

Yogatattvabindu of Rāmacandra
A Critical Edition and Annotated Translation

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September 21, 2022

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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 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 *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 राजयोगेनानेकराज्यभोग
समय एव । अनेकपार्थिवविनोद प्रेक्षणसमय एव । बहुतरकालं शरीरस्थितिर्भवति । स एव राजयोगः ।
तस्यैते भेदाः । क्रियायोगः १ ॥ ज्ञानयोगः २ ॥ चर्यायोगः ३ ॥ हठयोगः ४ ॥ कर्मयोगः ५ ॥ लययोगः
६ ॥ ध्यानयोगः ७ ॥ मन्त्रयोगः ८ ॥ लक्ष्ययोगः ९ ॥ वासनायोगः १० ॥ शिवयोगः ११ ॥ ब्रह्मयोगः
१२ ॥ अद्वैतयोगः १३ ॥ सिद्धयोगः १४ ॥ राजयोगः १५ ॥ एते पञ्चदशयोगाः ॥

हृष

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. **caryāyogaḥ** 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 pañcadaśayogaḥ 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॥

5 क्षमा विवेकवैराग्यं शान्तिसन्तोष निस्पृहाः ।

एतं युक्तियुतो योगी क्रियायोगी निगद्यते ॥२॥

मात्सर्यं ममता माया हिंसा च मदगर्वता ।

कामक्रोधौ भयं लज्जा लोभमोहौ तथा ऽशुचिः ॥३॥

रागद्वेषौघृणालस्यं भ्रन्तिर्दमो क्षमा भ्रमः ।

10 यस्यै तानि न विद्यन्ते क्रियायोगी स उच्यते ॥४॥

हृष्य

यस्यान्तःकरणे क्षमाविवेकवैराग्यशान्तिसन्तोष इत्यादीन्नुत्पाद्यन्ते । स एव बहुक्रियायोगी कथ्यते । का

Testimonia: **2 kriyāmuktir**] Ysv:kriyāmuktimayo yogaḥ sapīṇḍisiddhidāyakaḥ | yatkāromīti saṅkalpaṃ kāryārambhe manaḥ sadā || **4 tattataḥ**] Ysv:tatsāṅgācaraṇaṃ kurvan kriyāyogar ato bhavet | **5 kṣamā**] Ysv:kṣamāvivekavairāgyāśāntisaṅkṣānispṛhāḥ | etan muktīyuto yo'sau kriyāyogo nigadyate | **7 māt-saryaṃ**] Ysv:mātsaryaṃ mamatā māyā hīṃsā ca madagarvitā | kāmāḥ krodho bhayaṃ lajjā lobho mohas tathā 'śuciḥ || **rāgadveṣau**] Ysv:rāgadveṣau ghrṇālasyaśrāntidambhākṣamābhramāḥ | yasyaitāni na vidyante kriyāyogī sa ucyate ||

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 tamkṛ tam U₁ **kuñcanaṃ** cet.] kūrcaṇaṃ N₂ **tato bhavet** PU₂] ato bhava N₁N₂D₁ ato va U₁ **5 viveka** cet.] vivekaṃ EU₂ **niṣpṛhāḥ** P] 'niṣpṛhāḥ U₂ 'niṣpṛhā EN₁ 'niṣpṛhā D₁ 'niṣpṛhi U₁ **6 eta** EPU₁] etat N₁N₂D₁U₂ **yuktiyuto** cet.] muktīyuto U₂ **yogī** EPN₁D₁U₂] yo sau N₂U₁ **7 mātsaryaṃ** EU₁U₂] mātsarya PN₁D₁ **hīṃsā ca E**] hīṃsāśā cet. hīṃsā ca E hīṃsāḥ N₁ **8 'krodhau** U₁U₂] krodha° EPN₁ 'krodho D₁ **'śuciḥ** cet.] śuciḥ EN₂U₂ **9 rāgadveṣau** cet.] rāgadoṣau U₁ athadveṣo L **ghṛṇālasyaṃ** cet.] ghrṇā° N₂ **bhramṭir dambho** cet.] bhrāṃṭir debho D₁ bhrāṃṭitvaṃ E bhrāṃṭi dambha U₁ **kṣamā bhramāḥ** cet.] mokṣam ābhramāḥ E 'kṣamā bhramāḥ U₁ **10 na** cet.] ca E **12 kṣamā**° cet.] kṣamāḥ N₁ kṣamā° N₂ **vivekavairāgyāśānti** cet.] kṣamāḥ vivekavairāgya | śāṃṭi° N₁ 'vairāgyāśānti° N₂ kṣamā || vivekavairāgya || śāṃṭi° D₁ **'santoṣa ityādīny** cet.] 'santoṣādīny E 'santoṣa ity ādīno° L 'santoṣa ity ādīna niraṃṭaram U₁ 'santoṣa ity ādayo niraṃṭaraṃ U₂ **utpādyante** cet.] utpadyante E 'tpādyamte L utyaṃte U₁ **bahukriyāyogī** cet.] bahukriyāyogā D₁ **kathyate** cet.] sa kathyate D₁N₂ tkacyate U₂ **12–11.1 kāpaṭyaṃ** cet.] yasyāntaḥkaraṇe kapatyaṃ N₁ kāpayaṃ L kāpachaṃ U₁

Philological Commentary: **5 'kṣamā:** The printed edition E starts here. **9 rāga°:** L starts here. **10 yasyai:** Rāmacandra ends his quotes from the Ysv and continues the rest of his section on Kriyāyoga in prose. The Ysv ends the section on Kriyāyoga as follows: sa eva muktaḥ sa jñāni caṇḍināśena īśvaraḥ | kriyāmuktikaro yo'sau rājayogaḥ sa muktidaḥ ||

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

[Siddhakuṇḍalinīyoga and Mantrayoga]

इदानीं राजयोगस्य भेदाः कथ्यन्ते । के ते । एकः सिद्धकुण्डलिनीयोगः मन्त्रयोगः । अमू राजयोगौ क

1 māyā N₁N₂] māya D₁ yāya U₁ pāpa U₂ om. EPL vittam EP] vitam L vitvam N₁N₂D₁U₁ titam U₂ mātস্যam cet.] mātস্যam E mātस्या D₁U₁ roṣaḥ EU₁] roṣo cet. eṣo N₂ bhayaṃ cet.] kṣayaṃ E lajā cet.] lajā U₁ lobhaḥ PL] lobha° cet. om. U₂ mohaḥ P] moha LN₂ mohā cet. **2** aśucitvam cet.] aśucitvam N₁D₁ aśucitvam N₂ rāgaḥ P] rāga° cet. rāja° L om. E dveṣaḥ cet.] dveṣa L om. E ālasyam cet.] om. E pākhamḍitvam cet.] pāṣaṃḍitvam D₁N₁ pākhamḍatvam E pārṣaḍitvam N₂ indriyavikāraḥ cet.] indriyavikāraḥ U₁ indriyam vikāraḥ P itivikāraḥ L kāmāḥ cet.] kāma N₂ om. U₂ ete cet.] eta L rāte U₁ etate U₂ **3** bhavanti cet.] bhavaiti N₁ bahukriyāyogī cet.] *kiyā° D₁U₁U₂ kathyate cet.] kathyante U₁U₂

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 siddhakuṇḍalanīyogaḥ N₂D₁ siddhakumḍaṃliṃ yogaḥ P mantrayogaḥ cet.] om. L amū cet.] astu E rājayogaḥ cet.] rājayogaḥ E **1-2** kathyete P] kathyate cet. kathyante U₂ **2** mūlakandasthāne cet.] mūlam kaṃḍasthāne P ekā cet.] eka N₁N₂ vartate cet.] pravartate U₂ iyam E] iyaṃ cet. trayam L ekā cet.] eka EP kā L *suṣuṃṇān N₁N₂D₁] suṣuṃṇā cet. etān cet.] ete N₁N₂D₁ **3** idā cet.] om. U₂ vartate cet.] pravartate U₂ dakṣiṇabhāge cet.] dakṣiṇe bhāge U₁ vartate cet.] pravartate U₂ madhyamārga cet.] madhyarḡe D₁ **4** padmini cet.] padmani PLN₁N₂ tantusamākāra cet.] taṃtusamākāra° P *prabhā cet.] *prabhaḥ U₁ bhuktimuktidā PU₂] bhuktimuktido° cet. bhuktimuktipradā EL **5** *syāṃ scripsi] em. *syā E asyā PLU₂ om. cet. jñānotpattau EPLU₂] *tpane cet. satyāṃ PLU₂] satyam E sati cet. **6** suṣuṃṇāyāṃ E] suṣuṃṇāyā PU₂ suṣuṃṇāyā° U₁ suṣuṃṇāyāḥ N₁N₂D₁ suṣuṃṇā° L jñānotpattāv upāyāḥ E] jñānotpattau upāyāḥ cet. jñānotpattau upāyā U₂ jñānotpanno *pāyāḥ N₁N₂ kathyante EPN₁N₂D₁U₁U₂] kathyate L caturdalaṃ mūlacakraṃ N₁D₁U₂] caturdalaṃ mūlam cakram EPU₁ caturdalaṃ mūlacakraṃ L prathamacaturdalaṃ mūlacakraṃ N₂ vartate cet.] pravartate U₂ prathamam ādhāracakraṃ PLU₂] prathamādhāracakraṃ vartate E **7** 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 vāhanam L *śaktiḥ muṣako vāhanam U₂ kūrma scripsi] em. kurma U₂ ākuñcanaṃ mudrā scripsi] ākuñcana° PLU₂ em. ākuṃca° E **8** apānaḥ vāyuh scripsi] em. apānavāyuh EL *vāyuṣ P *vāyu U₂ ūrmī scripsi] em. urmī U₂ **9** triśikhā PL] triśikhāt E trirekhā U₂ tanmadhye cet.] tanmadhya LN₁ *gniśikhākārikā E] agniśikhākārā ekā cet. magniśikhākārā ekā P jñiśikhākārānakā L vartate EPLN₁N₂D₁U₁] asmi 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. **9** prathamam ...triśikhā: The whole section from prathamam to triśikhā is missing in N₁,N₂,D₁ and U₁, but present in all other witnesses.

ध्येते । मूलकन्दस्थाने एका तेजोरूपा महानाडी वर्तते । इयमेका नाडी इडापिङ्गलासुषुम्णान् एतान् भेदान् प्राप्नोति । वामभागे चन्द्ररूपा इडा नाडी वर्तते । दक्षिणभागे सूर्यरूपा पिङ्गला नाडी वर्तते । मध्यमार्गे ऽति सूक्ष्मा पद्मिनी । तन्तुसमाकारा कोटिविद्युत्समप्रभा । भुक्तिमुक्तिदा शिवरूपिणी सुषुम्णा नाडी प्रवर्तते । ऽस्यां ज्ञानोत्पत्तौ सत्यां सर्वज्ञो भवति ।

[Description of the first Cakra]

- 5 इदानीं सुषुम्णायां ज्ञानोत्पत्तावुपायाः कथ्यन्ते ॥ आदौ चतुर्दलं मूलचक्रं वर्तते । प्रथमं आधारचक्रं । गुदा स्थानं ॥ रक्तवर्णं ॥ गणेशं दैवतं ॥ सिद्धिबुद्धिशक्तिं मुषको वाहनं ॥ कूर्मक्रुषिः ॥ आकुञ्चनं मुद्रामुद्रा । । अपानः वायुः ॥ ऊर्मी कला ॥ ओजस्विनी धारणा ॥ चतुर्दलेषु रजःसत्त्वतमोमनांसि ॥ वं शं षं सं ॥ मध्यत्रिकोणे त्रिशिखा ॥ 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]

- इदानीं द्वितीयं स्वाधिष्ठानचक्रं षट्दलं उड्डीयाणपीठसंज्ञकं भवति । लिङ्गं स्थानं ॥ पीतं वर्णं ॥ पीता
5 प्रभा ॥ रजो गुणः ॥ ब्रह्मा देवता ॥ वैखरी वाक् ॥ सावित्री शक्तिः ॥ हंसो वाहनं ॥ वह्णो ऋषिः ॥
कामाग्निर्प्रभा ॥ 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 सहस्रः ॥ ६००० ॥ घ । १६ प ।
४० ॥ तन्मध्ये उत्तिरक्तवर्णं तेजो वर्तते । तस्य ध्यानात् साधको उत्तिसुन्दरो भवति । युवतीनां अतिवह्णो
10 भवति । प्रतिदिनमायुर्वर्धते ॥

[Description of the third Cakra]

1 tasyā cet.] tasyāḥ EN₁D₁ mūrter cet.] mūrtir EL mūrtair U₁ om. U₂ °sakala cet.] om. L saka° N₂
vānmayam EPLU₂] vāgmayam N₁N₂D₁U₁ sphurati cet.] sphuraṁti L 2 bahir ānandā scripsi] em.
bahir mānandā U₂ virānandā scripsi] em. virā° U₂ ajapājapaḥ śataḥ scripsi] em. ajapājapaśat <??>
4 idānīm cet.] idānī N₂ dvitīyaṁ cet.] dvitīye U₂ svādhiṣṭhānacakraṁ U₁] svādhiṣṭhānacakraṁ
EPLN₁D₁U₂ svādhinacakraṁ N₂ ṣaḍdalaṁ cet.] ṣaḍdalaṁ E ṣaḍdalaṁ N₂ udḍīyānapīṭha° U₂] upāyanapīṭha° E udḍīyān pīṭhaṁ L udḍīyānapīṭha° N₁N₂ udḍīyānapīṭha° D₁ udḍīyānapīṭha° U₁ liṅgaṁ
scripsi] em. liṅga° U₂ pīṭhaṁ scripsi] em. pīṭha° U₂ pītā scripsi] em. pītā° U₂ 5 guṇaḥ scripsi] em.
guṇa U₂ vāk scripsi] em. vāca U₂ haṁso scripsi] em. haṁsa° U₂ vahaṇo scripsi] em. vahaṇa U₂
6 kāmāgnir scripsi] em. kāmāgni° U₂ sthūlo dehaḥ scripsi] em. sthūladehā U₂ ṛg vedaḥ scripsi] em. ṛg
veda U₂ ācāryaḥ scripsi] em. ācārya° U₂ 7 śuddhabhumikā scripsi] em. śuddhabhumikā U₂ apānaḥ
scripsi] apāna° U₂ 8 tejasvinī scripsi] em. tejasī U₂ sahasraḥ scripsi] em. sahasra U₂ 9 tiraktavarṇam
PU₂] atiraktavarṇam cet. atiraktavarṇa° U₁N₂ sādhaḥ EPLU₂] sādhaḥ cet. °tisundaro EPLU₂] atisundaro cet.
10 pratidinam cet.] dinam dinam prati N₁U₁ dinadinam prati N₂ dinam prati D₁
11 ṭṭīyaṁ cet.] ṭṭīye E atha ṭṭīyam maṇipūracakraṁ U₂ ṭṭīyacakraṁ N₂ daśadalaṁ cet.] daśadala°
L daśadalakam U₁ om. U₂ padmaṁ EPU₁] padme L padma N₁N₂D₁ om. U₂ vartate cet.] om.
U₂ kapilaṁ scripsi] em. kapila° U₂ viṣṇur scripsi] em. viṣṇu U₂ vāyur scripsi] em. vāyu° U₂
12 samāno scripsi] em. samāna° U₂ garuḍo scripsi] em. garuḍa° U₂ sūkṣmalingaṁ devatā scripsi]
em. sūkṣmalingadevatāha U₂ svapnā avasthā scripsi] em. svapnāavasthā U₂ 12–13 dakṣiṇo °gnīḥ
scripsi] em. dakṣiṇāgnīḥ U₂ 13 samīpatā scripsi] samīpatā U₂ guruliṅgo scripsi] em. guruliṅga°
U₂ 15 haṁsagamanā scripsi] em. ahaṁsagamanā U₂ sahasraḥ scripsi] em. sahasra U₂ 16 vartate
cet.] asmi U₂ tasyās cet.] tasyā N₁N₂D₁ kathayitum cet.] kathayitum L kathatam U₁ vaktum U₂
17 mūrter cet.] mūrtir L om. U₂ °karaṇāt cet.] °karaṇāt E puruṣasya śarīraṁ sthiraṁ cet.] om. P
bhavati cet.] bhavati vā U₁ om. P

Philological Commentary: 10 yuvatinām...bhavati: This additional sentence occurs in N₂ only.
16 tanmadhye ... cakram vartate: This sentence is om. L. tanmadhye ... mūrtir vartate: This sentence
om. in L.

- तृतीयं नाभिस्थाने दशदलं पद्मं वर्तते । कपिलं वर्णं ॥ विष्णुर् 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 ॥
- 5 पुष्करा ॥ हंसगमना ॥ लक्ष्म्या ॥ तन्मया ॥ अमृता ॥ अजपाजपः सहस्रः ॥ ६००० ॥ घ । १६ प । ४० ।
। तन्मध्ये पन्चकोणं चक्रं वर्तते । तन्मध्ये एका मूर्तिर्वर्तते । तस्यास्तेजो जिह्या 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 ॥ सुषुप्तिरवस्था ॥ पश्यन्ती वाचा ॥ सामवेदः ॥ गार्हपत्यो ऽग्निः ॥ शिवो लिङ्गं ॥ प्राप्तिः भूमिका ॥ सरूपता मुक्तिः ।
10 । 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 । ९६ प । ४० ॥ अतितेजोमयत्वादृष्टिगोचरं न भवति । तन्मध्ये ऽष्टदलमधोमुखं कमलं वर्तते । मनश्चक्रे ॥ मनो देवता ॥ बहिःशक्तिः ॥ आत्मा ऋषिः ॥ नाभिमध्ये स्थितं पद्मं नालं तस्य दशाङ्गुलं । कोमलं तस्य तत्रालं निर्मलं चाप्यधोमुखं । कदलीपुष्पसंकाशं तन्मध्ये च प्रतिष्ठितं । मन आन त्यसंकल्पम् । विकल्पात्मकमेव च । पूर्वदले श्वेतवर्णं यदा विश्रमते मनः ॥ धर्मकी त्रिविधादिसद्बुद्धिर्भवति । अग्रिकोणे आरक्तवर्णं निद्रालस्यमायामन्दमतिर्भवति । दक्षिणे कृष्णवर्णेति तदा क्रोधोत्पत्तिर्भवति । नैरृत्ये नीलवर्णे ममतामतिर्भवति । पश्चिमे कपिलवर्णे क्रीडाहासोत्सवोत्साहमतिर्भवति । वायव्ये श्यामवर्णे चिन्तोद्वेगमतिर्भवति । उत्तरे पीतवर्णे भोगशृङ्गारमहोदयमतिर्भवति । ईशाने गौरवर्णे ज्ञानसंधान मतिर्भवति । 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 मूर्तेर्ध्यानकरणात् स्वर्गपातालाकशमनुष्य गन्धर्वकिन्नरगुह्यकविद्याधरलोकसंबन्धिन्यः स्त्रीयः साधकस्य पुरुषस्य वश्या भवन्ति । इत्यत्र किं कथ्यते ।
- 15
20

[Description of the fifth Cakra]

- 25 इदानीं पञ्चमं कमलं षोडशदलं कण्ठस्थाने वर्तते । धूम्रं वर्णं ॥ जीवो देवता ॥ अविद्या शक्तिः ॥ विराट् ऋषिः ॥ वायुर्वाहनं ॥ उदानो वायुः ॥ ज्वाला कला ॥ जालंधरो बन्धः ॥ महाकारणः देहः ॥ तूर्य आवस्था ।
। परा वाचा ॥ अथर्वणो वेदः ॥ जङ्गमं लिङ्गं ॥ जीवप्राप्ता भूमिका ॥ सायुज्यता मोक्षः ॥ षोडशादलानि ॥ षोडशमात्राः ॥ अन्तर्मात्रा ॥ अं आं इं ईं उं ऊं ऋं ॠं लृं ॡं एं ऐं ॐ औं अं अं ॥ बहिर्मात्रा ॥ विद्या ॥ अविद्या ॥ इच्छा ॥ शक्तिः ॥ ज्ञानशक्तिः ॥ शतला ॥ महाविद्या ॥ महामाया ॥ बुद्धिः ॥ तामसी ॥ मैत्रा ।
30 । कुमारी ॥ मैत्रायणी ॥ रुद्रा ॥ पुष्टा ॥ सिंहनी ॥ अजपाजपः सहस्रः ॥ १००० ॥ घ । २ प । ४६ अक्षर

४० ॥ तन्मध्ये कोटिचन्द्रसमप्रभः एकः पुरुषो वर्तते । तस्य पुरुषस्य ध्यानकरणादसाध्यरोगा नश्यन्ति । एकसहस्रवर्षपर्यन्तं पुरुषो जीवति ॥

1 **caturtham** cet.] caturthacakrakamalam N₂ **kalamam** cet.] om. N₂ **vartate** cet.] asti U₂ bhavati N₂ **śvetam scripsi**] em. śveta° U₂ 2 **prāṇo scripsi**] em. prāṇa° U₂ **vyotiskalākāraṇam deham scripsi**] em. jyotiḥ kalākāraṇam dehe U₂ 3 **paśyanti scripsi**] em. paśyaṃti U₂ **gārhapatyō 'gniḥ scripsi**] em. gārhasyatyo gñiḥ U₂ **śivo scripsi**] em. śiva° U₂ **prāptiḥ scripsi**] em. prāpti° U₂ 5 **śāntiḥ scripsi**] em. śānti U₂ **mātara scripsi**] em. mātara U₂ 6 **ajapājapah scripsi**] em. ajapājapah U₂ **sahasraḥ scripsi**] em. sahasra U₂ **°gocaram** cet.] gocaratām U₂ **bhavati** cet.] yāti U₂ 7 **ṣṭadalam** cet.] ṣṭadale P ṣṭadalam L aṣṭadalam N₁N₂D₁U₁ **adhomukham kamalam** cet.] adhomukhakamalam L mukham kamalam P **vartate** cet.] asti U₂ **bahiśśaktiḥ scripsi**] conj. bahiśaktiḥ U₂ **ātmā scripsi**] em. ātma° U₂ 8 **daśāṅgu- lam scripsi**] em. daśāgulam U₂ 9 **ānati scripsi**] conj. unnaty U₂ **asamkalpam scripsi**] em. asamkalpa U₂ **°śveta scripsi**] em. sveta° U₂ **viśramate scripsi**] em. viśrāmate U₂ 10 **nidrālasya scripsi**] em. nidrā ālasya° U₂ 11 **nairṛtye scripsi**] em. nairṛtye U₂ 12 **°śyāma scripsi**] em. śāma <??> 12-13 **jñā- nasamdhāna scripsi**] em. jñānasamdhāne U₂ 13 **karṇikā** cet.] karṇi U₂ 14 **kaliketi** cet.] kalikelī L karṇiketi E **saṃjñā** cet.] om. L **tatkalikāmadhye** cet.] tataḥ N₂ om. L **padmarāgaratnasamā- navarṇāṅguṣṭhapramāṇaikā scripsi**] em. padmarāgasamānavarṇāṅguṣṭhapramāṇaikā E padmarāgarat- nasamānavarṇam || aṅguṣṭhapramāṇā || ekā PN₁ padmarāgaratnasamānavarṇa aṅguṣṭhapramāṇā ekā N₂ padmaratnasamānavarṇa aṅguṣṭhapramāṇā ekā L padmarāgaratnasamānavarṇa aṅguṣṭhapramāṇāt ekā D₁U₁ padmarāgaratnasamānavarṇa || aṅguṣṭhapramāṇā ekā U₂ **tasyā** EP] tasyāḥ N₁N₂D₁U₁ tasya L **jiveti saṃjñā** U₂] jiveti saṃjñāḥ N₁ jiveti saṃjñāḥ N₂ jiveti saṃjñā D₁ jivasamjñā EPU₂ om. L 15 **tasyā** EN₂P] tasyāḥ N₁D₁U₁ tasya U₂ **balam atha ca svarūpam** cet.] balaṃ atha svarūpam P balaṃ tasya atha svarūpam U₂ bala sappa svarūpam L balamadhyasvarūpam E **koṭijihvābhīr** cet.] koṭijihvābhī L **na** cet.] naiva EP **asyā** cet.] asyāḥ N₁D₁U₁ tasyāḥ U₂ **mūrter** cet.] mūrtir LN₂ **dhyānakāraṇāt** cet.] dhyānam karaṇāt U₂ dhyānāt L 16 **saṃbandhinyah** cet.] saṃdadhinya U₂ **striyaḥ sādhakasya puruṣasya** cet.] striyo 'pi EPL striyo pi U₂ **vaśyā bhavanti** cet.] vaśyo bhavati N₂ **kiṃ** cet.] om. EPLU₂ **kathyate** cet.] kathyate vā U₁ 18 **idāniṃ** N₁N₂D₁U₁] om. cet. **kalamam ṣoḍaśadalam kaṇṭhasthāne** N₁D₁U₁] kamalaṣoḍaśadalam kaṇṭhasthāne N₂ kaṇṭhasthāne ṣoḍaśadalam kamalam EPL viśuddhacakraṃ kaṇṭhasthāne U₂ **vartate** cet.] om. U₂ **dhūmraṃ varṇam scripsi**] em. dhūmravarṇe U₂ **virāt scripsi**] em. virāṭha U₂ 19 **udāno scripsi**] em. udāna° U₂ **mahākāraṇaḥ dehaḥ scripsi**] em. mahākāraṇadeha U₂ **tūrya āvasthā scripsi**] em. tūryāvasthā U₂ 20 **atharvaṇo scripsi**] em. atharvaṇa U₂ **jaṅgamaṃ scripsi**] em. jaṅgama° U₂ 21 **antarmātrā scripsi**] em. antar- mātrār carāḥ U₂ 22 **icchā scripsi**] em. icchā U₂ **śaktiḥ scripsi**] em. śakti U₂ **tāmasi scripsi**] em. tamsi U₂ 23 **puṣṭā scripsi**] em. puṣṭa° U₂ **ajapājapah sahasraḥ scripsi**] em. ajapājapasahasra U₂ 24 **koṭi- candrasamaprabhaḥ** cet.] °prabhā LD₁ koṭisūryasamāna E **ekah puruṣo** cet.] ekapuruṣo D₁ eka pumān U₂ **puruṣasya** cet.] pumṣaḥ U₂ 25 **°paryantaṃ** cet.] °paryanta N₂ om. L **puruṣo** cet.] sa puruṣo EP 26 **ṣaṣṭhacakraṃ** cet.] ṣaṣṭham bhrūmadhye EP ṣaṣṭhaḥ bhrūmadhye L ṣaṣṭa bhrūmadhye U₂ **ājñā** cet.] ajñā N₁N₂D₁ **nāmakaṃ** U₁D₁N₁] cakram EPL cakram raktavarṇam U₂ nāmaka N₂ **vartate** cet.] om. U₂ **agnir scripsi**] em. āgnir U₂ **himso scripsi**] em. himsa° U₂ **caitanyaṃ scripsi**] em. caitanya° U₂ 27 **jñāno dehaḥ scripsi**] em. jñānadehī U₂ **anupamā scripsi**] em. anupama° U₂ **pramādaḥ scripsi**] em. pramāda° U₂ **ardhā mātrā scripsi**] em. ardhamaṭrā U₂ **ākāśam scripsi**] em. ākāśa U₂ 28 **jivo haṃsaḥ scripsi**] em. jivahimṣa U₂ **°lilā scripsi**] em. °lilārambhaḥ U₂ **sthitih scripsi**] em. sthiti U₂ 29 **ajapājapah sahasraḥ scripsi**] em. ajapājapasahasra U₂ **tac cakram bhruvor madhye dvidalakam sthitam** cet.] dvidalam EPL om. U₂ 30 **°gnijvālākāram akalam** N₁N₂D₁] agnijvālākāram akalam cet. agnijvālākāram akala U₁ **na pumān** cet.] pumān EBL **°ajaramaram** cet.] °ajaramaro BLP **bhavati** cet.] bhavati vā U₂

Philological Commentary: 30 agnijvālākāra°: Witness B starts here.

[Description of the sixth Cakra]

इदानीं षष्ठचक्रं आज्ञानामकं वर्तते । अग्निर्देवता ॥ सुषुम्णा शक्तिः ॥ हिंसो ऋषिः ॥ चैतन्यं वाहनं ॥
 ज्ञानो देहः ॥ विज्ञानावस्था ॥ अनुपमा वाचा ॥ सामवेदः ॥ प्रमादः लिंगं ॥ अर्धा मात्रा ॥ आकाशं तत्त्वं ।
 । जीवो हंसः ॥ चैतन्यलीला आरंभः ॥ द्वे मात्रा ॥ हं क्षं ॥ अंतर्मात्रा ॥ बहिर्मात्रा ॥ स्थितिः ॥ प्रभा ।
 । अजपाजपः सहस्रः ॥ १००० ॥ घ । २ प । ४६ अक्षर ४० ॥ तच्चक्रं भुवोर्मध्ये द्विदलकं स्थितं तन्मध्ये
 5 ऽग्निज्वालाकारं अकलं किञ्चिद्वस्तु वर्तते । न स्त्री न पुमान् । पुरुषस्य शरीरमजरामरं भवति ॥

[Description of the seventh Cakra]

इदानीं सप्तमं चक्रं चतुःषष्टिदलं तालुमध्ये ऽमृतपूर्णं वर्तते । ललाटं मण्डलं ॥ चंद्रो देवता ॥ अमृता शक्तिः ।
 । परमात्मा ऋषिः ॥ अमृतवासिनी कलासप्तदशी ॥ अमृतकल्लोलनदी महाकाशा ॥ अंबिका लंबिका ।
 । घंटिका तालिका ॥ अजपागायत्री देहस्वरूपं ॥ काकमुखी ॥ नरनेत्रा ॥ गोशृंगा ॥ ललाटब्रह्मपटा ॥
 हयग्रीवा ॥ मयूरमुखा ॥ हंसवदंगानि ॥ अजपागायत्री स्वरूपं ॥ अधिकतरशोभयुक्तं ॥ अतिश्वेतं ॥ तन्मध्ये
 10 रक्तवर्णं घण्टिकासंज्ञा । एका कर्णिका वर्तते । तन्मध्ये भूमिः । तन्मध्ये ऽप्रकटचन्द्रकला 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 । गुरुर्देवता ॥ चैतन्यः शक्तिः ॥ विराट् ऋषिः सर्वोत्कृष्ट
 15 साक्षिः ॥ भूततुर्यातीतं चैतन्यात्मकं ॥ सर्ववर्णाः ॥ सर्वमात्राः ॥ सर्वदलानि ॥ विराट् देहः स्थितावस्था ॥
 प्रज्ञा वाचा ॥ सोहं वेदः ॥ अनुपमं स्थानं ॥ अजपाजपः सहस्रः ॥ १००० घटि २ पला ४६ अक्षर ४० ॥
 सर्वजपः संख्या ॥ २१६०० ॥ एकविंशतिसहस्राणिषट्पदानि ॥ तथैव च निशाहे वहते ॥ प्राणः यो जानाति
 स पंडितः ॥ सकारेण बहिर्याति हकारेण विशेत् पुनः ॥ हंसः सोहं ॥ ततो मन्त्रं जीवो जपति सर्वदा ॥
 तस्य कमलस्य जालन्धरपीठ इति संज्ञा । सिद्धपुरुषस्य स्थानं ।

1 cakram catuṣṣaṣṭhidalam tālumadhye N₁D₁U₁] cakram catuṣṣaṣṭhidalam tālumadhye N₂ tālumadhye catuṣṣaṣṭhidalam EPU₂ tāludeśe madhye catuṣṣaṣṭhidala LB 'mṛtapūrṇam scripsi] em. amṛtapūrṇam cet. amṛtapūrṇa N₂ lalāṭam scripsi] em. lalāṭa" U₂ 2 mahākāśa scripsi] em. mahākāśa U₂ 4 *katarasobhāyuktam cet.] *katarasobhāyuktam N₂ *kaśobhāyuktam E *kataraprabhāmuktam U₂

Philological Commentary: 4 lalāṭam maṇḍalam: This additional passage is found in U₂ only. Surprisingly after the additions to this *cakra*, the scribe/author of these additions does't add instructions for the duration of practice as before.

- 20 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 ॥

[Description of the ninth Cakra]

- इदानीं नवमचक्रस्य भेदाः कथ्यन्ते । तस्य महाशून्यचक्रेति संज्ञा । तदुपर्यपरं किमपि नास्ति । तदेव महासिद्धचक्रं कथ्यते । तस्य पूर्णगिरिपीठमिति एतादृशं नाम । तस्य महाशून्यचक्रमध्ये ऊर्ध्वमुखं अतिरक्तवर्णं सकलशोभास्पदं अनेककल्याणपूर्णं सहस्रदलं एकं कमलं वर्तते । यस्य परिमलो मनसो वचसो न गोचरः । तस्य कमलस्य मध्ये त्रिकोणरूपैका कर्णिका 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 ॥ अग्निचक्रे सकारो भवति ॥ प्राणी रूढो भवेज्जीव आरोहत्यवरोहति ॥ भवगुहा स्थानं ॥ पितं वर्णं ॥ कोटिसूर्यप्रतिकाशं तेजः ॥ सदोदिता प्रभा । शिवो देवता ॥ मूलमाया शक्तिः ॥ हरात्मा लयावस्था ॥ ध्वनिस्थिरानादात्मको ऽखण्डद्वनिः ॥ अघोरा मुद्रा ॥ मूला माया ॥ प्रकृतिर्देहः ॥ बाङ्गनो ऽगोचरः ॥ निःप्रपञ्चः ॥ निःसंशयः ॥ निस्तरंगनिर्लेपलक्षं लयो ध्यानः समाधिः ॥ तदुपरि अनन्तपरमानन्दस्य स्थानम् । तत्रोर्ध्वशक्तिः । एतादृशी संज्ञा एका कला वर्तते । अस्याः कलाया ध्यानकरणात् 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 ॥

[Lakṣya yoga, the yoga of fixation]

इदानीं सुखसाध्यो लक्ष्ययोगः कथ्यते । अस्य लक्ष्ययोगस्य पञ्चभेदा भवन्ति । १ ऊर्ध्वलक्ष्यम् । २ अधोलक्ष्यम् । 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 आकाशमध्ये यः कश्चिददृष्टः पदार्थो भवति । स साधकस्य दृष्टिगोचरे भवति । अयमेवोर्ध्वलक्ष्यः ।

[2. Adholakṣya - The downward directed fixation]

अथाधोलक्ष्यः । नासिकाया उपरि द्वादशांगुलपर्यन्तं दृष्टिः स्थिरा कर्तव्या । अथ वा नासिकाया अग्रे दृष्टिः स्थिरा कर्तव्या । लक्षद्वयस्य दृढीकरणादृष्टिः स्थिरा भवति । पवनः स्थिरः 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 । 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 ।
 5 स च प्रकाशो न शीतो न चोष्णो न श्वेतो न पीतो भवति । तस्य न जातिर्न किञ्चिच्चिह्नं । अयं च निष्कलो निरञ्जनः । अलक्ष्यश्च भवति । अथ च फलद्वन्द्वे न कामिन्यादेर्यस्येच्छा न भवति । तं तं भोगं प्राप्नोति । अथ वा यस्य मन एव स्थाने ऽनुरागं 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 ।
 10 अस्मिन्नपि पदार्थे मनसो ऽनुरागो न भवति । अयमपि राजयोगः कथ्यते । अथ च यस्य मनः श्रुतिविद्वत्पुरुषे मित्रे शत्रौ च समं भवति । दृष्टिश्च समः भवति । सकलपृथ्वीमध्ये 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
 15 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 स्पर्शो न भवति तथैवात्मनि । यथाकाशमध्ये पवनः स्वेच्छया भ्रमति तथा यस्य मनः निराकारमध्ये लीनं भवति । स एव चर्यायोगः ॥

[Description of Haṭhayoga]

20 इदानीं हठयोगः कथ्यते । रेचकपूरककुम्भक इत्यादिप्रकारेण पवनस्य साधनं कर्तव्यम् । अथ च द्यौ त्वादिषट्द्र्मकारणात् 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 । अपादादारभ्य शिरः पर्यन्तं स्वशरीरे कोटिसूर्यतेजः समानं
पीतं नीलं रक्तं किञ्चिद्रूपं चिन्त्यते । तद्ध्यानकारणात् सकलांगे रोगः न भवति । ज्वरं न भवति ।
आयुर्वृद्धिर्भवति ॥

[Description of Jñānayoga]

इदानीं ज्ञानयोगस्य लक्षणं कथ्यते ।

- | | | |
|----|--|---|
| 5 | 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 |
| | प्राप्नोति सांभवीसत्तां सदाद्वैतपरायणः । | 1 |
| 10 | यथा न्यग्रोधबीजं हि क्षितावुप्तं द्रुमायते ॥३॥ | 2 |
| | एकान्तं नैकधा स्वेन दृश्यते दशधा कृतं । | 1 |
| | मूलाङ्कुरस्य चोदण्डाः शाखाकुण्डलपल्लवाः ॥४॥ | 2 |
| | स्नेहपुष्पफलं बीजे विस्तारोऽयं स्वभावतः । | 1 |
| | तथासौ निर्मलो नित्यो निर्विकारो निरंजनः ॥५॥ | 2 |
| 15 | एको नैकः स्वयंभूश्च स्वधाम्ना बहुधा स्थिताः । | 1 |
| | पञ्चतत्त्वमनोबुद्धिमायाहंकारविक्रियाः ॥६॥ | 2 |
| | एवं दशविधा विश्वं लोकालोकसविस्तरम् । | 1 |
| | एक एव न चान्यो स्ति यो जानाति स तत्त्ववित् ॥७॥ | 2 |
| 20 | पृथ्वीवनस्पतिपर्वतादिस्थावररूपः संसारः । मनुष्यहस्तेष्वपक्षीत्यादिको जंगमरूपः संसारः । अथ च यो | 3 |
| | 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 । | |

[The Division of the Inherent Nature]

- इदानीं स्वभावभेदः कथ्यते । यथा वटबीजं वटरूपेण परिणमते स तत् दशधा भेदं स्वभावत एव प्राप्नोति ।
मूलाङ्कुरत्वगण्डशाखाकलिकापल्लवपुष्पफलस्नेहा इति भेदो दशधा प्राप्नोति । तथा निर्मलो निर्विकारः नि
रंजन एक एतादृश आत्मस्वभावाद् एव पृथ्व्यापतेजोवाय्वाकाशमनोबुद्धिमायाविकाररूपाभेदान् प्राप्नोति ।
ज्ञानयोगप्रभावादेक एव आत्मा इति निश्चयो भवति । यथैकैकः पृथ्वी क्वचित् कोमलरूपा ॥ क्वचित्
मनोहररूपा ॥ क्वचित् परिमलरूपयुक्ता ॥ क्वचित् परिमलरहिता ॥ क्वचित् सुवर्णरूपा ॥ क्वचित् रौप्य
रूपा ॥ क्वचिद्रत्नमयी ॥ क्वचित् श्वेता ॥ क्वचित् कृष्णा ॥ क्वचिद्रक्ता ॥ क्वचित् पीता ॥ क्वचित् कर्बुरा ।

। कचिन्नानाविधफलरूपा ॥ कचिदपुष्परूपा ॥ कचिदमृतमयी ॥ स्वभावत एव भवति ॥ तथैवात्मा म
 30 नुष्यपक्षिहरिणहस्तीविद्याधरगंधर्वकिन्नरमहापण्डितमहामूर्खरोग्यरोगीक्रोधीशान्तरूपः स्वभावादेव भवति ॥
 ज्ञानयोगाद्विकार रूपरहितो ज्ञायते ॥ यथा फलस्योत्पत्तिस्थानमेकमेव भवति । अथ च फलस्य गतिर्बहुधा
 दृश्यते ॥ एकं फलं पृथ्वीमध्ये पतति । शुक्लं भवति । एकस्य फलस्य मकरंदं भ्रमरः पिबति । एकस्य
 फलस्य मालां कामिनी तुङ्गकुचमंडलोपरि दधाति । एकं फल ममृत अनुष्णोपरि क्षिप्यते । के ते ऽष्टौ
 भोगाः

सुवासश्च सुवस्त्रश्च सुशय्या सुनितंबिनी ।

सुस्थानं चाक्षपानान् अष्टौ भोगाश्च धीमताम् ॥ ६१ ॥
 5 पट्सूत्रमयानि वस्त्राणि १ ॥ पञ्च वा सप्त वा शालिकोयुक्तानि हर्म्याणि तेषु वास्तु २ ॥ अतिविपुला
 मृदूतरलन्दवतीशय्या ३ ॥ पद्मिनी तारुण्यवती मनोहरा गुणवती कान्ता ४ ॥ साध्वासनं ५ ॥ अतिमूल्यो
 ऽश्वः ६ ॥ मनोरममन्त्रं ७ ॥ तथा विधं पानं ८ ॥
 एते ऽष्टौ भोगाः कथिताः ॥ यथा सूर्यस्य तेजः ॥ दुग्धस्य घृतं ॥ अग्नेर्दाहः ॥ विषान्मूर्छा ॥ तिलात्तैलं ॥
 वृक्षाच्छाया ॥ फलात्परिमलः ॥ काष्ठादग्निः ॥ शार्करादिभ्यो मधुरो रसः ॥ हिमानीभ्यः शैत्यं ॥ इत्यादिप
 10 दार्थस्वभाव एव ॥ तथा संसारो ऽपि परमेश्वरस्वरूपमध्ये तिष्ठति ॥ परमेश्वरो ऽखण्डपरिपूर्णश्च ॥

[Continuation of *Lakṣyayoga* - Bāhyalakṣya]

इदानीं बाह्यलक्ष्यं कथ्यते । नासाग्रादारभ्यांगुलचतुष्टयप्रमाणं नीलाकारं तेजपूर्णमाकाशलक्ष्यं कर्तव्यं ।
 अथ वा नासाग्रादारभ्य षडंगुलप्रमाणं पवनतत्त्वं धूमाकारं लक्ष्यं कर्तव्यं । अथ वा नासाग्रादारभ्याष्टंगुल
 प्रमाणमतिरक्तं तेजो लक्ष्यं कर्तव्यं । अथ वा नासाग्रादारभ्य दशांगुलप्रमाणं शुक्लं चंचलम् उदकं लक्ष्यं
 कर्तव्यं अथ वा नासाग्रादारभ्य द्वादशांगुलप्रमाणं पीतवर्णं पृथ्वीतत्त्वं लक्ष्यं कर्तव्यं । अथ वा नासाग्राद्
 15 आरभ्य कोटिसूर्यसमप्रभं तेजःपूर्णमाकाशतत्त्वं लक्ष्यं कर्तव्यं । आकाशमध्ये आकाशोपरि वा दृष्टिं कृत्वा
 ध्यानकारणात् सूर्यं विना सूर्यसंबंधिनीं सहस्रकिरणावलीं पश्यति । अथ वा शिरोपर्युद्धं सप्तदशांगुलप्रमाणं
 तेजःपुञ्जलक्ष्यं कर्तव्यं । अथ वा दृष्टेऽग्रे तप्तस्वर्णवर्णाकारं पृथ्वीतत्त्वं लक्ष्यं कर्तव्यं । उक्तानां लक्ष्याणां म
 ध्ये यस्य कस्याप्येकस्य लक्ष्यकरणात् वलितपलिता दूरे भवन्ति । अङ्गोऽपि विनौषधं दूरे भवन्ति । समग्राः
 स्वप्ने ऽपि मित्रताम् अयांति । सहस्रवर्षपर्यन्तम् आयुषं वर्धते । अपठितं शास्त्रं जिह्वाग्रेणोच्चरते । एतादृशं
 20 बहुतरं फलं ॥

[Continuation of *Lakṣyayoga* Antarakṣya]

इदानीमन्तरलक्ष्यं कथ्यते । मूलकन्दस्थाने ब्रह्मदण्डादुत्पन्ना श्वेतवर्णा ब्रह्मरूपपर्यन्तं एका ब्रह्मनाडी वर्तते ।
 ब्रह्मनाडीमध्ये कमलतन्तुसमानाकारा कोटिसूर्यविद्युत्समप्रभा ऊर्ध्वं चलति । एतादृशेका मूर्तिर्वर्तते । तस्या
 मूर्तेर्ध्यानकारणादष्टमहासिद्धयो ऽणिमाद्याः पुरुषस्य समीपे आगत्य तिष्ठन्ति । अथ वा ललाटोपर्याकाशमध्ये
 शुक्लसदृशस्य तेजसो ध्यानकारणाच्छरीरसम्बन्धिनः कुष्ठादयो रोगा नश्यन्ति आयुर्वृद्धिर्भवति । अथ वा
 25 भ्रुवोर्मध्ये ऽतिरक्तवर्णस्यातिस्थूलस्य तेजसो ध्यानकरणात्सकालानां पार्थिवपुरुषाणां वल्लभो भवति । तं
 पुरुषं दृष्ट्वा सर्वेषां दृष्टिस्थिरा भवति ॥

[The Ten Main Bodily Channels]

इदानीं शरीरमध्ये नाडीनां भेदाः कथ्यन्ते । दशमुख्यनाड्यः । तन्मध्ये नाडीद्वयइडापिंगलासंज्ञकं नासाद्वारे तिष्ठति । सुषुम्णा तालुमार्गेण ब्रह्मद्वारपर्यन्तं वहति । सरस्वती मुखमध्ये वर्तते । गांधारीहस्तिजिह्वाकर्णयोर्मध्ये वहत्यौ तिष्ठतः । पूषालंबुषानेत्रयोर्मध्ये वहत्यौ तिष्ठतः कुहू लिंगद्वारा दारभ्येइडामार्गेण ब्रह्मस्थानपर्यंतं तिष्ठति । शांखिनी मूलद्वारादरभ्य पिंगलामार्गेण ब्रह्मस्थानपर्यंतं तिष्ठति । एतादृशा नाड्यो दशसु द्वारेषु
5 तिष्ठन्ति । अन्या द्विसप्ततिसहस्रपरिमिता नाड्यो लोम्नां मूलेषु सूक्ष्मरूपेण तिष्ठन्ति ॥

[The Ten Vitalwinds]

इदानीं शरीरमध्ये वायवो दश तिष्ठन्ति । तेषां कार्याणि कथ्यन्ते । प्राणवायुहृदयमध्ये ऊर्ध्वश्वासप्रश्वासं ।

1 raktavarṇam cet.] raktavarṇa° N₂ **ghaṇṭikā°** cet.] ghāṇṭikā° E ghaṇṭikā° P ghaṇikā° L **ekā** cet.] ekā ekā LB **bhūmih** cet.] bhūmis° U₁ bhūmi U₂ **prakṛta°** cet.] pragaṭa U₁ °mḍrakṛtaṃ U₂ **amṛtad-**
hārāsravanti cet.] °mṛtādhārā sravanti LB °mṛtādhārā sravati PU₂ °mṛtādhārā bhavati E **2 vartate**
N₁N₂D₁U₁] *om.* cet. **kalāyā** cet.] kalāyāḥ N₁N₂U₁ karnikāyā LB **nāyāti** cet.] na yāti LBU₂ °dhyā-
nakaraṇād cet.] °dhyānād EP **amṛtadhārā** cet.] amṛtadhārāyāḥ sajivo E amṛtadhārā plavanam P
amṛtadhārā plavanam U₂ **sravati** LBU₁] sravanti N₁N₂D₁ bhavati EPU₂ **3 tadā** EPLBU₂] *om.*
cet. **kṣayarogapittajvarahṛdayadāhaśīrorogajihvājāḍabhāvā** *scripsi*] *em.* yakṣamarogapittajvarahṛ-
dayadāhaśīrorogajihvājāḍabhāvā E kṣayarogapittajvarahṛdayadāhaśīrorogajihvājāḍabhāvā N P kṣayaro-
gapittajvarahṛdayadāharogajihvājāḍabhāvā L kṣayarogapittajvarahṛdayadāharogajihvājāḍavān B
kṣayarogam pittaajvarahṛdayadāhaśīrorogajihvājāḍabhāvā N₁ kṣayarogam pittaajvarahṛdayadāhaśīro-
rogajihvājāḍabhāvātā N₂ kṣayam rogam pittaajvarahṛdayadāhaśīrorogajihvājāḍabhāvā D₁ kṣayaro-
gapittajvarahṛdayadāhaśīrorogajihvājāḍabhāvā U₁ kṣayarogopatti || jvara hṛdayadāha || śīroroga ||
jihvājāḍatā || dayo U₂ **bhākṣitam** N₂U₁] bhākṣitam N₁ bhākṣitam D₁ bhākṣitam api EPLU₂ bhākṣi-
tamār pi B **viṣam api** N₁N₂D₁U₁] viṣam LBU₂ viṣan E viṣa P **bādhate** EPN₂] bādhyate cet.
yadyatra cet.] yadyatram api LB yadyanna N₁D₁ **3-4 manaḥ sthiram** EP] manasthiram cet. **5 aṣṭa-**
macakram brahmaramdhrasthāne śatadalam N₁N₂D₁] brahmaramdhrasthāne °ṣṭamam śatadalam
cakram EPU₂ brahmaramdhrasthāne aṣṭamam śatadalam cakram LB cakram brahmaramdhrasthāne
śatadalam U₁ **gurur** *scripsi*] *em.* guru° U₂ **caitanyaḥ** *scripsi*] *em.* caitanya° U₂ **6 bhūtaturyātitaṃ**
scripsi] *em.* bhūtaturyātita° U₂ **dehaḥ** *scripsi*] *em.* deha° U₂ **7 vedah** *scripsi*] *em.* veda U₂ **anupa-**
maṃ *scripsi*] *em.* anupama° U₂ **ajapājapah sahasrah** *scripsi*] *em.* ajapājapasahasra U₂ **8 sarvajapah**
scripsi] *em.* sarvajapa° U₂ **10 kamalasya** cet.] kamala° U₂ **jālandharapīṭha** cet.] jālandharapīṭha° B
jātyadharanīpīṭha E **iti** cet.] *om.* B **saṃjñā** cet.] °saṃjñā B **sthānam** cet.] sthānam mūrti vartate
LB **11 °gnidhūmakārarekhā** EPLB] °gnidhūmakārareṣā N₁D₁ agnidhūmrākārarekhā N₂U₁ °gnidhūm-
rākārarekhāyāḥ U₂ **yādṛśi** cet.] yādṛśy° E etādṛśi U₂ **yādṛśy** PLB] ādṛsy E yādṛśi N₁N₂D₁U₁ *om.*
U₂ **tasyā** EPLB] tasyāḥ cet. **nādir nānto °sti** cet.] nāstyamtaḥ ādir api nāsti N₁N₂D₁U₁ nādinām
°to sti P **12 mūrter** EPU₁U₂] mūrter cet. **dhyānakaraṇāt** *scripsi*] *conj.* dhyānakaraṇāt pratyakṣam
niramtaram EB dhyānakaraṇāt pratyakṣaniramtaram cet. **puruṣasyākāṣe** cet.] puruṣa ākāṣe N₂
puruṣasyākāṣa° U₂ puruṣasya ākāṣi U₁ **gamāgamau** cet.] °gamo U₁ °game N₂ **bhavataḥ** cet.] bhavata
U₂ **prṥthvimadhye** cet.] prṥthvimadhye BU₂ **sthitasyāpi** cet.] sthitav-api N₁N₂D₁U₁ **prṥthvibādho**
EL] prṥthvibādho B kṣato bādho N₁N₂D₁U₁ prṥthaka P prṥthvi bādho U₂ **na bhavati** cet.] bhavati
P na bhati U₂ **12-13 sakalam pratyakṣam nirantaram** *scripsi*] *em.* sakalapratyakṣam nirantaram
N₁N₂D₁U₁ sakalāḥ pratyakṣam niramtara BL sakalān pratyakṣam niramtaram E *om.* PU₂ **13 paśyati**
cet.] paśyati LB *om.* PU₂ **prṥthagbhavati** E] ca prṥthak bhavati BL ca prṥthak ca bhavati N₁N₂U₁ *om.*
PU₂ **atiśāyenāyur** EP] atiśāyanāyur BL atiśāyena āyur N₁N₂D₁U₁ *om.* U₂ **vardhate** cet.] vardhayate
BL **14 °navama** cet.] navamam B navamaś° U₁ **bhedāḥ** cet.] bheda N₂ **kathyanate** 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 **15 tasya** cet.] tasya cakrasya N₁N₂D₁U₁ madhye tasya U₂
pūrnagiri° EPLBU₂] pūrnagiri N₁N₂D₁ pūrnagire U₁ **pīṭham**° EPLBU₂] pīṭha E *om.* cet. **iti** PU₂] iti
saṃjñā BL *om.* cet. **etādṛśam** cet.] etādṛśam E ekādaśam U₂ **nāma** cet.] nāmah U₁ °cakramadhye
cet.] °cakrasya madhye EPBL °cakrasya U₂ °mukham cet.] ūrdhmukham EPL urdhvamukham U₂
ūrdhvamukhem B **15-16 atiraktavarṇam** cet.] iti raktavarṇam ELB iti raktavarṇa° P ativarṇam U₂
16 °śobhāspadam cet.] °śobhāspadam E °śobhanāsyadam U₂ **anekakalyāṇapūrnām** cet.] °pūrṇa°
BN₂ **ekam** cet.] eka° D₁ *om.* U₁ **vartate** cet.] vartato B **yasya** cet.] yasya kamalasya U₂ **manaso**
vacaso E] manasā vacasā PLBN₁N₂D₁ vacasā manasā U₁ manasā vacā U₂ *na* cet.] *om.* L **17 gocarah**
cet.] gocara N₂U₂ **kamalasya** cet.] kamala° P **trikoṇārūpaikā** E] trikoṇārūpā ekā cet. trikoṇārūpā
eka N₁N₂ **saptadaśi** cet.] saptadaśireṇa LB **ekā** cet.] *om.* E **18 °samaprabham** cet.] samaprabhā
LBU₂ samaprabha P sadṣṣaprabham U₁ **param** EU₁U₂] param U₁ para N₂ parim cet. **uṣṇabhāvo**
cet.] uṣṇabhavo PLB uṣṇabhāvo D₁ udbhavo E °samaprabham N₁N₂D₁] °samaprabhā EPU₂
°samam prabham U₁ *om.* L **śitalaparam** N₁D₁] śitalam param cet. śitalapara N₂ *om.* L **19 bhāvo**
cet.] śitabhāvo EPB śitalabhāvo U₂ *om.* L **20 asyāḥ** cet.] asyā N₂U₂ **kalāyā dhyānakaraṇāt** N₂U₁] kalāyāḥ
dhyānakaraṇāt N₁D₁ kalāyā dhyānayogāt EBL kalāyāḥ dhyānayogāt U₂ kalādhyanayogāt P
sādhakasya cet.] sādhaka° N₂ *na* cet.] *om.* BL **sthāne** *scripsi*] *em.* stāne U₂ **21 mokṣo** *scripsi*] *em.*
mokṣa° U₂ **aham brahmordhvaṃ** *scripsi*] *em.* ham brahmordham U₂ **aham cakra** *iti* *scripsi*] *em.*
hamcakra iti U₂ **sakāro** *scripsi*] *em.* sakaro U₂ **bhavati** *scripsi*] *em.* bhavati U₂ **22 pitam** *scripsi*] *em.*
pita° U₂ **sadoditā** *scripsi*] *em.* sadodita° U₂ **23 śivo** *scripsi*] *em.* śivo U₂ **harātmālayāvasthā**
scripsi] *em.* hara ātmālayāvasthā U₂ **°khaṇḍadvaniḥ** *scripsi*] *em.* khaṇḍadvani U₂ **24 mūlā** *scripsi*] *em.*
mūla° U₂ **prakṛtir** *scripsi*] *em.* prakṛti° U₂ **layo** *scripsi*] *em.* laya U₂ **25 dhyānaḥ samādhiḥ**
scripsi] *em.* dhyānasamādhi U₂ **ananta°** cet.] alakṣa° U₁ **sthānam** cet.] stānam D₁U₂ sthānam vartate

1 **sukhasādhya** cet.] °sādhya N₂ °sādho PB °sādhe L °sādhyopa° U₁ **lakṣayogah** cet.] lakṣayogah BL °lakṣayogah U₁ lakṣanayogah N₂ **asya** EPBLU₂] *om.* cet. **lakṣayogasya** cet.] lakṣayogasya BLU₂ alakṣayogasya U₁ lakṣanayogasya N₂ **pañcabhedā** cet.] pañcabhedāḥ L pañce bhedāḥ B **bhavanti** cet.] bhavanti B bhavati N₂U₁ **ūrdhvalakṣyam** EP] ūrdhvalakṣam LBN₂ ūrdhvalakṣya N₁D₁ ūrdhvalakṣa 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 antarakṣam BL antarakṣa N₂ sarvalakṣyam U₂ **3 prathamam** EP] prathamam N₁N₂D₁U₁U₂ atha L athama B **ūrdhvalakṣyam** E] ūrdhvalakṣyaḥ P ūrdhvalakṣya U₁ ūrdhvalakṣam L ūrdhvalakṣam U₂ ūrdhvalakṣaḥ N₁N₂D₁ ūrdhvalakṣam B **kathyate** cet.] *om.* LB **ākāśamadye** cet.] *om.* P **dr̥ṣṭiḥ** cet.] dr̥ṣṭi B *om.* P **atha ca** PN₁N₂U₁] atha vā LBD₁ atha U₂ kadā ca E **mana ūrdhvam** EPN₂] mana ūrdhvam N₁U₂ mana ūrdham D₁ manerddhvam U₁ ūrdhvam mana L ūrdhvamāna B **sthāpyate** cet.] sthāpayati E **lakṣyasya** EPN₁] lakṣasya cet. lakṣanasya N₂ **4 dr̥ḍhikarāṇāt** cet.] dr̥ḍhikarāṇāt EP dr̥ḍhikr̥tvā LB **tejasā** cet.] tenasā U₂ teja° LB **dr̥ṣṭer-aikyam** EPU₁U₂] dr̥ṣṭeh aikyam N₁D₁ dr̥ṣṭeh ekam N₂ dr̥ṣṭair aikā LB **atha** cet.] athā B **cākāśa°** EPBU₂] ca ākāśa° N₁D₁U₁ vākāśa° L ākāśa° N₂ **kaścid adr̥ṣṭaḥ** cet.] kaccid dr̥ṣṭaḥ L kaccit dr̥ṣṭaḥ B kaścita adr̥ṣṭaḥ N₂ kaścid dr̥ṣṭa° U₂ **padārtho** cet.] padārthe N₁ padārtha N₂ **5 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 athādhholakṣyaḥ** *scripsi*] *em.* atha adholakṣyaḥ N₁ athādhholakṣaḥ PL athādhholakṣa B atha adholakṣaṇaḥ N₂ atha adholakṣaḥ D₁ atha adholakṣa U₁ *om.* EU₂ **nāsikāyā** cet.] nāsikāyāḥ EU₂ **upari** cet.] upariṣṭāt U₂ **dvādaśaṅgulaparyantam** cet.] °mūlaparyantam E daśaṅgulaparyantam U₂ **dr̥ṣṭiḥ** cet.] dr̥ṣṭi° U₁ **atha vā** cet.] *om.* LB **nāsikāyā** cet.] nāsikāyāḥ U₁ nāsika N₂ **agre** cet.] *om.* LB **7 dr̥ṣṭiḥ** cet.] dr̥ṣṭi° N₂ **sthirā** cet.] *om.* LB **kartavyā** cet.] *om.* LB **lakṣadvayasya** cet.] lakṣadūyasya E **dr̥ḍhikarāṇāt** N₂] dr̥ḍhikarāṇāt ELN₁D₁U₁U₂ dr̥ṣṭikarāṇāt P dr̥ḍhikarāṇāt 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 **7-8 etad dvayam** PLN₂] etad dūyam E etad dvayadvaya B etad advayam N₂D₁ etad dvayam U₁U₂ **8 eva** N₁N₂D₁U₁] api cet. **bāhyalakṣyam** EPU₁U₂] °lakṣam cet. **api** N₁N₂D₁U₁] eva EPLBU₂ **kathyate** N₁N₂D₁U₁] bhavati EPLU₂ bhavati B **bāhyābhyantaram** N₂] bāhyo bhyantaram N₁D₁ bāhyābhyantare PLBU₁U₂ bāhyāntara E **ākāśavat** N₁N₂D₁U₁] ākāśacvat B ākāśacen L ākāśe cet PU₂ ākāśe E **śūnyalakṣyaḥ** N₁D₁U₁] śūnyalakṣyam EPU₂ śūnyalakṣaḥ N₂ śūnyam lakṣam LB **kartavyaḥ** cet.] kartavyā LB **jāgraddaśāyām** cet.] jāgraddaśāyām N₂ jāyadaśāyām N₂ jāgraddadidaśāyām LB **calanadaśāyām** cet.] cakabadaśāyām N₁ **9 bhojanadaśāyām** cet.] bhojanam 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. **10 puruṣasya** cet.] *om.* E **yac carīraciṇham** N₁D₁P] yat śarīraciṇham U₂ śarīre yac ciṇham E yac charīre ciṇham U₁ yac charīraciṇhūm N₂ ciṇham LB **tat** EN₁N₂D₁] tata U₁ *om.* cet. **sarvatra°** N₁N₂D₁U₁] tatsarvatra° cet. **°pūrṇo** cet.] pūrṇā PN₂ **bhavati** cet.] bhavati B **prthivyaṃ** *scripsi*] *conj.* prthivyaḥ cet. prthivya U₂ *om.* LB **dūram** U₂] dūre EN₁D₁ ddūre U₁ dūra N₂ *om.* LB **na tiṣṭhati** *scripsi*] *conj.* tiṣṭhati cet. *om.* LB **11 prthivīm** *scripsi*] prthivyaṃ E prthi° P prthvām N₁ prthvīm N₂D₁ prthivya 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 **sukham** cet.] *om.* LBU₁ **na** cet.] *om.* LBU₁ **bhavati** cet.] *om.* LBU₁ **duḥkham** N₁N₂D₁] *om.* cet. **na** N₁N₂D₁U₁ *om.* cet. **bhavati** N₁N₂D₁] *om.* cet. **kūlam** PN₁N₂D₁] kūlam BU₂ kalam L *om.* EU₁ **na** cet.] *om.* EU₁ **bhavati** cet.] bhavati BU₂ *om.* EU₁ **12 śīlam** cet.] śīlam P *om.* ELB **na** cet.] *om.* ELB **bhavati** cet.] *om.* ELB **sthānam** cet.] *om.* ELB **na** cet.] *om.* ELB **bhavati** cet.] *om.* ELB **asya** cet.] *om.* E **siddhasya** cet.] siddhasyam prthivi vyāpya tiṣṭhati yasya yanma maraṇai na saḥ sukham na bhati kūlam na bhavati śīlam na bhavati sthānam na bhavati asya siddhasya U₁ *om.* E **manomadhye** cet.] *om.* E **īśvarasambandhi** cet.] īśvaram sambandhi B *om.* E **prakāśo** cet.] prakāśaḥ N₁N₂D₁U₁ *om.* E **nirantaram** cet.] nirattaram U₂ *om.* E **pratyakṣo** cet.] prakṣyaḥ N₁ *om.* E **bhavati** cet.] bhavati B *om.* E **13 coṣṇo** cet.] ...o U₁ **śveto** cet.] khetō N₂U₁ **na pīto** cet.] pīto na U₂ **bhavati** cet.] bhavati LB **jātir** cet.] jāti D₁N₂ jānāti U₂ **kiñc cinham** cet.] °cinham E °ciḥm D₁N₁N₂ kiñcit khecha cinham U₁ na kiñcit cinham U₂ **ayam** cet.] vyayam LB **niṣkalo** cet.] niṣkalo BU₂ niḥkalo U₁ **14 alakṣyaś** cet.] alakṣyaḥ U₁U₂ alakṣaś LBN₁N₂ **ca** cet.] *om.* U₁U₂ **bhavati** cet.] bhavati B **phaladvande** E] phalacamda PD₁U₂ phalam camda U₁ phalavamda L phalam jamda B phalacamdra N₁ phalam/ camdra N₂ **na** cet.] *om.* N₂ **āder** cet.] āde D₁ ādar B ādir L **yasyecchā** E] yasyochā P yasya L yasye B yasya yasyeccha N₁N₂ yasya yasyecchā D₁ yasya vam U₁ yasye chā U₂ **na** EPLB] *om.* cet. **bhavati** cet.] bhavati B **tam**

Testimonia: **12 ekam eva**] Ysv: ekam eva jagat paśyed viśvātmā viśvabhāvaṇaḥ | iti kṛtvā tu vai yukto jñānayogaṃ samācaret || **14 yatra yatra**] Ysv: yatra tatra sthito vāpi sarvajñānamayaṃ jagat | ya evam asti bodhena so'pi jñānādhikāravaṇ || **16 prāpnoti**] Ysv: prāpnoti śāmbhaviṃmantrān sadā nityaparāyaṇaḥ | yathā nyagrodhaviṃṇaḥ hi kṣitau vaptur drumāyate ||

24 caryāyogaḥ cet.] tvaryāyogaḥ U₁ yogaḥ E **nirākāro** EPLBU₁] nirākālo N₁N₂D₁ nirvikāro U₂ 'calo PU₂] calo LB nityo N₁N₂D₁U₁ om. E **nityo** EPLBU₂] calo cet. **'bhedyah** EN₁N₂D₁] bhedhyaḥ PLB abhedhyaḥ U₁ 'bhedyha U₂ **etādṛśa** PLB] etādṛśaḥ EN₁N₂D₁U₁ etādṛśā U₂ **ātma** cet.] ātmani EU₂ **sa** LB] om. cet. **etādṛśa** N₂] etādṛśo PU₁ etādṛśe LN₁D₁ etādṛśye B om. EU₂ **ātmani** cet.] om. EU₂ **mano** EPU₁U₂] manaḥ N₁N₂D₁ om. LB **1 yasya** cet.] om. LB **niścalaṃ** cet.] niścala PLN₂ **tiṣṭhati** cet.] bhavati U₁ **tasyātmanaḥ** cet.] tasya ātmanaḥ U₁U₂ **puṇyapāsparśo** cet.] puṇyapāśya sparśo U₁U₂ **padmini** patrasya cet.] padmani patrasya PLB padmapatre E **1-2 yathodakasya sparśo** EPL] yathodakasya sparśā B yathā udakasparśo N₁N₂D₁U₁ yathodakasparśo U₂ **2 bhavati** cet.] bhavati B **kāśamadhye** EP] 'kāśamadhye U₂ ākāśamadhye cet. **pavanaḥ svecchayā** cet.] pavanasvachayā N₁N₂D₁ **bhramati** cet.] brahmayati U₁ **yasya manaḥ** cet.] yamanaḥ D₁ pavana^o N₂ **3 bhavati** cet.] bhavati B **caryāyogaḥ** cet.] kriyāyogaḥ N₁N₂D₁U₁ **4 haṭhayogaḥ** PLN₁D₁U₁] haṭhayoga U₂ haṭayoga B grahayogaḥ E **ityādi** cet.] ityādhi^o N₂ **pavanasya sādhanam** cet.] pavanasādhanaṃ EP **kartavyam** ELB] kartavyaṃ cet. **ca** cet.] om. U₁ **4-5 dhautyādi** cet.] dhoutyādi B vidhotyādi U₁ **5 sūryanāḍimadhye** cet.] sarvasūryanāḍimadhye B **pavanaḥ pūrṇo** cet.] pavanapūrṇo LB pvaṇaḥ pūrṇo N₂ **yadā tiṣṭhati** cet.] yadāti LB **mano** cet.] manaḥ N₁N₂D₁U₁ **niścalaṃ** cet.] niścalo PLB **6 manaso** cet.] manasaḥ N₁N₁D₁U₁ **niścalatve** cet.] niścalatvena E **ānandasvarūpaṃ** cet.] ānaṃdaṃ svarūpaṃ LB ānaṃdaṃ svarūpa^o P ānandarūpaṃ E **bhāṣate** cet.] bhāṣate N₂U₁ **haṭha**^o cet.] haṭa B **yoga**^o cet.] yoga^o B **kāraṇāt** cet.] kāraṇāt EPLB **manaḥ** cet.] mana N₂ **linam** cet.] sthānaṃ U₂ **7 kālaḥ** cet.] kālā^o B kālā^o N₂U₁ kāsah U₂ **nāgacchati** cet.] nāma gacchati B nāgachamti D₁ ti nāgachati U₁ **8 haṭhayogasya** cet.] haṭayogasya BU₁ haṭhayoga^o P **dvitiyo** cet.] dvitīya^o PLD₁ dvitīyaṃ B **bhedāḥ** LB **kathyate** cet.] kathyante LB **pādārabhya** cet.] pādādarābhyā N₁D₁ **śiraḥ** cet.] śira^o LB śiro U₂ **paryantaṃ** cet.] paryentaṃ N₁ pariyataṃ U₁ **svaśarīre** cet.] svaśarīraṃ U₁ **koṭisūryatejaḥ** cet.] koṭisūrye tejaḥ U₂ **samānaṃ** cet.] samāna^o LB śvetaṃ cet. śveta^o B **9 pītaṃ** cet.] om. LB **raktaṃ** cet.] laktaṃ N₁ **kiṃcidrūpaṃ** N₁D₁U₂] kiṃcidrupaṃ PB tiṃdrupaṃ L kiṃcidvarṇaṃ E **cintyate** cet.] cityate P ciṃtate LB **tad** EPLN₂] tat BU₂ ta D₁U₁ na N₁ **dhyānakāraṇāt** cet.] dhyānaṃ karaṇāt N₁N₂D₁U₁ **sakalāṃge** PN₁D₁N₂U₁U₂] sakalāṃge LB sakalāṃ E **rogaḥ scripsi**] em. roga N₁N₂ rogaḥjvalanaṃ EPLBD₁U₂ roga kṣataṃ U₁ **na** cet.] om. EU₂ **jvaranaṃ na bhavati** N₂] jvalanaṃ na bhavati N₁ om. cet. **10 āyur** cet.] āyu^o N₂ om. D₁ **vṛddhir** cet.] om. ELD₁ **bhavati** cet.] bhavati B vardhate EL om. D₁ **11 idānīm** cet.] idānī om. **kathyate** EPN₂U₁U₂] om. LBN₁D₁ **12 eva** cet.] evā LB **jagat** cet.] cayaṭ P **paśyed** cet.] paśyad B **viśvātmāsu** PLB] viśvāvasu E dviśvātmāsu N₁D₁N₂U₁U₂ **13 avikalpatayā** cet.] āvikalpatayā U₁U₂ **yuktyā** cet.] yuktā LB **14 vāpi** cet.] himsa^o U₂ **15 ya evaṃ** cet.] evaṃ U₁U₂ **vetti** cet.] vette na U₁ ve B **jñānādhikāravaṇ** cet.] jñānādhikāraṇāt E **16 prāpnoti** cet.] om. E **śāmbhavisattāṃ** D₁U₁U₂] śāmbhaviṃ sattāṃ PB śāmbhaviṃ sattān L śāmbhaviṃ satta N₁ śāmbhavisattā N₂ om. E **sadādvaitaparāyaṇaḥ** cet.] sadāṃdvaita^o U₁ om. E **17 yathā** cet.] om. E **nyagrodhabijam** cet.] 'viṇaṃ N₁N₂D₁ 'viṇa 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 **18 ekāntam** cet.] ekānte BL yekāntaṃ U₁ om. P **naikadhā** cet.] naikadā E nekadhā BL om. P **svena** cet.] śveta N₁ śvetana D₁N₁ om. P **drśyate** cet.] drśyamte BL drśyete 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 **19 mūlāṅkurasya** E] mūlāṃkurutva cet. om. P **coddanḍāḥ** EN₁U₂] codarāṭaḥ D₁N₂ kudamjaḥ B kudamḍa L om. P **śākhakuṇḍalapallavāḥ** E] śākhākilekālapallavā BL śāvārakumbhalapallavāḥ N₁U₁ śākhākumbhalapallavā N₂ śālāvākumapadṛtravā D₁ śākhākusumapallavāḥ U₂ om. P **20 snehapuṣpaphalaṃ** PN₁N₂D₁U₂] snehe puṣpaphala^o BL snehapuṣpaṃ phala U₁ snehapuṇyaphalaṃ E **bije** cet.] bija BL vīje N₂ **vistāro** cet.] vistārā N₁D₁ 'yam EPN₁N₂U₂] ya BL yaḥ U₁ yasya D₁ **svabhāvataḥ** cet.] svabhāvataḥ BL bhāvataḥ D₁ **21 tathāsau** cet.] yathāsau B tathāpasau P **nirmalo** cet.] nirmalau P **22 eko** cet.] yeko U₁ **naikaḥ scripsi**] em. naika U₁ naiko U₂ nekaḥ cet. neka BN₂ **svayambhūśca** cet.] svayambhūtyā U₁ **svadhāmnā** PU₂] dhāmnā ca E dhāmnāya B svadhābhāva L svayāṃmnā N₁ svadhā..śa D₁ svadhāmnāya N₂ svabhāvā U₁ **sthitāḥ** PLD₁] sthitaḥ cet. **23 paṃcatattvamanobuddhimāyāhaṃkāravikriyāḥ** E] 'buddhir PU₁ 'kriyā^o BL 'buddhir māyāhaṃkāravikriyā N₁N₂D₁U₂ **24 daśavidhā viśvaṃ** BLN₂] daśavidhaṃ viśvaṃ EPN₁D₁U₂ daśavidhaviśvaṃ U₁ **lokālokasavistaram** cet.] 'savistarāṃ N₁ 'loke savistaraṃ U₂ **25 eka** cet.] ekam U₂ **eva** cet.] yeva U₁

27 prthvī cet.] prthivī U₁ *vanaspati^o EN₂U₂] vanaś P *patī BLN₁D₁U₁ *parvatādisthāra^o PBLU₂] *parvatādisthāra^o E *parvate tyādisthāvara^o N₁ *parvate 'thyādisthāvara^o N₂ *parvato tyādisthāvara^o D₁ *parvate 'thyādisthāvara^o N₂ *parvate iyādisthāvara^o U₁ **rūpaḥ** cet.] rūpā LB rūpa N₂ **saṃsāraḥ** cet.] saṃsāra^o EU₁ *hasteśvapakṣityādiko BL] *hastyāśvapakṣityādiko E *hastiāśvapakṣityādiko N₁D₁ *hastipakṣityādiko N₂ *hastiasvapakṣityādiko U₁ *hasttyāś ca pakṣityādiko U₂ **jaṃgamarūpaḥ** cet.] *rūpā L jaṃgamah rūpaḥ D₁ jagad^o U₁ **saṃsāraḥ** cet.] saṃsāro U₁ **ca** cet.] vā D₁ **yo** cet.] yaḥ U₁ ya N₁N₂D₁ **28 drṣṭi** cet.] ddrṣṭi LN₁ daṣṭi B dārṣṭi D₁ **drṣya** cet.] drṣyad N₁ drṣy^o U₁ **drṣṭyā** cet.] dyā N₂ **ity** cet.] ty^o LB śaty^o N₂ **saṃsārasya** cet.] saṃsāra^o PLU₂ **svātmano** EPBL] svātmanah N₁D₁N₂U₁ svātmanoh U₂ **bhedam** cet.] bheda B bhedam D₁N₁ **29 dūrikṛtyam** U₂] *krtya cet. *krty 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 **kālāḥ** cet.] kālā^o U₁ **na** cet.] *om.* N₂U₂ **30 idāniṃ** cet.] idāni B **svabhāva-****abhedah** PU₂] svā^o BL tasyabhedah E *bhedam N₁D₁ *bheda N₂ *bhedāḥ U₁ **vaṭabijam** PN₁D₁U₁] *bijam E *bija^o U₂ *bijena BL vatha^o N₂ **vaṭarūpeṇa** cet.] rūpeṇa LB **pariṇamate** BLU₂] pariṇate P pariṇatam cet. **sa tat** U₁] sa tu N₂ sat^o N₁ sat EP śata BL sa D₁U₂ **daśadhā** cet.] drśadhā P dasat U₂ **bhedam** cet.] *om.* U₂ **svabhāvata** cet.] svabhāva BL *om.* U₂ **eva** cet.] *om.* U₂ **prāpnoti** cet.] prāpnoti BLU₁ **31 mūlāṃkuratvagdaṇḍaśākhālikāpallavapuṣpaphalasneḥā** E] mūla amkuratvagdaṇḍaśākhālikāpallavā puṣpaphalasneḥā P mūlāṃ amkuratvagdaṇḍaśākhālikāpallavā || viśtāroyaṃ svābhāvataḥ B mūlāṃ amkuratvagdaṇḍaśākhālikāpallavā || viśtāroyaṃ svābhāvataḥ || L mūlāṃ amkuratvagdaṇḍaśākhāḥ kalikāpallavapuṣpaphalasneḥā || N₁ mūlāṃkuratvagdaṇḍaśākhāḥ kalikāpallavapuṣpaphalasneḥā N₂ mūlāṃkuratvagdaṇḍaśākhāḥ kalikāpallavapuṣpaphalasneḥā D₁ mūlāṃamkuratvagdaṇḍaśākhālikāpallavapuṣpaphalasneḥā U₁ *om.* U₂ **iti** cet.] *om.* U₂ **bhedo** **daśadhā** N₁D₁N₂U₁] daśabhedān EPLB *om.* U₂ **prāpnoti** cet.] prāpnoti P *om.* U₂ **tathā** cet.] yathā EU₂ **nirmalo** EBL] nirmalaḥ cet. **31-1 niraṃjana** E] niraṃjanaḥ cet. **1 eka** cet.] ekaḥ N₁N₂U₁ **etādṛśa** E] etādṛśah N₁N₂U₁ **ātmasvabhāvād** cet.] ātmā E **prthvyāpatejovāy-****bākāśamanobuddhimāyāvikārarūpābhedān** N₁] prthivyap^o E *bhedāna BL prthvyetejovādvākāśa^o P prthvipate | jivikāśamanobuddhir māyāvikārarūpābhedāt D₁N₂ prthakte jivāyuvākāśamanobuddhir māyāyāvikārarūpābhedāt U₁ prthvyapatejovāyākāśa || manobuddhimāyāvikārarūpābhedā U₂ **2 jñā-****nayogaprabhāvād** EU₂] *bhavāt N₁D₁N₂U₁ jñānayogaḥ// prabhāvād^o LB jñānayogaḥ prabhāvād P *eva* cet.] eka PBL yeva U₁ **yathāikaikaḥ scripsi**] *em.* yathāikaiva E yathā ekaika PBLU₂ yathā ekaiva N₁D₁ yathā ekaṃ ca N₂ yathā ekaḥ ca U₁ **prthvī** EPBLU₂] prthivī cet. ***rūpā** EPBLU₂] *rūpa cet. **kvacit** cet.] *om.* EPU₁ **3 manohararūpā** B] *rūpāḥ L *rūpa U₂ manoharā N₁N₂D₁ *om.* EPU₁ **kvacit** cet.] *om.* EPU₁ ***parimala** cet.] *om.* EPU₁ ***rūpayuktā** BL] *rūpā^o N₁D₁ *rūpayuktaḥ N₂ *om.* EU₁ **kvacit** cet.] *om.* PU₁ ***parimala** cet.] *parimalarūpā^o E *om.* PU₁ ***rahitā** ELN₁] *rohitā BN₂U₂ *om.* cet. **kvacit** cet.] *om.* PU₁ **suvarṇarūpā** ELN₂U₂] *rūpa BD₁ khavarṇakupā U₁ *om.* P **kvacit** cet.] *om.* PBL **3-4 raupyarūpā** E] rūpyarūpā N₁U₁ rūpyarūpa D₁N₂ rajatarūpā U₂ *om.* PBL **4 *kvacit** 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 ***kvacid** cet.] *om.* P **raktā** EBLU₂] *rakta cet. **karburā** cet.] karpurā U₁ **5 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 vśarūpā U₂ *om.* U₁ **kvaci** cet.] kvacit U₂ *om.* U₁ **d-a-mṛtamayī** cet.] amṛtarūpamayī E *maī BL *om.* U₁ **svabhāvata** cet.] *om.* U₁ **eva** cet.] *om.* U₁ **bhavati** cet.] bhavataḥ BL *om.* U₁ **tathāivātmā** EPBLU₂] tathātmā cet. **5-6 manuṣya** cet.] *om.* U₁ **6 *pakṣi** cet.] *om.* U₁ ***haraṇa** cet.] *haraṇā^o P *om.* U₁ ***hasti** N₁D₁] hasti cet. *om.* U₁ ***paṇḍita** cet.] piṇḍata B ***mūrkaḥ** cet.] *rmūkha^o P *mūrva^o N₁D₁ *mūrśa^o U₁ **rogyarogī scripsi**] *em.* rogyarogī E *rogī arogī N₁N₂D₁U₁U₂ *rogī PBL ***krodhī** cet.] *krodhi^o EP *krodha BL ***śānta** cet.] *dhiśānta^o BL ***rūpaḥ** cet.] *rūpāḥ PL *rūpa N₁N₂D₁U₁ **svabhāvād** *eva* cet.] evaṃ svabhāvam U₁ **bhavati** cet.] bhavati BL bhati N₁ dharati D₁ **7 jñānayogād-vikāra** N₁U₁] jñānayogadhikāra cet. **jñāyate** cet.] jāyate U₂ **phalasyotpatti** cet.] plakṣasyotpattiḥ E ***sthānam** cet.] sthānam E *sthāna U₁ **ekam** cet.] eka D₁ eva N₂ *om.* E **eva** cet.] kam eva N₂ **bhavati** cet.] bhavati B ti U₁ **gati** cet.] gati PN₂U₁ **8 ekaṃ** cet.] eka^o U₂ eva N₂ **phalam** cet.] phala^o N₁N₂D₁ **prthvī** cet.] prthivī^o U₁ **śuklam** cet.] śuśkam LU₁U₂ **bhavati** cet.] bhavati B **phalasya** cet.] *om.* PL **makaramdam** EPLN₂U₁U₂] makaramda^o LN₁ karamdam B **bhramaraḥ** cet.] bhramaram BL bhramara N₂ **pibati** cet.] pibamti P pibati B **9 phalasya** cet.] phalasyam N₂ **mālām** cet.] mālā^o N₂ **kāmini** cet.] kāmibi D₁ **tuṅga** cet.] tuṅg^o U₁ **dadhāti** cet.] dadhāvati N₁ dadhovati N₂ **ekaṃ phalam scripsi**] *em.* ekaṃ phalam EPBL eka^o N₁N₂D₁U₁ **m-a-mṛta scripsi**] *em.* mṛta^o cet. **anuṣopari scripsi**] *em.* manuṣyopari <??> **kṣipyate** cet.] kṣapyate B **ke te** cet.] *om.* LB ***ṣṭau** cet.] aṣṭau LB ṣṭe U₁ **10 bhogaḥ** cet.] bhobauḥ P bhogā U₁U₂ **11 suvāśa** ca cet.] suvāśa ca B **suvastāra** ca E] suvaṃśaś ca U₂ **suśavvā** cet.] suśavvā ca U₁ suśavvāḥ LB suvvā P **sunitambini** cet.] sunitāmbiniḥ P sunitāvinita U₁

25 tejahpumpjalakṣyaṃ E] tejahpūṃjaṃ lakṣaṇaṃ P tejahpūṃjaṃ lakṣaṃ L tejā pūṃjalakṣyaṃ N₁ tejā pūṃjalakṣyaṃ D₁ tejahpūṃjalakṣaṇaṃ N₂ tejahpūṃjakam lakṣyaṃ U₁ tejahpūṃjaṃ lakṣyaṃ U₂ **agne** cet.] agne PBL **taptasvarṇavarṇākāraṃ** U₂] taptasvarṇavarṇākāraṃ P tatparaṃ svarṇākāraṃ E taptasvarṇavarṇa BL taptavarṇākāraṃ N₁N₂D₁U₁ **prthvitattvaṃ** E] prthvitattvaṃ P prthvitattvaṃ B prthvitattvaṃ L prthvitattvaṃ N₁N₂D₁N₂ prthviṃ tatvaṃ N₂ **lakṣyaṃ** EPU₁] lakṣaṃ BLN₁D₁U₂ lakṣaṇaṃ N₂ **karttavayaṃ** cet.] *om.* P **lakṣyānām** E] lakṣyaṇām U₁N₁ lakṣyaṇaṃ D₁ lakṣaṇānām P lakṣaṇaṃ BL lakṣānā N₂ lakṣām U₂ **26 kasyāpy** cet.] kasyāpi BLU₁ kasyāp D₁ lasyāpy N₂ **ekasya** cet.] kasya BLU₁ elasya N₂ **lakṣya** cet.] lakṣa BL lakṣasya N₁D₁ lakṣaṇasya N₂ lakṣyasya U₁ **‘karaṇāt** cet.] karaṇā U₁ **valitapalitā dūre** E] valitaṃ palitādi dūre BL valitapalitādidūre cet. **bhavanti** EU₂] bhavati B bhavati cet. **aṅgarogā** cet.] aṅgarogāḥ E aṃgirogādi BL **dūre** cet.] dūri E dūro BL **bhavanti** EN₁D₁U₂] bhavati PLN₂U₁ bhavati B **samagrāḥ** cet.] samagrā N₂ samagra U₂ **1 svapne** cet.] svapi N₁N₂U₁ svacan D₁ **‘pi** U₂] pya EPBL eva N₁D₁U₁ evan N₂ **mitratām** PBLU₂] mitran E mityaṃ N₁D₁ nityaṃ N₂ mitevaṃ U₁ **ayāṃti** PB] ayāṃti L āyāṃti N₂ nāyāṃti E nāyāti N₁N₂D₁ naiyati U₁ **sahasravarṣaparyamtam** N₁N₂D₁U₁] sahasravarṣam EPBLU₂ **āyusaṃ** N₁N₂D₁] āyusaṃ U₁ āyur EPBLU₂ **apāthitām** cet.] apāthitaṃ N₂U₁U₂ **‘rate** N₁N₂D₁U₁] ‘rati EBLU₂ ‘rati B **etādṛśam** cet.] etādṛśyaṃ U₁ **2 bahutarāṃ phalaṃ** N₁N₂D₁U₁] phalaṃ bahutarāṃ EPBLU₂ **3 idānīm** EU₂] idānīm cet. **antaralakṣyaṃ** D₁] anyataraṃ lakṣyaṃ E aṃtaraṃ lakṣyaṃ P antarakṣaṃ BL antarakṣyakam N₁ antarakṣyaṇaṃ N₂U₁ ataraṃ lakṣyaṃ U₂ **kathyate** cet.] kartavyaṃ BL **mūlakandasthāne** cet.] mūlakam sthāne P **brahmadāṇḍādutpannā** cet.] brahmadāṇḍotpannā nādi E brahmadamḍa ityannā N₁ brahmadāṇḍād utpannā N₂ brahmadāṇḍ utpannaḥ U₁ **brahmarapḍaparyamtam** cet.] brahmadāṇḍaparyantam E **ekā brahmanādi** cet.] ekā nādi B ekanādi L **4 brahmanādiṃmadhye** cet.] *om.* N₂ **kamalatantusamānākārā** cet.] kamalataṃ samānākārā P *om.* N₂ **‘maprabhā** cet.] ‘bhāprabhā BL *om.* N₂ **ūrdhvaṃ** cet.] ‘rdhvaṃ U₁ urdhvaṃ N₂ **calati** cet.] *om.* N₂ **śyekā** cet.] ‘śī ekā N₁D₁ *om.* U₁N₂ **mūrtir** cet.] *om.* U₁N₂ **vartate** cet.] *om.* U₁N₂ **tasyā** cet.] tasyāḥ N₁ tan E *om.* U₁ **5 mūrter** cet.] mūrte B *om.* U₁ **dhyāna** cet.] *om.* U₁ **kāraṇād scripsi**] *em.* karaṇāt cet. dhyānakaraṇāc N₂ *om.* U₁ **aṣṭamahāsiddhaya** U₂] aṇimādayasiddhiḥ U₁D₁ aṇimādisiddhiḥ N₁ aṣṭamahāsiddhaya EPBL *om.* N₂ **‘nimādyāḥ** P] ‘nimādayas tasya E aṇimādyāḥ BLU₂ *om.* cet. **pu-ruṣasya** cet.] *om.* N₂ **samīpe** N₁D₁] sāṃpe U₁ samīpem B samīpam ELU₂ samīm P *om.* N₂ **āgatya** cet.] āgamaṃ U₂ *om.* N₂ **tiṣṭhanti** EPN₁] tiṣṭhati cet. *om.* N₂ **atha vā** cet.] *om.* N₂ **lalāṭopary** E] lalāṭopari cet. *om.* N₂ **ry-ā-kāsamadhye** cet.] *om.* N₂ **6 śuklasadṛśasya** cet.] *om.* N₂ **tejaso** cet.] *om.* N₂ **dhyānakaraṇāc scripsi**] *em.* dhyānakaraṇāt cet. *om.* N₂ **śārira** BL] śārira cet. **‘sam-bandhinaḥ** EPBLU₂] ‘sambandhi N₁D₁U₁ sambandhi U₂ **kuṣṭhādayo** cet.] kuṣṭhādayo D₁N₂ **rogā** cet.] rogāḥ PN₁D₁N₂ **naśyanti** cet.] naśyaṃti PB **atha vā** cet.] *om.* E **7 bhruvor** cet.] bṛvor U₂ **‘tirakta** cet.] atirakta U₂ tirikta E **varṇasyātisthūlasya** cet.] varṇasyāti sthālasya U₁ ‘tisthūlasyaḥ U₂ **dhyānakaraṇāt** cet.] dhyānaṃ karaṇāt B dhyānakaraṇād E **t-sa-kālānām** cet.] sakālānā D₁ bahulānām E **pārthivapuruṣāṇām** cet.] pārthivānām tatpuruṣāṇām ca E **vallabho bhavati** cet.] vallabho bhavati | jagadvallabho pi bhavati E **taṃ** cet.] asya E **8 puruṣaṃ dṛṣṭvā** N₁D₁U₁] puruṣaṃ dṛṣṭā N₂ puruṣaṃ PB puruṣa L puruṣasyāvalokanena E **sarveṣaṃ** EN₁D₁N₂U₁] pratisarveṣaṃ cet. **dṛṣṭisthirā** cet.] dṛṣṭiḥ sthirā EP **bhavati** cet.] bhavati B **9 idānīm** cet.] idāni LBN₂ **nādinām** cet.] nādi BL nādinām aparo N₁N₂D₁U₁ **bhedāḥ** cet.] bhedāḥ BLN₁D₁ **kathyante** EPN₂U₁] kathyate cet. **daśamukhyānādyāḥ** EN₂U₁U₂] daśamukhyānādyāḥ P daśamukhyenādyā B daśamukhyānādayas L daśamukhyānādyāḥ N₁D₁ **nādiḍvayaṃ scripsi**] dvayaṃ E nādiḍvayaṃ cet. **iḍāpiṅgalā** E] iḍā piṅgalā cet. idānīm piṅgalā N₂ idam piṅgalā P **saṃjñakam** cet.] saṃjñakam U₁U₂ saṃjñikāḥ cet. **nāsādvāre** cet.] nāsānāsādvāre D₁ **10 suṣumnā** cet.] suṣumnā tu N₁N₂D₁U₁ **tūlāmargeṇa** cet.] tūlāmarge EBLN₂ **‘dvāra** cet.] ‘raṃdhra PBL **vahati** U₂] vahati tiṣṭhati EPLU₁ vahati tiṣṭhati cet. **sarasvatī** cet.] ti sraḥ sarasvatī U₂ **varttate** N₁N₂D₁U₁] tiṣṭhati EPLU₂ tiṣṭhati <??> **hastijihvākarnayor** E] hastinijihve karnayor PN₁N₂D₁ hastijihve karna BL harratijihvakarnayor U₁ hastini || jihve || netrayor U₂ **11 madhye** cet.] *om.* LB **vahatyau** PN₁D₁D₁] vahalyau E vahatyau BL vahaṃtyaḥ U₂ **tiṣṭhataḥ** cet.] tiṣṭhati BL *om.* U₂ **pūṣālambuṣanetrayor scripsi**] pūṣālamboseṃ netrayor E pūṣālambose netrayor P pūṣoḍalabuse netra B pūṣo ulabuso netra L pūṣāmalambuṣe netrayor N₁D₁ pūṣāmalambuṣe netayor N₂ pūṣālambose netayor U₁ pūṣāya śakhiṇi || karnayor U₂ **vahatyau** cet.] rvahalyā E vahatyau BLN₁N₂U₂ **tiṣṭhataḥ** EN₁N₂D₁U₁] tiṣṭataḥ P tiṣṭhati B tiṣṭhaṃti L tiṣṭhata || alambuṣā || bhrumadhye vaṃhatyoti tiṣṭhati || U₂ **kubū** U₂] śaṃpkhiṇi cet. śaṃpkhani N₁ **liṃgadavārād** cet.] liṃgadavāra U₁ **ārābhaye** cet.] ārabhya cet. **iḍāmargeṇa** E] iḍāmargeṇa cet. idānīm mārgena N₂ **12 tiṣṭhati** cet.] tiṣṭhatīti E **piṅgalā scripsi**] piṅgala U₂ **etādṛśā** P] etādṛśa EN₁D₁U₁U₂ etādṛśyā BL etā N₂ **nāḍyo** cet.] *om.* N₂ **daśasu dvāreṣu** cet.] daśa dvāreṣu L daśasv adhāreṣu U₁ **13 tiṣṭhanti** cet.] tiṣṭhati U₁ **dvisaptatisahasraparimitā** cet.] dvisaptatisahasraparimitāgryō U₁ hidaṣonā dvisatyati sahasraḥ || 71110 || parimitā U₂ **nāḍyo** PBL] nāḍayo E nāḍhyo U₂ *om.* U₁ **lommān mūlesu** EN₁N₂D₁U₁] lommā PBLU₁ **14 vāvayo** EPU₁] vāvayas N₁N₂D₁U₁ *om.* BL **daśa**

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. Lakṣyayoga, 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 ari
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 is mind, he alone is called a Yogī of many actions (*bahukriyāyogī*).

[Varieties of *rājayoga*: Siddhakuṇḍalinīyoga and Mantrayoga]

Now varieties of Rājayoga will be described. Which are these? One is Sid-

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.

dhakunḍalinīyoga⁷ [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.

[Description of the first Cakra]

The means for the genesis of knowledge in the central channel will now be described. 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. 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

⁷On the one hand it supprises that we find the term Siddhakunḍalinīyoga 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 *kunḍalinī* 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 Siddhakunḍalinīyoga 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 Sidhdakunḍalinīyoga, 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 'haṃ* 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.

¹²Discuss the term *kāmapīṭha*.

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 *Uḍḍiyāna*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 level (*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”, Kāmākhyā “she 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

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 *uḍḍiyāna*.

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???

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*.

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” (*saṃīpatā*).²². Viṣṇu is the characteristic of the teacher (*guruliṅga*). The principle is water. The sphere is atmosphere (*rajo viśaya*). There are ten petals [and] ten matrices. [The] inner matrix: *daṃ taṃ ṇaṃ taṃ thaṃ daṃ dhaṃ naṃ paṃ phaṃ*. 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”, Haṃsagamanā “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 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]

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.

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 level 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 *āṅgulas*. The stalk of it is soft (*komala*), pure [and] facing downwards. In its middle 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

²⁴This is redundant.

²⁵Add footnote of entry in *Tāntrikābhidhānaśoṣa*.

²⁶Add explanation.

²⁷Quote *Tāntrikābhidhānaśoṣa*.

²⁸To be understood as *tejasvini*.

²⁹The *ajapājapa* for this *cakra* is to be performed 6000 times for a duration of 96 *ghaṭis* and 40 *palās*, 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 vinyasedvyomarūpiṇīm | tasyā madhye tu Muktabodha/sakalāgamasārasaṅgraha.html 2186 suśirāntabahiśśaktiṃ vyāpinīṃ cintayet tataḥ || Muktabodha/kriyakramādyotikavyākhyā.html 1846 tanmadhye ca bahiśśaktiṃ sudhābindu parisrutim

who is manifold”, Mahāvidyā “she who is great knowledge”, Mahāmayā “she who is great illusion”, Buddhi “she who is intellect”, Tāmasī “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 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 the Maṇḍala. The moon is the deity. The power is the nectar of immortality. The Ṛṣi is the supreme self. The seventeenth digit is the resident with the nectar of immortality. The wavy stream of nectar is great space. The uvula is the mother. The ornament/rhythm? (*tālikā*) is a small bell. The own form of the body is the unspeakable Gāyatrī, [which has] the face

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*.

of a crow, the eye of a human, the horn of a cow, a forehead that is Brahmapaṭhā?, a neck like a horse, the face of a peacock [and] limbs like a goose. [This is] the specific nature 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 hidden digit of the moon, being a stream of nectar like a river (*amṛtādhārāsravanti*). 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 (*jihvājaḍa*) vanish. Also eaten venom doesn't trouble him. If the mind is here, [it] becomes stable.

[Description of the eighth Cakra]

Now exists the eighth *cakra* having one hundred petals located at the aperture of Brahman. The teacher is the deity. Consciousness is the power. Virāṭ is the Ṛṣi, the witness above everything. Made of consciousness is that which is associated with (*bhūta*³⁶) the state beyond the fourth state. It has all colours. It has all matrices. It has all petals. The body is Virāṭ. The state is the standing still. The speech is wisdom. The "I am that"-[expression] (*soham*) is the Veda. The place is unsurpassed. A thousandfold recitation of the non-recited; 1000 [repetitions for]; 2 *ghaṭis*, 46 *palās*, and 40 *akṣaras*.³⁷ The count is all silent mutterings, [being] 21600. In this way it carries on day and night. He who knows the breath is a learned person. With the sound "sa" he exhales, with the sound "ha" he inhales again: "I'm he, he's I". Because of that the embodied soul constantly utters the Mantra.³⁷ "The (divine) seat of Jālandhara" is the designation of its lotus.³⁸ [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

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

³⁷Add intertextual evidence.

³⁸Find parallels where Jālandhara is situated on top of the head.

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 “he is I” (*so ’ham*) is the power. This self is the Ṛṣi. The path is liberation. Brahma is the I above. “I’m a circle”. In fire-area is the letter “sa”. [There?] life arises, the living soul ascends and descends. The place is the hidden place of being. The colour is yellow. The light is the shine of ten million suns. The shine is always and visible. Śiva is the deity. The power is primordial illusion. The state is the dissolution of the self into Hara³⁹. The transcendental sound has the nature of a sound with stable resonance. The seal is the “fearless”. The illusion is the root. The body is the original matter. The range is speech and mind. Without delusion, without doubt, the unaffected and undefiled goal 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.

[Lakṣyayoga, the yoga of fixation]

³⁹ Epiphet of Śiva.

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 (*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 (*parameśvara*). 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 *āṅgulas* 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.⁴⁰

[Description of the 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

⁴⁰Note that the description of the five types of Lakṣya yoga 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 surprising 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.

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, immaculate 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. 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 one's object aversion doesn't arise. With regard to this object affection of the mind doesn't 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 doesn'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 leaf of the lotus situated in the midst of 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.

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 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 Nyagrodha⁴¹ scattered onto the soil [always] becomes a tree.
4. The absolute unity (*ekāntam*), 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.

⁴¹In rituals, the nyagrodha (*Ficus indica* or India fig or banyan tree) danda, or staff, is assigned to the kshatriya class, along with a mantra, intended to impart physical vitality or 'ojas'. [27. Brian K. Smith. Reflections on Resemblance, Ritual, and Religion, Motilal Banarsidass Publishes, 1998]

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 view of separation of one's own self which is subjected to transmigration is to be removed by means of [applying the view of] unity. Only this is Jñānayoga. Because of the execution of it, time doesn't destroy the body.

[Continuation of *Lakṣyayoga* - Bāhyalakṣya]

Now the division of the inherent nature is described.⁴² 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

⁴²This refers to the mention of *svabhāva* in verse 5 of the description of Jñānayoga.

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. A bee drinks the flower juice of a fruit. The lover [bee] places itself on the flower wreath above the protuberant circular pistil. A bee drinks the juice of a fruit. The lover (bee) places herself on the flower wreath above the upstanding circular pistil. ne fruit throws the nectar over the flower. This is the inherent nature of the matter. In the same way also the one self enjoys the eight pleasures because of its own being.

What are the eight enjoyments?

A beautiful dwelling, good clothing, a good bed, a well-trained horse?, a nice place, food and drink.⁴³ Those are the eight enjoyments of the wise.

1. Clothes made from silk;
2. A site of the palace in which there are mainsions endowned with five or seven rooms.
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 Śārkara⁴⁴ 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.

⁴³The verse only gives 7 enjoyments!

⁴⁴A liquor prepared from Dhātaki with sugar.

[Continuation of *Lakṣyayoga* - Bāhyalakṣya]

Now the external fixation is taught. Beginning with a four finger wide distance from the tip of the nose, the space[-element] full of light whose appearance is blue shall be made the object of fixation. Or, a six finger wide distance from the tip of the nose, the wind-element whose appearance is greyish shall be made the object of fixation. Or, an eight finger wide distance from the tip of the nose, the very red fire[-element] shall be made the object of fixation. Or, a ten finger wide distance from the tip of the nose, the white water[-element] being fickle shall be made the object of fixation. Or, a twelve finger wide distance from the tip of the nose, the yellow-colored earth-element shall be made the object of fixation. Or beginning at the tip of the nose⁴⁵ the space-element full of fire shining like ten million suns shall be made the object of fixation. After having fixed the gaze on the space[-element?] or above the space[-element?], due to the execution of meditation he sees the sun without the group of thousand rays related to the sun. Or the mass of light situated seventeen fingers wide distance above the head shall be made the fixation object. Diseases of the limbs are removed without medical herbs. All enemies become friends while sleeping. The lifespan increases up to 1000 years.

[Continuation of *Lakṣyayoga* - Antarakṣya]

Now the inner fixation objects are taught. At the location of the root bulb rising from the staff of Brahma up to the aperture of Brahma exists the one white coloured Brahma channel. The interior of the Brahma channel, which equals a pale-red string shining like 10 million suns, goes upwards. A particular manifestation exists as such. Due to the execution of meditation on this manifestation, the eight great supernatural powers of humans beginning with *añima* etc.⁴⁶ become established after one has entered into [the manifestation's] imminence. Or from the execution of meditation onto the bright light at the centre within the space at the forehead diseases related to the body beginning with leprosy vanish. Lifeforce increases. Or because of executing meditation on the middle of the eyebrows [of which there is] a very subtle and red colored light, he is one who is beloved among all royal people. Having seen this person, everybody's gaze is fixed onto him.

⁴⁵ Given the clear instructions of the respective distance of the exercise in the previous sentences, it is surprising that this instruction is lacking the mention of the distance.

⁴⁶ Write something about siddhis.

[The Ten Main Bodily Channels]

Now the divisions of channels within the body are explained. There are ten primary channels. Among them exists the pair of channels designated *Idā* and *Piṅgalā* at the entrance of the nose. The central channel leads from the palate to the door of Brahma. The *Sarasvatī*[-channel] exists at the centre of the face. The two rivers *Gāṃdhārī* and *Hastjihvā* exist within the centre of the two ears. The two rivers *Pūṣā* and *Ālaṃbuṣā* are situated at the center of the two eyes. The *Śaṃkhinī* channel stretches from the the beginning of the opening of the penis through the *Idā*-channel. In such a way the channels are situated at the 10 openings. The other channels measured as 72000 are situated with a subtle form at the roots of the hairs.

[The Ten Vitalwinds]

Now ten vitalwinds are situated within the body. The *Prāṇa* vitalwind is located in the middle of the heart and causes inhalation and exhalation.

4.1 Bibliography

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