

On the left side is the *iḍā*-channel, being a resemblance of the moon. On the right side exists the *piṅgalā*-channel, being a resemblance of the sun. Within the middle path is a lotuspond being very subtle. [It is] made from a web of light [and it] shines like a thousand lightnings.

She emerges as the central channel, assuming the form of benevolence (*śiva*), is the bestower of enjoyment and liberation. While abiding in (*satyām*) her (*asyām*) knowledge arises [to the point of which] the person becomes all-knowing. The means for the genesis of knowledge in the central channel will now be described.

[Description of the first Cakra]

At the beginning¹⁰ exists the root *cakra* having four petals.

The first *cakra* of support (*ādhāra*) is at the anus [and] is red-colored. Gaṇeśa is the deity. He is success, intelligence and power. A rat is the mount. The Ṛṣi is Kūrma. The seal is contraction. The vitalwind is *apāna*. The *kalā* is the “wave of consciousness” (*urmī*). The concentration is “she who is powerful” (*ojasvinī*). In the four petals [of it resides] *rajas*, *sattva*, *tamas* and the mind-faculties (*manāṃsi*), [symbolized by the syllables or *bījas*] *vaṃ śaṃ ṣaṃ* and *saṃ*. A trident is situated in the middle of the triangle¹¹.

⁷On the one hand it supises that we find the term Siddhakuṇḍalinīyoga instead of Siddhayoga as given in the initial list, on the other hand it is suprising that this type of Yoga, given as the second last item in the Yoga taxonomy is introduced as the second type right after Kriyāyoga, which was the first item in the initial list as well as in the following material. What makes this term even more strange is the fact that *kuṇḍaliṇī* is not mentioned at all in the following description of this type of Yoga.

⁸It is not entirely clear if those are two different Yogas or one and the same type of Yoga. Just the pretty late witness U2 gives us a sort of description of Mantrayoga. Judging on the basis of U2 only one could translate “One is Siddhakuṇḍalinīyoga being Mantrayoga.” Judging by the contents given by the rest of the witnesses this passage leaves a big queastion mark.

⁹It seems odd that Mantrayoga is mentioned in the same breath as Sidhakuṇḍalinīyoga, even though it is not directly expressed in the following. Just the additional descriptions of witness U2, highlighted in a different colour than the main text, indirectly refers to a certain practice of Mantra which is *japājapa* of the *so ’ham* for a certain duration of the practioce of meditation that is prescribed to be performed on every *cakra*.

¹⁰Supposedly at the beginning of the central channel.

¹¹This passage is odd since a triagle wasn’t mentioned before.

In the middle is a trident, and *kāmapīṭha*¹² in the shape of a triangle. In the middle of this seat (*pīṭha*) exists a single form in the shape of a flame. By meditating on this form the whole literature, all *śāstras*, all poems, dramas etc., everything [related to] elocution, appears in the mind of the person without learning.

[Assigned to it] is external bliss¹³, yogic bliss, heroic bliss [and] the bliss of coming to rest.¹⁴ An [over] hundredfold recitation of the non-recited [śataḥ = ...hundreds of?]; 600 [repetitions for]; 9 *ghaṭis* [and] 40 *palās*.¹⁵

[Description of the second Cakra]

Now the second, the six-petalled *Svādhiṣṭhānacakra* known as the seat of *Uḍḍīyāna*¹⁶.

The gender is the location. The color is yellow. The shine is yellow. *Rajas* is the quality. The deity is Brahmā. The speech is *vaikhari*¹⁷ (*vaikhari vāca*). The power is Sāvitrī. The mount is the goose. The *Rṣi* is Vahaṇa. The appearance (*prabhā*) is the fire of love (*kāmāgni*). The body is gross, The state is that of being awake. The Veda is Ṛg. The spiritual guide is the characteristic (*liṅga*). The liberation is residing in the world of Brahma. The principle is pure earth (*śuddhabhūmikā*). The sphere is smell. The vitalwind is *apāna*. The internal matrix [is]: vaṃ bhaṃ maṃ yaṃ raṃ laṃ. The external matrix: Kāmā “she who is desire”, Kāmākhya “she

¹²Discuss the term *kāmapīṭha*.

¹³Discuss the four blisses.

¹⁴It is noteworthy that only the first *cakra* adds a detailed description of mounts, *Rṣis*, gods, seals and so forth among the current majority of witnesses at hand: E, P, L and U2. All other descriptions of the remaining eight *cakras* leave this out. The only exception is U2, a relatively late witness that adds similar descriptions for the other *cakras* as well. Since they are interesting for the history of the text I have added them to the edition's text. To indicate the extra status of those passages I have highlighted them in blue color.

¹⁵Instructions for the duration of practice are found in all additions of U2 for each *cakra*. It's not entirely clear if either the duration of meditation on the respective *cakra*, or the duration for the items in the list being visualised by the practitioner are meant here. However, to it seems to be done for the duration of 600 *ajapājapa*, the ritualized repetition of the *ajapā*, which is the voiceless uttering of the “natural” *mantra* of the breath: so ‘haṃ - haṃ sa. I suppose this means the practice is to be done for 600 in- and exhalations. The following part of the entry, namely “*ghaṭi* 9 *palāni* 40”, probably refers to the exact time in which those 600 *ajapājapas* shall be performed. One *ghaṭi* equals 1/60 of a day, which is 24 minutes. One *pala* equals 1/60 of a *ghaṭi* which is 24 seconds. This would equal 232 minutes or 3 hours and 52 minutes. Dividing the 600 *ajapājapas* by 232 minutes, this would result in a very slow frequency of breath of 2,586206897 in- and exhalations per minute.

¹⁶Discuss the term *uḍḍīyāna*.

¹⁷*vaikhari* f. in Kaśm. Śiv. °the 4. form of appearance of *parā*, the empirical speech sound, Utpalā's Ṭikā to Śivadr̥ṣṭi 2, 7. [B.]— Schmidt p. 337. Welches Buch???

who is the *tīrtha* of *Kāmākhyā*¹⁸, Tejasvinī “she who is shining”, Ceṣṭikā “she who is active”, Alasā “she who is lazy” [and] Mithunā “she who is “*mithunā*”. A [more than] thousandfold recitation of the non-recited; 6000 [repetitions for]; 16 *ghaṭis* [and] 40 *palās*.¹⁹

In its middle exists extremely red glow. The adept becomes very handsome through meditation on it. He becomes one who is desired by young women. The vital force increases from day to day.

[Description of the third Cakra]

The third, a lotus with ten petals exists at the location of the navel.

The colour is red (*kapila*). Viṣṇu is the deity. Lakṣmī is the power. Vāyu is the Rṣi. Samāna is the vitalwind. The mount is Garuḍa. The deity is the subtle body²⁰. The state is sleep. The speech is the inaudible speech (*madhyamāvāg*)²¹. The Veda is the Yajurveda. The [fire is the] southern fire. The liberation is “proximity” (*samīpatā*).²² Viṣṇu is the characteristic of the teacher (*guruliṅga*). The principle is water. The sphere is atmosphere (*rajo viṣaya*). There are ten petals [and] ten matrices. [The] inner matrix: *ḍaṁ ṭaṁ ṇaṁ taṁ thaṁ daṁ dhaṁ naṁ paṁ phaṁ*. The external matrix: Śānti “she who peaceful”, Kṣamā “she who is patient”, Medhā “she who is insightful”, Tanayā “the daughter”, Medhavinī “she who is a learned teacher”, Puṣkarā “she who is a lotus”, Haṁsagamanā “she who moves like a swan”, Lakṣyā “she who is the object aimed at”, Tanmayā “she who is absorption” and Amṛtā “she who is immortality”. A [more than] thousandfold recitation of the non-recited; 6000 [repetitions for]; 16 *ghaṭis* [and] 40 *palās*.²³

¹⁸The Kāmākhyā is situated in Kāmarūpa on the Nilakūṭa mountain in present day Assam. It's strange that it appears here, since Kāmarūpa appears already as the *tīrtha* associated with the first *cakra*.

¹⁹The practice is supposed to be done for the duration of 6000 *ajapājāpas* divided into *ghaṭis* and 40 *palas*, resulting in 2320 minutes or 38,67 hours. Again this would result in a frequency of breath of 2,586206897 in- and exhalations per minute.

²⁰Why another deity is given here?

²¹<Śā, Ling>name of the speech which is inaudible and which is of the type of a thought without any definite presence of words making up the expression. Vkp I.143.<Abhyankar 1986: 300>

²²What is this exactly?

²³Here we find the same instruction as in the previous description of the second *cakra*. The practice is supposed to be done for the duration of 6000 *ajapājāpas* divided into *ghaṭis* and 40 *palas*, resulting in 2320 minutes or 38,67 hours. Again this would result in a frequency of breath of 2,586206897 in- and exhalations per minute.

In its middle exists a *cakra* with five angles. In its middle is a single [divine] form. It's not possible to describe her shine with speech. Through the execution of meditation on this [divine] form the body of the person is going to be strong.

[Description of the fourth Cakra]

The fourth lotus having twelve-petals exists in the middle of the heart.

[The] place of the Anāhatacakra is within the heart²⁴. The color is white. The quality is Tamas. The deity is Rudra. The power is Umā. The Ṛṣi is Hiraṇyagarbha. The mount is Nandi. The vitalwind is Prāṇa. The body is the cause of digits of light. The state is deep sleep. The speech is Paśyanti²⁵. [The Veda is] Sāmaveda. The fire is the fire of the householder²⁶. The characteristic is Śiva. The earth is the ability to attain everything on earth²⁷. The liberation is uniform [with the deity]. [There are] twelve petals, [and] twelve matrices: kaṃ khaṃ gaṃ ghaṃ ṇaṃ caṃ chaṃ jaṃ jhaṃ yaṃ taṃ [and] thaṃ. The external matrix: Rudrāṇī “she who is Rudra’s wife”, Tejasā “she who is brilliant”²⁸, Tāpinī “she who is glow”, Sukhadā “she who bestows happiness”, Caitanyā “she who is consciousness”, Śivadā “she who bestows grace”, Śānti “she who is peaceful”, Umā “she who is glorious”, Gaurī “she who is beautiful”, Mātārā “she who is bestowing the mother”, Jvalā “she who is the flame” [and] Prajvālīnī “she who is blazing”. A [more than] thousandfold recitation of the non-recited; 6000 [repetitions for]; 16 *ghaṭis* [and] 40 *palās*.²⁹

Due to being made of [such an] intense light [the fourth lotus] is not in the range of sight. In its middle exists a lotus facing downward having eight petals.

The mind resides in the *cakra*. The mind is the deity. The power is external³⁰, [its] Ṛṣi is the self. In the middle of the navel exists a lotus. Its stalk measures ten *aṅgulas*. The stalk of it is soft (*komala*), pure [and] facing downwards. In its middle

²⁴This is redundant.

²⁵Add footnote of entry in *Tāntrikābhidhānaśāstra*.

²⁶Add explanation.

²⁷Quote *Tāntrikābhidhānaśāstra*.

²⁸To be understood as *tejasvini*.

²⁹The *ajapājapa* for this *cakra* is to be performed 6000 times for a duration of 96 *ghaṭis* and 40 *palas*, resulting in 2320 minutes or 38.67 hours. Again this would result in a frequency of breath of 2,586206897 in- and exhalations per minute.

³⁰n Muktabodha-Texte sehe ich 3 Belege für bahiśśakti Muktabodha/kriyakramādyotikā.html 2938 suśirānte bahiśśaktiṃ vinyasedvyomarūpiṇiṃ | tasyā madhye tu Muktabodha/sakalāgamasārasaṅgraha.html 2186 suśirāntabahiśśaktiṃ vyāpinīṃ cintayet tataḥ || Muktabodha/kriyakramādyotikavyākhyā.html 1846 tanmadhye ca bahiśśaktiṃ sudhābindu parisrutim

is [something] shining like a banana-flower. The mind has no determination of will, giving a firmer direction to man's thoughts for the moment by means of [conscious] submission. [It is] truly changeable in nature.

While the mind rests on the eastern petal [which is] white in colour clear intellect arises, which is [endowed with] *dharma*, fame and knowledge etc. While [the mind rests on] the south-east, [which is] reddish in color a mind that is weak due to sleep, laziness and illusion arises. While [the mind is situated] in the right south, [which is] black in color the generation of anger arises. While [the mind is situated] in the southwest, [which is] blue in color a mind of pride arises. While [the mind is situated] in the west, [which is] brown in color a mind that is longing for play, laughing, and celebration arises. While [the mind is situated] in the northwest, [which is] dark in color a mind which is restless by sorrow arises. While [the mind is situated] in the north, [which is] yellow in color a very happy mind with erotic and enjoyment arises. While [the mind is situated] in north-east [which is] whitish in color a mind of unity through knowledge arises.

It's said that in its middle is the place of the *prāṇa*-vitalwind [and] in the middle [of] the eight-petalled lotus is a pericarp (*karṇikā*) in the form of a *liṅga*. The technical designation of her is *kalikā*. In the middle of this *kalikā* exists a single thumbsized [divine] figurine (*puttalikā*) being similiar to a ruby-gem in color. Her technical designation is embodied soul (*jīva*). Not even with a thousand tongues it is possible to talk about her nature and her power. Here it is said [that]: "Because of the exercise of meditation on this form the inhabitants of the universe [which are] Humans, Gandharvas, Kinnaras, Guhyakas, Vidyādhara and [their] females, in the heavenly world, underworld and open space are obedient to the will of the practicing person."

[Description of the fifth Cakra]

Now the fifth lotus having sixteen petals existing at the location of the throat.

The colour is smoke-colour. The deity is the embodied soul (*jīva*). The power is ignorance (*avidyā*). The Ṛṣi is Virāṭha³¹. The mount is the vitalwind (*vāyu*). The vitalwind is *udāna*. The digit (*kalā*) is the flame. The binding (*bandha*) is Jālandhara. The body is the primordial cause (*mahākāraṇa*). The state is the

³¹Who is this?

fourth state (*tūrya*). The speech is Parā³². [The Veda is the] Atharvaṇa Veda. The characteristic (*liṅga*) is the living. The earth is Jivaprāptā³³. The liberation is absorption into the divine essence (*sāyujyātā*). [There are] sixteen petals [and] sixteen matrices. The internal matrix: aṃ āṃ iṃ īṃ u ūṃ ṛṃ ṛīṃ ḷṃ ḷīṃ eṃ aiṃ oṃ auṃ aṃ aṃḥ. The external matrix: Vidyā “she who is knowledge”, Avidyā “she who is ignorance”, Icchā “she who is desire”, Śakti “she who is power”, Jñānaśakti “she who is the power of knowledge”, Śatalā “she who is manifold”, Mahāvidyā “she who is great knowledge”, Mahāmayā “she who is great illusion”, Buddhi “she who is intellect”, Tamasī “she who is darkness”, Maitrā “she who is love”, Kumārī “she who is a young girl”, Maitrāyaṇī “she who is on the path of benevolence”, Rudrā “she who is howling”, Puṣṭā “she who is abundance”, Siṃhanī “she who is a lioness”. A thousandfold recitation of the non-recited; 1000 [repetitions for]; 2 *ghaṭis*, 46 *palās*. and 40 *akṣaras*.³⁴

In its middle exists a single person which shines like a thousand moons. Because of the exercise of meditation on this person all diseases which are (otherwise) not possible to be controlled vanish. The person lives up to 1001 years.

[Description of the sixth Cakra]

Now it exists a sixth *cakra* named Ājñā.

The deity is fire (*agni*). The power is the goddess of the centre (*suṣumṇā*). The Ṛṣi is “the violent” (*hiṃsa*). The mount is consciousness (*caitanya*). The body is knowledge. The state is understanding. The speech is the “incomparable” (*anupama*). The [Veda] is Sāmaveda. The *liṅgaṃ* is intoxication (*pramāda*). The half-matrix: the principle of ether. The gander is the living soul. The origin is the play of consciousness. Twofold matrix: haṃ kṣam is the inner matrix. The external matrix: Sthiti “she who maintains” [and] Prabhā “she who is splendour”. A thousandfold recitation of the non-recited; 1000 [repetitions for]; 2 *ghaṭis*, 46 *palās*. and 40 *akṣaras*.³⁵

This *cakra* is located in the middle of the eyebrows and is two-petalled. In its middle exists a certain object being a form of blazing fire without parts, not being

³²Im Kaśm. Śiv. °das ewige Wort, in welchem potentiell alle Begriffe und Worte ruhen; vgl. das śabdabrahma des Vyākaraṇa. [B.]— Schmidt S. 246

³³What is this?

³⁴It is not entirely clear what kind of measure an *akṣara* is. Maybe see Amanaska 1. Chapter second half in thesis of Jason to clear things up.

³⁵It's not entirely clear what kind of measure is an *akṣara*.

female not being male. Because of the exercise of meditation on it the body of the person becomes non-aging and immortal.

[Description of the seventh Cakra]

Now the seventh cakra having 64 petals and being full of nectar exists in the middle of the palate.

The forehead is a circle. The moon is the deity. The power is the nectar of immortality. The R̥ṣi is the supreme self. [It has] seventeen digits belonging to baleria plant of the nectar of immortality. [There is] the river of the wave of immortality, the great space, the mother, the uvula [and] a small bell. The unspeakable Gayatrī [having] has a bodily nature [which is as follows]: the face of a crow, the eye of a human, the horn of a cow, a forehead that is like Brahmapaṭhā?, a neck like a horse, the face of a peacock [and] limbs like a goose. [This is?] the form of the unspeakable Gayatrī.

It is endowed with superabundant beauty. [It is] very bright. In its middle, red in color [is that which is] known as "uvula" (*ghāṃṭikā*). [It] exists as a single pericarp. In its middle is a [certain] site. In the middle of it exists a flow of nectar like a river (*amṛtādhārāsravanti*), appearing from the digits of the moons disc.

Because of the exercise of meditation on this digit death does not come near him. Due to uninterrupted meditation the stream (*dhārā*) of nectar flows. Then the appearances of emaciation (*kṣayaroga*), fever due to disordered bile (*pittajvara*), heartburn (*hṛdayadāha*), head-disease (*śīroroga*) and tongue insensibility (*jihvā-jāḍa*) vanish. Also eaten venom doesn't trouble him. If here the mind becomes stable.

[Description of the eighth Cakra]

Now exists the eighth *cakra* having one hundred petals located at the aperture of Brahman.

The deity is the Guru. The power is consciousness (*caitanya*). The R̥ṣi is Virāṭu. [Attributed to it, is] the high positioned witness in everything. [It has] the nature of consciousness that is beyond the fourth state of beings. [It has] all colours. [It has] all measures. [It has] all petals. The state is like dwelling in the body of Virāṭu. The speech is wisdom. The "I am that"-[expression] (*soham*) is the sacred knowledge

veda [which is] the matchless place (*anupamasthāna*). A thousandfold recitation of the non-recited; 1000 [repetitions for]; 2 *ghaṭis*, 46 *palās*. and 40 *akṣaras*.³⁶ The count is all silent mutterings, [being] 21600. And in this way Nīśa he vahate?. He who knows the breath, he is a learned person. With the sound of "sa" he exhales, with the sound of "ha" he inhales?: "I'm he, he's I". Because of that the embodied soul constantly utters the Mantra.

"The (divine) seat of Jālaṃdhara" is the designation of the lotus of it.³⁷ [It is] the place of the accomplished person. In its middle looking like a streak [and] having the form of smoke and fire, exists such a single [divine] form of the person (*puruṣa*). Of her exists no end, nor a beginning.

Due to the exercise of meditation on this [divine] form both coming and going of the person in space occurs. Affliction from the earth-element doesn't arise [anymore] even if one is situated in the middle of the earth. He constantly sees everything in front of his eyes and he becomes separated [from the material world]. The force of life increases eminently.

[Description of the ninth Cakra]

Now the divisions/differentiations 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 to be the *cakra* of the great perfection. [Another] such name of it is "(divine) seat of Pūrṇagiri".

In the middle of the *mahāśūnyacakra* exists one lotus facing upward, very red in colour, with a thousand petals - an abode of brilliance and wholeness, whose fragrance is not in range of mind and speech. In the middle of this lotus exists one pericarp having the shape of a triangle. In the middle of the pericarp exists one seventeenth digit in the shape of a immaculé form. A light of the part exists shining like a thousand suns. [But] excessive heat is not arising. Shining like a thousand moons, excess of cold is not arising.

Here at this location the "I" (*aham*) is the deity. The "I am that" (*so 'ham*) is the power. This self is the seer. [Its] path is liberation; after death the "I'm Brahman"; "I'm a circle". In the circle of The power is the root of illusion (*māyā*). The state is the dissolution of the self being Hara, having the nature of a sound of a stable

³⁶ It's not entirely clear what kind of measure is an *akṣara*.

³⁷ Find parallels where Jālaṃdhara is situated on top of the head.

resonance being the transcendental sound. The seal is the “fearless”. The illusion is the root. The body is the original matter. The range is speech and mind. [It’s] without delusion. [It’s] without] doubt. The undefiled goal of the body for the purpose of final liberation is dissolution, meditation and final absorption.

Above that is the place of infinite supreme bliss. There above is power (*śakti*). Being designated as such she is one single digit. Due to the exercise of meditation on this part the person manifests whatever he wishes for. He is furnished with royal pleasure and enjoyment. [Even] amusing oneself amongst women, and watching musical pleasures, the *kāla* of the person grows daily like the *kalā* of the moon in the bright half of the month. His body is not affected by merit and sin. Due to uninterrupted meditation the power of the light of the innate nature arises. He sees remotely located objects as if they’d be near.

[Lakṣṣyayoga, the yoga of fixation]

Now the yoga of fixation (*lakṣyayoga*), which is easily accomplished is explained. Of this yoga of fixation there are five subdivisions: 1. The upward directed fixation (*ūrdhvalakṣya*), 2. the downward directed fixation (*adholakṣya*), 3. the outer fixation (*bahyalakṣya*), 4. the central fixation (*madhyalakṣya*), 5. the inner fixation (*antaralakṣya*).

[1. Ūrdhvalakṣya - The upward directed fixation]

At first the upward directed fixation (*ūrdhvalakṣya*) is explained. The gaze (*dṛṣṭi*) [should be] in the middle of the sky. And then having caused the mind to be directed upwards, it is caused to be fixed there.

Due to the exercise of stabilizing of this fixation (*lakṣya*) arises unity of the gazing point (*dṛṣṭi*) with the light of the highest lord (*paramēśvara*). And then an indefinable invisible object arises in the middle of the sky. It arises in the range of sight of the practitioner. This is truly the upward directed fixation (*ūrdhvalakṣya*).

[2. Adholakṣya - The downward directed fixation]

Now the downward directed fixation object (*adholakṣya*). One should stabilize the gaze within the circumference (*paryanta*) of twelve *aṅgulas* beyond the nose.

Or one should stabilize the gaze onto the tip of the nose. The fixation becomes stable due to firm exercise [on one] of the twofold aims [of fixation].

The breath becomes stable. Vitality increases. Just as this [aim] is twofold, also the external fixation is said to be [like this]. Internally or externally the aim of fixation is to be done onto the heavenly emptiness. The fear of dying doesn't arise due to the exercise of meditation on the void at all places during ones life - while eating, moving and waking.³⁸

[Description of Rājayogin's Body]

Now it is said that this is the characteristic of the embodied person who is endowed with the royal yoga:

Abundance arises at all times. No distance exists on earth. He dwells on earth having pervaded [it]. Birth and death both don't exist. Happiness doesn't exist. Suffering doesn't exist. Impediment doesn't exist. Habit doesn't exist. Place doesn't exist.

The manifestation of permanent perception of the connection with god arises in the middle of the mind of this accomplished one. And he is shining - not cold, and not hot, not white [and] not yellow. Neither is there birth of him, nor does he have any attributes. And he is without parts, immacule and uncharacterized. His desire etc. doesn't arise in [situations of] lust [and] is not located within the duality of the result.

He attains expanded enjoyment enjoyment. However, his mind does not suffer attachment in this very state.

[Other Attributes]

Another attribute of Rājayoga is described.

Even "of one who is in gain of a kingdom etc." [it is said that] perception of success doesn't arise. Even due to loss suffering doesn't arise in the mind. And then desire doesn't arise. And then with regards to an object that has been obtained for whatever reason towards ones object aversion doesn't arise. With regard to this

³⁸Note that the description of the five types of Lakṣyayoga stops here and the new topic about the body of the Rājayogin is introduced. However, the subject is resumed later on in the text. Even though all witnesses follow this specific and suprising order. Maybe a copist in the early stages of transmission of the text copied the text without noticing the folios of his template to be in the wrong order.

object affection of the mind does'nt arise. Just this is said to be Rājayoga.

And then his mind which knows the sacred speech is equal towards a person, friend and enemy. And a neutral view arises. In the mind of one who is entirely situated in the middle of the earth, the pride of authorship does't arise, because of death and rebirth, and because of happiness and enjoyment. While wandering the world he doesn't wish to know authorship. This is also said to be Rājayoga.

New durable clothes made of silk, or however, old, worn [clothes] with holes smeared with sandalwood and musk, or smeared with mud. In whose mind joy and sorrow are not situated, just he is [in the state of] Rājayoga. Just he is in the state of Rājayoga for whom the mind is neither in abundance nor in lack, being located in a city, a forest, an uninhabited village or a village full of people.

[Description of Caryāyoga]

Now *caryāyogaḥ*, the Yoga of wandering is explained.

Shapeless, unchangeable, permanent [and] unsplitable. Such is the self. It is seen as such by the one whose mind abides in the self without moving. His self is not touched by sin and merit. Just as the leave of the lotus situated in the amidst water doesn't touch the water; likewise the self [is not touched by sin and merit]. Just as the wind wanders according to its own will in space, likewise the mind of one who is absorbed into the universal spirit [wanders according to its own will in space]. This is *caryāyoga*.

[Description of Haṭhayoga]

Now *haṭhayoga*, the forceful Yoga is explained.

The practice of breath shall be done in this manner: "Exhalation, Inhalation [and] Retention etc. And then due to the six practices (*ṣaṭkarma*), like *dhauti* etc. the purification of the body arises. When the full breath abides in the middle of the sun-channel. Then the mind is unmovable. The form of bliss immediately shines through the motionless mind. Due to the execution of Haṭhayoga the mind becomes absorbed into emptiness. The time of death does not approach.

Now, the second division of Haṭhayoga is explained.

The shine of ten million suns in one's own body beginning from the feet to the top of head is contemplated in any color equal to white, yellow [or] red. Due to the execution of meditation in the entire body disease doesn't arise, fever doesn't arise and vitality grows.

[Description of *Jñānayoga*]

Now the characteristic of *jñānayoga* is explained.

5

1. He shall see the world truly as being one, shining in all selves. By applying indistinctness he shall accomplish *Jñānayoga*.

2. Wherever the world is established or made of omniscience, who knows thus by means of insight, he is a like an expert of knowledge.

3. He always attains the reality of *śāmbhavi* - the goal of eternal non-duality. Just as the seed of the Nyagrodha scattered onto the soil [always] becomes a tree.

4. The absolute unity (*ekāntaṃ*), is seen as multibel (namely) made up of ten parts by oneself. The rolled up shoots of the branches are the sprouting stalks of the root shoot.

5. By virtue of its inherent nature, this branch with its branches, which is the fruit of the flower of love, is in the seed. Certainly, that is pure, eternal, unchanging and immaculate.

6. One, not one and self-existing, existing in manifold ways through its own rule and work, [as] five principles (*tattva*) which are: thinking mind (*manas*), intellect (*buddhi*), illusion (*māya*), individuation (*ahaṃkāra*) and modifications (*vikriyā*).

7. In this way, the ten variations fully permeate the world and the non-world. Only one thing is and not something else: Whoever knows this is a connoisseur of reality.

Transmigration is the appearance of the plant world, mountains, trees, earth etc. Transmigration is the appearance of living beings beginning with birds, horses, elephants and humans.

And then whoever is one who is a [sense] object of sight is said to be visible. He who is not seen by sight is said to be invisible.

In this way the philosophical teaching is to remove the split of one's own self, which is subjected to transmigration by means of identity. Only that is Jñānayoga. Because of the execution of it, time does'nt destroy the body.

Now the division of the inherent nature is described.³⁹

Just as the seed of the banyan tree ripens into the shape of the banyan tree, and by its own inherent nature attains such a tenfold division. [Namely]:

"Root, shoot, bark, branch, twig, bud, the unfolding flower, flower, fruit and nectar." The division reaches [those] ten parts.

In this way, the pure, unchanging, unblemished, attains such [division] precisely because of the inherent nature of the self. [Namely] the division "Earth, Water, Fire, Wind, Space, Mind, Intellect, Illusion, Transformations and Form".

Because of the power of Jñānayoga, there arises the certainty that "The Self is verily one."

As some particular soil (*ekaika*) sometimes appears soft, sometimes beautiful, sometimes fragrant, sometimes unscented, sometimes golden, sometimes silver, is sometimes made of precious stone, sometimes appearing white, sometimes black, sometimes copper, sometimes yellow, sometimes mottled, sometimes like various fruit, sometimes like flowers, sometimes like the nectar of immortality, [and that only] because of its inherent nature.

In this way, the self also takes the form of a human, a bird, a gazelle, an elephant, a vidyādhara, a gandharva, a centaur, great scholar or a great fool, a sick or healthy, an angry or or peaceful person, by virtue of its inherent nature.

Because of Jñānayoga, transformation is recognized as formless, Just as the place of origin of the fruit is only one. But the transformation of the fruit is seen as manifold.

One fruit falls onto the ground. It is getting bright.

³⁹This refers to the mention of *svabhāva* in verse 5 of the description of Jñānayoga.

A bee drinks the flower juice of a fruit. The lover [bee] places itself on the flower wreath above the circular pistil that is like a breast.

What are the eight enjoyments?

A beautiful dwelling, good clothing, a good bed, a well-trained horse?, a nice place, food and drink.⁴⁰ Those are the eight enjoyments of the wise.

1. Clothes made from silk;
2. Houses endowed with five or seven rooms in which there is wealth;
3. A huge, very soft and lovely bed;
4. [on which] there is seated a lotus-like youthful, charming and virtuous wife;
5. An excellent throne;
6. An exceptional valuable horse;
7. Food that pleases the senses;
8. Various drinks.

Like the rays of the sun, the butter of milk, the burning of fire, the stupor of poison, the sesame oil from the sesame seed, the shade from the tree, the sweet odor from a fruit, the fire from a scabbard, the sweet sap of Śārkara⁴¹ and so on, the cold of piles of snow, and so on is the inherent essence of things. In the same way, the course of the world is also in the center of the highest God's own form. And the Most High God is indivisible and all-filling.

4.1 Bibliography

⁴⁰The verse only gives 7 enjoyments!

⁴¹A liquor prepared from Dhātakī with sugar.

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