

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
- 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.

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 the prose the single *daṇḍa* indicates the end of a sentence and the double *daṇḍa* marks the end of a paragraph.

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 राजयोगेनानेकरा
ज्यभोगसमय 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 rājayogaparakāro likhyate N₁D₁] atha rā-
jayogaparakāra likhyate U₁ rājayogāntargataḥ / binduyogaḥ E atha tattvabimḍuyogaprārambhaḥ L
atha rājayoga liṣyate P atha rājayoga likhyate U₂ 2 prekṣaṇasamaya PN₁D₁U₁] prekṣaṇasamaya
U₂ eva PN₁D₁U₂] evaṃ U₂ 6 cāryayogaḥ PN₁D₁U₂] tvaryāyogaḥ U₁ 9 layayogaḥ PN₁D₁U₁] layayogaḥ U₂
12 lakṣyayogaḥ PN₁D₁U₂] lakṣayogaḥ U₁ 17–18 siddhayogaḥ 14 /
rājayogaḥ 15 PU₂] rājayogaḥ / siddhayogaḥ N₁D₁U₁ 20 ete pañcadaśayogaḥ PN₁D₁U₁] evaṃ
pañcadaśāyogā 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 *daṇḍas*.

[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।।

रागद्वेषौघृणालस्यं भ्रंतिर्दंभो क्षमा भ्रमः ।
15 यस्यैतानि नविद्यन्ते क्रियायोगी स उच्यते ।।४।।

1 idānīm PN₁D₁U₁] atha U₂ kriyāyogasya PN₁D₁U₁] kriyāyogas U₂ kathyate PN₁U₁] kathayate D₁ omitted in U₂ 3 siddhidāyakaḥ PN₁D₁U₁] siddhidāyakaṃ U₂ 5 tattataḥ PN₁D₁] tatas-tataḥ U₂ taṃkṛ taṃ U₁ tato bhavet PU₂] ato bhava N₁D₁ ato va U₁ 7 viveka N₁D₁PU₁] vivekaṃ EU₂ niṣprhāḥ P] °niṣprhāḥ U₂ °niṣprhā EN₁ °niṣprhāḥ D₁ °niṣprhī U₁ 8 yuktīyuto EPN₁D₁U₁] muktīyuto U₂ yogī EPN₁D₁U₂] yosau U₁ 10 mātsaryaṃ EU₁U₂] mātsarya PN₁D₁ hiṃsāśā PD₁U₁U₂] hiṃsā ca E hiṃsāḥ N₁ 11 °krodhau U₁U₂] krodha° EPN₁ °krodho D₁ °śuciḥ PN₁D₁U₁] śuciḥ EU₂ 13 rāgadoṣṣau EPN₁D₁U₂] rāgadoṣṣau U₁ athadveṣo L bhrāṃtir daṃbho PLN₁U₂] bhrāṃtir debho D₁ bhrāṃtītvam E bhrāṃtī daṃbha U₁ kṣamā bhramaḥ LN₁D₁U₂] mokṣamābhramaḥ E °kṣamī bhramaḥ 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 विवेकवैराग्यशान्ति सन्तोष इत्यादीन्यु त्पाद्यन्ते । स एव बहुक्रियायोगी कथ्यते ।

कापट्यं माया वित्तं हिंसा तृष्णा मात्सर्यमहंकारः रोषोभयं लज्जा लोभमोहाअशुचित्वं रागो द्वेषः आलस्यं पाखंडित्वं भ्रान्तिः रिन्दिर्यविकारः कामः एते यस्य मनसि प्रदिदिनं न्यून भवन्ति । स एव बहुक्रियायोगी कथ्यते । ।

1 kṣamā° EPLD₁U₁U₂] kṣamāḥ N₁ °santoṣa ityādīny PN₁D₁] santoṣādīny E ityādīno° L ityādīna niraṃtaram U₁ ityādayoniraṃtaram U₂ utpādyante PN₁D₁U₂] utpadyante E utyaṃte U₁ bahukriyāyogī EPLN₁U₁U₂] bahukriyāyogā D₁ 1-2 kathyate EPLN₁U₁] sa kathyate D₁ tkacyate U₂ 3 kāpatyaṃ EPD₁U₂] yasyāntaḥkaraṇe kapaṭyaṃ N₁ kāpayam L kāpacham U₁ māyā N₁] māya D₁ yāya U₁ pāpa U₂ omitted in EPL vittaṃ EP] vitam L vitvam N₁D₁U₁ titam U₂ mātsaryam E] mātsaryam PLN₁U₂ mātsarya PLN₁U₂ roṣobhayaṃ PLN₁D₁U₂] roṣaḥ bhayaṃ EU₁ lajjā EPLN₁D₁U₂] lajā U₁ lobhamohā EN₁D₁U₁] lobhaḥ mohāḥ PL mohā U₂ rāgo dveṣaḥ conj. rāgaḥ dveṣaḥ P rāgadveṣaḥ N₁D₁U₁U₂ rājadveṣa L omitted in E 3-4 ālasyam PLN₁D₁U₁U₂] omitted in E 4 pākhaṃditvam PLU₁U₂] pāṣaṃditvam D₁N₁ pākhaṃdatvam E indriyavikāraḥ EN₁D₁U₂] indriyavīkāraḥ U₁ indriyaṃ vīkāraḥ P itivikāraḥ L kāmāḥ EPLN₁D₁U₁] omitted in U₂ ete EPD₁N₁] eta L rāte U₁ etate U₂ bhavanti EPLD₁U₁U₂] bhavīti N₁ 5 kathyate EPLN₁D₁U₂] kathyamte U₁

3 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 राजयोगौ कथ्येते । मूलकन्दस्थाने एका तेजोरूपा महानाडी वर्तते । इयमेका नाडी इडापिङ्गलासुषुम्णान् एतान् भेदान् प्राप्नोति ।

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

1 kathyante EPN₁D₁U₂] omitted in L ke te D₁N₁U₁] te ke EPLU₂ siddhakuṇḍalinīyogaḥ EN₁] siddhakuṇḍalinīyogaḥ U₁ siddhakuṇḍalinīyoga U₂ siddhakuṇḍalanīyogaḥ D₁ siddhakuṇḍamliṇīyogaḥ P mantrayogaḥ EPN₁D₁U₁U₂] omitted in L amū PLN₁D₁U₁U₂] astu E rājayogau PLN₁D₁U₁U₂] rājayogaḥ E 2 kathyete P] kathyate ELN₁D₁U₁ kathyante U₂ mūlakandasthāne ELN₁D₁U₁U₂] mūlaṁ kaṁdasthāne P ekā EPLD₁U₁U₂] eka N₁ vartate EPLN₁D₁U₁] pravartate U₂ iyam E] iyam EPN₁D₁U₁U₁ trayam L ekā N₁D₁U₁U₂] eka EP kā L °suṣumṇān N₁D₁] suṣumṇā EPU₁U₂ etān EPLU₁U₂] ete N₁D₁ 4 idā EPLN₁D₁U₁] omitted in U₂ vartate EPLN₁D₁U₁] pravarttate U₂ dakṣiṇabhāge EPLN₁D₁U₂] dakṣiṇe bhāge U₁ vartate EPLN₁D₁U₁] pravarttate U₂ madhyamārgē EPLN₁U₁U₂] madhyarge D₁ 5 padminī ED₁U₁U₂] padmanī PLN₁ tantusamākārā ELN₁D₁U₁U₂] taṁtusamākārā P °prabhā EPLN₁D₁U₂] °prabhāḥ U₁ 6 bhuktimuktidā PN₁D₁U₁U₂] bhuktimuktipradā EL bhuktimukti N₁D₁U₁ asyām] em. asyā EPLU₂ omitted in N₁D₁U₁ jñānotpattau EPLU₂] utpanne N₁D₁U₁ satyām PLU₂] satyam E sati N₁D₁U₁ 7 suṣumṇāyām E] suṣumṇāyā PU₂ suṣumṇāya° U₁ suṣumṇāyāḥ N₁D₁ suṣumṇā° L jñānotpattāvupāyāḥ 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 *suṣumnā* 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 सिद्धिबुद्धिशक्तिं मुषको वाहनं कुर्मऋषिः आकुञ्चनमुद्रा अपानवायुश्च उमीर्कला ओजस्विनीधारणा चतुर्दलेषु रजःसत्त्वतमोमनांसि वं शं षं सं मध्यत्रिकोणे त्रिशिखा तन्मध्ये त्रिकोणाकारं कामपिठं वर्तते । तत्पीठमध्ये ऽग्निशिखाकारैका मुर्तिर्वर्तते । तस्या मूर्तेर्ध्यानं करणात् सकलशास्त्रकाव्यनाटकादि सकल वाङ्मयं विनाभ्यासेन पुरुषस्य मनोमध्ये स्फुरति । अस्य बहिर्मानंदा । योगानंदा विरानंदा । उपरमानंदा ।

[Description of the second Cakra]

- इदानीं द्वितीयं स्वाधिष्ठानचक्रं षट्दलं उड्डीयाणपीठसंज्ञकं भवति । लिंगस्थानं । पीतवर्णं । पीतप्रभा । रजोगुण । ब्रह्मादेवता । वैखरीवाच । सावित्रीशक्तिः । हंसवाहनं । वह्णऋषिः । कामाग्निप्रभा । स्थूलदेहा । जाग्रदवस्था । ऋग्वेद । आचार्यलिंगं । ब्रह्मसलोकतामोक्षः । शुद्धभूमिकातत्त्वं । गंधो विषयः । अपानवायुः । अंतर्मातृका । वं भं मं यं रं लं । बहिर्मात्रा । कामा । कामारव्या । तेजसी । चेष्टृङ्का । अलसा । मिथुना । तन्मध्ये ऽतिरक्तवर्णं तेजो वर्तते । तस्य ध्यानात् साधको ऽतिसुन्दरो भवति । प्रतिदिनमायुर्वर्धते ।

1 caturdalaṃ mūlacakraṃ N₁D₁U₂] caturdalaṃ mūlaṃ cakraṃ EPU₁ caturdalamūlacakraṃ L
vartate EPLN₁D₁U₁] pravartate U₂ prathamam ādhāracakraṃ PLU₂] prathamādhāracakraṃ var-
tate E gaṇeśadaivataṃ ELU₂] gaṇeśam daivataṃ P 1–2 siddhibuddhiśaktiṃ muṣako vāhanaṃ
em. siddhibuddhiśaktimuṣakavāhanaṃ E siddhibuddhiśaktir mukhako vāhanaṃ P siddhibud-
dhiśaktimuṣako vāhanaṃ L siddhibuddhiśaktiḥ muṣako vāhanaṃ U₂ 2 ākuñcanamudrā PLU₂] ākuñcamudrā E apānavāyus P] °vāyuh EL °vāyu U₂ 3 triśikhā PL] triśikhāt E tirekhā U₂
tanmadhye EPD₁U₁U₂] tanmadhya LN₁ 4 °gniśikhākāraikā E] agniśikhākārā ekā N₁D₁U₁U₂
agniśikhākārā ekā P jñiśikhākārāṇakā L vartate EPLN₁D₁U₁] asmi U₂ tasyā PLU₁U₂] ta-
syāḥ EN₁D₁ mūrter PN₁D₁] mūrtir EL mūrtair U₁ **omitted in** U₂ °sakala EPN₁D₁U₁U₂] **omitted in** L 5 sphurati EPN₁D₁U₁U₂] sphuranti L 6 dvitīyam EPLN₁D₁U₁] dvitīye U₂
svādhiṣṭhānacakraṃ U₁] svādhiṣṭhānacakraṃ EPLN₁D₁U₂ 7 ṣaṭdalaṃ PLN₁D₁U₁U₂] ṣaḍdalaṃ E
uḍḍīyānapīṭha° U₂] upāyanapīṭha° E uḍḍīyān pīṭham L uḍyānapīṭha° N₁ uḍyānapīṭha° D₁ uḍā-
ganapīṭha° U₁ 10 °tiraktavarṇam EPLN₁D₁U₂] atiraktavarṇa° U₁ 11 pratidinam EPLU₂] dinaṃ
dinaṃ prati N₁U₁ dinaṃ prati D₁

3 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 [of the triangle] 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 strange that only the first *cakra* has a detailed description of mounts, Ṛṣis, gods, seals and so forth. All other descriptions of the remaining eight *cakras* leave this out. The only exception is U₂, a relatively late witness that adds those descriptions. They are added to the edition and are highlighted in red color.

⁷Find out more about the four blisses.

[Description of the third Cakra]

- तृतीयं नाभिस्थाने दशदलं पद्मं वर्तते । कपिलवर्णं । विष्णुदेवता । लक्ष्मीशक्तिः । वायुऋषिः । समा
नवायुः । गरुडवाहनं । सूक्ष्मलिंगदेवताह । स्वप्रावस्था । मध्यमावाक् । यजुर्वेदः । दक्षिणाग्निः । समि
पतामोक्षः । गुरुलिंगविष्णुः । आपस्तत्त्वं । रजो विषयः दशदलानि । दशमात्राः । अंतर्मात्रा । डं टं णं
तं थं दं धं नं पं फं । बहिर्मात्राः । शान्तिः । क्षमा । मेधा । तन्या । मेधाविनी । पुष्करा । अहंसगमना ।
5 लक्ष्या । तन्मया । अमृता । तन्मध्ये पञ्चकोणं चक्रं वर्तते । तन्मध्ये एका मूर्तिर्वर्तते । तस्यास्तेजो
जिह्वया कथयितुं न शक्यते । तस्याः मूर्तेर्ध्यानकरणात् पुरुषस्य शरीरं स्थिरं भवति ।

[Description of the fourth Cakra]

- चतुर्थं हृदयमध्ये द्वादशदलं वर्तते अनाहतचक्रं हृदयस्थानं । श्वेतवर्णं तमोगुणः । रुद्रोदेवता । उमा
शक्तिः । हिरण्यगर्भऋषिः । नंदिवाहनं । प्राणवायुः । ज्योतिः कलाकारणं देहे । सुषुप्तिर् अवस्था
। पश्यन्तीवाचा । सामदेदः । गार्हपत्याग्निः । शिवलिंगं । प्राप्तिभूमिका । सरू?पतामुक्तिः । द्वा
10 दशादलानि । द्वादशमात्रा । कं खं गं घं णं चं छं जं झं यं तं थं । बहिर्मात्रा । रुद्राणी । तेजसा
। तापिनी । स्फकदा । चैतन्या । शिवदा । शान्ति । उमा । गौरी । मातर । ज्वाला । प्रज्वा
लिनी । अतितेजोमयत्वाद्दृष्टिगोचरं न भवति । तन्मध्ये ऽष्टदलम् अधोमुखं कमलं वर्तते । मनश्चक्रे ।
मनोदेवता । भैशक्तिः । आत्मऋषिह । नाभिमध्ये स्थितं पद्मं नालं तस्य दशाङ्गुलं । कोमलं तस्य
तत्रालं निर्मलं चाप्यधोमुखं । कदलीपुष्पसंकाशं तन्मध्ये च प्रतिष्ठितं । मन उन्नत्यसंकल्प । विकल्पा
15 त्मकमेव च । पूर्वदले श्वेतवर्णे यदा विश्रामते मनः । धर्मकीर्तिविद्यादि सद्बुद्धिर्भवति । अग्निकोणे
आरक्तवर्णे निद्रा आलस्यमायामंदमतिर्भवति । दक्षिणे कृष्णवर्णेति तदा क्रोधोत्पत्तिर्भवति । नैऋत्ये
नीलवर्णे ममतामतिर्भवति । पश्चिमे कपिलवर्णं । क्रीडाहासोत्सवोत्साहमतिर्भवति । वायव्ये शामव
र्णे चिंतोद्वेगमतिर्भवति । उत्तरे पीतवर्णे भोगशृंगारमहोदयमतिर्भवति । ईशाने गौरवर्णे ज्ञानसंधान
मतिर्भवति ।

1 tṛtīyaṃ PLN₁D₁U₁] tṛtīye E atha tṛtīyaṃ maṇipūracakraṃ U₂ daśadalaṃ EPN₁D₁] daśadala°
L daśadalakaṃ U₁ omitted in U₂ padmaṃ EPU₁] padme L padma N₁D₁ omitted in U₂ var-
tate EPLN₁D₁U₁] omitted in U₂ 5 vartate EPN₁D₁U₁] asmi U₂ tasyās EPLU₁U₂] tasyā N₁D₁
6 kathayitum EPN₁D₁] kathyitum L kathatum U₁ vaktum U₂ mūrter EPN₁D₁U₁] mūrtir L omit-
ted in U₂ °karaṇāt PLN₁D₁U₁U₂] °karaṇāt E puruṣasya śarīraṃ sthiraṃ ELN₁D₁U₁U₂] omit-
ted in P bhavati ELN₁D₁U₂] bhavati vā U₁ omitted in P 7 vartate EPLN₁D₁U₁] asti U₂
9 paśyantīvācā] em. paśyaṃtīvācā U₂ gārhapatyāgniḥ] em. gārhasyatyogñiḥ U₂ 12 °gocaraṃ
EPLN₁D₁U₁] gocaratām U₂ bhavati EPLN₁D₁U₁] yāti U₂ °ṣṭadalam ELN₁D₁U₁U₂] °ṣṭadale
P adhomukhaṃ kamalaṃ EN₁D₁U₁U₂] adhomukhakamalaṃ L mukhaṃ kamalaṃ P vartate
EPLN₁D₁U₁] asti U₂ 13 bhaiśaktiḥ] bahiśaktiḥ U₂ daśāṅgulaṃ] em. daśāgulaṃ U₂ 18 jñā-
nasaṃdhāne°] jñānasaṃdhāne U₂

5 tanmadhye ... vartate: The whole sentence is omitted in L. tanmadhye ... vartate: The whole sentence is 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] Ṛṣi, 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: *ḍaṁ ṭaṁ ṇaṁ taṁ thaṁ daṁ dhaṁ naṁ paṁ phaṁ*. External measure: peace, patience, insight, *tanyā*?, a leared teacher, the lotus, ahaṁsagamanā?, 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] Ṛṣi 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] *kaṁ khaṁ gaṁ ghaṁ ṇaṁ caṁ chaṁ jaṁ jhaṁ yaṁ taṁ* [and] *thaṁ*. [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. The mind resides in this *cakra*, [the] god [presiding over it] is the mind [itself], [its] power is Bhairava, [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]

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

⁹What kind of measures?

¹⁰Add footnote of entry in *Tāntrikābhidhānakośa*.

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 payfulness, 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.