

# **Yogatattvabindu of Rāmacandra A Critical Edition and Annotated Translation**

Nils Jacob Liersch

March 3, 2022

# 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
- N<sub>1</sub>: NGMPP B 38-31
- N<sub>2</sub>: NGMPP B 38-35 / A 1327-14
- D<sub>1</sub>: IGNCA 30019
- D<sub>2</sub>: IGNCA 30020
- U<sub>1</sub>: SORI 1574
- U<sub>2</sub>: SORI 6082

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

## 1.2 Punctuation

The very inconsistent use of punctuation marks in the witnesses at hand makes standardization necessary. A close examination of the overall usage of punctuation suggest that in the course of the texts transmission punctuations have been dropped frequently or even have been added. Particularly in the lists given in the text the copists negligance or properly dealing with punctuation resulted in various forms of those lists with and without punctuations. Due to missing punctuation in many instances copists either made up case endings, changed the text and combined the lists' items into compounds that weren't present in the assumed original text. Even though punctuation plays a role that should'nt be underestimated the deviation of punctuation at the end of sentences, lists and verse-numbering will only be documented in the critical apparatus of the printed edition to meaningful extend. The digital edition of this work provides a way more detailed documentation of deviations in punctuation in the form of diplomatic transcripts of each witness and even a function to display sentences cummulativly on top of each other.

In the printed edition of the *Tattvayogabindu* the standard conventions of punctuation are followed:

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

Variations in the usage of *Avagraha* will be recorded. Items of lists will be separated by a single *daṇḍa*.

### 1.3 Sandhi

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

### 1.4 Class Nasals

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

## 1.5 Lists

Lists are very frequent in the Yogatattvabindu. In fact, the text initially gives a list of 15 Yogas in the beginning and many more lists are given throughout the text. Even though many witness lost punctuation and as a consequence applied *sandhi*, to arrive at a consistent and conveniently readable edition of the text, all list have been identified as such and normalized to the Nominativ Singular or Nominativ Plural form of the respective item. Items are separated by a double *daṇḍa*. The differences in punctuation will not be documented in the apparatus criticus.

## 2 Critical Edition of the *Yogatattvabindu*

[Introduction]

श्री गणेशाय नमः ॥ अथ राजयोगप्रकारो लिख्यते ॥

राजयोगस्येदं फलं । येन राजयोगेनानेकराज्यभोगसमय एव । अनेकपार्थिवविनोद प्रेक्षणसमय एव । बहुतरकालं शरीरस्थितिर्भवति । स एव राजयोगः । तस्यैते भेदाः ।

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

**1 śrī gaṇeśāya namaḥ** ELN<sub>2</sub>U<sub>2</sub>] śrī ṇe ya maḥ P śrī gaṇeśāya namaḥ ॥ śrī gurave namaḥ ॥ N<sub>1</sub> śrī gaṇeśāya namaḥ ॥ śrī sarasvatyai namaḥ ॥ śrī nirañjanāya namaḥ D<sub>1</sub> śrī gaṇeśāya namaḥ ॥ om śrī nirañjanāya U<sub>1</sub> **atha rājyogaparakāro likhyate** N<sub>1</sub>N<sub>2</sub>D<sub>1</sub>] **atha rājyogaparakāra likhyate** U<sub>1</sub> rājyogāntargataḥ | binduyogaḥ E **atha tattvabindu-yogaprārāmbhaḥ** L **atha rājyoga liṣyate** P **atha rājyoga likhyate** U<sub>2</sub> **2 rājyogasyedaṃ phalaṃ** PU<sub>2</sub>] rājyogasya idaṃ phalaṃ N<sub>1</sub>N<sub>2</sub>D<sub>1</sub> om. EL **rājyogenānekarājyabhogasamaya** PN<sub>1</sub>] rājyogena anekarājyabhogasamaya N<sub>2</sub>D<sub>1</sub>U<sub>1</sub>U<sub>2</sub> **prekṣaṇasamaya** PN<sub>1</sub>N<sub>2</sub>D<sub>1</sub>U<sub>1</sub>] **prekṣaṇasamaya** U<sub>2</sub> **3 eva** PN<sub>1</sub>N<sub>2</sub>D<sub>1</sub>U<sub>2</sub>] evaṃ U<sub>2</sub> **rājyogaḥ** PN<sub>1</sub>N<sub>2</sub>D<sub>1</sub>U<sub>1</sub>] rājyogasya U<sub>2</sub> **tasyaite** PU<sub>2</sub>] tasya ete N<sub>1</sub>N<sub>2</sub>D<sub>1</sub>U<sub>1</sub> **4 cāryaogaḥ** PN<sub>1</sub>N<sub>2</sub>D<sub>1</sub>U<sub>2</sub>] tvaryāyogaḥ U<sub>1</sub> **layaogaḥ** PN<sub>1</sub>N<sub>2</sub>D<sub>1</sub>U<sub>1</sub>] **nayayogaḥ** U<sub>2</sub> **5 lakṣyaogaḥ** PN<sub>1</sub>N<sub>2</sub>D<sub>1</sub>U<sub>2</sub>] **lakṣyaogaḥ** U<sub>1</sub> **6 siddhayaogaḥ** PU<sub>2</sub>] rājyogaḥ N<sub>1</sub>N<sub>2</sub>D<sub>1</sub>U<sub>1</sub> **rājyogaḥ** PU<sub>2</sub>] **siddhayaogaḥ** N<sub>1</sub>N<sub>2</sub>D<sub>1</sub>U<sub>1</sub> **ete pañcadaśayogaḥ** PN<sub>1</sub>D<sub>1</sub>U<sub>1</sub>] evaṃ pañcadaśayogā bhavaṃti U<sub>2</sub>

**Philological Commentary: 6 rājyoga:** The initial codification of 15 *yogas* appears in N<sub>1</sub>,N<sub>2</sub>,P,D<sub>1</sub>,U<sub>1</sub> and U<sub>2</sub>. 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.

[Introduction]

Homage to Śrī Gaṇeśa. Now the methods of rājayoga are laid down.

This is the result of *rājayoga*<sup>1</sup>: *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*.<sup>2</sup>

---

<sup>1</sup>This statement seems unconnected to the definition of rājayoga that follows.

<sup>2</sup>At 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.

इदानीं क्रियायोगस्य लक्षणं कथ्यते ।

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

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

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

रागद्वेषौ घृणालस्यं भ्रन्तिर्दभो क्षमा भ्रमः ।  
यस्यै तानि न विद्यन्ते क्रियायोगी स उच्यते ।।४।।  
15

यस्यान्तःकरणे क्षमाविवेकवैराग्यशान्तिसन्तोष इत्यादीन्युत्पाद्यन्ते ।  
स एव बहुक्रियायोगी कथ्यते ।

**1 idānīm** PN<sub>1</sub>D<sub>1</sub>U<sub>1</sub>] idānī N<sub>2</sub> atha U<sub>2</sub> **kriyāyogasya** PN<sub>1</sub>N<sub>2</sub>D<sub>1</sub>U<sub>1</sub>] kriyāyogas U<sub>2</sub> **kathyate** PN<sub>1</sub>N<sub>2</sub>U<sub>1</sub>] kathyate D<sub>1</sub> om. U<sub>2</sub> **3 kriyāmuktir** PN<sub>1</sub>D<sub>1</sub>U<sub>1</sub>] kriyāmukti N<sub>2</sub> kriyāmuktiḥ// U<sub>2</sub> **ayaṃ** PN<sub>1</sub>N<sub>2</sub>D<sub>1</sub>U<sub>1</sub>] layaṃ N<sub>2</sub> **siddhidāyakaḥ** PN<sub>1</sub>N<sub>2</sub>D<sub>1</sub>U<sub>1</sub>] siddhidāyakaṃ U<sub>2</sub> **5 tattataḥ** PN<sub>1</sub>N<sub>2</sub>D<sub>1</sub>] tatastataḥ U<sub>2</sub> tamkṛ tam U<sub>1</sub> **kuñcanam** PN<sub>1</sub>D<sub>1</sub>U<sub>1</sub>U<sub>2</sub>] kūr-  
canam N<sub>2</sub> **tato bhavet** PU<sub>2</sub>] ato bhava N<sub>1</sub>N<sub>2</sub>D<sub>1</sub> ato va U<sub>1</sub> **7 viveka** N<sub>1</sub>N<sub>2</sub>D<sub>1</sub>PU<sub>1</sub>] vivekaṃ EU<sub>2</sub> **niṣprhāḥ** P] °niṣprhāḥ U<sub>2</sub> °niṣprhā EN<sub>1</sub> °niṣprhāḥ D<sub>1</sub> °niṣprhā U<sub>1</sub> **8 eta** EPU<sub>1</sub>] etat N<sub>1</sub>N<sub>2</sub>D<sub>1</sub>U<sub>2</sub> **yuktiyuto** EPN<sub>1</sub>D<sub>1</sub>U<sub>1</sub>] muktiyuto U<sub>2</sub> **yogī** EPN<sub>1</sub>D<sub>1</sub>U<sub>2</sub>] yo sau N<sub>2</sub>U<sub>1</sub> **10 mātsaryam** EU<sub>1</sub>U<sub>2</sub>] mātsarya PN<sub>1</sub>D<sub>1</sub> **himsā ca** E] himsāśā PN<sub>2</sub>D<sub>1</sub>U<sub>1</sub>U<sub>2</sub> himsā ca E himsāḥ N<sub>1</sub> **11 °krodhau** U<sub>1</sub>U<sub>2</sub>] krodha° EPN<sub>1</sub> °krodho D<sub>1</sub> °śuciḥ PN<sub>1</sub>D<sub>1</sub>U<sub>1</sub>] śuciḥ EN<sub>2</sub>U<sub>2</sub> **13 rā-  
gadveṣau** EPN<sub>1</sub>N<sub>2</sub>D<sub>1</sub>U<sub>2</sub>] rāgadoṣau U<sub>1</sub> athadveṣo L **ghṛṇāḥ** EPLN<sub>1</sub>D<sub>1</sub>U<sub>1</sub>U<sub>2</sub>] ghṛṇā° N<sub>2</sub> **bhram̐tir dambho** PLN<sub>1</sub>N<sub>2</sub>U<sub>2</sub>] bhrām̐tir debho D<sub>1</sub> bhrām̐titvaṃ E bhrām̐ti dambha U<sub>1</sub> **kṣamā bhramaḥ** LN<sub>1</sub>D<sub>1</sub>U<sub>2</sub>] mokṣam ābhramaḥ E °kṣamī bhramaḥ U<sub>1</sub> **14 na** PLN<sub>1</sub>N<sub>2</sub>D<sub>1</sub>U<sub>1</sub>U<sub>2</sub>] ca E **16 kṣamā°** EPLD<sub>1</sub>U<sub>1</sub>U<sub>2</sub>] kṣamāḥ N<sub>1</sub> kṣamā° N<sub>2</sub> **vivekavairā-  
gyaśānti** EPLU<sub>1</sub>U<sub>2</sub>] kṣamāḥ vivekavairāgya / śānti° N<sub>1</sub> °vairāgyaśānti° N<sub>2</sub> kṣamā // vivekavairāgya // śānti° D<sub>1</sub> °san-  
toṣa ityādīny PN<sub>1</sub>N<sub>2</sub>D<sub>1</sub>] °santoṣādīny E °santoṣa ity ādīno° L °santoṣa ity ādīna niraṃtaram U<sub>1</sub> °santoṣa ity ādayo ni-  
raṃtaram U<sub>2</sub> **utpādyante** PN<sub>1</sub>N<sub>2</sub>D<sub>1</sub>U<sub>2</sub>] utpadyante E °tpādyante L utyaṃte U<sub>1</sub> **17 bahukriyāyogī** EPLN<sub>1</sub>N<sub>2</sub>U<sub>1</sub>U<sub>2</sub>] bahukriyāyogā D<sub>1</sub> **kathyate** EPLN<sub>1</sub>U<sub>1</sub>] sa kathyate D<sub>1</sub>N<sub>2</sub> tkacyate U<sub>2</sub>

**Philological Commentary:** 7 °kṣamā: The printed edition 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 doesn't experience these is called a *kriyāyogī*.<sup>3</sup>

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

---

<sup>3</sup>The source of the four verses on *kriyāyoga* is unknown.

<sup>4</sup>The term *bahukriyāyogī* seems to be unique.



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

---

**1 kâpatyaṃ** EPN<sub>2</sub>D<sub>1</sub>U<sub>2</sub>] yasyāntaḥkaraṇe kapatyam N<sub>1</sub> kâpayam L kâpacham U<sub>1</sub> **māyā** N<sub>1</sub>N<sub>2</sub>] māya D<sub>1</sub> yāya U<sub>1</sub> pāpa U<sub>2</sub> *om.* EPL **vittaṃ** EP] vitam L vitvam N<sub>1</sub>N<sub>2</sub>D<sub>1</sub>U<sub>1</sub> titam U<sub>2</sub> **mātsaryaṃ** PLN<sub>1</sub>N<sub>2</sub>U<sub>2</sub>] mātsaryam E mātsarya D<sub>1</sub>U<sub>1</sub> **roṣaḥ** EU<sub>1</sub>] roṣo cet. eṣo N<sub>2</sub> **bhayaṃ** cet.] kṣayam E **lajjā** EPLN<sub>1</sub>D<sub>1</sub>U<sub>2</sub>] lajā U<sub>1</sub> **lobhaḥ** PL] lobha° cet. *om.* U<sub>2</sub> **2 mohaḥ** P] moha LN<sub>2</sub> mohā cet. **aśucitvaṃ** cet.] aśucitvam N<sub>1</sub>D<sub>1</sub> aśūcitvam N<sub>2</sub> **rāgaḥ** P] rāga° N<sub>1</sub>N<sub>2</sub>D<sub>1</sub>U<sub>1</sub>U<sub>2</sub> rāja° L *om.* E **dveṣaḥ** cet.] dveṣa L *om.* E **ālasyaṃ** cet.] *om.* E **pākhaṃḍitvaṃ** PLU<sub>1</sub>U<sub>2</sub>] pāṣaṃḍitvam D<sub>1</sub>N<sub>1</sub> pākhaṃḍatvam E pārṣaḍitvam N<sub>2</sub> **indriyavikāraḥ** EN<sub>1</sub>N<sub>2</sub>D<sub>1</sub>U<sub>2</sub>] indriyavīkāraḥ U<sub>1</sub> indriyam vikāraḥ P itivikāraḥ L **kāmaḥ** EPLN<sub>1</sub>D<sub>1</sub>U<sub>1</sub>] kāma N<sub>2</sub> *om.* U<sub>2</sub> **3 ete** EPD<sub>1</sub>N<sub>1</sub>N<sub>2</sub>] eta L rāte U<sub>1</sub> etate U<sub>2</sub> **bhavanti** cet.] bhavaṃti N<sub>1</sub> **4 kathyate** EPLN<sub>1</sub>N<sub>2</sub>D<sub>1</sub>] kathyamte U<sub>1</sub>U<sub>2</sub>

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

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

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

**1 bhedāḥ** cet.] bhedā N<sub>2</sub> **kathyante** EPN<sub>1</sub>D<sub>1</sub>U<sub>2</sub>] kathyate N<sub>2</sub> *om.* L **ke te** D<sub>1</sub>N<sub>1</sub>U<sub>1</sub>] te ke EPLU<sub>2</sub> kriyate N<sub>2</sub> **siddhakuṇḍalinīyogaḥ** EN<sub>1</sub>] siddhakuṇḍalinīyogaḥ U<sub>1</sub> siddhakuṇḍalinīyoga U<sub>2</sub> siddhakuṇḍalinīyogaḥ N<sub>2</sub>D<sub>1</sub> siddhakuṇḍalinīyogaḥ P **mantrayogaḥ** EPN<sub>1</sub>N<sub>2</sub>D<sub>1</sub>U<sub>1</sub>U<sub>2</sub>] *om.* L **amū** PLN<sub>1</sub>N<sub>2</sub>D<sub>1</sub>U<sub>1</sub>U<sub>2</sub>] astu E **rājayogaḥ** PLN<sub>1</sub>N<sub>2</sub>D<sub>1</sub>U<sub>1</sub>U<sub>2</sub>] rājayogaḥ E **kathyete** P] kathyate ELN<sub>1</sub>N<sub>2</sub>D<sub>1</sub>U<sub>1</sub> kathyamte U<sub>2</sub> **2 mūlakandasthāne** ELN<sub>1</sub>N<sub>2</sub>D<sub>1</sub>U<sub>1</sub>U<sub>2</sub>] mūlaṁ kaṁdasthāne P **ekā** EPLD<sub>1</sub>U<sub>1</sub>U<sub>2</sub>] eka N<sub>1</sub>N<sub>2</sub> **vartate** EPLN<sub>1</sub>N<sub>2</sub>D<sub>1</sub>U<sub>1</sub>] pravartate U<sub>2</sub> **iyam** E] iyaṁ EPN<sub>1</sub>N<sub>2</sub>D<sub>1</sub>U<sub>1</sub>U<sub>1</sub> trayam L **ekā** N<sub>1</sub>D<sub>1</sub>U<sub>1</sub>U<sub>2</sub>] eka EP kā L °suṣumṇān N<sub>1</sub>N<sub>2</sub>D<sub>1</sub>] suṣumṇā EPU<sub>1</sub>U<sub>2</sub> **etān** EPLU<sub>1</sub>U<sub>2</sub>] ete N<sub>1</sub>N<sub>2</sub>D<sub>1</sub> **3 iḍā** EPLN<sub>1</sub>N<sub>2</sub>D<sub>1</sub>U<sub>1</sub>] *om.* U<sub>2</sub> **vartate** EPLN<sub>1</sub>N<sub>2</sub>D<sub>1</sub>U<sub>1</sub>] pravartate U<sub>2</sub> **dakṣiṇabhāge** EPLN<sub>1</sub>N<sub>2</sub>D<sub>1</sub>U<sub>2</sub>] dakṣiṇe bhāge U<sub>1</sub> **vartate** EPLN<sub>1</sub>N<sub>2</sub>D<sub>1</sub>U<sub>1</sub>] pravartate U<sub>2</sub> **madhyamārge** EPLN<sub>1</sub>N<sub>2</sub>U<sub>1</sub>U<sub>2</sub>] madhyarge D<sub>1</sub> **padminī** ED<sub>1</sub>U<sub>1</sub>U<sub>2</sub>] padmanī PLN<sub>1</sub>N<sub>2</sub> **4 tantusamākārā** ELN<sub>1</sub>N<sub>2</sub>D<sub>1</sub>U<sub>1</sub>U<sub>2</sub>] taṁtusamākārā° P °prabhā EPLN<sub>1</sub>N<sub>2</sub>D<sub>1</sub>U<sub>2</sub>] °prabhā U<sub>1</sub> **5 bhuktimuktidā** PU<sub>2</sub>] bhuktimuktido° N<sub>1</sub>N<sub>2</sub>D<sub>1</sub>U<sub>1</sub> bhuktimuktipradā EL °syāṁ scripsi] *em.* °syā E asyā PLU<sub>2</sub> *om.* N<sub>1</sub>N<sub>2</sub>D<sub>1</sub>U<sub>1</sub> **jñānotpattau** EPLU<sub>2</sub>] °tpanne N<sub>1</sub>N<sub>2</sub>D<sub>1</sub>U<sub>1</sub> **satyām** PLU<sub>2</sub>] satyam E sati N<sub>1</sub>N<sub>2</sub>D<sub>1</sub>U<sub>1</sub> **suṣumṇāyām** E] suṣumṇāyā PU<sub>2</sub> suṣumṇāyā° U<sub>1</sub> suṣumṇāyāḥ N<sub>1</sub>N<sub>2</sub>D<sub>1</sub> suṣumṇā° L **6 jñānotpattāv-upāyāḥ** E] jñānotpattau upāyāḥ PLD<sub>1</sub>U<sub>1</sub> jñānotpattau upāyā U<sub>2</sub> jñānotpanno °pāyāḥ N<sub>1</sub>N<sub>2</sub> **kathyante** EPN<sub>1</sub>N<sub>2</sub>D<sub>1</sub>U<sub>1</sub>U<sub>2</sub>] kathyate L

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

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

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

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

---

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

[Description of the first Cakra]

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

[Description of the second Cakra]

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

**1 caturdalaṃ mūlacakraṃ** N<sub>1</sub>D<sub>1</sub>U<sub>2</sub>] caturdalaṃ mūlaṃ cakraṃ EPU<sub>1</sub> caturdalaṃmūlacakraṃ L  
prathamacaturdalaṃmūlacakraṃ N<sub>2</sub> **vartate** EPLN<sub>1</sub>D<sub>1</sub>U<sub>1</sub>] pravartate U<sub>2</sub> **prathamam ādhāracakraṃ** PLU<sub>2</sub>] prathamādhāracakraṃ  
vartate E **gaṇeśadaivataṃ** ELU<sub>2</sub>] gaṇeśam daivataṃ P **1–2 siddhibuddhiśaktiṃ muṣako vāhanaṃ** *scripsi*] *em.* siddhibuddhiśaktimuṣakavāhanam E siddhibuddhiśaktir mukhako vāhanam P siddhibud-  
dhiśaktimuṣako vāhanam L siddhibuddhiśaktiḥ muṣako vāhanam U<sub>2</sub> **2 ākuñcanamudrā** PLU<sub>2</sub>] ākuñcamudrā E **apānavāyuh** EL] °vāyus P °vāyu U<sub>2</sub> **3 triśikhā** PL] triśikhāt E trirekhā U<sub>2</sub> **tanmadhye** EPN<sub>2</sub>D<sub>1</sub>U<sub>1</sub>U<sub>2</sub>] tanmadhya  
LN<sub>1</sub> **4 'gniśikhākāraikā** E] agniśikhākārā ekā N<sub>1</sub>N<sub>2</sub>D<sub>1</sub>U<sub>1</sub>U<sub>2</sub> magniśikhākārā ekā P jñiśikhākārāṇakā L **vartate**  
EPLN<sub>1</sub>N<sub>2</sub>D<sub>1</sub>U<sub>1</sub>] asmi U<sub>2</sub> **tasyā** PLN<sub>2</sub>U<sub>1</sub>U<sub>2</sub>] tasyāḥ EN<sub>1</sub>D<sub>1</sub> **mūrter** PN<sub>1</sub>N<sub>2</sub>D<sub>1</sub>] mūrtir EL mūrtair U<sub>1</sub> *om.* U<sub>2</sub>  
°sakala EPN<sub>1</sub>D<sub>1</sub>U<sub>1</sub>U<sub>2</sub>] *om.* L saka° N<sub>2</sub> **vāṇmayam** EPLU<sub>2</sub>] vāṇmayam N<sub>1</sub>N<sub>2</sub>D<sub>1</sub>U<sub>1</sub> **5 sphurati** EPN<sub>1</sub>N<sub>2</sub>D<sub>1</sub>U<sub>1</sub>U<sub>2</sub>] sphuraṃti L **6 idānīm** cet.] idānī N<sub>2</sub> **dvitīyam** EPLN<sub>1</sub>N<sub>2</sub>D<sub>1</sub>U<sub>1</sub>] dvitīye U<sub>2</sub> **svādhiṣṭhānacakraṃ** U<sub>1</sub>] svādhiṣṭhā-  
nacakraṃ EPLN<sub>1</sub>D<sub>1</sub>U<sub>2</sub> svādhinacakraṃ N<sub>2</sub> **ṣaṭdalaṃ** PLN<sub>1</sub>D<sub>1</sub>U<sub>1</sub>U<sub>2</sub>] ṣaḍdalaṃ E ṣaḍdalaṃ N<sub>2</sub> **udḍīyānapīṭha°**  
U<sub>2</sub>] upāyanapīṭha° E udḍīyān pīṭham L uḍyānapīṭha° N<sub>1</sub>N<sub>2</sub> uḍyānapīṭha° D<sub>1</sub> uḍāganapīṭha° U<sub>1</sub> **10 'tiraktavarṇam**  
PU<sub>2</sub>] atiraktavarṇam cet. atiraktavarṇa° U<sub>1</sub>N<sub>2</sub> **sādhako** EPLU<sub>2</sub>] sādhaḥ cet. **'tisundaro** EPLU<sub>2</sub>] atisundaro cet.  
**11 pratidinam** EPLU<sub>2</sub>] dinaṃ dinaṃ prati N<sub>1</sub>U<sub>1</sub> dinadinam prati N<sub>2</sub> dinaṃ prati D<sub>1</sub>

**Philological Commentary:** **3 prathamam ... triśikhā:** The whole section from *prathamam* to *triśikhā* is missing in N<sub>1</sub>, N<sub>2</sub>, U<sub>2</sub>, D<sub>1</sub> and U<sub>1</sub>. **11 yuvinām...bhavati:** This additional sentence occurs in N<sub>2</sub> only.

[Description of the first Cakra]

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

[Description of the second Cakra]

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

<sup>6</sup>It 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.

<sup>7</sup>Find out more about the four blisses.

[Description of the third Cakra]

- तृतीयं नाभिस्थाने दशदलं पद्मं वर्तते । कपिलवर्णं ।। विष्णुदेवता ।। लक्ष्मीशक्तिः ।। वायुऋषिः ।। समानवायुः ।। गरुडवाहनं ।। सूक्ष्मलिङ्गदेवता ।। स्वप्नावस्था ।। मध्यमावाक् ।। यजुर्वेदः ।। दक्षिणाग्निः ।। समिपतामोक्षः ।। 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 ।। 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 कमलं वर्तते । अनाहतचक्रं ।। हृदयस्थानं ।। श्वेतवर्णं ।। तमोगुणः ।। रुद्रोदेवता ।। उमाशक्तिः ।। हिरण्यगर्भऋषिः ।। नन्दिवाहनं ।। प्राणवायुः ।। ज्योतिः कलाकारणं देहे ।। सुषुप्तिरवस्था ।। पश्यन्तीवाचा ।। सामदेदः ।। गार्हपत्याग्निः ।। शिवलिङ्गं ।। प्राप्तिभूमिका ।। सरूः पतामुक्तिः ।। द्वादशदलानि ।। द्वादशमात्रा ।। कं खं गं घं णं चं छं जं झं यं तं थं ।। बहिर्मात्रा ।। रुद्राणी ।। तेजसा ।। तापिनी ।। स्फकदा ।। चैतन्या ।। शिवदा ।। शान्तिः ।। उमा ।। गौरी ।। मातरः ।। ज्वाला ।। प्रज्वालनी ।। अतितेजोमयत्वाद्दृष्टिगोचरं न भवति । तन्मध्ये ऽष्टदलमधोमुखं कमलं वर्तते ।

1 **tr̥tīyaṃ** PLN<sub>1</sub>D<sub>1</sub>U<sub>1</sub>] tr̥tīye E atha tr̥tīyaṃ maṇipūracakraṃ U<sub>2</sub> tr̥tīyacakraṃ N<sub>2</sub> **daśadalaṃ** EPN<sub>1</sub>N<sub>2</sub>D<sub>1</sub>] daśadala° L daśadalakaṃ U<sub>1</sub> om. U<sub>2</sub> **padmaṃ** EPU<sub>1</sub>] padme L padma N<sub>1</sub>N<sub>2</sub>D<sub>1</sub> om. U<sub>2</sub> **vartate** EPLN<sub>1</sub>N<sub>2</sub>D<sub>1</sub>U<sub>1</sub>] om. U<sub>2</sub> 2 **sūkṣmaliṅgadevatā** scripsi] em. sūkṣmaliṅgadevatāha U<sub>2</sub> 5 **vartate** EPN<sub>1</sub>N<sub>2</sub>D<sub>1</sub>U<sub>1</sub>] asmi U<sub>2</sub> **tasyās** EPLU<sub>1</sub>U<sub>2</sub>] tasyā N<sub>1</sub>N<sub>2</sub>D<sub>1</sub> 6 **kathayitum** EPN<sub>1</sub>N<sub>2</sub>D<sub>1</sub>] kathyitum L kathatum U<sub>1</sub> vaktum U<sub>2</sub> **mūrter** EPN<sub>1</sub>N<sub>2</sub>D<sub>1</sub>U<sub>1</sub>] mūrtir L om. U<sub>2</sub> °karaṇāt PLN<sub>1</sub>N<sub>2</sub>D<sub>1</sub>U<sub>1</sub>U<sub>2</sub>] °kāraṇāt E **puruṣasya śārīraṃ sthiraṃ** ELN<sub>1</sub>N<sub>2</sub>D<sub>1</sub>U<sub>1</sub>U<sub>2</sub>] om. P **bhavati** ELN<sub>1</sub>N<sub>2</sub>D<sub>1</sub>U<sub>2</sub>] bhavati vā U<sub>1</sub> om. P 7 **caturthaṃ** cet.] caturthacakraṃ kamalaṃ N<sub>2</sub> **kamalaṃ** cet.] om. N<sub>2</sub> **vartate** EPLN<sub>1</sub>D<sub>1</sub>U<sub>1</sub>] asti U<sub>2</sub> bhavati N<sub>2</sub> 9 **paśyantīvācā** scripsi] em. paśyaṃtīvācā U<sub>2</sub> **gārhapatyāgniḥ** scripsi] em. gārhasyatyogñiḥ U<sub>2</sub> 12 **gocaraṃ** EPLN<sub>1</sub>N<sub>2</sub>D<sub>1</sub>U<sub>1</sub>] gocaratām U<sub>2</sub> **bhavati** EPLN<sub>1</sub>D<sub>1</sub>U<sub>1</sub>] yāti U<sub>2</sub> °ṣṭadalam cet.] °ṣṭadale P ṣṭadalam L aṣṭadalam N<sub>1</sub>N<sub>2</sub>D<sub>1</sub>U<sub>1</sub> **adhomukhaṃ kamalaṃ** EN<sub>1</sub>N<sub>2</sub>D<sub>1</sub>U<sub>1</sub>U<sub>2</sub>] adhomukhakamalaṃ L mukhaṃ kamalaṃ P **vartate** EPLN<sub>1</sub>N<sub>2</sub>D<sub>1</sub>U<sub>1</sub>] asti U<sub>2</sub>

**Philological Commentary:** 5 **tanmadhye ... cakraṃ vartate:** This sentence is *om.* L. **tanmadhye ... mūrtir vartate:** This sentence *om.* 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] Ṛṣi, Samāna [as its] vitalwind, [its] mount is Garuḍa, [it belongs to] the subtle body, [it is assigned] to the sleeping-state, the inaudible speech (*madhyamāvāg*), the Yajurveda, the fire of Dakṣiṇa, the liberation of Samipatā<sup>8</sup>, Viṣṇu's Guruliṅga, the Tattva [of it is] water, [being in] the range of Rajas. It has ten parts [and] ten measures<sup>9</sup>. [The] inner measure: *ḍaṁ taṁ ṇaṁ taṁ thaṁ daṁ dhaṁ naṁ paṁ phaṁ*. External measure: peace, patience, insight, *tanyā?*, a learned teacher, the lotus, ahaṁsagamanā?, an object aimed at, absorbed in and immortality. In its middle exists a *cakra* with five angles. In its middle is a single (divine) form. It is not possible to describe her shine with speech (lit. with the tongue). Through the execution of meditation on this (divine) form the body of the person is going to be strong.

[Description of the fourth Cakra]

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

---

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

<sup>9</sup>What kind of measures?

<sup>10</sup>Add footnote of entry in *Tāntrikābhidhānaśāstra*.



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

1 **bhaiśaktiḥ** स्त्रिप्सि] *em.* bhaiśaktiḥ U<sub>2</sub> **daśāṅgulaṃ** scripsi] *em.* daśāgulaṃ U<sub>2</sub> 6 **jñānasamdhāna°** scripsi] *em.* jñānasamdhāne U<sub>2</sub> 7 **karṇikā** EPLN<sub>1</sub>N<sub>2</sub>U<sub>1</sub>U<sub>2</sub>] karṇi U<sub>2</sub> **kaliketi** PN<sub>1</sub>N<sub>2</sub>D<sub>1</sub>U<sub>1</sub>U<sub>2</sub>] kalikeli L karṇiketi E **saṃjñā** EPN<sub>1</sub>N<sub>2</sub>D<sub>1</sub>U<sub>1</sub>U<sub>2</sub>] *om.* L **tatkalikāmadhye** EPN<sub>1</sub>D<sub>1</sub>U<sub>1</sub>U<sub>2</sub>] tataḥ N<sub>2</sub> *om.* L **padmarāgaratnasamānavarṇāṅguṣṭhapramāṇaikā** scripsi] *em.* padmarāgasamānavarṇāṅguṣṭhapramāṇaikā E padmarāgaratnasamānavarṇāṅguṣṭhapramāṇā// *em.* padmarāgaratnasamānavarṇāṅguṣṭhapramāṇā ekā PN<sub>1</sub> padmarāgaratnasamānavarṇāṅguṣṭhapramāṇā ekā N<sub>2</sub> padmaratnasamānavarṇāṅguṣṭhapramāṇā ekā L padmarāgaratnasamānavarṇāṅguṣṭhapramāṇā ekā D<sub>1</sub>U<sub>1</sub> padmarāgaratnasamānavarṇāṅguṣṭhapramāṇā ekā U<sub>2</sub> 8 **tasyā** EP] tasyāḥ N<sub>1</sub>N<sub>2</sub>D<sub>1</sub>U<sub>1</sub> tasya L **jīveti saṃjñā** U<sub>2</sub>] jīveti saṃjñāḥ N<sub>1</sub> jīveti saṃjñāḥ N<sub>2</sub> jīveti saṃjñā D<sub>1</sub> jīvasaṃjñā EPU<sub>2</sub> *om.* L **tasyā** EN<sub>2</sub>P] tasyāḥ N<sub>1</sub>D<sub>1</sub>U<sub>1</sub> tasya U<sub>2</sub> **balam aṭha ca svarūpaṃ** N<sub>1</sub>N<sub>2</sub>D<sub>1</sub>U<sub>1</sub>U<sub>2</sub>] balam aṭha svarūpaṃ P balam tasya aṭha svarūpaṃ U<sub>2</sub> bala sappa svarūpaṃ L balamadhyasvarūpaṃ E **koṭijihvābhir** EPN<sub>1</sub>N<sub>2</sub>D<sub>1</sub>U<sub>1</sub>U<sub>2</sub>] koṭijihvāyābhi L **na** LN<sub>1</sub>N<sub>2</sub>D<sub>1</sub>U<sub>1</sub>U<sub>2</sub>] naiva EP **asyā** EPLN<sub>2</sub>] asyāḥ N<sub>1</sub>D<sub>1</sub>U<sub>1</sub> tasyāḥ U<sub>2</sub> **mūrter** EPN<sub>1</sub>D<sub>1</sub>U<sub>1</sub>U<sub>2</sub>] mūrtir LN<sub>2</sub> 8-9 **dhyānakāraṇāt** EPN<sub>1</sub>N<sub>2</sub>D<sub>1</sub>U<sub>1</sub>] dhyānam kāraṇāt U<sub>2</sub> dhyānāt L 9 **saṃbandhinyāḥ** EPLN<sub>1</sub>N<sub>2</sub>D<sub>1</sub>U<sub>1</sub>] saṃbandhinya U<sub>2</sub> **striyāḥ sādhakasya puruṣasya** N<sub>1</sub>N<sub>2</sub>D<sub>1</sub>U<sub>1</sub>] strīyo 'pi EPL strīyo pi U<sub>2</sub> vaśyā cet. vaśyo N<sub>2</sub> **kiṃ** N<sub>1</sub>N<sub>2</sub>D<sub>1</sub>U<sub>1</sub>] *om.* EPLU<sub>2</sub> 10 **kathyate** EPLN<sub>1</sub>N<sub>2</sub>D<sub>1</sub>U<sub>2</sub>] kathyate vā U<sub>1</sub>

The mind resides in this *cakra*, [the] god [presiding over it] is the mind [itself], [its] power is Bhai, [its] Ṛṣi is the self. In the middle of the navel [exists] a place, being a lotus, its tube measures ten *aṅgulas*, the water [being in] the tube is pure and facing upwards. In its middle is the location of a shining banana-flower. The mind is intended to rise upwards?. [There are] several options to arise in oneself. If the mind takes rest in the eastern petal [which is] while in color the natural law, fame, knowledge etc. [and] a clear intellect arises. [If the mind rests] in south-east, [which is] reddish in color, sleep, laziness, illusion and a weak mind arises. [If it rests] on the right south, [which is] black in color then anger is generated. [If it rests] in the southwest, [which is] blue in color a mind that is selfish arises. [If it rests] in the west, [which is] brown in color, a mind of playfulness, laughing, and party-mood arises. [If it rests] in the northwest, [which is] dark in color, a mind of restless thought arises. [If it rests] in the north, [which is] yellow in color, a mind of great happiness, erotic and enjoyment arises. [If it rests] in north-east [which is] whitish in color a mind endowed with unified knowledge arises. It is said that in its middle is the place of the *prāṇa*-vitalwind [and] in the middle [of] the eight-petalled lotus is a pericarp (*karṇikā*) in the form of a *liṅga*. The technical designation of her is kalikā. In the middle of this kalikā exists a single thumbsized [divine] figurine (*puttalikā*) being similiar to a ruby-gem in color. Her technical designation is embodied soul (*jīva*). Not even with a thousand tongues it is possible to talk about her nature and her power. “Because of the exercise of meditation on this form the inhabitants of the universe [which are] Humans, Gandharvas, Kinnaras, Guhyakas, 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 ।। विराठर्षिः ।। वायुर्वाहनं ।। उदानवायुः ।। ज्वालाकला ।। जालंधरोबन्धः ।। महाकारणदेह ।। तूयावस्था ।। परावाचा ।। अथर्वणवेदः ।। जंगमलिङ्गं ।। जीवप्राप्ताभूमिका ।। सायुज्यतामोक्षः ।। षोडशदलानि ।। षोडशमात्राः ।। अन्तर्मात्रार्चराः ।। अं आं इं ईं उ ऊं ऋं ॠं लृं ॡं एं ऐं ॐ औं अं अंः ।। बहिर्मात्राविद्या ।। अविद्या ।। इच्छा ।। शक्ति ।। ज्ञानशक्तिः ।। शतला ।। महाविद्या ।। महामाया ।। बुद्धिः ।। तमसी ।। मैत्रा ।। कुमारी ।। मैत्रायणी ।। रुद्रा ।। पुष्ट ।। सिंहनी ।। तन्मध्ये कोटिचन्द्रसमप्रभः एकः पुरुषो वर्तते । तस्य पुरुषस्य ध्यानकरणा दसाध्यरोगा नश्यन्ति । एकसहस्रवर्षपर्यन्तं पुरुषो जीवति ।।

[Description of the sixth Cakra]

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

1 idānīm N<sub>1</sub>N<sub>2</sub>D<sub>1</sub>U<sub>1</sub>] om. EPLU<sub>2</sub> kamalaṃ ṣoḍaśadalaṃ kaṇṭhasthāne N<sub>1</sub>D<sub>1</sub>U<sub>1</sub>] kamalaṣoḍaśadalaṃ kaṇṭhasthāne N<sub>2</sub> kaṇṭhasthāne ṣoḍaśadalaṃ kamalaṃ EPL viśuddhacakraṃ kaṇṭhasthāne U<sub>2</sub> vartate EPLN<sub>1</sub>N<sub>2</sub>D<sub>1</sub>U<sub>1</sub>] om. U<sub>2</sub> 6 koṭīcandrasamaprabhaḥ PN<sub>1</sub>N<sub>2</sub>U<sub>1</sub>U<sub>2</sub>] °prabhā LD<sub>1</sub> koṭisūryasamāna E ekaḥ puruṣo EPLN<sub>1</sub>N<sub>2</sub>U<sub>1</sub>] ekapuruṣo D<sub>1</sub> eka pumān U<sub>2</sub> puruṣasya ELPN<sub>1</sub>N<sub>2</sub>D<sub>1</sub>U<sub>1</sub>] puṃsaḥ U<sub>2</sub> 7 °paryantaṃ EPN<sub>1</sub>D<sub>1</sub>U<sub>1</sub>U<sub>2</sub>] °paryanta N<sub>2</sub> om. L puruṣo LN<sub>1</sub>N<sub>2</sub>D<sub>1</sub>U<sub>1</sub>U<sub>2</sub>] sa puruṣo EP 8 ṣaṣṭhacakraṃ N<sub>1</sub>N<sub>2</sub>D<sub>1</sub>U<sub>1</sub>] ṣaṣṭhaṃ bhrūmadhye EP ṣaṣṭhaḥ bhrūmadhye L ṣaṣṭa bhrūmadhye U<sub>2</sub> ājñānāmakaṃ U<sub>1</sub>] ajñānāmakaṃ N<sub>1</sub>D<sub>1</sub> ajñānāmaka N<sub>2</sub> ājñācakraṃ EPL ājñācakraṃ raktavarṇaṃ U<sub>2</sub> ajñānāmakaṃ N<sub>1</sub>D<sub>1</sub>U<sub>1</sub> ajñānāmaka N<sub>2</sub> vartate EPLN<sub>1</sub>N<sub>2</sub>D<sub>1</sub>U<sub>1</sub>] om. U<sub>2</sub> 10 tac cakram bhrūvor madhye dvidalakaṃ sthitaṃ N<sub>1</sub>N<sub>2</sub>D<sub>1</sub>U<sub>1</sub>] dvidalaṃ EPL om. U<sub>2</sub> 10-11 'gnijvālākāraṃ akalaṃ N<sub>1</sub>N<sub>2</sub>D<sub>1</sub>] agnijvālākāraṃ akalaṃ EPLB agnijvālākāraṃ akala U<sub>1</sub> 11 na pumān PN<sub>1</sub>N<sub>2</sub>D<sub>1</sub>U<sub>1</sub>U<sub>2</sub>] pumān EBL °ajarāmaraṃ EN<sub>1</sub>N<sub>2</sub>D<sub>1</sub>U<sub>1</sub>U<sub>2</sub>] °ajarāmaro BLP bhavati EBLPN<sub>1</sub>N<sub>2</sub>D<sub>1</sub>U<sub>2</sub>] bhavati vā U<sub>2</sub>

Philological Commentary: 11 agnijvālākāra°: Witness B starts here.

[Description of the fifth Cakra]

Now the fifth lotus having sixteen petals exists at the location of the throat. [It is] smoke-colored, [its] god is the embodied soul (*jīva*), [its] power is ignorance (*avidyā*), [its] Ṛṣi is Virāṭha, [its] mount is the vitalwind (*vāyu*), [its] vitalwind is *udāna*, [it belongs to] Jvālākālā (?), [associated with it is] Jālandharabandha, [and the] supra-causal body (*mahākāraṇadeha*), [its] state is the fourth state (*tūrya*), [its] speech is Parā<sup>11</sup>, [it is associated with the] Atharvaveda, Jaṅga-maliṅga [and] Jīvapṛāptābhūmikā?, [its] liberation is absorption into the divine essence (*sāyujy-atāmokṣaḥ*), [it has] sixteen petals [with] sixteen measures. [Its] internal measures sounds are: aṃ āṃ iṃ īṃ u ūṃ ṛṃ ṝṃ ḷṃ ḹṃ eṃ aiṃ oṃ auṃ aṃ aṃḥ. [Its] external measures are: knowledge, ignorance, desire, power, the power of knowledge, *śata*?, great knowledge, great illusion, intellect, *tamasī*?, love, young girl?, Maitrāyaṇī?, sun-ray?, abundance, lioness?. In its middle exists a single person which shines like a thousand moons. Because of the exercise of meditation on this person all diseases which are (otherwise) not possible to be controlled vanish. The person lives up to 1001 years.

[Description of the sixth Cakra]

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

---

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

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

**1 cakram catuṣṣaṣṭhidalaṁ tālumadhye** N<sub>1</sub>D<sub>1</sub>U<sub>1</sub>] cakram catuṣṣaṣṭhidalaṁ tālumadhye N<sub>2</sub> tālumadhye catuṣṣaṣṭhi-dalaṁ EPU<sub>2</sub> tāludeśe madhye catuṣṣaṣṭhidala LB **'mṛtapūrṇam** *scripsi*] *em.* amṛtapūrṇam EPLBN<sub>1</sub>D<sub>1</sub>U<sub>1</sub>U<sub>2</sub> amṛtapūrṇa N<sub>2</sub> **4 °kataraśobhayuktaṁ** PLBN<sub>1</sub>D<sub>1</sub>U<sub>1</sub>] °kataraśobhāyuktaṁ N<sub>2</sub> °kaśobhāyuktaṁ E °kataraprabhāmuktaṁ U<sub>2</sub> **5 raktavarṇam** EPLBN<sub>1</sub>D<sub>1</sub>U<sub>1</sub>U<sub>2</sub>] raktavarṇa° N<sub>2</sub> **ghaṇṭikā°** BN<sub>1</sub>N<sub>2</sub>D<sub>1</sub>U<sub>1</sub>U<sub>2</sub>] ghāṇṭikā° E ghaṇṭikā° P ghaṇṭikā° L **ekā** EPN<sub>1</sub>N<sub>2</sub>D<sub>1</sub>U<sub>1</sub>U<sub>2</sub>] ekā ekā LB **bhūmiḥ** EPLBN<sub>1</sub>N<sub>2</sub>D<sub>1</sub>] bhūmis° U<sub>1</sub> bhūmi U<sub>2</sub> **prakaṭa°** EPLBN<sub>1</sub>N<sub>2</sub>D<sub>1</sub>] pragāṭa U<sub>1</sub> °mṛdrakaṭam U<sub>2</sub> **amṛtadhārāsraṇanti** N<sub>1</sub>N<sub>2</sub>D<sub>1</sub>U<sub>1</sub>] 'mṛtādhārā sraṇanti LB 'mṛtādhārā sraṇati PU<sub>2</sub> 'mṛtādhārā bha-vati E **6 vartate** N<sub>1</sub>N<sub>2</sub>D<sub>1</sub>U<sub>1</sub>] *om.* EPLBU<sub>2</sub> **kalāyā** EPU<sub>1</sub>U<sub>2</sub>] kalāyāḥ N<sub>1</sub>N<sub>2</sub>U<sub>1</sub> karnikāyā LB **nāyāti** EPN<sub>1</sub>N<sub>2</sub>D<sub>1</sub>U<sub>1</sub>] na yāti LBU<sub>2</sub> **nirantaradhyānakaraṇād** LBN<sub>1</sub>N<sub>2</sub>D<sub>1</sub>U<sub>1</sub>U<sub>2</sub>] nirantaradhyānād EP **amṛtadhārā** LBN<sub>1</sub>N<sub>2</sub>D<sub>1</sub>U<sub>1</sub>] amṛtadhārāyāḥ sajīvo E amṛtadhārā plāvanam P amṛtadhārā plavanam U<sub>2</sub> **sraṇati** LBU<sub>1</sub>] sraṇanti N<sub>1</sub>N<sub>2</sub>D<sub>1</sub> bhavati EPU<sub>2</sub> **tadā** EPLBU<sub>2</sub>] *om.* N<sub>1</sub>N<sub>2</sub>D<sub>1</sub>U<sub>1</sub> **6-7 kṣayarogapittajvarahṛdayadāhaśīrorogajihvājaḍabhāvā** *scripsi*] *em.* yakṣa-marogapittajvarahṛdayadāhaśīrorogajihvājaḍabhāvā E kṣayarogapittajvarahṛdayadāhaśīrorogajihvājaḍabhāvā P kṣayaro-gapittajvarahṛdayadāharogajihvāyājaḍabhāvā L kṣayarogapittajvarahṛdayadāharogajihvāyājaḍabhāvā B kṣayarogaṁ pittaj-varahṛdayadāhaśīrorogajihvāyājaḍabhāvā N<sub>1</sub> kṣayarogaṁ pittajvarahṛdayadāhaśīrorogajihvāyājaḍabhāvā N<sub>2</sub> kṣayaṁ ro-gam pittajvarahṛdayadāhaśīrorogajihvāyājaḍabhāvā D<sub>1</sub> kṣayarogapittajvarahṛdayadāhaśīrorogajihvāyājaḍabhāvā U<sub>1</sub> kṣa-yarogoptatti// jvara hṛdayadāha// śīroroga// jihvājaḍatā// dayo U<sub>2</sub> **7 bhakṣitaṁ** N<sub>2</sub>U<sub>1</sub>] bhakṣitam N<sub>1</sub> bhakṣitām D<sub>1</sub> bhakṣitam api EPLU<sub>2</sub> bhakṣitamār pi B **viṣam api** N<sub>1</sub>N<sub>2</sub>D<sub>1</sub>U<sub>1</sub>] viṣam LBU<sub>2</sub> viṣam E viṣa P **bād hate** EPN<sub>2</sub>] bād-hyate LBN<sub>1</sub>D<sub>1</sub>U<sub>1</sub>U<sub>2</sub> **yadyatra** EPN<sub>1</sub>U<sub>1</sub>U<sub>2</sub>] yadyatram api LB yadyanna N<sub>1</sub>D<sub>1</sub> **manah sthiraṁ** EP] manasthiraṁ LBN<sub>1</sub>N<sub>2</sub>D<sub>1</sub>U<sub>1</sub>U<sub>2</sub>

[Description of the seventh Cakra]

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

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

**1 aṣṭamacakraṃ brahmaraṇḍhrasthāne śatadalaṃ** N<sub>1</sub>N<sub>2</sub>D<sub>1</sub>] brahmarandhrasthāne 'ṣṭamaṃ śatadalaṃ cakraṃ EPU<sub>2</sub> brahmaraṇḍhrasthāne aṣṭamaṃ śatadalaṃ cakraṃ LB cakraṃ brahmaraṇḍhrasthāne śatadalaṃ U<sub>1</sub> **4 ka-malasya** PLBN<sub>1</sub>N<sub>2</sub>D<sub>1</sub>U<sub>1</sub>U<sub>2</sub>] kamala° E **jālandharapīṭha** PLN<sub>1</sub>N<sub>2</sub>D<sub>1</sub>U<sub>1</sub>U<sub>2</sub>] jālandharapīṭha° B jātyadharaṇīpīṭha E **iti** EPLN<sub>1</sub>N<sub>2</sub>D<sub>1</sub>U<sub>1</sub>U<sub>2</sub>] om. B **saṃjñā** EPLN<sub>1</sub>N<sub>2</sub>D<sub>1</sub>U<sub>1</sub>U<sub>2</sub>] °saṃjñā B **5 sthānaṃ** EPN<sub>1</sub>N<sub>2</sub>D<sub>1</sub>U<sub>1</sub>U<sub>2</sub>] sthānam mūrti vartate LB **6 'gnidhūmākārarekhā** EPLB] 'gnidhūmākārareṣā N<sub>1</sub>D<sub>1</sub> agnidhūmrākārarekhā N<sub>2</sub>U<sub>1</sub> 'gnidhūm-rākārarekhāyāḥ U<sub>2</sub> **yādṛśī** PLBN<sub>1</sub>N<sub>2</sub>D<sub>1</sub>U<sub>1</sub>U<sub>2</sub>] yādṛśy° E etādṛśī U<sub>2</sub> **yādṛśy** PLB] ādṛsy E yādṛśī N<sub>1</sub>N<sub>2</sub>D<sub>1</sub>U<sub>1</sub> om. U<sub>2</sub> **tasyā** EPLB] tasyāḥ N<sub>1</sub>N<sub>2</sub>D<sub>1</sub>U<sub>1</sub> **nādir nānto 'sti** ELBU<sub>2</sub>] nāstyamītaḥ ādir api nāsti N<sub>1</sub>N<sub>2</sub>D<sub>1</sub>U<sub>1</sub> nādinām 'to sti P **mūrter** EPU<sub>1</sub>U<sub>2</sub>] mūrtir LBN<sub>1</sub>N<sub>2</sub>D<sub>1</sub> **6-7 dhyānakāraṇāt scripsi**] conj. dhyānakāraṇāt pratyakṣaṃ niraṃtaraṃ EB dhyānakāraṇāt pratyakṣaniraṃtaraṃ PLN<sub>1</sub>N<sub>2</sub>D<sub>1</sub>U<sub>1</sub>U<sub>2</sub> **7 puruṣasyākāśe** EPLBN<sub>1</sub>D<sub>1</sub>] puruṣa ākāśe N<sub>2</sub> puruṣasyākāśa° U<sub>2</sub> puruṣasya ākāśi U<sub>1</sub> **gamāgamau** EPLBN<sub>1</sub>D<sub>1</sub>U<sub>2</sub>] °gamo U<sub>1</sub> °game N<sub>2</sub> **bhavataḥ** EPLBN<sub>1</sub>N<sub>2</sub>D<sub>1</sub>U<sub>1</sub>] bhavata U<sub>2</sub> **prthvīmadhye** EPLN<sub>1</sub>N<sub>2</sub>D<sub>1</sub>U<sub>1</sub>] prthvīmadhye BU<sub>2</sub> **sthitasyāpi** EPLBU<sub>2</sub>] sthitāv-api N<sub>1</sub>N<sub>2</sub>D<sub>1</sub>U<sub>1</sub> **prthvībādho** EL] prthvībādho B kṣato bādho N<sub>1</sub>N<sub>2</sub>D<sub>1</sub>U<sub>1</sub> prthaka P prthvī bādhoko U<sub>2</sub> **na bhavati** ELBN<sub>1</sub>N<sub>2</sub>D<sub>1</sub>U<sub>1</sub>] bhavati P na bhati U<sub>2</sub> **sakalaṃ pratyakṣaṃ niraṃtaraṃ scripsi**] em. sakalāpratyakṣaṃ niraṃtaraṃ N<sub>1</sub>N<sub>2</sub>D<sub>1</sub>U<sub>1</sub> sakalāḥ pratyakṣaṃ niraṃtara BL sakalān pratyakṣaṃ niraṃtaraṃ E om. PU<sub>2</sub> **8 paśyati** EN<sub>1</sub>N<sub>2</sub>D<sub>1</sub>U<sub>1</sub>] paśyati LB om. PU<sub>2</sub> **prthagbhavati** E] ca prthak bhavati BL ca prthak ca bhavati N<sub>1</sub>N<sub>2</sub>D<sub>1</sub>U<sub>1</sub> om. PU<sub>2</sub> **atiśayanāyur** EP] atiśayanāyur BL atiśayena āyur N<sub>1</sub>N<sub>2</sub>D<sub>1</sub>U<sub>1</sub> om. U<sub>2</sub> **vardhate** EPN<sub>1</sub>N<sub>2</sub>D<sub>1</sub>U<sub>2</sub>] vardhayate BL

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

[Description of the eighth Cakra]

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



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

1 **navamacakrasya** EPLN<sub>1</sub>N<sub>2</sub>D<sub>1</sub>U<sub>2</sub>] navamaṃ cakrasya B navamaś cakrasya U<sub>1</sub> **bhedāḥ** EPBLN<sub>1</sub>D<sub>1</sub>U<sub>1</sub>U<sub>2</sub>] bheda N<sub>2</sub> **kathyante** EPN<sub>1</sub>D<sub>1</sub>U<sub>1</sub>] kathyate LBN<sub>2</sub>U<sub>2</sub> **mahāśūnya**° EPN<sub>2</sub>D<sub>1</sub>U<sub>1</sub>] mahāśūnye LB mahāśūnye N<sub>1</sub> *om.* U<sub>2</sub> **cakreti** N<sub>1</sub>N<sub>2</sub>D<sub>1</sub>U<sub>1</sub>] °cakram iti EP cakram iti LB *om.* U<sub>2</sub> **saṃjñā** EPLBN<sub>1</sub>N<sub>2</sub>D<sub>1</sub>U<sub>1</sub>] *om.* U<sub>2</sub> **tadupary** EPB] tadupari LN<sub>1</sub>N<sub>2</sub>D<sub>1</sub>U<sub>1</sub>U<sub>2</sub> *om.* U<sub>2</sub> **paraṃ** EPN<sub>1</sub>N<sub>2</sub>D<sub>1</sub>U<sub>1</sub>] *om.* BLU<sub>2</sub> **kiṃ api nāsti** EPLBN<sub>1</sub>N<sub>2</sub>D<sub>1</sub>U<sub>1</sub>] *om.* U<sub>2</sub> **2 tasya** EPBLN<sub>1</sub>N<sub>2</sub>D<sub>1</sub>U<sub>1</sub>] tasya cakrasya N<sub>1</sub>N<sub>2</sub>D<sub>1</sub>U<sub>1</sub> madhye tasya U<sub>2</sub> **pūrṇagiri**° EPBLU<sub>2</sub>] pūrṇagiri N<sub>1</sub>N<sub>2</sub>D<sub>1</sub> pūrṇagire U<sub>1</sub> **pīṭham**° PBLU<sub>2</sub>] pīṭha E *om.* N<sub>1</sub>N<sub>2</sub>D<sub>1</sub>U<sub>1</sub> **iti** PU<sub>2</sub>] iti saṃjñā BL *om.* EN<sub>1</sub>N<sub>2</sub>D<sub>1</sub>U<sub>1</sub> **etadṛśaṃ** PBLN<sub>1</sub>N<sub>2</sub>D<sub>1</sub>U<sub>1</sub>] etadṛśaṃ E ekādaśaṃ U<sub>2</sub> **nāma** EPLBN<sub>1</sub>N<sub>2</sub>D<sub>1</sub>U<sub>2</sub>] nāmaḥ U<sub>1</sub> **mahāśūnyacakramadhye** N<sub>1</sub>N<sub>2</sub>D<sub>1</sub>U<sub>1</sub>] mahāśūnyacakrasya madhye EPBL mahāśūnyacakrasya U<sub>2</sub> **ūrdhvamukhaṃ** N<sub>1</sub>N<sub>2</sub>D<sub>1</sub>U<sub>1</sub>] ūrdhva-mukham EPL ūrdhvamukham U<sub>2</sub> ūrdhvamukhem B **atiraktavarṇaṃ** N<sub>1</sub>N<sub>2</sub>D<sub>1</sub>U<sub>1</sub>] iti raktavarṇaṃ ELB iti raktavarṇa° P ativarṇaṃ U<sub>2</sub> **3 sakalaśobhāspadaṃ** PBLN<sub>1</sub>N<sub>2</sub>D<sub>1</sub>U<sub>1</sub>] sakalaśobhāspadam E sakalaśobhanāsyadaṃ U<sub>2</sub> **anekakalyāṇapūrṇaṃ** EPLD<sub>1</sub>N<sub>1</sub>U<sub>1</sub>U<sub>2</sub>] °pūrṇa° BN<sub>2</sub> **ekaṃ** EPLBN<sub>1</sub>N<sub>2</sub>U<sub>2</sub>] eka° D<sub>1</sub> *om.* U<sub>1</sub> **vartate** EPLN<sub>1</sub>N<sub>2</sub>D<sub>1</sub>U<sub>1</sub>U<sub>2</sub>] vartato B **yasya** EBN<sub>1</sub>N<sub>2</sub>D<sub>1</sub>PU<sub>1</sub>U<sub>2</sub>] yasya kamalasya U<sub>2</sub> **manaso vacaso** E] manasā vacasā PLBN<sub>1</sub>N<sub>2</sub>D<sub>1</sub> vacasā manasā U<sub>1</sub> manasā vācā U<sub>2</sub> **na** EPBN<sub>1</sub>N<sub>2</sub>D<sub>1</sub>U<sub>1</sub>U<sub>2</sub>] *om.* L **gocaraḥ** EPBN<sub>1</sub>D<sub>1</sub>U<sub>1</sub>] gocara N<sub>2</sub>U<sub>2</sub> **4 kamalasya** ELBN<sub>1</sub>N<sub>2</sub>D<sub>1</sub>U<sub>1</sub>U<sub>2</sub>] kamala° P **trikoṇārūpaikā** E] trikoṇārūpā ekā PLBD<sub>1</sub>U<sub>1</sub>U<sub>2</sub> trikoṇārūpā eka N<sub>1</sub>N<sub>2</sub> **saptadaśī** EPN<sub>1</sub>N<sub>2</sub>D<sub>1</sub>U<sub>1</sub>U<sub>2</sub>] saptadaśīreṇa LB **ekā** PLBN<sub>1</sub>N<sub>2</sub>D<sub>1</sub>U<sub>1</sub>U<sub>2</sub>] *om.* E **5°samaprabhaṃ** EN<sub>1</sub>N<sub>2</sub>D<sub>1</sub>] samaprabhā LB U<sub>2</sub> samaprabha P sadṛṣaprabhaṃ U<sub>1</sub> **paraṃ** EU<sub>1</sub>U<sub>2</sub>] paraṃ U<sub>1</sub> para N<sub>2</sub> parim PLBD<sub>1</sub> **uṣṇabhāvo** N<sub>1</sub>N<sub>2</sub>U<sub>1</sub>U<sub>2</sub>] uṣṇabhavo PLB auṣṇabhāvo D<sub>1</sub> udbhavo E °samaprabhaṃ N<sub>1</sub>N<sub>2</sub>D<sub>1</sub>] °samaprabhā EPB U<sub>2</sub> °samaṃ prabhaṃ U<sub>1</sub> *om.* L **śītalaparaṃ** N<sub>1</sub>D<sub>1</sub>] śītalaparaṃ EPB U<sub>1</sub>U<sub>2</sub> śītalapara N<sub>2</sub> *om.* L **bhāvo** N<sub>1</sub>N<sub>2</sub>D<sub>1</sub>U<sub>1</sub>] śītabhāvo EPB śītabhāvo U<sub>2</sub> *om.* L **6 asyāḥ** EPN<sub>1</sub>D<sub>1</sub>BLU<sub>1</sub>] asyā N<sub>2</sub>U<sub>2</sub> **kalāyā dhyānakaraṇāt** N<sub>2</sub>U<sub>1</sub>] kalāyāḥ dhyānakaraṇāt N<sub>1</sub>D<sub>1</sub> kalāyā dhyānayogāt EBL kalāyāḥ dhyānayogāt U<sub>2</sub> kalādhyānayogāt P **sādhakasya** EPBLN<sub>1</sub>D<sub>1</sub>U<sub>1</sub>U<sub>2</sub>] sādha° N<sub>2</sub> **na** EPN<sub>1</sub>N<sub>2</sub>D<sub>1</sub>U<sub>1</sub>U<sub>2</sub>] *om.* BL

**Philological Commentary: 7°manaso vacaso:** All manuscripts at hand share this usage of the instrumentals. Only the printed edition conjectures the forms into the expected genitiv. I adopted the variant of the printed edition to arrive at a grammatical text. **saptadaśī:** A *saptadaśī kalā* appears frequently in Śaiva literature. References need to be added here.

[Description of the ninth Cakra]

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

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

1 **sthāne** स्त्रिप्सि] *em. stāne* U<sub>2</sub> **so 'haṃ** scripsi] *em. sohaṃ* U<sub>2</sub> **ahaṃ brahmordhvaṃ** scripsi] *em. haṃ brahmord-*  
*haṃ* U<sub>2</sub> **ahaṃ cakra iti** scripsi] *em. haṃcakra iti* U<sub>2</sub> **2 sakarā** scripsi] *em. sakaro* U<sub>2</sub> **5 ananta°** EPBLN<sub>1</sub>N<sub>2</sub>D<sub>1</sub>U<sub>2</sub>] *alākṣa* U<sub>1</sub> **sthānam** EPN<sub>1</sub>N<sub>2</sub>D<sub>1</sub>U<sub>1</sub>U<sub>2</sub>] *sthānaṃ* D<sub>1</sub>U<sub>2</sub> **sthānam** vartate BL **tatrordhvaśaktiḥ** EN<sub>1</sub>U<sub>2</sub>] *tatordhvaśaktiḥ*  
P *urdhvaśaktir* U<sub>1</sub> *tatra ūrdhva śaktiḥ* D<sub>1</sub> *tatra ūrdhva śakti* N<sub>2</sub> *rdhaśakti ardhaśakti* BL **etādṛṣī** EN<sub>1</sub>N<sub>2</sub>U<sub>1</sub>] *etādṛṣā* U<sub>2</sub>  
*etādṛṣaṃ* D<sub>1</sub> *ekādaśā* PBL **saṃjñā** EPBLN<sub>1</sub>N<sub>2</sub>D<sub>1</sub>U<sub>2</sub>] *saṃjñakā* U<sub>1</sub> **asyāḥ** cet.] *asyā* U<sub>1</sub> *tasyāḥ* N<sub>2</sub> **kalāyā** cet.] *kalāyāḥ* N<sub>2</sub>U<sub>2</sub> **5-6 dhyānakāraṇāt** cet.] *dhyānakāraṇā* D<sub>1</sub> **6 tad bhavati** N<sub>1</sub>N<sub>2</sub>D<sub>1</sub>] *tad bhavati vā* U<sub>1</sub> *om. cet.*  
**rājyasukhabhogavṛtaḥ** D<sub>1</sub>] *rājyasukhabhogavataḥ* N<sub>1</sub>N<sub>2</sub>U<sub>1</sub> *tasya sukhabhogavataḥ* EPU<sub>2</sub> *tasya-khaṃ bhogavatam* B  
*tasya-sukhaṃ bhogavaṃtam* L **strīmadhye** cet.] *śrī strīmadhye* N<sub>2</sub> **vilāsavataḥ** cet.] *vilāsavata°* U<sub>2</sub> *vilāsavaṃ-*  
*taṃ* LB **saṃgītavinodaprekṣyāvataḥ** N<sub>1</sub>D<sub>1</sub>U<sub>1</sub>] *saṃgītavinodaprekṣāvataḥ* PN<sub>2</sub> *saṃgītavinodaprekṣāvata* U<sub>2</sub> *saṃgī-*  
*taṃ vinodavaṃtam* B *saṃgītavilāsavataḥ vinodaprekṣāvataḥ* E *saṃgītaṃ prekṣāvataḥ* L **eva** PB] *evaṃ*  
LN<sub>1</sub>N<sub>2</sub>D<sub>1</sub>U<sub>2</sub> *eka* U<sub>1</sub> **7 °vat kalā** EPLBU<sub>2</sub>] *vṛddhivato* N<sub>1</sub>D<sub>1</sub> *vṛddhi vaṃto* N<sub>2</sub> *vṛddhir* U<sub>1</sub> **vardhate** EPN<sub>1</sub>D<sub>1</sub>U<sub>1</sub>] *vartate* cet.  
**puṇyapāpe** cet.] *puṇyapāpau* U<sub>1</sub> *om. P 'sya* E] *om. P asya* cet. **śārīrasya** BL] *śārīrena* N<sub>1</sub>N<sub>2</sub>D<sub>1</sub>U<sub>1</sub> *śārīraṃ* EU<sub>2</sub> *om. P na* EBLU<sub>2</sub>] *om. N<sub>1</sub>N<sub>2</sub>D<sub>1</sub>U<sub>1</sub>P* **spṛṣataḥ** cet.] *spṛṣāt* U<sub>1</sub> **nirantaradhyānakāraṇāt** cet.] *niraṃ-*  
*taraṃ dhyānakāraṇāt* BL *evaṃ puruṣasya pratidinaṃ niraṃtaraṃ dhyānakāraṇāt* U<sub>2</sub> *om. P 8 nijasvarūpaprakāśasā-*  
**marthyam** cet.] *nijasvarūpaṃ prakāśanasāmarthyam* EU<sub>2</sub> **dūrasthamapy arthaṃ** D<sub>1</sub>U<sub>1</sub>] *dūrasthamapi padārthaṃ*  
BP *dūrasthamapi parārthaṃ* L *dūrasthopi ca dūrasthavastu* E *dūrasthamapi* N<sub>1</sub>N<sub>2</sub> *dūrasthamapi bhavati*// *dūrasthamapi*  
*padārthaṃ* U<sub>2</sub> **saṃīpa iva** cet.] *saṃīpam iva* N<sub>1</sub> *saṃīpaṃ iva* N<sub>2</sub> *saṃīpameva* U<sub>1</sub>

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

इदानीं सुखसाध्यो लक्ष्ययोगः कथ्यते । अस्य लक्ष्ययोगस्य पञ्चभेदा भवन्ति ।

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

---

**1 sukhasādhyo** EN<sub>1</sub>D<sub>1</sub>U<sub>2</sub>] °sādhyo N<sub>2</sub> °sādho PB °sādhe L °sādhyopa° U<sub>1</sub> **lakṣyayogaḥ** EPN<sub>1</sub>D<sub>1</sub>U<sub>2</sub>] lakṣayogaḥ BL °lakṣayogaḥ U<sub>1</sub> lakṣanayogaḥ N<sub>2</sub> **asya** EPBLU<sub>2</sub>] *om.* N<sub>1</sub>N<sub>2</sub>D<sub>1</sub>U<sub>1</sub> **lakṣyayogasya** EPN<sub>1</sub>D<sub>1</sub>] lakṣayogasya BLU<sub>2</sub> alakṣayogasya U<sub>1</sub> lakṣanayogasya N<sub>2</sub> **pañcabhedā** EPN<sub>1</sub>N<sub>2</sub>D<sub>1</sub>U<sub>1</sub>U<sub>2</sub>] pañcabhedāḥ L pañce bhedāḥ B **bhavanti** EPBLN<sub>1</sub>D<sub>1</sub>U<sub>2</sub>] bhavaṃtī B bhavati N<sub>2</sub>U<sub>1</sub> **3 ūrdhvalakṣyam** EP] ūrdhvalakṣam LBN<sub>2</sub> urdhvalakṣya N<sub>1</sub>D<sub>1</sub> urdhvalakṣa N<sub>2</sub>U<sub>1</sub> **4 adholakṣyam** EP] adholakṣam BLU<sub>2</sub> adholakṣya N<sub>1</sub>D<sub>1</sub> adholakṣa N<sub>2</sub> *om.* U<sub>1</sub> **5 bāhyalakṣyam** U<sub>2</sub>] bāhyalakṣya N<sub>1</sub>D<sub>1</sub> bāhyalakṣa N<sub>2</sub> bāhyalakṣya U<sub>1</sub> bāhyakṣam B lakṣyam E madhyalakṣyam P madhyalakṣam L **6 madhyalakṣyam** *scripsi*] *em.* madhyalakṣya N<sub>1</sub>D<sub>1</sub> madhyalakṣa N<sub>2</sub>U<sub>1</sub> madhyalakṣam U<sub>2</sub> bāhyalakṣyam EP bāhyakṣam L *om.* B **7 antarakṣyam** EP] antarakṣya N<sub>1</sub>D<sub>1</sub>U<sub>1</sub> antarakṣam BL antarakṣa N<sub>2</sub> sarvalakṣyam U<sub>2</sub>

---

**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*.

[Lakṣyayoga, the yoga of fixation]

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

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

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

**1 prathamam** EP] prathamam N<sub>1</sub>N<sub>2</sub>D<sub>1</sub>U<sub>1</sub>U<sub>2</sub> atha L athama B **ūrdhvalakṣyaṃ** E] ūrdhvalakṣyaḥ P urdhvalakṣya U<sub>1</sub> ūrdhvalakṣam L urdhvalakṣam U<sub>2</sub> urdhvalakṣaḥ N<sub>1</sub>N<sub>2</sub>D<sub>1</sub> urdhalakṣam B **kathyate** EPN<sub>1</sub>N<sub>2</sub>D<sub>1</sub>U<sub>1</sub>U<sub>2</sub>] *om.* LB **ākāśamadhye** ELBN<sub>1</sub>N<sub>2</sub>D<sub>1</sub>U<sub>1</sub>U<sub>2</sub>] *om.* P **dr̥ṣṭiḥ** ELN<sub>1</sub>N<sub>2</sub>D<sub>1</sub>U<sub>1</sub>U<sub>2</sub>] dr̥ṣṭi B *om.* P **atha ca** PN<sub>1</sub>N<sub>2</sub>U<sub>1</sub>] atha vā LBD<sub>1</sub> atha U<sub>2</sub> kadā ca E **mana ūrdhvaṃ** EPN<sub>2</sub>] mana urdhvam N<sub>1</sub>U<sub>2</sub> mana ūrdham D<sub>1</sub> manerddhvaṃ U<sub>1</sub> ūrdhvaṃ mana L ūrdhvamana B **sthāpyate** PLBN<sub>1</sub>N<sub>2</sub>D<sub>1</sub>U<sub>1</sub>U<sub>2</sub>] sthāpayati E **lakṣyasya** EPN<sub>1</sub>] lakṣasya LBD<sub>1</sub>U<sub>1</sub>U<sub>2</sub> lakṣaṇasya N<sub>2</sub> **dr̥ḍhikaraṇāt** N<sub>1</sub>N<sub>2</sub>D<sub>1</sub>U<sub>1</sub>U<sub>2</sub>] dr̥ḍhikaraṇāt EP dr̥ḍhikṛtvā LB **2 tejasā** EPN<sub>1</sub>N<sub>2</sub>D<sub>1</sub>U<sub>1</sub>] tenasā U<sub>2</sub> teja° LB **dr̥ṣṭer-aikyam** EPU<sub>1</sub>U<sub>2</sub>] dr̥ṣṭeḥ aikyam N<sub>1</sub>D<sub>1</sub> dr̥ṣṭeḥ ekaṃ N<sub>2</sub> dr̥ṣṭair aikā LB **atha** EPLN<sub>1</sub>N<sub>2</sub>D<sub>1</sub>U<sub>1</sub>U<sub>2</sub>] athā B **cākāśa°** EPBU<sub>2</sub>] ca ākāśa° N<sub>1</sub>D<sub>1</sub>U<sub>1</sub> vākāśa° L ākāśa° N<sub>2</sub> **kaścīd-adṛṣṭaḥ** EPN<sub>1</sub>D<sub>1</sub>U<sub>1</sub>] kacciddṛṣṭaḥ L kac-cit dr̥ṣṭaḥ B kaścīta adṛṣṭaḥ N<sub>2</sub> kaściddṛṣṭa° U<sub>2</sub> **padārtho** EPLBD<sub>1</sub>U<sub>1</sub>U<sub>2</sub>] padārthe N<sub>1</sub> padārtha N<sub>2</sub> **sa** EPD<sub>1</sub>N<sub>1</sub>U<sub>1</sub>] *om.* LBN<sub>2</sub>U<sub>2</sub> **dr̥ṣṭigocare** D<sub>1</sub>N<sub>1</sub>U<sub>2</sub>] dr̥ṣṭigocarō EPLBU<sub>1</sub> dr̥ṣṭigocarā N<sub>2</sub> **3 bhavati** EPLD<sub>1</sub>N<sub>1</sub>D<sub>1</sub>N<sub>2</sub>U<sub>1</sub>U<sub>2</sub>] bhavati B **evordhvalakṣyaḥ** EPD<sub>1</sub>U<sub>1</sub>] °lakṣaḥ L evordhalakṣaḥ B °lakṣya N<sub>1</sub>U<sub>2</sub> eva vodhalakṣaṇam N<sub>2</sub>

[1. Ūrdhvalakṣya - The upward directed fixation]

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



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

**1 athādholaṣyaḥ** स्त्रिप्ति] *em.* atha adholakṣyaḥ N<sub>1</sub> athādholaṣyaḥ PL athādholaṣa B atha adholakṣanaḥ N<sub>2</sub> atha adholakṣaḥ D<sub>1</sub> atha adholakṣa U<sub>1</sub> *om.* EU<sub>2</sub> **nāsikāyā** PLBN<sub>1</sub>N<sub>2</sub>D<sub>1</sub>U<sub>1</sub>] nāsikāyāḥ EU<sub>2</sub> **upari** EPLBN<sub>1</sub>N<sub>2</sub>D<sub>1</sub>U<sub>1</sub>] upariṣṭāt U<sub>2</sub> **dvādaśāṅgulaparyantaṃ** PLBN<sub>1</sub>N<sub>2</sub>D<sub>1</sub>U<sub>1</sub>] °mūlaparyantaṃ E daśāṅgulaparyantaṃ U<sub>2</sub> **dr̥ṣṭiḥ** EPLBN<sub>1</sub>N<sub>2</sub>D<sub>1</sub>U<sub>2</sub>] dr̥ṣṭi° U<sub>1</sub> **atha vā** EPN<sub>1</sub>N<sub>2</sub>D<sub>1</sub>U<sub>1</sub>U<sub>2</sub>] *om.* LB **nāsikāyā** EPN<sub>1</sub>D<sub>1</sub>U<sub>2</sub>] nāsikāyāḥ U<sub>1</sub> nāsika N<sub>2</sub> **agre** EPN<sub>1</sub>N<sub>2</sub>D<sub>1</sub>U<sub>1</sub>U<sub>2</sub>] *om.* LB **dr̥ṣṭiḥ** EPN<sub>1</sub>D<sub>1</sub>U<sub>1</sub>U<sub>2</sub>] dr̥ṣṭi° N<sub>2</sub> **sthirā** EPN<sub>1</sub>N<sub>2</sub>D<sub>1</sub>U<sub>1</sub>U<sub>2</sub>] *om.* LB **2 karttavyā** EPN<sub>1</sub>N<sub>2</sub>D<sub>1</sub>U<sub>1</sub>U<sub>2</sub>] *om.* LB **lakṣadvayasya** PLBN<sub>1</sub>N<sub>2</sub>D<sub>1</sub>U<sub>1</sub>U<sub>2</sub>] lakṣadvayasya E **dr̥ḍhīkaraṇād** N<sub>2</sub>] dr̥ḍhīkaraṇāt ELN<sub>1</sub>D<sub>1</sub>U<sub>1</sub>U<sub>2</sub> dr̥ṣṭīkaraṇāt P dr̥ḍhīkaraṇān B **dr̥ṣṭiḥ** EPBN<sub>1</sub>D<sub>1</sub>U<sub>1</sub>] dr̥ṣṭi° LN<sub>2</sub>U<sub>2</sub> **sthirā** EPN<sub>1</sub>N<sub>2</sub>D<sub>1</sub>U<sub>1</sub>U<sub>2</sub>] sthīro B °sthīro L **bhāvati** EPLN<sub>1</sub>N<sub>2</sub>D<sub>1</sub>U<sub>1</sub>U<sub>2</sub>] bhavati B **pavanaḥ** EPN<sub>1</sub>D<sub>1</sub>] pavana° N<sub>2</sub>U<sub>1</sub>U<sub>2</sub> *om.* LB **sthīro** EPN<sub>1</sub>N<sub>2</sub>D<sub>1</sub>U<sub>1</sub>U<sub>2</sub>] *om.* LB **bhāvati** EPN<sub>1</sub>N<sub>2</sub>D<sub>1</sub>U<sub>1</sub>U<sub>2</sub>] *om.* LB **etad dvayam** PLN<sub>2</sub>] etad dvayam E etad dvayad-vaya B etad advayam N<sub>2</sub>D<sub>1</sub> etad dvayam U<sub>1</sub>U<sub>2</sub> **eva** N<sub>1</sub>N<sub>2</sub>D<sub>1</sub>U<sub>1</sub>] api EPLBU<sub>2</sub> **bāhyalakṣyam** EPU<sub>1</sub>U<sub>2</sub>] °lakṣam LBN<sub>1</sub>N<sub>2</sub>D<sub>1</sub> **api** N<sub>1</sub>N<sub>2</sub>D<sub>1</sub>U<sub>1</sub>] eva EPLBU<sub>2</sub> **3 kathyate** N<sub>1</sub>N<sub>2</sub>D<sub>1</sub>U<sub>1</sub>] bhavati EPLU<sub>2</sub> bhavati B **bāhyābhyantaram** N<sub>2</sub>] bāhyo bhyantaram N<sub>1</sub>D<sub>1</sub> bāhyābhyantare PLBU<sub>1</sub>U<sub>2</sub> bāhyāntara E **ākāśavat** N<sub>1</sub>N<sub>2</sub>D<sub>1</sub>U<sub>1</sub>] ākāśavat B ākāśacen L ākāśe cet PU<sub>2</sub> ākāśe E **śūnyalakṣyaḥ** N<sub>1</sub>D<sub>1</sub>U<sub>1</sub>] śūnyalakṣyam EPU<sub>2</sub> śūnyalakṣaḥ N<sub>2</sub> śūnyam lakṣam LB **karttavyaḥ** EPN<sub>1</sub>N<sub>2</sub>D<sub>1</sub>U<sub>1</sub>U<sub>2</sub>] karttavyā LB **jāgraddaśāyām** EPN<sub>1</sub>D<sub>1</sub>U<sub>1</sub>] jāgraddaśāyām N<sub>2</sub> jāyadaśāyām N<sub>2</sub> jāgradādidaśāyām LB **calanadaśāyām** EPLBN<sub>2</sub>D<sub>1</sub>U<sub>1</sub>U<sub>2</sub>] cakabadaśāyām N<sub>1</sub> **bhojanadaśāyām** ELBN<sub>1</sub>N<sub>2</sub>D<sub>1</sub>U<sub>2</sub>] bhojanam daśāyām P *om.* U<sub>1</sub> **4 sarvasthāne** EPN<sub>1</sub>N<sub>2</sub>D<sub>1</sub>U<sub>1</sub>U<sub>2</sub>] sarvasthāneṣu LB **maraṇatrāso** N<sub>1</sub>D<sub>1</sub>] maraṇatrāso N<sub>2</sub> maraṇasautrām U<sub>1</sub> *om.* EPLBU<sub>2</sub> **na** N<sub>1</sub>N<sub>2</sub>D<sub>1</sub>U<sub>1</sub>] *om.* EPBU<sub>2</sub> **bhāvati** N<sub>1</sub>N<sub>2</sub>] bhavati// śūnya D<sub>1</sub> bhavati vā U<sub>1</sub> *om.* EPLBU<sub>2</sub>

[2. Adholakṣya - The downward directed fixation]

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

- इदानीं राजयोगयुक्तस्य पुरुषस्य यच्चरीरचिह्नं तत् कथ्यते । सर्वत्र पूर्णो भवति । पृथिव्यां दूरं न तिष्ठति । पृथिवी व्याप्य तिष्ठति । यस्य जन्ममरणे न स्तः । सुखं न भवति । दुःखं न भवति । कूलं न भवति । शीलं न भवति । स्थानं न भवति । अस्य सिद्धस्य मनोमध्ये ईश्वरसंबन्धी प्रकाशो निरन्तरं प्रत्यक्षो भवति । स च प्रकाशो न शीतो न चोष्णो न श्वेतो न पीतो भवति । तस्य न जातिर्न किञ्चिच्चिह्नं । अयं च निष्कलो निरञ्जनः । अलक्ष्यश्च भवति ।
- 5 अथ च फलद्वन्द्वे न कामिन्यादेर्यस्येच्छा न भवति । तं तं भोगं प्राप्नोति । अथ वा यस्य मन एव स्थाने ऽनुरागं न प्राप्नोति ।

**1 puruṣasya** PLBN<sub>1</sub>N<sub>2</sub>D<sub>1</sub>U<sub>1</sub>U<sub>2</sub>] *om.* E **yac carīracinham** N<sub>1</sub>D<sub>1</sub>P] yat śarīracinham U<sub>2</sub> śarīre yac cinham E yac charīre cinham U<sub>1</sub> yac charīracihūm N<sub>2</sub> cinham LB **tat** EN<sub>1</sub>N<sub>2</sub>D<sub>1</sub>] tata U<sub>1</sub> *om.* PLBU<sub>2</sub> **sarvatra**° N<sub>1</sub>N<sub>2</sub>D<sub>1</sub>U<sub>1</sub>] tat-sarvatra° EPLBU<sub>2</sub> °**pūrṇo** ELBN<sub>1</sub>D<sub>1</sub>U<sub>1</sub>U<sub>2</sub>] pūrṇā PN<sub>2</sub> **bhavati** EPLN<sub>1</sub>N<sub>2</sub>D<sub>1</sub>U<sub>1</sub>U<sub>2</sub>] bhavati B **prthivyaṃ scripsi**] *conj.* prthivyaḥ EPN<sub>1</sub>N<sub>2</sub>D<sub>1</sub>U<sub>1</sub> prthivya U<sub>2</sub> *om.* LB **dūram** U<sub>2</sub>] dūre EN<sub>1</sub>D<sub>1</sub> ddūre U<sub>1</sub> dūra N<sub>2</sub> *om.* LB **na tiṣṭhati scripsi**] *conj.* tiṣṭhati EPN<sub>1</sub>N<sub>2</sub>D<sub>1</sub>U<sub>1</sub>U<sub>2</sub> *om.* LB **prthivīm scripsi**] prthivyām E prthi° P prthvām N<sub>1</sub> prthvīm N<sub>2</sub>D<sub>1</sub> prthivyā U<sub>2</sub> *om.* LBU<sub>2</sub> **2 vyāpya** EPN<sub>1</sub>N<sub>2</sub>D<sub>1</sub>U<sub>2</sub>] vyāti U<sub>2</sub> *om.* LBU<sub>1</sub> **tiṣṭhati** EPN<sub>1</sub>N<sub>2</sub>D<sub>1</sub>U<sub>2</sub>] *om.* LBU<sub>2</sub> **yasya** EPN<sub>1</sub>N<sub>2</sub>D<sub>1</sub>U<sub>2</sub>] *om.* LBU<sub>1</sub> **janmamaraṇe** EPN<sub>1</sub>N<sub>2</sub>D<sub>1</sub>] jananamaraṇe U<sub>2</sub> *om.* LBU<sub>1</sub> **na** EPN<sub>1</sub>N<sub>2</sub>D<sub>1</sub>U<sub>2</sub>] *om.* LBU<sub>1</sub> **stah** EPN<sub>1</sub>N<sub>2</sub>D<sub>1</sub>U<sub>2</sub>] *om.* LBU<sub>1</sub> **sukham** EPN<sub>1</sub>N<sub>2</sub>D<sub>1</sub>U<sub>2</sub>] *om.* LBU<sub>1</sub> **na** EPN<sub>1</sub>N<sub>2</sub>D<sub>1</sub>U<sub>2</sub>] *om.* LBU<sub>1</sub> **bhavati** EPN<sub>1</sub>N<sub>2</sub>D<sub>1</sub>U<sub>2</sub>] *om.* LBU<sub>1</sub> **duḥkham** N<sub>1</sub>N<sub>2</sub>D<sub>1</sub>] *om.* EPLBU<sub>1</sub>U<sub>2</sub> **na** N<sub>1</sub>N<sub>2</sub>D<sub>1</sub>] *om.* EPLBU<sub>1</sub>U<sub>2</sub> **bhavati** N<sub>1</sub>N<sub>2</sub>D<sub>1</sub>] *om.* EPLBU<sub>1</sub>U<sub>2</sub> **kūlaṃ** PN<sub>1</sub>N<sub>2</sub>D<sub>1</sub>] kulam BU<sub>2</sub> kalam L *om.* EU<sub>1</sub> **na** cet.] *om.* EU<sub>1</sub> **bhavati** cet.] bhavati BU<sub>2</sub> *om.* EU<sub>1</sub> **śīlaṃ** cet.] śīlaṃ P *om.* ELB **na** cet.] *om.* ELB **bhavati** cet.] *om.* ELB **3 sthānam** cet.] *om.* ELB **na** cet.] *om.* ELB **bhavati** cet.] *om.* ELB **asya** cet.] *om.* E **siddhasya** cet.] siddhasyam prthivī vyāpya tiṣṭhati yasya yanma maraṇai na saḥ sukham na bhati kulam na bhavati śīlaṃ na bhavati sthānam na bhavati asya siddhasya U<sub>1</sub> *om.* E **manomadhye** cet.] *om.* E **īśvarasambandhī** cet.] īśvaraṃ sambandhī B *om.* E **prakāśo** cet.] prakāśaḥ N<sub>1</sub>N<sub>2</sub>D<sub>1</sub>U<sub>1</sub> *om.* E **nirantaram** cet.] nirattaram U<sub>2</sub> *om.* E **pratyakṣo** cet.] prakyakṣa N<sub>1</sub> *om.* E **bhavati** cet.] bhavati B *om.* E **4 coṣṇo** cet.] ...o U<sub>1</sub> **śveto** cet.] kheto N<sub>2</sub>U<sub>1</sub> **na pīto** cet.] pīto na U<sub>2</sub> **bhavati** cet.] bhavati LB **jātir** cet.] jāti D<sub>1</sub>N<sub>2</sub> jānāti U<sub>2</sub> **kiñcic cinham** cet.] °cinham E °cihūm D<sub>1</sub>N<sub>1</sub>N<sub>2</sub> kiñcit khecha cinham U<sub>1</sub> na kiñcit cinham U<sub>2</sub> **ayam** cet.] vyayam LB **niṣkalo** cet.] niṣkalo BU<sub>2</sub> niḥkalo U<sub>1</sub> **alakṣyaś** cet.] alakṣyaḥ U<sub>1</sub>U<sub>2</sub> alakṣaś LBN<sub>1</sub>N<sub>2</sub> **ca** cet.] *om.* U<sub>1</sub>U<sub>2</sub> **bhavati** cet.] bhavati B **5 phaladvande** E] phalacamda PD<sub>1</sub>U<sub>2</sub> phalam camda U<sub>1</sub> phalavamda L phalam jamda B phalacamdra N<sub>1</sub> phalam/ camdra N<sub>2</sub> **na** cet.] *om.* N<sub>2</sub> **āder** cet.] āde D<sub>1</sub> ādar B ādir L **yasyecchā** E] yasyochā P yasya L yasye B yasya yasyeccha N<sub>1</sub>N<sub>2</sub> yasya yasyechā D<sub>1</sub> yasya yam U<sub>1</sub> yasye chā U<sub>2</sub> **na** EPLB] *om.* cet. **bhavati** cet.] bhavati B **taṃ taṃ** D<sub>1</sub>N<sub>1</sub>N<sub>2</sub>] tataṃ U<sub>1</sub> *om.* cet. **bhogam prāpnoti** D<sub>1</sub>N<sub>1</sub>N<sub>2</sub>U<sub>1</sub>] *om.* cet. **atha** D<sub>1</sub>N<sub>1</sub>N<sub>2</sub>U<sub>1</sub>] *om.* cet. **vā yasya** D<sub>1</sub>] vāsyā N<sub>1</sub> vā syamana N<sub>2</sub> vā svāmana U<sub>1</sub> *om.* cet. **mana** D<sub>1</sub>N<sub>1</sub>N<sub>2</sub>U<sub>1</sub>] *om.* cet. **eva** D<sub>1</sub>N<sub>1</sub>N<sub>2</sub>U<sub>1</sub>] etata U<sub>1</sub> *om.* cet. **sthāne** D<sub>1</sub>N<sub>1</sub>N<sub>2</sub>U<sub>1</sub>] *om.* cet. **'nurāgam** D<sub>1</sub>N<sub>1</sub>N<sub>2</sub>] nurāgam U<sub>1</sub> *om.* cet. **6 na prāpnoti** D<sub>1</sub>N<sub>1</sub>N<sub>2</sub>U<sub>1</sub>] *om.* cet.

**Philological Commentary:** 3 asya siddhasyam: U1 repeats the whole section from prthivī to ... sthānam na bhavati due to an eyeskip in the process of copying.

[Description of Rājayogin's Body]

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

अन्यद्राजयोगस्य चिह्नं कथ्यते ।

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

नवीनानि पट्टसूत्रमयानि धृतानि वस्त्राणि अथ वा जीर्णानि सच्छिद्राणि धृतानि कस्तूरीचन्दनलेपैर्वा वा कर्दमलेपेन वा यस्य मनसि हर्षशोकौ न स्थौ स एव राजयोगः ।

नगरमध्ये ऽथ च वनमध्ये उद्वसग्राममध्ये लोकपूर्णग्राममध्ये वा यस्य मन ऊनं न पूर्णं वा न भवति । सो ऽपि राजयोगः ।

1 anyad EN<sub>2</sub>] anyat N<sub>1</sub>D<sub>1</sub>U<sub>1</sub>U<sub>2</sub> anyate LB om. P **rājayogasya** cet.] rājayoga° U<sub>1</sub> om. P **cihnam** E] cinham LBN<sub>1</sub>U<sub>2</sub> cihum N<sub>2</sub> cihum D<sub>1</sub> om. P **kathyate** cet.] om. P **3 yasya** cet.] om. P **rājyādilābhe** EN<sub>1</sub>D<sub>1</sub>] rājā° LB °lobhe N<sub>2</sub> °lābe U<sub>1</sub> °lābho U<sub>2</sub> om. P **'pi** EN<sub>1</sub>D<sub>1</sub>] 'pi ca N<sub>2</sub>U<sub>1</sub> ty LB om. PU<sub>2</sub> **phalalābho** EN<sub>1</sub>D<sub>1</sub>N<sub>2</sub>] pala° U<sub>1</sub> aphala° LB om. PU<sub>2</sub> **na bhavati** ED<sub>1</sub>N<sub>2</sub>U<sub>1</sub>U<sub>2</sub>] na bhavati LB ba bhavati N<sub>1</sub> om. P **hānāv** cet.] hānād U<sub>2</sub> nahanād PL om. P **api** cet.] pi LBN<sub>2</sub> om. P **bhavati** cet.] bhavati LB **atha ca** cet.] om. P **tr̥ṣṇā** cet.] om. P **na** cet.] om. P **bhavati** cet.] bhavati B om. P **4 atha ca** cet.] om. P **api** D<sub>1</sub>U<sub>1</sub>] na LB pi N<sub>1</sub>N<sub>2</sub> adhi U<sub>2</sub> om. EP **padārthe** cet.] padārtho L padārthau B padārtha° U<sub>2</sub> om. EP **prāpte** cet.] prāpta N<sub>1</sub> om. EP **kasyāpi** cet.] kābhyādi U<sub>2</sub> om. EP **padārthasyopari** E] padārthasyopari LB padārthopari U<sub>2</sub> padārthasya upari cet. om. P **anicchā** E] ānicha L ānichā B anusthā N<sub>1</sub> anichā D<sub>1</sub> anisthā N<sub>2</sub> anisthā U<sub>1</sub> anicha U<sub>2</sub> **na** cet.] ni B om. PD<sub>1</sub> **bhavati** cet.] bhavanti N<sub>1</sub>D<sub>1</sub> om. P **asminn** cet.] kasmin EU<sub>2</sub> **api** cet.] om. ELB **manaso** EPLB] manasaḥ N<sub>1</sub>D<sub>1</sub>N<sub>2</sub>U<sub>1</sub> manasa U<sub>1</sub> om. U<sub>2</sub> **'nurāgo** EPLB] anurāgo cet. **4-5 na bhavati** EPU<sub>2</sub>] na bhavati LB bhavati cet. **5 ayam** cet.] atham P atha L **api** cet.] sama L **rājayogaḥ** cet.] rājayoga N<sub>2</sub>U<sub>2</sub> **ca** cet.] caḥ E **yasya** cet.] ya D<sub>1</sub> **śrutividvat scripsi**] munividvat E śunividvat P bhunividvat L śrunividvat BU<sub>1</sub> śrutividvat N<sub>1</sub>N<sub>2</sub>D<sub>1</sub> śucivīśuddha° U<sub>2</sub> **puruṣe** cet.] puruṣeṣu E **mitre** cet.] maitre EPLB **śatrau** cet.] śatro B om. E **dr̥ṣṭis** cet.] om. LB **ca** cet.] om. LB **samā** cet.] namnā P om. LB **6 bhavati** cet.] om. LB **sakalapṛthvīmadhye** cet.] °pṛtvī° L **gamanāgamanavataḥ** P] gamanāgamanavat U<sub>2</sub> gamanāgamanataḥ LB gamanavataḥ EN<sub>1</sub>U<sub>1</sub> gamanamvataḥ D<sub>1</sub> gamavataḥ U<sub>1</sub> **sukhabhogavataḥ** cet.] sukhabogho bhavataḥ LB sukho bhogavataḥ U<sub>1</sub> sukhabhogavat U<sub>2</sub> **kartṛtvābhimāno** EPU<sub>1</sub>U<sub>2</sub>] kartutvābhimano B kartu tvābhimano L kartṛtvādyabhimāno N<sub>1</sub>N<sub>2</sub>D<sub>1</sub> **anucara** LB] anuca° N<sub>1</sub>N<sub>2</sub>D<sub>1</sub>U<sub>1</sub>U<sub>2</sub>P anucara° LB atha ca E **lokamadye** cet.] °madhya LB **7 kartṛtvam na** EPD<sub>1</sub>N<sub>2</sub>U<sub>2</sub>] kartṛtvābhimano LB kartṛtvam N<sub>1</sub>U<sub>1</sub> **jñāpayati** EPN<sub>1</sub>N<sub>2</sub>U<sub>2</sub>] jñātva payati D<sub>1</sub>U<sub>1</sub> nāsti LB **rājayogaḥ** EPN<sub>1</sub>] rājayoga cet. **9 navināni** cet.] navinīnīś pi L navinīnir api B **paṭṭa**° ELB] paṭa° PN<sub>1</sub>D<sub>1</sub>N<sub>2</sub>U<sub>2</sub> pada U<sub>1</sub> **mayāni** cet.] maya E **dhṛtāni** cet.] tāni U<sub>1</sub> **vastrāni** cet.] om. U<sub>2</sub> **sacchidrāṇi** N<sub>1</sub>N<sub>2</sub>D<sub>1</sub>] sachidrāṇi U<sub>2</sub> sachadrāṇi P svachidrāṇi LB chidrāṇi E **dhṛtāni** cet.] dhvātāni U<sub>2</sub> dhūtāni P **kastūrī** EPBU<sub>2</sub>] kasturī L kasturikā N<sub>1</sub>N<sub>2</sub>D<sub>1</sub>U<sub>1</sub> **candana**° E] caṇdana° cet. **lepair** E] lepo cet. **vā** cet.] cā L **kardamalepena** E] kardamalepo cet. **10 vā** cet.] om. E **°śokau** cet.] °śoko N<sub>1</sub>D<sub>1</sub>U<sub>2</sub> °śoka N<sub>2</sub> **sthau scripsi**] em. sthaḥ cet. sthā N<sub>2</sub>U<sub>1</sub> sta U<sub>2</sub> **sa eva** cet.] sa evātra E **rājayogaḥ** cet.] rājayoga U<sub>2</sub> rājayogaḥ// idānīm// LB tiṣṭhati E **12 nagaramadye** cet.] rājayogaḥ nagaramadye E ṣagaramadye D<sub>1</sub> vā nagaramadye U<sub>1</sub> **'tha ca** PLBU<sub>2</sub>] atha ca EN<sub>1</sub>N<sub>2</sub>D<sub>1</sub>U<sub>1</sub> **udvasa**° U<sub>2</sub>] yuddhe sam° E utasam° P udvasta° LB udvesū° N<sub>1</sub>N<sub>2</sub>D<sub>1</sub> udassam° U<sub>1</sub> **grāmamadye** cet.] grāmaṃ madhye B **lokapūrnagrāmamadye** U<sub>1</sub>] ....pūrnagrāmamadye N<sub>1</sub> svetapūrnagrāmamadye D<sub>1</sub>N<sub>2</sub> **mana** PU<sub>2</sub>] manaḥ cet. **ūnaṃ** PN<sub>1</sub>N<sub>2</sub>U<sub>2</sub>] ūnan D<sub>1</sub>N<sub>2</sub> unam LBU<sub>1</sub> bhaya° E **na** N<sub>1</sub>N<sub>2</sub>D<sub>1</sub>] om. cet. **vā** cet.] vām PU<sub>2</sub> om. U<sub>1</sub> **'pi scripsi**] em. pi cet. **13 rājayogaḥ** cet.] rājayogaḥ kathyate E

**Philological Commentary:** 5 na bhavati: P and U2 add *ayam api padārthe anurāgo na bhavati* || after this sentence, which is clearly a corruption. 10 °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.

[Other Attributes]

Another attribute of Rājayoga is described.

Even “of one who is in gain of a kingdom etc.” [it is said that] perception of success does’nt arise. Even due to loss suffering does’nt arise in the mind. And then desire doesn’t arise. And then with regards to an object that has been obtained for whatever reason towards ones object aversion does’nt arise. With regard to this object affection of the mind does’nt arise. Just this is said to be Rājayoga.

And then his mind which knows the sacred speech is equal towards a person, friend and enemy. And a neutral view arises. In the mind of one who is entirely situated in the middle of the earth, the pride of authorship does’t arise, because of death and rebirth, and because of happiness and enjoyment. While wandering the world he doesn’t wish to know authorship. This is also said to be Rājayoga.

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.

इदानीं चर्यायोगः कथ्यते ।

- निराकारो ऽचलो नित्यो ऽभेद्यः स एतादृश आत्मा स एतादृश आत्मनि मनो यस्य निश्चलं तिष्ठति । तस्या त्मनः पुण्यपापस्पर्शो न भवति । उदकमध्ये स्थितस्य पद्मिनी पत्रस्य यथोदकस्य स्पर्शो न भवति तथैवात्मनि ।
- 5 यथाकाशमध्ये पवनः स्वेच्छया भ्रमति तथा यस्य मनः निराकारमध्ये लीनं भवति । स एव चर्यायोगः । ।

**1 caryāyogaḥ** cet.] tvaryāyogaḥ U<sub>1</sub> yogaḥ E **3 nirākāro** EPLBU<sub>1</sub>] nirākālo N<sub>1</sub>N<sub>2</sub>D<sub>1</sub> nirvikāro U<sub>2</sub> 'calo PU<sub>2</sub>] calo LB nityo N<sub>1</sub>N<sub>2</sub>D<sub>1</sub>U<sub>1</sub> om. E **nityo** EPLBU<sub>2</sub>] calo cet. 'bhedyah EN<sub>1</sub>N<sub>2</sub>D<sub>1</sub>] bhedyah PLB abhedhyah U<sub>1</sub> 'bhedyha U<sub>2</sub> **etādṛśa** PLB] etādṛśah EN<sub>1</sub>N<sub>2</sub>D<sub>1</sub>U<sub>1</sub> etādṛśā U<sub>2</sub> **ātmā** cet.] ātmani EU<sub>2</sub> **sa** LB] om. cet. **etādṛśa** N<sub>2</sub>] etādṛśo PU<sub>1</sub> etādṛśe LN<sub>1</sub>D<sub>1</sub> etādṛśye B om. EU<sub>2</sub> **ātmani** cet.] om. EU<sub>2</sub> **mano** EPU<sub>1</sub>U<sub>2</sub>] manah N<sub>1</sub>N<sub>2</sub>D<sub>1</sub> om. LB **yasya** cet.] om. LB **niścalaḥ** cet.] niścala PLN<sub>2</sub> **tiṣṭhati** cet.] bhavati U<sub>1</sub> **3-4 tasyātmanah** cet.] tasya ātmanah U<sub>1</sub>U<sub>2</sub> **4 puṇyapāpasparśo** cet.] puṇyapāśya sparśo U<sub>1</sub>U<sub>2</sub> **padminī patrasya** cet.] padmanī patrasya PLB padmapatre E **yathodakasya sparśo** EPL] yathodakasya sparśā B yathā udakasparśo N<sub>1</sub>N<sub>2</sub>D<sub>1</sub>U<sub>1</sub> yathodakasparśo U<sub>2</sub> **bhavati** cet.] bhavati B **5 kāśamadhye** EP] 'kāśamadhye U<sub>2</sub> ākāśamadhye cet. **pavanaḥ svechayā** cet.] pavanasvachayā N<sub>1</sub>N<sub>2</sub>D<sub>1</sub> **bhramati** cet.] brahmayati U<sub>1</sub> **yasya manah** cet.] yamanah D<sub>1</sub> pavana° N<sub>2</sub> **bhavati** cet.] bhavati B **caryāyogaḥ** cet.] kriyāyogaḥ N<sub>1</sub>N<sub>2</sub>D<sub>1</sub>U<sub>1</sub>

[Description of *caryāyoga*]

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



इदानीं हठयोगः कथ्यते ।

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

इदानीं हठयोगस्य द्वितीयो भेदः कथ्यते ।

पादादारभ्य शिरः पर्यन्तं स्वशरीरे कोटिसूर्यतेजः समानं पीतं नीलं रक्तं किञ्चिद्रूपं चिन्त्यते । तद्ध्यानकारणात्  
10 सकलांगे रोगः न भवति । ज्वरनं न भवति । आयुर्वृद्धिर्भवति । ।

**1 haṭhayogaḥ** PLN<sub>1</sub>D<sub>1</sub>U<sub>1</sub>] haṭhayoga U<sub>2</sub> haṭayoga B grahayogaḥ E **3 ityādi** cet.] ityādhi° N<sub>2</sub> **pavanasya sādhanam** cet.] pavanasāadhanam EP **kartavyam** ELB] kartavyam cet. **ca** cet.] om. U<sub>1</sub> **dhautyādi** cet.] dhotyādi B vidhityādi U<sub>1</sub> **4 sūryanāḍīmadye** cet.] sarvasūryanāḍīmadye B **pavanaḥ pūrṇo** cet.] pavanapūrṇo LB pvanah pūrṇo N<sub>2</sub> **yadā tiṣṭhati** cet.] yadāti LB **mano** cet.] manah N<sub>1</sub>N<sub>2</sub>D<sub>1</sub>U<sub>1</sub> **niścalaṃ** cet.] niścalo PLB **manaso** cet.] manasaḥ N<sub>1</sub>N<sub>1</sub>D<sub>1</sub>U<sub>1</sub> **niścalatve** cet.] niścalatvena E **ānandasvarūpaṃ** cet.] ānaṃdaṃ svarūpaṃ LB ānandaṃ svarūpa° P ānandarūpaṃ E **5 bhāṣate** cet.] bhāṣate N<sub>2</sub>U<sub>1</sub> **haṭha°** cet.] haṭa B **yoga°** cet.] yogā° B **karaṇāt** cet.] kāraṇāt EPLB **manaḥ** cet.] mana N<sub>2</sub> **līnaṃ** cet.] sthānaṃ U<sub>2</sub> **kālaḥ** cet.] kālā° B kāla° N<sub>2</sub>U<sub>1</sub> kāsah U<sub>2</sub> **nāgacchati** cet.] nāma gacchati B nāgachamti D<sub>1</sub> ti nāgachati U<sub>1</sub> **7 haṭhayogasya** cet.] haṭayogasya BU<sub>1</sub> haṭhayoga° P **dviṭiyo** cet.] dviṭiya° PLD<sub>1</sub> dviṭiyam B **bhedah** cet.] bhedāḥ LB **kathyate** cet.] kathyante LB **9 pādādārabhya** cet.] pādādārabhyā N<sub>1</sub>D<sub>1</sub> **śīraḥ** cet.] śīra° LB śīro U<sub>2</sub> **paryantaṃ** cet.] paryentaṃ N<sub>1</sub> pariyataṃ U<sub>1</sub> **svaśarīre** cet.] svaśarīraṃ U<sub>1</sub> **koṭisūryatejah** cet.] koṭisūrye tejah U<sub>2</sub> **samānaṃ** cet.] samāna° LB śvetaṃ cet. śveta° B **pītaṃ** cet.] om. LB **raktaṃ** cet.] laktaṃ N<sub>1</sub> **kiṃcidrūpaṃ** N<sub>1</sub>D<sub>1</sub>U<sub>2</sub>] kiṃdrupaṃ PB tiṃdrupaṃ L ciṃrūpaṃ U<sub>1</sub> kiṃcidvarṇaṃ E **cintyate** cet.] cityate P ciṃtate LB **tad** EPLN<sub>2</sub>] tat BU<sub>2</sub> ta D<sub>1</sub>U<sub>1</sub> na N<sub>1</sub> **dhyānakaraṇāt** cet.] dhyānaṃ karaṇāt N<sub>1</sub>N<sub>2</sub>D<sub>1</sub>U<sub>1</sub> **10 sakalāṃge** PN<sub>1</sub>D<sub>1</sub>N<sub>2</sub>U<sub>1</sub>U<sub>2</sub>] sakalāṃge LB sakalaṃ E **rogaḥ** scripsi] em. roga N<sub>1</sub>N<sub>2</sub> rogajvalanaṃ EPLBD<sub>1</sub>U<sub>2</sub> roga kṣataṃ U<sub>1</sub> **na** cet.] om. EU<sub>2</sub> **jvaranaṃ na bhavati** N<sub>2</sub>] jvalanaṃ na bhavati N<sub>1</sub> om. cet. **āyur** cet.] āyu° N<sub>2</sub> om. D<sub>1</sub> **vṛddhir** cet.] om. ELD<sub>1</sub> **bhavati** cet.] bhavatī B vardhate EL om. D<sub>1</sub>

[Description of *haṭhayoga*]

Now *haṭhayoga* 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 does'nt arise, fever doesn't arise and vitality grows.

इदानीं ज्ञानयोगस्य लक्षणं कथ्यते ।

एकमेव जगत्पश्येद्विश्वात्मासु विभास्वरं ।  
अविकल्पतया युक्त्या ज्ञानयोगं समाचरेत् ॥ १

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

प्राप्नोति सांभवीसत्तां सदाद्वैतपरायणः ।  
यथा न्यग्रोधबीजं हि क्षितिवुष्टं द्रुमायते ॥ ३

10

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

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

15

**Testimonia: 2 ekam eva**] Ysv: ekam eva jagat paśyed viśvātmā viśvabhāvanah | iti kṛtvā tu vai yukto jñānayogaṃ samā-  
caret ॥ **5 yatra yatra**] Ysv: yatra tatra sthito vāpi sarvajñānamayaṃ jagat | ya evam asti bodhena so'pi jñānādhikāravān ॥  
**8 prāpnoti**] Ysv: prāpnoti śāmbhavīmantrān sadā nityaparāyaṇaḥ | yathā nyagrodhavījaṃ hi kṣitau vaptur drumāyate ॥

**1 idānīm** cet.] idānī U<sub>1</sub> **kathyate** EPN<sub>2</sub>U<sub>1</sub>U<sub>2</sub>] om. LBN<sub>1</sub>D<sub>1</sub> **2 eva** cet.] evā LB **jagat** cet.] cayat P **paśyed**  
cet.] paśyad B **viśvātmāsu** PLB] viśvāvasu E dviśvātmāsu N<sub>1</sub>D<sub>1</sub>N<sub>2</sub>U<sub>1</sub>U<sub>2</sub> **3 avikalpatayā** cet.] āvikalpatayā U<sub>1</sub>U<sub>2</sub>  
**yuktyā** cet.] yuktā LB **5 vāpi** cet.] hiṃsa° U<sub>2</sub> **6 ya evaṃ** cet.] evaṃ U<sub>1</sub>U<sub>2</sub> **vetti** cet.] vette na U<sub>1</sub> ve B **jñānā-**  
**dhikāravān** cet.] jñānādhikāraṇāt E **8 prāpnoti** cet.] om. E **sāmbhavisattām** D<sub>1</sub>U<sub>1</sub>U<sub>2</sub>] śāmbhavīm sattām PB  
śāmbhavīm sattām L sāmbhavīm satta N<sub>1</sub> sāmbhavisattā N<sub>2</sub> om. E **sadādvaitaparāyaṇaḥ** cet.] sadādvaita° U<sub>1</sub> om.  
E **9 yathā** cet.] om. E **nyagrodhabījaṃ** cet.] °vījaṃ N<sub>1</sub>N<sub>2</sub>D<sub>1</sub> °vīja L om. E **hi** cet.] om. E **kṣitāv** cet.] kṣitī  
B kṣitāptā U<sub>1</sub> om. E **uptaṃ drumāyate** cet.] uptaṃ drumāyate likāṃ pa..vāḥ P utpadyate yathā L utpadyate B ukta  
drumāyate U<sub>1</sub> om. E **11 ekāntaṃ** cet.] ekānte BL yekāntaṃ U<sub>1</sub> om. P **naikadhā** cet.] naikadhā E nekadhā BL om.  
P **svena** cet.] śveta N<sub>1</sub> śvetana D<sub>1</sub>N<sub>1</sub> om. P **drśyate** cet.] drśyaṃte BL drśyet N<sub>2</sub> om. P **daśadhā** EN<sub>1</sub>N<sub>2</sub>] conj.  
daśadhā EN<sub>1</sub>N<sub>2</sub> daśadhāt BL śadhā N<sub>2</sub>U<sub>1</sub> om. P **kṛtaṃ scripsi**] em. kṛtaḥ EL kṛtā N<sub>1</sub>N<sub>2</sub>D<sub>1</sub>U<sub>1</sub> kṛptā B kṛtiḥ U<sub>2</sub> om.  
P **12 mūlāṅkurasya** E] mūlāṅkurutva cet. om. P **coddanḍāḥ** EN<sub>1</sub>U<sub>2</sub>] codarāṭaḥ D<sub>1</sub>N<sub>2</sub> kudamjaḥ B kudamḍa L  
om. P **śākhākuṇḍalapallavāḥ** E] śākhākilekālāpallavā BL śāvārakumbhalāpallavaḥ N<sub>1</sub>U<sub>1</sub> śākhākumbhalāpallavā N<sub>2</sub>  
śālāvākumapadṛtravā D<sub>1</sub> śākhākusumapallavāḥ U<sub>2</sub> om. P **14 snehapuṣpaphalaṃ** PN<sub>1</sub>N<sub>2</sub>D<sub>1</sub>U<sub>2</sub>] snehe puṣpaphala° BL  
snehapuṣpaṃ phala U<sub>1</sub> srehapuṇyaphalaṃ E **bīje** cet.] bīja BL vīje N<sub>2</sub> **vistāro** cet.] vistārā N<sub>1</sub>D<sub>1</sub> **'yaṃ** EPN<sub>1</sub>N<sub>2</sub>U<sub>2</sub>] ya BL yaḥ U<sub>1</sub> yasya D<sub>1</sub> **svabhāvataḥ** cet.] svabhāvataḥ BL bhāvataḥ D<sub>1</sub> **15 tathāsau** cet.] yathāsau B tathāpasau P  
**nirmalo** cet.] nirmalau P

**Philological Commentary: 8 ektāntaṃ:** The remaining verses of the *jñānayoga*-section are not found in the Ysv.

[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 *śāmbhavī* - the goal of eternal non-duality. Just as the seed of the Nyagrodha 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.
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.

एको नैकः स्वयंभूश्च स्वधाम्ना बहुधा स्थिताः ।  
पञ्चतत्त्वमनोबुद्धिमायाहंकारविक्रियाः ॥ ६

5 एवं दशविधा विश्वं लोकालोकसविस्तरम् ।  
एक एव न चान्यो स्ति यो जानाति स तत्त्ववित् ॥ ७

---

**1** *eko* cet.] yeko U<sub>1</sub> **naikaḥ** *scripsi*] *em.* naika U<sub>1</sub> naiko U<sub>2</sub> nekaḥ cet. neka BN<sub>2</sub> **svayaṃbhūśca** cet.] svayaṃbhūtyā U<sub>1</sub> **svadhāmnā** PU<sub>2</sub>] dhāmnā ca E dhāmnāya B svadhābhāva L svayāṃmnā N<sub>1</sub> svadhā..ṣa D<sub>1</sub> svadhāmnāva N<sub>2</sub> svabhāvā U<sub>1</sub> **sthitāḥ** PLD<sub>1</sub>] sthitaḥ cet. **2** **pañcatattva-**  
**manobuddhimāyāhaṃkāravikriyāḥ** E] °buddhir PU<sub>1</sub> °kriyā° BL °buddhir māyāhaṃkāravikriyā N<sub>1</sub>N<sub>2</sub>D<sub>1</sub>U<sub>2</sub> **4** **daśavidhā viśvaṃ** BLN<sub>2</sub>] daśavidhaṃ viśvaṃ EPN<sub>1</sub>D<sub>1</sub>U<sub>2</sub> daśavidhaviśvaṃ U<sub>1</sub> **lokāloka-**  
**savistaram** cet.] °savistarāṃ N<sub>1</sub> °loke savistaraṃ U<sub>2</sub> **5** *eka* cet.] ekam U<sub>2</sub> **eva** cet.] yeva U<sub>1</sub>

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 (*ahaṁkāra*) 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.

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

5

इदानीं स्वभावभेदं कथ्यते ।  
यथा वटबीजं वटरूपेण परिणमते स तत् दशधा भेदं स्वभावत एव प्राप्नोति ।  
मूलाङ्कुरत्वगुण्डशाखाकलिकापल्लवपुष्पफलस्नेहा इति भेदो दशधा प्राप्नोति ।  
तथा निर्मलो निर्विकारः निरञ्जन एक एतादृश आत्मस्वभावाद् एव पृथ्व्यापतेजोवाय्वाकाशमनोबुद्धिमायाविकार  
रूपाभेदान् प्राप्नोति ।  
ज्ञानयोगप्रभावा देक एव आत्मा इति निश्चयो भवति ।

10

1 prthivī° cet.] prthivī° U<sub>1</sub> °vanaspati° EN<sub>2</sub>U<sub>2</sub>] vanaś° P°pati° BLN<sub>1</sub>D<sub>1</sub>U<sub>1</sub> °parvatādisthāra° PBLU<sub>2</sub>] °parvatādis-  
thāra° E°parvvate tyādisthāvara° N<sub>1</sub>°parvate °thyādisthāvara° N<sub>2</sub>°parvato tyādisthāmvara° D<sub>1</sub>°parvate °thyādisthāvara°  
N<sub>2</sub>°parvate iyādisthāvara° U<sub>1</sub> rūpaḥ cet.] rūpā LB rūpa N<sub>2</sub> saṃsāraḥ cet.] saṃsāra° EU<sub>1</sub> °hasteśvapakṣītyādiko  
BL] °hastyaśvapakṣītyādiko E°hastīaśvapakṣītyādiko N<sub>1</sub>D<sub>1</sub>°hastipakṣītyādiko N<sub>2</sub>°hastiasvapakṣītyādiko U<sub>1</sub>°hasttyaś  
ca pakṣītyādiko U<sub>2</sub> jaṃgamarūpaḥ cet.] °rūpā L jaṃgamaḥ rūpaḥ D<sub>1</sub> jagad° U<sub>1</sub> saṃsāraḥ cet.] saṃsāro U<sub>1</sub> 2 ca  
cet.] vā D<sub>1</sub> °yo cet.] yaḥ U<sub>1</sub> ya N<sub>1</sub>N<sub>2</sub>D<sub>1</sub> drṣṭi cet.] ddrṣṭi LN<sub>1</sub> daṣṭi B dārṣṭi D<sub>1</sub> drṣya cet.] drṣyad N<sub>1</sub> drṣy°  
U<sub>1</sub> drṣṭyā cet.] dyā N<sub>2</sub> ity° cet.] ty° LB śaty° N<sub>2</sub> 3 saṃsārasya cet.] saṃsāra° PLU<sub>2</sub> svātmano EPBL]  
svātmanaḥ N<sub>1</sub>D<sub>1</sub>N<sub>2</sub>U<sub>1</sub> svātmanoḥ U<sub>2</sub> bhedaṃ cet.] bheda B bhedaṃ D<sub>1</sub>N<sub>1</sub> dūrīkṛtyaṃ U<sub>2</sub>] °kṛtya cet. °kṛtya E  
aikyena P] aikam eva E aikyona PBL ekyena N<sub>1</sub>D<sub>1</sub> ekena N<sub>2</sub> ekānta U<sub>1</sub> ekye U<sub>2</sub> sa eva E] om. cet. jñānayogaḥ  
cet.] jñānayoga U<sub>2</sub> 4 tasya cet.] gatasya U<sub>1</sub> kāraṇāt cet.] dhyānakaraṇāt U<sub>1</sub> kālaḥ cet.] kāla° U<sub>1</sub> na cet.]  
om. N<sub>2</sub>U<sub>2</sub> 6 idānīm cet.] idānī B svabhāvabhedaṃ PBLU<sub>2</sub>] tasyabhedaḥ E°bhedaṃ N<sub>1</sub>D<sub>1</sub>°bheda N<sub>2</sub>°bhedaḥ  
U<sub>1</sub> 7 vaṭabijam PN<sub>1</sub>D<sub>1</sub>U<sub>1</sub>] °bījam E°bīja° U<sub>2</sub>°bījena BL vatha° N<sub>2</sub> vaṭarūpeṇa cet.] rūpeṇa LB pariṇamate  
BLU<sub>2</sub>] pariṇāte P pariṇatam cet. sa tat U<sub>1</sub>] sa tu N<sub>2</sub> satṛ N<sub>1</sub> sat EP śata BL sa D<sub>1</sub>U<sub>2</sub> daśadhā cet.] drṣadhā P dasat  
U<sub>2</sub> bhedaṃ cet.] om. U<sub>2</sub> svabhāvata cet.] svabhāva BL om. U<sub>2</sub> eva cet.] om. U<sub>2</sub> prāpnoti cet.] prāp-  
noti BLU<sub>1</sub> 8 mūlāṃkuratvagdaṇḍaśākhākalikāpallavapuṣpaphalasneha E] mūla aṃkuratvakdaṇḍaśākhākilpikā-  
pallavā puṣpaphalasneha P mūlaṃ aṃkuratvakdaṇḍaśākhākilakālapallavā || vistāroyaṃ svābhāvataḥ B mūlaṃ aṃkurat-  
vakdaṇḍaśākhākilāpallavā || vistāroyaṃ svābhāvataḥ || L mūlaṃ aṃkuratvakdaṇḍaśākhāḥ kalikāpallavapuṣpaphalas-  
neha || N<sub>1</sub> mūlāṃkuratvakdaṇḍaśākhāḥ kalikāpallavapuṣpaphalasneha || N<sub>2</sub> mūlāṃkuratvakdaṇḍaśākhāḥ kalikāpallava-  
puṣpaphalasnehaḥ D<sub>1</sub> mūlāṃaṃkuratvakdaṇḍaśākhākalikāpallavapuṣpaphalasneha U<sub>1</sub> om. U<sub>2</sub> iti cet.] om. U<sub>2</sub>  
bhedo daśadhā N<sub>1</sub>D<sub>1</sub>N<sub>2</sub>U<sub>1</sub>] daśabhedān EPLB om. U<sub>2</sub> prāpnoti cet.] prāpnotīti P om. U<sub>2</sub> 9 tathā cet.] yathā  
EU<sub>2</sub> nirmalo EBL] nirmalaḥ cet. niraṃjana E] niraṃjanaḥ cet. eka cet.] ekaḥ N<sub>1</sub>N<sub>2</sub>U<sub>1</sub> etādṛśa E] etādṛśaḥ  
N<sub>1</sub>N<sub>2</sub>U<sub>1</sub> ātmasvabhāvād cet.] ātmā° E 9–10 prṥthvyāpatejovāyābākāśamanobuddhimāyāvikārarūpābhedaṃ N<sub>1</sub>] prṥthivyap° E°bhedaṃ BL prṥthvyetetejovādvayākāśa° P prṥthvipate | jīvīkāśamanobuddhir māyāvikārarūpābhedaṃ D<sub>1</sub>N<sub>2</sub>  
prṥthakte jīvāyuvākāśamanobuddhir māyāyāvikārarūpābhedaṃ U<sub>1</sub> prṥthvyapatejovāyāyākāśa || manobuddhimāyāvikārarūpābhedaṃ U<sub>2</sub> 11 jñānayogaprabhāvād EU<sub>2</sub>] °bhavāt N<sub>1</sub>D<sub>1</sub>N<sub>2</sub>U<sub>1</sub> jñānayogaḥ// prabhāvād° LB jñānayogaḥ prabhāvād P  
eva cet.] eka PBL yeva U<sub>1</sub>

Philological Commentary: 6 bhedaṃ: Let us see what happens next.

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 philosophical teaching is to remove the split of one's own self, which is subjected to transmigration by means of identity. Only that is Jñānayogaḥ. Because of the execution of it, time does'nt destroy the body.

Now the division of the inherent nature is described.<sup>12</sup>

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.”

---

<sup>12</sup>This refers to the mention of *svabhāva* in verse 5 of the description of Jñānayoga.