

Yogatattvabindu of Rāmacandra  
A Critical Edition and Annotated Translation

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# 1 Conventions in the Critical Apparatus

## 1.1 Sigla in the Critical Apparatus

- E : Printed Edition
- P : Pune BORI 664
- L : Lalchand Research Library LRL5876
- B : Bodleian Oxford D 4587
- 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.

## 1.2 Punctuation

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

Especially in the verse poetry, a *daṇḍa* marks the end of a half verse, half of the *śloka*, and the double *daṇḍa* marks the end of a verse. A half verse is a *pāda*, at least in some literary works, this is concluded by a *daṇḍa* and the end of a *śloka* by a double *daṇḍa*. In 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 not be recorded.

### 1.3 Sandhi

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

### 1.4 Class Nasals

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

## 2 Critical Edition of the *Yogatattvabindu*

[Introduction]

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

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

1 **śrī gaṇeśāya namaḥ** 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 ni-  
rañjanāya U<sub>1</sub> **atha rājayogaprakāro likhyate** N<sub>1</sub>N<sub>2</sub>D<sub>1</sub>] atha rājayogaprakāra likhyate U<sub>1</sub> rājayo-  
gāntargataḥ / binduyogaḥ E atha tattvabiṇḍuyogaprārāmbhaḥ L atha rājayoga liṣyate P atha rājayoga  
likhyate U<sub>2</sub> **rājayogasyedaṃ phalaṃ** PU<sub>2</sub>] rājayogasya idaṃ phalaṃ N<sub>1</sub>N<sub>2</sub>D<sub>1</sub> omitted in EL  
1–2 **rājayogenānekarājyabhogasamaya** PN<sub>1</sub>] rājayogena anekarājyabhogasamaya N<sub>2</sub>D<sub>1</sub>U<sub>1</sub>U<sub>2</sub>  
2 **prekṣaṇasamaya** PN<sub>1</sub>D<sub>1</sub>U<sub>1</sub>] prekṣaṇasamaya U<sub>2</sub> 3 **eva** PN<sub>1</sub>D<sub>1</sub>U<sub>2</sub>] evaṃ U<sub>2</sub> **rājayogaḥ** ce-  
teri] rājayogas U<sub>2</sub> **tasyaite** PU<sub>2</sub>] tasya ete ceteri 6 **cāryayogaḥ** PN<sub>1</sub>N<sub>2</sub>D<sub>1</sub>U<sub>2</sub>] tvaryāyogaḥ U<sub>1</sub>  
9 **layayogaḥ** PN<sub>1</sub>N<sub>2</sub>D<sub>1</sub>U<sub>1</sub>] nayayogaḥ U<sub>2</sub> 12 **lakṣayogaḥ** PN<sub>1</sub>N<sub>2</sub>D<sub>1</sub>U<sub>2</sub>] lakṣayogaḥ U<sub>1</sub>

[Description of *kriyāyoga*]

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

These are the fifteen *yogas*.<sup>2</sup>

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<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.

[Description of *kriyāyoga*]

इदानीं क्रियायोगस्य लक्षणं कथ्यते ।

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

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

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

- 15 रागद्वेषौ घृणालस्यं भ्रन्तिर्दभो क्षमा भ्रमः ।  
यस्यैतानि न विद्यन्ते क्रियायोगी स उच्यते ।।४।।

1 **kṣamā°** EPLD<sub>1</sub>U<sub>1</sub>U<sub>2</sub>] kṣamāḥ N<sub>1</sub> °santoṣa ityādīny PN<sub>1</sub>D<sub>1</sub>] °santoṣādīny E °santoṣa ity ādīno° L °santoṣa ity ādīna niraṃtaram U<sub>1</sub> °santoṣa ity ādayo niraṃtaram U<sub>2</sub> **utpādyante** PN<sub>1</sub>D<sub>1</sub>U<sub>2</sub>] utpadyante E utyaṃte U<sub>1</sub> 2 **bahukriyāyogī** EPLN<sub>1</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> tkacyate U<sub>2</sub> 3 **kāpaṭyaṃ** EPD<sub>1</sub>U<sub>2</sub>] yasyāntaḥkaraṇe kapaṭyaṃ N<sub>1</sub> kāpaṭyaṃ L kāpachaṃ U<sub>1</sub> **māyā** N<sub>1</sub>] māya D<sub>1</sub> yāya U<sub>1</sub> pāpa U<sub>2</sub> *omitted in* EPL **vittaṃ** EP] vittaṃ L vitvaṃ N<sub>1</sub>D<sub>1</sub>U<sub>1</sub> titāṃ U<sub>2</sub> **mātsaryam** E] mātsaryam PLN<sub>1</sub>U<sub>2</sub> mātsarya D<sub>1</sub>U<sub>1</sub> **roṣobhayaṃ** PLN<sub>1</sub>D<sub>1</sub>U<sub>2</sub>] roṣaḥ bhayaṃ EU<sub>1</sub> **lajjā** EPLN<sub>1</sub>D<sub>1</sub>U<sub>2</sub>] lajā U<sub>1</sub> **lobhamohā** EN<sub>1</sub>D<sub>1</sub>U<sub>1</sub>] lobhaḥ mohāḥ PL mohā U<sub>2</sub> 3-4 **rāgo dveṣa** *scripsi*] *em.* rāgaḥ dveṣaḥ P rāgadveṣaḥ N<sub>1</sub>D<sub>1</sub>U<sub>1</sub>U<sub>2</sub> rājadveṣa L *omitted in* E 4 **ālasyaṃ** PLN<sub>1</sub>D<sub>1</sub>U<sub>1</sub>U<sub>2</sub>] *omitted in* E **pākhaṃḍitvaṃ** PLU<sub>1</sub>U<sub>2</sub>] pāṣaṃḍitvaṃ D<sub>1</sub>N<sub>1</sub> pākhaṃḍatvaṃ E **indriyavikāraḥ** EN<sub>1</sub>D<sub>1</sub>U<sub>2</sub>] indriyavikāraḥ U<sub>1</sub> indriyaṃ vikāraḥ P itivikāraḥ L **kāmaḥ** EPLN<sub>1</sub>D<sub>1</sub>U<sub>1</sub>] *omitted in* U<sub>2</sub> **ete** EPD<sub>1</sub>N<sub>1</sub>] eta L rāte U<sub>1</sub> etate U<sub>2</sub> **bhavanti** EPLD<sub>1</sub>U<sub>1</sub>U<sub>2</sub>] bhavāti N<sub>1</sub> 5 **kathyate** EPLN<sub>1</sub>D<sub>1</sub>U<sub>2</sub>] kathyamte U<sub>1</sub>

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

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

1. This Yoga is liberation through [mental] action. It bestows success(*siddhi*) in ones own body. Each wave the mind creates at the beginning of an action, of all those one shall withdraw oneself. Then *kriyāyoga* arises.

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

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

4. Attachment and aversion, indignation and idleness, impatience and dizziness: Whoever does not possess these is called a *kriyāyogī*.<sup>3</sup>

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

यस्यान्तःकरणे क्षमा विवेकवैराग्यशान्तिसन्तोष इत्यादीन्युत्पाद्यन्ते ।

स एव बहुक्रियायोगी कथ्यते ।

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

5 स एव बहुक्रियायोगी कथ्यते । ।

**1 kathyante** EPN<sub>1</sub>D<sub>1</sub>U<sub>2</sub>] *omitted in* L **ke te** D<sub>1</sub>N<sub>1</sub>U<sub>1</sub>] te ke EPLU<sub>2</sub> **siddhakuṇḍal-**  
**inīyogaḥ** EN<sub>1</sub>] siddhakuṇḍalinīyogaḥ U<sub>1</sub> siddhakuṇḍalinīyoga U<sub>2</sub> siddhakuṇḍalanīyogaḥ D<sub>1</sub> sid-  
dhakuṇḍamliṃ yogaḥ P **mantrayogaḥ** EPN<sub>1</sub>D<sub>1</sub>U<sub>1</sub>U<sub>2</sub>] *omitted in* L **amū** PLN<sub>1</sub>D<sub>1</sub>U<sub>1</sub>U<sub>2</sub>] astu  
E **1-2 rājayogau** PLN<sub>1</sub>D<sub>1</sub>U<sub>1</sub>U<sub>2</sub>] rājayogaḥ E **2 kathyete** P] kathyate ELN<sub>1</sub>D<sub>1</sub>U<sub>1</sub> kathyamte U<sub>2</sub>  
**mūlakandasthāne** ELN<sub>1</sub>D<sub>1</sub>U<sub>1</sub>U<sub>2</sub>] mūlaṃ kaṃdasthāne P **ekā** EPLD<sub>1</sub>U<sub>1</sub>U<sub>2</sub>] eka N<sub>1</sub> **vartate**  
EPLN<sub>1</sub>D<sub>1</sub>U<sub>1</sub>] pravartate U<sub>2</sub> **iyam** E] iyaṃ EPN<sub>1</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 **3 °suṣumṇān** N<sub>1</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>D<sub>1</sub> **4 idā** EPLN<sub>1</sub>D<sub>1</sub>U<sub>1</sub>] *omitted in* U<sub>2</sub> **vartate** EPLN<sub>1</sub>D<sub>1</sub>U<sub>1</sub>] pravartate U<sub>2</sub> **dakṣiṇabhāge** EPLN<sub>1</sub>D<sub>1</sub>U<sub>2</sub>] dakṣiṇe bhāge  
U<sub>1</sub> **vartate** EPLN<sub>1</sub>D<sub>1</sub>U<sub>1</sub>] pravartate U<sub>2</sub> **madhyamārge** EPLN<sub>1</sub>U<sub>1</sub>U<sub>2</sub>] madhyarge D<sub>1</sub> **5 pad-**  
**minī** ED<sub>1</sub>U<sub>1</sub>U<sub>2</sub>] padmanī PLN<sub>1</sub> **tantusamākārā** ELN<sub>1</sub>D<sub>1</sub>U<sub>1</sub>U<sub>2</sub>] taṃtusamākāra° P °**prabhā**  
EPLN<sub>1</sub>D<sub>1</sub>U<sub>2</sub>] °prabhāḥ U<sub>1</sub> **6 bhuktimuktidā** PN<sub>1</sub>D<sub>1</sub>U<sub>1</sub>U<sub>2</sub>] bhuktimuktipradā EL bhuktimukti  
N<sub>1</sub>D<sub>1</sub>U<sub>1</sub> **°syām** scripsi] em. asyā EPLU<sub>2</sub> *omitted in* N<sub>1</sub>D<sub>1</sub>U<sub>1</sub> **jñānotpattau** EPLU<sub>2</sub>] utpanne  
N<sub>1</sub>D<sub>1</sub>U<sub>1</sub> **satyām** PLU<sub>2</sub>] satyam E sati N<sub>1</sub>D<sub>1</sub>U<sub>1</sub> **7 suṣumṇāyām** E] suṣumṇāyā PU<sub>2</sub> suṣum-  
nāya° U<sub>1</sub> suṣumṇāyāḥ N<sub>1</sub>D<sub>1</sub> suṣumnā° L **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> **kathyante** EPN<sub>1</sub>D<sub>1</sub>U<sub>1</sub>U<sub>2</sub>] kathyate L

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



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

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*).

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<sup>4</sup>The term *bahukriyāyogī* seems to be unique in the whole yoga literature.

इदानीं राजयोगस्य भेदाः कथ्यन्ते । के ते । एकः सिद्धकुण्डलिनीयोगः मन्त्रयोगः । अमू रा जयोगौ कथ्येते । मूलकन्दस्थाने एका तेजोरूपा महानाडी वर्तते । इयमेका नाडी इडापिङ्गला सुषुम्णान् एतान् भेदान् प्राप्नोति ।

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

**1 caturdalaṃ mūlacakraṃ** N<sub>1</sub>D<sub>1</sub>U<sub>2</sub>] caturdalaṃ mūlaṃ cakraṃ EPU<sub>1</sub> caturdalaṃmūlacakraṃ L **vartate** EPLN<sub>1</sub>D<sub>1</sub>U<sub>1</sub>] pravartate U<sub>2</sub> **prathamam ādhārācakraṃ** PLU<sub>2</sub>] prathamādhārācakraṃ **vartate** E **gaṇeśadaivataṃ** ELU<sub>2</sub>] gaṇeśāṃ daivataṃ P **1–2 siddhibuddhiśaktiṃ muṣako vāhanaṃ** *scripsi*] *em.* siddhibuddhiśaktimuṣakavāhanam E siddhibuddhiśaktir mukhako vāhanam P siddhibuddhiśaktimuṣako vāhanaṃ L siddhibuddhiśaktiḥ muṣako vāhanaṃ U<sub>2</sub> **2 ākuñcanamudrā** PLU<sub>2</sub>] ākuñcamudrā E **apānavāyuh** EL] °vāyuś P °vāyu U<sub>2</sub> **3 triśikhā** PL] triśikhāt E trirekhā U<sub>2</sub> **tanmadhye** EPD<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>D<sub>1</sub>U<sub>1</sub>U<sub>2</sub> magniśikhākārā ekā P jñiśikhākārāṇakā L **vartate** EPLN<sub>1</sub>D<sub>1</sub>U<sub>1</sub>] asmi U<sub>2</sub> **tasyā** PLU<sub>1</sub>U<sub>2</sub>] tasyāḥ EN<sub>1</sub>D<sub>1</sub> **mūrter** PN<sub>1</sub>D<sub>1</sub>] mūrtir EL mūrtair U<sub>1</sub> *omitted in* U<sub>2</sub> **5 °sakala** EPN<sub>1</sub>D<sub>1</sub>U<sub>1</sub>U<sub>2</sub>] *omitted in* L **sphurati** EPN<sub>1</sub>D<sub>1</sub>U<sub>1</sub>U<sub>2</sub>] sphuraṃti L **7 dvitīyaṃ** EPLN<sub>1</sub>D<sub>1</sub>U<sub>1</sub>] dvitīye U<sub>2</sub> **svādhiṣṭhānacakraṃ** U<sub>1</sub>] svādhiṣṭhānacakraṃ EPLN<sub>1</sub>D<sub>1</sub>U<sub>2</sub> **ṣaṭdalaṃ** PLN<sub>1</sub>D<sub>1</sub>U<sub>1</sub>U<sub>2</sub>] ṣaḍdalaṃ E **udḍīyānapīṭha°** U<sub>2</sub>] upāyanapīṭha° E udḍīyān pīṭhaṃ L uḍyānapīṭha° N<sub>1</sub> uḍyāṇāpīṭha° D<sub>1</sub> uḍāganapīṭha° U<sub>1</sub> **11 'tiraktavarṇam** EPLN<sub>1</sub>D<sub>1</sub>U<sub>2</sub>] atiraktavarṇa° U<sub>1</sub> **12 pratidinam** EPLU<sub>2</sub>] dinaṃ dinaṃ prati N<sub>1</sub>U<sub>1</sub> dinaṃ prati D<sub>1</sub>

**4 prathamam ... triśikhā**: The whole section from *prathamam* to *triśikhā* is missing in N<sub>1</sub>,D<sub>1</sub> and U<sub>1</sub>.

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

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

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

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

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

[Description of the first Cakra]

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

[Description of the second Cakra]

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

1 **ṭṭīyaṃ** PLN<sub>1</sub>D<sub>1</sub>U<sub>1</sub>] ṭṭīye E atha ṭṭīyaṃ maṇipūracakraṃ U<sub>2</sub> **daśadalaṃ** EPN<sub>1</sub>D<sub>1</sub>] daśadala°  
L daśadalakaṃ U<sub>1</sub> omitted in U<sub>2</sub> **padmaṃ** EPU<sub>1</sub>] padme L padma N<sub>1</sub>D<sub>1</sub> omitted in U<sub>2</sub>  
**vartate** EPLN<sub>1</sub>D<sub>1</sub>U<sub>1</sub>] omitted in U<sub>2</sub> 2 **sūkṣmaliṅgadevatā** scripsi] em. sūkṣmaliṅgadevatāha  
U<sub>2</sub> 6 **vartate** EPN<sub>1</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>D<sub>1</sub> **kathayitum** EPN<sub>1</sub>D<sub>1</sub>]   
kathayitum L kathatum U<sub>1</sub> vaktum U<sub>2</sub> **mūrter** EPN<sub>1</sub>D<sub>1</sub>U<sub>1</sub>] mūrtir L omitted in U<sub>2</sub> °**kāraṇāt**  
PLN<sub>1</sub>D<sub>1</sub>U<sub>1</sub>U<sub>2</sub>] °kāraṇāt E 6-7 **puruṣasya śarīraṃ sthiraṃ** ELN<sub>1</sub>D<sub>1</sub>U<sub>1</sub>U<sub>2</sub>] omitted in P 7 **bha-**  
**vati** ELN<sub>1</sub>D<sub>1</sub>U<sub>2</sub>] bhavati vā U<sub>1</sub> omitted in P 8 **vartate** EPLN<sub>1</sub>D<sub>1</sub>U<sub>1</sub>] asti U<sub>2</sub> 10 **paśyantivācā**  
scripsi] em. paśyaṃtivācā U<sub>2</sub> **gārhapatyāgniḥ** scripsi] em. gārhasyatyogñiḥ U<sub>2</sub> 13 °**gocaraṃ**  
EPLN<sub>1</sub>D<sub>1</sub>U<sub>1</sub>] gocaratāṃ U<sub>2</sub> **bhavati** EPLN<sub>1</sub>D<sub>1</sub>U<sub>1</sub>] yāti U<sub>2</sub> °**ṣṭadalaṃ** ELN<sub>1</sub>D<sub>1</sub>U<sub>1</sub>U<sub>2</sub>] °ṣṭadale  
P **adhomukhaṃ kamalaṃ** EN<sub>1</sub>D<sub>1</sub>U<sub>1</sub>U<sub>2</sub>] adhomukhakamalaṃ L mukhaṃ kamalaṃ P **vartate**  
EPLN<sub>1</sub>D<sub>1</sub>U<sub>1</sub>] asti U<sub>2</sub>

5 **tanmadhye ... cakram vartate**: This sentence is omitted in L. 6 **tanmadhye ... mūrtir vartate**:  
This sentence omitted in L.

[Description of the first Cakra]

At the beginning [of the central channel?] exists the root-cakra having four petals. The first cakra of support (*ādhāra*) is at the anus, [it] is red-colored, [it] has Gaṇeśa as its deity, [he] is success, intelligence and power, [and has] a rat as [his] mount, the Ṛṣi [of it] is Kūrma, [its seal] is the seal of contraction (*ākuñcanamudrā*), [its] vitalwind is *apāna*, [its] *kalā* is *umīr*, its *dhāraṇā* is *ojasvinī* in the four petals [of it resides] *rajas*, *sattva*, *tamas* and the mind-faculties (*manāṃsī*) [symbolized by the syllables] “*vaṃ*”, “*śaṃ*”, “*ṣaṃ*” and “*saṃ*”, in the middle [of it] is a triangle. In the middle is a trident, and *kāmapīṭha* in the shape of a triangle. In the middle of this seat (*pīṭha*) exists a single form having the shape of a flame. Trough the practice of meditation on this form the whole literature, all *śāstras*, all poems, dramas etc., everything [related to] elocution, appears in the mind of the person without [prior] learning. [Assigned to it] is external bliss, yogic bliss, heroic bliss [and] the bliss of coming to rest.<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 *uddīyāṇa*. [It is] located at the gender, [its] yellow in color, [its] shine is yellow, [it is assigned to the] *rajas*-quality, [its] god is Brahmā, the divinity of speech (*vaikharīvāca*) [is presiding over it], [its] power is Sāvitṛī, [its] mount is the goose, [its] Ṛṣi is Vahana, [it has] the shine of desire, [it belongs to] the gross body, [it is assigned to] the waking state, the Ṛgveda, the *guruliṅga*, the liberation of the world of Brahma, the pure land?, [it is] in the range of smell, [its] vitalwind is *apāna*. [Its] inner measure: [endowed with the syllables] *vaṃ bhaṃ maṃ yaṃ raṃ laṃ*. [Its] outer measure: desire, *kāmākhyā*, the twofold glow?, *ceṣṭrikā*?, laziness [and] copulation. In its middle exists extremely red glow. The adept becomes very handsome through meditation on it. The vital force increases from day to day.

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<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 U<sub>2</sub>. All other descriptions of the remaining eight *cakras* leave this out. The only exception is U<sub>2</sub>, 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 । स मानवायुः । 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 ।
- 5 पुष्करा । अहंसगमना । लक्ष्या । तन्मया । अमृता । तन्मध्ये पञ्चकोणं चक्रं वर्तते । तन्मध्ये एका मूर्तिर्वर्तते । तस्यास्तेजो जिह्वा कथयितुं न शक्यते । तस्याः मूर्तेर्ध्यानकरणात् पुरुषस्य शरीरं स्थिरं भवति ।

[Description of the fourth Cakra]

- चतुर्थं हृदयमध्ये द्वादशदलं वर्तते । अनाहतचक्रं हृदयस्थानं । श्वेतवर्णं तमोगुणः । रुद्रोदेवता । उमाशक्तिः । हिरण्यगर्भऋषिः । नन्दिवाहनं । प्राणवायुः । ज्योतिः कलाकारणं देहे । सुषुप्तिरवस्था । पश्यन्तीवाचा । सामदेदः । गार्हपत्याग्निः । शिवलिङ्गं । प्राप्तिभूमिका । सरू?पतामुक्तिः ।
- 10 द्वादशादलानि । 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 । अतितेजोमयत्वादृष्टिगोचरं न भवति । तन्मध्ये ऽष्टदलमधोमुखं कमलं वर्तते ।

1 *bhaiśaktiḥ scripsi*] *em.* bhaiśaktiḥ U<sub>2</sub> *daśāṅgulaṃ scripsi*] *em.* daśāgulaṃ U<sub>2</sub> 7 *jñānasamdhāna° scripsi*] *em.* jñānasamdhāne U<sub>2</sub> 8 *karṇikā* EPLN<sub>1</sub>D<sub>1</sub>U<sub>1</sub>U<sub>2</sub>] *karṇi* U<sub>2</sub> *kaliketi* PN<sub>1</sub>D<sub>1</sub>U<sub>1</sub>U<sub>2</sub>] *kalikeli* L *karṇiketi* E *saṃjñā* EPN<sub>1</sub>D<sub>1</sub>U<sub>1</sub>U<sub>2</sub>] *omitted in* L *tatkalikāmadhye* EPN<sub>1</sub>D<sub>1</sub>U<sub>1</sub>U<sub>2</sub>] *omitted in* L 8–9 *padmarāgaratnasamānavarṇāṅguṣṭhapramāṇaikā scripsi*] *em.* padmarāgasamānavarṇāṅguṣṭhapramāṇaikā E *padmarāgaratnasamānavarṇāṃ//aṅguṣṭhapramāṇā//* ekā PN<sub>1</sub> *padmaratnasamānavarṇā aṅguṣṭhapramāṇā* ekā L *padmarāgaratnasamānavarṇā aṅguṣṭhapramāṇāt* ekā D<sub>1</sub>U<sub>1</sub> *padmarāgaratnasamānavarṇā//aṅguṣṭhapramāṇā* ekā U<sub>2</sub> 9 *tasyā* EP] *tasyāḥ* N<sub>1</sub>D<sub>1</sub>U<sub>1</sub> *tasya* L *jīveti saṃjñā* U<sub>2</sub>] *jīveti saṃjñāḥ* N<sub>1</sub> *jīveti saṃjñā* D<sub>1</sub> *jīvasaṃjñā* EPU<sub>2</sub> *omitted in* L *tasyā* EP] *tasyāḥ* N<sub>1</sub>D<sub>1</sub>U<sub>1</sub> *tasya* U<sub>2</sub> *balam* *atha* *ca svarūpaṃ* N<sub>1</sub>D<sub>1</sub>U<sub>1</sub>U<sub>2</sub>] *balam* *atha svarūpaṃ* P *balam* *tasya* *atha svarūpaṃ* U<sub>2</sub> *bala* *sappa svarūpaṃ* L *balamadhyasvarūpaṃ* E *koṭijihvābhir* EPN<sub>1</sub>D<sub>1</sub>U<sub>1</sub>U<sub>2</sub>] *koṭijihvāyābhi* L 10 *na* LN<sub>1</sub>D<sub>1</sub>U<sub>1</sub>U<sub>2</sub>] *naiva* EP *asyā* EPL] *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* L *dhyānakāraṇāt* EPN<sub>1</sub>D<sub>1</sub>U<sub>1</sub>] *dhyānaṃ karaṇāt* U<sub>2</sub> *dhyānāt* L 10–11 *saṃbandhinyah* EPLN<sub>1</sub>D<sub>1</sub>U<sub>1</sub>] *saṃdadhinya* U<sub>2</sub> 11 *striyaḥ sādhakasya puruṣasya* N<sub>1</sub>D<sub>1</sub>U<sub>1</sub>] *striyo* 'pi EPL *striyo* pi U<sub>2</sub> *kiṃ* N<sub>1</sub>D<sub>1</sub>U<sub>1</sub>] *omitted in* EPLU<sub>2</sub> *kathyate* EPLN<sub>1</sub>D<sub>1</sub>U<sub>2</sub>] *kathyate* vā U<sub>1</sub>

11 *bhavanti*: U<sub>1</sub> adds a flawed phrase hereafter: *prtvī lokasambandhanyo pi striyaḥ vaśyā bhavaṃti*/. I refrained to include it in the apparatus due to its redundancy.

[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: *ḍaṃ ṭaṃ ṇaṃ taṃ thaṃ daṃ dhaṃ naṃ paṃ phaṃ*. External measure: peace, patience, insight, *tanyā*?, a leared teacher, the lotus, ahaṃsagamanā?, an object aimed at, absorbed in and immortality. In its middle exists a *cakra* with five angles. In its middle is a single (divine) form. It is not possible to describe her shine with speech (lit. with the tongue). Through the execution of meditation on this (divine) form the body of the person is going to be strong.

[Description of the fourth Cakra]

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

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<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 *Tāntrikābhidhānakośa*.

- मनश्चक्रे । मनोदेवता । भैशक्तिः । आत्मक्रुषिह् । नाभिमध्ये स्थितं पद्मं नालं तस्य दशाङ्गुलं । कोमलं तस्य तत्रालं निर्मलं चाप्यधोमुखं । कदलीपुष्पसंकाशं तन्मध्ये च प्रतिष्ठितं । मन उन्नत्यसंकल्प । विकल्पात्मकमेव च । पूर्वदले स्वेतवर्णे यदा विश्रामते मनः । धर्मकीर्तिविद्यादि सद्बुद्धिर्भवति । अग्निकोणे आरक्तवर्णे निद्रा आलस्यमायामन्दमतिर्भवति । दक्षिणे कृष्णवर्णेति तदा क्रोधोत्पत्तिर्भवति । नैऋत्ये नीलवर्णे ममतामतिर्भवति । पश्चिमे कपिलवर्णे । क्रीडाहासोत्सवोत्साहमतिर्भवति । वायव्ये शामवर्णे चिन्तोद्वेगमतिर्भवति । उत्तरे पीतवर्णे भोगशृण्णारमहोदयमतिर्भवति । 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 मूर्तेर्ध्यानकारणात् स्वर्गपातालाकशमनुष्यगन्धर्वकिन्नरगुह्यकविद्याधरलोकसंभन्धिः स्त्रीयः साधकस्य पुरुषस्य वश्या भवन्ति । इत्यत्र किं कथ्यते । ।

**1 idānīm** N<sub>1</sub>D<sub>1</sub>U<sub>1</sub>] *omitted in* EPLU<sub>2</sub> **kamalam** ṣoḍaśadalam kaṇṭhasthāne N<sub>1</sub>D<sub>1</sub>U<sub>1</sub>] kaṇṭhasthāne ṣoḍaśadalam kamalam EPL viśuddhacakraṃ kaṇṭhasthāne U<sub>2</sub> **vartate** EPLN<sub>1</sub>D<sub>1</sub>U<sub>1</sub>] *omitted in* U<sub>2</sub> **6 koṭīcandrasamaprabhaḥ** PN<sub>1</sub>U<sub>1</sub>U<sub>2</sub>] °prabhā LD<sub>1</sub> koṭīsūryasamāna E **ekaḥ puruṣo** EPLN<sub>1</sub>U<sub>1</sub>] ekapuruṣo D<sub>1</sub> eka pumān U<sub>2</sub> **7 puruṣasya** ELPN<sub>1</sub>N<sub>2</sub>D<sub>1</sub>U<sub>1</sub>] pumsaḥ U<sub>2</sub> °paryantaṃ EPN<sub>1</sub>D<sub>1</sub>U<sub>1</sub>U<sub>2</sub>] °paryanta N<sub>2</sub> *omitted in* 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> ajñācakraṃ EPL ajñācakraṃ 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>] *omitted in* U<sub>2</sub> **10–11 tac cakram bhruvor madhye dvidalakaṃ sthitaṃ** N<sub>1</sub>N<sub>2</sub>D<sub>1</sub>U<sub>1</sub>] dvidalaṃ EPL *omitted in* U<sub>2</sub> **11 'gnijvālākāraṃ akalaṃ** N<sub>1</sub>N<sub>2</sub>D<sub>1</sub>] agnijvālākāraṃ akalaṃ EPLB agnijvālākāraṃ akala U<sub>1</sub> **na pumān** PN<sub>1</sub>N<sub>2</sub>D<sub>1</sub>U<sub>1</sub>U<sub>2</sub>] pumān EBL **12 °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>

**11 agnijvālākāra°:** Witness B starts here.



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 महाकारणदेहः । तूर्यावस्था । परावाचा । अथर्वणवेदः । जंगमलिङ्गं जीवप्राप्ताभूमिका । सायुज्यतामोक्षः । षोडशदलानि । षोडशमात्राः । अन्तर्मात्रार्चराः । अं आं इं ईं उ ऊं ऋं ॠं लृं एं ऐं ॐ औं अं अंः । बहिर्मात्राविद्या ।
- 5 अविद्या । इच्छा । शक्ति । ज्ञानशक्तिः । शतला । महाविद्या । महामाया । बुद्धिः । तमसी । मैत्रा । कुमारी । मैत्रायणी । रुद्रा । पुष्ट । सिंहनी । तन्मध्ये कोटिचन्द्रसमप्रभः एकः पुरुषो वर्तते । तस्य पुरुषस्य ध्यानकरणादसाध्यरोगा नश्यन्ति । एकसहस्रवर्षपर्यन्तं पुरुषो जीवति । ।

[Description of the sixth Cakra]

- इदानीं षष्ठचक्रं आज्ञानामकं वर्तते । आग्निर्देवता सुषुम्णाशक्तिः । हिंस्ररुषिः । चैतन्यवाहनं । ज्ञानदेही । विज्ञानावस्था । अनुपमवाचा । सामवेदः । प्रमादलिंगं । अर्धमात्रा । आकाशातत्वं ।
- 10 जीवहिंस । चैतन्यलीलारंभः । द्वेमात्रा । हं क्षं । अन्तर्मात्रा । बहिर्मात्रा । स्थिति । प्रभा? । तच्चक्रं भ्रुवोर्मध्ये द्विदलकं स्थितं तन्मध्ये ऽग्निज्वालाकारं अकलंकिंचिद्वस्तु वर्तते । न स्त्री न पुमान् । पुरुषस्य शरीरमजरामरं भवति । ।

1 cakram catuṣṣaṣṭhidalaṃ tālumadhye N<sub>1</sub>D<sub>1</sub>U<sub>1</sub>] cakram catuṣṣaṣṭhidalaṃ tālumadhye N<sub>2</sub> tālumadhye catuṣṣaṣṭhidalaṃ EPU<sub>2</sub> tāludeśe madhye catuṣṣaṣṭhidala LB 'mr̥tapūrṇaṃ scripsi] em. amṛtapūrṇaṃ EPLBN<sub>1</sub>D<sub>1</sub>U<sub>1</sub>U<sub>2</sub> amṛtapūrṇa N<sub>2</sub> 5 °katarasobhāyuktaṃ PLBN<sub>1</sub>D<sub>1</sub>U<sub>1</sub>] °katarasobhāyuktaṃ N<sub>2</sub> °kaśobhāyuktaṃ E °kataraprabhāmuktaṃ U<sub>2</sub> rak-tavarṇaṃ 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 6 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>] bhūmi° U<sub>1</sub> bhūmi U<sub>2</sub> prakāṣa° EPLBN<sub>1</sub>N<sub>2</sub>D<sub>1</sub>] pragaṭa U<sub>1</sub> °mdrakaṭaṃ U<sub>2</sub> amṛtadhārāsraṇṭi N<sub>1</sub>N<sub>2</sub>D<sub>1</sub>U<sub>1</sub>] 'mṛtādhārā sraṇṭi LB 'mṛtādhārā sraṇṭi PU<sub>2</sub> 'mṛtādhārā bhavati E vartate N<sub>1</sub>N<sub>2</sub>D<sub>1</sub>U<sub>1</sub>] omitted in EPLBU<sub>2</sub> 7 kalāyā EPU<sub>1</sub>U<sub>2</sub>] kalāyāḥ N<sub>1</sub>N<sub>2</sub>U<sub>1</sub> karṇikāyā LB nāyāti EPN<sub>1</sub>N<sub>2</sub>D<sub>1</sub>U<sub>1</sub>] na yāti LBU<sub>2</sub> niramṛtaradhyānakaraṇād 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 plāvanam U<sub>2</sub> sraṇṭi LBU<sub>1</sub>] sraṇṭi N<sub>1</sub>N<sub>2</sub>D<sub>1</sub>U<sub>1</sub> bhavati EPU<sub>2</sub> tadā EPLBU<sub>2</sub>] omitted in N<sub>1</sub>N<sub>2</sub>D<sub>1</sub>U<sub>1</sub> 8 kṣayarogapittajvarahṛdayadāhaśīrorogajihvājaḍabhāḥvā scripsi] em. yakṣamarogapittajvarahṛdayadāhaśīrorogajihvājaḍabhāḥvā E kṣayarogapittajvarahṛdayadāhaśīrorogajihvājaḍabhāḥvāṇ P kṣayarogapittajvarahṛdayadāharogajihvājaḍabhāḥvāṇ L kṣayarogapittajvarahṛdayadāharogajihvājaḍabhāḥvāṇ B kṣayarogaṃ pittajvarahṛdayadāhaśīrorogajihvājaḍabhāḥvā N<sub>1</sub> kṣayarogaṃ pittajvarahṛdayadāhaśīrorogajihvājaḍabhāḥvātā N<sub>2</sub> kṣayaṃ rogaṃ pittajvarahṛdayadāhaśīrorogajihvājaḍabhāḥvā D<sub>1</sub> kṣayarogapittajvarahṛdayadāhaśīrorogajihvājaḍabhāḥvā U<sub>1</sub> kṣayarogoptatti// jvara hṛdayadāha// śīroroga// jihvājaḍatā// dayo U<sub>2</sub> bhakṣitaṃ N<sub>2</sub>U<sub>1</sub>] bhakṣitaṃ N<sub>1</sub> bhakṣitaṃ D<sub>1</sub> bhakṣitaṃ api EPLU<sub>2</sub> bhākṣitamār pi B viṣaṃ api N<sub>1</sub>N<sub>2</sub>D<sub>1</sub>U<sub>1</sub>] viṣaṃ LBU<sub>2</sub> viṣaṇ E viṣaṇ P bādhyate EPN<sub>2</sub>] bādhyate 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> 9 manah sthiraṃ EP] manasthiraṃ LBN<sub>1</sub>N<sub>2</sub>D<sub>1</sub>U<sub>1</sub>U<sub>2</sub>

[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, *Jaṅgamaliṅga* [and] *Jīvapṛāptābhūmikā*?, [its] liberation is absorption into the divine essence (*sāyujyatāmokṣaḥ*), [it has] sixteen petals [with] sixteen measures. [Its] internal measures sounds are: *am̐ āṃ iṃ īṃ u ṁ ṛṃ ṝṃ ḷṃ ḹṃ eṃ aiṃ oṃ auṃ aṃ aṃḥ*. [Its] external measures are: knowledge, ignorance, desire, power, the power of knowledge, *śatālā*?, great knowledge, great illusion, intellect, *tamasī*?, love, young girl?, *Maitrāyaṇī*?, sun-ray?, abundance, lioness?. In its middle exists a single person which shines like a thousand moons. Because of the exercise of meditation on this person all diseases which are (otherwise) not possible to be controlled vanish. The person lives up to 1001 years.

[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 *Himṣa*, [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 *Jīvahimṣa* [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.

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<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 । अजपागायत्रीस्वरूपं । अधिकतरप्रभा?मुक्तं । अतिश्वेतं ।
- 5 तन्मध्ये रक्तवर्णं घटिकासंज्ञा । अधिकतरशोभयुक्तं । अतिश्वेतं । तन्मध्ये रक्तवर्णं घण्टिकासंज्ञा । एका कर्णिका वर्तते । तन्मध्ये भूमिः । तन्मध्ये प्रकटचन्द्रकला अमृतधारास्रवन्ती वर्तते । तस्याः कलाया ध्यानकरणात् तस्य समीपे मरणं नायाति । निरंतरध्यानकरणादमृतधारा स्रवति । तदा क्षयरोगपित्तज्वरहृदयदाहशिरोरोगजिह्वाजडभावा नश्यन्ति । भक्षितं विषमपि न बाधते । यद्यत्र मनः स्थिरं भवति । ।

1 **aṣṭamacakram brahmaramdhrasthāne śatadalaṃ** N<sub>1</sub>N<sub>2</sub>D<sub>1</sub>] brahmarandhrasthāne 'ṣṭamaṃ śatadalaṃ cakram EPU<sub>2</sub> brahmaramdhrasthāne aṣṭamaṃ śatadalaṃ cakram LB cakram brahmaramdhrasthāne śatadalaṃ U<sub>1</sub> 5 **kamalasya** PLBN<sub>1</sub>N<sub>2</sub>D<sub>1</sub>U<sub>1</sub>U<sub>2</sub>] kamala° E **jālandhara-pīṭha** PLN<sub>1</sub>N<sub>2</sub>D<sub>1</sub>U<sub>1</sub>U<sub>2</sub>] jālandharaṇīṭha° B jātyadharaṇīṭha E **iti** EPLN<sub>1</sub>N<sub>2</sub>D<sub>1</sub>U<sub>1</sub>U<sub>2</sub>] *omitted in* B **saṃjñā** EPLN<sub>1</sub>N<sub>2</sub>D<sub>1</sub>U<sub>1</sub>U<sub>2</sub>] °saṃjñā B 6 **sthānam** EPN<sub>1</sub>N<sub>2</sub>D<sub>1</sub>U<sub>1</sub>U<sub>2</sub>] sthānam mūrti vartate LB 7 **'gnidhūmākārarekhā** EPLB] 'gnidhūmākārareṣā N<sub>1</sub>D<sub>1</sub> agnidhūmākārarekhā N<sub>2</sub>U<sub>1</sub> 'gnidhūmākārarekhāyāḥ 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> *omitted in* 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>] nāstyamtaḥ ādir api nāsti N<sub>1</sub>N<sub>2</sub>D<sub>1</sub>U<sub>1</sub> nādinām 'to sti P 8 **mūrter** EPU<sub>1</sub>U<sub>2</sub>] mūrtir LBN<sub>1</sub>N<sub>2</sub>D<sub>1</sub> **dhyānakaraṇāt** *scripsi*] dhyānakaraṇāt pratyakṣaṃ niraṃtaraṃ EB dhyānakaraṇāt pratyakṣaniraṃtaraṃ PLN<sub>1</sub>N<sub>2</sub>D<sub>1</sub>U<sub>1</sub>U<sub>2</sub> **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> **prṥthvīmadhye** EPLN<sub>1</sub>N<sub>2</sub>D<sub>1</sub>U<sub>1</sub>] prṥthvīmadhye 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> **prṥthvībādho** EL] prṥthvībādho B kṣato bādho N<sub>1</sub>N<sub>2</sub>D<sub>1</sub>U<sub>1</sub> prṥthaka P prṥthvī bādho U<sub>2</sub> 8-9 **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> 9 **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 *omitted in* PU<sub>2</sub> **paśyati** EN<sub>1</sub>N<sub>2</sub>D<sub>1</sub>U<sub>1</sub>] paśyati LB *omitted in* PU<sub>2</sub> **prṥthagbhavati** E] ca prṥthak bhavati BL ca prṥthak ca bhavati N<sub>1</sub>N<sub>2</sub>U<sub>1</sub> *omitted in* 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> *omitted in* U<sub>2</sub> **vardhate** EPN<sub>1</sub>N<sub>2</sub>D<sub>1</sub>U<sub>2</sub>] vardhayate BL

5 °karaṇāt pratyakṣaṃ niraṃtaraṃ: Even though every single witness at hand transmits the latter reading right after °karaṇāt, several considerations make it reasonable to conject that the original sentence is corrupted and was written without it. The main consideration to assume the corruption is that the syntactical units *pratyakṣaṃ niraṃtaraṃ* is ungrammatical in this construction. The second is that the sentence is way more meaningful without it. The third that two sentences later we get the phrase in a meaningful context. Due to the last consideration my best guess is an interlace at an early stage of transmission.

[Description of the 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 Lāmbikā?, 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" (*ghāṇṭikā*). [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 (*jihvājāḍa*) vanish. Also eaten venom doesn't trouble him. If here the mind becomes stable.

- इदानीं अष्टमचक्रं ब्रह्मरंध्रस्थाने शतदलं वर्तते । गुरुदेवता । चैतन्यशक्तिः । विराटुक्त्रषिः । सर्वोत्कृष्टसाक्षिः । भूततुर्यातीतचैतन्यात्मकं । सर्ववर्णाः । सर्वमात्राः । सर्वदलानि विराटुदेहस्थितावस्था प्रज्ञावाचा सोहं वेद अनुपमस्थानं । सर्वजपसंख्या । एकविंशतिसहस्राणिषड्गतानि । तथैव च निशाहेवहते । प्राणः योजानातिसंपंडितः । सकारेण बहिर्याति हकारेण विशोत्पुनः ।
- 5 हंसः सोहं । ततो मन्त्रं जीवो जपति सर्वदा । तस्य कमलस्य जालन्धरपीठ इति संज्ञा । सिद्धपुरुषस्य स्थानं ।
- तन्मध्ये ऽग्निधूमाकाररेखा यादृशी । यादृश्यैका पुरुषस्य मूर्तिर्वर्तते । तस्या नादिर्नान्तो ऽस्ति ।

**1 navamacakrasya** EPLN<sub>1</sub>N<sub>2</sub>D<sub>1</sub>U<sub>2</sub>] navamaṣ 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**<sup>o</sup> EPN<sub>2</sub>D<sub>1</sub>U<sub>1</sub>] mahāśūnye LB mahāśūnye N<sub>1</sub> omitted in U<sub>2</sub> **cakreti** N<sub>1</sub>N<sub>2</sub>D<sub>1</sub>U<sub>1</sub>] <sup>o</sup>cakram iti EP cakram iti LB omitted in U<sub>2</sub> **saṃjñā** EPLBN<sub>1</sub>N<sub>2</sub>D<sub>1</sub>U<sub>1</sub>] omitted in 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> omitted in U<sub>2</sub> **paraṃ** EPN<sub>1</sub>N<sub>2</sub>D<sub>1</sub>U<sub>1</sub>] omitted in BLU<sub>2</sub> **kiṃ api nāsti** EPLBN<sub>1</sub>N<sub>2</sub>D<sub>1</sub>U<sub>1</sub>] omitted in 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**<sup>o</sup> EPBLU<sub>2</sub>] pūrṇagiri N<sub>1</sub>N<sub>2</sub>D<sub>1</sub>U<sub>1</sub> pūrṇagire U<sub>1</sub> **pīṭham**<sup>o</sup> PBLU<sub>2</sub>] pīṭha E omitted in N<sub>1</sub>N<sub>2</sub>D<sub>1</sub>U<sub>1</sub> **iti** PU<sub>2</sub>] iti saṃjñā BL omitted in EN<sub>1</sub>N<sub>2</sub>D<sub>1</sub>U<sub>1</sub> **etādṛśaṃ** 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> **3 ūrdhvamukhaṃ** N<sub>1</sub>N<sub>2</sub>D<sub>1</sub>U<sub>1</sub>] ūrdhvamukham 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<sup>o</sup> P ativarṇaṃ U<sub>2</sub> **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>] <sup>o</sup>pūrṇa<sup>o</sup> BN<sub>2</sub> **ekaṃ** EPLBN<sub>1</sub>N<sub>2</sub>U<sub>2</sub>] eka<sup>o</sup> D<sub>1</sub> omitted in U<sub>1</sub> **varṭate** EPLN<sub>1</sub>N<sub>2</sub>D<sub>1</sub>U<sub>1</sub>U<sub>2</sub>] varṭato 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> **4 manaso vacaso** E] manasā vacasā PLBN<sub>1</sub>N<sub>2</sub>D<sub>1</sub>U<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>] omitted in L **gocaraḥ** EPBN<sub>1</sub>D<sub>1</sub>U<sub>1</sub>] gocara N<sub>2</sub>U<sub>2</sub> **kamalasya** ELBN<sub>1</sub>N<sub>2</sub>D<sub>1</sub>U<sub>1</sub>U<sub>2</sub>] kamala<sup>o</sup> 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> **5 saptadaśī** EPN<sub>1</sub>N<sub>2</sub>D<sub>1</sub>U<sub>1</sub>U<sub>2</sub>] saptadaśireṇa LB **ekā** PLBN<sub>1</sub>N<sub>2</sub>D<sub>1</sub>U<sub>1</sub>U<sub>2</sub>] omitted in E <sup>o</sup>samaprabhaṃ EN<sub>1</sub>N<sub>2</sub>D<sub>1</sub>] samaprabhā LBU<sub>2</sub> samaprabha P sadṛṣaprabhaṃ U<sub>1</sub> **6 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 <sup>o</sup>samaprabhaṃ N<sub>1</sub>N<sub>2</sub>D<sub>1</sub>] <sup>o</sup>samaprabhā EPBU<sub>2</sub> <sup>o</sup>samaṃ prabhaṃ U<sub>1</sub> omitted in L **śītalaparaṃ** N<sub>1</sub>D<sub>1</sub>] śītalāṃ paraṃ EPBU<sub>1</sub>U<sub>2</sub> śītalapara N<sub>2</sub> omitted in L **bhāvo** N<sub>1</sub>N<sub>2</sub>D<sub>1</sub>U<sub>1</sub>] śītabhāvo EPB śītalabhāvo U<sub>2</sub> omitted in L **7 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<sup>o</sup> 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>] omitted in BL

**5 <sup>o</sup>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 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 Nisāhevahate. 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.

तस्या मूर्तेर्ध्यानकरणात् पुरुषस्याकाशे गमागमौ भवतः । पृथ्वीमध्ये स्थितस्यापि पृथ्वीबाधो न भवति । सकलं प्रत्यक्षं निरन्तरं पश्यति पृथग्भवति । अतिशयेनायुर्वर्धते । ।



[Description of the ninth Cakra]

- इदानीं नवमचक्रस्य भेदाः कथ्यन्ते । तस्य महाशून्यचक्रेति संज्ञा । तदुपर्यपरं 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 । ।
- 5 तत्कर्णिकामध्ये सप्तदशीएका निरञ्जनरूपा कला वर्तते । कोटिसूर्यसमप्रभं कलायास्तेजो वर्तते । परमुष्णभावो नास्ति । कोटिचन्द्रसमप्रभं शीतलपरं भावो नास्ति । अस्याः कलाया ध्यानकरणात् साधकस्य दुःखं न भवति ।

1 *sthāne scripsi*] *em. stāne* U<sub>2</sub> so 'haṃ *scripsi*] *em. sohaṃ* U<sub>2</sub> ahaṃ brahmordhvaṃ *scripsi*] *em. haṃ brahmordhaṃ* U<sub>2</sub> 1-2 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>] alakṣa U<sub>1</sub> 6 sthānam EPN<sub>1</sub>N<sub>2</sub>D<sub>1</sub>U<sub>1</sub>U<sub>2</sub>] stānaṃ D<sub>1</sub>U<sub>2</sub> sthānam vartate BL tatordhvaśaktiḥ 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 etādrśī EN<sub>1</sub>N<sub>2</sub>U<sub>1</sub>] etādrśā U<sub>2</sub> etādrśaṃ 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 ceteri] asyā U<sub>1</sub> tasyāḥ N<sub>2</sub> kalāyā ceteri] kalāyāḥ N<sub>2</sub>U<sub>2</sub> dhyānakāraṇāt ceteri] dhyānakāraṇā D<sub>1</sub> 7 tad bhavati N<sub>1</sub>N<sub>2</sub>D<sub>1</sub>] tad bhavati vā U<sub>1</sub> omitted in ceteri rājyasukhabhogavṛtaḥ D<sub>1</sub>] rājyasukhabhogavataḥ N<sub>1</sub>N<sub>2</sub>U<sub>1</sub> tasya sukhahogavataḥ EPU<sub>2</sub> tasya-khaṃ bhogavataṃ B tasya-sukhaṃ bhogavaṃtaṃ L strīmadhye ceteri] śrī strīmadhye N<sub>2</sub> vilāsavataḥ ceteri] vilāsavata° U<sub>2</sub> vilāsavaṃtaṃ LB saṃgītavinodaprekṣāvataḥ N<sub>1</sub>D<sub>1</sub>U<sub>1</sub>] saṃgītavinodaprekṣāvataḥ PN<sub>2</sub> saṃgītavinodaprekṣāvata U<sub>2</sub> saṃgītaṃ vinodavaṃtaṃ prekṣāvataḥ B saṃgītavilāsavataḥ vinodaprekṣāvataḥ E saṃgītaṃ prekṣāvataḥ L 8 eva PB] evaṃ LN<sub>1</sub>N<sub>2</sub>D<sub>1</sub>U<sub>2</sub> eka U<sub>1</sub> °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 ceteri puṇyapāpe ceteri] puṇyapāpau U<sub>1</sub> omitted in P 'sya E] omitted in P asya ceteri śārīrasya BL] śārīrena N<sub>1</sub>N<sub>2</sub>D<sub>1</sub>U<sub>1</sub> śārīraṃ EU<sub>2</sub> omitted in P na EBLU<sub>2</sub>] omitted in N<sub>1</sub>N<sub>2</sub>D<sub>1</sub>U<sub>1</sub>P sprśataḥ ceteri] sprśāt U<sub>1</sub> 9 nīrantaradhyānakāraṇāt ceteri] nīraṃtaraṃ dhyānakāraṇāt BL evaṃ puruṣasya pratidinaṃ nīraṃtaraṃ dhyānakāraṇāt U<sub>2</sub> omitted in P nījasvarūpaprakāśasāmarthyam ceteri] nījasvarūpaṃ 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> samīpa iva ceteri] samīpam iva N<sub>1</sub> samīpaṃ iva N<sub>2</sub> samīpameva U<sub>1</sub>

[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 (*mahāsid-dhacakra*). 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 सदोदितप्रभा शीवो देवता । मूलमायाशक्तिः । हर आत्मा लयावस्था ध्वनिस्थिरानादात्मको खंडध्वनि । अघोरा मुद्रा । मूलमाया । प्रकृतिदेहः । वाङ्मनोगोचरः । निःप्रपञ्चः । निःसंशयः । निस्तरं हनिर्लोपलक्षं लय । ध्यानसमाधि । तदुपरि अनन्तपरमानन्दस्य स्थानम् । तत्रोर्ध्वशक्तिः । एतादृशी संज्ञा एका कला वर्तते । अस्याः कलाया ध्यानकारणात् 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 sukhasādhyo** EN<sub>1</sub>D<sub>1</sub>U<sub>2</sub>] °sādhyā 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>] *omitted in* 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 bhedaḥ 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> *omitted in* U<sub>1</sub> **5 bāhyalakṣyam** U<sub>2</sub>] bāhyalakṣya N<sub>1</sub>D<sub>1</sub> bāhyalakṣa N<sub>2</sub> bāhyalakya 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 *omitted in* B **7 antarakṣyam** EP] antarakṣya N<sub>1</sub>D<sub>1</sub>U<sub>1</sub> aṃtaralakṣam BL antarakṣa N<sub>2</sub> sarvalakṣyam U<sub>2</sub>

**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*.

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.

[Lakṣyayoga, the yoga of fixation]

इदानीं सुखसाध्यो लक्ष्ययोगः कथ्यते । अस्य लक्ष्ययोगस्य पञ्चभेदा भवन्ति ।

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

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**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 **ūrdhvalakṣyam** 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> urdhvalakṣam B **kathyate** EPN<sub>1</sub>N<sub>2</sub>D<sub>1</sub>U<sub>1</sub>U<sub>2</sub>] *omitted in* LB **ākāśamadhye** ELBN<sub>1</sub>N<sub>2</sub>D<sub>1</sub>U<sub>1</sub>U<sub>2</sub>] *omitted in* P **dr̥ṣṭiḥ** ELN<sub>1</sub>N<sub>2</sub>D<sub>1</sub>U<sub>1</sub>U<sub>2</sub>] dr̥ṣṭi B *omitted in* 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> **2 dr̥ḍhīkaraṇāt** N<sub>1</sub>N<sub>2</sub>D<sub>1</sub>U<sub>1</sub>U<sub>2</sub>] dr̥ḍhakaraṇāt EP dr̥ḍhīkṛtvā LB **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 ekam 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-adr̥ṣṭaḥ** EPN<sub>1</sub>D<sub>1</sub>U<sub>1</sub>] kacciddr̥ṣṭaḥ L kaccit dr̥ṣṭaḥ B kaścīta adr̥ṣṭaḥ N<sub>2</sub> kaściddr̥ṣṭa° 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> **3 sa** EPD<sub>1</sub>N<sub>1</sub>U<sub>1</sub>] *omitted in* 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> **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>



[Lakṣyayoga, the yoga of fixation]

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

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

[1. Ūrdhvalakṣya - The upward directed fixation]

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

**1 athādholakṣyaḥ** *scripsi*] *em.* atha adholakṣyaḥ N<sub>1</sub> athādholakṣaḥ PL athādholakṣa B atha adholakṣanaḥ N<sub>2</sub> atha adholakṣaḥ D<sub>1</sub> atha adholakṣa U<sub>1</sub> *omitted in* 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> **dvādaśāṅgulaparyantaṁ** PLBN<sub>1</sub>N<sub>2</sub>D<sub>1</sub>U<sub>1</sub>] °mūlaparyantaṁ E daśāṅgulaparyantaṁ 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>] *omitted in* LB **nāsikāyā** EPN<sub>1</sub>D<sub>1</sub>U<sub>2</sub>] nāsikāyāḥ U<sub>1</sub> nāsika N<sub>2</sub> **2 agre** EPN<sub>1</sub>N<sub>2</sub>D<sub>1</sub>U<sub>1</sub>U<sub>2</sub>] *omitted in* 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>] *omitted in* LB **karttavyā** EPN<sub>1</sub>N<sub>2</sub>D<sub>1</sub>U<sub>1</sub>U<sub>2</sub>] *omitted in* 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 **bhavati** 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> *omitted in* LB **sthīro** EPN<sub>1</sub>N<sub>2</sub>D<sub>1</sub>U<sub>1</sub>U<sub>2</sub>] *omitted in* LB **bhavati** EPN<sub>1</sub>N<sub>2</sub>D<sub>1</sub>U<sub>1</sub>U<sub>2</sub>] *omitted in* LB **3 etad dvayam** PLN<sub>2</sub>] etad dūyam E etad dvayadvaya 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> **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 bhyantaṁ 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>] ākāśacvat 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 **4 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>] bhojanaṁ daśāyām P *omitted in* U<sub>1</sub> **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> *omitted in* EPLBU<sub>2</sub> **5 na** N<sub>1</sub>N<sub>2</sub>D<sub>1</sub>U<sub>1</sub>] *omitted in* EPBU<sub>2</sub> **bhavati** N<sub>1</sub>N<sub>2</sub>] bhavati// śūnya D<sub>1</sub> bhavati vā U<sub>1</sub> *omitted in* EPLBU<sub>2</sub>

[1. Ūrdhvalakṣya - The upward directed fixation]

At first the upward directed fixation (*ūrdhvalakṣya*) is explained. The gaze (*dr̥ṣṭi*) [should be] in the middle of the sky. And then having caused the mind to be directed upwards, it is caused to be fixed there. Due to the exercise of stabilizing of this fixation (*lakṣya*) arises unity of the gazing point (*dr̥ṣṭi*) with the light of the highest lord (*paramēśvara*). 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 **puruṣasya** PLBN<sub>1</sub>N<sub>2</sub>D<sub>1</sub>U<sub>1</sub>U<sub>2</sub>] omitted in E **yac carīraciḥnaṃ** N<sub>1</sub>D<sub>1</sub>P] yat śarīraciḥnaṃ U<sub>2</sub> śarīre yac ciḥnaṃ E yac charīre cinhaṃ U<sub>1</sub> yac charīraciḥhūṃ N<sub>2</sub> cinhaṃ LB **tat** EN<sub>1</sub>N<sub>2</sub>D<sub>1</sub>] tata U<sub>1</sub> omitted in PLBU<sub>2</sub> **sarvatra**<sup>o</sup> N<sub>1</sub>N<sub>2</sub>D<sub>1</sub>U<sub>1</sub>] tatsarvatra<sup>o</sup> 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 **pr̥thivyām** scripsi] conj. pr̥thivyāḥ EPN<sub>1</sub>N<sub>2</sub>D<sub>1</sub>U<sub>1</sub> pr̥thivyā U<sub>2</sub> omitted in LB **dūraṃ** U<sub>2</sub>] dūre EN<sub>1</sub>D<sub>1</sub> ddūre U<sub>1</sub> dūra N<sub>2</sub> omitted in LB **1-2 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> omitted in LB **2 pr̥thivīm** scripsi] pr̥thivyām E pr̥thi<sup>o</sup> P pr̥thvām N<sub>1</sub> pr̥thvīm N<sub>2</sub>D<sub>1</sub> pr̥thivyā U<sub>2</sub> omitted in LBU<sub>2</sub> **vyāpya** EPN<sub>1</sub>N<sub>2</sub>D<sub>1</sub>U<sub>2</sub>] vyāti U<sub>2</sub> omitted in LBU<sub>1</sub> **tiṣṭhati** EPN<sub>1</sub>N<sub>2</sub>D<sub>1</sub>U<sub>2</sub>] omitted in LBU<sub>2</sub> **yasya** EPN<sub>1</sub>N<sub>2</sub>D<sub>1</sub>U<sub>2</sub>] omitted in LBU<sub>1</sub> **janmamaraṇe** EPN<sub>1</sub>N<sub>2</sub>D<sub>1</sub>] jananamaraṇe U<sub>2</sub> omitted in LBU<sub>1</sub> **na** EPN<sub>1</sub>N<sub>2</sub>D<sub>1</sub>U<sub>2</sub>] omitted in LBU<sub>1</sub> **staḥ** EPN<sub>1</sub>N<sub>2</sub>D<sub>1</sub>U<sub>2</sub>] omitted in LBU<sub>1</sub> **sukhaṃ** EPN<sub>1</sub>N<sub>2</sub>D<sub>1</sub>U<sub>2</sub>] omitted in LBU<sub>1</sub> **na** EPN<sub>1</sub>N<sub>2</sub>D<sub>1</sub>U<sub>2</sub>] omitted in LBU<sub>1</sub> **bhavati** EPN<sub>1</sub>N<sub>2</sub>D<sub>1</sub>U<sub>2</sub>] omitted in LBU<sub>1</sub> **duḥkhaṃ** N<sub>1</sub>N<sub>2</sub>D<sub>1</sub>] omitted in EPLBU<sub>1</sub>U<sub>2</sub> **na** N<sub>1</sub>N<sub>2</sub>D<sub>1</sub>] omitted in EPLBU<sub>1</sub>U<sub>2</sub> **bhavati** N<sub>1</sub>N<sub>2</sub>D<sub>1</sub>] omitted in EPLBU<sub>1</sub>U<sub>2</sub> **3 kūlaṃ** PN<sub>1</sub>N<sub>2</sub>D<sub>1</sub>] kūlaṃ BU<sub>2</sub> kalam L omitted in EU<sub>1</sub> **na** ceteri] omitted in EU<sub>1</sub> **bhavati** ceteri] bhavati BU<sub>2</sub> omitted in EU<sub>1</sub> **śīlaṃ** ceteri] śītalaṃ P omitted in ELB **na** ceteri] omitted in ELB **bhavati** ceteri] omitted in ELB **sthānaṃ** ceteri] omitted in ELB **na** ceteri] omitted in ELB **bhavati** ceteri] omitted in ELB **asya** ceteri] omitted in E **siddhasya** ceteri] siddhasyaṃ pr̥thivī vyāpya tiṣṭhati yasya yanma maraṇai na saḥ sukhaṃ na bhati kūlaṃ na bhavati śīlaṃ na bhavati sthānaṃ na bhavati asya siddhasya U<sub>1</sub> omitted in E **manomadhye** ceteri] omitted in E **īśvarasaṃbandhī** ceteri] īśvaraṃ saṃbandhī B omitted in E **prakāśo** ceteri] prakāśaḥ N<sub>1</sub>N<sub>2</sub>D<sub>1</sub>U<sub>1</sub> omitted in E **4 nirantaraṃ** ceteri] nirattaraṃ U<sub>2</sub> omitted in E **pratyakṣo** ceteri] prakṣya N<sub>1</sub> omitted in E **bhavati** ceteri] bhavati B omitted in E **coṣṇo** ceteri] ...o U<sub>1</sub> **śveto** ceteri] kheto N<sub>2</sub>U<sub>1</sub> **na pīto** ceteri] pīto na U<sub>2</sub> **bhavati** ceteri] bhavati LB **5 jātir** ceteri] jāti D<sub>1</sub>N<sub>2</sub> jānāti U<sub>2</sub> **kiñcic ciḥnaṃ** ceteri] °ciḥnam E °ciḥhūṃ D<sub>1</sub>N<sub>1</sub>N<sub>2</sub> kiṃcit khecha cinhaṃ U<sub>1</sub> na kiṃcit cinhaṃ U<sub>2</sub> **ayaṃ** ceteri] vyayaṃ LB **nīṣkalo** ceteri] nīṣkalo BU<sub>2</sub> niḥkalo U<sub>1</sub> **alakṣyaś** ceteri] alakṣyaḥ U<sub>1</sub>U<sub>2</sub> alakṣaś LBN<sub>1</sub>N<sub>2</sub> **ca** ceteri] omitted in U<sub>1</sub>U<sub>2</sub> **bhavati** ceteri] bhavati B **phaladvande** E] phalacaṃda PD<sub>1</sub>U<sub>2</sub> phalaṃ caṃda U<sub>1</sub> phalavaṃda L phalaṃ jaṃda B phalacaṃdra N<sub>1</sub> phalaṃ/caṃdra N<sub>2</sub> **na** ceteri] omitted in N<sub>2</sub> **6 āder** ceteri] 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 yaṃ U<sub>1</sub> yasye chā U<sub>2</sub> **na** EPLB] omitted in ceteri **bhavati** ceteri] bhavati B

**3 asya siddhasyaṃ**: U<sub>1</sub> repeats the whole section from pr̥thivī to ... sthānaṃ na bhavati due to an eyeskip in the process of copying.

[2. Adholakṣya - The downward directed fixation]

Now the downward directed fixation object (*adholakṣya*). One should stabilize the gaze within the circumference (*paryanta*) of twelve *anṅulas* beyond the nose. Or one should stabilize the gaze onto the tip of the nose. The 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.

[Description of Rājayogin's Body]

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

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