

Yogatattvabindu of Rāmacandra
A Critical Edition and Annotated Translation

Nils Jacob Liersch

January 14, 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
- N₁: NGMPP B 38-31
- N₂: NGMPP B 38-35 / A 1327-14
- D₁: IGNCA 30019
- D₂: IGNCA 30020
- U₁: SORI 1574
- U₂: SORI 6082

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

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 negliance 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 cummulatively on top of each other.

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

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

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

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 *danḍa*. 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 राजयोगेनानेक राज्यभोगसमय 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 ।।

1 śrī gaṇeśāya namaḥ ELN₂U₂] śrī ṇe ya maḥ P śrī gaṇeśāya namaḥ// śrī gurave namaḥ// N₁ śrī gaṇeśāya namaḥ// śrī sarasvatyai namaḥ// śrī nirañjanāya namaḥ D₁ śrī gaṇeśāya namaḥ// om śrī nirañjanāya U₁ **atha rājayogaprakāro likhyate** N₁N₂D₁] atha rājayogaprakāra likhyate U₁ rājayogāntargataḥ/ binduyogaḥ E atha tattvabindu-yogaprārāmbhaḥ L atha rājayoga liṣyate P atha rājayoga likhyate U₂ **rājayogasyedaṃ phalaṃ** PU₂] rājayogasya idaṃ phalaṃ N₁N₂D₁ *omitted in* EL **1–2 rājayogenānekarājyabhogasamaya** PN₁] rājayogena anekarājyabhogasamaya N₂D₁U₁U₂ **2 prekṣaṇasamaya** PN₁N₂D₁U₁] prekṣaṇasamaya U₂ **3 eva** PN₁N₂D₁U₂] evaṃ U₂ **rājayogaḥ** PN₁N₂D₁U₁] rājayogas U₂ **tasyaite** PU₂] tasya ete N₁N₂D₁U₁ **6 cārya-yogaḥ** PN₁N₂D₁U₂] tvaryāyogaḥ U₁ **9 layayogaḥ** PN₁N₂D₁U₁] nayayogaḥ U₂ **12 lakṣyayogaḥ** PN₁N₂D₁U₂] lakṣayogaḥ U₁ **17–18 siddhayogaḥ 14//** **rājayogaḥ// 15** PU₂] rājayogaḥ / siddhayogaḥ N₁N₂D₁U₁ **20 ete pañcadaśayogaḥ** PN₁D₁U₁] evaṃ pañcadaśayogā bhavaṃti U₂

20 rājayoga: The initial codification of 15 *yogas* appears in N₁,N₂,P,D₁,U₁ and U₂. It is omitted in E and L. B can't be determined due to missing folios. P is the only witness which numbers the *yogas* with *devanāgarī*-digits. I decided to include the numeration to improve the readability of the list. The other witnesses separate the list with single or double *danḍas*.

[Introduction]

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

1. Yoga of [mental] action (*kriyāyoga*),
2. Yoga of knowledge (*jñānayoga*),
3. Yoga of 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*.²

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

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

राजयोगः ।। १५ ।

एते पञ्चदशयोगाः ।।

1 idānīm PN₁D₁U₁] idānī N₂ atha U₂ **kriyāyogasya** PN₁N₂D₁U₁] kriyāyogas U₂ **kathyate** PN₁N₂U₁] kathyate D₁ *omitted in* U₂ **3 kriyāmuktir** PN₁D₁U₁] kriyāmukti N₂ kriyāmuktiḥ// U₂ **ayam** PN₁N₂D₁U₁] layam N₂ **siddhidāyakaḥ** PN₁N₂D₁U₁] siddhidāyakam U₂ **5 tattataḥ** PN₁N₂D₁] tatastataḥ U₂ tamḥ tam U₁ **kuñcanam** PN₁D₁U₁U₂] kūrcanam N₂ **tato bhavet** PU₂] ato bhava N₁N₂D₁ ato va U₁ **7 viveka** N₁N₂D₁PU₁] vivekam EU₂ **niṣprḥāḥ** P] °niṣprḥāḥ U₂ °niṣprḥā EN₁ °niṣprḥāḥ D₁ °niṣprḥī U₁ **8 eta** EPU₁] etat N₁N₂D₁U₂ **yuktiyuto** EPN₁D₁U₁] muktivyuto U₂ **yogī** EPN₁D₁U₂] yo sau N₂U₁ **10 mātsaryam** EU₁U₂] mātsarya PN₁D₁ **himsā** ca E] himsāsā PN₂D₁U₁U₂ himsā ca E himsāḥ N₁ **11 °krodhau** U₁U₂] krodha° EPN₁ °krodho D₁ **°śuciḥ** PN₁D₁U₁] śuciḥ EN₂U₂ **13 rāgadveṣau** EPN₁N₂D₁U₂] rāgadoṣau U₁ athadveṣo L **ghṛṇālasyaṃ** EPLN₁D₁U₁U₂] ghṛṇā° N₂ **bhramṭir dambho** PLN₁N₂U₂] bhrāmṭir debho D₁ bhrāntitvaṃ E bhrāmṭi dambha U₁ **kṣamā bhramah** LN₁D₁U₂] mokṣam ābhramah E °kṣamī bhramah U₁ **14 na** PLN₁N₂D₁U₁U₂] ca E

7 °kṣamā: The printed edition E starts here. **13–0.0 rāga°**: L starts here.

[Description of *kriyāyoga*]

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।।

[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*.³

³The source of the four verses on *kriyāyoga* is unknown.

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

15

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

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

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

⁴The term *bahukriyāyogī* seems to be unique.

इदानीं राजयोगस्य भेदाः कथ्यन्ते । के ते । एकः सिद्धकुण्डलिनीयोगः मन्त्रयोगः । अमू राज योगौ कथ्येते । मूलकन्दस्थाने एका तेजोरूपा महानाडी वर्तते । इयमेका नाडी इडापिङ्गलासुषु म्णान् 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 kṣamā[°] EPLD₁U₁U₂] kṣamāḥ N₁ kṣamā' N₂ **vivekavairāgyaśānti** EPLU₁U₂] kṣamāḥ vivekavairāgya / śānti[°] N₁ °vairāgyaśānti[°] N₂ kṣamā // vivekavairāgya // śānti[°] D₁ °**santoṣa ityādīny** PN₁N₂D₁] °santoṣādīny E °santoṣa ity ādīno[°] L °santoṣa ity ādīna niraṃtaram U₁ °san- toṣa ity ādayo niraṃtaram U₂ **utpādyante** PN₁N₂D₁U₂] utpadyante E °tpādyante L utyaṃte U₁ **2 bahukriyāyogī** EPLN₁N₂U₁U₂] bahukriyāyogā D₁ **kathyate** EPLN₁U₁] sa kathyate D₁N₂ tkacyate U₂ **3 kāpaṭyaṃ** EPN₂D₁U₂] yasyāntaḥkaraṇe kapatyam N₁ kāpayam L kāpacham U₁ **māyā** N₁N₂] māya D₁ yāya U₁ pāpa U₂ *omitted in* EPL **vittaṃ** EP] vittaṃ L vitvaṃ N₁N₂D₁U₁ titam U₂ **mātsaryam** PLN₁N₂U₂] mātsaryam E mātsarya D₁U₁ **roṣaḥ** EU₁] roṣo ceteri eṣo N₂ **bhayaṃ** ceteri] kṣayaṃ E **4 lajjā** EPLN₁D₁U₂] lajjā U₁ **lobhaḥ** PL] lobha[°] ceteri *omitted in* U₂ **mohaḥ** P] moha LN₂ mohā ceteri **aśucitvaṃ** ceteri] aśucitvaṃ N₁D₁ aśūcitvaṃ N₂ **rāgaḥ** P] rāga[°] N₁N₂D₁U₁U₂ rāja[°] L *omitted in* E **dveṣaḥ** ceteri] dveṣa L *omitted in* E **ālasyaṃ** ce- teri] *omitted in* E **pākhaṃḍitvaṃ** PLU₁U₂] pāṣaṃḍitvaṃ D₁N₁ pākhaṃḍatvaṃ E pārṣaḍitvaṃ N₂ **5 indriyavikāraḥ** EN₁N₂D₁U₂] iṃdriyavikāraḥ U₁ iṃdriyaṃ vīkāraḥ P itivikāraḥ L **kāmaḥ** EPLN₁D₁U₁] kāma N₂ *omitted in* U₂ **ete** EPD₁N₁N₂] eta L rāte U₁ etate U₂ **bhavanti** ceteri] bhavaṃti N₁ **6 kathyate** EPLN₁N₂D₁] kathyante U₁U₂

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

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

⁵It'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 *mantrayoga* in the same breath. One starts wondering why the structure of the text does not follow the codification. However the mention of *jñānotpattav upāyaḥ* might be a clue why the second *yoga* in the list might be *jñānayoga*. So far it seems to me that there are three options or a combination of these to explain these apparent inconsistencies: 1. The text is highly corrupted. 2. The codification was a later addition of another hand. 3. The term *jñānayoga* is listed due to the results of *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 मुषको वाहनं । । कुर्मरुषिः । । आकुञ्चनमुद्रा । । अपानवायुः । । उमीर्कला । । ओजस्विनीधारणा । । चतुर्दलेषु । । रजःसत्त्वतमोमनांसि । । वं शं षं सं । । मध्यत्रिकोणे त्रिशिखा । । तन्मध्ये त्रिकोणाकारं कामपिठं वर्तते । तत्पीठमध्ये ऽग्निशिखाकारैका मुर्तिर्वर्तते । तस्या मूर्तेर्ध्यानकरणात् सकलशास्त्रकाव्यनाटकादि सकलवाङ्मयं विनाभ्यासेन पुरुषस्य मनोमध्ये स्फुरति । अस्य बहिर्मानन्दा । । योगानन्दा विरानन्दा । । उपरमानन्दा । ।

[Description of the second Cakra]

इदानीं द्वितीयं स्वाधिष्ठानचक्रं षट्दलं उट्टीयाणपीठसंज्ञकं भवति । लिङ्गस्थानं । । पीतवर्णं । । पीतप्रभा । । रजोगुण । । ब्रह्मादेवता । । वैखरीवाच । । सावित्रीशक्तिः । । हंसवाहनं । । वहणऋषिः । । कामाग्निप्रभा । । स्थूलदेहा । । जाग्रदवस्था । । ऋग्वेद । । आचार्यलिङ्गं । । ब्रह्मसलोकतामोक्षः । । शुद्धभुमिकातत्त्वं । । गंधो विषयः । । अपानवायुः । । अंतर्मर्तुका । । वं भं मं यं रं लं । । बहिर्मात्रा । । कामा । । कामाख्या । । तेजसी । । चेष्टृङ्का । । अलसा । । मिथुना । ।

1 **bhedāḥ** ceteri] bhedā N₂ **kathyante** EPN₁D₁U₂] kathyate N₂ omitted in L **ke te** D₁N₁U₁] te ke EPLU₂ kriyate N₂ **siddhakuṇḍalinīyogaḥ** EN₁] siddhakuṇḍalinīyogaḥ U₁ siddhakuṇḍalinīyoga U₂ siddhakuṇḍalanīyogaḥ N₂D₁ siddhakuṇḍamliṃ yogaḥ P **mantrayogaḥ** EPN₁N₂D₁U₁U₂] omitted in L **amū** PLN₁N₂D₁U₁U₂] astu E **1-2 rājayogau** PLN₁N₂D₁U₁U₂] rājayogaḥ E **2 kathyete** P] kathyate ELN₁N₂D₁U₁ kathyante U₂ **mūlakan-dasthāne** ELN₁N₂D₁U₁U₂] mūlaṃ kaṃdasthāne P **ekā** EPLD₁U₁U₂] eka N₁N₂ **vartate** EPLN₁N₂D₁U₁] pravartate U₂ **īyam** E] iyaṃ EPN₁N₂D₁U₁U₁ trayam L **ekā** N₁D₁U₁U₂] eka EP kā L **2-3 °suṣumṇān** N₁N₂D₁] suṣumṇā EPU₁U₂ **3 etān** EPLU₁U₂] ete N₁N₂D₁ **4 idā** EPLN₁N₂D₁U₁] omitted in U₂ **vartate** EPLN₁N₂D₁U₁] pravartate U₂ **dakṣiṇabhāge** EPLN₁N₂D₁U₂] dakṣiṇe bhāge U₁ **vartate** EPLN₁N₂D₁U₁] pravartate U₂ **madhyamārga** EPLN₁N₂U₁U₂] madhyarge D₁ **5 padminī** ED₁U₁U₂] padmanī PLN₁N₂ **tantusamākārā** ELN₁N₂D₁U₁U₂] taṃtusamākārā° P °prabhā EPLN₁N₂D₁U₂] °prabhaḥ U₁ **6 bhuktimuk-tidā** PU₂] bhuktimuktido° N₁N₂D₁U₁ bhuktimuktipradā EL °syāṃ *scripsi*] °syā E *em.* asyā PLU₂ omitted in N₁N₂D₁U₁ **jñānotpattau** EPLU₂] °tpanne N₁N₂D₁U₁ **satyām** PLU₂] satyam E sati N₁N₂D₁U₁ **7 suṣumṇāyām** E] suṣumṇāyā PU₂ suṣumṇāyā° U₁ suṣumṇāyāḥ N₁N₂D₁ suṣumṇā° L **jñānotpattāv-upāyāḥ** E] jñānotpattau upāyāḥ PLD₁U₁ jñānotpattau upāyā U₂ jñānotpanno °pāyāḥ N₁N₂ **kathyante** EPN₁N₂D₁U₁U₂] kathyate L

1 kathyante: The whole sentence is *omitted in* 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 *am mantrayoga* by the usage of dual forms.

[Description of the first Cakra]

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

[Description of the second Cakra]

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

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

⁷Find out more about the four blisses.

तन्मध्ये ऽतिरक्तवर्णं तेजो वर्तते । तस्य ध्यानात् साधको ऽतिसुन्दरो भवति । युवतीनां अतिवल्लभो भवति । प्रतिदिनमायुर्वर्धते ।

[Description of the third Cakra]

तृतीयं नाभिस्थाने दशदलं पद्मं वर्तते । कपिलवर्णं ।। विष्णुदेवता ।। लक्ष्मीशक्तिः ।। वायु ऋषिः ।। समानवायुः ।। गरुडवाहनं ।। सूक्ष्मलिङ्गदेवता ।। स्वभावस्था ।। मध्यमावाक् ।। यजुर्वेदः ।। दक्षिनाग्निः ।। समिपतामोक्षः ।। गुरुलिङ्गविष्णुः ।। आपस्तत्वं ।। रजो विषयः दशदलानि ।। दशमात्राः ।। अन्तर्मात्रा ।। डं टं णं तं थं दं धं नं पं फं ।। बहिर्मात्राः ।। शांतिः ।। 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 ।। तमो गुणः ।। रुद्रोदेवता ।। उमाशक्तिः ।। हिरण्यगर्भऋषिः ।। नन्दिवाहनं ।। प्राणवायुः ।। ज्योतिः कलाकारणं देहे ।। सुषुप्तिरवस्था ।। पश्यन्तीवाचा ।। सामदेदः ।। गार्हपत्याग्निः ।। शिवलिङ्गं ।। प्राप्तिभूमिका ।। सरू?पतामुक्तिः ।। द्वादशादलानि ।। द्वादशमात्रा ।। कं खं गं घं णं

1 caturdalaṃ mūlacakraṃ N₁D₁U₂] caturdalaṃ mūlaṃ cakraṃ EPU₁ caturdalamūlacakraṃ L prathamacaturdalamūlacakraṃ N₂ **vartate** EPLN₁D₁U₁] pravartate U₂ **prathamam ādhāra-cakraṃ** PLU₂] prathamādhāracakraṃ vartate E **gaṇeśadaivatam** ELU₂] gaṇeśaṃ daivatam P **2 siddhibuddhiśaktiṃ muṣako vāhanam** scripsi] em. siddhibuddhiśaktimuṣakavāhanam E siddhibuddhiśaktir mukhako vāhanam P siddhibuddhiśaktimuṣako vāhanam L siddhibuddhiśaktiḥ muṣako vāhanam U₂ **ākūñcanamudrā** PLU₂] ākuñcamudrā E **apānavāyuh** EL] °vāyuś P °vāyu U₂ **3-4 triśikhā** PL] triśikhāt E trirekhā U₂ **4 tanmadhye** EPN₂D₁U₁U₂] tanmadhya LN₁ 'gniśikhākāraikā E] agniśikhākārā ekā N₁N₂D₁U₁U₂ agniśikhākārā ekā P jñiśikhākārāṇakā L **vartate** EPLN₁N₂D₁U₁] asmi U₂ **4-5 tasyā** PLN₂U₁U₂] tasyāḥ EN₁D₁ **5 mūrter** PN₁N₂D₁] mūrtir EL mūrtair U₁ omitted in U₂ °sakala EPN₁D₁U₁U₂] omitted in L saka° N₂ **vān-mayaṃ** EPLU₂] vāgmayaṃ N₁N₂D₁U₁ **6 sphurati** EPN₁N₂D₁U₁U₂] sphuraṃti L **7 idānīm** ceteri] idānī N₂ **dvitīyaṃ** EPLN₁N₂D₁U₁] dvitīye U₂ **svādhiṣṭhānacakraṃ** U₁] svādhiṣṭhā-nacakraṃ EPLN₁D₁U₂ svādhinacakraṃ N₂ **ṣaṭdalaṃ** PLN₁D₁U₁U₂] ṣaḍdalaṃ E ṣaḍdalaṃ N₂ **uddīyānapīṭha°** U₂] upāyanapīṭha° E uddīyān pīṭham L udyānapīṭha° N₁N₂ udyānapīṭha° D₁ uḍā-ganapīṭha° U₁ **12 'tiraktavarṇam** PU₂] atiraktavarṇam ceteri atiraktavarṇa° U₁N₂ **sādhako** EPLU₂] sādhaḥ ceteri **'tisundaro** EPLU₂] atisundaro ceteri **13 pratidinam** EPLU₂] dinaṃ dinaṃ prati N₁U₁ dinadinam prati N₂ dinaṃ prati D₁

4 prathamam ... triśikhā: The whole section from *prathamam* to *triśikhā* is missing in N₁, N₂, U₂, D₁ and U₁. **13 yuvatīnām...bhavati:** This additional sentence occurs in N₂ only.

[Description of the third Cakra]

The third, a lotus with ten petals exists at the location of the navel. [It is] monkey-colored, [has] Viṣṇu as its god, Lakṣmi [as its] power, Vāyu [as its] Rṣi, Samāna [as its] vitalwind, [its] mount is Garuḍa, [it belongs to] the subtle body, [it is assigned] to the sleeping-state, the inaudible speech (*madhyamāvāg*), the Yajurveda, the fire of Dakṣiṇa, the liberation of Samipatā⁸, Viṣṇu's Guruliṅga, the Tattva [of it is] water, [being in] the range of Rajas. It has ten parts [and] ten measures⁹. [The] inner measure: *ḍaṃ taṃ 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] Rṣi is Hiraṇyagarbha, [its] mount is Nandi, [its] vitalwind is Prāṇa, in the body it is the light that causes fragmentation? (*kalākarāṇa*), [its] state is deep sleep, [its] speech is *paśyanti*¹⁰, [it is attributed to the] Sāmaveda, the fire of the house, Śivaliṅgam, the ability to attach everything on the earth [and] the uniform liberation. [It has] twelve petals, [associated with] twelve measures, [having the syllables] *kaṃ khaṃ gaṃ ghaṃ ṇaṃ caṃ chaṃ jaṃ jhaṃ yaṃ taṃ* [and] *thaṃ*. [Its] external measure [is]: Rudras wife, light (*tejasā*?), glow, sphakadā?, consciousness (*caitanya*), bestower of Śiva, peace, Umā, Gaurī, Mātara, the flame [and] Prajvālinī. Due to being made of [such an] intense light [the fourth lotus] is not in the range of sight. In its middle exists a lotus facing downward having eight petals.

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

⁹What kind of measures?

¹⁰Add footnote of entry in *Tāntrikābhidhānaśoḍa*.

चं छं जं झं यं तं थं ।। बहिर्मात्रा ।। रुद्राणी ।। तेजसा ।। तापिनी ।। स्फकदा ।। चैतन्या ।।
शिवदा ।। शान्ति ।। उमा ।। गौरी ।। मातर ।। ज्वाला ।। प्रज्वालनी ।। अतितेजोमयत्वादृ
ष्टिगोचरं न भवति । तन्मध्ये ऽष्टदलमधोमुखं कमलं वर्तते ।

- मनश्चक्रे ।। मनोदेवता ।। भैशक्तिः ।। आत्मक्रुषिह् ।। नाभिमध्ये स्थितं पद्मं नालं तस्य दशा
 झुलं । 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
 5 तदा क्रोधोत्पत्तिर्भवति । नैऋत्ये नीलवर्णे ममतामतिर्भवति । पश्चिमे कपिलवर्णे । क्रीडाहासोत्स
 वोत्साहमतिर्भवति । वायव्ये ये शामवर्णे चिन्तोद्वेगमतिर्भवति । उत्तरे पीतवर्णे भोगशृङ्गारमहोदय
 मतिर्भवति । ईशाने गौरवर्णे ज्ञानसंधानमतिर्भवति । तन्मध्ये प्राणवायोः स्थानमष्टदलकमलमध्ये
 लिंगाकारा कर्णिका कथ्यते । तस्याः कलिकेति संज्ञा तत्कलिकामध्ये पद्मरागरत्नसमानवर्णाद्भु
 10 ष्टप्रमाणैका पुत्तलिका वर्तते । तस्या जीवेति संज्ञा तस्या बलं अथ च स्वरूपं कोटिजिह्वाभिर्वक्तुं
 न शक्यते । अस्या मूर्तेर्ध्यानकारणात् स्वर्गपातालाकशमनुष्यगन्धर्वकिन्नरगुह्यकविद्याधरलोकसंब
 न्धिन्यः स्त्रीयः साधकस्य पुरुषस्य इत्यत्र किं कथ्यते ।।

1 **tr̥tīyaṃ** PLN₁D₁U₁] tr̥tīye E atha tr̥tīyaṃ maṇipūracakraṃ U₂ tr̥tīyacakraṃ N₂ **daśadalaṃ**
 EPN₁N₂D₁] daśadala° L daśadalakam U₁ omitted in U₂ **padmaṃ** EPU₁] padme L padma
 N₁N₂D₁ omitted in U₂ **vartate** EPLN₁N₂D₁U₁] omitted in U₂ 2 **sūkṣmaliṅgadevatā**
scripsi] *em.* sūkṣmaliṅgadevatāha U₂ 6 **vartate** EPN₁N₂D₁U₁] asmi U₂ **tasyās** EPLU₁U₂]
 tasyā N₁N₂D₁ 7 **kathayitum** EPN₁N₂D₁] kathayitum L kathatum U₁ vaktum U₂ **mūrter**
 EPN₁N₂D₁U₁] mūrtir L omitted in U₂ °karaṇāt PLN₁N₂D₁U₁U₂] °karaṇāt E **puruṣasya**
śarīraṃ sthiraṃ ELN₁N₂D₁U₁U₂] omitted in P **bhavati** ELN₁N₂D₁U₂] bhavati vā U₁ omitted
 in P 8 **caturthaṃ** ceteri] caturthacakraṃ kamalaṃ N₂ **kamalaṃ** ceteri] omitted in N₂ **var-**
tate EPLN₁D₁U₁] asti U₂ bhavati N₂ 10 **paśyantīvācā** *scripsi*] *em.* paśyam̐tivācā U₂ **gārhap-**
atyāgniḥ *scripsi*] *em.* gārhasyatyogñiḥ U₂ 14 °**gocaraṃ** EPLN₁N₂D₁U₁] gocaratām U₂ **bha-**
vati EPLN₁D₁U₁] yāti U₂ °**ṣṭadalaṃ** ceteri] °ṣṭadale P ṣṭadalaṃ L aṣṭadalaṃ N₁N₂D₁U₁ **ad-**
homukhaṃ kamalaṃ EN₁N₂D₁U₁U₂] adhomukhakamalaṃ L mukhaṃ kamalaṃ P **vartate**
 EPLN₁N₂D₁U₁] asti U₂

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

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 *anṅulas*, 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 । धूम्रवर्णं जीवोदेवता ।। अविद्याशक्तिः ।।
 विराठर्षिः ।। वायुर्वाहनं ।। उदानवायुः ।। ज्वालाकला ।। जालंधरोबन्धः ।। महाकारणदेह ।।
 तूर्यावस्था ।। परावाचा ।। अथर्वणवेदः ।। जंगमलिङ्गं ।। जीवप्राप्ताभूमिका ।। सायुज्यतामो
 क्षः ।। षोडशदलानि ।। षोडशमात्राः ।। अन्तर्मात्रार्चराः ।। अं आं इं ईं उ ऊं ऋं ॠं लृं ॡं एं
 5 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 ध्यानकरणादसाध्यरोगा
 नश्यन्ति । एकसहस्रवर्षपर्यन्तं पुरुषो जीवति ।।

[Description of the sixth Cakra]

इदानीं षष्ठचक्रं आज्ञानामकं वर्तते । आग्निर्देवता सुषुम्णाशक्तिः । हिंस्रऋषिः । चैतन्यवाहनं ।
 10 ज्ञानदेही । विज्ञानावस्था । अनुपमवाचा । सामवेदः । प्रमादलिंगं । अर्धमात्रा । आकाशातत्त्वं ।
 जीवहिंस । चैतन्यलीलारंभः । द्वेमात्रा । हं क्षं । अंतर्मात्रा । बहिर्मात्रा । स्थिति । प्रभा? । तच्चक्रं
 भ्रुवोर्मध्ये द्विदलं स्थितं तन्मध्ये ऽग्निज्वालाकारं अकलं किंचिद्वस्तु वर्तते । न स्त्री न पुमान् ।
 पुरुषस्य शरीरमजरामरं भवति ।।

1 *bhaiśaktiḥ scripsi*] *em. bhaiśaktiḥ* U₂ 1–2 *daśāṅgulaṃ scripsi*] *em. daśāgulaṃ* U₂
 7 *jñānasamdhāna° scripsi*] *em. jñānasamdhāne* U₂ 8 *karṇikā* EPLN₁N₂U₁U₂] *karṇi*
 U₂ *kaliketi* PN₁N₂D₁U₁U₂] *kalikeli* L *karṇiketi* E *saṃjñā* EPN₁N₂D₁U₁U₂] *omitted*
in L *tatkalikāmadhye* EPN₁D₁U₁U₂] *tataḥ* N₂ *omitted in* L 8–9 *padmarāgarat-*
nasamānavarṇāṅguṣṭhapramāṇaikā scripsi] *em. padmarāgasamānavarṇāṅguṣṭhapramāṇaikā*
 E *padmarāgaratnasamānavarṇāṃ// aṅguṣṭhapramāṇā// ekā* PN₁ *padmarāgaratnasamānavarṇa*
aṅguṣṭhapramāṇā ekā N₂ *padmaratnasamānavarṇā aṅguṣṭhapramāṇā ekā* L *padmarāgaratnasamā-*
navarṇā aṅguṣṭhapramāṇāt ekā D₁U₁ *padmarāgaratnasamānavarṇā// aṅguṣṭhapramāṇā ekā* U₂
 9 *tasyā* EP] *tasyāḥ* N₁N₂D₁U₁ *tasya* L *jīveti saṃjñā* U₂] *jīveti saṃjñāḥ* N₁ *jīveti saṃjñāḥ* N₂
jīveti saṃjñā D₁ *jīvasaṃjñā* EPU₂ *omitted in* L *tasyā* EN₂P] *tasyāḥ* N₁D₁U₁ *tasya* U₂ *balam*
atha ca svarūpaṃ N₁N₂D₁U₁U₂] *balam* *atha svarūpaṃ* P *balam* *tasya* *atha svarūpaṃ* U₂ *bala*
sappa svarūpaṃ L *balamadhyasvarūpaṃ* E *koṭijihvābhir* EPN₁N₂D₁U₁U₂] *koṭijihvābhi* L
 10 *na* LN₁N₂D₁U₁U₂] *naiva* EP *asyā* EPLN₂] *asyāḥ* N₁D₁U₁ *tasyāḥ* U₂ *mūrter* EPN₁D₁U₁U₂] *mūrtir* LN₂
dhyānakāraṇāt EPN₁N₂D₁U₁] *dhyānaṃ karaṇāt* U₂ *dhyānāt* L 10–11 *saṃband-*
hinyaḥ EPLN₁N₂D₁U₁] *saṃdadhinya* U₂ 11 *strīyaḥ sādhakasya puruṣasya* N₁N₂D₁U₁] *strīyo*
'pi EPL *striyo* *pi* U₂ *vaśyā ceteri vaśyo* N₂ *kiṃ* N₁N₂D₁U₁] *omitted in* EPLU₂ *kathyate*
 EPLN₁N₂D₁U₂] *kathyate* *vā* U₁

[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*¹¹, [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.

¹¹Im 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 idānīm N₁N₂D₁U₁] omitted in EPLU₂ kamalaṃ ṣoḍaśadalaṃ kaṇṭhasthāne N₁D₁U₁] kamalaṣoḍaśadalaṃ kaṇṭhasthāne N₂ kaṇṭhasthāne ṣoḍaśadalaṃ kamalaṃ EPL viśuddhacakraṃ kaṇṭhasthāne U₂ vartate EPLN₁N₂D₁U₁] omitted in U₂ 7 koṭicandrasamaprabhaḥ PN₁N₂U₁U₂] °prabhā LD₁ koṭisūryasamāna E ekaḥ puruṣo EPLN₁N₂U₁] ekapuruṣo D₁ eka pumān U₂ puruṣasya ELPN₁N₂D₁U₁] puṃsaḥ U₂ 8 °paryantaṃ EPN₁D₁U₁U₂] °paryanta N₂ omitted in L puruṣo LN₁N₂D₁U₁U₂] sa puruṣo EP 9 ṣaṣṭhacakraṃ N₁N₂D₁U₁] ṣaṣṭhaṃ bhrūmadhye EP ṣaṣṭhaḥ bhrūmadhye L ṣaṣṭa bhrūmadhye U₂ ājñānāmakaṃ U₁] ājñānāmakaṃ N₁D₁ ājñānāmaka N₂ ājñācakraṃ EPL ājñācakraṃ raktavarṇaṃ U₂ ājñānāmakaṃ N₁D₁U₁ ājñānāmaka N₂ vartate EPLN₁N₂D₁U₁] omitted in U₂ 11–12 tac cakram bhruvor madhye dvidalakam sthitam N₁N₂D₁U₁] dvidalaṃ EPL omitted in U₂ 12 'gnijvālākāraṃ akalaṃ N₁N₂D₁] agnijvālākāraṃ akalaṃ EPLB agnijvālākāraṃ akala U₁ na pumān PN₁N₂D₁U₁U₂] pumān EBL 13 °ajarāmaram EN₁N₂D₁U₁U₂] °ajarāmaro BLP bhavati EBLPN₁N₂D₁U₂] bhavati vā U₂

12 agnijvālākāra°: Witness B starts here.

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

1 cakram catuṣṣaṣṭhidalaṃ tālumadhye N₁D₁U₁] cakram catuṣṣaṣṭhidalaṃ tālumadhye N₂ tālumadhye catuṣṣaṣṭhidalaṃ EPU₂ tāludēśe madhye catuṣṣaṣṭhidala LB 'mr̥tapūrṇaṃ scripsi] em. amṛtapūrṇaṃ EPLBN₁D₁U₁U₂ amṛtapūrṇa N₂ 5 °katarasobhāyuktam PLBN₁D₁U₁] °katarasobhāyuktam N₂ °kaśobhāyuktam E °kataraprabhāmuktam U₂ rak-tavarṇaṃ EPLBN₁D₁U₁U₂] raktavarṇa° N₂ ghaṇṭikā° BN₁N₂D₁U₁U₂] ghāṇṭikā° E ghaṇṭikā° P ghaṇṭikā° L 6 ekā EPN₁N₂D₁U₁U₂] ekā ekā LB bhūmiḥ EPLBN₁N₂D₁] bhūmi° U₁ bhūmi U₂ prakāṣa° EPLBN₁N₂D₁] pragaṭa U₁ °mdrakaṭam U₂ amṛtadhārāsraṇṭi N₁N₂D₁U₁] 'mṛtadhārā sraṇṭi LB 'mṛtadhārā sraṇṭi PU₂ 'mṛtadhārā bhavati E vartate N₁N₂D₁U₁] omitted in EPLBU₂ 7 kalāyā EPU₁U₂] kalāyāḥ N₁N₂U₁ karṇikāyā LB nāyāti EPN₁N₂D₁U₁] na yāti LBU₂ niramṛtaradhyānakaraṇād LBN₁N₂D₁U₁U₂] nirantaradhyānād EP amṛtadhārā LBN₁N₂D₁U₁] amṛtadhārāyāḥ sajīvo E amṛtadhārā plāvanam P amṛtadhārā plāvanam U₂ sraṇṭi LBU₁] sraṇṭi N₁N₂D₁U₁U₂] bhavati EPU₂ tadā EPLBU₂] omitted in N₁N₂D₁U₁ 8 kṣayarogapittajvarahṛdayadāhaśīrorogajihvājaḍabhāṇā scripsi] em. yakṣamarogapittajvarahṛdayadāhaśīrorogajihvājaḍabhāṇā E kṣayarogapittajvarahṛdayadāhaśīrorogajihvājaḍabhāṇā P kṣayarogapittajvarahṛdayadāharogajihvājaḍabhāṇā L kṣayarogapittajvarahṛdayadāharogajihvājaḍabhāṇā B kṣayarogam pittajvarahṛdayadāhaśīrorogajihvājaḍabhāṇā N₁ kṣayarogam pittajvarahṛdayadāhaśīrorogajihvājaḍabhāṇā N₂ kṣayam rogam pittajvarahṛdayadāhaśīrorogajihvājaḍabhāṇā D₁ kṣayarogapittajvarahṛdayadāhaśīrorogajihvājaḍabhāṇā U₁ kṣayarogoptatti// jvara hṛdayadāha// śīroroga// jihvājaḍatā// dayo U₂ bhakṣitam N₂U₁] bhakṣitam N₁ bhakṣitam D₁ bhakṣitam api EPLU₂ bhakṣitamār pi B viṣam api N₁N₂D₁U₁] viṣam LBU₂ viṣan E viṣa P bādhyate EPN₂] bādhyate LBN₁D₁U₁U₂ yadyatra EPN₁U₁U₂] yadyatram api LB yadyanna N₁D₁ 9 manah sthiram EP] manasthiram LBN₁N₂D₁U₁U₂

[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.

[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 ।

[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 पितव
र्ण । कोटिसूर्यप्रतिकाशं तेजः सदोदितप्रभा शीवो देवता । मूलमायाशक्तिः । हर आत्मा लयावस्था
ध्वनिस्थिरानादात्मको खंडध्वनि । अघोरासुद्रा । मूलमाया । प्रकृतिदेहः । वाङ्मनोगोचरः । निः
5 प्रपञ्चः । 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 ।।

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 ।
- ५ ३ बाह्यलक्ष्यम् ।
- ४ मध्यलक्ष्यम् ।
- ५ अन्तरलक्ष्यम् ।

1 aṣṭamacakram brahmaraṇḍhrasthāne śatadalaṃ N₁N₂D₁] brahmarandhrasthāne 'ṣṭamaṃ śatadalaṃ cakram EPU₂ brahmaraṇḍhrasthāne aṣṭamaṃ śatadalaṃ cakram LB cakram brahmaraṇḍhrasthāne śatadalaṃ U₁ **5 kamalasya** PLBN₁N₂D₁U₁U₂] kamala° E **jālandhara-pīṭha** PLN₁N₂D₁U₁U₂] jālandharapīṭha° B jātyadharaṇḍhrasthāne E **iti** EPLN₁N₂D₁U₁U₂] *omitted in* B **saṃjñā** EPLN₁N₂D₁U₁U₂] °saṃjñā B **6 sthānam** EPN₁N₂D₁U₁U₂] sthānam mūrti vartate LB **7 'gnidhūmākārarekhā** EPLB] 'gnidhūmākārareṣā N₁D₁ agnidhūmrākārarekhā N₂U₁ 'gnidhūmrākārarekhāyāḥ U₂ **yādṛśi** PLBN₁N₂D₁U₁U₂] yādṛśy° E etādṛśi U₂ **yādṛśy** PLB] ādṛśy E yādṛśi N₁N₂D₁U₁ *omitted in* U₂ **tasyā** EPLB] tasyāḥ N₁N₂D₁U₁ **nādir nānto** 'sti ELBU₂] nāstyantaḥ ādir api nāsti N₁N₂D₁U₁ nādinām 'to sti P **8 mūrter** EPU₁U₂] mūrtir LBN₁N₂D₁ **dhyānakaraṇāt** *scripsi*] dhyānakaraṇāt pratyakṣam niraṇṭaram EB dhyānakaraṇāt pratyakṣaniraṇṭaram PLN₁N₂D₁U₁U₂ **puruṣasyākāśe** EPLBN₁D₁] puruṣa ākāśe N₂ puruṣasyākāśa° U₂ puruṣasya ākāśi U₁ **gamāgamau** EPLBN₁D₁U₂] °gamo U₁ °game N₂ **bhavataḥ** EPLBN₁N₂D₁U₁] bhavata U₂ **prthvīmadhye** EPLN₁N₂D₁U₁] pṛthvīmadhye BU₂ **sthitasyāpi** EPLBU₂] sthitāv-api N₁N₂D₁U₁ **prthvībādho** EL] pṛthvībādho B kṣato bādho N₁N₂D₁U₁ pṛthaka P pṛthvī bādhoko U₂ **8-9 na bhavati** ELBN₁N₂D₁U₁] bhavati P na bhati U₂ **9 sakalaṃ pratyakṣam niraṇṭaram** *scripsi*] *em.* sakalāpratyakṣam niraṇṭaram N₁N₂D₁U₁ sakalāḥ pratyakṣam niraṇṭara BL sakalān pratyakṣam niraṇṭaram E *omitted in* PU₂ **paśyati** EN₁N₂D₁U₁] paśyati LB *omitted in* PU₂ **prthagbhavati** E] ca pṛthak bhavati BL ca pṛthak ca bhavati N₁N₂U₁ *omitted in* PU₂ **atiśayanāyur** EP] atiśayanāyur BL atiśayena āyur N₁N₂D₁U₁ *omitted in* U₂ **vardhate** EPN₁N₂D₁U₂] vardhayate BL

5 °karaṇāt pratyakṣam niraṇṭaram: Even though every single witness at hand transmits the latter reading right after °karaṇāt, several considerations make it reasonable to conject that the original sentence is corrupted and was written without it. The main consideration to assume the corruption is that the syntactical units *pratyakṣam niraṇṭaram* 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.

[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 कश्चिददृष्टः पदार्थो भवति । स साधकस्य दृष्टिगोचरे भवति । अयमेवोर्ध्वलक्ष्यः ।

1 navamacakrasya EPLN₁N₂D₁U₂] navamaṃ cakrasya B navamaś cakrasya U₁ **bhedāḥ** EPBLN₁D₁U₁U₂] bheda N₂ **kathyante** EPN₁D₁U₁] kathyate LBN₂U₂ **mahāśūnya°** EPN₂D₁U₁] mahāśūnye LB mahāśūnye N₁ *omitted in* U₂ **cakreti** N₁N₂D₁U₁] °cakram iti EP cakram iti LB *omitted in* U₂ **saṃjñā** EPLBN₁N₂D₁U₁] *omitted in* U₂ **tadupary** EPB] tadupari LN₁N₂D₁U₁U₂ *omitted in* U₂ **param** EPN₁N₂D₁U₁] *omitted in* BLU₂ **kiṃ api nāsti** EPLBN₁N₂D₁U₁] *omitted in* U₂ **2 tasya** EPBLN₁N₂D₁U₁] tasya cakrasya N₁N₂D₁U₁ madhye tasya U₂ **pūrṇagiri°** EPBLU₂] pūrṇagiri N₁N₂D₁ pūrṇagire U₁ **pīṭham°** PBLU₂] pīṭha E *omitted in* N₁N₂D₁U₁ **iti** PU₂] iti saṃjñā BL *omitted in* EN₁N₂D₁U₁ **etādṛśaṃ** PBLN₁N₂D₁U₁] etadṛśaṃ E ekādaśaṃ U₂ **nāma** EPLBN₁N₂D₁U₂] nāmaḥ U₁ **mahāśūnyacakramadhye** N₁N₂D₁U₁] mahāśūnyacakrasya madhye EPBL mahāśūnyacakrasya U₂ **3 ūrdhvamukhaṃ** N₁N₂D₁U₁] ūrdhvamukham EPL ūrdhvamukham U₂ ūrdhvamukhem B **atiraktavarṇaṃ** N₁N₂D₁U₁] iti raktavarṇaṃ ELB iti raktavarṇa° P ativarṇaṃ U₂ **sakalaśobhāspadam** PBLN₁N₂D₁U₁] sakalaśobhāspadam E sakalaśobhanāsyadaṃ U₂ **anekakalyāṇapūrṇaṃ** EPLD₁N₁U₁U₂] °pūrṇa° BN₂ **ekaṃ** EPLBN₁N₂U₂] eka° D₁ *omitted in* U₁ **vartate** EPLN₁N₂D₁U₁U₂] vartato B **yasya** EBN₁N₂D₁PU₁U₂] yasya kamalasya U₂ **4 manaso vacaso** E] manasā vacasā PLBN₁N₂D₁ vacasā manasā U₁ manasā vācā U₂ **na** EPBN₁N₂D₁U₁U₂] *omitted in* L **gocaraḥ** EPBN₁D₁U₁] gocara N₂U₂ **kamalasya** ELBN₁N₂D₁U₁U₂] kamala° P **trikoṇārūpaikā** E] trikoṇārūpā ekā PLBD₁U₁U₂ trikoṇārūpā eka N₁N₂ **5 saptadaśī** EPN₁N₂D₁U₁U₂] saptadaśireṇa LB **ekā** PLBN₁N₂D₁U₁U₂] *omitted in* E °**samaprabhaṃ** EN₁N₂D₁] samaprabhā LBU₂ samaprabha P sadṛṣaprabhaṃ U₁ **6 param** EU₁U₂] paraṃ U₁ para N₂ parim PLBD₁ **uṣṇabhāvo** N₁N₂U₁U₂] uṣṇabhavo PLB auṣṇabhāvo D₁ udbhavo E °**samaprabhaṃ** N₁N₂D₁] °samaprabhā EPBU₂ °samaṃ prabhaṃ U₁ *omitted in* L **śītalaparaṃ** N₁D₁] śītaṃ paraṃ EPBU₁U₂ śītalapara N₂ *omitted in* L **bhāvo** N₁N₂D₁U₁] śītabhāvo EPB śītalabhāvo U₂ *omitted in* L **7 asyāḥ** EPN₁D₁BLU₁] asyā N₂U₂ **kalāyā dhyānakaraṇāt** N₂U₁] kalāyāḥ dhyānakaraṇāt N₁D₁ kalāyā dhyānayogāt EBL kalāyāḥ dhyānayogāt U₂ kalādhyānayogāt P **sādhakasya** EPBLN₁D₁U₁U₂] sādha° N₂ **na** EPN₁N₂D₁U₁U₂] *omitted in* BL

5 °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.

[1. Ūrdhvalakṣya - The upward directed fixation]

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

[2. Adholakṣya - The downward directed fixation]

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 *sthāne scripsi*] *em.* stāne U₂ so 'haṃ scripsi] *em.* sohaṃ U₂ ahaṃ brahmordhvaṃ scripsi] *em.* haṃ brahmordhaṃ U₂ 1-2 ahaṃ cakra iti scripsi] *em.* haṃcakra iti U₂ 2 sakarā scripsi] *em.* sakaro U₂ 5 ananta° EPBLN₁N₂D₁U₂] alakṣa U₁ 6 sthānam EPN₁N₂D₁U₁U₂] stānaṃ D₁U₂ sthānam vartate BL tatordhvaśaktiḥ EN₁U₂] tatordhvaśaktiḥ P urdhvaśaktir U₁ tatra ūrdhva śaktiḥ D₁ tatra ūrdhva śakti N₂ rdhaśakti ardhaśakti BL etādṛśī EN₁N₂U₁] etādṛśā U₂ etādṛśaṃ D₁ ekādaśā PBL saṃjñā EPBLN₁N₂D₁U₂] saṃjñakā U₁ asyāḥ ceteri] asyā U₁ tasyāḥ N₂ kalāyā ceteri] kalāyāḥ N₂U₂ dhyānakāraṇāt ceteri] dhyānakāraṇā D₁ 7 tad bhavati N₁N₂D₁] tad bhavati vā U₁ omitted in ceteri rājyasukhabhogavṛtaḥ D₁] rājyasukhabhogavataḥ N₁N₂U₁ tasya sukhahogavataḥ EPU₂ tasya-khaṃ bhogavataṃ B tasya-sukhaṃ bhogavaṃtaṃ L strīmadhye ceteri] śrī strīmadhye N₂ vilāsavataḥ ceteri] vilāsavata° U₂ vilāsavaṃtaṃ LB saṃgītavinodaprekṣāvataḥ N₁D₁U₁] saṃgītavinodaprekṣāvataḥ PN₂ saṃgītavinodaprekṣāvata U₂ saṃgītaṃ vinodavaṃtaṃ prekṣāvataḥ B saṃgītavilāsavataḥ vinodaprekṣāvataḥ E saṃgītaṃ prekṣāvataḥ L 8 eva PB] evaṃ LN₁N₂D₁U₂ eka U₁ °vat kalā EPLBU₂] vṛddhivato N₁D₁ vṛddhi vaṃto N₂ vṛddhir U₁ vardhate EPN₁D₁U₁] vartate ceteri puṇyapāpe ceteri] puṇyapāpau U₁ omitted in P 'sya E] omitted in P asya ceteri śārīrasya BL] śārīrena N₁N₂D₁U₁ śārīraṃ EU₂ omitted in P na EBLU₂] omitted in N₁N₂D₁U₁P sprśataḥ ceteri] sprśāt U₁ 9 nīrantaradhyānakāraṇāt ceteri] nīraṃtaraṃ dhyānakāraṇāt BL evaṃ puruṣasya pratidināṃ nīraṃtaraṃ dhyānakāraṇāt U₂ omitted in P nījasvarūpaprakāśasāmarthyam ceteri] nījasvarūpaṃ prakāśanasāmarthyam EU₂ dūrasthamapy arthaṃ D₁U₁] dūrasthamapi padārthaṃ BP dūrasthamapi parārthaṃ L dūrasthopi ca dūrasthavastu E dūrasthamapi N₁N₂ dūrasthamapi bhavati// dūrasthamapi padārthaṃ U₂ samīpa iva ceteri] samīpam iva N₁ samīpaṃ iva N₂ samīpameva U₁

[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.

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

1 sukhasādhyo EN₁D₁U₂] °sādhyā N₂ °sādho PB °sādhe L °sādhyopa° U₁ **lakṣyayogaḥ** EPN₁D₁U₂] lakṣayogaḥ BL °lakṣayogaḥ U₁ lakṣanayogaḥ N₂ **asya** EPBLU₂] *omitted in* N₁N₂D₁U₁ **lakṣyayogasya** EPN₁D₁] lakṣayogasya BLU₂ alakṣayogasya U₁ lakṣanayogasya N₂ **pañcabhedā** EPN₁N₂D₁U₁U₂] pañcabhedāḥ L pañce bhedaḥ B **bhavanti** EPBLN₁D₁U₂] bhavaṃtī B bhavati N₂U₁ **3 ūrdhvalakṣyam** EP] ūrdhvalakṣam LBN₂ urdhvalakṣya N₁D₁ urdhvalakṣa N₂U₁ **4 adholakṣyam** EP] adholakṣam BLU₂ adholakṣya N₁D₁ adholakṣa N₂ *omitted in* U₁ **5 bāhyalakṣyam** U₂] bāhyalakṣya N₁D₁ bāhyalakṣa N₂ bāhyalakṣya U₁ bāhyakṣam B lakṣyam E madhyalakṣyam P madhyalakṣam L **6 madhyalakṣyam** *scripsi*] *em.* madhyalakṣya N₁D₁ madhyalakṣa N₂U₁ madhyalakṣam U₂ bāhyalakṣyam EP bāhyakṣam L *omitted in* B **7 antarakṣyam** EP] antarakṣya N₁D₁U₁ antarakṣam BL antarakṣa N₂ sarvalakṣyam U₂

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*.

[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. In such a way he approaches enjoyment. However, his mind does not suffer attachment in this very state.