

Yogatattvabindu of Rāmacandra
A Critical Edition and Annotated Translation

Nils Jacob Liersch

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1 Conventions in the Critical Apparatus

1.1 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.

1.2 Punctuation

The very inconsistent use of punctuation marks in the witnesses at hand makes standardization necessary. Deviation of punctuation marks will not be documented in the critical apparatus. The usual standard conventions are followed:

Especially in the 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 not be recorded.

1.3 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. To simplify the apparatus the variant readings concerning *sandhi* are not recorded to the most part. Exceptions are made in remarkable cases.

1.4 Class Nasals

Again, due to inconsistent use of class nasals among the witnesses *anusvāras* have been substituted with the respective class nasals throughout the critical edition. To simplify the apparatus deviating usage of class nasals is not documented in the apparatus.

2 Critical Edition of the *Yogatattvabindu*

[Introduction]

श्री गणेशाय नमः । । अथ राजयोगप्रकारो लिख्यते । । राजयोगस्येदं फलं । येन राजयोगेनानेक राज्यभोगसमय एव । अनेकपार्थिवविनोद प्रेक्षणसमय एव । बहुतरकालं शरीरस्थितिर्भवति । स एव राजयोगः । तस्यैते भेदाः ।

- क्रियायोगः १ ।
5 ज्ञानयोगः २ ।
चार्ययोगः ३ ।
हठयोगः ४ ।
कर्मयोगः ५ ।
लययोगः ६ ।
10 ध्यानयोगः ७ ।
मन्त्रयोगः ८ ।
लक्ष्ययोगः ९ ।
वासनायोगः १० ।
शिवयोगः ११ ।
15 ब्रह्मयोगः १२ ।
अद्वैतयोगः १३ ।
सिद्धयोगः १४ ।
राजयोगः १५ ।
20 एते पञ्चदशयोगाः । ।

1 śrī gaṇeśāya namaḥ ELN₁D₁U₁U₂] śrī ṇe ya maḥ P śrī gurave namaḥ N₁ śrī sarasvatyai namaḥ śrī nirañjanāya namaḥ D₁ om śrī nirañjanāya U₁ **atha rājayogaprakāro likhyate** N₁D₁] atha rājayogaprakāra likhyate U₁ rājayogāntargataḥ / binduyogaḥ E atha tattvabimḍuyogaprārambhaḥ L atha rājayoga liṣyate P atha rājayoga likhyate U₂ **2 prekṣaṇasamaya** PN₁D₁U₁] prekṣaṇasamaya U₂ **3 eva** PN₁D₁U₂] evaṃ U₂ **6 cāryayogaḥ** PN₁D₁U₂] tvaryāyogaḥ U₁ **9 layayogaḥ** PN₁D₁U₁] nayayogaḥ U₂ **12 lakṣyayogaḥ** PN₁D₁U₂] lakṣayogaḥ U₁ **17–18 siddhayogaḥ** 14 /

rājayogaḥ 15 PU₂] rājayogaḥ / siddhayogaḥ N₁D₁U₁ **20 ete pañcadaśayogaḥ** PN₁D₁U₁] evaṃ pañcadaśayogā bhavaṃti U₂

20 rājayoga: The initial codification of 15 *yogas* appears in N₁,P,D₁,U₁ and U₂. It is omitted in E and L. B can't be determined due to missing folios. P is the only witness which numbers the *yogas* with *devanāgarī*-digits. I decided to include the numeration to improve the readability of the list. The other witnesses separate the list with single or double *danḍas*.

[Introduction]

Homage to Śrī Gaṇeśa. Now the methods of rājayoga are laid down. This is the result of *rājayoga*¹: *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*. Of this [*rājayoga*] these are the varieties:

1. Yoga of [mental] action (*kriyāyoga*),
2. Yoga of knowledge (*jñānayoga*),
3. Yoga of wandering (*caryāyoga*),
4. Yoga of force (*haṭhayoga*),
5. Yoga of deeds (*karmayoga*),
6. Yoga of absorption (*layayoga*),
7. Yoga of meditation (*dhyānayoga*),
8. Yoga of mantras (*mantrayoga*),
9. Yoga of fixation objects (*lakṣyayoga*),
10. Yoga of mental residues (*vāsanāyoga*),
11. Yoga of Śiva (*śivayoga*),
12. Yoga of Brahman (*brahmayoga*),
13. Yoga of non-duality (*advaitayoga*),
14. Yoga of completion (*siddhayoga*),
15. Yoga of kings (*rājayoga*).

These are the fifteen *yogas*.²

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

²At 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 and even the designation of some of the *yogas* given in the list is just followed very loosely in the text.

इदानीं क्रियायोगस्य लक्षणं कथ्यते ।

क्रियामुक्तिरयं योगः स्वपिण्डे सिद्धिदायकः ।
यं यं करोति कल्लोलं कार्यारंभे मनः सदा ।
5 तत्ततः कुञ्चनं कुर्वन्क्रियायोगस्ततो भवेत् ।।१।।

क्षमाविवेकवैराग्यं शान्तिसन्तोषनिस्पृहाः ।
एतद्युक्तियुतो योगी क्रियायोगी निगद्यते ।।२।।

10 मात्सर्यं ममता माया हिंसाशा मदगर्वता ।
कामक्रोधौ भयं लज्जा लोभमोहौ तथा ऽशुचिः ।।३।।

रागद्वेषौ घृणालस्यं भ्रन्तिर्दभो क्षमा भ्रमः ।
यस्यैतानि न विद्यन्ते क्रियायोगी स उच्यते ।।४।।

15

1 idānīm PN₁D₁U₁] atha U₂ **kriyāyogasya** PN₁D₁U₁] kriyāyogas U₂ **kathyate** PN₁U₁] kathay-
ate D₁ omitted in U₂ **3 siddhidāyakah** PN₁D₁U₁] siddhidāyakam U₂ **5 tattataḥ** PN₁D₁]
tatastataḥ U₂ tamkr tam U₁ **tato bhavet** PU₂] ato bhava N₁D₁ ato va U₁ **7 viveka** N₁D₁PU₁]
vivekam EU₂ **nisprhāḥ** P] °nisprhāḥ U₂ °nisprhā EN₁ °nisprhāḥ D₁ °nisprhā U₁ **8 yuktīyuto**
EPN₁D₁U₁] muktīyuto U₂ **yogī** EPN₁D₁U₂] yosau U₁ **10 mātsaryam** EU₁U₂] mātsarya PN₁D₁
hiṃsāsā PD₁U₁U₂] hiṃsā ca E hiṃsāḥ N₁ **11 °krodhau** U₁U₂] krodha° EPN₁ °krodho D₁ 'śu-
ciḥ PN₁D₁U₁] śuciḥ EU₂ **13 rāgadveṣau** EPN₁D₁U₂] rāgadoṣau U₁ athadveṣo L **bhram̐tir**
daṃbho PLN₁U₂] bhrām̐tir debho D₁ bhrāntitvaṃ E bhrām̐ti daṃbha U₁ **kṣamā bhramah**
LN₁D₁U₂] mokṣamābhramah E °kṣamī bhramah U₁ **14 na** PLN₁D₁U₁U₂] ca E

7 °kṣamā: E starts here. **13–0.0 rāga°:** L starts here.

[Description of *kriyāyoga*]

Now the characteristic of the Yoga of [mental] action (*kriyāyoga*) 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 does not possess these is called a *kriyāyogī*.³

³The source of the four verses seems to be unknown. It is possible that they stem from Rāmacandra himself.

यस्यान्तःकरणे क्षमा विवेकवैराग्यशान्तिसन्तोष इत्यादीन्युत्पाद्यन्ते ।

स एव बहुक्रियायोगी कथ्यते ।

कापट्यं माया वित्तं हिंसा तृष्णा मात्सर्यमहंकारः रोषोभयं लज्जा लोभमोहा अशुचित्वं रागो द्वेष
आलस्यं पाखंडित्वं भ्रान्तिरिन्द्रियविकारः कामः एते यस्य मनसि प्रदिदिनं न्यून भवन्ति ।

5 स एव बहुक्रियायोगी कथ्यते । ।

1 kṣamā° EPLD₁U₁U₂] kṣamāḥ N₁ °santoṣa ityādīny PN₁D₁] °santoṣādīny E °santoṣa ity
ādīno° L °santoṣa ity ādīna niraṃtaram U₁ °santoṣa ity ādayo niraṃtaram U₂ **utpādyante**
PN₁D₁U₂] utpadyante E utyaṃte U₁ **2 bahukriyāyogī** EPLN₁U₁U₂] bahukriyāyogā D₁ **kathy-**
ate EPLN₁U₁] sa kathyate D₁ tkacyate U₂ **3 kāpaṭyaṃ** EPD₁U₂] yasyāntaḥkaraṇe kapatyaṃ N₁
kāpayaṃ L kāpachaṃ U₁ **māyā** N₁] māya D₁ yāya U₁ pāpa U₂ *omitted in* EPL **vittaṃ** EP] vitaṃ
L vitvaṃ N₁D₁U₁ titāṃ U₂ **mātsaryaṃ** E] mātsaryaṃ PLN₁U₂ mātsarya D₁U₁ **roṣobhayaṃ**
PLN₁D₁U₂] roṣaḥ bhayaṃ EU₁ **lajjā** EPLN₁D₁U₂] lajā U₁ **lobhamohā** EN₁D₁U₁] lobhaḥ mo-
haḥ PL mohā U₂ **3–4 rāgo dveṣa** *scripsi*] *em.* rāgaḥ dveṣaḥ P rāgadveṣaḥ N₁D₁U₁U₂ rājadveṣa
L *omitted in* E **4 ālasyaṃ** PLN₁D₁U₁U₂] *omitted in* E **pākhaṃḍitvaṃ** PLU₁U₂] pāṣaṃḍit-
vaṃ D₁N₁ pākhaṃḍatvaṃ E **indriyavikāraḥ** EN₁D₁U₂] indriyavikāraḥ U₁ indriyaṃ vikāraḥ P
itivikāraḥ L **kāmaḥ** EPLN₁D₁U₁] *omitted in* U₂ **ete** EPD₁N₁] eta L rāte U₁ etate U₂ **bha-**
vanti EPLD₁U₁U₂] bhavāti N₁ **5 kathyate** EPLN₁D₁U₂] kathyāṃte U₁

4 rāgo dveṣaḥ: I conjectured to *rāgo dveṣaḥ* to provide a sentence with correct grammar. Another possible conjecture would be to read *rāgadveṣau*.

Patience, discrimination, equanimity, peace, contentment etc. are generated in his mind. He alone is called a *yogī* of many actions (*bahukriyāyogī*)⁴.

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*).

⁴The term *bahukriyāyogī* seems to be unique in the whole yoga literature.

इदानीं राजयोगस्य भेदाः कथ्यन्ते । के ते । एकः सिद्धकुण्डलिनीयोगः मन्त्रयोगः । अमू रा जयोगौ कथ्येते । मूलकन्दस्थाने एका तेजोरूपा महानाडी वर्तते । इयमेका नाडी इडापिङ्गला सुषुम्णान् एतान् भेदान् प्राप्नोति ।

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

1 kathyante EPN₁D₁U₂] *omitted in* L **ke te** D₁N₁U₁] te ke EPLU₂ **siddhakuṇḍaliniyogaḥ** EN₁] siddhakuṇḍalinīyogaḥ U₁ siddhakuṇḍalinīyoga U₂ siddhakuṇḍalanīyogaḥ D₁ siddhakuṇḍalīm yogah P **mantrayogaḥ** EPN₁D₁U₁U₂] *omitted in* L **amū** PLN₁D₁U₁U₂] astu E **1–2 rājayogau** PLN₁D₁U₁U₂] rājayogaḥ E **2 kathyete** P] kathyate ELN₁D₁U₁ kathyamte U₂ **mūlakandasthāne** ELN₁D₁U₁U₂] mūlaṁ kaṁdasthāne P **ekā** EPLD₁U₁U₂] eka N₁ **vartate** EPLN₁D₁U₁] pravartate U₂ **iyam** E] iyaṁ EPN₁D₁U₁U₁ trayam L **ekā** N₁D₁U₁U₂] eka EP kā L **3 °suṣumṇān** N₁D₁] suṣumṇā EPU₁U₂ **etān** EPLU₁U₂] ete N₁D₁ **4 idā** EPLN₁D₁U₁] *omitted in* U₂ **vartate** EPLN₁D₁U₁] pravartate U₂ **dakṣiṇabhāge** EPLN₁D₁U₂] dakṣiṇe bhāge U₁ **vartate** EPLN₁D₁U₁] pravartate U₂ **madhyamārge** EPLN₁U₁U₂] madhyarge D₁ **5 padmini** ED₁U₁U₂] padmanī PLN₁ **tantusamākārā** ELN₁D₁U₁U₂] taṁtusamākāra° P °**prabhā** EPLN₁D₁U₂] °prabhah U₁ **6 bhuktimuktidā** PN₁D₁U₁U₂] bhuktimuktiḥ EL bhuktimukti N₁D₁U₁ **°syām** scripsi] em. asyā EPLU₂ *omitted in* N₁D₁U₁ **jñānotpattau** EPLU₂] utpanne N₁D₁U₁ **satyām** PLU₂] satyam E sati N₁D₁U₁ **7 suṣumṇāyām** E] suṣumṇāyā PU₂ suṣum-nāya° U₁ suṣumṇāyāḥ N₁D₁ suṣumnā° L **jñānotpattāv-upāyāḥ** E] jñānotpattau upāyāḥ PLD₁U₁ jñānotpattau upāyā U₂ jñānotpanno °pāyāḥ N₁ **kathyante** EPN₁D₁U₁U₂] kathyate L

1 kathyante: The whole sentence is *omitted in* U₁. **mantrayogaḥ**: The sudden appearance of *mantrayoga* seems very odd. Especially considering that this section of the text doesn't mention the practice of mantra at all. It might be a mistake, or a later insertion. However, the most reliable witnesses preserve this reading except of L.

[Varieties of *rājāyoga*: *Siddhakuṇḍalinīyoga* and *Mantrayoga*]

Now varieties of *rājāyoga* will be described. Which are these? One is *siddhakuṇḍalinīyoga* [and one] is *mantrayoga*. These two *rājāyogas* are described [in the following]. At the location of the root-bulb exists one major vessel in the form of energy. This single vessel splits up into 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.⁵

⁵It is not 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 suspicion is that the structure of the *yogas* in the text does not equal the list. The text begins with a description of *kriyāyoga* and continues to describe *siddhakuṇḍalinīyoga* and somewhat surprisingly mentions *mantrayoga* in the same breath. One starts wondering why the structure of the text does not follow the codification. However the mention of *jñānotpattau 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 *siddhakuṇḍalinīyoga*, 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.

[Description of the first Cakra]

- आदौ चतुर्दलं मूलचक्रं वर्तते । प्रथमं आधारचक्रं । गुदास्थानं । रक्तवर्णं । गणेशदेवतं सिद्धिबुद्धि
शक्तिं मुषको वाहनं । कुर्मऋषिः । आकुञ्चनमुद्रा । अपानवायुः । उमीर्कला । ओजस्विनीधारणा ।
चतुर्दलेषु । रजःसत्त्वतमोमनांसि । वं शं षं सं । मध्यत्रिकोणे त्रिशिखा । तन्मध्ये त्रिकोणाकारं
कामपिठं वर्तते । तत्पीठमध्ये ऽग्निशिखाकारैका मुर्तिर्वर्तते । तस्या मूर्तेर्ध्यानकरणात् सकलशा
5 स्त्रकाव्यनाटकादि सकलवाङ्मयं विनाभ्यासेन पुरुषस्य मनोमध्ये स्फुरति । अस्य बहिर्मानन्दा ।
योगानन्दा विरानन्दा । उपरमानन्दा ।

[Description of the second Cakra]

- इदानीं द्वितीयं स्वाधिष्ठानचक्रं षट्दलं उड्डीयाणपीठसंज्ञकं भवति । लिङ्गस्थानं । पीतवर्णं । पीत
प्रभा । रजोगुण । ब्रह्मादेवता । वैखरीवाच । सावित्रीशक्तिः । हंसवाहनं । वह्णऋषिः । कामाग्नि
प्रभा । स्थूलदेहा । जाग्रदवस्था । ऋग्वेद । आचार्यलिङ्गं । ब्रह्मसलोकतामोक्षः । शुद्धभुमिकातत्त्वं ।
10 गंधो विषयः । अपानवायुः । अंतर्मर्तृका । वं भं मं यं रं लं । बहिर्मात्रा । कामा । कामाख्या ।
तेजसी । चेष्टृङ्का । अलसा । मिथुना । तन्मध्ये ऽतिरक्तवर्णं तेजो वर्तते । तस्य ध्यानात् साधको
ऽतिसुन्दरो भवति । प्रतिदिनमायुर्वर्धते ।

1 caturdalaṃ mūlacakraṃ N₁D₁U₂] caturdalaṃ mūlaṃ cakraṃ EPU₁ caturdalaṃmūlacakraṃ L
vartate EPLN₁D₁U₁] pravartate U₂ **prathamam ādhārācakraṃ** PLU₂] prathamādhārācakraṃ
vartate E **gaṇeśadaivatam** ELU₂] gaṇeśāṃ daivatam P **1–2 siddhibuddhiśaktiṃ muṣako**
vāhanam *scripsi*] *em.* siddhibuddhiśaktimuṣakavāhanam E siddhibuddhiśaktir mukhako vāhanam
P siddhibuddhiśaktimuṣako vāhanam L siddhibuddhiśaktiḥ muṣako vāhanam U₂ **2 ākuñ-**
canamudrā PLU₂] ākuñcamudrā E **apānavāyuh** EL] °vāyus P °vāyu U₂ **3 triśikhā** PL]
triśikhāt E trirekhā U₂ **tanmadhye** EPD₁U₁U₂] tanmadhya LN₁ **4 'gniśikhākāraikā** E] ag-
niśikhākārā ekā N₁D₁U₁U₂ magniśikhākārā ekā P jñiśikhākārāṇakā L **vartate** EPLN₁D₁U₁]
asmi U₂ **tasyā** PLU₁U₂] tasyāḥ EN₁D₁ **mūrter** PN₁D₁] mūrtir EL mūrtair U₁ *omitted in*
U₂ **5 sakala** EPN₁D₁U₁U₂] *omitted in* L **sphurati** EPN₁D₁U₁U₂] sphuraṃti L **7 dvitīyam**
EPLN₁D₁U₁] dvitīye U₂ **svādhiṣṭhānacakraṃ** U₁] svādhiṣṭhānacakraṃ EPLN₁D₁U₂ **ṣaṭdalaṃ**
PLN₁D₁U₁U₂] ṣaḍdalaṃ E **udḍīyānapīṭha**° U₂] upāyanapīṭha° E udḍīyān pīṭham L uḍyā-
napīṭha° N₁ uḍyānapīṭha° D₁ uḍāganapīṭha° U₁ **11 'tiraktavarṇam** EPLN₁D₁U₂] atiraktavarṇa°
U₁ **12 pratidinam** EPLU₂] dinaṃ dinaṃ prati N₁U₁ dinaṃ prati D₁

4 prathamam ... triśikhā: The whole section from *prathamam* to *triśikhā* is missing in N₁, D₁ and U₁.

[Description of the first Cakra]

At the beginning [of the central channel?] exists the root-cakra having four petals. The first cakra of support (*ādhāra*) is at the anus, [it] is red-colored, [it] has Gaṇeśa as its deity, [he] is success, intelligence and power, [and has] a rat as [his] mount, the Ṛṣi [of it] is Kūrma, [its seal] is the seal of contraction (*ākuñcanamudrā*), [its] vitalwind is *apāna*, [its] *kalā* is *umīr*, its *dhāraṇā* is *ojasvinī* in the four petals [of it resides] *rajas*, *sattva*, *tamas* and the mind-faculties (*manāṃsī*) [symbolized by the syllables] “*vaṃ*”, “*śaṃ*”, “*ṣaṃ*” and “*saṃ*”, in the middle [of it] is a triangle. In the middle is a trident, and *kāmapīṭha* in the shape of a triangle. In the middle of this seat (*pīṭha*) exists a single form having the shape of a flame. Trough the practice of meditation on this form the whole literature, all *śāstras*, all poems, dramas etc., everything [related to] elocution, appears in the mind of the person without [prior] learning. [Assigned to it] is external bliss, yogic bliss, heroic bliss [and] the bliss of coming to rest.⁶⁷

[Description of the second Cakra]

Now the second [will be described]. The *svādhiṣṭhānacakra* having six petals is known as the seat of *uddīyāṇa*. [It is] located at the gender, [its] yellow in color, [its] shine is yellow, [it is assigned to the] *rajas*-quality, [its] god is Brahmā, the divinity of speech (*vaikharīvāca*) [is presiding over it], [its] power is Sāvitrī, [its] mount is the goose, [its] Ṛṣi is Vahana, [it has] the shine of desire, [it belongs to] the gross body, [it is assigned to] the waking state, the Ṛgveda, the *guruliṅga*, the liberation of the world of Brahma, the pure land?, [it is] in the range of smell, [its] vitalwind is *apāna*. [Its] inner measure: [endowed with the syllables] *vaṃ bhaṃ maṃ yaṃ raṃ laṃ*. [Its] outer measure: desire, *kāmākhyā*, the twofold glow?, *ceṣṭrikā*?, laziness [and] copulation. In its middle exists extremely red glow. The adept becomes very handsome through meditation on it. The vital force increases from day to day.

⁶It is very strange that only the first *cakra* adds a detailed description of mounts, Ṛṣis, 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 those descriptions for the other *cakras* as well. Since it is probable that those descriptions are later additions to the text and the witnesses are partially quite conflated, I think this is very interesting for the history of this text, they are added to the edition as well as the translation and are highlighted in color.

⁷Find out more about the four blisses.

[Description of the third Cakra]

- तृतीयं नाभिस्थाने दशदलं पद्मं वर्तते । कपिलवर्णं । विष्णुदेवता । लक्ष्मीशक्तिः । वायुऋषिः । स मानवायुः । गरुडवाहनं । सूक्ष्मलिङ्गदेवता । स्वप्नावस्था । मध्यमावाक् । यजुर्वेदः । दक्षिणाग्निः । समिपतामोक्षः । गुरुलिङ्गविष्णुः । आपस्तत्वं । रजो विषयः दशदलानि । दशमात्राः । अन्तर्मात्रा । डं टं णं तं थं दं धं नं पं फं । बहिर्मात्राः । शान्तिः । क्षमा । मेधा । तन्या । मेधाविनी ।
- 5 पुष्करा । अहंसगमना । लक्ष्या । तन्मया । अमृता । 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 वर्तते । अनाहतचक्रं हृदयस्थानं । श्वेतवर्णं तमोगुणः । रुद्रोदेवता । उमाशक्तिः । हिरण्यगर्भऋषिः । नन्दिवाहनं । प्राणवायुः । ज्योतिः कलाकारणं देहे । सुषुप्तिरवस्था । पश्यन्तीवाचा । सामदेदः । गार्हपत्याग्निः । शिवलिङ्गं । प्राप्तिभूमिका । सरू?पतामुक्तिः ।
- 10 द्वादशादलानि । द्वादशमात्रा । कं खं गं घं णं चं छं जं झं यं तं थं । बहिर्मात्रा । रुद्राणी । तेजसा । तापिनी । स्फकदा । चैतन्या । शिवदा । शान्तिः । उमा । गौरी । मातरः । ज्वाला । प्रज्वालनी । अतितेजोमयत्वादृष्टिगोचरं न भवति । तन्मध्ये ऽष्टदलमधोमुखं कमलं वर्तते ।

1 **tṛtīyaṃ** PLN₁D₁U₁] tṛtīye E atha tṛtīyaṃ maṇipūracakraṃ U₂ **daśadalaṃ** EPN₁D₁] daśadala° L daśadalakam U₁ omitted in U₂ **padmaṃ** EPU₁] padme L padma N₁D₁ omitted in U₂ **vartate** EPLN₁D₁U₁] omitted in U₂ 2 **sūkṣmaliṅgadevatā** scripsi] em. sūkṣmaliṅgadevatāha U₂ 6 **vartate** EPN₁D₁U₁] asmi U₂ **tasyās** EPLU₁U₂] tasyā N₁D₁ **kathayitum** EPN₁D₁] kathayitum L kathatum U₁ vaktum U₂ **mūrter** EPN₁D₁U₁] mūrtir L omitted in U₂ °**karaṇāt** PLN₁D₁U₁U₂] °kāraṇāt E 6-7 **puruṣasya śarīraṃ sthiraṃ** ELN₁D₁U₁U₂] omitted in P 7 **bhāvati** ELN₁D₁U₂] bhavati vā U₁ omitted in P 8 **vartate** EPLN₁D₁U₁] asti U₂ 10 **paśyantivācā** scripsi] em. paśyaṃtivācā U₂ **gārhapatyāgniḥ** scripsi] em. gārhasyatyogniḥ U₂ 13 °**gocaraṃ** EPLN₁D₁U₁] gocaratām U₂ **bhavati** EPLN₁D₁U₁] yāti U₂ °**ṣṭadalaṃ** ELN₁D₁U₁U₂] °ṣṭadale P **adhomukhaṃ kamalaṃ** EN₁D₁U₁U₂] adhomukhakamalaṃ L mukhaṃ kamalaṃ P **vartate** EPLN₁D₁U₁] asti U₂

5 **tanmadhye ... cakram vartate**: This sentence is omitted in L. 6 **tanmadhye ... mūrtir vartate**: This sentence omitted in L.

[Description of the third Cakra]

The third, a lotus with ten petals exists at the location of the navel.[It is] monkey-colored, [has] Viṣṇu as its god, Lakṣmi [as its] power, Vāyu [as its] Rṣi, Samāna [as its] vitalwind, [its] mount is Garuḍa, [it belongs to] the subtle body, [it is assigned] to the sleeping-state, the inaudible speech (*madhyamāvāg*), the Yajurveda, the fire of Dakṣiṇa, the liberation of Samipatā⁸, Viṣṇu's Guruliṅga, the Tattva [of it is] water, [being in] the range of Rajas. It has ten parts [and] ten measures⁹. [The] inner measure: *ḍaṃ ṭaṃ ṇaṃ taṃ thaṃ daṃ dhaṃ naṃ paṃ phaṃ*. External measure: peace, patience, insight, *tanyā?*, a learned teacher, the lotus, ahaṃsagamanā?, an object aimed at, absorbed in and immortality. In its middle exists a *cakra* with five angles. In its middle is a single (divine) form. It is not possible to describe her shine with speech (lit. with the tongue). 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 at the heart. [The] Anāhatacakra is placed in the heart. [It is] white in color, has the quality of *tamas*, [its] deity is Rudra, [its] power is Umā, [its] Rṣi is Hiraṇyagarbha, [its] mount is Nandi, [its] vitalwind is Prāṇa, in the body it is the light that causes fragmentation? (*kalākarāṇa*), [its] state is deep sleep, [its] speech is *paśyantī*¹⁰, [it is attributed to the] Sāmaveda, the fire of the house, Śivaliṅgam, the ability to attach everything on the earth [and] the uniform liberation. [It has] twelve petals, [associated with] twelve measures, [having the syllables] *kaṃ khaṃ gaṃ ghaṃ ṇaṃ caṃ chaṃ jaṃ jhaṃ yaṃ taṃ* [and] *thaṃ*. [Its] external measure [is]: Rudras wife, light (*tejasā?*), glow, sphakadā?, consciousness (*caitanya*), bestower of Śiva, peace, Umā, Gaurī, Mātara, the flame [and] Prajvālinī. 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.

⁸The second type of liberation. Additional information will be added in the near future

⁹What kind of measures?

¹⁰Add footnote of entry in *Tāntrikābhidhānakośa*.

- मनश्चक्रे । मनोदेवता । भैशक्तिः । आत्मक्रुषिह् । नाभिमध्ये स्थितं पद्मं नालं तस्य दशाङ्गुलं । कोमलं तस्य तत्रालं निर्मलं चाप्यधोमुखं । कदलीपुष्पसंकाशं तन्मध्ये च प्रतिष्ठितं । मन उन्नत्यसंकल्प । विकल्पात्मकमेव च । पूर्वदले स्वेतवर्णे यदा विश्रामते मनः । धर्मकीर्तिविद्यादि सद्बुद्धिर्भवति । अग्निकोणे आरक्तवर्णे निद्रा आलस्यमायामन्दमतिर्भवति । दक्षिणे कृष्णवर्णेति तदा क्रोधोत्पत्तिर्भवति । नैऋत्ये नीलवर्णे ममतामतिर्भवति । पश्चिमे कपिलवर्णे । क्रीडाहासोत्सवोत्साहमतिर्भवति । वायव्ये शामवर्णे चिन्तोद्वेगमतिर्भवति । उत्तरे पीतवर्णे भोगशृण्णारमहोदयमतिर्भवति । ईशाने गौरवर्णे ज्ञानसंधानमतिर्भवति । 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 ।।

1 bhaiśaktiḥ scripsi] em. bhaiśaktiḥ U₂ daśāṅgulaṃ scripsi] em. daśāgulaṃ U₂ 7 jñānasamdhāna° scripsi] em. jñānasamdhāne U₂ 8 karṇikā EPLN₁U₁U₂] karṇi U₂ kaliketi PN₁D₁U₁U₂] kalikeli L karṇiketi E samjñā EPN₁D₁U₁U₂] omitted in L tatkalikāmadhye EPN₁D₁U₁U₂] omitted in L 8-9 padmarāgaratnasamānavarṇāṅguṣṭhapramāṇaikā scripsi] em. padmarāgasamānavarṇāṅguṣṭhapramāṇaikā E padmarāgaratnasamānavarṇāṅguṣṭhapramāṇā// ekā PN₁ padmaratnasamānavarṇā ṅguṣṭhapramāṇā ekā L padmarāgaratnasamānavarṇā ṅguṣṭhapramāṇāt ekā D₁U₁ padmarāgaratnasamānavarṇā// ṅguṣṭhapramāṇā ekā U₂ 9 tasyā EP] tasyāḥ N₁D₁U₁ tasya L jīveti samjñā U₂] jīveti samjñāḥ N₁ jīveti samjñā D₁ jīvasamjñā EPU₂ omitted in L tasyā EP] tasyāḥ N₁D₁U₁ tasya U₂ balam atha ca svarūpaṃ N₁D₁U₁U₂] balam atha svarūpaṃ P balam tasya atha svarūpaṃ U₂ bala sappa svarūpaṃ L balamadhyasvarūpaṃ E koṭijihvābhir EPN₁D₁U₁U₂] koṭijihvāyābhi L 10 na LN₁D₁U₁U₂] naiva EP asyā EPL] asyāḥ N₁D₁U₁ tasyāḥ U₂ mūrter EPN₁D₁U₁U₂] mūrtir L dhyānakāraṇāt EPN₁D₁U₁] dhyānaṃ karaṇāt U₂ dhyānāt L 10-11 sambandhinyaḥ EPLN₁D₁U₁] samdhadhinya U₂ 11 strīyaḥ sādhakasya puruṣasya N₁D₁U₁] strīyo 'pi EPL strīyo pi U₂ kiṃ N₁D₁U₁] omitted in EPLU₂ kathyate EPLN₁D₁U₂] kathyate vā U₁

11 bhavanti: U₁ adds a flawed phrase hereafter: *prtvī lokasambandhanyo pi strīyaḥ vaśyā bhavaṃti*/. I refrained to include it in the apparatus due to its redundancy.

The mind resides in this *cakra*, [the] god [presiding over it] is the mind [itself], [its] power is Bhai, [its] Ṛṣi is the self. In the middle of the navel [exists] a place, being a lotus, its tube measures ten *aṅgulas*, the water [being in] the tube is pure and facing upwards. In its middle is the location of a shining banana-flower. The mind is intended to rise upwards?. [There are] several options to arise in oneself. If the mind takes rest in the eastern petal [which is] while in color the natural law, fame, knowledge etc. [and] a clear intellect arises. [If the mind rests] in south-east, [which is] reddish in color, sleep, laziness, illusion and a weak mind arises. [If it rests] on the right south, [which is] black in color then anger is generated. [If it rests] in the southwest, [which is] blue in color a mind that is selfish arises. [If it rests] in the west, [which is] brown in color, a mind of playfulness, laughing, and party-mood arises. [If it rests] in the northwest, [which is] dark in color, a mind of restless thought arises. [If it rests] in the north, [which is] yellow in color, a mind of great happiness, erotic and enjoyment arises. [If it rests] in north-east [which is] whitish in color a mind endowed with unified knowledge arises. It is 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. “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.”, is said here.

[Description of the fifth Cakra]

- इदानीं पञ्चमं कमलं षोडशदलं कण्ठस्थाने वर्तते । धूम्रवर्णे जीवोदेवता । अविद्याशक्तिः । विराठर्षिः । वायुर्वाहनं । उदानवायुः । ज्वालाकला जालंधरोबन्धः महाकारणदेहः । तूर्यावस्था । परावाचा । अथर्वणवेदः । जंगमलिङ्गं जीवप्राप्ताभूमिका । सायुज्यतामोक्षः । षोडशदलानि । षोडशमात्राः । अन्तर्मात्रार्चराः । अं आं इं ईं उ ऊं ऋं ॠं लृं ॡं एं ऐं ॐ औं अं अंः । बहिर्मात्राविद्या ।
- 5 अविद्या । इच्छा । शक्ति । ज्ञानशक्तिः । शतला । महाविद्या । महामाया । बुद्धिः । तमसी । मैत्रा । कुमारी । मैत्रायणी । रुद्रा । पुष्ट । सिंहनी । तन्मध्ये कोटिचन्द्रसमप्रभः एकः पुरुषो वर्तते । तस्य पुरुषस्य ध्यानकरणादसाध्यरोगा नश्यन्ति । एकसहस्रवर्षपर्यन्तं पुरुषो जीवति ।।

[Description of the sixth Cakra]

- इदानीं षष्ठचक्रं आज्ञानामकं वर्तते । आग्निर्देवता सुषुम्णाशक्तिः । हिंस्रऋषिः । चैतन्यवाहनं । ज्ञानदेही । विज्ञानावस्था । अनुपमवाचा । सामवेदः । प्रमादलिंगं । अर्धमात्रा । आकाशातत्वं ।
- 10 जीवहिंस । चैतन्यलीलारंभः । द्वेमात्रा । हं क्षं । अन्तर्मात्रा । बहिर्मात्रा । स्थिति । प्रभा? । तच्चक्रं भ्रुवोर्मध्ये द्विदलकं स्थितं तन्मध्ये ऽग्निज्वालाकारं अकलंकिंचिद्वस्तु वर्तते । न स्त्री न पुमान् । पुरुषस्य शरीरमजरामरं भवति ।।

1 idānīm N₁D₁U₁] omitted in EPLU₂ kamalaṃ ṣoḍaśadalaṃ kaṇṭhasthāne N₁D₁U₁] kaṇṭhasthāne ṣoḍaśadalaṃ kamalaṃ EPL viśuddhacakraṃ kaṇṭhasthāne U₂ vartate EPLN₁D₁U₁] omitted in U₂ 6 koṭīcandrasamaprabhaḥ PN₁U₁U₂] °prabhā LD₁ koṭisūryasamāna E ekaḥ puruṣo EPLN₁U₁] ekapuruṣo D₁ eka pumān U₂ 7 puruṣasya ELPN₁N₂D₁U₁] puṃsaḥ U₂ °paryantaṃ EPN₁D₁U₁U₂] °paryanta N₂ omitted in L puruṣo LN₁N₂D₁U₁U₂] sa puruṣo EP 8 ṣaṣṭhacakraṃ N₁N₂D₁U₁] ṣaṣṭhaṃ bhrūmadhye EP ṣaṣṭhaḥ bhrūmadhye L ṣaṣṭa bhrūmadhye U₂ ajñānāmakaṃ U₁] ajñānāmakaṃ N₁D₁ ajñānāmaka N₂ ajñācakraṃ EPL ajñācakraṃ raktavarṇaṃ U₂ ajñānāmakaṃ N₁D₁U₁ ajñānāmaka N₂ vartate EPLN₁N₂D₁U₁] omitted in U₂ 10–11 tac cakram bhruvor madhye dvidalakaṃ sthitaṃ N₁N₂D₁U₁] dvidalaṃ EPL omitted in U₂ 11 'gnijvālākāraṃ akalaṃ N₁N₂D₁] agnijvālākāraṃ akalaṃ EPLB agnijvālākāraṃ akala U₁ na pumān PN₁N₂D₁U₁U₂] pumān EBL 12 °ajarāmaraṃ EN₁N₂D₁U₁U₂] °ajarāmaro BLP bhavati EBLPN₁N₂D₁U₂] bhavati vā U₂

11 agnijvālākāra°: Witness B starts here.

[Description of the fifth Cakra]

Now the fifth lotus having sixteen petals exists at the location of the throat. [It is] smoke-colored, [its] god is the embodied soul (*jīva*), [its] power is ignorance (*avidyā*), [its] Ṛṣi is Virāṭha, [its] mount is the vitalwind (*vāyu*), [its] vitalwind is *udāna*, [it belongs to] *Jvālākālā* (?), [associated with it is] *Jālandharabandha*, [and the] supra-causal body (*mahākāraṇadeha*), [its] state is the fourth state (*tūrya*), [its] speech is *Parā*¹¹, [it is associated with the] Atharvaveda, *Jaṅgamaliṅga* [and] *Jīvapṛāptābhūmikā*?, [its] liberation is absorption into the divine essence (*sāyujyatāmokṣaḥ*), [it has] sixteen petals [with] sixteen measures. [Its] internal measures sounds are: *am̐ āṃ iṃ īṃ u ṁ ṛṃ ṝṃ ḷṃ ḹṃ eṃ aiṃ oṃ auṃ aṃ aṃḥ*. [Its] external measures are: knowledge, ignorance, desire, power, the power of knowledge, *śata*?, great knowledge, great illusion, intellect, *tamasī*?, love, young girl?, *Maitrāyaṇī*?, sun-ray?, abundance, lioness?. 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*. [Its] god is *Āgni*?, [its] power is the goddess of the centre (*suṣumṇā*), [its] Ṛṣi is *Himṣa*, [its] mount is *Caitanya*, [its] body is *Jñāna*, [its] state is *Vijñāna*, [its] speech is incomparable (*anupama*), [its] Veda is *Sāma*, [its] *liṅgaṃ* is intoxication (*pramāda*), [its] half-measure? is *Jīvahimṣa* [and] the support of play of *Caitanya*. [It has] two measures *haṃ* [and] *kṣam* [as its] inner measure. [Its] external measures [are] contemplation (*sthiti*) [and] splendour (*prabhā*). 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 female not being male. Because of the exercise of meditation on it the body of the person becomes non-aging and immortal.

¹¹Im Kaśm. Śiv. °das ewige Wort, in welchem potentiell alle Begriffe und Worte ruhen; vgl. das śabdabrahma des Vyākaraṇa. [B.] Schmidt S. 246

- इदानीं सप्तमं चक्रं चतुःषष्टिदलं तालुमध्ये ऽमृतपूर्णं वर्तते । ललाटमंडलं । चंद्रोदेवता । अमृताशक्तिः । परमात्माऋषिः । अमृतवासिनीकलासप्तदशी अमृतकल्लोलनदी । महाकाश । अंबिका । लंबिका । घंटिका । तालिका । अजपागायत्रीदेहस्वरूपं । काकमुखी । नरनेत्रागोश्रृंगाललाटब्रह्मपठाहयग्रीवा । मयूरमुखा । हंसवदंगानि । अजपागायत्रीस्वरूपं । अधिकतरप्रभा?मुक्तं । अतिश्वेतं ।
- 5 तन्मध्ये रक्तवर्णं घटिकासंज्ञा । अधिकतरशोभयुक्तं । अतिश्वेतं । तन्मध्ये रक्तवर्णं घण्टिकासंज्ञा । एका कर्णिका वर्तते । तन्मध्ये भूमिः । तन्मध्ये प्रकटचन्द्रकला अमृतधारास्रवन्ती वर्तते । तस्याः कलाया ध्यानकरणात् तस्य समीपे मरणं नायाति । निरंतरध्यानकरणादमृतधारा स्रवति । तदा क्षयरोगपित्तज्वरहृदयदाहशिरोरोगजिह्वाजडभावा नश्यन्ति । भक्षितं विषमपि न बाधते । यद्यत्र मनः स्थिरं भवति । ।

1 cakram catuṣṣaṣṭhidalaṃ tālumadhye N₁D₁U₁] cakram catuṣṣaṣṭhidalaṃ tālumadhye N₂ tālumadhye catuṣṣaṣṭhidalaṃ EPU₂ tāludese madhye catuṣṣaṣṭhidala LB 'mr̥tapūrṇaṃ scripsi] em. amṛtapūrṇaṃ EPLBN₁D₁U₁U₂ amṛtapūrṇa N₂ 5 °katarasobhayuktaṃ PLBN₁D₁U₁] °katarasobhāyuktaṃ N₂ °kaśobhāyuktaṃ E °kataraprabhāmuktaṃ U₂ rak-tavarṇaṃ EPLBN₁D₁U₁U₂] raktavarṇa° N₂ ghaṇṭikā° BN₁N₂D₁U₁U₂] ghāṇṭikā° E ghaṇṭikā° P ghaṇṭikā° L 6 ekā EPN₁N₂D₁U₁U₂] ekā ekā LB bhūmiḥ EPLBN₁N₂D₁] bhūmis° U₁ bhūmi U₂ prakṛta° EPLBN₁N₂D₁] pragṛta U₁ °mdrakaṭaṃ U₂ amṛtadhārāsraṇṭi N₁N₂D₁U₁] 'mṛtādhārā sraṇṭi LB 'mṛtādhārā sraṇṭi PU₂ 'mṛtādhārā bhavati E vartate N₁N₂D₁U₁] omitted in EPLBU₂ 7 kalāyā EPU₁U₂] kalāyāḥ N₁N₂U₁ karṇikāyā LB nāyāti EPN₁N₂D₁U₁] na yāti LBU₂ niramṛtaradhyānakaraṇād LBN₁N₂D₁U₁U₂] nirantaradhyānād EP amṛtadhārā LBN₁N₂D₁U₁] amṛtadhārāyāḥ sajīvo E amṛtadhārā plāvanam P amṛtadhārā plavanam U₂ sraṇṭi LBU₁] sraṇṭi N₁N₂D₁ bhavati EPU₂ tadā EPLBU₂] omitted in N₁N₂D₁U₁ 8 kṣayarogapittajvarahṛdayadāhaśīrorogajihvājaḍabhāvā scripsi] em. yakṣamarogapittajvarahṛdayadāhaśīrorogajihvājaḍabhāvā E kṣayarogapittajvarahṛdayadāhaśīrorogajihvājaḍabhāvāṇ P kṣayarogapittajvarahṛdayadāharogajihvājaḍabhāvāṇ L kṣayarogapittajvarahṛdayadāharogajihvājaḍavāṇ B kṣayarogaṃ pittajvarahṛdayadāhaśīrorogajihvājaḍabhāvā N₁ kṣayarogaṃ pittajvarahṛdayadāhaśīrorogajihvājaḍabhāvātā N₂ kṣayaṃ rogaṃ pittajvarahṛdayadāhaśīrorogajihvājaḍabhāvā D₁ kṣayarogapittajvarahṛdayadāhaśīrorogajihvājaḍabhāvā U₁ kṣayarogoptatti// jvara hṛdayadāha// śīroroga// jihvājaḍatā// dayo U₂ bhakṣitaṃ N₂U₁] bhakṣitaṃ N₁ bhakṣitāṃ D₁ bhakṣitaṃ api EPLU₂ bhakṣitamār pi B viṣaṃ api N₁N₂D₁U₁] viṣaṃ LBU₂ viṣaṇ E viṣa P bādhyate EPN₂] bādhyate LBN₁D₁U₁U₂ yadyatra EPN₁U₁U₂] yadyatram api LB yadyanna N₁D₁ 9 manah sthiraṃ EP] manasthiraṃ LBN₁N₂D₁U₁U₂

[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 [its] Maṇḍala, the moon [its] deity, the nectar of immortality [its] power, the highest self [its] Ṛṣi, [endowed with] seventeen parts [having] the scent of nectar, [it is attributed to] the great space sounding like a wave of immortality. [Its] mother is Lāmbikā?, the uvula [which is attributed to it] being a kind of gem?. [Its] body has the nature of the unspeakable Gayatrī (*ajapāgāyatrī*), [which has] the face of a crow, the eye of a human, the horn of a cow, the forehead of Brahmapaṭhā Hayagrīvā, the face of a peacock and the limbs of a goose. [This is] the nature of the unspeakable Gayatrī (*ajapāgāyatrī*). [It is] endowed with superabundant beauty. [It is] very bright. In its middle, red in color [is that] known as "uvula" (*ghāṇṭikā*). [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 (*amṛtādhārāsraṇṭī*), 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 (*jihvājāḍa*) vanish. Also eaten venom doesn't trouble him. If here the mind becomes stable.

- इदानीं अष्टमचक्रं ब्रह्मरंध्रस्थाने शतदलं वर्तते । गुरुदेवता । चैतन्यशक्तिः । विराटुक्त्रुषिः । सर्वोत्कृष्टसाक्षिः । भूततुर्यातीतचैतन्यात्मकं । सर्ववर्णाः । सर्वमात्राः । सर्वदलानि विराटुदेहस्थितावस्था प्रज्ञावाचा सोहं वेद अनुपमस्थानं । सर्वजपसंख्या । एकविंशतिसहस्राणिषट्पदानि । तथैव च निशाहेवहते । प्राणः योजानातिसंपंडितः । सकारेण बहिर्याति हकारेण विशोत्पुनः ।
- 5 हंसः सोहं । ततो मन्त्रं जीवो जपति सर्वदा । तस्य कमलस्य जालन्धरपीठ इति संज्ञा । सिद्धपुरुषस्य स्थानं ।
- तन्मध्ये ऽग्निधूमाकाररेखा यादृशी । यादृश्यैका पुरुषस्य मूर्तिर्वर्तते । तस्या नादिर्नान्तो ऽस्ति । तस्या मूर्तेर्ध्यानकरणात् पुरुषस्याकाशे गमागमौ भवतः । पृथ्वीमध्ये स्थितस्यापि पृथ्वीबाधो न भवति । सकलं प्रत्यक्षं निरन्तरं पश्यति पृथग्भवति । अतिशयेनायुर्वर्धते । ।

1 aṣṭamacakraṃ brahmaraṇḍhrasthāne śatadalaṃ N₁N₂D₁] brahmarandhrasthāne 'ṣṭamaṃ śatadalaṃ cakraṃ EPU₂ brahmaraṇḍhrasthāne aṣṭamaṃ śatadalaṃ cakraṃ LB cakraṃ brahmaraṇḍhrasthāne śatadalaṃ U₁ **5 kamalasya** PLBN₁N₂D₁U₁U₂] kamala° E **jālandhara-pīṭha** PLN₁N₂D₁U₁U₂] jālandharapīṭha° B jātyadharaṇḍhrasthāne E **iti** EPLN₁N₂D₁U₁U₂] *omitted in* B **saṃjñā** EPLN₁N₂D₁U₁U₂] °saṃjñā B **6 sthānaṃ** EPN₁N₂D₁U₁U₂] sthānam mūrti vartate LB **7 'gnidhūmākārarekhā** EPLB] 'gnidhūmākārareṣā N₁D₁ agnidhūmrākārarekhā N₂U₁ 'gnidhūmrākārarekhāyāḥ U₂ **yādṛśī** PLBN₁N₂D₁U₁U₂] yādṛśy° E etādṛśī U₂ **yādṛśy** PLB] ādṛśy E yādṛśī N₁N₂D₁U₁ *omitted in* U₂ **tasyā** EPLB] tasyāḥ N₁N₂D₁U₁ **nādir nānto** 'sti ELBU₂] nāstyantaḥ ādir api nāsti N₁N₂D₁U₁ nādinām 'to sti P **8 mūrter** EPU₁U₂] mūrtir LBN₁N₂D₁ **dhyānakaraṇāt** *scripsi*] dhyānakaraṇāt pratyakṣaṃ niraṃtaraṃ EB dhyānakaraṇāt pratyakṣaniraṃtaraṃ PLN₁N₂D₁U₁U₂ **puruṣasyākāśe** EPLBN₁D₁] puruṣa ākāśe N₂ puruṣasyākāśa° U₂ puruṣasya ākāśi U₁ **gamāgamau** EPLBN₁D₁U₂] °gamo U₁ °game N₂ **bhavataḥ** EPLBN₁N₂D₁U₁] bhavata U₂ **prthvīmadhye** EPLN₁N₂D₁U₁] pṛthvīmadhye BU₂ **sthitasyāpi** EPLBU₂] sthitāv-api N₁N₂D₁U₁ **prthvībādho** EL] pṛthvībādho B kṣato bādho N₁N₂D₁U₁ pṛthaka P pṛthvī bādho U₂ **8-9 na bhavati** ELBN₁N₂D₁U₁] bhavati P na bhati U₂ **9 sakalaṃ pratyakṣaṃ niraṃtaraṃ** *scripsi*] *em.* sakalāpratyakṣaṃ niraṃtaraṃ N₁N₂D₁U₁ sakalāḥ pratyakṣaṃ niraṃtara BL sakalān pratyakṣaṃ niraṃtaraṃ E *omitted in* PU₂ **paśyati** EN₁N₂D₁U₁] paśyati LB *omitted in* PU₂ **prthagbhavati** E] ca pṛthak bhavati BL ca pṛthak ca bhavati N₁N₂D₁U₁ *omitted in* PU₂ **atiśayanāyur** EP] atiśayanāyur BL atiśayena āyur N₁N₂D₁U₁ *omitted in* U₂ **vardhate** EPN₁N₂D₁U₂] vardhayate BL

5 °karaṇāt pratyakṣaṃ niraṃtaraṃ: 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 *pratyakṣaṃ niraṃtaraṃ* 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.

[Description of the eighth Cakra]

Now [there] exists the eighth *cakra* having one hundred petals located at the aperture of Brahman. [Its] deity is the Guru, [its] power is consciousness (*caitanya*), [its] Ṛṣi is Virāṭu, [attributed to it is] the witness being eminent in everything, [being] characterized by the soul that is beyond the fourth state of beings. [It has] all colours. [It has] all measures. [It has] all petals. [Its] state is being established in the body of Virāṭu. [Its] speech is wisdom. [It is attributed to] the "I am that"-[expression] (*soham*), the Veda [in general] [and] the matchless place (*anupamasthāna*). [It is associated with] the count of all whispered utterings [of Mantras]. [It is associated with the number] 21600. And in this way Nisāhevahate. The breath is a the pair of yojānāṭisapaṇḍitaḥ? With the sound of "sa" externally he goes, with the sound of "ha" viśotpunaḥ: "I am he, he is I". Because of that the embodied soul constantly utters the Mantra. "The (divine) seat of Jālaṇḍhara" is the designation of the lotus of it. [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 does not 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.

- इदानीं नवमचक्रस्य भेदाः कथ्यन्ते । तस्य महाशून्यचक्रेति संज्ञा । तदुपर्यपरं किं अपि नास्ति । तदेव महासिद्धचक्रं कथ्यते । तस्य पूर्णगिरिपीठमिति एतादृशं नाम । तस्य महाशून्यचक्रमध्ये ऊर्ध्वमुखं अतिरक्तवर्णं सकलशोभास्पदं अनेककल्याणपूर्णं सहस्रदलं एकं कमलं वर्तते । यस्य परिओमलो मनसो वचसो न गोचरः । तस्य कमलस्य मध्ये त्रिकोणरूपैका कर्णिका वर्तते । ।
- 5 तत्कर्णिकामध्ये सप्तदशीएका निरञ्जनरूपा कला वर्तते । कोटिसूर्यसमप्रभं कलायास्तेजो वर्तते । परमुष्णभावो नास्ति । कोटिचन्द्रसमप्रभं शीतलपरं भावो नास्ति । अस्याः कलाया ध्यानकरणात् साधकस्य दुःखं न भवति ।

1 navamacakrasya EPLN₁N₂D₁U₂] navamaṣ cakrasya B navamaś cakrasya U₁ **bhedāḥ** EPBLN₁D₁U₁U₂] bheda N₂ **kathyante** EPN₁D₁U₁] kathyate LBN₂U₂ **mahāśūnya°** EPN₂D₁U₁] mahāśūnye LB mahāśūnye N₁ *omitted in* U₂ **cakreti** N₁N₂D₁U₁] °cakram iti EP cakram iti LB *omitted in* U₂ **saṃjñā** EPLBN₁N₂D₁U₁] *omitted in* U₂ **tadupary** EPB] tadupari LN₁N₂D₁U₁U₂ *omitted in* U₂ **param** EPN₁N₂D₁U₁] *omitted in* BLU₂ **kiṃ api nāsti** EPLBN₁N₂D₁U₁] *omitted in* U₂ **2 tasya** EPBLN₁N₂D₁U₁] tasya cakrasya N₁N₂D₁U₁ madhye tasya U₂ **pūrṇagiri°** EPBLU₂] pūrṇagiri N₁N₂D₁ pūrṇagire U₁ **pīṭham°** PBLU₂] pīṭha E *omitted in* N₁N₂D₁U₁ **iti** PU₂] iti saṃjñā BL *omitted in* EN₁N₂D₁U₁ **etādṛśaṃ** PBLN₁N₂D₁U₁] etadṛśaṃ E ekādaśaṃ U₂ **nāma** EPLBN₁N₂D₁U₂] nāmaḥ U₁ **mahāśūnyacakramadhye** N₁N₂D₁U₁] mahāśūnyacakrasya madhye EPBL mahāśūnyacakrasya U₂ **3 ūrdhvamukhaṃ** N₁N₂D₁U₁] ūrdhvamukham EPL ūrdhvamukham U₂ ūrdhvamukhem B **atiraktavarṇaṃ** N₁N₂D₁U₁] iti raktavarṇaṃ ELB iti raktavarṇa° P ativarṇaṃ U₂ **sakalāśobhāspadaṃ** PBLN₁N₂D₁U₁] sakalāśobhāspadam E sakalāśobhanāsyadaṃ U₂ **anekakalyāṇapūrṇaṃ** EPLD₁N₁U₁U₂] °pūrṇa° BN₂ **ekaṃ** EPLBN₁N₂U₂] eka° D₁ *omitted in* U₁ **vartate** EPLN₁N₂D₁U₁U₂] vartato B **yasya** EBN₁N₂D₁PU₁U₂] yasya kamalasya U₂ **4 manaso vacaso** E] manasā vacasā PLBN₁N₂D₁ vacasā manasā U₁ manasā vācā U₂ **na** EPBN₁N₂D₁U₁U₂] *omitted in* L **gocaraḥ** EPBN₁D₁U₁] gocara N₂U₂ **kamalasya** ELBN₁N₂D₁U₁U₂] kamala° P **trikoṇārūpaikā** E] trikoṇārūpā ekā PLBD₁U₁U₂ trikoṇārūpā eka N₁N₂ **5 saptadaśī** EPN₁N₂D₁U₁U₂] saptadaśireṇa LB **ekā** PLBN₁N₂D₁U₁U₂] *omitted in* E °**samaprabhaṃ** EN₁N₂D₁] samaprabhā LBU₂ samaprabha P sadṛśaprabhaṃ U₁ **6 param** EU₁U₂] paraṃ U₁ para N₂ parim PLBD₁ **uṣṇabhāvo** N₁N₂U₁U₂] uṣṇabhavo PLB auṣṇabhāvo D₁ udbhavo E °**samaprabhaṃ** N₁N₂D₁] °samaprabhā EPBU₂ °samaṃ prabhaṃ U₁ *omitted in* L **śītalaparaṃ** N₁D₁] śītalam paraṃ EPBU₁U₂ śītalapara N₂ *omitted in* L **bhāvo** N₁N₂D₁U₁] śītabhāvo EPB śītalabhāvo U₂ *omitted in* L **7 asyāḥ** EPN₁D₁BLU₁] asyā N₂U₂ **kalāyā dhyānakaraṇāt** N₂U₁] kalāyāḥ dhyānakaraṇāt N₁D₁ kalāyā dhyānayogāt EBL kalāyāḥ dhyānayogāt U₂ kalādhyānayogāt P **sādhakasya** EPBLN₁D₁U₁U₂] sādha° N₂ **na** EPN₁N₂D₁U₁U₂] *omitted in* BL

5 °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 grammatical text. **saptadaśī:** A *saptadaśī kalā* appears frequently in Śaiva literature. References need to be added here.

[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” (*mahāśūnyacakra*). Above that there is no other. Therefore it is declared to be the *cakra* of the great perfection (*mahāsid-dhacakra*). In the middle of the *mahāśūnyacakra* exists one lotus facing upward, very red in color 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.

- अत्र स्थाने ऽहं देवता । सो ऽहं शक्तिः । आत्माऋषिः । मोक्षमार्गः । अहं ब्रह्मोर्ध्व । अहं चक्र इति । अग्निचक्रे सकरा भवती । प्राणी रूढो भवेज्जीव आरोहत्यवरोहति भवगुहास्थानं पितवर्ण । कोटिसूर्यप्रतिकाशं तेजः सदोदितप्रभा शीवो देवता । मूलमायाशक्तिः । हर आत्मालयावस्था ध्वनिस्थिरानादात्मको खंडध्वनि । अघोरासुद्रा । मूलमाया । प्रकृतिदेहः । वाङ्मनोगोचरः । निःप्रपञ्चः । निःसंशयः । निस्तरं हनिर्लोपलक्षं लय । ध्यानसमाधि । तदुपरि अनन्तपरमानन्दस्य स्थानम् । तत्रोर्ध्वशक्तिः । एतादृशी संज्ञा एका कला वर्तते । अस्याः कलाया ध्यानकारणात् पुरुषो यदिच्छति तद्भवति । राज्यसुखभोगवृत्तः । स्त्रीमध्ये विलासवतः संगीतविनोदप्रेक्ष्यावतः एव पुरुषस्य प्रतिदिनं शुक्लपक्षे चन्द्रकलावत् कला वर्धते । पुण्यपापे ऽस्य शरीरस्य न स्पृशतः । निरन्तरध्यानकरणात् निजस्वरूपप्रकाशसामर्थ्यं भवति । दूरस्थमप्यर्थं समीप इव पश्यति । ।

1 *sthāne scripsi*] *em. stāne* U₂ so 'haṃ *scripsi*] *em. sohaṃ* U₂ ahaṃ brahmordhvaṃ *scripsi*] *em. haṃ brahmordhaṃ* U₂ 1-2 ahaṃ cakra iti *scripsi*] *em. haṃcakra iti* U₂ 2 sakarā *scripsi*] *em. sakaro* U₂ 5 ananta° EPBLN₁N₂D₁U₂] alakṣa U₁ 6 sthānam EPN₁N₂D₁U₁U₂] stānaṃ D₁U₂ sthānam vartate BL tatordhvaśaktiḥ EN₁U₂] tatordhvaśaktiḥ P urdhvaśaktir U₁ tatra ūrdhva śaktiḥ D₁ tatra ūrdhva śakti N₂ rdhaśakti ardhaśakti BL etādrśī EN₁N₂U₁] etādrśā U₂ etādrśaṃ D₁ ekādaśā PBL saṃjñā EPBLN₁N₂D₁U₂] saṃjñakā U₁ asyāḥ cett.] asyā U₁ tasyāḥ N₂ kalāyā cett.] kalāyāḥ N₂U₂ dhyānakāraṇāt cett.] dhyānakāraṇā D₁ 7 tad bhavati N₁N₂D₁] tad bhavati vā U₁ omitted in cett. rājyasukhabhogavṛtaḥ D₁] rājyasukhabhogavataḥ N₁N₂U₁ tasya sukhabhogavataḥ EPU₂ tasya-khaṃ bhogavataṃ B tasya-sukhaṃ bhogavaṃtaṃ L strīmadhye cett.] śrī strīmadhye N₂ vilāsavataḥ cett.] vilāsavata° U₂ vilāsavaṃtaṃ LB saṃgītavinodaprekṣyāvataḥ N₁D₁U₁] saṃgītavinodaprekṣyāvataḥ PN₂ saṃgītavinodaprekṣyāvata U₂ saṃgītaṃ vinodavaṃtaṃ prekṣyāvataḥ B saṃgītavilāsavataḥ vinodaprekṣyāvataḥ E saṃgītaṃ prekṣyāvataḥ L 8 eva PB] evaṃ LN₁N₂D₁U₂ eka U₁ °vat kalā EPLBU₂] vṛddhivato N₁D₁ vṛddhi vaṃto N₂ vṛddhir U₁ vardhate EPN₁D₁U₁] vartate cett. puṇyapāpe cett.] puṇyapāpau U₁ omitted in P 'sya E] omitted in P asya cett. śarīrasya BL] śarīrena N₁N₂D₁U₁ śarīraṃ EU₂ omitted in P na EBLU₂] omitted in N₁N₂D₁U₁P sprśataḥ cett.] sprśāt U₁ 9 nīrantaradhyānakāraṇāt cett.] nīraṃtaraṃ dhyānakāraṇāt BL evaṃ puruṣasya pratidinaṃ nīraṃtaraṃ dhyānakāraṇāt U₂ omitted in P nījasvarūpaprakāśasāmarthyam cett.] nījasvarūpaṃ prakāśanasāmarthyam EU₂ dūrasthamapy arthaṃ D₁U₁] dūrasthamapi padārthaṃ BP dūrasthamapi parārthaṃ L dūrasthopi ca dūrasthavastu E dūrasthamapi N₁N₂ dūrasthamapi bhavati// dūrasthamapi padārthaṃ U₂ samīpa iva cett.] samīpaṃ iva N₁ samīpaṃ iva N₂ samīpameva U₁

Here at this location the "I"(aham) is the deity. The "I am that" (so 'ham) is [its] power. This self is [its] seer. [Its] path is liberation, being the "I am Brahman" after death, the "I am the [Brahman]-wheel?". [Here] in the wheel of fire is the being (*bhavatī*) full of rays. [From here] the living being arises. [Here] the embodied soul approaches [and] reaches the hidden place of existence [which is] yellow-colored. [Here] is the light of a million suns. [Here] is Śiva, the deity always shining from above. [Here] is the power of the original Illusion (*māyā*). [Here] is the state of the dissolution of the self [which is] Hara. [Attributed to this] is a [certain] type of sound, having the nature of a stable resonance being the transcendental sound. [It is attributed to the] the fearless seal (*aghoramudrā*). [Attributed to it] is the original illusion. [Its] body is the primal material matter. [Its] range is speech and mind.? [Attributed to it] is non-diversity [and] no doubts. [Its] dissolution is the weapon cutting the aims to final liberation?. [Attributed to it] is **Meditation and 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.

[Lakṣyayoga, the yoga of fixation]

इदानीं सुखसाध्यो लक्ष्ययोगः कथ्यते । अस्य लक्ष्ययोगस्य पञ्चभेदा भवन्ति ।

- १ ऊर्ध्वलक्ष्यम् ।
- २ अधोलक्ष्यम् ।
- 5 ३ बाह्यलक्ष्यम् ।
- ४ मध्यलक्ष्यम् ।
- ५ अन्तरलक्ष्यम् ।

[1. Ūrdhvalakṣya - The upward directed fixation]

- 10 प्रथममूर्ध्वलक्ष्यं कथ्यते । आकाशमध्ये दृष्टिः । अथ च मन ऊर्ध्वं कृत्वा स्थाप्यते । एतस्य लक्ष्यस्य दृढीकरणात् परमेश्वरस्य तेजसा सह दृष्टेरैक्यं भवति । अथ चाकाशमध्ये यः कश्चिददृष्टः पदार्थो भवति । स साधकस्य दृष्टिगोचरे भवति । अयमेवोर्ध्वलक्ष्यः ।

1 sukhasādhyo EN₁D₁U₂] °sādhyā N₂ °sādho PB °sādhe L °sādhyopa° U₁ **lakṣyayogaḥ** EPN₁D₁U₂] lakṣayogaḥ BL °lakṣayogaḥ U₁ lakṣanayogaḥ N₂ **asya** EPBLU₂] *omitted in* N₁N₂D₁U₁ **lakṣyayogasya** EPN₁D₁] lakṣayogasya BLU₂ alakṣayogasya U₁ lakṣanayogasya N₂ **pañcabhedā** EPN₁N₂D₁U₁U₂] pañcabhedāḥ L pañce bhedāḥ B **bhavanti** EPBLN₁D₁U₂] bhavaṃtī B bhavati N₂U₁ **3 ūrdhvalakṣyam** EP] ūrdhvalakṣam LBN₂ urdhvalakṣya N₁D₁ urdhvalakṣa N₂U₁ **4 adholakṣyam** EP] adholakṣam BLU₂ adholakṣya N₁D₁ adholakṣa N₂ *omitted in* U₁ **5 bāhyalakṣyam** U₂] bāhyalakṣya N₁D₁ bāhyalakṣa N₂ bāhyalakya U₁ bāhyakṣam B lakṣyam E madhyalakṣyam P madhyalakṣam L **6 madhyalakṣyam** *scripsi*] *em.* madhyalakṣya N₁D₁ madhyalakṣa N₂U₁ madhyalakṣam U₂ bāhyalakṣyam EP bāhyakṣam L *omitted in* B **7 antarakṣyam** EP] antarakṣya N₁D₁U₁ aṃtaralakṣam BL antarakṣa N₂ sarvalakṣyam U₂

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*.

[Lakṣya yoga, the yoga of fixation]

Now the yoga of fixation (*lakṣya yoga*), 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 (*adholakṣya*) 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]

अथाधोलक्ष्यः । नासिकाया उपरि द्वादशांगुलपर्यन्तं दृष्टिः स्थिरा कर्तव्या ।

1 prathamam EP] prathamam N₁N₂D₁U₁U₂ atha L athama B **ūrdhvalakṣyam** E] ūrdhvalakṣyaḥ P urdhvalakṣya U₁ ūrdhvalakṣam L urdhvalakṣam U₂ urdhvalakṣaḥ N₁N₂D₁ urdhvalakṣam B **kathyate** EPN₁N₂D₁U₁U₂] *omitted in* LB **ākāśamadhye** cett.] *omitted in* P **drṣṭiḥ** cett.] drṣṭi P *omitted in* P **atha ca** PN₁N₂U₁] atha vā LBD₁ atha U₂ kadā ca E **mana ūrdhvaḥ** EPN₂] mana urdhvam N₁U₂ mana ūrdham D₁ manerddhvaḥ U₁ ūrdhvaḥ mana L ūrdhva-mana B **sthāpyate** cett.] sthāpayati E **lakṣyasya** EPN₁] lakṣasya LBD₁U₁U₂ lakṣaṇasya N₂ **2 dṛḍhīkaraṇāt** N₁N₂D₁U₁U₂] dṛḍhīkaraṇāt EP dṛḍhīkṛtvā LB **tejasā** EPN₁N₂D₁U₁] tenasā U₂ teja° LB **drṣṭer-aikyam** EPU₁U₂] drṣṭeḥ aikyam N₁D₁ drṣṭeḥ ekaḥ N₂ drṣṭair aikā LB **atha** EPLN₁N₂D₁U₁U₂] athā B **cākāśa°** EPBU₂] ca ākāśa° N₁D₁U₁ vākāśa° L ākāśa° N₂ **kaścidadrṣṭaḥ** EPN₁D₁U₁] kacciddrṣṭaḥ L kaccit drṣṭaḥ B kaścita adrṣṭaḥ N₂ kaściddrṣṭa° U₂ **padārtho** EPLBD₁U₁U₂] padārthe N₁ padārtha N₂ **3 sa** EPD₁N₁U₁] *omitted in* LBN₂U₂ **drṣṭigocare** D₁N₁U₂] drṣṭigocarō EPLBU₁ drṣṭigocarā N₂ **bhavati** EPLD₁N₁D₁N₂U₁U₂] bhavatī B **evordhvalakṣyaḥ** EPD₁U₁] °lakṣaḥ L evordhalakṣaḥ B °lakṣya N₁U₂ eva vodhalakṣaṇam N₂

1 athādholakṣyaḥ *scripsi*] *em.* atha adholakṣyaḥ N₁ athādholakṣaḥ PL athādholakṣa B atha adholakṣanaḥ N₂ atha adholakṣaḥ D₁ atha adholakṣa U₁ *omitted in* EU₂ **nāsikāyā** PLBN₁N₂D₁U₁] nāsikāyāḥ EU₂ **upari** EPLBN₁N₂D₁U₁] upariṣṭāt U₂ **dvādaśaṅgulaparyantaḥ** PLBN₁N₂D₁U₁] °mūlaparyantaḥ E daśaṅgulaparyantaḥ U₂ **drṣṭiḥ** EPLBN₁N₂D₁U₂] drṣṭi° U₁

[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.