

Yogatattvabindu of Rāmacandra A Critical Edition and Annotated Translation

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1 Conventions in the Critical Apparatus

1.1 Sigla in the Critical Apparatus

- E : Printed Edition
- P : Pune BORI 664
- L : Lalchand Research Library LRL5876
- B : Bodleian Oxford D 4587
- N₁: NGMPP B 38-31
- N₂: NGMPP B 38-35 / A 1327-14
- D₁: IGNCA 30019
- D₂: IGNCA 30020
- U₁: SORI 1574
- U₂: SORI 6082

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

1.2 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 negligiance or 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. 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 cummulativly 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*.

1.3 Sandhi

Among the witnesses we see deviating and inconsistent application of *sandhi*. There is no clear evidence that originally *sandhi* was intentionally not applied. This edition will therefore apply *sandhi* consistently throughout the constituted text to provide a readable text sticking to contemporary conventions in Sanskrit. The variant readings concerning *sandhi* are recorded consistently in the apparatus criticus. This is due to various textcritical problems arising from the inconsistent usage of punctuation which results in application or non-application of *sandhi* wheter the respective witness applied a *daṇḍa* or not. This is particularly the case within lists, which frequently occur in our compilation. Items were most likely originally separated by *daṇḍa*.

1.4 Class Nasals

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

1.5 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 are given throughout the text. Even though many witness lost punctuation and as a consequence applied *sandhi*, to arrive at a consistent and conveniently readable edition of the text, all list 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 will not be documented in the apparatus criticus.

2 Critical Edition of the *Yogatattvabindu*

[Introduction]

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

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

एते पञ्चदशयोगाः ।।

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1 śrī gaṇeśāya namaḥ ELN₂U₂] 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 tattvabimḍuyogaprārāmbhaḥ L atha rājayoga liṣyate P atha rājayoga likhyate U₂ **rājayogasyedaṃ phalaṃ** PU₂] rājayogasya idaṃ phalaṃ N₁N₂D₁ om. EL **rājayogenānekarājyabhogasamaya** PN₁] rājayogena anekarājyabhogasamaya N₂D₁U₁U₂ **2 prekṣaṇasamaya** PN₁N₂D₁U₁] prekṣaṇasamaya U₂ **eva** PN₁N₂D₁U₂] evaṃ U₂ **rājayogaḥ** PN₁N₂D₁U₁] rājayogas U₂ **tasyaite** PU₂] tasya ete N₁N₂D₁U₁ **5 cāryayogaḥ** PN₁N₂D₁U₂] tvaryāyogaḥ U₁ **8 layayogaḥ** PN₁N₂D₁U₁] nayayogaḥ U₂ **11 lakṣyayogaḥ** PN₁N₂D₁U₂] lakṣayogaḥ U₁ **16–17 siddhayogaḥ 14//** **rājayogaḥ// 15** PU₂] rājayogaḥ / siddhayogaḥ N₁N₂D₁U₁ **19 ete pañcadaśayogāḥ** PN₁D₁U₁] evaṃ pañcadaśayogā bhavaṃti U₂ **21 idānīm** PN₁D₁U₁] idānī N₂ atha U₂ **kriyāyogasya** PN₁N₂D₁U₁] kriyāyogas U₂ **kathyate** PN₁N₂U₁] kathyate D₁ om. U₂

19 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. P is the only witness which numbers the *yogas* with *devanāgarī*-digits. I decided to include the numeration to improve the readability of the list.

[Description of *kriyāyoga*]

इदानीं क्रियायोगस्य लक्षणं कथ्यते ।

[Introduction]

Homage to Śrī Gaṇeśa. Now the methods of rājayoga are laid down. This is the result of *rājayoga*¹: *Rājayoga* is that by which longterm durability of the body arises even amongst manifold royal pleasures even amongst the manifold royal entertainments and spectacle. This truly is *rājayoga*. Of this [*rājayoga*] these are the varieties:

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

These are the fifteen *yogas*.²

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

²At the current stage of research it is not clear if this list is a later addition by another scribe or, if indeed it originally stems from Rāmacandra. The list suggests a text following the order of *yogas* according to this list. However, the order of the *yogas* given in the list is not followed closely in the text.

[Description of *kriyāyoga*]

Now the characteristic of the Yoga of [mental] action (*kriyāyoga*) described.

1. This Yoga is liberation through [mental] action, it bestows success(*siddhi*) in ones own body.

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

5 क्षमा विवेकवैराग्यं शान्तिसन्तोष निस्पृहाः ।
एत द्युक्तियुतो योगी क्रियायोगी निगद्यते ॥२॥

मात्सर्यं ममता माया हिंसा च मदगर्वता ।
कामक्रोधौ भयं लज्जा लोभमोहौ तथा ऽशुचिः ॥३॥

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रागद्वेषौ घृणालस्यं भ्रन्तिर्दमो क्षमा भ्रमः ।
यस्यै तानि न विद्यन्ते क्रियायोगी स उच्यते ॥४॥

1 kriyāmuktir PN₁D₁U₁] kriyāmukti N₂ kriyāmuktiḥ// U₂ **ayam** PN₁N₂D₁U₁] layam N₂ **siddhidāyakaḥ** PN₁N₂D₁U₁] siddhidāyakaḥ U₂ **3 tattataḥ** PN₁N₂D₁] tatastataḥ U₂ tamḥ tam U₁ **kuñcanaḥ** PN₁D₁U₁U₂] kūrcanaḥ N₂ **tato bhavet** PU₂] ato bhava N₁N₂D₁ ato va U₁ **5 viveka** N₁N₂D₁PU₁] vivekaḥ EU₂ **niṣprhāḥ** P] °niṣprhāḥ U₂ °niṣprhā EN₁ °niṣprhāḥ D₁ °niṣprhī U₁ **6 eta** EPU₁] etat N₁N₂D₁U₂ **yuktiyuto** EPN₁D₁U₁] muktīyuto U₂ **yogī** EPN₁D₁U₂] yo sau N₂U₁ **8 mātsaryaḥ** EU₁U₂] mātsarya PN₁D₁ **himsā ca** E] himsāśā PN₂D₁U₁U₂ himsā ca E himsāḥ N₁ **9 °krodhau** U₁U₂] krodha° EPN₁ °krodho D₁ **°śuciḥ** PN₁D₁U₁] śuciḥ EN₂U₂ **11 rāgadveṣau** EPN₁N₂D₁U₂] rāgadoṣau U₁ athadveṣo L **ghṛṇālasyaḥ** EPLN₁D₁U₁U₂] ghṛṇā° N₂ **bhram̐tir** **daṃbho** PLN₁N₂U₂] bhrām̐tir debho D₁ bhrāntitvaḥ E bhrām̐ti daṃbha U₁ **kṣamā bhramaḥ** LN₁D₁U₂] mokṣam ābhramaḥ E °kṣamī bhramaḥ U₁ **12 na** PLN₁N₂D₁U₁U₂] ca E

5 °kṣamā- The printed edition E starts here. **11–0.0 rāga°-** L starts here.

Each wave the mind creates at the beginning of an action, of all those one shall withdraw oneself. Then *kriyāyoga* arises.

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

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

4. Attachment and aversion, indignation and idleness, impatience and dizziness: Whoever doesn't experience these is called a *kriyāyogī*.³

³The source of the four verses on *kriyāyoga* is unknown.

यस्यान्तःकरणे क्षमाविवेकवैराग्यशान्तिसन्तोष इत्यादीन्युत्पाद्यन्ते ।
स एव बहुक्रियायोगी कथ्यते ।

1 kṣamā° EPLD₁U₁U₂] kṣamāḥ N₁ kṣamā° N₂ **vivekavairāgyaśānti°** EPLU₁U₂] kṣamāḥ vivekavairāgya / śānti° N₁ °vairāgyaśānti° N₂ kṣamā // vivekavairāgya // śānti° D₁ **°santoṣa ityādīny** PN₁N₂D₁] °santoṣādīny E °santoṣa ity ādīno° L °santoṣa ity ādīna niraṃtaram U₁ °santoṣa ity ādayo niraṃtaram U₂ **utpādyante** PN₁N₂D₁U₂] utpadyante E °tpādyante L utyante U₁ **2 bahukriyāyogī** EPLN₁N₂U₁U₂] bahukriyāyogā D₁ **kathyate** EPLN₁U₁] sa kathyate D₁N₂ tkacyate U₂

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

⁴The term *bahukriyāyogī* seems to be unique.

कापट्यं ।। 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 ।

1 kâpatyaṃ EPN₂D₁U₂] yasyāntaḥkaraṇe kâpatyaṃ N₁ kâpayam L kâpacham U₁ **māyā** N₁N₂] māya D₁ yāya U₁ pāpa U₂ *om.* EPL **vittaṃ** EP] vittaṃ L vitvaṃ N₁N₂D₁U₁ titam U₂ **mātsaryaṃ** PLN₁N₂U₂] mātsaryam E mātsarya D₁U₁ **roṣaḥ** EU₁] roṣo cet. eṣo N₂ **bhayaṃ** cet.] kṣayaṃ E **lajjā** EPLN₁D₁U₂] lajā U₁ **lobhaḥ** PL] lobha° cet. *om.* U₂ **2 mohaḥ** P] moha LN₂ mohā cet. **aśucitvaṃ** cet.] aśucitvaṃ N₁D₁ aśūcitvaṃ N₂ **rāgaḥ** P] rāga° N₁N₂D₁U₁U₂ rāja° L *om.* E **dveṣaḥ** cet.] dveṣa L *om.* E **ālasyaṃ** cet.] *om.* E **pākhaṃḍitvaṃ** PLU₁U₂] pāṣaṃḍitvaṃ D₁N₁ pākhaṃḍatvaṃ E pārṣaḍitvaṃ N₂ **indriyavikāraḥ** EN₁N₂D₁U₂] indriyavīkāraḥ U₁ indriyaṃ vikāraḥ P itivikāraḥ L **kāmaḥ** EPLN₁D₁U₁] kāma N₂ *om.* U₂ **3 ete** EPD₁N₁N₂] eta L rāte U₁ etate U₂ **bhavanti** cet.] bhavaṃti N₁ **4 kathyate** EPLN₁N₂D₁] kathyamte U₁U₂

Fraud, illusion, property, violence, craving, envy, ego, anger, anxiety, shame, greed, error, impurity, attachment, aversion, idleness, heterodoxy, false view, affection of the senses, sexual desire: He who diminishes these from day to day in his mind, he alone is called a yogī of many actions (*bahukriyāyogī*).

इदानीं राजयोगस्य भेदाः कथ्यन्ते । के ते । एकः सिद्धकुण्डलिनीयोगः मन्त्रयोगः । अमू राजयोगौ कथ्येते । मूलकन्दस्थाने एका तेजोरूपा महानाडी वर्तते । इयमेका नाडी इडापिङ्गलासुषुम्णान् एतान् भेदान् प्राप्नोति । वामभागे चन्द्ररूपा इडा नाडी वर्तते । दक्षिणभागे सूर्यरूपा पिङ्गला नाडी वर्तते । मध्यमार्गे ऽतिसूक्ष्मा पद्मिनी । तन्तुसमाकारा कोटिविद्युत्समप्रभा ।

- 5 भुक्तिमुक्तिदा शिवरूपिणी सुषुम्णा नाडी प्रवर्तते । ऽस्यां ज्ञानोत्पत्तौ सत्यां सर्वज्ञो भवति । इदानीं सुषुम्णायां ज्ञानोत्पत्तावुपायाः कथ्यन्ते । ।

1 bhedāḥ cet.] bhedā N₂ **kathyante** EPN₁D₁U₂] kathyate N₂ *om.* L **ke te** D₁N₁U₁] te ke EPLU₂ kriyate N₂ **siddhakuṇḍalinīyogaḥ** EN₁] siddhakuṇḍalinīyogaḥ U₁ siddhakuṇḍalinīyoga U₂ siddhakuṇḍalinīyogaḥ N₂D₁ siddhakuṇḍalinīyogaḥ P **mantrayogaḥ** EPN₁N₂D₁U₁U₂] *om.* L **amū** PLN₁N₂D₁U₁U₂] astu E **rājayogaḥ** PLN₁N₂D₁U₁U₂] rājayogaḥ E **kathyete** P] kathyate ELN₁N₂D₁U₁ kathyamte U₂ **2 mūlakandasthāne** ELN₁N₂D₁U₁U₂] mūlaṁ kaṁdasthāne P **ekā** EPLD₁U₁U₂] eka N₁N₂ **vartate** EPLN₁N₂D₁U₁] pravartate U₂ **iyam** E] iyaṁ EPN₁N₂D₁U₁U₁ trayam L **ekā** N₁D₁U₁U₂] eka EP kā L °suṣumṇān N₁N₂D₁] suṣumṇā EPU₁U₂ **etān** EPLU₁U₂] ete N₁N₂D₁ **3 iḍā** EPLN₁N₂D₁U₁] *om.* U₂ **vartate** EPLN₁N₂D₁U₁] pravartate U₂ **dakṣiṇabhāge** EPLN₁N₂D₁U₂] dakṣiṇe bhāge U₁ **vartate** EPLN₁N₂D₁U₁] pravartate U₂ **madhyamārge** EPLN₁N₂U₁U₂] madhyamārge D₁ **padminī** ED₁U₁U₂] padmanī PLN₁N₂ **4 tantusamākārā** ELN₁N₂D₁U₁U₂] taṁtusamākārā° P °prabhā EPLN₁N₂D₁U₂] °prabhā U₁ **5 bhuktimuktidā** PU₂] bhuktimuktido° N₁N₂D₁U₁ bhuktimuktipradā EL °syāṁ scripsi] °syā E *em.* asyā PLU₂ *om.* N₁N₂D₁U₁ **jñānotpattau** EPLU₂] °tpanne N₁N₂D₁U₁ **satyām** PLU₂] satyam E sati N₁N₂D₁U₁ **suṣumṇāyām** E] suṣumṇāyā PU₂ suṣumṇāyā° U₁ suṣumṇāyāḥ N₁N₂D₁ suṣumṇā° L **6 jñānotpattāv-upāyāḥ** E] jñānotpattau upāyāḥ PLD₁U₁ jñānotpattau upāyā U₂ jñānotpanno °pāyāḥ N₁N₂ **kathyante** EPN₁N₂D₁U₁U₂] kathyate L

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, the most witnesses preserve this reading except of L. The sentence that follows confirms the reading *am* *mantrayoga* by the usage of dual forms.

Now varieties of *rājāyoga* will be described. Which are these? One is *siddhakuṇḍalinīyoga* [and one] is *mantrayoga*. These two *rājāyogas* are described [in the following]. At the location of the root-bulb exists one major vessel in the form of energy. This single vessel reaches to these openings which are *idā*, *piṅgalā* and *suṣumnā*.

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

She emerges as the central channel, assuming the form of benevolence (*śiva*), is the bestower of enjoyment and liberation. While abiding in (*satyām*) her (*asyām*) knowledge arises [to the point of which] the person becomes all-knowing. The means for the genesis of knowledge in the central channel will now be described.⁵

⁵It'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 *siddhakuṇḍalinīyoga* and somewhat suprisingly mentions *mantrayoga* in the same breath. One starts wondering why the structure of the text does not follow the codification. However the mention of *jñānotpattav upāyaḥ* might be a clue why the second *yoga* in the list might be *jñānayoga*. So far it seems to me that there are three options or a combination of these to explain these apparent inconsistencies: 1. The text is highly corrupted. 2. The codification was a later addition of another hand. 3. The term *jñānayoga* is listed due to the results of *siddhakuṇḍalinīyoga*, which is the generation of knowledge due to the practice of a certain *yoga* involving the central channel, as mentioned in this section of the text.

[Description of the first Cakra]

- आदौ चतुर्दलं मूलचक्रं वर्तते । प्रथमं आधारचक्रं । गुदास्थानं । । रक्तवर्णं । । गणेशदैवतं । । सिद्धिबुद्धिशक्तिं मु
षको वाहनं । । कुर्मरुषिः । । आकुञ्चनमुद्रा । । अपानवायुः । । उमीर्कला । । ओजस्विनीधारणा । । चतुर्दलेषु । । र
जःसत्त्वतमोमनांसि । । वं शं षं सं । । मध्यत्रिकोणे त्रिशिखा । । तन्मध्ये त्रिकोणाकारं कामपिठं वर्तते । तत्पीठमध्ये
ऽग्निशिखाकारैका मुर्तिर्वर्तते । तस्या मूर्तेर्ध्यानकरणात् सकलशास्त्रकाव्यनाटकादि सकलवाङ्मयं विनाभ्यासेन पुरु
5 षस्य मनोमध्ये स्फुरति । अस्य बहिर्मानन्दा । । योगानन्दा विरानन्दा । । उपरमानन्दा । ।

[Description of the second Cakra]

- इदानीं द्वितीयं स्वाधिष्ठानचक्रं षट्दलं उड्डीयाणपीठसंज्ञकं भवति । लिङ्गस्थानं । । पीतवर्णं । । पीतप्रभा । ।
रजोगुण । । ब्रह्मादेवता । । वैखरीवाच । । सावित्रीशक्तिः । । हंसवाहनं । । वह्णरुषिः । । कामाग्निप्रभा । । स्थूल
देहा । । जाग्रदवस्था । । ऋग्वेद । । आचार्यलिङ्गं । । ब्रह्मसलोकतामोक्षः । । शुद्धभुमिकातत्त्वं । । गंधो विषयः । ।
अपानवायुः । । अंतर्मर्तृका । । वं भं मं यं रं लं । । बहिर्मात्रा । । कामा । । कामाख्या । । तेजसी । । चेष्टृङ्का । ।
10 अलसा । । मिथुना । । तन्मध्ये ऽतिरक्तवर्णं तेजो वर्तते । तस्य ध्यानात् साधको ऽतिसुन्दरो भवति । युवतीनां
अतिवल्लभो भवति । प्रतिदिनमायुर्वर्धते ।

1 caturdalaṃ mūlacakraṃ N₁D₁U₂] caturdalaṃ mūlaṃ cakram EPU₁ caturdalamūlacakraṃ L
prathamacaturdalamūlacakraṃ N₂ **vartate** EPLN₁D₁U₁] pravartate U₂ **prathamam ādhāracakraṃ** PLU₂] prathamādhāracakraṃ
vartate E **gaṇeśadaivatam** ELU₂] gaṇeśam daivatam P **1-2 siddhibuddhiśaktiṃ muśako**
vāhanam *scripsi*] *em.* siddhibuddhiśaktimuśakavāhanam E siddhibuddhiśaktir mukhako vāhanam P siddhibud-
dhiśaktimuśako vāhanam L siddhibuddhiśaktiḥ muśako vāhanam U₂ **2 ākuñcanamudrā** PLU₂] ākuñcamudrā E
apānavāyuh EL] °vāyus P °vāyu U₂ **3 triśikhā** PL] triśikhāt E trirekhā U₂ **tanmadhye** EPN₂D₁U₁U₂] tanmadhya
LN₁ **4 'gniśikhākārikā** E] agniśikhākārā ekā N₁N₂D₁U₁U₂ magniśikhākārā ekā P jñiśikhākārāṇakā L **vartate**
EPLN₁N₂D₁U₁] asmi U₂ **tasyā** PLN₂U₁U₂] tasyāḥ EN₁D₁ **mūrter** PN₁N₂D₁] mūrtir EL mūrtair U₁ *om.* U₂
°sakala EPN₁D₁U₁U₂] *om.* L saka° N₂ **vāṇmayam** EPLU₂] vāṇmayam N₁N₂D₁U₁ **5 sphurati** EPN₁N₂D₁U₁U₂] sphuramti L
6 idānīm cet.] idānī N₂ **dvitīyam** EPLN₁N₂D₁U₁] dvitīye U₂ **svādhiṣṭhānacakraṃ** U₁] svādhiṣṭhā-
nacakraṃ EPLN₁D₁U₂ svādhinacakraṃ N₂ **ṣaḍdalaṃ** PLN₁D₁U₁U₂] ṣaḍdalaṃ E ṣaḍdalaṃ N₂ **udḍīyānapīṭha°**
U₂] upāyanapīṭha° E udḍīyān pīṭham L udḍīyānapīṭha° N₁N₂ udḍīyānapīṭha° D₁ udḍīyānapīṭha° U₁ **10 'tiraktavarṇam**
PU₂] atiraktavarṇam cet. atiraktavarṇa° U₁N₂ **sādhako** EPLU₂] sādhaḥ cet. **'tisundaro** EPLU₂] atisundaro
cet. **11 pratidinam** EPLU₂] dinam dinam prati N₁U₁ dinadinam prati N₂ dinam prati D₁ **12 tṛtīyam** PLN₁D₁U₁] tṛtīye E
atha tṛtīyam maṇipūracakraṃ U₂ tṛtīyacakraṃ N₂ **daśadalaṃ** EPN₁N₂D₁] daśadala° L daśadalakam U₁ *om.*
U₂ **padmam** EPU₁] padme L padma N₁N₂D₁ *om.* U₂ **vartate** EPLN₁N₂D₁U₁] *om.* U₂ **13 sūkṣmalingadevatā**
scripsi] *em.* sūkṣmalingadevatāha U₂

3 prathamam ... triśikhā- The whole section from *prathamam* to *triśikhā* is missing in N₁,N₂,U₂,D₁ and U₁.
11 yuvatīnām...bhavati- This additional sentence occurs in N₂ only.

[Description of the third Cakra]

- तृतीयं नाभिस्थाने दशदलं पद्मं वर्तते । कपिलवर्णं । । विष्णुदेवता । । लक्ष्मीशक्तिः । । वायुरुषिः । । समानवा
युः । । गरुडवाहनं । । सूक्ष्मलिङ्गदेवता । । स्वभावस्था । । मध्यमावाक् । । यजुर्वेदः । । दक्षिणाग्निः । । समिपता
मोक्षः । । गुरुलिङ्गविष्णुः । । आपस्तत्त्वं । । रजो विषयः दशदलानि । । दशमात्राः । । अन्तर्मात्रा । । डं टं णं तं थं
15 दं धं नं पं फं । । बहिर्मात्राः । । शान्तिः । । क्षमा । । मेधा । । तन्या । । मेधाविनी । । पुष्करा । । अहंसगमना । ।

[Description of the first Cakra]

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

[Description of the second Cakra]

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

⁶⁷It is very strange that only the first *cakra* adds a detailed description of mounts, Ṛṣis, gods, seals and so forth among the current majority of witnesses at hand: E, P, L and U₂. All other descriptions of the remaining eight *cakras* leave this out. The only exception is U₂, a relatively late witness that adds those descriptions for the other *cakras* as well. Since it is probable that those descriptions are later additions to the text and the witnesses are partially quite conflated, I think this is very interesting for the history of this text, they are added to the edition as well as the translation and are highlighted in color.

⁷Find out more about the four blisses.

[Description of the third Cakra]

The third, a lotus with ten petals exists at the location of the navel.[It is] monkey-colored, [has] Viṣṇu as its god, Lakṣmi [as its] power, Vāyu [as its] Ṛṣi, Samāna [as its] vitalwind, [its] mount is Garuḍa, [it belongs to] the subtle body, [it is assigned] to the sleeping-state, the inaudible speech (*madhyamāvāg*), the Yajurveda, the fire of Dakṣiṇa, the liberation of Samipatā⁸, Viṣṇu's

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

लक्ष्या ।। तन्मया ।। अमृता ।। तन्मध्ये पञ्चकोणं चक्रं वर्तते । तन्मध्ये एका मूर्तिर्वर्तते । तस्यास्तेजो जिह्वा कथयितुं न शक्यते । तस्याः मूर्तेर्ध्यानकरणात् पुरुषस्य शरीरं स्थिरं भवति ।

[Description of the fourth Cakra]

चतुर्थं हृदयमध्ये द्वादशदलं कमलं वर्तते । अनाहतचक्रं ।। हृदयस्थानं ।। श्वेतवर्णं ।। तमोगुणः ।। रुद्रोदेवता ।। उमाशक्तिः ।। हिरण्यगर्भऋषिः ।। नन्दिवाहनं ।। प्राणवायुः ।। ज्योतिः कलाकारणं देहे ।। सुषुप्तिरवस्था ।। पश्यन्तीवाचा ।। सामदेदः ।। गार्हपत्याग्निः ।। शिवलिङ्गं ।। प्राप्तिभूमिका ।। सरू?पतामुक्तिः ।। द्वादशाद
5 लानि ।। द्वादशमात्रा ।। कं खं गं घं णं चं छं जं झं यं तं थं ।। बहिर्मात्रा ।। रुद्राणी ।। तेजसा ।। तापिनी ।। स्फकदा ।। चैतन्या ।। शिवदा ।। शान्ति ।। उमा ।। गौरी ।। मातर ।। ज्वाला ।। प्रज्वालिनी ।। अतितेजोम यत्वाद्दृष्टिगोचरं न भवति । तन्मध्ये ऽष्टदलमधोमुखं कमलं वर्तते ।

16 vartate EPN₁N₂D₁U₁] asmi U₂ **tasyās** EPLU₁U₂] tasyā N₁N₂D₁ **1 kathayitum** EPN₁N₂D₁] kathayitum L kathatum U₁ vaktum U₂ **mūrter** EPN₁N₂D₁U₁] mūrtir L *om.* U₂ °**karaṇāt** PLN₁N₂D₁U₁U₂] °kāraṇāt E **pu-ruṣasya śarīraṃ sthiraṃ** ELN₁N₂D₁U₁U₂] *om.* P **bhavati** ELN₁N₂D₁U₂] bhavati vā U₁ *om.* P **2 caturthaṃ** cet.] caturthacakrakamalaṃ N₂ **kamalaṃ** cet.] *om.* N₂ **vartate** EPLN₁D₁U₁] asti U₂ bhavati N₂ **4 paśyantīvācā** scripsi] *em.* paśyamtivācā U₂ **gārhapatyāgniḥ** scripsi] *em.* gārhasyatyogñiḥ U₂ **7 °gocaraṃ** EPLN₁N₂D₁U₁] gocaratām U₂ **bhavati** EPLN₁D₁U₁] yāti U₂ °**ṣṭadalam** cet.] °ṣṭadale P ṣṭadalam L aṣṭadalam N₁N₂D₁U₁ **adhomukhaṃ kamalaṃ** EN₁N₂D₁U₁U₂] adhomukhakamalaṃ L mukhaṃ kamalaṃ P **vartate** EPLN₁N₂D₁U₁] asti U₂

16 tanmadhye ... cakraṃ vartate– This sentence is *om.* L. **tanmadhye ... mūrtir vartate**– This sentence *om.* in L.

Guruliṅga, the Tattva [of it is] water, [being in] the range of Rajas. It has ten parts [and] ten measures⁹. [The] inner measure: *ḍaṁ ṭaṁ ṇaṁ taṁ thaṁ daṁ dhaṁ naṁ paṁ phaṁ*. External measure: peace, patience, insight, *tanyā?*, a leared teacher, the lotus, ahaṁsagamanā?, an object aimed at, absorbed in and immortality. In its middle exists a *cakra* with five angles. In its middle is a single (divine) form. It is not possible to describe her shine with speech (lit. with the tongue). Through the execution of meditation on this (divine) form the body of the person is going to be strong.

[Description of the fourth Cakra]

The fourth lotus having twelve-petals exists in the middle at the heart. [The] Anāhatacakra is placed in the heart. [It is] white in color, has the quality of *tamas*, [its] deity is Rudra, [its] power is Umā, [its] Ṛṣi is Hiraṇyagarbha, [its] mount is Nandi, [its] vitalwind is Prāṇa, in the body it is the light that causes fragmentation? (*kalākarāṇa*), [its] state is deep sleep, [its] speech is *paśyanti*¹⁰, [it is attributed to the] Sāmaveda, the fire of the house, Śivaliṅgam, the ability to attach everything on the earth [and] the uniform liberation. [It has] twelve petals, [associated with] twelve measures, [having the syllables] *kaṁ khaṁ gaṁ ghaṁ ṇaṁ caṁ chaṁ jaṁ jhaṁ yaṁ taṁ* [and] *thaṁ*. [Its] external measure [is]: Rudras wife, light (*tejasā?*), glow, sphakadā?, consciousness (*caitanya*), bestower of Śiva, peace, Umā, Gaurī, Mātara, the flame [and] Prajvālīnī. 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.

⁹What kind of measures?

¹⁰Add footnote of entry in *Tāntrikābhidhānaśāstra*.

- मनश्चक्रे ।। मनोदेवता ।। भैशक्तिः ।। आत्मऋषिः ।। नाभिमध्ये स्थितं पद्मं नालं तस्य दशाङ्गुलं । कोमलं तस्य तत्रालं निर्मलं चाप्यधोमुखं । कदलीपुष्पसंकाशं तन्मध्ये च प्रतिष्ठितं । मन उन्नत्यसंकल्प । विकल्पात्मक मेव च । पूर्वदले स्वेतवर्णे यदा विश्रामते मनः ।। धर्मकीर्तिविद्यादि सद्बुद्धिर्भवति । अग्निकोणे आरक्तवर्णे निद्रा आलस्यमायामन्दमतिर्भवति । दक्षिणे कृष्णवर्णेति तदा क्रोधोत्पत्तिर्भवति । नैऋत्ये नीलवर्णे ममतामतिर्भवति । पश्चिमे कपिलवर्णे । क्रीडाहासोत्सवोत्साहमतिर्भवति । वायव्ये ये शामवर्णे चिन्तोद्वेगमतिर्भवति । उत्तरे पीतवर्णे भोगशृङ्गारमहोदयमतिर्भवति । ईशाने गौरवर्णे ज्ञानसंधानमतिर्भवति । तन्मध्ये प्राणवायोः स्थानमष्टदलकमलमध्ये लिंगाकारा कर्णिका कथ्यते । तस्याः कलिकेति संज्ञा तत्कलिकामध्ये पद्मरागरत्नसमानवर्णाङ्गुष्ठप्रमाणैका पुत्तलिका वर्तते । तस्या जीवेति संज्ञा तस्या बलं अथ च स्वरूपं कोटिजिह्वाभिर्वक्तुं न शक्यते । अस्या मूर्तेर्ध्यान कारणात् स्वर्गपातालाकशमनुष्यगन्धर्वकिन्नरगुह्यकविद्याधरलोकसंबन्धिन्यः स्त्रीयः साधकस्य पुरुषस्य इत्यत्र किं कथ्यते ।।

1 **bhaiśaktiḥ** स्त्रिप्सि] *em.* bhaiśaktiḥ U₂ **daśāṅgulaṃ** scripsi] *em.* daśāgulaṃ U₂ 6 **jñānasamdhāna°** scripsi] *em.* jñānasamdhāne U₂ 7 **karṇikā** EPLN₁N₂U₁U₂] karṇi U₂ **kaliketi** PN₁N₂D₁U₁U₂] kalikeli L karṇiketi E **saṃjñā** EPN₁N₂D₁U₁U₂] *om.* L **tatkalikāmadhye** EPN₁D₁U₁U₂] tataḥ N₂ *om.* L **padmarāgaratnasamānavarṇāṅguṣṭhapramāṇaikā** scripsi] *em.* padmarāgasamānavarṇāṅguṣṭhapramāṇaikā E padmarāgaratnasamānavarṇāṅguṣṭhapramāṇā// *amguṣṭhapramāṇā//* ekā PN₁ padmarāgaratnasamānavarṇā *amguṣṭhapramāṇā* ekā N₂ padmaratnasamānavarṇā *amguṣṭhapramāṇā* ekā L padmarāgaratnasamānavarṇā *amguṣṭhapramāṇā* ekā D₁U₁ padmarāgaratnasamānavarṇā// *amguṣṭhapramāṇā* ekā U₂ 8 **tasyā** EP] tasyāḥ N₁N₂D₁U₁ tasya L **jīveti saṃjñā** U₂] jīveti saṃjñāḥ N₁ jīveti saṃjñāḥ N₂ jīveti saṃjñā D₁ jīvasaṃjñā EPU₂ *om.* L **tasyā** EN₂P] tasyāḥ N₁D₁U₁ tasya U₂ **balam aṭha ca svarūpaṃ** N₁N₂D₁U₁U₂] balam aṭha svarūpaṃ P balam tasya aṭha svarūpaṃ U₂ bala sappa svarūpaṃ L balamadhyasvarūpaṃ E **koṭijihvābhir** EPN₁N₂D₁U₁U₂] koṭijihvāyābhi L **na** LN₁N₂D₁U₁U₂] naiva EP **asyā** EPLN₂] asyāḥ N₁D₁U₁ tasyāḥ U₂ **mūrter** EPN₁D₁U₁U₂] mūrtir LN₂ 8-9 **dhyānakāraṇāt** EPN₁N₂D₁U₁] dhyānam kāraṇāt U₂ dhyānāt L 9 **saṃbandhinyāḥ** EPLN₁N₂D₁U₁] saṃdadhinya U₂ **striyāḥ sādhakasya puruṣasya** N₁N₂D₁U₁] strīyo 'pi EPL strīyo pi U₂ vaśyā cet. vaśyo N₂ **kiṃ** N₁N₂D₁U₁] *om.* EPLU₂ 10 **kathyate** EPLN₁N₂D₁U₂] kathyate vā U₁

The mind resides in this *cakra*, [the] god [presiding over it] is the mind [itself], [its] power is Bhai, [its] Ṛṣi is the self. In the middle of the navel [exists] a place, being a lotus, its tube measures ten *aṅgulas*, the water [being in] the tube is pure and facing upwards. In its middle is the location of a shining banana-flower. The mind is intended to rise upwards?. [There are] several options to arise in oneself. If the mind takes rest in the eastern petal [which is] while in color the natural law, fame, knowledge etc. [and] a clear intellect arises. [If the mind rests] in south-east, [which is] reddish in color, sleep, laziness, illusion and a weak mind arises. [If it rests] on the right south, [which is] black in color then anger is generated. [If it rests] in the southwest, [which is] blue in color a mind that is selfish arises. [If it rests] in the west, [which is] brown in color, a mind of playfulness, laughing, and party-mood arises. [If it rests] in the northwest, [which is] dark in color, a mind of restless thought arises. [If it rests] in the north, [which is] yellow in color, a mind of great happiness, erotic and enjoyment arises. [If it rests] in north-east [which is] whitish in color a mind endowed with unified knowledge arises. It is said that in its middle is the place of the *prāṇa*-vitalwind [and] in the middle [of] the eight-petalled lotus is a pericarp (*karṇikā*) in the form of a *liṅga*. The technical designation of her is kalikā. In the middle of this kalikā exists a single thumbsized [divine] figurine (*puttalikā*) being similiar to a ruby-gem in color. Her technical designation is embodied soul (*jīva*). Not even with a thousand tongues it is possible to talk about her nature and her power. “Because of the exercise of meditation on this form the inhabitants of the universe [which are] Humans, Gandharvas, Kinnaras, Guhyakas, Vidyādharas and [their] females, in the heavenly world, underworld and open space are obedient to the will of the practicing person.”, is said here.

[Description of the fifth Cakra]

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

[Description of the sixth Cakra]

- इदानीं षष्ठ्यं अज्ञानामकं वर्तते । आग्निदेवता सुषुम्णाशक्तिः । हिंसक्रुषिः । चैतन्यवाहनं । ज्ञानदेही । विज्ञानावस्था । अनुपमवाचा । सामवेदः । प्रमादलिंगं । अर्धमात्रा । आकाशातत्वं । जीवहिंस । चैतन्यलीलारंभः । द्वेमात्रा । हं क्षं । अन्तर्मात्रा । बहिर्मात्रा । स्थिति । प्रभा? । तच्चक्रं भ्रुवोर्मध्ये द्विदलकं स्थितं तन्मध्ये ऽग्निज्वालाकारं अकलंकचिद्वस्तु वर्तते । न स्त्री न पुमान् । पुरुषस्य शरीरमजरामरं भवति ।।

1 **idānīm** N₁N₂D₁U₁] *om.* EPLU₂ **kamalaṃ ṣoḍaśadalaṃ kaṇṭhasthāne** N₁D₁U₁] kamalaṣoḍaśadalaṃ kaṇṭhasthāne N₂ kaṇṭhasthāne ṣoḍaśadalaṃ kamalaṃ EPL viśuddhacakraṃ kaṇṭhasthāne U₂ **vartate** EPLN₁N₂D₁U₁] *om.* U₂ **6 koṭīcandrasamaprabhaḥ** PN₁N₂U₁U₂] °prabhā LD₁ koṭisūryasamāna E **ekaḥ puruṣo** EPLN₁N₂U₁] ekapuruṣo D₁ eka pumān U₂ **puruṣasya** ELPN₁N₂D₁U₁] puṃsaḥ U₂ **7 °paryantaṃ** EPN₁D₁U₁U₂] °paryanta N₂ *om.* L **puruṣo** LN₁N₂D₁U₁U₂] sa puruṣo EP **8 ṣaṣṭhacakraṃ** N₁N₂D₁U₁] ṣaṣṭhaṃ bhrūmadhye EP ṣaṣṭhaḥ bhrūmadhye L ṣaṣṭa bhrūmadhye U₂ **ājñānāmakaṃ** U₁] ajñānāmakaṃ N₁D₁ ajñānāmaka N₂ ajñācakraṃ EPL ajñācakraṃ raktavarṇaṃ U₂ ajñānāmakaṃ N₁D₁U₁ ajñānāmaka N₂ **vartate** EPLN₁N₂D₁U₁] *om.* U₂ **10 tac cakram bhrūvor madhye dvidalakaṃ sthitaṃ** N₁N₂D₁U₁] dvidalaṃ EPL *om.* U₂ **10-11 'gnijvālākāraṃ akalaṃ** N₁N₂D₁] agnijvālākāraṃ akalaṃ EPLB agnijvālākāraṃ akala U₁ **11 na pumān** PN₁N₂D₁U₁U₂] pumān EBL °ajarāmaraṃ EN₁N₂D₁U₁U₂] °ajarāmaro BLP **bhavati** EBLPN₁N₂D₁U₂] bhavati vā U₂

11 agnijvālākāra° – Witness B starts here.

[Description of the fifth Cakra]

Now the fifth lotus having sixteen petals exists at the location of the throat. [It is] smoke-colored, [its] god is the embodied soul (*jīva*), [its] power is ignorance (*avidyā*), [its] Ṛṣi is Virāṭha, [its] mount is the vitalwind (*vāyu*), [its] vitalwind is *udāna*, [it belongs to] Jvālākālā (?), [associated with it is] Jālandharabandha, [and the] supra-causal body (*mahākāraṇadeha*), [its] state is the fourth state (*tūrya*), [its] speech is Parā¹¹, [it is associated with the] Atharvaveda, Jaṅga-maliṅga [and] Jīvapṛāptābhūmikā?, [its] liberation is absorption into the divine essence (*sāyujy-atāmokṣaḥ*), [it has] sixteen petals [with] sixteen measures. [Its] internal measures sounds are: aṃ āṃ iṃ īṃ u ūṃ ṛṃ ṝṃ ḷṃ ḹṃ eṃ aiṃ oṃ auṃ aṃ aṃḥ. [Its] external measures are: knowledge, ignorance, desire, power, the power of knowledge, *śata*?, great knowledge, great illusion, intellect, *tamasī*?, love, young girl?, Maitrāyaṇī?, sun-ray?, abundance, lioness?. In its middle exists a single person which shines like a thousand moons. Because of the exercise of meditation on this person all diseases which are (otherwise) not possible to be controlled vanish. The person lives up to 1001 years.

[Description of the sixth Cakra]

Now it exists a sixth cakra named Ājñā. [Its] god is Āgni?, [its] power is the goddess of the centre (*suṣumṇā*), [its] Ṛṣi is Himśa, [its] mount is Caitanya, [its] body is Jñāna, [its] state is Vijñāna, [its] speech is incomparable (*anupama*), [its] Veda is Sāma, [its] liṅgaṃ is intoxication (*pramāda*), [its] half-measure? is Jīvahimśa [and] the support of play of Caitanya. [It has] two measures haṃ [and] kṣam [as its] inner measure. [Its] external measures [are] contemplation (*sthiti*) [and] splendour (*prabhā*). This cakra is located in the middle of the eyebrows and is two-petalled. In its middle exists a certain object being a form of blazing fire without parts, not being female not being male. Because of the exercise of meditation on it the body of the person becomes non-aging and immortal.

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

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

1 cakram catuṣṣaṣṭhidalaṁ tālumadhye N₁D₁U₁] cakram catuṣṣaṣṭhidalaṁ tālumadhye N₂ tālumadhye catuṣṣaṣṭhi-
dalaṁ EPU₂ tāludeśe madhye catuṣṣaṣṭhidala LB 'mṛtapūrṇam scripsi] em. amṛtapūrṇam EPLBN₁D₁U₁U₂ amṛ-
tapūrṇa N₂ 4 °kataraśobhayuktam PLBN₁D₁U₁] °kataraśobhāyuktam N₂ °kaśobhāyuktam E °kataraprabhāmuktam
U₂ 5 raktavarṇam EPLBN₁D₁U₁U₂] raktavarṇa° N₂ ghaṇṭikā° BN₁N₂D₁U₁U₂] ghāṇṭikā° E ghaṇṭikā° P ghaṇṭikā° L
ekā EPN₁N₂D₁U₁U₂] ekā ekā LB bhūmiḥ EPLBN₁N₂D₁] bhūmis° U₁ bhūmi U₂ prakṛta° EPLBN₁N₂D₁] pragṛta
U₁ °mṛdrakaṭam U₂ amṛtadhārāsraṇti N₁N₂D₁U₁] 'mṛtādhārā sraṇti LB 'mṛtādhārā sraṇti PU₂ 'mṛtādhārā bha-
vati E 6 vartate N₁N₂D₁U₁] om. EPLBU₂ kalāyā EPU₁U₂] kalāyāḥ N₁N₂U₁ karnikāyā LB nāyāti EPN₁N₂D₁U₁] na yāti LBU₂ niramṛtaradhyānakaraṇād LBN₁N₂D₁U₁U₂] nirantaradhyānād EP amṛtadhārā LBN₁N₂D₁U₁] amṛ-
tadhārāyāḥ sajīvo E amṛtadhārā plāvanam P amṛtadhārā plavanam U₂ sraṇti LBU₁] sraṇti N₁N₂D₁ bhavati EPU₂
tadā EPLBU₂] om. N₁N₂D₁U₁ 6-7 kṣayarogapittajvarahṛdayadāhaśīrorogajihvājaḍabhāvā scripsi] em. yakṣa-
marogapittajvarahṛdayadāhaśīrorogajihvājaḍabhāvā E kṣayarogapittajvarahṛdayadāhaśīrorogajihvājaḍabhāvā P kṣayaro-
gapittajvarahṛdayadāharogajihvāyājaḍabhāvā L kṣayarogapittajvarahṛdayadāharogajihvāyājaḍabhāvā B kṣayarogam pittaj-
varahṛdayadāhaśīrorogajihvāyājaḍabhāvā N₁ kṣayarogam pittajvarahṛdayadāhaśīrorogajihvāyājaḍabhāvā N₂ kṣayam ro-
gam pittajvarahṛdayadāhaśīrorogajihvāyājaḍabhāvā D₁ kṣayarogapittajvarahṛdayadāhaśīrorogajihvāyājaḍabhāvā U₁ kṣa-
yarogoptatti// jvara hṛdayadāha// śīroroga// jihvājaḍatā// dayo U₂ 7 bhakṣitam N₂U₁] bhakṣitam N₁ bhakṣitām D₁
bhakṣitam api EPLU₂ bhakṣitamār pi B viṣam api N₁N₂D₁U₁] viṣam LBU₂ viṣam E viṣa P bādhyate EPN₂] bād-
hyate LBN₁D₁U₁U₂ yadyatra EPN₁U₁U₂] yadyatram api LB yadyanna N₁D₁ manah sthiram EP] manasthiram
LBN₁N₂D₁U₁U₂

[Description of the seventh Cakra]

Now the seventh cakra having 64 petals and being full of nectar exists in the middle of the palate. The forehead is [its] Maṇḍala, the moon [its] deity, the nectar of immortality [its] power, the highest self [its] Ṛṣi, [endowed with] seventeen parts [having] the scent of nectar, [it is attributed to] the great space sounding like a wave of immortality. [Its] mother is Lambikā?, the uvula [which is attributed to it] being a kind of gem?. [Its] body has the nature of the unspeakable Gayatrī (*ajapāgāyatrī*), [which has] the face of a crow, the eye of a human, the horn of a cow, the forehead of Brahmapaṭhā Hayagrīvā, the face of a peacock and the limbs of a goose. [This is] the nature of the unspeakable Gayatrī (*ajapāgāyatrī*). [It is] endowed with superabundant beauty. [It is] very bright. In its middle, red in color [is that] known as "uvula" (*ghāṁṭikā*). [It] exists as a single pericarp. In its middle is a [certain] site. In the middle of it exists a flow of nectar like a river (*amṛtādhārāsravantī*), appearing from the digits of the moons disc. Because of the exercise of meditation on this digit death does not come near him. Due to uninterrupted meditation the stream (*dhārā*) of nectar flows. Then the appearances of emaciation (*kṣayaroga*), fever due to disordered bile (*pittajvara*), heartburn (*hṛdayadāha*), head-disease (*śīroroga*) and tongue insensibility (*jihvājaḍa*) vanish. Also eaten venom doesn't trouble him. If here the mind becomes stable.

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

1 aṣṭamacakraṃ brahmaraṇḍhrasthāne śatadalaṃ N₁N₂D₁] brahmarandhrasthāne 'ṣṭamaṃ śatadalaṃ cakraṃ EPU₂ brahmaraṇḍhrasthāne aṣṭamaṃ śatadalaṃ cakraṃ LB cakraṃ brahmaraṇḍhrasthāne śatadalaṃ U₁ **4 ka-malasya** PLBN₁N₂D₁U₁U₂] kamala° E **jālandharapīṭha** PLN₁N₂D₁U₁U₂] jālandharapīṭha° B jātyadharaṇīpīṭha E **iti** EPLN₁N₂D₁U₁U₂] om. B **saṃjñā** EPLN₁N₂D₁U₁U₂] °saṃjñā B **5 sthānaṃ** EPN₁N₂D₁U₁U₂] sthānam mūrti vartate LB **6 'gnidhūmākārarekhā** EPLB] 'gnidhūmākārareṣā N₁D₁ agnidhūmrākārarekhā N₂U₁ 'gnidhūm-rākārarekhāyāḥ U₂ **yādṛśī** PLBN₁N₂D₁U₁U₂] yādṛśy° E etāḍṛśī U₂ **yādṛśy** PLB] āḍṛsy E yādṛśī N₁N₂D₁U₁ om. U₂ **tasyā** EPLB] tasyāḥ N₁N₂D₁U₁ **nādir nānto 'sti** ELBU₂] nāstyamtaḥ ādir api nāsti N₁N₂D₁U₁ nādinām 'to sti P **mūrter** EPU₁U₂] mūrtir LBN₁N₂D₁ **6-7 dhyānakaraṇāt scripsi**] dhyānakaraṇāt pratyakṣaṃ niraṃtaraṃ EB dhyānakaraṇāt pratyakṣaniraṃtaraṃ PLN₁N₂D₁U₁U₂ **7 puruṣasyākāśe** EPLBN₁D₁] puruṣa ākāśe N₂ puruṣasyākāśa° U₂ puruṣasya ākāśi U₁ **gamāgamau** EPLBN₁D₁U₂] °gamo U₁ °game N₂ **bhavataḥ** EPLBN₁N₂D₁U₁] bhavata U₂ **prthvīmadhye** EPLN₁N₂D₁U₁] prthvīmadhye BU₂ **sthitasyāpi** EPLBU₂] sthitāv-api N₁N₂D₁U₁ **prthvībādho** EL] prthvībādho B kṣato bādho N₁N₂D₁U₁ prthaka P prthvī bādhoko U₂ **na bhavati** ELBN₁N₂D₁U₁] bhavati P na bhati U₂ **sakalaṃ pratyakṣaṃ niraṃtaraṃ scripsi**] em. sakalāpratyakṣaṃ niraṃtaraṃ N₁N₂D₁U₁ sakalāḥ pratyakṣaṃ niraṃtara BL sakalān pratyakṣaṃ niraṃtaraṃ E om. PU₂ **8 paśyati** EN₁N₂D₁U₁] paśyati LB om. PU₂ **prthagbhavati** E] ca prthak bhavati BL ca prthak ca bhavati N₁N₂D₁U₁ om. PU₂ **atiśayanāyur** EP] atiśayanāyur BL atiśayena āyur N₁N₂D₁U₁ om. U₂ **vardhate** EPN₁N₂D₁U₂] vardhayate BL

7 °karaṇāt pratyakṣaṃ niraṃtaraṃ– Even though every single witness at hand transmits the latter reading right after °karaṇāt, several considerations make it reasonable to conject that the original sentence is corrupted and was written without it. The main consideration to assume the corruption is that the syntactical units *pratyakṣaṃ niraṃtaraṃ* is ungrammatical in this construction. The second is that the sentence is way more meaningful without it. The third that two sentences later we get the phrase in a meaningful context. Due to the last consideration my best guess is an interlace at an early stage of transmission.

[Description of the eighth Cakra]

Now [there] exists the eighth *cakra* having one hundred petals located at the aperture of Brahman. [Its] deity is the Guru, [its] power is consciousness (*caitanya*), [its] Ṛṣi is Virāṭu, [attributed to it is] the witness being eminent in everything, [being] characterized by the soul that is beyond the fourth state of beings. [It has] all colours. [It has] all measures. [It has] all petals. [Its] state is being established in the body of Virāṭu. [Its] speech is wisdom. [It is attributed to] the "I am that"-[expression] (*soham*), the Veda [in general] [and] the matchless place (*anupamasthāna*). [It is associated with] the count of all whispered utterings [of Mantras]. [It is associated with the number] 21600. And in this way Niśāhevahate. The breath is a the pair of yojānāṭisapaṇḍitaḥ? With the sound of "sa" externally he goes, with the sound of "ha" viśotpunaḥ: "I am he, he is I". Because of that the embodied soul constantly utters the Mantra. "The (divine) seat of Jālaṇḍhara" is the designation of the lotus of it. [It is] the place of the accomplished person. In its middle looking like a streak [and] having the form of smoke and fire, exists such a single [divine] form of the person (*puruṣa*). Of her exists no end, nor a beginning. Due to the exercise of meditation on this [divine] form both coming and going of the person in space occurs. Affliction from the earth-element does not arise [anymore] even if one is situated in the middle of the earth. He constantly sees everything in front of his eyes and he becomes separated [from the material world]. The force of life increases eminently.

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

1 **navamacakrasya** EPLN₁N₂D₁U₂] navamaṃ cakrasya B navamaś cakrasya U₁ **bhedāḥ** EPBLN₁D₁U₁U₂] bheda N₂ **kathyante** EPN₁D₁U₁] kathyate LBN₂U₂ **mahāśūnya**° EPN₂D₁U₁] mahāśūnye LB mahāśūnye N₁ *om.* U₂ **cakreti** N₁N₂D₁U₁] °cakram iti EP cakram iti LB *om.* U₂ **saṃjñā** EPLBN₁N₂D₁U₁] *om.* U₂ **tadupary** EPB] tadupari LN₁N₂D₁U₁U₂ *om.* U₂ **paraṃ** EPN₁N₂D₁U₁] *om.* BLU₂ **kiṃ api nāsti** EPLBN₁N₂D₁U₁] *om.* U₂ **2 tasya** EPBLN₁N₂D₁U₁] tasya cakrasya N₁N₂D₁U₁ madhye tasya U₂ **pūrṇagiri**° EPBLU₂] pūrṇagiri N₁N₂D₁ pūrṇagire U₁ **pīṭham**° PBLU₂] pīṭha E *om.* N₁N₂D₁U₁ **iti** PU₂] iti saṃjñā BL *om.* EN₁N₂D₁U₁ **etadṛśaṃ** PBLN₁N₂D₁U₁] etadṛśaṃ E ekādaśaṃ U₂ **nāma** EPLBN₁N₂D₁U₂] nāmaḥ U₁ **mahāśūnyacakramadhye** N₁N₂D₁U₁] mahāśūnyacakrasya madhye EPBL mahāśūnyacakrasya U₂ **ūrdhvamukhaṃ** N₁N₂D₁U₁] ūrdhva-mukham EPL ūrdhvamukham U₂ ūrdhvamukhem B **atiraktavarṇaṃ** N₁N₂D₁U₁] iti raktavarṇaṃ ELB iti raktavarṇa° P ativarṇaṃ U₂ **3 sakalaśobhāspadaṃ** PBLN₁N₂D₁U₁] sakalaśobhāspadam E sakalaśobhanāsyadaṃ U₂ **anekakalyāṇapūrṇaṃ** EPLD₁N₁U₁U₂] °pūrṇa° BN₂ **ekaṃ** EPLBN₁N₂U₂] eka° D₁ *om.* U₁ **vartate** EPLN₁N₂D₁U₁U₂] vartato B **yasya** EBN₁N₂D₁PU₁U₂] yasya kamalasya U₂ **manaso vacaso** E] manasā vacasā PLBN₁N₂D₁ vacasā manasā U₁ manasā vācā U₂ **na** EPBN₁N₂D₁U₁U₂] *om.* L **gocaraḥ** EPBN₁D₁U₁] gocara N₂U₂ **4 kamalasya** ELBN₁N₂D₁U₁U₂] kamala° P **trikoṇārūpaikā** E] trikoṇārūpā ekā PLBD₁U₁U₂ trikoṇārūpā eka N₁N₂ **saptadaśī** EPN₁N₂D₁U₁U₂] saptadaśīreṇa LB **ekā** PLBN₁N₂D₁U₁U₂] *om.* E **5°samaprabhaṃ** EN₁N₂D₁] samaprabhā LB U₂ samaprabha P sadṛṣaprabhaṃ U₁ **paraṃ** EU₁U₂] paraṃ U₁ para N₂ parim PLBD₁ **uṣṇabhāvo** N₁N₂U₁U₂] uṣṇabhavo PLB auṣṇabhāvo D₁ udbhavo E °samaprabhaṃ N₁N₂D₁] °samaprabhā EPB U₂ °samaṃ prabhaṃ U₁ *om.* L **śītalaparaṃ** N₁D₁] śītalaparaṃ EPB U₁U₂ śītalapara N₂ *om.* L **bhāvo** N₁N₂D₁U₁] śītabhāvo EPB śītabhāvo U₂ *om.* L **6 asyāḥ** EPN₁D₁BLU₁] asyā N₂U₂ **kalāyā dhyānakaraṇāt** N₂U₁] kalāyāḥ dhyānakaraṇāt N₁D₁ kalāyā dhyānayogāt EBL kalāyāḥ dhyānayogāt U₂ kalādhyānayogāt P **sādhakasya** EPBLN₁D₁U₁U₂] sādha° N₂ **na** EPN₁N₂D₁U₁U₂] *om.* BL

7 °manaso vacaso– All manuscripts at hand share this usage of the instrumentals. Only the printed edition conjectures the forms into the expected genitiv. I adopted the variant of the printed edition to arrive at a grammatical text.

saptadaśī– A *saptadaśī kalā* appears frequently in Śaiva literature. References need to be added here.

[Description of the ninth Cakra]

Now the divisions/differentiations of the ninth cakra are explained. The designation of it is “the *cakra* of the great void” (*mahāśūnyacakra*). Above that there is no other. Therefore it is declared to be the *cakra* of the great perfection (*mahāsiddhacakra*). In the middle of the *mahāśūnyacakra* exists one lotus facing upward, very red in color with a thousand petals - an abode of brilliance and wholeness, whose fragrance is not in range of mind and speech. In the middle of this lotus exists one pericarp having the shape of a triangle. In the middle of the pericarp exists one seventeenth digit in the shape of a immaculé form. A light of the part exists shining like a thousand suns. [But] excessive heat is not arising. Shining like a thousand moons, excess of cold is not arising.

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

1 **sthāne** स्त्रिप्सि] *em.* stāne U₂ **so 'haṃ** scripsi] *em.* sohaṃ U₂ **ahaṃ brahmordhvaṃ** scripsi] *em.* haṃ brahmord-
haṃ U₂ **ahaṃ cakra iti** scripsi] *em.* haṃcakra iti U₂ **2 sakarā** scripsi] *em.* sakaro U₂ **5 ananta°** EPBLN₁N₂D₁U₂]
alakṣa U₁ **sthānam** EPN₁N₂D₁U₁U₂] stānaṃ D₁U₂ sthānam vartate BL **tatrordhvaśaktiḥ** EN₁U₂] tatrordhvaśaktiḥ
P urdhvaśaktir U₁ tatra ūrdhva śaktiḥ D₁ tatra ūrdhva śakti N₂ rdhaśakti ardhaśakti BL **etādṛṣī** EN₁N₂U₁] etādṛṣā U₂
etādṛṣaṃ D₁ ekādaśā PBL **saṃjñā** EPBLN₁N₂D₁U₂] saṃjñakā U₁ **asyāḥ** cet.] asyā U₁ tasyāḥ N₂ **kalāyā** cet.]
kalāyāḥ N₂U₂ **5-6 dhyānakāraṇāt** cet.] dhyānakāraṇā D₁ **6 tad bhavati** N₁N₂D₁] tad bhavati vā U₁ *om.* cet.
rājyasukhabhogavṛtaḥ D₁] rājyasukhabhogavataḥ N₁N₂U₁ tasya sukhabhogavataḥ EPU₂ tasya-khaṃ bhogavatam B
tasya-sukhaṃ bhogavamtaṃ L **strīmadhye** cet.] śrī strīmadhye N₂ **vilāsavataḥ** cet.] vilāsavata° U₂ vilāsavaṃ-
taṃ LB **saṃgītavinodaprekṣyāvataḥ** N₁D₁U₁] saṃgītavinodaprekṣāvataḥ PN₂ saṃgītavinodaprekṣāvata U₂ saṃgī-
taṃ vinodavamtaṃ prekṣāvamtaḥ B saṃgītavilāsavataḥ vinodaprekṣāvataḥ E saṃgītaṃ prekṣāvataḥ L **eva** PB] evaṃ
LN₁N₂D₁U₂ eka U₁ **7 °vat kalā** EPLBU₂] vṛddhivato N₁D₁ vṛddhi vaṃto N₂ vṛddhir U₁ **vardhate** EPN₁D₁U₁]
vartate cet. **puṇyapāpe** cet.] puṇyapāpau U₁ *om.* P **'sya** E] *om.* P asya cet. **śārīrasya** BL] śārīrena N₁N₂D₁U₁
śārīraṃ EU₂ *om.* P **na** EBLU₂] *om.* N₁N₂D₁U₁P **spṛṣataḥ** cet.] spṛṣāt U₁ **nirantaradhyānakāraṇāt** cet.] niraṃ-
taraṃ dhyānakāraṇāt BL evaṃ puruṣasya pratidinaṃ niraṃtaraṃ dhyānakāraṇāt U₂ *om.* P **8 nijasvarūpaprakāśasā-**
marthyam cet.] nijasvarūpaṃ prakāśanasāmarthyam EU₂ **dūrasthamapy arthaṃ** D₁U₁] dūrasthamapi padārthaṃ
BP dūrasthamapi parārthaṃ L dūrasthopi ca dūrasthavastu E dūrasthamapi N₁N₂ dūrasthamapi bhavati// dūrasthamapi
padārthaṃ U₂ **saṃīpa iva** cet.] saṃīpam iva N₁ saṃīpaṃ iva N₂ saṃīpameva U₁

Here at this location the "I" (*aham*) is the deity. The "I am that" (*so 'ham*) is [its] power. This self is [its] seer. [Its] path is liberation, being the "I am Brahman" after death, the "I am the [Brahman]-wheel?". [Here] in the wheel of fire is the being (*bhavatī*) full of rays. [From here] the living being arises. [Here] the embodied soul approaches [and] reaches the hidden place of existence [which is] yellow-colored. [Here] is the light of a million suns. [Here] is Śiva, the deity always shining from above. [Here] is the power of the original Illusion (*māyā*). [Here] is the state of the dissolution of the self [which is] Hara. [Attributed to this] is a [certain] type of sound, having the nature of a stable resonance being the transcendental sound. [It is attributed to the] the fearless seal (*aghoramudrā*). [Attributed to it] is the original illusion. [Its] body is the primal material matter. [Its] range is speech and mind.? [Attributed to it] is non-diversity [and] no doubts. [Its] dissolution is the weapon cutting the aims to final liberation?. [Attributed to it] is **Meditation and Absorption**. Above that is the place of infinite supreme bliss. There above is power (*śakti*). Being designated as such she is one single digit. Due to the exercise of meditation on this part the person manifests whatever he wishes for. He is furnished with royal pleasure and enjoyment. [Even] amusing oneself amongst women, and watching musical pleasures, the *kāla* of the person grows daily like the *kalā* of the moon in the bright half of the month. His body is not affected by merit and sin. Due to uninterrupted meditation the power of the light of the innate nature arises. He sees remotely located objects as if they'd be near.

इदानीं सुखसाध्यो लक्ष्ययोगः कथ्यते । अस्य लक्ष्ययोगस्य पञ्चभेदा भवन्ति ।

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

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

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

[Lakṣyayoga, the yoga of fixation]

Now the yoga of fixation (*lakṣyayoga*), which is easily accomplished is explained. Of this yoga of fixation there are five subdivisions:

1. The upward directed fixation (*ūrdhvalakṣya*),
2. the downward directed fixation (*adholakṣya*),
3. the outer fixation (*bahyalakṣya*),
4. the central fixation (*madhyalakṣya*),
5. the inner fixation (*antaralakṣya*).

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

1 prathamam EP] prathamam N₁N₂D₁U₁U₂ atha L athama B **ūrdhvalakṣyaṃ** E] ūrdhvalakṣyaḥ P urdhvalakṣya U₁ ūrdhvalakṣam L urdhvalakṣam U₂ urdhvalakṣaḥ N₁N₂D₁ urdhalakṣam B **kathyate** EPN₁N₂D₁U₁U₂] om. LB **ākāśamadhye** ELBN₁N₂D₁U₁U₂] om. P **dr̥ṣṭiḥ** ELN₁N₂D₁U₁U₂] dr̥ṣṭi B om. P **atha ca** PN₁N₂U₁] atha vā LBD₁ atha U₂ kadā ca E **mana ūrdhvaṃ** EPN₂] mana urdhvam N₁U₂ mana ūrdham D₁ manerddhvaṃ U₁ ūrdhvaṃ mana L ūrdhvamana B **sthāpyate** PLBN₁N₂D₁U₁U₂] sthāpayati E **lakṣyasya** EPN₁] lakṣasya LBD₁U₁U₂ lakṣaṇasya N₂ **dr̥ḍhikaraṇāt** N₁N₂D₁U₁U₂] dr̥ḍhakaraṇāt EP dr̥ḍhikṛtvā LB **2 tejasā** EPN₁N₂D₁U₁] tenasā U₂ teja° LB **dr̥ṣṭer-aikyam** EPU₁U₂] dr̥ṣṭeḥ aikyam N₁D₁ dr̥ṣṭeḥ ekaṃ N₂ dr̥ṣṭair aikā LB **atha** EPLN₁N₂D₁U₁U₂] athā B **cākāśa°** EPBU₂] ca ākāśa° N₁D₁U₁ vākāśa° L ākāśa° N₂ **kaścīd-adṛṣṭaḥ** EPN₁D₁U₁] kacciddṛṣṭaḥ L kac-cit dr̥ṣṭaḥ B kaścīta adṛṣṭaḥ N₂ kaściddṛṣṭa° U₂ **padārtho** EPLBD₁U₁U₂] padārthe N₁ padārtha N₂ **sa** EPD₁N₁U₁] om. LBN₂U₂ **dr̥ṣṭigocare** D₁N₁U₂] dr̥ṣṭigocarō EPLBU₁ dr̥ṣṭigocarā N₂ **3 bhavati** EPLD₁N₁D₁N₂U₁U₂] bhavati B **evordhvalakṣyaḥ** EPD₁U₁] °lakṣaḥ L evordhalakṣaḥ B °lakṣya N₁U₂ eva vodhalakṣaṇam N₂

[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*).

अथाधोलक्ष्यः । नासिकाया उपरि द्वादशांगुलपर्यन्तं दृष्टिः स्थिरा कर्तव्या । अथ वा नासिकाया अग्रे दृष्टिः स्थिरा कर्तव्या । लक्षद्वयस्य दृढीकरणादृष्टिः स्थिरा भवति । पवनः स्थिरो भवति । आयुर्वर्द्धते । एतद्वयमेव बाह्यलक्ष्यमपि कथ्यते । बाह्याभ्यन्तरमाकाशवत् शून्यलक्ष्यः कर्तव्यः । जाग्रदशायां चलनदशायां भोजनदशायां स्थितिकाले सर्वस्थाने शून्यस्य ध्यानकारणात् मरणत्रासो न भवति ।

1 athādholaṣyaḥ स्त्रिप्ति] *em.* atha adholakṣyaḥ N₁ athādholaṣyaḥ PL athādholaṣa B atha adholakṣanaḥ N₂ atha adholakṣaḥ D₁ atha adholakṣa U₁ *om.* EU₂ **nāsikāyā** PLBN₁N₂D₁U₁] nāsikāyāḥ EU₂ **upari** EPLBN₁N₂D₁U₁] upariṣṭāt U₂ **dvādaśāṅgulaparyantaṃ** PLBN₁N₂D₁U₁] °mūlaparyantaṃ E daśāṅgulaparyantaṃ U₂ **dr̥ṣṭiḥ** EPLBN₁N₂D₁U₂] dr̥ṣṭi° U₁ **atha vā** EPN₁N₂D₁U₁U₂] *om.* LB **nāsikāyā** EPN₁D₁U₂] nāsikāyāḥ U₁ nāsika N₂ **agre** EPN₁N₂D₁U₁U₂] *om.* LB **dr̥ṣṭiḥ** EPN₁D₁U₁U₂] dr̥ṣṭi° N₂ **sthirā** EPN₁N₂D₁U₁U₂] *om.* LB **2 karttavyā** EPN₁N₂D₁U₁U₂] *om.* LB **lakṣadvayasya** PLBN₁N₂D₁U₁U₂] lakṣadvayasya E **dr̥ḍhīkaraṇād** N₂] dr̥ḍhīkaraṇāt ELN₁D₁U₁U₂ dr̥ṣṭīkaraṇāt P dr̥ḍhīkaraṇān B **dr̥ṣṭiḥ** EPBN₁D₁U₁] dr̥ṣṭi° LN₂U₂ **sthirā** EPN₁N₂D₁U₁U₂] sthīro B °sthīro L **bhāvati** EPLN₁N₂D₁U₁U₂] bhavati B **pavanaḥ** EPN₁D₁] pavana° N₂U₁U₂ *om.* LB **sthīro** EPN₁N₂D₁U₁U₂] *om.* LB **bhāvati** EPN₁N₂D₁U₁U₂] *om.* LB **etad dvayam** PLN₂] etad dvayam E etad dvayad-vaya B etad advayam N₂D₁ etad dvayam U₁U₂ **eva** N₁N₂D₁U₁] api EPLBU₂ **bāhyalakṣyam** EPU₁U₂] °lakṣam LBN₁N₂D₁ **api** N₁N₂D₁U₁] eva EPLBU₂ **3 kathyate** N₁N₂D₁U₁] bhavati EPLU₂ bhavati B **bāhyābhyantaram** N₂] bāhyo bhyantaram N₁D₁ bāhyābhyantare PLBU₁U₂ bāhyāntara E **ākāśavat** N₁N₂D₁U₁] ākāśavat B ākāśacen L ākāśe cet PU₂ ākāśe E **śūnyalakṣyaḥ** N₁D₁U₁] śūnyalakṣyam EPU₂ śūnyalakṣaḥ N₂ śūnyam lakṣam LB **karttavyaḥ** EPN₁N₂D₁U₁U₂] karttavyā LB **jāgraddaśāyām** EPN₁D₁U₁] jāgraddaśāyām N₂ jāyadaśāyām N₂ jāgradādidaśāyām LB **calanadaśāyām** EPLBN₂D₁U₁U₂] cakabadaśāyām N₁ **bhojanadaśāyām** ELBN₁N₂D₁U₂] bhojanam daśāyām P *om.* U₁ **4 sarvasthāne** EPN₁N₂D₁U₁U₂] sarvasthāneṣu LB **maraṇatrāso** N₁D₁] maraṇatrāso N₂ maraṇasautrām U₁ *om.* EPLBU₂ **na** N₁N₂D₁U₁] *om.* EPBU₂ **bhāvati** N₁N₂] bhavati// śūnya D₁ bhavati vā U₁ *om.* EPLBU₂

[2. Adholakṣya - The downward directed fixation]

Now the downward directed fixation object (*adholakṣya*). One should stabilize the gaze within the circumference (*pariyanta*) of twelve *anṅulas* beyond the nose. Or one should stabilize the gaze onto the tip of the nose. 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 does not arise due to the exercise of meditation on the void at all places during ones life - while eating, moving and waking.

- 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 । स च प्रकाशो न शीतो न चोष्णो न श्वेतो न पीतो भवति । तस्य न जातिर्न किञ्चिच्चिह्नं । अयं च निष्कलो निरञ्जनः । अलक्ष्यश्च भवति ।
- 5 अथ च फलद्वन्द्वे न कामिन्यादेर्यस्येच्छा न भवति । तं तं भोगं प्राप्नोति । अथ वा यस्य मन एव स्थाने ऽनुरागं न प्राप्नोति ।

1 puruṣasya PLBN₁N₂D₁U₁U₂] om. E **yac carīracinham** N₁D₁P] yat śarīracinham U₂ śarīre yac cinham E yac charīre cinham U₁ yac charīracihūm N₂ cinham LB **tat** EN₁N₂D₁] tata U₁ om. PLBU₂ **sarvatra**^o N₁N₂D₁U₁] tat-sarvatra^o EPLBU₂ **°pūrṇo** ELBN₁D₁U₁U₂] pūrṇā PN₂ **bhavati** EPLN₁N₂D₁U₁U₂] bhavati B **pr̥thivyām scripsi**] conj. pr̥thivyāḥ EPN₁N₂D₁U₁ pr̥thivyā U₂ om. LB **dūram** U₂] dūre EN₁D₁ ddūre U₁ dūra N₂ om. LB **na tiṣṭhati scripsi**] conj. tiṣṭhati EPN₁N₂D₁U₁U₂ om. LB **pr̥thivīm scripsi**] pr̥thivyām E pr̥thi^o P pr̥thvām N₁ pr̥thvīm N₂D₁ pr̥thivyā U₂ om. LBU₂ **2 vyāpya** EPN₁N₂D₁U₂] vyāti U₂ om. LBU₁ **tiṣṭhati** EPN₁N₂D₁U₂] om. LBU₂ **yasya** EPN₁N₂D₁U₂] om. LBU₁ **janmamaraṇe** EPN₁N₂D₁] jananamaraṇe U₂ om. LBU₁ **na** EPN₁N₂D₁U₂] om. LBU₁ **staḥ** EPN₁N₂D₁U₂] om. LBU₁ **sukham** EPN₁N₂D₁U₂] om. LBU₁ **na** EPN₁N₂D₁U₂] om. LBU₁ **bhavati** EPN₁N₂D₁U₂] om. LBU₁ **duḥkham** N₁N₂D₁] om. EPLBU₁U₂ **na** N₁N₂D₁] om. EPLBU₁U₂ **bhavati** N₁N₂D₁] om. EPLBU₁U₂ **kūlaṃ** PN₁N₂D₁] kulaṃ BU₂ kalaṃ L om. EU₁ **na** cet.] om. EU₁ **bhavati** cet.] bhavati BU₂ om. EU₁ **śīlaṃ** cet.] śīlaṃ P om. ELB **na** cet.] om. ELB **bhavati** cet.] om. ELB **3 sthānaṃ** cet.] om. ELB **na** cet.] om. ELB **bhavati** cet.] om. ELB **asya** cet.] om. E **siddhasya** cet.] siddhasyaṃ pr̥thivī vyāpya tiṣṭhati yasya yanma maraṇai na saḥ sukham na bhati kulaṃ na bhavati śīlaṃ na bhavati sthānaṃ na bhavati asya siddhasya U₁ om. E **manomadhye** cet.] om. E **īśvarasambandhī** cet.] īśvaraṃ sambandhī B om. E **prakāśo** cet.] prakāśaḥ N₁N₂D₁U₁ om. E **nirantaram** cet.] nirattaram U₂ om. E **pratyakṣo** cet.] prakyaḥ N₁ om. E **bhavati** cet.] bhavati B om. E **4 coṣṇo** cet.] ...o U₁ **śveto** cet.] kheto N₂U₁ **na pīto** cet.] pīto na U₂ **bhavati** cet.] bhavati LB **jātir** cet.] jāti D₁N₂ jānāti U₂ **kiñcic cinham** cet.] °cinham E °cihūm D₁N₁N₂ kiñcit khecha cinham U₁ na kiñcit cinham U₂ **ayam** cet.] vyayam LB **niṣkalo** cet.] niṣkalo BU₂ niḥkalo U₁ **alakṣyaś** cet.] alakṣyaḥ U₁U₂ alakṣaś LBN₁N₂ **ca** cet.] om. U₁U₂ **bhavati** cet.] bhavati B **5 phaladvande** E] phalacamda PD₁U₂ phalaṃ camda U₁ phalavamda L phalaṃ jamda B phalacamdra N₁ phalaṃ/ 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 yasyechā D₁ yasya yaṃ U₁ yasye chā U₂ **na** EPLB] om. cet. **bhavati** cet.] bhavati B **taṃ taṃ** D₁N₁N₂] tataṃ U₁ om. cet. **bhogam prāpnoti** D₁N₁N₂U₁] om. cet. **atha** D₁N₁N₂U₁] om. cet. **vā yasya** D₁] vāsyā N₁ vā syamana N₂ vā svāmana U₁ om. cet. **mana** D₁N₁N₂U₁] om. cet. **eva** D₁N₁N₂U₁] etata U₁ om. cet. **sthāne** D₁N₁N₂U₁] om. cet. **'nurāgam** D₁N₁N₂] nurāgaṃ U₁ om. cet. **6 na prāpnoti** D₁N₁N₂U₁] om. cet.

3 asya siddhasyaṃ– U₁ repeats the whole section from pr̥thivī to ... sthānaṃ na bhavati due to an eyeskip in the process of copying.

[Description of Rājayogin's Body]

Now it is said that this is the characteristic of the embodied person who is endowed with the royal yoga: Abundance arises at all times. No distance exists on earth. He dwells on earth having pervaded [it]. Birth and death both don't exist. Happiness does'nt exist. Suffering does'nt exist. Impediment does'nt exist. Habit doesn't exist. Place does'nt exist. The manifestation of permanent perception of the connection with god arises in the middle of the mind of this accomplished one. And he is shining - not cold, and not hot, not white [and] not yellow. Neither is there birth of him, nor does he have any attributes. And he is without parts, immacule and uncharacterized. His desire etc. doesn't arise in [situations of] lust [and] is not located within the duality of the result. In such a way he approaches enjoyment. However, his mind does not suffer attachment in this very state.

- अन्यद्राजयोगस्य चिह्नं कथ्यते । यस्य राज्यादिलाभे ऽपि फललाभो न भवति । हानावपि मनोमध्ये दुःखं न भवति । अथ च तृष्णा न भवति । अथ च कस्मिन्नपि पदार्थे प्राप्ते कस्यापि पदार्थस्योपर्यनिच्छा न भवति । अस्मिन्नपि पदार्थे मनसो ऽनुरागो न भवति । अयमपि राजयोगः कथ्यते । अथ च यस्य मनः श्रुतिविद्वत्पुरुषे मित्रे शत्रौ च समं भवति । दृष्टिश्च समा भवति । सकलपृथ्वीमध्ये गमनागमनवतः सुखभोगवतः यस्य मनसि कर्तृत्वाभिमानो नास्ति । अनुचरलोकमध्ये कर्तृत्वं न ज्ञापयति । सो ऽपि राजयोगः कथ्यते ।

1 anyad EN₂] anyat N₁D₁U₁U₂ anyate LB *om.* P **rājayogasya** cet.] rājayoga° U₁ *om.* P **cihnam** E] cinham LBN₁U₂ cīṃhum N₂ cihum D₁ *om.* P **kathyate** cet.] *om.* P **yasya** cet.] *om.* P **rājyādīlābhe** EN₁D₁] rājā° LB °lobhe N₂ °lābe U₁ °lābho U₂ *om.* P **'pi** EN₁D₁] 'pi ca N₂U₁ ty LB *om.* PU₂ **phalalābho** EN₁D₁N₂] pala° U₁ aphala° LB *om.* PU₂ **na bhavati** ED₁N₂U₁U₂] na bhavati LB ba bhavati N₁ *om.* P **hānāv** cet.] hānād U₂ nahanād PL *om.* P **api** cet.] pi LBN₂ *om.* P **2 bhavati** cet.] bhavati LB **atha ca** cet.] *om.* P **trṣṇā** cet.] *om.* P **na** cet.] *om.* P **bhavati** cet.] bhavati B *om.* P **atha ca** cet.] *om.* P **api** D₁U₁] na LB pi N₁N₂ adhi U₂ *om.* EP **padārthe** cet.] padārtho L padārthau B padārtha° U₂ *om.* EP **prāpte** cet.] prāpta N₁ *om.* EP **kasyāpi** cet.] kābhyādi U₂ *om.* EP **padārthasyopari** E] padārthasyopari LB padārthopari U₂ padārthasya upari cet. *om.* P **anicchā** E] ānīcha L ānīchā B anusthā N₁ anichā D₁ anisthā N₂ aniṣṭā U₁ anicha U₂ **na** cet.] ni B *om.* PD₁ **bhavati** cet.] bhavanti N₁D₁ *om.* P **3 asminn** cet.] kasmin EU₂ **api** cet.] *om.* ELB **manaso** EPLB] manasaḥ N₁D₁N₂U₁ manasa U₁ *om.* U₂ **'nurāgo** EPLB] anurāgo cet. **na bhavati** EPU₂] na bhavati LB bhavati cet. **ayam** cet.] atham P atha L **api** cet.] sama L **rājayogaḥ** cet.] rājayoga N₂U₂ **ca** cet.] caḥ E **yasya** cet.] ya D₁ **śrutividvat** *scripsi*] munividvat E śunividvat P bhunividvat L śrunividvat BU₁ śrutividvat N₁N₂D₁ śuciviśuddha° U₂ **puruṣe** cet.] puruṣeṣu E **4 mitre** cet.] maitre EPLB **śatrau** cet.] śatro B *om.* E **dṛṣṭiś** cet.] *om.* LB **ca** cet.] *om.* LB **samā** cet.] namnā P *om.* LB **bhavati** cet.] *om.* LB **sakalapṛthvīmadye** cet.] °pṛtvī° L **gamanāgamanavataḥ** P] gamanāgamanavat U₂ gamanāgamanataḥ LB gamanavataḥ EN₁U₁ gamanāmvataḥ D₁ gamavataḥ U₁ **sukhabhogavataḥ** cet.] sukhābhogavataḥ LB sukho bhogavataḥ U₁ sukhābhogavat U₂ **5 kartṛtvābhimāno** EPU₁U₂] kartutvābhimano B kartu tvābhimano L kartṛtvādyabhimāno N₁N₂D₁ **anucara** LB] anuca° N₁N₂D₁U₁U₂P anucara° LB atha ca E **lokamadye** cet.] °madhya LB **kartṛtvam na** EPD₁N₂U₂] kartṛtvābhimano LB kartṛtvam N₁U₁ **jñāpayati** EPN₁N₂U₂] jñātva payati D₁U₁ nāsti LB **rājayogaḥ** EPN₁] rājayoga cet.

3 na bhavati– P and U₂ add “ayam api padārthe anurāgo na bhavati||” after this sentence, which is clearly a corruption.

[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 does’nt arise. Even due to loss suffering does’nt arise in the mind. And then desire doesn’t arise. And then with regards to an object that has been obtained for whatever reason towards ones object aversion does’nt arise. With regard to this object affection of the mind does’nt arise. Just this is said to be Rājayoga. And then his mind which knows the sacred speech is equal towards a person, friend and enemy. And a neutral view arises. In the mind of one who is entirely situated in the middle of the earth, the pride of authorship does’t arise, because of death and rebirth, and because of happiness and enjoyment. While wandering the world he doesn’t wish to know authorship. This is also said to be Rājayoga.