

Yogatattvabindu of Rāmacandra
A Critical Edition and Annotated Translation

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Chapter 1

The List of the 15 Yogas

- It's not entirely clear if the list given at the beginning of the text codifying the fifteen *yogas* belongs to the original text or was a later addition by another hand. One primary reason for this possibility is the structure of the *yogas* in the actual course of the text does not equal the list. The text begins with a description of *kriyāyoga* and continues to describe *siddhakunḍalinīyoga* and somewhat 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 राजयोगेनानेकराज्यभो
गसमय 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 ॥

hpb

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

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

[Description of Kriyāyoga]

इदानीं क्रियायोगस्य लक्षणं कथ्यते ।

क्रियामुक्तिरयं योगः स्वपिण्डे सिद्धिदायकः ।

यं यं करोति कल्लोलं कार्यारम्भे मनः सदा ।

तत्ततः कुञ्चनं कुर्वन्क्रियायोगस्ततो भवेत् ॥१॥

5 क्षमा विवेकवैराग्यं शान्तिस्तनोष निस्पृहाः ।

एत बुक्तियुतो योगी क्रियायोगी निगद्यते ॥२॥

मात्सर्यं ममता माया हिंसा च मदगर्वता ।

कामक्रोधौ भयं लज्जा लोभमोहौ तथा ऽशुचिः ॥३॥

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

1 idānīm cet.] idānī N₂ atha U₂ **kriyāyogasya** cet.] kriyāyogaḥ U₂ **kathyate** cet.] kathyate D₁ om. U₂ **2 kriyāmuktir** cet.] kriyāmukti N₂ kriyāmuktiḥ || U₂ **ayam** cet.] layam N₂ **siddhidāyakaḥ** cet.] siddhidāyakaṃ U₂ **4 tattataḥ** cet.] tatastataḥ U₂ tamkṛ tam U₁ **kuñcanaṃ** cet.] kūrcaṇam N₂ **tato bhavet** PU₂] ato bhava N₁N₂D₁ ato va U₁ **5 viveka** cet.] vivekaṃ EU₂ **nisprhāḥ** P] 'nisprhāḥ U₂ 'nisprhā EN₁ 'nisprhāḥ D₁ 'nisprhī U₁ **6 eta** EPU₁] etat N₁N₂D₁U₂ **yuktīyuto** cet.] muktīyuto U₂ **yogī** EPN₁D₁U₂] yo sau N₂U₁ **7 māt-saryaṃ** 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 rāgaḍveṣau** cet.] rāgaḍoṣau U₁ athadveṣo L **ghrṇālasyaṃ** cet.] ghrṇā° N₂ **bhramtīr dambho** cet.] bhrāmtīr debho D₁ bhrāntitvaṃ E bhrānti dambha U₁ **kṣamā bhramāḥ** cet.] mokṣam ābhramāḥ E 'kṣamī bhramāḥ U₁ **10 na** cet.] ca E **12 kṣamā** cet.] kṣamāḥ N₁ kṣamā° N₂ **vivekavairāgyasānti** cet.] kṣamāḥ vivekavairāgya | śānti° N₁ 'vairāgyasānti° N₂ kṣamā || vivekavairāgya || śānti° D₁ **'san-toṣa ityādīny** cet.] 'santoṣādīny E 'santoṣa ity ādīno° L 'santoṣa ity ādīna niraṃtaram U₁ 'santoṣa ity ādayo niraṃtaram U₂ **utpādyante** cet.] utpadyante E 'tpādyante L utyaṃte U₁ **bahukriyāyogī** cet.] bahukriyāyogā D₁ **kathyate** cet.] sa kathyate D₁N₂ tkacyate U₂ **13 kāpaṭyaṃ** cet.] yasyāntaḥkaraṇe kapatyam N₁ kāpayam L kāpacham U₁ **māyā** N₁N₂] māya D₁ yāya U₁ pāpa U₂ om. EPL **vittam** EP] vitam L vitvam N₁N₂D₁U₁ titam U₂ **mātsaryaṃ** cet.] mātsaryaṃ E mātsarya D₁U₁ **roṣaḥ** EU₁] roṣo cet. eṣo N₂ **bhayaṃ** cet.] kṣayaṃ E **lajjā** cet.] lajjā U₁ **lobhaḥ** PL] lobha° cet. om. U₂ **14 mohāḥ** P] moha LN₂ mohā cet. **aśucitvaṃ** cet.] aśucitvaṃ N₁D₁ aśucitvaṃ N₂ **rāgaḥ** P] rāga° cet. rāja° L om. E **dveṣaḥ** cet.] dveṣa L om. E **ālasyaṃ** cet.] om. E **pākhamḍitvaṃ** cet.] pāṣaṃḍitvaṃ D₁N₁ pākhamḍatvaṃ E pārṣaḍitvaṃ N₂ **indriyavikāraḥ** cet.] iṃdriyavikāraḥ U₁ iṃdriyaṃ vikāraḥ P itivikāraḥ L **kāmāḥ** cet.] kāmā N₂ om. U₂ **ete** cet.] eta L rāte U₁ etate U₂ **15 bhavanti** cet.] bhavaīti N₁ **bahukriyāyogī** cet.] 'kiyā° D₁U₁U₂ **kathyate** cet.] kathyante U₁U₂

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 jñānī caṇḍināśeṇa īśvaraḥ | kriyā-muktikaro yo'sau rājayogaḥ sa muktidaḥ ||

10	<p>रागद्वेषौघृणालस्यं भ्रन्तिर्दभो क्षमा भ्रमः । यस्यै तानि न विद्यन्ते क्रियायोगी स उच्यते ॥४॥</p>	<p>1 2 3</p>
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यस्यान्तःकरणे क्षमाविवेकवैराग्यशान्तिसन्तोष इत्यादीन्युत्पाद्यन्ते । स एव बहुक्रियायोगी कथ्यते ।
कापट्यं ॥ माया ॥ वित्तं ॥ हिंसा ॥ तृष्णा ॥ मात्सर्यं ॥ अहंकारः ॥ रोषः ॥ भयं ॥ लज्जा ॥ लोभः ॥
मोहः ॥ अशुचित्वं ॥ रागः ॥ द्वेषः ॥ आलस्यं ॥ पाखंडित्वं ॥ भ्रान्तिः ॥ इन्द्रियविकारः ॥ कामः ॥ एते
5 यस्य मनसि प्रदिदिनं न्यून भवन्ति । स एव बहुक्रियायोगी कथ्यते ।

[Siddhakuṇḍalinīyoga and Mantrayoga]

इदानीं राजयोगस्य भेदाः कथ्यन्ते । के ते । एकः सिद्धकुण्डलिनीयोगः मन्त्रयोगः । अमूरजयोगौ 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 ।

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

[Description of the first Cakra]

आदौ चतुर्दलं मूलचक्रं वर्तते ।

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

hpb

1 *bhedāḥ* cet.] *bhedā* N₂ *kathyante* cet.] *kathyate* N₂ *om.* L *ke te* D₁N₁U₁] *te ke* cet. *kriyate* N₂ *siddhakuṇḍalinīyogaḥ* EN₁] *siddhakuṇḍalinīyogaḥ* U₁ *siddhakuṇḍalinīyoga* U₂ *siddhakuṇḍalinīyogaḥ* N₂D₁ *siddhakuṇḍalīṃ yogaḥ* P *mantrayogaḥ* cet.] *om.* L *amū* cet.] *astu* E *rājayoga* cet.] *rājayogaḥ* E *kathyete* P] *kathyate* cet. *kathyante* U₂ **2** *mūlakandasthāne* cet.] *mūlaṃ kaṃdasthāne* P *ekā* cet.] *eka* N₁N₂ *vartate* cet.] *pravartate* U₂ *iyam* E] *iyam* cet. *trayaṃ* L *ekā* cet.] *eka* EP *kā* L *°suṣumṇā* N₁N₂D₁] *suṣumṇā* cet. *etan* cet.] *ete* N₁N₂D₁ **4** *iḍā* cet.] *om.* U₂ *vartate* cet.] *pravarttate* U₂ *dakṣiṇabhāge* cet.] *dakṣiṇe bhāge* U₁ *vartate* cet.] *pravarttate* U₂ *madhyamārge* cet.] *madhyarge* D₁ **5** *padminī* cet.] *padmanī* PLN₁N₂ *tantusamākārā* cet.] *taṃtusamākārā* P *°prabhā* cet.] *°prabhā* U₁ **6** *bhuktimuktidā* PU₂] *bhuktimuktido* cet. *bhuktimuktipradā* EL *°śyām scripsi*] *em.* *°syā* E *asyā* PLU₂ *om.* cet. *jñānotpattau* EPLU₂] *°tpanne* cet. *satyām* PLU₂] *satyaṃ* E *sati* cet. **6-7** *suṣumṇāyām* E] *suṣumṇāyā* PU₂ *suṣumṇāyā* U₁ *suṣumṇāyāḥ* N₁N₂D₁ *suṣumṇā* L **7** *jñānotpattāv upāyāḥ* E] *jñānotpattau upāyāḥ* cet. *jñānotpattau upāyā* U₂ *jñānotpanno* *°pāyāḥ* N₁N₂ *kathyante* EPN₁N₂D₁U₁U₂] *kathyate* L **8** *caturdalam mūlacakraṃ* N₁D₁U₂] *caturdalam mūlaṃ cakram* EPU₁ *caturdalam mūlacakraṃ* L *prathamacaturdalam mūlacakraṃ* N₂ *vartate* cet.] *pravartate* U₂ **9** *prathamam ādhāracakraṃ* PLU₂] *prathamādhāracakraṃ* *vartate* E *raktaṃ scripsi*] *em.* *rakta*° EPLU₂ *gaṇeśam daivatam scripsi*] *em.* *gaṇeśadaivatam* ELU₂ *gaṇeśam daivatam* P *siddhibuddhiśaktiṃ muṣako vāhanam scripsi*] *em.* *°śaktimuṣakavāhanam* E *°śaktir mukhako vāhanam* P *°śaktimuṣako vāhanam* L *°śaktiḥ muṣako vāhanam* U₂ *kūrma scripsi*] *em.* *kurma* U₂ **10** *ākuñcanaṃ mudrā scripsi*] *ākuñcana*° PLU₂ *em.* *ākumca*° E *apānaḥ vāyuh scripsi*] *em.* *apānavāyuh* EL *°vāyus* P *°vāyu* U₂ *ūrmī scripsi*] *em.* *urmī* U₂ **11** *triśikhā* PL] *triśikhāt* E *trirekhā* U₂

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

तन्मध्ये त्रिकोणाकारं कामपिठं वर्तते । तत्पीठमध्ये ऽग्निशिखाकारैका मुर्तिर्वर्तते । तस्या मूर्तेर्ध्यानकरणात् सकलशास्त्राकाव्यनाटकादि सकलवाङ्मयं विनाभ्यासेन पुरुषस्य मनोमध्ये स्फुरति ।

अस्य बहिरानन्दा ॥ योगानन्दा ॥ वीरानन्दा ॥ उपरमानन्दा ॥ अजपाजपः शतः ॥ ६०० ॥ घटि ९ पलानि ४० ॥

[Description of the second Cakra]

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

[Description of the third Cakra]

तृतीयं नाभिस्थाने दशदलं पद्मं वर्तते ।

hpb

1 tanmadhye cet.] tanmadhya LN₁ 'gniśikhākāraikā E] agniśikhākārā ekā cet. magniśikhākārā ekā P jñiśikhākārāṇakā L vartate EPLN₁N₂D₁U₁] asmi U₂ tasyā cet.] tasyāḥ EN₁D₁ mūrter cet.] mūrtir EL mūrtair U₁ om. U₂ **2** sakala cet.] om. L saka° N₂ vāṇmayam EPLU₂] vāgmayam N₁N₂D₁U₁ sphurati cet.] sphuraṃti L **3** bahir ānandā scripsi] em. bahir mānandā U₂ virānandā scripsi] em. virā° U₂ ajapājapaḥ śataḥ scripsi] em. ajapājapaśat <??> **5** idānīm cet.] idānī N₂ dvitīyam cet.] dvitīye U₂ svādhiṣṭhānacakraṃ U₁] svādhiṣṭhānacakraṃ EPLN₁D₁U₂ svādhinacakraṃ N₂ ṣaṭdalaṃ cet.] ṣaṭdalaṃ E ṣaṭdalaṃ N₂ uddīyānapīṭha° U₂] upāyanapīṭha° E uddīyān pīṭham L udyānapīṭha° N₁N₂ udyānapīṭha° D₁ udyānapīṭha° U₁ **6** liṅgam scripsi] em. liṅga° U₂ pītam scripsi] em. pīta° U₂ pītā scripsi] em. pīta° U₂ guṇaḥ scripsi] em. guṇa U₂ vāk scripsi] em. vāca U₂ **7** haṃso scripsi] em. haṃsa° U₂ vahaṇo scripsi] em. vahaṇa U₂ kāmāgnir scripsi] em. kāmāgni° U₂ sthūlo dehaḥ scripsi] em. sthūladehā U₂ ṛg vedaḥ scripsi] em. ṛg veda U₂ ācāryaḥ scripsi] em. ācārya° U₂ **8** śuddhabhumikā scripsi] em. śuddhabhumikā U₂ apānaḥ scripsi] apāna° U₂ **9** tejasvinī scripsi] em. tejasī U₂ **10** sahasraḥ scripsi] em. sahasra U₂ **11** tiraktavarṇam PU₂] atiraktavarṇam cet. atiraktavarṇa° U₁N₂ sādhaḥ EPLU₂] sādhaḥ cet. tisundaro EPLU₂] atisumdaro cet. **12** pratidinam cet.] dinam dinam prati N₁U₁ dinadinam prati N₂ dinam prati D₁

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

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

[Description of the fourth Cakra]

चतुर्थं हृदयमध्ये द्वादशदलं कमलं वर्तते । अनाहतचक्रं हृदयस्थानं ॥ श्वेतं वर्णं ॥ तमो गुणः ॥ रुद्रो
 देवता ॥ उमा शक्तिः ॥ हिरण्यगर्भ ऋषिः ॥ नन्दि वाहनं ॥ प्राणो वायुः ॥ ज्योतिस्कलाकारणं देहम् ॥
 10 सुषुप्तिरवस्था ॥ पश्यन्ती वाचा ॥ सामवेदः ॥ गार्हपत्यो ऽग्निः ॥ शिवो लिङ्गं ॥ प्राप्तिः भूमिका ॥ सरूपता
 मुक्तिः ॥ द्वादशादलानि ॥ द्वादशमात्रा ॥ कं खं गं घं णं चं छं जं झं यं तं थं ॥ बहिर्मात्रा ॥ रुद्राणी ।
 । तेजसा ॥ तापिनी ॥ सुखदा ॥ चैतन्या ॥ शिवदा ॥ शान्तिः ॥ उमा ॥ गौरी ॥ मातरा ॥ ज्वाला ॥
 प्रज्वालनी ॥ अजपाजपः सहस्रः ॥ ६००० ॥ घ । १६ प । ४० ॥
 अतितेजोमयत्वादृष्टिगोचरं न भवति । तन्मध्ये ऽष्टदलमधोमुखं कमलं वर्तते ।

1 तृतीयम् cet.] tṛtīye E atha tṛtīyaṃ maṇipūracakraṃ U₂ tṛtīyacakraṃ N₂ daśadalaṃ cet.] daśadala°
 L daśadalakaṃ U₁ om. U₂ padmaṃ EPU₁] padme L padma N₁N₂D₁ om. U₂ vartate cet.] om. U₂

1 kapilaṃ स्त्रिप्ति] em. kapila° U₂ viṣṇur scripsi] em. viṣṇu U₂ vāyur scripsi] em. vāyu° U₂ samāno
 scripsi] em. samāna° U₂ garuḍo scripsi] em. garuḍa° U₂ 1-2 sūkṣmaliṅgaṃ devatā scripsi] em.
 sūkṣmaliṅgadevatāha U₂ 2 svapnā avasthā scripsi] em. svapnāvasthā U₂ dakṣiṇo 'gñiḥ scripsi] em.
 dakṣiṇāgñiḥ U₂ samīpatā scripsi] em. samīpatā U₂ guruliṅgo scripsi] em. guruliṅga° U₂ 4 haṃsaga-
 manā scripsi] em. ahaṃsagamanā U₂ 5 sahasraḥ scripsi] em. sahasra U₂ 6 vartate cet.] asmi U₂
 tasyās cet.] tasyā N₁N₂D₁ kathayitum cet.] kathyitum L kathatam U₁ vaktum U₂ 7 mūrter cet.]
 mūrtir L om. U₂ *karaṇāt cet.] *karaṇāt E puruṣasya śārīraṃ sthiraṃ cet.] om. P bhavati
 cet.] bhavati vā U₁ om. P 8 caturthaṃ cet.] caturthacakraṃ kamalaṃ N₂ kamalaṃ cet.] om. N₂
 vartate cet.] asti U₂ bhavati N₂ śvetam scripsi] em. śveta° U₂ 9 prāṇo scripsi] em. prāṇa° U₂ jy-
 otiskalākāraṇaṃ deham scripsi] em. jyotiḥ kalākāraṇaṃ dehe U₂ 10 paśyanti scripsi] em. paśyamti
 U₂ gārhapatyō 'gñiḥ scripsi] em. gārhasyatyō gñiḥ U₂ śivo scripsi] em. śiva° U₂ prāptiḥ scripsi]
 em. prāpti° U₂ 12 śāntiḥ scripsi] em. śānti U₂ mātaraḥ scripsi] em. mātara U₂ 13 ajapājapaḥ scripsi]
 em. ajapājapaḥ U₂ sahasraḥ scripsi] em. sahasra U₂ 14 gocaraṃ cet.] gocaratām U₂ bhavati
 cet.] yāti U₂ *ṣṭadalaṃ cet.] *ṣṭadale P ṣṭadalaṃ L aṣṭadalaṃ N₁N₂D₁U₁ adhomukhaṃ kamalaṃ
 cet.] adhomukhakamalaṃ L mukhaṃ kamalaṃ P vartate cet.] asti U₂ 15 bahiśśaktiḥ scripsi] conj.
 bahiśaktiḥ U₂ ātmā scripsi] em. ātma° U₂ daśāṅgulaṃ scripsi] em. daśāṅgulaṃ U₂ 16 ānati scripsi]
 conj. unnaty U₂ asaṃkalpaṃ scripsi] em. asaṃkalpa U₂

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

- 15 मनश्चक्रे ॥ मनो देवता ॥ बहिःशक्तिः ॥ आत्मा ऋषिः ॥ नाभिमध्ये स्थितं पद्मं नालं तस्य दशाङ्गुलं । को मलं तस्य तन्नालं निर्मलं चाप्यधोमुखं । कदलीपुष्पसंकाशं तन्मध्ये च प्रतिष्ठितं । मन आन त्यसंकल्पम् । विकल्पात्मकमेव च ।

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

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

[Description of the fifth Cakra]

इदानीं पञ्चमं कमलं षोडशदलं कण्ठस्थाने वर्तते ।

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

hpb

1 °śveta स्त्रिप्सि] *em. sveta° U₂* viśramate scripsi] *em. viśrāmate U₂* 1-2 nidrālasya scripsi] *em. nidrā ālasya° U₂* 2 nairṛtye scripsi] *em. nairṛtye U₂* 3 °śyāma scripsi] *em. śāma <??>* 4 jñānasamdhāna° scripsi] *em. jñānasamdhāne U₂* 5 karpikā cet.] karpī U₂ kaliketi cet.] kalikeli L karpiketi E samjñā cet.] *om. L* 5-6 tatkalikāmādhye cet.] tataḥ N₂ *om. L* 6 padmarāgaratnasamānavarṇāṅguṣṭhāpramāṇaikā scripsi] *em. padmarāgasamānavarṇāṅguṣṭhāpramāṇaikā E padmarāgaratnasamānavarṇāṅguṣṭhāpramāṇā || aṅguṣṭhāpramāṇā || ekā PN₁ padmarāgaratnasamānavarṇā aṅguṣṭhāpramāṇā ekā N₂ padmaratnasamānavarṇā aṅguṣṭhāpramāṇā ekā L padmarāgaratnasamānavarṇā aṅguṣṭhāpramāṇā ekā D₁ U₁ padmarāgaratnasamānavarṇā || aṅguṣṭhāpramāṇā ekā U₂* tasyā EP] tasyāḥ N₁N₂D₁U₁ tasya L jiveti samjñā U₂] jiveti samjñāḥ N₁ jiveti samjñāḥ N₂ jiveti samjñā D₁ jivasamjñā EPU₂ *om. L* tasyā EN₂P] tasyāḥ N₁D₁U₁ tasya U₂ 6-7 balaṁ atha ca svarūpaṁ cet.] balaṁ atha svarūpaṁ P balaṁ tasya atha svarūpaṁ U₂ bala sappa svarūpaṁ L balaṁadhyasvarūpaṁ E 7 koṭijihvābhir cet.] koṭijihvābhi L na cet.] naiva EP asyā cet.] asyāḥ N₁D₁U₁ tasyāḥ U₂ mūrter cet.] mūrtir LN₂ dhyānakāraṇāt cet.] dhyānaṁ karaṇāt U₂ dhyānāt L 8 sambandhinyaḥ cet.] samdhadhinya U₂ striyaḥ sādhaḥ puruṣasya cet.] striyo 'pi EPL striyo pi U₂ vasyā bhavanti cet.] vasyo bhavati N₂ kiṁ cet.] *om. EPLU₂* kathyate cet.] kathyate vā U₁ 9 idānīm N₁N₂D₁U₁] *om. cet. kamalaṁ ṣoḍaśadalaṁ kaṇṭhasthāne N₁D₁U₁] kamalaṣoḍaśadalaṁ kaṇṭhasthāne N₂ kaṇṭhasthāne ṣoḍaśadalaṁ kamalaṁ EPL viśuddhacakraṁ kaṇṭhasthāne U₂* vartate cet.] *om. U₂* 10 dhūmraṁ varṇaṁ scripsi] *em. dhūmraṁ U₂* virāt scripsi] *em. virāṭha U₂* udāno scripsi] *em. udāna° U₂* 11 mahākāraṇaḥ dehaḥ scripsi] *em. mahākāraṇadeha U₂* tūrya āvasthā scripsi] *em. tūryāvasthā U₂* atharvaṇo scripsi] *em. atharvaṇa U₂* jaṅgamaṁ scripsi] *em. jaṅgama° U₂* 12 antarmātrā scripsi] *em. antarmātrār carāḥ U₂* 13 icchā scripsi] *em. ichā U₂* śaktiḥ scripsi] *em. śakti U₂* 14 tāmasī scripsi] *em. tāmāsī U₂* puṣṭā scripsi] *em. puṣṭa° U₂* 15 ajapajapaḥ sahasraḥ scripsi] *em. ajapājapasahasra U₂*

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

[Description of the sixth Cakra]

इदानीं षष्ठचक्रं आज्ञानामकं वर्तते ।

- 5 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 भ्रुवोर्मध्ये द्विदलकं स्थितं तन्मध्ये ऽग्निज्वालाकारं अकलं किंचिद्वस्तु वर्तते । न स्त्री न पुमान् । पुरुषस्य शरीरमजरारमं भवति ॥

[Description of the seventh Cakra]

- 10 इदानीं सप्तमं चक्रं चतुःषष्टिदलं तालुमध्ये ऽमृतपूर्णं वर्तते ।

ललाटं मण्डलं ॥ चंद्रो देवता ॥ अमृता शक्तिः ॥ परमात्मा ऋषिः ॥ अमृतवासिनी कलासप्तदशी ॥ अमृत कल्लोलनदी महाकाशा ॥ अंबिका लंबिका ॥ घंटिका तालिका ॥ अजपागायत्री देहस्वरूपं ॥ काकमुखी । । नरनेत्रा ॥ गोशृंगा ॥ ललाटब्रह्मपटा ॥ हयग्रीवा ॥ मयूरमुखा ॥ हंसवदंगानि ॥ अजपागायत्री स्वरूपं ॥

hpb

1 koṭiṇdrasamaprabhaḥ cet.] °prabhā LD₁ koṭisūryasamāna E ekaḥ puruṣo cet.] ekapuruṣo D₁ eka pumān U₂ puruṣasya cet.] pumsaḥ U₂ 2 °paryantaṁ cet.] °paryanta N₂ om. L puruṣo cet.] sa puruṣo EP 3 ṣaṣṭhacakraṁ cet.] ṣaṣṭhaṁ bhrūmadhye EP ṣaṣṭhaḥ bhrūmadhye L ṣaṣṭa bhrūmadhye U₂ ajñā cet.] ajñā N₁N₂D₁ nāmakaṁ U₁D₁N₁] cakraṁ EPL cakraṁ raktavarṇaṁ U₂ nāmaka N₂ vartate cet.] om. U₂ 4 agnir scripsi] em. āgnir U₂ himso scripsi] em. himsa° U₂ caitanyaṁ scripsi] em. caitanya° U₂ jñāno dehaḥ scripsi] em. jñānadehī U₂ anupamā scripsi] em. anupama° U₂ 5 pramādaḥ scripsi] em. pramāda° U₂ ardha mātṛā scripsi] em. ardhāmātṛā U₂ ākāṣaṁ scripsi] em. ākāśa U₂ jīvo haṁsaḥ scripsi] em. jīvaḥimśa U₂ °lilā scripsi] em. °līlāraṁbhaḥ U₂ 6 sthitiḥ scripsi] em. sthiti U₂ ajapājapaḥ sahasraḥ scripsi] em. ajapājapasaḥsa U₂ 8 tac cakraṁ bhruvor madhye dvidalakaṁ sthitaṁ cet.] dvidalaṁ EPL om. U₂ °gnijvālākāraṁ akalaṁ N₁N₂D₁] agnijvālākāraṁ akalaṁ cet. agnijvālākāraṁ akala U₁ na pumān cet.] pumān EBL 9 ajarāmaraṁ cet.] °ajarāmara BLP bhavati cet.] bhavati vā U₂

Philological Commentary: 8 agnijvālākāra°: Witness B starts here.

अधिकतरशोभयुक्तं ॥ अतिश्वेतं ॥ तन्मध्ये रक्तवर्णं घण्टिकासंज्ञा । एका कर्णिका वर्तते । तन्मध्ये भूमिः । तन्मध्ये उपकटचन्द्रकला अमृतधाराखवन्ती वर्तते ।

तस्याः कलाया ध्यानकरणात् तस्य समीपे मरणं नायाति । निरन्तरध्यानकरणाद् मृतधारा खवति । 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 साक्षिः ॥ भूततुर्यातीतं चैतन्यात्मकं ॥ सर्ववर्णाः ॥ सर्वमात्राः ॥ सर्वदलानि ॥ विराट् देहः स्थितावस्था ॥ प्रज्ञा वाचा ॥ सोहं वेदः ॥ अनुपमं स्थानं ॥ अजपाजपः सहस्रः ॥ १००० घटि २ पला ४६ अक्षर ४० ॥

1 cakram catuṣṣaṣṭhidalam tūlumaḍhye N₁D₁U₁] cakram catuṣṣaṣṭhidalam tūlumaḍhye N₂ tūlumaḍhye catuṣṣaṣṭhidalam EPU₂ tūlumaḍhye madhye catuṣṣaṣṭhidala LB 'mṛtapūrṇam scripsi] em. amṛtapūrṇam cet. amṛtapūrṇa N₂ **2 lalāṭam scripsi**] em. lalāṭa° U₂ **3 mahākāśa scripsi**] em. mahākāśa 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'nt add instructions for the duration of practice as before.

1 °katarasobhayuktam cet.] °katarasobhāyuktam N₂ °kaśobhāyuktam E °kataraprabhāmuktam U₂ raktavarṇam cet.] raktavarṇa° N₂ **ghaṇṭikā** cet.] ghāṇṭikā° E ghaṇṭikā° P ghaṇṭikā° L **ekā** cet.] ekā LB **bhūmiḥ** cet.] bhūmis° U₁ bhūmi U₂ **2 prakāṣa** cet.] pragaṣa U₁ °mṛdrakāṣam U₂ **amṛtadhārāśravanti** cet.] °mṛtadhārā śravanti LB °mṛtadhārā śravati PU₂ °mṛtadhārā bhavati E **vartate** N₁N₂D₁U₁] om. cet. **3 kalāyā** cet.] kalāyāḥ N₁N₂U₁ karnikāyā LB **nāyāti** cet.] na yāti LBU₂ °dhyānakaraṇād cet.] °dhyānād EP **amṛtadhārā** cet.] amṛtadhārāyāḥ sajivo E amṛtadhārā plāvanam P amṛtadhārā plavanam U₂ **śravati** LBU₁] śravanti N₁N₂D₁ bhavati EPU₂ **tadā** EPLBU₂] om. cet. **4 kṣayarogapittajvarahṛdayadāhaśīrorogajihvājaḍabdhā** scripsi] em. yakṣamarogapittajvarahṛdayadāhaśīrorogajihvājaḍabdhā E kṣayarogapittajvarahṛdayadāhaśīrorogajihvājaḍabdhāḥ D₁ kṣayarogapittajvarahṛdayadāharogajihvājaḍabdhāḥ L kṣayarogapittajvarahṛdayadāharogajihvājaḍabdhāḥ B kṣayarogam pittajvarahṛdayadāhaśīrorogajihvājaḍabdhāḥ N₁ kṣayarogam pittajvarahṛdayadāhaśīrorogajihvājaḍabdhāḥ N₂ kṣayam rogam pittajvarahṛdayadāhaśīrorogajihvājaḍabdhāḥ D₁ kṣayarogapittajvarahṛdayadāhaśīrorogajihvājaḍabdhāḥ U₁ kṣayarogoptatti || jvara hṛdayadāha || śīroroga || jihvājaḍatā || dayo U₂ **bhākṣitam** N₂U₁] bhākṣitam N₁ bhākṣitam D₁ bhākṣitam api EPLU₂ bhākṣitamār pi B **viṣam api** N₁N₂D₁U₁] viṣam LBU₂ viṣan E viṣa P **bādgate** EPN₂] bādhyate cet. **yadyatra** cet.] yadyatram api LB yadyanna N₁D₁ **manah sthiram** EP] manasthiram cet. **6 aṣṭama cakram brahmaramdhrasthāne śatadalam** N₁N₂D₁] brahmarandhrasthāne °ṣṭamam śatadalam cakram EPU₂ brahmaramdhrasthāne aṣṭamam śatadalam cakram LB cakram brahmaramdhrasthāne śatadalam U₁ **gurun scripsi**] em. guru° U₂ **caitanyaḥ scripsi**] em. caitanya° U₂ **7 bhūtaturyātitaṃ scripsi**] em. bhūtaturyātita° U₂ **dehaḥ scripsi**] em. deha° U₂ **8 vedaḥ scripsi**] em. veda U₂ **anupamaṃ scripsi**] em. anupama° U₂ **ajapajapaḥ sahasraḥ scripsi**] em. ajapajapasahasra U₂ **9 sarvajapaḥ scripsi**] em. sarvajapa° U₂ **11 kamalasya** cet.] kamala° E **jālandharapīṭha** cet.] jālandharapīṭha° B jātyadharaṇipīṭha E **iti** cet.] om. B **saṃjñā** cet.] °saṃjñā B **sthānam** cet.] sthānam mūrti vartate LB

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 ॥

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
5 महासिद्धचक्रं कथ्यते । तस्य पूर्णगिरिपीठमिति एतादृशं नाम ।

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

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

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

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

- अस्याः कलाया ध्यानकरणात् साधकस्य दुःखं न भवति । अत्र स्थाने ऽहं देवता ॥ सोहं शक्तिः ॥ आत्माऋषिः ॥ मोक्षो मार्गः ॥ अहं ब्रह्मोर्ध्वं ॥ अहं चक्र इति ॥ अग्निचक्रे सकारो भवति ॥ प्राणी रूढो भवेज्जीव आरोहत्यवरोहति ॥ भवगुहा स्थानं ॥ पितं वर्णं ॥ कोटिसूर्यप्रतिकाशं तेजः ॥ सदोदिता प्रभा । शिवो देवता ॥ मूलमाया शक्तिः ॥ हरात्मालयावस्था ॥ ध्वनिस्थिरानादात्मको ऽखण्डद्वनिः ॥ अधोरा मुद्रा ॥ मूला माया ॥ प्रकृतिर्देहः ॥ वाङ्मनो ऽगोचरः ॥ निःप्रपञ्चः ॥ निःसंशयः ॥ निस्तरंगनिर्लेपलक्षं लयो ध्यानः समाधिः ॥ तदुपरि अनन्तपरमानन्दस्य स्थानम् । तत्रोर्ध्वशक्तिः । एतादृशी संज्ञा एका कला वर्तते । अस्याः कलाया ध्यानकरणात् पुरुषो यदिच्छति तद्वति । राज्यसुखभोगवृत्तः । स्त्रीमध्ये विलासवतः संगीतविनोदप्रेक्ष्यावतः एव पुरुषस्य प्रतिदिनं शुक्लपक्षे चन्द्रकलावत् कला वर्धते । पुण्यपापे ऽस्य शरीरस्य न स्तृशतः । निरन्तरध्यानकरणात् निजस्वरूपप्रकाशसामर्थ्यं भवति । दूरस्थमप्यर्थं समीप इव पश्यति ॥

1 *saptadaśī* cet.] *saptadaśireṇa* LB *ekā* cet.] *om.* E *°samaprabhaṃ* cet.] *samaprabhā* LBU₂ *samaprabha* P *sadṛṣaprabhaṃ* U₁ **2** *param* EU₁U₂] *paraṃ* U₁ *para* N₂ *parim* cet. *uṣṇabhāvo* cet.] *uṣṇabhavo* PLB *auṣṇabhāvo* D₁ *udbhavo* E *°samaprabhaṃ* N₁N₂D₁] *°samaprabhā* EPBU₂ *°samaṃ* *prabhaṃ* U₁ *om.* L *śītalaparaṃ* N₁D₁] *śītaḥ* *paraṃ* cet. *śītalapara* N₂ *om.* L *bhāvo* cet.] *śītabhāvo* EPB *śītalabhāvo* U₂ *om.* L **3** *asyāḥ* cet.] *asyā* N₂U₂ *kalāyā dhyānakāraṇāt* N₂U₁] *kalāyāḥ dhyā-* *nakāraṇāt* N₁D₁ *kalāyā dhyānayogāt* EBL *kalāyāḥ dhyānayogāt* U₂ *kalādhyānayogāt* P *sādhakasya* cet.] *sādhaka°* N₂ *na* cet.] *om.* BL *sthāne scripsi*] *em.* *sthāne* U₂ **4** *mokṣo scripsi*] *em.* *mokṣa°* U₂ *aḥaṃ brahmordhvaṃ scripsi*] *em.* *haṃ brahmordhaṃ* U₂ *aḥaṃ cakra iti scripsi*] *em.* *haṃcakra iti* U₂ *sakāro scripsi*] *em.* *sakaro* U₂ *bhavati scripsi*] *em.* *bhavati* U₂ **5** *pitam scripsi*] *em.* *pita°* U₂ *sadoditā scripsi*] *em.* *sadodita°* U₂ **6** *śivo scripsi*] *em.* *śivo* U₂ *harātmālayāvasthā scripsi*] *em.* *hara ātmālayā-* *vasthā* U₂ *°khaṇḍadvaniḥ scripsi*] *em.* *khaṇḍadvani* U₂ **7** *mūlā scripsi*] *em.* *mūla°* U₂ *prakṛtir scripsi*] *em.* *prakṛti°* U₂ *layo scripsi*] *em.* *laya* U₂ **8** *dhyānaḥ samādhiḥ scripsi*] *em.* *dhyānasamādhi* U₂ *ananta°* cet.] *alakṣa°* U₁ *sthānam* cet.] *sthānam* D₁U₂ *sthānam vartate* BL *tatordhvaśaktiḥ* EN₁U₂] *tatordhvaśaktiḥ* P *urdhvaśaktir* U₁ *tatra ūrdhva śaktiḥ* D₁ *tatra ūrdhva śakti* N₂ *rdhaśakti ardhhaśakti* BL *etādṛśī* cet.] *etādṛśā* U₂ *etādṛṣaṃ* D₁ *ekādaśā* PBL *saṃjñā* cet.] *saṃjñakā* U₁ **9** *asyāḥ* cet.] *asyā* U₁ *tasyāḥ* N₂ *kalāyā* cet.] *kalāyāḥ* N₂U₂ *dhyānakāraṇāt* cet.] *dhyānakāraṇā* D₁ *tad bhavati* N₁N₂D₁] *tad bhavati vā* U₁ *om.* cet. *rājyasukhabhogavṛtaḥ* D₁] *rājyasukhabhogavataḥ* N₁N₂U₁ *tasya sukhabhogavataḥ* EPU₂ *tasya-khaṃ bhogavataṃ* B *tasya-sukhaṃ bhogavataṃ* L *strimadhye* cet.] *śrī strimadhye* N₂ *vilāsavataḥ* cet.] *vilāsavata°* U₂ *vilāsavataṃ* LB **10** *saṃgītavinodaprekṣā-* *vataḥ* N₁D₁U₁] *saṃgītavinodaprekṣāvataḥ* PN₂ *saṃgītavinodaprekṣāvata* U₂ *saṃgītāṃ vinodavataṃ* *prekṣāvataḥ* B *saṃgītāvilāsavataḥ* *vinodaprekṣāvataḥ* E *saṃgītāṃ prekṣāvataḥ* L *eva* PB] *evaṃ* cet. *eka* U₁ *°vat kalā* EPLBU₂] *vṛddhivato* N₁D₁ *vṛddhi vaṃto* N₂ *vṛddhir* U₁ *vardhate* EPN₁D₁U₁] *vartate* cet. *puṇyapāpe* cet.] *puṇyapāpau* U₁ *om.* P *°śya* E] *om.* P *asya* cet. *śārīrasya* BL] *śārīreṇa* N₁N₂D₁U₁ *śārīraṃ* EU₂ *om.* P

Philological Commentary: **2** *saptadaśī*: A *saptadaśī kalā* appears frequently in Śaiva literature. References need to be added here. **5** *prāṇī*: Find parallels of hemistich.

[Lakṣyayoga, the yoga of fixation]

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

[1. Ūrdhvalakṣya - The upward directed fixation]

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

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

5 पदार्थो भवति । स साधकस्य दृष्टिगोचरे भवति । अयमेवोर्ध्वलक्ष्यः ।

1 na EBLU₂] *om.* N₁N₂D₁U₁P sprśataḥ cet.] sprśāt U₁ nirantaradhyānakaraṇāt cet.] niraṃtaraṃ dhyānakaraṇāt BL evaṃ puruṣasya pratidināṃ niraṃtaraṃ dhyānakaraṇāt U₂ *om.* P nijasvarūpa-prakāśasāmarthyam cet.] nijasvarūpaṃ prakāśanasāmarthyam EU₂ dūrastham apy arthaṃ D₁U₁] dūrastham api padārthaṃ BP dūrastham api parārthaṃ L dūrasthopi ca dūrasthavastu E dūrastham api N₁N₂ dūrastham api bhavati || dūrastham api padārthaṃ U₂ samīpa iva cet.] samīpam iva N₁ samīpam iva N₂ samīpam eva U₁

1 suhasādhyo cet.] °sādhyā N₂ °sādho PB °sādhe L °sādhyo° U₁ lakṣyayogaḥ cet.] lakṣayogaḥ BL °lakṣayogaḥ U₁ lakṣanayogaḥ N₂ asya EPBLU₂] *om.* cet. lakṣyayogasya cet.] lakṣayogasya BLU₂ alakṣayogasya U₁ lakṣanayogasya N₂ pañcabhedā cet.] pañcabhedāḥ L pañce bhedaḥ B bhavanti cet.] bhavaṃti B bhavati N₂U₁ ūrdhvalakṣyam EP] ūrdhvalakṣam LBN₂ urdhvalakṣya N₁D₁ urdhvalakṣa N₂U₁ 1-2 adholakṣyam EP] adholakṣam BLU₂ adholakṣya N₁D₁ adholakṣa N₂ *om.* U₁ 2 bāhyalakṣyam U₂] bāhyalakṣya N₁D₁ bāhyalakṣa N₂ bāhyalakṣya U₁ bāhyakṣam B lakṣyam E madhyalakṣyam P madhyalakṣam L madhyalakṣyam scripsi] *em.* madhyalakṣya N₁D₁ madhyalakṣa N₂U₁ madhyalakṣam U₂ bāhyalakṣyam EP bāhyakṣam L *om.* B antarakṣyam EP] antarakṣya N₁D₁U₁ aṃtaralakṣam BL antarakṣa N₂ sarvalakṣyam U₂ 3 prathamam EP] prathamam N₁N₂D₁U₁U₂ atha L athama B ūrdhvalakṣyam E] ūrdhvalakṣyaḥ P urdhvalakṣya U₁ ūrdhvalakṣam L urdhvalakṣam U₂ urdhvalakṣaḥ N₁N₂D₁ urdhvalakṣam B kathyate cet.] *om.* LB ākāśamadhye cet.] *om.* P dr̥ṣṭiḥ cet.] dr̥ṣṭi B *om.* P atha ca PN₁N₂U₁] atha vā LBD₁ atha U₂ kadā ca E mana ūrdhvaṃ EPN₂] mana urdhvaṃ N₁U₂ mana ūrdhvaṃ D₁ manerddhvaṃ U₁ ūrdhvaṃ mana L ūrdhvamāna B sthāpyate cet.] sthāpayati E 4 lakṣyasya EPN₁] lakṣasya cet. lakṣaṇasya N₂ dr̥ḍhikaraṇāt cet.] dr̥ḍhikaraṇāt EP dr̥ḍhikṛtvā LB tejasā cet.] tenasā U₂ teja° LB dr̥ṣṭer-aikyaṃ EPU₁U₂] dr̥ṣṭeh aikyaṃ N₁D₁ dr̥ṣṭeh ekam N₂ dr̥ṣṭair aikā LB atha cet.] athā B cākāśa° EPBU₂] ca ākāśa° N₁D₁U₁ vākāśa° L ākāśa° N₂ kaścīd adr̥ṣṭaḥ cet.] kaccīd dr̥ṣṭaḥ L kaccit dr̥ṣṭaḥ B kaścita adr̥ṣṭaḥ N₂ kaścīd dr̥ṣṭa° U₂ 5 padārtho cet.] padārthe N₁ padārtha N₂ sa cet.] *om.* LBN₂U₂ dr̥ṣṭigocare D₁N₁U₂] dr̥ṣṭigocarō cet. dr̥ṣṭigocarā N₂ bhavati cet.] bhavati B evordhvalakṣyaḥ EPD₁U₁] °lakṣaḥ L evordhalakṣaḥ B °lakṣya N₁U₂ eva vodhalakṣaṇam N₂ 6 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 dvādaśāṅgulaparyantaṃ cet.] °mūlaparyantaṃ E daśāṅgulaparyantaṃ U₂ dr̥ṣṭiḥ cet.] dr̥ṣṭi° U₁ atha vā cet.] *om.* LB nāsikāyā cet.] nāsikāyāḥ U₁ nāsika N₂ agre cet.] *om.* LB

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

[2. Adholakṣya - The downward directed fixation]

हृत्

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

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

[The Rājayogin's Body]

इदानीं राजयोगयुक्तस्य पुरुषस्य यच्चरीरचिह्नं तत् कथ्यते ।

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

1 *dr̥ṣṭiḥ* cet.] *dr̥ṣṭi*° N₂ *sthirā* cet.] *om.* LB *karttavyā* cet.] *om.* LB *lakṣadvayasya* cet.] *lakṣadvayasya* E *dr̥ḍhikarāṇād* N₂] *dr̥ḍhikarāṇāt* ELN₁D₁U₁U₂ *dr̥ṣṭikarāṇāt* P *dr̥ḍhikarāṇān* B *dr̥ṣṭiḥ* cet.] *dr̥ṣṭi*° LN₂U₂ *sthirā* cet.] *sthiro* B °*sthiro* L *bhavati* cet.] *bhavati* B *pavanaḥ* EPN₁D₁] *pavana*° N₂U₁U₂ *om.* LB *sthiro* cet.] *om.* LB *bhavati* cet.] *om.* LB 1-2 *etad dvayam* PLN₂] *etad dvayam* E *etad dvayadvaya* B *etad dvayam* N₂D₁ *etad dvayam* U₁U₂ 2 *eva* N₁N₂D₁U₁] *api* cet. *bāhyalakṣyam* EPU₁U₂] °*lakṣam* cet. *api* N₁N₂D₁U₁] *eva* EPLBU₂ *kathyate* N₁N₂D₁U₁] *bhavati* EPLU₂ *bhavati* B *bāhyābhyantaram* N₂] *bāhyo bhyāntaram* N₁D₁ *bāhyābhyāntare* PLBU₁U₂ *bāhyāntara* E *ākāśavat* N₁N₂D₁U₁] *ākāśacvat* B *ākāśacen* L *ākāśe* cet PU₂ *ākāśe* E *śūnyalakṣyaḥ* N₁D₁U₁] *śūnyalakṣyam* EPU₂ *śūnyalakṣaḥ* N₂ *śūnyam lakṣam* LB *karttavyaḥ* cet.] *karttavyā* LB *jāgraddaśāyām* cet.] *jāgraddaśāyām* N₂ *jāyadaśāyām* N₂ *jāgradādidaśāyām* LB *calanadaśāyām* cet.] *cakabadaśāyām* N₁ 3 *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. 4 *puruṣasya* cet.] *om.* E *yac carīracihnām* N₁D₁P] *yat śarīracihnām* U₂ *śarīre* *yac cihnām* E *yac charīre cinham* U₁ *yac charīracihm* N₂ *cinham* LB *tat* EN₁N₂D₁] *tata* U₁ *om.* cet. 5 *sarvatra*° N₁N₂D₁U₁] *tatsarvatra*° cet. °*pūrṇo* cet.] *pūrṇā* PN₂ *bhavati* cet.] *bhavati* B *pr̥thivyām scripsi*] *conj.* *pr̥thivyāḥ* cet. *pr̥thivyā* U₂ *om.* LB *dūram* U₂] *dūre* EN₁D₁ *ddūre* U₁ *dūra* N₂ *om.* LB *na tiṣṭhati scripsi*] *conj.* *tiṣṭhati* cet. *om.* LB *pr̥thivīm scripsi*] *pr̥thivyām* E *pr̥thi*° P *pr̥thvām* N₁ *pr̥thvīm* N₂D₁ *pr̥thivyā* U₂ *om.* LBU₂ *vyāpya* cet.] *vyāti* U₂ *om.* LBU₁ *tiṣṭhati* cet.] *om.* LBU₂ *yasya* cet.] *om.* LBU₁ *janmamaraṇe* cet.] *jananamaraṇe* U₂ *om.* LBU₁ *na* cet.] *om.* LBU₁ *staḥ* cet.] *om.* LBU₁ *sukham* cet.] *om.* LBU₁ *na* cet.] *om.* LBU₁ 6 *bhavati* cet.] *om.* LBU₁ *duḥkham* N₁N₂D₁] *om.* cet. *na* N₁N₂D₁] *om.* cet. *bhavati* N₁N₂D₁] *om.* cet. *kulam* PN₁N₂D₁] *kulam* BU₂ *kalam* L *om.* EU₁ *na* cet.] *om.* EU₁ *bhavati* cet.] *bhavati* BU₂ *om.* EU₁ *śīlam* cet.] *śītalam* 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* *pr̥thivī* *vyāpya* *tiṣṭhati* *yasya* *yanma maraṇai* *na saḥ sukham* *na bhati kulam* *na bhavati śīlam* *na bhavati sthānam* *na bhavati asya siddhasya* U₁ *om.* E *manomadhye* cet.] *om.* E 7 *īśvarasambandhi* cet.] *īśvaram sambandhi* B *om.* E *prakāśo* cet.] *prakāśaḥ* N₁N₂D₁U₁ *om.* E *nirantaram* cet.] *nirattaram* U₂ *om.* E *pratyakṣo* cet.] *pratyakṣa* N₁ *om.* E *bhavati* cet.] *bhavati* B *om.* E *coṣṇo* cet.] ...o U₁ *śveto* cet.] *kheto* N₂U₁ *na pīto* cet.] *pīto* na U₂

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

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

[Other Attributes]

अन्यद्राजयोगस्य चिह्नं कथ्यते ।

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

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

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

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

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

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

[Description of Caryāyoga]

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

1 *gamanāgamanavataḥ* P] *gamanāgamanavat* U₂ *gamanāgamanataḥ* LB *gamanavataḥ* EN₁ U₁ *gamanam-*
vataḥ D₁ *gamavataḥ* U₁ *sukhabhogavataḥ* cet.] *sukhabogho bhavataḥ* LB *sukho bhogavataḥ* U₁
sukhabhogavat U₂ *kartṛtvābhimāno* EPU₁ U₂] *kartutvābhimano* B *kartu tvābhimano* L *kartṛtvādyab-*
himāno N₁ N₂ D₁ *anucara* LB] *anuca*° N₁ N₂ D₁ U₁ U₂ P *anucara*° LB *atha* *ca* E *lokamadhye* cet.] °*mad-*
hya LB *kartṛtvam* *na* EPD₁ N₂ U₂] *kartṛtvābhimano* LB *kartṛtvam* N₁ U₁ *jñāpayati* EPN₁ N₂ U₂] *jñā*
tvā payati D₁ U₁ *nāsti* LB 2 *rājayogaḥ* EPN₁] *rājayoga* cet. 3 *navināni* cet.] *navininiś* pī L *nav-*
ininiṣ api B *paṭṭa*° ELB] *paṭa*° PN₁ D₁ N₂ U₂ *pada* U₁ *mayāni* cet.] *maya* E *dhṛtāni* cet.] *tāni* U₁
vastrāni cet.] *om.* U₂ *sacchidrāṇi* N₁ N₂ D₁] *sachidrāṇi* U₂ *sachadrāṇi* P *svachidrāṇi* LB *chidrāṇi*
E *dhṛtāni* cet.] *dhvātāni* U₂ *dhūtāni* P *kastūri* EPBU₂] *kasturi* L *kasturikā* N₁ N₂ D₁ U₁ *candana*°
E] *caṇḍana*° cet. *lepair* E] *lepo* cet. *vā* cet.] *cā* L 4 *kardamalepena* E] *kardamalepo* cet. *vā*
cet.] *om.* E °*śokau* cet.] °*śoko* N₁ D₁ U₂ °*śoka* N₂ *sthau scripsi*] *em.* *sthaḥ* cet. *sthā* N₂ U₁ *sta* U₂
sa eva cet.] *sa evātra* E *rājayogaḥ* cet.] *rājayoga* U₂ *rājayogaḥ* || *idāniṃ* || LB *tiṣṭhati* E *nagara-*
madhye cet.] *rājayogaḥ nagaramadhye* E *ṣagaramadhye* D₁ *vā nagaramadhye* U₁ °*tha* *ca* PLBU₂] *atha* *ca* EN₁ N₂ D₁ U₁ *udvasa*° U₂] *yuddhe* *saṃ*° E *utasam*° P *udvasta*° LB *udvesū*° N₁ N₂ D₁ *udassam*°
U₁ *grāmamadhye* cet.] *grāmam* *madhye* B 5 *lokapūrṇagrāmamadhye* U₁]*pūrṇagrāmamadhye*
N₁ *svetapūrṇagrāmamadhye* D₁ N₂ *mana* PU₂] *manaḥ* cet. *ūnam* PN₁ N₂ U₂] *ūnan* D₁ N₂ *unam*
LBU₁ *bhaya*° E *na* N₁ N₂ D₁] *om.* cet. *vā* cet.] *vām* PU₂ *om.* U₁ °*pi scripsi*] *em.* *pi* cet. *rājayo-*
gaḥ cet.] *rājayogaḥ kathyate* E 6 *caryāyogaḥ* cet.] *tvaryāyogaḥ* U₁ *yogaḥ* E *nirākāro* EPLBU₁] *nirākāro* N₁ N₂ D₁ *nirvikāro* U₂ °*calo* PU₂] *calo* LB *nityo* N₁ N₂ D₁ U₁ *om.* E *nityo* EPLBU₂] *calo* cet.
°*bhedyah* EN₁ N₂ D₁] *bhedhyaḥ* PLB *abhedhyaḥ* U₁ °*bhedyha* U₂ *etādṛśa* PLB] *etādṛśaḥ* EN₁ N₂ D₁ U₁
etādṛśa U₂ *ātmā* cet.] *ātmani* EU₂ *sa* LB] *om.* cet. *etādṛśa* N₂] *etādṛśo* PU₁ *etādṛśe* LN₁ D₁
etādṛśye B *om.* EU₂ *ātmani* cet.] *om.* EU₂ *mano* EPU₁ U₂] *manaḥ* N₁ N₂ D₁ *om.* LB 7 *yasya* cet.]
om. LB *niścalaṃ* cet.] *niścala* PLN₂ *tiṣṭhati* cet.] *bhavati* U₁ *tasyātmānaḥ* cet.] *tasya ātmānaḥ*
U₁ U₂ *puṇyapāpasparśo* cet.] *puṇyapāsa* *sparśo* U₁ U₂ *padmini* *patrasya* cet.] *padmanī* *patrasya*
PLB *padmapatre* E 7-26.1 *yathodakasya sparśo* EPL] *yathodakasya sparśa* B *yathā udakasparśo*
N₁ N₂ D₁ U₁ *yathodakasparśo* U₂

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

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

[Description of Haṭhayoga]

इदानीं हठयोगः कथ्यते ।

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

इदानीं हठयोगस्य द्वितीयो भेदः कथ्यते ।

- 10 अपादादारभ्य शिरः पर्यन्तं स्वशरीरे कोटिसूर्यतेजः समानं पीतं नीलं रक्तं किञ्चिद्रूपं चिन्त्यते । तद्ध्यान कारणात् सकलांगे रोगः न भवति । ज्वरं न भवति । आयुर्वृद्धिर्भवति ॥

[Description of Jñānayoga]

इदानीं ज्ञानयोगस्य लक्षणं कथ्यते ।

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

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

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

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

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

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

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

hpb

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

एवं दशविधा विश्वं लोकालोकसविस्तरम् ।

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

1

2

3

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

इदानीं स्वभावभेदः कथ्यते ।

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

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

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

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

ज्ञानयोगप्रभावादेक एव आत्मा इति निश्चयो भवति ।

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

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

hpb

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

सुवासश्च सुवस्त्रश्च सुशय्या सुनितंबिनी ।
सुस्थानश्चात्रपानान् अष्टौ भोगाश्च धीमताम् ।६॥

1
2

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

एते ऽष्टौ भोगाः कथिताः ॥

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

1 jñānayogaprabhāvad EU2] °bhavāt N1D1N2U1 jñānayogaḥ// prabhāvad° LB jñānayogaḥ prabhāvad P °eva cet.] eka PBL yeva U1 2 yathaikaikaḥ scripsi] em. yathaikaiva E yathā ekaika PBLU2 yathā ekaiva N1D1 yathā ekaṃ ca N2 yathā ekai ca U1 prthivī EPBLU2] prthivī cet. °rūpā EPBLU2] °rūpa cet. kvacit cet.] om. EPU1 manohararūpā B] °rūpāḥ L °rūpa U2 manoharā N1N2D1 om. EPU1 kvacit cet.] om. EPU1 °parimala cet.] om. EPU1 °rūpayuktā BL] °rūpā° N1D1 °rūpayuktaḥ N2 om. EU1 kvacit cet.] om. PU1 2-3 °parimala cet.] °parimalarūpa° E om. PU1 3 °rahitā ELN1] °rohitā BN2U2 om. cet. kvacit cet.] om. PU1 suvarṇarūpā ELN2U2] °rūpa BD1 khavarṇakupā U1 om. P kvacit cet.] om. PBL raupyarūpā E] rūpyarūpā N1U1 rūpyarūpa D1N2 rajatarūpā U2 om. PBL °kvacid cet.] om. P ratnamayī cet.] °maī BL om. P kvacit cet.] kvacit ca E om. P °śvetā ED1U2] °śveta N1N2U1 śvetarūpā L °śverūpā B om. P kvacit kṛṣṇā cet.] kṛṣṇa N1 om. EP 4 °kvacid cet.] om. P raktā EBLU2] °rakta cet. karburā cet.] karpurā U1 kvaci cet.] kvacit U2 om. P n-nā-nāvidhaphalarūpā cet.] °vidharūpā E om. P kvacid cet.] kvacit BL kvacir U2 om. PN2 puṣparūpā N1D1] viṣarūpā EBL vṣarūpā U2 om. U1 kvaci cet.] kvacit U2 om. U1 4-5 d-a-mṛtamayī cet.] amṛtarūpamayī E °maī BL om. U1 5 svabhāvata cet.] om. U1 °eva cet.] om. U1 bhavati cet.] bhavataḥ BL om. U1 tathaivātmā EPBLU2] tathātmā cet. manuṣya° cet.] om. U1 °pakṣi° cet.] om. U1 °haraṇa° cet.] °haraṇa° P om. U1 °hasti° N1D1] hasti cet. om. U1 °paṇḍita° cet.] piṇḍata B 5-6 °mūrkhā° cet.] °rmūkha° P °mūrva° N1D1 °mūrṣa° U1 6 rogyarogī scripsi] em. rogyarogī E °rogī arogī N1N2D1U1U2 °rogī PBL °krodhī° cet.] °krodhi° EP °krodha° BL °śānta° cet.] °dhiśānta° BL °rūpaḥ cet.] °rūpāḥ PL °rūpa N1N2D1U1 svabhāvad eva cet.] evaṃ svabhāvaṃ U1 bhavati cet.] bhavati BL bhati N1 dharati D1 jñānayogad-vikāra N1U1] jñānayogadhikāra cet. jñāyate cet.] jāyate U2 6-7 phalasyotpatti cet.] plakṣasyotpattiḥ E 7 °sthānam cet.] sthānam E °sthāna U1 ekam cet.] ekas D1 eva N2 om. E °eva cet.] kam eva N2 bhavati cet.] bhavati B ti U1 gatir cet.] gati PN2U1 8 ekam cet.] eka° U2 eva N2 phalaṃ cet.] phala° N1N2D1 prthivī° cet.] prthivī° U1 śuklam cet.] śuṣkaṃ LU1U2 bhavati cet.] bhavati B phalasya cet.] om. PL makaraṃdam EP LN2U1U2] makaraṃda° LN1 karaṃdam B bhramaraḥ cet.] bhramaraṃ BL bhramara N2 pibati cet.] pibaṃti P pibati B phalasya cet.] phalasyaṃ N2 mālāṃ cet.] mālā° N2 9 kāmīni cet.] kāmīni D1 tuṅga° cet.] tump° U1 dadhāti cet.] dadhāvati N1 dadhovati N2 ekam phalam scripsi] em. ekam phalam EPBL eka° N1N2D1U1 m-a-mṛta scripsi] em. mṛta° cet. anuṣṇopari scripsi] em. manuṣyopari <??> kṣipyate cet.] kṣapyate B ke te cet.] om. LB °ṣṭau cet.] aṣṭau LB ṣṭe U1 bhogaḥ cet.] bhobauḥ P bhoga U1U2

ऽपि परमेश्वरस्वरूपमध्ये तिष्ठति ॥ परमेश्वरो ऽखण्डपरिपूर्णश्च ॥

[Continuation of *Lakṣyayoga* - Bāhyalakṣya]

इदानीं बाह्यलक्ष्यं कथ्यते ।

नासाग्रादारभ्यांगुलचतुष्टयप्रमाणं नीलाकारं तेजपूर्णमाकाशलक्ष्यं कर्तव्यं ।

अथ वा नासाग्रादारभ्य षडंगुलप्रमाणं पवनतत्त्वं धूमाकारं लक्ष्यं कर्तव्यं ।

5 अथ वा नासाग्रादारभ्याष्टंगुलप्रमाणमतिरक्तं तेजो लक्ष्यं कर्तव्यं ।

अथ वा नासाग्रादारभ्य दशांगुलप्रमाणं शुक्लं चंचलम् उदकं लक्ष्यं कर्तव्यं

अथ वा नासाग्रादारभ्य द्वादशांगुलप्रमाणं पीतवर्णं पृथ्वीतत्त्वं लक्ष्यं कर्तव्यं ।

अथ वा नासाग्राद् आरभ्य कोटिसूर्यसमप्रभं तेजःपूर्णमाकाशतत्त्वं लक्ष्यं कर्तव्यं ।

1 *suvasāśa* ca cet.] *suvasāśa* ca B *suvastrañ* ca E] *suvaṃśāśa* ca U₂ *suśāyyā* cet.] *suśāyyā* ca U₁ *suśāyyāḥ* LB *suyyā* P *sunitaṃbini* cet.] *sunitāṃbiniḥ* P *sunitavinīta* U₁ 2 *susthānañ* E] *susthānāś* PLN₂ *susthātāś* N₁D₁U₁ *sudehaṃ* U₂ *ñ-cā-nnapānān* L] °vānna° B °pānāni E cānpanān° P cātmapanasyā° N₁ cānmanasyā° N₂D₁ cānnapānaḥ syād° U₁ *sukhasaṃtānaṃ* U₂ *aṣṭau bhogāś* ca EP] *aṣṭau bhogāś* cā *sudhīmatām* BL *ṣṭau bhogāḥ sudhipāṇa°* N₁ *ṣṭau bhogāḥ sudhiṣāṇa°* D₁ *aṣṭau bhogāḥ sudhiṣāṇaṃ* U₁ *abhayādicāṣṭakaṃ* U₂ *aṣṭau bhogāḥ* N₁N₂D₁U₁ *abhayādicāṣṭakaṃ* U₂ 3 *paṭṭa° scripsi*] *em. padr°* EN₁D₁N₂U₁ *pada°* P *paṭa°* BLU₂ *sūtra°* cet.] *sūtrā* BL *mayāni* cet.] *yāni* N₁N₂D₁ *vastrāṇi* PL] *vasrāṇi* cet. *paṃca vā sapta vā* N₁N₂D₁U₁] *paṃcasaptā* EP *paṃcasatyā* LB *śālikā scripsi*] *em. dṛālikā* EN₁ *dṛāṃlikā* D₁ *dadhikā* P *dātikā* BL *tālikā* N₂ *dālikā* U₁ *yuktāni* cet.] *saudhāni* U₂ *teṣu vāstu* LB] *teṣu vāsaḥ* E *teṣu cāsaḥ* P *vāsāya* *kecit* U₂ *om. cet. ativipulā* cet.] *ativapulā* N₁D₁ *ativipulām* U₁ *aṣṭau bhogān āha* || U₂ 4 *mṛdūttara scripsi*] *em. mṛdutarā°* EPLB *mṛdu* | *uttara°* N₁N₂D₁U₁ *sugrahaṃ* || U₂ °*chandavati°* N₁N₂D₁] °*chadavati°* P °*chadavati°* U₁ *suvastraṃ* || U₂ *śāyyā* cet.] *suśāyā* *sustrī* U₂ *padmini* cet.] *padmanī* N₁ *om. U₂ tāruṇyavati scripsi*] *em. tāruṇyavati* cet. *tārūrayavati* N₂ *om. U₂ manoharā guṇavati* cet.] *tatropavistā* cet. *tato°* P *tatrā°* B *om. U₂ kāntā* EPBL] *om. cet. sādhvāsanaṃ scripsi*] *em. sādhu āśanaṃ* E *sādhu āśanaṃ* PBLU₂ *sādhyāsanaṃ* N₁N₂D₁ 4-5 *atimū-lyo śvaḥ scripsi*] *em. atimūlyāṇ* ca E *atimūlo śvaḥ* P *atimūlyo asvaṃ* LB *amūlyo svaś* ca N₁N₂D₁U₁ *suśvaḥ* U₂ 5 *manoramam annaṃ* cet.] *manoramyam attam* B *manoramyam annaṃ* L *manoramam attam* N₁D₁ *suṣṭu annaṃ* U₂ *vidhaṃ pānaṃ* cet.] *vidhapānaṃ* LBN₂ *vidhayānaṃ* U₂ 6 *ete* cet.] *rāte* U₁ °*ṣṭau* cet.] *aṣṭau* N₁N₂D₁U₁ *bhogāḥ* cet.] *bhogā* N₁N₂ *ghogā* U₁ *kathitāḥ* EU₂] *kathitā* P *kathyate* N₁N₂U₁ *kathyamte* D₁ *om. LB 7 sūryasya* cet.] *sūryaś* ca U₁ *tejaḥ* cet.] *tejaḥ* LB *dugdhasya* EPN₁D₁U₂] *dugdha°* LB *duśya* N₂ *dugdhasy* U₁ *ghṛtaṃ* cet.] *ghṛtaḥ* PLB *agner* E] *agne* cet. *dāhaḥ scripsi*] *em. dvāhaḥ* PLB *dahiḥ* N₁ *dadhi* N₂ *dadhiḥ* D₁ *dārhaṃ* U₁ *dāhiḥ* U₂ *jvalanaṃ* E *viṣā* cet.] *viṣāt* U₁ *tilāt* cet.] *titilāt* P *tila* N₂ *tilā* U₁ *vṛkṣāt* EN₁] *vṛkṣāt* P *vṛkṣā* LBN₂D₁U₂ *vṛkṣā* U₁ *phalāt* cet.] *phalā* LB *parimalaḥ* cet.] *sarimalaḥ* LB *palāt* *parimalaḥ* D₁ 8 *kāṣṭhād* cet.] *kāṣṭhād* PU₂ *kaṣṭhād* BL *agnih* cet.] *āgnih* N₁N₂D₁U₁ *śārkarādibhyo scripsi*] *em. arkarādibhyo* E *śark-varādibhyo* P *śarkadibhyo* LB *rasaḥ* cet.] *om. LB himānibhyaḥ* cet.] *sahimānibhyaḥ* LB *himānītpa* N₂ *śaityaṃ* D₁U₁] *śaityaṃ* N₁ *śityaṃ* U₂ *śaityāś* N₂ *śitām* EP *śitāḥ* LB *ityādipadārthasvabhāva* N₁D₁P] °*padārthā°* U₂ *ityādipadārthasvabhāvataḥ* B *atyādipadārthasvabhāva* N₂ °*svabhāvaḥ* U₁ *ityādipadārthāḥ svabhāvataḥ* L *ityādipadārthānām svabhāvaḥ* E *eva* cet.] *evā* N₁ *ravaḥ* U₁ *om. E tathā* cet.] *tathā* vā U₁

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

आकाशमध्ये आकाशोपरि वा दृष्टिं कृत्वा ध्यानकारणात् सूर्यं विना सूर्यसंबन्धीनीं सहस्रकिरणावलीं पश्यति । अथ वा शिरोपर्यूद्धं सप्तदशांगुलप्रमाणं तेजःपुञ्जलक्ष्यं कर्तव्यं ।

अथ वा दृष्टेरग्रे तप्तस्वर्णवर्णाकारं पृथ्वीतत्त्वं लक्ष्यं कर्तव्यं ।

उक्तानां लक्ष्याणां मध्ये यस्य कस्याप्येकस्य लक्ष्यकरणात् वलितपलिता दूरे भवन्ति ।
अङ्गरोगा विनौषधं दूरे भवन्ति । समग्राः स्वप्ने ऽपि मित्रताम् अयांति । सहस्रवर्षपर्यन्तम् आयुषं वर्धते ।
अपठितं शास्त्रं जिह्वाग्रेणोच्चरते । एतादृशं बहुतरं फलं ॥

[Continuation of *Lakṣyayoga* - Antaralakṣya]

- 5 इदानीमन्तरलक्ष्यं कथ्यते । मूलकन्दस्थाने ब्रह्मदण्डादुत्पन्ना श्वेतवर्णा ब्रह्मरंध्रपर्यन्तं 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
भ्रुवोर्मध्ये ऽतिरक्तवर्णस्यातिस्थूलस्य तेजसो ध्यानकरणात्सकालानां पार्थिवपुरुषाणां वल्लभो भवति । तं
पुरुषं दृष्ट्वा सर्वेषां दृष्टिस्थिरा भवति ॥

[The Ten Main Bodily Channels]

1 *paramēśvarasvarūpamādhye* cet.] *paremesvara svarūpasya madhye* LB *paramēśvararūpamādhye*
U₁ *tiṣṭhati* cet.] *tiṣṭhatī B tiṣṭhamti* U₂ *'khaṇḍa* cet.] *'ṣaṃḍa* N₁D₁ *yarāṇḍa* N₂ *khaṃḍaḥ* U₁
paripūrṇaśca cet.] *paripūrṇaḥ* E **2** *bāhyalakṣyaṃ* P] *lakṣyaṃ* E *śāhyalakṣa* B *bāhyalakṣa* L *'lakṣaṃ*
N₁ *'lakṣaṇa* D₁N₂ *'lakṣyaḥ* U₁ *lakṣaṇaṃ* U₂ **3** *catuṣṭaya* cet.] *catuṣṭayaṃ* BL *nīlākāraṃ* cet.]
nīlākaraṃ PBL *nirākāraṃ* N₂ *teja* N₁N₂D₁] *tejaḥ* cet. *jaḥ* B *pūrṇaṃ* cet.] *pūrṇakām* U₂ *ākāśa*
cet.] *ākāśaṃ* EPLU₁ *lakṣyaṃ* EPU₁U₂] *lakṣaṃ* BLN₁D₁ *lakṣaṇaṃ* N₂ **4** *atha vā* cet.] *om.* L
nāsāgrādārabhya cet.] *nāsāgrād ābhya* N₁D₁ *nāsāgrārabhya* N₂ *om.* L *ṣaḍaṃgulapramāṇaṃ* cet.]
ṣaḍaṃgulaṃ *pramāṇaṃ* B *dvādaśaṃgulapramāṇaṃ* U₂ *om.* L *pavanatattvaṃ* E] *'tatvaṃ* cet. *om.* L
l.n. B *dhūmrākāraṃ* cet.] l.n. B *om.* L *lakṣyaṃ* cet.] *lakṣaṃ* N₁D₁U₂ *lakṣaṇaṃ* N₂ *kartavyaṃ*
cet.] *om.* L **5** *vā* cet.] *om.* U₁ *ārabhyaṣṭāṃgula* U₁] *ārabhyaṣṭāṃgulaṃ* N₁ *ārabhya*
ṣaḍaṃgulapramāṇaṃ D₁ *ārabhyaṣṭāṃgulaṃ* *pramāṇaṃ* N₂ *ārabhyaṣṭāṃgulaṃ* *pramāṇaṃ* U₂ *om.* cet.
atiraktaṃ N₁N₂] *atiraktaṃ* D₁ *itiraktaṃ* U₁ *matiraktaṃ* U₂ *om.* cet. *tejo* cet.] *teja* U₂ *om.* cet.
lakṣyaṃ U₁U₂] *lakṣaṃ* N₁N₂ *lakṣaṇaṃ* N₂ *om.* cet. **6** *atha vā* cet.] *om.* EPBL *nāsāgrād ārabhya*
cet.] *om.* EPBL *daśaṃgulapramāṇaṃ* cet.] *om.* EPBL *śuklaṃ* cet.] *om.* EPBL *camcalaṃ*
cet.] *camdrākāraṃ* U₁ *om.* EPBL *udakaṃ* cet.] *om.* EPBL *lakṣyaṃ* U₁] *lakṣya* N₁D₁ *lakṣaṇaṃ*
N₂ *lakṣaṇaṃ* U₂ *om.* cet. *kartavyaṃ* cet.] *om.* cet. **7** *dvādaśaṃgulapramāṇaṃ* cet.] *tattvaṃ*
dvādaśaṃgulapramāṇaṃ E *dvādaśa ṃgulapramāṇaṃ* U₁ *lakṣyaṃ* EPU₁] *lakṣaṇaṃ* N₂ *lakṣaṇaṃ* cet.
8 *samaprabhaṃ* cet.] *'prabhāṃ* L *tejaḥpūrṇaṃ* cet.] *tejaḥ* | *pūrṇaṃ* EB *pūrṇaṃ* N₁D₁U₁U₂ *pūrṇa*
N₂ *lakṣyaṃ* EPN₁D₁U₁] *lakṣaṃ* BLU₂ *lakṣaṇaṃ* N₂

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 arises.

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

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

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

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

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

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

[Varieties of *rājayoga*: Siddhakuṇḍalinīyoga and Mantrayoga]

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

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

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

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

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

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

[Description of the first Cakra]

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

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

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

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

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

¹⁰Supposedly at the beginning of the central channel.

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

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

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

[Description of the second Cakra]

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

The gender is the location. The color is yellow. The shine is yellow. *Rajas* is the quality. The deity is Brahmā. The speech is *vaikhari*¹⁷ (*vaikhari vāca*). The power is Sāvitrī. The mount is the goose. The *Rṣi* is Vahaṇa. The appearance (*prabhā*) is the fire of love (*kāmāgni*). The body is gross, The state is that of being awake. The Veda is Ṛg. The spiritual guide is the characteristic (*liṅga*). The liberation is residing in the world of Brahma. The principle is pure 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

¹²Discuss the term *kāmapīṭha*.

¹³Discuss the four blisses.

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

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

¹⁶Discuss the term *uḍḍīyāna*.

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

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

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

[Description of the third Cakra]

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

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

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

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

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

[Description of the fourth Cakra]

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

[The] place of the Anāhatacakra is within the heart²⁴. The color is white. The quality is Tamas. The deity is Rudra. The power is Umā. The Ṛṣi is Hiraṇyagarbha. The mount is Nandi. The vitalwind is Prāṇa. The body is the cause of digits of light. The state is deep sleep. The speech is Paśyanti²⁵. [The Veda is] Sāmaveda. The fire is the fire of the householder²⁶. The characteristic is Śiva. The 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 *aṅgulas*. The stalk of it is soft (*komala*), pure [and] facing downwards. In its middle

²⁴This is redundant.

²⁵Add footnote of entry in *Tāntrikābhidhānaśāstra*.

²⁶Add explanation.

²⁷Quote *Tāntrikābhidhānaśāstra*.

²⁸To be understood as *tejasvini*.

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

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

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

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

[Description of the fifth Cakra]

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

The colour is grey. The deity is the embodied soul (*jīva*). The power is ignorance (*avidyā*). The Ṛṣi is Virāt³¹. The mount is the wind (*vāyu*). The vitalwind is *udāna*. The digit (*kalā*) is the flame. The binding (*bandha*) is Jālandhara. The body is the primordial cause (*mahākāraṇa*). The state is the fourth state (*tūrya*). The speech is

³¹Who is this?

Parā³². [The Veda is the] Atharvaṇa Veda. The movable characteristic (*jaṅgamaṃ liṅgaṃ*). The earth is Jivaprāptā³³. The liberation is union with the deity (*sāyujyātā*). [There are] sixteen petals [and] sixteen matrices. The internal matrix: *aṃ āṃ iṃ īṃ u ūṃ ṛṃ ṝṃ ḷṃ ḹṃ eṃ aiṃ oṃ auṃ aṃ aṃḥ*. The external matrix: Vidyā “she who is knowledge”, Avidyā “she who is ignorance”, Icchā “she who is desire”, Śakti “she who is power”, Jñānaśakti “she who is the power of knowledge”, Śatālā “she 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”, Simhanī “she who is a lioness”. A thousandfold recitation of the non-recited; 1000 [repetitions for]; 2 *ghaṭis*, 46 *palās*. and 40 *akṣaras*.³⁴

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

[Description of the sixth Cakra]

Now it exists a sixth *cakra* named Ājñā.

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

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

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

³³What is this?

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

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

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

[Description of the seventh Cakra]

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

The forehead is the Maṇḍala. The moon is the deity. The power is the nectar of immortality. The R̥ṣi 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 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" (*ghāṁṭikā*). [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 (*amṛtādhārāsraṇṭī*).

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 R̥ṣi, the witness above everything. Made of consciousness is that which is associated with (*bhūta*°) 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*.³⁶ 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 Jālaṃdhara" 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 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" (*aḥam*) is the deity. The "he is I" (*so 'ham*) is the power. This self is the Rṣi. 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

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

³⁷Add intertextual evidence.

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

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]

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

[1. Ūrdhvalakṣya - The upward directed fixation]

At first the upward directed fixation (*ūrdhvalakṣya*) is explained. The gaze (*dr̥ṣṭi*) [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 (*dr̥ṣṭi*) 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]

³⁹ Epiphēt of Śiva.

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 earth. He dwells on earth having pervaded [it]. Birth and death both don't exist. Happiness doesn't exist. Suffering doesn't exist. Impediment doesn't exist. Habit doesn't exist. Place doesn't exist.

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

He attains expanded enjoyment. 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

⁴⁰Note that the description of the five types of Lakṣyayoga stops here and the new topic about the body of the Rājayogin is introduced. However, the subject is resumed later on in the text. Even though all witnesses follow this specific and suprising order. Maybe a copist in the early stages of transmission of the text copied the text without noticing the folios of his template to be in the wrong order.

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.

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

[Description of Caryāyoga]

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

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

[Description of Haṭhayoga]

Now *haṭhayoga*, the forceful Yoga is explained.

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

Now, the second division of Haṭhayoga is explained.

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

[Description of *Jñānayoga*]

Now the characteristic of *jñānayoga* is explained.

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

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

3. He always attains the reality of *śāmbhavi* - the goal of eternal non-duality. Just as the seed of the Nyagrodha⁴¹ scattered onto the soil [always] becomes a tree.

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

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

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

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

⁴¹ In 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]

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 does'nt destroy the body.

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 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

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

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.

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 mansions endowed 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.

[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.

⁴³The verse only gives 7 enjoyments!

⁴⁴A liquor prepared from Dhātakī with sugar.

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 *Lakṣṣyayoga* - *Antaralakṣya*]

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 siddhis of humans beginning with *aṇima* etc. 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.

4.1 Bibliography

Printed Editions

Goodall, Dominic, ed. *The Niśvāsātattvasaṃhitā: The Earliest Surviving Śaiva Tantra*. Vol. 1. Collection Indologie 128, Early Tantra Series 1. Pondicherry: Institut Français de Pondichéry / Ecole française d'Extrême-Orient / Sri Aurobindi Ashram Press, 2015.