

Yogatattvabindu of Rāmacandra
A Critical Edition and Annotated Translation

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1 Conventions in the Critical Apparatus

1.1 Sigla in the Critical Apparatus

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

The order of the readings in the critical apparatus is arranged according to the quality of readings in decending order.

1.2 Punctuation

The very inconsistent use of punctuation marks in the witnesses at hand makes standardization necessary. Deviation of punctuation marks will not be documented in the critical apparatus. The usual standard conventions are followed:

Especially in the verse poetry, a *daṇḍa* marks the end of a half verse, half of the *śloka*, and the double *daṇḍa* marks the end of a verse. A half verse is a *pāda*, at least in some literary works, this is concluded by a *daṇḍa* and the end of a *śloka* by a double *daṇḍa*. In the prose the single *daṇḍa* indicates the end of a sentence and the double *daṇḍa* marks the end of a paragraph.

1.3 Sandhi

Among the witnesses we see deviating and inconsistent application of *sandhi*. There is no clear evidence that originally *sandhi* was intentionally not applied. This edition will therefore apply *sandhi* consistently throughout the constituted text to provide a readable text sticking to contemporary conventions in Sanskrit. To simplify the apparatus the variant readings concerning *sandhi* are not recorded to the most part. Exceptions are made in remarkable cases.

1.4 Class Nasals

Again, due to inconsistent use of class nasals among the witnesses *anusvāras* have been substituted with the respective class nasals throughout the critical edition. To simplify the apparatus deviating usage of class nasals is not documented in the apparatus.

2 Critical Edition of the *Yogatattvabindu*

[Introduction]

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

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

1 śrī gaṇeśāya namaḥ ELN₁D₁U₁U₂] śrī ṇe ya maḥ P śrī gurave namaḥ N₁ śrī sarasvatyai namaḥ
śrī nirañjanāya namaḥ D₁ om śrī nirañjanāya U₁ **atha rājayogaprakāro likhyate** N₁D₁] atha
rājayogaprakāra likhyate U₁ rājayogāntargataḥ / binduyogaḥ E atha tattvabindu-yogaprārambhaḥ L
atha rājayoga liṣyate P atha rājayoga likhyate U₂ **2 prekṣaṇasamaya** PN₁D₁U₁] prekṣaṇasamaya
U₂ **eva** PN₁D₁U₂] evaṃ U₂ **6 cāryayogaḥ** PN₁D₁U₂] tvaryāyogaḥ U₁ **9 layayogaḥ** PN₁D₁U₁]
nayayogaḥ U₂ **12 lakṣyayogaḥ** PN₁D₁U₂] lakṣayogaḥ U₁ **17–18 siddhayogaḥ 14 /**
rājayogaḥ 15 PU₂] rājayogaḥ / siddhayogaḥ N₁D₁U₁ **20 ete pañcadaśayogāḥ** PN₁D₁U₁] evaṃ
pañcadaśayogā bhavaṃti U₂

20 rājayoga: The initial codification of 15 *yogas* appears in N₁,P,D₁,U₁ and U₂. It is omitted in E and L. B can't be determined due to missing folios. P is the only witness which numbers the *yogas* with *devanāgarī*-digits. I decided to include the numeration to improve the readability of the list. The other witnesses separate the list with single or double *daṇḍas*.

[Introduction]

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

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

These are the fifteen *yogas*.²

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

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

इदानीं क्रियायोगस्य लक्षणं कथ्यते ।

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

क्षमाविवेकवैराग्यं शान्तिसन्तोषनिस्पृहाः ।
एतद्युक्तियुतो योगी क्रियायोगी निगद्यते ।।२।।

- 10 मात्सर्यं ममता माया हिंसाशा मदगर्वता ।
कामक्रोधौ भयं लज्जा लोभमोहौ तथा ऽशुचिः ।।३।।

रागद्वेषौघृणालस्यं भ्रन्तिर्दभो क्षमा भ्रमः ।
यस्यैतानि नविद्यन्ते क्रियायोगी स उच्यते ।।४।।

15

1 idānīm PN₁D₁U₁] atha U₂ **kriyāyogasya** PN₁D₁U₁] kriyāyogas U₂ **kathyate** PN₁U₁] kathayate D₁ omitted in U₂ **3 siddhidāyakaḥ** PN₁D₁U₁] siddhidāyakaḥ U₂ **5 tattataḥ** PN₁D₁] tatastataḥ U₂ taṃkṛ taṃ U₁ **tato bhavet** PU₂] ato bhava N₁D₁ ato va U₁ **7 viveka** N₁D₁PU₁] vivekaḥ EU₂ **nisprḥāḥ** P] °nisprḥāḥ U₂ °nisprḥā EN₁ °nisprḥāḥ D₁ °nisprḥī U₁ **8 yuk-tiyuto** EPN₁D₁U₁] muktiyuto U₂ **yogī** EPN₁D₁U₂] yosau U₁ **10 mātsaryaṃ** EU₁U₂] mātsarya PN₁D₁ **himsāsā** PD₁U₁U₂] himsā ca E himsāḥ N₁ **11 °krodhau** U₁U₂] krodha° EPN₁ °krodho D₁ **°śuciḥ** PN₁D₁U₁] śuciḥ EU₂ **13 rāgadveṣau** EPN₁D₁U₂] rāgadoṣau U₁ athadveṣo L **bhram̐tir dambho** PLN₁U₂] bhrām̐tir debho D₁ bhrāntitvaṃ E bhrām̐ti dambha U₁ **kṣamā bhramaḥ** LN₁D₁U₂] mokṣamābhramaḥ E °kṣamī bhramaḥ U₁ **14 na** PLN₁D₁U₁U₂] ca E

7 °kṣamā: E starts here. 13–0.0 rāga°: L starts here.

[Description of *kriyāyoga*]

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

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

³The source of the four verses seems to be unknown. It is possible that they stem from Rāmacandra himself.

यस्यान्तःकरणे क्षमा विवेकवैराग्यशान्ति सन्तोष इत्यादीन्युत्पाद्यन्ते ।

स एव बहुक्रियायोगी कथ्यते ।

कापट्यं माया वित्तं हिंसा तृष्णा मात्सर्यमहंकारः रोषोभयं लज्जा लोभमोहा अशुचित्वं रागो द्वेषआ
लस्यं पाखंडित्वं भ्रान्तिरिन्द्रियविकारः कामः एते यस्य मनसि प्रदिदिनं न्यून भवन्ति ।

5 स एव बहुक्रियायोगी कथ्यते ।।

1 kṣamā° EPLD₁U₁U₂] kṣamāḥ N₁ °santoṣa ityādīny PN₁D₁] santoṣādīny E ityādīno° L
ityādīna niraṃtaram U₁ ityādayoniraṃtaram U₂ **utpādyante** PN₁D₁U₂] utpadyante E utyaṃte
U₁ **2 bahukriyāyogī** EPLN₁U₁U₂] bahukriyāyogā D₁ **kathyate** EPLN₁U₁] sa kathyate D₁ tka-
cyate U₂ **3 kāpaṭyaṃ** EPD₁U₂] yasyāntaḥkaraṇe kapaṭyaṃ N₁ kāpayam L kāpacham U₁ **māyā**
N₁] māya D₁ yāya U₁ pāpa U₂ **omitted in** EPL **vittaṃ** EP] vittaṃ L vitvaṃ N₁D₁U₁ titam U₂
mātsaryam E] mātsaryaṃ PLN₁U₂ mātsarya PLN₁U₂ **roṣobhayaṃ** PLN₁D₁U₂] roṣaḥ bhayaṃ
EU₁ **lajjā** EPLN₁D₁U₂] lajā U₁ **lobhamohā** EN₁D₁U₁] lobhaḥ mohāḥ PL mohā U₂ **rāgo**
dveṣaḥ em. rāgaḥ dveṣaḥ P rāgadveṣaḥ N₁D₁U₁U₂ rājadveṣa L **omitted in** E **3–4 -ālayaṃ**
PLN₁D₁U₁U₂] **omitted in** E **4 pākhaṃḍitvaṃ** PLU₁U₂] pāṣaṃḍitvaṃ D₁N₁ pākhaṃḍatvaṃ
E **indriyavikāraḥ** EN₁D₁U₂] indriyavikāraḥ U₁ indriyaṃ vikāraḥ P itivikāraḥ L **kāmaḥ**
EPLN₁D₁U₁] **omitted in** U₂ **ete** EPD₁N₁] eta L rāte U₁ etate U₂ **bhavanti** EPLD₁U₁U₂] bhavīti N₁ **5 kathyate** EPLN₁D₁U₂] kathyamte U₁

3 rāgo dveṣaḥ: I conjectured to *rāgo dveṣaḥ* to provide a sentence with correct grammar. Another possible conjecture would be to read *rāgadveṣau*.

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

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

⁴The term *bahukriyāyogī* seems to be unique in the whole yoga literature.

इदानीं राजयोगस्य भेदाः कथ्यन्ते । के ते । एकः सिद्धकुण्डलिनीयोगः मन्त्रयोगः । अमू राजयोगौ कथ्येते । मूलकन्दस्थाने एका तेजोरूपा महानाडी वर्तते । इयमेका नाडी इडापिङ्गलासुषुम्णान् एतान् भेदान् प्राप्नोति ।

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

1 **kathyante** EPN₁D₁U₂] omitted in L ke te D₁N₁U₁] te ke EPLU₂ **siddhakuṇḍalinīyogaḥ** EN₁] siddhakuṇḍalinīyogaḥ U₁ siddhakuṇḍalinīyoga U₂ siddhakuṇḍalanīyogaḥ D₁ siddhakuṇḍalīm yogaḥ P **mantrayogaḥ** EPN₁D₁U₁U₂] omitted in L **amū** PLN₁D₁U₁U₂] astu E **rājayogau** PLN₁D₁U₁U₂] rājayogaḥ E 2 **kathyete** P] kathyate ELN₁D₁U₁ kathyamte U₂ **mūlakandasthāne** ELN₁D₁U₁U₂] mūlaṁ kaṁdasthāne P **ekā** EPLD₁U₁U₂] eka N₁ **vartate** EPLN₁D₁U₁] pravartate U₂ **īyam** E] iyaṁ EPN₁D₁U₁U₁ trayam L **ekā** N₁D₁U₁U₂] eka EP kā L °suṣumṇān N₁D₁] suṣumṇā EPU₁U₂ **etān** EPLU₁U₂] ete N₁D₁ 4 **idā** EPLN₁D₁U₁] omitted in U₂ **vartate** EPLN₁D₁U₁] pravarttate U₂ **dakṣiṇabhāge** EPLN₁D₁U₂] dakṣiṇe bhāge U₁ **vartate** EPLN₁D₁U₁] pravarttate U₂ **madhyamārge** EPLN₁U₁U₂] madhyarge D₁ 5 **padmini** ED₁U₁U₂] padmanī PLN₁ **tantusamākārā** ELN₁D₁U₁U₂] taṁtusamākāra P °prabhā EPLN₁D₁U₂] °prabhāḥ U₁ 6 **bhuktimuktidā** PN₁D₁U₁U₂] bhuktimuktipradā EL bhuktimukti N₁D₁U₁ **asyām**] **em.** asyā EPLU₂ omitted in N₁D₁U₁ **jñānotpattau** EPLU₂] utpanne N₁D₁U₁ **satyām** PLU₂] satyam E sati N₁D₁U₁ 7 **suṣumṇāyām** E] suṣumṇāyā PU₂ suṣumṇāyā° U₁ suṣumṇāyāḥ N₁D₁ suṣumṇā° L **jñānotpattāv-upāyāḥ** E] jñānotpattau upāyāḥ PLD₁U₁ jñānotpattau upāyā U₂ jñānotpanno °pāyāḥ N₁ **kathyante** EPN₁D₁U₁U₂] kathyate L

1 **kathyante**: The whole sentence is omitted in U₁. **mantrayogaḥ**: The sudden appearance of *mantrayoga* seems very odd. Especially considering that this section of the text doesn't mention the practice of mantra at all. It might be a mistake, or a later insertion. However, the most reliable witnesses preserve this reading except of L.

[Varieties of *rājāyoga*: *Siddhakuṇḍalinīyoga* and *Mantrayoga*]

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

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

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

⁵It is not clear if the list given at the beginning of the text codifying the fifteen *yogas* belongs to the original text or was a later addition by another hand. One primary reason for this suspicion is that the structure of the *yogas* in the text does not equal the list. The text begins with a description of *kriyāyoga* and continues to describe *siddhakuṇḍalinīyoga* and somewhat surprisingly mentions *mantrayoga* in the same breath. One starts wondering why the structure of the text does not follow the codification. However the mention of *jñānotpattaḥ upāyaḥ* might be a clue why the second *yoga* in the list might be *jñānayoga*. So far it seems to me that there are three options or a combination of these to explain these apparent inconsistencies: 1. The text is highly corrupted. 2. The codification was a later addition of another hand. 3. The term *jñānayoga* is listed due to the results of *siddhakuṇḍalinīyoga*, which is the generation of knowledge due to the practice of a certain *yoga* involving the central channel, as mentioned in this section of the text.

[Description of the first Cakra]

आदौ चतुर्दलं मूलचक्रं वर्तते । प्रथमं आधारचक्रं । गुदास्थानं । रक्तवर्णं । गणेशदेवतं सिद्धिबुद्धि
शक्तिं मुषको वाहनं । कुर्मन्त्रः । आकुञ्चनमुद्रा । अपानवायुः । उमीर्कला । ओजस्विनीधारणा ।
चतुर्दलेषु । रजःसत्त्वतमोमनांसि । वं शं षं सं । मध्यत्रिकोणे त्रिशिखा । तन्मध्ये त्रिकोणाकारं काम
पिठं वर्तते । तत्पीठमध्ये ऽग्निशिखाकारैका मुर्तिर्वर्तते । तस्या मूर्तेर्ध्यानकरणात् सकलशास्त्रकाव्य
5 नाटकादि सकलवाङ्मयं विनाभ्यासेन पुरुषस्य मनोमध्ये स्फुरति । अस्य बहिर्मानन्दा । योगानन्दा
विरानन्दा । उपरमानन्दा ।

[Description of the second Cakra]

इदानीं द्वितीयं स्वाधिष्ठानचक्रं षट्दलं उड्डियाणपीठसंज्ञकं भवति । लिङ्गस्थानं । पीतवर्णं । पीत
प्रभा । रजोगुण । ब्रह्मादेवता । वैखरीवाच । सावित्रीशक्तिः । हंसवाहनं । वह्णन्त्रः । कामाग्निप्रभा ।
स्थूलदेहा । जाग्रदवस्था । ऋग्वेद । आचार्यलिङ्गं । ब्रह्मसलोकतामोक्षः । शुद्धभूमिकातत्त्वं । गंधो वि
10 षयः । अपानवायुः । अंतर्मार्तृका । वं भं मं यं रं लं । बहिर्मात्रा । कामा । कामाख्या । तेजसी । चे
ष्टृङ्का । अलसा । मिथुना । तन्मध्ये ऽतिरक्तवर्णं तेजो वर्तते । तस्य ध्यानात् साधको ऽतिसुन्दरो
भवति । प्रतिदिनमायुर्वर्धते ।

1 caturdalaṃ mūlacakraṃ N₁D₁U₂] caturdalaṃ mūlaṃ cakraṃ EPU₁ caturdalamūlacakraṃ L
vartate EPLN₁D₁U₁] pravartate U₂ prathamaṃ ādhāracakraṃ PLU₂] prathamādhāracakraṃ
vartate E gaṇeśadaivataṃ ELU₂] gaṇeśāṃ daivataṃ P 1–2 siddhibuddhiśaktiṃ muṣako
vāhanaṃ] em. siddhibuddhiśaktimuṣakavāhanam E siddhibuddhiśaktir mukhako vāhanam P
siddhibuddhiśaktimuṣako vāhanam L siddhibuddhiśaktiḥ muṣako vāhanam U₂ 2 ākuñcana-
mudrā PLU₂] ākuñcamudrā E apānavāyuh EL] °vāyuṣ P °vāyu U₂ 3 triśikhā PL]
triśikhāt E trirekḥā U₂ tanmadhye EPD₁U₁U₂] tanmadhya LN₁ 4 'gniśikhākāraikā E] ag-
niśikhākārā ekā N₁D₁U₁U₂ magniśikhākārā ekā P jñiśikhākārāṇakā L vartate EPLN₁D₁U₁]
asmi U₂ tasyā PLU₁U₂] tasyāḥ EN₁D₁ mūrter PN₁D₁] mūrtir EL mūrtair U₁ omitted in
U₂ 5 °sakala EPN₁D₁U₁U₂] omitted in L sphurati EPN₁D₁U₁U₂] sphuraṃti L 7 dvitīyaṃ
EPLN₁D₁U₁] dvitīye U₂ svādhiṣṭhānacakraṃ U₁] svādhiṣṭhānacakraṃ EPLN₁D₁U₂ 8 ṣaṭ-
dalaṃ PLN₁D₁U₁U₂] ṣaḍdalaṃ E uddīyānapīṭha° U₂] upāyanapīṭha° E uddīyān pīṭham L udyā-
napīṭha° N₁ udyānapīṭha° D₁ uḍāganapīṭha° U₁ 11 'tiraktavarṇaṃ EPLN₁D₁U₂] atiraktavarṇa°
U₁ 12 pratidinam EPLU₂] dinaṃ dinaṃ prati N₁U₁ dinaṃ prati D₁

4 prathamaṃ ... triśikhā: The whole section from *prathamaṃ* to *triśikhā* is missing in N₁, D₁ and U₁.

[Description of the first Cakra]

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

[Description of the second Cakra]

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

⁶It is very strange that only the first *cakra* adds a detailed description of mounts, Ṛṣis, gods, seals and so forth among the current majority of witnesses at hand: E, P, L and U₂. All other descriptions of the remaining eight *cakras* leave this out. The only exception is U₂, a relatively late witness that adds those descriptions for the other *cakras* as well. Since it is probable that those descriptions are later additions to the text and the witnesses are partially quite conflated, I think this is very interesting for the history of this text, they are added to the edition as well as the translation and are highlighted in color.

⁷Find out more about the four blisses.

[Description of the third Cakra]

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

[Description of the fourth Cakra]

- चतुर्थं हृदयमध्ये द्वादशदलं वर्तते । अनाहतचक्रं हृदयस्थानं । श्वेतवर्णं तमोगुणः । रुद्रोदेवता । उमा
शक्तिः । हिरण्यगर्भऋषिः । नन्दिवाहनं । प्राणवायुः । ज्योतिः कलाकारणं देहे । सुषुप्तिरवस्था । पश्य
न्तीवाचा । सामदेदः । गार्हपत्याग्निः । शिवलिङ्गं । प्राप्तिभूमिका । सरूःपतामुक्तिः । द्वादशादलानि ।
10 द्वादशमात्रा । कं खं गं घं णं चं छं जं झं यं तं थं । बहिर्मात्रा । रुद्राणी । तेजसा । तापिनी । स्फकदा ।
चैतन्या । शिवदा । शान्ति । उमा । गौरी । मातर । ज्वाला । प्रज्वालनी । अतितेजोमयत्वादृष्टिगोचरं
न भवति । तन्मध्ये ऽष्टदलमधोमुखं कमलं वर्तते ।

1 *tr̥tīyaṃ* PLN₁D₁U₁] *tr̥tīye* E *atha tr̥tīyaṃ maṇipūracakraṃ* U₂ *daśadalaṃ* EPN₁D₁] *daśadala*°
L *daśadalakaṃ* U₁ *omitted in* U₂ *padmaṃ* EPU₁] *padme* L *padma* N₁D₁ *omitted in* U₂ *var-*
tate EPLN₁D₁U₁] *omitted in* U₂ 2 *sūkṣmaliṅgadevatā*] *em.* *sūkṣmaliṅgadevatāha* U₂ 5 *var-*
tate EPN₁D₁U₁] *asmi* U₂ *tasyās* EPLU₁U₂] *tasyā* N₁D₁ 6 *kathayitum* EPN₁D₁] *kathayitum* L
kathatum U₁ *vaktum* U₂ *mūrter* EPN₁D₁U₁] *mūrtir* L *omitted in* U₂ °*karaṇāt* PLN₁D₁U₁U₂] °*kāraṇāt* E
puruṣasya śarīraṃ sthiraṃ ELN₁D₁U₁U₂] *omitted in* P *bhavati* ELN₁D₁U₂] *bhavati* vā U₁ *omitted in* P 7 *vartate* EPLN₁D₁U₁] *asti* U₂ 8–9 *paśyantīvācā*] *em.* *paśyam-*
tivācā U₂ 9 *gārhapatyāgniḥ*] *em.* *gārhasyatyogñiḥ* U₂ 11 °*gocaraṃ* EPLN₁D₁U₁] *gocaratām*
U₂ 12 *bhavati* EPLN₁D₁U₁] *yāti* U₂ °*ṣṭadalaṃ* ELN₁D₁U₁U₂] °*ṣṭadale* P *adhomukhaṃ*
kamalaṃ EN₁D₁U₁U₂] *adhomukhakamalaṃ* L *mukhaṃ kamalaṃ* P *vartate* EPLN₁D₁U₁] *asti*
U₂

5 *tanmadhye ... vartate*: The whole sentence is *omitted in* L. *tanmadhye ... vartate*: Sentence
omitted in L.

[Description of the third Cakra]

The third, a lotus with ten petals exists at the location of the navel. [It is] monkey-colored, [has] Viṣṇu as its god, Lakṣmi [as its] power, Vāyu [as its] Rṣi, Samāna [as its] vitalwind, [its] mount is Garuḍa, [it belongs to] the subtle body, [it is assigned] to the sleeping-state, the inaudible speech (*madhyamāvāg*), the Yajurveda, the fire of Dakṣiṇa, the liberation of Samipatā⁸, Viṣṇu's Guruliṅga, the Tattva [of it is] water, [being in] the range of Rajas. It has ten parts [and] ten measures⁹. [The] inner measure: *ḍaṃ ṭaṃ ṇaṃ taṃ thaṃ daṃ dhaṃ naṃ paṃ phaṃ*. External measure: peace, patience, insight, *tanyā*?, a learned teacher, the lotus, ahaṃsagamanā?, an object aimed at, absorbed in and immortality. In its middle exists a *cakra* with five angles. In its middle is a single (divine) form. It is not possible to describe her shine with speech (lit. with the tongue). Through the execution of meditation on this (divine) form the body of the person is going to be strong.

[Description of the fourth Cakra]

The fourth lotus having twelve-petals exists in the middle at the heart. [The] Anāhatacakra is placed in the heart. [It is] white in color, has the quality of *tamas*, [its] deity is Rudra, [its] power is Umā, [its] Rṣi is Hiraṇyagarbha, [its] mount is Nandi, [its] vitalwind is Prāṇa, in the body it is the light that causes fragmentation? (*kalākarāṇa*), [its] state is deep sleep, [its] speech is *paśyantī*¹⁰, [it is attributed to the] Sāmaveda, the fire of the house, Śivaliṅgam, the ability to attach everything on the earth [and] the uniform liberation. [It has] twelve petals, [associated with] twelve measures, [having the syllables] *kaṃ khaṃ gaṃ ghaṃ ṇaṃ caṃ chaṃ jaṃ jhaṃ yaṃ taṃ* [and] *thaṃ*. [Its] external measure [is]: Rudras wife, light (*tejasā*?), glow, sphakadā?, consciousness (*caitanya*), bestower of Śiva, peace, Umā, Gaurī, Mātara, the flame [and] Prajvālinī. Due to being made of [such an] intense light [the fourth lotus] is not in the range of sight. In its middle exists a lotus facing downward having eight petals.

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

⁹What kind of measures?

¹⁰Add footnote of entry in *Tāntrikābhidhānakośa*.

- मनश्चक्रे । मनोदेवता । भैशक्तिः । आत्मऋषिह् । नाभिमध्ये स्थितं पद्मं नालं तस्य दशाङ्गुलं । को मलं तस्य तन्नालं निर्मलं चाप्यधोमुखं । कदलीपुष्पसंकाशं तन्मध्ये च प्रतिष्ठितं । मन उन्नत्यसंकल्प । विकल्पात्मकमेव च । पूर्वदले स्वेतवर्णे यदा विश्रामते मनः । धर्मकीर्तिविद्यादि सद्बुद्धिर्भवति । अग्नि कोणे आरक्तवर्णे निद्रा आलस्यमायामन्दमतिर्भवति । दक्षिणे कृष्णवर्णेति तदा क्रोधोत्पत्तिर्भवति ।
- 5 नैऋत्ये नीलवर्णे ममतामतिर्भवति । पश्चिमे कपिलवर्णे । क्रीडाहासोत्सवोत्साहमतिर्भवति । वायु व्ये शामवर्णे चिन्तोद्वेगमतिर्भवति । उत्तरे पीतवर्णे भोगशृण्णारमहोदयमतिर्भवति । ईशाने गौरवर्णे ज्ञानसंधान मतिर्भवति । तन्मध्ये प्राणवायोः स्थानमष्टदलकमलमध्ये लिंगाकारा कर्णिका कथ्यते । तस्याः कलिकेति संज्ञा तत्कलिकामध्ये पद्मरागरत्नसमानवर्णाङ्गुष्ठप्रमाणैका पुत्तलिका वर्तते । तस्या जीवेति संज्ञा तस्या बलं अथ च स्वरूपं कोटिजिह्वाभिर्वक्तुं न शक्यते । अस्या मूर्ते ध्यानकारणात् स्व
- 10 र्गपातालाकशमनुष्यगन्धर्वकिन्नरगुह्यकविद्याधरलोकसंबन्धिन्यः स्त्रीयः साधकस्य पुरुषस्य वश्या भवन्ति । इत्यत्र किं कथ्यते । ।

1 **bhaiśaktiḥ**] bhaiśaktiḥ U₂ **daśāṅgulaṃ**] em. daśāgulaṃ U₂ 7 **jñānasamdhāna**°] jñānasamdhāne U₂ **karṇikā** EPLN₁U₁U₂] karṇi U₂ 8 **kaliketi** PN₁D₁U₁U₂] kalikelī L karṇiketi E **saṃjñā** EPN₁D₁U₁U₂] omitted in L **tatkalikāmadhye** EPN₁D₁U₁U₂] omitted in L **padmarāgaratnasamānavarṇāṅguṣṭhapramāṇaikā**] em. padmarāgasamānavarṇāṅguṣṭhapramāṇaikā E padmarāgaratnasamānavarṇāṅ// aṅguṣṭhapramāṇā// ekā PN₁ padmaratnasamānavarṇā aṅguṣṭhapramāṇā ekā L padmarāgaratnasamānavarṇā aṅguṣṭhapramāṇā ekā D₁U₁ padmarāgaratnasamānavarṇā// aṅguṣṭhapramāṇā ekā U₂ **tasyā** EP] tasyāḥ N₁D₁U₁ tasya L 9 **jīveti saṃjñā** U₂] jīveti saṃjñāḥ N₁ jīveti saṃjñā D₁ jīvasaṃjñā EPU₂ omitted in L **tasyā** EP] tasyāḥ N₁D₁U₁ tasya U₂ **balam atha ca svarūpaṃ** N₁D₁U₁U₂] balam atha svarūpaṃ P balam tasya atha svarūpaṃ U₂ bala sappa svarūpaṃ L balamadhyasvarūpaṃ E **koṭijihvābhir** EPN₁D₁U₁U₂] koṭijihvāyābhi L **na** LN₁D₁U₁U₂] naiva EP **asyā** EPL] asyāḥ N₁D₁U₁ tasyāḥ U₂ **mūrter** EPN₁D₁U₁U₂] mūrtir L **dhyānakāraṇāt** EPN₁D₁U₁] dhyānaṃ karaṇāt U₂ dhyānāt L 10 **sambandhinyaḥ** EPLN₁D₁U₁] saṃdadhinya U₂ **striyaḥ sādhakasya puruṣasya** N₁D₁U₁] striyo 'pi EPL striyo pi U₂ 11 **kiṃ** N₁D₁U₁] omitted in EPLU₂ **kathyate** EPLN₁D₁U₂] kathyate vā U₁

11 **bhavanti**: U₁ adds a flawed phrase hereafter: *prtvī lokasambamdhanyo pi striyaḥ vaśyā bhavaṃti*/. I refrained to include it in the apparatus due to its redundancy.

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

[Description of the fifth Cakra]

- इदानीं पञ्चमं कमलं षोडशदलं कण्ठस्थाने वर्तते । धूम्रवर्णे जीवोदेवता । अविद्याशक्तिः । विराठ
 षिः । वायुर्वाहनं । उदानवायुः । ज्वालाकला जालंधरोबन्धः महाकारणदेहः । तूर्यावस्था । परावाचा ।
 अथर्वणवेदः । जंगमलिङ्गं जीवप्राप्ताभूमिका । सायुज्यतामोक्षः । षोडशदलानि । षोडशमात्राः । अ
 तर्मात्रार्चराः । अं आं इं ईं उ ऊं ऋं ॠं लृं लृं एं ऐं ॐ औं अं अंः । बहिर्मात्राविद्या । अविद्या । इच्छा ।
 5 शक्ति । ज्ञानशक्तिः । शतला । महाविद्या । महामाया । बुद्धिः । तमसी । मैत्रा । कुमारी । मैत्रायणी ।
 रुद्रा । पुष्ट । सिंहनी । तन्मध्ये कोटिचन्द्रसमप्रभः एकः पुरुषो वर्तते । तस्य पुरुषस्य ध्यानकरणाद
 साध्यरोगा नश्यन्ति । एकसहस्रवर्षपर्यन्तं पुरुषो जीवति ।

1 idānīm N₁D₁U₁] omitted in EPLU₂ kamalaṃ ṣoḍaśadalaṃ kaṇṭhasthāne N₁D₁U₁] kaṇṭhasthāne ṣoḍaśadalaṃ kamalaṃ EPL viśuddhacakraṃ kaṇṭhasthāne U₂ vartate EPLN₁D₁U₁] omitted in U₂ 6 koṭicandrasamaprabhaḥ PN₁U₁U₂] °prabhā LD₁ koṭisūryasamāna E ekaḥ puruṣo EPLN₁U₁] ekapuruṣo D₁ eka pumān U₂ puruṣasya ELPN₁N₂D₁U₁] puṃsaḥ U₂ 7 °paryantaṃ EPN₁D₁U₁U₂] °paryanta N₂ omitted in L puruṣo LN₁N₂D₁U₁U₂] sa puruṣo EP

[Description of the fifth Cakra]

Now the fifth lotus having sixteen petals exists at the location of the throat.[It is] smoke-colored, [its] god is the embodied soul (*jīva*), [its] power is ignorance (*avidyā*), [its] Ṛṣi is Virāṭha, [its] mount is the vitalwind (*vāyu*), [its] vitalwind is *udāna*, [it belongs to] Jvālākālā (?), [associated with it is] Jālandharabandha, [and the] supra-causal body (*mahākāraṇadeha*), [its] state is the fourth state (*tūrya*), [its] speech is Parā¹¹, [it is associated with the] Atharvaveda, Jaṅgamaliṅga [and] Jīvaprāptābhūmikā?, [its] liberation is absorption into the divine essence (*sāyujyatāmokṣaḥ*), [it has] sixteen petals [with] sixteen measures. [Its] internal measures sounds are: am̐ ām̐ im̐ īm̐ u ūm̐ ṛm̐ ṛīm̐ ḷm̐ ḷīm̐ em̐ aim̐ om̐ aum̐ am̐ am̐ḥ. [Its] external measures are: knowledge, ignorance, desire, power, the power of knowledge, *śatālā*?, great knowledge, great illusion, intellect, *tamasī*?, love, young girl?, Maitrāyaṇī?, sun-ray?, abundance, lioness?. In its middle exists a single person which shines like a thousand moons. Because of the exercise of meditation on this person all diseases which are (otherwise) not possible to be controlled vanish. The person lives up to 1001 years.

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