

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

हप्

1 śrī gaṇeśāya namaḥ cett.] 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 cett.] prekṣaṇasamaya U₂ **eva** cett.] evaṃ U₂ **rājayogaḥ** cett.] rājayogas U₂
3 tasyaite PU₂] tasya ete cett. **caryāyogaḥ** cett.] tvaryāyogaḥ U₁ **layayogaḥ** cett.] nayayogaḥ U₂
4 lakṣyayogaḥ cett.] lakṣayogaḥ U₁ **5 siddhayogaḥ** PU₂] rājayogaḥ N₁N₂D₁U₁ **rājayogaḥ** PU₂] siddhayogaḥ cett. **ete pañcadaśayogaḥ** PN₁D₁U₁] evaṃ pañcadaśayogaḥ bhavaṃti U₂

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

[Description of Kriyāyoga]

इदानीं क्रियायोगस्य लक्षणं कथ्यते ।

क्रियामुक्तिरयं योगः स्वपिण्डे सिद्धिदायकः ।

यं यं करोति कल्लोलं कार्यारंभे मनः सदा ।

तत्ततः कुञ्चनं कुर्वन्क्रियायोगस्ततो भवेत् ॥१॥

5 क्षमा विवेकवैराग्यं शान्तिसन्तोष निस्पृहाः ।

एतं द्युक्तियुतो योगी क्रियायोगी निगद्यते ॥२॥

मात्सर्यं ममता माया हिंसा च मदगर्वता ।

कामक्रोधौ भयं लज्जा लोभमोहौ तथा ऽशुचिः ॥३॥

रागद्वेषौघृणालस्यं भ्रन्तिर्दमो क्षमा भ्रमः ।

10 यस्यै तानि न विद्यन्ते क्रियायोगी स उच्यते ॥४॥

हृष्य

यस्यान्तःकरणे क्षमाविवेकवैराग्यशान्तिसन्तोष इत्यादीन्नुत्पाद्यन्ते । स एव बहुक्रियायोगी कथ्यते । का

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

1 idāniṃ cett.] idāni N₂ atha U₂ **kriyāyogasya** cett.] kriyāyogas U₂ **kathyate** cett.] kathyate D₁ om. U₂ **2 kriyāmuktir** cett.] kriyāmukti N₂ kriyāmuktiḥ || U₂ **ayam** cett.] layaṃ N₂ **siddhidāyakaḥ** cett.] siddhidāyakaṃ U₂ **4 tattataḥ** cett.] tatataḥ U₂ tamkṛ tam U₁ **kuñcanaṃ** cett.] kūrcaṇaṃ N₂ **tato bhavet** PU₂] ato bhava N₁N₂D₁ ato va U₁ **5 viveka** cett.] vivekaṃ EU₂ **niṣpṛhāḥ** P] 'niṣpṛhāḥ U₂ 'niṣpṛhā EN₁ 'niṣpṛhāḥ D₁ 'niṣpṛhī U₁ **6 eta** EPU₁] etat N₁N₂D₁U₂ **dyuktīyuto** cett.] muktīyuto U₂ **yogī** EPN₁D₁U₂] yo sau N₂U₁ **7 māt-saryaṃ** EU₁U₂] mātsarya PN₁D₁ **hīṃsā** ca E] hīṃsāśā cett. hīṃsā ca E hīṃsāḥ N₁ **8 'krodhaḥ** U₁U₂] krodha' EPN₁ 'krodho D₁ **'śuciḥ** cett.] 'śuciḥ EN₂U₂ **9 rāgadveṣau** cett.] rāgadoṣau U₁ athadveṣo L **ghṛṇālasyaṃ** cett.] ghrṇā' N₂ **bhramṣṭir dambho** cett.] bhrāṃṣṭir debho D₁ bhrāntitvaṃ E bhrāṃṣṭi dambha U₁ **kṣamā bhramāḥ** cett.] mokṣam ābhramāḥ E 'kṣamī bhramāḥ U₁ **10 na** cett.] ca E **12 kṣamā** cett.] kṣamāḥ N₁ kṣamā' N₂ **vivekavairāgyaśānti** cett.] kṣamāḥ vivekavairāgya | śāṃti' N₁ 'vairāgyaśānti' N₂ kṣamā || vivekavairāgya || śāṃti' D₁ **'santoṣa ityādīny** cett.] 'santoṣādīny E 'santoṣa ity ādīno' L 'santoṣa ity ādīna niraṃtaram U₁ 'santoṣa ity ādaya niraṃtaram U₂ **utpādyante** cett.] utpadyante E 'tpādyante L utyaṃte U₁ **bahukriyāyogī** cett.] bahukriyāyogā D₁ **kathyate** cett.] sa kathyate D₁N₂ tkacyate U₂ **12-11.1 kāpatyaṃ** cett.] yasyāntaḥkaraṇe kapaṭyaṃ N₁ kāpayaṃ L kāpacham U₁

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

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

[Siddhakuṇḍalinīyoga and Mantrayoga]

- 5 इदानीं राजयोगस्य भेदाः कथ्यन्ते । के ते । एकः सिद्धकुण्डलिनीयोगः मन्त्रयोगः । अमू राजयोगौ क
थ्येते । मूलकन्दस्थाने एका तेजोरूपा महानाडी वर्तते । इयमेका नाडी इडापिङ्गलासुषुम्णान् एतान् भेदान्
प्राप्नोति । वामभागे चन्द्ररूपा इडा नाडी वर्तते । दक्षिणभागे सूर्यरूपा पिङ्गला नाडी वर्तते । मध्यमार्गे ऽति
सूक्ष्मा पद्मिनी । तन्तुसमाकारा कोटिविद्युत्समप्रभा । भुक्तिमुक्तिदा शिवरूपिणी सुषुम्णा नाडी प्रवर्तते ।
ऽस्यां ज्ञानोत्पत्तौ सत्यां सर्वज्ञो भवति ॥

[Description of the first Cakra]

इदानीं सुषुम्णायां ज्ञानोत्पत्तावुपायाः कथ्यन्ते ॥ आदौ चतुर्दलं मूलचक्रं वर्तते ।

एष

1 māyā N₁N₂] māya D₁ yāya U₁ pāpa U₂ om. EPL vittam EP] vitam L vitam N₁N₂D₁U₁ titam
U₂ mātস্যam cett.] mātস্যam E mātस्या D₁U₁ roṣaḥ EU₁] roṣo cett. eṣo N₂ bhayam cett.]
kṣayam E lajjā cett.] lajā U₁ lobhaḥ PL] lobha° cett. om. U₂ mohaḥ P] moha LN₂ mohā cett.
2 aśucitvam cett.] aśucitvam N₁D₁ aśucitvam N₂ rāgaḥ P] rāga° cett. rāja° L om. E dveṣaḥ cett.]
dveṣa L om. E ālasyam cett.] om. E pākhamḍitvam cett.] pākhamḍitvam D₁N₁ pākhamḍatvam E
pārṣaḍitvam N₂ indriyavikāraḥ cett.] indriyavikāraḥ U₁ indriyam vikāraḥ P itivikāraḥ L kāmāḥ
cett.] kāmā N₂ om. U₂ ete cett.] eta L rāte U₁ etate U₂ 3 bhavanti cett.] bhavati N₁ bahukriyāyogī
cett.] *kiyā° D₁U₁U₂ kathyate cett.] kathyamte U₁U₂ 4 bhedāḥ cett.] bhedā N₂ kathyante
cett.] kathyate N₂ om. L ke te D₁N₁U₁] te ke cett. kriyate N₂ siddhakuṇḍalinīyogaḥ EN₁] siddhakuṇḍalinīyogaḥ U₁ siddhakuṇḍalinīyoga U₂ siddhakuṇḍalanīyogaḥ N₂D₁ siddhakuṇḍamliṃ
yogaḥ P mantrayogaḥ cett.] om. L amū cett.] astu E rājayogau cett.] rājayogaḥ E 4-5 kathyete
P] kathyate cett. kathyamte U₂ 5 mūlakandasthāne cett.] mūlam kamdasthāne P ekā cett.] eka
N₁N₂ vartate cett.] pravartate U₂ iyam E] iyam cett. trayam L ekā cett.] eka EP kā L *suṣumṇān
N₁N₂D₁] suṣumṇā cett. etān cett.] ete N₁N₂D₁ 6 iḍā cett.] om. U₂ vartate cett.] pravartate U₂
dakṣiṇabhāge cett.] dakṣiṇe bhāge U₁ vartate cett.] pravartate U₂ madhyamārge cett.] madhyarge
D₁ 7 padmini cett.] padmanī PLN₁N₂ tantusamākārā cett.] tamtusamākārā° P *prabhā cett.]
°prabhā U₁ bhuktimuktidā PU₂] bhuktimuktido° cett. bhuktimuktipradā EL 8 *syām scripsi] em.
°syā E asyā PLU₂ om. cett. jñānotpattau EPLU₂] tpanne cett. satyām PLU₂] satyam E sati cett.
9 suṣumṇāyām E] suṣumṇāyā PU₂ suṣumṇāyā U₁ suṣumṇāyāḥ N₁N₂D₁ suṣumṇā° L jñānotpattāva
upāyāḥ E] jñānotpattau upāyāḥ cett. jñānotpattau upāyā U₂ jñānotpanno° pāyāḥ N₁N₂ kathyante
EPN₁N₂D₁U₁U₂] kathyate L caturdalam mūlacakram N₁D₁U₂] caturdalam mūlam cakram EPU₁
caturdalamūlacakram L prathamacaturdalamūlacakram N₂ vartate cett.] pravartate U₂

Philological Commentary: 4 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.

- प्रथमं आधारचक्रं । गुदा स्थानं ॥ रक्तवर्णं ॥ गणेशं दैवतं ॥ सिद्धिबुद्धिशक्तिं मुषको वाहनं ॥ कूर्मऋषिः ॥
आकुञ्चनं मुद्रामुद्रा ॥ अपानः वायुः ॥ ऊर्मि कला ॥ ओजस्विनी धारणा ॥ चतुर्दलेषु रजःसत्त्वतमोमनांसि ।
। वं शं षं सं ॥ मध्यत्रिकोणे त्रिशिखा ॥ तन्मध्ये त्रिकोणाकारं कामपिठं वर्तते । तत्पीठमध्ये ऽग्निशिखाका
रैका मुतिर्वर्तते । तस्या मूर्तेर्ध्यानकरणात् सकलशास्त्रकाव्यनाटकादि सकलवाङ्मयं विनाभ्यासेन पुरुषस्य
5 मनोमध्ये स्फुरति । अस्य बहिरानन्दा ॥ योगानन्दा ॥ वीरानन्दा ॥ उपरमानन्दा ॥ अजपाजपः शतः ॥
६०० ॥ घटि ९ पलानि ४० ॥

[Description of the second Cakra]

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

1 *prathamam ādhāracakram* PLU₂] *prathamādhāracakram* vartate E **raktam** *scripsi*] *em.* rakta°
EPLU₂ **gaṇeśam daivatam** *scripsi*] *em.* gaṇeśadaivatam ELU₂ gaṇeśam daivatam P **siddhibud-**
dhīśaktim muṣako vāhanam *scripsi*] *em.* °śaktimuṣakavāhanam E °śaktir mukhako vāhanam P °śak-
timuṣako vāhanam L °śaktiḥ muṣako vāhanam U₂ **kūrma** *scripsi*] *em.* kurma U₂ **2 ākuñcanaṃ mudrā**
scripsi] ākuñcana° PLU₂ *em.* ākumca° E **apānaḥ vāyuh** *scripsi*] *em.* apānavāyuh EL °vāyus P °vāyu
U₂ **ūrmī** *scripsi*] *em.* urmī U₂ **3 triśikhā** PL] triśikhāt E trirekhā U₂ **tanmadhye** cett.] tanmad-
hya LN₁ **3-4 gñiśikhākāraikā** E] agñiśikhākārā ekā cett. magniśikhākārā ekā P jñiśikhākārāṇakā
L **4 vartate** EPLN₁N₂D₁U₁] asmi U₂ **tasyā** cett.] tasyāḥ EN₁D₁ **mūrter** cett.] mūrtir EL mūrtair
U₁ *om.* U₂ °sakala cett.] *om.* L saka° N₂ **vāṇmayam** EPLU₂] vāgmayam N₁N₂D₁U₁ **5 sphurati**
cett.] sphuraṃti L **bahir ānandā** *scripsi*] *em.* bahir mānandā U₂ **virānandā** *scripsi*] *em.* virā° U₂
ajapājapaḥ śataḥ *scripsi*] *em.* ajapājapaśat <??> **7 idānīm** cett.] idānī N₂ **dvitīyam** cett.] dvitīye
U₂ **svādhiṣṭhānacakram** U₁] svādhiṣṭhānacakram EPLN₁D₁U₂ svādhinacakram N₂ **ṣaṭdalaṃ** cett.]
ṣaḍdalaṃ E ṣaḍdalaṃ N₂ **uḍḍiyānapīṭha°** U₂] upāyanapīṭha° E uḍḍiyān pīṭham L uḍḍiyānapīṭha° N₁N₂
uḍḍiyānapīṭha° D₁ uḍḍaganapīṭha° U₁ **liṅgam** *scripsi*] *em.* liṅga° U₂ **pīṭam** *scripsi*] *em.* pīṭa° U₂ **pītā**
scripsi] *em.* pīṭa° U₂ **8 guṇaḥ** *scripsi*] *em.* guṇa U₂ **vāk** *scripsi*] *em.* vāca U₂ **haṃso** *scripsi*] *em.* haṃsa°
U₂ **vahano** *scripsi*] *em.* vahaṇa U₂ **9 kāmāgnir** *scripsi*] *em.* kāmāgni° U₂ **sthūlo dehaḥ** *scripsi*] *em.*
sthūladehā U₂ **ṛg vedaḥ** *scripsi*] *em.* ṛg veda U₂ **ācāryaḥ** *scripsi*] *em.* ācārya° U₂ **10 śuddhabhu-**
mikā *scripsi*] *em.* śuddhabhumikā U₂ **apānaḥ** *scripsi*] *em.* apāna° U₂ **11 tejasvinī** *scripsi*] *em.* tejasī U₂
sahasraḥ *scripsi*] *em.* sahasra U₂ **12 tiraktavarṇam** PU₂] atiraktavarṇam cett. atiraktavarṇa° U₁N₂
sādhako EPLU₂] sādhakaḥ cett. °tisundaro EPLU₂] atisumdaro cett. **13 pratidinam** cett.] dinam
dinam prati N₁U₁ dinadinam prati N₂ dinam prati D₁

Philological Commentary: **3** *prathamam ...triśikhā*: The whole section from *prathamam* to *triśikhā* is missing in N₁, N₂, D₁ and U₁, but present in all other witnesses. **13** *yuvatinām...bhavati*: This additional sentence occurs in N₂ only.

[Description of the third Cakra]

- तृतीयं नाभिस्थाने दशदलं पद्मं वर्तते । कपिलं वर्णं ॥ विष्णुर् देवता ॥ लक्ष्मी शक्तिः ॥ वायुर्गृषिः ॥ समानो वायुः ॥ गरुडो वाहनं ॥ सूक्ष्मलिङ्गं देवता ॥ स्वप्नावस्था ॥ मध्यमा वाक् ॥ यजुर्वेदः ॥ दक्षिणो ऽग्निः ॥ समीपता मोक्षः ॥ गुरुलिङ्गो विष्णुः ॥ आपस् तत्त्वं ॥ रजो विषयः ॥ दशदलानि ॥ दशमात्राः ॥ अन्तर्मात्रा ॥ डं टं णं तं थं दं धं नं पं फं ॥ बहिर्मात्राः ॥ शान्तिः ॥ क्षमा ॥ मेधा ॥ तनया ॥ मेधाविनी ॥ पुष्करा ॥ हंसगमना ॥ लक्ष्या ॥ तन्मया ॥ अमृता ॥ अजपाजपः सहस्रः ॥ ६००० ॥ घ । १६ प । ४० । तन्मध्ये पञ्चकोणं चक्रं वर्तते । तन्मध्ये एका मूर्तिर्वर्तते । तस्यास्तेजो जिह्वया कथयितुं न शक्यते । तस्याः मूर्तेर्ध्यानकरणात् पुरुषस्य शरीरं स्थिरं भवति ॥

[Description of the fourth Cakra]

- चतुर्थं हृदयमध्ये द्वादशदलं कमलं वर्तते । अनाहतचक्रं हृदयस्थानं ॥ श्वेतं वर्णं ॥ तमो गुणः ॥ रुद्रो देवता ॥ उमा शक्तिः ॥ हिरण्यगर्भ ऋषिः ॥ नन्दि वाहनं ॥ प्राणो वायुः ॥ ज्योतिस्कलाकारणं देहम् ॥ सुषुप्तिरवस्था ॥ पश्यन्ती वाचा ॥ सामवेदः ॥ गार्हपत्यो ऽग्निः ॥ शिवो लिङ्गं ॥ प्राप्तिः भूमिका ॥ सरूपता मुक्तिः ॥ 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 ॥ प्रज्वालिनी ॥ अजपाजपः सहस्रः ॥ ६००० ॥ घ । १६ प । ४० ॥ अतितेजोमयत्वाद्दृष्टिगोचरं न भवति । हृष

1 **tr̥tīyaṃ** cett.] tr̥tīye E atha tr̥tīyaṃ maṇipūracakraṃ U₂ tr̥tīyacakraṃ N₂ **daśadalaṃ** cett.] daśadala° L daśadalakam U₁ om. U₂ **padmaṃ** EPU₁] padme L padma N₁N₂D₁ om. U₂ **vartate** cett.] om. U₂ **kapilaṃ scripsi**] em. kapila° U₂ **viṣṇur scripsi**] em. viṣṇu U₂ **vāyur scripsi**] em. vayu° U₂ **2 samāno scripsi**] em. samāna° U₂ **garuḍo scripsi**] em. garuḍa° U₂ **sūkṣmaliṅgaṃ devatā scripsi**] em. sūkṣmaliṅgadevatāha U₂ **svapnā avasthā scripsi**] em. svapnāvasthā U₂ **2-3 dakṣiṇo 'gniḥ scripsi**] em. dakṣiṇāgniḥ U₂ **3 samīpatā scripsi**] samīpatā U₂ **guruliṅgo scripsi**] em. guruliṅga° U₂ **5 haṃsagamanā scripsi**] em. ahaṃsagamanā U₂ **sahasraḥ scripsi**] em. sahasra U₂ **6 vartate** cett.] asmi U₂ **tasyās** cett.] tasyā N₁N₂D₁ **kathayitum** cett.] kathyitum L kathatū U₁ vaktum U₂ **7 mūrter** cett.] mūrtir L om. U₂ ***karaṇāt** cett.] *karaṇāt E **puruṣasya śariraṃ sthiraṃ** cett.] om. P **bhavati** cett.] bhavati vā U₁ om. P **8 caturthaṃ** cett.] caturthacakraṃ U₂ **kamalaṃ** cett.] om. N₂ **vartate** cett.] asti U₂ bhavati N₂ **śvetaṃ scripsi**] em. śveta° U₂ **9 prāṇo scripsi**] em. prāṇa° U₂ **10 paśyanti scripsi**] em. paśyanti U₂ **gārhapatyō 'gniḥ scripsi**] em. gārhasyatyō gñiḥ U₂ **śivo scripsi**] em. śiva° U₂ **prāptiḥ scripsi**] em. prāpti° U₂ **12 śāntiḥ scripsi**] em. śānti U₂ **mātarā scripsi**] em. mātara U₂ **13 ajapājapaḥ scripsi**] em. ajapājapaḥ U₂ **sahasraḥ scripsi**] em. sahasra U₂ ***gocaraṃ** cett.] gocaratām U₂ **bhavati** cett.] yāti U₂

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

- तन्मध्ये ऽष्टदलमधोमुखं कमलं वर्तते । मनश्चक्रे ॥ मनो देवता ॥ बहिःशक्तिः ॥ आत्मा ऋषिः ॥ नाभिमध्ये स्थितं पद्मं नालं तस्य दशाङ्गुलं । कोमलं तस्य तत्रालं निर्मलं चाप्यधोमुखं । कदलीपुष्पसंकाशं तन्मध्ये च प्रतिष्ठितं । मन आन त्यसंकल्पम् । विकल्पात्मकमेव च । पूर्वदले श्वेतवर्णे यदा विश्रमते मनः ॥ धर्मकीर्तिविद्यादिसद्बुद्धिर्भवति । अश्रिकोणे आरक्तवर्णे निद्रालस्यमायामन्दमतिर्भवति । दक्षिणे कृष्णवर्णेति तदा क्रोधोत्पत्तिर्भवति । नैऋत्ये नीलवर्णे ममतामतिर्भवति । पश्चिमे कपिलवर्णे क्रीडाहासोत्सवोत्साहमतिर्भवति । वायव्ये श्यामवर्णे चिन्तोद्वेगमतिर्भवति । उत्तरे पीतवर्णे भोगशृङ्गारमहोदयमतिर्भवति । ईशाने गौरवर्णे ज्ञानसंधानमतिर्भवति । तन्मध्ये प्राणवायोः स्थानमष्टदलकमलमध्ये लिंगाकारा कर्णिका कथ्यते । तस्याः कलिकेति संज्ञा तत्कलिकामध्ये पद्मरागरत्नसमानवर्णाङ्गुष्ठप्रमाणैका पुतलिका वर्तते । तस्या जीवेति संज्ञा तस्या बलं अथ च स्वरूपं कोटिजिह्वाभिर्वक्तुं न शक्यते । अस्या मूर्तेर्ध्यानका
- 10 रणात्स्वर्गपातालाकशमनुष्यगन्धर्वकिन्नरगुह्यकविद्याधरलोकसंबन्धिन्यः स्त्रीयः साधकस्य पुरुषस्य वश्या भवन्ति । इत्यत्र किं कथ्यते ॥

[Description of the fifth Cakra]

इदानीं पञ्चमं कमलं षोडशदलं कण्ठस्थाने वर्तते । धूम्रं वर्णं ॥ जीवो देवता ॥ अविद्या शक्तिः ॥ विराट् ऋषिः ॥ वायुर्वहनं ॥ उदानो वायुः ॥ ज्वाला कला ॥ जालंधरो बन्धः ॥ महाकारणः देहः ॥ तूर्य आवस्था । परा वाचा ॥ अथर्वणो वेदः ॥ जङ्गमं लिङ्गं ॥ जीवप्राप्ता भूमिका ॥ सायुज्यता मोक्षः ॥ षोडशदलानि ॥

हृत्

1 'ṣṭadalam cett.] 'ṣṭadale P ṣṭadalam L aṣṭadalam N₁N₂D₁U₁ adhomukhaṁ kamalaṁ cett.] adhomukhakamalaṁ L mukhaṁ kamalaṁ P vartate cett.] asti U₂ bahiṣśaktiḥ scripsi] conj. bahiṣśaktiḥ U₂ ātmā scripsi] em. ātma° U₂ 2 daśāṅgulaṁ scripsi] em. daśāgulaṁ U₂ 3 ānati scripsi] conj. unnaty U₂ asaṁkalpaṁ scripsi] em. asaṁkalpa U₂ °śveta scripsi] em. sveta° U₂ viśramate scripsi] em. viśramate U₂ 4 nidrālasya scripsi] em. nidrā ālasya° U₂ 5 nairṛtye scripsi] em. nairṛtye U₂ 6 °śyāma scripsi] em. śāma U₂ 7 jñānasamdhāna° scripsi] em. jñānasamdhāne U₂ karṇikā cett.] karṇi U₂ 8 kaliketi cett.] kalikeli L karṇiketi E samjñā cett.] om. L tatkalikāmadhye cett.] tataḥ N₂ om. L padmarāgaratnasamānavarṇāṅguṣṭhaphramāṇaikā scripsi] em. padmarāgasamānavarṇāṅguṣṭhaphramāṇaikā E padmarāgaratnasamānavarṇāṁ || aṅguṣṭhaphramāṇā || ekā PN₁ padmarāgaratnasamānavarṇā aṅguṣṭhaphramāṇā ekā N₂ padmaratnasamānavarṇā aṅguṣṭhaphramāṇā ekā L padmarāgaratnasamānavarṇā aṅguṣṭhaphramāṇāt ekā D₁U₁ padmarāgaratnasamānavarṇā || aṅguṣṭhaphramāṇā ekā U₂ 9 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 balaṁ atha ca svarūpaṁ cett.] balaṁ atha svarūpaṁ P balaṁ tasya atha svarūpaṁ U₂ bala sappa svarūpaṁ L balamadhyasvarūpaṁ E koṭijihvābhir cett.] koṭijihvāyābhi L na cett.] naiva EP asyā cett.] asyāḥ N₁D₁U₁ tasyāḥ U₂ mūrtir LN₂ 9-10 dhyanākāraṇāt cett.] dhyanāṁ karaṇāt U₂ dhyānāt L 10 sambandhinyāḥ cett.] saṁdadhinya U₂ striyaḥ sādhaḥkasya puruṣasya cett.] striyo° pi EPL striyo pi U₂ 10-11 vaśyā bhavanti cett.] vaśyo bhavati N₂ 11 kiṁ cett.] om. EPLU₂ kathyate cett.] kathyate vā U₁ 12 idānīm N₁N₂D₁U₁] om. cett. kamalaṁ ṣoḍaśadalam kaṇthasthāne N₁D₁U₁] kamalaṣoḍaśadalam kaṇthasthāne N₂ kaṇthasthāne ṣoḍaśadalam kamalaṁ EPL viśuddhacakraṁ kaṇthasthāne U₂ vartate cett.] om. U₂ dhūmraṁ varṇaṁ scripsi] em. dhūmravarṇe U₂ virāṭ scripsi] em. virāṭha U₂ 13 udāno scripsi] em. udāna° U₂ mahākāraṇaḥ dehaḥ scripsi] em. mahākāraṇadeha U₂ tūrya āvasthā scripsi] em. tūryāvasthā U₂ 14 atharvaṇo scripsi] em. atharvaṇa U₂ jaṅgamaṁ scripsi] em. jaṅgama° U₂

- षोडशमात्राः ॥ अन्तर्मात्रा ॥ अं आं ईं ईं उं ऊं ऋं ॠं लृं एं ऐं ॐ औं अं अं ॥ बहिर्मात्रा ॥ विद्या ॥
 अविद्या ॥ इच्छा ॥ शक्तिः ॥ ज्ञानशक्तिः ॥ शतला ॥ महाविद्या ॥ महामाया ॥ बुद्धिः ॥ तामसी ॥ मैत्रा ॥
 । कुमारी ॥ मैत्रायणी ॥ रुद्रा ॥ पुष्टा ॥ सिंहनी ॥ अजपाजपः सहस्रः ॥ १००० ॥ घ । २ प । ४६ अक्षर
 ४० ॥ तन्मध्ये कोटिचन्द्रसमप्रभः एकः पुरुषो वर्तते । तस्य पुरुषस्य ध्यानकरणादसाध्यरोगा नश्यन्ति ।
 5 एकसहस्रवर्षपर्यन्तं पुरुषो जीवति ॥

[Description of the sixth Cakra]

- इदानीं षष्ठचक्रं आज्ञानामकं वर्तते । अग्निदेवता ॥ 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 ॥ अन्तर्मात्रा ॥ बहिर्मात्रा ॥ स्थितिः ॥ प्रभा ।
 । अजपाजपः सहस्रः ॥ १००० ॥ घ । २ प । ४६ अक्षर ४० ॥ तच्चक्रं भ्रुवोर्मध्ये द्विदलकं स्थितं तन्मध्ये
 10 उग्निज्वालाकारं अकलं किञ्चिद्वस्तु वर्तते । न स्त्री न पुमान् । पुरुषस्य शरीरमजरामरं भवति ॥

[Description of the seventh Cakra]

इदानीं सप्तमं चक्रं चतुःषष्टिदलं तालुमध्ये ऽमृतपूर्णं वर्तते । ललाटे मण्डलं ॥ चंद्रो देवता ॥ अमृता शक्तिः ।
 । परमात्मा ऋषिः ॥ अमृतवासिनी कलासप्तदशी ॥ अमृतकल्लोलनदी महाकाशा ॥ अंबिका लंबिका । हृष

1 antarmātrā स्त्रिप्सि] em. antarmātrār carāḥ U₂ 2 icchā scripsi] em. ichā U₂ śaktiḥ scripsi] em. śakti
 U₂ tāmasī scripsi] em. tamasī U₂ 3 puṣṭā scripsi] em. puṣṭa° U₂ ajapājapaḥ sahasraḥ scripsi] em.
 ajapājapasahasra U₂ 4 koṭīcandrasamaprabhaḥ cett.] °prabhā LD₁ koṭisūryasamāna E ekaḥ puruṣo
 cett.] ekapuruṣo D₁ eka pumān U₂ puruṣasya cett.] pumṣaḥ U₂ 5 °paryantaṁ cett.] °paryanta
 N₂ om. L puruṣo cett.] sa puruṣo EP 6 ṣaṣṭhacakraṁ cett.] ṣaṣṭhaṁ bhrūmadhye EP ṣaṣṭhaḥ
 bhrūmadhye L ṣaṣṭha bhrūmadhye U₂ ājñā cett.] ajñā N₁ N₂ D₁ nāmakam U₁ D₁ N₁] cakram EPL
 cakram raktavarṇam U₂ nāmaka N₂ vartate cett.] om. U₂ agnir scripsi] em. āgnir U₂ himso
 scripsi] em. himsa° U₂ caitanyaṁ scripsi] em. caitanya° U₂ 7 jñāno dehaḥ scripsi] em. jñānadehī U₂
 anupamā scripsi] em. anupama° U₂ pramādaḥ scripsi] em. pramāda° U₂ ardha mātrā scripsi] em.
 ardhāmātrā U₂ ākāśam scripsi] em. ākāśa U₂ 8 jīvo haṁsaḥ scripsi] em. jīvahimṣa U₂ °lilā scripsi] em.
 °lilāraṁbhaḥ U₂ sthitiḥ scripsi] em. sthiti U₂ 9 ajapājapaḥ sahasraḥ scripsi] em. ajapājapasahasra U₂
 tac cakram bhruvor madhye dvidalakam sthitaṁ cett.] dvidalaṁ EPL om. U₂ 10 °gnijvālākāram
 akalaṁ N₁ N₂ D₁] agnijvālākāram akalaṁ cett. agnijvālākāram akala U₁ na pumān cett.] pumān EBL
 °ajarāmaram cett.] °ajarāmāro BLP bhavati cett.] bhavati vā U₂ 11 cakram catuṣṣaṣṭhidalaṁ
 tālūmadhye N₁ D₁ U₁] cakram catuṣṣaṣṭhidalaṁ tālūmadhye N₂ tālūmadhye catuṣṣaṣṭhidalaṁ EPU₂
 tālūdeśe madhye catuṣṣaṣṭhidala LB °mr̥tapūrṇam scripsi] em. amṛtapūrṇam cett. amṛtapūrṇa N₂
 lalāṭam scripsi] em. lalāṭa° U₂ 12 mahākāśa scripsi] em. mahākāśa U₂

Philological Commentary: 10 agnijvālākāra°: Witness B starts here.

- । घंटिका तालिका ॥ अजपागायत्री देहस्वरूपं ॥ काकमुखी ॥ नरनेत्रा ॥ गोशृंगा ॥ ललाटब्रह्मपटा ॥ हयग्रीवा ॥ मयूरमुखा ॥ हंसवदंगानि ॥ अजपागायत्री स्वरूपं ॥ अधिकतरशोभयुक्तं ॥ अतिश्वेतं ॥ तन्मध्ये रक्तवर्णं घण्टिकासंज्ञा । एका कर्णिका वर्तते । तन्मध्ये भूमिः । तन्मध्ये ऽप्रकटचन्द्रकला अमृतधारास्रवन्ती वर्तते । तस्याः कलाया ध्यानकरणात् तस्य समीपे मरणं नायाति । निरन्तरध्यानकरणाद् मृतधारा स्रवति । तदा क्षयरोगपित्तज्वरहृदयदाहशिरोरोगजिह्वाजडभावा नश्यन्ति । भक्षितं विषमपि न बाधते । यद्यत्र मनः स्थिरं भवति ॥

[Description of the eighth Cakra]

- इदानीं अष्टमचक्रं ब्रह्मरंध्रस्थाने शतदलं वर्तते । गुरुर्देवता ॥ चैतन्यः शक्तिः ॥ विराट् ऋषिः सर्वोत्कृष्ट साक्षिः ॥ भूततुर्यातीतं चैतन्यात्मकं ॥ सर्ववर्णाः ॥ सर्वमात्राः ॥ सर्वदलानि ॥ विराट् देहः स्थितावस्था ॥ प्रज्ञा वाचा ॥ सोहं वेदः ॥ अनुपमं स्थानं ॥ अजपाजपः सहस्रः ॥ १००० घटि २ पला ४६ अक्षर ४० ॥ सर्वजपः संख्या ॥ २१६०० ॥ एकविंशतिसहस्राणिषड्वतानि ॥ तथैव च निशाहे बहते ॥ प्राणः यो जानाति स पंडितः ॥ सकारेण बहिर्याति हकारेण विशेत् पुनः ॥ हंसः सोहं ॥ ततो मन्त्रं जीवो जपति सर्वदा ।

2 *katarasobhayuktam cett.] *katarasobhāyuktam N₂ *kaśobhāyuktam E *kataraprabhāmuktam U₂ 3 raktavarṇam cett.] raktavarṇa° N₂ ghaṇṭikā° cett.] ghāṇṭikā° E ghaṇṭikā° P ghaṇṭikā° L ekā cett.] ekā ekā LB bhūmiḥ cett.] bhūmis° U₁ bhūmi U₂ prakṛta° cett.] praṛta U₁ *mṛdrakṛta U₂ amṛtadadhārasravanti cett.] *mṛtādhārā sravanti LB *mṛtādhārā sravati PU₂ *mṛtādhārā bhavati E 4 vartate N₁N₂D₁U₁] om. cett. kalāyā cett.] kalāyāḥ N₁N₂U₁ karṇikāyā LB nāyāti cett.] na yāti LBU₂ *dhyānakaraṇād cett.] *dhyānād EP amṛtadhārā cett.] amṛtadhārāyāḥ sajivo E amṛtadhārā plāvanam P amṛtadhārā plavanam U₂ sravati LBU₁] sravanti N₁N₂D₁ bhavati EPU₂ 5 tadā EPLBU₂] om. cett. kṣayarogapittajvarahṛdayadāhaśirotrogajihvājadabhāvā scripsi] em. yakṣamarogapittajvarahṛdayadāhaśirotrogajihvājadabhāvā E kṣayarogapittajvarahṛdayadāhaśirotrogajihvājadabhāvāḥ P kṣayarogapittajvarahṛdayadāharogajihvājadabhāvāḥ L kṣayarogapittajvarahṛdayadāharogajihvājadavāḥ B kṣayarogaṃ pittajvarahṛdayadāhaśirotrogajihvājadabhāvā N₁ kṣayarogaṃ pittajvarahṛdayadāhaśirotrogajihvājadabhāvātā N₂ kṣayaṃ rogaṃ pittajvarahṛdayadāhaśirotrogajihvājadabhāvā D₁ kṣayarogapittajvarahṛdayadāhaśirotrogajihvājadabhāvā U₁ kṣayarogoptatti || jvara hṛdayadāha || śirotroga || jihvājadatā || dayo U₂ bhakṣitam N₂U₁] bhakṣitam N₁ bhakṣitām D₁ bhakṣitam api EPLU₂ bhakṣitamār pi B viṣam api N₁N₂D₁U₁] viṣam LBU₂ viṣan E viṣa P bādhyate EPN₂] bādhyate cett. yadyatra cett.] yadyatram api LB yadyanna N₁D₁ 5-6 manah sthiram EP] manasthiram cett. 7 aṣṭamacakraṃ brahmaraṇḍhrasthāne śatadalaṃ N₁N₂D₁] brahmarandhrasthāne ṣṭamaṃ śatadalaṃ cakram EPU₂ brahmaraṇḍhrasthāne aṣṭamaṃ śatadalaṃ cakram LB cakram brahmaraṇḍhrasthāne śatadalaṃ U₁ gurur scripsi] em. guru° U₂ caitanyaḥ scripsi] em. caitanya° U₂ 8 bhūtaturyātitaṃ scripsi] em. bhūtaturyātita° U₂ dehaḥ scripsi] em. deha° U₂ 9 vedaḥ scripsi] em. veda U₂ anupamaṃ scripsi] em. anupama° U₂ ajapājapaḥ sahasraḥ scripsi] em. ajapājapasaḥ U₂ 10 sarvajapaḥ scripsi] em. sarvajapa° U₂

Philological Commentary: 2 *lalāṭam maṇḍalam*: This additional passage is found in U₂ only. Surprisingly after the additions to this *cakra*, the scribe/author of these additions does't add instructions for the duration of practice as before.

। तस्य कमलस्य जालन्धरपीठ इति संज्ञा । सिद्धपुरुषस्य स्थानं । तन्मध्ये ऽग्निधूमाकाररेखा यादृशी । यादृश्यएका पुरुषस्य मूर्तिर्वर्तते । तस्या नादिर्नान्तो ऽस्ति । तस्या मूर्तेर्ध्यानकरणात् पुरुषस्याकाशे गमा गमौ भवतः । पृथ्वीमध्ये स्थितस्यापि पृथ्वीबाधो न भवति । सकलं प्रत्यक्षं निरन्तरं पश्यति पृथग्भवति । अतिशयेनायुर्वर्धते ॥

[Description of the ninth Cakra]

- 5 इदानीं नवमचक्रस्य भेदाः कथ्यन्ते । तस्य महाशून्यचक्रेति संज्ञा । तदुपर्यपरं किमपि नास्ति । तदेव महासिद्धचक्रं कथ्यते । तस्य पूर्णगिरिपीठमिति एतादृशं नाम । तस्य महाशून्यचक्रमध्ये ऊर्ध्वमुखं अतिरक्तवर्णं सकलशोभास्पदं अनेककल्याणपूर्णं सहस्रदलं एकं कमलं वर्तते । यस्य परिमलो मनसो वचसो न ह्य

1 *kamalasya* cett.] *kamala*° E *jālandharapīṭha* cett.] *jālandharapīṭha*° B *jātyadharanipīṭha* E *iti* cett.] *om.* B *saṃjñā* cett.] *saṃjñā* B *sthānam* cett.] *sthānam* mūrṭi vartate LB *gnidhūmākārarekhā* EPLB] *gnidhūmākārareṣā* N₁D₁ *agnidhūmrākārarekhā* N₂U₁ *gnidhūmrākārarekhāyāḥ* U₂ *yādṛśi* cett.] *yādṛśy*° E *etādṛśi* U₂ 2 *yādṛśy* PLB] *āḍṛsy* E *yādṛśi* N₁N₂D₁U₁ *om.* U₂ *tasyā* EPLB] *tasyāḥ* cett. *nādir nānto*° *sti* cett.] *nāstyantaḥ ādir api nāsti* N₁N₂D₁U₁ *nādinām*° *to sti* P *mūrter* EPU₁U₂] *mūrṭir* cett. *dhyānakaraṇāt scripsi*] *conj.* *dhyānakaraṇāt* *pratyakṣaṃ nirantaram* EB *dhyānakaraṇāt* *pratyakṣanirantaram* cett. *puruṣasyākāśe* cett.] *puruṣa ākāśe* N₂ *puruṣasyākāśa*° U₂ *puruṣasya ākāśi* U₁ 2-3 *gamāgamau* cett.] *gamo* U₁ *game* N₂ 3 *bhavataḥ* cett.] *bhavata* U₂ *prthvimadhye* cett.] *prthvimadhye* BU₂ *sthitasyāpi* cett.] *sthitāv-api* N₁N₂D₁U₁ *prthvibādho* EL] *prthvibādho* B *ṣṣato bādho* N₁N₂D₁U₁ *prthaka* P *prthvi bādho* U₂ *na bhavati* cett.] *bhavati* P *na bhati* U₂ *sakalam* *pratyakṣaṃ nirantaram scripsi*] *em.* *sakalāpratyakṣaṃ nirantaram* N₁N₂D₁U₁ *sakalāḥ* *pratyakṣaṃ* *nirantara* BL *sakalān* *pratyakṣaṃ* *nirantaram* E *om.* PU₂ *paśyati* cett.] *paśyati* LB *om.* PU₂ *prthagbhavati* E] *ca prthak bhavati* BL *ca prthak ca bhavati* N₁N₂D₁U₁ *om.* PU₂ 4 *atiśayanāyur* EP] *atiśayanāyur* BL *atiśayena āyur* N₁N₂D₁U₁ *om.* U₂ *vardhate* cett.] *vardhayate* BL 5 *navama* cett.] *navamaṃ* B *navamāś*° U₁ *bhedāḥ* cett.] *bheda* N₂ *kathyante* cett.] *kathyate* LBN₂U₂ *mahāśūnya*° cett.] *mahāśūnye* LBN₁ *om.* U₂ *cakreti* cett.] *cakram* *iti* EP *cakram* *iti* LB *om.* U₂ *saṃjñā* cett.] *om.* U₂ *tadupary* EPB] *tad upari* cett. *om.* U₂ *param* cett.] *om.* BLU₂ *kimapi* cett.] *kiṃ api* N₁N₂D₁U₁ *om.* U₂ 6 *tasya* cett.] *tasya cakrasya* N₁N₂D₁U₁ *madhye* *tasya* U₂ *pīṭham*° PBLU₂] *pīṭha* E *om.* cett. *iti* PU₂] *iti saṃjñā* BL *om.* cett. *etādṛśaṃ* cett.] *etādṛśaṃ* E *ekādaśaṃ* U₂ *nāma* cett.] *nāmaḥ* U₁ *cakramadhye* cett.] *cakrasya madhye* EPBL *cakrasya* U₂ *mukhaṃ* cett.] *ūrdhmukhaṃ* EPL *ūrdhvamukhaṃ* U₂ *ūrdhvamukhem* B 6-7 *atiraktavarṇaṃ* cett.] *iti raktavarṇaṃ* ELB *iti raktavarṇa*° P *ativarṇaṃ* U₂ 7 *śobhāspadam* cett.] *śobhāspadam* E *śobhanāsyadam* U₂ *anekakalyāṇapūrṇaṃ* cett.] *pūrṇa*° BN₂ *ekaṃ* cett.] *eka*° D₁ *om.* U₁ *vartate* cett.] *vartato* B *yasya* cett.] *yasya kamalasya* U₂ *manaso vacaso* E] *manasā vacasā* PLBN₁N₂D₁ *vacasā* *manasā* U₁ *manasā vācā* U₂ *na* cett.] *om.* L

Philological Commentary: 2 *kāraṇāt pratyakṣaṃ 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 *pratyakṣaṃ 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.

- गोचरः । तस्य कमलस्य मध्ये त्रिकोणरूपैका कर्णिका वर्तते ॥ तत्कर्णिकामध्ये सप्तदशीएका निरञ्जनरूपा कला वर्तते । कोटिसूर्यसमप्रभं कलायास्तेजो वर्तते । परमुष्णभावो नास्ति । कोटिचन्द्रसमप्रभं शीतलपरं भावो नास्ति । अस्याः कलाया ध्यानकरणात् साधकस्य दुःखं न भवति । अत्र स्थाने उहं देवता ॥ सोहं शक्तिः ॥ आत्माऋषिः ॥ मोक्षो मार्गः ॥ अहं ब्रह्मोर्ध्वं ॥ अहं चक्र इति ॥ अग्निचक्रे सकारो भवति ॥
- 5 प्राणी रूढो भवेज्जीव आरोह्यवरोहति ॥ भवगुहा स्थानं ॥ पितं वर्णं ॥ कोटिसूर्यप्रतिकाशं तेजः ॥ सदे दित्ता प्रभा ॥ शिवो देवता ॥ मूलमाया शक्तिः ॥ हरात्मालयावस्था ॥ ध्वनिस्थिरानादात्मको उखण्डद्वनिः । । अघोरा मुद्रा ॥ मूला माया ॥ प्रकृतिर्देहः ॥ वाङ्मनो उगोचरः ॥ निःप्रपञ्चः ॥ निःसंशयः ॥ निस्तरंगनिलं पलक्षं लयो ध्यानः समाधिः ॥ तदुपरि अनन्तपरमानन्दस्य स्थानम् । तत्रोर्ध्वशक्तिः । एतादृशी संज्ञा एका कला वर्तते । अस्याः कलाया ध्यानकरणात् पुरुषो यदिच्छति तद्व्रति । राज्यसुखभोगवृत्तः । स्त्रीमध्ये
- 10 विलासवतः संगीतविनोदप्रेक्ष्यावतः एव पुरुषस्य प्रतिदिनं शुक्लपक्षे चन्द्रकलावत् कला वर्धते । पुण्यपापे उस्य शरीरस्य न स्पृशतः । निरन्तरध्यानकरणात् निजस्वरूपप्रकाशसामर्थ्यं भवति । दूरस्थमप्यर्थं समीप इव पश्यति ॥

1 **gocaraḥ** cett.] *gocara* N₂U₂ **kamalasya** cett.] *kamala*° P **trikoṇārūpaikā** E] *trikoṇārūpā* ekā cett. *trikoṇārūpā* eka N₁N₂ **saptadaśī** cett.] *saptadaśireṇa* LB **ekā** cett.] *om.* E 2 **samaprabhaṃ** cett.] *samaprabhā* LBU₂ *samaprabha* P *sadṛṣaprabhaṃ* U₁ **param** EU₁U₂] *paraṃ* U₁ *para* N₂ *param* cett. **uṣṇabhāvo** cett.] *uṣṇabhavo* PLB *auṣṇabhāvo* D₁ *udbhavo* E **samaprabhaṃ** N₁N₂D₁U₁] *samaprabhā* EPBU₂ *samaṃ* *prabhaṃ* U₁ *om.* L **śītalaparaṃ** N₁D₁] *śītalam* *paraṃ* cett. *śītalapara* N₂ *om.* L 3 **bhāvo** cett.] *śītabhāvo* EPB *śītalabhāvo* U₂ *om.* L **asyāḥ** cett.] *asyā* N₂U₂ **ya** EBLN₂U₁] *yaḥ* N₁D₁ *ya* EBL *yaḥ* U₂ *om.* P **karapāt** N₁N₂D₁U₁] *yoḡāt* cett. **sādhakasya** cett.] *sādhaka*° N₂ **na** cett.] *om.* BL **sthāne śrīpsī**] *em.* *sthāne* U₂ 4 **mokṣo śrīpsī**] *em.* *mokṣa*° U₂ **ahaṃ brahmordhvaṃ śrīpsī**] *em.* *haṃ* *brahmordhvaṃ* U₂ **ahaṃ cakra iti śrīpsī**] *em.* *haṃ* *cakra* *iti* U₂ **sakāro śrīpsī**] *em.* *sakaro* U₂ **bhavati śrīpsī**] *em.* *bhavati* U₂ 5 **pitam śrīpsī**] *em.* *pita*° U₂ 5-6 **sadoditā śrīpsī**] *em.* *sadoditā*° U₂ 6 **śivo śrīpsī**] *em.* *śivo* U₂ **harātāmālayāvasthā śrīpsī**] *em.* *hara* *ātmālayāvasthā* U₂ **khaṇḍadvaniḥ śrīpsī**] *em.* *khaṇḍadvani* U₂ 7 **mūlā śrīpsī**] *em.* *mūla*° U₂ **prakṛtir śrīpsī**] *em.* *prakṛti*° U₂ 8 **layo śrīpsī**] *em.* *laya* U₂ **dhyānaḥ samādhiḥ śrīpsī**] *em.* *dhyāna* *samādhi* U₂ **ananta**° cett.] *alakṣa*° U₁ **sthānam** cett.] *sthānam* D₁U₂ *sthānam* *vartate* BL **tatordhvaśaktiḥ** EN₁U₂] *tatordhvaśaktiḥ* P *urdhvaśakti* U₁ *tatra* *ūrdhva* *śaktiḥ* D₁ *tatra* *ūrdhva* *śakti* N₂ *rdhaśakti* *ardhaśakti* BL **etādṛśī** cett.] *etādṛśā* U₂ *etādṛśam* D₁ *ekādaśā* PBL **saṃjñā** cett.] *saṃjñakā* U₁ 9 **asyāḥ** cett.] *asyā* U₁ *tasyāḥ* N₂ **kalāyā** cett.] *kalāyāḥ* N₂U₂ **dhyānakāraṇāt** cett.] *dhyānakāraṇā* D₁ **tad bhavati** N₁N₂D₁] *tad* *bhavati* *vā* U₁ *om.* cett. **rājasukhabhogavṛtaḥ** D₁] *rājasukhabhogavataḥ* N₁N₂U₁ *tasya* *sukhabhogavataḥ* EPU₂ *tasya* *khaṃ* *bhogavataṃ* B *tasya* *sukhaṃ* *bhogavataṃ* L **strīmadhye** cett.] *śrī* *strīmadhye* N₂ 10 **vilāsavataḥ** cett.] *vilāsavata*° U₂ *vilāsavataṃ* LB **vinodaprekṣyāvataḥ** N₁D₁U₁] *vinodaprekṣā* *vataḥ* PN₂ *vinodaprekṣāvata* U₂ *ṃ* *vinodavataṃ* *prekṣāvataṃ* B *vilāsavataḥ* *vinodaprekṣāvataḥ* E *ṃ* *prekṣāvataḥ* L **eva** PB] *evaṃ* cett. *eka* U₁ **vat kalā** EPLBU₂] *vṛddhivato* N₁D₁ *vṛddhi* *vamto* N₂ *vṛddhir* U₁ **vardhate** EPN₁D₁U₁] *vartate* cett. **puṇyapāpe** cett.] *puṇyapāpau* U₁ *om.* P 11 **śya** E] *om.* P *asya* cett. **asya** BL] *ena* N₁N₂D₁U₁ *am* EU₂ *om.* P **na** EBLU₂] *om.* N₁N₂D₁U₁P **śataḥ** cett.] *śāt* U₁ **nirantaradhyānakāraṇāt** cett.] *niraṃtaraṃ* *dhyānakāraṇāt* BL *evaṃ* *puruṣasya* *pratidinam* *niraṃtaraṃ* *dhyānakāraṇāt* U₂ *om.* P **prakāśa**° cett.] *ṃ* *prakāśana*° EU₂ **stham apy arthaṃ** D₁U₁] *stham* *api* *padārthaṃ* BP *stham* *api* *parārthaṃ* L *sthopi* *ca* *dūrasthavastu* E *stham* *api* N₁N₂ *stham* *api* *bhavati* || *dūrastham* *api* *padārthaṃ* U₂ 12 **iva** cett.] *ṃ* *iva* N₁ *ṃ* *iva* N₂ *ṃ* *eva* U₁

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 अधोलक्ष्यम् । ३ बाह्यलक्ष्यम् । ४ मध्यलक्ष्यम् । ५ अन्तरलक्ष्यम् ।

[1. Ūrdhvalakṣya - The upward directed fixation]

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

[2. Adholakṣya - The downward directed fixation]

अथाधोलक्ष्यः । नासिकाया उपरि द्वादशाङ्गुलपर्यन्तं दृष्टिः स्थिरा कर्तव्या । अथ वा नासिकाया अग्रे हृद्

1 sukhāsādhya cett.] °sādhyā N₂ °sādho PB °sādhe L °sādhyopā° U₁ **lakṣyayogaḥ** cett.] lakṣayogaḥ BL °lakṣayogaḥ U₁ lakṣanayogaḥ N₂ **asya** EPBLU₂] *om.* **lakṣyayogasya** cett.] lakṣayogasya BLU₂ alakṣayogasya U₁ lakṣanayogasya N₂ **pañcabhedā** cett.] pañcabhedāḥ L pañce bhedāḥ B **bhavanti** cett.] bhavānti B bhavati N₂U₁ **ūrdhvalakṣyam** EP] ūrdhvalakṣam LBN₂ ūrdhvalakṣya N₁D₁ ūrdhvalakṣa N₂U₁ **1-2 adholakṣyam** EP] adholakṣam BLU₂ adholakṣya N₁D₁ adholakṣa N₂ *om.* U₁ **2 bāhyalakṣyam** U₂] bāhyalakṣya N₁D₁ bāhyalakṣa N₂ bāhyalakya U₁ bāhyakṣam B lakṣyam E madhyalakṣyam P madhyalakṣam L **madhyalakṣyam** *scripsi*] *em.* madhyalakṣya N₁D₁ madhyalakṣa N₂U₁ madhyalakṣam U₂ bāhyalakṣyam EP bāhyakṣam L *om.* B **antaralakṣyam** EP] antarakṣya N₁D₁U₁ amtaralakṣam BL antarakṣa N₂ sarvalakṣyam U₂ **3 prathamam** EP] prathamam N₁N₂D₁U₁U₂ atha L athama B **ūrdhvalakṣyam** E] ūrdhvalakṣyaḥ P ūrdhvalakṣya U₁ ūrdhvalakṣam L ūrdhvalakṣam U₂ ūrdhvalakṣaḥ N₁N₂D₁ ūrdhalakṣam B **kathyate** cett.] *om.* LB **ākāśamādhye** cett.] *om.* P **dr̥ṣṭīḥ** cett.] dr̥ṣṭi B *om.* P **atha ca** PN₁N₂U₁] atha vā LBD₁ atha U₂ kadā ca E **mana ūrdhvam** EPN₂] mana ūrdhvam N₁U₂ mana ūrdham D₁ manerddhvam U₁ ūrdhvam mana L ūrdhvamana B **sthāpyate** cett.] sthāpayati E **lakṣyasya** EPN₁] lakṣasya cett. lakṣanasya N₂ **4 dr̥ṣṭhikaraṇāt** cett.] dr̥ṣṭhikaraṇāt EP dr̥ṣṭhikṛtvā LB **tejasā** cett.] tenasā U₂ teja° LB **dr̥ṣṭer-aikyam** EPU₁U₂] dr̥ṣṭeh aikyam N₁D₁ dr̥ṣṭeh ekam N₂ dr̥ṣṭair aikā LB **atha** cett.] athā B **cākāśa°** EPBU₂] ca ākāśa° N₁D₁U₁ vākāśa° L ākāśa° N₂ **kaścīd adr̥ṣṭaḥ** cett.] kaccīd dr̥ṣṭaḥ L kaccit dr̥ṣṭaḥ B kaścita adr̥ṣṭaḥ N₂ kaścīd dr̥ṣṭa° U₂ **padārtho** cett.] padārthe N₁ padārtha N₂ **5 sa** cett.] *om.* LBN₂U₂ **dr̥ṣṭigocare** D₁N₁U₂] dr̥ṣṭigocaro cett. dr̥ṣṭigocarā N₂ **bhavati** cett.] bhavati B **evordhvalakṣyaḥ** EPD₁U₁] °lakṣaḥ L evordhvalakṣaḥ B °lakṣya N₁U₂ eva vodhvalakṣaṇam N₂ **6 athādhvalakṣyaḥ** *scripsi*] *em.* atha adholakṣyaḥ N₁ athādhvalakṣaḥ PL athādhvalakṣa B atha adholakṣaṇam N₂ atha adholakṣaḥ D₁ atha adholakṣa U₁ *om.* EU₂ **nāsikāyā** cett.] nāsikāyāḥ EU₂ **upari** cett.] upariṣṭāt U₂ **dvādaśaṅgulaparyantaṁ** cett.] °mūlaparyantaṁ E daśaṅgulaparyantaṁ U₂ **dr̥ṣṭīḥ** cett.] dr̥ṣṭi° U₁ **atha vā** cett.] *om.* LB **nāsikāyā** cett.] nāsikāyāḥ U₁ nāsika N₂ **agre** cett.] *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*.

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

[The Rājayogin's Body]

- इदानीं राजयोगयुक्तस्य पुरुषस्य यच्चरीरचिह्नं तत् कथ्यते । सर्वत्र पूर्णो भवति । पृथिव्यां दूरं न तिष्ठति ।
 5 पृथिवीं व्याप्य तिष्ठति । यस्य जन्ममरणे न स्तः । सुखं न भवति । दुःखं न भवति । कूलं न भवति ।
 शीलं न भवति । स्थानं न भवति । अस्य सिद्धस्य मनोमध्ये ईश्वरसंबन्धी प्रकाशो निरन्तरं प्रत्यक्षो भवति ।
 स च प्रकाशो न शीतो न चोष्णो न श्वेतो न पीतो भवति । तस्य न जातिर्न किञ्चिच्चिह्नं । अयं च निष्कलो

1 **dr̥ṣṭiḥ** cett.] **dr̥ṣṭi°** N₂ **sthirā** cett.] *om.* LB **karttavyā** cett.] *om.* LB **lakṣadūyasya** cett.]
 lakṣadūyasya E **dr̥ḍhikaraṇād** N₂] **dr̥ḍhikaraṇāt** ELN₁D₁U₁U₂ **dr̥ṣṭikaraṇāt** P **dr̥ḍhikaraṇān** B **dr̥ṣṭiḥ**
 cett.] **dr̥ṣṭi°** LN₂U₂ **sthirā** cett.] **sthiro** B °**sthiro** L **bhavati** B **pavanaḥ** EPN₁D₁] **pavana°**
 N₂U₁U₂ *om.* LB **sthiro** cett.] *om.* LB **bhavati** cett.] *om.* LB **1-2 etad dvayam**
 PLN₂] **etad dvayam** E **etad dvayadvaya** B **etad advayam** N₂D₁ **etad dvayam** U₁U₂ **2 eva** N₁N₂D₁U₁] **api**
 cett. **bāhyalakṣyam** EPU₁U₂] **lakṣam** cett. **api** N₁N₂D₁U₁] **eva** EPLBU₂ **kathyate** N₁N₂D₁U₁] **bhāvati**
 EPLU₂ **bhāvati** 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** cett.] **karttavyā** LB
jāgraddaśāyam cett.] **jāgraddaśāyam** N₂ **jāyadaśāyam** N₂ **jāgradādidaśāyam** LB **calanadaśāyam** cett.]
cakabadaśāyam N₁ **3 bhojanadaśāyam** cett.] **bhojanam** daśāyam P *om.* U₁ **sarvasthāne** cett.]
sarvasthāneṣu LB **marāṇatrāso** N₁D₁] **marāṇatrāso** N₂ **marāṇasautrām** U₁ *om.* EPLBU₂ **na** cett.]
om. EPBU₂ **bhavati** N₁N₂] **bhavati** || **śūnya** D₁ **bhavati** vā U₁ *om.* cett. **4 puruṣasya** cett.] *om.*
 E **yac carīraciṇṇam** N₁D₁P] **yat śarīraciṇṇam** U₂ **śarīre** **yac ciṇṇam** E **yac charīre** **cinṇam** U₁ **yac**
charīraciṇṇam N₂ **cinṇam** LB **tat** EN₁N₂D₁] **tata** U₁ *om.* cett. **sarvatra°** N₁N₂D₁U₁] **tatsarvatra°**
 cett. **°pūrṇo** cett.] **pūrṇa** PN₂ **bhavati** cett.] **bhavati** B **pr̥thivyām** scripsi] *conj.* **pr̥thivyāḥ** cett.
pr̥thivyā U₂ *om.* LB **dūram** U₂] **dūre** EN₁D₁ **ddūre** U₁ **dūra** N₂ *om.* LB **na tiṣṭhati** scripsi] *conj.*
tiṣṭhati cett. *om.* LB **5 pr̥thivīm** scripsi] **pr̥thivyām** E **pr̥thi°** P **pr̥thvām** N₁ **pr̥thvīm** N₂D₁ **pr̥thivyā** U₂
om. LBU₂ **vyāpya** cett.] **vyāti** U₂ *om.* LBU₁ **tiṣṭhati** cett.] *om.* LBU₂ **yasya** cett.] *om.* LBU₁
janmamaraṇe cett.] **jananamaraṇe** U₂ *om.* LBU₁ **na** cett.] *om.* LBU₁ **staḥ** cett.] *om.* LBU₁
sukham cett.] *om.* LBU₁ **na** cett.] *om.* LBU₁ **bhavati** cett.] *om.* LBU₁ **duḥkham** N₁N₂D₁] *om.*
 cett. **na** N₁N₂D₁] *om.* cett. **bhavati** N₁N₂D₁] *om.* cett. **kūlaṃ** PN₁N₂D₁] **kulaṃ** BU₂ **kalaṃ** L
om. EU₁ **na** cett.] *om.* EU₁ **bhavati** cett.] **bhavati** BU₂ *om.* EU₁ **6 śīlaṃ** cett.] **śītalam** P *om.*
 ELB **na** cett.] *om.* ELB **bhavati** cett.] *om.* ELB **sthānam** cett.] *om.* ELB **na** cett.] *om.* ELB
bhavati cett.] *om.* ELB **asya** cett.] *om.* E **siddhasya** cett.] **siddhasyam** **pr̥thivi** **vyāpya** **tiṣṭhati**
yasya **yanma** **marāṇai** **na** **saḥ** **sukham** **na** **bhati** **kulaṃ** **na** **bhavati** **śīlam** **na** **bhavati** **sthānam** **na** **bhavati** **asya**
siddhasya U₁ *om.* E **manomadhye** cett.] *om.* E **iśvarasambandhi** cett.] **iśvaram** **sambandhi** B *om.*
 E **prakāśo** cett.] **prakāśaḥ** N₁N₂D₁U₁ *om.* E **nirantaram** cett.] **nirattaram** U₂ *om.* E **pratyakṣo**
 cett.] **pratyakṣa** N₁ *om.* E **bhavati** cett.] **bhavati** B *om.* E **7 coṣṇo** cett.] ...o U₁ **śveto** cett.] **kheto**
 N₂U₁ **na pīto** cett.] **pīto** na U₂ **bhavati** cett.] **bhavati** LB **jātir** cett.] **jāti** D₁N₂ **jānāti** U₂ **kiñcic**
ciṇṇam cett.] °**ciṇṇam** E °**ciṇṇam** D₁N₁N₂ **kiñcit** **khecha** **cinṇam** U₁ **na** **kiñcit** **cinṇam** U₂ **ayam** cett.]
vyayam LB **niṣkalo** cett.] **niṣkalo** BU₂ **niṣkalo** U₁

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

निरञ्जनः । अलक्ष्यश्च भवति । अथ च फलद्वन्द्वे न कामिन्यादेर्यस्येच्छा न भवति । तं तं भोगं प्राप्नोति ।
अथ वा यस्य मन एव स्थाने ऽनुरागं न प्राप्नोति ।

[Other Attributes]

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

1 alakṣyaś cett.] alakṣyaḥ U₁U₂ alakṣaś LBN₁N₂ ca cett.] om. U₁U₂ bhavati cett.] bhavati B phaladvande E] phalacamda PD₁U₂ phalaṃ camda U₁ phalavamda L phalaṃ jamda B phalacamdra N₁ phalaṃ/ camdra N₂ na cett.] om. N₂ āder cett.] 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. cett. bhavati cett.] bhavati B taṃ taṃ D₁N₁N₂] tataṃ U₁ om. cett. bhogaṃ prāpnoti D₁N₁N₂U₁] om. cett. 2 atha D₁N₁N₂U₁] om. cett. vā yasya D₁] vāsyā N₁ vā syamana N₂ vā svāmana U₁ om. cett. mana D₁N₁N₂U₁] om. cett. eva D₁N₁N₂U₁] etata U₁ om. cett. sthāne D₁N₁N₂U₁] om. cett. 'nurāgaṃ D₁N₁N₂] nurāgaṃ U₁ om cett. na prāpnoti D₁N₁N₂U₁] om. cett. 3 anyad EN₂] anyat N₁D₁U₁U₂ anyate LB om. P rājayogasya cett.] rājayoga° U₁ om. P cihnaṃ E] cinhaṃ LBN₁U₂ cihhuṃ N₂ cihuh D₁ om. P kathyate cett.] om. P yasya cett.] om. P rājyādilābhe EN₁D₁] rājā° LB °lobhe N₂ °lābe U₁ °lābho U₂ om. P 'pi EN₁D₁] 'pi ca N₂U₁ ty LB om. PU₂ phalalābho EN₁D₁N₂] pala° U₁ aphala° LB om. PU₂ na bhavati ED₁N₂U₁U₂] na bhavati LB ba bhavati N₁ om. P hānāv cett.] hānād U₂ nahanād PL om. P api cett.] pi LBN₂ om. P 4 bhavati cett.] bhavati LB atha ca cett.] om. P tṛṣṇā cett.] om. P na cett.] om. P bhavati cett.] bhavati B om. P atha ca cett.] om. P api D₁U₁] na LB pi N₁N₂ adhi U₂ om. EP padārthe cett.] padārtho L padārthau B padārtha° U₂ om. EP prāpte cett.] prāpta N₁ om. EP kasyāpi cett.] kābhyādi U₂ om. EP padārthasyopary E] padārthasyopari LB padārthopari U₂ padārthasya upari cett. om. P anicchā E] ānīcha L ānīchā B anusthā N₁ anichā D₁ anisthā N₂ aniṣṭā U₁ anīcha U₂ na cett.] ni B om. PD₁ bhavati cett.] bhavanti N₁D₁ om. P 5 asminn cett.] kasmin EU₂ api cett.] om. ELB manaso EPLB] manasaḥ N₁D₁N₂U₁ manasa U₁ om. U₂ 'nurāgo EPLB] anurāgo cett. na bhavati EPU₂] na bhavati LB bhavati cett. ayam cett.] atham P atha L api cett.] sama L rājayogaḥ cett.] rājayoga N₂U₂ ca cett.] caḥ E yasya cett.] ya D₁ śrutividvat scripsi] munividvat E śunividvat P bhunividvat L śrunividvat BU₁ śrutividyat N₁N₂D₁ śuciviśuddha° U₂ puruṣe cett.] puruṣeḥ E 6 mitre cett.] maitre EPLB śatrau cett.] śatro B om. E dṛṣṭiś cett.] om. LB ca cett.] om. LB samā cett.] namnā P om. LB bhavati cett.] om. LB sakalapṛthivmadhye cett.] °pṛthiv° L gamanāgamanavataḥ P] gamanāgamanavāt U₂ gamanāgamanataḥ LB gamanavataḥ EN₁U₁ gamanaṃvataḥ D₁ gamavataḥ U₁ sukhabhogavataḥ cett.] sukhabogho bhavataḥ LB sukho bhogavataḥ U₁ sukhabhogavat U₂ 7 kartṛtvābhimāno EPU₁U₂] kartutvābhimano B kartu tvābhi- mano L kartṛtvādyabhimāno N₁N₂D₁ anucara LB] anuca° N₁N₂D₁U₁U₂P anucara° LB atha ca E lokamadhye cett.] °madhya LB kartṛtvam na EPD₁N₂U₂] kartṛtvābhimano LB kartṛtvam N₁U₁ jñāpayati EPN₁N₂U₂] jñātvā payati D₁U₁ nāsti LB rājayogaḥ EPN₁] rājayoga cett.

Philological Commentary: 5 na bhavati: P and U2 add *ayam api padārthe anurāgo na bhavati* || after this sentence, which is clearly a corruption.

नवीनानि पट्टसूत्रमयानि धृतानि वस्त्राणि अथ वा जीर्णानि सच्छिद्राणि धृतानि कस्तूरीचन्दनलेपैर्वा वा कर्दमलेपेन वा यस्य मनसि हर्षशोकौ न स्थौ स एव राजयोगः । नगरमध्ये उथ च वनमध्ये उद्भसग्राममध्ये लोकपूर्णग्राममध्ये वा यस्य मन ऊनं न पूर्णं वा न भवति । सोऽपि राजयोगः ॥

[Description of Caryāyoga]

- इदानीं चर्यायोगः कथ्यते । निराकारोऽचलो नित्योऽभेद्यः स एतादृश आत्मा स एतादृश आत्मनि मनो यस्य निश्चलं तिष्ठति । तस्यात्मनः पुण्यपापस्पर्शो न भवति । उदकमध्ये स्थितस्य पद्मिनी पत्रस्य यथोदकस्य स्पर्शो न भवति तथैवात्मनि । यथाकाशमध्ये पवनः स्वेच्छया भ्रमति तथा यस्य मनः निराकारमध्ये लीनं भवति । स एव चर्यायोगः ॥

[Description of Haṭhayoga]

इदानीं हठयोगः कथ्यते । रेचकपूरककुम्भक इत्यादिप्रकारेण पवनस्य साधनं कर्तव्यम् । अथ च द्यौ

1 *navināni* cett.] *navinīnīś* pī L *navinīnīr* api B *paṭṭa*° ELB] *paṭa*° PN₁D₁N₂U₂ pada U₁ *mayāni* cett.] *maya* E *dhṛtāni* cett.] *tāni* U₁ *vastrāni* cett.] *om.* U₂ *sacchidrāṇi* N₁N₂D₁] *sachidrāṇi* U₂ *sachadrāṇi* P *svachidrāṇi* LB *chidrāṇi* E *dhṛtāni* cett.] *dhvātāni* U₂ *dhūtāni* P *kastūri* EPBU₂] *kasturi* L *kasturikā* N₁N₂D₁U₁ *candana*° E] *camdana*° cett. *lepair* E] *lepo* cett. *vā* cett.] *cā* L 2 *kardamalepena* E] *kardamalepo* cett. *vā* cett.] *om.* E *°śokau* cett.] *°śoko* N₁D₁U₂ *°śoka* N₂ *sthau scripsi*] *em.* *sthaḥ* cett. *sthā* N₂U₁ *sta* U₂ *sa eva* cett.] *sa evātra* E *rājayogaḥ* cett.] *rājayoga* U₂ *rājayogaḥ* || *idāniṃ* || LB *tiṣṭhati* E *nagaramadhye* cett.] *rājayogaḥ* *nagaramadhye* E *ṣagaramadhye* D₁ *vā* *nagaramadhye* U₁ *°tha* ca PLBU₂] *atha* ca EN₁N₂D₁U₁ *udvasa*° U₂] *yuddhe sam*° E *utasaṃ*° P *udvasta*° LB *udvesū*° N₁N₂D₁ *udassam*° U₁ *grāmamadhye* cett.] *grāmaṃ madhye* B 3 *lokapūrṇa-grāmamadhye* U₁] ...*pūrṇagrāmamadhye* N₁ *svetapūrṇagrāmamadhye* D₁N₂ *mana* PU₂] *manaḥ* cett. *ūnaṃ* PN₁N₂U₂] *ūnaḥ* D₁N₂ *unaṃ* LBU₁ *bhaya*° E *na* N₁N₂D₁] *om.* cett. *vā* cett.] *vāṃ* PU₂ *om.* U₁ *°pi scripsi*] *em.* *pi* cett. *rājayogaḥ* cett.] *rājayogaḥ* *kathyate* E 4 *caryāyogaḥ* cett.] *tvaryāyogaḥ* U₁ *yogaḥ* E *nirākāro* EPLBU₁] *nirākālo* N₁N₂D₁ *nirvikāro* U₂ *°calo* PU₂] *calo* LB *nityo* N₁N₂D₁U₁ *om.* E *nityo* EPLBU₂] *calo* cett. *°bhedyāḥ* EN₁N₂D₁] *bhedhyaḥ* PLB *abhedhyaḥ* U₁ *°bhedyā* U₂ *etādṛśa* PLB] *etādṛśaḥ* EN₁N₂D₁U₁ *etādṛśā* U₂ *ātmā* cett.] *ātmani* EU₂ *sa* LB] *om.* cett. *etādṛśa* N₂] *etādṛśo* PU₁ *etādṛśe* LN₁D₁ *etādṛśye* B *om.* EU₂ *ātmani* cett.] *om.* EU₂ *mano* EPU₁U₂] *manaḥ* N₁N₂D₁ *om.* LB 5 *yasya* cett.] *om.* LB *niścalaṃ* cett.] *niścala* PLN₂ *tiṣṭhati* cett.] *bhavati* U₁ *tasyātmanaḥ* cett.] *tasya ātmanaḥ* U₁U₂ *punypāpasparśo* cett.] *punypāśya* *sparśo* U₁U₂ *padminī* *patrasya* cett.] *padmanī* *patrasya* PLB *padmapatre* E 5-6 *yathodakasya* *sparśo* EPL] *yathodakasya* *sparśa* B *yathā* *udakasparśo* N₁N₂D₁U₁ *yathodakasparśo* U₂ 6 *bhavati* cett.] *bhavati* B *kāśamadye* EP] *kāśamadye* U₂ *ākāśamadye* cett. *pavanaḥ* *svechayā* cett.] *pavanasvachayā* N₁N₂D₁ *bhramati* cett.] *brahmayati* U₁ *yasya* *manaḥ* cett.] *yamanaḥ* D₁ *pavana*° N₂ 7 *bhavati* cett.] *bhavati* B *caryāyogaḥ* cett.] *kriyāyogaḥ* N₁N₂D₁U₁ 8 *haṭhayogaḥ* PLN₁D₁U₁] *haṭhayoga* U₂ *haṭayoga* B *grahayogaḥ* E *ityādi* cett.] *ityādhi*° N₂ *pavanasya* *sādhanaṃ* cett.] *pavanasādhanaṃ* EP *kartavyam* ELB] *kartavyaṃ* cett. *ca* cett.] *om.* U₁ 8-23.1 *dhautyādi* cett.] *dhotyādi* B *vidhotyādi* U₁

Philological Commentary: 2 *°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.

त्यादिषट्कर्मकारणात् शरीरस्य शुद्धिर्भवति । सूर्यनाडीमध्ये पवनः पूर्णो यदा तिष्ठति । तदा मनो निश्चलं भवति । मनसो निश्चलत्वे आनन्दस्वरूपं प्रत्यक्षं भासते । हठयोगकरणात् मनः शून्यमध्ये लीनं भवति । कालः समीपे नागच्छति ॥

- 5 इदानीं हठयोगस्य द्वितीयो भेदः कथ्यते । अपादादारभ्य शिरः पर्यन्तं स्वशरीरे कोटिसूर्यतेजः समानं पीतं नीलं रक्तं किञ्चिद्रूपं चिन्त्यते । तद्ध्यानकारणात् सकलांगे रोगः न भवति । ज्वरं न भवति । आयुर्वृद्धिर्भवति ॥

[Description of Jñānayoga]

इदानीं ज्ञानयोगस्य लक्षणं कथ्यते ।

एकमेव जगत्पश्येद्विश्वात्मासु विभास्वरं ।

1

अविकल्पतया युक्त्या ज्ञानयोगं समाचरेत् ॥१॥

2

10

यत्र तत्र स्थितो वापि सर्वज्ञानमयं जगत् ।

1

य एवं वेत्ति बोधेन सोऽपि ज्ञानाधिकारवान् ॥२॥

1pb

Parallels: 8 ekam eva] Ysv: ekam eva jagat paśyed viśvātmā viśvabhāvanah | iti kṛtvā tu vai yukto jñānayogaṃ samācaret || **10 yatra yatra**] Ysv: yatra tatra sthito vāpi sarvajñānamayaṃ jagat | ya evam asti bodhena so'pi jñānādhikāravān ||

1 sūryanāḍīmadhye cett.] sarvasūryanāḍīmadhye B **pavanah pūrṇo** cett.] pavanapūrṇo LB pvanah pūrṇo N₂ **yadā tiṣṭhati** cett.] yadāti LB **mano** cett.] manah N₁N₂D₁U₁ **niścalaṃ** cett.] niścalo PLB **2 manaso** cett.] manasaḥ N₁N₁D₁U₁ **niścalatve** cett.] niścalatvena E **ānandasvarūpaṃ** cett.] ānaṃdaṃ svarūpaṃ LB ānandaṃ svarūpa° P ānandarūpaṃ E **bhāṣate** cett.] bhāṣate N₂U₁ **haṭha°** cett.] haṭa B **yoga°** cett.] yogā° B **karaṇāt** cett.] kārāṇāt EPLB **manaḥ** cett.] mana N₂ **līnaṃ** cett.] sthānaṃ U₂ **3 kālah** cett.] kālā° B kālā° N₂U₁ kāsah U₂ **nāgacchati** cett.] nāma gacchati B nāgachamti D₁ ti nāgachati U₁ **4 haṭhayogasya** cett.] haṭayogasya BU₁ haṭhayoga° P **dvitīyo** cett.] dvitīya° PLD₁ dvitīyaṃ B **bhedah** cett.] bhedāḥ LB **kathyate** cett.] kathyante LB **pādādārabhya** cett.] pādādārabhyā N₁D₁ **śīrah** cett.] śīra° LB śīro U₂ **paryantaṃ** cett.] paryantaṃ N₁ pariyataṃ U₁ **svaśarīre** cett.] svaśarīraṃ U₁ **koṭisūryatejaḥ** cett.] koṭisūrye tejaḥ U₂ **samānaṃ** cett.] samāna° LB śvetaṃ cett.] śveta° B **5 pītaṃ** cett.] om. LB **raktaṃ** cett.] laktaṃ N₁ **kiṃcidrūpaṃ** N₁D₁U₂ **kiṃcidvarṇaṃ** E **cintyate** cett.] cityate P cimtate LB **tad** EPLN₂] tat BU₂ ta D₁U₁ na N₁ **dhyānakaraṇāt** cett.] dhyānaṃ karaṇāt N₁N₂D₁U₁ **sakalāṃge** PN₁D₁N₂U₁U₂ sakalāṃge LB sakalāṃ E **rogaḥ scripsi**] em. roga N₁N₂ rogajvalanaṃ EPLBD₁U₂ roga kṣataṃ U₁ **na** cett.] om. EU₂ **jvaranaṃ na bhavati** N₂] jvalanaṃ na bhavati N₁ om. cett. **6 āyur** cett.] āyu° N₂ om. D₁ **vṛddhir** cett.] om. ELD₁ **bhavati** cett.] bhavati B vardhate EL om. D₁ **7 idāniṃ** cett.] idāni U₁ **kathyate** EPN₂U₁U₂] om. LBN₁D₁ **8 eva** cett.] evā LB **jagat** cett.] cayat P **paśyed** cett.] paśyad B **viśvātmāsu** PLB] viśvāvasu E dviśvātmāsu N₁D₁N₂U₁U₂ **9 avikalpatayā** cett.] āvikalpatayā U₁U₂ **yuktyā** cett.] yuktā LB **10 vāpi** cett.] hiṃsa° U₂ **11 ya evaṃ** cett.] evaṃ U₁U₂ **vetti** cett.] vette na U₁ ve B **jñānādhikāravān** cett.] jñānādhikāraṇāt E

	प्राप्नोति सांभवीसत्तां सदाद्वैतपरायणः ।	1
	यथा न्यग्रोधबीजं हि क्षितानुसं द्रुमायते ॥३॥	2
	एकान्तं नैकधा स्वेन दृश्यते दशधा कृतं ।	1
	मूलाङ्कुरस्य चोदण्डाः शाखाकुण्डलपल्लवाः ॥४॥	2
5	स्नेहपुष्पफलं बीजे विस्तारो ऽयं स्वभावतः ।	1
	तथासौ निर्मलो नित्यो निर्विकारो निरञ्जनः ॥५॥	2
	एको नैकः स्वयंभूश्च स्वधाम्ना बहुधा स्थिताः ।	1
	पञ्चतत्त्वमनोबुद्धिमायाहंकारविक्रियाः ॥६॥	2
	एवं दशविधा विश्वं लोकालोकसविस्तरम् ।	1
10	एक एव न चान्यो स्ति यो जानाति स तत्त्ववित् । ६७ ॥	2
hpb		3

Parallels: 1 prāpnoti] Ysv: prāpnoti śāmbhaviṃmantrāṇ sadā nityaparāyaṇaḥ | yathā nyagrodhaviṃ hi kṣitau vaptur drumāyate ||

1 prāpnoti cett.] *om.* E **śāmbhavisattāṃ** D₁U₁U₂] śāmbhaviṃ sattāṃ PB śāmbhaviṃ sattān L śāmbhaviṃ satta N₁ śāmbhavisattā N₂ *om.* E **sadādwaitaparāyaṇaḥ** cett.] sadāṃdvaita° U₁ *om.* E **2 yathā** cett.] *om.* E **nyagrodhabijam** cett.] °vijaṃ N₁N₂D₁ °vija L *om.* E **hi** cett.] *om.* E **kṣitāv** cett.] kṣiti B kṣitāptā U₁ *om.* E **uptam drumāyate** cett.] uptam drumāyate likāṃ pa..vāḥ P utpadyate yathā L utpadyate B ukta drumāyate U₁ *om.* E **3 ekāntam** cett.] ekānte BL yekāntam U₁ *om.* P **naikadhā** cett.] naikadhā E nekadhā BL *om.* P **svena** cett.] śveta N₁ śvetana D₁N₁ *om.* P **drśyate** cett.] drśyaṃte BL drśyet N₂ *om.* P **daśadhā** EN₁N₂] *conj.* daśadhā EN₁N₂ daśadhāt BL śadhā N₂U₁ *om.* P **kṛtam scripsi**] *em.* kṛtaḥ EL kṛtā N₁N₂D₁U₁ kṛtā B kṛtiḥ U₂ *om.* P **4 mūlāṅkurasya** E] mūlāṃkurutva cett. *om.* P **coddanḍāḥ** EN₁U₂] codarāṭṭhā D₁N₂ kudamṇāḥ B kudamṇā L *om.* P **śākhakuṇḍalapallavāḥ** E] śākhākilekālappallavā BL śāvārakumbhalapallavāḥ N₁U₁ śākhākumbhalapallavā N₂ śālavākumapadṛtravā D₁ śākhākusumapallavāḥ U₂ *om.* P **5 snehapuṣpaphalam** PN₁N₂D₁U₂] snehe puṣpaphala° BL snehapuṣpaṃ phala U₁ srehapuṣyaphalam E **bije** cett.] bīja BL vīje N₂ **vistāro** cett.] vistārā N₁D₁ °yam EPN₁N₂U₂] ya BL yaḥ U₁ yasya D₁ **svabhāvataḥ** cett.] svabhāvataḥ BL bhāvataḥ D₁ **6 tathāsau** cett.] yathāsau B tathāpasau P **nirmalo** cett.] nirmalau P **7 eko** cett.] yeko U₁ **naikaḥ scripsi**] *em.* naika U₁ naiko U₂ nekaḥ cett. neka BN₂ **svayambhūṣca** cett.] svayambhūtyā U₁ **svadhāmnā** PU₂] dhāmnā ca E dhāmnāya B svadhābhāva L svayāṃmnā N₁ svadhā..ṣa D₁ svadhāmnāya N₂ svabhāvā U₁ **sthitāḥ** PLD₁] sthitaḥ cett. **8 paṃcatattvamanobuddhimāyāhamkāravikriyāḥ** E] °buddhir PU₁ °kriyā° BL °buddhir māyāhamkāravikriyā N₁N₂D₁U₂ **9 daśavidhā viśvaṃ** BLN₂] daśavidham viśvaṃ EPN₁D₁U₂ daśavidhaviśvaṃ U₁ **lokālokasavistaram** cett.] °savistarāṃ N₁ °loke savistarāṃ U₂ **10 eka** cett.] ekam U₂ **eva** cett.] yeva U₁

Philological Commentary: 1 ektāntam: The remaining verses of the *jñānayoga*-section are not found in the Ysv.

पृथ्वीवनस्पतिपर्वतादिस्थावररूपः संसारः । मनुष्यहस्तेश्वपक्षीत्यादिको जंगमरूपः संसारः । अथ च यो दृष्टिषिषयः 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 ॥

[The Division of the Inherent Nature]

- इदानीं स्वभावभेदः कथ्यते । यथा वटबीजं वटरूपेण परिणमते स तत् दशधा भेदं स्वभावत एव प्राप्नोति ।
 5 मूलांकुरत्वगुणदण्डशाखाकलिकापल्लवपुष्पफलस्नेहा इति भेदो दशधा प्राप्नोति । तथा निर्मलो निर्विकारः नि रंजन एक एतादृश आत्मस्वभावाद एव पृथ्व्यापतेजोवाय्वाकाशमनोबुद्धिमायाविकाररूपाभेदान् प्राप्नोति । ज्ञानयोगप्रभावादेक एव आत्मा इति निश्चयो भवति । यथैकैकः पृथ्वी क्वचित् कोमलरूपा ॥ क्वचित् हृष्य

1 pr̥thivī° cett.] pr̥thivī° U₁ °vanaspati° EN₂U₂] vanaś° P °pati° BLN₁D₁U₁ °parvatādīsthāra° PBLU₂] °parvatādīsthāra° E °parvvate tyādīsthāvara° N₁ °parvate °thyādīsthāvara° N₂ °parvato tyādīsthāvara° D₁ °parvate °thyādīsthāvara° N₂ °parvate iyādīsthāvara° U₁ rūpaḥ cett.] rūpā LB rūpa N₂ saṃsāraḥ cett.] saṃsāra° EU₁ °hasteśvapakṣītyādiko BL] °hastyaśvapakṣītyādiko E °hastīśvapakṣītyādiko N₁D₁ °hastipakṣītyādiko N₂ °hastiasvapakṣītyādiko U₁ °hasttyaś ca pakṣītyādiko U₂ jaṃga-marūpaḥ cett.] °rūpā L jaṃgamaḥ rūpaḥ D₁ jagad° U₁ saṃsāraḥ cett.] saṃsāro U₁ ca cett.] vā D₁ yo cett.] yaḥ U₁ ya N₁N₂D₁ 2 dṛṣṭi° cett.] ddṛṣṭi LN₁ daṣṭi B dārṣṭi D₁ dṛṣya cett.] dṛṣyad N₁ dṛṣy° U₁ dṛṣṭyā cett.] dyā N₂ ity° cett.] ty° LB śaty° N₂ saṃsārasya cett.] saṃsāra° PLU₂ svātmano EPBL] svātmanaḥ N₁D₁N₂U₁ svātmanoḥ U₂ bhedaṃ cett.] bheda B bhedaṃ D₁N₁ 3 dūrīkṛtyaṃ U₂ °kṛtya cett. °kṛtya E aikyena P] aikam eva E aikyona PBL ekyena N₁D₁ ekena N₂ ekānta U₁ ekye U₂ sa eva E] om. cett. jñānayogaḥ cett.] jñānayoga U₂ tasya cett.] gatasya U₁ kāraṇāt cett.] dhyānakaraṇāt U₁ kālaḥ cett.] kāla° U₁ na cett.] om. N₂U₂ 4 idānīm cett.] idāni B svabhāva° cett.] svabhāva° BL tasya E °bheda cett.] °bhedaṃ D₁D₁ °bheda N₂ °bhedaḥ U₁U₂ vata° cett.] vatha° N₂ °bijaṃ D₁PN₁N₂U₁] °bijam E °bija° U₂ °bijena BL vaṭarūpeṇa cett.] rūpeṇa LB pariṇamate BLU₂] pariṇāte P pariṇatam cett. sa tat U₁] sa tu N₂ satṛ N₁ sat EP śata BL sa D₁U₂ daśadhā cett.] dṛṣadhā P dasat U₂ bhedaṃ cett.] om. U₂ svabhāvata cett.] svabhāva BL om. U₂ eva cett.] om. U₂ prāpnoti cett.] prāpnoti BLU₁ 5 mūlāṃkuratvagdaṇḍaśākhākālikāpallavapuṣpaphalasneha E] mūla āṃkuratvakdaṇḍaśākhākālikāpallavā puṣpaphalasneha P mūlāṃ āṃkuratvakdaṇḍaśākhākālikāpallavā || vistāroyaṃ svabhāvataḥ B mūlāṃ āṃkuratvakdaṇḍaśākhākālikāpallavā || vistāroyaṃ svabhāvataḥ || L mūlāṃ āṃkuratvakdaṇḍaśākhākālikāpallavapuṣpaphalasneha || N₁ mūlāṃkuratvakdaṇḍaśākhākālikāpallavapuṣpaphalasneha || N₂ mūlāṃkuratvakdaṇḍaśākhākālikāpallavapuṣpaphalasneha D₁ mūlāṃāṃkuratvakdaṇḍaśākhākālikāpallavapuṣpaphalasneha U₁ om. U₂ iti cett.] om. U₂ bhedo daśadhā N₁D₁N₂U₁] daśabhedān EPLB om. U₂ prāpnoti cett.] prāpnotitī P om. U₂ tathā cett.] yathā EU₂ nirmalo EBL] nirmalaḥ cett. 5-6 niraṃjana E] niraṃjanaḥ cett. 6 eka cett.] ekaḥ N₁N₂U₁ etādṛśa E] etādṛśaḥ N₁N₂U₁ ātmasvabhāvad cett.] ātmā° E pr̥thvyāpatejovāy-bākāśamanobuddhimāyāvikārārūpābhedaṇ N₁] pr̥thivyap° E °bhedaṇa BL pr̥thvyetetejovādvākāśa° P pr̥thvipate | jivikāśamanobuddhir māyāvikārārūpābhedaṇ D₁N₂ pr̥thakte jivāyuvākāśamanobuddhir māyāyāvikārārūpābhedaṇ U₁ pr̥thvyāpatejovāyākāśa || manobuddhimāyāvikārārūpābhedaṇ 7 jñā-nayogaprabhāvad EU₂] °bhavāt N₁D₁N₂U₁ jñānayogaḥ || prabhāvad° LB jñānayogaḥ prabhāvad P eva cett.] eka PBL yeva U₁ yathaikaikaḥ scripsi] em. yathaikaiva E yathā ekaika PBLU₂ yathā ekaiva N₁D₁ yathā ekaṃ ca N₂ yathā ekai ca U₁ pr̥thivī EPBLU₂] pr̥thivī cett. °rūpā EPBLU₂] °rūpa cett. kvacit cett.] om. EPU₁

- मनोहररूपा ॥ क्वचित् परिमलरूपयुक्ता ॥ क्वचित् परिमलरहिता ॥ क्वचित् सुवर्णरूपा ॥ क्वचित् रौप्यरूपा ॥ क्वचिद्रत्नमयी ॥ क्वचित् श्वेता ॥ क्वचित् कृष्णा ॥ क्वचिद्रक्ता ॥ क्वचित् पीता ॥ क्वचित् कर्बुरा ।
 । क्वचिन्नानाविधफलरूपा ॥ क्वचिदपुष्परूपा ॥ क्वचिदमृतमयी ॥ स्वभावत एव भवति ॥ तथैवात्मा मनुष्यपक्षिहरिणहस्तीविद्याधरगंधर्वकिन्नरमहापण्डितमहामूर्खरोग्यरोगीक्रोधीशान्तरूपः स्वभावादेव भवति ॥
 5 ज्ञानयोगाद्विकाररूपरहितो ज्ञायते ॥ यथा फलस्योत्पत्तिस्थानमेकमेव भवति । अथ च फलस्य गतिर्बहुधा दृश्यते ॥ एकं फलं पृथ्वीमध्ये पतति । शुक्लं भवति । एकस्य फलस्य मकरंदं भ्रमरः पिबति । एकस्य फलस्य मालां कामिनी तुङ्गकुचमंडलोपरि दधाति । एकं फल ममृतनुष्णोपरि क्षिप्यते । के ते ऽष्टौ भोगाः

सुवासश्च सुवस्त्रञ्च सुशय्या सुनितंबिनी ।

1

सुस्थानञ्चान्नपानान्यष्टौ भोगाश्च धीमताम् ।

2

1 manohararūpā B] °rūpāh L °rūpa U₂ manoharā N₁N₂D₁ om. EPU₁ kvacit cett.] om. EPU₁ °parimala cett.] om. EPU₁ °rūpayuktā BL] °rūpā° N₁D₁ °rūpayuktaḥ N₂ om. EU₁ kvacit cett.] om. PU₁ °parimala cett.] °parimalarūpa° E om. PU₁ °rahitā ELN₁] °rohitā BN₂U₂ om. cett. kvacit cett.] om. PU₁ suvarṇarūpā ELN₂U₂] °rūpa BD₁ khavarṇakupā U₁ om. P kvacit cett.] om. PBL 1-2 raupyarūpā E] rūpyarūpā N₁U₁ rūpyarūpa D₁N₂ rajatarūpā U₂ om. PBL 2 °kvacid cett.] om. P ratnamayī cett.] °maī BL om. P kvacit cett.] kvacic ca E om. P śvetā ED₁U₂] śveta N₁N₂U₁ śvetarūpā L śverūpā B om. P kvacit kṛṣṇā cett.] kṛṣṇa N₁ om. EP °kvacid cett.] om. P raktā EBLU₂] °rakta cett. karburā cett.] karpurā U₁ 3 kvaci cett.] kvacit U₂ om. P nānāvidhaphalarūpā cett.] nānāvidhophalarūpā U₁ nānāvidharūpā E om. P kvacid cett.] kvacit BL kvacir U₂ om. PN₂ puṣparūpā N₁D₁] viṣarūpā EBL vśarūpā U₂ om. U₁ kvaci cett.] kvacit U₂ om. U₁ d-a-mṛtamayī cett.] amṛtarūpamayī E °maī BL om. U₁ svabhāvata cett.] om. U₁ eva cett.] om. U₁ bhavati cett.] bhavataḥ BL om. U₁ tathaiṣvātmā EPBLU₂] tathātmā cett. 3-4 manuṣya° cett.] om. U₁ 4 °pakṣi° cett.] om. U₁ °hariṇa° cett.] °hariṇā° P om. U₁ °hasti° N₁D₁] hasti cett. om. U₁ °paṇḍita° cett.] piṇḍata B °mūrka° cett.] °rmūrka° P °mūrva° N₁D₁ °mūrṣa° U₁ rogyarogī scripsi] em. rogyarogī E °rogī arogī N₁N₂D₁U₁U₂ °rogī PBL °krodhi° cett.] °krodhi° EP °krodha° BL °śānta° cett.] °dhiśānta° BL °rūpaḥ cett.] °rūpāḥ PL °rūpa N₁N₂D₁U₁ svabhāvad eva cett.] evaṃ svabhāvaṃ U₁ bhavati cett.] bhavati BL bhati N₁ dharati D₁ 5 jñānayogād vikāra N₁U₁] jñānayogadhikāra cett. jñāyate cett.] jāyate U₂ phalasyotpatti cett.] plakṣasyotpattiḥ E °sthānam cett.] sthānam E °sthāna U₁ ekam cett.] ekas D₁ eva N₂ om. E eva cett.] kam eva N₂ bhavati cett.] bhavati B ti U₁ gati cett.] gati PN₂U₁ 6 ekam cett.] eka° U₂ eva N₂ phalaṃ cett.] phala° N₁N₂D₁ prthivī° cett.] prthivī° U₁ śuklaṃ cett.] śuṣkaṃ LU₁U₂ bhavati cett.] bhavati B phalasya cett.] om. PL makaraṃdaṃ EPLN₂U₁U₂] makaraṃda° LN₁ karaṃdaṃ B bhramaraḥ cett.] bhramaraṃ BL bhramara N₂ pibati cett.] pibanti P pibati B 7 phalasya cett.] phalasyaṃ N₂ mālāṃ cett.] mālā° N₂ kāmīnī cett.] kāmībī D₁ tuṅga° cett.] tuṃ° U₁ dadhāti cett.] dadhāvatī N₁ dadhovatī N₂ ekam phalaṃ scripsi] em. ekam phalaṃ EPBL eka° N₁N₂D₁U₁ amṛtam scripsi] em. mṛta° cett. auṣṇopari scripsi] em. auṣṇopari cett. kṣipyate cett.] kṣapyate B ke te cett.] om. LB ṣṭau cett.] aṣṭau LB ṣṭe U₁ bhogaḥ cett.] bhobauḥ P bhoga U₁U₂ 9 suvāśaś ca cett.] suvāśac ca B suvastraṇ ca E] suvaṃśaś ca U₂ suśayyā cett.] suśayyā ca U₁ suśayyāḥ LB suyyā P sunitāmbinī cett.] sunitāmbinīḥ P sunitāvinīta U₁ 10 susthānaḥ E] susthānāś PLN₂ susthātāś N₁D₁U₁ sudehaṃ U₂ °ānnapānāny L] °vānna° B °pānāni E cānpanān° P cātmapanasyā° N₁ cānmanasyā° N₂D₁ cānnapānaḥ syād° U₁ sukasamāntānaṃ U₂ aṣṭau bhogaś ca dhīmatām EP] aṣṭau bhogaś cā sudhīmatām BL ṣṭau bhogaḥ sudhipaṇa° N₁ ṣṭau bhogaḥ sudhiṣaṇa° D₁ aṣṭau bhogaḥ sudhiṣaṇāṃ U₁ abhayādicāṣṭakaṃ U₂ aṣṭau bhogaḥ N₁N₂D₁U₁ abhayādicāṣṭakaṃ U₂

पट्टसूत्रमयानि वस्त्राणि १ ॥ पंच वा सप्त वा शालिकायुक्तानि हर्म्याणि तेषु वास्तु २ ॥ अतिविपुला
मृदुतरछन्दवतीशय्या ३ ॥ पञ्चिनी तारुण्यवती मनोहरा गुणवती कान्ता ४ ॥ साध्वासनं ५ ॥ अतिमूल्यो
ऽश्वः ६ ॥ मनोरममन्त्रं ७ ॥ तथा विधं पानं ८ ॥ एते ऽष्टौ भोगाः कथिताः ॥ यथा सूर्यस्य तेजः ॥ दुग्धस्य
घृतं ॥ अग्नेर्दाहः ॥ विषान्मूर्छा ॥ तिलात्तैलं ॥ वृक्षाच्छाया ॥ फलात्परिमलः ॥ काष्ठादग्निः ॥ शार्करादिभ्यो
5 मधुरो रसः ॥ हिमानीभ्यः शैत्यं ॥ इत्यादिपदार्थस्वभाव एव ॥ तथा संसारो ऽपि परमेश्वरस्वरूपमध्ये
तिष्ठति ॥ परमेश्वरो ऽखण्डपरिपूर्णश्च ॥

[Continuation of *Lakṣyayoga* - Bāhyalakṣya]

इदानीं बाह्यलक्ष्यं कथ्यते । नासाग्रादारभ्यांगुलचतुष्टयप्रमाणं नीलाकारं तेजपूर्णमाकाशलक्ष्यं कर्तव्यं । ह्य

1 paṭṭa° स्त्रिप्सि *em. padr°* EN₁D₁N₂U₁ pada° P paṭa° BLU₂ **sūtra°** cett.] sūtrā BL **mayāni** cett.] yāni N₁N₂D₁ **vastrāṇi** PL] vasrāṇi cett. **paṃca vā sapta vā** N₁N₂D₁U₁] paṃcasaptā EP paṃcasatyā LB **śālikā scripsi**] *em. drālikā* EN₁ drāṃlikā D₁ dadhikā P dātikā BL tālikā N₂ dālikā U₁ **yuktāni** cett.] saudhāni U₂ **teṣu vāstu** LB] teṣu vāsaḥ E teṣu cāsaḥ P vāsāya kecit U₂ *om.* cett. **ativipulā** cett.] ativipulā N₁D₁ **ativipulāṃ** U₁ aṣṭau bhogān āha || U₂ **2 mṛdūtara scripsi**] *em. mṛdutarā* EPLB mṛdu | uttara° N₁N₂D₁U₁ sugrahaṃ || U₂ **°chandavati°** N₁N₂D₁] °chadavati° P °chadavati° U₁ suvastraṃ || U₂ **śayyā** cett.] suśayā sustrī U₂ **padmini** cett.] padmanī N₁ *om.* U₂ **tāruṇyavati scripsi**] *em. tāruṇyavati* cett. tāruṇyavati N₂ *om.* U₂ **manoharā guṇavati** cett.] tatropavistā cett. tato° P tatrā° B *om.* U₂ **kāntā** EPLB] *om.* cett. **sādhvāsanam scripsi**] *em. sādhu āsanam E sādhu āsanam PBLU₂ sādhyāsanam* N₁N₂D₁ **2-3 atimūlyo °śvaḥ scripsi**] *em. atimūlyāṇ ca E atimūlo °śvaḥ P atimūlyo asvaṃ LB amūlyo* svaś ca N₁N₂D₁U₁ suśvaḥ U₂ **3 manoramam annam** cett.] manoramam attam B manoramam annam L manoramam attam N₁D₁ suṣṭu annam U₂ **vidham pānam** cett.] vidhapānam LBN₂ vidhayānam U₂ **ete** cett.] rāte U₁ **°ṣṭau** cett.] aṣṭau N₁N₂D₁U₁ **bhogāḥ** cett.] bhogā N₁N₂ ghogā U₁ **kathitāḥ** EU₂] kathitā P kathyate N₁N₂U₁ kathyamte D₁ *om.* LB **sūryasya** cett.] sūryaś ca U₁ **tejaḥ** cett.] tejaḥ LB **dugdhasya** EPN₁D₁U₂] dugdha° LB dusya N₂ dugdhasy U₁ **4 ghṛtam** cett.] ghṛtaḥ PLB **agner** E] agne cett. **dāhaḥ scripsi**] *em. dvāhaḥ* PLB dahiḥ N₁ dadhi N₂ dadhiḥ D₁ dārham U₁ dāhiḥ U₂ jvalanam E **viṣā** cett.] viṣāt U₁ **tilāt** cett.] titilāt P tila N₂ tilā U₁ **vṛkṣāt** EN₁] vṛkṣāt P vṛkṣā LBN₂D₁U₂ vṛakṣā U₁ **phalāt** cett.] phalā LB **parimalaḥ** cett.] sarimalaḥ LB palāt parimalaḥ D₁ **kāṣṭhād** cett.] kāṣṭhād PU₂ kaṣṭhād BL **agniḥ** cett.] āgniḥ N₁N₂D₁U₁ **śārkarādibhyo scripsi**] *em. arkarādibhyo E śarkarādibhyo P śarkadibhyo LB* **5 rasah** cett.] *om.* LB **himānibhyaḥ** cett.] sahimānibhyaḥ LB himānitpa N₂ **śaityaṃ** D₁U₁] śaityām N₁ śityam U₂ śaityāś N₂ śitam EP śitāḥ LB **ityādipadārthasvabhāva** N₁D₁P] °padārthā° U₂ ityādipadārthasvabhāvataḥ B atyādipadārtharthasvabhāva N₂ °svabhāvāḥ U₁ ityādipadārthāḥ svabhāvataḥ L ityādipadārthānām svabhāvāḥ E **eva** cett.] evā N₁ ravaḥ U₁ *om.* E **tathā** cett.] tathā vā U₁ **parameśvarasvarūpamadhye** cett.] paramesvara svarūpasya madhye LB parameśvararūpamadhye U₁ **6 tiṣṭhati** cett.] tiṣṭhati B tiṣṭhamti U₂ **°khaṇḍa** cett.] śaṃḍa° N₁D₁ yarānda° N₂ khaṃḍaḥ U₁ **paripūrṇaśca** cett.] paripūrṇaḥ E **7 bāhyalakṣyaṃ** P] lakṣyaṃ E śāhyalakṣa B bāhyalakṣa L °lakṣaṇa N₁ °lakṣaṇa D₁N₂ °lakṣyaḥ U₁ lakṣaṇam U₂ **catuṣṭaya°** cett.] catuṣṭayaṃ BL **nilākaraṃ** cett.] nilākaraṃ PBL nirākaraṃ N₂ **teja°** N₁N₂D₁] tejaḥ cett. jaḥ B **pūrṇam** cett.] pūrṇakām U₂ **ākāśa°** cett.] ākāśam EPLU₁ **lakṣyaṃ** EPU₁U₂] lakṣam BLN₁D₁ lakṣaṇam N₂

Philological Commentary: **4 parimalaḥ:** Clarification: Witness D₁ reads *phalāt palāt parimala*.

- अथ वा नासाग्रादारभ्य षडंगुलप्रमाणं पवनतत्त्वं धूमाकारं लक्ष्यं कर्तव्यं । अथ वा नासाग्रादारभ्याष्टंगुल प्रमाणमितरिक्तं 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 । आकाशमध्ये आकाशोपरि वा दृष्टिं कृत्वा
- 5 ध्यानकारणात् सूर्यं विना सूर्यसंबन्धीनीं सहस्रकिरणावलीं पश्यति । अथ वा शिरोपरयूद्धं सप्तदशांगुलप्रमाणं तेजःपुञ्जलक्ष्यं कर्तव्यं । अथ वा दृष्टेरत्र तप्तस्वर्णवर्णाकारं पृथ्वीतत्त्वं लक्ष्यं कर्तव्यं । उक्तानां लक्ष्याणां मध्ये यस्य कस्याप्येकस्य लक्ष्यकरणात् वलितपलिता दूरे भवन्ति । अङ्गोरगा विनौषधं दूरे भवन्ति । समग्राः स्वमे ऽपि मित्रताम् अयाति । सहस्रवर्षपर्यन्तम् आयुषं वर्धते । अपठितं शास्त्रं जिह्वाग्रेणोच्चरते । एतादृशं

1 *atha vā* cett.] *om.* L *nāsāgrādārabhya* cett.] *nāsāgrād ābhya* N₁D₁ *nāsāgrārabhya* N₂ *om.* L *ṣaḍaṅgulapramāṇam* cett.] *ṣaḍaṅgulam pramāṇam* B *dvadaśaṅgulapramāṇam* U₂ *om.* L *pavanatattvaṃ* E] *°tatvaṃ* cett. *om.* L l.n. B *dhūmrākāram* cett.] l.n. B *om.* L *lakṣyaṃ* cett.] *lakṣaṃ* N₁D₁U₂ *lakṣaṇam* N₂ *karttavyaṃ* cett.] *om.* L *vā* cett.] *om.* U₁ 1-2 *ārabhyāṣṭāṅgula°* U₁ *ārabhyaṣṭaṅgulapramāṇam* N₁ *ārabhyaṣṭaṅgulapramāṇam* D₁ *ārabhyaṣṭaṅgulapramāṇam* N₂ *ārabhyaṣṭaṅgulapramāṇam* U₂ *om.* cett. 2 *atiraktaṃ* N₁N₂] *atiraktaṃ* D₁ *itiraktaṃ* U₁ *matiraktaṃ* U₂ *om.* cett. *tejo* cett.] *teja°* U₂ *om.* cett. *lakṣyaṃ* U₁U₂] *lakṣaṃ* N₁N₂ *lakṣaṇam* N₂ *om.* cett. *atha vā* cett.] *om.* EPBL *nāsāgrād ārabhya* cett.] *om.* EPBL *daśaṅgulapramāṇam* cett.] *om.* EPBL *śuklaṃ* cett.] *om.* EPBL *camcalam* cett.] *camdrākāram* U₁ *om.* EPBL *udakaṃ* cett.] *om.* EPBL *lakṣyaṃ* U₁] *lakṣya* N₁D₁ *lakṣaṇam* N₂ *lakṣaṃ* U₂ *om.* cett. 3 *karttavyaṃ* cett.] *om.* cett. *dvādaśaṅgulapramāṇam* cett.] *tattvaṃ* *dvādaśaṅgulapramāṇam* E *dvādaśa aṅgulapramāṇam* U₁ *lakṣyaṃ* EPU₁] *lakṣaṇam* N₂ *lakṣaṃ* cett. 4 *samaprabhaṃ* cett.] *°prabhāṃ* L *tejahpūrṇam* cett.] *tejah*] *pūrṇam* EB *pūrṇam* N₁D₁U₁U₂ *pūrṇa* N₂ *lakṣyaṃ* EPN₁D₁U₁] *lakṣaṃ* BLU₂ *lakṣaṇam* N₂ *ākāśamadhya* cett.] *om.* PBL *ākāśopari* cett.] *ākāśopari* N₁ *vā* cett.] *om.* EPBL *drṣṭiṃ* cett.] *drṣṭi* B *om.* L *kṛtvā* cett.] *kṛtvā* *ākāśamadhya* B *ākāśamadhya* L 5 *sūryaṃ* cett.] *sūrya* N₂ U₂ *sūryasambandhinīṃ* P] *sūryasambandhinī* cett. *sahasrakiraṇāvaliṃ* P] *sahasrakiraṇāvaliṃ* U₂ *sahasrakiraṇāvali* BL *sahasrakiraṇāpanktiḥ* E *sahasrāpy* api *kiraṇāṇi* N₁U₁ *sahasrāṇapi* *kiraṇāṇi* D₁N₂ *paśyati* ELU₂] *paśyati* BN₁D₁ *paśyate* N₂ *pati* P *paśyaṃti* U₁ *atha vā* cett.] *atha* kā N₁ *om.* P *śiropary scripsit* em. *śiropari* cett. *śivopari* E *śiropari* B *om.* P *ūrdhvaṃ* cett.] *ūrdhva°* L *urdhvaṃ* B *ūrdhvaṃ* U₁U₂ *vṛddhaṃ* E *om.* P *saptadaśaṅgulapramāṇam* cett.] *saptadaśaṅgulam* *parāṇam* N₂ *saptadaśaṅgulapramāṇa°* U₂ *om.* P 6 *tejahpūṃjalakṣyaṃ* E] *tejahpūṃjam* *lakṣaṇam* P *tejahpūṃjam* *lakṣaṃ* L *tejā* *pūṃjalakṣaṃ* N₁ *tejā* *pūṃjalakṣyaṃ* D₁ *tejahpūṃjalakṣaṇam* N₂ *tejahpūṃjakaṃ* *lakṣyaṃ* U₁ *tejahpūṃjam* *lakṣyaṃ* U₂ *agre* cett.] *agne* PBL *taptasvarṇavarṇākāram* U₂] *taptasvarṇavarṇākāram* P *tatparaṃ* *svarṇākāram* E *taptasvarṇavarṇa* BL *taptavarṇākāram* N₁N₂D₁U₁ *prṛthvitattvaṃ* E] *prṛthvitattvaṃ* B *prṛthvitattvaṃ* B *prṛthvitattvaṃ* L *prṛthvitattvaṃ* N₁N₂D₁N₂ *prṛthviṃ* *tattvaṃ* N₂ *lakṣyaṃ* EPU₁] *lakṣaṃ* BLN₁D₁U₂ *lakṣaṇam* N₂ *karttavyaṃ* cett.] *om.* P *lakṣyāṇam* E] *lakṣyāṇam* U₁N₁ *lakṣyaṇam* D₁ *lakṣaṇāṇam* P *lakṣaṇam* BL *lakṣaṇa°* N₂ *lakṣaṃ* U₂ 7 *kasyāpy* cett.] *kasyāpi* BLU₁ *kasyāp°* D₁ *lasyāpy* N₂ *ekasya* cett.] *kasya* BLU₁ *elasya* N₂ *lakṣya°* cett.] *lakṣa°* PI *lakṣasya* N₁D₁ *lakṣaṇasya* N₂ *lakṣyasya* U₁ *°karaṇāt* cett.] *karaṇa* U₁ *valitapalitā* *dūre* E] *valitaṃ* *palitādi* *dūre* BL *valitapalitādidūre* cett. *bhavanti* EU₂] *bhavati* B *bhavati* cett. *aṅgarogā* cett.] *aṅgarogā* E *aṅgirogādi* BL *dūre* cett.] *dūri* E *dūro* BL *bhavanti* EN₁D₁U₂] *bhavati* PLN₂U₁ *bhavati* B *samagrāḥ* cett.] *samagrā* N₂ *samagra°* U₂ 8 *svapne* cett.] *svapin* N₁N₂U₁ *svacan* D₁ *°pi* U₂] *pya* EPBL *eva* N₁D₁U₁ *evan* N₂ *mitratām* PBLU₂] *mitran* E *mityaṃ* N₁D₁ *nityaṃ* N₂ *mitevaṃ* U₁ *ayāṃti* PB] *ayāṃti* L *āyāṃti* N₂ *nāyāṃti* E *nāyāti* N₁N₂D₁ *naiyati* U₁ *sahasravarṣaparyāṃtam* N₁N₂D₁U₁] *sahasravarṣam* EPBLU₂ *āyusaṃ* N₁N₂D₁] *āyusaṃ* U₁ *āyur* EPBLU₂ *apaṭhitaṃ* cett.] *apathitaṃ* N₂U₁U₂ *°rate* N₁N₂D₁U₁] *°rati* EBLU₂ *°rati* B *etādṛṣaṃ* cett.] *etādṛṣyaṃ* U₁

बहुतरं फलं ॥

[Continuation of *Lakṣyayoga* - Antarakṣya]

इदानीमन्तरलक्ष्यं कथ्यते । मूलकन्दस्थाने ब्रह्मदण्डादुत्पन्ना श्वेतवर्णा ब्रह्मरन्ध्रपर्यंतं एका ब्रह्मनाडी वर्तते । ब्रह्मनाडीमध्ये कमलतन्तुसमानाकारा कोटिसूर्यविद्युत्समप्रभा ऊर्ध्वं चलति । एतादृश्येका 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 वल्लभोभवति । तं पुरुषं दृष्ट्वा सर्वेषां दृष्टिस्थिरा भवति ॥

hpb

1 bahutaram phalam N₁N₂D₁U₁] phalam bahutaram EPBLU₂ **2 idānīm** EU₂] idānīm cett. **an-
taralakṣyaṃ** D₁] anyataram lakṣyaṃ E aṃtaram lakṣyaṃ P antarakṣyaṃ BL antarakṣyaṃ N₁
aṃtaralakṣyaṃ N₂U₁ ataram lakṣyaṃ U₂ **kathyate** cett.] kartavyaṃ BL **mūlakandasthāne** cett.]
mūlakam sthāne P **brahmaṇḍādutpannā** cett.] brahmaṇḍotpannā nāḍi E brahmaṇḍa ityannā
N₁ brahmaṇḍad utpannā N₂ brahmaṇḍ utpannā U₁ **brahmarāṇḍhraparyantaṃ** cett.] brah-
maṇḍaparyantaṃ E **ekā brahmanāḍi** cett.] ekā nāḍi B ekanāḍi L **3 brahmanāḍimadhye** cett.] om.
N₂ **kamalātantusamānākārā** cett.] kamalataṃ samānākārā P om. N₂ ***maprabhā** cett.] *bhāprabhā
BL om. N₂ **ūrdhvaṃ** cett.] *rdhvaṃ U₁ urdhvaṃ N₂ **calati** cett.] om. N₂ **śyekā** cett.] *śi ekā
N₁D₁ om. U₁N₂ **mūrtir** cett.] om. U₁N₂ **vartate** cett.] om. U₁N₂ **tasyā** cett.] tasyāḥ N₁ tan E
om. U₁ **4 mūrter** cett.] mūrte B om. U₁ **dhyāna°** cett.] om. U₁ **kāraṇād scripsi**] em. karaṇāt
cett. dhyānakaraṇāc° N₂ om. U₁ **aṣṭamahāsiddhayo** U₂] aṇimādyasiddhiḥ U₁D₁ aṇimādisiddhiḥ
N₁ aṣṭamahāsiddhayo EPBL om. N₂ ***nimādyāḥ** P] *nimādayas tasya E aṇimādyāḥ BLU₂ om. cett.
puruṣasya cett.] om. N₂ **samīpe** N₁D₁] sāmipe U₁ samipem B samipam ELU₂ samim P om. N₂
āgatya cett.] āgamyā U₂ om. N₂ **tiṣṭhanti** EPN₁] tiṣṭhati cett. om. N₂ **atha vā** cett.] om. N₂
lalāṭopary E] lalāṭopari cett. om. N₂ **ākāśamadye** cett.] om. N₂ **5 śuklasadṛśasya** cett.] om. N₂
tejaso cett.] om. N₂ **dhyānakaraṇāc scripsi**] em. dhyānakaraṇāt cett. om. N₂ **śarira°** BL] śarira°
cett. ***sambandhinaḥ** EPBLU₂] ***sambandhi** N₁D₁U₁ saṃbaṇdhi U₂ **kuṣṭhādayo** cett.] kuṣṭādayo
D₁N₂ **rogā** cett.] rogāḥ PN₁D₁N₂ **naśyanti** cett.] naśyaṃti PB **atha vā** cett.] om. E **6 bhruvor**
cett.] bṛvor U₂ ***tirakta°** cett.] atirakta° U₂ tirikta° E **varṇasyātisthūlasya** cett.] varṇasyāti sthālasya
U₁ *tisthūlasyaḥ U₂ **dhyānakaraṇāt** cett.] dhyānaṃ karaṇāt B dhyānakaraṇād E **t-sa-kālānām**
cett.] sakalānā D₁ bahulānām E ***vapuruṣāṇām** cett.] *vānām tatpuruṣāṇām ca E **bhāvati** cett.]
bhavati | jagad vallabho pi bhavati E **taṃ** cett.] asya E **6-7 puruṣaṃ dṛṣṭvā** N₁D₁U₁] puruṣaṃ
dṛṣṭā N₂ puruṣaṃ PB puruṣa° L puruṣasyāvalokanena E **7 sarveṣāṃ** EN₁D₁N₂U₁] pratisarveṣāṃ cett.
dṛṣṭisthira° cett.] dṛṣṭiḥ sthira° EP **bhāvati** cett.] bhavati B

Philological Commentary: **1 etādṛśaṃ:** Witness P includes a dittography of the previous lines here and reads: *etādṛśaṃ mitratāmāyānti sahasravarṣamāyur varddhate apāṭhitam śāstraṃ jihvāgreṇoccarati etādṛśaṃ phalaṃ bahutaram bhavati* | **4 *nimādyāḥ:** Witnesses P, B and L add a incomplete list of eight supernatural powers here: *aṇimāmahimālaghimāgarimādure vā yadi vā dure śrutvā parakāyāpraveṣitā* | Since the list is incomplete and corrupt and stemmatically a later addition, I have decided not to include it into the edition's text. **6 vallabho:** The editor of the printed edition E seemingly wants to point out here, that the practioner of this technique not just becomes beloved among the people of the royal court, but also among all living beings by adding: *jagadvallabho pi bhavati* to the original formulation.

[The Ten Main Bodily Channels]

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

Parallels: **5 nāḍīnām**] idānīm śṛṇu nāḍīnām bhedaṃ vakṣyāmi siddhidam | meruvāhye idānāmnī piṅgalayā samanvitā | suṣumnā bhānumārgeṇa brahmadvārāvadhī sthitā | sarasvatī sugandhā tu gāndhārī hastijihvakā | jñātavyā karṇayorमध्ये नेत्रयोः स तथान्तिमा | पुषां चालम्बुषां च ति मूलस्थं कुत्रचित् तथैव | लिंगद्वारं इदं मार्गे ब्रह्मस्थानं अवधि प्राये | नाड्यन्तं प्रतिलोभेषु साहस्रानाम् द्वासप्ततिषु |

Sources: **1 nāḍīnām**] SSP: atha nāḍīnām daśadvārāṇi idā piṅgalā ca nāsādvārayor vahataḥ | gāndhārī hastijihvakā ca cakṣurdvārayor vahataḥ | pūṣā yaśasvinī ca karṇadvārayor vahataḥ | alambuṣā ānane vahati | kuhūr gudadvāre vahati | śaṃkhiṇī līṅgadvāre vahati | suṣumnā madhyadeśe vahati | sā daṇḍamārgeṇa brahmarandhraparyantaṃ vahati | evaṃ daśanāḍyo daśadvāreṣu vahanti | anyāḥ sarvanāḍyo romakūpeṣu vahanti ||1.66||

1 idānīm cett.] idānī LBN₂ **nāḍīnām** cett.] nāḍī° BL nāḍīnām aparo N₁N₂D₁U₁ **bhedāḥ** cett.] bhedaḥ BLN₁D₁ **kathyante** EPN₂U₁] kathyate cett. **daśamukhyānāḍyaḥ** EN₂U₁U₂] daśa-mukhyānāḍyaḥ P daśamukhyānāḍyā B daśamukhyānāḍayas L daśamukhyānāḍhyaḥ N₁D₁ **nāḍīdvayam scripsi**] dvayam E nāḍīdvayam cett. **idāpiṅgalā** E] idā piṅgalā cett. idānīm piṅgalā N₂ idām piṅgalā P **saṃjñākam** cett.] saṃjñākam U₁U₂ saṃjñikāḥ cett. **nāsādvāre** cett.] nāsānāsādvāre D₁ **2 suṣumnā** cett.] suṣumnā tu N₁N₂D₁U₁ **tālumārgeṇa** cett.] tālumārge EBLN₂ °dvāra° cett.] °raṃdhra° PBL **vahati** U₂] vahati tiṣṭhati EPLU₁ vahati tiṣṭhati cett. **sarasvatī** cett.] ti sraḥ sarasvati U₂ **varttate** N₁N₂D₁U₁] tiṣṭhati EPLU₂ tiṣṭhati B **hastijihvakarṇayor** E] hastinijihve karṇayor PN₁N₂D₁ hastijihve karṇa° BL harraṭijihvakarṇayor U₁ hastinī || jihve || netrayor U₂ **3 madhye** cett.] om. LB **vahatyau** PN₁D₁D₁] vahalyau E vahatyō BL vahaṃtyau U₂ **tiṣṭhataḥ** cett.] tiṣṭhati BL om. U₂ **pūṣālambuṣānetrayor scripsi**] pūṣālamḥṣemā netrayor E pūṣālamḥṣe netrayor P pūṣoḍalabūṣe netra° B pūṣo ulabuso netra° L pūṣāmalambūṣe netrayor N₁D₁ pūṣāmalambūṣe netayor N₂ pūṣālamḥṣe netayor U₁ pūṣāya śakhiṇī || karṇayor U₂ **vahatyau** cett.] rvahalyā E vahatyō BLN₁N₂U₂ **tiṣṭhataḥ** EN₁N₂D₁U₁] tiṣṭataḥ P tiṣṭhati B tiṣṭhanti L tiṣṭhata || alambuṣā || bhrumadhye vaṃhatyō tiṣṭhati || U₂ **kuhū** U₂] śaṃkhiṇī cett. śaṃkhanī N₁ **līṅgadvārād** cett.] līṅgadvārā° U₁ **ārabhye** cett.] ārabhya cett. **idāmārgeṇa** E] idāmārgeṇa cett. idānīm mārgeṇa N₂ **4 tiṣṭhati** cett.] tiṣṭhatī E **piṅgalā scripsi**] piṅgalā° U₂ **etādṛṣā** P] etādṛṣa EN₁D₁U₁U₂ etādṛṣyā BL etā N₂ **nāḍyo** cett.] om. N₂ **daśasu dvāreṣu** cett.] daśa dvāreṣu L daśasv adhāreṣu U₁ **5 tiṣṭhanti** cett.] tiṣṭhati U₁ **dvīsaptatisahasraparimitā** cett.] dvīsaptatisahasraparimitāgryō U₁ hidaṣonā dvīsatyati sahasraḥ || 71110 || parimitā U₂ **nāḍyo** PBL] nāḍayo E nāḍhyō U₂ om. U₁ **lōmnām mūleṣu** EN₁N₂D₁U₂] lōmnā PBLU₁

Philological Commentary: **4 kuhū:** I followed Witness U₂ and chose the reading *kuhū* instead of *śaṃkhiṇī*, because otherwise we would arrive at only nine instead of ten channels. Due to the very similar structure of the sentences describing the location/path of the *kuhū* and *śaṃkhiṇī* channels, the location of the channels has been mixed up and the channel *kuhū* dropped in the process of copying. **śaṃkhiṇī..tiṣṭhati:** This unique configuration of final sentence only survived in witness U₂.

[The Ten Vitalwinds]

- इदानीं शरीरमध्ये वायवो दश तिष्ठन्ति । तेषां कार्याणि कथ्यन्ते । प्राणवायुहृदयमध्ये उच्छ्वासास्रश्वासं । अशनपानेच्छा भवति । गुदमध्ये उपानवायुस्तिष्ठति । स आकुंचनं स्तंभनं करोति । नाभिमध्ये समानो वर्तते । स समग्रा नाडीः शोषयति । नाभिमध्ये समानो वर्तते । स समग्रा नाडीः । तथा नाडीः पोषयति । रुचिमुत्पादयति । अग्निं दीपयति । तालुमध्ये उदानवायुस्तिष्ठति । स वायुस्कन्धं गिलति । पानीयं पिबति ।
- 5 नागवायुः सकले शरीरे वर्तते । तस्मात्स्वम्बायोः शरीरं चलयति । कूर्मवायुः नेत्रमध्ये तिष्ठति ।

हृत्

Sources: 2 *prāṇavāyur*] SSP: hṛdaye prāṇavāyur ucchvāsaniḥśvāsakārako hakārasakārātmakaś ca | gude tv apāṇavāyuh recakakumbhakapūrakaś ca | nābhau samānavāyuh dipakaḥ pācakaś ca | kaṇṭhe vyānavāyuh śoṣaṇāpyāyanakārakaś ca | tālau udānavāyuh grasanavamanajalpakārakaś ca | nāgavāyuh sarvāṅgavyāpakaḥ mocakaś cālakaś ca | kūrnavāyuh cakṣuṣor unmeṣākārakaś ca | kṛkālāḥ udgārakaḥ kṣutkārakaś ca | devadatto mukhavijīrmbhakaḥ | dhanañjayo nādaghoṣakaḥ ||1.67|| iti daśavāyavaloka-nena piṇḍotpatthi naranārīrūpaṃ |

1 *vāyavo* EPU₂] *vāyavas* N₁N₂D₁U₁ *om.* BL *daśa* EPU₂] *om.* cett. *tiṣṭhanti* cett.] *ṣṭamti* U₂ *om.* BL *teṣāṃ* cett.] *om.* BL *kāryāṇi* cett.] *nāmāni kāryāṇi* E *nāmāni kārmaṇi* P *om.* LB *kathyante* cett.] *kathyate* N₂U₁U₂ *om.* LB *prāṇavāyur* EP] *prāṇavāyu** N₁N₂D₁U₁U₂ *om.* BL *hṛdayamadhye* cett.] *om.* BL *ucchvāsāsaprasvāsam* *scripsi*] *em.* *utsvāsāprasvāsasam* N₁ *ūrdhvasvāsāprasvāsam* N₂ *utsvāsāprasvāsam* D₁ *ūdhvasāprasase* U₁ *śvāsocchāsam* E *śvāsocchāsam* P *śvāsoṣvaretī* B *śvāsoṣvareti* L 2 *aśanapānecchā* E] *aśanapānecchā* PBLU₂ *aśitapiteccha* N₁D₁ *asitapitteccha* N₂ *aśite pitechā* U₁ 'pānavāyus *scripsi*] *em.* *apānavāyus* N₁D₁ *apānavāyōr* B *apānavāyō* LU₂ *apānavāyu* N₂U₁ *om.* E *tiṣṭhati* cett.] *tiṣṭhati* B *om.* E *sa* cett.] *om.* EU₂ *ākumcanam stambhanam* N₁D₁U₁] *āṃkucanastambhanam* PBLU₂ *om.* E *karoti* cett.] *karoti* B *om.* E *nābhimadhye* cett.] *nābhipadmamadhye* U₂ *om.* E *samāno* cett.] *samāno vāyur* E *smānā* B 3 *sa* cett.] *sapta* E *samagrā* EPBLU₂] *samāgram* N₁N₂D₁U₁ *nāḍīḥ* EP] *nāḍī* BLU₂ *nāḍīm* U₁ *nāḍhyam* N₁N₂D₁ *śoṣayati* cett.] *śoṣayati* L *nābhimadhye* cett.] *nābhipadmamadhye* U₂ *om.* E *samāno* cett.] *samāno vāyur* E *smānā* B *sa* cett.] *sapta* E *samagrā* EPBLU₂] *samāgram* N₁N₂D₁U₁ *nāḍīḥ* EP] *nāḍī* BLU₂ *nāḍīm* U₁ *śoṣayati* N₁N₂D₁ *śoṣayati* B *tathā* cett.] *om.* U₂ *nāḍīḥ* P] *nāḍī* E *nāḍīm* N₁N₂D₁U₁ *om.* BLU₂ *poṣayati* *scripsi*] *em.* *poṣayati* PN₁N₂D₁U₁ *poṣayati* | *tathā poṣayati* B *poṣayati* L *poṣa* iti U₁ *śoṣayati* U₂ 'śoṣaṇāt E 4 *rucim* cett.] *rucir* B *kvacit* N₁N₂D₁ *utpādayati* cett.] *utpādayati* P *agnim* *scripsi*] *em.* *agnim* N₁N₂D₁ *agnim* U₁ *vahnim* EPU₂ *vahnī* BL *dīpayati* cett.] *dīpayati* PBL *udānavāyus* BLN₁U₁] *udāno vāyus* EPD₁U₂ *udānāni vāyus* N₂ *vāyur* cett.] *vāyuh* E *vāyu* P *annam* cett.] *ratnam* EPN₁ *gilati* cett.] *līlāti* E *galayati* B *galayati* L *śilāti* N₁ *pībati* cett.] *pībati* P *pībati* BL 5 *nāgavāyuh* cett.] *nāgavāyu** L *nānāgavāyuh* D₁ *sakale* cett.] *sakala** BL *sarva** E *vāyoh* cett.] *vāyo* P *śarīram* cett.] *śarīre* BL *calayati* *scripsi*] *em.* *cālayati*] *śokam āpnoti* || *vivilāḥ* E *calayati śopham āpnoti vikṛtaḥ* P *cālāti* | *śokam āpnoti vikṛtaḥ* || B *cālayati śokam āpnoti vikṛtaḥ* L *calayati śokam āpnoti vikṛtaḥ* || U₂ *calati* cett. *kūrmavāyur* EPU₂] *kūrmavāyoh* BL *kūrmo vāyu* N₁N₂D₁ *om.* U₁ *tiṣṭhati* EN₁N₂D₁] *om.* cett.

Philological Commentary: 5 *nāgavāyu*: Only nine of the promised ten vitalwinds are described here. The missing vitalwind is *vyānavāyu*. The description of *nāgavāyu* matches rather the *vyānavāyu*. Witnesses E, P, B, L and U₂ preserve a nonsensical fragment after the description of *nāgavāyu*: *śokam āpnoti vikṛtaḥ*. Possibly the description of *vyānavāyu* was lost due to an eyeskip of a scribe.

निमेषोन्मेषं करोति । कृकलवायोर्द्वारो भवति । देवदत्तवायोर्जृम्भ उत्पद्यते । धनंजयवायोः शब्द उत्पद्यते ।
।

[Continuation of *Lakṣyayoga* - Madhyalakṣya]

इदानीं मध्यलक्ष्यं कथ्यते । श्वेतश्वेतवर्णं अथ वा पीतवर्णं रक्तवर्णं वा धूस्रवर्णं वा नीलवर्णं वा ऽग्निशिखासदृशं विद्युत्समानं सूर्यमण्डलसदृशं अर्धचन्द्रसदृशं ज्वलदाकाशसमाकारं । स्वशरीरपरिमितं तेजोमनोमध्ये लक्ष्यं कर्तव्यं । एतस्मिन्नलक्ष्ये कृते सति मनोमध्ये स्थितस्य मलस्य दाहो भवति । मनसः सत्त्वगुणो प्रकटो भवति । पुरुष आनन्दमयो भूत्वा तिष्ठति ॥

[The Divisions of Space]

इदानीमाकाशभेदाः कथ्यन्ते । तेषां लक्ष्यानि कथ्यन्ते ।

hpb

Sources: 5 *ākāśaḥ*] SSP: *ākāśaṃ parākāśaṃ mahākāśaṃ tatvākāśaṃ sūryākāśamiti vyomapañcakam* | *bāhyābhyantare* 'tyantaṃ nirmalaṃ nirākāraṃ ākāśaṃ lakṣayet |

1 nimeṣonmeṣaṃ EPBU₂] *unmeṣaṃ nimeṣaṃ N₁N₂ unmeṣaṃ nimeṣaṃ ca D₁ om.* U₁ **karoti** cett.] karoti BL *om.* U₁ **kṛkalavāyor** N₁N₂D₁] *kṛkalavāyur PBL kṛkalakartāvāyur E puṣkaravāyur U₂ om.* U₁ **udgāro scripsi**] *udgāraṃ EU₂ udhāraṃ PB uhāraṃ L ūdgāro N₁N₂ ūdgāto D₁ om.* U₁ **bhavati** N₁N₂D₁] *karoti EPU₂ karoti BL om.* U₁ **devadattavāyor** cett.] *devadattavāyoḥ E devadattavāyo N₂U₂ jṛmbha N₁D₁U₂] jṛmbhaṇaṃ E jumbhā PB jṛmbhā L jṛmbho° N₂ jaṃbhā U₁ utpadyate N₁D₁U₂U₁] bhavati EPU₂ bhavaṃtī B bhavati L dhanamjayavāyoḥ cett.] dhanamjayavāyo PN₁N₂D₁ śabda cett.] śabdāḥ P śabdaḥ L śabdo° N₂ sabta U₁ 3 **idānīm** cett.] *idāni P om.* E **madhyalakṣyaṃ** N₁D₁U₁] *madhyalakṣaṇaṃ BN₂ madhyalakṣaṃ P madhye lakṣaṃ L madhye lakṣyaṃ U₂ om.* E °sveta cett.] *sveta° U₁ svata° U₂ om.* E °varṇaṃ PLU₁U₂] °varam P °varṇā | N₁ °varṇaṃ || D₁ om. E **atha** cett.] *amtha E vā cett.] ca E om.* PBL °varṇaṃ cett.] °varṇaṃ || BU₂ °varṇa N₂ °varṇaṃ E] °varṇa N₂ °ṃ cett. om. B vā cett.] om. N₂ **dhūmravarṇaṃ scripsi**] *dhūmravarna N₂ dhūmakāro D₁ dhūmāra N₁ dhūmrākāra U₁ dhūmrākāraṃ cett. vā D₁] va N₁ van U₁ yan cett. om.* N₂ vā cett.] vā || BL °gni P] *agni° cett.* 4 **samānaṃ** cett.] °samāne L °samānaṃ || D₁ °sadrśaṃ cett.] °ṃ sadrśaṃ N₁D₁ ardha° cett.] *ārdha° U₁ ūrdhva° BN₁N₂D₁ jvalad° cett.] jalad U₁ ākāśa° cett.] °ā° U₁ ākāraṃ U₂ °samākāraṃ cett.] °samānakāraṃ N₁N₂D₁U₁ samakāraṃ U₂ °samākāra L °mitaṃ cett.] °manomittaṃ U₁ °mano cett.] om. U₁ **lakṣyaṃ** PN₁D₁U₁] *tathyam E lakṣaṃ BLU₂ lakṣaṇaṃ N₂ 5 etasmil PLU₂] etasmin U₁ ekasmin cett. lakṣye cett.] lakṣe BLU₂ na lakṣye U₁ lakṣaṇo N₂ sati cett.] satī BLU₁U₂ malasya cett.] om. P °saḥ cett.] °saḥ || BL manāḥ saḥ D₁ °guṇo BD₁N₂U₁] °guṇe N₁ °guṇa° EU₂ °guṇaḥ PL prakāṇo cett.] °prakāṇo EU₂ 7 °m EPU₂] °ṃ cett. kathyante cett.] kathyate LN₂U₂ teṣaṃ cett.] te E ṣaṃ U₁ om. BL lakṣyāni cett.] *lakṣaṇāni N₂ om.* BEL kathyante D₁U₁U₂] *ca kathyante P kathyate N₁N₂ om.* BEL***

Philological Commentary: 3 *dhūmra°*: Given the repetitive mentioning of colours compounded with °varṇaṃ before and after the mentioning of *dhūmra°*, and previous usage in the same compound it is highly likely that *dhūmravarṇaṃ* was the original reading.

आकाशः ॥ परमाकाशः ॥ महाकाशः ॥ तत्त्वकाशः ॥ सूर्याकाशः ॥ बाह्याभ्यन्तरे निर्मलं निराकारम् आकाशलक्ष्यं कर्तव्यम् ॥ ततः परं बाह्याभ्यन्तरे घनान्धकारसदृशपराकाशस्य लक्ष्यं कर्तव्यं । ततः परं प्रलयकालीनज्वलद्दावानलपूर्णं बाह्याभ्यन्तरे महाकशलक्ष्यं कर्तव्यं । ततः परं बाह्याभ्यन्तरे कोटिदीपानां प्रकाशप्राप्तौ यादृशं औजस्यं भवति । तादृशं तत्त्वाकाशं लक्ष्यं कर्तव्यं । ततः पश्चाद् बाह्याभ्यन्तरे प्रकाशमानसूर्यबिम्बसहितं सूर्यकाशं लक्ष्यं कर्तव्यं । एतेषां लक्ष्याणां कारणाच्छरीरे रोगासंसर्गो न भवति । तथा वलितं पलितं पुण्यं पापं च न भवति ।

नवचक्रं कलाधारं त्रिलक्ष्यं व्योमपंचकं ।

स्वदेहे यो न जानाति स योगी नामधारकः ॥

1

2

hpb

Parallels: 5 *navacakram*] Ysv: *navacakram kalādhāram trīlakṣaṃ vyomapañcakam* | *svadehe yo na jānāti sa yogī nāmadhāraḥ* |

Sources: 5 *parākāśasya*] SSP: *atha vā bāhyābhyantare 'tyantāndhakāranibhaṃ parākāśam avalokayet* | *mahākāśa*] SSP: *bāhyābhyantare kālānālasamkāśaṃ mahākāśam avalokayet* | *tattvākāśaṃ*] SSP: *bāhyābhyantare nijatatvakharūpaṃ tatvākāśam avalokayet* | *sūryākāśaṃ*] *atha vā bāhyābhyantare sūryakotīśadṛśaṃ sūryākāśam avalokayet* | *navacakram*] SSP: *navacakram kalādhāram trīlakṣyaṃ vyomapañcakam* | *samyag etan na jānāti sa yogī nāmadhāraḥ* ||2.31|| NT: *ataḥ paraṃ pravakṣyāmi dhyānaṃ sūkṣmam anuttamam* | *ṛtucakraṃ svarādhāram trīlakṣyaṃ vyomapañcakam* ||7.1||

1 *ākāśaḥ* BELP] *ākāśa*° D₁N₁N₂U₁ *paramākāśaḥ* BEL] *parākāśaḥ* PU₂ *parākāśa* N₁ *parākāśa*° D₁N₂U₁ *mahākāśaḥ* ELPU₂] *mahākāśa* BN₁ *mahākāśa*° cett. *tattvākāśaḥ* BELU₂] *tatvākāśa* N₁ *tatvākāśa*° cett. *sūryākāśaḥ* BEL] *sūryākāśaḥ* N₂PU₂ *sūryākāśa* N₁ *sūryākāśa*° cett. 1-2 *ākāśa*° cett.] *mākāśaṃ* U₂ *ākāśaṃ* PBL 2 *lakṣyaṃ* cett.] *lakṣaṃ* BL *lakṣaṇaṃ* N₂ °m E] °m cett. *paraṃ* cett.] *om*. U₂ °re cett.] °rai P *ghanāndha*° cett.] *ghanāṃgha*° B *ṣvanandha*° E *dha*° L °kāra° cett.] °kāraṃ P °sadṛśa° cett.] *sadṛśaṃ* EU₂ *sadṛśaḥ* BL °sya cett.] °ikyāṃ E° BL °yaṃ cett.] °aṃ BLU₂ °aṇaṃ N₂ *paraṃ* cett.] U₂ cett. 3 °na cett.] °naḥ BL °jvalad° cett.] °jalad° PB °jjala° U₁ °dāva° ED₁] °vaḍavā° BLPU₁U₂ °vrddha° N₁ °vr° N₂ °rṇaṃ cett.] °rṇa N₁N₂U₂ *mahākāśa*° cett.] *mahākāśaṃ* PD₁U₁ *ghanāṃ dhakārasadṛśaṃ mahākāśasya* U₂ °lakṣyaṃ cett.] °lakṣaṃ BD₁LN₂U₂ 4 °ptau cett.] °pto BL *aujvalyaṃ* cett.] *ujvalaṃ* L °ti cett.] °ti BL °kāśaṃ cett.] °śa° BL *lakṣyaṃ* PN₁U₁] *lakṣaṃ* BD₁LN₂U₂ *tataḥ* cett.] *om*. BL *paścād* cett.] *paścāt* N₁N₂U₁ *paccā* BL *om*. E *bāhyā*° cett.] ā° N₂ 5 °māna° cett.] °māga° P °mān BL °sūrya° cett.] °yarsū° E °sūryaṃ P °bimba° cett.] *om*. E °sahitaṃ cett.] °sahita° BL °śaṃ cett.] °śa° BLP °yaṃ cett.] °aṃ BLN₂ *kartavyaṃ* cett.] *kartavyaṃ* mataḥ BL °kṣyāṇaṃ cett.] °kṣāṇaṃ P °kṣaṇaṃ B °kṣaṇ L °kṣāṇa N₂ *kāraṇāc* N₂] *kāraṇāt* E *kāraṇāt* cett. *charīre* N₂] *śārīra*° N₁D₁ *śārīre* BPLU₂ °śārīraṃ E °rgo cett.] °rgi E *na* cett.] *om*. E °ti cett.] °ti B 6 *valitaṃ palitaṃ* LD₁N₁N₂] *valipalitaṃ* N₂ *valitapalitaṃ* BEP °nyaṃ cett.] °nyaṃ BL *ca* cett.] *om*. E *bhavati* cett.] *bhavati* BL *bhati* U₁ 7 *navacakram* cett.] *śloka navacakram* BL *navacakra*° D₁N₁N₂ °kṣyaṃ cett.] *trīlakṣaṃ* BLN₂ 8 *svadehe* *yo* cett.] *samakriyā* D₁N₁N₂U₁

Philological Commentary: 5 *ghanāṃdhakāra*°: Instead of extreme brightness as in the SSP, Rāmacandra conspicuously choose dense darkness to characterize his *parākāśa*-visualization. *tataḥ ...kartavyaṃ*: The whole sentence is omitted in E.

[The order of Cakras]

इदानीं चक्रानामनुक्रमः कथ्यते । आधारे ब्रह्मचक्रम् १ ॥ आधारेपरि लिङ्गमूले स्वाधिष्ठानचक्रम् २ ।
 । नाभौ मणिपूरकचक्रम् ३ ॥ हृदये ऽनाहतचक्रम् ५ ॥ षष्ठं तालुचक्रम् ६ ॥ श्रुवोर मध्ये आज्ञाचक्रं
 ७ ॥ ब्रह्मरन्ध्रस्थाने कालचक्रम् ८ ॥ नवम माकाशचक्रम् ॥ ९ तत्परम शून्यम् ॥

[The sixteen Container]

इदानीमाधारचक्रस्य भेदाः कथ्यन्ते ।

5 प्रथमः पादाङ्गुष्ठाधारः ॥ पादयोरंगुष्ठे तेजसो लक्ष्यकारणात् दृष्टिः स्थिरा भवति । द्वितीयो मूलाधारः ।

। पादांगुष्ठस्य मूले ऽपरपादस्य पार्श्वः स्थाप्यते तदाग्निः प्रबलो भवति । एका पार्श्वमूलाधारे तृतीयं गुदाधारस्थानं ॥ तन्मध्ये संकोचविकाशाकुंचनकारणात् पवनः स्थिरो भवति । अनु च पुरुषस्य मरणं न भवति । चतुर्थं लिङ्गाधारं ॥ तन्मध्ये लिंगसंकोचनाभ्यासात् पश्चिमदण्डमध्ये वज्रनाडी भवति । तन्मध्ये हृष्य

पुनर् आभ्यास करणान्मनः पवनयोः संचारो भवति । तयोः संचारान्मध्ये ग्रन्थित्रयं वृद्धयति । तच्चोटना
 त्पवनो ब्रह्मकमलमध्ये पूर्णो भूत्वा तिष्ठति । ततो वीर्यस्तम्भो भवति । पुरुषः सदैव युवैव भवति । पंचमं
 उद्यानं ॥ तत्र बन्धना न्मलमूत्रयोर्नाशो भवति । षष्ठो नाभ्याधारः ॥ तत्र प्राणवाभ्यासादनाहतो नादः
 स्वयमुत्पद्यते । सप्तमो हृदयरूपाधारः ॥ तस्मिन्स्थाने प्राणवायोस्किन्नरोधात्षडपि कमलान्यूर्ध्वमुखानि वि
 5 कसंति । अष्टमः कण्ठाधारः । तत्र जालंधरो बन्धो दीयते । तस्मिन् सतीडायां पिङ्गलायां पवनः स्थिरो
 भवति । नवमो घंटिकाधारः । तत्र जिह्वाग्रं लग्नं भवति ततो ऽमृतकलाया अमृतं स्रवति । तदमृतपानाच्छ
 रीरमध्ये रोगसंचारो न भवति । दशमस्ताल्वाधारः । तन्मध्ये चालनं दोहनं च कृत्वा लंबिकाप्रवेशे सति
 तालुनिमग्ना जिह्वा तिष्ठति । एकादशो जिह्वातले जिह्वाधारः । तस्मिन् जिह्वाग्रेण मन्थनं क्रियते । तस्मि
 न्कृते ऽतिमधुरं पानीयं स्रवति । तथा च कवित्वगीतछन्दोनाटकादि विषय ज्ञानमुत्पद्यते । तदुपरि द्वादशो
 10 दंतयोर्मध्ये दंताधारः । तस्मिन् स्थाने जिह्वाया अग्रं घटीमात्रमर्धगटीमात्रं बलात्कारेण स्थाप्यते । तस्मिन्
 सति साधकस्य समग्रा रोगा नश्यन्ति । नाशिकाधारः । तस्मिन्नक्षये कृते सति मनः स्थिरं भवति ।
 चतुर्दशो नासामूले वाय्वाधारः तस्मिन् दृष्टेः स्थैर्यकारणात् षष्ठे मासे स्वीयं तेजः प्रत्यक्षं भवति । तेजसः
 प्रत्यक्षत्वे पार्थिवं बन्धनं वृद्धयति ।

Parallels: **5 ādhāracakrasya** | Ysv: soḍaśādhārabhedantu śrṇu devi viśeṣataḥ | **ādhāracakrasya** | Ysv: aṅguṣṭhapādāyos tejaḥ salakṣasathiradr̥ṣṭimān | pādāṅguṣṭhe ya ādhārāḥ prathamō yogatattvataḥ | **mūlād-hārāḥ** | Ysv (PT): dvitīyaṃ pādāmūlan tu pādāmūlaparaṃ sa vai | pādasya pārṣṇī samsthāpya balavān prabhaven muniḥ | pādāmūle 'thavā pādāṅguṣṭhamūlaṃ vidhārayet || YK: dvitīyaṃ pādāmūlan tu pādāmūlaṃ paraṃ sa vai || 16 || pādasya pārṣṇī samsthāpya balavān prabhaven muniḥ | pādāmūle 'thavā pr̥ṣṭhe pādāṅguṣṭhe vidhārayet || 17 ||

Sources: **5 cakrāṇām** | SSP: atha piṇḍavicārah kathyate piṇḍe navacakraṇī | **brahmacakram** | SSP: ādhāre brahmacakram tridhāvartam bhagamaṇḍalākāram | tatra mūlakandaḥ | tatra śaktiṃ pāvākākārām dhyāyet | tattraiva kāmārūpapiṭham sarvakāmaphalapradaṃ bhavati ||2.1|| **svādhiṣṭhāna**° | SSP: dvitīyaṃ svādhiṣṭhānacakram | tanmadhye paścimābhimukhaṃ liṅgaṃ pravālāṅkurasadr̥ṣaṃ dhyāyet | tattraivoḍyānapīṭham jagadākarṣaṇaṃ bhavati ||2.2|| **maṇipūraka**° | SSP: tṛtīyaṃ nābhicakram pañcāvartam sarpavat kuṇḍalākāram | tanmadhye kuṇḍalinīṃ śaktiṃ bālārkaśānnibhāṃ dhyāyet | sā madhyā śaktiḥ sarvasiddhidā bhavati ||2.3|| **anāhata**° | SSP: caturthaṃ hr̥dayacakram aṣṭadalakamalam adhomukhaṃ tanmadhye karṇikāyāṃ liṅgākārām jyotirūpām dhyāyet | saiva haṃsakalā sarvendriyavaśyā bhavati ||2.4|| **viśuddhi**° | SSP: pañcamam kaṇṭhacakram caturaṅgulam | tatra vāma idā candranāḍī | dakṣiṇe piṅgalā sūryanāḍī | tanmadhye suṣumnāṃ dhyāyet | saiva anāhatakalā anāhata-siddhidā bhavati ||2.5|| **tālu**° | SSP: ṣaṣṭhaṃ tālucakram | tatrāmṛtadhārāpravāhaḥ | ghaṃṭikāliṅgaṃ mūlarandhraṃ rājadantaṃ śaṃkhinivivaraṃ daśamadvāram | tatra śūnyaṃ dhyāyet | cittalayo bhavati ||2.6|| **ājñā**° | SSP: aptamaṃ bhrūcakram madhyamāṅguṣṭhamatram | tatra jñānānetram dipasīkhākārām dhyāyet | tatra vāksiddhir bhavati ||2.7|| **brahmarandhra**° | SSP: aṣṭamaṃ brahmarandhraṃ nirvāṇa-cakram sūcikāgrabhedyam | tatra dhūmaśīkhākārām dhyāyet | tatra jālandharapīṭham mokṣapradam bhavati ||2.8|| **ākāśa**° | SSP: navamaṃ ākāśacakram soḍaśadalakamalam ūrdhvamukham | tanmadhye karṇikāyāṃ trikūṭākārām tadūrdhvasaktiṃ tām paramaśūnyāṃ dhyāyet | tattraiva pūrṇagiri-pīṭham sarveṣṭasiddhir bhavati ||2.9|| iti navacakra-vicārah || **ādhāracakrasya** | SSP: atha soḍaśādhārāḥ kathyante | **ādhāracakrasya** | SSP: tatra prathamāḥ pādāṅguṣṭhādhārāḥ | tatrāgratas tejomayaṃ dhyāyet | dṛṣṭiḥ sthīrā bhavati ||2.10|| **mūlād-hārāḥ** | SSP: dvitīyo mūlād-hāras taṃ vāmapādapārṣṇinā niṣpiḍya sthā-tavyam | tatrāgnidīpanam bhavati ||2.11||

1 anukramaḥ cett.] anukrama N₁ anukramā D₁N₂ **kathyate** cett.] kathyamte D₁N₁N₂ **ādhāre** cett.] ādhāro BL **brahmacakram** BEL] brahmacakram cett. **ādhāropari** cett.] om. D₁N₁N₂U₁ **liṅgamūle** cett.] liṅge D₁N₁N₂U₁ **svādhiṣṭhānacakram** ED₁PN₁N₂] svādhiṣṭhānacakram cett. **2 maṇipūrakacakram** EPLN₁N₂] maṇipūrakacakram cett. **'nāhata**° P] anāhata° EBLU₂ **viśuddha**° cett. **cakram** EBL] cakram cett. **ṣaṣṭhaṃ** cett.] ṣaṣṭha° L **tālucakram** EN₁N₂] tālucakram D₁PU₁ tālucakre BL tālucakra U₂ **'ājñā** cett.] agneja P āgneya L ājñāya B **cakram** ED₁N₁N₂U₁U₂] cakram BD₁PL **3 'randhra**° cett.] om. BELP **'kāla** cett.] brahma° U₁ **cakram** E] cakram cett. **nava-mam** E] navama N₂ navamaṃ rattu U₁ navamaṃ cett. **cakram** ED₁N₁N₂U₁U₂] cakram BLP **tat**° BLD₁N₁U₁U₂] etat E tataḥ P tata N₂ **'parama**° N₁] 'paraṃ EPBLD₁U₂ para° N₂U₁ **'śūnyam** BEL] 'śūnyaṃ PN₁N₂U₁U₂ tatparamaśūnyaṃ D₁ **4 idānīm** cett.] idānī N₂ **bhedāḥ** cett.] bhedā BL **kathyante** cett.] kathyanta E kathyate N₁D₁ **5 prathamāḥ pādāṅguṣṭhādhārāḥ** *scripsi*] conj. om. cett. **aṅguṣṭhe** cett.] aṅguṣṭhai B **tejaso** cett.] tejaśam BL **lakṣya**° cett.] lakṣa° N₂ lakṣam kartavyam BL **'kāraṇāt** cett.] P <?> **dṛṣṭiḥ** cett.] dṛṣṭi° N₁N₂U₁U₂ **bhavati** cett.] bhavati L **mūlād-hārāḥ** cett.] mūlād-hārāḥ U₁ U₂ <?>

Philological Commentary: **5 cakrāṇām:** Even though Rāmacandra's descriptions of the *cakras* are more brief in this section, they are certainly based on the respective passage in the SSP, since what follows in both texts is the description of the 16 *ādhāras*. Structurally it seems redundant of Rāmacandra to add another account of the ninefold *cakra*-system. **pādāṅguṣṭhādhārāḥ:** Judging by the source and parallels as well as the introductory statements in the following *ādhāras*, as well as previous passages that must have been dropped in the text's transmission to me it seems more likely than not that originally the first *ādhāra* was introduced, too.

Parallels: **5 gudādhāra°**] Ysv: tṛtīyantu gudādhāro gudasāṅkocanakriyā | vikāśākuñcanaṃ tasya sthiravāyau ca mṛtyujit | **liṃgādhāraṃ**] Ysv (PT): liṅgādhāraṃ caturthan tu liṅgasaṅkocanan tu ca | liṅgasaṅkocanābhyāsāt paścimādaṇḍamadhyagaḥ | vajrānāḍīti tanmadhye punar abhyasayaṃs tathā | sañcāro vāyumanasor atisañcāra iti tridhā | granthitrayavibhedas tu tadbhedo brahmamārgataḥ | brahmapadmo vāyupūrṇo bhūtvā tiṣṭhati yogirāt | vīryastambho bhavet tena sādhayet tu sadā yuvā | mūlādhāre brahmapadme ṣaṭpadme ca tathā tathā | **gudādhāra°**] Ysv (YK): liṅgādhāraṃ caturthan tu liṅgasaṅkocanan tu ca | liṅgasaṅkocanābhyāsāt paścicamādaṇḍamadhyagaḥ || 19 || vajrānāḍī tu tanmadhye punar abhyasanan tathā | sañcāro vāyumanaso ratim sañcarati tridhā || 20 || granthitrayavibhedan tu tadbhedo brahmamārgataḥ | brahmapadme vāyupūrṇe bhūtvā tiṣṭhati yogirāt || 21 || vīryastambho bhavet tena sādhayet tu sadā yuvā | mūlādhāre brahmapadme ṣaṭpadme ca tathā tathā || 22 ||

Sources: **5 gudādhāra°**] SSP: tṛtīyo gudādhāra taṃ vikāśasaṃkocanena nirākuñcayet | apānavāyuh sthīro bhavati ||2.12|| **liṃgādhāraṃ**] SSP: caturtho medhṛādhāraḥ | liṅgasaṃkocanena brahmagranthitrayaṃ bhūtvā bhramaraguhāyāṃ viśramya tata ūrdhvamukhe bindustambhanaṃ bhavati| eṣā vajroli prasiddhā ||2.13||

1°para° cett.] apara° N₁N₂D₁U₁ aparasya BL **pādasya** cett.] pāda° BL **pārṣṇīḥ** cett.] °pārṣṇīḥ L dhāraḥ pādāṃduṣṭhasya mūleḥ paradādasya pārṣṇīḥ P **sthāpyate** cett.] syāpyate BL sthāpyante U₂ **tadāgnīḥ** cett.] agnīḥ N₁ agni° D₁ om. U₂ **prabalo** cett.] om. N₂U₂ **bhavati** cett.] bhavati BL om. N₂U₂ **ekā** cett.] ekaḥ E ekām U₁ **pārṣṇīḥ** U₁] pārṣṇīḥ N₁D₁ pārṣṇir ādau BLP om. N₂U₂ **mūlādhāre** cett.] mūlādhāra BU₁ mūlādhārā L mūlādhārai D₁ om. N₂U₂ **tṛtīyaṃ** cett.] tṛtīya U₂ **2°sthānaṃ** cett.] °sthāne B °vikāśā cett.] °vikāśa° L °kuṃcana cett.] ākuṃcana L akuṃcana U₁ kuṃcanaṃ D₁N₂ **pavanaḥ** cett.] pavana° D₁U₁U₂N₂ **bhavati** cett.] bhavati B **anu ca** D₁PU₁U₂] anyac ca E anūca N₁N₂ anucara° B anucakra° L **na** cett.] om. BPL **3 bhavati** cett.] bhavati BL **caturthaṃ** cett.] caturtha° BLD₁ **samkocanā°** cett.] sakoṇā° N₂ **paścima°** cett.] paścima° BP paścama° L **vajra°** cett.] vajñā BPL prajñā E **bhavati** cett.] bhavati BL

Parallels: 5 udyānam° | Ysv: pañcamam jaṭharādhāraṃ tadā bandhayati kramāt | mṛtyunā bhaṅgasiddho 'yaṃ mṛtyor eva kṣayaṅkaraḥ | anena paścimādūrdhvaṃ vāyuh kuryādviśāladhiḥ | bandho 'yaṃ buddhi-manasoḥ pañcamādhāraḥ | **nābhyādhāraḥ** | Ysv: nābhyādhāro bhavet saṣṭhas tatra prāṇaṃ samabhyaset | svayam utpadyate nādo nādato muktidantataḥ | **nābhyādhāraḥ** | Ysv (YK): nābhyādhāre bhavet saṣṭhaṃ tatra prāṇaṃ samamasyet | svayam utpadyate nādo nādato muktidaṇḍataḥ || 25 || **hrdayarūpadhāraḥ** | Ysv (YK): saptamo hrdayādhāraṣtasmin vāyunibandhanāt | ūrdhvavaktrāṇi padmāni vikasanti mahān bhavet ||26|| **kaṇṭhādhāraḥ** | Ysv (YK): kaṇṭhādhāro 'ṣṭamas tatra kaṇṭhasaṅkocalakṣaṇaḥ | jālandharākhyo bandhaḥ syāt tasmin sati marud dṛḍhaḥ ||27|| **ghaṇṭikādhāraḥ** | Ysv: navamo ghaṇṭikādhāraṣtasmin tatra jihvāgramagrataḥ | sampivatyamṛtaṃ tasmād yogajinmṛtyujitparaḥ | **tālvādhāraḥ** | Ysv: daśamas tālukādhāraṣtasmin tatra jihvāgrataḥ kṛte | calane dohane caiva jihvā jaḍatī lambitā | nāsikāprāptajihveyaṃ tālulagnā bhavet tataḥ | **jihvādhāraḥ** | Ysv: ekādaśī bhavet jihvā talajādhāra īśvari | jihvāgramathane tasmin pāṇiyaṃ madhuraṃ bhavet | tatpīṭhe kavirgitijyotiś chandovidāṃ varaḥ | **jihvādhāraḥ** | Ysv (YK): ekādaśo bhavet jihvātalaajādhāra īśvari || 29 || jihvāgramanthane tasmin pāṇiyaṃ madhuraṃ bhavet | tatpīṭhe kavirgitir jyotiś chandovidur varaḥ || 30 || **dantādhāraḥ** | Ysv: dantādhāro dvādaśeti sarvarogakṣayaṅkaraḥ | dhārayed dantayor madhye jihvāgraṇ ca balād api | dhṛtvārdhdhaghaṇṭikāmātraṃ sarvarogantu nāśayet | **dantādhāraḥ** | Ysv (YK): dvandvādhāro dvādaśeti sarvarogaḥ kṣayaṅkaraḥ | dhārayed dantayor madhye jihvāgraṃ ca balād api || 31 || dhṛtvārdhdhaghaṇṭikāmātraṃ sarvarogāṃs tu nāśayet | **nāsikādhāraḥ** | Ysv (PT): nāsādhāraṣtasmin jñeyo nāsālakṣaṣṭrayodaśaḥ | manaḥsthirakaro yas tu vāyusthirakaro mahān | **nāsikādhāraḥ** | Ysv (YK): nāsādhāraṣtasmin jñeyo nāsālakṣaṣṭrayodaśa ||32|| manaḥ sthiraṃ karoty eva vāyuh sthirakaro mahān | **nāsikādhāraḥ** | Ysv (PT): nāsāpuṭe sthirā dṛṣṭir ādhāro 'yaṃ caturdaśaḥ | kṛte 'smin svīyatejaḥ syāt pratyakṣaṃ ṣaṭtrimāsaṭaḥ | pāṛthivaṃ trūṭatī kṣīpraṃ pratyakṣaṃ svīyatejaṣā | **nāsikādhāraḥ** | Ysv (YK): nāsāpuṭe 'sthirā dṛṣṭir ādhāro 'yaṃ caturdaśaḥ || 33|| kṛte 'smin svīyatejaḥ syāt pratyakṣaṃ ṣaṭtrimāsaṭaḥ | pāṛthivaṃ trūṭatī kṣīpraṃ pratyakṣaṃ svīyatejaṣā || 34 ||

Sources: 5 udyānam° | SSP: pañcame oḍiyāñādhārayor bandhanān malamūtrasamkocanaṃ bhavati ||2.14|| *udyānā° etc. in various mss. **nābhyādhāraḥ** | SSP: saṣṭhe nābhyādhāra oṃkāraṃ ekacittencārayet | nādalayo bhavati ||2.15|| **hrdayarūpadhāraḥ** | SSP: saptame hrdayādhāre prāṇaṃ nirodhayet | kamalavikāso bhavati ||2.16|| **kaṇṭhādhāraḥ** | SSP: aṣṭame kaṇṭhādhāre kaṇṭhamūlaṃ cibukena nirodhayet | iḍāpiṅgalayor vāyuh sthīro bhavati ||2.17|| **ghaṇṭikādhāraḥ** | SSP: navame ghaṇṭikādhāre jihvāgraṃ dhārayet | amṛtakalāḥ sravati ||2.18|| **tālvādhāraḥ** | SSP: daśame tālvādhāre tālvantar garbhe lambikāṃ cālanadohanābhyāṃ dirghikṛtvā viparītena praveśayet | kṣāṭhibhavati ||2.19|| **jihvādhāraḥ** | SSP: ekādaśe atha jihvādhāre tatra jihvāgraṃ dhārayet | sarvaroganaśo bhavati ||2.20|| **dantādhāraḥ** | SSP: dvādaśe bhrūmadhyādhāre tatra candramaṇḍalaṃ dhyāyet śītalatām yāti ||2.21|| **nāsikādhāraḥ** | SSP: trayodaśe nāsādhāre tasyāgraṃ lakṣayet manaḥ sthiraṃ bhavati ||2.22|| **nāsikādhāraḥ** | SSP: caturdaśe nāsāmūle kapāṭādhāre dṛṣṭim dhārayet | śaṇmāsāj jyotiḥpuñjaṃ paśyati ||2.23||

1 *karaṇān EPU₂ | karaṇāt cett. **manaḥ** cett. | punaḥ BL **pavanayoḥ** cett. | pavanayo BL **saṃcāro** cett. | saṃcoro D₁ **bhaviati** cett. | bhavati BL **tayoḥ** cett. | B <??> **saṃcārān** cett. | saṃcārāt D₁ U₁ **trūṭayati** cett. | trūṭayati B trūṭayati L trudyati U₁ ti N₂ ***tattrotṣanāt** N₁ U₂ | tatrotanāt BELU₁ tata troṭanāt D₁ N₂ *om.* P **2 pavano** cett. | pavanaḥ cett. ***kamala°** cett. | *ka° BL *om.* P **pūrṇo** cett. | pūrṇā BL *om.* P **puruṣaḥ** cett. | puruṣa N₂ **sadaiva** cett. | saṃdaivaṃ P **yuvaiva** D₁ L | yuvā E yuve P yuvai B yuve va N₁ yurvaiva N₂ yuvaivaṃ U₁ yuvaivaṃ U₂ **bhaviati** cett. | bhavati B prabhavati P **pañcamam** cett. | pañcamam B pañcamam N₂ **3 udyānam** N₁ D₁ | odyānam N₂ udyānam U₁ uḍḍiyāṇaṃ svādhīṣṭhānaṃ PU₂ uḍḍiyāṇaṃ svādhīṣṭhānaṃ BL udgīryāṇaṃ svādhīṣṭhānaṃ E **bandhanā** E | badhadānān U₂ baṃdhanāt N₁ N₂ vaṃdhanāt D₁ baṃdhadānāt U₁ baṃdhadānān P baṃdhaḥ diyate BL **malamūtrayor** cett. | mūlamūcayor L **bhaviati** cett. | bhavati B **nābhyādhāraḥ** cett. | nābhyādhāras U₁ nābhyādhāre U₂ **tatra** cett. | *om.* E **prāṇavābhyāsā** PBLU₂ | prāṇavābhyāsād PBLU₂ prāṇavābhyāṣad U₁ *om.* E ***anāhato** cett. | nāhato P ānāhato U₁ anohato U₂ **nādhā** cett. | nāraḥ P tādaḥ N₂ **4 svaya** cett. | svayaṃ N₂ **utpadyate** cett. | ūtpadyate N₁ **saptamo** cett. | *om.* EB **hrdaya** cett. | hrdayā° U₂ ***rūpadhāraḥ** N₂ U₁ | rūpadhāraḥ L rūpa ādhāraḥ D₁ N₁ 'dhāraḥ U₂ *om.* EP **prāṇavāyo** cett. | prāṇavāyo B **nirodhāt** cett. | nirūmdhanāt D₁ N₁ N₂ U₁ **śad api** cett. | ṣaḍapi B **ūrdhvamukhāni** cett. | ūrdhvamukhaḥ D₁ N₁ N₂ ūrusyordha mukhaṃ bhavati U₁ **5 aṣṭamaḥ** PN₁ D₁ U₁ U₂ | aṣṭame BL aṣṭama° N₂ **tatra** cett. | tatraḥ D₁ **jālamdhara** cett. | jālamdhara° N₂ jālam BL **diyate** cett. | dīpyate U₁ **satīdāyāṃ** EP | satīyāṃ BL sati iḍāyāṃ N₁ D₁ U₁ U₂ satīśadāyāṃ N₂ **pavanaḥ** cett. | pavana° D₁ **6 bhaviati** cett. | bhavati BL **navamo** cett. | navo B **ghaṇṭikā°** cett. | ghaṇṭikā° P ghaṇṭikā° L ***dhāraḥ** cett. | dhāras U₁ **jihvāgraṃ** cett. | jihvāyāgraṃ D₁ juhvāyāṃ U₁ **bhaviati** cett. | bhavati B bhavati vā U₁ **tato** cett. | tataḥ N₁ U₁ ***mṛtakalāyā** EBN₁ N₂ | mṛtakalāyā P mṛtakalāvaṃ L amṛtakalāvaḥ D₁ U₁ **amṛtam** cett. | amṛta P *om.* L **sravati** cett. | *om.* L **tadamr-**

Chapter 4

Translation of the Yogatattvabindu

[Introduction]

Homage to Śrī Gaṇeśa. Now the methods of Rājayoga are laid down. This is the result of Rājayoga¹: Rājayoga is that by which longterm durability of the body arises even amongst manifold royal pleasures even amongst the manifold royal entertainments and spectacle. This truly is Rājayoga. These are the varieties of this Rājayoga: 1. Kriyāyoga, the Yoga of [mental] action; 2. Jñānayoga, the Yoga of knowledge; 3. Caryāyoga, the Yoga of wandering;² 4. Haṭhayoga, the Yoga of force; 5. Karmayoga, the Yoga of deeds; 6. Layayoga, the Yoga of absorption; 7. Dhyānayoga, the Yoga of meditation, 8. Mantrayoga, the Yoga of Mantras; 9. Lakṣyayoga, the Yoga of fixation objects, 10. Vāsanāyoga, Yoga of mental residues; 11. Śivayoga, the Yoga of Śiva, 12. Brahmayoga, the Yoga of Brahman; 13. Advaitayoga, the Yoga of non-duality; 14. Siddhayoga, the Yoga of the Siddhas; 15. Rājayoga, the King of Yogas. These are the fifteen *yogas*.³

[Description of *kriyāyoga*]

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

²The first three Yogas allude to the four *pādas* of the Śaiva *āgamas*; namely *kriyā[pāda]*, *caryā[pāda]*, *yoga[pāda]* and *jñāna[pāda]*. (GOODALL 2015:77).

³At the current stage of research it is not clear if this list is a later addition by another scribe or, if indeed it originally stems from Rāmacandra. The list suggests a text following the order of yogas according to this list. However, the order of the yogas given in the list is not followed closely in the text.

Now the characteristic of Kriyāyoga, the Yoga of [mental] action⁴ are described.

1. This Yoga is liberation through [mental] action, it bestows success(*siddhi*) in ones own body. Each wave the mind creates at the beginning of an action, of all those one shall withdraw oneself. Then Kriyāyoga ari
2. Patience, discrimination, equanimity, peace, modesty, desireless: The Yogī who is endowed with these means is said to be a Kriyāyogī.
3. Envy, selfishness, cheating, violence, desire and intoxication, pride, lust, anger, fear, laziness, greed, error and impurity.
4. Attachment and aversion, indignation and idleness, impatience and dizziness: Whoever doesn't experience these is called a Kriyāyogī.⁵

Patience, discrimination, equanimity, peace, contentment etc. are generated in his mind. He alone is called a Yogī of many actions (*bahukriyāyogī*)⁶ Fraud, illusion, property, violence, craving, envy, ego, anger, anxiety, shame, greed, error, impurity, attachment, aversion, idleness, heterodoxy, false view, affection of the senses, sexual desire: He who diminishes these from day to day in is mind, he alone is called a Yogī of many actions (*bahukriyāyogī*).

[Varieties of *rājayoga*: Siddhakuṇḍalinīyoga and Mantrayoga]

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

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

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

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

dhakunḍalinīyoga⁷ [and one⁸] is Mantrayoga⁹. These two Rājayogas are described [in the following]. At the location of the root-bulb exists one major vessel in the form of energy. This single vessel reaches to these openings which are *iḍā*, *piṅgalā* and *suṣumnā*. On the left side is the *iḍā*-channel, being a resemblance of the moon. On the right side exists the *piṅgalā*-channel, being a resemblance of the sun. Within the middle path is a lotuspond being very subtle. [It is] made from a web of light [and it] shines like a thousand lightnings. She emerges as the central channel, assuming the form of benevolence (*śiva*), is the bestower of enjoyment and liberation. While abiding in (*satyām*) her (*asyām*) knowledge arises [to the point of which] the person becomes all-knowing.

[Description of the first Cakra]

The means for the genesis of knowledge in the central channel will now be described. At the beginning¹⁰ exists the root *cakra* having four petals. The first *cakra* of support (*ādhāra*) is at the anus [and] is red-colored. Gaṇeśa is the deity. He is success, intelligence and power. A rat is the mount. The Ṛṣi is Kūrma. The seal is contraction. The vitalwind is *apāna*. The *kalā* is the “wave of consciousness” (*urmī*). The concentration is “she who is powerful” (*ojasvinī*). In the four petals [of it resides] *rajas*, *sattva*, *tamas* and the mind-faculties (*manāṃsi*), [symbolized by the syllables or *bījas*] *vaṃ śaṃ ṣaṃ* and *saṃ*. A trident is situated in the middle of the triangle¹¹. In the middle is a trident, and *kāmapīṭha*¹² in the shape of a triangle. In the middle of this seat (*pīṭha*) exists a single form in the shape of a

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

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

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

¹⁰Supposedly at the beginning of the central channel.

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

¹²Discuss the term *kāmapīṭha*.

flame. By meditating on this form the whole literature, all *śāstras*, all poems, dramas etc., everything [related to] elocution, appears in the mind of the person without learning. [Assigned to it] is external bliss¹³, yogic bliss, heroic bliss [and] the bliss of coming to rest.¹⁴ An [over] hundredfold recitation of the non-recited [śataḥ = ...hundreds of?]; 600 [repetitions for]; 9 *ghaṭis* [and] 40 *palās*.¹⁵

[Description of the second Cakra]

Now the second, the six-petalled *Svādhiṣṭhānacakra* known as the seat of *Uḍḍiyāna*¹⁶. The gender is the location. The color is yellow. The shine is yellow. *Rajas* is the quality. The deity is Brahmā. The speech is *vaikhari*¹⁷ (*vaikhari vāca*). The power is Sāvitrī. The mount is the goose. The *Rṣi* is Vahaṇa. The appearance (*prabhā* is the fire of love (*kāmāgni*). The body is gross, The state is that of being awake. The Veda is Ṛg. The spiritual guide is the characteristic (*liṅga*). The liberation is residing in the world of Brahma. The principle is pure level (*śuddhabhūmikā*). The sphere is smell. The vitalwind is *apāna*. The internal matrix [is]: vaṃ bhaṃ maṃ yaṃ raṃ laṃ. The external matrix: Kāmā “she who is desire”, Kāmākhyā “she who is the *tīrtha* of *Kāmākhyā*”¹⁸, Tejasvinī “she who is shining”, Ceṣṭikā “she who is active”, Alasā “she who is lazy” [and] Mithunā “she who is “*mithunā*”. A [more

¹³Discuss the four blisses.

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

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

¹⁶Discuss the term *uḍḍiyāna*.

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

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

than] thousandfold recitation of the non-recited; 6000 [repetitions for]; 16 *ghaṭis* [and] 40 *palās*.¹⁹ In its middle exists extremely red glow. The adept becomes very handsome through meditation on it. He becomes one who is desired by young women. The vital force increases from day to day.

[Description of the third Cakra]

The third, a lotus with ten petals exists at the location of the navel. The colour is red (*kapila*). Viṣṇu is the deity. Lakṣmī is the power. Vāyu is the Rṣi. Samāna is the vitalwind. The mount is Garuḍa. The deity is the subtle body²⁰. The state is sleep. The speech is the inaudible speech (*madhyamāvāg*)²¹. The Veda is the Yajurveda. The [fire is the] southern fire. The liberation is “proximity” (*saṃīpatā*).²². Viṣṇu is the characteristic of the teacher (*guruliṅga*). The principle is water. The sphere is atmosphere (*rajo viśaya*). There are ten petals [and] ten matrices. [The] inner matrix: *daṃ taṃ ṇaṃ taṃ thaṃ daṃ dhaṃ naṃ paṃ phaṃ*. The external matrix: Śānti “she who peaceful”, Kṣamā “she who is patient”, Medhā “she who is insightful”, Tanayā “the daughter”, Medhavinī “she who is a learned teacher”, Puṣkarā “she who is a lotus”, Haṃsagamanā “she who moves like a swan”, Lakṣyā “she who is the object aimed at”, Tanmayā “she who is absorption” and Amṛtā “she who is immortality”. A [more than] thousandfold recitation of the non-recited; 6000 [repetitions for]; 16 *ghaṭis* [and] 40 *palās*.²³ In its middle exists a *cakra* with five angles. In its middle is a single [divine] form. It’s not possible to describe her shine with speech. Through the execution of meditation on this [divine] form the body of the person is going to be strong.

[Description of the fourth Cakra]

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

²⁰Why another deity is given here?

²¹<Śā, Ling>name of the speech which is inaudible and which is of the type of a thought without any definite presence of words making up the expression. Vkp I.143.<Abhyankar 1986: 300>

²²What is this exactly?

²³Here we find the same instruction as in the previous description of the second *cakra*. The practice is supposed to be done for the duration of 6000 *ajapājāpas* divided into *ghaṭis* and 40 *palas*, resulting in 2320 minutes or 38,67 hours. Again this would result in a frequency of breath of 2,586206897 in- and exhalations per minute.

The fourth lotus having twelve-petals exists in the middle of the heart. [The] place of the Anāhatacakra is within the heart²⁴. The color is white. The quality is Tamas. The deity is Rudra. The power is Umā. The Ṛṣi is Hiraṇyagarbha. The mount is Nandi. The vitalwind is Prāṇa. The body is the cause of digits of light. The state is deep sleep. The speech is Paśyanti²⁵. [The Veda is] Sāmaveda. The fire is the fire of the householder²⁶. The characteristic is Śiva. The level is the ability to attain everything on earth²⁷. The liberation is uniform [with the deity]. [There are] twelve petals, [and] twelve matrices: *kaṃ khaṃ gaṃ ghaṃ ṇaṃ caṃ chaṃ jaṃ jhaṃ yaṃ taṃ* [and] *thaṃ*. The external matrix: Rudrāṇī “she who is Rudra’s wife”, Tejasā “she who is brilliant”²⁸, Tāpinī “she who is glow”, Sukhadā “she who bestows happiness”, Caitanyā “she who is consciousness”, Śivadā “she who bestows grace”, Śānti “she who is peaceful”, Umā “she who is glorious”, Gaurī “she who is beautiful”, Mātārā “she who is bestowing the mother”, Jvalā “she who is the flame” [and] Prajvālīnī “she who is blazing”. A [more than] thousandfold recitation of the non-recited; 6000 [repetitions for]; 16 *ghaṭis* [and] 40 *palās*.²⁹ Due to being made of [such an] intense light [the fourth lotus] is not in the range of sight. In its middle exists a lotus facing downward having eight petals. The mind resides in the *cakra*. The mind is the deity. The power is external³⁰, [its] Ṛṣi is the self. In the middle of the navel exists a lotus. Its stalk measures ten *āṅgulas*. The stalk of it is soft (*komala*), pure [and] facing downwards. In its middle is [something] shining like a banana-flower. The mind has no determination of will, giving a firmer direction to man’s thoughts for the moment by means of [conscious] submission. [It is] truly changeable in nature. While the mind rests on the eastern petal [which is] white in colour clear intellect arises, which is [endowed with] *dharma*, fame and knowledge etc. While [the mind rests on] the south-east, [which is] reddish in color a mind that is weak due to sleep, laziness and illusion arises. While [the mind is situated] in

²⁴This is redundant.

²⁵Add footnote of entry in *Tāntrikābhidhānaśoṣa*.

²⁶Add explanation.

²⁷Quote *Tāntrikābhidhānaśoṣa*.

²⁸To be understood as *tejasvini*.

²⁹The *ajapājapa* for this *cakra* is to be performed 6000 times for a duration of 96 *ghaṭis* and 40 *palās*, resulting in 2320 minutes or 38.67 hours. Again this would result in a frequency of breath of 2,586206897 in- and exhalations per minute.

³⁰n Muktabodha-Texte sehe ich 3 Belege für bahiśśakti Muktabodha/kriyakramādyotikā.html 2938 suśirānte bahiśśaktiṃ vinyasedvyomarūpiṇīm | tasyā madhye tu Muktabodha/sakalāgamasārasaṅgraha.html 2186 suśirāntabahiśśaktiṃ vyāpinīṃ cintayet tataḥ || Muktabodha/kriyakramādyotikavyākhyā.html 1846 tanmadhye ca bahiśśaktiṃ sudhābindu parisrutim

who is manifold”, Mahāvidyā “she who is great knowledge”, Mahāmayā “she who is great illusion”, Buddhi “she who is intellect”, Tāmasī “she who is darkness”, Maitrā “she who is love”, Kumārī “she who is a young girl”, Maitrāyaṇī “she who is on the path of benevolence”, Rudrā “she who is howling”, Puṣṭā “she who is abundance”, Siṃhanī “she who is a lioness”. A thousandfold recitation of the non-recited; 1000 [repetitions for]; 2 *ghaṭis*, 46 *palās*. and 40 *akṣaras*.³⁴ In its middle exists a single person which shines like a thousand moons. Because of the exercise of meditation on this person all diseases which are (otherwise) not possible to be controlled vanish. The person lives up to 1001 years.

[Description of the sixth Cakra]

Now it exists a sixth *cakra* named Ājñā. The deity is fire (*agni*). The power is the goddess of the centre (*suṣumṇā*). The Ṛṣi is “the violent” (*hiṃsa*). The mount is consciousness (*caitanya*). The body is knowledge. The state is understanding. The speech is the “incomparable” (*anupama*). The [Veda] is Sāmaveda. The *liṅgaṃ* is intoxication (*pramāda*). The half-matrix: the principle of ether. The gander is the living soul. The origin is the play of consciousness. Twofold matrix: haṃ kṣam is the inner matrix. The external matrix: Sthiti “she who maintains” [and] Prabhā “she who is splendour”. A thousandfold recitation of the non-recited; 1000 [repetitions for]; 2 *ghaṭis*, 46 *palās*, and 40 *akṣaras*.³⁵ This *cakra* is located in the middle of the eyebrows and is two-petalled. In its middle exists a certain object being a form of blazing fire without parts, not being female not being male. Because of the exercise of meditation on it the body of the person becomes non-aging and immortal.

[Description of the seventh Cakra]

Now the seventh *cakra* having 64 petals and being full of nectar exists in the middle of the palate. The forehead is the Maṇḍala. The moon is the deity. The power is the nectar of immortality. The Ṛṣi is the supreme self. The seventeenth digit is the resident with the nectar of immortality. The wavy stream of nectar is great space. The uvula is the mother. The ornament/rhythm? (*tālikā*) is a small bell. The own form of the body is the unspeakable Gāyatrī, [which has] the face

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

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

of a crow, the eye of a human, the horn of a cow, a forehead that is Brahmapaṭhā?, a neck like a horse, the face of a peacock [and] limbs like a goose. [This is] the specific nature of the unspeakable Gayatrī. It is endowed with superabundant beauty. [It is] very bright. In its middle, red in color [is that which is] known as "uvula" (*ghāṃṭikā*). [It] exists as a single pericarp. In its middle is a [certain] site. In the middle of it exists a hidden digit of the moon, being a stream of nectar like a river (*amṛtādhārāsravanti*). Because of the exercise of meditation on this digit death does not come near him. Due to uninterrupted meditation, the stream (*dhārā*) of nectar flows. Then the appearances of emaciation (*kṣayaroga*), fever due to disordered bile (*pittajvara*), heartburn (*hṛdayadāha*), head-disease (*śīroroga*) and tongue insensibility (*jihvājaḍa*) vanish. Also eaten venom doesn't trouble him. If the mind is here, [it] becomes stable.

[Description of the eighth Cakra]

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

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.

sees everything in front of his eyes and he becomes separated [from the material world]. The force of life increases eminently.

[Description of the ninth Cakra]

Now the divisions/differentiations of the ninth cakra are explained. The designation of it is “the *cakra* of the great void”. Above that there is no other. Therefore it is declared to be the *cakra* of the great perfection. [Another] such name of it is “(divine) seat of Pūrṇagiri”. In the middle of the *mahāśūnyacakra* exists one lotus facing upward, very red in colour, with a thousand petals - an abode of brilliance and wholeness, whose fragrance is not in range of mind and speech. In the middle of this lotus exists one pericarp having the shape of a triangle. In the middle of the pericarp exists one seventeenth digit in the shape of a immaculé form. A light of the part exists shining like a thousand suns. [But] excessive heat is not arising. Shining like a thousand moons, excess of cold is not arising. Here at this location the “I” (*aham*) is the deity. The “he is I” (*so ’ham*) is the power. This self is the Ṛṣi. The path is liberation. Brahma is the I above. “I’m a circle”. In fire-area is the letter “sa”. [There?] life arises, the living soul ascends and descends. The place is the hidden place of being. The colour is yellow. The light is the shine of ten million suns. The shine is always and visible. Śiva is the deity. The power is primordial illusion. The state is the dissolution of the self into Hara³⁹. The transcendental sound has the nature of a sound with stable resonance. The seal is the “fearless”. The illusion is the root. The body is the original matter. The range is speech and mind. Without delusion, without doubt, the unaffected and undefiled goal is dissolution, meditation [and] final absorption. Above that is the place of infinite supreme bliss. There above is power (*śakti*). Being designated as such she is one single digit. Due to the exercise of meditation on this part the person manifests whatever he wishes for. He is furnished with royal pleasure and enjoyment. [Even] amusing oneself amongst women, and watching musical pleasures, the *kāla* of the person grows daily like the *kalā* of the moon in the bright half of the month. His body is not affected by merit and sin. Due to uninterrupted meditation the power of the light of the innate nature arises. He sees remotely located objects as if they’d be near.

[Lakṣyayoga, the yoga of fixation]

³⁹ Epiphet of Śiva.

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

[1. Ūrdhvalakṣya - The upward directed fixation]

At first the upward directed fixation (*ūrdhvalakṣya*) is explained. The gaze (*dṛṣṭi*) [should be] in the middle of the sky. And then having caused the mind to be directed upwards, it is caused to be fixed there. Due to the exercise of stabilizing of this fixation (*lakṣya*) arises unity of the gazing point (*dṛṣṭi*) with the light of the highest lord (*parameśvara*). And then an indefinable invisible object arises in the middle of the sky. It arises in the range of sight of the practitioner. This is truly the upward directed fixation (*ūrdhvalakṣya*).

[2. Adholakṣya - The downward directed fixation]

Now the downward directed fixation object (*adholakṣya*). One should stabilize the gaze within the circumference (*paryanta*) of twelve *anṅulas* beyond the nose. Or one should stabilize the gaze onto the tip of the nose. The fixation becomes stable due to firm exercise [on one] of the twofold aims [of fixation]. The breath becomes stable. Vitality increases. Just as this [aim] is twofold, also the external fixation is said to be [like this]. Internally or externally the aim of fixation is to be done onto the heavenly emptiness. The fear of dying doesn't arise due to the exercise of meditation on the void at all places during ones life - while eating, moving and waking.⁴⁰

[Description of the Rājayogin's Body]

Now it is said that this is the characteristic of the embodied person who is endowed with the royal yoga: Abundance arises at all times. No distance exists on

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

earth. He dwells on earth having pervaded [it]. Birth and death both don't exist. Happiness doesn't exist. Suffering doesn't exist. Impediment doesn't exist. Habit doesn't exist. Place doesn't exist. The manifestation of permanent perception of the connection with god arises in the middle of the mind of this accomplished one. And he is shining - not cold, and not hot, not white [and] not yellow. Neither is there birth of him, nor does he have any attributes. And he is without parts, immaculate and uncharacterized. His desire etc. doesn't arise in [situations of] lust [and] is not located within the duality of the result. He attains expanded enjoyment. However, his mind does not suffer attachment in this very state.

[Other Attributes]

Another attribute of Rājayoga is described. Even “of one who is in gain of a kingdom etc.” [it is said that] perception of success doesn't arise. Even due to loss suffering doesn't arise in the mind. And then desire doesn't arise. And then with regards to an object that has been obtained for whatever reason towards one's object aversion doesn't arise. With regard to this object affection of the mind doesn't arise. Just this is said to be Rājayoga. And then his mind which knows the sacred speech is equal towards a person, friend and enemy. And a neutral view arises. In the mind of one who is entirely situated in the middle of the earth, the pride of authorship doesn't arise, because of death and rebirth, and because of happiness and enjoyment. While wandering the world he doesn't wish to know authorship. This is also said to be Rājayoga. New durable clothes made of silk, or however, old, worn [clothes] with holes smeared with sandalwood and musk, or smeared with mud. In whose mind joy and sorrow are not situated, just he is [in the state of] Rājayoga. Just he is in the state of Rājayoga for whom the mind is neither in abundance nor in lack, being located in a city, a forest, an uninhabited village or a village full of people.

[Description of Caryāyoga]

Now *caryāyogaḥ*, the Yoga of wandering is explained. Shapeless, unchangeable, permanent [and] unsplitable. Such is the self. It is seen as such by the one whose mind abides in the self without moving. His self is not touched by sin and merit. Just as the leaf of the lotus situated in the midst of water doesn't touch the water; likewise the self [is not touched by sin and merit]. Just as the wind wanders according to

its own will in space, likewise the mind of one who is absorbed into the universal spirit [wanders according to its own will in space]. This is *caryāyoga*.

[Description of Haṭhayoga]

Now *haṭhayoga*, the forceful Yoga is explained. The practice of breath shall be done in this manner: "Exhalation, Inhalation [and] Retention etc. And then due to the six practices (*ṣaṭkarma*), like *dhauti* etc. the purification of the body arises. When the full breath abides in the middle of the sun-channel. Then the mind is unmovable. The form of bliss immediately shines through the motionless mind. Due to the execution of Haṭhayoga the mind becomes absorbed into emptiness. The time of death does not approach. Now, the second division of Haṭhayoga is explained. The shine of ten million suns in one's own body beginning from the feet to the top of head is contemplated in any color equal to white, yellow [or] red. Due to the execution of meditation in the entire body disease doesn't arise, fever doesn't arise and vitality grows.

[Description of Jñānayoga]

Now the characteristic of *jñānayoga* is explained.

1. He shall see the world truly as being one, shining in all selves. By applying indistinctness he shall accomplish *Jñānayoga*.
2. Wherever the world is established or made of omniscience, who knows thus by means of insight, he is like an expert of knowledge.
3. He always attains the reality of *śāmbhavi* - the goal of eternal non-duality. Just as the seed of the Nyagrodha⁴¹ scattered onto the soil [always] becomes a tree.
4. The absolute unity (*ekāntam*), is seen as multibel (namely) made up of ten parts by oneself. The rolled up shoots of the branches are the sprouting stalks of the root shoot.

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

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

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

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

Transmigration is the appearance of the plant world, mountains, trees, earth etc. Transmigration is the appearance of living beings beginning with birds, horses, elephants and humans. And then whoever is one who is a [sense] object of sight is said to be visible. He who is not seen by sight is said to be invisible. In this way the view of separation of one's own self which is subjected to transmigration is to be removed by means of [applying the view of] unity. Only this is Jñānayoga. Because of the execution of it, time doesn't destroy the body.

[The Division of the Inherent Nature]

Now the division of the inherent nature is described.⁴² Just as the seed of the banyan tree ripens into the shape of the banyan tree, and by its own inherent nature attains such a tenfold division. [Namely]: "Root, shoot, bark, branch, twig, bud, the unfolding flower, flower, fruit and nectar." The division reaches [those] ten parts. In this way, the pure, unchanging, unblemished, attains such [division] precisely because of the inherent nature of the self. [Namely] the division "Earth, Water, Fire, Wind, Space, Mind, Intellect, Illusion, Transformations and Form". Because of the power of Jñānayoga, there arises the certainty that "The Self is verily one." As some particular soil (*ekaika*) sometimes appears soft, sometimes beautiful, sometimes fragrant, sometimes unscented, sometimes golden, sometimes silver, is sometimes made of precious stone, sometimes appearing white, sometimes black, sometimes copper, sometimes yellow, sometimes mottled, sometimes like various fruit, sometimes like flowers, sometimes like the nectar of immortality, [and that

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

only] because of its inherent nature. In this way, the self also takes the form of a human, a bird, a gazelle, an elephant, a vidyādhara, a gandharva, a centaur, great scholar or a great fool, a sick or healthy, an angry or or peaceful person, by virtue of its inherent nature. Because of Jñānayoga, transformation is recognized as formless, Just as the place of origin of the fruit is only one. But the transformation of the fruit is seen as manifold.

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

What are the eight enjoyments?

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

1. Clothes made from silk;
2. A site of the palace in which there are mainsions endowned with five or seven rooms.
3. A huge, very soft and lovely bed;
4. [on which] there is seated a lotus-like youthful, charming and virtuous wife;
5. An excellent throne;
6. An exceptional valuable horse;
7. Food that pleases the senses;
8. Various drinks.

Like the rays of the sun, the butter of milk, the burning of fire, the stupor of poison, the sesame oil from the sesame seed, the shade from the tree, the sweet odor from a fruit, the fire from a scabbard, the sweet sap of Śārkara⁴⁴ and so on, the cold of piles of snow, and so on is the inherent essence of things. In the same way, the course of the world is also in the center of the highest God's own form. And the Most High God is indivisible and all-filling.

⁴³The verse only gives 7 enjoyments!

⁴⁴A liquor prepared from Dhātaki with sugar.

[Continuation of *Lakṣyayoga* - Bāhyalakṣya]

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

[Continuation of *Lakṣyayoga* - Antarakṣya]

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

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

⁴⁶ Write something about siddhis.

[The Ten Main Bodily Channels]

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

[The Ten Vitalwinds]

Now [there are] ten vitalwinds are situated within the body. The Prāṇa vitalwind is located in the middle of the heart and causes inhalation and exhalation. The wish for eating and drinking exists. At the center of the anus the Apāna-Vitalwind exists. He does contraction and checking. At the center of the navel the Samāna[-vitalwind] exists. He causes to dry up all the channels. In this way the channels are caused to thrive, beauty is caused to be generated and the fire is caused to light up. Within the throat the Udāna-vitalwind is situated. This wind swallows food, [and] it drinks water. The Nāga-vitalwind exists in the entire body. Through the vitalwind the body is caused to move. The Kūrma-vitalwind exists within the eyes. It causes [the] opening and closing [of the eyes]. From the Kṛkālā-vitalwind gagging arises. From the Devadatta-vitalwind yawning arises. From the Dhananjaya-vitalwind speech arises.

[Continuation of *Lakṣyayoga* - Madhyalakṣya]

Now the central fixation is taught. White-colored, or yellow-colored or red-coloured or smoke-coloured or blue-coloured, like the flame of fire, equal to a lightning, like the orb of the sun, like a half-moon, appearing like flaming space, measured according to ones own body, the fixation shall be directed onto the center of the glowing mind. While abiding in this fixation the burning of the impurity in the center of the mind arises. The Sattva-quality of the mind becomes revealed. After this has happened, the person abides supreme bliss.

[The Divisions of Space]

Now the divisions of space are taught. The fixations of them are taught: Space, beyond space, great space, space of reality, the space of the sun. The fixation onto the pure and formless space *akāśa* shall be done internally as well as externally. Moreover, the fixation of the beyond-space *parākāśa* which is equal to dense darkness shall be done internally and externally. Moreover, the fixation of the great space (*mahākāśa*) which is the plethora of the burning fire of the time of dissolution shall be done internally and externally. Moreover, for whom internally and externally the brightness of millions of blazing lights arises, he shall execute the fixation [directed onto] the reality-space (*tattvakāśa*). After that the fixation of the sun-space (*sūryakāśa*) which is associated with sundisk's appearance of light shall be done internally and externally. From the execution of these fixations contact of diseases does not arise within the body. Thus wrinkles and grey hair, sin or merit do not arise. The nine cakras, the sixteen Adhāras, the three lakṣyas and the five spaces. Who does not know [them?] within one's own body, he is only a Yogin by name.

[The order of Cakras]

Now the practice of the cakras is explained. At the pelvic floor there is the Brahmācakra. Above the pelvic floor at the root of the gender is the Svadīṣṭhānacakra. At the navel there is the Maṇipūrakacakra. At the heart the Anāhatacakra. Situated within the throat is the Viśuddhicakra. The sixth is the cakra of the palate. In the center of the eyebrows is the Ājñācakra. At the opening of Brahma is the Kālācakra. The ninth is the Ākāśacakra. It is supreme emptiness.

4.1 Bibliography

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